

PHAG PA KÖN CHÖG SUM JE SU DREN PEI DHÖ
The Sutra of Reflecting on the Three Jewels

THAM CHED KHEN PA LA TSHAK TSHEL LÖ
Homage to the omniscient one!

DHI TAR SANGYE CHÖM DHEN DHEY DE SHIN
As this: Buddha Bhagavan, the Tathagata (and)

SHEGPA DRA CHOMPA YANG DHAG PAR ZÖG PAI
foe destroyer, Perfectly enlightened,

SANGYE RIG PA DHANG SHAB SU DHENPA
full of awareness, accessible (to sentient beings)

DE WAR SHEG PA JIG TEN KHENPA
(the) Sugatha, understands loka (Samsara)

KE BU DHUL WAI KHA LÖ GYUR WA LA NA MED PA
master of taming living beings, Unsurpassing,

LHA DHANG ME NAM KI TÖN PA
Lord of the gods / goddesses and humans,

SANGYE CHÖM DHEN DE TE
the perfect Buddha.

DHE SHIN SHEG PA DE NE SÖD NAM DHAG GI GYU THUNPA
The Tathagata is the friendly cause of merits,

GE WAI TSA WA NAM CHUD ME ZA WA
the virtuous roots unwasted,

ZÖD PA DHAG GI RAB TU GYENPA
adorned fully by patience,

SÖD NAM GI TER NAM KI SHI
the source of the treasure of merits,

PE JED ZANG PÖ NAM KI TRE PA
adorned with special minor attributes,

TSHEN NAM KI MEY TÖK GYE PA
flower of major marks are in full bloom,

CHÖED YUL REN PAR THUNPA
activities appropriate,

THONG NA ME THUNPA MEDPA
if seen is not unfriendly,

DHED PE MÖE PA NAM LA NGÖN PAR GA WA
bring total happiness to those faithful and devoted,

SHE RAB ZIL GI MI NÖN PA
(His) wisdom not subduable,

TÖB NAM LA ZI WA MED PA
ten super-powers indestructible,

SEM SHEN THAM CHED KI TÖN PA
Instructor for all living beings

JANG CHUB SEM PA NAM KI YAB
Father to Bodhisattvas,

PHAG PÉ GANG ZAG NAM KI GYALPO
King of the enlightened ones,

NGYA NYEN LE DHEY PÉ DÖNG KHER DHU DRÖ WA NAM KI DHED PÖN
guide for those going to the nirvana land,

YE SHEY PAG TU MED PA PÖPPA SAM GI MI CHAB PA
Primordial wisdom unfathomable inexpressible courage,

SUNG NAM PAR DHAG PA **YANG NYEN PA**
fully purified speech, *melodious tunes,*
KU JED TA WAY CHOG ME SHEY PA
with body marks never exhaustible to see to,
KU TSUNG PA MED PA **DHÖD PA DHAG GI MA GÖE PA**
unmatchable body, *not being stained by desires,*
ZUG DHAG GI NGYE WAR MA GÖE PA
completely not afflicted by form,
ZUG MED PA DHAG DHANG MA DRE PA
not mingled with formless,
DHUG NGYAL LE NAM PAR DÖL WA
fully liberated from all sufferings,
PHUNG PÖ DHAG LE RAB TU NAM PAR DÖL WA
fully liberated from aggregates,
KHAM NAM DHANG ME DHENPA
do not possess elements,
KE CHED NAM DHAM PA
sources of Perception light-bound,
DUD PA NAM SHIN TU CHEDPA
all the knots are completely cut,
YÖNG SU DHUNG WA DHAG LE NAM PAR DRÖL WA
fully liberated from all severe torments,
SED PA LE DÖL WA **CHU WÖ LE GYALWA**
liberated from lust, *crossed the torments,*
YE SHEY YÖNG SU ZÖG PA
Primordial wisdom fully perfect,
DHE PA DHANG **MA JÖN PA DHANG**
abides in the *Primordial wisdom of past,*
DHA TAR JUNG WAI SANGYE CHÖM DHEN DHEY NAM KI YE SHEY LA NE PA
future and present Buddha Bhagavans,
NGYA NGYEN LE DHEY PA LA MI NE PA
does not abide in the nirvana (extreme),
YANG DHAG PA NYID KI THA LA NE PA
abides in the Perfect extreme,
SEM CHEN THAM CHED LA ZIG PEI SA LA SHUG PA TE
resides in the ground of caring-all-living beings,
DHI DHAG NE SANGYE CHÖM DHEN THEY KI KU CHE WAI YÖN TEN YANG DHAG PA NAM SO
and these are the sublime qualities of the great Buddha Bhagavans.
DHAM PEI CHÖE NE THOG MAR GE WA
The noble dharma is: meritorious in the beginning,
BAR DU GE WA **THA MAR GE WA** **DHÖN ZANG PÖ**
middle *and final (end),* *has good meanings,*
TSHIG DRU ZANG PÖ **MA DRE PA** **YÖNG SU ZÖG PA**
good words, *not mixed,* *fully complete,*
YÖNG SU DHAG PA **YÖNG SU JANG WA**
fully pure, *fully unstained,*
CHÖM DHEN THEY KI CHÖE LEG PER SUNG PA
it is being well taught by the Buddha,
YANG DHAG PAR THÖNG WA **NED MED PA**
(has) Perfect seeing, *no illness,*
DHU CHED PA MED PA **NGYE WAR TÖED PA**
no break of time, *fully focused,*
DHI THONG WA LA DHÖN YÖD PA
beneficial to realize this,

KHE PA NAM KI SÖ SÖR RANG GI RIG PAR JA WA
(it is to be) realized by the learned ones through self awareness,

CHÖM DHEN DHEY KI SUNG PEI CHÖE DHUL WA LA LEG PAR TÖN PA
(It is) the dharma taught by the Bhagavan well related to tamings,

NGE PAR JUNG WA
it is (for) renouncing,

ZÖG PEI JANG CHUB TU DRO WAR JED PA
leads (you) to the Perfect Buddhahood,

MI THUN PA MED CHING
no unfriendliness and

DHUE PA DHANG DHEN PA
Possesses many methods,

TEN PA YÖD PA GYU WA CHED PA WÖ
dependable and cuts the mundane movements.

THEG PA CHEN PÖI GE DHUN NE LEG PAR SHUG PA
Mahayana Sangha is well-lived,

RIG PAR SHUG PA
DRANG PÖR SHUG PA THUN PAR SHUG PA
live with awareness live with honesty, live with friendliness,

THAL MÖ JER WAI YÖE SU GYUR PA
worthy of (revering) with folded hands,

CHAG JA WAI YÖE SU GYUR PA
worthy of (paying) homage,

SÖD NAM GI PAL GI SHING
objects of the glorious merits,

YÖN YÖNG SU JANG WA CHEN PO
(they are) the great ones naturing the offerings

JIN PEI NE SU GYUR PA
field for making offerings,

KUN TU YANG JIN PEI NEY SU GYUR PA CHEN PÖ WÖ
great field for making offerings.

GÖN PO THUG JE CHE DHEN PA
(you are) the lord and has great compassion,

THAM CHED KHENPA TÖN PA PÖ
omniscient and Preacher,

SÖD NAM YÖN TEN GYA TSÖI SHI
and the base of ocean of qualities and merits.

DHE SHIN SHEGS LA CHAG TSAL LÖ
to you (we) Prostrate.

DHAGPA DHÖD CHAG DRAL WAI GYU
Pure and cause of freeing from desire attachment,

GE WAY NGYEN SÖNG LE DRÖL SHING
and liberate from unlucky realms through merits,

CHIG TU DHÖN DHAM CHÖG GYUR PA
the only one and supreme noble object,

SHI GYUR CHÖE LA CHAG TSAL LÖ
is the Pacifying dharma, to it, we Prostrate.

DRÖL NE DRÖL WAI LAM YANG TÖN
(The one) who teaches the liberation path, after being oneself liberated,

LHAB PA DHAG LA RAB TU GUE
has the respect for the Precepts

SHING GI DHAMPA YÖN TEN DHEN
noble object (of reverence) and possesses qualities,

GE DHUN LA YANG CHAG TSAL LÖ

to the Sangha also we Prostrate.

SANGYE TSÖ LA CHAG TSAL LÖ

We Prostrate to the great Buddha,

CHOB PA CHÖE LA CHAG TSAL LÖ

We Prostrate to the Protector dharma,

GE DHUN DE LA CHAG TSAL LÖ

We prostrate to the Sangha group,

SUM LA TAG TU GUE CHAG TSAL

To the three, we always Prostrate with respect,

SANGYE YÖNTEN SÄM MI CHAB

Buddha has immeasurable qualities,

CHÖE KI YÖN TEN SAM MI CHAB

Dharma has immeasurable qualities,

GE DHUN YÖN TEN SAM MI CHAB

Sangha has immeasurable qualities,

SAM MI CHAB LA DED JED PEI

by generating faith towards the immeasurables.

NAM PAR MIN PYANG SAM MI CHAB

the outcome is also immeasurable.

NAM DHAG SHING DHU KE WAR SHÖG

May we be born in the pure realm!