Refuge

sang gye chö dang tsok kyi chok nam la
Untill enlightenment, for the refuge of the Buddha, the Dharma, and the Supreme Sangha.

By the merit of generosity and other virtues,

jang chup bar du dak gi kyap su chi
May attain Buddhahood for the benefit of all beings.

dro la pen chir sang gye drup par shok
By the merit of generosity and other virtues,
Semchen Tam Che De Wa Dang De We Gyu Dang Den Par Gyur Chik
May sentient beings have happiness and the causes of happiness.

Duk Nagal Dang Duk Nagal Gyi Gyu Dang Dral War Gyur Chik
May they be free from suffering and the causes of suffering.

Duk Nagal 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.

Nye Ring Chak Dang Nyi Dang Dral War Tang Nyom Chen Po La Ne Par Gyur Chik
May they abide in great equanimity, free from the partiality of attachment and aversion.
Seven Branch Prayer

chak tsel wa dang cho ching shak pa dang
Dedicated to enlightenment whatever

ge wa chung ze dak gi chi sak pa
And offering, confessing, and rejoicing,

je su yi rang kül zhing söl wa yi
Slight merit have gathered from prostrating,

tam che dak gi jang chup chir ngo o
Requesting and from making supplications.
Mandala Offering

sa zhi pö chu juk shing me tok tram
The earth perfumed with scented water, strewn with flowers,

sang gye zhing du mkhul wa yi
Visualize the buddha realm and offer

ri rap ling zhi nyi de gyen pa di
Graced with Mount Meru, the four lands, the sun and moon,

dro kun nam dak zhing la cho par shok
So that all beings enjoy perfectly pure realm.
sem chen nam kyi sam pa dang
I pray that you turn the Wheels of Dharma

che chung tun mong tek pa yi
In accordance with the various

lo yi je drak ji ta war
Of the lesser, greater, and common vehicles

chö kyi khor lo kor du sol
Thoughts of intellects of beings.
Vajradhara Lineage Prayer

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

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

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

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

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

zap lam chak gya che la nga nye pe
Masters of the profound path of Mahamudra,
nyam me dro gön dak po ka gyü la
TheDakpoKagyusheinequaledprotectors
ofofferings,
söl wa dep so ka gyü la ma nam
SupplicatetheKagyugurus;
gyü par dzin no nam tar jin gyi lop
Holdyourlineage—blessandfollowyourexample.

zhen lok gom gyi kang par sung pa zhin
Revulsionisthestageofmeditation,taught.
ze nor kün la chak zhen me pa dang
Thismeditatorwhoiswithoutcravingfor

tse di dö tak chö pe gom chen la
Foodandwealthwhooutsettlesofhislife,
yne kur zhen pa me par jin gyi lop
Grantyourblessingtobecratingattachmentto
gainandfame.
mō gu go yī go wŏng s直营 pa zhin
Devotion to the head of meditation should arise.

gyün du söl wa dep pe gom chen la
Who opens the door of the treasury of oral instructions,

yeng mē gom yī go zhīr s直营 pa zhin
Non-distracting to the body of meditation should arise.

mā chō de kar jok pe gom chen la
The freshness of whatever thought that arises,

men ngak ter go je pe la ma la
To this meditator who continously prays to the guru

chō min mō gu yīe wār jin yī go lop
Grant your blessing that uncontrived devotion may arise.

gāng shar tok pe ngō wo sō ma de
To this meditator who rests directly, without altering

gōm jā lō dang drel wār jin yī go lop
Grant your blessing that meditation be freed from intellect.
The essence of thought is harmakaya, the taught.

To this meditator who appears in his unceasing play,

Never parting from the true guru, ANYWHERE,

Perfect the qualities of the levels and paths,

Its essence is the unchanging, indivisible.

It rises from nothing.

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

May you enjoy the splendor of the Dharma,

And swiftly attain the state of Vajradhara.

Composed by Jamphel Zangpo of Bengal.
Dedication

sö nam di yi tam che zik pa nyi
By this merit may I attain omniscience.

kye ga na chi ba lap truk pa yi
From the stormy waves of birth, old age, sickness, and death,

top ne nye pe dra nam pam je ne
May the enemy, wrong action, be overcome.

si pe tso le dro wa dröl war shok
May liberate beings from the ocean of samsara.
jam pel pa wo ji tar kyen pa dang
The hero Manjusri knows the true nature.

dé daka kun gyi je su dak lop ching
Emulating them and the other bodhisattvas,

sang gye ku sum nye pe jin lap dang
By the blessings of the Buddha’s attainment of the three kayas,

gé dun mi che dun pe jin lap kyi
By the blessings of the unswerving aspirations of the Sangha,

kun tu zang po de yang de zhin te
Samantabhadra knows just the same.

dé wé daka sma che rap tu ngo
I dedicate his virtue in the same perfect way.

chö nyi mi gyur den pe jin lab dang
By the blessings of the truth of the unchanging dharmata,

ji tar mon lam tap zhin drup par shok
May these aspirations be fulfilled just as intended.
jang chub sem ni rin po che
Bodhichitta is precious.

ma kye pa nam kye gyur chik
May you arise whom has not risen.

kye pa nyam pa me pa dang
Once arisen, may not diminish

gong ne gong du pel war shok
But ever grow and flourish.
Aspirations for Mahamudra

Gurus and deities of the mandala,
Buddhas in 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,
May those of all sentient beings without limit,
May the river of virtue andiled 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 lifetimes, birth after birth,
May I not even the words of retribution and suffering be heard
And may I enjoy the prosperity of oceans of happiness and virtue.

Having obtained this excellent and well-favored life
Along with faith, energy, and intelligence,
Having attended a worthy master and received the path of the sacred instructions,
May I practice the sacred dharma properly, all my lives without interruption.

The study of scriptures frees one from the realm 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.
The significance of the ground of 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 results obtained, the two benefits, free from the extremes of existence and peace.

May the hearer the dharma which is free from error.

The ground of refinement of the mind itself, indivisible luminosity and emptiness.

The refining, the great raja, the composition of the dharma.dra.

What is refined, the incidental arises in confusion.

The results of the refining, the established dharma.kaya, may the hearer realize it.
Confidence in outlook and sticking to assumptions about the ground.
The key to meditation is maintaining that without distraction.
The Supreme Active is to exercise the sense of meditation in everything.
May there be 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 well, may the basic points settle.

Appearances, which never existed in themselves, have been confused as objects.
Awareness itself, because of ignorance, has been confused as self.
Through the power of dualistic fixation, it wanders in the realm of existence.
May ignorance and confusion be completely resolved.
It doesn't exist. Even Buddha hasn't seen it.

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

No contradiction; conjunction, the middle way.

May realize the pure being in 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 gain conviction in the ultimate position.

Not realizing, one circles in the ocean of samsara.
Realizing anything, Buddha isn't anywhere else.

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

Pure being, the basis of everything, may see any misunderstanding here.
Since appearance in mind and emptiness in mind,
Since realization in mind and delusion in mind,
Since rising in mind and cessation in 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 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 fullness and corrup,
May establish the still ocean of shamata.
When one looks again and again at the mind, which cannot be looked at,
And sees vividly for what it is, the meaning of it is not resolved.
Without confusion, one may know oneself.

Looking at objects, there is an object. One sees the mind.
Looking at the mind, there is nothing empty or full.
Looking at both these, dualitysubsides and subsides.
May one realize the clarity, the way the mind is.

Free from mental constructions, called mahamudra.
Free from extremes, called adhyamika.
Everything complete here, is called mahasati.
May one attain the confidence that, understanding one, all are realized.
The great bliss of non-attachment is continuous.
Sheer clarity of intellect is free of obscurations.
Passing beyond dualism, non-thought is naturally present.
May these experiences continually rise 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 you realize the truth of pure being, complete simplicity.

While the nature of beings has always been full of enlightenment,
Not realizing this, they wander in endless samsara.
For the boundless suffering of sentient beings
May overwhelming compassion be born in any being.
While such compassion is active and immediate,
In the moment of compassion, the essential emptiness is nakedly clear.
This conjunction of the deviating supreme path.
Inseparable from it, may I meditate and find light.

From the power of meditation, come yes and actual knowledge,
Sentient beings are ripened and domains of enlightenment are 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 in the ten directions
And the power of whatsoever pure virtue there may be,
May my wishes and those of all beings
Be fulfilled, to save all in this way.

Aspiration for the Mahamudra: A Quintessential Teaching. Source: Pema Jungdral. Translated by the Shambhala Translation Committee.