

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 dharmakaya.
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.*¹

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!*

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
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