Mahamudra Lineage Prayer

DOR JE CHANG CHEN TE LO NA RO DANG
Great Vajradhāra, Tilopa, Nāropa,

MAR PA MI LA CHÖ JE GAM PO PA
Marpa, Milarepa, Lord of Dharma Gampopa,

DŪ SUM SHE JA KÜN KHYEN KAR MA PA
knower of the three times, omniscient Karmapa,

CHE ZHI CHUNG GYE GYÜ PA DZIN NAM DANG
holder of the four great and eight lesser lineages,

DRI TAK TSHAL SUM PAL DEN DRUK PA SOK
Drikung, Taklung, Tsalpa, these three, Glorious Drukpa, and so on, masters of the profound path of mahāmudrā,

ZAP LAM CHAK GYA CHE LA NGA NYE PAY

NYAM ME DRO GÓN DAK PO KA GYÜ LA
unequalled protectors of beings, the Dakpo Kagyü,

SOL WA DEP SO KA GYÜ LA MA NAM
I supplicate you, Kagyü lamas.

GYÜ PA DZIN NO NAM THAR JIN GYI LOP
Grant your blessing that following your example, I hold your lineage. Detachment is the foot of meditation as is taught.

ZE NOR KÜN LA CHAK ZHEN ME PA DANG
To this meditator who is not attached to food and wealth,

TSHE DIR DÖ THAK CHÖ PAY GOM CHEN LA
who cuts the ties to this life,

NYE KUR ZHEN PA ME PAR JIN GYI LOP
grant your blessings that I have no attachment to honor or gain. Devotion is the head of meditation as is taught.

MEN NGAK TER GO JE PAY LA MA LA
The guru opens the gate to the treasury of oral instructions. To this meditator who continually supplicates you,
CHÔ MIN MÔ GÛ KYE WAR JIN GYI LOP
grant your blessings that uncontrived devotion is born within.

YENG ME GOM GYI NGÔ ZHIR SUNG PA ZHIN
Non-distraction is the body of meditation as is taught.

GANG SHAR TOK PAY NGO WO SO MA DE
Whatever arises is fresh, the nature of thought.

MA CHÔ DE GAR JOK PAY GOM CHEN LA
To the meditator who rests simply without altering it.

GOM JA LO DANG DRAL WAR JIN GYI LOP
grant your blessing that meditation is free from conception.

NAM TOK NGO WO CHÔ KUR SUNG PA ZHIN
The nature of thought is dharmakāya as is taught.

CHI YANG MA YIN CHIR YANG CHAR WA LA
Nothing whatsoever, it arises as everything.

MA GAK RÔL PAR CHAR WAY GOM CHEN LA
To this meditator for whom all arises as unceasing play,

KHOR DE YER ME TOK PAR JIN GYI LOP
grant your blessings that I realize samsāra and nirvāṇa inseparable.

KYE WA KÜN TU YANG DAK LA MA DANG
Through all my births, may I not be separated

DRAL ME CHÔ KYI PAL LA LONG CHÔ CHING
from the perfect guru, and so enjoy the splendor of Dharma.

SA DANG LAM GYI YÔN TEN RAP DZOK NE
Perfecting the qualities of the paths and stages,

DOR JE CHANG GI GO PHANG NYUR THOP SHOK
may I quickly attain the state of Vajradhāra.
This book contains the recitation for the meditation of the Great Compassionate One called “For the Benefit of All Beings as Vast as the Skies”
First, refuge and raising the bodhicitta.

*SANG GYE CHÔ DANG TSHOK KYI CHOK NAM LA
Until I reach enlightenment, I take refuge in the Buddha

JANG CHUP BAR DU DAK NI KYAP SU CHI
in the Dharma, and the noble Sangha.

DAK GI JIN SOK GYI PAY SÔ NAM KYI
Through the merit of accomplishing the six perfections,

DRO LA PHEN CHIR SANG GYE DRUP PAR SHOK
may I achieve awakening for the benefit of all sentient beings.

Three times from *

Visualization of the deity.

DAK SOK KHA KYAP SEM CHEN GYI
CHI TSUK PE KAR DA WAY TENG
On the crown of myself and all beings present throughout space, on a moon and white lotus,

HRIH LE PHAK CHOK CHEN RE ZIK
is a HRIH from which Chenrezik arises,

KAR SAL Ö ZER NGA DEN THRO
radiating clear white light suffused with the five colors.

DZE DZUM THUK JEY CHEN GYI ZIK
His eyes gaze in compassion and his smile is loving.

CHAK ZHI DANG PO THAL JAR DZE
Of his four arms, the first two are joined in a prayer

ÖG NYI SHEL THRENG PE KAR NAM
and the lower two hold a crystal rosary and white lotus.

DAR DANG RIN CHEN GYEN GYI TRE
He is arrayed in silks and jewel ornaments.

RI DAK PAK PAY TÖ YOK SÖL
He wears an upper robe of doeskin,

Ö PAK ME PAY U GYEN CHEN
and his head ornament is Amitabha, Buddha of Boundless Light.
ZHAP NYI DOR JEY KYIL TRUNG ZHUK
His two feet are in the vajra posture;

DRI ME DA WAR GYAP TEN PA
a stainless moon is his backrest.

KYAP NE KÜN DÙ NGO WOR GYUR
He is the essential nature of all those in whom we take refuge.  
* JO WO KYÖN GYI MA GÖ KU DOK KAR
Lord, not touched by any fault, white in color,

DZOK SANG GYE KYI U LA GYEN
whose head a perfect buddha crowns,

THUK JEY CHEN GYI DRO LA ZIK
Gazing compassionately on all beings, to you

CHEN RE ZIK LA CHAK TSHAL LO
Chenrezik, I prostrate.

Three times from *

The Seven Branch Prayer.

PHAK PA CHEN RE ZIK WANG DANG
With deep and dear faith I prostrate

CHOK CHU DÙ SUM ZHUK PA YI
to noble and powerful Chenrezik,

GYAL WA SE CHE THAM CHE LA
and to all the buddhas and bodhisattvas

KÜN NE DANG WE CHAK TSHAL LO
of the ten directions and three times.

ME TOK DUK PÒ MAR ME DRI
I make offerings, both actual and imagined,

ZHAL GE RÖL MO LA SOK PA
of flowers, incense, lights, perfume,

NGÖ JOR YI KYI TRÛL NE BÛL
food, music, and much else.

PHAK PAY TSHOK KYI ZHE SU SÔL
Assembly of Noble Ones, please accept them.
From beginningless time until now, I confess all the ten unvirtuous acts and the five actions of immediate consequences —

all the negative actions I have committed

while influenced by mental afflications.

I rejoice in the merit of whatever virtue

sravakas, pratyekabuddhas, bodhisattvas,

and ordinary people have gathered throughout the three times.

Please turn the wheel of the Dharma of the greater and lesser vehicles

to meet the variety of motivations and different minds of living beings.

Until samsara is completely emptied,

I beseech you not to pass into nirvana

and to look with great compassion on all living beings caught in an ocean of suffering.

Chenrezik ~ 3
DAK GI SÖ NAM CHI SAK PA
May whatever merit I have accumulated
THAM CHE JANG CHUP GYUR GYUR NE
become a cause for the enlightenment of all beings.

RING POR MI THOK DRO WA YI
Not taking long, may I soon become
dREN PAY PAL DU DAK GYUR CHIK
a magnificent guide for living beings.

SÖL WA DEP SO LA MA CHEN RE ZIK
Lama Chenrezik, I supplicate you.
SÖL WA DEP SO YI DAM CHEN RE ZIK
Yidam Chenrezik, I supplicate you.

SÖL WA DEP SO PHAK CHOK CHEN RE ZIK
Noble, supreme Chenrezik, I supplicate you.
SÖL WA DEP SO KYAP GÖN CHEN RE ZIK
Refuge and protector, Chenrezik, I supplicate you.

SÖL WA DEP SO JAM GÖN CHEN RE ZIK
Kind Protector, Chenrezik, I supplicate you.
THUK JE ZUNG SHIK GYAL WA THUK JE CHEN
Buddha of Great Compassion, hold me in your compassion.

THA ME KHOR WA DRANG ME KHYAM GYUR CHING
Innumerable beings have wandered in endless samsara
ZÖ ME DUK NGAL NYONG WAY DRO WA LA
and experienced unbearable suffering.

GÖN PO KYHE LE KYAP ZHEN MA CHI SO
Protector, they have no other refuge than you.
NAM KHYEN SANG GYE THOP PAR JIN GYI LOP
Please bless them that they attain the omniscience that is awakening.

THOK ME DÜ NE LE NGEN SAK PAY THÜ
Compelled by negative karma, gathered from beginningless time, living beings, through the force of anger, are born as hell-beings.

Chenrezik – 4
TSHA DRANG DUK NGAL NYONG WAY SEM CHEN NAM
and experience the suffering of heat and cold.

HLA CHOK KHYE KYI DRUNG DU KYE WAR SHOK
Supreme deity, may they all be born in your presence.

OM MANI PEMA HUM

THOK ME DŪ NE LE NGEN SAK PAY THŪ
Compelled by negative karma, gathered from beginningless time,
living beings, through the force of miserliness, are born in the realm

SER NAY WANG GI YI DAK NE SU KYE

TRE KOM DUK NGAL NYONG WAY SEM CHEN NAM
of hungry ghosts and experience the suffering of hunger and thirst.

ZHING CHOK PO TA LA RU KYE WAR SHOK
May they all be born in your supreme realm, the Potala.

OM MANI PEMA HUM

THOK ME DŪ NE LE NGEN SAK PAY THŪ
Compelled by negative karma, gathered from beginningless time,
living beings, through the force of bewildermers,

TI MUK WANG GI DŪ DROR KYE GYUR TE

LEN KUK DUK NGAL NYONG WAY SEM CHEN NAM
are born as animals and experience the suffering of dullness and stupidity.

GŌN PO KHYE KYI DRUNG DU KYE WAR SHOK
Protector, may they all be born in your presence.

OM MANI PEMA HUM
THOK ME DŪ NE LE NGEN SAK PAY THŪ
Compelled by negative karma, gathered from beginningless time, sentient beings, through the force of desire, are born in the realm of

DREL PHONG DUK NGAL NYONG WAY SEM CHEN NAM
humans and experience the suffering of constant toil and poverty.

ZHING CHOK DE WA CHEN DU KYE WAR SHOK
May they be born in the supreme pure land of Dewachen.

OM MANI PEME HUM

THOK ME DŪ NE LE NGEN SAK PAY THŪ
Compelled by negative karma, gathered from beginningless time, living beings, through the force of jealousy, are born in the

ZHUNG CHOK DE WA CHEN DU KYE WAR SHOK
May they be born in the supreme pure land of Dewachen.

THAP TSŌ DUK NGAL NYONG WAY SEM CHEN NAM
realm of demigods and experience the suffering of fighting and quarreling.

PO TA LA YI ZHING DU KYE WAR SHOK
May they be born in your realm, the Potala.

OM MANI PEME HUM

THOK ME DŪ NE LE NGEN SAK PAY THŪ
Compelled by negative karma, gathered from beginningless time, living beings, through the force of pride, are born in the realm

NGA GYAL WANG GI HLA YI NE SU KYE

PO TA LA YI ZHING DU KYE WAR SHOK
May they all be born in your realm, the Potala.

PHO TUNG DUK NGAL NYONG WAY SEM CHEN NAM
of gods and experience the suffering of change and downfall.

OM MANI PEME HUM

Chenrezik ~ 6
DAK NI KYE ZHING KYE WA THAM CHE DU
Through all my existences, may my deeds equal Chenrezik’s.

MA DAK ZHING GI DRO NAM DRÖL WA DANG
from the impure realms, and may the perfect sound

PHAK CHOK KHYE LA SÖL WA DEP PAY THÚ
By the power of supplicating you, Most Noble and Perfect One,

LE DRE HLUR LEN GE WAY LE LA TSÖN
causes and effects of karma and diligently practice virtuous acts. May they take up the Dharma for the good of all.

DE TAR TSE CHIK SÖL TAP PE
By having prayed like this one-pointedly,

MA DAK LE NANG THRÜL SHE JANG
purify the appearances of delusion.

NANG CHÜ KYE DRO LÜ NGAK SEM
The body, speech, and mind of beings, the inner world,

CHEN RE ZIK WANG KU SUNG THUK
become the body, speech, and mind of Chenrezik.

NANG DRAK RIK TONG YER ME GYUR
All appearance, sound, and awareness are inseparable from emptiness.

OM MANI PEME HUM

Meditate like this as you recite the mantra.
Finally, let the mind remain absorbed in its own essential nature, without making distinctions between subject, object, and act. Then repeat:

DAK ZHEN LŪ NANG PHAK PAY KU
The bodies of myself and others appear in the form of Chenrezik;

DRA DRAK YI GE DRUK PAY YANG  DREN TOK YE SHE CHEN PŌ LONG
all sound is the melody of his six-syllable mantra; all remembrance and thought is the great expanse of primordial wisdom

GE WA DI YI NYUR DU DAK  CHEN RE ZIK WANG DRUP GYUR NE
Through virtue of this practice, may I swiftly achieve the level of powerful Chenrezik.

DRO WA CHIK KYANG MA LŪ PA  DE YI SA LA GŌ PAR SHOK
On this same level may I place then every being, not one left behind.

DI TAR GOM DE GYI PAY SŌ NAM KYI  DAK DANG DAK LA DRAL THOK DRO WA KŪN
With all the merit of this meditation and repetition, may I and every being to whom I am connected,

MI TSANG LŪ DI BOR WA GYUR MA THAK  DE WA CHEN DU DZŪ TE KYTE WAR SHOK
as soon as these imperfect bodies are left behind, be born miraculously in the pureland of bliss.

KYE MA THAK TU SA CHU RAP DRŌ NE  TRŪL PE CHOK CHUR ZHEN DŌN JE PAR SHOK
Immediately after taking birth there, may we pass through the ten levels and fill the ten directions with emanations

GE WA DI YI KYE WO KŪN  SŌ NAM YE SHE TSHOK DZOK TE
to benefit others. Through this virtue, may all beings perfect the accumulations of merit and wisdom;
SÖ NAM YE SHE LE JUNG WAY
may they then attain the two supreme kayas

DAM PA KU NYI THOP PAR SHOK
which arise from merit and wisdom.

JANG CHUP SEM NI RIN PO CHE
May precious bodhicitta arise

MA KYE PA NAM KYE GYUR CHIK
within those where it has not arisen.

KYE PA NYAM PA ME PA DANG
Where it has arisen, may it not decline.

GONG NE GONG DU PHEL WAR SHOK
May it ever grow and flourish.
Herein is contained the abridged sadhana recitation of Maha Sukhavati
NAMO KÖN CHOK SUM DANG TSA WA SUM KYP A NE NAM LA KYAP SU CHI
Homage! To the sources of refuge, the Three Jewels and the Three Roots, I go for refuge.

DRO KÜN SANG GYE LA GÖ CHIR
To establish all beings in buddhahood,

JANG CHUP CHOK TU SEM KYE DO
I generate the supreme enlightened mind.

ME TOK CHU KYE PE MAY TENG
On a lotus flower, the waterborn,

DE NANG RANG NYI SEM PA KAR
I appear as the white bodhisattva (Chenrezik).

DÜN DU PE MA DA DEN LA
In front on a lotus and moon disk

Ö PAK ME GÖN KU DOK MAR
sits the protector Amitabha, red in color,

SHAL CHIK CHAK NYI NYAM ZHAK TENG
with one face and two hands resting in the mudra of equanimity,

LHUNG ZE DZIN CHING CHÖ GÖ SÖL
and holding a begging bowl.

KYIL MO TRUNG GI ZHUK PA LA
He wears Dharma robes and sits in the vajra posture. On his right is the powerful Lord of the Universe (Chenrezik), white in color.

SHAL CHIK CHAK ZHI THAL JAR DANG
He has one face and four arms. The palms of the first two hands are joined together at his heart.

YE YÖN THRENG WA PE MA DZIN
The second right holds a circle of beads and the left, a lotus.

ZHENG PAY TAP KYI PE DAR ZHUK
He stands on a lotus and moon disk.

YÖN DU CHAK DOR THU CHEN THOP
On his left is Vajrapani (the Great Powerful One)
SHAL CHIK CHAK NYI KU DOK NGO
who has one face, two arms, and is blue in color.

YE YÖN DOR JE DRIL BU DZIN
His right hand holds a dorje and the left, a bell.

ZHENG PAY TAP KYI PE DAR ZHUK
He stands on a lotus and moon disk.

SANG GYE JANG CHUP SEM PA DANG
Numberless buddhas, bodhisattvas,

NYEN THÖ DRA CHOM PAK ME KOR
shravakas, and arhats surround them.

TSO WO SUM GYI NE SUM GYI
In the three places of the three main deities

DRU SUM LE NI Ö TRÖ PE
lights radiate from the three syllables

DE WA CHEN NE CHEN DRANG GYUR
and invite (the wisdom deities) from Dewachen.

OM AMI DHE WA HRI
BENZA SAMAYA DZA
DZA HUNG BAM HO

TIK THRA LHEN
A TI PU HO

OM HUNG TRAM HRI AH
ABHIKHENTSA MAM

ARGHAM, PADYAM, PUPE, DHUPE, ALOKE, GENDHE, NEWIDYE, SHABDA AH HUNG
HUNG, DE CHEN ZHING DU CHÖ KYI KHOR LO KOR SEM CHEN NAM LA TAK TU THUK JE ZIK
Hung! In the pure land of Great Bliss, you turn the wheel of Dharma and always look upon sentient beings with compassion, fulfilling your commitment to protect all beings.

DAM CHA ZHAL ZHE DRO WAY KYAP DZE PA NANG THA NYAM ZHAK DZE LA CHAK TSHAL LO
We offer prostrate to you, Amitabha, whose hands rest in the mudra of equanimity.

E MA HO, NGO TSHAR SANG GYE NANG WA THA YE DANG
E MA HO! The wonderous Buddha of Infinite Light (Amitabha), the Great Compassionate One (Chenrezik),

THUK JE CHEN PO THU CHEN THOP DANG NI SANG GYE JANG SEM PAK ME THAM CHE LA
the Great Powerful One (Vajrapani), and all the countless buddhas and bodhisattvas,

TSE CHIK GÜ PAY SEM KYI SÖL WA DEP DAK LA CHOK GI NGÖ DRUP TSAL DU SÖL
with a mind of one-pointed devotion, I supplicate. Please bestow the supreme siddhi,

NANG WA THA YE DRUP PAR JIN GYI LOP HLA THSOK KU LE Ö ZER NUP CHOK THRÖ
bless me to accomplish Amitabha. From the bodies of the assembled deities, light rays radiate to the West.

DE CHEN ZHING NE Ö PAK ME PA YI KU DANG NGAK THRENG CHAK TSHEN PAK ME PA
From the pure land of Dewachen, Amitabha’s form, strings of his mantra, and hand symbols in immeasurable numbers

CHAR ZHIN BAP NE DAK LA THIM PAR GYUR OM AMI DEWA HRI
fall like rain and are absorbed into me. Recite as many times as possible; then repeat HRI.
DE NE DÜN GYI CHOM DEN DE
Then the buddha in front dissolves into light

Ô DU ZHU NE RANG LA THIM
and is absorbed into myself.

RANG LŪ NAM KHAY JA TSHŌN TAR
My body like a rainbow in the sky

CHOM DEN DE KYI KUR NANG WA
appears in the form of the buddha Amitabha;

SAL TONG ZUNG DU JUK PAR GYUR
Luminosity and emptiness are a unity

E MA HO, NGO TSHAR SANG GYE NANG WA THA YE DANG
E MA HO! Wondrous Buddha of Infinite Light,

YE SU JO WO THUK JE CHEN PO DANG
on your right, the Lord of Great Compassion (Chenrezik), and

YÜN DU SEM PA THU CHEN THOB NAM LA
on your left the Bodhisattva of Great Power (Vajrapani),

SANG GYE JANG SEM PAK ME KHIR GYI KOR
all surrounded by countless buddhas and bodhisattvas.

DE KYI NGO TSHAR PAK TU ME PA YI
There is wondrous and immeasurable bliss and delight.

DE WA CHEN ZHE JA WAY ZHING KHAM DER
In this pureland called "Dewachen."

DAK NI DI NE THSE PÖ GYUR MA THAK
The moment when I pass from this life,

KYÉ WA ZHEN GYI BAR MA CHÖ PA RU
without taking another birth, may I be born here

DE RU KYE NE NANG THAY ZHAL THONG SHOK
and behold the face of Amitabha.

CHOK CHU SANG GYE JANG SEM THAM CHE KYI
may all the buddhas and bodhisattvas of the ten directions

Here meditate for a while.
GEK ME DRUP PAR JIN GYI LAP TU SŌL
give their blessing that it be fulfilled without hindrance.

TAYATHA PENTSADRIYA AWABODHANAYEOSOHA

OM CHOK DŪ GYAL WA SE CHE GONG  TSOK NYI DZOK LA JE YI RANG
OM! May all the buddhas and bodhisattvas in the ten directions and three times think of me. I rejoice in the perfection

DAK GI DŪ SUM GE SAK PE  KŌN CHOK SUM LA CHŌ PA BUL
of the two accumulations.  All the virtue I have gathered in the three times, I offer to the Three Jewels.

GYAL WAY TEN PA PHEL GYUR CHIK  GE WA SEM CHEN KŪN LA NGO
May the teachings of the Victorious One flourish.  I dedicate this virtue to all sentient beings

DRO KŪN SANG GYE THOP GYUR CHIK  GE TSA THAM CHE CHIK DŪ TE
that they may attain enlightenment.  May all this virtue gathered together

DAK GI GYŪ LA MIN GYUR CHIK  DRIP NYI DAK NE TSHOK DZOK TE
ripen in my mindstream.  May the two obscurations be purified and the accumulations perfected.

TSHE RING NE ME NYAM TOK PHEL  THSE DIR SA CHU NŌN GYUR CHIK
May life, health, experience, and realization increase.  In this life, may the tenth level be reached.
Nam Zhik Thse Pö Gyur Ma Thak
Instantly, when we depart this life,

De Wa Chen Du Kye Gyur Chik
may we be reborn in Dewachen.

Kye Ne Pe May Kha Che Te
Once born there, may the lotus open

Lü Ten De La Sang Gye Shok
and in that body, may we achieve enlightenment.

Jang Chup Thop Ne Ji Si Du
After reaching enlightenment, until samsara is empty,

Trül Pe Dro Wa Dren Par Shok
may our manifestations guide living beings.

Samaya Gya Gya Gya
Seven Verse Prayer to Guru Rinpoche
HUM, OR GYEN YÜL GYI NUP JANG TSHAM
HUM  In the northwest of the land of Orgyen,

PE MA GE SAR DONG PO LA
on the anthers of a lotus with its stem,

YA TSHEN CHHOK GI NGÖ DRUP NYE
you have attained wondrous and perfect siddhis.

PE MA JUNG NE ZHE SU DRAK
"The Lotus-born" of great renown,

KHOR DU KHAN DRO MANG PÖ KOR
surrounded by a host of dakinis,

KHYE KYI JE SU DAK DRUP KYI
that we may follow your example

JIN GYI LAP CHHIR SHEK SU SÖL
please approach and grant your blessing.

GURU PEMA SIDDHI HUM

OM AH HUM BENZA GURU PEMA SIDDHI HUM

GE WA DI YI NYUR DU DAK
Through virtue of this practice,

OR GYEN PE MA DRUP GYUR NE
may I swiftly attain the level of Orgyen Pema,

DRO WA CHIK KYANG MA LÜ PA
and to this state may I lead every being,

DE YI SA LA GÖ PAR SHOK
not one left behind.

Prayer to Guru Rinpoche
OM SVASTI

RAB JAM GYAL WAY KU DANG YESHE KYI  THRIN LEY GYAMTSÖ'I NAM THAR KYONG WAY WANG
Majestic holder of the ocean of activity  Of the wisdom and bodies of innumerable victors,

DÜ SUM KÜN KHYEN GYAL WANG KARMA PAY  ZHAB PE TEN CHING DZE THRIN GYE PAR SHOG
Gyalwang Karmapa, omniscient throughout the three times,  May your lotus feet remain firm and your activity flourish.

DE DEN ZHING GI GÖN PO NANG THA YE  SAM ZHIN NGO TSHAR TRÜL PAY DÖ GAR GYI
Amitabha, lord of Sukhavati, Lord of the dance, skilled in upholding the victory banner of the teachings

TEN PAY GYAL TSHEN DREN KHE GAR GYI WANG  TSHUNG ME GONG MA RIM JÖN NAM LA DÜ
Through the intentional wondrous dance of emanation bow to the peerless predecessors.  Although you have possessed

SI ZHI MI PHAM ZUNG JUG DORJE'I KUR  DÖ NE DRUP KYANG DAG SAY TSHÜL TÖN PA
from the beginning the vajra body,  Unconquered by existence or peace, you appear as one or the pure levels.

JAM CHEN GYAL WAY DÖ GAR SI TU PAY  ZHAB PE TEN CHING DZE THRIN GYE PAR SHOG
Situpa, display of the great victor Maitreya,  May your lotus feet remain firm and your activity flourish.

MONG PAY MÜN JOM KHYEN TER CHOG TSÖL WA  JAM YANG NGO NANG TEN PAY SOG SHING CHE
Conqueror of ignorance’s gloom, giver of the supreme treasure of wisdom,  Actual appearance of Manjushri, great life-tree of the teachings,

NYIG MAY GÖN GYUR JAM GÖN LA MA YI  ZHAB PE TEN CHING DZE THRIN GYE PAR SHOG
Jamgon Lama, protector in these degenerate times,  May your lotus feet remain firm and your activity flourish.
DÔ MAY MI SHIG THIG LE CHEN PO’I TSEL
Display of the great, primordial, indestructible drop, Lord of Secrets, vajra dancer of bliss-emptiness,

GANG DÛL KUR NANG GO SHRI GYAL TSAB PAY
Goshri Gyaltsap, appearing in various forms to tame various beings,

NANG SI ZIL NÖN JUNG ZHIR RANG WANG JOR
Subduer of all that appears and exists, master of the four elements,

PE JUNG NGÖ NANG PAL DEN PA WO CHE’I
Actual appearance of Padmasambhava, great, glorious Pawo,

TSHE PAG ME PAY YE SHE GYU THRÛL NI
Magical display of Amitayus’s wisdom, Spontaneously perfect, glorious, profound, and vast skillful activity,

PHEN DE’I THSA LAG TRE HO TRÛL PAY KÛ’I
Root of benefit and happiness, nirmanakaya Treho, May your lotus feet remain firm and your activity flourish.

DE TAR MI CHE GÛ PE SÖL TAB THÛ
Through the power of praying with such unreserved devotion, May the lamas’ blessing enter my mind.

SANG SUM NAM THAR YÖN TEN GYAMTSHÔ’I GYÜN
May I be able to fully emulate The ocean of qualities of their three secrets and their lives.

PHEN DE’I PHÛN TSHOG MA LÛ JUNG WAY GO
May the gate of all excellent benefit and happiness, the victors’ teachings, Long remain, and may all the communities

DE DZIN SHE DANG DRUP PAY DÛ DE KUN
That uphold, study and practice them Flourish in observance of the ten Dharma practices.
DREL THOG DAG SOG DRO KÜN DÜ DI NE
May all those connected to those communities—myself and others—From now until the youth of great bliss’s essence is mature,

BAR CHE NYER TSHE’I DRI YI MA GÖ SHING
Be unsullied by the stain of impediments and harm. May all Dharmic wishes of the fortunate be spontaneously accomplished.

SI PAY DE JOR DANG GI MI LAM ZHIN
The pleasure and wealth of existence is like last night’s dream. Realizing it to be unimportant and meaningless,

NEM NUR DRAL WAY DAM CHÖ DRUB PA LA
May we practice sacred Dharma without vacillation, With great and sincere exertion.

RANG SEM SANGYE YIN PAR THAG CHÖ CHING
Resolving that one’s own mind is the Buddha, Realizing that mind itself is emptiness-lucidity, spontaneously perfect and self-liberated,

TOG NE KHOR DE RE DOG KÜN DRAL TE
May we be free from all hope and fear regarding samsara and nirvana And gain the assurance of genuine, free awakening.

This brief prayer for the longevity and flourishing activity of these holy objects of worship by gods and humans was written, in order to remind myself of their kindness and in response to the fervent encouragement of many, by Ogyen Trinley Palden Wangi Dorje, the seventeenth to be blessed by the name of the Buddha Karmapa, at Vajrasana, the site of the full and manifest awakening of the Suga, on the special occasion of the nineteenth Sangha Prayer Festival of the peerless protectors of beings, the Kagyü. May this cause the lamas’ blessing to enter the minds of us all.

Translated by Lama Yeshe Gyamtso
Long Life Prayer for His Holiness The Gyalwa Karmapa
and the Kagyu Lineage Holders

DE CHEN TSHOK KYI KHOR LOR TAK RÖL PA
You who continuously enjoy the mandala of great bliss,

DÜ SUM GYAL WAY TER CHEN KAR MA PA
Karmapa, great treasury of all buddha activity,

YAP SE GYÜ PAR CHE PAY SI TSHO DIR
with your heart sons and lineage

KAL PA KAL PAY BAR DU ZHAP TEN SÖL
may you remain in this ocean of existence for kalpas and kalpas.

GANG GI ZAP SANG SUNG GI SANG WA LA
Whoever engages in the essential activity

THÖ SAM DRUP PAY NYING POR JE PA YI
of listening, reflecting, and practicing

PONG DANG LOK PAY DE NAM THAM CHE NI
the secret teachings of your profound speech, may all their practice and study

YAR GYI CHU WO TA BUR GYE GYUR CHIK
increase like the surging rivers of summer.
KAL PA MANG POR RAB GOM TSHOG NYI LAM
Having completed the path of the two accumulations during many kalpas,

THAR CHIN DRE BU'T CHÖ KUR NE GYUR CHING
You have been transformed into its result, the dharmakaya.

NYAM ME YON TEN THA YE ME JUNG PEL
Boundless splendor of peerless qualities – Victors of the three times,

DU SUM GYAL WA NAM KYI GE LEG TSÖL
bestow virtue and excellence.

CHÖ MIN DE PE LA MAY KA TAR NYEN
With uncontrived faith you listen to the guru's words as commands.

LUNG RIG DÜ TSI THUG KYI BUM ZANG TAM
The good vase of your heart is filled with the ambrosia of scripture and reason.

SHE DRUP LE LA TAG GÜ TSÖN PE ZHUG
Your exertion in teaching and practice is continuous and devoted.

GYAL TEN DEG PAY DAM PA ZHAB TEN SÖL
May the feet of this genuine upholder of the victor's doctrine remain firm.

NGÖN ME YÜL DU CHO KYI DRON ME PAR
You light the torch of dharma in a country where it did not exist.

RI ME DRO LA SEM KYI DÉ KYI TRÜN
You impartially give rise to happiness in the minds of beings.

TSHE ME ZHI DE'I LAM LA TAG PAR NE
You always remain on the path of harmless peace and joy.

KYÖN ME TRIM DEN DAM PA ZHAB TEN SÖL
May the feet of this flawless, genuine monk remain firm.

NAM DAG GE WAY LHAG SAM DRI ME DANG
Through stainless, altruistic, pure virtue,

LU ME MÖN LAM ZANG DANG THU TSEN PÖ
And through the power of unfailing, good aspirations,

DÖ PAY DRE ZANG NYUR DU DZOG DANG LHEN
May the good result we wish for be quickly attained

KÜN LA NANG WA KAR PÖ KHYAB GYUR CHIG
And may all be filled with the radiance of virtue.

In response to the earnest request of Khenpo Karthar Rinpoche’s disciples for a longevity supplication like this, this was written immediately at Gyuto Monastery in India on May fifth, 2002, by Ogyen Trinley Palden Wangi Dojje, who bears the name Karmapa.

Translation by Lama Yeshe Gyamtso.
A General Prayer for the Lama's Long Life

LA MA KU KHAM ZANG WAR SÖL WA DEP
I pray that the lamas' health be excellent,

CHOK TU KU TSHE RING LA SÖL WA DEP
that their supreme lives be long,

THRIN LE DAR ZHING GYE LA SÖL WA DEP
and that their activities increase and spread.

LA MA DANG DREL WA ME PAR JIN GYI LOP
Bless us that we remain inseparable from the lamas.

PAL DEN LA MA ZHAP PE TEN PA DANG
May the glorious lamas live long.

KHA NYAM YONG LA DE KYI JUNG WA DANG
May happiness and well being arise for all sentient beings,
present throughout space.

DAK ZHEN MA LÜ TSHOK SAK DRIP JANG NE
May I and all beings without exception, having gathered the two
accumulations and purified the two obscurations,

NYUR DU SANG GYE SA LA GÖ PAR SHOK
be swiftly established in the state of buddhahood.
SAN GYE KU SUM NYE PAY JIN LAP DANG
Through the blessing of the buddhas' attainment of the three bodies,

CHÖ NYI MIN GYUR DEN PAY JIN LAP DANG
through the blessing of the unchanging truth of dharmatā,

GEN DÜN MI CHE DÜN PAY JIN LAP KYI
and through the blessing of the unwavering aspiration of the sangha,

JI TAR NGO WA MÖN LAM DRUP GYUR CHIK
may this dedication prayer be accomplished.

JAM PAL PA WÖ JI TAR KHYEN PA DANG
The courageous Manjuri, who knows everything as it is,

KÜN TU ZANG PO DE YANG DE ZHIN TE
Samantabhadra, who also knows in the same way,

DE DAK KÜN GYI JE SU DAK LOP CHING
and all the bodhisattvas – that I may follow in their path,

GE WA DI DAK THAM CHE RAP TU NGO
I completely dedicate all this virtue.
Praise to the Buddha Activity of the Gyalwa Karmapa

Dü Zhi Le Gyal Gyal Way Thrin Le Pa
Karmapa, who is the activity of all the buddhas, victorious over the four māras,

Karma Pa Ten Ten Pay Nying Po Di
may his teachings, this heart of the Dharma,

Chok Thar Kün Khyap Khyap Ching Gyün Mi Che
continuously spread to the far limit of all directions,

Tak Par Rap Phel Phel Way Tra Shi Shok
greatly increase, and auspiciously ever flourish.