Prostrations and Offerings to the Sixteen Arhats with a Concise Liturgy
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composed by the great pandit, Shakya Shri.
Praise of the Twelve Deeds of the Buddha

Through skill and compassion you took birth in the land of the Shakyas. You conquered Mara’s forces while others could not. Your body is as resplendent as a mountain of gold. I prostrate to you Shakyaraja.

First, you generated bodhichitta. Then you completed the two accumulations of merit and pristine-wisdom. Your deeds here were vast. I praise you, the protector of beings.

Having benefited the devas, you knew it was time. You descended from the deva realm and, as an elephant, chose your family and entered the womb of Mayadevi. I prostrate to you.

The ten months completed, son of the Shakyas, you were born in the grove of Lumbini. At that time,
Brahma and Indra praised you. I prostrate to you, whose special marks foretold your awakening.

Powerful youth, lion of humanity, you displayed your prowess at Angamagadha.

Having defeated all haughty people, you were peerless. I prostrate to you.

In order to conform to mundane customs, and in order to avert censure,

you accepted a retinue of consorts. I prostrate to you, who skillfully governed your kingdom.

Seeing that samsaric endeavors are fruitless, you left your home. Traveling through the sky, you

bestowed full renunciation upon yourself in front of the Stupa of Purity. I prostrate to you.

Intending to diligently accomplish awakening, you engaged in austerities for six years on the banks
With qualities unequaled in the three realms, you displayed great miracles in Shravasti.

In order to defeat the malevolent opposition of others, you overcame the six tirthika teachers, such as Varanasi and established your disciples in the three vehicles. I prostrate to you.

In order that your beginningless effort be meaningful, you remained seated and unmoving in front of the bodhi tree in Magadha. I prostrate to you, who achieved the perfect awakening of manifest buddhahood.

Quickly regarding beings with compassion, you turned the dharmachakras in places such as Varanasi and established your disciples in the three vehicles. I prostrate to you.

In Varanasi you conquered the maras. I prostrate to you, Shakyamuni, victorious over aggression.

With qualities unequaled in the three realms, you displayed great miracles in Shravasti. You
were LHA MI DRO WA KÜN GYI RAB CHÖ PA, TEN PA GYE PAR DZE LA CHAK TSAL LO worshipped by all devas and humans. I prostrate to you who caused your dharma to flourish.

LE LO CHEN NAM NYUR DU KÜL JAY CHIR TSA CHOK DRONG GI SA ZHI TSANG MA RU
In order to hasten the lazy, on the pure ground of Kushinagara, you left your

immortal, vajra-like body. I prostrate to you, who passed into parinirvana.

Because, in reality, you are indestructible, and in order that future beings accumulate merit,

you immediately emanated many relics. I prostrate to you, whose remains were divided into eight parts.

GANG TSE KANG NYI TSO WO KHYÖ TAM TSE SA CHEN DI LA GOM PA DÜN BOR NE
When you, the chief of men, were born and took seven steps on this great earth, you proclaimed,

"I am supreme (among beings) in this world." To you, the great wise one of that time, I prostrate.

You first descended from the Tushita gods' realm, entered your mother's womb in the royal state,
LUM BI NI YI TSAL DU TUP PA TAM  CHOM DEN LHA YI LHA LA CHAK TSAL LO
and were born as the sage in the Lumbini garden; the blessed one, god of the gods, to you I prostrate.

ZHAL YE KHANG DU MA MA GYE KYI CHÖ  SHA KYAY DRUNG DU ZHÖN NU RÖL TSE DZE
In your royal mansion, you were worshipped by eight nurses; among the Shakya youths, you demonstrated

SER KYAY NE SU SA TSO KHAP TU ZHE  SI SUM TSUNG ME KU LA CHAK TSAL LO
your athletic skill; and in Kapilavastu, you accepted Gopa in marriage; the unequalled boy in the three worldly

DRONG KHYER GO ZHIR KYO WAY TSÜL TEN NE  CHÖ TEN NAM DAK DRUNG DU U TRA SIL
You showed sadness at the four gates of the city, cut off your hair at the Namdag stupa, and

NE RAN DZA NAY DRAM DU KA TUP DZE  DRIP NYI KYÖN DANG DRAL LA CHAK TSAL LO
practiced asceticism at the bank of Nairanjana: to you, who are free from obscurations, I prostrate.

GYAL PÖ KHAP TU LANG CHEN NYÖN PA TÜL  YANG PA CHEN DU TRE Ú DRANG TSI PÜL
In Rajgrha you subdued a mad elephant; in Vaishaki a monkey offered you honey;

MA GA DHA RU TUP PA NGÖN SANG GYE  KHYEN PAY YE SHE BAR LA CHAK TSAL LO
and in Magadha you attained enlightenment: to you, who is shining with wisdom, I prostrate.

WA RA NA SIR CHÖ KYI KHOR LO KOR  DZE TAY TSAL DU CHO TRÜL CHEN PO TEN
At Varanasi you turned the wheel of dharma; at the garden of Jeta you exhibited great miracles;
At Kushinagara you passed away into nirvana: to you, whose mind is like peace, I prostrate.

Thus by the merit of praising the deeds of you, the blessed one, the master of doctrine, may the activities of all beings also become equal to your deeds.

May we all become like the body of the Such-Gone Buddha, and may we have retinues, life extent, buddha fields, and excellent signs similar to yours.

By the power of praying and offering praise to you, in the area where we are residing, may sickness, poverty, and wars be pacified, and may dharma and auspiciousness increase.

May there be the auspiciousness of the longevity of the doctrine, with buddhas appearing in the
TEN DZIN BU LOP DAR ZHING GYE PA YI  TEN PA YÜN RING NE PAY TRA SI SHOK
world, the doctrine shining like sunlight, and the development and prosperity of the teachers and disciples.

Here is the renowned *Prostrations and Offerings to the Sixteen Arhats with a Concise Liturgy* composed by the great pandit, Shakya Shri.

**OM SVASTI**

**SANG GYE CHÖ DANG TSOK KI CHOG NAM LA JANG CHUP BAR DÜ DAK NI KYAB SU CHI**
I take refuge until I attain enlightenment in the Buddha, Dharma, and Supreme Assembly.

**DAK GI JIN SOK GYI PAI SO NAM KYI DRO LA PEN CHIR SANG GYE DRUP PAR SHOK**
By the merit of giving and so forth, may I attain buddhahood to benefit all beings. (3x)

**SEM CHEN TAM CHE DE WA DANG DE WAI GYU DANG DEN PAR GYUR CHIK**
May all beings have happiness and the cause of happiness.

**DUK NGEL DANG DUK NGEL GYI GYU DANG DREL WAR GYUR CHIK**
May they be free of suffering and the cause of suffering.

**DUK NGEL MAY PAY DE WA DAM PA DANG MI DREL WAR GYUR CHIK**
May they never be separated from the supreme happiness that is devoid of suffering.

**NYE RING CHAG DANG DANG DREL WAY TANG NYOM CHEN PO LA NE PAR GYUR CHIK**
May they remain in boundless equanimity, beyond attachment and aversion to those near and far. (3x)
The ground is smooth like the palm of a hand, and bedecked with jewels. It is adorned with wish-fulfilling trees, rivers and lakes.

Recite the offering cloud mantra three times along with music.

May the environment become a pure realm filled with clouds of actual offerings, and those created through the power of mantra, awareness and aspiration.

So it is said. And then recite:

Recite the offering cloud mantra three times along with music. Chant while holding incense.

The ground is smooth like the palm of a hand, and bedecked with jewels. It is adorned with wish-granting trees, rivers and lakes.
You who opened the chest of precious scripture,
Great dharma protecting arhats, please be seated.

RIN CHEN LE DRUP DRU ZHI GO ZHI PA    PEMA NYI DE GYEN PAY DEN TENG DHU
At its center, in the jeweled palace with four sides and four doors. Upon seats of lotus, sun and moon,

THUK JAY TSO PAY DHU KYI DUL JA NAM     NAM DROL LAM LA GO DZE DRO WAY GON
Is the compassionate protector of beings, the one who sets beings of these troubled times on the path to liberation.

THUK PA CHOG DANG NE TEN CHEN PO NAM    KHOR DANG CHE PA NE DHIR SHEG SU SOL
Supreme Śākyamuni together with the great arhats, we pray that you come to this place together with your retinue.

CHOG CHU’I GYAL WA SE CHE TAM CHE DANG      SHAY RAB ME BAR NYON MONG TSO KEM SHING
All the Conquerors of the ten directions and their bodhisattva children, who have dried up the sea of afflictions with the burning flame of wisdom,

NAM DROL SO NAM ZHING DU KA DHÖ PA      CHOG CHU’I NYEN TO GEY DHUN ZHUG SO TSEL
dharma protectors in liberated and meritorious realms, and the assemblies of shravakas in the ten directions, please be seated.

YON JONG CHÖ PAY NE SU CHEN DREN GYI    DRO WAY DON CHIR CHO KYI SHEG SU SOL
Inviting you to this place of enjoyments and pure offerings, I venerate you on behalf of sentient beings. Please approach.

DRO WAY GON PO SHAKYA SENGE YI     SANG GYE TEN PA GANG GI CHAG TU SHAG
The protector of migrators, Buddha Sakyamuni, held all the Buddha Dharma in his hand.

SUNG RAB RIN CHEN DROM GYI KHA CHE PAY    CHO KYONG DRA CHOM CHEN PO ZHUG SO TSOL
You who opened the chest of precious scripture, Great dharma protecting arhats, please be seated.
You were the leaders in continuing the oral transmission of the Buddha, safeguarding the teachings.

THUB PAY KA GO TEN PAY GYAL TSEN DZIN  YEN LAG JUNG DANG MA PAM NE NA NE
Entrusted by Buddha Sakyamuni, you upheld the victory banner of the teachings, Angiraja, Ajita, Vanavasin,

DAM CHO PEL WAY LE DU CHEN DREN GYI  DRO WAY DON CHIR CHO KYI SHEG SU SOL
I invite you in order to spread the holy Dharma. I make offerings to you for the benefit go beings. Please be seated.

PAGPA BAKULA DANG DRA CHEN DZIN  LAM DREN BHA RA DHA DZA SO NYOM LEN
Arya Bakula, Rahula, Chudapanthaka, Mendicant Bharadvaja,

DAM CHO PEL WAY LE DU CHEN DREN GYI  DRO WAY DON CHIR CHO KYI SHEG SU SOL
I invite you in order to spread the holy Dharma. I make offerings to you for the benefit go beings. Please be seated.

All these great Arhats, Panthaka, Nagasena, Gopaka and Abhedya; All these great Arhats,

SO NAM RIN CHEN LING DU CHEN DREN GYI  DRO WAY DON CHIR CHÖ KYI SHEG SU SOL
I invite to this precious land of merit. For the benefit of beings, please accept our offerings.

PANG DANG YESHE PUN TSOK SANG GYE KYANG  DUL JAY WANG GI NYEN THO TSUL DZIN PA
Although you attained buddhahood through perfect abandonment and wisdom, you display the appearance of shravakas for the benefit of beings to be tamed.

KHYE PAR CHEN GYI TRIN LE CHO KYONG WAY  NE TEN CHU DRUG DHIR JON DEN LA ZHUG
The Sixteen Arhats who protect the Dharma through exceptional enlightened activities, I request that you come and be seated on these cushions.

DE SHEK KA LUNG TSOR DZE TEN PA SUNG  RANG DON DOR NE KHIR WAY NE TSEL DU
You were the leaders in continuing the oral transmission of the Buddha, safeguarding the teachings.
Upon each atom is a Buddha encircled by his Bodhisattva children.

Casting aside concern for yourselves, you sixteen arhats entered the jungle of samara,

And tirelessly worked for the benefit of others. By the power of your compassionate vow, please come here.

Upasakas who have taken refuge and listen to words of truth, And all those who serve the Three Jewels,

I invite to this precious field of merit. For the benefit of beings, please come and accept these offerings.

Invite them while playing music.

I pay homage with my body, speech and mind. To all those lions among men who have thus departed

in the ten directions and three times, not excluding even one.

By the power of the aspiration for excellent conduct may we directly mentally perceive all the Victors,

And with as many bodies as there are atoms in the universe make heartfelt prostrations to them.
In this way, visualizing all of space as completely filled with Buddhas,

I sing of the Victor's virtues in all those inexhaustible oceans of praises

And myriad diverse melodies, and pay homage to all those who have gone to bliss.

Then

I prostrate to the one who is Incomparably pleasing to behold, with a splendid body golden in color,

possessing one face, two hands and sitting cross legged, displaying the mudras of earth touching and equanimity,

I grant your blessing so that the gurus live long, and the Buddha Dharma flourishes.

On the great mountain Kailash resides the noble elder Angaja,

Surrounded by one thousand three hundred arhats. To the one who holds an incense cup and tail whisk, I prostrate.
Grant your blessing so that the gurus live long, and the Buddha Dharma flourishes.

In the crystal forest on Sage Mountain resides the noble elder Ajita,

surrounded by a hundred arhats. To the one who holds his hands in equanimity, I prostrate.

In the mountain cave of Seven Leaves resides the noble elder Vanavasin,

surrounded by a thousand four hundred arhats. To the one pointing his forefinger and holding a tail whisk,

I prostrate. Grant your blessing so that the gurus live long, and the Buddha Dharma flourishes.

On the island Tamradvipa of Jambudvipa resides noble elder Kalika,

surrounded by eleven hundred arhats. To the one who holds golden earrings, I prostrate.
LA MAY KU TSE TEN PA DANG  TEN PA GYE PAR JIN GI LOB
Grant your blessing so that the gurus live long, and the Buddha Dharma flourishes.

SINGA LA YI LING NA NI  NE TEN DORJE MO YI BU
In the land of Sinhaladvipa resides the elder Vajriputra,

DRA CHOM CHEN PO TONG GI KOR  DIG DZUB NGA YAB DZIN CHAG TSAL
surrounded by one thousand great arhats. To the one pointing his forefinger and holding a tail whisk,

LA MAY KU TSE TEN PA DANG  TEN PA GYE PAR JIN GI LOB
I prostrate. Grant your blessing so that the gurus live long, and the Buddha Dharma flourishes.

CHU WO YA MUN NA LING NA  PAG PAY NE TEN ZANG PO NI
On the island of the Yamuna river resides the noble elder Shribhadra,

DRA CHOM TONG DANG NYI GYE KOR  CHO CHE NYAM SHAG DZE CHAG TSAL
surrounded by twelve hundred arhats. To the one who displays the mudras of teaching and equipoise,

LA MAY KU TSE TEN PA DANG  TEN PA GYE PAR JIN GI LOB
I prostrate. Grant your blessing so that the gurus live long, and the Buddha Dharma flourishes.

NE CHOG KHA CHAY YUL NA NI  PAG PAY NE TEN SER BEY’U
In the holy land of Kashmir resides the noble elder Kanaka-Vatsa,

DRA CHOM CHEN PO NGAYA GYE KOR  RIN CHEN SHAG PA DZIN CHAG TSAL
surrounded by five hundred great arhats. To the one who holds a precious lasso, I prostrate
Grant your blessing so that the gurus live long, and the Buddha Dharma flourishes.

On the western continent of Godaniya resides the elder Kanaka-Bharadvaja, surrounded by seven hundred great arhats. To the one who holds both hands in equipoise, I prostrate.

On the northern continent of Uttarakuru resides the elder Arya Bakula, surrounded by nine hundred great arhats. To the one who holds a mongoose in his hands, I prostrate.

On the Island of Priyangku resides the noble elder Rahula, surrounded by eleven hundred arhats. To the one who holds a jeweled crown, I prostrate.
Grant your blessing so that the gurus live long, and the Buddha Dharma flourishes.

On Vulture Peak Mountain resides the noble elder Chudhapanthaka, surrounded by sixteen hundred arhats. To the one who holds both hands in equipoise, I prostrate.

In the Heaven of the Thirty-three resides the noble elder Panthaka, surrounded by nine hundred great arhats. To the one who displays the teaching mudra and holds a scripture,
I prostrate. Grant your blessing so that the gurus live long, and the Buddha Dharma flourishes.

On the king of mountains, Vipalaparshva, resides the noble elder Nagasena, surrounded by twelve hundred arhats. To the one who holds a vase and a ringing staff, I prostrate.

Grant your blessing so that the gurus live long, and the Buddha Dharma flourishes.

On the king of mountains, Bihula, resides the noble elder Gopaka, surrounded by fourteen hundred arhats. To the one who holds a scripture in both hands, I prostrate.

Grant your blessing so that the gurus live long, and the Buddha Dharma flourishes.

On the king of mountains, Himalaya resides the noble elder Abhedya, surrounded by one thousand arhats. To the one who holds a stupa of enlightenment, I prostrate.
LA MAY KU TSE TEN PA DANG   TEN PA GYE PAR JIN GI LOB
Grant your blessing so that the gurus live long, and the Buddha Dharma flourishes.

PAG PAY GE NYEN DHARMATA   REL PA THOH CHING LEG BAM KHUR
Noble Upasaka Dharmata with his hair tied in a top-knot, holding a scripture

NANG TA DUN GYI KHA LA ZIG   NGA YAB BUM PA DZIN CHAG TSAL
beholds Buddha Amitabha in the sky before him. To the one who holds a tail whisk and a vase, I prostrate.

LA MAY KU TSE TEN PA DANG   TEN PA GYE PAR JIN GI LOB
Grant your blessing so that the gurus live long, and the Buddha Dharma flourishes.

TSON PAY GO GHUH THU TOB CHEN   SANG GYE TENPA LEG SUNG WA
The mighty ones armored with vigilance, protect the excellent teachings of the Buddha.

SHAR LHO NUB JANG CHOG ZHI YI   GYAL CHEN ZHI LA CHAG TSAL LO
To the Four Great Kings of the East, South, West and North, I prostrate.

Recite this three times or as much as you can.

Return to p.12 at ”TSUNG ME TA WA” etc.

METOG DAMPA TRINGWA DAMPA DANG   SILNYEN NAM DANG JUGPA DUK CHOG DANG
To those Victorious Ones, I offer the finest flowers, choice garlands,

MARMÉ CHOG DANG DUN PO DAM PA YI   GYAL WA DE DAG LA NI CHÖ PAR GYI
superior cymbals, ointments, and canopies, precious butter lamps and excellent incense
Let us recite the mantra with music. If desired, offer as many mandalas as possible.

NAZA DAM PA NAM DANG DRI CHOG DANG CHE MA PUR MA RI RAB NYAM PA DANG

To those Victorious Ones, I offer the best clothing and perfume,

KÖ PA KHYE PAR PAG PAY CHOG KUN GYI GYAL WA DE DAG LA NI CHO PAR GYI medicinal powders piled up like Mt. Meru, all masterfully arranged.

CHÖ PA GANG NAM LA ME GYA CHE WA DE DAG GYAL WA TAM CHE LA YANG MÖ I present an unsurpassably vast array and venerate all the Victors.

ZANG PO CHO LA DE PAY TONG DAG GI GYALWA KUN LA CHAG TSAL CHO PAR GYI By the power of faith in excellent conduct, I prostrate and make offerings to all the Victors.

NAMO RATNA TRAYAYA OM NAMO BHAGAWATE BADZRA SARA PRAMARDHANE TATHAGATAYA ARAHATE SAMAYAK SAMBUDDHAYA TAYATHA OM BADZRE BADZRE MAHA BADZRE MAHA TEDZA BADZRE MAHA BIDYA BADZRE MAHA BODHI TSITA BADZRE MAHA BODHI MANDOPASAM TRAMANA BADZRE SARWA KARMA AWARANA BISHO DHANA BADZRE SWAHA

Recite the mantra with music. If desired, offer as many mandalas as possible.

OM BADZRA BHUMI A HUM ZHI NAM PAR DAK PA WANG CHEN SER GYI SA SHI The completely pure ground is the mighty golden earth.

OM BADZRA RE KHE A HUM CHI CHAG RI KHOR YUG GI KOR WAY Ü SU A wall of iron mountain surrounds it completely.
RI'I GYAL PO RI WO CHOK RAB SHAR LÙ PAK PO LHO DZAM BU LING
Mt. Meru, the supreme king of mountains. To the east, Purvavideha; To the south, Jambudvipa;

NUP BA LANG CHÖ JANG DRA MI NYEN LÙ DANG LÙ PAK NGA YAP DANG NGA YAP ZHEN
Jambudvipa; to the west, Godaniya; and to the north, Uttarakuru. Beside them are Deha and Videha,

YO DEN DANG LAM CHOK DRO DRA MI NYEN DANG DRA MI NYEN GYI DA RIN PO CHEY RI WO
Camara and Aparacamara, Satha and Uttaramantrina, and Kurava and Kaurava; the precious jewel mountain,

PAK SAM GYI SHING DÖ JÖ BA MA MÖ PAY LO TOK KOR LO RIN PO CHE
the wish-granting trees, the wish-granting cows, and the harvest without toil; the precious wheel,

NOR BU RIN PO CHE TSÜN MO RIN PO CHE LÖN PO RIN PO CHE LANG PO RIN PO CHE
the precious jewel, the precious queen, the precious minister, the precious elephant, the precious horse,

TA CHOK RIN PO CHE MAK PÖN RIN PO CHE TER CHEN PO'I BUM PA GEK MO MA
the precious general, and the vase of great treasure; the maiden of grace, the maiden of garlands, the maiden

TRENG WA MA LU MA GAR MA ME TOK MA DUK PÖ MA NANG SAL MA DRI CHAP MA
of song, the maiden of dance, the maiden of flowers, the maiden of incense, the maiden with lamps, and the

NYI MA DA WA RIN PO CHEY DUK CHOK LE NAM PAR GYAL WAY GYAL TSEN
maiden with perfumed water; the sun and the moon; the precious umbrella and the royal banner that is totally
victorious in every direction,
In order to benefit beings you display passing into nirvana and teach.

I encourage the turning of the unsurpassable wheel of by those lamps of the worlds in the ten directions, and by the protectors.

Having partaken of them, please grant your blessing.

Having partaken of them, please grant your blessing.

I confess all of those non-virtues, each one that I have committed by my body speech and mind under the influence of desire, hatred and ignorance.

I rejoice in all the merit accumulated by all the Buddhas in the ten directions and their children, the solitary realizers, returners, non-returners, and sentient beings.

I encourage the turning of the unsurpassable wheel of by those lamps of the worlds in the ten directions, and by the protectors.

In order to benefit beings you display passing into nirvana and teach.
KUL WA ZHING GI DUL NYE ZHUG PAR YANG  DAK GI TALMO RAB JAR SOL WAR GYI
With palms pressed together, I request that you abide for as many aeons as there are atoms in the universe.

CHAK TSAL WA DANG CHÖ CHING SHAG PA DANG  JE SU YI RANG KUL ZHING SOL WA YI
I prostrate, make offerings and confess non-virtue. I rejoice in others’ merit, encourage the turning of the dharmachakra, and request that you remain.

GEWA CHUNG ZE DAK GI SAK PA  TAM CHE DAK GI JANG CHUP CHIR NGO’O
Whatever little merit I have accumulated, I dedicate to awaking.

Repeat the mantra if you wish.

THUB WANG KHOR CHE KYI TSEN NE BHO TE THUK DAM KUL WAR
Calling out the name of the Buddha and his retinue will rouse the tutelary deity. Concentrate one pointedly with devotion.

TAYATA OM MUNI MUNI MAHA MUNI SHAKYA MUNAYE SWAHA
Recite this one hundred times or as many times as you can, and conclude.

SANG GYE TRUL PA DRA CHOM PAG PAY TSOK  DRO WAY DON DU TENPA KYONG DZE PA
For the benefit of beings, emanations of the Buddha, Arhats and the noble assembly protect the teachings.

KON CHOK SUM NGO NE TEN CHU DRUK GI  TEN PA YUN RING NE PAR JIN GYI LOB
The genuine embodiment of the Three Jewels, the Sixteen Arhats, please grant your blessing so that the teachings remain for a long time.

THUK JAY DAK NYI NE TEN CHU DRUK GI  KHOR TSOK SI TSO LE GAL NYON MONG ME
You compassionate ones, the Sixteen Arhats, have passed beyond the ocean of samsara and are free of suffering.
TRI DANG DRUK TONG ZHI GYE TSOK NAM KYI  TEN PA YUN RING NE PAR JIN GYI LOP
May the assembly of sixteen thousand and four hundred. Grant its blessing so that the teachings remain for a long time.

SEM CHEN KUN GYI SO GYUR DRA CHOM PA  RIG DANG SHAB DEN KYE GU’I JIN NE CHE
The object of merit for all beings, the Arhats, are intelligent and virtuous, and are thus a worthy object of offering for all beings.

PAK PAY GANG ZAG CHEN PO TSOK NAM KYI  TEN PA YUN RING NE PAR JIN GYI LOB
Assembly of superior noble beings, please grant your blessing so that the teachings remain for a long time.

DAK ZHEN GE WAY TSA WA DI YI NI  PEN DAY JUNG NE TEN PA PEL GYUR ZHING
By the roots of virtue of self and other, may the source of benefit and happiness, the Dharma, increase.

DUK NGEL KUN JUNG MA LU RAB PANG NE  SI PAY GYA TSO NYUR DU KEM PAR SHOK
Having thoroughly abandoned the origin of all suffering, may the ocean of samsara swiftly dry up.

SÖ NAM GYA TSO YONG SU DZOG JE CHING  YESHE GYA TSO NAM PAR DAK GYUR NE
By the ocean of virtue being fully perfected, the ocean of wisdom completely purified,

MON LAM GYA TSO MA LU YONG DZOG NE  LU CHEN KUN LE KHYE PAR PAG PAR SHOK
and the ocean of aspiration thoroughly fulfilled, may all beings become noble.

TSOK NYI TAR CHIN DU SUM GYAL WA YI  TRIN LE DRUP CHING YON TEN NAM YE ME
The Victors of the three times who have completed the two accumulations perform enlightened activity and are inseparable from good qualities.

KAL WA NYAM PAY DUL JA MIN DZE PU  NYAM ME LAMA CHOK GI TASHI SHOK
They ripen disciples who share a similar destiny. May there be the auspicious presence of the incomparable sublime guru.
May it flourish.

Recite whatever auspicious prayers you wish, and conclude with music. This was written by Manjugosha.

May it flourish.
The heart of ritual that causes increase is the supreme teaching, sutra and mantra. The sacred holders of the teachings spread the clouds of Dharma, and increase renunciation, reading, intelligence, transmission and realization. May nonsectarian Buddhism always spread spontaneously. This was written by Khentse Tulku in accordance with the excellent command.

DAY PAY SANG GYE NAM DANG CHOK CHU YI JIK TEN DAK NA GANG ZHUG CHO PAR GYUR
I offer to the buddas of the past and those who dwell in worlds in the ten directions.

DAY PAY SANG GYE NAM DANG CHOK CHU YI JIK TEN DAK NA GANG ZHUG CHO PAR GYUR
I offer to the buddas of the past and those who dwell in worlds in the ten directions.

GANG YANG MA JON DE DAK RAB NYUR WAR SAM DZOK JANG CHUP RIM PAR SANG GYE JON
May those yet to appear fulfill their wishes and swiftly awaken to enlightenment.

CHOK CHU GA LAY ZHING NAM JI NYE PA DE DAK GYA CHER YONG SU DAK PAR GYUR
May every world in the ten directions become vast, completely pure,

JANG CHUP SHING WANG DRUNG SHEK GYAL WA DANG SANG GYE SE KYI RAB TU GANG WAR SHOK
and filled with bodhisattvas and with victors who’ve gone beyond the lordly Bodhi Tree.

CHOK CHU'I SEM CHEN GANG NAM JI NYE PA DE DAK TAK TU NE ME DE WAR GYUR
May all beings in the ten directions be free of illness and happy always,

DRO WA KUN GYI CHO KYI DON NAM NI THUN PAR GYUR CHING RE WA'ANG DRUP PAR SHOK
May the dharmic aims of all beings be in harmony; may their hopes be fulfilled.

JANG CHUP CHO PA DAK NI DAK CHO CHING DRO WA KUN TU KYE WA DREN PAR GYUR
May I perform the conduct of awakening, and in all realms remember my past lives.
Upon my death and rebirth in all lives, may I go forth from home to homelessness.

Following all the Victors, may I train and bring excellent conduct to perfection.

May I act with pure, stainless discipline that never lapses and is free of faults.

May I teach Dharma in every single language - the language of the gods, the tongue of nagas, the tongues of yakshas, kumbandhas, humans and all the languages that beings speak.

May I be gentle, strive in paramitas, and may I never forget bodhicitta.

May I completely purify all wrongs without exception that are obscurations.

Free from afflictions, karma, and the works of maras, may I act in every realm,

like a lotus to which water does not cling, unhindered like the sun and moon in space.
I'll always look directly at the Victors, protectors in the midst of bodhisattvas, by teaching conduct that is excellent. I'll never do anything to disappoint them.

And may I always meet those spiritual friends who have the wish to bring me benefit in body, speech and mind in body, speech and mind.

Always may I associate with those who act in harmony with my own conduct.

In body, speech and mind may we behave as one in conduct and in aspirations.

And may I always meet those spiritual friends who have the wish to bring me benefit by teaching conduct that is excellent. I'll never do anything to disappoint them.

I'll act to fully quell the suffering of lower realms and bring all beings to joy.

I'll work in harmony with beings' conduct and bring enlightened conduct to perfection.

I'll teach the Dharma of this excellent conduct, and act in all the aeons of the future.

I'll act to discriminate against the suffering of lower realms and bring all beings to joy.

I'll act to bring all beings to joy and by teaching conduct that is excellent.

I'll act to benefit all beings throughout the reaches of the realms and the directions.

I'll act to fully quell the suffering of lower realms and bring all beings to joy.

I'll act to bring all beings to joy and by teaching conduct that is excellent.

I'll act to bring all beings to joy.

I'll act to bring all beings to joy.
MA ONG KAL PA KUN TU MI KYO WAR  DE DAK LA YANG CHO PA GYA CHER GYI
And I will make vast offerings to them in every future aeon, never discouraged.

GYAL WA NAM KYI DAM PAY CHÖ DZIN CHING  JANG CHUP CHÖ PA KUN TU NANG WAR CHE
I shall retain the Dharma of the Victors, illuminate everywhere awakened conduct,

ZANG PO CHÖ PA NAM PAR JANG PA YANG  MA ONG KAL PA KUN TU CHE PAR GYI
And purify excellent conduct, too. I shall act thus in every future aeon.

SI PA TAM CHE DU YANG KHOR WA NA  SO NAM YE SHE DAK NI MI ZE NYE
Cycling through all existences, may I gain merit and wisdom inexhaustable,

TAB DANG SHE RAB TING DZIN NAM TAR DANG  YON TEN KUN GYI MI ZE ZO DU GYUR
and be a bottomless store of all means, prajña, samadhi, emancipations, and good traits.

DUL CHIK TENG NA DUL NYE ZHING NAM TE  ZHING DER SAM GYI MI KYIAB SANG GYE NAM
Upon one atom are as many realms as atoms, and within those realms are buddhas

SANG GYE SE KYI U NA ZHUK PA LA  JANG CHUP CHE PA CHO CHING TA WAR GYI
beyond all measure amid bodhisattvas. Beholding them, I’ll act for awakening.

DE TAR MA LU TAM CHE CHOK SU YANG  TRA TSAM KHYON LA DU SUM TSE NYE KYI
Just so, in all directions, none excepted, on a hair tip are oceans of the realms

SANG GYE GYA TSO ZHING NAM GYA TSO DANG  KAL PA GYA TSOR CHO CHING RAB TU JUK
of oceans of the buddhas of the three times - I’ll enter these and act for oceans of aeons.
Sung Chik Yen Lak Gya Tso'i Dra Ke Kyi Gyal Wa Kun Yang Yen Lak Nam Dak Pa
I'll always enter in the Buddha's speech, of which one tone has oceans of good traits.

Dro Wa Kun Gyi Sam Pa Jizhin Yang Sang Gye Sung La Tak Tu Juk Par Gyi
The pure melodic tones of all the buddhas suit all beings' wishes.

Du Sum Shek Pa Gyal Wa Tam Che Dak Khor Lo'i Thsul Nam Rab Tu Kor Wa Yi
Through strength of mind, I also enter into those inexhaustible tones of speech.

De Dak Gi Yang Sung Yang Mi Ze La Lo Yi Tob Kyi Dak Kyang Rab Tu Juk
Of all the Victorious Ones who will appear in the three times and turn the Wheel of Dharma.

Ma Ong Kal Pa Tam Che Juk Par Yang Ke Chik Chik Gi Dak Kyang Jug Par Gyi
Through just one single instant I will enter all of the aeons that are yet to come.

Gang Yang Kal Pa Du Sum Tse De Dak Ke Chik Cha She Kyi Ni Zhug Par Che
I'll enter and act in all aeons of the three times in a fraction of a second.

Du Sum Shek Pa Mi Yi Seng Ge Gang De Dak Ke Chik Chik La Dak Gi Ta
And in a single instant I shall view the lions among humans of the three times.

Tak Tu De Dak Gi Ni Cho Yul La Gyu Mar Gyur Pay Nam Tar Tob Kyi Juk
I'll always enter their sphere through the power of the emancipation of illusions.

Gang Yang Du Sum Dak Gi Zching Ko Pa De Dak Dul Chik Teng Du Ngon Par Drup
Upon a single atom I'll produce the arrays of all the realms of the three times.
I will fully render mara’s powers powerless, and perfect the powers of excellent conduct.

I will completely purify the power of karma, and totally destroy the power of the afflictions.

The power of fully virtuous merit, the power of every gateway to the vehicles, who will become enlightened, turn the Wheel, and demonstrate nirvana’s final peace.

Through the power of exceedingly swift miracles, the power of every gateway to the vehicles, the power of every good quality of conduct, the power of all pervasive love,

the power of fully virtuous merit, the power of wisdom without attachment

and the power of wisdom, means and samadhi, I will perfectly attain the powers of awakening.

I will completely purify the power of karma, and totally destroy the power of the afflictions.

I will fully render mara’s powers powerless, and perfect the powers of excellent conduct.
Just as the Good Wise One makes dedications for a pure body, speech and mind,

ZHING NAM GYA TSO NAM PAR DAK JE CHING  SEM CHEN GYA TSO DAK NI NAM PAR DROL
I will utterly cleanse innumerable realms, and fully liberate countless beings.

CHO NAM GYA TSO RAB TU THONG JE CHING  YE SHE GYA TSO RAB TU GOM PAR JE
I will thoroughly see limitless Dharma, and profoundly master infinite wisdoms.

CHO PA GYA TSO NAM PAR DAK JE CHING  MON LAM GYA TSO RAB TU DZOK PAR JE
I will completely purify myriad conducts, and entirely fulfill oceans of aspirations.

SANG GYE GYA TSO RAB TU CHO JE CHING  KAL PA GYA TSOR MI KYO CHE PAR GYI
I will make magnificent offerings to infinite buddhas, and act resolutely for limitless aeons.

GAND YANG DU SUM SHEK PAY GYAL WA YI  JANG CHUP CHO PAY MON LAM JE DRAK NAM
I shall awaken through excellent conduct, and perfect entirely

ZANG PO CHO PE JANG CHUP SANG GYE NE  DE KUN DAK GI MA LU DZOK PAR GYI
all the different aspirations of enlightened conduct of all the Victors of the three times.

GYAL WA KUN GYI SE KYI THU WO PA  GANG GI MING NI KUN TU ZANG ZHE JA
I fully dedicate all this virtue in order to act as skillfully

KHYE PA DE DANG TSUNG PAR CHE PAY CHIR  GE WA DI DAK TAM CHE RAB TU NGO
As the one known as Samantabhadra, chief among all the Victor’s children.

LU DANG NGAK DANG YI KYANG NAM DAK CHING  CHO PA NAM DAK ZHING NAM YONG DAK DANG
Just as the Good Wise One makes dedications for a pure body, speech and mind,
Or give the best divine human pleasures for aeons equal to the atoms in all realms,
They will have pristine wisdom, beauty, signs, a good complexion and good family.

Recite this prayer for excellent conduct, it will be quickly purified.

If someone hears this king of dedications one single time, develops faith and feels a longing for supreme enlightenment, that is the most supreme, exalted merit.

They will gain well what they need, live easily, and be welcomed in this human life.

Such people have abandoned harmful friends. They also will see Amitabha soon.

Before a long time passes, they themselves will also be just like Samantabhadra.

If those who, under the power of now knowing, have committed one of the five heinous misdeeds

They will have pristine wisdom, beauty, signs, a good complexion and good family.
With this, then, I completely dedicate all of this virtue to excellent conduct.
Whatever little merit I have gathered by thus aspiring for excellent conduct
cause all the virtuous aspirations of all beings to come true within a single instant.

By the sacred boundless merit gained through fully dedicating excellent conduct

May beings engulfed in floods of suffering achieve the supreme realm of Amitabha!

May this supreme great king of aspirations bring benefit to all infinite wanderers,

Fulfilling this text Samantabhadra adorns - may all the lower realms be emptied!

Translated [from Sanskrit], edited and finalized by the Indian scholars Dzinamitra and Surendra Bodhi with the lotsawa and great editor, Bande Yeshe De and others.