

**OM**

**DOR JÉ CHANG CHEN TÉLO NARO DANG**

Great Vajradhara, Tilopa, Naropa

**MARPA MILA CHÖJE GAMPOPA**

Marpa, Milarepa, and Lord of the Dharma, Gampopa

**DÜSUM SHÉ JA KÜN KHYEN KARMAPA**

Knower of the three times, omniscient Karmapa

**CHÉ ZHI CHUNG GYE GYÜ PA DZIN NAM DANG**

Lineage holders of the four great and eight lesser schools

**DRI TAK TSAL SUM PALDEN DRUKPA SOK**

Drikung, Taklung, Tsalpa, glorious Drukpa and others,

**ZAB LAM CHAK GYA CHÉ LA NGA NYÉ PÉ**

You who have thoroughly mastered the profound path of Mahamudra

**NYAM MÉ DRO GÖN DAKPO KAGYÜLA**

Unrivaled protectors of beings, the Dakpo Kagyü

**SOLWA DEBSO KAGYÜ LAMA NAM**

I pray to you, the Kagyü lamas

**GYÜ PA DZIN NO NAM TAR JIN GYI LOB**

Grant your blessing that we may follow your tradition and example.

**ZHEN LOK GOM GYI KANGPAR SUNGPA ZHIN**

Detachment is the foot of meditation, it is taught.

**ZÉ NOR KÜN LA CHAK ZHEN MÉ PA DANG**

Attachment to food and wealth disappears

**TSEN DIR DÖ TAK CHÖ PAY GOM CHEN LA**

To the meditator who gives up ties to this life,

**NYE KUR ZHEN PA ME PAR JIN GYI LOB**

Grant your blessing that attachment to ownership and honor cease.

**MÖ GÖ GOM GYI GO WOR SUNG PA ZHIN**

Devotion is the head of meditation, it is taught.

**MEN NGAK TERGO JÉ PAY LAMA LA**

The lama opens the door to the profound oral teachings

**GYÜN DU SOLWA DEB PAY GOM CHEN LA**

To the meditator who always turns to him,

**CHÖ MIN MÖ GÜ KYÉ WAR JIN GYI LOB**

Grant your blessing that uncontrived devotion be born within.

**YENG MÉ GOM GYI NGÖ ZHIR SUNG PA ZHIN**

Unwavering attention is the body of meditation, it is taught.

**GANG SHAR TOK PAY NGO WO SO MA DÉ**

Whatever thought arises, its nature is fresh.

**MA CHÖ DÉ KAR JOK PAY GOM CHEN LA**

To the meditator who rests there in naturalness,

**GOM JA LO DANG DRAL WAR JIN GYI LOB**

Grant your blessings that meditation is free from intellectualization.

**NAM TOK NGOWO CHÖ KUR SUNG PA ZHIN**

The essence of thought is dharmakaya, it is taught.

**CHI YANG MA YIN CHIR YANG CHAR WA LA**

They are nothing whatsoever, and yet they arise.

**MA NGAK ROLPAR CHAR WAY GOM CHEN LA**

To the meditator who reflects upon the unobstructed play of the mind,

**KHOR DÉ JER MÉ TOK PAR JIN GYI LOB**

Grant your blessing that the inseparability of samsara and nirvana  
be realized.

**KYÉ WA KÜN TU YANG DAK LAMA DANG**

Through all my births, may I not be separated

**DRAL MÉ CHÖ KYI PAL LA LONG CHÖ CHING**

From the perfect Lama and so enjoy the glory of the dharma.

**SA DANG LA GYI YÖNTEN RAP DZOK NÉ**

May I completely accomplish the qualities of the path and stages

**DOR JÉ CHANG GI GO PHANG NYUR TOP SHOK**

And quickly attain the state of Vajradhara (awakened mind).

✿ The Sixfold Refuge Prayer ✿

**DAK DANG DRO WA NAM KHE TA DANG**

From this moment

**NYAM PAY SEM CHEN TAM CHE**

Until the heart of enlightenment is reached

**DÜ DI NE ZUNG TE JI SI JANG CHUB**

I and all sentient beings as limitless as the sky

**NYING PO LA CHI KYI BAR DU**

Go for refuge.

**PAL DEN LA MA DAM PA NAM LA KYAB SU CHIO**

I take refuge in the glorious holy lamas, the kind root lama,  
and the lineage masters.

**YI DAM KYIL KHOR GYI LHA TSOK NAM LA KYAB SU CHIO**

I take refuge in all the yidams and deities gathered in the mandala.

**SANG GYÉ CHOM DEN DÉ NAM LA KYAB SU CHIO**

I take refuge in all the buddhas.

**DAM PAY CHÖ NAM LA KYAB SU CHIO**

I take refuge in all the holy dharma.

**PAK PAY GEN DÜN NAM LA KYAB SU CHIO**

I take refuge in all the noble sangha.

**PA WO KHAN DRO CHÖ KYONG SUNG MAY TSOK**

I take refuge in the assembly of the dakas, dakinis,  
and dharmapalas -

**YE SHÉ CHI CHEN DANG DEN PA NAM LA KYAB SU CHIO**

Those who have the all-seeing eye of wisdom.

❁ The Four Immeasurables ❁

May all beings have happiness  
And the root of happiness;

May all beings be free from suffering  
And the root of suffering;

May all beings never be separated from the great happiness  
Which is beyond suffering;

May all beings have happiness equally  
And freedom from clinging attachment, aggression and ignorance.

❁ The Aspiration for Mahamudra ❁

Namo Guru.

Lamas and yidams, dieties of the mandala,  
Buddhas of the three times and ten directions and your children,  
Consider me with kindness,  
Grant your blessings that all my wishes be realized.

Sprung from the snow mountain of pure actions and intentions,  
Mine and those of all sentient beings without limit,  
May the river of virtue, undefiled by the three spheres,  
Flow into the ocean of the four kayas of buddha.

As long as I have not realized this,  
Through all my lifetimes, birth after birth,  
May not even the words for defilement and suffering be heard,  
And may I enjoy the prosperity of oceans of happiness and virtue.

Having obtained this excellent free and well-endowed life  
With faith, energy and intelligence,  
Attended a worthy master  
And received the essential instructions,  
May I practice the sacred dharma properly  
In all my lives without interruption.

The study of scriptures frees one from the veil of ignorance.  
The contemplation of the key instructions  
Overcomes the darkness of doubt.  
Light born of meditation illuminates the way things are.  
May the radiance of the three wisdoms increase.

The significance of the ground is the two truths,  
Free from the extremes of eternalism and nihilism.  
The excellent path is the two accumulations,  
Free from the extremes of gain and loss.  
The result is the two benefits,  
Free from the extremes of samsara and nirvana.  
May I meet the dharma which is free from error.

The ground of refinement is mind itself -  
Indivisible luminosity and emptiness;  
The refining is by the great vajra composure of mahamudra;  
The refined are the incidental stains of confusion;  
The result of refinement is the unstained dharmakaya.  
May I realize it.

Confidence in outlook is to cut through assumptions  
About the ground.  
The key to meditation is to maintain the view  
Without distraction.  
The best way of acting is to exercise the sense of meditation  
In everything.  
May I have confidence in outlook, meditation, and action.

All dharmas are projections of mind.  
As for mind, there is no mind; mind's nature is empty.  
Empty and unceasing, mind appears as anything.  
Investigating it well, may I settle the basic points.

Projections which never existed in themselves,  
Have been confused as objects.  
Awareness itself, due to ignorance, has been confused as a self.  
Through the power of dualistic fixation  
I wander in the realm of existence.  
May ignorance and confusion be completely resolved.

It doesn't exist: even buddhas do not see it.  
It doesn't not exist: it is the basis of samsara and nirvana.  
No contradiction: two-in-one, the middle way.  
May I realize the boundless nature of mind.

If one says, "It is this," nothing has been posited.  
If one says, "It is not this," nothing has been denied.  
Unconditioned pure being transcends intellect.  
May I understand this with deep conviction.

Not knowing it, one circles in the ocean of samsara,  
Knowing it, buddha isn't anywhere else.  
It is everything, there is nothing which isn't it.  
Pure being, the basis of everything.  
    May I see any misunderstanding here.

Since appearance is mind and emptiness is mind,  
Since realization is mind and confusion is mind,  
Since arising is mind and cessation is mind,  
May all assumptions about mind be eliminated.

Unpolluted by meditation with intellectual effort,  
Undisturbed by the winds of everyday affairs,  
Not modifying, knowing how to let what is true be itself,  
May I become skilled in this practice of mind and maintain it.

The waves of subtle and coarse thoughts calm down in themselves.  
Motionless, the water of mind abides naturally,  
Free from the contaminations of dullness and torpor,  
May the still ocean of tranquility become stable.

When one looks again and again at the mind  
    Which cannot be looked at,  
And sees vividly for what it is the meaning of not seeing,  
Doubts about "is" and "isn't" are resolved.  
May I know myself with certainty.

Looking at objects, there are no objects, one sees mind;  
Looking at mind, there is no mind, it is empty of nature;  
Looking at both, dualistic clinging subsides on its own.  
May I realize sheer clarity, the way mind is.

Free from mental constructs, it is called the mahamudra.  
Free from extremes, it is called the great middle way.  
Everything complete in this, it is called the great completion.  
May I attain the confidence that, in understanding one,  
    All are realized.

The great bliss of non-attachment is continuous.  
Sheer clarity without fixation is free from obscurations.  
Passing beyond intellect, non-thought is naturally present.  
May these experiences continually arise without effort.

Attachment to good and fixation on experience  
Subside on their own.  
Confusion and evil concepts are cleared away into space.  
In the ordinary mind, there is nothing to take or leave,  
Nothing to remove or acquire.  
May I realize the truth of pure being, complete simplicity.

While the nature of beings has always been full enlightenment,  
Not realizing this, they wander in endless samsara.  
For the boundless suffering of sentient beings  
May overwhelming compassion be born in my being.

While such compassion is active and never ending,  
In the moment of compassion, its essential nature is nakedly clear.  
This conjunction is the undeviating supreme path;  
Inseparable from it, may I practice it day and night.

From the power of meditation come vision and pure knowledge,  
Sentient beings are ripened and domains of enlightenment refined.  
Aspirations for the realization of all aspects of buddhahood  
Are fulfilled.  
May I complete these three: fulfillment, ripening and refinement  
And become buddha.

By the compassion of the buddhas and bodhisattvas  
Of the ten directions  
And the power of whatever pure virtue there may be,  
May my wishes and those of all beings  
Be fulfilled as we ask in this way.

*By the 3<sup>rd</sup> Gyalwa Karmapa, Rangjung Dorje. (Translation by Ken McLeod from Big Bear Retreat Book.)*

### ❁ The Summary of Mahamudra ❁

Homage to the state of great bliss!

Concerning what is called Mahamudra:  
All things are your own mind.  
Seeing objects as external is a mistaken concept;  
Like a dream, they are empty of concreteness.

This mind, as well, is a mere movement of attention  
That has no self-nature, being merely like a gust of wind.  
Empty of identity, like space,  
All things, like space, are equal.

When speaking of 'Mahamudra,'  
It is not an entity that can be shown.  
Therefore the mind's suchness  
Is itself the state of Mahamudra.

It is neither something to be corrected nor transformed,  
But when anyone sees and realizes its nature  
All that appears and exists is Mahamudra,  
The great all-encompassing dharmakaya.

Naturally and without contriving, allowed to simply be,  
This unimagined dharmakaya,  
Letting it be without seeking is the meditation training.  
But to meditate while seeking is deluded mind.

Just as with a magical display and its space,  
While neither cultivating nor not cultivating  
How can you be separate or not separate!  
This is a yogi's understanding.

All the good deeds and harmful actions  
Dissolve by simply knowing this nature.  
The emotions are the great wisdom;  
Like a jungle fire, they are the yogi's helpers.

How can there be staying or going?  
What meditation is there by fleeing to a hermitage?  
Without understanding this, all possible means  
Never bring more than temporary liberation.

When understanding this nature, what is there to bind you?  
While being undistracted from its continuity,  
There is neither a composed nor an uncomposed state  
To be cultivated or corrected with a remedy.

It is not made out of anything.  
Experience self-liberated is dharmadhatu.  
Thinking self-liberated is great wisdom.  
Non-dual equality is dharmakaya.



Like the continuous flow of a great river,  
Whatever you do is meaningful.  
This is the eternal awakened state,  
The great bliss, leaving no place for samsara.

All things are empty of their own identities.  
The concept fixed on emptiness has dissolved in itself.  
Free of concept, holding nothing in mind  
Is in itself the path of the buddhas.

For the most fortunate ones,  
I have made these concise words of heartfelt advice.  
Through this, may every single sentient being  
Be established in Mahamudra.

*Given as an oral teaching by the Great Pandita Naropa to Marpa Chökyi Lodrö at Pullahari.  
(Translation by Erik Pema Kunsang from Songs of Naropa)*

❁ Long Life Prayer for 17<sup>th</sup> Gyalwa Karmapa ❁

**MI CHÉ TAK PA RANG JUNG CHÖ KYI KU**

Naturally-arising Dharmakaya, unchanging and ever-present,

**GYU TRUL ZUK KYI KUR ZHENG KAR MA PAY**

Karmapa, you appear as the form kayas' magical illusions.

**SANG SUM DORJÉ KAM SU RAB TEN CHING**

May your three secret vajras remain stable in the realms

**TA YÉ TRIN LÉ LHUN DRUB PAL BAR SHOK**

And your infinite spontaneous activity blaze in glory.

❁ Long Life Prayer for Khenchen Thrangu Rinpoche ❁

**TEN PÉ PAL JOR KAR MA LO DRÖ SHAB**

Karma Lodro, Splendor of the Teachings, may you remain  
steadfastly present,

**CHÖ PHEL ZANG PO YÖN TEN KHA CHAB TU**

Your qualities of the glorious and good Dharma  
spreading as far as space can go.

**PEL ZHING SHAK PÉ TAK TEN SHÉ DRUB CHI**

May your activity of teaching and practice be universally victorious,

**TRIN LÉ CHOK LÉ NAM JAL PAL BAR SHOK**

And may the magnificence of this triumph blaze forth.

❁ Dedication of Merit Prayer ❁

**SO NAM DI YI TAM CHAY ZIK PA NYI**

Through this goodness, may omniscience be attained

**THOB NÉ NYÉ PAY DRA NAM PAM CHAY NAY**

May the enemy, mental defilements, be overcome.

**JAY GA NA JI BAR LAP DRUK PA YI**

May beings be liberated from the ocean of samsara,

**SI PAY TSO LÉ DRO WA DROL WAR SHOK**

And the stormy waves of birth, old age, illness, and death.

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❁ Meal Chant ❁

**TUN PA LA MAY SANG GYÉ RINPOCHÉ**

The unsurpassable teacher is the precious Buddha.

**KYOP PA LA MAY DAM CHÖ RIN PO CHÉ**

The unsurpassable protector is the precious Dharma.

**DREN PA LA MAY GEN DÜN RIN PO CHÉ**

The unsurpassable refuge is the precious Sangha.

**KYAB NÉ KÖN CHOK SUM LA CHÖ PA BOL**

To these Three Jewels, we make this offering.