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 Śākyas, 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 chak-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 ji-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-bhī'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 Angamagadhā

and utterly defeating all arrogant men, was unrivaled.

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

and retinue and through skillful means maintained a kingdom.

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

in front of the Namdak Stupa ordained yourself.

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

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

immobile in the vajra position, and awakened to Perfect Enlightenment.
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 chag-tshal-lo
turned the Wheel of Dharma, establishing disciples in the Three Vehicles.

Zhen-gyi göl-wa ngen-pa tshar-che-chir Mu-teg tön-pa drug-dang lhe-jyin-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 chag-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-thrul 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 chag-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 chag-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 chag-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 tō-pa-yi
In this way, through the merit of this brief praise concerning the deeds of the Blessed One,
Gé-we dro-wa kun-gyi chō-pa-yang Dé-sheg nyi-kyi chō-dang tshung-par-sho
may the activities of all living beings become equal to the deeds of the Sugata himself.
Sha-kyā’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,
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 chōn-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,

Drub-ta shi-pö jö-chä-tar tug-yin-no
are the ultimate topics of the four philosophical systems.
The Three Doors of Liberation

The Door of Liberation of Emptiness, the object.

The Door of Liberation of Signlessness, the cause.

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 नमो भगवते शाक्यमुनि ये तथागताय अरहते सम्यक-सम्बुद्धाय

ते यथात् मुनि मुनि महामुनि ये स्वाहा

[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 मुनि-मुनि-महामुनि शाक्यमुनिये स्वाहा

[In this way: Sage of Sages, the Great Sage!, Shakyamuni. So be it!]
Heart of the Blessed Perfection of Discriminating Insight

"The Heart Sutra"

Thus I heard on one occasion when the Blessed One was residing on Vulture Heap Mountain in Rajagriha together with a great assembly of monks and a great assembly of Bodhisattvas. At that time, the Noble Avalokiteshvara was contemplating the meaning of the profound perfection 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

Phag-pa Chen-re-zi-wang-chug

the Noble Avalokiteshvara was contemplating the meaning of the profound perfection 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 consciousness element. There is no ignorance, no extinguishment 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
perfection of discriminating insight; because their minds are without obscuration, they are 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 of discriminating insight, have been fully awakened into unsurpassed, perfect, complete enlightenment. Therefore, the mantra of the perfection of discriminating insight is the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequaled, the mantra that thoroughly pacifies all suffering. Because it is not false, it should be know to be true.

The mantra of the perfection of discriminating insight is stated:

TEDYATHA: OM GATÉ GATÉ PÂRAGATÉ PÂRASÂMGATÉ BODHI SVÂHÅ
[In this way: OM gone, gone, gone beyond, gone completely beyond, enlightenment. So be it!]

Shariputra, a Bodhisattva Great-Being should train like that in the profound perfection...
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 Mysteries¹,

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 Elders², the Seven Hierarchs,³ The Six Ornaments,⁴ the Three Teachers,⁵ the Eight Vidyadharas,⁶

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 tantrás

Jam-yang chö-kyi nyl-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, Prajñaparamita, 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.
Dé-tar mi-ché gü-pe sol-tab-thü  Si-lay ngé-jyung zhi-ter ma-chag-pa
By the power of praying with steadfast devotion in this way, Bless us to engage in the actions of a Buddha’s son:

Cham-dang nying-jé chang-chub sem-nyi-kyi  Gyal-se chö-la jug-par chin-gyi-lob
Turning from the world; not being attached to peace and comfort; cultivating loving kindness, compassion, and the two aspects of Bodhicitta.

Tshul-ne thö-sam gom-pa thar-chin-zhing  Wang-gi gyü-min dam-tsig nam-par-dag
Bless me to perfect moral conduct, study, reflection, and meditation; To mature the mind through initiations; to purify the pledges;

Rim-nyi le-chung lob-dang mi-lob-pa'i  Zung-jug yé-shé kyé-war chin-gyi-lob
And to give birth to the wisdom of the union of learning\textsuperscript{11} and no further learning\textsuperscript{12} arising from the two stages.\textsuperscript{13}

\textit{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 Dralle Namgyal, Dorje Denpa, and

Ba-ri Lo-tsa Sa-chen Sö-nam-tsé Já-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 Kón-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.
To Ngawang Lekdrup, Jamyang Khyentse Wangpo, and Loder Wangpo; to Gunga Jamyang, I pray.

To Samden Lodrö, Denpe Wangchuk, and Chökyi Nyima, I pray.

To Ngagi Wangchug Legpa Dorje Chang, Jamyang Lama Chökyi Lodrö, and to Shenpen Nyingpo who is endowed with the splendor of wondrous knowledge, kindness, and ability, I pray.

To the Sakyapa master of the hereditary lineage and teachings of the Heart of Great Kindness, Chenrezi himself, I pray.

To Embodiment of all sources of refuge, Throneholder Vajradhara Ngawang Tudop Wangchuk, I pray.

To you who has attained power over the storehouse of the non-sectarian precepts, Delights all beings, and is a treasury of infinite merit, I pray.

To Jigdal Dagchen Namgyal Bal Sangpo, I pray: Bless my stream of being.

To the embodiments of the compassion of all the infinite Buddhas and Bodhisattvas, I pray.

To emanations of the supreme Exalted One bearing a lotus in his hand, the Root and Lineal Gurus, I pray.
PRELIMINARIES

Te-tar söl-wa-dab-pe chin-lab-kyi
By the blessings of offering such prayers as this,
Kye-gün she-nyen chok-gi je-sung-ne
may I be graced in all lifetimes by excellent spiritual friends,
Chö-min ngen-jung trak-pö gyü-gul-de
and with mind impelled by intense and unfeigned renunciation,
Mön-juk sem-kye jong-par chin-gyi-lop
may I perfect aspiration and application of Bodhicitta.

VISUALIZATION

Khye-par tsho-ni le-trung pa-pe-gu
Especially, may I attain the form of the Exalted One which is born from the two accumulations
Nang-dong sung-juk chu-da dar-sal-shing
and is the fusion of appearances and emptiness, clear like the moon's reflection in water;
Ri-dak la-ma Ö-pa-mé-gön-gyi
and may the Lord of the Lineage, the Guru,
Chin-lab dü-tsi nying-ü juk-par-sho
Protector Öpame's elixir of the blessings enter into the center of my heart.

MAHAMUDRA

Te-tü chö-gun tsa-wa rang-gi-sem
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

Nga-treng khor-we ö-kyi tön-nyi-che
the vital syllable HRIH in my heart shine forth, accomplishing the two goals.  

Nying-gar tim-pe dak-gyü chin-lap-ne
Through the reabsorption of these rays into my heart and their blessing of my being,

Tra-dong de-pe nal-jor tar-chin-sho
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,

Chi-wö pe-mor dral-me dak-gom-pe
as inseparable from me, seated on a lotus on my head.

Nang-tra rik-sum hla-nga ye-she-kyi
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 Dagchen 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.  

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-zì
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-kyì
On the crown of my head is the foremost of all sources of refuge, comprising in one
Ye-shè 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,
དགའ་ལ་ བེས་བོད་སྐྱེས་གཞི་གང་སོལ
may you regard me with a loving heart.

ལོག་གི་དིག་གྲིབ་དབེ་པར་ཆོས་གྱི་ལོབ
Bless me that my unwholesome karma, misdeeds, and obscurations be purified.

ཚོན་ཡི་གྲུ་ཏུ་དེ་བསོལ་ཆོས་གྱི་ལོབ
Bless me to quickly perfect the two accumulations.

ཟླ་བ་དོང་དོན་ཀྱེ་དབེ་ཆོས་གྱི་ལོབ
Bless me that perfect meditative concentration arise.

གྲུ་ཏུ་བསང་གྱེ་ཚོ་བསོལ་ཆོས་གྱི་ལོབ
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
Dharmas⁴⁹ compose samsara and nirvana, all happiness and suffering.

Chö-nam giün-gyi tsaw rang-gi-sem
The root of all dharmas is one's own mind.

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

Me-chi̇r 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 sa-nang ma-ga drö-gün-shi
Devoid, yet luminosity is unimpeded and all elaborations are calmed.

Shi-we semi 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).
RECIPIATION 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-zì-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 Öpame (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 (Ewamchos-idan), on the insistence from afar from my own disciple, Drag-pa Gyaltshen (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
Supplementary Prayers to “Filling Space to Benefit Beings”

Compiled by Avikrita Vajra Sakya
2) ‘The Prayer to Subdue the Fear of Sickness that Saved Sakya from An Epidemic,’ the Vajra Speech of the Mahāsiddha Thangtong Gyalpo:

All forms of sickness
that make the mind of sentient beings depressed
Come from karma and adventitious conditions –
Malignant forces, diseases, violent elementals and their kind:
May they not occur in any domain of the world.

Whatever forms of suffering like these,
which come from life-threatening illnesses,
Like the messengers of the Lord of Death
leading one to slaughter,
Separating the body from the mind in a mere instant:
May they not occur in any domain of the world.

Like being put inside the mouth of Yama, Lord of Death,
Just hearing the sound of the names of diseases –
Acute, chronic, infectious and the suchlike – is terrifying:
May all physical beings be unharmed by them.

Harm from the eighty-thousand races of obstructor,
Sudden attack from the three-hundred and sixty spirits
of primordial burden,
The four-hundred and twenty-four diseases and so forth:
May all physical beings be unhurt by them.

NÖ.PA’i GEG.RIG TONG.THRAG GYE.CHU.DANG
LO.BUR YE.DROG SUM.GYA DRUG.CHU.DANG
ZHI.GYA TSA.ZHI’i NE.LA SOG.PA.YI
LÜ.CHEN KUN.LA TShE.WAR MA.GYUR.CHIG
Whatever suffering there is from imbalance of the four elements,
Which rob the body and mind of every comfort:
May all of them, without exception, be subdued;
May we have radiant vitality, long life,
good health and well-being.

Through the compassion of the Gurus and Triple Gem,
The force of the Ďākas and Ďākinīs,
Dharma Protectors and Guardians,
And the might of the infallible truth of karmic fruition,
May this dedication and aspiration be accomplished
as soon as it is made.

Recite the mantra a further hundred times, then:
3) ‘Words of Truth to Subdue the Fear of Conflict,’ the Vajra Speech of the Mahāsiddha Thangtong Gyalpo:

Immensely loving Victorious One; supreme Āryan, Chenrezi; King of the Wrathful Ones, Hayagrīva; most Venerable Tārā and your kind:
Just to hear your names dispels all fear.
Compassionate sources of refuge, please take heed of me!

In this age of strife, the five dregs are rampant in sentient beings, Who gush out an immense ocean from bad karma and jealousy In which they suffer from fighting and are viciously tortured: May wisdom and compassion penetrate and dry out this ocean.
Upon the wandering beings who are ablaze with the mass of fire that is aggression, Send down a monsoon of the nectar of love! Bestow your blessings for us to reciprocate with perception like that of parents So that well-being and auspiciousness grows.

For those whose mind-streams have been infected by evil spirits Who manipulate them with the impulsive ideas of the envious asuras, May those hordes be defeated and, From henceforth, may they not stray in this direction!
For all the sentient beings who have died in war-zones,
May the cause and effects of bad karma
all be discarded from today;
May they be miraculously born in Sukhāvatī
Then guide everyone to that pureland.

For all the different living beings to live long and be healthy,
For all those fighting to live by the ten virtues,
And for timely rainfall, harvests and herds to always be fine,
Bestow your blessings for auspiciousness to grow
for the habitat and its inhabitants.

Through the complete purity of the nature of suchness,
The infallibility of the cause and effect relating to phenomena,
And the compassion of the Guru, Tutelary Deity
and Triple Gem,
May this completely pure prayer be accomplished far and wide.

Recite the mantra a further hundred times, then:
4) ‘The Prayer to Subdue the Fear of Poverty,’ the Vajra Speech of the Mahāsiddha Thangtong Gyalpo:

For the sake of bringing definite freedom
to the infinitude of wandering beings,
The Victorious One, out of compassion,
aroused the supreme mind
For the unsurpassable bodhi
and so perfected the two accumulations.

From the ten directions, the Liberating Guide, the Bodhisatvas,
Śrāvakas and Pratyekabuddhas,
The Hosts of Gurus, Tutelary Deities,
Daḵas and Daḵinīs, Dharma Protectors,
The Yakṣa Wealth Deities and Treasure Owners,
along with your retinues:
To rescue the defenseless from this degenerate time,
   take heed out of your love!
For those afflicted by the suffering of hunger, thirst
   and weakness,
You are the certain refuge for those physical beings.

Precious jewels, food, wealth, fine tea, robes and the suchlike:
   As many captivating, copious resources as needed,
   Pour down a cascading shower of these upon the world!

Untimely gales, heat-waves, rainfall and the suchlike –
May any harm from the four elements be totally pacified.
Staples, nutrients, seeds, crops and the suchlike –
May their ripening increase like the yield in the era of fulfilment.

In really inciting the vitality of love and compassion,
And by the power of making this extensive aspiration,
May this age of disease, war and poverty be truly pacified.
May we have long lives, health and happiness.

Through the compassion of the Victorious Ones and their Sons,
And the might of the infallible truth of cause and effect,
May the Dispensation of the Victorious One flourish and spread.
May all wandering beings swiftly attain the unsurpassable bodhi.

Continue with the “Perfection Stage” on page 25.
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 kumud 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.

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

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.
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!
Long Life Prayer of H.H. Sakya Trichen Rinpoche

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.
Long Life Prayer of H.H. 42nd Sakya Trizin Rinpoche

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!
Khe-drup ji-nye rim-chön sa-kye-dung
Ched-med nyur-du chön-ne kye-gu-la
Si-shi pal-jor gya-tso lek-chön-ne
Thar-chok yid-shin nor-bu beng-dir-chön

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!
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.
༄༅། །རྒྱལ་ཡུམ་འཇམ་དབྱངས་དཔལ་མོ་མཆོག་གྟི་ཞབས་བརྟན་བཞུགས་སོ།

H.E. Dagmo Gyalyum Kusho

འགོ་ཁམས་སྤྲི་དང་ཁད་པར་ནུབ་ཕོགས་ཀྟི། །
དབང་རྣོན་རེས་འབྲང་ཐར་འདོད་སྐྱེས་བུའྟི་ཚོགས། །
མངོན་མཐོ་ངེས་ལེགས་གཏན་བདེའྟི་ལམ་བཟང་པོར། །
འཁྟིད་མཁས་འགོ་བའྟི་མ་ཁོད་རྟིང་འཚོར་ཤོག །

Dro-kham ji-dang ched-par nup-chok-kyi
Wang-nön je-drang thar-dö kye-bu-tsog
Ngön-tho nge-lek den-de'i lam-sang-po
Tri-ke dro-we'i ma-chod ring-tsor-shok

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.
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.