

Praise of the Twelve Exemplary Deeds of the Buddha



THAB KHAY THUK JE SHAKYA RIK SU THUNG/
ZHEN GYI MI THUB DUD KYE PUNG JOM PA/
SER GYI LHUN PO TA PUR JI PAY KU/
SHAKYA GYAL PO SHAB LA CHAK TSAL LO/

Homage to you, King of the Shakyas, who's body is radiant like a mountain of gold.
Who, through compassion and skillful means took birth in the Shakya Clan and
vanquished the host of evil that others could not conquer.

GANG GI TANG POR CHANG CHUB THUK KYE NAY/
SO NAM YE SHEY CHOK NYI DZOD DZED CHING/
TU DIR DZED PA GYA CHEN DRO WA YI/
GON GYUR KYOD LA DAK KYE TO PAR GYI/

Homage to you who first awakened the resolve to attain enlightenment, then fully
perfected the accumulation of merit and wisdom to become the protector of sentient
beings through your vast spiritual works in this age.

LHA NAM DON DZE DUL WAY DU GYEN NAY/
LHA LAY BAB NAY LANG CHEN TAR SHEG SHING/
RIG LA ZIG NAY LHA MO GYU TRUL GYI/
LHUM SU SHUG PAR DZED LA CHAK TSAL LO/

Homage to you who, as ruler of the gods, knew that the time had come to bring the
Dharma to living beings; descending from the celestial realms, you foresaw the clan
into which you would take birth and, like a great elephant, and entered the womb of
Mayadevi.

DA WA CHU DZOG SHAKYAY SAY PO NI/
TRA SHI LUM BI TSAL DU TAM PAY TSEN/
TSANG DANG GYA CHIN GYI TO TSEN CHOG NI/
CHANG CHUB RIG SUM NGE DZE CHAK TSAL LO/

Homage to you, Child of the Shakya clan, at whose birth in the grove at Lumbini ten
full months thereafter, Brahma and Indra came to pay homage and Sages proclaimed
with certainty that you belong to the race of Great Beings.

ZHON NU TOB DEN MI YI SENG GE DEY/
ANG GA MA GA DHAR NI GYU TSAL TEN/
KYE BO DREG PA JEN NAM TSAR JE NAY/
DREN DA ME PAR DZE LA CHAK TSAL LO/

Homage to you, Incomparable One, who, as a youthful, powerful lion among men, showed the miracle of Anga-maga-dhara and deflated the pride of conceited persons.

JIG TEN CHO DANG TUN PAR CHA WA DANG/
KHA NA MA THO PANG CHIR TSUN MO YI/
KHOR DANG DEN DZE THAB LA KHAY PA YI/
GYAL SI KYONG WAR DZE LA CHAK TSAL LO/

Homage to you, through skillful means, sustained a kingdom and assumed a retinue and queen to accord with the customs of the world and helped then to become free from errors.

KHOR WAY CHA WAR NYING PO ME SIG NEY/
KYIM NAY CHUNG TE KHA LA SHEG NAY KYANG/
CHOD TEN NAM DAG TRUNG DU NYID LAY NYI/
RAB TU CHUNG WAR DZE LA CHAG TSAL LO/

Homage to you, who perceived that worldly affairs are insubstantial, renounced the householder's life and went forth to accomplish the stages of renunciation at each one of the immaculate stupas.

TSON PAY CHANG CHUB DRUP PAR GONG NAY NI/
NA RAN JA NAY DREM TU LO DRUK TU/
KA WA CHE DZAY TSON DU THAR CHIN NAY/
SAM TEN CHOK NYE DZED LA CHAK TSAL LO/

Homage to you who dwelt in austerity for six years beside the Nairanjana River, diligently intent on attaining enlightenment and perfect in vigor, attained the highest state of meditation.

THOG MA ME NAY WAY PA DON YO CHIR/
MA GA DHA YI CHANG CHUB SHING DRUNG DU/
KYIL TRUNG MI YO NGON PAR SANG GYE NAY/
CHANG CHUB DZOG PAR DZAY LA CHAG TSAL LO/

Homage to you who, in order to bring fruit to the efforts you made throughout beginningless time, sat beneath the Bodhi Tree in Magadha and awakened to Perfect Enlightenment.

THUG JE DROL NYUR DU SIG NAY NI/
WA RA NA SI LA SOG NAY CHOG DU/
CHO KYI KHOR LO KOR NAY DUL CHA NAM/
THEG PA SUM LA GO DZE CHAK TSAL LO/

Homage to you, who then quickly looked upon beings with compassion and, at Varanasi and other holy places, turned the Wheel of Dharma in order for beings to attain liberation by relying on the Three Vehicles.

ZHEN GYI GOL WA NGEN PA TSAR CHE CHIR/
MU TEG TON PA DRUG DANG LHAY CHIN SOG/
KHOR MO JIG GI YUL DU DU NAM DUL/
THUB PA YUL LAY GYAL LA CHAK TSAL LO/

Homage to you, Sage victorious in spiritual battle, who vanquished the demons in the land of Khormo Jik and put an end to the erroneous wrangling of Devadatta, the six heretical sages and others.

SI PA SUM NA PE ME YON TEN GYI/
NYEN DU YO PAR CHO TRUL CHEN PO TEN/
LHA MI DRO WA KUN GYI RAB CHO PA/
TEN PA GYE PAR DZE LA CHAK TSAL LO/

Homage to you who, with virtues unequalled in the three worlds, manifested the Great Miracle at Shravasti and caused the Dharma to be greatly enhanced by the reference of gods, humans and all other beings.

LE LO CHEN NAM NYUR DU KUL CHY CHIR/
TSA CHOG DRONG GI SA ZHI TSANG MA RU/
CHI ME DOR JE TA BUR KU SHEG NAY/
NYA NGEN DA BAR DZE LA CHAK TSAL LO/

Homage to you who, to move lazy disciples to hasten their efforts, manifested the perishing of your deathless, Vajra Body at the pure abode of Kushinagar, and passed into peace.

YANG DAG NYI DU JIG PA ME CHIR DANG/
MA ONG SEM CHEN SO NAM THOB CHAY CHIR/
DE NYI DU NI RING SEL MANG TRUL NAY/
KU DUNG CHA GYE DZE LA CHAK TSAL LO/

Homage to you who left behind eight aspects of your body and many relics to show that, in reality, you had not perished and to help future beings acquire merit through devotion.

ཨོཾ་མུ་ནི་མུ་ནི་མ་རྒྱ་མུ་ནི་ཡེ་སྣ་རྒྱ།

OM MUNI MUNI MAHAMUNI SWAHA

The Essence of Transcendent Knowledge Sutra (The Heart Sutra)



Arya Nagarjuna

Homage to the Essence of Transcendent Knowledge, The Bhagavati.

Thus have I heard: Once the Blessed One was dwelling in the royal domain of the Vulture Peak Mountain, together with a great gathering of monks and Bodhisattvas. At that time the Blessed One entered the samadhi that examines the dharmas called “Profound Illumination”, and at the same time noble Avalokiteshvara, the Bodhisattva-Mahasattva, looking at the profound practice of transcendent knowledge, saw the five skandhas and their natural emptiness.

Then, through the inspiration of the Buddha, venerable Shariputra said to Noble Avalokiteshvara, Bodhisattva-Mahasattva, “How do those noble men and women learn, who wish to follow the profound practice of transcendent knowledge?”

Thus he spoke, and noble Avalokiteshvara, Bodhisattva-Mahasattva, answered the venerable Shariputra with these words:

“Shariputra, those noble men and women who wish to follow the profound practice of transcendent knowledge should look at it like this: the five skandhas should be seen purely in their natural emptiness. Form is emptiness; emptiness itself is form; form is no other than emptiness and emptiness is no other than form.

“In the same way, feeling, perception, concept and consciousness are emptiness. Thus, Shariputra, all phenomena are emptiness and have no characteristics. They are unborn and unceasing. They are not impure or pure. They neither decrease nor increase.

“Therefore, Shariputra, since there is emptiness there is no form, no feeling, no perception, no concept, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no sensation, no phenomena; there is no quality of sight and so on, until no old age and death, nor their wearing out.

In the same way, there is no suffering, no cause of suffering, no ending of suffering and no path; no wisdom; no attainment; no non-attainment.

“Therefore, Shariputra, since there is no attainment for the Bodhisattvas, they abide by means of transcendent knowledge, and since there is no obscurity of mind, they have no fear. They transcend falsity and pass beyond the bounds of sorrow. All the Buddhas who dwell in the past, present and future fully and clearly awaken to unsurpassed, true, complete enlightenment by means of transcendent knowledge.

“Therefore, the mantra of transcendent knowledge, the mantra of deep insight, the unsurpassed mantra, the unequaled mantra, the mantra which calms all suffering, should be known as truth, for there is no deception. The mantra of transcendent knowledge is proclaimed:

ཏདཤཱཏཱ། ཨོྫ་ག་ཏེ་ག་ཏེ་སྐྱ་ར་ག་ཏེ་སྐྱ་ར་སྐྱ་ག་ཏེ་བོདྷི་སྐྱ་ཏྱ།

TADYATA OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

“Shariputra, this is how a Bodhisattva-Mahasattva should learn the profound transcendent knowledge.”

Then the Blessed One arose from that samadhi and praised the noble Bodhisattva-Mahasattva Avalokiteshvara, saying, “Well done, well done. Noble son, it is so! It is just so! Profound transcendent knowledge should be practice just as you have taught, and all the Tathagatas will rejoice.”

When the Blessed One had said this, the venerable Shariputra and the noble Bodhisattva-Mahasattva Avalokiteshvara, the whole gathering and the world with its gods, men, asuras and gandharavas rejoiced and praised the words of the Blessed One. Thus ends the Mahayana Sutra called, “The Bhagavati, Essence of Transcendent Knowledge.”

Namo! Homage to the lama. Homage to the Buddha. Homage to the Dharma. Homage to the Sangha. Homage to the Great Mother, Transcendent Knowledge. May all my true words be accomplished.

Just as formerly Indra, Lord of the Gods, contemplating the profound meaning of transcendent knowledge, recited these words and by that turned back all evil and other disagreeable elements, may I too, by contemplating the profound meaning of transcendental knowledge and reciting the words, make all evil and other disagreeable elements turn back.

May they be destroyed! (clap)May they be calmed! (clap) May they be totally calmed! (clap)Whatever is interdependent, arising from connection, is without cessation and without birth, without end and without permanence, without coming and without going, without division and without unity of meaning; all conditions fully release, teaching release. I bow to the words of the Perfect Buddha.

Mangalam
(May there be good fortune)