

Long-Life Aspiration for HE 10th Sangye Nyenpa Rinpocheⁱ

Composed by HH 16th Karmapa, Rigpe Dorje



ན་མོ་གུ་རུ།

ཡེ་ནས་རྣམ་དག་ཚེས་སྐྱེའི་ངང་ཉིད་ལས།

གང་འདུལ་སྤྲིན་ལས་མཛད་སྐྱེའི་གང་རོལ་ནི།

མཁའ་ཁྱབ་མཐའ་ཡེ་ཟུ་མཚོར་ལུགས་བསྐྱེད་ཀྱིས།

སྐྱིབ་གཉིས་བག་ཆགས་མ་ལུས་རབ་བསལ་བའི།

ye ney nam dag chö kun gang nyi ley

gang dul thrin ley dze ku'i gang rol ni

kha khyab tha ye gya tsho thug kye ki

drip nyi bag chag ma lu rab sel wey

Homage to the Guru!

From within the primordial, pure Dharmakāya itself,

The joyful kāya performs enlightened activity befitting those to be tamed.

With bodhicitta, for the ocean of limitless beings pervading space,

Thoroughly removing the two obscurationsⁱⁱ and habitual tendencies.

གདུལ་བྱེའི་ཞིང་གི་བཀོད་བའ་འདུལ་མཛད་བ།

ཚེས་ཉིད་ཁྱབ་བཅའ་འདུལ་མ་བྱས་ཀྱི་དབལ།

གང་འདུལ་དེར་སྤོན་བསྐྱེད་བའི་ཚ་ལག་ཉིད།

སྐྱིབ་བསྐྱེད་སྤང་བ་ཉེན་མོར་བྱེད་བའི་མཚོག

མཚོག་གི་སྐུལ་སྐྱེའི་དབང་པོ་ཞབས་བརྟན་གསོལ།
dul ja'i zhing gi kö pe dul dze pa
chö nyi khyab dal du ma je ki pel
gang dul der tön ten pai tsa lag nyi
drub ten nang wa nyin mor je pai chog
chog gi trul ku'i wang po zhab ten sol

The one who tames the displayed realm of disciples;
The glorious, uncompounded, all-pervasive Dharmāta.
Revealing the root and branch teachings appropriate to beings,
The sublime 'sun' that illuminates the practise instructions,
Supreme Nirmanakāya, may your powers remain stable and long!

ཤེས་བྱའི་སྣང་བ་དབྱངས་ཅན་དགེས་པའི་སྣེ།
བརྟན་པའི་ཚུལ་འཛིན་རྒྱལ་མཚོག་ཚོས་ཀྱི་གཤམ།
བཟང་པོའི་རྗེས་སྐྱོད་བདུད་ཚོགས་འདུལ་བའི་གཉེན།
གཅིག་བསྐྱེད་ས་གསུམ་ཁུབ་པའི་དབྱར་རྩ་ལྟར།
གང་ལ་ཐོས་བ་ལེགས་པའི་དཔལ་ལོན་དུ།
གཅིག་གྱུར་མཚོག་སྐུལ་ཉིན་བྱེད་ཞབས་བརྟན་གསོལ།
she ja'i nang wa yang chen gye pai de
tsun pai tshul dzin gyal chog chö ki drag
zang po'i je kyong du chog dul wai nyen
chig du sa sum khyab pai yar nga tar
gang la thö pa leg pai pal yon du
chig gyur chog trul nyin je zhab ten sol

Illuminator of all objects of knowledge, delightful Yangchen [Mikyo Dorje]ⁱⁱⁱ;
Upholding the monastic mode, supreme victor, Chodrak Gyamtso^{iv} ;
Excellent protector; spiritual friend, Dudul Dorje^v,
Embodying all in one, like thunder pervading the three realms^{vi}
Whoever listens becomes one with the magnificent, excellent one.
Supreme Nirmanakāya sun^{vii}, remain stable and long!

མདོ་སྐྱབས་མ་ལུས་ཤེས་བྱ་རྒྱ་མཚོའི་དཔལ།
དགྱིལ་འཁོར་ཨེ་མི་བྱུང་འཇུག་བསྐྱེད་རྗེས་གཞི།

ལྷ་མེས་དབྱེར་མེད་དོ་རྗེ་མེས་དཔལ་ལྷོ།
 གཅིག་བསྐྱེད་ལུང་པོ་འགོ་བའི་མགོན་པོ་མཚོགས།
 མཚོགས་སྤུལ་ཉིན་བྱེད་དབང་པོ་ཞབས་བརྟན་གསོལ།
do ngag ma lu she ja gya tsho'i pal
kyil khor EVAM zung jug kye dzog zhi
nang sem yer me dor je sem pa te
chig du phung po dro wai gon po chog
chog trul nyin je wang po zhab ten sol

Magnificent ocean of all to be known in Sutra and Mantra;
 Base of completion and generation, the EVAM^{viii} union mandala;
 Indivisible appearance and mind, Vajrasattva;
 Embodying all in one, finest protector of beings^{ix}
 Supreme Nirmanakāya sun, may your powers remain stable and long!

རྒྱལ་བ་སྲས་བཅས་རྣམས་ཀྱི་བདེན་པའི་སྒྲོབས།
 བཀའ་བརྒྱུད་བྱིན་རླབས་ཀྱི་མཚོའི་མཐུ་བྱིན་དང།
 རྩ་གསུམ་དག་ལེགས་ཤེས་པའི་སྒོན་ཚོག་གིས།
 མཚུངས་མེད་མཚོགས་སྤུལ་ཉིན་བྱེད་ཞབས་བརྟན་གསོལ།།
gyal se che nam ki den pai tob
ka gyu jin lab gya tsho'i thu jin dang
tsha sum ge leg shi pai mon tshig gi
tshung me chog trul nyin je zhab ten sol

By the strength of the truth of the Victors and their heirs^x,
 the energy of the ocean-like blessings of Kagyu, and
 by the aspiration words of the auspiciously virtuous, three roots^{xi},
 Incomparable, supreme Nirmanakāya sun, may you remain stable and long!

ⁱ This prayer was originally composed by the 16th Karmapa as a ‘Swift Rebirth’ Aspiration for the future 10th Sangye Nyenpa Rinpoche. After Rinpoche was born, when he was around four years old, it was then converted into a long-life prayer for him and recited daily at the Benchen monasteries and Dharma centres.

ⁱⁱ The afflictive and cognitive obscurations to attaining the fully awakened state.

ⁱⁱⁱ The Tibetan word *dyangs can* (Skt: *Sarasvati*) is a reference to the 8th Karmapa, Mikyo Dorje (1507-1554). The first Sangye Nyenpa Rinpoche, Tashi Paljor (1427-1525) was the main teacher of the 8th Karmapa.

^{iv} This is a reference to the 7th Karmapa, Chodrak Gyamtso (1454-1506). The first Sangye Nyenpa Rinpoche, before he was named such, was known as the Mahasiddha of Denma (the place where he was born) was a very close disciple of the 7th Karmapa.

^v This is a reference to the 13th Karmapa, Dudul Dorje (1733-1797) who stayed at Benchen Monastery, Tibet and according to HH the 16th Karmapa’s oral instructions to the 10th Sangye Nyenpa Rinpoche, there was an image of the 13th Karmapa at Benchen Monastery that was lost during the Chinese invasion.

^{vi} *Sa gsum* refers to the three levels of existence; the realms of divine beings above the earth, of human beings upon the earth, and of the beings (*nagas*) below the earth.

^{vii} *Nyin byed*, literally means ‘sun maker’ but is generally translated as ‘sun’.

^{viii} The Sanskrit, *EVAM* (एवम्) here is often translated as ‘wisdom’ and ‘method/compassion’. It is the primary Vajrayana Buddhist view of the universe and its inhabitants, of mind, the phenomenal world and enlightened reality altogether. E is the feminine principle of immense wisdom and space that pervades all of experience; VAM is the masculine principle of indestructible skillful means and compassion.

^{ix} The Tibetan here, *’gro ba’i gon po mchog*, is also a name used for Avalokiteshvara.

^x This means Buddhas and Bodhisattvas.

^{xi} The three roots (*rtsa gsum*) normally means the guru, yidam and dakinis: the root of blessing is the guru, the root of accomplishments is the yidam, the root of protection from obstacles the dakini.

Translated and edited by Adele Tomlin, Bodh Gaya, India, 16 January 2019. With special thanks and respect to HE 10th Sangye Nyenpa Rinpoche who personally checked this translation and said it was ‘excellent’. May it be of benefit!