THE EXCELLENT PATH
BESTOWING BLISS

Sakya Monastery
of Tibetan Buddhism
Shakyamuni Buddha, surrounded by his two disciples, the Sixteen Arhats, and the Four Guardian Kings
THE EXCELLENT PATH
BESTOWING BLISS

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The Noble Sutra For Remembering the Three Jewels

Tam-che khyen-pa la chag-tshal-lo
I pay homage to the All-Knowing One

Di-tar sang-gye chom-den-de dé-ni dé-zhin-sheg-pa dra-chom-pa
In this way the Buddha, the Blessed One is a Tathagata, Arhat,
yang-dag-par dzog-pa'i sang-gye rig-pa dang zhab-su-den-pa
and perfect Buddha, Perfect in wisdom and good conduct,
Dé-war-sheg-pa Jig-ten khyen-pa Kyé-bu dul-wa'i kha-lo gyur-wa
A Sugata, A Knower of the World, A Charioteer who disciplines beings,
La-na-mé-pa Lha-dang-mi'i tön-pa Sang-gye chom-den-de
The Highest, A Teacher of Gods and Humans, The Buddha, the Blessed One,
De-zhin-sheg-pa de-ni sö-nam dag-gi-gyu thun-pa Gé-wa'i tsa-wa nam-chü mi-za-wa
the Tathagata is the result of merit, The continuing bases of merit,
Zö-pe gyen-pa Sö-nam-kyi ter-nam-kyi zhi
Adorned with patience, Origin of the treasures of merit,
Pé-che zang-po nam-kyi tre-pa Tshen-nam-kyi mé-tog gye-pa
Decorated with the minor marks, Blooming with the major marks,
Chö-yul rim-par thun-pa Tong-na mi-thun-pa-mé-pa
Worthy of imitation, Not having an ungracious aspect,
De-pe mō-pa nam-la ngön-par ga'-wa Shé-rab sil-gyi mi-nön-pa
Delighting to the devoted faithful, Not surpassed in wisdom,
Tob-nam-la dzi-wa-mé-pa  
Sem-chen tham-che-kyi tön-pa
Invincible, Teacher of all sentient beings,

Chang-chub sem-pa’ nam-kyi yab  
Pag-pa’i gang-zag nam-kyi gyal-po
Father of Bodhisattvas, King of exalted beings,

Nya-ngen le-de-pa’i drong-khyer-du dro-wa nam-kyi de-pön  
Yé-shé pag-tu mé-pa
Captain of beings in the city of Nirvana, Immeasurable in wisdom,

Pob-pa sam-gyi mi-khyap-pa  
Sung-nam-par dag-pa  
Yang-nyen-pa
Inconceivable in courage, Pure in voice, Pleasing in sound,

Ku-ché ta-we chok mi-shé-pa  
Ku-tshung-pa mé-pa  
Dö-pa dag-gi ma-gö-pa
Lovely in form, Unequaled in body, Not soiled with desires,

Zug-dag-gi nyé-war ma-gö-pa  
Zug-mé pa-dag dang ma-dré-pa
Undefiled by forms, Not mixed with the formless,

Dug-ngal dag-le nam-par drol-wa  
Pung-po dag-le rap-tu nam-par drol-wa
Free from sufferings, Free from the aggregates,

Kham-nam dang mi-den-pa  
Kye-che-nam dam-pa
Separated from the elements, With sense bases restrained,

Dü-pa nam-shin tu-che-pa  
Yong-su dung-wa dag-le nam-par drol-wa
With fetters removed, Completely released from extreme torment,

Si-pa-le drol-wa  
Chu-wo-le gal-wa  
Yé-shé yong-su dzog-pa  
De-pa dang
Released from samsara, Crossed over the flood, Endowed with wisdom, Dwelling in the wisdom

Ma-chön-pa dang  
Da-tar chung-wa'i sang-gye chom-den-de nam-kyi yé-shé la-ne-pa
of the past, present, and future Buddhas, the Blessed Ones,
Nya-ngen le de-pa-la mi-ne-pa
Yang-dag-pa nyi-kyi tha'-la ne-pa
Not dwelling in Nirvana, Dwellings at the limit of reality,

Sem-chen tam-che la-zig-pa'i sa-la zhug-pa té
Dwelling on the stage of viewing all sentient beings --

Dwelling at the limit of reality

Di-dag-ni sang-gye chom-den-de nam-kyi ché-wa'i yön-ten yang-dag-pa nam-so
These are the perfect, great qualities of the Buddhas, the Blessed Ones.

Dam-pa'i-chö thog-mar gé-wa Bar-du gé-wa Ta-mar gé-wa Dön-zang-po
The holy Dharma is virtuous in the beginning, Virtuous in the middle, Virtuous in the end, Excellent in purpose,

Tshig-dru zang-po Ma-dré-pa Yong-su dzog-pa Yong-su dag-pa
Excellent in expression, Unadulterated, Complete, Pure,

Yong-su chang-wa Chom-den-de-kyi chö-leg-par sung-pa
Perfectly Pure, The eloquently-spoken Dharma of the Blessed One,

Yang-dag-par tong-wa Ne-mé-pa Du-che-pa mé-pa Nyé-war tô-pa
Perceptible, Free from disease, Immediate, Praised,

Di-tong-wa la-dön yö-pa Khe-pa nam-kyi so-sor rang-gi rig-par cha-wa
Meaningful to behold, To be personally realized by the wise,

Chom-den-de-kyi sung-pa'i chö-dul-wa-la lek-par ten-pa
Well-known as the Dharma-training taught by the Blessed One,

Ngé-par jyung-wa Dzog-pa'i chang-chub tu-dro-war ché-pa
Conducive to liberation Directed toward perfect enlightenment,

Mi-thun pa-mé ching-dü pa dang-den-pa Ten-pa yö-pa gyu-wa che-pa'o
A unified whole, A refuge, The end to wandering.
The Mahayana Sangha is well-engaged, properly engaged.

Rightly engaged, correctly engaged, worthy of respect,

Worthy of devotion, a glorious field of merit, very worthy of offerings,

Worthy of gifts, always very worthy of gifts.
A PRAISE OF THE TWELVE DEEDS OF LORD BUDDHA

Thab-khe thug-jé sha-kyā'i rig-su-thrung  Zhen-gyi mi-thub dū-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 khyō-la chag-tshal-lo
whose body is radiant like a mountain of gold; the King of the Shākya clan.

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, 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 bab-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 zig-ne lha-mo gyu-thrul-kyi  Lhum-su zhug-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 dü-tshen chog-ni  Chang-chub rig-su nga-la chag-tshal-lo
Brahma and Shakra paid homage, and whose supreme marks verified that you were of the race of enlightened beings.
Zhön-nu top-den mi-yi seng-gé-dé     Ang-ga-ma-ga-dhar-ni gyu-tsal-ten
Homage to you, a youthful and powerful lion among men, who, by displaying miracles at Angamagadha
Kye-wo drek-pa chen-nam tshar-che-ne   Dren-da mé-par dze-la chag-tshal-lo
and utterly defeating all arrogant men, was unrivaled.

Jig-ten chö-dang thun-par cha-wa-dang Kha-na ma-tho bang-chir tsün-mo-yi
Homage to you, who, in order to act in accordance with worldly custom and avoid all fault,
Khor-dang den-dze thab-la khe-pa-ya Gyal-si kyong-war dze-la chag-tshal-lo
assumed a queen and retinue and through skillful means maintained a kingdom.

Khor-wa'i cha-war nying-po me-zig-ne Khyim-ne chung-té kha-la sheg-ne-kyang
Homage to you, who, perceiving that the activities of samsara are insubstantial, renounced the
Chö-ten nam-dag trung-du nyi-le-nyi Rab-tu chung-war dze-la chag-tshal-lo
in front of the Namdak Stupa ordained yourself.

Tsön-pe chang-chub drub-par gong-ne-ni     Nai-ran-dza-na'i dram-du lo-druk-tu
Homage to you, who, intent upon attaining enlightenment through diligence, for six years on the bank of
Ka'-wa che-ne tsōn-drü thar-chin-té     Sam-ten chog-nyé dze-la chag-tshal-lo
performed austerities, and having perfected vigor, then achieved the highest stage of meditation.

Thog-ma mé-ne be-pa dön-yö-chir     Ma-ga-dhar-yi chang-chub shing-drung-du
Homage to you, who, in order to bring to fruition the effort you had made throughout beginningless
time, sat beneath the Bodhi Tree in Magadha
Kyil-trung mi-yo ngön-par sang-gye-ne    Chang-chub dzog-par dze-la chag-tshal-lo
immobile in the vajra position, and awakened to Perfect Enlightenment.

Thug-jé dro-la nyur-du zig-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

Chö-kyi khor-lo kor-ne dul-cha-nam    Theg-pa sum-la gö-dze chag-tshal-lo
as Vārānasī, 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-chin-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 jig-gi yul-du dü-nam-tul    Thub-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 pe-me 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

Lha-mi dro-wa kun-gyi rab-chö-pe    Ten-pa gye-par dze-la chag-tshal-lo
at Shravasti, 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-bū 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 sō-nam thob-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 tö-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 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-kyā'i gyal-po khyé-ku chin-dra-dang
Khor-dang ku-tshē'i 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.
Shakyamuni Buddha and the 35 Buddhas of Confession
The Three-Part Sutra: 
Confession Before the Thirty-Five Buddhas

Sang-gye chö-dang tshog-kyi chog-nam-la
I take refuge until enlightenment

Chang-chub bar-du da-ni kyab-su-chi
in the Buddha, the Dharma, and the Excellent Assembly.

Da-gi jyin-sog gyi-pa'i sö-nam-kyi
By the merit of my acts of generosity and so forth,

Dro-la phen-chir sang-gye drub-par-sho
may I obtain Buddhahood in order to benefit living beings.
(repeat three times)

Chom-den-de dé-zhin-sheg-pa dra-chom-pa
Homage to the Blessed One, the Tathagata, the Arhat,
yang-dag-par dzog-pa'i sang-gye sha-kya thub-pa la chag-tshal-lo
the Perfectly and Fully Enlightened Buddha Shakyamuni.

Dor-jé nying-pö rab-tu jom-pa la-chag-tshal-lo
Homage to Vanquishing with a Vajra Heart.

Lu-wang-gi gyal-po la-chag-tshal-lo
Homage to King of the Powerful Nagas.

Pal-gyé la-chag-tshal-lo
Homage to Glorious Joy.
Rin-chen da-ö la-chag-tshal-lo  Tong-wa dön-yö la-chag-tshal-lo
Homage to Precious Moonlight.  Homage to Unerring Vision.

Rin-chen da-wa la-chag-tshal-lo  Dri-ma-mé-pa la-chag-tshal-lo
Homage to Precious Moon.  Homage to Immaculate One.

Pal-jyin la-chag-tshal-lo  Tsang-pa la-chag-tshal-lo
Homage to Glorious Generosity.  Homage to Purity.

Tshang-pe-chin la-chag-tshal-lo  Chu-lha la-chag-tshal-lo
Homage to Pure Generosity.  Homage to God of the Waters.

Chu-lha'i-lha la-chag-tshal-lo  Pal-zang la-chag-tshal-lo
Homage to Supreme God of the Waters.  Homage to Glorious Good.

Tsen-den-pal la-chag-tshal-lo  Zi-ji tha'-ye la-chag-tshal-lo
Homage to Glorious Sandalwood.  Homage to Limitless Radiance.

Ö-pal la-chag-tshal-lo  Nya-ngen-mé-pa'i pal la-chag-tshal-lo
Homage to Glorious Light.  Homage to Glory without Suffering.

Sé-mé-kyi bu la-chag-tshal-lo  Mé-tog pal la-chag-tshal-lo
Homage to Son of No Desire.  Homage to Glorious Flower.

Dé-zhin-sheg-pa tsang-pa'i ö-zer nam-par rol-pe ngön-par khyen-pa la-chag-tshal-lo
Homage to the Tathagata Creative Manifestations of Clairvoyance of Pure Light.

Dé-zhin-sheg-pa pe-ma'i ö-zer nam-par rol-pe ngön-par khyen-pa la-chag-tshal-lo
Homage to the Tathagata Creative Manifestations of Clairvoyance of Lotus Light.

Nor-pal la-chag-tshal-lo  Dren-pa'i pal la-chag-tshal-lo
Homage to Glorious Wealth.  Homage to Glorious Mindfulness.
Tshen-pal shin-tu yong-drang la-chag-tshal-lo
Homage to Glorious Name of Universal Renown.

Wang-pö tog-gi gyal-tsun-gyi gyal-po la-chag-tshal-lo
Homage to King of the Victory Banner of the Pinnacle of Power.

Shin-tu nam-par nön-pa'i pal la-chag-tshal-lo
Homage to the Very Valiant Glory.

Yul-le shin-tu nam-par gyal-wa la-chag-tshal-lo
Homage to Total Victor of the Battlefield.

Nam-par nön-pe-sheg-pa'i pal la-chag-tshal-lo
Homage to Glory Going with Victory.

Kun-ne nang-wa kö-pa'i pal la-chag-tshal-lo
Homage to Glory which Establishes Brilliance Everywhere.

Rin-chen pe-ma nam-par nön-pa la-chag-tshal-lo
Homage to Walking on Precious Lotuses.

Dé-zhin-sheg-pa dra-chom-pa yang-dag-par dzog-pa'i sang-gye
Homage to the Tathagata, the Arhat, the Perfectly and Fully Enlightened Buddha,

rin-po-ché'i pe-ma la rab-tu zhug-pa ri-wang-gi gyal-po la-chag-tshal-lo
King of the Lord of Mountains Dwelling in a Precious Lotus.

Dé-dag la-sog-pa chog-chü jig-ten-gyi kham tham-che-na dé-zhin-sheg-pa dra-chom-pa
You and however many other such Tathagatas, Arhats, Perfectly and Fully Enlightened Buddhas

yang-dag-par dzog-pa'i sang-gye chom-den-de gang ji-nyé chig-zhug-té tsho zhing
and Blessed Ones that exist in all the ten directions of this world, all of you Blessed Buddhas
zhé-pa'i sang-gye chom-den-de de-dag tham-che dag la gong-su-sol
living and remaining here, pray grant me your attention!

Dag-gi kyé-wa di-dang Kyé-wa thog-ma dang thá-ma ma-chi-pa ne
Before you I confess the sinful acts I have committed in this life and in all my lives

Khor-wa-na khor-wa'i kyé-ne tham-che-du dig-pa'i-le gyi-pa dang
without beginning or end while wandering in samsara,

Gyi-du tsal-wa dang Gyi-pa-la jé-su yi-rang-wa'am
the sinful acts I have urged to be done, and those I have rejoiced in;

Chö-ten-gyi kor-räm Gen-dun-gyi kor-räm Chog-chu gen-dun-gi kor-trog-pa dang
stealing the wealth of stupas, the wealth of the Sangha, and the wealth of the Sangha in the ten
directions,

Trog-tu chug-wa dang Trog-pa-la jé-su yi-rang-wa'am
urging their robbery, or rejoicing in their theft;

Tsham-mé-pa nga'i-le-gyi-pa dang Gyi-du tsal-wa dang Gyi-pa-la jé-su yi-rang-wa'am
the five actions of immediate retribution I have committed, urged to be done, or rejoiced in;

Mi-gé-wa chü-le-kyi lam yang-dag-par lang-pa-la zhug-pa dang
following the path of commitment to the ten non-virtuous actions,

Jug-tu tsal-wa dang Jug-pa-la je-su yi-rang-wa'am
urging that they be followed, or rejoicing in the following of them;

Le-kyi drip-pa gang-gi drip-ne Dag-sem-chen nyal-war chi-wa’am
whatever actions done while deluded by obscurations which have caused the birth of myself

Dü-drö kye-ne su chi-wa’am Yi-dag-kyi yul-du chi-wa’am Yul-tha khob-tu kyé-wa’am
and other sentient beings in the hells, in the animal realm, in the spirit realm,
La-lor kyé-wa’am Lha-tshé-ring-po-nam su-kyé wa’am
in the border lands and barbarian regions, as a long-living god,
Wang-po ma-tsang war-gyur wa’am Ta-wa log-par dzin-par-gyur wa’am
as one with impaired senses, or as one holding perverted views.

Sang-gye jyung-wa la-nyé par-mi gyi-par gyur-wa’i le-kyi drip-pa gang-lak-pa dé-dag
Whatever karmic obscurations which displease the Buddhas, all of these I confess and
tham-che sang-gye chom-den-de yé-shé su-gyur-wa
acknowledge before the Buddhas, the Blessed Ones, who are transcending awareness,
Chen-du gyur-wa Pang-du gyur-wa Tshe-mar gyur-wa Khyen-pa zig-pa
who are eyes, who are witnesses, who are authorities, knowing, and seeing.
Dé-dag-gi chen-ngar thol-lo chag-so Mi-chap-po Mi-bé-do
In their presence, I admit and reveal these, I do not hide them nor conceal them,

Len-che kyang-chö ching-dom par-gyi lak-so
and I promise henceforth to refrain from them.

Sang-gye chom-den-de de-dag tham-che dag la-gong-su-sol
All of you Buddhas, the Blessed ones, pray grant me your attention!

Dag-gi kyé-wa-di dang kyé-wa thog-ma dang tha-ma ma-chi-pa-ne
I dedicate whatever basis of virtue I have in this life,
Khor-wa na khor-wa’i kyé-wa zhen dag-tu jyin-pa tha-na dü drö kyé-ne su kyé-pa-la-ze
and in all my lives without beginning or end, in this and other births while wandering in samsara,
kham-chig tsam-tsal-wa'i gé-wa'i tsa-wa-gang lag-pa dang
whatever basis of virtue is in the generosity of giving even one mouthful of food to one born in the animal realm,

Dag-gi tshul-thrim sung-pa'i gé-wa'i tsa-wa-gang lag-pa dang
whatever basis of virtue is in preserving morality,

Dag-gi tshang-par chö-pa-la ne-pa'i gé-wa'i tsa-wa-gang lag-pa dang
whatever basis of virtue is in the performance of pure conduct,

Dag-gi sem-chen yong-su min-par gyi-pa'i gé-wa'i tsa-wa-gang lag-pa dang
whatever basis of virtue is in bringing sentient beings to complete maturation,

Dag-gi chang-chub chog-tu sem-kyé-pa'i gé-wa'i tsa-wa-gang lag-pa dang
whatever basis of virtue is in the awakening of excellent Bodhicitta,

Dag-gi la-na-mé-pa'i yé-shé-kyi gé-wa'i tsa-wa-gang lak-pa de-dag tham-che chig-tu
and whatever basis of virtue is in supreme transcending awareness.

Dom-ne la-na ma-chi-pa dang  Gong-na ma-chi-pa dang
All these virtues I gather, assemble, and bind into a single whole,

Gong ma'i yang gong-ma la-ma'i yang la-mar yong-su ngo-we
and dedicating it to what is supreme and highest, to what is higher than the highest, and what is more supreme than the supreme,

La-na-mé-pa yang-dag-par dzog-pa'i chang-chub-tu yong-su ngo-war gyi-o
I thereby totally dedicate it to supreme, completely perfect enlightenment.
Just as the Buddhas, the Blessed Ones, of the past have dedicated,

just as the future Buddhas, the Blessed Ones will dedicate,

and just as the present Buddhas, the Blessed Ones, dedicate,

so also do I dedicate.

I confess each and every one of my sins. I rejoice in all virtue.

I beseech and supplicate all the Buddhas.

May I attain the excellent, supreme, and unsurpassed transcending awareness.

With folded hands I take refuge in all the supreme human beings, the Victorious Ones who are present now,

who have passed away, and who are yet to come, the praise of whose attributes is like a limitless ocean.

I confess each of the ten non-virtuous actions I have committed, whether of the three physical kinds,
Gang-yang yi-kyi nam-sum-po Mi-ge chu-po so-sor-shak
the four vocal kinds, or the three mental kinds.

Tog-ma me-ne da-ta'i bar Mi-ge chu dang tsham-me nga
I confess the ten non-virtues, the five actions of immediate retribution,

Sem-ni nyön-mong wang-gyur-pa'i Dig-pa tham-che shak-par-gyi
and all sins committed under the power of a defiled state of mind through beginningless time until the present.

Dö-chag zhe dang ti-mug wang-gi ni Lü dang nga dang de-zhin yi-kyi kyang
I confess each and every sin I have committed with body, speech, and mind

Dig-pa dag-gi gyi-pa chi-chi-pa Dé-dag tham-che dag-gi so-sor-shak
through the power of lust, hatred, and ignorance.

Tsham-me nga-po dag-gi dig-pa-nam Gang-gi mi-shé wang-gi che-pa dag
By recitation of this Confession of Misdeeds, may the five actions of immediate retribution

Dé-yi tung-wa shak-pa di-tön-pe Dé-dag ma-lü yong-su chang-war-gyur
and whatever I have done through the power of ignorance be completely purified without exception.

Dag dang sem-chen kun-gyi dig-pa'i le Nyé-par-gyur gang tol-zhing shak-par-gyi
I confess whatever faults of sinful action have been committed by myself and all sentient beings.

Len-che-nam yang-gyi par ma-gyur-chig Le-kyi drip-pa’ang ten-du ze-ché-sho
Henceforth may we never commit them! May all karmic obscurations also be permanently exhausted!

Chag-tshal-wa dang chö-ching shag-pa dang Jé-su yi-rang kul-zhing sol-wa-yi
Whatever small amount of virtue I have accumulated, whether through prostrations, offerings, and confession,

Gé-wa chung-ze dag-gi chi-sag-pa Tham-che dag-gi chang-chub chir-ngo-o
or through rejoicing, beseeching, and supplication – I dedicate it all toward enlightenment.
La-ma dor-jé dzin-pa chen-po la-sog-té
To the Lamas, such as the Great Holder of the Vajra,

Chog-chu na-zhug-pa'i sang-gye dang chang-chub-sem-pa' tham-che dag la gong-su-sol
and to all the Buddhas and Bodhisattvas dwelling in the ten directions, pray grant me your attention!

Dag (Dharma Name) zhé-gyi we Tshé-thog ma-mé pa-ne da-ta-la thug-gi bar-du
Through the power of the passions of lust, hatred, and ignorance from beginningless time

Nyön-mong-pa dö-cha dang zhé dang dang ti-mug-gi wang-gi
up until the present, I who am known by this name (Dharma Name)

Lu-dang nga-dang yi-kyi go-ne dig-pa mi-gé-wa chu-gyi pa dang
have committed the sins of the ten non-virtues with body, speech, and mind.

Tsham-mé-pa nga-gyi pa dang Dé dang nyé-wa nga-gyi-pa dang
I have committed the five actions of immediate retribution and the five related to them.

So-sor thar-pa'i dom-pa dang gal-wa gyi-pa dang
I have transgressed the vows of Pratimoksa, have broken

Chang-chub-sem-pa'i lab-pa dang gal-wa gyi-pa dang
the training of the Bodhisattva, and have transgressed

Sang-ngag-kyi dam-tshig dang gal-wa gyi-pa dang
the sacred commitments of the Secret Tantras.

Kön-chog-sum la-ma gü-pa gyi-pa dang Pha-dang ma-la ma gü-pa gyi-pa dang
I have been disrespectful to the Triple Gem, disrespectful to my parents,
Khen-po dang lob-pön la-ma giū-pa gyi-pa dang
disrespectful to the Abbot and Teacher,

Drog-tshang-pa tsung-par chö-pa-nam-la ma-gū-pa gyi-pa dang
and disrespectful to companions who have been pure in their conduct.

Dam-pa'i chö pang-pa dang Sung-rab-kyi lü-zū-pa dang
I have done such things as renounce the excellent Dharma, sell the scriptures for profit,

Phag-pa'i gen-dun la kur-wa tab-pa la sog-pa
and slander the noble Sangha.

Dor-na tho-ri dang thar-pa'i geg-su gyur-ching
In brief, before the Lamas, such as the Great Holder of the Vajra, and all the Buddhas and Bodhisattvas

Khor-wa dang ngen-song-gi gyur-gyur-pa'i dig-pa dang Nyé-pa dang
who dwell in the ten directions, I confess all those sinful acts which serve as barriers

to the higher realms and liberation and become causes of samsara and evil existences.

Zhen-gyi pa-la jé-su yi-rang-wa gyi-pa dé-dag-tham-che la-ma dor-jé dzin-pa chen-po
I confess whatever accumulated misdeeds and transgressions I have committed, those which I have

la-sog-pa chog-chu na-zhug-pa'i sang-gye dang chang-chub-sem-pa tham-che-kyi
urged others to commit, and those which I have rejoiced at when committed by others.

Mi-chap-po Mi-bé-do Len-che dom-par-gyi lag-so
I do not conceal nor hide these, and henceforth will keep my vows.
A Bodhisattva Vow

Chang-chub nying-por chi-kyi-bar Sang-gye nam-la kyab-su-chi
I take refuge in the Buddhas, and likewise in the Dharma

Chö dang chang-chub-sem-pa yi Tshog-la’ang dé-zhin kyab-su-chi
and the assembly of Bodhisattvas, until I reach the quintessence of enlightenment.

Ji-tar ngön-gyi dé-sheg-kyi Chang-chub thug-ni kyé-pa-dang
Just as the Sugatas of old aroused the Spirit of Awakening,

Chang-chub-sem-pa'i lab-pa-la Dé-dag rim-zhin ne-pa-tar
and just as they conformed to the Bodhisattva training,

Dé-zhin dro-la phen-dön-du Chang-chub-sem-ni kyé-gyi-zhing
so too, I myself shall arouse the Spirit of Awakening for the welfare of the world;

Dé-zhin du-ni la-pa-la’ang Rim-pa zhin-du lab-par-gyi
and just so shall I train in those precepts in due order. (Repeat the above three times.)

Deng-du dag-tshé dre-bu-yi Mi-yi si-pa lek-par-thob
Now my life is fruitful, for I have favorably obtained a human existence.

Dé-ring sang-gye rig-su-kyé Sang-gye se-su dag-deng-gyur
Today I am born into the family of the Buddhas, and thus I have now become a Buddha’s son.

Da-ni dag-gi chi-ne-kyang Rig-dang thun-pa'i le-tsam-té
Now I shall certainly undertake actions which are in accord with this family,

Kyön-mé tsun-pa'i rig-di-la Nyog-par min-gyur dé-tar-cha
and act in such a manner that will not soil this flawless and noble lineage.
Dag-gi dé-ring kyob-pa tham-che-kyi        Chen-ngar dro-wa dé-sheg-nyi dang ni
Today, in the presence of all the sources of refuge, I invite living beings to partake of happiness
Bar-du dé-la drön-du bö-zin-gyi           Lha-dang lha-min la-sog ga-war-gyi
until the reach enlightenment. May the gods, demigods, and others, be pleased!

Chang-chub sem-ni rin-po-ché Ma-kyé pa-nam kyé-gyur-chig
May the precious Bodhicitta be born in those in whom it has not arisen.

Kyé-pa nyam-pa mé-pa-dang   Gong-ne gong-du phel-war-sho
For those in whom it has arisen, may it not diminish, but grow ever greater.

Chang-chub-sem dang min-dral-zhing Chang-chub chö-la zhol-wa-dang
May I be inseparable from Bodhicitta, carry out the enlightened conduct,

Sang-gye-nam-kyi yong-sung-zhing            Dü-kyi le-nam pang-war-sho
be tended by the Buddhas, and abandon evil actions.

Chang-chub-sem-pa nam-kyi-ni           Dro-dön thug-la gong-drup-sho
May the Bodhisattvas’ intentions for the benefit of living beings be accomplished.

Gön-po yi-ni gang-gong-pa       Sem-chen nam-la dé-jyor-sho
May what the lords intend bring happiness to all sentient beings.

Sem-chen tham-che dé-dang den-gyur-chig  Ngen-dro tham-che tag-tu tong-par-sho
May all sentient beings be endowed with happiness. May all evil realms be emptied forever.

Chang-chub-sem-pa gang-dag sar-zhug-pa         Dé-dag kun-gyi mön-lam drub-par-sho
However many Bodhisattvas dwell on the stages of the path, may the prayers of all of them be accomplished.
Bodhisattva Samantabhadra
THE SEVEN-FOLD PRAYER FROM
SAMANTABHADRA’S PRAYER OF GOOD CONDUCT

To each and every one of the Tathagatas of the three times, all those Lions of Men, as many as are in the ten directions of the world, I pay homage with pure body, speech, and mind.

By the power of the Prayer of Good Conduct, to all those Victorious Ones manifest in my mind, and in this way I imagine all the Dharma realms without exception 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 proclaim the qualities of all the Victorious Ones, and I praise all the Sugatas.

With fine flowers, fine garlands and cymbals, with balms, choice parasols, choice lamps,
Mar-mé chog-dang dug-pö dam-pa-yi       Gyal-wa dé-dag la-ni chö-par-gyi
and the finest incense, I make offerings to those Victorious Ones.

Nam-za dam-pa-nam dang drin-chog dang   Ché-ma phur-ma ri-rap nyam-pa dang
With fine clothes, choice perfumes, heaps of sweet smelling powders the size of Mount Meru,

Kö-pa khye-par phag-pa'i chog-kun-gyi     Gyal-wa dé-dag la-ni chö-par-gyi
and with the finest array of all excellent things, I make offerings to those Victorious Ones.

Chö-pa gang-nam la-mé gya-ché-wa       Dé-dag gyal-wa tham-che la-yang-mö
Whatever offerings are supreme and vast, those I offer to all the Victorious Ones.

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, to all the Victorious Ones I pay homage and make offerings.
CLOUD OF OFFERINGS MANTRA

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

NAMO RATNA TRAYĀYA

OM NAMO BHAGAVATĒ VAJRA SĀRAPRA MARDANĒ

TATHĀGATHĀYA ARHATĒ SAMYAKSAM BUDDHĀYA

MĀHĀ VIDYĀ VAJRĒ MAHĀ BODHICITTA VAJRĒ

MĀHĀ BODHI MANDO PASĀM KRAMANA VAJRĒ SARVA KARMA

ĀWARANA VISHODHANA VAJRA ŚVĀHĀ

Mount Sumeru
The Thirty-Seven Heap Mandala

OM VAJRA 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 VAJRA REKHE 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, and in the center
of which is the letter HŪM

Ri’i-gyal-po ri-rab  Shar lü-pag-po  Lho dzam-bu-ling  Nub ba-lang-chō
Here is the Mount Meru, King of Mountains, Purva-Videha in the east, Jambudvipa in the south,
Aparagodaniya in the west,

Chang dra-mi-nyen  Lū-dang lū-phag  Nga-yab dang nga-yab-shen
Uttarakuru in the north, Deha and Videha, Chamara and Apara-chamara,

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

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

Nor-bu rin-po-ché  Tsūn-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-pōn rin-po-ché  Ter-chen-pō bum-pa
Precious Excellent Horses, Precious Generals, Vases of Great Treasure,

Geg-mo-ma Threng-wa-ma  Lu-ma Gar-ma  Dug-pō-ma  Me-tog-ma  Mar-me-ma
Goddesses of Beauty, Goddesses of Garlands, Goddesses of Song, Goddesses of Dance, Goddesses of
Incense, Goddesses of Flowers, Goddesses of Lamps,

Dri-chab-ma Nyi-ma  Da-wa  Rin-po-ché’i-dug  Chog-le nam-par gyal-wa’i gyal-tshen
Goddesses of Perfume, the Sun, the Moon, Precious Parasols, and All Victorious Victory Banners.
I offer this perfect and complete wealth of gods and men to the Blessed One, Shakyamuni, and his retinue: the assembly of Arhats, the Sixteen Elders, and the Assembly of Bodhisattvas.

Please compassionately accept it for the sake of living beings. Having accepted it, please bestow Your blessings.

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.

OM GURU BUDDHA BODHISATVA SAPARIVARA RATNA MANDALA PŪJA MEGHA SAMUDRA SAPHARANA SAMAYE ĀH HŪṂ
A Brief Mandala Offering

Sa-zhi pö-chū chug-shing me-tog-dram
The ground of existence is anointed with fragrant water, strewn with flowers

Ri-rab ling-zhi nyi-de gyen-pa-di
and adorned by Mount Meru, the four continents, and the sun and moon.

Sang-gye zhing-du mig-té phul-wa-yi
By visualizing this as the Buddha realms and offering it,

Dro-kun nam-dag zhing-du chö-par-sho
may all beings come to live in a pure realm.

OM GURU BUDDHA BODHISATVA SAPARIWARA RATNA MANDALA PUDZA MEGHA SAMUDRA
SAPARANA SAMAYE AH HŪM
Dö-chag zhé-dang ti-mug wang-gi-ni             Lu-dang nga-dang dé-zhin yi-kyi kyang
I confess each and every sin I have committed with body, speech, and mind through the power of desire, hatred, and ignorance.

I rejoice at all the merits, whatever they may be, of all the Conquerors, the Sons of Buddhas, Solitary Buddhas, Disciples, Arhats, and all living beings.

I urge all the Protectors, who are the lamps in the ten directions of this world and have gradually achieved enlightenment without clinging to Buddhahood, to turn the Supreme Wheel of the Dharma.

The sons of the Protectors, who wish to manifest the passing into Nirvana, that they may remain for as many eons as there are atoms in the Pure Lands, for the benefit and happiness of all beings.

Whatever small amount of virtue I have accumulated through prostrations, offerings, confession, rejoicing, beseeching, and supplicating – I dedicate it all toward enlightenment.
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-tsong sol-wa-deb
Conforming to the disposition of disciples: the Nirmanakaya; To the ocean of Guides, the three Buddha bodies.

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

Chen-re-zi-wang tsho-kyé dor-jé-sog Gyal-dang de-se nam-la sol-wa-deb
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 Elders¹⁰, the Seven Hierarchs,¹¹ The Six Ornaments,¹² the Three Teachers,¹³ the Eight Vidyadharas,¹⁴

Nal-jor wang-chug gye-chu tsa-zhi-sog Phag-yul pen-drub nam-la sol-wa-deb
And the Eighty-four Lords of Yoga, and others; To the panḍitas and siddhas of exalted India we pray.
Gang-chen ten-pa'i sol-jué 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-deb
The Kadampa, source of ten million upholders of the teachings: To them and their lineage of spiritual beings we pray.

Da-mé drub-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, Budōn and Dolpopa, lords of the profound and vast tantras

Jam-yang ché-kyi nni-ma tshong-ka-pa  Gyü-dzin lob-mar che-la sol-wa-deb
Tshongkapa, Sun of the Dharma, Manjughosha: To them and their disciples upholding their lineages we pray.

Zhen-yang tshe-ma dul-ngön phar-chin-dang  U-ma zhi-ché 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 drub-pa la-ten lung-tog-kyi          Ten-dzin chen-po nam-la sol-wa-deb
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

Yé-shé chig-tu dü-pa'i chi-zug-chog          Tsa-wa'i la-ma nam-la sol-wa-deb
of all the lamas 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.

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.

Jamyang Khyentse Wangpo Kunga Tenpay Gyaltsen wrote (this prayer).
Notes

1. The aggregates are the Five Skandhas, constituents of the personality: (1) form; (2) feeling; (3) conception; (4) mental formations; (5) consciousness.

2. The elements are the Eighteen Dhatus: the six sense organs (eye, ear, nose, tongue, body and mind), their six objects (form, sound, smell, taste, the tangible and mental objects), and their six consciousnesses.

3. The sense bases are the Twelve Ayatanas: the six sense organs and their six objects.

4. The five actions of immediate retribution are: (1) killing one's father; (2) killing one's mother; (3) killing an Arhat; (4) purposely shedding the blood of a Buddha; and (5) causing a schism in the Sangha.

5. The ten non-virtuous actions are: the three of body: killing, stealing and sexual misconduct; the four of speech: lying, slander, abuse and idle gossip; and the three of mind: craving, ill-will and wrong views.

6. The five actions related to the five acts of immediate retribution are: (1) dishonoring a female Arhat, (2) killing a Bodhisattva who dwells on the level of certainty, (3) killing a disciple, (5) depriving the means of income of the Sangha, and (5) destroying a Stupa.

7. The two obscurations are the obscurations of emotional afflictions and the obscurations of what is to be known. The first includes the twenty-six major and minor afflictions, which must be eliminated before the attainment of Arhatship. The second is the instinct of clinging to the illusion of independent self-existence, and it is this, which blocks the way to the full enlightenment of Buddhahood.

8. The two bodies of enlightenment are: (1) the Rupakaya or "form body," composed of the Nirmanakaya and Sambhogakaya, which comes from the perfection of merit and (2) the Dharmakaya which comes from the perfection of wisdom.

9. Lord of Mysteries, Guhyapati, is another name for Vajrapani.

10. The Sixteen Elders (Arhats or Sthaviras) were entrusted by Shakyamuni Buddha with the preservation of the Buddhadharma. Each of these elders vowed not to pass into Nirvana, but to prolong his life so that he could continue the work of the Buddha and reveal and protect the Dharma. These Sixteen Elders possess miraculous powers which would enable them to travel to various parts of the world to spread the Buddhadharma. After their duty is fulfilled they will enter into Nirvana, and, like the dying flame of a lamp, their bodies will disappear leaving no trace. These sixteen Arhats are: (1) Angaja (Yan-lag-'byung), who resides on Mount Kailash; (2) Ajita (Ma-pham-pa), who resides in the Crystal Wood of Rishi Mountain; (3) Vanavasin (Nags-na-gnas), who resides in the cave of the Seven-leaves Mountain; (4) Kalika (Dus-idan), who resides on Copper Island in the Southern continent; (5) Vajrputra (rDo- vje mo'i-bu), who resides on the island of Singala; (6) Bhadra (bZang-po), who resides on the island in the Yamuna River; (7) Kanakavatsa (gSer-gyi be-'u), who resides in Kashmir; (8) Bharadhvaja the Golden (Bha-ra-rdwa-dza gser-can), who resides in the western continent Godinaya; (9) Bakula (Ba-ku-la), who resides in the northern continent Kuru; (10) Rahula (sGra-can-'dzin), who resides on the island of Priyangu; (11) Chudapanthaka (Lam-phran-bstan), who resides on Vulture Peak; (12) Bharadhvaja The Alms Receiver (Bha-ra-rdwa-dza bsod-snyoms-len), who resides in the eastern continent Videha; (13) Mahapanthaka (Lam-chen-bstan), who
resides in the Realm of the Thirty-three; (14) Nagasena (Klu-'i-sde), who resides on the slopes of Mount Meru; (15) Gopaka (sBed-byed), who resides on the mountain Bhihula; (16) Abheda (Mi phyed-pa), who resides in the Himalayas.

11. The Seven Hierarchs, early masters of the doctrine, are Mahakasyapa (‘Od-srung-chen-po), Ananda (Kun-dga’-bo), Shanavasti [Shanavasika](Shan-na ’i-gos-can), Upagupta (Nye-sbas), Krishna (Nag-po-pa), Dhitika (?), Sudarshana (?).

12. The Six Ornaments are Nagarjuna, Asanga, Aryadeva, Vasubandhu, Dignaga, and Dharmakirti.

13. The Three Teachers are Candrakirti, Shantideva, and Chandragomin.


15. Bu-ston Rin-chen-grub (1290-1364) is primarily associated with the work of compiling the Tibetan Buddhist Canon: the Kanjur (translations into Tibetan of the Buddha's actual teachings) and the Tenjur (translation into Tibetan of the treatises by later masters). Bu-ston wrote prolifically, especially on the Prajnaparamita and the Kalachakra tantra, and his history of Buddhism in India and Tibet is especially well-known. His monastery was Zhwa-lu and the followers of his teachings are called Zhwa-lu-pas, both of which had close connections with the Sakya tradition.

16. Dol-po-pa Shes-rab rGyal-mtshan (1292-1361) was the most renowned philosophical writer of the Jo-nang-pa school, which was named after the monastery of Jo-mo-nang. He was adept at the Kalachakra teachings and formulated the gzhan-stong (other emptiness) teachings.

17. Tsong-kha-pa Blo-gros Grags-pa (1357-1419), an emanation of Manjushri, was the founder of the dGe-lugs school. Among his many great religious acts, he instituted the sMon-lam-chen-mo, Great Prayer Festival, in 1408 at the Jo-khang in Lhasa, and founded dGa'-ldan (Ganden) Monastery in 1409.

18. The two aspects of Bodhicitta are aspiration and application.

19. Learning refers to the first four of the five Buddhist paths to enlightenment: Accumulation, Application, Insight and Meditation.

20. No-further-learning is the fifth Buddhist path and is equivalent to Buddhahood.

21. The two stages are the Creation Stage and the Perfection Stage.
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.
Long Life Prayer of H.H. the Dalai Lama

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

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.
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

Ta-shi yön-den ma-lu jung-we’i-ne
Ta-shi sem-pa chen-po jam-pal-yang
Ta-shi wöd-sal chi-me le-trul-pe’i
Ta-shi lha-bap dung-gyu shab-den-shok

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.
H.E. Dagmo Gyalyum Kusho

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

Sa-kya-pa khyen-no  Sa-kya-pa khyen-no
Sakyapa, please heed me! Sakyapa, please heed me!

Sa-kya-pa khyen-no  Gong-ma-nga khyen-no
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.