Taking Refuge, Generating Bodhicitta

PAK BE TUG NI SANG GYE DE
The mind of the sacred being is the Buddha,

SUNG NI DAM CHO KU GE DUN
the speech is sacred Dharma and the body is Sangha.

GANG LA KYAB CHI SEM CHEN DON
In order to benefit others, I take refuge in you Avalokiteshavara,

TSE ME ZHYI GOM KHYOD DRUB JA (Three Times)
and practice The Four Immeasurables.

SEM CHEN TAM CHE DE WA DANG DE WEI GYU DANG DEN PAR GYUR CHIK
May all beings have happiness and the causes of happiness,
德阿當 德阿傑 傑當 札瓦 傑吉 [願諸眾生永離眾苦及眾苦因]
DUK NGAL DANG DUK NGAL GYI GYU DANG DRAL WAR GYUR CHIK
may they be free of suffering and the causes of suffering,

德阿 美被 得瓦 旦巴當 摩札瓦 傑吉 [願諸眾生永具無苦之樂 我心怡悅]
DUK NGAL ME PE DE WA DAM PA DANG MI DRAL WAR GYUR CHIK
may they never be disassociated from the supreme happiness without suffering, for this I take joy,

涅禳 洽當 霖當 札沃 當紐 清布拉 內巴 傑吉 [願諸眾生遠離貪嗔之心 住平等舍]
NYE RING CHAK DANG NYI DANG DRAL WE TANG NYOM CHEN PO LA NE BAR GYUR CHIK
may they remain in the boundless equanimity, free from attachment and aversion of others.

之後受律儀：
Begin receiving precepts

桑吉 帕巴 共色梭 [佛陀聖者垂念我]
SANG GYE PAK PA GONG SU SOL
Oh Buddha and Great Beings alike, please look kindly after me,

當尼 森格 涅霞瓦 [從今至明日出間]
DENG NE SANG GI NYI SHAR WAR
from now until tomorrow sunrise,

卓究 格當 莫聰修 [斷除殺盜不淨行]
SOK CHO KU DANG MI TSANG CHO
may I cease all impure acts of killing, stealing,

怎當 羌當 樂噶見 [妄語飲酒歌舞飾]
DZUN DANG CHANG DANG LU GAR GYEN
lying, drinking alcohol, singing and dancing, wearing jewelry and ornaments,
Holding tall wide beds and eating at improper times.

May I uphold these eight branches of vows,

and destroy the enemies of mental afflictions.

Next, visualize the wisdom deity in front of you and recite:

In the state of emptiness which the realm of Potala manifests,
on a moon lotus cushion emanating rays of light,

the syllable HRI transforms into the Great Avalokiteshvara,
格多 噶薩 念被 達吉甑（身色皎潔雙足整齊立）
KU DOK KAR SAL NYEM PE TAB KYI SHYENG
with a pristine figure and standing with feet in accordance,

葉巴 秋欣 雲巴 巴格瓊（右手施印左手持白蓮）
YE PA CHOK JIN YON PA PE KAR CHANG
the right hand forming a mudra and the left hand holding a white lotus,

握紮 陀策 思帕 諸薇哲（五分髻摩尼珠莊嚴）
WU TRA TOR TSUK ZUR PU NOR BU TRE
a crown bun is adorned with a precious jewel,

惹達 哲霓 欣碧 霓瑪噶（以羚羊皮覆蓋其乳房）
RI DAK DRI NA SHÜN PÉ NU MA KAP
the left breast is covered in antelope skin,

噶悉 賢塔 達思 雲德哲（嘎希裙子以左而圍繞）
KA SHI SHAM TAP TA ZUR YÖN DU TRI
a Ka shi skirt wraps from the left.

日澈 格丹 念恰 德薇則（具九寂相耳環手鐲飾）
ZHI TSÜL GU DEN NYEN CHA DU BÜ DZÉ
Decorated with earrings and bracelets of the nine peaceful signs,

香秋 森會 沃色 庚內初（菩提薩埵周身放光芒）
JANG CHUP SEM PÉ Ö ZER KÜN NÉ TRO
light rays radiate from the Bodhisattva,

桑吉 香森 惹真 瑋中故（諸佛菩薩持明仙人繞）
SANG GYÉ JANG SEM RIN DZIN DRANG SONG KOR
surrounded by all the Buddhas, Bodhisattvas, Vidyadhara and Rishi.
德達 薩渥 南森 葉哲磊 [明觀三處嗡啊吽放光]
Dé Tar Selwe né Sum Ying Dru Lé
Visualize the three areas with “Om”, “Ah”, “Hung” radiating with lights,

穰紆 益西 森華 賢彰 [迎請智慧尊眾無二入]
Rang Dré Yé Shé Sem Pa Chen Drang Tim
inviting the wisdom deities to enter and become inseparable with me.

複次迎請:
Invitation

瑪利 森堅 艮傑 袈將 [一切有情之怙主]
Ma Lü Sem Chen Kun Gyì Gön Gyur Ching
Guardian of all sentient beings, leaving none unprotected,

德得 宏吉 摩薩 炯匝拉 [降盡魔眾之天尊]
Dü Dé Pung Ché Mi Zé Jom Dzé Lha
deity who vanquishes the terrifying legions and hosts of demons,

歐南 瑪利 傑仁 欽傑巴 [萬法如實遍知者]
Ngö Nam Ma Lü Ji Zhin Khyen Gyur Pa
you who know all realities as they are without omission,

炯丹 括吉 內德 夏色梭 [諸佛眷屬祈蒞臨]
Chom Den Khor Ché Né Dir Shek Su Söl
Transcendent Conqueror, with your retinue please come to this place.

供養: 在此念誦 - 所有十方等迴向眾生及佛道 七支供 隨以廣略任一曼紖作供養。
Offering: recite the seven branches of offering to offer to the Buddhas of Ten Directions and dedicate the merits to all sentient beings. Make offering in broad or concise mandala.
次受菩薩律儀

受菩薩律儀：Receiving Bodhisattva Precepts

卓波 桑吉 岡書當 [現今安住正等覺]

DZOK PÉ SANG GYÉ GANG ZHUK DANG
The complete perfect Buddha of the present,

剛達 德當 瑪尋巴 [過去未來諸佛尊]

GANG DAK DÉ DANG MA JÖN PA
and the Buddhas of the past and future,

德達 吉色 大囉將 [於彼一切悉隨學]

DÉ DAK JÉ SU DAK LOP CHING
I shall follow you and train accordingly,

香秋 夏巴 修嘉吉 [誓願修持菩提行]

JANG CHUP CHÉ PA CHÔ GYUR CHIK
and vow to practice in the actions of Bodhicitta,

帕儒 尋著 卓傑霓 [願我圓滿六度後]

PA RÖL CHIN DRUK DZOK GYI NÉ
may I perfect The Six Transcendents,

卓著 森間 塔傑孝 (三遍) [無餘度脫六道眾]

DRO DRUK SEM CHEN TAR GYI SHOK (Three Times)
and benefit all sentient beings of the six realms,

入坐精勤持念六字大明咒 (嗡嘛呢唄咪吽)
Meditate and recite the Six Syllable Mantra (Om Mani Padme Hum) diligently

穎格 歇沃 巴帝當 [自方頭頂蓮月上]

RANG GI CHI WOR PÉ DÉ TENG
On one’s own crown is a lotus moon,
GÉ LONG PEL MO JÖN NÉ NI
sits the Palmo Bishu nun,

NGO CHEN DZÉ PA LEK SAM TÉ
With kind words and benevolent attitude as she is,

OM LA MA JIK TEN GÖN PO LA CHAK TSEL LO
Om! To the Guru, refuge of this world, I prostrate,

JIK TEN LA MA SI PA SUM GYI TÖ PA PO
the one who is praised by all beings of the three realms,

LHA YI TSO WO DÜ DANG TSANG Pé TÖ PA PO
by the Lord of Heaven, demons and Brahmin

TUP Pé GYEL CHOK TÖ Pé DRUP PAR DZÉ PA PO
and by Buddha Shakyamuni.

JIK TEN SUM GYI GÖN PO CHOK LA CHAK TSEL LO
I prostrate to the profound refuge of all three realms,

DÉ SHEK PAK MÉ KU TÉ KU ZANG DZIN PA PO
whose magnificent body is that of infinite Buddhas,
德刹 廓瓦 塔葉 郡金 增巴波〔頂持無量光佛莊嚴者〕
DÉ SHEK NANG WA TA YÈ WU GYEN DZIN PA PO
with Amithabha sitting on his crown,

夏葉 秋仁 萊大 之衰 色瓦波〔右手施勝除鬼饑渴者〕
CHAK YÈ CHOK JIN YI DAK TRÉ KOM SEL WA PO
his right hand dispelling the hunger of pretas,

修雲 色杰 巴密 南巴 堅巴波〔左手執持金蓮莊嚴者〕
CHAK YÖN SER GYI PE MÉ NAM PAR GYEN PA PO
his left hand holding the golden lotus,

智仁 日倉 常瓦 瑪水 秋巴波〔芬芳金黃髻鬘飄動者〕
DRI ZHIM REL PÉ TRENG WA MAR SER KHYUK PA PO
with a golden yellow hair bun and wavering fragrances,

雅日 吉巴 達瓦 達沃 資巴波〔面輪如月光滿美貌者〕
ZHEL RÉ GYÉ PA DAWA TA BUR DZÉ PA PO
his face is like moonlight endowed with beauty,

賢吉 般瑪 秋德 桑穡 阳巴波〔殊妙青蓮眼目修長者〕
CHEN GYI PE MA CHOK TU ZANG ZHING YANG PA PO
with magnificent slender eyes like the blue lotus,

卡瓦 東達 南噶 哲阿 丹巴波〔宛如雪螺潔白芬芳者〕
KHAWA DUNG TAR NAM KAR DRI NÉ GÉ DEN PA PO
pristine white fragrance like that of a conch shell,

智美 沃怡 莫德 存渥 增巴波〔光淨珍珠璎珞佩戴者〕
DRI MÉ Ö CHAK MU TIK TSOM BU DZIN PA PO
bearing pure white pearls and garlands,
自必 沃色 嘉穰 瑪布 堅巴波〔美光黎明紅光絢麗者〕
DZÉ PÉ Œ ZER KYA RENG MAR PÖ GYEN PA PO
radiating brilliant beautiful light like that of dawn,
巴米 措大 夏霓 阿瓦 悉巴波〔手如蓮海排列整齊者〕
PE MÉ TSO TAR CHAK NI NGAR BAR JÉ PA PO
with hands like the ocean of lotuses,
敦皆 真傑 多檔 單穰 順巴波〔鮮白秋雲童子青春者〕
TÖN KÉ TRIN GYI DOK DANG DEN ZHING ZHÖN PA PO
and skin like autumn clouds of youthful radiance,
仁親 芒布 吱巴 霓呢 堅巴波〔雙臂眾多珍寶嚴飾者〕
RIN CHEN MANG PÖ PUNG PA NYI NI GYEN PA PO
both arms are decorated with many ornaments,
洛米 秋大 香塔 雲穰 堅巴波〔猶如勝葉手掌輕軟者〕
LO MÉ CHOK TAR CHAK TIL ZHING ZHÖN JAM PA PO
his palms are as soft as precious leaves,
惹大 巴比 霓瑪 雲巴 嗜巴波〔披肩獸皮覆蓋左乳者〕
RI DAK PAK PÉ NU MA YÖN PA KAP PA PO
his left breast bears the skin of a beast,
念恰 德威 嗜將 嘉南 強瓦波〔耳環手鐲裝飾柔美者〕
NYEN CHA DU BÜ GEK CHING GYEN NAM CHANG WA PO
and he wears earrings and bracelets of beauty and elegance.
智瑪 美巴 巴木 秋拉 內巴波〔殊勝淨蓮之上安住者〕
DRI MA MÉD PA PAD MÖ CHOK LA NÉ PA PO
The one who sits on the precious pure lotus,
德威 沃霓 巴美 達大 堅巴波（腹部柔軟猶如蓮葉者）
TE WÉ NGÖ NI PE MÉ DAP TAR JAM PA PO
whose stomach is as soft as the lotus leaf.

色吉 嘎惹 秋拉 諾微 堅巴波（黃金妙帶嵌飾摩尼者）
SER GYI KA RAK CHOK LA NOR BÜ TRÉ PA PO
Wrapped in a golden belt inlaid with precious jewels,

達色 哲必 惹桑 賢塔 增巴波（腰部圍系綾羅綢裙者）
TA ZUR TRI PÉ RÉ ZANG SHAM TAP DZIN PA PO
his waist is robed with a skirt made of silk and satin.

特比 欽巧 措欽 帕入 尋巴波（抵達能仁勝智海岸者）
TUP PÉ KYHUN CHOK TSO CHEN PA RÖL CHIN PA PO
The one with the wisdom of Buddha that reached the shore in the ocean of samsara,

秋霓 所南 萌博 涅瓦 薩巴波（勝得無量福德積聚者）
CHOK NYÉ SÖ NAM MANG PO NYE WAR SAK PA PO
who accumulated an infinite amount of merit,

大德 得渥 炯內 嘎納 色瓦波（恒樂之源遣除老病者）
TAK TU DE WÉ JUNG NÉ GA NÉ SEL WA PO
the source of eternal bliss who can dispel the suffering of aging and illness,

森塔 匪將 卡緒 秀巴 頓巴波（超離三界示現空行者）
SUM TAR DZÉ CHING KHA CHÖ CHÖ PA TÖN PA PO
the sky dancer who transcends the displays of three realms,

利堅 秋得 德吽 初蕾 嘉瓦波（摧伏強者魔軍勝利者）
LÜ CHEN CHOK TÉ DÜ PUNG TRUK LÉ GYELWA PO
the victorious one who destroys the powerful army of Mara,
The one who makes delightful sounds upon moving the bracelets on his feet.

The one who can remain as pure as the four abode realms of Brahma,

The one who walks proudly like a goose and elephant king,

The one who is accomplished yet remained for upholding the sacred teaching,

the one who crosses the ocean of milk and sea water.

Anyone who shows devotion upon awakening at daybreak,

and visualizes Avalokiteshvara in his or her mind,

and recites these profound brilliant words of praise,
then whether a man or woman,

this life and future lives,

will attain all the necessary worldly and beyond worldly accomplishments.

(Then begin reciting this prayer)

The sacred Avalokiteshvara,

son of Buddhas from the worlds of the ten directions,

please look after me at this instant.

At the source of all joy and happiness is the Buddha,
TEN PA DAR SHYING GYÉ PA DANG
may the sacred Dharma propagate and prosper,

TEN PÉ TSA LAK SHÉ NYEN NAM
may the kind teachers of the sacred teachings,

KU TSÉ RING SHYING DRO DÓN PEL
enjoy long life and broaden enlightened activity of benefiting others,

TA YÉ KYÉ GU MA LÜ KÜN
may all ocean-like sentient beings,

DÉ SHYING DAM PÉ CHÔ LA CHÔ
have joy and peace in their mind and body to practice the teaching of sacred Dharma,

JAM DANG NYING JÉ SEM JONG SHING
endowed with liberating love and compassion,

SHYI LHAK ZUNG DREL TING DZIN DANG
may the practice of shamata and vipassayna emerge in samadhi

JI TA JI NYID SHÉ RAB CHÉ
and attain the great wisdom of all that is encompassing,
I pray for this to arise in my mind stream.

Engage in the practice of The Confession of Downfalls to Thirty-Five Buddhas, The King of Noble Prayers Aspiring to the Deeds of the Excellent and other practices for confession, dedication of merit, and aspirations.