七金剛句祈請上師瑜珈—降悉地雨

Shower Of Blessings
A Guru Yoga Based on the Seven-Line Prayer
Hung! In the northwest country of Orgyen,

Born in the pollen heart of the lotus,

possessing astonishingly supreme spiritual attainments,

you are known as Pedma Jungney (the Lotus Born),

surrounded by a retinue of many dakinis,

following you, I practice.
欽吉 拉契 沙殊梭〔祈請降臨賜加持〕
CHIN GYI LAB CHIR SHEG SU SOL
Please come forth to bestow blessings.

咕嚕 貝瑪 絲地吽
GURU PEDMA SIDDHI HUNG
Oh Guru Padma, bestow siddhis upon me!

加跟 接因 丘樣 跟桑摸〔諸佛之母法界善賢母〕
GYAL KUN KYE YUM CHU YANG KUN ZANG MO
The mother of all buddhas is the sphere of truth, Kuntuzangmo.

布蹦 就為 瑪久 真摸切〔救護藏民唯一大恩母〕
BU BANG KYOP PAY MA CHIK DRIN MO CHE
The most gracious, sole protectress of Tibetans

悟住 却做 德親 堪卓作〔賜勝悉地大樂空行主〕
NGU DRUP CHOK TSOL DE CHEN KAN DROY TSO
is the queen of supreme-bliss dakinis who bestow the most excellent siddhis.

耶喜 措加 沙拉 所瓦爹〔耶喜措加足下我啟請〕
YE SHE TSO GYAL ZHAP LA SOL WA DEP
At the feet of Yeshe Tsogyal I pray.
起囊 桑為 巴切 是瓦當〔外內密障中斷請息滅〕
CHI NANG SANG WAY BAR CHE ZHI WA DANG
Pacify outer, inner and secret obstacles!

喇米 各采 但巴 親及落〔上師壽命堅固祈加持〕
LA MAY KU TSE TEN PAR JIN GYI LOP
So the body of the Lama has enduring vitality, grant your blessings!

呢麼 村噶 是瓦 親及落〔饑疫戰劫息滅祈加持〕
NET MUK TSON KAL ZHI WAR JIN GYI LOP
So this age of disease famine and weapons is pacified, grant your blessings!

恰配 若動 是瓦 親及落〔詛咒放蠱息滅祈加持〕
JET PUR BU TONG ZHI WAR JIN GYI LOP
So sorcery, hexes and hurled curses are pacified, grant your blessings!

冊把 寫染 急巴 親及落〔壽慧光榮增長祈加持〕
TSE PAL SHE RAP GYE PAR JIN GYI LOP
So longevity, good fortune and wisdom flourish, grant your blessings!

三巴 冷及 直把 親及落〔如願任運成就祈加持〕
SAM PA LHUN GYI DRUP PAR JIN GYI LOP
So all wishes are spontaneously fulfilled, grant your blessings!
This was written by Ka Kyap Dorje, the boy nursed by the wisdom dakini.

**Taking Refuge**

*Namo! In the lama who is the embodiment of all sugatas,*

*who is the self nature of the three jewels,*

*I, together with all beings of the six realms,*

*Go for refuge until attaining enlightenment.*

**Arousing Bodhicitta**
森结 卓瓦 根敦的 [发心为度有情众]
SEM KYE DRO WA KUN DON DU
Generating bodhicitta for the benefit of all beings,

喇嘛 桑结 諸涅呢 [修持上师为如来]
LAMA SANG GYE DRUB NE NI
Having practiced the lama as a buddha,

剛拉 剛度 陳列記 [方便善巧事業力]
GANG LA GANG DUL TRIN LE KYI
by performing activities that tame beings according to their needs,

卓瓦 州娃 但加哦 (三遍) [承諾普度諸眾生]
DRO WA DROL WAR DAM CHA O (Repeat three times)
I vow to liberate all beings.

AH; RANG LU TA MAL NE PAY DUN KA RU
AH Before me in my ordinary form

OR GYEN DRI MET DHA NA KO SHAY TSO
is Orgyen's stainless Lake Dhanakosha.
It's profound depths are filled with the water of eight qualities.

Within its center is the stem of a jeweled lotus with petals unfolded.

Upon this is Orgyen Vajra holder, in whom all sources of refuge converge.

Brilliant with the splendor of the major and minor marks, he is embracing Tsogyal, the mother consort.

He holds a vajra in his right hand, and a vase within a skullcup in his left.

Exquisite in their silks and ornaments of jewels and bone,
within a vast expanse of five-colored light, they blaze in the majesty and blessing of supreme bliss.

Oceans of the Three Roots gather like clouds as their retinue.

They gaze upon me, bringing down a shower of blessing and compassion.

To the form of deathless pristine awareness, the essence of all victorious ones,

I forever offer prostrations of faith, with intense and powerful yearning.

My body, wealth and enjoyment, and all virtue gathered in the three times--
I offer these in the manner of Samantabhadra's vast clouds of offerings.

I confess without exception all harmful actions and failings accumulated through time without beginning.

Of the qualities of the victorious ones and their heirs, you are the sole sovereign lord, lord protector, in your example beseeching you to bring down a great rain of profound and vast dharma.
Amassing all virtuous qualities of my own and others,

I will, for as long as the countless realms of beings continue,

I dedicate all this to the guidance of beings throughout space.

Oh great treasure of wisdom and love, in whom all sources of refuge converge,

most excellent and precious refuge in these corrupt, evil times:
I am afflicted by the spread of the five degenerations, and I pray to you with great longing!

Recall your child with love!

and grant your blessings to my devoted heart!

I pray, swiftly show signs and indications,

and confer the most excellent and ordinary siddhis!
蓮師邬金金刚持
Guru Orgyen Vajra Holder
Hung! OR GYEN YUL GYI NUB CHANG TSAM
Hung! In the northwest country of Orgyen

 PED MA GE SAR DONG PO LA
born in the pollen heart of the lotus,

possessing astonishingly supreme spiritual attainments,

you are well known as Pedma Jungney (the Lotus Born),

surrounded by a retinue of many dakinis,

following you, I practice.
Please come forth to bestow blessings.

Oh Guru Padma, bestow siddhis upon me!

With these words repeat the Seven-Line Prayer as many times as possible. Due to the devotion of your prayer, five-colored rays of the light of pristine awareness extend like filaments from both the point of union and the hearts of the father and mother gurus. As these filaments are absorbed into your heart, the thread of your consciousness is infused with blessings. Repeat the Vajra Guru mantra as many times as is appropriate.
啊啊 哦哦 喔喔 日日 樂樂 訴説 卧卧 昂啊。噶卡噶各 啊 杂擦杂甲念 札查札榨拿 達它達打拿 巴帕巴爸 瑪 亞熱拉瓦 夏卡薩哈加。
OM BENZAR SATTO, SAMAYA MA, NU PA LA YA, BENZAR SATTO TE NO PA, TITRA DRI DHO ME BHA WA, SUTO KAYO ME BHA WA, SUPO KAYO ME BHA WA, ANU RAKTO ME BHA WA, SARWA SIDDHIM ME PRA YATSA, SARWA KARMA SU TSA ME, TSITTAM SHER YAM, KU RU HUNG, HA HA HA HA HO, BHAGAWAN, SARWA TATAGATA, BENZAR MA ME MUNTSÅ, BENZRI BHA WA MAHA, SAMAYA SATTO AH.

嗡耶達瑪 黑頓札巴瓦 黑頓爹 肯達噶多 哈亞瓦爹 爹肯 杂與 拿若達 誒旺巴跌 瑪哈 夏瑪拿耶所哈。三遍
OM YE DHARMA, HE TU TRABHAWA, HE TUN TE, KHEN TA THA GA TO, HAYA WA DET, TE KHEN DZA YO, NI RO DHA, EWAM BHADI, MAHA SHRA MA, NRA YE SOHA. (Repeat three times)
Supplication and Offering to Sengchen Gesar Norbu
Called Spontaneous Accomplishment of Enlightened Activity

Arrange tea, liquor, torma, and so forth. Having blessed them, recite the following:

吽舍 旧容 真波 忠切 巴及日 〔怖畏羅剎之城吉祥山〕
HUNG HRI, JIG RUNG SIN PO'I DRONG KHYER PAL GYI RI
HUNG HRI The terrifying cannibal land of Palgyi Ri,

古森 加為 讓康 貝瑪喔 〔三身佛剎蓮花光宮殿〕
KU SUM GYAL WA'I ZHING KHAM PEMA OD
is the pure realm of the victorious ones of the three kayas, Pema Od (Lotus Light).

瑪拿 滅紅 處巴 札波让 〔遍佈黑紅火焰忿怒剎〕
MAR NAG ME PUNG TRUK PA DRAG PO'I ZHING
The space of fierce, roiling masses of red-black fire

囊達 多吉 裡及 自大眾 〔依內即為金剛身心城〕
NANG TAR DORJE LU KYI TSITTA'I DRONG
innerly is the province of the heart of the vajra body,
任怎 巴窩 卡卓 破張尼（持明勇士空行宮殿中）
RIG DZIN PAWO KHANDRO'I PO DRANG NEI
the celestial palace of the vidyadhara dakas and dakinis.

思日 念你 耶西 多吉古（輪涅等性智慧金剛身）
SID ZHI NYAM NYID YESHE DORJE'I KU
Within is the evenness of existence and peace, the wisdom vajra body,

日將 嘉為 喜速 措及記（浩瀚佛陀總集海生尊）
RAB JAM GYAL WA'I CHI ZUK TSO KYE JE'I
the embodiment of infinite victorious ones in the form

圖解 雜囊 集瑪 若貝素（大悲力現幻化游舞身）
TUK JE'I TSAL NANG GYU MAR ROL PA'I ZUK
of illusory display, the Lake-Born Lord as the manifestation of compassion.

難覺 諸巴 破莫 措當解（瑜伽成就男女海會眾）
NAL JOR DRUB PA PO MO'I TSOK DANG CHEI
Together with your hosts of male and female yogic masters,

母丹 不拉 信及 拉貝謝（為於具信者我加持故）
MO DEN BU LA JIN GYI LAB PA'I CHIR
to bless this faithful child
TUL ZHUK DORJE'I GAR GYI KHA LAM NEI
by the vajra dance of fearless conduct, in space

DUD DUL DRA LA WER MAI KUR ZHENG WA
arise in the enlightened form of Dudul Drala Werma.

RIG DZIN CHEN PO DZAM LING GYEN CHOG TSAL
Great vidyadhara, you manifest as the supreme ornament of Dzambuling;

SHERAB RAL DRI DA ZHU'I TRUL KHOR GYI
with your magical prajna sword, bow and arrow,

SID PA'I DRA DE JOM PA'I TU WO CHE
you defeat all classes of enemies in existence, mighty one!

KYEM CHOG SENG CHEN NOR BU KU KHOR PUNG
Kyemchog Sengchen Norbu and your legions of servants,
MA LU KHOR DANG CHEI PA TAM CHED KUN
together with your entire retinue,

PA WA'I KI SO CHA DRA DRUK TAR DROK
by screaming your heroic roar like a dragon,

GE TSEN NYEN PA'I BA DEN KHA LA CHAR
hoisting the flag of auspicious omens in the sky,

DORJE'I TAM CHOG ZHON PA'I TRO GAR GYI
and the stamping dance of the youthful Vajra Hayagriva,

BAR CHED DAM SI'I SOK NYING TSAL BAL GEM
eliminate obstacles that come from the samaya transgressors by
cutting their life forces and hearts to pieces.

JIN LAB TRIN TRIK NGO DRUB CHAR GYUN BEB
Make the clouds of blessings mass and siddhis descend like steady rain.
Through the offerings and reverence of this fortunate one,

By the power of your unobstructed compassion, come to this place.

Enjoy the offering of choice nectar, drink of heroes.

Enjoy the offering of the wish-fulfilling torma of the quintessence.

Enjoy the offering of Argham, the intoxicating blood liquor.

Enjoy the offering of purificatory incense, the sweet scent of clear light.
Enjoy the offerings of multicolored silk banners and music.

Enjoy the secret offering of the experience of bliss-emptiness.

Enjoy the ransom offerings of existence arising from the ground.

Enjoy the wisdom offering of the evenness of everything.

Hold us with compassion, Sengchen Rinpoche (Great Precious Lion)!

Do not be idle in fulfilling your oath, emanations of the Three Families!
Without parting from us from now until enlightenment,

perform your enlightened activities of protection and blessing!

holding great compassion in the form of a great weapon,

supreme subduer of all legions of demons,

dispel all fear of the four demons!
KHYEN RAB GONG PA'I LONG NE TSAL CHUNG LA
May your power issue forth from the expanse of supreme omniscient intent

KAL DEN NYING GI U SU JIN CHEN POB
and bring down blessings deep in the heart of this fortunate one.

TSA LUNG RIG KHAM YE SHE TSI TOB LA
Bring recognition of the channel, wind, and awareness elements as wisdom

GANG JE JANG CHUB LAM DU GYUR WAR DZOD
and transform whatever is done into the path of enlightenment!

DUD DUL DRAG PO NGAK KYI ZI BAR ZHING
Demon Tamer, wrathful one, make mantra's brilliance blaze

KYE GU'I MO NANG CHO LA GYUR WA YI
and turn all beings' reverence to the dharma.
Perform the enlightened activities of taming and holding beings as followers.

and grant the siddhis of mastery, might and power.

open the treasure's door, the jewel of retention, eloquence, and intelligence.

bring accomplishment of the two kinds of benefit as wished for, I pray!
Those endowed with bodhicitta, with utterly perfect conduct:

abiding in the supreme, profound vajra vehicle:

greatly increase their direct realization on the stages and the paths

and bring complete liberation, the mastery of the victorious ones!

On the 27th day of the 6th month in the Iron Tiger Year, Mipham wrote down whatever arose. Virtue!

Concise Supplication to Gesar
From space, compassion without delay, Sangchen Je,

embodiment of all three roots deities, Norbu Drandul Tsal,

by the power of your compassion and heart's bond, come to this place

and enjoy the offerings of samaya substances, nectar and torma.

Make the signs of accomplishment show plainly
热为者乌衣神之巴做 [所欲希求如意皆圆满]
RE WA'I DRE BU YID ZHN DRUB PAR DZOD
and fulfill all wishes just as intended.

欲当腾蒙悟诸杂度索 [共与不共成就请赐予]
CHOG DANG TUN MONG NGO DRUB TSAL DU SOL
Grant supreme and common siddhis, I pray!

嗡玛哈桑哈玛日杂萨巴日瓦日额当把另大卡合 (三遍)
OM MAHA, SING HA MANI RADZA, SA PA RI WA RA, EDAM BA LING TA KHAHI.
Repeats three times or more 德名者著 (By the one called Dhih.)。

多敦根哲札拉特沃且 [能满所愿战神大力士]
KYE DOD DON KUN DRUB DRA LHA TU WO CHE
KYE Fulfilling all wishes and aims, mighty drala,

热森巴美傑徹桑钦加 [三部莲师幻化大狮王]
RIK SUM PEMA'I GYU TRUL SENG CHEN GYAL
the magic of the lotus of the Three Families, Sengchen Gyal,

诺乌札德噶多破念吉 [大宝降敌护法使者眾]
NORBU DRAN DUL KA DOD PO NYAR CHEI
Norbu Dradul, together with your oath-bound ones and messengers:
SOL LO CHOD DO SAM DON LHUN DRUB DZOD
Repeats three times or more
I supplicate and make offerings! Bring spontaneous accomplishment of all wishes and aims!

As requested by the accomplished, pure yogic master Bidyadhara, at the practice place Dudlei Namgyal Ling, Jampal Dorje wrote this for virtue on the seventh day of the twelfth month (gyal da). By this, may the precious practice lineage reign in all directions!

HUNG     Wrathful wisdom emanation of Kuntuzangmo,

YING KYI GYAL MO EKADZATI MA
queen of space, Ekadzatima,
YESHE LEI DANG JIG TEN MA MO'I TSOK
and the hosts of wisdom, activity, and worldly mamos--

SOL LO CHOD DO CHOL WA'I TRIN LE DZOD
Repeats three times or more
I make offerings to you! Perform your entrusted enlightened activity!
(By Mipham)

HRI DRANG SONG KHYAB JUG CHEN PO RAHULA
HRI  Sage, all-encompassing lord, great Rahula,

TRUL PA NAM GYED DONG MO CHED ZHI DANG
together with your eight emanations, the four animal-headed sisters,

ZA DANG GYU KAR DREK PA DE GYED CHEI
and the za, gyukar, and eight classes of haughty ones,
Repeats three times or more
I supplicate you and make offerings--perform your entrusted activity!
(By Mipham)
HRI PEMA WANG GI KA NYEN TU WO CHE
Mighty one under the command of Pema Wang (Hayagriva),

CHE TSEN DRAK PA'I GYAL PO YANG LE WOR
august, renowned king, Yang Le Bor,

TSU'U MAR PO KA KHOR TRUL WA CHEI
together with Tsu'u Marpo and your servants and emanations:

SOL LO CHOD DO SAM DON LHUN DRUB DZOD
Repeats three times or more
I supplicate and make offerings--bring the spontaneous
accomplishment of our wishes!

GANG ZHIG YID LA DREN PA TSAM GYI NI
By anyone merely bringing you to mind,
DOD PA'I NGO DRUB TER WAR DZED PA YI you grant whatever siddhi they desire.

Protectors, wish-fulfilling jewels,

enjoy the samaya substance, the torma of all that is desired,

and fulfill my wishes and aims without exception!

The Inexpressible Absolute Confession

Behold the self-manifest primordial wisdom mandala encompassing space.

[33]
The supreme embodiment of primordial wisdom, the natural mandala,

although without elaboration, just like the full moon,

appears as the display of compassion, without bias, equally, like the clear light of the sun.

Please come here, listen to me, and be seated.

To the inexpressible wisdom, the immovable dharmakaya,

the great bliss Sambhogakaya, the Five Buddhas and their families,
the deities of the play of the vast display of the skillful method of loving kindness,

and the peaceful and wrathful nirmanakaya buddhas, I bow down.

like limitless clouds of Samantabhadra’s offerings,

are perfectly arranged throughout the reaches of the pure sphere of space.

I offer this ocean of outer, inner, and secret offerings.
In the secret womb of Samantabhadri (Kuntuzangmo) dwell the vast multitudes of the mandalas of the buddhas without exception.

Within the one taste of changelessness, take pleasure in the indivisible awakened mind.

The mind’s nature is the great space of the dharmadhatu.

All phenomena are perfectly pure as the primordial realm of clear light.
The nature of this practice is the sphere beyond thought and speech.

I bow down constantly to this awakened mind of the nature of equality.

are the great arrangements of outer, inner and secret mandalas.

all that appears and transforms is the spontaneous expression of male-female
Great Mistress, who possesses the form of the ultimate great secret,
is the clear light realm of the great bindu of non-duality,
達尼 千布 如阿 牙雲當 [普賢主宰五姓佛父母]
DAG NYID CHEN PO RIG NGA YAB YUM DANG
is the great self-nature as the five Buddha families, male and female,

將秋 將乍 卓窩 卓莫措 [菩提兄妹忿尊忿母眾]
CHANG CHUB CHAM DRAL TRO WO TRO MO’I TSOG
the family of bodhisattvas, the hosts of male and female wrathful deities,

多傑 拉莫 措杰 措計達 [金剛天女眾尊眾中主]
DORJE LHA MO TSOG JE TSOG KYI DAG
the assembly of vajra goddesses and the lords, masters of the assemblies,

如阿 巴千 卓加 牙雲居 [五姓大祥忿王十父母]
RIG NGA PAL CHEN TRO GYAL YAB YUM CHU
the five glorious herukas of the Five Buddha families, the Ten Wrathful Deities and their consorts,

內當 玉計 恰加 果瑪習 [聖地勝境相幟四護門]
NEI DANG YUL GYI CHAG GYA GO MA SHI
The Four Gate keepers of the sacred places and countries,

耶謝 朱貝 拉措 芒波當 [眾多智慧化身天眾並]
YESHE TRUL PA’I LHA TSOG MANG PO DANG
the many assemblies of primordial wisdom emanation deities,
MA TAR CHAM SHING SING TAR DUNG LA SOG
who are as loving as mothers and as affectionate as sisters,

LEG NYEI TANG DZIN DAM TSIG JEI CHOD PA’I
the dakinis who weigh good and evil and pronounce the judgments
of samaya, and

CHI NANG KHANDRO NAL JOR MA YI TSOG
hosts of outer and inner dakinis and yoginis.

PANG GYUR DORJE DAM CHEN GONG SU SOL
All of you who uphold the vajra commitment, please bear witness to
me.

DOR JE’I DUNG TSOB NAL JOR DAG CHAG GI
Descendants of the vajra lineage pure-awareness holders, myself and
others,

DOR WA’I DON DU CHANG CHUB SEM KYED DE
who generate the awakened mind for the purpose of all beings,
in order to reach the unsurpassed state of awakening,

we practice the various individual disciplines of the ocean of teachings,

maintain the supreme vow of the union of body, speech and mind, and

the vajra samaya, not lightly transgressed and necessary to maintain.

All general and extraordinary samaya,

that I successively received and swore to preserve,
were never intended to be lost or transgressed.

with no intention to deviate or abandon them, yet

due to laziness, I have postponed the practices.

Without achieving accomplishment, my meditation potential is feeble.

Lacking mindfulness and overpowered by carelessness,

I have not persevered in meditation, and have been distracted during mantra recitation.
Concerning the root samaya of body, speech and mind,

overpowered by my lack of awareness, both knowingly and unknowingly,

I have transgressed my teacher’s words and contradicted the vows.

Any practitioner who has allowed samaya to deteriorate

should not be associated with, even for an instant.

Although stated in the scriptures, this is difficult to adhere to.
The secret path is difficult to define, and so hard to understand clearly.

Lacking omniscience, it is difficult to discern who is at fault.

I have associated with transgressors in feast and fulfillment restoration ceremonies.

I have spoken about dharma to transgressors and improper vessels, and

I have failed to be conscientious about deteriorations, their faults and so forth.

I have befriended transgressors. And due to all of this,
these faults of the obscuration of defilement, whatever they may be,

are the cause of obstructing conditions in this life and will obscure the future.

With a mind of overwhelming regret and remorse I completely confess.

Please pay heed to me with your loving compassion and

Although you abide in the state of equanimity free of conceptualization,
please bestow perfectly the blessings of absolute non-duality.

If non-conceptual absolute truth is free from elaboration,

whatever thought formations exist become non-conceptual.

Due to the power of conventional truth, which is merely illusory,

for the faults committed, with personal remorse, I request forgiveness.

This extract is the fourth chapter of The Confession Tantra. The Stainless King. Translated into Tibetan by Vimalamitra and Nyak Jnanakumara.
From the Stainless Secret of Vajrasattva: The Doctrine of the King of Purification, The Essence of Confession

嗡！謝托 當波 桑傑 袁杜桑 [本初原智普賢如來佛]
OM！SHI THOG DANG PO SANGYE KUN TU ZANG
OM！Buddha Kuntuzangpo, the primordial ground,

多傑 森巴 多傑 跌欣謝 [金剛薩陀金剛之聖者]
DORJE SEMPA DORJE DE SHIN SHEG
Vajrasattva, the Vajra Tathagata,

怕窩 千波 周哇 居配供 [眾生護法勇猛空行父]
PA WO CHEN PO DRO WA KYOB PA’I GON
Great Daka (hero), protector of beings,

搭拉 則供 耶雪 千幾色 [願汝悲智慈目眷顧我]
DAG LA TSER GONG YE SHE CHEN GYI ZIG
look upon me with your gaze of wisdom and loving intent.

啊！杜尼 瑪幾 耶尼 南達將 [雖然初始原本為清淨]
AH！DOD NEI MA KYEI YE NEI NAM DAG KYANG
AH！Though primordially unborn and pure from the beginning,
in the face of sudden confusion, all discursive thoughts arise.

Through this condition of the appearance of ignorance’s duality, all deteriorations

I confess in the expanse of the great pure consort of the dharmadhatu.

I hold, proclaimer of the vajra samaya, every broken vow and damaged pledge of the

one hundred thousand body, speech, mind, and secret samayas,
I confess with absolute shame and remorse.

Having passed the time limit when violations become faults,

which are the cause of harsh punishment,

at the command of the vajra dakinis, the monitors of karma,

I confess the accumulated causes of the great hells that obscure this life and the next.

Great vajra, primordial king,
此懺悔文雖只寥寥數語，便能攪動婆娑世界有如轉鐵成金。此乃口傳教誨，能保護眾生由于無明而破犯三昧耶戒。此懺悔文在普賢如來佛心中出現，蓮師為利益將來世代眾生而寫下。願我的心子、及我的化身能與此教誨相遇。薩滿雅 加加加。飲血事業自在所寫。薩瓦懞嘎郎。

This King of Confessions, in just a few words, can stir samsara from its depths like alchemy applied to iron. It is an oral instruction to protect beings who have fallen subject to ignorance and thus violations of samaya. This arose from the sphere of the mind of Samantabhadra and was written down in code script for the sake of future generations. May it meet with my heart son, and emanation of myself.
嗡 巴咋 薩朵 薩瑪亞, 瑪呢 巴拉亞, 巴咋 薩朵 爹諾巴, 低查之卓 密巴瓦, 思朵 卡與 密巴瓦, 思部 卡與 密巴瓦, 啊尼 熱朵 密巴瓦, 色瓦 薩朵 滅 札亞聶, 色瓦 噶瑪 思雜滅, 自當西譯 古日吽, 哈哈哈哈火, 半噶萬, 色瓦達它 噶達, 巴扎 瑪密 目雜, 巴扎 布瓦 瑪哈, 薩瑪亞 薩朵啊。

OM VAJRA SATTVA SAMAYA, MA UN PA LA YA, VAJRA SATTVA TE NO PA, TISHTHA DRI DHO ME BHA WA, SU TO KHAYO ME BHA WA, SO PO KHAYA ME BHA WA, ANU RAKTO ME BHA WA, SARWA SIDDHIM ME, PRA YATSA, SARWA KARMA SU TSA ME, TSITTAM SHRE YAM KU RU HUNG, HA HA HA HA HO, BA GA WAN SAR WA, TA THA GA TA, VAJRA MA ME MUN TSA, VAJRI BHA WA MA HA, SAMA YA SATTVA AH

達當 森見 塔加及〔我等一切諸有情〕
DAG DANG SEM CHEN TAMCHE KYI
Us and all other sentient beings,

但此 念恰 根達將〔懺悔所衰損誓言〕
DAM TSIG NYAM CHAK KUN DAK JING
Confess for the transgressed precepts and deteriorated disciplines.
From now on until I attain enlightenment,
May I maintain the purity of all vows!

The Noble Vase of Glory: a tsog offering connected with the Seven-Line Prayer

Arrange whatever samaya substances you have available, such as mamsa and madana.

From the AH, a skull cup equal to dharmadhatu;

from OM, the sense pleasures of the world of phenomenal experience arranged within as the tsok;
HUNG GI DE CHEN YE SHE Rol PAR GYUR
with HUNG, these are the play of the pristine wisdom of supreme bliss;

HRIH YII TSA SUM LHA TSOK GYE PA KANG
with HRIH, the hosts of deities of the Three Roots are delighted and fulfilled.

Inviting the guests to the tsog and offerings:

HUNG! OR GYEN YUL GYI NUB CHANG TSAM
HUNG! In the northwest country of Orgyen

born in the pollen heart of the lotus,
雅稱 丘給 吳祝涅〔稀布殊勝妙成就〕
YA TSEN CHOG GI NGO DRUB NYEI
possessing astonishingly supreme spiritual attainments,

貝瑪 窮涅 些殊札〔得大名稱蓮花生〕
PED MA JUNG NEI SHEI SU DRAK
you are well known as Pedma Jungney (the Lotus Born),

扣都 康卓 忙波夠〔空行圍繞於周圍〕
KHOR DU KHA DRO MANG PO KHOR
surrounded by a retinue of many dakinis,

切記 皆絲 達祝吉〔我如本尊勤修持〕
KHYED KYI JEI SU DAG DRUB KYI
following you, I practice

多雲 錯拉 前真那〔見此妙欲之供物〕
DUT YUN TSOK LA CHN DREN NA
and invite you to this feast of sense pleasures.

親及 落切 些絲所〔祈請降臨賜加持〕
JIN GYI LAP CHIR SHEK SU SOL
I pray that you approach to confer your blessings!
Send down your blessings to this excellent place!

and transform the tsok offerings into the amrita of pristine awareness!

Bestow the four empowerments on me, one who aspires to most excellent attainment!

Dispel obstacles such as hindrances and those who lead us astray.

Grant the most excellent and ordinary siddhis!

Hung Oh Lama Jetsun Pema Tut Treng Tsal,
together with your host of knowledge holders and dakinis,

I pray with devotion and intense yearning.

My three doors' gather virtue, enjoyments of wealth and those of others:

The world of phenomenal experience, all manner of delightful sense pleasures with nothing incomplete--

all this I offer as Samantabhadra's offering feast of supreme bliss.
Lovingly accept this with delight. May it fulfill our sacred bond.

Guru Rinpoche, I beseech you!

Grant the most excellent and ordinary siddhis to your devoted child!

I pray, purify all impairments and breaches of my samaya commitment!

Liberate outer, inner and secret obstacles in basic space-dharmadhatu!
JANG CHUP BAR DU DREL MET JE DZIN ZHING
Until my complete awakening, hold me inseparable from you!

TSE SO NYAM TOK YAR NGOY DA TAR PEL
May longevity, merit, meditative experiences and realization increase like the waxing moon.

SAM PA LHUN GYI DRUP PAR JIN GYI LOP
Grant your blessing for the spontaneous fulfillment of all my wishes!

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG
Abridged Tsok Offering: Consecrate the tsog substances by

OM AH HUNG HO

OM AH HUNG HO,
TSA SUM LHA TSOK TSOK LA CHEN DREN SHEK
Assembled deities of the Three Roots, I invite you to the tsok. Approach!

[58]
起囊 桑為 德親 錯卻不〔外內祕密大樂薈供獻〕
CHI NANG SANG WAY DE CHEN TSOK CHUT BUL
I offer outer, inner and secret assembled feast offerings of supreme bliss.

但册 娘恰 它見 脫落夏〔破壞誓句一切發露懺〕
DAM TSIK NYAM CHAK TAM CHE TO LO SHAK
I confess and acknowledge all impairments and breaches in my samaya commitment.

泥增 扎噶 求及 仰絲捉〔二取仇障度於法界中〕
NYI DZIN DRA GEK CHU KYI YING SU DROL
Liberate the enemies and hindrances caused by dualistic clinging in the basic space of dharmadhatu.

娘泥 得瓦 親波 圖黨岡〔願平等性大樂心意滿〕
NYAM NYIT DE WA CHEN POY TUK DAM KANG
Fulfill the sacred bond of supreme and blissful equanimity!

卻當 疼猛 悟住 雜都所〔殊勝共同悉地請賜予〕
CHOK DANG TUN MONG NGU DRUP TSAL DU SOL
I pray, grant the most excellent and ordinary siddhis!

此簡短的薈供文是將巴多吉所寫，薈供能積聚無限資糧。
This abridged tsog offering was composed by Jampal Dorje since it is useful for offering tsog by accumulating numbers of repetitions.
如你願意，可唱頌金剛歌
If you wish, sing a Vajra song:

DRO WA KUN NI CHOK TU GA WAY RANG ZHIN TE
The manifestation of sentient beings' nature is the supreme joy.

NAL JOR MA NI KOR LOY RANG ZHIN DU NE KYI
The yogini is the naturally dwelling mandala.

SA SUM MA LU DRO WA SANG GYE KYI RANG ZHIN
The nature of sentient beings of three realms is the buddhas.

NYING JET ZHON NU MA DANG LHEN CHIK ROL PAR JAO
Compassionate and youthful dakinis, please share these offerings!

AH RE TI MUK CHUK KYI MI SHE SO
Alas, ignorant beasts do not understand this!
LHEN KYE DZE ME LANG NE DE WA CHE LA NU
Welcome inherent dakinis to accept this great bliss!

GANG GIY DUN DAM PA NI MA GOM PAR
Whoever does not meditate on the profound meaning and wonderful dharma,

DE YIY SANG GYE NYIT NI TOP PA MA YIN NO
will not attain the supreme buddhahood.

NANG DANG CHI NI YE WAR MET PAR SHE PAR GYIY
Understand the meaning that outer and inner are indistinguishable,

JIK TEN TAM CHE DRAL WAR NU PA'O
thus you will have the ability to liberate all beings of three realms.

AH RE TI MUK CHUK KYI MI SHE SO
Alas, ignorant beasts do not understand!
Welcome inherent dakinis to accept this great bliss.

Thus, sing in a pleasing melody.

Giving away the excess offerings:

Arrogant hosts who get the excess offerings

gather like clouds! Eat ravenously!

Eat the excess offerings laced with flesh and blood.

According to your original promise,
TEN DRA DAM NYAM ZE SU ZO
devour as food, the enemies of the doctrine and those with broken
samaya!

TAK DANG TSEN MA NYUR DU TUN
Show signs and omens-quickly!

DRUP PAY BAR CHE DOK PA DANG
Repel the obstacles to accomplishment

TRIN LE TOK MET DRUP PAR DZO
and complete your enlightened activities without impediment!

Saying this, throw out the excess offerings.
From the three syllables in the lama's three places

emerge three rays of white, red and dark blue light.

my three doors are purified of obscurations and become the vajras of enlightened body, speech and mind.

Finally, the lama, together with his retinue, dissolve into light,

which becomes a white sphere glowing red and marked with HUNG.
讓各 娘噶 疼比 喇米圖 [融入自心師意與自心]
RANG GI NYING GAR TIM PE LA MAY TUK
As this is absorbed into my heart, the Lama's mind and my mind become indistinguishable,

讓森 也滅 藍接 求各涅 阿 阿！
〔無二無別俱生法身成！阿阿〕
RANG SEM YER MET LHEN KYE CHU KUR NE AH AH
I dwell in spontaneously co-emergent dharma karma. AH AH

誦後再未有任何取捨改變的自心性本來法界當中安住，復觀如
幻諸相為上師自性。誦回向文及吉祥讚，令成樂善圓滿！此文
于〔調伏一切〕之牛宿月上弦初八造，祈願生生世世服務蓮花
生大師者〔米滂南巴加哇〕心海中所出，一切吉祥！
With these words, confront your own inherent true face which is that of the supreme pristine dharma karma, your own mind's very nature, primordially pure and beyond all artifice or contrivance, and beyond all acceptance and rejection. Then once again, regarding all illusion-like appearances as being of the nature of the lama, conclude on a positive note of celebration by dedicating the virtue and generating auspicious wishes.
On the eighth day of the waxing moon in the month of Droshin of the year called "Taming All," that is, the seventh month of the Fire Female Pig Year (1887), this arose from the lake of the mind of Mipham Nampar Gyalwa, the one who prays that he serve Guru Padma in all lifetimes.

May there be virtue!

Sarva mangalam!

May everything be auspicious!

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