The Liturgies of
The Four Annual Assemblies at Dechen Rang

德清穰四大法會儀軌合輯
<table>
<thead>
<tr>
<th>目錄</th>
<th>Table of Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>金剛薩埵修法</td>
<td>Vajrasattva Sadhana .......................................................... 1</td>
</tr>
<tr>
<td>普賢雲供法會儀軌</td>
<td>Samantabhadra’s Cloud of Offering Sadhana ......................... 13</td>
</tr>
<tr>
<td>阿彌陀佛修法</td>
<td>Amitabha Sadhana ............................................................. 47</td>
</tr>
<tr>
<td>上師供儀軌</td>
<td>Lama Chodpa Sadhana ......................................................... 59</td>
</tr>
</tbody>
</table>
嗡耶達瑪
黑頓
札巴瓦
黑頓碟
肯達它噶多
哈亞瓦碟
碟肯杂
與
拿若達
誒旺巴跌
瑪哈
夏瑪
拿耶
梭哈。

三遍
嗡耶
無思
覺當
以及
南珠得
〔吽 真實以及意幻供〕

HUNG
NGU
SU
JOR
DANG
YI
GYI
NAM
DRU
DE
Hum, offer visualized and real offerings

Pན་ª་བཟང་པོ་J་མེད་མཆོད་སིས།

根德
桑波
拉米
卻真基
〔無上普賢妙雲供〕

KUN
TU
ZANG
PO
LA
MID
CHOD
DREN
GYI
Samantabhadra's unsurpassed magical cloud of offerings

金剛薩埵_____Vajrasattva
Glorious Vajrasattva – the Sadhana That Purifies All Negativities and Accomplishes the Two-fold Benefits called The Wish-fulfilling Jewel

A Terma Revelation of H.H. Jigme Phuntsok Rinpoche

皈依 Going for Refuge

NAMO  DI NE CHANG CHUB NYING PÖ BAR
NAMO  From now until I reach full enlightenment,

RIG DANG KYIL KHOR GYA TSÖ DAG
with intense faith and devotion

LA MA DORJE SEMPA LA
I take refuge in Guru Vajrasattva,

YID CHE DED PEI KYAB SU CHI (repeat 3 times)
the Lord of the Oceans of Buddhas and Mandalas.
To liberate from samsaric suffering all mother sentient beings, so vast in number that they fill space itself,

and to bring them to the state of permanent happiness,

I shall diligently engage my three doors (body, speech, and mind) in virtuous deeds,

and never depart from the path of enlightenment.

In front of oneself, amidst ocean clouds of various offerings,
PED KAR DA WAI DEN TENG DU
upon a white lotus and moon cushion,

RIK DÜ PAL DEN DORJE SEM
sits the Lord of all Buddhas --Vajrasattva,

KAR SAL DA WA GYE PAI DANG
as pure white as the waxing moon.

ZHAL CHIG CHAG NYI DO DRIL NAM
He has one face and two hands; the right raises a dorje to his heart,
the left holds a bell at his waist.

LONG KÜ CHE DZOK KYIL TRUNG ZHUK
Adorned with the Sambhogakaya ornaments, he sits cross-legged
in the vajra position,

YE SHE ÖD ZER CHOK CHUR TRÖ
radiating wisdom light which pervades the ten directions.
DANG WE YID NGOR LHAM MER SAL
Thus, vividly visualize with a clear, pure mind.

KYE MA LA MA DORJE SEM
Alas! Guru Vajrasattva, do not go back on your word!

NGÖN KYI DAM CHA NYER GONG NE
I beseech you

DAG SOK NYAM TAK SEM CHEN NAM
to hold me and all beings, destitute like me,

TUK JE JE SU DZIN PAR DZÖD
with your compassion.

TOG MED DÜ NE DA BAR DU
All negativities and transgressions committed through my three doors
LÜ NGAG YID KYI DIG TUNG NAM
in all my lifetimes without beginning,

JI TAR KHONG DU DUK SONG TAR
which are like deadly poisons I have taken,

NONG GYÖD DRAK PÖ TOL ZHING SHAK
I expose and confess with intense remorse and regret.

CHIN CHED SOG LA BAB GYUR KYANG
From now on, even at the cost of my life

MI Ö LE NAM MI GYID NA
I will never commit any inappropriate deeds.

DZUM PAI CHEN GYI ZIK DZÖD LA
Please look upon us with your compassionate eyes;
江宁 恰格 悟雍作 [柔和之手赐解脱]
JAM NYEN CHAG GI UK YUNG TSOL
bestow the relief of liberation with your gentle hand.

達蕩 森間 湯嘉既 [我与一切诸有情]
DAG DANG SEM CHEN TAM CHED KYI
May all deteriorations and transgressions of samaya,

丹策 念恰 袖達経 [失坏誓言皆令净]
DAM TSIG NYAM CHAK KÜN DAG CHING
my own and all beings', be purified, and

秋蕩 屯夢 悟竹衾 [一切胜共诸悉地]
CHOG DANG TÜN MONG NGÖ DRUB KÜN
may all the supreme and common siddhis be accomplished

達大 霓特 竹巴作 [祈今悉皆得成辨]
DA TA NYID DU DRUB PAR DZÖD
at this very moment!

如是以祈祷的方式, 且具足四对治力而誦唸四十万遍的 “嗡班雜日薩陀吽” 心咒后，则破根本誓言罪亦能清浄也。
Through purifying with the four remedial powers as in this supplication, if you recite the mantra **OM BENZAR SATO HUNG** four hundred thousand times, even deteriorations of root samaya will be purified. **SAMAYA**

薩瑪呀！最後迴向及誦吉祥文。

啊啊 哦哦 喔喔 日日 樂樂 說説 卧卧 昂啊。噶卡噶各啊 雜擦 雜甲念 札查札榨納 達塔 達答納 巴帕巴爸瑪 亞熱拉瓦 夏卡薩哈加。

A AH , E EH , U UH , RI RHI , LI LHI , AY AI , O OH , AUNG AH. KA KHA GA GHA NGA, TSA TSHA DZA DZHA NYA, TRA THRA DRA DHRA NRA , TA THA DA DHA NA, PA PHA BA BHA MA, YA RA LA WA SHA KA SA HA KYA。

嗡 班札 薩埵 薩瑪呀 瑪奴 巴拉呀 班雜薩埵 碟諾巴 地查 则卓密巴哇 速埵卡唷密巴哇 速波卡唷密巴哇 阿奴熱朵密巴哇 薩哇薩埵 密札亞雜 薩哇噶玛 速雜滅 积當希里呀 咕如吽 哈哈哈哈 霍 巴噶问 薩哇 達他噶達 班札瑪密面 雜 班札 巴哇瑪哈 薩瑪呀 薩埵啊
OM BENZAR SATTO, SA MA YA, 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 MUNTSÁ, BENZRI BHA WA MAHA, SAMAYA SATTO AH.

嗡耶達瑪 黑頓 札巴瓦 黑頓碟 肯達它噶多 哈亞瓦碟 碟肯杂 與 拿若達 諏旺巴跌 瑪哈 夏瑪 拿耶 梭哈。三遍

HUNG NGU SU JOR DANG YI GYI NAM DRU DE Hum, offer visualized and real offerings

KUN TU ZANG PO LA MID CHOD DREN GYI Samantabhadra’s unsurpassed magical cloud of offerings
卡央 南達 嘉欽 永固德 [密佈清净大空界]
KA YANG NAM DAK GYA CHIN YONG GUD DE
Permeates the pure and great space of emptiness

西囊 桑爲 卻巴 將措卻 [如海内外密敬供]
SHI NANG SANG WE CHOD PA JAM TSO CHOD
Inner, outer, and secret offerings are as vast as the ocean

多巴 烏巴 塔尖拉 [一切應贊者]
TOD BAR WU BA TAM CHED LA
All those admirers

尚德 根基 張霓吉 [身化剎塵數]
SHANG DEL KUN GYI DRANG NYD GYI
Manifested in immeasurable numbers

利度 別納 南庚度 [恒以恭敬心]
LI DUD BE NE NAM KUN DU
With a mind of lasting respect

秋度 達別 切拉朵 [淨信贊頌您]
CHOD DU DAD BE CHED LA DOD
Praise you with pure faith
All beings and the physical world dissolve into the primordial realm.

The illusory image of the Yidam in union reappears.

HUNG This merit, which represents the merit accumulated throughout the three times,

is dedicated to the welfare of all limitless living beings.

May each swiftly achieve
Prayer of Auspiciousness

OM Gang Nang Ku Yi Gyen Du Dag
OM All appearance is pure as the ornament of the enlightened body.

Drak Ngak Kyi Rol War Dzok
All sound is perfect as the play of enlightened speech.

Dren Tog Tuk Kyi Ngang Du Min
All thoughts are fully ripened as the state of enlightened mind.

Pün Tsok Pal Bar Tashi Shog
May the splendor of Guru Vajrasattva, fully endowed, blaze auspiciously!
On the 11th day of the 3rd month in the Fire Ox year, this arose by the power of peerless Ngawang Lodrö’s [1] clear awareness and was recorded by the disciple Tsultrim Drimed. May there be virtue! Written on April 17th, 1997, according to the solar calendar. Anyone who properly recites the specified number of six-syllable mantras (i.e., four hundred thousand), will receive the benefits of having accumulated thirty billion recitations. Certainly, all that you desire in this life will swiftly come to you, and in the future you will take birth in whichever pure realm you wish, such as Dewachen. There need be no doubt of this, so all should take this practice to heart! Signed by H.H. Jigmed Phuntsok in confirmation that he and the sangha of ten thousand at Larung Monastery [established this].

[2] Virtue! Note: If you wish to practice this sadhana, you would have to receive the oral transmission. [1] Ngawang Lodrö is one of the names for H.H. Jigmed Phuntsok Rinpoche. [2] It has been explained that when this treasure was revealed, the sangha of ten thousand at Larung immediately performed the practice, accumulating thirty billion of the mantras. Its blessings are therefore particularly powerful because of this timely, intensive practice right when it was emerging in this world.
地藏王菩萨——Ksitigarbha
Samantabhadra’s Cloud of Offering Dharma Assembly Sadhna

Ksitigarba’s Holy Name

I pay homage, make offerings and take refuge in the Bodhisattva Sayi Nyingpo.

Ksitigarba’s Long Mantra
曾波 曾波．阿噶卡 曾波．巴噶日 曾波．阿瑪巴日 曾波．巴日 曾波．巴字日 曾波．阿若噶 曾波．達瑪 曾波．薩爹巴 曾波．薩爹霓 哈拉 曾波．補巴 若噶 夏巴 曾波．哦巴 夏瑪 曾波．那亞那 曾波．站甲 薩瑪 莫涅 染那 曾波．甲那 曾波．補刻瑪 巴日亞 曾波．夏絲 達拉 瑪巴 曾波．補阿 扎所 大瑪 嘿列．大瑪別．亞瑪別．雜扎色．雜扎巴絲列．及列 菩列．噶日巴．巴日 巴熱爹．哈色熱 扎日別．巴熱雜染 巴那達涅．阿日達涅．帕那日．雜雜雜雜．湖列木列．阿卡 達塔格別．塔噶可羅．塔哈熱 塔哈熱．麼列瑪爹．南爹 個列麼列．昂個 字達別．阿熱接熱．巴日接熱．各達夏 瑪瑪列．噛接噛接．噛古列．護日護日護日．各落朵 麼列．滅日朵．滅日爹．伴那達大．哈日卡瑪 熱瑪．護日護日，

TSIM BHO．TSIM BHO．TSIM TSIM BHO．A KA KA TSIM BHO．BA KA RA TSIM BHO．A MA BA RA TSIM BHO．BA RA TSIM BHO．BA TSI RA TSIM BHO．A RO GA TSIM BHO．DHARMA TSIM BHO．SA TE BA TSIM BHO．SA TE NI HA LA TSIM BHO．BI BA RO KA SHA BA TSIM BHO．U PA SHA MA TSIM BHO．NA YA NA TSIM BHO．PRA JNA SA MA MO NE RAT NA TSIM BHO．KYA NA TSIM BHO．BE KE MA BA RI YA TSIM BHO．SHA SI TA LA MA BA TSIM BHO．BI A DRA SO TA MA HE LE．
DA MA BE YA MA BE. TSATRA SE. TSATRA BA SI LE. KYI LE PI LE KA RA BHA. BA RA BA RI TE. HA SE RE TRA RA BE. PA RE TSA RA. BHA NA DA NE. A RA DA NE. PA NA RA. TSA TSA TSA TSA. HI LE MI LE. A KHA TA TA GE BE. TA GA KHI LO. TAHA RE TAHA RE. MI LE MA DHE. NAN TE KU LE MI LE. ANG KU TSI TA BHE. A RE GYI RE. BA RA GYI RE. KU TA SHA MA MA LE. TON GYE TON GYE. TON GU LE. HURU HURU HURU. KU LO STO MI LE. ME RI TOME RI TE. BA AN DHA TA. HA RA KHA MA RE MA. HU RU HU RU.

༅། །མཆོད་པ། །供养 Offering

起囊 跟度 拉米 育些瓊〔一切人天內外勝資具〕
CHI NANG KUN TU LHA MI YO CHED CHOG
All outer and inner sublime substances of gods and humans—

རོལ་མོ་Gན་iེང་ཞལ་ཟས་ན་བཟའ་སོགས།
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
they may be enriched by becoming the clouds of offerings of the Ever-Excellent One (Kuntuzangpo)
KUN ZANG CHOD PA’I TRIN GYI DZE GYUR CHIG

which arose from the aspirations of the Awakened Ones and their heirs.

南摩燃那 扎呀呀，翁南摩 班噶瓦得，班札薩染 札瑪答
涅，達它 噶達呀，阿哈爹，三藐三菩達呀，達呀它，翁，
班札班札，瑪哈班札，瑪哈 爹做班札，瑪哈 補呀班札，瑪
哈 波的字達班札，瑪哈 波的滿札，巴桑 札瑪那，班則 薩
瓦噶瑪，阿瓦染那 補繡達那，班札索哈。

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,
The Essence of Garland Offering-The King of Wish-Fulfillment and Freedom

Ho! NANG SID NAM DAK NIM BA CHIN BO LI
In the state of great pure equanimity,

the self-arising unceasing Samantabhadra clouds of offerings,

imbued with heavenly objects of seven items and six pleasures,

Seven Treasures of Dharma Wheel King and Eight Auspicious Ones,

wonderful vase, wish-fulfilling tree, and mani treasure,
DID TSI TEN CHING MA MU LO DOK TSAL
great cloud of dudtsi and self-arising farmlands,

DOD JOY WA CHOK DRUB BEY DAN ZE RIG
wish-fulling cow, and other sacred items of accomplishments

SA DONG GU JAN NE WE RIN CHEN SOK
solemn food and drinks, lavish clothes and treasures,

LA DANG LU DANG NU XING MU NAM DANG
all of Aṣṭasenā, Yaksa and all human beings,

CHOK CHU CHANG CHUB SEM PEI CHOD BA NAM
and offerings from the Bodhisattvas of ten directions,

CHOK CHU KUN NI TEN SHEN DOB CHE SHING
arriving from all directions as dense as the clouds,
རབ་འམས་གཞིང་གི་བཀོད་པ་མེད་པ།

RAM JAM KU SANG RING GE KUD BA NAM

in the vast solemn pure land of the three kayas,

སྐྱེས་་བོད་ལ་མཆོད་པར་འབོར།

CHIL KOR LA TSOK NAM LA CHOD BA BUL

offering to the deities of all the mandalas,

མཆོག་དང་ནན་མོང་དངོས་བུ་བ་ལས།

CHOK DANG TUN MONG WU DROB TSAL DU SOL

I pray for you to beseech the profound common siddhi.

བ་ཚིགས་མཆོད་པའི་ིན་ངང་བ་ཡིས།

NA TSOK CHOD BEI TEN PUNG TRO WA YI

in the various clouds of offerings that appear,

བ་ཚིགས་མཆོད་པའི་དཔལ་རེ་ཡིད་འོང་མ།

SA ME DE WE PAL TER YID ONG MA

please beseech the source of perfect happiness and joy.
TA SHI LA MO TSOK JI LU KAR JI
as the auspicious goddesses sing and dance,
RAM JAM NAM KAY CHUN KUN YONG GANG NY
who pervade the vast expanse of existence,
LA ZE ME DOK TSO JI CHAR BEB SHANG
raining heavenly items and flowers of all kinds,
DAK SHEN GO SANG GEY TSOK LONG SHOD GUN
that benefit the three doors of self and others,
SA ME JOY WA GAY TSO TREN DU GOD
adorned with the sea clouds of undefiled wealth,
CHE WEI YUN DAN GAY TSOR AH BA YI
vast merit gathers like the sea and cloud
And the melody of ocean-like joy and praises,

in all that can possibly manifest as the offering vessel of bliss and emptiness,

which manifest these infinite vast clouds of offerings,

and offer to the deities of all mandalas,

I pray for you to beseech the profound common siddhi.

Like the manifestations of Buddhas and their sons,
CHOD PA GANG NAM LHA MED GYA CHE WA
with the supreme vast absolute mind,

KUN DU SANG PO CHOD TREN RAB JAM JI
I offer these vast Samantabhadra clouds of offerings,

CHOK DI KUN CHAB KUN JONG YID SHEN TEIR
in all that exists and pervades as wish-fulfilling treasures,

CHO JI YANG DANG NIM BA NID JIR BEI
become equal to the nature of Dharmata.

SA MED DE WE PAL YUN DZED BA MED
Perfect joy and infinite auspiciousness,

SONG ZEN TSAN MA KUN LI RAB DE BA
transcends the dualistic mind of the grasper and that which is grasped.
The vast offering of rare spontaneous perfection

in the pure land of primordial purity and great joy,

with the spontaneous inconceivable sacred wealth of the Buddhas,

in the vast equal Samatahebhadra Dharmata,

with this supreme profound sacred offering,

I offer to the deities of all mandalas,
CHOK DANG TUN MANG WO DORB TSAL DU SOL
I pray for you to beseech the profound common siddhi.

I pray for you to beseech the profound common siddhi.

CHOK KU CHOD BA DU DAK SHE SU SOL
please accept this supreme offering from me.
此頌出自《地藏十輪經》注: 漢義直接摘自唐譯《地藏十輪經》
These verses were translated from “Daśacakra Kṣitigarbha Sūtra”
Note: The Chinese version was taken directly from the Tang Dynasty version of “Daśacakra Kṣitigarbha Sūtra”

“Beautiful Ornament for the Basic Ground”

Kṣitigarbha, who holds all beings in his card,
like the universal ground upon which all noble qualities increase,
like a wish-fulfilling jewel, fulfilling the hopes of all beings in the three worlds,
powerful lord on the tenth bhumi, to you I prostrate and offer praise!
沙涅 沙建 交為 沙拉古 [領眾成就圓滿佛]
SA NAY SAR DREN GYAL WAI SA LA GOD
You lead beings along the Bodhisattva bhumis, placing them at the stage of Buddhahood, the level of the Victorious Ones.

沙旬 這門 落吐 見拋讓 [地精嚴增作物成]
SA CHUD TZA MEN LO THOG GYAN PHEL ZHING
The earth’s vital essence, as elixir for the grasses, increases the ornament of the crops.

沙地 南夢 作窩 永孔為 [圓滿財富豐盛盈]
SA DI NAM MANG JOR WAY YONG KONG WAI
Goddess of the earth, who completely fills this earth with great abundance,

沙依 拉抄 確拉 恰擦朵 [禮讚地藏王菩薩]
SA YI LHA CHHOG KHYOD LA CHHA TSAL TOD
to you I prostrate and offer praise!

半生 帕桑 仙當 作殿珍 [妙雲寶瓶如意樹]
BUM ZANG PAG SAM SHING DANG DZOK DEN TRIN
Like a noble vase, a wish-fulfilling tree, perfectly abundant clouds,
度折 秋措 記任 剛給確〔神妙甘露水之湖〕
DUD TZII CHHU TSO JI ZHIN GANG GIY KHYOD
and a lake of ambrosia-water,

站帕 爹拉 漂度 列涅帕〔僅憶即住善輝煌〕
DREN PA DE LA PAL DU LEG NAY PA
whoever thinks of you, remains in goodness and glory.

圖界 得霓 確拉 恰擦朵〔頂禮讚頌大悲尊〕
THUK JEI DAG NYID KHYOD LA CHHAG TSAL TOD
Embodiment of compassion, to you I prostrate and offer praise!

讓江 色借 交為 雲天確〔諸佛菩薩至聖德〕
RAB JAM SAY CHAY GYAL WAI YON TEN CHHOG
The supreme noble quality of the entire vast array of the Victorious Ones and their heirs,

南卡 作記 啊大 確氣菩〔唯本虚空藏至尊〕
NAM KHA DZOD KYI NGA DAG KHYOD CHIG PU
you alone, sovereign lord of the treasury of space

交色 粗吉 塔也 讓南素〔化現佛子遊剎土〕
GYAL SAY TSUL GYIY T’HA YAY ZHING NAM SU
manifesting in the manner of a Bodhisattva son of the Victorious Ones,
you constantly shower the infinite fields with infinite enlightened deeds of the Victorious Ones.

Light rays from your jewel of boundless enlightened qualities

permanently eradicate all poverty and destitution of the degenerate age.

Aghast with the glory of the perfection of the Four Classes,

to the one who enacts profound and powerful enlightened activities, I prostrate and offer praise!
JAM YANG JIG TEN WANG CHHUG KUN TU ZANG
Manjushri, Lokeshvara, Samantabhadra,

MA PHAM PA SOG GYAL SAY SEM PA CHHOG
Maphampapa and other Bodhisattva heirs of the Victorious Ones,

NAM MANG KAL BAR CHHOD CHING SOL TAB PAY
by making offerings and supplications to you over many eons,

KHYOD CHIG YUD TZAM DRAN PA RE DOD NAM
better, just by thinking of you even for a moment,

YID ZHIN TZOL LA KHYED PAR PHAG ZHEY SU
you bestow whatever we wish for. O Supreme Able One,

GYAL WAY NGAK PA GYAL SAY T’HU WO CHHOG
the Buddha’s heir who was praised by the Victorious Ones as a “a
superior one,”
GYAL WA NAM DANG YER MED KHYED TOD PAY
by praising you who is inseparable from all the Victorious Ones,

DAG LA JI DHOD PAL NAM LEK TZOL DZOD
please grant the excellence and glories of whatever I desire.

SA SUM DRO DIY DED PAI TOP NYED CHING
May these beings of the three levels of existence find the power of faith

SA YI WANG CHHUG KHYED KYIY JEY SU DZIN
and be looked after by you, powerful lord of the awakened state!

SA CHUD PAL PHEL SA TENG DE WAY KHYAB
May the glories and vital essence of the land increase, and may the earth be permeated with bliss.

SA NAY SAR DROD SA CHHOG DRUB PAR SHOG
Traversing the Bodhisattva bhumis, may we accomplish the supreme bhumis, Buddhahood!
These eight stanzas, numbered the same as the eight auspicious substances, were set down here by Mipham Jampal Gyeypa in the fire horse year on the wheel day of auspicious birth. Geleg Phel! May virtue and goodness prevail!

沙依 寧波 吉記 吐節當 [地藏菩薩無上勝菩提]
SA YI NYING PO KHYOD KYI THUK KYED DANG
Kshitigarbha, just as you gave rise to the supreme bodhicitta intention,

貴帕 莫浪 千則 紐比簇 [廣大佛行祈願悲智展]
DZED PA MON LAM KHYEN TZE NU PAL TSUL
and just as you engaged in enlightened deeds, made aspirations, and displayed wisdom, compassion, and power,

拉美 耶西 集秋 吉札瓦 [展示無與倫比勝妙智]
LA MED YE SHEY GYU THRUL JI DRA WA
just like your unsurpassed magical wisdom display,

爹札 可納 達所 久哦修 [願吾等皆成就如聖尊]
DE DRA KHO NAR DAG SOK GYUR WAR SHOG
may I and all others become just like you.
Invoking Prosperity: The Hook that Draws in the Substances of the Gods

Today, on this auspicious occasion,

having arranged here the various prosperity substances,

as I perform this invocation of good fortune and prosperity,

please heed me, oh gathering of deities and protectors!

By the power of the truth of the Three Jewels,
TZA SUM SUNG MAI JIN LAP KYIY and the blessings of the Three Roots and Dharma protectors,

and the blessings of the Three Roots and Dharma protectors,

and the blessings of the Three Roots and Dharma protectors,

and the blessings of the Three Roots and Dharma protectors,

and the blessings of the Three Roots and Dharma protectors,
PHEN PO’I PHEN YANG NAY DHIR KHUG
Bring forth the prosperity of the force of the propulsive!

KHAY PAI KHAY YANG NAY DHIR KHUG
Bring forth the prosperity of the knowledge of the knowledgeable!

TSUN PAI TSUN YANG NAY DHIR KHUG
Bring forth the prosperity of the moral integrity of the ethical!

DRUB PAI DRUB YANG NAY DHIR KHUG
Bring forth the prosperity of the accomplishment of the accomplished!

DHE WAI DHE YANG NAY DHIR KHUG
Bring forth the prosperity of the bliss of the blissful!

KYID PAI KYID YANG NAY DHIR KHUG
Bring forth the prosperity of the happy ones’ happiness! 
生為 生洋 涅得庫（祈賜賢良善德財）
ZANG WAI ZANG YANG NAY DHIR KHUG
Bring forth the prosperity of the good ones’ goodness!

帕為 帕洋 涅得庫（祈賜勇父威武財）
PA WAI PA YANG NAY DHIR KHUG
Bring forth the prosperity of the valor of the heroic!

字比 字洋 涅得庫（祈賜佳人美貌財）
DZAY PAI DZAY YANG NAY DHIR KHUG
Bring forth the prosperity of the beauty of the beautiful!

屯比 屯洋 涅得庫（祈賜敦睦和順財）
THUN PAI THUN YANG NAY DHIR KHUG
Bring forth the prosperity of the harmony of the harmonious!

求雷 能交 恰洋庫（吉祥如意勝十方）
CHHOK LAY NAM GYAL CHHA YANG KHUG
Bring in the good fortune and prosperity of being victorious in all directions!

山頓 住比 恰洋庫（滿願增長皆成就）
SAM DON DRUB PAI CHHA YANG KHUG
Bring in the good fortune and prosperity of accomplishing all intentions and aims!
DHOD GHU PHEL WAI CHHA YANG KHUG
Bring in the good fortune and prosperity of increasing all that is wished for!

TSE RING NED MED CHHA YANG KHUG
Bring in the good fortune and prosperity of long life free of illness!

NGA THANG NYEN DRAK CHHA YANG KHUG
Bring in the good fortune and prosperity of dominion, renown, and fame!

TRA SHI GHE TS’HEN CHHA YANG KHUG
Bring in the good fortune and prosperity of virtuous signs of auspiciousness!

RI WO’I TSE NAY CHHA YANG KHUG
From the peak of the mountains, bring forth good fortune and prosperity!
GYA TS’HO’I TING NAY CHHA YANG KHUG
From the depths of the oceans, bring forth good fortune and prosperity!

CHHOK ZH’I NAY NAY CHHA YANG KHUG
From the four cardinal directions, bring forth good fortune and prosperity!

LHA YANG TRIN ZHIN THIP SE THIB
The prosperity of the gods amasses thickly like clouds.

LU YANG GYA TS’HO ME RE RE
The prosperity of nagas surges forth like the ocean.

MI YANG MU ZHAK DHEM SE DHEM
The prosperity of humans sparkles with a radiant inner glow,

NYI MA ZHIN DU KHI LI LI
like the sun, vividly brilliant,
DHA WA ZHIN DU GHA RA RA
like the moon, round and whole,

KAR TS’HOK ZHIN DU LAM SE LAM
glimmering and sparkling like the constellations,

NA BUN ZHIN DU THIP SE THIB
thickening like the mist,

CHHU LUNG ZHIN DU DHU RU RU
bubbling up like a brook,

RANG CHHAR ZHIN DU SI LI LI
gently trickling like a rain of auspiciousness,

KHU YE KHU YE YANG KHUK SO
KHU YE, KHU YE! Bring the prosperity!
呼夜 呼夜 洋地所〔呼耶呼耶聚福運〕
HU YE HU YE YANG DHUE SO
HU YE, HU YE! Gather the prosperity!

呼拉 呼店 洋恰所〔熱烈懇切縛福運〕
HU LA HU DHEN YANG CHHAK SO
With fervor, great fervor, bind the prosperity!

察夜 加措 美熱熱〔祥海咆哮起澎湃〕
CHHI YE GYA TS’HO ME RE RE
The auspicious oceans roar as they surge forth,

洋個 木沙 記樂樂〔容光煥發亮麗爍〕
YANG GI MU ZHAK KYI LI LI
the healthy glow of prosperity glimmers brightly,

漂記 納文 特色特〔輝煌雲霧增深濃〕
PAL GYI NA BUN THIP SE THIB
and the mist of glory thickens.

差得 日拉 瑪住拉〔莫令福運避群山〕
CHHA DHI RI LA MA DROE LA
Do not let this good fortune escape over the mountains!
Do not let this prosperity diminish at the door!

Do not let this glory skip over to another place!

Inside the gates, prosperity increases: filled up with livestock!

In the storehouses, prosperity increases: filled up with grains!

In the household, prosperity increases: filled up with people!

Great nectar essence: swirl an ocean of nutritive foods!
YANG CHHEN NOR GYI RI WO PUNG
Great prosperity: pile high a mountain of wealth!

JHID CHHEN GOE KYI CHHAR GYUN PHOB
Great splendor: bring down a continual rain of garments!

TAG TU LHA DANG PAL NAY SHING
Gods and glories remain eternally.

GYU MAI BANG DZOD NAM KHA NYAM
The magical storehouse is as vast as space!

DZAD MED PAL JHOR NGO DRUB TSOL
Please grant the siddhis of inexhaustible glory and abundance!

CHHOK CHU NAM KHAI THAR THUG NAY
From the ends of space throughout the ten directions,
CHHA DANG YANG GI CHUD DHUE TE
is gathered the vital essence of all good fortune and prosperity.

DHAG DANG DRUB PAI TEN LA THIM
which dissolves into me and the supports of accomplishment.

MI NUB GYAL TS’HEN ZHIN DU TEN
May it remain firm like the never-waning victory banner!

MI SHIK DORJE TA BUR TAG
May it be eternal like the indestructible vajra!

MI GYUR YUNG DRUNG ZHIN DU KHYIL
May it swirl unchanging eternally like the swastika!

NYI DHA ZHIN DU SAL GYUR CHIG
May it shine forth like the sun and moon!
春千 任度 即久記〔綿延遍展如大雲〕
TRIN CHHEN ZHIN DU GYAY GYUR CHIG
May it expand and spread like great clouds!

最生 任度 拋久記〔願恒盈溢如豐收〕
DRAY ZANG ZHIN DU PHEL GYUR CHIG
May it ever increase like a fine harvest!

剛嘟 噴宋 措帕依〔福運悉地皆圓滿〕
GANG DHOD PHUN SUM TS'HOK PA YI
May it enrich all with the siddhis of good fortune and prosperity,

恰當 洋哥 悟住記〔聚集善財臻圓滿〕
CHHA DANG YANG GI NGO DRUB GYAY
a gathering of excellence, whatever is wished for,

依任 諾布 帕生上〔如如意寶如意樹〕
YID ZHIN NOR BU PAG SAM SHING
like the wish-fulfilling jewel, the wish-granting tree,

帖記 半帕 生波任〔及其精緻珍寶瓶〕
TER GYI BUM PA ZANG PO ZHIN
and the fine treasure vase,
so that all aims and wishes will be spontaneously, effortlessly accomplished!

Grant at this time the auspiciousness, bliss, and goodness

If these 72 lines are recited 108 times, immediately on completion, you will directly see positive indications of good fortune and prosperity being summoned forth. In the excellent date of the twenty-fifth day of the fifth month of the fire monkey year, at Chime Chogdrup Ling, Jampal Gyey Pa Dorje brought this glory forth from the lake of his mind. Samaya! Gya! I-thi I GE-O! Mangalam!

By the power of mantra and mudra from the Three Jewels and the Three Roots,
taking all the merit and virtues in the phenomenon of samsara and nirvana,

and gathering them here without dissipation but with enhancement,

I pray for joy and happiness to gather in auspiciousness.

On the 6th day of the 10th month in the wood dragon year By Mipham Rinpoche

May the merit remain firm like Mount Meru,

may the lineage of Dharma remain long and bright like the sun and moon,
NAN DRAK NAM KHA TA WAR CHAB BA BA DANG
as its virtue pervades throughout like space,

TASHI DE JANG DING DRO DE LEK SHUK
I pray for auspiciousness and fulfilling at this moment.

DOR JI LHOB PON SHAB TEN SHED BA DRAB
May the Vajra teacher remain long in this world and all wishes be fulfilled,

GE DUN DE PEL SHAD DROB TAN BA DRA
and the Sangha prosper with the teaching and practice of Dharma widely propagate,

KRO LHOB SHIN DAK AH TANG JOR WA JIY
may the retinues and benefactors have their wealth and merit fulfilled completely,

TAN BA YIN RANG NY BEI TASHI SHOK and the teaching of Dharma long remain in this world with all the auspiciousness.
阿弥陀佛 ______Amitabha
The Method for the Practice of Amitabha called 
The Swift Path to Great Bliss

I prostrate to Amitabha, the Buddha of Limitless Light! Regarding the method for the practice of Amitabha, first go for refuge and give rise to bodhicitta, then engage in this meditation and recitation.

In the Buddha, the Dharma, and the supreme among the assembly,

I take refuge until enlightenment.

By the merit I have created through generosity and so forth,
卓拉 盤些 桑吉 住巴修(三遍) [為利眾生願成佛]
DRO LA PEN CHIR SANGYE DRUB PAR SHOG
(Recite three times.)
in order to benefit beings, may I attain enlightenment.

丘納 塔建 東比恩 [一切法皆空性中]
CHÖ NAM TAM CHED TONG PAI NGANG
Meditate on the all-pervasive loving compassion

跟恰 則為 寧解供 [当修周遍慈悲心]
KÜN KHYAB TSE WAI NYING JE GOM
from the empty state of all phenomena.

東尼 寧解 蝶一昂 [如是空性悲心中]
TONG NYID NYING JE DE YI NGANG
From that state of emptiness-compassion,

囊斯 德清 讓各位 [万物皆成极乐刹]
NANG SID DE CHEN ZHING GI Ü
all that appears or exists is the pure realm of great bliss. In its center,

巴達 但拉 讓如實 [莲月垫上自心舍]
PED DAI DEN LA RANG RIG HRI
upon a lotus and moon seat, rests one's awareness as a syllable HRI.
Light rays radiate from it, accomplishing the two kinds of benefit.

Oneself transforms naturally into the transcendent accomplished conqueror,

Amitabha [the Buddha of Limitless Radiance], red in color.

He has one face; his two hands rest in the mudra of equipoise,

holding a begging bowl filled with nectar.

His two legs are in the posture of immutability.
CHÖ GÖ NAM SUM KU LA DZE
His enlightened body is clothed in the three Dharma garments.

TSEN DANG PE CHED YONG SU DZOK
The marks and signs [of enlightenment] are utterly perfect.

SANGYE KU NGAI DAG NYID CHOG
He is the supreme personification of the five kayas of the Buddha,

appearing, but with no inherent nature;

TUK KAR DA TENG HRI MAR POR
In his heart, upon a moon, is a red HRI.

NGAK KYI YE SU KOR WA LE
The mantra circles it clockwise,
Radiating light, and all the Sugatas, just as visualized, are invited and dissolve. DZA HUNG BAM HO

Light radiates from the mantra, bringing the two kinds of benefit. ZUK NANG DAG PA ÖD PAG MED

All forms, all appearance, are as pure as Amitabha. DRA DRAK NYING PO NGAK KYI DRA

All sounds, all hearing, are in essence the sound of mantra. TOG TSOG DAG PA YE SHE NGA

All concepts are as pure as the five wisdoms.
བདེ་བ་ཆེན་པོའ?་ངང་ནས་བ^༔

德瓦 清波 恩尼達〔大乐之中念心咒〕
DE WA CHEN PÖ NGANG NE DA
Recite from the state of great bliss:

一十一字根本咒，三十万遍得悉地，佛现摄于无缘中，其后回向

嗡 阿弥 德瓦 阿依 斯得 吱啥
OM AMI DE WA AYU SID DHI HUNG HRI

Reciting the eleven-syllable root mantra three hundred-thousand
times, spiritual attainments will be obtained. Then rest without
visualizing the deity's appearance. Follow this with dedication and
make aspirations. This will quell untimely death in this life and in the
future one will reach the path of great bliss liberation. Therefore,
fortunate ones, practice! SAMAYA From the “yellow paper”
treasure of Lerab Lingpa, this was decoded by Gyalwang Tupten
Gyatso.
To the Conqueror, the Thus Gone One, the Foe Destroyer, the Completely Perfect Buddha, Protector Boundless Light, I prostrate! I make offerings! I go for refuge!

To the Conqueror, the Thus Gone One, the Foe Destroyer, the Completely Perfect Buddha, Protector Boundless Light, I prostrate! I make offerings! I go for refuge!

For those of you who aspire to be reborn in the Pure Land of Great Bliss by practicing the “Four Causes of Rebirth”, visualize the sublime image of Buddha of Boundless Light with single-pointed concentration and chant his holy name seven times daily. Then recite:

Lord of Boundless Light, please regard me!

Just as you gave rise to Bodhicitta,
喇密 將秋 求的 森記迭〔我發無上勝覺心〕
LA ME JANG CHUP CHOK TU SEM KYE DE
I, too, shall cultivate the supreme state of awakening.

個位 匝瓦 基涅 吉巴南〔所造一切諸善根〕
GE WE TSA WA CHI NYE GYI PA NAM
With all the virtuous accumulations rendered from the positive deeds,

怒嘯 德瓦 見記 尚康思〔願往西方極樂刹〕
NUB CHOK DE WA CHEN KYI ZHING KHAM SU
I aspire to take rebirth in the Western Pure Land of Great Bliss,

加求 切記 忠得 解涅將〔生於勝王汝之前〕
GYAL CHOK KHYE KYI TRUNG TU KYE NE KYANG
In your presence, my Supreme Lord,

喇欽 加為 色即 學巴根〔一切廣大佛子行〕
LAB CHEN GYAL WE SE KYI CHO PA KUN
I vow to accomplish the vast conducts adhered by the sons of Buddhas, and

永思 昨貝 拉度 渥記那〔為欲圓滿而迴向〕
YONG SU DZOK PEI LE TU NGO GYI NA
Dedicate all virtues by perfecting them all.
When this life of mine has ended,

May I instantly emerge in the Pure Land of Great Bliss.

Where the Lord Amitabha will confer his prophecy on me,

That I shall attain the ultimate result of perfection (of awakening), maturation (of the ability to ripen sentient beings’ capacity), and purification (of dualistic perceptions).

I pray to the Tathagata, the Lord of Boundless Light.

That I shall give rise to the unsurpassed Bodhicitta, and
格匝 塔達 德清 穎康思 [一切善根皆迴向]
GE TSA THA TAK DE CHEN ZHING CHOK TU
Dedicate all the virtues I have amassed.

解悉 渥那 智巴 辛吉樓 [成就往生祈加持]
KYE CHER NGO NA DRUB PAR CHIN KYI LOP
Please bless me so that I shall take rebirth in the Pure Land.

Written by Mipham Rinpoche

唉瑪霍！悟擦 桑杰 囊哇 塔耶儅 [稀有難得無量光]
E MA HO!
NGO TSAR SANG GYE NANG WA THA YE DANG
Marvelous Buddha of Boundless Light;

耶速 秋渥 突杰 千波儅 [右有大悲觀世音]
YE SU JO WO THUK JE CHEN PO DANG
to his right, the Lord of Great Compassion (Chenrezig)

雲突 森巴 突千 陀南拉 [左為大力大勢至]
YON TU SEM PA THU CHEN THOP NAM LA
and to his left the Bodhisattva of Great Power (Vajrapani);
Sang Gyé Chang Sem Pak Me Khör Ki Kor

all are surrounded by countless Buddhas and Bodhisattvas.

De Kyi Ngo Tsar Pak Tu Me Pa Yi

Joy and felicity without limit is the land called Dewachen.

De Wa Chen She Cha Wei Shing Kham Ter

May I be born there

Da K Nyi Di Ne Tse Po Gyur Ma Thak

as soon as I pass from this life,

Kye Wa Shen Kyi Bar Ma Cho Pa Tu

without taking birth anywhere else in the meantime.

Te Ru Kye Ne Nang The Shel Thong Shok

Having been born there, may I see the face of the Buddha of Boundless Light.
Having made this aspirational prayer,
to all the Bodhisattvas of the ten directions,
may I be blessed with unhindered accomplishment!
法王如意寶晉美朋措上師
His Holiness Jigmed Phuntsok Rinpoche
The Ritual of Offerings and Prayers to the Glorious Lama called:
The Guiding Jewel Ship of Twofold Purposes

The great omniscient one views the three times without obscuration. His great loving kindness is pervasive and equal to the sky. By great compassion, he leads all beings. To this one, my lama, I prostrate. Here below are the preparation, main practice, and conclusion. First is refuge:

SANG GYE THAM CHED DU PI KU
His enlightened form, the union of all the Buddhas,

DOR JE DZIN PAI NGA WO NYID
his essential nature is Vajradhara
第二部分是發菩提心，
Second is generating bodhicittta, the enlightened attitude of mind:

喇嘛 確拉 嘉思祈 三遍（皈依勝妙上師尊）
LAMA CHOG LA KYAB SU CHI   Recite three times
to the supreme lama, I go for refuge.

喇嘛 桑傑 住涅思（修特上師佛陀尊）
LAMA SANG GYE DRUB NEY SU
by attaining the (state) of the lama Buddha,

剛拉 剛度 稱列吉（應機調化諸事業）
GANG LA GANG DUL TRIN LEY KYI
undertaking whatever activity necessary to tame (beings)
山頓接巴森切朵三遍[為行他利而發心]
SHEN DON JED PAR SEM KYED DO  Recite three times
thus, accomplishing the purpose of others, I generate the precious bodhicitta.

七支供：The seven branch offering:

霍！多杰羅布桑杰巴[頂禮金剛阿闍黎]
HO! DORJE LO PON SANG GYE PAL
HO! To the vajra master, the glorious Buddha

謹僧樹拉強擦洛[三時住世具德佛]
DU SUM SHUG LA CHING TSAL LO
abiding in the three times, I prostrate.

確森點比馕究拉[所依福田三寶前]
CHOG SUM TEN PAI SHING GYUR LA
To the field of merit upon which the three jewels rely,

霓滅以及嘉思祈[以無二心而皈依]
NYI MED YID KYI KYAB SU CHI
with non-dual mind, I take refuge.
Actual offerings and imaginary offerings arise from the mind; 

please accept these pure offerings!

Eradicating obstacles toward the river of attainment, 

all wrong doings without exception, I confess.

In the ten directions, dharma is pure within the three spheres; 

in this practice free from attachment, I rejoice.
DAG PA THA SHI DRI MA MED
Unstained by the four extreme views,

DZOG PAI JANG CHUB SEM KYED DO
I generate the perfect enlightened attitude of bodhicitta.

DEY SHEG WANG CHUG SEM CHEN LA
To the powerful Lord Gone Beyond Bliss (Buddha),

GO PA SOM CHIR LU BUL LO
to fulfill the three needs of beings, I offer my body.

TSEY RAB DRANG WAI LEY NAM KUN
Condensing the virtuous karma of all my cumulative past lives,

DU TEY JANG CHUB CHEN POR NGO
without reservation, I dedicate it all to the attainment of great bodhicitta.
達露 塔瑪度 涅巴昂，樣那朵傑 央見瑪 薩為，釀 百碼 噶波 達瑪 確比 德瓦，達瓦 念剛為 丹拉，穰各 森度 查為 龍森 當，依當 拉比 拉當，杰怎 查為 喇嘛森，渥無 以滅比 穰深，阿以 噶波 永思 及巴列，帕却欽比 渥無，達給 真欽 匝為 喇嘛（巴措雄及比西念）各朵 噶波，剎記 恰霓，達當 仁
波切建祈既森當 丹巴，剎 朵杰 吉重 給 修巴，夜確 神及 百 瑪 嗎波，動悟 頌為 達 瑪 接比 當那，夜西及 染直 當，云 哦 巴里 以瓦 圖 嗎 頌為， 達 瑪 念塔 度 切 為 給 薩 拉， 些 染 及 帕 絨德 欽 比， 拉旺 袋巴， 参百 自度 達 為 瓊米 悉項，順努 撒 滅 及 蝶為 浪 措 及 巴， 湧當 湧色 塔已 麼 密 巴， 措為 穣 森 見 諾。

下面為正行：自身平庸而觀，或明觀金剛妙音天女之心間，白色八瓣蓮花中央圓滿月墊上，自之極其細微之風心，殊勝之本尊，至尊根本上師三者本體無別之自性白色阿(ཨ)字，化為勝妙智慧本性（文殊菩薩本性），自之大恩根本上師（法王如意寶），身白一面二臂，具備十三種綢緞珍寶裝飾，雙足呈金剛跏趺坐勢，右手以勝施印執持白色蓮花枝蔓，其盛開之花瓣上為智慧寶劍，左手于心間拈持于耳邊盛開之阿巴拉花薔，其花蕊之上為般若經函。相好莊嚴，觀不厭足，無漏大樂之青春韶華妙齡童子（文殊童子），散發無邊無際之璀璨光華，熠熠生輝，燦爛奪目。（然後念誦）

DAK LU TA MAL DU NYA PA AM. YANG NA, DOR JE YANG CHEN MAR SAL WAI, NYING PAD MA KAR PO, DAB MA GYED PAI TEY WAR. DA WA NYA GANG WAI DEN LA. RANG GI SHIN TU TRA WAI LUNG SAM DANG, YI DAM LHAG PAI LHA DANG, JEY TSUN TSA WAI LAMA SUM. NGO WO YER MED PAI RANG SHIN. AH(      )YIG KAR PO YONG SU GYUR PA LEY, PAG CHOG KHYEN PAI NGO WO. DAG GI DRIN CHEN TSA WAI LAMA, (PAL TSO JUNG GYE PAI SHE NYE) KU DOG KAR PO. SHAL CHIG CHAG NYI. DAR DANG RINPOCHE GYAN CHEY CHU SUM DANG DEN PA. SHAB DOR JEI KYIL TRUNG GI SHUG PA. YEY CHOG JIN GYI PAD MA KAR POI. DOUG BU ZUNG WAI DAB MA GYE PAI TENG NA. YE SHEY KYI RAL DRI DANG. YON UT BA LAI YU WA THUG KAR ZUNG

[ 65 ]
Now the actual practice:

Visualize your body as the Vajra Saraswati or visualize in your own body: In the clear heart, there is an eight-petaled white lotus. In the center on a full moon seat is the inseparable union of: one's own extremely subtle mind, one's yidam deity, and the reverent root lama in the form of a white AH syllable. This transforms into the essence of the most exalted omniscient ones, one's own extremely kind root lama (Pal Tsojung Gyepa'i Shenyen) with a white body, one face and two arms. He is adorned with silks and the thirteen precious ornaments. His legs are in the vajra posture. His right hand, in the supreme generosity mudra, holds the stem of a white lotus. Upon its blossoming petals is the sword of wisdom. In his left hand he holds the stem of an Utpala flower to his heart. Upon its blossom near his ear is the text of the perfection of wisdom (Prajna Paramita). The major and minor marks are endlessly beautiful. His nature is the undefiled bliss of the full bloom of youth (Youthful Manjushri) radiating and pulsating boundless light, radiance and splendor. Now, recite the following:

Pal Den Tsawai Lama Rinpoche
Glorious, precious wish-fulfilling root lama,

Dag Gi Nying Gar Pad Mai Den Shug La
reside upon the lotus seat within my heart.
KA TRIN CHEN POI GO NEY JEY ZUNG TEY
Through your great kindness for me,

KU SUNG THUG KYI JIN GYI LAB TU SOL
please bestow the blessings of your enlightened body, speech, and mind.

MA LU CHOG SUM DU PAI DAG NYID KYOP
Without exception, oh great being who is the union of the three jewels

DEY PAI YID TSO KUN NEY DANG PA LA
in the utterly clear lake of faith within my mind stream,

KYEN TSEI DA ZUG NAM YANG MI GOG PAR
may the reflection of the moon of your wisdom and compassion never be interrupted!

JANG CHUB BAR DU DRAL MED GON DU SHUG
Until enlightenment, abide continually as my protector!
MANG DU THO PA GYA TSOI CHOD YON KYIL
An ocean of erudition arranged as an offering,

JAM TSEI RANG SHIN SIL WAI CHU GYAN BEB
the nature of gentleness, a flowing stream of coolness,

MED JUNG DEY PAI MEY TOG TSOG TRAM SHING
the arrangement of the wondrous flowers of faith,

NAM DAG TSUL TRIM CHOG GI DRI SUNG DANG
and the supreme fragrance of completely pure discipline,

SHEY RAB DRON MEI NANG WA OD DU SAL
the light of the wisdom lamp shining brilliantly,

JANG CHUB SEM CHOG YID ONG PO CHUI GYEN
the supreme bodhicitta, a stream of fragrant incense and scented water,
meditative absorption, nectar, celestial food, and

great cloud of supreme retention and effort;

from this arises, the music of a hundred thousand pleasant songs,

a display like a majestic giant wish-fulfilling tree,

the authentic view, endowed with tender fresh fruit

free from attachment, the milk cow that dispenses whatever is desired,
DZEY MED SO NAM TER GYI BUM ZANG DANG
an excellent treasure vase of inexhaustible merit and

SO SO YANG DAG RIG PA SHI YI NI
with the four types of discriminating knowledge.

LA REY DUG DANG GYAL TSEN WA DEN GYI
Canopies, parasols, victory banners and flags,

DAG LU SHAL MED KANG ZANG RAB GYEN TEY
the celestial palace of my body, excellently decorated

NYING GI CHU KYEY SHED PAI GEY SAR LA
in the pistil of a blooming lotus within my heart

GYEY PAR SHUG PA DRO GON CHO KYI JEY
happily resides the protector of beings, Lord of the Dharma,
多杰 强钦 大德 确记江〔金刚持前恒时行供养〕
DOR JEY CHANG CHEN TAG TU CHOD GYID CHING
to Vajradhara I forever make offerings and

己巴 灯比 以及 索迭那〔极其恭敬诚心而祈祷〕
NGEY PAR DUN PAI YID KYI SOL DEB NA
pray with a mind of sincere aspiration:

丘杰 加波 瓊德 尼及就〔但愿法王胜尊喜开颜〕
CHO KYI GYAL PO CHOG TU NYEY GYUR CHIG
king of the victorious dharma, may it please you supremely!

刚囊 迭動 冥比 朵云啊〔诸現樂空游舞五妙欲〕
GANG NANG DEY TONG ROL PAI DO YON NGA
Whatever appears, bliss and emptiness and the play of the five sensory pleasures,

强丘 嚴喇 燈丹 嘉色澤〔具備菩提七支之政實〕
JANG CHUB YEN LAG DUN DEN GYAL SID DZEY
the seven branches of enlightenment and the royal offerings of the kingdom,

帕浪 渥卧 扎西 達嘉當〔聖道本體八種吉祥品〕
PHAG LAM NGO WO TA SHI TAG GYED DANG
the essence of the noble path and the eight auspicious signs,
帕諾 杵丹 涅為 認欽梭〔聖者財富之數珍寶等〕
PHAG NOR DRANG DEN NYEY WAI RIN CHEN SOG
the wealth of the noble ones and all sorts of jewels,

喇露 密意 覺為 悟波當〔天龍人間真實之財寶〕
LHA LU MI YI JOR WAI NGO PO DANG
all the wealth of gods, nagas, and humans and

達比 上各 果巴 染強及〔以及浄剎浩瀚之莊嚴〕
DAG PAI SHING GI KOD PA RAB JAM KYI
the arrangement of infinitely pure realms,

瑪露 卡央 及巴 崗霓江〔無餘遍布彌漫虛空界〕
MA LU KHA YING GYEY PAR KANG NEY KYANG
without exception the entire realm of space is elaborately filled;

進密 恰巴 卓衰 切拉布〔連綿不斷供奉眾怙汝〕
GYUN MI CHED PAR DRO GON KYOD LA BUL
unceasingly I offer this to you protector of beings!

及住 噶為 禪森 喇摩霓〔十六歡喜自性之天女〕
CHU DRUG GA WAI RANG SHIN LHA MO NI
The goddesses with the nature of the sixteen joys,
嘉霓 浪措 達比 確則見 [二八佳齡清淨之供物]
GYED NYI LANG TSO DAG PAI CHOD DZEY CHEN
youthful age at eight times two, with pure offering substances,

東欽 央思 達比 及塔記 [以大空界清淨之幻術]
TONG CHEN YING SU DAG PAI GYU THAB KYI
the sacred method pure in the sphere of great emptiness,

撒滅 蝶為 釀就 東德排 [無漏大樂神韻千倍增]
ZAG MED DEY WAI NYAM GYUR TONG DU PEL
uncontaminated blissful experience increased a thousand fold;

多那 大山 果森 覺瓦傑 [總之自他三門及受用]
DOR NA DAG SHEN GO SUM JOR WAR CHEY
in short, with the wealth of the three doors of myself and others,

度森 給為 匪瓦 艮東霓 [以及三時悉數之善根]
DU SUM GEY WAI TSA WA KUN DOM NEY
the sum of the root of all virtue in the three times,

益西 多各 若巴 及瓊真 [隨意享用智慧勝喜雲]
YE SHEY DO GUR ROL PA GYEY CHOG TRIN
wisdom, a supreme cloud of the enjoyment of whatever is desired,
I offer eternally pervasive spontaneous accomplishment!

This was the outer offering.

In the bandza of the vajra channels within one’s body,

the essential nectar of the self-arisen supreme element of subtle essence,

this great medicine, which subdues degeneration and accomplishes deathlessness,

I offer to the dharma king, protector of beings.
The wheel at the top of the head (crown chakra) and all the five places,

the blood liberates desire of the three worlds into space.

Along with the moisture of intense desire is the elimination of regular desire,

this offering of self-arisen rakta, I offer to you.

Upon the torma plate of the vast world container,

the aggregates of the beings contained within,
RANG SAL TRAG DANG WANG POI DZEY GYEN PA
self-luminous, lustrous adorned with the beautiful sense faculties,

DAM DZEY TOR MA'I CHOD PA DI YANG BUL
this torma offering of samaya substances, I also offer.

SHIN TU TRA WA DANG MA'I TSA YI GYEN
The ornament of the extremely subtle essence channel,

KHU DUL LUNG SUM DREY PAR SHU WA'I CHID
the melting of the sperm, ovum and wind mixing,

MI SHIG OD SAL CHEN POR TAG BAR WA'I
the indestructible great luminosity blazes forever;

THAB CHOG NGAG KYI MAR MEY SHEY SU SOL
please accept the mantra butter lamp of the supreme method.
From the inseparability of container and contents, the pure male and female consorts,

arises the fruition, the fire of self-arisen wisdom,

clear shining light blazing without limits or center,

illuminating the dungeon of samsara; please accept this offering!

This was the inner offering.

Through the passionate melody of Vajra Saraswati,
without exception, all victors are constantly aroused,
the majesty of desire that has eliminated regular desire blazes a thousand-fold.
She is marvelous, attractive and youthful.
Seeing her, uncontaminated bliss is instantly bestowed.
The lovely scent, which arises from her body
fills the surrounding area for half a mile,
ZUR GYI DZUM SHING YID TROG DOR JE'I LU
seductively smiling, her enchanting vajra song,

TANG TAB KYOD PA'I GAR DANG CHEY TROG PA
the movements of her dance resound,

LEY LUNG SID PA'I CHING WA THA DAG KUN
bind the wind of karma, and all the chains of existence

NGEY PAR CHOD LA NYUR WAI PHO NYA MO
are completely and swiftly cut by the goddess.

THON THING TRIN LEY LOG SHIN DEM GEG NI
Graceful like lightning from a sky-blue cloud,

ROL PA'I TSEY JO MIG TRUL TAR JUR SHING
the amusement of her play is like an illusion.
Her mudra gestures create many from one.

Joyful in the supreme method and the support of intrinsic awareness,

the fingers of her hands connect and are interwoven together,

she drinks the honey from her lotus-like soft lips,

the melody of intoxication makes everything clear and crisp.

From the sensation of union is born
德東 薩巴 滅比 多確給〔樂空無漏殊勝之妙力〕
DEY TONG ZAG PA MED PA'I TOB CHOG GI
the supreme strength of uncontaminated bliss and emptiness;

只比 列龍 滅碼 多涅江〔輪迴業風返回於中脈〕
SID PA'I LEY LUNG U MAR DOG NEY KYANG
thereby the karmic wind of existence is pulled back within the central
canel,

米修 多杰 嘉塔 真切巴〔建立不翦金剛之王位〕
MI SHIG DOR JE'I GYAL THAB TRUN JED PA
the indestructible vajra victorious method is enacted,

蝶瓊 及瑪 迭為 若摩霓〔勝樂幻化大樂之樂音〕
DEY CHOG GYU MA DEY WA'I ROL MO NI
the joyful play of supreme illusory bliss

卡當 念巴 初的 確拉布〔供奉等同虛空化身汝〕
KHA DANG NYAM PAR TRUL TEY KYOD LA BUL
eemanating equal to the sky; this I offer to you.

以上為密供養
This was the secret offering.
Without exception, the entire appearance of phenomenal existence is of one taste in the intrinsic awareness of appearance and emptiness. This all-pervasive indestructible great sphere of luminosity, in the equality of the three times, may you be pleased.

In the pristine space of the luminous sky, the shining center of the rainbow light sphere of the display of pure awareness,
RIG DANG MA GAG DOR JE LU GU GYUD
vajra chains in the radiance of intrinsic awareness,

RANG JUNG TSAL NANG KOD PA'I CHOD PA BUL
I offer the arrangement of the self-arisen appearance display.

NYING JE'I DAM PA THA YEY PA YI THUG
The enlightened mind of boundless perfect compassion,

THAB CHOG DE CHEN RIG PA'I ROL MO DANG
the melody of intrinsic awareness, the great bliss of the supreme method,

LEN KYEY DUL DRAL TONG CHEN DAG PA'I YING
the coemergent immaculate pure realm of great emptiness,

E WAM NYAM JOR DEY WA'I CHOD TRIN BUL
I offer cloud offerings of the bliss of the union of Ewang.
只當是瓦若就直比摩〔有寂一味無別而交融〕
SID DANG SHI WA RO CHIG DREY PA'I MOD
Instantly, existence and tranquility are melted as a single taste.

卡恰卡以多傑諦瑪傑〔遍空無為虛空之金剛〕
KHA KYAB KHA YI DOR JEY DU MA JEY
The vajra uncompounded phenomena of the all-pervasive sky,

臥薩蝶為蝶確釀巴霓〔光明樂之勝樂平等性〕
OD SAL DEY WA'I DEY CHOG NYAM PA NYID
luminosity of the supreme bliss of fundamental equality bliss,

薩滅及巴瓊給及就丘〔願以無漏勝喜而歡喜〕
ZAG MED GYEY PA CHOG GI GYEY GYUR CHIG
May you be pleased by the supreme uncontaminated happiness!

以上為無二雙運供,下面開始祈禱
This was the offering of non-dual union. Prayers:

誦瑪火！瑪露瓊及諦是樹巴依〔十方四時一切安住之〕
E MA HO! MA LU CHOG CHU DU CHIR SHUG PA YI
Wonderful! Without exception all those residing in the ten directions and four times,
དཀོན་མཆོག་མ་ག

KON CHOG NAM SUM LU MED RIN PO CHE

the undeceiving three precious venerable jewels,

加瓊 喇嘛 確拉 樣達度 [真實恭禮勝怙師尊汝]

KYAB CHOG LA MA KYOD LA YANG DAG DUD
to you the lama who is the supreme refuge, I bow down completely!

梭瓦 迭素 圖及 親及洛 [祈禱以大悲心而加持]

SOL WA DEB SO THUG JE'I JIN GYI LOB
I pray bestow your compassionate blessings!

欽則 霓比 穎森 從巴滅 [智悲力之自性無倫比]

KYEN TSEY NU PA'I RANG SHIN TSUNG PA MED
The nature of your wisdom, compassion, and power is without compare!

恰巴 各滅 達給 念就補 [尤為無緣吾之唯一親]

KYED PAR KAL MED DAG GI NYEN CHIGPU
Particularly, you are the only companion of this unfortunate eon!

衰波 却里 拉比 嘉山霓 [怙主汝尊之外皈依處]

GON PO KYOD LEY CHAG PA'I KYAB SHEN NI
Protector, a better refuge than you
ནམ་ཡང་འཚལ་བ་མེད་དོ་བཀའ་ིན་ཅན།
could never be found, oh kind one!

度森 嘉瓦 所上 確巴里〔供养祈祷三世之佛陀〕
Though praying and making offerings to the protectors of the three times,

哀波 確及 瓦補 悟噶藏〔不如仅忆汝尊一毛孔〕
protector, by simply remembering a pore of your skin,

戰別 無住 親拉 祈密瓦〔更能速得成就之加持〕
attainments and blessings come most rapidly.

圖及 從巴 滅多 丘及記〔大悲無可匹敌法王尊〕
Your compassion is unequalled, Lord of the Dharma.

諦涅 囊樹 强丘 向望忠〔有朝一日菩提树王下〕
Hence one day, under the Bodhi tree,
DUD KYI DEY KUN TOB KYI PHAM JIY NEY

groups of demons will be defeated by force

LA MED JANG CHUB DZOG PAR TSANG GYA WA
and unexcelled enlightenment, perfect Buddhahood will be attained!

DAY SID GON PO TAG TU JIN GYI LOB
Until then, protector, grant your blessings constantly,

THA NA MI LAM NYID DU YOL NA YANG
even while asleep, in dreams!

LA MA'I JIN LAB CHOG GI NANG WA DANG
The supreme appearance of the lama's blessings,

NAM YANG DRAL WA MED PEY JIY ZUNG NEY
may I never be separate from it! Care for me!
 Protector may I always please you!

When, one day, enlightenment is attained,

as one taste with you in the sphere of the heart drop,

upon the crown of my head your enlightened form,

immovable, beautiful until the end of existence!

From this day forward, the supreme lama and exalted deity,
the manifestation of your blessings seeping into my heart,

retention, confidence, meditative absorption, intelligence, faith, and diligence;

grant your blessings to reveal these great treasures!

Glorious lama whose nature is Manjushri,

wisdom form who clears away the stains of the two obscurations,

the supreme joy of lovely light dissolving into my heart,
please bestow upon me the good fortune to experience this constantly!

Having prayed thusly, concentrate on the mantra garland encircling the syllable AH in the moon disk within the heart. OM WA KYEY DA NA MA After reciting, then recite: AH Recite one hundred times.

One's own body melts into light and dissolves into the deity at the heart.

The deity dissolves into the AH; thus concentrate the mind.

The AH syllable dissolves into the extremely fine nada.
 Remain in the nonconceptual un-fabricated fundamental nature of reality.

Once again, like rainbows in the sky

the nature of the lama, intrinsic awareness, appearance and emptiness,

the face, arms, and full display of the wisdom form,

arise in order to tame all sentient beings.

By this virtue may I quickly attain
དཔལ་མགོན་J་མ་འyབ་uར་ནས།

巴袞 喇嘛

巴袞 喇嘛 住就霓（迅速成就上師尊）

PAL GON LA MA DRUB GYUR NEY
the state of the glorious protector lama!

巴袞 喇嘛 住就霓（迅速成就上師尊）

卓瓦 就將 瑪露巴（悉數眾生無一餘）

DRO WA CHIG KYANG MA LU PA
May I lead to that very state

卓瓦 就將 瑪露巴（悉數眾生無一餘）

May I lead to that very state

迭以 薩拉 闊巴雄（盡皆安置於彼地）

DEY YI SA LA GOD PAR SHOG
every being without exception!

迭以 薩拉 闊巴雄（盡皆安置於彼地）

每一個人都可以在那裡得到安置

杰瓦 艮德 樣達 喇嘛當（生生世世不離師）

KYEY WA KUN TU YANG DAG LA MA DANG
In every lifetime, never separate from the pure lama,

杰瓦 艮德 樣達 喇嘛當（生生世世不離師）

在生生世世中，我將永遠不離開上師

匝滅 丘及 巴拉 龍確霓（恆時享用勝法樂）

DRAL MED CHO KYI PAL LA LONG CHOD NEY
enjoying the wealth of the dharma,

匝滅 丘及 巴拉 龍確霓（恆時享用勝法樂）

燃起無盡的勝利，我在一切時刻都能享有

薩當 浪及 云燈 染卓霓（圓滿地道功德已）

SA DANG LAM GYI YON TEN RAB DZOG NEY
and perfecting the qualities of the stages and the paths,
DORJE CHANG GI GO PHANG NYUR THOB SHOG
may I quickly attain the state of Vajradhara!

PAL DEN LA MA'I NAM PAR THAR PA LA
Regarding the activities of the glorious lama,

KED CHIG TSAM YANG LOG TA MI KYEY SHING
may I never develop an incorrect view for even an instant

CHI DZED LEG PAR TONG WA'I MO GU KYI
and through the devotion of seeing whatever he does as excellent,

LA MA'I JIN LAB SEM LA JUG PAR SHOG
may the blessings of the lama infuse my mind!

PAL DEN LA MA'I KU TSEN TEN PA DANG
May the life of the glorious lama be firm!
卡釀 永拉 德記 瓊瓦當（等同虛空眾生獲安樂）
KHA NYAM YONG LA DEY KYID JUNG WA DANG
May happiness equal to the entirety of space arise!

大善 瑪露 措薩 住將霓（自他悉皆淨障圓資糧）
DAG SHEN MA LU TSOG SAG DRIB JANG NEY
May I and others gather the accumulations and purify obscurations

密的 桑結 藻拉 闊巴修（迅速成就佛陀之果位）
NYUR DU SANG GYEY SA LA KHOD PAR SHOG
and quickly attain the state of Buddha!

喇嘛 各康 頌瓦 梭瓦迭（祈禱上師身健體安康）
LA MA KU KHAM ZANG WAR SOL WA DEB
I pray: may the health of the lama be excellent!

瓊的 各次 瓉梭瓦迭（祈禱上師身壽恒綿長）
CHOG TU KU TSEY RING WAR SOL WA BEB
May his life span be supremely long!

稱列 達上 及巴梭瓦迭（祈禱事業繁榮且興旺）
TRIN LEY DAR SHING GYEY PAR SOL WA DEB
May his enlightened activities prosper and flourish!
LAMA DANG DRAL WA MED PAR JIN GYI LOB
Bless that I am never separated from the lama!

如此以誠信之心猛厲祈禱。With fervent faith, we pray:

迭霓 如東 喇嘛當〔於是覺空上師尊〕
DEY NEY RIG TONG LAMA DANG
Lama of intrinsic awareness and emptiness,

瓊諦 加瓦 些傑及〔三時十方佛菩薩〕
CHOG DU GYAL WA SEY CHEY KYI
Buddhas and your offspring in time and space,

恰霓 密多 恰別相〔手中降落妙花雨〕
CHAG NEY MEY TOG CHAR BEB SHING
from your hands, may a rain of flowers and grain descend!

鼎比 册給 西巴卓〔以誡實語而祝福〕
DEN PA'I TSIG GI SHI PAR DZOD
May these words of truth be auspiciously accomplished,
見參則木旺給加波達〔猶如寶幢妙頂自在王〕

GYAL TSEN TSEY MO WANG GI GYAL PO TAR
like the mighty king at the tip of the victory banner,

拉巴拉依組各見及巴〔成為殊勝天尊之頂飾〕

LHAG PAR LHA YI TSUG GI GYEN GYI PAL
glory especially to the crown ornament deity!

直巴波拉悟住瓊卓為〔祈願具德聖者上師尊〕

DRUB PA PO LA NGO DRUB CHOG TSOL WA'I
In bestowing the supreme attainment to practitioners,

巴燈喇嘛丹巴扎西修〔賜予殊勝悉地尊吉祥〕

PAL DEN LA MA DAM PA'I TA SHI SHOG
may there be the auspiciousness of the glorious sacred lama!

另可念誦其他吉祥祝詞，
Also here other prayers of auspiciousness may be recited.

一切珍寶之王中，
From the king of the jewel union of all,

真實大道眾緣起，
all the interdependent arising of the true path,
安住于一坐墊上，
great kindness from upon a singular seat，

修持甚深之究竟，
the final profundity of practice。

深奧內供之此法，
This profound inner offering，

簡便易修下繁繁瑣，
a little embellished and easy to practice，

順利成就重大義，
accomplishes the bliss and happiness of the great purpose。

乃勝竅訣休可知。
These are the pith instructions that will be realized through practice。

具備勝緣之諸眾，
To whichever supreme lama

于生信心妙師尊，
one has devotion, in this way
应當如此隨己意，
one may meditate and recite at any time.

數數觀修及念誦。  
Practice this oh fortunate one!

以大金剛持之悲心善為攝受，將揚南巴加瓦（米彭仁波切）隨心撰著完畢。茫嘎拉！善哉！善哉！善哉！嗡瓦杰當那玛 心咒

Completely held in the compassion of the great Vajradhara, Jamyang Nampar Gyalwa (Mipham Rinpoche) wrote this as it came to mind. Mangalam Virtue! Virtue! Virtue! OM WA KYEY DAM NA MA is the essential mantra WA KYEY HUNG is the subsidiary essential mantra

Praying for longevity and the accomplishment of whatever is desired,

adverse circumstances will never strike but arise supportively.
May my aim and merit effortlessly and spontaneously be accomplished.

May the light of Manjushri reside within my heart.

May I, in all my lives hence forth,

be cared for by my lama and special deity!

May I have the power to accomplish the qualities of the ocean of the three trainings

and effortlessly accomplish the benefit of the dharma and all beings!
May the supportive ritual and intentions of the vajra master be fulfilled!

May the spiritual community expand and the doctrine of teachings and practice increase!

May the wealth and power of the retinue, disciples and sponsors thrive!

May there be auspiciousness for the Doctrine to remain a long time!

By Mipham Gyatso Rinpoche

Colophon:
It has been my aspiration since last year that a retreat focus on the guru be held during the very auspicious time of day, month and year of the Monkey (July 2004) in commemorating the birth of Guru Rinpoche. It was my privilege to work with Lama Drimed Lodro on translating this precious Ati Guru Yoga. Without Lama Drimed’s insightful knowledge and rich oral instructions, this translation could never have been completed. The entire Lama Chodpa accomplishment practice is compiled and arranged according to the oral instructions which Lama Drimed received directly from His Holiness Jigme Phuntsog Rinpoche.
Due to the secret nature of this Guru Yoga, many verses were cryptic with hidden meanings. We felt that we needed to translate as close as to the original text. Therefore, one needs to consult with a qualified lama in order to receive proper transmission and teaching.

We confess any mistake in the presence of all buddhas and bodhisattvas. We dedicate all merit to the long life of all lineage gurus and pray that they may turn the wheel of dharma unceasingly. We pray for the swift rebirth of H.H. Jigme Phuntsog Rinpoche so that he may continue to benefit sentient beings.

Benson Young

Translated & edited by Lama Drimed Lodro and Benson Young.

2004, California USA

後記：
從去年起，我的願望就是希望可以在一個非常吉祥的時期，來紀念蓮花生大師的誕生日，月和猴年（2004年7月），舉行一個專注予蓮師修行法門的短期閉關。

我感到非常榮幸能與智美羅珠喇嘛一起合作來翻譯這寶貴的大圓滿上師瑜珈。如沒有智美羅珠喇嘛豐富的口頭指示和實修，這篇翻譯可能會永遠無法完成。整個〔上師供儀軌〕成就修法，是根據智美羅珠喇嘛當年直接從晉美彭措法王那裡獲得的現場口頭傳承而編輯完成。

由於上師瑜珈的性質為密傳法門，故其間很多詩文中有其深意。我們竭盡全力使翻譯最大程度上接近原文。因此為了接受適當的傳承和教導，有必要請教一位有資格的喇嘛來獲得此殊勝的教法傳承。

由於我們的局限，难免出現翻譯錯漏。在此我們祈求諸佛菩薩的寬宥，并在諸佛菩薩的座下懺悔任何的翻譯錯誤，并把全部功德迴向給傳承上師們法體安康，長久駐世，並且祈禱他們可以順利弘揚佛法，讓所有的有情衆生們都可以獲得佛陀的妙法甘露。同時我們也殷切地祈禱晉美彭措法王能迅速轉世，儘快來到娑婆世界能繼續幫助和利益一切有情眾生，脫離輪回之苦。

班森楊
From the Dharma Lord, the Wish-Fulfilling Jewel,
His Holiness Jigmed Phuntsok Rinpoche

皈依发心  Refuge and Bodhicitta

那开 内色 那卡 剛瓦耶〔安住虚空遍满虚空者〕
NAM KHAI NE SU NAM KHA GANG WA YI
Of those within space all the hosts of

喇嘛 耶丹 堪竹 措南當〔上师本尊行诸会眾〕
LAMA YIDAM KHANDRÖ TSOK NAM DANG
gurus, deities, and dakinis who fill space,

桑吉 秋当 帕波 给登拉〔諸佛正法以及聖眾前〕
SANGYE CHÖ DANG PAK PAI GENDUN LA
And the Buddha, dharma, and noble sangha

達當 桌諸 给貝 嘉色切 三遍〔我與六道眾生敬皈依〕
DAG DANG DRO KUN GÜ PE KYAB SU CHI  Recite three times
I and all beings take refuge with devotion.

達當 塔意 森剑南〔我與無邊諸有情〕
DAG DANG TA YE SEM CHEN NAM
I and all limitless beings
ཡེ་ནས་སངས་རྒྱས་ཡིན་པ་ལ།
YE NE SANGYE YIN PA LA
are primordially awakened,

印巴 西被 达涅德〔了知如是之自性〕
YIN PAR SHE PA'I DAG NYID DU
but to know this nature

香且 確德 森吉多 三遍〔即發殊勝菩提心〕
CHANG CHUB CHOG TU SEM KYED DO  Recite three times
I give rise to the mind of supreme awakening.

上師瑜伽 速赐加持
Guru Yoga  Swift Bestowal of Blessings

阿 可跌 秋根 嘎打 柔貝昂〔輪涅諸法本淨覺性中〕
AH KHOR DAY CHHÖ KUN KA DAG RIG PAI NGANG
From a state of intrinsic awareness, the primordial purity of all
phenomena of samsara and nirvana,

讓當 馬嘎 耶喜 務愛龍〔自性不滅智慧五光界〕
RANG DANG MA GAG YE SHE ÖD NGAI LONG
the self-arising dynamic play is an unceasing expanse of the five
wisdom lights,
amidst which is the nature of Manjushri Vajra

appearing in the form of the single refuge, the Wish-fulfilling Jewel himself.

He is luminous white, with a radiant smile, attired as a Pandita.

With the mudra of expounding the dharma, his two hands hold a sword and a Sanskrit text.

His two legs are crossed and all around, boundless light rays emanate out.

All is vividly clear as an ornament of the pure self-appearance.
祈請 Supplication

NAY CHHEN RI WO TSE NGAI ZHING KHAM SU
In the great spot, the pure land of the five-peaked mountain,

JAM PAL THUG KYI JIN LAP YID LA MIN
may the blessings of the mind of Manjushri ripen in my mind.

JIG MED PHUN TSOG ZHAB LA SOL WA DEB
Jigmed Phuntsog, at your feet I pray.

GONG GYUD TOG PA PHO WAR JIN GYI LOB
Grant blessings that the realization of your awakened mind stream be transmitted onto me!

OM GURU AH BHYA LAKSHAM KARA SIDDHI AH HUNG
Recite as much as you can. When you are finished,
Finally, the lama dissolves into light and becomes a bindu,

that enters into the crown of one's head and dissolves into the center of one's heart.

Feel that you obtain the blessings of becoming one with, equal to,

the lama who is the single embodiment of the wisdom of all Victorious Ones,

With that, rest your mind naturally in a state of dharmakaya, beyond conceptual mind. When you reemerge from that absorption, viewing all phenomenal appearances as being the nature of the lama, go about your usual activities.

Dedication of Merit
GE WA DI YI NYUR DU DAG
By this merit, may I swiftly accomplish the Glorious Lama,

PAL DEN LAMA DRUB GYUR NAY
and may I establish all beings in that state

DRO WA CHIG KYANG MA LU PA
without excluding a single one.

KYE WA KUN TU YANG DAG LAMA DANG
In all my lifetimes, may I never be separate from the lama,

DRAL MED CHHO KYI PAL LA LONG CHOD CHING
and partaking in the glory of the dharma,
may I totally perfect the qualities of the bhumis and paths,

and quickly attain the state of the glorious lama!

Translated and edited by Lama Drimed Rinpoche and his team. Oct 2020 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

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