

Chant Book
Waltham Buddhist Meditation Group

The Four Dharmas of Gampopa

Grant your blessings so that my mind may be one with the dharma.
Grant your blessings so that dharma may progress along the path.
Grant your blessings so that the path may clarify confusion.
Grant your blessings so that confusion may dawn as wisdom.
– Gampopa (1079-1153 CE) –

Translated by the Nalanda Translation Committee

The Seven Line Supplication to Padmakara

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

Translated by the Nalanda Translation Committee

Dedication of Merit

By this merit may all attain perfect awakening,
Rising above all forces of negativity,
Going beyond the turbulence of birth, old age, sickness and death;
May all beings be free from the ocean of samsara.

Translation from Anam Thupten

Supplication to the Takpo Kagyü

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

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

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

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

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

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

Translated by the Nalanda Translation Committee

The Sutra of the Heart of Transcendent Knowledge

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

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

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

OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajnaparamita."

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

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

Lotsawa Bhikshu Rinchen De translated this text into Tibetan with the Indian pandita Vimalamitra. It was edited by the great editor-lotsawas Gelong Namkha and others. This Tibetan text was copied from the fresco in Gegye Chemaling at the glorious Samye vihara. It has been translated into English by the Nalanda Translation Committee, with reference to several Sanskrit editions.

Concluding Request to the Protectors

Assemblies of oceans of samaya-bound,
Accept this offering gift of torma.

May we yogins with our disciples
Obtain power, freedom from disease, long life,
Glory, fame, good fortune,
And all great and vast enjoyments.

Grant us the siddhis
Of the pacifying and enriching actions and so on.
Samaya holders, guard us.
Support us with all the siddhis.

May there be no untimely death, illness,
Döns, or obstructing spirits for us.
May we have no nightmares,
Ill omens, or bad dealings.

May the world enjoy peace, have good harvests,
Abundant grain, expansion of dharma,
And glorious auspiciousness.
Accomplish whatever mind desires.

Translated by the Nalanda Translation Committee