



MILAREPA

Empowerment Wongkur

SADHANA for WONGKUR



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DEDICATION and HISTORY

This Sadhana for this Milarepa Wongkur was compiled, revised, and edited by Lama Karma Tsundulp Lodro and Chrys Antaya in Yukon, Canada. We dedicate all merit arising from our work on this project to His Holiness the 17th Gyalwang Karmapa Ogyen Drodul Trinley Dorje and to the memory of the Venerable Namgyal Rinpoche.

Jetsun Milarepa (Jetsun Mila Shepa Dorje *also*: Mila Thöpag *"Joyful to Hear"*) lived in Tibet between 1052 – 1135 C.E. and is one of the most revered yogis and beloved meditation teachers in Tibetan history.

Milarepa's remarkable life and impressive spiritual attainments inspired hundreds of chronicles and biographies, starting during his lifetime and continuing to this day. This Wongkur draws upon many sources including:

Wongkur (Abhisheka of Jetsun Shepa Dorje Bestowing Wisdom and Blessings) given by His Holiness the 16th Karmapa in 1968 at Rumtek to Venerable Namgyal Rinpoche.

Milarepa Wongkur given by Venerable Namgyal Rinpoche in 1988 and translated by Sonam Senge and Karma Dorje.

Commentaries on Milarepa by His Holiness the 17th Gyalwang Karmapa, including the commentary accompanying the publication of the 2010 play, *The Life of Milarepa*, written, directed, and produced by His Holiness.

Venerable Namgyal Rinpoche re: Wongkur Symbolism

The meditation exercises for visualization [and imagination] in wongkurs are very important as they are rich in symbolism, and it is through symbolism that we can contact and integrate our depth consciousness.

Difficulty in visualizing [or connecting with] a certain symbol points to a corresponding lack or imbalance in the psyche. You must knock on the door of the depths again and again with the reluctant symbol, the one that will not come across.

You should think consciously, as you are mind-building, “What does this symbol mean?”

Alternatively, if you know the meaning of a symbol intellectually, it can be worked with consciously in meditation to bring about re-integration.

Introduction to MILAREPA & MAHAMUDRA

"Jetsun Milarepa's way of practising within a single life to become enlightened within a single body serves us as an example of a supremely powerful practitioner." ~ *from His Holiness the 17th Gyalwang Karmapa.*

Jetsun Milarepa (Jetsun Mila Shepa Dorje *also*: Mila Thöpag "Joyful to Hear") lived in Tibet between 1052–1135 C.E., but his message transcends his time and place. Milarepa demonstrated courage, fortitude, compassion, and unwavering dedication in his quest for spiritual enlightenment. His diligence in meditation and remarkable feats to overcome the tragedy, evil, and deep suffering of his early life still inspire generations of meditators.

Milarepa's ego-transcending surrender to higher principles expressed itself as devotion to the Dharma and deep gratitude to his teacher, Marpa the Translator, who carried the Vajradhara Mahamudra lineage of Tilopa and Naropa.

Healthy humility that relinquishes the egocentric stance of the ordinary conscious mind is a gateway to Mahamuda. Milarepa's example invites us to rest our egos, relax our grip on our mental templates, and open ourselves to the experience of deeper revelations, insight, wisdom, and transcendence.

The purpose of both Mahamudra and Milarepa's teaching is to achieve the goal Milarepa wished for all of us: to become enlightened within a single body in this lifetime. We do not know what can happen if we call upon Milarepa for help. But we all can certainly benefit from the amazing example Milarepa set for us and the profound Dharma teachings he shared with us.



PREPARE for INITIATION



GESTURE of Appreciation and Gratitude:

{ Bow your head or, those who wish, may do a prostration }

Reflect upon the benefit provided to you by all those beings, past and present, who have worked to preserve and share teachings which lead to the down going of suffering for all beings.

Reflect upon the benefit provided to you by everyone who has helped you reach a place and time where you can access teachings which lead to the down going of your own suffering.

MANDALA OFFERING to Request the Wongkur (Empowerment):

Mentally offer this planet and the solar system to the Lama, as a representation of Jetsun Milarepa. The mandala offering is both a request for, and appreciation of, this precious teaching.

REFUGE (to Illuminate, Strengthen, and Protect Your Path to Awakening)

Imagine the sources of Refuge dissolve into light and absorb into you:

**{Recite Aloud Repeat after the Lama }*

Like a hunted animal I go for Refuge to the Three Precious Jewels:
the Buddha the Dharma and the Sangha.

Like a hunted animal I go for Refuge to the Three Precious Roots:
the Lama the Yidams and the Protectors.

Personal RESPONSIBILITY:

**{Recite Aloud }*

I sincerely regret any mental or physical injury I may have caused
to any sentient being and I aspire to cause no further injury
to any sentient being.

VAJRA SATTVA PURIFICATION:

{Recite Aloud }

OM VAJRA SATTVA AH

BODHISATTVA ASPIRATION:

{Recite Aloud }

I strive to awaken to complete enlightenment to help all beings
achieve buddhahood.

BRAHMA VIHARAS (Four Divine Abodes):

{Recite Aloud }

I strive to cultivate Friendliness Compassion Sympathetic Joy
and Equanimity toward myself and all beings.

May all beings be happy

May all beings be free from sorrow

And in the supreme joy that arises

May all beings be established in perfect equanimity.

METTA:

Imagine, visualize, or feel a warm radiant energy of Friendliness and Kindness in your heart chakra that overflows from your heart, fills your body, and streams through your skin. Guide your heart radiance out into infinite space in the ten directions while you say the prayer below for all beings.

{East represents the dawn and is always symbolically in front of you}



**{Recite Aloud Repeat after the Lama }*

May all beings have happiness and the cause of happiness.

May all beings be apart from sorrow and the causes of sorrow.

May all beings not be separated from the bliss that is sorrow-less.

WISH for Long Life for the Lamas:

*{ Recite Aloud * }*

May Lamas and all beings who help reduce the suffering of others
.... live long healthy happy productive lives of equanimity.
May all their compassionate aspirations be speedily fulfilled.

May the merit of these aspirationsand our right actions remove
all disease all injury all obstacles and all dangers from us.



ROOT INITIATION



OM SVABHĀVA ŚUDDHA SARVA
DHARMA SVABHĀVA ŚUDDHA HŪM

Everything is now dissolving into the pure, deathless, bliss void of Sunyata. Attachment to ordinary appearance and clinging to your corporeal form subsides.

All feelings, sights, sounds, and thoughts are now emptiness moving in emptiness.

From the emptiness of Sunyata a luminous lotus in full bloom appears in space in front of you. The lotus supports a radiant moon disk lying flat.

Seated upon the moon disk in a cross-legged full lotus meditation posture is the dark blue luminous form of Vajradhara (Dorje Chang), the primordial Buddha of Dharmakaya.

Vajradhara is the Buddha essence of ultimate truth and absolute Buddha nature that permeates all space and time, from which all arises and to which all returns.

Vajradhara's wrists are crossed in front of his heart. Clasped in his right hand is a glowing vajra sceptre (dorje) held in front of the left side of his heart. Clasped in his left hand is a glowing bell with a vajra handle held in front of the right side of his heart. The bell and vajra represent the union of wisdom and skillful means.

Vajradhara is the source of the Mahamudra and Vajrayana teachings taught by the Great Mahasiddhi Tilopa. Tilopa's teachings were conveyed to Naropa, then in turn to Marpa the Translator, then in turn to Jetsun Milarepa.

And in a shimmer of deep blue light, Vajradhara transforms into the Jetsun, the Lord of Yogins, Mila Shepa Dorje, who blazes with the splendour of fully illuminated wisdom.

With a smiling face, Milarepa gazes joyfully at you. His skin is greenish blue, the colour of nettles. His hair is long, matted, and hangs down his back. He wears a simple cotton robe.

A red meditation belt encircles Milarepa's left shoulder and his right knee. His two legs are arranged in a posture of play.

Milarepa holds his right hand to his ear and sings vajra songs of sublime beauty and wisdom as he smiles at you.

Milarepa's left hand is the meditation mudra and holds a skull cup symbolizing the speedy attainment of transcendence. The skullcup is filled with amrita nectar of immortality symbolizing the true Peace and Great Bliss of Nirvana and the end of uncontrollable rebirth into cycles of struggle and suffering.

The radiance and dignity of Milarepa's wisdom body are like the glowing sun. Milarepa's speech is the utterance of vajra nada ~ the sounds, energy, inner vibrations, and outer vibrations ~ of the true Dharma teaching.

Milarepa's virtues are the same as those of all the Buddhas. His mind of indivisible profundity and brilliance always rests in the union of the bliss and emptiness of Mahamudra.

Milarepa's activity, miraculous and difficult to measure, magnetizes the three realms and overpowers the three worlds of the dharmakaya, the sambhogakaya, and the nirmanakaya.

{ MUSIC } { Lama Rings Bell }

BODY BLESSING

{ Lama blesses Heads and Hands with IMAGE of Milarepa }

KAYA VAJRA ABHIṢIÑCA HŪM

RESPECT and ASPIRATIONS

To Milarepa, known as Thöpag (Joyful to Hear)
Who is like the sun reflecting on a snow mountain
Amidst the black darkness of the northern land,
I humbly extend my respect and gratitude.

May I learn from Milarepa's example, and like him, strive and exert myself
with complete abandon and become victorious over the Matrix of Becoming.
May I be firmly established as one of Milarepa's spiritual children.

May I always remain afire with the diligence to absorb, understand, and
practise the teaching Milarepa shared.

As Awareness grows, the jewel state waiting within us of the great Mudra and Seal increases.

With one-pointedness of mind, the seed of Mahamudra is cracked open and becomes the bliss producing nectar that compels us to complete the great Path to Freedom with diligence.

The essential nature of all Dharma is emptiness and the fire of the higher understanding.

O great Vajradhara, manifest in your diamond purity within me.

Inspire me to make continual progress in meditation.

May I achieve the highest attainment.

May I be liberated from the wheel of becoming.

May I and all living beings in all the realms of existence take refuge in radiant Milarepa, the Laughing Vajra Jewel.

VASE BLESSING

The Buddhas of the Five Transcendent Families and Five Directions represent the pure illuminated potential of your body, speech, and mind.

Lights rays from our hearts shine out as offerings to these Five Buddhas of Consecration and invite their blessings. The five Buddhas arrive holding vases of precious purifying nectar. They bestow an empowerment blessing on us with rays of luminous light.

Visualize, imagine, sense, or feel that the five Buddhas of Consecration pour purifying nectar into you, filling your body and cleaning all delusion, obscurations, errors, and defilements from your body, speech, and mind.

OM	is the seed syllable of White Vairocana in the centre.
HŪM	is the seed syllable of Blue Aksobhaya in the east.
TRĀM	is the seed syllable of Yellow Ratnasambava in the south.
HRĪH	is the seed syllable of Red Amitabha in the west.
ĀH	is the seed syllable of Green Amoghasiddhi in the north.

{ Lama blesses top of Heads with VASE and pours
Saffron Water into the Right Hands }

OM HŪM TRĀM HRĪH ĀH VAJRĪBHĀVA ABHIṢIÑCA HŪM

We ask Vajradhara, primordial Buddha of Dharmakaya, to shower us with great blessings and bestow the empowerments of Milarepa and Mahamudra on those here in this sacred space who are sincere and respect this teaching.

OFFERINGS

These offerings symbolize the purification and enrichment of our senses, of our outer and inner being, and also symbolize the spiritual treasures we offer to Vajradhara, primordial Buddha of Dharmakaya, and to our own potential to achieve Milarepa's spiritual accomplishments.

The offerings help us accumulate and perfect the Paramis of generosity, moral discipline, patience, diligence, concentration, and wisdom.

In outer form, the substances are physical offerings.

Inwardly, they function as sensory objects evoking transcendental joy.

They symbolize our depth aspiration and the activity of awakening.

Their purest nature is the wisdom of bliss and emptiness.

Imagine that our offerings glow radiantly in vast shimmering bowls carved from exquisite jewels.

To Vajradhara, primordial Buddha of Dharmakaya, and to our own Milarepa attributes we now present the eight traditional offerings for honoured guests, which include pleasant things for the five senses:

Water for washing, which also symbolizes removing negativity.

Water for drinking, which also symbolizes going for refuge.

Flowers for sight, which also symbolize unfolding and enlightenment.

Incense for fragrance, which also symbolizes aspiration.

Light for the mind, which also symbolizes purification through wisdom.

Scented water for touch, which also symbolizes becoming the deity.

Food for taste, which also symbolizes abundance and sharing.

Music for hearing, which also symbolizes desire for awakening.

May we perfect the two accumulations of merit and wisdom.

To Vajradhara, primordial Buddha of Dharmakaya, and to our own Milarepa attributes we now offer a mandala of the world which represents the entire multiverse and all its contents.

May all beings perfect the two accumulations of merit and wisdom

SPEECH BLESSING

In your heart centre, a green pulse of energy arises and transforms into a softly glowing mantra rosary that orbits clockwise in a circle around your heart centre.

The circle of glowing whirling syllables accelerates and blurs into a brilliant ribbon of green light. The vibration from the whirling circle of the glowing mantra garland resonates in every cell in your body.

MANTRA of Milarepa

OM ĀḤ GURU RASA VAJRA HŪḤ

{ Lama blesses throats with MALA Rosary }

MIND BLESSING

The luminous essence of Milarepa in space before you dissolves into you and fully permeates every cell of your body.

This is the Path of a happy Child who easily and cheerfully carries the Banner of Victory.

It is the great Seal and Understanding of the Natural Innate Mind.

When you reside in this State, the dexterity and skill of the three Realms of dharmakaya, sambhogakaya, and nirmanakaya spontaneously manifest as a luminous Dharmabody.

Vizualize or imagine that Milarepa descends to the Secret place residing there as the Ruler and Master of the Three Realms.

Allow the Childlike Investigative Mind at the heart of your true nature to manifest.

From the Heart you should discriminate what is true from what is false and know for yourself the Truth of Dharma. The heart and centre of your being is the way to union and the vehicle by which you may attain direct knowing.

You should augment this luminous heart so that all the inner voices are purified and cleansed.

You can reside in the knowledge that this leads to certain and firm reality. As you are freed from artificial molds and defective conditioning you can uphold the Banner of Victory.

Now invite all the Powers and Abilities to descend and become one with you. This is the realization of the inseparable nature of the ordinary and extraordinary.

{ Lama blesses Heads and Hands with a TORMA }

OM VAJRA SAMAJA : JAH HŪM BAṂ HOH!
OM ĀḤ HŪM GURU RATNA SARVA SIDDHI HŪM

SHARING of RADIANCE

Now, arising again in front of you is a glowing Jetsun Milarepa. Radiating from him in a glorious wave are three beams of lights: white, red, and blue. White light flows from Milarepa's third eye in the centre of his forehead into the third eye in the centre of your forehead.

Red light flows from Milarepa's throat chakra into your throat chakra.

Blue light flows from Milarepa's heart centre into your heart centre.

The three streams of light flow into all of your being and fill you to overflowing with the pure passionless pride of realization.

Feel, visualize, sense, or imagine blue light streaming from Milarepa's heart into your heart and overflowing from your heart to mingle with the white and red light and fill your entire being.

Feel, visualize, sense, or imagine red light streaming from Milarepa's throat chakra into your throat chakra and overflowing from your throat chakra to mingle with the white and blue light and fill your entire being.

Feel, visualize, sense, or imagine white light streaming from Milarepa's third eye in the middle of his forehead into your third eye in the middle of your forehead and overflowing from your third eye to mingle with the red and blue light and fill your entire being.

Pray that all the lights streaming within you are melted together by the wheel of Dharma. This is the Path of the self-liberated Glory.

It dissolves all views of the separate self and is thoroughly united with the body, speech and mind of Vajradhara.

If you achieve this you will have the good fortune of becoming a manifestation of the three aspects of Vajradhara: the dharma body of dharmakaya, the experience body of sambhogakaya, and the emanation body of nirmanakaya. You will thus achieve the complete realization which is the state of Vajradhara. With faith and devotion you should humbly aspire to this ideal.

By taking within you and absorbing these three rays, you receive the power, energy and inherent strength of Milarepa.

Having become inseparable with Milarepa, his realization manifests through you in everyday activities.

Find the power within yourself which is pure and passionless and transmutes all defilements.

It is the taste and flavour of the Ground of Being which has been cracked open by the Whispered Succession of the Mahamudra lineage.

Become the inseparable flavour of the three Secret Doorways and know you are one with Vajradhara.

The great happiness of this realization is to be bound through your heart to the Honourable One, Milarepa.

It is the natural, unborn, undying Mind.

Thus you will reside in the common and ordinary and will be freed of views that see it as vulgar.

It is the natural state that should always be cherished. Its seal and mark is the golden radiance emitted from the body.

It is the Path of Joy that sees the transmigratory existence as being a magical play.

Cutting off all attachments, you reside in the light.

Through this the eight states of knowledge become a crown upon your head and firmly establish you in stream entry by the power of self-recollection.

From the fertile ground of your being, the pure passionless light emanates. Knowing that there is no separation, you wear the precious ornaments of Liberation.

It establishes your dominion over the three root poisons and their limitations.

It is the discipline that must be achieved by you.

May you be happy in this realization.

You students who live as couples must discover the overview of full liberation in this life within the home.

May you all cross the great ocean and realize the Pure Ground of Being.

May you all leave all delusions behind and always remember the moments of liberation.

From the Doha (Songs of Realization) of Milarepa:

Appearance, emptiness, and their inseparability, these three
Are the synopsis of the view.

Nonduality is the meaning of the view.

Dharmakaya, sambhogakaya, and nirmanakaya, these three
Are the synopsis of the fruition.

The inseparability of these three is the meaning of fruition.

Non-wandering is the meaning of meditation.

Unity is the meaning of action.

The three pith instructions of the view are as follows:

The phenomenal world is contained in the mind.

The nature of that mind is luminosity.

That mind is ungraspable.

Thus realize the three pith instructions of the view.

The three pith instructions of action are as follows:

There is no practising of the ten virtues.

There is no abandoning of the ten evil deeds.

There is nothing to overcome by antidotes.

Thus realize the three pith instructions of action.

The three pith instructions of fruition are as follows:

There is no abandoning of samsara.

There is no attaining of nirvana.

One's mind is Buddha.

Thus realize the three pith instructions of fruition.

Beyond these twelve pith instructions there is one pith instruction:

The pith instruction of dharmata-emptiness taught by the precious guru.

Teaching is completed when it is realized by guru and disciple both.

This ends the Wongkur Empowerment of Milarepa.

This initiation teaches and authorizes you to do Milarepa meditations and is an entry to Mahamudra.

May you always be inspired and heartened by Jetsun Milarepa as an example of one of us who overcame terrible burdens and become enlightened in a single body within a single life.

Celebrate the good news in your good words and right actions and know it leads to the Peace and Great Bliss that is Nirvana.

May you all easily achieve the benefits of this teaching, and may it bring you all happiness.

DEDICATION of MERIT

{ Everyone Recite Aloud Repeating after the Lama }

I regret all wrongs and downfalls I dedicate all virtue and merit gained from this practise to the awakening of all beings.

May all beings be free from sickness free from harmful spirits free from obstacles free from dangers and free from suffering.

May the merit we gain thereby become the cause for all beings to fully attain the stage of Milarepa in this very life.

{ MUSIC } { Lama Rings Bell }

MAY ALL BE WELL AND HAPPY

{ Everyone Throw Rice }

*{ Everyone Give their white Kata scarf to the Lama
and Receive a Blessing Cord }*



END of WONGKUR

Commitment PRECEPTS (Samaya Vows)

Samaya precepts are a support for your highest aspirations.

Samaya precepts are a commitment you make to yourself to seek wisdom and liberation, to escape the blind becoming of painful cyclic existence, and to increase the happiness, good health, and inner freedom of all beings, including yourself.

1. I will always seek the full illumination of Bodhichitta.
2. I aspire always to kindness and compassion for sentient beings.
3. I will always strive for insight into impermanence.
4. I will always strive for insight into emptiness.
5. I will not denigrate or insult the words of the Buddha.
6. I will not physically harm or slander the Dharma teachers.
7. I will not criticize other Buddhist traditions.
8. I will not upset the faith people have in the Dharma.
9. I will not reveal sacred teachings to anyone who will not respect the teachings.
10. I will refrain from strong or negative emotions toward my Vajra brothers and sisters in the Dharma.
11. I will always treat, and speak of, women with respect.
12. I will avoid bad company.
13. I will not mistreat my body.
14. I will always be guided by these Samaya commitment precepts.

