
The Four Ordinary Foundations

The human body so difficult to obtain,

DANG PO GOM JA DAL JOR RIN CHHEN DI
T'HOP KA JIK LA DA RE DÖN YÖ JA

First, this precious human birth, so favorable for the practice of the dharma,
is hard to obtain and easily lost. At this time, I must make this meaningful.

Impermanence

NYI PA NÖ CHÜ T'HAM CHE MI TAK CHING
GÖ SU DRO WAY TS'HE SOK CHHU BUR DRA
NAM CHHI CHHA ME SHI TS'HE RO RU GYUR
DE LA CHHÖ KYI P'HEN CHHIR TSON PE DRUP

Second, the world and all its inhabitants are impermanent,
In particular, the life of each being is like a water bubble.
It is uncertain when I will die and become a corpse.
As it is only the dharma that can help me at that time, I must practice now with diligence.

Karmic cause and effect,

SUM PA SHI TH'HE RANG WANG MI DU WAR
LE NI DAK GIR JA CHHIR DIK PA PANG
GE WAY JA WE TAK TU DA WAR JA
ZHE SAM NYIN RE RANG GYÜ NYI LA TAK

Third, at death there is no freedom, and karma takes its course.
As I create my own karma, I should therefore abandon all unwholesome action,
and always devote my time to wholesome actions.
With this in mind, I must observe my mind-stream each day.

The defects of samsara

ZHI PA KHOR WAY NE DROK DE JOR SOK
DUK NGAL SUM GYI TAK TU NAR WAY CHHIR
SÖ SAR T'HRI PAY SHE MAY GA TÖN TAR
ZHEN T'HRI CHE NE TSÖN PE JANG CHHUP DRUP

Fourth, just like a feast before the executioner leads me to my death,
the homes, friends, pleasures, and possessions of samsara
cause me continual torment by means of the three sufferings.
I must cut through all attachments and strive to attain enlightenment.

DÜN DU TS'HO Ü PAK SAM JÖN SHING GI
DONG PO TSA WA CHIK LA YAL GA NGAR
GYE PAY Ü MAR SENG T'HRI PE MA DANG
NYI DAY TENG DU TSA WAY LA MA NI

In front of me, in the center of a lake, is a wish-fulfilling tree.
It has one root, one trunk, and four main branches.
At the central four is a lion throne, on which rests a lotus, sun, and moon.
On this sits my root guru as Vajradhara,

DOR JE CHHANG LA KA GYÜ LA ME KOR
DÜN DU YI DAM YE SU SANG GYE DANG
GYAP TU DAM CHHÖ YÖN DU GE DÜN DANG
DEN T'HRII OK TU CHHÖ KYONG SUNG MA NAM

Surrounded by all the Kagyu gurus.
In front of him are the yidams, on his right are the buddhas,
behind him is the holdy dharma, on his left the sangha,
and below the throne are all the dharma protectors.

SO SÖ RIK T'HÜN KHOR TS'HOK GYA TS'HÖ KOR
TS'HO T'HAY NEU SENG TENG DU KHA KHYAP KYI
MA GEN T'HAM CHE KHÖ PAR GYUR PA LE
TSE CHIK YI KYI KYAP DRO SEM KYE GYUR

Each group is surrounded by a sea of attendants of their own kind.
On the grassy shores of the lake are all those who have been my mothers in the past.
Their numbers pervade the sky.
One-pointedly we resolve to take refuge and arouse bodhicitta.

stand DAK DANG NAM KHAY T'HA DANG NYAM PAY SEM CHEN T'HAM CHE
CHHOK CHU DU SUM GYI DE ZHIN SHEP PA T'HAM CHE KYI
KU SUNG T'HUK YÖN TEN T'HRIN LE T'HAM CHE CHIK TU DÜ PAY NGO WOR GYUR PA
CHHÖ KYI P'HUNG PO TONG T'HRAK GYE CHU TSA ZHI JUNG NE PAK PAY GE DÜN
T'HAM CHE KYI NGA DAK

I, and all sentient beings, limitless as the sky is vast,
take refuge in the very embodiment of the essence
of the body, speech, mind qualities and activities
of all the buddhas of the ten directions and the three times – the source of the 84,000 collections of the
dharma, and the sovereign of the exalted sangha



Karma Kagyu Refuge Tree

Refuge

DRIN CHEN TSA WA DANG GYÜ PAR CHE PAY

PAL DEN LA MA DAM PA NAM LA KYAP SU CHHIO
YI DAM KYIL KHOR GYI HLA TS'HOK NAM LA KYAP SU CHHIO
SANG GYE CHOM DEN DE NAM LA KYAP SU CHHIO
DAM PAY CHHÖ NAM LA KYAP SU CHHIO
P'HAK PAY GE DÜN NAM LA KYAP SU CHHIO
PA WO KHAN DRO CHHÖ KYON SUNG MAY TS'OK YE SHE KYI CHEN DANG DEN PA NAM
LA KYAP SU CHHIO

I take refuge in the glorious holy lamas, the kind root lama, and the lineage masters.

I take refuge in all the yidams and deities gathered in the mandala

I take refuge in all the buddhas.

I take refuge in all the holy dharma.

I take refuge in all the noble sangha.

I take refuge in the assembly of dakas, dakinis, and dharmapalas – those who have the all-seeing eye of wisdom.

The Bodhisattva Vow

JANG CHHUP NYING POR CHHI KYI BAR
SANG GYE NAM LA KYAP SU CHHI
CHHÖ DANG JANG CHHUP SEM PA YI
TS'HOK LANG DE ZHIN KYAP SU CHHI

Until I reach the essence of enlightenment,
I take refuge in all the buddhas,
and likewise, in the dharma,
and in the assembly of bodhisattvas.

JI TAR NGÖN GYI DE SHEK KYI
JANG CHHUP T'HUK NI KYE PA DANG
JANG CHHUP SEM PAY LAP PA LA
DE DAK RIM ZHIN NE PA TAR

Just as the buddhas of the past gave rise to bodhicitta,
followed the bodhisattva path,
and, through progressive training, established themselves
into the stages of the bodhisattvas,

DE ZHIN DRO LA P'HEN DÖN DU
JANG CHHUP SEM NI KYE GYI ZHING
DE ZHIN DU NI LAP PA LANG
RIM PA ZHIN DU LAR PAR GYI

Likewise, for the benefit of sentient beings,
I, too, will give rise to bodhicitta,
train in the bodhisattva path stage by stage and, gradually,
as they did, become proficient.

Repeat three times then be seated

Dissolution of Visualization

DENG DÜ DAK TS'HE DRE BU YÖ
MI YI SI PA LEK PAR T'HOP
RE RING SANG GYE RIK SU KYE
SANG GYE SE SU DAK DENG GYUR

Today my life is fruitful.
I have obtained a precious human existence
and am born into the family of the Buddha;
now I am a child of the Buddha

DA NI DAK GI CHI NE KYANG
RIK DANG T'HUN PAY LE TSAM TE
KYÖN ME TSÜN PAY RIK DI LA
NYOK PAR MI GYUR DE TAR JA

From now on, I will only do
activities appropriate to the lineage,
so that no stain will come
to this pure, faultless, noble family.

DAK GI DE RING KYOP PA T'HAM CHE KYI
CHEN NGAR DRO WA DE SHEK NYI DANG NI
BAR DU DE LA DRÖN DU BÖ ZIN GYI
HLA DANG HLA MIN LA SOK GA WAR GYI

Today, in the presence of all the refuge,
I invite all beings to enjoy happiness
until they have reached Buddhahood.
May the gods, demi-gods, and all other beings rejoice!

JANG CHHUP SEM NI IN PO CHHE
MA KYE PA NAM KYE GYUR CHIK
KYE PA NYAM PA ME PA DANG
GONG NE GOG DU P'HEL WAR SHOK

Bodhicitta is precious.
Those who have not given birth to it, may they give birth.
Those who have given birth, may their bodhicitta not diminish,
but increase further and further.

JANG CHHUP SEM DANG MI DRAL ZHING
JANG CHHUP CHÖ LA ZHOL WA DANG

SANG GYE NAM KYI YONG ZUNG ZHING
DÜ KYI LE NAM PONG WAR SHOK

May they not be separated from bodhicitta,
but be fully committed to bodhisattva actions.
May they be accepted by the buddhas.
May they abandon all negative actions.

JANG CHHUP SEM PA NAM KYI NI
DRO DÖN T'HUK LA GONG DRUP SHOK
GÖN PO YI NI GANG GONG PA
SEM CHEN NAM LA DE JOR SHOK

May all the good wishes of bodhisattvas
for the benefit of sentient beings be accomplished.
May the intentions of such protectors
bring happiness and prosperity to beings

SEM CHEN T'HAM CHE DE DANG DEN GYUR CHIK
NGEN DRO T'HAM CHE TAK TU TONG PAR SHOK
JANG CHHUP SEM PA GANG DAK SAR ZHUK PA
DE DAK KÜN GYI MÖN LAM DRUP PAR SHOK

May all sentient beings be happy
May the lower realms be emptied forever
May the earnest aspirations of bodhisattvas
of all stages be accomplished.

Four Immeasurables

SEM CHEN T'HAM CHE DE WA DANG DE WAY GYU DANG DEN PAR GYUR CHIK
DUK NGAL DANG DUK NGAL GYI GYU DANG DRAL WAR GYUR CHIK
DUG NGAL ME PAY DE WA DAM PA DANG MIN DRAL WAR GYUR CHIK
NYE RING CHHAK DANG DANG DRAL WAY TANG NYOM CHHEN PO LA NE PAR GYUR CHIK

May all sentient beings have happiness and the root of happiness
May they be free from suffering and the root of suffering
May they never be separate from the highest bliss, which is without suffering
May they come to rest in the great impartiality, which is free of attachment and aversion to those near
and far.

T'HA MAR KYAP YUL Ö ZHU DAK DANG DRE
Finally, the objects of refuge melt into light and dissolve into me.

Dedication and Aspiration

GE DI DRO WA MA LÜ DOR JE SEM
TAK DE T'HAP SHE JOR WE CHHI ME CHING
NANG GI LAM NE DOR JER DRO WA YI
SANG GYE NYI KYI GO P'HANG TSOL CHHIR NGO

I dedicate this virtue that all beings without exception
be granted the state of Buddhahood,
that they may travel the inner path to the vajra-mind,
a non-dying, ever-blissful union of wisdom and skillful means

GE WA DI YI NYUR DU DAK
CHHAK GYA CHHEN PO DRUP GYUR NE
DRO WA CHIK KYANG MA LÜ PA
DE YI SA LA GÖ PAR SHOK

By this merit,
may I quickly realize mahamudra.
Having realized, may I establish all beings
without a single exception in such a state.

SANG GYE KU SUM NYE PAY JIN LAP DANG
CHHÖ NYI MI GYUR DEN PAY JIN LAP DANG
GE DÜN MI CHHE DÜN PAY JIN LAP KYI
JI TAR NGO WA MÖN LAM DRUP PAR SHOK

Through the blessing of the buddhas who attained the three kayas,
through the blessing of the unchanging truth of the dharmata,
through the blessing of the unwavering intention of the sangha,
may this dedication and aspiration become fulfilled.