The Three Skandha Sutra (Praise to the Thirty-Five Buddhas)

SEM CHEN TAM CHE TAK PAR LA MA LA KYAP SU CHI O SANG GYE LA KYAP SU CHI O
I and all sentient beings take refuge in the lama; we take refuge in the buddha;

CHÖ LA KYAP SU CHI O GEN DÜN LA KYAP SU CHI O CHOM DEN DE DE ZHIN
we take refuge in the dharma; we take refuge in the sangha.

I prostrate to Brahmadatta.

I prostrate to Water Deva.

HDH TChA WCH GGE D CHA WCH IHDH NGC CHA WCH...
CHU LHAY LHA LA CHAK TSAL LO  PAL ZANG LA CHAK TSAL LO  TSEN DEN PAL LA CHAK TSAL LO
I prostrate to Deva of Water Devas. I prostrate to Glorious Goodness. I prostrate to Glorious Sandalwood.

DE ZHIN SHEK PA TSANG PAY Ö ZER NAM PAR RÖL PA NGÖN PAR KHYEN PA LA CHAK TSAL LO
I prostrate to the tathagata Manifest Wisdom Display of Brahma’s Light-Rays.

DE ZHIN SHEK PA PE MAY Ö ZER NAM PAR RÖL PA NGÖN PAR KHYEN PA LA CHAK TSAL LO
I prostrate to the tathagata Manifest Wisdom Display of Lotus Light-Rays.

I prostrate to Glorious Wealth. I prostrate to Glorious Recollection.

TSEN PAL SHIN TU YONG DRAK LA CHAK TSAL LO  WANG PO TOK GI GYAL TSEN GYI GYAL PO LA CHAK TSAL LO
I prostrate to Utterly Renowned Glorious Name. I prostrate to King of the Peak of the Victory Banner of Powers.

SHIN TU NAM PAR NÖN PAY PAL LA CHAK TSAL LO  YÜL LE SHIN TU NAM PAR GYAL WA LA CHAK TSAL LO
I prostrate to Glorious Total Overcomer. I prostrate to Utterly Victorious over Warfare.

I prostrate to Goes by Overcoming. I prostrate to Glorious Array of Ubiquitous Light.
LA CHAK TSAL LO RIN CHEN PE MA NAM PAR NÖN PA LA CHAK TSAL LO DE ZHIN SHEK PA
I prostrate to Precious Lotus Who Overcomes. I prostrate to the tathagata arhat

DRA CHOM PA YANG DAK PAR DZOK PAY SANG GYE RIN PO CHE PE MA LA RAP TU ZHUK PA RI
samyaksambuddha King among Lords of Mountains Who Abides on a Precious Lotus.

WANG GI GYAL PO LA CHAK TSAL LO DE DAK LA SOK PA CHOK CHÜ JIK TEN GYI KHAM TAM CHE NA
You, and all the tathagata arhat samyaksambuddhas who abide in the world-realms

DE ZHIN SHEK PA DRA CHOM PA YANG DAK PAR DZOK PAY SANG GYE CHOM DEN DE GANG JI NYE CHIK
in the ten directions, as many as you may be: all you bhagavat buddhas,

ZHUK TE TSO ZHING ZHE PAY SANG GYE CHOM DEN DE DE DAK TAM CHE DAK LA GONG SU SÖL
I pray that you consider me.

DAK GI KYE WA DI DANG KYE WA TOK MA DANG TA MA MA CHI PA NE
I admit all the wrongdoing I have committed in this life, in other lives, and throughout

KHOR WA NA KHOR WAY KYE NE TAM CHE DU DIK PAY LE GYI PA DANG
my beginningless lives while circling in samsara; wrongdoing committed by me,

GYI DU TSAL WA DANG GYI PA LA JE SU YI RANG WA AM CHÖ TEN GYI KOR RAM
as well as the encouragement of wrongdoing, and rejoicing in wrongdoing; including the theft of

GEN DÜN GYI KOR RAM CHOK CHÜ GEN DÜN GYI KOR TROK PA DANG TROK TU TSAL WA DANG
the wealth of stupas, theft of the wealth of sanghas, or of the wealth of sanghas in the four directions,
who are witnesses, who are impeccable, who are wise, who see, I admit all obscuring actions.

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TROK PA LA JE SU YI RANG WA AM  TSAM MA CHI PA NGAY LE GYI PA DANG  GYI DU TSAL WA DANG
the encouragement of such theft, and rejoicing in such theft; as well as the commission of the five

GYI PA LA JE SU YI RANG WA AM  MI GE WA CHÜ LE KYI LAM YANG DAK PAR LANG PA LA
worst actions, the encouragement of such actions, and rejoicing in such actions; as well as entrance into

JUK TU TSAL WA DANG  JUK PA LA JE SU YI RANG WA AM  LE KYI DRIHPA GANG GI DRIHPA NE
the full acceptance of the path of the ten unvirtuous actions, the encouragement of such entrance, and

DAK SEM CHEN NYAL WAR CHI WA AM  DÜ DRÖ KYE NE SU CHI WA AM
rejoicing in such entrance; also whatever actions will, through their obscuration, cause migration to hell,

YI DAK KYI YÜL DU CHI WA AM  YÜL TA KHOP TU KYE WA AM  LA LOR KYE WA AM  LHA TSE RING
migration to birth as an animal, migration to the realms of pretas, birth in a borderland, birth as a barbarian,

PO NAM SU KYE WA AM  WANG PO MA TSANG PAR GYUR WA AM  TA WA LOK PAR DZIN PAR
birth among long-lived devas, birth with incomplete faculties, the holding of wrong views, or birth

SANG GYE JUNG WA LA NYE PAR MI GYI PAR GYUR WAY LE KYI DRIHPA GANG LAK PA DE DAK
in a place to which no buddha will come.

TAM CHE SANG GYE CHOM DEN DE YE SHE SU GYUR PA  CHEN DU GYUR PA  PANG DU GYUR PA
In the presence of the bhagavat buddhas, who have pristine-wisdom, who have eyes,

TSE MAR GYUR PA  KHYEN PA  ZIK PA  DE DAK GI CHEN NGAR TÖL LO CHAK SO
who are witnesses, who are impeccable, who are wise, who see, I admit all obscuring actions.
MI CHAP BO MI BE DO LEN CHE KYANG CHÖ CHING DOM PAR GYI LAK SO
I reveal them. I confess them. I do not conceal them. I vow to abstain from them henceforth.

SANG GYE CHOM DEN DE DE DAK TAM CHE DAK LA GONG SU SÖL
All you bhagavat buddhas, I pray that you consider me. I rejoice in all the roots of virtue I have

ever generated, including those generated in this life, those generated in other lives,

LA JE KHAM CHIK TSAM TSAL WAY GE WAY TSA WA GANG LAK PA DANG
including all acts of generosity, even the gift of one mouthful of food to a being born as an

animal; all roots of virtue coming from my observance of morality;

DAK GI TSÜL TRIM SUNG PAY GE WAY TSA WA GANG LAK PA DANG
all roots of virtue coming from my abiding in brahmacharya;

DAK GI SEM CHEN YONG SU MIN PAR GY PAY GE WAY TSA WA GANG LAK PA DANG
all roots of virtue coming from my ripening of beings;

DAK GI JANG CHUP CHOK TU SEM KYE PAY GE WAY TSA WA GANG LAK PA DANG
all roots of virtue coming from my bodhichitta;
and all roots of virtue coming from unsurpassable pristine-wisdom.

I collect all those roots of virtue, and combining them into one, I utterly dedicate them to

what is unexcelled, unsurpassable, and supreme. I utterly dedicate them to unsurpassable,

just as all bhagavat buddhas of the future will utterly dedicate them,

just as all bhagavat buddhas of the present are utterly dedicating them,

so I also perfectly and completely dedicate.

I confess all wrongdoing. I rejoice in all merit. I pray to all buddhas.
DAK GI LA NA ME PA YE SHE KYI CHOK DAM PA TOP PAR GYUR CHIK
May I achieve unsurpassable, supreme pristine-wisdom. With joined palms I wholly take

MI CHOK GYAL WA GANG DAK DA TAR ZHUK PA DANG GANG DAK DE PA DAK DANG DE ZHIN
GANG MA JÖN
refuge in all the buddhas, the best of humanity, who abide in the present, who abided in the past,

YÖN TEN NGAK PA TA YE GYA TSO DRA KÜN LA TAL MO JAR WAR GYI TE KYAP SU NYE WAR CHI O
and who are yet to come, all those whose acclaimed qualities are like the boundless oceans.

LÜ KYI LE NI NAM PA SUM NGAK GI NAM PA ZHI DAK DANG GANG YANG YI KYI NAM SUM PO
I confess each of the ten unskillful actions I have done—be they the three physical, four vocal, or

MI GE CHU PO SO SOR SHAK TOK MA ME NE DA TAY BAR MI GE CHU DANG TSAM NE NGA
three mental ones. I confess the ten unskillful actions, the five deeds of unlimited consequence, and

SEM NI NYÖN MONG WANG GYUR PE DIK PA TAM CHE SHAK PAR GYI
all the wrongdoings I have ever committed while my mind has been overpowered with ignorance

DÖ CHAK ZHE DANG TI MUK WANG GI NI LÜ DANG NGAK DANG DE ZHIN YI KYI KYANG
—from time without beginning until this moment. I confess each and every wrongdoing I have

DIK PA DAK GI GYI PA CHI CHI PA DE DAK TAM CHE DAK GI SO SOR SHAK
committed with my body, speech, and mind while overpowered with desire, hatred, and mental

TSAM ME NGA PO DAK GI DIK PA NAM GANG GI MI SHE WANG GI JE PA DAK
dullness. By means of this confession of faults, may the five transgressions of
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DE YI TUNG WA SHAK PA DI TÔN PE   DE DAK MA LÙ YONG SU JANG WAR GYUR
unlimited consequences and whatever other wrongdoings I have committed while overpowered

DAK DANG SEM CHEN KÜN GYI DIK PAY LE   NYE PAR GYUR GANG TÔL ZHING SHAK PAR GYI
with ignorance be completely purified. All the faults from bad karma of all of us sentient beings having

LEN CHE NAM YANG GYI PAR MA GYUR CHIK   LE KYI DRIP PANG TEN DU ZE JE SHOK
been repented, may they never be done again. May all the veils of karma be completely exhausted.

CHAK TSAL WA DANG CHÖ CHING SHAK PA DANG   JE SU YI RANG KÜL ZHING SÖL WA YI
By prostrations, offerings, repentance, rejoicing in good deeds, calling for the turning of the
dharma wheel, and praying for the teachers to remain, whatever portion of positive karma I have
accumulated in this manner, I dedicate it to the enlightenment of all.