

Shakyamuní Buddha Puja

*The Source of Good Collections:
A Rite of Homage, Worship, and
Prayer to the Teacher,
the King of Sages, Remembering
His Previous Lives and Biography*



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Practice Requirements:
Anyone with faith may practice this puja.

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Author's Preface

NAMO GURU MUNI INDRAYA
(Homage to the Guru, King of Sages!)

I salute with my head the Bhagavan, King of the Shakyas,
Who is the ripe fruit of five hundred vows he had made
To liberate us hard to tame sentient beings
Whom other conquerors' children have left behind!

To the Conquerors' children, lords of the ten stakes,
such as Maitreya, Manjughosa, and Pāḍmapani,
And the arhats, such as the excellent pair, Kashyapa,
The sixteen elders, and retinue: devout homage!

Requested by other scholars for a full rite
For making prostration, offering, praise, requests,
And prayers to the deity host of the peerless King
Of the Shakyas, I shall compose one here today.

How the future Shakyamuni generated bodhichitta

Our compassionate teacher, the peerless Lion of the Shakyas, generated unbearable great compassion towards the infinite migrating beings throughout space, who are afflicted with many hundreds of miseries in samsara. In the presence of buddhas beyond number, he repeatedly generated the thought of supreme enlightenment (*bodhichitta*) and made vows. Let us mention briefly some of these occasions that are revealed in the sutras and are well known.

Once he was born in a hell, pulling a cart. A companion of his, being very weak, was unable to pull the cart, so their ox-headed hell guardian stabbed him in the chest with a trident, making him wail. Unable to bear this, (Shakyamuni) generated intense great compassion and told the hell guardian, “Release this sentient being and put his rope on my head, I shall pull alone!” This angered the hell guardian, who stabbed him with the trident so that he died. He was reborn in the Heaven of the Thirty-Three. This is taught in the *Sutra on Repaying Kindness*.

The Sutra on the Fortunate Eon (Bhadra-kalpika-sutra) says that when born as the potter’s son Bhaskara he generated bodhi-chitta in the presence of Tathagata Shakyamuni the Great.

The Medicine chapter of the *Vinaya (Bhaisajya-vastu)* says that when born as King Tisya, he generated bodhichitta upon being told, “An elephant tamer can tame an elephant’s body but not the mind.”

The Sutra on the Dispelling of the Regret of King Ajatasatru (Ajatasatru-kaukrtya-vinodana-sutra) says that when born as the leading merchant’s son Vimalabahu, he was exhorted by Manjush-ri in the form of the monk Jñanaraja, and so generated bodhichitta in the presence of Tathagata Invincible Moon Banner.

The Sutra of Inconceivable Secrets (Acintya-guhya-sutra) says that when he was Sarvarthasiddha, fourth son of the universal emperor Dhrtarastra, he generated bodhichitta in the presence of Tathagata Nanaratnavyuharaja (King of the Array of Various Jewels). There were many other similar occasions.

How in particular he adopted us, the unruly beings of when the five degeneracies grow, generating bodhichitta for our liberation

More countless eons ago than there are grains of sand in the Ganges, there was in this realm the great eon called Taking. At that time, (Shakyamuni) was born as the Brahman Mist of the Sea, chief minister of the universal emperor Aranemi. He induced this emperor, together with his thousand sons, 84,000 local rulers and 920

million creatures, besides uncountable gods, nagas, asuras, yakshas, rakshasas, kumbhandas, gandharvas, pretas, hell beings, and animals, to receive highest, fully complete enlightenment. When King Aranemi and the others were made to take their own buddha lands, all the bodhisattvas except Vishnuvayu took excellent, vast lands where only pure disciples dwelt. In particular, all the thousand and four bodhisattvas who were to attain enlightenment in this fortunate eon – Jyotipala and others – took under their care only disciples whose worlds were large, wealthy, long lived, and pure in mind. Thinking that just as no one would want to enter a mass of blazing fire, so no one could tame the sentient beings of the Age of Conflict (*kali yuga*) when the (maximum) lifespan is a hundred years, who are unruly and intractable, short lived, of few possessions, and given to evil thoughts, fighting, and dispute, they left them.

So Brahman Mist of the Sea generated strong, unbearable great compassion toward us, the beings of when the five degeneracies grow, just like that of a mother seeing her lovely only child fall in a pit of blazing fire. Because of this, his heart quivered like the leaves of a kimsuka tree, he grew extremely sad, and his flesh tensed all over his body. Then before Tathagata Ratnagarbha, calling as witness all the buddhas of the ten directions and, asking them to understand, he promised, “The sentient beings of this Saha world, of the Age of Conflict when the lifespan is a hundred years, are the object of my compassion; therefore, I shall tame them,” and for the sake of us migrating beings of when the five degeneracies grow, he made 500 great vows. Thereupon, the ground shook in the infinite realms of the ten directions, a great light shone, and all kinds of flowers rained down. Tathagata Ratnagarbha and all the buddhas and bodhisattvas of the ten directions congratulated him and scattered flowers. They praised him extensively, saying “Your magnanimity has no match among all bodhisattvas, as the white lotus has no equal among all flowers,” and so forth, as is taught in the *White Lotus of Compassion Sutra* (*Karuna-pundariga*.)

How he gathered the accumulations after thus generating bodhichitta

It says in the *Vinaya*:

From the Buddha Shakyamuni
To the Saviour Dhrtarastra,
Seventy five thousand buddhas,
All of whom I venerated.

From the Buddha Sobhita
To the Muni Indradhvaja,
Seventy six thousand buddhas,
All of whom I venerated.

From the Buddha Dipamkara
To the Buddha Kasyapa,
Seventy seven thousand buddhas,
All of whom I venerated.

And in *Abhidharma kosa*:

Pasyin, Dipa, Ratnasikhin
Came at the ends of the three countless (eons).
The first was Shakyamuni.

This teaches that (the Bodhisattva) gathered the accumulations for a first countless eon from Buddha Shakyamuni the Great to Buddha Ratnashikhin, then a second up to Dipamkara Buddha, then a third up to Buddha Vipashyin's coming to the world; (and the first of all the buddhas he worshipped was Shakyamuni).

This is according to the Common Vehicle, but as for the special, Mahayana view, the *Moon Lamp (Candra-pradipa) Sutra (Samadhiraja-sutra)* says:

A million million buddhas, and yet more,
 As many as the sand grains of the Ganges,
 Have all dwelt on this very Vulture Peak:
 And all those Lords of Mankind have I honored...

and so on at some length. Thus we must accept that the Teacher gathered the accumulations (of merits and wisdom knowledge) by worshipping and honoring measureless, countless buddhas, as many as the sands of the Ganges, while he was on the path of learning. We also know this through texts such as the *Explanation of the Qualities of the Ten Stakes* (*sa bcu'i yon tan bshad pa*).

Teachings from the Bodhisattva-pitaka on how he generated bodhichitta and progressed along the stages and paths

Once, when he was born as the young prince Practitioner of Perseverance, he generated bodhichitta by worshipping and honoring the Tathagata Mahapriya and his Sangha of Disciples for 960 million years.

Then after one countless eon, he was born as the leading merchant Prajnabhadrā, and by worshipping and honoring Tathagata Ratnanga and his Sangha of Disciples for a thousand years generated bodhichitta and fully achieved the paths.

After another countless eon, when he was born as the Brahman child Kumāramegha, he spread out his golden hair and scattered handfuls of utpala flowers for the Tathagata Dipamkara. This Buddha predicted, “A countless eon in the future, Brahman child, you will become a Tathagata called Shakyamuni.”

I think these teachings refer respectively to the beginnings of the first, second, and third countless great eons.

How he trained in the powerful practices

Partial indications of how, when training in the practices of a Conquerors' Son after generating bodhichitta, he most bravely trained in difficult deeds such as no other bodhisattvas of the past or future could practice, without a moment's thought considering priority for his own welfare or being tired and discouraged about the powerful practices, appear in detail in the thirty-four birth stories of Master Aryasura's *Jataka-mala*, (the 108 of) the *Avadana-kalpalata* by Ksemendra, and the birth stories by the Tibetan scholar Karmapa Rangjung Dorje (1284-1339).

It would be hard for anyone to tell the rest in full. This is apparent, for example, from the *Sutra of the Wise and the Foolish* (*Damamuko-nama-sutra*), which says that when he was King Chandrabha (Moonlight), a Brahman called Parivrttatejas (Spreading Brilliance All Around) asked him for his head, under a certain tree. (The Bodhisattva) said that in the past he had given his head 999 times under that very tree, so the gift of his present head would make a whole thousand. If his giving of a single head under a single tree was like this, who but the conquerors or their great children could know completely how he trained in other bodhisattva practices in other places?

His Enlightenment

By such measureless austerities, which it is hard for those of little courage even to rejoice at, and which frighten one just to hear of, he completed in a short time the practices of a Conquerors' Son, and attained Buddhahood in the Sambhogakaya in the Akanistha Pure Land, whose ground and interior are adorned with flowers. He then worked for the benefit of migrating beings by inconceivable emanations for taming them in the infinite worlds throughout space.

The Twelve Deeds

First Deed

When the time drew near for his previous generation of bodhichitta and vows to ripen and for him to show the deeds of the supreme nirmanakaya (emanation body) in this Saha world, he manifested taking rebirth as a noble god called Svetaketu in Tushita, and satiated the gods with Dharma.

When the time came for him to come to Jambudvipa (Earth), he taught at length to Maitreya and many other gods the 108 doors into the light of the Dharma. He consecrated Ajita (i.e. Maitreya) as regent by binding a jeweled diadem around his head and after checking for the five circumstances, left Tushita with an entourage of countless gods and an inconceivable variety of offerings.

Second Deed

In Jambudvipa, he entered the womb of Queen Mahamaya, the younger wife of King Shuddhodana, who was observing fast day vows (*posadha*), and dwelt for ten months, fully clothed, on a fine couch in a great palace that was manifested in her right side. (There) he taught the Dharma to countless bodhisattvas and infinite disciples such as gods of the virtuous party, nagas, and yakshas, establishing them in maturity and liberation.

Third Deed

Then in the Lumbini grove, he was born with the thirty-two remarkable presages through his mother's right ribs, like the sun rising from between clouds. Many gods and nagas now worshipped him. He took seven steps in each of the four directions and proclaimed his lion's roar, "In this world I am supreme...." Next, while gods and human beings worshipped him with immeasurable offerings, he was taken to the palace at Kapilavastu.

When he was born, all King Suddhodana's desired aims were realized; the yaksha Shakyavardha and the gods Brahma, Shakra, and others paid homage; and the fierce and arrogant Shakyas were intimidated, unable to stand the splendor of his body. Thus, he received in turn the names of Fulfiller of All Aims (*Sarvartha-siddha*, i.e. *Siddhartha*), God of Gods, and Sage of the Shakyas (Shakyamuni).

The soothsayers prophesied that if he stayed in the palace he would become a universal emperor, but if he went forth from home into homelessness he would become a complete and perfect Buddha.

Fourth Deed

As his father Shuddhodana wanted him to work for the welfare of beings by technical skills and encouraged him to do so, (Shakyamuni) manifested the appearance of studying subjects like letters and astrology. He demonstrated such skill in these, as well as in the arts of archery, jumping, wrestling holds, and so forth, as no one had ever done before. By these skilful arts, he ripened gods and human beings beyond number.

Fifth Deed

Then he took to wife 60,000 women, Yashodhara and others. By this deed of skill in means in governing righteously, he ripened measureless, countless beings.

Sixth Deed

After a while, the buddhas of the ten directions and gods of the white side exhorting him with sounds of singing, cymbals, and other musical instruments, the thought came to him that it would soon be time to go forth. In the four gates of the city he saw in turn an aged and decrepit sentient being, a sick one, a dead one, and a phantom monk (*bhikshu*). He manifested perceiving truly because

of these the shortcomings of the household life and the advantages of going forth.

In his twenty-ninth year, though many hundreds of guards blocked every door of the palace, he climbed down from on top of a divine ladder placed there by Panchika and mounted (his horse,) Kanthaga. With the four lokapalas holding up Kanthaga's hooves, they left quickly, with a vast entourage of gods and an inconceivable variety of offerings.

They crossed the territories of the Shakyas, the Krodyas and the Mallas, then went six leagues past the large town of the Maineya country and came to the bank of the Anoma river near a village on Vriji territory. At the Visuddhacaitya, (the Bodhisattva) cut his own hair. Receiving from Shakra a red robe that had been left behind by earlier sages, he performed the Going Forth (as a homeless monk). He gave his jewels and Kanthaga to Chandaka (his groom) and sent him away.

Seventh Deed

Then he crossed the Ganges and reached Magadha. There he lived a life of austerities twice as hard as that of previous sages, so receiving the name of The Great Ascetic (*Maha-shramana*). Five hundred servants were sent to him during this time, from Kapilavastu and his mother's home, but he accepted only Kaundinya and four other men and sent the rest back. Then he dwelt for six years on the bank of the Nairanjana, in austerities and concentration. It is said that by this skilful deed he ripened 1,200,640 million gods and human beings.

Eighth Deed

After this he left off austerities and ate gross food. He bathed in the Nairanjana river. The village chief's daughters Sujata and Nandabala offered him some milk rice made from the sixteen times extracted essence of the milk from a thousand excellent cows. When

he ate this, his marks and signs and his aura shone (visibly). Then he went to the Seat of Enlightenment at Vajrasana (Bodhgaya). Obtaining some durva grass from the boy grass seller Svastiga, he spread it out as a seat and sat on it crosslegged.

Ninth Deed

Beams of light radiated from between his eyebrows, making all the abodes of the maras tremble. Aware of this, Mara the Evil One (their chief) approached the bodhi tree with an innumerable host of maras and rained weapons upon his body; but by the power of his concentration on loving kindness, they turned into a rain of flowers.

Then Mara the Evil One said, “Ho, young Prince! Get up and rule your kingdom! With merits like yours, how could you win liberation?”

Shakyamuni replied, “If you, Evil One, could become lord of the Desire Realm through one transitory offering, why should I not be able to win Supreme Enlightenment through making countless transitory offerings?”

Mara answered, “You are the witness that I have made one transitory offering, but who is a witness that you have made countless ones?”

In reply, the Bodhisattva touched the earth with his right hand and said:

This earth is the dwelling of all beings,
Moving and fixed alike, without bias.
It is my witness that I do not lie.
Take it as my witness in this matter!

Thereupon the earth shook in six ways, and out of it rose the earth goddess Sthavara as far as her navel. With folded palms, she said, “Great Being, it is so. I have perceived it just as you say. In fact, you yourself are the witness for the whole world, including the gods,” and then she disappeared.

Then many daughters of Mara displayed numerous cunning

tricks, half uncovering their faces and so forth; but by concentration on foulness he magically transformed them to be aged and decrepit. Thus he scattered the hosts of maras, and many of them generated the thought of Supreme Bodhi.

Tenth Deed

After that, he entered the Space-pervading Concentration, and as dawn broke on the fifteenth (Full Moon) of the Vaishakha month (April-May), he manifested the attaining of Buddhahood. Thereupon the gods scattered flowers knee deep, the earth shook, and all realms were filled with light.

Eleventh Deed

Then, for many reasons such as to make people understand the rarity of the Dharma and to let requesters gather vast merits, for seven weeks he manifested indifference, not turning the Wheel of Dharma.

Two merchants, Trapusa and Bhallika, offered him food, and the Four Great Kings (the guardians of the four directions) offered him four stone alms bowls, which he magically transformed into one; he put the food in this and ate, pronouncing some auspicious verses.

After that, on repeated and fervent requests by Brahma Shikhi and others, he agreed to turn the Wheel of Dharma. He went to the Rsivadana Deer Park at Varanasi. There he turned the Wheel of the Doctrine of the Four Truths, with twelve points in three cycles, to his first five disciples and 80,000 gods, maturing and liberating them.

Then he matured and liberated infinite gods and human beings, including successively his five close disciples; Uruvilva Kashyapa, Gaya Kashyapa, Nadi Kashyapa, Shariputra, and Maha Maudgalyayana; and 250 of their entourage.

The fame of this deed spread across the surface of the world. King Shuddhodana heard about him and invited him repeatedly to Kapilavastu. Accordingly, he went to Kapilavastu and established many hundreds of thousands of Shakyas, including Shuddhodana

and his four brothers, and innumerable other gods and human beings in maturity and liberation.

At Shravasti, he showed the Great Miracle and defeated the six tirthika teachers, maturing and liberating 90,000 of their followers and countless other gods and human beings.

Then he saw that through excess of devotion to the teacher and his disciples, the honor all the people were showing to the Sangha had become so great, it was turning into a hindrance to the Dharma. To stop this, and to establish in the vision of truth his mother Mahamaya, who had been reborn as a god – for to establish his parents in the vision of truth is one of the ten deeds every Buddha must perform – and for many other reasons besides, he went to the Heaven of the Thirty-Three. There he consented to pass the rains residence on the Armoniga rock under the Pariyatrakovidara tree with 8,000 arhats, Shariputra, and others.

When the rains residence was over, he went up level by level as far as Akanistha (highest heaven of the Realm of Form), benefiting infinite gods. On the request of the monks, Maudgalyayana begged that they return to Earth; so on the twenty-second of the ninth month, they descended to the city of Kasi (Varanasi) on a ladder made by the gods, some going on foot and some by magical powers. This gave abundance of joy to the eyes and minds of limitless people, and sowed in them the seeds of liberation. Seeing the various thoughts people had at that time, he told them how samsaric perfection (such as being a god) is valueless, and what is important is to be heading towards liberation. For innumerable disciples, he flung wide the gates of liberation, with the three vehicles.

Then he went to Vulture Peak. With inconceivable miracles, such as making the earth shake in six ways and filling hundreds of realms with rays of light, he turned for innumerable disciples – bodhisattvas, hearers, gods, nagas, and others – the Dharma wheel of Marklessness, his intermediate teaching.

At Vaishali, he turned the Well-Proportioned Dharma wheel, his final teaching. In addition, in other places he taught inconceiv-

able entrances into the Doctrine, in accordance with disciples' dispositions, thoughts and latent tendencies.

To establish thus in maturity and liberation such countless, measureless, numberless disciples, divine, human, and other, could be the act of no one else but a buddha.

Twelfth Deed

When he had finished benefiting thus most of his direct disciples, out of his extreme compassion for us who lack the fortune to see him physically, he then dedicated one fifth of his lifespan as a cause for the Dharma to flourish and remain a long time. Sacrificing his life energy, he generated inspiring power so that the Doctrine would remain for 5000 years. In order to tame his two last direct disciples, the gandharva king Supriya and the wandering ascetic Subhadra, he manifested keeping himself alive by magical inspiring power for three more months.

Then he went to Kushinagari, where he established Supriya and Subhadra in maturity and liberation and told his followers, "O four classes of followers, study my twelve-fold teaching that conduces to well being! Take the pratimoksha (discipline) as your teacher! Let the older attract the younger with the necessities of life; let the younger not call their elders by name! Teach the faithful four things about the teacher: his birth, his enlightenment, his teaching the Dharma, and his passing into nirvana! Ask, monks, if you have doubts about the Three Jewels or the Four Truths!"

He then removed his upper garment, saying, "Look, monks, on the body of the Tathagata, for the sight of a tathagata's body is rare! Monks, be silent a short while! All conditioned things are liable to dissolution, like this. There, that ends the speech of the Tathagata."

Having said this, he displayed the passing away into nirvana. He exerted his magical transforming power so that the eight portions of his remains and the immeasurable relic particles like mustard seed that came from them increased to cover the whole

world. Every sentient being who pays homage to and worships these relic particles will become irreversible in (one of) the three vehicles, according to his intention. When the true doctrine disappears from this Saha world and it becomes poor in precious things, these relic particles will turn into the lapis lazuli gem called kalpamati and dispel the poverty. The gems will rise right up to the Akanistha Heaven, and a rain of various flowers will fall; from the rain of flowers will come many words of Dharma. The gods of the realms of desire and form will hear these words and recall their past roots of virtue. Losing all desire for their own homes, they will descend into the lands of human beings and fix and establish them on the ten wholesome paths of action.

In such ways, even his bodily remains and relics have benefited and will benefit sentient beings inconceivably.

Summary of Shakyamuni's Career

Thus, when he first generated bodhichitta, the Compassionate Teacher excelled other bodhisattvas at their first generation of bodhichitta by his courage. In the middle, when gathering the accumulations, he excelled other bodhisattvas engaging in the practice by his austerities. At the end, when attaining buddhahood, he excelled all other buddhas of the ten directions by his kindness towards us. This is well known, it appears very clearly in the sutras that it is not partiality by his followers.

The Importance of Worshipping the Buddha

In the *Ten-Wheel Ksitigarbha Sutra (Dasacakra-ksitigarbha-nama-mahayana-sutra)* it says:

Bliss and happiness in the world
 All comes from worshipping the Jewels;
 So anyone wanting bliss and happiness
 Always should strive to worship the Jewels.

This teaches that all bliss and happiness in this and future lives comes from worshipping and honoring the Three Jewels, so anyone desiring self comfort must strive in the worship of the Three Jewels. Out of the three, the buddha jewel is the highest Field of Merit.

For the *Praise of Him Worthy of Praise (Varnarhavarṇa, by Matr̥ceta)* says:

In the three worlds, there is no
Field (of merit) equal to You.
You are the best of objects of giving,
The purest of the respectable.

And it is also taught that looking with faith at the body of a Tathagata for just an instant has greater merit than honoring a thousand million Pratyeka Arhats for many years; that by praising the Tathagata with just one verse, a Brahman closed the door to rebirth in the realms of woe for twenty great eons; and that each time one remembers a Tathagata cuts off rebirth in ill destinies for an eon. Many such statements can be found.

The Importance of Worshipping Shakyamuni Buddha in Particular

For us, worshipping the Lord of the Doctrine, our Teacher, the King of Sages is of greater merit than worshipping other buddhas: even if no scriptural source is found stating this, it is established by reasoning. For buddhas are the supreme field of merit by reason of being the unsurpassable field of virtues, and our Teacher, the King of Sages, is not only the supreme field of virtues but the unsurpassable field of benefit (to us). It is like, for example, the killing of an arhat who is your father being a greater fault than the killing of some other arhat.

Therefore, we followers of Shakyamuni must hold him, the King of Sages, as our principal object of worship, above all other buddhas. For as all good accumulations in our minds, from the decrease of

the slightest fault and the growth of the slightest virtue upwards, are the work of the speech of our teacher, the King of Sages, it is exceedingly beneficial to honor and worship him with the thought of repaying him for what he has done. Also, not to repay his kindness would be a burden heavier than the ocean and Mount Meru together, and one who does repay his kindness is taught in the *Song of the Naga King Bheri (Nagaraja-bheri-gatha)* to be an object of praise by the wise.

Benefits of Worshipping Shakyamuni

There are extensive benefits, such as that speaking the name of the Conqueror Shakyamuni purifies the sins of 10,000 eons, and that hearing his name plants the seed of irreversibility from Supreme Enlightenment.

If an image of the teacher is kept in a temple as the main object of worship, and a continual practice is made of offerings and worship to it, then in that region, the Buddha's Doctrine will flourish and the Sangha will increase. As is well known, this is a fact. Understanding its importance, Avalokiteshvara took the appearance of a king as the Righteous King Songtsän Gampo, and before the introduction of Buddhism to snowy Tibet, skillfully had two images of Jowo (Lord) Shakyamuni brought in from China and Nepal. He built the *Tsug-lag-kang* in Lhasa, set them up in it, and made it the practice to worship them. When, as prophesied by the Conqueror himself, the Magnanimous Lord (Tsongkhapa), guru to the beings of the three realms, was restoring the Buddha's deteriorated Doctrine from its foundations, he first renovated the Lhasa Tsug-lag-kang and its images, and instituted the practice of making offerings before the Jowo Shakyamuni statue during the festival of the Great Miracle, from the first to the fifteenth of the first month, for as long as the Conqueror's Doctrine should remain.

That the Conqueror's Doctrine will flourish if this is done is also the thought of the teacher, for it is taught in the chapter

on separating pure and impure doctrine in the *King of Imparting Instruction Sutra*:

To images of me, of both kinds,
Offer head ornaments, and worship!
Proclaiming my words as in the Sutras,
Make request with pleasant voice!
If you make request to me,
The Doctrine will stay a thousand years.

That is, that the Doctrine should flourish and remain for a thousand years is due to worshipping and praying to images of the Teacher.

(King) Langdarma, who because of a wicked vow was skilled in making the Doctrine disappear, just as because of evil karma a cat is skilled in killing birds and mice, knew that if the Teacher's image remained visible and was continually honored and worshipped, the Doctrine would not disappear. He therefore hid the two Jowo Shakyamuni images in a dark room, and so forth. If even he thought that, there can be no doubt that in a country where there are images of the Teacher and the practice of making prostration, offering and prayer to them is widespread, the Doctrine will flourish and remain for a long time.

Whether you are a monk or nun or a layperson, you should set up in your home, etc., an image of the Teacher as your main object of worship, and make it your inviolable practice to make prostrations and offerings to it every day on rising, without fail. As is well known, nowadays tirthikas (Hindus) make prostration and offering at the Mahabodhi temple in Bodhgaya; and when on the orders of Jamyang Senior the deity statues of the Bönpo were destroyed, though there was no other Buddhist image among them there was an image of the Teacher. If the Compassionate Teacher is thus an object of worship even for Hindus and Bönpo, how can it be right for us avowed followers of Shakyamuni not to do the same?

Many advantages come from following the above (advice). For example, you will accumulate immeasurable merits, good fortune

will come to your home or room, it will be hard for enemies, evil spirits and other hindrances to overcome you, and you will not die before your time. They have proofs by scripture and reasoning, but this is too much to write here.

The Wearing of Buddha Images

For followers of Shakyamuni to wear his image inseparably was a wonderful practice of the Kadampas of old; the best still have this practice undeteriorated to this day. Je Gungthangpa in particular taught that tying an image of Shakyamuni round one's body or neck is a great protection that enemies, hindering spirits and so forth cannot penetrate. This is quite true, for there is a story about a man who wore with faith and devotion a piece from a Buddhist monk's robe and could not be harmed by an adversary, and it is not possible that an image of Shakyamuni could have less power than a piece of a robe.

Such benefits accrue because firstly, when the Teacher was still on the Path of Learning, he made the following vow, as is taught in the *White Lotus of Compassion Sutra (Karuna-pundariga)*; and secondly, it is taught in the same sutra that Ratnagarbha predicted this vow would be fulfilled:

When I awaken to Buddhahood, let all sentient beings who for my Doctrine wear garments of dull red, or for even one instant generate the recognition of me as teacher or a thought of respect, become irreversible in the three vehicles!

Let all sentient beings who, feeling respect as soon as they see my robes of dull red, tie (something of that color) round their neck, also become irreversible in the three vehicles!

Let all who touch even just four fingerwidths of a red robe be furnished with food and drink and let their wishes be fulfilled!

Let any sentient beings who, hating each other and with many differences, are quarrelling with, making war on and fighting each other, if they should but remember my robes of dull red, become of compassionate, gentle, and unquarrelsome mind, suitable for (religious) action!

Let any sentient beings who in battle, dispute, combat, or contention wear a scrab of dull red (cloth) for protection and to show honor and respect always be victorious, unerring and not harmful, and let them be delivered from those battles, disputes, combats, and contentions!

If my robes of dull red should not have these five noble qualities, then I shall have deceived all the buddha-bhagavans of the ten directions, so in that case let me be incapable of completing all the deeds of a buddha, let my teachings be forgotten, and let me be unable to overthrow the tirthikas!

This is an abridgment of the sutra's words, for the full version you must consult the actual sutra. "My robes" mean the robes of any monk or nun of Shakyamuni's tradition, it should not be interpreted as the Teacher's own clothing.

Engaging in the Actual Rite

A. Preparations before the Main Session

Preparation of the place

First, clean the room well. Sprinkle it with scented water and set out flowers. With great respect, display properly representations of the (Buddha's) body, speech, and mind, a statue of the Teacher being the principal one.

It is taught in the *Vinaya* that five benefits arise from cleaning the room. It is also taught that it purifies sins and obscurations, as

happened with Cudapanthaga and Nanda, is a cause for rebirth in a pure land, and will ultimately be a cause for the purification of your buddha land. Therefore you should not think it is unimportant. By properly displaying the representations, too, vast merit is gathered, so you must try hard.

Setting Out Offerings

In front of the representations, set out in a beautiful arrangement some offering objects, real and artificial, obtained honestly through your own efforts. (They should include) the two waters and five standard offerings (flowers, incense, light, perfume, food), the five objects of sensual pleasure, the seven precious things (Precious Wheel, etc.), the eight auspicious symbols (srivatsa, etc.) and eight auspicious things (mirror, etc.), flags, banners, incense powder, parasols, festoons, ornamental garlands, pillar decorations (*'phan*) and so forth; and an alms bowl, the three robes of a monk, a crown of the five (buddha) families, white and sweet, hard and soft, food and drink, etc.

It is taught in the *Sayings of Sharawa* (*sha ra ba'i gsung sgras*) that these must not be like moldy cheese or yellowing vegetables, but of the best; accordingly they should be better than you would use yourself, or at least no worse. It is taught that to offer the worst to the Jewels and use the best yourself brings more harm than benefit.

If you can afford it, the vessels for the offerings should be of precious materials, but even if you cannot, it is important to clean and polish them until they shine. Pänchen Losang Yeshe, whenever he made a fingerprint on an offering bowl, made a practice of immediately wiping it off and purifying it with incense smoke.

Offering water should be of the eight qualities, or if you cannot manage that, at least clear, not foul, and harmless to the stomach and throat when drunk. Since if you overfill the bowls, you run great risk of mental instability; if you spill offering water, of im-

morality and attracting no followers; if you underfill the bowls, of poverty; and if you arrange the bowls crookedly, of not completing your virtuous actions, set out (the bowls) neatly, avoiding such faults. When you offer (the water), do it meticulously as if you were offering tea to a great king, in barley grain fashion – thin at both ends and thick in the middle (i.e. start gently, build up, then tail off smoothly) while reciting the Offering Cloud Dharani (OM NAMO BHAGAVATE...).

However many times you offer water, it is an excellent way of (creating good) conditions: such faults as avarice do not arise; it powerfully purifies such obscurations as karma, defilements, and (misusing) offered wealth; your mind is saturated with friendliness, compassion and bodhichitta, and so forth. Past holy beings of both the Old Kadampa tradition and the New (Gelugpa) have therefore stressed this practice.

In accordance with the teaching that the “offering” resides not in the thing offered but in the faith (with which you offer it), even if you have no possessions, you should strive to offer water, mandalas and (ownerless) offerings not mentally grasped at. Those who do have possessions but are unable to offer them because of avarice should also make efforts with this kind of offering. If out of scorn for the smallness of your offerings you do not offer them, you could go on like that all your life. Rather, as is taught in the Lam-Rim, you should train according to Puchhungwa’s practice, improving in small stakes as you increase your efforts.

If you have the best butter (or oil) for your lamps, perfect in color, odor, and taste, the merit will be great. You should make the wick twisted to the right tightness, of the proper length for the lamp, and neither too thin so that it stays alight too long, nor too thick so that it burns too fast. It is taught in the *Bka’ gdams kyi bstan rims* (sic) that to make it both slow (burning) and bright is correct. Many benefits are taught to arise from offering lamps, such as realizing the super-knowledges and the pure Dharma eye.

Food offerings should according to custom be made of whatever pure food is best, and of perfect shape, decorated with ornaments of fresh butter. It is also taught that if you mix the five medicines, the five essences, and so forth with the food, then temporally this will eliminate sickness, famine, poverty, etc., and you will not be reborn in an age of famine, etc., while ultimately you will gain the perfect qualities of the faculties and powers.

If you take the above as an indication and offer other offerings that are of excellent materials, costly, of fine color and shape and perfect in scent, taste and everything, this will be exceedingly powerful in completing your merits, so strive to do so. The benefits of individual offerings can be learned from *The Mirror Reflecting the Measurements of a Deity Image (lha sku'i phyag tshad gzugs brnyan lta ba'i me long)*, found among the collected works of Je (Tsongkhapa).

The Mahayana Ordination

Next, washed clean outside and inside, put on fresh clothes. It will be perfect and the advantages very great if you abide in the Fast Day Vows (*upavasa*) of either the Hinayana or the Mahayana if you are a layperson, or the Mahayana Fast Day Vows (*posadha*) if you are a monk or nun.

Benefits of the Fast Day Vows

The Place-assigning Sutra says:

One cannot tell in potfuls how much water there is in the Ganges and the rest of the Five Great Rivers and in the ocean, but even if one could still not grasp the measure of the merits of Fast Day Vows, the merits of honoring with all one's possessions as long as one lived arhats filling Jampudvipa would not approach even a hundredth, nay not a thousandth part of the merits of keeping Fast Day Vows just once. By keeping

Fast Day Vows once, one can experience heavenly bliss for a period equal to the lifespans in the six heavens of the Desire Realm, from the Heaven of the Four Great Kings (the lowest) to that of Controlling Others' Creations (the highest).

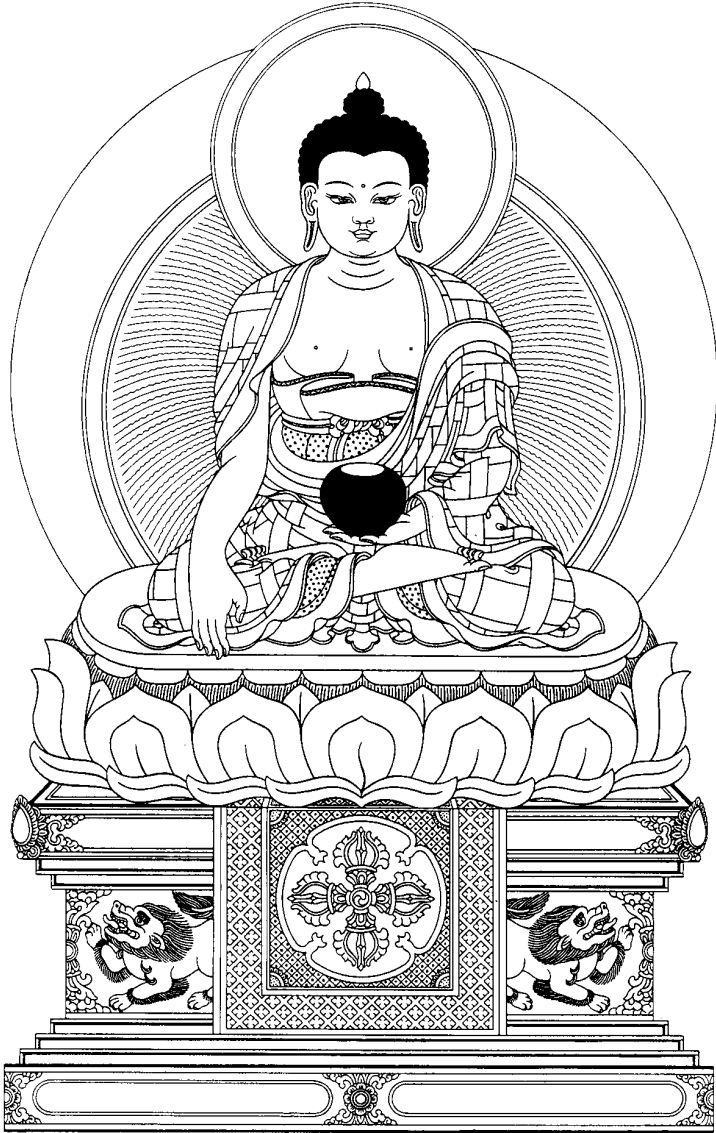
And the *Prediction of Maitreya (Maitreya-vyakarana) Sutra* says:

If one keeps Fast day Vows purely once now, then during the teaching of the fifth Buddha one will attain the Arya Path.

There are many other such teachings. These were the advantages of keeping Fast Day Vows in the good old days when the teachings had not degenerated. If you keep them now, when the five degeneracies are enormously increasing, the advantages are far greater still. For this is taught in the *King of Concentrations (Samadhi raja) Sutra*, and it is also said in *Cleaning the Sage's Doctrine (thub bstan byi dor)*:

In an age such as the present, when the five degeneracies flourish very widely, keeping just one precept of the training for a single day and night is of greater benefit than keeping pure conduct (*brahma-charya*: all the bhiksu precepts) for countless years at the time when no fault had entered the eon or the Doctrine.

The advantages of the Mahayana Fast Day Vows are far greater than those of the Hinayana ones, the difference being like that between the sky and the eye of a needle. This can be established by many arguments from scripture and reasoning, but we shall not elaborate (here). Since Fast Day Vows are thus of immeasurable benefit, and it is clear that even a lay person constantly distracted by activities of this life can keep them quite purely for a short time, you should strive with all your might in this outstanding method for achieving great benefit with little trouble.



Shakyamuni Buddha Puja

Taking the Fast Day Vows

You can learn elsewhere how to take the Pratimoksa Fast Day Vows. This is how to take the Mahayana Fast Day Vows before an image.

In the last third of the night, before the sun has risen, make three prostrations before an image of the Teacher, then offer the seven limbs, reciting the first twelve verses of *The Vow of the Conduct of Bhadra (King of Prayers)*:

You lions among humans,
Gone to freedom in the present, past and future
In the worlds of ten directions,
To all of you, with body, speech, and sincere mind, I bow down.

With the energy of aspiration for the bodhisattva way,
With a sense of deep respect,
And with as many bodies as atoms of the world,
To all you buddhas visualized as real, I bow down.

On every atom are buddhas numberless as atoms,
Each amidst a host of bodhisattvas,
And I am confident the sphere of all phenomena
Is entirely filled with buddhas in this way.

With infinite oceans of praise for you,
And oceans of sound from the aspects of my voice,

I sing the breathtaking excellence of buddhas,
And celebrate all of you gone to bliss.

Beautiful flowers and regal garlands,
Sweet music, scented oils, and parasols,
Sparkling lights and sublime incense,
I offer to you victorious ones.

Fine dress and fragrant perfumes,
Sandalwood powder heaped high as Mount Meru,
All wondrous offerings in spectacular array,
I offer to you victorious ones.

With transcendent offerings peerless and vast,
With profound admiration for all the buddhas,
With strength of conviction in the bodhisattva way,
I offer and bow down to all victorious ones.

Every harmful action I have done
With my body, speech, and mind
Overwhelmed by attachment, anger, and confusion,
All these I openly lay bare before you.

I lift up my heart and rejoice in all positive potential
Of the buddhas and bodhisattvas in ten directions,
Of solitary realizers, hearers still training, and those beyond,
And of all ordinary beings.

You who are the bright lights of worlds in ten directions,
Who have attained a buddha's omniscience through the stages of
 awakening,
All you who are my guides,
Please turn the supreme wheel of Dharma.

With palms together I earnestly request:

You who may actualize parinirvana,
Please stay with us for eons numberless as atoms of the world,
For the happiness and well-being of all wanderers in samsara.

Whatever slight positive potential I may have created,
By paying homage, offering, and acknowledging my faults,
Rejoicing, and requesting that the buddhas stay and teach,
I now dedicate all this for full awakening.

Then recite:

CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG JANG CHHUB SEM PA
THAM CHÄ DAG LA GONG SU SÖL

**All buddhas and bodhisattvas dwelling in the ten directions,
please pay attention to me.**

[LOB PÖN GONG SU SÖL] / JI TAR NGÖN GYI DE ZHIN SHEG PA DRA
**[Master, please pay attention to me.] Just as the previous ta-
thagatas,**

CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ TA CHANG SHE
**foe destroyers, perfectly completed buddhas who, like the di-
vine wise horse and the great elephant,**

TA WU LANG PO CHHEN PO JA WA JÄ SHING JE PA JÄ PA KHUR BOR WA
**did what had to be done, performed actions, laid down the
burden, subsequently attained their own welfare,**

RANG GI DÖN JE SU THOB PA / SI PAR KÜN TU JOR WA YONG SU ZÄ PA
**completely exhausted the fetters to existence, and had
perfect speech,**

YANG DAG PÄI KA / LEG PAR NAM PAR DRÖL WÄI THUG / LEG PAR
NAM PAR DRÖL WÄI SHE RAB CHÄN /
well-liberated minds, and well-liberated wisdom,

DE DAG GI / SEM CHÄN THAM CHÄ KYI DÖN GYI CHHIR DANG /
**for the welfare of all sentient beings, in order to benefit,
PHÄN PAR JA WÄI CHHIR DANG / DRÖL WAR JA WÄI CHHIR DANG /
in order to liberate, in order to eliminate famine,**

MU GE ME PAR JA WÄI CHHIR DANG / NÄ ME PAR JA WÄI CHHIR DANG
**in order to eliminate war, in order to stop the harm of the four
elements, in order to eliminate sickness,**

JANG CHHUB KYI CHHOG KYI CHHÖ NAM YONG SU DZOG PAR JA WÄI
CHHIR DANG /
**in order to fully complete the thirty-seven practices harmoni-
ous with enlightenment,**

LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB NGE PAR TOG
PAR JA WÄI CHHIR DANG SO JONG YANG DAG PAR DZÄ PA

and in order to definitely actualize the unsurpassed result of perfect, complete enlightenment perfectly performed the restoring and purifying ordination;

DE ZHIN DU DAG [MING] DI ZHE GYI WÄ KYANG DÜ DI NÄ ZUNG TE JI SI
SANG NYI MA MA SHAR GYI BAR DU /

similarly, also I, who am called [say your name], from this time until sunrise tomorrow,

SEM CHÄN THAM CHÄ KYI DÖN GYI CHHIR DANG

for the welfare of all sentient beings, in order to benefit,

PHÄN PAR JA WÄI CHHIR DANG DRÖL WAR JA WÄI CHHIR DANG

in order to liberate, in order to eliminate famine,

MU GE ME PAR JA WÄI CHHIR DANG NÄ ME PAR JA WÄI CHHIR DANG

in order to eliminate war, in order to stop the harm of the four elements, in order to eliminate sickness,

JANG CHHUB KYI CHHOG KYI CHHÖ NAM YONG SU DZOG PAR JA WÄI
CHHIR DANG

in order to fully complete the thirty-seven practices harmonious with enlightenment,

LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB NGE PAR TOG
PAR JA WÄI CHHIR SO JONG

and in order to definitely actualize the unsurpassed result of perfect, complete enlightenment, shall perfectly undertake

YANG DAG PAR LANG WAR GYI O. (3x)

the restoring and purifying ordination. (3x)

Then the Guru will say, "This is the method," (*Tab yin-no*) upon which you say, "Excellent." (*Leg-so*)

Upon completing the third recitation, think that you have received the vows in your continuum and rejoice. Then regenerate the thought of bodhichitta, the altruistic aspiration to attain enlightenment for the sake of all sentient beings, by thinking:

The Commitment Prayer to Keep the Precepts

DENG NÄ SOG CHÖ MI JA ZHING

From now on I shall not kill.

ZHÄN GYI NOR YANG LANG MI JA

I shall not steal others' possessions.

THRIG PÄI CHHÖ KYANG MI CHÖ CHING

I shall not engage in sexual activity.

DZÜN GYI TSHIG KYANG MI MA O

I shall not speak false words.

KYÖN NI MANG PO NYER TEN PÄI

Because many mistakes arise [from intoxicants],

CHHANG NI YONG SU PANG WAR JA

I shall avoid intoxicants.

THRI TÄN CHHE THO MI JA ZHING

I shall not sit on large, high, or expensive beds.

DE ZHIN DÜ MA YIN PÄI ZÄ

I shall not eat food at the wrong times.

DRI DANG THRENG WA GYÄN DANG NI

I shall not use perfumes, garlands, or ornaments.

GAR DANG LU SOG PANG WAR JA

I shall avoid singing, dancing, and playing music,

JI TAR DRA CHOM TAG TU NI

Just as the arhats

SOG CHÖ LA SOG MI JE TAR

Have avoided wrong actions, such as taking the lives of others,

DE ZHIN SOG CHÖ LA SOG PANG

So shall I avoid wrong actions such as taking the lives of others.

LA ME JANG CHHUB NYUR THOB SHOG

May I quickly attain enlightenment,

DUG NGÄL MANG THRUG JIG TEN DI

And may living beings who are experiencing the various sufferings

SI PÄI TSHO LÄ DRÖL WAR SHOG

Be released from the ocean of cyclic existence.

The Mantra of Pure Morality

OM AMOGHA SHILA SAMBHARA / BHARA BHARA / MAHA
SHUDDHA SATTVA PADMA VIBHUSHITA BHUJA / DHARA
DHARA SAMANTA / AVALOKITE HUM PHAT SVAHA (21x)

ཨོཾ་ཨ་མོ་གླ་སྤྱི་ལ་སྤྲ་ར། རྒ་ར་རྒ་ར། མདུ་ཤུ་སྤྲ་པ་བླ་བུ་
ཁྱི་བླ་ཇ། རྒ་ར་རྒ་ར། ས་མ་རྒ། ཨ་བ་ལོ་གེ་རྟེ་རྩི་པ་སྤྲ་ར།

(OM Unfailing supporter of morality, maintain, support, support me! Great pure being whose hand is adorned with a lotus, hold, hold me, beholder of all, HUM PHAT SVAHA!)

Prayer to Keep Pure Morality

THRIM KYI TSHÜL THRIM KYÖN ME CHING

May I maintain faultless morality of the rules

TSHÜL THRIM NAM PAR DAG DANG DÄN

And immaculate morality.

LOM SEM ME PÄI TSHÜL THRIM KYI

May the perfection of moral conduct be completed

TSHÜL THRIM PHA RÖL CHHIN DZOG SHOG

By keeping morality purely and untainted by pride.

Make three prostrations. Then think:

This is my contribution to the peace and happiness of all sentient beings and, in particular, to the peace and happiness of all the sentient beings of this world.

The Main Session

Taking Refuge

CHHOG CHU DÜ SUM GYI DE ZHIN SHEG PA THAM CHÄ KYI KU SUNG
TUG YÖN TÄN THRIN LÄ THAM CHÄ KYI NGO WOR GYUR WA

**To you who are of the essence of the body, speech, mind
and all qualities and actions of all the tathagatas of the three
times and ten directions,**

CHHÖ KYI PHUNG PO TONG THRAG GYÄ CHU TSA ZHI JUNG NÄ

The source of the 84,000 sections of the Doctrine,

PAG PÄI GE DÜN THAM CHÄ KYI NGA DAG

Lords of all the arya Sangha,

DRIN CHÄN TSA WA DANG GYÜ PAR CHÄ PÄI PÄL DÄN LA MA DAM
PA NAM LA KYAB SU CHHI WO

The glorious, holy, kind, root, and lineage gurus, I go for refuge.

SANG GYÄ LA KYAB SU CHHI WO CHHÖ LA KYAB SU CHHI WO

I go for refuge to the Buddha. I go for refuge to the Dharma.

GE DÜN LA KYAB SU CHHI WO (3x)

I go for refuge to the Sangha. (3x)

You should take refuge with the powerful thought of seeking refuge in the Three Jewels in terror of the sufferings of the realms of woe and of samsara, just as when harmed by an enemy the subservient seek refuge with the strong. If you do so, it is taught, many benefits arise, such as gaining vast merits, diminishing and bringing to an end karmic obscurations gathered previously, not falling into ill destinies, being invulnerable to human beings and spirits, and achieving all your intended aims. For the following teachings are cited in the Lam-Rim:

Had the merits of refuge form, the three realms would be too small a vessel...

That (a god) with the karma to be reborn as a pig purified it by taking refuge.

They who go to the Buddha for refuge will not migrate to realms of woe. (When they've left their human body, they get the body of a god.)

The story about the Tirthika with a wind lasso.

If at the beginning of any religious activity, one makes offering to the (Three) Jewels, takes refuge and prays for success, one will easily succeed.

There is (also) a teaching in the Lam-Rim that if one has refuge that is not just words, one is relying on an outstanding strength and so is not threatened by external or internal hindrances, while all kinds of good qualities increase with ease and degenerate with difficulty, thus growing more and more. Therefore, you should strive with all the power of mind you have to make your taking of refuge not just words.

Generating Bodhichitta

Repeatedly and intimately generate bodhichitta in your mind:

DAG GI MAR GYUR WÄI SEM CHÄN DI DAG THAM CHÄ

I must make all these sentient beings, my mothers,

DE WA DANG DE WÄI GYU DANG DÄN PAR JA

Have happiness and its cause.

DUG NGÄL DANG DUG NGÄL GYI GYU DANG DRÄL WAR JA WO

I must make them free from suffering and its cause.

DEI CHHIR DU DAG GI LA NA ME PÄI SANG GYÄ KYI GO PANG CHI NÄ

KYANG NYUR DU TOB PAR JA WO

Therefore, I must at all costs quickly win unsurpassable buddhahood.

Establishing the Field of Merit

Four Doors of Blessing

KÖN CHHOG SUM GYI DEN PA DANG

By the power of the truth of the Three Jewels,

SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ KYI JIN GYI LAP
DANG

Of the inspiration of all buddhas and bodhisattvas,

TSHOG NYI YONG SU DZOG PÄI NGA THANG CHEN PO DANG

Of the great might of the completed two collections,

CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KYAB PÄI TOB KYI

And of the pure and inconceivable Dharmadhatu,

NYAM ME SHAG YÄI GYÄL PÖI LHA TSHOG KHOR DANG CHÄ PA
GANG DU CHÄN DREN PÄI NÄ DI NYI

**Let this place where the deity host of the peerless King of the
Shakyas and their entourage are to be invoked**

TÖN PA THUB PÄI WANG PÖI NGÖN GYI MÖN LAM KYÄ PAR CHÄN GYI
DRUB PÄI SANG GYÄ KYI ZHING YONG SU DAG PA

**Become a perfectly pure Buddha land created through the
previous special vows of the teacher, the King of Sages,**

CHOM DÄN DÄ Ö PAG ME KYI ZHING GI KÖ PÄI YÖN TÄN TA BU DANG
DÄN PAR GYUR TE

With qualities of splendor like those of Lord Amitabha's land!

SA ZHI RIN PO CHE NA TSHOG KYI RANG ZHIN

Let its ground be of the nature of manifold jewels,

LAG TIL TAR NYAM PAT A DRU CHE WA YANG PA

As even as the palm of the hand, broad and spacious,

REG NA JAM ZHING DE WA DRI MA ME CHING Ö SÄL WA

Soft and pleasant to touch, immaculate, bright,

TSÄN DÄN DRÜL GYI NYING PÖI DRI SUNG NGÄ DANG DÄN PÄI LHÄI
ME TOG NA TSHOG KYI CHÄL TRAM PA

**Spread with manifold heavenly flowers with the sweet
fragrance of snake's heart sandalwood!**

THA RIN PO CHEI PA GÜ TSIG PA

Their borders built of jeweled tiles,

SER DANG NGÜL DANG MU TIG GI CHE MA DRAM BUR DÄL WA

Their banks strewn with powder of gold, silver and pearls,

UTPALA DANG KUMUDA DANG PÄDMA GYING ZHING DEM PÄ KHEB
PAR GYUR CHING

Covered with graceful, swaying utpalas, kumudas, and lotuses,

CHHU JA NA TSHOG KÄ NYÄN PAR DROG PAGA ZHING CHHO LA
DING WÄ GYÄN PÄI

**And adorned with various water birds, sweetly calling
and joyfully soaring and hovering,**

YÄN GYÄ DANG DÄN PÄI TSHO DANG DZING DANG TENG KA DAG GI
DZE PAR JÄ PA

**Let lakes, ponds, and pools with the eight properties make
it beautiful!**

RIN PO CHEI PAG SAM GYI SHING JÖN PA

Let wish-granting trees of jewels, bending and swaying

LHÄI NOR BU DANG MU TIG GI GYÄN THRENG DANG RIN PO CHE
CHANG PA

Beneath celestial gems, garlands of pearls, pendant jewels,

ME TOG GI GO CHOG DANG DRÄ BU DZE PAR CHHAG PÄ YUR ZA
ZHING DEM PA

Nodding blossoms and beautifully formed fruit

SER GYI DRIL BU YER THRÖL WA LÄ DAM PÄI CHHÖ KYI DRA JUNG WA
DANG DÄN PATS AR DU DRENG WÄ LEG PAR GYÄN PÄI

**With sounds of true Dharma coming from the ringing of little
golden bells, stand everywhere and adorn it well!**

SA ZHI PHÜN SUM TSHOG PA JUNG WAR GYUR CHIG

So let the perfect ground appear!

DEI Ü SU ZHÄL ME KANG RIN PO CHE NA DÜN CHHOG TU BAR WA
KÖ PA

**In its center, let there be a palace, arrayed with the seven
precious things, most brilliant;**

JIG TEN GYI KHAM PAG TU ME PA GYÄ PAR GENG PÄI Ö ZER CHEN PO
RAB TU JUNG WA

**Emitting powerful beams of light that completely fill
measureless worlds;**

NÄ THA DÄ PA SHIN TU NAM PAR CHE WA THA YÄ PA NAM PAR NÄ PA
GYA YONG SU MA CHHÄ PA

**Of limitless extent, containing infinite different,
well-proportioned dwellings;**

KHAM SUM LÄ YANG DAG PAR DÄ PÄI CHÖ YÜL

**Of the sphere of those who have completely transcended
three realms,**

JIG TEN LÄ YANG DAG PAR DÄ PA DEI LA MÄI GE WÄI TSA WA LÄ
JUNG WA

**Arisen from the superior roots of virtue of those who have
transcended the world;**

SHIN TU NAM PAR DAG CHING WANG GYUR WÄI NAM PAR RIG PÄI
TSHÄN NYI

Marked by utterly pure and dominating knowledge;

DE ZHIN SHEG PAI NÄ JANG CHHUB SEM PÄI GE DÜN DANG DÄN PA

The abode of tathagatas, with a community of bodhisattvas;

LHA DANG LU DANG NÖ JIN DANG DRI ZA DANG LHA MA YIN DANG
NAM KHA DING DANG MI AM CHI DANG TO CHE CHEN PO DANG MI
DANG MI MA YIN PA THA YÄ PA NAM PAR GYU WA

**Frequented by infinite gods, nagas, yakshas, gandharvas,
asuras, garudas, kinnaras, great serpent demons, human be-
ings, and spirits;**

CHHÖ KYI RÖI GA WA DANG DE WA CHEN PÖ TÄN PA

Fixed in joy in the taste of Dharma and great bliss;

SEM CHÄN THAM CHÄ KYI DÖN THAM CHÄ YANG DAG PAR TOB PAR
JE PÄ NYE WAR NÄ PA

Causing all the goals of every sentient being to be attained;

NYÖN MONG PÄI NÖ PÄI DRI MA THAM CHÄ DANG DRÄL WA

Free of every stain of harmful defilement,

DÜ THAM CHÄ YONG SU PANG PA THAM CHÄ KYI KÖ PA LÄ THAG PÄI
DE ZHIN SHEG PÄI KÖ PÄI NÄ

**Bereft of all maras, a place of the manifestation of tathagatas,
excelling the manifestation of all things;**

DRÄN PA DANG LO DRÖ DANG TOG PA CHEN PÖ NGE PAR JUNG WA
ZHI NÄ DANG THAG THONG GI ZHÖN PA YIN PA

**A vehicle of detachment from samsara through mindfulness,
wisdom and great realization, and of quietude and Insight;**

NAM PAR THAR PÄI GO TONG PA NYI DANG TSHÄN MA ME PA NYI
DANG MÖN PA ME PA NÄ JUG PA

**Entered by the doors of deliverance – emptiness,
signlessness, and wishlessness;**

RIN PO CHEI PÄ MÄI GYÄL PO YÖN TÄN THA YÄ PÄ GYÄN PÄI KÖ PA
LA TEN PÄI

**Resting on an array of kings of jewel lotuses adorned with
infinite qualities,**

ZHÄL ME KANG CHEN PO JUNG WAR GYUR CHIG

Let the great palace appear!

DEI Ü SU PÄ MÄI DÄN RIN PO CHEI SENG GHEI THRI TÄN LA

**In its center, let there be gathered a lotus seat on a precious
lion throne**

TÖN PA NYAM ME THUB PÄI WANG PO LA SOG PA

For the peerless teacher, the King of Sages,

CHHOG CHÜI DE ZHIN SHEG PA DANG JANG CHHUB SEM PA DANG
PAG PA NYÄN RANG KA DÖ DANG CHÄ PA THAM CHÄ DÄN DZOM PÄI

**And seats for all the rest of the tathagatas of the ten direc-
tions and the bodhisattvas, hearer and pratyeka aryas and
their attendants;**

ZHUG NÄ PAG PA SO SÖI MÖN LAM KYÄ PAR CHÄN DANG NGA
THANG DANG TSHAM PAR DRUB PA

**These places are in accordance with the special vows and the
might of each arya,**

DZE PA SHA TAG JUNG WAR GYUR CHIG

All beautiful; let them appear!

CHHI NANG KÜN TU YANG CHHO RIG DANG TSHAM PAR YANG

Everywhere outside and in, in accordance with their high status,

LHA DANG MI YO JÄ DAM PA ZHÄL ZÄ DANG NA ZA DANG GYÄN DANG
RÖL MO LA SOG PA PHÜL DU CHHIN PA NA TSHOG

Let it be entirely filled with manifold excellent, perfect requisites of gods and human beings, such as foodstuffs, clothing, ornaments. and music,

PHUNG PO SUM PÄI DO DANG ZANG PO CHÖ PÄI MÖN LAM LÄ JUNG WÄI

As described in the *Sutra of the Three Heaps* and the *Vow of the Conduct of Bhadra*,

CHHÖ PÄI TRIN GYA TSHO THAM CHÄ KYI GYÄ PAR GANG ZHING

In whole oceans of clouds of offerings,

GYÄN LUP PA DANG DÄN PAR GYUR CHIG

And let it be adorned with ornaments!

PAG PA THAM CHÄ KYANG DÄN DZOM NÄ

Let all the Aryas take their seats,

DE ZHIN DU JIN GYI LAP SHING ZHE TE LONG CHÖ PAR GYUR CHIG (3x)

Transform these offerings into suchness, accept them and enjoy them! (3x)

OM NAMO BHAGAVATE / VAJRA SARA PRAMARDANE /

TATHAGATAYA / ARHATE SAMYAK SAMBUDDHAYA /

TADYATHA OM VAJRE / VAJRE / MAHA VAJRE / MAHA TEJA

VAJRE / MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE /

MAHA BODHI MÄNDO PASAM KRAMANA VAJRE / SARVA

KARMA AVARANA VISHODHANA VAJRE SVAHA (3x)

KÖN CHHOG SUM GYI DEN PA DANG

By the power of the truth of the Three Jewels,

SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ KYI JIN GYI LAB DANG

Of the inspiration of all buddhas and bodhisattvas,

TSHOG NYI YONG SU DZOG PÄI NGA THANG CHEN PO DANG

Of the great might of the completed two collections,

CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KHYAB PÄI TOB KYI
And of the pure and inconceivable Dharmadhatu,
 DE ZHIN NYI DU GYUR CHIG (3x)
May these offerings become suchness! (3x)

Invocation of the Field of Merit

Make requests of invitation:

PHÜN SUM TSHOG PA THAM CHÄ TSÖL WAR DZÄ PÄI CHOM DÄN DÄ
Lord bestowing every perfection,
 DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
Tathagata, Arhat, complete and perfect Buddha,
 NYAM ME SHAG YÄI GYÄL PO LA SOG PA CHHOG CHÜI GYÄL WA
Matchless King of the Shakyas, and the rest of the conquer-
ors of the ten directions,
 SÄ DANG LOB MÄI TSHOG TÄN PA KYONG WA DANG CHÄ PA NAM
With your assemblies of children and disciples and the
protectors of your Doctrine,
 DAG CHAG JIN PÄI DAG PO NAM LA GONG SU SÖL
Please pay attention to us donors!

DA TAR DAG CHAG GI TÖN PA SANG GYÄ CHOM DÄN DÄ SHAG YA
 THUB PA
Now you, our teacher, Lord Shakyamuni Buddha,
 DÜL JÄI WANG GI DZAM BÜI LING DIR NYA NGÄN LÄ DÄ PÄI TSHÜL
 TÄN KYANG

Have because of your disciples manifested the passing into
nirvana in this earth;
 JIG TEN GYI KHAM ZHÄN DU DE ZHIN SHEG PÄI NAM PAR RÖL PA NA
 TSHOG KYI
But in other worlds, in various tathagata's transformations,
 DRO WÄI DÖN DZÄ CHING ZHUG PA DE
You remain, benefiting migrating beings;

SEM CHÄN THAM CHÄ LA NYIN TSHÄN DÜ DRUG TU ZIG PÄI TUG JE
CHEN PO DANG

**Out of your great compassion that looked upon all sentient
beings six times each day and night,**

NGÖN KAR MA KYONG LA SOG PA KÄL PA ZANG PO DI LA TSHANG
GYA WAR GYUR WÄI JANG CHHUB SEM PA ZHÄN THAM CHÄ KYI PANG
SHING BOR WÄI TSÖ DÄN TSHE LO GYA PÄI SEM CHÄN MU GÖ MA
RUNG PA

**And great compassion for us unruly, intractable sentient be-
ings of the Age of Conflict when the lifespan is a hundred
years, who were previously abandoned and forsaken by all
the other bodhisattvas, Jyotipala and the rest, that were to
attain enlightenment in this fortunate eon,**

SI PÄI BA LONG DANG KOR WÄI THRÜL KHOR NA KYOB PA MA CHHI
PA DANG KYAB MA CHHI PA DANG PUNG NYEN MA CHHI PAR LÜ PA

**Left behind without protector, refuge or friend in the waves
of becoming and the machinery of samsara,**

DUG NGÄL NA TSHOG KYI NÖ DU GYUR WÄI SEM CHÄN DE NAM TUG
TSE WA CHEN PÖI GO NÄ

Sentient beings who are the vessel of every kind of suffering,

DAG GIR ZHE TE MÖN LAM CHEN PO NGA GYA TAP PA LA SOG PA
NGÖN GYI MÖN LAM KHYÄ PAR CHÄN LÄ LENG TE

**You adopted us; made 500 great vows on top of the previous
special vows you had pronounced;**

DAG CHAG NGA RI KYI DÜL JA NAM CHHAG TSHÄN DU ZHE PÄI NANG
DU TOG TE KA DRIN TOB PÄI THRO CHHI PA TSAM LA TEN TE

**And have kept to us, your subject disciples, included among
those you accepted as your emblem, and a mere remnant of
the recipients of your kindness.**

DAG CHAG NYIG MA NGA DÖI DRO WA NAM MIN CHING DRÖL WAR
DZÄ PÄI LÄ DU GÖN KYAB DANG PUNG NYEN DU CHÄN DREN CHING
CHHI NA

**So as to ripen and liberate us migrating beings of when the
five degeneracies grow, will you please come, invited as a
protector and friend,**

CHHÖ PÄI TSHOG JAR WÄI PO DRANG GI KYIL KHOR DIR SHEG SHING
Enter these palace grounds with their collection of offerings,

DÄN DZOM PA CHEN PO DZÄ DE JIN GYI LAP PAR CHI NANG
**And consent to join the great assembly and exert your
supernatural power?**

KÄL PA ZANG PÖI SANG GYÄ ZHÄN DANG DE SHEG CHE DÜN LA SOG PA
**Other buddhas of this fortunate eon, the succession
of seven sugatas,**

CHHOG CHU NA DÜ SUM DU ZHUG PÄI SANG GYÄ CHOM DÄN DÄ
NAM KYANG

**And other buddha-bhagavans dwelling in the ten directions
in the three times!**

DAG CHAG NYIG MA NGA DÖI DRO WA NAM MIN CHING DRÖL WAR
DZÄ PÄI LÄ DU GÖN KYAB DANG PUNG NYEN DU CHÄN DREN CHING
CHHI NA

**So as to ripen and liberate us migrating beings of when the
five degeneracies grow, will you please come, invited as
protectors and friends,**

CHHÖ PÄI TSHOG JAR WÄI PO DRANG GI KYIL KHOR DIR SHEG SHING
Enter these palace grounds with their collection of offerings,

DÄN DZOM PA CHEN PO DZÄ DE JIN GYI LAP PAR CHI NANG
**And consent to join the great assembly and exert your
supernatural power?**

NYE WÄI SÄ CHEN GYÄ LA SOG PÄI JANG CHHUB SEM PÄI TSHOG
THAM CHÄ KYANG

**You whole assembly of bodhisattvas, the eight great sons
and others!**

DAG CHAG NYIG MA NGA DÖI DRO WA NAM MIN CHING DRÖL WAR
DZÄ PÄI LÄ DU GÖN KYAB DANG PUNG NYEN DU CHÄN DREN CHING
CHHI NA

**So as to ripen and liberate us migrating beings of when the
five degeneracies grow, will you please come, invited as pro-
tectors and friends,**

CHHÖ PÄI TSHOG JAR WÄI PO DRANG GI KYIL KHOR DIR SHEG SHING
Enter these palace grounds with their collection of offerings,

DÄN DZOM PA CHEN PO DZÄ DE JIN GYI LAP PAR CHI NANG
**And consent to join the great assembly and exert your
supernatural power?**

NYÄN THÖ CHEN PO CHHOG ZUNG Ö SUNG NÄ TÄN CHU DRUG LA
SOG PA

**You great disciples, the excellent pair, Kashyapa, the Sixteen
Elders and others,**

NYÄN RANG PAG PÄI TSHOG THAM CHÄ KYANG

And the whole assembly of hearer and pratyeka aryas!

DAG CHAG NYIG MA NGA DÖI DRO WA NAM MIN CHING DRÖL WAR
DZÄ PÄI LÄ DU GÖN KYAB DANG PUNG NYEN DU CHÄN DREN CHING
CHHI NA

**So as to ripen and liberate us migrating beings of when the
five degeneracies grow, will you please come, invited as pro-
tectors and friends,**

CHHÖ PÄI TSHOG JAR WÄI PO DRANG GI KYIL KHOR DIR SHEG SHING
Enter these palace grounds with their collection of offerings,

DÄN DZOM PA CHEN PO DZÄ DE JIN GYI LAP PAR CHI NANG
**And consent to join the great assembly and exert your
supernatural power?**

NGÖN TÄN PA DANG KHOR NAM ZHI KYONG WAR ZHÄL GYI ZHE PÄI
PAG PA CHHÖ KYONG WA THAM CHÄ KYANG

**All you protectors of the Dharma, the aryas who once prom-
ised to protect the Doctrine and the four classes of followers!**

DAG CHAG NYIG MA NGA DÖI DRO WA NAM MIN CHING DRÖL WAR

DZÄ PÄI LÄ DU GÖN KYAB DANG PUNG NYEN DU CHÄN DREN CHING
CHHI NA

**So as to ripen and liberate us migrating beings of when the
five degeneracies grow, will you please come, invited as pro-
tectors and friends,**

CHHÖ PÄI TSHOG JAR WÄI PO DRANG GI KYIL KHOR DIR SHEG SHING
Enter these palace grounds with their collection of offerings,

DÄN DZOM PA CHEN PO DZÄ DE JIN GYI LAP PAR CHI NANG
**And consent to join the great assembly and exert your
supernatural power?**

Now, with incense and music, invoke them by chanting the verse.

MA LÜ SEM CHÄN KÜN GYI GÖN GYUR CHING

Protector of all beings without exception,

DÜ DE PUNG CHÄ MI ZÄ JOM DZÄ LHA

Endless subduer of Mara's tribe and forces,

NGÖ NAM MA LÜ YANG DAG KHYEN GYUR PÄI

Deity, perfect knower of all things,

YONG DAG KHOR DANG CHÄ TE SHEG SU SÖL

Pure One and attendants, please come here!

Offering the Invitation to the Bath

KU THRÜ SÖL WAR ZHU

Please offer a Bath!

GANG DIR CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG
DAG PAR DZOG PÄI SANG GYÄ

Bhagavan, Tathagata, Arhat, complete and perfect Buddha,

RIG PA DANG ZHAB SU DÄN PA DE WAR SHEG PA JIG TEN KHYEN PA

Perfect in knowledge and good conduct, Sugata,

Knower of the World,

KYE BU DÜL WÄI KHA LO GYUR WA LA NA ME PA

Supreme driver of human beings to be tamed,

LHA DANG MI NAM KYI TÖN PA

Teacher of gods and human beings!

SANG GYÄ CHOM DÄN DÄ PÄL GYÄL WA SHAG YA THUB PA LA

**To you, the Buddha, Bhagavan, Glorious Conqueror
Shakyamuni here,**

YO JÄ THAM CHÄ DANG DÄN PÄI GO NÄ THRÜ DI SÖL WAR GYI WO

With everything that is needed, I shall offer this bath.

RI WO TAR NI DZE PA YI

Precious objects of worship,

YÖN TÄN DAM PÄI GYÄN DÄN PÄI

Adorned with excellent qualities,

CHHÖ NÄ RIN CHEN DI DAG LA

Who are beautiful as mountains:

DAG GI THRÜ DI SÖL WAR GYI

To you I shall offer this bath.

MA RIG JOM PÄI NYI MA TE

Sun destroying ignorance,

SI PÄI NÄ NI SEL WÄI MÄN

Drug that cures the disease of samsara,

DAM CHHÖ RIN CHEN DI DAG LA

Jewel of the true Dharma:

DAG GI THRÜ DI SÖL WAR GYI

To you I shall offer this bath.

KÄL PÄI THA YA NGÖ JOM PA

Protectors with Power and Compassion,

JIG JE ME YI CHHA JÄ CHÄN

Clad in the terrifying fire

GÖN PO NYING JE TOB DÄN LA

That destroys things at the eon's end:

DAG GI THRÜ DI SÖL WAR GYI

To you I shall offer this bath.

CHHOG TU TSHIM ZHING KÄL ZANG WA
In beautiful dress, with supreme nectar
 DAM PÄI DÜ TSI DZE CHHA JÄ
Best satisfying the fortunate,
 PÄL DÄN LA MÄI KU ZUG LA
The glorious gurus' holy bodies:
 DAG GI THRÜ DI SÖL WAR GYI
To you I shall offer this bath.

CHHÖ KYI KU YI DAG NYI CHÄN
Precious stupas that have
 CHHOG GI YÖN TÄN ZUG CHÄN GYI
The nature of the dharmakaya
 CHHÖ TEN RIN CHEN DI DAG LA
And forms of supreme qualities:
 DAG GI THRÜ DI SÖL WAR GYI
To you I shall offer this bath.

DÜL JÄI SEM CHÄN GANG DAG LA
Conquerors' many emanation bodies,
 GYÄL WÄI TRÜL KU MANG PO YI
Which in divine aspect
 CHHA JÄ LHA YI NAM PA NI
Manifest to disciple beings:
 DAG GI THRÜ DI SÖL WAR GYI
To you I shall offer this bath.

NYING JE YI NI NGE GANG WA
You supremely disciplined,
 TAG TU PHÄN DANG DE DZÄ PA
Truly filled up with compassion,
 CHHOG TU DÜL WA DE DAG LA
Eternally helping and making happy:
 DAG GI THRÜ DI SÖL WAR GYI
To you I shall offer this bath.

SANG GYÄ ZUG NYÄN NÄ DANG NI

Temples and other places

LOB PÄI GE DÜN NÄ KYI SA

Where an image of the Buddha rests,

TSUG LAG KANG DANG NÄ ZHÄN LA

And where training Sangha live:

DAG GI THRÜ DI SÖL WAR GYI

To you I shall offer this bath.

Generate the bath house:

THRÜ KYI KANG PA SHIN TU DRI ZHIM PA

In this bath house, filled with scented fragrance,

SHEL KYI SA ZHI SÄL ZHING TSHER WA TAR

Paved with crystal, clear and shimmering,

RIN CHEN BAR WÄI KA WA YI WONG DÄN

With its graceful pillars of sparkling gems,

MU TIG Ö CHHAG LA RE DRE PA DER

Spread with a canopy of glowing pearls:

Then offer the bath:

JI TAR TAM PA TSAM GYI NI

Just as at the holy birth,

LHA NAM KYI NI THRÜ SÖL TAR

Gods made offering of baths,

LHA YI CHHU NI DAG PA YI

I, with purest, heavenly water

DE ZHIN DAG GI KU THRÜ SÖL

Offer you this bath likewise.

GYÄL WÄI KU SUNG TUG LA NYÖN MONG MI NGA YANG

**Though the body, speech and mind of conquerors
lack defilements,**

SEM CHÄN LÜ NGAG YI KYI DRIP PA JONG LÄ DU

**May offering this bath to conquerors' bodies, speech,
and minds**

GYÄL WÄI KU SUNG TUG LA THRÜ CHAB DI SÖL WÄ

To cleanse beings' obscurations of body, speech, and mind

SEM CHÄN LÜ NGAG YI KYI DRIP PA DAG GYUR CHIG

Make pure beings' obscurations of body, speech, and mind!

KHYE KU RANG ZHIN YONG DAG PÄ

Since your body is pure by nature,

SE SOG CHING WA MI NGA YANG

You have no bonds such as craving,

DAG CHAG DRIB PA JONG LÄ DU

But to cleanse our obscurations,

TSANG MÄI CHAB KYI KU THRÜ SÖL

We offer you a bath in pure water.

DE ZHIN SHEG DANG DE YI SÄ NAM LA

Tathagatas and your sons, I offer you

RIN CHEN BUM PA MANG PO PÖ KYI CHHU

This bath, with numerous vases of precious substance

YI WONG LEG PAR KANG WA LU DANG NI

Filled to the brim with pleasant, perfumed water,

RÖL MOR CHÄ PA DU MÄ KU THRÜ SÖL

Accompanied copiously by songs and music.

DI NI JIN PÄI RANG ZHIN CHHU

This is water whose nature is giving,

SER NÄI DRI MA JONG DZÄ PA

Washing off the dirt of avarice.

TONG WA DRI YI LEG GÖ CHHÜ

With water perfumed with generosity,

THRÜ LEG DZÄ LA KU THRÜ SÖL

bathing you well, we offer a bath.

DI NI TSHÜL THIRIM RANG ZHIN CHHU

This is water whose nature is morals,

TSHÜL CHHÄL DRI MA JONG DZÄ PA

Washing off the dirt of immoral conduct.

SUNG WA DRI YI LEG GÖ CHHÜ

With water perfumed with keeping morality,

THRÜ LEG DZÄ LA KU THRÜ SÖL

Bathing you well, we offer a bath.

DI NI ZÖ PÄI RANG ZHIN CHHU

This is water whose nature is patience,

KHONG THRÖI DRI MA JONG DZÄ PA

Washing off the dirt of anger.

JAM PA DRI YI LEG GÖ CHHÜ

With water perfumed with friendliness,

THRÜ LEG DZÄ LA KU THRÜ SÖL

Bathing you well, we offer a bath.

DI NI TSÖN DRÜ RANG ZHIN CHHU

This is water whose nature is energy,

LE LÖI DRI MA JONG DZÄ PA

Washing off the dirt of laziness.

TSÖN PA DRI YI LEG GÖ CHHÜ

With water perfumed with diligence,

THRÜ LEG DZÄ LA KU THRÜ SÖL

Bathing you well, we offer a bath.

DI NI SAM TÄN RANG ZHIN CHHU

This is water whose nature is dhyana,

NAM YENG DRI MA JONG DZÄ PA

Washing off the dirt of distraction.

TING DZIN DRI YI LEG GÖ CHHÜ

With water perfumed with concentration,

THRÜ LEG DZÄ LA KU THRÜ SÖL

Bathing you well, we offer a bath.

DI NI SHE RAB RANG ZHIN CHHU

This is water whose nature is wisdom,

SHE CHÄL DRI MA JONG DZÄ PA

Washing off the dirt of misunderstanding.

YE SHE DRI YI LEG GÖ CHHU

With water perfumed with wisdom knowledge,

THRÜ LEG DZÄ LA KU THRÜ SÖL

Bathing you well, we offer a bath.

DI NI THRÜ CHHOG PÄL DANG DÄN

Since it's an excellent, glorious bath

TUG JEI CHHU NI LA NA ME

With matchless water of compassion

JIN LAB YE SHE CHHU YI NI

And inspiring wisdom knowledge water,

CHI DÖ NGÖ DRUB TSÄL DU SÖL

Please grant whatever attainments I wish!

Pray:

KU CHHOG NAM DAG TA WÄ MI NGOM LA

Your pure, supreme body one cannot look too long at

NGO TSHAR KYÖN DRÄL KA KYIL NYI SÄL DRA

Is marvellous and faultless, bright as the sun in the sky,

CHHÖ KYI KU LA DRI MA MI NGA YANG

A Dharma body that has no dirt on it;

SI ZHU KUR TI RIM DRÖI TSHÜL TSAM DU

Yet just by way of honor, respect, and homage,

CHHU TSANG MÄN PÖ WO MA DAG CHHÄL CHHU

With pure, sweet, health giving, cleansing, milky water,

DRO WÄI LÜ SEM DUG NGÄL NÄ SÄL TE

I cleanse beings' bodies and minds of disease and suffering.

NYE PÄI KYÖN DRÄL DRO WÄI YI WONG WA

May I thus win a supreme, holy body,

DAM PÄI KU CHHOG DAG GI TOB PAR SHOG

Pleasing to beings and free of faults of misdeeds!

Dry (the bodies) with a cloth:

DE DAG KU LA TSHUNG PA ME PÄ GÖ TSANG LA DRI RAB GÖ PÄ KU
CHHI WO

**I dry your bodies with a matchless cloth, clean and anointed
with the finest perfume.**

(Again) pray:

DE SHEG KU SUM PE DANG TSHÄN NGA YANG

Though Sugatas have the three kayas, and marks and signs,

DRO WÄI DÖN DU ZUG KU CHIR YANG DA

Your form body is everywhere present to help migrators,

RIN CHEN YIG TAR NYE PÄI KYÖN DRÄL YANG

Like a wealth gem, free of faults of misdeeds;

JIG TEN SI ZHU GÜ PÄI TSHÜL TSAM DU

Yet just by way of wordly respect and devotion,

DIG ME GYÄL WA NAM KYI RAB NGAG PÄI

We dry your conqueror's body with this finest cloth

RÄ CHHOG DI YI GYÄL WÄI KU CHHI PÄ

That sinless conquerors have praised.

NYÖN MONG DUG SUM DRIP PA KÜN JANG NÄ

May all our obscurations, defilements, and poisons

KU SUM NGANG DU DAG CHAG GYUR WAR SHOG

Thus be cleansed, so we reach the state of three kayas!

Apply perfume:

TONG SUM KÜN TU DRI NGÄ DANG WA YI

With choicest perfumes, whose fragrance spreads throughout

DRI CHHOG NAM KYI THUB WANG KÜN GYI KU

The thousand million worlds, I anoint the bodies

SER JANG TSO MA JI DOR JÄ PA TAR

Of all the Kings of Sages, ablaze with splendor

Ö CHHAG BAR WA DE DAG JUG PAR GYI

Like refined, well-cleaned, and polished gold.

Offer clothing:

NA TSHOG WANG PÖI ZHU TAR RAB TRA ZHING

In order to train my mind, I offer you

GANG LA REG NA DE WÄI GYUR GYUR WA

Various garments, exquisite and precious,

GÖ ZANG RIN CHEN DAG LO JANG CHHIR WÜL

Blissful to touch and as sparkling bright as rainbows.

ZÖ PA DAM PÄI GÖ KYI GYÄN PAR SHOG

May I be adorned with that excellent garment, patience!

Offer ornaments:

GYÄL WA TSHÄN PEI RANG ZHIN GYÄN DÄN CHHIR

**Since conquerors are naturally adorned with the marks
and signs,**

GYÄN ZHÄN DAG GI GYÄN PAR MI TSHÄL YANG

One cannot seek to adorn them with further ornaments;

RIN CHEN GYÄN CHHOG PÜL WÄ DRO WA KÜN

But through my offering of the finest of jewels,

TSHÄN PE GYÄN PÄI KU LÜ TOB PAR SHOG

May all beings win the Body with marks and signs!

Requesting the Field of Merit to Remain

DAG DANG DRO LA TUG TSEI CHHIR NYI KYI DZU THRÜL THU YI NI
**From your compassion for me and all beings, by the might of
your magical powers,**

JI SI CHHÖ PA DAG GYI NA DE SI CHOM DÄN ZHUG SU SÖL
**As long as I am performing this puja, please remain,
O Conquerors!**

Visualize:

ZHE SÖL WA TAB PÄ TSHOG ZHING NAM THRÜ KANG NÄ YAR JÖN TE
**On this request, the Field of Merit come out from
the bath house.**

ZHÄL YÄ KANG GI Ü SU SENG GHE CHEN PO GYÄ KYI TEG PÄI RIN PO
CHEI THRI THO ZHING YANG PÄI TENG KHAR NA TSHOG PÄ MÄI DÄN LA
**In the center of the palace, upon a tall, wide, precious throne
supported by eight great lions is a universal lotus seat.**

NGO WO RANG GI DRIN CHÄN TSA WÄI LA MA YIN PA LA
On this sits one who is in essence my kind root Guru,

NAM PA GYÄL WA SHAKYA THUB PA GU DOG SER TSO MA TA BU
**But in aspect the Conqueror Shakyamuni, his body the color
of refined gold.**

Ü TSUG TOR DANG DÄN PA ZHÄL CHIG CHHAG NYI KYI
**He has an ushnisa on top of his head, and is one-faced
and two-armed,**

YÄ SA NÖN DANG YÖN NYAM ZHAG GI TENG NA DÜ TSI GANG WÄI
LHUNG ZE NAM PA
**His right hand touching the earth, his left in the contemplation
mudra holding an alms bowl full of nectar.**

KU LA CHHÖ GÖ NGUR MIG GI DOG CHÄN SUM DZE PAR SÖL WA
He is wearing three beautiful robes, dull red in color.

Ü LA RIN PO CHE SA LE DRAM LÄ DRUB PÄI DE ZHIN SHEG PA RIG NGÄI
U GYÄN PA WÖI DAR CHANG DANG CHÄ PA RIN PO CHE NA TSHOG
PÄI THRA KÖ PÄ DZE PAR JÄ PÄ GYÄN PA

His head is beautifully adorned with a crown of the five families of Tathagatas, made of gold, with the silk ribbons of a hero, studded with all kinds of jewels.

(This sentence about the crown can be omitted if preferred. In any case continue as follows.)

Contemplate:

TSHÄN PE GYÄN PÄI DANG SÄL Ö KYI RANG ZHIN CHÄN

Adorned with the marks and signs, and of the nature of bright, clear light,

KU LÄ KYE PÄI WÖ KYI PHUNG PÖI KYIL NA

He sits amid a mass of light produced from his body,

ZHAB NYI DOR JE KYIL TRUNG GI ZHUG PA

With his two legs in the vajra crosslegged position.

SENG THRI YÄ YÖN DU PAG PA SHARIBU DANG MOUGÄL GYI BU CHEN
PO NYI DRENG TE TÖN PA LA KUR TI JE PÄI TSHÜL GYI NÄ PA

To right and left of his throne stand the two aryas Shariputra and Maha-Maudgalyayana, in attitudes of showing respect to the teacher.

THA KOR DU TSA GYÜ KYI PÄL DÄN LA MA DAM PA NAM DANG

Around sit the glorious, holy root and lineage gurus,

CHHOG CHÜI SANG GYÄ DANG JANG CHHUB SEM PA

And the innumerable buddhas and bodhisattvas of the ten directions,

PAG PA NYÄN RANG KA DÖ DANG CHÄ PA PAG TU ME PA RANG
RANG GI DÄN LA ZHUG PA

Hearer and pratyeka aryas and their attendants, each on their own seat.

The Seven Limbs

Prostration

KHA NYAM DRO LA KHYEN TSE RAB GONG NÄ

Thinking with wisdom and love of beings like space,

DRANG ME SUM DU TSHOG NYI RAB DZOG TE

You finished the two collections in three countless eons,

TONG SUM MI JE ZHING GI PÄL GYUR WA

Glory of the Saha Universe,

DREN CHHOG SHAKYÄI TOG LA CHHAG TSHÄL LO

Supreme Guide, Chief of the Shakyas – homage to you!

RAB JAM GYÄL DANG GYÄL SÄ ZHÄN KÜN LÄ

To beings of times of decline, you have more compassion

NYIG DÜ DRO LA THAG PAR TUG TSE WA

Than all other infinite conquerors and their children.

DA ME TÖN PA SHAKYÄI GYÄL PO LA

To you, O matchless teacher, King of the Shakyas,

GO SUM GÜ PA CHEN PÖ CHHAG TSHÄL LO

With great respect with my three doors, I pay homage.

DRO WA NYAM THAG TUG JE MA ZÖ NÄ

Unable to bear beings' torments with your compassion,

DRO KÜN SI PÄI TSHO LÄ NGÄ DRÖL ZHE

You aroused the thought, "I'll free all beings from

TUG KYE DZÄ NÄ DRANG YÄ KÄL PA RU

The sea of Becoming", and during countless eons

JA KÄI CHÖ PA CHÄ LA CHHAG TSHÄL LO

Practiced difficult conduct – homage to you!

Homage Recollecting the Thirty-Four Birth Stories in the Jataka-mala of Aryasura

GÖN KHYÖ NGÖN TSHE DRAM ZER THRUNG PÄI TSHE
Once, Lord, when you took birth as a Brahman,
 TAG MO THRU GUR CHÄ PA NYAM THAG PA
Not bearing in compassion the misery
 TUG JE MA ZÖ RANG GI LÜ JIN TE
Of a tigress and her cubs, you gave your body.
 NYAM THAG SO WAR DZÄ LA CHHAG TSHÄL LO
Healer of affliction – homage to you!

NGÖN TSHE SHI BI GYÄL POR THRUNG PÄI TSHE
Once, when as King Sibi you were born,
 LONG CHÖ THAM CHÄ PANG ME TONG DZÄ CHING
Without regret you gave away all you owned;
 CHÄN NYI DRAM ZE LONG WA LA JIN NÄ
To a blind Brahman, both your eyes you gave.
 LONG WA MIG DÄN DZÄ LA CHHAG TSHÄL LO
You who made the blind see – homage to you!

KO SA LA YI GYÄL POR GYUR PÄI TSHE
Once, when you were king of Kosala,
 TSHE RAB DRÄN TE ZÄN DRÖN TSAM JIN PÄI
Recalling your previous life, you said,
 DRÄ BU GYA CHEN DRUB PA DI TÖ ZHE
“Behold, this vast result of giving but some sour gruel!”
 DRO LA DAM CHHÖ TÄN LA CHHAG TSHÄL LO
Teaching people true Dharma – homage to you!

TSHONG PÖN JIN LA PA WAR GYUR WÄI TSHE
When you were the merchant heroic in giving,
 DÜ KYI MA ZÖ ME OP TRÜL JÄ KYANG
Mara, unable to bear it, created a fire pit.

NYING TOB CHEN PÖ ME YI OB GÄL TE

Courageously you crossed the pit of fire

PAG PA CHHÖ PAR DZÄ LA CHHAG TSHÄL LO

And made offering to an Arya – homage to you!

TSHONG PÖN ZIL GYI MI NÖN DU GYUR TSHE

When you were the merchant Avisahya,

LHA YI NYAM SÄ NOR KÜN MI NANG YANG

The gods, to test you, made all your goods disappear,

TSA NGÖN NGÄ TE TSONG PÄI RIN GYI KYANG

But cutting grass and selling it, with its price

PONG NAM SO WAR DZÄ LA CHHAG TSHÄL LO

You still sustained the needy – homage to you!

RI BONG TSO WOR THRUNG TSHE KHOR NAM LA

**When born as a master hare, you taught your
followers Dharma,**

CHHÖ TÄN DRAM ZE TRE PA SO WÄI CHHIR

And to feed a hungry Brahman

RANG LÜ MER CHHONG LHA WANG GI LANG TE

Leapt in a fire yourself, then Indra took you

KÜN LA NGO TSHAR TÄN LA CHHAG TSHÄL LO

And showed to all this marvel – homage to you!

DRAM ZER THRUNG NÄ KA THUB NAG NÄ TSHE

Born as a Brahman, living in forest austerities,

LHA YI NYIN SUM KA THUB ZÄ LANG KYANG

Though for three days a god took your austere food,

MA CHHAG PANG ME JIN NÄ TING DZIN GYI

Still you gave without regret or attachment,

GA DE TSHO WAR DZÄ LA CHHAG TSHÄL LO

Living on joy of samadhi – homage to you!

GYÄL PO JAM PÄI TOB SU THRUNG PÄI TSHE

Born King Maitribala, with love you looked

DRO KÜN JAM TSE KYANG SHING NÖ JIN NGA

After all beings. With your own flesh and blood

LÜ KYI SHA THRAG GI SÖ SANG GYÄ TSHE

You fed five yakshas, saying “When I’m Buddha

DÜ TSI TER ZHE SUNG LA CHHAG TSHÄL LO

I shall give you nectar!” – Homage to you!

GYÄL BU THAM CHÄ DRÖL DU THRUNG PÄI TSHE

Born as Prince Visvantara you gave

BU DANG BU MO NOR DANG LANG CHEN SOG

All you cherished away, including your wealth,

CHE PA KÜN TANG MI JIG JIN PA YI

Elephant, son, and daughter.

DRO KÜN DE WAR DZÄ LA CHHAG TSHÄL LO

**By fearless giving, you made all beings happy –
homage to you!**

NGÖN TSHE CHHÖ DÄN SA KYONG DU GYUR TSHE

Once, born as a righteous king, you saved the lives

ZHÄN WANG MA TANG DRANG YÄ DÜ DRO YI

Of countless animals, not allowing their sacrifice;

SOG KYAB DRO KÜN GE CHÜI THIRIM LA KÖ

All your people you fixed in the law of ten virtues.

JIN PA THAR CHHIN DZÄ LA CHHAG TSHÄL LO

Perfect in generosity – homage to you!

LHA YI WANG POR THRUNG TSHE LHA MIN DANG

When born as king of the gods, amidst a battle with the asuras,

YÜL GYE DÜ SU JA YI TSHANG ZIK NÄ

You caught sight of a birds’ nest

RANG SOG LÖ TANG JA THRUG SOG KYAB TE

And saved the young birds’ lives, disregarding your own,

TSHÜL THIRIM SUNG WAR DZÄ LA CHHAG TSHÄL LO

Keeper of morality – homage to you!

DRAM ZER THRUNG TSHE RANG GI LOB PÖN GYI

When you were born a Brahman, your master told you

DRAM ZE GÜ TSHE KU WA RUNG NGO ZHE

Brahmans in distress were allowed to steal,

KÜL YANG MA JIN LEN PA MI RUNG ZHE

But you replied that stealing was improper

TSHÜL THRIM THAR CHHIN DZÄ LA CHHAG TSHÄL LO

Perfect in morality – homage to you!

SHI BI GYÄL POR THRUNG TSHE LÖN PO YI

When you were king of the Sibis, your minister offered you

NYÖ JE CHE JÄI DZE MA PHÜL NA YANG

Lovely Unmadayanti, but you said,

SOG LA TUG KYANG LOG YEM MI JA ZHE

“Though it cost me my life, I’ll not commit adultery,”

NAM DAG THRIM SUNG DZÄ LA CHHAG TSHÄL LO

Keeper of pure morality – homage to you!

DE PÖN CHEN POR GYUR TSHE DEN TSIG GI

When you were a great sea pilot,

DÖN THÜN GYA TSHÖI LONG LÄ THAR DZÄ CHING

By true, factual words you overcame the ocean’s abyss

RIN CHEN NA TSHOG DÖ GÜ TSHIM DZÄ LA

And satisfied all desires with manifold jewels

LEG PAR PA RÖL CHHIN LA CHHAG TSHÄL LO

Suparaga, “Good Crossing” – homage to you!

NYA YI GYÄL POR GYUR TSHE NYA THRÄN NAM

When you were king of fishes, and little fish

TSHO KAM NA TSHOG JA YI TSE PA NA

Were harmed by the lake drying up and various birds,

DEN PÄI TSIG GI CHHAR PAP NYA NAM SÖ

You saved them by true words that made it rain,

THAB KÄ TUG JE CHÄN LA CHHAG TSHÄL LO

Skillful, compassionate one – homage to you!

SEG PAR THRUNG TSHE NAG ME THA KOR YANG

When you were a quail, a forest fire encircled you,

DEN TSIG JÖ PÄ NAG ME CHHIR DOG TE

But by speaking true words you turned it back,

DRANG ME DRO WÄI SOG KYAB DE LA KÖ

Saved countless beings' lives and made them happy,

DEN PÄI THU CHÄN KHYÖ LA CHHAG TSHÄL LO

You with the strength of truth – homage to you!

NGÖN TSHE LHA WANG GYA JIN GYUR PA NA

Once, when you were Shakra, king of the gods,

NYÖ CHHU GYÄL LÖN DE CHÄ PHUNG ZIK NÄ

Seeing a king and his court undone by liquor,

THAB KÄ TRÜL PÄ CHHÖ TÄN GE LA KÖ

**You taught them by skilled transformation and set them
in virtue,**

DRO DREN TSHUNG ME CHHOG LA CHHAG TSHÄL LO

Matchless, best guide of beings – homage to you!

GÖN KHYÖ GYÄL RIG CHUG POR THRUNG PÄI TSHE

Once, Lord, when you were born a wealthy Ksatriya,

DÖ PÄI NYE MIG ZIG PÄI NGE JUNG GI

Urged by detachment perceiving the faults of desire

KÜL TE KHOR WÄI LONG CHÖ KÜN PANG NÄ

You abandoned all enjoyments of samsara

NAM DAG RAB JUNG DZÄ LA CHHAG TSHÄL LO

And took the pure Going Forth – homage to you!

RAG DÄN DRAM ZEI RIG SU THRUNG PÄI TSHE

Born into an illustrious Brahman line,

LONG CHÖ KÜN PANG WEN PAR SAM TÄN DZÄ

You abandoned all wealth to meditate in the wild,

KYEN NGÄN LAM GYUR NÖ CHHA SEM PANG TE

Made bad conditions the path, gave up thought of harming,

KHOR LA CHHÖ TÖN DZÄ LA CHHAG TSHÄL LO

And taught your companions the Dharma – homage to you!

NGÖN TSHE GYÄL PÖI TSHONG PÖN DU GYUR TSHE

Once, when you were treasurer to a king,

ZHÄN GYI DRAG PÄI YÖN TÄN THÖ PA NA

When you heard your virtues proclaimed by others

GA ZHIN TSHE DI LÖ TANG RAB TU JUNG

You gave up this life and joyfully went forth,

TSHÜL THRIM THAR CHHIN DZÄ LA CHHAG TSHÄL LO

Perfect in morality – homage to you!

DRAM ZER THRUNG TSHE KHYIM PANG RAB JUNG WA

Born a Brahman, you left home and went forth,

TSUG PHÜ JANG CHHUB CHE JAR GYUR PA NA

Known as Cudabodhi.

GYÄL PÖ NYÄ KYANG THRO ME ZÖ PA YI

**Slighted by king, you angered not, but welcomed
him patiently,**

JE ZUNG DAM CHHÖ TÄN LA CHHAG TSHÄL LO

And taught him – homage to you!

NGANG PÄI GYÄL POR THRUNG TSHE NYI ZUNG YANG

When born a king of geese, though caught in a snare

THRO DANG JIG PANG THAP KHÄ NYING TOB KYI

You had no fear nor wrath, but with skill and courage

GYÄL PO TSHANG JIN KHOR DANG CHÄ PA LA

For King Brahmadatta and his attendants

CHHÖ KHOR KOR WAR DZÄ LA CHHAG TSHÄL LO

You turned the Wheel of Dharma – homage to you!

KÜN GYU JANG CHHUB CHE JAR GYUR WÄI TSHE

When you were the wanderer Mahabodhi,

MANG PÖ NYÄ KYANG MI THRO ZÖ TÄN NÄ

Many abused you, but you showed patience, not wrath,

TA NGÄN DZIN PÄI GYÄL PO KHOR CHÄ LA

And to the king and his court who held wrong views

YANG DAG NÄ LUG TÄN LA CHHAG TSHÄL LO

Showed the true way things are – homage to you!

TRE UR THRUNG TSHE YANG DU LHUNG WÄI MI

When born as an ape, you carried up on your back

GYAP TU KHUR NÄ DRANG KYANG MI NGÄN DE

A man fallen over a precipice; when this wicked man

DRIN LÄN LOG JÄL JÄ PANG ZÄ JÄ TE

Returned harm for kindness, you were patient,

THAG PAR PHÄN KYOP DZÄ LA CHHAG TSHÄL LO

Outstandingly helpful rescuer – homage to you!

NYING JE RI DAG SHA RA BHAR THRUNG TSHE

When you were born, through compassion, a sarabha beast,

RANG LA NÖ JE GYÄL PO YANG LHUNG WA

The king attacking you fell into a chasm,

RANG LÜ LA KYÖN YANG LÄ DREN PAR DZÄ

But mounting him on your own body, you lifted him out,

DRO WÄI NYEN CHIG KHYÖ LA CHHAG TSHÄL LO

Sole friend of migrators – homage to you!

NYING JEI WANG GI RU RUR THRUNG PÄI TSHE

When born as a ruru deer through your compassion,

CHHU KHYER NYAM THAG MI ZHIG DE LÄ DRÄL

You saved an exhausted man swept away by a river,

LOG DRUB ZÖ CHING GYÄL LÖN KHOR CHÄ LA

Bore his betrayal, and turned the Wheel of Dharma

CHHÖ KHOR KOR WAR DZÄ LA CHHAG TSHÄL LO

For the king and his retinue – homage to you!

TRE ÜI GYÄL POR GYUR TSHE MAG PUNG GI

When you were a chief of monkeys, and an army

TREU TSHOG NYAM THAG JÄ LA TUG TSE WÄ

Assailed your monkey tribe, in your compassion

RANG LÜ ZAM PAR JÄ TE TREU TSHOG DRÄL

You made your body a bridge and saved the tribe,

NGO TSHAR SEM PA CHE LA CHHAG TSHÄL LO

Astonishing Great Being – homage to you!

DRANG SONG ZÖ PA MA WAR THRUNG PÄI TSHE

When you were the ascetic Ksantivadin,

GYÄL PÖ RANG LÜ DUM BUR TUP JÄ KYANG

Though a king had your body cut in pieces,

DE LA MI THRO LAR YANG TUG TSE WÄ

Not wrath with him, once more in your compassion

NÖ LÄN PHÄN PA DZÄ LA CHHAG TSHÄL LO

You repaid good for injury – homage to you!

TSHANG PÄI GYÄL POR THRUNG TSHE YÄN LAG JIN

Born as a lord of Brahma gods, in compassion

TA WA NGÄN PA DZIN LA TUG TSE WÄ

You taught Angadinna, holder of evil views,

GYU DRÄ TEN DREL ZAP MÖI CHHÖ TÄN TE

The deep law of cause and effect's dependent arising.

NAM KÜN DÖN DÄN DZÄ LA CHHAG TSHÄL LO

You beneficial in all ways – homage to you!

GÖN PA NYAM NGÄI LANG CHEN DU GYUR TSHE

Born an elephant in a dreadful wild,

GYÄL PÖ CHUG PÄI KYE WO DÜN GYA TSAM

In mercy not bearing the plight of 700 people

TUG JE MA ZÖ RANG LÜ BOR NÄ SÖ

A king had banished, you gave up your body to feed them;

ZÖ PA THAR CHHIN DZÄ LA CHHAG TSHÄL LO

Perfect in patience – homage to you!

GYÄL BU DA WAR THRUNG TSHE KANG THRA LA

When you were Sutasoma, because of your teachings

CHHÖ TÄN DE YI TSÖN DU ZUNG NAM TANG

Kalmasapada freed those he held captive;

CHHA TSHANG LAM ZANG DRUB CHING DOM DZÄ PA

You practiced and explained in all its parts the good path;

TSÖN DRÜ THAR CHHIN KHYÖ LA CHHAG TSHÄL LO

Perfect in energy – homage to you!

CHAG KHYIM NÄ PÄI GYÄL BUR GYUR PÄI TSHE

Born as prince Ayogrha, “Iron House Dweller”,

SI LA ZHEN LOG NGE JUNG GI KÜL TE

Sick of samsara, and driven by detachment,

JANG SEM TING DZIN GOM LA TSÖN PAR DZÄ

You strove in the practice of bodhichitta and samadhi;

SAM TÄN THAR CHHIN KHYÖ LA CHHAG TSHÄL LO

Perfect in dhyana – homage to you!

NYING JEI WANG GI MA HEI LÜ ZHUNG TSHE

When, through compassion, you took a buffalo’s body

TRE Ü TSE PA ZÖ CHING LHA NAM LA

You bore a monkey’s insults, and taught some gods

GYU DRÄ TEN DREL ZAB MO TÖN PAR DZÄ

Profound dependent arising of cause and effect.

SHE RAB THAR CHHIN KHYÖ LA CHHAG TSHÄL LO

You so perfect in wisdom – homage to you!

DRO LA TSE WÄ JA YI LÜ ZUNG TSHE

When, through love for beings, you took a bird’s body,

SENG GHE NYAM THAG SÖ SHING LHA NAM LA

You cured a tormented lion and taught some gods

GYÄL WA GYE PÄI LAM ZANG TÖN DZÄ PA

The good path that pleases the Conquerors,

DRO DREN TSUNG ME DAM PAR CHHAG TSHÄL LO

O matchless supreme guide to beings – homage to you!

DE DAG LA SOG KYE RAB THA YÄ PAR

Through infinite existences like these

ZHÄN DÖN KA CHÄ LANG CHEN THRÜ ZHIN DU

Enjoying insatiably, like an elephant bathing,

NGOM ME CHÄ PÄ NGÖN PAR JANG CHHUB PA

Difficult deeds for others, you were enlightened,

TÖN PA TUG JE CHÄN LA CHHAG TSHÄL LO

O compassionate teacher – homage to you!

Homage Recollecting the Twelve Deeds

MA CHHAG NYE ME MI THRUG RAB TU DÜ

Perfecter of ocean like sets of non-attachment,

NAM PAR MI YENG KÜN NÄ MA MONG DANG

Faultlessness, imperturbation, all inclusion,

THAB TOB MÖN LAM YE SHE GYA TSHÖI TSHOG

Undistracted, unconfused, method,

YONG SU DZOG PA KHYÖ LA CHHAG TSHÄL LO

Power, vow, and wisdom knowledge – homage to you!

DRÄN DANG TSON DRÜ DZU THRÜL KANG PA DANG

Mindfulness, efforts, the bases of psychic power,

WANG PO CHHOG DANG MÄ DU JUNG WÄI TOB

The supreme faculties and the amazing powers,

JANG CHHUB YÄN LAG PAG PÄI LAM NAM KÜN

The enlightenment factors and the arya paths

LEG PAR DRUB PA KHYÖ LA CHHAG TSHÄL LO

All these you duly realized. Homage to you!

DRANG ME SUM GYI SA CHU THAR CHHIN NÄ

In three countless eons completing the ten stakes,

LHA NAM DÜL WAR JA CHHIR GA DÄN DU

To tame the gods you became in Tushita

DAM PA TOG KAR ZHE JAR GANG GYUR PA

The excellent being known as Svetaketu,

SÖ NAM THA YÄ KHYÖ LA CHHAG TSHÄL LO

You of infinite merits – homage to you!

DÜ KHYEN KHYÖ NI LHUM SU DE WAR ZHUG

Knowing it was time, you happily entered the womb,

LHUM NÄ TAM SHING ZHÖN NÜI RÖL TSE DZÄ

Were born from the womb, engaged in youthful sports,

NGÖN PAR JUNG NÄ KA WA RAB TU CHÄ

Went forth, and lived in practice of austerities,

DÖN KÜN DRUB PA KHYÖ LA CHHAG TSHÄL LO

Realizer of all benefits – homage to you!

JANG CHHUB SHING WANG DRUNG DU DÜ KYI TOB

Beneath the bodhi tree, you overcame

JAM PÄI TUG KYI LEG PAR PAM DZÄ NÄ

With mind of loving-kindness Mara's force.

CHHOG CHÜI GYÄL WA KÜN GYI WANG KUR WA

All conquerors of the ten directions gave you empowerment;

PA WO CHEN PO KHYÖ LA CHHAG TSHÄL LO

O Great Hero – homage to you!

NGÖN PAR SHE PA NGA NI LEG DRUB NÄ

Having won five superknowledges,

DOR JE TA BÜI TING DZIN CHHOG GI NI

By the supreme Vajra like samadhi

LA NA ME PÄI JANG CHHUB NYE GYUR PA

You gained the unsurpassable awakening,

JIG TEN DREN PA KHYÖ LA CHHAG TSHÄL LO

Leader of the world – homage to you!

BHAG CHHAG DANG CHÄ DRI MA KÜN PANG SHING

Abandoning all stains and their impressions,

KHYEN PÄI YE SHE KÜN NÄ RAB GYÄ PÄ

Your wisdom knowledge grew completely full,

LHAR CHÄ JIG TEN KÜN GYI KYAB GYUR PA

So you're the whole world's refuge, even the gods',

DZOG PÄI SANG GYÄ KHYÖ LA CHHAG TSHÄL LO

Perfect Buddha – homage to you!

TRÖ PA NYE WAR ZHI WÄI RANG ZHIN CHÄN

You gained the triple kaya,

NGE PA NGA DÄN DE CHEN YE SHE KU

Bodies of great bliss and wisdom, with five certain features

ZHÄN GYI KYEN GYI NA TSHOG KÜN NANG WA

And with elaborations stilled by nature,

KU SUM NYE PA KHYÖ LA CHHAG TSHÄL LO

And shown in all forms for others – homage to you!

LHÜN PÖI GYÄL PO TA BUR RAB TU JI

Your body, gleaming like the king of mountains,

NYI MA ZHIN DU THA YÄ WÖ DZÄ CHING

Gives off infinite light just like the sun,

TSHÄN DANG PE JÄ KÜN NÄ SÄL WÄI KU

And shines all around with all the marks and signs.

GÖN PO TSHUNG ME KHYÖ LA CHHAG TSHÄL LO

Unparalleled protector – homage to you!

DÖN ZANG CHHÖ POP NGE PÄI TSIG DÄN PÄ

With true words of Dharma eloquence,

KHOR GYI NANG DU JIG DRÄL SENG GHEI DRA

Of excellent meaning, you proclaimed your lion's roar

YANG KYI YÄN LAG DRUG CHÜ RAB GYÄN PA

That fears no listener, all bedecked

KÜN TU DROG PA KHYÖ LA CHHAG TSHÄL LO

In sixty qualities – homage be to you!

SÄL ZHING THOG ME MI NÄ NYAM PA NYI

You of the five wisdom knowledges, clear, unobstructed,

YÖN TÄN JUNG NÄ DÜL JÄI DÖN KÜN DRUB

Of non-abiding equality; source of virtues,

TOG PA KÜN PANG SI DANG ZHI WÄI DAG

Achieving all good for disciples, free of all concepts,

YE SHE NGA DÄN KHYÖ LA CHHAG TSHÄL LO

Lord of the world and nirvana – homage to you!

JIG TEN LOB MA SE RU TA BU DANG

Discoverer of all virtues – worldly, disciples',

GYÄL SÄ NAM DANG THÜN MONG GYUR PA DANG

Of the rhinoceros-like and conquerors' children,

PHÜL DU JUNG WÄI YÖN TÄN KÜN NYE PA

Common and superior – supreme teacher

SI ZHI TÖN CHHOG KHYÖ LA CHHAG TSHÄL LO

Of samsara and nirvana – homage to you!

KÜN JOR CHHING WA KÜN LÄ NAM DRÖL YANG

Though you are free from all the bonds and fetters,

MÖN LAM DRUB PA NAM THRÜL THA YÄ KYI

By infinite miracles that fulfil your vows

SI PA JI SI DRO WÄI DÖN DZÄ PA

You benefit beings as long as samsara lasts,

KYE GÜI NYEN CHIG KHYÖ LA CHHAG TSHÄL LO

Sole friend of all beings – homage to you!

KHOR LO RIN CHEN DAM PA KOR DZÄ CHING

Turning the excellent, precious Wheel of Dharma,

SHIN TU DÜL KÄI KYE WO RAB TU TÜL

You disciplined beings very hard to tame,

DÜL JA NAM DRÖL SUM LA GÖ DZÄ PA

And fixed disciples in the three liberations,

TOB CHU DÄN PA KHYÖ LA CHHAG TSHÄL LO

Possessor of the ten powers – homage to you!

DÜL JA NAM KYI KÄL WÄI DÜ KHYEN NÄ

Knowing the season of your disciples' fortune,

TÄN PA PAG PÄI TSHOG LA LEG TÄ DE

You entrusted the Doctrine to the aryas

KU SHÄI DRONG DU ZHI WÄI TSHÜL TÄN PA

And manifested nirvana at Kushinagari,

DUG NGÄL THAR DZÄ KHYÖ LA CHHAG TSHÄL LO

Putting an end to sorrow – homage to you!

LAR YANG DRO WÄI SÖ NAM PEL JÄI CHHIR

That beings' merits might yet be increased,

KU DUNG RING SEL PHUNG POR LEG GYUR NÄ

Your remains were turned in heaps of relics,

JIG TEN KÜN GYI CHHÖ PÄI TEN GYUR PA

Serving as bases for the whole world's worship,

DZÄ PA GYÜN MI CHHÄ LA CHHAG TSHÄL LO

You whose deeds are ceaseless – homage to you!

Homage to the Three Jewels

NYAM ME TÖN PA CHHOG DE LEG SUNG PÄI

To the wise, produced directly or by transmission

LUNG TOG DAM PÄI CHHÖ DANG SUNG RAB LÄ

From the true Dharma and teachings of scripture and insight

NGÖ SAM GYÜ NÄ KYE PÄI KHÄ NAM LA

Well taught by that supreme, matchless teacher,

NYING NÄ MI CHE DÄ PÄ CHHAG TSHÄL LO

With indivisible faith, from my heart I pay homage.

DE LEG CHHOG TER TÖN PÄI KU ZUG DANG

To the teacher's statues, granting supreme well-being,

LEG SUNG KA DANG GONG DREL DANG CHÄ PÄI

Books of his well taught word or commenting

LEG BAM CHHÖ TEN NÄ ZHI LA SOG PA

On his thought, the sites of his stupas, and everything

CHHAG Ö KÜN LA GÜ PÄ CHHAG TSHÄL LO

Worthy of homage, devoutly I pay homage.

TÖN PA LA ME SANG GYÄ RIN PO CHE

To the Buddha Jewel, the supreme teacher,

KYOP PA LA ME DAM CHHÖ RIN PO CHE

The Jewel of true Dharma, supreme refuge,

DREN PA LA ME GE DÜN RIN PO CHE

And the Sangha Jewel, the supreme guides,

KYAB NÄ KÖN CHHOG SUM LA CHHAG TSHÄL LO

The Three Jewels of Refuge, I pay homage.

The Seven-Limb Offering of the Samantabhadra Sutra

Prostration

JI NYE SU DAG CHHOG CHÜI JIG TEN NA

To all the lions of men who in the three times

DÜ SUM SHEG PA MI YI SENG GHE KÜN

Have come into the world in the ten directions

DAG GI MA LÜ DE DAG THAM CHÄ LA

To all of them, without exception,

LÜ DANG NGAG YI DANG WÄ CHHAG GYI WO

I pay homage in faith with body, speech, and mind.

ZANG PO CHÖ PÄI MÖN LAM TOB DAG GI

By virtue of the vow of Bhadra conduct,

GYÄL WA THAM CHÄ YI KYI NGÖN SUM DU

In the mental presence of all the conquerors

ZHING GI DÜL NYE LÜ RAB TÛ PA YI

I make prostration to them all by bowing

GYÄL WA KÜN LA RAB TU CHHAG TSHÄL LO

With bodies as many as the atoms of their lands.

DÜL CHIG TENG NA DÜL NYE SANG GYÄ NAM

On one atom, buddhas sit, as many

SANG GYÄ SÄ KYI Ü NA ZHUG PA DAG

As the atoms, amidst their buddha children:

DE TAR CHHÖ KYI YING NAM MA LÜ PA

Thus I visualize the Dharma realm

THAM CHÄ GYÄL WA DAG GI GANG WAR MÖ

All entirely filled with conquerors.

DE DAG NGAG PA MI ZÄ GYA TSHO NAM

In inexhaustible oceans of their praises,

YANG KYI YÄN LAG GYA TSHÖI DRA KÜN GYI

With every sound from an ocean of vocal members

GYÄL WA KÜN GYI YÖN TÄN RAB JÖ CHING
 Proclaiming the virtues of all the conquerors,
DE WAR SHEG PA THAM CHÄ DAG GI TÖ
 I give praise to all the sugatas.

*Offering the Two Waters, Five Standard Offerings,
and Music*

JI TAR NGÖN GYI SANG GYÄ LA
 Just as to the Buddha
LHA YI WANG PO GYA JIN GYI
 Once Sakra, Ruler of the Gods,
CHHÖ YÖN PHÜL WA JI ZHIN DU
 Offered greeting water,
DAG KYANG CHHÖ YÖN ÜL WAR GYI
 So I shall offer greeting water.

JI TAR NGÖN GYI SANG GYÄ LA
 Just as to the Buddha
LU GYÄL TSUG NA RIN CHEN GYI
 Once Manicuda, naga king,
ZHAB SIL PHÜL WA JI ZHIN DU
 Offered water for foot washing,
DAG KYANG ZHAB SIL ÜL WAR GYI
 So I offer foot wash water.

JI TAR NGÖN GYI SANG GYÄ LA
 Just as to the Buddha
SING MO GANG GÄI LHA MO YI
 Once Goddess of the Ganges River
ME TOG PHÜL WA JI ZHIN DU
 Offered (golden) flowers,
DAG KYANG ME TOG ÜL WAR GYI
 So I shall offer flowers, too.

JI TAR NGÖN GYI SANG GYÄ LA

Just as to the Buddha

PÖ TSHONG KHYE U TRA SHI KYI

Once Lucky, the boy incense seller,

DUG PÖ PHÜL WA JI ZHIN DU

Offered incense,

DAG KYANG DUG PÖ ÜL WAR GYI

So likewise I shall offer incense, too.

JI TAR NGÖN GYI SANG GYÄ LA

Just as to the Buddha

GYÄL PO SER GYI LAG PA YI

Once King Suvarnabhaja

NANG SÄL PHÜL WA JI ZHIN DU

Made offering of light,

DAG KYANG NANG SÄL ÜL WAR GYI

So too I shall offer light to him.

JI TAR NGÖN GYI SANG GYÄ LA

Just as to the Buddha

DRI ZÄI GYÄL PO RAB GA YI

Once Supriya, gandharva king,

DRI CHAB PHÜL WA JI ZHIN DU

Offered perfume,

DAG KYANG DRI CHAB ÜL WAR GYI

So likewise I shall offer perfume, too.

JI TAR NGÖN GYI SANG GYÄ LA

Just as to the Buddha

GYIM DAG GÖN ME ZÄ JIN GYI

Once did Anathapindada,

ZHÄL ZÄ PHÜL WA JI ZHIN DU

The householder, offer food,

DAG KYANG ZHÄL ZÄ ÜL WAR GYI

So I too shall offer food.

JI TAR NGÖN GYI SANG GYÄ LA

Just as to the Buddha

GAR WA LHA GA LU GA YI

Once Amarapriya, the smith,

DRA NYÄN PHÜL WA JI ZHIN DU

And Naganandin offered music,

DAG KYANG DRA NYÄN ÜL WAR GYI

I shall offer music, too.

Offering the Five Objects of Sensual Pleasure

E MA HO CHHÖ PA LA NA ME

Lo! An unsurpassed offering,

RANG JUNG CHHÖ PA CHEN PO TE

Self-arisen, great offering,

ZUG KYI LHA MÖ ME LONG DZIN

Mirror held by form goddess,

ZUG KYI CHHÖ PA CHÄN LA BÜL

Form I offer to your eyes.

E MA HO CHHÖ PA LA NA ME

Lo! An unsurpassed offering,

RANG JUNG CHHÖ PA CHEN PO TE

Self-arisen, great offering,

DRA YI LHA MÖ PI WANG DZIN

Lute held by the sound goddess,

DRA YI CHHÖ PA NYÄN LA BÜL

Sound I offer to your ears.

E MA HO CHHÖ PA LA NA ME

Lo! An unsurpassed offering,

RANG JUNG CHHÖ PA CHEN PO TE

Self-arisen, great offering,

DRI YI LHA MÖ DUNG CHHÖ DZIN

Conch held by the scent goddess,

DRI YI CHHÖ PA SHANG LA BÜL

Scent I offer to your nose.

E MA HO CHHÖ PA LA NA ME
Lo! An unsurpassed offering,
 RANG JUNG CHHÖ PA CHEN PO TE
Self-arisen, great offering,
 RO YI LHA MÖ ZHÄL ZÄ DZIN
Food held by the taste goddess,
 RO YI CHHÖ PA JAG LA BÜL
Taste I offer to your tongue.

E MA HO CHHÖ PA LA NA ME
Lo! An unsurpassed offering,
 RANG JUNG CHHÖ PA CHEN PO TE
Self-arisen, great offering,
 REG JÄI LHA MÖ NA ZA DZIN REG JÄI CHHÖ PA KU LA BÜL
Clothes held by the touch goddess, touch I offer to your body.

Offering a Crown

PHÜN TSHOG ZI WÖ CHHOG CHUR RAB TU THRO
Beaming brilliance to the ten directions,
 RIN CHEN SA LE DRAM GYI U GYÄN DI
Perfect, made of precious gold, this crown
 SHAKYÄI GYÄL PÖI U LA PHÜL WA YI
To the Shakyas' king's head do I offer.

TÄN PA RIN CHEN CHHOG CHUR GYÄ PA DANG
May this make the precious Doctrine spread
 JIG TEN DE LEG CHEN PÖ KHYAB PA DANG
In the ten directions, great well-being
 L HAR CHÄ DRO WÄI TSUG GI GYÄN GYUR WÄ
Fill the world, and gods and other beings
 TOB CHU NGA WÄI GO PANG TOB PAR SHOG
Be crowned with the rank that has ten powers!

Offering Monastic Equipment

GE JONG NAM LA DREN PÄ NGAG PA YI
Without mental clinging or attachment,
 CHHÖ GÖ SUM DANG SIL JE DRANG SONG NÖ
I shall offer monks and nuns the three robes
 RUNG WA TSHÄ DANG DÄN PA DI DAG KYANG
The guides have praised, staffs and ascetics' bowls,
 ZHEN ME MA CHHAG LO YI ÜL WAR GYI
All proper and correct in measure.

DRI ME TSHÄN LA DRIB PA MI NGA YANG
Though your stainless marks are unobscured,
 DÄ PÄ NGUR MIG GYÄL TSHÄN PHÜL WA YI
I present in faith a russet banner.
 NAM KHÄI THA DANG NYAM PÄI SEM CHÄN NAM
Thus may sentient beings, vast as space,
 SANG GYÄ TUL ZHUG CHHOG LA CHÖ PAR SHOG
Live within the supreme buddha conduct!

Offering the Five Standard Offerings

PHÜL JUNG ZUG DZE YI THROG GYÄN GYI PÜ
Offering goddess', decked with ornaments,
 LANG TSHO RAB GYÄ LU DANG GAR LA KHÄ
Charming, most fair, in full pride of youth,
 WANG PO DRUG LA MÄ JUNG DE WA TER
Giving all joys, skilled in song and dance,
 KÜN GYI GA KYE CHHÖ PÄI LHA MO NI
Granting marvellous bliss to all six senses;

KHA CHIG ME TOG NA TSHOG KÖN BU THOG
Some that hold assorted bowls of flowers,
 ZHÄN DAG DRI ZHIM DUG PÄ CHHOG KÜN GENG
Others filling all parts with sweet incense,

LA LA NANG SÄL DRI DANG DÜ TSI DZIN
Holding lamps or perfumes or ambrosia
 DE DRÄI CHHÖ PÄI TRIN GYI DAG CHHÖ NA
I give worship with clouds of these offerings.

KHOR DANG CHÄ PÄI TSE DÄN CHOM DÄN DÄ
Loving Lord and retinue, please gladly
 DAG GI SÖ NAM PEL LÄ SHAM PA DANG
Take this far spread set of offerings,
 YI KYI TRÜL PÄI RAB JAM CHHÖ PÄI TSHOG
For my merit's increase set out here
 GYE ZHIN ZHE TE CHHOG NAM TSÄL DU SÖL
Or imagined, and grant me the highest!

Offering the Sixteen Goddesses

PI WANG MA DANG LING BU MA DZA NGA MA DANG DZA NGA CHE
Goddesses of lute and flute, barrel drum, and tambourine,
 ZHÄ MO GEG MO LU GAR MO ME TOG MA DANG PÖ CHHANG MA
Laughter, grace and song and dance, those of flowers and incense,
 MAR ME MA DANG DRI CHAB MA ME LONG MA DANG RO DZIN MA
Those of lamps and perfume too, and of mirrors and of scents,
 REG JA MA DANG CHHÖ DÄN MA NAM KHA GANG WÄI TSHOG TRÜL NÄ
Tangibles and thought objects, I create to fill space and
 GYÄL WA SÄ DANG CHÄ LA BÜL DRO WÄI DÖN DU ZHE SU SÖL
Offer Conquerors and their children. Please accept
for beings' sake!

Offering the Seven Royal Emblems

LHA DZÄ LÄ JÄ TE WA SHIN TU DUM
Precious wheels made of divine material,
 TSIB TONG DÄN ZHING MU KHYÜ RAB NYAM ZANG
Thousand spoked, their hubs completely round,

DANG WÄI DRA LÄ NAM PAR GYÄL GYUR WÄI
 Rims quite smooth and excellent,
KHOR LO RIN CHEN NAM KHA KANG TE BÜL
 Subduing hostile foes, I offer, filling space.

RIN CHEN NGO WO LHA DZÄ BÄI DUR YA
 Precious jewels, rich in essence,
KÜN TU PAG TSHÄ TSAM DU NANG JE CHING
 Of azure stone divine, that light the land
DRI ME NYIN MO JI ZHIN TSHÄN DE ZHIN
 For a league around as if night
NOR BU RIN CHEN NAM KHA KANG TE BÜL
 Were spotless day, I offer, filling space.

ZUG DZE TA NA DUG CHING TSHÜL ZANG MA
 Precious ladies, comely and good looking,
PAG PÄI DOG LEG JAM ZHING DRI CHHOG DÄN
 Soft-skinned, fair-complexioned and well-mannered,
YI WONG DÖ GÜI REG JA DANG DÄN PÄI
 Sweet of scent, attractive, and to touch
TSÜN MO RIN CHEN NAM KHA KANG TE BÜL
 All one wants, I offer, filling space.

GANG YANG GYÄL WA MU TIG DANG DÄN PÄI
 Precious ministers, with wealth, like conquerors
SER SOG MANG PO THUB LA PHÜL WA TAR
 Offering pearly lustred golden riches
ZÖ DÄN TSHUNG PÄI KHYIM DAG NOR DÄN PÄI
 To the Sage, the patient, equable chamberlains
LÖN PO RIN CHEN NAM KHA KANG TE BÜL
 I offer, filling space.

YÄN LAG THAM CHÄ LEG KYE SA LA NI

Precious elephants, all parts well made,

RAB NÄ GANG CHEN RI DRA LANG PO CHE

Standing on the ground like great snow mountains,

GYÄL PO LA WÖ KHA LA RAB DRO WÄI

Worthy of a monarch, that can travel

LANG PO RIN CHEN NAM KHA KANG TE BÜL

In the sky, I offer, filling space.

THO RANG DÜ SU CHHOG NAM MA LÜ PÄI

Precious horses that within a morning

SA NAM KOR TE LAR YANG DOG GYUR PA

Can traverse the land in all directions

MA JÄI DRIN PÄI PU TAR YI WONG WÄI

And return, their coats like peacocks' necks,

TA CHHOG RIN CHEN NAM KHA KANG TE BÜL

Beautiful, I offer, filling space.

DRO DANG DOG DANG KÜN NÄ ONG GYUR PÄI

Precious generals, with armies ready,

DÜ PUNG MA LÜ JIG PAR JE PA TE

Terrifying all the troops of maras,

PÄL DÄN JOR WÄI PUNG DANG CHÄ PA YI

Moving, going, coming from all sides,

MAG PÖN RIN CHEN NAM KHA KANG TE BÜL

Glorious, I offer, filling space.

GYÄL SI RIN PO CHE NA DÜN PHÜL WÄI GE WÄI TSA WA LA TEN NÄ JIN

PÄI DAG PO NAM LA NA ME PÄI CHHÖ KYI GYÄL SI LA NGA GYUR WÄI

CHHÖ KYI GYÄL PO CHEN POR GYUR CHIG

Thanks to the roots of virtue from offering the seven precious things of royalty, may the donors become great Dharma kings ruling the kingdom of the unsurpassable Dharma!

Offering the Eight Auspicious Symbols

JI TAR NGÖN GYI SANG GYÄ LA

Just as once the Buddha

PÄL GYI BE Ü YUNG DRUNG KHYIL

Had shrivatsas and whirls of Joy

GE WA DÖN DU NGA WA TAR

For auspiciousness's sake,

DE ZHIN DAG GI ÜL WAR GYI

So shall I make offering.

JI TAR NGÖN GYI SANG GYÄ LA

Just as to the Buddha once

SER GYI KHOR LO MU KHYÜ CHÄN

Great Brahma made offering

TSHANG PA CHEN PÖ PHÜL WA TAR

Of a golden wheel, with rim,

DE ZHIN DAG GI ÜL WAR GYI

So shall I make offering.

JI TAR NGÖN GYI SANG GYÄ LA

Just as to the Buddha once

SAM KYI KYÖN GYI MA GÖ PÄI

Lotuses of white were offered,

PÄ MA KAR PO PHÜL WA TAR

Not soiled by a speck of mud,

DE ZHIN DAG GI ÜL WAR GYI

So shall I make offering.

JI TAR NGÖN GYI SANG GYÄ LA

Just as to the Buddha once

NYÖN MONG DÜ LÄ GYÄL WA YI

Dharma banners were offered,

CHHÖ KYI GYÄL TSHÄN PHÜL WA TAR

Signs of conquering klesha-mara,

DE ZHIN DAG GI ÜL WAR GYI

So shall I make offering.

JI TAR NGÖN GYI SANG GYÄ LA
Just as to the Buddha once
DUG KAR SER GYI YU WA CHÄN
Golden-handled white umbrellas
PHÜL WA DE ZHIN DAG BÜL GYI
Were offered, so I shall offer;
CHI DE WAR NI ZHE SU SÖL
Please accept them as you will!

JI TAR NGÖN GYI SANG GYÄ LA
Just as to the Buddha once
RE WA THAM CHÄ DZOG DZA PÄI
Was offered a magic pot
BUM PA ZANG PO PHÜL WA TAR
That accomplished every wish,
DE ZHIN DAG GI ÜL WAR GYI
So shall I make offering.

JI TAR NGÖN GYI SANG GYÄ LA
Just as to the Buddha once
NYÄN PA CHHOG CHUR DROG PA YI
Was offered a right-coiled conch
BÜ DUNG YÄ KHYIL PHÜL WA TAR
Sounding sweetly everywhere,
DE ZHIN DAG GI ÜL WAR GYI
So shall I make offering.

JI TAR NGÖN GYI SANG GYÄ LA
Just as to the Buddha once
NA ZA SER GYI NYA RI CHÄN
Clothes with golden fish design were offered
PHÜL WA DE ZHIN DAG BÜL GYI
Were offered, so I shall offer;
CHI DE WAR NI ZHE SU SÖL
Please accept them as you will!

TRA SHI PÄI TAG GYÄ PHÜL WÄI GE WÄI TSA WA LA TEN NÄ JIN PÄI
DAG PO NAM CHOG DANG DÜ DANG NÄ KAP THAM CHÄ DU TRA SHI
DANG DE LEG KYI GE TSHÄN GYA CHEN PO GYÜN MI CHÄ DU JUNG
WAR GYUR CHIG

**Thanks to the roots of virtue from offering the eight auspicious
symbols, for the donors, in every place, time, and situation,
may extensive auspicious signs of prosperity and well-being
appear continually!**

Offering the Eight Auspicious Medical Substances

JI TAR NGÖN GYI SANG GYÄ LA
Just as to the Buddha once
ZUG KYI LHA MO WÖ CHHANG MÄ
Prabhadhara, form goddess,
ME LONG CHHAG TU PHÜL WA TAR
Offered in the hand a mirror,
DE ZHIN DAG GI ÜL WAR GYI
So shall I make offering.

JI TAR NGÖN GYI SANG GYÄ LA
Just as to the Buddha once
LANG PO CHEN PO NOR KYONG GI
Dhanapala, elephant,
GI HANG CHHAG TU PHÜL WA TAR
Offered rochana in hand,
DE ZHIN DAG GI ÜL WAR GYI
So shall I make offering.

JI TAR NGÖN GYI SANG GYÄ LA
Just as to the Buddha once
ZHING PÄI BU MO LEG KYE MÄ
Farmer's daughter Sujata

BA ZHO CHHAG TU PHÜL WA TAR
Offered cows' milk curd in hand,
 DE ZHIN DAG GI ÜL WAR GYI
So shall I make offering.

JI TAR NGÖN GYI SANG GYÄ LA
Just as to the Buddha once
 TSA TSHONG KHYE Ü TRA SHI KYI
Boy grass seller Svastiga
 DUR WA CHHAG TU PHÜL WA TAR
Offered durva grass in hand,
 DE ZHIN DAG GI ÜL WAR GYI
So shall I make offering.

JI TAR NGÖN GYI SANG GYÄ LA
Just as to the Buddha once
 LHA CHHOG TSHANG PA CHEN PO YI
Great Brahma, the supreme god,
 BHIL WA CHHAG TU PHÜL WA TAR
Offered Beltree fruit in hand,
 DE ZHIN DAG GI ÜL WAR GYI
So shall I make offering.

JI TAR NGÖN GYI SANG GYÄ LA
Just as to the Buddha once
 LHA YI WANG PO GYA JIN GYI
Shakra, ruler of the gods,
 DUNG KAR YÄ KHYIL PHÜL WA TAR
Offered rightward-coiled white conch,
 DE ZHIN DAG GI ÜL WAR GYI
So shall I make offering.

JI TAR NGÖN GYI SANG GYÄ LA
Just as to the Buddha once
 GÄL DÄN DRAM ZE KAR GYÄL GYI
Brahman Suklajit, the lucky,

LI THRI CHHAG TU PHÜL WA TAR
 Offered minium in hand,
DE ZHIN DAG GI ÜL WAR GYI
 So shall I make offering.

JI TAR NGÖN GYI SANG GYÄ LA
 Just as to the Buddha once
SANG DAG CHHAG NA DOR JE YI
 Vajrapani, guhyak lord,
YUNG KAR CHHAG TU PHÜL WA TAR
 Gave white mustard seed in hand,
DE ZHIN DAG GI ÜL WAR GYI
 So shall I make offering.

TRA SHI PÄI DZÄ GYÄ PHÜL WÄI GE WÄI TSA WA LA TEN NÄ JIG TEN GYI
KHAM THAM CHÄ DU TRA SHI DANG GE TSHÄN GYA CHEN PO GYÜN
MI CHHÄ DU JUNG WAR GYUR CHIG
 **Thanks to the roots of virtue from offering the eight auspi-
cious substances, may extensive prosperity and auspicious
signs appear continually in every world!**

Offering a Full Vase

RIN CHEN DZE PÄI TRA SHI BUM PA DI
 This auspicious vase adorned with jewels,
LHA TSHOG CHÜ KYI KANG TE PHÜL WA YI
 Full of nectars of the gods, I offer.
LÄ DANG NYÖN MONG DRI MA KÜN JANG NÄ
 Let this cleanse all stains of deeds and klesha
JANG CHHUB SEM KYI LÄN GYI LÄN PAR SHOG
 And soak me in bodhichitta's moisture!

Offering Drums

NGA WO CHE NAM PHÜL WÄI GE WA YI

By the virtue of my offering drums,

SEM CHÄN THAM CHÄ TSHANG PÄI YANG DÄN GYUR

May all beings have the brahmic voice,

SANG GYÄ JANG CHHUB DAM PA CHHOG REG SHOG

Reach the Buddha's supreme, best awakening,

CHHÖ KYI KHOR LO GE WA KOR GYUR CHIG

Turn the ever wholesome Wheel of Dharma,

KÄL PA SAM GYI MI KHYAB ZHUG PAR SHOG

Live for eons inconceivable,

DRO LA PHÄN CHHIR CHHÖ KYANG TÖN GYUR CHIG

Teach the Dharma for the world's welfare,

NYÖN MONG JOM GYUR DUG NGÄL SEL WAR SHOG

Conquer klesha and cure suffering!

DÖ CHHAG ZHE DANG TI MUG ZHI GYUR CHIG

May delusion, greed and hate be quelled!

NGA PHÜL WÄI GE WÄI TSA WA LA TEN NÄ JIN PÄI DAG PO NAM

CHHÖ KYI NGA CHEN PO GYÜN MI CHHÄ DU DUNG WAR GYUR CHIG

Thanks to the roots of virtue from offering drums, may the donors beat the great drum of the Dharma continually!

Offering Conches

KAR DZE KHYIL LEG DHAR GYI CHÖ PÄN CHÄN

Fine, white conches, well-coiled to the right,

DANG NYÄN KÄ KYI NGA RÖ CHHOG KÜN GENG

With silk crests and tuneful blare that fills

YÄ KHYIL DUNG GI NAM KHA KANG TE BÜL

All directions, filling space I offer:

DRO WÄ TSHANG YANG CHHOG NI TOB PAR SHOG

May the world win brahmic voice supreme!

DUNG PHÜL WÄI GE WÄI TSA WA LA TEN NÄ JIN PÄI DAG PO NAM
CHHÖ KYI DUNG GYÜN MI CHHÄ DU BÜ PAR GYUR CHIG

**Thanks to the roots of virtue from offering conches, may the
donors blow the conch of the Dharma continually!**

Offering Parasols

DRI ME SER GYI TSIP TONG Ö BAR WA

Parasols with sapphire tips, agleam

RIN CHEN IN DRA NI LÄI TOG GI DZE

With a thousand spokes of spotless gold,

NA TSHOG TRA KÖ MU TIG CHUN CHHANG GI

Round their edge adorned with wreaths of pearls,

KHOR YUK GYÄN PÄI DUG KYI CHHÖ PAR JA

Decked with diverse gems I offer you.

DUG PHÜL WÄI GE WÄI TSA WA LA TEN NÄ JIN PÄI DAG PO NAM LA
NA ME PÄI CHHÖ KYI GYÄL PO CHEN POR GYUR CHIG

**Thanks to the roots of virtue from offering parasols, may the
donors become great kings of the unsurpassable Dharma!**

Offering Banners and Flags

DRANG ZHING DEM PÄI RIN CHEN YU WA NI

Banners of your triumph over opponents,

DA CHE DOR JE RIN CHEN TSE MO CHÄN

With straight, supple, precious poles that have

DAR CHE SUM PA LUNG GI KYÖ PA NA

Crescents, vajras, jewels finials;

SIL SIL THRÖL WÄI DRIL CHHUNG DRA DROG SHING

With three frills, upon which little bells

SUM KHUG KHYOG GI GYING DANG RAB TU DÄN

Tinkle as they flutter in the breeze;

DZE PÄI SOG CHHAG TSHÄN MA YÖ ME KYI

Well endowed with triply sinuous grace:

MI THÜN CHHOG LÄ GYÄL WÄI GYÄL TSHÄN DANG

These, and splendid flags, with and without

RAB DZE BA DÄN DAG GI CHHÖ PAR JA

Signs of lovely creatures, I shall offer.

GYÄL TSHÄN DANG BA DÄN PHÜL WÄI GE WÄI TSA WA LA TEN NÄ JIN
PÄI DAG PO NAM MI THÜN PÄI CHHOG THAM CHÄ LÄ GYÄL WÄI CHHÖ
KYI GYÄL TSHÄN DANG NYÄN PÄI BA DÄN CHHOG CHUR DRENG WAR
GYUR CHIG

**Thanks to the roots of virtue from offering banners and flags,
may the donors hoist in the ten directions the banner of the
Dharma triumphant over all opponents, and prestigious flags!**

Offering Canopies

NAM KHÄI GYÄN GYUR RIN THANG ME PÄI GÖ

Countless canopies of priceless cloth

NA TSHOG DAR GYI SHAM BU YO WA CHÄN

That adorn the sky, with varied silk

TSÄN DÄN DRÜL GYI NYING PÖI DRI GÖ PA

Fringes waving, scented with snake's heart

RAB JAM LA REI TRIN GYI CHHÖ PAR JA

Sandalwood, in clouds I'll offer you.

Offering Food

GYÄL WÄ DÜ CHOM JANG CHHUB SANG GYÄ TE

Conquerors subdue Mara and awaken;

GYÄL WÄI KU LA PAP KYEM MI NGA YANG

Though their bodies have no filth or thirst,

DAG CHAG SÖ NAM ZHING DU GYUR LÄ DU

Still, to make them Field of Merits for us

SHÖ DANG ZHÄL ZÄ JAR WA DI PHÜL WÄ

These prepared foods and foodstuffs we offer:

DÜ KÜN GE WÄI LO TOG PHEL GYÄ NÄ
May the crop of virtue always grow, and
DAG DANG KHA NYAM DRO WA MA LÜ PA
I and all the migrators, vast as space,
DE WA CHÄN DU PÄ MO LÄ KYE TE
Born from lotuses in Sukhavati,
TING DZIN ZÄ DANG CHHÖ LA CHÖ PAR SHOG
Enjoy Dharma and samadhi food!

Miscellaneous Offerings

ME TOG DAM PA THRENG WA DAM PA DANG
Superb flowers and garlands, instruments of music,
SIL NYÄN NAM DANG JUG PA DUG CHHOG DANG
Unguents, finest parasols,
MAR ME CHHOG DANG DUG PÖ DAM PA YI
And the best of lamps and excellent incense;
GYÄL WA DE DAG LA NI CHHÖ PAR GYI
With these I make offering to the conquerors.

NA ZA DAM PA NAM DANG DRI CHHOG DANG
Finest raiment and superb perfume,
CHE MA PHUR MA RI RAB NYAM PA DANG
Powdered incense equal to Mount Meru,
KÖ PA KHYÄ PAR PAG PÄI CHHOG KÜN GYI
All the best of most distinguished splendor;
GYÄL WA DE DAG LA NI CHHÖ PAR GYI
With these I make offering to the conquerors.

RIN CHEN CHHOG DANG DO SHÄL CHHOG NAM DANG
Finest jewels, finest necklaces,
NAM TRA LHA DZÄ LA DRE CHHOG NAM DANG
Dazzling, superb canopies divine,
GYÄL TSHÄN CHHOG DANG BA DÄN CHHOG NAM KYI
And the best of banners and of flags
GYÄL WA DE DAG LA NI CHHÖ PAR GYI
With these I make offering to the conquerors.

CHHÖ PA GANG NAM LA ME GYA CHE WA
Offerings that are vast and supreme I
 DE DAG GYÄL WA THAM CHÄ LA YANG MÖ
Visualize for every conqueror.
 ZANG PO CHÖ LA DÄ PÄI TOB DAG GI
I, by power of faith in Bhadra conduct,
 GYÄL WA KÜN LA CHHAG TSHÄL CHHÖ PAR GYI
Honor and make offering to all conquerors.

ME TOG PHÄL CHER ME TOG LA RE DANG
From the flowers – those in general,
 ME TOG KÖ PÄI WÖ ZER RAB KYE TE
In arrays and canopies – comes light,
 ME TOG NA TSHOG KÜN TU TRAM JÄ NÄ
Spreading diverse flowers everywhere,
 DAG NYI CHEN PO GYÄL WA SÄ CHÄ CHHÖ
Honoring noble conquerors and their children.

DUG PA PHÄL CHER DUG PA LA RE DANG
From the incense – that in general,
 DUG PA KÖ PÄI WÖ ZER RAB KYE TE
In arrays and canopies – comes light,
 DUG PA NA TSHOG KÜN TU TRAM JÄ NÄ
Spreading diverse incense everywhere,
 DAG NYI CHEN PO GYÄL WA SÄ CHÄ CHHÖ
Honoring noble conquerors and their children.

PHÄL CHER PÖ DANG PÖ KYI LA RE DANG
From the perfumes – those in general,
 PÖ KYI KÖ PÄI WÖ ZER RAB KYE TE
In arrays and canopies – comes light,
 NA TSHOG PÖ NAM KÜN TU TRAM JÄ NÄ
Spreading diverse perfumes everywhere,
 DAG NYI CHEN PO GYÄL WA SÄ CHÄ CHHÖ
Honoring noble conquerors and their children.

THRENG WA PHÄL CHER THRENG WA LA RE DANG

From the garlands – those in general,

THRENG WA KÖ PÄI WÖ ZER RAB KYE TE

In arrays and canopies – comes light,

THRENG WA NA TSHOG KÜN TU TRAM JÄ NÄ

Spreading diverse garlands everywhere,

DAG NYI CHEN PO GYÄL WA SÄ CHÄ CHHÖ

Honoring noble conquerors and their children.

CHE MA PHÄL CHER CHE MA LA RE DANG

From the powders – those in general,

CHE MA KÖ PÄI WÖ ZER RAB KYE TE

In arrays and canopies – comes light,

CHE MA NA TSHOG KÜN TU TRAM JÄ NÄ

Spreading diverse powders everywhere,

DAG NYI CHEN PO GYÄL WA SÄ CHÄ CHHÖ

Honoring noble conquerors and their children.

NA ZA PHÄL CHER NA ZA LA RE DANG

From the garments – those in general,

NA ZA KÖ PÄI WÖ ZER RAB KYE TE

In arrays and canopies – comes light,

NA ZA NA TSHOG KÜN TU TRAM JÄ NÄ

Spreading diverse raiment everywhere,

DAG NYI CHEN PO GYÄL WA SÄ CHÄ CHHÖ

Honoring noble conquerors and their children.

PHÄL CHER DUG DANG DUG KYI LA RE DANG

From the parasols – in general,

DUG KYI KÖ PÄI WÖ ZER RAB KYE TE

In arrays and canopies – comes light,

NA TSHOG DUG NAM KÜN TU TRAM JÄ NÄ

Spreading diverse parasols throughout,

DAG NYI CHEN PO GYÄL WA SÄ CHÄ CHHÖ

Honoring noble conquerors and their children.

RIN CHEN PHÄL CHER RIN CHEN LA RE DANG

From the jewels – those in general,

RIN CHEN KÖ PÄI WÖ ZER RAB KYE TE

In arrays and canopies – comes light,

RIN CHEN NA TSHOG KÜN TU TRAM JÄ NÄ

Spreading diverse jewels everywhere,

DAG NYI CHEN PO GYÄL WA SÄ CHÄ CHHÖ

Honoring noble conquerors and their children.

PÄDMA PHÄL CHER PÄ MA LA RE DANG

From the lotuses – in general,

PÄ MA KÖ PÄI WÖ ZER RAB KYE TE

In arrays and canopies – comes light,

PÄ MA NA TSHOG KÜN TU TRAM JÄ NÄ

Spreading diverse lotuses throughout,

DAG NYI CHEN PO GYÄL WA SÄ CHÄ CHHÖ

Honoring noble conquerors and their children.

GYÄN THRENG PHÄL CHER GYÄN THRENG LA RE DANG

From the necklaces – in general,

GYÄN THRENG KÖ PÄI WÖ ZER RAB KYE TE

In arrays and canopies – comes light,

GYÄN THRENG NA TSHOG KÜN TU TRAM JÄ NÄ

Spreading diverse necklaces throughout,

DAG NYI CHEN PO GYÄL WA SÄ CHÄ CHHÖ

Honoring noble conquerors and their children.

GYÄL TSHÄN CHHOG KÖ WÖ ZER RAB KYE TE

From the banners in array comes light,

DE DAG GYÄL TSHÄN KAR MAR SER PO DANG

Filling all the conquerors' lands with many

NGO DANG GYÄL TSHÄN KÖ PA NA TSHOG PA

Banners in arrays of diverse kinds

DU MÄ GYÄL WÄI ZHING NAM GENG WAR JE

White, red, yellow banners and some blue ones.

NOR BÜI DRA WA NA TSHOG KÖ PÄI DUG
 Parasols arrayed with diverse nets of jewels,
DAR KYI DA DI BA DÄN RAB CHANG SHING
 Hung with silken flags and garlands,
DRIL YER DRA WA GYÄL WÄI SUNG DROG PA
 Tinkling Buddha Word from nets of bells,
DE ZHIN SHEG KYI U LA DE DAG DZIN
 Over the Tathagatas I hold.

LAG PÄI THIL NÄ CHHÖ PA SAM YÄ NAM
 As I give a single Conqueror
GYÄL WA CHIG LA CHHÖ PA JE PA TAR
 Offerings beyond thought from my palms,
GYÄL WA MA LÜ KÜN LAANG DE ZHIN BÜL
 So I offer to all Conquerors
DRANG SONG TING DZIN NAM THRÜL DE DRA WO
 As ascetic's magic of samadhi.

The Eighteen Marvellous Great Offerings

NÄ DI AM NI ZHÄN DAG NAL
 Flowers grown on land or water,
HA SOG DAG GIR MA JÄ PÄI
 Not possessed by gods or others
ME TOG CHHU KYE THANG KYE NAM
 In this or another place,
THUB PÄI KYE CHHOG NAM LA BÜL
 I present you, Chiefs of Sages.

NÄ DI AM NI ZHÄN DAG NA
 Every excellent incense tree
GANG YANG PÖ KYI SHING ZANG PO
 In this or another place,

LHA YI PÖ SOG MÄ JUNG WA
Gods' and others' marvellous incense,
 THUB PÄI KYE CHHOG NAM LA BÜL
I present you, Chiefs of Sages.

RIN CHEN ZANG PO CHER BAR DANG
Light from dazzling, noble gems,
 NANG WÄI SHING LÄ JUNG WA DANG
Or produced from shining trees,
 NYI MA DA WA LA SOG O
Or from suns and moons and so forth,
 CHHOG NAM KÜN TU TRÖ TE BÜL
Sent out to all parts, I offer.

NÄ DI AM NI ZHÄN DAG NA
Perfume from fine fragrant trees
 DRI YI SHING NAM ZANG PÖI CHHAB
In this or another place
 CHHOG NAM KÜN TU TRO JÄ NÄ
I send out to every region
 THUB PÄI WANG CHHUG NAM LA BÜL
And present you Lords of Sages.

RIN CHEN RANG ZHIN GYA TSHO DANG
Sending out clouds of the finest offerings,
 RIN CHEN RI WO LA SOG CHHOG
Seas of jewel nature,
 CHHÖ PÄI TRIN NI TRO WA YI
Jewel mountains and so forth to all regions,
 CHHOG NAM KÜN TU ÜL WAR JA
I'll make offering.

TSE JO DE WÄI GA CHEN PO

Troupes most fond of play and pleasure,

GÖ DANG GEG LA SOG PÄI TSHOG

Laughing, graceful and so forth,

CHHOG NAM KÜN TU THAM CHÄ NÄ

The most joyful anywhere,

GA WÄI CHHOG NI TRO WAR JA

I'll send out to every region.

GÖ DANG GYÄN SOG JUNG WA YI

Sources of adornments, clothes and so on,

DE ZHIN PAG SAM SHING ZANG PO

Like wish-granting trees,

DOR JEI NGAG NI JÖ JA ZHING

I, reciting vajra mantras,

SANG GYÄ KÜN LA ÜL WAR JA

Offer unto all the buddhas.

JANG CHHUB TU NI SEM KYE NÄ

Generating bodhichitta

SEM CHÄN KÜN GYI DÖN GYI CHHIR

For all sentient beings' sake,

CHHOG NAM KÜN TU TRO JÄ TE

Sending it to every region

SANG GYÄ KÜN LA ÜL WAR JA

I'll make offering to all buddhas.

JIN PÄI PA RÖL CHHIN CHHÖ PÄ

Through my offering the perfection

SEM CHÄN THAM CHÄ PÄL DANG NI

Of giving, may sentient beings

NOR DANG DÄN PA DRUB PAR SHOG

All achieve wealth and abundance!

DE WA MA TSHANG ME PAR SHOG

May their happiness lack nothing!

SEM CHÄN THAM CHÄ JANG CHHUB DANG

Let all beings be established

DOM PAR RAB TU NÄ PAR SHOG

In their vows and bodhichitta!

GYAG SOG NYE PA CHEN PO NAM

I send everywhere the calming

ZHI GYUR KÜN TU TRO WAR JA

Of great faults like violence.

JIG DANG KHÖN SOG DUG NGÄL LA

May the sufferings of malice, fear

SOG PÄI DUG NGÄL ZHI WAR SHOG

And other things be calmed!

JAM DANG DÄN PÄI NÄL JOR GYI

May yogins in friendliness

CHHÖ LA DAG ME DRUB PAR SHOG

Practice Dharma selflessly!

KHOR WA THAR TUG BAR DU NI

Let me not reach buddhahood

DAG TSHANG GYA WAR MA GYUR CHIG

Until samsara meets its end!

DE ZHIN SEM CHÄN THAM CHÄ NI

May all sentient beings, too,

TSÖN DRÜ DE NYI DRUB JE SHOG

Practice with such energy!

SOG CHHAG KÜN GYI DÖ CHHAG SOG

Let all creatures' great defilements,

NYÖN MONG CHEN PO ZHI WAR SHOG

Such as greed, be pacified!

SEM CHÄN THAM CHÄ YENG ME CHING

Let all beings, undistracted,

SAM TÄN ZHI DANG DÄN PAR SHOG

Be possessed of the four dhyanas!

SANG GYÄ YE SHE SHE RAB CHE

Made pure by applying wisdom –

DUG NGÄL CHÖ JE LA NA ME

Great wisdom of buddhas' gnosis,

SHE RAB JOR WÄ DAG JE PÄ

Best at cutting suffering –

SANG GYÄ SEM CHÄN DAG GYUR CHIG

May all beings be pure buddhas!

TONG SUM GYI NI DÜL NYE DU

Fancying myself as many

DAG NYI KYANG NI NAM SAM ZHING

As thrice thousandfold worlds' atoms,

CHHÖ PÄI TRIN NI NAM SAM NÄ

I imagine clouds of offerings

SANG GYÄ KÜN LA ÜL WAR JA ☺

And make offering to all buddhas.

TONG SUM GYI NI DÜL NYE DU

Fancying myself as many

DAG NYI KYANG NI NAM SAM ZHING

As thrice thousandfold worlds' atoms,

CHE NI DE NYE DÄN DANG CHÄ

And with tongues as many too,

SANG GYÄ NGAG PA JÖ PAR JA

I recite the buddhas' praises.

NYAM ME MI YO NYAM ME CHHOG GI CHHÖ NYI CHAN

Matchless firm one, with a matchless, supreme nature,

TUG JEI DAG NYI DRO WÄI DUG NGÄL SEL WAR DZÄ

Merciful dispeller of migrators' sorrows,

YÖN TÄN THA YÄ NGÖ DRUB THAM CHÄ JIN DZÄ PA

Giver of all siddhis and of endless virtues,

DRI ME MI YO NYAM ME DAM PÄI CHHOG CHHÖ CHÄN

With the best of spotless, stable, peerless features!

YÖN TÄN SHIN TU THRA WÄI CHHA LA ANG TSHÄ ME DE

Of your virtues' smallest fraction there's no measure.

PE NI NAM KHA DANG YANG TRÜN DU YÖ MA YIN

They could not be printed in the entire sky.

NGÖ DRUB THA YÄ NYAM ME PE DANG DRÄL WA NAM

You of unexampled, peerless, endless siddhis,

SEM CHÄN KHAM LA NGÖ DRUB CHHOG NAM NGE PAR TSÖL

Grant to sentient beings' minds the supreme siddhis!

TAG TU DRI MA ME PA TUG JEI SHUG LÄ JUNG

With the property of ceaseless prayer fulfillment,

MÖN LAM DRUB PA GAG PA ME PÄI CHHÖ NYI CHÄN

From the force of ever pure compassion born,

DRO WÄI DÖN DRUB RAB TU TSÖN PA THA YÄ PA

Striving endlessly to benefit migrators,

TUG JE CHEN PÖI DAG NYI TAG TU NAM PAR NANG

Always you reveal your great compassion nature.

TSHÄ ME TSHÄ DANG DRÄL WA SHIN TU DZOG PA YI

Though you've found the noble state of sugata,

DE WAR SHEG PÄI GO PANG DAM PA NYE GYUR KYANG

Fully perfect, lacking measure or a limit,

KHAM SUM NAM LA NGÖ DRUB CHHOG TSÖL DZÄ PA YI

Still your stable conduct of compassion, granting

TUG JEI CHÖ PA MI YO GAK PAR YONG MI GYUR

Supreme siddhis to the three realms, will not cease.

E MA HO SHIN TU ZANG PÖI CHHÖ NYI CHHOG DANG DÄN

Lo! You have the best of very excellent natures.

CHHOG JIN NAM KYI NANG NÄ GO PANG CHHOG NYE PA

Of boon granters, you have gained the highest rank,

KHAM SUM KÜN LA TAG TU NGÖ DRUB CHHOG TSÖL DZÄ

Granting supreme siddhis to all three realms always.

GÖN PO DÜ SUM DRIB PA ME PAR RAB KHYEN PÄ

Lord, who comprehends the three times unobstructed:

DAM TSIG CHHOG SUM NGÖ DRUB DAM PA DAG LA TSÖL

Grant me the three supreme pledges, best of siddhis!

DE NÄ NÄL JOR DE NYI KYI LÜ DANG NGAG SEM LÄ JUNG WÄI

**Next, combining all the offerings coming from the body,
speech, and mind**

CHHÖ PA DAG NI DÜ NÄ SU SANG GYÄ KÜN LA ÜL WAR JA

Of those self same yogins, I'll make offering to all buddhas.

CHHÖ NAM THAM CHÄ NGÖ ME CHING TONG NYI TSHÄN MA KÜN
DANG DRÄL

Supreme concentrations on emptiness – no Dharma's real

MÖN PA ME PÄI TING DZIN CHHOG SANG GYÄ KÜN LA ÜL WAR JA

Signlessness and wishlessness, I shall offer to all buddhas.

The Twenty-Five Offerings

PAG ME SÖ NAM TOB LÄ JUNG WA YI

Made by force of merits without measure:

LHA DZÄ LÄ DRUB RIN CHEN CHÖ PÄN CHHOG

Finest jewel crown, of gods' materials;

NYÄN SHÄL DZE JE RIN CHEN KHYIL WÄI GYÄN

Coiled jewel earrings, for your earlobes;

DRIN PA DUNG DRA DZE JE GÜL DUB CHHOG

Best neck bangle for the conch-like neck;

TUG TSHÄN PÄL BE DZE JE SE MO DO

Necklace for your heart's srivatsa sign;

PUNG WA DZE JE PUNG GYÄN SUNG KÜ CHHOG

Best protective thread for the upper arms;

CHHAG NYI THRIG MAR TRÄ PÄI DU BU CHHOG

Finest bangles to adorn the wrists;

DRA WÄ DREL WÄI SOR MÖI DU BU CHHOG

Finest rings for fingers joined by webs;

DZU THRÜL DÄN PÄI ZHAB LA DZE JE GYÄN
Ornaments for feet with magic powers,
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
I shall offer conquerors and their children.
 TUG JE DRO WÄI DÖN DU ZHE SU SÖL
In compassion please accept, for beings!

PAG ME SÖ NAM TOB LÄ JUNG WA YI
Made by force of merits without measure:
 RIN CHEN DUG DZE SER GYI YU WA CHÄN
Precious parasols with golden handles;
 MI THÜN DÜ LÄ GYÄL WÄI GYÄL TSHÄN CHHOG
Banners of triumph over foes and maras;
 NYÄN PA CHHOG CHUR YO WÄI BA DÄN PHÄN
Flags of fame, to ten directions waving,
 CHHOG KÜN YI THROG DAR GYI DA DI TRÄ
Decked with lovely silk garlands throughout;
 DUNG SEL NGA YAB NOR BÜI YU WA CHÄN
Pain removing, jewel-handled chowries;
 RIN CHEN GYÄN Ö DÄN PÄI LA RE DRE
Canopies that glow with jewel adornments,
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
I shall offer conquerors and their children.
 TUG JE DRO WÄI DÖN DU ZHE SU SÖL
In compassion please accept, for beings!

PAG ME SÖ NAM TOB LÄ JUNG WA YI
Made by force of merits without measure:
 MI JIG ZHI DÄN SENG GHEI DÄN LA SOG
Lion seat, for your four fearlessnesses;
 LHA DZÄ YI WONG DZE PA ZIM CHÄI TSHOG
Other lovely, gorgeous heavenly bedding;
 NYÖN MONG DRA ZUR PANG PÄI PO DRANG DUM
Round precinct, no corners of defilements;

YÖN TÄN GYÄ PÄI DRU ZHI ZHÄL YÄ KANG

Palace, square, for your full qualities;

JIG TEN LÄ DÄ DRU ZHI NYI TSEG KANG

Second story, square, for world transcendence;

RANG ZHIN Ö SÄL JANG SEM DA WÄI DÄN

Moon seat, clear light-natured bodhichitta,

GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

I shall offer conquerors and their children.

TUG JE DRO WÄI DÖN DU ZHE SU SÖL

In compassion please accept, for beings!

PAG ME SÖ NAM TOB LÄ JUNG WA YI

Made by force of merits without measure:

DÖ PÄI DAM GYI MA GÖ PÄ MÖI CHHOG

Finest lotus, unsoiled by greed's mud;

TONG NYI DRA DROG PI WANG DANG TING SHAG

Lute and bells, for sound of emptiness;

THAP LA KHÄ PA ZAG ME PHUNG PÖI DRI

Scent of skillful, unsoiled aggregates;

NYÖN MONG TRE SEL CHHÖ KYI ZHÄL ZÄ CHHOG

Dharma food that cures defilements' hunger;

NGO TSHA THREL YÖ DÄN PA LHA YI GÖ

God's clothes – conscience and consideration,

GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

I shall offer conquerors and their children.

TUG JE DRO WÄI DÖN DU ZHE SU SÖL

In compassion please accept, for beings!

The Twenty-One Offerings

JIG TEN DI AM CHHOG CHÜI JIG TEN NA

In the ten directions' worlds or this one,

KHOR LÖ GYUR WÄI RIG PÄ JIN LAB PÄI

All there is of heavenly greeting water

LHA DZÄ CHHÖ YÖN JI NYE CHHI PA KÜN

Made by magic by the emperors' knowledge

GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA

In the ten directions' worlds or this one,

KHA DOG ZANG ZHING DRI ZHIM REG NA DE

All there is of fine and soft, light cloth,

SAP JAM YANG WÄI RÄ ZUNG JI NYE KYANG

Of good colors, fragrant, nice to touch,

GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA

In the ten directions' worlds or this one,

RIN CHEN LA RE YI WONG GYÄN DANG DÄN

All the lovely, precious, decorated canopies,

CHEN PÖI NYER CHÄ DE WA DRUB PA YANG

Most pleasant to be near,

GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA

In the ten directions' worlds or this one,

LHA DZÄ LÄ JUNG NA TSHOG DOG DANG DÄN

Many colored flags of stuffs of heaven

BA DÄN YI WONG CHHOG CHUR YO WA YANG

Fluttering bravely in the ten directions

GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 In the ten directions' worlds or this one,
RIN CHEN DUG DZE SER GYI YU WA CHÄN
 Precious parasols with golden handles,
KHOR YUK GYÄN GYI NAM PA YI WONG DÄN
 Edges trimmed with well-shaped ornaments,
GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
 I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 In the ten directions' worlds or this one,
RIN CHEN GYÄL TSHÄN NOR BÜI TOG GI TRÄ
 Precious, gem-tipped banners and the flying
DÜ KYI DRA LÄ GYÄL WÄI BA DÄN CHHAR
 Flags of triumph over mara foes
GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
 I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 In the ten directions' worlds or this one,
KHA DOG YIP LEG DRI ZHIM YI WONG WÄI
 Trees that bear assorted fragrant flowers,
ME TOG NA TSHOG KYE WÄI SHING NAM KYANG
 Pleasing and superb in shape and color,
GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
 I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 In the ten directions' worlds or this one,
SIL ZHING DRI ZHIM REG NA DUNG WA SEL
 All there is of exquisite perfumes,
YI THROG DRI CHHOG JI NYE YÖ PA YANG
 Cool, sweet scented, curing pain on contact
GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
 I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
In the ten directions' worlds or this one,
 GA BUR LA SOG LEG PAR JAR WA YI
Swelling clouds of smoke of heavenly incense,
 LHA DZÄ DUG PÄI PÖ TRIN THRIG PA YANG
Blended well from camphor and so forth,
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
In the ten directions' worlds or this one,
 LHA DZÄ LÄ JUNG RIN CHEN DRÖN ME BAR
Precious, blazing lamps of heavenly substance,
 CHHOG CHÜI MÜN PA KÜN TU SEL WA YANG
Stopping darkness in the ten directions,
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
In the ten directions' worlds or this one,
 KHA DOG ZANG ZHING DRI ZHIM RO GYA DÄN
Diverse foods, in swastikas and so on,
 SWASTI KA SOG ZHÄL ZÄ NA TSHOG KYANG
Hundred flavoured, fine in smell and color,
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
In the ten directions' worlds or this one,
 PI WANG LA SOG RÖL MÖI KHYÄ PAR CHU
All the pleasant music, sweet to hear,
 NAR NYÄN YI WONG DRA NYÄN CHI CHHI PA
From ten kinds of instruments, like lutes,
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 In the ten directions' worlds or this one,
LEG PAR JANG PÄI GAR KHÄN RÖL MO WA
 All the well trained dancers and musicians
RAB DZE GA WÄI TSE JO JE PA YANG
 Playing joyfully and beautifully
GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
 I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 In the ten directions' worlds or this one,
LHA DZÄ RIN CHEN LÄ DRUB CHÖ PÄN DANG
 All the best adornments of divine
DU BU NA GYÄN LA SOG GYÄN CHHOG KÜN
 Jewels, such as crowns, earrings and bangles,
GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
 I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 In the ten directions' worlds or this one,
CHHOG NAM KÜN TU LEG PAR CHANG PA YI
 All the excellent, gorgeous silken ribbons,
DZE PÄI DAR CHANG KHYÄ PAG YÖ PA YANG
 Hanging splendidly in every place,
GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
 I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 In the ten directions' worlds or this one,
DRI ZHIM MA LI KA DANG LEG PEL WÄI
 Lovely garlands of sweet mallika
RIN CHEN ME TOG THRENG WA DZE PA YANG
 And of all propitious, precious flowers
GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
 I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
In the ten directions' worlds or this one,
 RIN CHEN NGA YAP DRA WA DRA CHE DANG
Palaces adorned with jeweled chowries,
 DA CHE NOR BÜ GYÄN TRÄ ZHÄL ME KANG
Strings of pearls and crescent moons and gems
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
In the ten directions' worlds or this one,
 DE WÄI NÄ SU NYUR WÄI SHUG KYI DRO
Herds of horses – thoroughbreds, swift running,
 DRA LÄ GYÄL JE CHANG SHE TA YI KYU
Triumphing over foes – in pleasant places,
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
In the ten directions' worlds or this one,
 SHIN TU TOB DÄN RIN CHEN DRA WÄ TRÄ
Herds of elephants, the best of mounts,
 DRA JOM ZHÖN PÄI CHHOG GYUR LANG CHEN KYU
Strong, foe crushing, decked with nets of jewels,
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
In the ten directions' worlds or this one,
 NÄ CHÄN NAM KYI DÖ PÄI DÖN DRUB PÄI
Wish-fulfilling cows and other beasts
 NYER CHÖ DÖ JÖI BA LA SOG PÄI KYU
That supply the local people's wants
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
I shall offer conquerors and their children.

JIG TEN DI AM CHHOG CHÜI JIG TEN NA

In the ten directions' worlds or this one,

TA BAP YI WONG DRIL BU LA SOG PÄI

Pleasing portals, decked with bells and other ornaments

GYÄN GYI TRÄ PA CHHOG CHUR KÖ PA YANG

Set in the ten directions,

GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

I shall offer conquerors and their children.

Offering Verses from the Bodhicharyavatara

DE LÄ ZHÄN YANG CHHÖ PÄI TSHOG

Next, let further masses of offerings,

RÖL MO YANG NYÄN YI WONG DÄN

In clouds of pleasant

SEM CHÄN DUG NGÄL SIM JE PÄI

Song and music,

TRIN NAM SO SOR NÄ GYUR CHIG

Comforting beings' sufferings, arise!

DAM CHHÖ KÖN CHHOG THAM CHÄ DANG

On all jewels of true Dharma,

CHHÖ TEN NAM DANG KU ZUG LA

Reliquaries and statues,

RIN CHEN ME TOG LA SOG CHHAR

Let unceasing rains of jewels,

GYÜN MI CHHÄ PAR BAP PAR SHOG

Flowers, and so forth descend!

JI TAR JAM YANG LA SOG PÄ

Just as Manjughosa

GYÄL WA NAM LA CHHÖ DZÄ PA

And others worship conquerors,

DE ZHIN DAG GI DE ZHIN SHEG

So to Lord Tathagatas

GÖN PO SÄ DANG CHÄ NAM CHHÖ

And their sons, I too make offering.

YÖN TÄN GYA TSHO NAM LA DAG

In these seas of virtue,

TÖ YANG YÄN LAG GYA TSHÖ TÖ

Praise with oceans of hymnic sounds.

TÖ YANG NYÄN TRIN DE DAG LA

Let clouds of unfailing praise

NGE PAR KÜN TU JUNG GYUR CHIG

In concert arise to them!

Mandala Offering

OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI / OM
VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WÄI Ü SU

Rii GYÄL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM BU LING / NUP
BA LANG CHÖ / JANG DRA MI NYÄN / LÜ DANG LÜ PHAG / NGA YAB
DANG NGA YAB ZHÄN / YO DÄN DANG LAM CHHOG DRO / DRA MI
NYÄN DANG DRA MI NYÄN GYI DA / RIN PO CHHEI RI WO / PAG SAM
GYI SHING / DÖ JÖI BA / MA MÖ PÄI YI LO TOG / KHOR LO RIN PO
CHHE / NOR BU RIN PO CHHE / TSÜN MO RIN PO CHHE / LÖN PO RIN
PO CHHE / LANG PO RIN PO CHHE / TA CHHOG RIN PO CHHE / MAG
PÖN RIN PO CHHE / TER CHHEN PÖI BUM PA

GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG
PÖ MA / NANG SÄL MA / DRI CHHAB MA / NYI MA / DA WA / RIN
PO CHHEI DUG / CHHOG LÄ NAM PAR GYÄL WÄI GYÄN TSHÄN / Ü
SU LHA DANG MI YI / PÄL JOR PHÜN SUM TSHOG PA MA TSHANG WA
ME PA / TSANG ZHING YI DU WONG WA DI DAG DRIN CHÄN TSA WA
DANG GYÜ PAR / CHÄ PÄI PÄL DÄN LA MA DAM PA NAM DANG KYÄ
PAR DU YANG

DI DAG DRIN CHEN TSA WA DANG GYÜ PAR CHÄ PÄI PÄL DÄN LA MA
DAM PA NAM DANG / KHYÄ PAR DU YANG NYAM ME SHAKYÄI GYÄL
PÖI LHA TSHOG / KHOR DANG CHÄ PA NAM LAÜL WAR GYI WO /
TUG JE DRO WÄI DÖN DU ZHE SU SÖL / ZHE NÄ DAG SOG SEM CHÄN
THAM CHÄ LA / CHHOG DANG THÜN MONG GI NGÖ DRUB MA LÜ
PA TSÄL DU SÖL

TÖ PA GYA TSHÖI CHHÖ YÖN KÜN NÄ KHYIL
Greeting water pools, from seas of learning;
YÖN TÄN ME TOG TSHÜL THIRIM DUG PÖ TRIN
Flowers of virtues, incense clouds of morals,
SHE RAB DRÖN ME DÄ PA PÖ CHHUI TSHO
Lamps of wisdom, perfume lakes of faith,
TING DZIN DÜ TSII ZHÄL ZÄ DAM PA DANG
Best ambrosial foodstuffs of samadhi,
TÖ YANG NYÄN PÄI SIL NYÄN DRA JIN CHING
Sounding cymbals of melodious praise;
KÜN NÄ NYING TSE NAM CHÖ BOB PA YI
Raised umbrellas, banners, flags around,
DUG DANG GYÄL TSHÄN BA DÄN DRENG JÄ PÄ
Of compassion, judgement, and quick wits,
DAG LÜ ZHÄL ME KANG TSEG RAB GYÄN NÄ
Decorate my body's storied palace.

NYING Ü CHHU KYE THIG LE DAB GYÄ LA
This I offer, Dharma Lords, to you, steadfastly abiding
TÄN PAR ZHUG PÄI CHHÖ JE CHHÖ JE CHING
In the broad, petalled lotus drop amidst my heart.
NGE PAR DÜN PÄI YI KYI SÖL DEB NA
I request with truly longing mind:
DRO WÄI LA MA TAG TU NYE GYUR CHIG
May it always please the world's gurus!
CHHÖ KYI GYÄL PO TAG TU NYE GYUR CHIG
May it always please the Kings of Dharma!

DENG NÄ JANG CHHUB NYING PÖI BAR
So that henceforth until bodhi
TUG JEI CHAG KYÜ JE ZUNG CHHIR
Your compassion's hook sustain me,
DAG GI DÄ PÄ BÜL LAG NA
I make offering in faith:
ZHE NÄ JIN GYI LAB TU SÖL
Please accept it, and inspire me!

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DÄ GYÄN PA DI

Adorned with Mount Meru, four continents, Sun and Moon,

GYÄ ZHING DU MIG TE ÜL WAR GYI

I offer in visualization as field of buddhas.

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

May all sentient beings thus enjoy this pure land!

IDAM GURU RATNA MANDALAGAM NIRYATAYAMI

(Guru, I present this precious mandala.)

Requests

NYAM ME SHAKYÄI GYÄL PÖI LHA TSHOG KHOR DANG CHÄ PA

**O deity host of the peerless King of the Shakyas and
your entourage,**

KHYE NAM LA KHYEN TSE NÜ TU DANG CHÄ PÄI YÖN TÄN SAM GYI MI
KHYAB PA NGA WA LAG PÄ

You have inconceivable qualities of wisdom, love and power,

DAG GI LO CHHÖ SU DRO WAR JIN GYI LAB TU SÖL

**So please grant inspiration that my mind may move
in the Dharma!**

CHHÖ LAM DU DRO WAR JIN GYI LAB TU SÖL

**Please grant inspiration that the Dharma may progress
along the path!**

LAM LA BAR CHHÄ MI JUNG WAR JIN GYI LAB TU SÖL

**Please grant inspiration that no obstacles may arise
in the path!**

CHHIN CHI LOG GI LO NA THA DAG GAK PAR JIN GYI LAB TU SÖL

Please grant inspiration to stop all perverse ideas!

CHHIN CHI MA LOK PÄI LO NA THA DAG DE LAG TU KYE WAR JIN GYI
LAB TU SÖL

**Please grant inspiration that all unperverted ideas
may easily grow!**

GYÄL DANG GYÄL WA NYI PÄI TÄN PA RIN PO CHE DAR ZHING GYÄ LA
YÜN RING DU NÄ PAR JIN GYI LAB TU SÖL

**Please grant inspiration that the precious Doctrine
of the Conqueror and the Second Conqueror may
spread, flourish and remain for a long time!**

TÄN DZIN GYI KYE BU DAM PA NAM KYI KU TSHE THRIN LÄ GYÄ PAR JIN
GYI LAB TU SÖL

**Please grant inspiration to increase the life and deeds
of the holy beings who uphold the Doctrine!**

GE DÜN DÜ PÄI TSHOG KYI SHÄ DRUB PHEL WAR JIN GYI LAB TU SÖL
**Please grant inspiration that teaching and practice
may flourish in the host of Sangha communities!**

TÄN PÄI JIN DAG NAM KYI NGA THANG DAR WAR JIN GYI LAB TU SÖL
**Please grant inspiration that the might of the patrons
of the Doctrine may increase!**

SEM CHÄN THAM CHÄ LA DE KYI JUNG WAR JIN GYI LAB TU SÖL
**Please grant inspiration that happiness may come for all
sentient beings!**

JIG TEN GYI KHAM KÜN TU NÄ MUG THRUG TSÖ SOG CHHI NANG GI
GÄL KYEN THAM CHÄ NYE WAR ZHI WAR JIN GYI LAB TU SÖL

**Please grant inspiration that all external and internal adverse
conditions such as sickness, famine, and conflict may be paci-
fied in every world!**

THÜN KYEN TSHE SÖ PÄL JOR NGA THANG NYÄN DRAG SOG LEG
TSHOG THAM CHÄ GONG NÄ GONG DU PHEL ZHING GYÄ PAR JIN GYI
LAB TU SÖL

**Please grant inspiration that all good things, favorable condi-
tions such as long life, merits, wealth, power, and prestige,
may increase and develop more and more!**

KYE GU NAM KYI CHHÖ DANG THÜN PÄI DÖN THA DAG YI ZHIN DU
DRUB PAR JIN GYI LAB TU SÖL

**Please grant inspiration that all beings' rightful aims may be
fulfilled as they wish!**

The Practice of Prostrations to the Thirty-five Confession Buddhas

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG
DAG PAR DZOG PÄI SANG GYÄ RINCHHEN GYÄLTSHÄN LA
CHHAG TSHÄL LO (7x)

OM NAMO BHAGAVATE RATNA KETU RAJAYA /
TATHAGATAYA / ARHATE SAMYAK SAMBUDDHAYA /
TADYATHA / OM RATNE RATNE MAHA RATNE RATNA BIJA
YE SVAHA (7x)

OM NAMO MANJUSHRIYE / NAMAH SUSHRIYE / NAMA
UTTAMA SHRIYE SVAHA (3x)

NA MO JANG CHHUB SEM PÄI TUNG WA SHAG PA

Homage to the Confession of the Bodhisattva's Downfalls!

DAG [MING] DI ZHE GYI WA

I, (say your name) throughout all times,

DÜ TAG TU LA MA LA KYAB SU CHHI WO

Take refuge in the Guru;

SANG GYÄ LA KYAB SU CHHI WO

I take refuge in the Buddha;

CHHÖ LA KYAB SU CHHI WO

I take refuge in the Dharma;

GE DÜN LA KYAB SU CHHI WO (3x)

I take refuge in the Sangha. (3x)

TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG
PAR DZOG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB PA LA CHHAG
TSHÄL LO

To the founder, bhagavan, tathagata, arhat, perfectly completed buddha, glorious conqueror Shakyamuni Buddha, I prostrate.

DE ZHIN SHEG PA DOR JE NYING PÖ RAB TU JOM PA LA CHHAG TSHÄL LO
**To Tathagata Thoroughly Destroying with Vajra Essence,
I prostrate.**

DE ZHIN SHEG PA RIN CHHEN Ö THRÖ LA CHHAG TSHÄL LO
To Tathagata Radiant Jewel, I prostrate.

DE ZHIN SHEG PA LU WANG GI GYÄL PO LA CHHAG TSHÄL LO
To Tathagata King, Lord of the Nagas, I prostrate.

DE ZHIN SHEG PA PA WÖI DE LA CHHAG TSHÄL LO
To Tathagata Army of Heroes, I prostrate.

DE ZHIN SHEG PA PÄL GYE LA CHHAG TSHÄL LO
To Tathagata Delighted Hero, I prostrate.

DE ZHIN SHEG PA RIN CHHEN ME LA CHHAG TSHÄL LO
To Tathagata Jewel Fire, I prostrate.

DE ZHIN SHEG PA RIN CHHEN DA Ö LA CHHAG TSHÄL LO
To Tathagata Jewel Moonlight, I prostrate.

DE ZHIN SHEG PA TONG WA DÖN YÖ LA CHHAG TSHÄL LO
To Tathagata Meaningful to See, I prostrate.

DE ZHIN SHEG PA RIN CHHEN DA WA LA CHHAG TSHÄL LO
To Tathagata Jewel Moon, I prostrate.

DE ZHIN SHEG PA DRI MA ME PA LA CHHAG TSHÄL LO
To Tathagata Stainless One, I prostrate.

DE ZHIN SHEG PA PÄ JIN LA CHHAG TSHÄL LO
To Tathagata Bestowed with Courage, I prostrate.

DE ZHIN SHEG PA TSHANG PA LA CHHAG TSHÄL LO
To Tathagata Pure One, I prostrate.

DE ZHIN SHEG PA TSHANG PÄ JIN LA CHHAG TSHÄL LO
To Tathagata Bestowed with Purity, I prostrate.

DE ZHIN SHEG PA CHHU LHA LA CHHAG TSHÄL LO
To Tathagata Water God, I prostrate.

DE ZHIN SHEG PA CHHU LHÄI LHA LA CHHAG TSHÄL LO
To Tathagata Deity of the Water God, I prostrate.

DE ZHIN SHEG PA PÄL ZANG LA CHHAG TSHÄL LO
To Tathagata Glorious Goodness, I prostrate.

DE ZHIN SHEG PA TSÄN DÄN PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Sandalwood, I prostrate.

DE ZHIN SHEG PA ZI JI THA YÄ LA CHHAG TSHÄL LO
To Tathagata Infinite Splendor, I prostrate.

DE ZHIN SHEG PA Ö PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Light, I prostrate.

DE ZHIN SHEG PA NYA NGÄN ME PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Sorrowless Glory, I prostrate.

DE ZHIN SHEG PA SE ME KYI BU LA CHHAG TSHÄL LO
To Tathagata Son of Non-craving, I prostrate.

DE ZHIN SHEG PA ME TOG PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Flower, I prostrate.

DE ZHIN SHEG PA TSHANG PÄI Ö ZER NAM PAR RÖL PÄ NGÖN PAR
KHYEN PA LA CHHAG TSHÄL LO
**To Tathagata Pure Light Rays Clearly Knowing by Play,
I prostrate.**

DE ZHIN SHEG PA PÄ MÄI Ö ZER NAM PAR RÖL PÄ NGÖN PAR KHYEN
PA LA CHHAG TSHÄL LO

**To Tathagata Lotus Light Rays Clearly Knowing by Play,
I prostrate.**

DE ZHIN SHEG PA NOR PÄL LA CHHAG TSHÄL LO

To Tathagata Glorious Wealth, I prostrate.

DE ZHIN SHEG PA DRÄN PÄI PÄL LA CHHAG TSHÄL LO

To Tathagata Glorious Mindfulness, I prostrate.

DE ZHIN SHEG PA TSHÄN PÄL SHIN TU YONG DRAG LA CHHAG TSHÄL LO

To Tathagata Glorious Name Widely Renowned, I prostrate.

DE ZHIN SHEG PA WANG PÖI TOG GI GYÄL TSHÄN GYI GYÄL PO LA
CHHAG TSHÄL LO

**To Tathagata King Holding the Victory Banner of Foremost
Power, I prostrate.**

DE ZHIN SHEG PA SHIN TU NAM PAR NÖN PÄI PÄL LA CHHAG TSHÄL LO

To Tathagata Glorious One Totally Subduing, I prostrate.

DE ZHIN SHEG PA YÜL LÄ SHIN TU NAM PAR GYÄL WA LA CHHAG TSHÄL LO

To Tathagata Utterly Victorious in Battle, I prostrate.

DE ZHIN SHEG PA NAM PAR NÖN PÄ SHEG PÄI PÄL LA CHHAG TSHÄL LO

**To Tathagata Glorious Transcendence Through Subduing,
I prostrate.**

DE ZHIN SHEG PA KÜN NÄ NANG WA KÖ PÄI PÄL LA CHHAG TSHÄL LO

**To Tathagata Glorious Manifestations Illuminating All,
I prostrate.**

DE ZHIN SHEG PA RIN CHHEN PÄ MÄI NAM PAR NÖN PA LA CHHAG
TSHÄL LO

To Tathagata All-Subduing Jewel Lotus, I prostrate.

DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG
GYÄ RIN PO CHHE DANG PÄ MA LA RAB TU ZHUG PA RI WANG GI GYÄL
PO LA CHHAG TSHÄL LO (3X)

**To Tathagata, arhat, perfectly completed buddha, King of the
Lord of Mountains Firmly Seated on Jewel and Lotus,
I prostrate. (3x)**

Prostrations to the Seven Medicine Buddhas

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ TSEN LEG PA YONG DRAG PÄL GYI GYÄL PO LA
CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed bud-
dha, Renowned Glorious King of Excellent Signs, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ RIN PO CHHE DANG DA WA DANG PÄ MÄ RAB
TU GYÄN PA KHÄ PA ZI JI DRA YANG KYI GYÄL PO LA CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed bud-
dha, King of Melodious Sound, Brilliant Radiance of Skill,
Adorned with Jewels, Moon, and Lotus, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ SER ZANG DRI ME RIN CHHEN NANG TUL ZHUG
DRUB PA LA CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed bud-
dha, Stainless Excellent Gold, Illuminating Jewel Who Accom-
plishes All Conduct, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ NYA NGÄN ME CHHOG PÄL LA CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed bud-
dha, Glorious Supreme One Free from Sorrow, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ CHHÖ DRAG GYA TSHÖ YANG LA CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed bud-
dha, Melodious Ocean of Proclaimed Dharma, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ CHHÖ GYA TSHO CHHOG GI LÖ NAM PAR RÖL
PÄ NGÖN PAR KHYÄN PA LA CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed bud-
dha, Clearly Knowing by the Play of Supreme Wisdom of an
Ocean of Dharma, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ MEN GYI LHA BÄI DUR YÄ Ö KYI GYÄL PO LA
CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed bud-
dha, Medicine Guru, King of Lapis Lazuli Light, I prostrate.**

Confession Prayer

For English, see p.120.

DE DAG LA SOG PA CHHOG CHÜI JIG TEN GYI KHAM THAM CHÄ NA
DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
CHOM DÄN DÄ GANG JI NYE CHIG ZHUG TE TSHO ZHING ZHE PÄI SANG
GYÄ CHOM DÄN DÄ DE DAG THAM CHÄ DAG LA GONG SU SÖL

DAG GI KYE WA DI DANG / KYE WA TOG MÄI THA MA MA CHHI PA
NÄ KHOR WA NA KHOR WÄI KYE NÄ THAM CHÄ DU DIG PÄI LÄ GYI PA
DANG GYI DU TSÄL WA DANG / GYI PA LA JE SU YI RANG PA AM /
CHHÖ TEN GYI KOR RAM / GE DÜN GYI KOR RAM / CHHOG CHÜI GE
DÜN GYI KOR THROG PA DANG / THROG TU CHUG PA DANG / THROG
PA LA JE SU YI RANG PA AM / TSHAM MA CHHI PA NGÄI LÄ GYI PA
DANG / GYI DU TSÄL WA DANG / GYI PA LA JE SU YI RANG PA AM /
MI GE WA CHÜI LÄ KYI LAM YANG DAG PAR LANG WA LA ZHUG PA

DANG JUG TU TSÄL WA DANG / JUG PA LA JE SU YI RANG PA AM /
 LÄ KYI DRIB PA GANG GI DRIB NÄ DAG SEM CHÄN NYÄL WAR CHHI
 PA AM / DÜ DRÖI KYE NÄ SU CHHI PA AM / YI DVAG KYI YÜL DU CHHI
 PA AM YÜL THA KHOB TU KYE PA AM / LA LOR KYE PA AM / LHA TSHE
 RING PO NAM SU KYE PA AM WANG PO MA TSHANG WAR GYUR PA
 AM / TA WA LOG PA DZIN PAR GYUR PA AM / SANG GYÄ JUNG WA LA
 NYE PAR MI GYI PAR GYUR WÄI LÄ KYI DRIB PA GANG LAG PA DE DAG
 THAM CHÄ SANG GYÄ CHOM DÄN DÄ YE SHE SU GYUR PA / CHÄN DU
 GYUR PA / PANG DU GYUR PA / TSHÄ MAR GYUR PA / KHYEN PÄ ZIG PA
 DE DAG GI CHÄN NGAR THÖL LO CHHAG SO / MI CHHAB BO / MI BE
 DO / LÄN CHHÄ KYANG CHÖ CHING DOM PAR GYI LAG SO

SANG GYÄ CHOM DÄN DÄ DE DAG THAM CHÄ DAG LA GONG SU SÖL
 DAG GI KYE WA DI DANG / KYE WA THOG MÄI THA MA MA CHHI PA
 NÄ KHOR WA NA KHOR WÄI KYE NÄ ZHÄN DAG TU JIN PA THA NA DÜ
 DRÖI KYE NÄ SU KYE PA LA ZÄ KHAM CHIG TSAM TSÄL WÄI GE WÄI TSA
 WA GANG LAG PA DANG / DAG GI TSHÜL THRIM SUNG PÄI GE WÄI
 TSA WA GANG LAG PA DANG / DAG GI TSHANG PAR CHÖ PÄI GE WÄI
 TSA WA GANG LAG PA DANG / DAG GI SEM CHÄN YONG SU MIN PAR
 GYI PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI JANG CHHUB
 CHHOG TU SEM KYE PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI
 LA NA ME PÄI YE SHE KYI GE WÄI TSA WA GANG LAG PA DE DAG THAM
 CHÄ CHIG TU DÜ SHING DUM TE DOM NÄ LA NA MA CHHI PA DANG /
 GONG NA MA CHHI PA DANG / GONG MÄI YANG GONG MA / LA MÄI
 YANG LA MAR YONG SU NGO WÄ LA NA ME PA YANG DAG PAR DZOG
 PÄI JANG CHHUB TU YONG SU NGO WAR GYI O

JI TAR DÄ PÄI SANG GYÄ CHOM DÄN DÄ NAM KYI YONG SU NGÖ PA
 DANG / JI TAR MA JÖN PÄI SANG GYÄ CHOM DÄN DÄ NAM KYI YONG
 SU NGO WAR GYUR WA DANG / JI TAR DA TAR ZHUG PÄI SANG GYÄ
 CHOM DÄN DÄ NAM KYI YONG SU NGO WAR DZÄ PA DE ZHIN DU DAG
 GI KYANG YONG SU NGO WAR GYI O

DIG PA THAM CHÄ NI SO SOR SHAG SO / SÖ NAM THAM CHÄ LA NI
 JE SU YI RANG NGO / SANG GYÄ THAM CHÄ LA NI KÜL ZHING SÖL

WA DEB SO / DAG GI LA NA ME PÄI YE SHE KYI CHHOG DAM PA THOB
PAR GYUR CHIG

MI CHHOG GYÄL WA GANG DAG DA TAR ZHUG PA DANG / GANG
DAG DÄ PA DAG DANG DE ZHIN GANG MA JÖN / YÖN TÄN NGAG PA
THA YÄ GYA TSHO DRA KÜN LA / THÄL MO JAR WAR GYI TE KYAB SU
NYE WAR CHHI WO

**All those [you thirty-five buddhas] and others, as many ta-
thagatas, arhats, perfectly completed buddhas as there are
existing, sustaining, and residing in all the world systems of
the ten directions; all you buddha-bhagavans, please pay at-
tention to me.**

**In this life and in all the states of rebirth in which I have circled
in samsara throughout beginningless lives, whatever nega-
tive actions I have created, made others create, or rejoiced in
the creation of; whatever possessions of stupas, possessions
of the Sangha, or possessions of the Sangha of the ten direc-
tions that I have appropriated, made others appropriate, or
rejoiced in the appropriation of; whichever among the five
actions of immediate (retribution) I have done, caused to be
done, or rejoiced in the doing of; whichever paths of the ten
non-virtuous actions I have engaged in, caused others to en-
gage in, or rejoiced in the engaging in: whatever I have creat-
ed, being obscured by these karmas causes me and sentient
beings to be born in the hell realms, in the animal realm, and
in the preta realm; in irreligious countries, as barbarians, or
as long-life gods; with imperfect faculties, holding wrong
views, or not being pleased with Buddha's descent. In the
presence of the buddha-bhagavans, who are transcendental
wisdom, who are eyes, who are witnesses, who are valid, and
who see with omniscient consciousness, I am admitting and
confessing all these negativities. I will not conceal them nor
hide them, and from now on in the future I will abstain and
refrain from committing them again.**

All buddha-bhagavans, please pay attention to me. In this life and in all other states of rebirth in which I have circled in samsara throughout beginningless lives, whatever roots of virtue I have created by generosity, even as little as giving just one mouthful of food to a being born in the animal realm; whatever roots of virtue I have created by guarding morality; whatever roots of virtue I have created by following pure conduct; whatever roots of virtue I have created by fully ripening sentient beings; whatever roots of virtue I have created by generating bodhichitta; and whatever roots of virtue I have created by my unsurpassed transcendental wisdom: all these assembled and gathered, combined together, I fully dedicate to the unsurpassed, the unexcelled, that higher than the high, that superior to the superior. Thus, I completely dedicate to the highest, perfectly complete enlightenment.

Just as the previous buddha-bhagavans have fully dedicated, just as the future buddha-bhagavans will fully dedicate, and just as the presently abiding buddha-bhagavans are fully dedicating, like that I too dedicate fully.

I confess all negativities individually. I rejoice in all the merits. I urge and implore all buddhas to grant my request: may I receive the highest, most sublime transcendental wisdom.

To the conquerors, the best of humans — those who are living in the present time, those who have lived in the past, and those who will likewise come — to all those who have qualities as vast as an infinite ocean, with hands folded, I approach for refuge.

General Confession

For English, see the next page.

U HU LAG!

LA MA DOR JE DZIN PA CHHEN PO LA SOG PA CHHOG CHU NA ZHUG
PÄI SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ DANG GE DÜN
TSÜN PA NAM DAG LA GONG SU SÖL

DAG [*MING D*] ZHE GYI WÄ TSHE RAB KHOR WA THOG MA MA CHHI
PA NÄ DA TA LA THUG GI BAR DU / NYÖN MONG PA DÖ CHHAG DANG
ZHE DANG DANG TI MUG GI WANG GI LÜ NGAG YI SUM GYI GO NÄ DIG
PA MI GE WA CHU GYI PA DANG / TSHAM MA CHHI PA NGA GYI PA
DANG / DE DANG NYE WA NGA GYI PA DANG / SO SOR THAR PÄI DOM
PA DANG GÄL WA DANG / JANG CHHUB SEM PÄI LAB PA DANG GÄL
WA DANG / SANG NGAG KYI DAM TSHIG DANG GÄL WA DANG / PHA
DANG MA LA MA GÜ PA DANG / KHÄN PO DANG LOB PÖN LA MA GÜ
PA DANG / DROG TSHANG PA TSHUNG PAR CHÖ PA NAM LA MA GÜ
PA DANG / KÖN CHHOG SUM LA NÖ PÄI LÄ GYI PA DANG / DAM PÄI
CHHÖ PANG PA DANG / PHAG PÄI GE DÜN LA KUR PA TAB PA DANG /
SEM CHÄN LA NÖ PÄI LÄ GYI PA LA SOG PA / DIG PA MI GE WÄI TSHOG
DAG GI GYI PA DANG / GYI DU TSÄL WA DANG / ZHÄN GYI GYI PA LA
JE SU YI RANG WA LA SOG PA / DOR NA THO RI DANG THAR PÄI GEG
SU GYUR CHING KHOR WA DANG NGÄN SONG GI GYUR GYUR PÄI NYE
TUNG GI TSHOG CHI CHHI PA THAM CHÄ

LA MA DOR JE DZIN PA CHHEN PO LA SOG PA CHHOG CHU NA ZHUG
PÄI SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ DANG / GE
DÜN TSÜN PA NAM KYI CHÄN NGAR THÖL LO / MI CHHAB BO /
CHHAG SO / CHHIN CHHÄ KYANG DOM PAR GYI LAG SO / THÖL ZH-
ING SHAG NA DAG DE WA LA REG PAR NÄ PAR GYUR GYI / MA THÖL
MA SHAG NA DE TAR MI GYUR WA LAG SO

U hu lag! (Woe is me!)

O great Guru Vajradhara, all other buddhas and bodhisattvas who abide in the ten directions, and all the venerable Sangha, please pay attention to me.

I, who am named *[say your name]*, circling in cyclic existence since beginningless time until the present, overpowered by mental afflictions such as attachment, aversion, and ignorance by means of body, speech, and mind have created the ten non-virtuous actions. I have engaged in the five uninterrupted negative karmas and the five nearing uninterrupted negative karmas. I have transgressed the vows of individual liberation, transgressed the vows of bodhisattvas, and transgressed the samaya of secret mantra. I have been disrespectful to my parents, have been disrespectful to my vajra masters, and to my abbot, and have been disrespectful to my spiritual friends living in ordination.¹ I have committed actions harmful to the Three Jewels, avoided the holy Dharma, criticized the arya Sangha, harmed sentient beings, and so on. These and many other non-virtuous negative actions I have done, have caused others to do, have rejoiced in others' doing, and so forth.

In the presence of the great Guru Vajradhara, all the buddhas and bodhisattvas who abide in the ten directions, and the venerable Sangha, I admit this entire collection of faults and transgressions that are obstacles to my own higher rebirth and liberation and are causes of cyclic existence and miserable lower rebirths. I will not conceal them, and I accept them as negative. I promise to refrain from doing these actions again in the future. By confessing and acknowledging them, I will attain and abide in happiness, while by not confessing and acknowledging them, true happiness will not come.

Completion of the Seven Limbs

LÜ KYI LÄ NI NAM PA SUM

Body actions of three kinds,

NGAG GI NAM PA ZHI DANG NI

Vocal ones of four kinds too,

GANG YANG YI KYI NAM SUM PO

And three kinds of mental ones:

MI GE CHU PO SO SOR SHAG

Ten non virtues I confess.

THOG MA ME NÄ DA TÄI BAR

All the ten unwholesome

MI GE CHU DANG TSHAM ME NGA

And five immediate deeds I've done

SEM NI NYÖN MONG WANG GYUR PÄ

Through klesa, without beginning

GYI PA THAM CHÄ SHAG PAR GYI

Till the present, I confess.

DÖ CHHAG ZHE DANG TI MUG WANG GI NI

Whatever evil deeds I may have done

LÜ DANG NGAG DANG DE ZHIN YI KYI KYANG

With body, speech, or likewise with the mind,

DIG PA DAG GI GYI PA CHI CHHI PA

Under the power of greed, hate and delusion,

DE DAG THAM CHÄ DAG GI SO SOR SHAG

Everyone of them do I confess.

CHHOG CHÜI GYÄL WA KÜN DANG SANG GYÄ SÄ

Whatever merits all Conquerors, Buddha children,

RANG GYÄL NAM DANG LOB DANG MI LOB DANG

Pratyekas, Aryas training and past training,

DRO WA KÜN GYI SÖ NAM GANG LA YANG

And worldly beings have, throughout the ten directions,

DE DAG KÜN GYI JE SU DAG YI RANG

I rejoice in all of them.

GANG NAM CHHOG CHÜI JIG TEN DRÖN MA DAG
All you lights of the worlds of the ten directions,
 JANG CHHUB RIM PAR SANG GYÄ MA CHHAG NYE
Who have awakened to bodhi, and realized
 GÖN PO DE DAG DAG GI THAM CHÄ LA
Non-attachment: I urge all you Protectors
 GHOR LO LA NA ME PA KOR WAR KÜL
To turn the unsurpassable Wheel of Dharma.

NYA NGÄN DA TÖN GANG ZHE DE DAG LA
Those who wish to demonstrate nirvana,
 DRO WA KÜN LA PHÄN ZHING DE WÄI CHHIR
I request with folded palms to stay
 KÄL PA ZHING GI DÜL NYE ZHUG PAR YANG
For eons as many as the atoms of their Lands
 DAG GI THÄL MO RAB JAR SÖL WAR GYI
For all beings' happiness and welfare.

CHHAG TSHÄL WA DANG CHHÖ CHING SHAG PA DANG
Whatever little virtue I have gathered
 JE SU YI RANG KÜL ZHING SÖL WA YI
From prostrating, offering, confessing,
 GE WA CHUNG ZÄ DAG GI CHI SAG PA
And rejoicing, urging, and requesting,
 THAM CHÄ DAG GI JANG CHHUB CHHIR NGO O
I dedicate it all towards awakening.

Torma Offering

Dedicate the white torma offering to the landlords.

Praise

Next you should recite devotedly, thinking of the meaning and not letting your mind wander, some praises concerned with the previous lives and biography of the Teacher, such as the following:

By (the first) Panchen Lama: *“A throat ornament for the supremely wise hero, the twice distilled essence of the thirty four Birth stories” (skyes rabs so bzhi ba’i yang snying mkhas mchog dpa’ bo’i mgul rgyan);*

By (*Tshe chhog ling*) Yongdzin Yeshe Gyältshän: *“The music of the Mahayana Dharma” (theg chen chos kyi sgra dbyangs),* a praise connected with the thirty-four Birth stories;

Dü pung che thag... (bdud dpung phye ‘thag ma), a praise of the Twelve Deeds;

Gya chen tshog nyi... (rgya chen tshogs gnyis ma), a praise of the Great Miracle.

(Translator’s note: life is too short to translate every lama’s favourite hymns, even if one had the texts. The following praise will serve in place of the above.)

Praise Of The Lord, Our Teacher, by Way of His Twelve Deeds

by Jigten Gönpö

Homage to Buddha Shakyamuni!

THAB KHÄ TUG JE SHA KYÄI RIG THRUNG SHING

Through skillful compassion born in the Shakya clan,

ZHÄN GYI MI THUB DÜ KYI PUNG CHOM PA

Unconquered One, subduer of Mara’s horde,

SER GYI LHÜN PO TA BUR JI PÄI KU

Your body shining like a pile of gold,

SHA KYÄI GYÄL PO DE LA CHHAG TSHÄL LO

King of the Shakyas – homage be to you!

GANG GI DANG POR JANG CHHUB TUG KYE NÄ

You who first produced the thought of bodhi,

SÖ NAM YE SHE TSHOG NYI DZOG DZÄ CHING

Then completed both accumulations

DÜ DIR DZÄ PA GYA CHEN DRO WA YI

Merits and wisdom – with vast deeds becoming

GÖN GYUR KHYÖ LA DAG GI TÖ PAR GYI

Beings' Protector in this age, I'll praise.

LHA NAM DÜL DZÄ DÜL WÄI DÜ KHYEN NÄ

Knowing, O tamer of gods, it was time to tame us,

LHA LÄ BAP NÄ LANG CHEN TAR SHEG TE

You came, descending from heaven as an elephant,

RIG LA ZIG NÄ LHA MO GYU THRÜL MÄI

Saw your caste, and entered in the womb

LHUM SU ZHUG PAR DZÄ LA CHHAG TSHÄL LO

Of Queen Maya – homage to this deed!

DA WA CHU DZOG SHA KYÄI SÄ PO NI

When, ten months completed, you were born

TRA SHI LUM BI TSHÄL DU TAM PÄI TSHE

Shakya Prince, in fortunate Lumbini Grove,

TSHANG DANG GYA JIN GYI TÜ TSHÄN CHHOG NI

Supreme marks honored by Brahma and Shakra confirmed

JANG CHHUB RIG SU NGE DZÄ CHHAG TSHÄL LO

Your bodhi lineage – homage to this deed!

ZHÖN NU TOB DÄN MI YI SENG GHE DE

As a powerful youth, Lion among Men,

ANG GA MA GA DHAR NI GYU TSÄL TÄN

You showed your skill in Anga Magadha,

KYE WO DREG PA CHÄN NAM TSHAR CHÄ NÄ

Put an end to men of pride,

DRÄN DA ME PAR DZÄ LA CHHAG TSHÄL LO

And had none to match you – homage to this deed!

JIG TEN CHHÖ DANG THÜN PAR JA WA DANG

By skillful means, to conform to the laws

KHA NA MA TO PANG CHHIR TSÜN MO YI

Of the world, and for avoidance of blameworthiness

KHOR DANG DÄN DZÄ THAP LA KÄ PA YI

You ruled at court, possessed

GYÄL SI KYONG WAR DZÄ LA CHHAG TSHÄL LO

Of female retinue – homage to this deed!

KHOR WÄI JA WA NYING PO ME ZIK NÄ

Seeing samsaric doings had no essence,

KHYIM NÄ JUNG TE KHA LA SHEG NÄ KYANG

You left your home and, going in the air,

CHHÖ TEN NAM DAG DRUNG DU NYI LA NYI

Gave yourself the Going Forth,

RAB TU JUNG WAR DZA LA CHHAG TSHÄL LO

Before he Quite Pure Sanctuary – homage to this deed!

TSÖN PÄ JANG CHHUB DRUB PAR GONG NÄ NI

Thinking to reach enlightenment through effort,

NÄI RÄN DZA NÄI DRAM DU LO DRUG TU

You practiced for six years austerities

KA WA CHÄ NÄ TSÖN DRÜ THAR CHHIN NÄ

On Nairanjana's bank, and perfecting energy,

SAM TÄN CHHOG NYE DZÄ LA CHHAG TSHÄL LO

Won highest Dhyana – homage to this deed!

THOG MA ME NÄ BÄ PA DÖN YÖ CHHIR

To make worthwhile your efforts without beginning,

MA GA DHA YI JANG CHHUB SHING DRUNG DU

Sitting beneath the bodhi tree in Magadha

KYIL TRUNG MI YO NGÖN PAR SANG GYÄ NÄ
In unshakeable posture, you fully awakened
 JANG CHHUB DZOG PAR DZÄ LA CHHAG TSHÄL LO
To perfect bodhi – homage to this deed!

TUG JE DRO LA NYUR DU ZIG NÄ NI
Swiftly observing beings with compassion,
 WA RA NA SI LA SOG NÄ CHHOG TU
In holy places like Varanasi
 CHHÖ KYI KHOR LO KOR NÄ DÜL JA NAM
You turned the Wheel of Dharma, setting disciples
 THEG PA SUM LA GÖ DZÄ CHHAG TSHÄL LO
On the three vehicles – homage to this deed!

ZHÄN GYI GÖL WA NGÄN PA TSHAR CHÄ CHHIR
To put an end to evil opposition,
 MU TEG TÖN PA DRUG DANG LHÄ JIN SOG
At Gaya in Bhanga, you subdued the maras,
 KHOR MO JIG GI YÜL DU DÜ NAM TÜL
Devadatta, six tirthika teachers and others,
 THUB PA YÜL LÄ GYÄL DZÄ CHHAG TSHÄL LO
Sage victorious in battle – homage to you!

SI PA SUM NA PE ME YÖN TÄN GYI
With qualities unmatched in the three worlds,
 NYÄN DU YÖ PAR CHHO THRÜL CHEN PO TÄN
At Shravasti you showed a mighty miracle,
 LHA MI DRO WA KÜN GYI RAB CHHÖ PA
Worshipped by all beings divine and human,
 TÄN PA GYA PAR DZÄ LA CHHAG TSHÄL LO
Spreading the doctrine – homage to this deed!

LE LO CHÄN NAM NYUR DU KÜL WÄI CHHIR
To exhort the lazy to be quicker,
 TSA CHHOG DRONG GI SA ZHI TSANG MA RU
At the pure site Kushinagari

CHHI ME DOR JE TA BÜI KU SHIG NÄ

You destroyed your deathless, vajra-like body,

NYA NGÄN DA WAR DZÄ LA CHHAG TSHÄL LO

Entering nirvana – homage to this deed!

YANG DAG NYI DU JIG PA ME CHHIR DANG

So future sentient beings could gather merits,

MA ONG SEM CHAN SÖ NAM SAG JÄI CHHIR

And because really there was no destruction,

DE NYI DU NI RING SEL MANG TRÜL NÄ

You manifested many relics there,

KU DUNG CHHA GYÄ DZÄ LA CHHAG TSHÄL LO

Remains in eight portions – homage to this deed!

Dedication and Auspicious Wishes

DE TAR TÄN PÄI DAG PO CHOM DÄN GYI

Through the virtue of praising briefly thus

DZÄ PÄI TSHÜL LA DO TSAM TÖ PA YI

The manner of deeds of the Lord, the Doctrine's Master,

GE WÄ DRO WA KÜN GYI CHÖ PA YANG

May the conduct of all migrating beings

DE SHEG NYI KYI DZÄ DANG TSHUNG PAR SHOG

Be similar to the Sugata's own deeds!

DE ZHIN SHEG PA KHYE KU CHI DRA DANG

As your body is, Tathagata,

KHOR DANG KU TSHEI TSHÄ DANG ZHING KHAM DANG

As your entourage and length of life,

KHYE KYI TSHÄN CHHOG ZANG PO CHI DRA WA

Buddha land and excellent, supreme marks,

DE DRA KO NAR DAG SOG GYUR WAR SHOG

So may mine and others' become too!

KHYÖ LA TÖ CHING SÖL WA TAP PÄI TÜ

Through these praises and requests to you,

DAG SOG GANG DU NÄ PÄI SA CHHOG DER

In the lands where I and others dwell,

NÄ DÖN ÜL PONG THAP TSÖ ZHI WA DANG

Quelling sickness, poverty and conflict,

CHHÖ DANG TRA SHI PHEL WAR DZÄ DU SÖL

Please let Dharma and good fortune flourish!

TÖN PA JIG TEN KHAM SU JÖN PA DANG

By the Teacher's coming to the world,

TÄN PA NYI Ö ZHIN DU SÄL WA DANG

By His Doctrine's brilliance, like sunlight,

TÄN DZIN BU LOB SHIN TU THÜN PA YI

And by close accord of its holders and their disciples,

TÄN PA YÜN RING NÄ PÄI TRA SHI SHOG

Long may the Doctrine abide – let all be auspicious!

[Praising in this way brings] special advantages. For example, it will purify many karmic obscurations gathered in the past, sow special seeds for irreversability from the highest enlightenment, and close the doors to rebirth in ill destinies for many great eons. For if it is taught that merely speaking the name of Buddha Shakyamuni purifies one's sins of 10,000 eons, hearing the name sows the seed of irreversability from highest enlightenment, and praising the Buddha with a single verse closes the doors to the ill destinies for twenty great eons, then what need is there even to mention [the benefits] of one generates devotion by recollecting the previous lives and biography of the Teacher?

Nowadays, because of the degeneration of views, most people like talking about business, profits, war, and crime. If instead of this you were, motivated by faith, to recite, read, look at, and repeatedly recollect the previous lives and biography of the Teacher, or to generate devotion on hearing of them

from someone else, then you would undoubtedly receive the benefits explained above. Therefore, whether you are a monk or nun or a layperson, never give up striving in this method that achieves great benefit for little trouble!

In addition, it is good to recite any inspiring praise such as the following two by Tsongkhapa, or such praises as:

The Precious Bright Lamp (rin chen gsal ba'i sgron me), a praise of Lord Maitreya by way of receiving consecration with great light, by Tsongkhapa;

The Ocean of Clouds of Praise to Manjughosa (bstod sprin rgya mtsho), also by Tsongkhapa;

Praise of Atisha (jo bo rje'i bstod pa);

Praise of the Magnanimous Lord (rje bdag nyid chen po'i bstod pa).

The Entry of Inspiration, a Praise of Shakyamuní;

NAMO SHRI GURU MANJUGHOSAYA
(Homage to the glorious Guru Manjughosa!)

KAB SUM PA DANG WANG PÖI DRA

Jewels of the crowns of all

DRI ZA DENG CHÄN DRUB PÄI TSO

Accomplished chiefs of gods, asuras,

KÜN GYI TSUG GYÄN NOR BU YI

Gandharvas and hooded nagas

GANG GI ZHAB PÄ DZE JÄ PA

Beautify your lotus feet.

SER Ö KHYUG PÄI PÄL GYI JI PÄI KU

Your body shines with gleaming gold light splendor,

DRI ZÄI YANG KYI DRÜN DU ME PÄI SUNG

Songs of gandharvas rival not your speech,

NYI MA JE WÄI DANG LÄ SÄL WÄI TUG

Your mind is brighter than ten million suns,

THA YÄ DRO WÄI DREN CHHOG SHA KYÄI TOG

Chief of the Shakyas, best guide for infinite beings!

DAG PÄI KHA LA SHAR WÄI ZA KAR NAM

As stars and planets rising in clear sky

CHHU TER Ü NA YONG SU SÄL WA ZHIN

Can all be seen as if within the ocean,

DANG WÄI YI TSHOR KHYÖ KYI YÖN TÄN GYI

I fix the pure reflection of your virtues

ZUG NYÄN MA DRE SÄL WAR RAB KÖ NÄ

Sharply in the clear lake of my mind,

DA ZER POG PÄI CHHU KYE ZHÖN NU ZHIN

And closing my fingers up against my breast

LAG PÄI SOR MO NYING KHÄI NGÖ SU ZUM

Like a youthful lotus struck by moonbeams,

TSE CHIG YI KYI KHYÖ KUR NGÖN CHHOG TE

With one pointed mind I turn towards your form

CHUNG ZÄ TÖ LA TUG JE CHÄN KHYÖ GONG

And praise you a little. Listen, Compassionate One!

KAR MÄI TSHOG KYI KHA LA DA WA ZHIN

Surrounded by heroic bodhisattvas

GYÄL SÄ PA WO NAM KYI KÜN NÄ KOR

As the moon in the sky by hosts of stars;

BA LANG KHYU YI THOG MAR KHYU CHHOG ZHIN

Going before a crowd of attendant arhats

DRA CHOM KHOR GYI TSHOG KYI DÜN DU DAR

Like a bull, the first of a herd of cattle;

NAM KHÄI KHYÖN KÜN GENG PÄI Ö ZER GYI

Your body wrapped within a thousand nets

DRA WA TONG GI YONG SU TRI PÄI KU

Of light rays filling the whole expanse of space,

NAM KHÄI LAM NÄ CHHO THRÜL DU MA YI

By many miracles, on the airy way

NGANG PÄI GYÄL PO ZHIN DU DING ZHING SHEG

Flying like a king of geese you came.

DE TSHE RING NÄ TRÜN PÄI ZANG PÖI LÄ

Then 100,000 gods and humans,

YONG SU SÄ PÄI LHA MI TONG THRAG GYA

Chosen by good karma long produced,

KHYÖ ZHÄL THONG WÄI MÖ LA MI SÜN YI

Saw your face, and straight away their bonds

NYE GYÄI CHHING WA KÜN NÄ LHÖ PAR GYUR

Of a hundred faults of untamed mind were loosed.

PA WO KHYÖ KYI JANG CHHUB SHING DRUNG DU

Beneath the bodhi tree, Hero, your troops

KHYEN TSEI PUNG GI YI SUP DAG PÖI DE

Of wisdom and compassion quite eclipsed

MA LÜ ZIL GYI NÖN PAR DZÄ PA NI

The army of the lord of mind disturbers,

DRAG PÖI LUNG DANG NYE WÄI TRIN NAG ZHIN

Like a dark cloud near a violent wind.

DA TSHÖN GO CHHA MA ZUNG WAR

Alone, not wielding arrows, sword or armor,

RANG NYI CHIG PÜ JE WÄI DÜ

You overcame entirely ten million maras.

MA LÜ PAM DZÄ YÜL GYI LÄ KHYÖ LÄ ZHÄN PA SU YI SHE

Who but you could have accomplished this feat of battle?

DE TAR KHYÖ KYI JAM PÄI ME

Though your fire of friendliness

DÖ LHÄI NYING NI RAB DUNG KYANG

Thus scorched the heart of the God of Desire,

TSE WÄI TER KHYÖ LÜ CHÄN LA
For living beings, O Store of Love,
 RI SU CHHÄ PAR GYUR PA ME
You lack any partiality.

KHYÖ NI DRO WÄI DÖN GYI LÄ
You, for sentient beings' welfare,
 CHUNG ZÄ TSAM YANG MI NGÄL ZHING
Never weary in the least.

DRO WA NAM KYANG KHYÖ KYI NI
Beings too can never tire
 YÖN TÄN JÖ LA NGÄL MA GYUR
Of describing your qualities.

GYA TSHÖI LONG TAR RAB TU ZAB PÄI TUG
Your mind is deep as is the sea's abyss,
 LHA YI NGA ZHIN LEG PAR DOM PÄI SUNG
Your speech exhorts to good like heaven's drum,
 LHÜN PÖI PO TAR NGÖN PAR PAG PÄI KU
Your body's tall as Meru's very summit.
 THONG THÖ DRÄN PÄ DÖN DÄN DZÄ PA KHYÖ
You, worthwhile to see or hear or think of,

JIG TEN KÜN GYI SEM CHÄN THAM CHÄ KYI
Should the sentient beings of every world,
 DÜ CHIG NYI DU THE TSHOM DÖN ZHÜ KYANG
Racked with doubts, all ask questions at once,
 DE DAG RE REI DÜN DUANG DE NYE KYI
Arrayed before each one at the same time
 KU DANG SUNG GI KÖ PA DÜ CHIG TU
In so many forms and voices, you perform
 DZÄ PA DZÄ KYANG TOG PA NYER ZHI WA
The deeds, though all conceptual thought is stilled.

KHYÖ KYI KU SUNG TUG KYI SANG WA YI

This fashion of your secrets of body, speech

TSHÜL DI GYÄL SÄ RANG GYÄL NYÄN THÖ KYI

And mind is not in mental range of Hearers,

JI TSAM TAG KYANG LO YI YÜL MIN NA

Pratyekas or Buddha children, seek as they may,

TSHANG DANG WANG PO SOG KYI MÖ CHI TSHÄL

Not to mention Brahma, Indra, and so forth.

KHA DING WANG PO KHA LA DRÖ DRÖ NÄ

The king of birds, when flying in the sky,

NAM ZHIG RANG TOB DRI WÄ DOG GYUR GYI

Turns back when his own strength starts to fail,

NAM KHA ZÄ PÄ DOG PAR MI GYUR ZHIN

And not because of running out of space.

KHYÖ KYI YÖN TÄN JÖ PAANG DE TAR LAG

So it is when one describes your virtues.

SHOG TSÄL RAB TU DZOG PÄI KHA DING GI

Like a small bird struggling on the path

DRÖ PÄI LAM DU JE Ü TSÖL WA TAR

Flown by garudas fully skilled of wing,

TOB CHU NGA WA GANG DU SHEG PA YI

On the high path travelled by possessors

LAM CHHOG DER NI JUG PAR DÖ PA DAG

Of the ten powers I wish to set out.

NÄ LUG DÖN LA TA WÄI LO MIG NYAM

Weak in mental vision that sees true nature,

NGE JUNG JANG CHHUB SEM KYI JOR WÄ ÜL

Poor in the wealth of detachment and bodhichitta,

TOB DÄN NYÖN MONG DRA WÖ GYÜN DU TSE

Constantly hurt by the powerful foe, defilements,

DAG DZIN CHONG RONG ZAB MÖI BUP SU LHUNG

I tumble in the deep chasm of self-grasping.

DI DRÄI NYAM THAG NÄ SU GYUR LAG NA
If I who am in such a state of pain
TSE CHEN KHYÖ KYI YÄL WAR DOR LAG NA
Am left to fall by you, so great in love,
MÄN PA NAM LA CHE CHER TSE WÄI GÖN
Where can I take refuge but in you,
KHYÖ LÄ ZHÄN PA GANG LA KYAB SU ZUNG
Protector greatly loving to the humble?

NYIG MA NGA YI HA CHANG BAG PA YI
And why should conquerors and their children praise you
ZHING DI ZHÄN GYI PANG DÜ GÖN KHYÖ KYI
As white-lotus-like for caring for
YONG SU ZUNG TE GYÄL WA SÄ CHÄ KYI
This land when the rest rejected it
PÄ KAR TA BUR NGAG PÄI GÖ PA ANG CHI
As too polluted by the five degenerations?

ÖN KYANG KHYÖ KYI THRIN LÄ DÜL JA LA
Yet since your actions for disciple beings
MA TAG TANG NYOM CHUNG ZÄ MI NGA WÄ
Are non conceptual and lack any indifference,
KÄL NGÄN DAG GI NYE PA KHO NAR ZÄ
It's only faults in unlucky me that stop them;
DE CHHIR KHYÖ LA KYÖN GYI KAP ME PÄ
Therefore, there is no case for flaws in you.

DENG NÄ JANG CHHUB NYING POR DÜ DE LÄ
So from now until on the bodhi seat
JI SI GYÄL WAR MA GYUR DE SI DU
I overcome the army of the maras,
KYE ZHING KYE WAR KHYÖ KYI JE ZUNG NÄ
Care for me life after life and never
SUNG GI DÜ TSI NGOM PA ME PAR SHOG
Let me have enough of your nectar speech!

The Heart of Good Explanations

NAMO SHRI GURU MANJUGHOSAYA
(Homage to the glorious Guru Manjughosa!)

I salute the perfect Buddha,
Best of speakers, who has taught
Dependent arising, the serene
Stilling of elaborations,

Without cessation or production,
Not cut off and not eternal,
Neither coming nor going,
Without identity or difference.

*Of all the ways of praising the Buddha, praising his teaching of
dependent arising is the most sublime.*

GANG ZHIG ZIG SHING SUNG WA YI
 To Him who, by seeing and teaching,
GHYEN DANG TÖN PA LA NA ME
 Is the supreme knower and teacher,
GYÄL WA TEN CHING DREL PAR JUNG
 The Conqueror, who saw and explained
ZIG SHING DOM PA DE LA DÜ
 Dependently linked arising, I bow.

JIG TEN GÜ PA JI NYE PA
 Of the troubles of the world,
DE YI TSA WA MA RIG TE
 The root of all is ignorance.
GANG ZHIG THONG WÄ DE DOG PA
 You have taught dependent arising,
TEN CHING DREL PAR JUNG WAR SUNG
 By seeing which this is averted.

DE TSHE LO DANG DÄN PA YI
How, then, could the intelligent
 TEN CHING DREL PAR JUNG WÄI LAM
Fail to understand that the path
 KHYÖ KYI TÄN PÄI NÄ NYI DU
Of dependently linked arising
 JI TAR KHONG DU CHHU MI GYUR
Is the essence of your teaching?

DE TAR LAG NA GÖN KHYÖ LA
This being so, Lord, who could find
 TÖ PÄI GOR NI SU ZHIG GI
As a way of praising you
 TEN NÄ JUNG WA SUNG WA LÄ
Anything more wonderful
 NGO TSHAR GYUR PA CHI ZHIG NYE
Than your teaching of dependent arising?

GANG GANG KYEN LA RAG LÄ PA
“Whatever is dependent on conditions
 DE DE RANG ZHIN GYI TONG ZHE
Is empty of inherent existence.”
 SUNG WA DI LÄ YA TSHÄN PÄI
What way of explaining could be
 LEG DOM TSHÜL NI CHI ZHIG YÖ
More amazing than this speech?

GANG DU ZUNG WÄ JI PA NAM
Just that through grasping at which the childish
 THAR DZIN CHHING WA TÄN JE PA
Strengthen the bonds of extreme views
 DE NYI KHÄ LA TRÖ PA YI
Is for the wise the means to cut
 DRA WA MA LÜ CHÖ PÄI GO
All the net of elaborations.

TÄN DI ZHÄN DU MA THONG WÄ

Since this teaching is not seen elsewhere,

TÖN PA ZHE JA KHYÖ NYI DE

You alone are called “The Teacher” –

WA KYE LA NI SENG GHE ZHIN

For a tirthika, it would be flattery

MU TEG CHÄN LA ANG CHAM BÜI TSIG

Like calling a fox a lion.

E MA HO TÖN PA E MA HO KYAB

O our Teacher! O our Refuge!

E MA HO MA CHHOG E MA HO GÖN

O Great Speaker! O Savior!

TEN CHING DREL JUNG LEG SUNG PÄI

To the Teacher who taught well

TÖN PA DE LA DAG CHHAG TSHÄL

Dependent arising, I prostrate.

Praising Buddha’s speech that asserts emptiness as the meaning of dependent arising

PHÄN DZÄ KHYÖ KYI DRO WA LA

What you, the beneficent,

MÄN PÄI LÄ DU KA TSÄL PA

Have spoken to help sentient beings

TÄN PÄI NYING PO TONG PA NYIN

Is the peerless reason for ascertaining emptiness,

GE PÄI GYU TSHÄN DA ME PA

The heart of the teaching.

TEN CHING DREL PAR JUNG WÄI TSHÜL

How could those who see

GÄL WA DANG NI MA DRUB PAR

The way of dependent arising

THONG WA DI YI KHYÖ KYI LUG
As contradictory or unproved
 JI TAR KHONG DU CHHU PAR NÜ
Ever understand Your system?

KHYÖ NI NAM ZHIG TONG PA NYI
When you see that emptiness
 TEN JUNG DÖN DU THONG WA NA
Is the sense of dependent arising,
 RANG ZHIN GYI NI TONG PA DANG
That agent and act work does not contradict
 JA JE THÄ PANG MI GÄL ZHING
Emptiness of inherent existence.

DE LÄ DOG PAR THONG WA NA
If one sees the opposite,
 TONG LA JA WA MI RUNG ZHING
Since act in the empty cannot be
 JA DANG CHÄ LA TONG ME PÄ
Nor emptiness in what has action,
 NYAM NGÄI YANG DU LHUNG WAR ZHE
One falls in a dreadful abyss, me thinks.

DE CHHIR KHYÖ KYI TÄN PA LA
Thus, one seeing dependent arising
 TEN JUNG THONG WA LEG PAR NGAG
As in your teaching is well praised.
 DE YANG KÜN TU ME PA DANG
Things are not totally non-existent
 RANG ZHIN GYI NI YÖ PÄ MIN
Nor inherently existent.

TÖ ME NAM KHÄI ME TOG ZHING
The independent is like a sky flower;
 DE NA MA TEN YÖ MA YIN
Therefore, there is nothing not dependent.

NGO WÖ DRUB NA DE DRUB PA

Existence by nature contradicts

GYU DANG KYEN LA TÖ PAR GÄL

Establishment resting on causes and conditions.

DE CHHIR TEN NÄ JUNG WA LÄ

Therefore, no dharma exists

MA TOG CHHÖ GA YÖ MIN PÄ

Apart from the dependently arisen.

RANG ZHIN GYI NI TONG PA LÄ

So, you taught, no dharma exists

MA TOG CHHÖ GA ME PAR SUNG

Apart from the empty of inherent existence.

RANG ZHIN DOG PA ME PÄI CHHIR

Since inherent nature can't stop, you taught,

CHHÖ NAM RANG ZHIN GA YÖ NA

If dharmas had any inherent nature

NYA NGÄN DÄ PA MI RUNG ZHING

Nirvana would be impossible

TRÖ KÜN DOG PA ME PAR SUNG

And elaborations could not be stopped.

DE CHHIR RANG ZHIN NAM DRÄL ZHE

Therefore, who can challenge him

SENG GHEI DRA YI YANG YANG DU

Who has taught repeatedly

KHÄ PÄI TSHOG SU LEG SUNG PA

With lion's roar, in gatherings of the wise,

DI LA SU YI GONG PAR NÜ

That they are free of inherent nature?

The virtue of regarding emptiness as the meaning of dependent arising

RANG ZHIN GA YANG ME PA DANG

That there is no inherent nature,

DI LA TEN NÄ DI JUNG WÄI

And that the whole presentation,

NAM ZHAG THAM CHÄ THÄ PA NYI

“This arises dependent on that,”

MI GÄL DU WA MÖ CHI GÖ

Is valid and doesn’t contradict, what more can one say?

TEN NÄ JUNG WÄI GYU TSHÄN GYI

“By reason of dependent arising,

THAR TA WA LA MI TEN ZHE

One does not rely on extreme views.” –

LEG SUNG DI NI GÖN KHYÖ KYI

This fine teaching, O Protector,

MA WA LA NA ME PÄI GYU

Is why your speech is sublime.

DI KÜN NGO WÖ TONG PA DANG

All is empty of self-nature;

DI LÄ DI DRÄ JUNG WA YI

From this, that effect arises –

NGE PA NYI PO PHÄN TSHÜN DU

These two certainties assist each other,

GEG ME PAR NI DR’OK JE PA

Without hindering.

DI LÄ NGO TSHAR GYUR PA DANG

What is more wonderful than this?

DI LÄ MÄ DU JUNG WA GANG

What is more marvellous than this?

TSHÜL DI KHYÖ LA TÖ NA NI

If you are praised in this way

TÖ PAR GYUR GYI ZHÄN DU MIN

That is praise – not other ways.

The trouble with not regarding emptiness as the meaning of dependent arising

MONG PÄ DRÄN DU ZUNG WA YI

When those who, because delusion

GANG ZHIG KHYÖ DANG ZHE DRÄ PA

Holds them slave, are hostile to you

DE YI RANG ZHIN ME PÄI DRA

Do not accept the word of non-inherent existence,

MI ZÖ GYUR LA TSHAR CHI YÖ

What is surprising?

KHYÖ KYI SUNG GI CHE PÄI DZÖ

But to accept the valued treasure

TEN NÄ JUNG WA KÄ LANG NÄ

Of your speech, dependent arising,

TONG NYI NGA RO MI ZÖ PA

Then not bear the roar of emptiness,

DI LA KHO WO NGO TSHAR GYUR

This I have to find surprising.

RANG ZHIN ME LA TRI WÄI GO

If through the very term of highest dependent arising,

LA ME TEN CHING DREL JUNG GI

The door that leads to non-inherent existence,

MING NYI KYI NI RANG ZHIN DU

They grasp inherent existence,

DZIN NA DA KO KYE WO DI

By what means

PAG CHHOG NAM KYI LEG DRO PÄI

Can these people be led

JUG NGOG DA DANG DRÄL GYUR PA

Into that good path that pleases you,

KHYÖ GYE GYUR PÄI LAM ZANG DER

The entrance way without a match

THAB GANG GI NI TRI WAR JA

Traveled well by supreme aryas?

The teaching that emptiness is the meaning of dependent arising eliminates the extreme views and establishes the validity of all the Buddha's teachings

RANG ZHIN CHÖ MIN TÖ ME DANG

Inherent existence, unmade, non-dependent;

TEN DREL TÖ DANG CHÖ MA NYI

Dependently linked, dependent, created –

JI TA BUR NA ZHI CHIG LA

How can these two be combined

MI GÄL DU WA NYI DU GYUR

Without contradiction, on one base?

DE CHHIR TEN NÄ JUNG WA GANG

Therefore, whatever arises dependently,

RANG ZHIN GYI NI DÖ MA NÄ

Though from the start completely free

NAM PAR WEN YANG DER NANG WÄ

Of inherent existence, appears to have it;

DI KÜN GYU MA ZHIN DU SUNG

So you said all this is like an illusion.

KHYÖ KYI JI TAR TÄN PA LA

The statement that in what you taught

GÖL WA GÄ KYANG CHHÖ THÜN DU

No opponent can find

LAG MI NYE PAR SUNG PA YANG

Any factual ground for disproof

DI NYI KYI NI LEG PAR KHUM

Is also well understood through this.

CHI LÄ CHE NA DI SHÄ PÄ

Why? Because this explanation

THONG DANG MA THONG NGÖ PO LA

Makes remote the chance that one

DRO DOG PA DANG KUR DEB KYI

Will exaggerate or deny visible

GO KAP RING DU DZÄ CHHIR RO

Or invisible things.

KHYÖ KYI MA WA DA ME PAR

The reason your speech is seen as peerless

THONG WÄI GYU TSHÄN TEN JUNG GI

Is the path of dependent arising.

LAM DI NYI KYI SUNG ZHÄN YANG

Through this, certainty is born

TSHÄ MAR GYUR PAR NGE PA KYE

That your other teachings are valid, too.

The Teacher Shakyamuni alone is undeceptive to those striving for liberation

DÖN ZHIN ZIG NÄ LEG SUNG PAG

Who, seeing reality, taught it well,

YÖ KYI JE SU LOB PA LA

For those who train in your footsteps,

GÜ PA THAM CHÄ RING DU GYUR

All problems become far off,

NYE KÜN TSA WA DOG CHHIR RO

For the root of all faults is destroyed.

KHYÖ KYI TÄN LÄ CHHIR CHHOG PÄ
Those who've turned outside your teaching,
 YÜN RING NGÄL WA TEN JÄ KYANG
Though they long endure fatigue,
 CHHI CHHIR KYÖN NAM BÖ PA ZHIN
Invite one problem after another
 DAG TU TA WA TÄN CHHIR RO
By their firm view of a self.

E MA HO KHÄ PÄ DI NYI KYI
Marvellous! When the wise comprehend
 GYÄ PAR KHONG DU CHHU GYUR PA
The difference between these two;
 DE TSHE KANG GI KHONG NÄ NI
How then could they not respect you
 KHYÖ LA CHI CHHIR GÜ MI GYUR
From their very innermost marrow?

KHYÖ SUNG DU MA CHI ZHI MÖ
Why mention many of Your teachings?
 CHHA SHÄ RE YI DÖN TSAM LAANG
Finding just general understanding
 Ö CHI TSAM GYI NGE NYE PA
Of the meaning of but a part,
 DE LANG CHHOG GI DE WA TER
One is given supreme bliss.

KYI HÜ DAG LO MONG PÄ CHOM
Alas! My mind is overcome by delusion.
 DI DRÄI YÖN TÄN PHUNG PO LA
Though I have long gone for refuge
 RING NÄ KYAB SU SONG GYUR KYAN
To such a mass of qualities,
 GYÖN TÄN CHHA TSAM MA TSHÄL TO
I have no whit of a quality.

Ö KYANG CHHI DAG KHAR CHHOG PÄI

Yet the stream of my life has not yet sunk

SOG GI GYÜN NI MA NUB PAR

Into the mouth of the Lord of Death,

KHYÖ LA CHUNG ZÄ YI CHE PA

And I have a little belief in you.

DI YANG KÄL WA ZANG NYAM GYI

Even this I think fortunate.

TÖN PÄI NANG NA TEN DREL TÖN PA DANG

Of teachers, the teacher of dependent arising;

SHE RAB NANG NA TEN DREL SHE PA NYI

Of wisdoms, the wisdom of dependent arising –

JIG TEN DAG NA GYÄL WÄI WANG PO ZHIN

These are like supreme conquerors in the worlds,

PHÜL JUNG LEG PAR KHYÖ KHYEN ZHÄN GYI MIN

Pre-eminent. You truly know this, others do not.

*Just the teaching is the entrance way for those
desiring liberation*

KHYÖ KYI JI NYE KA TSÄL PA

Whatever you have said

TEN DREL NYI LÄ TSAM TE JUG

Starts from and concerns dependent arising,

DE YANG NYA NGÄN DA CHHIR TE

And is for the purpose of nirvana;

ZHI GYUR MIN DZÄ KHYÖ LA ME

You have no actions not bringing peace.

E MA HO KHYÖ KYI TÄN PA NI

Wonderful Your teaching is!

GANG GI NA WÄI LAM SONG WA

Since all those whose ears it enters

DE DAG THAM CHÄ ZHI GYUR CHHIR

Will attain peace, who could not be devoted

KHYÖ TÄN DZIN PAR SU MI GÜ

To keeping your teaching?

PHÄ GÖL THA DAG JOM PA DANG

Overcoming all opponents,

TAG OG GÄL DÜ TONG PA DANG

Void of internal contradiction,

KYE GÜI DÖN NYI TER JE PA

And granting both benefits to beings,

LUG DIR KHO WO TRO WA PHEL

In this system my joy increases.

Recollecting the kindness of the Teacher

DI YI CHHIR DU KHYÖ KYI NI

For the sake of this you gave to some

LA LAR KU DANG ZHÄN DU SOG

Your body, to others your life,

DUG PÄI NYEN DANG LONG CHÖ TSHOG

Your dear family and possessions time and again

DRANG ME KÄL PAR YANG YANG TANG

For countless eons.

GANG GI YÖN TÄN THONG WA YI

That Dharma, by the sight of whose qualities

CHAG KYÜ NYA LA JI ZHIN DU

Your mind is drawn

NYI KYI TUG DRANG CHHÖ DE NI

As a fish is by a hook –

KHYÖ LÄ MA THÖ KÄL WA ZHÄN

What poor luck not to have heard it from you!

DE YI NYA NGÄN SHUG KYI NI

Just as the mind of a mother

DUG PÄI BU LA MA YI YI

Follows her beloved child,

JE SU SONG WA JI ZHIN DU

The intensity of that sorrow

DAG GI YI NI TONG MI JE

Does not let my mind go free.

DI LANG KHYÖ SUNG SAM PA NA

But when I think of you teaching this,

TSHÄN PEI PÄL GYI RAB TU BAR

Blazing with splendor of marks and signs,

Ö KYI DRA WÄ YONG KOR WÄI

Teacher surrounded by a web of light,

TÖN PA DE YI TSHANG YANG KYI

Your beautiful Brahmic voice

DI NI DI TAR SUNG NYAM DU

Speaking it thus – when in my mind

YI LA THUB PÄI ZUG NYÄN NI

The image of the Sage arises,

SHAR WA TSAM YANG TSHA WA YI

Straight away it eases my affliction

DUNG LA DA ZER ZHING DU MÄN

As moonbeams do that of heat.

*How the author sought and found what the Teacher meant
and developed devotion*

DE TAR MÄ DU JUNG WA YI

Although this excellent system thus is wonderful,

LUG ZANG DE YANG MI KHÄ PÄI

The beings who

KYE WÖ BÄL BA DZA ZHIN DU

Lack understanding tangle it completely up,

NAM PA KÜN TU DZING PAR JÄ

Like balbaj grass.

TSHÜL DI THONG NÄ DAG GI NI

Having seen this situation,

BÄ PA DU MÄ KHÄ PA YI

I, with much effort, following

JE SU DRANG NÄ KHYÖ KYI NI

The skillful, time and time again

GONG PA YANG DANG YANG DU TSÄL

Have tried finding your intention.

DE TSHE RANG ZHÄN DE PA YI

At that time, when I studied many texts

ZHUNG MANG DAG LA JANG PA NA

Of our and other schools,

CHHI CHHIR THE TSHOM DRA WA YI

My mind was tormented sorely time and again

DAG GI YI NI KÜN TU DUNG

By a web of doubts.

KHYÖ KYI LA ME THEG PÄI TSHÜL

Nagarjuna was prophesied to comment correctly

YÖ DANG ME PÄI THA PANG TE

On the way of your highest of vehicles,

JI ZHIN DREL PAR LUNG TÄN PA

Avoiding extremes of existence and non-existence;

LU DRUB ZHUNG LUG KÜN DÄI TSHÄL

The kumuda garden of his treatises

DRI ME KHYEN PÄI KYIL KHOR GYÄ

Is lit up by the garlands of white light

SUNG RAB KHA LA THOG ME GYU

Of Glorious Moon (Chandrakirti)'s good explanations,

THAR DZIN NYING GI MÜN PA SEL

Which are a broad disk of immaculate knowledge

LOG MÄI GYU KAR ZIL NÖN PA

Moving unhindered in the sky of scripture,

PÄL DÄN DA WÄI LEG SHÄ KHYÖ

Clearing the darkness of grasping at extremes

KAR THRENG WÄ SÄL JÄ PA

And outshining constellations of wrong speech.

LA MÄI DRIN GYI THONG WÄI TSHE

When through my Guru's kindness I saw this,

DAG GI YI KYI NGÄL SO TOB

My mind found relief for its weariness.

DZÄ PA KÜN LÄ SUNG GI NI

Of all the deeds, the supreme is the deed of teaching.

DZÄ PA CHHOG YIN DE YANG NI

Since that's essentially

DI NYI YIN CHHIR KHÄ PA YI

This very teaching, the wise should practice

DI LÄ SANG GYÄ JE DRÄN JÖ

Recollecting the Buddha from this.

TÖN DEI JE SU RAB TU JUNG GYUR TE

I've been ordained following that teacher,

GYÄL WÄI SUNG LA JANG PA MI MÄN ZHING

Studied the Conqueror's teaching not too badly,

NÄL JOR CHÖ LA TSÖN PÄI GE LONG ZHIG

And striven to practice yoga.

DRANG SONG CHEN PO DE LA DE TAR GÜ

In this way, this bhiksu pays respect to that great seer.

Dedicatory prayer that the precious teaching may long remain

TÖN PA LA NA ME PÄI TÄN PA DANG

Since such meeting with the teaching of

JÄL WA DI DRA LA MÄI DRIN YIN PÄ

The peerless teacher is the Guru's kindness,

GE WA DI YANG DRO WA MA LÜ PA

I dedicate this virtue as cause that

SHE NYEN DAM PÄ DZIN PÄI GYU RU NGO

All beings be received by a spiritual friend.

PHÄN DZÄ DE YI TÄN PA ANG SI PÄI THAR

May the Beneficent's teaching be unshaken

NGÄN TOG LUNG GI NAM PAR MI YO ZHING

By winds of bad concepts until samsara's end,

TÄN PÄI NGANG TSHÜL SHE NÄ TÖN PA LA

And the world be full always of those who have understood

YI CHE NYE PÄ TAG TU GANG WAR SHOG

The teaching's nature, and found belief in the Teacher!

TEN NÄ JUNG WÄI DE NYI SÄL DZÄ PA

In holding in all my lives the Sage's good way,

THUB PÄI LUG ZANG KYE WA THAM CHÄ DU

Which makes clear the essence of dependent arising,

LÜ DANG SOG KYANG TANG NÄ DZIN PA LA

Let me not be inconstant for a moment,

KÄ CHIG TSAM YANG LHÖ PAR MA GYUR CHIG

Even giving up my life and body!

DREN PA CHHOG DE KA WA PAG ME KYI

Let me spend day and night in investigation

NÄN TÄN NYING POR DZÄ NÄ DRUB PA DI

Thinking of means through which it may increase,

THAB GANG ZHIK GI PHEL WAR GYUR NYAM PÄI

This that that supreme guide realized from

NAM PAR CHÖ PÄ NYING TSHÄN DA WAR SHOG

Assiduous effort, with hardship beyond measure!

THAG SAM DAG PÄ TSHÜL DER TSÖN PA NA

**When someone makes effort in that way with pure
high intention,**

TSHANG DANG WANG PO JIG TEN KYONG WA DANG

May Brahma, Indra and the world's protectors,

LEG DÄN NAG PO LA SOG SUNG MÄ KYANG

And the guardians such as Mahakala,

YEL WA ME PAR TAG TU DROG JE SHOG

Always give assistance without cease!

Foundation of All Good Qualities

Perform a glance meditation on the entire Path with the *Foundation of All Good Qualities (yon tan gzhir gyur ma)*, by Tsongkhapa.

YÖN TÄN KÜN GYI ZHIR GYUR DRIN CHÄN JE

**The foundation of all good qualities is the kind and perfect,
pure Guru;**

TSHÜL ZHIN TEN PA LAM GYI TSA WA RU

Correct devotion to him is the root of the path.

LEG PAR THONG NÄ BÄ PA DU MA YI

By clearly seeing this and applying great effort,

GÜ PA CHHEN PÖ TEN PAR JIN GYI LOB

Please bless me to rely upon him with great respect.

LÄN CHIG NYE PÄI DÄL WÄI TEN ZANG DI

**Understanding that the precious freedom of this rebirth is
found only once,**

SHIN TU NYE KA DÖN CHHEN SHE GYUR NÄ

Is greatly meaningful, and is difficult to find again,

NYIN TSHÄN KÜN TU NYING PO LEN PÄI LO

Please bless me to generate the mind that unceasingly,

GYÜN CHHÄ ME PAR KYE WAR JIN GYI LOB

Day and night, takes its essence.

LÜ SOG YO WA CHHU YI CHHU BUR ZHIN

This life is as impermanent as a water bubble;

NYUR DU JIG PÄI CHHI WA DRÄN PA DANG

Remember how quickly it decays and death comes.

SHI WÄI JE SU LÜ DANG DRIB MA ZHIN

After death, just like a shadow follows the body,

KAR NAG LÜ DRÄ CHHI ZHIN DRANG WA LA

The results of black and white karma follow.

NGE PA TÄN PO NYE NÄ NYE PÄI TSHOG

Finding firm and definite conviction in this,

THRA ZHING THRA WA NAM KYANG PONG BA DANG

Please bless me always to be careful

GE TSHOG THA DAG DRUB PAR JE PA LA

To abandon even the slightest negativities

TAG TU BAG DANG DÄN PAR JIN GYI LOB

And accomplish all virtuous deeds.

CHÄ PÄ MI NGOM DUG NGÄL KÜN GYI GO

Seeking samsaric pleasures is the door to all suffering:

YI TÄN MI RUNG SI PÄI PHÜN TSHOG KYI

They are uncertain and cannot be relied upon.

NYE MIG RIG NÄ THAR PÄI DE WA LA

Recognizing these shortcomings,

DÖN NYER CHHEN POR KYE WAR JIN GYI LOB

Please bless me to generate the strong wish for the bliss of liberation.

NAM DAG SAM PA DE YI DRANG PA YI

Led by this pure thought,

DRÄN DANG SHE ZHIN BAG YI CHHEN PO YI

Mindfulness, alertness, and great caution arise.

TÄN PÄI TSA WA SO SOR THAR PA LA

The root of the teachings is keeping the pratimoksha vows:

DRUB PA NYING POR JE PAR JIN GYI LOB

Please bless me to accomplish this essential practice.

RANG NYI SI TSHOR LHUNG WA JI SHIN DU

Just as I have fallen into the sea of samsara,

MAR GYUR DRO WA KÜN KYANG DE DRA WAR

So have all mother migratory beings.

THONG NÄ DRO WA DRÖL WÄI KHUR KHYER WÄI

Please bless me to see this, train in supreme bodhichitta,

JANG CHHUB SEM CHHOG JONG PAR JIN GYI LOB

And bear the responsibility of freeing migratory beings.

SEM TSAM KYE KYANG TSHÜL THIRIM NAM SUM LA

Even if I develop only bodhichitta, but I don't practice the three types of morality,

GOM PA ME NA JANG CHHUB MI DRUB PAR

I will not achieve enlightenment.

LEG PAR THONG NÄ GYÄL SÄ DOM PA LA

With my clear recognition of this,

TSÖN PA DRAG PÖ LOB PAR JIN GYI LOB

Please bless me to practice the bodhisattva vows with great energy.

LOG PÄI YÜL LA YENG WA ZHI JE CHING

Once I have pacified distractions to wrong objects

YANG DAG DÖN LA TSHÜL ZHIN CHÖ PA YI

And correctly analyzed the meaning of reality,

ZHI NÄ LHAG THONG ZUNG DU DREL WÄI LAM

Please bless me to generate quickly within my mindstream

NYUR DU GYÜ LA KYE WAR JIN GYI LOB

The unified path of calm abiding and special insight.

THÜN MONG LAM JANG NÖ DU GYUR PA NA

Having become a pure vessel by training in the general path,

THEG PA KÜN GYI CHHOG GYUR DOR JEI THEG

Please bless me to enter

KÄL ZANG KYE BÖI JUG NGOG DAM PA DER

The holy gateway of the fortunate ones:

DE LAG NYI DU JUG PAR JIN GYI LOB

The supreme vajra vehicle.

DE TSHE NGÖ DRUB NAM NYI DRUB PÄI ZHI

At that time, the basis of accomplishing the two attainments

NAM DAG DAM TSHIG DOM PAR SUNG WA LA

Is keeping pure vows and samaya.

CHÖ MA MIN PÄI NGE PA NYE GYUR NÄ

As I have become firmly convinced of this,

SOG DANG DÖ TE SUNG WAR JIN GYI LOB

Please bless me to protect these vows and pledges like my life.

DE NÄ GYÜ DEI NYING PO RIM NYI KYI

Then, having realized the importance of the two stages,

NÄ NAM JI ZHIN TOG NÄ TSÖN PA YI

The essence of the Vajrayana,

THÜN ZHI NÄL JOR CHHOG LÄ MI YEL WAR

By practicing with great energy, never giving up the four sessions,

DAM PÄI SUNG ZHIN DRUB PAR JIN GYI LOB

Please bless me to realize the teachings of the holy Guru.

DE TAR LAM ZANG TÖN PÄI SHE NYEN DANG

Like that, may the gurus who show the noble path

TSHÜL ZHIN DRUB PÄI DROG NAM ZHAB TÄN CHING

And the spiritual friends who practice it have long lives.

CHHI DANG NANG GI BAR DU CHÖ PÄI TSHOG

Please bless me to pacify completely

NYE WAR ZHI WAR JIN GYI LAB TU SÖL

All outer and inner hindrances.

KYE WA KÜN TU YANG DAG LA MA DANG

In all my lives, never separated from perfect gurus,

DRÄL ME CHHÖ KYI PÄL LA LONG CHÖ CHING

May I enjoy the magnificent Dharma.

SA DANG LAM GYI YÖN TÄN RAB DZOG NÄ

By completing the qualities of the stages and paths,

DOR JE CHHANG GI GO PHANG NYUR THOB SHOG

May I quickly attain the state of Vajradhara.

Dedication Prayers

Next, make a pure dedication prayer to increase the virtues you have gathered and make them inexhaustible. This is to be done as follows:

General Dedication

First, recite the noble *Vow of the Conduct of Bhadra (King of Prayers)*, the great sum of countless hundreds of millions of bodhisattva prayers, thinking about the meaning of the words.

King of Prayers: the Extraordinary Aspiration of the Practice of Samantabhadra

I bow down to the youthful Arya Manjushri.

You lions among humans,

Gone to freedom in the present, past and future

In the worlds of ten directions,

To all of you, with body, speech, and sincere mind, I bow down.

With the energy of aspiration for the bodhisattva way,
With a sense of deep respect,
And with as many bodies as atoms of the world,
To all you buddhas visualized as real, I bow down.

On every atom are buddhas numberless as atoms,
Each amidst a host of bodhisattvas,
And I am confident the sphere of all phenomena
Is entirely filled with buddhas in this way.

With infinite oceans of praise for you,
And oceans of sound from the aspects of my voice,
I sing the breathtaking excellence of buddhas,
And celebrate all of you gone to bliss.

Beautiful flowers and regal garlands,
Sweet music, scented oils, and parasols,
Sparkling lights and sublime incense,
I offer to you victorious ones.

Fine dress and fragrant perfumes,
Sandalwood powder heaped high as Mount Meru,
All wondrous offerings in spectacular array,
I offer to you victorious ones.

With transcendent offerings peerless and vast,
With profound admiration for all the buddhas,
With strength of conviction in the bodhisattva way,
I offer and bow down to all victorious ones.

Every harmful action I have done
With my body, speech, and mind
Overwhelmed by attachment, anger, and confusion,
All these I openly lay bare before you.

I lift up my heart and rejoice in all positive potential
Of the buddhas and bodhisattvas in ten directions,
Of solitary realizers, hearers still training, and those beyond,
And of all ordinary beings.

You who are the bright lights of worlds in ten directions,
Who have attained a buddha's omniscience through the stages of
 awakening,
All you who are my guides,
Please turn the supreme wheel of Dharma.

With palms together I earnestly request:
You who may actualize parinirvana,
Please stay with us for eons numberless as atoms of the world,
For the happiness and well-being of all wanderers in samsara.

Whatever slight positive potential I may have created,
By paying homage, offering, and acknowledging my faults,
Rejoicing, and requesting that the buddhas stay and teach,
I now dedicate all this for full awakening.

May you buddhas now living in the worlds of ten directions,
And all you gone to freedom in the past, accept my offerings.
May those not yet arisen quickly perfect their minds,
Awakening as fully enlightened ones.

May all worlds in ten directions,
Be entirely pure and vast.
May they be filled with bodhisattvas
Surrounding buddhas gathered beneath a bodhi tree.

May as many beings as exist in ten directions
Be always well and happy.
May all samsaric beings live in accord with the Dharma,
And may their every Dharma wish be fulfilled.

Remembering my past lives in all varieties of existence,
May I practice the bodhisattva way,
And thus, in each cycle of death, migration, and birth,
May I always abandon the householder's life.

Then, following in the footsteps of all the buddhas,
And perfecting the practice of a bodhisattva,
May I always act without error or compromise,
With ethical discipline faultless and pure.

May I teach the Dharma in the language of gods,
In every language of spirits and nagas,
Of humans and of demons,
And in the voice of every form of being.

May I be gentle-minded, cultivating the six paramitas,
And never forget bodhichitta.
May I completely cleanse without omission
Every negativity and all that obscures this awakening mind.

May I traverse all my lives in the world,
Free of karma, afflictions, and interfering forces,
Just as the lotus blossom is undisturbed by the water's wave,
Just as the sun and moon move unhindered through the sky.

May I ease the suffering in the lower realms
And in the many directions and dimensions of the universe.
May I guide all wanderers in samsara to the pure bliss of
 awakening
And be of worldly benefit to them as well.

May I practice constantly for eons to come,
Perfecting the activities of awakening,
Acting in harmony with the various dispositions of beings,
Showing the ways of a bodhisattva.

May I always have the friendship
Of those whose path is like mine,
And with body, words, and also mind,
May we practice together the same aspirations and activities.

May I always meet a spiritual mentor
And never displease that excellent friend,
Who deeply wishes to help me
And expertly teaches the bodhisattva way.

May I always directly see the buddhas,
Masters encircled by bodhisattvas,
And without pause or discouragement for eons to come,
May I make extensive offerings to them.

May I hold within me the Buddha's genuine Dharma,
Illuminate everywhere the teachings that awaken,
Embody the realizations of a bodhisattva,
And practice ardently in all future eons.

While circling through all states of existence,
May I become an endless treasure of good qualities –
Skillful means, wisdom, samadhi, and liberating stabilizations –
Gathering limitless pristine wisdom and positive potential.

On one atom I shall see
Buddha fields numberless as atoms,
Inconceivable buddhas among bodhisattvas in every field,
Practicing the activities of awakening.

Perceiving this in all directions,
I dive into an ocean of buddha-fields,
Each an ocean of three times' buddhas in the space of a wisp
of hair.

So I, too, will practice for an ocean of eons.

Thus, I am continually immersed in the speech of the buddhas,
Expression that reveals an ocean of qualities in one word,
The completely pure eloquence of all the buddhas,
Communication suited to the varied tendencies of beings.

With strength of understanding I plunge
Into the infinite enlightened speech of the Dharma
Of all buddhas in three times gone to freedom,
Who continually turn the wheel of Dharma methods.

I shall experience in one moment
Such vast activity of all future eons,
And I will enter into all eons of the three times,
In but a fraction of a second.

In one instant I shall see all those awakened beings,
Past, present, and future lions among humans,
And with the power of the illusion-like stabilization
I will constantly engage in their inconceivable activity.

I shall manifest upon one single atom
The array of pure lands present, past, and future.
Likewise, I shall enter the array of pure buddha-fields
In every direction without exception.

I shall enter the very presence of all my guides,
Those lights of this world who are yet to appear,
Those sequentially turning the wheels of complete awakening,
Those who reveal nirvana – final, perfect peace.

May I achieve the power of swift, magical emanation,
The power to lead to the great vehicle through every approach,
The power of always beneficial activity,
The power of love pervading all realms,

The power of all surpassing positive potential,
The power of supreme knowledge unobstructed by discrimination,
And through the powers of wisdom, skillful means, and samadhi,
May I achieve the perfect power of awakening.

Purifying the power of all contaminated actions,
Crushing the power of disturbing emotions at their root,
Defusing the power of interfering forces,
I shall perfect the power of the bodhisattva practice.

May I purify an ocean of worlds,
May I free an ocean of beings,
May I clearly see an ocean of Dharma,
May I realize an ocean of pristine wisdom.

May I purify an ocean of activities,
May I fulfill an ocean of aspirations,
May I make offerings to an ocean of buddhas,
May I practice without discouragement for an ocean of eons.

To awaken fully through this bodhisattva way,
I shall fulfill without exception
All the diverse aspirations of the awakening practice
Of all buddhas gone to freedom in the three times everywhere.

In order to practice exactly as the wise one
Called Samantabhadra, 'All-Embracing Good,'
The elder brother of the sons and daughters of the buddhas,
I completely dedicate all this goodness.

Likewise may I dedicate
Just as the skillful Samantabhadra,
With pure body, speech, and mind,
Pure actions and pure buddha-fields.

I shall give rise to the aspirations of Manjushri
For this bodhisattva practice of all-embracing good,
To perfect these practices
Without discouragement or pause in all future eons.

May my pure activities be endless,
My good qualities boundless,
And through abiding in immeasurable activity,
May I actualize infinite emanations.

Limitless is the end of space,
Likewise, limitless are living beings,
Thus, limitless are karma and afflictions.
May my aspiration's reach be limitless as well.

One may offer to the buddhas
All wealth and adornments of infinite worlds in ten directions,
And one may offer during eons numberless as atoms of the world
Even the greatest happiness of gods and humans;

But whoever hears this extraordinary aspiration
And, longing for highest awakening
Gives rise to faith just once,
Creates far more precious positive potential.

Those who make this heartfelt aspiration for the bodhisattva way
Will be free of all lower rebirths,
Free of harmful companions,
And will quickly see Amitabha, Infinite Light.

And even in this very human life,
They will be nourished by happiness and have all
conducive circumstances.
Without waiting long,
They will become like Samantabhadra himself.

Those who give voice to this extraordinary aspiration
Will quickly and completely purify
The five boundless harmful actions
Created under the power of ignorance.

Blessed with supreme knowledge,
Excellent body, family, attributes, and appearance,
They will be invincible to vast interfering forces and
misleading teachers,
And all the three worlds will make offerings.

Going quickly to the noble bodhi tree,
And sitting there to benefit sentient beings,
Subduing all interfering forces,
They will fully awaken and turn the great wheel of Dharma

Have no doubt that complete awakening
Is the fully ripened result – comprehended only by a buddha –
Of holding in mind by teaching, reading, or reciting
This aspiration of the bodhisattva practice.

In order to train just like
The hero Manjushri who knows reality as it is
And just like Samantabhadra as well,
I completely dedicate all this goodness, just as they did.

With that dedication which is praised as greatest
By all the buddhas gone to freedom in the three times,
I, too, dedicate all my roots of goodness
For the attainments of the bodhisattva practice.

When the moment of my death arrives,
By eliminating all obscurations
And directly perceiving Amitabha,
May I go immediately to Sukhavati, Pure Land of Great Joy.

Having gone to Sukhavati,
May I actualize the meaning of these aspirations,
Fulfilling them all without exception,
For the benefit of beings for as long as this world endures.

Born from an extremely beautiful, superlative lotus
In this joyful land, the Buddha's magnificent mandala,
May I receive a prediction of my awakening
Directly from the Buddha Amitabha.

Having received a prediction there,
May I create vast benefit
For beings throughout the ten directions,
With a billion emanations by the power of wisdom.

Through even the small virtue I have accumulated
By offering this prayer of the bodhisattva practice,
May all the positive aspirations of beings
Be fulfilled in an instant.

Through creating limitless positive potential
By dedicating this prayer of Samantabhadra's deeds,
May all beings drowning in this torrent of suffering,
Enter the presence of Amitabha.

Through this king of aspirations, which is the greatest of
the sublime,
Helping infinite wanderers in samsara,
Through the accomplishment of this scripture dazzling with
Samantabhadra's practice,
May suffering realms be utterly emptied of all beings.

Special Dedications Aimed at Rebirth in Tushita

After that, those whose principal desire is to be born in Yiga Chödzin in the Tushita Pure Land should recite the *Vow of Maitreya (Maitri-pranidhana)*, then, motivated by confident faith in the benefits explained in the sutras, repeat the *Dharani of Maitreya's Promise (Arya-maitrina-pratijna-nama-dharani)* as many times as possible, and after that do the three verses of dedication.

They should also recite, with intense yearning and without letting the mind wander elsewhere, the prayer for rebirth in Tushita by the Venerable Gungtang-pa.

The Noble King of Vows of Maitreya

Homage to all buddhas and bodhisattvas!

Prologue

Then the Venerable Ananda asked the Bhagavan: "What, Bhagavan, was the skillful means abiding in which the bodhisattva-mahasattva Maitreya fully realized complete and perfect enlightenment?"

And the Bhagavan said to the Venerable Ananda: "As to this, Ananda, when of yore the bodhisattva-mahasattva Maitreya was living in the conduct of a bodhisattva, three times a day and three times a night, he used to drape his upper robe over one shoulder, set his right knee on the ground, fold his palms and, imagining all the buddhas before his eyes, speak the following words:"

The seven limbs combining the points of gathering merits and purification of evil

Homage

SANG GYÄ KÜN LA CHHAG TSHÄL LO

To all buddhas I pay homage.

DRANG SONG LHA MIG DÄN PA YI

To the bodhisattvas,

JANG CHHUB SEM PA NAM DANG YANG

Those seers with the divine eye,

NYÄN THÖ NAM LA CHHAG TSHÄL LO

And the Hearers, I pay homage.

NGÄN DRÖI LAM NI DOG GYI

To bodhichitta,

CHING THO RI LAM NI RAB TÖN LA

Which blocks the road to realms of woe,

GA SHI ME PAR DREN GYI PÄI

Shows the path to high rebirth and leads

JANG CHHUB SEM LA CHHAG TSHÄL LO

Where there's no aging or death, I pay homage.

Offering (implicit)

Confession of Evil

SEM KYI WANG DU GYUR PÄ NA

Whatever evils I have done,

DAG GI DIG PA CHI GYI PA

Overpowered by my mind,

SANG GYÄ CHÄN NGAR CHHI NÄ SU

Being in the buddhas' presence,

DAG GI DE DAG SHAG PAR GYI

I make full confession.

Dedication

DAG LÄ NAM PA SUM GANG GI

May the heaps of merit

SÖ NAM TSHOG NI KYE PA DE

Produced by my actions of three kinds

DAG GI KÜN KHYEN SA BÖN TE

Be the seed of my omniscience;

DAG LA JANG CHHUB MI ZÄ SHOG

May I win inexhaustible bodhi!

Rejoicing

CHHOG CHU DAG GI ZHING NAM SU

The offerings made to buddhas

SANG GYÄ CHHÖ PA GANG JUNG WA

In the lands of the ten directions,

SANG GYÄ KHYEN PA YI RANG WA

Known and rejoiced in by the buddhas,

DE LA DAG NI YI RANG NGO

In these I also rejoice.

Summary of the four limbs expressed so far

DIG PA THAM CHÄ SHAG PAR GYI

All my ill deeds I confess

SÖ NAM KÜN LA YI RANG NGO

In all merits I rejoice.

SANG GYÄ KÜN LA CHHAG TSHÄL LO

To all buddhas I pay homage.

DAG NI YE SHE CHHOG TOB SHOG

May I win supreme wisdom knowledge!

Urging the bodhisattvas to awaken, then teach the Dharma

CHHOG CHU DAG GI CHHOG NAM SU

Bodhisattvas dwelling

SA CHU DAG LA NÄ PA YI

On the ten stages, in places of

JANG CHHUB SEM PA JANG CHHUB CHHOG

The ten directions! I urge you:

TSHANG GYA GYI PAR KÜL MA DEB

Wake to supreme buddhahood!

JANG CHHUB DAM PAR SANG GYÄ SHING

Having subdued Mara and his host

DE DANG CHÄ PÄI DÜ TUL NÄ

And wakened to supreme bodhi

SOG CHHAG KÜN LA MÄN LÄ DU
Turn the Wheel of Dharma
 CHHÖ KYI KHOR LO KOR GYUR CHIG
For all creatures' benefit!

CHHÖ NGA CHEN PÖI DRA YI NI
With the sound of Dharma's drum,
 DUG NGÄL SEM CHÄN THAR GYI SHOG
Set free suffering sentient beings!

Requesting the buddhas to remain
 KÄL PA JE WA SAM YÄ SU
Please abide for millions of eons
 CHHÖ TÖN DZÄ CHING ZHUG GYUR CHIG
Past thought, teaching Dharma!

DÖ PÄI DAM DU JING GYUR CHING
Best of bipeds, please perceive us,
 SE PÄI SÄ BHÜ DAM CHING PA
Sinking in attachment's mire,
 CHHING WA KÜN GYI CHING DAG LA
Bound fast by the cords of craving,
 GANG NYI CHHOG NAM ZIG SU SÖL
Held captive by all the bonds!

SEM KYI DRI MAR GYUR PA LA
May you, buddhas, not despise those
 SANG GYÄ NAM NI MÖ MI DZÄ
With dirt upon their minds!
 SEM CHÄN NAM LA JAM TUG DÄN
Friendly minded towards beings,
 SI PÄI TSHO LÄ DRÖL WAR SHOG
Save them from becoming's sea!

Vow to train in the conduct of a conqueror's child

General indication

DZOG PÄI SANG GYÄ GANG ZHUG DANG

Following the perfect buddhas

GANG DAG DÄ DANG MA JÖN PA

Who are present or who are

DE DAG JE SU DAG LOB CHING

Past or future, let me train,

JANG CHHUB CHÄ PA CHÖ GYUR CHIG

Practicing the bodhi conduct!

Training in the six perfections and six superknowledges

PA RÖL CHHIN DRUG DZOG GYI NÄ

Let me complete the six perfections

DRO DRUG SEM CHÄN THAR GYI SHOG

And free beings of the six realms,

NGÖN SHE DRUG PO NGÖN GYI NÄ

Realize sixfold superknowledge

LA ME JANG CHHUB REG GYUR CHIG

And reach highest Buddhahood!

Vow to train in the wisdom realizing selflessness, which guides the other perfections towards buddhahood.

Selflessness of dharmas

MA KYE PA DANG MI JUNG DANG

Let me realize the law

RANG ZHIN MA CHHI NÄ MA CHHI

Of emptiness – there is no birth,

NAM RIG MA CHHI NGÖ MA CHHI

No arising, no nature,

TONG PÄI CHHÖ NI TOG PAR SHOG

No object, knowing or essence!

Selflessness of persons

SANG GYÄ DRANG SONG CHEN PO TAR

Let me realize the law of no self –

SEM CHÄN MA CHHI SOG MA CHHI

As with great ascetic buddhas,

GANG ZAG MA CHHI SO MA CHHI

There's no sentient being,

DAG MA CHHI PÄI CHHÖ TOG SHOG

No life, person or nourishing!

Vows to train in the individual perfections

The need to grasp them with wisdom quite pure in the three spheres

DAG DZIN DAG GIR DZIN PAR NI

For all beings' good,

NGÖ PO KÜN LA MI NÄ PAR

Let me give, not having avarice,

SEM CHÄN KÜN LA DE LÄ DU

Taking my stand on no thing,

SER NA MA CHHI JIN TONG SHOG

Not grasping an I or mine!

The way of training in each of the six

NGÖ PO NGÖ PO MA CHHI PÄ

Since things don't exist as things,

DAG GI LONG CHÖ LHÜN DRUB SHOG

Let my goods come of themselves!

NGÖ PO THAM CHÄ NAM JIG PÄ

By destroying every thing, let me complete

JIN PÄI PA RÖL CHHIN DZOG SHOG

The perfection of giving!

THRIM KYI TSHÜL THRIM KYÖN ME CHING

Let me have pure morals,

TSHÜL THRIM NAM PAR DAG DANG DÄN

With faultless morality of rules,

LOM SEM ME PÄI TSHÜL THRIM KYI

And by morality without conceit

TSHÜL THRIM PA RÖL CHHIN DZOG SHOG

Complete the perfection of morality!

SA AM YANG NA CHHU AM ME

Like the elements of earth, water,

LUNG GI KHAM TAR MI NÄ SHING

Fire, or air; not staying;

ZÖ PAM THRO WA MA CHHI PÄ

Without patience or anger, let me complete

ZO PÄI PA RÖL CHHIN DZOG SHOG

The perfection of patience!

TSÖN DRÜ TSAM PÄI TSÖN DRÜ KYI

Through the energy taking on energy

TÄN TRO LE LO MA CHHI SHING

Steady, joyful and not lazy,

TOB DANG DÄN PÄI LÜ SEM KYI

Let me, strong in body and mind,

TSÖN DRÜ PA RÖL CHHIN DZOG SHOG

Complete the perfection of energy!

GYU MA TA BÜI TING DZIN DANG

With illusion like samadhi,

PA WAR DRO WÄI TING DZIN DANG

Hero's course samadhi and

DOR JE TA BÜI TING DZIN GYI

Vajra like samadhi, let me complete

SAM TÄN PA RÖL CHHIN DZOG SHOG

The perfection of absorption!

NAM PAR THAR PÄI GO SUM DANG

By realizing three doors

DÜ SUM NYAM PA NYI DANG YANG

Of deliverance, equality of the three times,

RIG SUM NGÖN SUM GYI PA YI

And three knowings, let me complete

SHE RAB PA RÖL CHHIN DZOG SHOG

The perfection of wisdom!

*Vow to fulfill one's own and all others' intentions, having actualized
the fruit of training in the bodhisattva conduct*

SANG GYÄ KÜN GYI NGAG PA DA

Through that praised by all the buddhas,

NGÖ DANG ZI JI BAR WA DANG

That which blazes light and splendor,

JANG CHHUB SEM PÄI TSÖN DRÜ KYI

And my bodhisattva's energy,

DAG ZHÄN SAM PA DZOG GYUR CHIG

Let me fulfill the intentions of myself and others!

Conclusion

DE TAR CHÄ PA CHÖ JE CHING

Practicing the conduct thus, let me,

JAM PA DRAG DANG DÄN PA YI

Known as Maitreya, complete

PA RÖL CHHIN DRUG DZOG JÄ NÄ

The six perfections, and be fixed

SA CHÜI PO LA RAB TU NÄ

On the summit of the ten stages!

The Noble Dharani Called Maitreya's Promise

NAMO RATNA TRAYAYA / NAMO BHAGAVATE
SHAKYAMUNIYE TATHAGATAYA / ARHATE SAMYAK SAM
BUDDHAYA / TADYATHA / OM AJITE AJITE / APARAJITE /
AJITAN CHAYA HARA HARA MAITRI / AVALOKITE / KARA
KARA / MAHA SAMAYA SIDDHI / BHARA BHARA / MAHA
BODHI MÄNDA VIJA / SMARA SMARA / ATMAKAM SAMAYA
BODHI BODHI MAHA BODHI SVAHA

OM MOHI MOHI MAHA MOHI SVAHA

OM MUNI MUNI SMARA SVAHA

(Homage to the Three Jewels! Homage to the Lord Shakyamuni, Tathagata, Arhat, completely Perfect Buddha! As follows: OM Invincible, Invincible, Unconquered, Conquer the Unconquered, Take, Take it, You Who Look Down with Friendliness, Act, Act, Bring, Bring the fulfilment of your great pledge, Shake the seat of Great Awakening, Remember, Remember your pledge for us, Awakening, Awakening, Great Awakening, SVAHA!

OM Fascinating, Fascinating, Greatly Fascinating, SVAHA!

OM Sage, Sage, Remember, SVAHA!)

Verses of Dedication

DI YE GE WÄ DAG ZHÄN DRO WA KÜN

Through this virtue, may I and all migrators,

SHI PÖ GYUR PÄI MÖ LA GA DÄN DU

As soon as we die, be born in Tushita

CHHÖ KYI THO WÄI KANG ZANG DER KYE NÄ

In the palace Height of Dharma,

MI PHAM KHYÖ KYI SÄ KYI THU WOR SHOG

As the chief of your children, Lord Invincible!

SA CHU WANG CHHUG GYÄL TSHAP DZAM LING DU
When on earth you reach the ten powered state,
 TOB CHU NGA WÄI GO PANG NYE PÄI TSHE
Regent of the lord of the ten stakes,
 SUNG GI DÜ TSI THOG MAR RAB NYONG NÄ
Let me drink your speech's nectar first
 GYÄL WÄI DZÄ PA MA LÜ KHAR CHHIN SHOG
And reach the sky of all the Conquerors' deeds!

DI NÄ SHI PÖ GYUR MA THAG
When I die from here,
 GA DÄN KYE NÄ YI GA WAR
Straight away born in pleasant Tushita,
 NYUR DU JAM GÖN NYE JÄ NÄ
Let me soon please Lord Maitreya
 JANG CHHUB LUNG TÄN TOB PAR SHOG
And be predicted to buddhahood!

Then they should make this special prayer:

DENG GYÄL WA SHAKYA THUB PÄI LHA TSHOG KHOR DANG CHÄ PA
 CHÄN DRANG PÄI CHÄN NGAR
**Today, before the deity host of Conqueror Shakyamuni and
 their retinue here invoked,**
 DE ZHIN SHEG PA SHAKYA THUB PÄI NGÖN GYI THRUNG RAB DANG
 NAM THAR JE SU DRÄN TE
**Recollecting the past lives and biography of the Tathagata
 Shakyamuni,**
 GÜ PA CHEN PÖ CHHAG TSHÄL ZHING CHHÖ PA PHÜL WA DANG DE
 DAG GI CHÄN NGAR DIG PA SHAG PA DANG GE WA LA JE SU YI RANG
 WA DANG KÜL ZHING SÖL WA TAP PA LA SÖG PÄI
**I have with great devotion paid homage and made offering to
 them, confessed my sins before them, rejoiced in virtue, ex-
 horted and made request to them and so forth.**

SÖ NAM CHI CHHI PÄI TOB DANG DE DAG GI THU PÄL DANG JIN GYI
LAB KYI TOB KYI

**By the force of whatever merit I have thus created, and of
their power, glory and inspiration,**

GYÄL DANG GYÄL WA NYI PÄI TÄN PA RIN PO CHE YÜN RING DU DAR
ZHING GYÄ PAR GYUR CHIG

**May the precious Doctrine of the Conqueror and Second
Conqueror spread and flourish for a long time!**

TÄN DZIN GYI KYE BU DAM PA NAM KYI KU TSHE THRIN LÄ GONG NÄ
GONG DU PHEL ZHING GYÄ PAR GYUR CHIG

**May the lifespan and deeds of the holy beings who uphold
the Doctrine increase and develop more and more!**

GE DÜN DÜ PÄI TSHOG KYI SHÄ DRUB KYI JA WA NAM YAR NGÖI DA
WA ZHIN DU GONG NÄ GONG DU PHEL WAR GYUR CHIG

**May the activities of teaching and practice in the host of sang-
ha communities flourish more and more like the waxing moon!**

TÄN PÄI JIN DAG NAM KYI TSHE SÖ PÄL JOR NGA THANG NYÄN DRAG
NAM YAR KYI CHHU TING ZHIN DU GONG NÄ GONG DU GYÄ PAR
GYUR CHIG

**May the life, merits, wealth, power and prestige of the pa-
trons of the Doctrine develop more and more like the depth
of a river in summer!**

DE DAG GI THU DANG NÜ PA LA TEN NÄ SEM CHÄN THAM CHÄ KY-
ANG DE KYI PHÜN SUM TSHOG PA DANG DÄN ZHING CHHÖ DANG
THÜN PÄI DÖN THA DAG PAG SAM GYI SHING GI DRÄ BU TAR LHÜN GYI
DRUB PAR GYUR CHIG

**Thanks to their power and ability, may all sentient beings
have perfect happiness, and may all their rightful aims be
spontaneously fulfilled like fruits of a wish-granting tree!**

JIG TEN GYI KHAM KÜN TU NÄ DANG MU GE DANG DRA DANG DÖN
GEK KYI NÖ PA DANG THAP TSÖ THRUG LONG SOG CHHI NANG GI
NYER TSHE THA DAG MING TSAM YANG MI JUNG WAR GYUR CHIG

**In every world, may not even the name occur of any external
or internal harm such as sickness, famine, injury by enemies
or hindering spirits, fighting, and disputes!**

CHHAR CHHU DÜ SU BAB PA DANG LO CHUG TAG TU LEG PA DANG
GYÄL LÖN BANG DANG CHÄ PA PHÄN TSHÜN THÜN PA SOG TRA SHI
KYI GE TSHÄN GYÜN CHÄ ME PAR JUNG WAR GYUR CHIG

**May good, auspicious signs arise continually, such as rain fall-
ing at the right time, crops and livestock always doing well,
and mutual concord of ruler and ministers and subjects!**

DAG SOG SEM CHÄN THAM CHÄ KYANG CHHOG SUM LA MAR DZIN
PÄI GO NÄ CHHÖ CHING NYEN KUR WA DANG GE WA CHÜI THIRIM LA
NÄ ZHIN PAR DE NÖ SUM GYI CHÄ NYÄN DANG LAB PA SUM GYI NYAM
LEN SOG TAG TU NAM KAR GE WÄI JA WA BA ZHIG GI DÜ DA WAR JE
PAR GYUR CHIG

**May I and all other sentient beings always pass our time
solely in white, wholesome activities, such as honoring and
worshipping the Three Jewels while holding them superior,
living in the morality of the ten virtues, teaching and learning
about the three collections of scriptures, and practicing the
three trainings!**

DEI THU LA TEN NÄ NGÄN SONG SUM LA SOG PÄI MI KOM PÄI NÄ SU
NAM YANG MI KYE WAR LAM ZANG DRUB PÄI TEN ZANG PO GYÜ MAR
TOB PAR GYUR CHIG

**Thanks to the power of this, may we never be reborn in the
eight inopportune states such as the three ill destinies, but
obtain a succession of excellent human rebirths in which we
can follow the good path!**

KHYÄ PAR DU YANG DI NÄ CHHI PO WÄI DÜ LA NYE WAR BAB PA NA
In particular, when the time for dying from this life draws near,
GYÄL TSHAP MI PAM GÖN PO SÄ DANG CHÄ PA LA MIG PÄI DÄ PA
SHUG DRAG NGÖN DU GYUR TE

**May an intense faith focused upon the regent, the invincible
Lord Maitreya and his children manifest in us,**

LÜ SEM LA DUG NGÄL THRA MO TSAM YANG ME PAR SHI PÖ TE
And dying without the slightest suffering of body or mind,

GA DÄN YI GA CHHÖ DZIN DU RIN PO CHEI PÄ MA LÄ DZÜ TE KYE WA
LEN PAR GYUR CHIG

May we take birth miraculously from a precious lotus in Tushita!

KYE MA THAG TU GYÄL WA JAM PA GÖN PO DANG JANG CHHUB SEM
PA NAM KHA DRI MA ME PA DANG JE TSÜN JAM PÄL NYING PO LA SOG
PÄI SANG GYÄ JANG SEM MANG PÖI ZHÄL NGÖN SUM DU THONG TE

**As soon as we are born there, may we see directly the faces of
the Conqueror Lord Maitreya, the bodhisattvas Gaganamala
and Venerable Manjushrigarbha, and the many other buddhas
and bodhisattvas,**

DE DAG LÄ DAM PA DANG JE SU TÄN PA THA YÄ PA NÖ PAR GYUR CHIG

And receive infinite advice and instruction from them!

DE DAG GI GONG DÖN JI TA WA ZHIN DU KHONG DU CHHU NA NYAM
SU LANG PÄ

**May we understand their meaning correctly and put it
into practice,**

NGE JUNG DANG JANG CHHUB KYI SEM DANG YANG DAG PÄI TA WA
LA SOG PÄI LAM KHYÄ PAR CHÄN NAM GYÜ LA GYÜN CHHAG SU JUNG
WAR GYUR CHIG

**So that the special paths such as detachment, bodhichitta and
right view arise in our minds at all times!**

DEI TOB KYI GYÄL TSHAP MI PAM GÖN PO DZAM BÜI LING DU CHHOG
GI TRÜL KÜI DZÄ PA TÄN PÄI TSHE

**Through this, when the regent, the invincible Lord Maitreya
displays the deeds of a supreme nirmanakaya on earth,**

KHOR GYI THOG MAR KYE NÄ SUNG GI DÜ TSI LA NGOM PA ME PAR
LONG CHÖ NÄ LA NA ME PÄI JANG CHHUB CHHOG TU LUNG TÄN PA
TOB PAR GYUR CHIG

**May we be born as the first of his retinue, enjoy insatiably
the nectar of his holy speech, and receive the prophecy of our
highest, supreme awakening!**

DE TAR NGO WAR JA WÄI GE TSA NAM KYANG KHONG THRO LA SOG
PÄI GÄL KYEN GYI CHUNG ZÄ KYANG MI NYAM PAR

**May also the roots of virtue to be so dedicated not degenerate
in the least through adverse conditions such as anger,**

DÜ SUM GYI GYÄL WA SÄ DANG CHÄ PÄ GE TSA NAM GANG DANG
 GANG GI GYUR NGÖ SHING NGO WAR GYUR WÄI MÖN PÄI NÄ DE
 DANG DEI GYU NAM PAR DAG PA KHO NAR GYUR CHIG

**But become totally pure causes for whatever desired objects
 the Conquerors of the three times and their children have
 dedicated or will dedicate roots of virtue towards!**

THUB PÄI WANG PÖI LHA TSHOG CHÄN DRANG TE
I've invoked the deity host of the King of Sages,

CHHAG CHHÖ SÖL DEB JÄ PÄI GE TSHOG KYI
Prostrated, offered, requested; through these virtues

THUB PÄI GYÄL TSHAP JAM PÄI ZHAB DRUNG DU
Let me, before the Sage's regent, Maitreya,

THEG CHHOG CHHÖ KYI PÄL LA CHÖ PAR SHOG
Enjoy abundance of Mahayana teaching!

NAM ZHIG DOR JE DÄN GYI RI WÖI POR
When above the hill of Buddhagaya

JAM GÖN NYIN JE WANG PO SHAR WÄI TSHE
Rises that king of suns, the Lord Maitreya,

DAG GI LO DRÖ PÄ MA KHA CHE NÄ
May the lotus of my wisdom open

KÄL ZANG BUNG WÄI TSHOG NAM TSHIM JE SHOG
And satisfy great swarms of fortunate bees!

DE TSHE GYÄL WA JAM PA RAB TU GYE
Then, pleased, may the Conqueror Maitreya,

CHHAG YÄ DAG GI GO LA ZHAG ZHIN DU
Setting his right hand upon my head,

LA ME JANG CHHUB CHHOG TU LUNG TÄN NÄ
Prophecy my highest, supreme bodhi;

DRO KÜN DÖN DU SANG GYÄ NYUR TOB SHOG
And let me win it soon, for all beings' sake!

Opening the Door of the Supreme Land

Those whose principal desire is to be born in Sukhavati should if circumstances permit recite prayers for rebirth there, such as Tsongkhapa's "*Opening the Door of the Supreme Land*" (*zhing mchog sgo 'byed.*)

NAMO SHRI GURU MANJUGHOSAYA
(Homage to the glorious Guru Manjughosa!)

DE SHEG KÜN GYI NGAG PÄI DE WA CHÄN
Ruler of Sukhavati Pure Land,
NAM DAG ZHING GI WANG CHHUG CHOM DÄN DÄ
Praised by all the Sugatas – Bhagavan
LHA MI TÖN PA GÖN PO TSHE PAG ME
Lord Amitayus, teacher of gods and humans,
GYÄL WÄI WANG PÖ DRO LA CHHI ME TSÖL
King of Conquerors – You grant long life to beings.

NA TSHOG NÖ KYI YE WA THA YÄ PÄI
As the cloud free moon's reflected
DANG WÄI CHHU LA TRIN DRÄL DA ZUG ZHIN
In clear water in all infinite kinds of vessel,
KÄL DÄN DRANG ME DRO LA CHIG CHAR DU
So to countless fortunate beings at once
NAM PA DU MAR TÖN PA KHYÖ KYI KU
In many aspects you display your body.

THA YÄ DÜL JÄI SOM NYI DRA WA NAM
In the same instant you cut every net
KÄ CHIG NYI LA SO SOR CHÖ DZÄ CHING
Of doubt besetting infinite disciples
YANG DAG DÖN LA LO DRÖ MIG JE PÄI
And open the eye of wisdom to reality
GYÜN MI CHÄ PAR DROG PA KHYÖ KYI SUNG
With your speech, unceasingly proclaimed.

SHE JA KÜN LA RAB JAM KHYEN PA THRO

Spreading pervasive knowledge to all knowables,

GYÜ NGÄI DRO LA TUG JE ZHÄN WANG GYUR

Ruled by compassion for beings of the five streams,

KHYEN TSEI NÜ PÄ SI ZHI JIG LÄ KYOB

Its power of wisdom and love saves from fears of samsara

BÄ TSÖL TSHÄN MÄ MI YO KHYÖ KYI TUG

And peace, as your mind's unstirred by signs or effort.

NYIN JE ZER GYI LHA YI LAM LA ZHIN

With your body, a heap of splendor that fills

PAG YÄ ZHING KÜN THA ME Ö PUNG GI

With endless masses of light all countless lands,

YONG SU GENG PÄI ZI JI PHUNG PÖI KÜ

As the sun's rays do the heavens' vault,

KÄL DÄN DAG GI MIG GI GA TÖN DRUB

Provide a banquet for my fortunate eyes!

NYÄN PÄI DRUG DRÄ MA JÄI NYING LA ZHIN

With your brahmic voice, of five members,

THÖ PA TSAM GYI DE WÄI CHHOG TER WÄI

Just to hear which grants the highest bliss,

YÄN LAG NGA DANG DÄN PÄI TSHANG YANG KYI

Like sweet thunder to the peacock's heart,

NA WÄI LAM DU DÜ TSI ZEG MA THOR

Sprinkle drops of nectar in my ears!

NAM KHÄI YING SU TRIN PUNG ZHI WA ZHIN

With supreme calm mind, all fancy stilled

TONG PÄI NGANG DU RIG PA ZHUG GYUR PÄ

By putting your awareness in emptiness,

TRÖ KÜN NYER ZHI ZHI WÄI TUG CHHOG GI

Like a still cloud mass in the sky's expanse,

KÜN TOG YI KYI MIG TÄ THAM CHÄ ZHI

Quell all mental focus on imagining!

GYÄL WA KÜN GYI PAG ME KÄL PA RU

Even if all conquerors described

JÖ KYANG PA THA NYE PAR MI LA WÄI

For countless eons your great mass of virtues,

KHYÖ KYI YÖN TÄN PHUNG PO CHI DRA WA

To find the end would be no easy task;

DE DRA DAG GI JÖ PÄI YÜL LÄ DÄ

Just so, they are more than I can tell.

DE CHHIR MI ZÄ YÖN TÄN TER GYUR CHING

Therefore there's no other teacher like you,

NYE PÄI SA BÖN THA DAG TÄN PANG PA

An inexhaustible store of qualities

KHYÖ DANG TSHUNG PÄI TÖN PA ZHÄN YÖ MIN

From whom all seeds of faults have gone forever.

DE LÄ KHYÖ NYI CHIG PU DRO WÄI KYAB

You alone, then, are migrators' refuge.

KYOB PA KHYÖ KYI MÖN LAM JE WA GYÄ

Through your thousand million vows, protector,

LEG PAR DRUB PÄI ZHING CHHOG DAM PA GANG

You founded well the best of supreme lands

DUG NGÄL NAM KYI MING YANG MI JUNG WÄ

Where even the name of suffering is not found,

DE WA CHÄN ZHE YONG SU DRAG PA DER

Hence called the happy land, Sukhavati.

TSHE DI NANG WA NUB PAR GYUR TSAM NA

There, as soon as the light of this life fades,

DAB TONG PÄ MÄI BUB SU KYE MA THAG

Let me be born in a thousand-petalled lotus,

CHHU KYE Ü NÄ THOG PA ME JUNG TE

Rise from within the lotus without hindrance,

KHYÖ KU THONG NÄ SUNG GI TSHIM PAR SHOG

Behold your form, and drink my fill of your speech!

GÖN PO KHYÖ LA THEG CHHOG TAM THÖ NÄ

When, Lord, I've heard Your Mahayanic speech,

SI PÄI DAM DU JING NAM DRÄL CHHIR DU

Just as Avalokita behaves

CHÄN RÄ ZIG DANG THU CHEN TOB NYI KYI

To free those sinking in samsara's mire,

JI TAR CHÖ PA DE TAR DAG GYUR CHIG

And Mahasthamaprapta, let me, too!

Offering of Thanks

If it is desired to make homage, offering, in thanksgiving, then recite:

TÄN PÄI DAG PO TÖN PA CHOM DÄN DÄ

To the lord of the Doctrine, the bhagavan teacher,

TSA GYÜ LA MA SANG GYÄ JANG SEM DANG

And hosts of root and lineage gurus, buddhas,

PAG PA NYÄN RANG CHHÖ SUNG TSHOG CHÄ LA

Bodhisattvas, hearers, pratyekas, protectors,

GO SUM GÜ PA CHEN PÖ CHHAG TSHÄL LO

With my three doors, I pay homage in great devotion.

Then offer the seven limbs with the first twelve verses of the *Vow of Conduct of Bhadra (The King of Prayers)*.

You lions among humans,

Gone to freedom in the present, past and future

In the worlds of ten directions,

To all of you, with body, speech, and sincere mind, I bow down.

With the energy of aspiration for the bodhisattva way,

With a sense of deep respect,

And with as many bodies as atoms of the world,

To all you buddhas visualized as real, I bow down.

On every atom are buddhas numberless as atoms,
Each amidst a host of bodhisattvas,
And I am confident the sphere of all phenomena
Is entirely filled with buddhas in this way.

With infinite oceans of praise for you,
And oceans of sound from the aspects of my voice,
I sing the breathtaking excellence of buddhas,
And celebrate all of you gone to bliss.

Beautiful flowers and regal garlands,
Sweet music, scented oils, and parasols,
Sparkling lights and sublime incense,
I offer to you victorious ones.

Fine dress and fragrant perfumes,
Sandalwood powder heaped high as Mount Meru,
All wondrous offerings in spectacular array,
I offer to you victorious ones.

With transcendent offerings peerless and vast,
With profound admiration for all the buddhas,
With strength of conviction in the bodhisattva way,
I offer and bow down to all victorious ones.

Every harmful action I have done
With my body, speech, and mind
Overwhelmed by attachment, anger, and confusion,
All these I openly lay bare before you.

I lift up my heart and rejoice in all positive potential
Of the buddhas and bodhisattvas in ten directions,
Of solitary realizers, hearers still training, and those beyond,
And of all ordinary beings.

You who are the bright lights of worlds in ten directions,
 Who have attained a buddha's omniscience through the stages of
 awakening,
 All you who are my guides,
 Please turn the supreme wheel of Dharma.

With palms together I earnestly request:
 You who may actualize parinirvana,
 Please stay with us for eons numberless as atoms of the world,
 For the happiness and well-being of all wanderers in samsara.

Whatever slight positive potential I may have created,
 By paying homage, offering, and acknowledging my faults,
 Rejoicing, and requesting that the buddhas stay and teach,
 I now dedicate all this for full awakening.

Apology for Mistakes

NYAM ME SHAKYÄI GYÄL PÖI LHA TSHOG KHOR DANG CHÄ PA NAM
 LA CHHAG CHHÖ SÖL DEB JÄ PÄI KAP DIR

**On this occasion of making homage, offering and request to
 the deity host of the peerless King of the Shakyas and their
 retinue,**

DAG CHAG DÜ NGÄN PÄI SEM CHÄN CHÖ PA MÄN ZHING MA DAG PÄ
 MA TSHÄL WA DANG BAG MA CHHI PÄI WANG GI

Because of recklessness and not having things

LÜ NGAG YI SUM GYI CHÖ PA NYÖN MONG PA DANG DRE PA DANG
 CHHÖ PÄI NGÖ PO CHUNG ZHING NGÄN PA DANG TSANG TRA MA JE
 PA DANG JI KÄ SHÄ PÄI CHHO GA ZHIN DU MA CHOG PA LA SOG PA
 THRÜL ZHING NONG PA THAM CHÄ

**Have made errors and mistakes such as conduct of body,
 speech and mind that is mingled with defilements, small, poor
 and unclean offerings, and inability to perform the rite exactly.**

TÖN PA THUB PÄI WANG PO LA SOG PA PAG PA TUG JE CHEN PO
DANG DÄN PA NAM LA ZÖ PAR SÖL ZHING CHHI NA

**We ask the teacher, the King of Sages, and the other greatly
compassionate Arya beings to be patient with all this.**

TUG TSE WAR GONG TE ZÖ PAR ZHE SHING THRÄL DANG YÄN DU DAG
GI DRIP PAR MI GYUR WAR JIN GYI LAP PAR CHI NANG

**Will you please think of us compassionately, accept us for-
givingly, and consent to grant inspiration so that now and
henceforth it may not be an obscuration for us?**

Dismissal of the Field of Merit

KHYE KYI SEM CHÄN DÖN KÜN DZÄ JE SU THÜN PÄI NGÖ DRUB TSÖL

**You do all that's good for beings, and grant siddhis
in accordance;**

SANG GYÄ YÜL DU SHEG NÄ KYANG LAR YANG JÖN PAR DZÄ DU SÖL

Please go to your Buddha lands, but come back again later!

GÖN PO TUG JE CHEN PO DANG DÄN PA NAM KYI

Greatly compassionate lords,

DAG CHAG DANG SEM CHÄN THAM CHÄ KYI DÖN DZÄ PA LEG KYI

It is good that you benefit us and all sentient beings,

SO SÖI ZHING KHAM SU DZU THRÜL GYI KHOR DANG CHÄ PA SHEG SU
SÖL LO

**But please go miraculously with your retinues to your
respective lands!**

Prayers for the Flourishing of the Doctrine

Prayer for the Flourishing of Je Tsongkhapa's Teaching

GYÄL WA MA LÜ KYE PÄI YAB GYUR KYANG

Though he's the father, producer of all conquerors,

GYÄL SÄ TSHÜL GYI ZHING KHAM RAB JAM SU

As a conqueror's son, he produced the thought of upholding

GYÄL WÄI CHHÖ DZIN THUG KYE DEN PÄI THÜ

The Conqueror's Dharma in infinite worlds. Through this truth

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

May the conqueror Losang's teachings flourish!

NGÖN TSHE WANG PÖI TOG GI CHÄN NGA RU

When of yore before [Buddha] Indraketu

DAM CHÄ TSHE NA NYING TOB CHHEN PO ZHE

He made his vow, the conqueror and his offspring

SÄ CHÄ GYÄL WÄ NGAG JÖ DEN PÄI THÜ

Praised his powerful courage. Through this truth

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

May the conqueror Losang's teachings flourish!

TA CHÖ TSANG MÄI GYÜ PA PEL WÄI CHHIR

That the lineage of pure view and conduct might spread,

THUB PÄI DRUNG DU SHEL KAR THRENG WA PHÜL

He offered a white crystal rosary to the Sage,

CHHÖ DUNG NANG ZHING LUNG TÄN DEN PÄI THÜ

Who gave him a conch and prophesied. Through this truth

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

May the conqueror Losang's teachings flourish!

TA WA NAM DAG TAG CHHÄ THA LÄ DRÖL

His pure view free of eternity or destruction;

GOM PA NAM DAG JING MUG MÜN PA SANG

His pure meditation cleansed of dark fading and fog;

CHÖ PA NAM DAG GYÄL WÄI KA ZHIN DRUB

His pure conduct practiced according to conquerors' orders:

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

May the conqueror Losang's teachings flourish!

MANG DU THÖ PA GYA CHHER TSÄL WÄ KHÄ

Learned, since he extensively sought out learning;

THÖ DÖN JI ZHIN GYÜ LA JAR WÄ TSÜN

Reverend, rightly applying it to himself;

KÜN KYANG TÄN DRÖI DÖN DU NGO WÄ ZANG

Good, dedicating all for beings and doctrine:

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

May the conqueror Losang's teachings flourish!

DRANG NGE SUNG RAB MA LÜ GÄL ME DU

Through being sure that all scriptures, definitive and

GANG ZAG CHIG GI NYAM LEN DAM PA RU

Interpretative, were, without contradiction,

NGE PA NYE PÄ NYE CHÖ THA DAG GAG

Advice for one person's practice, he stopped all misconduct:

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

May the conqueror Losang's teachings flourish!

LUNG CHHÖ DE NÖ SUM GYI CHHÄ NYÄN DANG

Listening to explanations of the three pitakas,

TOG PÄI TÄN PA LAB SUM NYAM LEN TE

Realized teachings, practice of the three trainings –

KHÄ SHING DRUB PÄI NAM THAR MÄ DU JUNG

His skilled and accomplished life story is amazing.

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

May the conqueror Losang's teachings flourish!

CHHI RU NYÄN THÖ CHÖ PÄ ZHI ZHING DÜL

Outwardly calmed and subdued by the hearer's conduct,

NANG DU RIM NYI NÄL JOR DENG DANG DÄN

Inwardly trusting in the two stages' practice,

DO NGAG LAM ZANG GÄL ME DROG SU KHYER

He allied without clash the good paths of sutra and tantra:

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

May the conqueror Losang's teachings flourish!

GYU YI THEG PAR SHÄ PÄI TONG PA NYI

Combining voidness, explained as the causal vehicle,

DRÄ BÜI THAB KYI DRUB PÄI DE CHHEN DANG

With great bliss, achieved by method, the effect vehicle,

NYAM JOR CHHÖ PHUNG GYÄ THRII NYING PÖI CHÜ

Heart essence of eighty thousand Dharma bundles –

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

May the conqueror Losang's teachings flourish!

KYE BU SUM GYI LAM GYI SUNG MÄI TSO

By the power of the ocean of oath-bound doctrine protectors,

NYUR DZÄ GÖN DANG NAM SÄ LÄ SHIN SOG

Like the main guardians of the three beings' paths –

TÄN SUNG DAM CHÄN GYA TSÖI THU TOB KYI

The quick-acting lord, Vaishravana, Karmayama –

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

May the conqueror Losang's teachings flourish!

DOR NA PÄL DÄN LA MÄI KU TSHE TÄN

In short, by the lasting of glorious gurus' lives,

KHÄ TSÜN TÄN DZIN DAM PÄ SA TENG GANG

By the earth being full of good, learned, reverend holders

TÄN PÄI JIN DAG NGA THANG DAR WA YI

Of the teaching, and by the increase of power of its patrons,

LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

May the conqueror Losang's teachings flourish!

May the Doctrine Flourish!

SANG GYÄ NAM ZIG TSUG TOR THAM CHÄ KYOB

Homage to the seven Buddha Heroes:

KHOR WA JIG DANG SER THUB Ö SUNG DANG

Vipashyin, Shikhin and Vishvabhu,

SHA KYA THUB PA GO TAM LHA YI LHA

Krakucchanda, Kanakamuni,

SANG GYÄ PA WO DÜN LA CHHAG TSHÄL LO

Kashyapa, and Gautam Shakyamuni!

SEM CHÄN DÖN DU DAG GI NGÖN

Through the hardships

KA WA GANG ZHIG CHÄ GYUR DANG

I've endured formerly for beings' sake

DAG GI DE WA TANG WA YI

And through my renouncing pleasure,

TÄN PA YÜN RING BAR GYUR CHIG

May the Doctrine flourish long!

NGÄ NGÖN NÄ PÄI CHE DAG TU

Since I've given my livelihood

RANG GI TSHO WA YONG TANG WÄ

For the sake of sick people,

SEM CHÄN PONG PA KYAB PÄI CHHIR

So protecting needy beings,

YÜN RING TÄN PA BAR GYUR CHIG

May the Doctrine flourish long!

BU DANG BU MO CHHUNG MA DANG

Through my giving son and daughter,

NOR DANG LANG CHEN SHING TA DANG

Wife, wealth, jewels, elephant,

RIN CHEN JANG CHHUB CHHIR TANG WÄ

And my chariot for awakening,

TÄN PA YÜN RING BAR GYUR CHIG

May my Doctrine flourish long!

DAG GI SANG GYÄ RANG SANG GYÄ

Through my giving honor

NYÄN THÖ PA DANG MA DANG NI

To buddhas and pratyekabuddhas,

DRANG SONG DAG LA CHHÖ JÄ PÄ

Hearers, parents and ascetics,

TÄN PA YÜN RING BAR GYUR CHIG

May the Doctrine flourish long!

KÄL PA JE WA DU MAR DAG

Through my tasting diverse sufferings

DUG NGÄL NA TSHOG NYONG GYUR CHING

Many million eons and

JANG CHHUB DÖN DU THÖ TSÄL WÄ

Seeking learning, for awakening,

TÄN PA YÜN RING BAR GYUR CHIG

May the Doctrine flourish long!

DAG GI TSHÜL THRIM TÜL ZHUG DANG

Through my long kept morals,

KA THUB YÜN RING TEN JÄ SHING

Vows and penances, and worship of

CHHOG CHÜI SANG GYÄ NGÄ CHHÖ PÄ

Buddhas of the ten directions,

TÄN PA YÜN RING BAR GYUR CHIG

May the Doctrine flourish long!

DAG NGÖN TSÖN DRÜ DANG DÄN PÄ

Always firm, outshining others,

TAG TU TÄN CHING PA RÖL NÖN

Through past energy I've had,

SEM CHÄN THAM CHÄ DRÄL DÖN DU

For all sentient beings' saving

DAG TÄN YÜN RING BAR GYUR CHIG

May the Doctrine flourish long!

ZÖ TÛL TAG TU TEN JÄ SHING

Through my bravely keeping patience

SEM CHÄN NYÖN MONG NYIG MA YI

Always, bearing evil beings

SEM CHÄN NGÄN ZÖ JÄ GYUR PÄ

In decline of beings and klesa,

TÄN PA YÜN RING BAR GYUR CHIG

May the Doctrine flourish long!

SAM TÄN NAM THAR ZUG ME DANG

Through my practicing samadhis

TING DZIN GANG GÄI JE NYE PA

Many as Ganges sands, and dhyanas,

GOM PÄ DE THÜ DAG GI NI

Liberations, formless trances,

TÄN PA YÜN RING BAR GYUR CHIG

May my Doctrine flourish long!

YE SHE DÖN DU DAG GI NGÖN

Through my past austerities kept in woods,

KA THUB NAG DAG TEN JÄ SHING

For gnosis' sake, and

TÄN CHÖ DU MA NYER TÄN PÄ

Teaching many treatises,

DAG GI TÄN PA BAR GYUR CHIG

May my Doctrine flourish long!

TSE WÄI GYU YI SHA THRAG DANG

Through my giving up my flesh,

TSHO WA YONG SU TANG GYUR CHING

Blood and life because of love, and

YÄN LAG NYING LAG TANG WA YI

Giving limbs and minor parts,

CHHÖ TSHÜL NAM PAR PHEL GYUR CHIG

May the Dharma's method prosper!

DAG NGÖN DIG PÄI SEM CHÄN NAM
Through my past full loving ripening
 JAM PÄ SÄL WAR MIN JÄ SHING
Of the sinful, fixing them
 THEG PA SUM LA RAB KÖ PÄ
In the triple Vehicle,
 CHHÖ KYI JIN CHHOG GYÄ GYUR CHIG
May the best gift, Dharma, grow!

DAG NGÖN THAP SHE GYUR PA NA
Through my saving beings from wrong views,
 SEM CHÄN TA NGÄN LÄ DRÄL CHING
To establish them in right view
 YANG DAG TA LA KÖ JÄ PÄ
Once I have method and wisdom,
 CHHÖ NI NAM PAR PHEL GYUR CHIG
May the Dharma prosper!

DAG GI SEM CHÄN DU NGÖ ZHI
Through my freeing beings from kleshas' fire,
 NYÖN MONG ME LÄ THAR JÄ SHING
With the four attractions,
 DAG GI PHEL DIG PAM JÄ PA
And subduing growing evil,
 DAG KHOR YÜN RING NÄ GYUR CHIG
May my followers stay long!

DAG GI MU TEG CHÄN ZHÄN DAG
Through my saving tirthikas
 TA WÄI CHHU LÄ DRÄL JÄ TE
From the flood of other views,
 YANG DAG TA LA KÖ GYUR PÄ
Fixing them in right view,

DAG KHOR TAG TU GÜ GYUR CHIG

May my followers be faithful always!

YÜN RING TÄN PA BAR GYUR CHIG

May the Doctrine flourish long!

CHHÖ KYI GYÄL PO TSONG KHA PÄI

That the Dharma king Tsongkhapa's

CHHÖ TSHÜL NAM PAR PHEL WA LA

Dharma method may prosper,

GEG KYI TSHÄN MA ZHI WA DANG

Let all adverse signs be stilled

THÜN KYEN MA LÜ TSHANG WAR SHOG

And good conditions be complete!

DAG DANG ZHÄN GYI DÜ SUM DU

Thanks to my and others'

DREL WÄI TSHOG NYI LA TEN NÄ

Joined two collections of the three times,

GYÄL WA LO ZANG DRAG PA YI

May the Doctrine of the Conqueror

TÄN PA YÜN RING BAR GYUR CHIG

Losang Dragpa flourish long!

Auspicious Verses

Reciting the following auspicious verses that appear in a sutra, as is fitting, scatter flower petals in every direction.

PHÜN SUM TSHOG PA NGA WA SER GYI RI WO DRA

Possessor of perfection, like a golden mountain,

JIG TEN SUM GYI GÖN PO DRI MA SUM PANG PA

A Lord of the three worlds who's left the three defilements,

SANG GYÄ PÄ MÄI DAB MA GYÄ DRÄI CHÄN NGA WA

A Buddha, with eyes resembling full-grown lotus petals

DI NI JIG TEN GE WÄI TRA SHI DANG PO Ö

This is the first auspicious good sign for the world.

DE YI NYE WAR TÄN PÄI CHHOG RAB MI YO WA

The highest of what he has taught, unshakeable,

JIG TEN SUM NA DRAG SHING LHA DANG MI CHHÖ PA

Famed in the triple world, honored by gods and humans,

CHHÖ KYI DAM PA KYE GU NAM LA ZHI JE PA

The most superior Dharma, calming every being

DI NI JIG TEN GE WÄI TRA SHI NYI PA O

This is the second auspicious good sign for the world.

GE DÜN DAM PA CHHÖ DÄN THÖ PÄI NOR GYI CHHUG

An excellent Sangha, rich in wealth of righteous learning,

LHA DANG MI DANG LHA MA YIN GYI CHHÖ PÄI NÄ

An object of worship for gods, men and asuras,

TSHOG KYI CHHOG RAB NGO TSHA SHE DANG PÄL GYI ZHI

The best assembly, base of conscience and prosperity

DI NI JIG TEN GE WÄI TRA SHI SUM PA O

This is the third auspicious good sign for the world.

CHE WÄI CHE CHHOG TÖN PA LA NA ME

Highest, best teacher, greatest of the great,

CHHÖ JE NYI MA GYÄL WÄI JIN LAB KYI

Sun, Lord of Dharma, Conqueror! Through your inspiration

DÜ DANG GEG RIG NÖ PÄI DRA ZHI TE

Quell harmful foes, the maras, and all kinds of hindrance!

TAG TU PÄL NÄ NYIN TSHÄN TRA SHI SHOG

Day and night, be our auspicious seat of prosperity!

CHHÖ NYI DEN PÄI CHHÖ CHHOG LA NA ME

Highest, best Dharma of true reality,

DAM CHHÖ DÜ TSI DEN PÄI JIN LAB KYI

Nectar of true Dharma, truth! Through your inspiration

NYE PÄI KYÖN DRÄL GE TSHOG NAM PHEL WA

Free us from faults, let our good collections develop!

TAG TU PÄL NÄ NYIN TSHÄN TRA SHI SHOG

Day and night, be our auspicious seat of prosperity!

GE DÜN YÖN TÄN RIN CHEN PÄL BAR WA

Sangha, shining splendor of precious qualities!

GYÄL SÄ PHÄN DZÄ DEN PÄI JIN LAB KYI

Buddha children, true helpers! Through your inspiration

NYÖN MONG DUG NGÄL DUNG WÄI DRA ZHI TE

Quell our defilements and sufferings, the foes that torment us!

TAG TU PÄL NÄ NYIN TSHÄN TRA SHI SHOG

Day and night, be our auspicious seat of prosperity!

JIN PA TONG ZHING TSHÜL THRIM SUNG WA DANG

Giving charity, keeping of morality,

ZÖ PA GOM ZHING TSÖN DRÜ TSOM PA DANG

Practice of patience, undertaking energy,

NYAM PAR CHOG CHING NÄ LUG TOG PA DANG

Concentration, realizing true mode of being

DRUG PO DI NI DENG DIR DE LEG SHOG

Let us here now have the blessing of these six!

LO GYA THUB CHING TÖN GYA THONG WA DANG

Living a century, seeing a hundred teachers,

TSHE RING NÄ ME DE KYI PHÜN SUM TSHOG

Long life, health and perfect happiness,

THEG PA CHHOG LA NGE PAR JUNG GYUR WÄI

Expertness in the supreme vehicle

TRA SHI DE NI DENG DIR DE LEG SHOG

Let us here now have these auspicious things!

Long Life Prayer for His Holiness the Dalai Lama

GANG RI RA WÄI KHOR WÄ ZHING KHAM DIR

In the land encircled by snow mountains

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

You are the source of all happiness and good;

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

All-powerful Chenrezig, Tenzin Gyatso,

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

Please remain until samsara ends.

Prayer that Spontaneously Fulfills all Wishes

TONG NYI NYING JE ZUNG DU JUG PAI LAM

Savior of the Snow Land Teachings and transmigratory beings,

CHE CHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN

Who extensively clarifies the path that unifies emptiness and compassion,

CHAG NA PÄ MO TÄN DZIN GYA TSO LA

To the Lotus in the Hand, Lord Tenzin Gyatso, I beseech—

SOL WA DEB SO ZHE DÖN LHÜN DRUB SHOG

May all your holy wishes be fulfilled!

Long Life Prayer for Lama Zopa Rinpoche

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN

You who uphold the Subduer's moral way, who serve as the bountiful bearer-of-all,

DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ

Sustaining, preserving, and spreading Manjunath's victorious doctrine;

CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA

Who masterfully accomplish magnificent prayers honoring the Three Jewels:

DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG

Savior of myself and others, your disciples, please, please live long!

Author's Dedication and Colophons:

I've set down clearly, according to the practice
Of Manjugosha Guru Tsongkhapa,
How to pay homage and make worship and prayer
To the deity host of the King of Sages.

May the strong wind of virtue from striving in this
Blow away the cloud layer of sins and offenses
In the sky of the minds of beings of evil times
And a thousand lights of good collections blaze.

May the Conqueror's Doctrine spread in all times and places,
The beings who uphold the Doctrine have long lives,
The Sangha's teaching and practice greatly increase,
And the might of the patrons flourish, too.

In every spacious country, may all decline
Of the degenerate age be pacified,
And as in the Age of Perfection, may all beings
Pass their lives in excellent happiness.

May I, too, in all my future lives
Gain the good rebirth, meet the Doctrine,
Devote myself to holy spiritual friends,
And uphold the true Dharma of scripture and insight.

This Source of Good Collections, a Rite of Homage, Worship, and Prayer to the Teacher, the King of Sages, Remembering His Previous Lives and Biography is the fruit of urging that one such was needed by Khebe Thuring Chenpo Gadän Tänkyong Tsering, well-trained in the sciences in general and in the upper and lower baskets of religious philosophy in particular, with the gift of a khata and ten *sangs* of silver; urging with a gift of khata and money by the Tai Lama of Gegön Lapchäi Ling, the lord of propounders of 100 texts Dragpa Chöphel, and recently, earnest urging by two discerning scholars, Gedun Norbu and Lo-zang Chöjor. Linked by devotion recollecting the Teacher's kindness, and having taken as head ornament the dust of the feet of many learned and realized lamas, I, that reflection of a learned logician in the beggar-monk Ngawang Paldän, composed it in my pleasant room near the monastery Gadän Shädrub Tänphel Ling at Hardäl Pese. May it benefit the Doctrine and migrating beings. SARVA MANGALAM!

Translators' Colophons:

An English translation of this rite was requested by Venerable Lama Thubten Zopa Rinpoche. A preliminary draft translation was prepared in 1985 by Thubten Sherab Sherpa (translator) and Sharon Gross (editor). They dedicate their work to the heartfelt practice of Dharma everywhere, thereby fulfilling the wishes of precious and most Venerable Lama Thubten Yeshe, whose compassionate guidance they gratefully follow; and to the long lives of all those holy, virtuous guides preserving the Doctrine in these times, especially His Holiness the XIV Dalai Lama.

The present translation was made in August to October 1986 by Martin Willson. Through whatever virtue he and his benefactors have so gathered, may everyone who sees this book, hears of it, or reads, recites, or hears read or recited even a single verse of it develop unshakeable faith in the King of Sages and his teachings, appreciating the common heritage of the many Buddhist traditions. May all the desires of the lamas and students associated with FPMT for translations of very long Tibetan rites be fully satisfied. And may it rapidly come to pass that all the surviving scriptures, treatises, and other texts of Indian Buddhism that would be beneficial to the English speaking beings of this age of degeneracy are reliably translated into mellifluous English and suitably published and become of limitless benefit to the world!

FPMT Colophons:

This text was originally published by Wisdom Publications, London, in 1988. Reprinted here with permission.

Tibetan phonetics and general spellings were altered to comply with the FPMT style sheet by Sarah Shifferd for FPMT Education Services, June 2013.

For publication in this volume, the original translations of *The King of Prayers*, *The Practice of Prostrations to the Thirty-Five Confession Buddhas*, *Taking the Eight Mahayana Precepts*, *The Foundation of All Good Qualities*, and *Prayer for the Flourishing of the Doctrine* were replaced by standard FPMT versions of these prayers, as they appear in *Essential Buddhist Prayers, Vol. 1*, published by FPMT Education Services. Long Life prayers were added. Their colophons appear here:

Taking the Eight Mahayana Precepts has been compiled on the basis of preliminary prayers extracted from Kopan Monastery Prayers and Practices, 1990 and the original booklet published by Wisdom Publications entitled *A Direct and Unmistaken Method*, by Lama Zopa Rinpoche. The English versions of the prayers have been lightly edited using translations in *A Direct and Unmistaken*

Method and those of Venerable George Churinoff, edited by Venerable Thubten Dondrub and Jampa Lamsang, in the Nalanda prayer book, and by Venerable Constance Miller, FPMT Education Services, February 2001. Revised in 2003, 2004. New lines for *Generating Bodhichitta* as per instructions from Lama Zopa Rinpoche, received April 9, 2006; translated by Lama Zopa Rinpoche, scribed by Kendall Magnussen. *Prayer to Take the Precepts and Commitment Prayer to Keep the Precepts* changed according to the advice of Lama Zopa Rinpoche, Lamp of the Path Retreat, September, 2009. New translation of the Commitment Prayer by Geshe Gelek Chodak, Kadampa Center, USA.

The Confession of Downfalls is based on an original translation by Lama Zopa Rinpoche, extracted from the booklet entitled, *The Bodhisattva's Confession of Moral Downfalls*, Kopan Monastery, Nepal. Originally revised and edited by Venerables Thubten Dondrub, George Churinoff, and Constance Miller, FPMT Education Services, 2000. Additional revisions made according to instructions by Lama Zopa Rinpoche given at the Mitrugpa retreat, Milarepa Center, Vermont, USA, August 2002. Motivation, visualizations, and meditations compiled by Venerable Sarah Thresher according to instructions of Lama Zopa Rinpoche. Additional editing and corrections made by Venerable Gyaltan Mindrol, FPMT Education Services, November 2005.

The title *Bodhisattva's Confession of Moral Downfalls* has been changed to *Confession of Downfalls to the Thirty-Five Buddhas* at the request of Lama Zopa Rinpoche, April 2003. Translation of first line of Refuge Prayer on p. 113 by Venerable Steve Carlier, November 2005.

General Confession is based on a translation by Glenn H. Mullin, with adjustments by Lama Zopa Rinpoche. Lightly edited by Venerable Sarah Thresher and Kendall Magnussen, FPMT Education Services, January 2003. The line "have been disrespectful to my spiritual friends living in ordination" was changed according to verbal instruction of Lama Zopa Rinpoche, October 2005.

The Foundation of All Good Qualities: From the *Jor Chö* booklet, translator, Jampäl Lhundrup, edited by Venerable Ailsa Cameron, Wisdom Publications, 1988. Lightly edited by Venerable Constance Miller and Nick Ribush, April 1999.

King of Prayers: Translated by Jesse Fenton in Seattle, Washington in 2002 by request of her teacher, Venerable Thubten Chodrön, relying on the commentary *Ornament Clarifying the Exalted Intention of Samantabhadra* (*'phags pa bzang po spyod pa'i smon lam gyi rnam par bshad pa kun tu bzang po'i dgongs pa gsal bar byed pa'i rgyan*) by Jangkya Rolpäi Dorje, and on clarification of many difficult points by the very kind Khensur Rinpoche Könchog Tsering of Ganden Monastery.

Prayer for the Flourishing of Je Tsongkhapa's Teachings: Translated by Martin Willson, Nalanda Monastery, August 1985. Taken from *Rites and Prayers*, Wisdom Publications, London, 1985. Lightly edited, FPMT Education Services, June 1999.

Prayer That Spontaneously Fulfills All Wishes:

Original Colophon:

This verse came spontaneously from the holy mind of His Holiness the Dalai Lama when requested by the late head of the Nyingma School, His Holiness Dilgo Khyentse Rinpoche, for a prayer that he could recite every day so that all His Holiness' holy wishes could be fulfilled.

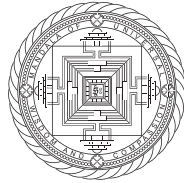
Translator's Colophon:

Draft translation by Lama Zopa Rinpoche on the auspicious occasion of extensive dedications for the White Tara retreat at Shakyamuni Center, Taichung, Taiwan, Losar 2007. Lightly edited by Venerable Sarah Thresher. Phonetics provided by Venerable Tenzin Dekyong and lightly edited by Venerable Gyalten Mindrol, July 2007.

A Short Long Life Prayer for Lama Zopa Rinpoche:

Requested by Geshe Könchog Kyab on behalf of the students of Thubten Kun-ga Center, Florida, this prayer was composed on the fifteenth day of the Saka Dawa month of the year 2000 by Choden Rinpoche at Vajrapani Institute in Boulder Creek, California, USA. English translation by Jampa Gendun.

Foundation for the Preservation of the Mahayana Tradition



The Foundation for the Preservation of the Mahayana Tradition (FPMT) is a dynamic worldwide organization devoted to education and public service. Established by Lama Thubten Yeshe and Lama Zopa Rinpoche, FPMT touches the lives of beings all over the world. In the early 1970s, young Westerners inspired by the intelligence and practicality of the Buddhist approach made contact with these lamas in Nepal and the organization was born. Now encompassing over 150 Dharma centers, projects, social services and publishing houses in thirty-three countries, we continue to bring the enlightened message of compassion, wisdom, and peace to the world.

We invite you to join us in our work to develop compassion around the world! Visit our web site at www.fpmt.org to find a center near you, a study program suited to your needs, practice materials, meditation supplies, sacred art, and online teachings. We offer Friends of FPMT, a program with benefits such as Mandala magazine and access to the FPMT Online Learning Center. Please also check out some of the vast projects Lama Zopa Rinpoche has developed to preserve the Mahayana tradition and help end suffering in the world today. Lastly, never hesitate to contact us if we can be of service to you.

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