A PRAISE OF THE TWELVE DEEDS OF LORD BUDDHA

HEART OF THE BLESSED PERFECTION OF DISCRIMINATING INSIGHT "THE HEART SUTRA"

A NON-SECTARIAN PRAYER

Shakyamuni Buddha flanked by his chief disciples, Shariputra (L) and Maudgalyayana (R)

SAKYA MONASTERY OF TIBETAN BUDDHISM
SEATTLE, WASHINGTON USA
Preliminary Prayers

Homage to the Buddha

Tön-pa Chom-den-de Dé-zhin-sheg-pa Dra-chom-pa Yang-dag-par
Teacher, Blessed One, Tathagata, Arhat, Perfectly

dzog-pa'i sang-gye Rig-pa-dang zhab-su-den-pa Dé-war-sheg-pa Jig-ten-khyen-pa
Complete Buddha, Perfect in Wisdom and Conduct, Sugata, Knower of the World,

Kyé-bu-dul-wa'i kha-lo-gyur-wa La-na-mé-pa Lha-dang-mi nam-kyi tön-pa
Charioteer Who Tames Beings Unsurpassed One, Teacher of Gods and Humans

Sang-gye chom-den-de Pal Gyal-wa Shakya thub-pa la chag-tshal-lo
Buddha, Blessed One, Glorious Victor, Sage of the Shākyas, to you I make homage,

Chö-do kyab-su-chi'o
make offerings and go for refuge.

Kang-tsé gang-nyi tso-wo kyö-dam-tsé Sa-chen di-la gom-pa dün-por-né
When you were born, chief among human beings, You took seven steps on this earth and said:

Nga-ni jik-ten di-na chok-ché-sung Dé-tshé khe-pa khyö-la chag-tsal-lo
“In this world I am supreme.” To you, O wise one, I pay homage!

Nam-dag ku-nga chog-tu zug-zang-wa Yé-shé gya-tsho ser-gyi lhun-po-dra
Pure in form, supremely beautiful, an ocean of wisdom, like a mountain of gold

Drag-pa jig-ten sum-na lham-mé-wa Gön-po chog-nye khyö-la chag-tshal-lo
your fame is radiant in the three realms, Protector, Supreme One, homage to you.
Tshen-chog den-pa dri-mé da-wa'i-zhal Ser-dog dra-wa khyö-la chag-tshal-lo
With supreme marks, face of an immaculate moon, golden in color, homage to you.

Dul-dral khyö-dra si-pa sum-ma-chi Nyam-mé khyen-chen khyö-la chag-tshal-lo
There is none like you, dust free, in the three worlds. Homage to you, the peerlessly wise.

Sang-gye tso-la chag-tshal-lo Kyab-pa chö-la chag-tshal-lo
Homage to the Buddha, the Foremost One. Homage to the Refuge, the Dharma.

Gen-dun ché-la chag-tshal-lo Sum-la tag-tu gü-chag-tshal
Homage to the Great Assembly. Homage always, with respect, to the Three Jewels.
A PRAISE OF THE TWELVE EXEMPLARY DEEDS OF LORD BUDDHA

Thab-khe thug-jé sha-kyā’i rig-su-thrung  Zhen-gyi mi-thub dü-kyi pung-jom-pa
Homage to you, who through skillful means and compassion took birth in the Shākya clan and vanquished the hosts of Mara that others could not conquer;

Ser-gyi lhun-po ta-bur jī-pa’i-ku  Sha-kyā’i gyal-po khyö-la chag-tshal-lo
whose body is radiant like a mountain of gold; the King of the Shākyas.

Gang-gi dang-por chang-chub thug-kyé-ne  Sō-nam yé-shé tshog-nyi dzog-dze-ching
I shall praise you, who, having first produced Bodhicitta, then perfected the accumulations of merit and wisdom,

Du-dir dze-pa gya-chen dro-wa-yi  Gön-gyur khyö-la dag-gi tö-par-gyi
and in this age through your vast activities, became the protector of living beings.

Lha-nam dul-dze dul-wa’i dü-khyen-ne  Lha-le bap-ne lang-chen tar-sheg-té
Homage to you, who, while training the gods, realized the time had come to guide living beings, and descending from the celestial realms, like a great elephant,

Rig-la zi-ne lha-mo gyu-thrul-kyi  Lhum-su shug-par dze-la chag-tshal-lo
foresaw the lineage into which you would take birth and entered into the womb of Mayadevi.

Da-wa chu-dzog sha-kyā’i se-po-dé  Ta-shi lum-bhi’i tshal-du tam-pa’i-tshé
Homage to you, Son of the Shākyas, to whom ten months later, when in the grove of auspicious Lumbini you took birth,

Tshang-dang gya-chin gyi-dū tshen-chog-ni  Chang-chub rig-su ngé-la chag-tshal-lo
Brahma and Shakra paid homage, and whose supreme marks verified that you were of the race of enlightened beings.
Homage to you, a youthful and powerful lion among men, who, by displaying miracles at Angamagadha.

Homage to you, who, in order to act in accordance with worldly custom and avoid all fault, assumed a queen.

Homage to you, who, perceiving that the activities of samsara are insubstantial, renounced the householder's life, and having traveled through the sky,

Homage to you, who, intent upon attaining enlightenment through diligence, for six years on the bank of the Nairanjana River

Homage to you, who, in order to bring to fruition the effort you had made throughout beginningless time, sat beneath the Bodhi Tree in Magadhā.

Homage to you, who, by displaying miracles at Angamagadha.

and utterly defeating all arrogant men, was unrivaled.

and retinue and through skillful means maintained a kingdom.

and having perfected vigor, then achieved the highest stage of meditation.

in front of the Namdak Stupa ordained yourself.

performed austerities, and having perfected vigor, then achieved the highest stage of meditation.

immobile in the vajra position, and awakened to Perfect Enlightenment.
Thug-jé dro-la nyur-du zi-ne-ni      Wa-ra-na-si la-sog ne-chog-tu
Homage to you, who, having quickly gazed upon beings with compassion, at such special places as Varanasi,
Chö-kyi khor-lo kor-ne dul-jya-nam      Theg-pa sum-la gö-dze chang-tshal-lo
turned the Wheel of Dharma, establishing disciples in the Three Vehicles.
Zhen-gyi gől-wa ngen-pa tshar-che-chir  Mu-teg tön-pa drug-dang lhe-jiin-sog
Homage to you, who, in order to defeat the evil accusations of others, vanquished the six non-Buddhist teachers and those such as Devadatta
Kor-mo-jik-gi yul-du dü-nam-tul      Thup-pa yul-gyal dze-la chang-tshal-lo
and the demons of the land of Kormojik, making you a sage victorious in spiritual battle.
Si-pa sum-na pé-mé yön-ten-gyi      Nyen-du yö-par cho-thril chen-po-ten
Homage to you, who, with attributes unequalled in the three worlds, displayed great miracles at Shravasti,
Lha-mi dro-wa kun-gyi rap-chö-pe      Ten-pa gye-par dze-la chang-tshal-lo
and by the offerings of gods, humans, and all living beings, caused the Doctrine to prosper.
Lé-lo chen-nam nyur-du kul-wa'i-chir    Tsa-chog drong-gi sa-zhi tsang-ma-ru
Homage to you, who, in order to quickly motivate the lazy, at the pure abode of Kushinagara
Chi-mé dor-jé ta-bü ku-shig-ne      Nya-ngen da-war dze-la chang-tshal-lo
destroyed your deathless, adamantine body and passed into Nirvana.
Yang-dak nyi-du jig-pa mé-chir-dang  Ma-ong sem-chen sö-nam thop-cha'i-chir
Homage to you, who, in order to show that in reality you had not perished and in order to enable future sentient beings to acquire merit,
Dé-nyi du-ni ring-sel mang-trul-ne      Ku-dung cha-gye dze-la chang-tshal-lo
emanated many relics there and caused your physical remains to be dispersed in eight portions.
Dé-tar ten-pa’i dag-po chom-den-gyi  Dze-pa’i tshul-la do-tsam tö-pa-yi
In this way, through the merit of this brief praise concerning the deeds of the Blessed One,
may the activities of all living beings become equal to the deeds of the Sugata himself.

Gé-we dro-wa kun-gyi chö-pa-yang  Dé-sheg nyi-kyi chö-dang tshung-par-sho
may the activities of all living beings become equal to the deeds of the Sugata himself.

Sha-kyä’i gyal-po khyé-ku chin-dra-dang  Khor-dang ku-tse tshe-dang zhing-kham-dang
May I and others have a form just like yours, King of the Shākyas, a retinue, life span, pure land,
and marks of perfection just like yours alone.

Khyé-kyi tshen-chog zang-po chin-dra-wa  Den-dra kho-nar dag-sog gyur-war sho
and marks of perfection just like yours alone.

Tön-pa jig-ten kham-su chön-pa-dang  Ten-pa nyi-ö zhin-du sal-wa-dang
By the appearance of the Teacher in this world, the sunlight brilliance of his Teaching,
and the concord of the Sangha, upholders of the Teaching and their disciples, may it be our good
fortune that the Teaching long endures.
The Four Freedoms

Ta-wa khe-lang dang-dral-wa
Free from assertions regarding philosophical views,

Gom-pa yi-chö dang-dral-wa
Free from mental fabrication in meditation,

Chö-pa lang-dor dang-dral-wa
Free from accepting and rejecting regarding conduct,

Dre-bu re-dok dang-dral-wa
Free from hope and fear concerning the result:

Di-shi-wo Nam-par tar-pa’i go-sum-gyi tshen nyam-len jen-par ten-pa pab-pa-ni
These four, which established the practices and characteristics of the Three Doors of Liberation,
The Three Doors of Liberation

Tong-pa-nyi nam-par thar-pa'i go-ni ngö-po
The Door of Liberation of Emptiness, the object.

Tsham-pa-me-pa'i nam-par thar-pa'i go-ni gyu
The Door of Liberation of Signlessness, the cause.

Mön-pa-me-pa'i nam-par thar-pa'i go-ni dre-bu
The Door of Liberation of Wishlessness, the result.
Prayer to Shakyamuni Buddha, the Arhats, & the Bodhisattvas.

When reciting the prayer (mantra), place hands palm upwards on the knees, first finger and thumb forming a circle (signifying emptiness) and other fingers extending forward (signifying the 3 times (past, present, and future) and the three realms (desire, form, and formless)). Afterwards, remain in a relaxed state (not too tight, not too loose) for a short while.

ॐ नमः भगवते शक्यमुनिये तथागताय आरहते
सम्यक-सम्बुद्धाया

teyathā munī munī mahāmunayē svāhā
[Jewel-Holder! Homage to the Blessed One, Shākyamuni, Tathāgata, Arhat, Perfectly Complete Buddha,
to wit: Sage of Sages, the Great Sage! So be it!]

This Praise of the Twelve Deeds of the Compassionate Buddha was composed by Drigung Kyopa, Jikden Gönpo.

It was printed by H.H. Jigdal Dachen Sakya of the Puntso branch of the Khön family during 1978, the Tibetan Earth-Horse year 952, in order to aid the meditation practice of the Sakya Dharma Center members. As part of the preparation for the 1993 pilgrimage by H.H. Jigdal Dagchen Sakya and his retinue to the Eight Holy Places in India, this new edition of the Praise was made based on the versions found in the Gold and Silver Prayer books. Jeffrey Schoening typed the Tibetan and English texts, as well as revised the translation to agree more closely with the line-by-line format. He translated the mantra based on the Tibetan notes, which were also added to the text. It was reprinted in 1993, the Tibetan Water-Bird year 967, the King’s year 2120, and again in 2000, Iron dragon year 974, 2127.

May it bring vast benefit to the Doctrine and to all sentient beings!

ॐ MUNI-MUNI-MAHĀMUNI ŚAKYAMUNAYE SVĀHĀ
[In this way: Sage of Sages, the Great Sage!, Shakyamuni. So be it!]
Heart of the Blessed Perfection of Discriminating Insight

"The Heart Sutra"

Gya-gar ke-du Bhagawati prajyaparamita hridaya
IN INDIC: BHAGAVATI-PRAJÑAPARAMITA-HRIDAYA

Bö-ke-du Chom-den-de-ma She-rab-kyi pa-röl-tu chyin-pa'i nying-po
IN TIBETAN: CHOM-DEN-DE-MA SHE-RAB-KYI PA-RÖL-TU CHIN-PA'I NYING-PO

Thus I heard on one occasion when the Blessed One was residing on Vulture Heap Mountain in Rajagriha

the Blessed One was focused in a concentration on the enumeration of phenomena called

Phag-pa Chen-re-zi-wang-chug  Shé-rab-kyi pha-röl-tu chin-pa zap-mö-chö-pa
the Noble Avalokiteshvara was contemplating the meaning of the profound perfection

nyi-la nam-par-da-zhing Phung-po nga-po dé-dag-la'ang rang-zhin-gyi tong-par
of discriminating insight, and he saw that those five aggregates also are empty

of essential nature. Then, by the power of the Buddha, the Venerable Shariputra
Chang-chub-sem-pa Sem-pa-chen-po Phag-pa Chen-re-zi-wang-chug-la said to the Bodhisattva, the Great Being, the Noble Avalokiteshvara,

"How should a son of good lineage or a daughter of good lineage who wishes to practice the profound perfection of discriminating insight so train?"

The Bodhisattva, the Great Being, the Noble Avalokiteshvara replied to the Venerable Shariputra: Shariputra, a son of good lineage or a daughter of good lineage who wishes to practice the profound perfection of discriminating insight should discern in this way:

They should correctly view those five aggregates also as empty of essential existence.

In the same way, feeling, perception, conditioning factors, and consciousness are empty.
Thus, Shariputra, all phenomena are empty, that is without characteristics, unborn, unceased, stainless, not free of stains, undiminished, unincreased.

Therefore, Shariputra, in emptiness, there is no form, no feeling, no perception, no conditioning factors, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no form, no sound, no odor, no taste, no object of touch, no phenomena. There is no eye element up to no mental element, and so on up to no mental consciousness element. There is no ignorance, no extinction of ignorance, up to no aging and death and no extinction of aging and death.

Similarly, there is no suffering, no origin, no cessation, no path, no liberating insight, no attainment, and no non-attainment.

Therefore, Shariputra, because Bodhisattvas have no attainment, they depend on and abide in the
mapper cha-lang na-thag ba-mo-la ten-ching ne-té Sem-la dri-pa mé-pe trak-pa mé-dé
perfection of discriminating insight; because their minds are without obscuration, they are
Chin-chi-log-le shin-tu de-ne nya-ngen-le-de-pa'i-tar chin-do
without fear. Having utterly passed beyond all error, they reach nirvana.
All the Buddhas who abide in the three times, through relying on the perfection
ten-ne La-na-mé-pa yang-dag-par dzog-pe chang-chub-du ngön-par dzog-par sang-gye-so
of discriminating insight, have been fully awakened into unsurpassed, perfect,
Dé-ta-we-na shé-rab-kyi pa-röl-du chin-pa'i-ngag Rik-pa chen-pö-ngag
complete enlightenment. Therefore, the mantra of the perfection of discriminating insight is the
mantra of great knowledge,
La-na-mé-pa'i-ngag Mi-nyam-pa-dang nyam-pa'i-ngag Dug-ngal tham-che rab-du
the unsurpassed mantra, the mantra equal to the unequaled, the mantra that thoroughly
zhi-war ché-pa'i-ngag Ma-dzun-pe-na den-par shé-par-cha-té
pacifies all suffering. Because it is not false, it should be know to be true.
Shé-rab-kyi pa-röl-du chin-pe-ngag Me-pa
The mantra of the perfection of discriminating insight is stated:
TEDYATHA: OṂ GATÉ GATÉ PĀRAGATÉ PĀRASAṂGATÉ BODHI SVĀHĀ
[In this way: OṂ gone, gone, gone beyond, gone completely beyond, enlightenment. So be it!]
Sha-ri-pu dé-ta-we-na Chang-chup-sem-pa Sem-pa-chen-pö dé-tar shé-rab-kyi
Shariputra, a Bodhisattva Great-Being should train like that in the profound perfection
pa-röl-tu chin-pa zap-mo-la lab-par-jyā'o Dé-ne Chom-den-de ting-ngé-dzin dé-le
of discriminating insight. Then the Blessed One rose from that concentration

zheng-té Chang-chub-sem-pa Sem-pa-chen-po Phag-pa Chen-re-zi-wang-chug-la
and gave his approval to the Bodhisattva, the Great Being, the Noble

leg-so zhé-cha-wa chin-ne Leg-so leg-so Rig-kyi-pu-dé dé-zhin-no
Avalokiteshvara, "Well done. Well done, son of good lineage, it is just so.

Rik-kyi-pu-dé dé-zhin-de Ji-tar khyō-kiy ten-pa zhin-du shé-rap-kyi pha-röl-tu chin-pa
Son of good lineage it is like that: the profound perfection of discriminating insight should

zap-mo-la che-par-cha-té Dé-zhin-sheg-pa-nam kyang jé-su-yi-rang-ngo
be practiced just as you have taught. Even the Tathagatas rejoice at this.”

Chom-den-de-kyi dé-ke chá ka-tsäl-ne Tshé-dang-den-pa Sha-ra-bu-dang
After the Blessed One thus spoke, the Venerable Shariputra,

Chang-chub-sem-pa Sem-pa chen-po Phag-pa Chen-re-zi-wang-chug-dang
the Bodhisattva, the Great Being, the Noble Avalokiteshvara, and

Tham-che dang-den-pa'i khor-dé-dag-dang Lha-dang Mi-dang Lha-ma-yin-dang
all those in attendance, and the world with its gods, humans, demigods, and

Dri-sar che-pe jig-ten yi-rang-té Chom-den-de-kyi sung-pa-la ngön-par-tö-do
gandharvas rejoiced and praised the speech of the Blessed One.

Chom-den-de-ma she-rap-kyi pha-röl-du chin-pa'i nying-po dzog-so
Thus ends the Noble Heart of the Perfection of Discriminating Insight.

After reciting the Heart Sutra, remain in a relaxed state (not light, not loose) and place the right
hand on the left, palms upward, with thumbs raised and touching at the level of the navel. editate
on the meaning of the Heart Sutra mantra, for 10 to 15 minutes. When meditating, the mind is
relaxed and sounds and other sensory objects naturally disappear, as is said in the sutra.
A Non-Sectarian Prayer

"Source of Blessings": A Prayer to the Teacher, the Buddha, and to the Gurus, Panditas, and Siddhas, the Indian and Tibetan Upholders of the Doctrine, the Non-Sectarian Dharma Tradition

Pang-tog thar-chin zhi-wa chö-kyi-ying        Tshen-pé'i pal-bar dé-chen long-chö-dzog
Perfect in renunciation and realization, peaceful: the Dharmadhatu; Radiant with the major and minor marks, blissful: the Sambhogakaya;

Dul-cha'i kham-dang thun-pa trul-pa'i-ku  Ku-sum nam-dren gya-tsor sol-wa-deb
Conforming to the disposition of disciples: the Nirmanakaya; To the ocean of Guides, the three Buddha bodies, we pray.

Kal-zang drön-me zhi-pa sha-kya'i-tog  Ma-pam jam-pa'i-yang dang sang-wa'i-dag
The fourth lamp of this fortunate era, crown of the Shakyas; Maitreya, Manjughosha, and Lord of Mysteries

Chen-re-zi-wang tsho-kyé dor-jé-sog               Gyal-dang dé-se nam-la sol-wa-dep
Avalokiteshvara, Padmavajra, and others; To the Victors and their sons we pray.

Ne-ten chu-drug te-rab nam-pa-dün          Gyen-drug lob-pön sum-dang rig-dzin-gye
The Sixteen Elders, the Seven Hierarchs, The Six Ornaments, the Three Teachers, the Eight Vidyadharas,

Nal-jyor wang-chuk gye-chu tsa-zhi-sog           Phag-yul pen-drup nam-la sol-wa-dep
And the Eighty-four Lords of Yoga, and others; To the panditas and siddhas of exalted India we pray.
Gang-chen ten-pa'i sol-jyé nying-ma-pa        Yong-dzog ten-pa gye-dze sa-kya-pa
The Nyingmapa, introducers of the teaching to Tibet, The Sakyapa, spreaders of the fully complete teachings,

Ten-dzin ché-wa'i jyung-ne ka-dam-pa              Shé-nyen gyü-par che-la sol-wa-dep
The Kadampa, source of ten million upholders of the teachings: To them and their lineage of spiritual beings we pray.

Da-mé drup-pa'i sang-lam ka-gyü-pa             Zab-gye gyü-dé'i nga-dag bu-dol-nyi
The Kagyupa, of the secret path of peerless attainment, Budön and Dolpopa, lords of the profound and vast tantras

Jam-yang chö-kyi nyi-ma tsong-ka-pa  Gyü-dzin lob-mar che-la sol-wa-dep
Tsongkapa, Sun of the Dharma, Manjughosha: To them and their disciples upholding their lineages we pray.

Zhen-yang tshe-ma dul-ngön par-chin-dang  U-ma zhi-che chö-yul gyü-pa-sog
Moreover, we pray to those great upholders of the teachings Of scripture and realization who rely upon the explication and attainment

She-dang drup-pa la-ten lung-tog-kyi      Ten-dzin chen-po nam-la sol-wa-dep
Based on such lineages as Pramana, Vinaya, Abhidharma, Prajnaparamita, Madhyamaka, and Pacification/Cutting.

Kye-par tön-pa chog-ne da-ta'i-bar       Rim-chön gyü-pa'i la-ma tham-che-kyi
In particular, we pray to our Root Lamas, who combine in their excellent bodies the wisdom of all the lamas

Yé-shé chig-tu dü-pa'i chi-zug-chog          Tsa-wa'i la-ma nam-la sol-wa-dep
of the lineage who have come in succession from the supreme Teacher, the Buddha, until the present time.
By the power of praying with steadfast devotion in this way, Bless us to engage in the actions of a Buddha’s son:

Turning from the world; not being attached to peace and comfort; cultivating loving-kindness, compassion, and the two aspects of Bodhicitta.\(^{10}\)

Bless me to perfect moral conduct, study, reflection, and meditation; To mature the mind through initiations; to purify the pledges;

And to give birth to the wisdom of the union of learning and no further learning arising from the two stages.\(^{13}\)

Jamyang Khyentse Wangpo Kunga Tenpay Gyaltsen wrote (this prayer).
AN OCEAN OF COMPASSION

Meditation on Chenrezi

by
Ngorchen Könchog Lhundrup

SAKYA MONASTERY OF TIBETAN BUDDHISM
SEATTLE, WASHINGTON USA
HOMAGE TO THE GURU

(Place one's hands together in front of one's heart; cupped to form a space signifying emptiness.)

Pal-den tsa-wa'i la-ma rin-po-ché Dag-gi chi-wor pe-me den-zhung-ne
Splendid and precious Root Guru seated on a lotus on the crown of my head,

Ka'-drin chen-pô go-ne jé-sung-té Ku-sung tug-kyi ngö-drub tsal-du-söl
may you grace me with your great kindness and bestow upon me perfection of body, speech, and mind.

SUPPLICATION

Nam-dren dop-chü wang-chuk Sha-kye-dok Dra-le Nam-gyal dor-jé den-pa-dang
To our guide, the foremost of the Shakyas, the Master endowed with the ten spiritual powers; to Drale
Namgyal, Dorje Denpa, and

Ba-ri Lo-tsa Sa-chen Sö-nam-tsé Jé-tsün Drag-pa nam-la söl-wa-deb
Bari Lotsawa; To Sachen, Sönam Tse, and Jetsun Dragpa, I pray.

Sa-kya Pan-chen Tshog-gom Nyen-chen-pa Sö-nam kyab-dang Sung-pal Pal-tshul-wa
To Sakya Panchen, Tsog-Gom, and Nyen Chenpa; to Sönam Kyab, Sung Bal, and Bal Tshulwa;

Shar-chen Chö-jé Ngor-chen Dor-jé-chang Sem-pa Chen-po nam-la söl-wa-deb
To Sharchen Chöje, Ngorchen Dorje Chang, and Sempa Chenpo, I pray.

Kün-khyen Chen-po Yong-dzin Kön-chog-pel Lha-chog Sang-gye Seng-gé Nam-ka’i-tshen
To Gunkyen Chenpo, Yongdzin Gönchog Pel, and Hlachog Senge; to Sangye Senge, Namke tshen,

Pal-den Tön-drub Shé-rab Jung-ne-dang Kün-ga Lek-pa nam-la söl-wa-deb
and Balden Töndrup; to Sherab Jungne, and Gunga Lekpa, I pray.

Sang-gye pün-tso Den-dzin Lhün-drub-zhap Nam-ka' Sam-drub Sa-chen Gün-ga’i-tshen
To Sangye Phuntsog, tendzin Lhundrup, and Namka Samdrup; to Sachen Gunge tshen,

Nga-wang Shé-rab Rin-chen Tra-pa-tang Chö-kyi gyal-tshen nam-la söl-wa-deb
Ngawang Sherab, Rinchen Trapa, and Chökyi Gyaltse, I pray.
Nga-wang Lek-drup Jam-yang Kyhen-tsé’i-wang  Lo-ter Wang-po Kün-ga Jam-yang-zhap
To Ngawang Lekdrup, Jamyang Khentse Wangpo, and Loder Wangpo; to Gunga Jamyang,

Sam-den Lo-drö Den-pa’i Wang-chug-tshen  Chö-kyi nyi-ma nam-la söl-wa-deb
Samden Lodrö, Denpe Wangchuk, and Chökyi Nyima, I pray.

Nga-gi Wang-chug Leg-pa Dor-jé-chang  Jam-yang La-ma Chö-kyi Lo-drö-zhap
To Ngagi Wangchug Legpa Dorje Chang, Jamyang Lama Chökyi Lodrö,

Me-chung khyen-tsé nü-pa’i pal-nga-wa  Shen-pen Nying-pö zhap-la söl-wa-deb
and to Shempen Nyingpo who is endowed with the splendor of wondrous knowledge, kindness, and ability, I pray.

Chen-re-zi-wang Tsé-chen Nying-po-yi  Rig-dang chö-kyi nga’-dag Sa-kya-pa
To the Sakyapa master of the hereditary lineage and teachings of the Heart of Great Kindness, Chenrezi himself,

Kyab-ne kün-du Tri-chen Dor-jé-chang  Nga-wang Tu-tob Wang-chug söl-wa-deb
Embodiment of all sources of refuge, Throneholder Vajradhara Ngawang Tudop Wangchuk, I pray.

Ri-mé men-ngag dzö-la wang-jor-zhing  Dro-kün ga’-dze só-nam ché-wa’i-ter
To you who has attained power over the storehouse of the non-sectarian precepts, Delights all beings, and is a treasury of infinite merit,

Jig-dal Dag-chen Nam-gyal Bal-sang-po  Söl-wa-dep-so dag-gyü chin-gyi-lob
Jigdal Dagchen Namgyal Bal Sangpo, I pray: Bless my stream of being.

Rab-jam se-che gyal-wa tam-che-kyi  Nying-jé’i pung-po chig-di dü-pa’i-zug
To the embodiments of the compassion of all the infinite Buddhas and Bodhisattvas,

Pag-chog cha-na pe-mö nam-rol-chen  Tsa-gyü la-ma nam-la söl-wa-deb
emanations of the supreme Exalted One bearing a lotus in his hand, the Root and Lineal Gurus, I pray.
Preliminaries

By the blessings of offering such prayers as this,

may I be graced in all lifetimes by excellent spiritual friends,

and with mind impelled by intense and unfeigned renunciation,

may I perfect aspiration and application of Bodhicitta.

Visualization

Especially, may I attain the form of the Exalted One which is born from the two accumulations and is the fusion of appearances and emptiness, clear like the moon's reflection in water;

and may the Lord of the Lineage, the Guru,

Protector Öpame's elixir of the blessings enter into the center of my heart.

Mahamudra

Through that inspiration, may I directly perceive that
Kye-gak ne-sum drö-pa le-de-pe
mind itself is the root of all phenomena,

Jö-tral nyu-ma tön-gyi pak-pa-chok
and forever sustain the realization that the supreme Exalted One is ultimately primordial and ineffable,

Ngön-sum tong-ne dak-du kyong-gyur-chik
beyond the threefold process of creation, existence, and cessation.

**Recitation of the Mantra**

Te-le dang-tse tu-sok HRIH yik-tar
When arisen from that state, may the rays of light from the mantra garland surrounding the vital syllable HRIH in my heart shine forth, accomplishing the two goals.\(^{46}\)

Nga-treng khor-we ö-kyi tön-nyi-che
Through the reabsorption of these rays into my heart and their blessing of my being, may I come to perfect the yoga of recitation as non-dual sound and emptiness.

**Mindfulness**

Dor-na la-ma Ö-pa-me gön-shab
In brief, may I always visualize the Protector, Guru Öpame, as inseparable from me, seated on a lotus on my head.

Chi-wö pe-mor dral-mé dak-gom-pé
May my vision, hearing, and awareness arise as the single pure manifestation
Tak-pe nam-röl chik-du char-gyur-chik
of the deity, mantra, and transcending awareness.

DEDICATION OF MERIT

Te-dar sa-le chung-we ge-tsho-gün
Through the power of dedicating towards the attainment of complete enlightenment

Chang-chup nying-por yong-su ngö-pe-tü
all the accumulated merit I have achieved in this way,

Dro-gün si-pe gya-tsho le-gal-ne
may all beings be released from the ocean of existence

Chen-re-zi-wang ko-pang nyur-top-sho
and quickly reach the level of Chenrezi.

COLOPHON

This was composed by the Buddhist monk Jamyang Khyentse Wangpo who received this practice through the kindness of the Vajra Master Ngawang Legdrup, the Lord of the Ocean of Orally Transmitted Teachings.

SIDDHI RASTU

The prayers from Ngawang Lekdrup to Shenpen Nyingpo were added by Deshung Rinpoche. The prayers to Trichen Ngawang Tudop Wangchuk and Jigdal Dagechen Sakya Rinpoche were added by Rinpoche himself.
PRAYERS FOR GOOD RESULTS

Khye-nam dö-ching söl-wa dap-pe-tu
Through the power of my praise and supplication,

Dak-so kang-tu ne-pe sa-cho-su
may you cause me and all beings, wherever we live,

Ne-dön ul-pong tap-tsö shi-wa-tang
the calming of illnesses, poverty, demons, and conflict,

Chö-tang da-shi pel-war dze-tu-söl
and the increase of Dharma and auspicious conditions.
REFUGE

(Fold one's right hand in the left with palms together at the lap, signifying the unity of clarity and emptiness):

Dak-tang dro-wa kam-sum nam-ka-yi
I and all living beings, equalling

Ta-tang nyam-pe sem-chen ma-lü-pa
the extent of space in the threefold universe,

Tü-di ne-ni chang-chup ma-to-par
from this time forth until enlightenment is attained,

Cho-chu tü-sum de-shek tam-che-kyi
take refuge in he who is the quintessence of all Buddhas,

Gu-sung tu-tang yön-den trin-le-nam
the single embodiment of the Body, Speech, Mind, Qualities, and Activities

Chik-du dü-pa sang-gye gün-gyi-ngö
of the Enlightened Ones of the ten directions and three times,

Chö-pung gye-tri shi-dong jung-we-ne
the source of the eighty-four thousand discourses of Dharma,

Pak-pe gen-dün gün-gyi nga-dak-che
and the great sovereign of the exalted Sangha.

(Then recite three times, holding one's hands together at the heart):

Pal-den tsa-gyü la-me tsho-nam-la
With great devotion of body, speech, and mind,
Go-sum kü-pa chen-pö kyap-su-chi
I take refuge in the assembly of splendid Root and Lineal Gurus.

Bang-do tar-chin dön-pa sang-gye-la
With great devotion of body, speech, and mind,

Go-sum kü-pa chen-pö kyap-su-chi
I take refuge in the Buddha, the Teacher who perfected renunciation and realization.

Lung-do dak-nyi den-pa tam-chö-la
With great devotion of body, speech, and mind,

Go-sum kü-pa chen-pö kyap-su-chi
I take refuge in the excellent Dharma, the Doctrine which is the essence of scripture and realization.

Gyal-se den-dzin pak-pe gen-dün-la
With great devotion of body, speech, and mind,

Go-sum kü-pa chen-pö kyap-su-chi
I take refuge in the exalted Sangha, the Bodhisattvas who uphold the doctrine.

PRAYER FOR TURNING ONE'S MIND TOWARD THE DHARMA

La-ma chok-tang gön-chok rin-po-che
To the most excellent Lama and the precious Three

Nam-pa sum-la chak-tshal söl-wa-deb
Jewels, I offer my homage and prayers.

Khye-kyi dak-tang sem-chen tam-che-kyi
May you bless my body, speech, and mind,
Lu-nga yi-sum chin-gyi lap-du-söl
and those of all livings beings.

Dak-lo chö-su dro-war chin-gyi-lop
Bless me that my mind turns toward the Dharma.

Tam-chö lam-tu long-par chin-gyi-lop
Bless me to accept the excellent Dharma as my path.

Lam-gyi trul-pa shi-war chin-gyi-lop
Bless me that confusion on the Path be calmed.

Trul-nang ying-su char-war chin-gyi-lop
Bless me that illusory appearances arise as the ultimately real.

Chö-min nam-dok gak-par chin-gyi-lop
Bless me that non-religious thoughts cease.

Cham-tang nying-je kye-war chin-gyi-lop
Bless me that love and compassion arise.

Chang-chup sem-nyi chong-par chin-gyi-lop
Bless me to perfect both aspects of Bodhicitta. 47

Nyur-tu nam-khyen top-par chin-gyi-lop
Bless me to quickly attain omniscience.
AROUSAL OF THE THOUGHT OF ENLIGHTENMENT

(Repeat three times, holding one's hands together at one's heart):

Ma-gyur ka-nyam sem-chen tam-je-kyi
For the sake of all living beings, who have been my mother and are as infinite as space,

Tön-tu la-me chang-chub top-par-cha
I must attain supreme enlightenment.

Te-yi che-tu sang-gye gün-gyi-lam
For that purpose I shall practice this profound yoga,

Sab-mö nal-jor nyam-su lang-war-gyi
the path of all the Buddhas.

PURIFICATION THROUGH EMPTINESS

(Place one's hands on the knees.)

OM SWABHAWA SHUDDHAH SARWADHARMAH SWABHAWA SHUDDHO 'HAM!
(OM. The nature of all phenomena is pure; my own nature is also pure.)

CREATION OF THE DEITY

(Fold one's right hand in the left with palms together at the lap):

Chö-ying ta-tral chen-pö ngang-nyi-le
From the state of reality, vast and limitless,

Gö-dö na-tso tsöl-we rin-chen-tri
appears a jeweled throne, which grants manifold wishes,

Kor-we nye-pe ma-kö pe-me-den
and a lotus seat unstained by the faults of samsara.
Rang-shin ö-sal da-we kyil-kor-teng
Upon a moon disc whose nature is clear light,

Dak-nyi sang-gye gün-ngö Chen-re-zi
I appear as Chenrezi (Avalokiteshvara), the quintessence of all Buddhas,

Tri-me tung-tang chu-shel da-pü-dok
Who in color is like flawless conch or crystal,

Shin-du yi-ong dzum-shal shi-shing-gek
extremely beautiful, with smiling face, calm and graceful.

Chak-shi tang-po tu-gar tal-mo-jar
Of four hands, the first pair are clasped together at the heart, and

Ok-me shel-treng nor-bu pe-ma-dzin
the lower pair hold a crystal rosary and jeweled lotus.

Rab-dze shap-nyi dor-je kyil-trung-shu
Seated with both feet crossed in the vajra position,

Yi-trok tar-tang rin-chen du-me-dre
I am adorned with numerous attractive silks and jewels,

Tön-ting ral-pe tor-tshu chang-lö-dze
and beautified with a top-knot of braided azure locks.

Kang-de chi-wor sang-gye tam-che-kyi
On the crown of my head is the foremost of all sources of refuge, comprising in one

Ye-shi chik-dü kyap-ne gün-gyi-tso
the transcending awareness of all Buddhas,
Ngo-wo la-ma nam-pa Ö-pa-me
in essence my own Guru in the form of Öpame,

Ri-dak tshul-tu ge-shin shu-par-gyur
seated joyfully in the manner of the Lord of the Lineage.

Rang-nyi hla-gu me-long su-shin-nang
I appear in the form of the deity, like an image in a mirror,

Nang-dong sung-tu juk-pa gyu-me-kar
the fusion of appearances and emptiness in a dance of illusion.

Kar-ken sang-dar cha-lu tu-me-dze
Like a fine dancer beautiful with various costumes,

Dze-shing yi-ong yi-kyi nang-nyen-no
beautiful and fascinating is the mind's image.

(After holding the deity in mind briefly, focus with single-minded devotion on the Guru on the crown of the head. Praying from the heart, repeat this Prayer to the Guru three or more times, placing one's hands together in front of one's heart.)

PRAYER TO THE GURU

Kyap-ne gün-dü la-ma rin-po-che
Precious Lama, embodying all sources of refuge,

Chom-den de-shin-shek-pa dra-chom-pa
Blessed Tathagata, Vanquisher of the Foe,

Yang-tak dzo-pe sang-gye Ö-pa-me
Perfectly Enlightened Buddha Öpame,
Dak-la tse-we tu-kyi gong-su-söl
may you regard me with a loving heart.

Le-ngen dik-drip dak-par chin-gyi-lob
Bless me that my unwholesome karma, misdeeds, and obscurations be purified.

Tsho-nyi nyur-tu dzo-par chin-gyi-lob
Bless me to quickly perfect the two accumulations.

Yang-tak ding-dzin kye-war chin-gyi-lob
Bless me that perfect meditative concentration arise.

Nyur-tu sang-gye top-par chin-gyi-lob
Bless me to quickly attain enlightenment.
MAHAMUDRA

(Place the back side of one's right hand in the palm of the left with thumbs touching at one's navel).

Kor-de de-duk giün-la kyap-pe-chö
Dharmas compose samsara and nirvana, all happiness and suffering.

Chö-nam gün-gyi tsa-wa rang-gi-sem
The root of all dharmas is one's own mind.

Sem-nyi da-na ka-tok yib-su-me
If mind itself is examined, no color or shape is found.

Me-chir chik-dang tu-me ngo-wö-dong
Because none is found, it is empty of a singular or plural nature.

Dong-pe wang-gi kye-ga ne-sum-tral
Being empty, mind is devoid of creation, cessation, and existence.

Tral-yang sal-nang ma-ga drö-gün-shi
Devoid, yet luminosity is unimpeded and all elaborations are calmed.

Shi-we sem-nyi ta-tral chen-po'o
Calmed mind itself is limitless and vast.

(Relax and leave the mind in a state free of all mental activity).
RECITATION OF THE MANTRA

Nying-ü pe-de deng-tu HRIH-yik-tar
Upon a lotus and moon within my heart the syllable HRIH,

Yik-truk nga-kyi gor-we ö-ser-gyi
surrounded by the six-syllable mantra. Its light rays

Gyal-we tu-je gul-ne dak-chin-lap
invoke the compassion of the enlightened ones, blessing me and shining forth

Dro-truk sem-chen nam-kyi tön-dze-gyur
to benefit living beings throughout the six realms.

BLESSING THE MALA

OM RUTSIRA MANI TRAWARDHANAYE SWAHA
OM! May the brilliant jewel gain in strength!

(If you repeat this mantra seven times and then blow on your mala, it will infuse them with power. Then, while thinking of the benefit to living beings, recite the following mantra 500 or more times, moving the beads of one’s mala with the thumb and forefinger of one's left hand. See the Appendix for an explanation of the mantra.)

OM MANI PADME HUNG

(At the conclusion of the recitation, think that the jeweled throne, lotus seat, and moon disc dissolve into light and are absorbed into oneself as a blessing).
DEDICATION OF MERIT

(Place one’s hands together in front of one’s heart until the completion of all prayers):

Ge-wa di-yi dak-so sem-chen-nam
Through this virtue, may I and all living beings

Tshe-dir tshe-ring ne-me dam-chö-den
be endowed in this life with the excellent Dharma, longevity, and freedom from illness.

Chi-ma de-wa chen-gyi shing-kye-ne
In the next life may we be born in the realm of Dewachen

Chen-re-zi-wang ko-pang nyur-top-sho
and quickly reach the level of powerful Chenrezi.

Lü-nga yi-sum hla-nga ye-she-kyi
While never apart from the practice of perceiving my body, speech, and mind

Kyer so sum dang nam yang min dral war
as divine form, mantra, and transcending awareness,

Nying-je wang-gi sem-chen tön-chö-ching
may I act with compassion for the welfare of living beings

Gyal-we se-kyi chö-pa drup-par-sho
and accomplish the activities of a Bodhisattva.

Di-chi par-dö ne-gab tam-che-tu
In all situations of this life, the next, and in between,

Dren-chok la-ma Ö-pa-me-gön-gyi
may the supreme guide, the Guru Öpame,

Tu-je cha-kyü nam-yang mi-dong-war
never release me from his hook of compassion
Si-shi gü-pa gün-le kyop-gyur-chi
but grant me peaceful refuge from the all-pervading suffering of samsara.

Conclude the practice with whatever verses of dedication and prayers you know. At all times you should think of your dwelling as the realm of Dewachen (Sukhavati), and with the divine pride of the being Chenrezi (Avalokiteshvara), think that you are serving the Lama Òpame (Amitabha). Never parting from the three practices for transforming yourself into the divine body, speech, and mind, strive with great compassion to achieve the welfare of living beings.

(I), the monk Könchog Lhundrub (dKon-mChog-Lhun-grub), wrote this simultaneous practice of Mahakaruna and Mahamudra, a precept of the illustrious founder of Sakya and his sons, at (Ngor) Ewam Chöden (Ewam-chos-ldan), on the insistence from afar from my own disciple, Drag-pa Gyaltsen (Grags-pa-rgyal-mtshan), that there was a needed a versified sadhana of the Greatly Compassionate One. And having very quickly written, I send it to Do-Kham (mdo-khams) in the eastern direction.

Main text - sGrub thabs kun btus – Vol 3 (Ga) , pg 12-15, Lineage prayer - pg 15-16
The Verses that Saved Sakya from Sickness: A Prayer for Pacifying the Fear of Disease

by Thangtong Gyalpo

May all the diseases that disturb the minds of sentient beings,
And which result from karma and temporary conditions,
Such as the harms of spirits, illness, and the elements,
Never occur throughout the realms of this world.

May whatever sufferings arise due to life-threatening diseases,
Which, like a butcher leading an animal to the slaughter,
索卓内给多额谢内巴
无间夺取生命使身心永隔离
sok trok né kyi dukngal jinyé pa
Separate the body from the mind in a mere instant,

结丹康梭穹瓦玛九记
愿此等苦痛永不再现此世界！
jikten kham su jungwar magyur chik
Never occur throughout the realms of this world.

切达辛杰卡囊摧巴达
愿一切受生之有情永不再有
chidak shen jé kha nang tsūpa tar
May all embodied beings remain unharmed

内给名藏推贝匝切呗
急性慢性以及传染病之困扰
né kyi ming tsam tōpē trak jepé
By acute, chronic and infectious diseases,

宁杰巴当达呗仁所给
这些病名即使听闻也同样惧
nyin chikpa dang takpé rim sok kyi
The mere names of which can inspire the same terror

率京官拉内巴玛九记
如同此身将入于阎魔王口中。
lüchen kün la nöpar magyur chik
As would be felt in the jaws of Yama, Lord of Death.

内呗给瑞东扎给九当
世间林林总总八万种可怖障
nöpē gek rik tongtrak gyechu dang
May the 80,000 classes of harmful obstructors,

洛布叶卓松加初九当
三百六十种邪灵作祟不期至
lobur yé drok sumgya druk chu dang
The 360 evil spirits that harm without warning,
西加扎西内拉索巴宜
四百二十四种疾病诸如此类
shyigya tsa shyi né lasokpa yi
The 424 types of disease, and so forth

率京官拉采瓦玛九记
愿此等永不惊怖此世之有情!
lüchen kün la tsewar magyur chik
Never cause harm to any embodied being!

率森代瓦玛律卓杰呗
四大所成之身失和即成苦痛
lü sem dewa malü trok jepé
May whatever sufferings arise due to disturbances in the four elements,

穹谢初呗东阿切内巴
此类苦痛将剥夺一切世间乐
jung shyi trukpé dukngal jinyé pa
Depriving the body and mind of every pleasure,

玛率西兴当朵巴当
愿息此苦身心放辉光具大力
malü shyi shying dang tob denpa dang
Be totally pacified, and may the body and mind have radiance and power,

喇嘛棍秋松给图杰当
具足上师三宝力之加持慈悲
lama könchok sum gyi tukjé dang
By the compassion of the gurus and the Three Jewels,

康卓却穹松美内推当
以及空行勇士和护法之大力
khandro chökyong sungmé nütu dang
The power of the ḏākinīs, Dharma protectors and guardians,
And by the strength of the infallibility of karma and its results,

May these many dedications and prayers be fulfilled as soon as they are made.

Once, an epidemic was spreading from one person to the next at the great monastery of the Glorious Sakya tradition. Whatever the mantric masters tried—effigies, tormas, medicines, mantras, protection-amulets, and so on—had no effect, and the monastery was in danger of annihilation. At that time, the master mahāsiddha Thangtong Gyalpo performed the refuge prayer which begins, “Sentient beings in number as vast as space”, then recited a number of Mani mantras, and said following the Teachers’ words, “These aspirations become reality...”. At that time, the entire epidemic immediately ceased in dependence upon the performance of this prayer. Thereby, it became renowned as the vajra speech radiating cloud-like blessings entitled ‘The Prayer that Saved Sakya from Disease.’

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因为冠状病毒肆虐的原因，现在中国和世界上的其它一些地方的人们都感到极为恐惧和焦虑。我现在带给大家的是一篇驱除病魔祈请文，来自于十四世纪的大成就者唐东嘉波尊者，用以驱除更多的病苦并平息大家的恐慌。
An Abridged Puja of Homage and Offerings to the Sthaviras
by
Panchen Shakya Shri

The Buddha Shakyamuni and the Sixteen Arhats
OM SVASTI

REFUGE AND BODHICITTA
(Repeat the following 3 times.)

Sang-gye chö-dang tshog-kyi chog-nam-la Chang-chub bar-du dag-ni kyab-su-chi
In the Buddha, Dharma, and Sangha I take Refuge until Enlightenment is reached;

Dag-gi jyin-sog gyi-pa'i sō-nam-kyi Dro-la phen-chir sang-gye drub-par-sho
by the merits of giving and other good deeds, may I achieve Buddhahood for the sake of all sentient beings.

THE FOUR IMMEASURABLES

Sem-chen tham-che de-wa dang de-wa'i-gyu dang den-par gyur-chig
May all beings have happiness and the causes of happiness;

Dug-ngel dang dug-ngel gyi-gyu dang dral-war gyur-chig
May all be free from suffering and the causes of suffering;

Dug-ngel me-pa'i de-wa dang min-dral-war gyur-chig
May all never be separated from the Bliss that is sorrowless;

Nye-ring chag-dang nyi-dang dral-wa'i tang nyom-la ne-par gyur-chig
May all live in equanimity, free of attachment and aversion to those near and far.
**VISUALIZATION**

Kyab-ne kun-chog-sum-gyi den-pa-dang     Gyal-wa se-che nam-kyi chin-lab-dang
By the truth of the Three Jewels, the blessings of the Buddhas and Their Sons, by the possession of the two accumulations, and

Tshog-nyi nga'-tang chö-ying dag-tob-kyi     Nö-chü de-chen zhing-gi kō-pa’i-ū
by the strength of the purity of the Dharmadhatu, there, in the middle of a blissful pure realm, is a great and immeasurable palace

Yi-trog nor-bü zhal-mé khang-chen-por     Rin-chen seng-thri pe-da’i den-chog-dang
made of beautiful jewels. Within is a precious lion throne upon which rests a supreme seat of lotus and moon.

Ngö-sham zung-rig mö-tob-kyi trul-pa’i     Chö-trin gya-tshö gang-zhing chö-gyur-chig
Created by the power of Dharani, vast clouds of offerings arise. May these be accepted.

**CLOUD OF OFFERINGS MANTRA**

(Recite the following mantra 3 times accompanied by small cymbals.)

NAMO RATNA TRAYĀYA     OṂ NAMO BHAGAVATE VAJRA SĀRAPRA MARDANĒ

TATHĀGATHĀYA ARHATĒ SAMYAKŚEČI BUDDHAYA TADYATHĀ OṂ VAJRE VAJRE MAHA VAJRE

MAHA TEDZO VAJRE MAHA VIDYA VAJRE MAHA BODHICITTA VAJRE MAHA BODHI MANDO PASAM

KRAMAṆĀ VAJRE SARVA KARMA ĀWARAṆĀ VISHODHANA VAJRA SVĀHĀ

**INVITATION**

(Holding your hands at your heart with lighted incense between your middle fingers, recite the following, ringing small cymbals at the end of each four line stanza.)

Lag-til tar-nyam rin-chen-gyi tre-pa’i     Jön-shing chu-tshö gyen-pa’i sa-zhi’i-ū
The ground is as smooth as the palm of a hand and is adorned with trees and lakes which are decorated with precious ornaments.
Rin-chen le-drub dru-zhi go-zhi-pa Pe-ma nyi-de gyen-pa’i den-teng-du
In the middle (of this pure land) there stand four walls and four doors made of jewels, within is a throne adorned with a lotus, sun and moon, upon which is the Protector of beings,

Tug-je tsö-pa’i dü-kyi dul-cha-nam Nam-drol lam-la gö-dze dro-wa’i-gön
He who by compassion establishes His disciples on the path of Liberation during this degenerate age.

Tub-pa chog-dang ne-ten chen-po-nam Khor-dang che-pa ne-dir sheg-su-sol
We supplicate you, Oh highest Sage and great Holy Elders, to come to this place with your retinue.

Nam-drol sö-nam zhing-du ka’-dö-pa Chog-chü nyen-tö gen-dun zhug-so-tshal
and the Community of Listeners (Shravakas) in the ten directions whom (the Buddha) praised as a field of merit for Liberation, I beseech you to be seated.

Dro-wa’i dön-chir chö-kyi sheg-su-sol
Protectors of the Teachings, great Saints, you upon whom the Shakya Lion, the Protector of living beings,

Dro-wa’i dön-chir chö-kyi sheg-su-sol
I invite you in order to spread the Holy Teachings. By my offerings, I pray that you come for the sake of living beings.
NAMES OF THE 16 ARHATS

Tub-pe ka'-gö ten-pa'i gyal-shen-dzin           Yen-lag jyung-dang Ma-pam Nag-na-ne
The Sage has ordered you to uphold the Banner of the Teaching. O Noble Angaja, Ajita, Vanavasini,

Dü-den Dor-je mo-bu Zang-po-dang Ser-bë'u Bha-ra-dhva-dza Ser-chen-chog
Kalika, Vajriputra, Bhadra, Kanakavatsa, Kanaka Bharadvaja,

Phag-pa Ba-ku-la dang Dra-chen-dzin Lam-thren Bha-ra-dhva-dza Sö-nyom-len
Noble Bakula, Rahula, Chudapanthaka, Pindola Bharadvaja, Mahapanthaka,

Lam-ten Lü-de Bé-ché Mi-ché-pa      Dra-chom ne-ten chen-po di-dag-ni
Nagasena, Gopaka, Abheda, You the great Arhat Elders,

Sö-nam rin-chen ling-du chen-dren-gyi      Dro-wa'i dön-chir chö-kyi sheg-su-sol
I invite you to this island of precious merit. I pray that you come here for the sake of living beings.

Pang-dang yé-shé pun-tshog sang-gye-kyang  Dul-cha'i wang-gi nyen-tö tshul-dzin-pa
Sixteen Holy Elders, your special affairs are to protect the Teachings. Although you are Buddhas,

Khye-par-chen-gyi trin-le chö-kyong-wa'i     Ne-ten chu-drug dir-chön den-la-zhug
you maintain the manner of the Listeners for the sake of your disciples. Please come here and sit upon

De-sheg ka'-lung tsor-dze ten-pa-sung       Rang-dön dor-ne khor-wa'i nag-tshal-du
Sixteen Holy Elders, you take the speech of the Buddha as the highest and preserve His Teachings;

Zhen-dön lhur-dze ne-ten chu-drug-po      Dam-che tug-je'i wang-gi ne-dir-sheg
you earnestly strive for the aims of others who are (trapped) in the forest of samsara. Please come here

Ge-nyen kyab-sol den-pa'i tshig-ten-pa     Kun-chog-sum-gyi zhab-drung chi-so-tshal
Noble laymen, who maintain the true words of the Refuge Prayer, servants of the Three Jewels, I beg
you to come;
Sö-nam rin-chen zhing-du chen-dren-gyi Dro-wa'i dön-chir chog-gyi sheg-su-sol
I invite you to this land of precious merit. By my offerings, I pray that you come for the sake of living beings.

(Having thus made a musical invitation, while simultaneously repeating the Cloud of Offerings Mantra, offer your lighted incense to the altar.)

**CLOUD OF OFFERINGS MANTRA**

*(Recite the following mantra 3 times accompanied by small cymbals.)*

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NAMO RATNA TRAYĀYA
Oṃ NAMO BHAGAVATÉ VAJRA SĀRA PRAMARDANÉ
TATHĀGATHĀYA ARHATÉ SAMYAKSAMBUDDHĀYA
TADYATHA OṂ VAJRÉ VAJRÉ MAHĀVAJRÉ
MAḤĀ TÉJA VAJRÉ MAḤĀ VIDYĀ VAJRÉ
MAḤĀ BODHICITTA VAJRÉ
MAḤĀ BODHI MAṆḌO PASAṂ KRAMANA VAJRÉ SARVA KARMA
ĀVARANA VISHODHANA VAJRA SVĀHĀ
```
OBEISANCE

I pay homage with pure body, speech, and mind to each and every one of the Tathatagatas of the three times,

all those Lions of Men, as many as are in the ten directions of this world.

By the powers of the Prayer of Good Conduct, I bow, with as many bodies as there are atoms in the Pure Lands,

to all those Victorious Ones manifest in my mind, and I pay complete homage to all the Conquerors.

On each atom I imagine there to be as many Buddhas as atoms (in the Pure Lands), seated in the midst of their Sons,

and in this way I imagine each and every one of all the Dharma realms to be filled with Victorious Ones.

With unending oceans of praise for them, and with all the sounds of an ocean of varied melodies,

I fully proclaim the qualities of all the Conquerors, and I praise all the Sugatas.
BUDDHA SHAKYAMUNI

HOMAGE TO SHAKYAMUNI

Tshung-mé ta-we mi-ngom-shing Ser-gyi dog-chen dze-pa'i-ku
I bow to Him at whose incomparable, beautiful golden form one cannot gaze enough,

Zhal-chig chag-nyi kyil-trung-zhug Sa-nön nyam-zhag dze-chag-tshal
with one face, two hands, and sitting in full lotus position, touching the earth, and in meditation.

La-ma'i ku-tse ten-pa-dang Ten-pa gye-par chin-gyi-lob
Bless us that our Guru's life may be long and that the Teaching may spread.
HOMAGE TO THE 16 ARHATS

Angaja

1 - Angaja

Gang-ri chen-po ti-se-na Pag-pa'i ne-ten Yen-lag-Jyung
I bow to the noble, Holy Elder Angaja (Yan lag 'byung), who is upon the great snow mountain Tisela.

Dra-chom tong-dang sum-gye-kor Pö-por nga-yab dzin-chag-tshal
One hand holds an incense pot, the other a yak-tail whisk. He is surrounded by thirteen-hundred Arhats.

La-ma'i ku-tshé ten-pa-dang Ten-pa gye-par chin-gyi-lob
Bless us that our Guru's life may be long and that the Teaching may spread.
I bow to the noble, Holy Elder Ajita (Ma pham pa), who is upon the slopes of Rishi Mountain.

Both hands gesture meditation. He is surrounded by a hundred Arhats.

Bless us that our Guru's life may be long and that the Teaching may spread.
Vanavasin

3 - Vanavasin

Lo-ma dön-pa'i ri-pug-na Pag-pa'i ne-ten Nag-na-ne
I bow to the noble, Holy Elder Vanavasin (Nags na gnas), who lives in the cave of the Seven-Leaves-Mountain.

Dra-chom tong-dang zhi-gye-kor Dig-dzub nga-yab dzin-chag-tshal
One hand threatens with the right forefinger, the other holds a yak-tail whisk. He is surrounded by four hundred Arhats.

La-ma'i ku-tshé ten-pa-dang Ten-pa gye-par chin-gyi-lob
Bless us that our Guru's life may be long and that the Teaching may spread.
Kalika

4 - Kalika

Dzam-bu-ling-gi zang-ling-na Pag-pa'i ne-ten Dü-den-ni
I bow to the noble, Holy Elder Kalika (Dus ldan), who lives on the copper island of Jambudvipa.

Dra-chom tong-dang chig-gye-kor Ser-gyi na-kor dzin-chag-tshal
Holding golden earrings, he is surrounded by eleven-hundred Arhats.

La-ma'i ku-tshé ten-pa-dang Ten-pa gye-par chin-gyi-lob
Bless us that our Guru's life may be long and that the Teaching may spread.
Sing-ga-la-yi ling-na-ni Ne-ten Dor-je Mo-yi-bu
I bow to the noble, Holy Elder Vajriputra (rDo rje mo'i bu), who lives on the island of Singala.

Dra-chom chen-po tong-gi-kor Dig-dzub nga-yab dzin-chag-tshal
One hand threatens with the right forefinger, the other holds a yak-tail whisk. He is surrounded by one-thousand great Arhats.

La-ma'i ku-tshé ten-pa-dang Ten-pa gye-par chin-gyi-lob
Bless us that our Guru's life may be long and that the Teaching may spread.
I bow to the noble, Holy Elder Bhadra (bZang po), who lives on the island in the Yamuna River.

One hand gestures teaching, the other gestures meditation. He is surrounded by twelve-hundred Arhats.

Bless us that our Guru's life may be long and that the Teaching may spread.
7 - Kanakavatsa

I bow to the noble, Holy Elder Kanakavatsa (gSer gyi be'u), who lives in the excellent place of Kashmir.

Holding a jewelled lasso, he is surrounded by five-hundred great Arhats.

Bless us that our Guru's life may be long and that the Teaching may spread.
Nub-kyi ba-lang-chö na-ni Bha-ra-dhva-dza ser-chen-la
I bow to the noble, Holy Elder Bharadhvaja the Golden (Bha ra rdwa dza gser can), who lives on the western continent of Godaniya.

Dra-chom chen-po dün-gye-kor Chag-nyi nyam-zhag dze-chag-tshal
Both hands gesture meditation. He is surrounded by seven-hundred great Arhats.

La-ma'i ku-tshé ten-pa-dang Ten-pa gye-par chin-gyi-löb
Bless us that our Guru's life may be long and that the Teaching may spread.
Chang-gi dra-mi-nyen na-ni Pag-pa'i ne-ten Ba-ku-la
I bow to the noble, Holy Elder Bakula (Ba ku la), who lives on the northern continent of Kurava.

Dra-chom chen-po gu-gye-kor Chag-nyi né'u lé dzin-chag-tshal
Both hands hold a mongoose. He is surrounded by nine-hundred great Arhats.

La-ma'i ku-tshé ten-pa-dang Ten-pa gye-par chin-gyi-lob
Bless us that our Guru's life may be long and that the Teaching may spread.
I bow to the noble, Holy Elder Rahula (sGra gcan 'dzin), who lives on the island of Priyangku.

Holding a jewelled crown, he is surrounded by eleven-hundred Arhats.

Bless us that our Guru's life may be long and that the Teaching may spread.
Chudapanthaka

11 - Chudapanthaka

Cha-gö pung-pö ri-wo-la Pag-pa'i ne-ten Lam-tren-ten
I bow to the noble, Holy Elder Chudapanthaka (Lam phran bstan), who lives on Vulture Peak.

Dra-chom tong-dang drug-gye-kor Chag-nyi nyam-zhag dze chag-tshal
Both hands in the gesture of meditation, he is surrounded by sixteen-hundred Arhats.

La-ma'i ku-tshé ten-pa-dang Ten-pa gye-par chin-gyi-lob
Bless us that our Guru's life may be long and that the Teaching may spread.
Pindola Bharadhvaja

12 - Pindola Bharadhvaja

Shar-gyi lü-pag ling-na-ni  Bha-ra-dhva-dza Sö-nyom-len
I bow to the noble, Holy Elder Bharadhvaja The Alms Receiver (Bha ra rdwadza bsod snyoms len), who lives on the eastern continent of Videha.

Dra-chom tong-trag chig-gi-kor  Leg-bam lhung-zé dzin-chag-tshal
One hand holds a scripture, the other a begging bowl. He is surrounded by one-thousand Arhats.

La-ma'i ku-tshé ten-pa-dang  Ten-pa gye-par chin-gyilob
Bless us that our Guru's life may be long and that the Teaching may spread.
I bow to the noble, Holy Elder Mahapanthaka (Lam chen bstan), who is in the heavenly place of Tray-trimsa (The 33).

One hand holds a scripture, the other gestures teaching. He is surrounded by nine-hundred great Arhats.

Bless us that our Guru's life may be long and that the Teaching may spread.
14 - Nagasena

I bow to the noble, Holy Elder Nagasena (Klu'i sde), who is on the slope of Mount Meru.

One hand holds a vase, the other a monk's staff. He is surrounded by twelve-hundred Arhats.  

Bless us that our Guru's life may be long and that the Teaching may spread.
15 - Gopaka

Ri-yi gyal-po bhi-hu-lar   Pag-pa'i ne-ten Be-che-ni
I bow to the noble, Holy Elder Gopaka (sBed byed), who is on the king of mountains, Bhihula.

Dra-chom tong-dang zhi-gye-kor   Chag-nyi leg-bam dzin-chag-tshal
Both hands hold a scripture. He is surrounded by fourteen-hundred Arhats.

La-ma'i ku-tshé ten-pa-dang   Ten-pa gye-par chin-gyi-lob
Bless us that our Guru's life may be long and that the Teaching may spread.
I bow to the noble, Holy Elder Abheda (Mi phyed pa), who is on the king of mountains, Himavat.

Holding a Bodhi-stupa, he is surrounded by one-thousand Arhats.

Bless us that our Guru's life may be long and that the Teaching may spread.
Buddha's Servant Dharmata

**HOMAGE TO BUDDHA'S SERVANT**

Pag-pa'i ge-nyen Dharma-ta     Ral-pe tö-ching leg-bam-khur
I bow to the noble layman Dharmata. He bears scriptures, wears his hair in a top-knot,

Nang-ta' dün-gyi kha'-la-zig               Nga-yab bum-pa dzin-chag-tshal
and before him dwells Amitabha. One hand holds a vase, the other a yak-tail whisk.

La-ma'i ku-tshé ten-pa-dang  Ten-pa gye-par chin-gyi-lob
Bless us that our Guru's life may be long and that the Teaching may spread.
The Four Guardian Kings
(Clockwise: Vaishravana, Guardian of the North; Dhritarashtra, Guardian of the East; Virudhaka, Guardian of the South and Virupaksha, Guardian of the West)

HOMAGE TO THE 4 GUARDIAN KINGS

Tsön-pa'i go-gö tu-tob-chen Sang-gye ten-pa leg-sung-wa
I bow to the four Great Kings who (guard) the four directions of the East, South, West, and North.

Shar-lho nub-chang chog-zhi-yi Gyal-chen zhi-la chag-tshal-lo
Armored with exertion, possessed of power, they guard well the Buddha's Teaching.

La-ma'i ku-tshé ten-pa-dang Ten-pa gye-par chin-gyi-lob
Bless us that our Guru's life may be long and that the Teaching may spread.
OFFERINGS

Mé-tog dam-pa threng-wa dam-pa-dang Sil-nyen nam-dang chug-pa dug-chog-dang
I make offerings to those Conquerors, with fine flowers, fine garlands and cymbals,

Mar-mé chog-dang dug-pö dam-pa-yi Gyal-wa dé-dag la-ni chö-par-gyi
with balsams, choice parasols, choice lamps, and the finest incense.

Na-za' dam-pa nam-dang dri-chog-dang Ché-ma pur-ma ri-rab nyam-pa-dang
I make offerings to those Conquerors, with fine garments and choice fragrances, sandalwood powders

Kö-pa khye-par pag-pa'i chog-kun-gyi Gyal-wa dé-dag la-ni chö-par-gyi
equaling Mount Sumeru, and with all the choicest, most special arrangements.

Chö-pa gang-nam la-me gya-ché-wa Dé-dag gyal-wa tham-che la-yang-mö
I imagine whatever offerings are supreme and vast, and those also I offer to all Conquerors.

Zang-po chö-la de-pa'i tob-dag-gi Gyal-wa kun-la chag-tshal chö-par-gyi
Through the powers of confidence in good conduct, I pay homage and make offerings to all the Victorious Ones.

CLOUD OF OFFERINGS MANTRA

(Recite the following mantra 3 times accompanied by small cymbals.)

As a preparation and purification for offering the mandala,
recite the 100 syllable mantra.)

**LONG MANDALA OFFERING**

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OM BENDZA BHUMI AH HUNG  Zhi-yong-su dag-pa wang-chen ser-gyi sa-zhi.
OM VAJRA BHUMI ĀH HŪM The ground of all that exists is totally pure, of great power,
with earth of gold.

OM BENDZA REKE AH HUNG Chi'i-chag ri-khor yu-gi kor-wa'i ü-su-HUNG
OM VAJRA RESHĒ ĀH HŪM It is surrounded on the outside with mountains of iron, in the center
of which is the syllable HŪM

Ri-gyal-po ri-rap Shar-lü phag-po Lho-dzam-bu-ling Nub-ba-lang-chö
Here is Mount Meru, King of Mountains, to the east Purvavideha, to the south Jambudvipa, to the west
Aparagodaniya,

Chang dra-mi-nyen Lu-dang lu-phag Nga-yab dang nga-yab-zhen
to the north Uttarakuru, Deha and Videha, Chamara and Aparachamara,

Yo-den dang lam-chog-dro Dra-mi-nyen dang dra-mi-nyen gyi-da Rin-po-ché'i ri-wo
Shatha and Uttara-mantrina, Kurava and Kaurava, the Treasure Mountains,

Pag-sam-gyi-shing Dö-jö-wa Ma-mö-pa'i lo-tog Khor-lo rin-po-ché
Wish-fulfilling Trees, Wish-fulfilling Cows, Uncultivated Harvests, Precious Wheels,

Nor-bu rin-po-ché Tsun-mo rin-po-ché Lön-po rin-po-ché Lang-po rin-po-ché
Precious Jewels, Precious Queens, Precious Ministers, Precious Elephants,

Ta-chog rin-po-ché Mag-pön rin-po-ché Ter-chen-pö bum-pa Geg-mo-ma
Precious Excellent Horses, Precious Generals, Vases of Great Treasure, Goddesses of Beauty,

Treng-wa-ma Lu-ma Gar-ma Dug-pö-ma Me-tog-ma Mar-me-ma Dri-chab-ma
Goddesses of Garlands, Goddesses of Song, Goddesses of Dance, Goddesses of Incense, Goddesses of
Flowers, Goddesses of Lamps, Goddesses of Perfume,

Nyi-ma Da-wa Rin-po-che'i dug Chog-le nam-par gyal-wa'i gyal-tshen
```
the Sun, the Moon, Precious Parasols, and All Victorious Victory Banners.

Lha-dang mi’i pal-jyor pun-sum-tshog-pa ma-tshang-wa mé-pa di-nyi tub-wang ne-ten
I offer this perfect and complete wealth of gods and men to Buddha Shakyamuni, surrounded by
his two disciples, the Sixteen Arhats, and all his retinue.

Tug-je dro-wa’i dön-du zhé-su-sol             Zhé-ne chin-gyi-lab-tu-sol
Please compassionately accept it for the sake of living beings. Having accepted it, please bestow
your blessings.

Zhé-ne dag-gi gyü-la sō-nam dang yé-shé-kyi tshog-nyi yong-su dzog-par
Having accepted it, please bless my mind with the total perfection of the two accumulations
of merit and wisdom. Bless me that the two obscurations together with their
associated habits all be purified and cleansed. Bless me that the special samadhi of the two stages
arise in my mind. Bless me to attain the excellent level of the two Bodies (of enlightenment).

OM GURU BUDDHA BODHISATVA SAPARIWĀRA RATNA MAṆḌALA PŪJA MĒGHA SAMUDRA
SAPHARANA SAMĀYÉ ĀH HŪṂ

If possible, offer as many times as you can.
SHORT MANDALA OFFERING

The ground of existence is anointed with fragrant water, strewn with flowers, and adorned with Mount Meru, the four continents, and the sun and moon.

By visualizing this as the Buddha realms and offering it, may all beings come to live in a pure realm.

CONFESSION

I confess each and every sin, whatever I have done with body, speech, and mind through the power of desire, hatred, and ignorance.

REJOICING

I rejoice at all the merits, whatever they may be, of all the Conquerors, the Sons of Buddhas, Pratyekabuddhas, Shravakas, and all living beings.

BESEECHING

I urge all the Protectors, those who are the lamps in the ten directions of this world and have gradually
Gön-po dé-dag dag-gi tam-che-la Khor-lo la-na-mé-pa kor-war-kul
achieved enlightenment without clinging to Buddhahood, to turn the Supreme Wheel of the Dharma.

SUPPLICATING
Nya-ngen da'-tön gang-zhé dé-dag-la Dro-wa kun-la pen-zhing dé-wa’i-chir
To those who wish to manifest the passing into Nirvana, with clasped hands I pray that,
Kal-pa zhing-gi dul-nyé zhug-par-yang Dag-gi tal-mo rab-jyar sol-war-gyi
for the benefit and happiness of all beings, may they remain for as many eons as there are atoms in the Pure Lands.

DEDICATION
Chag-tshal wa-dang chö-ching shag-pa-dang Je-su yi-rang kul-zhing sol-wa-yi
Whatever small amount of virtue I have accumulated, whether through prostrations, offerings, and confession,
Ge-wa chung-ze dag-gi chi-sag-pa Tam-che dag-gi chang-chub chir-ngo-o
or through rejoicing, beseeching, and supplicating -- I dedicate it all toward enlightenment.

MEDITATION AND MANTRA
Tub-wang khor-che-kyi tshen-ne wö-te-tug-dam kul-wa-gyur
Oh great Sage, I am calling you and your retinue by name - please (keep) your vow (and consider me)!,
While thinking the above, recite the following mantra 100 times or more with one-pointed devotion and respect:

TADYATHĀ ŌṂ MUNI MUNI MAHĀMUNI SHĀKYAMUNIYÉ SVĀHĀ
DEDICATION

Sang-gye trul-pa dra-chom pag-pa’i-tshog
Host of noble Arhats, emanations of the Buddha, protectors of the Teaching for the sake of living beings,

Kun-chog-sum-ngö ne-ten chu-drug-gi
Sixteen Holy Elders, the real Three Jewels, bless that the Teachings long remain.

Tug-jé’i dag-nyi ne-ten chu-drug-gi
You sixteen Holy Elders, whose nature is compassion, and your retinue of sixteen-thousand four-hundred, who have no more

Tri-dang drug-tong zhi-gya’i tshog-nam-kyi
addictions and have crossed over the ocean of existence, the multitude of transmigrations, bless us that the Teachings long remain.

Sem-chen yun-gyi sö-gyur dra-chom-pa
You Arhats, the delight of all beings, worthy recipients of the gifts of knowledgeable and serving beings,

Pag-pa’i gang-zag chen-pö tshog-nam-kyi
you great and glorious beings, bless that the Teachings long remain.

Dag-zhen gé-wa’i tsa-wa di-yi-ni
By this root of virtue of myself and others, may the Teachings, which is the source of benefit and happiness, come to spread,

Dug-ngel kun-jyung ma-lü rab-pang-ne
completely ridding all sources of suffering without exception, and thus quickly drying up the ocean of existence.

Sö-nam gya-tsho yong-su dzog-ché-ching
May the ocean of merit be thoroughly completed, may the ocean of wisdom be thoroughly purified,
Mön-lam gya-tsho ma-lü yong-dzog-ne  Lü-chen kun-la khye-par pag-par-sho
may the ocean of prayers without exception be completely fulfilled, and thus may all beings become especially exalted.

**BENEDICTION**

Tshog-nyi tar-chin dü-sum gyal-wa-yi  Trin-le drub-ching yön-ten nam-yé-mé
May we have the good fortune (of having) the superior, unequalled Guru who has finished the two accumulations,

Kal-pa nyam-pa’i dul-cha min-dze-pa  Nyam-mé la-ma chog-gi ta-shi-sho
who accomplishes the activities of the Victors of the three times and has qualities indistinguishable (from theirs), and who ripens fortunate trainees.

Dü-sum gyal-wa se-che tug-jé-yi  Nyen-tö tshul-zung si-pa ji-si-bar
May we have the good fortune of the great Elders, who with the compassion of the Buddhas and their Sons of the three times,

Ten-pa kyong-zhing dro-wa’i dön-dze-pa  Ne-ten chen-po nam-kyi ta-shi-sho
in the manner of the Hearers, protect the Teaching and accomplish the purposes of beings for as long as life exists.

Zab-ching gya-ché’i zig-pa-po  Yul-khor-sung dang pag-kyé-po
May we have the good fortune of the four Great Kings whose gaze is profound and wide:

Chen-mi zang-dang nam-tö-se  Gyal-chen zhi-yi ta-shi-sho
Yul-kor-Sung, Pak-Kye-Po, Chen-Mi-Zang, and Nam-Thö-Se.

Pen-de jyung-wa’i ne-chig-po  Ten-pa yün-ring ne-pa-dang
May the Teaching, which is the only source of benefit and happiness, long remain,

Ten-dzin kyé-bu dam-pa-nam  Ku-tshé’i gyal-tshen ten-gyur-chig
and may the victory banner of the lives of the holy beings who hold the Teaching be firm.
Tön-pa jig-tsen kham-su chön-pa-dang  Ten-pa nyi-ö zhin-du sel-wa-dang
By the coming of the Teacher into the world, by the sunshine-like brilliance of the Teaching, and

Ten-dzin pu-lob gen-dun tün-pa-yi            Ten-pa yün-ring ne-pa’i ta-shi-sho
by the harmony of the Community of the Teaching-holders and their disciples, may it be our good fortune that the Teaching long endures.

(Make any other benediction prayers. Then end with music.)

The third edition of the *Abridged Puja of Homage and Offerings to the Sthaviras* written by Panchen Shakya Shri also combines the Tibetan text from the Sakya Prayer Book and the translation done by Tom Yarnall, PhD for the first edition published in 1983. The Tibetan text was previously edited, corrected and revised by Tulku Yeshi Gyatso. The entire text was transcribed from the above named sources, then transliterated, edited and formatted by Ken Hockett (Ngawang Rabten). The text was proofread by Gillian Teichert.

For the third edition color pictures were added of Lord Buddha Shakyamuni, the Sixteen Arhats and Dharmata before each verse of supplication. These pictures are from the mural in the Sakya Monastery Shrine Room.

The fourth edition was to correct some errors.

This fifth edition was to create a letter size format of the text.

Publication of this text was sponsored by Adrienne Chan, Executive Director of Sakya Monastery.

All this done as an offering to support the long life of the incomparable Lama, H.H. Jigdal Dagchen Sakya Rinpoche.

SARVA MANGALAM
Mandala Offering

(no text)
DRAGON MELODY FOR AN OCEAN OF IMMORTALITY

A Long Life Prayer for Avikrita-Vajra,
An Heir of the Glorious Sakya Phuntsok Phodrang
Khön Lineage

OM SVASTI

Ö-sal tri-me lha-ri Khön-gyi-dung
Son of the clear light, immaculate Divine Lineage,
the Khön Lineage,

Rik-sum nam-trul Nga-wang Sa-ky-a-pa
Emanation of the Three Bodhisattvas, especially Eloquent Manjushri-Sakyapa,

Gun-ga Nying-pö Tek-chok ring-lu-che
Take hold of existence with the intention, White Lotus,

Gye-chir sam-shin si-sung pe-ma-gar
To spread the great, supreme Mahayana tradition
of Sachen Kunga Nyingpo.

Bang-do yön-den lhun-dzog trin-le-kyi
I pray for the long life in the Dharma of Avikrita-Vajra,

Gyur-me Dor-je chö-su shap-den-söl
Whose activities are the spontaneous fulfillment of the qualities
of renunciation and realization.
La-ma yi-dam chö-sung lha-tso-kyi
By the blessing and power of the lamas, meditational deities,
Dharma protectors, and host of deities,

Chin-tu gu-dze den-pa’i pal-gyur-chik
May you become the glory of the Doctrine.
The Prayer for the Happiness of all That Lives

A Sakya prayer of dedication written by Ngorchen Kunga Zangpo, founder of the famous monastery of Ngor and recited in the Eleventh Century.

Translated by Cyrus Stearns

Dro-la de-kyi jyung-wa'i go-chig-pu
May the precious Teaching of the Omniscient Victorious One, Kun-khyen gyal-wa'i ten-pa rin-po-che
which is the only way to bring happiness to living beings,
Yul-dü ne-kap kun-tu mi-nyam-par
spread far in all times and places
Chog-tar dar-shing gye-par dze-du-sol
and increase without deterioration.

Tshe-me khyen dang tse-wa'i pal-nga-shing
May the lifespan of our incomparable Lamas and spiritual friends,
Gyal-wa'i ten-pa sog-we che-dzin-pa'i
who possess the wealth of immeasurable knowledge
Tshung me la-ma ge-wa'i she-nyen-nam
and affection and hold dear as life
Ku-tshe-ring shing gye-par dze-du-sol
the Victorious One’s teachings, be long and increase.

Dro-la ge-wa'i lam-sang nang-dze-ching
May the Sangha members, who practice the Dharma,
Che-dang drub-pa'i cha-wa lhur-len-pa'i
striving at explication and realization and

Chö-che gen-dun de-dag shap-ten-ching
showing the good path of virtue to beings, live long,

Trin-le chog-chur gye-par dze-du-sol
and may their activities spread in the ten directions.

Mi-nam na-ga chi-wa'i jig-me ching
May all people, by being free

Jik-ten yang-dag ta-wa dang den-pe
of the fears of sickness, old age and death,

Phen-tshun cham-pa'i sem-dang den-pa-yi
and having a correct view of loving kindness

Tshe-me ga-wa gye-par dze-du-sol
for one another, increase immeasurable joy.

Drong-nam jam-pö lung-gi yo-wa-yi
May all cities be extremely beautiful

Ba-den kar-pö treng-we rap-dze-shing
with strings of white prayer flags fluttering

Gö-sang rin-chen gyen dang den-pa-yi
in gentle winds and be filled
Jyor-den kye-wō gang-war dze-du-sol
with people rich with fine clothes and jeweled ornaments.

Kha-la log-treng gyur-wa'i trin-dze-shing
May the beautiful lightning-streaked clouds in the sky,

Sa-la ma-cha ga-wa'i gar-dze-pa
beautiful peacocks dancing with joy on the earth,

Sim-bu dal-gyi bap-pa'i char-gyun-gyi
and showers of gently falling rain

Dro-nam ga-wa gye-par dze-du-sol
increase the joy of all living things.

Ri-nam tsa-dang me-tok bap-chu-gyen
May the mountains be adorned with grass, flowers, and waterfalls;

Lung-nam na-tshog chug-dang dru-yi-gang
the valleys be filled with cattle and grains;

Mi-nam rap-tu ga-wa'i lu-len-shing
the people sing joyful songs,

Dreg-dang tap-tsö me-par dze-du-sol
and arrogance and quarreling cease to exist.

Gyal-pö chab-si shi-we leg-kyong-shing
May the rulers peacefully take good care of their dominions
and the subjects respectfully accept the words and instructions of the rulers,

thus pacifying international and domestic wars

so that happiness abides as in the Golden Age.

Tsug-lag-khang-nam gyal-wa'i ku-sug dang
May the temples be very beautiful with many images

of the Victorious One and volumes of holy Dharma books,

and may great rains of offerings increase

through boundless accumulations of clouds of divine offerings.

May all the monasteries be completely filled

with saffron-robed spiritual friends who preserve the Sage’s Teaching

by spending their time teaching, debating, and writing.
Log dang kha tön gye-par dze-du-sol
and may their reading and recitation increase.

Ge-nyen ge-tshul ge-long pha-ma-nam
May the Teachings of the Tathagata be spread

Dri-ma me-pa'i tshul-trim dang den-shing
by the lay people, novices, and fully-ordained monks and nuns

Nam-dag tō-sam gom-pa'i cha-wa-yi
possessing stainless morality, and by pure acts

De-sheg ten-pa gye-par dze-du-sol
of listening, contemplation, and meditation.

Drub-pa-po-nam yeng-wa kun-pang-ne
May the good quality of realization increase in practitioners,

Tshe-wa kun-drāl du-dzi rab-en-pa'i
who, having abandoned all mental wanderings,

Shi-wa'i ne-su pong-wa lhur-len-pe
take up meditation in peaceful places

Tog-pa'i yōn-ten gye-par dze-du sol
free from all harm and far away from bustle.

Lhag-par de-pe sol-wa-dep che-pa
With extreme faith I pray: may perfect wealth,
Drub-po dag-chag khor dang che-nam-la obtained without wrong livelihood, and life

Log-tsho dral-wa'i pal-jyor phun-tshog dang and the holy Dharma increase

Tshe dang dam-chö gye-par dze-du sol for us practitioners and those around us!

Chin dang tshul-trim sö dang tsö-n-drü dang Having perfected all the Buddha’s teachings

Samten she-rab la-na-me sog-kyi in myself by unexcelled generosity, moral behavior,

Rang-la sang-gye chö-kun yong-dzog-ne patience, diligence, meditation, and wisdom,

Lung-tog yön-ten gye-par dze-du-sol may the good qualities of scripture and realization increase.

Jyin dang nyen-par ma-we khor-dü-ne Having gathered a retinue by generosity and pleasant speech,

Dön-chö dam-chö tshul-shin she-pa'i-tü then by correctly explaining the meaning and practice of the Holy Dharma,

Rang-shen dön-tun chö-la leg-kyar-ne as I and others adhere to the Dharma in accord with its meaning,
Shen-dön chö-shin gye-par dze-du sol
may the benefit of others be increased in accord with the Dharma.

Chö-kyi gal-kyen ta-dag nyer-shi-shing
May all the hindrances to the Dharma be pacified;

Tun-kyen ma-lü phun-sum-tshok gyur-ne
may all favorable circumstances without exception be complete;

Gang dang gang-la tub-pe rab-ngag-pa'i
and may all those virtues, whatever they may be,

Ge-wa de-dag gye-par dze-du sol
which the Sage greatly praised, increase.

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Additional Dedication Prayers

Pal-den la-ma'i tuk-je'i chin-lap dang
By the blessings of the glorious Lama’s compassion,

Chö-kun de-shin nyi-kyi den-pa dang
by the truth of the nature of all phenomena,

Dag-gi lhag-sam nam-par dag-pa'i tū
and by the power of my sincerity,

Ji-tar sol-wa tab-shin drub-gyur-chig
may all these prayers be fulfilled.

Ten-pa'i dag-po pal-den sa-kyä-pa
May we have the good fortune of the lotus feet of Kunga Gyaltsen Pal Sangpo,
Gang-ri'i trö-dir teg-chen chö-dra-drok
the Lord of the Teaching, the glorious Sakyapa,

Khor-lö gyur-gyal kun-ga gyal-tshen-pal
the Wheel-turning king who proclaimed

Sang-pö shab-kyi pe-mö ta-shi-sho
the sound of the Mahayana Dharma here amidst the glacial mountains.

Dro-wa'i la-ma chö-je pan-di-ta
May it be our good fortune that the teachings of the glorious Sakyapa,

Khyen-rap wang-chuk je-tsун jam-pa'i-yang
Guru of living beings, Lord of the Dharma,

Gyal-wa nyi-pa pal-den sa-kyä-pa'i
Pandita, Master of Knowledge,

Ten-pa yun-ring ne-pa'i ta-shi-sho
Venerable Manjughosha, a Second Victor, long endure.

Rab-jam chog-chū gyal-wa tam-che-kyi
May it be our good fortune that the teachings of Kunga Sangpo,

Sang-sum chig-tu dü-pa dor-je chang
the Vajra-holder who unites the three mysteries

Gyal-wa'i lung-ten kun-ga sang-po-yi
of all the Victorious Ones of the vast ten directions
Ten-pa yun-ring ne-pa'i ta-shi-sho
and was prophesied by the Buddha, long endure.

Pal-den sa-kya tsor-gyur chö-dra-kun
May we have the good fortune that the assembly of the most excellent,

Dü-tshog li-tri'i gya-tsho tar-gye-shing
glorious Sakya Dharma scholars expand to become an ocean of yellow robes,

Chö-jyö lap-treng si-pa'i tser-chur-we
and may a succession of waves of Dharma activity

Dü-de'i drong-khyer jig-pa'i ta-shi-sho
then rise to the peak of existence, thereby annihilating the city of Mara.

Ma-pham chö-kyi la-ma yag-rong-nyi
May we have the good fortune of the further spreading of the teachings

Rig-pa'i wang-chuk she-rab sang-po dang
of the two invincible Lamas of Dharma, Yak-dön and Rong-dön,

De-nö dzin-pa'i tsug-gyen dzong-kar-wa'i
Lords of the Lineage, possessors of excellent discriminative knowledge,

Ten-pa lar-yang dar-wa'i ta-shi-sho
crown ornaments of Dzongkar Monastery, and holders of the Pitikas.

Tub-pa'i gyal-tshab jam-yang sa-kya-pa'i
May it be our good fortune that the followers of the great Lama Gorampa,
Ta-drub trul-me seng-ge'i nga-ro-yi
who overthrew with reasoned arguments the ox of the opponent

Phe-göl lang-pö le-gem go-ram-je'i
with the lion’s roar of the undeceived view of the Victorious One’s representative,

Ring-lug chog-gyar bar-wa'i ta-shi-sho
Manjughosha Sakyapa, blossom throughout a hundred directions.

Gang-gi shab-sen yi-la dren-tsam-gyi
May it be our good fortune that the teachings of the Dharma Lord of Tsarpa Monastery,

Chi-nang dü-le gyal-wa'i pal-yön-chen
who is in actuality Dorje Chang, the mere remembering

Dor-je chang-ngö tshar-pa chö-kyi-je'i
of whose toenail has the glorious quality

Ten-pa chog-chur gye-pa'i ta-shi-sho
of vanquishing outer and inner obstacles, increase in the ten directions.

Tön-pa jig-ten kham-su chön-pa dang
By the appearance of the Buddha in this world,

Ten-pa nyi-ö shin-du sal-wa dang
the sunlight brilliance of his Teachings,

Ten-dzin bu-lop gen-dun tün-pa-yi
and the concord of the Sangha, upholders of the Teachings and their disciples,
Ten-pa yun-ring ne-pa'i ta-shi-sho
may it be our good fortune that the Teachings long endure.

Ten-pa'i pal-gyur la-ma'i shab-pe-ten
By the firm lotus feet of the Lamas who preserve the Teachings,

Ten-dzin kye-bu sa-teng yong-la-khyab
by the upholders of the Teachings pervading the entire earth,

Ten-pa'i jyin-dag nga-tang jyor-pa-gye
and by the increasing power and prosperity of the patrons of Dharma,

Ten-pa yun-ring ne-pa'i ta-shi-sho
may it be our good fortune that the Teachings long endure.

Min-gyur lhun-po ku-yi ta-shi-sho
May it be our good fortune that our bodies remain as stable as Mount Meru;

Yen-lag drug-chu sung-gi ta-shi-sho
may it be our good fortune that our speech possess the sixty good qualities;

Ta-dral dön-tog tug-kyi ta-shi-sho
may it be our good fortune that our minds have understanding free of extremes;

Gyal-wa'i ku-sung tug-kyi ta-shi-sho
may it be our good fortune to acquire the body, speech, and mind of a Victorious One.
Supplication for Quick Return: Drumbeat of Compassionate Exhortation

La-ma yi-dam sang-gyé chang-sem sok
When I supplicate single-pointedly with a sorrowful song

Kyap-yul rap-jam gya-tsö tsok-ché la
The widespread oceanic host of objects of refuge

Tsé-chik dung-wé yang-kyi sol-dep na
Such as the gurus, personal deities, buddhas, and bodhisattvas,

Yi-la mön-pé don-di nyur-drup dzö
May you quickly accomplish this aspired goal.

Khyen-rap ngag-gi wang-po yar-ngö da
Discriminating insight of the Lord of Speech—the waxing moon,

Kun-né gang-wa dul-ja ga-wé nyen
 Totally sating disciples—friend of joy,
Sö-nam pal-du byon-pa lha-yi rik
Come as the glory of merit—divine lineage:

Dagchen Jigdal shap-la sol-wa-dep
I pray to the honorable Dagchen Jigdal.

Yang-rik chik-tu dré-kyang gyu-mé gar
Merging in one the expanse and awareness—dance of illusion,

Kal-sang chi-du gyur-wa ngo-tsar sug
Excellent fortune transformed to spring—wondrous form,

mi-jé jik-ten kham-kyi rol-pa lé
Without regard to the play of the World of Endurance¹,

Tö-mé shu-pa di-ni chi-yi tsul
This departure is of what manner?

Dé-na lha-rik da-kar tsang-ma la
Thus, in the pure white moon—the divine lineage

¹“World of Endurance” is the name of our universe in the Buddha’s teachings.
Khyen-tsé nu-pé ö-kar dzö-sung né
Holding the treasury of white light—knowledge, compassion, and ability,

Tsé-chen ten-pé ku-mu kyong-khé pa
Expert sustaining the kumud² flower—the doctrine of the Sachen Kunga Nyingpo,

Khön-dung shön-nur lar-yang nyur-jön sol
I pray you quickly return again as a Khön lineage youth.

Tsa-gyu la-ma nam-kyi chin-lap dang
By the blessings of the root and lineage gurus and

Nal-jor rig-ngak drup-pé den-top kyi
The power of truth accomplished by the yogins and knowledge mantras,

Ten-pé nga-dak pal-den sa-kya-pé
May the good wholesome tradition of the glorious Sakyapa,

Luk-sang gé-lek chok-chur khyap-gyur chik
Sovereigns of the Doctrine, cover the ten directions.

² Kumud is a white flower with a trumpet-like petal that blooms by the light of the moon.
When Glorious Sakya Phuntsok Phodrang Refuge Lord Dagchen Great Dorjéchang’s mind was absorbed in the Dharmadhatu, I was present at the wondrous setting of his dwelling in luminosity meditation and performed worship and offerings in the presence of his physical remains. According to the entreaty from grandson Asanga Rinpoche at that time, I, Sakya Trizin Dolma Phodrang Ngawang Kunga, composed this prayer with a mind of pure intention. May it be so accomplished.

*At the request of H.E. Asanga Rinpoche, translated by Upasaka Jeffrey Schoening on May 8, 2016.*
LONG LIFE PRAYERS

Sakya Monastery of Tibetan Buddhism

Seattle, Washington
Prayer of Supplication

Pal-den tsa-wei la-ma rin-po-che
Dak-gi chi-wor pe-ma’i den-shuk-ne
Ka-drin chen-po’i go-ne je-sung-de
Gu-sung tuk-kyi ngö-drup tsal-du-sol

Splendid and precious root Guru seated on a lotus on the crown of my head, pray grace me with your great kindness and bestow the attainments of body, speech, and mind.
Gang-ri'i ra-we kor-wa'i shing-kham-dir
Pen-dang de-wa ma-lü jyung-wa'i-ne
Chen-re-zi-wang Ten-dzin Gya-tsho-yi
Shab-pe si-tha'i bar-du ten-gyur-chig

In the Heavenly realm of Tibet, surrounded by a chain of snow mountains, the source of all Happiness and help for beings, is Tenzin Gyatso - Chenrezi in person - may his life be secure for hundreds of kalpas!
Ngag-wang gyu-trul lha-rig khon-gyi-dung
Dro-kun ga-zey theg-chen do-ngag-lam
Phen-dey pal-du bar-wi trin-ley-chen
Sam-phel wang-gi gyal-po zhab-ten-sol

Ngag-wang Kunga, line of Khön divine, giving joy and benefit to all owner of the great and secret path, wish-fulfilling great king, please live long.
Lord of voice, sovereign master of the enlightened stage endowed with the ten powers, Master of the intelligent ones who delights scholars, the principal leader amongst all the excellent guides of samsara and nirvana, may you, royal master, long remain.
Prayer for All Khön Lineages

Auspicious source of all good qualities, auspicious Great being Manjushri-ghosha, auspicious emanation from the immortal clear light gods, auspicious divine lineage, pray long endure!
Pal-bar gyal-we’i jin-lab wöd-po-che
Pal-bar nu-thu nang-wei jig-den-sum
Pal-bar ma-rig mun-le gyal-dze-pa’i
Pal-bar khön-gyi dung-gyu shab-denshok

Luminous great light, blessing of the Victor, illuminating the three worlds by the appearance of your power, luminescence victorious over the darkness of ignorance, radiant Khön lineage, pray long endure!

Dzam-ling chang-chog thup-pe’i gyal-tsap-shey
Dzam-ling khe-drup yong-kyi chear-ngak-pe’i
Dzam-ling den-pe’i dak-po sa-kye-dung
Dzam-ling dul-che’i gön-du shab-den-shok

Regent of the Sage in the North of the Earth, thus widely praised by all the scholars and siddhas of the Earth, the Sakya lineage is master of the Doctrine on the Earth: pray long endure as the many upholders of the Doctrine, beautiful ornaments of the Sage.
From among the many upholders of the Doctrine, beautiful ornaments of the Sage, there were many saints such as the six Ornaments and the two Excellent Ones; the Khön lineage is the ornament of the Doctrine and living beings in the degenerate age, you so praised as an ornament by the Victor, pray long endure!
May the Sakya lineage, which appears as a succession of scholars and siddhas, having appeared continuously and rapidly, appearing for beings as an ocean of riches of samsara and nirvana, appear here and now as the wish-fulfilling gem of supreme libration!
H.E. Luding Khenchen Rinpoche

Jam-pal pa-woe pob-pi ter-chen tsok
Yang-chen ga-mey chig-tu pung-pi chid
Ten-pi chi-nor sid-muen drung-jhin pi
Theg-chen choe-kyi nyi-ma tso-zhes sol

Mass of great treasure of the confidence of the hero Manjushri, spring heaped together with the joys of Sarasvati, common wealth of the doctrine, sun of the Mahayana Dharma that dispels the darkness of the world, may you live long.
May you live long, mother of beings able to lead the realm of beings, and especially westerners, hosts of beings desiring liberation, intelligent followers, on the good path of high birth, liberation, and eternal bliss.
Praise of the Sakya Lineage

Sakyapa, please heed me! Sakyapa, please heed me!

Sakyapa, please heed me! The Five Founding Patriarchs, please heed me!
Swift Return: Drumbeat of Compassionate Exhortation

For H.H. Jigdal Dagchen Dorje Chang

Composed by H.H. Sakya Trizin

Khyen-rap ngag-gi wang-po yar-ngö da

Discriminating insight of the Lord of Speech—the waxing moon,

Kun-né gang-wa dul-ja ga-wé nyen

Totally sating disciples—friend of joy,

Sö-nam pal-du byon-pa lha-yi rik

Come as the glory of merit—divine lineage:

Dagchen Jigdal shap-la sol-wa-dep

I pray to the honorable Dagchen Jigdal.
Praise of the Sakya Lineage, continued

Phen-de jung-wa'i ne-chig-pu
May benefit and happiness instantly arise.

Ten-pa yun-ring ne-pa-dang
May the sacred teachings long endure.

Tendzin kye-bu dam-pa-nam
May all holy beings, upholders of the teachings, live long and

Ku-tse gyal-tsen ten-gyur-chig
May the Victorious Banner remain firm.
Birthday Cake Offering
and
Happy Birthday singing