The Aspirational Prayer to the Realm of Great Bliss, Dewachen

Composed by the learned and accomplished Raga Asye

Om Ami Dewa Hrih!

此乃我所修持法，思及饒益眾生，手離痛却勤書寫。若有欲抄者應借，無有勝此之功德。無有更深之教言，亦為吾法之根本，精進修持勿輕捨。此屬顯宗法教故，未得傳承亦可請。

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

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

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

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

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

達個切窩墨給瑪同央 [我等肉眼雖未見]
DAK GI CHU BUR MIK GI MA TONG YANG
Although Dewachen is not visible with our physical eyes,

讓森薩為夜拉蘭美薩 [自心卻應明然觀]
RANG SEM SAL WAI YID LA LAM MER SAL
its imagery can be vividly perceived through our mental faculties.

得那炯丹嘉哇奥巴美 [彼刹聖尊陀佛陀]
DE NA CHOM DEN GYAL WA ÖD PAK MED
There resides Amitabha, Victorious One of Boundless Light,
巴玛绕给朵间则吉巴（红莲宝色光耀眼）
PE MA RA GAI DOK CHEN ZI JID BAR
ruby red in color and blazing with radiance,

窝拉则多亚拉阔落索（无见顶相足轮等）
U LA TSUK TOR ZHAB LA KHIR LO SOK
adorned with the thirty-two major and eighty minor signs of excellence--

參松所尼別夏加寄這（三十二相八十好）
TSEN ZANG SO NYI PE JED GYED CHU TRE
such as the crown protuberance and the dharma wheel at the sole of each foot.

亚及夏尼年亚龙贼怎（一面二臂定持钵）
ZHAL CHIK CHAK NYI NYAM ZHAK LHUNG ZED DZIN
He is wearing the three robes of dharma.

求姑南色所讓節中給（著三法衣跏跌坐）
CHÖ GÖ NAM SUM SOL ZHING KYIL TRUNG GI
He has a single face, and his two hands are holding an alms bowl in the mudra of equanimity.

巴玛动单达唯单当德（千瓣莲花月垫上）
PE MA TONG DEN DA WAI DEN TENG DU
In the vajra posture, he is seated upon a 1,000-petalled lotus and moon-disk seat

江秋向拉歌加定得（身背依靠菩提树）
JANG CHUB SHING LA KU GYAB TEN DZED DE
with a Bodhi tree rising from behind as a backrest.

土吉建江内达拉则（慈眼悲憐垂視我）
TUK JE CHEN GYI GYANG NE DAK LA ZIK
From a distance, his wisdom eyes gaze down at me with loving affection.
衣色江秋森巴千熱則[右為觀世音菩薩]
YE SU JANG CHUB SEM PA CHEN RE ZIK
To the right is the bodhisattva Avalokiteshvara,

各到嘎布夏雲巴呷怎[身白左手持白蓮]
KU DOK KAR PO CHAK YÖN PED KAR DZIN
who is white in color. In his left hand he holds a white lotus.

雲德江秋森巴特-checkbox[左為大勢至菩薩]
YÖN DU JANG CHUB SEM PA TU CHEN TOB
To the left is the bodhisattva Vajrapani blue in color,

温波多吉參比巴瑪雲[身藍左持金剛蓮]
NGÖN PO DOR JE TSEN PE PEMA YÖN
holding a lotus marked with a vajra in his left hand.

衣尼加夏加達拉單[右手施依印向我]
YE NYI KYAB JIN CHAK GYA DAK LA TEN
Both bodhisattvas extend their right hands in the mudra of bestowing refuge.

左握森波熱嘉倫波任[三大主尊如山王]
TSO WO SUM PO RI GYAL LHÜN PO ZHIN
These three supreme deities appear like Mount Mehru, the king of all mountains,

朗夜蘭內拉美業比闊[巍巍明坦安然住]
LHANG NGE LHEN NE LHAM MER ZHUK PE KHOR
illuminating with splendor and radiance.

江秋森比給龍細哇波[大乘比丘十千億]
JANG CHUB SEM PE GE LONG JE WA BUM
Surrounding them is their retinue of a trillion fully ordained monks (gelong)
根江色朵参當別夏堅 [身皆金色相好飾]
KÜN KYANG SER DOK TSEN DANG PE JED GYEN
of a shimmering golden color with the respective marks and signs of excellence.

求姑南色所譜色得美 [著三法衣黃燦燦]
CHÖ GÖ NAM SUM SOL ZHING SER TEM ME
They are dressed in the three robes of dharma.

木給夏拉尼讓恰美些 [敬礼遠近無別故]
MÖ GÜ SHAK LA NYE RING KHYED MED CHIR
With a devotion that transcends time and space,

達個過桑給貝夏擦落 [我以三門虔頂禮]
DAK GI GO SUM GÜ PE SHAK TSAL LO
I prostrate wholeheartedly with my three doors.

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

夏衣奧色雷哲千熱則 [右手放光化觀音]
SHAK YE ÖD ZER LE TRUL CHEN RE ZIK
a light radiates forth in the form of Avalokiteshvara;

洋哲千熱則王細哇加 [復化百俱胝觀音]
YANG TRUL CHEN RE ZIK WANG JE WA GYA
from which one billion emanations of Avalokiteshvara shine forth.

夏雲奧賊雷哲卓瑪得 [左手放光化度母]
CHAK YÖN ÖD ZER LE TRUL DROL MA TE
Tara emanates from a light ray sent forth from the dharmakaya lord’s left hand;
YANG TRUL DROL MA JE WA TRAK GYA GYED
followed by one billion emanations of Tara welling forth.

TUK KYI ÖD ZER LE TRUL PEMA JUNG
From the dharmakaya lord’s heart,

YANG TRUL UR GYEN JE WA TRAK GYA GYED
light radiates becoming Padmasambhava along with one billion similar emanations of Orgyen guru.

CHÖ KU ÖD PAK MED LA CHAK TSAL LO
I prostrate to dharmakaya Buddha of Boundless Light.

SANGYE CHEN GYI NYIN TSEN DÜ DRUK TU
With the clairvoyant ability of a buddha, Amitabha watches over all sentient beings

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

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

NAM TOK GANG GYU TAK TU TUK KYI KHYEN
every arising thought in the mind of each sentient being.
With clairaudience, he distinctly hears without confusion.

Every conversation spoken by each being.

I prostrate to the omniscient Buddha Amitabha.

All who have strong faith in you and who earnestly supplicate with aspirational prayers,

excepting those who have rejected dharma, or committed extreme negative deeds that result immediate retribution.

will be born in Dewachen, and their prayers will be fulfilled.

In the intermediate state of transition, the bardo, you will appear and guide us into your pure realm.

I prostrate to the Guiding Guru of Boundless Light.
KHYED KYI KU TSE KAL PA DRANG MED DU

Although your lifespan lasts for countless kalpas,

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

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

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

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

DÜ MIN CHI WA MA LÜ DOK PAR SUNG
for untimely death to be averted.

GÖN PO TSE PAK MED LA SHAK TSAL LO
I prostrate to the Protector of Boundless Light.

TONG SUM JIK TEN RAB JAM DRANG MED PA
Not even the merit of cloudbanks of offerings of precious jewels
仁欽幾剛新巴新巴唯 [遍滿珍寶作佈施]
RIN CHEN GYI KANG JIN PA JIN PA WAI
that permeate the three thousandfold universes

奧巴美比參當得哇間 [不如聽聞極樂剎]
ÖD PAK MED PE TSEN DANG DE WA CHEN
can compare to hearing the holy name Buddha Amitabha once

吐內達貝他毛亞些那 [阿彌陀佛名號後]
TÖ NE DED PE TAL MO JAR JE NA
while solemnly joining hands in the mudra of prayer.

得訥得唯所南切哇松 [虔信合掌福德大]
DE NI DE WAI SÖD NAM CHE WAR SUNG
There is no greater merit.

得些奧巴美拉給夏擦 [是故敬禮無量光]
DE CHIR ÖD PAK MED LA GÜ SHAK TSAL
Therefore, I respectfully prostrate to the Buddha of Boundless Light.

剛亞奧巴美比參吐內 [誰聞阿彌陀佛名]
GANG ZHIK ÖD PAK MED PE TSEN TÖ NE
Merely hearing the name Amitabha

卡熱美巴寧空瑞比當 [心口如一生信心]
KHA ZHE MED PAR NYING KHONG RÜ PE TING
while simultaneously having intense faith

蘭及咱柔達巴及巴那 [雖僅一次誠信心]
LEN CHIK TSAM ZHIK DED PA KYE PA NA
arising from one’s depths,
得訶江秋蘭雷些黙朵〔彼即捷轉菩提道〕
DE NI JANG CHUB LAM LE CHIR MI DOK
one is ensured of never turning away from the path to buddhahood.

滾布奧巴美拉夏擦落〔頂禮怙主無量光〕
GÖN PO ÖD PAK MED LA SHAK TSAL LO
I prostrate to the Protector of Boundless Light.

桑吉奧巴美比參吐内〔聽聞阿彌陀佛名〕
SANGYE ÖD PAK MED PE TSEN TÖ NE
Until buddhahood is reached,

得訶江秋娘布瑪托巴〔乃至未獲菩提間〕
DE NI JANG CHUB NYING PO MA TOB PAR
upon hearing the holy name Buddha Amitabha,

窩美默吉日訶桑波吉〔不轉女身轉貴族〕
BŪD MED MI KYE RIK NI ZANG POR KYE
may I be reborn in a royal family and not have a female body.

才繞根德慈誠南達節〔生生世世具淨戒〕
TSE RAB KÜN TU TSUL TRIM NAM DAK GYUR
I shall maintain pure discipline in all of my future rebirths.

得些奧巴美拉夏擦落〔頂禮善逝無量光〕
DE SHEK ÖD PAK MED LA SHAK TSAL LO
I prostrate to the One Gone to Bliss, Deshin Shegpa, the Buddha of Boundless Light.

達個利當龍效給匝及〔自身愛用與善根〕
DAK GI LÜ DANG LONG CHÖD GE TSAR CHE
I offer the root of all of my virtue, my body and all my physical possessions,
悟色交唯巧巴介其巴 [一切真实净妙供]
NGÖ SU JOR WAI CHÖD PA CHI CHI PA
along with imaginary offerings of the eight auspicious signs,

耶哲扎西贼达仁德顿 [意幻七宝吉祥物]
YID TRUL TRA SHI DZE TAK RIN CHEN DÜN
the seven royal symbols and whatever is desirable.

多内哲巴动桑杰定威 [化为三千世界中]
DÖD NE DRUB PA TONG SUM JIK TEN GYI
All the wealth and glory of the three thousandfold universe

郎意日绕涅大些哇加 [十亿日月须弥]
LING ZHI RI RAB NYI DA JE WA GYA
as well as billions of Mount Mehrus, of continents and sub-continents
and suns and moons,

拉乐咪耶龙努谈加根 [天人龙等诸受用]
LHA LU MI YI LONG CHÖD TAM CHED KÜN
together with the immense wealth of gods, nagas and humans,

落衣浪得奥巴美拉波 [以意献供无量光]
LO YI LANG TE ÖD PAK MED LA BUL
all of these are offered to the Buddha of Boundless Light.

大拉潘些土即多及意 [为利我等祈纳受]
DAK LA PEN CHIR TUK JE TOB KYI ZHE
By the force of your compassion, please accept these offerings for my benefit.

帕美桃章达所卓根戒 [父母为主我等眾]
PA ME TOK DRANG DAK SOK DRO KÜN GYI
Since the very beginning, throughout countless rebirths until this present lifetime,
桃藏美比地内地心 [無始以末至末今]
TOK MA MED PE DÜ NE DA TE BAR
all motherly sentient beings including myself have committed immeasurable negative karma.

照加玛新林堂默仓效 [殺生偷盗非梵行]
SOK CHED MA JIN LEN DANG MI TSANG CHÖD
I confess having committed, and promise to never commit again, the three wholesome acts of the body:

里戒默缺桑布吐落夏 [發露恥悔身三罪]
LÜ KYI MI GE SUM PO TOL LO SHAK
killing, stealing, and sexual misconduct.

怎當叉玛册则啊恰巴 [妄語離間親惡語]
DZÜN DANG TRA MA TSIK TSUB NGAK KHYAL PA
I confess having committed, and promise to never commit again, the four wholesome acts of speech:

啊個默給耶波吐落夏 [發露恥悔語四罪]
NGAK GI MI GE ZHI PO TOL LO SHAK
lying, slandering, harsh speech and gossip.

那森諾森勞巴大哇得 [貪心害心與邪見]
NAB SEM NÖD SEM LOK PAR TA WA TE
I confess having committed, and promise to never commit again, the three wholesome acts of the mind:

耶戒默給色波吐落夏 [發露恥悔意三罪]
YID KYI MI GE SUM PO TOL LO SHAK
greed, malice, and wrong view.
帕瑪諾本扎軍沙巴當［殺師父母阿羅漢］
PA MA LOB PÖN DRA CHOM SED PA DANG
I confess having committed, and promise to never commit again, the five
heinous crimes of killing one’s parent or

嘉唯個拉安森吉巴當［恶心親害佛尊身］
GYAL WAI KU LA NGEN SEM KYE PA DANG
ones spiritual guide, an arhat,

參美阿夜雷薩吐落夏［發露懺悔無間罪］
TSAM MED NGA YI LE SAK TOL LO SHAK
or the abominable act of causing a Victorious One to bleed.

給龍給策薩當怎瑪帕［殺害比丘與沙彌］
GE LONG GE TSUL SED DANG TSÜN MA PAB
I confess having committed, and promise to never commit again, evil deeds similar to
that of the five heinous crimes,

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

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

滾巧拉抗松繞定桑索［三寶殿經所依等］
KÖN CHOK LHA KHANG SUNG RAB TEN SUM SOK
I confess having having broken these sacred vows with the Three Jewels, at a holy monastery

黃意察則納如拉所巴［以彼作證違誓等］
PANG ZHE TSED TSUK NA ZÖ LA SOK PA
and bonded by the sacred scriptures, as my witness.
秋邦雷安沙巴吐落夏（發露懺悔拾法罪）
CHÖ PANG LE NGEN SAK PA TOL LO SHAK
I confess having committed, and promise to never commit again,
all negative acts of abandoning the path of dharma.

康桑森間薩雷德切哇（誹謗菩薩諸罪業）
KHAM SUM SEM CHEN SED LE DIK CHE WA
I confess having committed, and promise to never commit again,
yany unintentional yet negative act of slandering a bodhisattva,

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

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

給唯潘雲德比尼墨當（聞善德與惡過悲）
GE WAI PEN YÖN DIK PE NYE MIK DANG
Compared to the five heinous crimes, it is more severe to not believe in the benefits
of virtuous deeds and the negative results of nonvirtue.

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

吐江默定夏措音三巴（若為不實而說法）
TÖ KYANG MI DEN SHED TSÖD YIN SAM PA
we still choose to not to believe it other than as simply a pedagogical device.

參美阿唯特為雷安巴（此罪重於五無間）
TSAM MED NGA WAI TU WAI LE NGEN PA
I confess having committed and promise to never commit again, the extreme negative karma
他美雷安沙巴吐落夏〔发露惭悔无解罪〕
TAR MED LE NGEN SAK PA TOL LO SHAK
that makes liberation impossible.

盼巴夜当拉玛结桑当〔十三僧残四他胜〕
PAM PA ZHI DANG LHAK MA CHU SUM DANG
I confess committing, and promise to never commit again, the breakage and deterioration

邦动所夏尼些得参阿〔堕罪作恶向彼悔〕
PANG TUNG SOR SHAK NYE JE DE TSEN NGA
of the five categories of the vows of individual liberation,

所他册诚恰哇吐落夏〔发露惭悔五堕罪〕
SO TAR TSUL TRIM CHAL WA TOL LO SHAK
the four root downfalls and thirteen branch downfalls of the fully ordained monk.

那布秋夜动哇阿阿加〔四恶法罪十八堕〕
NAG PÖ CHÖ ZHI TUNG WA NGA NGA GYED
I confess having committed, and promise to never commit again, all transgressions concerning the bodhisattva training:

江森拉巴念巴吐落夏〔惭悔违犯菩萨戒〕
JANG SEM LAB PA NYAM PA TOL LO SHAK
the four negative actions plus the eighteen downfalls.

匝动杰业燕拉嗡波加〔十四根本八粗支〕
TSA TUNG CHU ZHI YEN LAK BOM PO GYED
I confess having committed, and promise to never commit again, the deterioration of the secret mantra words of honor:

桑阿丹策年巴吐落夏〔惭悔违犯誓言罪〕
SANG NGAK DAM TSIK NYAM PA TOL LO SHAK
the fourteen root tantric downfalls and the transgressions of the eight secondary tantric vows.
DOM PA MA ZHŪ MI GE LE JE PA
I confess having committed, and promise to never commit again,
all harmful deeds I have unknowingly committed,

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

RANG ZHIN KHA NA MA TŌ DIK PA TE
and all negative acts I have committed due to not being fully aware of
the true karmic propensities,

DIK PA DIK TU MA SHE TOL LO SHAK
including sexual misconduct, indulging in alcoholic intoxicants, and so forth.

KYAB DOM WANG KUR LA SOK TOB NA YANG
I have taken refuge vows and received empowerments,

DE YI DOM PA DAM TSIG SUNG MA SHE
yet I have carelessly disregarded the sacred words of honor and abandoned
commitments.

CHE PE TUNG WA POK PA TOL LO SHAK
I confess having committed, and promise to never commit again, these serious
transgressions according to the words of the Buddha.
交巴美那夏貝米達貝〔若無悔心識不淨〕
GYÖD PA MED NA SHAK PE MI DAK PE
All of my cumulative harmful deeds are like deadly poisons deeply lodged within my belly.

阿些德巴空德度松達〔昔所造罪如腹毒〕
NGAR JE DIK PA KHONG DU DUK SONG TAR
Without deep remorse and pure confession, this poison cannot be cleansed.

悟察節扎交巴欽布夏〔以大慚懼悔罪懴〕
NGO TSA JIK TRAK GYÖD PA CHEN PÖ SHAK
May I confess with utmost sincerity and remorse.

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

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

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

得些奧巴美巴這基吉〔阿彌陀佛與佛子〕
DE SHEK ÖD PAK MED PA SE CHE KYI
Buddha of Boundless Light and your heirs: grant your blessing

達杰用色達巴新吉羅〔加持淨化我相續〕
DAK GYÜD YONG SU DAK PAR JIN GYI LOB
to continuously purify my mind stream!
According to the Buddha,

I shall acquire the same level of merit when,

without envy, I sincerely rejoice

in wholesome acts performed by others.

For this reason, I rejoice in all virtuous deeds accumulated

by both realized and ordinary beings.

By rejoicing in the vast activities accomplished for the benefit of sentient beings,

I will cultivate the intention of supreme enlightenment.
I rejoice in relinquishing the ten unwholesome acts and

performing the ten wholesome acts:

fostering lives, making offerings,

keeping vows, communicating honestly,

reconciling with adversaries, speaking gently,

engaging in meaningful conversation, curtailing one’s desire,

cultivating loving kindness, and engaging in dharma.

I exhort the completely perfect buddhas
做桑吉内讓波瑪倫巴（圓滿正覺後不久）
DZOK SANGYE NE RING POR MA LÖN PAR
who dwell in the myriad worlds of the ten directions

得達南拉秋戒靠落訥（我於彼等前祈請）
DE DAK NAM LA CHÖ KYI KHOR LO NI
to swiftly and unceasingly turn the wheel of dharma without further delay!

加親涅德固哇達給格（請速廣轉奇妙法輪）
GYA CHEN NYUR DU KOR WAR DAK GI KUL
Through your omniscience,

溫西特吉得頓親巴所（佛以神通知彼義）
NGÖN SHE TUK KYI DE DÖN KHYEN PAR SOL
please be aware of my prayer!

桑吉江森單怎給為西（諸佛菩薩持教師）
SANGYE JANG SEM TEN DZIN GE WAI SHE
I supplicate to all the buddhas, bodhisattvas, and lineage holders

涅安大哇夜根得達拉（諸欲涅槃彼等前）
NYA NGEN DA WAR ZHED KÜN DE DAK LA
who intend to go beyond suffering (samsara) ,

涅安默達樹巴所哇得（祈請住世不涅槃）
NYA NGEN MI DA ZHUK PAR SOL WA DEB
to remain firm and not pass into enlightenment!

德村達各第桑給哇南（以此為主三世善）
DI TSÖN DAK GI DÜ SUM GE WA NAM
I dedicate the root of all my virtue of the three times
作哇森間根界頓德悟〔迥向一切有情眾〕
DRO WA SEM CHEN KÜN GYI DÓN DU NGO
for the welfare of sentient beings.

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

康桑靠哇動内哲節吉〔斷除三界輪迴淵〕
KHAM SUM KHOR WA DONG NE TRUK GYUR CHIK
may the cycle of existence of the three realms be exhausted.

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

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

那美朗錯吉比粒多單〔身康力壯韶華豐〕
NAD MED LANG TSO GYE PE LÜ TOB DEN
May my physical attributes be endowed with the youthful vitality of a healthy
adolescent in full bloom.

巴交匝美呀吉剛嘎達〔如夏恆河無盡財〕
PAL JOR DZED MED YAR GYI GAN GA TAR
May my material wealth never diminish, but increase like the great river
Ganges during a monsoon.

德這才哇美江丹秋覺〔無魔怨害享正法〕
DÜD DRE TSE PA MED CHING DAM CHÖ CHÖD
May I practice the noble dharma free from demonic influence or hindrance on the path.
May I obtain realization and may all my dharma aspirations and prayers be fulfilled.

May I be catapulted toward bringing the great benefits of the doctrine to sentient beings.

May I internalize the true meaning of the precious human rebirth.

At the very moment of death, may I and those who have a karmic connection with me be greeted by the manifestation of Boundless Light.

Along with the surrounding retinue of ordained sangha.

Upon seeing him,
得同耶嘎囊哇節 [我等見彼悉歡喜]
DE TONG YID GA NANG WA KYID
may our minds be blessed with joy and happiness,

西為德阿美巴效 [無有死亡無有苦]
SHI WAI DUK NGAL MED PAR SHOK
and may the suffering of death be pacified.

江秋森巴切加訥 [祈願八大菩薩眾]
JANG CHUB SEM PA CHED GYED NI
At the time of transitioning into the intermediate-state,

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

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

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

安頌德阿族拉美 [欲趣諸苦實難忍]
NGEN SONG DUK NGAL ZÖD LAK MED
The suffering of the lower realms is unbearable

拉米得節默達節 [人天福樂皆無常]
LHA MI DE KYID MI TAK GYUR
得拉扎森吉哇效（願生畏懼感彼心）
DE LA TRAK SEM KYE WAR SHOK
realizing that one has endured this process

桃瑪美內達哇（無始以來至今生）
TOK MA MED NE DA TAI BAR
since beginningless time.

靠哇德納音瑞讓（漫長漂泊輪廻漸）
KHOR WA DI NA YÜN RE RING
may I be appalled by samsara

得拉交哇吉哇效（願生厭世出離心）
DE LA KYO WA KYE WAR SHOK
and renounce it with clear conviction.

默內黑熱吉橋江（若設輪廻人轉人）
MI NE MI RU KYE CHOK KYANG
Although one may have the fortune to have been reborn as human.

吉嘎納氣章美農（亦受無數之四苦）（生老病死）
KYE GA NA CHI DRANG MED NYONG
one is still subject to the process of birth, old age, sickness and death.

第安涅瑪哇恰忙（於此滅世達緣多）
DŪ NGEN NYIK MAR BAR CHED MANG
Particularly during these dark degenerate times with an abundance of obstacles.

默當拉耶得節德（若處人天之安樂）
MI DANG LHA YI DE KYID DI
the well-being and happiness of humans and gods.
德當這比賊音德[猶如滲雜之毒食]
DUK DANG DRE PE ZE ZHIN DU
are contaminated like a poisonous meal.

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

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

默大節瑪米藍任[一切無常如夢幻]
MI TAK GYU MA MI LAM ZHIN
wealth and the companionship of a spouse or friend;

恰忍波暫美巴校[願此毫無貪戀心]
CHAK ZHEN PU TSAM MED PAR SHOK
they are all impermanent with an illusory dreamlike nature.

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

默藍耶戒抗親達[一切猶如夢境宅]
MI LAM YUL GYI KHANG KHYIM TAR
and its vicinity have no true existence,

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