Prayers for the Fulfillment of the Activities of The Lord of the Mandala, Kyabje Dorje Chang Bokar Rinpoche
Prayers for the Fulfillment of the Activities of The Lord of the Mandala, Kyabje Dorje Chang Bokar Rinpoche
Kyabje Bokar Rinpoche Karma Ngedon Chokyi Lodro

October 15, 1940–August 17, 2004

“He held his realization with such humility and taught with such precision, a Holder of the Lineage, he embodied the Dharma. A Master of Mahamudra, a true servant of the Buddha has passed.”

—A student of Bokar Rinpoche.

The Very Venerable Bokar Rinpoche was born in 1940 to a nomadic family in Western Tibet. He was recognized as a tulku at the age of four by His Holiness the Sixteenth Karmapa, and studied at Bokar and Tsurphu Monasteries. In 1959, he left Tibet and joined the Sixteenth Karmapa at Rumtek monastery in Sikkim. Bokar Rinpoche completed two three-year retreats under the guidance of His Eminence Kalu Rinpoche, practicing the Six Yogas of Niguma and the Six Yogas of Naropa. He then went on to become the retreat master at Kalu Rinpoche's monastery in Sonada, and was also appointed by the Karmapa to be the master of the three-year retreat facility at Rumtek.

Bokar Rinpoche founded a monastery and retreat center at Mirik, in the Darjeeling district of India. He became the spiritual heir of Kalu Rinpoche and holder of the Shangpa and Karma Kagyu lineages. He had been training and transmitting the Shangpa lineage to the current Kalu Rinpoche as well as serving as a teacher to His Holiness Karmapa Orgyen Trinley Dorje.

Bokar Rinpoche was noted for his humility, gentleness, and stainless moral conduct. Rinpoche developed an annual teaching and meditation program for his foreign students presenting instruction on the stages of Mahamudra and yidam practice, which he offered for the last twelve years. Several of Bokar Rinpoche's books have been translated into English including Chenrezig Lord of Love, Meditation Advice to Beginners, Tara the Feminine Divine, Profound Wisdom of the Heart Sutra, and Death and the Art of Dying in Tibetan Buddhism.
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Introduction & Acknowledgments
Introduction

Kyabje Dorje Chang Bokar Rinpoche entered into the dharmadhatu on August 17, 2004. As is customary upon the passing of such a great lama of the Vajrayana Buddhist tradition, extensive prayers and ceremonies are being conducted at his monastery in Mirik in the Darjeeling District of India for a period of forty-nine days. Simultaneously, ceremonies are being performed at monasteries, retreat centers, and Dharma centers throughout the world. Many great lamas and hundreds of monks from monasteries in India and Nepal have come to Mirik to engage in the rituals, and many other people from all over the world have come to participate, make offerings, and pay their respects. Through the ceremonies and prayers participants can unite their minds with the enlightened mind of the lama, clarify obstacles, accumulate merit, and pray for the swift return of the teacher.

As Rinpoche had numerous disciples in English-speaking countries, many of whom are attending the ceremonies or participating with their own group or on their own, Khenpo Lodro Donyod and others at Mirik Monastery felt it would be valuable to provide English translations, along with phonetics for the Tibetan, for the evening prayers for the ceremonies to help people participate more fully. This is in keeping with Bokar Rinpoche’s encouragement to his students to do the practices in their own languages.

Thus, this compilation of exceedingly beneficial prayers was undertaken and completed as quickly as possible to serve this important occasion and for use into the future as well. It is offered out of devotion to the incomparable Guru, Kyabje Bokar Rinpoche and with the wish to benefit his many disciples and all beings.

Acknowledgements

This compilation was made possible by the work of many people spanning the globe. The editors worked together over the internet, Eric Triebelhorn in Mirik, West Bengal, India and Dora DeCoursey in Portland, Oregon, USA. Existing English translations were used where possible. Our gratitude to the translators and publishers who kindly granted permission for the use of these prayers: Eric Forgeng; Erik Pema Kunsang, and Rangjung Yeshe Publications; Yvette Johnson; Sonam Dargye; Ngawang Zangpo, and Tsadra Foundation; Elizabeth M. Callahan; and Ken McLeod. New translations, including those for all of the swift return prayers, were done by Ngodup T. Burkhar and Eric Triebelhorn in Mirik during the first part of the forty-nine day period.

Substantial assistance was received from various members of Kagyu Changchub Chuling (KCC), Portland, Oregon, USA, including Tara Sullivan, who provided the illustrations. A special thanks goes to the designer, Suzan Reed, also of KCC, for her offering of extraordinary diligence and professional expertise during this short time frame.
ENGLISH
TRANSLATIONS
The Four Session Guru Yoga
by Mikyo Dorje, Karmapa VIII

This Guru Yoga should be done at all times, but particularly during the Four Great Sessions. Now, all those who think of no one but me, Mikyo Dorje, should visualize their own body as the Pristine Awareness Dakini, naked, youthful, and completely perfect. Her hair hangs loosely down her back. Abiding in the center of a mass of light, she holds a skull cup filled with the elixir of deathlessness. She is ornamented with red flowers, but has no other ornaments. In front of that is Venerable Unmoving Vajra [Mikyo Dorje], wearing a tiger skin skirt and an upper garment of elephant skin. He is ornamented with the six mudras. His hair is bound in a topknot, ornamented with a visavajra and moon. His two hands are in the Dharma Daya [Source of Dharmas] Mudra on the top of his head. His left leg is crossed in half-vajra posture, and his right leg is extended. He abides in the center of a mass of fire of Pristine Awareness.

The Pristine Awareness Dakini Mother bestows amrita, and as a result, flames of Pristine Awareness blaze and roar. This invites him to enter the bhaga [vagina] of oneself, the Pristine Awareness Dakini. Imagine that he enters one's heart center. Supplicate while forcefully merging the winds. I, Mikyo Dorje, will bless you! Bring down the blessings in this way:

All sentient beings, my mothers, [whose numbers] equal the expanse of space, Supplicate the Lama, Precious Buddha!
All sentient beings, my mothers, [whose numbers] equal the expanse of space, Supplicate the Lama, the all-pervading Dharmakaya!
All sentient beings, my mothers, [whose numbers] equal the expanse of space, Supplicate the Lama, the Great Bliss Sambhogakaya!
All sentient beings, my mothers, [whose numbers] equal the expanse of space, Supplicate the Lama, the compassionate Nirmanakaya!
(Repeat three times)

Homage to the Lama!
On top of my head is the Pristine Awareness Dakini.
Naked, with vagina and breasts fully developed.
Her hair is loose, and her three eyes gaze into the expanse of space.
She dances in unbearable ecstasy.
Among a vast array of innumerable swirling ones like her,
Is the Root Lama Mikyo Dorje.
Dressed as a Bhikshu, with a black hat, and glittering with gold,
Holding the vajra and bell of inseparable Method and Wisdom,
Gazing with inseparable bliss and emptiness,
Merely by supplicating him, devotion and reverence blaze!
As devotion and reverence blaze, blessings roar!
As blessings roar, ordinary and
Supreme real accomplishments' blazing jewels
Fall like rain everywhere, from beyond the sky and beneath the earth.
Now is the time to supplicate from the heart!
Kye! Appearance is empty, emptiness appears.
The Body of the Lama is inseparable appearance and emptiness.
I supplicate the Lama’s Body!
Blessings are bestowed by the Body of the Lama.
Sound is empty, emptiness resounds.
Inseparable sound and emptiness is the Lama’s Speech.
I supplicate the Lama’s Speech!
Blessings are bestowed by the Speech of the Lama.
Bliss is empty, emptiness is bliss.
Inseparable bliss and emptiness is the Lama’s Mind.
I supplicate the Lama’s Mind!
Blessings are bestowed by the Mind of the Lama.

Kye! When the Guru Ratna [Precious Lama] approaches,
The sky fills with rainbows and light.
Sending out emanated messengers,
A massed fire of blessings blaze!
Experience and realization rise and increase!

Kye! Great Lama, because I have practiced following your example,
Please come here to bestow blessings!
To bring down your blessings on this excellent place,
Please bestow the Four Empowerments on this excellent practitioner!
Please bestow supreme and ordinary real accomplishments!
Clear away unfavorable circumstances and obstacles!
Please pacify all enemies and obstructors without exception!

A green Pristine Awareness Dakini appears in space.
Her light clears away all disease, demons, and defilements.
All the evil, obscurations, and faults in my being,
I acknowledge and confess before the glorious Yogini!

A yellow Pristine Awareness Dakini appears in space.
Her light clears away all disease, demons, and defilements.
All the evil, obscurations, and faults in my being,
I acknowledge and confess before the glorious Yogini!

A red Pristine Awareness Dakini appears in space.
Her light clears away all disease, demons, and defilements.
All the evil, obscurations, and faults in my being,
I acknowledge and confess before the glorious Yogini!

A white Pristine Awareness Dakini appears in space.
Her light clears away all disease, demons, and defilements.
All the evil, obscurations, and faults in my being,
I acknowledge and confess before the glorious Yogini!

A blue Pristine Awareness Dakini appears in space.
Her light clears away all disease, demons, and defilements.
All the evil, obscurations, and faults in my being,
I acknowledge and confess before the glorious Yogini!
A wrathful Pristine Awareness Dakini appears in space. Her light clears away all disease, demons, and defilements. All the evil, obscurations, and faults in my being, I acknowledge and confess before the glorious Yogini!

Mikyo Dorje fills all of space: AH!
Vajra Joy emanating rays of light: HO!
Blazing messenger, powerful melodious: HUNG!
Wrathful activity, purifying defilements: OM!

Sacred Venerable One, Lord of the Four Kayas!
Whatever you do arises as the play of Pristine Awareness.
Pervading Lord, Victorious Powerful Great Karmapa, Buddha, Ocean of Blessings, know me!

Mass of enlightened qualities, all faults exhausted,
Essence of Buddha, appearing as the Lama,
Power of compassion, supreme Nirmanakaya,
Venerable Vajra Sarasvati, know me!

Source of hope for the attainment of the permanent goal,
Dakpo Kagyu, essence of the Four Kayas,
Blessing the mind streams of fortunate beings,
Unrivalled lineage, know me!

Dissolving ordinary delusion in its own ground,
Your luminous form is the stainless expanse of Reality.
Lord of Enlightened Activity, knower of the three times,
Great Love itself, know me!

In these degenerate times, through various means,
Taming sentient beings, power of the Victorious Ones!
[You are the] only source looked to for hope.
Sacred source of real accomplishments, know me!

Unifying all the venerable Victorious Ones,
With the ability to ripen fortunate beings,
The Sugata [Gone to Bliss] Karmapa’s Kamtsang [Lineage],
Free from the disturbance of the two obscurations, know me!

Venerable One, by mastering the Four Activities,
You confer blessing just by entrusting your Pristine Awareness.
Essence of the Accomplishment Lineage, Vajra Sarasvati,
Glorious Great Karmapa, know me!

Great Vajradhara, endowed with eight qualities,
Glorious Heruka, endowed with seven branches,
Lord of the Victorious Ones, Embodiment of all the Buddhas,
Venerable Victorious Powerful Mikyo Dorje, know me!
Essence of the Victors, Karmapa, know me!
Essence of the Buddhas, Karmapa, know me!
Essence of the Sugatas, Karmapa, know me!
Omniscient Karmapa, know me!

° **Karmapa know me! °**

*(Recite this countless times)*

Essence of compassion, know me!
Essence of all the Buddhas, know me!
Essence of everything, Lord of Dharma, know me!

I supplicate Mikyo Dorje [Karmapa VIII]!
I supplicate Chodrak Gyatso [Karmapa VII]!
I supplicate the Dakpo Kagyu!
I supplicate the Karma Kamtsang!

May I be like you, Venerable One!
May I be like you, Lord of Dharma!
May I be like you, Lama!
May I be like you, protector of beings!

Only Father, Omniscient One,
Accomplished One [Siddha] Sangye Nyenpa,
Victorious Powerful Mikyo Dorje,
If I do not supplicate you, who will supplicate you?
If you do not look on me with kindness, who will look?
I supplicate you, please grant your blessings!

Generally, all sentient beings,
Especially disciples in these bad times,
Particularly [this one] who looks to you as the only hope,
With unchanging trust,
Please grant the real accomplishment of Mahamudra!

If you have no blessing, who has?
If you do not protect me with love, whom will you protect?
If I do not repay your kindness, who will repay?
If you do not tame this disciple, who will tame me?
If this evil one doesn't place my hope in you, Venerable One, in whom will I hope?
If you, great powerful one, do not protect me, who will protect me?
Throughout all my births, you are my permanent goal!
Permanent wealth, you exhaust all doubts.
Protector to whom I can completely surrender my trust,
Buddha who permanently dries up the ocean of existence,
Ocean of immeasurable qualities,
One Mother of all sentient beings [whose numbers] equal space,
Inexhaustible great treasure of compassion,
If you don't think of the beings of these degenerate times, whom will you think of?
If you don’t protect with love right now, when will you protect us?
If you don’t grant real accomplishments nowadays, when will you grant them?
Merge your mind with mine,
Untie the knot of delusion and liberation,
Please, right now, permanently liberate all illusory beings that pervade space!

Holy Lama!
Look on limitless sentient beings, and
Protect those who supplicate you!
[In] this time of unbearable suffering,
We don’t know what to do when our homes are destroyed.
Please look on us in this time of frightful anguish!

Precious Lama,
Holder of the Meaningful Lineage,
Skilled in conferring blessings,
Possessing complete confidence of realization,
Endowed with the Eye of higher perception,
You manifest miracles!
You bestow unbearable kindness,
You place Buddha in the palm of my hand!
Transforming ordinary appearances,
You show their universal purity.
Noble Lord of the World,
From the very bones of my heart,
I supplicate as my only thought!
Please hold me with your compassion,
You with the power of real accomplishment!
Undisputed Command Lineage,
With the power to tame savage beings,
Unrivalled Enlightened Activity,
Sacred Perfect Buddha,
With the roots of virtue of my three gates,
For the sake of limitless sentient beings,
I offer to you right now!
Please accept with love!
Having accepted, Lama who is the permanent refuge of all animate beings,
Venerable One, please bless me from your heart to be just like you!

I supplicate the Noble Holy Lama!
Please bless me to perceive whatever you do as excellent!
Please bless me to believe whatever you say as authoritative!
Please bless me that your Mind and mine may merge as one!
Please bless me that, in this life and throughout all my future lives,
I may never separate from actions that please the Noble Holy Lama!
Please bless me that all non-virtuous actions never arise!
Please grant the blessing that, in this life and throughout all my future lives,
I may trust in the Lama and accomplish whatever is commanded in accord with the Dharma!
Please bless me that I may cut the cord of obtaining food and clothing,
And protecting this corpse through the Eight Worldly Dharmas!
Please bless me that I may have each aspect sincerely [from the bones of my heart]!
Remembering the certainty of death from my heart,
Giving rise to natural devotion and reverence in my mind,
Generating the certainty of transcendent detachment,
May I enter into the blessing of unwavering joy!

Throughout all my births, relying on Glorious Karmapa Mikyo Dorje as my Lama,
[May I accomplish] the unsurpassable Secret Mantra Vajrayana’s
Body of Unity of the Paths of Creation and Fulfillment!
Throughout all my births, [may] the Supreme Holy Master,
The only holder of the Black Hat Crown, and
The Holy Father, essence of glorious great bliss,
Chakrasamvara, hold me in their care!
The essence of the Path is the Mahamudra of devotion.
The essence of detachment is the glorious Lama’s Body.
The non-duality [of these two] is the state of Vajradhara.
[So that the state of] the Accomplished Yogi Denna, Lord of Buddhas,
[May be] easily [accomplished] by sentient beings,
[I dedicate] my own and all sentient beings’
Collection of virtue diligently for that purpose!
[May] Glorious Sangye Nyenpa, Father and Sons, and
[I] be inseparable throughout all my births!

I supplicate the unequalled Dakpo Kagyu!
I supplicate Dusum Khyenpa, supreme among men!
I supplicate the Karma Kamtsang, the Accomplishment Lineage!
I supplicate Great Compassion, the omniscient Rangjung!
I supplicate the powerful Sangye Nyenpa!
I supplicate the blessed Gaway Yangchen!
I supplicate Venerable Dorje Yangchen!
I supplicate the incomparable Dorje Gawa!
I supplicate the peerless Yangchen Zangpo!
I supplicate the unrivalled Mikyo Zangpo!
I supplicate Unrivalled Wisdom!
I supplicate Unrivalled Compassion!
I supplicate Unrivalled Power!

Grant the blessing that [the thought of] death pierces my heart!
Grant the blessing that attachment is turned around in [my] depths!
Grant the blessing of the realization of the futility of everything!
Grant the blessing of the certainty of impermanence!

I supplicate those whose compassion is unbiased!
I supplicate Enlightened Activity that is impartial!
I supplicate those whose blessing is timely!
I supplicate those whose actions benefit by being seen or heard!
I supplicate the Powerful Victorious One Chodrak Gyamtso!
I supplicate the omniscient Mikyo Dorje!
I supplicate the Victorious One Konchok Yenlak!
I supplicate the Venerable Wangchuk Dorje!
I supplicate the Lord of the Dance, Chokyi Wangchuk!
I supplicate the Supreme Victorious One Choying Dorje!
I supplicate the glorious Yeshe Nyingpo!
I supplicate the unrivalled Yeshe Dorje!
I supplicate the great glorious Chokyi Dondrup!
I supplicate the powerful victorious one Jangchup Dorje!
I supplicate Situ Chokyi Jungrnay!
I supplicate Venerable Dudul Dorje!
I supplicate Mipam Chodrup Gyatso!
I supplicate Pema Nyingje Wangpo!
I supplicate Victorious powerful Tekchok Dorje!
I supplicate Venerable Lodro Taye!
I supplicate Samantabhadra Kakhyab Dorje!
I supplicate Pema Wangchok Gyalpo!
I supplicate glorious Khyentse Ozer!
I supplicate Rangjung Rigpe Dorje!
I supplicate my gracious root Lama!
I supplicate You whose emanations pervade the Pure Lands!
I supplicate the Lord of the Universe!
I supplicate You who transcend thought, expression, and hope!

This is known as the supplication that is effective with a mere connection. Even if it is proclaimed only once in the hearing of one trapped in an animal birth, it cuts off the door to birth in the lower realms. Then, from the western Pure Land of Dewachen, Venerable Dorje Yangchen [Vajrasarasvati, Karmapa Mikyo Dorje], powerful Avalokiteshvara Himself, stretches out the light rays of his long arms, and instantly saves [sentient beings], like extending and drawing back his arm. Thus it is said.

I supplicate the great powerful Lord of Dharma, who gives the great breath of fearlessness!
In this life and throughout all my births,
[May I be born] in a good family, with clear intelligence, and free from arrogance,
With great compassion and devotion for the Lama,
And abide in Samaya with the Glorious Lama!
Regarding the Complete Liberation of the Glorious Lama,
Not giving rise to perverted views for even an instant,
With reverence and devotion, seeing whatever [the Lama] does as excellent,
May the blessing of the Lama enter my mind!

Throughout all my births, may I never be separated from the perfect Lama,
And enjoying the glory of the Dharma,
Completely perfecting the qualities of the [Five] Paths and [Ten] Bhumis,
May I quickly attain the state of Vajradhara!

Note: Supplication to the Five Deities of Gyalwa Gyatso (next page) is recited here.

The forgoing prayer was Translated by Eric Forgeng at the request of Lama Tashi Dondrup on Vancouver Island, Canada, May 8, 2002.
Supplication to the Five Deities of Gyalwa Gyatso

by The Siddha Karmapa

Above my head on a lotus and moon seat
Is the self-arisen vajra mind [of the guru]
Surrounded by a host of Kagyu Lamas.
With fervent devotion I supplicate you,
Please bless this [world of] apparent phenomena.

In the center on the unchanging vajra seat
Is the triumphant Great Compassionate One,
Surrounded by an assembly of an ocean of victors.
With fervent devotion I supplicate you,
Please bless this [world of] apparent phenomena.

To the right in the center of a mass of blazing fire,
Is the king of wrathful ones, Hayagriva
Surrounded by a vast ocean of dakas.
With fervent devotion I supplicate you,
Please bless this [world of] apparent phenomena.

To the left in the pure celestial realm’s palace
Is the mother, the dakini, Sangwa Yeshe
Surrounded by a vast ocean of dakinis.
With fervent devotion I supplicate you,
Please bless this [world of] apparent phenomena.

Above in a pure and divine celestial palace
Is the acharya, Pema Jungney
Surrounded by a vast ocean of siddhas.
With deep devotion I supplicate you;
Please bless this [world of] apparent phenomena.

Below in the palace of great samaya
Are the Dharma guardians, brother and sister protectors
Surrounded by a vast ocean of those bound by oath.
With deep devotion I supplicate you;
Please bless this [world of] apparent phenomena.
To the Root and lineage lamas  
With faith and yearning I pray;  
May I and all sentient beings of the six realms  
Attain the state of complete omniscience.

Self-arisen vajra mind is  
Like the discovery of a wish-granting jewel.  
May my and others’ poverty be completely dispelled  
And may all our needs and wishes be auspiciously fulfilled.

Through the enlightened activity of bodhicitta  
The light rays of compassion radiate in the ten directions  
Like the rays of the moon at its fullest.  
May auspiciousness abound for the well being of the world!  
Please bring happiness to this world!

*Composed by The Siddha Karmapa.*

---

*Translated by Ngodup T. Burkhar and Eric Triebelhorn relying on an earlier version by Lama Sonam Dargye, Mirik, Darjeeling District, India, September, 2004.*
Calling the Guru From Afar: A Supplication to Pierce Your Heart with Devotion

by Jamgon Kongtrul Lodro Thaye

Namo Guruve. This style of supplication called Calling the Guru from Afar is known by everyone. Nevertheless, the key point for invoking the guru’s blessing is devotion inspired by disenchantment and renunciation, not as mere platitude but from the core of your heart, from the very marrow of your bones. Chant the song melodiously with the confidence of having resolved that your own guru is none other than the Awakened One.

Guru, think of me.
Kind root guru, think of me.
Essence of the Buddhas of the three times,
Source of the sublime Dharma of statements and realization,
Sovereign of the sangha, the assembly of noble ones,
Root guru think of me.

Great treasure of blessings and compassion,
Source of the two siddhis,
Enlightened activity that grants all wishes,
Root guru think of me.

Guru Boundless Light, think of me.
Regard me from the expanse of the unconstructed dharmakaya. 
Lead me, wandering throughout samsara because of my evil actions, 
To rebirth in your pure land of Great Bliss.

Guru mighty Avalokiteshvara, think of me.
Regard me from the expanse of luminous sambhogakaya.
Completely pacify the suffering of the six classes of beings 
And churn the three realms of samsara from their depths.

Guru Padmasambhava, think of me. 
Regard me from Chamara, the realm of Lotus Light. 
As I am without refuge in this dark age, 
Protect your helpless disciple with your swift compassion.

Guru Yeshe Tsogyal, think of me.
Regard me from the celestial city of great bliss.
Though I have done much evil, 
Free me from the ocean of existence into the great city of liberation.
Lineage gurus of the Kama and Terma, think of me.  
Regard me from the expanse of the unified wakefulness,  
In my mind, a cave dark with confusion,  
Make the sun of realization dawn.

Omniscient Drimey Ozer, think of me.  
Regard me from the expanse of the five lights of spontaneous presence.  
Having perfected the great strength of realizing primordial purity  
Help me reach culmination in the four visions.

Peerless Lord Atisha, father and sons, think of me.  
Regard me from Tushita while surrounded by hundreds of deities.  
Cause bodhichitta, emptiness suffused with compassion,  
To arise within my mind.

Supreme siddhas, Marpa, Milarepa and Gampopa, think of me.  
Regard me from the basic space of indestructible great bliss.  
Help me to attain the supreme siddhi of Mahamudra, empty bliss,  
And awaken dharmakaya in the depths of my heart.

Mighty lord of this world, Karmapa, think of me.  
Regard me, from the basic space, taming beings to the reaches of space.  
Help me realize that all phenomena are false, mere illusions.  
Cause experiences to arise as the three kayas.

Masters of the four great and eight lesser Kagyu lineages, think of me.  
Regard me from the buddhafield of pure personal experience.  
Having dissolved the confusion of the four states,  
Lead me to the end of experience and realization.

Five Sakya forefathers, think of me.  
Regard me from the expanse of samsara and nirvana indivisible.  
Combining the pure view, meditation and conduct,  
Lead me along the supreme path of secrets.

Unequalled masters of the Shangpa Kagyu, think of me.  
Regard me from the buddha realm of total purity.  
By properly practicing means and liberation,  
Enable me to discover the unity beyond learning.

Mahasiddha Tangtong Gyalpo, think of me.  
Regard me from the expanse of effortless compassion.  
By practicing the discipline of realizing the absence of concrete reality,  
Enable me to master prana and mind.
Only father, Dampa Sangye, think of me.
Regard me from the basic space which accomplishes the supreme activity.
With the lineage blessings entering my heart,
Cause auspicious connections to arise in all directions.

Only mother, Machik Labdron, think of me.
Regard me from the expanse of prajnaparamita.
Cutting through the subtle pretense of clinging to a self,
May I see the truth of the simplicity beyond self.

Omniscent Dolpo Sangye, think of me.
Regard me from the basic space endowed with the supreme of all aspects.
Having stilled the breath of transference within the central channel,
May I attain the vajra body beyond transference.

Jetsun Taranatha, think of me.
Regard me from the basic space of the three companions.
Having traveled the secret vajra path unimpeded,
May I accomplish the celestial rainbow body.

Terchen Chokgyur Lingpa, think of me.
Regard me from the all-pervasive realm of dharmakaya.
Having let dualistic thought dissolve into the state of non-arising,
May I re-assume the seat of natural awareness.

Orgyen Dechen Lingpa, think of me.
Regard me from the self-luminous realm of sambhogakaya.
Enable me to realize, beyond abandonment and attainment,
The great spontaneous presence of the five kayas and wisdoms.

All-pervasive Shikpo Lingpa, think of me.
Regard me from the compassionate state of taming beings.
Discovering the jewel of mind within myself,
May the fruition be perfected within the ground.

Sempa Padma Nyugu, think of me.
Look upon me from the realm of the Magical Net.
May I be inseparable from the supreme wisdom king,
The sovereign of the four kayas.

Jamyang Khyentse Wangpo, think of me.
Regard me from the basic space of the wisdom of twofold knowledge.
Dispelling the mental darkness of unknowing,
May I spread the light of supreme knowledge.

Osel Trulpey Dorje, think of me.
Regard me from the expanse of five-colored rainbow lights.
Having purified the stains of essences, winds and perception,
May I awaken within the youthful vase body.
Pema Do-Ngak Lingpa, think of me.
Regard me from the expanse of unchanging empty bliss.
Grant me the ability to completely fulfill
All intentions of the victorious ones and their heirs.

Ngawang Yonten Gyatso, think of me.
Regard me from the expanse of the unity of basic space and wisdom.
Rending my clinging to an apparent reality,
May I bring whatever arises onto the path.

Son of the victorious one, Lodro Thaye, think of me.
Regard me from the expanse of loving-kindness and compassion.
Knowing all beings to be my kind parents,
May I acquire a pure, altruistic heart.

Pema Gargyi Wangchuk, think of me.
Regard me from the basic space of luminous great bliss.
Having liberated the five poisons into the five wisdoms,
May I destroy the duality of loss and gain.

Tennyi Yungdrung Lingpa, think of me.
Regard me from the basic space in which existence and peace are equal.
Genuine devotion having grown in my mind,
May the great realization and liberation be simultaneous.

Bokar, mighty Vajradhara, think of me.
Regard me from the supreme realm of Akanishtha.
Having realized all apparent phenomena as Mahamudra,
May I attain non-meditation, the dharmakaya.  

Kind root guru, think of me.
Regard me from the crown of my head, the abode of great bliss.
Having met dharmakaya, natural awareness, face to face,
May I accomplish buddhahood in a single lifetime.

Alas!
Sentient beings like me, with negative karma and evil deeds,
Have wandered in samsara from beginningless time.
I continue to experience endless suffering,
But I never feel even the briefest moment of regret.
Guru think of me, regard me with compassion.
Bless me that renunciation may arise from the depths of my heart.

Though having attained the freedoms and riches I squander my life,
Always preoccupied by the pointless affairs of this world.
When applying myself to the great pursuit of liberation, I am overcome by laziness.
As I return from the island of jewels empty-handed,
Guru think of me, regard me with compassion.
Bless me that my human life may become meaningful.
Not a single life on earth escapes death,
Even now, they pass away one after the other.
Soon, I too must die. I am a fool, thinking I will remain forever.
Guru think of me, regard me with compassion.
Bless me so that with no time to waste, I will curtail my plans.

I will be separated from each of my loved ones.
All the valuables I have hoarded will be enjoyed by others.
Even this body I hold so dear will be left behind,
And, within the bardo, my consciousness will wander aimlessly throughout samsara.
Guru think of me, regard me with compassion.
Bless me that I may realize the futility of it all.

The black darkness of fear confronts me.
The fierce gale of karma pursues me.
The lord of death’s hideous thugs club and beat me.
Having to endure the unbearable sufferings of negative rebirths,
Guru think of me, regard me with compassion.
Bless me that I may be liberated from the abyss of the lower realms.

Though my faults are as great as a mountain I keep them to myself.
Though others’ faults are as small as a sesame seed I proclaim them far and wide.
Though I lack the least of qualities, I boast about how great I am.
I call myself a Dharma practitioner but behave to the contrary.
Guru think of me, regard me with compassion.
Bless me to pacify my selfish pride.

Within, I conceal my nemesis—the demon of ego-clinging.
All my thoughts only cause disturbing emotions to increase.
All my actions result in nonvirtue.
As I have not so much as turned towards the path of liberation,
Guru think of me, regard me with compassion.
Bless me that self-grasping be severed at the root.

With a little praise or blame comes that much joy or sorrow.
With a few harsh words I let down my armor of patience.
Although I see the afflicted, I feel no compassion.
When I have the chance to be generous, I am bound by the knot of greed.
Guru think of me, regard me with compassion.
Bless me to mingle my mind with the Dharma.

Though insubstantial, I ascribe substance to samsara.
For the sake of food and clothing I abandon what has lasting value.
Although I have all that is needed, I crave for more and more.
I deceive myself with unreal, illusory phenomena.
Guru think of me, regard me with compassion.
Bless me to abandon any interest in such a life as this.
Unable to bear the slightest physical or mental pain, 
With jaded heart, I don’t hesitate to take inferior rebirths. 
Even though I directly perceive that cause and effect are unfailing, 
Instead of doing what is right, I only perpetuate harm. 
Guru think of me, regard me with compassion. 
Bless me that I gain conviction in the law of karma.

I hate my enemies and cling to my friends. 
Groping in dark delusion as to what to accept and reject, 
When practicing the Dharma, I fall prey to dullness and sleep. 
When involved in non-Dharma, my senses are clear and sharp. 
Guru think of me, regard me with compassion. 
Bless me that I destroy my enemy—disturbing emotions.

On the surface, I appear to be a pure practitioner; 
While inwardly my mind isn’t mingled with the Dharma. 
Like a viper I hide my disturbing emotions within, 
But faced with trouble, my faults are exposed. 
Guru think of me, regard me with compassion. 
Bless me that I may tame my own mind.

Failing to notice my own shortcomings, 
Pretending to be spiritual, I am anything but. 
Naturally skilled in negative emotions and karma, 
Again and again good intentions arise, again and again they come to naught. 
Guru think of me, regard me with compassion. 
Bless me that I might see my own faults.

As each day passes, death approaches ever nearer. 
As each day passes, my heart becomes ever more callused. 
While following a teacher my devotion gradually fades, 
And my love and pure perception towards my Dharma friends diminish. 
Guru think of me, regard me with compassion. 
Bless me to tame my savage mind.

I take refuge, engender bodhichitta, and supplicate, 
But devotion and compassion are not felt deep within my heart 
These Dharma activities are mere lip service. 
I only go through the motions and am left untouched. 
Guru think of me, regard me with compassion. 
Bless me that whatever I do may lead to Dharma.

All suffering arises from wanting my own happiness. 
Although it is said that buddhahood is accomplished by wanting to help others, 
Though I engender bodhichitta, secretly my aims are selfish. 
On top of not benefiting others, I harm them. 
Guru think of me, regard me with compassion. 
Bless me that I am able to put myself in others’ place.
Although my guru is the Buddha actually manifest, I think of him as simply human.
I forget his kindness in imparting the profound instructions.
If he doesn't give me what I want, I lose faith.
I obscure myself by seeing his behavior through doubts and disdain.
Guru think of me, regard me with compassion.
Bless me that my devotion may not fade but grow.

Although my mind is the Buddha, I don't recognize it.
Although my thinking is dharmakaya, I don’t realize it.
Although non-fabrication is the innate, I fail to sustain it.
Although naturalness is the basic state, I am not convinced.
Guru think of me, regard me with compassion.
Bless me that natural awareness is liberated into itself.

Although death is sure to come, I am unable to take it to heart.
Although applying the genuine Dharma is sure to help, I am unable to practice it.
Although the law of karma is certainly true, I don’t discriminate correctly.
Although mindfulness is surely needed, I don’t apply it and am carried away by distraction.
Guru think of me, regard me with compassion.
Bless me that I maintain undistracted mindfulness.

Through previous bad karma I was born at the end of this dark age.
All I have done only results in suffering.
The bad influence of others has cast its shadow upon me.
My practice of virtue is overcome by the distractions of meaningless talk.
Guru think of me, regard me with compassion.
Bless me to be able to persevere in Dharma practice.

At first, I thought of nothing but the Dharma.
But in the end, the results of my actions only cause further samsara and the lower realms.
The harvest of liberation is ravaged by the frost of nonvirtue.
Like a savage, I destroy what is of lasting value.
Guru think of me, regard me with compassion.
Bless me that I may perfect the sublime Dharma.

Bless me that disenchantment is felt from the bottom of my heart.
Bless me that without wasting time I curtail my plans.
Bless me that I take death to heart.
Bless me that I feel conviction in the law of karma.

Bless me that the path is free of obstacles.
Bless me that I am able to practice diligently.
Bless me that difficulties are utilized as the path.
Bless me that I may be steadfast in using the remedies.
Bless me that I feel genuine devotion.
Bless me that I may come face to face with the natural state.
Bless me that natural awareness is awakened within my heart.
Bless me that confused experience is severed at the root.
Bless me that I may accomplish buddhahood in a single lifetime.

Precious guru I supplicate you,
Kind Dharma lord, I cry out with longing,
Unfortunate though I am, my one hope is you.
Bless me that we mingle our minds indivisibly.

Although several devoted practitioners have encouraged me to write something like this for a long time, I neglected to do so. Recently, at the request of both Samdrup Dronma, a noble female practitioner, and Deva Rakshita, this was written by Lodro Thaye, someone who merely maintains the image of a dark age lama, at the great practice center of Dzongsho Deshek Dupa. May virtuous goodness increase!

Note:
1 This verse was composed by H.E. Gyaltsab Rinpoche for insertion during the rituals following Kyabje Bokar Rinpoche’s parinirvana.

The Unexcelled Means That Accomplishes Great Bliss:  
A Guru Yoga of Bokar Tulku Karma Ngedon Chokyi Lodro  

by His Holiness the 17th Gyalwang Karmapa

_Namo guru_  
_In the space free of self-grasping conceptions,  
You skillfully play the fresh music of the realization of bliss-emptiness,  
Disintegrating the five poisons.  
_I bow at the feet of the glorious teacher._

From a tantra: "Abandon all offerings and make offerings only to the teacher. By satisfying him, you will obtain the sublime omniscient wisdom." In the spirit of this saying, filled with unwavering faith in the glorious lama and abiding in samaya, we first take refuge and arouse the mind of awakening.

_Namo_  
Together with all beings without exception equaling space,  
In order to enter into the vast city of sublime liberation,  
I take refuge in the Lama, embodiment of all the rare and precious ones  
And will practice the profound path of guru yoga.  
_(Repeat three times)_

* OM SHUNYATA JNANA BENZRA SOBHA EMA KO HAM *

From the sphere of emptiness, primordially free of elaboration,  
Through the power of interdependence, appears the body of beatific joy,  
Union [of appearance and emptiness] like the play of the moon dancing on water.  
The world without and the beings within are of the realm of Akanishta.

Amid wonderful ornaments in the manner of Kuntuzangpo,  
On a lion throne resting on the moving stamens of a lotus  
Is the glorious lama, Kuntuzangpo, Dorje Chang,  
Sky blue, like a mountain of sapphires  
Encircled by the brilliance of a thousand suns.  
The body is in the prime of youth with the excellent marks of perfection.  
He holds the bell and vajra in the mudra of union  
And is seated in the fearless vajra posture exuding joy.  
The radiance of his unsurpassable compassion permeates afar,  
A vivid expression of indivisible luminosity and emptiness.
Then, to increase merit one recites a form of the seven branch prayer in verse:

Arising from the citadel of the absolute dharmadhatu
You are the very essence of all awakened ones of the three times.
You truly reveal my mind to be dharmakaya.
I bow to you glorious and authentic Lama.
I offer my body, wealth, and all things imaginable and give praise.
I confess all harmful actions previously committed
And will not repeat them in the future.
I rejoice in all the virtues of all beings
And dedicate all merit for the cause of supreme enlightenment.
I entreat you to remain and not pass into nirvana.
Please turn the dharma wheel of the excellent unsurpassable vehicle.
Just as the buddhas and bodhisattvas
Trained in impartial love and compassion
And realized the absolute coemergent wisdom,
Grant your blessing that I also may truly realize this.
Grant your blessing that the illusory body be realized as the nirmanakaya.
Grant your blessing that the life force be realized as the sambhogakaya.
Grant your blessing that my mind be realized as the dharmakaya.
Grant your blessing that the three kayas arise inseparably.
(Repeat three times)

With all beings limitless as space who have been our mothers, I pray to the lama, precious Buddha.
With all beings limitless as space who have been our mothers, I pray to the lama, all-pervading dharma.
With all beings limitless as space who have been our mothers, I pray to the lama, sambhogakaya of great joy.
With all beings limitless as space who have been our mothers, I pray to the lama, compassionate nirmanakaya.

Recite this as many times as possible, then recite the name-mantra:

* OM AH GURU VAJRADHARA HUM *

(Recite one hundred times)

Then one sings in the manner of calling the Lama from afar:
To the treasury of jewel qualities of the three glorious worlds,
The noble lord, the authentic lama,
With body, speech and mind I respectfully prostrate.
The sphere of emptiness, free from elaboration, the expanse of the sky,
Emulating examples of the Kagyu forefathers,
Mind liberated from thoughts and grasping.
The eight worldly concerns naturally subsided.
By the cool breeze of an altruistic and compassionate mind,
Without weariness, for the benefit of the teachings and beings,
May I attain the victorious state of the four bodies [of the buddha].
One prays thus with fervor, remembering the Lama's kindness, as well as his life, perfect in body, speech and mind.  

From the three syllables on the three places of the glorious Lama,
White, red and azure lights radiate
And dissolve into one's three places, purifying the obscurations of the three gates and
Conferring the sublime vase, secret and awareness-wisdom empowerments.
Finally the Lama dissolves into light and melts into oneself,
The fourth empowerment is received, and the four bodies are effectively accomplished.
One remains in mahamudra, without fabrication.

Once again, appearances, sound, and thoughts are integrated as the three continuous states of the lama's body, speech, and mind.

**Dedication**
By this virtue may I quickly realize the lama all-pervasive
And establish all beings without exception in this state.

**Aspiration prayer**
Life after life, may I never be separated from the authentic Lama
And so enjoy the splendor of the Dharma.
Perfecting fully the qualities of the stages and paths,
May I quickly attain the state of Vajradhara.

In response to the request of Zopa Khenrab, full of faith, Orgyen Trinley, placing on his head the feet of the impartial holders of the doctrine, servant of the Dharma of the Victors in Tibet, wrote this prayer. May there be virtue! May all be completely auspicious!

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**Note:**
1 In the forty-nine day ceremonies in Mirik, the two Vajra Songs by Bokar Rinpoche on pages 23 and 27 were said here.

Translation adapted by Ngodup T. Burkhar and Eric Triebelhorn relying on a previous version translated from the French by Yvette Johnson, and from the Tibetan by Lama Sonam Dargye, Mirik, Darjeeling District, India, September 2004.
The Queen of Spring’s Song to Ease Troubled Minds, Advice for Us All

A Vajra Song
by Kyabje Bokar Rinpoche

Namo Guru Ve

All noble buddhas of the three times’
Wisdom, love and creative power
Converge in you, paragon of all families’ enlightenment, beings’ lord protector,
My supreme guide, lord of the Teachings,
Illustrious mighty one among victors, Karmapa,
Ultimately inseparable from my kind root master, to whom I bow.

At all times—in this life and the next—watch over me with your compassion:
I have no one else to turn to!

My previous acts and merit have not been weak:
My life is full and free, my spiritual guide is qualified,
And I received Lord Shakyamuni’s essential doctrine.
In this present moment, the best of all worlds,
I don’t cultivate the experience of genuine Teachings
But throw this human life away in fleeting distractions.
The deeds I’ve done form a wide canopy of unvirtuous acts—
When I die, I’ll be wracked with regrets.
Thinking of this, I’m utterly discouraged with myself.

People of this degenerate time are busy and preoccupied;
They are unreliable and very unstable.
Ignorant of the consequences of their acts, they live unaware
Of vows, tantric commitments, modesty or shame—
They lead themselves and others to eternal calamity.
The Jewels are an unfailing refuge;
Apart from them, I’ve not found a reliable companion—
I’ve lost hope in everyone.

We pride ourselves on shouldering the burden
Of the doctrines of scripture, realization, teaching and meditation practice—
Excellent education, spiritual activity, monastic lifestyle,
And flourishing projects for others’ good—
Yet the impurities of our wish for fame and fortune, and the eight worldly concerns, taint it all.
How could this be correct Buddhist practice?
To our conceit toward what we’ve requested and received of the Teachings
We add complaints when putting them in to practice.
I wonder if our good-looking guise of spiritual acts
Will ever result in what we wish to attain for eternity?

Now we should be more than a little kind to ourselves
And consider the lives of our lord Kagyu ancestors.
If we don’t sincerely nurture the Teachings in our hearts,
The teachings we repeat with our mouths—
Turning from attachment, the mind of awakening, and the phases of
creation and completion,
As lovely as rainbows—can enthrall our audience,
But when misfortunes occur,
We find we are but ordinary persons.
Thinking of this, I’m sincerely ashamed.

To wish to liberate others
Without freeing our own mind
By cultivating the ultimate—what folly!

Granting empowerments and teaching with arrogant self-assurance
Smothers others and ourselves with burdensome faults and violations of
tantric commitments.
To live alone and uninvolved entails few faults:
I should ponder that well, fool that I am!

I have not the fortune to replicate the lives of my Kagyu forefathers,
Who wandered in secluded mountain retreats,
Devoting themselves to single-minded meditation.
Yet my lord spiritual master, all buddhas incarnate,
Has lovingly granted me his essential oral instructions:
May I not waste them
But devote myself to diligent practice!

May our feet stand firmly in clear-sighted turning from attachment
In sincere, intense application
To the four common preliminary practices.
May our minds turn to the sacred Teachings.

May we use the four special preliminary practices
To complete the two accumulations and cleanse the two obscurations.
Especially, may the profound path of devotion
Bless us that the Teachings become our spiritual path.

The highest Vajra Way’s profound instructions
In the two phases, and in the paths of means and liberation,
Cleanse attachment to delusion’s ordinary appearances.
In this lifetime, may we attain the state of integral purity,
enlightenment’s four bodies.
Sing with devotion, never separate from your father spiritual master,  
The body of ultimate enlightenment, Vajra Bearer;  
Your fervent songs draw his mind's vajra wisdom—  
The blessed ultimate lineage's realization moves to you.

In the continuity of the spiritual master's mind and your own as one,  
Look back, look at this very mind.  
Mind is not existent, it is emptiness—  
Its form, color, and substance do not exist,  
Yet it is not nonexistent: anything at all can arise within it.  
Its luminosity forms the basis of existence and transcendence.  
Its noncomposite nature transcends the intellect.  
No words or terms can express it.  
In the domain of individual, intrinsic awareness,  
This naked, ordinary knowing  
Is the entire Canon's discourses' and tantras' meaning,  
The victors of the three times' essential realization,  
Called "Great Seal of the body of ultimate enlightenment."

Words can only indicate this view;  
Its meaning, the abiding nature, is experienced by means of meditation.  
Based on that experience, we gain realization.  
Realization leads in this lifetime to manifest enlightenment.

For this, we need an authentic introduction to our innate essence.  
Don’t consider that we must rid ourselves of thoughts;  
Don’t deliberately create a nondiscursive state.  
Settle in continual evenness  
In this relaxed, ordinary knowing—  
Without distraction, without meditation, without action.

Single-minded clarity without thoughts  
Forms the basis of tranquility meditation.  
Tighten the focus when dull; loosen it when agitated.

In insight, gazing at the mind’s abiding nature  
Destroys its seemingly identifiable characteristics.  
Come to an inner conclusion concerning its real nature.

The inseparable union of tranquility and insight is Great Seal.

How precious it is to gain stability in this  
By means of a lineage-bearing master's pith instructions  
And our own meditative experience!

The peerless king of skillful means  
Is devotion's supplications to the spiritual master,  
Accompanied by thoughts of impermanence, disillusionment, and compassion.  
Never apart from this union of skillful means and transcendent knowledge—  
Vital, supreme instruction for dispelling hindrances and enriching experience—  
May they dissipate delusion on the path.
May we traverse at once the inner paths and stages,
Along the twelve levels of contemplative practice, three on each of four,
Until reaching nonmeditation, the great body of ultimate enlightenment.
May the immense creative power of experience and realization reach culmination.
May appearances of delusion arise as great wisdom.
May the formulations of existence and transcendence be purified in the basic nature.
May the characteristics of affirmation and denial be freed in their own ground.
May desire in the view, meditation, and conduct be exhausted.
May the luminosity of the basis and the path, mother and child, merge.

In this lifetime, may we fully achieve the two goals, for others and ourselves—
The epitome of enlightenment’s four bodies and five wisdoms,
Powerful Vajra Bearer.

May I now accomplish what I have always wished for:
To reach the capital city of my Kagyu ancestors!

In Darjeeling District’s Mirik retreat center, Garden of Joyous Union (Zungjuk Gatsal Ling), a sublime sacred place blessed by Lord Metripa, the lamas of the three-year, three-fortnight retreat, led by Adzin Choktrul Rinpoche, who has awakened to his holy heritage; and others, including Ladakh Lama Tashi Dondrub, Nyishang Lama Tashi Wangdu, Gangkar Lama Purbu Tashi and Lama Pasang Dorje, made offerings to repeatedly encourage me: “You must write the vital points of experiential cultivation in the form of a song.”

It is impossible for a song giving profound advice to others to emerge from someone like me, who is nothing more than an ordinary, self-centered individual. Yet, so as not to deny the intentions of those who made the request and despite my not having cultivated this experience, I kept in my mind only the unfailing blessings of the Kagyu masters endowed with the tantras and wrote this on October 1, 2002, in the retreat center. I, Karma Ngedon Chokyi Lodro, who bears the title of Bokar Tulku, pray that this will prove helpful to those who rely on me.

Sarva Mangalam

Wide Wings That Lift Us to Devotion: A Supplication

A Vajra Song
by Kyabje Bokar Rinpoche

Spiritual master, think of me! Think of me!
Source of blessings, root spiritual master think, of me, think of me!

Spiritual master, think of me! Think of me!
Epitome of all accomplishment, root spiritual master, think of me!

Spiritual master, think of me! Think of me!
Agent of all enlightened activity, root spiritual master, think of me!

Spiritual master, think of me! Think of me!
All refuges in one, root spiritual master, think of me!

Turn all beings’ minds, with mine, toward the Teachings.
Bless me that all stages of the faultless path—
Renunciation, the mind of awakening, and the correct view—
Genuinely arise in my being.

May I dwell untouched by the faults of pride and wrong views
Toward the Teachings and the teacher of freedom’s sublime path.
May steadfast faith, devotion and pure vision
Lead me to fully achieve the two goals for others and myself.

The human tantric master introduces my intrinsic essence.
The master in the Joyful Buddha’s Canon instills certainty.
The symbolic master in appearances enriches experience.
The ultimate master, the nature of reality, sparks realization of the abiding nature.

Finally, within the state of the master inseparable from my own mind,
All phenomena of existence and transcendence dissolve into the nature of
reality’s expanse;
The one who affirmed, denied and clung to things as real vanishes into the
absolute expanse—
May I then full, realize the effortless body of ultimate enlightenment.

In all my lifetimes, may I never be separate from the true spiritual master.
May I enjoy the Teachings’ glorious wealth,
Completely achieve the paths and stages’ noble qualities,
And swiftly reach the state of Buddha Vajra Bearer.

In 1995, in response to requests from two translators, Lama Tcheuky and Lama Namgyal,
on behalf of my foreign disciples, I, Karma Ngedon Chokyi Lodro, who holds the title of
Bokar Tulku, wrote this at my home in Mirik Monastery. May it prove meaningful.

The King of Aspiration Prayers,
The Aspiration for Noble Excellent Conduct

by Samantabhadra

In the language of India: Arya Bhadra Charya Pranidhana Raja. In the language of Tibet [translated into English]:

I pay homage to the noble Manjushri.

To those in the worlds of the ten directions, however many there are, All the lions among humans who appear during the three times— To all of them without exception I pay homage with respectful body, speech, and mind.

The force of my Aspiration Prayer for Excellent Conduct, Brings all the victorious ones directly to mind; Bowing down with bodies as numerous as atoms in the realms, I prostrate to all the victorious ones.

In a single atom there are buddhas as numerous as atoms, Each residing in the midst of their sons and daughters; Like that, I imagine that the whole dharmadhatu Is completely filled with victorious ones.

To those with oceans of inexhaustible praise-worthy qualities— With sounds containing oceans of tones of melodic speech, I express the qualities of all the victorious ones, I praise all the sugatas.

With the finest flowers, the finest garlands, Music, ointments, supreme parasols, Supreme lamps, and the finest incense I make offerings to the victorious ones.

With the finest cloths, supreme scents, And fine powders equal to Mount Meru, All displayed in supreme and magnificent ways, I make offerings to those victorious ones.

With vast unsurpassable offerings I venerate all the victorious ones. Through the power of faith in excellent conduct I prostrate and offer to the victorious ones.
Whatever negative actions I have performed  
With body, speech, and also mind  
Overpowered by desire, aggression, and stupidity  
I confess each and every one of them.

I rejoice in everyone’s merit—  
The victorious ones of the ten directions, the bodhisattvas,  
The pratyekabuddhas, those in training,  
Those beyond training, and all beings.

I request the protectors,  
The lamps of the worlds of the ten directions,  
Who, passing through the stages of awakening, attained buddhahood beyond attachment,  
To turn the unsurpassable dharma wheel.

I supplicate with my palms joined together  
those who intend to demonstrate nirvana  
To remain for kalpas as numerous as atoms in the realms  
For the welfare and happiness of all beings.

I dedicate whatever slight virtue is accumulated through  
Prostrating, offering, confessing,  
Rejoicing, requesting, and supplicating,  
To enlightenment.

I make offerings to all the past buddhas  
And those residing in the worlds of the ten directions.  
May those who have not appeared  
Quickly fulfill their intentions, and passing through the stages of awakening,  
appear as buddhas.

May the realms of the ten directions, however many,  
Be completely pure and vast;  
May they be filled with buddhas and bodhisattvas  
Who have gone to sit before the powerful bodhi tree.

May all beings throughout the ten directions, however many they may be,  
Always have happiness, free from illness;  
May all beings be in harmony with the aims of the dharma  
And achieve what they hope for.

May I perform the conduct of awakening  
And remember my lives during all states.  
In all my successive lives, from birth to death,  
May I always be a renunciate.

Following the victorious ones, may I train,  
Bringing excellent conduct to perfection,  
And engage in pure, stainless moral conduct,  
Which never lapses and is free from faults.
In the languages of gods, the languages of nagas and yakshas,
In the languages of kumbhandas and humans—
In however many languages of beings there may be,
May I teach the dharma.

With gentleness may I exert myself in the paramitas.
May I never forget bodhicitta.
May all wrongdoing and whatever obscures
Be thoroughly purified.

May I be liberated from karma, kleshas, and the work of maras,
And act for all beings in the world
Like a lotus to which water does not cling,
Like the sun and moon unhindered in space.

Throughout the directions and reaches of the realms
May the suffering of the lower states be pacified.
May all beings be placed in happiness;
May all beings be benefited.

May I bring awakened conduct to perfection,
Engage in conduct that harmonizes with beings,
Teach excellent conduct,
And perform these throughout all future kalpas.

May I continuously be with those
Whose actions accord with my own.
May our conduct and aspirations
Of body, speech, and mind be the same.

May I always meet with
Friends who wish to benefit me,
Those who teach excellent conduct,
And may I never displease them.

May I always directly see the victorious ones,
The protectors, surrounded by bodhisattvas;
In future kalpas without tiring,
May I make vast offerings to them.

May I retain the genuine dharma of the victorious ones,
And cause the appearance of awakened conduct;
Training in excellent conduct,
May I act in this way throughout future kalpas.

When circling in all my existences
May I develop inexhaustible merit and wisdom,
And become an inexhaustible treasury of
Methods, knowledge, samadhi, liberation, and virtues.
In a single atom there are realms as numerous as all atoms;
In those realms reside infinite buddhas
In the midst of bodhisattvas—
Beholding them, may I perform awakened conduct.

Like that, in all directions
On the breadth of just a hair
There are oceans of buddhas, as many as in the three times, and oceans of realms—
May I act and be engaged with them for oceans of kalpas.

A single instance of a buddha's speech is a voice endowed with oceans of qualities,
It has the pure qualities of the melodic speech of the victorious ones,
And is the melodic speech that accords with the inclinations of all beings—
May I always be engaged with the buddhas’ speech.

May I be engaged through the power of my mind
In the inexhaustible melodic speech
Of the victorious ones appearing in the three times
Who turn the dharma like a wheel.

As all future kalpas are penetrated
May I also penetrate them instantly;
May I be engaged in and penetrate, in each part of an instant,
As many kalpas as are in the three times.

May I see instantly
Those lions among humans appearing in the three times.
May I always be engaged in their sphere of experience
Through the power of illusion-like liberation.

May I produce in a single atom
All the arrays of realms there are in the three times;
May I be engaged with the arrays of the buddha realms
In all directions always.

Those lamps of the worlds who have not yet appeared
Will gradually awaken, turn the dharma wheel,
And demonstrate nirvana, the final peace—
May I go into the presence of those protectors.

Through the power of swift miracles,
The power of the yana, the door,
The power of conduct endowed with qualities,
The power of all-pervasive love,
The power of virtuous merit,
The power of wisdom free from attachments,
And the powers of knowledge, methods, and samadhi
May I perfectly accomplish the power of awakening.
May I purify the power of karma,
Conquer the power of kleshas,
Render the power of maras powerless,
And perfect the power of excellent conduct.

May I purify oceans of realms,
Liberate oceans of beings,
Behold oceans of dharma,
Realize oceans of wisdom,
Purify oceans of conduct,
Perfect oceans of aspiration prayers,
Offer to oceans of buddhas,
And act without weariness throughout oceans of kalpas.

All the victorious ones who appear in the three times
Awaken into enlightenment through the excellent conduct
Of various aspiration prayers for awakened conduct—
May I perfect all of these.

The eldest son of the victorious ones
Is called Samantabhadra by name.
I dedicate all this virtue
That I may act with skill similar to his.

May I also be equal to him
In his skill in excellent dedications
For pure body, speech and mind,
Pure conduct and pure realms.

May I act according to the aspiration prayers of Manjushri
In order to perform excellent virtue.
Not tiring throughout future kalpas,
May I perfect these activities.

May my conduct be without measure,
May my qualities also be measureless.
Remaining within conduct without measure,
May I send out emanations.

Sentient beings extend
As far as the limits of space;
May my aspiration prayers extend
As far as the limits of their karma and kleshas.

Though someone adorns with precious jewels
The infinite realms of the ten directions, and offers these to the buddhas,
Or offers the supreme happiness of gods and men
For kalpas as numerous as atoms in the realms,
The genuine merit of someone who
Hears this king of dedications,
Who is inspired towards supreme awakening,
And gives rise to faith in it is more supreme.
Whoever makes this *Aspiration Prayer for Excellent Conduct*
Will be free from the lower realms,
And free from negative friends;
They will see Amitabha soon,
Acquire all benefits and be sustained in happiness—
With all of this their life will go well.
Before long they will become
Just like Samantabhadra.

Whatever has been done through the power of not knowing,
All evil, even the five acts of immediate consequence,
Will be quickly purified
By those who recite this *Excellent Conduct*.

They will possess wisdom, beauty and the signs,
Be of good family with fine complexion.
They will not be overpowered by maras or tirthikas;
The three worlds will make offerings to them.

They will soon go before the bodhi tree,
And having gone there, they will sit to benefit beings,
Awaken into enlightenment, turn the dharma wheel,
And subdue all maras and their hordes.

The full ripening for those who are involved with, teach or recite
This *Aspiration Prayer for Excellent Conduct*
Is known only by the buddhas;
Without any doubt, it is supreme enlightenment.

I dedicate all this virtue,
Following and emulating
The warrior Manjushri who is omniscient,
As is Samantabhadra.

With dedications, praised as supreme
By the victorious ones who appear in the three times,
I dedicate all my roots of virtue
Towards excellent conduct.

When the time of death comes for me
May all my obscurations vanish;
Seeing Amitabha directly
May I go to his realm of Sukhavati.

Having gone there, may I actualize
All these aspiration prayers,
Fulfill them completely,
And benefit beings as long as worlds exist.
May I be born within a beautiful lotus
In that excellent and joyous realm of the victorious one;
And from the victorious one Amitabha directly
May I receive a prophecy.

Having received his prophecy there,
May I benefit all beings in the ten directions
Through the power of my mind
With many billions of emanations.

Through whatever slight virtue I have accumulated
By making this *Aspiration Prayer for Excellent Conduct*,
May the virtue of the aspiration prayers for all beings
Be accomplished instantly.

By the infinite and genuine merit,
Attained through dedicating *The Aspiration Prayer for Excellent Conduct*,
May all beings drowning in the rivers of sufferings
Reach the place of Amitabha.

May this *King of Aspiration Prayers*
Bring about the supreme aim and benefit for all infinite beings;
Completing this scripture adorned by Samantabhadra,
May the lower realms be empty.

*This completes The King of Aspiration Prayers,*
*The Aspiration for Noble Excellent Conduct.*

*Translated [from Sanskrit], edited, and finalized by the Indian scholars Dzina Mitra and Surendra Bodhi with the lotsawa and great editor, Bande Yeshe De and others.*

*Translated under the guidance of Khenpo Tsurtrim Gyamtso Rinpoche by Elizabeth M. Callahan, August, 1994.*
Aspirations for Mahamudra
by Rangjung Dorje, Karmapa III

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.

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 dhammakaya, 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.

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.

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.

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—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.
A Prayer for the Swift Return of Kyabje Bokar Rinpoche

by His Holiness the 14th Dalai Lama

From the empty, unimpeded play of dharmadhatu-awareness
The myriad objects of refuge abiding in oceans of pure realms
Perpetually radiate compassionate enlightened activity.
Grant your blessings that the intent of these aspirations is expediently fulfilled.

Treasury of the secret and profound teachings of the practice lineage,
Your wisdom having fully blossomed, with fearless confidence
You expound the essence of the dharma of definitive meaning.
Unrivaled supreme lama, please heed our call.

Upholder of the heart essence of the Victor’s teachings,
Benevolent nurturer of beings, we beseech you to continuously
Provide refuge to those endowed with faith and without protection.
Gazing upon us with compassion, may your incarnation swiftly appear!

By the potent waves of the authentic blessings of the peaceful and
wrathful three roots,
Unencumbered by obstacles and unfavorable circumstances,
May the desired fruits of our intentions fully ripen and
May they continuously manifest in glorious abundance!

The illuminator of the practice lineage, Bokar Karma Ngedon Chokyi Lodro Rinpoche
having quite suddenly entered the state of peace, his monastery and Khenpo Lodro Donyod with offerings have requested me to write a prayer for his swift return. Thus, I, the Dalai Lama Tenzin Gyatso, a monk of Shakyamuni’s tradition, have written this on the 23rd day of the 7th month of the Wood Monkey year of the seventeenth cycle, September 7, 2004.
Namo Guru

All the sugatas, bodhisattvas and exalted disciples
Who dwell in the boundless, limitless and inconceivable
Pure realms of the three times and the ten directions
Please heed our distressed and yearning call!

Sunk deep in this abysmal, frightful ocean of samsara
See the desperate circumstances of our existence.
Could it be that you’ve sought your own happiness and withdrawn?
Have we really been left unprotected by your affection and compassion?

Your resolve in bodhicitta is truly exalted.
Transcending thought, expression and comprehension, the illusory play of
Your emanations enter this world to embrace those in need of taming.
Never fading, may your prowess forever radiate.

For the benefit of every single being without exception
The era of your enlightened conduct never passes.
Oh bodhisattva, sun of beings, who dispels all of our sorrows,
Pray, quickly appear and manifest your profound activity!

By the great compassion of the ocean of the unfailing three roots,
By the dharma protectors and guardians having cleared all obstacles,
And by the power of mine and others’ heart-felt longing,
Without obstruction, may these glorious wishes be quickly fulfilled!

Thus, a prayer for the swift return of the glorious, authentic lama whose name is
difficult to utter, Bokar Tulku, Karma Ngedon Chokyi Lodro, from whom I have had the
good fortune of tasting the nectar of realized speech. I, Karmapa Orgyen Trinley Dorje,
with one-pointed longing make this aspiration. May virtue reign!
August 18, 2004
A Prayer for the Swift Return of Kyabje Bokar Rinpoche
by His Eminence Tai Situ Rinpoche

Namo

Assemblies of the ocean of victorious ones, the three jewels and three roots, From the depths of the realms free from obscuration, by the power of your unobstructed awareness, And for the glory of the teachings and all beings, pray heed the wishes Of this yogi’s one-pointed, woeful supplication!

The heart-essence of the teachings is the tripitaka and the four classes of tantra. The treasure-like ocean where all the streams of the profound transmissions convene Is the lord Marpa’s lineage of the profound oral instructions. Hosts of yidams and dharma protectors of this and the glorious Shangpa Kagyu line, I beg your attention!

In the path of individual liberation, the first round of teachings by the supreme sage, You are the principal luminary among the holders of the unequalled lineage of Gampopa. Your ethical discipline is utterly pure like the fragrance from a grove of medicinal herbs. Karma Ngedon Chokyi Lodro please swiftly return!

The heart essence of the higher turning of the wheel is bodhicitta, What’s realized is profound peace, free from elaborations; in the noble path that subdues and pacifies, Through your mindfulness and vigilance you have demonstrated the means of liberation. Karma Ngedon Chokyi Lodro please swiftly return!

The transmissions’ myriad and profound oral instructions are the essence of the final turning. In these you were nurtured by Gyalwang Rangjung Rigpai Dorje, The glorious Rangjung Kunkyab and others. Karma Ngedon Chokyi Lodro please swiftly return!

To the embodiment of the enlightened activity of the victors of the three times, Karmapa Orgyen Trinley Dorje Tsal, and to hosts of other eminent masters, You are the treasure of the oral instructions and explanations of the lineage. Karma Ngedon Chokyi Lodro please swiftly return!
Precious one who wields the victory banner of the accomplishment of
The teachings of the Victor, in general, and the precious practice lineages,
in particular,
Supreme spiritual friend who nurtures his disciples as he would his only child,
May the unmistaken rebirth of your nirmanakaya swiftly return!

By the truth of the power of my pure samaya and genuine intent,
By force of the faith of your students who abide in all the reaches of this world,
By the power of the unfailing truth of the never changing dharmata,
For the benefit of the teachings and beings, may these wishes be perfectly fulfilled!

On August 17, 2004, upon hearing that the holder of the doctrine, the precious being,
Bokar Rinpoche Karma Ngedon Chokyi Lodro's mind had suddenly passed into the
dharmadhatu, my mind was moved by such an authentic being's activity, my heart was
profoundly struck by the great affection he showed to me and by our sacred connection.
On top of that, at the urgent requesting of the close disciple Khenpo Lodro Donyod,
this eight-verse aspiration was extemporaneously written by Kenting Tai Situpa for the
swift return of the precious and genuine tulku, the holder of the teachings, the supreme
emanation among men, the glorious protector of beings, the steward of the teachings
of the Buddha, he who by the riches and glory of the nine authentic [qualities of the
spiritual master] nurtures beings by [emulating] the vast enlightened deeds of the
masters of the past.

Buddhas and bodhisattvas please grant your blessings that all the aims of this prayer
be fulfilled just as they are wished!

Dharma protectors and the ocean of those bound by oath—perform your
enlightened activity!
The Wish-Fulfilling Tree, A Prayer for a Swift Return  
by His Eminence Gyaltsab Rinpoche

Om Soti

The glory of primordial, self-arisen, pristine compassion  
Continuously arises in all the spheres of existence and peace equaling space.  
Embodiment of the five bodies of enlightenment, buddhas and bodhisattvas,  
From the sphere of primordial awareness, grant the power and blessing of your consideration!

To I and others stricken with exhaustion from trudging the path of worldly existence,  
By your great loving kindness you have sustained us with the amrita of the Dharma.  
Only protector, guiding light of the teachings of the victors,  
You have manifested the realized activity of entering the dharmadhatu.

Even though you have displayed this appearance and we perceive it,  
Since you have attained the supreme, coemergent mahamudra  
And are endowed with the unceasing stream of compassion,  
Supreme emanation, please swiftly return for the glory of the teaching and beings!

On the grounds of the bodhisattva levels of complete joy, without stain, and so forth,  
You have firmly planted the roots of the perfect accomplishment of the [two] accumulations,  
Thus the branches and leaves of your enlightened conduct have spread in all directions.  
Oh wish-fulfilling tree, may your supreme emanation swiftly rise again!

Protector who illuminates the paths of learning and practice  
Of the lords of accomplishment: the three forefathers, Kyungpo, Ngontok, and other vajra holders;  
May the moon-like countenance of your emanation swiftly rise again!

By the power of the myriad hosts of the three roots, buddhas and bodhisattvas,  
By the completely pure intent of this one-pointed prayer,  
May all the fruits of these wishes and intentions  
Be swiftly accomplished in a blaze of glory and auspiciousness!

Thus at this time, the torch of the teachings of the definitive meaning, the noble lama Bokar Rinpoche has displayed the activity of merging his form into the dharmadhatu. In this prayer, the twelfth Gyaltshabpa has prayed for the swift return of his nirmanakaya. May the intent of this one-pointed aspiration be fulfilled!

Note:
1 The three forefathers are Marpa, Milarepa and Gampopa.
Supplication for a Swift Return of Kyabje Bokar Rinpoche
by His Eminence Kalu Rinpoche

For the protection and refuge of I and others to be tamed,
Without remaining in the repose of the dharmadhatu,
I pray that your supreme emanation swiftly returns.
May the intention of my aspiration be fulfilled!

Thus, the one named Kalu tulku has prayed.

Prayer for a Swift Return
by The Very Venerable Sangye Nyenpa Rinpoche

From the all-encompassing cloud of spontaneous primordial awareness
The amrita of compassion continuously flows
Ripening the seeds of the three kayas in those of potential.
From the depth of my heart I recall the glorious lama, the lord all-pervasive.

Unwavering from the ground, taming others with playful dances,
By spontaneous, unimpeded, self-appearing skillful means,
To provide benefit and well being to all,
Nirmanakaya, Ngedon Chokyi Lodro please swiftly return!

The foundation of the path is renunciation and compassion.
Lord of the Dharma, you have thoroughly internalized the authentic meaning.
All defilement naturally exhausted, treasury of secret wisdom,
Ngedon Chokyi Lodro please swiftly return! ¹

Nurtured by the supreme, victorious, all-pervading lord, Rigpai Dorje and other
Genuine masters you perfected the innate potential of primordial wisdom.
You have mastered the treasures of the sutras and tantras.
May the outer lama of the relative world swiftly return!
Spontaneously realizing the perfect vajra body
From within the natural state of self-liberation, without fabrication,
Your luminous mind’s innate potential radiates.
May the inner lama of the definitive meaning swiftly return!

From the ultimate, spontaneous inseparability of space-awareness,
Through the play of the apparent dharma of great bliss,
Joined with the non-apparent wisdom-queen of emptiness,
May the secret lama of the dharmakaya swiftly return! ²

Your enlightened activity is unimpeded for all in need of taming.
For those with devotion your rain of blessings is assured.
Through continuously recalling you with uncontrived faith
May the sun-like emanation swiftly rise again!

The self-seeing luminosity of the authentic meaning rests naturally.
Your realization of non-meditation, the dharmakaya, is primordially perfect.
Purifying confused manifestations in their nature is the great practice.
From the essential nature transcending gathering and dispersion, swiftly return!

As all tainted and untainted qualities of the path
Arise from none other than your kindness,
We continuously and wholeheartedly recall and invoke you.
Instantaneously transcending gathering and dispersion, swiftly return!

The fountainhead of all phenomena is ultimately rooted in the mind.
Notions such as coming and going are purified in their nature.
In the all-pervasive equipoise of appearance, sound, and awareness
May we be inseparable from you, the perfect Buddha!

The supreme emanation Kyabje Bokar Rinpoche demonstrated the act of passing into the daramdhatu as a result of insufficient merit of beings and as a sign of the temporary completion of his activities on this plane. At the request of Katrul Drupgyu Tenzin Rinpoche, Ani Sonam of Taichung, Taiwan and Wu Jia Chen, and due to my personal faith, respect, and rejoicing in the profound activities of the three secrets of the great, genuine lord of refuge, I, the lowly Sangye Nyentrul, have with sincere aspirations written this ten-verse prayer of supplication for a swift return.

Note:
¹ In this verse, one of Kyabje Bokar Rinpoche’s names, Ngedon Chokyi Lodro, is woven into the verse.
² Ngedon Chokyi Lodro is used in this stanza also.
A Prayer for the Swift Return of Kyabje Bokar Rinpoche

by The Very Venerable Khenchen Thrangu Rinpoche

By the truth of the blessings of the unfailing compassion
Of the three precious jewels and the three roots,
May the soothing countenance of the Lord Bokar’s supreme emanation,
The illuminator of the teachings of the Shangpa and Dakpo [Kagyu],
swiftly return!

We call on you, teacher Marpa Chokyi Lodro,
[Mila] Shepa Dorje, Gampopa, and successive lineage masters,
The peaks of the golden mountain range of the Kagyu,
Grant your blessings that the supreme emanation swiftly returns!

Wisdom dakinis Niguma and Sukhasiddhi,
Eminent scholar, realized practitioner Khyungpo Naljor, and others,
Successive lineage [masters] of the Five Golden Dharmas’ oral instructions,
Grant your blessings that the supreme emanation swiftly returns!

Mahakala Bernakchen!
Recall your sacred oath of compassion at this very moment!
If you don’t, the teachings of Mahamudra and the six yogas may wane.
Perform your enlightened activity that the supreme emanation swiftly returns!

Oh Chakdrukpa, wisdom protector of swift accomplishment,
If you and your retinue of deities fail to uphold your sacred oath
The oral instructions of the glorious Shangpa may degenerate.
Perform your enlightened activity that the supreme emanation swiftly returns!

In such tenuous times, if all the prominent holders of the teachings,
The refuge protectors of beings, pass into the expanse beyond ordinary perception,
Who will we rely on for the sustenance of the buddhadharma?
Who will have the ability to dispel the misery of beings?

Though bearing the responsibility for the teachings and beings is arduous,
With unbearable yearning we utter this plea,
Again donning the impenetrable armor of bodhichitta,
May the supreme emanation, the protector of the doctrine swiftly return!

Upon hearing that the supreme tulku Bokar Rinpoche’s mind had departed for others’ benefit, the old Thranguwa has from his heart made this solemn prayer.
A Lost Child’s Melancholic Cry for Its Mother

by Khenpo Lodro Donyod Rinpoche

Sovereign of the ocean of the mandalas and [buddha] families, lord of refuge Vajradhara, whose name is difficult to utter, Karma Ngedon Chokyi Lodro, may the first light of your supreme, sun-like emanation swiftly dawn!

Namo Guru Vajradhara Ye

Adorned by the luster of the essence of the emerald, Agent of the enlightened activity of all the victors without exception, Prajnaparamita, the exalted source of the four noble ones, Oh Jetsuma, Tara, I prostrate to you, our only mother!

Our lord father, the sun of beings, has set behind the western peak. This semblance of departure is beyond me. Can this be real or is it just a dream? If this is possibly true, Oh Tara, Oh Mother Tara!

All notions shattered, this orphan is trapped in a cell of misery. Gaze upon us and see the plight of our situation! Please manifest your enlightened activity that the radiant sun of beings, The supreme emanation of the glorious lama, swiftly rises again!

Coemergent primordial awareness is beyond expression. By merely directing your essential outlook that’s beyond description, Primordial awareness, beyond conception, is transferred to others’ mind streams. Beyond obscuration, may the supreme emanation of the lama swiftly come again!

From the divine expanse of the pristine dharmadhatu You summon beings with the thunderous roar of the melody of the nada, And rain down the authentic Dharma of profound peace, free from elaborations. May the genuine guide, the supreme emanation of the lama swiftly come again!

Lama, lord of the dharma, your exalted wisdom having completely matured from its youth, You perfectly transmit the teachings of the provisional and definitive meaning To all those beings in need of your guidance. May the peerless, supreme emanation of the lama swiftly come again! 2

By the four means of gathering 2 and the six paramitas, Your undaunted courage in the ripening and liberating of beings Is forever without weariness and fatigue. May the unfailing, supreme emanation of the lama swiftly come again!
Your scholarship and discernment are like that of Manjushri.
Your glorious conduct is equal to that of Nyewar Khor. 4
Your noble qualities are those of a great bodhisattva.
May the unequalled, supreme emanation of the lama swiftly come again!

Your stainless wisdom eye sees far and wide.
With great loving kindness you impartially gaze upon beings.
Endowed with the ability to guide immeasurable beings who are difficult to tame,
May the incomparable, supreme emanation of the lama swiftly come again!

The splendor of your noble activity is like the dawning of the morning sun.
Through your learning, reflection and meditation; explanation, clarification and composition
The lotus grove of the sage’s teachings flourishes in the ten directions.
May the venerable, supreme emanation of the lama swiftly come again!

Outwardly, you are perfectly adorned by the vows of individual liberation.
Inwardly, you are thoroughly imbued with bodhicitta.
Secretly, you have completely realized the profound intended meaning.
May the lord of the dharma, the supreme emanation of the lama swiftly come again!

Thus, by the divine blessings of the three roots,
And by the power of my completely pure faith and samaya,
Lord of the mandala, glorious lama,
May the first light of your supreme, luminous emanation swiftly dawn again!

For the grace of beings and all the genuine doctrines without discrimination,
Fully emulating the examples of your predecessor’s
Wisdom, loving kindness and ability; qualities of renunciation and realization; and so forth
May your spontaneous enlightened activity be continuous, pervasive and gloriously blaze!

Incomparable refuge and protector of beings and of all the general and particular teachings, sovereign protector of the doctrine, lord of refuge Vajradhara, known by the name Karma Ngedon Chokyi Lodro, has temporarily demonstrated entering the repose of the dharmadhatu as the shared merit of his disciples was insufficient. Thus, we followers have been plunged into the darkness of suffering. Alas, we are at a loss for what to do. However, toward the fulfillment of the supreme protector’s wishes for the teaching and beings, presently we are carefully attending to the various phases of the rituals. At this time, together with one voice, Khenpo Sherab Gyalten, Umdze Tsultrim Gyatso, and all the other retreatants residing in the retreat center Zung Juk Ga Tsal Ling at the seat of the glorious supreme lama, along with the dharma brother Nyishangwa Lama
Sherab Gyaltse, and the closely attending monks of the refuge protector have made offerings and requested me to quickly compose a prayer for the lama’s swift return. So as not to refuse, with all of the lord of refuge Vajradhara’s qualities of body, speech and mind and profound kindness welling up from the depths of my heart, I, Lodro Donyod, a khenpo merely in name, who in this and all my future rebirths as the most meek disciple seeks protection in the soothing shelter of the protector’s compassion, have one-pointedly prayed. May these hopes and desired results be accomplished just as intended!

Sarvamangalam!
August 22, 2004

Notes:
1 Four noble ones: shravakas, pratekyekabuddhas, bodhisattvas, and buddhas.

2 In Tibetan, Rinpoche’s name, Ngedon Choky Lodro, is woven into the verse. A possible translation of his name would be “Exalted Wisdom of the Definitive Meaning of the Dharma.”

3 Four means of drawing beings: giving what’s necessary; speaking pleasantly (in accordance with beings’ dispositions); being in concordance with the ways of the world; and being a living example of one’s teachings.

4 Nyewar Khor was a prominent disciple of the Buddha, an arhat, who exhibited stainless moral conduct.
Two Concise Prayers for a Swift Return
by Khenpo Lodro Donyod Rinpoche

Om Soti

Eradicator of all fears, grantor of the unimpeded fulfillment of all wishes,
Our one mother Tara, pray heed this call!
Please manifest your enlightened activity, so that the lama’s supreme emanation,
Our one father, the radiant sun [of beings], will swiftly dawn again!

Thus, the most humble disciple of the protector himself, Lodro Donyod, a khenpo merely in name, has one-pointedly prayed.

Om Soti

Illuminator of the victor’s teachings, in general,
And those of the practice lineages of definitive meaning in particular,
Lord of unequalled kindness, glorious and noble Ngedon Chokyi Lodro,
May the moon-like countenance of your supreme emanation swiftly rise again!

Thus, Norla having made offerings and requested this prayer, a disciple at the feet of the supreme lama, Lodro Donyod, who merely has the name khenpo, has prayed.

September 1, 2004

The foregoing translations of the Swift Return Prayers were prepared by Ngodup T. Burkhar and Eric Triebelhorn, Mirik, Darjeeling District, India, September 2004.
TIBETAN
PHONETICS
The Four Session Guru Yoga

by Mikyo Dorje, Karmapa VIII

MA NAM KA DANG NYAM PAY SEM CHEN TAM CHAY LA MA
SANG GYAY RIN PO CHE LA SÖL WA DEP SO
MA NAM KA DANG NYAM PAY SEM CHEN TAM CHAY LA MA
KUN KYAP CHÖ KYI KU LA SÖL WA DEP SO
MA NAM KA DANG NYAM PAY SEM CHEN TAM CHAY LA MA
DAY CHEN LONG CHÖD DZOK PAY KU LA SÖL WA DEP SO
MA NAM KA DANG NYAM PAY SEM CHEN TAM CHAY LA MA
TU JAY TRUL PAY KU LA SÖL WA DEP SO

(Repeat three times)

NAMO GURU
CHI WOY TSUK NA YE SHE KAN DRO MA
CHER BU BHA GA NÜ MA RAP TU GAY
TRA DROL CHEN SUM NAM KAY TONG LA ZIK
DAY WA MI ZÖ GYUR WAY GAR TAP TÖN
DAY DRA DRANG MAY SHAL MAY BÜN LONG NANG
TSA WAY LA MA MI KYÖ DOR JAY NI
GAY LONG CHA LUK SHA NAK SER DONG CHEN
TAP SHAY YER MAY DOR JAY DRIL BU DZIN
DAY TONG JAY WA MAY PAY TA TANG DZAY
SÖL WA TAP PA TSAM GYI MÜ GÜ BAR
MÜ GÜ BAR WA TSAM GYI JIN LAP WÜR
JIN LAP WÜR WA TSAM GYI TÜN MONG DANG
CHOK GI NGÖ DRUP NOR BU BAR WA NAM
NAM SA LA OK MAY PAR CHAR TAR BAP
DA NI NYING NAY SÖL WA DEP PAY DÜ

KYE NANG SHING TONG LA TONG SHING NANG
NANG TONG YER MAY LA MAY KU
LA MAY KU LA SÖL WA DEP
LA MAY KU YI JIN GYI LOP
DRAK CHING TONG LA TONG SHING DRAK
DRAK TONG YER MAY LA MAY SUNG
LA MAY SUNG LA SÖL WA DEP
LA MAY SUNG GI JIN GYI LOP
DAY SHING TONG LA TONG SHING DAY
DAY TONG YER MAY LA MAY TUK
LA MAY TUK LA SÖL WA DEP
LA MAY TUK KYI JIN GYI LOP

KYE GU RU RATNA JÖN PAY TSE
NAM KA JA DANG Ö KYI GANG
TRÜL PAY PO NYA GYENG DZAY CHING
JIN LAP MAY PUNG U RU RU
NYAM DANG TOK PA SHA RA RA

KYE LA MA CHEN PO KYE KYI JAY SU DAK DRUP CHIR
JIN GYI LOP CHIR SHEK SU SÖL
NAY CHOK DIR RU JIN POB LA
DRUP CHOK DAK LA WANG SHI KUR
CHOK DANG TÜN MONG NGÖ DRUP TSÖL
MI TÜN KYEN DANG BAR CHAY SÖL
DRA GEK MA LÜ SHI WAR DZÖ

YE SHE KAN DRO JANG GU KA LA SHAR
NAY DÖN DRI MAY TSOK NAM Ö KYI SAL
DIK DRIP NYE PA GYU DU TRI PA NAM
NAL JOR MA PAL DÜN DU TOL LO SHAK

YE SHE KAN DRO SER MO KA LA SHAR
NAY DÖN DRI MAY TSOK NAM Ö KYI SAL
DIK DRIP NYE PA GYU DU TRI PA NAM
NAL JOR MA PAL DÜN DU TOL LO SHAK

YE SHE KAN DRO MAR MO KA LA SHAR
NAY DÖN DRI MAY TSOK NAM Ö KYI SAL
DIK DRIP NYE PA GYU DU TRI PA NAM
NAL JOR MA PAL DÜN DU TOL LO SHAK

YE SHE KAN DRO KAR MO KA LA SHAR
NAY DÖN DRI MAY TSOK NAM Ö KYI SAL
DIK DRIP NYE PA GYU DU TRI PA NAM
NAL JOR MA PAL DÜN DU TOL LO SHAK

YE SHE KAN DRO NGON MO KA LA SHAR
NAY DÖN DRI MAY TSOK NAM Ö KYI SAL
DIK DRIP NYE PA GYU DU TRI PA NAM
NAL JOR MA PAL DÜN DU TOL LO SHAK
YE SHE KAN DRO TRO MO KA LA SHAR
NAY DÖN DRI MAY TSOK NAM Ö KYI SAL
DIK DRIP NYE PA GYU DU TRI PA NAM
NAL JOR MA PAL DÜN DU TOL LO SHAK

NAM KA GANG WAY MI KYÖ DOR JAY AH
Ö ZER GYE PAY DOR JAY GA WA HO
PO NYA BAR WAY YANG CHEN NÜ PA HUNG
DRI MA SEL WAY TRIN LAY DRAK PO OM

JE TSUN DAM PA KU SHII WANG CHUK
CHI DZAY YE SHAY KYI ROL PAR CHAR WA
KYAP DAK GYAL WANG KARMA PA CHEN PO
SANG GYAY JIN LAP KYI GYAM TSO KYEN NO
YON TAN GYI PUNG PO NYE PA KUN ZAY
SANG GYAY KYI NYING PO LA MAR NANG WA
TUK JAY WANG PO CHOK GI TRUL KU
JE TSUN DOR JAY YANG CHEN KYEN NO
NAM SHAK TEN GYI DÜN MAY RAY SA
KU SHII DAK NYID DAK PO KA GYU
KAL DEN GYI SEM GYÜD JIN GYI LOB PA
DRAN DA DANG DRAL WAY GYÜD PA KYEN NO
TA MAL GYI TRÜL PA RANG SAR SHIK TAY
CHÖ YING DRI MAY KYI RANG ZUK SAL WA
TRIN LAY KYI NGA DAK DU SUM KYEN NO
TSE WA CHEN POY DAK NYID KYEN NO
NYIK MAY DU DIR NA TSOK TSÜL GYI
SEM CHEN DUL DZAY GYAL WAY WANG PO
RAY SA TÖ SA DANG CHAY PA YIN PAY
NGÖ DRUP KYI JUNG KUNG DAM PA KYEN NO
JAY GYAL WA TAM CHAY CHIK TU DU NAY
KAL DEN MIN PAR DZAY PAY NÜ CHEN
DAY WAR SHEK PA KARMA PAY KAM TSANG
DRIP NYI NYOK PA DANG DRAL WA KHYEN NO
JE TRIN LAY SHI LA RANG WANG TOB NAY
YE SHE TAY TSAM GYI JIN LAP PO WA
DRUP GYÜD CHIK DU DOR JAY YANG CHEN
PAL DEN KARMA PA CHEN PO KHYEN NO
DOR JAY CHANG CHEN YÖN TEN GYAY DEN
HE RU KA PAL NI YAN LAK DÜN DEN
GYAL WAY WANG PO SANG GYAY DÜ PAY KU
JAY GYAL WANG MI KYÖ DOR JAY KHYEN NO
GYAL WA CHIK DÜ KARMA PA KHYEN NO
SANG GYAY CHIK DÜ KARMA PA KHYEN NO
DAY SHEK CHIK DÜ KARMA PA KHYEN NO
TAM CHAY KHYEN PA KARMA PA KHYEN NO

° KARMA PA KHYEN NO °

Recite this countless times.

TU JAY CHIK DÜ KHYEN NO
SANG GYAY CHIK DÜ KHYEN NO
KÜN DU CHÖ JE KHYEN NO

MI KYÖ DOR JAY LA SÖL WA DEP SO
CHÖ DRAK GYA TSO LA SÖL WA DEP SO
DAK PO KA GYU LA SÖL WA DEP SO
KARMA KAM TSANG LA SÖL WA DEP SO
JE TSÜN KYE RANG TA BUR SHOK CHIK
CHÖ JE KYE RANG TA BUR SHOK CHIK
LA MA KYE RANG TA BUR SHOK CHIK
DRO GÖN KYE RANG TA BUR SHOK CHIK
PA CHIK TAM CHAY KHYEN PA
SANG GYAY NYEN PA DRUP TOB
GYAL WANG MI KYÖ DOR JAY
SÖL WA NGA YI MI DEP NA SU YI DEP
TUK JAY KYÖ KYI MI ZIK NA SU YI ZIK
SÖL WA DEP SO JIN GYI LOP SHIK

CHIR DU SEM CHEN TAM CHAY
GÖ SU NYIK MAY DUL JA
LHAK PAR RAY TO CHIK CHOK TU CHAY PAY
LO TAY GYUR PA MAY PA
CHAK GYA CHEN POY NGÖ DRUP TSÖL CHIN
JIN LAP KYÖ LA MAY NA SU LA YÖ
JAM PAY DAK LA MI KYONG NA SU LA KYONG
KU DRIN NGA YI MI SHAL NA SU YI SHAL
DÜL JA KYÖ KYI MI DÜL NA SU YI DÜL
LAY NGEN NGA JAY LA MI RAY NA SU LA RAY
TU TOB CHEN KYÖ DAK MI KYOP NA SU LA KYOP
DAK GI TEN DÜN KYE WA KUN GYI KYE LA MA
TAY TSOM TSAY NAY SAY PAY TEN NOR
LO TAY LING KYUR TUP PAY GON PO
SI CHOK TEN KYEM SU NAY PAY SANG GYAY
YÖN TEN SHEL PAR MI NÜ PAY GYAM TSO
KA NYAM SEM CHEN TAM CHAY KYI MA CHIK
TUK JAY TUK PA MAY PAY TER CHEN
NYIK DU DRO WA MI GONG NA SU GONG
TSAY WAY DA TA MI KYONG NA NAM KYONG
NGÖ DRUP DENG SANG MI TSOL NA NAM TSOL
TUK YID CHIK DRAY SU TONG LA
TRÜL DROL DUD PA SHIK RANG
KA KYAP MIK GYU’I DRO WA DA TA TEN DROL DU DZAY CHIK

LA MA DAM PA
TA MAY SEM CHEN LA ZIK DANG
SÖL WA DEP PO LA KYOP DANG
MI ZAY DUNG WAY DU DIR
CHI JA TSANG LAK KAP NA
NYA NGEN JIK DANG KYI DU SU ZIK SHIK

LA MA RIN PO CHE
DÖN GYI GYÜD PA CHEN
JIN LAP KYI PO WA KEN
TOK PAY DENG TSAY CHEN
NGÖN SHAY CHEN DANG DEN PA
JAY TRÜL KÖD PA TEN DAY
ZÖ MAY KA DRIN TSÖL WA
SANG GYAY LAK CHANG SU TÖD PA
TA MAL NANG WA GYUR TAY
DAK PA RAP JAM TÖN PA
PAK PA JIK TEN WANG CHUK
NYING KUNG RU PAY TING NAY
CHIK TUP SÖL WA DEP SO
TU JAY DZIN PAR SHU DANG
NGÖ DRUP KYI TSEN KA CHEN
KA GYÜD TSAY PA MAY PA
MÜ GÖ DUL WAR NU PAY
TRIN PAY DREN DA DREL WA
DZOK PAY SANG GYAY DAM PA
GO SUM GAY TSA DANG CHAY PA
TA MAY SEM CHEN DÖN DU
DA TA NYID DU BÜL LO
TSAY WA CHEN PO SHAY SHIK
SHAY NAY DRO WA KÜN GYI TEN KYAP TUP PAY LA MA
JE TSÜN KYE RANG TA BUR NYING NAY JIN GYI LOB SHIK

PAL DEN LA MA DAM PA LA SÖL WA DEP SO
CHI DZAY LEK PAR TONG WAR JIN GYI LOB SHIK
CHI SUNG TSAY MAR DZIN PAR JIN GYI LOB SHIK
TUK YID CHIK TU DRAY WAR JIN GYI LOB SHIK

KYE WA NAY KYE WA TSE RAP NAY TSE RAP TAM CHAY DU
PAL DEN LA MA DAM PA GYE PAY JA WA DANG MIN DREL WAR
JIN GYI LOB SHIK
MI GYE PAY JA WA NAM PA TAM CHAY DU MI JUNG WAR JIN GYI
LOB SHIK
KYE WA NAY KYE WA TSE RAP NAY TSE RAP TAM CHAY DU LO
TAY LA MA LA CHAY NAY
CHÖ SHIN GYI KA TSAL GANG NANG WA DE LAK TOK TU LEN
NU PAR JIN GYI LOB SHIK
TÖ GÖ KIY RO SUNG DANG CHÖ GYAY KIY DREL TAK CHÖD PAR
JIN GYI LOB SHIK
NYING LA RÜ PA DUM BU RAY YÖ PAR JIN GYI LOB SHIK

NGAY PAR CHI WA NYING NAY DREN PA DANG
MÜ GÜ NAL MA GYÜD LA KYE WA NAY
ZHEN LOK TA RU CHIN PAY NGE JUNG GI
MI KYÖ GA WAY JIN LAP JUK GYUR CHIK

KYE WA KÜN TU PAL DEN KARMA PA
MI KYÖ DOR JAY LA MA TEN JAY NAY
SANG NGAK DOR JAY TEK PA LA MAY KIY
KYE DZOK LAM GYI ZUNG JUK KU DRUP SHOK
KYE WA KÜN TU YONG DZIN DAM PA CHOK
SHA NAK CHÖD PEN DZIN PA KO NA DANG
PA DAM NYING PO PAL DEN DAY WA CHAY
KOR LO DOM PAY JAY SU DZIN GYUR CHIK
LAM GYI NYING PO MÜ GÜ CHAK GYA CHAY
SHEN LOK NGO WO PAL DEN LA MAY KU
ZUNG JUK DOR JAY CHANG GI GO PANG NYID
NAL JOR DEN MA DRUP TOB SANG GYAY JAY
GO PANG DAY LAK SEM CHEN TAM CHAY KYI
DRUP CHIR DAK SOK SEM CHEN TAM CHAY KYI
GAY TSOK BAY PA DAY YI CHIR DU NGO
PAL DEN SANG GYAY NYEN PA YAP SAY DANG
KYE DANG TSE RAP KÜN TU MIN DREL SHOK

NYAM MAY DAK PO KA GYÜ LA SÖL WA DEP SO
MI CHOK DU SUM KHYEN PA LA SÖL WA DEP SO
DRUP GYÜD KARMA KAM TSANG LA SÖL WA DEP SO
TUK JAY CHEN RANG JUNG KÜN KHYEN LA SÖL WA DEP SO
NÜ PA CHEN SANG GYAY NYEN PA LA SÖL WA DEP SO
JIN LAP CHEN GA WAY YANG CHEN LA SÖL WA DEP SO
JE TSÜN DÖR JAY YANG CHEN LA SÖL WA DEP SO
TSÜNG MAY DOR JAY GA WA LA SÖL WA DEP SO
DA MAY YANG CHEN ZANG PO LA SÖL WA DEP SO
DREN MAY MI KYÖ ZANG PO LA SÖL WA DEP SO
KYEN RAP TSÜNG MAY LA SÖL WA DEP SO
TUK JAY TSÜNG MAY LA SÖL WA DEP SO
NÜ PA TSÜNG MAY LA SÖL WA DEP SO

CHI WA NYING ZER WAR JIN GYI LOB SHIK
SHEN PA TING NAY LOK PAR JIN GYI LOB SHIK
CHI KYANG GÖ MAY TOK PAR JIN GYI LOB SHIK
MI TAK NGAY SHAY KYE WAR JIN GYI LOB SHIK

NYE RING MAY PAY TUK JAY CHEN LA SÖL WA DEP SO
CHOK LUNG MAY PAY TRIN LAY LA SÖL WA DEP SO
NGA CHI MAY PAY JIN LAP CHEN LA SÖL WA DEP SO
TONG TÖ DÖN DEN GYI DZAY PA CHEN LA SÖL WA DEP SO
GYAL WANG CHÖ DRAK GYAM TSO LA SÖL WA DEP SO
KÜN KHYEN MI KYÖ DOR JAY LA SÖL WA DEP SO
GYAL WA KÖN CHOK YEN LAK LA SÖL WA DEP SO
JE TSÜN WANG CHUK DOR JAY LA SÖL WA DEP SO
GAR WANG CHÖ KYI WANG CHUK LA SÖL WA DEP SO
GYAL CHOK CHÖ YING DOR JAY LA SÖL WA DEP SO
PAL DEN YE SHE NYING PO LA SÖL WA DEP SO
TSÜNG MAY YE SHE DOR JAY LA SÖL WA DEP SO
PAL CHEN CHÖ KYI DÖN DRUP LA SÖL WA DEP SO
GYAL WANG JANG CHUP DOR JAY LA SÖL WA DEP SO
SI TU CHÖ KYI JUNG NAY LA SÖL WA DEP SO
JE TSÜN DÜD DÜL DOR JAY LA SÖL WA DEP SO
MI PAM CHÖ DRUP GYA TSO LA SÖL WA DEP SO
PADMA NYIN JAY WANG PO LA SÖL WA DEP SO
GYAL WANG TEK CHOK DOR JAY LA SÖL WA DEP SO
JE TSÜN LO DRÖ TA YAY LA SÖL WA DEP SO
KÜN ZANG KA KYAP DOR JAY LA SÖL WA DEP SO
PAD MA WANG CHOK GYAL PO LA SÖL WA DEP SO
PAL DEN KHYEN TSE Ö ZER LA SÖL WA DEP SO
RANG JUNG RIK PAY DOR JAY LA SÖL WA DEP SO
DRIN CHEN TSA WAY LA MA LA SÖL WA DEP SO
SHING KAM TRÜL PAY KYAP PA LA SÖL WA DEP SO
RAP JAM SHING GI DAK PO LA SÖL WA DEP SO
SAM JÖ RAY WA LAY DAY PA LA SÖL WA DEP SO

MI JIK PAY UK CHEN PO JIN PAY CHÖ JAY TOB PO CHE
LA SÖL WA DEP SO
KYE SHING KYE WA DAK NI TAM CHAY DU
RIK ZANG LO SAL NGA GYAL MAY PA DANG
NYING JAY CHAY SHING LA MA LA GÜ PAY
PAL DEN LA MAY DAM TSİK LA NAY SHOK
PAL DEN LA MAY NAM PAR TAR PA LA
KAY CHIK TSAM YANG LOK TA MI KYE SHING
CHI DZAY LEK PAR TONG WAY MÜ GÜ KYI
LA MAY JIN LAP SEM LA JUK PAR SHOK
KYE WA KUN TU YANG DAK LA MA DANG
DREL MAY CHÖ KYI PAL LA LONG CHÖ CHING
SA DANG LAM GYI YÖN TEN RAP DZOK NAY
DOR JAY CHANG GI GO PANG NYUR TOB SHOK

Note: Supplication to the Five Deities of Gyalwa Gyatso is recited here.
Supplication to the Five Deities of Gyalwa Gyatso

by The Siddha Karmapa

NE CHI TSUK PE DAI' DEN TEN NA
SEM PA RANG JUNG DOR JE LA
KA GYUD LA MAI TSHOK KYI KOR
DAK MO GU DUNG WE SOL WA DEB
NANG SID JIN GYI LOB TU SOL

U MIN GYUR DOR JE'I DEN TENG NA
CHOM DEN THUK JE CHEN PO LA
GYAL WA GYA TSHO'I TSHOK KYI KOR
DAK MO GU DUNG WE SOL WA DEB
NANG SID JIN GYI LOB TU SOL

YE ME PUNG BAR WAI LONG KYIL NA
THRO WO'I GYAL PO TA CHOK LA
PA WO GYA TSHO'I TSHOK KYI KOR
DAK MO GU DUNG WE SOL WA DEB
NANG SID JIN GYI LOB TU SOL

YON KHA CHOD DAK PAI ZHAL YE NA
YUM SANG WA YE SHE DA KI MA
KHAN DRO GYA TSHO'I TSHOK KYI KOR
DAK MO GU DUNG WE SOL WA DEB
NANG SID JIN GYI LOB TU SOL

TENG DAK PA LHA YI ZHAL YE NA
LO PON PE MA JUNG NE LA
DRUP THOB GYA TSHO'I TSHOK KYI KOR
DAK MO GU DUNG WE SOL WA DEB
NANG SID JIN GYI LOB TU SOL

OK DAM TSHIK CHEN PO'I ZHAL YE NA
CHO KYONG MA GON CHAM DRAL LA
DAM CHEN GYA TSHO'I TSHOK KYI KOR
DAK MO GU DUNG WE SOL WA DEB
NANG SID JIN GYI LOB TU SOL
TSA WA GYUD PAR CHE NAM LA
DED CHING GU PE SOL TAB PE
DAK DANG DRO DRUK SEM CHEN NAM
NAM PA KUN KYEN THOB PAR SHOK

SEM PA RANG JUNG DOR JE NI
YID ZHIN NOR BU NYED PA TAR
DAK ZHEN YONG KYI UL WA SEL
GO DOD JUNG WAI TRA SHI SHOK

JANG CHUB SEM KYI THRIN LE KYI
THUK JE'I OD ZER CHOK CHUR THRO
CHOL NGA'I DA WA NYA GYE TAR
DZAM LING DE WAI TRA SHI SHOK
DZAM LING DE WAR DZED DU SOL
Calling the Guru from Afar: A Supplication to Pierce Your Heart with Devotion

by Jamgon Kongtrul Lodro Thaye

LAMA KHYEN NO
DRIN CHEN TSA WAY LA MA KHYEN NO
DÜ SUM SANG GYE KI NGO WO
LUNG TOK DAM CHÖ KYI JUNG NE
PAK TSOK GEN DÜN GYI NGA DAK
TSA WAY LA MA KHYE KHYEN NO

JIN LAB THUK JEY TER CHEN
NGÖ DRUB NAM NYI KYI JUNG NE
TRIN LE CHI DÖ KÜN TSÖL DZE
TSA WAY LA MA KHYE KHYEN NO

LA MA Ö PK ME PA KHYEN NO
TRÖ DREL CHÖ KU LONG NE ZIK SHIK
DAK SOK LE NGEN KHOR WAR KHYAM NAM
DE CHEN DAK PAY ZHING DU DRONG DZÖ

LA MA CHEN RE ZIK WANG KHYEN NO
Ö SEL LONG KUY LONG NE ZIK SHIK
RIK Druk Duk Ngal Tse Ne Zhi Zhing
KHAM SUM KHOR WA DONG NE TRUK DZÖ

LA MA PE MA JUNG NE KHYEN NO
NGA YAB PE MO Ö NE ZIK SHIK
NYIK DÜ KYAB ME BÖ BANG NYAM THAK
THUK JE NYUR WA NYI DU KYOB DZÖ

LA MA YE SHE TSO GYAL KHYEN NO
KHA CHÖ DE CHEN TRONG NE ZIK SHIK
DIK DEN DAK SOK SI PAY TSO LE
THAR PAY TRONG KHYER CHEN POR DRÖL DZÖ
Calling the Guru from Afar: A Supplication to Pierce Your Heart with Devotion

KA TER GYÜ PAY LA MA KHYEN NO
ZUNG JUK YE SHE LONG NE ZIK SHIK
DAK GYÜ TRÜL PAY MÜN KHANG TOL NE
TOK PAY NYI MA SHAR WAR DZÖ CHIK

KÜN KHYEN DRI ME Ö ZER KHYEN NO
LHÜN DRUB Ö NGAY LONG NE ZIK SHIK
KA DAK GONG PAY TSEL CHEN DZOK NE
NANG ZHI THA RU JIN PAR DZÖ CHIK

NYAM ME JO WO YAB SE KHYEN NO
GA DEN LHA GYAY Ü NE ZIK SHIK
TONG NYI NYING JEY NYING PO CHEN GYI
CHANG SEM GYÜ LA KYE WAR DZÖ CHIK

DRUB CHOK MAR MI DAK SUM KHYEN NO
DE CHEN DOR JE YING NE ZIK SHIK
DE TONG CHAK CHEN CHOK NGÖ DRUB JING
CHÖ KU NYING Ü SE PAR DZÖ CHIK

JIK TEN WANG CHUK KAR MA PA KHYEN NO
KHA KHYAB DRO DÜL YING NE ZIK SHIK
CHÖ KÜN DEN ME GYU MAR TOK NE
NANG SEM KU SUM CHAR WAR DZÖ CHIK

KA GYÜ CHE ZHI CHUNG GYE KHYEN NO
RANG NANG DAK PAY ZHING NE ZIK SHIK
NE KAB ZHI YI TRÜL PA SANG NE
NYAM TOK THA RU JIN PAR DZÖ CHIK

JE TSÜN GONG MA NAM NGA KHYEN NO
KHOR DE YER ME LONG NE ZIK SHIK
NAM DAK LHA GOM CHÖ SUM DREL NE
SANG WAY LAM CHOK DROD PAR DZÖ CHIK

NYAM ME SHANG PA KA GYÜ KHYEN NO
NAM DAK SANG GYE ZHING NE ZIK SHIK
THAB DRÖL NYAM LEN TSÜL ZHIN JONG NE
Calling the Guru from Afar: A Supplication to Pierce Your Heart with Devotion

MI LOB ZUNG JUK NYE WAR DZÖ CHIK
DRUB CHEN THANG TONG GYEL PO KHYEN NO
TSÖL ME THUK JEY LONG NE ZIK SHIK
DEN ME TOK PAY TÜL ZHUK DRUB NE
LUNG SEM RANG WANG DU WAR DZÖ CHIK

PA CHIK DAM PA SANG GYE KHYEN NO
LE RAB DRUB PAY YING NE ZIK SHIK
GYÜ PAY JIN LAB NYING LA ZHUK NE
TEN DREL CHOK ME CHAR WAR DZÖ CHIK

MA CHIK LAB KYI DRÖN MA KHYEN NO
SHE RAB PAR JIN LONG NE ZIK SHIK
DAK DZIN NYEM CHE TSE NE CHÖ JING
DAK ME TRÖ DREL DEN THONG DZÖ CHIK

KÜN KHYEN DÖL PO SANG GYE KHYEN NO
NAM KÜN CHOK DEN YING NE ZIK SHIK
PO WAY UG NAM U MAR GAK NE
PO DREL DOR JEY KU THOB DZÖ CHIK

JE TSÜN TA RA NA THA KHYEN NO
NAM SUM PO NYAY YING NE ZIK SHIK
DOR JEY SANG LAM GEK ME DRÖ NE
JA LÜ KHA CHÖ DRUB PAR DZÖ CHIK

JAM YANG KHYENTSE WANG PO KHYEN NO
KHYEN NYI YE SHE YING NE ZIK SHIK
ME SHE LO YI MÜN PA SANG NE
KHYEN RAB NANG WA GYE PAR DZÖ CHIK

Ö SEL DRÜL PAY DOR JE KHYEN NO
JA ZER Ö NGAY LONG NE ZIK SHIK
THIK LUNG SEM KYI DRI MA DAK NE
ZHÖN NU BUM KUR CHANG CHUB DZÖ CHIK

PE MA DO NGAK LING PA KHYEN NO
DE TONG GYUR ME LONG NE ZIK SHIK
GYAL DANG GYAL SE GONG PA THA DAK
DAK GI YONG SU KONG NÜ DZÖ CHIK
CALLING THE GURU FROM AFAR: A SUPPLICATION TO PIERCE YOUR HEART WITH Devotion

NGAK WANG YÖN TEN GYA TSO KHYEN NO YING YE ZUNG JUK LONG NE ZIK SHIK NANG WAY DEN DZIN HRÜL GYI ZHIK NE GANG JUNG LAM DU KHYER NÜ DZÖ CHIK

GYAL SE LO DRÖ THA YE KHYEN NO JAM DANG NYING JEY NGANG NE ZIK SHIK DRO KÜN DRIN CHEN PA MA SHE NE ZHEN PEN NYING NE DRUB NÜ DZÖ CHIK

PE MA GAR GYI WANG CHUK KHYEN NO DE CHEN Ö SEL YING NE ZIK CHIK DUK NGA YE SHE NGA RU DRÖL NE PANG THOB NYI DZIN ZHIK PAR DZÖ CHIK

TEN NYI YUNG DRUNG LING PA KHYEN NO SI ZHI NYAM NYI YING NE ZIK SHIK MÖ GÜ NEL MA GYÜ LA KYE NE TOK DRÖL DÜ NYAM CHEN POR DZÖ CHIK

BO KAR DOR JE CHANG WANG KHYEN NO ZHING CHOK TUK PO KOG NE ZIK SHIK NAN SID CHAK GYA CHEN POR TOK NE GOM MED CHO KU THOB PAR DZOD CHIK

DRIN CHEN TSA WAY LA MA KHYEN NO CHI TSUK DE CHEN NE NE ZIK SHIK RANG RIK CHÖ KUY RANG ZHEL JEL NE TSE CHIK SANG GYE DRUB PAR DZÖ CHIK

KYE MA DAK DRAY SEM CHEN LE NGEN DIK TO CHEN THOK ME DÜ NE KHOR WAR YÜN RING KHYAM DA RUNG DUK NGAL THA ME NYONG GYUR WAY KYO SHE KE CHIK TSAM YANG MA KYE PAY LAMA KHYEN NO THUK JEY NYUR DU ZIK NGE JUNG TING NE KYE WAR JIN GYI LOB

DAL JOR THOB KYANG MI TSE TONG ZE KHYEN DÖN ME TSE DIR JA WAY TAK TU YENG DÖN CHEN THAR PA DRUB LA LE LÖ KHYER NOR BUY LING NE LAK TONG LOK GYUR PAY LA MA KHYEN NO THUK JEY NYUR DU ZIK
Calling the Guru from Afar: A Supplication to Pierce Your Heart with Devotion

MI LÜ DÖN DEN DRUB PAR JIN GYI LOB
MA SHI SA TENG LÜ PA CHIK KYANG ME
DA TA CHIK JE NYI THÜ PA RÖL DRO
RANG YANG NYUR WA NYI DU CHI GÜ KYANG
YÜN RING DÖ DRAB CHE PAY NYING RÜL PO
LA MA KHYEN NO THUK JEY NYUR DU ZIK
LONG ME LO NA THUNG WAR JIN GYI LOB

NYING DU DUK PAY DZA SHE SO SOR DREL
SER NAY SAK PAY NOR DZE ZHEN GYI CHÖ
CHE PAY LÜ KYANG SHÜL DU BOR NE SU
NAM SHE BAR DO TÖL ME KHOR WAR KHYAM
LA MA KHYEN NO THUK JEY NYUR DU ZIK
CHI KYANG GÖ ME TOK PAR JIN GYI LOB

JIK PAY MÜN PA NAK PÖ NGON NE SU
LE GYI LUNG MAR DRAK PÖ GYAB NE DE
MI DUK SHIN JE PO NAY DEK JING TSOK
ZÖ KA NGEN DROY DUK NGAL NYONG GÖ NA
LA MA KHYEN NO THUK JEY NYUR DU ZIK
NGEN SONG YANG LE THAR WAR JIN GYI LOB

RANG KYÖN RO WO TSAM YANG KONG DU BE
ZHEN KYÖN TIL DRU TSAM YANG DROK JING MÖ
YÖN TEN CHUNG ZE ME KYANG ZANG POR LOM
CHÖ PAY MING TAK CHÖ MIN KHO NA CHÖ
LA MA KHYEN NO THUK JE NYUR DU ZIK
RANG DÖ NGA GYAL ZHI WAR JIN GYI LOB

TEN PUNG DAK DZIN GONG PO KHONG DU CHUK
SAM TSE THAM CHE NYÖN MONG PEL WAY GYU
CHE TSE THAM CHE MI GEY DRE BU CHEN
THAR PAY LAM DU CHOK TSAM MA JIN PAY
LA MA KHYEN NO THUK JE NYUR DU ZIK
NGAR DZIN TSE NE CHÖ PAR JIN GYI LOB

TÖ ME TSAM LA GA DANG MA GA KYE
TSIK NGEN TSAM LA ZÖ PAY GO CHA SHOR
NYAM TAK THONG YANG NYING JEY SEM MI KYE
JIN YÜL JUNG DÜ SER NAY DÜ PAY JING
LA MA KHYEN NO THUK JEY NYUR DU ZIK
SEM GYÜ CHÖ DANG DRE PA JIN GYI LOB
CALLING THE GURU FROM AFAR: A SUPPLICATION TO PIERCE YOUR HEART WITH DEVOTION

KHOR WA NYING PO ME LA NYING POR ZUNG TO GÖ CHIR DU TEN DÜN LING GI BOR
KO GU TSANG YANG GÖ GÖ CHIR MANG MI DEN GYU MAY CHÖ GYI RANG SEM LÜ
LA MA KHYEN NO THUK JEY NYUR DU ZIK TSE DI LO YI THONG WAR JIN GYI LOB

LÜ SEM DUK NGAL TRA MOANG MI ZÖ KYANG NGEN DROR DRO LA MI TSER NYING DÖL CHEN GYU DRE LU ME NGÖN SUM THONG ZHIN DU GE WA MI DRUB DIK PAY YO LANG PEL LA MA KHYEN NO THUK JE NYUR DU ZIK LE LA YI CHE KYE WAR JIN GYI LOB

DRA LA DANG SEM NYEN LA CHAK SEM KYE LANG DOR NE LA TI MUK MÜN TAR THOM CHÖ ZHIN CHÖ TSE JING MUK NYI WANG SHOR CHÖ MIN CHÖ TSE WANG PO SEL JING DRUNG LA MA KHYEN NO THUK JE NYUR DU ZIK NYÖN MONG DRA WO CHOM PAR JIN GYI LOB

CHI NE TE NA YANG DAC CHÖ PAY ZUK NANG DU RANG SEM CHÖ DANG MA DRE PAY DRÜL DUK ZHIN DU NYÖN MONG KONG NA BE KYEN NGEN TRE TSE CHÖ PAY TSANG TAK TÖN LA MA KHYEN NO THUK JEY NYUR DU ZIK RANG GYÜ RANG GI THÜL WAR JIN GYI LOB

RANG KYÖN NGEN PA RANG GI MA TOK PAY CHÖ PAY ZUK ZUNG CHÖ MIN NA TSOK CHÖ NYÖ MONG MI GEY LE LA SHUK KYI GOM GE LO YANG YANG KYE KYANG YANG YANG CHE LA MA KHYEN NO THUK JEY NYUR DU ZIK RANG KYÖN RANG GI THONG WAR JING GYI LOB

ZHAK RE SONG ZHIN CHI LA PAR PAR NYE NYIN RE LONG ZHIN RANG GYÜ CHIR CHIR GYONG LA MA TEN ZHIN MÖ GÜ RIM GYI DRIB CHE LA TSE DUNG DAC NANG JE CHUNG SONG LA MA KHYEN NO THUK JE NYUR DU ZIK MU GÖ RANG GYÜ THÜL WAR JIN GYI LOB
KHYAB DRÖL SEM KYE SÖL DEB CHE NA YANG
MÖ GÜ NYING JE TING NE MA KYE PAY
TSIK TSAM WANG GYUR CHÖ CHÖ GE JOR NAM
CHE LO TSAM LE GYÜ THOK MA KHEL WAY
LA MA KHYEN NO THUK JEY NYUR DU ZIK
CHI CHE CHÖ SU DRO WAR JIN GYI LOB

DAK DE DÖ LE DUK NGAL THAM CHE JUNG
ZHEN PEN SEM GYI SANG GYE DRUB SUNG KYANG
SEM CHOK KYE JING RANG DÖ PUK TU CHUK
ZHEN PEN TA CHI ZHEN NÖ ZHOR LA DRUB
LA MA KHYEN NO THUK JEY NYUR DU ZIK
DAK ZHEN JE PAR NÜ PAR JIN GYI LOB

SANG GYE NGÖ NANG LA MA MI RU ZUNG
DAM ZAB TÖN PAY KA DRIN NGANG GI JE
RANG DÖ MA JUNG TSE NA YI CHE GOM
DZE CHÖ NAM LA TSOM LOK TE DRIB
LA MA KHYEN NO THUK JEY NYUR DU ZIK
MÖ GÜ DRIB ME PEL WAR JIN GYI LOB

RANG SEM SANG GYE YIN KYANG NGO MA SHE
NAM TOK CHÖ KU YIN KYANG DÖN MA TOK
MA CHÖ NYUK MA YIN KYANG KYONG MA NÜ
RANG BAB NE LUK YIN KYANG YI MA CHE
LA MA KHYEN NO THUK JE NYUR DU ZIK
RANG RIK RANG SAR DRÖL WAR JIN GYI LOB

YONG NGE CHI WA NYING NE DREN MA THUB
PEN NGE DAM CHÖ TSÜL ZHIN DRUB MA NÜ
DEN NGE LE DRE LANG DOR TSÜL ZHIN ME
GÜ NGE DREN SHE MA TEN YENG WAY KHYER
LA MA KHYEN NO THUK JEY NYUR DU ZIK
YENG ME DREN PAY ZIN PAR JIN GYI LOB

NGÖN LE NGEN PAY NYIK MAY DÜ THAR KYE
NGAR CHE THAM CHE DUK NGAL GYU RU SONG
DROK NGEN NAM KYI DIK PAY DRIB MAY YOK
DÖN ME LENG MÖ GE JOR YENG WAY KHYER
LA MA KHYEN NO THUK JE NYUR DU ZIK
CHÖ LA NYING RU NÜ PAR JIN GYI LOB
DANG POR SAM GYU CHÖ LE ME PA LA
THA MA DRUB DRE KHOR WA NGEN SONG GYU
THAR PAY LO TOK MI GEY SE KYI CHOM
TEN DÜN NYE PAY MU GÖ DAK DRA NAM
LA MA KHYEN NO THUK JEV NYUR DU ZIK
DAM CHÖ THA RU JIN PAR JIN GYI LOB

KYO SHE TING NE KYE WAR JIN GYI LOB
LONG ME LO NA THUNG WAR JIN GYI LOB
CHI WA NYING NE DREN PAR JIN GYI LOB
LE LA YI CHE KYE WAR JIN GYI LOB

LAM LA BAR CHE ME PAR JIN GYI LOB
DRUB LA TSÖN DRÜ NŪ PAR JIN GYI LOB
KHYEN NGEN LAM DU LONG WAR JIN GYI LOB
NYEN PO RANG TSUK THUB PAR JIN GYI LOB

CHÖ MIN MÖ GÜ KYE WAR JIN GYI LOB
NE LUK RANG ZHEL JEL WAR JIN GYI LOB
RANG RIK NYING Ü SE PAR JIN GYI LOB
TRÜL NANG ZHI TSA CHÖ PAR JIN GYI LOB
TSE CHIK SANG GYE DRUB PAR JIN GYI LOB

SÖL WA DEB SO LA MA CHE
DUNG WAY BÖ DO DRIN CHEN CHÖ KYI JE
KAL ME DAK LA RE SA KHYÖ LE ME
THUK YI YER ME DRE PAR JIN GYI LOB
The Unexcelled Means That Accomplishes Great Bliss: A Guru Yoga of Bokar Tulku Karma Ngedon Chokyi Lodro

by His Holiness the 17th Gyalwang Karmapa

Refuge and Bodhichitta
NAMO
DAK ZHEN KA NYAM DRO WA MA LU PA
TAR CHOK YANG PAI DRONG DU JUK PAI CHIR
KÖN CHOK KUN DU LA MAR KYAB SU CHI
ZAB LAM LA MAI NAL JOR GOM PAR JA

(Recite three times)

º OM SHUNYATA JNANA BENZRA SOBA EMA KO HANG º
**Seven Branch Prayer**

OK MIN CHÖ KYI YING KYI PO DRANG NE
DU SUM SANG GYE KUN GYI NGO WO NYI
RANG SEM CHÖ KU NGÖN SUM TÖN DZE PAI
PAL DEN LA MA DAM PA LA CHAK TSAL
LU DANG LONG CHÖ YI KYI TRUL PA YI
CHÖ PA KUN GYI CHÖ CHING TÖ PAR GYI
NGAR JE DIK PA MA LU SHAK PA DANG
DIK PA ZHEN YANG LEN CHE MI GYI DO
DRO KUN GE WA KUN LA JE YI RANG
JANG CHUB CHOK GI GYUR NI NGO WAR GYI
NYA NGEN MIN DA ZHUK PAR SÖL WA DEB
TEK CHOK LA ME CHÖ KOR KOR WAR KUL
JAM DANG NYING JE CHOK ME JONG WA DANG
DÖN DAM LHEN CHIK KYE PAI YE SHE DE
GYAL WA SE CHE NAM KYI TOK PA TAR
DAK GI NGÖN SUM TOK PAR JIN GYI LOB
GYU LU TRUL KUR TOK PAR JIN GYI LOB
SOK TSÖL LONG KUR TOK PAR JIN GYI LOB
RANG SEM CHÖ KUR TOK PAR JIN GYI LOB
KU SUM YER ME CHAR WAR JIN GYI LOB

(Repeat three times)

**Fourfold Supplication**

MA NAM KA DANG NYAM PAY SEM CHEN TAM CHAY
   LA MA SANG GYAY RIN PO CHE LA SÖL WA DEP SO
MA NAM KA DANG NYAM PAY SEM CHEN TAM CHAY LA MA
   KUN KYAP CHÖ KYI KU LA SÖL WA DEP SO
MA NAM KA DANG NYAM PAY SEM CHEN TAM CHAY LA MA
   DAY CHEN LONG CHÖD DZOK PAY KU LA SÖL WA DEP SO
MA NAM KA DANG NYAM PAY SEM CHEN TAM CHAY LA MA
   TUK JAY TRUL PAY KU LA SÖL WA DEP SO

(Repeat three times)

*OM AH GURU VAJRADHARA HUNG*
A Supplication
PAL SA SUM YÖN TEN NOR BU TER
JE PAL DEN LA MA DAM PA LA
YI GO SUM GU PE CHAK TSAL LO
YING TONG NYI TRÖ DRAL NAM KHAI LONG
SEM NAM TOK ZHEN DZIN DRAL WA YI
PA KA GYU GONG MAI NAM TAR ZHIN
SEM CHÖ GYE RANG SAR DRÖL WA DANG
TUK ZHEN PEN NYING JEI SIL NGE KIYI
TEN DRO WAI DÖN DU NGAL ME PAR
DÖN KU ZHI GYAL SA ZIN PAR SHOK

(The Two Vajra Songs, pages 74 and 78, are recited here.)

Empowerments and Dissolution
PAL DEN LA MAI NE SUM DRU SUM LE
Ö ZER KAR MAR TING SUM TRÖ PA YI
RANG GI NE SUM LA TIM GO SUM GYI
DRIB DAK BUM SANG SHER YEI WANG CHOK TOB
TAR NI LA MA Ö ZHU RANG LA TIM
ZHI PAI WANG TOB KU ZHI NGÖN DU JE
MA CHÖ CHAK GYA CHEN POI NGANG DU ZHAK

Arising from Meditation
LAR YANG NANG DRAK TOK SUM LA MA YI
KU SUNG TUK KYI KYER SO SUM DEN NO

Dedication
GE WA DI YI NYUR DU DAK
KYAB DAK LA MA DRUB GYUR NE
DRO WA CHIK KYANG MA LU PA
DE YI SA LA GÖ PAR SHOK

Aspiration Prayer
KYE WA KUN TU YANG DAK LA MA DANG
DRAL ME CHÖ KYI PAL LA LONG JÖ CHING
SA DANG LAM GYI YÖN TEN RAB DZOK NE
DOR JE CHANG GI GO PANG NYUR TOB SHOK
The Queen of Spring’s Song to Ease Troubled Minds, Advice for Us All

A Vajra Song

by Kyabje Bokar Rinpoche

NAMO GURU BEY

JE DU SUM SANG GYE THAM CHE KYI
THUK KHYEN TSE NU PA CHIK DU PA
RIG KUN GYI DAK NYID DRO WAI GON
MI DAK GI DREN CHOK CHO KYI JE
PAL GYAL WAI WANG PO KARMAPA
DON YER MED DRIN CHEN LA MAR DUD

DU DHI CHI KUN TU THUK JE ZUNG
MI DAK LA RE SA KYED LE ME

NGON LE DANG SOD NAM MI ZHEN PE
TEN DEL JOR TSHEN DEN GE WAI SHE
GON SHA KYA THUB TEN PAI NYING PO CHE
MA LU PHUN TSHOK KYI NE KAB DHIR
CHO NAL MA NYAM SU MA LON PAR
THRAL NAM YENG NGANG DU MI TSE PHUL
LE CHI JE MI GAI YO LANG NYID
DU NAM ZHIK CHI TSE GYOD PE DUNG
DHI SAM KYIN RANG LA YID RE CHED

DU NYIK MAI KYE WO SAM CHOD MANG
LO YID TE MI THUB GYUR DOK CHE
LE GYU DRE DOM PA DAM TSHIK DANG
THREL NGO TSHA MI SHE NGEN CHOD KYI
RANG ZHEN KUN TEN DU PHUNG LA JOR
KYAB LU MED KON CHOK MA TOK PAR
LO TEN DHUB KYI DROG PO NGE MA NYED
DA SU LANG RE WAI KHO THAK CHOD
THE QUEEN OF SPRING’S SONG TO EASE TROUBLED MINDS, ADVICE FOR US ALL

LOB NYER DANG CHO CHOD TSUN TSHUK ZANG
ZHEN DON THRIN LE KYI DU LONG GYE
LUNG TOK SHAY DRUP KYI TEN PAI KHUR
KYER WAR LOM KYANG RANG DOD KYI
KHE DRAK CHO GYED KYI DRI ME LED
YANG DAK PAI CHO SU GA LA DRO

ZHU ZHU THOB THOB KYI KHENG SEM LA
JE JE DRUP DRUP KYI KHONG YU TSHANG
TSHUL CHO DZE THRIG GI CHO CHOD DHI
NYING POI TEN DUN DU GYUR RAM CHI

DA RANG DRIN RANG LA MA CHUNG WAR
GON KA GYUD GONG MAI NAM THAR SOM
CHO NYING NE GYUD LA MA KYE PAR
ZHEN LOG DANG JANG SEM KYED DZOK SOK
KHA SHED KYI JA TSHON TRA NA YAG
KYEN RANG THOK TU BAB TSHE THA MAL PA
DHI SAM KYIN RANG LA NYING NE THREL

DON NYAM LEN GYI RANG GYUD MA DROL PAR
ZHEN DROL WAR DOD PA A RE THRUL

YIN LOM KYI WANG KUR CHED PEL DHI
RANG ZHEN KUN NYE TUNG GI KHUR GYI NON
SO DEL DU DED NA NYE PA CHUNG
DA LEK PAR SOM DANG LED ME PO

PHA KA GYUD GONG MAI NAM THAR ZHIN
NE NGE MED EN PAI RI SUL DU
TSE CHIK TU DRUP PAI KAL ME KYANG
JE SANG GYE KUN NGO LA MA YI
THUK TSE WAY ZHAL GYI DAM PAI CHUD
DON MED CHUD ZO SU MI TONG WAR
DRUP PA LA NEN TEN JE PAR SHOK

THUN MONG NGON DRO NAM PA ZHI
NYING LA DO U THRO PA YI
LONG MED ZHEN LOK GI KANG PA TEN
LO DAM PAI CHO SU DRO WAR SHOK
The Queen of Spring's Song to Ease Troubled Minds, Advice for Us All

THUN MIN GYI NGON DRO NAM ZHI YI
TSHOK NYI DZOK SHING DRIP NYI JANG
KHYED PAR ZAB LAM MO GU KYI
CHO LAM DU DRO WAR JIN GYI LOB

LA MED DOR JE THEK PA YI
RIM NYI THAB DROL DAM NGAK GI
DHA MAL THRUL PAI NANG ZHEN JANG
DAK PA ZUNG JUK KU ZHI YI
GO PHANG TSHE DHIR THOB PAR SHOK

PA LA MA CHO KU DOR JE CHANG
YI DREL MED MO GU DUNG YANG KYI
THUK DOR JE YE SHE KYI GYUD KUL NE
JIN LAB DON GYUD KYI GONG PA PHO

LA MA DANG RANG SEM YER ME NGANG
DA TSHUR TO RANG GI SEMS LA TO
SEM YOD PA MA YIN TONG PA NYID
ZUK KHA DOK ZDE SU DRUP PA MED
ME PA MA YIN CHI YANG CHAR
OD SAL KHOR DE KUN GYI ZHI
LO DE CHO NYID DU MA JE
DRA DANG TSHIK GI JOD DU MED
SO SO RANG RIK CHOD YUL GYI
THA MAL SHE PA JEN PA DHI
KA DO GYUD KIN GYI JOD JAI DON
DU SUM GYAL WAI GONG PAI CHUD
CHO KU CHAK GYA CHEN POR JOD

DHI TSHIK GI TA WA TSHON TRAM LE
DON NE LUK GOM PE NYAM SU NYONG
NYAM NYONG LA TEN TOK PA THOB
TOK PE TSHE DHIR NGON SANG GYE

DE TSHUL ZHIN RANG NGO THROD PA GUD
NAM TOK PANG JAR MI DZING CHING
MI TOK CHED DU MI DRUP PAR
THA MAL SHE PA LHUK PA NYID
MA YENG MI GOM ZO MED NGANG
GYUN CHED MED PAR NYAM PAR ZHAK
SAL LA MI TOK TSE CHIG PA
ZHI NE GOM GYI TSA WA TE
JING NA DRIM ZHING GOD NA LOD

LHAK THONG SEM KYI NE LUK LA
TE PE NGO ZUNG TSHEM MA ZHIK
YIN LUK KHO THAK NANG NE CHOD

YER MED ZUNG JUK CHAK GYA CHE

GYUD DEN LAM MAI MEN NGAK DANG
RANG GI GOM PAI NYAM NYONG GI
NGE SHE TEN PA THOB PAR CHE

THAB KYI GYAL PO DA MED PA
LA MAI MU GU SOL DEB DANG
MI TAK KYO SHE NYING JE CHE
MA DRAL THAB SHE ZUNG JUK GI
GEK SEL BOK DON NE KYI CHOK
LAM GYI THRUL PA SEL WAR SHOK
NAL JOR ZHI SUM CHU NYI KYI
GOM MED CHO KU CHEN POI BAR
NANG GI SA LAM CHIK CHAR DROD
NYAM DANG TOK PAI TSAL CHEN DZOK
THRUL NANG YE SHE CHEN POR CHAR
KHOR DE TRO PA SHI LA DAK
GAK DRUP TSHEN MA RANG SAR DROL
TA GOM CHOD PAI ZHE DOD ZE
ZHI LAM OD SAL MA BU DRE

RANG ZHEN DON NYI THAR CHIN PAI
KU ZHI YE SHE NGAI DAK NYID
TSHE CHIK LA DOR JE CHANG WANG THOB

DU TEN GYI DUN MA DHI NA DRUB
PHA KA GYUD KYI GYAL SA ZIN PAR SHOK
Wide Wings That Lift Us to Devotion: A Supplication

A Vajra Song
by Kyabje Bokar Rinpoche

LAMA KHYEN NO LAMA KHYEN NO
JIN LAB JUNG NE TSA WAI LAMA KHYEN NO

LAMA KHYEN NO LAMA KHYEN NO
NGO DRUB KUN DAK TSA WAI LAMA KHYEN NO

LAMA KHYEN NO LAMA KHYEN NO
THRIN LE KUN DRUP TSA WAI LAMA KHYEN NO

LAMA KHYEN NO LAMA KHYEN NO
KYAB NE KUN DU TSA WAI LAMA KHYEN NO

DAK SOK DRO WAI LO NA CHO LA GYUR
NGE JUNG JANG CHUB SEM DANG YANG DAK TA
MA NOR LAM GYI RIM PAI CHO NAM KUN
JI ZHIN GYUD LA KYE WAR JIN GYI LOB

THAR PAI LAM CHOK CHO DANG LAMA LA
NGA GYAL LOK TOK KYON GYI MA GO PAR
DED MO DAK NANG GYUR WA MED PA YI
RANG ZHEN DON NYI THA RU CHIN PAR SHOK

GANG ZAK GYUD PAI LA ME RANG NGO TRED
DE SHEK KA YI LA ME NGE SHE KYED
NANG WA DA YI LA ME NYAM NYONG PEL
DON DAM CHO NI LA ME NE LUK TOK

THAR THUK LA MA RANG SEM YER ME NGANG
KHOR DE CHO KUN CHO NYID LONG DU THIM
GAG DRUB TSHEN DZIN KHEN PO YING SU YAL
JAR MED CHO KU GONG PA NGON GYUR SHOK

KYE WA KUN TU YANG DAK LA MA DANG
DRAL MED CHO KYI PAL LA LONG CHOD CHING
SA DANG LAM GYI YON TEN RAB DZOK NE
DOR JE CHANG GI GO PHANG NYUR THOB SHOK
The King of Aspiration Prayers,
The Aspiration for Noble Excellent Conduct

by Samantabhadra

PAK PA JAM PAL SHÖN NUR JUR PA LA CHAK TSHAL LO

JI NYE SU DAK CHOK CHUI JIG TEN NA
DU SUM SHEK PA MI YI SENG GE KUN
DAK GI MA LU DE DAK TAM CHE LA
LU DANG NGAK YI DANG WAY CHAK GY’O

ZANG PO CHÖ PAY MÖN LAM TOP DAK GI
GYAL WA TAM CHE YI KYI NGÖN SUM DU
ZHING GI DUL NYE LU RAP TU PA YI
GYAL WA KUN LA RAP TU CHAK TSAL LO

DUL CHIK TENG NA DUL NYE SANG GYE NAM
SANG GYE SE KYI U NA ZHUK PA DAK
DE TAR CHÖ KYI YING NAM MA LU PA
TAM CHE GYAL WA DAK GI GANG WAR MÖ

DE DAK NGAK PA MI ZE GYA TSO NAM
YANG KYI YEN LAK GYA TSO Dra KUN GYI
GYAL WA KUN GYI YÖN TEN RAP JÖ CHING
DE WAR SHEK PA TAM CHE DAK GI TÖ

ME TOK DAM PA TRENG WA DAM PA DANG
SIL NYEN NAM DANG JUK PAY DUK CHOK DANG
MAR ME CHOK DANG DUK PÖ DAM PA YI
GYAL WA DE DAK LA NI CHÖ PAR GYI

NA ZA DAM PA NAM DANG DRI CHOK DANG
CHE MAY PUR MA RI RAP NYAM PA DANG
KÖ PA KYE PAR PAK PAY CHOK KUN GYI
GYAL WA DE DAK LA YANG CHÖ PAR GYI
CHÖ PA GANG NAM LA ME GYA CHE WA
DE DAK GYAL WA TAM CHE LA YANG MÖ
ZANG PO CHÖ LA DE PAY TOP DAK GI
GYAL WA KUN LA CHAK TSAL CHÖ PAR GYI

DÖ CHAK ZHE DANG TI MUK WANG GI NI
LU DANG NGAK DANG DE ZHIN YI KYI KYANG
DIK PA DAK GI GYI CHI CHI PA
DE DAK TAM CHE DAK GI SO SOR SHAK

CHOK CHUI GYAL WA KUN DANG SANG GYE SE
RANG GYAL NAM DANG LOP DANG MI LOP DANG
DRO WA KUN GYI SÖ NAM GANG LA YANG
DE DAK KUN GYI JE SU DAK YI RANG

GANG NAM CHOK CHU JIK TEN DRÖN MA DAK
JANG CHUP RIM PAR SANG GYE MA CHAK NYE
GÖN PO DE DAK DAK GI TAM CHE LA
KOR LO LA NA ME PA KOR WAR KUL

NYA NGEN DA TÖN GANG ZHE DE DAK LA
DRO WA KUN LA PEN ZHING DE WAY CHIR
KAL PA ZHING GI DUL NYE ZHUK PAR YANG
DAK GI TAL MO RAP JAR SÖL WAR GYI

CHAK TSAL WA DANG CHÖ CHING SHAK PA DANG
JE SU YI RANG KUL ZHING SÖL WA YI
GE WA CHUNG ZE DAK GI CHI SAK PA
TAM CHE DAK GI JANG CHUP CHIR NGO-O

DE PAR SANG GYE NAM DANG CHOK CHU YI
JIK TEN DAK NA GANG ZHUK CHÖ PAR GYUR
GANG YANG MA JÖN DE DAK RAP NYUR WAR
SAM DZOK JANG CHUP RIM PAR SANG GYE JÖN

CHOK CHU GA LAY ZHING NAMJI NYE PA
DE DAK GYA CHER YONG SU DAK PAR GYUR
JANG CHUP SHING WANG DRUNG SHEK GYAL WA DANG
SANG GYE SE KYI RAP TU GANG WAR SHOK

CHOK CHUI SEM CHEN GANG NAMJI NYE PA
DE DAK TAK TU NE ME DE WAR GYUR
DRO WA KUN GYI CHÖ KYI DÖN NAM NI
TUN PAR GYUR CHING RE WAANG DRUP PAR SHOK
JANG CHUP CHÖ PA DAK NI DAK CHÖ CHING
DRO WA KUN TU KYE WA DREN PAR GYUR
TSE RAP KUN TU CHI PO KYE WA NA
TAK TU DAK NI RAP TU JUNG WAR SHOK

GYAL WA KUN GYI JE SU LAP GYUR TE
ZANG PO CHÖ PA YONG SU DZOK JE CHING
TSUL TRIM CHÖ PA DRI ME YONG DAK PA
TAK TU MA NYAM KYÖN ME CHÖ PAR SHOK

LHA YI KE DANG LU DANG NÖ JIN KE
DRUL BUM DAK DANG MI YI KE NAM DANG
DRO WA KUN GYI DRA KE JI TSAM PAR
TAM CHE KE RU DAK GI CHÖ DEN TO

DE SHING PAR RÖL CHIN LA RAP TSÖN TE
JANG CHUP SEM NI NAM YANG JE MA GYUR
DIK PA GANG NAM DRIP PAR GYUR WA DAK
DI DAK MA LU YONG SU JANG BAR SHOK

LE DANG NYÖN MONG DU KYI LE NAM LE
DRÖL ZHING JIK TEN DRO WA NAM SU YANG
JI TAR PE MO CHU MI CHAK PA ZHIN
NYI DA NAM KAR TOK PA ME TAR CHE

ZHING GI KYÖN DANG CHOK NAM JI TSAM PAR
NGEN SONG DUK NGAL RAP TU ZHI WAR CHE
DE WA DAK LA DRO WA KUN GÖ CHING
DRO WA TAM CHE LA NI PEN PAR CHE

JANG CHUP CHÖ PA YONG SU DZOK JE CHING
SEM CHEN DAK GI CHÖ DANG TUN PAR JUK
ZANG PO CHÖ PA DAK NI RAP TÖN CHING
MA ONG KAL PA KUN TU CHÖ PAR GYUR

DAK GI CHÖ DANG TSUNG PAR GANG CHÖ PA
DE DAK DANG NI TAK TU DROK PAR SHOK
LU DANG NGAK NAM DANG NI SEM KYI KYANG
CHÖ PA DAK DANG MÖN LAM CHIK TU CHE

DAK LA PEN PAR DÖ PAY DROK PO DAK
ZANG PÖ CHÖ PAR RAP TU TÖN PA NAM
DE DAK DANG YANG TAK TU TRE PAR SHOK
DE DAK DAK GI NAM YANG YI MI JUNG
SANG GYE SE KYI KOR WAY GÖN PO NAM
NGÖN SUM TAK TU DAK GI GYAL WA TA
MA ONG KAL PA KUN TU MI KYÖ PAR
DE DAK LA YANG CHÖ PA GYA CHER GYI

GYAL WA NAM KYI DAM PAY CHÖ DZIN CHING
JANG CHUP CHÖ PA KUN TU NANG WAR JE
ZANG PO CHÖ PA NAM PAR JANG WA YANG
MA ONG KAL PA KUN TU CHE PAR GYI

SI PA TAM CHE DU YANG KOR WA NA
SÖ NAM YE SHE DAK NI MI ZE NYE
TAP DANG SHE RAP TING DZIN NAM TAR DANG
YÖN TNE KUN GYI MI ZE DZÖ DU GYUR

DUL CHIK TEN NA DUL NYI ZHING NAM TE
ZHING DIR SAM GYI MI KYAP SANG GYE NAM
SANG GYE SE KYI U NA ZHUK PA LA
JANG CHUP CHE PA CHÖ CHING TA WAR GYI

DE TAR MA LU TAM CHE CHOK SU YANG
TRA TSAM KYÖN LA TU SUM TSE NYE KYI
SANG GYE GYA TSO ZHING NAM GYA TSO DANG
KAL PA GYA TSOR CHÖ CHING RAP TU JUK

SUNG CHIK YEN LAK GYA TSÖ DRA KE KYI
GYAL WA KUN YANG YEN LAK NAM DAK PA
DRO WA KUN GYI SAM PA JI ZHIN YANG
SANG GYE SUNG LA TAK TU JUK PAR GYI

DU SUM SHEK PA GYAL WA TAM CHE DAK
KOR LÖ TSUL NAM RAP TU KOR WA YI
DE DAK GI YANG SUNG YANG MI ZE LA
LO YI TOP KYI DAK KYANG RAP TU JUK

MA ONG KAL PA TAM CHE JUK PAR YANG
KE CHIK CHIK GI DAK KYANG JUK PAR GYI
GANG YANG KAL PA DU SUM TSE DE DAK
KE CHIK CHA SHE KYI NI ZHUK PAR CHE

DU SUM SHEK PA MI YI SENG GE GANG
DE DAK KE CHIK CHIK LA DAK GI TA
TAK TU DE DAK GI NI CHÖ YUL LA
GYU MAR GYUR PAY NAM TAR TOP KYI JUK
GANG YANG DU SUM DAK GI ZHING KÖ PA
DE DAK DUL CHIK TENG DU NGÖN PAR DRUP
DE TAR MA LU CHOK NAM TAM CHE DU
GYAL WA NAM KYI ZHING GI KÖ LA JUK

TANG YANG MA JÖN JIK TEN DRÖN MA NAM
DE DAK RIM PAR TSANG GYA KOR LO KOR
NYA NGEN DE PA RAP TU ZHI TA TÖN
GÖN PO KUN GYI DRUNG DU DAK CHI-O

KUN TU NYUR WAY JU TRUL TOP NAM DANG
KUN NE GO YI TEK PAY TOP DAK DANG
KUN TU YÖN TEN CHÖ PAY TOP NAM DANG
KUN TU KYAP PA JAM PA DAK GI TO

KUN TU GE WAY SÖ NAM TOP NAM DANG
CHAK PA ME PAR GYUR WAY YE SHE TOP
SHE RAP TAP DANG TIN DZIN TOP DAK GI
JANG CHUB TOP NAM YANG DAK DRUP PAR JE

LE KYI TOP NAM YONG SU DAK JE CHING
NYÖN MONG TOP NAM KUN TU JOM PAR JE
DU KYI TOP NAM TOP ME RAP JE CHING
ZANG PO CHÖ PAY TOP NI DZOK PAR GYI

ZHING NAM GYA TSO NAM PAR DAK JE CHING
SEM CHEN GYA TSO DAK NI NAM PAR DRÖL
CHÖ NAM GYA TSO RAP TU TONG JE CHING
YE SHE GYA TSO RAP TU GOM PAR JE

CHÖ PA GYA TSO NAM PAR DAK JE CHING
MÖN LAM GYA TSO RAP TU TSOK PAR JE
SANG GYE GYA TSO RAP TU CHÖ JE CHING
KAL PA GYA TSO MI KYÖ CHE PAR GYI

GANG YANG DU SUM SHEK PAY GYAL WA YI
CHANG CHUB CHÖ PAY MÖN LAM JE DRAK NAM
ZANG PO CHÖ PE JANG CHUB SANG GYE NE
DE KUN DAK GI MA LU DZOK PAR GYI

GYAL WA KUN GYI SE KYI TU WO PA
GYAL GI MING NI KUN TU ZANG ZHE JA
KE PA DE DANG TSUNG PAR CHE PAY CHIR
GE WA DI DAK TAM CHE RAP TU NGO
The King of Aspiration Prayers, The Aspiration for Noble Excellent Conduct

LU DANG NGAK DANG YI KYANG NAM DAK CHING
CHÖ PA NAM DAK ZHING NAM YONG DAK DANG
NGO WA ZANG PO KE PA CHI DRA WA
DE DRAR DAK KYANG DE DANG TSUNG PAR SHO

KUN NE GE WA ZANG PO CHÖ PAY CHIR
JAM PAL GYI NI MÖN LAM CHE PAR GYI
MA ONG KAL PA KUN TU MI KYÖ WAR
DE YI JA WA MA LU DZOK PAR GYI

CHÖ PA DAK NI TSE YÖ MA GYUR CHIK
YÖN TEN NAM KYANG TSE ZUNG ME PAR SHOK
CHÖ PA TSE ME PA LA NE NE KYANG
DE DAK TRUL PA TAM CHE TSAL WAR GYI

NAM KAY TAR TUK GYUR PA JI TSAM PAR
SEM CHEN MA LU TA YE DE ZHIN TE
JI TSAM LE DANG NYÖN MONG TAR GYUR PA
DAK GI MÖN LAM TA YANG DE TSAM MO

GANG YANG CHOK CHUI ZHING NAM TA YE PA
RIN CHEN GYEN TE GYAL WA NAM LA PUL
LHA DANG MI YI DE WAY CHOK NAM KYANG
ZHING GI DUL NYE KAL PAR PUL WA WEY

GANG GI NGO WAY GYAL PO DI TÖ NE
JANG CHUP CHOK GI JE SU RAP MÖ SHING
LEN CHIK TSAM YANG DE PA KYE PA NI
SÖ NAM DAM PAY CHOK TU DI GYUR RO

GANG GI ZANG CHÖ MÖN LAM DI TAP PE
DE NI NGEN SONG TAM CHE PANG WAR GYUR
DE NI DROK PO NGEN PA PANG PA YIN
NANG WA TA YE DE YANG DE NYUR TONG

DE DAK NYE PA RAP NYE DE WAR TSO
MI TSE DI YANG DE DAK LEK PAR ONG
KUN TU ZANG PO DE YANG CHI DRA WAR
DE DAK RING POR MI TOK DE ZHIN GYUR

TSAM ME NGA PO DAK GI DIK PA NAM
GANG GI MI SHE WANG GI JE PA DAK
DE YI ZANG PO CHÖ PA DI JÖ NA
NYUR DU MA LU YONG SU JUNG WAR GYUR
YE SHE DANG NI ZIK DANG TSEN NAM DANG
RIK DANG KA DOK NAM DANG DEN PAR GYUR
DU DANG MU TEK MANG PÖ DE MI TUP
JIK TEN SUM PO KUN NA-ANG CHÖ PAR GYUR

JANG CHUP SHING WANG DRUNG DU DA NYUR DRO
SONG NE SEM CHEN PEN CHIR DER DU TE
JANG CHUP SANG GYE KOR LO RAP TU KOR
DU NAM DE DANG CHE PA TAM CHE TUL

GANG YANG ZANG PO CHÖ PAY MÖN LAM DI
CHANG WA DANG NI TÖN TAM LOK PA YI
DE YI NAM PAR MIN PA SANG GYE KYEN
JANG CHUB CHOK LA SOM NYI MA JE CHIK

JAM PAL JI TAR KYEN CHING PA WA DANG
KUN TU ZANG PO DE YANG DE ZHIN TE
DE DAK KUN GYI JE SU DAK LOP CHING
GE WA DI DAK TAM CHE RAP TU NGO

DU SUM SHEK PA GYAL WA TAM CHE KYI
NGO WA GANG LA CHOK TU NGAK PA DE
DAK GI GE WAY TSA WA DI KUN KYANG
ZANG PO CHÖ CHIR RAP TU NGO WAR GYI

DAK NI CHI WAY DU JE GYUR PA NA
DRIP PA TAM CHE DAK NI CHIR SAL TE
NGON SUM NANG WA TA YE DE TONG NE
DE WA CHEN GYI ZHING DER RAP TU DRO

DER SONG NE NI MÖN LAM DI DAK KYANG
TAM CHE MA LU NGÖN TU GYUR WAR SHOK
DE DAK MA LU DAK GI YONG SU KANG
JIK TEN JI SI SEM CHEN PEN PAR GYI

GYAL WAY KYIL KOR ZANG ZHING GA WA DER
PE MO DAM PA SHIN TU DZE LE KYE
NANG WA TA YE GYAL WE NGÖN SUM DU
LUNG TEN PA YANG DAK GI DER TOP SHOK

DER NI DAK GI LUNG TEN RAP TOP NE
TRUL PA MANG PO JE WA TRAK GYA YI
LO YI TOP KYI CHOK CHU NAM SU YANG
SEM CHEN NAM LA PEN PA MANG PO GYI
ZANG PO CHÖ PAY MÖN LAM TÖN PA YI
GE WA JUNG ZE DAK GI CHI SAK PA
DE NI DRO WAY MÖN LAM GE WA NAM
KE CHIK CHIK GI TAM CHE JOR WAR SHOK

ZANG PO CHÖ PA YONG SU NGÖ PA LE
SÖ NAM TA YE DAM PA GANG TOP DE
DRO WA DUK NGAL CHU WOR JING WA NA
Ö PAK ME PAY NE RAP TOP PAR SHOK

MÖN LAM GYAL PO DI DAK CHOK GI TSO
TA YE DRO WA KUN LA PEN JE CHING
KUN TU ZANG PÖ GYEN PAY ZHUNG DRUP TE
NGEN SONG NE NAM MA LU TONG PAR SHOK
Aspirations for Mahamudra

by Rangjung Dorje, Karmapa III

NAMO GURU
LA MA NAM DANG YI DAM KYIL KOR LHA
CHOK CHU DÜ SUM GYAL WA SE DANG CHE
DAK LA TSER GONG DAK GI MÖN LAM NAM
JI ZHIN DRUB PE TÜN GYUR JIN LAB DZÖ

DAK DANG TA YE SEM CHEN TAM CHE KYI
SAM JOR NAM DAK GANG RI LE KYE PE
KOR SUM NYOK ME GE TSOK CHU GYŪN NAM
GYAL WA KU ZHI GYAM TSOR JUK GYUR CHUK

JI SI DE MA TOB PA DE SI DU
KYE DANG KYE WA TSE RAB KÜN TU YANG
DIK DANG DUK NGAL DRA YANG MI DRAK CHING
DE GE GYAM TSÖI PAL LA CHÖ PAR SHOK

DAL JOR CHOK TOB DE TSÖN SHE RAB DEN
SHE NYEN ZANG TEN DAM PE CHŪ TOB NE
TSŪL ZHIN DRUB LA BAR CHE MA CHI PAR
TSE RAB KÜN TU DAM CHÖ CHÖ PAR SHOK

LUNG RIK TÖ PE MI SHE DRIB LE DRÖL
MEN NGAK SAM PE TE TSOM MŪN NAK CHOM
GOM JUNG Ö KI NE LUK JI ZHIN SAL
SHE RAB SUM GYI NANG WA GYE PAR SHOK

TAK CHE TA DRAL DEN NYI ZHI YI DÖN
DRO KUR TA DRAL TSOK NYI LAM CHOK GI
SI ZHI TA DRAL DÖN NYI DRE TOB PE
GÖL CHUK ME PE CHÖ DANG TRE PAR SHOK

JANG ZHI SEM NYI SAL TONG ZUNG JUK LA
JONG JE CHAK CHEN DOR JE NAL JOR CHE
JANG JA LO BUR TRŪL PE DRI MA NAM
JANG DRE DRI DRAL CHÖ KU NGÖN GYUR SHOK
ZHI LA DRO DOK CHÖ PA TA WE DENG
DE LA MA YENG KYONG WA GOM PE NE
GOM DÖN KÜN LA TSAL JONG CHÖ PE CHOK
TA GOM CHÖ PE DENG DANG DEN PAR SHOK

CHÖ NAM TAM CHE SEM KYI NAM TRÜL TE
SEM NI SEM ME SEM KYI NGO WÖ TONG
TONG ZHING MA GAK CHIR YANG NANG WA TE
LEK PAR TAK NE ZHI TSA CHÖ PAR SHOK

YÖ MA NYONG WE RANG NANG YÜL DU TRÜL
MA RIK WANG GI RANG RIK DAK TU TRÜL
NYI DZIN WANG GI SI PE LONG DU KYAM
MA RIK TRÜL PE TSE DAR CHÖ PAR SHOK

YÖ PA MA YIN GYAL WE KYANG MA ZIK
ME PA MA YIN KOR DE KÜN GYI ZHI
GAL DU MA YIN ZUNG ZUK U ME LAM
TA DRAL SEM KYI CHÖ NYI TOK PAR SHOK

DI YIN ZHE PA GANG GI TSÖN PA ME
DI MIN ZHE JA GANG GI KAK PA ME
LO LAY DE PE CHÖ NYI DÜ MA JE
YANG DAK DÖN GYI TA NI NGE PAR SHOK

DI NYI MA TOK KOR WE GYAM TSOR KOR
DI NYI TOK NA SANG GYE ZHEN NA ME
TAM CHE DI YIN DI MIN GANG YANG ME
CHÖ NYI KÜN ZHI TSANG NI RIK PAR SHOK

NANG YANG SEM LA TONG YANG SEM YIN TE
TOK KYANG SEM LA TRÜL YANG RANG GI SEM
KYE KYANG SEM LA GAK KYANG SEM YIN PE
DRO DOK TAM CHE SEM LA CHÖ PAR SHOK

LÖ JE TSÖL WE GOM GYI MA LE CHING
TA MAL DU JI LUNG GI MA KYÖ PAR
MA CHÖ NYUK MA RANG BAB JOK SHE PE
SEM DÖN NYAM LEN KE SHING KYONG WAR SHOK

TRA RAK TOK PE BA LAB RANG SAR ZHI
YO ME SEM KYI CHU WO NGANG GI NE
JING MUK NYOK PE TRI MA DANG DRAL WE
ZHI NAY GYAM TSO MI YÖ TEN PAR SHOK
TAR ME SEM LA YANG YANG TE PE TSE
TONG ME DÖN NI JI ZHIN LHAK GER TONG
YIN MIN DÖN LA TE TSOM CHÖ PA NYI
TRÜL ME RANG NGO RANG GI SHE PAR SHOK

YÜL LA TE PE YÜL ME SEM SU TONG
SEM LA TE PE SEM ME NGO WÖ TONG
NYI LA TE PE NYI DZIN RANG SAR DRÖL
Ö SAL SEM KYI NE LUK TOK PAR SHOK

YI JE DRAL WA DI NI CHAK GYA CHE
TA DANG DRAL WA U MA CHEN PO YIN
DI NI KÜN DÜ DZOK CHEN ZHE KYANG JA
CHIK SHE KÜN DÖN TOK PE DENG TOB SHOK

ZHEN PA ME PE DE CHEN GYÜN CHE ME
TSEN DZIN ME PE Ö SAL DRIB YOK DRAL
LO LAY DE PE MI TOK LHÜN GYI DRUB
TSÖL ME NYAM NYONG GYÜN CHE ME PAR SHOK

ZANG ZHEN NYAM KYI DZIN PA RANG SAR DRÖL
NGEN TOK TRÜL PA RANG ZHIN YING SU DAK
TA MAL SHE PA PANG LANG DRAL TOB ME
TRÖ DRAL CHÖ NYI DEN PA TOK PAR SHOK

DRO WE RANG ZHIN TAK TU SANG GYE KYANG
MA TOK WANG GI TA ME KOR WAR KYAM
DUK NGAL MU TA ME PE SEM CHEN LA
ZÖ ME NYING JE GYÜ LA KYE WAR SHOK

ZÖ ME NYING JE TSAL YANG MA GAK PE
TSE DÜ NGO WO TONG DÖN JEN PAR SHAR
ZUNG JUK GÖL SA DRAL WE LAM CHOK DI
DRAL ME NYING TSEN KÜN TU GOM PAR SHOK

GOM TOB LE JUNG CHEN DANG NGÖN SHE DANG
SEM CHEN MIN JE SANG GYE ZHING RAB JANG
SANG GYE CHÖ NAM DRUB PE MON LAM DZOK
DZOK MIN JANG SUM TAR CHIN SANG GYE SHOK

CHOK CHUI GYAL WA SE CHE TUK JE DANG
NAM KAR GE WA JI NYE YÖ PE TÜ
DE TAR DAK DANG SEM CHEN TAM CHE KYI
MÖN LAM NAM DAG JI ZHIN DRUB GYUR CHIK
A Prayer for the Swift Return of Kyabje Bokar Rinpoche

by His Holiness the 14th Dalai Lama

YING RIK TONG PAI GYU TRUL GAG MED DU
THUK JE'I TRIN LE JUK PA TAK THRO WAI
KYAB YUL ZHING KHAM GYA TSHO'I TSHOK NAM KYI
MON DON DE LAK DRUP PAI SHI PA TSOL

ZAB SANG KARMA DRUB GYUD TEN PAI DZOD
NGE DON CHO KYI DE NYID DOM PA LA
MI JIK LO DRO POB PA CHOK TE PAI
DA MED LA MA CHOK NYID GONG SU SOL

GYAL TEN NYING PO KYONG ZHING DRO NAM LA
JE TSE LHOD PA MED PAR YANG TRUL KU
GON MED DAK CHAK DED DEN KYAB CHOK TU
RING PAR JON LA THUK JE ZIK SO TSAL

MI THUN GAL KYEN JUK PE ME DZI ZHING
RE DRE YUR DU ZA WAI PAL JIN PAR
TSA SUM ZHI THRO'I DEN JIN NU THU'I LAB
LHOD ME TAK TU JUK PA NYID GYUR CHIK
A Supplication That Dispels the Heart’s Sorrow

by His Holiness the 17th Gyalwang Karmapa

NAMO GURU

DU SUM CHOK CHU’I ZHING KHAM RAB JAM SHING
THA YE MU MED SAM KYI MI KHYAB PAR
ZHUK PAI DE SHEK SE DANG LOB MAR CHE
DAK CHAK DUNG WAY BOD PAI TSHUL DHIR GONG

JIK RUNG SID PAI GYA TSHO’I LONG ZAB MOR
JING PAI NYAM THAK NGANG TSHUL DHI WAY NA
DRO NAM TSE CHEN THUK JAY MI KYONG WAR
RANG GAR DOR WAI NE NI OD SAM CHI

DE LED THUK KYED DAM CHA MED JUNG WA
SAM JOD LO DAY GYU MAI ROL TSED KYI
ZHING DHIR KU YI DUL JA JYE DZINN TSHUL
NAM YANG NUB PA MED PAI THU JIN ZHIK

MA LU DRO WAI DON DU JANG CHUB KYI
CHOD PA DU LE YOL WA MED PA TAR
KYE GU’I DUNG SEL GYAL SAY MI’I NYI MA
NYUR DU JON NE DZED PA TON PAR DZOD

TSA SUM GYA TSHO’I LU MED THUK JE DANG
CHO KYONG SUNG ME BAR CHED KUN SEL NE
DAK SOK YID KYI DUN PA CHI CHI PA
THUK MED NYUR DU DRUP PAI PAL GYUR CHIK
Prayer for the Swift Return of Kyabje Bokar Rinpoche

by His Eminence Tai Situ Rinpoche

NAMO KON CHOK TSA SUM GYAL WA TSHO' I TSHOK
NAL JOR TSE CHIK DUNG WAY SOL WA DEB LAG NA
DRIP DRAL YING KYI LONG NAY GAG MED GONG PAI TSAL
TEN DANG DRO WAI CHI PAL CHEN POR GONG SU SOL

TEN PAI NYING PO DE NOD SUM DANG GYUD DE ZHI
YANG ZAB GYUD PAI CHU WO KUN DU GYA TSHO' I TER
NGA DAK MAR PO'I GYUD LUNG MEN NGAG ZAB GU DANG
PAL DEN SHANG PAI YI DAM CHO KYONG TSHOK NAM KUL

TON CHOK THUB PAI KA YI DANG PO SO THAR LAM
NYAM MED DAG PO'I YUD DZIN U NA NYIN JED ZHIN
NAM DAG TSHUL THRIM PU NGED MEN GYI JON PAI TSHAL
KARMA NGE DON CHO KYI LO DRO NYUR JON SOL

KHOR LO GONG MAI KA YI NYING PO JANG CHUB SEM
ZAB ZHI TRO DRAL ZHI ZHING DUL WAI LAM ZANG POR
BAG YOD DREN SHEY CHOD PAI NAM THAR LAM TON KHEN
KARMA NGE DON CHO KYI LO DRO NYUR JON SOL

KA YI NYING GYUD LUNG MEN NGAG ZAB GU NAM
GYAL WAI WANG PO RANG JUNG RIG PAI DOR JE DANG
PAL DEN RANG JUNG KUN KHYAB SOG KYI JAY ZUNG WAI
KARMA NGE DON CHO KYI LO DRO NYUR JON SOL

DU SUM GYAL WAI TRIN LAY JE PO KARMAPA
O GYEN TRIN LAY WANG GI DOR JE TSAL LA SOG
KYE CHEN DU MAR TRI LUNG MEN NGAG GYUD PAI TER
KARMA NGE DON CHO KYI LO DRO NYUR JON SOL

GYAL TEN CHI DANG JE DRAG DRUB GYUD RIN CHEN DHI'T
DRUB PAI GYAL TSHEN DZIN PAI KYE BU RIN PO CHE
LOB TSHOK BU ZHIN KYONG WAI GE WAI SHE NYEN CHOK
TRUL PAI KU YI TRUL DRAL YANG SID NYUR JON SOL

DAK GI DAM TSANG LHAK SAM DAK PAI DEN TSHIG DANG
DZAM LING CHOK THAR KHOD PAI LOB TSHOK DED PAI TOB
CHO NYID GUYUR MED LU WA MED PAI DEN THU YI
MON PA JI ZHIN TEN DRO'I DON DU DRUP GYUR CHIK
The Wish-Fulfilling Tree,
A Prayer for a Swift Return

by His Eminence Gyaltsab Rinpoche

OM SOTI

DOD NAY RANG JUNG NAM DAK THUK JAI PAL
KHA NYAM SID ZHI’I LONG DU TAK CHAR WA
KU NGAI DAK NYID GYAL WA SAY DANG CHE
YE SHE YING NAY GONG LA JIN WANG TSOL

DAG DANG NYAM THAK SID LAM DUD PAI DROR
JAM CHEN CHO KYI DUD TSI TSHO DZED CHING
GYAL TEN NYIN MOR DZED PAI GON CHIK PU
CHO KYI YING SU ZHUD PAI NAM PAR THAR

NGON SUM WANG POI YUL DHIR NANG DZED KYANG
LHEN CHIK KYE PA CHAK GYA CHEN PO YI
CHOK NYAY THUK JAI GYUN CHED MED NGA WAY
CHOK TRUL TEN DRO’I PAL DU NYUR JON SOL

RAB GA DRI MED LA SOK SA CHEN POR
TSHOK CHEN YANG DAK DRUP PAI TSA WA TEN
JANG CHUB CHOD PAI YAL DAB CHOK TRO WAY
CHOK TRUL PAG SAM JON SHING NYUR JON SOL

DRUB PAI WANG CHUK GONG MA NAM SUM DANG
KYOG PO NGOK TON DOR JE DZIN NAM KYI
SHED DANG DRUB PA NYIN MOR JE PAI GON
TRUL PAI DA ZHAL NYUR DU CHAR DZED SOL

DE TAR TSE CHIG NAM PAR KAR WAI LO
SOL TAB MON PAI DRE BU GANG CHI PA
RAB JAM TSA SUM GYAL WA SAY CHE THU
DON KUN NYUR DRUB TRA SHI PAL BAR SHOK
Supplication for a Swift Return of Kyabje Bokar Rinpoche
by His Eminence Kalu Rinpoche

DAK SOK DUL JA NAM KYI GON PUNG DU
THUKCHO KYI YING SU MI NAL WAR
CHOK GI TRUL KU NYUR DU JON PAR SOL
DAK GI MON PAI DON DI DRUP PAR SHOK

A Prayer for a Swift Return
by The Very Venerable Sangye Nyenpa Rinpoche

KHA KYAB YE SHE LHUN DRUP TRIN CHEN LE
THUK JE'I DUD TSI'I CHU GYUN BEB PA YI
RIK CHEN KU SUM NYU GU MIN DZED PAI
KHYAB DAK PAL DEN LA MA NYING NE DREN

ZHI LE MA YO GANG DUL ROL PAI GAR
MA GAK LHUN DRUP RANG NANG THAB KHE KYI
MA LU PHEN DER JOR DZED TRUL PAI KU
NGE DON CHO KYI LO DRO NYUR JON SOL

NGE JUNG NYING JE'I LAM GYI ZHUNG SANG TE
YANG DAK DON LA WANG JOR CHO KYI JE
ZAK PA RANG ZED LO DRO SANG WAI DZOD
NGE DON CHO KYI LO DRO NYUR JON SOL

GYAL CHOK KYHAB DAK RI PAI DOR JE SOK
DAM PE JE ZUNG YE SHE RANG TSAL DZOK
DO NGAK CHO KYI DZOD LA NGA NYE PA
KUN DZOB CHI YI LA MA NYUR JON SOL
RANG DROL MA CHO NYUK MAI NAL JOR NGANG
OD SAL GONG PAI RANG TSAL DAL WA CHE’I
LHUN DRUP PHO CHEN DOR JE’I KU NYE PA
DON DAM NANG GI LA MA NYUR JON SOL

NGE DON YING RIK NYI MED LHUN DRUP LONG
NAM CHE DE CHEN CHO KYI ROL TSED KYI
NAM MED TONG NYID TSUN MO’I LO DRO JOR
SANG WA CHO KU’I LAM MA NYUR JON SOL

KHYED KYI THRIN LE GANG DUL THOK PA MED
MU GU CHEN LA JIN LAB NGON SUM BEB
CHO MIN DED PE KHYED NYID TAK DREN NA
TRUL PAI NYIN JE NYUR DU CHAR WAR DZOD

DON DAM RANG RIK OD SAL RANG BAB SHI
GOM MED CHO KU’I GYAL SAR YE NE DZOK
THRUL NANG ZHI LA DAK PAI NAL JOR CHE
NGO WO DU DRAL MED NGANG NYUR JON SOL

ZAK CHE ZAK MED LAM GYI YON TEN KUN
KHYED NYID KHO NA’I KA DRIN LE JUNG WE
KUN NE KUN TU KHYED DREN KHYED KUL NA
KED CHIK DU DRAL MED PE NYUR JON SOL

CHO KUN KUN JED DON DAM SEM SU DZOK
JON DANG ZHUK SOK TSHEN MA RANG SAR DAK
NANG DRAK RIK PA KUN KHYAB NYAM NYI NGANG
NGON PAR JANG CHUB KHYED DANG YER MED SHOK
A Prayer for the Swift Return of Kyabje Bokar Rinpoche

by Khenchen Thrangu Rinpoche

KON CHOK RIN CHEN SUM DANG TSA WA SUM
THUK JE LU MED DEN PAI JIN LAB KYI
DAK SHANG TEN PAI SEL JE BO KAR JE'I
CHOK GI TRUL PAI DA ZHAL NYUR JON SOL

LHAK PAR MAR TON CHO KYI LO DRO DANG
ZHE PA DOR JE GAM PO PA LA SOK
KA GYUD SER RI'I THRENG WA RIM JON GYI
CHOK TRUL NYUR DU JON PAR JIN GYI LOB

YE SHE KHA DRO NI DHI NAM NYI DANG
KHE DRUP CHEN PO KHYUNG PO NAL JOR SOK
SER CHO MEN NGAK GYUD PA RIM JON GYI
CHOK TRUL NYUR DU JON PAR JIN GYI LOB

KHYED PAR MA HA KA LA BER NAK CHEN
THUK JE'I THUK DAM DU DIR MA GONG NA
CHAK CHEN CHO DRUK TEN PA NYAM NYE WE
CHOK TRUL NYUR DU JON PAR JIN GYI LOB

NYUR DZED YE SHE GON PO CHAK DRUK PAI
LHA TSHOK THUK DAM DU LE YEL GYUR NA
PAL DEN SHANG PAI MEN NGAG NYAM LA NYE
DE CHIR CHOK TRUL NYUR JON THRIN LE DZOD

TEN Dzin KYE BU DRO WAI KYAB GON NAM
MI N贡 YING SU ZHUD PAR DZED LAK NA
GYAL TEN NYAK THRA KYONG WAR SU LA RE
DRO WAI DUK NGAL SEL WAR SU YI NU

TEN DRO'I KHUR CHEN ZOD PAR KA NA YANG
DAK CHAK MI ZOD DUNG WE BOD LAK NA
THUK KYED GO CHA TSEN PO LAR ZHE NE
TEN PA KYONG WAI CHOK TRUL NYUR JON SOL
A Lost Child’s Melancholic Cry For Its Mother

by Khenpo Lodro Donyod Rinpoche

NAMO GURU VAJRADHARA YE

MA GED ZHUN MAI CHUD KYI DANG DZIN MA
MA LU GYAL WA KUN GYI TRIN LAY MA
MA MED P’AK ZHI KYED PAI SHER CHIN MA
MA CHIK DROL MAR DHUD DO JE TSUN MA

YAB JE DRO WAI NYI MA CHU LHAI PK
NYE WAR ZHUD PAI TSUL DU NANG WA DHI
NGO SAM ON TE MI LAM CHA MA TSHAL
DEN DU SID NA P’AK MA P’AK MA KYE

SAM LAK DA TRUK NYA NGEN KHANG BU RU
NYE WAR NAY PAI NGANG TSUL LA ZIG TE
PAL DEN LA MAI CHOK TRUL NYIN JE WANG
NYUR DU CHAR WAI TRIN LAY DZED DU SOL

JOD DRAL LHEN CHIK KYE PAI YE SHE GANG
TSHIK DRAL DON GYI GONG PA TED TSAM GYI
TOK DRAL YE SHE GYUD LA P’O DZED PAI
DRIB DRAL LA MAI CHOK TRUL NYUR JON SOL

NAM DAK CHO YING LHA YI DZING RING LAY
NA DAI YANG KYI DRUK DRAY NYER DRANG PAI
ZAB ZHI TRO DRAL DAM CHO CHAR BEB DZED
NAM DREN LA MAI CHOK TRUL NYUR JON SOL

GANG DUL DRO LA DRANG DANG NGE PAI DON
DON ZHIN TON DZED CHO KYI JE LA MA
MA MED LO DRO LANG TSO RAB TAY PAI
DA ME LA MAI CHOK TRUL NYUR JON SOL

DHU NGO ZHI DANG P’AR CHIN DRUK SOK KYI
DRO NAM MIN CHING DROL WAR DZE PA LA
NAM YANG KYO NGAL MED PAI SEM PA CHE
LU MED LA MAI CHOK TRUL NYUR JON SOL
KHEY PAI NAM CHOD LO TER WANG PO ZHIN
TSUN PAI PAL NI NYE WAR KHOR TAR LA
ZANG POI YON TEN SEM PA CHEN POI TSUL
NYAM MED LA MAI CHOK TRUL NYUR JON SOL

DRI MED KHYEN PAI CHEN KYU RAB YANG SHING
MIG MED TSE WA CHEN PO DRO LA ZIG
PAG MED DUL KA DUL WAI NU PA CHEN
TSHUNG MED LA MAI CHOK TRUL NYUR JON SOL

THO SAM GOM DANG CHED TSOD TSOM PA YI
LEK JAY ZANG POI NYIN MOR JEL PAI ZI
THUB TEN PED TSAL CHOK CHUR PEL WAI NYEN
JE TSUN LA MAI CHOK TRUL NYUR JON SOL

CHI TSUL SO THAR TRIM KYI RAB DZAY LA
NANG DU JANG CHUB SEM LA WANG JOR ZHENG
SANG WA ZAB MOI GONG DON RAB TOK PAI
CHO JE LA MAI CHOK TRUL NYUR JON SOL

DE TAR TSA SUM LHA YI JIN LAB DANG
DAG GI DED DANG DAM TSIK NAM DAK THU
KHOR LO'I GON PO PAL DEN LA MA YI
CHOK TRUL NYI ZHON SAR PA NYUR CHAR TE

RI DRAL TEN DANG DRO WAI CHID PAL DU
KHYEN TSE NU SUM PANG TOK YON TEN SOK
GONG MAI NAM THAR MA LU HUR ZHE TE
TAK KHYAB LHUN DRUB TRIN LAY PAL BAR SHOK
Two Concise Prayers for a Swift Return

by Khenpo Lodro Donyod Rinpoche

OM SOTI

JIK PA KUN SEL DOD PAI DON THA DAK
THOK MED TSOL DZED MA CHIK DROL MA GONG
P’A CHIK LA MAI CHOK TRUL NYIN JEY WANG
RING PA RING PAR CHAR WAI TRIN LAY DZOD

OM SOTI

GYAL TEN CHI DANG NGE DON DRUP GYUD KYI
TEN PAI NANG JE KA DRIN NYAM MED JE
NGE DON CHO KYI LO DRO PAL ZANG PO
CHOK GI TRUL KU DA ZHAL NYUR JON SOL
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The downloaded version has minor changes in color for easier printing. The cover removes the center cream color and changes the art and color of the rules and squares for easier black and white printing. The title page and illustration have the color removed. Prayer titles are in black, and in the printed version all titles are in gray. The printed version is perfect bound with a full color cover and spine that includes the title.

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