Invoking Compassion Swiftly
Guru Yoga for Khenchen Thrangu Rinpoche

亟請大悲垂憫：堪千創古仁波切上師相應法
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Khenchen Thrangu Rinpoche

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Prayers by the Heads of the Four Main Lineages

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Introduction

As Khenchen Thrangu Rinpoche once said in a teaching, the work of a tulku is more than can be accomplished in a single lifetime. During the many decades that Rinpoche devoted to upholding, preserving, and spreading the teachings of Buddhism and the Karma Kagyu in particular, he gave us all the teachings we need to establish the proper view, engage in meditation, and progress toward the fruition: liberation and omniscience. Likely more than a few of his students have taken Rinpoche’s instructions to heart and gained the results he hoped they would, but many of us have been too enshrouded in obscurations and ignorance to be able to put his teachings into practice fully. Moreover, countless beings in this world have had no opportunity to make a connection with him and still languish in samsara. Until all sentient beings have been brought to the lasting happiness of buddhahood, the work of a buddha or great bodhisattva such as Rinpoche is not finished.

Now that Rinpoche has passed into parinirvana, it is up to us students to work together harmoniously and joyfully to continue his activity. We need to maintain and build upon the foundations that he laid in his lifetime by supporting the monasteries and dharma centers he founded throughout the world, preserving and spreading the teachings he gave us, and practicing those instructions ourselves. Yet because we are ordinary beings and still need guidance, it is important for Rinpoche to return to this world in a new body.

Doubtless Rinpoche has the intention to return to us—he has already returned eight times in the past—but he can do so only if the conditions are right. The causes for a nirmanakaya to
appear in the world are the buddha’s own aspirations and the faith and merit of the disciples. No matter how strong Rinpoche’s aspirations are, if we lack merit and have little faith and devotion, the interdependent conditions will not come together and he will be unable to return to us. This is why it is so important for us at this time to rouse faith and devotion and to recite prayers requesting him to return swiftly.

In our Karma Kagyu tradition, the best method for rousing faith and devotion is the practice of guru yoga. Though several different guru yogas are already practiced in our lineage, out of his great respect for Rinpoche, His Holiness the Gyalwang Karmapa has written a new guru yoga practice specifically for Thrangu Rinpoche entitled *Invoking Compassion Swiftly*. Furthermore, many masters of the major lineages of Tibetan Buddhism have also written prayers supplicating Rinpoche to return swiftly to this realm. This guru yoga and all these prayers are assembled here, along with three prayers for calling the guru from afar. Together, they form a complete practice that we can do to create the conditions for Rinpoche to be able to return.

The individual prayers in this book can all be recited on their own, but when you have the time for a longer session or when you gather with others to do this guru yoga at a monastery or center, you may do a more complete practice of the guru yoga. To do so, begin by reciting the prayers for refuge and bodhichitta (page 3) and meditate on the four immeasurables, and then begin the guru yoga practice proper. (Following the four immeasurables, those who have had instruction on it may also recite the short visualization of oneself as Vajravarahi.) Recite the words of the text while visualizing Thrangu Rinpoche as Vajradhara, as described in the text, and then recite the five stanzas from “In the dharma expanse palace of Akanishta…” (top of page 12) to “Bless me that the three kayas arise inseparably” (page 14) three times. This passage is a seven-branch prayer written by the First Karmapa Dusum Khyenpa that is considered to have great blessings. Next, recite the Four Mothers prayer (page 15) as many times as you like. If you want to count repetitions to accumulate some specific number such as ten or a hundred thousand, this is the prayer to count. You should also recite the supplication on page 16 three, seven, or as many times as you like. Both of these prayers may also be sung to traditional melodies or any melody that helps you feel faith and devotion.

After reciting these prayers, you may recite one or more prayers for calling the guru from afar, depending upon how much time you have. Three are included here: the well-known one by Jamgön Kongtrul Lodrö Thaye; an early one by the Fifth Shamar Könchok Yenlak, a
sixteenth-century master; and Rinpoche’s own supplication to his root guru Karmapa Rigpe Dorje. Rinpoche’s prayer in particular has special significance for his students, as it summarizes the teachings that Rinpoche received from the Karmapa and then shared with us in his many teachings. These prayers are also traditionally sung to inspiring melodies, especially the final stanza of Jamgön Kongtrul’s work, which may also be sung after the prayers by Shamar Könchok Yenlak and Rinpoche. As the Karmapa’s note in the practice indicates, you should recite these prayers “until your perceptions definitely transform.”

After you have called the guru from afar, return to the guru yoga practice to take the four empowerments (page 17). At the end, after mixing your own body, speech, and mind with Rinpoche’s, rest in meditation as long as you can. Once any thought arises and before a second thought can follow, either return to the beginning to repeat the practice or recite the dedication prayers on pages 21 and 22. Then recite one or more prayers for Rinpoche’s swift return, according to your wishes and time. We have provided both phonetics and translation for the prayers by the heads of the four main lineages and translation only of the prayers by other great lamas. (You may also recite any of these prayers at the end of any practice, following any long life prayers you usually recite for other lamas.) Finally, conclude the session by reciting the four verses of dedication on pages 23 and 24.

As you may insert as many calling the guru and swift return prayers as you like, this guru yoga can be lengthened or shortened as needed. It can be completed easily in as little as a half hour or extended for as long as you wish. But the length of the session is less important than the degree of faith and devotion you feel as you recite it. If you feel true longing for Thrangu Rinpoche and recite the words from your heart while contemplating the meaning, there is no doubt that doing this practice will help you purify obscurations and develop faith and devotion—fostering the conditions that will allow Khenchen Thrangu Rinpoche to return to this world soon.
Tibetan prayers to lamas often play on the meaning of the lama’s name as a way to extol their qualities, and the works in this book are no exception, weaving the words of Khenchen Thrangu Rinpoche’s personal name, Karma Lodrö Ringluk Maway Senge, into the verses. *Karma* literally means action, but here it refers to the Karma Kagyu lineage. *Lodrö* means intelligence, *Ringluk* means long tradition, and *Maway Senge* means lion of speech or lion who teaches. Rinpoche is also addressed or referred to here by his two titles, Khenchen (great abbot) and Yongdzin (teacher or tutor). These words and images occur repeatedly throughout these prayers.

In this book, we provide the Tibetan and phonetics for the guru yoga, the supplications of calling the guru from afar, and the swift return prayers composed by the heads of the four main lineages. For the remaining swift return prayers, we provide only the English and Chinese translations, as otherwise the book would have been too long. All of the prayers are available with Tibetan and phonetics on www.rinpoche.com.

Several of the prayers for swift return (those by H.H. the Dalai Lama, Shechen Rabjam Rinpoche, Pawo Rinpoche, Dulmo Chöje Rinpoche, Dzogchen Pema Kalsang Rinpoche, Peling Sungtrul Rinpoche, and Pukla Tulku) were not given specific titles by their authors. They are listed here with the generic title “A Prayer for the Swift Return of Khenchen Thrangu Rinpoche.”
前言

堪千創古仁波切曾在一次開示中說道：「一位祖古的事業，不只一生，而是生生世世。」仁波切一生致力於住持、守護與弘揚佛法，給予完整的教法，尤其是噶瑪噶舉的法教，讓弟子得以建立正確的觀念、進行禪修，最終能邁向解脫和成就佛果。不少弟子可能都已經將教言銘記在心，得到仁波切所期許的修持成果，但我們中的大多數仍然是被無明障蔽，無法如實將仁波切的教言付諸實踐。此外，世上仍有無數眾生沒有機會與仁波切結緣，依然在輪迴中受苦，因此，在一切眾生還未獲得佛果的永久安樂之前，仁波切如佛陀、大菩薩的事業，是會不斷持續下去的。

如今，仁波切已示現涅槃，身為弟子的我們，必須和諧、歡喜地延續他的佛行事業。我們要透過護持仁波切在全世界創建的寺院和佛學中心，透過自身對於仁波切教言的實踐，切實保存與弘揚他的法教，進而維護並且延續他此生中所奠定的基礎。但我們畢竟還是凡夫俗子，仍然需要指引，因此，仁波切能迅速轉世再來更顯得如此重要。

創古仁波切至今已轉世八次，無疑的是具備著乘願再來的心願，即便如此也必須因緣條件具足。化身能示現於世的原因，源自佛心願力，還有弟子的信心和福報。但無論仁波切的心願有多麼強烈，倘若我們缺乏福報，信心和虔敬心
薄弱，緣起的條件就無法具足，仁波切就不會轉世再來。因此，生起信心、虔敬心及念誦願文祈求仁波切迅速轉世，在此刻是如此的關鍵。

在噶瑪噶舉傳承中，生起信心和虔敬心最好的方式，就是透過修持「上師相應法」。雖然我們的傳承中已有幾部不同的「上師相應法」，但出自對創古仁波切的深深尊敬，尊貴的第17世法王噶瑪巴特別為仁波切撰寫了一部《亟請大悲垂憫：堪千創古仁波切上師相應法》。此外，藏傳佛教各個傳承的大德也撰寫了「迅速轉世祈願文」，祈求仁波切迅速轉世。本書即收錄了此部堪千創古仁波切的「上師相應法」、三篇的「遙呼上師祈請文」，以及各教派大德所撰寫的「迅速轉世祈願文」。這三部分組成了「上師相應法」完整的修持，以此修持能夠為仁波切的轉世建立好的因緣。在「迅速轉世祈願文」的部分可單獨念誦，如果有時間或在寺院、中心修持上師相應法時，則可進行完整的修持。

《亟請大悲垂憫：堪千創古仁波切上師相應法》修持的順序，是先念誦皈依發心（頁3）、觀修四無量心後（頁3，此處受過金剛瑜伽母之教法者，可再念誦「自觀金剛瑜伽母文」），再開始修持「上師相應法」的正行。修持時依內容觀修創古仁波切為金剛總持；接著從「究竟天宮法界中……加持三身無別現」（頁12-14）要念誦三遍，這五段偈頌是第一世噶瑪巴杜松虔巴所撰寫的七支供養祈請文，具有極大加持力；接下來是要盡力地持誦「四如母文」（頁15），可以累積此願文的持誦計數，如十遍或十萬遍。此外，也應持誦「至誠啟請上師寶……加持了悟萬有皆法身」（頁16）的祈請文，三遍、七遍或多遍。持誦這兩篇願文時，可以唱誦傳統或其他的曲調，幫助你更容易生起信心和虔敬心。

念誦完以上願文後，依照自己的時間，亦可念誦一篇或多篇的「遙呼上師祈請文」。本書收錄的三篇「遙呼上師祈請文」，包括蔣貢康楚羅卓泰耶撰寫的著名祈請文、十六世紀的大德第五世夏瑪巴昆秋顏臘所撰寫的祈請文，以及創古仁波切為自己的根本上師十六世噶瑪巴日佩多傑所撰寫的祈請文。仁波切撰寫的這篇祈請文，對於弟子來說具有獨特的意義，因為是仁波切從上師法王噶瑪巴處所獲得的教言總結，其中的內容也是仁波切在許多開示中都有教導的。傳統上，念誦這些祈請文時，會搭配感人的曲調，尤其是蔣貢康楚羅卓泰耶這篇
祈請文的最後一段偈頌，這段偈頌也可以在念誦完夏瑪巴昆秋顏臘與創古仁波切撰寫的祈請文之後再唱誦。重要的是法王噶瑪巴在《亟請大悲垂憫》中提到的：「復次念誦『遙呼上師祈請文』直至心有所感。」

念誦完「遙呼上師祈請文」後，接著是領受四灌（頁17），最後在自身三門與上師之身語意融合後，盡可能地安定自心……。接著，一旦覺知任何念頭生起，並在下一念未生起之前，即可進入此部分的修持迴向（頁20-21），或亦可從頭再修一遍上師相應法。接著，按照自己的意願和時間，念誦一篇或多篇的「迅速轉世祈願文」。

在「迅速轉世祈願文」的部分，「藏傳四大教派上師所撰祈願文」四篇附有音譯和意譯，其他各大德所撰寫的祈願文僅附意譯。另外，任何平時的修持，念誦完其他上師的長壽祈願文時，亦可再念誦任何一篇「迅速轉世祈願文」。最後，是圓滿此座法的四段迴向偈頌（頁23-24）。

「堪千創古仁波切上師相應法」的修持，可自行依「遙呼上師祈請文」和「迅速轉世祈願文」的念誦篇數，增加或減短修持的時間，能在半小時即修持圓滿或修持更長的時間，然而，比起修持的時間長短，修持時所生起的信心和虔敬心是更為重要的！如果由衷地對創古仁波切渴求，誠懇地持誦並思惟其義，這個修持無疑的就能幫助你淨除障礙、生起信心和虔敬心，因此成就堪千創古仁波切迅速轉世的順緣。
關於翻譯

藏文的上師祈願文，經常會在頌文中，使用上師的名諱來頌揚他們的功德。本書的祈願文也同樣將堪千創古仁波切的名諱──噶瑪羅卓仁露瑪偉僧格，融入偈頌中。「噶瑪」字面意思為「業」，但在這裡指的是噶瑪噶舉傳承；「羅卓」意為「智慧」；「仁露」則是「宗風」；「瑪偉森格」指的則是「語獅子」或「教導之獅」。而仁波切的兩個頭銜「堪千」（大親教師）和「永津」（經教師）也常用以稱呼仁波切；這些字詞和意象多次運用於祈願文。此外，「禪古」與「創古」皆為仁波切名諱的中文音譯。「禪古」較早被使用，例如中國青海省的主寺就稱為「青海禪古寺」；然而在海外華人地區，多用「創古」，本書亦使用「創古」一詞。

由於本書編輯考量，在「上師相應法」、「遙呼上師祈請文」，以及藏傳四大教派上師所撰寫的「迅速轉世祈願文」中，除了英、中文的意譯，另附上藏文原文和英、中文的音譯，其餘的「迅速轉世祈願文」則僅提供英文與中文翻譯。如欲閱讀所有祈願文藏文原文與音譯，請至www.rinpoche.com網站搜尋與下載。

本書中有數篇「迅速轉世祈願文」（由觀音尊者、雪謙冉江仁波切、巴沃仁波切、都穆曲傑仁波切、佐欽貝瑪嘎桑仁波切、宋都仁波切、布拉祖古撰寫之祈願文）並未訂定標題，因此編輯統一加入「堪千創古仁波切迅速轉世祈願文」為標題。
Guru Yoga

上師相應法
Glorious, precious root guru, please sit / Above my crown on a lotus seat.

Care for me with great kindness and grant / The siddhis of body, speech, and mind.

Glorious, precious root guru, please sit / Above my crown on a lotus seat.

Care for me with great kindness and grant / The siddhis of body, speech, and mind.

Glorious, precious root guru, please sit / Above my crown on a lotus seat.

Care for me with great kindness and grant / The siddhis of body, speech, and mind.

Glorious, precious root guru, please sit / Above my crown on a lotus seat.

Care for me with great kindness and grant / The siddhis of body, speech, and mind.

Glorious, precious root guru, please sit / Above my crown on a lotus seat.

Care for me with great kindness and grant / The siddhis of body, speech, and mind.
Invoking Compassion Swiftly

Until enlightenment, I go for refuge
To the Buddha, dharma, and the foremost sangha.

By the merit of being generous and so forth,
May I reach buddhahood to benefit beings. (Three times)

May all sentient beings be happy and have the causes of happiness.

May they be free of suffering and the causes of suffering.
May they never be parted from the highest joy, which is free of suffering.

Not separated from the highest bliss.

May they dwell in the great equanimity free of attachment or aversion for those near or far. (Three times)
Invoking Compassion Swiftly
A Guru Yoga for Khenchen Thrangu Rinpoche
The Gyalwang Karmapa Ogyen Trinley Dorje

I prostrate to the exalted gurus.

I prostrate to the exalted gurus.

I prostrate to the exalted gurus.
As it says in the Collection of Precious Qualities:

“The Buddha’s qualities depend on spiritual friends.”
Thus spoke the Victor, who has the best of all good qualities.

Potowa wrote in his Blue Notebook:

The first of all instructions
Is not to abandon the exalted friend.

Gampopa said:

If you do not receive the guru’s blessings, you will look at the mind essence but not see it. You will grasp but not get it. You will block but not stop it. You will get rid of but not be rid of your perceptions, and smash but not destroy them. Therefore, for those who want to gather the accumulations, purify obscurations, pacify obstacles, generate realization, overcome appearances, and perfectly benefit themselves and others, there is nothing to do but serve and supplicate the guru alone.

As these two say, all the supreme and ordinary siddhis depend upon the exalted guru, so it is important not to be mistaken about how to follow the guru. As Dromtönpa said: “I have never been wishy-washy about following a guru. Once I have done so, I have never disregarded them.” As this says, do not be wishy-washy about following a guru. Once you follow one, you must do so even at the risk of your own life.
As for the way to follow a guru, there is thinking and acting. In terms of thinking, always contemplate the guru's qualities and kindness. In terms of acting, you should do whatever will please the guru and avoid as much as possible whatever will displease them. In particular, the crucial point is to be assiduous in offering practice according to their instructions. When meditating on guru yoga, if you have the devotion of seeing the guru as an actual buddha, it is permissible to meditate on the guru as they appear now, but traditionally, the guru is visualized in the form of Vajradhara. Accordingly, imagine:

《佛母寶德藏》：「如是一切諸佛法，功德皆從善友得。」博多瓦大師在《青箭》中說：「總攝一切口訣的精髓，即是不離真勝善友。」達波仁波切（岡波巴大師）說：「若不得上師加持，自心本質將觀而不見、持而不住、止而不息；而自心顯相，亦將斷而不絕、破而不除。因此，若欲積資、淨罪、除障、心續生起了悟、隱翳顯相，圓滿自他二義之行者，除親奉、啟請上師，更無他法。」

如上所述，由於一切殊勝、共同之成就，皆仰賴於真勝上師，因此正確無誤之依師法，是為至要。此外，仲敦巴大師亦說：「我在依止上師的時候，從未有過任何猶豫，依止之後也從未有過輕視。」依止上師不能猶豫不決，而在依止之後就算捨棄性命也不捨離上師。依師須在思想和行為兩方面做到：思想上要恆時思惟上師的功德和恩德；行為上要做到能讓上師歡喜的一切事宜，並且盡力斷除令上師不歡喜的事情。尤其認真奉行依教之供養，更是至關重要。在上師相應法的觀修上，如果已有上師如佛的虔信心，即可觀想上師即是在刻所見的相貌；然而此處依照傳統，觀想上師為持金剛的形相。

In the sky in front of my forehead, eight lions hold aloft
於自身頂前虛空處，觀想八大獅子寶座，

In the sky in front of my forehead, eight lions hold aloft
於自身頂前虛空處，觀想八大獅子寶座，

In the sky in front of my forehead, eight lions hold aloft
於自身頂前虛空處，觀想八大獅子寶座，
Nyima dang da way kyil khor gyi teng du / ngor wo tsa way la ma yong dzin ma way seng ge
and sun and moon disks is my root guru, Yongdzin Maway Senge in essence, and in appearance,

南巴 木竹巴 恰達 多傑羌 吉 固松圖僧耶瑪其貝 攘行間
外相現為六部遍主持金剛，身語意無二無別。

Chak nyi dor je dang dril bu nol tap su dzin ching
His two crossed hands holding a vajra and bell,

仁波切間 湯切吉 間巴 / 達 那措吉 那薩間
眾寶瓔珞莊嚴其身，身被種種綃縠（音：消糊）衣，
Invoking Compassion Swiftly

and he is adorned with the thirty-two marks and eighty good signs.

千桑波 松紮尼倘 貝界桑波 給紮哲巴
具三十二相八十種好。

At his forehead is an \textit{om} (ॐ), at his throat an \textit{āḥ} (ॐ), and at his heart a \textit{hūṃ} (ཧཱུྃྃ).

於其額間「嗡」(ॐ)、喉間「阿」(ॐ)、心間「吽」(ཧཱུྃྃ)；

The \textit{hūṃ} in his heart shines rays of light inviting from their natural abodes the Kagyu gurus,

於其性界召請噶舉上師、

hosts of yidam deities, buddhas, bodhisattvas, heroes, dakinis,

宜檔吉 喇措 / 桑傑 蔣森 / 巴沃 堪卓
本尊聖眾、諸佛菩薩、勇父空行、
and dharma protectors, all in the form of Guru Vajradhara.

They all dissolve into the guru, so the root guru himself becomes the union

of all gurus, the union of all yidams, the union of all dharma protectors, and the union of all jewels.

Guru Yoga

上师相应法

上师相应法

師相應法
Invoking Compassion Swiftly

In the dharma expanse palace of Akanishta
Is the essence of all buddhas of the three times,

Worship the throne of Atisha, the essence of all buddhas of the three times,

Who shows me directly my mind is dharmakaya.
I prostrate to the glorious, exalted guru.

I offer you everything—my body, wealth,
And imagined offerings—and sing your praise.

I confess every misdeed I have done;
I’ll never do another wrong again.

阿傑 迪巴 瑪呂 夏巴吉 / 迪巴 賢揚 連切 米吉朵
已作之罪皆懺悔，未作之罪不復作。
Guru Yoga
上師相應法

I rejoice in all the virtues of all beings
And dedicate them as the cause of supreme bodhi.
卓昆 給哇 昆喇 傑宜壤 / 蔣秋 秋吉 究尼 哦哇吉
眾生福聚皆隨喜，迴向成就菩提因，

I pray you stay, not passing into nirvana,
And turn the wheel of the supreme, unexcelled vehicle.
釀恩 米達 修巴 梭哇喋 / 特秋 喇梅 確擴 闊哇固
唯願常住不入滅,請轉無上勝乘法。

Please grant your blessings that I may be fully trained
In loving-kindness and compassion without bias
蔣倘 寧傑 秋梅 炯巴倘 / 敦擋 連記 界貝 耶謝喋
無方善習慈悲心；猶如善逝菩薩眾，

And that I realize ultimate, coemergent wisdom
Directly, just like the victors and their children.
嘉哇 瑟界 南記 豆巴大 / 達吉 溫松 豆巴 勤吉洛
了悟勝義俱生慧，願吾現證祈加持！
Invoking Compassion Swiftly

Bless me to realize the illusory body is nirmanakaya.
Bless me to realize that prana is sambhogakaya.

加持幻身悟化身, 加持命氣悟報身，

Bless me to realize my own mind is dharmakaya.
Bless me that the three kayas arise inseparably. (Three times)

加持自心悟法身, 加持三身無別現！（三次）

Here, count repetitions of the Four Mothers prayer:

此處計數持誦「四如母文」:
My mothers, all beings throughout space, pray to the guru, the precious buddha.

My mothers, all beings throughout space, pray to the guru, the all-pervasive dharmakaya.

My mothers, all beings throughout space, pray to the guru, the great bliss sambhogakaya.

My mothers, all beings throughout space, pray to the guru, the compassionate nirmanakaya.

Alternately:

或念誦：“

Alternately:
Invoking Compassion Swiftly

I supplicate my precious guru.
Bless me to give up clinging to an ego.

Bless me to realize everything is futile.
Bless me to stop having nondharmic thoughts.

Bless me to realize my mind is nonarising.
Bless me that confusion naturally subside.

Bless me to realize everything is dharmakaya.

I supplicate my precious guru.
Bless me to give up clinging to an ego.

Bless me to realize everything is futile.
Bless me to stop having nondharmic thoughts.

Bless me to realize my mind is nonarising.
Bless me that confusion naturally subside.

Bless me to realize everything is dharmakaya.
Also recite calling the guru from afar prayers until your perceptions definitely transform. At the end, take the four empowerments:

復次念誦〈遙呼上師祈請文〉直至心有所感。最後領受四灌:

Because of praying fervently in this way, the \( \text{嗡} \) (\( \text{ཐིི} \)) between the guru's eyebrows shines a beam of white light

喋搭 梭哇扎度 達貝圖 喇梅記沃嗡雷 偉瑟噶波炯

依如是至誠啟請之力，上師額間「嗡」(\( \text{ཐིི} \))字放射白光，

that dissolves into my forehead and purifies my misdeeds and obscurations of body. I receive the vase empowerment and attain the siddhi of the vajra body.

攘吉 哲瓦聽 / 呂吉 迪直達 / 本貝 旺透 / 固多傑溫竹 透巴究

融入自身額間，清淨身之罪障，得瓶灌，成就金剛身；

The \( \text{阿} \) (\( \text{ཐིི} \)) in his throat shines a beam of red light that dissolves into my throat and purifies my misdeeds and obscurations of speech.

珍貝阿雷 偉瑟 瑪波炯 / 攘吉 珍巴聽 / 阿吉 迪直達

喉間「阿」(\( \text{ཐིི} \))字放射紅光，融入自身喉間，清淨語之罪障，
sang way wang top / sung dor jey ngö drup top par gyur
I receive the secret empowerment and attain the siddhi of vajra speech.

sālā bābā yāhārā / sālā bā bā yāhārā
I receive the prajna wisdom empowerment and attain the siddhi of vajra mind.

lar yang la may ne sum le ö ser kar mar ting sum chik char du trö
Once again, from the guru’s three places, white, red, and blue beams of light simultaneously shine.
They dissolve into my three gates, purifying my obscurations of body, speech, and mind along with their imprints.

They dissolve into me so that my own body, speech, and mind become inseparable from the guru’s body, speech, and mind.

I receive the fourth empowerment and attain the siddhi of the indivisible three vajras of body, speech, and mind.

Finally, Guru Vajradhara comes to the crown of my head and, greatly pleased, melts into light.
This short guru yoga for the Lord of Refuge Yongdzin Khenchen Thrangu Rinpoche, Maway Senge by name—a spiritual friend to all and great upholder of the three vows and the scriptures who was without equal in the service he gave to Buddhism and the precious Kagyu in particular—was written, after his passing into parinirvana, at the request of his nephew Chöje Lama and all of his disciples inside and outside of Tibet by the lazy one called Ogyen Trinley Dorje, who has the mere title of Karmapa but occupies the lowest rank among those who have become Rinpoche’s students because of his speech, on the 28th day of Saga Dawa in the Water Hare Year, June 16, 2023.

By the virtue of writing this, may the mind streams all those with whom I have a connection receive the blessings of the glorious guru’s body, speech, and mind.
Dedications and Aspirations

迴向祈願

I dedicate this virtue so all beings may attain The Vajra Mind, eternal bliss that through the union of

以此善令無餘眾生修，金剛薩埵常樂之悲智，

Prajna and means goes via the inner path of deathlessness
To the vajra and thus to the state of buddhahood itself.

無死內道前往彼金剛，為得佛果位故而迴向。
Invoking Compassion Swiftly

By this merit, may I swiftly
Realize mahamudra

And bring every sentient being,
Without exception, to that state.

If you wish, at this point, recite prayers for Rinpoche’s swift return.

可於此處加念「迅速轉世祈願文」。
In all my lives, may I be of good birth,
Bright, free of pride, greatly compassionate,
界醒 界哇 達尼 湯界篤 / 日桑 漏薩 拿嘉 美巴當
祈願一切生處所生身, 種姓尊貴聰慧無驕慢，

And respectful of my guru. May I abide
Within samaya to my glorious guru.
寧傑 切醒 喇嘛 拉舉貝 / 巴殿 拉美 唐契 拉內秀
悲心廣大恭敬上師尊,持守具德上師三昧耶。

May I never have, not even for an instant,
Wrong views toward my glorious guru’s life.
巴殿 喇美 南巴 踏巴拉 / 給季 贊陽 樓大 米介行
具德上師所示之行誼, 於之剎那亦不生邪見，

Devotedly seeing all they do as perfect,
May I receive the blessings of the guru.
季澤 雷巴 通威 慕故吉 / 喇美 錦拉 森拉 久巴秀
以觀師行皆善之虔敬，祈請上師加持能入心。
Invoking Compassion Swiftly

Never parting from the true guru in all my lives,
May I enjoy the splendor of the dharma,

五道十地功德悉圆滿,迅速證得金剛持果位。

By this merit, may we attain omniscience,
Defeat the enemy wrongdoing, and free

All wanderers from the ocean of existence

Churned by great waves of birth, age, sickness, and death.
Calling the Guru from Afar

遥呼上师祈请文
Calling the Lama from Afar
A Supplication That Pierces the Heart with Devotion
Jamgön Kongtrul Lodrö Thaye

喇嘛千諾 / 真切 雜威 喇嘛千諾
上師鑒知我！具恩根本上師鑒知我！
Invoking Compassion Swiftly

杜松 桑傑吉 渥烏 / 隆朵 當卻吉 炯涅

三世諸佛之自性，教證正法之根源，

 Essence of the buddhas of the three times,
Source of the sublime dharma of scripture and realization,

杜松 桑傑吉 渥烏 / 隆朵 當卻吉 炯涅

三世諸佛之自性，教證正法之根源，

 Essence of the buddhas of the three times,
Source of the sublime dharma of scripture and realization,
Calling the Guru from Afar

Lama Amitabha, think of us.
Behold us from the expanse of the dharmakaya, free of elaboration.

Lama Avalokiteshvara, think of us.
Behold us from the expanse of the sambhogakaya, radiant clarity.

Lama Öpik Me Chen Khyen No / Tro Dral Cho Kuy Long Ne Sik Shik
Lama Amitabha, think of us.
Behold us from the expanse of the dharmakaya, free of elaboration.

Lama Öpik Me Chen Khyen No / Tro Dral Cho Kuy Long Ne Sik Shik
Lama Amitabha, think of us.
Behold us from the expanse of the dharmakaya, free of elaboration.

Lead us who wander samsara due to our negative deeds
To rebirth in your pure land of bliss.

Lead us who wander samsara due to our negative deeds
To rebirth in your pure land of bliss.

Pacify every suffering of the six kinds of beings,
And empty completely the three realms of samsara.

Pacify every suffering of the six kinds of beings,
And empty completely the three realms of samsara.

Pacify every suffering of the six kinds of beings,
And empty completely the three realms of samsara.

Pacify every suffering of the six kinds of beings,
And empty completely the three realms of samsara.

Pacify every suffering of the six kinds of beings,
And empty completely the three realms of samsara.
Invoking Compassion Swiftly

Lama Padmasambhava, think of us.
Behold us from the Lotus Light of Chamara.

In dark times, protect with your swift compassion
Your Tibetan disciples, all those who lack wealth and refuge.

Lama Yeshe Tsogyal, think of us.
Behold us from the celestial city of great bliss.

Bring those like us who have done many harmful things
Over the ocean of samsara to liberation’s great city.
Calling the Guru from Afar

Lineage lamas of the kama and terma, think of us.
Behold us from the expanse of the wisdom of union.

Penetrate the dark cavern of our confusion
And let the sun of realization dawn.

Omniscient Drime Özer, think of us.
Behold us from the expanse of the five lights, naturally present.

Having achieved the great power of realizing primordial purity,
Help us to reach the pinnacle of the four visions.

Translation:

Lineage lamas of the kama and terma, think of us.
Behold us from the expanse of the wisdom of union.

Penetrate the dark cavern of our confusion
And let the sun of realization dawn.

Omniscient Drime Özer, think of us.
Behold us from the expanse of the five lights, naturally present.

Having achieved the great power of realizing primordial purity,
Help us to reach the pinnacle of the four visions.
Invoking Compassion Swiftly

汝等覺沃父子鑒知我！祈自兜率百尊中垂顧，

cause bodhichitta, the heart of emptiness and compassion,
To arise within our minds.

聖者三祖師尊鑒知我！祈自大樂金剛界垂顧，

cause bliss-emptiness, the supreme siddhi of mahamudra, to arise,
And awaken the dharmakaya in our heart of hearts.

成就殊勝樂空大手印，願令覺悟心中妙法身。
Calling the Guru from Afar

Lord of the World, Karmapa, think of us.
Behold us from the expanse of training beings who pervade all space.

Kagyu lamas of the four elder and eight younger lineages, think of us.
Behold us from the pure realm of appearances naturally arising.

Clear away the confusion of the four different states
And bring us to ultimate experience and realization.

Clear away the confusion of the four different states
And bring us to ultimate experience and realization.
Invoking Compassion Swiftly

亟 請 大 悲 垂 憫

Five Sakya forefathers, think of us.
Behold us from the expanse of samsara and nirvana inseparable.

傑尊 貢瑪 囊阿千諾 / 擴喋 耶美 隆涅息夕
尊者薩迦五祖鑒知我！祈自輪涅無別界垂顧，

囊達 塔貢 覺松哲涅 / 桑威 朗秋 周巴贊吉
圓融清淨見修行三者，願令步上殊勝祕密道。

Lamas of the unequaled Shangpa Kagyu, think of us.
Behold us from the utterly pure realm of the buddhas.

釀美 香巴 噶舉千諾 / 釀達 桑傑 行涅息夕
無等香巴噶舉鑒知我! 祈自清淨佛剎中垂顧，

塔周 釀列 慈賢炯涅 / 米洛 松聚 涅巴贊吉
如理修習方便解脫法, 願令獲致無學之雙運。
Calling the Guru from Afar

Great siddha, Thangtong Gyalpo, think of us.
Behold us from the state of effortless compassion.

Realizing the unreality of all things through yogic discipline,
Enable us to master prana and mind.

Only father, Dampa Sangye, think of us.
Behold us from the expanse where supreme activity is accomplished.

Once the blessings of the lineage have entered our hearts,
Let auspicious connections appear throughout space.
Invoking Compassion Swiftly

Ma chik lap kyi drön ma khyen no / she rap par chin long ne sik shik
Only mother, Lapkyi Drönma, think of us.
Behold us from the space of perfect wisdom.

瑪吉 拉吉 尊瑪千諾 / 謝然 帕欽 隆涅息夕
瑪吉拉吉卓瑪鑒知我！祈自智慧彼岸界垂顧，

Dak dzin nyem je tse ne chö ching / dak me trö dral den tong dzö chik
Enable us to eradicate the pride of clinging to a self
And to see beyond concepts to the truth of freedom from self.

達贊 念切 雜涅卻淨 / 達美 周雜 滇同 贊吉
徹底斷除我執之驕魔，願令親見無我離戲諦。

Kün khyen döl po sang gye khyen no / nam kün chok den ying ne sik shik
Omniscient Dölpo Sangye, think of us.
Behold us from the space endowed with the supreme aspect.

坤千 多波 桑傑千諾 / 釀坤 秋滇 映涅息夕
遍智多波桑傑鑒知我！祈自完全勝妙界垂顧，

Po way uk nam u mar gak ne / po dral dor jey ku top dzö chik
Help us to bring shifting breath into the central channel
And thus attain the immovable vajra body.

波威 悟楠 烏瑪嘎涅 / 波雜 多傑 固托贊吉
得引一切氣止息中脈，願令證得無死金剛身。
Calling the Guru from Afar

遙呼上師祈請文

Jetsun Taranatha, think of us.
Behold us from the space of the three messengers.

傑尊 達惹 納塔千諾 / 納松 波涅 映涅息夕
尊者達惹那塔鑒知我！祈自三種使者界垂顧，

Help us to travel the vajrayana path free of obstacles
And attain a rainbow body in the celestial realm.

多傑 桑朗 給美周涅 / 嘉呂 卡覺 竹巴贊吉
無礙步上金剛祕密道，願令成就空行之虹身。

杰尊 達惹 納塔千諾 / 納松 波涅 映涅息夕
尊者達惹那塔鑒知我！祈自三種使者界垂顧，

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無礙步上金剛祕密道，願令成就空行之虹身。

Jamyang Khyentse Wangpo, think of us.
Behold us from wisdom's space of twofold knowing.

蔣揚 千則 旺波千諾 / 千尼 耶謝 隆涅息夕
蔣揚欽哲旺波鑒知我！祈自二智本智境垂顧，

蔣揚 千則 旺波千諾 / 千尼 耶謝 隆涅息夕
蔣揚欽哲旺波鑒知我！祈自二智本智境垂顧，

Clear away the mental darkness of our ignorance
And expand the vision of our supreme knowing.

蔣揚 千則 旺波千諾 / 千尼 耶謝 隆涅息夕
蔣揚欽哲旺波鑒知我！祈自二智本智境垂顧，

Clear away the mental darkness of our ignorance
And expand the vision of our supreme knowing.

美謝 洛宜 鈴霸桑涅 / 千然 釀瓦 傑巴贊吉
覺醒無知心識之暗鈍，願令開展無上智慧相。
Invoking Compassion Swiftly

Invoking Compassion Swiftly

Ösel Trulpay Dorje, think of us.
Behold us from the expanse of the five rainbow lights.

Ösel Trulpay Dorje, think of us.
Behold us from the expanse of the five rainbow lights.

Pema Do Ngak Lingpa, think of us.
Behold us from the expanse of blissful emptiness free of change.

Enable us to fulfill all the intentions
Of the Victorious Ones and their heirs.

Enable us to fulfill all the intentions
Of the Victorious Ones and their heirs.
Calling the Guru from Afar

Ngawang Yönten Gyatso, think of us.
Behold us from the expanse of space and wisdom in union.

Ngawang Yönten Gyatso, think of us.
Behold us from the expanse of space and wisdom in union.

Bodhisattva Lodrö Thaye, think of us.
Behold us from your state of love and compassion.

Enable us to see all beings as our kind parents
And to benefit others from the depth of our hearts.

Enable us to see all beings as our kind parents
And to benefit others from the depth of our hearts.
Invoking Compassion Swiftly

Pema Gargyi Wangchuk, think of us.
Behold us from the expanse of luminous great bliss.

Enable us to liberate the five poisons as the five wisdoms
And shatter the duality of loss and gain.

Once natural devotion has dawned in our being,
Bring us great realization and liberation arising together.

Calling the Guru from Afar

遙呼上師祈請文

Kind root lama, think of us.
Behold us from the crown of our head, the abode of great bliss.

真間 雜威 喇嘛千諾 / 吉族 喋千 涅涅息夕
具恩根本上師鑒知我！祈自頭頂大樂輪垂顧，

Once we’ve seen dharmakaya’s true face, natural awareness,
Bring us to complete awakening in this very life.

讓日 卻固 讓暇嘉涅 / 慈吉 桑傑 周霸贊吉
親晤自明法身真面目，願令一生即能圓成佛。

Alas! Beings like ourselves with negative karma and bad deeds
Have wandered for ages in samsara without beginning.

皆瑪 達哲 森間列恩 德多間 / 托美 讀涅 擴瓦 雍令姜
嗟呼！同我一般惡業有情眾，無始以來長轉輪廻中，

Even now we know misery without end,
But not a moment of regret do we feel.

達洞 杜雅 塔美 紐究威 / 究謝 給吉 贊揚 瑪皆貝
尚需歷盡無邊之痛苦，剎那厭離亦未曾生起。
Invoking Compassion Swiftly

Lama, think of us, see us swiftly with compassion.
Bless us that renunciation come from deep within.

Lama, think of us, see us swiftly with compassion.
Bless us that our lives be filled with meaning.

Lama, think of us, see us swiftly with compassion.
Bless us that renunciation come from deep within.

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Bless us that our lives be filled with meaning.

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Bless us that renunciation come from deep within.

Lama, think of us, see us swiftly with compassion.
Bless us that our lives be filled with meaning.
Calling the Guru from Afar

No one on this earth can escape their death.
People are dying right now, one after the other.

Our death will also come and soon,
But we fools are planning to live on and on.

Lama, think of us, see us swiftly with compassion.
Bless us to know our life here is brief with little time for plans.

We will separate from the friends and relatives we deeply love.
Others will enjoy the wealth that we as misers kept.
Invoking Compassion Swiftly

Even the body we cherish will be left behind;
Stranger in the bardo, our consciousness will wander aimlessly through samsara.

Lama, think of us, see us swiftly with compassion.
Bless us that we realize the futility of this world.

Hideous messengers of the Lord of Death beat and stab us—
We know the intolerable sufferings of the lower realms.
Calling the Guru from Afar

Lama, think of us, see us swiftly with compassion.
Bless us that we be liberated from the lower realms’ abyss.

Lama, think of us, see us swiftly with compassion.
Bless us to subdue our self-centered pride.

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Lama, think of us, see us swiftly with compassion.
Bless us to subdue our self-centered pride.
Invoking Compassion Swiftly

We harbor the demon of ego-fixation that will only bring us to ruin.

Every one of our thoughts causes afflictions to grow.

We have not even turned to the path of liberation.

Lama, think of us, see us swiftly with compassion.

A bit of praise makes us happy, a bit of blame makes us sad.

A bit of praise makes us happy, a bit of blame makes us sad.
Seeing the destitute, we feel no compassion.

When we could be generous, our miserly hands are tied.

We think samsara’s worthwhile but it’s not.

Though having all we need, we constantly seek more.

Our minds are deceived by phenomena, illusory and unreal.
Invoking Compassion Swiftly

Lama, think of us, see us swiftly with compassion.
Bless us that we let go of attachment to this life.

Lama, think of us, see us swiftly with compassion.
Bless us that we fully believe in the laws of karma.

Unable to bear the least physical or mental pain,
With blind courage, we have no fear of falling to the lower realms.

Unable to bear the least physical or mental pain,
With blind courage, we have no fear of falling to the lower realms.

Though cause and effect is unfailing and obvious to all,
We shirk off good actions and let the bad ones thrive.

Though cause and effect is unfailing and obvious to all,
We shirk off good actions and let the bad ones thrive.

Lama, think of us, see us swiftly with compassion.
Bless us that we fully believe in the laws of karma.

Lama, think of us, see us swiftly with compassion.
Bless us that we fully believe in the laws of karma.
Calling the Guru from Afar

We hate our enemies and cling to our friends.
We’re lost in the dark, not knowing what to adopt or reject.

We hate our enemies and cling to our friends.
We’re lost in the dark, not knowing what to adopt or reject.

We hate our enemies and cling to our friends.
We’re lost in the dark, not knowing what to adopt or reject.

When practicing dharma, we fall into dullness and sleep.
At other times, we’re clever and our senses are clear.

When practicing dharma, we fall into dullness and sleep.
At other times, we’re clever and our senses are clear.

When practicing dharma, we fall into dullness and sleep.
At other times, we’re clever and our senses are clear.

Outwardly we appear as honest practitioners;
Inwardly our minds have not mingled with dharma.
Invoking Compassion Swiftly

Like a poisonous snake, we conceal our afflictions within.
When difficulties arise, all our faults come to light.

Lama, think of us, see us swiftly with compassion.
Bless us that we are able to tame our own minds.

Not realizing all the bad faults we have,
In the guise of a practitioner, we engage in non-dharmic pursuits.

We’re addicted to afflictions and unvirtuous activity.
A virtuous mind is born again and again, and just as often dies away.
Calling the Guru from Afar

Lama, think of us, see us swiftly with compassion.
Bless us that we come to see our own faults.

喇嘛千諾 圖傑 紐圖息 / 讓涓 讓格 通瓦 勤吉洛
上師鑑知慈悲極垂顧！加持已能照見已過失。

With the passing of each day, death draws ever near;
With the coming of each day, our mind hardens even more.

暇瑞 松欣 契拉 帕帕涅 / 寧瑞 倫欣 讓居 契契炯
一夜逝者死亡漸臨近，日復一日自心益頑強；

As we serve our lama, our devotion slowly dims.
Our fondness and pure vision of dharma friends decrease.

喇嘛 滇欣 梅固 仁吉知 / 切拉 則東 塔囊 皆瓊松
依止上師虔誠次第減，兄弟仁愛悲憫逐漸薄。

Lama, think of us, see us swiftly with compassion.
Bless us that we tame our unruly and obstinate minds.

喇嘛千諾 圖傑 紐圖息 / 木規 讓居 圖瓦 勤吉洛
上師鑑知慈悲極垂顧！加持調伏難馴之自心。
Invoking Compassion Swiftly

Kyap dro sem kye sói de nga yung / mö gü nyin je ting ne ma kye pe
Though we’ve taken refuge, roused bodhichitta, and prayed,
Our devotion and compassion do not spring from deep within;

Tsik tsam wáng gyur chö chö ge jor nam / je lo tsam le gyü tok ma khel we
Our dharma activity and practice remain just words.
We go through the motions but remain untouched.

La ma khyen no tuk je nyur du sik / chi je chö su dro war jin gyi lop
Lama, think of us, see us swiftly with compassion.
Bless us that all we do is in harmony with dharma.

Dak de dö le duk ngal tam che jung / shen pen sem kyi sang gye drup sung kyang
Suffering comes from wanting happiness for ourselves;
Awakening is attained through helping others, so it is taught.

Sôngsân pa ’jigs med rgyal po ’byas pa / bṣad ’byed ’byin bca med ‘jigs med dge sbyigs
Though we’ve taken refuge, roused bodhichitta, and prayed,
Our devotion and compassion do not spring from deep within;

Sngag gyi dkar byed bzhin ngag po / ’byung ba ’byin bca ’jigs med bca med chos sbyin
Bless us that all we do is in harmony with dharma.
Lama, think of us, see us swiftly with compassion.
Bless us that all we do is in harmony with dharma.

Mchog spyin spyin / ’byung ba ’byin bca ’jigs med bca med chos sbyin
Suffering comes from wanting happiness for ourselves;
Awakening is attained through helping others, so it is taught.

James通关木雄撰文 / 咒师文思 / 萨哈洛 木雄 文思 / 萨哈洛 木雄
Suffering comes from wanting happiness for ourselves;
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Invoking Compassion Swiftly

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Suffering comes from wanting happiness for ourselves;
Awakening is attained through helping others, so it is taught.
Calling the Guru from Afar

We engender bodhichitta and harbor our secret desires.
Not to mention benefiting others, we even do them harm.

森秋 皆淨 讓堆 浦都究 / 賢遍 大吉 賢努 修拉竹
發殊勝心卻深藏私欲，利他附帶成就害他行。

Lama, think of us, see us swiftly with compassion.
Bless us that we are able to exchange ourselves for others.
喇嘛千諾 圖傑 紐圖息 / 達賢 傑瓦 努巴 勤吉洛
上師鑒知慈悲極垂顧！加持堪能自他相換行。

We see our lama—the Buddha in truth—as ordinary.
The kindness of giving us key instructions fades from our mind.

讓堆 瑪瓊 策納 宜切貢 / 則覺 南拉 貼聰 洛喋知
若己所願不遂即退心，懷疑師行而為邪見蔽。
Invoking Compassion Swiftly

Lama, think of us, see us swiftly with compassion.
Bless us that our devotion will flourish unobscured.

喇嘛千諾 圖傑 紐圖息 / 梅固 知美 佩瓦 勤吉洛
上師鑑知慈悲極垂顧！加持增長虔敬勿退失。

Our mind is the Buddha and we fail to see this.
Concepts are the dharmakaya and we do not realize it.

讓森 桑傑 映將 沃瑪謝 / 南朵 卻固 映將 敦瑪杜
不識自心即佛之本性，不悟妄念即為法身相，

The natural state is uncontrived and we cannot sustain it.
The abiding nature is naturally settled and we are not convinced.

瑪覺 紐瑪 映將 炯瑪努 / 讓巴 涅洛 映將 宜瑪切
不護無有造作本來性，不信自然任運即本性。

Lama, think of us, see us swiftly with compassion.
Bless us that self-awareness is released in its ground.

喇嘛千諾 圖傑 紐圖息 / 讓瑞 讓薩 卓瓦 勤吉洛
上師鑑知慈悲極垂顧！加持解脫自明自性地。
Calling the Guru from Afar

Though death is sure to come, we cannot take this to heart.
Though genuine dharma is sure to benefit, we cannot practice correctly.

雍阿 契瓦 寧涅 真瑪圖 / 遍阿 唐卻 持欣 竹瑪努
死亡必來不堪心憶持，正法實益不堪如理修，

Though karma is certainly true, we do not know what to give or take up.
Though we need to rely on being mindful and alert, we are carried away by distractions.

滇阿 列哲 朗朵 楚欣美 / 皈阿 貞謝 瑪滇 英威切
業果真諦不如理取捨，念知必要不依而散逸。

Lama, think of us, see us swiftly with compassion.
Bless us that we remain mindful and free of distraction.

喇嘛千諾 圖傑 紐圖息 / 映美 真貝 欣巴 勤吉洛
上師鑒知慈悲極垂顧！加持記取無散之正念。

Through negative karma, we’ve been born in the dregs of a degenerate time.
All our previous actions are causes for suffering.

恩列 恩貝 尼美 杜塔皆 / 阿切 湯界 杜阿 究如松
前世惡業故生此濁世，往昔所作一切皆苦因，
Bad friends cast the shadow of their negative deeds.
Meaningless talk distracts us from our spiritual practice.

卓恩 南吉 蒂贝 知梅耶 / 敦美 玲梅 給舊 英威切
惡友皆為罪惡之覆影，信樂無義之言疏善行。

Lama, think of us, see us swiftly with compassion.
Bless us that we persevere in the practice of dharma.

喇嘛千諾 圖傑 紐圖息 / 却拉 寧如 努巴 勤吉洛
上師鑒知慈悲極垂顧！加持堪能精進於佛法。

At first nothing but dharma is on our mind,
Yet the final result is a cause for samsara and the lower realms.

倘波 桑究 卻列 美巴拉 / 塔瑪 竹哲 擴瓦 恩松究
起初發心佛法別無他，末了果報輪迴惡道因，

The frost of nonvirtue lays waste to the harvest of liberation.
Our ultimate aim is defeated by our untamed faults.

塔貝 洛多 美給 瑟吉炯 / 滇敦 涅貝 穆皈 達贊南
解脫果為不善霜所摧，終願過惡難馴如我眾。
Calling the Guru from Afar

Lama, think of us, see us swiftly with compassion.
Bless us that we perfect the genuine dharma.

Bless us that disenchantment arise from deep within.
Bless us that we know time is short and curtail our scheming.

Bless us that we remember death from the depth of our heart.
Bless us that we come to believe in the laws of karma.

Bless us that our path is free of obstacles.
Bless us that we exert ourselves in practice.
Invoking Compassion Swiftly

Bless us that we bring hard times onto the path.
Bless us that we are self-reliant in using the remedies.

Bless us that genuine devotion is born within.
Bless us that we see the true face of mind’s nature.

Bless us that self-awareness awaken in the center of our heart.
Bless us that delusive appearances be severed at their root.

Bless us that we achieve enlightenment in a single lifetime.
Calling the Guru from Afar

We supplicate you, precious lama.
Kind one, Lord of Dharma, we call out to you from our longing hearts.

For us unworthy ones, you are the only hope.
Bless us that our minds blend together with yours.

Previously, several devoted practitioners had asked me to write a prayer like this, but time slipped away. Then recently Samdrup Drönma, a lady practitioner of a noble family, and Deva Rakshita earnestly requested me to compose this text, so I, Lodrö Thaye, the mere reflection of a lama in this degenerate time, wrote this supplication at the great retreat place of Dzongshö Deshek Dupa. May virtue and goodness increase.

曾經有幾位虔誠的沙門敦請我寫這部祈請文，但是遲遲未能執筆，近來由善性習法女桑竹卓瑪以及德哇惹西二位敦請，有著末法上師身相的羅卓泰耶，書於宗旭——如來聚集之修行聖地。善妙增長！
Calling the Guru from Afar

Shamar Könchok Yenlak

遥呼上師祈請文
夏瑪昆秋顏臘

Alas! O Father, venerable precious guru,
Though you’re inseparable from all the buddhas,

界瑪 / 帕 傑尊 喇嘛 仁波切 / 切 桑傑 哀檔 夜梅將
鳴呼！如父至尊上師寶，師與諸佛雖無別，

From your compassion for us faithful children,
You took the form of a great bodhisattva,

恩 莫貝 普啦 圖澤偉 / 擦 嘉瑟 秋吉 促孫內
悲愍我等虔誠子，暫時示現菩薩相，
Calling the Guru from Afar

Just for a time, and purposely took birth,
Renowned to all as the glorious Karmapa.

Lord, though your blessings are not slight, our beings
Have been completely seized by strong afflictions,

And evil acts proliferate. Due to this,
The beings of this degenerate age can only

Fall down into the abyss of the lower realms.

Hold us in your compassion, Father Karmapa!

Worship the Guru from Afar.
Invoking Compassion Swiftly

The actions I have done have all been pointless;
The dharma I have practiced has been mixed
With the eight worldly dharmas. I’ve forgotten

The one main thing—to practice the path truly.
Now, but for you, I don’t have any hope.

Hold me in your compassion, Father Karmapa!
The henchmen of Yama hound me from behind.

Years, months, and days—time ushers me ahead,
And all the while, distractions still seduce me.
There is a danger I’ll be blithely fooled.
Hold me in your compassion, Father Karmapa!
I still don’t notice self-fraud, Karmapa Father pity!

When I was young and sharp, my mind was childish.
When I was in my prime, I was too busy.
Childhood hearts are stupid, middle age was too busy,

Now that I’m aged and decrepit, dharma
Comes genuinely to mind, but it’s too late.
Though I will want to stay, I’ll have no choice.

Hold me in your compassion, Father Karmapa!
Father Karmapa!”
Invoking Compassion Swiftly

nor khyer war dö kyang khyer mi tup / drok drok par dö kyang rang chik pur
Though I will want to take my wealth, I can’t.
Want as I might companions, all alone

sang jik ten pa röl dro war nge / pa tuk je sung shik karma pa
I’ll surely go to the next world too soon.
Hold me in your compassion, Father Karmapa!

pe dang sum nyal way mi lam shin / lar rang wang top pa shin tu ka
It will, just as it was in last night’s dreams,
Be extremely difficult to gain control.

When imprints of this life propel me down
The bardo’s treacherous path, what will await me?

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When imprints of this life propel me down
The bardo’s treacherous path, what will await me?
Hold me in your compassion, Father Karmapa!
Samsaric things in general have no substance,

Par tuk je sung shik karma pa / chir khor way chö la nying po me

Especially this transient, fragile body.
It's like a rainbow shining in the sky—

Gö mi tak lü la nying po me / di nam khar shar way ja tsön dra

I think it's real, but it will disappear.

De den par sung yang yal ne dro / pa tuk je sung shik karma pa

Hold me in your compassion, Father Karmapa!

I have no faith in the buddhas up above

And scant compassion for the beings below.

I have no faith in the buddhas up above

And scant compassion for the beings below.

Yar sang gye nam la de pa me / mar sem chen nam la nying je chung

I have no faith in the buddhas up above
And scant compassion for the beings below.
Invoking Compassion Swiftly

I wear monk’s robes, but it is just an image,
And shave my head, but it has been in vain.

Hold me in your compassion, Father Karmapa!
I’ve heard much dharma but have missed the point.

I say a lot but have not tamed my being.
I keep to mountain caves but crave a home.

I fix my gaze but lack experience.
Hold me in your compassion, Father Karmapa!

眼视作样实未修，云游山间犹恋家，

I wear monk’s robes, but it is just an image,
And shave my head, but it has been in vain.

Hold me in your compassion, Father Karmapa!
I’ve heard much dharma but have missed the point.

I say a lot but have not tamed my being.
I keep to mountain caves but crave a home.

I fix my gaze but lack experience.
Hold me in your compassion, Father Karmapa!

眼视作样实未修，云游山间犹恋家，
Calling the Guru from Afar

I am aware of others’ tiniest faults
But do not sense the rot in my own breast.

You always keep deceiving other people—
Have you not purchased your own grief and pain?

Hold me in your compassion, Father Karmapa!
Deep down, I never gave a thought to whether

The Buddha’s words might benefit my mind stream
And only studied to gain fame and profit.
Invoking Compassion Swiftly

Could that become a path of liberation?
Hold me in your compassion, Father Karmapa!

Practicing dharma, you accomplish the worldly.
You take all offerings that people give

And waste your life in a distracted state.
What will it be like when your last breath rasps?

Hold me in your compassion, Father Karmapa!
Deep down, I thus feel utterly despondent.

Hold me in your compassion, Father Karmapa!
Deep down, I thus feel utterly despondent.
yar sang gye nam la söl wa dep / chir nyik may dü kyi sem chen dang
I supplicate the buddhas up above.
Look at the beings of this degenerate time,
渴仰祈請諸如來，垂念惡世之有情，

Especially us pretend practitioners—
Hold us in your compassion, Father Karmapa!

For me as your child, there is no other hope.
You know the joys and pains of yogic life.

In the expanse, the palace of stainless great bliss,
May I be inseparable from you, one taste.
亟請大悲垂憫

Written by Shamar Könchok Yenlak at Silchen Cave in Tsaritra.

夏瑪昆秋顏臘書於吉祥雜日山之大勢山洞。
Calling the Glorious Karmapa Rigpe Dorje
Longingly from Afar

Khenchen Thrangu Rinpoche

悲切遙呼尊勝法王噶瑪巴日佩多傑祈請文
堪千創古仁波切

Know me, guru.
喇嘛千諾
上師鑒知我！
Invoking Compassion Swiftly

You embody the activity of all who have triumphed:
The world’s sole protector, the white lotus holder.

Protect us disciples from human deceit.
Universal and self-risen lord, Rigpe Dorje,

I ask you, I beg you, Gyalwang Karmapa;
With longing I call you, great Rigdrol Yeshe,

Please bless us by granting the power of your mind.

請大悲垂憫

亟請大悲垂憫

You embody the activity of all who have triumphed:
The world’s sole protector, the white lotus holder.

Protect us disciples from human deceit.
Universal and self-risen lord, Rigpe Dorje,

I ask you, I beg you, Gyalwang Karmapa;
With longing I call you, great Rigdrol Yeshe,

Please bless us by granting the power of your mind.
Calling the Guru from Afar

When dharma, corrupted in five ways, had waned in

The Land of Snows, then to rekindle its embers,

With strong bodhichitta you donned the great armor
And spread Buddha’s teachings all over this earth.

I ask you, I beg you, Gyalwang Karmapa;
With longing I call you, great Rigpe Dorje.

Please bless us to reach the state of lasting joy.
Since qualities all come from truly pure discipline,
Revere the vinaya of genuine dharma.

You lovingly repeat this profound advice,
Yet we are unable to practice like that.

Please look with compassion, Gyalwang Karmapa.
With longing I call you, great Rigpe Dorje.

Please bless us with stainless, unwavering discipline.

Invoking Compassion Swiftly

亟
請
大
悲
垂
憫

tsül trim nam dak yön ten shi yin chir / dam chö dül war che tre gö so she
“Since qualities all come from truly pure discipline,
Revere the vinaya of genuine dharma.”

慈誠 南達 耶丹 謝宜切 / 當確 讀瓦 傑知 古索謝
「清淨戒律功德基之故，汝應善加珍護正律法。」

You lovingly repeat this profound advice,
Yet we are unable to practice like that.

澤威 當薩 楊尼 揚紮摩 / 季謝 釀連 梅諾 達梭拉
慈憫再再賜予深教誡，我等卻未如是而修持；

Please look with compassion, Gyalwang Karmapa.
With longing I call you, great Rigpe Dorje.

圖傑 蘇謝 嘉瓦 噶瑪巴 / 頓威 貝多 日佩 多傑卻
憐憫我等法王噶瑪巴，悲切呼喚日佩多傑尊，

Please bless us with stainless, unwavering discipline.

釀梅 慈誠 丹巴 吉季拉
具備無損淨戒祈加持。
The torch that clears darkness is wisdom from listening.
By teaching and listening to scripture and science,

Sustain all the teachings,” you tell us with love,
But we are unable to study like that.

Please look with compassion, Gyalwang Karmapa,
With longing I call you, great Rigpe Dorje.

Please bless us with wisdom from study and thinking.

Invoking Compassion Swiftly

请你大悲垂悯

“The uncommon middle way empty of other
Is the third wheel’s true and definitive meaning.

让洛 塔梅 涅敦 多蝶耶 / 谷巴 圖梅 謝東 奧梅蘇
「三轉法輪了義經意趣，不共中觀他空持自宗。」

So hold this position,” you tell us with love.
And yet all we do is repeat others’ words.

讓洛 松協 且吉 嘎紮摩 / 答讀 謝色 傑多 達梭拉
尊雖如是屢屢賜教示，我等仍舊人云而亦云；

Please look with compassion, Gyalwang Karmapa.
With longing I call you, great Rigpe Dorje.

諦謝 嘉瓦 噶瑪巴 / 頓威 貝多 日佩 多傑卻
憐憫我等法王噶瑪巴，悲切呼喚日佩多傑尊，

Please bless us to realize the definitive view.

涅頓 達瓦 多巴 吉季拉
證悟了義見地祈加持。
"Lord Marpa and Ngokpa’s instructions—the lineage
Of tantras, creation, completion, six yogas—
玛阿 涅傑 舊喋 吉尊當 / 圖梅 洽千 秋周 當阿給
「馬俄傳承續典生圓法，不共那洛六法大手印，

Are doors that are swung open wide,” you exhort us,
But still we go looking for rhinestones, not diamonds.
國帕 揚波 切喋 紮摩姜 / 臘楊 且波 措瓦 達梭拉
教訣寶藏門扉廣開啟。」雖如是教仍舊覓凡石；

Please look with compassion, Gyalwang Karmapa.
With longing I call you, great Rigpe Dorje.
圖傑 蘇謝 嘉瓦 噶瑪巴 / 頓威 貝多 日佩 多傑卻
憐憫我等法王噶瑪巴，悲切呼喚日佩多傑尊，

Please bless us with power to practice these teachings.
梅阿 釀連 努巴 吉季拉
得能修持口訣祈加持。
Invoking Compassion Swiftly

“If you can practice the main points of the instructions
Of the Kamtsang lineage of practice, there’s no need

You inspire us, and yet we still wallow in laziness.

You inspire us, and yet we still wallow in laziness.

Please bless us to achieve buddhahood in one lifetime.

Please bless us to achieve buddhahood in one lifetime.
You built a new seat and by spreading the dharma
Anew, you raised out of their ashes the teachings.

You had this resolve and took up this activity,
And yet we have failed to continue your work.

Please look with compassion, Gyalwang Karmapa,
With longing I call you, great Rigpe Dorje.

Please bless us to benefit beings and the teachings.
Invoking Compassion Swiftly

Dak Sok Bak Me Trül Pe Nong Gyur Tse / Jam Dang Tuk Je Yal War Ma Dor War

At times when we strayed out of careless confusion,
With love and compassion you never forsook us.

達蘇 帕梅 誠貝 諾舊測 / 蔣倘 圖傑 揚威 瑪讀巴
我因放逸迷惑犯錯時，尊以慈心大悲未離棄：

Tap Dang She Rap Shi Lhak Sung Drel Gyi / Kyön Nam Pang Shing Yön Ten Pel Way Le
To drive out our faults and develop our good traits
You strove with inseparable insight and peace,
With wisdom and means, both by day and by night,
塔倘 謝然 謝拉 蘇之吉 / 舊囊 佩謝 耶丹 貝威拉
為除我等過患增功德，方便智慧止觀雙運力，

Nyin Tsen Tö Me Ku Ngal Khye Se Ne / Je Su Kyong Way Ka Drin Deng Dir Dren
No matter how difficult, you were so kind as
To care for us lovingly; now I recall this.

尼燦 讀梅 國阿 切蘇尼 / 傑蘇 蔣貝 噶今 喋得陣
無分晝夜不辭勞頓苦，眷顧我等大恩今憶持；

Tuk Je Sik Shik Gyal Wang Karma Pa / Dung We Bö Do Rik Pay Dor Je Chok
Please look with compassion, Gyalwang Karmapa.
With longing I call you, great Rigpe Dorje.
圖傑 蘇謝 嘉瓦 噶瑪巴 / 頓威 貝多 日佩 多傑卻
憐憫我等法王噶瑪巴，悲切呼喚日佩多傑尊，
Please bless us to mix minds with you, indivisibly.

Now that I have prayed with the power of great longing,
Like lion cubs, or the garuda’s new hatchling,
以此悲切呼喚力祈請：「如彼獅王大鵬之幼子，
如實自續成熟祈加持。

“The students of students will surpass their teachers”—
Bless us that the meaning of the vajra transmissions
成就祖師金剛語密意，

Our siddha forefathers gave ripens our beings.
如實自續成熟祈加持。
After Drubpön Dilyak Rinpoche repeatedly asked, “Please write a Calling the Lama from Afar prayer for the Great Sixteenth Karmapa,” and accompanied the requests with gifts, I who bear the name Thrangu, while beginning to teach the Abhidharma at the holy site of Namo Buddha, remembered the Vajra Speech the Protector gave out of consideration of the great purposes for both beings and the teachings, and thus wrote this supplication. After the Precious Lord of Refuge made slight revisions, it was published by Lama Sonam and Karma Dawa of the Hong Kong Thrangu Center.

由於迪雅竹奔仁波切殷重地請我寫一篇感念第十六世法王噶瑪巴的《遙呼上師祈請文》，名為創祖古者，於聖地南無布達開始教授《俱舍論》的課程時，憶念起過去怙主為法為眾的利益而慈悲開示的許多金剛語，因此寫下了此篇祈請文。吉祥圓滿！
Prayers for Swift Return

Prayers by the Heads of the Four Main Lineages
A Prayer for the Swift Return of Khenchen Thrangu Rinpoche

His Holiness the Dalai Lama

堪千創古仁波切迅速轉世祈願文

觀音尊者
Invoking Compassion Swiftly

O Kagyu gurus, indivisible from the Lord of the Teachings
Who taught the various dharma teachings as appropriate

塔耶 讀嘉 康倘 傑圖貝 / 納措 卻澎 旦貝 達波倘
隨順無邊有情根，開演種種妙法主，

For the capacities of infinite beings to be tamed,
You have the glory of learning and practice; grant auspiciousness!

耶梅 克倘 主貝 巴旦貝 / 噶舉 喇嘛 囊吉 係巴昨
圓滿學識修證德，噶舉上師賜祥瑞。

Khenchen, you arose as the lion of speech who taught the long tradition
Of the intelligence of the Karmapa Rigpe Dorje

噶瑪 日佩 多傑 羅卓吉 / 仁露 瑪威 瑟給 恩賢喋
噶瑪日佩多傑慧，現起宗風語獅子；

And perfected the strength of knowing all the areas
Of sutra and tantra. Please think of us from the expanse of peace.

朵阿 日佩 內坤 千貝紮 / 永足 堪千 息威 英內宮
顯密明處遍知力，堪千寂界中護念。
Lord of the hundred families, in the perception of others,
You have withdrawn the dance of your form kayas. Please fulfill

日傑 旺秋 賢囊 蘇谷嘎 / 涅讀 宮薩 吉涅 企巴坤
百部遍主色身舞，攝已圓滿深妙意，

All your profound intentions; grant a feast of nectar for the eyes—
The brilliant smiling moon of your supreme nirmanakaya.

永足 拉揚 秋珠 達威宗 / 然薩 梅吉 讀紫 嘎敦昨
復次化身含笑月，祈成眾眼甘露宴。

Solely wishing to benefit the teachings and sentient beings,
Among the many bodhisattvas, you were the crown jewel,

旦倘 珠拉 吉讀 佩賢京 / 嘉瑟 讀瑪 祖吉 間就喋
一心僅為利教眾，成諸佛子之頂嚴，

As you performed your vast activity. Please come back soon
As a protector for dependent beings who can be tamed.

嘉切 成列 炯威 讚巴間 / 朵介 讀伽 宮度 紐群秀
廣大事業守護者，祈成眾怙速降臨！
May you manifest swiftly as a guardian for the teachings and beings,
Made beautiful by the light of great love that touches all directions,

A friend who grows a lotus garden of vast and profound knowledge,
A rebirth with glorious qualities, protecting the Buddha’s teachings.

The Ninth Thrangu Rinpoche, Karma Lodrö Ringluk Maway Senge, brought great benefit for the transmission of Buddhism in general and the teachings of the Kagyu inside and outside Tibet in particular, and I had a special connection with him. He passed away recently, and at the request of the community of Thrangu Tashi Chöling Monastery in Nepal; the monks and nuns of the Thrangu monasteries inside and outside of Tibet; the lamas and students from Thrangu dharma centers in North America, Asia, and Europe; and everyone else who has a connection to Rinpoche, I have written this prayer for his swift return.
The Dalai Lama, Buddhist monk and dharma teacher
The 27th day of the 4th month of the Water Hare Year of the 17th cycle
June 15, 2023

第九世創古噶瑪智慧宗風語獅子，於整體佛教，尤其為海內外噶舉傳承延續，做出了極大的貢獻，與我有著特殊的情誼。近聞他已圓寂，在創古札西卻林寺大眾、海內外創古寺僧伽與尼眾，以及北美、亞洲、歐洲各地創古中心喇嘛、阿闍黎暨眷屬大眾的敦請下，釋迦比丘法師達賴喇嘛，寫於第十七繞炯水卯年，藏曆四月二十七日，公元2023年6月15日。
The Beautiful Melody That Fulfills Wishes
A Prayer for Swift Return
His Holiness the Sakya Trichen

願望成就之妙音
迅速轉世祈願文
第41世薩加法王
Prayers for Swift Return

Hevajra, Marpa, Mila, Physician from Dakpo,
And Dusum Khyenpa, if we pray to you

In a fervent and unbearable lament,
You’ll view us with compassion. Think of us especially at this time!

On the snow mountain of teaching and practice, he perfected the strength
Of the intelligence of the Karmapa, embodiment of all victors’ activity.

I supplicate the Lion of Speech, who had no fear
About proclaiming the stainless long tradition of the Kagyu.
Invoking Compassion Swiftly

In the higher realms’ garden of discipline,
Sitting atop the spreading heaven tree of bodhichitta,

In the higher realms’ garden of discipline,
Sitting atop the spreading heaven tree of bodhichitta,

You are adorned with the fruits of the secret mantra mahamudra.
I supplicate you, vajra holder with the three vows.

Though ultimately you have no arising or ceasing,
In our myopic perception, when you passed into peace,

Buddhism waned, and all your disciples and followers
Cry to you in anguish. Think of us with love!

嘉旦 釀倘 傑嘎 米阿揚 / 索嘎 董威 貝拉 則威宮
然以教衰及徒眾，難忍悲呼祈垂憫。
Prayers for Swift Return

Therefore, through your firm commitment of bodhichitta,
The strength of nonreferential compassion, free of the three spheres,

And your example of having wisdom and power,
Once again host a feast of the essence of the Practice Lineage.

With the torch of the whispered lineage of the ultimate swift path,
Bring all beings to the great light of liberation,

And make an unmistaken reincarnation swiftly reappear
To lead all those connected to him to the city of the three kayas.
Invoking Compassion Swiftly

By the moonlight of the nectar of the cool rays of compassion
Of the three jewels and the three undeceiving ones,
無欺三寶大悲心，清涼甘露放光明，

May all the torments of the heat of existence and peace be quelled,
And all three levels be filled entirely with benefit and happiness.
盡除輪涅之熱惱, 福樂三界悉充滿。

When the Lord of Refuge and great teacher Khenchen Thrangu Rinpoche Karma Lodrö Ringluk Maway Senge passed away, the monastic community of the Thrangu monasteries inside and outside of Tibet requested this prayer, and I, the Sakya Trichen, Ngawang Kunga of Drolma Podrang, have written this.

Three roots, gurus, buddhas, and bodhisattvas, grant your blessings that it may be accomplished just so!

怙主經教師真勝堪千創古仁波切, 噶瑪宗風語獅子示現圓寂之際, 應海內外創古寺大眾之敦請, 薩迦赤欽度母宮, 拿旺貢噶撰寫。 祈請三根上師諸佛菩薩加持如是成就！
A Prayer for the Swift Return of
Khenchen Thrangu Rinpoche

His Holiness the Gyalwang Karmapa Ogyen Trinley Dorje

堪千創古仁波切迅速轉世祈願文
第17世大寶法王噶瑪巴
Invoking Compassion Swiftly

Through the primal, pure great bliss of the dharma expanse
And illusory play of appearance and emptiness unified,

Vajradhara, you are the lord of all existence and peace.
Incomparable guru, I prostrate at your feet.

Great hero who protects all helpless beings
Tormented in the deep oceans of samsara

By the hundred thousand sharks of afflictions and karma,
Sole father, venerable guru, I miss you now.

尼塔 卓坤 鳩悲 巴沃切 / 帕吉 傑尊 喇嘛 喋仁陣
救苦眾生大勇士，我今思念父尊師！
Prayers for Swift Return

Think of us! Think of us, kind lord of dharma!

Look at us! Look at us, O teacher, Lion of Speech!

千諾 千諾 知千 秋吉傑 / 息希 息希 揚讚 瑪威森

鑒知鑒知慈怙主，垂顧垂顧語獅子，

The lamp of happiness for the teachings and beings
Has run out of oil—now think of us with compassion!

丹卓 喋吉 瑪梅 諾瑟達 / 舊貝 讀得 側威 宮蘇梭
教眾福樂油燈枯，變易此際祈慈念！

Your body of learning, venerability, and goodness grew to full strength;
Your mane of listening, contemplation, and meditation touched the sky.

堪尊 桑波 洛多 讓傑希 / 圖桑 岡貝 愈然 谷讀森
智戒德身壯碩健，聞思修鬃揚天際，

Loud was your roar of teaching, debate, and composition.
Lion of Speech, we beg you, return soon!

卻澤 藏貝 給姜 倘波即 / 瑪威 森給 拉揚 寧群梭
教辯著吼響雲霄，願語獅子速轉世！
Invoking Compassion Swiftly

Come back soon, great being who preserves and spreads
The golden thread of the fine traditions of teaching and practice

噶舉 囊利 達波 噶舉倘 / 諸舊 永磊 噶瑪 岡倉吉
廣弘噶舉達波教，修傳派之岡倉宗，

Of the Dakpo Kagyu among all the Kagyu
And the Karma Kamtsang among all practice lineages.

協倘 諸悲 舊桑 瑟吉成 / 米釀 悲偉 吉波 寧群梭
正統學修黃金鬘，祈請大士速轉世！

O hosts of Kagyu gurus in the realm of Akanishta,
Come forth like sesame seeds bursting from their pod

沃明 賢尼 噶舉 喇嘛措 / 丹吉 岡波 切瓦 達波耶
密嚴剎土噶舉師，芝麻筴開紛然現，

And invoke the venerable guru’s compassion—
Make the moon of his emanation rise soon!
Prayers for Swift Return

Great glorious Mahakala and Mahakali,
Seventy-two haughty spirits, and your messengers,

Be the protectors who bring the young sun
Of the supreme nirmanakaya back to this realm.

By the power of the truth of the ocean of gurus and three roots,
And the fervent, one-pointed faith of us disciples,

May there be the unfailing cause and effect
That fulfills all we ask for, in its entirety.
Invoking Compassion Swiftly

The Lord of Refuge Thrangu Rinpoche, a spiritual friend of all Buddhist teachings and vajra holder with all three vows, gave incomparable service to all the teachings and to the Karma Kagyu in particular. Upon his passing into parinirvana, the least of his disciples, Ogyen Trinley, who has the mere title of Karmapa, wrote this on June 8, 2023, the Buddhist year 2566. May it be meaningful.

於整體佛教與自宗傳承具有無比恩德之善知識，具足三戒之持金剛者，怙主經教師創古仁波切，暫逝於寂靜法界，為利益教眾之故，願無誤殊勝化身迅速降臨！僅持名邬金欽列之最卑微弟子，敬署於佛曆2566年，公元2023年6月8日。祈願有益！
A Prayer for the Swift Return of Khenchen Thrangu Rinpoche

by Shechen Rabjam Rinpoche

堪千創古仁波切迅速轉世祈願文
雪謙冉江仁波切
Invoking Compassion Swiftly

You manifest the play of the innate state of natural awareness—primordially pure
And free from all blemish—coemergent with great luminous bliss

And, appearing in whichever way is appropriate, are the protector of beings
Who, with your formidable intelligence, elucidates the teachings of the Karma Kagyu.

You are a lion of the tradition of the quintessence of definitive meaning,
The lineage of accomplishment, whose peerless roar of scripture and logic

Subdues the animals of inferior views, yet suddenly
You have departed to the peace of the dhatu—kindly pay me heed!

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Long ago, you donned the armor of a pledge to awaken.

Accordingly, I implore you not to abandon beings, particularly your disciples,

Who have been left in despair. Regard us from the dhatu with love
And swiftly return, displaying the full moon of an incomparable emanation.

The elucidator of the lineage of accomplishment, the great Khenpo of definitive meaning, the Supreme Lord of Refuge, Yongdzin Karma Lodrö Ringluk Maway Senge, showed great kindness to the teachings of Buddha in general and those of the Karma Kagyu in particular.

Personally speaking, when the Supreme Buddha, the Sixteenth Karmapa, Rangjung Rigpe Dorje, declared that I was the tulku of Shechen Rabjam and enthroned me as such, Kyabje Khenchen Thrangu Rinpoche gave the explanation of and presented the mandala offering. Since that time, Rinpoche has shown me...
continual love and kindness. I recently visited Rinpoche at his Namo Buddha residence, where he gave me much profound advice. His kindness to me has been exceptional and without measure.

Our protector has now shown us the aspect of departing for realms of peace and left us in grief and sorrow. Thrangu Tashi Chöling Monastery (acting on behalf of all Thrangu monasteries, nunneries, and dharma centers) stated the need for a prayer for the swift return of Thrangu Rinpoche and requested I write one. Accordingly, I, the Seventh Shechen Rabjam, composed and made this prayer in the sacred place of Taktsang (Tiger’s Nest) Paro, in the southern region of Bhutan on the auspicious thirtieth day of Saga Dawa in the Water Hare Year, according to the lunar calendar.

顯明修法傳承了義之堪千經教師怙主噶瑪智慧宗風語獅子，不僅對總別佛教具大恩德，而且在第十六世法王噶瑪巴讓炯日佩多傑賜我「冉江祖古」之名坐床時，仁波切做了講解且獻供曼達，從此對我時時慈愛護佑。數月前，前往怙主駐錫地南無布達創古寺親自拜見時，亦慈悲含笑賜予甚深教言，創古仁波切於我有不可思議之恩德。如今怙主示現圓寂，我心沮喪哀痛之際，創古札西仰澤寺敦請撰寫迅速轉世祈願文，故於殊勝水兔年薩嘎達瓦晦日，名為第七世冉江者，在不丹聖地虎穴寺祈請而造。
Prayers by Masters of the Kagyu Lineage
Miraculous Splendor
A Prayer for the Swift Return of Khenchen Thrangu Rinpoche
His Holiness the Gyalwang Drukpa

幻變光芒
堪千創古仁波切迅速轉世祈願文
竹巴法王
Not moving from the all-pervading, primordial expanse
While seeing everyone with your eyes of compassion,
Our refuge, lama, the three jewels and three roots,
Please listen a while to our anguished lament.

Master tutor named Karma, your activities move like waves across a vast ocean.
Your intelligence is a treasury filled with jewels of the three trainings.
Holding the ancient traditions, you are a lion of speech.
As our protector, please remain inseparable from your disciples.

Although for the ultimate, you are free of coming and going,
For ordinary beings who are grieving, you demonstrated
As the sun, setting over the western peak for a short while.
Return to continue the luminous line of your true reincarnations.

Come as a friend of the ocean of the Buddha’s tradition.
When the darkness of negative actions arises everywhere,
And the poisonous gas of the hidden faults from these degenerate times
Overwhelms the night lily of well-being, who will protect us?

Therefore, you who are our Protector, from the expanse of peace
Quickly come down this sky path to benefit the teachings and beings.
Swiftly arrive as the youthful sun of a supreme tulku,
Exquisite as the lattice of light of your major and minor marks.

Alas! The source of the river of practice and teachings is decreasing;
Your radiant smile, the lotus of well-being and delight for all beings, has faded.
尊之徒眾如苦蜂，
念此化身展笑顏。

Your students, bees who've sipped the nectar of your teachings, suffer greatly.
Reflecting like this, please display the radiant smile of your reincarnation.

尤就身後遺留眾，
以及慈愛眾僧徒，
莫忘慈愛之誓言，
真勝轉世期速臨。

Especially for those who are left behind,
The lamas and the ordained you have held in your great care,
Not forgetting the love in your unchanging commitment,
Without hindrance swiftly return as a true reincarnation.

歸依聖眾真諦力，
不動法界緣起力，
吾等專一啟請力，
加持無礙任運成。

By the blessings of the truth from the vast field of refuge,
By the power of profound interdependence, the unchanging expanse of dharma,
May what I have one-pointedly prayed for,
Free of obstacles, spontaneously blaze forth in glory.

生世不離正上師，
恆時享用勝法樂，
圓滿地道功德已，
願速證得持金剛。

In all my lives, may I not be parted from a genuine guru,
Forever enjoying the richness of dharma.
Perfecting the qualities of the paths and levels,
May I swiftly attain the state of Vajradhara.

法界中現應化身，
戰勝一切魔軍眾，
二利自成以四攝，
圓滿無邊眾生願！

From the expanse of all phenomena, arising as a nirmanakaya
Victorious in battle over the obstacles of maras,
Spontaneously accomplishing the two benefits and the four ways of gathering disciples,
May you fulfill the hopes of numberless beings.
A request to compose a prayer for the swift return of the Great Khenpo and Master Tutor was made by his nephew, Lama Wangchuk, on the afternoon of June 8, 2023 (on the day of the Napso constellation, in Saga Dawa of the Year of the Water Hare). Right afterward, I, as the one who holds the name of the 12th Gyalwang Drukpa (actually a deranged wanderer) with great respect composed these ten stanzas corresponding to the ten bhumis and offer them from the depth of my heart. May all the supplications I have made turn out just as I have prayed for.

應堪千大經教師之甥——[確戒]喇嘛旺秋之敦請，撰此速疾轉世祈願文，故於今藏曆水兔年薩嘎達瓦納索日（公元2023年6月8日）午後，如文所述，持有第十二世嘉旺竹巴法王名之鄙狂浪人，由衷恭敬，供養如是十偈願文。如願而成！
Profound True Words

A Prayer for the Swift Return of the Reincarnation of the Lord of Refuge Khenchen Thrangu Rinpoche

His Holiness Kenting Chamgon Tai Situ Rinpoche
O supreme Teacher, the protector and sun,
True dharma and sangha, roots of blessing and siddhi—
The glorious gurus, root and lineage,
And yidams of the four and six classes of tantra—
Along with all the protectors of the dharma:
Oceans of the three jewels and the three roots,
Think of us from the expanse of the ground.

You who have found the permanent and lasting
Changeless supreme nirmanakaya
But still display the impermanent play
Of illusion to those whom it will tame,
Please think of the great purposes of the teachings
And sentient beings in the near and long term—
Show us the young moon face of a nirmanakaya soon!

You, the supreme and perfect sambhogakaya
Endowed with the fivefold certainty,
Who have released into self-liberation
The fixation of clinging to the aggregates,
Think of the teachings of the Practice Lineage
And of disciples who have the karmic fortune—
Show us the young moon face of a nirmanakaya again!

You who have settled into the dharmakaya,
The expanse of the ground, undefiled great bliss
While still displaying without perceiving
A variety of defiled forms,
Think of your monasteries, your disciples,
Your followers, and all those to be tamed—
Show us the young moon face of a nirmanakaya soon!

Though the power of the interdependence
Of prior aspirations, bodhichitta,
And activity, you embody the union
Of the qualities and activity
Of the three secrets. Protector, for the sake,
Of us disciples who long wholeheartedly,
Show us the young moon face of a nirmanakaya soon!

O Victorious Ones and bodhisattvas
And hosts of deities in the expanse,
Hear the natural sound of our anguish
That calls the guru with one-pointed fervor,
And through your strength and force and capacity
That grant us your assistance and your blessings,
Show us the young moon face of a nirmanakaya soon!

By the immutable commitment
That permeates entirely the dharma nature,
The steadfast bodhichitta resolve
Of the Victors and their offspring,
And these words of prayer that we and others
Offer with clean samaya and pure intentions,
Make your inviolable vajra samaya appear spontaneously.
When the Lord of Refuge Khenchen Thrangu Rinpoche, who embodied the nine ways of noble beings and had amazing resolve and activity for the Buddhist teachings in general and the Kagyu in particular, displayed the manner of resting in peace for a time and I myself was praying that his reincarnation would return swiftly, I received a request for such a prayer from the representatives of the Thrangu monasteries inside and outside of Tibet and wrote this immediately.

By the Kenting Tai Situpa, the Buddhist monk named Pema Dönyö Drubpa, June 8, 2023. May the ocean of the three jewels and three roots grant their blessings! May the ocean of dharma protectors and the samaya-bound accomplish activity! **SARVA MANGALAM**

對整體佛教與支分噶舉派懷有殊勝願心與事業，具備聖者九儀的怙主經教師堪千創古仁波切，示現寂靜詳臥之際，我正祈請迅速轉世化生之時，收得創古寺內外僧俗大眾之請求信函。於聖地本山八蚌智慧林尊勝寺，名為貝瑪屯玉竹巴之灌頂大司徒釋迦沙門，隨即於公元2023年6月8日作是願。願三寶三根本大海賜予加持，護法守者大海成就事業。薩瓦芒嘎浪（一切吉祥）！
Vajra Words of Truth
A Melodious Prayer for the Swift Return of the Glorious Lama
Khenchen Thrangu Rinpoche

H.E. Goshir Gyaltsab Rinpoche

金剛詞歌
吉祥上師堪千創古仁波切迅速轉世願文
國師嘉察仁波切
OM SVASTI

Infinite perfect buddhas, unchanging and miraculous—
The inherent energy of the indestructible vajra expanse—
Tenth-level bodhisattvas along with the great arhats,
Please grant boundless well-being in all its forms.

Here, arrayed now on a spacious golden foundation,
Are the teachings of the Victorious Ones, Mount Meru and its four continents.
Like the heart of the sun, you illuminate them all,
Upholding with great skill the Buddha's long tradition. May you swiftly return.

Amid the clusters of starry constellations, the sangha in its yellow robes,
Like the orb of a full autumn moon, with the three trainings,
You spread in all directions the radiance of the night-blooming lily—
Your disciples' pure buddha nature. May your light appear again.

By teaching stainless logic, you, fearless lion,
Defeat all the deceitful, scheming animals
Born in the jungle of ignorance, who have wrong views.
Please show us your majesty again.

You remained in the three realms of samsara like the jewel on a naga's head,
Rich with the glory of an ocean of flawless samadhis.
You emanate immeasurable rays of the profound and vast dharma.
Wish-fulfilling gem, in this very moment, may your light appear.
Having mastered the level of vajra essence
And endowed with unchanging bliss and all possible qualities,
You clear away the delusions of the three realms with the fertile rain
Of nectar that matures and frees through the four empowerments. Please
swiftly return.

My mind filled with devotion and bodhichitta, I offered this prayer.
So that its excellent result, the glory of existence and peace,
Be definitely and swiftly accomplished and so that the precious teachings
Of the Kamtsang be the same as in an age of perfection,

Glorious lama, sole treasury of knowledge,
May the wondrous emanation of your nirmanakaya swiftly appear
And raise to the peak of existence the victory banner with its precious jewel
Of the ultimate lineage, the enduring brilliance that conquers all maras.

May we enjoy this treasury filled with the gems of the supreme vehicle.
May the subtle unfolding of the afflictions subside in the open expanse.
May worldly beings fulfill their wishes in harmony with the dharma.
May the light of the highest good illuminate all directions.
Through the unparalleled light of his supreme prajna, Khenchen Thrangu Rinpoche gave us the intelligence to appreciate and understand the Buddha’s scriptures. When this glorious lama and great tutor displayed the passing of his body into nirvana, his entire ordained sangha, both inside and outside Tibet, together requested a prayer for his swift return, and I wrote this with faith, using a long-life prayer I had previously written for our glorious guru as a basis.

Written by the twelfth Tsurphu Gyaltsab Drung Goshir Drakpa, Yeshe Selway Nyinche, on the third good day of the waning moon of Saga Dawa in the Year of the Water Hare of the 17th cycle, June 10, 2023.
A Prayer for the Swift Return of Khenchen Thrangu Rinpoche

H.E. Pawo Rinpoche

堪千創古仁波切迅速轉世祈願文

巴沃仁波切

I prostrate to the union of the three roots,
The thriving glory of definitive meaning;
To the peerless guide who grants supreme accomplishment
Of the unchanging teachings of the Buddha;
To the great upholder of mahamudra teachings.

三根了義增廣德，
賜予釋教恆成就，
虔禱住持大印教，
無比導師真勝士。
By the strength and power of the buddha Karmapa—
The essence of benefit and happiness—
Of the powerful Lady who grants all deathlessness,
Of Six-Armed Mahakala, and all infinite buddhas,
We ask you, who mastered prajna without focus,
Who continuously proclaims the wheel of the dharma of the essence,
And who has expelled the three obscurations fully,
Great teacher, Yongdzin, please return to us soon.

Immeasurably kind illuminator
Of the Buddha’s teachings, who is good because of viewing
And caring for downtrodden beings with compassion,
Who blazes with the auspiciousness of all good deeds,
Great teacher, Yongdzin, please return to us soon.

O skillful spiritual friend in the great expanse
Of compassion, from love, do not forsake
Either the injured and declining teachings
Or us disciples who have a karmic connection.
Come back as the Protector of the teachings and beings!

When the Lord of Refuge Thrangu Rinpoche, a spiritual friend to all, withdrew from his physical body and passed away, Tsuglak Maway Drayang, the eleventh holder of the title Pawo, wrote this one-pointedly in Lhasa, Central Tibet, in order that the marks and signs of a nirmanakaya might soon bloom once again in the field of his disciples’ merit. May it be fulfilled just so!

尊貴的眾怙善友創古仁波切，暫示圓寂，為祈請相好化身成為眾生福田而迅速降生，第十一世持巴沃名號者——祖拉瑪威札央，寫於拉薩。願如是成就！
I prostrate to Marpa, Mila, and Gampopa, who embody
the clear and empty dharmakaya, great Vajradhara,
the sambhogakaya heruka with the seven attributes,
and the nirmanakayas Tilopa and Naropa.

In the center of the galaxy of holders of the Dakpo Kagyu teachings,
the intelligent spiritual teacher,
Glorious Lion of Speech of the Kagyu tradition,
Listen compassionately to our anguished lament.
You have withdrawn your meaningful form body into the profound expanse of dharmadhatu, free from elaborations. Beings such as ourselves are enveloped in the great expanse of dark despair; look upon us compassionately during this dire state.

Until samsara has been emptied, great bodhisattvas will not abandon the great activities of benefiting the teachings and beings. Through the might of such profound aspiration, arouse great compassion and return soon as a nirmanakaya.

In the nonabiding expanse of Mahamudra, Glorious Lion of Speech, holder of the Kagyu teachings, you who have control over the essence of interdependence, great spiritual teacher, please swiftly return.

You who have perfected the qualities of listening, contemplation, and meditation, whose light of the qualities of teaching and practice pervades all directions, stainless scholar who acts for the teachings, protect the teachings and beings during this degenerate age—please swiftly return.

Marpa, Mila, Gampopa, and the host of gurus of great siddhas, Guhyasamaja, Chakrasamvara, Hevajra, and the host of yidams, the coemergent mother, foremost among the host of dakinis—through the power of truth of these three roots, please swiftly return.
Through the profound aspiration of the glorious guru,
By the blessings and power of the three roots and deities,
Through the power and strength of our supplications,
May our aspirations be wholly fulfilled.

Kyabje Yongdzin Khenchen Thrangu Rinpoche, the spiritual teacher peerless in his kindness toward the teachings of scripture and realization, displayed the activity of dissolving his form body into the expanse of quietude. At the request of the sanghas and labrangs of the Karma Kamtsang Thrangu monasteries for the swift return of an unmistakable reincarnation, Dzötse Jedrung Karma Palden Gyurme Lungtok Tenpey Gyaltsen wrote this prayer single-mindedly in anguish. June 6, 2023

對於教證二法具有無比大恩之善知識——怙主經教師堪千創古仁波切，示現色身攝於寂靜法界，應岡倉教團創古寺僧團暨丈室之請求，為祈請轉世無誤迅速降生，卓智傑仲．嘎瑪帕滇究美龍多殿悲蔣采一心悲切祈請！公元2023年6月8日。
A Prayer for the Swift Return of Khenchen Thrangu Rinpoche

Damkar Dulmo Chöje Rinpoche

堪千創古仁波切迅速轉世祈願文

都穆曲傑仁波切

GURU VAJRADHĀRĀYA
I supplicate the glorious guru, inseparable
From unified Vajradhara, who has the sevenfold union,
Bound in the great empty expanse by the seal of dharmakaya,
Unchanging luminosity, spontaneous sameness.

O blazing crown jewel of the siddhas,
Great illuminator of the Karma Kagyu teachings,
And tutor to the Karmapa, the peerless King of Dharma:
Lion of Speech, I ask you to return soon.

Named for a rearing lion with a mane of scripture and logic,
You fully developed the intelligence of listening, contemplation, and
meditation.
Thrangu tulkū, your realization soars:
Return again swiftly for the sake of disciples.

You are a treasure who reveals the qualities of being learned, venerable, and
good
And serves the teachings through teaching, debating, and writing.
Come back swiftly as a supreme nirmanakaya
With the great nature of the nine ways of the noble beings.

The great nobles and great bodhisattvas
Have mastered performing the dance of emanation
According to beings’ natures, faculties, and interests.
Please think of beings and bloom swiftly with the marks and signs.

In the midst of the turbulent winds of changing times
When Tibet is put to sleep by the degeneration of dharma,
May you who release the flow of ripening and liberation
On all who are dependent return swiftly as the young sun of a tulkū.
When the Thrangu Tulku Karma Lodrö Lungrik Maway Senge, tutor to the Seventeenth Gyalwang Karmapa, passed away for a time into the dharma expanse and went to other realms to benefit beings there, this prayer for him to swiftly return once again to this world as a nirmanakaya to be a protector of us and other beings is whatever came to me, like music playing from my mind.

This supplication of whatever came spontaneously to mind was written by Gonpo Lhasung, the bearer of the crown of Damkar Dulmo Chöje, on the 23rd day of Saga Dawa in the Water Hare Year of the 17th cycle while giving empowerments and transmissions of the Treasury of Extensive Teachings at Jamgön Kongtrul Lodrö Thaye’s retreat place Dzongshö Deshek Düpay Palace, which combines the five qualities in one site. May this prayer be the cause of the glorious guru’s reincarnation coming swiftly, unmistakenly, and spontaneously without any obstacles. MANGALAM

法王噶瑪巴之經教師堪千創古祖古，噶瑪教證語獅子，心識暫時融攝於法界，前往他方淨土利益眾生，由衷期為吾等之世間怙主，轉世祖古迅速降臨，如奏樂音之祈願自然流露。於蔣貢羅卓泰
耶禪修聖地，攝集五德於一處之宗旭，如來匯集宮殿中予以《廣大教言藏》之時，藏曆第十七勝生水卯年之薩嘎月二十三日，名為昆波拉松，持有當卡都穆曲傑名號冠冕者，倏忽流淌撰此祈願，希冀吉祥殊勝上師轉世無誤迅速降臨，無礙任運之善因就成。
A Prayer for the Swift Return of Khenchen Thrangu Rinpoche

Drupwang Drupgyü Kyenga Chökyi Nyima

I supplicate the venerable supreme gurus,
Who through the wisdom kaya of the pure, even dharma expanse—

The play of interdependence, the net of illusion—
Perfected effortlessly the activity of the three secrets.

When the interdependence of time, place, and disciples
Assembles through the power of karma and aspirations and the vajra forces,

Please perform the activity of the five excellences of samsara and nirvana
Through the illusory music of dharma and teaching.

May you master interdependence as mahamudra,
And may you arise, through the blessings accomplishing

The wisdom of the ultimate lineage in the expanse
Of the single point of the outer, inner, and secret mandalas,
As the protector of the Kagyu teachings.
In all respects, including his knowledge, critical faculties, and activity, Khenchen Thrangu Rinpoche was a spiritual friend to all and the life force of the Kagyu teachings. This prayer for his swift return was written at the request of the community of Thrangu Monastery, whose members are through karma and aspirations his particular students, by Drupgyupa as a single-minded prayer on the 25th day of Saga Dawa. I ask the the ocean of mandalas of gurus of the essential ultimate lineage to provide assistance for it to be so. May auspiciousness increase!

智慧事業廣大、噶舉教派之中流砥柱，大善知識創古仁波切之迅速轉世祈願文，為回應尊者之殊緣弟子——創古寺大眾之意樂，主聚巴於藏曆薩嘎達瓦月二十五日專一祈請！祈願實修傳承上師壇城海會聖眾，慈悲賜予所願成就之順緣加持。願善增長！
A Prayer for the Swift Return of a Reincarnation of the Lord of Refuge
Khenchen Thrangu Rinpoche
Kyodrak Salche Rinpoche

A heaven tree with a strong, firm trunk of pratimoksha,
Its widely spreading branches of bodhichitta
Bent with the fruit of ripening and liberation:
Please show us the moon-like face of your nirmanakaya soon.

Learned in the areas of knowledge of the infinite scriptures,
Venerable because of upholding the storehouse of the jewels of the three trainings,
Good because of spreading the activity of ripening the teachings and beings:
Please show us the moon-like face of your nirmanakaya soon.
五濁惡世法棟梁，
住持弘法勝善友，
堪千教理語獅子，
化身月貌祈速顯！

五濁惡世法棟梁，
住持弘法勝善友，
堪千教理語獅子，
化身月貌祈速顯！

In this degenerate age, Khenchen Lungrik Maway Senge,
As the teachings spread again, you are the spiritual friend
Most excellent at upholding, preserving, and increasing their life force.
Please show us the moon-like face of your nirmanakaya soon.

Yongdzin Khenchen Thrangu Rinpoche, you are
The Lord of Dharma who is the sun illuminating the long tradition
Of Buddhism in general and the Practice Lineage in particular.
Please show us the moon-like face of your nirmanakaya soon.

無量依怙實加持，
緣起性空真諦力，
如是祈請諸願果，
無礙成就願吉祥！

無量依怙實加持，
緣起性空真諦力，
如是祈請諸願果，
無礙成就願吉祥！

By the power of the blessings of the ocean of unfailing refuges,
And of the profound truth of emptiness and interdependence,
May virtuous signs blaze to show all of the results
That we have asked and prayed of being fulfilled without impediment.

This was written, as requested by the lamas and disciples of Thrangu monasteries in Tibet and abroad as well as of other many other important people, with great devotion by the Barom Kagyu Kyodrak Salche Tulku, Karma Drupgyu Tenpay Gyaltsen, on the fourth day of the fifth Tibetan month of the Water Hare Year (June 23, 2023). May it be accomplished just so.

應藏區與海外各創古寺喇嘛、弟子以及重要人士之祈請，巴戎噶舉覺拉薩嘎祖古——尕瑪珠傑旦布江贊虔敬撰寫，藏曆水兔年五月四日（2023年6月23日）。祈願成就！
Prayers by Masters of the Nyingma Lineage

寧瑪派大師所撰祈願文
A Prayer for the Swift Return of Khenchen Thrangu Rinpoche

Dzogchen Pema Kalsang Rinpoche

堪千創古仁波切迅速轉世祈願文
佐欽貝瑪嘎桑仁波切

哎瑪吙！
三寶三根真諦力，
眾生淨願緣起力，

Emaho!
By the power of the truth of the unfailing three jewels and roots
And by the interdependence of beings’ pure karma and aspirations,
When I heard the sad news in a letter from the community of Thrangu Monastery, I, Dzogchen Pema Kalsang, immediately wrote this aspiration.

無比經師勝法主，
噶瑪智慧語獅子，
法界之中寂靜眠，
吾等後學哀呼喚，
悲懸無怙苦教眾，
念此化身祈速臨；

O Lord of Dharma, incomparable supreme guide, 
O foremost Karma Lodrö Maway Senge, 
When we who follow you call out in grief 
Upon your passing into the peace of dharmadhatu, 
Think of us with compassion! Think of the weak 
And defenseless beings and the teachings, 
And come back soon as a nirmanakaya.

擊響稀有聖者傳，
無比事業新勝鼓，
祈常護佑餘眾生。

May a new drum of victory—the unrivaled deeds 
Of your superior, wondrous liberation—
Always protect disciples who remain.

殊勝發心如意樹，
成熟善妙如意果，
善逝岡倉噶瑪教，
事業名揚四大洲！

May the renown of the activity 
Of the Sugata’s Kamtsang Karma—a heaven tree 
Of outstanding bodhichitta laden with fruit 
That gathers all goodness—blaze all round the world.

清涼多康創古寺，
修傳教源究竟天，
勝地大寺福德享，
威教廣弘願吉祥！

May there be the auspicious flourishing 
Of the teachings and influence of Thrangu Tashi Chöling, 
The Akanishta center of the Practice Lineage in cool Dokham, 
Great seat of wondrous beings on the bodhisattva levels.

When I heard the sad news in a letter from the community of Thrangu Monastery, I, Dzogchen Pema Kalsang, immediately wrote this aspiration.

創古寺悲語傳至聽聞之際，即刻速撰此文，佐欽貝瑪嘎桑如是祈願！
A Prayer for the Swift Return of Khenchen Thrangu Rinpoche

H.E Peling Sungtrul Rinpoche

By the blessings of the ocean of the unfailing jewels and roots,
And in particular of Marpa, Mila, and Gampopa,
May the moon-like face of a nirmanakaya appear soon
And bring the great benefit to the teachings and beings to perfection.
Invoking Compassion Swiftly

Offered by Peling Sungtrul Jikdral Kunsang Pema Dorje on the instruction of the peerless Lord of Refuge Zuri Rinpoche. Virtue! June 11, 2023

應無比怙主殊利仁波切囑托，貝瑪林巴語化身吉札衰桑貝瑪多傑敬書。公元2023年6月11日。
Prayers by Masters of the Geluk Lineage

格魯派大師所撰祈願文
The Silver Ring of Three Types of Faith

A Prayer for Swift Rebirth

Gaden Tripa Lobsang Tenzin

三信之銀環
迅速轉世祈願文
甘丹赤巴洛桑丹增仁波切
Invoking Compassion Swiftly

Through the power of the truth of the nature of profound interdependence,
The compassionate blessings of the infallible three jewels,
And the activities of the ocean of yidams and dharma protectors,
May our aspirations be wholly fulfilled.

He who has attained mastery of the teachings of scripture and realization,
Great courageous protector of degenerate beings,
Skilled in safeguarding us like a loving mother,
Remembering the kind guru, I lament with longing.

Your loving smile blossoms perpetually like the kumudini lotus,
And your profound and clear nectar of speech constantly flows.
The lotus of your form body closing while
Carrying out unfathomable activities brings great sorrow.

Nevertheless, the qualities of the dharmakaya are vast like the sky,
With activities that are inexhaustible and unceasing.
Please swiftly return and guard your past incarnation’s example
As a young, moon-like nirmanakaya who is pleasing to the eyes.

As we lament with longing while remembering our guru,
Look compassionately on suffering beings in this degenerate age.
Please catch us with your golden hook of compassion,
And return swiftly as the feast of a nirmanakaya.

The incomparable protector and teacher who illuminates the Buddha’s and the Kagyu teachings—Kyabje Yongzin Thrangu Rinpoche Karma Lodro Ringluk Maway Senge Pal Sangpo—passed into parinirvana recently having perfected his profound intentions. In order to protect the teachings and beings once again, and for his unmistaken incarnation to swiftly return and uphold his marvelous example, the 104th Gaden Tripa Lobsang Tenzin made vast supplications and aspirations to the three jewels and Jinasagara with
fervent anguish and wrote this at the request of the community of Thrangu Tashi Choling Monastery, in the Tibetan year of 2150 on the 27th of Saga Dawa. June 15, 2023

因創古札西仰澤寺眾人持禮祈請，近日圓寂之顯明佛教與噶舉教法之無等怙主總經教師——創古仁波切 噶瑪洛卓仁露瑪威僧格巴桑波，甚深密義圓滿，為再救護教眾，無誤轉世迅速降臨而如實行持如昔之甚稀解脫傳，第一○四任甘丹赤巴洛桑丹增以三寶及大悲勝海紅觀音懺絕祈願，撰於藏曆2150年薩嘎達瓦月二十七日，公元2023年6月15日。
A Prayer for the Swift Return of Khenchen Thrangu Rinpoche

H.E. Sharpa Choje Rinpoche

迅速轉世祈願文
夏巴曲傑仁波切

深緣起性妙智身，
化現廣大智慧身，
遍成色身之果位，
現大瑜伽我祈請！

I supplicate the great yogi who manifested the state
Of the wisdom kaya of the dharma nature—
Profound interdependence—appearing as a form kaya,
Arising as the play of a body of vast knowledge.

尊持佛法講辯著，
智光界中莫遊戲，
四邊離戲法性地，
祈速幻化如新月！

You who uphold the Buddha’s teachings by teaching, debate, and writing,
Instead of disporting in the luminous expanse of prajna,
Make the young moon of a nirmanakaya swiftly rise again
From the dharma nature realm free of elaborations of the four extremes.

諸佛菩薩加持力，
緣起真如諦實力，
清淨護法事業力，
祈願如是順利成。

By the wondrous blessings of the victors and their offspring,
The truth of unfailing interdependence,
And the pure activity of dharma protectors,
May our prayers be easily fulfilled.
The Lord of Refuge Khenchen Thrangu Rinpoche, the venerable Karma Lodrö Ringluk Maway Senge, has displayed the manner of passing into the dharma expanse for a time. At the request of the community of Thrangu Tashi Chöling Monastery for an excellent reincarnation with the intelligence and capacity to take on the example of their predecessor, this was written by Lobsang Dorjee, who holds the title of Sharpa Choeje, with the wish and prayer that Rinpoche’s reincarnation be found without mistake to fulfill completely his undefiled attentions and be a protector of the teachings and beings. May it be virtuous! June 12, 2023

怙主經教師創古仁波切、最上至尊噶瑪智慧宗語獅子，於殊勝日薩嘎達瓦十五日暫融法界，無漏心之密意圓滿。願願爾後亦真正轉世為佛法與眾生之怙主，持夏巴曲傑之名者洛桑多傑，應創古札西仰澤寺僧團之敦請——願承續解脫事業具圓滿智慧與威德之轉世迅速到來而造。善哉! 公元2023年6月12日。
The Melody of the Truth of the Sage

A Prayer for Swift Return

H.E. Jangtse Chojey Gosok Dorje Chang

仙人真實妙音
迅速轉世祈願文
蔣孜曲傑仁波切
Prayers for Swift Return

May the sugata, the Lord of Sages, who is a great ocean
Filled from the glaciers of the wondrous two accumulations,
A source of precious jewels of abandonment and realization,
Whose vast activity laughs in the ten directions, be victorious.

I bow down to the glorious guru, the great moon of teachers,
Perfectly full through listening, contemplating, and meditating
On the crucial points of Buddhism and the Practice Lineage,
The Protector who helps beings with cool benefit and happiness.

To sit before him, beautiful with the jewels of the two stages,
Resplendent with his hooded crown of gems of the three trainings,
And receive from him, to his delight, the nectar of true dharma
As the richness of the heart, how wonderful that was!

In such a time, when the Buddha’s teachings sink toward the horizon
And the tumult of the degenerations of this age amasses,
For you, though your compassion for wandering beings never falters,
To withdraw the expression of your form kaya makes me grieve.

Yet even so, because great beings’ actions of their three secrets
Are solely for the sake of the teachings and beings, please return soon,
Exalted by glorious qualities of learning and monasticism,
An ornament for the teachings of the Practice Lineage.

May your nirmanakaya return soon, a tree of heaven
Upon the stable golden ground of the jewels of the three trainings,
Its crown of boughs of the three baskets of scripture unconstrained
But bowed from being laden with the fruit of teaching and practice.
When my mind was wracked with grief at the news that the great elucidator of the teachings, the Lord of Refuge Khenchen Thrangu Rinpoche, venerable Karma Lodrö Ringluk Maway Senge, had passed away on the fifteenth day of Saga Dawa in order to exhort his students who cling to permanence, I received a request from the monastic community of Thrangu Tashi Chöling to write a prayer for his swift return. I had also had the great fortune to enjoy the nectar of this great being’s speech, and thus in a state of unshakable faith andsamaya for my venerable guru but with great sorrow, I wrote this prayer for his swift return, “The Melody of the Truth of the Sage,” which is also a prayer to the three jewels and oceans of buddhas.

Jangtse Chojey Gosok Dorje Chang
June 10, 2023

佛教大日怙主經教師堪千創古仁波切，至尊噶瑪智慧宗風語獅子，本年薩嘎達瓦月十五日示寂，悲懽之際，接創古札西卻林寺之敦請撰迅速轉世祈願文，因自身有福親近仁波切得授法甘露，以對至尊上師不變之信心與誓言，至誠祈請三寶聖眾，蔣孜曲傑果碩祖古，於公元2023年6月10日，悲切撰此迅速轉世祈願文。
A LAMENT OF REMEMBRANCE
A PRAYER FOR SWIFT RETURN
H.E. Yongzin Ling Rinpoche

憶念之悲曲
迅速轉世祈願文
林仁波切
Embodiment of the four kayas, matchless son of Shuddhodana, Protector Maitreya, Venerable Manjushri, Nagarjuna, Asanga, and the rest of the seventeen great masters, And all other Indian and Tibetan scholar adepts, I bow at your feet.

I supplicate you, stainless Lodrö, who crowns the family Of the Karmapa, knower of the three times, You fearless Lion of Speech replete with the three trainings And the seven jewels of the nobles.

You crossed the ocean of sutra and tantra scriptures, Quelled any conceited idea of being learned, And showered a gentle rain of dharma on beings without bias. Holder of the treasury of the teachings of teaching and practice, I miss you from my heart.

Care for us, a swarm of bees with faith and fortune, As we enjoy the flavor of true dharma's nectar In this and all our future lifetimes, Until we reach the essence of enlightenment.

From the world of the wondrous realm of freedom, Look with the great compassion of the five considerations And grant us the feast of good fortune by swiftly appearing As a nirmanakaya, a lordly sun that benefits the teachings and beings.

In brief, Protector, through your sublime bodhichitta, The one-pointed longing and wishes of students with faith and samaya, And the activity of the dharma protectors who have samaya, Grant us the goodness of our wishes being spontaneously accomplished.
After Khenchen Thrangu Rinpoche, a great holder of the vinaya who illuminated the teachings of the Practice Lineage, passed away, the community of Thrangu Tashi Chöling and his students who live all over the world contacted me and requested I write a prayer for his swift return. Remembering the activities Rinpoche performed while he was alive, I myself prayed to the ocean of the three jewels and buddhas that, for the sake of the teachings and sentient beings, his unmistaken reincarnation would swiftly appear and follow his example.

Kyabje Yongzin Ling Rinpoche, Tenzin Lungtok Trinley Chöpak
June 11, 2023

顯揚實修傳承，持律經教師，堪千創古仁波切示現心意收攝於寂靜法界，在尼泊爾創古札西卻林寺之僧眾及怙主全球弟子的請求下，吾憶念仁波切在世之佛行事業，祈願怙主無誤轉世迅速降臨，在三寶眾聖的祝福下，承續如昔之佛行事業。

怙主赤欽林祖·旦增龍多欽列卻帕巴（林仁波切），於公元2023年6月11日。
A LAMENT OF FAITH
A PRAYER FOR SWIFT RETURN
H.E. Samdhong Rinpoche

虔信悲歌
迅速轉世祈願文
桑東仁波切
Om svasti

Root guru, pervasive lord of all families—
The dance unifying the mandala of the marks and signs
Of all the infinite hosts of refuges there may be—
I call out to you with sorrow. Care for me lovingly!

Protector who penetrates all three worlds completely,
Great Lion of Speech with consummate intelligence,
Who spreads the long and stainless tradition of all buddhas of the three times
To the ends of all directions, I supplicate you.

In our extremely degenerate age, the pitch darkness of decadence
Has stolen from all beings the light of moral choice.
In such a time, how is it right for you, Protector, the sole eye
Of the right path for the teachings and beings, to sleep in peace?

And so I pray from my heart that in the expanse
Of your mind’s bottomless love, the seven horses
Of your care and compassion, unstoppable in their progress,
Swiftly pull up the sun that gives us light—your nirmanakaya’s smile.

With love and compassion, you look on all beings throughout space
And on us disciples who, through karma and aspirations, have had
A long connection with you, so do not neglect us!
Instead, return as an unmistaken nirmanakaya soon.
On the ground of stainless, pure discipline,
May the seeds of your marvelous bodhichitta ripen,
And may the fine wish-fulfilling tree, bowing with the fruit
Of listening, contemplation, and meditation, swiftly return as a nirmanakaya.

The lunar orb of your wisdom, completely full,
Shines the light of love unceasingly.
May a nirmanakaya, the lord of its cool rays
That make the lilies of fortunate beings bloom, return to us soon.

Come back again soon as a nirmanakaya, the lord of speech,
Performing as Sarasvati with fine qualities of speech and awareness,
Who freely comments on the thought of infinite scriptures
And uproots wrong thought with proper logic.

May the fine wish-fulfilling vase of a nirmanakaya—
Made of jewels and untarnished by natural or disobedient faults,
Filled completely with the nectar of dhyana, and tied with ribbons
Of supreme discernment and prajna—return to us swiftly.

May a nirmanakaya, an heir to the nobles, swiftly appear
Who upholds by teaching and practice the Buddha’s dharma,
Lovingly nurtures beings with whom he has ties from karma or aspirations,
And takes upon himself the examples of his predecessors.

By the powerful blessings of the three jewels and ocean of victors,
The strength of unfailing interdependence,
And our own pure, good motivations,
May our wishes swiftly bear the hoped-for fruit.
Recently, on the full moon of Saga Dawa, the anniversary of our great Teacher, the fourth guide, taking birth, achieving enlightenment, and passing into nirvana, the master of learning and practice and Lord of Refuge Khenchen Thrangu Rinpoche suddenly passed away into peace. On this sad occasion, the monastic community of Thrangu Tashi Chöling sent, along with a piece of Rinpoche's robes, a letter with an earnest request. For a long time, I myself have also had genuine faith and devotion for this great being and thus, with great sorrow, spontaneously wrote this “Lament of Faith: A Prayer for Swift Return.”

The Buddhist monk H.E. Samdhong Rinpoche Lobsang Tenzin

Prayers for Swift Return
A Prayer for the Swift Return of Khenchen Thrangu Rinpoche

Pukla Tulku

堪千創古仁波切迅速轉世祈願文
布拉祖古
Supreme and peerless Teacher who sees the true meaning,
True dharma that pacifies and cools the sickness of afflictions,
And supreme sangha, the community with awareness and liberation:
Three jewels, grant your blessings to fulfill these words of truth.

Sustenance for the Karma Kamtsang teachings, your increasing intelligence
Is great as the glory of the long tradition of the Shakyas.

Lion of Speech, spiritual teacher of the supreme vehicle,
Supreme and glorious guru, please think of me.

When, in a land shrouded in the darkness of the five vile degenerations,
The white lotus of the Buddha's stainless teachings is closing,
You, the jewel of the sky with great compassion for all beings,
Have suddenly gone off to another realm. O woe and sorrow!

Remember the commitments of your mind of great compassion,
And to lead helpless wandering beings to liberation,
Arise from the peaceful expanse, you Protector,
And show us your joyful face, the new moon of a nirmanakaya.

May the spiritual friend, the lord of trees with a firm trunk
Of the three types of discipline, from which there spread
In all directions the branches of deep and clear samadhi,
Bowing under the load of prajna’s fruit, grow once again.

When I offer the crown of my head to the gurus and three jewels
And supplicate with the firm faith of conviction,
From the power of the truth of the nature of unfailing interdependence,
May all I wish for be easily fulfilled.
This prayer for the swift return of Khenchen Thrangu Rinpoche’s reincarnation was written with sincere aspirations at the request of Tralek Kyabgon Rinpoche by Pukla Tulku on the 1st day of the 5th month of the Water Hare Year of the 17th cycle.

此堪千經教師殊勝化身創古仁波切之迅速轉世祈願文，以查列蔣貢仁波切所敦請，由持名布拉祖古殷切祈願而造。藏曆十七勝生水卯年五月初一撰。
A Prayer from the Jonang Lineage
THE RAIN OF BLESSINGS
A PRAYER FOR THE SWIFT RETURN OF A NIRMANAKAYA
H.E. Jonang Gyaltsab Rinpoche

加持雨
迅速轉世祈願文
覺囊嘉察仁波切
Invoking Compassion Swiftly

O ultimate guru—permanent, stable, immutable,
Pervading all of samsara and nirvana, the ultimate luminosity,
The essence of buddha nature, ground and fruition inseparable—
Know us from the indestructible expanse of the dharmakaya.

So skilled are you at raising the banner of the Shentong view—
Whose nature is unshakable, spontaneous great bliss,
The ground, expanse, wisdom, and three kayas—
That if you are not an authentic guru, who is?

From the nature of the changeless, ultimate dharmakaya,
Please come as the glorious merit of beings to be tamed,
Performing the illusory dance of form kaya.
Do not be late! Look at us with compassion!

When the Lord of Refuge Yongdzin Khenchen Thrangu Rinpoche, Karma Lodrö, the great Lion of Speech of the Shentong whose kindness in sustaining the long tradition of definitive meaning is immeasurable, passed into parinirvana, I was overcome with grief. At the request of the monastic community of Thrangu Tashi Chöling in Nepal, Rinpoche’s nephew Chöje Lama Wangchuk Topden, and Khenpo Karma Gendun, I, Chökyi Nangwa, a mere bearer of the title of the Jonang Gyaltsab and one of Rinpoche’s disciples, wrote this prayer “The Rain of Blessings: A Prayer for the Swift Return of a Nirmanakaya” with fervent prayers and aspirations on July 7, 2023.

此《加持雨：迅速轉世祈願文》乃為護持了義宗風具無量恩德、他空語獅子、怙主經教師創古仁波切、至尊噶瑪慧之示寂，深感憂苦時，應尼泊爾創古札西卻林寺、仁波切之甥確戒喇嘛旺秋土登及堪仁波切噶瑪給敦為主之眾敦請，由弟子僅持覺囊嘉察名之秋吉能瓦，於公元2023年7月7日以猛烈希願獻之。
Credits 製作人員名單

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*Invoking Compassion Swiftly: A Guru Yoga for Khenchen Thrangu Rinpoche* by the Gyalwang Karmapa Ogyen Trinley Dorje translated by Khenpo David Karma Choephel.

*Calling the Lama from Afar: A Supplication That Pierces the Heart with Devotion* by Jamgon Kongtrul Lodro Thaye translated by Michele Martin in 1992, revised in 2011.

*Calling the Guru from Afar* by Shamar Könchok Yenlak translated by Khenpo David Karma Choephel in 2011, revised in July 2023.

*Calling the Glorious Karmapa Rigpe Dorje Longingly from Afar* by Khenchen Thrangu Rinpoche translated by Khenpo David Karma Choephel in 2006, revised in 2010.

Swift return prayer by Shechen Rabjam Rinpoche translated by Tenzin Jamchen of Shechen Monastery and Khenpo David Karma Choephel of Thrangu Monastery.
Swift return prayer by H.H. the Gyalwang Drukpa translated by Michele Martin.

Swift return prayer by H.E. Gyaltsab Rinpoche translated by Michele Martin and Khenpo David Karma Choephel

Swift return prayer by Dzötse Jedrung Rinpoche translated by Jamyang Woeser.

Swift return prayer by Gaden Tripa Lobsang Tenzin translated by Jamyang Woeser.

All other swift return prayers translated by Khenpo David Karma Choephel.

Chinese Translation Credits 中文譯者名單:

亟請大悲垂憫：堪千創古仁波切上師相應法，第17世大寶法王噶瑪巴傑造，堪布羅卓丹傑藏譯中

遙呼上師祈請文，夏瑪昆秋顏臘造，堪布羅卓丹傑藏譯中

悲切遙呼尊勝法王噶瑪巴日佩多傑祈請文，堪千創古仁波切造，施心慧藏譯中

堪千創古仁波切迅速轉世祈願文，觀音尊者撰，堪布羅卓丹傑藏譯中

願望成就之妙音：迅速轉世祈願文，第41世薩迦法王撰，堪布羅卓丹傑藏譯中

堪千創古仁波切迅速轉世祈願文，第17世大寶法王噶瑪巴撰，堪布羅卓丹傑藏譯中

堪千創古仁波切迅速轉世祈願文，雪謙冉江仁波切撰，耶喜拉莫藏譯中
幻變光芒：堪千創古仁波切迅速轉世祈願文，竹巴法王 撰，耶喜拉莫 藏譯中

甚深真實語：怙主經教師堪千創古仁波切轉世速臨祈願文，灌頂大司徒仁波切 撰，釋妙融 藏譯中

金剛詞歌：吉祥上師堪千創古仁波切迅速轉世願文，國師嘉察仁波切 撰，羅卓仁謙 藏譯中

堪千創古仁波切迅速轉世祈願文，巴沃仁波切 撰，堪布羅卓丹傑 藏譯中

虔信之悲韻：迅速轉世祈願文，卓智傑仲仁波切 撰，蔣揚 藏譯中

堪千創古仁波切迅速轉世祈願文，都穆曲傑仁波切 撰，堪布羅卓丹傑 藏譯中

經教師堪千創古仁波切迅速轉世祈願文，竹旺主聚皆啊卻吉尼瑪 撰，堪布羅卓丹傑 藏譯中

堪千創古仁波切迅速轉世祈願文，鳩惹瑟伽祖古 撰，蔣揚 藏譯中

堪千創古仁波切迅速轉世祈願文，佐欽貝瑪嘎桑仁波切 撰，耶喜拉莫 藏譯中

堪千創古仁波切迅速轉世祈願文，宋都仁波切 撰，耶喜拉莫 藏譯中

三信之銀環：迅速轉世祈願文，甘丹赤巴洛桑丹增仁波切 撰，蔣揚 藏譯中

迅速轉世祈願文，夏巴曲傑仁波切 撰，耶喜拉莫 藏譯中

仙人真實妙音：迅速轉世祈願文，蔣孜曲傑仁波切 撰，堪布羅卓丹傑 藏譯中

憶念之悲曲：迅速轉世祈願文，林仁波切 撰，阿尼蔣秋卓瑪 藏譯中

虔信悲歌：迅速轉世祈願文，桑東仁波切 撰，釋慧竺 藏譯中
堪千創古仁波切迅速轉世祈願文，布拉祖古 撰，耶喜拉莫 藏譯中
加持雨：迅速轉世祈願文，覺囊嘉察仁波切 撰，耶喜拉莫 藏譯中