

THAB KHE THUG JE SHĀKYE RIG SU THRUNG/  
 You who were born into the Shākya clan are skillful and compassionate.  
 ZHEN GYI MI THUB DÜ KYI PUNG JOM PA/  
 You who cannot be conquered by others subdued the army of māra.  
 SER GYI LHÜN PO TA BUR JI PE KU/  
 Your body is imperturbable like the golden mountain Sumeru.  
 SHĀKYE GYAL PO KHYÖ LA CHAG TSAL LO/  
 King of the Shākyas, I prostrate before you.

GANG GI DANG POR JANG CHUB THUG KYE NE/  
 First, you conceived the thought of enlightenment,  
 SÖ NAM YE SHE TSHOG NYI DZOG DZE CHING/  
 then completed the two accumulations of merit and wisdom.  
 DÜ DIR DZE PA GYA CHEN DRO WA YI/  
 In that time, you performed the twelve deeds for beings,  
 GÖN GYUR KHYÖ LA DAG GI TÖ PAR GYI/  
 and became their protector. To you, I present this praise.

LHA NAM DÖN DZE DUL WE DÜ KHYEN NE/  
*(1<sup>st</sup> Deed)* Having fulfilled all the needs of the gods, you knew that it was  
 time for taming.

LHA LE BAB NE LANG CHEN TAR SHEG SHING/  
 As an elephant, you descended from the god-realm,  
 RIG LA ZIG NE LHA MO GYU THRUL GYI/  
 you perceived your family,  
 LHUM SU ZHUG PAR DZE LA CHAG TSHAL LO/  
 and entered Māyādevī's womb. Before you, I prostrate.

DA WA CHU DZOG SHĀKYE SE PO NI/  
*(2<sup>nd</sup> Deed)* After ten months had passed, you were born as the son of the  
 Shākyas

TRA SHI LUMBI TSHAL DU TAM PE TSHE/  
 in the propitious Lumbini grove.

TSHANG DANG GYA JIN GYI TÖ TSHEN CHOG NI/  
 At that time, Brahma and Indra praised you on the basis of the exceptional  
 signs of enlightenment that you presented,  
 JANG CHUB RIG SU NGE DZE CHAG TSHAL LO/  
 thus confirming your enlightenment lineage. Before you, I prostrate.

ZHON NU TOB DEN MI YI SENG GE DE/  
*(3<sup>rd</sup> Deed)* As a powerful youth, a lion among men,  
 ANG GHA MA GA DHAR NI GYU TSAL TEN/  
 you displayed your athletic skill at Anga Magadha  
 KYE WO DREG PA CHEN NAM TSHAR CHE NE/  
 where you overpowered arrogant opponents  
 DREN DA ME PAR DZE LA CHAG TSHAL LO/  
 so that they could no longer compete with you. Before you, I prostrate.

JIG TEN CHÖ DANG THUN PAR JA WA DANG/  
*(4<sup>th</sup> Deed)* Your acts were in accord with the worldly law and  
 KHA NA MA THO PANG CHIR TSÜN MO YI/  
 you abandoned all lapses. With your princess  
 KHOR DANG DEN DZE THAB LA KHE PA YI/  
 and your retinue, you ruled the kingdom with skillful means.  
 GYAL SI KYONG WAR DZE LA CHAG TSHAL LO/  
 Before you, I prostrate.

KHOR WE JA WAR NYING PO ME ZIG NE/  
*(5<sup>th</sup> Deed)* Since you recognized that samsāric activities have no essence,  
 KHYIM NE JUNG TE KHA LA SHEG NE KYANG/  
 you left your home and wandered about.  
 CHÖ TEN NAM DAG DRUNG DU NYI LE NYI/  
 Before the Namdag Stūpa, you have been ordained.  
 RAB TU JUNG WAR DZE LA CHAG TSHAL LO/  
 Before you, I prostrate.

TSÖN PE JANG CHUB DRUB PAR GONG NE NI/  
*(6<sup>th</sup> Deed)* With the intention to reach enlightenment through great exertion,  
 NE RAN JA NE DRAM DU LO DRUG TU/  
 you practiced asceticism for six years on the banks of the Nairanjana  
 KA WA CHE DZE TSÖN DRÜ THAR CHIN NE/  
 and by perfecting joyful effort  
 SAM TEN CHOG NYE DZE LA CHAG TSHAL LO/  
 you obtained the highest concentration. Before you, I prostrate.

THOG MA ME NE BE PA DÖN YÖ CHIR/  
*(7<sup>th</sup> Deed)* In order to make your beginningless efforts meaningful,  
 MA GA DHA YI JANG CHUB SHING DRUNG DU/  
 you sat peacefully with crossed legs  
 KYIL TRUNG MI YO NGÖN PAR SANG GYE NE/  
 beneath the bodhi tree in Magadha until the complete awakening  
 JANG CHUB DZOG PAR DZE LA CHAG TSHAL LO/  
 of enlightenment was perfected. Before you, I prostrate.

THUG JE DRO LA NYUR DU ZIG NE NI/  
*(8<sup>th</sup> Deed)* Without hesitation, you gazed at beings with compassion  
 WĀ RĀ NA SĪ LA SOG NE CHOG TU/  
 and introduced suitable beings to the three vehicles  
 CHÖ KYI KHOR LO KOR NE DUL JA NAM/  
 by turning the wheel of dharma in distinguished places  
 THEG PA SUM LA GÖ DZE CHAG TSHAL LO/  
 like Vārāṇasī and so forth. Before you, I prostrate.

ZHEN GYI GOL WA NGEN PA TSHAR CHE CHIR/  
*(9<sup>th</sup> Deed)* You have subdued your opponents in debate  
 MU TEG TÖN PA DRUG DANG LHE JIN SOG/  
 and have overcome the six Tīrthikas, Devadatta,  
 KHOR MO JIG GI YUL DU DÜ NAM TUL/  
 the Māras and others in Kormojig (*Gaya Bhanga*).

THUB PA YUL LE GYAL LA CHAG TSHAL LO/  
 You are the Muni who has been victorious in battle [against wrong views].  
 Before you, I prostrate.

SI PA SUM NA PE ME YÖN TEN GYI/  
*(10<sup>th</sup> Deed)* With qualities that are without equal in the three realms,  
 NYEN DU YÖ PAR CHO THRUL CHEN PO TEN/  
 you displayed great miracles in Saravasti.  
 LHA MI DRO WA KÜN GYI RAB CHÖ PA/  
 So you came to be worshiped by gods, men, and all sentient beings  
 TEN PA GYE PAR DZE LA CHAG TSHAL LO/  
 and have caused the propagation of the teachings. Before you, I prostrate.

LE LO CHEN NAM NYUR DU KUL JE CHIR/  
*(11<sup>th</sup> Deed)* To spur all lazy persons on to swiftness,  
 TSA CHOG DRONG GI SA ZHI TSANG MA RU/  
 you abandoned your vajra-like, deathless body  
 CHI ME DOR JE TA BUR KU SHEG NE/  
 in Kushinagar, the pure place,  
 NYA NGEN DA WAR DZE LA CHAG TSHAL LO/  
 and entered into parinirvāna. Before you, I prostrate.

YANG DAG NYI DU JIG PA ME CHIR DANG/  
*(12<sup>th</sup> Deed)* Since the absolute reality is indestructible,  
 MA ONG SEM CHEN SÖ NAM THOB JE CHIR/  
 you manifested many relics  
 DE NYI DU NI RING SEL MANG TRUL NE/  
 so that future beings could gain merit thereby  
 KU DUNG CHA GYE DZE LA CHAG TSHAL LO/  
 and left them in eight types of stūpa. Before you, I prostrate.

*[The first part of] this text[, consisting of one verse for each of the Twelve Deeds,] was authored by Nāgārjuna.*

GANG TSHE KANG NYI TSO WO KHYÖ TAM TSHE/

At the time you were born to be the lord of men,

SA CHEN DI LA GOM PA DÜN BOR NE/

you took seven steps on this great earth

NGA NI JIG TEN DI NA CHOG CHE SUNG/

and then declared, "In this world, I am the highest."

DE TSHE KHE PA KHYÖ LA CHAG TSHAL LO/

I prostrate before you, the sage of this age.

DANG PO GA DEN LHA YI YUL NE JÖN/

First, you descended from the Tushita god realm

GYAL PÖ KHAB TU YUM GYI LHUM SU ZHUG/

then entered your mother's womb in Rajgir

LUMBI NI YI TSHAL DU THUB PA TAM/

and were born as a Muni in Lumbini Grove.

CHOM DEN LHA YI LHA LA CHAG TSHAL LO/

I prostrate before you, Bhagavan, god among gods.

ZHAL YE KHANG DU MA MA GYE ZHI CHÖ/

The eight and four mothers cared for you in the palace.

SHĀKYE DRONG DU ZHÖN NŪ ROL TSE DZE/

You displayed your abilities in sport and dance in the city of the Shākyas

SER KYE NE SU SA TSHO KHAB TU ZHE/

and in Kapilavastu, you took Yasodhara as your wife.

SI SUM TSHUNG ME KU LA CHAG TSHAL LO/

I prostrate before you who has no equal in the three worlds.

DRONG KHYER GO ZHIR KYO WE TSHUL TEN NE/

At the four gates to the city, you showed the expressions of weariness.

CHÖ TEN NAM DAG DRUNG DU U TRA SIL

Before the Namdag Stūpa, you cut off your hair,

NE RAN JA NE DRAM DU KA THUB DZE/

and practiced austerities on the banks of the Nairanjana.

DRIB NYI KYÖN DANG DRAL LA CHAG TSHAL LO/

I prostrate before you who are free of the two veils.

GYAL PÖ KHAB TU LANG CHEN NYÖN PA TUL/

In Rajgir, you subdued a mad elephant.

YANG PA CHEN DU TRE'Ü DRANG TSI PHUL/

In Vaishali, the monkeys offered you honey.

MA GA DHA RU THUB PA NGÖN SANG GYE/

And in Magadha, you attained the complete enlightenment.

KHYEN PE YE SHE BAR LA CHAG TSHAL LO/

I prostrate before you who blazes in the wisdom of knowledge.

WĀ RĀ NA SĪR CHÖ KYI KHOR LO KOR/

In Vārānasī, you turned the wheel of the dharma.

DZE TE TSHAL DU CHO THRUL CHEN PO TEN/

In the Jetavana Garden, you displayed great miracles.

TSA CHOG DRONG DU GONG PA NYA NGEN DE/

And in the city of Kushinagar, you entered parinirvāna.

THUG NI NAM KHA DRA LA CHAG TSHAL LO/

I prostrate before you whose mind is equal to all space.

DI TAR TEN PE DAG PO CHOM DEN DE/

Bhagavan, Master of the Teachings,

DZE PE TSHUL LA DO TSAM TÖ PA YI/

this is only a short praise of aspects of your deeds.

GE WE DRO WA KÜN GYI CHÖ PA YANG/

May the activities of all beings be virtuous

DE SHEG KHYÖ KYI DZE DANG TSHUNG PAR SHOG/

and become the equal of your deeds, Tathāgata.

DE ZHIN SHEG PA KHYE KU CHI DRA DANG/  
Tathāgata, may I and all others solely become your equal  
KHOR DANG KU TSHE TSHE DANG ZHING KHAM DANG/  
with respect to your body, retinue,  
KHYÖ KYI TSHEN CHOG ZANG PO CHI DRA WA/  
lifespan, buddhaland,  
DE DRA KHO NAR DAG SOG GYUR WAR SHOG/  
and excellent, supreme marks.

KHYÖ LA TÖ CHING SOL WA TAB PE THÜ/  
Through the power of this aspiration prayer and praises to you  
DAG SOG GANG DU NE PE SA CHOG SU/  
please allow sickness, negative influences, poverty, strife, and conflict  
NE DÖN UL PHONG THAB TSÖ ZHI WA DANG/  
to come to an end in all places in the four directions where I and others dwell  
CHÖ DANG TRA SHI PHEL WAR DZE DU SOL/  
and let the dharma and good fortune increase.

TÖN PA JIG TEN KHAM SU JÖN PA DANG/  
Through the teacher (buddha) who has come into the world,  
TEN PA NYI Ö ZHIN DU SAL WA DANG/  
through the teachings that are as clear as sunlight,  
TEN DZIN PÖN LOB SHE DRUB GYE GYUR CHIG/  
and through the holders of teachings, master and student, may understand-  
ing and practice increase,  
TEN PA YÜN RING NE PE TRA SHI SHOG/  
and may the teachings remain for a long time. May all be auspicious.

*The [remaining verses] were written by Drikung Kyobpa Rinpoche [Jigten Sumgön].*

*German translation (from Tibetan): Christian Licht, based on clarifications from Drubpön Jampa Rigzin, 2002*

*English translation (from German): Ani Trinley Chödrön, with assistance from Edda Sonneberg, 2004, a few changes have been done by Christian Licht, 2011*  
*Phonetic transcription: Christian Licht, Heinz-Werner Goertz, 2010*

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། འཇུག་རྒྱལ་པོ་ལ་མཛད་པ་བཅུ་གཉིས་ཀྱི་སློན་ལ་  
བསྟོན་པ།།

ཐབས་མཁའ་སྤྲུལ་རྗེས་འཇུག་རིགས་སུ་འབྱུངས། །གཞན་གྱིས་  
མི་སྐབ་བདུད་ཀྱི་དཔུང་འཛམས་པ། །གསེར་གྱི་ལྷན་པོ་ལྟ་བུར་བརྗོད་  
པའི་སྐྱ། །འཇུག་རྒྱལ་པོ་བྱོན་ལ་སྤྲུལ་འཚལ་ལོ། །གང་གིས་  
དང་པོར་བྱང་ཚུབ་སྤྲུལ་བསྐྱེད་ནས། །བསོད་ནམས་ཡེ་ཤེས་ཚོགས་  
གཉིས་རྫོགས་མཛད་ཅིང་། །དུས་འདིར་མཛད་པ་རྒྱ་ཆེན་འགྲོ་བ་ཡི། །  
མགོན་གྱུར་བྱོན་ལ་བདག་གིས་བསྟོན་པར་བཀྱི། །ལྷ་རྣམས་དོན་  
མཛད་འདུལ་བའི་དུས་མཁའ་ནས། །ལྷ་ལས་བབ་ནས་གྲང་ཆེན་  
ལྟར་གཤེགས་ཤིང་། །རིགས་ལ་གཟེགས་ནས་ལྷ་མོ་སྐྱེ་འཕུལ་གྱི། །  
ལྷམས་སུ་ཞུགས་པར་མཛད་ལ་སྤྲུལ་འཚལ་ལོ། །ཟླ་བ་བཅུ་རྫོགས་  
འཇུག་སྐྱེས་པོ་ནི། །བཀྱ་གིས་ལུས་ལྷིའི་ཚལ་དུ་བལྟམས་པའི་ཚོ། །  
ཚངས་དང་བརྒྱ་བྱིན་གྱིས་བསྟོན་མཚན་མཚོག་ནི། །བྱང་ཚུབ་རིགས་  
སུ་ངེས་མཛད་སྤྲུལ་འཚལ་ལོ། །གཞན་ཅུ་སྟོབས་ལྷན་མི་ཡི་སེང་གོ་