Dechen Rang Daily Practice Text
A Ritual Routine Set Forth by H.H.
Jigme Phuntsok Rinpoche
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The Verses of Prayer to the Eight Noble Auspicious Ones
If these verses are repeated just once before beginning any kind of activity, whatever is wished for will be accomplished in accordance with one’s needs. Keep this in mind while reciting.

嗡 汶思 南達 識深論 著被〔嗡法界清靜自性任運成〕
OM NANG SID NAM DAG RANG SHIN LHUN DRUB PA’I
In the natural, spontaneously present, perfectly pure phenomenal existence,

扎西 邱具 讓拿 修巴依〔安住十方吉祥世界中〕
TASHI CHOG CHU’I SHING NA SHUG PA YI
to all who dwell in the auspicious realms of the ten directions,

桑吉 邱當 格敦 帕比措〔佛陀聖法一切賢聖僧〕
SANGYE CHO DANG GEN DUN PHAG PA’I TSOG
the Buddhas, Dharma and assemblies of the noble sangha,

棍拉 羌擦 達恰 扎西修〔我等頂禮祈願大吉祥〕
KUN LA CHAG TSAL DAG CHAG TASHI SHOG
I prostrate and pray that all may be auspicious for myself and all others.
To Dronme, Gyalpo, Tsalten, Dondrub gong,

Jampa’i Gyenpal, Geidrag Paldampa,

Kunla Gongpa, Gyacher Dragpa-chen,

Lhunpo Tarphag, Tsaldrag Pal and Ni

noble ones, known for your superior display of enlightened activities that
grant mental satisfaction,
merely hearing your names increases all glory and auspiciousness.

even merely hearing your names increases all glory and auspiciousness.

I prostrate to the eight Sugatas!

To the youthful Manjushri, the glorious Vajra-holder,

the powerful Avalokiteshvara, the noble protector Maitreya,

Sayi Nyingpo, Dribpa Namparsel,

Namkhai Nyingpo, the supreme Noble Kuntuzangpo,
A

悟巴 多吉 巴噶 路相當 [烏巴拉杵白蓮及龍樹]
UT PAL DOR JE PED KAR LU SHING DANG
Utpal Dorje, Pedkar, Lushing and

諾布 達瓦 日志 尼瑪依 [摩尼月寶寶劍及日輪]
NOR BU DA WA RAL DRI NYI MA YI
Norbu Dawa, Raldri Nyima,

相餐 拉浪 扎西 巴吉邱 [持善法印吉祥德殊勝]
CHAG TSEN LEG NAM TASHI PAL GYI CHOG
holders of the excellent hand emblems of supreme noble good fortune,

將邱 森巴 甲拉 恰擦羅 [八大菩提薩埵我頂禮]
CHANG CHUB SEMPA GYED LA CHAG TSAL LO
I prostrate to the eight Bodhisattvas!

任千 度巧 扎西 色紀念 [殊勝寶傘吉祥金色魚]
RIN CHEN DUG CHOG TASHI SER GYI NYA
The supreme jeweled umbrella, the auspicious golden fish,

朵炯 聞誦 以網 噶瑪拉 [如意寶瓶悅意青蓮花]
DOD CHUNG BUM ZANG YID ONG KA MA LA
the wish-fulfilling vase, the mind-pleasing Kamala flower,
念扎 敦當 盆措 巴為噢（聲聞法螺圓滿吉祥結）
NYEN DRAG DUNG DANG PHUN TSOG PAL WEI-U
the conch of fame and glory, the fully endowed endless knot,

麼奴 甲餐 旺究 闊羅蝶（尊勝寶幢授樸之金輪）
MI NUB GYAL TSEN WANG GYUR KHOR LO TE
the eternal victory banner, the all-powerful wheel,

任千 達邱 嘉及 恰擦肩（殊勝法印八聖吉祥寶）
RIN CHEN TAG CHOG GYED KYI CHAG TSEN CHEN
you who hold these eight supreme precious signs

邱度 嘉瓦 卻將 及結瑪（供養十方諸佛祈納受）
CHOG DU GYAL WA CHOD CHING GYEI KYED MA
offered to the Conquerors of all directions and times,

噶索 我噢 站比 巴貝為（憶念善妙成就時增長）
GEG SOG NGO WO DREN PEI PAL PEL WA’I
attractive maidens of pleasure, to recall your nature increases all that is noble.

扎西 拉摸 甲拉 恰擦羅（八大吉祥天女我頂禮）
TASHI LHA MO GYED LA CHAG TSAL LO
I prostrate to the eight goddesses of good fortune!
Tsangpa Chenpo, Dejung Sedmed-u,

Migtong Den and Gyalpo Yulkhor Srung,

Pagkyei-po and Luwang, Mig Mi-zang.

Namto Sei, and Lha-dzei Khorlo,

Namto Sei TE LHA DZEI KHOR LO DANG

holders of the trident, short spear and vajra,

vina, sword, stupa and banner of victory,
Sā sum nei su ge leg tashi pel
who make auspiciousness and positivity grow in three realms

Jig ten kyong wa gyed la chag tsal lo
I prostrate to the eight guardians of the world!

Dag chag deng dir cha wa tsom pa la
Concerning the activity that myself and others are about to begin,

Geg dang nye war tse pa kun shi nei
by pacifying all obstructions and unwanted harm,

Dod don pal phel sam don yid shin drub
may the noble and meaningful increase and all wishes be accomplished.

Tashi de leg phun sum tsog par shog
May good fortune, happiness and prosperity be fully endowed!
供養儀軌  Blessing the Offerings

起囊 跟度 拉米 育些瓊 ［一切人天内外勝資具］
CHI NANG KUN TU LHA MI YO CHED CHOG
All outer and inner sublime substances of gods and humans—

若摸 間乘 沙色 那撒所 ［妙樂飾鬢美食華衣等］
ROL MO GYEN TRENG ZHAL ZE NA ZA SOG
music, ornaments, garlands, divine food, garments and so forth:

這節 架為 木浪 列瓊為 ［諸佛菩薩願力所化現］
SEI CHEI GYAL WA’I MON LAM LEI CHUNG WA’I
may they be enriched by becoming the clouds of offerings of the ever-excellent one (Kuntuzangpo)

跟桑 却比 真及 字及就 ［祈以普賢雲供作莊嚴］
KUN ZANG CHOD PA’I TRIN GYI DZE GYUR CHIG
which arose from the aspirations of the awakened ones and their heirs.

[8]
那摸燃那扎呀呀，翁那摸班噶瓦得，别紫薩染扎瑪答涅，
達它噶達呀，阿哈爹，桑滅桑波達呀，達呀它，翁，別則
別則，瑪哈別則，瑪哈爹做別則，瑪哈補呀別則，瑪哈波
的字達別則，瑪哈波的满扎，巴桑扎瑪那，班則薩瓦嘎
瑪，阿瓦染那補繡達那，别則所哈。三遍

NA MO RAT NA TRA YA YA, OM NA MO BHA GA WA TE,
BEN ZRE SA RA PRA MAR DHA NE, TA TA GA TA YA, AR
HA TE, SAM YAK SAM BUDDHA YA, TAD YA TA, OM BEN
ZRE BEN ZRE, MA HA BEN ZRE, MA HA TE DZRO BEN ZRE,
MA HA BIDYA BEN ZRE, MA HA BODHI TSIT TA BEN ZRE,
MA HA BODHI MAN TO, PA SAM TRA MA NA, BEN ZRE
SAR WA KAR MA, AH BA RA NA BI SHO DHA NA, BEN ZRE
SO HA， Recite three times

瑪露 森見 跟及 滾急就 〔一切有情之怙主〕
MA LU SEM CHEN KUN GYI GON GYUR CHING
Guardian of all sentient beings, leaving none unprotected;

讀爹 红接 米色 鍾責拉 〔降盡魔眾之天尊〕
DUD DE PUNG CHEI MI ZAD JOM DZED LHA
deity who vanquishes the terrifying legions and hosts of demons;

悟囊 瑪里 記伸 親就比 〔萬法如是遍知者〕
NGO NAM MA LU JI ZHIN KHYEN GYUR PA’I
you who know all realities as they are without omission:

錘燈 闊接 泥度 沙絲所 〔諸佛眷屬祈蒞臨〕
CHOM DEN KHOR CHEI NEI DIR SHEG SU SOL
Transcendent Conqueror, with your retinue please come to this place.
Because you tenderly love me and all beings,

by the strength of your miraculous abilities

for as long as I make offerings,

transcendent Conqueror, may you remain!

prostrate to the youthful Manjushri.

I prostrate with pure mind, speech and body
地僧 沙把 木已 桑各根 [三世一切人獅子]
DU SUM SHEK PA MI YI SENG GE KUN
to all the Lions of Mankind (Buddhas)

達各 嘻露 爹達 他見拉 [我以清淨身語意]
DAG GI MA LU DE DAG TAM CHED LA
in the three times

露當 啊已 當為 恰及哦 [一切遍禮盡無餘]
LU DANG NGAG YID DANG WEI CHAG GYI'O
and the ten directions of the world.

桑波 却比 摸浪 朵達給 [普賢行願威神力]
ZANG PO CHOD PA'I MON LAM TOB DAG GI
By the power of this aspiration of the Deeds of the Excellent,

假哇 它見 己記 嫩森度 [普現一切如來前]
GYAL WA TAM CHED YID KYI NGON SUM DU
I manifest bodies as numerous as all the atoms in the whole world,

勝各 度涅 露繞 度把己 [一身復現剎塵身]
ZHING GI DUL NYED LU RAB TUD PA YI
fully aware of the presence of the numerable Buddhas,
I prostrate to all of them.

I imagine that on each atom

as many Buddhas as atoms are present,

seated in the midst of Bodhisattvas,

thus filling the whole universe with Buddha manifestations.

I praise all those Bliss-gones (Buddhas)
央及言拉将错扎根记〔普出無盡妙言辞〕
YANG KYI YEN LAG GYAM TSO'I DRA KUN GYI
expressing their ocean-like,

加瓦根急云燈染决将〔盡于未来一切劫〕
GYAL WA KUN GYI YON TEN RAB JOD CHING
inexhaustible virtues

的瓦沙把他建達絢朵〔賛佛甚深功德海〕
DE WAR SHEK PA TAM CHED DAG GI TOD
with an ocean of melodies and voices.

每朵但把常瓦但把當〔以諸最勝妙華鬘〕
ME TOG DAM PA TRENG WA DAM PA DANG
(2. Offering) I make offerings to the Buddhas

色念囊當秀把度瓊當〔支樂塗香及傘蓋〕
SIL NYEN NAM DANG CHUG PA DUK CHOG DANG
with the best of flowers, wreaths,

瑪滅瓊當度別但把己〔如是最勝莊嚴具〕
MAR ME CHOG DANG DUG PO DAM PA YI
musical instruments, perfume, canopies,
I offer to the Buddhas lamps and incense.

I offer to the Buddhas the finest robes and fragrances and incense as high as Mt. Meru,

all perfectly arranged.

By the power of my faith in the Deeds of the Excellent
I prostrate and present these vast and unequaled offerings to all the Conquerors.

(3. Confession) I confess (purify) each and every unvirtuous deed

I have committed with my body, speech and mind
due to desire, hatred and ignorance.

I rejoice in all the meritorious deeds performed by the Buddhas as well as those performed by the Bodhisattas, Pratyekabuddhas, Arhats, those who are in the path of training, those who need no more training,

and by all the beings in the ten directions.

I entreat the enlightened protectors
強丘 任把 桑吉 瑪恰泥 [最初成就菩提者]
CHANG CHUB RIM PAR SANGYE MA CHAK NYEI
who have attained Buddhahood and freedom from attachments

工波 嗲達 答給 他見拉 [我今一切皆勸請]
GON PO DE DAG DAG GI TAM CHED LA
through stages of enlightenment, and who illuminate the worlds

闊落 拉那 滅把 果瓦庫 [轉於無上妙法輪]
KHOR LO LA NA MED PA KOR WAR KUL
of the ten directions to turn the peerless Wheel of Dharma.

念安 大噸 剛寫 爹達拉 [諸佛若欲示涅盤]
NYA NGEN DA TON GANG ZHED DE DAG LA

恵為我等眾生皆作利益

桌瓦 根拉 盤上 的為切 [我悉至誠而勸請]
DRO WA KUN LA PEN ZHING DE WA'T CHIR
I beseech those who intend to enter nirvana

噶哇 上個 底涅 秀把樣 [唯願久住剎塵劫]
KAL WA ZHING GI DUL NYED ZHUK PAR YANG
to remain in the world for as many eons
達給 他摸 染峽 所瓦急 [利樂一切諸眾生]
DAG GI TAL MO RAB CHAR SOL WAR GYI
as there are particles of dust on earth to benefit all beings.

強擦 瓦當 却將 沙把當 [所有禮讚供養福]
CHAG TSAL WA DANG CHOD CHING SHAK PA DANG
(7. Dedication) Whatever virtue

急絲 以讓 古尚 所瓦億 [請佛住世轉法輪]
JEI SU YI RANG KUL ZHING SOL WA YI
I may have gained by prostrating, offering,

各瓦 鐘色 達給 幾撒把 [隨喜懺悔諸善根]
GE WA CHUNG ZED DAG GI CHI SAK PA
classifying, rejoicing, requesting and beseeching,

他見 達給 强丘 其哦卧 [迴向眾生及佛道]
TAM CHED DAG GI CHANG CHUB CHIR NGO'O
all of them I dedicate to the cause of Buddhahood of all beings.
Taking The Vow of Bodhicitta

All you Buddhhas who dwell in the ten directions

All you great Bodhisattvas on the ten levels,

All you great teachers, the vajra-holders, turn your mind towards me, I pray!

First go for refuge

Until I realize the essence of enlightenment,
I take refuge in the Buddhas,

and likewise in the Dharma,

Recite three times and an assembly of Bodhisattvas.

Generate bodhicitta

Just as all the Buddhas of the past

embraced the mind of compassion

and partook the precepts of the Bodhisattvas,
德達 讓然 涅把達 [菩薩之學處]
DEY DAG RIM SHIN NEY PA TAR
step by step abode and trained,

達江 卓哪 潘頓德 [如是為利眾]
DAG KYANG DRO LA PHEN DON DU
I too, for the welfare of benefiting sentient beings

強丘 森泥 吉記讓 [吾亦誓發心]
JANG CHUB SEM NI KYED GYI SHING
vow to cultivate this precious bodhicitta

得任 得訥 拉巴拉嗡 [如彼次第學]
DEY SHIN DU NI LAB PA LANG
and following those precepts,

認巴 人得 拉巴記 三遍 [菩薩之學處]
RIM PA SHIN DU LAB PAR GYE *Recite three times*
I will gradually abide and train myself.

當地 達冊 哲吾悅 [現世已有果]
DENG DU DAG TSEY DREY BU YU
Now, fruition of my life has appeared,
This human state has now been assumed.

Today, I take my birth in Buddha's lineage

and have become the child and heir of the Buddhas.

In every way, then, I will undertake

activities befitting such a rank,

and I will do no act to mar
or compromise this sacred and immaculate lineage,

for I am like a blind person who has found

a wish-fulfilling gem within a mound of filth.

Exactly so, as if by some strange coincidence,

this altruistic compassion emerges within me,

and so, within the sight of all protectors (Buddhas and Boddhisattvas)
I summon every being, inviting them to Buddhahood—

until the state of nirvana is ascertained with great joy!

May deva & non deva, and all the rest, rejoice!

O sublime and precious bodhicitta,

may it arise in those in whom it has not arisen;

may it never decline where it has arisen,
May they not be separated from bodhicitta,
but be always inclined to enlightened action:

May they be cared for by the Buddhas, and
may they abandon harmful action.

May the Bodhisattvas' good wishes
Dro Don Tuk La Gong Drup Shok
for benefitting beings be fulfilled.

Gon Po Yi Ni Gang Gong Pa
Whatever the protectors have intended for them:

Sem Chen Nam La'ang De Jor Shok
may sentient beings receive it.

Sem Chen Tam Che De Dang Den Gyur Chik
May all sentient beings be happy.

Ngen Dor Tam Che Tak Tu Tong Par Shok
May all the lower realms be forever empty.

Chang Chub Sem Pa Gang Dak Sar Shyuk Pa
May the aspirations of all the Bodhisattvas
The Prayer which Magnetizes All that Appears and Exists
Called The Great Cloud of Blessings

嗡阿吽舍
得新 八哇 王給 波掌都[大樂熾燃懷柔宮殿中]
OM AH HUNG HRIIH
DEC HEN BAR WA WANG GI PHO DRANG DU
Om Ah Hung Hriih. In the palace of power, blazing with great bliss,

得東 梭梭 朵比 意希庫[樂空妙觀察之智慧身]
DE TONG SO SOR TOG PAY YESHE KU
are the Janakaya fully realized with discerning wisdom and the union of bliss and emptiness,

瑪恰 得殿 貝彌 讓新拉[無貪具樂蓮花之自性]
MA CHAG DE DEN PAD MAY RANG SHIN LE
its nature, a lotus of ecstasy free from all attachment,

多杰 尼瑪 囊哇 清波巴[金剛日大光明之威德]
DORJE NYI MA NANG WA CHEN POI PAL
the splendor of a great, illuminating vajra sun (shines forth),
请求囊哇他耶多杰切（法身无量光佛金刚法）
Dharmakaya Amitabha and Vajradharma,

基天王丘度杰杰恰苏（世间自在大慈大悲身）
Sambhogakaya Avalokiteshvara, lord of the world, the embodiment of genuine compassion,

贝玛家波库得阿王久（驾驭轮回涅槃莲花王）
Nirmanakaya Pema Gyalpo, all of samsara and nirvana beneath your control,

囊丝萨奴王清黑日嘎（降服万法大自在嘿噜嘎）
the almighty Heruka (Hayagriva), subjugator of all that appears and exists,

桑哇耶西班扎哇热嘻（秘密智慧班杂哇日阿嘿衣）
Secret Wisdom Dakini (Guhyajnana) and Vajravarahi,

殿穷多比家玻得浅爹（胜乐妙欲之王大乐藏）
Chakrasamvara, Döpé Gyalpo (King of Desire), and Mahadeva,
Dakini Kurukulla, who captivates the mind of every living being without exception,

the lords of supreme and mundane mudras dance in bliss and emptiness,

hosts of vajra dakas and dakinis attract and magnetize,

remaining always within the great equality of appearance and emptiness,

the dance of the Vajrakaya causes the three worlds of existence to tremble;

the joyous laughter of the unobstructed (enlightened) speech captivates the three realms,
rays of red light permeate all of samsara and nirvana,

causing the vital essence of conditioned existence and ultimate peace to vibrate and be magnetized,

causing the vajra passion aroused from the enlightened intent,

(you) bestow to those who desire the two supreme accomplishments,

utilizing the great vajra hooks and lassoes.

You bind all that appears and exists in the state of great bliss.
Magical dancers that you are in the boundless net of illusion,

permeate all of space like sesame seeds bursting out from a pod,

vast array of the three roots, hosts of magnetizing deities,

in utter devotion and solemn respect, we beseech your blessings,

to achieve both the common and supreme accomplishment,

please bestow the siddhi of unobstructed magnetism for whatever is desired!
蓮師金刚七句祈請文  The Seven Line Prayer

吽！烏金 尤記 努將倉〔烏金淨土西北隅〕
HUNG! OR GYEN YUL GYI NUB CHANG TSAM
Hung! In the northwest country of Orgyen

貝瑪 給薩 東波拉〔蓮花花莖蓮胚上〕
PED MA GE SAR DONG PO LA
born in the pollen heart of the lotus,

雅稱 丘給 吳祝涅〔稀有殊勝妙成就〕
YA TSEN CHOG GI NGO DRUB NYEI
possessing astonishingly supreme spiritual attainments,
you are well known as Pedma Jungney (the lotus born),
surrounded by a retinue of many dakinis,
following you, I practice.
Please come forth to bestow blessings.
Recite three times
The Praise of Noble Qualities of Excellent Transcendental Wisdom
I pay homage to the guru and protector, Lord Manjusri!
剛個 落珠 直泥 真扎 泥達 囊大 染薩為
〔誰之智慧 離二障雲猶如浄日極明朗〕
GANG-GI LO-DRO DRIB-NYI TRIN-DRAL NYI-TAR NAM-DAG RAB-SAL WAY
Your discerning wisdom free from the cloud of the two obscurations, pure and brilliant like the sun,

幾涅 吨跟 幾深 絲切 泥及 圖噶 拉望怎
〔所有諸義 如實觀故 胸中執持般若函〕
JI-NYED DON-KUN JI-SHIN ZIG-CHIR NYID-KYI THUG-KAR LEG-BAM DZIN
can see all phenomena just as they truly are, thus you hold a scripture at your heart.

剛達 色比 尊染 瑪柔 悶痛 讀啊 及色為
〔諸有於此生死牢獄無明暗覆苦所逼〕
GANG-DAG SID-PAI TSON-RAR MA-RIG MUN-THUM DUG-NGAL GYI-ZIR WA'I
All of those beings who are tormented by suffering and caught in the darkness of ignorance in the prison of cyclic existence,

捉錯 跟拉 無就 答則 烟拉 住記 樣但松
〔如同一子 慈愛諸眾佛音六十支之語〕
DRO-TSOG KUN-LA BU-CHIG TAR-TSE YEN-LAG DRUK-CHU YANG-DEN SUNG
you love as though they were your only child; your speech, endowed with the sixty branches of melodious speech,
To Manjusri, dispeller of the mind's ignorance, I pay homage.

Resounds like thunder, awakening them from the slumber of delusion and freeing them from the fetters of their own actions,

As you hold the sword that dispels the darkness of ignorance and cuts every sprout of suffering.

Primordially pure, you have perfected the ten stages; as the eldest son of the Buddha, you embody all noble qualities,

And your body is adorned with the hundred and twelve ornaments.
嗡 阿 热 巴 扎 那 地
OM AH RA PA TSA NA DHI

請但 切及 親繞 我色及〔大悲尊以極遍智光明〕
TSE-DEN KHYED-KYI KHYEN-RAB OD-ZER GYI
Compassionate one, with the light rays of your supreme knowledge,

大落 地木 門巴 染撒涅〔盡除我心愚痴諸黑暗〕
DAG-LO TI-MUG MUN-PA RAB-SAL NAY
dispel the darkness of ignorance in my mind.

噶當 但決 容路 多把以〔契經及論教典皆證得〕
KA-DANG TEN-CHO ZHUNG-LUK TOG-PA YI
Please grant me the illuminating courageous intelligence

落珠 拨比 囊瓦 雜的所〔願賜智慧辯才咸顯現〕
LO-DRO POB-PAI NANG-WA TSAL-DU TSOL
to understand the texts of the Kangyur (Scriptures) and Tengyur (commentaries).

祈請轉法輪 Pray To Turn The Dharma Wheel

森見 囊及 桑巴當〔依于一切有情之〕
SEM CHEN NAM KYI SAM PA DANG
The wishes of all sentient beings and
their various intellectual capacities are (satisfied and fulfilled) according to

the lesser, greater, common and extraordinary paths.

(Therefore) I beseech you to turn the Dharma Wheel accordingly.

By this merit, through the nature of complete omniscience,

and the total defeat of all negative forces,

from the turbulent waves of birth, old age, sickness, and death,
The King of Noble Prayers Aspiring to the Deeds of the Excellent

Aspiration for Pure Attitude) May all the Buddhas of the past and of the present in all the ten directions be made offerings.

Those who are yet to come, may their wishes be accomplished and may they attain the stages of enlightenment swiftly.

This ocean of existence, may all beings be set free!
CHOK CHU GA LA'I ZHING NAM JI NYED PA
May the world of the ten directions become extensively and completely pure.

DE DAG GYA CHER YONG SU DAG PAR CHIG
May it be filled with Buddhas, who have gone to the Bodhi trees and the sons (Bodhisattvas) of the Buddhas.

CHOK CHU'I SEM CHEN GANG NAM JI NYED PA
May all the beings in the ten directions always be happy and healthy.

DE DAG TAG TU NED MED DE WAR CHIG
May they be endowed with favorable circumstances
for achieving the Dharmic goals,

and may their wishes be accomplished.

May I be able to remember my previous lives while in the training of enlightenment.

May I always renounce mundane life

in all my successive births and deaths.
May I perfect the Deeds of the Excellent

and always engage in the spotless life

in the footsteps of the Buddhas.

in all the languages of beings,
DRO WA KUN GYI DRA NAM JI TSAM PAR
in the languages of the gods, nagas,

TAM CHED KED DU DAG GI CHO TEN TO
yakshas, kumbhandas and mankind.

DE SHING PAROL CHIN LA RAB TSON DE
Thus, may I tame my mind and steadfastly apply myself

CHANG CHUB SEM NI NAM YANG JED MA GYUR
to the six perfections, never forgetting the enlightened attitude.

DIG PA GANG NAM DRIB PAR GYUR PA DAG
May I be free from all the unvirtuous deeds

DE DAG MA LU YONG SU CHANG WAR SHOG
that might obscure my path.
May I be free from karma, emotional afflictions and the influence of Mara.

while traversing the world, like the lotus unstained by water,

or like the sun and the moon moving in the sky without hindrance.

completely alleviate the suffering of the inferior realms
in all directions and over the breadth of the land.

May I be able to bring happiness to and provide benefits for all beings.

may I be able to serve the beings

according to their needs by teaching and pursuing

the Deeds of the Excellent in all the future eons.
(6. Aspiration to Accompany Other Bodhisattvas) May I always associate with companions who share similar practices to mine,

and may my aspirations be the same

as my practice with my body, speech and mind.

(7. Aspiration to Have Virtuous Teachers and to Please Them) May I always be associated with well-wishing friends
who teach me the Deeds of the Excellent,

and may I never disappoint their minds.

May I always behold face to face the Buddhas surrounded by Bodhisattvas

and without tiring in all future eons, may I always present them with magnificent offerings.
(9. Aspiration to Preserve the Dharma) May I always preserve the holy Dharmas of all the Buddhas.

(10. Aspiration to Acquire Inexhaustible Treasures) Through rebirths in all the states of existence, may I gather...
endless treasures of merit and wisdom; and may I become an inexhaustible

treasure of all virtues of skilful means, wisdom, contemplation and freedom.

May I always behold as many pure lands as there are atoms present in the world

with inconceivable Buddhas sitting in the midst of Bodhisattvas in each pure land;
強丘 却巴 却將 達瓦記〔我見恆演菩提行〕
CHANG CHUB CHED PA CHOD CHING TA WAR GYI
and may I perform the deeds of enlightenment with them.

爹達 瑪露 他見 瓊絲樣〔普盡十方諸剎海〕
DE TAR MA LU THAM CHED CHOK SU YANG
May I be able to see everywhere, even on the top of a hair,

扎臘 群拉 第僧 擦涅急〔一一毛端三世海〕
TRA TSAM KYON LA DU SUM TSED NYED KYI
the ocean of Buddhas of the three times and the ten directions with

桑吉 將錯 讓囊 將錯當〔佛海及與國土海〕
SANGYE GYAM TSO ZHING NAM GYAM TSO DANG
their ocean of pure lands for an ocean of eons;

噶巴 將錯 卻講 染的久〔我遍修行經劫海〕
KAL PA GYAM TSOR CHOD CHING RAB TU JUK
and may I fully enter into the enlightened deeds in each pure land.

松就 烟拉 將錯 扎各急〔一切如來語清淨〕
SUNG CHIG YEN LAG GYAM TSO'I DRA KED KYI
([b] Entering into Heeding the Speech of the Buddhas) May I
always heed the speech of the Buddhas, of which each single word is the pure voice of all the Buddhas and an ocean of languages.

precisely suited to the needs of all beings.

May I possess the strength of mind to heed

the inexhaustible voice of the Buddhas of the three times
as they turn the Wheels of Dharma.

as Buddha wisdom knows (enters)

all that is encompassed

in the duration of the three times.

May I behold all those
who are the lions of men, the Buddhas of the three times in a single instant.

May I always be able to enter their object of enjoyment with the power of liberation by seeing them as illusions.

May I accomplish upon each atom the perfect array of the pure lands

May I enter into the pure lands of the three times; and may I enter into the pure lands
of the Buddhas of each atom in all directions.

([h] Entering into the Presence of the Buddhas)

When the Illuminators of the World (Buddhas) of the future realize

the profound peace of nirvana, may I always be in their presence.

the stages of Buddhahood, turn the Wheel of Dharma and go beyond sorrow,

the profound peace of nirvana, may I always be in their presence.

May I perfectly accomplish the power of enlightenment, through the nine powers: the power of miraculous swiftness, the power of the all-sided vehicle (the means for benefitting others), the power of enjoying all the virtuous qualities, the power of wisdom which is free from passion,
CHANG CHUB TOB NAM YANG DAG DRUB PAR CHED
the powers of knowledge, skillful means, and contemplation.

LEI KYI TOB NAM YONG SU DAG CHED CHING
(13. Aspiration for the Antidotes that Pacify the Obstructions)

NYON MONG TOB NAM KUN TU JOM PAR CHED
May the forces of karma be utterly purified, the power of emotions

DUD KYI TOB NAM TOB MED RAB CHED CHING
be utterly subdued, the power of Maras be utterly destroyed,

ZANG PO CHOD PA'I TOB NI DZOK PAR GYI
and the power of the Deeds of the Excellent be perfected.

ZHING NAM GYAM TSO NAM PAR DAG CHED CHING
(14. Aspiration for the Enlightened Activities)
森見 將錯 達呢 囊巴捉（解脫一切眾生海）
SEM CHEN GYAM TSO DAG NI NAM PAR DROL
May I tirelessly perform the seven enlightened activities

丘囊 將錯 染的 同些江（善能分別諸法海）
CHO NAM GYAM TSO RAB TU TONG CHED CHING
for the oceans of eons: purifying the oceans of lands,

耶西 將錯 染的 奪巴些（能甚深入智慧海）
YESHE GYAM TSO RAB TU TOK PAR CHED
liberating the ocean of beings, realizing the Dharma,

却巴 將錯 囊把 達些江（普能清浄諸行海）
CHOD PA GYAM TSO NAM PAR DAG GYID CHING
attaining the ocean of wisdom,

木浪 將錯 永絲 做巴些（圓滿一切諸願海）
MON LAM GYAM TSO YONG SU DZOK PAR CHED
perfecting the ocean of activities,

桑吉 將錯 染的 却學江（親近供養諸佛海）
SANGYE GYAM TSO RAB TU CHOD GYID CHING
accomplishing the ocean of aspirations and
KAL PA GYAM TSOR MI KYO CHED PAR GYI
ceaselessly serving the ocean of Buddhas.

GANG YANG DU SUM SHEK PA'I GYAL WA YI
(15. Aspiration for Training following [a] the Buddhas)

CHANG CHUB CHOD PA'I MON LAM CHE DRAG NAM
May I completely fulfill all the aspirations of enlightened deeds

ZANG PO CHOD PEI CHANG CHUB SANG GYEI NEI
of the Buddhas of the three times, by attaining enlightenment

DE KUN DAG GI MA LU DZOK PAR GYI
through the Deeds of the Excellent.

GYAL WA KUN GYI SEI KYI TU WO PA
([b] Samantabhadra) The eldest son
GANG GI MING NI KUN TU ZANG ZHEI CHA
of all the victorious Buddhas is Samantabhadra.

KHE PA DE DANG TSUNG PAR CHED PA'I CHIR
I dedicate all of these merits

GE WA DI DAG TAM CHED RAB TU NGO'
so that my deeds may become like his.

LU DANG NGAG DANG YID KYANG NAM DAG CHING
May my body, speech, mind, deeds and

CHOD PA NAM DAG ZHING NAM YONG DAG PA
environment always be pure.

NGO WA ZANG PO KHE PA CHI DRA WA
May I become equal, in these excellent aspirations,
DE DRAR DAG KYANG DE DANG TSUNG PAR SHOG to Samantabhadra.

KUN NEI GE WA ZANG PO CHED PA'I CHIR
to Samantabhadra.

DE YI CHA WA MA LU DZOK PAR GYI throughout all future eons.

CHOD PA DAG NI TSED YOD MA GYUR CHIG (16. Concluding Aspiration) May there be no limit
雲燈 袋將 擦送 滅把修 〔獲得無量諸功德〕
YON TEN NAM KYANG TSED ZUNG MED PAR SHOG
to my enlightened activities and their virtues.

卻巴 查滅 巴拉 涅那將 〔安住無量諸行中〕
CHOD PA TSED MED PA LA NEI NEI KYANG
Through countless efforts may I accomplish

爹達 尺巴 它見 擦瓦記 〔了達一切神通力〕
DE DAG TRUL PA TAM CHED TSAL WAR GYI
all the miracles, the virtues of enlightenment.

囊克 它圖 及巴 幾臟把 〔文殊師利勇猛智〕
NAM KHA'I TUR TUG GYUR PA JI TSAM PAR
Just as beings are limitless as the extent of space

森見 瑪里 它樣 的伸的 〔普賢慧行亦復然〕
SEM CHEN MA LU TA YANG DE ZHIN TE
and just as their karma and emotions

及臟 列當 念蒙 它急巴 〔我今迴向諸善根〕
JI TSAM LEI DANG NYON MONG TAR GYUR PA
are limitless, so may the extent
of my aspirations be without limits.

(I. The Benefits of Making Aspirations in General)

whoever intensely desires supreme enlightenment and develops faith even just once, will gain greater merit than offering all the realms of the ten directions,
beautified with jewels, to the victorious Buddhas,
or offering to them all the supreme joys of gods and men

for as many eons as there are atoms in those lands.

Deeds of the Excellent will (a) never again endure hellish rebirth,
(b) abandon all evil friends and
囊瓦 它以 爹様 爹密同 [利樂一切眾生界]
NANG WA TA YEI DE YANG DEI NYUR TONG
(c) soon behold the Buddha of Boundless Light, Amitabha.

爹達 涅巴 染涅 得瓦錯 [彼佛眾會咸清淨]
DE DAG NYED PA RAB NYED DE WAR TSO
They will (d) gain all the endowments,

米册 讀樣 爹打 拉把汪 [我時於勝蓮華生]
MI TSE DIR YANG DE DAG LEK PAR WANG
(e) live in happiness,

根的 桑波 得樣 幾扎瓦 [親睹如來無量光]
KUN TU ZANG PO DE YANG CHI DRA WAR
(f) attain precious human rebirth and

爹達 讓波 米拖 爹伸及 [現前授我菩提記]
DE DAG RING POR MI TOK DE ZHIN GYUR
(g) soon become like Samantabhadra himself.

倉滅 啊波 達各 度巴囊 [蒙彼如來授記已]
TSAM MED NGA PO DAG GI DIG PA NAM
(h) Even those who in ignorance
who have committed the five unredeemable deeds.

will soon be completely purified.

if they recite this prayer of the Deeds of the Excellent.

(i) They will be endowed with perfect wisdom,

(j) beautiful form, excellent signs, a noble birth and a radiant countenance.

(k) Profane and devilish beings will not harm them, and
(I) they will be honored in the three realms.

(m) they will quickly reach the Bodhi tree and sit there to benefit all beings,

and tame Mara with all his forces.

(III. Benefits in Brief) Whosoever preserves, teaches
CHANG WA DANG NI TON TAM LOK NA YANG or recites this aspiration prayer of the Deeds of the Excellent

CHANG CHUB CHOG LA SOM NYI MA CHED CHIG May none despair of complete enlightenment.

KUN TU ZANG PO DE YANG DE ZHIN TE As glorious Manjushri knows, as does Samantabhadra,

DE DAG KUN GYI JEI SU DAG LOB CHING I dedicate all my own merits
GE WA DI DAG TAM CHED RAB TU NGO
so that I may train myself by following them.

DU SUM SHEK PA'I GYAL WA TAM CHED KYI
(Dedication following the Buddhas) As dedication

NGO WA GANG LA CHOG TU NGAK WA DEI
is highly praised by the Buddhas of the three times,

DAG GI GE WA'I TSA WA DI KUN KYANG
I dedicate all these roots of virtue

ZANG PO CHOD CHIR RAB TU NGO WAR GYI
for perfecting the Deeds of the Excellent.

DAG NI CHI WA'I DU CHED GYUR PA NA
1. Dedication for the Realization of Fruits)
At the moment of my death, may all my karmic obscurations be removed that I may see the Buddha of Boundless Light (Amitabha).

Face to face and go to his blissful pure land (Sukhavati).

In the blissful pure land, may I completely realize and fulfill all the aspirations.

Of the Deeds of the Excellent and
JIG TEN JI SID SEM CHEN PEN PAR GYI
benefit all beings as long as the universe remains.

GYAL WA'I KYIL KHOR ZANG ZHING GA WA DER
2. Dedication for the Foretelling by the Buddha)

NANG WA TA YEI GYAL WEI NGON SUM DU
may I be reborn in the beautiful perfect body of a lotus,

LUNG TEN PA YANG DAG GI DER TOB SHOG
and may the Buddha Amitabha himself foretell my own enlightenment,

DER NI DAG GI LUNG TEN RAB TOB NEI
3. Dedication for Serving Others) Having received the prophecy,
may I thereafter perform great benefits for beings

in all the ten directions by the power of wisdom

through my myriad emanations.

By whatever small virtue I have gathered

by reciting this aspiration of the Deeds of the Excellent,

may all the virtuous wishes of beings
各就幾個它見鍾瓦修〔成就眾生清淨願〕
KED CHIG CHIG GI TAM CHED JOR WAR SHOG
be accomplished instantly.

剛樣桑波卻巴度吳別〔我此普賢殊勝行〕
GANG YANG ZANG PO CHOD PA'I DI NGO PEI
By the boundless merit gained by the dedication of the Deeds of the Excellent,

所浪它以當巴剛拖第〔無邊勝福皆迴向〕
SO NAM TA YEI DAM PA GANG TOB DEI
may the limitless beings be freed from

捉瓦度按起卧強瓦囊〔普願沉溺諸眾生〕
DRO WA DUK NGAL CHU WOR CHING WA NAM
drowning in the ocean of suffering.

臥巴密比泥染拖巴修〔速往無量光佛剎〕
OD PAG MED PA'I NEI RAB TOB PAR SHOG
May they reach the higher realm of Amitabha.

摸浪加波度達瓊各做〔大願王主所行善〕
MON LAM GYAL PO DI DAG CHOG GI TSO
May this king of aspirations bring benefits for all the countless beings;
TA YEI DRO WA KUN LA PEN CHED CHING
may they perfect the virtues promised

KUN TU ZANG PO GYEN PA'I ZHUNG DRUB TE
in the scripture uttered by Samantabhadra,

NGEN SONG NEI NAM MA LU TONG PAR SHOG
and may all the lower realms be emptied.

SANGYE KU SUM NYEI PAI JIN LAB DANG
By the blessing of the Buddha who has obtained the three enlightened bodies,
by the blessings of the truth of the unchanging nature of phenomena,

by the blessing of no separating from the harmonious sangha,

may this prayer be fulfilled just as it is made!

(The Essence of the Ocean of Aspiration – The Day of Attaining the Realm of Samantabhadra)

The enlightened body realized by the accumulation of two boundless merits,
YEN LAG DRUG CHU DEN PA TSANG JANG SUNG
the enlightened speech that perfectly resounds in the form of sixty branches and divisions of the Sanskrit vows and consonants,

TOB CHU'I YON TEN KUN NE DZOG PAI THUG
the enlightened mind that possesses the ten powers to acquire all-encompassing virtues,

THUB WANG LHA YI LHA CHOG GONG SU SOL
to the compassionate king of supremacy, I pray for your grace,

DUG NGAL SUM GYI CHE CHOR NAR PAI TSOG
those sentient beings who fell victim to the three excruciating sufferings,

GANG GI TSE CHEN THUG JE NYI BAR ZUNG
who would hold them dear to protect them with great loving-kindness.

DUN NEY DOD PA YID SHEN JO WAY CHER
In order to fulfill the wish of benefiting oneself and others,
I generate the most supreme, unsurpassed bodhicitta,

until the exhaustion of oneself and all other sentient beings as vast as space,

and adorn myself with the genuine act of altruism,

(I shall) enter the enormous city of three existences.

Manjushri, who embodies the profound wisdom treasure, (my) sole father of all lifetimes,
將巴 巴窩 極深 及思誦（文殊勇士歡喜而攝受）
JAM PAL PA WO'I GYE ZHIN JE SU ZUNG
the great spiritual warrior who accepts (me) with utter delight,
棍的 桑波 們浪 列但比（由從普賢大願所開顯）
KUN TU ZANG PO'I MON LAM LE TEN PAI
according to the great aspiration of Bodhisattva Samantabhadra,
將邱 覺巴 加措 塔信孝（如海菩薩行處願圓滿）
JANB CHUB CHOD PA GYA TSO THAR CHIN SHOG
may I fulfill the ocean-like enlightened deeds of Bodhisattvas!
瑪旺 難真 格加 格及諸（未來導師九百九十六）
MA ONG NAM DREN GU GYA GU CHU DRUG
When the nine-hundred and ninety-six prophesied teachers appear in
未來時,
上度 文仓 加為 此敦才（于此剎中示現成佛時）
ZHING DIR NGON TSANG GYA WAI TSUL TON TSE
who will manifest the awakening of their enlightened mind in this realm,
達度 刹忠 涅尼 卻度及（恆時隨行願成勝弟子）
TAG TU ZHAB DRING NYER NE CHOG TU GYUR
may I follow their footsteps and become their supreme disciple!
May I be granted the mighty power to expand the enlightened career!

All beings who have either positive or negative connection with me,

may they take rebirth in the pure land of great bliss at the end of this life!

May they receive direct prophecy from the words of Buddha Amitabha!

May the magnificent power of wisdom and compassion fulfill all wishes!

May the stainless, sacred teaching remain in the world and be forever prosperous!
热美 卓拿 盤跌 巴基措 [無偏眾生享受勝利樂]
RI MED DRO NAM PHEN DE'I PAL GYI TSOG
May all sentient beings enjoy the supreme joy of victory without exception!

第根 意拉 門巴 得闊那 [意中所願恆時唯有此]
DU KUN YID LA MON PA DI KHO NA
May this aspiration forever present in my mind as my sole concern!

屯積 松給 悟永 當度作 [祈賜加持成辦聖諦語]
THUN GYUR SUNG GI WUG JUNG DENG DIR TSOL
Please bestow your blessing as the support of sacred speech.

扎西 剛如 盆措 德系跌 [吉祥謂之圓滿四部藏]
TRA SHI GANG ZHIG PHUN TSOG DE ZHI'I TER
Such auspiciousness is the so-called four perfect classes of treasure,

瑪裡 結古 涅側 速思們 [成就眾生生存之妙藥]
MA LU KYE GU'I NYER TSO'I SO SU MIN
(It is) the supreme medicine that sustains and accomplishes the livelihood of all beings,

目西 古巴 雜將 目涅被 [遍尋不得違逆與衰敗]
MI SHI GUD PA TSAL KYANG MI NYED PAI
obstacles and declinations are nowhere to be found,
GE LEG NANG WEI SA SUM KYAB PAR SHOG
may the glorious luminosity excel over the three worlds!

Thus it is said by Awang Lodro Tsongmed on the vajra throne in the principle location of the Land of Dharma, in front of Buddha Shakyamuni's holy throne solemnly adorned by the Bodhi trees. May the blessings of Buddhas and Bodhisattvas accomplish all wishes. Disciple So Darge copied and edited from the recording, who also aspired as such. How wonderful! The ninth month of the Year of Iron Horse. (November 29th, 1990)

Note: "The four classes of treasure" refers to wealth, pleasure, supreme Dharma, and liberation. The former two are the cause and result of mundane happiness, while the latter two are that of ultimate happiness.

English translation made by Dechen Khandro in San Jose, California, U.S.A. at Dechen Rang Dharma Center, July, 2011.
Prayer to the Guru to be Taken Care of Throughout All Lifetimes

Dù Sum Sheg Pai Gyal Wa Tham Che Kun
The victorious ones of the three times who have gone to bliss

Rang Ngor She Nyen Chog Gi Kur Nang Wa
appear to me in the form of a sublime teacher

Ka Trin Tshung Dral Yon Ten Gya Tsoi Ter
holding the treasure of ocean-like qualities, your kindness is unequalled.

Yi Zhin Nor Bu Khye La Sol Wa Deb
I pray to you, the precious wish-fulfilling gem!

Khye Kyi Dro Dul Thab Khe Choe Pa Ni
Whatever varied skillful methods and activities
NAM PA NA TSOG JI TAR TEN JE KYANG
you employ to tame beings,

KYE CHIG TSAM YANG LOG TA MI KYE WAR
wrong views do not arise for even an instant.

JI DZE LEG PAR THONG WAR JIN GYI LOB
Please bless me to perceive your every action as perfect!

GANG GI TSE WAR DAM PAI SUNG ZANG LE
Whatever wonderful instructions you have given me,

TSHIG ZUR TSAM YANG GONG PAR ME JE CHING
I will not violate even a single word of advice;

BUM PA GANG JOI TSUL GYI JIN LAB KUN
may all your blessings be transferred to me
as the entire contents of one vase are poured into another.

When you, the protector, display your magical manifestations

In the pure and non-pure realms of existence,

may I be born as your supreme servant and

follow you in the Bodhisattva conduct!

When you will display the activity of achieving enlightenment
JE KHYOE NGON TSANG GYA WAI TSUL TON TSE

in the self-appearing pure and sublime realm,

DAG KYANG DUE PA DANG POI DRAL KHOE DE

may I be born as the first among your disciples

TRIN LE PEL WAI JE PO CHOG TU MON

and become the supreme one who increases your virtuous activities!

DOR NA DA NE KYE WA THAM CHE DU

In short, may I never be separated from you, supreme and only object of refuge.

KYAB CHIG DAM PA KHYE DANG MI DRAL ZHING

In all my future lifetimes,

JANG CHUB THOB KYANG RIG KYI DAG PO RU

even should I achieve enlightenment, may you become my root teacher
Although Rigdrol, the noble son who had followed me throughout my life, requested me—an old man whose time is coming to an end—to write this supplication “To Be Cared for Throughout All Lifetimes” as his main focus of practice, out of all my teachings, for his entire life. Stout and heavy as I am, I could go on with lengthy and elaborate composition. However, my stomach had been hurting due to improper diet, my fingers went numb due to insufficient clothing to keep warm, plus the nostalgia from being alone and away from family and friends. Therefore there is no need to go on any further with meaningless words.
Tormented by extreme cold, with my fingers frozen and rigid, I, Ngawang Lodroe Tsungme, wrote this at Wu Tai Shan.
Translated by Lopon Sonam Tsewan and Judith Amtzis at Ngayab Ling, Yangleshod, Nepal, for the Palri Translation Group.

住世祈禱文無死成就甘露
Request to Remain in the World — a Prayer
called Nectar of Deathless Siddhi

巴密 圖色 多吉 敦迥基 [蓮師心子金剛降魔尊]
PED MI TU SEI DOR JE DUD JOM KYI
The venerable Vajra Subduer of demons, the heart son of
Guru Padmasambhava,

智布 南若 列繞 朗貝噶 [化現列繞朗巴游舞身]
TUL PEI NAM ROL LERAB LING PEI KAR
Emanating as Lerab Lingpa in dance muddra,

茫圖 龍當 熱比 巴基修 [多聞教正功德悉圆满]
MANG TU LONG DANG RIG PEI PAL KYI CHUK
Erudite in both instructional and experiential teachings and perfectly
endowed with virtues,

晉美 彭措 沙拉 所瓦得 [晉美彭措足下誠祈禱]
JIKMEY PHUNTSOK SHAP LA SOL WA DED
I pray wholeheartedly at your feet, His Holiness Jigme Phuntsok Rinpoche!
May your health and longevity forever sustain throughout oceanic eons!

May your teachings be taught and practiced throughout all regions!

May the secret intent of your mind transmission bless and seep into my mind!

Please bless me so that our minds become one!

May I, in this lifetime and all future ones,

Be kindly accepted by Lamas and Yidams,
LHAB SAM YUN DAN GYATSO TER LA WANG
Spontaneously mastered the virtuous treasure of the oceanic learning of the three categories, and

TAN DRO DUN CHEN BED MID DRUB PAR SHUK
Vastly benefit all sentient beings by forever turning the wheel of Dharma!

This prayer was written by Ngakwang Lodro Tsongmed on the fourth day of the 6th month in the year of fire tiger in the presence of over one thousand sangha members at the time of developing bodhicitta. May it bring forth perfect accomplishment as it was noted in the prayer!
All powerful Avalokiteshvara, Tenzin Gyatso,
may your lotus feet remain firm until the end of existence!

From the empty space of the primordial ground, the eternally self-generating dynamics
spontaneously manifest boundless numbers of supreme kayas like a mesmerizing dance,
with the strength of the ocean-like enlightened activities set forth by the three roots of Buddha,
may you kindly bestow the great blessings of extraordinary auspiciousness!

To beings who fell into and endure sufferings in the boundless ocean of samsara,

please bestow the supreme illumination of pure wisdom.

You, the ocean-born goddess, with pleasing voice like the melodic sound of ocean waves,

to the most eloquent supreme dakini, I pray.

May your body and lifespan remain as eternal as the indestructible vajra!
May your enlightened activities reach the corner of all directions!

With the power of connection made through offerings and observance of pure disciplines,

may your teachings and enlightened activities be forever prosperous!

With the power of your awakened bodhicitta, Lord Buddha, the object of my refuge,

with the mighty strength of the ocean-like formidable protectors,

with the power of my genuine hope for your unwavering aspiration to benefit beings,
多敦 哲被 格參 巴基究〔加持所願成就妙相増〕
DOE DON DRUB PAI GE TSON BAR GYUR CHIG
may the blessings enhance the fulfillment of all your wishes!

喇嘛 企美 策雷 土情記〔上師無死壽尊加持力〕
LA MA CHI MED TSE LHAI TU JIN GYI
By the strength of the blessings of Guru Amitayus, the deity of eternal life,

給秋 也屯 確季 尼瑪以〔也屯確季尼瑪聖化身〕
KYEI CHOG NGE DÖN CHÖ KYI NYI MA YI
may the supreme incarnation, Ngedön Chökyi Nyima,

固策 度切 歌嘉 措協內〔願彼聖壽百劫長久駐〕
KU TSEI DU JED KAL GYAR TSO ZHEI NEI
remain firm in this world for one hundred eons,

English translation made by Dechen Khandro in San Jose, California, U.S.A. at Dechen Rang Dharma Center, June 2011.

Long Life Prayer for Venerable Gyatrul Rinpoche
TEN DROR MEN PAI DZED PA GONG PEL SHOG
and may his activities for the benefit of the doctrine and sentient beings continue to be ever-increasing.

At the request of the student Shenphen Drönmed this was written by Jigdral Yeshe Dorje.

Long Life Prayer for Lama Drimed Rinpoche

OM SWASTI

The three long-life deities who are exceptional and supreme, and

the deathless protector, Guru Padmasambhava,

may you bless the vital essence of this sacred being on the three secret aspects!
PHO MED DORJE'I SHE SU TEN PAR DZOD
Thereby his vitality remains forever indestructible, like the nature of a vajra!

CHO JE LA MA'I DZAD TRIN CHOG KYI THAR
The enlightened career of the Dharma King (His Holiness Jigme Phuntsok Rinpoche), which pervades in all ten directions,

PEL LA THUG KYED MED JUNG THU DRUB PA
he who vows to carry on this aspiration with magnificent skills and mighty strength,

DRI MED LO DRO TSAN CHANG GE WA'I SHE
is an excellent guru named Immaculate Wisdom.

KU TSE TEN CHING DZOD TRIN THAR GYE SHOG
May his lifespan and Dharma career pervade and forever endure!

CHO NYID NAM DAG CHO CHEN TEN DREL THU
With the magical power of dependent origination – the nature of all phenomena,
DAG CHAG LHAG SAM DAG PA'I DEN TOB KYI
enhanced by our heart-felt prayers and genuine aspiration,

NAM DAG MON ZANG PAG SAM NYE MA'I DRE
may our benevolent wishes be fulfilled without exception, just like buds are meant for fruition!

DOD GU YUR ZE GA TSAN JE JER JEG
May all aspirations be achieved with auspicious signs that symbolize perfect completion!

At the sincere request of this great being’s students in the U.S., I, Tenzin Gyatso, had composed this prayer while staying at a hotel in San Jose, California, on the second day of the ninth month in the year of Iron Tiger.

Translated by Dechen Khandro in San Jose, California, U.S.A. at Dechen Rang Dharma Center, August 2011.

I pray for the excellent health of the gurus,
I pray for their supreme long life as well,

I pray for the ever-increasing expansion of their enlightened activities;

grant blessings to never be separate from the guru!

At this very moment, for the people and nations of this earth,

may not even the names of disease, famine, war, and suffering be heard,

but rather may pure conduct, merit, wealth, and prosperity increase,
吉祥誦
Verses for Auspiciousness

拉巴 森但 額目 怎巴依 [具足三學披奉赤黃色]
LAB PA SUM DEN NGUR MIG DZIN PA YI
Those who are fully endowed with the mastery in discipline, meditation, and wisdom, and robed in the garment of color maroon and yellow,

第被 措及 涅度 永剛讓 [眾會僧伽此處遍充滿]
DU PAI TSOG KYI NE DIR YONG GANG ZHING
gather and constitute the body of sangha, filling this place,

達度 夏住 夏為 之塔瓦 [講修事業恆遍有邊際]
TAG DU SHAD DRUB JA WAI SID THI BAR
forever teaching and conducting enlightened activities as far as space’s limit.

圖但 曉塔 機被 扎西秀 [教法諸方增盛願吉祥]
THUB TEN CHOG THAR GYE PAI TRA SHI SHOG
May Buddhadharma grow and multiply in all directions with auspiciousness!
蓮師除障祈請文
Prayer to Guru Rinpoche to Clear Obstacles on the Path

都僧 桑結 古嚕 仁波切 [三世諸佛總集蓮花生]
DU SUM SANGYE GURU RINPOCHE
Precious teacher, the embodiment of all Buddhas of the three times.

悟住 跟達 得瓦 親補沙 [一切究竟大樂成就主]
NGO DRUB KUN DAG DE WA CHEN PO'I SHAB
great bliss, the lord of all accomplishments,

巴切 跟色 讀度 扎波雜 [具大威力降魔淨諸障]
BAR CHED KUN SEL DUD DUL DRAG PO TSAL
wrathful power, who dispels all hindrances and subdues demons

所瓦 爹所 親及 拉的所 [至心殷切祈求賜加持]
SOL WA DEB SO CHIN GYI LA TU SOL
I pray, bestow your blessings!

起囊 桑為 巴恰 使瓦當 [淨除外內密等諸斷障]
CHI NANG SANG WA'I BAR CHED SHI WA WA DANG
Please remove the outer, inner, and secret obstacles

桑巴 冷及 住巴 親及落 [如願成就祈請賜加持]
SAM PA LHUN GYI DRUB PAR CHIN GYI LOB
and grant the blessing to accomplish wishes spontaneously.

嗡阿吽 班雜 古嚕 貝瑪 悉地吽
OM AH HUNG VARJA GURU PEMA SIDDHI HUN
DEDICATION OF MERIT

May the merit and virtue 
accrued from this work 
adorn Amitabha Buddha’s Pure Land, 
repay the four great kindnesses 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

《藏中英對照：德清穰日誦法本法王如意寶親定傳規》

財團法人佛陀教育基金會 印贈
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