

# Aspiring to Mahamudra



Retreat at Les Tranchats

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# Mahamudra Aspiration Prayer

composed by Karmapa Rangjung Dorje

Namo Guru !

1.  
Lamas, Yidams, and all deities of the mandalas  
Buddhas, and your rightful heirs in all ten directions and three times  
Please nurture us in the loving warmth of your enlightened mind  
And bless our aspiration prayers, and they will be fulfilled

Namo Gourou !  
Lamas, yiddams, et déités du mandala,  
Vous, Bouddha, et vos héritiers si légitimes,  
Des dix directions, des trois temps, nous vous prions,  
Gardez-nous votre amour, bénissez nos prières,  
D'aspiration : qu'elles s'accomplissent dans leur essence !

2.  
May the flowing rivers of accumulated excellent deeds performed  
My own and that of the infinite numbers of all sentient beings  
Come streaming from the mountain snow of pure intentions followed through  
Free of the blight that plagues the three axes of our every act  
May it flow into the vast ocean of the Victor's four kayas

Puissent le flot d'excellents actes accumulés  
Par moi et les êtres, infinie multitude,  
Sans les taches qui ruinent les trois axes de chacune  
De nos actions, jaillissant du névé des pures  
Actes et pensées menées à bien, venir se fondre,  
Dans L'océan du quadruple corps du Vainqueur.

3.  
Throughout the course of this present life and all future lifetimes, too  
For as long a time as it might take until we awake  
May the words, "wrongdoing" and "suffering" not make their troubling sound  
May we enjoy the splendor of oceans of goodness and happiness

Qu'au cours de cette vie, et de toute ses renaissances  
Que nous connaîtrons avant de réaliser  
Le grand Éveil, jamais n'atteignent notre ouïe

Les mots "souffrance, mauvaise action...", tandis que nous  
Jouirons d'une Océane et joyeuse vertu !

4.

May the freedom supreme and resources supreme of a precious human life  
One endowed with faith, enthusiasm, and intelligence  
Be nurtured by the guiding words of a genuine spiritual friend  
May we follow him and practice well, free of interruption  
And through this practice genuine dharma in every life to come

Puissent les mots d'un vrai ami de bien instiller  
Les liberté et ressources suprêmes de notre  
Précieuse vie humaine, en foi, énergie, finesse.  
Et le suivant en harmonie, toutes nos vies,  
Sans écueil, que notre pratique du dharma soit vraie !

5.

To listen to scriptures and reasoning frees from ignorance's veil  
Contemplating key instructions clears the darkness of doubt away  
The light of meditation clearly reveals the natural state  
May the glow from these three ways of knowing grow to a shining blaze

Ouïr la Doctrine, raisonner, libère du voile  
De l'ignorance. Contempler les instructions clefs  
Défait l'obscurité du doute. La clarté de  
La méditation révèle l'état naturel.  
Qu'elle augmente, la lumière des trois sagesses !

6.

Through ground's basic reality, the two truths which are free of permanence and extinction's  
extremes  
Through the best path, the two accumulations which are free of exaggeration and denial's  
extremes  
The fruition reached, the attainment of the two benefits which are free of the extremes of existence  
and utter pacification  
This is the dharma which is free of all error and fallacy  
May we connect with this dharma, which is free

Sur la base des deux vérités, affranchies des  
Extrêmes, permanence, extinction, sur le chemin  
Ultime du double amas, libre des deux extrêmes, l'un  
3Exagérer, l'autre, amoindrir, le fruit s'obtient,  
Les deux biens, affranchis des deux extrêmes du  
Devenir et de l'au delà des peines : Dharma  
Sans déviation ni faux pas, dharma libéré !

7.

The base to be purified is mind itself, the union of luminosity emptiness  
What purifies this, the great vajra yoga of mahamudra  
And what is to be purified is all the stains of superficial confusion  
The result of this, the state free of all stains, the dharmakaya, may this emerge directly

La base de purification, l'esprit lui-même,  
Unit Claire lumières et Vacuité ; L'agent en est  
Le grand yoga de vajra du mahamudra ;  
Purifiée des taches de la confusion fugace,  
Puisse émerger directement le purifié,  
Le résultat, Dharmakaya Immaculé !

8.

To cut through exaggerated ideas about the ground, this is confident view  
Maintaining this without wandering from it is the essential point of meditation  
To gain full dexterity in meditation's every point, this is conduct supreme  
May we gain confident view, confident meditation, may we gain confident conduct

Trancher les exagérations sur la base est  
La Vue assurée ; sans broncher la cultiver  
Est le point essentiel de la méditation.  
Jamais notre conduite n'est si bonne que quand nous  
Usons avec adresse de chaque point de celle-ci.  
Croyons à ces vue, méditation et conduite !

9.

Phenomena, all are mind at play in its own magical display  
Mind is no mind; this mind is empty in its very essence  
Being empty and unimpeded, it can appear as anything  
By correctly comprehending this, may we cut through the basic root

Les dharmas sont tous l'esprit, absorbé en sa  
Propre danse, esprit absent, vide d'une essence  
Et vacuité. Sans entrave, il peut prendre toutes  
Apparences. Analysant bien ce processus,  
Pussions-nous couper la racine basique !

10.

Our own projections, which have never been real, we mistake to be real things  
Ignorance confuses us, and we think self-awareness is self  
By clinging to this duality, we roam through existence lost  
May we cut right through this ignorance and confusion at their root

Elles qui ne furent jamais réelles, nos projections,  
Propres, nous les prenons à tort pour réelles.  
En proie à l'ignorance, nous prenons pour un « soi »  
Notre sagesse réflexive, notre intelligence  
Spontanée ; pris dans les rets du dualisme,  
Nous divaguons dans les champs de l'existence.  
Tranchons la racine de notre méprise, l'ignorance !

11.

It is not something existent; even Victors do not see it  
It is not non-existent either; it's all samsara and nirvana's base  
There's no contradiction here; it's the middle way path of union  
May we realize mind's nature, the reality free of extremes

Ce n'est pas chose existante, invisible même  
Pour le regard d'un Vainqueur, ni non-existante :  
C'est la base de tous les deux, le samsara et,  
L'au-delà des peines : Pas d'antilogie ici  
Mais la voie médiane de l'Union. Réalisons  
La nature de L'esprit, libéré des extrêmes !

12.

There's no term that can express it, saying, "This is what it is"  
No negation can negate it, saying, "No, it is not that"  
May we gain certainty in pure being, which transcends the thinking mind  
The ultimate, authentic, uncreated reality

Nul attribut pour dire que « l'esprit existe ».  
Nul argument contradictoire, « Il n'existe pas ».  
Ayons la certitude de ce pur réel,  
Ultime, transcendant la pensée, incréé.

13.

By not realizing this, we flounder in samsara's churning sea  
When this is realized, there's no other buddhahood  
Everything is this; there is nothing that is not  
May we reach awareness of pure being, the hidden base of everything

Sans réalisation, l'océan du monde  
Nous bringuebale mais sitôt que nous avons compris  
Cela même, Il n'y a pas d'autre bouddhité.  
Tout est cela, rien pour ne pas l'être, percevons  
Le pur réel, la base cachée de toute chose.

14.

Appearance is mind; emptiness is mind  
Realization is mind, and confusion is also my own mind  
Arising is mind; cessation is mind  
May we cut right through all exaggerated ideas about mind

L'apparence est l'esprit ; la vacuité, l'esprit,  
La réalisation, l'esprit ; la confusion  
L'esprit ; l'émergence est l'esprit ; la cessation,  
L'esprit. Retrançons-en toutes exagérations !

15.

Unspoiled by meditation where mind is deliberate and striving  
Unmoved by the winds of the busyness of life  
Knowing how to naturally settle in uncontrived naturalness  
May we learn how to practice mind's actual point and rest in it

Indemne de toute méditation fabriquée,  
Tendue ; immuables sous le souffle des clameurs du  
Monde, sachant demeurer naturellement  
En un état naturel qui n'est pas forcé,  
Puissions-nous être experts en la pratique du point  
Décisif de l'esprit et sa conservation !

16.

With the waves of thought, the coarse and the subtle, at peace in their own ground  
Mind's river settles naturally in unmoving mind's expanse  
With the mire of the murkiness of dullness and torpor gone  
May the ocean of shamatha remain unmoving, undisturbed

Les vagues des pensées, fortes ou subtiles, s'apaisent En leur propre aire,  
tandis que le cours de l'esprit,  
Sans ondes, a une immobilité naturelle,  
Que l'océan de shamata, immuable, demeure  
Sans torpeur, hébétude ou assoupissement.

17.

When looking at mind again and again, though it cannot be looked at  
The reality which cannot be seen is vividly seen as it is  
This cuts right through all doubt about whether this is it or not  
May mind not be confused but recognize its own face

Quand on regarde encore et encore l'esprit,  
Bien qu'invisible, on a la vision très profonde  
Telle qu'en lui même, d'un imperceptible réel.  
Tous doutes ôtés sur ce qu'il est ou n'est pas,  
Que notre esprit, sans distorsion, se reconnaisse lui-même.

18.

By looking at objects, not objects but mind is what they are seen to be  
By looking at mind, no mind; it is empty in its very essence  
By looking at both, the clinging to both is naturally liberated  
May we realize clear light, the abiding nature of the mind

Scrutant les objets, il n'y a pas d'objets car,  
Ils sont perçus comme l'esprit, Et scrutant l'esprit,  
Il n'y a pas d'esprit. Son essence est vacuité.  
Scrutant les deux, la saisie dualiste se  
Libère d'elle-même. Oh, puissions-nous réaliser  
La Claire lumière, la nature réelle de l'esprit !

19.

Freedom from mental manipulation is mahamudra  
Freedom from all extremes is the mighty middle way  
What embraces all of these is what is called the great dzogchen  
May we gain the confidence of realizing all by knowing one

Libre de manipulation mentale, c'est le mahamudra ;  
Libre d'extrêmes , c'est la grande voie du milieu.  
Ce qui embrasse tout est dit la Grande perfection. Soyons surs qu'en  
connaître un, c'est les comprendre tous.

20.

Great bliss, the freedom from attachment, flows in an uninterrupted flow  
Clear light, not covered up by clinging to attributes, shines revealed  
Beyond the thinking mind, the mind is spontaneously free of thought  
May we effortlessly experience this in an unceasing flow

La grande félicité, libre d'attachement, coule incessante ;  
La claire lumière, sans fixation sur l'attribut,  
Est libre d'obscurissements. Au delà de  
L'intellect, L'esprit s'établit spontanément  
Dans l'affranchissement des pensées.  
Que le courant de cette expérience, aisée,  
Se poursuive sans être jamais interrompue.

21.

Clutching at positive and clinging to experience is freed right on the spot  
The confusion of negative thoughts is naturally pure in the expanse  
In ordinary mind there is nothing to adopt, reject, eliminate, or gain  
May we realize true reality beyond all fabrications

Fixation sur l'expérience, passion du "bon",  
S'auto-libèrent. Le trouble des pensées mauvaises  
Est pur par nature dans sa Sphère. L'esprit basique  
Est libre de l'abandon et de l'adoption,  
Libre de la séparation, libre de l'obtention.  
Réalisons la vraie nature sans artifice !

22.

Beings by nature have always been buddhas and yet, despite this fact  
Not realizing this, they roam samsara endlessly  
For sentient beings, whose suffering knows no bounds and just won't end  
May unbearable compassion rise up as our stream of mind

La nature des êtres est toujours bouddhité.  
Mais ne le réalisant pas, les voilà voués à l'errance  
Dans un samsara sans limite .Qu'en notre courant  
Mental, elle naisse, la compassion insupportable  
Pour les êtres dans une souffrance sans limites.

23.

Unbearable compassion expresses itself as untiring great love  
All the while shining nakedly as essential spaciousness  
May we never stray from this undeviating path of union  
But constantly rest in this meditation throughout the day and night

Quand dans la vivacité de cette compassion  
Insupportable, l'amour irrépressible est là,  
La vacuité de son essence apparaît dans  
Sa nudité. Pussions-nous ne jamais dévier  
De cette voie ultime, sans errance, de l'union,  
Absorbés, jour et nuit, dans sa méditation.

24.

By the power of meditation exceptional vision and clairvoyance evolve  
Beings are ripened and awareness of buddha realms refined  
Aspiration prayers to accomplish buddha qualities are fulfilled  
With ripening, refining and fulfillment perfected, may we waken in buddhahood

Par la force de la méditation, apparaissent  
Les yeux et les presciences ; les êtres sont mûris ,



Les Champs d'éveil pleinement purifiés. Les souhaits  
D'aspiration à accomplir les qualités  
Des Éveillés sont exaucés : parachèvement,  
Maturité et Pureté menés à bien,  
Puisse advenir l'état d'éveil ! l'état d'éveil!

25.

By the power of the great compassion of all ten directions' Victors and their Heirs  
By the power of all excellent deeds in all their many forms  
May completely pure aspiration prayers, my own and every being's  
Completely reach fulfillment just exactly as we wish

*Under the guidance of Khenchen Tsultrim Gyamtso Rinpoche .Translated and arranged for song by Jim Scott, February, 2013*

Par la compassion des bouddhas, de leurs fils, aux  
Dix directions, par l'élan des vertus, dans leur diversité,  
dans leur blancheur, que mes prières d'aspiration, parfaitement pures, et  
celles des êtres s'accomplissent ainsi.

*Traduction française de Etienne Loyon et Sylvie Carteron tirée de celle de Jim Scott,  
de la Prière d'Aspiration au Mahamudra du IIIème Karmapa, suivant les explications du Khenpo Tshultrim Gyamtso  
Rinpoche.*

## A Song of Meaningful Connections

At your feet, Oh Marpa from Lhodrak, I bow down  
Grant your blessing that this beggar will stay in natural retreats

That you stalwart benefactors are so fondly gathered here  
Makes the right connection for fulfilling the two concerns  
When this body hard to get that so easily decays  
Gets the nourishment it needs, it will flourish and be full of health

When the pollen from the flowers growing in the solid ground  
And the honeydew of raindrops falling from the deep blue sky  
Come together, this connection is of benefit to beings  
But what gives this link its meaning is when dharma is included too

When a body that's illusion by its parents nursed to life  
And the guiding instructions from a lama who's reliable  
Come together, this connection brings the practice of dharma to life  
But what gives this link its meaning is when persevering heart bone beats

When a cave in the rock in a valley with no human being  
And someone really practicing without hypocrisy  
Come together, this connection can fulfill your every need  
But what gives this link its meaning is what's known as the emptiness

When a Milarepa's practice of endurance in meditation  
And those from the three realms who have the quality of faith  
Come together, this connection brings about the good of beings  
But what gives this link its meaning is compassion in a noble heart

When a skillful meditator meditating in the wilderness  
And a skillful benefactor providing the wherewithal  
Come together, this connection leads to both gaining buddhahood  
But what gives this link its meaning is to dedicate the merit

When an excellent lama endowed with compassionate heart  
And an excellent student with endurance in meditation  
Come together, this connection makes the teaching accessible  
But what gives this link its meaning is the samaya it brings about

When the gift of abhisheka with its blessing that works so fast  
And the fervent trusting prayer where you're praying it will come to you  
Come together, this connection gets your prayer well-answered soon  
But to give this link its meaning a little bit of luck might help

Oh master Vajradhara, the essence of Akshobhya  
You know my joys and sorrows and what this beggar's going through

*Translated and arranged by Jim Scott, Cha'n Centre, Tenerife, July 1995, Tibetan page 164*

## Giving Rise to Bodhicitta

The precious supreme bodhicitta  
Where it has not arisen, may it arise  
And where it has arisen, may it never decline  
But continue increasing further, further and beyond

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## Faire Naître la Bodhicitta

La Bodhicitta précieuse et suprême  
Où elle n'est pas encore née, qu'elle naisse  
Et où elle est née, qu'elle ne décline jamais  
Mais continue d'augmenter, plus loin et au-delà

## Arousing Bodhicitta

An excerpt from the *Thirty Seven Practices of a Bodhisattva*  
From beginningless time, my mothers have cherished me.  
What's the point of my happiness, if they are left suffering?  
So, in order to liberate the countless numbers of sentient beings,  
To arouse Bodhicitta is a bodhisattva's practice.

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## Eveiller la Bodhicitta

Un extrait des *Trente Sept Pratiques de Bodhisattva*  
Depuis des temps infinis, mes mères m'ont chéri.  
A quoi bon mon bonheur, s'ils restent en souffrance  
Ainsi pour libérer le nombre infini d'êtres sensibles  
D'éveiller la Bodhicitta est la pratique d'un Bodhisattva

## Making the Bodhicitta Commitment

In the actual presence of the Guardians of the world  
I resolve to accomplish complete enlightenment  
I invite all you beings to come along as guests  
And gain your liberation from the wheel of suffering.

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## Prendre le vœu de Bodhicitta

En présence réelle des Gardiens du monde  
Je prends la résolution d'accomplir l'éveil complet  
Bienvenue - tous les êtres - soyez invités  
Et gagnez votre libération du cycle de souffrance.

Excerpt from **Eight Flashing Lances**

Self-concern's ambitions are exhausted  
Uplifting waves of love without contention  
Tireless, relentless, not self-seeking  
These are three which make compassion fully free  
Like a lance that flashes free in the open sky

Extrait de **Huit Lances Etincelantes**

Les ambitions d'un soi sont épuisées  
Vagues édifiantes d'amour sans conteste  
Inlassable, implacable, sans recherche d'un soi  
Ceux-ci sont trois qui rendent la compassion pleinement libre  
Comme une lance qui étincelle libre dans le ciel ouvert.

## **Eight Kinds of Mastery**

Not separating appearance and emptiness  
This is view as mastered as it can be

Not seeing dreams and day as differing  
This is as meditation as it can be

Not bliss and emptiness seen as differing  
This is conduct as mastered as it can be

Not seeing the here and hereafter as differing  
This is their nature as mastered as it can be

Not seeing mind and space as differing  
This is as dharmakaya as it can be

When pleasure and pain are not two different things  
This is instruction as mastered as it can be

Not seeing affliction and wisdom as differing  
This is as full as realization can be

Not seeing your mind and buddha as differing  
This is as full a fruition as it can be

*Under the guidance of Khenchen Tsultrim Gyamtso Rinpoche, translated and arranged by Jim Scott.*

## **Huit Parfaites Maîtrises**

Dans la non-distinction des apparences et du vide,  
La vue atteint à la perfection.

Quand le prêtre et la veille ne se distinguent plus,  
La méditation atteint à la perfection.

Quand bonheur et vacuité ne se distinguent plus,  
Le comportement atteint à la perfection.

Quand aujourd'hui et demain ne se distinguent plus,  
La philosophie atteint à la perfection.

Quand esprit et espace ne se distinguent plus,  
Le dharmakaya atteint à la perfection.

Quand malheur et ravissement ne se distinguent plus,  
Les instructions atteignent à la perfection.

Quand misère et sagesse ultime ne se distinguent plus,  
Toutes les réalisations atteignent à la perfection.

Quand l'esprit ne se distingue plus du Bouddha,  
Le but parfait est là.

*Traduit par Marie-José Lamothe*

## Look and See

Look nakedly and you will see the essence  
The freedom from all complexity, empty like space  
When your conduct is like this and you're resting like this  
You will realize the abiding nature  
Look and see the empty essence of all phenomena  
Loosen up and relax in that and whatever arises will dissolve in spaciousness  
Let the swirl of murkiness settle and the river of awareness will be clear and bright  
Free of holding on to reference points, cut through the toil of discursive thought  
In the gaping abyss of the six realms of beings, this the hidden practice supreme

*Composed by Khenchen Tsultrim Gyamtso Rinpoche as a song for losar, 2012  
Translated and arranged by Jim Scott, Tegchok Ling. Translation Copyright 2012, Jim Scott*

## Like a Dream

Like a dream, like an illusion,  
Like a city of Gandharvas,  
That's how birth, and that's how living,  
That's how dying are taught to be.

*From Nagarjuna's Knowledge Fundamental to the Middle Way*

## Comme un Rêve

Comme un rêve, comme une illusion,  
Comme une cité de Gandharvas,  
C'est ainsi que la naissance et la vie,  
C'est ainsi que la mort sont dites à être.

## The Profound Definitive Meaning

SUNG ON THE SNOWY RANGE

For the mind that masters view, the emptiness dawns  
In the content seen, not even an atom exists  
A seer and seen, refined until they're gone  
This way of realizing view, it works quite well

When meditation is clear light river flow  
There is no need to confine it to sessions and breaks  
Meditator and object, refined until they're gone  
This heart bone of meditation, it beats quite well

When you're sure that conduct's work is luminous light  
And you're sure that interdependence is emptiness  
A doer and deed, refined until they're gone  
This way of working with conduct, it works quite well

When biased thinking has vanished into space  
No phony facades, eight dharmas, nor hopes and fears,  
A keeper and kept, refined until they're gone  
This way of keeping samaya, it works quite well

When you've finally discovered your mind is dharmakaya  
And you're really doing yourself and others good  
A winner and won, refined until they're gone  
This way of winning results, it works quite well

Under the guidance of Khenpo Tsultrim Gvamtso Rinooche, translated and arranged by Jim Scott .from the Tibetan text at page 222.

## Chant du sens profond et définitif

L'esprit qui tient la vue voit la vacuité naître  
Dans l'espace révélé il n'existe plus rien,  
Le sujet et l'objet abandonnés disparaissent  
Comprendre ainsi la vue est chose excellente.

Quand la méditation est flot clair et limpide  
Inutile de la soumettre aux limites du temps  
Le sujet et l'objet abandonnés disparaissent  
Méditer de tout coeur est chose excellente.

La conduite est action dans l'espace lumineux  
Les relations dépendantes, il est sûr, sont vacuité,  
Le sujet et l'objet abandonnés disparaissent,  
Cette façon d'agir est chose excellente.

Quand les pensées multiples dans l'espace se dissipent  
Adieu rumeurs et secrets, huit charmas, craintes et espoirs,  
Le sujet et l'objet abandonnés disparaissent,  
Garder la parole donnée est chose excellente.

Je n'ai plus aucun doute l'esprit est dharmakaya  
J'accomplis mon bien et oeuvre pour celui d'autrui.  
Le sujet et l'objet abandonnés disparaissent,  
Le fruit ainsi accompli est chose excellente.

*Traduit et arrangé par Etienne Loyon*

## Song of Equality

All appearances are an equality of appearance emptiness  
Each and every sound is an equality of sound and emptiness  
Feelings, all of these, are an equality of bliss and emptiness  
So, rest then evenly in the equality, free of thoughts' complexity  
Go about the city, and do it like this, be open, spacious and relaxed  
Resting evenly in the equality free of all complexity

*Composed by Dechen Rangdrol*

*Translated and arranged by Dechen Gyalpo, Jim Scott, Tegchokling, Nepal, 2010*

## Eighteen Kinds of Yogic Joy

In Praise of Yolmo Gangra, a Song on Wakening the Heart

I bow at the feet  
Because of merit gathered  
The guru with his prophecy  
My comfortable castle  
This is a meadowland  
The trees are dancing  
This is a place of play  
A place where birds speak

of the genuine guru  
I've met this lord  
is what has brought me here  
this wooded mountain range  
so beautiful in bloom  
in the midst of all the trees  
where the monkeys and the langurs play  
in bird-like tongues

A land of flying bees	on gentle wings
Where day runs into night	and rainbow paintings shine
Summer runs into winter	a light drizzle falls
Autumn runs into springtime	the mist comes rolling in
In a solitary place like this	I, the yogi Milarepa
Am feeling very clear light well	meditating on emptiness mind
When I get a lot of stuff coming up	I feel extremely well
When the highs roll into lows	feels even better still
Feels so good to be a human being	without the karmic deeds
When confusion gets complicated	I feel extremely well
Fearsome visions getting worse and worse	feels even better still
Kleshas, birth and death, and freedom from those	is a good way to feel
With the bullies getting worse and worse	I feel extremely well
When there's not a painful illness in sight	feels even better still
The suffering being bliss	feels so good that feeling bad feels good
Since the trulkhor comes from what I am	it feels extremely good
To leap and run about is dance	feels even better still
To be a king of speech	with a treasury of song feels good
That the words are like the buzzing of bees	feels extremely good
That the sound it makes is merit collecting	feels even better still
The bliss is good in the expanse	of the confidence of strength of mind
What develops on its own by its own force	feels extremely good
What comes out looking like a hodgepodge	feels even better still
This happy experience song	by a yogi carefree
Is for you who believe in	what you're doing here
To take along with you	when you go

*Translated by Jim Scott, Karme Choling, Vermont, 1994, Tibetan page 255*

## Les dix huit joies du Yogi

Je rends hommage à l'authentique lama  
Que mes mérites seuls mirent sur mon chemin.

C'est lui qui me donna la prophétie  
Que j'irais au beau castel du pays de Mön : cette lumineuse contrée  
Dont les pelouses sont de fleurs, constellées.  
Les arbres y dansent et les clairières autour

Sont plaines de jeux pour les singes et langurs,  
Parloirs d'oiseaux aux chants de toutes couleurs,

Terre qu'en volant l'aide de l'abeille effleure.



Qui scintille jour et nuit : été, hiver  
De douces averses l'arrosent d'une onde légère.

En cette retraite que les nuées cachent à  
L'automne et au printemps, Milarepa,  
Moi, le yogi, connaît le ravissement  
De la claire lumière, tout en méditant  
Cet esprit en tant que de vacuité.  
Ca va bien pour moi, ça va bien pour moi.

La noria des pensées tourne sans cesse,  
Ca va bien pour moi, ça va bien pour moi.  
Vertige des hauts et bas s'accroissant,  
Ca va bien pour moi, ça va bien pour moi.

A mon corps, cette forme, aucun karma  
Mauvais ne s'attache, bonheur mérité!  
Les sources de désordre se multiplient  
Ca va bien pour moi, ça va bien pour moi.

Les apparences se font terrifiantes,  
Ca va bien pour moi, ça va bien pour moi.  
Je partirais serein : je n'ai plus à  
Naître, souffrir, et mourir : ça me va bien.

Les coups du sort pleuvent sur moi,  
Ca va bien pour moi, ça va bien pour moi.  
Je n'ai pas l'ombre d'une maladie,  
Ca va bien pour moi, ça va bien pour moi.

Et mes souffrances se tournent en bonheurs,  
Ca va bien pour moi, ça va bien pour moi.  
Mon yoga a la force de mon vécu.  
Ca va bien pour moi, ça va bien pour moi.

Je gambade, je caracole, ça me va comme ça!,  
Ca va bien pour moi, ça va bien pour moi.  
Souverain des mots, j'ai un trésor de  
Sagas à chanter, bonheur mérité !

Les mots sont comme le bourdonnement  
Plaisant des abeilles, bonheur mérité!  
Le son se fait récolte de mérites,  
Ca va bien pour moi, ça va bien pour moi.

L'espace lumineux d'un esprit confiant,  
Ça me va comme ça, bonheur mérité !  
Tout ce qui s'élève, le fait de par  
Sa propre énergie, ça me va bien !

Les phénomènes s'élèvent en pagaille,  
Ca va bien pour moi, ça va bien pour moi. (bis)  
Les phénomènes s'élèvent en pagaille,

Ca va bien pour moi, ça va bien pour moi.

Ce chant des bonnes expériences d'un yogi  
Insouciant, vous, qui croyez en ce que  
Vous faites ici, prenez-le pour la route !  
*Traduction Étienne Loyon*

## A SONG OF NO ATTACHMENT TO THIS AND THAT

Though shifting appearances ceaselessly rise  
Just be unattached as a child at play  
Though seeming joys, troubles, friends, enemies rise  
All thoughts free themselves like the waves of the sea  
What a wealth of thoughts – passion, aggression, praise, blame  
Just look at their essence, the naked clear void  
To walk, sit, eat, lie down and all you can do  
Just empty forms shining in clear light's expanse

*Composed by Dechen Rangdrol  
Translated, arranged by and translation Copyright 2012, Jim Scott.*

## Friend of Emptiness

Remembering his teachings; A prayer for his long life

Fly, garuda, fly in the midst of the motionless sky  
You ring this planet 'round with your tireless laughing sound  
Filling all of space with luminous emptiness song  
You teach for all the words all the Victors speak through you

Shine, oh bright sun, shine in the centerless endless sky  
Showing how even the mist cannot obscure the bliss  
That behind our every cloud shines the brilliance nothing can dim  
You show us how to find the happiness that's within

Flash, oh sword of knowledge, in the unobstructed sky  
Your sharpness cuts right through all thoughts of things as true  
Not true they could not be false, like the true and false in dreams  
You give me the sword in hand to cut through my own doubts

From atoms to moments of mind, on to mind that's empty of two  
From emptiness that's like space, to empty of complexity's race  
Wisdom emptiness shining as bliss, mind-transcendent awareness  
Step by step you show the reality to know

With reason in its right place, it releases into space  
And gives the certainty that is able to set mind free  
So, armed with view in hand, it's time to meditate  
The work has removed thoughts' stress, so relax in spaciousness

You've taught us: Relax your mind in the midst of its own thoughts  
Don't try to make them stop, they're drops of luminous light  
Let go and ride their waves, let the ocean ebb and flow  
This, the moon of conduct on the water of the night

Stay with us, spiritual friend, we still sometimes forget  
That friends and teachers too are like sunlight in a dream  
We need your presence here to point out in what appears  
That the guru not met nor parted with is the nature of this longing mind

*Based on the teachings of Khenchen Tsultrim Gyantso Rinpoche, composed by Jim Scott, Sept. 18, 1997.*

## Guru Yoga by Dechen Rangdrol

All appearances are appearance emptiness, the enlightened form of the guru  
All sounds resound as sound and emptiness, the supreme speech of the guru  
All thoughts and memories are clarity emptiness, the guru's supreme enlightened mind  
You are from stopping and creating free; guru please think of me  
Guru of equality, please think of me

*At the request of Amita, Dechen Rangdrol spontaneously sang this verse, which was transcribed by Dzogchen Ponlop Rinpoche. Translated and arranged by Ari Goldfield, December 22, 2003. 2003 by Khenpo Tsultrim Gyantso Rinpoche.*

## Student Dedication

May we successfully preserve the Lama's teachings  
And serve the Guru faithfully, however we can  
May we put his teachings into practice  
And through his blessing realize them to benefit beings

*Words spoken by Dzogchen Ponlop Rinpoche. Compiled and arranged for song by Jim Scott, Warsaw, Sept.2012*

## Long Life Aspiration for Dechen Rangdrol

Namo Gurave!  
Bhagavan Victor, protector Amitayus  
And you whose activity is vast, O Mistress Ushnishavijaya  
And mother of all the victors, You With the Wish-fulfilling Wheel  
Three supreme deities of long life, by the power of your blessing  
May the lotus feet of the guru beyond all comparison stand firm  
The precious treasury of the Victor's teachings' excellent speech  
You are our protector, the living teaching of vast and profound dharma  
You reveal the very heart, the profound instructions, may you always remain  
Though within your awareness, there is no clinging to appearances as real  
All dualism's thinking, all clinging to characteristics is gone  
We pray that in your heart of equality, great love, free of attachment  
Please remember us, all of us sentient beings, please don't leave us behind  
Empty form shining bright with the five lights Body of the guru  
Unwavering wisdom, nadi prana Speech of the guru  
Bindu of sparkling great bliss Mind of the guru  
O guru, may your three kayas always remain  
Dancer of vajra dances, singer of vajra songs  
Your vajra wisdom is complete in the vajra expanse  
Vajradhara in person, holder of vajra awareness

Please remain on the throne of the vajra expanse of phenomena

*On the auspicious occasion of Khenchen Tsultrim Gyamtso Rinpoche's 80<sup>th</sup> birthday celebration,  
Composed by Dzogchen Ponlop Rinpoche at Tekchok Ling, March 2014. Translated and arranged for song by Jim and Birgit  
Scott in collaboration with Chris Stagg.*

## Auspicious Verse

May the brilliance of auspiciousness pervade the body.

May the brilliance of wonder pervade speech.

May profound and luminous brilliance pervade mind.

May we realize the equality of all.

*Spoken by Khenpo Tsultrim Gyamtso Rinpoche. Under the guidance of Dzogchen Ponlop Rinpoche translated by Tyler Dewar  
and Birgit Scott and set to melody by Jim Scott. © 2014 Dzogchen Ponlop Rinpoche and the translators.*

## Friends

*A Song of Those who are Full of Love but Free of Attachment*

Friends are empty forms, like a water moon

To think of them as being truly real

Will only make your many sufferings increase

To know they're empty forms, like a water moon

Will make illusion-like samadhi increase

Compassion free of clinging will increase

And non-referential view will also increase

And meditation that's fixation-free

And conduct free of doer, deed increase

Of all the many marvels, this, by far the most marvelous!

Of all the many wonders, this, the most wonderful!

*Composed by Khenpo Tsultrim Gyamtso Rinpoche, Marpa House, England, August 1997. Translated and  
arranged by Jim Scott. Translation copyright 2012, Jim Scott*

## Yogis et yoginis

*Libres d'Attachement, Resplendissant d'Amour*

Yogis et yoginis sont des formes vides,

Reflet de lune sur l'eau.

Penser à eux comme étant réels

Ne fera qu'augmenter la souffrance...

Quand tu réalises qu'ils ne sont que

Reflet de lune sur l'eau,

Le samadhi de l'illusion s'améliorera,

La compassion, sans soif, s'accroîtra.

La vue, sans point de repère, s'élargira elle aussi.

La méditation, sans fixation,

La conduite, libre d'acteur, d'action, s'épanouiront !

Oh oui, c'est incroyable, mais le plus incroyable,

De toutes ces merveilles, c'est que c'est tout simplement merveilleux !

*Traduction d'Alexandra Kalinine*

## Self-Appearing Illusion

All these forms, appearance emptiness

Like a rainbow with its shining glow

In the reaches of appearance emptiness

Just let go and go where no mind goes

Every sound is sound and emptiness  
Like the sound of an echo's roll  
In the reaches of sound and emptiness  
Just let go and go where no mind goes

Every feeling is bliss and emptiness  
Way beyond what words can show  
In the reaches of bliss and emptiness  
Just let go and go where no mind goes

All awareness, awareness emptiness  
Way beyond what thought can know  
In the reaches of awareness emptiness  
Let awareness go, oh, where no mind goes

*Composed by Khenpo Tsultrim Gyamtsö Rinpoche in the Garden of Translation near the Boudhanath stupa in Nepal.  
Translated and arranged by Jim Scott, March 1998. Translation copyright 2012, Jim Scott*

## TOUTES CES FORMES

Toutes ces formes sont apparences-vacuité,  
Comme un arc en ciel, elles resplendissent.  
Apparences-vacuité sont libres de fabrication,  
Détends-toi dans cet espace, oh oui dans cet état, détendons-nous !

Tous les bruits sont des sons-vacuité,  
Comme un écho, ils résonnent, ils résonnent.  
Sons-vacuité sont libres de fabrication,  
Détends-toi dans cet espace, oh oui dans cet état, détendons-nous !

Toutes les sensations sont félicité-vacuité,  
Au-delà des mots, elles ne peuvent être dites.  
Félicité-vacuité est libre de fabrication,  
Détends-toi dans cet espace, oh oui dans cet état, détendons-nous !

Toute conscience est conscience-vacuité,  
Elle transcende l'intellect, elle transcende les idées.  
Conscience-vacuité est libre de fabrication,  
Détends-toi dans cet espace, oh oui dans cet état, détendons-nous !

*Traduction d'Alexandra Kalinine*

## Impartial Aspiration Prayer

All you sentient beings I have a good or bad connection with,  
As soon as you have left this confused dimension,  
May you be born in the West, in Sukhavati  
And once you're born there, complete the bhūmis and the paths.

*Composed by Khenpo Tsultrim Gyamtso Rinpoche, August 29, 1999. Translated and arranged by Jim and Birgit Scott. Translation copyright 2012, Jim and Birgit Scott*

## Chant de souhaits

Ô vous les êtres auxquels je suis lié par le bien ou le mal,  
Dès que vous partirez pour toujours de ce monde confus,  
Je vous souhaite de renaître à l'ouest en Déouatchèn  
Et quand vous y serez, de parfaire terres et chemins.

*Traduction de Claudine Mona.*

## Milarepa's Dedication

May we live long and be free of illness,  
Enjoy freedom, great resources, and happiness.  
Next life, may we meet in the pure realm,  
May we always practice Dharma and benefit beings.

*Under the guidance of Dechen Rangdrol, translated by Ari Goldfield, May 3, 2003. Translation copyright 2012, Ari Goldfield.*

## Long Life Prayer for Khenchen Tsultrim Gyamtso Rinpoche

You who shine with the radiance of intelligent skillful play  
You who are a fertile field of excellent qualities  
You manifest an ocean of Dharma, with each point clear and distinct  
In all ten directions the melodious sound of your song reverberates  
You sing the songs of the deep meaning of the view and meditation  
Genuine spiritual friend, may your feet continue their playful dance  
We beg you to always remain

*This prayer for the long life of Khenpo Tsultrim Gyamtso, the unequaled spiritual friend, I make out of my own devotion to this genuine master, and also in response to the repeated requests of many groups of his Eastern disciples, who possess the jewel of faith. On the topmost floor of the Gyuto Ramoche Temple in the noble land of India, the one fortunate to receive the healing nectar of his excellent teachings, Karmapa Orgyen Trinle Palden Wangi Dorje, makes this supplication with a clear mind, and may its aspiration be realized in precisely the way it has been made.*

*At the gracious bidding of Dzogchen Ponlob Rinpoche, translated and arranged by Jim Scott, Warsaw, Poland, October 10, 2010. Translation copyright 2012, Jim Scott.*