

Bokar International  
Mahamudra Seminar



*KCC via Zoom*

September 2020



# Prayers for the Bokar International

## Mahamudra Seminar

KCC via Zoom

September 17-23, 2020

༄༅། །སངས་རྒྱས་ཚེས་དང་ཚོགས་ཀྱི་མཚོག་རྣམས་ལ། །

**sang gye chö dang tsok kyi chok nam la**

Until enlightenment, I go for refuge

བྱང་ཆུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཚེ། །

**jang chup bar du dak gi kyap su chi**

In the Buddha, the Dharma, and the supreme Sangha.

བདག་གིས་སྤྱིན་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས། །

**dak gi jin sok gyi pe sö nam kyi**

By the merit of generosity and other virtues,

འགོ་ལ་ཕན་ཕྱིར་སངས་རྒྱས་འགྲུབ་པར་ཤོག །

**dro la pen chir sang gye drup par shok**

May I attain buddhahood for the benefit of beings.

ལན་གསུམ།

*Repeat three times.*

## The Four Immeasurables

སེམ་ཅན་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་རྒྱ་དང་ལྡན་པར་གྱུར་ཅིག །

**sem chen tam che de wa dang de we gyu dang den par gyur chik**  
May all sentient beings have happiness and the causes of happiness.

སྤྱག་བསྐྱེད་དང་སྤྱག་བསྐྱེད་གྱི་རྒྱ་དང་བྲལ་བར་གྱུར་ཅིག །

**duk ngal dang duk ngal gyi gyu dang dral war gyur chik**  
May they be free of suffering and the causes of suffering.

སྤྱག་བསྐྱེད་མེད་པའི་བདེ་བ་དམ་པ་དང་མི་འབྲལ་བར་གྱུར་ཅིག །

**duk ngal me pe de wa dam pa dang mi dral war gyur chik**  
May they never be separated from true happiness which is free from suffering.

ཉེ་རིང་ཆགས་སྤང་གཉིས་དང་བྲལ་བར་བཏང་སྟོམས་ཆེན་པོ་ལ་

**nye ring chak dang nyi dang dral war tang nyom chen po la**  
May they abide in great equanimity, free from the partiality

གནས་པར་གྱུར་ཅིག །

**ne par gyur chik**  
of attachment and aversion.

## Seven Branch Practice

བྲུག་འཇོལ་བ་དང་མཚོན་ཅིང་བཤགས་པ་དང་། །

**chak tsel wa dang chö ching shak pa dang**  
I dedicate to enlightenment whatever

རྗེས་སུ་ཡི་རང་བསྐྱེད་ཞིང་གསོལ་བ་ཡི། །

**je su yi rang küi zhing söl wa yi**  
Slight merit I have gathered from prostrating,

While such compassion is active and immediate,  
In the moment of compassion, its essential emptiness is nakedly  
clear.

This conjunction is the undeviating supreme path.  
Inseparable from it, may I meditate day and night.

From the power of meditation come eyes and actual 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—fulfilment, 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.

*Aspirations for Mahamudra, the definite point of the teachings, was composed by Lord Rangjung Dorje, Karmapa III. This translation was made by Ken McLeod with reference to earlier translations by Denis Eysseric and the Nalanda Translation Committee.*

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 the meaning of “is” and “is not” are resolved.  
Without confusion, may my own face know itself.

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

Free from mental constructions, it is called mahamudra.  
Free from extremes, it is called madhyamika.  
Everything complete here, it is also called maha ati.  
May I attain the confidence that, in understanding one, all are  
realized.

The great bliss of non-attachment is continuous.  
Sheer clarity without fixations is free of 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 in the realm of  
ultimate nature.  
In the ordinary mind, there is no rejection or acceptance,  
no separation or attainment.  
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.

དགེ་བ་ཅུང་ཟད་བདག་གིས་ཅི་བསགས་པ། །  
**ge wa chung ze dak gi chi sak pa**  
And offering, confessing, and rejoicing,

ཐམས་ཅད་བདག་གིས་བྱང་ཆུབ་ཕྱིར་བསྐྱོལ། །  
**tam che dak gi jang chup chir ngo o**  
Requesting, and from making supplications.

### Mandala Offering

ས་གཞི་སྒོམ་ཆུས་བྱུགས་ཤིང་མེ་ཉླ་བ་གྲམ། །  
**sa zhi pö chü juk shing me tok tram**  
The earth, perfumed with scented water, strewn with flowers,

རི་རབ་སྒྲིང་བཞི་ཉི་ལྷས་བརྒྱན་པ་འདི། །  
**ri rap ling zhi nyi de gyen pa di**  
Graced with Mount Meru, the four lands, the sun and moon,

སངས་རྒྱས་ཞིང་དུ་དམིགས་ཏེ་སྤུལ་བ་ཡིས། །  
**sang gye zhing du mik te pül wa yi**  
I visualize to be a buddha realm and offer

འགྲོ་ཀུན་རྣམ་དག་ཞིང་ལ་སྦྱོར་བར་ཤོག །  
**dro kün nam dak zhing la chö par shok**  
So that all beings enjoy a perfectly pure realm.

## Prayer to Turn the Wheel of Dharma

སེམ་ཅན་ཕྱེ་ལྷན་གྱི་བསམ་པ་དང་། །

**sem chen nam kyi sam pa dang**

I pray that you turn the Wheels of Dharma

ལྷོ་ཡི་བྱེ་བྲག་ཇི་ལྟ་བུར། །

**lo yi je drak ji ta war**

Of the lesser, greater, and common vehicles

ཆེ་ཆུང་སྤུན་མོང་ཐེག་པ་ཡི། །

**che chung tun mong tek pa yi**

In accordance with the thoughts

ཚོས་གྱི་ལོ་ལོ་ལོ་བསྐྱོར་དུ་གསོལ། །

**chö kyi khor lo kor du sol**

And various intellects of beings.

It doesn't exist; even buddhas do not see it.

It doesn't not exist; it is the origin of samsara and nirvana.

No contradiction; conjunction, the middle way.

May I realize the pure being of mind, free of extremes.

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 gain conviction in the ultimate position.

Not realizing it, one circles in the ocean of samsara.

Realizing it, Buddha isn't anywhere else.

"It is everything." "It isn't anything." None of this.

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 delusion is mind,

Since arising is mind and cessation is mind,

May all assumptions about mind be eliminated.

Unpolluted by meditation with intellectual efforts,

Undisturbed by the winds of everyday affairs,

Not manipulating, 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 their  
own ground.

Motionless, the river of mind abides naturally.

Free from the contaminations of dullness and torpor,

May I establish the still ocean of shamata.

The significance of the ground is the two truths,  
 free from the extremes of eternalism and nihilism.  
 The excellent path, the two accumulations  
 free from the extremes of assumption and denial.  
 The result obtained is the two benefits,  
 free from the extremes of existence and peace.  
 May I meet the dharma which is free from error.

The ground of refinement is mind itself, indivisible luminosity  
 and emptiness.  
 The refining, the great vajra composure of mahamudra.  
 What is to be refined, the incidental stains of confusion.  
 The result of refining, the unstained dharmakaya, may I realize it.

Confidence in outlook is cutting assumptions about the ground.  
 The key to meditation is maintaining that without distraction.  
 The supreme activity is to exercise the sense of meditation in  
 everything.  
 May I have confidence in outlook, meditation and activity.

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

Appearances, which never existed in themselves, have been  
 confused as objects.  
 Awareness itself, because of 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.

## Vajradhara Lineage Prayer

དོ་རྗེ་འཆང་ཆེན་ཏེ་ལོ་ནུ་རོ་དང་། །

**dor je chang chen te lo na ro dang**  
 Great Vajradhara, Tilopa, Naropa,

མར་པ་མི་ལ་ཚོས་རྗེ་གླམ་པོ་པ། །

**mar pa mi la chö je gam po pa**  
 Marpa, Mila, Lord of the Dharma—Gampopa,

དུས་གསུམ་གཤམ་བྱ་ཀུན་མཁྱེན་ཀམ་པ། །

**dü sum she ja kün khyen kar ma pa**  
 Knower of the three times—omniscient Karmapa,

ཆེ་བའི་ཚུད་བརྒྱད་བརྒྱད་པར་འཛིན་རྣམས་དང་། །

**che zhi chung gye gyü par dzin nam dang**  
 Holders of the four elder and eight later lineages—

འབྲི་སྟག་ཚལ་གསུམ་དཔལ་ལྷན་འབྲུག་པ་སོགས། །

**dri tak tsel sum pel den druk pa sok**  
 The Drigung, Taklung, Tsalpa, glorious Drukpa, and the rest,

ཟབ་ལམ་ཕྱག་རྒྱ་ཆེ་ལ་མངའ་བརྟེན་པའི། །

**zap lam chak gya che la nga nye pe**  
 Masters of the profound path of Mahamudra,

མཉམ་མེད་འགྲོ་མགོན་དུགས་པོ་བཀའ་བརྒྱད་ལ། །

**nyam me dro gön dak po ka gyü la**  
 The Dakpo Kagyu, the unequalled protectors of beings,

གསོལ་བ་འདེབས་སོ་བཀའ་བརྒྱུད་སྤྱི་མ་རྣམས། །

**söl wa dep so ka gyü la ma nam**

I supplicate you, Kagyu gurus;

བརྒྱུད་པར་འཛིན་ལོ་རྣམ་ཐར་བྱིན་གྱིས་སྐྱོབས། །

**gyü par dzin no nam tar jin gyi lop**

I hold your lineage—bless me to follow your example.

ཞེན་ལོག་སྐྱོམ་གྱི་རྐང་པར་གསུངས་པ་བཞིན། །

**zhen lok gom gyi kang par sung pa zhin**

Revulsion is the legs of meditation, it is taught.

ཟས་ནོར་ཀུན་ལ་ཆགས་ཞེན་མེད་པ་དང། །

**ze nor kün la chak zhen me pa dang**

To this meditator who is without craving for

ཚོ་འདིའི་གདོས་ཐག་ཚོད་པའི་སྐྱོམ་ཆེན་ལ། །

**tse di dö tak chö pe gom chen la**

Food and wealth and who cuts all ties to this life,

རྗེད་བཀའ་ཞེན་པ་མེད་པར་བྱིན་གྱིས་སྐྱོབས། །

**nye kur zhen pa me par jin gyi lop**

Grant your blessing to be free of attachment to gain and fame.

མོས་གུས་སྐྱོམ་གྱི་མགོ་བོར་གསུངས་པ་བཞིན། །

**mö gü gom gyi go wor sung pa zhin**

Devotion is the head of meditation, it is taught.

མན་ངག་གཏེར་སྐོ་འབྱེད་པའི་སྤྱི་མ་ལ། །

**men ngak ter go je pe la ma la**

To this meditator who continually prays to the guru

## Aspirations for Mahamudra

NAMO GURU

Gurus and yidams, deities of the mandala,

Buddhas of the three times and ten directions and your children,

Consider me with kindness,

Grant your blessing that all my wishes be realized.

Sprung from the snow-mountain of the 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 bodies of buddha.

As long as I have not realized this,

Through all my life times, 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-favored life

Along with faith, energy and intelligence,

Having attended a worthy master and received the pith of the sacred 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 oral instructions overcomes the darkness of doubt.

Light born of meditation illuminates the way things are.

May the radiance of the three wisdoms increase.



སངས་རྒྱལ་སྐྱབས་ལུ་གསུམ་བརྟེན་པའི་བྱིན་རླབས་དང་། །

**sang gye ku sum nye pe jin lap dang**

By the blessings of the buddhas' attainment of the three kāyas,

ཚོས་ཉིད་མི་འགྱུར་བདེན་པའི་བྱིན་རླབས་དང་། །

**chö nyi mi gyur den pe jin lab dang**

By the blessings of the truth of the unchanging dharmatā,

དག་འདུན་མི་སྤྱད་འདུན་པའི་བྱིན་རླབས་ཀྱིས། །

**ge dun mi che dun pe jin lap kyi**

By the blessings of the unwavering aspirations of the Sangha,

རི་ལྟར་སློན་ལམ་བཏབ་བཞིན་འགྲུབ་པར་ཤོག །

**ji tar mon lam tap zhin drup par shok**

May these aspirations be fulfilled just as intended.

བྱང་ཚུབ་སེམས་ནི་རིན་པོ་ཆེ། །

**jang chub sem ni rin po che**

Bodhichitta is precious.

མ་སྐྱེས་པ་རྣམས་སྐྱེས་ཀྱང་ཅིག །

**ma kye pa nam kye gyur chik**

May it arise in whom it has not arisen.

སྐྱེས་པ་ཉམས་པ་མེད་པ་དང་། །

**kye pa nyam pa me pa dang**

Once arisen, may it not diminish

གོང་ནས་གོང་དུ་འཕེལ་བར་ཤོག །

**gong ne gong du pel war shok**

But ever grow and flourish.

རྒྱུན་དུ་གསོལ་བ་འདེབས་པའི་སློམ་ཚེན་ལ། །

**gyün du söl wa dep pe gom chen la**

Who opens the door to the treasury of oral instructions,

བཅོས་མིན་མོས་གྲུས་སྐྱེ་བར་བྱིན་གྱིས་རློབས། །

**chö min mö gü kye war jin gyi lop**

Grant your blessing that uncontrived devotion may arise.

ཡེངས་མེད་སློམ་གྱི་དངོས་གཞིར་གསུངས་པ་བཞིན། །

**yeng me gom gyi ngö zhir sung pa zhin**

Non-distraction is the body of meditation, it is taught.

གང་གར་རྟོག་པའི་ངོ་བོ་སོ་མ་དེ། །

**gang shar tok pe ngo wo so ma de**

To this meditator who rests directly, without altering

མ་བཅོས་དེ་ཀར་འཛོག་པའི་སློམ་ཚེན་ལ། །

**ma chö de kar jok pe gom chen la**

The fresh essence of whatever thought that arises,

བསློམ་བྱ་བློ་དང་བྲལ་བར་བྱིན་གྱིས་རློབས། །

**gom ja lo dang drel war jin gyi lop**

Grant your blessing that meditation be free from intellect.

རྣམ་རྟོག་ངོ་བོ་ཚོས་སྐྱུར་གསུངས་པ་བཞིན། །

**nam tok ngo wo chö kur sung pa zhin**

The essence of thought is dharmakaya, it is taught.

ཅི་ཡང་མ་ཡིན་ཅིར་ཡང་འཆར་བ་ལ། །

**chi yang ma yin chir yang char wa la**

It is no thing, yet arises as everything.

མ་འགགས་རོལ་པར་འཆར་བའི་སྐྱེ་མ་ཚེན་ལ། །

**ma gak röl par char we gom chen la**

To this meditator who appears in this unceasing play,

ལའོར་འདས་དབྱེར་མེད་ཉོགས་པར་བྱིན་གྱིས་སྐྱོབ་ས། །

**khör de yer me tok par jin gyi lop**

Grant your blessing to realize the inseparability of samsara and nirvana.

སྐྱེ་བ་ཀུན་ཏུ་ཡང་དག་སྤྲོ་མ་དང་། །

**kye wa kün tu yang dak la ma dang**

Never parting from the true guru in all my lives,

འབྲལ་མེད་ཚོས་གྱི་དཔལ་ལ་ལོངས་སྤྱོད་ཅིང་། །

**drel me chö kyī pel la long chö ching**

May I enjoy the splendor of the Dharma,

ས་དང་ལམ་གྱི་ཡོན་ཏན་རབ་རྗེས་ལྟོགས་ནས། །

**sa dang lam gyi yön ten rap dzok ne**

Perfect the qualities of the levels and paths,

དོ་རྗེ་འཆར་གི་གོ་འཕང་སྐུར་བྱོབ་ཤོག །

**dor je chang gi go pang nyur top shok**

And swiftly attain the state of Vajradhara.

ཅེས་པའང་བན་སྐར་བ་འཇམ་དཔལ་བཟང་པོས་མཛད་པའོ།།

*Composed by Ben-gar Jampel Zangpo.*

*Translated by Eric Trinkle Thaye. August 2016.*

## Dedication Prayers

བསོད་ནམས་འདི་ཡིས་ཐམས་ཅད་གཟིགས་པ་ཉིད། །

**sö nam di yi tam che zik pa nyi**

By this merit may I attain omniscience.

ཐོབ་ནས་ཉེས་པའི་དགུ་རྣམས་ཕམ་བྱས་ནས། །

**top ne nye pe dra nam pam je ne**

May the enemy, wrong action, be overcome.

སྐྱེ་ག་ན་འཆིའི་བ་རྒྱབས་འབྲུགས་པ་ཡི། །

**kye ga na chi ba lap truk pa yi**

From the stormy waves of birth, old age, sickness, and death,

སྲིད་པའི་མཚོ་ལས་འགོ་བ་སྐྱོལ་བར་ཤོག །

**si pe tso le dro wa dröl war shok**

May I liberate beings from the ocean of samsara.

འཇམ་དཔལ་དཔའ་བོས་ཇི་ལྟར་མཁྱེན་པ་དང་། །

**jam pel pa wo ji tar kyen pa dang**

The hero Manjushri knows the true nature.

ཀུན་ཏུ་བཟང་པོ་དེ་ཡང་དེ་བཞིན་ཏེ། །

**kun tu zang po de yang de zhin te**

Samantabhadra knows just the same.

དེ་དག་ཀུན་གྱི་རྗེས་སུ་བདག་སྐྱོབ་ཅིང་། །

**de dak kun gyi je su dak lop ching**

Emulating them and the other bodhisattvas,

དགེ་བ་དེ་དག་ཐམས་ཅད་རབ་ཏུ་བསྐྱོ། །

**ge wa de dak tam che rap tu ngo**

I dedicate this virtue in the same perfect way.