AN OCEAN OF BLESSINGS
An Offering Ritual to the Glorious Holy Guru

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Vajradhara, Lord of the Ocean of the Maṇḍala; the one who appears as a friend in this life; the matchless, supreme, holy glorious Guru and lineage: I respectfully pay homage to you.

I shall present, according to the words of the superior ones, the religious ceremony for the glorious Guru, the sole portal through which emerges the four Buddha bodies, the five wisdoms, and all the common attainments, for those who attend the Guru.
Furthermore, the perfect method leading to the unsurpassed complete awakening is the essence of the Buddha’s teaching, the great and secret Vajrayana. Moreover, one should meditate, make offerings to the Guru, supplicate, take the four initiations, and so on when one has decided that the most kind, holy root Guru is the essence of the unsurpassable vajrayana path. The Guru is the perfect method for bringing about such things as Buddhahood in one life and in one body for those of very great capacity and awakening after seven lifetimes for those of medium capacity. As it is said in all Tantras, there is nothing superior to Guru Yoga.

One should diligently make offerings to the Guru in accordance with such sayings by the Lord of Dharma, Jamgön Sakya Paṇḍita, “All the Buddhas said in agreement, ‘After having abandoned all other kinds of offerings, one should make offerings to the Guru’."

Accordingly, Guru Worship has three parts: 1) the preparation, 2) the main part, and 3) the conclusion. The first [i.e., preparation] has two parts: the preparation not included in the ritual and the preparation included in the ritual.

The first [i.e., preparation not included in the ritual]: The place where one is to practice should be clean and pleasant. Put in front of yourself an image or picture of your own root Guru and the lineage. For the practice of the extensive accumulation of the offerings, arrange the offerings of the five substances and so on, according to the details of the preparation. The second [i.e., the preparation included in the ritual]: The yoin who has completely received the four initiations in the glorious Hevajra maṇḍala sits in meditative posture on a comfortable seat and blesses the offerings.
Tha-mal-gyi nang-wa tham-che mi-mig-té tong-par-gyur    Tong-pa'i ngang-le dor-jé'i-
All the ordinary appearances, lacking objective status, are empty. Out of the sphere of emptiness,
chag-ri khor-yug-gi kor-wa'i nang-du gya-tsho-chen-po dang-shing nyog-pa-mé-pa
on a great ocean, pure and shining like melted emeralds, on surrounded by a fence of iron vajras,
mar-ge zhu-wa ta-bü-teng chog-tsham-gye-tu ling-zhi ling-tren dang-che-pa'i
in the midst of the four continents with their subcontinents in the eight directions,
ü-su rin-po-ché na-zhi-le-drub-pa'i ri-rab lhun-po dze-shing-ji-chag-pa'i teng-du
on the summit of the delightful and magnificent Mount Meru,
Rin-po-ché na-tshog-le-drub-pa'i zhal-mé-khang chen-po dru-zhi go-zhi ta-bab-dang
made of the four precious substances, there is a palace which has four sides and four doors and arches
che-pa'i teng-dang khor-yug kun-tu rin-po-ché-dang Mé-tog-dang
of precious substances. In the middle of the immeasurable palace, decorated with jewels, flowers,
Lha'i gō-zang na-tshog le-che-pa'i la-ré-dang Pen-dug-dang Gyal-tsen-dang
canopies made from divine cloths, parasols, victory banners, flags, and much else,
Ba-den la-sog-pe gyen-pa'i zhal-ye khang-gi ü-su seng-gé-chen-po gye-kyi
is a throne, shining with gold and precious jewels, supported by eight great lions.

Teg-pa'i rin-po-ché ser-gyi tri-na-tshog pe-ma-dang nyi-da'i-den sham-pa
Upon it, there is a multicolored lotus, sun, and moon seat.

Chi-nang tha'-kor kun-tu SPHAM-yig nying-pe di-zhin jyung-ngo
Outside, inside, and all around is a precious crystal container,

Le chung-wa'i rin-po-ché shel-gyi-nö-dang
arising from the syllable SPHAM.

A-le chung-wa'i thö-pa kar-po yang-shing gya-ché-wa nam-kyi-nang-du HÜM-le chung-wa'i
From the syllable A come white skull cups, vast and enormous. Within each of them, from the syllable HÜM, come

Zhen-yang jig-ten-dang jig-ten le-de-pa'i ngö-po zang-zhing yi-du-ong-wa
Furthermore, may the actually present fine and pleasing worldly

Ngö-su-jyor-wa-dang Yi-kyi-trul-pa sam-gyi-mi-khyab-pa
and otherworldly goods, the inconceivable mental creations,

Yul-nam-kha'i kham tham-che-khyab-pa Dü-khor-wa ji-si ma-tong-gi bar-du
those offerings filling all the realms of space arise and expand in the presence

La-ma dor-jé lop-pön khor-dang-che-pa'i chen-lam-du jyung-zhing gye-par gyur-chig
of the master of the ritual and his retinue until the world no longer exists.
ॐ सर्वा भित पुरा पुरा सुरा सुरा अवार्ताया अवार्ताया हो
ॐ सर्वा भित पुरा पुरा सुरा सुरा अवार्ताया अवार्ताया हो
ॐ नमो भगवाते वज्रा सारा प्रामार्दानि तथागाताय

अर्हते साम्याकसम बुध्याय
अर्हते साम्याकसम्बुध्याय

teyatha ॐ बेंड्जे बेंड्जे माहा बेंड्जे माहा तेद्जो बेंड्जे माहा बिद्या बेंड्जे
तेद्याथा/ॐ वज्रे वज्रे माहा वज्रे माहा तेजो वज्रे माहा विद्या वज्रे

माहा बोधी त्सित्ता बेंड्जे माहा बोधि मांडो पासांग्ट्रा माना बेंड्जे
माहा बोधिचित्ता वज्रे/माहा बोधि मांडो पासांग्ट्रा माना वज्रे

सर्वा कर्मा अबाराना बिशोधना बेंड्जे सोहा
सर्वा कर्मा अवाराना बिशोधना वज्रे स्वाहा

ॐ बेंड्जे धर्मा रानिता तारानिता सांतारानिता सर्वबुद्धा क्येत्रा प्रात्सालिनी
ॐ वज्रा धर्मारा राणिता प्राराणिता साम्प्राराणिता सर्वा बुद्धा क्ष्येत्रा प्राकालिनी

प्राग्या परामिता नादा स्वभावे बेंड्जे धर्मा ह्रिदाया सांतो कणी
प्राज्ञापारमिता नादा स्वाभावे वज्रा धर्मारा ह्रिदाया सांतो शानी

हुंग हुंग हुंग हो हो हो ए क्षांग सोहा
Hūm Hūm Hūm Ho Ho Ho A Khāṃ Svāhā!

(Thus recite 3 times.)
Ma-nam-kha'-dang nyam-pa'i sem-chen tham-che la-ma kha'-khyab chö-kyi ku-la kyab-su-chi’o
All mother sentient beings, as infinite as space, take refuge in the Guru, the all-pervading Dharmakaya.

La-ma dé-chen long-chö dzog-pa'i ku-la kyab-su-chi’o
We take refuge in the Guru, the Enjoyment Body of great peace and bliss.

La-ma na-tshog trul-pa'i ku-la kyab-su-chi’o
We take refuge in the Guru, the various Emanation Bodies.

La-ma kun-khyab ngo-wo-nyi-kyi ku-la kyab-su-chi’o
We take refuge in the Guru, the all-pervading Essence Body.

Ku-zhi yer-mé la-ma rin-po-ché-la kyab-su-chi’o
We take refuge in the precious Guru, inseparable from the four bodies.

Yé-shé nga-den la-ma rin-po-ché-la kyab-su-chi’o
We take refuge in the precious Guru, possessor of the five wisdoms.

Dé-tong zung-jug la-ma rin-po-ché-la kyab-su-chi’o
We take refuge in the precious Guru, the union of bliss and emptiness.

Dam-chö kun-jyung la-ma rin-po-ché-la kyab-su-chi’o
We take refuge in the precious Guru, the source of the holy Dharma.

Gen-dun nga-dag la-ma rin-po-ché-la kyab-su-chi’o
We take refuge in the precious Guru, the Lord of the Sangha.

Ten-sung kun-dü la-ma rin-po-ché-la kyab-su-chi’o
We take refuge in the precious Guru, embodiment of the Dharma Guardians.
Nor-lha'i tso-wo la-ma rin-po-ché-la kyab-su-chi’o
We take refuge in the precious Guru, the chief of the deities of prosperity.

La-ma sang-gye rin-po-ché-la kyab-su-chi’o
We take refuge in the Guru, the precious Buddha.

Sang-gye chö-dang gen-dun sum-la kyab-su-chi’o
We take refuge in the Buddha, the Dharma, and the Sangha.

La-ma yi-dam khan-drö tshog-la kyab-su-chi’o
We take refuge in the assembly of Gurus, Yidams, and Dakinis.

Rang-sem tong-sal chö-kyi ku-la kyab-su-chi’o
We take refuge in our own minds, the union of emptiness and appearance, the Dharmakaya.

(Repeat three, eleven, or twenty-one times.)

La-ma rin-po-che-dang kön-chog rin-po-ché nam-pa-sum-la dag-chag-tshal-zhing kyab-su-chi’o
To the precious Guru and the precious Three Jewels, I pay homage and go for refuge.

Khyé-nam-kyi dag-gi-gyü chin-gyi-lab-tu-sol
I pray that you bestow your blessings on my stream of being.

Dag-gi-lo chö-su dro-war chin-gyi-lab-tu-sol
Bless me that my mind turns toward the Dharma.

Chö-lam-du long-par chin-gyi-lab-tu-sol
Bless me to accept the Dharma as my path.

Lam-kyi trul-pa sel-war chin-gyi-lab-tu-sol
Bless me that confusion on the path be removed.

Trul-nang yé-shé-su-char-war chin-gyi-lab-tu-sol
Bless me that deluded appearances arise as wisdom.
Dag-gi lo-la chö-ma-yin-pa'i nam-par-tog-pa ke-chig-kyang mi-kyé-war chin-gyi-lab-tu-sol
Bless me that non-religious thoughts may never arise in my mind, not even for a moment.
(Repeat three times.)

Arousing the Mind of Enlightenment (The Four Immeasurables)

Sem-chen tham-che dé-wa-tang dé-wa'i-gyu-dang-den-par gyur-chig
May all beings be happy and possess the causes of happiness.

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

Dug-ngal mé-pa'i dé-wa-dang min-dral-war gyur-chig
May they never be separated from the happiness that is free from suffering.

Nyé-ring chag-dang dang-dral-wa'i tang-nyom-la ne-par-gyur chig
May they dwell in equanimity, free from partiality, attachment, and hatred.

Sem-chen tham-che-kyi dön-du dzog-pa'i sang-gye-kyi go-phang tob-par-cha
May I reach the state of a Perfect Buddha for the sake of all beings.

Dé-yi-ché-du lam zsap-mo la-ma'i nal-kyor nyam-su lang-war gyi’o
For that reason, I shall practice Guru Yoga, the profound path.
(Repeat this pledge three times.)
Main Part

(The main part has four parts: 1. visualization of the worship object in front of you, 2. offerings to the worship object, 3. taking the empowerments and accomplishments, and 4. meditation on the meaning of Suchness [ultimate reality].)

Visualization of the Worship Object in Front of You

On the throne in the middle of the previous immense palace is the root Guru, the master of the ritual

who has obtained the four initiations, the incomparably kind one,

the essence of the four bodies and the five wisdoms, the primordial Buddha, the sixth Buddha family, the Victorious One, the great Vajradhara.

Because the Dharmadhatu does not depart from Thusness, his body is blue.

Because he realized that Suchness has one flavor, he has one face. Because of the unity of the two truths,

he has two hands. Crossing at his heart, his right hand holds a golden five-pointed vajra that has the nature of the five wisdoms

and his left hand holds a bell of white silver that proclaims the sound of emptiness.

Because he overcomes the extremes of samsara and nirvana, he sits with his two legs
zhug-shing  Ku-dzé-pa'i pal-dang zi-jí bar-wa
in the vajra position. His body radiates the glory and brilliance of beauty and

Tshen-zang-po sum-chu-tsa-nyi-dang  Bé-che zang-po gye-chü tre-pa
is adorned with the thirty-two major marks and the eighty excellent minor marks of a Buddha.

Sung-yang yen-lag drug-chu dang-den-pe zap-mo nam-par ngé-pa'i chö-gyi dra-drog-pa
Because his voice has the sixty melodies, he proclaims the sound of the Dharma that ascertains the profound [i.e., emptiness].

Thug dé-tong yer-mé-pa'i ting-ngé-dzin-gyi go-du-ma-la nyam-par-jog zhin-pa
His mind is equipoised in the many ways of meditative concentration in which bliss and emptiness are inseparable.

Dag-la gé-pa'i dzum-dang-chen  Lha-dze-kyi nam-za' na-tshog-pa-dang
He smiles in delight at me. Because his various garments of divine substances and

Rin-po-ché'i-gyen ö-zer kun-tu tro-we nam-par-gyen-pa
Merely seeing, hearing, remembering, or touching him causes the

Thong-thö dren-reg tsam-gyi la-na-mé-pa'i yé-shé-gyi chog tsol-war-dze-pa
precious ornaments radiate light all around, he is perfectly adorned, bestowal of the perfect, unsurpassable wisdom.

Dé'i tral-war da-wa'i teng-du sang-gye tham-che-kyi-ku dor-jé'i rang-zhin OṂ-kar-po
On his forehead, on a moon disc, is the white syllable OṂ with the nature of the Vajra-body of all the Buddhas.

Drin-pa pe-ma'i teng-du sang-gye tham-che-kyi-sung dor-jé'i rang-zhin ĀH mar-po
At his throat, upon a lotus, is the red syllable ĀH with the nature of the Vajra-speech of all the Buddhas.

Thug-khar nyi-ma'i teng-du sang-gye tham-čhe-kyi-thug dor-jé'i rang-zhin HŪṂ-ngön-po
At his heart, on a sun disc, is the blue syllable HŪṂ with the nature of the Vajra-mind of all the Buddhas.
Furthermore, his body is the essence of the Sangha, his speech the essence of the Dharma, and his mind the essence of all Buddhas.

The five aggregates and Nature-of-things are the six Buddha Families. The five elements are the five mother-consorts.

The joints, psychic channels, and the six sense organs are the eight bodhisattvas. The ten main joints are the ten male and female wrathful ones.

The five sense objects are the essence of the Offering Dakinis.

He is joyfully surrounded by the Gurus of the lineage such as the Lord of Yogins, Virupa, the Reverends Sakyapa, father and children, the Yidams, the deities of the four divisions of the tantras, the Buddhas and Bodhisattvas of the ten directions, the Noble Pratyekabuddhas, Hearers, Dakinis, Dharma Protectors, yakshas, and wealth deities.
The second part, presenting the offering, has two parts: the supplication and presenting the offering.

OFFERINGS TO THE WORSHIP OBJECT: THE SUPPLICATION

Dren-chog la-ma kun-gyi ngo-wo-nyi Drup-tsol yi-dam tham-che dü-pa'i-ku
The perfect guide, essence of all the Gurus; the one whose body is the union of all the accomplishment-bestowing Yidams;

Kyab-ne kön-chog sum-gyi tsa-wa-té Ten-sung nam-kyi nga'-dag la-ma-la
the root of the Three Jewels, the objects of refuge; the Lord of the Guardians of the Dharma:

Go-sum dang-we kun-ne gö-chag-tshal Thug-jé'i dag-nyi gyü-pa'i la-ma-dang
to you I pay homage with pure body, speech, and mind. Compassionate Gurus of the lineage,

Ngö-drub kun-tsol yi-dam lha-yi-tshog Nu-pa phul-chung chö-kyong sung-ma-la
the assembly of accomplishment-bestowing Yidams, perfectly capable Guardians and Protectors of the Dharma:

Nam-dag lo-yi kun-ne chag-tshal-lo Ngö-jyor yi-trul dag-pö ma-zung-dang
to you I pay homage with a completely pure mind. Having beautifully arrayed, like Samantabhadra’s emanated offerings,

Dag-lü dü-sum gé-wa'i tshog-dang-che Chi-dang nang-dang sang-wa dé-kho-na'i
an oceanic cloud of real and imagined offerings belonging to no one, my own body together with the accumulation of virtues of the three times,

Chö-trin gya-tsho kun-tu-zang-po-yi Nam-trul ji-zhin kun-ne leg-kö-dé
and outer, inner, secret and ultimate offerings, having filled all the vast oceanic Buddha fields,

Rab-cham gya-tshö zhing-nam ma-lü-pa Gyi-dang gyi-tsai gyi-la yi-rang-wa'i
I offer all with pure body, speech, and mind. All the misdeeds I have done, urged to be done,

Leg-par kang-té go-sum dang-we-bul Thog-mé khor-war sag-pa'i dig-pa-dang
or rejoiced in their doing, and accumulated throughout beginningless samsara,
Dro-wa kun-gyi sag-pa'i dig-pa-nam  Lhen-chig rab-nong dom-pa'i sem-kyi-shag
and all the misdeeds accumulated by all beings, I confess with a mind restrained by remorse.

Kun-gyi gé-la jé-su yi-rang-shing  Tag-par chö-gyi khor-lo kor-war-kul
I rejoice in the virtues of all beings and beseech you to turn the Wheel of the Dharma without cease.

Nya-ngen min-da' zhug-par sol-wa-deb  Gé-nam la-mé chang-chub chen-por-ngo
I implore you to remain and not to enter into nirvana. I dedicate all virtues to the unsurpassed, great awakening.

Deng-ne zung-té tshé-rab tham-che-du  Si-dang zhi-wa'i gu-pa tham-che-le
From this day forth in all my lifetimes, through supplicating you, glorious Guru,

Nyé-war kyob-pa'i kyab-ne chog-nyi-du  Pal-den la-ma khyé-la sol-deb-kyi
most supreme object of refuge, who protects from all the degenerations of samsara and nirvana,

Si-pa'i dug-ngal kun-le kyab-tu-sol  Nyang-de kam-sa'i ne-la dren-du-sol
I pray to be protected from all the sufferings of existence; I pray that you lead me to nirvana, the place of extinction of sorrow;

Dö-gü rin-chen ma-lü tsal-du-sol  Ngö-drub nam-nyi thob-par chin-gyi-lob
I pray that you bestow all desirable jewels; bless me to obtain the two accomplishments.
(In the common tradition there exists a long lineage prayer, but it is also convenient and correct to recite the short one here.)

The Guru Lineage

Pal-chog dang-pö khyab-dag dor-jé-chang  Shé-rab gyu-ma'i gar-dze dag-mé-ma
Vajradhara, the perfect and glorious primordial Buddha, Nairatmya, wisdom consort, dancer of illusion,

Dé-tong zung-jug ngön-gyur bir-wa-pa  Tul-zhug chö-pa thar-chin nag-po-pa
Virupa, the manifestation of the union of bliss and emptiness, Kahna, perfect in ascetic practices,

Zap-mö dé-nyi leg-zig da-ma-ru  Zhön-nü tshul-dzin a-wa-dhu-ti-pa
Damaru, who truly perceived profound Thusness, Avadhutipa, who embraced a youthful manner,

Ö-kyi kha'-chö ne-sheg rat-na-shri  Ke-nyi ma-wa'i wang-po jé-tsün-drog
Ratna Shri, who departed to the celestial abode of light, Reverend Drokmì, Lord of those who speak two languages,

Nge-dön dam-pa'i dzö-dzin kun-rig-zhab  Ngön-shé dzu-trul zhab-den gön-pa-wa
Venerable Kunrik, holder of the treasury of definitive teachings, Gönpawa, endowed with super-knowledges and the four legs of miracles,

Tha'-ye thug-jé'i chu-ter sa-kya-pa  Khyen-zang lo-dab gye-pa'i sö-nam-tsé
Sachen Gunga Nyingpo, an ocean of limitless compassion, Sönam Tsemo, from whom the foliage of fine knowledge bloomed,

Thu-tob dre-bü khur-den drag-pa'i-tshen  Sa-sum nyin-mor ché-pa'i pan-di-ta
Trakpa Gyaltsen, bearer of the fruit of magical powers, Sakya Panḍita, illuminator of the three realms,

Drag-pa'i ö-kar nam-sal phag-pa'i-tshen
Chögyal Phakpa, bright as the white light of fame,
Rim-nyi nor-bu treng-dzin kön-chog-pal
Gönchok Bal, holder of a string of jewels of the two stages,

Nyang-tog lang-tsho gye-pa'i drag-phug-pa Dom-tsön-dam-pa sō-nam gyal-tshen-pal
Trakpukpa, in the prime of experience and realization, Sōnam Gyaltsen, excellent keeper of the vows,

Dé-sung dam-pa'i gya-tsho pal-den-pa Tsé-mō yön-ten thar-chin buddha-shri
Paldenpa, an ocean of acquired teachings, Buddha Sri, who reached the summit of good qualities,

Gyal-wa nyi-pa kun-ga' zang-pö-zhab Chang-chub thug-jiyong kön-chog gyal-tshen-pal
Venerable Gunga Sangpo, the second Buddha, Noble Gönchok Gyaltsen, the pure enlightenment mind,

Nyang-tog thar-chin kun-ga' wang-chug-zhab Shé-cha kun-khyen sō-nam seng-gé-tshen
Gunga Wangchuk, perfect in experience and realization, Sōnam Senge, knower of all phenomena,

Kön-chog-sum-dang yer-mé chö-gyi-jé Drup-pe chin-lab sang-gye rin-chen-pal
Chökyi Jé, inseparable from the Three Jewels, Sangye Rinchen Bal, the blessing of accomplishment,

Jam-pa'i-yang-kyi rig-trung kun-ga'i-tshen
Gunga, born into the Manjughosha lineage,

Khyen-rab phul-chin kön-chog lhun-drup-zhab
Könchok Lhündrup, consummate vast knowledge,

Thu-tob wang-chug kun-ga' rin-chen-dang Dam-pa'i nga'-dag kön-chog gya-tshö-tshen
Gunga Rinchen, the Lord of Power, Gönchok Gyatso, the Master of Teachings,

Jam-pa'i dor-jé sō-nam wang-pö-zhab Thug-jé'i dag-nyi drag-pa lo-drö-dang
Jampe Dorje and Sōnam Wangpo, Trakpa Lodrö, compassionate one,

Khe-shing drub-nye sang-gye gyal-tshen-chog
sublime Sangye Gyaltsen, who obtained expertise and accomplishment,
Tham-che khyen-pa kun-ga' sö-nam-tshen                    Dé-se nga-wang sö-nam wang-chug-dang
Gunga Sönam, the omniscient, Nawang Sönam Wangchuk, his son,

Dor-jé chang-ngö kun-ga' ta-shi-zhab                      Ku-zhi'i dag-nyi sö-nam rin-chen-dang
Gunga Dashi, the real Vajradhara, Sönam Rinchen, the essence of the four bodies,

Dö-ma'i gön-po kun-ga' lo-drö-zhab                        Kyé-gü tsug-gyen wang-du nying-pö-tshen
Gunga Lodrö, the original protector, Wangdü Nyingpo, crown ornament of beings,

Ne-nga rig-pa kun-ga' ta-shi-dang                          Drub-pa'i wang-chug pe-ma dü-dul-wang
Gunga Dashi, knower of the five fields of study, Pema Düdül Wang, Lord of Adepts,

Nyen-gyü nga'-dag kun-ga' gyal-tshen-dang                  Theg-chen wang-du ta-shi rin-chen-tshen
Gunga Gyaltsen, owner of the ear-whispered instructions, Tekchen Wangdu and Dashi Rinchen,

Rig-kun khyab-dag kun-ga' nying-po-dang                    Gyal-kun dü-zhal kar-ma rat-na'i-zhab
Gunga Nyingpo, the Lord of all the Buddha Families, Karma Ratna, the union of all the Buddhas,

Chen-re-zi-wang tsé-chen nying-po-yi                      Rig-dang chö-gyi nga'-dag sa-kya-pa
Sakyapa, master of the lineage and teachings of Avalokiteshvara, Sachen Gunga Nyingpo,

Kyap-ne kun-dü tri-chen dor-jé-chang                      Nga-wang thu-tob wang-chug sol-wa-deb
embodiment of all the objects of refuge, Great Throne-holder Vajradhara, Nawang Tudop Wangchuk, to
you I pray.

Nga-gi wang-pö nam-chö thug-la-shar                      Dro-kun ga'-wa'i tsé-chen Chen-re-zi
Through Manjushri, Lord of Speech, discriminating wisdom arises in your heart, through the great
loving kindness of Avalokiteshvara, you make all beings joyful,

Sö-nam yé-shé zung-jug dor-jé-dzin                      Jig-dal Dag-chen Nam-gyal Pal-zang-po
through Vajrapani, merit and liberating wisdom arise, Jigdal Dagchen Namgyal Bal Sangpo.

Tsa-gyü la-ma nam-la sol-wa-deb                          Sol-wa-deb-so ku-zhi'i dag-nyi-nam
I pray to the Root and Lineal Gurus. I pray, I call out from afar to the Gurus,
La-ma gyang-ne bő-do thug-jé-zig Chin-gyi-lob-shig yel-mé tag-tu-gong
who are the essences of the four Buddha bodies. Look with compassion. Bless me. Unwaveringly regard me always.

Di-dang chi-ma bar-dö ne-kab-su Khyé-le-kyab-zhen mé-do thug-jé-zung
In this life, the next, or in between, there is no other refuge than you. Regard me with compassion.

Kha-tsam min-par nying-ne kyab-su-chi Dag-gyū min-ching drol-war chin-gyi-lop
I sincerely go for refuge, not just with my mouth. Bless me that my mind is matured and liberated.

Dag-gi lü-sog long-chö dü-sum-du Nyé-war sag-pa'i gé-tsa chi-chi-pa
I always offer my body, life, wealth, and whatever virtues I have gathered in the three times,

Kun-tu-zang-pö nam-trul chi-ta-war Chö-trin gya-tshor trul-ne tag-tu-chö
having emanated them as an oceanic cloud of offerings, like Samantabhadra’s emanated offerings.

Thog-mé khor-war le-nyön-gyi sag-pa'i Mi-gé'i le-gyi dé-la yi-rang-dang
I confess, with a fiercely repentant mind, any non-virtuous actions arising from karma and defilement I have committed,

Gyi-du tsal-zhing khye-par thé-dir-yang Dug-sum wang-gi le-drip chi-sag-pa
rejoiced in, or urged others to do throughout beginningless samsara, particularly the karma and obscurations accumulated

Gyö-sem drag-po kun-tu shag-par-gyi in this life through the power of the three poisons.

Chin-che sog-la bab-kyang dig-pa'i-le Shé-zhin khye-sō ma-gü bag-mé-kyi
Henceforth, even though it may cost me my life, I will keep the vow never to commit unwholesome actions through the scorning of alertness,

Nam-yang mi-gyi nam-pa kun-tu-dom Dag-kyang di-ne chang-chub ma-thob-bar lack of respect, or carelessness. From now on, until I reach Buddhahood,
Jé-tsün la-ma nam-gyi dren-gyur-ne  Lu-sog long-chö kun-gyi nyé-gyi-ching
I will serve the reverend Guru, delighting with my body, life, and wealth.

Tag-tu dral-mé thug-kyi gong-par-sho  Teng-ne zung-té tshé-rab tham-che-du
May you regard me with your mind, always inseparable. Bless me, henceforth, in all future lives,

Tshul-trim den-zhing dam-chö chö-pa-dang  Log-tsho pang-té drub-pa lhur-len-ching
to have moral conduct, practice the holy Dharma, abandon wrong ways of life, devote myself to accomplishment,

Rang-zhen dön-nyi jyong-war chin-gyi-lob
and to obtain the benefit of both self and others.

La-ma nam-kyi thug-je'i chin-lab-dang  Dag-gi de-pa'i shug-dang chö-kyi-ying
By the compassionate blessings of the Gurus, the power of my faith, the force of the truth, the realm of the Dharma,

Den-pa'i tob-kyi ma-gyur dro-wa-kun  Nam-drol dor-jé dzin-pa'i sa-thob-sho
may all mother beings attain the stage of the completely liberated Vajradhara.
Presenting the offerings has four parts: the outer offering, the inner offering, the secret offering, and the ultimate offering. The first, the outer offering, has three parts: 1. the offering of all those things that belong to no one; 2. common offerings of substances such as flowers; and 3. the offering of sense objects such as form. The first (of those three):

**Presenting the Offerings:**  
**Outer Offerings: Those That Belong to No One**

Chog-chu nam-kha'i tha'-le jig-ten-na  
Dag-po ma-zung men-jong nyam-ga'-war
Whatever belongs to no one in the ten directions, the infinity of space, or the world; a medicine tree that gives joy;

Mé-tog dre-bü pü-pa'i pag-sam-shing  
Dri-zang lo-dab gye-pa'i men-nam-dang
a wish-fulfilling tree adorned with flowers and fruit; fragrant aromas and medicinal plants with thick branches;

Tsang-zhing yi-ong bab-chu lhung-lhung-drog  
Wang-ngön mar-ge pe-ma ra-ga-dang
pure and pleasant water from springs, waterfalls, and rivers descending from the mountains; excellent precious items such as blue sapphires,

Ga-bur ma-ni la-sog rin-chen-chog  
Rab-tu pung-pa'i rin-chen ri-rab-dang
emeralds, rubies, camphor, and jewels; Mount Meru,

Sil-wa'i nge-den kha-wa'i lhun-po-chog  
Tho-zhing lhun-tug drag-ri ngö-yang-dang
a sublime snowy mountain with cool fragrances; high, wide, and rocky mountains;

Tsa-ngön jön-shing tram-pa'i na-tshal-dang  
Pe-ma'i tsho-la chu-cha na-tshog-pa
green hills with woods and meadows; lotus lakes with various waterfowl,

Dog-leg pu-dug shin-tu ke-nyen-zhing  
Bung-wa zhön-nu’ang gar-gyur lu-yang-len
marvelously colored, lovely, and with melodious songs; youthful bees dancing and singing;

Ri-dag du-ma dal-zhing tsé-gar-ché  
Ma-mö ma-dab dru-na chi-yang-kyé
many wild animals dancing in leisure and play; grains that grow without cultivation;
furthermore, lovely and captivating collections of objects, whatever is suitable as a necessity or luxury, I offer with a mind free of attachment.

Having happily accepted them, may you please enable me to realize the abiding nature of reality.

OM SHIRIBEN SADGURU BENDZA ATSARAYA SAPARIWARA TRATINA
APARIGRIHA PUDZA TRATITSA SOHA

OM SHRIVAN SADGURU VAJRA ĀCĀRYA SAPARIVĀRA PRATINA
APARIGRIHĀ PŪJA PRATĪCCHA SVĀHĀ
PRESENTING THE OFFERINGS: OUTER OFFERINGS: COMMON OFFERINGS SUCH AS FLOWERS

**Second, the common offerings**

Lha-dang mi-yi tung-wa'i chog-gyur-gang  Dog-leg dri-zhim ro-chü gya-den-pa
Perfect nectar, suitable for gods and humans, pleasantly colored, fragrant, with one hundred flavors,

Lü-sem tshim-zhing zag-mé dé-wa-kyé  Tsang-zhing yi-ong chö-yön dam-pa-dang
satisfying body and mind, producing uncontaminated joy; pure and pleasing sacred offerings, with many different colors,

Kha-dog rab-tra yib-leg dri-sung-chen  Chu-dang thang-le kyé-pa'i pe-ma-dang
lovely forms, sweet perfumes; flowers such as lotuses born in water and from the plains

Ut-pal la-sog mé-tog dug-dang-phen  Gyal-tshen do-shal treng-wa'i kye-par-dang
and utpala lotuses; parasols and ribbons, victory banners; special necklaces,

A-ka-ru-dang tsen-den si-ha-la  Gya-pö la-sog dug-pö ji-nyé-dang
aloe and sandal woods, sihla; any incense such as Chinese incense;

Nyi-da yi-shin nor-bu nang-sal-dang  Mar-mé'i treng-wa tshar-du drig-pa-dang
the brightness of the wish-fulfilling jewel, the sun and moon; a series of lamps arranged in a line;

Ga-bur gur-gum li-shi la-sog-pa  Sil-wa'i nge-den chug-pa'i dri-chab-chog
excellent scented waters that apply cooling fragrances such as camphor, saffron, and cloves;

Lü-sog tsho-wa'i pal-dang dé-chen-gyi  Yé-shé kyé-ché lha-mi'i zhal-ze-chog
excellent foods for gods and humans, giving rise to the wisdom of great bliss and the glory of sustaining the life-force;

Pi-wang ling-bu pa-ta-ha-la-sog  Nyen-ji yi-khul rol-mö ché-drag-dang
different types of musical instruments such as lutes, flutes, and kettle drums with marvelous melodies that tame the mind;
Zhen-yang lha-mi'i chö-dze seng-gé-tri
La-ré den-dang nga-yab pa-den-dang
furthermore, offerings of divine and human substances, lion thrones, canopies, seats, fans, and pennants,

Rin-chen gyen-treng khang-zang dam-pa-sog
Yi-trog chö-pa'i tshog-di bul-la-na
precious jewel ornaments, excellent houses and so forth, I present all this collection of captivating offerings.

Tsé-wa chen-pö nyé-war zhé-ne-kyang
Chog-dang thün-mong ngö-drub tsal-du-sol
Having accepted it through your great compassion, please bestow the supreme and common accomplishments.

OM SHIRIBEN SADGURU BENDZA ATSARAYA SAPARIWARI ARGHAM MADI
SADHARANA PUDZA TRATITSA SOHA
OM SHRĪVĀN SADGURU VAJRA ĀCĀRYA SAPARĪVĀRA ARGHAṀ MĀDI
SADHARAṆA PŪJA PRATĪCCHA Svāhā
Third, the offering of the five sense objects

Presenting the Offerings: Outer Offerings: Offering of the Five Sense Objects

Kha-dog dzé-shing yib-leg ta-na-dug  Leg-che pal-le drub-pa'i zug-chog-dang
Sublime forms with beautiful colors and fine shapes pleasing to behold, well-constructed, made from splendor; collections of melodic songs

Lu-yang nga-wo ché-dang sil-nyen-tshog  Zin-dang ma-zin dra-nyen ji-nyé-dang
played with drums and cymbals, whatever pleasing sounds of the animate and inanimate world;

Dri-dzin tshim-ché nyam-dang mi-nyam-dang  Dri-sung chö-pa'i khye-par gang-dag-dang
whatever special offerings, fragrant and equaling the unequalled, satisfying the nose;

Ro-gya'i chu-den lha-dze zhal-ze-sog  Yi-trog za'-cha' tung-wa'i tshog-nam-dang
collections of captivating food and drink such as divine food of a hundred different flavors;

Dro-jam yang-dzé kha-dog nam-par-tra  Dé-wa'i chog-kyé rek-cha'i chö-pa-dang
offerings to be touched, warm, gentle, beautiful, in many colors; furthermore, in the world such offerings as

Zhen-yang khor-lö gyur-wa'i long-chö-chog  Ri-rab ling-zhi sum-chu tsa-sum-che
the supreme wealth of a Chakravartin king, Mount Meru, the four continents, and the realm of the thirty-three gods,

Nyi-da rin-chen dun-dang tsün-mö-khor  Pa'-zhing tul-phö se-dang lön-po-tong
the sun and moon, the seven precious substances, a retinue of queens, thousands of ministers and heirs brave and capable,

Nyé-wa'i rin-chen dun-sog jig-ten-na  Ché-kön yi-zhin nor-bu pag-sam-shing
the seven semiprecious substances, and more; implements with marvelous marks and substances

Dö-gu kun-Nyung wa-chog bum-zang-dang  Ma-tab lo-tog ta-shi pal-pé'u-sog
such as extremely rare goods, a wish-fulfilling jewel, wish-fulfilling tree, all things desirable, a wish-fulfilling cow, precious vase,
Ngo-tshar tag-dang dze-kyi cha-che-dang  Zhen-yang nor-dru gö-dang men-la-sog
uncultivated harvest, and auspicious knot; furthermore, all the wealth belonging to me

Dag-gir zung-wa'i long-jö tham-che-dang  Dra-nyen bar-ma'i dro-wa di-dag-kun
such as jewels, grains, clothes, and medicines and all the beings who are friends, enemies, and neutral,

Pal-den la-ma khyé-la ul-war-gyi  Dang-zhen mong-pa'i dzin-pa jyang-du-sol
I offer to you, splendid Guru. I pray that you purify me from clinging to hatred, attachment, and bewilderment.

OM SHIRIBEN SADGURU BENDZA ATSARAYA SAPARIWARI PANTSA KAMAGUNADI
BAYHA PUDZA TRATITSA SOHA

OM SHRĪVĀN SADGURU VAJRA ĀCĀRYA SAPARĪVĀRA PĀNCA KĀMAGUṆĀDI
BĀHYA PŪJA PRATĪCCHA SVĀHĀ
Thrity-Seven Point Maṇḍala Offering

 Vaults of the universe are made of pure gold.

The ground of all that exists is totally pure, of great power, with earth of gold.

It is surrounded on the outside with mountains of iron and at its center is the letter Hūṃ.

Here is Mount Meru, king of the mountains, in the east Purva Videha, in the south Jambudvipa.

It is surrounded on the outside with mountains of iron and at its center is the letter Hūṃ.

Precious Wheel, Precious Jewel, Precious Queen, Precious Minister,

Precious Elephant, Precious Excellent Horse, Precious General, Vase of Great Treasure,

Goddess of Beauty, Goddess of Garlands, Goddess of Song, Goddess of Dance, Goddess of Incense,

the Sun, the Moon, Precious Parasols, and Victory Banners Victorious in All Directions.
Lha-dang-mi'i pal-jyor pun-sum-tshog-pa ma-tshang-wa mé-pa di-nyi drin-chen tsa-wa
I offer this perfect and complete wealth of gods and humans to the holy,

dang gyü-par che-pa'i pal-den la-ma dam-pa-nam-dang Yi-dam kyil-khor-kyi lha-tshog
splendid, most kind root and lineal Gurus, to the assembly of Yidams and deities of the mandala,

Sang-gye chang-chub sem-pa dam-pa chö-kyong-wa'i sung-ma nö-jin nor-lha'i tshog-dang
to the Buddhas, Bodhisattvas, Guardians who protect the Dharma,

che-pa nam-la ul-war-gyi’o yakshas, and wealth deities.

Thug-jé dro-wa'idön-du zhé-su-sol Zhé-ne chin-gyi-lab-du-sol
Please compassionately accept this for the sake of beings. Having accepted it, please bless me.

Gang-gi chö-dze zhing-kham gya-tsho gya-tshö dul-nyé na-tshog chö-pa'i trin-phung-gi
One’s own offering ingredients are an ocean of pure realms adorned by a cloud of various offerings
equal to the atoms of the ocean

Nam-par gyen-pa'i gyen-gyi ö-zer chog-chur tro-wa'i ö-kyi tsé-mo gya-tsho-yi
from which light rays issue in the ten directions. At the tip of each ray, equal in number to the atoms of
the ocean,

Dul-gyi drang-nyé rin-chen pe-mo rin-chen ö-jyin kun-ne gye-pa'i nying-po-la
is a jeweled-lotus, issuing light, from which the essence of the realms is produced.

Lha-dang mi-yi dö-yön me-di dö-gü pal-chung ché-wa trak-gya la-ne-pa
In these are the excellent sense-desire objects of gods and humans, from which arise whatever one
wishes, abiding in the millions.

Kun-tu-zang-pö nam-trul ji-zhin kun-ne gé-wa'i sem-kyi trul-pa'i chö-trin-di
Just like the miraculous offerings of Samantabhadra is this cloud of offerings, created by one’s virtuous
mind; this offering
Chö-ying ji-zhin nam-kha'i ying-kun kun-la khyap-ching sem-chen ying-tha' ji-si-bar
fills space just like the Dharmadhatu pervades all; this offering remains as long as sentient beings and
the Dharmadhatu remain;

Nam-par ne-ne chö-kyi gyal-po gyal-wa gyal-se rang-gyal dra-le nam-gyal-we
I always offer this to the King of Dharma, the Victor, who is surrounded by a circle of Bodhisattvas,

Kun-ne kor-wa'i kyil-khor kun-tu nam-par chö-pa'i chö-pa kun-gyi nyé-gyur-chig
Pratyekabuddhas, and Arhats: May they always be pleased by these offerings.

Deng-ne chang-chub nying-pö-bar Dag-gi lu-dang long-chö-dang
From this time until the essence of awakening, my body, wealth,

Du-sum gé-wa'i ngö-po-nam        Sem-chen kun-gyi dön-gyi chir
and virtues of the three times – for the sake of all sentient beings –

Gü-pe khyé-la ül-war gyi       Kun-ne zig-pa'i chen-den pa'i
I respectfully offer to you. May you, who possess the eye that sees everything,

Yön-ne dam-pa khyé-nam-kyi       Dag-la tsé-war nyer-gong-la
holy ones who are most worthy of receiving offerings, through compassion for me, partake of these,

Dag-gi di-dag zhé-su-sol        Zhe-ne chin-gyi lab-tu-sol
my offerings; having accepted these, may you bless me.

OM GURU BUDDHA BODHISATO SAPARIWARA MANDALA PUDZA MEGHA
SAMUDRA SAPHARANA SAMAYE HUNG

OM GURU BUDDHA BODHISATVA SAPARIVĀRA MANḌALA PŪJA MĒGHA
SAMUDRA SAPHARĀṆA SAMAYĒ HŪṂ
Second, the inner offering of nectar

**Presenting the Offerings: Inner Offering of Nectar**

Rang-lü tha-mal phung-po nyé-kun-zhi Yé-shé ral-dri no-ngar den-pa-yi
My own ordinary body, the aggregation, is the basis of all faults. With the sharp-edged sword of wisdom having cut my skull,

Thö-pa che-ne nö-du che-pa'i-nang Kang-pa ne-tsam yen-lag lhur-tral-dé
make the inside into a container. Earnestly removing my appendages, beginning with my legs, cut them into pieces

Dum-bur dub-ching thö-pa'i nang-chug-la Rang-sem lung-dang yer-mé yi-dam-lhar
and place them inside the skull. Being mindful that one’s mind, inseparable from the air element, is the Yidam,

Dren-ne OM ĀH HUNG HOH dü-tsi-yi Gya-tsho ze-mi shé-shing kha-dog-dang
OM ĀH HŪM HOH. This inexhaustible ocean of nectar, colorful, aromatic,

Dri-ro chü-den dé-chen kyé-ché-di Pal-den tsa-wa'i la-ma'i zhal-du-bul
savory, and nutritious, producing great bliss, I offer to the mouth of the splendid root Guru.

Gyū-pa'i la-ma nam-kyi zhal-tu-bul Yi-dam lha-tshog nam-kyi zhal-tu-bul
I offer it to the mouths of the Gurus of the lineage. I offer it to the mouths of the Yidams.

Chog-chu sang-gye nam-kyi zhal-tu-bul Gyal-se chang-chub sem-pa'i tshog-la-bul
I offer it to the mouths of the Buddhas of the ten directions. I offer it to the assembly of the Buddhas’ offspring, the Bodhisattvas.

Phag-pa rang-gyal nam-kyi zhal-tu-bul Dra-chom nyen-thö nam-kyi zhal-tu-bul
I offer it to the mouths of the exalted Pratyekabuddhas. I offer it to the mouths of the Hearers and Arhats.
Pal-gön chö-kyong sung-ma'i tshog-la-bul  Nö-jiin nor-lha'i zhal-du  OṂ ĀH HŪṂ
I offer it to the assembly of Guardians and Protectors of the Dharma. I offer it to the mouths of the yakshas and the deities of prosperity.  OṂ ĀH HŪṂ

Gé-shing tshim-ne ngö-drub tsal-du-sol  Pha-ma la-sog rig-drug sem-chen-nam
Having been pleased and satisfied, please bestow the accomplishments. Visualizing the beings of the six realms, such as my parents,

Yi-dam lhar-sal zhal-du  OṂ ĀH HŪṂ  Rig-drug dug-ngal kun-dang dral-gyur-chig
as the Yidam, I offer it to their mouths:  OṂ ĀH HŪṂ. May the six classes of beings be free of suffering.

Len-chag bu-lön sha-khön nyer wa-yi  Mi-dang mi-min nö-ché tshog-la-bul
I offer to all the assembly of harm doers, human and non-human, who pursue karmic debts, monetary debts, and debts of flesh.

Len-chag khyer-ne nö-sem zhi-gyur-chig  Dū-tsi'i lhaq-ma nö-dang che-pa-dang
Having carried off the karmic debts, may the harmful mind be pacified. The remaining nectar together with its container,

Zhen-yang jig-ten kham-kyi chü-len-dze  Chag-kyu drön-ma yé-shé nga-jar-wa'i
rejuvenating substances of the world system, the mass of nectar mixing the five wisdoms as a hook and

Zag-mé dé-wa kyé-ché dü-tsi'i-tsog  Ma-lū tsag-wa'i la-ma khyé-la-bul
lamp, that produces great uncontaminated bliss, I offer all to you, root Guru.

Dag-la gé-pe nyur-du zhé-su-sol  Dé-chen yé-shé tan-ta nỳi-du-tsol
Being pleased with me, please quickly accept it. Please bestow upon me now the wisdom of great bliss.

OM Shiriben Sadguru Bendza Atsaraya Sapariwara Ahyatama
Amrita Pudza Tratitsa Soha

OM Shrīvān Sadguru Vajra Ācārya Saparivāra Adhyatama
Amrita Pūja Pratīccha Svāhā
Third, the secret offering

PRESENTING THE OFFERINGS: SECRET OFFERINGS

Zug-dze dra-nyen dri-zhim dé-wa'i-ro  Dö-gü reg-cha tshe-mé dé-wa-kyé
Beautiful in form, pleasing in sound, exquisite in fragrance, blissful in flavor, desirable to touch, immeasurable bliss producer,

Dor-jé ying-kyi wang-chug ma-yi-ngö  Nam-kun chog-den tong-nyi chag-gyar-bul
Vajradhatvishvari in person, I offer you as the mudra, emptiness sublime in all ways.

Dzag-mé ga'-zhi'i yé-shé lhen-chig-kyé  Nam-par tog-dral rang-rig ö-sal-chog
Guru, fully actualized wisdom free from conceptual proliferation, with which you perceive the true significance, the co-emergent wisdom of the four joys,

Gyur-mé dé-chen yang-dag dön-zig-pa'i  Trö-dral yé-shé lhag-par ngön-dze-ne
free of leakage, free of conceptualization, intrinsic awareness, supreme clear light, immutable great bliss, transform this instinctive

Dag-dang kha'-nyam sem-ché tham-che-kyi  Si-pa'i tsa-wa pho-chag tra-mo-di
desire for movement, the root of existence for myself and all sentient beings filling all of space,

Zung-jug yé-shé nyi-du chin-lab-ne  Zag-mé ja'-lű dor-jé ku-drub-sho
into precisely the non-dual wisdom. May I obtain the uncontaminated rainbow body, the adamantine body.

OM SHIRIBEN SADGURU BENDZA ATSARAYA SAPARIWARA PRAGYA MUDRA
RAHASYA PUDZA TRATITSA SOHA

OM SHRĪVĀN SADGURU VAJRA ĀCĀRYA SAPARIVĀRA PRAJÑĀ MUDRĀ
RAHASYE PŪJA PRATĪCCHA SVĀHĀ
Fourth, the ultimate offering

PRESENTING THE OFFERINGS: ULTIMATE OFFERING

Chö-pa'i yul-gyur la-ma dam-pa-dang  Chö-pa'i ngö-po chi-nang sang-wa'i-dze
Although the recipient of offerings, the holy Guru, the offering objects, the outer, inner, and secret substances,

Chö-par ché-khen drub-po dag-nyi-nam    Log-na mé-kyi rang-sem mé-long-ngö
and we practitioners making the offerings, are not separate, in our minds, a mirror’s surface,

Gyu-ma ta-bü nang-nyen na-tshog-shar  Nang-wa dé-nyi tong-pa'i rang-zug-la
various illusory images arise. That very appearance is the natural form of emptiness,

Tong-pa’ang nang-wa tsal-ne ma-nyé-ching  Nang-tong nyi-kyi ngo-wo yer-mé-kyang
and when the empty appearance is sought, nothing is found. Although the essences of appearances and emptiness are inseparable,

Kun-tog lo-yi dog-pa so-sor-ché      Nang-tong rang-zhin chig-min tha-de-min
all discursive thought, the mental exclusions, make distinctions. This inexpressible Mahamudra of apparent existence in which the

Tha-de mé-zhin gal-wa tar-nang-wa'i      Jö-mé nang-si chag-gya-chen-po-di
natures of appearances and emptiness are not the same, not different, and appear as contradictory without being different,

Dzin-mé la-mar bul-gyi dön-tog-dzö
I offer to the Guru without attachment; please grant realization of the meaning.

OM SHIRIBEN SADGURU BENDZA ATSARAYA SAPARIWARA MAHAMUDRA
TATRAM PUDZA TRATITSA SOHA

OM SHRĪVĀN SADGURU VAJRA ĀCĀRYA SAPARIVĀRA MAHĀMUDRĀ
TATRAM PŪJA PRATICCHA SVĀHĀ
Third, taking the empowerments and accomplishments has two parts: supplication and taking the empowerment. First, the supplication:

**TAKING THE EMPOWERMENTS AND ACCOMPLISHMENTS: SUPPLICATION**

Chog-chu dü-sum-gyi dé-zhin-sheg-pa tham-che-kyi ku-sung-thug
Respectfully, I pay homage and go for refuge to the one who is the essence of the body, speech, mind, qualities, and activity of all the Tathagatas of the three times, the Dharma Lord, the Dharma King, the Dharma Master,
yön-ten trin-le tham-che-kyi ngo-wor gyur-pa Chö-kyi-jé Chö-kyi-gyal-po Chö-kyi-wang-chug
Chö-dam-pa'i jyor-pa tham-che-kyi pun-sum-tshog-shing
perfect with all the wealth of the Dharma,
Khor-wa dang nya-ngen le-de-pa'i pal-dam-par gyur-pa
the glorious holy one of samsara and nirvana,
La-ma dam-pa'i zhab-kyi pe-mo dri-ma-mé-pa-la gü-pe chag-tshal-zhing kyab-su-chi’o
to the immaculate lotus feet of the holy Guru.
Ku-sung-thug yön-ten trin-le tham-che-kyi dag-dang
Please bless me and all sentient beings by means
sem-chen tham-che-la chin-gyi-lab-du-sol
of your body, speech, mind, qualities, and activity.
Dag-gi ngön-gyi le-le chung-wa-dang Ne-kab-kyi kyen-le gyur-pa’i mi-dang mi-ma-yin-pa dang
Bless me to eliminate all harm, damage, misfortune, bad luck,
Jyung-pö nö-pa dang Nyé-war tshé-wa dang Chur-dang kal-wa ngen-pa-dang
and inner and outer obstacles arising from my previous actions, from humans
Chi-dang nang-gi par-du chö-pa tham-che nyé-war zhi-war chin-gyi-lab du-sol
and non-humans of the present time, and from evil spirits.
Tshé-dang sō-nam dang pal-dang jyor-pa-dang wang-chug pun-sum-tshog-par chin-gyi-lab du-sol
Bless me with the excellences of long life, merit, glory, and wealth.

Jik-den-kyi chö-gye dang tsen-me nam-par yeng-wa la-sog-pa si-pa khor-war
Bless me that there not arise all the conceptualizations that lead to cyclic existence

gyur-wa'i nam-par tog-pa-dang  Zhen-gyi dön-la kyo-wa-dang
such as the distraction with signs and the eight worldly dharmas,

Rang-nyi zhi-war dun-pa la-sog-pa nya-ngen le-da’-war gyur-wa'i nam-par tog-pa
nor all the conceptualizations that pass beyond sorrow such as being despondent over the benefit

gang-lag-pa tham-che mi-jyung-war chin-gyi-lab du-sol
of others and aspiring for one’s own nirvana.

Dag-gi-sem le-su rung-wa-dang  Bag-yö-pa-dang
Bless my mind to be suitable for religious observance,

Dren-pa-dang shé-zhin yang-dag-pa dang-den-par chin-gyi lab-tu-sol
conscientious, mindful, and vigilant.

Dag-gi tshul-trim-kyi phung-po-dang  Dam-tshig-dang dom-pa'i-tshog nam-par-dag-ching
Bless my heap of moral conduct and collection of sacred commitments and vows to be pure and

Dik-pa-dang drip-pa-dang tung-wa-dang nyé-pa'i dri-me mi-gö-par chin-gyi-lab tu-sol
not to be stained by the impurities of misdeeds, obscurations, downfalls, and faults.

De-pa-dang nying-jé-dang shé-rab pun-sum-tshog-pa dang-den-zhing
Bless me that there arise in my stream of being the special virtue of realization

Chang-chub-kyi sem-nyi zung-du-chü ne lung-dang ngaön-par tog-pe dü-pa'i chö-kyi
and the holy appearance of Dharma included in scripture and realization, having united the two thoughts of awakening
nang-wa dam-pa-dang  Tog-pa gé-wa khye-par-chen gyü-la kyé-war chin-gyi-lab du-sol
and being endowed with excellent faith, compassion, and discriminating insight.

Gang-gi-tshé dag chi-wa'i-du ché-par gyur-wa dé'i-tshé
Bless me that when the time of my death comes,

Tshé-di-dang jig-ten di-la ngön-par zhen-pa-dang dral-zhing    Lu-dang sem-la zug- ngu-dang
being free of attachment to this life and this world, and possessing the delight, joy, and a most clear mind

Dug-ngal chung-ze tsam yang mi-jyung-war ga'-wa-dang tro-wa-dang yi-sal-wa chog-dang-den-zhing
in which there does not arise even slightest misery or suffering in my body and mind,

Ting-ngé-dzin dam-pa gyü-la kyé-ne    La-ma-dang kyil-khor-gyi lha-tshog-nam-dang
an excellent meditative concentration will be born in my stream of being, and I shall truly behold the
assembly of Gurus, deities of the maṇḍala,

Pa'-wo-dang nal-jyor-ma'i-tshog yang-dag-par thong-zhing    Dé-dag-gi nam-par trul-pa
heroes, and yoginis, and I shall be welcomed by them and their inconceivable emanations.

sam-gyi mi-khyab-pa dang-che-pe su-té    Bar-dö jig-tra tham-che dang-dral-zhing
Being free from all the dangers of the intermediate state and having utterly surpassed

Dü-dang shin-jé'i chö-yul tham-che-le shin-tu de-ne rig-pa dzin-pa-dang
the realm of demons and the Lord of Death, may I be born in the supreme state, such as that of an
Awareness holder

Kha'-la chö-pa la-sog-pa'i go-phang chog-tu kyé-war chin-gyi-lap du-sol
or a Dakini.  Please bless me that in all births and existences

Kyé-wa-dang si-pa tham-che-du jìg-ten-dang jìg-ten le-de-pa'i gü-pa tham-che dang-dral-zhing
I shall be free from all worldly and supra-mundane troubles and obtain the excellent endowments of
samsara and nirvana;
Si-pa-dang zhi-wa'i jyor-pa pun-sum-tshog-pa thob-té
that having correctly grasped the oceanic collection of scriptures
Chog-chü dé-zhin-sheg-pa tham-che-kyi sung rab gya-tshö-tshog yang-dag-par zung-ne
of all the Tathagatas of the ten directions, I dispense the great gift of Dharma to all sentient beings
Chö-kyi phong-pa'i sem-chen tham-che-la chö-gyi jyin pa gya-chen-po tong-zhing
who are poor in Dharma;
Sang-gye-kyi-zhing yong-su dag pa-dang Sem-chen tham-che yong-su min-par che ne
and having completely purified a Buddha-field and thoroughly matured all sentient beings,
Ngö-po tham-che-kyi la-ma dam-pa nyé-par che-té
pleasing the Guru with every object,
Sa-dang-lam tham-che dé lag-tu-drö-ne ku-zhi yé-shé-nga dang-den-pa
having easily traversed all the stages and paths, may I attain the state
gyal-wa dor-jé-chang chen-pö go Phang tshé-di-nyi-la thob-par chin-gyi-lab tu-sol
of the great Buddha Vajradhara, endowed with the four bodies and five wisdoms in this very life.
Second, (taking the empowerments and accomplishments: taking the empowerments)

TAKING THE EMPOWERMENTS AND ACCOMPLISHMENTS: TAKING THE EMPOWERMENTS

Chog-chu dü-sum la-ma sang-gye-kyi  Ku-sung-thug-dang yön-ten trin-le-nam
Guru of the ten directions and three times, endowed with the body, speech, mind, qualities, and activities

Chig-tu dü-pa ku-zhi'i dag-nyi-ngö  Yé-shé-nga-dang yen-lag dun-den-zhing
of the Buddha, the actual essence of the four [enlightened] bodies gathered in one, and possessing the five wisdoms and seven factors [of enlightenment],

Khor-de kun-khyab ten-yö pal-chig-pu  Dam-chö kun-gyi jyung-ne gen-dun-tso
the unique glory of the animate and inanimate realms, pervading all samsara and nirvana, the source of all the holy Dharma, head of the Sangha,

Chö-kyong nor-hla'i nga-dag chö-kyi-jé  Thug-jé chen-pö chin-gyi lab-tu-sol
master of the Dharma Protectors and deities of prosperity, Lord of Dharma, please bless me with great compassion.

Lü-la bum-pa'i wang-chog kur-du-sol  Tsa-yi dri-ma tha'-dag jyang-du-sol
Please bestow upon my body the supreme vase empowerment. Please purge all the stains of my psychic channels.

Nang-wa lha-ru char-war chin-gyi-lob  Khor-de yer-mé ngön-du gyur-war-dzö
Bless me that all appearances arise as the deity. May I fully realize the inseparability of samsara and nirvana.

Nga-la sang-wa'i wang-chog kur-du-sol  Yi-gé'i dri-ma tha'-dag jyang-du-sol
Please bestow upon my speech the supreme secret empowerment. Please purge all the stains of the syllables.

Sal-tong zung-jug tog-par chin-gyi-lomp  Ma-dré yong-dzog ngön-du gyur-war-dzö
Bless me to realize the union of clarity and emptiness. May I fully realize the unadulterated and completely perfected.
Yi-la shé-rab yé-shé wang-chog-tsol  Dú-ts'i dri-ma tha'-dag jyang-du-sol
Please bestow upon my mind the supreme empowerment of wisdom dependent upon discriminating insight. Please purge all the stains of my nectar.

Dé-tong zung-jug tog-par chin-gyi-lob  Yé-shé chen-po ngön-du gyur-war-dzö
Bless me to realize the union of bliss and emptiness. May I fully realize the great wisdom.

Chog-wang rin-chen zhi-pa tsal-du-sol  Lung-gi dri-ma tha'-dag jyang-du-sol
Please bestow the supreme empowerment, the precious fourth. Please purge all the stains of the vital winds.

Chö-kun dé-tong chen-por tog-par-sho  Shin-tu nam-dag ngön-du gyur-war-dzö
May I realize all phenomena as the great bliss and emptiness. May I fully realize the utterly pure.

Such fervent prayers cause the objects of refuge to gradually dissolve into light and be absorbed into the root Guru, to whom we pay fervent devotion.

La-ma'i dral-wa'i ŌM-le ö-kar-dang  ŌM-yig treng-wa chung-ne dral-war-zhung
From the ŌM on the Guru’s forehead comes a white light, which becomes a series of ŌM syllables and enters my forehead.

Lü-dang tsa-yi dri-ma tha'-dag-jyang  Bum-pa'i wang-thob ku-yi chin-lap-zhung
All the stains of the body and psychic channels are purged. I obtain the vase empowerment and the body blessing enters me.

La-ma'i drin-pa'i ĀH-le ö-mar-dang  ĀH-yik treng-wa chung-ne drin-par-zhung
From the ĀH at the Guru’s throat comes a red light, which becomes a series of ĀH syllables and enters my throat.

Nga-dang yi-ge'i dri-ma tha'-dag-jyang  Sang-wa'i wang-thob sung-gi chin-lap-zhung
All the stains of the speech and syllables are purged. I obtain the secret empowerment and the speech blessing enters me.
La-ma'i thug-ka'i Hūṃ-le ō-ngön-dang  Hūṃ-yig treng-wa chung-ne nying-kar-zhug
From the Hūṃ at the Guru’s heart comes a blue light, which becomes a series of Hūṃ syllables and enters my heart.

Yi-dang dü-tsi'i dri-ma thā'-dag-jiang  Sum-pa'i wang-thob thug-kyi chin-lab-zhug
All the stains of the mind and nectar are purged. I obtain the third empowerment and the mind blessing enters me.

Ku-sung-thug-le ō-zer na-tshog-dang  Dru-sum treng-wa chung-ne go-sum-zhug
From the Guru’s body, speech, and mind come various light rays and processions of the three syllables, and they enter my body, speech, and mind.

Yé-shé lung-gi dri-ma thā'-dag-jiang  Zhi-pa'i wang-thob ku-zhi'i ngo-wor-gyur
All the stains of wisdom and vital winds are purged. I obtain the fourth empowerment and become the essence of the four enlightened bodies.

Having so directed one’s thoughts, remain in meditative equipoise for a little while.
Pal-den tsa-wa'i la-ma rin-po-ché  Dag-gi nying-gar pe-ma'i den-zhug-ne
Splendid and precious root Guru sitting on the lotus at my heart, grace me with your great kindness
Ka’-drin chen-pö go-ne jé-sung-té  Ku-sung-thug-kyi nga-drub tsal-du-sol
and please bestow the accomplishments of body, speech, and mind.

Thö-pa gya-tshö chö-yön kun-ne-khyil  Yön-ten mé-tog tshul-trim dug-pö-drin
Study - an ocean of pooled drinking water, qualities - flowers, moral conduct - a cloud of incense,
Shé-rab drön-mé de-pa pö-chü-tsho  Ting-dzin dü-tsi’i zhal-ze dam-pa-dang
discriminating insight - a lamp, faith - a lake of scented water, meditative concentration - fine ambrosial
food, praise -
Tö-yang nyen-pa'i sil-nyen dra-jiin-ching  Kun-ne nying-tsé nam-chö poh-pa-yi
the sound of pleasing cymbals; compassion, discernment, and confidence - parasols, victory banners,
and streamers, respectively,
Dug-dang gyal-tshen pa-den dreng-wa-yi  Dag-lü zhal-mé khang-tseg rab-gyen-ne
are lifted up all around. Thus, having well adorned the celestial mansion, my body, I offer it to the
Master of Dharma
Nying-ga'i chu-kyé thig-le da-den-la  Ten-par zhug-pa'i chö-jé chö-ché-ching
who always dwells on the full moon in the lotus of my heart. Through supplicating with a heart
Ngé-par dun-pa'i yi-kyi sol-tab-pe  Dro-wa'i la-ma tag-tu nyé-gyur-chig
that aspires to the certainties, may I always please the Guru of Beings.
Fourth, meditating on the ultimate object.

**MEDITATION ON THE MEANING OF SUCHNESS (THE ULTIMATE OBJECT)**

**Pak-ye chin-lab ngö-drub kun-gyi-zhi**  
Basis of all immeasurable blessings and accomplishments, Guru with the nature of the four [enlightened] bodies, Vajradhara,

**Khyen-tsé nü-pa'i ter-chen chö-kyi-jé**  
great treasure of knowledge, compassion, and power, Lord of Dharma, quickly bless me out of your compassion.

**Ne-lug ji-zhin tog-par chin-gyi-lob**  
Bless me to realize the way of abiding, just as it is. Bless me to realize external appearances as the mind.

**Sem-nang gyu-mar tog-par chin-gyi-lob**  
Bless me to realize the mind’s appearances as illusion. Bless me to realize dependent arising, free of conceptual proliferation.

**Zung-jug lhen-kyé tog-par chin-gyi-lob**  
Bless me to realize the co-emergent union. Bless me to realize the great bliss free of conceptual proliferation.

**Ö-sal tshen-mé tog-par chin-gyi-lob**  
Bless me to realize the clear light without signs.

**Nam-kun chog-den tog-par chin-gyi-lob**  
Bless me to realize emptiness, sublime in all ways.

**zab-sal tong-nyi tog-par chin-gyi-lob**  
Bless me to realize the profound and clear emptiness.

**Dag-gi ka'-che be-pa cher-che-kyang**  
Although I have greatly striven in ascetic practices, I have not realized the supreme, essential meaning.
Pal-den la-ma'i thug-jé chin-lab-kyi                      Yé-shé zig-pa ngön-du jug-gyur-chig
Thus by the compassionate blessing of the splendid Guru, may I fully enter into the perception of wisdom.

Praying thus causes that very Guru to dissolve into light with the essence of great bliss, which I absorb, making my body, speech, and mind and the Guru’s body, speech, and mind inseparable. Thinking that I directly realize the way of abiding of all phenomena, remain in equipoise with an undistracted mind.
Third, concluding activities.

**CONCLUSION- Dedication of Merit**

Gé-wa di-yi nam-kha'i tha'-le-pa'i Lü-chen kun-ghi sô-nam yé-shé-tshog
By this merit, having quickly accomplished the accumulations of merit and wisdom for all beings limitless as space,

Nyur-du drub-ne tshé-di kho-na-la Dor-jé dzin-pa'i sa-la gö-par-sho
in this very life may I be established in the state of a Vajra-holder.

Dé-ta'i go-phang tham-pa ma-thob-bar Kyé-wa kun-tu dal-jyor lü-zang-den
Until I obtain such a holy state, may I be made beautiful by possessing the good body of leisure and

Tshul-trim ngur-mig gö-chog tsang-ma-dang Lap-sum rin-chen gyen-gyi dzé-par-sho
endowments in all my rebirths, the pure, excellent saffron robes of moral conduct, and the adornments of the precious three trainings.

Gyal-wa'i chö-tshul chu-ter cher-zhug-ne Mang-du thö-shing sam-dang gom-pa-yi
Through my entering the vast ocean of the Victorious One’s religious precepts and permanently placing

Yi-zhin nor-bu tsön-pa'i gyal-tshen-tser Tag-tu nyer-kö kyé-gü phen-der-sho
the wish-fulfilling jewel of study, contemplation, and meditation on the peak of the victory banner of diligence, may benefit and happiness come to all beings.

Mi-tag khor-wa'i chu-sin-gyi-trag-ching Long-mé chi-dag mun-pa'i mag-thong-ne
Frightened by the sea-monster of samsara, impermanence, and having seen the army of darkness,

Nyé-ka' jig-par la-wa'i dal-jyor-ten Mi-gé pong-zhing gé-la tsön-par-sho
the Lord of Death who destroys free time, may I rely on the leisure and endowments difficult to obtain and easy to destroy,

Rig-drug sem-chén di-dag tham-che-kyang Kyé-wa nga-mar yang-yang phen-tag-pa'i
abandoning non-virtue and being diligent in virtue. Knowing all these beings of the six realms
Drin-chen pha-mar shé-ne cham-pa-dang Nying-ne tsé-wa'i sam-pa jyong-par-sho

to be my kind parents who aided me again and again in my previous lives, may I cultivate my thoughts
of loving-kindness and heartfelt compassion.

Pha-rol-chin-pa'i lam-gyi tsa-wa-chog Chang-chub sem-nyi nen-ten gom-pa-dang

May I meditate earnestly on the supreme root of the path of perfection, the two aspects of the mind of
enlightenment;

Zhen-gyi dug-ngal ma-lü dag-min-ching Rang-gi dé-gé zhen-la tong-par-sho

may the suffering of others ripen upon me, and may I give my own happiness and virtue to others.

Khye-par du-sum gyal-wa'i drö-chig-lam Me-chung dor-jé theg-la rab-de-pe

Especially, with utmost faith in the Vajrayana, the wondrous unique path traversed by the Victorious
Ones of the three times, may I mature,

Dor-jé-chang-chen pal-den la-ma-yi Kyil-khor chen-por wang-zhi min-par-sho

through the four empowerments, into the great maṇḍala of the splendid Guru, the great Vajradhara.

Wang-gi min-ne trol-war ché-pa'i-lam Nang-wa lhar-gom dra-pa nga-su-char

Having been matured through the empowerments, may I realize the path to liberation, meditate upon
appearances as the deity,

Sem-kyi nyam-nang char-go chi-shar-kyang Zung-jug chag-gya chen-por tog-par-sho

realize sounds arise as the mantra, and realize the experiences and thoughts of the mind, however they
arise, to be the indivisible Mahamudra.

Bar-che sel-zhing ngö-drub kun-gyi-zhi Zap-mö-lam-chog la-ma'i nal-jyor-di

Having eliminated doubts and second thoughts and meditated single-pointedly on this Guru Yoga, the
excellent profound path,

Thé-tshom yi-nyi pang-té tsé-chig-gom Chin-lab dag-tshen tral-du jyung-war-sho

remover of obstacles and the basis of all accomplishments, may there arise immediately the blessings
and signs.
Nyam-par zhag-tshé khor-de chô-nam-kun    Rang-rig o-sal rig-pa ke-chig-ma
When equipoised in meditation, may I directly realize all the phenomena of samsara and nirvana to be
the clear light of intrinsic awareness,

Nyam-su nyöng-zhing ngo-wo jö-dang-dral Dé-tong yer-mé ngön-sum tog-par-sho
the moment of awareness, ineffable experience and nature, the inseparability of bliss and emptiness.

Jé-thob kun-tu lü-kyi mi-gé-wa    Sog-chö ku-dang trig-pa'i le-pong-zhing
Between meditation sessions, abandoning the non-virtues of body: killing, stealing, and sexual
misconduct, and by being able to abandon

La-ma'i ché-du lü-sog tong-phö-pe    Ku-yi dam-tshig mi-nyam sung-war-sho
one’s own body for the sake of the Guru, may I guard the unbroken sacred commitments of the body.

Nga-gi dzun-dang tra-ma tshig-tsub-dang Nga-khyal pong-zhing la-ma'i yön-ten-dang
Abandoning lies, slander, harsh words, and meaningless speech; but uttering the qualities of the Guru,
proclaiming his praises,

Tög-pa nyen-dra jö-ching ngag-de-pe    Sung-gi dam-tshig mi-nyam sung-war-sho
and reciting the mantras, may I guard the unbroken sacred commitments of speech.

Nap-sem nö-sem log-par ta-wa-sog    Yi-kyi mi-gé pong-zhin la-ma-di
Abandoning the non-virtues of the mind such as covetousness, ill-will, and wrong views,

Nying-ne sang-gye ngö-yin nyam-pa-yi    Thug-kyi dam-tshig mi-nyam sung-war-sho
and sincerely thinking this Guru is the actual Buddha, may I guard the unbroken commitments of the
mind.

Dag-gi lü-sog long-chö du-sum-gyi    Gé-tshog ji-nyé la-ma'i chog-su-tong
My life, possessions, and any virtue of the three times I give to the Guru.

Khong-yu nga-gyal khye-sö mi-gom-par    La-ma' thug-gong ma-lü drub-par-sho
Without deep despair, pride, and contempt, may I accomplish all the Guru’s intentions. May I not
conceive any fault in the activities and
conduct of the Guru’s body, speech, and mind, or the Guru’s biography, and understanding them

Me-chung gyal-wa'i dze-sha-tag-tu Lek-par shé-kyé-war-sho
to be only the actions of the wondrous Victorious One, may belief be born.

Dor-na la-ma nyé-thab-tshol-zhing Mi-nyé le-drip kun-pang-té
In brief, seeking the means to please the Guru and avoiding all the obscurations and actions that are displeasing,

Dral-mé nying-gi kyil-du tag-ten-ne Nam-pa kun-tu mi-yel jé-dzin-sho
supporting the Guru always in the center of my heart, inseparable, may I be accepted in every way, and never forgotten.

Kun-dzop la-ma sang-gye gun-kyi-ngö Ton-tam la-ma kor-de gun-la-kyap
May I realize that the conventional Guru is the embodiment of all the Buddhas, the ultimate Guru pervades all samsara and nirvana,

Rang-rik la-ma rang-sem dö-me-gön Nang-si la-me ngo-wor do-par-sho
the self-cognizant Guru is the primordial protector of one’s own mind, and phenomenal appearances are the nature of the Guru.

Kyé-wa di-dang ji-si sang-gye-par Dor-je chang-chen pal-den la-ma-chok
In this life and until Buddhahood, may I faithfully attend upon the great Vajradhara, the sublime and splendid Guru,

Nam-yang dral-me te-pe rap-den-ching Zhal-kyi dü-tsi dak-du tso-war-sho
never being separated; and may I always be nourished by the nectar from his mouth.

Chö-tun jyor-pe tshé-ring ne-pa-dang Chang-chup sem-chok rim-nyi nal-jyor-sog
Through assembling harmonious factors, may I live a long life and meditate on single-pointed, profound concentrations such as
Tse-chik zap-mö ting-dzin gom-pa-la | Par-che mé-ching tun-kyen gye-par-sho
the supreme mind of enlightenment and the yoga of the two stages, and may obstacles cease and harmonious conditions increase.

Ne-gap kun-tu tam-pa'i cho-jö-ching | Rang-gyu drol-ne mar-gyur kyé-gyu-la
May I practice the holy Dharma in all situations, and having freed my own stream of being,

Kal-pa chi-zhin nam-drol lam-den-ne | Yong-su min-ching drol-war che-gyur-chik
may I teach the path of liberation to mother sentient beings, in accordance with their merit, and completely mature and liberate them.

Tsuk-gi nor-bu la-ma'i tug-jé-dang | Kyab-ne lu-wa mé-pa'i den-pa-dang
By the compassion of the Guru, the crown jewel, the infallible truth of the objects of refuge,

Sang-den-pa rin-chen nye-ga-zhing | Mi-lu tob-kyang chö-dang jal-war-ka'
The doctrine of the Buddha is a jewel difficult to obtain, and although one obtains a human body, it is difficult to meet with the Dharma.

Chö-gyi nang-ne sang-chen gya-tshö-chü | Nal-jyor zap-mo chok-di tö-par-ka'
Within the Dharma, the essential nectar of the ocean of the most esoteric, this supreme profound yoga, is difficult to hear.

Tö-kyang yi-ché nyin-mö kar-ma-tsam | Yi-ché na-yang mang-pö tshul-kyi-kheng
Although hearing, belief is like a daytime star, and even if believing,
one may be bloated for many reasons, arrogant and haughty through the intoxication of the beer of hearing and through reasoning,

thus in danger of abandoning this supreme wish-fulfilling jewel. Even if not abandoning it, the demon of laziness enters

through ever-increasing indifference, so that holding up the victory banner of practice is extremely rare.

Some are carried off by the demon of ostentatiously acting for the benefit of others, some prattle or babble, lacking the eye of instruction,

and do not understand the terms of the essential meaning; others are covered with the stains of desire, aversion, and delusion.

Alas, now is the time of the five degenerations; in order to not waste the freedoms and endowments, it is time to remember the sufferings of samsara and impermanence and to cultivate the single-pointed, profound meditative concentration.

Not being carried off by the demon of laziness and procrastination, although you spend your life studying, your understanding is slight.

Therefore, attend upon the Guru, the supreme essential merit. Study everything profound and combine it into one practice.
Nam-drang mang-yang gö-dü pen-mi-tog  Kha-she chö-gyi bar-dö trang-mi-khég
Although there are many enumerations, they do not help at the time of necessity. Do not let the narrow
pathway of the intermediate state be blocked

Nyam-nyong mé-na chi-khar tsab-tsob-dang  Ne-chik ma-zin cha-cho mang-pö-lü
by sermons of empty talk. If there is no experience, the moment of death arises in a hurry. Not holding a
single essential point, you are deceived by much chattering.

Dé-na tshé-di'i dun-ma lö-tang-ne  Nal-jyor zab-mo di-la nen-ten-gyi
Therefore, giving up the goals of this life, persisting in this profound yoga,

Yeng-mé jé-mé la-ma chi-wor-gom  Kha-tsam min-pa nying-ne yang-yang-som
undistracted, not forgetting, meditate that the Guru is on the crown of your head. Not just mouthing it,
but think repeatedly from your heart.

Nyal-war song-yang ré-sa zhen-mé-nyam  Nying-ne te-ku kha-zhé tun-che-na
Think, “Although I have gone to hell, there is no place of hope apart from the Guru.” If one sincerely
and devoutly speaks and performs in harmony,

Nam-yang mi-lu tug-jé nyur zung-ne  Dé-chen chog-gi ne-su dren-par-ngé
being quickly and compassionately cared for by the ever infallible, one will certainly be led to the place
of supreme great bliss.

Kye-wa kun-tu yang-dag la-ma-dang  Dral-mé chö-gyi pal-la long-jö-ching
During all lifetimes, may I be inseparable from the perfect Guru, may I enjoy the splendor of the Dharma,

Sa-dang lam-gyi yön-ten rap-dzog-ne  Dor-jé chang-gi go-pang nyur-tob-sho
and after perfecting the qualities of the Stages and the Paths, may I quickly attain the state of Vajradhara.

Kyé-wa di-dang kyé-wa-zhen  Ji-si sang-gye ma-tob-par
In this and other lifetimes, until Buddhahood is attained,

Dé-si la-ma'i zhap-trung-du  Dral-wa mé-par ne-gyur-chik
may I remain inseparable from the presence of the Guru.
May I, from this life forth, until attaining the state of a Vajra-holder, be inseparable from the scriptures of Virupa and serve the assembly of Gurus. Having pleased the assembly of Gurus and actualized the four enlightened bodies and the five wisdoms, may I establish beings, who fill the limits of space, in immaculate Buddhahood. Through the devotion and respect that views the activities of the Guru as well done, whatever the Guru does, and does not for even a moment produce a wrong view, may the blessings of the Guru enter my mind. Please may I, having entered into the boat of the four streams of suffering, be led from the ocean of samsara, very difficult to cross, to the place of liberation and great bliss by the holy Guru’s iron hook of compassion. Having entered into the narrow canyon of clinging to a self, I indeed had difficulty reversing the stream of rebirth, yet even if I experience hell by the power of my actions, I did not go for other refuges apart from you, Holy One.
Chag-tshal wa-dang chö-ching shag-pa-dang  Jé-su yi-rang kul-zhing sol-wa-deb
Discriminating insight completely purges the delusion of the three spheres of all virtue others and I may have gained from prostrations, offerings, confession, rejoicing, requesting,

Kyab-su dro-zhing chang-chub sem-kyé-gyi Dag-dang zhen-gyi gé-wa chi-sag-pa
beseeching, going for refuge, and arousing the mind to enlightenment. Through discriminating insight,

Khor-sum yong-su dag-pa'i shé-rab-kyi Yö-mé la-sog mig-pa'i dug-pang-ne
eliminating the poison that objectifies such concepts as existence and non-existence,

Khor-dang nya-ngen-de-la mi-mön-pa'i Dro-wa'i dön-du sang-gye nyur-thob-sho
may we quickly attain Buddhahood for the sake of beings who do not desire samsara or nirvana.

Chang-chog kyong-wa'i kyob-pa chog-gyur-pa Khe-drub gya-tshö yong-su gang-wa'i-ne
May the Sakyapa teachings, a supreme protector guarding the north, illuminating the doctrine in this Land of Snow Mountains,

Gang-ri'i trö-dir ten-pa sal-dze-pa'i Sa-kyä-pa-yi ten-pa gye-gyur-chig
a place filled with an ocean of pāṇḍitas and siddhas, increase. May it be our good fortune that the splendid teachings of the glorious Sakyapa,

Dro-wa'i la-ma chö-jé pan-di-ta Khyen-rab wang-chug jé-tsün jam-pa'i-yang
Guru of Beings, Lord of Dharma, Pāṇḍita, Master of Wisdom, Reverend Manjughosha,

Gyal-wa nyi-pa pal-den sa-kyä-pa'i Ten-pa yun-ring ne-pa'i ta-shi-sho
and a second Buddha long endure.

Here, in accordance with the time available, one may recite prayers such as The Aspiration of Samantabhadra or else continue with the general liturgy.
Dro-wa'i dug-ngal men-chik-pu  Dé-wa tam-che jung-wa'i-ne
Sole remedy to the suffering of the world, source of all happiness,

Ten-pa nyé-dang kur-di-dang  Che-té yun-ring ne-gyur-chik
may the doctrine long endure with gain and respect.

Khye-par trul-mé jé-tsün sa-kya-pa'i  Ten-pa dri-mé yar-ngö da-wa-tar
In particular, may the faultless doctrine of the Reverend Sakyapas spread and increase,

Pel-zhing gye-ne jik-ten kham-di-ru  Dé-kyi ma-lü jung-wa'i gyur-gyur-chik
like the immaculate waxing moon, and be the cause of all happiness and joy in this world.

Chang-chok kyong-wa'i kyop-pa chok-gyur-pa  Khe-drub gya-tsö yong-su gang-wa'i-ne
A supreme protector guarding the north, illuminating the doctrine in this Land of Snow Mountains,

Gang-ri'i trö-dir ten-pa sal-dze-pa'i  Sa-kya-pa-yi den-pa bar-gyur-chik
a place filled with an ocean of paṇḍitas and siddhas, may the Sakyapa teachings be radiant.

Gyal-wa'i yé-shé chik-du kyen-pa'i-ter  Mar-ser DHīḥ-yik ö-kyi nang-wa-yi
Through the illumination of the orange syllable DHīḥ, embodiment of the wisdom of the Victors, treasure of knowledge,

Ten-drö pal-ter jé-tsün sa-kya-pa  Yab-se gyü-par che-la sol-wa-dep
I pray to the glorious treasure of the doctrine and beings of the Reverend Sakyapa, and the father and child lineage.

Here, when there is a holy day, insert a verse praising the Guru of the day.
Sakya Pandita Memorial Prayer

Khyen-rab Jam-pal-yang dang nyi-su-me
I pray to the feet of Great Sakya Pandita,

Rab-jiyum she-jiya tha-dag thug-su-chü
Who is wise Manjughosha,

Dzam-ling khe-pa yong-kyi tsug-gyen-pa
Understanding all the manifold phenomena,

Sa-kyo pan-chen zhab-la sol-wa-deb
The foremost ornament of all the learned in this world.
Kyé-wa kun-tu yang-dag la-ma-dang Dral-mé chö-gyi pal-la long-jö-ching
During all lifetimes, may I be inseparable from the perfect Guru, may I enjoy the splendor of the Dharma,
Sa-dang lam-gyi yön-ten rap-dzog-ne Dor-jé chang-gi go-pang nyur-top-sho
and after perfecting the qualities of the Stages and the Paths, may I quickly attain the state of Vajradhara.
Dé-da'i yön-ten chok-nga la-ma-la Gü-pe dü-do tshé-rap kun-tu-dag
To the Guru possessing such supreme qualities I respectfully bow.
Shé-nyen dam-pa khyé-dang min-dral-zhing Tsé-wa chen-pö jé-su dzin-par-sho
In all lifetimes may I be inseparable from you, holy friend, and be compassionately accepted.
Pen-dé jyung-wa'i ne-chik-pu Ten-pa yun-ring ne-pa-dang
May the sole source of benefit and happiness, the doctrine, long endure,
Ten-dzin kyé-bu dam-pa-nam Ku-tshé'i gyal-tshen ten-gyur-chik
and may the holy beings upholding the doctrine have the victory banners of their life spans be stable.
Dzam-ling chang-chog tub-pa'i gyal-tshab-ché Dzam-ling khe-drub yong-kyi cher-nga-pa'i
“Regent of the Sage in the North of the Earth,” thus widely praised by all the scholars and siddhas of the Earth,
Dzam-ling ten-pa'i dag-po sa-kyä'i-dung Dzam-ling dul-cha'i gön-du zhap-ten-sho
the Sakya lineage is master of the Doctrine on the Earth – pray long endure as the protector of disciples on the Earth.
Kön-chok rin-chen sum-gyi chin-lap-dang Kar-chog ga'-wa'i tu-dang nü-pa-yi
By the blessing of the Three Precious Jewels and the power and ability of those who delight in the wholesome,
Gyal-wa'i ten-dzin jam-yang yab-se-sog Ku-tshé-ring-zhing trin-le gye-gyur-chik
may the upholders of the Victor’s doctrine, such as the Manjughosha lineage, live long and may their deeds be vast.
May the religious and temporal affairs of glorious Sakya, the Vajra Seat in the center of snowy Tibet, be vast,

Trul-pa'i dung-rab gyun-che min-jung-zhing  Kun-kyang trin-le nam-kha' nyam-par-sho  
may the generations of emanations arise without break, and may all their activities be as limitless as space.

Trin-le nam-zhi'i rin-chen dug-kar-po  Ye-su kor-wa'i drip-me jik-ten-sum  
May the shadow of the clockwise-turning precious white parasol of the four types of activities, touching upon the three worlds

Kun-khyab sil-wa'i go-pang la-rek-pa'i  Dé-lek chen-pó chog-kun khyap-gyur-chik  
with an all-pervading coolness, fill all the directions with great good fortune.

Tsuk-lak khang-nam lok-pa-dang  Kha-tön-gyi-gye lek-ne-sho  
Due to reading and recitation, may the temples flourish and be well established.

Tak-tu gen-dun tun-pa-dang  Gen-dun dön-yang drub-par-sho  
May the Sangha always be in harmony and may the goals of the Sangha be accomplished.

Do-ngag nyi-da ta-bu chö-dra-zung  Zhi-dul bag-yö lap-sum trim-kyi-dzé  
May both Dharma colleges of sutra and tantra, like the sun and moon, be filled with many hundreds of thousands of spiritual friends.

Lung-tog yön-ten pal-gyi nyer-chuk-pa'i  She-nyen bum-trak du-me yong-gang-sho  
adorned with calm, discipline, modesty, the three trainings, and duty, enriched by the glorious good qualities of scripture and realization.

Zhen-yang kyé-wa di-nyi-la  Mi-tun chog-kun zhi-wa-dang  
Furthermore, in this very life, may all adverse circumstances be eliminated

Tshé-ring ne-mé pun-sum-tshog  Tak-tu dé-dang den-gyur-chik  
and may we possess long life, freedom from illness, prosperity, and eternal bliss.
May the world be happy, the year be good, the grains increase, the cattle multiply,

all good fortune arise, and all aspirations be accomplished.

By this virtue, may all beings complete the accumulations of merit and wisdom

and attain the two holy enlightened bodies that arise from merit and wisdom.

By the blessings of the attainment of the three Buddha bodies, the blessings of the unchanging truth of reality,

and the blessings of the intention that the Sangha be indivisible, may all the dedication prayers and aspirations be fulfilled.

May we have the good fortune of the unequaled supreme Gurus, grantors of the supreme accomplishment upon the practitioner,

crown adornment of the personal deities, just as the jewel “king of kings” is the summit of the victory banner.

May we have the good fortune of the Great Vajradhara, Nairatyma, and Virupa, Kunga Nyingpo and Sönam Tsemo,

Trapa Gyaltsen, Sakya Pāṇḍita, and Chögyal Pakpa.
Gang-zhig yi-zhin nor-bur sol-tab-na  Dö-pa'i ngö-drub ma-lü tsol-wa-tar
Just as all the desired accomplishments are bestowed when one prays to the wish-fulfilling jewel,
De-pa chen-kun nam-yang mi-lu-wa'i  Pal-den tsa-gyü la-ma'i ta-shi-sho
may we have the good fortune of the glorious root and lineal Gurus who never deceive the faithful!
Na-tshog ku-sung-thug-kyi gyu-trul-le  Gang-la gang-dul dze-trin pha-tha'-ye
May we have the good fortune of the ocean of Buddhas, and the special deities who bestow the twofold accomplishments,
Ngö-drub nam-nyi tsol-wa'i lhag-pa'i-lha  Yi-dam gyal-wa gya-tshö ta-shi-sho
the endless enlightened deeds benefiting as appropriate through the various magical displays of body, speech, and mind!
Chog-chü dro-la khyen-tsé rab-gong-ne  Chog-chur chö-kyi khor-lo leg-kor-we
May we have the good fortune of the Buddhas of the ten directions who, fully regarding the beings of the ten directions with knowledge and compassion,
Chog-chü dro-kun yong-su kyob-dze-pa'i  Chog-chü sang-gye nam-gyi ta-shi-sho
by turning the Wheel of Dharma in the ten directions, fully protect all the beings of the ten directions!
Tön-pa sang-gye nam-kyi ta-shi-sho  Kyob-pa dam-chö nam-kyi ta-shi-sho
May we have the good fortune of the Teacher, the Buddha! May we have the good fortune of the Protector, the holy Dharma!
Dren-pa gen-dun nam-kyi ta-shi-sho  Kyab-ne kön-chog sum-gyi ta-shi-sho
May we have the good fortune of the Guide, the Sangha! May we have the good fortune of the objects of refuge, the Three Jewels!
Lab-chen chö-pa'i tshul-ni rab-zung-ne  Du-wa nam-zhi dro-dön dze-gyur-pa
May we have the good fortune of the Bodhisattvas who embrace the methods of powerful activity,
Rab-ga' la-sog sa-la zhug-pa-yi  Chang-chub sem-pa' nam-kyi ta-shi-sho
accomplish the benefit of beings with the four means of attraction, and have entered upon the stages such as the Extremely Joyous!
Gyun-zhug chir-ong chir-mi ong-la-sog    Dra-chom rig-gyur kyé-bu zung-zhi-dang
May we have the good fortune of the four categories of beings in the lineage of the Arhat such as the Stream-Enterer, Once-Returner, and

Tshog-na chö-dang sé-ru ta-bu-yi    Phag-pa rang-gyal nam-kyi ta-shi-sho
Non-Returner and of the noble Pratyekabuddhas, both those who gather in groups and those who are similar to a rhinoceros!

Dzu-trul tob-dang ngön-par shé-pa'i-pal    Nyé-war gong-ne thub-pa'i ka'-zhin-du
May we have the good fortune of the Vajra Dharma Protectors, who protect the storehouse of the precious Doctrine

Ten-pa rin-chen bang-dzö leg-kyong-wa'i    Dor-jé chö-kyong nam-kyi ta-shi-sho
in accordance with the Word of the Buddha, knowing his miraculous powers and wealth of super-normal perceptions!

Gang-ngön jyin-pa gya-tshö gé-sag-pe    Tshé-dang nor-dang thu-yi pal-nyé-shing
May we have the good fortune of the guardians of prosperity, the yakshas who, through gathering an ocean of virtue

Drub-po-la yig-gi char-beb-pa'i    Nö-jyin nor-kyong nam-kyi ta-shi-sho
through their previous acts of generosity, achieved the glory of long life, wealth, and power, and cause wealth to rain upon the practitioner!

Gég-rig tong-trak gye-chu zhi-wa-dang    Mi-thun nö-pa'i kyen-dang dral-wa-dang
By the good fortune of freedom from the 84,000 obstructions and from harmful, adverse conditions,

Thun-pa drub-ching pun-sum tshog-pa-yi  Ta-shi dé-kyang deng-dir dé-leg-sho
obtainment of harmonious conditions, and a wealth of excellence, may we come to bliss here and now!

Nyi-mo dé-leg tshen-dé-leg    Nyi-ma'i gung-yang dé-leg-shing
May the Three Jewels bestow happiness during the day, happiness at night, happiness at mid-day,

Nyi-tshen tag-tu dé-leg-pa'i    Kön-chog sum-gyi deng-dir dé-leg-sho
happiness permanently day and night, and happiness here and now!
Colophon:

I, Vagindrananda of the Khön Lineage, compiled this text, *An Ocean of Blessings – An Offering Ritual to the Glorious, Holy Guru*, based upon the root text written by Salo Jampe Dorje, adding opening verses of homage and praise, making known the benefits, and arranging for liturgical recitation.

This isolated, abridged text for Guru Worship has been made at the request of many devotees desiring benefit for those beings in this degenerate age who are bound by the trap of bustle.

By this merit, may all sentient beings rest under the protection of the glorious holy Guru!
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.

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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

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.
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 chezar-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.
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

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 satiing 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.