

Errata and Addendum to *The Profound Guru Yoga* April 2008

Page and line numbers of the First Edition are given at the left margin. “Up” indicates that lines are counted from the bottom of the page.

before p.1 [Insert the Tibetan text of *The Profound Guru Yoga*; see below.]

1, 4 Their inseparability, compassionate *nirmāṇakāya*—ॐ

1, 7 A ॐ

1, 13 A ॐ

1, 14 . . . awareness—primordial purity and all appearance—

1, 8-9 up:

Unfabricated and free from defilement,
Are the lord guru, Jetsün Chökyi Gyatso.

1, 5 up In the royal posture of . . .

2, 4 . . . *one-pointed mind*.

2, 10 A A A

2, 2 up . . . *by the retreat master Chöying* . . .

after p. 2 [Insert “The Yearning of Recollection”; see below.]

3, 15-17: . . . assistance from Scott Wellenbach, Patricia Kirigin, and Mark . . . reviewed by Larry. During his subsequent visits to Halifax, Karma Senge Rinpoche elaborated on various instructions, and in 2007 he wrote in Tibetan a definitive outline of how this should be practiced. This second edition is based on that outline and related discussions with him. Mark was the main translator of “The Yearning of Recollection.”

4, 6 After the first paragraph and before the heading “Taking Refuge,” add:

Depending on how much time you have, you can practice the guru yoga in an elaborate or an unelaborate style. The unelaborate practice is particularly suitable for yogins who have recognized the true nature of all appearances and so do not need elaborations.

For the unelaborate practice, you do not need a special shrine. You can simply chant the root text, beginning with taking refuge, recite the Vajra Guru mantra, and close the session. For a

more elaborate practice, you should set up a special shrine and chant additional guru supplications. Karma Senge Rinpoche recommends the latter approach, especially on new-moon and full-moon days and on special holy days.

Set-up

For the more elaborate practice, you should set up a shrine. Place a thangka or photo of the Vidyādhara on the shrine, and arrange whatever other representations of body, speech, and mind that you have—for example, a rūpa, a dharma text, and a crystal ball. In front of those, place many beautiful outer offerings.

Though Karseng Rinpoche did not specify which offerings to make, you could use the same outer offerings as for Padmasambhava practice: eight offerings arranged from shrine right to shrine left: (1) saffron water, representing drinking water, (2) saffron water, representing foot water, (3) flowers, (4) incense, (5) a candle, (6) saffron water, representing perfumed water, (7) a naivedyā torma or food, such as a cookie or piece of fruit, and (8) a small conch or other musical instrument. At the beginning of your session, you could light candles and incense.

In a solitary place, on a comfortable seat, sit in either the seven-point posture of Vairochana or in the resting-the-mind posture (legs crossed, hands resting on the thighs).

- 4, 11 *Their inseparability, compassionate nirmāṇakāya—*ॐ
- 5, 5 “Primordial purity” (Tib. kadak) is . . .
- 5, 17-18 nirmāṇakāya. “Their inseparability” indicates that the activity of the nirmāṇakāya is inseparable from both the dharmakāya and sambhogakāya.
- 6, 2 A ॐ
- 7, 3-4 up A
. . . awareness—primordial purity and all appearance—
- 9, 10-13 *Unfabricated and free from defilement,
Are the lord guru, Jetsün Chökyi Gyatso.*
. . . wisdoms, which would require too lengthy a commentary to explain here. The guru . . .
- 9, 18 *In the royal posture . . .*
- 13, 6 up . . . dark blue for destroying. [Add the following section:]

Alternative Instructions for Visualization

In June 2007, Karseng Rinpoche presented the stages of visualization for the mantra recitation in a different way, which is outlined below. You can choose whichever style of recitation you would like to practice.

There are four stages of visualization, depending upon one’s familiarity and realization of the practice: close approaching, approaching, accomplishment, and great accomplishment. [Note: More commonly, the first stage is called “approaching”; the second stage is called “close approaching.”] Close approaching is like a king employing a servant or messenger. Approaching is like a king relating to a family member, such as the queen. Accomplishment is like being the king himself. Great accomplishment is like taking the seat of the king.

Close approaching. A beginning meditator would start with the close approaching, which includes two options: (1) Imagining yourself in your ordinary form, you can visualize the guru in front of yourself and slightly above eye level. (2) You can visualize the guru on top of your head, facing in the same direction as yourself. In the previous explanation, this second option was called “approaching.”

Approaching. As you gain more realization, you can practice the approaching, which is visualizing yourself as the guru. In the previous explanation, this option was called “accomplishment.”

Accomplishment. Visualize yourself as your yidam. If you do not have a particular yidam, you can visualize yourself as the inseparability of Vajravārāhī and Yeshe Tsogyal in the form of Dechen Gyalmo. There is a painting of Dechen Gyalmo by the Vidyādhara (which has been known as the “Vision of Yeshe Tsogyal”), which is a companion piece to his painting of Padmākara. As the yidam, visualize the root guru, who is the nature of the four kāyas, inside the avadhūti at your heart center. In the previous explanation, this style of visualization was not mentioned.

Great accomplishment. This is the superior method for advanced practitioners who have realized the true nature of mind. Meditate directly on the ultimate guru, which is the dharmakāya, the primordially liberated nature of mind. For this style of recitation, there is no visualization at all.

13, last . . . at least one mālā every day. [Add the following new section:]

Calling the Guru from Afar

No matter which type of visualization you are practicing, the key instruction is to exert yourself in the longing of recollection, that is, calling to the guru from afar with the five types of prajñā. These five are (1) seeing the guru as the Buddha, (2) seeing that the guru’s kindness is greater than that of the buddhas, (3) seeing the activity of the guru as buddha activity, (4) supplicating fervently at all times, and (5) understanding that whatever occurs—good or bad, pleasant or unpleasant—is the blessing of the guru.

There are two ways of practicing guru yoga: one based on accumulating merit and one based on arousing intense devotion. The guru yoga of ngöndro practice is primarily a method of accumulating merit. However, *The Profound Guru Yoga* relies more on arousing intense devotion by chanting supplications.

If you do not call on the guru with great longing, you will not receive the guru’s blessing. When supplicating, we need three things. First, we need to have certainty that the guru is not

an ordinary human being, but a living buddha. Second, we need to realize that it is impossible to repay the kindness of the guru. Third, we need to think of the guru in all circumstances—sitting or walking, eating or sleeping. With those three requisites, we call on the guru with a beautiful melody, like a child calling for its mother. Guru Rinpoche said that our supplications should sound beautiful, like a lute or a flute. If we supplicate with a beautiful melody, like a child calling to its mother, genuine devotion will arise. With genuine devotion, whatever qualities and realization the guru possesses will enter our being. Therefore, it is very important to call on the guru in this way.

After establishing the visualization, chant “The Yearning of Recollection: Spontaneous Song of Calling to the Guru.” The note in the guru yoga text, “Supplicate with one-pointed mind,” refers to using such a supplication. This supplication was originally written by the Vidyādhara to his own guru, Khenpo Gangshar Wangpo. It was first translated and published in the Nālandā Translation Committee’s 2004 newsletter. Later, while reviewing the translation with Karseng Rinpoche, we discovered that it is to be chanted as a part of this guru yoga. Of course, it can also be chanted by itself.

Chant the first ten stanzas of this supplication (ending with “Incomparably compassionate, kind guru, please look on us”) as much as possible. Again, this depends on how much time you have. Some commentary is provided here for a few of the stanzas of the song, based primarily on translation meetings with by Karseng Rinpoche, as well as a talk he gave on this in June 2005 in Halifax.

NAMO GURU

*Through the sun of wisdom displaying the wondrous major and minor marks,
Lotus minds of fortunate ones blossom on the path of liberation.
Perfectly complete buddha, teacher of the family,
Samantabhadra Gangshar Wangpo plays in the center of my heart.*

This opening verse is the author’s homage to his guru, Khenpo Gangshar Wangpo, who is equated with the primordial buddha Samantabhadra. Khenpo Gangshar did not have an ordinary body. Rather, he displayed the major and minor marks of a buddha, like a reflected image arising through his compassion for beings. Through the power of his wisdom, he is able to blossom understanding and knowledge in the minds of his fortunate disciples, just as the sun causes lotus flowers to bloom. In this way, he leads the students on the path of liberation. Khenpo Gangshar trained disciples in four ways: through his meritorious body, by giving teachings with his speech, through his nonconceptual mind, and through his qualities and activities.

The root guru is a completely perfect buddha, the teacher of the family that has buddha nature. Therefore, we should always practice the inseparability of our minds and the mind of the guru. Here, the Vidyādhara says that Khenpo Gangshar is always within his heart continuously bestowing blessings. Note that the “teacher of the family (Tib. rigs),” with a slightly different spelling, could also be understood as the “teacher of innate or self-arising awareness” (Tib. rig). Here and in the fourth stanza, this inner perspective is helpful to understand.

In chanting the first stanza, one may substitute “The guru, endowed with threefold kindness,” for “Samantabhadra Gangshar Wangpo” in the last line, in order to make this more focused on your own root guru.

*Difficult to measure with logic, oneness beyond conceptual mind,
The wisdom of simplicity is not seen with guessing meditation.
You reveal the very face of the great resting in primordial liberation.
Incomparably kind root guru, please look on us.*

This second stanza is a supplication to the root guru in general. According to Yongey Mingyur Rinpoche, “oneness” has the same meaning as “the ultimate,” “buddha nature,” “the nature of mind,” “dharma-tā,” and “wisdom.” In sūtrayāna, wisdom or buddha nature is considered a subject and its object is emptiness, or the subject is wisdom and space is the object. However, in the mahāmudrā and ati traditions, there is no subject and no object; they are oneness or unity.

“Guessing meditation” refers to meditating blindly for years and years without the guidance of a guru and so never discovering the true nature of mind. “Very face” refers to one’s innate nature. “Great resting” refers to mind’s resting directly in the view. “Primordial liberation” (Tib. ye grol) refers to being primordially unstained by the kleshas. There are many other types of liberation: self-liberation (rang grol), in which the nature of the kleshas is wisdom; further liberation (yang grol), which is without or beyond remedy; naked liberation (gcer grol), which comes just from realizing the innate naked nature; and freedom from limits (mtha’ grol), which is not resting anywhere, being beyond all extremes.

*From the great and vast, self-luminous expanse and awareness, beyond reference point,
Equally pervading saṃsāra and nirvāṇa without obstruction,
Comes the lord of a thousand light rays radiating the light of the four kāyas,
Blossoming the lotus garden of those to be tamed; lord guru please look on us.*

“Great and vast” means that the basic ground, the inseparability of space and awareness, is free from any kind of limitation or bias. “Equally pervading saṃsāra and nirvāṇa” means that all phenomena of saṃsāra, such as the skandhas, and all phenomena of nirvāṇa, such as the kāyas and wisdoms, are pervaded by the ground; they are equal in that they have no beginning and no cessation. “Lord of a thousand light rays” is an epithet of the sun. In this image, the ground, the “expanse and awareness,” is likened to the sun. Just as the sun radiates light rays that cause lotus flowers to bloom, the ground is “radiating the light of the four kāyas,” which ripens the minds of disciples. Within the nature of the ground, its empty aspect is the dharmakāya, its luminous aspect is the sambhogakāya, its compassionate aspect is the nirmāṇakāya, and the inseparable union of these aspects is the svabhāvīkākāya. The lord guru embodies them all. These four lines can be seen as the ground, path, fruition, and oral instructions of ati.

You enjoy the amṛita of the great purity and equality of your perceptions. [stanza 4]

All that the guru perceives is pure, and equality is the purity of the relative aspect. The ultimate is emptiness, simplicity, beyond complexity. These are not separate, so there is great equality of the relative purity and ultimate emptiness. This is the amṛita that one can never have enough of—all is the maṇḍala of the deity.

Bring us across the deep ocean of saṃsāra, the ālaya, [stanza 6]

As Mingyur Rinpoche explained, here ālaya is referring to the ālaya-vijñāna, or eighth consciousness, which is the ground of ego and all the sufferings of saṃsāra. In the ati tradition, however, ālaya is synonymous with sugatagarbha, buddha nature, or wisdom. It is the primordial, unbiased ground of awareness from which both saṃsāra and nirvāṇa emerge.

We call out to you with genuine loving glances of devotion and the three faiths. [stanza 7]

The image of “loving glances,” such as those between a young man and woman in love, illustrates the students’ quality of faith and devotion toward the guru. The “three faiths” are stages on the spiritual path. Although they are explained in various ways, according to one explanation they are (1) sincere interest in the three jewels as the guide on the path, (2) trust arising from conviction in the cause and effect of karma and in the four noble truths, and (3) longing, or being eager to travel on the path.

At the end of stanza 10, chant the stanza of supplication “OM ĀḤ HŪM / In the land of India . . .” (found at the end of “The Yearning of Recollection”) for as long as time permits, with hands in añjali. This brief supplication was written by the Vidyādhara for a nun named Atsül. It gives the names of three of his previous incarnations: Ḍombī Heruka, Bande Vasudhara, and Yeshe Yönten Shönnu (Jñānakumāra). Trinle Künkhyap is part of the monastic name given to him by the sixteenth Karmapa.

After repetitions of this supplication, recite the Vajra Guru mantra for as long as time permits.

At the end of the mantra recitation, return to “The Yearning of Recollection.” You may omit the next four stanzas, stanzas 11-14 (“You carry out the awakened activity . . . Thösam Targye, please look on us”), which are addressed to the Gyalwang Karmapa, the tenth Trungpa, Khenpo Gangshar Wangpo, and Thösam Targye, respectively.

Thösam Targye, also known as Thöga Rinpoche, was a siddha in Tsawa Gang. Apparently, he was not a teacher of the Vidyādhara but of Sö-chö, the person who requested this supplication. If you like, it is also fine to chant these four stanzas. In the stanza for Thösam Targye, you could replace his name with the name of your own root guru.

You are the actual embodiment of the lord of compassion, holder of the white lotus. [stanza 11]

“Lord of compassion” is a specific reference to Avalokiteshvara, the bodhisattva of compassion, who holds a “white lotus” in his left hand.

*Through the perfected, luminous four appearances, the essence of the five kāyas,
Through these heart teachings of effortlessness, you ripen all of Jambudvīpa.* [stanza 13]

The “four appearances” (also known as the “four visions”) are four stages in the development of ati practice: actual dharmatā, experience increasing further, awareness reaching full measure, and exhaustion of dharmatā. The “five kāyas” are the trikāya, plus the svabhāvikakāya and the complete buddhakāya. “Heart teachings of effortlessness” refer specifically to ati.

Chant stanza 15, beginning with “Your essence embodies the Buddha, . . .” many times.

Chanting stanzas 16-24 (“Within the three solitudes . . . Kind guru, please bestow your blessings”) only once, then rest in the space of the view for as long as it lasts.

*Within the three solitudes, wandering alone among unpeopled mountains, . . .
And dissolve into expansive space, the transparent rainbow body of inner luminosity.* [stanza 16]

The “three solitudes” are the solitudes of body, speech, and mind. “Rainbow body” is a term that refers to a yogin who has completely transmuted physical experience into basic space.

Though retaining an apparent body during this lifetime, at death the body may dissolve into luminosity. It is said that sometimes only hair and nails remain.

*Having escaped from the black hole of the eight worldly dharmas,
Without any plans, free from activities, abiding in the conduct of a youth,
A child beloved by the entire world, a yogin free of concept,* [stanza 17]

The “eight worldly dharmas” are eight types of hope and fear that bind sentient beings to suffering in saṃsāra: gain and loss, fame and disgrace, praise and blame, pleasure and pain. The “conduct of a youth” refers to the activity of a bodhisattva—love and compassion. “Free of concept” refers to resting in the samādhi of mahāmudrā or ati.

Conclusion

- 14, 2-3 At the end of stanza 24, return to the guru-yoga text and slowly recite the description . . . After saying A A A, rest . . .
- 14, 5 being of one taste. If you are emphasizing visualization practice, you can rest briefly after A A A, then rearise with HŪM PHAṬ. Alternatively, you can say A A A / HŪM PHAṬ all together, then dissolve and rearise.
- 14, 6 . . . visualization for the approaching (called “close approaching in the alternative instructions), the guru in front or above your head
- 14, 9 There are two methods of dissolving for the accomplishment (called “approaching” in the alternative instructions): the method of the
- 14, 17 of breath dissolving on a mirror. [Add the following new section:]

As you chant the dissolution stanza, visualize that you receive the four abhiṣhekas from the body, speech, and mind of the guru and so receive the guru’s wisdom in your being. Visualize that white, red, and blue light comes respectively from the guru’s head, throat, and heart center to your own three centers. In this way, you receive the vase abhiṣheka, the secret abhiṣheka, and the prajñā-jñāna abhiṣheka. You receive the fourth, or word, abhiṣheka by visualizing that the guru melts into bliss and dissolves into your body.

- 14, 19-21 . . . leaping out of water. Next, chant the remainder of “The Yearning of Recollection,” beginning at “E MA Only refuge, guru, supreme king of guides. . . .” Before chanting, to develop further devotion, you could pause and think about the meaning of the supplication. Then, within the state of mahāmudrā and devotion, chant the rest of the supplication. It is good to combine guru yoga and meditation practice in this way.

*E MA Only refuge, guru, supreme king of guides,
Now you are not anywhere else; you are complete within our minds.* [stanza 25]

“Our minds” could also mean “the nature of mind itself.”

*Enjoy dharmatā, like a snake knot releasing or space dissolving into space.
There is no gain or loss, like a thief in an empty house,* [stanza 27]

This stanza contains several images for liberation, or seeing dharmatā directly. “A snake knot releasing” is an image for self-liberation, in which one is liberated without having to apply any antidotes. No one unties the snake, which is coiled into a knot; the snake unties itself. “Space dissolving into space” is an image for primordial liberation, in which the essence of the kleshas themselves is recognized to be dharmatā. For example, there is really no difference between the space inside a cup and the space outside of it. When the cup is shattered, space merges into space. “Like a thief in an empty house,” there is nothing more to lose and nothing more to gain, since there is nothing in the house to steal.

*On the path of activity, when with equanimity we maintain the maṇḍala of the deities,
We will be liberated beyond concept in the luminosity of the first bardo.* [stanza 28]

The “path of activity” refers to postmeditation, while walking, sleeping, sitting, eating, and so on. When we maintain self-liberation and self-awareness, “the maṇḍala of the deities” will be complete. That is, our own recognition of self-liberation and self-awareness *is* the maṇḍala. If we can maintain that, we will be liberated in the first bardo of ground luminosity.

Spontaneously accomplish the vajra kāya, the rainbow body, [stanza 29]

The “vajra kāya” refers to the dharmakāya—indestructible, unshakable emptiness.

I was requested to write this by the faithful Sö-chö, whose good karma had been awakened. I, Chökyi Gyatso, a vagabond of the upper north country, wrote this in the home of the faithful Marmar family, in the supreme place of the valley of Gyo, near Snow Mountain Tiger Lion Garuḍa Peak. May there be virtue.

This song was composed in the valley of Gyo in Tsawa Gang, an area where the Marmar family lived, near Tiger Lion Garuḍa Peak. This mountain is so high that it has snow even during the summer. The Vidyādhara wrote this song in response to that family’s request. The main requester was Sö-chö.

Tiger Lion Garuḍa Peak is a sacred place. While the Vidyādhara was there, he wanted to open it for pilgrimage by circumambulating the mountain. Wherever the Vidyādhara walked, snow would not fall and the path remained clear. Later, the path would not freeze and remained clear of snow. However, since the auspicious interdependence was not complete, he was not able to open the mountain for pilgrimage at that time.

Finally, within an understanding of the threefold purity, chant whatever dedications of merit and aspirations that you like.

14, 6 up In postmeditation, you should . . . [no further changes to end of p. 15]

after p. 15 [Insert Brief Practice Instructions; see below.]

The Yearning of Recollection Spontaneous Song of Calling to the Guru

NAMO GURU

Through the sun of wisdom displaying the wondrous major and minor marks,
Lotus minds of fortunate ones blossom on the path of liberation.

The perfectly complete buddha, teacher of the family,
Samantabhadra Gangshar Wangpo plays in the center of my heart.

[The guru, endowed with threefold kindness,]

Difficult to measure with logic, oneness beyond conceptual mind,
The wisdom of simplicity is not seen with guessing meditation.
You reveal the very face of the great resting in primordial liberation.
Incomparably kind root guru, please look on us.

From the great and vast, self-luminous expanse and awareness, beyond reference point,
Equally pervading saṃsāra and nirvāṇa without obstruction,
Comes the lord of a thousand light rays radiating the light of the four kāyas,
Blossoming the lotus garden of those to be tamed; lord guru please look on us.

Remembering the king of teachers of the family is enough.
Your kāya is deathless, awakened, peaceful, and free from obscurations.
You enjoy the amṛita of the great purity and equality of your perceptions.
Lord of dharma, glorious kind guru, please look on us.

Bestowing the mother's milk of dharmatā on the infant of awareness,
Lord of compassion, you are a refuge for us orphans of the three realms.
From all-pervasive space, free of obscurations, watch over us with compassion.
Only mother of hope, kind guru, please look on us.

Bring us across the deep ocean of saṃsāra, the ālaya,
On the ship of the five wisdoms beyond concept,
And land us on the path of liberation in the pure land of the indestructible five families.
Perfect captain, kind guru, please look on us.

We call out to you with genuine loving glances of devotion and the three faiths.
Filled with youthful blessings, wisdom, compassion, and power,
Source of self-arising, coemergent mahāsukha,
Consort of permanent bliss, kind guru, please look on us.

Riding the excellent chariot, the union of the two truths,
Driver who holds the reins of unchanging awareness,
Take us to the vast land of liberation, the simplicity of dharmatā.
Charioteer of liberation, kind guru, please look on us.

For us jaded old demons, untamed by a thousand buddhas,
Evil beings with iron hearts,
You are the messenger of all the victorious ones, who tames us and those like us.
Incomparable kind guru, please look on us.

The profound instructions of few words and great meaning that place buddha in the palm
of our hands,
You show us these secret key points that no one trusts because they are so easy.
Your good qualities equal and your kindness exceeds that of all the victorious ones.
Incomparably compassionate, kind guru, please look on us.

You carry out the awakened activity of all the buddhas of the three times.
You are the actual embodiment of the lord of compassion, holder of the white lotus.
With the heart teachings of the ultimate lineage, you tame the three realms.
Perfect buddha, Gyalwang Karmapa, please look on us.

Accompanied by the excellence of perfect view, meditation, and action,
Along with the wondrous playful dance of the pāramitās and the two siddhis,
You taught the fortunate ones of the three realms whatever they desired.
Great Trungpa, Karma Chökyi Nyinje, please look on us.

[Trungpa X]

Through the perfected, luminous four appearances, the essence of the five kāyas,
Through these heart teachings of effortlessness, you ripen all of Jambudvīpa.
Supreme lord of all the learned and accomplished ones, omniscient teacher,
Deathless Samantabhadra Gangshar Wangpo, please look on us.

Always residing in samādhi within mountain solitudes,
You arrive at nonmeditation, the exalted kingdom of the four kāyas,
And teach fortunate ones the key instructions that liberate.
Incomparably kind Thösam Targye, please look on us.

Your essence embodies the Buddha, dharma, and saṅgha.
Your universal form embodies the gurus, yidams, and dharmapālas.
Your nature embodies the dharmakāya, sambhogakāya, and nirmāṇakāya.
Excellent supreme guide, kind guru, please look on us.

Within the three solitudes, wandering alone among unpeopled mountains,
Within jewel-rock palace caves,
You diligently practice the perfect heart-practice,
Enjoy only the supreme food of unconditioned meditation,
And dissolve into expansive space, the transparent rainbow body of inner luminosity.
Guru of incomparable blessings, please bestow this siddhi.

Having escaped from the black hole of the eight worldly dharmas,
Without any plans, free from activities, abiding in the conduct of a youth,
A child beloved by the entire world, a yogin free of concept,
You remain in mountain solitudes with carefree abandon.
Guru of incomparable blessings, please bestow this siddhi.

Overcome with the yearning of always missing the only guru,
When we supplicate without pretense from the bottom of our hearts,
Bestow blessings from the space of your heart right now.
Only father, there is no one to call upon but you.

At this time of the unbearable suffering of our helpless minds
There is no one but the guru to wipe away the tears of sorrow.
When we supplicate without hypocrisy and deceit,
May you bestow the blessings that turn suffering into bliss.

Guru of fatherly love and motherly kindness,
Incomparable wish-fulfilling jewel, relying on you is enough.
Arise to comfort the sadness of us fortunate students,
And bestow the siddhi of great wisdom from the center of your heart.

Root guru, essence who embodies all the buddhas,
Guiding guru, sun who dispels the darkness of ignorance,
Lineage gurus, great treasure of compassionate blessings,
Embodiment of the three jewels, kind guru, please look on us.

In the bardo, our consciousness has no power over where it goes:
Like a feather carried by the wind, without a resting place,
Like a candle in the wind, uncertain as to what will happen.
Please take hold of us unfortunate orphans with your compassion.

Tormented with the feeling of unbearable suffering,
We wonder, "What is this? Is it a dream?"
In the very depths of our hearts we are saddened and call out to you:
Guru, please consider us, who are like the blind wandering the plains.

You alone are our eyes: kind guru, we call out to you!
You alone are our heart: kind guru, we call out to you!
Although we have many unvirtuous evil companions who are attached to appearances,
When we are tormented by fierce suffering, there is no other source of refuge but you.
Kind guru, please bestow your blessings.

EMA Only refuge, guru, supreme king of guides,
Now you are not anywhere else; you are complete within our minds.
When we hold the view without wandering, mindful and relaxed,
Guru, we see you have never gone anywhere, but dwell in the center of our hearts.

When we look at our minds, great bliss, transparent awareness,
We always see only the joyful face of the guru.
Outwardly, there is no need to cry out to the guru with anguish.
Inwardly, when we look at the naked essence of our own minds,
The guru's mind and ours are inseparable.

The essence of the oral instructions given by the only father guru—when you have this, it is enough.

Within simultaneous realization and liberation,
Enjoy dharmatā, like a snake knot releasing or space dissolving into space.
There is no gain or loss, like a thief in an empty house,
Like whirling a spear in vast space, completely open, without reference point.

On the path of activity, when with equanimity we maintain the maṇḍala of the deities,
We will be liberated beyond concept in the luminosity of the first bardo.
Within the wisdom mind of the guru of unchanging dharmakāya,
We request the blessings of complete enlightenment in this life.

May the samaya gathering of fortunate vajra brothers and sisters,
Having arrived at the state of liberation in one inseparable assembly,
Spontaneously accomplish the vajra kāya, the rainbow body,
Which enjoys the undefiled primordial kingdom beyond concept.

I was requested to write this by the faithful Sö-chö, whose good karma had been awakened. I, Chökyi Gyatso, a vagabond of the upper north country, wrote this in the home of the faithful Marmar family, in the supreme place of the valley of Gyo, near Snow Mountain Tiger Lion Garuḍa Peak. May there be virtue.

OM ĀḤ HŪM

In the land of India, you were Ḍombī Heruka.
In the land of Nepal, you were Bande Vasudhara.
In the land of Tibet, you were Yeshe Yönten Shönnu.
We supplicate Trinle Künkhyap, who embodies them all.
In this and all our lives, may we never be separated.

[Trungpa XI]

This was given to the nun Atsül.

Brief Practice Instructions

Here is the sequence of practice if you are chanting the additional supplications.

To begin, chant any lineage supplications that you like.

Chant the stanza for taking refuge three times, with hands in añjali.

Chant the stanza for rousing bodhichitta three times, with the listening mudrā or no mudrā.

Chant the description of the visualization: “A / Within the space of awareness . . . primordially abiding mudrā.”

Chant “The Yearning of Recollection: Spontaneous Song of Calling to the Guru” through stanza 10 many times until intense devotion arises.

Chant the stanza “OM ĀḤ HŪM / In the land of India . . .” (p. 10) for as long as time permits, with hands in añjali.

Recite the Vajra Guru mantra for as long as time permits.

Omit stanzas 11-14 if you like. If chanting the stanza to Thösam Targye, substitute your own root guru’s name.

Chant stanza 15 of “The Yearning of Recollection” (“Your essence embodies . . .”) many times.

Chant stanzas 16-24 (“Within the three solitudes . . . Kind guru, please bestow your blessings”) once. Then rest for a little while in the space of the view.

Return to the root text. Chant the dissolution stanza (“Finally, the lord guru . . . A A A”), rest your mind in its true nature, then say HŪM PHAṬ and rearise as the maṇḍala. Alternatively, you can say A A A / HŪM PHAṬ all together, then dissolve and rearise.

Chant the remainder of “The Yearning of Recollection,” beginning at “E MA Only refuge, guru, supreme king of guides. . . .”

Chant whatever dedications of merit and aspirations that you like.