

*ASPIRATION FOR THE PROSPERING OF
ULTIMATE MEANING TEACHINGS*

by Fifteenth Karmapa, Khakhyab Dorje



Translated and edited by Adele Tomlin

Aspiration for the Prospering of Ultimate Meaning Teachings

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Introduction

To commemorate the life of 15th Karmapa, Khakhyab Dorje (mkha' khyab rdo rje, (1871-1922), I offer a text (translated and published for the first time in English) he composed, *Aspiration Prayer for the Prospering of Ultimate Meaning Teachings*¹. It was written in 1916 at Tshurpu monastery (mtshur mdo) in collaboration with the treasure-revealer, Zilnon Namhkha Dorje (zil gnon nam mkha'i rdo rje)², at the request of Yogi Zangthal Drime (rnal 'byor pa zang thal dri med) and Lhatsewe Gelong Jampal Tsultrim (lha rtse ba'i dge slong 'jam dpal tshul khriims); additional verses written in 1917 at the request of Thubtan Jampel Tsultrim Dragpa (thub bstan 'jam dpal tshul khriims grags pa)³. During the beginning of the 20th century, Khakhyap Dorje became connected with Zilnön Namkhé Dorjé and received several empowerments, including those of the Dorjé Purpa Yangsang Trinlé Chüdril and of the Chime Söktik. He later expanded and wrote several key texts on the Chime Söktik.

Jamyang Khyentse Wangpo (one of his main teachers) wrote a [Long-Life Prayer for the 15th Karmapa](#)⁴ which I have translated and published [here](#) and also included in this booklet.

Biography

The Fifteenth Karmapa, Khakhyab Dorje was born in Shelkor village in Tsang province in Central Tibet. The ninth Kyabgon Drukchen Mingyur Wanggi Gyalpo recognized and enthroned him. The Karmapa received the entire cycle of Kagyu teachings from Jamgon Kongtrul Lodro Thaye⁵ and studied with many great masters, such as Jamyang Khyentse Wangpo and [Khenchen Tashi Ozer](#). He gave empowerments throughout Tibet, and preserved many rare texts by having them reprinted.

Khakhyab Dorje was the first in the line of Karmapas to get married, to Ogyen Tsomo (some sources call her Daki Wangmo, see more on his consorts below) and had three sons, one of whom was recognized as the second Jamgon Kongtrul, Palden Khyentse Öser, the other as unrecognised twelfth Shamarpa, Tugsay Jamyang Rinpoche. His closest disciples were the 11th Tai Situ, Pema Wangchog Gyalpo, Jamgon Palden Khyentse Özer and the 1st Beru Khyentse, Lodro Mizay Jampa'i Gocha. Some years before his passing into parinirvana, he gave a prediction letter to his closest attendant. Khakhyab Dorje passed away in his fifty-first year.

Chogyur Lingpa, and his prophesy regarding the 15th to 21st Karmapas

[Chokgyur Lingpa](#) (*mchog gyur bde chen zhig po gling pa*) (1829-1870) — was one of the most prolific treasure revealers of the nineteenth century. His revelations – together with their ancillary

materials – span more than forty volumes. They also include the three types of practices which qualify a Treasure revealer as a great treasure revealer – practices related to Guru Rinpoche, the Great Perfection, and Avalokiteshvara (*bla, rdzog, thugs*). He was a contemporary and Dharma friend of Jamyang Khyentse Wangpo and Jamgon Kongtrul, and, like Khyentse Wangpo, was entrusted with the [seven special transmissions](#).⁶ According to several sources, Chogyur Lingpa lived during the lifetime of the 14th Karmapa. In a prophecy, he foretold the names of the 15th, 16th, and 17th Karmapas and the events surrounding their lives, up to the 21st Karmapa:

It is said that during a visit to Karma Monastery, Guru Rinpoche appeared to him in a vision. In the vision, Guru Rinpoche was surrounded by twenty-one manifestations of the Karmapa. In addition to the traditional appearance of each of the fourteen incarnations who had taken birth through the period up to the time of Chogyur Lingpa, seven future incarnations appeared. The settings for their appearance were prophetic indications about the circumstances and manifestation of their activity in the future. In the centre, seated on a white snow lion, Guru Rinpoche appeared and taught on the different manifestations of the Buddha.

Chogyur Lingpa explicitly described his vision of the prophecy to Karmai Khenchen Rinchen Tarjay, Supreme Abbot of Karma Monastery, who instructed artists to render the vision in painted murals. Chogyur Lingpa's oral explanation of his vision was recorded in a text called *Sounding the Tones of the Melody of Auspiciousness*. Though the statement in the predictions are brief, he spoke the following prophecy about the Fifteenth, Sixteenth, and Seventeenth Gyalwa Karmapas⁷:

On the left, in a rock cave in a snow mountain, is the Fifteenth Karmapa, together with his attendant and disciples, exerting themselves in sacred tantric yoga practices. By the virtue of his realization, born through practicing the Six Yogas of Naropa, his activity will extend throughout the Land of Snows.

On the right, in a sacred temple with a golden pinnacle and turquoise pagoda roof, the Sixteenth Karmapa discusses the Dharma with his tutor. On the upper floor is the Lord Buddha Shakyamuni. These images signify that he will attain universal renown as the indisputable lord of the doctrine of the sutras and tantras.

Nearby, at the foot of a lush tree on a rock mountain, is the Seventeenth incarnation together with Khentin Tai Situpa. This image symbolizes that, through the unity of their minds, the tree of the Buddha's doctrine will flourish, laden with the ripe fruit which is the essence of the teachings of the lineage of Gampopa.

Chogyur Lingpa foresaw that the 15th Karmapa would achieve great accomplishment in his yoga practice of meditating on the bindus. The life of the 15th Karmapa, Khakhyab Dorje bore out this prediction. His other predictions are also thought to have been proven correct, in particular, his words about the 17th Karmapa.



In the accompanying painting, the Seventeenth Karmapa, named Pal Khyabdak Ogyen Gyalway Nyugu Drodul Trinley Dorje Tsal Chokle Nampar Gyalway De by Padmasambhava in the vision, is depicted on a verdant outcropping surrounded by flowers, under a leafy tree in discussion with Tai Situ Rinpoche⁸.

15th Karmapa's consorts and wife

It is said that Khakhyab Dorjé had at least five consorts and two of his sons were great tulkus (see above). The 15th Karmapa had numerous sons and daughters, and they were said to be instrumental in reviving several eastern Tibetan transmission lineages that were at risk of dying out. There is not much information available publicly about Urgyen Tsomo (1897-1951) the 15th Karmapa's wife (and consort) of 15th Karmapa:

According to a terma (a tradition of continuous revelation in Tibetan Buddhism), when the 15th Karmapa Lama fell sick during his old age, it was predicted that he would marry a particular person, a dakini (a type of spirit in Vajrayana Buddhism) in human form who would cure his disease and extend his life. The terma also indicated the location where such a woman would be found. Khakhyab Dorje, who had dreamed of the location where he would find such a girl, went in search of her. Urgyen Tsomo was identified in the Tsurpu village. She was formally requested to come to the Tsurpu Monastery of the 15th Karmapa to become his consort. Urgyen Tsomo served the 15th Karmapa with

devotion using her spiritual power, which is believed to have cured him of his sickness, extending his life for many more years.

It is also said that Urgyen Tsomo was the reincarnation (emanation) of Yeshe Tsogyal. Following the death of the Karmapa, Urgyen Tsomo moved to a retreat in the monastery became a hermitess. Through continuous recitation of mantra, she achieved a "profound level of experience and realization". She became highly revered and respected. In 1959, she moved from Tibet along with the 16th Karmapa and settled down in a nunnery near the Karmapa's monastery in Sikkim, where she died after a few years. Tulku Urgyen Rinpoche, who had met her in Tibet, called her a very special person, a great dakini.

Before her death, Urgyen Tsomo told her students that she would be reborn in the northeastern part of India. This prophecy was fulfilled when her emanation was identified as Khandro Rinpoche, found in Kalimpong in India. The 16th Karmapa in Sikkim had also identified her when she was 10 months old as the reincarnation of Khandro Urgyen Tsomo, or the Great Dakini of Tsurphu. She is now known as Her Eminence Mindrolling Jetsün Khandro Rinpoche and she teaches Tibetan Buddhism widely, unlike her predecessors. She is now head of the Mindrolling lineage and is considered a tulku within the Kagyu lineage, with links to the Nyingma and Kagyu lineages.

Even though I have not done extensive research, I could not find an explicit reference to Orgyen Tsomo in the titles of the 15th Karmapa's *Collected Works*⁹.

May this new translation and booklet, be of benefit in preserving and promoting the teachings and life of 15th Karmapa and may the *Aspiration* contained within it be realised!

Adele Tomlin, August 2020.

Aspiration Prayer for the Prospering of Ultimate Meaning Teachings¹⁰

by 15th Karmapa, Khakhyab Dorje

ཨོྃ། མཐོན་ལ་ཡེ་ཤེ་རྒྱ་མཚོའི་ཕ་རོལ་ཕྱིན།།
སྟོབས་བརྩུའི་དབང་ཕྱུག་རྒྱལ་བ་བཙམ་ལྷན་འདས།།
ཚས་དང་དགེ་འདུན་དཀོན་མཚོག་རིན་པོ་ཆེ།།
རྣམ་གསུམ་སྤྱགས་རྗེ་བདེན་པའི་བྱིན་རྒྱལས་ཀྱིས།།
ངས་དོན་ཕྱིར་མི་ལྷོག་པའི་འཁོར་ལོ་ཆེ།།
དུགས་རྒྱུད་སྟོང་པོ་དཔལ་ལྷན་ཀམ་པའི།།
བསྟན་འཛིན་མཚོག་གི་སྐུ་ཚོ་བརྟན་པ་དང་།།
སྟན་པ་ཡུན་རིང་གནས་པར་བྱིན་གྱིས་རྫོབས།།

With the aspiration that traverses the ocean of primordial awareness
Victorious Bhagavan, Mighty One of ten powers¹¹
Precious jewels, Dharma and Sangha
By the blessings of truth, compassion and three aspects,
May the irreversible great wheel of ultimate meaning,
the heart of the Dagpo Kagyu, Karmapa,
Supreme holder of the teachings have a stable life and
Bless us that the teachings remain a long time!

བྱིན་རྫོབས་འབྱུང་གནས་བཀའ་བརྒྱུད་ལོར་བུའི་ཕྱིར་།།
སྤང་སྲིད་ཟེལ་གཞོན་པརྩ་ཐོད་ཕྱིར་ཐོད་ཕྱིར་རྩལ།།
བཀའ་ལག་ཉར་སླ་མ་སངས་རྒྱས་ཕྱིར་བ་ཡིས།།
སྤྱགས་བསྐྱེས་སྤྱགས་རྗེ་བདེན་པའི་བྱིན་རྒྱལས་ཀྱིས།།
ངས་དོན་ཕྱིར་མི་ལྷོག་པའི་འཁོར་ལོ་ཆེ།།
དུགས་རྒྱུད་སྟོང་པོ་དཔལ་ལྷན་ཀམ་པའི།།
བསྟན་འཛིན་མཚོག་གི་སྐུ་ཚོ་བརྟན་པ་དང་།།

ལྷན་པ་ཡུན་རིང་གནས་པར་བྱིན་གྱིས་སྒོམས།།

By the origin of the blessings, jewel-garland of Kagyu
Subjugator of Appearances, Pema Thothreng Tsal¹²
The speech treasury of the garland of Guru Buddhas, and
The blessings of the truth of compassion and bodhicitta,
May the irreversible great wheel of ultimate meaning,
the heart of the Dagpo Kagyu, Karmapa,
Supreme holder of the teachings have a stable life and
Bless us that the teachings remain a long time!

མཚོག་གི་དངོས་གྲུབ་གཏེར་འབྱུང་ཡི་དམ་ལྷ།།
དུས་ཀྱི་འཁོར་ལོ་བཙོམ་ལྷན་དྲུ་བ་ལྗོམ།།
ཆེ་མཚོག་དབང་ཆེན་རྡོ་རྗེ་ཕུར་པ་སོགས།།
གསར་རྗེང་ཡི་དམ་ལྷ་ཡིད་ཀྱིས་འཁོར་པའི།།
ལུས་སྒོམས་གཟེ་བརྗིད་འབར་བའི་བྱིན་ལྷབས་ཀྱིས།།
ངེས་དོན་བྱིར་མི་ལྗོག་པའི་འཁོར་ལོ་ཆེ།།
དུགས་སྐྱུད་སྦྱང་པོ་དཔལ་ལྷན་ཀམ་པའི།།
བསྟན་འཛིན་མཚོག་གི་སྐྱེ་ཆོ་བརྟན་པ་དང་།།
ལྷན་པ་ཡུན་རིང་གནས་པར་བྱིན་གྱིས་སྒོམས།།

By the yidam deity, terma source of the supreme siddhis,
The net that binds together, Sri Kālacakra,
Chemchok Heruka, Vajraykilaya and so on
Mandalas of Sarma and Nyingma¹³ deities, and
The blessings of strength of blazing brilliance,
May the irreversible great wheel of ultimate meaning,
the heart of the Dagpo Kagyu, Karmapa,
Supreme holder of the teachings have a stable life and
Bless us that the teachings remain a long time!

བདེ་ཆེན་ཡི་ཤེས་བསྐྱེད་མཛད་མཁའ་འགྲོའི་གཙོ།།

རྩོམ་ལྷོ་མོ་རིགས་ལྷོ་རྩོམ་འབྱོར་མ།
 གསང་བ་ཡེ་ཤེས་མཐིང་འོད་འབར་མ་སོགས།
 གནས་གསུམ་མཁའ་འགོ་མ་སྲིང་རྒྱ་མཚོ་ཡི།
 སྤྱིན་ལས་དངོས་གྲུབ་བརྟུང་གི་བྱིན་གྱིས་རྫོབས།
 དེས་དོན་བྱིར་མི་ལྷོག་པའི་འཁོར་ལོ་ཆེ།
 དུགས་རྒྱུད་སྣང་པོ་དཔལ་ལྷན་ཀམ་པའི།
 བསྟན་འཛིན་མཚོག་གི་སྐྱེ་ཚོ་བརྟན་པ་དང་།
 ལྷན་པ་ཡུན་རིང་གནས་པར་བྱིན་གྱིས་རྫོབས།

Chief of the dakinis who produces great bliss primordial awareness
 Vajravārāhī, yogini of the five families,
 Guhyajnana, Blazing Blue Light¹⁴ and so on,
 Mother and sister dākinīs of the three realms
 Bless us with the essential nectar of the activities siddhi!
 May the irreversible great wheel of ultimate meaning,
 the heart of the Dagpo Kagyu, Karmapa,
 Supreme holder of the teachings have a stable life and
 Bless us that the teachings remain a long time!

བར་ཚད་ཀུན་སེལ་སྤྱིན་ལས་སྐྱབ་པའི་སྣ།
 མ་རྒྱ་ཀླ་ལ་ལའོ་མ་དཔལ་བཀའ་རྫོང་བཅས།
 ཡེ་ཤེས་ལས་གྲུབ་རྒྱུད་གསུམ་སྲུང་མའི་ཚོགས།
 དུས་མཐིང་མེ་ལྷར་འབར་བའི་དཀ་རྩལ་གྱིས།
 དེས་དོན་བྱིར་མི་ལྷོག་པའི་འཁོར་ལོ་ཆེ།
 དུགས་རྒྱུད་སྣང་པོ་དཔལ་ལྷན་ཀམ་པའི།
 བསྟན་འཛིན་མཚོག་གི་སྐྱེ་ཚོ་བརྟན་པ་དང་།
 ལྷན་པ་ཡུན་རིང་གནས་པར་སྤྱིན་ལས་མཛོད།

Deities who accomplish the activity of clearing away all obstacles
 Mahākala and his retinue of servants

The assembly of guardian of the three sets of tantra,
 Wrathful ones who burn like an eon-ending fire,
 May the irreversible great wheel of ultimate meaning,
 the heart of the Dagpo Kagyu, Karmapa,
 Supreme holder of the teachings have a stable life and
 Perform enlightened activities for a long time!

འདོད་རྒྱའི་དཔལ་སྐྱེན་ལེགས་ཚོགས་བསྐྱེད་པའི་ལྷ།
 བསོད་ནམས་གཏེར་འཆང་ལྷ་བྱེད་ལ།
 འོར་བདག་དགེ་བསྐྱེན་དཀར་ཕྱོགས་སྐྱོང་བའི་ལྷ།
 དམ་ཚོག་འགྲུར་བ་མེད་པའི་མཐུ་སྟོབས་ཀྱིས།
 དེས་དོན་ཕྱིར་མི་ཚྭ་བའི་འཁོར་ལོ་ཆེ།
 དུགས་རྒྱུད་སྐྱོང་བོ་དཔལ་ལྷན་ཀླུ་པའི།
 བཟན་འཛིན་མཚོག་གི་སྐྱེ་ཚོ་བཏན་པ་དང་།
 ལྷན་པ་ཡུན་རིང་གནས་པར་དཔལ་བསྐྱེས་ཅིག།

By the deities that generate masses of excellent resources and whatever is desired
 Treasury of merit, Noble Dzambhala,
 Layperson¹⁵ owners of wealth preserved with pure intentions, and
 By the unchanging strength and power of samaya,
 May the irreversible great wheel of ultimate meaning,
 the heart of the Dagpo Kagyu, Karmapa,
 May supreme holder of the teachings have a stable life and
 teachings that remain a long time be gloriously generated!

བསྐྱེད་པའི་མཚོག་གསུམ་རྩ་བ་གསུམ།
 དམ་ཅན་གཏེར་བདག་རྒྱ་མཚོའི་ཕྱིན་ལས་ཀྱིས།
 རྗེ་བཏན་སྐྱེ་མའི་སྐྱེ་ཚོའི་རི་བོ་བཏན།
 ཚོས་ཀྱི་རྒྱལ་སྲིད་རྒྱལ་མཚན་སྲིད་རྩེར་བསྐྱེད།

བསྐྱེད་བ་རྣམ་བཞིའི་ཕྱིན་ལས་མཁའ་ལྷ་ར་བྱུང་།
 རྒྱེ་རྒྱ་ཐེག་མཚོག་ཚོས་ཀྱི་དགའ་བར་སྦྱོང་།
 ཕན་བདེའི་འབྱུང་གནས་ཀམའི་བཀའ་བརྒྱུད་ཀྱི།
 བསྐྱེད་བ་ཡུན་རིང་གནས་པར་བཀའ་ཤིས་སྦྱོལ།

By the incontrovertible three jewels and three roots,
 Ocean of activities of samaya-bound Treasure guardians,
 May the Jetsun Guru's life be firm as a mountain,
 The Dharma Kings raise the Victory Banner at the peak of existence,
 The combined four enlightened activities pervade all, like space,
 Living beings joyfully practice supreme vehicle Dharma, and
 The source of bliss and benefit, Karma Kagyu,
 Bestow auspiciousness of teachings that remain long!

བདེན་ཚོག་དོ་རྗེ་བདུད་ཚིའི་མཐུ་གྲུབ་པའི།
 ཚོས་ཉིད་འགྱུར་མེད་བདེ་ཚེན་དོ་རྗེའི་མཁའ་།
 ཚོས་ཅན་ཉེན་འབྱུང་དོ་རྗེ་ཉི་མ་ཚེ།
 རབ་འབར་དུས་གསུམ་བཀའ་ཤིས་ལྷུ་བརྒྱུ་ཤོག།

By the accomplished force of the true words of Vajramitra¹⁶
 The vajra tower of great bliss, unchanging dharmatā, and
 The great 'Vajra Sun'¹⁷ of conditioned, dependent arising,
 May auspiciousness totally blaze evenly throughout the three times!

ཤ་ལོ་ཀ་འདི་གཉེར་རྟོན་གསུངས། This verse was spoken by the Tertön.

དཔལ་ལྷན་སྐྱེ་མ་དམ་པའི་དོ་རྗེའི་གསུང།
 རྒྱུ་བ་བྲལ་གནས་བརྒྱ་དག་པའི་སྐྱེ་དབྱངས་ཅན།
 ཀའདུལ་བྱའི་སྐོ་ལ་གསལ་པོར་འཆར་བ་ཡིས།
 རྒྱུན་ཅིང་གོལ་བའི་རོ་མཚོག་ལྷོང་གྱུར་ཅིག།

By the vajra speech of the sublime and glorious masters,

The totally pure, unobscured abode of melodious sound, which
Brilliantly dawns in the disciple's mind,
May they experience the exquisite taste of ripened liberation!

བདུད་བཞི་ལས་རྒྱལ་རྒྱལ་བའི་ཕྱིན་ལས་པ།
ཀམ་བཟླན་བཟླན་བའི་སྣང་པོ་འདི།
ཕྱོགས་མཐར་ཀུན་ཁྱབ་ཁྱབ་ཅིང་རྒྱན་མི་ཆད།
རྟག་པར་རབ་འཕེལ་འཕེལ་བའི་བཟུ་ཤིས་ཤོག།

May this heart of Karmapa's teachings
Be victorious over the activities of the four 'demons'¹⁸,
Be all-pervasive, pervading all directions, without break, and
Forever flourishing, may flourishing be auspicious!

Supplication to 15th Karmapa

by Jamyang Khyentse Wangpo

དཔལ་ལྷན་སངས་རྒྱལ་གྱི་དངོས་ཀྱི་པ།
སངས་རྒྱལ་གྱི་ལས་ལྷན་པའི་ལྷན་རྒྱལ་རྒྱལ་རྒྱལ་།
'ལྷན་རྒྱལ་དབང་ལྷན་ལས་ལྷན་པ་ལྷན་རྒྱལ་རྒྱལ་།
'བསྐྱེད་པ་རྒྱ་མཚོར་འཚོ་གཞིས་གསོལ།

Embodiment of all the glorious Buddhas, Karmapa,
Treasury of compassion that surpasses all the Buddhas.
Powerful compassionate one, Noble Avalokiteśvara
For oceans of eons, please live and prosper!

མངོན་སུམ་རྒྱལ་རྒྱལ་དཔག་རིག་པའི་སྣང་བ་ཡིས།།
ཟག་བཅས་ཟག་མེད་ཤེས་བྱ་རི་བཞིན་གཞིགས།།
ངེས་འབྱུང་ཚོས་འདུལ་བདུད་ཚིའི་ཆར་འབབས་གསུང་།།
ཡིད་བཞིན་འཁོར་ལོའི་ངོ་བོར་འཚོ་གཞིས་གསོལ།།

Through the illuminating awareness, inferred and directly perceived,
Seeing defiled and undefiled objects of reality as they are;
Whose speech is a nectar rain of renunciation and dharma that tames
Essence of the 'wish-fulfilling wheel' [White Tara], please live and prosper!

གཞོན་ནམ་སྣང་དང་རྟན་འབྱུང་མེ་ཕྱེད་པའི།།
བདེན་གཉིས་ལྷན་འབྱུང་དབང་མའི་ཚུལ་རིག་པས།།
མཐར་འཛིན་ཡིད་སྐྱབས་ཚོགས་གྱུན་པམ་མཛད་ལྷན་རྒྱལ།།
རྣམ་པར་རྒྱལ་མའི་ངོ་བོར་འཚོ་གཞིས་གསོལ།།

From the outset, inseparable dependent-arising and emptiness,

By the reasoning of middle way, union of the two truths
A mind that defeats all hordes of maras holding to extremes
Essence of Namgyalma, please live and prosper!

གཏུག་མའི་ལྷན་སེམས་དངོས་པོའི་གནས་ལྷགས་གཟིགས།།
ཐབས་གྲོལ་ལས་ལས་འབྲས་བུ་སྐྱེ་བའི་རིམ།།
ཁ་སྐྱོར་བདུན་ལྡན་ཡོན་ཏན་མཚོག་བརྟེན་པ།།
ཀུན་ཏུ་འཆང་བའི་ངོ་བོར་འཚོ་གཞིས་གསོལ།།

Seeing the abiding reality of the ultimate objects of body and mind,
Generating the stages of cause and effect on the path, the liberating method
Discoverer of the supreme qualities of that endowed with the seven unions [Vajradhara]¹⁹
Essence of Vajradhara, please live and prosper!

གཞི་རྒྱད་ལྷག་པའི་ཚས་སྐྱེ་མངོན་དུ་གྱུར།།
ལས་རྒྱད་རིམ་ལྔ་²⁰མཐར་ཕྱིན་རིག་པ་འཛིན།།
འབྲས་རྒྱད་སྐྱེ་དང་ཡེ་ཤེས་ཐོན་ལས་གཏོར།།
མཚོ་སྐྱེས་ལྷ་མའི་ངོ་བོར་འཚོ་གཞིས་གསོལ།།

The ground continuum, manifested Dharmakāya
The path continuum, the vidyadhara who has completed the five stages
The result continuum, the treasury of activity and primordial awareness
Essence of the ‘Lake-Born’ [Guru Rinpoche], please live and prosper!

དེ་ལྟར་གསོལ་བ་བཏབ་པའི་བྱིན་རྒྱབས་ཀྱིས།།
རྗེ་བཙུན་ལྷ་མའི་ཞབས་པད་བསྐལ་བརྒྱར་བཏན།།
ཟབ་རྒྱས་ཚས་འཁོར་རྣམ་པ་ཀུན་ཏུ་བསྐོར།།
བཤད་རྒྱབ་དགའ་སྟོན་འཕེལ་བར་བྱིན་གྱིས་རྫོབས།།

By the blessing of supplicating like that,
Venerable guru, please remain for hundreds of eons,
Turn the profound and vast wheel of Dharma of all-aspects, and
Bless us that the joyful revelation of theory and practice increase!

ཐུབ་བསྐྱེད་སྤྱི་དང་དཔལ་ལྷན་ཀམ་པའི།
འིང་ལུགས་ཕྱོགས་དུས་ཀུན་ཏུ་རྒྱས་པ་དང་།
བདག་སོགས་འགོ་ཀུན་ལྷ་མས་རྗེས་བབྱང་ནས།
དོན་གཉིས་ལྷན་གྱིས་གྲུབ་པའི་བཀྲ་ཤིས་རྩོལ།

May the Karmapa's glorious lineage of Buddha's teachings
Continually expand, across all space and time!
May I and all wanderers be cared for by the guru, and
Be awarded the auspicious, simultaneous accomplishment of the two purposes!

Translated, edited and compiled by Adele Tomlin, June 2020.

Tibetan Sources

- *The Collected Works of 15th Karmapa*, ten volumes published at Palpung Thubten (Published in Delhi, 1993/4). TBRC W22081. The present Collected Works gsung 'bum was published at Palpung Thubten Choskhor Ling (dpal spungs thub bstan chos 'khor gling), the seat of Karma Jamyang Khyentse Ozer (karma 'jam dbyangs mkhyen brtse'i 'od zer), at the request of Karma Phuntshog (karma phun tshogs), the Vajracārya of Tshurdo (mtshur mdo).
- *Short Biography of 15th Karmapa*
karma pa chen po bco lnga pa'i gsung gi spar du bzhugs pa'i glegs bam rnam kyī dkar chag
In the *Collected Works*, Volume 10, Pages 813 – 1007.
A short biography (pp. 813-933) followed by a list of contents of his ten-volume collected works (pp. 933-1008); written in 1933 by his disciple and son Jamyang Khyentse Ozer (karma 'jam dbyangs mkhyen brtse'i 'od zer) alias Lodro Mize Jampe Gocha Ozer Drima Mepai Pel (blo gros mi bzad byams pa'i go cha 'od zer dri ma med pa'i dpal).

¹ The text is called *nges don bstan pa rgyas pa'i smon lam* in the *Collected Works of Khakhyap Dorje* (gsung 'bum/_mkha' khyab rdo rje/ (dpal spungs par ma/) Volume 10 Pages 805 – 810.) I have translated *nges don* here as 'ultimate meaning' even though technically it can mean definitive (as opposed to) provisional meaning.

² Zilnön Namkhé Dorjé (zil gnon nam mkha'i rdo rje) (1868-20th c.) was a tertön from Kham, Tibet. One of his main terms is the Chime Söktik which he transmitted first to the 15th Karmapa, Khakhyap Dorje and later fully transferred to Dudjom Rinpoche who made it the main long life practice of the Dudjom Tersar lineage. https://www.rigpawiki.org/index.php?title=Zilnön_Namkhé_Dorjé

³ ces pa'ang rnal 'byor dam pa zang thal dri med nas/di ltar bris shig par bskul nas dus ring mo zhig gyur pa na/ slar yang lha rtse ba'i dge slong mang du thos pa 'jam dpal tshul khriims nas rten bcas bskul ba don yod par bya ba'i slad/ sgra ldan ces pa me 'brug lor thub pa'i dbang pos bden bzhi'i chos 'khor bskor ba'i dus chen nyin/ lung rtogs bshad sgrub kyī chos sde chen mo 'og min mtshur mdo'i gdan sar/ sangs rgyas karma pa'i mtshan 'dzin bco lnga pa kun bzang mkha' khyab bde ba'i rdo rje dang / mtsho skyes pad+ma'i rgyal tshab zil gnon nam mkha'i rdo rje zung gis bris pa ces pa'ang sdom brtson thub bstan 'jam dpal tshul khriims grags pa nas lhag bsam dge bas rten bcas bskul ba bzhin/ dpal karma pa'i mtshan 'dzin bco lnga pas me sbrul nag zla'i yar tshes bco lnga'i nyin rtse gcig tu smon pa dge/

⁴ See skyabs mgon rgyal ba'i dbang po dpal kar+ma pa chen po'i zhabs brtan gsol 'debs dge legs rtag pa dam pa'i dbyangs snyan, Vol.1: 320-322, TBRC W21807. Also, skyabs mgon rgyal ba'i dbang po dpal kar+ma pa chen po'i mchog gi sprul ba'i sku'i zhabs brtan gsol 'debs 'chi med rtag pa dan pa'i dbyangs snyan Vol.1: 323-324, TBRC W21807.

⁵ Th 15th Karmapa, urged by Karma Gyalwang, wrote a song in which he supplicated his Jamgon Kongtrul Lodrö Thaye, while offering profound and practical instructions. He called it “*A Canopy of Fresh Sky Flowers.*” It is entitled “The Songs of Khakhyap Dorje” in the “The Rain of Wisdom. The Vajra Songs of the

Kagyü Gurus,” transl. under the direction of Chögyam Trungpa by the Nalanda Translation Com., Boston & London, 1980, pages 102-111. He concludes his second ‘Song of Longing and Devotion’ with the humble words: Moreover, thinking that it could not be wrong if it became the occasion for counseling myself, for improving the minds of others of similar fortune, and for increasing devotion, this lazy one known as Khakhyap Dorje, pretending to be a master for this dark age, put into a garland of letters whatever came to his mind.

⁶ From his [Treasury of Lives](#) biography:

Biographies of Chokgyur Lingpa report that his colleagues in Nangchen scorned him, rejecting his claims to be a treasure revealer, and in his autobiography he expresses considerable frustration at this inability to gain acceptance. The nickname by which he was known during this period, Kyasu Terton (skya su gter ston), might be rendered in English as “the so-called treasure revealer of the Kyasu clan.” Ultimately, when he was twenty-five Chokgyur Lingpa left Nangchen for Derge, in search of patrons who might legitimize his treasure-revealing status.

The biographies have it that Chokgyur Lingpa was expelled from his monastery, ostensibly for making mistakes during a ritual dance. But if he was in fact expelled, it is likely that it was due to his assertions that he was a treasure revealer, which possibly included his having taken a consort. Although this is nowhere explicit in the biographies, there is sufficient reason to believe that Chokgyur Lingpa began his relationship with his main consort, Dekyi Chodron (bde skyid chos sgron, c.1832-1887), who sources also name Dega Dechen Chodren (bde dga' bde chen chos sgron), before he left Nangchen in 1853.

⁷ Excerpt from a thangka of the vision of the great tertön Chogyur Dechen Lingpa, who foresaw that the 17th Karmapa would receive teachings from Situ Rinpoche, somewhere outside Tibet.

⁸ Thus, it is claimed that the prophecy in words and in the thangka depiction indicated that the 17th Karmapa would be together with Tai Situ Rinpoche on a mountain with verdant trees. This scenery does not depict the barren valley in which Tsurphu monastery sits. It does, however, bear a striking resemblance to the landscape to which His Holiness Karmapa escaped at end of 1999. HE Thrangu Rinpoche also reported that he read two letters by the 16th Karmapa, that indicated Orgyen Trinley Dorje was the 17th Karmapa.

⁹ A short advice by the 15th Karmapa given to Orgyen Tsomo is published on Lotsawa House website, however, I have been unable to trace the origin of this text, nor that of his supplication to Yeshe Tshogyel, published on the same website (it has not been provided on request either).

¹⁰ For more on the source and background of this text see [here](#):

<https://dakinitranslations.com/2020/05/17/suppliations-to-the-three-great-masters-of-karma-kagyü-and-the-15th-karmapa-by-jamyang-khyentse-wangpo/>

¹¹ Those ten powers developed by bodhisattvas are said to be reflection (bsam pa'i stobs) or ashayabala; superior reflection (lhag bsam) or adhyasa; acquisition (sbyor ba) or pratipatti; wisdom (shes rab) or prajna; aspiration (smon lam) or pranidhana; vehicle (theg pa) or yana; conduct (spyod pa) or carya; transformation (rnam par 'phrul pa) or vikurvana; enlightenment (byang chub kyi sems) or bodhichitta. and turning the doctrinal wheel (chos kyi 'khor lo bskor ba) or dharmacakrapravartana.

¹² This is the name of one of the manifestations of Padmasambhava.

¹³ New and Old Schools. The New Schools are Kagyu, Sakya, and Gelug. The Old School refers to Nyingma. Although there were no new or old schools in India, these names are given to the early and later spread of the teachings in Tibet. Translations from the 7th through the 9th centuries up to and including King Triratna are called the Old School of Early Translations (*snga 'gyur snying ma*), and later ones are known as the New Schools of Later Translations (*phyi 'gyur gсар ma*).

¹⁴ An emanation of Yeshe Tsogyal who is the consort of Raksha Tötrenge

¹⁵ Here the Tibetan is *genyen* (*dge bsnyen*) meaning laypeople who hold the five Upasaka vows.

¹⁶ This term literally means 'nectar of the vajra', also known as Vajramrita, the chief figure of the wrathful herukas of the Ratna family.

¹⁷ This term could refer to a Buddha or the name of a Sutra.

¹⁸ The four 'demons' (*bdud bzhi*) are: (*phung po bdud*) demon of the aggregates, (*nyon mongs pa'i bdud*), the demon of the afflictive emotions, (*'chi bdag gi bdud*), the demon of the Lord of Death, (*lha'i bu'i bdud*) the demon of the godly son.

¹⁹ These are the seven aspects of union (*kha sbyor bdun ldan*) and define the aspects of Sambhogakāya Buddhas. They are the aspect of 1) being without self-nature, 2) union, 3) great bliss, 4) complete enjoyment, 5) freedom from interruption, 6) filled with great compassion, 7) continuity.

²⁰ The system of practical application of the Father Tantras especially taught by Nagārjuna and his two spiritual sons, Aryadeva and Chandrakirti.