



Short Chenrezig Prayers

Introduction:

Refuge and resolution

Sangjey cho tang tsoji cho nam la
 Chang chup bardu dani chapsu'nchi
 Dagi gomday jipay sonam ji
 Drola penchir sangjey drup para sho

(x3)



In the Buddha, Dharma and the noblest Sangha, I take refuge until Enlightenment is reached. Through this virtue generated by this meditation and mantra recitation, may I achieve Buddhahood for the benefit of all beings.

Daso khachap semchen ji
 Chitsu pekar daway teng
 Hrih ley pacho Chenrezi
 Kar sal ozer nga den tro
 Dzumden tukjay chen ji zik
 Cha shi dangpo taljar dze
 O nyi shel treng pekar nam



Above my head and above the heads of all beings throughout space is a white lotus bearing a moon-disc. Upon it is the syllable HRIH, which becomes the most sublime Chenrezi. He is white, bright and radiating five-coloured lights and gazes, smiling, with such great compassion.

Dar dang rinchen jenji Trey
 Rida pakpay toyo sol
 Opa mepay ujen chen
 Shap nyi dorji chiltrung shu
 Drimay dawar jap tenpa
 Chap ney kundu ngo wor jur



He has one face, four arms, the upper two held together and the lower holding a crystal rosary and white lotus. Adorned with fine silken clothes and precious gems, wearing a gazelle skin as mantle. Crowned with the glory of Amitabha, he is seated in the Vajra posture, with an immaculate moon for a backrest. This is the essence of all the refuges fused into one.

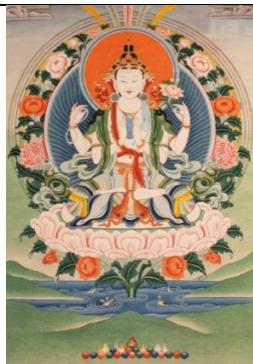
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Jowo chonji mago kundo kar
Dzo sangjey ji' ula jen
Tukjey chenji drola zik
Chenrezi la chant sa lo

(x3)



Highest one, white in colour, unblemished by any fault and whose head is crowded by a prefect Buddha, you look upon beings with eyes filled with immense compassion-

I bow down to Chenrezi



The Seven Branch Prayer Relating to Chenrezi
Composed by Gelongma Palmo



Pakpa chenrezi wang tang
Cho chu dusum shukpa yi
Jalwa sechay tamchay la
Kun ney dhangway chantsalo



Filled with appreciation, I pray homage to the sublime One, mighty Chenrezi and to all the victors and their sons in the ten directions and the three times.

Meto dupo marmay dri
Shalzey rolmo la sok pa
Ngonjor yichi trulnay bul
Pakpay tsokchi shay su sol



Offering flowers, incense, butter lamps, perfumes, food, music and other real and imaginary offerings, I pray this gathering of realised beings to accept them.

Toma meney datey bar
Migay chu tang tsamay nga
Sem ni nyom mong wang jurpay
Digpa tamchay shak para ji



I confess all faults committed since beginningless time through a mind overpowered by negativity - the ten unvirtuous actions, the five 'capital offences of no reprieve' and so forth

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Nyento rangjal changchup sem
Soso chewo la sokpay
Dusum gewa chi sakpay
Sonam lani dayi rang



I rejoice in the goodness of whatever virtue Sravakas, Pratyckabuddhas, Bodhisattvas, ordinary beings or anybody has accumulated in the three times.

Semchen namchi sampa tang
Lo yi chedra jitawar
Chechung tunmong tekpa yi
Chochi khorlo kortu sol



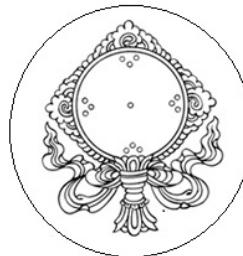
I pray that the Dharma wheel – of the Mahayana, Hinayana and of the teachings common to both – be turned in accordance with the wishes and aptitudes of beings.

Khorwa jisit matong bar
Nya ngen minda tukjay yi
Du ngal jamtsor chingwa yi
Semchen nam la ziksu sol



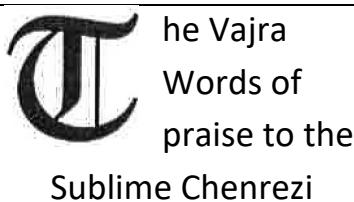
I pray that, until Samsara has been completely annihilated, you will not pass away but will look with compassion upon the beings sunk in suffering's vast ocean.

Dagi sonam chi sakpa
Tamchay chang chun jur jurnay
Ringpor mitok drowa yi
Drenpay pal du da jur chik



*Whatever virtue I thus accumulate,
May it all be a cause for enlightenment.
May I reach without delay the full skills of a true guide for beings.*

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Spoken by the great mahasiddha
(Tangtong Gyalpo) in his existtence
as Gelong Pema Karpo.



Solwandepso lama Chenrezi
Solwandepso yidam Chenrezi
Solwandepso pakcho Chenrezi
Solwandepso chapgon Chenrezi
Solwandepso chamgon Chenrezi



*I pray to you, Lama Chenrezi,
I pray to you, Yidam Chenrezi
I pray to you, most sublime Chenrezi
I pray to you, great refuge and
protector Chenrezi,
To you I pray, loving protector
Chenrezi.*

Tukjay zung shik jalwa tukjay chen
Tamay khorwar drangmay cham jur shik
Zomay du ngal nyongway drowa la
Gompo cheley chap shen ma chi so
Namchen sangjey top para chinji lop



Please hold us with your compassion, compassionate Buddha. For all beings who have been wandering countless numbers times in endless Samsara and who endure unbearable torments, there is no other refuge than you, great protector.

Tomay dunay ley ngen sa pay tu
Shedang wang nyalwar chay jurtey
Tsadrang du ngal nyongway sem chen na
Ihamcho chay chi trungdu chay wara
sho

OM MANI PEME HOONG



Through the power of bad actions accumulated since beginning less time under the influence of hatred, one is born in the hells. May all beings who endure the tortures of heat and cold be reborn in your presence, Great Symbol of Perfection.

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Tomay dunay ley ngen sa pay tu
Sernay wangi yida nesu chay
Trey kom du ngal nyongway sem chen nam
Shing cho pota laru chay wara sho

OM MANI PEME HOONG



Through the power of bad actions accumulated since beginningless time under the influence of avarice, one is born in the realm of craving sprits. May all beings who endure the tortures of starvation and thirst be reborn in your presence in the perfect Pure Land of the Potala.

Tomay dunay ley ngen sa pay tu
Timuk wangi dundror chay jurtey
Lenkuk du ngal nyongway sem chen nam
Gombo chay chi trungdu chay wara sho

OM MANI PEME HOONG



Through the power of bad actions accumulated since beginningless time under the influence of ignorance, one is born as an animal. May all beings afflicted by the sufferings of stupidity and dullness be reborn in your presence, O Protector.

Tomay dunay ley ngen sa pay tu
Docha wangi mi yi nay su chay
Drelpung du ngal nyongway sem chen nam
Shing cho dewa chendu chay wara sho

OM MANI PEME HOONG



Through the power of bad actions accumulated since beginningless time under the influence of desire, one is born in the realm of men. May all beings who endure the pains due to excessive activity and constant frustration be reborn in the perfect Pure Land of Dewachen.

Tomay dunay ley ngen sa pay tu
Tradok wanggi lhamin nay su che
Taptsu du ngal nyongway sem chen nam
Potala yi shingtu chay wara sho

OM MANI PEME HOONG



Through the power of bad actions accumulated since beginningless time under the influence of jealousy, one is born in the realm of the jealous semi-gods. May all beings who endure the pains of fighting and quarrelling be reborn in the Pure Land of the Potala.

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Tomay dunay ley ngen sa pay tu
Ngajal wangi lhamyi ney su chay
Potung du ngal nyongway sem chen nam
Potala yi shingtu chay wara sho

OM MANI PEME HOONG



Through the power of bad actions accumulated since beginning less time under the influence of pride, one is born in the realm of the gods. May all beings who undergo the sufferings of transmigration and fall be reborn in the Pure Land of the Potala.

Dani chay ching chewa tam chay tu
Chenrezig tang dzepa tsung pa yi
Madak shingi drowa drolwa tang
Sungcho yi truk cho chur je para sho



Throughout all my existence may I, by deeds like those of Chenrezig, also liberate beings in impure places and spread the supreme sound of the six syllable mantra throughout the ten directions.

Pakcho chey la solwa tap pay tu
Dagi dulchar jurway drowa nam
Len dray lhurlen geway tela tson
Droway dondu cho tang den para sho



*Throughout all my existence
may I, by deeds like those of
Chenrezig, also liberate beings
in impure places and spread the
supreme sound of the six
syllable mantra throughout the
ten directions.*

Detar tsey chik sorta pay
Pak pay ku ley ozer tro
Madak lenang trulshe jang
Chino dewa chen ii shing
Nan chu chen dro lu nga sem
Chenrezi wang ku sung tuk
Nang dra rik tong yer mey jur



Through this one-pointed prayer, light radiates from the form of the sublime one and purifies impure karma, impure appearances and the deluded mind. The outer environment is the pure land of Dewachen and the body, speech and mind of the mighty Chenrezi, the indivisible union of appearance, sound and vivid intelligence with voidness.

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(Recitation of the mantra: While keeping the meaning of the preceding verses well in mind, recite the

Om mani peme hoong

Mantra as much as appropriate, either 100, 1000, 10,000, 100,000 times or any number of times, spending the greater part of the session on this.)



Dashen lunang pakpay ku
Dra dra yigay dru pay yang
Dren to yeshey chen po long



My body, the bodies of others and all appearances are the perfect form of the Sublime One, all sounds, the melody of the six syllables, all thoughts, the vastness of the great Jnana.

Dedication Prayer

Gewa diyi nyur du da
Chenrezi wang drup jur ney
Drowa chik chang ma lupa
Deyi sala go para sho

Through this virtue, may I quickly achieve the realization of mighty Chenrezi and may I bring every single being to that same

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*Dedication
Prayer*

Detar gomday jipay sonam ji
Da tang dala drelto drowa kum
Mitsang ludi borwa jur ma ta
Dewa chendu dzutay chey wara sho
Chey ma ta 'tu sachu rap dronay
Toolpay chochur shendon chay para sho

Through the merit of doing this meditation and recitation, may I and all beings who have a link with me be miraculously reborn in Dewachen. As soon as we have cast aside these impure bodies, and just after birth there, may we perfectly complete the ten Bodhisattva levels and emanate in the ten directions to accomplish the good of all beings.

E-MA-HO

Ngo'nsstar sangjey nang wa tayey tang
Yesu jowo tukjay chenpo tang
Yondu sempa tuchen top namla
Sangjey chang sem pamay korji kor
Dechi ngo'nsstar patu mey pa yi
Dewa chen she chaway shing kam der

How Wonderful!

The wonderous Buddha of Infinite Radiance sits with the great Compassionate Lord to his right and the Bodhisattva of Great Might to his left, and is surrounded by countless Buddhas and Bodhisattvas. Beyond all reckoning are the happiness, joys and marvels in his pure land known as Dewachen.

Dashen diney tsempo jur ma ta
Chewa shenji barma chopra ru
Deru cheney nangtey shal tong sho
Dekey dagi monlam tapa di
Cho'chu sangjey chang sem tam chay ji
Gemay drup par chinji laptu sol

As soon as I and others leave this life may we be born there directly, with none of the delay caused by another birth. Once there, may we behold Amitabha's face. May all the Buddhas and Bodhisattvas in the ten directions give their blessing that all this may come true without hindrance.

TEY-YATA PENTSA TRI-YA AWA BODHA NA-YEY SO-HA

(These were the very words of Amitabha when he appeared in the company of Chenrezi and Tuchenlop to the 13-year old Tulku Minjur Dorje).

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Cho'du jalwa seche gong
Tso'nyi tsok la je ji rang
Dagi dusum gay sakpa
Koncho sumla chopla bul
Jalway tenpa pel jur chik
Gewa semchen kinla ngo
Drokun sangjey top jur chik
Getsa tamchay chik du tey

All victorious Ones and your sons throughout time and space, please think of me. Rejoicing in the completion of the two accumulations, I offer whatever virtue I have gathered in the three times to the Three Jewels. I pray that the Buddha's teachings may spread, and dedicate all virtue to all beings that they may achieve Buddhahood.

Dagi ju'la min jur chik
dripnyi da'ney tso'dzoktay
Tsering nemay nyamto'pel
Tsendir sachu non jur chik
Nam shik tsempo jur ma ta
Dewa chendu chay jur chik
Cheney pemey kachey tay
Luten tela sangjey sho
Chang chup topnayy jitsit tu
Toolpay drowa dren para sho

Uniting all the roots of virtue, may they ripen in our being and may the two obscurations be purified and the accumulations completed. May we live long and may our realisation increase. May we achieve the ten Bodhisattva levels in this life and as soon as we pass away may we take rebirth in Dewachen. There, may we be born in an open lotus and achieve Buddhahood in that same body. After Enlightenment, may we emanate to guide all beings.

Long Life Prayer HH

17th Gyalwang

Karmapa

Miche tagpa rangjung chökyi ku
Gyutrul zugkyi kursheng karma pai
Sangsum dorje khamsu rabten ching
Thaye trinley lhundrub palbar sho



*Undivided, permanent, self-arising
Dharmakaya
arises as the miraculous kayas of form.
May the three secrets of the Karmapa,
ever stable in the vajra nature,
blaze brilliantly and spontaneously as
limitless enlightened activity.*

(Written by H.E. the 12th Goshir Gyaltsab Rinpoche

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Long Life Prayers

Namo Gur Dharma Randzaye
 Gelek dumay gonchok Chenrezik
 Gangdul rolpa tselji kur tonpa
 Orjen drolul Trinley dorje chok
 Shapay tenching dzetrin jay jurchik
 Pemay jaltsap tendag droway gon
 Ma ong sangjay jaltsap ma pampa



Ta yi situ pema donyo chi
 Shapay tenching dzetrin jay jurchik
 Tayay mikmay tseway terchen po
 Nampar nangdze rikdrol trulpay ku
 Jamgon lodro chochi nyima yi
 Shapay tenchi dzetrin jay jur chik
 Siding shiway pelji tsemo lay

Puljung sangway dakpo nam trulchok
 Jaltsap drakpa minjur gocha yi
 Shapay tenching dzetrin jay jurchik
 Konchok tsawa sumji jimlap dang
 Chonyi nampar dakpay dendray chi
 Lamay shapay yundu tenpa dang
 Dzetrin choktar chapching jay jurchik



*Prayer for swift
 rebirth of Choje Akong
 Tulku*

Koncho tsasum jamtso chintop dang
 Lalop dedam tangmay tendrel ji
 Tendro palgon yangtrul nyinmor che
 Dulchay dondu laryang charwar sho



*Through the blessing of an ocean of
 the Three Jewels and the Three
 Roots*

*And that of the interdependence of
 pure faith and samaya of lama and
 follower,*

*May the shining daylight of this
 magnificent guide and protector of
 the teachings and beings*

*Rise as a new incarnation to shine
 once again, thus bringing benefit to
 those to be trained.*

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Bidza yentul

Chi may rind zin tsay yi lha tsok tang
Tsok troll ton ji chin lap ngo ju nay
Tsal dzay jet sun lama cho naam la
Da so tay tam tsang may sol dep na

*Long life prayer for
Ven. Lama Yeshe Losal
Rinpoche*



May they be victorious!

*If, with pure faith and samaya, we
pray to all the precious masters who
bestow, directly and indirectly, the
blessing of the deathless
vidhyadharas and the deities of
longevity and the ultimate blessing of
realisation and liberation, through
the sublime*

Yay nay shi chi tsal nang o sel jay
Shay rab mo gu soong git ok cha nyi
Lek chay nam kar ma may sak top chi
nay kap soom tu shik tral ten shook tay



*Luminosity, emanation of the
primordial nature, and the
realisation which comes about
through insight and devotion,
through the strength of the
accumulation of pure virtuous
activities, your life remaining firm
throughout the three times.*

Dak cha tek pay jook go cham dro nay
Zoong tay kha chor doon den ma drup bar
Chay koon jay zoong cho la ngay shay chi
Trang tay dro koon nyam tsang jay jur chik



*May you hold all beings and, through
certainty in the Dharma, lead them
from the refuge, the threshold of the
vehicles, until reaching the Seven
Branches of Union, so that they all
achieve Buddhahood together.*

Cho nyi mi gyur de tong yang pe ngang
Tse jin pak ma kamake jin tu
Tse yi kawa mi shik rap ten ne
Ten dro don chen la me drup gyur chik



*Within the changeless nature,
Spacious bliss and emptiness,
Blessed by the Life-Bestowing Lady
and the Karmapa. O, may the
pillars of your life stand firm,
unbreakable, thus may you bring
the greatest good*

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*Long life prayer for Gelongma
Lama Zangmo*

Könchok lama namchi jintoo yee
Chötün jiwa zangpo dangdëshing
Lhamojetson drolma jayzung nay
Dechi dzokden palla chöjur chik



*By The 9th Khenchen
Thrangu Tulku Rinpoche*

*Through the power of blessing of
the Refuges and the Gurus,
You have the wholesome joy of
being attuned to dharma;
Sustained by the female deity, the
illustrious Tara,
May you enjoy the splendour of the
most perfect bliss and happiness.*

*Concise long -life prayer
for the Karmapas and
Kagyu*

De chen tso chi korlor ta rol pa
Tu sum jalwe ter chen Karmapa
Yap se ju par che pa su tso dir
Kel pa kal pe par tu shap ten sol



I pray that the Karmapa, the Great Treasury of the Buddhas of the three times. The One who continuously enjoys the Ganachakra of Great Bliss. Together with the Father and Son Lineage, will remain From Kalpa to Kalpa, in the ocean of existence.

*Concise long -life prayer
for the Karmapas and
Kagyu*

Kang ki sap sung ki sang wa la
Teu sam drup pa nyding por she pa yi
Pong tang lo pe de nam tam che ni
Kal pa kal pe par tu shap ten sol



Those who “read and renounce” (who study and meditate), Making its essence the study, contemplation and practice of the secret of the deep teaching, may they increase like the summer rivers.

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Palden lamai shabpe denpa dang
Khanyam yongla degyi jungwa dang
Dagshen malu tsoksaak dribjang ne
Nyurdu sangye sala geupar sho



May the presence of the glorious Gurus remain in this world. May happiness and bliss appear throughout all infinity. May I and every other single being gather the accumulations, purify the obscurations and be swiftly established on the level of Buddhahood.

Taking Appearances onto the Path after the Session

One has to practice “pure appearances” as described here

Nang chu sem chen tam chay Chenrezi
Dra tra tam chey yi ke tru mey nga
Den par ma drup ju ma mi lam shin

*The inner contents, all beings, are Chenrezi
All sounds are the mantras of the six
syllables Without any reality, like a mirage,
like a dream.*

Ney yul di yang dey chen shing kam ngeu
Tey ru da cha chay ney yeu pa tar
Ta nang ga tro gom pay ley drip ta

Even this place is truly the Realm of Great Bliss Just as if we are there through being reborn here. Through meditation on pure appearances with happiness and enjoyment, karma and obscurations are purified.

Om Mani Peme Hoong Hrih

Many times

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