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A Prayer for Garchen Rinpoche's Long Life

Notes from the Teaching Before Practice

祈請噶千仁波切長久住世

Compiled from the Teaching

Given by Rigzin Chenpo Rinpoche

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Freely shared, that the true Dharma may spread and benefit all beings

Padma Ati Buddhist Institute

A Prayer for Garchen Rinpoche's Long Life



1. The Content and Purpose of the Practice

- This practice comprises three parts: White Tārā, the Dhāraṇī of the Buddha of Long Life, and the Māmo Chöbu (the offering rite to pacify the Māmo).
- The central purpose of this practice is to pray, through the blessing of the Three Jewels, the power of sincere aspiration, the merit of mantra recitation, and the merit of the ritual practice itself, that all our teachers may live long and continuously turn the wheel of Dharma — this session is offered especially to pray for the long life and continued Dharma activity of Garchen Rinpoche, a teacher many present have met in person and from whom many have received empowerment and teaching.

2. The Sublime Standing of Garchen Rinpoche

- Garchen Rinpoche is one of the truly great masters of our era — like Milarepa, he dwells in the mountains, having set aside all eight worldly concerns. For over a decade, Rinpoche has lived in a small retreat cabin in the mountains of Arizona, in the United States, practicing in strict retreat for the benefit of all beings, rarely leaving his retreat quarters.
- Rinpoche's health has generally been very good; he is now over ninety years of age, of considerable years. For this reason, all of us as disciples should regularly pray for our teacher's long life, and express this wish through practice — this is a responsibility we bear as disciples.
- Many teachers have jointly praised Garchen Rinpoche as a great accomplished master who has realized Mahāmudrā and Dzogchen, and as the very embodiment of genuine bodhicitta. To pray for the long life of such a sublime teacher is itself an act of tremendous merit and auspicious connection.

3. The Merit and Benefit of Praying for One's Teacher

3.1 Benefiting Both Oneself and Others

- According to the infallible truth of cause and effect, praying for the benefit of others — especially for one's teacher — ultimately brings the greatest benefit to oneself. When one's own life or health faces obstacles, this is precisely the time to recite prayers for the teacher's long life all the more, praying that all great masters and holy beings remain in good health and long life; through this accumulation of merit, obstacles to one's own lifespan can likewise be dispelled.

3.2 Historical Testimony

- This is recorded in the biography of Adzom Rinpoche Akong Wangpo: when his own teacher, Jikmé Tenpé Nyima, fell ill, his disciples likewise practiced and prayed on his behalf; Jikmé Tenpé Nyima told them at that time, “In practicing for your teacher, the one who benefits most is yourself.” Cause and effect is infallible — the one who creates virtuous karma is oneself, and the one who will one day experience its fruit is likewise oneself.

3.3 The Sublime Object of Virtuous Action

- When the object of one's virtuous action is a buddha, bodhisattva, or realized teacher, the power of that virtuous action becomes far greater and more sublime.

The Guru as the Most Sublime Field of Merit

The tantras teach that the most sublime field of merit is none other than a realized guru: the guru's body, speech, and mind are themselves the embodiment of the Three Jewels — Buddha, Dharma, and Saṅgha. It may equally be said that the guru's body is the guru, speech is the ḍākinī, and mind is the yidam; or that body is nirmāṇakāya, speech is saṃbhogakāya, and mind is dharmakāya — the embodiment of the three kāyas. Practicing the prayer for the guru's long life with this understanding brings especially sublime merit.

4. The Essential Points of Practice and Visualization

4.1 The Attitude of Practice

- When practicing, one should hold a mind that is entirely pure and free of doubt, praying single-pointedly for the teacher's long life.
- We should cherish this precious opportunity and karmic connection to hear the Dharma and give rise to right mindfulness — this is an opportunity granted through the great compassion of Garchen Rinpoche, allowing us to practice in this way and dispel our own obstacles.
- During the practice, body, speech, and mind should be unified as one, maintained in purity.

4.2 Guided Visualization

- Relax the body, breathe naturally, and settle the mind into a state of calm.
- Visualize yourself within the pure realm of Sukhāvatī, adorned with emerald pine leaves.
- Within this pure land are Tārā, Avalokiteśvara, Guru Rinpoche, Amitābha Buddha, and all the buddhas and bodhisattvas.
- Before these buddhas and bodhisattvas, make your aspirations, hold them in your heart, and pray with utmost sincerity.

5. Reflections on the Present Age

- Disasters occur with alarming frequency across the world today — natural calamities and wars are almost constant (though we may not always perceive them), and epidemics continue to spread. These are precisely the signs of a degenerate age.
- In such times, to encounter a genuine spiritual friend is already rare, to hear the true Dharma rarer still, and even to give rise to a single moment of genuine right mindfulness is far from easy. If one possesses these conditions, one is a person of auspicious karmic connection, merit, and good fortune, and should cherish this opportunity all the more.

These notes have been compiled by a disciple from an audio recording. Should any error be found herein, we offer our sincere repentance, and respectfully ask the compassionate forgiveness and correction of our teacher, the buddhas and bodhisattvas, and our fellow practitioners.





祈請～噶千仁波切～長久住世

修法前開示學習筆記 (Scrolling down for English Translation)

A Prayer for Garchen Rinpoche's Long Life

開示整理

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祈請噶千仁波切長久住世

一、修法內容與目的

- 本次**修持**包含三部分：《白度母》、《長壽佛陀羅尼經》，以及瑪莫酬補（息滅瑪莫供養文）。
- 修法核心**目的**：透過三寶加持、誠心願力、持誦咒語之功德，以及修持儀軌的福德之力，**祈願一切上師長久住世、常轉法輪——**

此次尤其是為**祈請噶千仁波切長久住世、常轉法輪而修**。

噶千仁波切是在座許多人都曾親見、並領受過灌頂傳法之上師。



二、噶千仁波切的殊勝地位

- 噶千仁波切是當代極為偉大的一位上師，猶如密勒日巴尊者一般，安住山間、放下一切世間八法。

噶千仁波切～長年住在美國亞利桑那州山上的一間小閉關房中，為利益眾生而閉關修法，不輕易外出。

- 上師身體狀況一向良好，如今已九十歲，年事已高。
因此，我們所有弟子皆應常常為上師長久住世祈禱，並以修法之方式表達此願——
這是身為弟子應盡之責。
- 許多上師共同稱譽：噶千仁波切是**證悟大手印、大圓滿之大成就者**，是真正菩提心之體現者。
能為這樣一位殊勝上師祈禱，本身即是極大的功德善緣。

三、為上師祈福的功德與利益

3.1 自利與利他

- 依因果不虛之理，為眾生（尤其是為上師）祈禱，最終受益最大的其實是自己——
若自身壽命、健康有所障礙，此時更應多念誦**上師祈禱文**，祈願一切大德、聖者健康久住世；
以此福德資糧，亦能消除自身壽命上的障礙。

3.2 歷史佐證

- 阿瓊仁波切·阿格旺波（阿格旺波）的傳記中亦有記載：
其上師無畏如來芽生病之時，弟子們同樣為上師修法、祈禱；
無畏如來芽當時便告訴弟子：「**為上師修法，最大的受益人正是自己。**」——
因果不虛，造善業者是自己，將來感得果報者也是自己。

3.3 善業殊勝對境

- 若所行善業之對境是佛、菩薩、上師等已證悟者，此善業的力量將更為廣大殊勝。
上師為最殊勝的資糧田；

密法中提到，最殊勝的資糧田即是證悟上師：

上師之身、語、意，即是佛、法、僧三寶之總集；

亦可說身是上師、語是空行、意是本尊；

或身是化身、語是報身、心是法身——是三身之總集。

以此認知去修持～祈請上師久住之法，功德格外殊勝。

四、修行心要與觀想

4.1 修行心態

- 修法時，應以完全清淨、無有疑慮之心，一心祈願上師長久住世。
- 應珍惜此次得以聞法、生起正念之善緣與機遇——
此為噶千仁波切大慈大悲所賜予之機會，使我們得以借此修法，消除自身之障礙。
- 修持時應身、口、意三門合一，保持清淨。

4.2 觀想引導

- 身體放鬆，呼吸自然，心境安穩平靜。
- 觀想自身處於極樂世界、以綠松葉莊嚴之剎土當中。
- 淨土之中，有度母、觀音菩薩、蓮花生大師、阿彌陀佛等一切諸佛菩薩。
- 於諸佛菩薩面前發願、憶念、並至誠祈禱。

五、當今時代之觀察

- 當今世界各地災難頻仍：

天災、戰爭幾乎無日不有（只是我們未必時時察覺），瘟疫也四處蔓延——
這正是末法時代種種徵兆的顯現。

- 在這樣的時代，能值遇真正的善知識已屬不易，能聽聞正法更屬難得，乃至能自己生起哪怕一念真實的正念，也殊為不易。

若能具足這些條件，便是具有善緣、功德與福報之人，理應加倍珍惜此一因緣。

弟子以音頻整理，任何錯誤誠心懺悔，祈請上師與諸佛菩薩、諸道友慈悲寬宥、不吝指正。



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