LAMA KHYEN  Repeat three times.
Enlightened master, please look with your compassion.

DAL JOR NYÉ KA UDUM WARU DRA
A life of freedom and opportunity is as rare as an Udumvara flower.

NYÉ NA DÓN CHÉ YISHYIN NOR LÉ LHAK
To gain it is more valuable than a wish-fulfilling jewel,

DINDRA NYEPA DARI TSAM SHYIK LA
And finding this precious life is my best chance.

DÓN CHEN TEN GYI DÜNMA MI DRUPBAR
Yet I don’t pursue any greater purpose

DÖNMÉ CHÚ ZAR GYURPA DAKCHAK LA
And meaninglessly waste my time.

KÖNCHOK KÜNDU LAMÉ TUKJÉ ZIK
Sublime master, complete embodiment of all enlightened ones, please care for me with your great compassion;

DAL JOR DÖNYÖ JEPAR JINGYI LOB
Bless me to make this precious human life meaningful.
第一修法竟  This was the first contemplation phase.

第二修法竟  This was the second contemplation phase.
The results of positive and negative actions are inevitable;

Through the undeniable relationship of cause and effect,

The experience of samsara and nirvana appears.

Even though I know every action has a consequence,

I’m unable to make the right choices.

Sublime master, complete embodiment of the enlightened ones, please care for me with your great compassion;

Bless me that I embrace the positive and avoid the negative.

This was the third contemplation phase.
There are countless forms of unbearable suffering.

What appears as happiness is deceptive and will change.

All ordinary perceptions are the cause of distress.

The three realms of samsara are like a chasm of fire.

Not recognizing this truth, I cling to my distorted view.

Sublime master, complete embodiment of all enlightened ones, please care for me with your great compassion;

Bless me that I am inspired to be free from samsara.

This was the fourth contemplation phase.
復次不共前行至皈依者

Before me is a magnificent five-branched, wish-fulfilling tree.

Surrounded by lineage masters, and male and female enlightened ones;¹

On the front branch are the supreme guides, the buddhas of the past, present and future;

On the right branch, the close disciples who are the great bodhisattvas of the Mahayana tradition;

On the back branch, the enlightened teachings appear in the form of scriptural texts;

On the left branch are the Eight Supreme Listeners and Self-trained Buddhas;²

¹ In Sanskrit, devas and dakinis.
² In Sanskrit, pratyekabuddhas.
Surrounding all five branches are the extraordinary guardians.

All sources of enlightenment that can truly provide refuge throughout all space and time are visualized completely and in clear detail.

Before all these sources of enlightenment, I and my mother and all my loved ones, all beings altogether bow down in heartfelt respect.

We take refuge with complete trust from this moment until reaching the very heart of enlightenment.

Spiritual masters, male and female enlightened ones,
喇嘛 葉丹 寬珠 措南當（上師本尊空行諸會眾）
LAMA YIDAM KHANDRÖ TSOK NAM DANG
The buddhas, the teachings, and the noble practitioners:

桑吉 秋當 帕波 根登拉（諸佛正法以及聖僧前）
SANGYE CHÖ DANG PAKPÉ GENDÜN LA
As a vast gathering, they fill the sky.

達當 卓哲 給貝 嘉森且（我與六道衆生敬皈依）
DAK DANG DRO DRUK GÜPÉ KYAB SU CHI
Together with all beings, we wholeheartedly take refuge.

于如上皈依境前而發心者：初修四無量心：願諸衆生具安樂等：
Generating Bodhicitta. In front of these same sources of enlightenment in which you took refuge, develop the mindset to attain enlightenment by first training in the Four Boundless Attitudes. Recite the following as many times as possible:

森見 塔尖 德瓦當 德為記當 但巴 基久（願一切有情具樂及樂因）
SEM CHEN TAM CHÉ, DEWA DANG, DEWÉ GYU DANG, DEN PAR GYUR CHIK
May all beings have happiness and the causes of happiness.

度啊當 度啊及 基當 扎瓦 記久（願一切有情離苦及苦因）
DUK NGEL DANG, DUK NGEL GYI GYU DANG, DRELWAR GYUR CHIK
May all beings be free from suffering and the causes of suffering.

度啊 米被 德瓦 但巴當 米扎 瓦基久（願一切有情無苦及永不離妙樂）
DUK NGEL MÉ PÉ, DEWA DAM PA DANG, MI DRELWAR GYUR CHIK
May all beings never be separate from unconditional happiness, where there is no suffering.

涅讓 恰當 尼當 扎為 黨寧欽 波啦 涅吧 基久
（願一切有情遠離怨親愛憎常住大平等舍）
NYÉ RING CHAK DANG, NYI DANG DRELWÉ, TANG NYOM CHEN PO LA, NÉ PAR GYUR CHIK
May all beings live in great impartiality, free from obsession and aversion.

次正行发心者：Develop the Mindset to Attain Enlightenment³

获结达 迪僧 嘉瓦 这吉基［如同三世佛佛子］
HO, JITAR DÜ SUM GYALWA SÉ CHÉ KYI
Amazing! Just as, throughout time, the buddhas and their heirs, the bodhisattvas, have

獲结达 迪僧 嘉瓦 这吉基［发起殊胜菩提心］
CHANGCHUB CHOK TU TUK NI KYEPA TAR
Developed the mindset to attain completely perfect enlightenment,

達匠 跨恰 卓根 札雪穴 ［或亦为度遍空眾］
DAK KYANG KHAKHYAB DRO KÜN DRAL JÉ CHIR
I also dedicate my life to free all beings throughout space

喇美 香且 竣德 森潔多 ［願发無上勝覺心］
LAMÉ CHANGCHUB CHOK TU SEMKYÉ DO
By developing the mindset to attain unsurpassed awakening.

上頌誦十萬遍後，次殊勝密咒果乘之發心：
Recite this one hundred thousand times. Next, the special method to develop the mindset to attain enlightenment according to the Vajrayana tradition:

達當 塔耶 森堅南 ［我與無邊諸有情］
DAK DANG TAYÉ SEMCHEN NAM
All beings, including myself,

耶内 桑吉 銀巴拉 ［本來即是正覺尊］
YENÉ SANGYE YINPA LA
Have always been enlightened;

³ In Sanskrit: bodhicitta.
For everyone to fully recognize this truth,

I develop the mindset to attain completely perfect enlightenment.

Recite this as many times as possible. Mandala Offering, Arranged with Abundance

The five buddha families appear unobstructedly in my own reality, the realm of the completely perfect aspect of enlightenment.

All the many universes that extend throughout space are the realm of the manifest aspect of enlightenment.

I present all of these three enlightened realms, their enjoyment and perfection, as an inconceivable offering of bliss.

---

4 In Sanskrit: dharma.  
5 In Sanskrit: sambhoga.  
6 In Sanskrit: nirmano. 
嗡 讓那 曼札 勃匝 梅嘎 薩莫札，薩帕 那薩 瑪耶 啊吽
OM RATNA MANDALA PUDZA MEGHA SA MUDRA SAPHARANA SAMAYE AH HUNG

如是而獻供 Offer in this way.
Enlightened Art:

Vajrasattva
修誦金剛薩埵者：Vajrasattva Meditation and Mantra Recitation

AH, DAK GI CHITSUK PÉ DÉ DEN TENGDU
AH Above the crown of my head, upon a moon and lotus seat,

PALDEN DORJÉ SEMPA DAWÉ DOK
Is the glorious moon-colored Vajrasattva.

DORJÉ DRIL DZIN NYEMMA YUM DANG KHYÜ
He holds a vajra and bell and embraces his enlightened consort Vajratopa.

LONGKÜ CHÉ DZOK DORJÉ KYILTRUNG SHYUK
Adorned in the custom of the completely perfect buddhas,⁷ he sits in the vajra posture;

TUKKAR DA TENG HUNG LA YIKGYÉ KOR
Atop a moon at Vajrasattva’s heart, from the hundred-syllable mantra that circles the syllable HUNG (嗡)

DÜTSI GYÜN BAB DIKDRIB DAKPAR GYUR
A stream of ambrosia pours down, purifying all my obscurations and negativities.

With the four powers complete, recite the hundred-syllable mantra and visualize the purifying flow of ambrosia.

⁷ Sambhogakaya ornaments.
嗡班扎萨埵萨玛雅、瑪努巴拉雅、班扎萨埵迪诺巴 迪叉哲卓美巴哇、色埵约美巴哇、色波卡约美巴哇、阿努(Ra)埵美巴哇、萨哇色德玛美扎雅匝、萨哇嘎嘛色匝美、则当协央格热吽、哈哈哈哈吙、班嘎万纳、萨哇达他嘎大、班扎瑪美门匝、班扎巴哇、玛哈萨玛雅萨埵啊

OM BENZRASATTO SAMAYA MANUPALAYA, BENZRASATTO TENO PA, TISHTA DRIDHO ME BHAWA, SUTO KHAYO ME BHAWA, SUPO KHAYO ME BHAWA, ANU RAKTO ME BHAWA, SARWA SIDDHIM ME PRAYATSA, SARWA KARMA SU TSA ME, TSITTAM SHRE YAM KURU HUNG, HA HA HA HA HO BHAGAWAN SARWA TATHAGATA, BENZRA MA ME MUNTSÅ, BENZRI BHAWA MAHA SAMAYA, SATTO AH

後行者：At the End of the Vajrasattva Session

GÖNPO DAK NI MI SHÉ MONGPA YI
O Protector, I am unaware and confused, and

DAMTSIK LÉ NI GAL SHYING NYAM
Have weakened and broken my sacred commitments.

LAMA GÖNPÖ KYAB DZÖ CHIK
Sublime spiritual master, please protect me;

TSOWO DORJÉ DZINPA TÉ
Supreme vajra holder,
TUKJÉ CHENPÓ DAKNYI CHEN
Embodyment of great compassion,

DROWÉ TSO LA DAK KYAB CHI
Leader of all beings: I take refuge in you.

DAK DANG SEMCHEN TAMCHÉ KYI KU SUNG TUK TSAWA DANG
YENLAK GI DAMTSIK NYAMCHAK TAMCHÉ TOL LO SHAK SO
I and all beings confess and acknowledge all damaged physical, verbal, mental, main and branch sacred commitments.

DIKDRIB NYETUNG DRIMÉ TSOK TAMCHÉ JANG SHYING DAKPAR DZÉ
Please purify all our stains, obscurations, negativities, downfalls, and mistakes.
Answering my prayer, Vajrasattva says, "Noble one, you are cleansed and purified of all damaged and broken sacred commitments." With this assurance, Vajrasattva dissolves into me. I and all beings become Vajrasattva.

嗡班匝薩埵吽

OM BENZA SATO HUNG

最後回向者: To Close

GEWA DI YI NYURDU DAK

By the good work of this practice,

DORJÉ SEMPA DRUB GYUR NÉ

May I swiftly become Vajrasattva,

DROWA CHIK KYANG MALÜPA

And may every single living being

DÉ YI SA LA GÖPAR SHOK

Attain the same enlightened state.

DAK DANG SEMCHEN TAMCHÉ KYI

May I and all beings
丹策 年恰 根達匠〔失壞誓言皆令浄〕
DAMTSIK NYAMCHAK KÜN DAK CHING
Purify all damaged and broken sacred commitments.

德内 香且 釀布瓦〔從今乃至菩提間〕
DI NÉ CHANGCHUB NYINGPÖ BAR
Until we reach the heart of enlightenment,

丹策 南巴 達巴效〔三昧耶戒願清浄〕
DAMTSIK NAMPAR DAKPAR SHOK
May our sacred commitments always remain pure.

最後回向者:
And similar prayers of aspiration.
Enlightened Art:
Vajrayogini
Guru Yoga: Oneness with the Enlightened Master

Amazing! Within the vast expanse of my own pristine reality,

I visualize myself as Vajrayogini;

At the crown of my head, upon a sun and moon on a thousand-petalled lotus,

He is adorned in the custom of the completely perfect buddhas and embraces the enlightened consort Yeshe Tsogyal.

Naturally present within him is all of the Vajrayana mandala—all enlightened beings, characteristics, qualities and activities.

Padmasambhava embodies all of the buddhas of the Vajrayana practices.
My own main spiritual master, the masters of the entire lineage, wisdom dakinis, and guardians of the teachings

All appear in front of me and fill all of space, perfectly arrayed.

From Padmasambhava’s pureland, actual enlightened beings

Descend like rainfall and join the visualization.

HUNG On the northwest border of the land of Oddiyana,

In the pollen heart of a lotus,

You achieved marvelous, supreme attainment;

You are renowned as Padmasambhava
And are surrounded by many dakinis.

I practice following in your footsteps;

Please come here to grant your blessings.

Amazing! With great admiration, I bow down with as many physical bodies as there are atoms in the infinite universe,

I present everything that exists as a perfect offering.

I confess lifetimes of accumulated negativities, faults and errors.
I rejoice in the accumulation of everything positive and noble within samsara and nirvana.

I ask you, the enlightened ones, please remain in this world, indestructibly, for as long as beings exist.

And give the vast and profound teachings.

I dedicate the accumulation of everything positive and noble to attaining complete awakening.

You come to this world to benefit all beings,
Surrounded by many sublime masters and dakinis.

I pray to your enlightened assembly;

I pray to you, Padmasambhava, the Lotus Born of Oddiyana.

Please grant me empowerment and bestow your blessings.

Pray in this way with intense and heartfelt devotion, imagining that a stream of ambrosial light flows from Padmasambhava through the crown of your head, conferring empowerment and blessings. To practice union with Padmasambhava or any other enlightened ones, you may for example visualize the appearance as Hayagriva and the essence as Padmasambhava.

In the dark red triangular mansion of power,

Treading on the dark māra demons, male and female,
旺格 嘉波 巴玛 嘿热嘎（莲花自在之王嘿热嘎）
WANG GI GYALPO PEMA HERUKA
Arises Padma Heruka, king of power,
巴玛 热杰 绰卧 南基果（莲部忿怒诸尊作围绕）
PEMA RIK KYI TROWO NAM KYI KOR
Surrounded by the wrathful deities of the Padma family
達拉 旺格 拉措拉 所瓦得（祈祷马头自在诸圣众）
TAMDRIN WANG GI LHATSOK LA SOLWA DEB
To you, mighty Hayagrīva and all your deities, we pray!
俄坚 巴玛 僧内拉 所瓦得（祈祷邬金上师莲花生）
ORGYEN PEMAJUNGNÉ LA SOLWA DEB
To the Lotus-born Guru of Orgyen, we pray!
達拉 旺格 辛基 拉德所（祈祷赐我灌顶作加持）
DAK LA WANG GI JIN GYI LAB TU SOL
Grant me empowerment and inspire me with your blessings, I pray!
以上述七句而祈祷，如是大威德者:
And pray with these seven lines. Similarly for Yamāntaka, you would use the following:
唐纳 献茶 札布 印耶纳（蓝黑唉变忿怒无量殿）
TINGNAK É LÉ DRAKPÖ SHYALYÉ NA
In the wrathful mansion that arises from the dark blue syllable é,
欣杰 且朗 贼波 丹當德（阎罗水牛匍伏之垫上）
SHINJÉ CHU LANG DZIPÉ DEN TENGDU
Trampling on Yama, the water buffalo,
JAMPAL YAMANTAKA SHINJÉ SHÉ
Is Mañjuśrī in the form of Yamāntaka, slayer of the Lord of Death,

SHEPO TROWO DREKPÉ KHOR GYI KOR
Surrounded by his horde of wild and wrathful slaughterers:

SHINJÉ SHEPÒ LHATSOK LA SOLWA DEB
To you, Yamāntaka and all your deities, we pray!

ORGYEN PEMAJUNGNÉ LA SOLWA DEB
To the Lotus-born Guru of Orgyen, we pray!

DAK LA WANG KUR JIN GYI LAB TU SOL
Grant me empowerment and inspire me with your blessings, I pray!

LAMÉ NÉ SUM YIGÈ DRU SUM LÉ
From the three syllables9 in Padmasambhava’s three places10

ÖZER KAR MAR TING SUM JUNG NÉ SU
Emerge white, red, and blue lights
讓格 内僧 騰貝 辛基拉〔融入自身三處作加持〕
RANG GI NÉ SUM TIMPÉ JIN GYI LAB
That dissolve into my three places, blessing my body, speech, and mind.

拉揚 喇嘛 括吉 奧德猶〔又復師偕眷屬化為光〕
LAR YANG LAMA KHOR CHÉ Ō DU SHYU
Then, Padmasambhava and the surrounding enlightened beings melt into light,

蒼波 藍內 釀格 特雷騰〔由自梵穴融入心明點〕
TSANGPÉ LAM NÉ NYING GI TIKLER TIM
Enter through the crown of my head, and dissolve into the essence of my heart.

喇麼 特當 讓森 耶美巴〔上師意與自心成無別〕
LAMÉ TUK DANG RANGSEM YERMÉ PA
Padmasambhava’s enlightened mind and my mind become inseparably one.

森涅 涅瑪 秋給 昂壓貝〔心性本然法身中安住〕
SEMNYI NYUKMA CHÖKÜ NGANG SHYAKPÉ
Through abiding in this essential nature of mind, ultimate enlightenment,

哲巴 耶達 旺伊 耶希托〔清净四障獲得四灌智〕
DRIBPA SHYI DAK WANG SHYI YESHE TOB
I am purified of the four obscurations,\textsuperscript{11} gain the wisdom of the four empowerments,\textsuperscript{12}

藍耶 焼向 格伊 溫杰波〔精熟四道現前四身果〕
LAM SHYI JONG SHING KU SHYI NGÖNGYUR PÉ
And completely receive the blessings and empowerments

辛拉 旺格 瑪利 托巴杰〔獲得一切灌頂及加持〕
JINLAB WANGKUR MALÜ TOBPAR GYUR
To accomplish the four paths\textsuperscript{13} and attain the four aspects\textsuperscript{14} of enlightenment.

嗡啊吽 班匝 格热 巴玛 色德吽
OM AH HUNG BENZRA GURU PEMA SIDDHI HUNG

最後發願: 隨力數誦
Imagining this, recite the Vajra Guru mantra as many times as possible.

結瓦 根德 揚達 喃嘛當 [生生世世不離師]
KYEWA KÜNTU YANGDAK LAMA DANG
In all my lifetimes, may I never part from my perfectly sublime spiritual teacher,

抓美 秋杰 華拉 隆效匠 [恆時享用勝法樂]
DRALMÉ CHÖ KYI PAL LA LONGCHÖ CHING
And enjoy the glorious abundance of the teachings and their benefits.

薩當 藍杰 云丹 阿作内 [圓滿地道功德已]
SA DANG LAM GYI YÖNTEN RABDZOK NÉ
Completely perfecting the qualities of the spiritual path and progress,

多杰 強格 果旁 涅托效 [唯願速得金剛持]
DORJÉ CHANG GI GOPANG NYUR TOB SHOK
May I and all beings swiftly attain the enlightened state of the vajra holder.

此前行念誦儀軌為麥彭江華吉巴所造, 增上善妙!
And similar prayers of aspiration. These foundational practices were composed by Mipham Jampal Gyepa. May virtue and excellence flourish.

\textsuperscript{9} The three syllables are OM, AH and HUNG.
\textsuperscript{10} The three places are the space between the eyes, the center of the throat, and the center of the heart.
\textsuperscript{11} The four obscurations are the obscurations of body, speech, mind, and fundamental consciousness.
\textsuperscript{12} The four empowerments are vase, secret, wisdom and word empowerments.
\textsuperscript{13} The four paths are those of the four awareness holders. These are: the first stage awareness holder, the immortal awareness holder, the comprehensive awareness holder, and the naturally present awareness holder.
\textsuperscript{14} The four aspects of enlightenment are the ultimate aspect of enlightenment, the completely perfect aspect of enlightenment, the manifest aspect of enlightenment, and the essential nature aspect of enlightenment.
The Clearly Illuminated Path to Liberation

May All Be Happy and Flourish
May Our Lives Be Long

Translated by Orgyen Chowang Rinpoche and Maura Ginty
© 2020 Pristine Mind Foundation
All Rights Reserved.
www.pristinemind.org