

Śākyamunī Buddha Pūjā

*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*

By Ngawang Paldän of Urga

Translated and edited by Martín Willson

FPMT

Education Services

Foundation for the Preservation of the Mahāyāna Tradition, Inc.
1632 SE 11th Avenue
Portland, OR 97214 USA
www.fpmt.org

© Wisdom Publications 1988, *Shakyamuni Puja, Worshipping the Buddha*.
This edition © 2013, 2022 FPMT Inc., courtesy of Wisdom Publications
Foundation for the Preservation of the Mahāyāna Tradition, Inc.
All rights reserved.

No part of this book may be reproduced in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system or technologies now known or developed, without permission in writing from the publisher.

Set in Calibri 12/15, Helvetica Light, and Lydian BT

Page 54, line drawing of Śākyamuni Buddha © Andy Weber. Used with permission.

Contents

Technical Note	6
A Guide to Pronouncing Sanskrit	6
Author's Preface	7
Engaging in the Actual Rite	25
[Preparation of the Place]	25
[Setting out Offerings]	25
The Mahāyāna Ordination	28

ŚĀKYAMUNI BUDDHA PŪJĀ

The Main Session

Taking Refuge	33
Generating Bodhicitta	34
Establishing the Field of Merit	35
Bath Offering	44
Installation of the Field of Merit	52
The Seven Limbs	53
The First Limb, Homage	53
General	53
Homage Recollecting the Thirty-Four Birth Stories in the <i>Jātaka-mala</i> of Āryaśūra	55
Homage Recollecting the Twelve Deeds	64
Homage to the Three Jewels	68
Homage (from <i>The King of Prayers</i>)	69
The Second Limb, Offering	70
Offering the Two Waters, Five Standard Offerings, and Music	70
Offering the Five Objects of Sensual Pleasure	72
Offering a Crown	73

Offering Monastic Equipment	74
Offering the Five Standard Offerings	74
Offering the Sixteen Goddesses	75
Offering the Seven Royal Emblems	76
Offering the Eight Auspicious Symbols	78
Offering the Eight Auspicious Things	80
Offering a Full Vase	82
Offering Drums	82
Offering Conches	83
Offering Parasols	83
Offering Banners and Flags	84
Offering Canopies	85
Offering Food	85
Miscellaneous Offerings	85
The Eighteen Marvellous Great Offerings	90
The Twenty-Five Offerings	96
The Twenty-One Offerings	98
Verses of Offering from the <i>Bodhisattva-caryāvatāra</i>	104
Maṇḍala Offering	105
Requests	108
The Third Limb, Confession	109
Confession of a Bodhisattva's Downfalls to the Thirty-Five Buddhas	109
Confession Prayer	114
General Confession (<i>Chhi shag</i>)	117
Other Confession Verses	119
Completion of the Seven Limbs (from <i>The King of Prayers</i>)	120
Further Rites	121
Torma Offering to the Landlord Spirits (<i>Zhi dag tor ma</i>)	121
Praises of Śākyamunī Buddha	123
Lamrim Prayer: <i>Foundation of All Good Qualities</i>	125

Dedication Prayers

General Dedication	129
Special Dedications Aimed at Rebirth in Tuṣita	129
Dedication to be Reborn in Sukhāvātī (<i>optional alternative to the dedications aimed at rebirth in Tuṣita</i>)	134

Conclusion

Thanking Offering (optional)	135
Apology for Mistakes	135
Dismissal of the Field of Merit	136
Auspicious Verses	137

Long Life Prayers 142

Appendices

Preliminary Holy Name Mantras	143
Praise of the Lord, Our Teacher by Way of His Twelve Deeds	145
The Entry of Inspiration, A Praise of Śākyamuni (<i>Kab sum pa</i>)	150
Dependent Arising, A Praise of the Buddha (<i>Ten drel tö pa</i>)	156
The King of Prayers	169
The Noble King of Vows of Maitreya	178
Opening the Door of the Supreme Land	187
Prayer for the Flourishing of Je Tsongkhapa's Teachings (<i>Lo zang gyal tän ma</i>)	191
Causing the Teachings of Buddha to Flourish (<i>Tän bar ma</i>)	194

Notes 199

Technical Note

Words in square brackets have been added by the translator or editor for clarification. For example:

May I see whatever actions are done as the stainless [actions of a buddha].

A Guide to Pronouncing Sanskrit

For help in pronouncing Sanskrit terms and mantra, please consult the FPMT Translation Services' *A Guide to Sanskrit Transliteration and Pronunciation*, available online: https://fpmt.org/wp-content/uploads/education/translation/guide_to_sanskrit_transliteration_and_pronunciation.pdf

Author's Preface

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

I salute with my head the Bhagavān, King of the Śākyas,
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 stages,¹
such as Maitreya, Mañjughoṣa, and Padmapāṇi,
And the arhats, such as the excellent pair, ² Kaśyapa,
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 Śākyas, I shall compose one here today.

[How the future Śākyamunī Generated Bodhicitta]³

Our compassionate teacher, the peerless Lion of the Śākyas, generated unbearable great compassion towards the infinite migrating beings throughout space, who are afflicted with many hundreds of miseries in saṃsāra. In the presence of buddhas beyond number, he repeatedly generated the thought of supreme enlightenment (*bodhicitta*) and made vows. Let us mention briefly some of these occasions that are revealed in the sūtras 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, (Śākyamuni) 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 *Sūtra on Repaying Kindness*.⁴

The Sūtra on the Fortunate Eon (Bhadra-kalpika-sūtra) says that when born as the potter’s son Bhāskara⁵ he generated bodhicitta in the presence of Tathāgata Śākyamuni the Great.

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

The Sūtra on the Dispelling of the Regret of King Ajātaśatru (Ajātaśatru-kaukṛtya-vinodana-sūtra) says that when born as the leading merchant’s son Vimalabahu, he was exhorted by Mañjuśrī in the form of the monk Jñānaraja, and so generated bodhicitta in the presence of Tathāgata Invincible Moon Banner.⁶

The Sūtra of Inconceivable Secrets (Acintya-guhya-sūtra) says that when he was Sarvārthasiddha, fourth son of the universal emperor Dhṛtarāṣṭra, he generated bodhicitta in the presence of Tathāgata Nānā-ratna-vyūha-rāja (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 bodhicitta 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.⁷ At that time, (Śākyamuni) was born as the Brahmān Mist of the Sea,⁸ 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, nāgas, asuras, yakṣas, rakṣasas, *kumbhāṇḍas*, *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 Viṣṇuvāyu 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—Jyotipāla 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 Brahmān 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 kiṃśuka tree, he grew extremely sad, and his flesh tensed all over his body. Then before Tathāgata Ratnagarbha, calling as witness all the buddhas of the ten directions and, asking them to understand, he promised, “The sentient beings of this Sahā world,⁹ 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. Tathāgata 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 (Karuṇā-puṇḍarīka) Sūtra*.

How he gathered the accumulations after thus generating bodhicitta

It says in the *Vinaya*:

From the Buddha Śākyamuni
To the Saviour Dhṛtarāṣṭra,
Seventy-five thousand buddhas,
All of whom I venerated.

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

From the Buddha Dīpaṃkara
To the Buddha Kāśyapa,
Seventy-seven thousand buddhas,
All of whom I venerated.

And in *Abhidharma kośa*:

Paśyin, Dīpa, Ratnaśikhin
Came at the ends of the three countless (eons).
The first was Śākyamuni.

This teaches that (the Bodhisattva) gathered the accumulations for a first countless eon from Buddha Śākyamuni the Great to Buddha Ratnaśikhin, then a second up to Dīpaṃkara Buddha, then a third up to Buddha Vipaśyin's coming to the world; (and the first of all the buddhas he worshipped was Śākyamuni).¹⁰

This is according to the Common Vehicle, but as for the special, Mahāyāna view, the *Moon Lamp (Candra-pradīpa) Sūtra (Samādhirāja-sūtra)* 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 Stages (sa bcu'i yon tan bshad pa)*.

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

Once, when he was born as the young prince Practitioner of Perseverance,¹¹ he generated bodhicitta by worshipping and honoring the Tathāgata Mahāpriya¹² and his Saṅgha of Disciples for 960 million years.

Then after one countless eon, he was born as the leading merchant Prajñābhadrā, and by worshipping and honoring Tathāgata Ratnaṅga¹³ and his Saṅgha of Disciples for a thousand years generated bodhicitta and fully achieved the paths.

After another countless eon, when he was born as the Brahmān child Kumāra-megha, he spread out his golden hair and scattered handfuls of utpala flowers for the Tathāgata Dīpaṅkara. This Buddha predicted, “A countless eon in the future, Brahmān child, you will become a Tathāgata called Śākyamuni.”

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 bodhicitta, 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 Āryasūra's *Jātaka-mālā*, (the 108 of) the *Avadāna-*

kalpalatā by Kṣemendra, 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 *Sūtra of the Wise and the Foolish (Damamūko-nāma-sūtra)*, which says that when he was King Chandraprabha (Moonlight), a Brahmān called Parivr̥ttatejas (Spreading Brilliance All Around)¹⁴ 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?¹⁵

[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 Saṃbhogakāya in the Akaniṣṭha 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]¹⁶

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

When the time came for him to come to Jambudvīpa (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,¹⁷ left Tuṣita with an entourage of countless gods and an inconceivable variety of offerings.

[Second Deed]

In Jambudvīpa, he entered the womb of Queen Mahamaya, the younger wife of King Śuddhodana, who was observing fast day vows (*poṣadha*), 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, nāgas, and yakṣas, establishing them in maturity and liberation.

[Third Deed]

Then in the Lumbinī 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 nāgas 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 Śuddhodana's desired aims were realized; the yakṣa Śākyavardha and the gods Brahmā, Śakra, and others paid homage; and the fierce and arrogant Śākyas were intimidated, unable to stand the splendor of his body. Thus, he received in turn the names of Fulfiller of All Aims (*Sarvārtha-siddha*, i.e. *Siddhartha*), God of Gods, and Sage of the Śākyas (Śākyamuni).

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 Śuddhodana wanted him to work for the welfare of beings by technical skills and encouraged him to do so, (Śākyamuni) 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, Yaśodharā 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 (*bhikṣu*). 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 lokapālas 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 Śākyas, the Kroḍyas¹⁸ and the Mallas, then went six leagues past the large town of the Maineya country and came to the bank of the Anomā river near a village on Vṛji territory. At the Viśuddhacaitya, (the Bodhisattva) cut his own hair. Receiving from Śakra 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 (Mahā-Śramaṇa). Five hundred servants were sent to him during this time, from Kapilavastu and his mother's home,¹⁹ but he accepted only Kauṇḍinya and four other men and sent the rest back. Then he dwelt for six years on the bank of the Nairāñjanā, 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 Nairāñjanā river. The village chief's daughters Sujātā and Nandabalā²⁰ 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 Vajrāsana (Bodhgayā). Obtaining some dūrvā grass from the boy grass seller Svastika,²¹ he spread it out as a seat and sat on it cross-legged.

[Ninth Deed]

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

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

Śākyamuni 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?”

Māra 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 Sthāvarā 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 Māra 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 māras, 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 Vaiśākha 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, Trapuṣa 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 Brahmā Śikhin and others, he agreed to turn the Wheel of Dharma. He went to the Ṛṣi-vadana Deer Park at Vārāṇasi. There he turned the Wheel of the Doctrine of the Four Truths, with twelve points in three cycles,²² 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; Uruvilvā-Kaśyapa, Gayā-Kaśyapa, Nadī-Kaśyapa, Śāriputra, and Mahā Maudgalyāyana; and 250 of their entourage.

The fame of this deed spread across the surface of the world. King Śuddhodana heard about him and invited him repeatedly to Kapilavastu. Accordingly, he went to Kapilavastu and established many hundreds of thousands of Śākyas, including Śuddhodana 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 tīrthika 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 Saṅgha 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 Mahāmāyā, 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, Śāriputra, and others.

When the rains residence was over, he went up level by level as far as Akaniṣṭha (highest heaven of the Realm of Form), benefiting infinite gods. On the request of the monks, Maudgalyāyana begged that they return to Earth; so on the twenty-second of the ninth month, they descended to the city of Kāśī (Vārāṇasi) 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 saṃsāric 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, nāgas, and others—the Dharma Wheel of Marklessness, his intermediate teaching.

At Vaiśālī, he turned the Well-Proportioned Dharma Wheel, his final teaching. In addition, in other places he taught inconceivable 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 5,000 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 Kuśinagarī, where he established Supriya and Subhadra in maturity and liberation and told his followers, “O four classes of followers,²³ study my twelve-fold teaching that conduces to well being! Take the prātimokṣa (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 nirvāṇa! 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 Tathāgata, for the sight of a tathāgata’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 Tathāgata.”

Having said this, he displayed the passing away into nirvāṇa. 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 Sahā world and it becomes poor in precious things, these relic particles will turn into the lapis lazuli gem called Kalpamati²⁴ and dispel the poverty. The gems will rise right up to the Akaniṣṭha 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 Śākyamunī's career]

Thus, when he first generated bodhicitta, the Compassionate Teacher excelled other bodhisattvas at their first generation of bodhicitta 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 sūtras that it is not partiality by his followers.

[The Importance of Worshipping the Buddha]

In the *Ten-Wheel Kṣitigarbha Sūtra (Daśacakra-kṣitigarbha-nāma-mahāyāna-sūtra)* 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 (Varṇārharvaṇa, by Mātṛceṭa)* 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 Tathāgata for just an instant has greater merit than honoring a thousand million Pratyeka Arhats for many years; that by praising

the Tathāgata with just one verse, a Brahmān closed the door to rebirth in the realms of woe for twenty great eons; and that each time one remembers a Tathāgata cuts off rebirth in ill destinies for an eon. Many such statements can be found.

[The Importance of Worshipping Śākyamuni 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 Śākyamuni 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 Nāga King Bheri (Nāgarāja-bherī-gāthā)* to be an object of praise by the wise.

[Benefits of Worshipping Śākyamuni]

There are extensive benefits, such as that speaking the name of the Conqueror Śākyamuni 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 Saṅgha will increase. As is well known, this is a fact. Understanding its importance, Avalokiteśvara 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) Śākyamuni brought in from China and Nepal. He built the *Tsug-lag-kang* in Lhasa,²⁵ 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 Śākyamuni 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 Sūtra*:²⁶

To images of me, of both kinds,
Offer head ornaments, and worship!
Proclaiming my words as in the Sūtras,
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 Śākyamuni 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 tīrthikas (Hindus) make prostration and offering at the Mahābodhi temple in Bodhgaya; and when on the orders of Jamyang Senior²⁷ 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 Śākyamuni 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 Śākyamuni 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 Śākyamuni 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 Śākyamuni 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 Sūtra* (*Karuṇā-puṇḍarīka*); and secondly, it is taught in the same sūtra 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 scrap 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-bhagavāns 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 tīrthikas!

This is an abridgment of the sūtra's words, for the full version you must consult the actual sūtra. "My robes" mean the robes of any monk or nun of Śākyamuni'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.²⁸ It is also taught that it purifies sins and obscurations, as happened with Cūḍapanthaga and Nanda,²⁹ 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 (śrīvatsa, 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. Pānchen 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,³⁰ 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 immorality 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 Dhāraṇī (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 bodhicitta, 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, maṇḍalas 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 Puchungwa's practice,³¹ improving in small stages 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.³²

Food offerings should according to custom be made of whatever pure food³³ 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 forth³⁴ with the food, then temporarily 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.³⁵

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 (Iha sku'i phyag tshad gzugs brnyan Ita ba'i me long)*, found among the collected works of Je (Tsongkhapa).

The Mahāyāna 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 (*upavāsa*) of either the Hinayana or the Mahāyāna if you are a layperson, or the Mahāyāna Fast Day Vows (*poṣadha*) if you are a monk or nun.

Benefits of the Fast Day Vows

*The Place-assigning Sūtra*³⁶ 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 Jambudvīpa 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-vyākaraṇa) Sūtra* says:

If one keeps Fast day Vows purely once now, then during the teaching of the fifth Buddha one will attain the Ārya 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 (Samādhi rāja) Sūtra*, 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-chārya*: all the bhikṣu precepts) for countless years at the time when no fault had entered the eon or the Doctrine.

The advantages of the Mahāyāna 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.

Taking the Fast Day Vows

You can learn elsewhere how to take the Prātimokṣa Fast Day Vows. This is how to take the Mahāyāna 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 (The King of Prayers):

For the first twelve verses of the King of Prayers, go to page 169.

Prayer for Taking the Precepts

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.**

JI TAR NGÖN GYI DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ / TA CHANG SHE TA BU / LANG PO CHHEN PO / JA
WA JÄ SHING / JE PA JÄ PA

**Just as the previous tathāgata, arhat, perfectly complete bud-
dhas who, like the divine wise horse and the great elephant,
did what had to be done, performed actions,**

KHUR BOR WA / RANG GI DÖN JE SU THOB PA / SI PAR KÜN TU JOR WA
YONG SU ZÄ PA / YANG DAG PÄI KA / LEG PAR NAM PAR DRÖL WÄI
THUG / LEG PAR NAM PAR DRÖL WÄI SHE RAB CHÄN

**Laid down the burden, subsequently attained their own
welfare, completely exhausted the fetters to existence, and
had perfect speech, well-liberated minds, and well-liberated
wisdom,**

DE DAG GI / SEM CHÄN THAM CHÄ KYI DÖN GYI CHHIR DANG / PHÄN
PAR JA WÄI CHHIR DANG / DRÖL WAR JA WÄI CHHIR DANG / MU GE ME
PAR JA WÄI CHHIR DANG / NÄ ME PAR JA WÄI CHHIR DANG

**For the welfare of all sentient beings, in order to benefit,
in order to liberate, in order to eliminate famine, [in order
to eliminate war, in order to stop the harm of the four
elements,]³⁷ in order to eliminate sickness,**

JANG CHHUB KYI CHHOG KYI CHHÖ NAM YONG SU DZOG PAR JA
WÄI CHHIR DANG / LA NA ME PA YANG DAG PAR DZOG PÄI JANG
CHHUB NGE PAR TOG PAR JA WÄI CHHIR / SO JONG YANG DAG PAR
DZÄ PA

**In order to fully complete the thirty-seven practices harmoni-
ous with enlightenment, and in order to definitely actualize
the unsurpassed result of perfect, complete enlightenment,
perfectly performed the restoring and purifying ordination;**

DE ZHIN DU DAG [say your name] ZHE GYI WÄ KYANG / DÜ DI NÄ ZUNG
TE / JI SI SANG NYI MA MA SHAR GYI BAR DU / SEM CHÄN THAM CHÄ
KYI DÖN GYI CHHIR DANG / PHÄN PAR JA WÄI CHHIR DANG / DRÖL
WAR JA WÄI CHHIR DANG / MU GE ME PAR JA WÄI CHHIR DANG / NÄ
ME PAR JA WÄI CHHIR DANG

Similarly, also I, who am called [say your name], from this time until sunrise tomorrow, for the welfare of all sentient beings, in order to benefit, in order to liberate, in order to eliminate famine, [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 / LA NA ME PA YANG DAG PAR DZOG PÄI JANG
CHHUB NGE PAR TOG PAR JA WÄI CHHIR / SO JONG YANG DAG PAR
LANG WAR GYI O (3x)

In order to fully complete the thirty-seven practices harmonious with enlightenment, and in order to definitely actualize the unsurpassed result of perfect, complete enlightenment, will perfectly undertake the restoring and purifying ordination.

(3x)

Commitment Prayer to Keep the Precepts

DENG NÄ SOG CHÖ MI JA ZHING
ZHÄN GYI NOR YANG LANG MI JA
THRIG PÄI CHHÖ KYANG MI CHÖ CHING
DZÜN GYI TSHIG KYANG MI MA O
KYÖN NI MANG PO NYER TEN PÄI
CHHANG NI YONG SU PANG WAR JA

From now on I will not kill.

I will not steal others' possessions.

I will not engage in sexual activity.

I will not tell lies.

I will avoid intoxicants

From which many mistakes arise.

THRI TÄN CHHE THO MI JA ZHING
DE ZHIN DÜ MA YIN PÄI ZÄ
DRI DANG THRENG WA GYÄN DANG NI
GAR DANG LU SOG PANG WAR JA

**I will not sit on large and high seats and beds.
I will not eat food at the wrong times.
I will avoid perfumes, garlands, and ornaments
As well as dancing, singing, and so forth.**

JI TAR DRA CHOM TAG TU NI
SOG CHÖ LA SOG MI JE TAR
DE ZHIN SOG CHÖ LA SOG PANG
LA ME JANG CHHUB NYUR THOB SHO
DUG NGÄL MANG THRUG JIG TEN DI
SI PÄI TSHO LÄ DRÖL WAR SHO

**Just as arhats
Never kill and so forth,
So too will I abandon killing and so forth.
May I quickly attain supreme enlightenment.
May I free this world, disturbed by much suffering,
From the ocean of existence.**

Mantra of Pure Morality

OM AMOGHA ŚĪLA / SAṂBHARA SAṂBHARA / BHARA BHARA³⁸ /
MAHĀ ŚUDDHA SATVA PADMA VIBHŪṢITA BHUJA DHARA
DHARA / SAMANTA / AVALOKITE / HŪṂ PHAṬ SVĀHĀ (21x)

Prayer to Keep Pure Morality

THRIM KYI TSHÜL THRIM KYÖN ME CHING
TSHÜL THRIM NAM PAR DAG DANG DÄN
LOM SEM ME PÄI TSHÜL THRIM KYI
TSHÜL THRIM PHA RÖL CHHIN DZOG SHO

**By abiding in faultless morality of the Dharma rules,
Completely pure morality,
And morality free from conceit,
May I complete the perfection of morality.**

Śākyamunī Buddha Pūjā

The Main Session

Taking Refuge

CHHOG CHU DÜ SUM GYI DE ZHIN SHEG PA THAM CHÄ KYI KU SUNG
THUG YÖN TÄN THRIN LÄ THAM CHÄ KYI NGO WOR GYUR WA / CHHÖ
KYI PHUNG PO TONG THRAG GYÄ CHU TSA ZHI JUNG NÄ / PHAG PÄI
GEN DÜN THAM CHÄ KYI NGA DAG / DRIN CHÄN TSA WA DANG GYÜ
PAR CHÄ PÄI PÄL DÄN LA MA DAM PA NAM LA KYAB SU CHHI WO /
SANG GYÄ LA KYAB SU CHHI WO / CHHÖ LA KYAB SU CHHI WO / GEN
DUN LA KYAB SU CHHI WO (1x)

**To you who are of the essence of the body, speech, mind
and all qualities and actions of all the tathāgatas of the three
times and ten directions, the source of the 84,000 sections of
the Doctrine, Lords of all the ārya Saṅgha, the glorious, holy,
kind, root, and lineage Gurus, I go for refuge.**

I go for refuge to the Buddha.

I go for refuge to the Dharma.

I go for refuge to the Saṅgha. (1x)

LA MA LA KYAB SU CHHI WO / SANG GYÄ LA KYAB SU CHHI WO /
CHHÖ LA KYAB SU CHHI WO / GEN DÜN LA KYAB SU CHHI WO (2x)

I go for refuge to the Gurus.

I go for refuge to the Buddha.

I go for refuge to the Dharma.

I go for refuge to the Saṅgha. (2x)

*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 saṃsāra, 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:³⁹

- *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 Tīrthika 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 Bodhicitta

Next, repeatedly and intimately generate bodhicitta in your mind, visualizing well objects of friendliness and compassion and thinking:

DAG GI MAR GYUR WÄI SEM CHÄN DI DAG THAM CHÄ
 DE WA DANG DE WÄI GYU DANG DÄN PAR JA
 DUG NGÄL DANG DUG NGÄL GYI GYU DANG DRÄL WAR JA WO
 DEI CHHIR DU DAG GI LA NA ME PÄI SANG GYÄ KYI GO PANG CHI NÄ
 KYANG NYUR DU TOB PAR JA WO

**I must make all these sentient beings, my mothers,
 Have happiness and its cause.**

I must make them free from suffering and its cause.

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

Establishing the Field of Merit

By the fourfold inspiring power, [purify the place]:

KÖN CHHOG SUM GYI DEN PA DANG / SANG GYÄ DANG JANG CHHUB
SEM PA THAM CHÄ KYI JIN GYI LAB DANG TSHOG NYI YONG SU DZOG
PÄI NGA THANG CHHEN PO DANG / CHHÖ KYI YING NAM PAR DAG
CHING SAM GYI MI KYAB PÄI TOB KYI

**By the power of the truth of the Three Jewels,
Of the inspiration of all buddhas and bodhisattvas,
Of the great might of the completed two collections,
And of the pure and inconceivable Dharmadhātu,**

NYAM ME SHAG YÄI GYÄL PÖI LHA TSHOG KHOR DANG CHÄ PA
GANG DU CHÄN DREN PÄI NÄ DI NYI TÖN PA THUB PÄI WANG PÖI
NGÖN GYI MÖN LAM KYÄ PAR CHÄN GYI DRUB PÄI SANG GYÄ KYI
ZHING YONG SU DAG PA / CHOM DÄN DÄ Ö PAG ME KYI ZHING GI KÖ
PÄI YÖN TÄN TA BU DANG DÄN PAR GYUR TE

**Let this place where the deity host of the peerless King of
the Śākya and their entourage are to be invoked
Become a perfectly pure Buddha land created through the
previous special vows of the teacher, the King of Sages,
With qualities of splendor like those of Lord Amitābha's land!**

SA ZHI RIN PO CHHE NA TSHOG KYI RANG ZHIN LAG TIL TAR NYAM PA
/ THA DRU CHE WA / YANG PA / REG NA JAM ZHING DE WA DRI MA
ME CHING Ö SÄL WA / TSÄN DÄN DRÜL GYI NYING PÖI DRI SUNG NGÄ
DANG DÄN PÄI LHÄI ME TOG NA TSHOG KYI CHÄL TRAM PA

**Let its ground be of the nature of manifold jewels,
As even as the palm of the hand, broad and spacious,
Soft and pleasant to touch, immaculate, bright,
Spread with manifold heavenly flowers with the sweet
fragrance of snake's heart sandalwood!⁴⁰**

THA RIN PO CHHEI PA GÜ TSIG PA / SER DANG / NGÜL DANG / MU TIG
GI CHE MA DRAM BUR DÄL WA / UT PA LA DANG / KU MU DA DANG

/ PÄ MA GYING ZHING DEM PÄ KHEB PAR GYUR CHING / CHHU JA NA
TSHOG KÄ NYÄN PAR DROG PA / GA ZHING CHHO LA DING WÄ GYÄN
PÄI YÄN GYÄ DANG DÄN PÄI TSHO DANG DZING DANG TENG KA DAG
GI DZE PAR JÄ PA

**Their borders built of jeweled tiles,
Their banks strewn with powder of gold, silver and pearls,
Covered with graceful, swaying *utpalas*, *kumudas*, and lotuses,
And adorned with various water birds, sweetly calling and
joyfully soaring and hovering,
Let lakes, ponds, and pools with the eight properties make it
beautiful!**

RIN PO CHHEI PAG SAM GYI SHING JÖN PA LHÄI NOR BU DANG / MU
TIG GI GYÄN THRENG DANG RIN PO CHHE CHANG PA / ME TOG GI
GO CHOG DANG DRÄ BU DZE PAR CHHAG PÄ YUR ZA ZHING DEM PA
/ SER GYI DRIL BU YER THRÖL WA LÄ DAM PÄI CHHÖ KYI DRA JUNG WA
DANG DÄN PA TSAR DU DRENG WÄ LEG PAR GYÄN PÄI SA ZHI PHÜN
SUM TSHOG PA JUNG WAR GYUR CHIG

**Let wish-granting trees of jewels, bending and swaying
Beneath celestial gems, garlands of pearls, pendant jewels,
Nodding blossoms and beautifully formed fruit
With sounds of true Dharma coming from the ringing of little
golden bells, stand everywhere and adorn it well!
So let the perfect ground appear!**

*Now visualize the palace, as described in the *Samḍhi-nirmocana-sūtra*.⁴¹*

DEI Ü SU ZHÄL ME KANG RIN PO CHHE NA DÜN CHHOG TU BAR WA
KÖ PA / JIG TEN GYI KHAM PAG TU ME PA GYÄ PAR GENG PÄI Ö ZER
CHHEN PO RAB TU JUNG WA

**In its center, let there be a palace, arrayed with the seven
precious things, most brilliant;
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 / KHAM SUM LÄ YANG DAG PAR DÄ PÄI
 CHÖ YÜL JIG TEN LÄ YANG DAG PAR DÄ PA DEI LA MÄI GE WÄI TSA
 WA LÄ JUNG WA

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

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

**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 / DE ZHIN SHEG PAI NÄ / JANG CHHUB SEM PÄI GEN DUN
 DANG DÄN PA / LHA DANG / LU DANG / NÖ JIN DANG / DRI ZA DANG
 / LHA MA YIN DANG / NAM KHA DING DANG / MI AM CHI DANG / TO
 CHE CHHEN PO DANG / MI DANG MI MA YIN PA THA YÄ PA NAM PAR
 GYU WA /

Marked by utterly pure and dominating knowledge;

The abode of tathāgatas, with a community of bodhisattvas;

**Frequented by infinite gods, nāgas, yakṣas, gandharvas,
 asuras, garudas, kinnaras, great serpent demons, human
 beings, and spirits;**

CHHÖ KYI RÖI GA WA DANG DE WA CHHEN PÖ TÄN PA / SEM CHÄN
 THAM CHÄ KYI DÖN THAM CHÄ YANG DAG PAR TOB PAR JE PÄ NYE
 WAR NÄ PA / NYÖN MONG PÄI NÖ PÄI DRI MA THAM CHÄ DANG
 DRÄL WA

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

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

Free of every stain of harmful defilement,

DÜ THAM CHÄ YONG SU PANG PA THAM CHÄ KYI KÖ PA LÄ LHAG PÄI
 DE ZHIN SHEG PÄI KÖ PÄI NÄ DRÄN PA DANG / LO DRÖ DANG TOG PA
 CHHEN PÖ NGE PAR JUNG WA / ZHI NÄ DANG THAG THONG GI ZHÖN
 PA YIN PA

**Bereft of all māras, a place of the manifestation of
 tathāgatas, excelling the manifestation of all things;**

**A vehicle of detachment from saṃsāra 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 / RIN PO CHHEI PÄ MÄI GYÄL PO
YÖN TÄN THA YÄ PÄ GYÄN PÄI KÖ PA LA TEN PÄI ZHÄL ME KANG
CHHEN PO JUNG WAR GYUR CHIG

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

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

Let the great palace appear!

Next, places for the Field of Merit to sit:

DEI Ü SU PÄ MÄI DÄN RIN PO CHHEI SENG GEI THRI TÄN LA / TÖN PA
NYAM ME THUB PÄI WANG PO LA SOG PA CHHOG CHÜI DE ZHIN SHEG
PA DANG / JANG CHHUB SEM PA DANG / PHAG PA NYÄN RANG KA
DÖ DANG CHÄ PA THAM CHÄ DÄN DZOM PÄI ZHUG NÄ PHAG PA SO
SÖI MÖN LAM KYÄ PAR CHÄN DANG NGA THANG DANG TSHAM PAR
DRUB PA DZE PA SHA TAG JUNG WAR GYUR CHIG

**In its center, let there be gathered a lotus seat on a precious
lion throne for the peerless teacher, the King of Sages,
And seats for all the rest of the tathāgatas of the ten
directions and the bodhisattvas, hearer and pratyeka āryas
and their attendants;**

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

All beautiful; let them appear!

Visualization and transformation of the offerings:

CHHI NANG KÜN TU YANG CHHO RIG DANG TSHAM PAR YANG 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 PHUNG PO SUM PÄI
DO DANG / ZANG PO CHÖ PÄI MÖN LAM LÄ JUNG WÄI CHHÖ PÄI TRIN

GYA TSHO THAM CHÄ KYI GYÄ PAR GANG ZHING GYÄN LUB PA DANG
DÄN PAR GYUR CHIG

**Everywhere outside and in, in accordance with their high
status,
Let it be entirely filled with manifold excellent, perfect
requisites of gods and human beings, such as foodstuffs,
clothing, ornaments, and music,
As described in the *Sūtra of the Three Heaps*⁴² and the *Vow
of the Conduct of Bhadra*,
In whole oceans of clouds of offerings,
And let it be adorned with ornaments!**

PHAG PA THAM CHÄ KYANG DÄN DZOM NÄ DE ZHIN DU JIN GYI LAB
SHING ZHE TE LONG CHÖ PAR GYUR CHIG (3x)

**Let all the āryas take their seats, transform these offerings
into suchness, accept them and enjoy them! (3x)**

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /
TATHĀGATĀYA / ARHATE SAMYAK SAṀBUDDHĀYA /
TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE / MAHĀ TEJA
VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ BODHICITTA VAJRE /
MAHĀ BODHI MAṆḌOPA SAṀKRAMAṆA VAJRE / SARVA
KARMĀVARAṆA VIŚODHANA VAJRE SVĀHĀ (3x)

KÖN CHHOG SUM GYI DEN PA DANG / SANG GYÄ DANG JANG CHHUB
SEM PA THAM CHÄ KYI JIN GYI LAB DANG TSHOG NYI YONG SU DZOG
PÄI NGA THANG CHHEN PO DANG / CHHÖ KYI YING NAM PAR DAG
CHING SAM GYI MI KHYAB PÄI TOB KYI DE ZHIN NYI DU GYUR CHIG

(3x)

**By the power of the truth of the Three Jewels,
Of the inspiration of all buddhas and bodhisattvas,
Of the great might of the completed two collections,
And of the pure and inconceivable Dharmadhātu,
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
DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
NYAM ME SHAG YÄI GYÄL PO LA SOG PA CHHOG CHÜI GYÄL WA SÄ
DANG LOB MÄI TSHOG TÄN PA KYONG WA DANG CHÄ PA NAM DAG
CHAG JIN PÄI DAG PO NAM LA GONG SU SÖL

**Lord bestowing every perfection,
Tathāgata, Arhat, complete and perfect Buddha,
Matchless King of the Śākyas, and the rest of the conquerors
of the ten directions,
With your assemblies of children and disciples and the
protectors of your Doctrine,
Please pay attention to us donors!**

DA TAR DAG CHAG GI TÖN PA SANG GYÄ CHOM DÄN DÄ SHAG YA
THUB PA DÜL JÄI WANG GI DZAM BÜI LING DIR NYA NGÄN LÄ DÄ PÄI
TSHÜL TÄN KYANG JIG TEN GYI KHAM ZHÄN DU DE ZHIN SHEG PÄI NAM
PAR RÖL PA NA TSHOG KYI DRO WÄI DÖN DZÄ CHING ZHUG PA DE

**Now you, our teacher, Lord Śākyamunī Buddha,
Have because of your disciples manifested the passing into
nirvāṇa in this earth;
But in other worlds, in various tathāgata's transformations,
You remain, benefiting migrating beings;**

SEM CHÄN THAM CHÄ LA NYIN TSHÄN DÜ DRUG TU ZIG PÄI THUG JE
CHHEN PO DANG / 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

**Out of your great compassion that looked upon all sentient
beings six times each day and night,
And great compassion for us unruly, intractable sentient
beings 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 /
DUG NGÄL NA TSHOG KYI NÖ DU GYUR WÄI SEM CHÄN DE NAM THUG
TSE WA CHHEN PÖI GO NÄ DAG GIR ZHE TE / MÖN LAM CHHEN PO
NGA GYA TAB PA LA SOG PA NGÖN GYI MÖN LAM KHYÄ PAR CHÄN
LÄ LENG TE

**Left behind without protector, refuge or friend in the waves
of becoming and the machinery of saṃsāra,
Sentient beings who are the vessel of every kind of suffering,
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,⁴³ included among
those you accepted as your emblem,⁴⁴ 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 CHHÖ PÄI TSHOG JAR WÄI PO DRANG GI KYIL KHOR DIR
SHEG SHING DÄN DZOM PA CHHEN PO DZÄ DE JIN GYI LAB PAR CHI
NANG⁴⁵

**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,
Enter these palace grounds with their collection of offerings,
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 CHHOG CHU NA DÜ SUM DU ZHUG PÄI SANG GYÄ CHOM DÄN DÄ
NAM KYANG

Other buddhas of this fortunate eon, the succession of seven sugatas, and other buddha-bhagavāns 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 CHHÖ PÄI TSHOG JAR WÄI PO DRANG GI KYIL KHOR DIR
 SHEG SHING DÄN DZOM PA CHHEN PO DZÄ DE JIN GYI LAB PAR CHI
 NANG

**So as to ripen and liberate us migrating beings of when
 the five degeneracies grow,
 Will you please come, invited as protectors and friends,
 Enter these palace grounds with their collection of offerings,
 And consent to join the great assembly and exert your
 supernatural power?**

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

**You whole assembly of bodhisattvas, the eight great sons⁴⁶
 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 CHHÖ PÄI TSHOG JAR WÄI PO DRANG GI KYIL KHOR DIR SHEG
 SHING DÄN DZOM PA CHHEN PO DZÄ DE JIN GYI LAB PAR CHI NANG

**So as to ripen and liberate us migrating beings of when
 the five degeneracies grow,
 Will you please come, invited as protectors and friends,
 Enter these palace grounds with their collection of offerings,
 And consent to join the great assembly and exert your
 supernatural power?**

NYÄN THÖ CHHEN PO CHHOG ZUNG Ö SUNG NÄ TÄN CHU DRUG LA
 SOG PA NYÄN RANG PHAG PÄI TSHOG THAM CHÄ KYANG

**You great disciples, the Excellent Pair,⁴⁷ Kaśyapa, the Sixteen
 Elders and others, and the whole assembly of hearer and
 pratyeka āryas!**

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 CHHÖ PÄI TSHOG JAR WÄI PO DRANG GI KYIL KHOR DIR SHEG
 SHING DÄN DZOM PA CHHEN PO DZÄ DE JIN GYI LAB PAR CHI NANG

**So as to ripen and liberate us migrating beings of when
 the five degeneracies grow,
 Will you please come, invited as protectors and friends,
 Enter these palace grounds with their collection of offerings,
 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
 PHAG PA CHHÖ KYONG WA THAM CHÄ KYANG

**All you protectors of the Dharma, the āryas who once prom-
 ised to protect the Doctrine and the four classes of followers!⁴⁸**

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 CHHÖ PÄI TSHOG JAR WÄI PO DRANG GI KYIL KHOR DIR SHEG
 SHING DÄN DZOM PA CHHEN PO DZÄ DE JIN GYI LAB PAR CHI NANG

**So as to ripen and liberate us migrating beings of when
 the five degeneracies grow,
 Will you please come, invited as protectors and friends,
 Enter these palace grounds with their collection of offerings,
 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
 DÜ DE PUNG CHÄ MI ZÄ JOM DZÄ LHA
 NGÖ NAM MA LÜ YANG DAG KHYEN GYUR PÄI
 YONG DAG KHOR DANG CHÄ TE SHEG SU SÖL

**Protector of all beings without exception,
 Endless subduer of Māra's tribe and forces,
 Deity, perfect knower of all things,
 Pure One and attendants, please come here!**

Do the *Bath Offering* below, or continue with *Visualization of the Merit Field* on page 52.

Bath Offering

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 / RIG PA DANG ZHAB SU DÄN PA DE
WAR SHEG PA JIG TEN KHYEN PA / KYE BU DÜL WÄI KHA LO GYUR WA
LA NA ME PA / LHA DANG MI NAM KYI TÖN PA SANG GYÄ CHOM DÄN
DÄ PÄL GYÄL WA SHAG YA THUB PA LA YO JÄ THAM CHÄ DANG DÄN
PÄI GO NÄ THRÜ DI SÖL WAR GYI WO

**Bhagavān, Tathāgata, Arhat, complete and perfect Buddha,
Perfect in knowledge and good conduct, Sugata, Knower of
the World, Supreme driver of human beings to be tamed,
Teacher of gods and human beings! To you, the Buddha,
Bhagavān, Glorious Conqueror Śākyamunī here, with every-
thing that is needed, I shall offer this bath.**

RI WO TAR NI DZE PA YI

YÖN TÄN DAM PÄI GYÄN DÄN PÄI

CHHÖ NÄ RIN CHHEN DI DAG LA

DAG GI THRÜ DI SÖL WAR GYI

**Precious objects of worship,
Adorned with excellent qualities,
Who are beautiful as mountains:
To you I shall offer this bath.**

MA RIG JOM PÄI NYI MA TE

SI PÄI NÄ NI SEL WÄI MÄN

DAM CHHÖ RIN CHHEN DI DAG LA

DAG GI THRÜ DI SÖL WAR GYI

**Sun destroying ignorance,
Drug that cures the disease of saṃsāra,
Jewel of the true Dharma:
To you I shall offer this bath.**

KÄL PÄI THA YA NGÖ JOM PA
JIG JE ME YI CHHA JÄ CHÄN
GÖN PO NYING JE TOB DÄN LA
DAG GI THRÜ DI SÖL WAR GYI

**Protectors with Power and Compassion,
Clad in the terrifying fire
That destroys things at the eon's end:
To you I shall offer this bath.**

CHHOG TU TSHIM ZHING KÄL ZANG WA
DAM PÄI DÜ TSI DZE CHHA JÄ
PÄL DÄN LA MÄI KU ZUG LA
DAG GI THRÜ DI SÖL WAR GYI

**In beautiful dress, with supreme nectar
Best satisfying the fortunate,
The glorious gurus' holy bodies:
To you I shall offer this bath.**

CHHÖ KYI KU YI DAG NYI CHÄN
CHHOG GI YÖN TÄN ZUG CHÄN GYI
CHHÖ TEN RIN CHHEN DI DAG LA
DAG GI THRÜ DI SÖL WAR GYI

**Precious stūpas that have
The nature of the dharmakāya
And forms of supreme qualities:
To you I shall offer this bath.**

DÜL JÄI SEM CHÄN GANG DAG LA
GYÄL WÄI TRÜL KU MANG PO YI
CHHA JÄ LHA YI NAM PA NI
DAG GI THRÜ DI SÖL WAR GYI

**Conquerors' many emanation bodies,
Which in divine aspect
Manifest to disciple beings:
To you I shall offer this bath.**

NYING JE YI NI NGE GANG WA
TAG TU PHÄN DANG DE DZÄ PA
CHHOG TU DÜL WA DE DAG LA
DAG GI THRÜ DI SÖL WAR GYI

**You supremely disciplined,
Truly filled up with compassion,
Eternally helping and making happy:
To you I shall offer this bath.**

SANG GYÄ ZUG NYÄN NÄ DANG NI
LOB PÄI GEN DÜN NÄ KYI SA
TSUG LAG KANG DANG NÄ ZHÄN LA
DAG GI THRÜ DI SÖL WAR GYI

**Temples and other places
Where an image of the Buddha rests,
And where training Saṅgha live:
To you I shall offer this bath.**

Generate the bath house:

THRÜ KYI KANG PA SHIN TU DRI ZHIM PA
SHEL KYI SA ZHI SÄL ZHING TSHER WA TAR
RIN CHHEN BAR WÄI KA WA YI WONG DÄN
MU TIG Ö CHHAG LA RE DRE PA DER

**In this bath house, filled with scented fragrance,
Paved with crystal, clear and shimmering,
With its graceful pillars of sparkling gems,
Spread with a canopy of glowing pearls:**

Then offer the bath:

JI TAR THAM PA TSAM GYI NI
LHA NAM KYI NI THRÜ SÖL TAR

LHA YI CHHU NI DAG PA YI
DE ZHIN DAG GI KU THRÜ SÖL

**Just as at the holy birth,
Gods made offering of baths,
I, with purest, heavenly water
Offer you this bath likewise.**

GYÄL WÄI KU SUNG THUG LA NYÖN MONG MI NGA YANG
SEM CHÄN LÜ NGAG YI KYI DRIP PA JONG LÄ DU
GYÄL WÄI KU SUNG THUG LA THRÜ CHAB DI SÖL WÄ
SEM CHÄN LÜ NGAG YI KYI DRIB PA DAG GYUR CHIG

**Though the body, speech, and mind of conquerors lack
defilements,
May offering this bath to conquerors' bodies, speech, and
minds
To cleanse beings' obscurations of body, speech, and mind
Make pure beings' obscurations of body, speech, and mind!**

KHYE KU RANG ZHIN YONG DAG PÄ
SE SOG CHING WA MI NGA YANG
DAG CHAG DRIB PA JONG LÄ DU
TSANG MÄI CHAB KYI KU THRÜ SÖL

**Since your body is pure by nature,
You have no bonds such as craving,
But to cleanse our obscurations,
We offer you a bath in pure water.**

DE ZHIN SHEG DANG DE YI SÄ NAM LA
RIN CHHEN BUM PA MANG PO PÖ KYI CHHU
YI WONG LEG PAR KANG WA LU DANG NI
RÖL MOR CHÄ PA DU MÄ KU THRÜ SÖL

**Tathāgatas and your sons, I offer you
This bath, with numerous vases of precious substance
Filled to the brim with pleasant, perfumed water,
Accompanied copiously by songs and music.**

DI NI JIN PÄI RANG ZHIN CHHU
SER NÄI DRI MA JONG DZÄ PA
TONG WA DRI YI LEG GÖ CHHÜ
THRÜ LEG DZÄ LA KU THRÜ SÖL

**This is water whose nature is giving,
Washing off the dirt of avarice.
With water perfumed with generosity,
Bathing you well, we offer a bath.**

DI NI TSHÜL THRIM RANG ZHIN CHHU
TSHÜL CHHÄL DRI MA JONG DZÄ PA
SUNG WA DRI YI LEG GÖ CHHÜ
THRÜ LEG DZÄ LA KU THRÜ SÖL

**This is water whose nature is morals,
Washing off the dirt of immoral conduct.
With water perfumed with keeping morality,
Bathing you well, we offer a bath.**

DI NI ZÖ PÄI RANG ZHIN CHHU
KHONG THRÖI DRI MA JONG DZÄ PA
JAM PA DRI YI LEG GÖ CHHÜ
THRÜ LEG DZÄ LA KU THRÜ SÖL

**This is water whose nature is patience,
Washing off the dirt of anger.
With water perfumed with friendliness,
Bathing you well, we offer a bath.**

DI NI TSÖN DRÜ RANG ZHIN CHHU
LE LÖI DRI MA JONG DZÄ PA
TSÖN PA DRI YI LEG GÖ CHHÜ
THRÜ LEG DZÄ LA KU THRÜ SÖL

**This is water whose nature is energy,
Washing off the dirt of laziness.
With water perfumed with diligence,
Bathing you well, we offer a bath.**

DI NI SAM TÄN RANG ZHIN CHHU
 NAM YENG DRI MA JONG DZÄ PA
 TING DZIN DRI YI LEG GÖ CHHÜ
 THRÜ LEG DZÄ LA KU THRÜ SÖL

**This is water whose nature is dhyāna,
 Washing off the dirt of distraction.
 With water perfumed with concentration,
 Bathing you well, we offer a bath.**

DI NI SHE RAB RANG ZHIN CHHU
 SHE CHÄL DRI MA JONG DZÄ PA
 YE SHE DRI YI LEG GÖ CHHU
 THRÜ LEG DZÄ LA KU THRÜ SÖL

**This is water whose nature is wisdom,
 Washing off the dirt of misunderstanding.
 With water perfumed with wisdom knowledge,
 Bathing you well, we offer a bath.**

DI NI THRÜ CHHOG PÄL DANG DÄN
 THUG JEI CHHU NI LA NA ME
 JIN LAB YE SHE CHHU YI NI
 CHI DÖ NGÖ DRUB TSÄL DU SÖL

**Since it's an excellent, glorious bath
 With matchless water of compassion
 And inspiring wisdom knowledge water,
 Please grant whatever attainments I wish!**

Pray:

KU CHHOG NAM DAG TA WÄ MI NGOM LA
 NGO TSHAR KYÖN DRÄL KA KYIL NYI SÄL DRA
 CHHÖ KYI KU LA DRI MA MI NGA YANG
 SI ZHU KUR TI RIM DRÖI TSHÜL TSAM DU

**Your pure, supreme body one cannot look too long at
 Is marvellous and faultless, bright as the sun in the sky,
 A Dharma body that has no dirt on it;
 Yet just by way of honor, respect, and homage,**

CHHU TSANG MÄN PÖ WO MA DAG CHHÄL CHHU
DRO WÄI LÜ SEM DUG NGÄL NÄ SÄL TE
NYE PÄI KYÖN DRÄL DRO WÄI YI WONG WA
DAM PÄI KU CHHOG DAG GI TOB PAR SHOG

**With pure, sweet, health giving, cleansing, milky water,
I cleanse beings' bodies and minds of disease and suffering.
May I thus win a supreme, holy body,
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
DRO WÄI DÖN DU ZUG KU CHIR YANG DA
RIN CHHEN YIG TAR NYE PÄI KYÖN DRÄL YANG
JIG TEN SI ZHU GÜ PÄI TSHÜL TSAM DU

**Though Sugatas have the three kāyas, and marks and signs,
Your form body is everywhere present to help migrators,
Like a wealth gem, free of faults of misdeeds;
Yet just by way of wordly respect and devotion,**

DIG ME GYÄL WA NAM KYI RAB NGAG PÄI
RÄ CHHOG DI YI GYÄL WÄI KU CHHI PÄ
NYÖN MONG DUG SUM DRIB PA KÜN JANG NÄ
KU SUM NGANG DU DAG CHAG GYUR WAR SHOG

**We dry your conqueror's body with this finest cloth
That sinless conquerors have praised.
May all our obscurations, defilements, and poisons
Thus be cleansed, so we reach the state of three kāyas!**

Apply perfume:

TONG SUM KÜN TU DRI NGÄ DANG WA YI
 DRI CHHOG NAM KYI THUB WANG KÜN GYI KU
 SER JANG TSO MA JI DOR JÄ PA TAR
 Ö CHHAG BAR WA DE DAG JUG PAR GYI

**With choicest perfumes, whose fragrance spreads throughout
 The thousand million worlds, I anoint the bodies
 Of all the Kings of Sages, ablaze with splendor
 Like refined, well-cleaned, and polished gold.**

Offer clothing:

NA TSHOG WANG PÖI ZHU TAR RAB TRA ZHING
 GANG LA REG NA DE WÄI GYUR GYUR WA
 GÖ ZANG RIN CHHEN DAG LO JANG CHHIR WÜL
 ZÖ PA DAM PÄI GÖ KYI GYÄN PAR SHOG

**In order to train my mind, I offer you
 Various garments, exquisite and precious,
 Blissful to touch and as sparkling bright as rainbows.
 May I be adorned with that excellent garment, patience!**

Offer ornaments:

GYÄL WA TSHÄN PEI RANG ZHIN GYÄN DÄN CHHIR
 GYÄN ZHÄN DAG GI GYÄN PAR MI TSHÄL YANG
 RIN CHHEN GYÄN CHHOG PÜL WÄ DRO WA KÜN
 TSHÄN PE GYÄN PÄI KU LÜ TOB PAR SHOG

**Since conquerors are naturally adorned with the marks and
 signs,
 One cannot seek to adorn them with further ornaments;
 But through my offering of the finest of jewels,
 May all beings win the Body with marks and signs!**

Requesting the Field of Merit to take their places:

DAG DANG DRO LA THUG TSEI CHHIR
 NYI KYI DZU THRÜL THU YI NI
 JI SI CHHÖ PA DAG GYI NA
 DE SI CHOM DÄN ZHUG SU SÖL

**From your compassion for me and all beings,
By the might of your magical powers,
As long as I am performing this pūjā,
Please remain, O Conquerors!**

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.**

Installation of the Field of Merit

ZHÄL YÄ KANG GI Ü SU SENG GE CHHEN PO GYÄ KYI TEG PÄI RIN PO
CHHEI 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 / NAM PA
GYÄL WA SHA KYA THUB PA GU DOG SER TSO MA TA BU Ü TSUG TOR
DANG DÄN PA / ZHÄL CHIG CHHAG NYI KYI UÄ SA NÖN DANG / YÖN
NYAM ZHAG GI TENG NA DÜ TSI GANG WÄI LHUNG ZE NAM PA / KU LA
CHHÖ GÖ NGUR MIG GI DOG CHÄN SUM DZE PAR SÖL WA

**On this sits one who is in essence my kind root Guru,
But in aspect the Conqueror Śākyamuni, his body the color
of refined gold.**

**He has an uṣṇīṣa on top of his head, and is one-faced and
two-armed,**

**His right hand touching the earth, his left in the
contemplation mudrā holding an alms bowl full of nectar.**

He is wearing three beautiful robes, dull red in color.

Ü LA RIN PO CHHE SA LE DRAM LÄ DRUB PÄI DE ZHIN SHEG PA RIG
NGÄI U GYÄN PA WÖI DAR CHANG DANG CHÄ PA RIN PO CHHE 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 Tathāgatas, 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.*

TSHÄN PE GYÄN PÄI DANG SÄL Ö KYI RANG ZHIN CHÄN / KU LÄ KYE PÄI
WÖ KYI PHUNG PÖI KYIL NA ZHAB NYI DOR JE KYIL TRUNG GI ZHUG PA

**Adorned with the marks and signs, and of the nature of
bright, clear light, he sits amid a mass of light produced from
his body, with his two legs in the vajra crosslegged position.**

SENG THRI YÄ YÖN DU PHAG PA SHA RI BU DANG MOU GÄL GYI BU
CHHEN 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 āryas, Śāriputra
and Mahā-Maudgalyāyana, in attitudes of showing respect
to the Teacher.**

THA KOR DU TSA GYÜ KYI PÄL DÄN LA MA DAM PA NAM DANG /
CHHOG CHÜI SANG GYÄ DANG JANG CHHUB SEM PA PHAG PA NYÄN
RANG KA DÖ DANG CHÄ PA PAG TU ME PA RANG RANG GI DÄN LA
ZHUG PA

**Around sit the glorious, holy root and lineage gurus,
And the innumerable buddhas and bodhisattvas of the ten
directions, hearer and pratyeka āryas and their attendants,
each on their own seat.**

The Seven Limbs

The First Limb, Homage

General

KHA NYAM DRO LA KHYEN TSE RAB GONG NÄ
DRANG ME SUM DU TSHOG NYI RAB DZOG TE
TONG SUM MI JE ZHING GI PÄL GYUR WA
DREN CHHOG SHAKYÄI TOG LA CHHAG TSHÄL LO⁴⁹

**Thinking with wisdom and love of beings like space,
You finished the two collections in three countless eons,
Glory of the Sahā Universe,⁵⁰
Supreme Guide, Chief of the Śākya—homage to you!**

RAB JAM GYÄL DANG GYÄL SÄ ZHÄN KÜN LÄ
NYIG DÜ DRO LA THAG PAR THUG TSE WA



Śākyamuni Buddha with Śāriputra and Maudgalyāyana

DA ME TÖN PA SHAKYÄI GYÄL PO LA
GO SUM GÜ PA CHHEN PÖ CHHAG TSHÄL LO

**To beings of times of decline, you have more compassion
Than all other infinite conquerors and their children.
To you, O matchless Teacher, King of the Śākya,
With great respect with my three doors, I pay homage.**

DRO WA NYAM THAG THUG JE MA ZÖ NÄ
DRO KÜN SI PÄI TSHO LÄ NGÄ DRÖL ZHE
THUG KYE DZÄ NÄ DRANG YÄ KÄL PA RU
JA KÄI CHÖ PA CHÄ LA CHHAG TSHÄL LO

**Unable to bear beings' torments with your compassion,
You aroused the thought, "I'll free all beings from
The sea of Becoming", and during countless eons
Practiced difficult conduct—homage to you!**

*Homage Recollecting the Thirty-Four Birth Stories in the Jātaka-
mala of Āryaśūra⁵¹*

GÖN KHYÖ NGÖN TSHE DRAM ZER THRUNG PÄI TSHE
TAG MO THRU GUR CHÄ PA NYAM THAG PA
THUG JE MA ZÖ RANG GI LÜ JIN TE
NYAM THAG SO WAR DZÄ LA CHHAG TSHÄL LO

**Once, Lord, when you took birth as a Brahmān,
Not bearing in compassion the misery
Of a tigress and her cubs, you gave your body.
Healer of affliction—homage to you!**

NGÖN TSHE SHI BI GYÄL POR THRUNG PÄI TSHE
LONG CHÖ THAM CHÄ PANG ME TONG DZÄ CHING
CHÄN NYI DRAM ZE LONG WA LA JIN NÄ
LONG WA MIG DÄN DZÄ LA CHHAG TSHÄL LO

**Once, when as King Śibi you were born,
Without regret you gave away all you owned;
To a blind Brahmān, both your eyes you gave.
You who made the blind see—homage to you!**

KO SA LA YI GYÄL POR GYUR PÄI TSHE
 TSHE RAB DRÄN TE ZÄN DRÖN TSAM JIN PÄI
 DRÄ BU GYA CHEN DRUB PA DI TÖ ZHE
 DRO LA DAM CHHÖ TÄN LA CHHAG TSHÄL LO

**Once, when you were king of Kośala,
 Recalling your previous life, you said,
 “Behold, this vast result of giving but some sour gruel!”
 Teaching people true Dharma—homage to you!**

TSHONG PÖN JIN LA PA WAR GYUR WÄI TSHE
 DÜ KYI MA ZÖ ME OB TRÜL JÄ KYANG
 NYING TOB CHHEN PÖ ME YI OB GÄL TE
 PHAG PA CHHÖ PAR DZÄ LA CHHAG TSHÄL LO

**When you were the merchant heroic in giving,⁵²
 Māra, unable to bear it, created a fire pit.
 Courageously you crossed the pit of fire
 And made offering to an ārya—homage to you!**

TSHONG PÖN ZIL GYI MI NÖN DU GYUR TSHE
 LHA YI NYAM SÄ NOR KÜN MI NANG YANG
 TSA NGÖN NGÄ TE TSONG PÄI RIN GYI KYANG
 PONG NAM SO WAR DZÄ LA CHHAG TSHÄL LO

**When you were the merchant Aviṣahya,
 The gods, to test you, made all your goods disappear,
 But cutting grass and selling it, with its price
 You still sustained the needy—homage to you!**

RI BONG TSO WOR THRUNG TSHE KHOR NAM LA
 CHHÖ TÄN DRAM ZE TRE PA SO WÄI CHHIR
 RANG LÜ MER CHHONG LHA WANG GI LANG TE
 KÜN LA NGO TSHAR TÄN LA CHHAG TSHÄL LO

**When born as a master hare, you taught your followers Dharma,
 And to feed a hungry Brahman
 Leapt in a fire yourself, then Indra took you
 And showed to all this marvel—homage to you!**

DRAM ZER THRUNG NÄ KA THUB NAG NÄ TSHE
 LHA YI NYIN SUM KA THUB ZÄ LANG KYANG
 MA CHHAG PANG ME JIN NÄ TING DZIN GYI
 GA DE TSHO WAR DZÄ LA CHHAG TSHÄL LO

**Born as a Brahmān, living in forest austerities,
 Though for three days a god took your austere food,
 Still you gave without regret or attachment,
 Living on joy of samādhi—homage to you!**

GYÄL PO JAM PÄI TOB SU THRUNG PÄI TSHE
 DRO KÜN JAM TSE KYANG SHING NÖ JIN NGA
 LÜ KYI SHA THRAG GI SÖ SANG GYÄ TSHE
 DÜ TSI TER ZHE SUNG LA CHHAG TSHÄL LO

**Born King Maitrībala,⁵³ with love you looked
 After all beings. With your own flesh and blood
 You fed five yakṣas, saying “When I’m Buddha
 I shall give you nectar!”—Homage to you!**

GYÄL BU THAM CHÄ DRÖL DU THRUNG PÄI TSHE
 BU DANG BU MO NOR DANG LANG CHEN SOG
 CHE PA KÜN TANG MI JIG JIN PA YI
 DRO KÜN DE WAR DZÄ LA CHHAG TSHÄL LO

**Born as Prince Viśvantara⁵⁴ you gave
 All you cherished away, including your wealth,
 Elephant, son, and daughter. By fearless giving,
 You made all beings happy—homage to you!**

NGÖN TSHE CHHÖ DÄN SA KYONG DU GYUR TSHE
 ŽHÄN WANG MA TANG DRANG YÄ DÜ DRO YI
 SOG KYAB DRO KÜN GE CHÜI THRIM LA KÖ
 JIN PA THAR CHHIN DZÄ LA CHHAG TSHÄL LO

**Once, born as a righteous king, you saved the lives
 Of countless animals, not allowing their sacrifice;
 All your people you fixed in the law of ten virtues.
 Perfect in generosity—homage to you!**

LHA YI WANG POR THRUNG TSHE LHA MIN DANG
 YÜL GYE DÜ SU JA YI TSHANG ZIG NÄ
 RANG SOG LÖ TANG JA THRUG SOG KYAB TE
 TSHÜL THRIM SUNG WAR DZÄ LA CHHAG TSHÄL LO

**When born as king of the gods, amidst a battle with the asuras,
 You caught sight of a birds' nest
 And saved the young birds' lives, disregarding your own,
 Keeper of morality—homage to you!**

DRAM ZER THRUNG TSHE RANG GI LOB PÖN GYI
 DRAM ZE GÜ TSHE KU WA RUNG NGO ZHE
 KÜL YANG MA JIN LEN PA MI RUNG ZHE
 TSHÜL THRIM THAR CHHIN DZÄ LA CHHAG TSHÄL LO

**When you were born a Brahmān, your master told you
 Brahmāns in distress were allowed to steal,
 But you replied that stealing was improper—
 Perfect in morality—homage to you!**

SHI BI GYÄL POR THRUNG TSHE LÖN PO YI
 NYÖ JE CHE JÄI DZE MA PHÜL NA YANG
 SOG LA TUG KYANG LOG YEM MI JA ZHE
 NAM DAG THRIM SUNG DZÄ LA CHHAG TSHÄL LO

**When you were king of the Śības, your minister offered you
 Lovely Unmādayanti,⁵⁵ but you said,
 “Though it cost me my life, I’ll not commit adultery,”
 Keeper of pure morality—homage to you!**

DE PÖN CHHEN POR GYUR TSHE DEN TSIG GI
 DÖN THÜN GYA TSHÖI LONG LÄ THAR DZÄ CHING
 RIN CHHEN NA TSHOG DÖ GÜ TSHIM DZÄ LA
 LEG PAR PHA RÖL CHHIN LA CHHAG TSHÄL LO

**When you were a great sea pilot,
 By true, factual words you overcame the ocean’s abyss⁵⁶
 And satisfied all desires with manifold jewels—
 Supāraga, “Good Crossing”—homage to you!**

NYA YI GYÄL POR GYUR TSHE NYA THRÄN NAM
 TSHO KAM NA TSHOG JA YI TSE PA NA
 DEN PÄI TSHIG GI CHHAR PAB NYA NAM SÖ
 THAB KHÄ THUG JE CHÄN LA CHHAG TSHÄL LO

**When you were king of fishes, and little fish
 Were harmed by the lake drying up and various birds,
 You saved them by true words that made it rain,
 Skillful, compassionate one—homage to you!**

SEG PAR THRUNG TSHE NAG ME THA KOR YANG
 DEN TSHIG JÖ PÄ NAG ME CHHIR DOG TE
 DRANG ME DRO WÄI SOG KYAB DE LA KÖ
 DEN PÄI THU CHÄN KHYÖ LA CHHAG TSHÄL LO

**When you were a quail,⁵⁷ a forest fire encircled you,
 But by speaking true words you turned it back,
 Saved countless beings' lives and made them happy,
 You with the strength of truth—homage to you!**

NGÖN TSHE LHA WANG GYA JIN GYUR PA NA
 NYÖ CHHU GYÄL LÖN DE CHÄ PHUNG ZIG NÄ
 THAB KHÄ TRÜL PÄ CHHÖ TÄN GE LA KÖ
 DRO DREN TSHUNG ME CHHOG LA CHHAG TSHÄL LO

**Once, when you were Śakra, king of the gods,
 Seeing a king and his court undone by liquor,
 You taught them by skilled transformation and set them in
 virtue,
 Matchless, best guide of beings—homage to you!**

GÖN KHYÖ GYÄL RIG CHUG POR THRUNG PÄI TSHE
 DÖ PÄI NYE MIG ZIG PÄI NGE JUNG GI
 KÜL TE KHOR WÄI LONG CHÖ KÜN PANG NÄ
 NAM DAG RAB JUNG DZÄ LA CHHAG TSHÄL LO

**Once, Lord, when you were born a wealthy Kṣatriya,
 Urged by detachment perceiving the faults of desire
 You abandoned all enjoyments of saṃsāra
 And took the pure Going Forth—homage to you!**

RAG DÄN DRAM ZEI RIG SU THRUNG PÄI TSHE
 LONG CHÖ KÜN PANG WEN PAR SAM TÄN DZÄ
 KYEN NGÄN LAM GYUR NÖ CHHA SEM PANG TE
 KHOR LA CHHÖ TÖN DZÄ LA CHHAG TSHÄL LO

**Born into an illustrious Brahmān line,
 You abandoned all wealth to meditate in the wild,
 Made bad conditions the path, gave up thought of harming,
 And taught your companions the Dharma—homage to you!**

NGÖN TSHE GYÄL PÖI TSHONG PÖN DU GYUR TSHE
 ZHÄN GYI DRAG PÄI YÖN TÄN THÖ PA NA
 GA ZHIN TSHE DI LÖ TANG RAB TU JUNG
 TSHÜL THRIM THAR CHHIN DZÄ LA CHHAG TSHÄL LO

**Once, when you were treasurer to a king,
 When you heard your virtues proclaimed by others
 You gave up this life and joyfully went forth,
 Perfect in morality—homage to you!**

DRAM ZER THRUNG TSHE KHYIM PANG RAB JUNG WA
 TSUG PHÜ JANG CHHUB CHE JAR GYUR PA NA
 GYÄL PÖ NYÄ KYANG THRO ME ZÖ PA YI
 JE ZUNG DAM CHHÖ TÄN LA CHHAG TSHÄL LO

**Born a Brahmān, you left home and went forth,
 Known as Cūḍabodhi.⁵⁸ Slighted by a king,
 You angered not, but welcomed him patiently,
 And taught him—homage to you!**

NGANG PÄI GYÄL POR THRUNG TSHE NYI ZUNG YANG
 THRO DANG JIG PANG THAB KHÄ NYING TOB KYI
 GYÄL PO TSHANG JIN KHOR DANG CHÄ PA LA
 CHHÖ KHOR KOR WAR DZÄ LA CHHAG TSHÄL LO

**When born a king of geese, though caught in a snare
 You had no fear nor wrath, but with skill and courage
 For King Brahmadata and his attendants
 You turned the Wheel of Dharma—homage to you!**

KÜN GYU JANG CHHUB CHE JAR GYUR WÄI TSHE
 MANG PÖ NYÄ KYANG MI THRO ZÖ TÄN NÄ
 TA NGÄN DZIN PÄI GYÄL PO KHOR CHÄ LA
 YANG DAG NÄ LUG TÄN LA CHHAG TSHÄL LO

**When you were the wanderer⁵⁹ Mahābodhi,
 Many abused you, but you showed patience, not wrath,
 And to the king and his court who held wrong views
 Showed the true way things are—homage to you!**

TRE UR THRUNG TSHE YANG DU LHUNG WÄI MI
 GYAB TU KHUR NÄ DRANG KYANG MI NGÄN DE
 DRIN LÄN LOG JÄL JÄ PANG ZÄ JÄ TE
 THAG PAR PHÄN KYOP DZÄ LA CHHAG TSHÄL LO

**When born as an ape, you carried up on your back
 A man fallen over a precipice; when this wicked man
 Returned harm for kindness, you were patient,
 Outstandingly helpful rescuer—homage to you!**

NYING JE RI DAG SHA RA BHAR THRUNG TSHE
 RANG LA NÖ JE GYÄL PO YANG LHUNG WA
 RANG LÜ LA KYÖN YANG LÄ DREN PAR DZÄ
 DRO WÄI NYEN CHIG KHYÖ LA CHHAG TSHÄL LO

**When you were born, through compassion, a śarabha beast,⁶⁰
 The king attacking you fell into a chasm,
 But mounting him on your own body, you lifted him out,
 Sole friend of migrators—homage to you!**

NYING JEI WANG GI RU RUR THRUNG PÄI TSHE
 CHHU KHYER NYAM THAG MI ZHIG DE LÄ DRÄL
 LOG DRUB ZÖ CHING GYÄL LÖN KHOR CHÄ LA
 CHHÖ KHOR KOR WAR DZÄ LA CHHAG TSHÄL LO

**When born as a ruru deer through your compassion,
 You saved an exhausted man swept away by a river,
 Bore his betrayal, and turned the Wheel of Dharma
 For the king and his retinue—homage to you!**

TRE ÜI GYÄL POR GYUR TSHE MAG PUNG GI
 TREU TSHOG NYAM THAG JÄ LA THUG TSE WÄ
 RANG LÜ ZAM PAR JÄ TE TREU TSHOG DRÄL
 NGO TSHAR SEM PA CHE LA CHHAG TSHÄL LO

**When you were a chief of monkeys, and an army
 Assailed your monkey tribe, in your compassion
 You made your body a bridge and saved the tribe,
 Astonishing Great Being—homage to you!**

DRANG SONG ZÖ PA MA WAR THRUNG PÄI TSHE
 GYÄL PÖ RANG LÜ DUM BUR TUB JÄ KYANG
 DE LA MI THRO LAR YANG THUG TSE WÄ
 NÖ LÄN PHÄN PA DZÄ LA CHHAG TSHÄL LO

**When you were the ascetic Kṣāntivādin,⁶¹
 Though a king had your body cut in pieces,
 Not wrath with him, once more in your compassion
 You repaid good for injury—homage to you!**

TSHANG PÄI GYÄL POR THRUNG TSHE YÄN LAG JIN
 TA WA NGÄN PA DZIN LA THUG TSE WÄ
 GYU DRÄ TEN DREL ZAB MÖI CHHÖ TÄN TE
 NAM KÜN DÖN DÄN DZÄ LA CHHAG TSHÄL LO

**Born as a lord of Brahmā gods, in compassion
 You taught Aṅgadinna, holder of evil views,
 The deep law of cause and effect's dependent arising.
 You beneficial in all ways—homage to you!**

GÖN PA NYAM NGÄI LANG CHEN DU GYUR TSHE
 GYÄL PÖ CHUG PÄI KYE WO DÜN GYA TSAM
 THUG JE MA ZÖ RANG LÜ BOR NÄ SÖ
 ZÖ PA THAR CHHIN DZÄ LA CHHAG TSHÄL LO

**Born an elephant in a dreadful wild,
 In mercy not bearing the plight of 700 people
 A king had banished, you gave up your body to feed them;
 Perfect in patience—homage to you!**

GYÄL BU DA WAR THRUNG TSHE KANG THRA LA
 CHHÖ TÄN DE YI TSÖN DU ZUNG NAM TANG
 CHHA TSHANG LAM ZANG DRUB CHING DOM DZÄ PA
 TSÖN DRÜ THAR CHHIN KHYÖ LA CHHAG TSHÄL LO

**When you were Sutasoma, because of your teachings
 Kalmāṣapāda⁶² freed those he held captive;
 You practiced and explained in all its parts the good path;
 Perfect in energy—homage to you!**

CHAG KHYIM NÄ PÄI GYÄL BUR GYUR PÄI TSHE
 ŚI LA ZHEN LOG NGE JUNG GI KÜL TE
 JANG SEM TING DZIN GOM LA TSÖN PAR DZÄ
 SAM TÄN THAR CHHIN KHYÖ LA CHHAG TSHÄL LO

**Born as prince Ayogr̥ha, “Iron House Dweller”,
 Sick of saṃsāra, and driven by detachment,
 You strove in the practice of bodhicitta and samādhi;
 Perfect in dhyāna—homage to you!**

NYING JEI WANG GI MA HEI LÜ ZHUNG TSHE
 TRE Ü TSE PA ZÖ CHING LHA NAM LA
 GYU DRÄ TEN DREL ZAB MO TÖN PAR DZÄ
 SHE RAB THAR CHHIN KHYÖ LA CHHAG TSHÄL LO

**When, through compassion, you took a buffalo’s body⁶³
 You bore a monkey’s insults, and taught some gods⁶⁴
 Profound dependent arising of cause and effect.
 You so perfect in wisdom—homage to you!**

DRO LA TSE WÄ JA YI LÜ ZUNG TSHE
 SENG GE NYAM THAG SÖ SHING LHA NAM LA
 GYÄL WA GYE PÄI LAM ZANG TÖN DZÄ PA
 DRO DREN TSUNG ME DAM PAR CHHAG TSHÄL LO

**When, through love for beings, you took a bird’s body,
 You cured a tormented lion and taught some gods
 The good path that pleases the Conquerors,
 O matchless supreme guide to beings—homage to you!**

DE DAG LA SOG KYE RAB THA YÄ PAR
 ZHÄN DÖN KA CHÄ LANG CHEN THRÜ ZHIN DU
 NGOM ME CHÄ PÄ NGÖN PAR JANG CHHUB PA
 TÖN PA THUG JE CHÄN LA CHHAG TSHÄL LO

**Through infinite existences like these
 Enjoying insatiably, like an elephant bathing,
 Difficult deeds for others, you were enlightened,
 O compassionate Teacher—homage to you!**

*Homage Recollecting the Twelve Deeds*⁶⁵

MA CHHAG NYE ME MI THRUG RAB TU DÜ
 NAM PAR MI YENG KÜN NÄ MA MONG DANG
 THAB TOB MÖN LAM YE SHE GYA TSHÖI TSHOG
 YONG SU DZOG PA KHYÖ LA CHHAG TSHÄL LO

**Perfector of ocean like sets of non-attachment,
 Faultlessness, imperturbation, all inclusion,
 Undistracted, unconfused, method,
 Power, vow, and wisdom knowledge—homage to you!**

DRÄN DANG TSON DRÜ DZU THRÜL KANG PA DANG
 WANG PO CHHOG DANG MÄ DU JUNG WÄI TOB
 JANG CHHUB YÄN LAG PHAG PÄI LAM NAM KÜN
 LEG PAR DRUB PA KHYÖ LA CHHAG TSHÄL LO

**Mindfulness, efforts, the bases of psychic power,
 The supreme faculties and the amazing powers,
 The enlightenment factors and the ārya paths
 All these you duly realized. Homage to you!**⁶⁶

DRANG ME SUM GYI SA CHU THAR CHHIN NÄ
 LHA NAM DÜL WAR JA CHHIR GA DÄN DU
 DAM PA TOG KAR ZHE JAR GANG GYUR PA
 SÖ NAM THA YÄ KHYÖ LA CHHAG TSHÄL LO

**In three countless eons completing the ten stages,
 To tame the gods you became in Tuṣita
 The excellent being known as Śvetaketu,
 You of infinite merits—homage to you!**

DÜ KHYEN KHYÖ NI LHUM SU DE WAR ZHUG
 LHUM NÄ TAM SHING ZHÖN NÜI RÖL TSE DZÄ
 NGÖN PAR JUNG NÄ KA WA RAB TU CHÄ
 DÖN KÜN DRUB PA KHYÖ LA CHHAG TSHÄL LO

**Knowing it was time, you happily entered the womb,
 Were born from the womb, engaged in youthful sports,
 Went forth, and lived in practice of austerities,
 Realizer of all benefits—homage to you!**

JANG CHHUB SHING WANG DRUNG DU DÜ KYI TOB
 JAM PÄI THUG KYI LEG PAR PAM DZÄ NÄ
 CHHOG CHÜI GYÄL WA KÜN GYI WANG KUR WA
 PA WO CHHEN PO KHYÖ LA CHHAG TSHÄL LO

**Beneath the bodhi tree, you overcame
 With mind of loving-kindness Māra's force.
 All conquerors of the ten directions gave you empowerment;
 O Great Hero—homage to you!**

NGÖN PAR SHE PA NGA NI LEG DRUB NÄ
 DOR JE TA BÜI TING DZIN CHHOG GI NI
 LA NA ME PÄI JANG CHHUB NYE GYUR PA
 JIG TEN DREN PA KHYÖ LA CHHAG TSHÄL LO

**Having won five superknowledges,
 By the supreme vajra-like samādhi
 You gained the unsurpassable awakening,
 Leader of the world—homage to you!**

BAG CHHAG DANG CHÄ DRI MA KÜN PANG SHING
 KHYEN PÄI YE SHE KÜN NÄ RAB GYÄ PÄ
 L HAR CHÄ JIG TEN KÜN GYI KYAB GYUR PA
 DZOG PÄI SANG GYÄ KHYÖ LA CHHAG TSHÄL LO

**Abandoning all stains and their impressions,
 Your wisdom knowledge grew completely full,
 So you're the whole world's refuge, even the gods',
 Perfect Buddha—homage to you!**

TRÖ PA NYE WAR ZHI WÄI RANG ZHIN CHÄN
 NGE PA NGA DÄN DE CHEN YE SHE KU
 ZHÄN GYI KYEN GYI NA TSHOG KÜN NANG WA
 KU SUM NYE PA KHYÖ LA CHHAG TSHÄL LO

**You gained the triple kāya,
 Bodies of great bliss and wisdom, with five certain features⁶⁷
 And with elaborations stilled by nature,
 And shown in all forms for others—homage to you!**

LHÜN PÖI GYÄL PO TA BUR RAB TU JI
 NYI MA ZHIN DU THA YÄ WÖ DZÄ CHING
 TSHÄN DANG PE JÄ KÜN NÄ SÄL WÄI KU
 GÖN PO TSHUNG ME KHYÖ LA CHHAG TSHÄL LO

**Your body, gleaming like the king of mountains,
 Gives off infinite light just like the sun,
 And shines all around with all the marks and signs.
 Unparalleled protector—homage to you!**

DÖN ZANG CHHÖ POB NGE PÄI TSIG DÄN PÄ
 KHOR GYI NANG DU JIG DRÄL SENG GEI DRA
 YANG KYI YÄN LAG DRUG CHÜ RAB GYÄN PA
 KÜN TU DROG PA KHYÖ LA CHHAG TSHÄL LO

**With true words of Dharma eloquence,
 Of excellent meaning, you proclaimed your lion's roar
 That fears no listener, all bedecked
 In sixty qualities—homage be to you!**

SÄL ZHING THOG ME MI NÄ NYAM PA NYI
 YÖN TÄN JUNG NÄ DÜL JÄI DÖN KÜN DRUB
 TOG PA KÜN PANG SI DANG ZHI WÄI DAG
 YE SHE NGA DÄN KHYÖ LA CHHAG TSHÄL LO

**You of the five wisdom knowledges, clear, unobstructed,
 Of non-abiding equality; source of virtues,
 Achieving all good for disciples, free of all concepts,
 Lord of the world and nirvāṇa—homage to you!**

JIG TEN LOB MA SE RU TA BU DANG
 GYÄL SÄ NAM DANG THÜN MONG GYUR PA DANG
 PHÜL DU JUNG WÄI YÖN TÄN KÜN NYE PA
 SI ZHI TÖN CHHOG KHYÖ LA CHHAG TSHÄL LO

**Discoverer of all virtues—worldly, disciples’,
 Of the rhinoceros-like and conquerors’ children,
 Common and superior—supreme Teacher
 Of saṃsāra and nirvāṇa—homage to you!**

KÜN JOR CHHING WA KÜN LÄ NAM DRÖL YANG
 MÖN LAM DRUB PA NAM THRÜL THA YÄ KYI
 SI PA JI SI DRO WÄI DÖN DZÄ PA
 KYE GÜI NYEN CHIG KHYÖ LA CHHAG TSHÄL LO

**Though you are free from all the bonds and fetters,
 By infinite miracles that fulfil your vows
 You benefit beings as long as saṃsāra lasts,
 Sole friend of all beings—homage to you!**

KHOR LO RIN CHHEN DAM PA KOR DZÄ CHING
 SHIN TU DÜL KÄI KYE WO RAB TU TÜL
 DÜL JA NAM DRÖL SUM LA GÖ DZÄ PA
 TOB CHU DÄN PA KHYÖ LA CHHAG TSHÄL LO

**Turning the excellent, precious Wheel of Dharma,
 You disciplined beings very hard to tame,
 And fixed disciples in the three liberations,
 Possessor of the ten powers—homage to you!**

DÜL JA NAM KYI KÄL WÄI DÜ KHYEN NÄ
 TÄN PA PHAG PÄI TSHOG LA LEG TÄ DE
 KU SHÄI DRONG DU ZHI WÄI TSHÜL TÄN PA
 DUG NGÄL THAR DZÄ KHYÖ LA CHHAG TSHÄL LO

**Knowing the season of your disciples’ fortune,
 You entrusted the Doctrine to the āryas
 And manifested nirvāṇa at Kuśinagari,
 Putting an end to sorrow—homage to you!**

LAR YANG DRO WÄI SÖ NAM PEL JÄI CHHIR
 KU DUNG RING SEL PHUNG POR LEG GYUR NÄ
 JIG TEN KÜN GYI CHHÖ PÄI TEN GYUR PA
 DZÄ PA GYÜN MI CHHÄ LA CHHAG TSHÄL LO

**That beings' merits might yet be increased,
 Your remains were turned in heaps of relics,
 Serving as bases for the whole world's worship,
 You whose deeds are ceaseless—homage to you!**

Homage to the Three Jewels

NYAM ME TÖN PA CHHOG DE LEG SUNG PÄI
 LUNG TOG DAM PÄI CHHÖ DANG SUNG RAB LÄ
 NGÖ SAM GYÜ NÄ KYE PÄI KHÄ NAM LA
 NYING NÄ MI CHE DÄ PÄ CHHAG TSHÄL LO

**To the wise, produced directly or by transmission
 From the true Dharma and teachings of scripture and insight
 Well taught by that supreme, matchless Teacher,
 With indivisible faith, from my heart I pay homage.**

DE LEG CHHOG TER TÖN PÄI KU ZUG DANG
 LEG SUNG KA DANG GONG DREL DANG CHÄ PÄI
 LEG BAM CHHÖ TEN NÄ ZHI LA SOG PA
 CHHAG Ö KÜN LA GÜ PÄ CHHAG TSHÄL LO

**To the Teacher's statues, granting supreme well-being,
 Books of his well taught word or commenting
 On his thought, the sites of his stūpas, and everything
 Worthy of homage, devoutly I pay homage.**

TÖN PA LA ME SANG GYÄ RIN PO CHHE
 KYOB PA LA ME DAM CHHÖ RIN PO CHHE
 DREN PA LA ME GEN DÜN RIN PO CHHE
 KYAB NÄ KÖN CHHOG SUM LA CHHAG TSHÄL LO

**To the Buddha Jewel, the supreme teacher,
 The Jewel of true Dharma, supreme refuge,
 And the Saṅgha Jewel, the supreme guides,
 The Three Jewels of Refuge, I pay homage.**

Homage (from The King of Prayers)

JI NYE SU DAG CHHOG CHÜI JIG TEN NA
 DÜ SUM SHEG PA MI YI SENG GE KÜN
 DAG GI MA LÜ DE DAG THAM CHÄ LA
 LÜ DANG NGAG YI DANG WÄ CHHAG GYI WO

**To all the lions of men who in the three times
 Have come into the world in the ten directions
 To all of them, without exception,
 I pay homage in faith with body, speech, and mind.**

ZANG PO CHÖ PÄI MÖN LAM TOB DAG GI
 GYÄL WA THAM CHÄ YI KYI NGÖN SUM DU
 ZHING GI DÜL NYE LÜ RAB TÛ PA YI
 GYÄL WA KÜN LA RAB TU CHHAG TSHÄL LO

**By virtue of the vow of Bhadra conduct,
 In the mental presence of all the conquerors
 I make prostration to them all by bowing
 With bodies as many as the atoms of their lands.**

DÜL CHIG TENG NA DÜL NYE SANG GYÄ NAM
 SANG GYÄ SÄ KYI Ü NA ZHUG PA DAG
 DE TAR CHHÖ KYI YING NAM MA LÜ PA
 THAM CHÄ GYÄL WA DAG GI GANG WAR MÖ

**On one atom, buddhas sit, as many
 As the atoms, amidst their buddha children:
 Thus I visualize the Dharma realm
 All entirely filled with conquerors.**

DE DAG NGAG PA MI ZÄ GYA TSHO NAM
 YANG KYI YÄN LAG GYA TSHÖI DRA KÜN GYI
 GYÄL WA KÜN GYI YÖN TÄN RAB JÖ CHING
 DE WAR SHEG PA THAM CHÄ DAG GI TÖ

**In inexhaustible oceans of their praises,
 With every sound from an ocean of vocal members
 Proclaiming the virtues of all the conquerors,
 I give praise to all the sugatas.**

The Second Limb, Offering

Offering the Two Waters, Five Standard Offerings, and Music

JI TAR NGÖN GYI SANG GYÄ LA
LHA YI WANG PO GYA JIN GYI
CHHÖ YÖN PHÜL WA JI ZHIN DU
DAG KYANG CHHÖ YÖN ÜL WAR GYI

**Just as to the Buddha once⁶⁸
Śakra, Ruler of the Gods,
Offered greeting water,
So I shall offer greeting water.**

JI TAR NGÖN GYI SANG GYÄ LA
LU GYÄL TSUG NA RIN CHHEN GYI
ZHAB SIL PHÜL WA JI ZHIN DU
DAG KYANG ZHAB SIL ÜL WAR GYI

**Just as to the Buddha once
Mañicūḍa,⁶⁹ nāga king,
Offered water for foot washing,
So I offer foot wash water.**

JI TAR NGÖN GYI SANG GYÄ LA
SING MO GANG GÄI LHA MO YI
ME TOG PHÜL WA JI ZHIN DU
DAG KYANG ME TOG ÜL WAR GYI

**Just as to the Buddha once
Goddess of the Ganges River
Offered (golden) flowers,⁷⁰
So I shall offer flowers too.**

JI TAR NGÖN GYI SANG GYÄ LA
PÖ TSHONG KHYE U TRA SHI KYI
DUG PÖ PHÜL WA JI ZHIN DU
DAG KYANG DUG PÖ ÜL WAR GYI

**Just as to the Buddha once
Lucky,⁷¹ the boy incense seller,
Offered incense,
So likewise I shall offer incense too.**

JI TAR NGÖN GYI SANG GYÄ LA
GYÄL PO SER GYI LAG PA YI
NANG SÄL PHÜL WA JI ZHIN DU
DAG KYANG NANG SÄL ÜL WAR GYI

**Just as to the Buddha once
King Suvarṇabhuja⁷²
Made offering of light,
So too I shall offer light to him.**

JI TAR NGÖN GYI SANG GYÄ LA
DRI ZÄI GYÄL PO RAB GA YI
DRI CHHAB PHÜL WA JI ZHIN DU
DAG KYANG DRI CHAB ÜL WAR GYI

**Just as to the Buddha once
Supriya, gandharva king,⁷³
Offered perfume,
So likewise I shall offer perfume too.**

JI TAR NGÖN GYI SANG GYÄ LA
GYIM DAG GÖN ME ZÄ JIN GYI
ZHÄL ZÄ PHÜL WA JI ZHIN DU
DAG KYANG ZHÄL ZÄ ÜL WAR GYI

**Just as to the Buddha
Once did Anāthapiṇḍada,⁷⁴
The householder, offer food,
So I too shall offer food.**

JI TAR NGÖN GYI SANG GYÄ LA
GAR WA LHA GA LU GA YI

DRA NYÄN PHÜL WA JI ZHIN DU
 DAG KYANG DRA NYÄN ÜL WAR GYI

**Just as to the Buddha once
 Amarapriya, the smith,
 And Nāganandin⁷⁵ offered music,
 I shall offer music too.**

Offering the Five Objects of Sensual Pleasure

E MAO CHHÖ PA LA NA ME
 RANG JUNG CHHÖ PA CHHEN PO TE
 ZUG KYI LHA MÖ ME LONG DZIN
 ZUG KYI CHHÖ PA CHÄN LA BÜL

**Lo!⁷⁶ An unsurpassed offering,
 Self-arisen, great offering,
 Mirror held by form goddess,
 Form I offer to your eyes.**

E MAO CHHÖ PA LA NA ME
 RANG JUNG CHHÖ PA CHHEN PO TE
 DRA YI LHA MÖ PI WANG DZIN
 DRA YI CHHÖ PA NYÄN LA BÜL

**Lo! An unsurpassed offering,
 Self-arisen, great offering,
 Lute held by the sound goddess,
 Sound I offer to your ears.**

E MAO CHHÖ PA LA NA ME
 RANG JUNG CHHÖ PA CHHEN PO TE
 DRI YI LHA MÖ DUNG CHHÖ DZIN
 DRI YI CHHÖ PA SHANG LA BÜL

**Lo! An unsurpassed offering,
 Self-arisen, great offering,
 Conch held by the scent goddess,
 Scent I offer to your nose.**

E MAO CHHÖ PA LA NA ME
 RANG JUNG CHHÖ PA CHHEN PO TE
 RO YI LHA MÖ ZHÄL ZÄ DZIN
 RO YI CHHÖ PA JAG LA BÜL

**Lo! An unsurpassed offering,
 Self-arisen, great offering,
 Food held by the taste goddess,
 Taste I offer to your tongue.**

E MAO CHHÖ PA LA NA ME
 RANG JUNG CHHÖ PA CHHEN PO TE
 REG JÄI LHA MÖ NA ZA DZIN
 REG JÄI CHHÖ PA KU LA BÜL

**Lo! An unsurpassed offering,
 Self-arisen, great offering,
 Clothes held by the touch goddess,
 Touch I offer to your body.**

Offering a Crown

PHÜN TSHOG ZI WÖ CHHOG CHUR RAB TU THRO
 RIN CHHEN SA LE DRAM GYI U GYÄN DI
 SHA KYÄI GYÄL PÖI U LA PHÜL WA YI

**Beaming brilliance to the ten directions,
 Perfect, made of precious gold, this crown
 To the Śākya's king's head do I offer.**

TÄN PA RIN CHHEN CHHOG CHUR GYÄ PA DANG
 JIG TEN DE LEG CHHEN PÖ KHYAB PA DANG
 L HAR CHÄ DRO WÄI TSUG GI GYÄN GYUR WÄ
 TOB CHU NGA WÄI GO PANG TOB PAR SHOG

**May this make the precious Doctrine spread
 In the ten directions, great well-being
 Fill the world, and gods and other beings
 Be crowned with the rank that has ten powers!**

Offering Monastic Equipment

GE JONG NAM LA DREN PÄ NGAG PA YI
 CHHÖ GÖ SUM DANG SIL JE DRANG SONG NÖ
 RUNG WA TSHÄ DANG DÄN PA DI DAG KYANG
 ZHEN ME MA CHHAG LO YI ÜL WAR GYI

**Without mental clinging or attachment,
 I shall offer monks and nuns⁷⁷ the three robes
 The guides have praised, staffs and ascetics' bowls,
 All proper and correct in measure.**

DRI ME TSHÄN LA DRIB PA MI NGA YANG
 DÄ PÄ NGUR MIG GYÄL TSHÄN PHÜL WA YI
 NAM KHÄI THA DANG NYAM PÄI SEM CHÄN NAM
 SANG GYÄ TUL ZHUG CHHOG LA CHÖ PAR SHOG

**Though your stainless marks are unobscured,
 I present in faith a russet banner.
 Thus may sentient beings, vast as space,
 Live within the supreme buddha conduct!**

Offering the Five Standard Offerings

PHÜL JUNG ZUG DZE YI THROG GYÄN GYI PÜ
 LANG TSHO RAB GYÄ LU DANG GAR LA KHÄ
 WANG PO DRUG LA MÄ JUNG DE WA TER
 KÜN GYI GA KYE CHHÖ PÄI LHA MO NI

**Offering goddess', decked with ornaments,
 Charming, most fair, in full pride of youth,
 Giving all joys, skilled in song and dance,
 Granting marvellous bliss to all six senses;**

KHA CHIG ME TOG NA TSHOG KÖN BU THOG
 ZHÄN DAG DRI ZHIM DUG PÄ CHHOG KÜN GENG
 LA LA NANG SÄL DRI DANG DÜ TSI DZIN
 DE DRÄI CHHÖ PÄI TRIN GYI DAG CHHÖ NA

**Some that hold assorted bowls of flowers,
 Others filling all parts with sweet incense,**

**Holding lamps or perfumes or ambrosia
I give worship with clouds of these offerings.**

KHOR DANG CHÄ PÄI TSE DÄN CHOM DÄN DÄ
DAG GI SÖ NAM PEL LÄ SHAM PA DANG
YI KYI TRÜL PÄI RAB JAM CHHÖ PÄI TSHOG
GYE ZHIN ZHE TE CHHOG NAM TSÄL DU SÖL

**Loving Lord and retinue, please gladly
Take this far spread set of offerings,
For my merit's increase set out here
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
ZHÄ MO GEG MO LU GAR MO
ME TOG MA DANG PÖ CHHANG MA

**Goddesses of lute and flute,
Barrel drum,⁷⁸ and tambourine,⁷⁹
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
REG JA MA DANG CHHÖ DÄN MA
NAM KHA GANG WÄI TSHOG TRÜL NÄ

**Those of lamps and perfume too,
And of mirrors and of scents,
Tangibles and thought objects,
I create to fill space**

GYÄL WA SÄ DANG CHÄ LA BÜL
DRO WÄI DÖN DU ZHE SU SÖL

**And offer Conquerors and their children.
Please accept for beings' sake!**

Offering the Seven Royal Emblems

LHA DZÄ LÄ JÄ TE WA SHIN TU DUM
 TSIB TONG DÄN ZHING MU KHYÜ RAB NYAM ZANG
 DANG WÄI DRA LÄ NAM PAR GYÄL GYUR WÄI
 KHOR LO RIN CHHEN NAM KHA KANG TE BÜL

**Precious wheels made of divine material,
 Thousand-spoked, their hubs completely round,
 Rims quite smooth and excellent,
 Subduing hostile foes, I offer, filling space.**

RIN CHHEN NGO WO LHA DZÄ BÄI DUR YA
 KÜN TU PAG TSHÄ TSAM DU NANG JE CHING
 DRI ME NYIN MO JI ZHIN TSHÄN DE ZHIN
 NOR BU RIN CHHEN NAM KHA KANG TE BÜL

**Precious jewels, rich in essence,
 Of azure stone divine, that light the land
 For a league around as if night
 Were spotless day, I offer, filling space.**

ZUG DZE TA NA DUG CHING TSHÜL ZANG MA
 PAG PÄI DOG LEG JAM ZHING DRI CHHOG DÄN
 YI WONG DÖ GÜI REG JA DANG DÄN PÄI
 TSÜN MO RIN CHHEN NAM KHA KANG TE BÜL

**Precious ladies, comely and good looking,
 Soft-skinned, fair-complexioned and well-mannered,
 Sweet of scent, attractive, and to touch
 All one wants, I offer, filling space.**

GANG YANG GYÄL WA MU TIG DANG DÄN PÄI
 SER SOG MANG PO THUB LA PHÜL WA TAR
 ZÖ DÄN TSHUNG PÄI KHYIM DAG NOR DÄN PÄI
 LÖN PO RIN CHHEN NAM KHA KANG TE BÜL

**Precious ministers, with wealth, like conquerors
 Offering pearly lustred⁸⁰ golden riches to the Sage,**

**And the patient, equable chamberlains⁸¹
I offer, filling space.**

YÄN LAG THAM CHÄ LEG KYE SA LA NI
RAB NÄ GANG CHEN RI DRA LANG PO CHE
GYÄL PO LA WÖ KHA LA RAB DRO WÄI
LANG PO RIN CHHEN NAM KHA KANG TE BÜL

**Precious elephants, all parts well made,
Standing on the ground like great snow mountains,
Worthy of a monarch, that can travel
In the sky, I offer, filling space.**

THO RANG DÜ SU CHHOG NAM MA LÜ PÄI
SA NAM KOR TE LAR YANG DOG GYUR PA
MA JÄI DRIN PÄI PU TAR YI WONG WÄI
TA CHHOG RIN CHHEN NAM KHA KANG TE BÜL

**Precious horses that within a morning
Can traverse the land in all directions
And return, their coats like peacocks' necks,
Beautiful, I offer, filling space.**

DRO DANG DOG DANG KÜN NÄ ONG GYUR PÄI
DÜ PUNG MA LÜ JIG PAR JE PA TE
PÄL DÄN JOR WÄI PUNG DANG CHÄ PA YI
MAG PÖN RIN CHHEN NAM KHA KANG TE BÜL

**Precious generals, with armies ready,
Terrifying all the troops of māras,
Moving, going, coming from all sides,⁸²
Glorious, I offer, filling space.**

GYÄL SI RIN PO CHHE 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 CHHEN 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!⁸³**

Offering the Eight Auspicious Symbols

JI TAR NGÖN GYI SANG GYÄ LA
 PÄL GYI BE Ü YUNG DRUNG KHYIL
 GE WA DÖN DU NGA WA TAR
 DE ZHIN DAG GI ÜL WAR GYI

**Just as once the Buddha
 Had śrīvatsas and whirls of joy⁸⁴
 For auspiciousness's sake,
 So shall I make offering.**

JI TAR NGÖN GYI SANG GYÄ LA
 SER GYI KHOR LO MU KHYÜ CHÄN
 TSHANG PA CHHEN PÖ PHÜL WA TAR
 DE ZHIN DAG GI ÜL WAR GYI

**Just as to the Buddha once
 Great Brahmā made offering
 Of a golden wheel, with rim,
 So shall I make offering.**

JI TAR NGÖN GYI SANG GYÄ LA
 SAM KYI KYÖN GYI MA GÖ PÄI
 PÄ MA KAR PO PHÜL WA TAR
 DE ZHIN DAG GI ÜL WAR GYI

**Just as to the Buddha once
 Lotuses of white were offered,
 Not soiled by a speck of mud,
 So shall I make offering.**

JI TAR NGÖN GYI SANG GYÄ LA
 NYÖN MONG DÜ LÄ GYÄL WA YI
 CHHÖ KYI GYÄL TSHÄN PHÜL WA TAR
 DE ZHIN DAG GI ÜL WAR GYI

**Just as to the Buddha once
 Dharma banners were offered,
 Signs of conquering *kleśa-māra*,⁸⁵
 So shall I make offering.**

JI TAR NGÖN GYI SANG GYÄ LA
 DUG KAR SER GYI YU WA CHÄN
 PHÜL WA DE ZHIN DAG BÜL GYI
 CHI DE WAR NI ZHE SU SÖL

**Just as to the Buddha once
 Golden-handled white umbrellas
 Were offered, so I shall offer;
 Please accept them as you will!**

JI TAR NGÖN GYI SANG GYÄ LA
 RE WA THAM CHÄ DZOG DZA PÄI
 BUM PA ZANG PO PHÜL WA TAR
 DE ZHIN DAG GI ÜL WAR GYI

**Just as to the Buddha once
 Was offered a magic pot
 That accomplished every wish,
 So shall I make offering.**

JI TAR NGÖN GYI SANG GYÄ LA
 NYÄN PA CHHOG CHUR DROG PA YI
 BÜ DUNG YÄ KHYIL PHÜL WA TAR
 DE ZHIN DAG GI ÜL WAR GYI

**Just as to the Buddha once
 Was offered a right-coiled conch
 Sounding sweetly everywhere,
 So shall I make offering.**

JI TAR NGÖN GYI SANG GYÄ LA
 NA ZA SER GYI NYA RI CHÄN
 PHÜL WA DE ZHIN DAG BÜL GYI
 CHI DE WAR NI ZHE SU SÖL

**Just as to the Buddha once
 Clothes with golden fish design were offered
 Were offered, so I shall offer;
 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 KAB THAM CHÄ DU TRA SHI
 DANG DE LEG KYI GE TSHÄN GYA CHHEN 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 Things

JI TAR NGÖN GYI SANG GYÄ LA
 ZUG KYI LHA MO WÖ CHHANG MÄ
 ME LONG CHHAG TU PHÜL WA TAR
 DE ZHIN DAG GI ÜL WAR GYI

**Just as to the Buddha once
 Prabhādhārā,⁸⁶ form goddess,
 Offered in the hand a mirror,
 So shall I make offering.**

JI TAR NGÖN GYI SANG GYÄ LA
 LANG PO CHHEN PO NOR KYONG GI
 GI HANG CHHAG TU PHÜL WA TAR
 DE ZHIN DAG GI ÜL WAR GYI

**Just as to the Buddha once
 Dhanapāla, elephant,⁸⁷
 Offered rocanā⁸⁸ in hand,
 So shall I make offering.**

JI TAR NGÖN GYI SANG GYÄ LA
 ZHING PÄI BU MO LEG KYE MÄ
 BA ZHO CHHAG TU PHÜL WA TAR
 DE ZHIN DAG GI ÜL WAR GYI

**Just as to the Buddha once
 Farmer's daughter Sujāta
 Offered cows' milk curd in hand,⁸⁹
 So shall I make offering.**

JI TAR NGÖN GYI SANG GYÄ LA
 TSA TSHONG KHYE Ü TRA SHI KYI
 DUR WA CHHAG TU PHÜL WA TAR
 DE ZHIN DAG GI ÜL WAR GYI

**Just as to the Buddha once
 Boy grass seller Svastika
 Offered dūrvā grass in hand,⁹⁰
 So shall I make offering.**

JI TAR NGÖN GYI SANG GYÄ LA
 LHA CHHOG TSHANG PA CHHEN PO YI
 BHIL WA CHHAG TU PHÜL WA TAR
 DE ZHIN DAG GI ÜL WAR GYI

**Just as to the Buddha once
 Great Brahmā, the supreme god,
 Offered belt tree fruit⁹¹ in hand,
 So shall I make offering.**

JI TAR NGÖN GYI SANG GYÄ LA
 LHA YI WANG PO GYA JIN GYI
 DUNG KAR YÄ KHYIL PHÜL WA TAR
 DE ZHIN DAG GI ÜL WAR GYI

**Just as to the Buddha once
 Śakra, ruler of the gods,
 Offered rightward-coiled white conch,
 So shall I make offering.**

JI TAR NGÖN GYI SANG GYÄ LA
 GÄL DÄN DRAM ZE KAR GYÄL GYI
 LI THRI CHHAG TU PHÜL WA TAR
 DE ZHIN DAG GI ÜL WAR GYI

**Just as to the Buddha once
 Brahmān Śuklajit, the lucky,⁹²
 Offered minium in hand,
 So shall I make offering.**

JI TAR NGÖN GYI SANG GYÄ LA
 SANG DAG CHHAG NA DOR JE YI
 YUNG KAR CHHAG TU PHÜL WA TAR
 DE ZHIN DAG GI ÜL WAR GYI

**Just as to the Buddha once
 Vajrapāṇi, *guhya* lord,⁹³
 Gave white mustard seed in hand,
 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 CHHEN PO GYÜN
 MI CHHÄ DU JUNG WAR GYUR CHIG

Thanks to the roots of virtue from offering the eight auspicious substances, may extensive prosperity and auspicious signs appear continually in every world!

Offering a Full Vase

RIN CHHEN DZE PÄI TRA SHI BUM PA DI
 LHA TSHOG CHÜ KYI KANG TE PHÜL WA YI
 LÄ DANG NYÖN MONG DRI MA KÜN JANG NÄ
 JANG CHHUB SEM KYI LÄN GYI LÄN PAR SHOG

**This auspicious vase adorned with jewels,
 Full of nectars of the gods, I offer.
 Let this cleanse all stains of deeds and kleśa⁹⁴
 And soak me in bodhicitta's moisture!**

Offering Drums

NGA WO CHE NAM PHÜL WÄI GE WA YI
 SEM CHÄN THAM CHÄ TSHANG PÄI YANG DÄN GYUR
 SANG GYÄ JANG CHHUB DAM PA CHHOG REG SHOG
 CHHÖ KYI KHOR LO GE WA KOR GYUR CHIG

**By the virtue of my offering drums,
 May all beings have the brahmic voice,⁹⁵
 Reach the Buddha's supreme, best awakening,
 Turn the ever wholesome Wheel of Dharma,**

KÄL PA SAM GYI MI KHYAB ZHUG PAR SHOG
DRO LA PHÄN CHHIR CHHÖ KYANG TÖN GYUR CHIG
NYÖN MONG JOM GYUR DUG NGÄL SEL WAR SHOG
DÖ CHHAG ZHE DANG TI MUG ZHI GYUR CHIG

**Live for eons inconceivable,
Teach the Dharma for the world's welfare,
Conquer kleśa and cure suffering!
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 CHHEN 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
DANG NYÄN KÄ KYI NGA RÖ CHHOG KÜN GENG
YÄ KHYIL DUNG GI NAM KHA KANG TE BÜL
DRO WÄ TSHANG YANG CHHOG NI TOB PAR SHOG

**Fine, white conches, well-coiled to the right,
With silk crests and tuneful blare that fills
All directions, filling space I offer:
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 TSIB TONG Ö BAR WA
RIN CHHEN IN DRA NI LÄI TOG GI DZE
NA TSHOG TRA KÖ MU TIG CHUN CHHANG GI
KHOR YUG GYÄN PÄI DUG KYI CHHÖ PAR JA

**Parasols with sapphire tips, a gleam
With a thousand spokes of spotless gold,
Round their edge adorned with wreaths of pearls,
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 CHHEN 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 CHHEN YU WA NI
DA CHHE DOR JE RIN CHHEN TSE MO CHÄN
DAR CHE SUM PA LUNG GI KYÖ PA NA
SIL SIL THRÖL WÄI DRIL CHHUNG DRA DROG SHING

**Banners of your triumph over opponents,
With straight, supple, precious poles that have
Crescents, vajras, jewel finials;
With three frills, upon which little bells**

SUM KHUG KHYOG GI GYING DANG RAB TU DÄN
DZE PÄI SOG CHHAG TSHÄN MA YÖ ME KYI
MI THÜN CHHOG LÄ GYÄL WÄI GYÄL TSHÄN DANG
RAB DZE BA DÄN DAG GI CHHÖ PAR JA

**Tinkle as they flutter in the breeze;
Well endowed with triply sinuous grace:
These, and splendid flags, with and without
Signs of lovely creatures,⁹⁶ 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
 NA TSHOG DAR GYI SHAM BU YO WA CHÄN
 TSÄN DÄN DRÜL GYI NYING PÖI DRI GÖ PA
 RAB JAM LA REI TRIN GYI CHHÖ PAR JA

**Countless canopies of priceless cloth
 That adorn the sky, with varied silk
 Fringes waving, scented with snake's heart
 Sandalwood, in clouds I'll offer you.**

Offering Food

GYÄL WÄ DÜ CHOM JANG CHHUB SANG GYÄ TE
 GYÄL WÄI KU LA PAB KYEM MI NGA YANG
 DAG CHAG SÖ NAM ZHING DU GYUR LÄ DU
 SHÖ DANG ZHÄL ZÄ JAR WA DI PHÜL WÄ

**Conquerors subdue Māra and awaken;
 Though their bodies have no filth⁹⁷ or thirst,
 Still, to make them field of merit for us
 These prepared foods and foodstuffs we offer:**

DÜ KÜN GE WÄI LO TOG PHEL GYÄ NÄ
 DAG DANG KHA NYAM DRO WA MA LÜ PA
 DE WA CHÄN DU PÄ MO LÄ KYE TE
 TING DZIN ZÄ DANG CHHÖ LA CHÖ PAR SHOG

**May the crop of virtue always grow, and
 I and all the migrators, vast as space,
 Born from lotuses in Sukhāvātī,
 Enjoy Dharma and samādhi food!**

Miscellaneous Offerings

Recite the offering verses from The King of Prayers. The verse "Finest Jewels, finest necklaces..." is optional.

ME TOG DAM PA THRENG WA DAM PA DANG
 SIL NYÄN NAM DANG JUG PA DUG CHHOG DANG

MAR ME CHHOG DANG DUG PÖ DAM PA YI
 GYÄL WA DE DAG LA NI CHHÖ PAR GYI

**Superb flowers and garlands, instruments of music,
 Unguents, finest parasols,
 And the best of lamps and excellent incense;
 With these I make offering to the conquerors.**

NA ZA DAM PA NAM DANG DRI CHHOG DANG
 CHE MA PHUR MA RI RAB NYAM PA DANG
 KÖ PA KHYÄ PAR PAG PÄI CHHOG KÜN GYI
 GYÄL WA DE DAG LA NI CHHÖ PAR GYI

**Finest raiment and superb perfume,
 Powdered incense equal to Mount Meru,
 All the best of most distinguished splendor;
 With these I make offering to the conquerors.**

[optional]

RIN CHHEN CHHOG DANG DO SHÄL CHHOG NAM DANG
 NAM TRA LHA DZÄ LA DRE CHHOG NAM DANG
 GYÄL TSHÄN CHHOG DANG BA DÄN CHHOG NAM KYI
 GYÄL WA DE DAG LA NI CHHÖ PAR GYI

**Finest jewels, finest necklaces,
 Dazzling, superb canopies divine,
 And the best of banners and of flags
 With these I make offering to the conquerors.**

CHHÖ PA GANG NAM LA ME GYA CHE WA
 DE DAG GYÄL WA THAM CHÄ LA YANG MÖ
 ZANG PO CHÖ LA DÄ PÄI TOB DAG GI
 GYÄL WA KÜN LA CHHAG TSHÄL CHHÖ PAR GYI

**Offerings that are vast and supreme
 I visualize for every conqueror.
 I, by power of faith in Bhadra conduct,
 Honor and make offering to all conquerors.**

Then:

ME TOG PHÄL CHER ME TOG LA RE DANG
 ME TOG KÖ PÄI WÖ ZER RAB KYE TE
 ME TOG NA TSHOG KÜN TU TRAM JÄ NÄ
 DAG NYI CHHEN PO GYÄL WA SÄ CHÄ CHHÖ

**From the flowers—those in general,
 In arrays and canopies—comes light,
 Spreading diverse flowers everywhere,
 Honoring noble conquerors and their children.**

DUG PA PHÄL CHER DUG PA LA RE DANG
 DUG PA KÖ PÄI WÖ ZER RAB KYE TE
 DUG PA NA TSHOG KÜN TU TRAM JÄ NÄ
 DAG NYI CHHEN PO GYÄL WA SÄ CHÄ CHHÖ

**From the incense—that in general,
 In arrays and canopies—comes light,
 Spreading diverse incense everywhere,
 Honoring noble conquerors and their children.**

PHÄL CHER PÖ DANG PÖ KYI LA RE DANG
 PÖ KYI KÖ PÄI WÖ ZER RAB KYE TE
 NA TSHOG PÖ NAM KÜN TU TRAM JÄ NÄ
 DAG NYI CHHEN PO GYÄL WA SÄ CHÄ CHHÖ

**From the perfumes—those in general,
 In arrays and canopies—comes light,
 Spreading diverse perfumes everywhere,
 Honoring noble conquerors and their children.**

THRENG WA PHÄL CHER THRENG WA LA RE DANG
 THRENG WA KÖ PÄI WÖ ZER RAB KYE TE
 THRENG WA NA TSHOG KÜN TU TRAM JÄ NÄ
 DAG NYI CHHEN PO GYÄL WA SÄ CHÄ CHHÖ

**From the garlands—those in general,
 In arrays and canopies—comes light,
 Spreading diverse garlands everywhere,
 Honoring noble conquerors and their children.**

CHE MA PHÄL CHER CHE MA LA RE DANG
 CHE MA KÖ PÄI WÖ ZER RAB KYE TE
 CHE MA NA TSHOG KÜN TU TRAM JÄ NÄ
 DAG NYI CHHEN PO GYÄL WA SÄ CHÄ CHHÖ

**From the powders—those in general,
 In arrays and canopies—comes light,
 Spreading diverse powders everywhere,
 Honoring noble conquerors and their children.**

NA ZA PHÄL CHER NA ZA LA RE DANG
 NA ZA KÖ PÄI WÖ ZER RAB KYE TE
 NA ZA NA TSHOG KÜN TU TRAM JÄ NÄ
 DAG NYI CHHEN PO GYÄL WA SÄ CHÄ CHHÖ

**From the garments—those in general,
 In arrays and canopies—comes light,
 Spreading diverse raiment everywhere,
 Honoring noble conquerors and their children.**

PHÄL CHER DUG DANG DUG KYI LA RE DANG
 DUG KYI KÖ PÄI WÖ ZER RAB KYE TE
 NA TSHOG DUG NAM KÜN TU TRAM JÄ NÄ
 DAG NYI CHHEN PO GYÄL WA SÄ CHÄ CHHÖ

**From the parasols—in general,
 In arrays and canopies—comes light,
 Spreading diverse parasols throughout,
 Honoring noble conquerors and their children.**

RIN CHHEN PHÄL CHER RIN CHHEN LA RE DANG
 RIN CHHEN KÖ PÄI WÖ ZER RAB KYE TE
 RIN CHHEN NA TSHOG KÜN TU TRAM JÄ NÄ
 DAG NYI CHHEN PO GYÄL WA SÄ CHÄ CHHÖ

**From the jewels—those in general,
 In arrays and canopies—comes light,
 Spreading diverse jewels everywhere,
 Honoring noble conquerors and their children.**

PÄ MA PHÄL CHER PÄ MA LA RE DANG
 PÄ MA KÖ PÄI WÖ ZER RAB KYE TE
 PÄ MA NA TSHOG KÜN TU TRAM JÄ NÄ
 DAG NYI CHHEN PO GYÄL WA SÄ CHÄ CHHÖ

**From the lotuses—in general,
 In arrays and canopies—comes light,
 Spreading diverse lotuses throughout,
 Honoring noble conquerors and their children.**

GYÄN THRENG PHÄL CHER GYÄN THRENG LA RE DANG
 GYÄN THRENG KÖ PÄI WÖ ZER RAB KYE TE
 GYÄN THRENG NA TSHOG KÜN TU TRAM JÄ NÄ
 DAG NYI CHHEN PO GYÄL WA SÄ CHÄ CHHÖ

**From the necklaces—in general,
 In arrays and canopies—comes light,
 Spreading diverse necklaces throughout,
 Honoring noble conquerors and their children.**

GYÄL TSHÄN CHHOG KÖ WÖ ZER RAB KYE TE
 DE DAG GYÄL TSHÄN KAR MAR SER PO DANG
 NGO DANG GYÄL TSHÄN KÖ PA NA TSHOG PA
 DU MÄ GYÄL WÄI ZHING NAM GENG WAR JE

**From the banners in array comes light,
 Filling all the conquerors' lands with many
 Banners in arrays of diverse kinds—
 White, red, yellow banners, and some blue ones.**

NOR BÜI DRA WA NA TSHOG KÖ PÄI DUG
 DAR KYI DA DI BA DÄN RAB CHANG SHING
 DRIL YER DRA WA GYÄL WÄI SUNG DROG PA
 DE ZHIN SHEG KYI U LA DE DAG DZIN

**Parasols arrayed with diverse nets of jewels,
 Hung with silken flags and garlands,
 Tinkling Buddha Word from nets of bells,
 Over the Tathāgatas I hold.**

LAG PÄI THIL NÄ CHHÖ PA SAM YÄ NAM
 GYÄL WA CHIG LA CHHÖ PA JE PA TAR
 GYÄL WA MA LÜ KÜN LAANG DE ZHIN BÜL
 DRANG SONG TING DZIN NAM THRÜL DE DRA WO

**As I give a single Conqueror
 Offerings beyond thought from my palms,
 So I offer to all Conquerors
 As ascetic's magic of samādhi.**

The Eighteen Marvellous Great Offerings

NÄ DI AM NI ZHÄN DAG NAL
 LHA SOG DAG GIR MA JÄ PÄI
 ME TOG CHHU KYE THANG KYE NAM
 THUB PÄI KYE CHHOG NAM LA BÜL

**Flowers grown on land or water,
 Not possessed by gods or others
 In this or another place,
 I present you, Chiefs of Sages.**

NÄ DI AM NI ZHÄN DAG NA
 GANG YANG PÖ KYI SHING ZANG PO
 LHA YI PÖ SOG MÄ JUNG WA
 THUB PÄI KYE CHHOG NAM LA BÜL

**Every excellent incense⁹⁸ tree
 In this or another place,
 Gods' and others' marvellous incense,
 I present you, Chiefs of Sages.**

RIN CHHEN ZANG PO CHER BAR DANG
 NANG WÄI SHING LÄ JUNG WA DANG
 NYI MA DA WA LA SOG O
 CHHOG NAM KÜN TU TRÖ TE BÜL

**Light from dazzling, noble gems,
 Or produced from shining trees,
 Or from suns and moons and so forth,
 Sent out to all parts, I offer.**

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

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

TSE JO DE WÄI GA CHHEN PO
 GÖ DANG GEG LA SOG PÄI TSHOG
 CHHOG NAM KÜN TU THAM CHÄ NÄ
 GA WÄI CHHOG NI TRO WAR JA
**Troupes⁹⁹ most fond of play and pleasure,
 Laughing, graceful and so forth,
 The most joyful anywhere,
 I'll send out to every region.**

GÖ DANG GYÄN SOG JUNG WA YI
 DE ZHIN PAG SAM SHING ZANG PO
 DOR JEI NGAG NI JÖ JA ZHING
 SANG GYÄ KÜN LA ÜL WAR JA
**Sources of adornments, clothes and so on,
 Like wish-granting trees,
 I, reciting vajra mantras,¹⁰⁰
 Offer unto all the buddhas.**

JANG CHHUB TU NI SEM KYE NÄ
 SEM CHÄN KÜN GYI DÖN GYI CHHIR
 CHHOG NAM KÜN TU TRO JÄ TE
 SANG GYÄ KÜN LA ÜL WAR JA

**Generating bodhicitta
 For all sentient beings' sake,
 Sending it to every region
 I'll make offering to all buddhas.**

Giving:

JIN PÄI PA RÖL CHHIN CHHÖ PÄ
 SEM CHÄN THAM CHÄ PÄL DANG NI
 NOR DANG DÄN PA DRUB PAR SHOG
 DE WA MA TSHANG ME PAR SHOG

**Through my offering the perfection
 Of giving, may sentient beings
 All achieve wealth and abundance!
 May their happiness lack nothing!**

Morality:

SEM CHÄN THAM CHÄ JANG CHHUB DANG
 DOM PAR RAB TU NÄ PAR SHOG
 GYAG SOG NYE PA CHHEN PO NAM
 ZHI GYUR KÜN TU TRO WAR JA

**Let all beings be established
 In their vows and bodhicitta!
 I send everywhere the calming
 Of great faults like violence.**

Patience:

JIG DANG KHÖN SOG DUG NGÄL LA
 SOG PÄI DUG NGÄL ZHI WAR SHOG
 JAM DANG DÄN PÄI NÄL JOR GYI
 CHHÖ LA DAG ME DRUB PAR SHOG

**May the sufferings of malice, fear,
 And other things be calmed!**

**May yogins in friendliness
Practice Dharma selflessly!**

Energy:

KHOR WA THAR TUG BAR DU NI
DAG TSHANG GYA WAR MA GYUR CHIG
DE ZHIN SEM CHÄN THAM CHÄ NI
TSÖN DRÜ DE NYI DRUB JE SHOG

**Let me not reach buddhahood
Until saṃsāra meets its end!
May all sentient beings, too,
Practice with such energy!**

Concentration:

SOG CHHAG KÜN GYI DÖ CHHAG SOG
NYÖN MONG CHHEN PO ZHI WAR SHOG
SEM CHÄN THAM CHÄ YENG ME CHING
SAM TÄN ZHI DANG DÄN PAR SHOG

**Let all creatures' great defilements,
Such as greed, be pacified!
Let all beings, undistracted,
Be possessed of the four dhyānas!**

Wisdom:

SANG GYÄ YE SHE SHE RAB CHE
DUG NGÄL CHÖ JE LA NA ME
SHE RAB JOR WÄ DAG JE PÄ
SANG GYÄ SEM CHÄN DAG GYUR CHIG

**Made pure by applying wisdom—
Great wisdom of buddhas' gnosis,
Best at cutting suffering—
May all beings be pure buddhas!**

TONG SUM GYI NI DÜL NYE DU
DAG NYI KYANG NI NAM SAM ZHING
CHHÖ PÄI TRIN NI NAM SAM NÄ
SANG GYÄ KÜN LA ÜL WAR JA

**Fancying myself as many
As thrice thousandfold worlds' atoms,
I imagine clouds of offerings
And make offering to all buddhas.**

TONG SUM GYI NI DÜL NYE DU
DAG NYI KYANG NI NAM SAM ZHING
CHE NI DE NYE DÄN DANG CHÄ
SANG GYÄ NGAG PA JÖ PAR JA

**Fancying myself as many
As thrice thousandfold worlds' atoms,
And with tongues as many too,
I recite the buddhas' praises.**

Here [give praise as follows]:

NYAM ME MI YO NYAM ME CHHOG GI CHHÖ NYI CHAN
THUG JEI DAG NYI DRO WÄI DUG NGÄL SEL WAR DZÄ
YÖN TÄN THA YÄ NGÖ DRUB THAM CHÄ JIN DZÄ PA
DRI ME MI YO NYAM ME DAM PÄI CHHOG CHHÖ CHÄN

**Matchless firm one, with a matchless, supreme nature,
Merciful dispeller of migrators' sorrows,
Giver of all siddhis and of endless virtues,
With the best of spotless, stable, peerless features!¹⁰¹**

YÖN TÄN SHIN TU THRA WÄI CHHA LA ANG TSHÄ ME DE
PE NI NAM KHA DANG YANG TRÜN DU YÖ MA YIN
NGÖ DRUB THA YÄ NYAM ME PE DANG DRÄL WA NAM
SEM CHÄN KHAM LA NGÖ DRUB CHHOG NAM NGE PAR TSÖL

**Of your virtues' smallest fraction there's no measure.
They could not be printed in the entire sky.
You of unexampled, peerless, endless siddhis,
Grant to sentient beings' minds¹⁰² the supreme siddhis!**

TAG TU DRI MA ME PA THUG JEI SHUG LÄ JUNG
MÖN LAM DRUB PA GAG PA ME PÄI CHHÖ NYI CHÄN

DRO WÄI DÖN DRUB RAB TU TSÖN PA THA YÄ PA
 THUG JE CHHEN PÖI DAG NYI TAG TU NAM PAR NANG
**With the property of ceaseless prayer fulfillment,
 From the force of ever pure compassion born,
 Striving endlessly to benefit migrators,
 Always you reveal your great compassion nature.**

TSHÄ ME TSHÄ DANG DRÄL WA SHIN TU DZOG PA YI
 DE WAR SHEG PÄI GO PANG DAM PA NYE GYUR KYANG
 KHAM SUM NAM LA NGÖ DRUB CHHOG TSÖL DZÄ PA YI
 THUG JEI CHÖ PA MI YO GAG PAR YONG MI GYUR
**Though you've found the noble state of sugata,
 Fully perfect, lacking measure or a limit,
 Still your stable conduct of compassion, granting
 Supreme siddhis to the three realms, will not cease.**

E MAO SHIN TU ZANG PÖI CHHÖ NYI CHHOG DANG DÄN
 CHHOG JIN NAM KYI NANG NÄ GO PANG CHHOG NYE PA
 KHAM SUM KÜN LA TAG TU NGÖ DRUB CHHOG TSÖL DZÄ
 GÖN PO DÜ SUM DRIB PA ME PAR RAB KHYEN PÄ
 DAM TSIG CHHOG SUM NGÖ DRUB DAM PA DAG LA TSÖL¹⁰³
**Lo! You have the best of very excellent natures.
 Of boon granters, you have gained the highest rank,
 Granting supreme siddhis to all three realms always.
 Lord, who comprehends the three times unobstructed:
 Grant me the three supreme pledges, best of siddhis!**

DE NÄ NÄL JOR DE NYI KYI
 LÜ DANG NGAG SEM LÄ JUNG WÄI
 CHHÖ PA DAG NI DÜ NÄ SU
 SANG GYÄ KÜN LA ÜL WAR JA
**Next, combining all the offerings
 Coming from the body, speech, and mind
 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
 MÖN PA ME PÄI TING DZIN CHHOG
 SANG GYÄ KÜN LA ÜL WAR JA

**Supreme concentrations on emptiness—
 No Dharma’s real—
 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 CHHEN CHÖ PÄN CHHOG
 NYÄN SHÄL DZE JE RIN CHHEN KHYIL WÄI GYÄN
 DRIN PA DUNG DRA DZE JE GÜL DUB CHHOG
 THUG TSHÄN PÄL BE DZE JE SE MO DO

**Finest jewel crown, of gods’ materials;
 Coiled jewel earrings, for your earlobes;¹⁰⁴
 Best neck bangle for the conch-like neck;
 Necklace for your heart’s śrīvatsa sign;**

PUNG WA DZE JE PUNG GYÄN SUNG KÜ CHHOG
 CHHAG NYI THRIG MAR TRÄ PÄI DU BU CHHOG
 DRA WÄ DREL WÄI SOR MÖI DU BU CHHOG
 DZU THRÜL DÄN PÄI ZHAB LA DZE JE GYÄN

**Best protective thread for the upper arms;
 Finest bangles to adorn the wrists;
 Finest rings for fingers joined by webs;
 Ornaments for feet with magic powers,**

GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
 THUG JE DRO WÄI DÖN DU ZHE SU SÖL

**I shall offer conquerors and their children.
 In compassion please accept, for beings!**

PAG ME SÖ NAM TOB LÄ JUNG WA YI

Made by force of merits without measure:

RIN CHHEN DUG DZE SER GYI YU WA CHÄN
 MI THÜN DÜ LÄ GYÄL WÄI GYÄL TSHÄN CHHOG
 NYÄN PA CHHOG CHUR YO WÄI BA DÄN PHÄN

**Precious parasols with golden handles;
 Banners of triumph over foes and māras;
 Flags of fame, to ten directions waving,¹⁰⁵**

CHHOG KÜN YI THROG DAR GYI DA DI TRÄ
 DUNG SEL NGA YAB NOR BÜI YU WA CHÄN
 RIN CHHEN GYÄN Ö DÄN PÄI LA RE DRE

**Decked with lovely silk garlands throughout;
 Pain removing, jewel-handled cowries;
 Canopies that glow with jewel adornments,**

GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
 THUG JE DRO WÄI DÖN DU ZHE SU SÖL

**I shall offer conquerors and their children.
 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 GEI DÄN LA SOG
 LHA DZÄ YI WONG DZE PA ZIM CHÄI TSHOG
 NYÖN MONG DRA ZUR PANG PÄI PHO DRANG DUM

**Lion seat, for your four fearlessnesses;
 Other lovely, gorgeous heavenly bedding;
 Round precinct,¹⁰⁶ no corners of defilements;**

YÖN TÄN GYÄ PÄI DRU ZHI ZHÄL YÄ KANG
 JIG TEN LÄ DÄ DRU ZHI NYI TSEG KANG
 RANG ZHIN Ö SÄL JANG SEM DA WÄI DÄN

**Palace, square, for your full qualities;
 Second story, square, for world-transcendence;
 Moon seat, clear-light-natured bodhicitta,**

GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
 THUG JE DRO WÄI DÖN DU ZHE SU SÖL

**I shall offer conquerors and their children.
 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
 TONG NYI DRA DROG PI WANG DANG TING SHAG
 THAB LA KHÄ PA ZAG ME PHUNG PÖI DRI
 NYÖN MONG TRE SEL CHHÖ KYI ZHÄL ZÄ CHHOG
 NGO TSHA THREL YÖ DÄN PA LHA YI GÖ

**Finest lotus, unsoiled by greed's mud;
 Lute and bells,¹⁰⁷ for sound of emptiness;
 Scent of skillful, unsoiled aggregates;
 Dharma food that cures defilements' hunger;
 God's clothes—conscience and consideration—**

GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI
 THUG JE DRO WÄI DÖN DU ZHE SU SÖL

**I shall offer conquerors and their children.
 In compassion please accept, for beings!**

The Twenty-One Offerings

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 KHOR LÖ GYUR WÄI RIG PÄ JIN LAB PÄI
 LHA DZÄ CHHÖ YÖN JI NYE CHHI PA KÜN
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
 All there is of heavenly greeting water
 Made by magic by the emperors' knowledge
 I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 KHA DOG ZANG ZHING DRI ZHIM REG NA DE
 SAB JAM YANG WÄI RÄ ZUNG JI NYE KYANG
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
 All there is of fine and soft, light cloth,
 Of good colors, fragrant, nice to touch,
 I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 RIN CHHEN LA RE YI WONG GYÄN DANG DÄN
 CHHEN PÖI NYER CHÄ DE WA DRUB PA YANG
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
 All the lovely, precious, decorated canopies,
 Most pleasant to be near,
 I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 LHA DZÄ LÄ JUNG NA TSHOG DOG DANG DÄN
 BA DÄN YI WONG CHHOG CHUR YO WA YANG
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
 Many colored flags of stuffs of heaven
 Fluttering bravely in the ten directions
 I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 RIN CHHEN DUG DZE SER GYI YU WA CHÄN
 KHOR YUG GYÄN GYI NAM PA YI WONG DÄN
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
 Precious parasols with golden handles,
 Edges trimmed with well-shaped ornaments,¹⁰⁸
 I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 RIN CHHEN GYÄL TSHÄN NOR BÜI TOG GI TRÄ
 DÜ KYI DRA LÄ GYÄL WÄI BA DÄN CHHAR
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
 Precious, gem-tipped banners and the flying
 Flags of triumph over māra foes
 I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 KHA DOG YIP LEG DRI ZHIM YI WONG WÄI
 ME TOG NA TSHOG KYE WÄI SHING NAM KYANG
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
 Trees that bear assorted fragrant flowers,
 Pleasing and superb in shape and color,
 I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 SIL ZHING DRI ZHIM REG NA DUNG WA SEL
 YI THROG DRI CHHOG JI NYE YÖ PA YANG
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
 All there is of exquisite perfumes,
 Cool, sweet-scented, curing pain on contact
 I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 GA BUR LA SOG LEG PAR JAR WA YI
 LHA DZÄ DUG PÄI PÖ TRIN THRIG PA YANG
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
 Swelling clouds¹⁰⁹ of smoke of heavenly incense,
 Blended well from camphor and so forth,
 I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
LHA DZÄ LÄ JUNG RIN CHHEN DRÖN ME BAR
CHHOG CHÜI MÜN PA KÜN TU SEL WA YANG
GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
Precious, blazing lamps of heavenly substance,
Stopping darkness in the ten directions,
I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
KHA DOG ZANG ZHING DRI ZHIM RO GYA DÄN
SWA STI KA SOG ZHÄL ZÄ NA TSHOG KYANG
GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
Diverse foods, in swastikas and so on,
Hundred-flavoured, fine in smell and color,
I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
PI WANG LA SOG RÖL MÖI KHYÄ PAR CHU
NAR NYÄN YI WONG DRA NYÄN CHI CHHI PA
GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
All the pleasant music, sweet to hear,
From ten kinds of instruments, like lutes,
I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
LEG PAR JANG PÄI GAR KHÄN RÖL MO WA
RAB DZE GA WÄI TSE JO JE PA YANG
GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
All the well-trained dancers and musicians
Playing joyfully and beautifully
I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 LHA DZÄ RIN CHHEN LÄ DRUB CHÖ PÄN DANG
 DU BU NA GYÄN LA SOG GYÄN CHHOG KÜN
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
 All the best adornments of divine jewels,
 Such as crowns, earrings and bangles,
 I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 CHHOG NAM KÜN TU LEG PAR CHANG PA YI
 DZE PÄI DAR CHANG KHYÄ PAG YÖ PA YANG
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
 All the excellent, gorgeous silken ribbons,
 Hanging splendidly in every place,
 I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 DRI ZHIM MA LI KA DANG LEG PEL WÄI
 RIN CHHEN ME TOG THRENG WA DZE PA YANG
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
 Lovely garlands of sweet mallikā¹¹⁰
 And of all propitious,¹¹¹ precious flowers
 I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 RIN CHHEN NGA YAB DRA WA DRA CHE DANG
 DA CHHE NOR BÜ GYÄN TRÄ ZHÄL ME KANG
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
 Palaces adorned with jeweled cowries,
 Strings of pearls and crescent moons and gems
 I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 DE WÄI NÄ SU NYUR WÄI SHUG KYI DRO
 DRA LÄ GYÄL JE CHANG SHE TA YI KYU
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
 Herds of horses—thoroughbreds, swift running,
 Triumphant over foes—in pleasant places,
 I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 SHIN TU TOB DÄN RIN CHHEN DRA WÄ TRÄ
 DRA JOM ZHÖN PÄI CHHOG GYUR LANG CHEN KYU
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
 Herds of elephants, the best of mounts,
 Strong, foe-crushing, decked with nets of jewels,
 I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 NÄ CHÄN NAM KYI DÖ PÄI DÖN DRUB PÄI
 NYER CHÖ DÖ JÖI BA LA SOG PÄI KYU
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
 Wish-fulfilling cows and other beasts
 That supply the local people's wants
 I shall offer conquerors and their children.**

JIG TEN DI AM CHHOG CHÜI JIG TEN NA
 TA BAB YI WONG DRIL BU LA SOG PÄI
 GYÄN GYI TRÄ PA CHHOG CHUR KÖ PA YANG
 GYÄL WA SÄ DANG CHÄ LA ÜL WAR GYI

**In the ten directions' worlds or this one,
 Pleasing portals,¹¹² decked with bells
 And other ornaments, set in the ten directions,
 I shall offer conquerors and their children.**

Verses of Offering from the Bodhisattva-caryāvatāra

DE LÄ ZHÄN YANG CHHÖ PÄI TSHOG
RÖL MO YANG NYÄN YI WONG DÄN
SEM CHÄN DUG NGÄL SIM JE PÄI
TRIN NAM SO SOR NÄ GYUR CHIG

**Next, let further masses of offerings,
In clouds of pleasant song and music,
Comforting beings' sufferings, arise!**¹¹³

DAM CHHÖ KÖN CHHOG THAM CHÄ DANG
CHHÖ TEN NAM DANG KU ZUG LA
RIN CHHEN ME TOG LA SOG CHHAR
GYÜN MI CHHÄ PAR BAB PAR SHOG

**On all jewels of true Dharma,
Reliquaries and statues,
Let unceasing rains of jewels,
Flowers, and so forth descend!**

JI TAR JAM YANG LA SOG PÄ
GYÄL WA NAM LA CHHÖ DZÄ PA
DE ZHIN DAG GI DE ZHIN SHEG
GÖN PO SÄ DANG CHÄ NAM CHHÖ

**Just as Mañjughoṣa
And others worship conquerors,
So to Lord Tathāgatas and their sons,
I too make offering.**

YÖN TÄN GYA TSHO NAM LA DAG
TÖ YANG YÄN LAG GYA TSHÖ TÖ
TÖ YANG NYÄN TRIN DE DAG LA
NGE PAR KÜN TU JUNG GYUR CHIG

**In these seas of virtue,
Praise with oceans of hymnic sounds.
Let clouds of unfailing praise
In concert arise to them!**

Maṇḍala Offering

ZHING KHAM BÜL WAR ZHU

Please offer a Buddha land.

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

RII GYÄL PO RI RAB

**OM VAJRA BHÜMI ĀḤ HÜM, mighty golden ground. OM VAJRA
REKHE ĀḤ HÜM, encircled by a wall of iron mountains; in the
center, Mount Meru, King of Mountains;**

SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB 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

**In the east, Noble Body; in the south, Rose-Apple; in the west,
Cattle Using; in the north, Unpleasant Sound; Body and Noble
Body; Yak Tail and Other Yak Tail; Deceitful and Traveling the
Supreme Path; Unpleasant Sound and Companion Unpleasant
Sound;**

RIN PO CHHEI RI WO / PAG SAM GYI SHING / DÖ JÖI BA / MA MÖ PÄI
YI LO TOG

**Precious mountain, wish-granting tree, wish-fulfilling cow,
uncultivated harvest;**

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

**Precious wheel, precious jewel, precious queen, precious
minister, precious elephant, precious horse, precious general,
great treasure vase;**

GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG PÖ
MA / NANG SÄL MA / DRI CHHAB MA

**Grace goddess, garland goddess, song goddess, dance god-
dess, flower goddess, incense goddess, light goddess, per-
fume goddess;**

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

**Sun and moon; precious parasol and banner of victory over
all directions. In the center, the riches of gods and humans,
perfect, lacking nothing, pure, and enchanting.**

DI DAG DRIN CHÄN TSA WA DANG GYÜ PAR / CHÄ PÄI PÄL DÄN LA
MA DAM PA NAM DANG / KHYÄ PAR DU YANG NYAM ME SHA KYÄI
GYÄL PÖI LHA TSHOG / KHOR DANG CHÄ PA NAM LA ÜL WAR GYI WO

**To my glorious, holy and most kind root and lineage Gurus,
and in particular to the deity host of the peerless King of the
Śakyas and their entourage, I shall offer these.**

THUG 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

**Please accept them with compassion for the sake of migrating
beings! Having accepted them, to me and all sentient beings
Please grant every supreme and ordinary siddhi!**

TÖ PA GYA TSHÖI CHHÖ YÖN KÜN NÄ KHYIL
YÖN TÄN ME TOG TSHÜL THRIM DUG PÖ TRIN
SHE RAB DRÖN ME DÄ PA PÖ CHHUI TSHO
TING DZIN DÜ TSII ZHÄL ZÄ DAM PA DANG

**Greeting water pools, from seas of learning;
Flowers of virtues, incense clouds of morals,
Lamps of wisdom, perfume lakes of faith,
Best ambrosial foodstuffs of samādhi,**

TÖ YANG NYÄN PÄI SIL NYÄN DRA JIN CHING
KÜN NÄ NYING TSE NAM CHÖ BOB PA YI
DUG DANG GYÄL TSHÄN BA DÄN DRENG JÄ PÄ
DAG LÜ ZHÄL ME KANG TSEG RAB GYÄN NÄ

**Sounding cymbals of melodious praise;
Raised umbrellas, banners, flags around,**

**Of compassion, judgement, and quick wits,
Decorate my body's storied palace.**

NYING Ü CHHU KYE THIG LE DAB GYÄ LA
TÄN PAR ZHUG PÄI CHHÖ JE CHHÖ JE CHING
NGE PAR DÜN PÄI YI KYI SÖL DEB NA
DRO WÄI LA MA TAG TU NYE GYUR CHIG
CHHÖ KYI GYÄL PO TAG TU NYE GYUR CHIG

**This I offer, Dharma Lords, to you, steadfastly abiding
In the broad, petalled lotus drop amidst my heart.
I request with truly longing mind:
May it always please the world's gurus!
May it always please the Kings of Dharma!¹¹⁴**

DENG NÄ JANG CHHUB NYING PÖI BAR
THUG JEI CHAG KYÜ JE ZUNG CHHIR
DAG GI DÄ PÄ BÜL LAG NA
ZHE NÄ JIN GYI LAB TU SÖL

**So that henceforth until bodhi
Your compassion's hook sustains me,
I make offering in faith:
Please accept it, and inspire me!**

SA ZHI PÖ KYI JUG SHING ME TOG TRAM
RI RAB LING ZHI NYI DÄ GYÄN PA DI
SANG GYÄ ZHING DU MIG TE ÜL WAR GYI
DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

**This ground, anointed with perfume, strewn with flowers,
Adorned with Mount Meru, four continents, Sun and Moon,
I offer in visualization as field of buddhas.
May all sentient beings thus enjoy this pure land!**

IDAM GURU RATNA MAṄḌALAKAM NIRYĀTAYĀMI
(Guru, I present this precious maṅḍala.)

Requests

NYAM ME SHA KYÄI GYÄL PÖI LHA TSHOG KHOR DANG CHÄ PA KHYE
NAM LA KHYEN TSE NÜ TU DANG CHÄ PÄI YÖN TÄN SAM GYI MI KHYAB
PA NGA WA LAG PÄ / DAG GI LO CHHÖ SU DRO WAR JIN GYI LAB TU SÖL

O deity host of the peerless King of the Śākyas and your entourage, you have inconceivable qualities of wisdom, love and power, 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 GAG PAR JIN GYI LAB TU SÖL

Please grant inspiration to stop all perverse ideas!

CHHIN CHI MA LOG 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 CHHE 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!

GEN 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 Saṅgha 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
pacified 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
conditions 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 Third Limb, Confession

*Recite the Confession of a Bodhisattva's Downfalls to the Thirty-Five
Buddhas once and General Confession three times.*

Confession of a Bodhisattva's Downfalls to the Thirty-Five Buddhas

If doing the actual prostrations, first recite the *Preliminary Holy
Name Mantras* on page 143.

[LA MA] 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 [Guru,] Teacher, Bhagavān, Tathāgata, Arhat, Perfectly Complete Buddha, Glorious Conqueror Śākyamuni, I prostrate.

DE ZHIN SHEG PA DOR JE NYING PÖ RAB TU JOM PA LA CHHAG TSHÄL LO

To Tathāgata Thoroughly Destroying with Vajra Essence, I prostrate.

DE ZHIN SHEG PA RIN CHHEN Ö THRÖ LA CHHAG TSHÄL LO

To Tathāgata Radiant Jewel, I prostrate.

DE ZHIN SHEG PA LU WANG GI GYÄL PO LA CHHAG TSHÄL LO

To Tathāgata King, Lord of the Nāgas, I prostrate.

DE ZHIN SHEG PA PA WÖI DE LA CHHAG TSHÄL LO

To Tathāgata Army of Heroes, I prostrate.

DE ZHIN SHEG PA PÄL GYE LA CHHAG TSHÄL LO

To Tathāgata Delighted Hero, I prostrate.¹¹⁵

DE ZHIN SHEG PA RIN CHHEN ME LA CHHAG TSHÄL LO

To Tathāgata Jewel Fire, I prostrate.

DE ZHIN SHEG PA RIN CHHEN DA Ö LA CHHAG TSHÄL LO

To Tathāgata Jewel Moonlight, I prostrate.

DE ZHIN SHEG PA THONG WA DÖN YÖ LA CHHAG TSHÄL LO

To Tathāgata Meaningful to See, I prostrate.

DE ZHIN SHEG PA RIN CHHEN DA WA LA CHHAG TSHÄL LO

To Tathāgata Jewel Moon, I prostrate.

DE ZHIN SHEG PA DRI MA ME PA LA CHHAG TSHÄL LO

To Tathāgata Stainless One, I prostrate.

DE ZHIN SHEG PA PÄL JIN LA CHHAG TSHÄL LO

To Tathāgata Bestowed with Courage, I prostrate.¹¹⁶

DE ZHIN SHEG PA TSHANG PA LA CHHAG TSHÄL LO

To Tathāgata Pure One, I prostrate.

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

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

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

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

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

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

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

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

DE ZHIN SHEG PA SE ME KYI BU LA CHHAG TSHÄL LO
To Tathāgata Son of Noncraving, I prostrate.

DE ZHIN SHEG PA ME TOG PÄL LA CHHAG TSHÄL LO
To Tathāgata 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 Tathāgata 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 Tathāgata Lotus Light Rays Clearly Knowing by Play,
I prostrate.**

DE ZHIN SHEG PA NOR PÄL LA CHHAG TSHÄL LO
To Tathāgata Glorious Wealth, I prostrate.

DE ZHIN SHEG PA DRÄN PÄI PÄL LA CHHAG TSHÄL LO

To Tathāgata Glorious Mindfulness, I prostrate.

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

To Tathāgata Glorious Name Widely Renowned, I prostrate.

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

**To Tathāgata 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 Tathāgata Glorious One Totally Subduing, I prostrate.

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

To Tathāgata Utterly Victorious in Battle, I prostrate.

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

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

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

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

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

To Tathāgata 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

**To Tathāgata, Arhat, Perfectly Complete Buddha, King of
the Lord of Mountains Firmly Seated on Jewel and Lotus,
I prostrate.**

Prostrations to the Seven Medicine Buddha

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

**To Tathāgata, Arhat, Perfectly Complete Buddha, Renowned
Glorious King of Excellent Signs, I prostrate.**

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 Tathāgata, Arhat, Perfectly Complete Buddha, King of
Melodious Sound, Brilliant Radiance of Skill, Adorned with
Jewels, Moon, and Lotus, I prostrate.**

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

**To Tathāgata, Arhat, Perfectly Complete Buddha, Stainless
Excellent Gold, Illuminating Jewel Who Accomplishes All
Conduct, I prostrate.**

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

**To Tathāgata, Arhat, Perfectly Complete Buddha, Glorious
Supreme One Free from Sorrow, I prostrate.**

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

**To Tathāgata, Arhat, Perfectly Complete Buddha, Melodious
Ocean of Proclaimed Dharma, I prostrate.**

DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG
GYÄ CHHÖ GYA TSHO CHHOG GI LÖ NAM PAR RÖL PA NGÖN PAR
KHEN PÄI GYÄL PO LA CHHAG TSHÄL LO

**To Tathāgata, Arhat, Perfectly Complete Buddha, King Clearly
Knowing by the Play of Supreme Wisdom of an Ocean of
Dharma, I prostrate.¹¹⁷**

DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
MÄN GYI LA BÄI DUR YÄI Ö KYI GYÄL PO LA CHHAG TSHÄL LO

**To Tathāgata, Arhat, Perfectly Complete Buddha, Medicine
Guru, King of Vaiḍūrya Light, I prostrate.**

Confession Prayer

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

All you [Thirty-Five Buddhas, Seven Medicine Buddhas,] and the others, as many tathāgata, arhat, perfectly complete buddha *bhagavāns* as there are abiding, living, and residing in all the world systems of the ten directions; all you buddha *bhagavāns*, please pay attention to me.

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 WA AM

In this life and in all the states of rebirth in which I have circled in saṃsāra from beginningless lives, whatever negative actions I have created, made others create, or rejoiced in the creation of;

CHHÖ TEN GYI KOR RAM / GEN DÜN GYI KOR RAM / CHHOG CHÜI
GEN DÜN GYI KOR THROG PA DANG / THROG TU CHUG PA DANG /
THROG PA LA JE SU YI RANG WA AM

Whatever possessions of holy objects of offering,¹¹⁸ possessions of the saṅgha, or possessions of the saṅgha of the ten directions that I have appropriated, made others appropriate, or rejoiced in the appropriation of;

TSHAM MA CHHI PA NGÄI LÄ GYI PA DANG / GYI DU TSÄL WA DANG /
GYI PA LA JE SU YI RANG WA AM

Whichever among the five heavy negative karmas without break I have done, caused to be done, or rejoiced in the doing of;

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 WA AM

Whichever of the ten nonvirtuous paths of action I have engaged in, caused others to engage in, or rejoiced in the engaging of;

LÄ KYI DRIB PA GANG GI DRIB NÄ DAG SEM CHÄN NYÄL WAR CHHI WA
 AM / DÜ DRÖI KYE NÄ SU CHHI PA AM / YI DAG KYI YÜL DU CHHI WA
 AM / YÜL THA KHOB TU KYE WA AM / LA LOR KYE WA AM / LHA TSHE
 RING PO NAM SU KYE WA AM WANG PO MA TSHANG WAR GYUR WA
 AM / TA WA LOG PA DZIN PAR GYUR WA AM / SANG GYÄ JUNG WA LA
 NYE PAR MI GYI PAR GYUR WÄI LÄ KYI DRIB PA

Whatever I have done, being obscured by these karmas that cause me to be born as a sentient being in the hell realm, in the animal realm, or in the preta realm; in an irreligious country, as a barbarian, or as a long-lived god; with imperfect faculties, holding wrong views, or not being pleased with a buddha's descent;

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

In the presence of the buddha bhagavāns, who are transcendental wisdom, who are eyes, who are witnesses, who are valid, and who see with omniscient consciousness, I admit and confess all these negative actions. I do not conceal them nor hide them, and from now on in the future I will abstain and refrain from committing them again.

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

All buddha bhagavāns, please pay attention to me. In this life and in the other states of rebirth in which I have circled in saṃsāra from beginningless lives,

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

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;

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

Whatever roots of virtue I have created by fully ripening sentient beings; whatever roots of virtue I have created by generating bodhicitta; and whatever roots of virtue I have created by my unsurpassed transcendental wisdom:

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

All these assembled and gathered, then 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.

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

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

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

**I confess all negative actions individually. I rejoice in all merits.
I urge and request all buddhas. May I achieve the supreme,
holy, and peerless transcendental wisdom.**

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 O

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

General Confession (*Chhi shag*)

U HU LAG

Woe is me.

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 / GEN
DÜN TSÜN PA NAM DAG LA GONG SU SÖL

**Great Guru Vajradhara, all other buddhas and bodhisattvas
who abide in the ten directions, and all the venerable Saṅgha,
please pay attention to me.**

DAG [*say your name*] 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

**I, who am named [*say your name*], circling in cyclic existence
from beginningless time until the present, overpowered by
delusions such as attachment, hatred, and ignorance, by
means of my body, speech, and mind,**

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

Have committed the ten nonvirtuous actions, committed the five heavy negative karmas without break,¹¹⁹ and committed the five nearing heavy negative karmas without break.¹²⁰

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

I have transgressed the vow of individual liberation, transgressed the vow of bodhisattvas, and transgressed the samaya of Secret Mantra.¹²¹

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

I have been disrespectful to my parents, disrespectful to my vajra masters and my abbot, and disrespectful to my spiritual friends living in ordination.¹²²

KÖN CHHOG SUM LA NÖ PÄI LÄ GYI PA DANG / DAM PÄI CHHÖ PANG
PA DANG / PHAG PÄI GEN DÜN LA KUR PA TAB PA DANG / SEM CHÄN
LA NÖ PÄI LÄ GYI PA LA SOG PA

I have committed actions harmful to the Three Rare Sublime Ones, abandoned the holy Dharma,¹²³ criticized the *ārya* Saṅgha,¹²⁴ harmed sentient beings, and so on.

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

These and many other nonvirtuous negative actions I have done, have caused others to do, have rejoiced in others doing, and so forth.

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 / GEN DÜN TSÜN PA NAM KYI CHÄN NGAR THÖL LO

In the presence of the great Guru Vajradhara, all the buddhas and bodhisattvas who abide in the ten directions, and the

venerable Saṅgha, I admit this entire collection of faults and transgressions that are obstacles to my own higher rebirth and liberation, and causes of cyclic existence and the lower realms.

MI CHHAB BO / CHHAG SO / CHHIN CHHÄ KYANG DOM PAR GYI LAG SO / THÖL ZHING SHAG NA DAG DE WA LA REG PAR NÄ PAR GYUR GYI / MA THÖL MA SHAG NA DE TAR MI GYUR WA LAG SO (3x)

I do not conceal them and I accept them as negative. I promise to refrain from doing these actions again in the future.¹²⁵ By confessing and acknowledging them, I will attain and abide in happiness, while by not confessing and acknowledging them, true happiness will not come. (3x)

To repeat, go to page 117

Other Confession Verses

LÜ KYI LÄ NI NAM PA SUM
 NGAG GI NAM PA ZHI DANG NI
 GANG YANG YI KYI NAM SUM PO
 MI GE CHU PO SO SOR SHAG

**Body actions of three kinds,
 Vocal ones of four kinds too,
 And three kinds of mental ones:
 Ten nonvirtues I confess.**

THOG MA ME NÄ DA TÄI BAR
 MI GE CHU DANG TSHAM ME NGA
 SEM NI NYÖN MONG WANG GYUR PÄ
 GYI PA THAM CHÄ SHAG PAR GYI

**All the ten unwholesome
 And five immediate deeds I've done
 Through kleṣa, without beginning
 Till the present, I confess.**

DÖ CHHAG ZHE DANG TI MUG WANG GI NI
LÜ DANG NGAG DANG DE ZHIN YI KYI KYANG
DIG PA DAG GI GYI PA CHI CHHI PA
DE DAG THAM CHÄ DAG GI SO SOR SHAG

**Whatever evil deeds I may have done
With body, speech, or likewise with the mind,
Under the power of greed, hate and delusion,
Everyone of them do I confess.**

Completion of the Seven Limbs (from The King of Prayers)

CHHOG CHÜI GYÄL WA KÜN DANG SANG GYÄ SÄ
RANG GYÄL NAM DANG LOB DANG MI LOB DANG
DRO WA KÜN GYI SÖ NAM GANG LA YANG
DE DAG KÜN GYI JE SU DAG YI RANG

**Whatever merits all Conquerors, Buddha-children,
Pratyekas, āryas training and past training,
And worldly beings have, throughout the ten directions,
I rejoice in all of them.**

GANG NAM CHHOG CHÜI JIG TEN DRÖN MA DAG
JANG CHHUB RIM PAR SANG GYÄ MA CHHAG NYE
GÖN PO DE DAG DAG GI THAM CHÄ LA
KHOR LO LA NA ME PA KOR WAR KÜL

**All you lights of the worlds of the ten directions,
Who have awakened to bodhi, and realized
Non-attachment: I urge all you Protectors
To turn the unsurpassable Wheel of Dharma.**

NYA NGÄN DA TÖN GANG ZHE DE DAG LA
DRO WA KÜN LA PHÄN ZHING DE WÄI CHHIR
KÄL PA ZHING GI DÜL NYE ZHUG PAR YANG
DAG GI THÄL MO RAB JAR SÖL WAR GYI

**Those who wish to demonstrate nirvāṇa,
I request with folded palms to stay**

**For eons as many as the atoms of their Lands
For all beings' happiness and welfare.**

CHHAG TSHÄL WA DANG CHHÖ CHING SHAG PA DANG
JE SU YI RANG KÜL ZHING SÖL WA YI
GE WA CHUNG ZÄ DAG GI CHI SAG PA
THAM CHÄ DAG GI JANG CHHUB CHHIR NGO O¹²⁶

**I dedicate it all towards awakening.
Whatever little virtue I have gathered
From prostrating, offering, confessing,
And rejoicing, urging, and requesting,**

Further Rites

Torma Offering to the Landlord Spirits (Zhi dag tor ma)

Dedicate the white torma offering to the landlords.

Cleanse with:

OM VAJRA AMṚTA KUṆḌALI HANA HANA HÜM PHAṬ

Purify with:

OM SVABHÄVA ŚUDDHÄḤ SARVA DHARMÄḤ SVABHÄVA
ŚUDDHO 'HAṬ

[TONG PA NYI DU GYUR] TONG PÄI NANG LÄ DHRUM LÄ RIN PO
CHHEI NÖ YANG SHING GYA CHHE WA NAM KYI NANG DU OM Ö DU
ZHU WA LÄ JUNG WÄI TOR MA KAR SUM NGAR SUM / ZAG PA ME PÄI
YE SHE KYI DÜ TSII GYA TSHO CHHEN POR GYUR

**[Everything becomes emptiness.] From within emptiness
comes BHRŪṂ, from which comes a vast and expansive
precious vessel. In it, OM melts into light and becomes a
torma of the three whites and three sweets—a great ocean of
uncontaminated transcendental wisdom nectar.**

OM ÄḤ HÜM (3x)

Offer the torma:

NAMAḤ SARVA TATHĀGATA AVALOKITE OṂ SAṂBHARA /
SAṂBHARA HŪṂ (3x or 7x)

CHOM DÄN DÄ DE ZHIN SHEG PA GYÄL WA RIN CHHEN MANG LA
CHHÄG TSHAL LO

**To Bhagavān, Tathāgata, Victorious One Abundant Jewels,
I prostrate.**

DE ZHIN SHEG PA ZUG DZÄ DAM PA LA CHHÄG TSHAL LO

To Tathāgata Holy Beautiful Form, I prostrate.

DE ZHIN SHEG PA KU JAM LÄ LA CHHAG TSHÄL LO

To Tathāgata Infinite Body, I prostrate.

DE ZHIN SHEG PA JIG PA THAM CHÄ DANG DRÄL WA LA CHHAG
TSHÄL LO

To Tathāgata Free from All Fears, I prostrate.

PHUN TSHOG DÖ YÖN NGA DÄN PÄI

DÜ TSII GYA TSHÖI TOR MA DI

SA YI LHA MO TÄN MA SOG

TONG SUM ZHI DAG TSHOG NAM DANG

**I offer this torma, an ocean of nectar
Possessing the five perfect desirable qualities,
To the hosts of landlord spirits of the billionfold universes,
The earth goddess, Tenma, and the others,**

TSHE RING CHHE NGA TÄN KYONG CHÄ

GANG CHÄN NÄ PA THAM CHÄ DANG

KHYÄ PAR YÜL CHHOG DI NYI KYI

YÜL LHA ZHI DAG NAM LA BÜL

**To all those who live in the Land of Snow,
The Five Sisters of Long Life together with the protectors of
the teachings,
And especially to the landlord spirits,
The local gods of this very region.**

ZHE NÄ NÄL JOR YÖN CHHÖ KÜN
 LÄ DANG JA WA CHI JE KYANG
 KO LONG THRAG DÖG MA DZÄ PAR
 THUN KYEN YI ZHIN DRUB PAR DZÖ

**Having accepted it, without annoyance and jealousy
 Accomplish favorable conditions as we wish
 For whatever actions and activities
 All we yogis, benefactors, and beneficiaries perform.**

Recite the Power of the Truth:

DAG GI SAM PÄI TOB DANG NI
 DE ZHIN SHEG PÄI JIN TOB DANG
 CHHÖ KYI YING KYI TOB NAM KYI
 DÖN NAM GANG DAG SAM PA KÜN
 DE DAG THAM CHÄ CHI RIG PAR
 THOG PA ME PAR JUNG GYUR CHIG

**By the power of my thoughts,
 The power of the tathāgatas' blessings,
 And the power of the *dharmadhātu*,
 May all my aims and wishes whatsoever
 Be fulfilled appropriately
 Without obstruction.**

Praises of Śākyamunī Buddha

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);*¹²⁷
- By (Tshe chhog ling) Yongdzin Yeshe Gyältsän: *The music of the Mahāyāna Dharma (theg chen chos kyi sgra dbyangs), A Praise Connected with the Thirty-Four Birth Stories;*¹²⁸

- *Dü pung che thag...* (*bdud dpung phyee 'thag ma*), *A Praise of the Twelve Deeds*,¹²⁹
- *Gya chhen 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. This praise will serve in place of the above:

Praise of the Lord, Our Teacher by Way of His Twelve Deeds, page 145.

If you do this, extensive advantages arise. For example, it will purify many karmic obscurations gathered in the past, sow special seeds for irreversibility 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 Śākyamuni purifies one's sins of 10,000 eons, hearing the name sows the seed of irreversibility 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] if 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:

- *The Entry of Inspiration, A Praise of Śākyamuni Buddha*,¹³⁰ page 150
- *The Heart of Good Explanation*,¹³¹ *Dependent Arising, A Praise of the Buddha*, page 156

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 Mañjughoṣa (bstod sprin rgya mtsho), *also by Tsongkhapa;*
- Praise of Atiśa (jo bo rje'i bstod pa);
- Praise of the Magnanimous Lord (rje bdag nyid chen po'i bstod pa).¹³²

Lamrim Prayer

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

Foundation of All Good Qualities

YÖN TÄN KÜN GYI ZHIR GYUR DRIN CHÄN JE
TSHÜL ZHIN TEN PA LAM GYI TSA WA RU
LEG PAR THONG NÄ BÄ PA DU MA YI
GÜ PA CHHEN PÖ TEN PAR JIN GYI LOB

The foundation of all good qualities is the kind and perfect guru;

Correctly following the guru is the root of the path.

By my clearly seeing this and applying great effort,

Please bless me to rely upon the guru with great respect.

LÄN CHIG NYE PÄI DÄL WÄI TEN ZANG DI
SHIN TU NYE KA DÖN CHHEN SHE GYUR NÄ
NYIN TSHÄN KÜN TU NYING PO LEN PÄI LO
GYÜN CHHÄ ME PAR KYE WAR JIN GYI LOB

When I have discovered that the precious freedom of this rebirth is found only once,

Is extremely difficult to find again, and is greatly meaningful,

Please bless me to unceasingly generate the mind

Taking its essence, day and night.

LÜ SOG YO WA CHHU YI CHHU BUR ZHIN
 NYUR DU JIG PÄI CHHI WA DRÄN PA DANG
 SHI WÄI JE SU LÜ DANG DRIB MA ZHIN
 KAR NAG LÄN DRÄ CHHI ZHIN DRANG WA LA

**This body and life are changing, like a water bubble;
 Remember how quickly they perish and death comes.
 After death, just like a shadow follows the body,
 The results of black and white karma follow.¹³³**

NGE PA TÄN PO NYE NÄ NYE PÄI TSHOG
 THRA ZHING THRA WA NAM KYANG PONG WA DANG
 GE TSHOG THA DAG DRUB PAR JE PA LA
 TAG TU BAG DANG DÄN PAR JIN GYI LOB

**When I have found definite conviction in this,
 Please bless me always to be conscientious
 In abandoning even the slightest collection of shortcomings
 And in accomplishing all virtuous deeds.**

CHÄ PÄ MI NGOM DUG NGÄL KÜN GYI GO
 YI TÄN MI RUNG SI PÄI PHÜN TSHOG KYI
 NYE MIG RIG NÄ THAR PÄI DE WA LA
 DÖN NYER CHHEN POR KYE WAR JIN GYI LOB

**When I have recognized the shortcomings of samsāric
 perfections—
 There is no satisfaction in enjoying them, they are the door
 to all suffering,
 And they cannot be trusted—
 Please bless me to generate a strong wish for the bliss of
 liberation.**

NAM DAG SAM PA DE YI DRANG PA YI
 DRÄN DANG SHE ZHIN BAG YÖ CHHEN PO YI
 TÄN PÄI TSA WA SO SOR THAR PA LA
 DRUB PA NYING POR JE PAR JIN GYI LOB

**Through my being led by this pure thought
With great remembrance, alertness, and conscientiousness,
Please bless me to make keeping the individual liberation vows,
The root of the teachings, my essential practice.**

RANG NYI SI TSHOR LHUNG WA JI ZHIN DU
MAR GYUR DRO WA KÜN KYANG DE DRA WAR
THONG NÄ DRO WA DRÖL WÄI KHUR KHYER WÄI
JANG CHHUB SEM CHHOG JONG PAR JIN GYI LOB

**Just as I have fallen into the sea of saṃsāra,
So have all mother transmigratory beings.
By my seeing this, please bless me to train in supreme
bodhicitta,
Which bears the responsibility of freeing transmigratory
beings.**

SEM TSAM KYE KYANG TSHÜL THRIM NAM SUM LA
GOM PA ME NA JANG CHHUB MI DRUB PAR
LEG PAR THONG NÄ GYÄL SÄ DOM PA LA
TSÖN PA DRAG PÖ LOB PAR JIN GYI LOB

**Even if I develop only bodhicitta, without familiarizing myself
with the three types of morality,
I cannot achieve enlightenment.
By my seeing this well,
Please bless me to keep the vow of the sons of the victorious
ones with fervent effort.**

LOG PÄI YÜL LA YENG WA ZHI JE CHING
YANG DAG DÖN LA TSHÜL ZHIN CHÖ PA YI
ZHI NÄ LHAG THONG ZUNG DU DREL WÄI LAM
NYUR DU GYÜ LA KYE WAR JIN GYI LOB

**By my having pacified distractions to wrong objects
And correctly analyzed the meaning of reality,
Please bless me to quickly generate within my mindstream
The unified path of calm abiding and special insight.**

THÜN MONG LAM JANG NÖ DU GYUR PA NA
 THEG PA KÜN GYI CHHOG GYUR DOR JE THEG
 KÄL ZANG KYE WÖI JUG NGOG DAM PA DER
 DE LAG NYI DU JUG PAR JIN GYI LOB

**When I have become a [suitable] vessel by training in
 the common path,
 Please bless me to immediately enter
 The holy gateway of the fortunate beings—
 The supreme of all vehicles, the Vajrayāna.**

DE TSHE NGÖ DRUB NAM NYI DRUB PÄI ZHI
 NAM DAG DAM TSHIG DOM PAR SUNG PA LA
 CHÖ MA MIN PÄI NGE PA NYE GYUR NÄ
 SOG DANG DÖ TE SUNG WAR JIN GYI LOB

**At that time, the basis of accomplishing the two attainments
 is keeping my vows and *samayas* purely.
 When I have gained effortless conviction in this,
 Please bless me to protect them even at the cost of my life.**

DE NÄ GYÜ DEI NYING PO RIM NYI KYI
 NÄ NAM JI ZHIN TOG NÄ TSÖN PA YI
 THÜN ZHII NÄL JOR CHÖ LÄ MI YEL WAR
 DAM PÄI SUNG ZHIN DRUB PAR JIN GYI LOB

**Then, when I have realized exactly the vital points of
 the two stages—
 The essence of the tantric sets—
 And am enjoying the yoga of four sessions with effort, with-
 out being distracted [by nonmeditation objects],
 Please bless me to accomplish these according to the teach-
 ings of the holy beings.**

DE TAR LAM ZANG TÖN PÄI SHE NYEN DANG
 TSHÜL ZHIN DRUB PÄI DROG NAM ZHAB TÄN CHING
 CHHI DANG NANG GI BAR DU CHÖ PÄI TSHOG
 NYE WAR ZHI WAR JIN GYI LAB TU SÖL

**Thus, may the virtuous friends who reveal the noble path
And the spiritual practitioners who correctly accomplish it
have long lives.**

**Please bless me to pacify completely
The collections of outer and inner obstacles.**

KYE WA KÜN TU YANG DAG LA MA DANG
DRÄL ME CHHÖ KYI PÄL LA LONG CHÖ CHING
SA DANG LAM GYI YÖN TÄN RAB DZOG NÄ
DOR JE CHHANG GI GO PHANG NYUR THOB SHOG

**In all my lives, never separated from perfect gurus,
May I enjoy the magnificent Dharma
And, by completing the qualities of the grounds and paths,
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 (The King of Prayers), the great sum of countless hundreds of millions of bodhisattva prayers, while thinking about the meaning of the words.

For *The King of Prayers*, go to page 169.

Special Dedications Aimed at Rebirth in Tuṣita

After that, those whose principal desire is to be born in Yiga Chödzin in the Tuṣita Pure Land should recite the Vow of Maitreya (Maitri-praṇidhāna). Then, motivated by confident faith in the benefits explained in the sūtras, repeat the Dhāraṇī of Maitreya's Promise (Ārya-maitriṇa-pratijnā-nāma-dhāraṇī) as many times as possible, and after that do the three verses of dedication.

For *The Noble King of Vows of Maitreya*, go to page 178.

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

Then they should make this special prayer:

DENG GYÄL WA SHA KYA THUB PÄI LHA TSHOG KHOR DANG CHÄ PA
CHÄN DRANG PÄI CHÄN NGAR DE ZHIN SHEG PA / SHA KYA THUB PÄI
NGÖN GYI THRUNG RAB DANG NAM THAR JE SU DRÄN TE

Today, before the deity host of Conqueror Śākyamuni and their retinue here invoked, recollecting the past lives and biography of the Tathāgata Śākyamuni,

GÜ PA CHHEN 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 TAB PA LA SÖG PÄI

I have with great devotion paid homage and made offering to them, confessed my sins before them, rejoiced in virtue, exhorted 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 / GYÄL DANG GYÄL WA NYI PÄI TÄN PA RIN PO CHHE
YÜN RING DU DAR ZHING GYÄ PAR GYUR CHIG

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

GEN 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 Saṅgha 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 patrons 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
 KYANG 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 / THAB 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 CHHUG 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 falling 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 THRIM
 LA NÄ ZHIN PAR DE NÖ SUM GYI CHHÄ 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
GYÄL TSHAB MI PAM GÖN PO SÄ DANG CHÄ PA LA MIG PÄI DÄ PA
SHUG DRAG NGÖN DU GYUR TE / LÜ SEM LA DUG NGÄL THRA MO
TSAM YANG ME PAR SHI PÖ TE GA DÄN YI GA CHHÖ DZIN DU RIN PO
CHHEI PÄ MA LÄ DZÜ TE KYE WA LEN PAR GYUR CHIG

**In particular, when the time for dying from this life draws near, may an intense faith focused upon the regent, the invincible Lord Maitreya, and his children manifest in us
And, dying without the slightest suffering of body or mind, may we take birth miraculously from a precious lotus in Yiga Chodzin in Tuṣita!**

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

**As soon as we are born there, may we see directly the faces of the Conqueror Lord Maitreya, the bodhisattvas Gaganāmala¹³⁴ and Venerable Mañjuśrīgarbha,¹³⁵
And the many other buddhas and bodhisattvas, 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 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

**May we understand their meaning correctly and put it into
practice, so that the special paths such as detachment,
bodhicitta, and right view arise in our minds at all times!**

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

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

**May also the roots of virtue to be so dedicated not degenerate
in the least through adverse conditions, such as anger,
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
CHHAG CHHÖ SÖL DEB JÄ PÄI GE TSHOG KYI
THUB PÄI GYÄL TSHAB JAM PÄI ZHAB DRUNG DU
THEG CHHOG CHHÖ KYI PÄL LA CHÖ PAR SHOG

**I've invoked the deity host of the King of Sages,
Prostrated, offered, requested; through these virtues
Let me, before the Sage's regent, Maitreya,
Enjoy abundance of Mahāyāna teaching!**

NAM ZHIG DOR JE DÄN GYI RI WÖI POR
JAM GÖN NYIN JE WANG PO SHAR WÄI TSHE
DAG GI LO DRÖ PÄ MA KHA CHE NÄ
KÄL ZANG BUNG WÄI TSHOG NAM TSHIM JE SHOG

**When above the hill of Buddhagaya¹³⁶
Rises that king of suns, the Lord Maitreya,
May the lotus of my wisdom open
And satisfy great swarms of fortunate bees!**

DE TSHE GYÄL WA JAM PA RAB TU GYE
CHHAG YÄ DAG GI GO LA ZHAG ZHIN DU
LA ME JANG CHHUB CHHOG TU LUNG TÄN NÄ
DRO KÜN DÖN DU SANG GYÄ NYUR TOB SHOG

**Then, pleased, may the Conqueror Maitreya,
Setting his right hand upon my head,
Prophecy my highest, supreme bodhi;
And let me win it soon, for all beings' sake!**

*Dedication to be Reborn in Sukhāvātī (optional alternative
to the dedications aimed at rebirth in Tuṣīta)*

Those whose principal desire is to be born in Sukhāvātī should, if circumstances, permit recite prayers for rebirth there, such as Tsongkhapa's Opening the Door of the Supreme Land (zhing mchog sgo 'byed).¹³⁷

For Opening the Door of the Supreme Land, go to page 187.

Conclusion

Thanking Offering (optional)

If it is desired to make homage, offering, in thanksgiving, then recite:

TÄN PÄI DAG PO TÖN PA CHOM DÄN DÄ
 TSA GYÜ LA MA SANG GYÄ JANG SEM DANG
 PHAG PA NYÄN RANG CHHÖ SUNG TSHOG CHÄ LA
 GO SUM GÜ PA CHHEN PÖ CHHAG TSHÄL LO

**To the lord of the Doctrine, the bhagavān teacher,
 And hosts of root and lineage gurus, buddhas,
 Bodhisattvas, hearers, pratyekas, protectors,
 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).

For the first twelve verses of *The King of Prayers*, go to page 169.

Apology for Mistakes

NYAM ME SHA KYÄI GYÄL PÖI LHA TSHOG KHOR DANG CHÄ PA NAM
 LA CHHAG CHHÖ SÖL DEB JÄ PÄI KAB DIR DAG CHAG DÜ NGÄN PÄI
 SEM CHÄN CHÖ PA MÄN ZHING MA DAG PÄ MA TSHÄL WA DANG BAG
 MA CHHI PÄI WANG GI

**On this occasion of making homage, offering, and request to
 the deity host of the peerless King of the Śākyas and their
 retinue, we sentient beings of an evil time, of vile, impure
 behavior, 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 PHAG PA THUG JE CHHEN 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 ārya beings to be patient with all this.**

THUG TSE WAR GONG TE ZÖ PAR ZHE SHING THRÄL DANG YÄN DU
DAG GI DRIP PAR MI GYUR WAR JIN GYI LAB PAR CHI NANG

**Will you please think of us compassionately, accept us
forgivingly, 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
SANG GYÄ YÜL DU SHEG NÄ KYANG
LAR YANG JÖN PAR DZÄ DU SÖL

**You do all that's good for beings,
And grant siddhis in accordance;
Please go to your Buddha lands,
But come back again later!**

GÖN PO THUG JE CHHEN PO DANG DÄN PA NAM KYI DAG CHAG
DANG SEM CHÄN THAM CHÄ KYI DÖN DZÄ PA LEG KYI SO SÖI ZHING
KHAM SU DZU THRÜL GYI KHOR DANG CHÄ PA SHEG SU SÖL LO

**Greatly compassionate lords, it is good that you benefit us
and all sentient beings, but please go miraculously with your
retinues to your respective lands!**

Recite a prayer for the flourishing of the Gelugpa teaching,¹³⁸ such as:

- *Prayers for the Flourishing of Je Tsongkhapa's Teachings (Lo zang gyäl tän ma), page 191*
- *Causing the Teachings of the Buddha to Flourish (Tän bar ma), page 194*

Auspicious Verses

While reciting the following auspicious verses that appear in a sūtra, as is fitting, scatter flower petals in every direction.

PHÜN SUM TSHOG PA NGA WA SER GYI RI WO DRA
 JIG TEN SUM GYI GÖN PO DRI MA SUM PANG PA
 SANG GYÄ PÄ MÄI DAB MA GYÄ DRÄI CHÄN NGA WA
 DI NI JIG TEN GE WÄI TRA SHI DANG PO Ö

**Possessor of perfection, like a golden mountain,
 A Lord of the three worlds who's left the three defilements,¹³⁹
 A Buddha, with eyes resembling full-grown lotus petals—
 This is the first auspicious good sign for the world.**

DE YI NYE WAR TÄN PÄI CHHOG RAB MI YO WA
 JIG TEN SUM NA DRAG SHING LHA DANG MI CHHÖ PA
 CHHÖ KYI DAM PA KYE GU NAM LA ZHI JE PA
 DI NI JIG TEN GE WÄI TRA SHI NYI PA O

**The highest of what he has taught, unshakeable,
 Famed in the triple world, honored by gods and humans,
 The most superior Dharma, calming every being—
 This is the second auspicious good sign for the world.**

GEN DÜN DAM PA CHHÖ DÄN THÖ PÄI NOR GYI CHHUG
 LHA DANG MI DANG LHA MA YIN GYI CHHÖ PÄI NÄ
 TSHOG KYI CHHOG RAB NGO TSHA SHE DANG PÄL GYI ZHI
 DI NI JIG TEN GE WÄI TRA SHI SUM PA O

**An excellent Saṅgha, rich in wealth of righteous learning,
 An object of worship for gods, men and asuras,
 The best assembly, base of conscience and prosperity—
 This is the third auspicious good sign for the world.**

CHE WÄI CHE CHHOG TÖN PA LA NA ME
 CHHÖ JE NYI MA GYÄL WÄI JIN LAB KYI
 DÜ DANG GEG RIG NÖ PÄI DRA ZHI TE
 TAG TU PÄL NÄ NYIN TSHÄN TRA SHI SHOG

**Highest, best teacher, greatest of the great,
Sun, Lord of Dharma, Conqueror! Through your inspiration
Quell harmful foes, the māras, and all kinds of hindrance!
Day and night, be our auspicious seat of prosperity!**

CHHÖ NYI DEN PÄI CHHÖ CHHOG LA NA ME
DAM CHHÖ DÜ TSI DEN PÄI JIN LAB KYI
NYE PÄI KYÖN DRÄL GE TSHOG NAM PHEL WA
TAG TU PÄL NÄ NYIN TSHÄN TRA SHI SHOG

**Highest, best Dharma of true reality,
Nectar of true Dharma, truth! Through your inspiration
Free us from faults, let our good collections develop!
Day and night, be our auspicious seat of prosperity!**

GEN DÜN YÖN TÄN RIN CHHEN PÄL BAR WA
GYÄL SÄ PHÄN DZÄ DEN PÄI JIN LAB KYI
NYÖN MONG DUG NGÄL DUNG WÄI DRA ZHI TE
TAG TU PÄL NÄ NYIN TSHÄN TRA SHI SHOG

**Saṅgha, shining splendor of precious qualities!
Buddha children, true helpers! Through your inspiration
Quell our defilements and sufferings, the foes that torment us!
Day and night, be our auspicious seat of prosperity!**

JIN PA TONG ZHING TSHÜL THRIM SUNG WA DANG
ZÖ PA GOM ZHING TSÖN DRÜ TSOM PA DANG
NYAM PAR CHOG CHING NÄ LUG TOG PA DANG
DRUG PO DI NI DENG DIR DE LEG SHOG

**Giving charity, keeping of morality,
Practice of patience, undertaking energy,
Concentration, realizing true mode of being—
Let us here now have the blessing of these six!**

LO GYA THUB CHING TÖN GYA THONG WA DANG
TSHE RING NÄ ME DE KYI PHÜN SUM TSHOG
THEG PA CHHOG LA NGE PAR JUNG GYUR WÄI
TRA SHI DE NI DENG DIR DE LEG SHOG

**Living a century, seeing a hundred teachers,
 Long life, health and perfect happiness,
 Expertness in the supreme vehicle—
 Let us here now have these auspicious things!**

For *Long Life Prayers*, go to page 142.

Author's Dedication:

I've set down clearly, according to the practice
 Of Mañjuḥoṣa 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 Saṅgha'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 [human] rebirth, meet the Doctrine,
 Devote myself to holy spiritual friends,
 And uphold the true Dharma of scripture and insight.

Colophons

Author's Colophon:

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* (*ston pa thub pa'i dbang po'i 'khrungs rabs rnam thar rjes so dran pa'i sgo nas phyag mchod gsol 'debs byed pa'i cho ga legs tshogs 'byung gnas zhes bya ba bzugs so*) is the fruit of urging that one such was needed by Khebe Thuring Chenpo Gadän Tänkhyong Tsering,¹⁴⁰ well-trained in the sciences in general and in the upper and lower baskets¹⁴¹ of religious philosophy in particular, with the gift of a khata and ten *sangs* of silver;¹⁴² urging with a gift of khata and money by the Tai Lama of Gegön Lapchäi Ling,¹⁴³ the lord of propounders of 100 texts Dragpa Chöphel,¹⁴⁴ and recently, earnest urging by two discerning scholars, Gedun Norbu and Lozang Chöjor.¹⁴⁵ 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,¹⁴⁶ composed it in my pleasant¹⁴⁷ room near the monastery Gadän Shädrub Tämpel Ling at Hardäl Pese.¹⁴⁸ 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!

Publisher's 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 *Prayer for Taking the Precepts*, *Confession of a Bodhisattva's Downfalls to the Thirty-Five Buddhas*, *General Confession*, *The Foundation of All Good Qualities*, *The Vow of the Conduct of Bhadra*, and *Prayer for the Flourishing of the Doctrine*, and *May the Doctrine Flourish* were replaced with FPMT versions of these prayers, under the following titles respectively: *Prayer for Taking the Precepts*, *Confession of a Bodhisattva's Downfalls to the Thirty-Five Buddhas*, *General Confession*, *The Foundation of All Good Qualities*, *The King of Prayers*, and *Prayer for the Flourishing of Je Tsongkhapa's Teachings*, and *Causing the Teachings of Buddha to Flourish*, as they appear in *FPMT Essential Prayer Book*, Portland: FPMT Education Services, 2021. *The Dependent Arising Praise* is replaced with *Dependent Arising, A Praise of the Buddha*.

Long Life Prayers were extracted from *FPMT Essential Prayer Book*, Portland: FPMT Education Services, 2021.

Long Life Prayers

JIG TEN KHAM DIR PHÄN DE MA LÜ PA
GANG LÄ JUNG WÄI SAM PHEL YI ZHIN NOR
KA DRIN TSHUNG ME TÄN DZIN GYA TSHO CHHOG
KU TSHE TÄN CHING THUG ZHE LHÜN DRUB SHOG

**Incomparably kind and supreme Tenzin Gyatso,
The wish-granting Wish-Fulfilling Jewel—
Source of every single benefit and happiness in this world—
May you have a long life and all your holy wishes be sponta-
neously fulfilled.**

TONG NYI NYING JE ZUNG DU JUG PÄI LAM
CHHE CHHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN
CHHAG NA PÄ MO TÄN DZIN GYA TSHO LA
SÖL WA DEB SO ZHE DÖN LHÜN DRUB SHOG

**Savior of the Land of Snow's teachings and transmigratory
beings,
Who extensively clarifies the path that unifies emptiness
and compassion,
To the Lotus Holder, Tenzin Gyatso, I beseech.
May all your holy wishes be spontaneously fulfilled.**

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN
DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ
CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA
DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG

**You who uphold the Subduer's moral way, who serve as
the bountiful bearer-of-all,
Sustaining, preserving, and spreading Mañjunātha's
victorious doctrine;
Who masterfully accomplish magnificent prayers honoring
the Three Sublime Ones:
Savior of myself and others, your disciples, please, please
live long.**

Appendices

Preliminary Holy Name Mantras

❖ Recite the following holy name mantras while prostrating to increase the power of prostrations. They can be recited very quickly. One recitation does not need to correspond with one prostration.

To multiply every prostration by ten million, prostrate while reciting Buddha Rinchen Gyaltzen's holy name in Tibetan and mantra three times either one after the other or as a pair.¹⁴⁹

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ RIN CHHEN GYÄL TSHÄN LA CHHAG TSHÄL LO
(3x)

**To Bhagavān, Tathāgata, Arhat, Perfectly Complete Buddha,
Precious Victory Banner, I prostrate.** (3x)

OM NAMO BHAGAVATE RATNA KETU RĀJĀYA / TATHĀGATĀYA
ARHATE SAMYAK SAṀBUDDHĀYA / TADYATHĀ / OM RATNE
RATNE MAHĀRATNE RATNA VIJAYE SVĀHĀ (3x)

❖ To multiply every prostration by one thousand, prostrate while reciting:

OM NAMO MAÑJUŚRIYE / NAMAḤ SUŚRIYE / NAMA
UTTAMAŚRIYE SVĀHĀ¹⁵⁰ (3x)

❖ Prostrate while reciting Guru Śākyamuni Buddha's holy name in Tibetan and the mantra as a pair. According to the Kangyur, each recitation of Guru Śākyamuni Buddha's holy name purifies eighty thousand billion eons of negative karmas.

LA MA 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 Guru, Teacher, Bhagavān, Tathāgata, Arhat, Perfectly
Complete Buddha, Glorious Conqueror Śākyamuni, I prostrate.**

OM NAMO DAŚADIK TRIKĀLA SARVA RATNA TRAYĀYA /
NAMAḤ¹⁵¹ PRADAKṢĀ SUPRADAKṢĀ SARVA PĀPAḤ
VIŚODHANI SVĀHĀ (4 or 5x)

Go back to page 110.

*Praise of the Lord, Our Teacher by Way of His Twelve Deeds*¹⁵²

by Jigten Gönpö

Homage to Buddha Śākyamuni!

THAB KHÄ THUG JE SHA KYÄI RIG THRUNG SHING
ZHÄN GYI MI THUB DÜ KYI PUNG CHOM PA
SER GYI LHÜN PO TA BUR JI PÄI KU
SHA KYÄI GYÄL PO DE LA CHHAG TSHÄL LO

**Through skillful compassion born in the Śākya clan,
Unconquered One, subduer of Māra's horde,
Your body shining like a pile of gold,
King of the Śākyas—homage be to you!**

GANG GI DANG POR JANG CHHUB THUG KYE NÄ
SÖ NAM YE SHE TSHOG NYI DZOG DZÄ CHING
DÜ DIR DZÄ PA GYA CHHEN DRO WA YI
GÖN GYUR KHYÖ LA DAG GI TÖ PAR GYI

**You who first produced the thought of bodhi,
Then completed both accumulations
Merits and wisdom—with vast deeds becoming
Beings' Protector in this age, I'll praise.**

LHA NAM DÜL DZÄ DÜL WÄI DÜ KHYEN NÄ
LHA LÄ BAB NÄ LANG CHHEN TAR SHEG TE
RIG LA ZIG NÄ LHA MO GYU THRÜL MÄI
LHUM SU ZHUG PAR DZÄ LA CHHAG TSHÄL LO

**Knowing, O tamer of gods, it was time to tame us,
You came, descending from heaven as an elephant,
Saw your caste,¹⁵³ and entered in the womb
Of Queen Māyā—homage to this deed!**

DA WA CHU DZOG SHA KYÄI SÄ PO NI
 TRA SHI LUM BI TSHÄL DU TAM PÄI TSHE
 TSHANG DANG GYA JIN GYI TÛ TSHÄN CHHOG NI
 JANG CHHUB RIG SU NGE DZÄ CHHAG TSHÄL LO

**When, ten months completed, you were born
 Śākya Prince, in fortunate Lumbinī Grove,
 Supreme marks honored by Brahmā and Śakra confirmed
 Your bodhi lineage—homage to this deed!**

ZHÖN NU TOB DÄN MI YI SENG GE DE
 ANG GA MA GA DHAR NI GYU TSÄL TÄN
 KYE WO DREG PA CHÄN NAM TSHAR CHÄ NÄ
 DRÄN DA ME PAR DZÄ LA CHHAG TSHÄL LO

**As a powerful youth, Lion among Men,
 You showed your skill in Aṅga-Magadha,¹⁵⁴
 Put an end to men of pride,
 And had none to match you—homage to this deed!**

JIG TEN CHHÖ DANG THÜN PAR JA WA DANG
 KHA NA MA TO PANG CHHIR TSÜN MO YI
 KHOR DANG DÄN DZÄ THAB LA KÄ PA YI
 GYÄL SI KYONG WAR DZÄ LA CHHAG TSHÄL LO

**By skillful means, to conform to the laws
 Of the world, and for avoidance of blameworthiness
 You ruled at court, possessed
 Of female retinue—homage to this deed!**

KHOR WÄI JA WA NYING PO ME ZIK NÄ
 KHYIM NÄ JUNG TE KHA LA SHEG NÄ KYANG
 CHHÖ TEN NAM DAG DRUNG DU NYI LA NYI
 RAB TU JUNG WAR DZÄ LA CHHAG TSHÄL LO

**Seeing saṃsāric doings had no essence,
 You left your home and, going in the air,¹⁵⁵
 Gave yourself the Going Forth,
 Before the Quite Pure Sanctuary¹⁵⁶—homage to this deed!**

TSÖN PÄ JANG CHHUB DRUB PAR GONG NÄ NI
 NÄI RÄN DZA NÄI DRAM DU LO DRUG TU
 KA WA CHÄ NÄ TSÖN DRÜ THAR CHHIN NÄ
 SAM TÄN CHHOG NYE DZÄ LA CHHAG TSHÄL LO

**Thinking to reach enlightenment through effort,
 You practiced for six years austerities
 On Nairañjanā's bank, and perfecting energy,
 Won highest Dhyāna—homage to this deed!**

THOG MA ME NÄ BÄ PA DÖN YÖ CHHIR
 MA GA DHA YI JANG CHHUB SHING DRUNG DU
 KYIL TRUNG MI YO NGÖN PAR SANG GYÄ NÄ
 JANG CHHUB DZOG PAR DZÄ LA CHHAG TSHÄL LO

**To make worthwhile your efforts without beginning,
 Sitting beneath the bodhi tree in Magadha
 In unshakeable posture, you fully awakened
 To perfect bodhi—homage to this deed!**

THUG JE DRO LA NYUR DU ZIG NÄ NI
 WA RA NA SI LA SOG NÄ CHHOG TU
 CHHÖ KYI KHOR LO KOR NÄ DÜL JA NAM
 THEG PA SUM LA GÖ DZÄ CHHAG TSHÄL LO

**Swiftly observing beings with compassion,
 In holy places like Vārāṇasi
 You turned the Wheel of Dharma, setting disciples
 On the three vehicles—homage to this deed!**

ZHÄN GYI GÖL WA NGÄN PA TSHAR CHÄ CHHIR
 MU TEG TÖN PA DRUG DANG LHÄ JIN SOG
 KHOR MO JIG GI YÜL DU DÜ NAM TÜL
 THUB PA YÜL LÄ GYÄL DZÄ CHHAG TSHÄL LO

**To put an end to evil opposition,
 At Gayā in Bhaṅga,¹⁵⁷ you subdued the māras,
 Devadatta, six tīrthika teachers and others,
 Sage victorious in battle—homage to you!**

SI PA SUM NA PE ME YÖN TÄN GYI
 NYÄN DU YÖ PAR CHHO THRÜL CHHEN PO TÄN
 LHA MI DRO WA KÜN GYI RAB CHHÖ PA
 TÄN PA GYÄ PAR DZÄ LA CHHAG TSHÄL LO

**With qualities unmatched in the three worlds,
 At Śrāvastī you showed a mighty miracle,
 Worshipped by all beings divine and human,
 Spreading the doctrine—homage to this deed!**

LE LO CHÄN NAM NYUR DU KÜL WÄI CHHIR
 TSA CHHOG DRONG GI SA ZHI TSANG MA RU
 CHHI ME DOR JE TA BÜI KU SHIG NÄ
 NYA NGÄN DA WAR DZÄ LA CHHAG TSHÄL LO

**To exhort the lazy to be quicker,
 At the pure site Kuśinagarī
 You destroyed your deathless, vajra-like body,
 Entering nirvāṇa—homage to this deed!**

YANG DAG NYI DU JIG PA ME CHHIR DANG
 MA ONG SEM CHAN SÖ NAM SAG JÄI CHHIR
 DE NYI DU NI RING SEL MANG TRÜL NÄ
 KU DUNG CHHA GYÄ DZÄ LA CHHAG TSHÄL LO

**So future sentient beings could gather merits,
 And because really there was no destruction,
 You manifested many relics there,
 Remains in eight portions—homage to this deed!**

Dedication and Auspicious Wishes

DE TAR TÄN PÄI DAG PO CHOM DÄN GYI
 DZÄ PÄI TSHÜL LA DO TSAM TÖ PA YI
 GE WÄ DRO WA KÜN GYI CHÖ PA YANG
 DE SHEG NYI KYI DZÄ DANG TSHUNG PAR SHOG

**Through the virtue of praising briefly thus
 The manner of deeds of the Lord, the Doctrine's Master,**

**May the conduct of all migrating beings
Be similar to the Sugata's own deeds!**

DE ZHIN SHEG PA KHYE KU CHI DRA DANG
KHOR DANG KU TSHEI TSHÄ DANG ZHING KHAM DANG
KHYE KYI TSHÄN CHHOG ZANG PO CHI DRA WA
DE DRA KO NAR DAG SOG GYUR WAR SHOG

**As your body is, Tathāgata,
As your entourage and length of life,
Buddha land and excellent, supreme marks,
So may mine and others' become too!**

KHYÖ LA TÖ CHING SÖL WA TAB PÄI TÜ
DAG SOG GANG DU NÄ PÄI SA CHHOG DER
NÄ DÖN ÜL PONG THAB TSÖ ZHI WA DANG
CHHÖ DANG TRA SHI PHEL WAR DZÄ DU SÖL

**Through these praises and requests to you,
In the lands where I and others dwell,
Quelling sickness,¹⁵⁸ poverty and conflict,
Please let Dharma and good fortune flourish!**

TÖN PA JIG TEN KHAM SU JÖN PA DANG
TÄN PA NYI Ö ZHIN DU SÄL WA DANG
TÄN DZIN BU LOB SHIN TU THÜN PA YI
TÄN PA YÜN RING NÄ PÄI TRA SHI SHOG

**By the Teacher's coming to the world,
By His Doctrine's brilliance, like sunlight,
And by close accord of its holders and their disciples,
Long may the Doctrine abide—let all be auspicious!**

Go back to page 124.

The Entry of Inspiration, A Praise of Śākyamunī
(*Shä kya thub pa la tö pa jín lab nyer jug*,¹⁵⁹ aka *Kab sum pa*)

NAMO SHRI GURU MAÑJUGHOṢAYA
(Homage to the glorious Guru Mañjughoṣa!)

KAB SUM PA DANG WANG PÖI DRA
DRI ZA DENG CHÄN DRUB PÄI TSO
KÜN GYI TSUG GYÄN NOR BU YI
GANG GI ZHAB PÄ DZE JÄ PA

**Jewels of the crowns of all
Accomplished chiefs of gods, asuras,¹⁶⁰
Gandharvas and hooded nāgas
Beautify your lotus feet.**

SER Ö KHYUG PÄI PÄL GYI JI PÄI KU
DRI ZÄI YANG KYI DRÜN DU ME PÄI SUNG
NYI MA JE WÄI DANG LÄ SÄL WÄI THUG
THA YÄ DRO WÄI DREN CHHOG SHA KYÄI TOG

**Your body shines with gleaming gold light splendor,
Songs of gandharvas rival not your speech,
Your mind is brighter than ten million suns,
Chief of the Śākyas, best guide for infinite beings!**

DAG PÄI KHA LA SHAR WÄI ZA KAR NAM
CHHU TER Ü NA YONG SU SÄL WA ZHIN
DANG WÄI YI TSHOR KHYÖ KYI YÖN TÄN GYI
ZUG NYÄN MA DRE SÄL WAR RAB KÖ NÄ

**As stars and planets rising in clear sky
Can all be seen as if within the ocean,
I fix the pure reflection of your virtues
Sharply in the clear lake of my mind,**

DA ZER PHOG PÄI CHHU KYE ZHÖN NU ZHIN
LAG PÄI SOR MO NYING GÄI NGÖ SU ZUM
TSE CHIG YI KYI KHYÖ KUR NGÖN CHHOG TE
CHUNG ZÄ TÖ LA THUG JE CHÄN KHYÖ GONG

**And closing my fingers up against my breast
Like a youthful lotus struck by moonbeams,
With one pointed mind I turn towards your form
And praise you a little. Listen, Compassionate One!**

KAR MÄI TSHOG KYI KHA LA DA WA ZHIN
GYÄL SÄ PA WO NAM KYI KÜN NÄ KOR
BA LANG KHYU YI THOG MAR KHYU CHHOG ZHIN
DRA CHOM KHOR GYI TSHOG KYI DÜN DU DAR

**Surrounded by heroic bodhisattvas
As the moon in the sky by hosts of stars;
Going before a crowd of attendant arhats
Like a bull, the first of a herd of cattle;**

NAM KHÄI KHYÖN KÜN GENG PÄI Ö ZER GYI
DRA WA TONG GI YONG SU TRIG PÄI KU
NAM KHÄI LAM NÄ CHHO THRÜL DU MA YI
NGANG PÄI GYÄL PO ZHIN DU DING ZHING SHEG

**Your body wrapped within a thousand nets
Of light rays filling the whole expanse of space,
By many miracles, on the airy way
Flying like a king of geese you came.**

DE TSHE RING NÄ TRÜN PÄI ZANG PÖI LÄ
YONG SU SÄ PÄI LHA MI TONG THRAG GYA
KHYÖ ZHÄL THONG WÄI MÖ LA MI SÜN YI
NYE GYÄI CHHING WA KÜN NÄ LHÖ PAR GYUR

**Then 100,000 gods and humans,
Chosen by good karma long produced,
Saw your face, and straight away their bonds
Of a hundred faults of untamed mind were loosed.**

PA WO KHYÖ KYI JANG CHHUB SHING DRUNG DU
 KHYEN TSEI PUNG GI YI SUB DAG PÖI DE
 MA LÜ ZIL GYI NÖN PAR DZÄ PA NI
 DRAG PÖ LUNG DANG NYE WAI TRIN NAG ZHIN

**Beneath the bodhi tree, Hero, your troops
 Of wisdom and compassion quite eclipsed
 The army of the lord of mind disturbers,
 Like a dark cloud near a violent wind.**

DA TSHÖN GO CHHA MA ZUNG WAR
 RANG NYI CHIG PÜ JE WÄI DÜ
 MA LÜ PHAM DZÄ YÜL GYI LÄ
 KHYÖ LÄ ZHÄN PA SU YI SHE

**Alone, not wielding arrows, sword or armor,
 You overcame entirely ten million māras.
 Who but you could have accomplished this feat of battle?**

DE TAR KHYÖ KYI JAM PÄI ME
 DÖ LHÄI NYING NI RAB DUNG KYANG
 TSE WÄI TER KHYÖ LÜ CHÄN LA
 RI SU CHHÄ PAR GYUR PA ME

**Though your fire of friendliness
 Thus scorched the heart of the God of Desire,¹⁶¹
 For living beings, O Store of Love,
 You lack any partiality.**

KHYÖ NI DRO WÄI DÖN GYI LÄ
 CHUNG ZÄ TSAM YANG MI NGÄL ZHING
 DRO WA NAM KYANG KHYÖ KYI NI
 YÖN TÄN JÖ LA NGÄL MA GYUR

**You, for sentient beings' welfare,
 Never weary in the least.
 Beings too can never tire
 Of describing your qualities.**

GYA TSHÖI LONG TAR RAB TU ZAB PÄI THUG
LHA YI NGA ZHIN LEG PAR DOM PÄI SUNG
LHÜN PÖI PO TAR NGÖN PAR PHAG PÄI KU
THONG THÖ DRÄN PA DÖN DÄN DZÄ PA KHYÖ

**Your mind is deep as is the sea's abyss,
Your speech exhorts to good like heaven's drum,
Your body's tall as Meru's very summit.
You, worthwhile to see or hear or think of,**

JIG TÄN KÜN GYI SEM CHÄN THAM CHÄ KYI
DÜ CHIG NYI DU THE TSHOM DÖN ZHÜ KYANG
DE DAG RE REI DÜN DUANG DE NYE KYI
KU DANG SUNG GI KÖ PA DÜ CHIG TU
DZÄ PA DZÄ KYANG TOG PA NYER ZHI WA

**Should the sentient beings of every world,
Racked with doubts, all ask questions at once,
Arrayed before each one at the same time
In so many forms and voices, you perform
The deeds, though all conceptual thought is stilled.**

KHYÖ KYI KU SUNG THUG KYI SANG WA YI
TSHÜL DI GYÄL SÄ RANG GYÄL NYÄN THÖ KYI
JI TSAM TAG KYANG LO YI YÜL MIN NA
TSHANG DANG WANG PO SOG KYI MÖ CHI TSHÄL

**This fashion of your secrets of body, speech
And mind is not in mental range of Hearers,
Pratyekas or Buddha children, seek as they may,
Not to mention Brahmā, Indra, and so forth.**

KHA DING WANG PÖ KHA LA DRÖ DRÖ NÄ
NAM ZHIG RANG TOB DRI WÄ DOG GYUR GYI
NAM KHA ZÄ PÄ DOG PAR MI GYUR ZHIN
KHYÖ KYI YÖN TÄN JÖ PAANG DE TAR LAG

**The king of birds,¹⁶² when flying in the sky,
Turns back when his own strength starts to fail,**

**And not because of running out of space.
So it is when one describes your virtues.**

SHOG TSÄL RAB TU DZOG PÄI KHA DING GI
DRÖ PÄI LAM DU JE Ü TSÖL WA TAR
TOB CHU NGA WA GANG DU SHEG PA YI
LAM CHHOG DER NI JUG PAR DÖ PA DAG

**Like a small bird struggling on the path
Flown by garudas fully skilled of wing,
On the high path travelled by
Possessors of the Ten Powers¹⁶³ I wish to set out.**

NÄ LUG DÖN LA TA WÄI LO MIG NYAM
NGE JUNG JANG CHHUB SEM KYI JOR PÄ ÜL
TOB DÄN NYÖN MONG DRA WÖ GYÜN DU TSE
DAG DZIN CHONG RONG ZAB MÖI BUB SU LHUNG

**Weak in mental vision that sees true nature,
Poor in the wealth of detachment and bodhicitta,
Constantly hurt by the powerful foe, defilements,
I tumble in the deep chasm of self-grasping.**

DI DRÄI NYAM THAG NÄ SU GYUR LAG PA
TSE CHHEN KHYÖ KYI YÄL WAR DOR LAG NA
MÄN PA NAM LA CHER CHER TSE WÄI GÖN
KHYÖ LÄ ZHÄN PA GANG LA KYAB SU ZUNG

**If I who am in such a state of pain
Am left to fall by you, so great in love,
Where can I take refuge but in you,
Protector greatly loving to the humble?**

NYIG MA NGA YI HA CHANG BAG PA YI
ZHING DI ZHÄN GYI PANG DÜ GÖN KHYÖ KYI
YONG SU ZUNG TE GYÄL WA SÄ CHÄ KYI
PÄ KAR TA BUR NGAG PÄI GÖ PAANG CHI

**And why should conquerors and their children praise you
As white-lotus-like for caring for
This land when the rest rejected it
As too polluted by the five degenerations?**

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

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

This Praise of the tathāgata Arhant, Perfectly and Fully Awakened One, Perfect in Knowledge and Good Conduct, Sugata, Knower of the World, Supreme Driver of human beings to be tamed, Teacher of gods and human beings, Śākyamuni, called Entry of Inspiration, was composed on account of a request by his disciple teh scripture-holder Jampäl Gyatso by the learned wanderer, the Glorious Lozang Dragpa in the foothills of teh king of snowy mountains of the Tibetan ranges, O de gung gyäl.¹⁶⁴ The scribe was the scripture-holder Bhadrapāla.

Continue below with *Dependent Arising, A Praise of the Buddha*, or go back to page 124.

Dependent Arising, A Praise of the Buddha

(Ten drel tö pa)

NAMO SHRI GURU MAÑJUGHOṢAYA

Homage to my guru, the youthful Mañjuśrī!

GANG ZHIG ZIG SHING SUNG WA YI

KHYEN DANG TÖN PA LA NA ME

GYÄL WA TEN CHING DREL PAR JUNG

ZIG SHING DOM PA DE LA DÜ

**Seeing and speaking of dependent arising,
He was wisdom supreme, teacher supreme.
I bow to him who knew and taught
the all-conquering dependent arising.**

JIG TEN GÜ PA JI NYE PA

DE YI TSA WA MA RIG TE

GANG ZHIG THONG WÄ DE DOG PA

TEN CHING DREL PAR JUNG WAR SUNG

**Of the suffering existing in the world,
its root is none other than ignorance.
The understanding to kill this root
you said is none other than dependent arising.**

DE TSHE LO DANG DÄN PA YI / TEN CHING DREL PAR JUNG WÄI LAM

KHYÖ KYI TÄN PÄI NÄ NYI DU / JI TAR KHONG DU CHHU MI GYUR

DE TAR LAG NA GÖN KHYÖ LA / TÖ PÄI GOR NI SU ZHIG GI

TEN NÄ JUNG WA SUNG WA LÄ / NGO TSHAR GYUR PA CHI ZHIG NYE

**How could those of intelligence not see
dependent arising as the heart of your doctrine.
Where is greater praise of you, therefore,
than in praise of dependent arising?**

GANG GANG KYEN LA RAG LÄ PA / DE DE RANG ZHIN GYI TONG ZHE

SUNG WA DI LÄ YA TSHÄN PÄI / LEG DOM TSHÜL NI CHI ZHIG YÖ

GANG DU ZUNG WÄ JI PA NAM / THAR DZIN CHHING WA TÄN JE PA
 DE NYI KHÄ LA TRÖ PA YI / DRA WA MA LÜ CHÖ PÄI GO

**“Whatever depends on circumstance is empty of nature.”
 What greater teaching is there than this!
 The foolish, however, seize on it
 and only tighten chains of extreme views,
 while for the wise it cuts entangled nets of fabrication.**

TÄN DI ZHÄN DU MA THONG WÄ
 TÖN PA ZHE JA KHYÖ NYI DE
 WA KYE LA NI SENG GE ZHIN
 MU TEG CHÄN LA ANG CHAM BÜI TSHIG

**This teaching is not seen in the works of others,
 the title of Teacher, therefore, is yours alone.
 Given to others it is but the hollow flattery
 of a fox being hailed a lion.**

E MAO TÖN PA E MA HO KYAB
 E MAO MA CHHOG E MA HO GÖN
 TEN CHING DREL JUNG LEG SUNG PÄI
 TÖN PA DE LA DAG CHHAG TSHÄL

**Greatest of teachers! Greatest protector!
 Speaker supreme! Guide supreme!
 I bow to the teacher of dependent arising!**

PHÄN DZÄ KHYÖ KYI DRO WA LA
 MÄN PÄI LÄ DU KA TSÄL PA
 TÄN PÄI NYING PO TONG PA NYI
 NGE PÄI GYU TSHÄN DA ME PA

**Benevolent teacher, you taught to help all living beings.
 Emptiness is the essence of those teachings,
 its highest proof dependent arising.**

TEN CHING DREL WAR JUNG WÄI TSHÜL
 GÄL WA DANG NI MA DRUB PAR
 THONG WA DI YI KHYÖ KYI LUG
 JI TAR KHONG DU CHHU PAR NÜ

**Those claiming it proves the opposite,
those denying its very existence,
how will they grasp your teachings?**

KHYÖ NI NAM ZHIG TONG PA NYI
TEN JUNG DÖN DU THONG WA NA
RANG ZHIN GYI NI TONG PA DANG
JA JE THÄ PANG MI GÄL ZHING

**For you, emptiness seen as dependent arising
does not render as contradictory
emptiness of self-nature and ability to function.**

DE LÄ DOG PAR THONG WA NA
TONG LA JA WA MI RUNG ZHING
JA DANG CHÄ LA TONG ME PÄ
NYAM NGÄI YANG DU LHUNG WAR ZHE

**To hold to the opposite, however—
that with emptiness there can be no function
and with function, no emptiness—
is to fall into a dangerous trap.**

DE CHHIR KHYÖ KYI TÄN PA LA
TEN JUNG THONG WA LEG PAR NGAG
DE YANG KÜN TU ME PA DANG
RANG ZHIN GYI NI YÖ PÄ MIN

**In your teachings, therefore,
knowledge of dependent arising is highly praised,
but it will not be known
to views of self or nonexistence.**

TÖ ME NAM KHÄI ME TOG ZHIN
DE NA MA TEN YÖ MA YIN
NGO WÖ DRUB NA DE DRUB PA
GYU DANG KYEN LA TÖ PAR GÄL

**Nondependence, you have said, is like the sky flower.
Nondependence, therefore, does not exist.**

**Anything existent by its own nature
contradicts existence by cause and circumstance.**

DE CHHIR TEN NÄ JUNG WA LÄ
MA TOG CHHÖ GA YÖ MIN PÄ
RANG ZHIN GYI NI TONG PA LÄ
MA TOG CHHÖ GA ME PAR SUNG

**Nothing is not dependently arising;
nothing, therefore, is not empty of self-nature.**

RANG ZHIN DOG PA ME PÄI CHHIR
CHHÖ NAM RANG ZHIN GA YÖ NA
NYA NGÄN DÄ PA MI RUNG ZHING
TRÖ KÜN DOG PA ME PAR SUNG

**Self-nature, you said, cannot be destroyed.
Phenomena, therefore, possessed of nature,
would render nirvāṇa impossible.
Saṃsāra likewise would have no end.**

DE CHHIR RANG ZHIN NAM DRÄL ZHE
SENG GEI DRA YI YANG YANG DU
KHÄ PÄI TSHOG SU LEG SUNG PA
DI LA SU YI GONG PAR NÜ

**You spoke, therefore, with the roar of a lion
again and again on this absence of nature,
and amid the assemblies of the wise,
who dared to challenge you?**

RANG ZHIN GA YANG ME PA DANG
DI LA TEN NÄ DI JUNG WÄI
NAM ZHAG THAM CHÄ THÄ PA NYI
MI GÄL DU WA MÖ CHI GÖ

**The absence of self-nature anywhere,
this arising because of that,
both presentations are true,
and what need to say that both come together
without contradiction.**

TEN NÄ JUNG WÄI GYU TSHÄN GYI
TSHAR TA WA LA MI TEN ZHE
LEG SUNG DI NI GÖN KHYÖ KYI
MA WA LA NA ME PÄI GYU

**Moreover, by reason of dependent arising,
one will not depend on extreme views.
This is the excellent teaching, my protector,
that renders you orator supreme.**

DI KÜN NGO WÖ TONG PA DANG
DI LÄ DI DRÄ JUNG WA YI
NGE PA NYI PO PHÄN TSHÜN DU
GEG ME PAR NI DROG JE PA

**All this by nature is empty, and this arises from that.
Such realizations do not hinder but mutually complement.**

DI LÄ NGO TSHAR GYUR PA DANG
DI LÄ MÄ DU JUNG WA GANG
TSHÜL DI KHYÖ LA TÖ NA NI
TÖ PAR GYUR GYI ZHÄN DU MIN

**What is more wonderful, more astonishing than that?
Praising you this way is praise indeed;
all other praise is lesser.**

MONG PÄ DRÄN DU ZUNG WA YI
GANG ZHIG KHYÖ DANG ZHE DRÄ PA
DE YI RANG ZHIN ME PÄI DRA
MI ZÖ GYUR LA TSHAR CHI YÖ

**That some, hostile to you,
held as the slaves of ignorance,
are unable to bear the sounds of no self-nature
comes as no surprise.**

KHYÖ KYI SUNG GI CHE PÄI DZÖ
TEN NÄ JUNG WA KHÄ LANG NÄ
TONG NYI NGA RO MI ZÖ PA
DI LA KHO WO NGO TSHAR GYUR

**That others, accepting dependent arising,
the crown jewel of your teaching,
are unable to tolerate the roar of emptiness
does surprise me.**

RANG ZHIN ME LA TRI WÄI GO / LA ME TEN CHING DREL JUNG GI
MING NYI KYI NI RANG ZHIN DU / DZIN NA DA KO KYE WO DI
PAG CHHOG NAM KYI LEG DRÖ PÄI / JUG NGOG DA DANG DRÄL GYUR PA
KHYÖ GYE GYUR PÄI LAM ZANG DER / THAB GANG GI NI TRI WAR JA

**If by the very name of dependent arising,
gateway supreme to no self-nature,
self-nature is asserted, how will they be led
to that noble path that pleases you,
that incomparable highway well-traveled by exalted beings?**

RANG ZHIN CHÖ MIN TÖ ME DANG
TEN DREL TÖ DANG CHÖ MA NYI
JI TA BUR NA ZHI CHIG LA
MI GÄL DU WA NYI DU GYUR

**Self-nature—real and nondependent;
dependent arising—unreal and of dependent nature;
how, without contradiction, could these two ever come
together?**

DE CHHIR TEN NÄ JUNG WA GANG
RANG ZHIN GYI NI DÖ MA NÄ
NAM PAR WEN YANG DER NANG WÄ
DI KÜN GYU MA ZHIN DU SUNG

**Consequently, that which dependently arises
has forever been empty and void of nature.
Things, however, do not appear that way.
All this, you have said, is therefore like an illusion.**

KHYÖ KYI JI TAR TÄN PA LA
GÖL WA GÄ KYANG CHHÖ THÜN DU
LAG MI NYE PAR SUNG PA YANG
DI NYI KYI NI LEG PAR KHUM

**“Others may attack your teaching
but they will never be any match.”**

Such claims are validated by dependent arising.

CHI LÄ CHE NA DI SHÄ PÄ
THONG DANG MA THONG NGÖ PO LA
DRO DOG PA DANG KUR DEB KYI
GO KAB RING DU DZÄ CHHIR RO

**How? Because its explanation casts away all possibility
of flawed assertion and faulty denial
of all phenomena evident or hidden.**

KHYÖ KYI MA WA DA ME PAR
THONG WÄI GYU TSHÄN TEN JUNG GI
LAM DI NYI KYI SUNG ZHÄN YANG
TSHÄ MAR GYUR PAR NGE PA KYE

**This very path of dependent arising,
the reason for seeing your words as unparalleled,
generates conviction in the validity of other teachings.**

DÖN ZHIN ZIG NÄ LEG SUNG PA
YÖ KYI JE SU LOB PA LA
GÜ PA THAM CHÄ RING DU GYUR
NYE KÜN TSA WA DOG CHHIR RO

**Having seen the truth, you taught it.
Those following you will leave all troubles far behind,
for they will cut to the root of every fault.**

KHYÖ KYI TÄN LÄ CHHIR CHHOG PÄ
YÜN RING NGÄL WA TEN JÄ KYANG
CHHI CHHIR KYÖN NAM BÖ PA ZHIN
DAG TU TA WA TÄN CHHIR RO

**Those, however, outside your teachings,
though they practice long and hard,
are those who beckon back faults,
for they are welded to views of self.**

E MA HO KHÄ PÄ DI NYI KYI
 KHYÄ PAR KHONG DU CHHU GYUR PA
 DE TSHE KANG GI KHONG NÄ NI
 KHYÖ LA CHI CHHIR GÜ MI GYUR

**Ah! When the wise see the difference,
 how could they not revere you
 from the very depths of their hearts!**

KHYÖ SUNG DU MA CHI ZHI MÖ
 CHHA SHÄ RE YI DÖN TSAM LAANG
 ÖL CHI TSAM GYI NGE NYE PA
 DE LAANG CHHOG GI DE WA TER

**What need to talk of many teachings!
 The simplest conviction in just a single part
 brings on the greatest of joy!**

KYI HÜ DAG LO MONG PÄ CHOM
 DI DRÄI YÖN TÄN PHUNG PO LA
 RING NÄ KYAB SU SONG GYUR KYANG
 YÖN TÄN CHHA TSAM MA TSHÄL TO

**Alas! My mind is ruined by ignorance!
 For so long have I gone for refuge
 to this great store of meritorious qualities,
 yet not a single one do I possess.**

ÖN KYANG CHHI DAG KHAR CHHOG PÄI
 SOG GI GYÜN NI MA NUB PAR
 KHYÖ LA CHUNG ZÄ YI CHHE PA
 DI YANG KÄL WA ZANG NYAM GYI

**As yet, however, my life has not slipped
 between the jaws of the Lord of Death
 and, having a modicum of faith in you,
 I do consider myself fortunate.**

TÖN PÄI NANG NA TEN DREL TÖN PA DANG
 SHE RAB NANG NA TEN DREL SHE PA NYI

JIG TEN DAG NA GYÄL WÄI WANG PO ZHIN
PHÜL JUNG LEG PAR KHYÖ KHYEN ZHÄN GYI MIN

**Among teachers, the teacher of dependent arising,
among knowledge, knowledge of dependent arising.
These two, like a mighty conqueror in the world,
you know to be supreme, where others do not.**

KHYÖ KYI JI NYE KA TSÄL PA
TEN DREL NYI LÄ TSAM TE JUG
DE YANG NYA NGÄN DA CHHIR TE
ZHI GYUR MIN DZÄ KHYÖ LA ME

**All that you have taught
proceeds from dependent arising;
its purpose, the transcending of suffering.
Nothing you do, therefore, is not for peace.**

E MAO KHYÖ KYI TÄN PA NI
GANG GI NA WÄI LAM SONG WA
DE DAG THAM CHÄ ZHI GYUR CHHIR
KHYÖ TÄN DZIN PAR SU MI GÜ

**Ah! Your teachings!
Those whose ears they fall upon will all find peace.
Who, therefore, would not hold them dear?**

PHÄ GÖL THA DAG JOM PA DANG
TAG OG GÄL DÜ TONG PA DANG
KYE GÜI DÖN NYI TER JE PA
LUG DIR KHO WO TRO WA PHEL

**Across their breadth, no contradiction;
opponents' arguments all destroyed—
fulfilling the two aims of living beings.
My joy in these teachings grows and grows.**

DI YI CHHIR DU KHYÖ KYI NI
LA LAR KU DANG ZHÄN DU SOG
DUG PÄI NYEN DANG LONG CHÖ TSHOG
DRANG ME KÄL PAR YANG YANG TANG

**For this knowledge you gave away—
over countless eons again and again—
your loved ones, your possessions,
sometimes your body, other times your life.**

GANG GI YÖN TÄN THONG WA YI
CHAG KYÜ NYA LA JI ZHIN DU
NYI KYI TUG DRANG CHHÖ DE NI
KHYÖ LÄ MA THÖ KÄL WA ZHÄN

**Seeing such qualities
I am drawn by your mind
like a fish on the hook.
Not hearing your Dharma from you in person,
such misfortune!**

DE YI NYA NGÄN SHUG KYI NI
DUG PÄI BU LA MA YI YI
JE SU SONG WA JI ZHIN DU
DAG GI YI NI TONG MI JE

**By the pain of such sorrow,
my mind will never give you up,
like the mind of a mother for her precious child.**

DI LAANG KHYÖ SUNG SAM PA NA / TSHÄN PEI PÄL GYI RAB TU BAR
Ö KYI DRA WÄ YONG KOR WÄI / TÖN PA DE YI TSHANG YANG KYI
DI NI DI TAR SUNG NYAM DU / YI LA THUB PÄI ZUG NYÄN NI
SHAR WA TSAM YANG TSHA WA YI / DUNG LA DA ZER ZHIN DU MÄN

**And yet as I think on your words,
hearing you talk of this and that,
teacher with a voice melodic as Brahmā,
resplendent with features of perfection
encircled by garlands of light,
your enlightened form reflects in my mind,
like the cool light of the moon,
medicine for my feverish torment.**

DE TAR MÄ DU JUNG WA YI
 LUG ZANG DE YANG MI KHÄ PÄI
 KYE WÖ BÄL BA DZA ZHIN DU
 NAM PA KÜN TU DZING PAR JÄ

**Those unwise in this wonderful doctrine
 were confused and entangled like plaited grass.**

TSHÜL DI THONG NÄ DAG GI NI / BÄ PA DU MÄ KHÄ PA YI
 JE SU DRANG NÄ KHYÖ KYI NI / GONG PA YANG DANG YANG DU TSÄL
 DE TSHE RANG ZHÄN DE PA YI / ZHUNG MANG DAG LA JANG PA NA
 CHHI CHHIR THE TSHOM DRA WA YI / DAG GI YI NI KÜN TU DUNG

**Seeing this, I followed with diligence the great scholars,
 seeking again and again your thoughts,
 poring over many works of our and others' tradition,
 yet still my mind was torn by doubts.**

KHYÖ KYI LA ME THEG PÄI TSHÜL / YÖ DANG ME PÄI THA PANG TE
 JI ZHIN DREL PAR LUNG TÄN PA / LU DRUB ZHUNG LUG KÜN DÄI TSHÄL
 DRI ME KHYEN PÄI KYIL KHOR GYÄ / SUNG RAB KHA LA THOG ME GYU
 THAR DZIN NYING GI MÜN PA SEL / LOG MÄI GYU KAR ZIL NÖN PA
 PÄL DÄN DA WÄI LEG SHÄ KYI / Ö KAR THRENG WÄ SÄL JÄ PA
 LA MÄI DRIN GYI THONG WÄI TSHE / DAG GI YI KYI NGÄL SO TOB

**When, with the kindness of my lamas, I saw
 this unsurpassed vehicle of yours leaving behind
 extremes of existence and nonexistence,
 elucidated by the prophesized Nāgārjuna,
 his lotus grove illuminated by the moonlight
 of the glorious Chandrakīrti's teachings,
 whose globe of stainless wisdom moved
 freely through the sky of your words,
 dispelling the darkness that holds to extremes,
 outshining the stars of false speakers—
 it was then that my mind found its peace.**

DZÄ PA KÜN LÄ SUNG GI NI
 DZÄ PA CHHOG YIN DE YANG NI
 DI NYI YIN CHHIR KHÄ PA YI
 DI LÄ SANG GYÄ JE DRÄN JÖ

**Of all Buddha's deeds his words were the greatest,
 and they were words of dependent arising.
 Let the wise, therefore, remember him this way.**

TÖN DEI JE SU RAB TU JUNG GYUR TE
 GYÄL WÄI SUNG LA JANG PA MI MÄN ZHING
 NÄL JOR CHÖ LA TSÖN PÄI GE LONG ZHING
 DRANG SONG CHHEN PO DE LA DE TAR GÜ

**Becoming ordained into the way of the Buddha
 by not being lax in study of his words,
 and by yoga practice of great resolve,
 this monk devotes himself to that great purveyor of truth.**

TÖN PA LA NA ME PÄI TÄN PA DANG
 JÄL WA DI DRA LA MÄI DRIN YIN PÄ
 GE WA DI YANG DRO WA MA LÜ PA
 SHE NYEN DAM PÄ DZIN PÄI GYU RU NGO

**Due to the kindness of my lamas,
 I have met the teachings of the greatest of teachers.
 I dedicate this virtue, therefore, for every living being
 to be nourished by true spiritual friends.**

PHÄN DZÄ DE YI TÄN PA ANG SI PÄI THAR
 NGÄN TOG LUNG GI NAM PAR MI YO ZHING
 TÄN PÄI NGANG TSHÜL SHE NÄ TÖN PA LA
 YI CHHE NYE PÄ TAG TU GANG WAR SHOG

**I pray that the teachings of he who is solely benevolent
 remain unscattered by the winds of false views until the end
 of time,
 and with faith in the Buddha gained from understanding
 their essential nature, may they pervade forever.**

TEN NÄ JUNG WÄI DE NYI SÄL DZÄ PA
THUB PÄI LUG ZANG KYE WA THAM CHÄ DU
LÜ DANG SOG KYANG TANG NÄ DZIN PA LA
KÄ CHIG TSAM YANG LHÖ PAR MA GYUR CHIG

**In all my births, even at the cost of my life,
may I never falter nor shrink from working
for the wonderful doctrine of the mighty Buddha,
who showed clearly the nature of dependent arising.**

DREN PA CHHOG DE KA WA PAG ME KYI
NÄN TÄN NYING POR DZÄ NÄ DRUB PA DI
THAB GANG ZHIG GI PHEL WAR GYUR NYAM PÄI
NAM PAR CHÖ PÄ NYIN TSHÄN DA WAR SHOG

**I pray that I pass my days and nights
in thinking how I might spread this Dharma,
born from the heroic perseverance
in the face of countless hardships
of this supreme guide.**

THAG SAM DAG PÄ TSHÜL DER TSÖN PA NA
TSHANG DANG WANG PO JIG TEN KYONG WA DANG
LEG DÄN NAG PO LA SOG SUNG MÄ KYANG
YEL WA ME PAR TAG TU DROG JE SHOG

**When I pursue these endeavors wholeheartedly and
sincerely,
may I be supported constantly by Brahmā, Indra, Mahākāla,
the four guardians of the world, and all other protectors.**

Colophon:

Reprinted with permission from *The Splendor of an Autumn Moon: The Devotional Verse of Tsongkhapa*, translated and introduced by Gavin Kilty, Boston: Wisdom Publications, 2001,

Go back to page 125.

The King of Prayers

I bow down to the youthful Ārya Mañjuśrī.

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 parinirvāṇa,
Please stay with us for eons numberless as atoms of the world,
For the happiness and well-being of all wanderers in saṃsāra.

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 saṃsāric 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 nāgas,
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 bodhicitta.
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 saṃsāra 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, samādhi, 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 nirvāṇa—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 samādhi,
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 Mañjuśrī
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 Amitābha, 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 Mañjuśrī 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 Amitābha,
May I go immediately to Sukhāvātī, Pure Land of Great Joy.

Having gone to Sukhāvātī,
 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 maṇḍala,
 May I receive a prediction of my awakening
 Directly from the Buddha Amitābha.

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 Amitābha.

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

Continue below with *The Noble King of Vows of Maitreya*, or go
 back to page 129.

The Noble King of Vows of Maitreya

*Ārya-maitrī-praṇīdhāna-rāja*¹⁶⁵

Homage to all buddhas and bodhisattvas!¹⁶⁶

*Prologue*¹⁶⁷

(Then the Venerable Ānanda asked the Bhagavān: “What, Bhagavān, was the skillful means abiding in which the Bodhisattva-mahāsattva Maitreya fully realized complete and perfect enlightenment?”

And the Bhagavān said to the Venerable Ānanda: “As to this, Ānanda, when of yore the Bodhisattva-mahāsattva 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
 DRANG SONG LHA MIG DÄN PA YI
 JANG CHHUB SEM PA NAM DANG YANG
 NYÄN THÖ NAM LA CHHAG TSHÄL LO

**To all buddhas I pay homage.
 To the bodhisattvas,
 Those seers with the divine eye,
 And the Hearers, I pay homage.**¹⁶⁸

NGÄN DRÖI LAM NI DOG GYI CHING
 THO RI LAM NI RAB TÖN LA
 GA SHI ME PAR DREN GYI PÄI
 JANG CHHUB SEM LA CHHAG TSHÄL LO

**To bodhicitta, which blocks the road to realms of woe,¹⁶⁹
 Shows the path to high rebirth and leads
 Where there’s no aging or death, I pay homage.**

Offering (implicit)¹⁷⁰

Confession of Evil

SEM KYI WANG DU GYUR PÄ NA
 DAG GI DIG PA CHI GYI PA
 SANG GYÄ CHÄN NGAR CHHI NÄ SU
 DAG GI DE DAG SHAG PAR GYI

**Whatever evils I have done,
 Overpowered by my mind,
 Being in the buddhas' presence,
 I make full confession of.**

Dedication

DAG LÄ NAM PA SUM GANG GI
 SÖ NAM TSHOG NI KYE PA DE
 DAG GI KÜN KHYEN SA BÖN TE
 DAG LA JANG CHHUB MI ZÄ SHOG

**May the heaps of merit
 Produced by my actions of three kinds
 Be the seed of my omniscience;
 May I win inexhaustible bodhi!**

Rejoicing

CHHOG CHU DAG GI ZHING NAM SU
 SANG GYÄ CHHÖ PA GANG JUNG WA
 SANG GYÄ KHYEN PA YI RANG WA
 DE LA DAG NI YI RANG NGO

**The offerings made to buddhas
 In the lands of the ten directions,
 Known and rejoiced in by the buddhas,
 In these I also rejoice.**

Summary of the four limbs expressed so far

DIG PA THAM CHÄ SHAG PAR GYI
 SÖ NAM KÜN LA YI RANG NGO
 SANG GYÄ KÜN LA CHHAG TSHÄL LO
 DAG NI YE SHE CHHOG TOB SHOG

**All my ill deeds I confess
In all merits I rejoice.
To all buddhas I pay homage.
May I win supreme wisdom knowledge!**

Urging the bodhisattvas to awaken, then teach the Dharma

CHHOG CHU DAG GI CHHOG NAM SU
SA CHU DAG LA NÄ PA YI
JANG CHHUB SEM PA JANG CHHUB CHHOG
TSHANG GYA GYI PAR KÜL MA DEB

**Bodhisattvas dwelling
On the ten stages, in places of
The ten directions! I urge you:
Wake to supreme buddhahood!**

JANG CHHUB DAM PAR SANG GYÄ SHING
DE DANG CHÄ PÄI DÜ TUL NÄ
SOG CHHAG KÜN LA MÄN LÄ DU
CHHÖ KYI KHOR LO KOR GYUR CHIG

**Having subdued Māra and his host
And wakened to supreme bodhi
Turn the Wheel of Dharma
For all creatures' benefit!**

CHHÖ NGA CHHEN PÖI DRA YI NI
DUG NGÄL SEM CHÄN THAR GYI SHOG¹⁷¹

**With the sound of Dharma's drum,
Set free suffering sentient beings!**

Requesting the buddhas to remain

KÄL PA JE WA SAM YÄ SU
CHHÖ TÖN DZÄ CHING ZHUG GYUR CHIG

**Please abide for millions of eons
Past thought, teaching Dharma!**

DÖ PÄI DAM DU JING GYUR CHING
SE PÄI SÄ BÜ DAM CHING PA
CHHING WA KÜN GYI CHING DAG LA
KANG NYI CHHOG NAM ZIG SU SÖL

**Best of bipeds, please perceive us,
Sinking in attachment's mire,
Bound fast by the cords of craving,
Held captive by all the bonds!**

SEM KYI DRI MAR GYUR PA LA
SANG GYÄ NAM NI MÖ MI DZÄ
SEM CHÄN NAM LA JAM THUG DÄN
SI PÄI TSHO LÄ DRÖL WAR SHOG

**May you, buddhas, not despise those
With dirt upon their minds!
Friendly minded towards beings,
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
GANG DAG DÄ DANG MA JÖN PA
DE DAG JE SU DAG LOB CHING
JANG CHHUB CHÄ PA CHÖ GYUR CHIG

**Following the perfect buddhas
Who are present or who are
Past or future, let me train,
Practicing the bodhi conduct!**

Training in the six perfections and six superknowledges

PHA RÖL CHHIN DRUG DZOG GYI NÄ
DRO DRUG SEM CHÄN THAR GYI SHOG
NGÖN SHE DRUG PO NGÖN GYI NÄ
LA ME JANG CHHUB REG GYUR CHIG

**Let me complete the six perfections
And free beings of the six realms,
Realize sixfold superknowledge
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
RANG ZHIN MA CHHI NÄ MA CHHI
NAM RIG MA CHHI NGÖ MA CHHI
TONG PÄI CHHÖ NI TOG PAR SHOG

**Let me realize the law
Of emptiness—there is no birth,
No arising, no nature,
No object, knowing or essence!**

Selflessness of persons

SANG GYÄ DRANG SONG CHHEN PO TAR
SEM CHÄN MA CHHI SOG MA CHHI
GANG ZAG MA CHHI SO MA CHHI
DAG MA CHHI PÄI CHHÖ TOG SHOG

**Let me realize the law of no self—
As with great ascetic buddhas,
There's no sentient being,
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
NGÖ PO KÜN LA MI NÄ PAR
SEM CHÄN KÜN LA DE¹⁷² LÄ DU
SER NA MA CHHI JIN TONG SHOG

**For all beings' good,
Let me give, not having avarice,
Taking my stand on no thing,
Not grasping an I or mine!**

The way of training in each of the six

NGÖ PO NGÖ PO MA CHHI PÄ
DAG GI LONG CHÖ LHÜN DRUB SHOG
NGÖ PO THAM CHÄ NAM JIG PÄ
JIN PÄI PHA RÖL CHHIN DZOG SHOG

**Since things don't exist as things,
Let my goods come of themselves!¹⁷³
By destroying every thing,¹⁷⁴
Let me complete the perfection of giving!**

THRIM KYI TSHÜL THRIM KYÖN ME CHING
TSHÜL THRIM NAM PAR DAG DANG DÄN
LOM SEM ME PÄI TSHÜL THRIM KYI
TSHÜL THRIM PHA RÖL CHHIN DZOG SHOG

**Let me have pure morals,
With faultless morality of rules,
And by morality without conceit!¹⁷⁵
Complete the perfection of morality!**

SA AM YANG NA CHHU AM ME
LUNG GI KHAM TAR MI NÄ SHING
ZÖ PAM THRO WA MA CHHI PÄ
ZÖ PÄI PHA RÖL CHHIN DZOG SHOG

**Like the elements of earth, water,
Fire, or air; not staying;¹⁷⁶
Without patience or anger, let me complete
The perfection of patience!**

TSÖN DRÜ TSAM PÄI TSÖN DRÜ KYI
TÄN TRO LE LO MA CHHI SHING

TOB DANG DÄN PÄI LÜ SEM KYI
TSÖN DRÜ PHA RÖL CHHIN DZOG SHOG
**Through the energy taking on energy
Steady, joyful and not lazy,
Let me, strong in body and mind,
Complete the perfection of energy!**

GYU MA TA BÜI TING DZIN DANG
PA WAR DRO WÄI TING DZIN DANG
DOR JE TA BÜI TING DZIN GYI
SAM TÄN PA RÖL CHHIN DZOG SHOG
**With illusion like samādhi,
Hero's course samādhi and
Vajra like samādhi, let me complete
The perfection of absorption!¹⁷⁷**

NAM PAR THAR PÄI GO SUM DANG
DÜ SUM NYAM PA NYI DANG YANG
RIG SUM NGÖN SUM GYI PA YI
SHE RAB PA RÖL CHHIN DZOG SHOG
**By realizing three doors
Of deliverance, equality of the three times,
And three knowings,¹⁷⁸ let me complete
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 DANG
Ö DANG ZI JI BAR WA DANG
JANG CHHUB SEM PÄI TSÖN DRÜ KYI
DAG ZHÄN SAM PA DZOG GYUR CHIG
**Through that praised by all the buddhas,
That which blazes light and splendor,¹⁷⁹
And my bodhisattva's energy,
Let me fulfill the intentions of myself and others!**

Conclusion

DE TAR CHÄ PA CHÖ JE CHING
 JAM PA DRAG DANG DÄN PA YI
 PHA RÖL CHHIN DRUG DZOG JÄ NÄ
 SA CHÜI PO LA RAB TU NÄ

**Practicing the conduct thus, let me,
 Known as Maitreya, complete
 The six perfections, and be fixed
 On the summit of the ten stages!¹⁸⁰**

(Epilogue: “Ānanda, with the skilful means wherein the Bodhisattva-mahāsattva Maitreya abode, the Vehicle is easy, engaging [on it] is easy, and the Path is easy: therefore it is the skilful means to supreme, completely Perfect Enlightenment.”)

The Noble Dhāraṇī Called Maitreya’s Promise

NAMO RATNA TRAYĀYA / NAMO BHAGAVATE /
 ŚĀKYAMUNIYE / TATHĀGATĀYA / ARHATE SAMYAK
 SAṀBUDDHAYA / TADYATHĀ / OṂ AJITE / AJITE / APARĀJITE /
 AJITAÑCAYA / HARA HARA / MAITRI ĀVALOKITE / KARA KARA
 / MAHĀ SAMAYA SIDDHI / BHARA BHARA / MAHĀ BODHI
 MAṆḌA VIJA / SMARA SMARA / ASMAKAṂ SAMAYA BODHI
 BODHI / MAHĀ BODHI SVĀHĀ /
 OṂ MOHI MOHI MAHĀ MOHI SVĀHĀ /
 OṂ MUNI MUNI SMARĀ SVĀHĀ

(Homage to the Three Jewels! Homage to the Lord Śākyamuni, Tathāgata, 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
 SHI PÖ GYUR PÄI MÖ LA GA DÄN DU
 CHHÖ KYI THO WÄI KANG ZANG DER KYE NÄ
 MI PHAM KHYÖ KYI SÄ KYI THU WOR SHOG

**Through this virtue, may I and all migrators,
 As soon as we die, be born in Tuṣita
 In the palace Height of Dharma,¹⁸¹
 As the chief of your children, Lord Invincible!**

SA CHU WANG CHHUG GYÄL TSHAB DZAM LING DU
 TOB CHU NGA WÄI GO PANG NYE PÄI TSHE
 SUNG GI DÜ TSI THOG MAR RAB NYONG NÄ
 GYÄL WÄI DZÄ PA MA LÜ KHAR CHHIN SHOG

**When on earth you reach the ten powered state,
 Regent of the lord of the ten stages,
 Let me drink your speech's nectar first
 And reach the sky¹⁸² of all the Conquerors' deeds!**

DI NÄ SHI PÖ GYUR MA THAG
 GA DÄN KYE NÄ YI GA WAR
 NYUR DU JAM GÖN NYE JÄ NÄ
 JANG CHHUB LUNG TÄN TOB PAR SHOG

**When I die from here,
 Straight away born in pleasant Tuṣita,
 Let me soon please Lord Maitreya
 And be predicted to buddhahood!**

Go back to page 130.

Opening the Door of the Supreme Land

NAMO SHRI GURU MAÑJUGHOṢAYA
(Homage to the glorious Guru Mañjughoṣa!)

DE SHEG KÜN GYI NGAG PÄI DE WA CHÄN
NAM DAG ZHING GI WANG CHHUG CHOM DÄN DÄ
LHA MI TÖN PA GÖN PO TSHE PAG ME
GYÄL WÄI WANG PÖ DRO LA CHHI ME TSÖL

**Ruler of Sukhāvātī Pure Land,
Praised by all the Sugatas—Bhagavān
Lord Amitayus, teacher of gods and humans,
King of Conquerors—You grant long life to beings.**

NA TSHOG NÖ KYI YE WA THA YÄ PÄI
DANG WÄI CHHU LA TRIN DRÄL DA ZUG ZHIN
KÄL DÄN DRANG ME DRO LA CHIG CHAR DU
NAM PA DU MAR TÖN PA KHYÖ KYI KU

**As the cloud free moon's reflected
In clear water in all infinite kinds of vessel,
So to countless fortunate beings at once
In many aspects you display your body.**

THA YÄ DÜL JÄI SOM NYI DRA WA NAM
KÄ CHIG NYI LA SO SOR CHÖ DZÄ CHING
YANG DAG DÖN LA LO DRÖ MIG JE PÄI
GYÜN MI CHÄ PAR DROG PA KHYÖ KYI SUNG

**In the same instant you cut every net
Of doubt besetting infinite disciples
And open the eye of wisdom to reality
With your speech, unceasingly proclaimed.**

SHE JA KÜN LA RAB JAM KHYEN PA THRO
 GYÜ NGÄI DRO LA THUG JE ZHÄN WANG GYUR
 KHYEN TSEI NÜ PÄ SI ZHI JIG LÄ KYOB
 BÄ TSÖL TSHÄN MÄ MI YO KHYÖ KYI THUG

**Spreading pervasive knowledge to all knowables,
 Ruled by compassion for beings of the five streams,
 Its power of wisdom and love saves from fears of saṃsāra
 And peace, as your mind's unstirred by signs¹⁸³ or effort.**

NYIN JE ZER GYI LHA YI LAM LA ZHIN
 PAG YÄ ZHING KÜN THA ME Ö PUNG GI
 YONG SU GENG PÄI ZI JI PHUNG PÖI KÜ
 KÄL DÄN DAG GI MIG GI GA TÖN DRUB

**With your body, a heap of splendor that fills
 With endless masses of light all countless lands,
 As the sun's rays do the heavens' vault,
 Provide a banquet for my fortunate eyes!**

NYÄN PÄI DRUG DRA MA JÄI NYING LA ZHIN
 THÖ PA TSAM GYI DE WÄI CHHOG TER WÄI
 YÄN LAG NGA DANG DÄN PÄI TSHANG YANG KYI
 NA WÄI LAM DU DÜ TSI ZEG MA THOR

**With your brahmic voice, of five members,
 Just to hear which grants the highest bliss,
 Like sweet thunder to the peacock's heart,
 Sprinkle drops of nectar in my ears!**

NAM KHÄI YING SU TRIN PHUNG ZHI WA ZHIN
 TÖNG PÄI NGANG DU RIG PA ZHUG GYUR PÄ
 TRÖ KÜN NYER ZHI ZHI WÄI THUG CHHOG GI
 KÜN TOG YI KYI MIG TÄ THAM CHÄ ZHI

**With supreme calm mind, all fancy stilled
 By putting your awareness in emptiness,
 Like a still cloud mass in the sky's expanse,
 Quell all mental focus on imagining!**

GYÄL WA KÜN GYI PAG ME KÄL PA RU
 JÖ KYANG PHA THA NYE PAR MI LA WÄI
 KHYÖ KYI YÖN TÄN PHUNG PO CHI DRA WA
 DE DRA DAG GI JÖ PÄI YÜL LÄ DÄ

**Even if all conquerors described
 For countless eons your great mass of virtues,
 To find the end would be no easy task;
 Just so, they are more than I can tell.**

DE CHHIR MI ZÄ YÖN TÄN TER GYUR CHING
 NYE PÄI SA BÖN THA DAG TÄN PANG PA
 KHYÖ DANG TSHUNG PÄI TÖN PA ZHÄN YÖ MIN
 DE LÄ KHYÖ NYI CHIG PU DRO WÄI KYAB

**Therefore there's no other teacher like you,
 An inexhaustible store of qualities
 From whom all seeds of faults have gone forever.
 You alone, then, are migrants' refuge.**

KYOB PA KHYÖ KYI MÖN LAM JE WA GYÄ
 LEG PAR DRUB PÄI ZHING CHHOG DAM PA GANG
 DUG NGÄL NAM KYI MING YANG MI JUNG WÄ
 DE WA CHÄN ZHE YONG SU DRAG PA DER

**Through your thousand million vows, protector,
 You founded well the best of supreme lands¹⁸⁴
 Where even the name of suffering is not found,
 Hence called the happy land, Sukhāvātī.**

TŠHE DI NANG WA NUB PAR GYUR TSAM NA
 DAB TONG PÄ MÄI BUB SU KYE MA THAG
 CHHU KYE Ü NÄ THOG PA ME JUNG TE
 KHYÖ KU THONG NÄ SUNG GI TSHIM PAR SHOG

**There, as soon as the light of this life fades,¹⁸⁵
 Let me be born in a thousand-petalled lotus,
 Rise from within the lotus without hindrance,
 Behold your form, and drink my fill of your speech!**

GÖN PO KHYÖ LÄ THEG CHHOG TAM THÖ NÄ
SI PÄI DAM DU JING NAM DRÄL CHHIR DU
CHÄN RÄ ZIG DANG THU CHHEN THOB NYI KYI
JI TAR CHÖ PA DE TAR DAG GYUR CHIG

**When, Lord, I've heard Your Mahāyānic speech,
Just as Avalokita behaves
To free those sinking in saṃsāra's mire,
And Mahāsthāmaprāpta, let me, too!¹⁸⁶**

Composed by the learned wanderer the glorious Lozang Dragpa, in the foot-hills of the king of snowy mountains of the Tibetan ranges, O de gung gyäl.

Go back to page 135.

Prayer for the Flourishing of Je Tsongkhapa's Teachings (Lo zang gyal tän ma)

GYÄL WA MA LÜ KYE PÄI YAB GYUR KYANG
GYÄL SÄ TSHÜL GYI ZHING KHAM RAB JAM SU
GYÄL WÄI CHHÖ DZIN THUG KYE DEN PÄI THÜ
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**Though he's the father, producer of all conquerors,
As a conqueror's son, he produced the thought of upholding
The Conqueror's Dharma in infinite worlds. Through this truth
May the conqueror Lozang's teachings flourish!**

NGÖN TSHE WANG PÖI TOG GI CHÄN NGA RU
DAM CHÄ TSHE NA NYING TOB CHHEN PO ZHE
SÄ CHÄ GYÄL WÄ NGAG JÖ DEN PÄI THÜ
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**When of yore in the presence of Buddha Indraketu
He made his vow, the Conqueror and his offspring
Praised his powerful courage. Through this truth
May the conqueror Lozang's teachings flourish!**

TA CHÖ TSANG MÄI GYÜ PA PEL WÄI CHHIR
THUB PÄI DRUNG DU SHEL KAR THRENG WA PHÜL
CHHÖ DUNG NANG ZHING LUNG TÄN DEN PÄI THÜ
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**That the lineage of pure view and conduct might spread,
He offered a white crystal rosary to the Sage,
Who gave him a conch and prophesied. Through this truth
May the conqueror Lozang's teachings flourish!**

TA WA NAM DAG TAG CHHÄ THA LÄ DRÖL
GOM PA NAM DAG JING MUG MÜN PA SANG
CHÖ PA NAM DAG GYÄL WÄI KA ZHIN DRUB
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**His pure view free of eternity or destruction;
 His pure meditation cleansed of dark fading and fog;
 His pure conduct practiced according to conquerors' orders:
 May the conqueror Lozang's teachings flourish!**

MANG DU THÖ PA GYA CHER TSÄL WÄ KHÄ
 THÖ DÖN JI ZHIN GYÜ LA JAR WÄ TSÜN
 KÜN KYANG TÄN DRÖI DÖN DU NGO WÄ ZANG
 LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**Learned, since he extensively sought out learning;
 Reverend, rightly applying it to himself;¹⁸⁷
 Good, dedicating all for beings and doctrine:
 May the conqueror Lozang's teachings flourish!**

DRANG NGE SUNG RAB MA LÜ GÄL ME DU
 GANG ZAG CHIG GI NYAM LEN DAM PA RU
 NGE PA NYE PÄ NYE CHÖ THA DAG GAG
 LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**Through being sure that all scriptures, definitive and
 Interpretative, were, without contradiction,
 Advice for one person's practice, he stopped all misconduct:
 May the conqueror Lozang's teachings flourish!**

LUNG CHHÖ DE NÖ SUM GYI CHHÄ NYÄN DANG
 TOG PÄI TÄN PA LAB SUM NYAM LEN TE
 KHÄ SHING DRUB PÄI NAM THAR MÄ DU JUNG
 LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**Listening to explanations of the three *piṭakas*,
 Realized teachings, practice of the three trainings—
 His skilled and accomplished life story is amazing.
 May the conqueror Lozang's teachings flourish!**

CHHI RU NYÄN THÖ CHÖ PÄ ZHI ZHING DÜL
 NANG DU RIM NYI NÄL JOR DENG DANG DÄN
 DO NGAG LAM ZANG GÄL ME DROG SU KHYER
 LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**Outwardly calmed and subdued by the hearer's conduct,
Inwardly trusting in the two stages' practice,
He allied without clash the good paths of sūtra and tantra:
May the conqueror Lozang's teachings flourish!**

GYU YI THEG PAR SHÄ PÄI TONG PA NYI
DRÄ BÜI THAB KYI DRUB PÄI DE CHHEN DANG
NYAM JOR CHHÖ PHUNG GYÄ THRII NYING PÖI CHÜ
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**Combining voidness, explained as the causal vehicle,
With great bliss, achieved by method, the effect vehicle,
Heart essence of eighty thousand Dharma bundles—
May the conqueror Lozang's teachings flourish!**

KYE BU SUM GYI LAM GYI SUNG MÄI TSO
NYUR DZÄ GÖN DANG NAM SÄ LÄ SHIN SOG
TÄN SUNG DAM CHÄN GYA TSHÖI THU TOB KYI
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**By the power of the ocean of oath-bound doctrine
protectors,
Like the main guardians of the three beings' paths—
The quick-acting lord,¹⁸⁸ Vaiśravaṇa, Karmayama—
May the conqueror Lozang's teachings flourish!**

DOR NA PÄL DÄN LA MÄI KU TSHE TÄN
KHÄ TSÜN TÄN DZIN DAM PÄ SA TENG GANG
TÄN PÄI JIN DAG NGA THANG DAR WA YI
LO ZANG GYÄL WÄI TÄN PA GYÄ GYUR CHIG

**In short, by the lasting of glorious gurus' lives,
By the earth being full of good, learned, reverend holders
Of the teaching, and by the increase of power of its patrons,
May the conqueror Lozang's teachings flourish!**

Continue below with *Causing the Teachings of the Buddha to Flourish*, or go back to page 137.

Causing the Teachings of Buddha to Flourish

(Tän bar ma)

SANG GYÄ NAM ZIG TSUG TOR THAM CHÄ KYOB
KHOR WA JIG DANG SER THUB Ö SUNG DANG
SHA KYA THUB PA GÖU TAM LHA YI LHA
SANG GYÄ PA WO DÜN LA CHHAG TSHÄL LO

**Homage to the seven hero buddhas:
Vipaśyin, Śikhin, Viśvabhū,
Krakucchanda, Kanakamuni, Kāśyapa,
And Gautama Śākyamuni, the lord of lords.**

SEM CHÄN DÖN DU DAG GI NGÖN
KA WA GANG ZHIG CHÄ GYUR DANG
DAG GI DE WA TANG WA YI
TÄN PA YÜN RING BAR GYUR CHIG

**Whatever asceticism I have practiced before,
And whatever happiness I have sacrificed
For the sake of all living beings,
May this cause the teachings to blaze for a long time.**

NGÄ NGÖN NÄ PÄI CHHE DAG TU
RANG GI TSHO WA YONG TANG WÄ
SEM CHÄN PHONG PA KYAB PÄI CHHIR
YÜN RING TÄN PA BAR GYUR CHIG

**In order to liberate living beings from their poor state,
I gave my livelihood
For the sake of those sick ones.
May this cause the teachings to blaze for a long time.**

BU DANG BU MO CHHUNG MA DANG
NOR DANG LANG CHHEN SHING TA DANG
RIN CHHEN JANG CHHUB CHHIR TANG WÄ
TÄN PA YÜN RING BAR GYUR CHIG

**For the sake of attaining enlightenment,
I gave away my son, my daughter, my wife,
Wealth, elephants, carriages, and jewels.
May this cause the teachings to blaze for a long time.**

DAG GI SANG GYÄ RANG SANG GYÄ
NYÄN THÖ PHA DANG MA DANG NI
DRANG SONG DAG LA CHHÖ JÄ PÄ
TÄN PA YÜN RING BAR GYUR CHIG

**To the buddhas, pratyekabuddhas,
Śrāvaka, fathers, mothers, and ṛsis,
I have made many offerings.
May this cause the teachings to blaze for a long time.**

KÄL PA JE WA DU MAR DAG
DUG NGÄL NA TSHOG NYONG GYUR CHING
JANG CHHUB DÖN DU THÖ TSÄL WÄ
TÄN PA YÜN RING BAR GYUR CHIG

**For hundreds of millions of eons
I experienced many sufferings,
Seeking wisdom in order to attain enlightenment.
May this cause the teachings to blaze for a long time.**

DAG GI TSHÜL THRIM TÜL ZHUG DANG
KA THUB YÜN RING TEN JÄ SHING
CHHOG CHÜI SANG GYÄ NGÄ CHHÖ PÄ
TÄN PA YÜN RING BAR GYUR CHIG

**I practiced proper conduct of moral discipline
And asceticism for a long time,
And made offerings to the buddhas of the ten directions.
May this cause the teachings to blaze for a long time.**

DAG NGÖN TSÖN DRÜ DANG DÄN PÄ
TAG TU TÄN CHING PHA RÖL NÖN
SEM CHÄN THAM CHÄ DRÄL DÖN DU
DAG TÄN YÜN RING BAR GYUR CHIG

**In the past, with joyful virtuous effort
I constantly remained stable
And overcame all obstacles in order to liberate all living
beings.
May this cause my teachings to blaze for a long time.**

ZÖ TÛL TAG TU TEN JÄ SHING

SEM CHÄN NYÖN MONG NYIG MA YI

SEM CHÄN NGÄN ZÖ JÄ GYUR PÄ

TÄN PA YÛN RING BAR GYUR CHIG

**I remained always in the conduct of patience,
Especially toward those beings of this degenerate time
Who have very strong delusions and have caused me harm.
May this cause the teachings to blaze for a long time.**

SAM TÄN NAM THAR ZUG ME DANG

TING DZIN GANG GÄI JE NYE PA

GOM PÄ DE THÛ DAG GI NI

TÄN PA YÛN RING BAR GYUR CHIG

**Through the power of my concentration of the subtlest mun-
dane level,
And through my countless meditations,
Like the sands of the river Ganges, on the supramundane
level,
May the teachings blaze for a long time.**

YE SHE DÖN DU DAG GI NGÖN

KA THUB NAG DAG TEN JÄ SHING

TÄN CHÖ DU MA NYER TÄN PÄ

DAG GI TÄN PA BAR GYUR CHIG

**For the sake of the wisdom [of selflessness],
In the past I practiced much austerity in the forests
And undertook many studies and contemplation [on
the wisdom of selflessness].
May this cause my teachings to blaze.**

TSE WÄI GYU YI SHA THRAG DANG
 TSHO WA YONG SU TANG GYUR CHING
 YÄN LAG NYING LAG TANG WA YI
 CHHÖ TSHÜL NAM PAR PHEL GYUR CHIG

**Out of great love,
 I gave away my flesh, my blood,
 My whole livelihood, and all my limbs.
 Through this, may the way of Dharma flourish.**

DAG NGÖN DIG PÄI SEM CHÄN NAM
 JAM PÄ SÄL WAR MIN JÄ SHING
 THEG PA SUM LA RAB KÖ PÄ
 CHHÖ KYI CHHÖ JIN GYÄ GYUR CHIG

**Previously, wanting all cruel beings to have happiness,
 Through my loving kindness
 I brought them to the path of the three vehicles.
 May this cause the supreme practice of giving to increase.**

DAG NGÖN THAB SHE GYUR PA NA
 SEM CHÄN TA NGÄN LÄ DRÄL CHING
 YANG DAG TA LA KÖ JÄ PÄ
 CHHÖ NI NAM PAR PHEL GYUR CHIG

**In the past, relying on method and wisdom,
 I liberated beings from distorted views
 And placed them on the level of the perfect view.
 May this cause the Dharma to always increase.**

DAG GI SEM CHÄN DU NGÖ ZHI
 NYÖN MONG ME LÄ THAR JÄ SHING
 DAG GI PHEL DIG PHAM JÄ PÄ
 DAG KHOR YÜN RING NÄ GYUR CHIG

**Through the four methods of collecting beings,
 I liberated them from the fire of the delusions,
 Thereby defeating the unwholesome and contaminated,
 which, otherwise, would have increased.**

**May this cause the followers of my teachings to remain for
a long time.**

DAG GI MU TEG CHÄN ZHÄN DAG
TA WÄI CHHU LÄ DRÄL JÄ TE
YANG DAG TA LA KÖ GYUR PÄ
DAG KHOR TAG TU GÜ GYUR CHIG
YÜN RING TÄN PA BAR GYUR CHIG

**I liberated those who have wrong views
From the river of distorted views
And placed them on the path of the right view.
May my followers always be endowed with faith and
respect.
May this cause the teachings to blaze for a long time.**

CHHÖ KYI GYÄL PO TSONG KHA PÄI
CHHÖ TSHÜL NAM PAR PHEL WA LA
GEG KYI TSHÄN MA ZHI WA DANG
THÜN KYEN MA LÜ TSHANG WAR SHOG

**For the Dharma king Tsongkhapa's
Way of Dharma to flourish,
May all signs of obstacles be pacified
And all conducive conditions be complete.**

DAG DANG ZHÄN GYI DÜ SUM DANG
DREL WÄI TSHOG NYI LA TEN NÄ
GYÄL WA LO ZANG DRAG PA YI
TÄN PA YÜN RING BAR GYUR CHIG

**Due to the two types of merits
Of the three times of myself and others,
May the teachings of the victorious one, Lozang Dragpa,
Shine resplendent forever.**

Notes

- 1 Bodhisattvas.
- 2 Śāriputra and Maudgalyāyana.
- 3 The headings in square brackets [in the Author's Preface] have been added by Martin Willson for clarity, the others are given in the Tibetan text.
- 4 *drin lan bsab pa'i mdo*. No sūtra of this title is found in the Peking Kangyur.
- 5 sNang byed.
- 6 Mi thub zla ba'i rgyal mtshan = *Durjaya-candra-dhvaja.
- 7 'Dzin pa.
- 8 Bram ze rGya mtsho'i rdul = Brāhmaṇa *Samudra-rajās.
- 9 The name of our own world-system, according to the sūtras.
- 10 Abhidharma-kośa-bhāya.
- 11 brTson 'grus spyod pa = *Vīrya- cārin.
- 12 Reading Phangs pa chen po for Phang po chen po.
- 13 dKon mchog yan lag.
- 14 Le'u te tsa.
- 15 One may note that this story seems to demand some kind of rebirth for trees.
- 16 For convenience, I divide the Twelve Deeds according to the list in *Ratnagotra-vibhāga*, II.54–56. It is not certain whether this was precisely the division the author had in mind.
- 17 Conditions that made his mother suitable: right caste, lifespan expiring shortly after his birth, etc.
- 18 Tib. Ke'u rta (*Lalita-vistara* 225.6).
- 19 Lhas bstan, according to Chandra Das “a city in Magadha, the birth place of the mother of Buddha,” but Pandey's *The Historical Geography and Topography of Bihar* mentions no town in ancient Magadha that could be so translated. Some sources say Śākyamuni met Kauṇḍinya etc. at Vaiśālī.
- 20 Usually considered to be the same person.
- 21 bKra shis (*Lalita-vistara* 286.4ff).
- 22 “The first cycle of the Four Noble Truths is the Path of Seeing: this is suffering, this its origin, this its cessation, this the Path leading to the cessation

of suffering. The second cycle... is the Path of Meditation: the noble Truth of suffering is to be fully understood, the origin of suffering is to be abandoned, the cessation of suffering is to be realized, and the Path leading to the cessation of suffering is to be cultivated. The third cycle... is the Path of No More Learning: suffering is fully understood, its origin is abandoned, its cessation has been realized, and the Path leading to the cessation of suffering has been cultivated.” (From *Mahāvvyutpatti*, CCII.)

- 23 Monks, nuns, laymen, and aywomen.
- 24 rTog gi blo gros.
- 25 The main temple, also known as the “Jokhang” after the Jowo image.
- 26 *mDo sde gdams ngag 'bogs pa'i rgyal po* = **Upadeśoddeśa-rajā-sūtra*. No sūtra of such a title in the Peking Kangyur.
- 27 'Jam dbyangs gong ma.
- 28 See Geshe Rabten, *The Essential Nectar*, p. 32.
- 29 Lam phran (a particularly stupid disciple of the Buddha); dGa' bo, or possibly dGa' bo'i 'byung ba = *Nanda-bhūta.
- 30 Clear, cool, light, soft, sweet in smell and taste, good for the throat, and harmless to the stomach.
- 31 Phu chung ba gZhon nu rgyal mtshan, 1031–1106 (Blue Annals, 267–8).
- 32 Fourth of the Five Eyes, perceiving the practices through which individual beings have gained realizations and the appropriate means for each to gain Enlightenment. It comes after the Wisdom-eye and before the omniscient Buddha-eye (see Lamotte, *Traité*, 2262).
- 33 Food, *zän*, can also mean moist tsampa dough.
- 34 Five medicines (*smān Inga*): see Beyer, *The Cult of Tara*, 290. Five essences (*snying po Inga*): salt, the essence of water; sugar, that of sugar-cane; sesame oil, that of sesame; butter, that of milk; and honey, that of flowers (Dagyab's *Tibetan Dictionary*).
- 35 Probably the Five Faculties and Five Powers realized on the Path of Preparation, viz. Faith, Energy, Mindfulness, Concentration, and Wisdom.
- 36 *gNas 'jog gi mdo* (P999, no Skt title). The title cannot be reliably translated without reading the sūtra.
- 37 The phrases “in order to eliminate war” and “in order to stop the harm of the four elements” were added by Lama Zopa Rinpoche.
- 38 This text gives SAMHARA twice.
- 39 *Lam rim chen mo*, 100b–102a. (a) is from the *Pāramitā-samāsa* of Āryasūra.
- 40 Uraga-sāra-candana, a kind of sandalwood mentioned in the sūtras (uraga: “snake, naga”; sāra: “essence, heart, strength, best part; resin used as a perfume”).

- 41 The description is quoted directly from the beginning of the Sūtra: “Thus have I heard at one time. The Lord was dwelling in a palace arrayed with the seven precious things... adorned with infinite qualities.”
- 42 This refers to the actual *Sūtra of the Three Heaps* in the Kangyur (P950, *Ārya-Tri-skandhakanāma-mahāyāna-sūtra*), which contains a long winded rendition of all the Seven Limbs. It cites *The Vow of the Conduct of Samant abhadra* several times, and its list of offerings is similar, but also mentions the construction of stūpas, images and temples. Confusingly, the same title is nowadays regularly applied to *The Bodhisattva’s Confession of Offences* (Rites and Prayers, 63–80), a quite different text, which in fact comes from another sūtra, the *Upālipariprcchā*.
- 43 Or “your disciples of Ngari” (Western Tibet), if perchance the author was connected with that region.
- 44 *Phyag mtshan du bzhes pa’i nang du gtogs te*.
- 45 From DA TAR DAG CHAG GI TÖN PA (P. 86) up to here is a single sentence, the length presumably being an expression of respect—inviting with a short sentence such as “Come here, Buddha!” would show extremely low respect, so evidently the longer the sentence the better; however complicated it is, the Omniscient One to whom it is addressed will of course understand it instantly. “Exert your supernatural power”: by transforming the offerings into Suchness, by inspiring the donors, or simply by appearing there.
- 46 Mañjuśrī, Vajrapāṇi, Avalokiteśvara, Kṣitigarbha, Sarvaṇīvaraṇaviṣkambhin, Ākāśagarbha, Maitreya, and Samantabhadra.
- 47 Śāriputra and Maudgalyāyana.
- 48 Monks, nuns, laymen, and laywomen.
- 49 Verse from a hymn by Gelong Zhönnu Lodrö (*Sarnath Prayer Book*, p.135).
- 50 Lit. of the thrice-thousandfold lands of Sahā, i.e. our own universe.
- 51 For full details of the stories, see Speyer’s translation of the *Jātaka-mālā*.
- 52 Dāna-sūra; this name does not appear in the *Jātaka-mālā* but is found in the *Kāraṇḍa-vyūhasūtra*.
- 53 Power of Love.
- 54 Universal Saviour.
- 55 She who makes [men] mad.
- 56 Abyss: *klong* must here refer to the terrible “Mare’s Mout” where the ocean pours into the underworld.
- 57 *Sreg pa* = tittiri, “partridge” or presumably “quail” since the latter is the same only smaller.

- 58 gTsug phud byang chub: again this name does not appear in the *Jātaka-mālā*, so our author must have used an additional source. In the Pali Jātakas it is Cuḍḍabodhi.
- 59 I.e. a wandering ascetic or monk (*parivrajaka*).
- 60 A śarabha is an eight-legged animal stronger than a lion or an elephant.
- 61 Preacher of Patience.
- 62 Speckled Feet, the man-eating son of King Sudāsa by a lioness.
- 63 The *Jātaka-mālā* (XXXIII.1-3) discusses the reasons for this low rebirth and concludes it must have been due to some small bad karma.
- 64 According to the *Jātaka-mālā*, it was a yakṣa he taught.
- 65 As the text indicated by first and last verses in the blockprint is unavailable, (I suspect it is one by Ngawang Paldän's preceptor, Ngawang Khädrub (1779–1838): Lokesh Chandra, *Materials*, P.276, no.5633.) here are equivalent verses from a *Praise* composed in 1254 by the great Sakyapa lama Phagpa, for Prince Kublai (later Kublai Khan), on viewing a tooth of the Buddha. Phagpa Lodrö Gyältsän (1235–80); in *Sa skya pa'i bka' 'bum*, 7, 161–2–3 to 162–3–2.
- Phagpa had recently been appointed Kublai's guru and given supreme authority over Tibet (see Shakabpa, *Political History*, p.64ff.). Later verses pray for Kubali's long life, etc.
- 66 These two verses list the Ten Perfections and the thirty-seven Allies of Enlightenment, which must all be realized on the Bodhisattva Path.
- 67 The five: the place, form, time, entourage, and teachings of the Saṃbhogakāya.
- 68 Though *sngon gyi* looks like an adjective, "to a past Buddha," all the identifiable examples concern Śākyamuni Buddha, so it has to be read as an adverb (*sngon gyis*), "once".
- 69 Edgerton confirms that a nāga called Mañicūḍa is known, otherwise it could also be Ratnacūḍa.
- 70 See Conze (tr.), *The Perfection of Wisdom in Eight Thousand Lines*, 219 (Chap.XIX).
- 71 bKra shis = Svastika, Lakṣman, Maṅgala, Śasta, etc.
- 72 gSer gyi lag pa. A King Suvarṇa-bhujendra is mentioned in the *Sūtra of Golden Light (Suvarṇa-prabhādsottama)* (Chap.4, P.17), but he does not seem to offer light.
- 73 Rab dga'; mentioned in the *Divyavadāna* and *Avadāna-śataka*.
- 74 Anātha-piṇḍada (or -piṇḍika) was the outstanding patron of the Buddha.
- 75 mGar ba Lha dga' kLu dga' yis. Amarapriya and Nāganandin, who appear in the *Bhadra-kalpikasūtra*, may or may not be the individuals referred to.

- 76 As there is no question in this sūtra rite of the Tibetan interjection E MAO having any mantric significance, it is here translated.
- 77 Śramaṇa, religious ascetics.
- 78 The *mṛdaṅga*, though translated in Tibetan through false etymology as “clay drum,” is actually carved from a block of wood.
- 79 Skt. *muraja*, tambourine or kind of drum: Again the Tib. translation “large clay drum” is probably not to be taken literally.
- 80 Alternatively “Pearly-lustred conqueror” might conceivably be a proper name, but I find no record of such.
- 81 The *Mahāvvyūtpatti* list counts the Precious Minister and Precious Chamberlain separately, omitting the Precious General (verse 7).
- 82 It is ambiguous to whom this line refers.
- 83 “The unsurpassable Dharma” is not just the Doctrine but the qualities or realizations of a Buddha. “Dharma-king” is both “righteous king” and “king over the Dharma.”
- 84 The eightieth secondary sign of a Great Being is that his hands and feet are adorned with the śrīvatsa (Favourite of Fortune, Tib. *dpal gyi be'u*, drawn as the auspicious knot), svastika (Well-being, Tib. *bkra shis*) and nandīvāvarta (Whirl of Joy, Tib. *g.yung drung 'khyil ba*). Geshe Wangchen tells me the nandīvāvarta is what we call the swastika, while the svastika is any lucky symbol.
- 85 The māra of defilements.
- 86 The goddess Prabhādhārā (“Light-bearer”) has a sādhana devoted to her in the Tengyur(p 2896).
- 87 Dhanapāla is supposed to have been the name of the elephant Devadatta released in an attempt to kill the Buddha.
- 88 A yellow pigment from concretions in an elephant’s liver, used in medicine.
- 89 According to the sūtras, Sujāta’s offering was milk-rice, as stated in the *Preface*. The Buddha said she had been his mother in five hundred existences (*Mahāvastu*, 11.206).
- 90 See the “Eight Deed” in the *Author’s Preface*.
- 91 Bel tree (*bilva*): also called the wood-apple, *Aegle marmelos*. Its unripe fruit is used medicinally.
- 92 sKal Idan bram ze dKar rgyal: many other skt reconstructions are possible.
- 93 The guhyakas are semi-divine beings closely related to the yakṣas.
- 94 Kleśa: defilements.
- 95 Brahmīc voice: the pure voice of a Buddha.
- 96 The flags bear the image of a chimerical animal with a fish’s head, a seal’s body, and a dragon’s tail; the banners do not. (Geshe Wangchen).

- 97 Filth: *spabs* = mala, any bodily secretion or excretion. Lacking such, they have no need for food.
- 98 As an illustration of how this pūjā is a ragbag of quotations, thrown together in a small fraction of the time it has taken to translate it into English, observe that *spos* in the last section meant ‘perfume’, contrasted with *bdug*, “incense,” but here it is “incense,” contrasted with DRI CHHAB “perfume.”
- 99 Presumably of goddesses.
- 100 *sNgags*, perhaps a misprint for *bsngags pa* “praises.”
- 101 Features: *chos* = dharma in the sense of “qualities” (of a Buddha).
- 102 Minds: *khams*, lit. (the eighteen) elements.
- 103 Reading *stsol* for *sol*.
- 104 Where I say “for” in these lines, the Tib. has “beautifying”: the Tib. names for the ornaments being so compressed, something has to go.
- 105 *Ba dan 'phan*, flags and banners or pillar decorations. *gYo* read for *gYe*.
- 106 *Pho brang* usually means a palace building, but here it is distinguished from the building.
- 107 *Tingshag*, small, thick cymbals in shape but with a bell-like tone.
- 108 This couplet is lifted from *Bodhisattvacaryāvatāra*, II, 19ab.
- 109 Reading *sprin* for *sin*.
- 110 A type of jasmine, *Jasminum zambac*.
- 111 *Legs spel ba*, “propitious,” can also be interpreted as a variant of *spel legs pa*, “well-composed,” a common description of flower garlands (e.g. *Bodhicaryāvatāra* II, 15d; *Lama Chöpa* 25).
- 112 *rTa babs* = *toraṇa*, a gateway to a stūpa, here perhaps also free-standing portals adorning the landscape in the manner of Japanese torii.
- 113 Arise: *pra-tiṣṭhantām* (Tib. translates as if *prati-tiṣṭhantām*).
- 114 Offering prayer by Drogön Chögyä Phagpa ('Gro mgon Chos rgyal 'Phags pa, of Sa skya, died 1280). *Sarnath Prayer Book*, 234–5.
- 115 The English translation of the name of this buddha as “Delighted Hero” accords with the original Sanskrit *vīranandine* found in *The Three Heaps Sūtra* from the *Ratnakūṭa Sūtra*, whereas the Tibetan appears to have perhaps been changed over time from *dpa' dgyes* (Delighted Hero) to *dpal dgyes* (Delighted Glorious One). The phonetics have been left as “*päl gye*” to accord with *dpal dgyes*, which is what appears in current versions of the Tibetan text.
- 116 The English translation of the name of this buddha as “Bestowed with Courage” accords with the Tibetan *dpas byin*, which occurs in the Tibetan translation of the *Ratnakūṭa Sūtra* found in the Pedurma and Dege Kangy-

urs. It also accords with the Sanskrit *śūradattāya* found in *The Three Heaps Sūtra* from the *Ratnakūṭa Sūtra*. However, in the Peking Kangyur and most Tibetan prayer books, the name of this buddha appears as *dpal sbyin* or *dpal byin* (Glorious Giving). The phonetics have been written as “*päl jin*” to accord with *dpal sbyin* / *dpal byin*, as this is what is commonly recited by Tibetan speakers.

- 117 Some practices that contain the prostrations to the Seven Medicine Buddhas have the word “king” (Tib. *rgyal po*) in the name of this buddha, whereas others do not. Lama Zopa Rinpoche confirmed that “king” should be added to the name, May 2016.
- 118 According to Kyabje Choden Rinpoche, *chhö ten* (Tib. *mchod rten*)—a “basis” (*rten*) of “offering” (*mchod pa*)—refers not just to stūpas but to all holy objects.
- 119 These five heavy negative karmas—killing one’s father, killing one’s mother, killing an arhat, causing disunity among the saṅgha, and causing a buddha to bleed—are called “without break” because if this negative karma is accumulated, then immediately after death, without the “break” of another life, one is reborn in the lowest hot hell, number eight, the most unbearable one, which has the heaviest suffering.
- 120 The five nearing heavy negative karmas without break are committing incest with one’s mother who is an arhat, killing a bodhisattva who is destined to become a buddha in that very life, killing a Hīnayāna ārya other than one abiding in the result of arhatship, stealing the possessions of the saṅgha, and destroying a stūpa or monastery out of hatred.
- 121 According to Lama Zopa Rinpoche, tantric samaya is not just doing a sādhanā, not just reciting words. At the time of a highest yoga tantra initiation, the disciple is put under pledge (Skt. *samaya*). There are many codes of conduct to be upheld. It is not just a question of remembering to recite the sādhanā or mantra commitment of the particular deity into which one has been initiated.
- 122 According to Lama Zopa Rinpoche, this refers to the ordained saṅgha, those living in celibacy. Literally it says, “those who are engaged in behavior similar to perfectness.” This means that by living in ordination, one’s conduct is in harmony with achieving buddhahood. This phrase can also refer to vajra kin—vajra brothers and sisters—those with whom we have taken initiations.
- 123 Abandoning the holy Dharma is very heavy negative karma, worse than having destroyed every single holy object (i.e., statues, stūpas, scriptures, etc.) that exists in the world.

- 124 This is the very heavy negative karma of having criticized an ārya, one who has the wisdom directly perceiving emptiness and has achieved the right-seeing path, the path of meditation, or the path of no-more-learning, whether Hīnayāna or Mahāyāna. It also includes members of the ordained saṅgha.
- 125 Think, “The actions from which I can abstain, I will. The actions from which it is extremely difficult to abstain, I will abstain for one day, or one hour, or one minute, or even one second.” Make a promise that you can actually keep so that it doesn’t become a lie to the merit field. Restraint is the last of the four opponent powers. All four should be complete: reliance, regret, remedy, and restraint.
- 126 The puja text misquotes this line as *byang chub chen por bsngol*.
- 127 Collected Works, CA, 41b3–44b4.
- 128 Collected Works, KA, 1–4 (Toh.5982).
- 129 I take it that *mdzad bcu* is an over-abbreviation for *mdzad pa bcu gnyis*, in the style of *gnas bcu* for *gNas brtan bcu drug*.
- 130 Tib. *bstod pa byin rlabs nyer 'jug*.
- 131 Tib. *rten 'jung gsungs pa'i sgo nas bstod pa, legs bshed snying po sogs byin rlabs chan gyi bstod pa*.
- 132 This may mean any praise of Tsongkhapa.
- 133 Here, “black” and “white” are being used metaphorically for “negative karma” and “positive karma.”
- 134 Nam mkha' dri rna med pa, Clear Sky.
- 135 'Jam dpal snying po, Essence of Mañjuśrī, the incarnation of Tsongkhapa.
- 136 Probably refer s to the hill Gayāsīrṣa, site of the old town of Gayā. Buddha taught his “fire sermon” there, “Monks, everything is burning... “
- 137 Tsongkhapa wrote two prayers of this title. See his *Collected Works*, Vol. GA. The short version is found in the Appendices, page 187
- 138 Conceivably *dGe ldan bstan pa rgyas pa'i smon lam* may be a specific prayer, but even if it is the *Lo zang gyäl tän ma* will surely do.
- 139 Same as the three poisons (according to Dagyab).
- 140 First (Mongolian) part as transcribed in the blockprint. The rest is *Le dga' ldan* (a place) *bsTan skyong tshe ring*.
- 141 I.e. Mahāyāna and Hīnayāna.
- 142 *Kha btags rnam dbang*: presumably a particular type of offering scarf. A *sang* (*srang*) is a Tibetan coin.
- 143 *dGe dgon bslab bya'i gling gi Ta'i bla ma*.
- 144 *Grags pa chos 'phel*.
- 145 *dGe 'dun nor bu, bLo bzang chos 'byor*.

- 146 Ngag dbang dpa' ldan.
- 147 Reading *nyams dga' ba* for *nyams dpa' ba* as suggested by Geshe Wangchen.
- 148 Har dal pes se'i chos rva dGa ldan bshad sgrub bstan 'phel gling.
- 149 The holy name can be recited with or without his mantra OM NAMO BHAGAVATE RATNA KETU....
- 150 During a commentary on the *Lama Tsongkhapa Guru Yoga* at Tuṣita Retreat Centre, Dharamsala, India, March 1986, Lama Zopa Rinpoche taught, "It is said in a teaching that if one does full-length prostrations while reciting the following mantra three times, you receive the same merit of having listened to, reflected on, and meditated on the entire Tripitaka, the Three Baskets, or collections, of Buddha's teachings. Also, if you do three full-length prostrations with this mantra every day, you will receive the benefit of being able to achieve the right-seeing path—the wisdom directly perceiving emptiness—in this very life. In addition, you will not be afflicted by diseases, nor will you be harmed by spirits and human beings. However, one of the main advantages of doing prostrations with this mantra is that it multiplies each prostration a thousand times."
- 151 Although both the Dege and Pedurma editions of the Kangyur give MAMA instead of NAMAḤ, Lama Zopa Rinpoche said that NAMAḤ is correct. The mantra is called *Dhāraṇī of Circumambulation of the Ārya Holy Objects of the Rare Sublime Ones* (Skt. *ārya pradakṣā ratnatrayā nāma dhāraṇī*, Tib. *'phags pa dkon mchog gi rten la bskor ba bya ba'i gzungs*).
- 152 Tib. *ston pa bcom ldan 'das la mdzad pa bcu gnyis kyi sgo nas bstod pa*. Title from the Sakya Tegchen Chöling edition (Seattle 1978). I also used the *Peking Tengyur* (P2026), the *Sarnath Prayer Book*, 319–23, and the *Collected Writings*, KA, 1-3a (repr. New Delhi 1969).
- 153 Before leaving Tuṣita, the Bodhisattva examined four things: the time, continent, country, and caste in which he would be born. See *Lalita-vistara*, Chap.III (Foucaux tr., 20–21).
- 154 Aṅga was annexed to Magadha by King Bimbisāra; they stretched across Bihar south of the Ganges. The author's geography is awry, for the Bodhisattva's demonstration of athletic and other skills took place at Kapilavastu before the Śakyas, well outside the kingdom of Aṅga-Magadha and with several other countries (Malla, Vrji, Licchavi, etc.) in between. He could not have visited Magadha before leaving home, which does not happen until two Deeds later.
- 155 The gods held his horse's hooves off the ground so that he could escape silently (see P.51).

156 Comparing the account in *Buston's History* (11.30-31) with that in *Lalitavistara*, Chap.XV, we see that Buston's "Perfectly Pure Sanctuary" is called in the Sūtra the "Sanctuary (caitya) of the Receiving of the Hair-lock." There the Bodhisattva cut his hair with his sword and threw it in the air, where the gods caught it.

157 Gaya means "household, family," hence 'khor mo ('female attendant') is a possible translation for its feminine, Gayā, which as the place name is usually just transliterated in Tibetan. 'Jig yul would be the obvious translation for Bhaṅga, which was a country south of Magadha, now Hazaribagh District. In fact, Gayā was not in Bhaṅga but in Magadha, as indicated in verse 9, but we have already seen in verse 5 that the author was confused about Indian geography of the time of the Buddha.

At least two of the discomfitures of Devadatta took place at Rājagṛha, not far from Gayā—when he rolled a boulder at the Buddha, and when he loosed a mad elephant on him. The humbling of the six tīrthika teachers, however, took place at Śravastī, capital of Kośala (some 400 km away), on the occasion of the Great Miracle that the author takes as the next Deed. It may sometimes be called the "Twin Miracle," but that hardly justifies counting it twice. Despite the author's geographical slips, it can hardly be supposed that a Nāgārjuna or a Second Nāgārjuna could be as incompetent as that. We must therefore conclude that he has some other episode in mind. Possibly he is alluding to the time when a merchant of Rājagṛha offered a carved sandalwood bowl to whoever could fetch it down from the top of a pole by magical powers, and the six tīrthika teachers made themselves look mildly foolish by failing. The disciple of the Buddha who levitated up and took it was heavily reprimanded for exhibiting such powers in public for the sake of a mere bowl.

158 Lit. "sickness and harmful spirits."

159 Title, homage and colophon from the Peking edition of the Collected Works (p 6015). For the verses, the *Sarnath Prayer Book* (74–79) was also used.

160 Gods: lit. triple-situationists (*skabs gsum pa*). They are so-called either because they are not outside the three situations of arising, remaining and destruction, or because they know the past, present and future. Asuras: lit. foes of Indra.

161 Māra rules the highest heaven in the Desire Realm.

162 The garuḍa.

163 I.e. Buddhas.

- 164 'O de gung rgyal, one of the highest mountains in Tibet: see Tucci, *To Lhasa and Beyond*, pp. 130–132. This description may refer to Ölkha ('Ol kha). O de gung gyäl is a sacred mountain, sometimes held to be the place where Tibet's legendary first king, Nyatri Tsänpo, descended from heaven (Stein, *Tibetan Civilization*, 28). The *lha* in *lha zhol* (n.410) may well refer to the mountain peak itself, identified as a god (cf. Stein, 194) (*zhol* means below, lower).
- 165 The title in the Kangyur and Tengyuromits rāja, “King.”
- 166 Tibetan translators' homage. No translator's name is given, either in separate editions of the Vow or in the Sūtra.
- 167 P 760 (41), in *Peking Tibetan Tripitaka*, Vol.24; this extract is at p.186–1–2 to –5.
- 168 Pratyekabuddhas are also implied. (Ng)
- 169 Canonical reading: *Ngan 'gro thams cad zlog bgyid cing*, “Which blocks off all ill destinies.”
- 170 The offering of carrying out as instructed all the practices explained here is intended. (Ng)
- 171 Some editions SEM CHÄN DUG NGÄL...
- 172 Some editions MÄN (*sman*) for DE (*bde*).
- 173 There is a samādhi called the Space-treasury (*gagana-gaṅṅa*), which, Ng tells us, uses the direct realization that things do not exist truly existently to acquire objects of giving without effort.
- 174 By destroying avaricious grasping at every thing that comes to me. (Ng)
- 175 Lacking the conceit that clings to true existence in the three spheres of Morality. (Ng)
- 176 As the four elements bear their respective hardness, wetness, heat, and motility; gripped by the wisdom realizing pleasure and pain are the same in being empty of true existence, not 'staying' because of clinging to true existence in harm by others, hardship and so forth, but carried along continually. (Ng)
- 177 Illusion-like samādhi realizes that all dharmas of saṃsāra and nirvāṇa are empty of true existence, like illusions. Hero's Course (Śūraṅgama) samādhi is attained from the Tenth Bodhisattva Stage; it involves entering all the Bodhisattva concentrations “as if the objects were following a Hero.” The Vajra-like samādhi is that in which Buddhahood is attained.
- 178 Bodhisattva concentrations “as if the objects were following a Hero.” The Vajra-like samādhi is that in which Buddhahood is attained.
- 179 “That praised by all the Buddhas”: the Dharmakāya. “That which blazes light”: the Saṃbhogakāya. “That which blazes splendour”: the Supreme Nirmāṇakāya.

- 180 Canonical reading: *sa bcu po* for *sa bcu'i spo*, thus omitting “the summit of.”
- 181 Dharmocaya (*Lalita-vistara*, Chap.III).
- 182 Perhaps read *mthar* “end” for *mkhar* “sky”?
- 183 Conceptual thoughts.
- 184 The forty-eight great vows with which the future Amitāyus established his Pure Land are given in the longer *Sukhāvātī-vyūha-sūtra*.
- 185 Fades: *nub* par gyur. Tsongkhapa may be trying to suggest an image of the sun setting (*nub*) in the West (also *nub*), the quarter where Sukhāvātī is situated, but it does not quite come off.
- 186 The Bodhisattvas Avalokiteśvara and Mahāsthāmaprāpta are frequently depicted in art of the Pure Land School, welcoming newcomers to Sukhāvātī. Some of these representations are designed for the devotee to look at while dying, and can emanate a remarkable impression of calm.
- 187 Literally, “...since he rightly applied the meaning of what he heard to [his own] continuum...”
- 188 Mahākāla.

Care of Dharma Materials



Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or buttocks will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stūpas, ritual implements, *mālās*, reading glasses, and so forth, should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ॐ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪḤ or the *Heart Sūtra*, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, if undamaged, they should be put in a stūpa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.



Foundation for the Preservation of the Mahāyāna Tradition