

Welcome ceremonies for great master teachers

Reception for Karmapa
&
Other traditional events

Dhagpo, august 2023

Refuge and Bodhicitta

sang gyay / choe dang / ts'ok kyi / chok nam la //
jang choob / bar doo / dak ni / kyab soo chi //
dak gi / jin sok / gyi pay / soe nam kyi //
dro la / p'en chir / sang gyay / droop par shok //

To Buddha, Dharma and the best of Communities I go for refuge until enlightenment. Through the merit of my practice of generosity and so forth, may I achieve buddhahood for the sake of living beings.

Three times

The four limitless thoughts

sem chen / tam che / dewa dang / de wa'i / gyu
dang / den par / gyur chig //
du ngal dang / du ngal gyi / chu dang / drel war /
gyur chig //
du ngal / me ba'i / dewa / dam ba dang / min drel
war / gyur chig //
nye ring / che dang / ni dang / dral wa'i / tan yom /
chen bo la / ne par / gyur chig //

May all sentient beings find happiness and the cause of happiness.

May they be free from suffering and the cause of suffering.

May they not be separated from the supreme bliss which is free from suffering.

May they rest in great impartiality, free from attachment and aversion to those near and far.

Blessing of the place and Invitation to come

tam che / du ni / sa shi dag //
seg ma / la sog / me pa dang //
lag til / tar nyam / bendurye //
rang shin / jam por / ne gyur chig //
ma lü / sem chen / kün gyi / gön gyur ching //
dü de / pung che / mi se / jom dse hla //
ngö nam / ma lü / ji shin / kyen gyur pe //
chom den / kor che / ne dir / sheg su söl //
chom den / dir ni / jön pa leg //
dag chag / sö nam / kal par den //
dag gi / chö yön / she le du //
di nyi du ni / shug su söl /

You, who protect all beings without exception, who defeated the māras and their hordes, who perceive things exactly as they are, you, Victorious Ones, please come here together with your disciples!

May the entire surface of the earth be free from pebbles and the like. May it be as smooth as the palm of a hand, and as beautiful as sapphire!

How wonderful that you, Victorious Ones, have come! By merit and happiness are we blessed! Please remain here to receive my offerings.

Offering of bathing, silks, and music

Djitar / tam pa / tsam gyi ni //
lha nam / kun gyi / tru seul tar //
lhay / tchouni / takpayi //
té chin / dakgui / kou tru seul //
Sab djam / yang pa / lhay geu //
mi kyeu/ dor djéi / kou nyé la //
mi tché / dé pé / dak bul na //
dak kyang/ dor djéi / kou tob sho //
Té lé / chen yang / tchen pai tsok//
reul mo / yang nyen / yi ong den //
sem tchen / doung ngel / sil djé pai //
trin nam / so sor / né gyour tchik//

Just as, from his birth, he was bathed by the gods. In the same way, pure and divine, I bathe your body.

With unshakeable faith, I offer the divine garment, soft and fine, to you who possesses the immutable vajra body. May I obtain a vajra body.

In addition, I make all kinds of offerings, of melodious music that is pleasant to the ears. May clouds of offerings that soothe the suffering of beings remain.

The seven-branch prayer

ji nye / su dag / chog chü / jig ten na //
dü sum / sheg pa / mi yi / seng ge kün //
dag gi / ma lü / de dag / tam che la //
lü dang / ngag yi / dang we / chag gyi'o //

sang po / chö pe / mön lam / tob dag gi //
gyal wa / tam che / yi kyi / ngön sum du //
shing gi / dül nye / lü rab / tü pa yi //
gyal wa / kün la / rab tu / chag tsal lo //

dül chig / teng na / dül nye / sang gye nam //
sang gye / se kyi / ü na / shug pa dag //
de tar / chö kyi / ying nam / ma lü pa //
tam che / gyal wa / dag gi / gang war mö //

de dag / ngag pa / mi se / gyam tso nam //
yang kyi / yen lag / gyam tsö / dra kün gyi //
gyal wa / kün gyi / yön ten / rab jö ching //
de war / sheg pa / tam che / dag gi tö //

me tog / dam pa / treng wa / dam pa dang //
il nyen / nam dang / jug pa / dug chog dang //
mar me / chog dang / dug pö / dam pa yi //
gyal wa / de dag / la ni / chö par gyi //

nab sa / dam pa / nam dang / dri chog dang //
che me / pur ma / ri rab / nyam pa dang //
kö pa / kye par / pag pe / chog kün gyi //
gyal wa / de dag / la ni / chö par gyi //

chö pa / gang nam / la me / gya che wa //
de dag / gyal wa / tam che / la yang mö //
sang po / chö la / de pe / tob dag gi //
gyal wa / kün la / chag tsal / chö par gyi //

dö chag / she dang / ti mug / wang gi ni //
lü dang / ngag dang / de shin / yi kyi kyang //
dig pa / dag gi / gyi pa / chi chi pa //
de dag / tam che / dag gi / so sor shag //

chog chü / gyal wa / kün dang / sang gye se //
rang gyal / nam dang / lob dang / mi lob dang //
dro wa / kün gyi / sö nam / gang la yang //
de dag / kün gyi / je su / dag yi rang //

gang nam / chog chü / jig ten / drön ma nam //
jang chub / rim par / sang gye / ma chag nye //
gön po / de dag / dag gi / tam che la //
kor lo / la na / me par / kor war kül //

nya ngen / da tön / gang she / de dag la //
dro wa / kün la / pen shing / de we chir //
kal pa / shing di / dül nye / shug par yang //
dag gi / tal mo / rab jar / söi wa gyi //

In all of the worlds in all ten directions reside the tathāgatas of past, present, and future. Before each and every one of these lions among men, I bow down joyfully with body, speech, and mind.

By the power of wishes of excellent conduct, each Buddha evoked becomes manifest. With as many bodies as atoms in the universe, I bow down deeply to the victorious ones.

Atop one particle, as many Buddhas as particles are settled amidst bodhisattvas, their spiritual heirs. Thus dharmadhātu, the entire sphere of being, abounds with the Buddhas that I have envisioned.

Using every tones of a multitude of melodies I revere them with boundless oceans of acclaim. Singing the praises of those gone to bliss, I honor your qualities, o victorious ones.

Sumptuous flowers, beautiful garlands, precious parasols, fine cymbals and balms, radiant lamps and the most fragrant incense: I offer them to you, o victorious ones.

Such wonderful arrays, all perfectly presented – exquisite apparel and sweet-smelling perfume, jars of scented powder piled high like a mountain – I offer them to you, o victorious ones.

These vast and superlative offerings express my confidence in all of the Buddhas. With the strength of conviction in excellent conduct, I bow and present them to the victorious ones.

Whatever misdeeds I may have committed through body and speech, as well as through mind, all outcomes of passion and anger and ignorance: I openly disclose each and every one.

I rejoice in each occurrence of merit produced by Buddhas and bodhisattvas of all the directions, by pratyeka buddhas, by those training on the path, by arhats beyond training, and by every single being.

O lanterns who illumine worlds in all then directions, by way of the progressive stages of awakening you have become Buddhas, free from attachment. Protectors, I entreat you all : turn the supreme wheel.

Palms joined, I beseech those among you who mean to manifest the state beyond suffering: for as many eons as there are atoms in the universe, remain for the welfare and happiness of all beings.

chag tsal wa dang / chö ching / shag pa dang //
je su / yi rang / kül shing / söl wa yi //
ge wa / chung se / dag gi / chi sag pa //
tam che / dag gi / jang chub / chir ngo'o //

Whatever small merit has been garnered here through prostrating, offering and disclosing, rejoicing, entreating and beseeching, I dedicate it all for the sake of enlightenment.

(This prayer was translated by Pamela Gayle White)

Dorje Sempa mantra

Om Benza Sato Samaya,
Manu Palaya, Benza Sato Tenopa,
Tischta Dri Do Me Bhawa,
Suto Kayo Me Bhawa,
Supo Kayo Me Bhawa,
Anu Rakto Me Bhawa,
Sarwa Siddhi Memtra Yatsa,
Sarwa Karma Sutsa Me,
Tsittam Shri Ya, Kuru Hung
Ha Ha Ha Ha Ho Bhagawen,
Sarwa Tathagata, Benza Ma Me Muntsa, Benzi
Bhawa Maha Samaya Sato Ah //

Offrande du Mandala de l'univers

Om benza bhumi ah hung

shi nam par / dagpa / wang chen / ser gyi /
sashi //

Om benza reke ah hung

chi chag / ri'i / kor yu gi / ra we / yong su / kor
we / ü su / ri'i gyal po / chog rab //

shar lü / pag po // lho / dsambu ling // nub / ba
lang chö / jang / dra mi nyen //

lü dang lü pag // nga yab dang / nga yab shen //
yo den dang / lam chog dro // dra mi nyen
dang / dra mi nyen kyi dra //

rin po che'i ri wo // pag sam gyi shing // dö jö'i
ba // ma mö pa'i lo tog //

korlo rinpoche // norbu rinpoche // tsün mo /
rin po che // lönpo / rinpoche // langpo /
rinpoche // ta chog / rinpoche // mag pön /
rinpoche // ter chen / pö'i bumpa //

geg mo ma / treng wa ma // luma // gar ma //
metog ma // dugpö ma // nang salma // dri
chab ma //

The pure basis is the powerful golden ground.

The outer rim is encircled by rings of iron mountains.

In the center is Meru, the king of mountains.

In the east is Purvavideha, in the south Jambudvipa, in the west Aparagodaniya, and in the north Uttarakuru. Beside them are Deha and Videha, Chamara and Aparachamara, Shatha and Uttaramantrina, Kuruva and Kaurava;

There is the jewel mountain; the wish-fulfilling tree; the wish-fulfilling cow; the harvest that grows by itself;

The precious wheel; the precious jewel; the precious queen; the precious minister; the precious elephant; the precious excellent horse; the precious general; the vase of great treasure;

The goddess of grace; the goddess of garlands; the goddess of song; the goddess of dance; the goddess of flowers; the goddess of incense; the goddess of light; the goddess of perfume;

The sun; the moon; the precious umbrella; and the royal banner victorious in all directions.

In the center is all the wealth of gods and men, complete and perfect.

nyima // dawa // rinpo che'i dug // chog le /
nampar gyal we / gyal tsen //

ü su / hla dang / mi'i pal jor / pün sum /
tsog pa / ma tsang / wa me pa // rab jam /
gyamtsö / düi gyi / drang le / de pa / ngön par
kö de // lama / yidam / sangyé / djangtchoub /
sempa / paouo / kandro / tcheukyong / soung-
mai / tso tang / tchépa / namla / bulouar gyio //
tug je / dro we / dön du / she su söl // she ne /
jin gyi / lab tu söl //

sa shi / pö chü / jug shing / me tog tram // ri
rab / ling shi / nyi de / gyen pa di // sang gye /
shing du / mig te / pül wa yi // dro kun / nam
dhag / shen la / chod par shok

chog chu / dü sum / shug pa yi // sang gye /
jang chub / sempa dang // lama dordjé / lob-
peun tang // yidam / lhatso/ kortang tché // dü
sum / déshek / ma lu la / ling shi / ri rab / che
pa tang // ling shi / je wa / trag gya tang // je
wa / bum tang / dung chur te // men dal / chig
tü / dü ne ni // mö lö / gong ma / nam la büi /
tug je / tser gong / she su söl //
she ne / jin gyi / lab tu söl //

OM MANDALA PUDZA MEGA SAMUDRA
SAPARANA SAMAYE AH HUNG
nye je / men dal / sang po / di pül we //

jang chub / lam la / bar che / mi jung shing //
dü sum / der shég / gong pa / tog pa dang //
si par / mi trül / shi war / mi ne shing //
nam ka / nyam pe / dro wa / dröl war sho //

Sadhana of the Prayer of the Karmapa Lineage

ma ong sang gye druk pa seng gue tsen
da ta nam trul du me shing kün kyong
drup gyü ten pe nga dak chö kyü dje
dü sum kyen pe shap la söl wa dep

yi dam wang gyur nang si wang du dü
sok po mu tek gyel pö drek pa tül
me chu duk tsön djung pö nü pa chom
karma pakshi shap la söl wa dep

do gyü shung mang drel dze dzu trül gyi
na tsok dro la nyin pö dön tön ching
drup chen ten pa che cher pel dze pe
rang jung dor je shap la söl wa dep

na tsok ke kyü nam mang dro wa düi
ta drel rik pe na ngen ta dak sel

All this, as countless as atoms in oceans of galaxies, we set out before you and offer to you, To the lamas, yidams, buddhas, bodhisattvas, dakas, dakinis, Dharma protectors and guardians. Please accept these offerings with compassion for the benefit of all beings. Having accepted them, please grant us your blessings.

This ground, besprinkled with perfumed water, strewn with flowers and adorned with Mount Meru, the four continents, the sun and the moon. Imagining this as a buddha-world I offer it so that all sentient beings may experience the perfect realms.

To the buddhas and bodhisattvas who dwell in the ten directions and the three times, as well as to the lamas, vajra masters, assembly of the yidams with your retinue, all the sugatas of the three times, without exception, I offer the four continents with Mount Meru.

This one mandala offering includes one hundred million, One billion, and one hundred billion universes. With devotion, I offer all these to you, the superior ones. Please consider this offering with your loving kindness and compassion and please accept it. Having accepted it, please grant us your blessings.

By offering this good and pleasing mandala, may no obstacle arise on the path of enlightenment. may the insight of the buddhas of the three times be realized. neither deluded in samsaric existence nor abiding in mere tranquility, may all beings, limitless as space, attain liberation.

The sixth Buddha in the future, titled Simha (Drugpa Senge), protector of all the realms with countless manifestations, the only supreme lineage holder of the practice path; I prostrate with great devotion to Düsum Khyenpa.

With ultimate realization of yidams and having overcome all, subdued the arrogant Mongolian King and the heretics, conquered all the disasters of fire, water, and fearsome demons; I prostrate with great devotion to Karma Pakshi.

With a vast collection of teachings on the Sutra and Tantra, showing to all beings the key to genuine Dharma, spreading the Dharma which leads to ultimate enlightenment, I prostrate with great devotion to Rangjung Dorje.

Taming the various types of beings with a multitude of languages, overcoming wrong views

yang dak ngak gui den pe ne luk tön
röl pe dor dje shap la söl wa dep

tsen dang pe dje tong we rap dang dze
kam sum dro we la ma de shin shek
kel den gö pa ngö drup chok gui kong
de shin shek pe shap la söl wa dep

drup chen yi dam kandrö lung dom shing
tül shuk dzu trül na tsok kö pa chen
tu top drek pa sil nön lha mi gön
tong wa dön den shap la söl wa dep

lu chö ken dang nak pö tsa lak tül
kön chok sum gyi chö ten gya chen dze
rang se drup pa top pe sa chen kyap
chö drak gyam tsö shap la söl wa dep

she dje tsül dir nam chö tok me kyi
sung rap gong dön che la nyeng pa drel
de tsül chö la nam yeng go kap me
mi kyö dor dje shap la söl wa dep

lar yang tse me tuk dje wang chuk gui
gyur me dor dje ku sung tuk trül ne
shing di dren par jön pa chö kyi dje
wang chuk dor dje shap la söl wa dep

de nyi chok men bar me dül dje ngor
trül ku chen pö kö pa ten ne kyang
tong tö drel tse dön den dze pa yi
chö ying dor dje shap la söl wa dep

de nyi dak sok dül jar gyur pa yi
kel pa ji shin tuk dje nam röl ku
ke chik dren pe de chen chok tsöl wa
ye she dor dje shap la söl wa dep

de chen chö ying nam par mi tok ku
sap sel nyi me kyen pe ye she gye
ma rik mün sel kye gü nyen chik pu
jang chup dor dje shap la söl wa dep

nyik me nam gyur yi sup ta bü pung
mün pa ta bu dor dje ye she kyi

and speech with his true realization of non-attachment, attaining the ultimate awakening with purity of speech, I prostrate with great devotion to Rölpe Dorje.

Inspiring faith in all those who beheld his Buddha-like form, the Victorious One and guru of all sentient beings in the three realms, fulfilled the aspirations of all the common and uncommon attainments. I prostrate with great devotion to Deshin Shegpa.

Teaching the oral transmissions of the Three Roots and demonstrating all kinds of miraculous manifestations, as Instructor to gods and human, he subdued the heretics with his virtuous power, I prostrate with great devotion to Tongwa Dönden.

Taming those deceitful practices and evil power of black deeds, constructing the vast and unequalled Stupa for the Three Jewels, endowed with full attainments, his disciples reside in all realms of Dharmadhatu, I prostrate with great devotion to Chödrak Gyatso.

With unhindered powers of discourse and thorough knowledge of Dharma, he explained the intricate meanings of the Sutras and liberated sentient beings from fear, his impeccable conduct and behavior were never distracted by tardiness. I prostrate with great devotion to Mikyö Dorje.

Spontaneous and ever-increasing powers of infinite compassion, manifestation of the body, speech and mind of the unchanging vajra, the Dharma King who leads all the worldly realms along liberation path, I prostrate with great devotion to Wangchuk Dorje.

Benefitting the three classes of practitioners, emanating in various auspicious forms, whoever comes across by seeing or hearing will receive vast benefits, I prostrate with great devotion to Chöying Dorje.

The exalted one who beholds and cares for us disciples, the enduring form of the manifestation of great compassion, in one split second he imparted blessings of a trillion kalpas, I prostrate with great devotion to Yeshe Dorje.

The great bliss of Dharmata manifesting in a non-differential form, possessing profound realization of the non-differentiating mirror-like wisdom, the only true friend for sentient beings, like a torch of wisdom amidst ignorance, I prostrate with great devotion to Jangchub Dorje.

The deluded states of these degenerate times are just like troops of mental disturbances, dispelling the darkness of ignorance with vajra-like

nyi ma chen pö mek me jom dze pa
dü dül dor dje shap la söl wa dep

kyen rap dze pa tap ke sam mi kyap
mi shik dor dje ta bu ting dzin nga
tsöl me tuk dje dak nyi jik ten gön
tek tchok dor dje shap la söl wa dep

rap jam gyel kün dü pe nam tar dang
trin le yön ten ma lü chik dü pe
gang chen gön po gyel wang karma pa
ka kyap de we dor dje söl wa dep

chö dang chö chen ne luk ma nor war
ji shin zik ne kyen pe ye she gye
dro tsok yi la kün gue pel ter wa
rik pe dor dje shap la söl wa dep

tup chok nam kyi ten pa dri ma me
ta ye yön ten drup pe tap tön ching
she dang drup pa nam dak pel dje pe
karma pa yi gong pa dzok dje sho

kye wa kün tu yang dak la ma dang
drel me chö kyi pel la long chö ching
sa dang lam gyi yön ten rap dzok ne
dor dje chang gui go pang nyur top sho

profound wisdom, just as the sun subduing all
pervasive darkness, I prostrate with great devo-
tion to Dödül Dorje.

His omniscient activities, skillful means and pro-
found wisdom are beyond perception, his medi-
tative absorption as stable as the indestructible
vajra, with spontaneous compassion and acting
as protector to this world, I prostrate with great
devotion to Tekchok Dorje.

The all-pervasive manifestation of all Buddhas,
the complete collection of merits and activities,
Karmapa – the Dharma King and protector of
the Snow Realm, I prostrate with great devotion
to Khakhyab Dorje.

With genuine realization that Dharma is by na-
ture, free from misleading errors, perceiving all
with your vast and profound wisdom, in accord
with all beings' wishes, you bestow auspicious-
ness, I prostrate with great devotion to Rigpe
Dorje.

Untainted and unparalleled, such is Buddhadhar-
ma, with limitless merits and attainments, and
complete teachings which flourish with purity
and pervasiveness, may the noble aspirations of
the Karmapas be fulfilled.

*The first portion of this Prayer of the Karmapas is
composed by Mikyö Dorje, the Eighth Karmapa.
The rest are composed by subsequent Karmapas
during their lifetimes.*

May I, throughout all successive rebirths, be in-
separable from the noble Guru and engage in
the virtuous powers of Buddhadharma, without
any discrimination. May the accomplishments
along the path of practice be progressively ful-
filled and may I swiftly attain the enlightened
state of Vajradhara.

*(excerpt from The Kagyu Monlam Prayers, Shri Diwakar Publica-
tions, translation : Helene Li Choi)*

Precise Chronological Prayer to the Red Crown Holders

k'a k'yap nam k'é dor.jé chö kyi ku
long chö dzok ku kar wang dor.jé chang
gyel wa kön chok yen lak trül pé ku
ku sum ngön tu dzé la söl wa dep

ti lö.jé zung.jé tsün k'ol po ga
na rö.jé zung dram sé kün rik chok
mi lé.jé zung chön nu sang tsöl shap
drup pé wang po sum la söl wa dep

da ö chön nü.jé sung tsül trim pel
tü sum k'yen pé.jé züng nam k'a ö

Precise Chronological Prayer to the Red Crown Holders
I pray to the three realized bodies:
the *dharmakaya*, indestructible omnipresence,
the *sambhogakaya*, majestic Dorje Chang,
the *nirmanakaya*, victorious Konchok Yenlak.

I pray to the three powerful accomplished ones:
the venerable Kholpo Ga, disciple of Tilopa,
the Brahman Kunrik Chok, disciple of Naropa,
the young Sangtsol Shap, disciple of Milarepa.

I pray to the three mighty ones:

karma pakshi jé zung tra shi drak
nel jor wang tchuk sum la söl wa dep

rang djung dor jé jé zung drak seng wa
röl pé dor jé jé zung k'a chö wang
té chin chek pé jé zung tchö yé pa
sha mar chö pen chen la söl wa dep

chö drak gya_m tsö jé zung chö kyi drak
mi kyö dor jé jé zung kön shok bang
wang chuk dor jé jé zung chö kyi wang
ten pé k'our chen dek la söl wa dep

chö ying dor jé jé zung kar gyi wang
yong dzin tam pa sha nak chö pen gyi
gyel wé trin lé shok tu wang kur wa
chö kyi tön drup shap la söl wa dep

je tsün dü tsok dü_l wé dor jé yi
je zung k'yen tsé nü pé pel nga wa
k'yap dak kyil k'or kün gyi wang chuk chok
mi p'am chö drup gya_m tsor söl wa dep

té tar druk pa seng gué karma pé
drup gyü nam k'é t'a lé pel wé chir
trin lé gyün mi ché pé trül ku la
söl wa dep so jin gyi lap tu söl

ring né chö kün zik pé chen yang pa
t'üp ten sel war dzé pé t'ük djé chen
kang chen k'é tang drup pé gyen chik pu
kön chok yen lak shap la söl wa dep

dor jé t'ek pé dru zing la ten né
pak yé si pé tso lé lek drel té
sung juk yi shin nor pü ga tön gyi
dro kün yi kyi ré wa kong war shok

karma pa yi ten pé k'ur chen dek
tsa tang lung tang jang chup sem jong né
dor jé t'ek pé lam zang der drö pa
k'é drup drak pa seng ké shap la dü

té nyi chi mar kyé wé treng wa la
en pa sum gyi gyi wa mi yel wa

Tsultrim Pel, disciple of Da o Shonu,
Namkha O, disciple of Karmapa Dusum Khyenpa,
Trashī Drak, disciple of Karmapakshi.

I pray to the holders of the red crown:
Shamarpa Drak Sengwa, disciple of Karmapa Rangjung
Dorje, Shamarpa Kacho Wang, disciple of Karmapa
Rolpe Dorje, Shamarpa Cho Yepa, disciple of Karmapa
Deshin Shekpa.

I pray to those who took on the immense
responsibility of the teaching: Shamarpa Chokyi
Drak, disciple of Karmapa Chodrak Gyamtso,
Shamarpa Konchak Bang, disciple of Karmapa Mikyo
Dorje, Shamarpa Chokyi Wang, disciple of Karmapa
Wangchuk Dorje.

I pray to the venerable Shamarpa Gargyi Wang (Yeshe
Nyingpo), disciple of Karmapa Choying Dorje, and the
venerable Shamarpa Chokyi Dondrup, he to whom
the authentic instructor of the black crown (Karmapa
Yeshe Dorje) perfectly conferred the activity of the
victorious ones.

I pray to Shamarpa Mipham Chodrup Gyamtso,
disciple of the venerable Karmapa Dutsok Dulwe
Dorje, supreme lord, sovereign of all mandalas,
endowed with the splendors of knowledge, love, and
ability.

Thus, I pray to the *nirmanakaya* of uninterrupted
activity and request his blessing to increase—as far as
the limits of space—the practice lineage of Karmapa,
the sixth Buddha.

I pray to the venerable Shamarpa Konchok Yenlak,
His vast gaze taking in all phenomena from afar—
compassionate, clarifying the Buddha's teachings—
the unique ornament of the scholars and
accomplished ones of the snow country.

Thanks to the vehicle of the Vajrayana, he perfectly
crossed the immeasurable ocean of existence;
indissociable from the radiant wish-fulfilling jewel;
may it fulfill the hope of all beings!

By the 8th Karmapa.

Furthermore:

Taking on the immense responsibility of the Karmapa's
teaching, after having mastered the subtle channels,
the internal winds, and enlightened mind, he
progressed on the excellent path of the Vajrayana
toward felicity; I prostrate before Shamarpa Khedrup
Drakpa Senge.

In the garland of his future births, he never breaks
from the practice of the three solitudes; he is

nang wa dé war shar wé nḡang tsül chen
tok den k'a chö wang pö shap la dü

tang por trö drel ngön sum jen par t'ong
par tu té la shin tu kom shing dri
t'a mar ré dok trang lé nḡé dröl wé
nel djor chö pel yé shé shap la dü

p'ung po nḡa tang nyön mong nḡa la sok
ku nḡa yé ché nḡa ru nam tak ching
kun dzop trül pé wang tu ma song wé
chen nḡa chö kyî drak pé shap la dü

dom pa sum gyi rang gyü lek min né
dé nön sum gyi tsik tön shen la ché
k'or wé pak chak jom pé nying top chen
trül ku kön chok yen lak shap la dü

pak par ka wé dzé trin mé djung war
t'ong wa tsam gyi shen gyü dröl nü shing
nam mang dro wé yi mün drang jin pa
kar wang chö kyî wang chuk shap la dü

té nyi si shi pel tang den pé ku
yé ché dor jé trül pé kur sheng pa
shi lam dré pu nying po dor jé chang
pel den yé shé nying pö shap la dü

t'up wang soung ki lek shé dü tsi tso
lo drö yang pé juk nḡok la drang né
lü chen pen dé pé tsel gyé dzé pa
pel shen chö kyî tön drüp shap la dü

dé shek kün gyi sang soum dül tsek kyî
yön ten tu mé pel gyi ngön par t'ö
si shi dung wa sel wé nyen chik pu
mi p'am chö drup gyam tsö shap la dü

té tar söl wa tap pé jin lap kyî
tsé di nyi la né luk tön tok né
sa tang lam nam rim par drö né ni
nyi su mé pé yé shé chok t'op shok

established in the natural state where manifestation
reveals itself as felicity; I prostrate before the realized
Shamarpa Khacho Wangpo.

First, he perceived without elaboration—directly and
nakedly—then, he became intimately familiar and
assimilated this vision; lastly, he definitively liberated
himself from the trap of hope and fear;
I prostrate before the yogi Shamarpa Chopel Yeshe.

He completely purified the five aggregates and the five
afflictions in the five bodies and the five wisdoms, and
he was not overtaken by the confusion of the relative;
I prostrate before Shamarpa Chen Nga Chokyi Drakpa.

His mindstream being perfectly ripen thanks to the
three types of vows, he explained to others the words
and the meaning of the three baskets; courageous,
he vanquished the habitual tendencies of samsara; I
prostrate before the *nirmanakaya* Shamarpa Konchok
Yenlak.

The sight alone of his marvelous enlightened activity—
difficult to assess—can liberate the mindstream of
others and uproot the mental opaqueness of beings of
all horizons; I prostrate before the majestic Shamarpa
Chokyi Wangchuk.

Body of suchness, splendor of existence and peace,
which emerged like the *nirmanakaya* of indestructible
wisdom, Dorje Chang, essence of the basis, the path
and the fruit; I prostrate before the glorious Shamarpa
Yeshe Nyingpo.

Ocean of nectar that excellently explains the Buddha's
words; having led sentient beings to the banks of
vast intelligence, he spread the lotus garden of their
benefits and their happiness. I prostrate before the
splendid Shamarpa Chokyi Dondrup.

Sublimated by the splendor of his numerous
qualities—accumulations of the three secrets of
all those gone to felicity, he is the sole friend who
dissipate the torments of existence and peace;
I prostrate before Shamarpa Mipham Chodrup
Gyamtso.

Thus, by the blessing arising from this prayer, after
having realized in this very life the meaning of the way
of being and progressively accomplishing the levels
and the paths, may the supreme, non-dual wisdom be
realized!

Annexe : Prayer and wishes

Tengye monlams

Om meun lam / yé shé / gyam tseu / p'a reul
tchin //
Top tchu / wang tchouk / gyel wa / tchom den
dé //
Tcheu dang / guen dune / keun tcho / rin po
tché //
Nam soum / t'ouk djé / den pai / djin lap kyi //
Ngé deun / tchir mi / dok pai / k'or lo tché //
Dak gyu / nying po / pel den / kar ma pai //
Ten dzin / tchok gui / kou tsé / ten pa dang //
Ten pa / yun ring / né par / djin gyi lop //

Djin lap / djoung né / ka gyu / nor bu treng //
Nang si / zil neun / pé ma / t'eu treng tsel //
Ka ter / la ma / sang gyé / treng wa yi //
T'ouk kyé / t'ouk djé / den pai djin lap kyi //
Ngé deun / tchir mi / dok pai / k'or lo tché //
Dak gyu / nying po / pel den / kar ma pai //
Ten dzin / tchok gui / kou tsé / ten pa dang //
Ten pa / yun ring / né par / djin gyi lop //

Tchok gui / ngeu droup / ter djoung / yi dam
lha //
Du kyi / kor lo / tchom den / dra wa dom //
Tché tchok / wang tchen / dor djé / p'our pa
so //
Sar nying / yi dam / lha yi / kyil k'or pai //
Nu top / zi dji / bar wai / djin lap kyi //
Ngé deun / tchir mi / dok pai / k'or lo tché //
Dak gyu / nying po / pel den / kar ma pai //
Ten dzin / tchok gui / kou tsé / ten pa dang //
Ten pa / yun ring / né par / djin gyi lop //

Dé tchen / yé shé / kyé dzé / kan dreu tso //
Dor djé / p'ak mo / rik ngai / nel djor ma //
Sang wa / yé shé / t'ing eu / bar ma so //
Né soum / kan dro / ma sing / gyam tso yi //
Trin lé / ngeu droup / tchu kyi / djin lap kyi //
Ngé deun / tchir mi / dok pai / k'or lo tché //
Dak gyu / nying po / pel den / kar ma pai //
Ten dzin / tchok gui / kou tsé / ten pa dang //
Ten pa / yun ring / né par / djin gyi lop //

Bar tché / kun sel / trin lé / droup pai lha //
Ma ha / ka la / tcham drel / ka deu tché //
Yé shé / lé droup / gyu soum / soung mai tso //
Du t'ai / mé tar / bar wai / drak tsel gyi //
Ngé deun / tchir mi / dok pai / k'or lo tché //
Dak gyu / nying po / pel den / kar ma pai //
Ten dzin / tchok gui / kou tsé / ten pa dang //
Ten pa / yun ring / né par / trin lé dzeu //

Deu gu / pel djin / lek so / kyé pai lha //
Seu nam / ter tchang / arya / dzam ba la //
Nor dak / gué nyen / kar tchok / kyong wai dé //
Dam tsik / gyour wa / mé pai / t'ou top kyi //
Ngé deun / tchir mi / dok pai / k'or lo tché //
Dak gyu / nying po / pel den / kar ma pai //
Ten dzin / tchok gui / kou tsé / ten pa dang //
Ten pa / yun ring / né pai / pel kyé tchik //

Lou wa / mé pai / tchok soum / tsa wa soum //
Dam tchen / ter dak / gyam tseu / trin lé kyi //
Djé tsun / la mai / kou tsé / ri wo ten //
Tcheu kyi / gyel si / gyel tsen / si tser treng //
Dou wa / nam zhi / trin lé / k'a tar kyap //
Kyé gou / t'ek tchok / tcheu kyi / ga war tcheu //
P'en dé / djoung né / kar mai / ka gyu kyi //
Ten pa / yun ring / né pai / tra shi tseul //
Den tsik / dor djé / du tsi / t'ou droup pai //
Tcheu nyi / gyour mé / dé tchen / dor djé k'ar //
Tcheu tchen / ten djoung / dor djé / nyi ma
tché //
Rap bar / du soum / tra shi / tcham del sho //

Pel den / la ma / dam pai / dor djé soung //
Drip drel / né gyé / dak pai / dra yang tchen //
Dul djai / lo la / sel por / tchar wa yi //
Min tching / dreul wai / ro tchok / nyong gyour
tchik //
Du zhi / lé gyel / gyel wai / trin lé pa //
Kar ma / pa ten / ten pai / nying po di //
Tchok t'ar / kun kyap / kyap tching / gyun mi
tché //
Tak par / rap p'el / p'el wai / tra shi sho //

Du tsok / lé gyel / gyel wai / ten dzin / dzin
mai / kyeu dir / drak pai / ba den / nam par
gyel //
Gyel kun / kyab dak / dak nyi / tché tchok /
tchok nyé / gueun po / kar ma / pa ten / nying
po tchok //
Tchok tou / min gyour / gyour mé / rap p'el / p'el
wai / tra shi / noup pa / mé pai / ga teun tché //
Tché tcher / kun kyap / kyap del / gué lek /
lek pai / p'un tsok / yong droup / pel dou / bar
gyour tchik //

Nam par / nang dzé / tcheu kyi / k'or leu gyel //
Ka ter / do ngak / ten pa / gyam tseu so //
Ngo tsar / yong dzok / dzeu tchen / nam nga
yi //
Ka seul / si t'ar / né shing / gyé gyour tchik //

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