Chenrezik & Amitabha Sadhanas

Shrine Copy
Please do not remove from shrine room.
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 KŪN 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 GŌN DAK PO KA GYŪ LA
unequalled protectors of beings, the Dakpo Kagyū,

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

GYŪ 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.

ZHEN LOK GOM GYI KANG PAR SUNG PA ZHIN

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

TSHE DIR DŌ 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.

MO GŪ GOM GYI GO WOR SUNG PA ZHIN

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,
CHÖ MIN MÖ GÜ KYE WAR JIN GYI LOP
grant your blessings that uncontrived devotion is born within.

YENG ME GOM GYI NGÖ 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 CHÖ 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 CHÖ 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 RÖL 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 CHÖ KYI PAL LA LONG CHÖ CHING
from the perfect guru, and so enjoy the splendor of Dharma.

SA DANG LAM GYI YÖN 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 CHÖ 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 SÖ 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.

DAK SOK KHA KHYAP 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 DŪ NGO WOR GYUR
He is the essential nature of all those in whom we take refuge.

* JO WO KYŌN GYI MA GŌ 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.

The Seven Branch Prayer.

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

CHOK CHU DŪ 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 PŌ MAR ME DRI
I make offerings, both actual and imagined,

ZHAL ZE RŌL MO LA SOK PA
of flowers, incense, lights, perfume,

NGŌ JOR YI KYI TRŪL NE BŪL
food, music, and much else.

PHAK PAY TSHOK KYI ZHE SU SŌL
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 –

SEM NI NYÖN MONG WANG GYUR PAY
all the negative actions I have committed

DIK PA THAM CHE SHAK PAR GYI
while influenced by mental afflictions.

NYEN THÖ RANG GYAL JANG CHUP SEM
I rejoice in the merit of whatever virtue

SO SO KYE WO LA SOK PE
sravakas, pratyekabuddhas, bodhisattvas,

DÜ SUM GE WA CHI SAK PAY
and ordinary people have gathered

SÖ NAM LA NI DAK YI RANG
throughout the three times.

SEM CHEN NAM KYI SAM PA DANG
Please turn the wheel of the Dharma

LO YI JE DRAK JI TA WAR
of the greater and lesser vehicles

CHE CHUNG THÜN MONG THEK PA YI
to meet the variety of motivations

CHÖ KYI KHOR LO KHOR DU SÖL
and different minds of living beings.

KHOR WA JI SI MA TONG PAR
Until samsara is completely emptied,

NYA NGEN MI DA THUK JE YI
I beseech you not to pass into nirvana

DUK NGAL GYA TSHOR JING WA YI
and to look with great compassion

SEM CHEN NAM LA ZIK SU SÖL
on all living beings caught in an ocean of suffering.
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 PHAIK 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 THÚ
Compelled by negative karma, gathered from beginningless time, living beings, through the force of anger, are born as hell-beings.
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 PEME HUM

THOK ME DÜ NE LE NGEN SAK PAY THÜ 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

OM MANI PEME HUM

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 PEME HUM

THOK ME DÜ NE LE NGEN SAK PAY THÜ Compelled by negative karma, gathered from beginningless time, living beings, through the force of bewilderment,

OM MANI PEME HUM

LEN KUK DUK NGAL NYONG WAY SEM CHEN NAM are born as animals and experience the suffering of dullness and stupidity. GÖN PO KHYE KYI DRUNG DU KYE WAR SHOK Protector, may they all be born in your presence.

OM MANI PEME HUM
Compelled by negative karma, gathered from beginningless time, sentient beings, through the force of desire, are born in the realm of

Humans and experience the suffering of constant toil and poverty.

May they be born in the supreme pure land of Dewachen.

Compelled by negative karma, gathered from beginningless time, living beings, through the force of jealousy, are born in the

realm of demigods and experience the suffering of fighting and quarreling.

May they be born in your realm, the Potala.

Compelled by negative karma, gathered from beginningless time, living beings, through the force of pride, are born in the realm

of gods and experience the suffering of change and downfall.

May they all be born in your realm, the Potala.
DAK NI KYE ZHING KYE WA THAM CHE DU
Through all my existences, may my deeds equal Chenrezik’s.

CHEN RE ZIK DANG DZE PA TSHUNG PA YI
In this way, may all beings be liberated.

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

SUNG CHOK YI DRÔK CHOK CHUR GYE PAR SHOK
of your six-syllable mantra pervade the ten directions.

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

DAK GI DÛL JAR GYUR PAY DRO WA NAM
may all those who will be my disciples take seriously the

DRO WAY DÔN DU CHÔ DANG DEN PAR SHOK
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 SÔL TAP PE
By having prayed like this one-pointedly,

PHAK PAY KU LE Ö ZER THRÖ
light rays radiating from noble Chenrezik

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

CHI NÖ DE WA CHEN GYI ZHING
The outer world of the environment becomes the purland of bliss.

NANG CHÛ KYE DRO LÛ 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.

Meditate like this as you recite the mantra.

OM MANI PEME HUM
Finally, let the mind remain absorbed in its own essential nature, without making distinctions between subject, object, and act. Then repeat:

DAK ZHEN LÜ 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 PÖ LONG
all sound is the melody of his six-syllable mantra; all rememberance 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 LÜ PA  DE YI SA LA GÖ PAR SHOK
On this same level may I place then every being, not one left behind.

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

MI TSANG LÜ DI BOR WA GYUR MA THAK  DE WA CHEN DU DZŪ TE KYE 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 DRÖ NE  TRÛL PE CHOK CHUR ZHEN DÖN 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 KÜN  SÖ NAM YE SHE TSHOK DZOK TE
to benefit others. Through this virtue, may all beings perfect the accumulations of merit and wisdom;
Sō 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 Kyé Pa Nam Kyé 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 KÔN CHOK SUM DANG TSA WA SUM KYAP 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,

LHUNGZE 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. 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 dojje 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
ABHIKHENTSZA MAM

ARGHAM, PADYAM, PUPE, DHUPE, ALOKE, GENDHE, NEWIDYE, SHABDA AH HUNG
HUNG, DE CHEN ZHING DU CHÖ KYI KHOR LO KOR

SEMPHEN 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 LÛ NAM KHAY JA TSHÖN 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

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

SANG GYE JANG SEM PAK ME KHOR 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,

KYE 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.

DE KE DAK GI MÖN LAM TAP PA DI  
Having made this aspiration prayer,

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 PENTSA DRIYA AWA BODHANAYE SOHA

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     THSÉ 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.
OM SVASTI

RAB JAM GYAL WAY KU DANG YESHE KYI
Majestic holder of the ocean of activity

THRIN LEY GYAMTSÖ'I NAM THAR KYONG WAY WANG
Of the wisdom and bodies of innumerable victors,

DÜ SUM KÜN KHYEN GYAL WANG KARMAPAY
Gyalwang Karmapa, omniscient throughout the three times,

ZHAB PE TEN CHING DZE THRIN GYE PAR SHOG
May your lotus feet remain firm and your activity flourish.

DE DEN ZHING GI GÖN PO NANG THA YE
Amitabha, lord of Sukhavati, Lord of the dance,

SAM ZHIN NGO TSHAR TRÚL PAY DÖ GAR GYI
skilled in upholding the victory banner of the teachings

TEN PAY GYAL TSHEN DRENG KHE GAR GYI WANG
Through the intentional wondrous dance of emanation bow to the peerless predecessors.

TSHUNG ME GONG MA RIM JÖN NAM LA DÜ
Although you have possessed

SI ZHI MI PHAM ZUNG JUG DORJE'I KUR
from the beginning the vajra body,

DÖ NE DRUP KYANG DAG SAY TSHÚL TÖN PA
Unconquered by existence or peace, you appear as one on the pure levels.

JAM CHEN GYAL WAY DÖ GAR SI TU PAY
Situpa, display of the great victor Maitreya,

ZHAB PE TEN CHING DZE THRIN GYE PAR SHOG
May your lotus feet remain firm and your activity flourish.

MONG PAY MÜN JOM KHYEN TER CHOG TSÖL WA
Conqueror of ignorance’s gloom, giver of the supreme treasure of wisdom,

JAM YANG NGÖ NANG TEN PAY SOG SHING CHE
Actual appearance of Manjushri, great life-tree of the teachings,

NYIG MAY GÖN GYUR JAM GÖN LA MA YI
Jamgon Lama, protector in these degenerate times,

ZHAB PE TEN CHING DZE THRIN GYE PAR SHOG
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, May your lotus feet remain firm and your activity flourish.

NANG SI ZIL NÖN JUNG ZHIR RANG WANG JOR
Subdauer of all that appears and exists, master of the four elements, Chakravartin of activity who possesses the vajra body,

PE JUNG NGO NANG PAL DEN PA WO CHE'I
Actual appearance of Padmasambhava, great, glorious Pawo, May your lotus feet remain firm and your activity flourish.

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

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

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

SANG SUM NAM THAR YÕN TEN GYAMTS'O'I GYÜN
May I be able to fully emulate The ocean of qualities of their three secrets and their lives.

PHEN DE'I PHÜN TSHOG MA LÜ 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 DÜ DE KÜN
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
KAL ZANG CHÖ DEN SAM KÜN LHÜN DRUP SHOG
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
NOG CHUNG NYING PO ME PAY DÖN TOG NE
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
ZÖL ME TSÖN PA CHEN PÖ JUG GYUR CHIG
May we practice sacred Dharma without vacillation, With great and sincere exertion.

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

TOG NE KHIR DE RE DOG KÜN DRAL TE
JANG DRÖL DAM PAR UG YUNG THOB GYUR CHIG
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 Sugāsa, on the special occasion of the nineteenth Sangha Prayer Festival of the peerless protectors of beings, the Kagyu. 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 GYŪ 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’I CHÖ KUR NE GYUR CHING
You have been transformed into its result, the dharma-kāya.

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 DÛ 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 DE 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 Wangl Dorje, 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,

THRN 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,

CHÓ 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 MÓN 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,

KAR MA 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.