MEDICINE BUDDHA SADHANA
Ann Arbor KTC
OM Homage to the Buddha, Dharma, and Noble Sangha -- All that dwell in the auspicious realms of the ten directions,

Where all appearance and existence is completely pure, their nature is spontaneously perfect. May all be auspicious for us!

King of the Lamp, Stable Strength of Wisdom Accomplishing All Aims,

Glorious Adornment of Love, Sacred and Glorious One Renowned for Virtue,

Vastly Renowned & Considerate of All, Glorious One Renowned as Perfectly Strong and Exalted like a Mountain,

Glorious One Renowned as Considerate of All Sentient Beings,

Glorious One Renowned as Perfectly Strong who Satisfies the Minds of Beings.
TS'HEN TSAM THÔ PAY TA SHI PAL P'HEL WA

Homage to the Eight Sugatas!
Just hearing your names increases auspiciousness and success!

DE WAR SHEK PA GYE LA CHHAK TS'HAL LO

JAM PAL ZHÖN NU PAL DEN DOR JE DZIN

Youthful Manjushri, Glorious Vajrapani, Powerful Avalokiteshvara, Protector Maitreya,

CHEN RE ZIK WANG GÓN PO JAM PAY PAL

SA YI NYING PO DRIP PA NAM PAR SEL
Kshitigarbha, Nivaranaaviskamin, Akashagarbha, Samantabhadra —

NAM KHAY NYING PO P'HAK CHHOK KÜN TU ZANG

UT PAL DOR JE PE KAR LU SHING DANG
Homage to the Eight Bodhisattvas!
Supreme in granting auspiciousness and success,

NOR BU DA WA RAL DRI NYI MA YI

CHHAK TS'HEN LEK NAM TA SHI PAL GYI CHHOK
Gracefully holding your emblems: utpala flower, vajra, white lotus, naga-tree, jewel, moon, sword, and sun!

JANG CHHUP SEM PA GYE LA CHHAK TS'HAL LO

RIN CHHEN DUK CHHOK TA SHI SER GYI NYA
Making offerings to the buddhas of all directions and times are the Creators of Delight,
Holding the Eight Most Precious Emblems:

DÖ JUNG BUM ZANG YI ONG KA MA LA

NYEN DRAK DUNG DANG P'HÜN TS'HOK PAL BE U
The most precious umbrella, the most auspicious golden fishes, The wish-fulfilling vase of goodness, the exquisite kamala flower,

MI NUP GYAL TS'HEN WANG GYUR KHOR LO TE

RIN CHHEN TAK CHHOK GYE KYI CHHAK TS'HEN CHEN
The conch of fame and glory, the glorious knot of prosperity,

CHHOK DÛ GYAL WA CHHÖ CHING GYE KYE MA
The eternal banner of victory, the all-powerful wheel:
Homage to the Eight Auspicious Goddesses: Beauty, Garlands, Song, Dance, Flowers, Incense, Light, and Perfume! Just thinking of your essential qualities makes success grow more and more!

Protectors: Mahabrahma, Shambhu, Narayana, Sahasrajna.

Kings: Dritirashta, Virudhaka; Virupaksha, Lord of Nagas; Vaishravana.

Each one is holding a divine emblem: Wheel, trident, spear,

Vajra, vina, sword, Stupa, and banner of victory!

Homage to the Eight Guardians of the World who make auspiciousness and prosperity grow in the three realms! With all obstacles and harmful influences pacified, may the work we are now about to begin meet with ever-growing fulfillment and success, and bring good fortune, prosperity, happiness, and peace!
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 GYŪ PA DZIN NAM DANG
holder of the four great and eight lesser lineages,

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

NYAM ME DRO GÖN DAK PO KA GYŪ LA
unequalled protectors of beings, the Dakpo Kagyü,

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.

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.

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

KHOR DE YER ME TOK PAR JIN GYI LOP
grant your blessings that I realize samsāra and nirvāna 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.
Seven Line Prayer to Guru Rinpoche

HUNG OR GYEN YUL GYI NUP JANG TSHAM PE MA GE SAR DONG PO LA
In the Northwest of the land Uddiyana, above the stalk and stamens of a lotus, having

YA TSHEN CHHOK GI NGO DRUP NYE PE MA JUNG NE ZHE SU DRAK
attained the wonderful and most perfect Siddhi, is the one known as “The Lotus Born,”

KHOR DU KHAN DRO MANG PO KOR
surrounded by a retinue of many dakinis. I follow your example.

KHYE KYI JE SU DAK DRUP KYI JIN GYI LAP CHHIR SHEK SU SOL
Please approach to engulf me with your splendor. Let fall your splendor in this supreme place.

NE CHHOK DI RU JIN PHOP LA DRUP CHHOK DAK LA WANG ZHI KUR
Bestow upon me, the supreme practitioner, the four empowerments.

GEK DANG LOK DREN BAR CHHE SOL CHHOK DANG THUN MONG NGO DRUP TSOL
Dispel impediments, obstacles, and false guides. Bestow supreme and common siddhis.

OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

OM AH HUNG BENZA GURU PEMA THO THRENG TSAL BENZA SAMAYA DZA DZA

SARWA SIDDHI PHALA HUNG AH HRI MA HA RI NI SA RA TSA HRI YA TSITTA HRING HRING DZA DZA
GURU KHAN DRÖ TSHOK CHE KYI DAK CHAK MÖ PAY BU NAM LA
Guru and hosts of dakinis, engulf the bodies of us devoted children with the splendor of your bodies.

LÜ LA KU YI JIN GYI LOP NGAK LA SUNG GI JIN GYI LOP
Engulf our speech with the splendor of your speech. Engulf our minds with the splendor of your minds.

YI LA THŪK KYI JIN GYI LOP
Engulf us with splendor in the bestowal of the four empowerments.

WANG ZHI KUR WAR JIN GYI LOP GYU ZHI DAK PAR JIN GYI LOP
Engulf us with splendor to purify our four continuums. Engulf us with splendor that we may become

LAM ZHI JONG PAR JIN GYI LOP KU ZHI THOP PAR JIN GYI LOP
trained in the four paths. Engulf us with splendor that we may attain the four bodies.

OM AH HUNG BENZA GURU PEMA DEWA DAKINI KAYA ABHI KINTSA OM

WAKKA ABHI KINTSA AH TSITTA ABHI KINTSA HUNG SARWA ABHI KINTSA HRI
Namo Bekandzeya. If they are available, arrange in front of a Medicine Buddha thangka as many peaceful offerings as you can, such as a mandala or other offerings. In this way the accumulations are completed. If these are not available, it is enough to make mental offerings while imagining the front visualization in the sky; nothing else is needed.

Since this belongs to the anuttara tradition, the practitioner need not refrain from meat and alcohol or perform the rituals of purification, such as taking the blessing of pure water. It is, however, definitely necessary to receive the empowerment and reading transmission for this practice because it belongs to the anuttara tradition. Since it belongs to the Nyingma tradition, the self and front visualizations are emanated simultaneously; it is not necessary to create them separately. As it is a chanted meditation of the Nyingma, your mind should meditate on the meaning of the words.

The Supplication:

NAMO BEKANDZE MAHA RADZAYE

Endowed with an ocean-like treasury of qualities and merit,
You calm the torment of suffering living beings endure

With the blessing of your inconceivable compassion.

I supplicate you, Light of Lapis Lazuli.

Those bound by intense greed

Are born in the realm of hungry ghosts;

Yet hearing your name, they’re born as humans who delight in generosity.

Victorious Medicine Buddha, I supplicate you.

Violating morality and abusing others,
Nyal war kye wa’i dro wa di dak gi
Living beings are born in the realms of hell;

Khyö tsen thö na tho ri kye war sung
Yet hearing your name, they’re born in the higher realms.

Men gyi gyal po de la söl wa dep
King of Medicine, I supplicate you.

Gang dak en dang tra ma du ma yi
Through repeated dissension and slander,

Rap tu je ching lu sok tral wa dak
Deep schisms are created and lives are taken;

Khyö tsen thö na de dak tse mi nu
Yet hearing your name, they no longer can harm.

Men gyi gyal po de la söl wa dep
King of Medicine, I supplicate you.

Tsen lek, ser sang dri mé nang wa dang
Excellent Name, Flawless Appearance of Fine Gold,
Glorious Supreme One Free of Misery, Resounding Dharma Melody,

King of Direct Knowledge, King of Melody,

And King of the Shakyas, all of you I supplicate.

Manjushri, Kyapdröl, Vajrapani,

Brahma, Indra, the Four Kings of the Four Directions,

The twelve great Chiefs of the Yakshas, and all the others—

I supplicate this entire and perfect mandala.

The Sutra of the Seven Tathagata’s Aspirations,
Men gyi lha yi do de nyi dang ni
And the Sutra of the Medicine Buddha,

Khen chen zhi wa tsö dze shung la sok
The treatise by the great abbot Shantaraksita, and other texts—

Dam chö lek bam tsok la söl wa dep
I supplicate all volumes of the genuine Dharma.

Bo dhi sa ta Tri song Deu tsen sok
Bodhisattva Shantaraksita, Trisong Deutsen, and others,

Lopen gyal lön jang chup sem pa dang
The scholars, translators, royal ministers, bodhisattvas,

Gyü pa’i la ma dam pa tham che dang
And all the genuine lamas who hold the lineage,

Chö kyi wang chuk sok la söl wa dep
Chokyi Wangchuk, and the others, I supplicate you all.

De tar söl wa tap pa’i jin lap kyi
Through the blessing of this supplication,
Né kap né dang jik pa na tshok zhi
May the many fears and illnesses of this life be pacified.

Chi tse ngen son jik pa kun zhi né
At death, after every fear of a lower rebirth is dispelled,

Dewa chen du kye war jin gyi lop
Bless us to be reborn in Sukhavati.

Going for refuge:

Namo Kön chok sum dang tsa wa sum
To the sources of refuge, the Three Jewels

Kyap né nam la kyap su chi
And the Three Roots, I go for refuge.

Dro kun sang gyé la gö chir
To bring all beings to the level of buddhahood,

Jang chup chok tu sem kye do
I awaken the mind of supreme awakening.

Recite this three times.
Ka Dak long né trul pa yi
From the expanse of primordial purity

Nam sa gang wa chö pa’i trin
Come clouds of offerings that fill the earth and sky

Men dal gyal si lha mor che
With mandalas, the royal articles, and goddesses.

Zé mé gyur chik pu dza ho
May they never be exhausted PUD ZA HO.

Dro kun de den duk ngal dral
May all beings be happy and free of suffering.

De lé nyam mé tang nyom shok
May they abide in complete happiness and equanimity.

OM SOBHAWA SHUDDHA SARWA DHARMA SOBHAWA SHUDDO HAM

Tong pa nyi du gyur
Everything is emptiness.
Tong pa’i ngang lé tong sum di ta na duk gi
From the depth of emptiness, this triple universe

pho drang du gyur pa’i nang du
becomes an exquisite palace.

Sengé tri pé da so so’i teng du
On top of a lotus and moon disk, set on a lion throne,

Rang nyi dang dun kye kyi tso wo’i
Appear deep blue HUNGs, the seed syllable

sa bon HUNG thing ga lé
of myself and the main figure visualized in front.

men la ku dok be dur ya ta bu ö ser tro wa’i ku chen.
From the HUNG arises the Medicine Buddha, the color of lapis lazuli, radiating light,

Chö go sum gyi lup pa
And wearing the three Dharma robes.

Cha yé chok jin a ru ra dang
In the mudra of supreme generosity, his right hand holds an arura.
Yön nyam shak lhung dze din pa
In the mudra of meditation, his left hand holds a bowl for offerings.

Tsen pe zok shing dor je kyil trung gi zhuk pa
Major and minor marks complete, he rests in the vajra posture.

Khey par du dun kye kyi dap ma nam la
On the petals of the front visualization,

Thup wang la sok pa’i sang gye dun dang chö pu ti
Are the seven buddhas, Shakyamuni and the others, and Dharma texts.

De gyap sems pa chu druk
Surrounding them are the sixteen bodhisattvas,

De gyap jik ten kyong wa chu
And behind them are the ten guardians of the world

dang de pön chen po chu nyi so so’i khor dang ché pa
and the twelve great chiefs, each with their own retinues.

Go zhi la gyal po chen po zhi dan ché pai
At the four gates are the four great kings.
Light radiates from the three syllables in all of their three places

and from the HUNG in the (two) hearts,

Inviting from their own eastern buddha realms

Countless wisdom deities,

who dissolve into the self and front visualizations.

HUNG The eight Medicine Buddha brothers and all deities without exception

I invite here to this place. Please shower upon us your great blessings.

Bestow the supreme empowerment on this worthy and faithful one.
Lok dren tse yi bar che sal du söl
Dispel false guides and obstacles to long life.

NAMO MAHA BEKANDZE SAPARIRWARA BENZA SAMADZA DZA

DZA BENZA SAMAYA TIKRA LEN

OM HUNG TRAM HRI AH ABHIKHENTSA HUNG

HUNG Me tok duk pö mar me dri Zhel zé röl mo la sok pa
HUNG Flowers, incense, lights, scents, Food, music, and all precious things,

Zuk dra dri ro rek ja chö
As well as forms, sounds, smells, tastes, touch, and all phenomena,

Dak gi lha la chö pa bul
I offer them all to the deities.

Dak cak tsok nyi zok par zhok
May we complete the two accumulations.
ཨཱར  ཾ་པཱདཾ་པུཥ ེ་དྷཱུ་པེ་ཨཱ་ལོ་ཀེ་གནེ་ནཻ་ཝྱིད་ཤབྡ་
ARGHAM PADYAM PUPE DHUPE ALOKE GENDHE NEWIDYE SHABDA

RUPA SHABDA GENHDE RASA SAPARSHE PRATITSA HUNG

HUNG Ta shi tso wo zé gye de
HUNG The primary, auspicious eight substances—

Tso chok gyal po yung kar sok
The supreme, royal white mustard seed, and the others—

Dak gi lha la chö pa bul
I offer them all to the deity.

Tsok nyi yong su dzok par shok
May the two accumulations be completed.

MANGALAM ARTHA SIDDHI HUNG

HUNG Ta shi tso wo tak gye de
HUNG The primary, auspicious eight symbols—

Tso chok gyal po bum pa sok
The supreme royal vase, and all the others—
Dak gi lha la chö pa bul
I offer them all to the deity.

Sem chen tsok nyid dzok par shok
May all living beings complete the two accumulations.

MANGALAM KUMBHA HUNG

Dö yön tsa wa rin chen dun
HUNG The support for desirable qualities, the seven precious articles—

Tso chok gyal po nor bu sok
The primary, royal jewel and the others—

Dak gi lha la chö pa bul
I offer them all to the deity.

Dak ni tsok nyi zok par shok
May I complete the two accumulations.

OM MANI RATNA HUNG
ཧཱུྃ༔ ཀུན་གྱི་གཙོ་བོ་རྱི་རབ་གྱིང༔
HUNG Kun gi tso wo ri rap ling
HUNG Supreme among all, Mount Meru

རྱི་རབ་གྱིང་བཞྱི་གྱིང་ཕྲན་བཅས༔
Ri rap ling shi ling tren ché
With its four continents and their subcontinents,

དབེགས་ཀྱིས་ལྷ་ལ་མཆོད་པ་འབུལ༔
Dak gi lha la chö pa bul
I offer all this to the deity.

ཨོཾ་རཏྣ་མཎྜལ་ཧཱུྃ༔
OM RATNA MANDALA HUNG

ཨོཾ་རཏྣ་མཎྜལ་ཧཱུྃ༔
OM RATNA MANDALA HUNG

ཧཱུྃ༔ བདག་གྱི་དྲྱི་ལྡན་དྲྱི་ཆབ་ཀྱིས༔
HUNG Dak gi dri den dri chap kyi
HUNG With perfumed water

དེ་གཤེགས་སྐུ་ལ་སྐུ་ཁྲུས་གསོལ༔
De shek ku la ku trù söl
I bathe the Sugatas’ bodies.

ལྷ་ལ་དྲྱི་མ་མྱི་མངའ་ཡང༔
Lha la dri ma mi nga yang
Though the deity is flawless, this creates the auspicious conditions
Dik drip dak pai ten drel gyi
To purify all wrongs and obscurations.

OM SARWA TATHAGATA ABHIKEKATE SAMAYA SHRIYE HUNG

HUNG ré kar jam dri den pa yi
HUNG With a soft, scented cloth of white cotton

Gyal wai ku nyi chi war gyi
I dry the Victor’s body.

Lha la dri ma mi nga yang
Though your body is flawless, this creates the auspicious conditions

Duk ngel dral wa’i ten drel gyi
For freedom from suffering.

OM KAYA BISHODHANI HUNG

HUNG Na za dzé de den ngur mik di
HUNG With these beautiful saffron robes,
Gyal wa'i ku la söl war gyi
I clothe the Victor’s body.

Ku la sil wa mi nga yang
Though your body is never cold, this creates the auspicious conditions

Trak dang phel wa'i ten drel gyi
For vitality and radiance to flourish.

OM BENZA WAYTRA AH HUNG

HUNG ku dok be dur ya yi ri wo dra
HUNG Your body is like a mountain of deep blue lapis.

You eliminate the suffering of illness for living beings.

Surrounded by a retinue of eight bodhisattvas,

Precious Holder of Medicine, I offer you praise and prostrations.
To Excellent Name, Precious Moon, Fine Gold, Free of Misery,

Ocean of Resounding Dharma, Dharma Mind, and Shakyamuni,

The genuine Dharma, the sixteen bodhisattvas, and all the others,

As well as the precious Three Jewels, I offer you praise and prostrations.

To Brahma, Indra, the Great Kings, and Protectors of the Ten Directions,

The twelve Yaksha Chiefs and their attendants,

To the Vidyadharas and Rishis of Medicine, both divine and human,

To the deities of ambrosial medicine, I offer you praise and prostrations.
After reciting this, visualize:

Dak dun thuk kar HUNG la
The HUNG in the heart of the self and front visualization,

Nak treng gi kor war gyur
is surrounded by the mantra garland.

Through radiating multicolored light rays, offerings are made to the Medicine Buddha in the pure realm appearing in the East as the color of lapis lazuli. The lights invoke his mind stream, from which the Medicine Buddha’s bodies both large and small, his speech as mantra garlands, and his mind as the emblems of the arura and the offering bowl filled with amrita, all descend like rain and dissolve into myself and the front visualization.

Repeat as much as possible. At the end recite:

Dik tung kun shak ge wa jang chup ngo
All wrongs and downfalls I confess and dedicate all virtue to full awakening.

Né dön duk ngal dral wa’i ta shi shok
May we see a better time of freedom from illness, suffering, and harmful spirits.
The prayer to return and the dissolution:

འཇྱིག་རེན་པ་རྣམས་རང་གནས་བཛྲ་མུ༔

Ye shé dam tsik lha nam dak la thim

And I dissolve into primordial purity, the expanse of all goodness E MA HO.
This ornament of the mind treasures was extracted from the Sky Dharma and arranged by Ragasya (Karma Chakme). If there are errors, I confess them before the deity. Through this virtue, may all living beings, once freed from sickness, swiftly attain the level of the Medicine Buddha. Although the sutras place the practice of ablution at the beginning, this is a higher practice of the Unsurpassed Yoga Tantra, so there is no contradiction when it appears at the end.

If you take this as your regular practice, the benefits are the following. If you are ordained, your discipline will be maintained; even if there is an occasion when it is not, having purified this obscuration, you will not fall into the lower realms. Having purified the negative karma of being born as a hell being, a hungry ghost, or an animal, you will not take these rebirths. Even if you do, you will be immediately liberated, take a fortunate rebirth in a higher realm, and gradually attain awakening.

In this life as well, you will easily obtain food and clothing and not be harmed by disease, negative spirits, sorcery, or the punishments of rulers. You will be protected and guarded by Vajrapani, Brahma, the great kings of the four directions, and the twelve great Yaksha chiefs, each with their retinue of 700,000. You will be freed from the eighteen kinds of untimely death and from the harm of enemies, carnivorous beasts, and others. All your wishes will be fully realized, and much more. In the two more extensive sutras of Medicine Buddha, the benefits are said to be inconceivable.

In the great monastic centers, such as Jang Damring Palkhor Chôde, and other great monastic colleges, where the scholars find fault with most Dharma and are difficult to satisfy, only this Medicine Buddha ritual for prolonging life and clearing away the obscurations of the dead, has spread widely. The ritual to be performed before the Jowo in Lhasa, Tibet’s Bodh Gaya, and before the Great Awakened One at Samye, is this ritual of the Medicine Buddha. You trust can that within any of the oral and treasure teachings, within the new and old transmissions, or within any of the sutras and tantras, nothing is more beneficial than the practice of the Medicine Buddha.

There are many extensive and concise versions; this one has few words and the entire meaning. Since it belongs to anuttara yoga, rituals of purification are not needed. Since the offerings are mental, it is all right not to offer tormas or make other offerings; therefore, everyone can do this practice. SHUBHAM DZAYANTU.

Translated under the guidance of Khenchen Thrangu Rinpoche and Khenpo Karthar Rinpoche by Michele Martin with reference to a translation by Lama Yeshe Gyamtso and assistance from Ngodrup Burkhar. Thanks to Lama Tsultrim Gyaltser for inputting the Tibetan text.
A Short Guru Yoga on the Root Lama Karmapa

SANGYE CHÖ DANG TSOK KYI CHOQ NAM LA JANG CHUB BAR DU DAG NI KYAB SU CHI
To the Buddha, Dharma and Supreme Assembly I go for refuge until awakening.

DAG GI JIN SOG GYI PAY SÖNAM KYI DRO LA PEN CHIR SANGYE DRUP PAR SHOG
Through the merit of my performance of generosity and so forth. May I accomplish Buddhahood for the benefit of beings.

Repeat three times.

CHI WOR PEMA NYI DAY DEN TENG DU TSA WAY LAMA OGYEN DORJE CHANG
Above our heads upon a lotus, sun, and moon seat Is the root lama Ogyen Vajradhara

GYEN DEN DO DRIL DZIN CHING KYIL TRUNG ZHUG LAMA KÜN DU SANG GYE KARMA PAY
Adorned with ornaments, he holds vajra and bell and sits with legs crossed. Embodiment of all lamas, Buddha Karmapa,

CHAK GYA CHEN PO NGO DRUP TSAL DU SOL YI DAM KÜN DU WANG GI DOR JE CHOK
Manifest the accomplishment of Mahamudra! Embodiment of all yidams, supremely powerful vajra,

CHOK DANG TÜN MONG NGO DRUP DENG DIR TSOL CHÖ KYONG KUN DU OGYEN DORJE CHANG
Grant the highest and ordinary siddhi. Embodiment of all dharma-palas, Vajradhara,

TRIN LAY NAM ZHI BE ME LHUN DRUB DZO TAM CHE KUN DU YI ZHIN NOR BU YI
Grant the four activities effortlessly and spontaneously! Embodiment of all, wish-fulfilling jewel,

TUK GYU GONG PAY TSAL CHEN RAP PO TE TSE CHIK SANG GYE DRUP PAR DZE DU SOL
With great power transfer fully the enlightened intent of your mind! Grant the accomplishment of Buddhahood in a single lifetime!

While resting in the inseparability of the lama’s awareness and your own mind.[repeat]

KARMAPA KHYENNO karmapa khyenso
Thus count and accumulate. Finally:

LAMA O ZHU RANG SEM YER ME DRE GE WE DRO KÜN KU ZHI NYUR THOP SHOK
The lama dissolves into light and becomes inseparable with our minds. Through this merit, may all beings swiftly achieve the four kayas.

This short Guru Yoga on the Buddha Karmapa, a practice to receive his blessings and inspiration, was composed by the one with name Tonga Tukul.
OM SVASTI

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

DÜ SUM KÜN KHAYEN 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 TRÛL 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 TSHÜL 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
Situopa, 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.
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,

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

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

DORJE’I KU NYE THRIN LE KHOR LÔ GYUR
Chakravartin of activity who possesses the vajra body,

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

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

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 LIHÜN DZOG PAL

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

ZHAB PE TEN CHING DZE THRIN GYE PAR SHOG

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

LA MAY JIN LAB SEM LA JUG PA DANG

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

THAM CHE MA LÛ DAG GI KYONG NÛ SHOG

PHEN DE’I PHÜN 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 YÜN DU NE PA DANG

DE DZIN SHE DANG DRUP PAY DÛ DE KÛN
That uphold, study and practice them Flourish in observance of the ten Dharma practices.

CHÔ CHÔ NAM CHÛ’T JA WA KÛN PHEL SHOG
DREL THOG DAG SOG DRO KÜN DÜ DI NE
DE CHEN NYING PÖ'I LANG TSHO MIN GYI BAR
May all those connected to those communities—myself and others—From now until the youth of great bliss’s essence is mature,

BAR 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 ĐÖN 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 Karthapa, 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 Gyamtso
Long Life Prayer for His Holiness The Gyalwa Karmapa
and the Kagyu Lineage Holders

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

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

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

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

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

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

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

YAR GYI CHU WO TA BUR GYE GYUR CHIK
increase like the surging rivers of summer.
Prayer for the Swift Return of Barway Dorje

E MA HO
Emaho!

DÜ NE MI GYUR KUN ZANG TUK KYI ZHI
From the ground, Samantabhadra’s mind, unchanging from the beginning,

JA TSOL DREL WA NYUK MA’I LONG CHEN POR
The great effortless natural expanse,

DE CHEN DOR JE RANG TSAL CHI YANG TRO
Flows the infinite display of vajra great bliss.

RANG RIG DÖN GYI LA MAR SOL WA DEP
I pray to self-awareness, the ultimate guru!

PEMA KARA JE BANG NYER NGA DANG
Padmākara, twenty-five disciples,

NANG SI ZIL NÖN KARMA PA LA SOK
Karmapa who overpowers apparent existence,

DRUB PA’I RIK DZIN CHEN PO NAM KYI TÜ
And all great accomplished vidyādharas: Through your power
DRO WA'I GÖN PUNG NYUR DU JIN GYUR CHIK
May he come back soon to protect and help beings!

MI SÜN GÜ PA SHIN TU DAR WA YI
Uncontrollable ruin is everywhere now

NYAM TAK NYIK MA'I DRO LA TSER GONG NE
Think with love of desperate degraded beings.

SE CHE GYAL WA'I TUK JE CHIK DÜ PA'I
You embody in one the compassion of all victors and their children.

KYAB NE RIN CHEN ZHING DIR NYUR CHAR SHOK
Precious source of refuge, please come back here swiftly!

DE LA BAR CHE LOK PAR TSOM PA YI
Guardians of the teachings with samaya and your retinues

JUNG PO'I YI CHEN TAM CHE TSER CHÖ PA'I
Of the eight classes who eradicate those

TEN SUNG DAM CHEN DE GYE KHOR CHE KYI
With demonic minds who would perversely prevent this:
TÜN PA'I DROK DANG PA WA'I PUNG KYE CHIK
Please assist in this; be strong and mighty!

DE TAR CHÖ KYI KHOR LO KYIL KHOR NE
From the mandala of dharma’s wheel

CHÖ MIN YI KYI DÜN PA TSE CHIK PA'I
I pray this with one-pointed, unfabricated longing.

DUNG WA'I BÖ PA GYANG NE SEN NGE NA
I know you hear my distant cry, my need.

DREL TOK MA LÜ JE SU DZIN PAR DZÖ
Please care for all who are connected to you!

I first met the third Barway Dorje when I was little. With unwavering faith and samaya he served
the teachings and especially the supreme victor Rigpe Dorje, the lord of his family. He was
extremely kind to me through his whole life. As he has passed into peace for a while, his consort
Chötso asked me to write a prayer for his swift return; so I, known as Ogyen Trinley Dorje,
moistened by the blessed dew of the Karmapa’s name, wrote down whatever occurred to me on
April 4, 2021. Virtue!
The Lama Rinpoche Supplication

喇嘛仁波切祈祷文

LA MA RIN PO CHE LA SOL WA DEP
I supplicate the precious guru.

DAK DZIN LO YI TONG WAR JIN GYI LOB
Grant your blessing that fixation on a self be
abandoned by the mind.

達進羅宜通哇欽吉洛
此心斷捨我執祈加持，

CHÖ MIN NAM TOK GAK PAR JIN GYI LOB
Grant your blessing that non-Dharmic thoughts
cease.

確民南豆嘎巴欽吉洛
斷除非法妄念祈加持，

TRUL PA RANG SAR ZHI WAR JIN GYI LOB
Grant your blessing that confusion be pacified
in its own place.

出八讓薩息哇欽吉洛
幻惑自地平息祈加持，

NANG SI CHÖ KUR TOK PAR JIN GYI LOB
Grant your blessing that all that appears and
exists be realized to be the dharmakaya.

囊息瞻固豆巴欽吉洛
加持證悟萬有即法身。
A General Prayer for the Lama's Long Life

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

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

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

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

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

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

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

NYUR DU SANG GYE SA LA GÖ PAR SHOK
be swiftly established in the state of buddhahood.
Through the blessing of the buddhas’ attainment of the three bodies,

and through the blessing of the unchanging truth of dharma,

and through the blessing of the unwavering aspiration of the sangha,

may this dedication prayer be accomplished.

The courageous Manjuri, who knows everything as it is,

Samantabhadra, who also knows in the same way,

and all the bodhisattvas – that I may follow in their path,

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.