THE VERY SECRET AND SWIFT PATH

A Concise Guru Yoga and Ganachakra of Marpa, Milarepa, and Gampopa

Composed by LAMA TASHI NORBU

Together with:

INSCRIPTION RITUAL for the Guru Yoga of Marpa, Milarepa, and Gampopa

Composed by KYODRAK KHENPO GHAWANG
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Translated by Lama Eric Trinle Thaye

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A Guru Yoga and Inscription Ritual of Marpa, Milarepa, and Gampopa

This guru yoga of Marpa, Milarepa, and Gampopa is written by Lama Tashi Norbu of Kyabche Monastery in Kham. The inscription ritual that can be added to it is a very skillful means as it is easy to practice and of great benefit but little danger. For us Kagyupas, devotion is the all-sufficient virtue. If one has genuine devotion to a true guru, based on this alone,
blessings will enter one’s being, and one will be capable of leading the deceased along path.

In general, one doesn’t need to receive an empowerment to supplicate a guru. However, since this guru yoga of Marpa, Milarepa, and Gampopa is a ritual practice of the Secret Mantrayana, it would be very good to receive any initiation. Since the inscription ritual for the guru yoga is part of the Sutra tradition, even one who has not done approach and accomplishment practices is permitted to do it. But there is a need for devotion to a guru; performing an inscription ritual without that would be no more than child’s play.

Notes for the recitation of the Marpa, Milarepa, and Gampopa Inscription Ritual

First recite *The Sutra in Three Sections* and the supplication, *The Pleasing Melody that Accomplishes all Benefit*. Then recite in the guru yoga text from refuge and bodhicitta up through one hundred recitations of each of the name mantras. At this point, recite in the beginning of *The Inscription Ritual* from, “The force of this supplication…” and the following mantra beginning with *Namo bhagavate akshhobhya*. After this, return to the guru yoga and recite from the four-line “My mothers” supplication up through the one hundred syllable mantra in the ganachakra. Then return to *The Inscription Ritual* and recite from “Based on the pure view of devotion…” up through “May beings take birth in pure realms.” After that, add *The Short Vajradhara Prayer* and continue reciting in that text with the passage beginning "From the precious Jewels…” and burn the name paper. Then return to the guru yoga to partake of ganachakra and recite it to the end. Afterwards, make dedication prayers and recite aspirations, such as prayers for rebirth in Sukhavati.

*Written by Ghawang from the land of Kyodrak.*

*(For convenience of practitionairs using this ebook special navigation links in green color*
were added to the text.)
THE VERY SECRET AND SWIFT PATH

A Concise Guru Yoga and Ganachakra of
Marpa, Milarepa, and Gampopa
If you wish to perform this guru yoga, gather the offering articles and settle yourself on a comfortable seat.

If you wish to do the Inscription Ritual, first recite *The Sutra in Three Sections* and the *The Pleasing Melody that Accomplishes all Benefit*.

Refuge and bodhicitta:

*dak zhen kha nyam dro wa nam*  
I and all beings filling space go for refuge

*tsa sum la mar kyab su chi*  
In the Three Roots, embodied by the guru.

*zab lam la ma drub pe chir*  
To practice the profound path of guru yoga

*chok ngö drub par sem kye do*  
I generate the wish to attain the supreme siddhi.

*Repeat three times.*

*The sevenfold practice:*
In the presence of the guru in whom the three kayas

Are primordially complete, I pay homage, make offerings,

Confess misdeeds of the three times, rejoice in virtue,

Entreat, supplicate, and dedicate accumulations of virtue.

The environment, beings, and an inexhaustible cloud of offerings

Become like those in the pure realm of Sukhavati.

OM SARVA PUJA ME GA SAMAYE HŪṂ SVĀḤĀ
Generating the deity:

རང་ང་རིག་གསལ་ལ་འོར་མ།
rang nang rik sal nal jor ma
I appear as Yogini, the spontaneous appearance of luminous-awareness,

དམར་མོ་ི་ཐོད་བན་བཅས་གསལ།
mar mo dri tö gyen che sal
Red with a hooked knife, skull cup, and ornaments.

Generating the support:

དུན་ཁར་དོ་ཉེ་ཟླམ་དག་པའི།
dün khar dö ne nam dak pe
In the sky in front, amidst the finest of ornaments

འདེབས་གནས་ན་འས་འཛམ་ིང་གས།
gyen kö long chö pün tsok ü
And enjoyments, perfectly and primordially pure,

རང་རིག་དོན་ི་་མ་ནི།
rang rik dön gyi la ma ni
Is the true guru, self-knowing awareness,

བས་གནས་ན་འས་འཛམ་ིང་གས།
kyab ne kün dü dzam ling drak
Gampopa, all sources of refuge in one.
He is smiling peacefully with a blissful expression.

With nirmanakaya attire complete, he wears the meditation hat.

His hands rest in equipoise and hold a jewel.

He appears in a state of unwavering samadhi.

Above his head is the mighty Lord Mila.

He is blue, smiles peacefully, and his right hand

Is raised to his cheek while his left holds a skull cup.
He wears a white cotton robe and sits in the half-vajra pose,

Blazing with the radiant expression of bliss-emptiness.

Above his head is the great teacher Marpa.

Dark red and majestic, his hands touch the ground.

Wearing a long white robe and with legs in vajra pose,

He appears in an expanse of the five wisdoms’ lights.

A vast assembly of Kagyu siddhas
Are gathered around like great masses of clouds.

The invitation:

Light radiates and wisdom beings, just like them,

Shower down like rain and become inseparable.

Oṃ VAJRA SAMAYA JAH

Request to remain:

Forever remain in the lake of disciples’ minds.

With purified outlook, I respectfully pay homage.
Offering:

ང་ིད་མ་དག་ི་ནང་དང་།  །
nang si nam dak chi nang dang
All completely pure outer, inner, secret, and supreme

སང་བ་མཆོག་གི་མཆོད་ས་དག །
sang wa chok gi chö dze dak
Offering substances of all that appears and exists,

Manḍala:

རི་ིང་བཀོད་པའི་མལ་མཛས། །
ri ling kö pe mandal dze
And the mountain and lands arranged in a beautiful mandala,

Through your compassion, accept these, both actual and emanated.

SARVA MAHĀ PUJA HOＨ

Praise:

ལ་་ར་་་ཏིར་དག་པའི་མས། །
la la ra sa dhu tir dak pe tü
By the power of purification of the lalana and rasana into the avadhati,
The lotuses were moistened by the nectar of the three solitudes,

The indestructible essences dawnted, and vajra life was attained.

I offer homage and praise to the great translator.

In the dark and ignorant land to the north

Is one like the sun shining upon snow.

To the one known as Töpa Ga,

I offer homage and praise to this noble being.
Prophesized by the tathagata,
Benefiter of beings in degenerate times,
To him who attained mastery of mahamudra,
I offer homage and praise to Da Ö Zhon-nu.

To elaborate:
Arising from the Dharmadhatu Palace of Akaniṣṭha,
The very essence of all the buddhas of the three times,
You clearly reveal my mind to be dharmakaya;
I pay homage to the glorious noble guru.

I present all possible offerings: my body, wealth,

And offerings mentally envisioned, and praise you.

I confess all previous misdeeds without exception,

Henceforth, I will not perform harmful deeds.

I rejoice in all the virtuous acts of all beings;

May they serve as causes for supreme awakening.
I supplicate you not to pass into nirvana, but to remain.

Pray turn the Dharma wheel of the unsurpassable supreme vehicle.

Just as the buddhas and bodhisattvas

Accomplished impartial love and compassion

And realized absolute, coemergent wisdom,

Grant your blessing that I, too, may truly realize this.

Grant your blessing that the illusory body be realized as nirmanakaya.
Grant your blessing that the subtle energy be realized as sambhogakaya.

Grant your blessing that my mind be realized as dharmakaya.

Grant your blessing that the three kayas arise inseparably.

Recite each mantra some number of times.

If performing the Inscription Ritual, click here.

Afterwards, also recite the four-line “My mothers” prayer some number of times:
My mothers, all beings throughout space, pray to the guru, the precious buddha.

My mothers, all beings throughout space, pray to the guru, the all-pervasive dharmakaya.

My mothers, all beings throughout space, pray to the guru, the great bliss sambhogakaya.

My mothers, all beings throughout space, pray to the guru, the compassionate nirmanakaya.

Click here to return to the beginning of the prayer.

Then having arranged substances of means and wisdom for a ganachakra offering:

Ram Yam Kham Om Ah Hum Ha Ho Hrih
The outer environment is the dharmadhatu skull cup.

The inner contents are clouds of wisdom nectar.

I offer these clouds of enjoyments filling samsara and nirvana.

To the three siddhas, Marpa, Mila, and Gampopa,

To the Three Jewels, the Three Roots,

The host of wealth devas, viras, dakas and more,

And to the entire ocean of those who are worthy.
tuk dam kang zhing nyam chak shak
May your hearts be satisfied; I confess all violations.

ngö drub nyi tsol tok tsok drol
Grant the two siddhis and liberate conceptions.

ta tsik la ne kyong me tsok
Protective assembly of those bound by oath,

lhak tor zhe la trin le dzö
Partake of the remainder and perform activity.

Recite the hundred-syllable mantra:
If performing the Inscription Ritual, click here to return to it.

And then:

UCCHIŚṬA BALINGTA BHUŃJA HOＨ

In a lamenting melody, fervently recite the supplication:

chö kū la ma mar pa je
Dharmakaya guru, Lord Marpa,

gak me long ku mi la re
Sambhogakaya unimpeded, Mila-re,

trul ku dak po lha je la
Nirmanakaya, doctor of Dakpo,
dung yang drak pö sol wa deb
I fervently supplicate you with this plaintive tune.

Receiving the empowerments:

la me lha tsok gye pe dang
The assembly of divine gurus glow with delight

nam sum chik dü tral drin dang
And the three become gathered in one.

tuk ke ne ne kar mar ting
From his forehead, throat, and heart, white, red, and blue lights

ö trö ne sum la tim mö
Radiate and dissolve into my three places.

drib dak ku sum ngön du gyur
Obscurations are cleared and the three kayas are realized.

The dissolution:
lar yang mö gü kyi kul we
Again, rousing devotion, the gurus,
la ma gye dzum tse wa yi
Pleased, smiling, and filled with compassion,
ö zhu rang tim yer me par
Melt into light and dissolve inseparably into me.
rik tong chö ku lo de ying
A— the space of the natural state, beyond expression,
jö dral nyuk me ngang la a
Awareness-emptiness, the dharmakaya transcending concept.
gang nang la me rol par shar
Whatever appears arises as the play of the guru.

Dedicate the virtue:
ge de kha nyam yi chen kün
By this virtue, may all beings filling space
ku sum la ma ngön gyur shok
Realize the three kayas of the guru.

Prayer of auspiciousness:

po me ga zhi rol gar chen
The playful dance of the retained four joys,

gye dze lo tse tra shi shok
May Hevajra Lo-tsa's auspiciousness abound!

ka bab de tong nyam den pe
Majestic with the transmission of bliss-emptiness,

zhe pa dor je tra shi shok
May Zhepa Dorje’s auspiciousness abound!

nyuk me lhen kye ngön gyur pe
Realized in coemergent naturalness,

da ö zhön nū tra shi shok
May Da Ö Zhon-nu’s auspiciousness abound!
Showering a rain of blessings and siddhis,

May the Kagyu guru’s auspiciousness abound!

If performing the Inscription Ritual, recite a concise, middling, or longer prayer for rebirth in Sukhavati. For the concise prayers click here.

In response to Lama Putsi’s request, with the assistance of Jampal, an adherent of the Drangchenpa school, this was composed by Drupwang Tashi Norbu of Kyabche Monastery. Sarvamangalam.
INSCRIPTION RITUAL
for the Guru Yoga
of Marpa, Milarepa, and Gampopa
Homage to the three eminent beings, Marpa, Mila,
And Gampopa—I will now elucidate an inscription ritual
To seize the helpless, the deceased,
With the hook of compassion.

This concise inscription ritual for The Very Secret and Swift Path: A Concise Guru Yoga of Marpa, Milarepa, and Gampopa has three sections: the preliminaries, the main practice, and the conclusion. For the preliminaries, first arrange a blessed statue of a guru or supports for the Three Jewels, the traditional sensory offerings, ganachakra substances, and a vase filled with the twenty-five substances and saffron water. Also prepare a paper bearing an image or the name of the deceased, an obstructor torma, sesame seeds, casting substances of sand and mustard seeds, and articles for the ablution. While reciting the guru yoga, think that the deceased is doing likewise. For the recitation of the name mantras:

The force of this supplication invokes the promises of the Kagyu gurus.

From each of their bodies, innumerable rays of light radiate and dissolve into the vase water,
 bum chu la tim pe dak je ye she kyi chu gyün tu jin gyi lab
blessing it to become a stream of purifying wisdom nectar. Light dissolves
into the sand, blessing it to become a substance

je ma la tim pe dik drib jong je rek drol gyi dze su jin gyi lab par gyur
that clears misdeeds and obscurations and grants liberation upon contact.

Thinking thus, recite the name mantras and Akshobhya's mantra:

OṂ GURU DHARMA MATI HŪṂ

OṂ GURU HASA VAJRA HŪṂ

OṂ GURU PUNYE RATNA HŪṂ

NAMO BHAGAVATE AKŚHOBHYĀ TATHĀGATAYA ARHATE SAMYAKSAṂ BUDDHAYA

TADYATHĀ OṂ KĀṂ KANI KĀṂ KANI

RO CANI RO CANI TRO ṬANI TRO ṬANI
ས་ནི་ས་ནི། ་ཏི་ཧ་ན་ཏི་ཧ་ན།
SARVA KARMA PARAM PARĀ NI ME SARVA SATVĀ NĀNCĀ SVĀHĀ

Click here to return to the beginning of the mantra.

Knowing the deity and guru to be inseparable, as an additional special means, recite this one hundred or twenty-one times for its blessing.

Click here to return to the Guru Yoga.

Second, when it's time to consume the ganachakra, set the paper inscribed with the name in front, and, with these words of truth, visualize the support as follows:

mō gü kar po chik tub kyi dak nang la ten ne ka gyü la ma
Based on the pure view of devotion—the all-sufficient means

drub tob gya tsō tsok nam ngom sum du zhuk pe chen ngar
—in the presence of the vast assembly of Kagyu guru-siddhas,

tse le de pa ang sön pō nam pa ji ta wa zhin du
may the deceased appear, as they were when alive,
tal mo jar te tsok pur khö par gyur chik
sitting with their palms joined.

Summoning the consciousness:

kön chok tsa sum den pa dang
By the truth of the Three Jewels, the Three Roots,

den pa chen pö jin lob kyi
and the blessings of the great truth,

tse de nam she gar ne kyang
wherever the consciousness of the deceased may be,

ke chik nyi la dir khuk chik
may it be summoned here at this moment.

Repeat three times.

OM ŚHODHANI ŚHODHANI SARVA PĀPAṂ APA NĀYA HŪṂ

The consciousness of the deceased is summoned
a tung gi nam par kuk pa de nyi ten di la tim par gyur
in the form of a small $A$ which dissolves into the support.

Dispelling obstacles: Sprinkle water on the obstructor torma.

OM AH HUM

Repeat three times.

Namaḥ Sarva Tathāgata Avalokite Oṃ Sambhara Sambhara Hūṃ

Repeat seven times to offer it.

rin chen mang dang zuk dze dang
I pay homage to the tathagatas Many Jewels,

jam le jik kün dral wa yi
Sublime Beautiful Appearance,

de zhin shek la chak tsal lo
Infinite Form, and Utterly Fearless.
This offering torma is given to spirits, obstructors, and agents of perversion who could cause obstacles for the deceased.

Satisfied by this torma, do not remain at this place but depart for another.

Playing music, discard the torma outside.

The cleansing of misdeeds: Arrange the flame and water to the left and right of the sesame seeds.

All of the deceased’s misdeeds and obscurations accumulated in all lives from beginningless samsara exit their nostrils in the form of a black KAM (ཀོ་མ) and dissolve into the sesame seeds arranged in the shape of a scorpion.
Pick up some black sesame seeds with the thumbs and ring fingers, circle them three times to the right and three times to the left, and cast them into the fire and water while reciting the following three times:

Oṃ SARVA PĀ PAM DHANA VAJRĀ YA SVĀHĀ

mik yul tse le de pe dik drib tam che
All of the deceased’s misdeeds and obscurations are burnt

ye she kyi me chü sek shing jang par gyur
and cleansed by the wisdom fire and water.

NAMO BHAGAVATE AKŚHOBHYĀ TATHĀGATAYA ARHATE SAMYAKSAṂ BUDDHAYA

TADYATHĀ Oṃ KĀṂ KANI KĀṂ KANI

RO CANI RO CANI TRO ṬANI TRO ṬANI

TRĀ SANI TRĀ SANI PRATI HANA PRATI HANA

SARVA KARMA PARAṂ PARĀ ṇI ME SARVA SATVĀ NĀṆCĀ SVĀHĀ
Pelt the support with the sand and mustard seeds while reciting the kam ka ni mantra, and then:

mik yul tse le de pe dik drib tam che jang zhing dak par gyur chik
May all of the deceased’s misdeeds and obscurations be cleansed and cleared.

Joining this, repeat three times.

ka gyü la ma nam kyi ku le ö zer jung
Light emanates from the bodies of the Kagyu gurus

mik yul gyi dik tung bak chak dang che pa lhak me du jang par gyur
and completely cleanses the misdeeds, downfalls, and imprints of the deceased.

For the cleansing through ablution, first offer ablution to the deities:

gyal we ku sung tuk la nyön mong mi nga yang
Although the bodies, speech, and minds of the buddhas have no afflictions,

mik yul lü ngak yi sum drib pa jang le du
To purify the obscurations of body, speech, and mind of the deceased,
I offer this ablution to the bodies, speech, and minds of the buddhas.

May the obscurations of body, speech, and mind of the deceased be cleared.

While playing music, perform the ablution. Then pour the washing water back into the vase and use it to give ablution to the reflection of the support in the mirror:

By washing with water from the six rivers,

The six types of imprints are cleansed.

To those who have no faults,

I pay homage to the well-cleansed ones.
NAMO BHAGAVATE AKŚHOBHYĀ TATHĀGATAYA ARHATÉ SAMYAKSAṂ BUDDHAYA
TADYATHĀ OṂ KAṂ KANI KAṂ KANI
RO CANI RO CANI TRO ĪTANI TRO ĪTANI
TRĀ SANI TRĀ SANI PRATI HANA PRATI HANA
SARVA KARMA PARAṂ PARA Ȧ ME SARVA SATVÅ NĀNCĀ SVĀHĀ

Click here to return to the beginning of the mantra.

After reciting the kam ka ni mantra:
mik yul tse le de pe tok drang
May all the misdeeds and obscurations the deceased and
sentient beings have accumulated in lives from beginningless samsara
be cleansed and cleared. May they completely
dzok te nyur du ngön par dzok par tsang gya war gyur chik
perfect the paramitas and swiftly manifest perfect buddhahood.

Clearing away of poison by words of truth: Sweeping with the kusha grass:

dö chak zhe dang ti muk sum
Desire, aversion, and ignorance—

di dak jik ten duk sum te
These are the three poisons of the world.

kön chok rin chen duk mi nga
The precious Three Jewels are free of these.

kön chok den pe duk chom mo
The Jewels' truth conquers the poisons.

Recite the kam ka ni mantra and do the cleansing:

NAMO BHAGAVATE AKṣHOBHYĀ TATHĀGATAYA ARHATE SAMYAKSAṂ BUDDHAYA

TADYATHĀ OṂ KĀṂ KANĪ KĀṂ KANĪ
RO CANI RO CANI TRO ＴANI TRO ＴANI

TRＡ SANI TRＡ SANI PRATＩ HANA PRATＩ HANA

SＡRVA KARMA PＡRＡＭ PＡＲＡ ＮI MＥ SＡRVA SАTVＡ NＡＮCＡ SVＡHＡ

*Click here to return to the beginning of the mantra.*

By the blessing of the truth of the Three Jewels, may all the deceased’s obscurations of the afflictions—

the three poisons—be quelled and may they attain the three virtues.

To create good fortune through auspicious verses, sprinkle water from the vase and toss flowers on the support:

May the Buddha grant you good fortune.
And may all the good fortune of

Indra, Brahma, the other devas and bhutas

Always be granted to you.

May all adversity for all beings, especially the deceased,

be utterly overcome and may good fortune abound.

The deceased’s body, speech, and mind having become purified through these, encourage them to go for refuge. If a relation is present, have them hold the inscribed paper and do prostrations:

Lord victor, protector of beings,
Who strives for ways to protect beings,
Mighty one who dispels all peril,
The deceased goes for refuge in you.
The deceased also goes for refuge
In the Dharma that you realized
Which eliminates the perils of samsara,
And in the assembly of bodhisattvas, too.
Before I transgressed your commands.

Now I see that peril as great

And go for refuge in you.

Pray quickly dispel all danger.

From now until the heart of enlightenment, the deceased pays homage to

and goes for refuge in the precious Three Jewels

and the compassionate Kagyu gurus.
dik pa tam che jang du sol
May all the deceased’s misdeeds be cleared.

lam ten du sol
Please show them the path.

nyur du nam pa tam che khyen pa sang gye kyi go pang tob par dze du sol
May they quickly attain the state of completely omniscient buddhahood.

Think that, having prayed with fervent faith and respect, the deceased receives refuge and begins traveling the path to liberation.

The giving of food: Having set out food, including the “whites and sweets,” drink of tea and milk, and fine cloths, sprinkle them with water.

By the power of the blessings of the buddhas and bodhisattvas,

by the power of my merit and aspirations, and by the power of the vidya-mantra,

may these substances that please the senses become inexhaustible.
mik yul tse le de pe wang pö chö yul du chi dö jung zhing gye par gyur chik
May they become whatever sensory enjoyments the deceased desires, and
may they increase.

OM ĀḤ HŪṀ

Repeat three times to consecrate them.

NAMAH SARVA TATHĀGATA AVALOKITE OM SAMBHARA SAMBHARA HŪṀ

Repeat seven times to offer them.

rin chen mang dang zuk dze dang
I pay homage to the tathagatas Many Jewels,

jam le jik kün dral wa yi
Sublime Beautiful Appearance,

de zhin shek la chak tsal lo
Infinite Form, and Utterly Fearless.

Recite the kaṃ ka ni mantra:
NAMO BHAGAVATE AKŞHOBBHYĀ TATHĀGATAYA ARHATE SAMYAKSAM BUDDHAYA

TADYATHĀ OṂ KĀṂ KANI KĀṂ KANI

RO CANI RO CANI TRO ī TANI TRO ī TANI

TRĀ SANI TRĀ SANI PRATI HANA PRATI HANA

SARVA KARMA PARAM PARĀ ī ME SARVA SATVĀ NĀṆCĀ ŚVĀHĀ

Click here to return to the beginning of the mantra.

kha ze tab pa di yi tū
By the power of offering this sustenance,

trul nang jik trak tam che zhi
May confused appearances and fear be pacified.

bar do rang ngo trō gyur ne
Realizing the nature of mind in the bardo,
In Tibetan:

དག་པའི་ཞིང་་ེ་བར་ཤོག
May beings take birth in pure realms.

Make this prayer.

Now recite the *The Short Vajradhara Prayer*.

Then teach the path:

From the precious Jewels in the glorious pure lands,

These paths arise from the precious Jewels.

By the light rays of the precious Jewels,

Come the perfectly pure precious garland of

The path of accumulation, the path of joining,
The path of seeing, the path of meditation,
The unexcelled special path,
The path free of obstacles to awakening,
And the path of complete liberation.

By following them, may all misdeeds be cleared.
May all traverse these noble paths.

Oṃ Ratne Ratne Mahā Ratne Ratne Sāṃbhava Ratne Ki Ra Ṛṇe Ratne Mā La Viśhiddhe śho Dha Ya Sarva Pā Pāṃ Hūṃ Phat
In the form of a stainless white A (अ),

the consciousness of the deceased is sent to the heart of Buddha Amitabha
dwelling in the western pure realm of Sukhavati.

Like a lotus unsullied by mud,
May they arise from the lotus of becoming,
Unsullied by the stains of the three worlds,
Thus taking birth in Sukhavati.

Together with music:
ཨ་པེ་པེ་པ་་ཝེ་མ་་་ཀྵེ་་ག་་།
[88x659]
[77x624]བོད་ལ་་བའི་དིངས་་མཉམ་པར་བཞག་པས་མ་ཤེས་བདེ་བ་ཅན་ི་ཞིང་་ར། ེན་མིང་ང་ེག་པ་ནི། མར་མེ་ར་ལ།
[77x602]To burn the support, the inscribed card, light a butter lamp.
[77x569]ོང་ཉིད་ཡེ་ཤེས་འབར་བའི་མེས། །
[77x542]tong nyi ye she bar we me
By the blazing fire of emptiness and wisdom,
[77x522]tse de drib pe bü shing dang
May the tinder of all the deceased’s
[77x486]ཚ་འདས་ིབ་པའི་ད་ཤིང་དང༌། །
[77x459]khor we duk ngal ma lü pa
Obscurations and suffering of samsara
[77x439]འཁོར་བའི་ག་བལ་མ་ས་པ། །
[77x376]ye she nang war bar gyur chik
Blaze as the radiance of wisdom.

Repeat three times.
[77x162]Play music and recite Akshobya’s mantra. Discard the burnt ashes in a river or use them to make tsa-tsas.

NAMO BHAGAVATE AKŚHOBYĀ TATHĀGATAYA ARHATE SAMYAKSAṀ BUDDHAYA
Third, resume the guru yoga from partaking of the ganachakra up through the end, and conclude with elaborate dedication and aspiration prayers.

Return to the Guru Yoga.

Even if the deceased was wicked,
By the auspiciousness of the blessings
Of the Kagyu gurus and this profound ritual,
They will be led to the freedom of the higher realms.

As per the wish and encouragement of the Chinese practitioner CoCo Tara of Hong Kong, Khenpo Ghawang from the land of Kyodrak arranged this in Rumtek, the seat of the glorious Karmapas. May virtue and goodness increase!
Additional prayers to recite for the Inscription Ritual
THE SUTRA IN THREE SECTIONS

I, [name],

I take refuge in the Buddhas.

I take refuge in the Dharma.

I take refuge in the Sangha.

I prostrate to the tathagata arhat

completely perfect Buddha Shakyamuni.
dor je nying pö rap tu jom pa la chak tsa lo
I prostrate to Conquers with Vajragarbha.

rin chen ö tro la chak tsa lo
I prostrate to Precious Radiant Light.

lu wang gi gyal po la chak tsa lo
I prostrate to King of Naga Rulers.

pa woy de la chak tsa lo
I prostrate to Virasena.

pal gye la chak tsa lo
I prostrate to Glorious Joy.

rin chen me la chak tsa lo
I prostrate to Precious Fire.

rin chen da ö la chak tsa lo
I prostrate to Precious Moonlight.
I prostrate to Meaningful to See.

I prostrate to Precious Moon.

I prostrate to Vimala.

I prostrate to Viradatta.

I prostrate to Brahma.

I prostrate to Brahmadatta.

I prostrate to Water Deva.
chu lhay lha la chak tsal lo
I prostrate to Deva of Water Devas.

pal sang la chak tsal lo
I prostrate to Glorious Goodness.

tsen den pal la chak tsal lo
I prostrate to Glorious Sandalwood.

si ji ta ye la chak tsal lo
I prostrate to Boundless Splendor.

ö pal la chak tsal lo
I prostrate to Glorious Light.

nya ngen me pay pal la chak tsal lo
I prostrate to Glorious Ashoka.

se me kyi bu la chak tsal lo
I prostrate to Narayana.
I prostrate to Glorious Flower.

I prostrate to the tathagata Manifest

Wisdom Display of Brahma’s Light-Rays.

I prostrate to the tathagata Manifest

Wisdom Display of Lotus Light-Rays.

I prostrate to Glorious Wealth.

I prostrate to Glorious Recollection.
tsen pal shin tu yong drak la chak tsal lo
I prostrate to Utterly Renowned Glorious Name.

wang po tok gi gyal tsen gyi gyal po la chak tsal lo
I prostrate to King of the Peak of the Victory Banner of Powers.

shin tu nam par nön pay pal la chak tsal lo
I prostrate to Glorious Total Overcomer.

yül le shin tu nam par gyal wa la chak tsal lo
I prostrate to Utterly Victorious over Warfare.

nam par nön pe shek pa la chak tsal lo
I prostrate to Goes by Overcoming.

kün ne nang wa kö pay pal la chak tsal lo
I prostrate to Glorious Array of Ubiquitous Light.

rin chen peme nam par nön pa la chak tsal lo
I prostrate to Precious Lotus who Overcomes.
I prostrate to the tathagata arhat completely perfect buddha who abide in the world-realms in the ten directions, as many as you may be: all you bhagavan buddhas, I pray that you consider me. I admit all the wrongdoing I have committed in this birth,
in other births, and throughout my beginningless births
while circling in samsara; wrongdoing committed by me,
as well as the encouragement of wrongdoing,
and rejoicing in wrongdoing;
including theft of the wealth of stupas,
theft of the wealth of sanghas,
or of the wealth of the sanghas in the four directions,
སྔོན་འོག་ལ་པའམ།

trok tu tsal paam
the encouragement of such theft,

སྔོན་འོག་ལ་ེས་་ཡི་རང་བའམ།

trok pa la je su yi rang wa'am
and rejoicing in such theft;

ཚམས་མ་མཆིས་པ་འི་ལས་བིས་པ་དང༌།

tsam ma chi pa ngay le gyi pa dang
as well as the commission of the five worst actions,

གྱི་དུ་ལ་བ་དང༌།

gyi du tsal wa dang
the encouragement of such actions,

གྱི་ལ་ེས་་ཡི་རང་བའམ།

gyi pa la je su yi rang wa'am
and rejoicing in such actions;

མི་དགེ་བ་བའི་ལས་ི་ལམ་ཡང་དག་པར་ང་བ་ལ་གས་པ་དང༌།

mi ge wa chuy le kyi lam yang dak par lang wa la shuk pa dang
as well as entrance into the full acceptance of the path of the ten unvirtuous actions,

ཇུ་དུ་ལ་བ་དང༌།

juk tu tsal wa dang
the encouragement of such entrance,
juk pa la je su yi rang wa’am
and rejoicing in such entrance;

le kyi drip pa gang gi drip ne
also whatever actions will, through their obscurcation,

dak sem chen nyal bar chi wa’am
cause migration to hell,

dü droy kye ne su chi wa’am
migration to birth as an animal,

yi dak kyi yül du chi wa’am
migration to the realms of hungry ghosts,

yül ta khop tu kye wa’am
birth in a borderland,

la lor kye wa’am lha tse ring po nam su kye wa’am
birth as a barbarian, birth among long-lived gods,
དབང་པོ་མ་ཚང་བར་འར་བའམ།
wang po ma tsang bar gyur wa'am
with incomplete faculties,

ta wa lok par dzin par gyur wa'am
the holding of wrong views,

sang gye jung wa la nye par mi gyi par gyur way le kyi
or birth in a place to which no buddha will come.

drip pa gang lak pa de dak tam che sang gye chom den de ye she su gyur pa
In the presence of the bhagavan buddhas, who have pristine wisdom,

chen du gyur pa pang du gyur pa
who have eyes, who are witnesses,

tse mar gyur pa khyen pe sik pa
who are impeccable, who are wise, who see,

de dak gi chen ngar töl lo
I admit all obscuring actions.
chak so mi chap bo
I reveal them. I confess them.

len che kyang dom par gyi lak so
I do not conceal them. I vow to abstain from them henceforth.

dak gi kye wa di dang kye wa tok ma dang ta ma m chi pa ne
I rejoice in all the roots of virtue I have ever generated, including those generated in this birth, those generated in other births,

khor wa na khor way kye wa shen dak tu jin pa ta na dü droy
and those generated throughout my beginningless births while circling in samsara;

kye ne su kye pa la se kham chik tsam tsal wa gang lak pa dang
including all acts of generosity, even the gift of one mouthful of food to a being born as an animal;

dak gi tsül trim sung pay ge bay tsa wa gang lak pa dang
all roots of virtue coming from my observance of morality;
དགེ་བའི་ང་བ་ི་སེམས་ི་དགེ་བའི་བ་གང་ལགས་པ་དང༌།
all roots of virtue coming from my bodhichitta;

དག་ཐམས་ཅད་གཅིག་བས་ཤིང་བམས་ཏེ་བོམས་ནས་ན་མ་མཆིས་པ་དང༌།
I collect all those roots of virtue and, combining them into one,
I utterly dedicate them to unsurpassable, perfect, complete awakening.

I utterly dedicate them just as all bhagavan buddhas of the past utterly dedicated roots of virtue,

just as all bhagavan buddhas of the future will utterly dedicate them,

and just as all bhagavan buddhas of the present

are utterly dedicating them.

I confess all wrongdoing.

I rejoice in all merit.
I pray to all buddhas.

May I achieve unsurpassable, supreme pristine wisdom.

With joined palms I wholly take refuge in all the buddhas,

The best of humanity, who abide in the present,

Who abided in the past, and who are yet to come,

All those whose acclaimed qualities are like boundless oceans.

*To continue with Inscription Ritual recite also the The Pleasing Melody that Accomplishes All Benefit.*
THE PLEASING MELODY THAT ACCOMPLISHES ALL BENEFIT

With great perseverance you traveled to the Land of the Aryas many times.

With great intelligence you saw the suchness of all things.

With great siddhi you demonstrated whatever miracles [were appropriate].

I supplicate at the feet of the Great Translator.

Through great power you cut the enemy at the root.

Through great austerity you pleased your guru.
tsön drü chen pö drup pay gyal tsen tsuk
With great diligence you raised the victory banner of the Practice Lineage.

re pa chen poy shap la söl wa dep
I supplicate at the feet of the Great Repa.

tek pa chen poy rik chok yong su se
You were thoroughly awakened to the supreme mahayana,

chak gya chen poy tok pa ngön du gyur
and actualized the realization of mahamudra.

trin le chen pö kha dang nyam par dal
Your great activity pervades space.

nyi gom chen poy shap la söl wa dep
I supplicate at the feet of the Great Meditator of Nyi.

dam pa nam la gü pe söl tap tû
Through the power of supplicating these holy beings with devotion,
May the supreme holders of the teachings of the Practice Lineage live long.

May the precious teachings spread in the ten directions.

and may great virtue and excellence pervade the world.

This prayer came from the pure vision teaching of the all-seeing Lama, Jamyang Khyentse Wangpo.

Return to the guru yoga to recite the lines for refuge and bodhichitta.
THE SHORT VAJRAHDARA PRAYER

dor je chang chen tai lo nā ro dang
Great Vajradhara, Tilopa, Naropa,

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

dū sum she ja kün khyen karma pa
Knower of the three times—omniscient Karmapa,

che shi chung gye gyū par dzin nam dang
Holders of the four elder and eight later lineages—

dri tak tsal sum pal den druk pa sok
The Drigung, Taklung, Tsalpa, glorious Drukpa and the rest,

sap lam chak gya che la nga nye pay
Masters of the profound path of Mahamudra,
The Dakpo Kagyu, the unequaled protectors of beings,

I supplicate you Kagyu gurus;

I hold your lineage—bless me to follow your examples.

Revulsion is the legs of meditation, it is taught.

To this meditator who is without craving for

Food and wealth and who cuts all ties to this life,

Grant your blessing to be free of attachment to honor and gain.
mö gü gom gyi go bor sung pa shin
Devotion is the head of meditation, it is taught.

men ngak ter go je pay la ma la
To this meditator who continually prays to the guru

gyün du söl wa dep pay gom chen la
Who opens the door to the treasury of pith instructions,

chö min mö gü kye bar jin gyi lop
Grant your blessing that uncontrived devotion may arise.

yeng me gom gyi ngö shir sung pa shin
Non-distraction is the body of meditation, it is taught.

gang shar tok pay ngo wo so ma de
To this meditator who rests in the fresh essence

ma chö de kar jok pay gom chen la
Of the very thought that arises, without alteration,
gom ja lo dang dral bar jin gyi lop
Grant your blessing that meditation be free of intellect.

nam tok ngo wo chö kur sung pa shin
The essence of thought is dharmakaya, it is taught.

chi yang ma yin chir yang char wa la
It is no thing, yet arises as everything.

ma gak röl par char bay gom chen la
To this meditator who appears in this unceasing play,

khor de yer me tok par jin gyi lop
Grant your blessing to realize the inseparability of samsara and nirvana.

kye wa kün tu yang dak la ma dang
Never parting from the true guru in all my lives,

dral me chö kyi pal la long chö ching
May I enjoy the splendor of the Dharma,
Perfect the qualities of the levels and paths,

And swiftly attain the state of Vajradhara.

Composed by Ben-gar Jampel Zangpo.

If performing the Inscription Ritual, click here to return to it.
SHORT ASPIRATIONS FOR REBIRTH IN SUKHAVATI

E ma ho

How wondrous is the Buddha Infinite Light

With the lord Great Compassion on his right,

Great Power on his left, all in the midst

Of buddhas and bodhisattvas beyond number.

As soon as I pass on, may I be born
de wa chen she ja bay shing kham der
Without another lifetime in between

dak ni di ne tse pō gyur ma tak
In that pure land of untold happiness

kye wa shen gyi bar ma chö pa ru
And wonder that is called Sukhavati

de ru kye ne nang tay shal tong shok
And see the buddha Amitabha’s face.

de ke dak gi mön lam tap pa di
I ask all buddhas and bodhisattvas of

chok chuy sang gye jang sem tam che kyi
The ten directions, bless me that my prayer

gek me drup par jin gyi lap tu söl
Be fulfilled without any obstacles.

TADYATHĀ PANCHENDRIYA AVA BODHANĀYE SVĀHĀ
On the seventh day of the Vaisakha month of the Female Fire Bird Year, the Tulku Mingyur Dorje at the age of thirteen saw the buddha Amitabha and his retinue, and Amitabha actually spoke these words.

chok dü gyal wa se che gong
Consider me, buddhas and bodhisattvas

tsok nyi dzok la je yi rang
Of all times and directions. I rejoice

dak gi dü sum ge sak pa
In the two accumulations, and I offer

kön chok sum la chö pa bül
My merit of the three times to the Three Jewels.

gyal way ten pa pel gyur chik
May the teachings of the Buddha flourish.

ge wa sem chen kün la ngo
I dedicate this virtue to all beings.
dro kün sang gye top gyur chik
May every being achieve buddhahood.

ge tsa tam che chik dü te
Gathering all roots of virtue into one,

dak gi gyü la min gyur chik
May they ripen in my being. May I cleanse

drip nyi dak ne tsok dzok te
The two veils and perfect the accumulations,

tse ring ne me nyam tok pel
Increase my long life, health, experience,

tse dir sa chu nön gyur chik
And realization, and rise through the ten levels

nam shik tse pö gyur ma tak
In this life. When I pass on from this life,
de wa chen du kye gyur chik
May I at once be born in Sukhavati.

kye ne pemay kha che te
Then may the lotus open on my birth,

lü ten de la sang gye shok
And with that body may I gain buddhahood.

jang chup top ne ji si du
Once I’ve achieved enlightenment, may I

trül pe dro wa dren par shok
Guide beings with my emanations forever.

Samaya. Gya gya gya. This is a discovery (terma) of Tulku Mingyur Dorje.
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