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

《藏中英對照(寧瑪巴):七金剛句祈請上師瑜珈-降悉地雨》
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 for free distribution by
The Corporate Body of the Buddha Educational Foundation
11F, No. 55, Sec. 1, Hang Chow South Road, Taipei, Taiwan, R.O.C.
Tel: 886-2-23951198 , Fax: 886-2-23913415
Email: overseas@budaedu.org
Website: http://www.budaedu.org
Mobile Web: m.budaedu.org
This book is strictly for free distribution, it is not to be sold.

Printed in Taiwan
1,000 copies; December 2018
TCE09 - 16368
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

《藏中英對照(寧瑪巴):七金剛句祈請上師瑜珈-降悉地雨》

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 for free distribution by The Corporate Body of the Buddha Educational Foundation

11F, No. 55, Sec. 1, Hang Chow South Road, Taipei, Taiwan, R.O.C.

Tel: 886-2-23951198, Fax: 886-2-23913415

Email: overseas@budaedu.org

Website: http://www.budaedu.org

Mobile Web: m.budaedu.org

This book is strictly for free distribution, it is not to be sold.
七金剛句祈請上師瑜珈-降悉地雨

Shower Of Blessings
A Guru Yoga Based on the Seven-Line Prayer
Hung! In the northwest country of Orgyen,

born in the pollen heart of the lotus,

possessing astonishingly supreme spiritual attainments,

you are known as Pedma Jungney (the Lotus Born),

surrounded by a retinue of many dakinis,

following you, I practice.
欽吉 拉契 沙殊梭〔祈請降臨賜加持〕

Please come forth to bestow blessings.

GURU PEDMA SIDDHI HUNG
Oh Guru Padma, bestow siddhis upon me!

The mother of all buddhas is the sphere of truth, Kuntuzangmo.

The most gracious, sole protectress of Tibetans

is the queen of supreme-bliss dakinis who bestow the most excellent siddhis.

At the feet of Yeshe Tsogyal I pray.
起囊 桑為 巴切 是瓦當 [外內密障中斷請息滅]
CHI NANG SANG WAY BAR CHE ZHI WA DANG
Pacify outer, inner and secret obstacles!

喇米 各采 但巴 親及落 [上師壽命堅固祈加持]
LA MAY KU TSE TEN PAR JIN GYI LOP
So the body of the Lama has enduring vitality, grant your blessings!

呢麼 村噶 是瓦 親及落 [饑疫戰劫息滅祈加持]
NET MUK TSON KAL ZHI WAR JIN GYI LOP
So this age of disease famine and weapons is pacified, grant your blessings!

恰配 若動 是瓦 親及落 [詛咒放蠱息滅祈加持]
JET PUR BU TONG ZHI WAR JIN GYI LOP
So sorcery, hexes and hurled curses are pacified, grant your blessings!

冊把 寫染 急巴 親及落 [壽慧光榮增長祈加持]
TSE PAL SHE RAP GYE PAR JIN GYI LOP
So longevity, good fortune and wisdom flourish, grant your blessings!

三巴 冷及 直把 親及落 [如願任運成就祈加持]
SAM PA LHUN GYI DRUP PAR JIN GYI LOP
So all wishes are spontaneously fulfilled, grant your blessings!
這是智慧空行守護之子〔卡恰多杰〕所著
This was written by Ka Kyap Dorje, the boy nursed by the wisdom dakini.

皈依— Taking Refuge

NAMO LAMA DE SHEG DUE PAI KU
Namo! In the lama who is the embodiment of all sugatas,

KON CHOG SUM GYI RANG ZHIN LA
who is the self nature of the three jewels,

I, together with all beings of the six realms,

JANG CHUB BAR DU KYAB SU CHI  (Repeat three times)
Go for refuge until attaining enlightenment.

發心：Arousing Bodhicitta
森結 卓瓦 根敦的 〔發心為度有情眾〕
SEM KYE DRO WA KUN DON DU
Generating bodhicitta for the benefit of all beings,

喇嘛 桑結 諸涅呢 〔修持上師為如來〕
LAMA SANG GYE DRUB NE NI
Having practiced the lama as a buddha,

剛拉 剛度 陳列記 〔方便善巧事業力〕
GANG LA GANG DUL TRIN LE KYI
by performing activities that tame beings according to their needs,

卓瓦 州娃 但加哦 (三遍) 〔承諾普度諸眾生〕
DRO WA DROL WAR DAM CHA O (Repeat three times)
I vow to liberate all beings.

阿 讓露 它瑪 泥比 燈卡日 〔自庸常相前面虛空中〕
AH; RANG LU TA MAL NE PAY DUN KA RU
AH Before me in my ordinary form

邬金 智美 達那 果西錯 〔邬金無垢達那果夏海〕
OR GYEN DRI MET DHA NA KO SHAY TSO
is Orgyen's stainless Lake Dhanakosha.
It's profound depths are filled with the water of eight qualities.

Within its center is the stem of a jeweled lotus with petals unfolded.

Upon this is Orgyen Vajra holder, in whom all sources of refuge converge.

Brilliant with the splendor of the major and minor marks, he is embracing Tsogyal, the mother consort.

He holds a vajra in his right hand, and a vase within a skullcup in his left.

Exquisite in their silks and ornaments of jewels and bone,
within a vast expanse of five-colored light, they blaze in the majesty and blessing of supreme bliss.

Oceans of the Three Roots gather like clouds as their retinue.

To the form of deathless pristine awareness, the essence of all victorious ones,

I forever offer prostrations of faith, with intense and powerful yearning.

My body, wealth and enjoyment, and all virtue gathered in the three times--
KUN ZANG CHUT PAY TRIN DU MIK NE BUL
I offer these in the manner of Samantabhadra's vast clouds of offerings.

TOK MET NE SAK DIK TUNG MA LU SHAK
I confess without exception all harmful actions and failings accumulated through time without beginning.

SE CHE GYAL WA KUN GYI YUN TEN GYI
Of the qualities of the victorious ones and their heirs,

KYAP DAK CHIK PU GON PUY NAM TAR LA
you are the sole sovereign lord, lord protector, in your example

NYING NE YI RANG DET PE SOL DEP SHING
I rejoice from my heart. To you, I pray with faith,

ZAP GYE CHU KYI CHAR CHEN BEP PAR KUL
beseeching you to bring down a great rain of profound and vast dharma.
RANG ZHEN GE WAY NGU PO KUN DOM NE
Amassing all virtuous qualities of my own and others,

DRO KAM GYAM TSO JI SIT NE KYI BAR
I will, for as long as the countless realms of beings continue,

KA KYAP DOR WA DREN PAY DUN DU NGO
I dedicate all this to the guidance of beings throughout space.

DU NGEN NYIK MAY KYAP CHOK RIN PO CHE
most excellent and precious refuge in these corrupt, evil times:
啊多 古比 那想 動修及【五毒濁相逼迫故力禱】
NGA DOY GUT PE NAR SHING DUNG SHUK KYI
I am afflicted by the spread of the five degenerations, and I pray to you with great longing!

所爹 無拉 則為 圖及供【如母憶子大悲作憶念】
SOL DEP PU LA TSE WE TUIK KYI GONG
Recall your child with love!

供比 龍泥 圖接 雜瓊拉 【從憶念界發出大悲心】
GONG PAY LONG NE TUK JEY TSAL CHUNG LA
Summon forth the dynamic compassion from the vastness of your enlightened intent,

木但 達各 娘拉 親及落 【加持我心能具足勝解】
MU DEN DAK GI NYING LA JIN GYI LOP
and grant your blessings to my devoted heart!

達當 参瑪 你都 噛巴當 【相及徵兆速疾作顯示】
TAK DANG TSEN MA NYUR DU TEN PA DANG
I pray, swiftly show signs and indications,

却當 疼猛 悟住 雜都所 【殊勝共同悉地請惠賜】
CHOK DANG TUN MONG NGU DRUP TSAL DU SOL
and confer the most excellent and ordinary siddhis!
蓮師邬金金刚持
Guru Orgyen Vajra Holder
Hung! In the northwest country of Orgyen

** PED MA GE SAR DONG PO LA **
born in the pollen heart of the lotus,

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.
In these words repeat the Seven-Line Prayer as many times as possible. Due to the devotion of your prayer, five-colored rays of the light of pristine awareness extend like filaments from both the point of union and the hearts of the father and mother gurus. As these filaments are absorbed into your heart, the thread of your consciousness is infused with blessings. Repeat the Vajra Guru mantra as many times as is appropriate.
嗡 巴咋薩朵 薩瑪亞 瑪呢巴拉亞 巴咋薩朵 爹諾巴 地查之卓 密巴瓦 思朵卡與 密巴瓦 思部卡與 密巴瓦 啊尼熱朵密巴瓦 色瓦薩朵 滅札亞杂 色瓦噶瑪 思雜滅 自當西讓古日吽 哈哈哈哈哈火 半噶萬 色瓦達它 噶達 巴扎瑪密目雜 巴扎布瓦 瑪哈 薩瑪亞 薩朵啊。
OM BENZAR SATTO, SAMAYA MA, NU PA LA YA, BENZAR SATTO TE NO PA, TITRA DRI DHO ME BHA WA, SUTO KAYO ME BHA WA, SUPO KAYO ME BHA WA, ANU RAKTO ME BHA WA, SARWA SIDDHIM ME PRA YATSA, SARWA KARMA SU TSA ME, TSITTAM SHER YAM, KU RU HUNG, HA HA HA HA HO, BHAGAWAN, SARWA TATAGATA, BENZAR MA ME MUNTSAL, BENZRI BHA WA MAHA, SAMAYA SATTO AH.

嗡耶達瑪 黑頓札巴瓦 黑頓爹 肯達它噶多 哈亞瓦爹 爹肯
杂與 拿若達 誡旺巴跌 瑪哈 夏瑪拿耶所哈。三遍
OM YE DHARMA, HE TU TRABHAWA, HE TUN TE, KHEN TA THA GA TO, HAYA WA DET, TE KHEN DZA YO, NI RO DHA, EWAM BHADI, MAHA SHRA MA, NRA YE SOHA. (Repeat three times)
大獅格薩爾王祈禱供養儀軌一事業自成

Supplication and Offering to Sengchen Gesar Norbu
Called Spontaneous Accomplishment of Enlightened Activity

陳設茶、酒、食子等供品, 加持之。
Arrange tea, liquor, torma, and so forth. Having blessed them,
recite the following:

吽舍 旧容 真波 忠切 巴及日[怖畏羅剎之城吉祥山]

HUNG HRI,  JIG RUNG SIN PO'I DRONG KHYER PAL GYI RI
HUNG HRI  The terrifying cannibal land of Palgyi Ri,

古森 加為 讓康 貝瑪喔[三身佛剎蓮花光宮殿]

KU SUM GYAL WA'I ZHING KHAM PEMA OD
is the pure realm of the victorious ones of the three kayas, Pema Od (Lotus Light).

瑪拿 滅紅 處巴 札波让[遍佈黑紅火焰忿怒剎]

MAR NAG ME PUNG TRUK PA DRAG PO'I ZHING
The space of fierce, roiling masses of red-black fire

囊達 多吉 裡及 自大眾[依內即為金剛身心城]

NANG TAR DORJE LU KYI TSITTA'I DRONG
innerly is the province of the heart of the vajra body,
RIG DZIN PAWO KHANDRO'I PO DRANG NEI
the celestial palace of the vidyadhara dakas and dakinis.

Within is the evenness of existence and peace, the wisdom vajra body,

of illusory display, the Lake-Born Lord as the manifestation of compassion.

Together with your hosts of male and female yogic masters,

to bless this faithful child

[18]
TUL ZHUK DORJE'I GAR GYI KHA LAM NEI
by the vajra dance of fearless conduct, in space

DUD DUL DRA LA WER MAI KUR ZHENG WA
arise in the enlightened form of Dudul Drala Werma.

SHERAB RAL DRI DA ZHU'I TRUL KHIR GYI
with your magical prajna sword, bow and arrow,

SID PA'I DRA DE JOM PA'I TU WO CHE
you defeat all classes of enemies in existence, mighty one!

KYEM CHOG SENG CHEN NOR BU KU KHIR PUNG
Kyemchog Sengchen Norbu and your legions of servants,
MA LU KHOR DANG CHEI PA TAM CHED KUN

together with your entire retinue,

PA WA'I KI SO CHA DRA DRUK TAR DROK

by screaming your heroic roar like a dragon,

GE TSEN NYEN PA'I BA DEN KHA LA CHAR

hoisting the flag of auspicious omens in the sky,

DORJE'I TAM CHOG ZHON PA'I TRO GAR GYI

and the stamping dance of the youthful Vajra Hayagriva,

BAR CHED DAM SI'I SOK NYING TSAL BAL GEM

eliminate obstacles that come from the samaya transgressors by
cutting their life forces and hearts to pieces.

JIN LAB TRIN TRIK NGO DRUB CHAR GYUN BEB

Make the clouds of blessings mass and siddhis descend like steady rain.
Through the offerings and reverence of this fortunate one,

by the power of your unobstructed compassion, come to this place.

Enjoy the offering of choice nectar, drink of heroes.

Enjoy the offering of the wish-fulfilling torma of the quintessence.

Enjoy the offering of Argham, the intoxicating blood liquor.

Enjoy the offering of purificatory incense, the sweet scent of clear light.
達納 瓦丹 若莫 卻巴西（旗幡音樂之供祈受用）
DAR NA BA DEN ROL MO'I CHOD PA ZHE
Enjoy the offerings of multicolored silk banners and music.

德東 念你 桑為 卻巴西 （樂空覺受密供祈受用）
DE TONG NYAM NYONG SANG WA'I CHOD PA ZHE
Enjoy the secret offering of the experience of bliss-emptiness.

囊思 是上 度及 卻巴西 （器情本圓靈器祈受用）
NANG SID ZHIR ZHENG DO KYI CHOD PA ZHE
Enjoy the ransom offerings of existence arising from the ground.

塔見 念你 耶西 卻巴西 （一切等性智供祈受用）
TAM CHED NYAM NYID YESHE CHOD PA ZHE
Enjoy the wisdom offering of the evenness of everything.

圖解 供修 桑前 任波切（大獅寶尊大悲祈垂念）
TUK JE GONG SHIG SENG CHEN RIN PO CHE
Hold us with compassion, Sengchen Rinpoche (Great Precious Lion)!

丹見 瑪也 如桑 珠貝咕（誓言不怠三部²之化身）
DAM CHA MA YEL RIK SUM TRUL PA'I KU
Do not be idle in fulfilling your oath, emanations of the Three Families!

[22]
Without parting from us from now until enlightenment,
perform your enlightened activities of protection and blessing!

holding great compassion in the form of a great weapon,
supreme subduer of all legions of demons,
dispel all fear of the four demons!
May your power issue forth from the expanse of supreme omniscient intent.

and bring down blessings deep in the heart of this fortunate one.

Bring recognition of the channel, wind, and awareness elements as wisdom.

and transform whatever is done into the path of enlightenment!

Demon Tamer, wrathful one, make mantra's brilliance blaze.

and turn all beings' reverence to the dharma.
Perform the enlightened activities of taming and holding beings as followers.

and grant the siddhis of mastery, might and power.

open the treasure's door, the jewel of retention, eloquence, and intelligence.

By altruistic enlightened activity equal to space,

bring accomplishment of the two kinds of benefit as wished for, I pray!
Those endowed with bodhicitta, with utterly perfect conduct

abiding in the supreme, profound vajra vehicle:

greatly increase their direct realization on the stages and the paths

and bring complete liberation, the mastery of the victorious ones!

On the 27th day of the 6th month in the Iron Tiger Year, Mipham wrote down whatever arose. Virtue!

Concise Supplication to Gesar
From space, compassion without delay, Sangchen Je, 

Embodiment of all three roots deities, Norbu Drandul Tsal, 

By the power of your compassion and heart's bond, come to this place. 

And enjoy the offerings of samaya substances, nectar and torma. 

Make the signs of accomplishment show plainly
RE WA'I DRE BU YID ZHIN DRUB PAR DZOD
and fulfill all wishes just as intended.

CHOG DANG TUN MONG NGO DRUB TSAL DU SOL
Grant supreme and common siddhis, I pray!

OM MAHA, SING HA MANI RADZA, SA PA RI WA RA, EDAM BA LING TA KHAHI.
Repeats three times or more (By the one called Dhih.).

KYE DOD DON KUN DRUB DRA LHA TU WO CHE
KYE Fulfilling all wishes and aims, mighty drala,

RIK SUM PEMA'I GYU TRUL SENG CHEN GYAL
the magic of the lotus of the Three Families, Sengchen Gyal,

NORBU DRAN DUL KA DOD PO NYAR CHEI
Norbu Dradul, together with your oath-bound ones and messengers:
Repeats three times or more
I supplicate and make offerings! Bring spontaneous accomplishment of all wishes and aims!

As requested by the accomplished, pure yogic master Bidyadhara, at the practice place Dudlei Namgyal Ling, Jampal Dorje wrote this for virtue on the seventh day of the twelfth month (gyal da). By this, may the precious practice lineage reign in all directions!

吽 根得 桑母 耶西 出貝雜（普賢佛母智慧忿怒力）
HUNG KUN TU ZANG MO YESHE TRO PA'I TSAL
HUNG Wrathful wisdom emanation of Kuntuzangmo,

央及 加母 額噶 雜智瑪（唉嘎匝哲法界之佛母）
YING KYI GYAL MO EKADZATI MA
queen of space, Ekadzatima,
YESHE LEI DANG JIG TEN MA MO'I TSOK
and the hosts of wisdom, activity, and worldly mamos--

SOL LO CHOD DO CHOL WAI TRIN LE DZOD
Repeats three times or more
I make offerings to you! Perform your entrusted enlightened activity!
(By Mipham)

HRI DRANG SONG KHYAB JUG CHEN PO RAHULA
HRI  Sage, all-encompassing lord, great Rahula,

TRUL PA NAM GYED DONG MO CHED ZHI DANG
together with your eight emanations, the four animal-headed sisters,

ZA DANG GYU KAR DREK PA DE GYED CHEI
and the za, gyukar, and eight classes of haughty ones,
SOL LO CHOD DO CHOL WA'I TRIN LE DZOD
Repeats three times or more
I supplicate you and make offerings--perform your entrusted activity!
(By Mipham)
HRI PEMA WANG GI KA NYEN TU WO CHE
HRI Mighty one under the command of Pema Wang (Hayagriva),

CHE TSEN DRAK PA'I GYAL PO YANG LE WOR
august, renowned king, Yang Le Bor,

TSU'U MAR PO KA KHOR TRUL WA CHEI
together with Tsu'u Marpo and your servants and emanations:

SOL LO CHOD DO SAM DON LHUN DRUB DZOD
Repeats three times or more
I supplicate and make offerings--bring the spontaneous accomplishment of our wishes!

GANG ZHIG YID LA DREN PA TSAM GYI NI
By anyone merely bringing you to mind,
多被悟主 爹瓦 雜巴依 [能賜所欲殊勝諸悉地]
DOD PA'I NGO DRUB TER WAR DZED PA YI
you grant whatever siddhi they desire.

邱炯 意神 諾悟 切難吉 [祈禱聖眾護法如意寶]
CHO KYONG YID ZHIN NORBU KHYED NAM KYI
Protectors, wish-fulfilling jewels,

但則 朵古 墮瑪 度喜拉 [祈求享用所欲誓言物]
DAM DZEI DOD GU'I TORMA DI ZHE LA
enjoy the samaya substance, the torma of all that is desired,

達格 散頓 瑪裡 智巴座 [我之所願無余願速成]
DAG GI SAM DON MA LU DRUB PAR DZOD
and fulfill my wishes and aims without exception!

無詮正義 非凡之懺悔文
The Inexpressible Absolute Confession

讓南 耶喜極 扣羅 塔界 卡加吐 沙哇久
[原智自性壇城遍佈空間]
RANG NANG YESHE KYI KHIR LOTAM CHED
KHA KHYAB TU SAL BAR GYUR
Behold the self-manifest primordial wisdom mandala encompassing space.
OM YESHE KU CHOG RANG SHIN KYIL KHIR OR NI

The supreme embodiment of primordial wisdom, the natural

mandala,

although without elaboration, just like the full moon,

appears as the display of compassion, without bias, equally, like the clear light of the sun.

Please come here, listen to me, and be seated.

To the inexpressible wisdom, the immovable dharmakaya,

the great bliss Sambhogakaya, the Five Buddhas and their families,
the deities of the play of the vast display of the skillful method of
loving kindness,

and the peaceful and wrathful nirmanakaya buddhas, I bow down.

like limitless clouds of Samantabhadra’s offerings,

are perfectly arranged throughout the reaches of the pure sphere of space.

I offer this ocean of outer, inner, and secret offerings.
In the secret womb of Samantabhadri (Kuntuzangmo)

Dwell the vast multitudes of the mandalas of the buddhas without exception.

Take pleasure in the indivisible awakened mind.

All phenomena are perfectly pure as the primordial realm of clear light.
The nature of this practice is the sphere beyond thought and speech.

I bow down constantly to this awakened mind of the nature of equality.

Within the great perfection of Samantabhadra, who has prevailed from the very beginning,

are the great arrangements of outer, inner and secret mandalas.

In the pure display of phenomenal existence as the sphere of male and female deities,

all that appears and transforms is the spontaneous expression of male-female
SANG CHEN RAB GYEI ZUG CHEN DAG NYID MA
Great Mistress, who possesses the form of the ultimate great secret,

KHA YING LONG YANG PED MO KHYIL WA LA
in the center of your lotus, the vast expanse of the sphere of space,

NYI MED THIG LE CHEN POR OD SAL SHING
is the clear light realm of the great bindu of non-duality,

MA CHO TRO MED CHANG CHUB NYING PO’I KU
the embodiment of the essence of the awakened mind, uncontrived without complexity.

CHIR YANG NANG WA DE CHEN YUNG DRUNG LHA
All appearances are the deities of infinite great bliss.

DU DRAL MED PA SANG WA’I KYIL KHOR NI
This secret mandala devoid of gathering and dispersing,
DAG NYID CHEN PO RIG NGA YAB YUM DANG is the great self-nature as the five Buddha families, male and female,

CHANG CHUB CHAM DRAL TRO WO TRO MO’I TSOG the family of bodhisattvas, the hosts of male and female wrathful deities,

DORJE LHA MO TSOG JE TSOG KYI DAG the assembly of vajra goddesses and the lords, masters of the assemblies,

RIG NGA PAL CHEN TRO GYAL YAB YUM CHU the five glorious herukas of the Five Buddha families, the Ten Wrathful Deities and their consorts,

NEI DANG YUL GYI CHAG GYA GO MA SHI The Four Gate keepers of the sacred places and countries,

YESHE TRUL PA’I LHA TSOG MANG PO DANG the many assemblies of primordial wisdom emanation deities,
MA TAR CHAM SHING SING TAR DUNG LA SOG
who are as loving as mothers and as affectionate as sisters,

LEG NYEI TANG DZIN DAM TSIG JEI CHOD PA’I
the dakinis who weigh good and evil and pronounce the judgments
of samaya, and

CHI NANG KHANDRO NAL JOR MA YI TSOG
hosts of outer and inner dakinis and yoginis.

PANG GYUR DORJE DAM CHEN GONG SU SOL
All of you who uphold the vajra commitment, please bear witness to
me.

DOR JE’I DUNG TSOB NAL JOR DAG CHAG GI
Descendants of the vajra lineage pure-awareness holders, myself and
others,

DOR WA’I DON DU CHANG CHUB SEM KYED DE
who generate the awakened mind for the purpose of all beings,
in order to reach the unsurpassed state of awakening,

we practice the various individual disciplines of the ocean of teachings,

maintain the supreme vow of the union of body, speech and mind, and

All general and extraordinary samaya,

that I successively received and swore to preserve,
were never intended to be lost or transgressed.

with no intention to deviate or abandon them, yet

due to laziness, I have postponed the practices.

Without achieving accomplishment, my meditation potential is feeble.

Lacking mindfulness and overpowered by carelessness,

I have not persevered in meditation, and have been distracted during mantra recitation.
Concerning the root samaya of body, speech and mind,

overpowered by my lack of awareness, both knowingly and unknokingly,

Any practitioner who has allowed samaya to deteriorate

should not be associated with, even for an instant.

Although stated in the scriptures, this is difficult to adhere to.
The secret path is difficult to define, and so hard to understand clearly.

Lacking omniscience, it is difficult to discern who is at fault.

I have associated with transgressors in feast and fulfillment restoration ceremonies.

I have spoken about dharma to transgressors and improper vessels, and

I have failed to be conscientious about deteriorations, their faults and so forth.

I have befriended transgressors. And due to all of this,
these faults of the obscuration of defilement, whatever they may be,

are the cause of obstructing conditions in this life and will obscure the future.

With a mind of overwhelming regret and remorse I completely confess.

Please pay heed to me with your loving compassion and

Although you abide in the state of equanimity free of conceptualization,
NYI MED DON GYI TSANG PA TSAL DU SOL
please bestow perfectly the blessings of absolute non-duality.

DON DAM MIG MED TRO LEI DEI PA LA
If non-conceptual absolute truth is free from elaboration,

NAM TOG GANG YANG MIG PAR MA GYUR TE
(then) whatever thought formations exist become non-conceptual.

KUN DZOB GYU MA TSAM GYI WANG GI NA
Due to the power of conventional truth, which is merely illusory,

NONG PA CHI NA RANG NONG ZOD PAR SOL
for the faults committed, with personal remorse, I request forgiveness.

This extract is the fourth chapter of The Confession Tantra. The Stainless King. Translated into Tibetan by Vimalamitra and Nyak Jnanakumara.
金剛薩陀無垢祕密中淨化之王精簡懺悔文
From the Stainless Secret of Vajrasattva: The Doctrine of the King of Purification, The Essence of Confession

嗡！謝托 當波 桑傑 哀杜桑〔本初原智普賢如來佛〕
OM！ SHI THOG DANG PO SANGYE KUN TU ZANG
OM！ Buddha Kuntuzangpo, the primordial ground,

多傑 森巴 多傑 跌欣謝〔金剛薩陀金剛之聖者〕
DORJE SEMPA DORJE DE SHIN SHEG
Vajrasattva, the Vajra Tathagata,

怕窩 千波 周哇 居配供〔眾生護法勇猛空行父〕
PA WO CHEN PO DRO WA KYOB PA’I GON
Great Daka (hero), protector of beings,

搭拉 則供 耶雪 千幾色〔願汝悲智慈目眷顧我〕
DAG LA TSER GONG YE SHE CHEN GYI ZIG
look upon me with your gaze of wisdom and loving intent.

啊！杜尼 瑪幾 耶尼 南達將〔雖然初始原本為清淨〕
AH！ DOD NEI MA KYEI YE NEI NAM DAG KYANG
AH！ Though primordially unborn and pure from the beginning,
in the face of sudden confusion, all discursive thoughts arise.

Through this condition of the appearance of ignorance’s duality, all deteriorations

I confess in the expanse of the great pure consort of the dharma-dhatu.

every broken vow and damaged pledge of the

one hundred thousand body, speech, mind, and secret samayas,
RAB TU NONG SHING GYOD PEI THOL LO SHAG
I confess with absolute shame and remorse.

SATTVA! NYAM PA KYON DU GYUR PA’I DU DEI NEI
SATTVA! Having passed the time limit when violations become
faults,

which are the cause of harsh punishment,

at the command of the vajra dakinis, the monitors of karma,

I confess the accumulated causes of the great hells that obscure this
life and the next.

HUNG! DOD PA’I GYAL PO YE NEI DORJE CHE
HUNG! Great vajra, primordial king,
This King of Confessions, in just a few words, can stir samsara from its depths like alchemy applied to iron. It is an oral instruction to protect beings who have fallen subject to ignorance and thus violations of samaya. This arose from the sphere of the mind of Samantabhadra and was written down in code script for the sake of future generations. May it meet with my heart son, and emanation of myself.
嗡 巴咋 薩朵 薩瑪亞, 瑪呢 巴拉亞, 巴咋 薩朵 爹諾巴, 地查之卓 密巴瓦, 思朵 卡與 密巴瓦, 思部 卡與 密巴瓦, 啊尼 熱朵 密巴瓦, 色瓦 薩朵 滅 札亞杂, 色瓦 噶瑪 思雜滅, 自當 西讓 古日吽, 哈哈哈哈火, 半噶萬, 色瓦達它 噶達, 巴扎 瑪密 目雜, 巴扎 布瓦 瑪哈, 薩瑪亞 薩朵啊。

OM VAJRA SATTVA SAMAYA, MA UN PA LA YA, VAJRA SATTVA TE NO PA, TISHTHA DRI DHO ME BHA WA, SU TO KHAYO ME BHA WA, SO PO KHAYA ME BHA WA, ANU RAKTO ME BHA WA, SARWA SIDDHIM ME, PRA YATSA, SARWA KARMA SU TSA ME, TSITTAM SHRE YAM KU RU HUNG, HA HA HA HA HO, BA GA WAN SAR WA, TA THA GA TA, VAJRA MA ME MUN TSA, VAJRI BHA WA MA HA, SAMA YA SATTVA AH

達當 森見 塔加及 [我等一切諸有情]
DAG DANG SEM CHEN TAMCHE KYI
Us and all other sentient beings,

但此 念恰 根達將 [懺悔所衰損誓言]
DAM TSIG NYAM CHAK KUN DAK JING
Confess for the transgressed precepts and deteriorated disciplines.
DU NE JANG CHUB NYING PO WAR
From now on until I attain enlightenment,
DAM TSIG NAM BAR DAK BAR SHOK
May I maintain the purity of all vows!

The Noble Vase of Glory: a tsog offering connected with the Seven-Line Prayer

Arrange whatever samaya substances you have available, such as mamsa and madana.

From the AH, a skull cup equal to dharmadhatu;

from OM, the sense pleasures of the world of phenomenal experience arranged within as the tsok;

[52]
HUNG GI DE CHEN YE SHE Rol PAR GYUR
with HUNG, these are the play of the pristine wisdom of supreme bliss;

HRIH YiI TSA SUM LHA TSOK GYE PA KANG
with HRIH, the hosts of deities of the Three Roots are delighted and fulfilled.

OM AHH HUNG HRIH
This consecrates the tsog offerings

Inviting the guests to the tsog and offerings:

HUNG! OR GYEN YUL GYI NUB CHANG TSAM
HUNG! In the northwest country of Orgyen

PED MA GE SAR DONG PO LA
born in the pollen heart of the lotus,
雅稱 丘給 吳祝涅〔稀布殊勝妙成就〕
YA TSEN CHOG GI NGO DRUB NYEI
possessing astonishingly supreme spiritual attainments,

貝瑪 窮涅 些殊札〔得大名稱蓮花生〕
PED MA JUNG NEI SHEI SU DRAK
you are well known as Pedma Jungney (the Lotus Born),

扣都 康卓 忙波夠〔空行圍繞於周圍〕
KHIR DU KHA DRO MANG PO KHIR
surrounded by a retinue of many dakinis,

切記 皆絲 達祝吉〔我如本尊勤修持〕
KHYED KYI JEI SU DAG DRUB KYI
following you, I practice

多雲 錯拉 前真那〔見此妙欲之供物〕
DUT YUN TSOK LA CHN DREN NA
and invite you to this feast of sense pleasures.

親及 落切 些絲所〔祈請降臨賜加持〕
JIN GYI LAP CHIR SHEK SU SOL
I pray that you approach to confer your blessings!
Send down your blessings to this excellent place.

and transform the tsok offerings into the amrita of pristine awareness!

Bestow the four empowerments on me, one who aspires to most excellent attainment!

Dispel obstacles such as hindrances and those who lead us astray.

Grant the most excellent and ordinary siddhis!

Hung Oh Lama Jetsun Pema Tut Treng Tsal,
together with your host of knowledge holders and dakinis,

I pray with devotion and intense yearning.

My three doors' gather virtue, enjoyments of wealth and those of others:

The world of phenomenal experience, all manner of delightful sense pleasures with nothing incomplete--

all this I offer as Samantabhadra's offering feast of supreme bliss.
Lovingly accept this with delight. May it fulfill our sacred bond.

Guru Rinpoche, I beseech you!

You hosts of knowledge holders and sky dancers, grant your blessings!

Grant the most excellent and ordinary siddhis to your devoted child!

I pray, purify all impairments and breaches of my samaya commitment!

Liberate outer, inner and secret obstacles in basic space-dharmadhatu!
JANG CHUP BAR DU DREL MET JE DZIN ZHING
Until my complete awakening, hold me inseparable from you!

TSE SO NYAM TOK YAR NGOY DA TAR PEL
May longevity, merit, meditative experiences and realization increase like the waxing moon.

SAM PA LHUN GYI DRUP PAR JIN GYI LOP
Grant your blessing for the spontaneous fulfillment of all my wishes!

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG
Abridged Tsok Offering: Consecrate the tsog substances by

OM AH HUNG HO

Assembled deities of the Three Roots, I invite you to the tsok. Approach!
起囊 桑為 德親 錯卻不 [外內秘密大樂薈供獻]  
CHI NANG SANG WAY DE CHEN TSOK CHUT BUL  
I offer outer, inner and secret assembled feast offerings of supreme bliss.

但冊 娘恰 它見 脫落夏 [破壞誓句一切發露讐]  
DAM TSIK NYAM CHAK TAM CHE TO LO SHAK  
I confess and acknowledge all impairments and breaches in my samaya commitment.

泥增 扎噶 求及 仰絲捉 [二取仇障度於法界中]  
NYI DZIN DRA GEK CHU KYI YING SU DROL  
Liberate the enemies and hindrances caused by dualistic clinging in the basic space of dharmadhatu.

娘泥 得瓦 親波 圖黨岡 [願平等性大樂心意滿]  
NYAM NYIT DE WA CHEN POY TUK DAM KANG  
Fulfill the sacred bond of supreme and blissful equanimity!

卻當 疼猛 悟住 雜都所 [殊勝共同悉地請賜予]  
CHOK DANG TUN MONG NGU DRUP TSAL DU SOL  
I pray, grant the most excellent and ordinary siddhis!

此簡短的薈供文是將巴多吉所寫，薈供能積聚無限資糧。  
This abridged tsog offering was composed by Jampal Dorje since it is useful for offering tsog by accumulating numbers of repetitions.

[59]
If you wish, sing a Vajra song:

如你願意，可唱頌金剛歌

捉瓦 跟呢 瑞都 嘎為 讓身爹〔眾生本性顯相為大樂〕

DRO WA KUN NI CHOK TU GA WAY RANG ZHIN TE
The manifestation of sentient beings' nature is the supreme joy.

拿決 瑪呢 闊落 讓身 都涅及〔瑜伽母為本性之妙輪〕

NAL JOR MA NI KOR LOY RANG ZHIN DU NE KYI
The yogini is the naturally dwelling mandala.

沙森 瑪路 捉瓦 桑結 及讓身〔三界眾生本性為諸佛〕

SA SUM MA LU DRO WA SANG GYE KYI RANG ZHIN
The nature of sentient beings of three realms is the buddhas.

娘接 順呢 瑪當 藍就 若巴恰〔慈悲青春空行同享用〕

NYING JET ZHON NU MA DANG LHEN CHIK ROL PAR JAO
Compassionate and youthful dakinis, please share these offerings!

阿熱 得麼 求及 木西所〔可惜愚昧牲畜不明解〕

AH RE TI MUK CHUK KYI MI SHE SO
Alas, ignorant beasts do not understand this!
LHEN KYE DZE ME LANG NE DE WA CHE LA NU
Welcome inherent dakinis to accept this great bliss!

GANG GIY DUN DAM PA NI MA GOM PAR
Whoever does not meditate on the profound meaning and wonderful dharma,

DE YIY SANG GYE NYIT NI TOP PA MA YIN NO
will not attain the supreme buddhahood.

JIK TEN TAM CHE DRAL WAR NU PA'O
thus you will have the ability to liberate all beings of three realms.

AH RE TI MUK CHUK KYI MI SHE SO
Alas, ignorant beasts do not understand!
Welcome inherent Dakinis to accept this great bliss.

Thus, sing in a pleasing melody.

Giving away the excess offerings:

Arrogant hosts who get the excess offerings

Gather like clouds! Eat ravenously!

Eat the excess offerings laced with flesh and blood.

According to your original promise,
devour as food, the enemies of the doctrine and those with broken samaya!

Show signs and omens-quickly!

Repel the obstacles to accomplishment

and complete your enlightened activities without impediment!

Saying this, throw out the excess offerings.
From the three syllables in the lama's three places

握色 噶瑪 疼森 瓊涅絲〔放出光明白紅藍三色〕
U ZER KAR MAR TING SUM JUNG NE SU
emerge three rays of white, red and dark blue light.

As these are absorbed into my own three places,

my three doors are purified of obscurations and become the vajras of enlightened body, speech and mind.

Finally, the lama, together with his retinue, dissolve into light,

which becomes a white sphere glowing red and marked with HUNG.
As this is absorbed into my heart, the Lama's mind and my mind become indistinguishable,

I dwell in spontaneously co-emergent dharma-kaya. AH AH

With these words, confront your own inherent true face which is that of the supreme pristine dharma-kaya, your own mind's very nature, primordially pure and beyond all artifice or contrivance, and beyond all acceptance and rejection. Then once again, regarding all illusion-like appearances as being of the nature of the lama, conclude on a positive note of celebration by dedicating the virtue and generating auspicious wishes.
On the eighth day of the waxing moon in the month of Droshin of the year called "Taming All," that is, the seventh month of the Fire Female Pig Year (1887), this arose from the lake of the mind of Mipham Nampar Gyalwa, the one who prays that he serve Guru Padma in all lifetimes.

May there be virtue!

Sarva mangalam!

May everything be auspicious!

翻譯：喇嘛智美仁波切及翻譯小組
Translated By Lama Drimed Rinpoche and his translation team

編輯製作：德清穰佛法中心
Edited/Produced By Dechen Rang Dharma Center

2018 年 11 月 / 美国加州  November 2018 California, USA
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(寧瑪巴):七金剛句祈請上師瑜珈—降悉地雨 》

财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 for free distribution by

The Corporate Body of the Buddha Educational Foundation
11F, No. 55, Sec. 1, Hang Chow South Road, Taipei, Taiwan, R.O.C.
Tel: 886-2-23951198, Fax: 886-2-23913415
Email: overseas@budaedu.org
Website: http://www.budaedu.org
Mobile Web: m.budaedu.org

This book is strictly for free distribution, it is not to be sold.

南無阿彌陀佛

Printed in Taiwan
1,000 copies; December 2018
TCE09 - 16368
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(寧瑪巴):七金剛句祈請上師瑜珈-降悉地雨》

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 for free distribution by
The Corporate Body of the Buddha Educational Foundation
11F, No. 55, Sec. 1, Hang Chow South Road, Taipei, Taiwan, R.O.C.
Tel: 886-2-23951198, Fax: 886-2-23913415
Email: overseas@budaedu.org
Website: http://www.budaedu.org
Mobile Web: m.budaedu.org

This book is strictly for free distribution, it is not to be sold.
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

《藏中英對照(寧瑪巴):七金剛句祈請上師瑜珈-降悉地雨》

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 for free distribution by The Corporate Body of the Buddha Educational Foundation

11F, No. 55, Sec. 1, Hang Chow South Road, Taipei, Taiwan, R.O.C.

Tel: 886-2-23951198, Fax: 886-2-23913415

Email: overseas@budaedu.org

Website: http://www.budaedu.org

Mobile Web: m.budaedu.org

This book is strictly for free distribution, it is not to be sold.

Printed in Taiwan

1,000 copies; December 2018