



Khyungpo Naljor

THE SHIP WHICH SETS BEINGS FREE

a wave of wishes based on the cycle of teachings of the Glorious Shangpa Kagyu Tradition

Oh Vajradhara and the two dakinis who embody pristine cognition,
 Khyungpo Naljor and the root and transmission lamas,
 Oh Samvara, Hevajra, Guhya Samaja, and Mahamaya,
 Vajrabhairava, Hayagriva, and the other yidams,
 Oh dakinis of the five families, Fast-Acting Lord Protector and Remati,
 Four obedient attendants and the ocean-like throng of other oathbound protectors,
 All sources of refuge, the Three Jewels and the Three Roots,
 Pray, think of me from the domain of the invisible.

Through the power of truth in your blessing and compassion
 And through the power of whatever virtue I gather in the three times,
 Pray, quickly fulfill whatever wishes I express
 In this life and all my lives to come.

This precious birth, free and well-favored, is so difficult to obtain.
 May I not waste it but make meaningful use of it.
 In reflecting on what is transitory, unsteady, and changing,
 May I dispense with leisure and cut short preoccupations.

By coming to appreciate the effects of virtuous and unwholesome acts, whatever their importance,
May I be able to keep to the workings of cause and result.
By seeing clearly the suffering in the three realms of samsara,
May I develop the renunciation to leave samsara's domain.

In this life, in later lives, and between lives, all the time,
May I and others find shelter in the refuge of the Three Jewels and the Three Roots.
May love and compassion be born from the depths of my heart
For all six kinds of beings, my parents, limitless in number like the sky.

In an uninhabited place in the mountains where all favorable conditions are present
May I practice single-mindedly and reach the peaks of experience and realization.
May holy lamas endowed with full capabilities
Look after me in all my lives to come.

May uncontrived reverence and devotion be born in my heart
For my root lama, the actual form of Buddha.
The mandala of deities is naturally occurring and has always been present;
Knowing that I am this mandala, may I stabilize its brilliant appearance.
By simply doing the ritual practices of lamas, yidams, dakinis, and protectors,
May I see them clearly face to face.

With irresistible bliss and warmth in full blaze in my body
May the absorption of bliss-emptiness be stabilized in my mind.
Through the understanding that all phenomena are like dreams and enchantments
May confusion and clinging to ideas of reality be totally destroyed.
At night may I clearly recognize the dream state without effort
And practice refinement, increase, emanation, transformation, and precision in perceiving
specific objects.

In the interior darkness of ignorance, stupidity, and sleep
May I recognize and hold the deep and light states of sheer clarity,
May I master the various kinds of transference,
Dharmakaya, lama, yidam, sky-light, celestial realm, and others.
Through the natural arising of each of the three kayas and by the practice of no deviation
May the three kayas be actualized in the intermediate state of existence.



The four faults subside naturally, the four kayas are already fully present:
In this life may I understand directly mahamudra, the nature of being.
By reverence and devotion to my lama, by knowing appearances and sounds as deities
and mantras,
And by knowing appearances and states of mind to be like enchantments and dreams,
May I bring all experiences into the spiritual path.

Through the noble queens who dance in the realm of bliss-emptiness
May I master the path of development and completion and travel to their celestial realm.
The body itself is lifeless, the mind knows neither birth nor death:
May I understand directly the deathless and undeviating result.

May I see clearly the noble form of the lama and the protector as one
And attain supreme mastery and mastery of the four kinds of activity.

By means of calming powers and blessings equal to the buddhas',
May I dispel all the maladies and miseries of beings.
May my life, merit, power, influence, experience, and direct understanding
Swell like rivers in the rainy season.
In order for me to be the utmost help to the Doctrine and to beings
May my power extend over the three realms and the three worlds.

In order to be able to destroy the enemies who have breached all ten domains
May my power and energy in wrathful mantras blaze like fire.

May I and other beings be completely purified of all the unwholesome acts
Which we have committed, whether unwholesome in nature or because of ordination.

May I be able to make many beings happy
By giving them wealth, Dharma, and security.
May I always be able to keep the virtuous codes
Of the vows of individual liberation and bodhisattva ordination and the vajrayana
commitments.

Even for the sake of a single being, may I endure patiently
The chopping of my body into ten million pieces for numerous aeons.
In the practice of the supreme path to freedom for all beings
May I have the same enthusiastic perseverance as Sakyamuni Buddha.
May I stabilize unwavering tranquility, insight, and absorption
In dharmakaya, the pure being of mind, sheer clarity without limit.
May I have as full a knowledge as Manjushri
Of all phenomena in samsara and nirvana.

May I bring to completion whatever Dharma I practice,
Be it sutra or tantra of the New School or Old.
May I obtain a pleasing appearance, melodious speech, a glorious life,
Power and wealth, a heart of love, and be attractive to all who see me.

May I become like the six gems of the world and like the eight charioteers
For the Victorious One's Doctrine and particularly for the Shangpa transmission.

At the time of death, may there be no agony,
With rainbows and relics appearing, may I be a guide for beings.
As soon as I have passed away, may I be born
In the Realm of Bliss in the presence of Khyungpo and his sons.
As soon as I have been born there, may I attain the tenth stage
And then attain supreme complete enlightenment.

Not resting in the end states of existence or peace,
May I be as helpful to all beings as the victorious ones and their sons.

May all those who have some relationship with me
Through sight, hearing, recollection, touch, food, or Dharma
Be born as my first circle of students to be tamed.
May I rain down a shower of teachings of the mahayana
And the direct path of vajrayana on all who are to be tamed.
In the end may I, on my own, set
Each and every sentient being in buddhahood.
As long as I and others have not reached buddhahood
May there be no hindrances to the Dharma for us for a single moment.

May all the six kinds of beings receive
Whatever happiness and virtue I have.
On the basis of the happiness and virtue thus obtained
May they always be happy and joyful.
May whatever unwholesome actions, obscurations, and misery that other sentient beings
have
Be absorbed by me; may I experience the pain.
Because I experience that pain, may all sentient beings
Never again have any misery, unwholesomeness, or obscuration.

Through the inspiration and blessing of the Jewels and the Roots,
Through the power and energy of the dakinis, protectors, and guardians,
Through the power of what is unchanging and ultimately real
And the power of the reliable interrelationships of what is apparently real
May all the wishes which I have expressed be quickly fulfilled.

I dedicate the virtuous seeds of formulating such wishes
To all my mothers who are as limitless as space.
May we all be free from suffering, obtain sublime happiness,
And together attain buddhahood.

This prayer was composed in the Male Earth Dragon Year (1928) by Karma Rangjung Kunchab who is in the last position in the line of transmission of the Glorious Shangpa Tradition.

May this prayer be of great benefit to beings.