

SEVEN-LINE SUPPLICATION TO PADMĀKARA

HŪM

In the northwest of the land of Uddiyāna,
On a blooming lotus flower,
You have attained supreme, wondrous siddhi.
You are renowned as Padmākara,
Surrounded by you retinue of many dākinīs.
We practice following your example.
Please approach and grant your blessing.
GURU-PADMA-SIDDHI-HŪM

SUPPLICATION TO THE TAKPO KAGYÜS

Great Vajradhara. Tilo, Nāro,
Marpa, Mila, Lord of Dharma Gampopa,
Knower of the Three Times, omniscient Karmapa,
Holders of the four great and eight lesser lineages –
Drikung, Taklung, Tsalpa – these three, glorious Drugpa and so on –
Masters of the profound path of mahāmudrā,
Incomparable protectors of beings, the Takpo Kagyü,
I supplicate you, the Kagyü gurus.
I hold your lineage; grant your blessings so that I will follow your example.

Revulsion is the foot of meditation, as is taught.
To this meditator who is not attached to food and wealth,
Who cuts the ties to this life,
Grant your blessings so that I have no desire for honor and gain.

Devotion is the head of meditation, as is taught.
The guru opens the gate to the treasury of oral instructions.
To this meditator who continually supplicates him
Grant you blessings so that genuine devotion is born in me.

Awareness is the body of meditation, as is taught.
Whatever arises is fresh – the essence of realization.
To this mediator who rests simply without altering it
Grant your blessings so that my meditation is free from conception.

The essence of thoughts is dharmakāya, as is taught.
Nothing whatever but everything arises from it.
To this meditator who arises in unceasing play
Grant your blessings so that I realize the inseparability of samsāra and nirvāna.

Through all my births may I not be separated from the perfect guru
And so enjoy the splendor of dharma.
Perfecting the virtues of the paths and bhūmis,
May I speedily attain the state of Vajradhara.

This supplication was written by Pengar Jampal Zangpo. The last stanza is a traditional verse of aspiration.

THE SŪTRA OF THE HEART OF TRANSCENDENT KNOWLEDGE

Thus have I heard. Once the Blessed One was dwelling in Rājagriha at Vulture Peak mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At that time the Blessed One entered the samādhi that expresses the dharma called "profound illumination," and at the same time noble Avalokiteshvara, the bodhisattva mahāsattva, while practicing the profound prajñāpāramitā, saw in this way; he saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, venerable Shāriputra said to noble Avalokiteshvara, the bodhisattva mahāsattva, "How should a son or daughter of noble family train, who wishes to practice the profound prajñāpāramitā?"

Addressed in this way, noble Avalokiteshvara, the bodhisattva mahāsattva, said to venerable Shāriputra, "O, Shāriputra, a son or daughter of noble family who wishes to practice the profound prajñāpāramitā should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are emptiness. Thus, Shāriputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase. Therefore, Shāriputra, in emptiness, there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye dhātu up to no mind dhātu, no dhātu of dharmas, no mind consciousness dhātu; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no nonattainment. Therefore, Shāriputra, since the bodhisattvas have no attainment, they abide by means of prajñāpāramitā. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the buddhas of the three times, by means of prajñāpāramitā, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajñāpāramitā, the mantra of great insight, the unsurpassed mantra, the unequalled mantra, the mantra that calms all suffering, should be known as truth since there is no deception. The prajñāpāramitā mantra is said in this way:

OM GATE GATE PĀRAGATE PĀRASAMGATE BODHI SVĀHĀ

Thus, Shāriputra, the bodhisattva mahāsattva should train in the profound prajñāpāramitā."

Then the Blessed One arose from that samādhi and praised noble Avalokiteshvara, the bodhisattva mahāsattva, saying, "Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajñāpāramitā just as you have taught and all the tathāgatas will rejoice."

When the Blessed One had said this, venerable Shāriputra and noble Avalokiteshvara, the bodhisattva mahāsattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

Lotsāwa bhikshu Rinchen De translated this text into Tibetan with the Indian pandita Vimalamitra. It was edited by the great editor—Lotsāwas Gelo, Namkha, and others. This Tibetan text was copied from the fresco in Gegve Chemaling at the glorious Samye vihāra. It has been translated into English by the Nālandā Translation Committee, with reference to several Sanskrit editions.

HOMAGE

He who has neither beginning nor end,
Who possesses the glory of Tiger Lion Garuda Dragon,
Who possesses the confidence beyond words:
I pay homage at the feet of the Rigden King.

They who possess great wisdom, brilliant and profound,
Who are ever just and benevolent to their subjects,
Who subjugate their enemies and are supremely powerful—
By the golden yoke of their imperial rule
They ward off dōns of plague, famine, and war—
Gesar Norbu Dradül, Aśoka Mahārāja,
Emperors of Japan, China, and so on:
I pay homage to the ancestral sovereigns.

The ones who are nobly born as Mukpo clan,
Who defeat the eclipse of the Great Eastern Sun
And sharpen the blade of primordial Ashe:
They are victorious over all their enemies, the forces of materialism.
They see the Tiger Lion Garuda Dragon vision.
They are fearless in the midst of barbarian arrogance.
They tame the untamable beings.
They inspire the savages of the setting sun
Into the sophistication of the Great Eastern Sun:
I pay homage to the Sakyong and the Sakyong Wangmo.

Radiating confidence, peaceful,
Illuminating the way of discipline,
Eternal ruler of the three worlds:
May the Great Eastern Sun be victorious.

This was written by Dorje Dradul of Mukpo.

DEDICATION OF MERIT

By this merit, may all attain omniscience.

May it defeat the enemy, wrongdoing.

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

From the ocean of samsara, may I free all beings.

By the confidence of the Golden Sun of the Great East,

May the lotus garden of the Rigden's wisdom bloom.

May the dark ignorance of sentient beings be dispelled.

May all beings enjoy profound, brilliant glory.