Prayers to the 35 Buddhas

All sentient beings take continual refuge in the lama,

SANG GYE LA KYAB SU CHIO

CHÖ LA KYAB SU CHIO

take refuge in the Buddha,

DUN LA KYAB SU CHIO

CHOM DEN DEH DE SHIM SHEG PA DRA CHOM

refuge in the sangha

I bow before the Bhagawan, the Tathagata, the

PA YANG DAG PA DZOG PAI SANG GYE SHAKYA TSHUB PA LA CHHAG TSAL LO

Arhat, the fully enlightened Buddha Sakyamuni.

NYING PO RAB TU JOM PA LA CHHAG TSAL LO

RIN CHEN Ö TRÖ LA CHHAG TSAL

I bow before Dorje Nyingpo Jompa

LO LU YANG GI GYAL PO LA CHHAG TSAL LO

I bow before Luwang Gyalpo

I bow before Rinchen Ötro

PA WOI DE LA CHHAG TSAL

I bow before Pawo'i De

LO PA GYE LA CHHAG TSAL LO

RIN CHEN NE LA CHHAG TSAL LO

I bow to Pagye

I bow to Rinchen Hey

RINCHEN DA Ö LA CHHAG TSAL LO

THHONG YA DÖN YÖ LA CHHAG TSAL LO

I bow to Rinchen Da'o

I bow to Tongwa Donyo
Rin Chen Dawa la Chhang Tsal Lo
I bow to Rinchen Dawa

Dri Ma Me Pa la Chhang Tsal Lo
I bow to Drima Mepa

Jin la Chhang Tsal Lo
I bow to Pejin

Tsang Pa la Chhang Tsal Lo
I bow to Tsangpa

TSANG PEH JIN
I bow to Tsangpa Jir

Chhu Lha la Chhang Tsal Lo
I bow to Chula

Chhu Lha lha Chhang Tsal Lo
I bow to Chulela

Pal Zang la Chhang Tsal Lo
I bow to Palsang

TSEN DEN PAL la CHHAG TSAL LO
I bow to Tseden Pal

ZI CHI THHA YEH la CHHAG TSAL LO
I bow to Ziji Taye

O PAL la CHHAG TSAL LO
I bow to Opal

Nya Ngen me Pai Pal la Chhang Tsal Lo
I bow to Nyangen Mepai Pal

SI MEH XYI BU la CHHAG TSAL LO
I bow to Sehmeh Kyibu

DE SHIN SHEG PA TANG PAI O ZER
I bow to Deshing Shegpa Tsangpa Nesar

Nam Par Rol Pa Ngow Par Khyen Pa la CHHAG TSAL Lo
I bow to Deshing Shegpa

Nam Par Rol Pa Ngow Par Khyen Pa la CHHAG TSAL Lo
I bow to Deshing Shegpa

Buddha
PE MAI Ö ZER NAM PAR ROL PA NGON PAR KHYEN PA LA CHHAG TSAL LO

Pemai Oser Nampar Rolpa Ngonpar Kyenpala

PAL LA CHHAG TSAL LO

I bow to Norpel

PAL SHIN TU YONG DRAK LA CHHAG TSAL LO

I bow to Tsenpal Shintu Yongdrak

GYI GYAL PO LA CHHAG TSAL LO

I bow to Shintu Nampar Nonpai Pal

SHIN TU NAM PAR NÖN PAI PAL LA CHHAG

Gi Gyalpo

YUL LEH SHIN TU NAM PAR GYAL WA LA CHHAG TSAL LO

I bow to Shintu Nampar Gyalwa

PAR NÖN PEH SHEG PAI PAL LA CHHAG TSAL LO

I bow to Nampar Nonpai Shegpa

KUN NEH NANG WA KÖ

I bow to Kunai Nangwa

PAI PAL LA CHHAG TSAL LO

I bow to Rinchen Pema Nampar Nonpa

RIN CHEN PEMA NAM PAR NÖN PA LA CHHAG TSAL LO

Ko Pa'i

DE SHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PAI SANG GYE RINPOCHE-I

I bow to Deshin Shegpa Drarchompa Yangdagpar Dzogpai Sangye Rinpoche
Pema la Rab tu Shug pa Ri Wang gi Gyal po La Chhag Tsal Lo
de dag

Pema la Rab tu Shug pa Ri Wang gi Gyal po

La sog pa Chhog Chu'i Jigten Gyi Kham Thham Cheh na De Shin Sheg pa

You and whoever there may be like you in the worlds of the ten directions, you

Dra Chom pa Yang Dag pa Dzog pai Sang Gye Chom den Deh Gang ji Kyi

the Victorious Ones, the Tathagatas, the Arhats, the perfectly and Fully Enlightened

Chig Shug te Tsho Shing Sheh pai Sang Gye Chom den Deh De Dag Thham

Buddhas, I pray to you all to turn to me.

Cheh Dag la Gong su sol

Dag gi Kye Wa Di Dang

Kye Wa Thog ma

Before you I confess, with repentance all the

Ma Chih pa Neh

Khon ma na Khon wai Kye Neh Thham Cheh du Dig pai

unskillful actions I have done in this life and in one samaric life after another,

Leh Gye wu Dang

Gyi Du Tsal Wa Dang

Gye wu La Jeh su Yi Rang

throughout all my lives without beginning or end, and all the unskillful actions

Wham Cho Ten Gyi Kor Ram

Gen Dun Gyi Kor Ram

Chhog Chu'i

that I have told others to do or been glad to see done: stealing, or telling others
GEN DUN GYI KOR THROG PA DANG  THROG TU TSAL WA DANG  THROG PA LA

to steal, or being glad to see stealing from shrines, from the Sangha, from the Sangha

JEH SU YEE RANG WAHM  TSHAM MA CHHI PA NGA-I LEH GYEE PA DANG  GYI

in the ten directions (the Superior Sangha) committing the five sins of limitless consequence

DU TSAL WA DANG  GYEE PA LA JEH SU YEE RANG WAHM  MI GE WA CHU-I LEH KYI

telling others to do so, or being glad to do so; or being glad to see them done:

LAM YANG DAG PAR LANG PA LA SHUG PA DANG  JUG TU TSAL WA DANG  JUG PA

following the path of the ten unskillful actions, telling others to do so or being glad to

LA JEH SU YEE RANG WAHM  LEH KYI DRIB PA GANG GEE DRIB NEH  DAG

see it followed, these and whatever else I have done while being blinded by veils of

SEN CHEN NYAL WAR CHHI WAHM  DU ORO-I KYE NEH SU CHHI WAHM  YI DAG.

in hell, in the realm of the hungry ghosts, birth in a border land,

KYI YUL DU CHI WAHM  YUL THA KHOB TU KYE WAHM  LA LOR KYE WAHM

birth as one ignorant of Dharma, birth as a long-life

LHA TSE RING PO NAM SU KYE WAHM  WANG PO MA TSANG PAR GYUR WAHM  TA WA LOG

birth with unsound faculties, birth as one holding views contrary to Dharma,
par dzin par gyur wahn

Sang gyi jung wa la nyeh par mi gyi par

and whatever veils of karma that displease the Buddhas all this I repent before

GYUR WAI LEN KYI DREB PA GANG LAG PA DE DAG THAM CHEH SANG GYE CHOM DEN

the Victors, the Buddhas who are wisdom, who see, who witness, who measure

deh ye she su gyur pa

chen du gyur pa

BANG DU GYUR PA

tse mar gyur pa

fully, who know, who look.

Khyen pa

Zig pa

de dag gi chen ngar thhol lo — chhag so mi

Without hiding or disguising anything, I promise never to commit them again.

Sang gyi chom den deh de dag tham cheh dag la gong su sol

You the Victors, the Buddhas, please turn to me. I dedicate whatsoever roots

GI KYE WA DI DANG KYE WA THHOG MA DANG THHA MA MA CHHI PA NEH

Khor wa na khor

of merit I have in this life and in one saṃsāric life after another throughout

WAI KYE WA SHEN DAG TU JIN PA THA NA DU DRO-I KYE NEH SU KYE PA LA ZEH KHAM CHIG

all my lives without beginning or end, by giving even a handful of food to an animal.
Dag bi tshang par chö pa la
by remaining chaste,

Dag gee sem chen yong su
by bringing beings to complete

Dag gee jam chhub chhog
by raising the Bodhicitta (the intention

Tu sem kye pa'i ge wai tsa wa gang lag pa dang
to bring all beings to Supreme Enlightenment) and by any of the Supreme Wisdom

Ye sheh kyi ge wai tsa wa gang lag pa de dag tham cheh chig tu du shing dhum
I may have. Whatsoever roots of merit there be in all this I draw it all into

Teh don neh la ma ma chhih pa dang
a single whole and being gathered, I dedicate it all completely and all together

Mai yang gong na la mai yang la mar yong su ngo weh

La na me pa yang dag
to what is the highest and insurpassable, to what is insurpassably insurpassable,

Par. dzo gai jang chhub tu yong su ngo war gyi-o
Chi thar deh pai
to what is higher than highest, which means I dedicate it to the Insurpassable, Perfect:
SANG GYE CHOM DEN DEH NAM KYEE YONG SU NGO PA DANG

complete Enlightenment. Just as the Buddhas of the past have dedicated

MA JÜN PAI SANG GYE CHOM DEN DEH KYEE YONG SU NGO WAR GYUR WA

just as the Buddhas of the future will dedicate and just as the present Buddhas

DANG JI TAR DA TAR JUNG WAI SANG GYE CHOM DEN DEH NAM KYEE YONG

dedicate I dedicate likewise, perfectly and completely.

SU NGO WAR DZEH PA DE SHIN DU DAG GI KYANG YONG SU NGO WAR GYI-O

DIC PA THHAM CHEH NI SO SOR SHAG SO SÕ NAM THHAM CHEH LA JEH

Repenting each and every sin, rejoicing in all merit, praying to all the Buddhas

YI RANG NGO SANG GYE THHAM CHEH LA KUL SHING SOL WA DEB SO

to turn the Wheel of Dharma, may I obtain what is most perfect and supreme, the

DAG GEE LA NA ME PA YE SHEH KYI CHHOG DAM PA THHOB PAR GYUR CHIG/ MI CHHOG

insurpassable Wisdom.

GYALWA GANG DAG DA TAR SHUG PA DANG GANG DAG DEH PA DAG DANG DE SHIN

the Buddhas who live now, who have lived and who are going to come, the praise of

35 Buddhas
GANG MA JON
YÖN TEN NGAG PA THA YEH GYA TSÖ DRA KUM LA

whose qualities extends like a limitless ocean, with folded hands I go to

THAL MO JAR WAR GYEE TEH KYAB SU NYE WAR CHI-O
LU KYI LEH

you for refuge.

I confess each of all

NI NAM PA SUM NGAG GEE NAM PA SHI DAG DANG GANG YANG YEE KYI NAM

the Ten Unskillful Actions I have done, be they of the three physical, four oral,
or three mental ones. I confess the Ten Unskillful Actions and the Five sins of

SUM PO MI GEH CHHU PO SO SOR SHAG TOG MA ME NEH DA TA-I WAR

Limitless Consequence, and all the sins I have ever committed while my mind has

MI GEH CHHU DANG TSAM MEH NGA SEM NI NYON MONG WANG, GYUR PA

been overpowered with ignorance from time without beginning until now.

NEE LU DANG NGAG DANG DE SHIM YEE KYEE KYANG DIG PA DAG GEE

I confess each and every sin I committed with body, speech, and mind while overpowered

GYI PA CHI CHEE PA DE DAG THKAM CHEH DAG GEE SO SOR SHAG

with desire, hatred, and mental dullness. By means of this presentation of the
"Confession of Faults," may the Five Sins of Limitless Consequence and whatever other sins I have done while overpowered with ignorance, be completely purified.

All the faults of all we sentient beings stemming from our bad karma, being repented, may they never be done again. May all the veils of Karma be completely exhausted. With prostrations, offerings, repentance, and rejoicing in good deeds, with the calling for the turning of the Wheel of Dharma and the praying for the teachers to stay, whatever wholesome I accumulate, I dedicate it fully towards enlightenment.