The Guru Yoga and Tsok Offering of the Great Saint Milarepa called
"the Glorious Blazing Wisdom"
Pay homage to the Lord of all the Yogins of the Land of Snow, who attained the rank of Vajradhara directly in one lifetime. This text will explain the technique of the Guru Yoga practice of the ultimate realization.

In a place compatible with the meditative absorption, cultivate the mind of renunciation and sadness about samsara. Ignite devotion like the fire at the end of the kalpa. Develop precisely the two precious Bodhicittas. If possible, create a mandala of a pile of grain and, as well as you can, arrange the general offerings. If not possible, it will be sufficient to make the offerings by meditative absorption alone. Arrange the offering of wisdom and method if you are performing the tshok offering. Then prepare the preliminary torma.
The Melodious Elegant Supplication of Praise to the All-accomplishing Ones of the Main Practicing Lineage

NYING-TOB CHEN-PÖ PHAG-YUL LEN-MANG DRO/ LO-DRO CHEN-PÖ CHÖ-KUN DE-NYI ZIG/
With indomitable courage, you visited the noble country repeatedly. You realized the suchness of all the Dharma

DRUB-PA CHEN-PÖ CHO-TRUL CHI-YANG TON/ LO-TSA CHEN-PÖ'I SHAB-LA SOL-WA DEB/
by the great discriminating awareness; and manifested unlimited miracle powers by your vast accomplishments. I supplicate at the feet of the great translator.

NÜ-TU CHEN-PÖ KU-DRA TSE-NE CHE/ KA-CHE CHEN-PÖ LA-MA NYE-PAR DZE/
You totally destroyed the enemy by your great ability. You pleased the Lama by undergoing great hardships. You

TSÖN-DRÜ CHEN-PÖ DRU-PAY GYAL-TSHEN TSUK/ RE-PA CHEN-PÖ'I SHAB-LA SOL-WA DEB/
planted the victory banner of accomplishment by your great perseverance.
I supplicate to the feet of the great Milarepa.

THEG-PA CHEN-PÖ RIG-CHOG YONG-SU SE/ CHAG-GYA CHEN-PÖ TOG-PA NGON-DU GYUR/
Your supreme family was fully awakened by the great vehicle. You present directly the realization of the
TRIN-LE CHEN-PO KHA-DANG NYAM-PAR DEL/ NYING-GOM CHEN-PO' I SHAB-LA SOL-WA DEB/
Mahamudra. You pervade commensurate with space by your great activities.
Supplicate at the feet of the great meditator.

DAM-PA NAM-LA GÜ PA SOL-TAB THU/ DRUB-GYÜ TEN-DZIN CHOG-NAM SHAB-TEN CHING/
May the power of respectful supplication to the holy ones prolong the life of the sublime holder of the practicing

TEN-PA RIN-CHEN CHOG-CHUR GYE-PA DANG/ JIG-TEN GE-LEG CHEN-PO KHYAB-PAR SHOG/
lineage. May the precious teaching pervade in all directions.
May the all-pervasive virtue of goodness permeate the world.

This prayer appeared from the Dharma center of pure vision to the omniscient Lama Jamyang Khentse Wangpo.

RANG-NYI KE-CHIK DOR-JE NAL-JOR MA/ MAR-MO DRI-TÖ CHAG-JE TRE-PAR GYUR/
I instantly become red Vajrayogini, adorned with ornaments of knife and skull.

Visualize placing the Kapala in front of you filled with nectar and the nectar pills.

OM AH BHIGHNENTA KRITA HUNG PHET/
Clarify by this mantra.
OM SWABHAVA SHUDDHA SARWA DHARMA SWABHAVA SHUDDHA HANG/
Purify by this mantra.

TONG-PAY NGANG-LE LUNG-ME TÖ-GYE TENG/ TSHEN-DEN BHANYZAR GO-KU DA-HA NA/
From the state of emptiness arises wind and fire. In a skull on a tripod of skulls, GO KU DA HA NA transform into

BI-MU MA-RASHU-LE SHA-NGA DANG/ DŪ-TSI NGAR-GYUR LUNG-ME SHU-SHING KOL/
the five meats and BI MU MA RA SHU into the five nectars. They are melted and boiled by the wind and fire. The

DRU-SUM WÖ-KYI YE-SHE DŪ-TSI KUG/ DAM-YE NYI-ME DŪ-TSI GYA-TSO GYUR/
wisdom nectar is invited by the light of the three syllables, transforming the ocean of inseparable samaya and
wisdom nectars.

OM AH HUNG HA HO HRI Repeat three times and taste the nectar. Bless the torma in the same way.
With the blazing mudra: PHEM/ thus urgently summon the guests.

OM KHA KHA KHAHI KHAHI SARWA YAKSHA RAKSHA SABHUTA PRETA PISHATSQA UNMADA APASMARA
DACA DAKINYA DAYA/ IDAM BALING GRIHANTU SAMAYA RAKSHANTU/ MAMA SARWA SIDDHI MEM

PRAYATSANTU/ YATHEBAM/ YATESHTA/ BHUNYZATHA/ DZIGHRATHA/ PIBATHA/ MATI KRAMATHA/

MAMA SARWA KARATAYA SATSUKHAM BISHUDDHA SA HA YIGAM BHABANTU
HUNG HUNG PHET PHET SWAHA/

Dedicate the forma by repeating this mantra three times and then make the offering outside.

GANG-DAK NAG-PO'I CHOG-GYUR PAY/ SANG-NGAG ZAB-MO'I CHO-GA LA/
You who belong to the evil forces are not allowed to hear and see this ceremony of profound secret mantra.

NYEN-DANG TA-WAR MI-WANG WE/ DE-DAK THAM-CHE SHEN-TU DENG/
So depart to other places. If this command is disobeyed, your head will be split

GAL-TE KA-LE DA-JYE NA/ DOR-JE KHA-TWAM RAB-BAR-WE/
into a hundred pieces by the blazing vajra trident.
GO-WO THSEL PA GYAR-GE GYUR/ OM SUMBHANI SUMBHANI HUNG HUNG PHET/
OM GRIHANA GRIHANA HUNG HUNG PHET/
OM GRIHANAPAYA GRIHANAPAYA HUNG HUNG PHET/
OM ANAYAHO BHAGAWAN VIDYA RADZA HUNG HUNG PHET/

Remove obstructors by this mantra:

OM BAZRA RAKSHA RAKSHA HUNG HUNG PHET/Thus meditate on the wheel of protection.

As a daily practice, the above is not necessary.
Refuge and Bodhicitta:

DAK-SHEN KHA-NYAM DRO-WA KUN/ KON-CHEG TSA-WA SUM-GYI NGÖ/ I and all sentient beings, equal to space, take refuge in Lord Shepa Dorje, the embodiment of the Three Roots

WANG-CHUG SHE-PA DOR-JE LA/ CHANG-CHUB BAR-DU KYAB-SU CHI/ and the Three Jewels, until Enlightenment is achieved.
MA-GYUR SEM-CHEN THA-DAK NAM/ JE-TSUN RE-PA CHEN-PO YI/
For all sentient beings who have been our mothers, in order to achieve the unsurpassed rank of the great Saint
GO-PHANG LA-ME THOB-JYAY CHIR/ GO-SUM GE-LE KOL-WAR JYA/
Repa, I perform virtue with my three doors. I respectfully prostrate by realizing my mind as the Lama. I make the
RANG-SEM LA-MAR TOG-PE GÜ-CHAG TSHEL/ TSHOK-DRUG SHEN-PA DREL-WAY CHÖ PA BUL/
six offerings of the senses free from attachment. I confess the dualistic grasping at the pervading self-awareness.

NYI-DZIN A-THE RANG-RIG LONG-DU SHAG/ THUG-JE GYUN-CHE ME-LA YI-RANG NGO/
I rejoice in the ceaseless flow of compassion. I beseech you to turn the wheel of Dharma, the all-pervading aware-
KHYAB-DAL YE-SHE CHÖ-KHOR KOR-DU SOL/ CHOG-TU MI-GYUR CHÖ-KUR SHUG-SOL DEB/
ness. I supplicate to you to remain in the supreme unchanging Dharmakaya. I dedicate all this so that all sentient
KHA-KHYAB DRO-KUN KU-SUM THOB-CHYIR NGO/ KHOR-WA DONG-TRUG DRO-DON DRUB-PAR SHOG/
beings, equal to space, attain the three kayas. May I benefit all sentient beings by stirring the vat of samsara.
Thus practice the seven-branch prayer.
Self-blessing is done by the following prayer.

OM AH HUNG/ RANG-NANG NAM-DAK KHA-CHÖ O-GYEN SHING/ CHÖ-JYUNG PE-NYI RO-TENG KE-CHIG
My own purified projection is the heavenly realm O-gyen. On a tetrahedron of origination, lotus, sun disk and
corpse, I arise instantly as the victorious mother Vajravarahi, radiating vermillion light, holding a cleaver knife and
a skull cup of blood, adorned with the five ornaments and a khatvanga under the left shoulder. I stand with the

KHA-TWANG YON-TEN SHAB-NYI KYANG-KUM TSHUL/ ME-PUNG Ü-SHUG TE-WAR E-Ü SU/
left leg and the right leg is bent. I am surrounded by flames of wisdom. At the navel center is the letter E (ཨ) and

DON-KUN DRUB-JYE KHOR-LO Ö-BAR WA-O/
in its center is the radiant blazing wheel which accomplishes all. In the middle of the tetrahedron at the navel

is a HRIH (ཧྲིིཧི) syllable in the center of a four petalled lotus. That HRIH is surrounded by the four syllables
HA RI NI SA (ཧ་རིི ཕིི སི) on the four petals of the lotus. Light radiates from the mantra. Meditate on accomplishing the two benefits.
OM BAZRA BEROTSANIYE HARINISA HUNG HUNG PHET SWAHA/
Recite mentally together with the wind. Then:

RANG-GI THUG-LE YE-SHE Ö-ZER TRÖ/ NGÖ-DZIN TSHEN-CHE Ö-SAL YING-SU JYANG/
Light rays of awareness shine from my heart, purifying grasping and perception into the realm of luminosity. The

CHI-NÖ CHÖ-YING WÖG MIN-THUG-PO KÖ/ NE-KHANG THAR-PA CHEN-PO'1 SHAL-ME KHANG/
external world is the pervading Beneath None, Richly Adorned Heavenly realm, in which this house is a palace of

CHO-PAY YO-JYE KUN-ZANG MON LAM THRUL/ CHI-NANG SANG-WA DE-NYI KÖ-PAY TRIN/
great liberation. The aspiration prayers of Samantabhadra manifest all the objects of offerings. The cloud of outer,

ZAG-ME DE-KYE NAM-KHA GANG-WAR GYUR/
inner, secret and ultimate offerings which bring the pure bliss, pervades the entire space.

OM AH HUNG/ BAZRA SARWA PUDZA MEGHA SAMUDRA SAPHARANA SAMAYE HUNG SWAHA/
Establishing the visualization: In the primordially pure Buddhafield, on a throne of the five pure wind lions is a seat of the five pure channel lotus, on which are the five pure elements of sun and moon.

On that is the body of the Lama—Emptiness; the Mind-as-such; Vajradhara, primordial wisdom body;

Tilopa, possessor of the six clairvoyances; Naropa, the magical illusion; the Lhodraki who is Hevajra; the famous lord of sentient beings

embodying all-in-one the jewel garland of the Kagyu lineage—
JE-TSUN SHE-PA DOR-JE SHAB/ NGO-SANG RE-KAR LA-GÖ CHEN/
the honorable Saint Vajra Laughter (Milarepa), light blue, wearing a white cotton shawl,

U-TRA CHING-BU KU-GYAB DRÖL/ CHAG-YE NYEN-GYI THE-KAR TEN/
matted hair loose down his back, right hand held close to his ear,

YON-PE NYAM-SHAG THO-SHAL NAM/ SHAB-NYI CHE-PAY KYIL-TRUNG DZE/
left hand holding a skull cup in the meditation posture, the two legs loosely crossed.

TONG-NYI SHE-RAB NAL-JOR MA/ GOM-THAG TSHUL-GYI KU-LA KHYÜ/
The meditation belt—the yogini, the embodiment of the wisdom and compassion—embraces his body.

YE-SHE WÖ-NGAY ZI-JYIN BAR/ SHOM-ME DOR-JE'I GUR-YANG DROK/
He is blazing with the dignity of the five primordial wisdom lights and singing indestructible vajra songs.

THUG-JE MÖ-PAY BU-LA GONG/ KA-GYÜ LA-MA YI-DAM LHA/
All devoted practitioners are in his compassionate mind. He is surrounded by the Kagyu Lamas, Yidam deities,
Dakinis and Dharma Guardians. As a cloud gathers, by the light of the three vajras,

DOR-JE SUM-GYI WÖ-ZER GYI/ NGÓN-GA LA-SOG SHING-NAM NE/
he invites the wisdom beings from the Perfect Joy Buddhafields and others.

CHEN-DRANG NYI-SU ME-PAR GYUR/
They dissolve inseparably into him. *Invite by the sound of bell and drum with strong devotion and confidence.*

HUNG/ CHÖ-KU KHA-KHYAP SHEG-SHU MI-MIG KYANG/ THUG-JE GYU-THRUL GANG-DUL ZUG-KYI KU/
Hung! Although the all-pervading Dharmakaya is beyond the concepts of coming and going, may the illusory body

MÖ-PAY LO-DANG TSHAM-PAR NAM-RÖL WAI DE-DEN SO-NAM SHING-DU SHEG-SU SÖL/
of compassion, in whatever form can tame, manifest according to the devoted mind. Please proceed forward as a

NGÓN-GA LA-SOG DAK-PAY SHING-KHAM NE/ WANG-CHUK SHE-PÁ DOR-JE KHA-DRO'I TSO/
field of merit for the devoted one. From the pure realm, Perfect Joy and others, may the Lord Vajra Laughter, the
KA-GYÜ DRUB-THOB GYA-TSO YI-DAM LHA/KHA-DRO CHÖ-KYÖNG KHOR-CHE SHEG-SU SÖL/
one most respected by the Dakinis, proceed forward with the ocean of Kagyu Siddhas, Yidams, Dakinis and Dharma Guardians.

E AH RA LI PHEM/BAZRA SAMADZAH/

JE-TSUN RE-PA GYAL WA SE-DANG CHE/DUL-JYAY YUL-LA NYING-JE TSER-GONG TE/
Saint Milarepa with Buddhas and Bodhisattvas, think compassionately about all sentient beings to be tamed,

CHÖ-PAY YUL-DU TEN-PAR SHUG-NE KYANG/LÜ-NGAG YI-LA DOR-JE JYIN-CHEN PÖ/
remain stably as a field of offering, and bestow the magnificent vajra blessings to the body, speech and mind.

TISHTA BAZRA HUNG/SAMAYASTAM HO/

DOR-JE KU-SUNG THUG-CHOG YON-TEN DANG/TRIN-LE MI-DZE GYEN-GYI KHOR-LO' DIAG/
The Lord of the wheel of inexhaustible supreme Vajra body, speech, mind, excellent qualities and activities—I
KYAB-NE KUN-DÜ DOR-JE GYAL-TSHEN LA/ GO-SUM GÜ-PA CHEN-PÖ CHAG-TSHAL LO/
prostrate with the three doors to Dorje Gyaltsen, the embodiment of the three refuges.

NAMO NAMA HUNG/ SHING-KHAM RAB-JYAM GYA-TSO THA-YE KUN/ LHA-DZE YI-ONG CHI-YI CHÖ-PAY
In the limitless ocean of pure realms, filled with the cloud of divinely delightful outer offerings, like a manifestation

TRIN/KUN-ZANG NAM-PAR ROL-PAY KANG-TEBUL/TSHOK-NYI YONG-DZOG CHÖ-KYI GYAL-POR SHOG/
of Samantabhadra’s offering, may I perfect the two accumulations and become a king of the Dharma. Skandas,

PHUNG-KHAM CHE-CHE DÖ-PAY YON TEN NGA/ RANG-SHIN NAM-DAK DOR-JE PHO-NYA MO/
dhatus, ayatanas and the five sensuous objects—the naturally pure vajra messenger Dakinis—I make this offer-

NAM-KHA GANG-WEN LA MAY KHOR-LO CHÖ/ DUG-NGA RANG-DROL KU-NGA THOB-PAR SHOG/
ing filling space to the circle of the Lamas. May I self-liberate the five poisons and attain the five wisdom bodies.

The festival of great bliss, emptiness and primordial wisdom powered by the manifestation of uncontaminated
meditative absorption—the unchanging coemergent union of wisdom and method—may free us from the suffering of samsara. One without beginning, middle or end; samsara or nirvana; the nature of all constituent elements; the unchanging Mahamudra; beyond objects of the mind; free from the three spheres; this is the spontaneously established great offering.

The outer, inner and secret mandalas: OM AH HUNG/

The limitless world system of the four continents—filled with the wealth of the ocean of offerings—all this which I hold in my mind, I offer without exception. Please hold in your mind all those sentient beings.
DAG-LÚ LONG-CHÖ DOK-PA CHI-CHI DANG/ PUNG-KHAM KYE-CHE THEL-YÜN DUN-MAR CHE/
My body, wealth, whatever exists, skandas, dhatus, ayatanas, the projects of the present and future, whatever

DAG-TU ZUNG-WEY NGÖ-POR GYUR-TSHE KÜN/ BUL-GYI DAK-DZIN SHI-WAR JYIN-GYI LOB/
materials I possess, I offer. Give me the magnificent blessings to release the grasping self; completely free from

NGÖ-DANG NGÖ-MIN THA-LE YONG-DROL SHING/ KYE-GAG NE-SUM DRO-WONG TAG-CHE KYI/
form and formlessness; beyond arising and cessation, coming and going, eternalism and nihilism, name and

MING-TSHEN LE-DE NE-LUK MAN-DAL CHOG/ PHUL-WE JE-TSÜN KYE-DANG YER-ME SHOG/
form. This ultimate and supreme Mandala, I offer. May I become one with you, Saint.

OM GURU RATNA MANDALA PUDZA MEGHA SAMUDRA SAPHARANA SAMAYE AH HUNG/

GURU NAMO HUNG/ NYING-JE CHEN-PO SEM-CHEN PO/ MIG-PA CHEN-PO LO-CHEN PO/
Praise: Great compassion, great mind, great imagination, great discriminating intellect,
GO-CHA CHEN-PO TSHÖN-CHEN PO/ PA-CHEN KHYÖ-LA CHAG-TSAL-TÖ/
great armor, great weapon, I prostrate to and praise you, Great Warrior.

DE-PA CHEN-PO GU-CHEN PO/ DAM-TSHIG CHEN-PO TUL-SHUG CHE/
Great confidence, great devotion, great samaya, great practice,

TSÖN-DRÜ CHEN-PO TOB-CHEN PO/ KYE-CHOG KHYÖ-LA CHAG-TSHAL TÖ/
great exertion, great strength, I prostrate to and praise you, Supreme Being.

SHE-RAB CHEN-PO THAB-CHEN PO/ DE-WA CHEN-PO SAL-WA CHE/
Great wisdom, great methods, great bliss, great clarity,

TONG-PA CHEN-PO GYA-CHEN PO/ THUB-CHEN KHYÖ-LA CHAG TSHAL TÖ/
great emptiness, great vastness, I prostrate to and praise you, Great Saint.

THEG-PA CHEN-PO SA-CHEN PO/ LAM-CHEN YE-SHE CHEN-PO TE/
Great vehicle, great level, great path, great transcendent awareness,
YON-TEN CHEN-PO NYEN-DRA CHE/ DAG-CHEN KHYÖ-LA CHAG-TSHAL TÖ/
great qualities and great renown, I prostrate to and praise you, Great Being.

SHING-KHAM CHEN-PO NANG-WA CHE/ DZU-THRUL CHEN-PO DUL-CHA CHE/
Great realm, great manifestation, great miracle, great disciples,

JYIN-LAB CHEN-PO DÖN-CHEN PO/ KYAB-CHEN KHYÖ-LA CHAG-TSHAL TÖ/
great magnificent blessings, great achievement, I prostrate to and praise you, Great Refuge.

KU-CHEN ZI-JI CHEN-PO PA/ SUNG-YANG CHEN-PO WÖ-PO CHE/
Great presence, great dignity, great melodious speech, great radiance,

KHYEN-PA CHEN-PO THU-TOB CHE/ PEL-CHEN KHYÖ-LA CHAG-TSHAL TÖ/
great wisdom, great ability, I prostrate to and praise you, Great Glorious One.

JYANG-CHOG MÜN-PAY MAG-RUM NA/ GANG-LA NYI-MA SHAR-DRA WA/
In the gloomy darkness of the north, like the sunrise on the snow mountain—he who is called Thopaga—
I prostrate to and praise that great being. Again accumulate merit by the seven-limb prayer.

In the palace of Akanistha Dharmadhatus is the essence of the Buddhas of the three times, who directly revealed my mind as Dharmakaya. I prostrate to the precious and glorious Lama.

I praise and make offerings by the offering of my body and enjoyments which are manifested by the mind. I confess each of my past evil deeds without exception and resolve to do no others in the future. I rejoice in all the virtues of all beings. I dedicate this to be a cause of supreme enlightenment. I beseech you to remain and not
Nya-ngen Min-Dar Shug-par Sol-wa Deb/Theg-Chog La-Me Chö-Khor Kor-War Küli/
enter into nirvana. I request you to turn the Wheel of Dharma, the supreme vehicle. May I perfect the impartial

Jyam-dang Nyin-je Chög-Me Jyon-Pa Dang/Dön-Dam Lhen-Chig Kyé-Pay Ye-She De/
love and compassion. Please grant the magnificent blessings to realize the transcendent wisdom of the ultimate

Gyal-wa Se-Che Nam-Kyi Tog-Pa Tar/Dag-Gi Ngön-Sum Tog-Par Jyin-Gyi Lob/
coemergence directly, as realized by all the Buddhas and Bodhisattvas.

Gyu-lú Trul-Kur Tog-Par Jyin-Gyi Lob/Sok-Tsöl Long-Kur-Tog-Par Jyin-Gyi Lob/
Please grant the magnificent blessings that I may realize the Illusory body as Nirmanakaya.
Please grant the magnificent blessings that I may realize the life force as the Sambhogakaya.

Rang-sem Chö-Kur Tog-Par Jyin-Gyi Lob/ Ku-Sum Yer-Me Char-War Jyin-Gyi Lob/
Please grant the magnificent blessings that I may realize my own mind as Dharmakaya.
Please grant the magnificent blessings that I may realize the indivisible three kayas.

Sustain the mandala of the Lamas, and your own mind; the unchanging mode of abiding, the indivisible nature,
the view of Mahamudra, the self-arisen, natural and unfabricated state.
OM AH GURU HASA BAZRA HUNG!
Recite as many times as possible.

Furthermore, the supplication which holds the magnificent blessings of the Kagyupas.

MA-NAM KHA-DANG NYAM-PAY SEM-CHEN THAM-CHE LA-MA SANG-GYERIN-PO-CHE LA SOL-WA DEB-SO/
All mother sentient beings, as limitless as infinite space, supplicate to the Lama, the precious Buddha.

All mother sentient beings, as limitless as infinite space, supplicate to the Lama, all-pervading Dharmakaya.

All mother sentient beings, as limitless as infinite space, supplicate to the Lama, the great bliss, the

WA DEB-SO/ MA-NAM KHA-DANG NYAM-PAY SEM-CHEN THAM-CHE LA-MA THUG-JE TRUL-PAY KU-LA SOL-
Sambhogakaya. All mother sentient beings, as limitless as infinite space, supplicate to the Lama, the
WA DEB-SO/

compassionate Nirmanakaya. Generate strength of devotion while repeating the preceding prayer.

DAG-DANG SEM-CHEN THAM-CHE LO-CHÖ-SU DRO-WAR JYIN-GYI LAB-TU SOL/

Please grant the magnificent blessings so that the minds of myself and all sentient beings proceed into the

CHÖ-LAM-DU DRO-WAR JYIN-GYI LAB-TU SOL/ LAM-TRUL-PA SEL-WAR JYIN-GYI LAB-TU SOL/

Dharma. Please grant the magnificent blessings so that the Dharma may proceed into the path.

Please grant the magnificent blessings so that error may be dispelled from the path.

THRUL-PA YE-SHE-CHAR-WAR JYIN-GYI LAB-TU SOL/

Please grant the magnificent blessings so that the confusion may dawn as wisdom awareness.

DAG-GI LE-DANG NYON-MONG PAY-DRIB PA-DANG/ SHE-JYE DRIB-PA DANG/ BAG-CHAG KYI-DRIB-PA

Please grant the magnificent blessings so that all my obscurations of karma and afflictive emotions, subtle

THAM-CHE DA-TA NYI-DU DAG-PAR JYIN-GYI LAB-TU SOL/ DUG-SA-DI NYI-DU DAK-PAR JYIN-GYI LAB-TU

obscurations and obscurations of habitual tendencies are purified now.

Please grant the magnificent blessings so that these may be purified on this very seat.
SOL/THUN-DI NYI-DU DAK-PAR JYIN-GYI LAB-TU SOL/
Please grant the magnificent blessings so that these may be purified at this very session. Please grant the magnificent blessings so that my mind may be purified. Please grant the magnificent blessings so that my mind may be fully liberated.

DA-TA NYI-DU DROL-WAR JYIN-GYI LAB-TU SOL/

DUG-SA NYI-DU DROL-WAR JYIN-GYI LAB-TU SOL/
Please grant the magnificent blessings so that my mind may be fully liberated on this very seat.

THUN-DI NYI-DU DROL-WAR JYIN-GYI LAB-TU SOL/ DAG-GI GYÜ-LA TING-NGE-DZIN CHOG-TU GYUR-PA
Please grant the magnificent blessings so that my mind may be fully liberated in this very session.

CHIN-CHI MA-LOG-PA KYE-WAR JYIN-GYI LAB-TU SOL/
Please grant the magnificent blessings so that I may achieve the unmistaken supreme meditative absorption.
DA-TA NYI-DU KYE-WAR JYIN-GYI LAB-TU SOL/
Please grant the magnificent blessings so that I may achieve the unmistaken supreme meditative absorption at
DUG-SA KYE-WAR JYIN-GYI LAB-TU SOL/
this very moment. Please grant the magnificent blessings so that I may achieve the unmistaken supreme medita-
THUN-DI NYI-DU KYE-WAR JYIN-GYI LAB-TU SOL/
tive absorption on this very seat. Please grant the magnificent blessings so that I may achieve the unmistaken supreme meditative absorption in this very session. Please grant the magnificent blessings so that I may achieve

YE-SHE CHOG-TU GYUR-PA CHIN-CHI MA-LOG-PA KYE-WAR JYIN-GYI LAB-TU SOL/
the unmistaken supreme wisdom awareness. Please grant the magnificent blessings so that I may achieve the
DA-TA NYI-DU KYE-WAR JYIN-GYI LAB-TU SOL/ DUG-SA KYE-WAR JYIN-GYI LAB-TU SOL/
unmistaken supreme wisdom awareness at this very moment. Please grant the magnificent blessings so that I
THUN-DI NYI-DU KYE-WAR JYIN-GYI LAB-TU SOL/ Repeat this prayer as many times as possible.
may achieve the unmistaken supreme wisdom awareness on this very seat. Please grant the magnificent bless-
ings so that I may achieve the unmistaken supreme wisdom awareness in this very session.
If you wish, you can say the short or long supplications to Milarepa.
The following praise was written by the Eighth Karmapa as the essence.

Jyang-chog gyu-du ku-trung shing/jig-ten kyon-gyi ma-go par/
Born in the northern province, undefiled by worldly faults,

Ka-wa che-pay ngo-tshar chen/mi-la chog-la sol-wa deb/
with the marvel of austere actions, I supplicate to Mila the Supreme.

De-chen jö-me ro-yi nyö/si-sum dag-pay chag-gye ching/
Intoxicated with the inexpressible taste of great bliss, binding by the seal of the three pure worlds,

Seg-shu'1 lam-ne lhen-chig kye/mi-la chog-la sol-wa deb/
simultaneous coemergent wisdom from the path of blazing and melting, I supplicate to Mila the Supreme.

Rag-nang thra-thig zab-mo ten/thra-nyong dag-jiyn lab-par dze/
Depending on the profound path, the crude appearance is realized as the subtle bindu. Bestowing the blessings
SANG-WAY KYIL-KHOR RIG-KYE DAG/ MI-LA CHOG-LA SOL-WA DEB/
of the subtle experience, Lord of the family of the secret Mandala, I supplicate to Mila the Supreme.

DZAG-ME TSO-MOR SA-BON TROL/ SI-DAK LAM-DU NYING-JE LEN/
Releasing seed in union with your consort, yet without emission, practicing compassion into the path of the pure

NU-PA DRAG-PO‘I KUR-SHENG PA/ MI-LA CHOG-LA SOL-WA DEB/
existence, you manifest in the form of forceful energy. I supplicate to Mila the Supreme.

DAG-KYONG KHOR-WA MI-PONG SHING/ NYANG-DE SHI-WAR MIN-JUG-PAR/
May I also not avoid samsara, nor enter into the peace of nirvana,

KHA-CHÖ WANG-CHUG MI-LA YI/ CHOG-GI NGO-DRUB DRAB-GYUR CHIG/
but achieve the absolute attainment of Mila, Lord of the heavenly realms.

JE MI-LA SHE-PA DOR-JE-LA SOL-WA DEB-SO/

Thus say: I supplicate Lord Mila Shepa Dorje (Laughing Vajra).
Succiplicate with great diligence and intense yearning and then:
JE KU-TSE CHIG-LA SANG-GYE NE/ TSHEN THÖ-TSHE KHOR-WA DONG-TRUG PA/
Having attained enlightenment in one lifetime, you scrape the vat of samsara for all who hear your name.

NAL JOR-GYI WANG-CHUG RIN-PO CHE/ PAL-SHE-PA DOR-JE TRUL-PAY KU/
Precious Lord of the Yogins, Nirmanakaya, the Glorious Shepa Dorje,

PHA-JE-TSUN RE-PA CHEN-PO LA/ BU-MO-GU DUNG-WE SOL-WA DEB/
Father, Saint, the Great Cotton-clad One, I supplicate with deep devotion and yearning.

YI-THE-TSHOM ME-PHEY LO-TE SHU/ DÜ-DI-CHI KUN-TU THUG-JE ZUNG/
I rely upon you without doubt in my mind. Hold me in your compassionate mind now and always.

TSE-LONG-ME MI-TAK KYO-SHE KYE/ LO-DAM-PHEY CHÖ-SU DRO-WA DANG/
Please grant the magnificent blessings of the awareness of sadness about the impermanence of life without leisure. May my mind proceed in the Dharma.

LAM-MEN-DANG LOK-PAR MI-GÖL WAR/ CHO-JE-TSE LAM-DU DRO-WA DANG/
Without straying in the inferior or mistaken path, may all my Dharma practices follow the path.
LE-GYU DRE LANG-DOR MIN-CHÖL SHING/ GYU-DOM-PA DAM-TSIG NAM-PAR DAK/
Not being confused about acceptance and restraint regarding karma and result, may I purely keep the vows and

TSHOK-ZAG-CHE ZAG-ME YONG-SU DZOG/ CHI-CHÖ-JE NYÖN-MONG CHING-LE DRÖL/
samayas. May I complete the full accumulation of merit and wisdom awareness.
May I be free of afflictive bondage of the eight worldly concerns.

NANG-SHU-DE LAM-SANG THA-RU CHIN/ DÖN-RANG-RIK NYUK-MA CHAG-GYA CHE/
May I perfect the secret path—the bliss of inner melting, the meaning of Mahamudra, unchanging nature, self-

SHI-KU-SUM TSEL-NANG CHÖ-NYI GYEN/ JE-RE-PA CHEN-POY SANG-SUM DANG/
awareness, the ornament of the Dharma-as-such, the creativity appearance, the mode of abiding of the three

YER-ME-CHE RANG-RIK NYING-Ú SE/ DÜ-KE-CHIG NGÖN-PAR SANG-JE TE/
kayas. May I awaken the self-awareness in the center of the heart, inseparable from the three secrets of the
Great Saint Repa, who directly attained enlightenment in an instant.

MA-KHA-KYAB DRO-WA DREN-NÜ PAY/ CHOG-THUN-MONG NGÖ-DRUB MA-LÚ-PA/
And may I attain, on this very seat, all the ordinary and extraordinary achievements without exception, and the
TEN-DI-RU THOB-PAR JYIN-GYI LOB/OM AH HUNG GURU RATNA SARWA SIDDHI HUNG/
ability to liberate all mother sentient beings pervading all space.

At this time, if you are interested in tshok offering, accumulate whatever offering materials you can.

OM AH BIGHNATA KRITA HUNG PHET/
OM SWABHAWA SHUDDHA SARWA DHARMA SWABHAWA SHUDDHO 'HAM/
In the intrinsically pure Dharmadhatu, the pure land, the free-from-grasping realm, is the manifestation of the Dharmakaya, free from elaboration, the Great Saint Repa, the illusory wisdom awareness, surrounded by Kagyu father Lamas, Yidam deities, with the Dakinis of the three worlds and the Dharma Guardians.

I invite you to this assembly hall of pure samaya with the deep devotion. Now Enjoy:

Your body, the rainbow light of luminosity and emptiness;

your speech, melodic vajra songs; your mind, the meditative absorption of bliss and emptiness;
CHOG-THUN-MONG NGÖ-DRUB SHA-RA RA/ CHOG-YE-SHE JYIN-CHEN THIB-SE THIB/
the supreme and ordinary attainments; bestowing the magnificent blessings of supreme wisdom awareness;

TSHOG-KHOR-LOY DU-WAR SHEG-SU SOL/ CHIG-NE-KHANG WOG-MIN KHA-CHÖ SHING/
I supplicate you to come to the gathering of the wheel of the tshok feast. The surroundings are the heavenly realm

NANG-CHE-CHAM PA-WO NAL-JOR-MA/ CHU-ZAG-ME YE-SHE DÜ-TSI CHE/
Akanishta. The vajra brothers and sisters within are the Dakas and Dakinis.
The food is the great nectar, the uncontaminated wisdom awareness.

DON-LHEN-KHYE CHÖ-KU JEN-PA RU/ DÜ-TEN-THOG DI-RU JYIN-GYI LOB/
Please grant the magnificent blessings of fresh Dharmakaya coemergent wisdom at this very time and place.

Divide all of the offerings into three parts. The first should be offered to the mandala of the Lamas.

HO/ TSHOG-CHÖ ZAG-ME DÜ-TSI TSHO/ YE-SHE ROL-PAY CHÖ-TRIN DI/
The tshok offering, the ocean of uncontaminated nectar, is this cloud offering of wisdom awareness play.
KYAB-NE KUN-DU DRO-WAY GÖN/ KHA-DROY WANG-CHUK RE-PA CHE/

The Lord of all sentient beings, the embodiment of all refuge, the Great Cotton-clad One, the Lord of Dakinis,

JE-TSUN SHE-PA DOR-JE DANG/ YI-DAM PA-WO NAL-JOR MA/
Saint Shepa Dorje (Laughing Vajra) with Yidam deities, Dakas, Dakinis

CHÖ-SUNG KA-DÖ CHE-LA BÜL/ KA-GYÜ DRUB-THOB GYA-TSO KANG/
and Dharma Protectors; to all these, I offer.
May the ocean of Kagyu accomplished ones be satisfied.

TSE-CHIG NGÖN-TSANG GYA-WAR DZÖ/ GYU-DE SHI-YI LHA-TSHOG KANG/
Please cause enlightenment in this lifetime. May the assembly of deities of the four classes of Tantras be sati-

CHOG-DANG THÜN-MONG NGÖ-DRUB TSÖL/ NE-SUM PA-WO KHA-DROY KANG/
fied. Please grant the ordinary and extraordinary attainments. May the Dakas and Dakinis of the three worlds be

TRIN-LE NAM-SHI THOG-ME DRUB/ CHÖ-KYONG KA-DÖ KHOR-CHE KANG/
satisfied. Accomplish the four activities without obstruction. May the Dharma Protectors and their retinues be satisfied.
Liberate the obstructors and enemies who harm the teachings. Having renewed the broken and deteriorating samaya and having realized directly the Dharmakaya.

I enjoy the substance of the samaya by offering the inner oblations to the deities of the three seats of my body.

Swiftly passing through the path of the Vajra, may I accomplish the Mahamudra.

The remainder is blessed by:

The remaining offering, the ocean of wisdom awareness nectar, I offer to the assembly of those who are wander-
TEN-SUNG NAL-JOR KYONG-WAY TSHOG-LA BÜL/THA-TSHIG MA-NYEL NAL-JOR DROK DZO CHIG/ing in the charnel grounds and holy places. Do not forget your oath, but be helpful to yogins. Thus dedicate:

JE-TSÜN RE-PA TSA-SUM LHA-TSHOG KYI/ DAG-GYÜ MIN-CHING DRÖL-WAR JYIN-GYI LOB/

In conclusion: Saint Repa with the assembly of deities of the three roots, please grant the magnificent blessings to

SOL-WA TAB-PE KHIR-NAM WÖ-DU SHU/ TSO-WOY KUR-THIM DE-YI NE-SUM NE/

ripen and liberate my mind. By this supplication, all the surrounding figures melt into light and dissolve into the principal figure. From the three places, the blessing white, red and blue lights radiate, dissolving into my three

JYIN-LAB WÖ-ZER KAR-MAR THING-SUM THRÖ/ DAG-GI NE-SUM LA-THIM GO-SUM GYI/

places, purifying the three obscurations. I receive the supreme empowerments—vase, secret and wisdom—and

DRIB-DAG BUM-SANG SHER-YEY WANG-SHOG THOB/KU-SUM NGÖN-TU JYE-PAY KAL-CHEN JYE/
become destined to attain the three kayas. The great saint melts into light by the power of deep devotion and

MÖ-GÜ SHUG-KYI JE-TSÜN WÖ-DU SHU/ CHI-WO NE-SHUG RANG-DANG YER-ME DRE/
dissolves into the crown of my head, becoming inseparable from me. This purifies the coemergent obscurations.
receive the fourth empowerment and plant the seed of the Swabhadakakaya, becoming inseparably one taste with

SANG-SUM GO-SUM YER-ME RO-CHIG GYUR/ DÖN-DAM CHÖ-KU LO-DREL DE-WA CHE/

the three secrets and three doors. The ultimate Dharmakaya, great bliss free from concept, beyond the mind,

YI-LA MI-JYE NYUG-MA LHEN-CHIG KYE/ NANG-SI CHAG-GYA CHEN-PO E-MA HO/

unchanging coemergent wisdom. How Marvelous! All apparent existence is Mahamudra.

Sustain this unfabricated ordinary unchanging awareness as long as you can. In the post meditation state, recollect all apparent existence as the manifestation of the Lama Dharmakaya. Stamp out the eight worldly concerns. Cut off the attachment to this life. Without ceasing, keep the pure visions and devotion. Keep the mindful awareness without distraction.
GE-WA DI-DANG DÜ-SUM SAG-PA YI/ GE-KÜN SE-CHE GYAL-WAY NGO-PA TAR/
Dedication prayer: By this virtue and the virtue accumulated in the three times—all the virtues as dedicated by the

MI-NE JYANG-CHUB CHEN-POR NGO-WAR GYI/ ZUNG-JUG GO-PHANG TSE-DIR THOB-DIR THOB-PAR
Buddhas and Bodhisattvas—I dedicate to attain the nonabiding great enlightenment. May I attain the Vajradhara

SHOG/ DRUB-LA TSÖN-PA THAR-JYIN SHING/ TRÜL-PAY SA-BÖN GYÜN-CHE NE/
state in this lifetime. May I perfect perseverance in the practice. May I cut the continuity seed of confusion. May I

JE-TSÜN RE-PA CHEN-PO DANG/ NAM-THAR TRIN-LE NYAM-GYUR CHIG/
become equal to the life and activities of the Great Saint Repa.

KA-GYÜ LA-MAY JYIN-LAB TRIN-CHEN TRIG/ YI-DAM LHA-TSHOG NGO-DRUB CHAR-GYÜN BEB/
Auspicious prayer: May the billowing clouds of the magnificent blessings of the Kagyu lamas bring the rain of the

KHA-DRO CHÖ-KYONG TRIN-LE DRE-BU MIN/ DON-NYI LHUN-GYI DRUB-PAY TA-SHI SHOG/
attainments of the assembly of the Yidam deities, ripening the fruit of the activities of the Dakinis and Dharma
Guardians—the auspicious accomplishment of the two benefits.
Practicing the Lama as the principal deity in the Mandala is praised repeatedly in all the tantras. Lord Milarepa, who accomplished all, promised that those who hear his name would not be reborn in the lower realms in seven lifetimes.

Abiding on the seat of great union (Vajradhara), at this time,

grant the magnificent blessings to all existence of samsara and nirvana! If we supplicate, he will definitely gaze at us with compassion

and the great fresh blessings will permeate all the devoted ones.

This was written by Karma Ngawang Yonten Gyatso of the Kagyu lineage of Jetsun Repa.
after repeated requests by the great practitioner and Lord of Yogins, Nangtse Ritro, at the place

of accomplishment, precious Tsadra at the Devikoti retreat.

By this writing may all sentient beings be chosen by the Great Saint Cotton-clad.