The Ritual of Offerings and Prayers to the Glorious Lama called:

The Guiding Jewel Ship of Twofold Purposes

Mind Revelation of Mipham Gyaltsen
第二部分是發菩提心，Second is generating bodhicitta, the enlightened attitude of mind:

For the welfare of all sentient beings,

by attaining the (state) of the lama Buddha,

undertaking whatever activity necessary to tame (beings)
山頓 接巴 森切切 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

確森 點比 順究拉 [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.

無炯 以及 穢芝比 [現有受用意幻化]
NGO JOR YID KYI NAM TRUL PAL
Actual offerings and imaginary offerings arise from the mind;

達比 確巴 悉思梭 [清浄供養請享用]
DAG PAL CHOD PA SHEY SU SOL
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;

Free from attachment, I rejoice.

Unstained by the four extreme views,

I generate the perfect enlightened attitude of bodhicitta.

To the powerful Lord Gone Beyond Bliss (Buddha),

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.
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，左手於心間拈持於耳邊盛開之阿巴拉花莢，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 WAI.
DAB MA NYAN THAD DU CHE WAI GE SAR LA. SHEY RAB KYI PHA
ROL TU CHIN PAI. LEG BAM NAM PA, TSEN PEI DZEY DUG TA WEY
CHOG MI SHEY SHING. SHON NU ZAG MED KYE DE WAI LANG TSO
GYEY PA, OD DANG OD ZER THA YEY MU MED PAR. TRO WAI
RANG SHIN CHEN NO.

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:

巴燈 匝為 喇嘛 仁波切（具德根本上師如意寶）
PAL DEN TSA WAI LAMA RIN PO CHEY
Glorious, precious wish-fulfilling root lama,
DAO 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,

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,
the nature of gentleness, a flowing stream of coolness,

the arrangement of the wondrous flowers of faith,

and the supreme fragrance of completely pure discipline,

the light of the wisdom lamp shining brilliantly,

the supreme bodhicitta, a stream of fragrant incense and scented water,

meditative absorption, nectar, celestial food, and

a great cloud of supreme retention and effort;

from this arises, the music of a hundred thousand pleasant songs,
果必 闊拉 央比 巴桑香〔蔭蔽四方高廣如意樹〕
KOD PAI KHO LAG YANG PAI PAG SAM SHING
a display like a majestic giant wish-fulfilling tree,

央達 大瓦 順霓 者丹尚〔結出真實見解鮮嫩果〕
YANG DAG TA WA SHON NUI DREY DEN SHING
the authentic view, endowed with tender fresh fruit

恰滅 東為 朵各 較為瓦〔無貪施捨滿足眾願牛〕
CHAG MED TONG WAI DOD GUR JO WAI WA
free from attachment, the milk cow that dispenses whatever is desired,

匝滅 梭浪 迭及 迸頌當〔無盡福德賢妙之寶瓶〕
DZEY MED SO NAM TER GYI BUM ZANG DANG
an excellent treasure vase of inexhaustible merit and

嗦嗦 央達 染巴 使依霓〔四種無礙真實智慧之〕
SO SO YANG DAG RIG PA SHI YI NI
with the four types of discriminating knowledge.

喇熱 度當 見參 瓦丹及〔華蓋寶傘勝幢及飛幡〕
LA REY DUG DANG GYAL TSEN WA DEN GYI
Canopies, parasols, victory banners and flags,

達露 沙滅 康桑 染見德〔嚴飾自身無量妙宮殿〕
DAG LU SHAL MED KANG ZANG RAB GYEN TEY
the celestial palace of my body, excellently decorated

釀各 祈及 沙比 各撒喇〔心間綻放蓮花苞蕊上〕
NYING GI CHU KYEY SHED PAI GEY SAR LA
in the pistil of a blooming lotus within my heart
記巴 樹巴 卓衮 丘及傑〔欣喜而護眾之法王〕
GYEY PAR SHUG PA DRO GON CHO KYI JEY
happily resides the protector of beings, Lord of the Dharma,

多杰 強欽 大德 確記江〔金剛持前恒時行供養〕
DOR JEY CHANG CHEN TAG TU CHOD GYID CHING
to Vajradhara I forever make offerings and

已巴 燈比 以及 索迭那〔極其恭敬誠心而祈禱〕
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〔但願法王勝尊喜開顏〕
CHO KYI GYAL PO CHOG TU NYEY GYUR CHIG
king of the victorious dharma, may it please you supremely!

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

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

帕浪 渥臥 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 杖丹 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,
Lha lu mi yi jor wai ngo po dang
all the wealth of gods, nagas, and humans and

Dag pai shing gi kod pa rab jam kyi
the arrangement of infinitely pure realms,

Ma lu kha ying gyey par kang ney kyang
without exception the entire realm of space is elaborately filled;

Gyun mi ched par dro gon kyod la bul
unceasingly I offer this to you protector of beings!

Chu drug ga wai rang shin lha mo ni
The goddesses with the nature of the sixteen joys,

Gyed nyi lang tso dag pai chod dzey chen
youthful age at eight times two, with pure offering substances,

Tong chen ying su dag pai gyu thab kyi
the sacred method pure in the sphere of great emptiness,

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,

達恰 冷吉 住比 使度布（常遍任運圓滿而奉呈）
TAG KYAB LHUN GYI DRUB PAI CHID DU BUL
I offer eternally pervasive spontaneous accomplishment!

以上為外供養 This was the outer offering.

達露 多杰 匣以 半匝日（自身金剛脈之班雜中）
DAG LU DOR JE TSA YI BHAN DZA RU
In the bandza of the vajra channels within one’s body,

穰瓊 當米 康確 度紫吉（自然清淨妙種甘露精）
RANG JUNG DANG MA’I KHAM CHOG DUD TSI CHUD
the essential nectar of the self-arisen supreme element of subtle essence,

古鍾 祈滅 直比 滿欽諦（摧滅衰敗無死成就樂）
GUD JOM CHI MED DRUP PA’I MEN CHEN DI
this great medicine, which subdues degeneration and accomplishes deathlessness,
卓衮 丘及 嘉波 碌巴布 [呈供眾生怙主法王尊]
DRO GON CHO KYI GYAL POR CHOD PAR BUL
I offer to the dharma king, protector of beings.

祈沃 拉所 闊落 涅阿波 [頂門等等脈輪之五處]
CHI WO LA SOG KOR LO'I NEY NGA PO'I
The wheel at the top of the head (crown chakra) and all the five places,

康僧 恰巴 央絲 匝為查 [誅滅三界貪欲之鮮血]
KHAM SUM CHAG PA YING SU DRAL WA'I TRAG
the blood liberates desire of the three worlds into space.

恰滅 恰巴 欽波 藍當杰 [無貪大貪具備濕潤性]
CHAG MED CHAG PA CHEN PO'I LEN DANG CHEY
Along with the moisture of intense desire is the elimination of regular desire,

穰瓊 染達 碌巴 切拉布 [自生染達供奉於汝尊]
RANG JUNG RAK TAI CHOD PA KYED LA BUL
this offering of self-arisen rakta, I offer to you.

諾記 就燈 樣為 杜省度 [器情世界深廣朵瑪盤]
NOD CHUD JIG TEN YANG PA'I TOR SHONG DU
Upon the torma plate of the vast world container,

囊記 卓瓦 根及 朋波拉 [內情世界所有眾生體]
NANG CHUD DRO WA KUN GYI PUNG PO LA
the aggregates of the beings contained within,

穰薩 扎東 旺波 自見巴 [裝扮自明絢麗嬌艷根]
RANG SAL TRAG DANG WANG POI DZEY GYEN PA
self-luminous, lustrous adorned with the beautiful sense faculties,
丹自 多米 却巴 度様布〔誓言聖物朵瑪皆供養〕
DAM DZEY TOR MAI CHOD PA DI YANG BUL
this torma offering of samaya substances, I also offer.

醒的 查瓦 當米 匪以見〔極其細微清淨之脈絡〕
SHIN TU TRA WA DANG MA'I TSA YI GYEN
The ornament of the extremely subtle essence channel,

可度 龍森 芝巴 使為伽〔精血風三交融之精華〕
KHU DUL LUNG SUM DREY PAR SHU WA'I CHID
the melting of the sperm, ovum and wind mixing,

米修 渥薩 欽波 達巴為〔恒時熾燃不毀大光明〕
MI SHIG OD SAL CHEN POR TAG BAR WA'I
the indestructible great luminosity blazes forever;

請及 霓味 亞因 達巴喇〔敬享殊勝方便秘密燈〕
THAB CHOG NGAG KYI MAR MEY SHEY SU SOL
please accept the mantra butter lamp of the supreme method.

諾及 霓味 亞因 達巴喇〔器情無二父母之清淨〕
NOD CHUD NYI MED YAB YUM DAG PA LEY
From the inseparability of container and contents, the pure male and female consorts,

者為 棟瓊 益西 滅夏瓦〔顯現碩果自然智慧焰〕
DREY BU RANG JUNG YE SHEY MER SHAR WA
arises the fruition, the fire of self-arisen wisdom,

塔圍 滅巴 薩為 滅巴霓〔無有中邊明朗光熾燃〕
THA WEY MED PAR SAL WA'I OD BAR NI
clear shining light blazing without limits or center,
KOR WA'I MUN KHANG SHOM CHIR SHEY SU SOL
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
巴察 切及 群艮 耕切江〔氤氳瀰漫充斥半由旬〕
PAG TSEY CHED KYI KYON KUN GENG JED CHING fills the surrounding area for half a mile,

思及 增尚 以卓 多杰樂〔含情且唱悦耳金剛歌〕
ZUR GYI DZUM SHING YID TROG DOR JE'I LU seductively smiling, her enchanting vajra song,

當達 覺比 噶當 杰卓巴〔伴以姿態曼妙之舞踏〕
TANG TAB KYOD PA'I GAR DANG CHEY TROG PA the movements of her dance resound,

列龍 者比 强瓦 塔達根〔一切三有業風之束縛〕
LEY LUNG SID PA'I CHING WA THA DAG KUN bind the wind of karma, and all the chains of existence

已巴 决拉 霓為 坡念摩〔迅速決定斬除之女伴〕
NGEY PAR CHOD LA NYUR WAI PHO NYA MO are completely and swiftly cut by the goddess.

屯圖 真列 落伸 頂噶霓〔如雲中電婀娜而多姿〕
THON THING TRIN LEY LOG SHIN DEM GEG NI Graceful like lightning from a sky-blue cloud,

若為 則鍾 慕持 達就上〔享樂妙藝恰似迷幻術〕
ROL PA'I TSEY JO MIG TRUL TAR JUR SHING the amusement of her play is like an illusion.

究列 度瑪 綽為 恰及措〔一中發出眾多之手印〕
CHIG LEY DU MAR TRO WA CHAG GYEN TSOG Her mudra gestures create many from one.
塔瓊 如比 卓拉 及僧德〔勝便覺性伴侶歡喜中〕

THAB CHOG RIG PA'I DROG LA GYEY SHIN DU

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

喇比 就稱 盤參 者且相〔臂似纖細枝丫相纏繞〕

LAG PA'I CHUG TREN PHEN TSUN DREL CHEY SHING

the fingers of her hands connect and are interwoven together,

起住 別滅 正自 同瓦以〔柔唇吸吮蓮花之甘飴〕

CHU DRO PAD MA'I DRANG TSI THUNG WA YI

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

霓比 匪様 昶霓 薩切巴〔沉迷陶醉音聲極明朗〕

NYO PA'I DRA YANG KUN NEY SAL JED PA

the melody of intoxication makes everything clear and crisp.

念巴 確為 染恰 列切比〔美妙交合之觸而衍生〕

NYAM PAR JOR WAI REG JA LEY KYEY PA'I

From the sensation of union is born

徳東 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 渥瑪 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 channel,

米修 多杰 嘉塔 真切巴〔建立不毀金剛之王位〕

MI SHIG DOR JE'I GYAL THAB TRUN JED PA

the indestructible vajra victorious method is enacted,
蝶瓊 及瑪 復為 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
emanating equal to the sky; this I offer to you.

以上為密供養 This was the secret offering.

瑪露 維上 只比 求所較（現有内外器情一切法）
MA LU NANG SHING SID PA'I CHO SO CHOG
Without exception, the entire appearance of phenomenal existence

囊動 若比 昂度 若就比（現空覺性之中為一味）
NANG TONG RIG PA'I NGANG DU RO CHIG PA'I
is of one taste in the intrinsic awareness of appearance and emptiness.

米修 圖列 親波 恰達瓦（不毀之大明點本周遍）
MI SHIG TIG LEY CHEN PO KYAB DAL WA
This all-pervasive indestructible great sphere of luminosity,

讀森 釀巴 馨德 及就丘（願以三時平等性而喜）
DU SUM NYAM PA NYID DU GYEY GYUR CHIG
in the equality of the three times, may you be pleased.

渥薩 卡樣 當比 維卡拉（光明界之純淨虛空內）
OD SAL KHA YING DANG PA'I NAM KHA LA
In the pristine space of the luminous sky,
རིག་ལ་འཇའ་ཟེར་ཐེག་ལེ་བ†་བའི་དས།

RIG TSAL JA ZER THIG LEY TRA WA'I WEY
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.

SID DANG SHI WA RO CHIG DREY PA'I MOD
Instantly, existence and tranquility are melted as a single taste.
The vajra uncompounded phenomena of the all-pervasive sky,

luminosity of the supreme bliss of fundamental equality bliss,

May you be pleased by the supreme uncontaminated happiness!

This was the offering of non-dual union. Prayers:

Wonderful! Without exception all those residing in the ten directions and four times,

the undeceiving three precious venerable jewels,

to you the lama who is the supreme refuge, I bow down completely!

I pray bestow your compassionate blessings!
The nature of your wisdom, compassion, and power is without compare!

Particularly, you are the only companion of this unfortunate eon!

Protector, a better refuge than you could never be found, oh kind one!

Though praying and making offerings to the protectors of the three times, protector, by simply remembering a pore of your skin, attainments and blessings come most rapidly.

Your compassion is unequalled, Lord of the Dharma.
DI NEY NAM SHIG JANG CHUB SHING WANG TRUNG
Hence one day, under the Bodhi tree,
groups of demons will be defeated by force
and unexcelled enlightenment, perfect Buddhahood will be attained!

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DI NEY NAM SHIG JANG CHUB SHING WANG TRUNG
Hence one day, under the Bodhi tree,
groups of demons will be defeated by force
and unexcelled enlightenment, perfect Buddhahood will be attained!
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!
巴燈 喇密 渥無 將比様 [具徳上師本體文殊尊]
PAL DEN LA MAI NGO WO JAM PA'I YANG
Glorious lama whose nature is Manjushri,

住霓 芝瑪 色瓦 依悉古 [遣除二障塵垢智慧身]
DRIB NYI DRI MA SEL WA YE SHEY KU'I
wisdom form who clears away the stains of the two obscurations,

渥頌 釀拉 森比 噶敦瓊 [妙光融入心間勝喜]
OD ZANG NYING LA SIM PA'I GA TON CHOG
the supreme joy of lovely light dissolving into my heart,

達的 釀為 噶桑 達拉做 [恆時享用善緣祈賜吾]
TAG TU NYONG WAI KAL ZANG DAG LA TSOL
please bestow upon me the good fortune to experience this constantly!

祈禱完後，觀想於心間月墊之上 [阿] 字咒鬘（嗡瓦解丹那瑪）念完後，再念誦 [阿] 字一百遍。 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.

穰露 渥日 釀給 拉喇吞 [自身化光融入心間本尊]
RANG LU OD SHU NYING GA'I LHA LA THIM
One’s own body melts into light and dissolves into the deity at the heart.

喇霓 阿拉 屯巴 森頌涅 [本尊融入本性之 [阿] 字]
LHA NYID AH LA THIM PAR SEM ZUNG NEY
The deity dissolves into the AH; thus concentrate the mind.

阿有 那達 信德 查瓦崗 [阿字融入極其細微之那達]
AH YIG NA D'A SHIN TU TRA WA GANG
The AH syllable dissolves into the extremely fine nada.

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密幕 希露 住當 扎瓦薩 [並於無緣離戲中安住]
MI MIG SHI LUG TRO DANG DRAL WAR SHAG
Remain in the nonconceptual un-fabricated fundamental nature of reality.

拉樣 卡拉 嘉僧德 [複現虛空彩虹般]
LAR YANG KHA LA JA SHIN DU
Once again, like rainbows in the sky

囊東 柔巴 喇嘛悟 [現空覺性上師尊]
NANG TONG RIG PA LA MA NGO
the nature of the lama, intrinsic awareness, appearance and emptiness,

耶西 庫以 沙恰噶 [智身顔手翩翩]
YE SHEY KU YI SHAL CHAG GAR
the face, arms, and full display of the wisdom form,

拿措 卓瓦 度祈相 [為調諸眾故降生]
NA TSOG DRO WA DUL CHIR SHENG
arise in order to tame all sentient beings.

各瓦 迭以 密得達 [願我以此之善根]
GEY WA DI YI NYUR DU DAG
By this virtue may I quickly attain

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!

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
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 舍巴雄（生世世不離師）
KYEY WA KUN TU YANG DAG LA MA DANG
In every lifetime, never separate from the pure lama,

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 舍巴雄（生世世不離師）
KYEY WA KUN TU YANG DAG LA MA DANG
In every lifetime, never separate from the pure lama,

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 舍巴雄（生世世不離師）
KYEY WA KUN TU YANG DAG LA MA DANG
In every lifetime, never separate from the pure lama,
喇密 親拉 森拉 就巴修 [願師加持融入吾心間]
LA MAT JIN LAB SEM LA JUG PAR SHOG
may the blessings of the lama infuse my mind!

巴燈 喇密 古冊 丹巴當 [祝願上師身壽恒穩固]
PAL DEN LA MAT KU TSEN TEN PA DANG
May the life of the glorious lama be firm!

卡釀 永拉 德記 榮瓦當 [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 薩拉 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 棟瓦梭瓦迭 [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!

When faith arises pray:

Lama of intrinsic awareness and emptiness,

Buddhas and your offspring in time and space,

from your hands, may a rain of flowers and grain descend!

May these words of truth be auspiciously accomplished,

like the mighty king at the tip of the victory banner,

glory especially to the crown ornament deity!
In bestowing the supreme attainment to practitioners,

may there be the auspiciousness of the glorious sacred lama!

Also here other prayers of auspiciousness may be recited.

From the king of the jewel union of all,

all the interdependent arising of the true path,

great kindness from upon a singular seat,

the final profundity of practice.

This profound inner offering,

a little embellished and easy to practice,

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

應當如此隨己意,
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
善哉！善哉！善哉！

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

采穰 剛散 多頓 塔親江（願以長壽實現所願利）
TSE RING GANG SAM DOD DON THAR CHIN CHING
Praying for longevity and the accomplishment of whatever is desired,

噶進 剛給 米湊 卓絲夏（遠離所有間斷之障礙）
GAL KYEN GANG GI MI TSUG DROG SU SHAR
adverse circumstances will never strike but arise supportively.
དོན་དང་བསོད་ནམས་འབད་མེད་“ན་Gིས་9བ།

May my aim and merit effortlessly and spontaneously be accomplished.

JAM PAL OD ZER NYING LA ZHUG GYUR CHIG
May the light of Manjushri reside within my heart.

DAG NI DI NE TSE RAB THAM CHED DU
May I, in all my lives hence forth,

LA MA LHAG PAI LHA YI JE SU ZUNG
be cared for by my lama and special deity!

LAB SUM YON TEN GYA TSO'I TER LA WANG
May I have the power to accomplish the qualities of the ocean of the three trainings

TEN DRO'I DON CHEN BED MED DRUB PAR SHOG
and effortlessly accomplish the benefit of the dharma and all beings!

DOR JE LOB PON ZHAB TEN SHED PA DRUB
May the supportive ritual and intentions of the vajra master be fulfilled!

GEN DUN DE PEL SHED DRUB TEN PA DAR
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 Rinpoche on translating this precious Ati Guru Yoga. Without Rinpoche’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 Rinpoche 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 Rinpoche and Benson Young.
2004, California USA
由於我們的局限，難免出現翻譯錯漏。在此我們祈求諸佛菩薩的寬宥，並在諸佛菩薩的座下懺海任何的翻譯錯誤，並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，讓所有的有情眾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，儘快來此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