



A SHORT GURU YOGA ON
THE SEVENTEENTH KARMAPA

WITH INSTRUCTIONS AND A SUPPLICATION

BY KYABJE DORLOB TENGA RINPOCHE

AND COMMENTARY ON THE SUPPLICATION BY

H.E. SANGYE NYENPA RINPOCHE



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CONTENTS

A SHORT GURU YOGA ON THE ROOT LAMA KARMAPA

Kyabje Tenga Rinpoche

A BRIEF INSTRUCTION FOR *A SHORT GURU YOGA ON THE
ROOT LAMA KARMAPA*

Kyabje Tenga Rinpoche

THE YEARNING SONG OF REMEMBERING THE GURU

Kyabje Tenga Rinpoche

AN EXPLANATION FOR *THE YEARNING SONG OF
REMEMBERING THE GURU*

Drubwang Sangye Nyenpa Rinpoche

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A SHORT GURU YOGA ON THE ROOT LAMA KARMAPA

ཐོག་མར་སྐྱབས་སེམས་བྱ།

At first, go for refuge and give rise to the enlightened attitude.

སྤྱི་བོར་བསྐྱེད་ཉི་ཟླའི་གདན་སྟེང་བྱ། །

chiwor pema nyidä denteng du

Above our heads upon a lotus, sun and moon seat

ཅུ་བའི་ལྷ་མ་ཨོ་རྒྱན་དོ་རྗེ་འཆང་། །

tsawä lama orgyen dorje chang

is the root lama Ogyen Vajradhara.

རྒྱན་ལྗན་དོར་རྗེའི་འཛིན་ཅིང་སྦྱིལ་གྱུང་བཞུགས། །

gyenden dodril dzinching kyiltrung shug

With ornaments, he holds vajra and bell and sits with legs crossed.

ལྷ་མ་གྱུན་འདུས་སངས་རྒྱས་ཀྱི་མ་ལམ། །

lama kündü sangye karmape

Embodiment of all lamas, Buddha Karmapa,

བྱུག་རྒྱ་ཚེན་པོ་དངོས་གྱུབ་སྦྱུལ་བྱ་གསོལ། །

chagya chenpo ngödrub tsaldu sol

manifest the accomplishments of Mahamudra!

ཡི་དམ་ཀུན་འདུས་དབང་གི་རྗེ་མཚོ། །

yidam kün dü wangi dorje chog

Embodiment of all yidams, supremely powerful vajra,

མཚོག་དང་སྤྱན་མོང་དངོས་སྤྱབ་དང་འདིར་སྦྱེ། །

chogdang thünmong ngödrub dengdir tsol

grant the highest and ordinary accomplishments this moment!

ཚོས་སྐྱོངས་ཀུན་འདུས་ཨོ་རྒྱན་རྗེ་མཚོ། །

chökyong kündü orgyen dorje chang

Embodiment of all dharmapalas, Ogyen Vajradhara,

ཐིན་ལས་རྣམ་བཞི་འབད་མེད་ལྷན་འགྲུབ་མཛོད། །

thrinle namshi beme lhündrub dzö

grant the four activities effortlessly and spontaneously!

ཐམས་ཅད་ཀུན་འདུས་ཡིད་བཞིན་འོར་བུ་ཡིས། །

thamche kündü yishin norbu yi

Embodiment of all, wish-fulfilling jewel,

སྤྱད་ཀྱང་དགོངས་པའི་རྩལ་ཆེན་རབ་འཕོས་ཏེ། །

thuggyü gompä tsal chen rabpö te

with great power transfer fully the enlightened intent of your mind!

ཚེ་གཅིག་སངས་རྒྱལ་འགྲུབ་པར་མཛོད་དུ་གསོལ། །

tsechig sangye drubpar dzödu sol

Grant the accomplishment of Buddhahood in a single lifetime!

སྤྲོས་མའི་ཐུགས་དང་རང་གི་སེམས་དབྱེར་མེད་པའི་ངང་དུ་ཅི་གནས་སུ་མཉམ་པར་བཞག་ལ། །

While resting in the inseparability of the lama's awareness and our own mind, [repeat:]

ཀམ་པ་མཁྱེན་རོ། །

KARMAPA KHYENNO

ཞེས་གང་བསགས་ལ་མཐར་།

Thus count and accumulate. Finally:

སྤྲོ་མ་འོད་ལྷུ་རང་སེམས་དབྱེར་མེད་འདྲེས། །

lama öshu rangsem yerme dre

The lama dissolves into light and becomes inseparable with our minds.

དགེ་བས་འགྲོ་ཀུན་སྐྱེ་བཞི་སྐྱུར་ཐོབ་ཤོག །

gewe drokün kushi nyurthob shog

Through this merit, may all beings swiftly achieve the four kayas.

སྤྲོ་མའི་རྣལ་འབྱོར་བསྐྱེད་པ་འདི་ཉིད་སངས་རྒྱལ་གཞུང་པའི་གནང་བ་དང་བྱིན་རྒྱབས་ཐོབ་པའི་ཉམས་ལེན་འདི་ཉིད་བསྐྱེད་དགའ་སྐྱེལ་མེད་པས་བྲིས་པའོ། །

This brief Guru Yoga on the Buddha Karmapa, a practice to receive his blessing and inspiration, was composed by the one with the name Tenga Tulku.

A BRIEF INSTRUCTION FOR THE *SHORT GURU YOGA ON THE ROOT LAMA KARMAPA*

Oneself appears in ordinary form with a white lotus of a thousand petals above one's head. On top of this is a seat of sun and moon disk. On top of this sits the very essence of all root masters, the Karmapa Ogyen Trinley Dorje.

He appears in the form of the Dharmakaya Vajradhara of deep blue body color. With one face, he holds vajra and bell in his two hands, crossed in front of his chest. Adorned with all ornaments, meditate on him sitting with his legs in the vajra posture. All the masters from whom one has received empowerments, oral transmissions, explanations, as well as profound oral instructions, and with whom one has a Dharma connection, are embodied in this single form.

With devotion we supplicate: "Upon myself and all beings, bestow the accomplishment of supreme Mahamudra!" The assemblies of all the deities of the four great tantra classes are also gathered together in this single form. With devotion we supplicate: "Bestow upon myself and all beings, all the common and uncommon accomplishments!"

Again, also the Dharma protectors such as the glorious awareness protector Bernagchen, his consort Palden Lhamo, as well as all the other male and female guardians of the Buddhadharma etc., are united in

A Brief Instruction on the Short Guru Yoga on the Root Lama Karmapa

the form of the master. With devotion we supplicate: “Bestow upon myself and all beings all the accomplishments of the four activities!” Supplicate one-pointedly in this way.

Once more: “All Lamas, Yidams, Dakas, Dakinis, Dharmapalas, gathered together in the single form of this wish-fulfilling jewel which embodies all rare and precious ones, bless me and all beings so that the power of the realization of Mahamudra may enter into our mind-streams and buddhahood may be achieved in a single lifetime!” Thus supplicate one-pointedly.

Finally merge the root master’s, the Buddha Karmapa’s, enlightened awareness inseparably with your own mind-stream, in an uncontrived and natural state, and rest in equanimity.

Supplicate further with KARMAPA KHYENNO.

Having thus supplicated and repeated [the mantra] a certain number of times, imagine how the root master, the Buddha Karmapa who is seated above your head, melts into light and dissolves inseparably into your own mind-stream.

Dedicate the merit which has been accumulated through the practice of this Guru Yoga to all beings whose numbers are as limitless as space is vast, so that they would be free of the very root of the suffering of this world, and that they may swiftly achieve the level of [the realization of] the four kayas.

A Brief Instruction on the Short Guru Yoga on the Root Lama Karmapa

This brief explanation of the short Guru Yoga on the Buddha Karmapa, for the purpose of receiving his blessing and inspiration, was requested by several students, so I – the one with the name Benchen Tenga Tulku – wrote it.

THE YEARNING SONG OF REMEMBERING THE GURU

A Supplication to the Seventeenth Karmapa Ogyen Trinley Dorje

While I stayed at Benchen Phuntsok Ling in Belgium, one night I dreamt that I entered a beautiful and splendid house with many people. Asking who lived here, the reply came that here lives the Karmapa. In a joyful and uplifted state of mind, I went further inside and saw Ogyen Trinley Dorje seated upon a lofty golden throne. Even though he spoke several pieces of advice out of kindness and affection, I woke up without retaining them. As I recalled the Guru, I wept with many tears. I called upon him from the core of my being and then wrote down this supplication.

Most eminent Lord Guru, hear my call.
Bless me and also every sentient being
So our minds may turn towards the dharma.

Our life so fleeting, like lightning in the sky,
It is not sure when it will disappear,
So now the time has come to practice.

This, my Guru's body's form,
Distinct and vivid like a rainbow,
Seen yet empty, while empty it is seen.

Undivided, seen and empty Guru's form,
Above my crown, on lotus and a moon disc,
Just like an image appearing in a mirror.

The Yearning Song of Remembering the Guru

Bringing this to mind, again, again,
Please purify the obscuration of a body,
Bestow the siddhi of the form sublime,
And let us gain the form, nirmanakaya.

This chant of yearning, calling on the Guru,
Sing it ceaselessly, like streaming water.
Sometimes do it as silent recitation,
To melt away all thoughts in space.
Sometimes do it as vajra recitation,
To pierce the essence of both life and effort.
Sometimes do it as wisdom recitation,
To settle within knowing's nature uncontrived.
Sometimes chant while shining, reabsorbing,
To achieve the self and others' twofold aims.

Through the blessing of these modes of recitation,
Please purify the obscuration of our speech,
Bestow the siddhi of the speech sublime,
And let us gain the voice, sambhogakaya.

The Guru's mind, a timeless wakefulness,
The natural state of our minds, these two,
Can mingle undivided, water into water,
By settling uncontrived original mind.

The Yearning Song of Remembering the Guru

Samsara and nirvana's every type of thought,
While mindful presence guard is still maintained,
With nothing to be judged, to keep or reject,
Just like waves upon the ocean's water,
They rise from you, dissolve in you again.

Sometimes also practice Guru Yoga,
Receive four abhishekas, mingle minds as one.

Through the blessing of this way of practice,
Please purify the obscurations of our mind,
Bestow the siddhi of the mind sublime,
And let us realize this mind as dharmakaya.

Parent sentient beings, boundless like the sky,
Always tortured by the triple suffering,
To bring them all to lasting happiness,
Train again, again in the aspiring and applied resolve.

Among the special teachings of the king of Golden Isle,
Giving ease and taking pain, this tonglen practice,
The essence of the mental cultivation,
Has been the foremost in my training.

Guru Buddha, the most precious,
In this, the bardo, and all future lives,

The Yearning Song of Remembering the Guru

Until I reach the final buddhahood,
Kindly hold me with your love beyond all parting.

This was written with a prayer of the deepest earnestness, by the one who bears the name Tenga Tulku.

*Since Tim the Lucky many times requested
For Tulku Tenga's students everywhere,
You now have this in simple English language,
By lazy vagrant Lotus Evergood.*

AN EXPLANATION FOR THE YEARNING SONG OF REMEMBERING THE GURU

by the eminent Sangye Nyenpa Rinpoche

While I stayed at Benchen Phuntsok Ling in Belgium, one night I dreamt that I entered a beautiful and splendid house with many people. Asking who lived here, the reply came that here lives the Karmapa. In a joyful and uplifted state of mind, I went further inside and saw Ogyen Trinley Dorje seated upon a lofty golden throne. Even though he spoke several pieces of advice out of kindness and affection, I woke up without retaining them. As I recalled the Guru, I wept with many tears. I called upon him from the core of my being and then wrote down this supplication.

Most eminent Lord Guru, hear my call.

The supreme guide for our present and future lives is called **lord**, and **guru** because only the Guru is the circumstance for us to be able to interrupt the eight worldly concerns and realize the natural state within this very life. Above that there cannot be anyone else, so he is the **most eminent**. It is to him that we salute with respectful body, express the qualities with respectful voice and mentally admire, yearn for and trust with respectful mind, **hear my call**.

**Bless me and also every sentient being
So our minds may turn towards the dharma.**

An Explanation for *The Yearning Song of Remembering the Guru*

Please **ble**ss, by infusing my stream-of-being with your noble Body, Speech and Mind, **me and also every being** whoever is **sentient**, whose numbers match the endless space, **so our** mistaken **minds** which otherwise are trapped in the web of dualistic beliefs **may**, by means of an authentic view, practice and conduct, **turn towards** the **true dharma** or become excellent. This is how we call upon him.

Our life so fleeting, like lightning in the sky,
It is not sure when it will disappear,
So now the time has come to practice.

Our life, obtained just this once, **so fleeting** as it changes every instant, is **like lightning in the sky** during summertime, as it **is not sure** at all, **when it** – our body that is so unreliable – **will disappear**. **So**, do not only rely on circumstances **now** that we have met with a guru and heard his words. We also have the fortune to realize them, and do not remain distracted as the time **has come to practice** one-pointedly, bringing them into personal experience.

This, my Guru's body's form,
Distinct and vivid like a rainbow,
Seen yet empty, while empty it is seen.

Undivided, seen and empty guru's form,
Above my crown, on lotus and a moon disc,
Just like an image appearing in a mirror.

Bringing this to mind, again, again,
Please purify the obscurations of a body,
Bestow the siddhi of the form sublime,
And let us gain the form, nirmanakaya.

This, my eminent guide, the **Guru's visible body's form** or magical display, is by nature **vidid** in that it is seen in various ways **and distinct like a rainbow** in the sky. **Yet** while it is being **seen** differently it is in essence **empty**, insubstantial from the very first. And **while** being **emptiness** devoid of limitations **it is seen** unobstructedly. His bodily form that is **seen**, which happens in dependency, **and** its property of being **empty** beyond every possible claim, are **undivided**; this is our **Guru's form**. He is seated **above my** and all other sentient beings' **crown**, upon a **lotus and a moon disc**, in a way that transcends inherent existence and subtle inherent existence, **just like an image appearing in a mirror**, which can be seen while not really being there. **Bringing this** correctly **to mind**, both the subtle and larger parts, **again** and **again** until you have gained stability, **please purify** and clear away **the** diseases, harmful influences and **obscurations of a body** which I have created since many lifetimes. **Bestow** in full **the** unchanging pure **siddhi of** recognizing that the essence of this impure illusory body is **the form sublime, and** henceforth please ensure to **let us** ultimately **gain the** illusory **form**, empty and yet visible in various ways, the **nirmanakaya** that from the beginning is part of our self-existing natural state.

This chant of yearning, calling on the Guru,
Sing it ceaselessly, like streaming water.
Sometimes do it as silent recitation,
To melt away all thoughts in space.
Sometimes do it as vajra recitation,
To pierce to the essence of both life and effort.
Sometimes do it as wisdom recitation,
To settle within knowing's nature uncontrived.
Sometimes chant while shining, reabsorbing,
To achieve the self and others' twofold aims.

Through the blessing of these modes of recitation,
Please purify the obscurations of our speech,
Bestow the siddhi of the voice sublime,
And let us gain the voice, sambhogakaya.

This sublime chant of yearning, calling on the Guru while acknowledging that the guru is your own mind, **sing it ceaselessly** in all your ordinary activities such as walking, moving about, sitting and lying down, so that continuous equanimity is a pervasive yoga, **like streaming water**, so that you mingle it with the post-meditation in the way that every daily action is permeated by one continuous yoga. Since a special method needs to be made effective in order to acknowledge that the impure channels, energies and essences are in fact – and since the very beginning – the pure Body, Speech and Mind, **sometimes do it as silent recitation**. In this way you will be

An Explanation for *The Yearning Song of Remembering the Guru*

able **to** bring into or **melt away all thoughts** – that hold beliefs in common characteristics as a result of not recognizing rigpa – **in space**, thus developing a deep samadhi of blissful emptiness. Once the channel-knots are untied right where they are, the energies must be led into the central channel; so **sometimes do it as vajra recitation**, the purpose of which is **to pierce to the essence of both life**, the channels, **and effort**, the energies – thus the body, speech and mind become pliable, and subtle thinking subsides in itself.

Unless basic wakefulness is realized, your composure, which is the ineffable co-emergence, cannot possibly seal sights, sounds and thoughts during the ordinary post-meditation. Therefore, **sometimes do it as wisdom recitation**, the purpose of which is to transcend into the vast, effortless and timeless **settling** – **uncontrived within** your self-existing **knowing's** all-encompassing **nature** of Samantabhadra – the basic suchness that is itself free of limits such as samsara and nirvana, flaws and perfections, something to reject or withhold.

Once you, by the support of these paths, have captured the state of cleared unfolding (buddhahood) as the clusters of the great transference – that since the beginning are totally indivisible from the greatest ease that is our primordial nature – you must by all means bring forth the vast benefit for all beings, both the pure and the impure. So **sometimes chant while shining** and **reabsorbing** connected to the mandala and the mantra recitation, **to** always **achieve** – in timely fashion – **the self and others' twofold aims** through engaging in effortless activities of thought, word and deed.

An Explanation for *The Yearning Song of Remembering the Guru*

Through the blessing of these modes of recitation, at best be utterly suspended within the continuity of sky-like samadhi that is your basic lucid wakefulness, beyond all verbal effort. Hereby, **please purify the obscurations of our speech** created since beginningless time, **bestow the siddhi of the** inconceivable secret of **voice sublime**, and let us gain the purity of voice, the energy-mandala which is the spontaneously present **sambhogakaya**.

The Guru's mind, a timeless wakefulness,
The natural state of our minds, these two,
Can mingle undivided, water into water,
By settling uncontrived original mind.

Samsara and nirvana's every type of thought,
While mindful presence guard is still maintained,
With nothing to be judged, to keep or reject,
Just like waves upon the ocean's water,
They rise from you, dissolve in you again.

Sometimes also practice Guru Yoga,
Receive four abhishekas, mingle minds as one.

Through the blessing of this way of practice,
Please purify the obscurations of our mind,
Bestow the siddhi of the mind sublime,
And let us realize this mind as dharmakaya.

An Explanation for *The Yearning Song of Remembering the Guru*

While every thought that rises is suspended within your original nature, you cannot find any concrete, ordinary deluded thinking. Failing to find that is exactly **the Guru's mind, a timeless wakefulness**. This being so, **the natural state of our minds** and the self-existing unimpeded mind of every conqueror in the three times, recognize **these two**, by means of the view, to be like the sun and the sunlight, **undivided** since the beginning, and, like **water poured into water**, transcend and gain confidence of being free through training, so your view and training **will mingle**. By doing **so, settle** freely and unpolluted by artificial and deliberate meditation, at all times and in all situations **in** the continuity of **the uncontrived**, the vast and uncultivated natural alignment that is your **original state**.

Samsara, which is to be abandoned because of being blind to the nature of suchness, **and** the attachment to the idea of **nirvana's** reality, and **every type of thought** that is thus totally binding, by acknowledging authentically that all that is perceived and is thought is the vast liberated ground – that whatever arises in your experience, whatever you think of or project – is all the unfolding or magical play of basic wakefulness. When acknowledging this, that by nature they are **with nothing** concrete **to be judged**, you therefore see for certain that in their nature there is no basis for a struggle **to keep or reject**.

Even though you may have thoroughly cut through any misconceptions about this, still and for as long as you have yet to attain perfection, **while** both **mindfulness** and attentive **presence** as your **guardsmen**

are **still maintained, just like** the example of **waves** that rise **upon the ocean's** surface, **water** subsides back into the ocean when there is no longer the circumstance of wind, it is in the same way with every thought that holds concrete existence – such as threat and promise, perfect and imperfect, true and false – **they all rise from your** basic nature and, when not bound by this belief in them as really being there, **dissolve in you again**, since they are freed into the original ground, their nature.

Sometimes – with the understanding that the Guru, him- or herself, is from the very first forever indivisible from every yidam, daka, dakini and dharma guardian without a single exception – **practicing** any sadhana while understanding this point, it is the ultimate **Guru Yoga**. So **also** within those practices, **receive four abhishekas** of body, speech, mind and their equality, and develop strength in the ultimate samadhi that clears your four natures. Receive them with one-pointed focus that matures your capacity for basic, co-emergent greatest ease, and **mingle** your **minds** – the Guru's mind and your mind or your present instant of knowing – as they, since the very first, are already a cleared unfolding (buddha) in being the unobscured vajra ground. It is the force of realizing this point that lets them mingle **as one** within the immense vastness of nondual unity.

Through the blessing of this way of continuous **practice** in lucid wakefulness, constant and uninterruptedly, **please purify** in themselves **the obscurations of our minds** – mistaking our expressions to

An Explanation for *The Yearning Song of Remembering the Guru*

be something other and believing self-knowing to be a self – **bestow** effortlessly **the siddhi of the mind sublime**, the purity of essence. In the same moment let us decisively **realize** the knowing nature of **this mind** – suspended in total openness – **as** mother and child **dharmakaya** of lucid wakefulness undivided.

Parent sentient beings, boundless like the sky,
Always tortured by the triple suffering,
To bring them all to lasting happiness,
Train again, again in the aspiring and applied resolve.

Among the special teachings of the king of Golden Isle,
Giving ease and taking pain, this tonglen practice,
The essence of the mental cultivation,
Has been the foremost in my training.

Guru Buddha, the most precious,
In this, the bardo, and all future lives,
Until I reach the final buddhahood,
Kindly hold me with your love beyond all parting.

Even though our mind-stream may be freed through realization, as our own aim, there is still the need to bring others to maturity through compassion. All our **parent sentient beings** who have been our fathers and mothers uncountable times, **boundless like the sky**, who life after life are **always** threatened **or tortured by the triple**

suffering, the pervasive suffering of being conditioned in dependency of causes and conditions – as ignorance, and as doing and feeling – the suffering of change, and the suffering of suffering. To take them out of all these types of suffering and their causes – so as to **bring them all to lasting happiness** of unexcelled and perfect enlightenment – **train** not just once or twice or sporadically but **again** and **again** until your being has become fully trained **in the aspiring** resolve set upon the result of perfect enlightenment **and in the applied resolve** of entering the deep and vast paths to attain it.

In order to train in this, **among the special teachings of the** great Dharma **king** of the **Golden Isle** Suvarnadvipa, you find the sentence encouraging us to alternate taking and sending based on the fact that sentient beings are the primary factor or lord of all good qualities, so train in **giving ease**, together with its causes, to others **and** make dedications. Since all faults result from oneself, train in gladly **taking** upon yourself their **pain**, together with its causes, from all lord-like sentient beings. The visualization in **this tonglen practice** is **the essence** or distillation **of the mental cultivation** *lojong* training, should be **the foremost in** all one's **training** practices. This being so, as it is also impossible to attain the great awakening for the benefit of others without following this path, every conqueror – who has in the past or will in the future truly awaken – does so exclusively through this path and this method.

An Explanation for *The Yearning Song of Remembering the Guru*

For this reason, to ensure that you avoid hindrances while applying this deep path, and in order to complete it, even though the qualities of your root **Guru** equal those of all **buddhas**, his kindness far exceeds even that of the buddhas. It is indeed most difficult to find and meet such a person. But if you succeed in finding and meeting him or her, it will guarantee every type of fortune in this and future lives, matching the qualities of **the most precious** wishfulfilling jewel. So for myself and for every other sentient being **in this** lifetime, wherever we may take birth in **all future lives** among the six classes of beings, **and** especially during the frightening and dreadful passages in **the bardo, until we soon reach the final** stage, which is the precious **buddhahood, kindly** accept us, **hold us** and nurture us – **with your love beyond all parting** – through the protective support of your sublime Body, Speech and Mind.

This explanation of the supreme incarnation Tenga Rinpoche's Yearning Song of Remembering the Guru, a supplication to the great Seventeenth Sublime Conqueror, was freely written down by one named Nyenpa on May 30th 2016, within the Benchen Shedra that lies on the slope of Asura in Nepal, in response to the request from the Benchen monk Lama Ngawang Tsultrim.

*Since Tim the Lucky many times requested
For Tulku Tenga's students everywhere,
You now have this in simple English language,
By lazy vagrant Lotus Evergood.*

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