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Mahamudra Lineage Prayer

DOR JE CHANG CHEN TE LO NA RO DANG MAR PA MI LA CHÖ JE GAM PO PA
Great Vajradhāra, Tilopa, Nāropa, and Marpa Milarepa, Lord of Dharma Gampopa,

DÜ SUM SHE JA KÜN KHYEN KAR MA PA CHE ZHI CHUNG GYE GYÜ PA DZIN NAM DANG
knower of the three times, omniscient Karmapa; lineage holders of the four great and eight lesser schools,

DRI TAK TSHAL SUM PAL DEN DRUK PA SOK ZAP LAM CHAK GYA CHE LA NGA NYE PAY
Drikung, Taklung, Tsalpa, Glorious Drukpa, and others; you who have mastered the profound path of mahāmudrā,

NYAM ME DRO GÖN DAK PO KA GYÜ LA SO WA DEP SO KA GYÜ LA MA NAM
The Dakpo Kagyü, unrivaled protectors of sentient beings; I pray to you Kagyü lamas;

GYÜ PA DZIN NO NAM THAR JIN GYI LOP ZHEN LOK GOM GYI KANG PAR SUNG PA ZHIN
grant your blessing that I may follow your tradition and example. As is taught, detachment is the foot of meditation;

ZE NOR KÜN LA CHAK ZHEN ME PA DANG TSHE DIR DÖ THAK CHÖ PAY GOM CHEN LA
attachment to food and wealth disappears. To the meditator who give up the ties to this life,

NYE KUR ZHEN PA ME PAR JIN GYI LOP MO GÜ GOM GYI GO WOR SUNG PA ZHIN
grant your blessing that attachment to ownership and honor cease. As is taught, devotion is the head of meditation,

MEN NGAK TER GO JE PAY LA MA LA GYÜN DU SOL WA DEP PAY GOM CHEN LA
the lama opens the door to the profound oral teachings. To the meditator who always turns to him,

CHÖ MIN MÖ GÜ KYE WAR JIN GYI LOP YENG ME GOM GYI NGÖ ZHIR SUNG PA ZHIN
grant your blessing that unconstrained devotion be born within. As is taught, unwavering attention is the body of meditation;

GANG SHAR TOK PAY NGO WO SO MA DE MA CHÖ DE GAR JOK PAY GOM CHEN LA
whatever arises is the fresh nature of thought. To the meditator who rests there in naturalness,

GOM JA LO DANG DRAL WAR JIN GYI LOP NAM TOK NGO WO CHÖ KUR SUNG PA ZHIN
grant your blessing that meditation be free from intellectualization. As is taught, the essence of thoughts is dharma-kāya;

CHI YANG MA YIN CHIR YANG CHAR WA LA MA GAK RÖL PAR CHAR WAY GOM CHEN LA
they are nothing whatsoever and yet they arise. To the meditator who reflects upon the unobstructed play of the mind,

KĦOR DE YER ME TOK PAR JIN GYI LOP KYE WA KÜN TU YANG DAK LA MA DANG
grant your blessing that the inseparability of samsāra and nirvāna be realized. Through all my births, may I not be separated

DRAL ME CHÖ KYI PAL LA LONG CHÖ CHING SA DANG LAM GYI YÖN TEN RAP DZOK NE
from the perfect lama and so enjoy the glory of the dharma. May I completely accomplish the qualities of the path and stages

DOR JE CHANG GI GO PHANG NYUR THOP SHOK
and quickly attain the state of Vajradhāra.
Refuge Prayer

SANG GYE CHÖ DANG TSHOK KYI CHOK NAM LA
In the Buddha, the Dharma, and the Assembly Most Excellent,

JANG CHUP BAR DU DAK NI KYAP SU CHI
I take refuge until I reach Enlightenment.

DAK GI JIN SOK GYI PAY SÖ NAM KYI
By the merit of Generosity and other good deeds,

DRO LA PHEN CHIR SANG GYE DRUP PAR SHOK
may I achieve Enlightenment for the sake of all beings.
The Four Immeasurables

SEM CHEN THAM CHE DE WA DANG DE WAY GYU DANG DEN PAR GYUR CHIK
May all sentient beings gain happiness and the cause of happiness.

DUK NGAL DANG DUK NGAL GYI GYU DANG DREL WAR GYUR CHIK
May they be free from suffering and the cause of suffering.

DUK NGAL ME PAY DE WA DAM PA DANG MI DREL WAR GYUR CHIK
May they never be cut off from the highest bliss, which is devoid of suffering.

NYE RING CHAK DANG DANG DREL WAY TANG NYOM CHEN PO LA NE PAR GYUR CHIK
May they come to rest in the great impartiality, which is free of attachment and aversion.
The Four Dharmas of Gampopa

DAG DANG SEM CHEN TAM CHE LO CHÓ SU DRO WAR JIN JI LAP TU SÖL
Grant your blessings so that my mind and that of all sentient beings may be one with the Dharma.

CHÓ LAM DU DRO WAR JIN JI LAP TU SÖL
Grant your blessings so that Dharma may progress along the path.

LAM THRÜL PA SEL WAR JIN JI LAP TU SÖL
Grant your blessings so that the path may clarify confusion.

THRÜL PA YE SHE SU CHAR WAR JIN JI LAP TU SÖL
Grant your blessings so that confusion may appear as wisdom.
The Seven-Branch Prayer

JI NYE SU DAK CHOK CHUY JIK TEN NA   DÜ SUM SHEK PA MI YI SENG GE KÜN
With body, speech, and mind, I pay homage to all those lions of humanity, as many as there are, without exception.

DAK GI MA LÛ DE DAK THAM CHE LA   LÛ DANG NGAK YI DANG WE CHAK GYI 0
who arise in the worlds of the ten directions and the three times.

ZANG PO CHÖ PAY MÔN LAM TOP DAK GI   GYAL WA THAM CHE YI KYI NGÖN SUM DU
Through the power of this aspiration to excellent conduct, may I see in my mind all the victors

ZHING GI DÛL NYE LÛ RAP TÛ PA YI   GYAL WA KÜN LA RAP TU CHAK TSAL LO
and bow to them with as many bodies as there are particles in all realms.

DÛL CHIK TENG NA DÛL NYE SANG GYE NAM   SANG GYE SE KYI Û NA ZHUK PA DAK
On each particle I imagine as many buddhas as there are particles, surrounded by bodhisattvas.

DE TAR CHÖ KYI YING NAM MA LÛ PAR   THAM CHE GYAL WA DAK GI GANG WAR MÔ
In that way, I imagine the dharmadhatu totally filled with victors. With all the sounds of inexhaustible

DE DAK NGAK PA MI ZE GYA TSHÖ NAM   YANG KYI YEN LAK GYA TSHÖ DRA KÜN GYI
oceans of song, I fully express the qualities of all the victors. I praise all sugatas.

GYAL WA KÜN GYI YÖN TEN RAP JÔ CHING   DE WAR SHEK PA THAM CHE DAK GI TÖ
I offer those victors sacred flowers, holy garlands, cymbals, ointments,
ME TOK DAM PA THRENG WA DAM PA DANG SIL NYEN NAM DANG JUK PAY DUK CHOK DANC
the best of parasols, the finest lamps, and sacred incense.

MAR ME CHOK DANG DUK PÕ DAM PA YI GYAL WA DE DAK LA NI CHÖ PAR GYI
I offer those victors sacred fabrics, the finest of scents.

NA ZA DAM PA NAM DANG DRI CHOK DANG CHE MAY PHUR MA RI RAP NYAM PA DANG
Heaps of medicinal powders equal in size to Mt. Meru, and particularly excellent realms.

KÖ PA KHYE PAR PHAK PAY CHOK KÜN GYI GYAL WA DE DAK LA YANG CHÖ PAR GYI
I also imaging presenting to those victors whatever offerings are unexcelled and vast.

CHÖ PA GANG NAM LA ME GYA CHE WA DE DAK GYAL WA THAM CHE LA YANG MÔ
Through the power of faith in excellent conduct,

ZANG PO CHÖ LA DE PAY TOP DAK GI GYAL WA KÜN LA CHAK TSHAL CHÖ PAR GYI
I pay homage and present offerings to all victors.

DÔ CHAK ZHE DANG TI MUK WANG GI NI LÜ DANG NGAK DANG DE ZHIN YI KYI KYANG
I confess individually all harmful actions I have done with body, speech, and mind

DIK PA DAK GI GYI PA CHI CHI PA DE DAK THAM CHE DAK GI SO SOR SHAK
under the power of attachment, aversion, and bewilderment.
The Seven-Branch Prayer

CHOK CHUY GYAL WA KÜN DANG SANG GYÉ SE RANG GYAL NAM DANG LOP DANG MI LOP DANG
I rejoice in all the merit of all the victors of the ten directions, of the bodhisattvas and pratyekabuddhas,

DRO WA KÜN GYI SÖ NAM GANG LA YANG DE DAK KÜN GYI JE SU DAK YI RANG
of those training and beyond training, and of all beings.

GANG NAM CHOK CHUY JIK TEN DRÖN MA DAK JANG CHUP RIM PAR SANG GYE MA CHAK NYE
I exhort all the lamps of the ten directions who have attained passionless buddhabood through the stages of awakening,

GÖN PO DE DAK DAK GI THAM CHE LA KHOR LO LA NA ME PAR KOR WAR KÜL
all those protectors, to turn the unsurpassable wheel of the dharma.

NYA NGEN DA TÖN GANG ZHE DE DAK LA DRO WA KÜN LA PHEN ZHING DE WAY CHIR
With palms fully joined, I request those wishing to demonstrate passing into nirvana

KAL PA ZHING GI DÜL NYE ZHUK PAR YANG DAK GI THAL MO RAP JAR SÖL WAR GYI
to abide for as many kalpas as there are particles in all realms, for the benefit and happiness of all beings.

CHAK TSHAL WA DANG CHÖ CHING SHAK PA DANG JE SU YI RANG KÜL ZHING SÖL WA YI
I dedicate all virtue, however slight, I have accumulated through homage, offering, confession,

GE WA CHUNG ZE DAK GI CHI SAK PA THAM CHE DAK GI JANG CHUP CHIR NGO’O
rejoicing, exhortation, and requesting, to awakening.
DÜN GYI NAM KHAY Ü SU LA MA DANG DÜN YE GYAP DANG YÖN DU RIM PA ZHIN
Before me, in the middle of the sky, are the gurus. In front are the yidams, to the right are the buddhas,

YI DAM SANG GYE CHÖ DANG GEDOÙN DANG RANG RIK KHOR CHE ZHEN YANG DEN
behind is the dharma, and to the left are the sangha – each surrounded by their own families.

TSHAM SU CHÖ KYONG GYA TSHO LA SOK KÖN CHOK NAM
Below the level of their seats are a sea of dharma protectors.

TSHOK KYI ZHING CHOK DAM PA ZHUK PAY DRUNG
In the presence of this gathering of jewels, this supreme sacred field of merit:

OM VAJRASATTVA SAMAYAMANUPALAYA, VAJRASATTVA TVENOPATISHA

DRDHO ME BHAVA, SUTOSYO ME BHAVA, SUPOSYO ME BHAVA, ANURAKTO ME BHAVA

SARVASIDDHIM ME PRAYACCHA, SARVAKARMASU CA ME, CITTAM SRIYAH KURU HUM

HA HA HA HA HO, BHAGAVAN, SARVATATHAGATA, VAJRA MA ME MUNCA,
Mandala Offering

VAJRI BHAWA, MAHASAMAYASATTVA, AH

OM VAJRA BHUMI AH HUM ZHI NAM PAR DAK PA WANG CHEN SER GYI SA ZHI
The completely pure ground is powerful golden earth.

OM VAJRA REKHE AH HUM CHI CHAK RI KHIR YUK GI RA WE YONG SU KOR WAY
A wall of iron mountains surrounds it completely.

Ü SU RII GYAL PO RI WO CHOK RAP SHAR LÜ PHAK PO HLO DZAM BU LING
At the center is Mt. Meru, supreme king of mountains. To the east Puruvideha, to the south Jambudvipa,

NUP BA LANG CHÖ JANG DRA MI NYEN LÜ DANG LÜ PHAK
to the west Godaniya, to the north Uttaraku.

NGA YAP DANG NGA YAP ZHEN YO DEN DANG LAM CHOK DRO
Beside them are Deha and Videha, Satha and Uttaramantrina,

DRA MI NYEN DANG DRA MI NYEN GYI DA RIN PO CHAY RI WO
Kurava and Kaurava. The precious jewel mountain,

PAK SAM GYI SHING DÖ JÖ PA MA MÖ PAY LO TOK KHOR LO RIN PO CHE
the wish-granting trees, the wish-granting cows, the harvest without toil.
Mandala Offering

NOR BU RIN PO CHE  TSÜN MO RIN PO CHE  LÖN PO RIN PO CHE  LANG PO RIN PO CHE
The precious wheel, the precious jewel, the precious queen, the precious minister, the previous elephant, the precious horse, the

TA CHOK RIN PO CHE  MAK PÖN RIN PO CHE  TER CHEN PÖ BUM PA  GEK MO MA
precious general, the vase of great treasure. The maiden of grace, the maiden of garlands, the maiden of song, the maiden of dance.

THRENG WA MA  LU MA  GÁR MA  ME TOK MA  DUK PÖ MA  NANG SAL MA
The maiden of flowers, the maiden of incense, the maiden with lamps, the maiden with perfumed water.

DRI CHAP MA  NYI MA  DA WA  RIN PO CHAY DUK  CHOK LE NAM PAR GYÀL WAY
The Sun and the Moon, the precious umbrella, the royal banner which is totally victorious in every direction,

GYAL TSHEN  Ú SU HLA DANG MII PAL JOR PHUN SUM TSHOK PA MA TSHANG WA ME PA
and in between are assembled all the most glorious possessions of gods and men,

RAP JAM GYA TSHÖ DUL GYI DRANG LE DE PA NGÖN PAR KÖ DE  LA MA YI DAM SANG GYE
Lacking nothing. All this I set before you

JANG CHUP SEM PA PA WO KHAN DRO CHÖ KYONG SUNG MAY TSHOK DANG  CHE PA NAM
and offer you, the assembly of lamas, yidams, buddhas, bodhisattvas,

LA BUL WAR GYIO  THUK JE DRO WAY DÖN DU ZHE SU SÖL  ZHE NE JIN GYI LAP TU SÖL
Dakas, dakinis and chhamapalas. With compassion, please accept this offering for the benefit of all sentient beings.
SA ZHI PÖ CHÜ JUK SHING ME TOK TRAM  
RI RAP LING ZHI NYI DE GYEN PA DI  
I anoint the earth with fragrant water, scatter flowers, and adorn it with Mt. Meru, the four continents, and the Sun and Moon.

SANG GYE ZHING DU MIK TE PHÜL WA YI  
DRO KÜN NAM DAK ZHING LA CHÖ PAR SHOK  
Imagining this a buddha field, I offer it so that all beings may enjoy this pure realm.

CHOK CHU DÜ SUM ZHUK PA YI  
SANG GYE JANG CHUP SEM PA DANG  
To the buddhas and bodhisattvas of the ten directions and the three times,

LA MA DOR JE LOP PÖN DANG  
YI DAM HLA TSHOK KHOR DANG CHE  
to the guru and vajramasters, to the assembly of yidams and their retinues,

DÜ SUM DE SHEK MA LÜ LA  
LING ZHI RI RAP CHE PA DANG  
to all buddhas of the three times without exception: with heartfelt devotion, I offer to all those above me

LING ZHI JE WA THRÄK GYA DANG  
JE WA BUM DANG DUNG CHUR TE  
ten million, a hundred million, a million million of this universe

MANDAL CHIK TU DÜ NE NI  
MÖ LÖ GONG MA NAM LA BÛL  
of Mt. Meru and the four continents all gathered in this single mandala. With thoughts of love and compassion,

THUK JE TSER GONG ZHE SU SÖL  
ZHE NE JIN GYI LAP TU SÖL  
please accept my offering, and, having accepted it, grant me your blessing.
OM MANDALA PUJA MEGHA SAMUDRA SPARANA SAMAYE AH HUM

NŸE JE MANDAL ZANG PO DI BÛL WE JANG CHUP LAM LA BAR CHE MI JUNG ZHING
Having offered this excellent and pleasing mandala, may no obstacles arise on the path to enlightenment.

DÜ SUM DER SHEK GONG PA TOK PA DANG SI PAR MI THRÜL ZHI WAR MI NE SHING
May I realize the intentions of all the buddhas of the three times, and, neither wandering in samsara nor resting in nirvana,

NAM KHA NYAM PAY DRO WA DRÖL WAR SHOK
may all beings, as limitless as the sky, be liberated.

SA ZHI PÖ CHÜ JUK SHING ME TOK TRAM RI RAP LING ZHI NYI DE GYEN PA DI
I anoint the earth with fragrant water, scatter flowers, and adorn it with Mt. Meru, the four continents, and the Sun and Moon.

SANG GYE ZHING DU MIK TE PHÜL WA YI DRO KÜN NAM DAK ZHING LA CHÖ PAR SHOK
Imagining this a buddha field, I offer it so that all beings may enjoy this pure realm.

KU SUM YONG DZOK LA MAY TSHOK NAM LA CHI NANG SANG SUM DE ZHIN NYI KYI CHÖ
To the assembly of the gurus, the embodiment of the three kayas, I make outer, inner, secret and ultimate offerings.

DAK LÜ LONG, CHÖ NANG SI YONG ZHE LA LA ME CHOK GI NGÖ DRUP TSAL DU SÖL
Please accept my body, my possessions, and all phenomena, and grant me the supreme unsurpassable accomplishment.
CHAK GYA CHEN PÔ NGÖ DRUP TSAL DU SÔL  CHAK TSAL WA DANG CHO CHING SHAK
Please grant me the accomplishment of mahamudra. For the sake of all sentient beings, however little virtue I may have accumulated,

PA DANG  JE SU YI RANG KUR ZHING SÔL WA YI  GE WA CHUNG ZE DAK GI CHI SAK PA
I make prostrations, offerings and confessions. Rejoicing in merit, I request of the gurus the continuous teaching of the dharma

THAM CHE DZOK PAY JANG CHUP CHEN POR NGO  DAK ZHEN KAH NYAM DOK PA KÜN
and not to enter into nirvana. I dedicate whatever little virtue I have gathered toward the supreme enlightenment of all.

PHÜL NE  DRO KÜN TSHOK NYI RAP TU GANG GYUR TE
Having offered all the possessions of myself and others, limitless as the sky, all beings become filled with the two accumulations,

TSHOK ZHING Ô ZHU DAK DANG RO NYAM GYUR
the field of merit dissolves into light, merges with me, and we are inseparable.
Request To Teach

**SEM CHEN NAM KYI SAM PA DANG**
In accordance with the capacity

**LO YI CHE DRAK JI TA WAR**
and the diverse aspirations of beings,

**CHE CHUNG THÜN MONG THEG PA YI**
the Wheel of Dharma of Greater, Lesser and Conventional vehicles

**CHÖ KYI KHIR LO KOR DU SÖL**
I pray you to turn.
Supplication For The Longevity of His Holiness
The Seventeenth Gyalwa Karmapa

KAL PA ZANG PÖ NAM DREN DRUK PA DANG
Nirmanakaya of the sixth guide of this fortunate kalpa

DRUP CHEN SA RA HA YI TRÜL PAY KU
and of the mahasiddha Saraha,

DÜ SUM KHYEN PAY KU THRENG CHU DÜN PAY ZHAP PE TEN CHING THRIN LE GYE GYUR CHIK
Seventeenth body of Dusum Khyenpa.
May your lotus feet be stable and your activity flourish.

KHYEN PAY CHÖ KYI DE NYI Jİ ZHIN ZIK
You see, just as it is, the suchness of things to be known.

TSE WE DRO WA KÜN GYI KYAP DZE CHING
You kindly protect all beings.

NÚ PE DÜ LE GYAL WA KAR MA PAY
Your energy is victorious over mara.

ZHAP PE TEN CHING THRIN LE GYE GYUR CHIK
May your lotus feet be stable and your activity flourish.

TSHOK NYI KYIL KHOR GYE PA LE JUNG WAY
The light of your activity arising from the full mandala of the two accumulations illuminates the kunda grove of the victor’s doctrine.

PEL DZE DAM CHÖ MA WAY DA WA YI
You are the moon of sacred dharmic proclamation.

ZHAP PE TEN CHING THRIN LE GYE GYUR CHIK
May your lotus feet be stable and your activity flourish.

NAM MANG THRIM DEN BUM GYI KHEN PO TE
You are the preceptor of hundreds of thousands of renunciates.

GYAL SE JANG CHUP SEM PA JE WAY YAP
The father of millions of bodhisattvas,
Supplication For The Longevity of His Holiness
The Seventeenth Gyalwa Karmapa

DRANG YE RI K PA DZIN PAY LOP PON CHEY
and the great master of innumerable vidyadharas.

ZHAP PE TEN CHING THRIN LE GYE GYUR CHIK
May your lotus feet be stable and your activity flourish.

TEN PAY GYAL TSHEN DZAM BU LING DU TSUK DRAK PAY BA DEN CHOK NAM KUN TU YO
You raise the doctrine’s victory banner in Jambudvipa.

The banners of your flame flutter everywhere.

GYAL WAY THRIN LE NGA WA KAR MA PAY
Karmapa, master of victorious activity,

ZHAP PE TEN CHING THRIN LE GYE GYUR CHIK
may your lotus feet be stable and your activity flourish.

THUP PAY WANG PÔ TEN PA PEL WA DANG
Spreading the lord of sage’s doctrine,

NYIK DÜ DRO WA NAM KYI GÖN NYI DU
the protector of beings in degenerate times

JIK TEN WNG CHUK NAM THRÜL KAR MA PAY
is the manifestation of Lokeshavara.

ZHAP PE TEN CHING THRIN LE GYE GYUR CHIK
May your lotus feet be stable and your activity flourish.

DREN CHOK LA MA DAM PAY THUK KYE DANG LU ME KÖN CHOK SUM GYI DEN PA DANG
Through the intentions of the sacred guru who is the supreme guide, the truth of the undeceiving three jewels,

DAK CHAK LHAK SAM DAK PAY TEN DREL GYI
and the interdependence of our pure, excellent wish,

JI TAR MÖN PAY DÖN DI DRUP GYUR CHIK
may this aspiration be accomplished.

In accordance with the wishes of the lord protectors, the supreme Tai Situ Rinpoche and the supreme Tsarphu Gyaltsep Rinpoche
this aspiration was made by Ngawang Kunga of Drolma Podrang, the throne holder of the glorious Sakyas, as an alteration of a previous composition.
May this aspiration be accomplished.

18
The Good Tree of Immortal Freedom From Anguish; a Prayer for the Longevity of the Victorious Fathers and Sons of the Glorious Karma Kagyu

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 KARMAPAY 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 TRÚL 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 DRENG 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 TSHÚL TÖN PA
from the beginning the vajra body, Unconquered by existence or peace, you appear as one on 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 NGÖ 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.
The Good Tree of Immortal Freedom From Anguish; a Prayer for the Longevity of the Victorious Fathers and Sons of the Glorious Karma Kagyu

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,

DE TONG DORJE’I GAR KHEN SANG WAY DAG

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.

ZHAB PE TEN CHING DZE THRIN GYE PAR SHOG

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

DORJE’I KU NYE THRIN LE KHOR LÖ GYUR

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

ZHAB PE TEN CHING DZE THRIN GYE PAR SHOG

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

THAB KHE ZAB YANG THRIN LE LHÛN DZOG PAL

PHEN DE TISA LAG TRE HO TRÛL PAY KÛ’T
Root of benefit and happiness, nirmanakaya Treho, May your lotus feet remain firm and your activity flourish.

ZHAB PE TEN CHING DZE THRIN GYE PAR SHOG

DE TAR MI CHE GÜ PE SÖL TAB THÛ
Through the power of praying with such unreserved devotion,

LA MAY JIN LAB SEM LA JUG PA DANG
May the lamas’ blessing enter my mind.

SANG SUM NAM THAR YÖN TEN GYAMTSßÖ’I GYÜN THAM CHE MA LÛ DÆG GI KYÖNG NÜ SHOG
May I be able to fully emulate The ocean of qualities of their three secrets and their lives.

PHEN DE TÐ PHÚN 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

GYAL WAY TEN PA YÖN DU NE PA DANG
The Good Tree of Immortal Freedom From Anguish; a Prayer for the Longevity of the Victorious Fathers and Sons of the Glorious Karma Kagyu

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,

DE CHEN NYING PO‘I LANG TSHO MIN GYI BAR

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.

KAL ZANG CHÖ DEN SAM KÜN LHÜN DRUP SHOG

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,

NOG CHUNG NYING PO ME PAY DÖN TOG NE

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

ZÜL ME TSÖN PA CHEN PÖ JUG GYUR CHIG

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,

SEM NYI TONG SAL LHÜN DRUB RANG DRÖL DU

TOG NE KGOR 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.

JANG DRÖL DAM PAR UG YUNG THOB GYUR CHIG

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 Wang! 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 Sugata,
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 Gyamtsö
OM SVA STI SIDDHAM

NGO TSAR ME DU JUNG WAY YE SHE
Wondrous, excellent wisdom body,

KU DRAL MIN YÖN TEN GYA TSÖ PAL DANG DEN
endowed with the glorious ocean of qualities of freedom and ripening,

DÜ SUM GYAL WAY CHI ZUK KAR MA PAY
Karmapa, embodiment of all the victors of the three times,

ZHAB PE TEN CHING DZE TRIN GYE GYUR CHIK
may your lotus feet remain firm; may your activity increase.

CHÖ YING LONG NE GONG PAY TSAL TRUK TE SAM ZHIN SI PAY TSUL TEN NGO TSAR WA
The energy of your wisdom issues forth from the dharmadhatu. You display wondrous, intentional rebirth.

DÜ SUM JÖN KA KHAM SUM CHÖ KYI JAY
Dharma Lord of the three realms, you are unequaled in the three times. May your lotus feet remain firm; may your activity increase.

ZHAB PE TEN CHING DZE TRIN GYE GYUR CHIK

TONG TÖ DREN REK TAR LAM JOR DZE CHING
KHYEN TSE NÜ PAY ZI JI RAB BAR WA
You place all who see, hear, touch, or think of you on the path to liberation. You blaze with majestic wisdom, kindness, and power.

SA SUM MÜN SEL GE LEK Ö TONG GYE
You dispel the darkness in the three levels of existence and radiate a thousand light rays of virtue and excellence.

ZHAB PE TEN CHING DZE TRIN GYE GYUR CHIK
May your Lotus feet remain firm; may your activity increase.
LAB SUM TSUL TRIM TSANG ME GYEN DZE CHING KHE TSÜN ZANG DANG TØ SAM GOM PA YI
You are adorned by the three trainings and pure morality.

TUK GYÜ YONG MIN ZHEN GYÜ DROL NÜ PAY ZHAB PE TEN CHING DZE TRIN GYE GYUR CHIK
and hearing, contemplation, and meditation. You are able to liberate others. May your lotus feet remain firm; may your activity increase.

RI DREL TEN DANG KHE PAR DRUB GYÜ KYI RING LUK DRI ME CHÖ TSUL NAM DAK DI
You fill the whole world with the nonsectarian doctrine, and especially the stainless Dharma

DZAM LING YANG PAY KYÖN KÜN GENG DZE PAY ZHAB PE TEN CHING DZE TRIN GYE GYUR
tradition of the practice lineage. May your lotus feet remain firm; may your activity increase.

CHIK DRANG YE SAM DE NGO TSAR GYU TRUL GYI KÖ PA GYA TSO NA TSOK TÖN DZE KYANG
Although you display innumerable oceans of inconceivably wondrous miraculous forms,

SHEK ZHUK TRÖ PAY TSEN MA KÜN DREL PAY ZHAB PE TEN CHING DZE TRIN GYE GYUR CHIK
you are beyond the elaborations of “leaving” and “remaining.” May your lotus feet remain firm; may your activity increase.

DOR NA RIK GAY KHAB DAK KHOR LÖ GÖN PAL DEN LA MA GYAL WANG KAR MA PAY
In brief, glorious guru, Gyalwang Karmapa, pervasive lord of the hundred families and all mandalas,

ZHAB PE TEN CHING DZE TRIN GYE GYUR CHIK TRIN LE CHOK TA KÜN TU KHYAB PAR SHOK
May your lotus feet remain firm; may your activity increase. May your activity reach everywhere.
DE TAR RAB GÜ DUNG WE SÖL WE NA
If you are supplicated with such respect and longing, then,

CHÖ NYI NAM PAR DAK PAY DEN TOB KYI
and through the power of the truth of the pure dharmata,

TSA SUM GYAL WA GYA TSÖ TUK KYE DANG
through the intentions of the three roots and the ocean of victors,

JI KE MÖN PAY DÖN ZANG NYUR DRUB SHOK
may these excellent aspirations be quickly fulfilled.

This pure aspiration was composed by Tai Situpa, transforming a rebirth supplication for the previous Lord into a supplication for the longevity of the Seventeenth Gyalwang Karmapa, in response to the request accompanied by offering of Tashi Lhadar, the custodian of the Rumtek Shedra.

Translated by Karma Yeshe Gyamtso.
Long Life Prayer for His Holiness
The Seventeenth Gyalwa Karmapa

OM SVA STI KAR MA KA BI DZA YA
(Salutations in Sanskrit)

MI CHE TAK PA RANG JUNG CHÖ KYI KU
Naturally arising dharmakaya, unchanging and ever-present,

GYU THRÜL ZUK KYI KUR ZHENG KAR MA PAY
Karmapa, you appear as the form kayas’ magical illusions.

SANG SUM DO JEY KHAM SU RAP TEN CHING
May your three secret vajras remain stable in the realms,

THA YE THRIN LE LHÜN DRUP PAL BAR SHOK
and your infinite spontaneous activity blaze in glory.
DE CHEN TSHOK KYI KHIR 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’I 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 GÚ 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.

NGÓN ME YŪL 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 DENG 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 un failing, 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 Gyenet Trinley Palden Wengi Dorje, who bears the name Karmapa.
Translation by Lama Yeshe Gyamtso.
A General Prayer for the Lamas’ 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.
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
always increase, and flourish, ever auspicious.
Dedication of Merit

GE WA DI YI KYE WO KÜN
Through this virtue, may all beings

SÖ NAM YE SHE TSHOK DZOK TE
gather the accumulations of merit and awareness.

SÖ NAM YE SHE LE JUNG WAY
May they attain the two supreme kayas

DAM PA KU NYI THOP PAR SHOK
arising from merit and awareness.

JANG CHUP SEM NI RIN PO CHE
May precious bodhicitta arise within those

MA KYE PA NAM KYE GYUR CHIK
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
but ever grow and flourish.
SÖ NAM DI YI THAM CHE ZIK PA NYI
By this merit may all attain omniscience.

THOP NE NYE PAY DRA NAM PAM JE NE
May it defeat the enemy, wrongdoing.

KYE GA NA CHI BA LAP THRUK PA YI
From the stormy waves of birth, old age, sickness, and death

SI PAY TSHO LE DRO WA DRÖL WAR SHOK
from the ocean of samsara, may I free all beings.

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.
Dedication of Merit

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.

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.
The Verses of the Eight Noble Auspicious Ones
(The Tashi Prayer)

OM NANG SI NAM DAK RANG ZHIN LHUN DRUP PAY
May all be auspicious for us. Prostrations to all the

TA SHI CHHOK CHUI ZHING NA ZHUK PA YI
Buddhas, Dharma, and Noble Sangha who dwell in the

SANG GYE CHHÖ DANG GEN DÜN P'HAK PAI TS'HOK
Auspicious Realms of the ten directions where all appearance is

KUN LA CHHAK TS'HAL DAK CHAK TRA SHI SHOK
Completely pure; its nature spontaneously perfect.

DRÖN MAY GYAL PO TSAL TEN DÖN DRUP GONG
Prostrations to the Eight Sugatas

JAM PAY GYEN PAL GE DRAK PAL DAM PA
Auspiciousness and success increase

KÜN LA GONG PA GYA CHHER DRAK PA CHEN
Merely hearing your names: Tararaja

LHÜN PO TAR P'HAK TSAL DRAK PAL DANG NI
Sthirakaushalamadhashaya, Shrimaitreyalankara,

SEM CHEN T'HAM CHE LA GONG DRAK PAY PAL
Shrivarashubhkirti, Sarvashyodarakirtiman,

YI TS'HIM DZE PA TSAL RAP DRAK PAL TE
Shrimeruvadayakaushalakirti,

TS'HEN TSAM T'HŌ PAY TRA SHI PAL P'HEL WA
Shriarvasattvashayakirti,

DE WAR SHEK PA GYE LA CHHAK TS'HAL LO
Shrimantus Hakarakaushalasukirti.

JAM PAL ZHÖN NU PAL DEN DOR JE DZIN
Prostrations to the Eight Bodhisattvas characterized

CHEN RE ZIK WANG GÖN PO JAM PAY PAL
Gracefully holding each of the emblems: utpala flower,

SA YI NYING PO DRIP PA NAM PAR SEL
Vajra, white lotus, naga-tree, jewel, moon, sword

NAM KHAY NYING PO P'HAK CHHOK KÜN TU ZANG
And sun, supreme in granting auspiciousness and success,

UT PEL DOR JE PE KAR LU SHING DANG
The youthful Manjushri, the glorious Vajrapani,

NOR BU DA WA RAL DRI NYI MA YI
Avalokiteshvara, the protector Maitreya,

CHHAK TS'HEN LEK NAM TRA SHI PAL GYI CHHOK
Kshitigarbha, Nivaranaviskambin,

JANG CHHUP SEM PA GYE LA CHHAK TS'HAL LO
Akashagarbha and noble Samantabhadra.
The Verses of the Eight Noble Auspicious Ones
(The Tashi Prayer)

RIN CHHEN DUK CHHOK TRA SHI SER GYI NYA
Prostrations to the Eight Auspicious Goddesses,

DÖ JUNG BUM ZANG YI ONG KA MA LA
The holders of the Eight Precious Symbols,

NYEN DRAK DUNG DANG P’HUNTS’HOK PAL BE U
Pleasing with offerings to the Buddhas

MI NUP GYAL TS’HEN WANG GYUR KHOR LO TE
Of all directions and times. Thinking of their

RIN CHHEN TAK CHHOK GYE KYI CHHAK TS’HEN CHEN
essential qualities makes success and fame grow:

CHHOK DÜ GYAL WA CHHÖ CHING GYE KYE MA
The precious Umbrella, Auspicious Golden Fish,

GEK SOK NGO WO DREN PAY PAL P’HEL WAY
Wish-granting Vase, Exquisite Lotus, Conch of Fame,

TRA SHI LHA MO GYAL LA CHHAK TS’HAL LO
Knot of Prosperity, Victory Banner, and Majestic Wheel.

TS’HANG PA CHHEN PO DEN JUNG DE ME BU
Prostrations to the Eight Guardians of the World.

MIK TONG DEN DANG GYAL PO YUL KHOR SUNG
Each holds the divine emblems: wheel, trident,

P’HAK KYE PO DANG LU WANG MIK MI ZANG
Dart, vajra, vina, sword, stupa,

NAM T’HÖ SE TE LHA DZE KHOR LO DANG
And banner of victory. Auspiciously develop

TRI SHU LA DANG DUNG T’HUNG DOR JE CHEN
Virtue and happiness in the three realms,

PI WAM RAL DRI CHHÖ TEN GYAL TS’HEN DZIN
Mahabrahama, Shambhu, Narayana,

SA SUM NE SU GE LEK TRA SHI PEL
Sahasrajna, the Kings Dhririrashtra, Virudhaka,

JIK TEN KYONG WA GYE LA CHHAK TS’HAL LO
Virupasha the Lord of Nagas, and Vaishravana.

DAK CHAK DENG DIR JA WA TSOM PA LA
With the work we have begun now, pacify all obstacles

GEK DANG NYE WAR TS’HE WA KÜN ZHI NE
And harmful influences. May fulfillment of wishes,

DÖ DON PAL P’HEL SAM DON YI ZHIN DRUP
Increase of glory, good fortune, prosperity and happiness

TA SHI DE LEK PHÜN SUM TS’HOK PAR SHOK
Be met. May all be auspicious for us.
A Feast for the Fortunate; A Lamp Aspiration

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A Feast for the Fortunate, a Lamp Aspiration

OM SOTI MI GYUR NANG TONG ZUNG JUK CHÖ KYI KU
OM SVASTI Dharmakaya, unchanging unity of appearance and emptiness,

DE CHEN DRUP PAY LANG TSO GYAY PAY LONG
Vast expanse of youthful, great bliss,

ZAK DRAL LHUN DRUP GYE PAY KA YING LAY
Sky of spontaneously present joy free of defilement,

GYUR MAY SHI PAY GA TÖN TSÖL GYUR CHIK
Bestow a feast of unchanging goodness upon us.

GE TSOK PAL GYI DUM BU LAY WONG WAY
Through the seeds of inherently pure virtue

RANG SHIN NAM KAR GE WAY SA BÔN DANG
That arise from even a bit of glorious goodness,

CHOK SUM NANG SAL WÖ KYI LEK CHÖ PAY
And the bright smile of virtue revealed

LEK JAY CHOK KYI DZUM KAR DRÖL WA DI
By offering the light of these lamps to the three jewels,

PAY MO TÖNG TU SHAY PAY SHING DI RU
May the well-being of a golden age arise
A Feast for the Fortunate; A Lamp Aspiration

DZOK DEN CHI KYI LANG TSO GUK DANG LHEN
In this realm of the thousand-petalled lotus.

TRUK TSÖ Dȏ KYI KAL PA SHI WA DANG
May this time of warfare and disputation be pacified.

PÜN TSOK PAL YÖN GYAY PAY TA SHI SHOK
May auspicious excellence, prosperity and goodness flourish.

KYAY PAR NUP CHOK A RI NOR DZIN KYÖN
Especially, throughout the land of America,

SHAY DRUP CHU KYE LANG TSO GŌ PA DANG
May the youthful lotus of teaching and practice bloom.

SAP SANG DAR DIR DROK PAY DRIN YANG KYI
May innumerable oceans of realms be filled

DRANG YAY ZHING KAM GYA TSO GENG GYUR CHIK
With the melodious roar of the profound secret.

In response to the request of Tenzin Chonyi, whose good intentions are peerless, this was written by Ugyen Trinley, who bears the crown of the name Karmapa, on the 16th of August 1999. May it be auspicious.
A Prayer by His Eminence Goshir Gyaltsab Rinpoche
on the Occasion of the First Light 2000 Event

DZOK PAY SANG GYAY DRÖN MAY GYAL PO DANG
By offering these tranquil and beautiful lamps

JIK TEN WANG CHUK KAR MA PA LA SOK
In the joyous presence of the perfect Buddha, the King of Illumination;

SAY CHAY GYAL WAY DÜN SA NYAM GA WAR
Gyalwang Karmapa, the Lord of the World;

SHI WA RAP DZAY MAR MAY DI PŪL WAY
And all Buddhas with their children,

PEN TSUN DRA RU TONG WAY SAM NGEN DUK
May the poison of malicious enmity

RANG SHEN SU YI GYÜ LAANG MI JUNG WAR
Never arise in the mind of any one of us.

JAM PAY SEM KYI MA BU TRAY PA SHIN
With loving minds, like the meeting of mother and child,

DZAM BU LING KÜN SHI DAY KYAP PAR SHO
May all the world be filled with peace and happiness.
A Prayer by His Eminence Tai Situ Rinpoche on the Occasion of the First Light 2000 Event

KÜN SHI RANG RIK YE SHE KÜN TU SAL
The ground, self-awareness, is utterly luminous wisdom,

CHÖ RAP NAM JAY SHE RAP PA RÔL CHIN
It is Prajñaparamita, which thoroughly distinguishes among things.

RIK PAY RANG ZHIN MA RIK DRIP PAY WEN
Its nature is awareness unobscured by ignorance.

TONG SAL ZUNG JUK SAL WAY DE SHIN NYI
It is emptiness and lucidity united, the very nature of luminosity.

NANG SAL Ö ZER NANG WAY CHOK KÜN KYAP
The radiant rays of this light fill all quarters of space.

NANG SAL SÖ NAM DRO KÜN DAY LA JOR
May the merit of this light bring happiness to all beings.

NANG SAL RANG ZHIN CHÖ NYI DE SHIN NYI
The nature of this light is the very nature of all things.

NANG SAL GYAL WAY YE SHE NGÖN GYUR SHO
May the light of the Buddhas' wisdom be revealed.
THAB KEY THUG JEY SHAKYAI RIG SU TRUNG
He who is skillful, compassionate, born in the lineage of the Shakyas,

SHEN GYI MI THUB DU KYI PUNG JOM PA
undefeatable by others, destroyer of Maras,

SER GYI LHUN PO TA WUR JI PAI KU
and whose body is majestic like golden Mt. Sumeru:

SHAKYAI GYAL PO KHYÖ LA CHAG TSAL LO
king of the Shakyas, at his feet I prostrate.

GANG GI DANG POR JANG CHUB THUG KYEY NEY
He who first developed the mind of enlightenment,

SÖ NAM YE SHE TSOG NYI DZOG DZEY CHING
then perfected the dual accumulations of merit and wisdom,

DU DIR DZE PA GYA CHEN DRO WA YI
and in this age performed vast enlightened deeds

GON GYUR CHÖ LA DAG GI TÖ PAR GYI
and became the protector of beings: to him I offer praise.

LHA NAM DON DZEY DUL WAI DU KYEN NEY
Having fulfilled the needs of gods and having known the time to tame

LHA LEY BAB NEY LANG CHEN TAR SHEG SHING
(the human realm), he descended from the gods’ realm,

RIG LA ZIG NEY LHA MO GYU TRUL GYI
came in the form of an elephant, and seeing the lineage (of Shakyas)

LHUM SU SHUG PAR DZE LA CHAG TSAL LO
entered the womb of Mayadevi: to him I prostrate.

DA PA CHU DZOG SHAKYAI SEY PO NI
At the completion of ten months, the son of the Shakyas was born

TRA SHI LU MIY TSAL DU TAM PAI TSEY
in the auspicious garden of Lumbini.

TSANG DANG GYA JIN GYI TTÜ TSEN CHOG NI
At that time Brama and Indra praised him and his excellent signs,

JUNG CHUB RIG SU NGEY CHAG TSAL LO
ascertained him to be in the lineage of enlightenment: to him I prostrate.
SHON NU TOB DEN MI YI SENG GEY DEY
The powerful youth, the lion of men,

ANG GA MA GAH DAR NI GYU TSAL TEN
exhibiting athletic skills at Anga and Magadha,

KYE WO DREG PA CHEN NAM TSAR CHEY NEY
defeated the arrogant competitors

DREN DA MEY PAR DZEY LA CHAG TSAL LO
and became unchallengable: to him I prostrate.

JIG TEN CHÖ DANG THUN PAR JA WA DANG
In accordance with the worldly customs

KHA NA MA THO PANG CHIR TSUN MO YI
and to avoid calumny, he was accompanied

KHOR DANG DEN DZAY THAB LA KHE PA YI
by the retinue of queens. With skillful means

GYAL SIY KYUNG WAR DZEY LA CHAG TSAL LO
he served the kingdom: to him I prostrate.

KHOR WAI JA WA NYING PO MEY ZIG NEY
By seeing that mundane activities have no essence,

KHYIM NEY JUNG TE KA LA SHEG NEY KYANG
he left home, and traveling through the sky

CHÖ TEN NAM DAG DRUNG DU NYI LA NYI
near Namdag stupa he took the ordination of renunciation

RAB TU JUNG PAR DZEY LA CHAG TSAL LO
from himself: to him I prostrate.

TSON PAI JANG CHUB DRUB PAR GONG NEY NI
Intending to attain enlightenment by efforts,

NIYRA GYA NEYDRAM DU LO DRUG TU
at the bank of Neranjana for six years

KA WA CHEY DZEY TSON DRU THAR CHIN PAY
he practiced asceticism. By perfecting perseverance

SAM TEN CHOG NYEY DZEY LA CHAG TSAL LO
he attained supreme absorption: to him I prostrate.
THOG MA MEY NEY PEY PA DON YÜ CHIR
In order to perfect his efforts since beginningless time, at the foot of
MA GANG DA YI JANG CHUB SHING DRUNG DU
the Bodhi tree in Magadha with unmoving cross-legged posture,
KYIL TRUNG MEY YO NGON PAR SANG GYE NEY
by attaining the the fully enlightened state,
JANG CHUB DZOG PAR DZE LA CHAG TSAL LO
he perfected his enlightenment: to him I prostrate.

THUG JE DROL LA NYUR DU ZIG NEY NI
Swiftly watching the beings with compassion
WA RA NA SI LA SOG NEY CHOG TU
in the supreme places such as Varanasi,
CHÖ KYI KHOR LO KOR NEY DUL JA NAM
by turning the wheel of Dharma he led beings
THEG PA SUM LA GÖ DZEY CHAG TSAL LO
into the three yanas: to him I prostrate

SHEN GYI GOL WA NGEN PA TSAR CHEY CHIR
In order to defeat the others’ evil opposition
MU TEG TON PA DRUG DANG LHA JIN SOK
he tamed the six heretical teachers,
KHOR MO JIG GI YUL DU DU NAM TUL
Devadatta, and Mara, in the country of Khormojig.
THUB PA YUL LAY GYAL LA CHAG TSAL LO
to the sage who conquered war I prostrate

SIY PA SUM NA PEY MEY YON TEN GYI
With virtues unequalled in the three worlds
NYENDU YÖ PAR CHO TRUL CHEN PO TEN
he exhibited miracles in Sravati, and
LHA MI DRO WA KUN GYI RAB CHÖ PA
was worshipped by all the gods and human beings.
TEN PA GYE PAR DZEY LA CHAG TSAL LO
He caused the doctrine to develop: to him I prostrate
LE LO CHEN NAM NYUR DU KUL JEY CHIR
In order to inspire lazy people to Dharma,

TSA CHOG DRONG GI SA SHI TSANG MA RU
in the clean land of Kushinagara,

CHI MEY DORJE THN BUI KU SHEG NEY
his Vajra-like immortal body passed away

NYA NEN DA WAR DZEY LA CHAG TSAL LO
and attained Nirvana: to him I prostrate.

YANG DAG NIY DU JIG PA MEY CHIR DANG
Since perfection is indestructable,

MO ONG SEM CHEN SÖ NAM THOB JAY CHIR
and as the object of future beings to make merit,

DE NIY DU NI RING SEL MANG TRUL NEY
he manifested his remains with many Ring-sels and

KU DUNG CHA GYE DZEY LA CHAG TSAL LO
left them as eight types of reliquaries: to him I prostrate.

GANG TSEY KANG NYI TSO WO KYÖ TAM TSEY
When he, chief of men, was born,

SA CHEN DI LA GOM PA DUN BOR NEY
took seven steps on this great earth, and proclaimed,

DA NIY JIG TEN DI NA CHOG CHE SUNG
“I am supreme (among beings) in this world,”

DE TSEY KHEY PA KYÖ LA CHAG TSAL LO
to him, the great wise one of that time, I prostrate.

DANG POR GA DEN LHA YI YUL NEY JON
He who first descended from the Tushita gods’ realm,

GYAL POI KHAB TU YUM GYI LUM SU SHUG
entered his mother’s womb in the royal state,

LU BI NI YI TSAL DU THUB PA TAM
and was born as the sage in the Lumbini gargen;

CHOM DEN LHA YI LHA LA CHAG TSAL LO
the blessed one, god of the gods: to him I prostrate.
SHEł YèY Khäng Du Må Må GyeY KIÌ KÌìô
In the royal mansion, he who was worshipped by eight nurses,

ShakYai Drung Du Shon Nu Rol Tsey DzeY
among the Shakya youths he demonstrated his athletic skill,

SèR Kye Ney Su Sa Tsò Khab Tu SheY
and in Kapilavastu he accepted Gopa in marriage;

SiY Sum Tsùng MeY Kù La ChaG Tsùl Lo
the unequalled body in the three worldly existences: to him I prostrate

Drong KhYèr Go ShiR Kyòng Wài Tsùl Ten Ney
He who showed sadness at the four gates of the city,

Chò Ten Nam Dag Drung Du Oò Trag Sil
cut off his hair at Namdag stupa,

NeY Radzá NeY Dram Du Ka Thùb DzeY
and practiced aceticism at the bank of Neranjana;

DríB Nyí Kyòn Dang Drel La ChaG Tsàl Lo
to him who is free of obscurations I prostrate.

Gyal Poi Khab Tu Lang Chen NyóN Pà TùL
In Rajgrha the sage subdued a mad elephant,

Yàng Pa Chen Du Trey Oò Dran Tsì Phùl
in Vaishali a monkey offered him honey,

Maga Dha Ru Thùb Pa Ñgun Sang Gye
and in Magadha he attained enlightenment;

Khejèn Pai Ye She Bar La ChaG Tsàl Lo
to him who is shining with wisdom I prostrate.

Ya Ra Na Si Chò Kyè Khor Lo Kor
At Varanasi he turned the wheel of Dharma,

Dze Téy Tsàl Du Cho Trúl Chen Po Ten
at the garden of Jeta he exhibited great miracles,

Tsà Chog Drong Du Góng Pa Ñýa Ñyen Dey
at Kushinagara he passed away into Nirvana;

Thug Ni Nam Khn Dra La ChaG Tsàl Lo
to him whose mind is like space I prostrate.
DI TAR TEN PAI DAG PO CHOM DEN GYI
Thus by the merit of praising the deeds of you,

DZEY PAI TSUL LA DO TSAM TÖ PA YI
the Blessed One, the master of the doctrine,

GE WAY DRO WA KUN GYI CHÖ PA YANG
may the activities of all the beings

DEY SHEG KHYÖ KYI DZEY DANG TSUNG PAR SHOG
also become equal to your deeds.

DE SHIN SHEG PA KYEY KU CHI DRA DANG
May we all become very like the body of the

KHOR DANG KU TSEY TSEY DANG SHING KHAM DANG
Such Gone Buddha, and may we have retinues, life extent,

KHYE KYI TSEN CHOG ZANG PO CHI DRA WA
Buddha-field, and excellent signs similar to his.

DEY DRA KHO NAR DAG SOG GYUR WAR SHOG
By the power of praying and offering praise to you,

KHEY LA TÖ CHING SOL WA TAB PAI THU
in the area where we are residing,

DAG SOG GANG DU NEY PEY SA CHOG SU
may the sickness, poverty, and wars be pacified,

NEY DON UL PHONG THAB TSÖ SHI WA DANG
and may Dharma and auspiciousness increase.

CHÖ DANG TRA SHI PHEL BAR DZEY DU SOL
May there be the auspiciousness of the longevity of

TON PA JIG TEN KHAM SU JON PA DANG
the doctrine with Buddhas appearing in the world,

TEN PA NYI OO SHIN TU SAL WA DANG
the doctrine shining like sunlight,

TEN DZIN BU LOB GE DUN THUN PA YI
and the development and prosperity of

TEN PA YUN RING NEY PAI TRA SHI SHOG
the doctrine holders: teachers and disciples.
First, calm the mind by doing a little silent sitting meditation.

Then, imagine Chenrezik in space in front of you. His form is not solid, but is seen as being illusion-like and made of light. He is white in color, sitting cross-legged on an open lotus flower topped by a horizontal white disk of the moon.

He is brilliantly white, radiating an effulgence in five hues (mostly white). He is fine-featured, smiling with the love a mother has for her only child. He has four hands (symbolizing the Four Immeasurables, loving kindness, compassion, joy & equanimity): The first pair joined in prayer at his heart, holding between them a wish-fulfilling jewel. His right lower hand holds a crystal rosary; his left lower hand holds a white lotus and its stem. He wears a blouse of the finest white silk embroidered in gold, beautiful silk ribbons and a red silk skirt.

His body is adorned with a five-jeweled crown, earrings, necklaces, bracelets, armlets, anklets, a belt with tinkling bells, all made of gold and set with gems. Over his left shoulder, covering his left breast, is the skin of a Tinasara deer—a legendary animal said to be so kind that it never harms any being and is willing at any moment to give up its life to benefit others. His long, shiny black hair is bound up in a topknot, with some falling freely on his shoulders.

Think that he is the embodiment of all buddhas, bodhisattvas, and teachers. While reciting the Refuge and Bodhicitta prayer, think that you are leading all sentient beings to take refuge in him.

The following two pages contain the prayers with commentary.
Refuge and Bodhicitta prayer

(Say three times)

At the conclusion of the refuge and bodhicitta prayer, think that Chenrezik bathes you and all sentient beings in purifying light, washing away your ignorance and negativities. He then dissolves into light and merges with you, blessing your stream of being.

**SANG GYE CHÖ DANG TSHOK KYI CHHOK NAM LA**

In the Buddhas, the Dharma, and the Supreme Community,

**JANG CHHUP BAR DU DAK NI KYAP SU CHHI**

Until I reach enlightenment, I go for Refuge.

**DAK GI JIN SOK GYI PAY SÖ NAM KYI**

By practicing the Six Perfections, Generosity and so forth,

**DRO LA P’HEN CHHIR SAN GYE DRUP PAR SHOK**

In order to benefit beings, may I achieve Buddhahood.

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Visualization

During the Visualization section, visualize a seed syllable HRI on top of a lotus and moon mat above your head and the heads of all sentient beings. Then imagine that this seed syllable changes instantly into Chenrezik. In other words, there is a Chenrezik above your head, and a Chenrezik above the heads of all sentient beings. As before, the form of Chenrezik is not solid and is made of light.

During the supplications and praises, think that you are praying to Chenrezik.

**DAG SOG KHA KHYAB SEM CHEN GYI**

On the crown of my head and the heads of all beings filling space,

**JI TSUG PEY KAR DA WAY TENG**

Upon a white lotus and moon disk, is the seed syllable HRI.

**HRI LE P’HAG CHOG CHEN RE ZIG**

From this letter appears the Supreme Exalted One Avalokiteshvara.

**KAR SAL Ö ZER NGA DEN DRO**

Luminescent white, radiating five-colored rays of light,

**DZE DZUM T’HUG JE CHEN GYI ZIG**

He gazes with eyes of compassion.

**CHAK ZHI DANG PO T’HAL JAR DZAY**

Of his four hands, the first pair are held palms-together at the heart;

**OG NYI SHEL TRENG PE KAR NAM**

The lower two hold a crystal rosary (right) and a white lotus (left).

**DAR DAN RIN CHEN GYEN GYI DRE**

He is adorned with garments of silk and precious ornaments, and wears an antelope skin as an upper garment.

**RI DAK PAK PE TÖ YOG SOL**

He is crowned by Amitabha, the Buddha of Boundless Light.

**Ö PAK ME PE U GYEN CHEN**

His two legs rest in the vajra posture;

**ZHAB NYI DOR JE KYIL TRUNG ZHUK**

his back is supported by an immaculate moon disk.

**KYAB NE KUN DU NGO WOR GYUR**

He is, in essence, all the sources of Refuge combined.

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Prayer of Praise to Chenrezik

(Say three times)

**JO WO KYON GYI MA GÓ KU DOK KAR**

Lord, unmarred by imperfection, body white in color,

**DZOK SANG GYE KYI U LA GYEN**

whose head is ornamented with a perfect Buddha,

**T’HUK JEY CHEN GYI DRO LA ZIK**

gazing on beings with the eye of compassion,

**CHEN RE ZIG LA CHAK TSHAL LO**

to Chenrezik I reverently prostrate.
Visualization

While chanting this verse before the mantra recitation, we imagine that the Chenrezik above our heads bathes us and all sentient beings with light, which washes away all of our ignorance and negativities and changes us all into Chenreziks. In keeping with the earlier visualizations, we are not solid and are made of light. We also have the same form and attributes as Chenrezik.

Mantra (Say many times)

While meditatively cultivating the visualization’s essential point, recite OM MANI PEME HUNG. Recite however much you wish.

During the mantra recitation, we think that all beings in the universe (in the form of Chenrezik) are reciting OM MANI PAYMAY HUNG; that all form is of the nature of Chenrezik (i.e., form and emptiness inseparable); that all sound is of the nature of mantra (sound and emptiness inseparable); and that the nature (though not the content!) of all thought is enlightened wisdom.

At the conclusion of the mantra recitation, we see all beings as Chenrezik dissolve into light and merge with the Chenrezik above our head. The Chenrezik above our head then dissolves into light and merges with us. We feel that we and Chenrezik have indivisibly become one. Then, we (as Chenrezik) dissolve into light and thence into emptiness. This dissolution can be done in several ways:

- We simply dissolve into light, disappearing into space
- Or, we dissolve from top into our heart and bottom into our heart, where the mantra and seed syllable HRI rest on a lotus and moon. The mantra dissolves into the HRI, and the HRI from bottom to top and then into emptiness.

When the first thoughts occur to us after this dissolution, we think, “I am Chenrezik!” and then re-create the visualization of ourselves (and all sentient beings) as having the light-made body of Chenrezik. It is in this form that we conclude the chanting.

Post Meditation

Among the last prayers we recite are dedications of merit, dedicating the benefit of our practice to all sentient beings. In this way, we act on the vast aspiration of Chenrezik to benefit all sentient beings, and make our wishes identical with his.

Dedication Prayer

Once we have begun practicing this sadhana, we can recite the mantra any time we wish, and re-imagine ourselves as Chenrezik at any time. When we are in pain, when we are troubled, we can recite the mantra or visualize ourselves as Chenrezik and re-establish the thread of practice we developed when we are on the cushion. Eventually, our practice will help us uncover our basic compassion and understand the basic nature of our minds.