

Prayer to the Root Lama

Glo-ri-ous, pre-cious, tsa-wai La-ma
On lo-tus and moon a-bove my crown:
In your great kind-ness please em-brace me,
At-tain-ments grant of bod-y, speech, mind.

Supplication to the Lamas of the Mahamudra Lineage

[Khyen-no, pronounced chenno, calls out to the Lama, and may be translated as "you know!" or "please know!" It expresses our faith in the Lama's complete awareness.]

Khyab Dak Dor-je Chang Chen, khyen-no / Te-lo She-rab Zang-po, khyen-no
[ultimate source, primordial Buddha / Tilopa, Indian mahasiddha]

Na-ro Jna-na Sid-dhi, khyen-no / Mar-pa Chö-kyi Lo-drö, khyen-no
[Naropa, Indian mahasiddha / Marpa the translator, first Tibetan lineage holder]

Mi-la She-pa Dor-je, khyen-no / Dak-po Da-ö Shön-nu, khyen-no
[Milarepa, "Laughing Vajra" / Gampopa, first monastic lineage holder]

Pal-den Du-sum Khyen-pa, khyen-no / Si-tu Dro-gön Re-chen, khyen-no
[Karmapa I / Situpa I, disciple of Karmapa I]

Pom-drak Sö-nam Dor-je, khyen-no / Drup-chen Kar-ma Pak-shi, khyen-no
[Pomdrakpa, who transmitted the Karma Kamtsang lineage / Karmapa II]

Ke-drup Or-gyen Chen-po, khyen-no / Sem-pa Rang-jung Dor-je, khyen-no
[Orgyenpa, disciple of Karma Pakshi and a master of the Drukpa Kagyu / Karmapa III]

Gyal-wa Yung-tön Chen-po, khyen-no / Dzam-ling Chö-kyi Drak-pa, khyen-no
[Yungtonpa, disciple of Karmapa III / Rolpe Dor-je, Karmapa IV]

Tok-den Ka-chö Wang-po, khyen-no / Chö-je De-zhin Shek-pa, khyen-no
[Shamarpa II / Karmapa V]

Jet-sun Rat-na Bha-dra, khyen-no / Tul-ku Tong-wa Dön-den, khyen-no
[Rigpe Raldri, great teacher of Mahamudra / Karmapa VI]

Kun-kyen Jam-pal Zang-po, khyen-no / Jang-sem Pal-jor Dön-drup, khyen-no
[Bengar Jampal Zangpo, disciple of Karmapa VI and Dor-je Chang Tungma author / Gyaltzap I]

Gyal-wang Chö-drak Gyam-tso, khyen-no / Drup-chen Tra-shi Pal-jor, khyen-no
[Karmapa VII / first Sangye Nyenpa tulku]

Tsung-me Mi-kyö Dor-je, khyen-no / Gyal-wang Kon-chok Yen-lak, khyen-no
[Karmapa VIII / Shamarpa V]

Jet-sun Wang-chuk Dor-je, khyen-no / Gar-wang Chö-kyi Wang-chuk, khyen-no
[Karmapa IX / Shamarpa VI]

Gyal-chok Chö-ying Dor-je, khyen-no / Pal-den Ye-she Nying-po, khyen-no
[Karmapa X / Shamarpa VII]

Tsung-me Ye-she Dor-je, khyen-no / Pal-chen Chö-kyi Dön-drup, khyen-no
[Karmapa XI / Shamarpa VIII]

Gyal-wang Jang-chup Dor-je, khyen-no / Si-tu Chö-kyi Jung-ne, khyen-no
[Karmapa XII / Situpa VIII]

Jet-sun Dü-dül Dor-je, khyen-no / Mi-pam Chö-drup Gyam-tso, khyen-no
[Karmapa XIII / Shamarpa X]

Pe-ma Nyin-je Wang-po, khyen-no / Tek-pa Chok-ki Dor-je, khyen-no
[Situpa IX, root lama of Jamgon Kongtrul I / Karmapa XIV]

Gyal-se Lo-drö Ta-ye, khyen-no / Kun-zang Kha-khyab Dor-je, khyen-no
[Jamgon Kongtrul Lodrö Thaye, the Great / Karmapa XV]

Pe-ma Wang-chok Gyal-po, khyen-no / Pal-den Khyen-tse Ö-zer, khyen-no
[Situpa XI / Jamgon Kongtrul II of Palpung]

Rang-jung Rig-pe Dor-je, khyen-no / Drup-wang Nor-bu Dön-drup, khyen-no
[Karmapa XVI / Kalu Rinpoche's root lama]

Our own kind Root La-ma, khyen-no / Yi-dam man-da-la sphere, khyen-no

Pro-tec-tor, Protec-tress, khyen-no / Please look up-on me and all beings
[Bernachen, Pal-den Lhamo, and retinue]

With your great kind-ness and wis-dom, / To rea-lize truth: Mahamudra.

Ref-uge Prayer

I and all sen-tient beings, we wan-der-ers who fill all space, from this time on
un-til we reach the es-sence of en-light-en-ment:

We take ref-uge in the glo-rious, ho-ly La-mas,

We take ref-uge in the Yi-dam de-ity man-da-las,

We take ref-uge in the Bud-dhas, tran-scen-dent con-quer-ors,

We take ref-uge in the true and sa-cred Dhar-ma,

We take ref-uge in the no-ble, exal-ted San-gha,

We take ref-uge in the hosts of wis-dom eye pos-ses-sing

Da-kas and da-ki-nis, guar-dians, and pro-tec-tors of the Dhar-ma. 3x

The Meditation and Recitation of the Great Compassionate One: The Prayer That Benefits Beings throughout Space

Refuge and Bodhicitta

In Bud-dha, Dhar-ma, and the San-gha
I take ref-uge till I a-wak-en.
Through all the vir-tues, such as giv-ing,
May I reach Bud-dha-hood for be-ings. 3x

Deity Visualization

Above my crown and those of / all sen-tient beings who fill space
On a white lo-tus-moon seat / from the [white] syl-la-ble HRI,
No-ble, su-preme Chen-re-zig, / bril-liant white, ra-di-a-ting
Five-col-ored [wis-dom] light rays. / Beau-ti-ful, smil-ing, gaz-ing
With eyes of kind com-pas-sion, / four hands, first pair with palms joined,
Low-er two hold a cry-stal / ros-ar-y and white lo-tus;
Wear-ing silks and pre-cious gems, / and a cape made of deer-skin,
Crown jewel is A-mi-ta-bha. / Two legs in vaj-ra pos-ture,
Stain-less moon as his back-rest, / he is the ve-ry es-sence
Of all the ref-uge sour-ces.

Prayer to Chen-re-zig

Recite as many times as you are able, while thinking that all sentient beings are praying in unison.

O flaw-less Lord in col-or white,
A per-fect Bud-dha as your crown,
You see us with com-pas-sion's eyes:
To you, Chen-re-zig, I bow down. 3x

The Seven-branch Prayer

(Translation slightly adapted from that of Karma Kuntuzangpo.)

Chen-re-zig, no-ble, power-ful,
Bud-dhas and bo-dhi-sat-tvas
Of three times, ten di-rec-tions:
We bow to you sin-cere-ly.

Flow-ers, in-cense, lamps, fra-grance,
Food, mu-sic, more, we of-fer
Real ob-jects and i-ma-gined:
No-ble Ones, please ac-cept them.

Be-gin-ning-less un-til now,
Mind pow-ered by af-flic-tions,
Ten e-vil and five bound-less
Acts done, we now confess them.

Hear-ers, self-lib-er-a-tors,
He-roes, and com-mon be-ings,
We take joy in the mer-it,
You ga-ther in the three times.

Ac-cord-ing to the dif-ferent
Pro-pen-si-ties of be-ings,
Please turn the wheel of Dhar-ma—
Lesser, Great, and Un-com-mon.

Un-til sam-sa-ra's emp-ty
Please en-ter not nir-va-na,
But with com-pas-sion look on
Be-ings who drown in suf-fering.

May all my merit gath-ered
Bring me to full awake-ning
So I may soon be-come a
Glo-ri-ous guide of be-ings.

Gelong Pema Karpo's Prayer to His Personal Deity, Chenrezig

I pray to you, La-mâ Chen-re-zig,
I prây to you, Yi-dăm Chěn-re-zig,
I pray to you, Noblê Chen-re-zig,
To yôu Lord of ref-Ûge, Chěn-re-zig,
Lord of lov-ing kind-nêss, Chen-re-zig.
Kind Vïc-tor hold me ïn yôur kind-ness.
Wan-der-ing in end-lêss sam-sa-ra
En-dûr-ing un-bear-ă-blě suf-fering,
Beings have no o-thêr ref-uge than you:
Bless ûs to be om-nĩ-sciënt Bud-dha.
Through harm-ful acts done sînce no begin-ning
From âng-er be-ings äre börn in hell.
They suf-fer heat and cöld; may they be
Re-börn in your pre-sěnce, Dě-i-ty.

OM MANI PEME HUNG

Through harm-ful acts done sînce no begin-ning
From grêed beings are born äs hûn-gry ghosts.
They suffer hun-ger ând thirst; may they
Be rê-born in high-ěst Pǒ-ta-la.

OM MANI PEME HUNG

Through harm-ful acts done sînce no begin-ning
De-lûd-ed beings are born äs äñ-i-mals.
They suffer sim-ple mînd and mute voice
Protêctor may they bě börn with you.

OM MANI PEME HUNG

Through harm-ful acts done sînce no begin-ning
Through jêal-ous-y beings äre nőt-quite-gods.
They suf-fer con-flicts ând quar-rel-ing,
May thêy take re-birth ïn Pǒ-ta-la.

OM MANI PEME HUNG

Through harm-ful acts done sînce no begin-ning
In gôds' realms be-ings äre börn through pride.
Their suf-fer-ing is chânge and down-fall
May thêy take rebirth ïn Pǒ-ta-la.

OM MANI PEME HUNG



In all ex-is-ten-cês, life to life,
May âll my deeds be lïke Chên-re-zig's,
May I free be-ings frôm im-pure realms
And sprêad the six great sã-cred sounds.
Through this prayer to you, Ô Noble One,
May âll beings heed karmã änd re-sult,
En-gage in vir-tue dïl-i-gent-ly,
May thêy prac-tice Dhar-mã foř all beings.

Mantra Visualization

One-point-ed rec-i-ta-tion / of this prayer causes light to
Ra-di-ate from the Ar-ya's / body, which pur-i-fies all
Im-pure kar-mic ap-pear-ance / and all men-tal con-fu-sion,
Trans-forms the out-er world to / bliss-ful realm of De-wa-chen;
Trans-forms the in-ner es-sence, / bod-y, speech, mind of be-ings,
In-to en-light-ened bod-y, / speech and mind of Chen-re-zig.
Ap-pea-rance, sound, a-ware-ness / u-ni-fy with emp-ti-ness.

OM MA-NI PE-ME HUNG

Recite as many times as you can.

At the end, rest the mind in its own essence, which does not conceptualize triplicity.

My own and oth-ers' bod-ies / ap-pear in form Chen-re-zig;
Sounds are the mel-o-dy of / Chen-re-zig's sa-cred letters.
All mem-o-ries and thoughts ex-/pe-ri-ence of vast wis-dom.

This prac-tice may it quick-ly / ac-com-plish Great Chen-re-zig,
And place each sen-tient be-ing / in that same per-fect state.

This meditation and recitation of the Great Compassionate One, "The Prayer That Benefits Beings throughout Space," is imbued with the speech-blessing of the Mahasiddha Thangtong Gyalpo.

Based on the mêt-ît of thîs prac-tîce, / mây î ãnd all con-nect-ěd bě-ings
Whên we dis-cârd thîs im-pũre bod-ÿ / tâke înstănt birth mi-rac-ũ-lõus-ly
În De-wa-chên, ând when wě're born thêre / mây wê prõ-gress to the Těnth Bhũ-mi,
Ând em-a-nâte în all dîrectiõns, / tô bê-ně-fit beings ev-erÿ-where.

Seven-line Guru Rinpoche Prayer

HUNG

On Or-gyen's north-west bor-der / on a stem-med lo-tus flow'r,
With won-drous su-preme sid-dhi, / ringed by ma-ny da-ki-nis,
You are famed as Lo-tus-Born. / Please come and be-stow bless-ings
To fol-low your ex-am-ple. / GU-RU PE-MA SID-DHI HUNG

OM AH HUNG BEN-ZA GU-RU PE-MA SID-DHI HUNG

This prac-tice, may it quick-ly / ac-com-lish Or-gyen Pe-ma
And place each sen-tient be-ing / in that same per-fect state.

Short Dewachen Monlam

Emaho!

Won-der-ful Bud-dha of Lim-it-less Light,
To his right the Lord of Great Com-compassion,
To his left the He-ro of Great Power,
Ringed by mass-es of En-light-ened Ones.
In this pure land known as De-wa-chen,
Won-drous bliss and end-less hap-pi-ness;
The mo-ment of our pass-ing from this life,
With-out a sin-gle in-ter-ven-ing birth,
Born there, may we see A-mi-ta-bha's face.
Bud-dhas, Bo-dhi-sat-tvas ev-ery-where,
Grant your bles-sing for no hin-dran-ces
To ful-fill-ment of this wish-ing prayer.

TA-YA-TA PEN-TSAN-DRI-YA A-WA BO-DHA NI SO HA

Long-life Prayers

Of the feast gath-er-ing of Great Bliss,
You par-take al-ways, e-ter-nal-ly,
Trea-sure of the Bud-dhas of three times,
Kar-ma-pa, and Lin-eage Hold-ers all,
In this sea of cyc-lic ex-ist-ence,
Please re-main e-on up-on e-on.
May re-nun-ci-ates and learn-ed ones,
All who ac-tual-ize the es-sence of
Hear-ing, con-tem-pla-tion and prac-tice
Of your secret and pro-found teach-ings,
May they flou-rish just like streams in spring.

La-ma, hear me! Kind tsa-wai La-ma, hear me! Na-mo gu-ru!
Mas-ter of one hun-dred fam-il-ies,
Pro-tec-tor of teach-ings and all beings,
Form of three times' Bud-dhas, Kar-ma-pa,
May your lotus feet re-main stead-fast,
May your deeds and ac-tions mul-ti-ply,
May your Bud-dha ac-tiv-it-y spread
To the farth-est boun-dar-ies of space.
With de-vo-tion, long-ing, and with faith,
We pray that this as-pi-ra-tion prayer,
Through the kind com-pas-sion of Three Roots
And the vast, great o-cean of Vic-tors,
And the per-fect-ly pure true na-ture,
That its vast, great mean-ing be ful-filled
Quick-ly and ex-act-ly as ex-pressed.

Lo-tus Re-gent, who pro-tects teachings,
Fu-ture Bud-dha, who pro-tects be-ings,
Su-preme Tai Si-tu Pe-ma Don-yö,
May your lo-tus feet re-main stead-fast
And your Bud-dha ac-tiv-it-y spread.

Through your vast trove of lim-it-less love
Free from any point of ref-er-ence,
Vai-ro-cha-na's em-a-na-tion of
Lib-er-a-tion and in-tel-li-gence,
To Jam-gon Lo-drö Chökyi Nyi-ma,
May your lo-tus feet re-main stead-fast
And your Bud-dha ac-tiv-i-ty spread.

From the pin-na-cle of ex-cel-lence
Of both peace and cyc-lic ex-is-tence
Splendid high-est em-a-na-tion of
Mas-ter of the Se-cret Doc-trine, Lord,
Well-known as Gyal-tsap, Min-jur Go-cha,
May your lo-tus feet re-main stead-fast
And your Bud-dha ac-tiv-i-ty spread.
Through the bless-ings of Three Jewels, Three Roots,
And the truth of pure re-al-i-ty,
May the Lama's lo-tus feet stand firm
And Bud-dha ac-tiv-i-ty in-crease
And ex-tend wher-ev-er space may reach.

Es-sence of the prac-tice lin-e-age,
Su-preme hold-er of the teach-ings of
Prec-ious Kag-yu, and pro-tec-tor of
Be-ings, Glo—ri—ous La-ma Rang-jung
Kun-chap, may your trul-ku's lo-tus feet
Re-main stead-fast through e-ter-ni-ty.

Bear-er of the Dak-shang Vic-tory Sign;
Rich in wealth of sev-en no-ble kinds,
Fa-vored with three ways of true know-ing:
Hear-ing, med-i-tat-ing, re-flect-ing;
Yo-gin who em-bod-ies Chen-re-zig,
Ben-e-fit-ing every-one you meet,
To you, La-ma, now I sup-pli-cate:
Grant at-tain-ments com-mon and su-preme.

Glo-rious La-mas, may your lives be long,
May all be-ings en-joy hap-pi-ness,
May we gath-er the ac-cum-u-lations,
May we pur-i-fy the ob-scur-ations,
And reach Bud-dha-hood with-out de-lay.

Dedication of Merit

This mer-it may it win om-ni-science
De-feat my faults, the en-e-my;
Then from the rough and storm-y sea
Of birth, old age, death and dis-ease,
From this ocean of sam-sar-a
May I lib-er-ate all beings.

They know things in their true ex-is-tence,
Kun-tu-zang-po and Man-ju-shri;
To train my-self in their ex-am-ple
I ded-i-cate all prac-tice fully.

May every be-ing, through this prac-tice
Com-pletely gath-er merit and wisdom,
At-tain-ing the two sa-cred bod-ies
That merit and wisdom em-a-nate.

The bless-ings of the Bud-dha-ka-yas,
The bless-ings of change-less Dhar-ma-ta,
The bless-ings of the stead-fast San-gha,
This ded-i-ca-tion please ful-fill.