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，思及饒益多眾生，手雖痛却勤書寫。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，未得傳承亦可誦。

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.
Slightly elevated from here, in the direction of sunset,

beyond a myriad of cosmic worlds,

is the land of the Noble Ones,

the completely perfect pure realm of Great Bliss, Dewachen.

Although Dewachen is not visible with our physical eyes,

its imagery can be vividly perceived through our mental faculties.

There resides Amitabha, Victorious One of Boundless Light,
巴瑪繞給朵間則吉巴〔紅蓮寶色光耀眼〕
PE MA RA GAI DOK CHEN ZI JID BAR
ruby red in color and blazing with radiance,

窝拉則多亞拉闊落索〔具足頂髻足幅輪〕
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 CHÜ TRE
such as the crown protuberance and the dharma wheel at the sole of each foot.

亞及夏尼年亞龍賊怎〔一面二臂定持缽〕
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〔著三法衣跏趺坐〕
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.

巴瑪動單達唯單當德〔千瓣蓮花月墊上〕
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

江秋向拉歌加定雜得〔身背依靠菩提樹〕
JANG CHUB SHING LA KU GYAB TEN DZED DE
with a Bodhi tree rising from behind as a backrest.

土吉建幾江內達拉則〔慈悲慧眼遙視我〕
TUK JE CHEN GYI GYANG NE DAK LA ZIK
From a distance, his wisdom eyes gaze down at me with loving affection.
To the right is the bodhisattva Avalokiteshvara, who is white in color. In his left hand he holds a white lotus.

To the left is the bodhisattva Vajrapani blue in color, holding a lotus marked with a vajra in his left hand.

Both bodhisattvas extend their right hands in the mudra of bestowing refuge.

These three supreme deities appear like Mount Mehru, the king of all mountains, illuminating with splendor and radiance.

Surrounding them is their retinue of a trillion fully ordained monks (gelong).
of a shimmering golden color with the respective marks and signs of excellence.

They are dressed in the three robes of dharma.

With a devotion that transcends time and space,

I prostrate wholeheartedly with my three doors.

From the right hand of Amitabha, the dharma-kaya Buddha of Boundless Light,

a light radiates forth in the form of Avalokiteshvara;

from which one billion emanations of Avalokiteshvara shine forth.

Tara emanates from a light ray sent forth from the dharma-kaya lord’s left hand;
followed by one billion emanations of Tara welling forth.

From the dharmakaya lord’s heart,

light radiates becoming Padmasambhava along with one billion similar emanations of Orgyen guru.

I prostrate to dharmakaya Buddha of Boundless Light.

With the clairvoyant ability of a buddha, Amitabha watches over all sentient beings

with loving kindness during the six periods of the cycle of day and night.

With his omniscience, he is constantly aware of

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.
Although your lifespan lasts for countless kalpas,

please remain firm not transgressing beyond samsara.

With utmost sincerity we pray,

except for the fruition of fully matured past karma,

for our lifespan to extend beyond one hundred years and

for untimely death to be averted.

I prostrate to the Protector of Boundless Light.

Not even the merit of cloudbanks of offerings of precious jewels
that permeate the three thousandfold universes

can compare to hearing the holy name Buddha Amitabha once

There is no greater merit.

Therefore, I respectfully prostrate to the Buddha of Boundless Light.

Merely hearing the name Amitabha

while simultaneously having intense faith

arising from one’s depths,
I am ensured of never turning away from the path to buddhahood.

I prostrate to the Protector of Boundless Light.

Until buddhahood is reached,

may I be reborn in a royal family and not have a female body.

I shall maintain pure discipline in all of my future rebirths.

I prostrate to the One Gone to Bliss, Deshin Shegpa, the Buddha of Boundless Light.

I offer the root of all of my virtue, my body and all my physical possessions,
NGÖ SU JOR WAI CHÖD PA CHI CHI PA
along with imaginary offerings of the eight auspicious signs,

YID TRUL TRA SHI DZE TAK RIN CHEN DÜN
the seven royal symbols and whatever is desirable.

DÖD NE DRUB PA TONG SUM JIK TEN GYI
All the wealth and glory of the three thousandfold universe

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,

LHA LU MI YI LONG CHÖD TAM CHED KÜN
together with the immense wealth of gods, nagas and humans,

LO YI LANG TE ÖD PAK MED LA BUL
all of these are offered to the Buddha of Boundless Light.

DAK LA PEN CHIR TUK JE TOB KYI ZHE
By the force of your compassion, please accept these offerings for my benefit.

PA ME TOK DRANG DAK SOK DRO KÜN GYI
Since the very beginning, throughout countless rebirths until this present lifetime,
我承认我以及所有母体众生包括我自己曾造作无数的不善业，

我承認作過及發願永不作再三次身不善業：

殺生、盜財、性不善。

我承認作過及發願永不作再四次語不善業：

謊述、離間、驚惡語、謗論。

我承認作過及發願永不作再三次意不善業：

貪心、憎恨、邪見。
I confess having committed, and promise to never commit again, the five heinous crimes of killing one’s parent or

I confess having committed, and promise to never commit again, evil deeds similar to that of the five heinous crimes,

I confess having having broken these sacred vows with the Three Jewels, at a holy monastery

and bonded by the sacred scriptures, as my witness.
I confess having committed, and promise to never commit again, all negative acts of abandoning the path of dharma.

I confess having committed, and promise to never commit again, any unintentional yet negative act of slandering a bodhisattva,

which by comparison is much more severe than killing a sentient being.

in any of the three realms of existence.

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.

Even though the great torment of the hell realms have been explained,

we still choose to not to believe it other than as simply a pedagogical device.

I confess having committed, and promise to never commit again, the extreme negative karma
他美雷安沙巴吐落夏[發露懺悔無解罪]
TAR MED LE NGEN SAK PA TOL LO SHAK
that makes liberation impossible.

盼巴夜當拉瑪結桑當[十三僧殘四他勝]
PAM PA ZHI DANG LHAK MA CHU SUM DANG
I confess committing, and promise to never commit again, the breakage and deterioration

邦動所夏尼些得参阿[墮罪惡作向彼悔]
PANG TUNG SOR SHAK NYE JE DE TSEN NGA
of the five categories of the vows of individual liberation,

所他册誠恰哇吐落夏[發露懺悔五墮罪]
SO TAR TSUL TRIM CHAL WA TOL LO SHAK
the four root downfalls and thirteen branch downfalls of the fully ordained monk.

江森拉巴念巴吐落夏[發露懺破菩薩戒]
JANG SEM LAB PA NYAM PA TOL LO SHAK
the four negative actions plus the eighteen downfalls.

匝動杰業燕拉嗡波加[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[發露懺破誓言罪]
SANG NGAK DAM TSIK NYAM PA TOL LO SHAK
the fourteen root tantric downfalls and the transgressions of the eight secondary tantric vows.
I confess having committed, and promise to never commit again, all harmful deeds I have unknowingly committed,

DOM PA MA ZHŪ MI GE LE JE PA

and all ordinary nonvirtues that I have committed due to lack of knowing the basic precepts,

MI TSANG CHÖD DANG CHANG TUNG LA SOK PA

including sexual misconduct, indulging in alcoholic intoxicants, and so forth.

DIK PA DIK TU MA SHE TOL LO SHAK

yet I have carelessly disregarded the sacred words of honor and abandoned commitments.

KYAB DOM WANG KUR LA SOK TOB NA YANG

I confess having committed, and promise to never commit again, these serious transgressions according to the words of the Buddha.

DE YI DOM PA DAM TSIG SUNG MA SHE

I have taken refuge vows and received empowerments,

CHE PE TUNG WA POK PA TOL LO SHAK
All of my cumulative harmful deeds are like deadly poisons deeply lodged within my belly.

Without deep remorse and pure confession, this poison cannot be cleansed.

May I confess with utmost sincerity and remorse.

Without maintaining my vows, my attempts to purify negative karma are feeble.

I solemnly swear, at the cost of my own life

and from today onward, that I will abandon all non-virtuous activities!

Buddha of Boundless Light and your heirs: grant your blessing

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 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.
MI GE CHU PO PANG PA GE WA CHU
I rejoice in relinquishing the ten unwholesome acts and

ZHEN GYI SOK KYAB JIN PA TONG WA DANG
performing the ten wholesome acts:

KHÔN PA DUM DANG ZHI DAL DANG POR MA
keeping vows, communicating honestly,

DÔN DANG DEN PE TAM JÖD DÖD PA CHUNG
reconciling with adversaries, speaking gently,

JAM DANG NYING JE GOM ZHING CHÖ LA CHÖD
engaging in meaningful conversation, curtailing one’s desire,

GE WA DE NAM KÜN LA YI RANG NGO
cultivating loving kindness, and engaging in dharma.

CHOK CHÜ JIK TEN RAB JAM TAM CHED NA
I exhort the completely perfect buddhas
who dwell in the myriad worlds of the ten directions.

Through your omniscience,

please be aware of my prayer!

I supplicate to all the buddhas, bodhisattvas, and lineage holders

who intend to go beyond suffering (samsara),

to remain firm and not pass into enlightenment!

I dedicate the root of all my virtue of the three times.
DRO WA SEM CHEN KÜN GYI DÖN DU NGO
for the welfare of sentient beings.

KÜN KYANG LA MED JANG CHUB NYUR TOB NE
May they swiftly obtain unsurpassable enlightenment and

DE YI GE WA DAK LA NYUR MIN NE
May my heartfelt aspirations be quickly fulfilled,

TSE DIR DÜ MIN CHI WA CHO GYED ZHI
and the eighteen types of untimely death be pacified.

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.

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.

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〔見彼心歡悦〕
DE TONG YID GA NANG WA KYID
may our minds be blessed with joy and happiness,

西為德阿美巴效〔無有死亡苦〕
SHI WAI DUK NGAL MED PAR SHOK
and may the suffering of death be pacified.

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

則切多吉南卡巡〔神力臨空中〕
DZU TRUL TOB KYI NAM KHIR JON
may the eight great bodhisattvas appear in the sky in front.

得哇間德卓哇耶〔指示極樂道〕
DE WA CHEN DU DRO WA YI
Through their miraculous power,

拉米得節默達節〔人天樂無常〕
LHA MI DE KYID MI TAK GYUR
and the temporal joy and well-being of gods and humans are only transitory;
realizing that one has endured this process,

since beginningless time,

may I be appalled by samsara.

and renounce it with clear conviction.

Although one may have the fortune to have been reborn as a human,

one is still subject to the process of birth, old age, sickness and death.

Particularly during these dark degenerate times with an abundance of obstacles,

the well-being and happiness of humans and gods
are contaminated like a poisonous meal.

May I arouse the proper motivation to abandon samsara!

May I be free of cravings toward food,

wealth and the companionship of a spouse or friend;

they are all impermanent with an illusory dreamlike nature.

May I recognize that my abode and its vicinity have no true existence,

but are merely mirage-like, dreamy reflections.
Like the newly released criminal from a prison,

without any hesitation, I declare with conviction my intentions to escape from this ocean of great torment.

and realize that there is no authentic freedom

until I reach the pure realm of Dewachen.

May I cut all tendencies of attachment and desire.

Like a vulture just broken free from a net,

may I soar high into the sky,

and traverse beyond countless worlds
Gya and Ye table, inner [innumerable worlds]

KED CHIK YÜD LA DRÖD JE NE
towards the western direction,

De rwa chen du chin par shok
instantly reaching Dewachen.

De ru sangye öd pak med
May I see the face of the Buddha of Boundless Light

Ngön sum zhuk pe zhal tong ne
who actually dwells in the pure realm

Drib pa tam ched dak par shok
and may I purify all of my negativities.

Kye ne zhi yi chok gyur pa
May I take the most supreme rebirth

Me tok pe mai nying po la
among the four types

Dzü te kye wa len par shok
—miraculous rebirth in the pollen heart of a lotus.
May I obtain, in an instant, the completely perfect body

with all the major marks and the signs of excellence.

even though I may hear the words of the Buddha

and experience brief contentment,

only delays the opportunity to be in the presence of the Buddha.
May I be free of these hindrances.

May the lotus blossom open immediately.

When I am reborn in the presence of the Boundless Light.

Through the force of my merit and miraculous activities,

may inconceivable cloudbanks of offerings spring forth

from the palms of my hands as pristine offerings

to the Buddha and his retinue.

May the Tatathagata bless me
by placing his right hand on my crown

so that I may receive the symbolic indication of enlightenment.

May I actualize spontaneous realization

after receiving vast and profound dharma teachings.

May I be blessed and guided by the two principal heirs of the Buddha:

the bodhisattva Avalokiteshvara and the bodhisattva Vajrapani.

May infinite buddhas and bodhisattvas

of the ten directions
SANGYE JANG SEM PAG MED PA
make daily offerings

ÖD PAK MED PA CHÖD PA DANG
to the Buddha of Boundless Light.

Similarly, may I receive the nectar of holy dharma

by paying homage

and making immaculate offerings.

Through my miraculous activities,

in the early dawn,

may I visit the realm of Happiness named Supreme Activity
May I request empowerments, blessings, and partake of vows from Buddhas Akshobya, Ratnasambhava, Amoghasiddhi, Vairocana, and so forth, as well as present bountiful offerings.

May I swiftly return to Dewachen at dusk.

May I visit the billions of pure emanation realms,
NGA YAB LING DANG UR GYEN YUL
including the realms of Potala, Alakavati,

TRUL KÙ ZHING KHAM JE WA GYAR
Kurava and Orgyen Yul.

CHEN RE ZIK DANG DROL MA DANG
May I meet Avalokiteshvara, Tara,

CHAK DOR PED JUNG JE WA GYA
Vajrapani, Padmasambhava, and so on.

JAL ZHING CHÖD PA GYA TSÖ CHÖD
May I present oceans of offerings

WANG DANG DAM NGAK ZAB MO ZHU
and receive ripening empowerments

NYUR DU RANG NE DE CHEN ZHING
and liberating instructions.

TOK PA MED PAR CHIN PAR SHOK
May I swiftly return to my own pure realm.
May I clearly perceive with clairvoyance.

May I protect them and bestow blessings upon them.

At the time of their death, may I guide them to this pure realm.

A single day in Dewachen is equivalent to a Fortunate Aeon;

may I live forever in Dewachen without ever dying.
From Buddha Maitreya to Buddha Möpa, the final Buddha,
may I see each of the buddhas of the Fortunate Aeon when they emanate in this world.

With my miraculous powers,
may I meet these buddhas, present offerings
and listen to the holy dharma;
then without any obstacle,
may I return to the pure realm of Dewachen.

Dewachen is the coalescence of the qualities
of the eight million and one-hundred thousand buddha realms.

May I be reborn in the pure realm of Dewachen,

the pinnacle of all the pure realms.

The flat ground, as smooth as the palm of a hand,

is ornate with precious jewels;

it is vast, spacious, and radiant.

Supple in texture,

it retracts upon pressing down and rebounds when released.
There are wish-fulfilling trees adorned with fine silken leaves, jewel ornaments and exotic fruits.

On top are gathered flocks of emanation birds, singing melodiously the profound tune of dharma.

May I be reborn in this rare and sacred realm.

The rivers are perfumed with the eight qualities of fragrance.

The bathing pools are filled with nectar

and surrounded by stairs and cornices made of the seven treasures
and fragrant lotus flowers bearing fruit

and emitting molecules of light rays.

On the tip of each light ray is an emanation of a buddha.

May I be reborn in this realm of great marvelous!

May I be born in this realm of Great Bliss

where there are not even words for the eight undesirable conditions and suffering,

where the three or five poisons, the emotional afflictions (kleshas) of

sickness, mental disturbance, enemies, poverty, quarrelling, war
得哇親布讓得吉哇效〔願生極其安樂刹〕
DE WA CHEN PÖ ZHING DER KYE WAR SHOK
and so forth, do not even exist.

窝美美江阿内吉哇美〔無有女人無胎生〕
BÜD MED MED CHING NGAL NE KYE WA MED
Instead of rebirth through a female or womb, all rebirths shall be in the pollen heart of a lotus.

根江美到巴米窩内冲〔皆由蓮花苞中生〕
KÜN KYANG ME TOK PE MAI BUB NE TRUNG
Possessing five types of miraculous powers and five types of clairvoyance,

談加歌里恰美色戒朵〔諸身無別金黃色〕
TAM CHED KU LÜ KHYED MED SER GYI DOK
may everyone be identical and of a shimmering golden hue.

窩拉則多拉索燦會堅〔頂鬘等相隨好飾〕
U LA TSUG TOR LA SOK TSEN PE GYEN
May all bodies be endowed with the major marks and signs of excellence

温西阿當先阿根拉阿〔五眼五通悉具足〕
NGÖN SHE NGA DANG CHEN NGA KÜN LA NGA
such as the crown protuberance and so forth.

雲單巴美讓得吉哇效〔願生無量功德刹〕
YÖN TEN PAK MED ZHING DER KYE WAR SHOK
May I be born in this realm of inexhaustible merit and qualities.

讓雄仁親那措壓耶抗〔自然眾寶無量宮〕
RANG JUNG RIN CHEN NA TSOK ZHAL YE KHANG
Without attachment to self and others, or to non-existence
May cloudbanks of offerings emit from my palms.

May all beings engage in the unsurpassable Great Vehicle (Mahayana).

May I be reborn in this pure realm of original bliss and contentment.

A shower of flowers rains down delightful fragrances.

From trees, lotus flowers, and streams,
YID DU ONG WAI ZUK DRI RO REK

arise oceans of clouds of all sorts of offerings of sensory enjoyment:

LONG CHÖD CHÖD PE TRIN PUNG TAK TU JUN

form, sound, smell, taste and touch.

BÜD MED MED KYANG TRUL PE LHA MÖ TSOK

Although there are no females of ordinary form,

CHÖD PE LHA MO DU ME TAK TU CHÖD

many goddesses present offerings continuously.

DUK PAR DÖD TSE RIN CHEN ZHAL YE KHANG

At the time when I wish to rest, a jewel palace appears.

NYAL WAR DÖD TSE RIN CHEN TRI ZANG TENG

When I am ready to sleep, a beautiful throne

DAR ZAB DU MAI MAL TEN NGE DANG CHE

covered with luxurious silken pillows and cushions appears.

JA DANG JÖN SHING CHU LUNG ROL MO SOK

From celestial birds, wish-fulfilling trees, streams made of nectar, and celestial music
emanate the pleasant sounds of dharma.

These sounds can be heard if I choose,

or, if I wish to hear nothing, are silent.

The soothing temperature of the streams is perfect.

May I be born in this realm where all wishes are fulfilled.

The complete and perfect Buddha of Boundless Light

shall remain in this realm for countless eons without passing into enlightenment.

May I be his servant during this time.
Until his passing into enlightenment, his teaching shall remain

for two eons equal to the number of particles of sand in the great Ganges.

After his passing,

may I never be separate from his regent Avalokiteshvara,

who will uphold the noble dharma.

When the sun of dharma is setting,

at the moment of the dawn of next morning,

the bodhisattva Avalokiteshvara shall transform into the Complete and Perfect Buddha.
His title shall be the King with Aural Splendors of all Noble Ones.

When this occurs, may I meet him and present offerings and receive holy dharma.

He shall remain six-million six-hundred thousand eons,

during which I shall worship him,

follow the infallible dharma,

and be a respectful servant.

After he has passes into enlightenment,

his teaching shall remain for six-million three-hundred eons;
May I uphold the dharma during that time.

and be inseparable with Vajrapani.

When Vajrapani becomes the Buddha.

His title shall be

the Completely Reliable Tathagata King with Jewel-like Intent Qualities,

with a lifespan and teaching ability just like that of Avalokiteshvara.

May I continuously be the servant of this Buddha,

presenting offerings and upholding the infallible dharma.
When this present life ends, may I instantly attain unsurpassable complete buddhahood in this or another pure realm.

and perfect buddhahood, just like the Buddha of Boundless Light.

sentient beings shall be liberated by merely hearing my name.

and my emanations shall guide them on the path.

All of my activities shall spontaneously and effortlessly be for the benefit of all beings.

Deshin Shegpa’s (Amitabha) lifespan, merit, qualities,
primordial wisdom, and splendor, are beyond measure.

For those who can remember your names—Dharmakaya Buddha of Boundless Light,

or Bhagavan of Infinite Life and Primordial Wisdom--, they shall be protected.

The Omniscient Buddha said that sentient beings can achieve liberation,

even as your holy name is recalled, beings can be protected

from the dangers of flood, fire, poison, weapons, goblins, and evil spirits.

By prostrating and supplicating to you,
May I be protected from all suffering and danger.

May you grant your blessings of excellent auspiciousness.

Through the blessing of achieving the three bodies of the Buddha,

the truth of the unwavering dharmata,

and the undiminishing strength of the sangha,

may my aspirational prayers be realized.

I prostrate to the Three Jewels.

成願增倍咒： Aspiration increasing mantra:

達亞他，班雜知雅阿哇波大訥耶梭哈

TAD YA TA PAN CHA NDRI YA A WA BO DHA NI YE SO HA
I prostrate to the Three Jewels.

By prostrating three times while reciting the Prostration-Increasing Mantra, one’s merit shall multiplies by 100,000 times.

By prostrating three times while reciting the Prostration-Increasing Mantra, one’s merit shall multiplies by 100,000 times.
德及悟擦巴度美巴依〔但有無量之妙樂〕
DE KYI NGO TSAR PAK TU ME PA YI
Joy and felicity without limit is the land called Dewachen.

爹瓦建希霞為讓康爹〔此即清淨極樂國〕
DE WA CHEN SHE CHA WEI SHING KHAM TER
May I be born there

達尼度涅冊普及瑪塔〔願我命終隨即能〕
DAK NI DI NE TSE PO GYUR MA THAK
as soon as I pass from this life,

杰瓦然既巴瑪却巴日〔不為他生所阻斷〕
KYE WA SHEN KYI BAR MA CHO PA TU
without taking birth anywhere else in the mean time.

爹日界尼囊鐵沙同效〔生彼親見彌陀彿〕
TE RU KYE NE NANG THE SHEL THONG SHOK
Having been born there, may I see the face of the Buddha of Boundless Light!

爹嘎達給門廊達巴德〔我今如是發願已〕
TE KE DAK NI MON LAM TAP PA TI
Having made this aspirational prayer,

丘幾桑杰將森他見及〔十方諸佛及菩薩〕
CHOK CHI SANG GYE CHANG SEM THAM CHE KYI
to all the bodhisattvas of the ten directions,

嘎美至巴金基拉德索〔加持令無礙成就〕
GEK ME DRUP PAR CHIN KYI LAP TU SOL
may I be blessed with unhindered accomplishment!
達亞他班雜治雅阿瓦波大納耶梭哈
TE YA THA PEN TSA DRI YA A WA BODHA NA YE SO HA

此淨土發願祈文為取法寶者—熱呷阿斯耶 RAGA ASYE 撰寫。它經由尋寶者勝心從天藏法中取出。從此文由侍者昆噶寫出。我對任何錯誤在聖者前祈求原諒。願將功德回向祈求一切眾生能在命終時往生極樂淨土。

This is the aspirational prayer of Dewachen by the treasure minister Raga Asye. From the perfect mind of the treasure-discoverer, it was gathered from the Space Dharma. The letters were written down by the attendant Kunga.

We confess any mistake made here before the divinity. By this merit, may all beings be reborn in the pure realm of Dewachen.

Colophon:
結語：

Under the direction of Venerable Gyatrul Rinpoche, and with kind assistance from Lama Drimed Lodro, this translation was completed in time for the auspicious start of year of Fire Dog (2006). We confess any mistakes in the translation and dedicate all merit to the longevity of all lineage-holder gurus. We pray this text may bring forth the sole benefit of leading beings on the path of towards the great pleasure grove. - Benson Young

在尊貴的嘉初仁波切指示下和智美羅珠喇嘛親切的協助下，英文翻譯在火狗年起始得以及時完成。在此對可能的譯誤予以悔過，一切功德皆迴向所有傳承上師，願其皆能長久住世。願此法本能利益一切眾生，引領大家走向極樂之途。

班森-楊