The Aspirational Prayer to the Realm of Great Bliss, Dewachen

Composed by the learned and accomplished Raga Asye

Om Ami Dewa Hrih!


This is a treasury from the heart practice of Chagme (Karma Chagme). Although my hands are in great pain, after considering the immense benefit this would bring forth to beings, I diligently composed this prayer. There is no greater merit than to propagate this prayer widely by allowing others to contemplate and practice it. There is no dharma teaching more profound than this. It is the root of all dharma. Do not fall into indifference, but persevere in this practice. Since it belongs to the class of Sutra, one does not need the oral scriptural transmission.
唉瑪伙
E MA HO

徳內涅瑪納吉效入那[自此日落之方向]
DI NE NYI MA NUB KYI CHOK ROL NE
Slightly elevated from here, in the direction of sunset

章美杰定芒布帕入那[越過無數眾世界]
DRANG MED JIK TEN MANG PÖ PA ROL NA
beyond a myriad of cosmic worlds,

炯雜當德拍比耶沙那[稍許上方聖境處]
CHUNG ZED TENG DU PAK PE YUL SA NA
is the land of the Noble Ones,

南巴達比讓康得哇間[即是清淨極樂刹]
NAM PAR DAK PE ZHING KHAM DE WA CHEN
the completely perfect pure realm of Great Bliss—Dewachen.

達個切窩墨給瑪同央[我等肉眼雖未見]
DAK GI CHU BUR MIK GI MA TONG YANG
Although Dewachen is not visible with our physical eyes,
RANG SEM SAL WAI YID LA LAM MER SAL
its imagery can be vividly perceived through our mental faculties.

DE NA CHOM DEN GYAL WA ÖD PAK MED
There resides Amitabha, Victorious One of Boundless Light.

PE MA RA GAI DOK CHEN ZI JID BAR
ruby red in color and blazing with radiance.

U LA TSUK TOR ZHAB LA KHOR LO SOK
Adorned with the thirty-two major and eighty minor signs of excellence,

TSEN ZANG SO NYI PE JED GYED CHÜ TRE
like the crown protuberance and dharma wheel at the sole of the foot.

ZHAL CHIK CHAK NYI NYAM ZHAK LHUNG ZED DZIN
he is wearing the three robes of dharma.
求姑南色所讓節中給〔著三法衣跏趺坐〕
CHÖ GÖ NAM SUM SOL ZHING KYIL TRUNG GI
He has a single face, and his two hands are holding an alms bowl in the mudra of equanimity.

巴瑪動單達唯單當德〔千瓣莲花月垫上〕
PE MA TONG DEN DA WAI DEN TENG DU
In the vajra posture, he is seated upon a 1,000 petalled lotus and moon disk seat

江秋向拉歌定雜得〔身背依靠菩提樹〕
JANG CHUB SHING LA KU GYAB TEN DZED DE
with a bodhi tree rising from behind as a backrest.

土吉建幾江內達拉則〔慈悲慧眼遙視我〕
TUK JE CHEN GYI GYANG NE DAK LA ZIK
From a distance, his wisdom eyes gaze down at me with loving affection.

衣色江秋森巴千熱則〔右側觀世音菩薩〕
YE SU JANG CHUB SEM PA CHEN RE ZIK
To the right is the bodhisattva Avalokiteshvara,

各到嘎布夏雲巴呷怎〔身白左手持白蓮〕
KU DOK KAR PO CHAK YÖN PED KAR DZIN
who is white in color. In his left hand he holds a white lotus.
YÖN DU JANG CHUB SEM PA TU CHEN TOB
To the left is the bodhisattva Vajrapani blue in color.

NGÖN PO DOR JE TSEN PE PEMA YÖN
holding a lotus marked with a vajra in his left hand.

YE NYI KYAB JIN CHAK GYA DAK LA TEN
Both bodhisattvas extend their right hands in the mudra of bestowing refuge.

TSO WO SUM PO RI GYAL LHÜN PO ZHIN
These three supreme deities appear like Mount Meru, the king of all mountains,

LHANG NGE LHEN NE LHAM MER ZHUK PE KHOR
illuminating with splendor and radiance.

JANG CHUB SEM PE GE LONG JE WA BUM
Surrounding them is their retinue of a trillion fully ordained monks (gelong)
根江色朵參當別夏堅〔身皆金色相好飾〕
KÜN KYANG SER DOK TSEN DANG PE JED GYEN
of a shimmering golden color with the respective marks and signs of excellence.

求姑南色所讓色得美〔著三法衣黃燦燦〕
CHÖ GÖ NAM SUM SOL ZHING SER TEM ME
They are dressed in the three robes of dharma.

木給夏拉尼讓恰美些〔敬禮遠近無別故〕
MÖ GÜ SHAK LA NYE RING KHYED MED CHIR
With a devotion that transcends time and space,

達個過桑給貝夏擦落〔我以三門敬頂禮〕
DAK GI GO SUM GÜ PE SHAK TSAL LO
I prostrate wholeheartedly with my three doors.

秋歌囊哇他耶日吉達〔法身無量光部主〕
CHÖ KU NANG WA TA YE RIK KYI DAK
From the right hand of Amitbha, the dharmakaya Buddha of Boundless Light,

夏衣奧色雷哲千熱則〔右手放光化觀音〕
SHAK YE ÖD ZER LE TRUL CHEN RE ZIK
a light radiates forth in the form of Avalokiteshvara;
洋哲千熱則王細哇加 [復化百俱胝観音]
YANG TRUL CHEN RE ZIK WANG JE WA GYA
then one billion emanations of Avalokiteshvara shine forth.

夏雲奧賊雷哲卓瑪得 [左手放光化度母]
CHAK YÖN ÖD ZER LE TRUL DROL MA TE
Tara emanates from a light ray sent forth from the dharmakaya Lord’s left hand;

洋哲卓瑪些哇叉嘉結 [復化百俱胝度母]
YANG TRUL DROL MA JE WA TRAK GYA GYED
followed by one billion emanations of Tara welling forth.

特界奧色雷哲巴瑪炯 [心間放光化蓮師]
TUK KYI ÖD ZER LE TRUL PEMA JUNG
From the dharmakaya Lord’s heart,

洋哲烏堅些哇叉嘉結 [復化百俱胝蓮師]
YANG TRUL UR GYEN JE WA TRAK GYA GYED
light radiates becoming Padmasambhava along with one billion similar emanations of Orgyen.

秋歌奧巴美拉夏擦落 [頂禮法身無量光]
CHÖ KU ÖD PAK MED LA CHAK TSAL LO
I prostrate to dharmakaya Buddha of Boundless Light.
SANGYE CHEN GYI NYIN TSEN DÜ DRUK TU
With the clairvoyant ability of a buddha, Amitabha watches over all sentient beings.

SEM CHEN KÜN LA TSE WE TAK TU ZIK
with loving kindness during the six periods of the cycle of day and night.

SEM CHEN KÜN GYI YID LA GANG DREN PE
With his omniscience, he is constantly aware of

NAM TOK GANG GYU TAK TU TUK KYI KHYEN
every arising thought in the mind of each sentient being.

SEM CHEN KÜN GYI NGAK TU GANG ME TSIK
With clairaudience, he distinctly hears without confusion

TAK TU MA DRE SO SOR NYEN LA SEN
every conversation spoken by each being.
KÜN KHYEN ÖD PAK MED LA SHAK TSAL LO
I prostrate to the omniscient Buddha Amitabha.

CHÖ PANG TSAM MED JE PA MA TOK PA
All who have strong faith in you and who earnestly supplicate with aspirational prayers,

KHYED LA DED CHING MÖN LAM TAB TSED KÜN
excepting those who have rejected dharma, or committed extreme negative deeds that result immediate retribution,

DE WA CHEN DER KYE WAI MÖN LAM DRUB
will be born in Dewachen, and their prayers will be fulfilled.

BAR DOR JÖN NE ZHING DER DREN PAR SUNG
In the intermediate state of transition, the bardo, you will appear and guide us into your pure realm.

DREN PA ÖD PAK MED LA SHAK TSAL LO
I prostrate to the Guiding Guru of Boundless Light.
KHYED KYI KU TSE KAL PA DRANG MED DU
Although your lifespan lasts for countless kalpas,

NYA NGEN MI DA DA TA NGÖN SUM ZHUK
please remain firm not transgressing beyond samsara.

KHYED LA TSE CHIK GÜ PE SOL TAB NA
With utmost sincerity we pray,

LE KYI NAM PAR MIN PA MA TOK PE
except for the fruition of fully matured past karma,

TSE ZED PA YANG LO GYA TUP PA DANG
for our lifespan to extend beyond one hundred years and

DÜ MIN CHI WA MA LÜ DOK PAR SUNG
for untimely death to be averted.
GÖN PO TSE PAK MED LA SHAK TSAL LO
I prostrate to the Protector of Boundless Light.

TONG SUM JIK TEN RAB JAM DRANG MED PA
Not even the merit of cloudbanks of offerings of precious jewels

RIN CHEN GYI KANG JIN PA JIN PA WAI
that permeate the three thousandfold universes

ÖD PAK MED PE TSEN DANG DE WA CHEN
can compare to hearing the holy name Buddha Amitabha once

TÖ NE DED PE TAL MO JAR JE NA
while solemnly joining hands in the mudra of prayer.

DE NI DE WAI SÖD NAM CHE WAR SUNG
There is no greater merit.
Therefore, I respectfully prostrate to the Buddha of Boundless Light.

Merely hearing the name Amitabha while simultaneously having intense faith arising from one’s depths,

one is ensured of never turning away from the path to Buddhahood.

I prostrate to the Protector of Boundless Light.
SANGYE ÖD PAK MED PE TSEN TÖ NE
Until buddhahood is reached,

DE NI JANG CHUB NYING PO MA TOB PAR
upon hearing the holy name Buddha Amitabha,

BÜD MED MI KYE RIK NI ZANG POR KYE
may I be reborn in a royal family and not have a female body.

TSE RAB KÜN TU TSUL TRIM NAM DAK GYUR
I shall maintain pure discipline in all of my future rebirths.

DE SHEK ÖD PAK MED LA SHAK TSAL LO
I prostrate to the One Gone to Bliss, Deshin Shegpa, the Buddha of Boundless Light.

DAK GI LÜ DANG LONG CHÖD GE TSAR CHE
I offer the root of all of my virtue, my body and all my physical possessions,
悟色交唯巧巴介其巴〔一切真實之供品〕
NGÖ SU JOR WAI CHÖD PA CHI CHI PA
along with imaginary offerings of the eight auspicious signs,

耶哲扎西賊達仁親頓〔意幻七寶吉祥物〕
YID TRUL TRA SHI DZE TAK RIN CHEN DÜN
the seven royal symbols and whatever is desirable.

多內哲巴動桑杰定戒〔本成三千世界中〕
DÖD NE DRUB PA TONG SUM JIK TEN GYI
All the wealth and glory of the three thousandfold universe

郎意日繞涅大些哇加〔十億日月洲須彌〕
LING ZHI RI RAB NYI DA JE WA GYA
as well as billions of Mount Merus, of continents and sub-continents and suns and moons,

拉樂咪耶龍效談加根〔天人龍之諸受用〕
LHA LU MI YI LONG CHÖD TAM CHED KÜN
together with the immense wealth of gods, nagas and humans

落衣浪得奧巴美拉波〔以意供養無量光〕
LO YI LANG TE ÖD PAK MED LA BUL
—all of these are offered to the Buddha of Boundless Light.
By the force of your compassion, please accept these offerings for my benefit.

Since the very beginning, throughout countless rebirths until this present life,

all motherly sentient beings including myself have committed immeasurable negative karma.

I swear and confess the three unwholesome acts of the body:

killing, stealing, and sexual misconduct.

I openly swear and confess the four unwholesome acts of speech:
啊個默給耶波吐落夏 [發露懺悔語四罪]
NGAK GI MI GE ZHI PO TOL LO SHAK
lying, slandering, harsh speech and gossip.

那森諾森勞巴大哇得 [貪心害心與邪見]
NAB SEM NÖD SEM LOK PAR TA WA TE
I openly confess the three unwholesome acts of the mind:

耶戒默給色波吐落夏 [發露懺悔意三罪]
YID KYI MI GE SUM PO TOL LO SHAK
greed, malice, and wrong view.

帕瑪諾本扎軍沙巴當 [殺師父母阿羅漢]
PA MA LOB PÖN DRA CHOM SED PA DANG
I swear and confess the five heinous crimes of killing one’s parent,

嘉唯個拉安森吉巴當 [惡心損害佛身體]
GYAL WAI KU LA NGEN SEM KYE PA DANG
one’s spiritual guide, an arhat,

參美阿夜雷薩吐落夏 [發露懺悔無間罪]
TSAM MED NGA YI LE SAK TOL LO SHAK
or the abominable act of causing a Victorious One to bleed.
給龍給策薩當怎瑪帕〔殺害比丘與沙彌〕
GE LONG GE TSUL SED DANG TSÜN MA PAB
I swear and confess evil deeds similar to that of the five heinous crimes,

個素巧定拉康謝巴索〔污尼毀像塔寺等〕
KU ZUK CHÖR TEN LHA KHANG SHIK LA SOK
such as killing a fully ordained monk (gelong) or a novice monk (getslul),

尼唯參美德些吐落夏〔發露懺悔近無間〕
NYE WAI TSAM MED DIK JE TOL LO SHAK
seducing a nun (ani), destroying a statue, stupa or monastery, and so forth.

滾巧拉抗松繞定桑索〔三寶殿經所依等〕
KÖN CHOK LHA KHANG SUNG RAB TEN SUM SOK
Having taken refuge witnessed by the Three Jewels, at a holy monastery

黃意察則納如拉所巴〔以彼作證違誓等〕
PANG ZHE TSED TSUK NA ZÖ LA SOK PA
and bonded by the sacred scriptures, in spite of that I break these sacred vows.

秋邦雷安沙巴吐落夏〔發露懺悔捨法罪〕
CHÖ PANG LE NGEN SAK PA TOL LO SHAK
I swear and confess all negative acts of abandoning the path of dharma.
康桑森間薩雷德切哇〔誹謗諸菩薩之罪〕
KHAM SUM SEM CHEN SED LE DIK CHE WA
I swear and confess any unintentional yet negative act of slandering a bodhisattva,

江秋森巴南拉個哇達〔殺殺三界有情重〕
JANG CHUB SEM PA NAM LA KUR WA TAB
which by comparison is much more severe than killing a sentient being

敦美德欽薩巴吐落夏〔發露懺悔無義罪〕
DÖN MED DIK CHEN SAK PA TOL LO SHAK
in any of the three realms of existence.

給唯潘雲德比尼墨當〔聞善功德惡過患〕
GE WAI PEN YÖN DIK PE NYE MIK DANG
Compared to the five heinous crimes, it is more severe to not believe in the
benefits of virtuous deeds and the negative results of nonvirtue.

涅唯德阿才擦拉索巴〔地獄痛苦壽量等〕
NYAL WAI DUK NGAL TSE TSED LA SOK PA
Even though the great torment of the hell realms have been explained,

吐江默定夏措音三巴〔認為不實僅說法〕
TÖ KYANG MI DEN SHED TSÖD YIN SAM PA
we still choose to not to believe it other than as simply a pedagogical device.
参美阿唯特為雷安巴〔此罪重於五無間〕
TSAM MED NGA WAI TU WAI LE NGEN PA
I swear and confess the extreme negative karma

他美雷安沙巴吐落夏〔發露懺悔無解罪〕
TAR MED LE NGEN SAK PA TOL LO SHAK
that makes liberation impossible.

盼巴夜當拉瑪結桑當〔十三僧殘四他勝〕
PAM PA ZHI DANG LHAK MA CHU SUM DANG
I swear and confess the breakage and deterioration

邦動所夏尼些得參阿〔墮罪惡作向彼悔〕
PANG TUNG SOR SHAK NYE JE DE TSEN NGA
of the five categories of the vows of individual liberation,

所他冊誠恰哇吐落夏〔發露懺悔五墮罪〕
SO TAR TSUL TRIM CHAL WA TOL LO SHAK
the four root downfalls and thirteen branch downfalls of the fully ordained monk.

那布秋夜動哇阿阿加〔四惡法罪十八墮〕
NAG PÖ CHÖ ZHI TUNG WA NGA NGA GYED
I swear and confess all transgressions concerning the bodhisattva training:
JANG SEM LAB PA NYAM PA TOL LO SHAK
the four negative actions plus the eighteen downfalls.

TSA TUNG CHU ZHI YEN LAK BOM PO GYED
I swear and confess the deterioration of the secret mantra words of honor:

SANG NGAK DAM TSIFK NYAM PA TOL LO SHAK
the fourteen root tantric downfalls and the transgressions of the eight secondary tantric vows.

DOM PA MA ZHÜ MI GE LE JE PA
I swear and confess all harmful deeds I have unknowingly committed,

MI TSANG CHÖD DANG CHANG TUNG LA SOK PA
all ordinary nonvirtues that I have committed due to lack of knowing the basic precepts,

RANG ZHIN KHA NA MA TÖ DIK PA TE
and all negative acts I have committed due to not being fully aware of the true karmic propensities,
德巴德度瑪西吐落夏（發露懺悔未知罪）
DIK PA DIK TU MA SHE TOL LO SHAK
including sexual misconduct, indulging in alcoholic intoxicants, and so forth.

加頓王哥拉所吐那洋（雖受皈戒灌頂等）
KYAB DOM WANG KUR LA SOK TOB NA YANG
I have taken refuge vows and received empowerments,

得葉頓巴單策仲瑪西（不知守戒護誓言）
DE YI DOM PA DAM TSIG SUNG MA SHE
yet I have carelessly disregarded the sacred words of honor and abandoned commitments.

吉比動哇拋巴吐落夏（發露懺悔佛制罪）
CHE PE TUNG WA POK PA TOL LO SHAK
I swear and confess these serious transgressions according to the words of the Buddha.

交巴美那夏貝米達貝（若無悔心識不淨）
GYÖD PA MED NA SHAK PE MI DAK PE
All of my cumulative harmful deeds are like deadly poisons deeply lodged within my belly.

阿些德巴空德度松達（昔所造罪如腹毒）
NGAR JE DIK PA KHONG DU DUK SONG TAR
Without deep remorse and pure confession, this poison cannot be cleansed.
悟察節扎交巴欽布夏〔以大懺懺悔罪懺〕
NGO TSA JIK TRAK GYÖD PA CHEN PÖ SHAK
May I confess with utmost sincerity and remorse.

新恰頓森美那默達貝〔後無戒心罪不淨〕
CHIN CHED DOM SEM MED NA MI DAK PE
Without maintaining my vows, my attempts to purify negative karma are feeble.

新恰照拉哇江默給雷〔發誓此後遇命難〕
CHIN CHED SOK LA BAB KYANG MI GE LE
I solemnly swear, at the cost of my own life

大內默節森拉單加絨〔亦不造作不善業〕
DA NE MI GYID SEM LA DAM CHA ZUNG
from today onward to abandon all non-virtuous activities!

得些奧巴美巴這基吉〔阿彌陀佛及佛子〕
DE SHEK ÖD PAK MED PA SE CHE KYI
Sugata Boundless Light and your heirs grant your blessing

達杰用色達巴新吉羅〔加持淨化我相續〕
DAK GYÜD YONG SU DAK PAR JIN GYI LOB
to continuously purify my mind stream!
焰吉給哇些巴吐比才［聞聽他人行善時］
ZHENG GYI GE WA JED PA TÖ PE TSE
According to the Buddha,

得拉又朵黙給森邦内［若捨嫉妒不喜心］
DE LA TRAK DOK MI GE SEM PANG NE
I shall acquire the same level of merit,

寧內嘎為吉色耶讓那［誠心歡悅作隨喜］
NYING NE GA PE JE SU YI RANG NA
when without envy I sincerely rejoice

得耶索南年德吐巴松［佛說同獲彼福德］
DE YI SÖD NAM NYAM DU TOB PAR SUNG
in wholesome acts performed by others.

得些拍巴南當索吉衣［故於聖眾及凡夫］
DE CHIR PAK PA NAM DANG SO KYE YI
For this reason, I rejoice in all virtuous deeds accumulated

給哇剛哲根拉耶譯悟［所作諸善皆隨喜］
GE WA GANG DRUB KÜN LA YI RANG NGO
by both realized and ordinary beings.
ṣaṅghe pāramitārtharasaṃbhūvañca

拉萨江秋橋德森及内（於發無上菩提心）
LA MED JANG CHUB CHOK TU SEM KYED NE
By rejoicing in the vast activities accomplished for the benefit of sentient beings,

zhon gnyen lung chen mkha' pa'i srid abides

卓頓加親雜拉耶譯悟（廣利有情皆隨喜）
DRO DÖN GYA CHEN DZED LA YI RANG NGO
I will cultivate the intention of supreme enlightenment.

peg chen gsum 'brel sman ma bya ba'i snyen

默給節布邦巴給哇杰（斷十不善行十善）
MI GE CHU PO PANG PA GE WA CHU
I rejoice in relinquishing the ten unwholesome and

mam chen chu 'brel 'byung ba'i snyen

染戒照加新巴勸哇當（救護他命行布施）
ZHEN GYI SOK KYAB JIN PA TONG WA DANG
performing the ten wholesome acts:

mam phun 'brel 'byung ba'i snyen

動巴仲譯定巴瑪哇當（守持戒律說實語）
DOM PA SUNG ZHING DEN PAR MA WA DANG
fostering lives, making offerings,

kar po 'brel 'byung ba'i snyen

昆巴燈當日大張布瑪（化怨言語直柔和）
KHÖN PA DUM DANG ZHI DAL DANG POR MA
keeping vows, communicating honestly,
DÖN DANG DEN PE TAM JÖD DÖD PA CHUNG
reconciling with adversaries, speaking gently,

JAM DANG NYING JE GOM ZHING CHÖ LA CHÖD
engaging in meaningful conversation, curtailing one’s desire,

GE WA DE NAM KÜN LA YI RANG NGO
cultivating loving kindness and engaging in dharma.

CHOK CHÜ JIK TEN RAB JAM TAM CHED NA
I exhort the completely perfect buddhas

DZOK SANGYE NE RING POR MA LÖN PAR
who dwell in the myriad worlds of the ten directions

DE DAK NAM LA CHÖ KYI KHIR LO NI
to swiftly and unceasingly turn the wheel of dharma without further delay.
Through your omniscience,

please be aware of my prayer.

I supplicate to all the buddhas, bodhisattvas, and lineage holders

who intend to go beyond suffering (samsara)

to remain firm and not pass into enlightenment.

I dedicate the root of all my virtue of the three times
作哇森間根界頓德悟〔迥向一切諸有情〕
DRO WA SEM CHEN KÜN GYI DÖN DU NGO
for the welfare of sentient beings.

根江拉美江秋涅吐內〔願皆速得無上果〕
KÜN KYANG LA MED JANG CHUB NYUR TOB NE
May they swiftly obtain unsurpassable enlightenment and

康桑靠哇動內哲節吉〔根除三界之輪廻〕
KHAM SUM KHOR WA DONG NE TRUK GYUR CHIK
may cycle of existence of the three realms be exhausted.

得耶給哇達拉涅門內〔彼善速成熟於我〕
DE YI GE WA DAK LA NYUR MIN NE
May my heartfelt aspirations be quickly fulfilled,

才德第門且哇覺加日〔遣除十八種橫死〕
TSE DIR DÜ MIN CHI WA CHO GYED ZHI
and the eighteen types of untimely death be pacified.

那美朗錯吉比粒多單〔身康力壯韶華豐〕
NAD MED LANG TSO GYE PE LÜ TOB DEN
May my physical attributes be endowed with the youthful vitality of a healthy adolescent in full bloom.
巴交匝美呀吉剛嘎達［如夏恆河無盡財］
PAL JOR DZED MED YAR GYI GAN GA TAR
May my material wealth never diminish, but increase like the great river Ganges during a monsoon.

德這才哇美江丹秋覺［無魔怨害享正法］
DÜD DRE TSE PA MED CHING DAM CHÖ CHÖD
May I practice the noble dharma free from demonic influence or hindrance on the path.

三比頓根秋單意人哲［如法成就諸所願］
SAM PE DÖN KÜN CHÖ DEN YID ZHIN DRUB
May I obtain realization and may all my dharma aspirations and prayers be fulfilled.

丹當桌拉盼桃加親哲［弘法利生大益成］
TEN DANG DRO LA PEN TOK GYA CHEN DRUB
May I be catapulted toward bringing the great benefits of the doctrine to sentient beings.

默里頓當單巴哲巴校［願此人身具意義］
MI LÜ DÖN DANG DEN PA DRUB PAR SHOK
May I internalize the true meaning of the precious human rebirth.

達當達拉這桃根［我及結緣眾］
DAK DANG DAK LA DREL TOK KÜN
At the very moment of death,
徳内才補杰瑪他（願臨命終時）
DI NE TSE PÖ GYUR MA TAK
may I and those who have a karmic connection with me

哲比桑吉奧巴美（化身無量光）
TRUL PE SANGYE ÖD PAK MED
be greeted by the manifestation of Boundless Light

給龍給頓靠吉果（比丘僧眷繞）
GE LONG GEN DÜN KHOR GYI KOR
along with the surrounding retinue of ordained sangha.

頓德溫色遜巴效（親臨吾等前）
DÜN DU NGÖN SUM JÖN PAR SHOK
Upon seeing him,

得同耶嘎囊哇節（見彼心歡悅）
DE TONG YID GA NANG WA KYID
may our minds be blessed with joy and happiness,

西為德阿美巴效（無有死亡苦）
SHI WAI DUK NGAL MED PAR SHOK
and may the suffering of death be pacified.
江秋森巴切加訡［願八大菩薩］
JANG CHUB SEM PA CHED GYED NI
At the time of transitioning into the intermediate-state,

則切多吉南卡巡［神力臨空中］
DZU TRUL TOB KYI NAM KHAR JON
may the eight great bodhisattvas appear in the sky in front.

得哇間德卓哇耶［指示極樂道］
DE WA CHEN DU DRO WA YI
Through their miraculous power,

藍頓藍納真巴效［接引往生也］
LAM TÖN LAM NA DREN PAR SHOK
may they indicate the path to Dewachen.

安頌德阿族拉美［惡趣苦難忍］
NGEN SONG DUK NGAL ZÖD LAK MED
The suffering of the lower realms is unbearable

拉米得節默達節［人天樂無常］
LHA MI DE KYID MI TAK GYUR
and the temporal joy and well being of gods and humans are only transitory;
得拉扎森吉哇效〔願生畏彼心〕
DE LA TRAK SEM KYE WAR SHOK
realizing that one has endured this process

桃瑪美內達第哇〔無始至今生〕
TOK MA MED NE DA TAI BAR
since beginningless time,

靠哇德納音瑞讓〔漫長漂輪廻〕
KHOR WA DI NA YÜN RE RING
may I develop an appalling attitude towards samsara

得拉交哇吉哇效〔願生厭離心〕
DE LA KYO WA KYE WAR SHOK
and renounced with clear conviction.

黙內黙熱吉橋江〔設使人轉人〕
MI NE MI RU KYE CHOK KYANG
Although one may have the fortune to have been reborn as a human,

吉嘎納氣章美農〔受無數四苦〕（生老病死）
KYE GA NA CHI DRANG MED NYONG
one is still subject to the process of birth, old age, sickness and death.
第安涅瑪哇恰忙 [ 濁世違緣多 ]
DÜ NGEN NYIK MAR BAR CHED MANG
Particularly during these dark degenerate times with an abundance of obstacles,

默當拉耶德節德 [ 人天之安樂 ]
MI DANG LHA YI DE KYID DI
the well being and happiness of humans and gods

德當這比賊音德 [ 猶如雜毒食 ]
DUK DANG DRE PE ZE ZHIN DU
are contaminated like a poisonous meal.

都巴波暫美巴效 [ 願毫無貪求 ]
DÖD PA PU TSAM MED PAR SHOK
May I arouse the proper motivation to abandon samsara!

尼德賊挪吞照南 [ 食財親友朋 ]
NYE DU ZE NOR TÜN DROG NAM
May I be free of cravings toward food,

默大節瑪米藍任 [ 無常如夢幻 ]
MI TAK GYU MA MI LAM ZHIN
wealth and the companionship of a spouse or friend;
恰忍波暂美巴校［願毫無貪戀］
CHAK ZHEN PU TSAM MED PAR SHOK
they are all impermanent with an illusory dreamlike nature.

薩恰耶瑞抗親南［故鄉屬地宅］
SA CHA YUL RI KHANG KHYIM NAM
May I recognize that my abode

默藍耶戒抗親達［猶如夢境宅］
MI LAM YUL GYI KHANG KHYIM TAR
and its vicinity have no true existence,

定巴瑪哲西巴效［願知不成實］
DEN PAR MA DRUB SHE PAR SHOK
but are merely mirage-like, dreamy reflections.

他美靠為嘉措內［無解輪迴海］
TAR MED KHOR WAI GYA TSO NE
Like the newly released criminal from a prison,

尼親尊內他哇任［如罪犯脫獄］
NYE CHEN TSÖN NE TAR WA ZHIN
without any hesitation, I declare with conviction to escape from this ocean of
great torment
得哇間戒讓刊色［願義無反顧］
DE WA CHEN GYI ZHING KHAM SU
and realize that there is no authentic freedom

些第美巴住哇效［趨往極樂剎］
CHI TE MED PAR DRÖ PAR SHOK
until I reach the pure realm of Dewachen.

恰忍車哇根加內［願斷諸貪執］
CHAK ZHEN TRI WA KÜN CHED NE
May I cut all tendencies of attachment and desire.

夏古涅內他哇任［如鷲脫網羅］
JA GÖD NYI NE TAR WA ZHIN
Like a vulture just broken free from a net,

訥戒效戒南卡拉［願瞬間行越］
NUB KYI CHOK KYI NAM KHA LA
may I soar high into the sky

杰定看訥章美巴［西方虛空中］
JIK TEN KHAM NI DRANG MED PA
traversing beyond countless worlds
KED CHIK YÜD LA DRÖD JE NE
towards the western direction,

DE WA CHEN DU CHIN PAR SHOK
instantly reaching Dewachen.

DE RU SANGYE ÖD PAK MED
May I see the face of the Buddha of Boundless Light

NGÖN SUM ZHUK PE ZHAL TONG NE
Who actually dwells in the pure realm

DRIB PA TAM CHED DAK PAR SHOK
and purify all of my negativities.

KYE NE ZHI YI CHOK GYUR PA
May I take the most supreme rebirth
美到巴美寧布拉〔蓮花蕊中生〕
ME TOK PE MAI NYING PO LA
among the four types

賊得吉哇林巴效〔願得化身生〕
DZÜ TE KYE WA LEN PAR SHOK
—miraculous rebirth in the pollen heart of a lotus.

嘎及涅拉利造內〔剎那身圓滿〕
KED CHIK NYID LA LÜ DZOK NE
May I obtain in an instant the completely perfect body

燦被丹比利托效〔願獲相隨好〕
TSEN PE DEN PE LÜ TOB SHOK
with all the major marks and the signs of excellence.

默吉到比鐵措基〔因疑不往生〕
MI KYE DOK PE TE TSOM GYI
Like a lotus flower that will not bloom for five hundred years,

落章阿吉哇達德〔於五百年中〕
LO DRANG NGA GYI BAR DAK TU
even though I may hear the words of the Buddha
囊得得節龍效丹 [ 雖具樂受用 ]
NANG DER DE KYID LONG CHÖD DEN
and experience brief contentment,

桑吉松訥吐訥洋 [ 聽聞佛語聲 ]
SANGYE SUNG NI TÖ NA YANG
my mind, when filled the hindrances of doubt,

美朵卡訥默些為 [ 然花不綻放 ]
ME TOK KHA NI MI JE WAI
and hesitation toward the dharma,

桑吉壓加些為軍 [ 延誤見佛顏 ]
SANGYE ZHAL JAL CHI WAI KYON
only delays the opportunity to be in the presence of the Buddha.

得扎達拉米炯效 [ 願我無此過 ]
DE DRA DAK LA MI JUNG SHOK
May I be free of these hindrances.

吉瑪塔德美朵西 [ 往生花即開 ]
KYE MA TAK TU ME TOK CHE
May the lotus blossom open immediately
ÖD PAG MED PE ZHAL TONG SHOK
when I am reborn in the presence of the Boundless Light.

SÖD NAM TOB DANG DZU TRUL GYI
Through the force of my merit and miraculous activities,

LAK PE TIL NE CHÖD PE TRIN
may inconceivable cloudbanks of offerings spring forth

SAM MI KHYAB PAR TRÖ JE NE
from the palms of my hands as pristine offerings

SANGYE KHOR CHE CHÖD PAR SHOK
to the Buddha and his retinue.

DE TSE DE ZHIN SHEK PA DE
May the Tatathagata bless me
夏耶江內故拉壓（展右手摸項）
CHAK YE KYANG NE GO LA ZHAK
by placing his right hand on my crown

江秋龍丹托巴效（得菩提授記）
JANG CHUB LUNG TEN TOB PAR SHOK
so that I may receive the symbolic indication of enlightenment.

薩當加起秋吐内（聞深廣法後）
ZAB DANG GYA CHE CHÖ TÖ NE
May I actualize spontaneous realization

讓節門江卓哇效（願熟解自續）
RANG GYÜD MIN CHING DROL WAR SHOK
after receiving vast and profound dharma teachings.

千熱則當特親托（願佛二長子）
CHEN RE ZIK DANG TU CHEN TOB
May I be blessed and guided by the two principal heirs of the Buddha:

加這特喔南尼幾（觀音大勢至）
GYAL SE TU WO NAM NYI KYI
the bodhisattva Avalokiteshvara and the bodhisattva Vajrapani.
新幾拉向吉容效[加持並攝受]
JIN GYI LAB SHING JE ZUNG SHOK
May infinite buddhas and bodhisattvas

尼瑞仁德效結意[每日中十方]
NYIN RE ZHIN DU CHOK CHU YI
of the ten directions

桑吉江森巴美巴[無量佛菩薩]
SANGYE JANG SEM PAG MED PA
make daily offerings

奧巴美巴橋巴當[供養無量光]
ÖD PAK MED PA CHÖD PA DANG
to the Buddha of Boundless Light.

讓得達些俊比才[蒼觀彼剎時]
ZHING DER TA CHIR JÖN PE TSE
Similarly, may I receive the nectar of holy dharma

得達根拉尼格讓[願承侍彼等]
DE DAK KÜN LA NYEN KUR ZHING
by paying homage
CHÖ KYI DÜD TSI TOB PAR SHOK
and making immaculate offerings.

DZU TRUL TOK PA MED PA YI
Through my miraculous activities,

NGÖN GE ZHING DANG PAL DEN ZHING
in the early dawn,

LE RAB DZOK DANG TUK PO KÖD
may I visit the realm of Happiness named Supreme Activity

NGA DRO DE DAG NAM SU DRO
and the realm of Merit called Dense Array.

MI KYÖD RIN JUNG DÖN YÖD DRUB
May I request empowerments, blessings,
NAM NANG LA SOK SANGYE LA
and partake of vows

WANG DANG JIN LAB DOM PA ZHU
from Buddhas Akshobya, Ratnasambhava,

CHÖD PA DU ME CHÖD JE NE
Amoghasiddhi, Vairocana, and so forth,

GONG MO DE WA CHEN NYID DU
as well as present bountiful offerings.

KA TSEK MED PAR LEB PAR SHOK
May I swiftly return to Dewachen at dusk.

PO TA LA DANG CHANG LO CHEN
May I visit the billions of pure emanation realms,
NGA YAB LING DANG UR GYEN YUL
including the realms of Potala, Alakavati.

TRUL KÜ ZHING KHAM JE WA GYAR
Kurava and Orgyen Yul.

CHEN RE ZIK DANG DROL MA DANG
May I meet Avalokiteshvara, Tara,

Vajrapani, Padmasambhava, and so on.

JAL ZHING CHÖD PA GYA TSÖ CHÖD
May I present oceans of offerings

WANG DANG DAM NGAK ZAB MO ZHU
and receive ripening empowerments
涅德讓內得親讓〔求灌頂深教〕
NYUR DU RANG NE DE CHEN ZHING
and liberating instructions.

桃巴美巴新巴效〔速直返自剎〕
TOK PA MED PAR CHIN PAR SHOK
May I swiftly return to my own pure realm.

些及尼德扎落索〔願天眼明見〕
SHUL GYI NYE DU DRA LOB SOK
May I clearly perceive with clairvoyance

拉耶米給薩哇同〔生前友侍徒〕
LHA YI MIK GI SAL WAR TONG
my friends, sangha, students and so on.

仲覺新吉勞些江〔加持並護佑〕
SUNG KYOB JIN GYI LOB JED CHING
May I protect them and bestow blessings upon them.

切第讓得尺巴效〔亡時接彼剎〕
CHI DÜ ZHING DER TRID PAR SHOK
At the time of their death, may I guide them to this pure realm.
A single day in Dewachen

is equivalent to a Fortunate Aeon;

may I live forever in Dewachen

without ever dying.

From Buddha Maitreya to Buddha Mōpa, the final Buddha,

may I see each of the buddhas of the Fortunate Aeon when they emanate in this world.
With my miraculous powers,

may I meet these buddhas, present offerings

and listen to the holy dharma;

then without any obstacle,

may I return to the pure realm of Dewachen.

Dewachen is the coalescence of the qualities
GYED CHU TSA CHIK SANGYE ZHING KÜN GYI
of the eight million one hundred thousand buddha realms.

YÖN TEN KÖD PA TAM CHED CHIK DOM PA
May I be reborn in the pure realm of Dewachen,

ZHING KHAM KÜN LE KYED PAK LA NA MED
the pinnacle of all the pure realms.

DE WA CHEN GYI ZHING DER KYE WAR SHOK
The flat ground, as smooth as the palm of a hand,

RING CHEN SA ZHI KHÖD NYOM LAK TIL TAR
is ornate with precious jewels;

YANG SHING GYA CHE SAL ZHING ÖD ZER BAR
it is vast, spacious, and radiant.
Supple in texture,

it retracts upon pressing down and rebounds when released.

There are wish-fulfilling trees adorned with

fine silken leaves, jewel ornaments and exotic fruits.

On top are gathered flocks of emanation birds,

singing melodiously the profound tune of dharma.
NGO TSAR CHEN PÖ ZHING DER KYE WAR SHOK
May I be reborn in this rare and sacred realm.

PÖ CHU CHU LUNG YEN LAK GYED DEN MANG
The rivers are perfumed with the eight qualities of fragrance.

DE ZHIN DÜD TSI TRÜ KYI DZING BÜ NAM
The bathing pools are filled with nectar

RIN CHEN NA DÜN TEM KE PA GÜ KOR
and surrounded by stairs and cornices made of the seven treasures

ME TOK PEMA DRI ZHIM DRE BUR DEN
and fragrant lotus flowers bearing fruit

PE MAI ÖD ZER PAK TU MED PA TRO
and emitting molecules of light rays.
ÖD ZER TSE LA TRUL WAI SANGYE GYEN
On the tip of each light ray is an emanation of a Buddha.

YA TSEN CHEN PÖ ZHING DER KYE WAR SHOK
May I be reborn in this realm of great marvel!

MI KHOM GYED DANG NGEN SONG DRA MI DRAK
May I be born in this realm of Great Bliss

NYÖN MONG DUK NGA DUK SUM NED DANG DÖN
—where there are not even words like eight undesirable conditions and suffering,

DRA DANG UL PONG TAB TSÖD LA SOK PA
where the three or five poisons—the emotional afflictions (*kleshas*)

DUK NGAL TAM CHED ZHING DER TÖ MA NYONG
—sickness, mental disturbance, enemies, poverty, quarrelling, war
得哇親布讓得吉哇效〔願生極其安樂剎〕
DE WA CHEN PÖ ZHING DER KYE WAR SHOK
and so forth do not even exist.

窩美美江阿内吉哇美〔無有女人無胎生〕
BÜD MED MED CHING NGAL NE KYE WA WA MED
Instead of rebirth through a female or womb, all rebirths shall be in the pollen heart of a lotus.

根江美到巴米窩内冲〔皆由蓮花苞中生〕
KÜN KYANG ME TOK PE MAI BUB NE TRUNG
Possessing five types of miraculous powers and five types of clairvoyance,

談加歌里恰美色戒朵〔諸身無別金黃色〕
TAM CHED KU LÜ KHYED MED SER GYI DOK
may everyone be identical and of a shimmering golden hue.

窩拉則多拉索燦會堅〔頂髻等相隨好飾〕
U LA TSUG TOR LA SOK TSEN PE GYEN
May all bodies be endowed with the major marks and signs of excellence

溫西阿當先阿根拉阿〔五眼五通悉具足〕
NGÖN SHE NGA DANG CHEN NGA KÜN LA NGA
such as the crown protuberance and so forth.
May I be born in this realm of inexhaustible merit and qualities.

Without attachment to self and others, or to non-existence.

All one’s needs are fulfilled and spontaneously a treasure-filled palace arises.

May cloudbanks of offerings emit from my palms.
TAM CHED LA MED TEK CHEN CHÖ LA CHÖD
May all beings engage in the unsurpassable Great Vehicle (Mahayana).

DE KYID KÜN JUNG ZHING DER KYE WAR SHOK
May I be reborn in this pure realm of original bliss and contentment.

DRI ZHIM LUNG GI ME TOK CHAR CHEN BEB
A shower of flowers rains down delightful fragrances.

SHING DANG CHU LUNG PE MO TAM CHED LE
From trees, lotus flowers and streams

YID DU ONG WAI ZUK DRA DRI RO REK
arise oceans of clouds of all sorts of offerings of sensory enjoyment

LONG CHÖD CHÖD PE TRIN PUNG TAK TU JUNG
—form, sound, smell, taste and touch.
BÜD MED MED KYANG TRUL PE LHA MÖ TSOK
Although there are no females of ordinary form,

CHÖD PE LHA MO DU ME TAK TU CHÖD
many goddesses present offerings continuously.

DUK PAR DÖD TSE RIN CHEN ZHAL YE KHANG
At the time when I wish to rest, a jewel palace appears;

NYAL WAR DÖD TSE RIN CHEN TRI ZANG TENG
when I am ready to sleep, a beautiful throne

covered with luxurious silken pillows and cushions appears.

JA DANG JÖN SHING CHU LUNG ROL MO SOK
From celestial birds, wish-fulfilling trees, streams made of nectar, and celestial music
吐巴都才念比秋扎卓〔欲聞時出妙法音〕
TÖ PAR DÖD TSE NYEN PE CHÖ DRA DROK
emanate the pleasant sounds of dharma.

默都才那納哇扎默扎〔不欲之時即不聞〕
MI DÖD TSE NA NA WAR DRA MI DRAK
These sounds can be heard if I choose,

德賊藏窩切龍得南江〔彼等甘露池溪流〕
DÜD TSI DZING BU CHU LUNG DE NAM KYANG
or, if I wish to hear nothing, are silent.

卓章剛都得拉得達炯〔冷暖適度隨所欲〕
DRO DRANG GANG DÖD DE LA DE TAR JUNG
The soothing temperature of the streams is perfect.

業忍哲比讓得吉哇效〔願生如意所成剎〕
YID ZHIN DRUB PE ZHING DER KYE WAR SHOK
May I be born in this realm where all wishes are fulfilled.

讓得造比桑吉奧巴美〔彼剎阿彌陀佛尊〕
ZHING DER DZOK PE SANGYE ÖD PAK MED
The complete and perfect Buddha of Boundless Light
嘎巴章美涅安默大樹 [住無數劫不涅槃]
KAL PA DRANG MED NYA NGEN MI DA ZHUK
shall remain in this realm for countless aeons, without passing into enlightenment.

得哲得業壓章些巴效 [願於此間承侍彼]
DE SID DE YI ZHAB DRING JED PAR SHOK
May I be his servant during the time.

南受奧巴美得日哇剌 [一旦佛陀趣涅槃]
NAM ZHIK ÖD PAK MED DE ZHI WAR SHEK
Until his passing into enlightenment, his teaching shall remain

嘎巴剛給龍個細瑪涅 [二恆河沙數劫中]
KAL PA GAN GAI LUNG GI JE MA NYED
for two aeons equal to the number of particles of sand in the great Ganges.

尼戒哇德單巴內比才 [教法住世之時期]
NYI KYI BAR DU TEN PA NE PE TSE
After his passing,

加察千熱則當默扎讓 [不離補處觀世音]
GYAL TSAB CHEN RE ZIK DANG MI DRAL ZHING
may I never be separate from his regent Avalokiteshvara,
DE YI YÜN LA DAM CHÖ DZIN PAR SHOK
who will uphold the noble dharma.

SÖD LA DAM CHÖ NUB PE TA RANG LA
When the sun of dharma is setting,

CHEN RE ZIK DE NGÖN PAR SANGYE NE
at the moment of the dawn of next morning,

SANGYE ÖD ZER KÜN NE PAK PA YI
the bodhisattva Avalokiteshvara shall transform into the Complete and Perfect Buddha.

PAL TSEK GYAL PO ZHE JAR GYUR PE TSE
His title shall be the King with Aural Splendors of all Noble Ones.

ZHAL TA CHÖD CHING DAM CHÖ NYEN PAR SHOK
When this occurs, may I meet him and present offerings and receive holy dharma.
格才嘎巴細哇察尺訥〔壽量六百六十萬〕
KU TSE KAL PA JE WA TRAK TRIK NI
He shall remain six million six hundred thousand aeons,

奔察主吉匝哲樹比才〔倶胝那由他劫久〕
BUM TRAK DRUK CHU TSA DRUK ZHUK PE TSE
during which I shall worship him,

達德壓章年格些巴當〔願恆恭敬承侍彼〕
TAK TU ZHAB DRING NYEN KUR JED PA DANG
follow the infallible dharma

默及絨吉單秋怎巴效〔以不忘總持持法〕
MI JED ZUNG KYI DAM CHÖ ZIN PAR SHOK
and be a respectful servant.

涅安地內得夜丹巴訥〔涅槃之後彼教法〕
NYA NGEN DE NE DE YI TEN PA NI
After he has passed into enlightenment,

嘎巴動些哲當細哇察〔住世六億三十萬〕
KAL PA DUNG CHUR DRUK DANG JE WA TRAK
his teaching shall remain for six million three hundred aeons;
波察桑内得才秋怎江〔俱胝劫間持正法〕
BUM TRAK SUM NE DE TSE CHÖ DZIN CHING
May I uphold the dharma during that time

特親吐當達德默扎效〔願恆不離大勢至〕
TU CHEN TOB DANG TAK TU MI DRAL SHOK
and be inseparable with Vajrapani.

得内特親吐得桑吉内〔大勢至現前成佛〕
DE NE TU CHEN TOB DE SANGYE NE
When Vajrapani becomes the Buddha.

得任刹那繞德丹巴訥〔彌後彼佛名號為〕
DE ZHIN SHEK PA RAB TU TEN PA NI
His title shall be

雲單諾布雜比加布節〔堅德寶聚王如來〕
YÖN TEN NOR BU TSEK PE GYAL POR GYUR
the Completely Reliable Tathagata King with Jewel-like Intent Qualities.

格才單巴千熱則當年〔壽量教法等觀音〕
KU TSE TEN PA CHEN RE ZIK DANG NYAM
With a lifespan and teaching ability just like that of Avalokiteshvara,
SANGYE DE YI TAK TU ZHAB DRING JED
may I continuously be the servant of this Buddha,

CHÖD PE CHÖD CHING DAM CHÖ KÜN DZIN SHOK
presenting offerings and upholding the infallible dharma.

DE NE DAK GI TSE DE JE MA TAK
When this present life ends, may I instantly attain unsurpassable complete

ZHING KHAM DE AM DAK PE ZHING ZHEN DU
and perfect buddhahood in this or another pure realm.

LA MED DZOK PE SANGYE TOB PAR SHOK
Having thus obtained complete and perfect buddhahood,

DZOK SANGYE NE TSE PAK MED PA TAR
just as the Buddha of Boundless Light,
燦吐暫吉卓根門江卓〔僅聞名號熟解眾〕
TSEN TÖ TSAM GYI DRO KÜN MIN CHING DROL
sentient beings shall be liberated by merely hearing my name

哲巴章美卓哇真巴效〔化身無數引衆生〕
TRUL PA DRANG MED DRO WA DREN PA SOK
and my emanations shall guide them on the path.

巴美倫哲卓頓巴美效〔無勤任運利有情〕
BED MED LHÜN DRUB DRO DÖN PAK MED SHOK
All of my activities shall spontaneously and effortlessly be for the benefit of all beings.

得忍夏比才當索南當〔善逝壽量及福德〕
DE ZHIN SHEK PE TSE DANG SÖD NAM DANG
Deshin Shegpa’s (Amitabha) lifespan, merit, qualities,

雲單意西日杰察美巴〔德智威光皆無量〕
YÖN TEN YE SHE ZI JID TSED MED PA
primordial wisdom, and splendor are beyond measure.

秋歌囊哇他耶奧巴美〔法身無量光佛陀〕
CHÖ KU NANG WA TA YE ÖD PAK MED
For those who can remember your names: Dharmakaya Buddha of Boundless Light,
才當意西巴美炯單地 [ 壽智無量出有壞 ]
TSE DANG YE SHE PAK MED CHOM DEN DE
or Bhagavan of Infinite Life and Primordial Wisdom shall be protected.

剛守橋戒燦訥歲怎巴 [ 何人持誦您名號 ]
GANG ZHIK KHYÖD KYI TSEN NI SÜ DZIN PA
The Omniscient Buddha said that sentient beings can achieve liberation,

溫吉雷戒南門瑪朵巴 [ 除非往昔易熟業 ]
NGÖN GYI LE KYI NAM MIN MA TOK PA
except for those with fully ripened previous karma.

美切度存諾辛真波索 [ 水火毒刃夜羅剎 ]
ME CHU DUK TSÖN NÖD JIN SIN PO SOK
By merely recalling his holy name beings can be protected

杰吧根雷覺巴特貝松 [ 佛說諸畏皆可救 ]
JIK PA KÜN LE KYOB PAR TUP PE SUNG
from the dangers of flood, fire, poison, weapons, goblins, and evil spirits.

達訥切戒燦怎夏察為 [ 我持佛號頂禮您 ]
DAK NI KHYÖD KYI TSEN DZIN CHAK TSAL WAI
By prostrating and supplicating to you,
杰當度阿根廷嘉匝所〔祈救一切怖畏苦〕
JIK DANG DUK NGAL KÜN LE KYAB DZED SOL
may I be protected from all suffering and danger.

扎西嘰桑措巴新吉羅〔吉祥圓滿祈加持〕
TRA SHI PÜN SUM TSOK PAR JIN GYI LOB
May you grant your blessings of excellent auspiciousness.

桑吉格桑涅比迅拉當〔願以佛所獲三身〕
SANGYE KU SUM NYE PE JIN LAB DANG
Through the blessing of achieving the three bodies of the Buddha,

秋涅默節定比新拉當〔法性不變真實諦〕
CHÖ NYID MI GYUR DEN PE JIN LAB DANG
the truth of the unwavering dharmata,

結頓默些頓比新拉吉〔僧眾不退之加持〕
GEN DÜN MI CHED DÜN PE JIN LAB KYI
and the undiminishing strength of the sangha,

及達門蘭達任哲巴效〔成就所發之大願〕
JI TAR MÖN LAM TAB ZHIN DRUB PAR SHOK
may my aspirational prayers be realized.
滚橋森拉夏擦落 [頂禮三寶]
KÖN CHOK SUM LA CHAK TSAL LO
I prostrate to the Three Jewels.

成願增倍咒:
Aspiration increasing mantra:

〔達亞他，班雜知雅阿哇波大訥耶梭哈〕
TAD YA TA PAN CHA NDRI YA A WA BO DHA NI YE SO HA

滚橋森拉夏擦落 [頂禮三寶]
KÖN CHOK SUM LA CHAK TSAL LO
I prostrate to the Three Jewels.

頂禮增倍咒:
Prostration increasing mantra:

南摩曼足西日耶，南摩素西日耶，南摩烏達瑪西日耶梭哈。
NAMO MANJUSHRIRI YE NAMO SUSHRI YE NAMA
UTTAMA SHRI YE SO HA

於唸誦大禮拜加倍咒同時行三次大禮拜，將有助於增加功德十萬倍。
By prostrating three times while reciting the Prostration increasing mantra, one’s merit shall multiplies by 100,000 times.
E MA HO!

Marvelous Buddha of Boundless Light

to his right the Lord of Great Compassion (Chenrezig);

and to his left the Bodhisattva of Great Power (Vajrapani);

all are surrounded by countless buddhas and bodhisattvas.

Joy and felicity without limit is the land called Dewachen.
སེམས་དཔལ་མི་མེད་གཞི་གནས་པོ་

སྐབས་པོ་ཤིག་གྲེལ་གྲེལ་ཁྱེར་། [བོད་སྐྱེལ་ཆེན་]

DE WA CHEN SHE CHA WEI SHING KHAM TER
May I be born there

དགོན་པོའི་དྭེ་ནད་མེད་མ་པར་མ་བཤད་

DAK NI DI NE TSE PO GYUR MA THAK
as soon as I pass from this life,

སྕྱོན་རྗེ་བཙུན་ཐོབ་མ་བུར་

KYE WA SHEN KYI BAR MA CHO PA TU
without taking birth anywhere else in the mean time.

ད་རུ་ཅུ་ལྡེ་ཐེག་གི་ཐོང་ཐོང་ཨོ་ེ་

TE RU KYE NE NANG THE SHEL THONG SHOK
Having been born there may I see Boundless Light's face

ཐོག་ཆུ་སྒྲ་མ་ཐེག་པར་དེ་། [ཝུ་དྲི་སྡེ་བསྡད་]

TE KE DAK NI MON LAM TAP PA TI
Having made this aspirational prayer,

ཤུགས་དཔལ་ཞེས་བས་སྣོན་ཐོབ་མ་པོ་

CHOK CHI SANG GYE CHANG SEM THAM CHE KYI
to all the bodhisattvas of the ten directions,
GEK ME DRUP PAR CHIN KYI LAP TU SOL
may I be blessed with unhindered accomplishment.

TE YA THA PEN TSA DRI YA A WA BODHA NA YE SO HA

This is the aspirational prayer of Dewachen by the treasure minister Raga Asye. From the perfect mind of the treasurer discoverer it was gathered from the Space Dharma. The letters were written down by the attendant Kunga. We confessed any mistake before the divinity. By the merit may all beings be reborn in the pure realm of Dewachen.

Colophon:

Under the direction of Venerable Gyatrul Rinpoche, with kind assistance from Lama Drimed Lodro, this translation was completed in time for the auspice start of year of Fire Dog(2006). We confess any mistakes in the translation and dedicated all merit to the longevity of all lineage guru; We aspire that may this text bring forth the sole benefit of leading beings towards the path of great pleasure grove.
Benson Young

在尊貴的嘉初仁波切指示下和智美羅珠喇嘛親切的協助下，英文翻譯在火狗年起始得以及時完成。在此對可能的譯誤予以悔過，一切功德皆迴向所有傳承上師，願其皆能長久住世。願此法本能利益一切眾生，引領大家走向極樂之途。

班森·楊
The Aspirational Prayer to the Realm of Great Bliss, Dewachen

Author By Karma Chagme Rinpoche

English Translated by Benson Young

Direct Editor by Lama Drimed Lodro

Chinese Transliteration by Lama Drimed Lodro

English Transliteration by ShaShikala Reitz

Chinese Edited by Melanie Wang

English Edited by Lindy Steele

Cover Page Designer by Lama Drimed Lodro

Cover Page Artistic by Sonam TseRing
NAME OF SPONSOR

助印功德芳名

Document Serial No: 99165
委印文號: 99165

書名：藏文、中文、英文：極樂願文

Book Serial No.,書號：TCE01

N.T. Dollars:

10,000：住生者 羅博威

1,000：住生者 邱梅元。丁龍福。丁元禹。劉慧玲。李紅娟。

巴榕噶舉輕安禪林。

500：劉浴英。劉冠伶。劉彥伶。陳得。邱柏榕。自然風情休閒事業。

32,000：佛陀教育基金會。

Total: N.T. Dollars 51,000；3000 copies.

以上合計：新台幣 51,000 元；恭印 3000 冊。
DEDICATION OF MERIT

May the merit and virtue 
accrued from this work 
adorn Amitabha Buddha's Pure Land, 
repay the four great kindesses above, 
and relieve the suffering of 
those on the three paths below.

May those who see or hear of these efforts 
generate Bodhi-mind, 
spend their lives devoted to the Buddha Dharma, 
and finally be reborn together in 
the Land of Ultimate Bliss. 
Homage to Amita Buddha!

NAMO AMITABHA

南無阿彌陀佛

【 藏文、中文、英文：極樂願文 】
財團法人佛陀教育基金會 印贈
台北市杭州南路一段五十五號十一樓

Printed and donated for free distribution by
The Corporate Body of the Buddha Educational Foundation
11F., 55 Hang Chow South Road Sec 1, Taipei, Taiwan, R.O.C.
Tel: 886-2-23951198 , Fax: 886-2-23913415
Email: overseas@budaedu.org
Website:http://www.budaedu.org

This book is strictly for free distribution, it is not for sale.

Printed in Taiwan
3,000 copies; June 2010
TCE01-8665