第七屆美國直貢噶舉

吉天頌恭祖師般涅槃紀念祈願法會修誦法本

The 7th USA Drikung Kagyu Mönlam
Lord Jigten Sumgön's
Parinirvana Anniversary Text

June 14, 2020
Buddha Shakyamuni
THE DRIKUNG KAGYU MONLAM BOOK: A COMPILATION FOR RECITATION

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Except in the selection noted below, the English translation of this text was prepared by Ina Bieler, edited by Kay Candler, and proofread by Dan Clarke, under the direction of His Eminence Garchen Rinpoche and the Garchen Buddhist Institute Lamas. English translation copyright © 2017 Ina Bieler.

*The King of Aspiration Prayers, the Aspiration for Noble Excellent Conduct* follows the translation by Elizabeth M. Callahan under the guidance of Khenpo Tsültrim Gyamtso © 2000.
Taking Refuge and Generating Bodhicitta

All mother sentient beings limitless as space, especially those enemies who hate me, obstructers who harm me, and those who create obstacles on my path to liberation and omniscience—may they experience happiness, may they be free from suffering, and swiftly may they attain precious, unsurpassed, perfectly complete enlightenment. Recite three times.

For that purpose, until [I attain] buddhahood, I will apply my body, speech, and mind to virtue. Until death, I will apply my body, speech, and mind to virtue. From today until this time tomorrow, I will apply my body, speech, and mind to virtue.
那咖 踏檔 釀貝 森間 湯界 秋居 讀孫 吉得 信謝 巴湯 界吉 固～送～吐雲 滇琛 列 湯～
界記 翁窩 居巴
等同虛空界一切有情眾皈依於十方三世一切善逝如來之一切身語意功德
事業之體性

All sentient beings, limitless as space, take refuge in the glorious, holy gurus, in the lineage masters,
and in the kind root guru,

who are the essence of the body, speech, mind, qualities, and activities of all the
tathāgatas of the ten directions and three times,

We take refuge in the divine assemblies of the yidams’ maṇḍalas!
"སངས་རྒྱས་ཕྱོགས་པ་ལས་བསྟན་པ་དེ་བ་མཆིའོ།"

桑傑 墨滇 碟拿拉 架速企喔

皈依佛陀薄伽梵等諸勝眾

sang gyé chom den dé nam la kyap su chi-o

We take refuge in the buddhas, the transcendent conquerors!

"དམ་པའི་ཆོས་ལས་བསྟན་པ་དེ་བ་མཆིའོ།འཕགས་པའི་དགེ་བོན་ལས་བསྟན་པ་དེ་བ་མཆིའོ།"

當貝 秋那拉 架速企喔 帕臂 給蹲 那拉 架速企喔

皈依微妙賢聖諸正法皈依高貴尊聖諸僧伽眾

dam pé chö nam la kyap su chio / pak pé gén dün nam la kyap su chio

We take refuge in the holy Dharma, in all the noble Sangha,

"པ་བོ་མཁའ་དེ་བཞིན་བསྟན་པ་དེ་བ་མཆི།།སངས་ལས་བསྟན་པ་དེ་བ་མཆི།།"

強觸 宁波 企吉巴

直至得證菩薩要

jang chup nying por chi kyi bar / sang gyé nam la kyap su chi

Until the essence of enlightenment is reached, we take refuge in the buddhas!

"ཆོས་དང་མང་པོར་མཆི་བར།།སངས་དང་བདེ་གཤེགས་སོ།།"

秋當 強觸 散巴意

正法以及菩薩眾

chos dang jang chup sem pa yi / tsok la-ang dé zhin kyap su chi

Likewise, we take refuge in the Dharma and in the assembly of the bodhisattvas, too!

"དཔའ་བོ་མཁའ་བཞིན་བསྟན་པ་དེ་བ་མཆི།།དཔའ་བོ་མཁའ་བཞིན་བསྟན་པ་དེ་བ་མཆི།།"

巴喔 康卓 去炯 松美 湊耶 謝吉見 當滇 巴那拉 架速企喔

皈依勇父空行以及護法等等具本初智慧之眼諸會眾。唸三次。

pa wo khan dro chö kyong sung mé tsok yé shé kyi chen dang den pa nam la kyap su chi-o

and in the hosts of heros, ḍākiṇīs, and Dharma protectors—they who possess the eye of wisdom. Recite three times.

"ཇི་རི་ནོན་བདེ་གཤེགས་སོ།།སངས་དང་བདེ་གཤེགས་སོ།།"

記大 溫吉 爹謝吉

一如往昔諸如來

ji tar ngön gyi dé shek kyi / jang chup thuk ni kyé pa dang

Just as how, in the past, the Ones Gone to Bliss aroused the mind of bodhicitta
強觸 森母巴 拉巴拉 依彼次第如是齊
勤習菩提薩埵行 依彼次第如是齊
jang chup sem pé lap pa la / dé dak rim zhin né pa tar
and followed the progressive trainings of the bodhisattvas,

強觸 森母巴 拉巴拉
勤習菩提薩埵行
jang chup sem pé lap pa la
and followed the progressive trainings of the bodhisattvas,

so shall I give rise to bodhicitta for the benefit of all beings,

and practice the stages of the bodhisattvas’ path. Recite three times.

By the merit of generosity and other good deeds, may I attain buddhahood for the benefit of all sentient beings! Recite three times.
只願等虛空一切如母有情眾具足安樂及安樂之因
May all mother sentient beings, limitless as space, have happiness and the causes of happiness!

祈願遠離痛苦以及痛苦之因
May they be free from suffering and the causes of suffering!

祈願不離無有痛苦之妙安樂
May they never be separated from the happiness that is free from sorrow!

祈願遠離愛憎親疏二別安住平等捨。唸三次。
May they rest in equanimity, free from attachment and aversion toward those who are close and distant! *Recite three times.*

一切眾生無餘之怙主
Protector of all sentient beings without exception, divine conqueror of the relentless legions of Māra and his hordes,
དངོས་མས་མ་ནི་འཆོལ་བའི། བཅོམ་ནུས་འཁོར་བཅས་གནས་འདིར་གཤེགས་གསོལ།

you who know the nature of everything without exception, just as it is: Transcendent Conqueror, together with your retinue, please come to this place!

阿岡 巴滇 布貝 度貝 阿洛給 根得 內衛得 夏大 札帝札 梭哈
ARGHA(fm, PĀDYAm, PŪSPE, DHŪPE, ĀLOKE, GANDHE, NAIVIDYA, ŚAPTA PRATĪCCHA SVĀHĀ.

The ground is sprinkled with scented water and strewn with flowers. It is adorned with Meru, the supreme mountain, the four continents, the sun, and the moon.

Visualizing it as a buddhafield, I offer it. May all beings enjoy the fields of utter purity!

隨喜請轉法輪祈住世

Whatever merit I have gathered through prostrations, offerings, confession, rejoicing, requesting, and beseeching, I dedicate for the complete enlightenment of all beings!
Namo! To the guru, who is the utter purity of all appearance and existence, I offer all appearance and existence arisen as the primordial ground.

I supplicate you: May the three realms be completely liberated! Please grant blessings to empty saṃsāra from its depths!

Lord, wish-granting jewel with five omniscient wisdoms, crown ornament, kind one with loving nature,

precious protector of beings, heart of all buddhas, inexpressible by words or thought—

I supplicate you from the core of my mind: Bless me from within the state of dharmatā!
Bless me to realize this mind, primordially pure and unborn, as the unfathomable dharmakāya!

Transcendent Conqueror, Tathāgata, Arhat, perfectly complete Buddha who has knowledge and virtue at its base,

Bliss-Gone-One, Knower of the World, Tamer of Beings, Unsurpassed Guide,

Teacher of Gods and Men, Unequalled King of the Śākyas: Touching my head to your immaculate feet, I respectfully pay homage!
gang tsé kang nyi tso wo khyö tam tsé / sa chen di la gom pa dünn bor né
When you, supreme among humans, were born, you walked seven steps upon this great earth,

and said, “I am supreme in this world.” Homage to you who were wise at that time!

nam dak ku nga chok tu zuk zang wa / yé shé gyam tso ser gyi lhün po dra
With a pure and noble form endowed with all the marks of excellence, you are renowned,

like an ocean of wisdom, or a mountain of gold, outstanding in all the three realms: Homage to you, lord of supreme attainment!

tsen chok den pa dri mé da wé zhal / ser dok dra wa khyö la chak tsal lo
You are endowed with supreme marks, and your face is like a stainless moon: Homage to you, with a complexion like gold!
You are immaculate, and the most radiant in the three realms: Homage to you of unequalled omniscience!

Supreme among humans, captain of those to be tamed, you who have severed all bonds of mental afflictions—Tathāgata:

with pacified senses, you are skilled at guiding others to peace. Homage to you, who dwelt in Śrāvastī!

Compassionate Protector, Omniscient Guide,

foundation for oceans of merit and good qualities: Homage to you, the One Thus-Gone!
達悲 德洽 澤瓦久 給威 恩松 類卓新
dak pé dö chak dral wé gyu / ge wé ngen song lé dröl zhing
To the pure cause that is free from attachment, the virtue that liberates from the lower realms—
基杜 屯黨 秋久巴 息久 確喇 洽擦洛
chik tu dön dam chok gyur pa / zhi gyur chö la chak tsal lo
the single, supreme, and ultimate truth: Homage to the Dharma that is peace!
新吉 黨巴 永滇登 根敦 喇央 洽擦洛
zhing gi dam pa yön ten zhing / gen dön la yang chak tsal lo
best of fields, field of virtuous qualities: Homage to the Sangha, too!
The Seven-Branch Offering, extracted from the Sūtras

༄༅།མདོ་ལས་�ང་བའི་ཡན་ལག་བ�ན་པའི་མཆོད་པ་འ�ལ་བ་ནི།

七支供養

The Seven-Branch Offering, extracted from the Sūtras

帕巴 講巴 雄奴 久巴喇 撒差洛
敬禮聖文殊童子!

phak pa jam pal zhön nur gyur pa la chak tsal lo
Homage to the noble, youthful Mañjuśrī!

To the tathāgatas of the three times, those lions among humans who exist in as many worlds as exist in the ten direction: To all of them without exception, I prostrate with faithful body, speech, and mind!

Through the power of this prayer for excellent conduct, may all the victorious ones appear vividly in my mind! With bodies as numerous as atoms in the universe, I respectfully bow down and pay homage to all victorious ones!
In a single atom, residing amidst their bodhisattva sons, there are as many buddhas as there are atoms in the entire world. In the same way, I imagine the entire dharma-expanse to be completely filled with victorious ones.

With inexhaustible oceans of praise and oceans of melodious sounds extolling the noble qualities of the victorious ones, I praise all the sugatas!

With the best of flowers, exquisite garlands, music, ointments, supreme parasols, divine lights, and the finest incense...
I make offerings to the victorious ones! With the finest garments, sweet fragrances, and powdered incense piled high as Mount Meru, with all of it in exalted and sublime display, I make offerings to the victorious ones!

I also imagine that vast and unsurpassed offerings are made to all of the victorious ones! Through the power of my faith in excellent conduct, I prostrate and offer it all to all of the victorious ones!

I confess whatever wrongs I have committed with my body, speech, and also mind while being overpowered by attachment, hatred, and ignorance.
I rejoice in the merit of all the buddhas and bodhisattvas of the ten directions, the solitary buddhas, those on the path of learning, those beyond learning, and all beings.

To all of these protectors, these lights in the worlds of the ten directions who, having passed through the stages of awakening, attained buddhahood free from attachment: I beseech you to turn the unsurpassed wheel of Dharma!

To all those who intend to demonstrate nirvāṇa: I beseech you, with palms joined together, to remain for the benefit and happiness of all beings, for as many kalpas as there are atoms in the universe!
恰擦 瓦黨 卻井 下把黨
給哇 窮社 答給 及煞拔
頂禮供養並懺悔
任何我作些微善

傑俗 宜郎 故形 受瓦宜
湯接 答給 講卻 企哦握
隨喜祈請誦禮讚
迴向願成開悟種

chak tsal wa dang chö ching shak pa dang / jé su yi rang kül zhing söl wa yi
ge wa chung zé dak gi chi sak pa / tham ché dak gi jang chup chir ngo-o
Whatever slight virtue I may have gathered from prostrating, offering, confessing, rejoicing, requesting, and beseeching, I dedicate it to the enlightenment of all beings!
三界怙主吉天頌恭祖師
Lord Jigten Sumgön
The Exceedingly Concise Liturgy of the Lama Chöpa

based on Jigten Sumgön, the Great Lord Drikungpa

Homage to the guru! When performing the Exceedingly Concise Liturgy of the Lama Chöpa, which is an abridged form for daily practice, before the Lama Chöpa accumulation field, assemble the five sense- and two water offerings, sit in a comfortable seat, take refuge, and arouse bodhicitta as follows:

chok sum kün dü la ma lhar / jang chup bar du dak kyap chi
In the Guru Deity, embodiment of the Three Jewels, I take refuge until awakening is reached!

nyam thak kha khyap dro dröl chir / la ma sang gyé drup tsön ja
To liberate infinite, destitute beings, I make effort to accomplish the Guru Buddha! Recite three times.
Consecrating the Offerings

May the offering substances of gods and humans, those actually arranged and those mentally created—

outer, inner, secret, and unsurpassed—pervade all reaches of space!

Recite the offering-cloud dhāranī three times.
In an instant, I become the yidam deity. In the space in front, on a sublime throne, precious and exquisite,

and upon a lotus, moon, and sun, sits the root guru, inseparable from Supreme Lord Jigten Sumgön.

White tinged with red, he is radiant with the splendor of the major and minor marks. He wears bright, saffron-colored Dharma robes, a monk's vest,

and a red meditation hat—the sign of ultimate accomplishment. He sits in vajra posture within a five-colored rainbow sphere,
chik dré dön gyü ser gyi treng wé kor / dün gyap yé yön seng tri pé dé teng
along with the masters of profound view, vast action, and meditation. In front and behind, to the
right and left, upon lion thrones and seats of lotuses and moons

yi dam lha tsok chom chö sung ché / trin pung tar trik né sum yi gé lé
is the divine assembly of yidams, the Three Jewels, and the Dharma protectors, gathered like clouds.

ö trö rang dré yé shé chen drang gyur
The light streaming from the three syllables at the three places invites the wisdom beings in
identical forms.

Victorious Lord Kyobpa, endowed with ten powers, together with your retinue, the ocean of Three
Jewels and Three Roots:

By the power of the previous vows, which you took out of great compassion for wandering beings,
please come here without delay!
Please be seated, with joyful expression, upon this lion throne with lotus and moon!

I offer oceans of realms, all filled with water for drinking and washing the feet,

lotuses, clouds of incense, arrays of lamps, sweet fragrances, food, and music to fill all reaches of space.
The Five Sense Pleasures, the Seven Treasures, and the Eight Auspicious Symbols and Substances

Mentally gathering the five desirable objects pleasing to the senses, the seven treasures, the eight auspicious symbols and substances and so forth, I offer them to the Victorious Ones.

I offer you the maṇḍala of a billion universes of all the ten directions, laid out in groups of Mount Meru, the continents, and the islands,
拿奏 多圓 杜美 捏則巴
種種妙欲眾多奇美妙
na tsok dö yön du mé nyer dzé pa / bül gyi zhé la ngö drup dū dir tsöl
all adorned with various desirables. Please accept it and grant accomplishments, here and now!

七支供

The Seven Branches

杜宋 爹謝 棍杜 喇嘛拉
夠宋 惹跪 當貝 恰擦新

三世如來總集上師尊
三門清淨誠心頂禮之
dū sum dé shek kün dū la ma la / go sum rap gū dang wé chak tsal zhing
To the guru who embodies all the sugatas of the three times, I respectfully pay homage with my three
doors!

企南 森未 秋敬 佳奏秋
外內密三如雲大薈供
chi nang sang sum chö trin gyam tsö chö / duk sum gyi kyé dik tung so sor shak
I make oceans of outer, inner, and secret offerings! I confess all wrongdoings and downfalls created
by the three poisons!

桑宋 則貝 普拉 杰亡讓
三密殊勝事業俱隨喜
sang sum dzé pé phülla jé yi rang / thek sum chö kyi khor lo kor wa dang
I fully rejoice in the three secrets! Please turn the Dharma Wheel of the Three Vehicles

多杰 宋吉 喔窩 奏謝索
三金剛體性祈長住世
dor jé sum gyi ngo wor tso zhé söl / khor sum nam dak gē tsok gyam tso kün
and remain in the nature of the three vajras! I dedicate an ocean of virtue, completely free of the three
spheres,
ku sum go pang la mé top chir ngo
in order to attain the unsurpassed state of the three kāyas!

Precious guru, supreme refuge worthy of homage, embodiment of the Victorious Ones of infinite directions and times,

recognizing the nature of your vast qualities, I pay homage and offer praise with a hundred thousand melodies! Thus praise.

Recite as many times as you can.
Concluding Prayers and Taking the Four Empowerments

秋住 杜宋 嘉哇 湯杰吉
十方三世一切諸佛尊

chok chu dü sum gyal wa tham ché kyi / ku sung thuk kyi ngo wor jin lap pé
To Ratnaśrī, the father, who is the refuge and protector of all beings of the three realms,

撒宋 卓威 加棍 瑞那啥
三界眾生吉祥寶怙主

sa sum dro wé kyap gön ratna shri / yap séy par ché la sól wa dep
and who is the essence of the blessings of the body, speech, and mind of all the victorious ones of the ten directions and three times: Together with your lineage, I pray!

格路 楚固 都巴 建吉洛
幻化身得證祈加持

gyu lü trül ku tok par jin gyi lop / sok tsöl long ku tok par jin gyi lop
Grant me your blessings that I may realize the illusory body to be the nirmāṇakāya! Grant me your blessings that I may realize the life-energies to be the saṃbhogakāya!

散尼 秋固 都巴 建吉洛
心性法身成就祈加持

sem nyi chö ku tok par jin gyi lop / tsé chik sang gyé thop par jin gyi lop
Grant me your blessings that I may realize the mind itself to be the dharmakāya! Grant me your blessings that I may attain buddhahood in this very life!
With this supplication, the retinue dissolves into the guru. From the guru's forehead, throat, heart, and navel.

Radiate white, red, blue, and yellow lights, which dissolve into my four places, purifying the four obscurations.

I receive the four empowerments, and the seeds of the four kāyas are planted. In the end, the guru also melts into light, and dissolves into me.

The guru's three secrets and my three doors merge inseparably.

The virtue from having perfectly practiced the glorious guru, together with the virtue of having offered praise and supplication,
I dedicate to all beings dwelling in the three realms of saṃsāra: may they attain the state of the guru, who is the whole of saṃsāra and nirvāṇa!

Prayers of Auspiciousness

By the power of the three chariots of the Sūtra and Tantra Vehicles, the assembly of kind lineage gurus,

and the qualities of their three secrets, may there be the auspiciousness that all beings realize Mahāmudrā—the supreme accomplishment! Finally, conclude by reciting dedication prayers. This was written by the Drikung monk Dharmamati.
The Lama Chöpa Prayer

Embodiment of all the victorious ones of ten directions and three times, essence of the five kāyas and five wisdoms.

Your boundless compassionate activities pervade everywhere. Incomparable guru, at your feet I pray!

Precious, glorious root guru, seated on a lotus at my heart,

please care for me with kindness and bestow accomplishments of body, speech, and mind!

As I offer and pray to you, exalted guru, source of all such accomplishments without exception,
請為我愛護從此日後及於未來世中，願能常令歡喜得攝受。

By visualizing single-pointedly the land arisen from the glory of abundant merit, the Pure Land of Bliss and the Buddha of Changeless Light,

may I perfectly accomplish the pure land, and may I be born there after passing from this life!

A garland of light radiates from the Buddha’s heart. From the tips of the rays, the second Buddha, Lord Jigten Sumgön,

manifests and then descends, together with his sons. Having gathered accumulations and purified obscurations, may my mind-stream ripen with ease!
Perfect guide Ratnashrī, single embodiment of the wisdom, love, and power of all the buddhas of the three times,

May the wisdom nectar of the three pure secrets wash away all misdeeds, obscurations, and unawareness from my three doors,

and may my understanding of limitless fields of knowledge, such as explanation, debate, and composition, be equal to Mañjuśrī's!
扭篤 米大 具喇 惹夏內
願令無常速於心生起

扭篤 米大 具喇 惹夏內
願令無常速於心生起

扭篤 米大 具喇 惹夏內
願令無常速於心生起
Since beginning-less time, I have experienced only suffering in the six realms of saṃsāra.

Grant your blessings that I may bring forth renunciation, and with deepest sadness towards this existence, may I strive for liberation!

In seeking their own benefit, sentient beings have created evil, suffered greatly, and endured much pain for countless lifetimes in the past.

Recognizing them to be my parents, grant your blessings that I may develop compassion and bodhicitta, the supreme mind of enlightenment!

Grant your blessings that I may practice the union of fully realized Mahāmudrā—the unelaborated dharma-sphere—
經梭 聶囊 甲千 對貝措
加等廣大福德所聚資
jìn sŏk sŏn gya chen dū pé tsŏk / zung juk nyam su len par jin gyi lop
with the accumulation of the great merit of generosity and so forth!

業風妄念世間之牢網
願以甚深道輪器斬斷
lé lung kūn tok si pé dra wa nam / zap lam khor lŏ tsŏn gyi rap ché né
Grant your blessings that, with the wheel-like weapon of the profound path, I may completely sever
the web of samsāric existence—the karmic winds of the conceptual mind!

吉顛 逆喇 恰達 多杰羌
此生獲得遍主金剛持
tsé di nyi la khyap dak dor jé chang / ku zhi wang chuk thop par jin gyi lop
Thereby, may I attain, in this very life, the state of the presiding master Vajradhara, the powerful
lord of the four kāyas!

可碟 測迪 秋竹 瑪久那
倘若此生未得殊勝果
gal té tsé dir chok drup ma gyur na / nup chok dé den pe mo kö pé zhing
Should I not attain supreme accomplishment in this life, may I be born among the foremost
disciples

吉顛 松共 衛巴 美貝中
三界怙主阿彌陀尊前
jik ten sum gŏn ö pak mé pé drung / khor gyi thok ma nyi du kye war shok
of Jigten Sumgŏn Boundless Light, in the Western Lotus Land called Bliss-Endowed!
In brief, in all my lifetimes, may I never be parted from the excellent teachings of the peerless Lord Drikungpa Ratnaśrī,

ten pa chok dang mi dral la ma yi / jé zung rang zhen dön nyi lhur len shok
may I be accepted by gurus, and may I strive with devotion for the purpose of others and myself!

chok sum gyal wé thuk jé jin lap dang / dak chak mö gü dung wé mé ngak tü
By the compassionate blessings of the Three Jewels and the Victorious Ones, through my yearning with intense devotion,

chö n瘀 gyum dré lu mé den top kyi / ji tar mông pa yi zhin drup gyur chik
and by the power of phenomena’s natural state—the infallible truth of cause and result—may our wishes be fulfilled according to this aspiration!

At the request of Lodrō, the nephew of the learned and accomplished abbot of Nyindzong, this was written by the monk Pema.
May virtue increase! Mangalam.
普賢行願品

KING OF ASPIRATIONS PRAYER THE ACTUAL ASPIRATION

(Note: For the English text, please go to appendix; 中文版請參閱附錄)

DEPÉ SANGYE NAM DANG CHOK CHU YI / JIKTEN DAK NA GANG SHYUK CHÔPAR GYUR

GANGYANG MAJÖN DEDAK RAB NYURWAR / SAM DZOK CHANGCHUB RIMPAR SANGYE CHÖN

CHOK CHU GALÉ SHYING NAM JINYEPA / DEDAK GYACHER YONGSU DAKPAR GYUR

CHANGCHUB SHINGWANG DRUNG SHEK GYALWA DANG / SANGYE SÉ KYI RABTU GANGWAR SHOK

CHOK CHÛ SEMCHEN GANG NAM JINYÉ PA / DEDAK TAKTU NEMÉ DEWAR GYUR

DROWA KÜN GYI CHÓ KYI DÖN NAM NI / TÜNPAR GYUR CHING REWANG DRUBPAR SHOK

CHANGCHUB CHÖPA DAK NI DAK CHÖ CHING / DROWA KÜNTÜ KYEWA DRENPAR GYUR

TSERAB KÜNTÜ CHIPO KYEWA NA / TAKTU DAK NI RABTU JUNGWAR SHOK
講秋 倔巴 永俗 昨節敬 森間 答奇 決黨 吞巴居
CHANGCHUB CHÖPA YONGSU DZOKJE CHING / SEMCHEN DAK GI CHÖ DANG TÜNPAR JUK

噪播 決巴 答尼 喲頓敬 馬翁 喲巴 棍獨 決巴居
ZANGPO CHÖPA DAK NI RAB TÖN CHING / MA ONG KALPA KÜNTHU CHÖPAR GYUR

嗓播 決巴 答尼 喲頓敬 馬翁 喲巴 棍獨 決巴居
DAK GI CHÖ DANG TSUNGPAR GANG CHÖPA / DEDAK DANG NI TAKTU DROKPAR SHOK

嗓播 決巴 答尼 喲頓敬 馬翁 喲巴 棍獨 決巴居
DAK GI CHÖ DANG TSUNGPAR GANG CHÖPA / DEDAK DANG NI TAKTU DROKPAR SHOK

嗓播 決巴 答尼 喲頓敬 馬翁 喲巴 棍獨 決巴居
DAK LA PENPAR DÖPÉ DROKPO DAK / ZANGPO CHÖPA RABTU TÖNPA NAM

嗓播 決巴 答尼 喲頓敬 馬翁 喲巴 棍獨 決巴居
DAK LA PENPAR DÖPÉ DROKPO DAK / ZANGPO CHÖPA RABTU TÖNPA NAM

嗓播 決巴 答尼 喲頓敬 馬翁 喲巴 棍獨 決巴居
DAK GI CHÖ DANG TSUNGPAR GANG CHÖPA / DEDAK DANG NI TAKTU DROKPAR SHOK

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DAK GI CHÖ DANG TSUNGPAR GANG CHÖPA / DEDAK DANG NI TAKTU DROKPAR SHOK

嗓播 決巴 答尼 喲頓敬 馬翁 喲巴 棍獨 決巴居
MA ONG KALPA KÜNTHU MIKYOWAR / DEDAK LA YANG CHÖPA GYACHER GYI

嗓播 決巴 答尼 喲頓敬 馬翁 喲巴 棍獨 決巴居
MA ONG KALPA KÜNTHU MIKYOWAR / DEDAK LA YANG CHÖPA GYACHER GYI

嗓播 決巴 答尼 喲頓敬 馬翁 喲巴 棍獨 決巴居
MA ONG KALPA KÜNTHU MIKYOWAR / DEDAK LA YANG CHÖPA GYACHER GYI

嗓播 決巴 答尼 喲頓敬 馬翁 喲巴 棍獨 決巴居
MA ONG KALPA KÜNTHU MIKYOWAR / DEDAK LA YANG CHÖPA GYACHER GYI

嗓播 汴京 並巴 諸哇 三哇 伊巴 甲巴居
CHANGCHUB CHÖPA YONGSU DZOKJE CHING / SEMCHEN DAK GI CHÖ DANG TÜNPAR JUK
西罷 湯接 獨洋 擴瓦南 說南 也些 答尼 米些涅
SIPA TAMCHÉ DU YANG KHORWA NA / SÖNAM YESHE DAK NI MIZÉ NYÉ

他黨 些拉 丁人 南他黨 允滇 棍奇 迷些 則堵求
TAB DANG SHERAB TINGDZIN NAMTAR DANG / YÖNTEN KÜN GYI MIZÉ DZÖ DU GYUR

獨計 丁拿 獨涅 形南對 形諜 尚奇 米恰 桑傑浪
DUL CHIK TENG NA DUL NYÉ SHYING NAM TÉ / SHYING DER SAM GYI MIKHYAB SANGYE NAM

桑傑 社奇 玉拿 朽巴喇 講秋 界巴 儀錦 大瓦計
SANGYE SÉ KYI Ú NA SHYUKPA LA / CHANGCHUB CHEPA CHÖ CHING TAWAR GYI

諜大 馬盧 湯接 秋數羊 柵沾 勸喇 獨宋 册涅奇
DETAR MALÜ TAMCHÉ CHOK SU YANG / TRA TSAM KHYÖN LA DÜ SUM TSÉ NYÉ KYI

桑傑 甲措 形南 甲措黨 嘎罷 甲措 倚景 唐堵居
SANGYE GYATSO SHYING NAM GYATSO DANG / KALPA GYATSO CHÖ CHING RABTU JUK

松奇 演拉 甲車 雜給奇 甲哇 棍羊 演拉 南答巴
SUNG CHIK YENLAK GYATSO DRAKÉ KYI / GYALWA KÜN YANG YENLAK NAMDAKPA

卓哇 棍奇 桑罷 及形樣 桑傑 宋喇 大獨 居罷計
DROWA KÜN GYI SAMPA JISHYIN YANG / SANGYE SUNG LA TAKTU JUKPAR GYI

獨送 細貝 甲哇 湯界達 扣洛 處南 唐獨 過瓦宜
DÛ SUM SHEKPÉ GYALWA TAMCHÉ DAK / KHORLÖ TSUL NAM RABTU KORWA YI

謐大 格揚 松央 米西喇 洛以 情奇 答講 唐堵居
DEDAK GI YANG SUNG YANG MIZÉ LA / LO YI TOB KYI DAK KYANG RABTU JUK
མ་འོངས་བལ་པ་ཐམས་ཅད་འག་པར་ཡང༌།

དེ་དག་དེ་དག་དེ་དག་དེ་དག་དེ་དག་དེ་དག་དེ་དག་དེ་དག་དེ་དག་དེ་དག་དེ་དག་དེ་དག་དེ་དག་དེ་དག་དེ་དག་དེ་དག

大獨 諜答 奇尼 個右喇  居麻 居杯 南大 豆奇居

TAKTU DEDAK GI NI CHÖYUL LA / GYUMAR GYURPÉ NAMTAR TOB KYI JUK

TAKTU DEDAK GI NI CHÖYUL LA / GYUMAR GYURPÉ NAMTAR TOB KYI JUK

GANGYANG DÜ SUM DAK GI SHYING KÖPA / DEDAK DUL CHIK TENGDU NGÖNPAR DRUB

GANGYANG DÜ SUM DAK GI SHYING KÖPA / DEDAK DUL CHIK TENGDU NGÖNPAR DRUB

DETAR MALÜ CHOK NAM TAMCHÉ DU / GYALWA DAK GI SHYING NAM KÖ LA JUK

DETAR MALÜ CHOK NAM TAMCHÉ DU / GYALWA DAK GI SHYING NAM KÖ LA JUK

GANGYANG MAJÖN JIKTEN DRÖNMA NAM / DEDAK RIMPAR TSANG GYA KHORLO KOR

GANGYANG MAJÖN JIKTEN DRÖNMA NAM / DEDAK RIMPAR TSANG GYA KHORLO KOR

NYA NGEN DEPA RABTU SHYI TA TÖN / GÖNPO KÜN GYI DRUNG DU DAK CHI O

KÜNTU NYURWÉ DZUTRUL TOB NAM DANG / KÜNNE GO YI TEKPÉ TOB DAK DANG

KÜNTU YÖNTEN CHÖPÉ TOB NAM DANG / KÜNTE KHYABPA JAMPA DAK GI TOB
GANGYANG CHOK CHÜ SHYING NAM TAYEA / RINCHEN GYEN TÉ GYALWA NAM LA PUL

LHA DANG MI YI DEWÉ CHOK NAM KYANG / SHYING GI DUL NYÉ KALPAR PULWA BÉ

GANG GI NGOWÉ GYALPO DI TÖ NÉ / CHANGCHUB CHOK GI JESU RAB MÖ SHING

LEN CHIK TSAM YANG DEPA KYEPA NA / SÖNAM DAMPÉ CHOK TU DI GYUR RO

GANG GI ZANGCHÖ MÖNLAM DI TABPÉ / DÉ NI NGENSONG TAMCHÉ PONGWAR GYUR

DÉ NI DROKPO NGENPA PANGWA YIN / NANGWA TAYÉ DEYANG DÉ NYUR TONG

DEDAK NYEPA RAB NYÉ DEWAR TSO / MITSÉ DIR YANG DEDAK LEKPAR ONG

KUNTUZANGPO DEYANG CHINDRAWAR / DEDAK RINGPOR MITOK DESHYIN GYUR

TSAMMÉ NGAPO DAK GI DIKPA NAM / GANG GI MISHE WANG GI JEPA DAK

DED YI ZANGPO CHÖPA DI JÖ NA / NYURDU MALÜ YONGSU JANGWAR GYUR
YESHE DANG NI ZUK DANG TSEN NAM DANG / RIK DANG KHADOK NAM DANG DENPAR GYUR

DÜ DANG MUTEK MANGPÖ DÉ MITUB / JIKTEN SUMPO KÜN NANG CHÖPAR GYUR

CHANGCHUB SHINGWANG DRUNG DU DÉ NYUR DRO / SONG NÉ SEMCHEN PEN CHIR DER DUK TÉ

DÜ NAM DÉ DANG CHEPA TAMCHÉ TUL

GANGYANG ZANGPO CHÖPÉ MÖNLAM DI / CHANGWA DANG NI TÖN TAM LOK NA YANG

DÉ YI NAMPAR MINPA ANG SANGYE KHYEN / CHANGCHUB CHOK LA SOMNYI MAJÉ CHIK

JAMPAL PAWÖ JITAR KHYENPA DANG / KUNTUZANGPO DEYANG DESHYIN TÉ

DEDAK KÜN GYI JESU DAK LOB CHIR / GEWA DIDAK TAMCHÉ RABTU NGO

DÜ SUM SHEKPÉ GYALWA TAMCHÉ KYI / NGOWA GANGLA CHOK TU NGAKPA DÉ

DAK GI GEWÉ TSAWA DI KÜN KYANG / ZANGPO CHÖ CHIR RABTU NGOWAR GYI
གང་ཡང་བཟང་པོ་བོ་བསར་བསོད་ནམས་མཐའ་ཡས་དམ་པ་གང་ཐོབ་དེས།

卓哇 董阿 秋我 景翁囊 額巴 梅巴 內拉 托翁秀

DROWA DUKNGAL CHUWOR JINGWA NAM / ÖPAKMEPÉ NÉ RAB TOBPAR SHOK

夢浪 甲播 底大 秋奇作 他爺 卓哇 梳喇 偏節景

MÖNLAM GYALPO DIDAK CHOK GI TSO / TAYÉ DROWA KÜN LA PEN JÉ CHING

棍獨 喊播 簡賀 兄足對 年松 內南 马盧 東巴朽

KUNTUZANGPÖ GYENPÉ SHYUNG DRUB TÉ / NGENSONG NÉ NAM MALÜ TONGPAR SHOK
Prayer for World Peace

To the unfailing sources of refuge—the Three Jewels and Three Roots—and especially to Chenrezig, the protector of the Land of Snows,

and to Noble Tara and Guru Padmasambhava, I pray: Please remember your sacred pledge of former times!

Please grant blessings that this aspiration be entirely fulfilled! In this dark age of decline, the thoughts and actions of beings are corrupted,

and the balance of the outer and inner elements is lost. Through these causes and conditions, humans and animals alike are seized by epidemics and diseases unknown in the past.
They are struck by planetary demons, nāgas, evil spirits, dark forces, and elemental spirits. Crops are damaged by blight, frost, and hail, and there is fighting and dispute.

Untimely rains, heat waves, and droughts in the world; fear of earthquakes, fire, adversaries, and natural catastrophes;

and in particular, the evil hordes that hurt the teachings and so forth and cause harm and violence throughout the world:

May these be swiftly pacified and vanquished from their very roots! In the minds of all beings, human and non-human,
ཕན་ཐན་བོས་པའི་སེམས་དང་ཐན་ནས་ང་། ལོན་ིང་མཐའ་དིས་བདེིས་འོར།

may the minds of all be filled with love for one another! May the entire world enjoy abundant happiness and wealth!

སངས་སེ་བོན་པ་དར་སེན་གནས་ཤོག། རང་གམ་ལ་བ་སེས་བཅས་བདེན་པའི་བོས།

May the Buddha's teachings spread far and endure long! By the truthful power of the Three Roots, the buddhas, and bodhisattvas,

ཁོར་ཐད་དགེ་བའི་བ་གང་མཆིས་དང་། བདག་ཅག་བསམ་མ་པར་དཀར་བའི་མས།

by any root of virtue existing in saṃsāra and nirvāṇa, and by the power of our highest pure intention,

སོལ་བཏབ་ཐོན་པའི་འབ་ར་ཅིག།

may this aspiration be fulfilled!

第八世噶千仁波切親示將祈願西藏和平，改為祈願世界和平，若有違過，向上師尊重懺悔。

This prayer [was written by Jamgön Kongtrül Rinpoche] for the peace and welfare of Tibet. To suit present times, Gar Tulku Könchog Gyaltse changed the wording slightly and confesses to the guru and the yidamall faults and transgressions.
Dedications and Long-Life Prayers

多傑 腔千 帝利 那洛堂       瑪巴 密勒 卻接 岡波巴
金剛總持帝利那洛與       瑪巴密勒法王岡波巴
dor jé chang chen té lo na ro dang / mar pa mi la chö jé gam po pa
Great Vajradhara, Tilopa, Naropa, Marpa, Milarepa, Dharma Lord Gampopa,

帕摩 竹巴 賈哇 直貢巴       噶舉 喇嘛 南紀 札西秀
帕摩竹巴尊勝直貢巴       願諸噶舉上師皆吉祥
phak mo dru pa gyal wa dri gung pa / ka gyü la ma nam kyi tra shi shok
Phagmo Drupa, and Lord Drikungpa: May there be the auspiciousness of all the Kagyü lamas’ blessings!

於此雪域所繞國土中      一切利益安樂之生處
gang ri ra wé kor wé zhing kham su / phen dang de wa ma lü jung wé né
For this realm encircled by snow-covered mountains, you are the source of all benefit and happiness without exception.

滇津嘉措觀自在菩薩      預尊常住直至生死盡
chen ré zik wang ten dzin gyam tso yi / zhap pé si té bar du ten gyur chik
Tenzin Gyatso, powerful Chenrezig, may you remain steadfast until samsara’s end!
The prayer for the long life of His Holiness Chetsang Rinpoche (Kyabgön Künsang Thrinle Lhündrub)

You are the embodiment of the Three Jewels. You, a great being, are the holder and promoter of the teachings of the Śhākya Lion.

Your supreme enlightened activities guide beings through your ever-excellent conduct. May you, the precious, spontaneously accomplishing guru, live long!

The prayer for the long life of His Holiness Chungtsang Rinpoche (Kyabgön Chökyi Nangwa)

Great Lord of the Three Jewels, upholder of the Drikung teachings, you relieve all beings through the power of peerless compassion

and the peace and illumination of the true Dharma: May your life be long!
第八世噶千仁波切長壽祈請文

The prayer for the long life His Eminence Garchen Rinpoche:

The one known in the Noble Land as Āryadeva emanated into the Gar clan of Eastern Tibet as Chödingpa,

the heart son of Jigten Gönpo: May the life of glorious Garchen remain steadfast for a hundred aeons!

May the Buddha’s teachings, the only source of benefit and happiness, long endure,

and may the lives of those upholding the teachings remain steadfast like victory banners!
索南 第夷 湯介 息巴尼 透内 內貝 乍那 拍切爹
以此功德得證一切見 擊敗一切過患之敵眾
sö nam di yi tham ché zik pa nyi / thop né nyé pé dra nam pham jé té
Through this merit may I attain omniscience, and, by defeating the enemy—wrong doing—

傑噶 那企 巴攏 住巴夷 係貝 措勒 卓哇 卓哇秀
生老病死雜亂之波濤 輪迴大海願渡諸眾生
kyé ga na chi ba long truk pa yi / si pé tso lé dro wa dröl war shok
may Iliberate from the ocean of existence all beings who are tossed by the waves of birth, aging, sickness, and death!

喇嘛 固康 森哇 索哇爹 秋杜 固則 仁哇 索哇爹
祈求上師貴體勝妙康 祈求尊身壽命極長久
la ma ku kham zang war sól wa dep / chok tu ku tsé ring war sól wa dep
I pray that the guru may have good health! I pray that he may have a supremely long live!

聽列 達星 傑巴索哇喋 喇嘛 當渣哇 美巴今吉洛
祈求事業旗幟圓滿盛 願得無離上師祈加持
trin lé dar zhing gyé par sól wa dep / la ma dang dral wa mé par jin gyi lop
I pray that his enlightened activities spread far and wide! Grantblessings that I may never be separated from him!

蔣葩 巴喔 既大 千巴湯 昆杜 森波 爹揚 爹新爹
猶如文殊勇士大智慧 復似普賢菩薩如是性
jam pal pa wö ji tar khyen pa dang / kün tu zang po dé yang dé zhin té
Just as heroic Mañjushrī realized the ultimate state as it is, and as did Samantabhadra,

爹大 昆個 傑速 達落靜 給哇 第達 湯傑 熱杜喔
隨習彼等一切我學習 此功德等一切盡迴向
dé dak kün gyé jé su dak lop ching / ge wa di dak tham ché rap tu ngo
so shall I emulate them and fully dedicate all of these virtues!
By the blessing of the buddhas who attained the three kāyas, by the blessing of the unchanging truth of dhammatā,

and by the blessing of the immutable sangha, may my prayers be fulfilled according to this dedication!

By the power of the Three Jewels’ truth, the blessings of all the buddhas and bodhisattvas,

the great might of having fully completed the two accumulations,

and the pure and inconceivable nature of the dharmadhātu, may these prayers be fulfilled accordingly!

Thus, recite prayers of the power of truth.
By the virtues collected in the three times, by myself and all beings in samsāra and nirvāṇa, and by the innate root of virtue,

may I and all sentient beings quickly attain unsurpassed, perfect, complete, precious enlightenment!

Dedication Prayer by Jigten Sumgön

In general, it is said that the only reason one does not attain buddhahood is not knowing how to dedicate properly. Because of faulty aspirations, even though one gathers the accumulations, one might, at best, mature into a hearer or a solitary realizer, but the eight worldly concerns and samsāric causation will become an obstacle to attaining enlightenment. Therefore, in order to purify all these māras and obstacles, with sincerity from deep within your heart, pray and dedicate as follows:

Glorious, holy, venerable, precious, kind root and lineage lamas,
依當 記拉 措秋 居拿 俗貝 桑傑黨 強秋 森巴

本尊諸眾與安住十方之一切諸佛菩薩眾

yi dam gyi lha tsok chok chu na zhuk pé sang gyé dang jang chup sem pa
divine assembly of yidams and assemblies of buddhas, bodhisattvas,

巴窩 黨巴 牟南 糾瑪黨 康卓 宜湊 湯界 達拉 恭速叟

勇父勇母瑜伽母以及空行一切諸會眾祈請垂念我

pa wo dang pa mo nam jor ma dang khan drö tsok tham ché dak la gong su sól
heroes and heroines, Yogini and assembly of ḍākiṇīs, dwelling in the ten directions, please heed me!

達價格 給威 扎瓦 價千 播迪 宜菟拉 滇內 律昂 宜孫 記森

藉由我等此廣大之善業根本力祈願能以身口意三門

dak chak gi ge wé tsa wa gya chen po di thu la ten né lü ngak yi sum gyi sem chen tham ché la
phen thok par gyur chik
By the power of this vast root of virtue, may I benefit all sentient beings through my body, speech, and mind!

間湯 界拉 偏 透巴居記 達格 居拉 扭夢巴 斗恰

饒益一切有情諸眾生祈願我之心續中

dak gi gyü la nyön mong pa dö chak / zhé dang / ti muk / nga gyal / trak dok gi sam pa mi jung
war gyur chik
May the afflictions of desire, hatred, ignorance, arrogance, and jealousy not arise within my mind!
寫黨地目昂佳叉斗格桑巴米窘瓦居記扎巴黨年巴涅巴檔估地冊迪宜桑巴給記髒洋密坻瓦居記

貪愛嗔恨愚痴我慢嫉妒等煩惱心念不生起祈願我對此生之名望美譽受人敬重之念雖一剎那亦不起
drak pa dang / nyen pa / nyé pa dang / kur ti tsé di sam pa ké chik tsam yang mi jung war gyur chik
May thoughts of fame, reputation, wealth, honor, and concern for this life not arise for even a moment!

強巴黨寧界強秋記森記達格居練內永素幾貝給威謝年南咖黨娘巴昔度居爹
願以慈愛悲憫菩提心潤澤我之心續已祈願我成等同虛空攝持一切之善知識
jam pa dang nying jé jang chup kyi sem kyi dak gi gyü len né yong su dzin pé ge wé shé nyen nam kha dang nyam pa zhik tu gyur té
May my mind-stream be moistened by loving-kindness, compassion, and bodhicitta, and through that may I become a spiritual master with good qualities equal to the infinity of space!

祈願我於此生得證大手印殊勝之成就
tsé di ní la chak gya chen po chok gi ngö drup thop par gyur chik
May I gain the supreme attainment of Mahāmudrā in this very life!

達南器瓦讀記測拿洋內就記毒航密窘瓦居記
祈願即使死亡時刻來臨時分解痛苦亦不生起
dak nam chi wé dü kyi tsé na yang né chö kyi duk ngal mi jung war gyur chik
May the torment of suffering not arise even at the time of my death!
祈願不受壞惡之死祈願不死於顛倒邪見中祈願不遭非時之死
shin ngen du chi war ma gyur chik / ta wa lok par chi war ma gyur chik / dù ma yin par chi war ma gyur chik
May I not die with negative thoughts! May I not die confused by wrong view! May I not experience an untimely death!

器具層居記・周器居記森尼信度撒瓦居記
祈願死時心中愉悅歡喜並具澈底清明之心性
chi wa la ga wa dang ché / tro wa dang ché / sem nyi shin tu sal wa dang ché / chö nyi shin tu dang pa dang ché
May I die joyfully and happily in the great luminosity of the mind-as-such and the pervasive clarity of dharmatā!

去尼信度檔巴間果咖黨瓦兜記降去恰佳千播秋格問竹透巴居記
具極大光明之法性即使臨終或是中陰時亦願現證大印殊勝之成就
chi kha dang war dor chi kyang chö chak gya chen po chok gi ngö drup thop par gyur chik
May I, in any case, gain the supreme attainment of Mahāmudrā at the time of death or in the bardo!

谢佳 棍斯 棍干 秋吉傑 滇佳 內拉 汪就 止貢巴
所知遍照遍智法之尊 緣起界處自在直貢巴
shé ja kün zik kün khyen chö kyi jé / tem drel né la wang thop dri gung pa
May the teachings of the omniscient Dharma Lord who has seen all knowable things, the Master of Interdependence, Drikungpa Ratnaśrī,

仁千 巴吉 滇巴 寺他把 謝佳 透散 貢貝 津就吉
仁千巴之教法遍有際 願以聞思修而宣行之
rin chen pal gyi ten pa si thé bar / shé drup tö sam gom pé dzin gyur chik
be upheld through teaching, practice, learning, contemplation, and meditation until the end of existence!
Through all the virtue gained by showing the unmistaken path that accords with the utterly pure teachings of enlightened intent, may the teachings of the precious tenth bhūmi Lord Drikungpa flourish and long endure!
所有十方世界中，三世一切人師子，我以清淨身語意，一切遍禮盡無餘。
普賢行願威神力，普現一切如來前，一身復現刹塵身，一一遍禮刹塵佛。
於一塵中塵數佛，各處菩薩眾會中，無盡法界塵亦然，深信諸佛皆充滿。
各以一切音聲海，普出無盡妙言辭，盡於未來一切劫，讚佛甚深功德海。
以諸最勝妙華鬘，伎樂塗香及傘蓋，如是最勝莊嚴具，我以供養諸如來。
最勝衣服最勝香，末香燒香與燈燭，一一皆如妙高聚，我悉供養諸如來。
我以廣大勝解心，深信一切三世佛，悉以普賢行願力，普遍供養諸如來。
我昔所造諸惡業，皆由無始貪嗔癡，從身語意之所生，一切我今皆懺悔。
十方一切諸眾生，二乘有學及無學，一切如來與菩薩，所有功德皆隨喜。
十方所有世間燈，最初成就菩提者，我今一切皆勸請，轉於無上妙法輪。
諸佛若欲示涅槃，我悉至誠而勸請，唯願久住刹塵劫，利樂一切諸眾生。
所有禮讚供養佛，請佛住世轉法輪，隨喜懺悔諸善根，迴向眾生及佛道。
我隨一切如來學，修習普賢圓滿行，供養一切諸如來，及與現在十方佛。
未來一切天人師，一切意樂皆圓滿，我願普隨三世學，速得成就大菩提。
所有十方一切刹，廣大清淨妙莊嚴，眾會圍繞諸如來，悉在菩提樹王下。
十方所有諸眾生，願離憂患常安樂，獲得甚深正法利，滅除煩惱盡無餘。
我為菩提修行時，一切趣中成宿命，常得出家修淨戒，無垢無破無穿漏。
天龍夜叉鳩槃荼，乃至人與非人等，所有一切眾生語，悉以諸音而說法。
勤修清淨波羅密，恒不忘失菩提心，滅除障垢無有餘，一切妙行皆成就。
於諸惑業及魔境，世間道中得解脫，猶如蓮華不著水，亦如日月不住空。
悉除一切惡道苦，等與一切群生樂，如是經於剎塵劫，十方利益恆無盡。
我常隨順諸眾生，盡於未來一切劫，恆修普賢廣大行，圓滿無上大菩提。
所有與我同行者，於一切處同集會，身口意業皆同等，一切行願同修學。
所有益我善知識，為我顯示普賢行，常願與我同集會，於我常生歡喜心。
願常面見諸如來，及諸佛子眾圍繞，於彼皆興廣大供，盡未來劫無疲厭。
願持諸佛微妙法，光顯一切善提行，究竟清淨普賢道，盡未來劫常修習。
我於一切諸有中，所修福智恒無盡，定慧方便及解脫，獲諸無盡功德藏。
一塵中有塵數刹，一剎有難思佛，一佛處眾會中，我見恆演菩提行。
普盡十方諸刹海，一毛端三世海，佛海及與國土海，我遍修行經劫海。
一切如來語清淨，一言具眾音聲海，隨諸眾生意樂音，一一流佛辯才海。
三世一切諸如來，於彼無盡語言海，恆轉理趣妙法輪，我深智愚普能入。
我能深入於未來，盡一切劫為一念，三世所有一切劫，為一念際我皆入。
我於一念見三世，所有一切人師子，亦常入佛境界中，如幻解脫及威力。
於一毛端極微中，出現三世莊嚴刹，十方塵刹諸毛端，我皆深入而嚴淨。
所有未來照世燈，成道轉法悟群有，究竟佛事示涅槃，我皆往詣而親近。
速疾周遍神通力，普門遍入大乘力，智行普修功德力，威神普覆大慈悲力。
遍淨莊嚴勝福力，無著無依智慧力，定慧方便威神力，普能積集菩提力，
清淨一切善業力，摧滅一切煩惱力，降服一切諸魔力，圓滿普賢諸行力。
普能嚴淨諸刹海，解脫一切眾生海。善能分別諸法海，能甚深入智慧海。
普能清淨諸行海，圓滿一切諸願海，親近供養諸佛海，修行無倦經劫海。
三世一切諸如來，最勝菩提諸行願，我皆供養圓滿修，以普賢行悟菩提。
一切如來有長子，彼名號曰普賢尊，我今迴向諸善根，願諸智行悉同彼。
願身口意恆清淨，諸行剎土亦復然，如是智慧號普賢，願我與彼皆同等。
我為遍淨普賢行，文殊師利諸大願，滿彼事業盡無餘，未來際劫恆無倦。
我所修行無有量，獲得無量諸功德，安住無量諸行中，了達一切神通力。
文殊師利勇猛智，普賢慧行亦復然，我今迴向諸善根，隨彼一切常修學。
三世諸佛所稱歎，如是最勝諸大願，我今迴向諸善根，為得普賢殊勝行。
願我臨命終時，盡除一切諸障礙，面見彼佛阿彌陀，即得往生安樂剎。
我既往生彼國已，現前成就此大願，一切圓滿盡無餘，利樂一切眾生界。
彼佛眾會咸清淨，我時於勝蓮華生，親睹如來無量光，現前授我菩提記。蒙彼如來授記已，化身無數百俱胝，智力廣大遍十方，普利一切眾生界。乃至虛空世界盡，眾生及業煩惱盡，如是一切無盡時，我願究竟恒無盡。十方所有無邊剎，莊嚴眾寶供如來，最勝安樂施天人，經一切剎微塵劫。若人於此勝願王，一經於耳能生信，求勝菩提心渴仰，獲勝功德過於彼。即常遠離惡知識，永離一切諸惡道，速見如來無量光，具此普賢最勝願。此人善得勝壽命，此人善來人中生，此人不久當成就，如彼普賢菩薩行。往昔由無智慧力，所造極惡五無間，誦此普賢大願王，一念速疾皆消滅。族姓種類及容色，相好智慧咸圓滿，諸魔外道不能摧，堪為三界所應供。速詣菩提大樹王，坐已降服諸魔眾，成等正覺轉法輪，普利一切諸含識。若人於此普賢願，讀誦受持及演說，果報唯佛能證知，決定獲勝菩提道。若人誦持普賢願，我說少分之善根，一念一切悉皆圓，成就眾生清淨願。我此普賢殊勝行，無邊勝福皆迴向，普願沉溺諸眾生，速往無量光佛刹。

普賢行願品之藏譯文比漢人常用之漢譯文多出最後四句偈文，今採湯薌銘先生之譯文補充之。願吉祥圓滿！
I pay homage to the Noble Manjushri.

To those in the worlds of the ten directions, however many they are, all the lions among humans who appear during the three times, to all of them without exception I pay homage with respectful body, speech and mind.

The force of my Aspiration Prayer for Excellent Conduct brings all the Victorious Ones directly to mind. Bowing down with bodies as numerous as atoms in the realms, I prostrate to all the Victorious Ones.

In a single atom there are Buddhas as numerous as atoms, each residing in the midst of their sons and daughters. Like that I imagine the whole dharmadhatu completely filled with Victorious Ones.

To those with oceans of inexhaustible praiseworthy qualities, with sounds containing oceans of tones of melodic speech, I express the qualities of all the Victorious Ones. I praise all the Sugatas.

With the finest flowers, the finest garlands, music, ointments, supreme parasols, supreme lamps and the finest incense, I make offerings to the Victorious Ones.

With the finest cloths, supreme scents and fine powders equal to Mount Meru, all displayed in supreme and magnificent ways, I make offerings to those Victorious Ones.

With vast and unsurpassable offerings I venerate all the Victorious Ones. Through the power of faith in excellent conduct, I prostrate and offer to the Victorious Ones.

Whatever negative actions I have performed with body, speech and also mind, overpowered by desire, aggression and stupidity, I confess each and every one of them.
I rejoice in everyone’s merit—the Victorious Ones of the ten directions, Who, passing through the stages of awakening, attained Buddhahood beyond attachment, to turn the unsurpassable Dharma Wheel.

I supplicate with my palms joined together those who intend to demonstrate nirvana to remain for kalpas as numerous as atoms in the realms for the welfare and happiness of all beings.

I deliberate whatever slight virtue is accumulated through prostrating, Offerings, confessing, rejoicing, requesting and supplicating to Enlightenment.

I make offerings to all the past Buddhas and those residing in the worlds of the ten directions. May those who have not appeared quickly fulfil their intentions, and passing through the stages of awakening, appear as Buddhas.

May the realms of the ten directions, however many, be completely pure and vast. May they be filled with Buddhas and Bodhisattvas who have gone to sit before the powerful bodhi tree.

May all beings throughout the ten directions, however many they may be always have happiness and be free from illness. May all beings be in harmony with the aims of the Dharma and achieve what they hope for.

May I perform the conduct of awakening, and remember my lives during all states. In all my successive lives, from birth to death, May I always be a renunciate.

Following the Victorious Ones, may I train bringing excellent conduct to perfection and engage in pure, stainless moral conduct which never lapses and is free from faults.

In the languages of gods, the languages of nagas and yakshas, in the languages of kumbhandas and humans, in however many languages of being there may be, may I teach the Dharma.

With gentleness may I exert myself in the paramitas. May I never forget bodhicitta. May all wrongdoing and whatever obscures be thoroughly purified.
May I be liberated from karma, kleshas and the work of maras,
and act for all beings in the world
like a lotus to which water does not cling,
like the sun and moon unhindered in space.
Throughout the directions and reaches of the realms,
May the suffering of the lower states be pacified.
May all beings be placed in happiness,
May all beings be benefited.

May I bring awakened conduct to perfection,
engage in conduct that harmonizes with beings,
teach excellent conduct and perform these
throughout all future kalpas.

May I continuously be with those whose actions accord with my own.
May our conduct and aspirations of body,
speech and mind be the same.

May I always meet with friends who wish to benefit me,
those who teach excellent conduct, and may I never displease them.

May I always directly see the Victorious Ones, the protectors,
surrounded by Bodhisattvas.
In future kalpas, without tiring, may I make vast offerings to them.
May I retain the genuine Dharma of the Victorious Ones
and cause the appearance of awakened conduct.
Training in excellent conduct, may I act in this way throughout
future kalpas.

When circling in all my existences, may I develop
inexhaustible merit and wisdom,
and become an inexhaustible treasury of methods,
knowledge, samadhi, liberation and virtues.

In a single atom there are realms as numerous as all atoms.
In those realms reside infinite Buddhas in the midst of Bodhisattvas.
Beholding them, may I perform awakened conduct.

Like that, in all directions, on the breath of just a hair,
there are oceans of Buddhas—as many as in the three times—and oceans of realms.
May I act and be engaged with them for oceans of kalpas.
A single instance of a Buddha’s speech is a voice endowed with oceanic qualities. It has the pure qualities of the melodic speech of the Victorious Ones and is the melodic speech that accords with the inclinations of all beings. May I always be engaged with the Buddhas’ speech.

May I be engaged through the power of my mind in the inexhaustible melodic speech of the Victorious Ones appearing in the three times who turn the Dharma like a wheel.

As all future kalpas are penetrated, may I also penetrate them instantly. May I be engaged in and penetrate, in each part of an instant, as many kalpas as are in the three times.

May I see instantly those lions among humans appearing in the three times. May I always be engaged in their sphere of experience through the power of illusion-like liberation.

May I produce in a single atom all the arrays of realms there are in the three times. May I be engaged with the arrays of the Buddha realm in all directions always.

Those lamps of the worlds who have not yet appeared will gradually awaken, turn the Dharma Wheel and demonstrate nirvana, the final peace. May I go into the presence of those protectors.

Through the power of swift miracles, the power of the yana, the door, the power of conduct endowed with excellent qualities, the power of all-pervasive love, the power of virtuous merit, the power of Wisdom free from attachments, and the powers of Knowledge, methods and samadhi, may I perfectly accomplish the power of awakening.

May I purify the power of karma, conquer the power of kleshas, render the power of maras powerless, and perfect the power of excellent conduct.

May I purify the ocean of realms, liberate oceans of beings, behold oceans of Dharma, realize oceans of wisdom, purify oceans of conduct, perfect oceans of aspiration prayers, offer to oceans of Buddhas and act without weariness throughout oceans of kalpas.
All the Victorious Ones who appear in the three times awaken into enlightenment through the excellent conduct of various aspiration prayers for awakened conduct. May I perfect all of these.

The eldest son of the Victorious Ones is called Samantabhadra by name. I dedicate all this virtue that I may act with skill similar to his.

May I also be equal to him in his skill in excellent dedications for pure body, speech and mind, pure conduct and pure realms. May I act according to the aspiration prayers of Manjushri in order to perform excellent victorious actions. Not tiring throughout future kalpas, may I perfect these activities.

May my conduct be without measure. May my qualities also be measureless. Remaining within conduct without measure, may I send out emanations.

Sentient beings extend as far as the limits of space. May my aspiration prayers extend as far as the limits of Their karma and kleshas.

Though someone adorns with precious jewels the infinite realms of the ten directions and offers these to the Buddhas, or offers the supreme happiness of gods and men for kalpas as numerous as atoms in the realms, the genuine merit of someone who hears this King of Dedications, who is inspired toward supreme awakening, and gives rise to faith in it is more supreme.

Whoever makes this Aspiration Prayer for Excellent Conduct will be free from the lower realms and free from negative friends. He will see Amitabha soon, acquire all benefits and be sustained in happiness. With all of this his life will go well. Before long he will become just like Samantabhadra.

Whatever has been done through the power of not knowing—all evil, even the five acts of immediate consequence—will be quickly purified by those who recite this Excellent Conduct.

They will possess wisdom, beauty and the signs, and be of good family with fine complexion. They will not be overpowered by maras or tirthikas. The three worlds will make offerings to them.
They will soon go before the bodhi tree and, having gone there,
They will sit to benefit beings, awaken into Enlightenment, turn the
Dharma Wheel and subdue all maras and their hordes.

The full ripening for those who are involved with,
teach or recite this Aspiration Prayer for Excellent Conduct is
known only by the Buddhas.
Without any doubt, it is supreme Enlightenment.

I dedicate all this virtue following and emulating the
Warrior Manjushri who is omniscient, as is Samantabhadra.

With dedications praised as supreme by the Victorious Ones
who appear in the three times,
I dedicate all my roots of virtue toward excellent conduct.

When the time of death comes for me
may all my obscurations vanish.
Seeing Amitabha directly, may I go to his realm of Sukhavati.
Having gone there, may I actualize all these aspiration prayers,
fulfill them completely and benefit beings as long as worlds exist.

May I be born within a beautiful lotus
in that excellent and joyous realm of the Victorious Ones.
And from the Victorious One, Amitabha,
directly may I receive a prophecy.

Having received his prophecy there, may I benefit all
beings in the ten directions
through the power of my mind with many billions of
emanations.

Through whatever slight virtue I have accumulated by
making this Aspiration Prayer for Excellent Conduct,
may the virtue of the aspiration prayers for all beings be
accomplished instantly.

By the infinite and genuine merit attained through
dedicating The Aspiration Prayer for Excellent Conduct,
may all beings drowning in the rivers of suffering reach the
place of Amitabha.

May this King of Aspiration Prayers bring about the
supreme aim and benefit for all infinite beings.
Completing this scripture adorned by Samantabhadra,
may the lower realms be empty.