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Verses of the Eight Auspicious Ones

八聖吉祥文

嗡囊希南達讓新倫竹貝
嗡法相清淨自性任運成，

SANG GYE CHÖ DANG GEN DÜN PAK Pé TSOK
Where all appearance and existence is completely pure.

DRÖN MÉ GYAL PO TSAL TEN DÖN DRUP GONJAM Pé GYEN PAL GÉ DRAK PAL DAM PA
Tararaja, Shrirakaushalamadhashaya,

KÜN LA GONG PA GYA CHER DRAK PA CHEN
Sarvashayodarakirtiman,

嗡拉貢巴佳且扎巴見
憶念一切廣大名聞佛，
SEM CHEN TAM CHÉ LA GONG DRAK PÉ PAL
Shriarvatsavashayakirti,
森間坦傑拉貢札⾙包
憶諸有情具名聞德佛，

TSEN TSAM TÖ PÉ TA SHI PAL PEL WA
Just hearing your names increases auspiciousness and success!
曾讚特⾙扎⻄包佩哇
即聞名號增德晉吉祥，

JAM PAL ZHÖN NU PAL DEN DOR JE DZIN
Youthful Manjushri, Glorious Vajrapani,
將包旋努包典多傑今
文殊童子具德金剛手，

SA YI NYING PO DRIB PA NAM PAR SEL
Kshitigarbha, Nivaranaviskambin,
薩宜寧博只巴南巴⾙
地藏菩薩除蓋障菩薩，

UT PAL DOR JE PE KAR LU SHING DANG
Gracefully holding your emblems: utpala flower, vajra, white lotus, naga-tree,
悟包多傑⾙嘎陸⾏當
邬巴拉、杵、⽩蓮、龍華樹，

CHAK TSEN LEK NAM TA SHI PAL GYI CHOK
Supreme in granting auspiciousness and success,
恰曾雷南扎⻄包吉秋
善妙法幟吉祥德殊勝，

CHAK TSEN TÖ PÉ TA SHI PAL PEL WA
Homage to the Eight Sugatas!
狄哇協巴給拉恰擦樓
八大善逝佛陀我頂禮。
Verses of the Eight Auspicious Ones

The most precious umbrella, the auspicious golden fish,

The wish-fulfilling excellent vase, the beautiful kamala flower,

The conch of renown, the glorious knot of perfection,

The un-waning banner of victory, the all-powerful wheel —

Holding the eight most precious emblems —

Homage to the eight auspicious goddesses of beauty and so on,

Making delightful offerings to the buddhas of all directions and times.

Mahabrahma, Shambhu, Narayana, Sahasrajna,

Mahabrahma, Shambhu, Narayana, Sahasrajna,

Mahabrahma, Shambhu, Narayana, Sahasrajna,

Mahabrahma, Shambhu, Narayana, Sahasrajna,
PAK KYÉ PO DANG LU WANG MIK MI ZANG
Dritirashtra, Virudhaka,
帕給博當陸望密蜜桑
增長天王、龍王廣目天，

TRI SHU LA DANG DUNG TUNG DOR JE CHEN
Each one is holding a divine emblem: wheel, trident, conch, vajra,
之許拉當動同多傑見
輪、三叉戟、短槍、金剛杵，

SA SUM NÉ SU GE LEK TA SHI PEL
Homage to the eight guardians of the world
薩松內蘇給雷扎西⾙
三界之中增長善吉祥，

DAK CHAK DENG DIR JA WA TSOM PA LA
With all obstacles and harmful influences pacified, May the work we are
達佳典笛恰哇總巴拉
我等如今所作諸事業，

DÖ DÖN PAL PEL SAM DÖN YI ZHIN DRUP
Meet with ever-growing fulfillment and success,
德登包佩桑登宜新住
滿願增德如意皆成就，

NAM TÖ SÉ TÉ LHA DZÉ KHIR LO DANG
Virupaksha, Lord of Nagas, Vaishravana —
南特雖碟拉最擴樓當
多聞天王各持寶法幟，

PI WANG RAL DRI CHÖ TEN GYAL TSEN DZIN
Vina, sword, stupa, and banner of victory.
必旺撫之確典焦曾今
琵琶、長劍、寶塔、尊勝幢，

JIK TEN KYONG WA GYÉ LA CHAK TSAL LO
Who make auspiciousness and prosperity grow in the three realms.
吉典炯哇給拉恰擦樓
八大世間護法我頂禮。

GEK DANG NYÉ WAR TSÉ WA KÜN ZHI NÉ
給當涅哇翠哇棍息內
一切障礙損擾盡安寂，

TA SHI DE LEK PÜN SUM TSOK PAR SHOK
And bring good fortune, prosperity, happiness, and peace!
扎西碟雷彭送湊巴修
吉祥善妙祈願臻圓滿。
Praise of the Twelve Deeds of the Buddha

He who is skillful, compassionate, born in the lineage of the Shakayas,

He who first developed the mind of enlightenment,

And in this age performed vast enlightened deeds

Undeatable by others, destroyer of maras,

Then perfected the dual accumulations of merit and wisdom,

And became the protector of beings: to him I offer praise.

TAP KHÉ TUK JÉ SHA KYAY RIK SU TRUNG
SHEN GYI MI TUP DÜ KYI PUNG JOM PA

Ser Gyi Lün Po Da Bur Ji Pé Ku
Sha Kyé Gyal Pö Shap La Chak Tsal Lo

Gang Gi Dang Por Jang Chup Tuk Kyé Né
Sö Nam Yé Shé Tsok Nyi Dzok Dzé Ching

Dü Dir Dzé Pa Gya Chen Dro Wa Yi
Kön Gyur Gyö La Dak Gi Tö Par Gyì

He who is skillful, compassionate, born in the lineage of the Shakayas,

And whose body is majestic like golden Mt. Sumeru:

And whose body is majestic like golden

King of the Shakayas, at his feet I prostrate.

释迦佛之蓮足前頂禮。

善巧慈悲生於釋迦族，

威儀赫赫身似金須彌，

夏皆交波夏拉拉紹洛

他給突傑夏皆日速充

雖然倫波大普吉貝固

康給倘波強曲突給內

與吉米突讀吉繃炯巴

他給突傑夏皆日速充

善巧慈悲生於釋迦族，

威儀赫赫身似金須彌，

雖吉倫波大普吉貝固

成儀赫赫身似金須彌，

世尊首先生起菩提心

隨後圓滿福慧二資糧，

讀迪最巴佳千卓哇宜

此時所作佛行極廣大，

眾生依怙尊前我讚歎！

Praise of the Twelve Deeds of the Buddha
Having fulfilled the needs of gods and having known the time
拉南滕最度威度千內
利益諸天了知調伏機，

Came in the form of an elephant, and seeing the lineage (of Shakayas)
日拉息內拉莫句出吉
親見種姓而後方進入，

At the completion of ten months, the son of the Shakayas
達哇句奏夏皆雖波尼
圓滿十月懷胎釋迦子，

The powerful youth, the lion of men,
旋努豆典米宜僧給帖
大力童子彼乃人中獅，

To tame (the human realm), he descended from the gods’ realm,
拉雷怕內浪千大謝星
自天而降如巨象降臨，

Entered the womb of Mayadevi: to him I prostrate.
倫速許巴最拉治擦洛
天女幻化母胎我頂禮。

Ascertained him to be in the lineage of enlightenment: to him I prostrate.
強曲日速內最治擦洛
決定菩提種姓我頂禮。

Exhibiting athletic skills at Anga and Magadha,
昂嘎瑪嘎達尼句早典
昂卡、摩竭陀國顯技藝，
Defeated the arrogant competitors
And became unchallengeable: to him I prostrate.

In accordance with the worldly customs and to
He was accompanied by the retinue of queens.

With skillful means he served the kingdom:
To him I prostrate.

By seeing that mundane activities have no essence,
He left home, and traveling through the sky near

He took the ordination of renunciation from
To him I prostrate.
TSÖN PÉ JANG CHUP DRUP PAR GONG NÉ NI
Intending to attain enlightenment by efforts,

怎賈強曲竹巴公內尼
作意由精進行證菩提，

KA WA CHÉ DZE TSÖN DRÚ TAR CHIN PÉ
By perfecting perseverance, he attained supreme absorption:

嘎哇皆最賈竹塔欽內
難行苦行精進達彼岸，

TOK MA MÉ NÉ BÉ PA DÖN YÖ CHIR
In order to perfect his efforts since beginningless time,

透瑪美內賈巴滕月其
無始以來具義精進故，

KYIL TRUNG MI YO NGÖN PAR SANG GYÉ NÉ
With unmoving cross-legged posture, by attaining the fully enlightened state,

吉仲米又巴桑傑內
示現不動金剛跏趺坐，

TUK JÉ DRO LA NYUR DU SIK NÉ NI
Swiftly watching the beings with compassion

突傑卓拉女突息內尼
以大悲心迅極視眾生，

NÉ RAN DZA NÉ DRAM DU LO DRUK TU
At the bank of Naranjana for six years he practiced asceticism.

內然雜內張突樓出度
尼連禪河河畔六年間，

SAM TEN CHOK NYÉ DZÉ LA CHAK TSAL LO
To him I prostrate.

桑典秋涅最拉治擦洛
獲致殊勝禪定我頂禮。

MA GA DHA YI JANG CHUP SHING DRUNG DU
At the foot of the Bodhi Tree in Magadha

瑪卡達宜強曲星充突
摩羯陀國菩提樹下，

JANG CHUP DZOK PAR DZÉ LA CHAK TSAL LO
He perfected his enlightenment: to him I prostrate.

強曲奏巴最拉治擦洛
圓成正等正覺我頂禮。

WA RA NA SI LA SOK NÉ CHOK TU
In the supreme places such as Varanasi,

哇惹那夕拉梭內秋度
於鹿野苑等殊勝聖地，
CHÖ KYI KHOR LO KOR NÉ DUL JA NAM
By turning the wheel of Dharma
卻吉擴樓過內讀洽南
轉妙法輪凡諸所化眾，

TEK PA SUM LA GÖ DZE CHAK TSAL LO
He led beings into the three yanas: to him I prostrate.
帖巴松拉格最洽擦洛
皆安置於三乘我頂禮。

SHEN GYI GOL WA NGEN PA TSAR CHÉ CHIR
In order to defeat the others’ evil opposition,
先吉過哇年巴撤界契
悉斷他人惡意辯難已。

M U TEK TÖN PA DRUK DANG LHÉ JIN SOK
He tamed the six heretical teachers,
目嘕登巴出俳雷欽搜
外道六師、提婆達多等，

K HOR MO JIK GI YUL DU DÜ NAM TUL
Devadatta, and Mara, in the country of Varanasi,
擴摩吉給⽟突獨南度
於三有中以無比功德，

T U P PA YUL LÉ GYAL LA CHAK TSAL LO
To the sage who conquered war I prostrate.
突巴玉雷交拉治擦洛
能仁勝諸戰鬥我頂禮。

SI PA SUM NA PÉ MÉ YÖN TEN GYI
With virtues unequalled in the three worlds
夕巴松那貝美元典吉
於舍衛國示現大神通，

N Y E N D U YÖ PAR CHO TRUL CHEN PO TEN
He exhibited miracles in Shravasti,
念突約巴秋出千波典
於舍衛國示現大神通，

L HA MI DRO WA KÜN GYI RAP CHÖ PA
And was worshipped by all the gods and human beings.
拉米卓哇棍吉惹卻巴
天、人、一切眾生咸供養，

T E N PA G Y A Y PAR DZÉ LA CHAK TSAL LO
He caused the doctrine to develop: to him I prostrate.
典巴傑巴最拉治擦洛
法教廣為流佈我頂禮。

L É L O JEN NAM NYUR DU KUL JAY CHIR
In order to inspire lazy people to practice Dharma,
雷洛間南紐突固切契
為散逸眾迅極惕勵故，

T S A CHOK DRONG GI SA SHI TSANG MA RU
In the clean land of Kushinagara,
雜秋充給薩息藏瑪如
於拘尸城清淨大地上，
CHI MÉ DOR JÉ TA BÚ KU SHEK NÉ
His varja-like immortal body passed away and attained nirvana:

契美多傑大普固些內
無死金剛之身毁壞已，

MA ONG SEM CHEN SÓ NAM TOP JÉ CHIR
And as the object of future beings to make merit,

揚他尼突吉巴美契倘
清凈法性不被摧毀故，

KU DUNG CHA GYAY DZÉ LA CHAK TSAL LO
And left them as eight types of reliquaries: to him I prostrate.

帖尼突尼令雖芒竹內
世尊化現許多舍利子，

SA CHEN DI LA GOM PA DÜN BOR NÉ
Took seven steps on this great earth, and proclaimed,

康翠岡尼作喔卻丹翠
彼時兩足中尊誕生際，

SA CHEN DI LA GOM PA DÜN BOR NÉ
Took seven steps on this great earth, and proclaimed,

納尼吉典迪那秋皆松
自云：「於此世界我獨尊。」

DE TSÉ KHÉ PA KHYÖ LA CHAK TSAL LO
To him, the great wise one of that time I prostrate.

帖翠給巴卻拉洽擦洛
彼時善巧尊者我頂禮。
DANG PO GA DEN LHA YI YUL NÉ JÖN
He who first descended from the Tushita
gods’ realm,
倘波嘎典拉宜内圈
首先自兜率天而降臨，

LUM BI NI YI TSAL DU TUP PA TAM
And was born as the sage in the Lumbini garden;
倫比尼宜曹突突巴丹
藍毗尼園能仁誕生已，

SHAL YÉ KHANG DU MA MA GYÉ KYI CHÖ
In the royal mansion, he who was worshipped
by eight nurses,
小耶康突瑪瑪給吉卻
越量宮中八位保姆育，

SER KYÉ NÉ SU SA TSO KHAP TU ZHÉ
And in Kapilavastu he accepted Gopa in
marriage;
雖給內速薩溱卡都些
迦毗羅城太子納王妃，

DRONG KHYÈR GO SHIR KYO WAY TSUL TEN NÉ
He who showed sadness at the four gates of
the city,
充切勾息久威促典內
王城四門各現憂惱狀，

GYAL PÖ KHAP TU YUL GYI LHUM SU SHUK
Entered his mother’s womb in the royal state,
交波卡都永吉倫速許
隨入王宮王后母胎中，

CHOM DEN LHA YI LHÁ LA CHAK TSAL LO
The blessed one, god of the gods: to him I
prostrate.
炯典拉宜拉拉洽擦洛
世尊天中之天我頂禮。

SHA KYÉ DRUNG DU SHÔN NU ROL TSÉ DZÉ
Among the Shakya youths he demonstrated his
athletic skill,
夏皆充突旋奴柔最最
釋迦族裡童子共嬉戲，

SI SUM TSUNG MÉ KU LA CHAK TSAL LO
The unequalled body in the three worldly
existences:
to him I prostrate.
夕松聰美固拉洽擦洛
三有無匹佛身我頂禮。

CHÔ TEN NAM DAK DRUNG DU U TRA SIL
Cut off his hair at Namdag stupa,
卻典南塔充突物札夕
清淨佛塔之前自落髮，
And practiced asceticism at the bank of Neranjana. To him who is free from obscurations I prostrate.

交波卡度浪千虐巴度
王舍城中调伏疯大象，

交波卡度浪千虐巴度
王舍城中调伏疯大象，

於鹿野苑初转妙法轮，
於祗陀园示现大神通，

At Vārānasi he turned the wheel of dharma,
At the garden of Jeta he exhibited great miracles,

Di tar ten pay dak po chom den gyi
Thus by the merit of praising the deeds of you,

DI TAR TEN PAY DAK PO CHOM DEN GYI
Thus by the merit of praising the deeds of you,

Thus by the merit of praising the deeds of you,

Di tar ten pay dak po chom den gyi
Thus by the merit of praising the deeds of you,

Thus by the merit of praising the deeds of you,
May the activities of all the beings
給威卓哇棍吉決巴揚
以此善業願一切眾生，

May we all become very like
The body of the Such Gone Buddha,
帖信謝巴切固吉札倘
一如世尊如來之佛身，

And may we have retinues, life extent, buddhafield,
切吉層秋桑波吉札哇
一如尊之殊勝善妙相，

May the sickness, poverty, and wars be pacified,
卻拉德徑梭哇大貝突
以此讚歎祈請世尊力，

CHÖ DANG TRA SHI PEL WAR DZÉ DU SOL
May the sickness, poverty, and wars be pacified,
內倘屋朋塔則息哇倘
疾病、貧窮、戰爭悉平息，

CHÖ DANG TRA SHI PEL WAR DZÉ DU SOL
And may Dharma and auspiciousness increase.
達搜康突內貝薩秋速
吾等無論身處於何處，
May there be the auspiciousness of the longevity of the doctrine

With buddhas appearing in the world,

And prosperity of the doctrine holders: teachers and disciples.

持教徒眾輾轉益興盛，

法教長久住世願吉祥。
A Feast for the Fortunate: A Lamp Aspiration

福緣喜筵供燈祈願文

嗡梭地

Vast expanse of youthful, great bliss.

無邊大樂如童真。

Sky of spontaneously present joy free of defilement.

空中無染喜自在，

Bestow a feast of unchanging goodness upon us.

居美希嘎登早居吉

恆常妙筵賜眾生。

Through the seeds of inherently pure virtue

That arise from even a bit of glorious goodness,

栢欣南嘎給偉薩本堂

一點善行亦明心。

And the bright smile of virtue revealed

By offering the light of these lamps to the Three Jewels,

誠敬三寶供明燈。
In response to the request of Tnezin Chonyi, whose good intentions are peerless, this was written by Ogyen Trinley, who bears the crown of the name Karmapa, on the 16th of August 1999. May it be auspicious.

擁有噶瑪巴尊號的邬金欽列多傑，因應天津確尼無可比擬的清淨發心及懇請，寫於1999年8月16日。願如意吉祥！
KÜN ZHI RANG RIK YÉ SHÉ KÜN TU SAL
The ground, self-awareness, is utterly luminous wisdom.

RIK PÉ RANG ZHIN MA RIK DRIB PÉ WEN
Its nature is awareness unobscured by ignorance.

NANG SAL Ö ZÉR NANG WÉ CHOK KÜN KHYAB
The radiant rays of this light fill all quarters of space.

NANG SAL RANG ZHIN CHÖ NYI DÉ ZHIN NYI
The nature of this light is the very nature of all things.

Written by H. E. the 12th Tai Situ Rinpoche
十二世大司徒仁波切撰

CHÖ RAB NAM JÉ SHÉ RAB PA ROL CHIN
It is Prajñaparamita, which thoroughly distinguishes among things.

TONG SAL ZUNG JUK SAL WÉ DÉ ZHIN NYI
It is emptiness and lucidity united, the very nature of luminosity.

NANG SAL SÖ NAM DRO KÜN DÉ LA JOR
May the merit of the light bring happiness to all beings.

NANG SAL GYAL WÉ YÉ SHÉ NGÓN GYUR SHOK
May the light of the Buddha’s wisdom be revealed.

NANG SAL GYAL WÉ YÉ SHÉ NGÓN GYUR SHOK
May the light of the Buddha’s wisdom be revealed.
Exquisite Tranquility: A Lamp Aspiration

By offering these tranquil and beautiful lamps,
In the joyous presence of the perfect Buddha,
the King of Illumination,
以及世間自在噶瑪巴,
and all buddhas with their children,
敬獻極美寂靜此明燈。

May the poison of the malicious thought of
seeing each other as enemy
片存札如同偉三年土
祈願互為敵視之毒念，

With loving minds, like the meeting of mother
and child,
強貝森吉瑪普垂巴欣
慈心猶如母子之相會，

Written by the 12th Goshir Gyaltsab Rinpoche
十二世國師嘉察仁波切撰
The Lamp Prayer

願燈祈願文

玛美呢尼 东松吉东千博 吉典康吉 擴玉堂娘巴居吉
願燈具稱為等同三千大千世界，

东普尼 日以交博日惹贊土居吉
願燈柱僅成須彌山王，

玛库尼 塔以 佳湊贊土居吉
願燈油僅成汪洋。

常尼 桑給瑞瑞敦土 同曲瑞瑞炯瓦居吉
此燈之數，億盞得現於每尊佛前。
May its light dispel all the darkness of ignorance from the Peak of Existence to the Incessant Hell, and illumine all the Pure Realms of the buddhas and bodhisattvas of the ten directions so they are clearly seen.

峨吉希貝最莫免切內 納美北鳥瓦言切吉 瑪日北木巴坦界嫂內 秋句桑給堂
強曲森北行康 坦界嫩松土同行 嫂瓦居吉
願此光明，消除三有頂以下，無間地獄以上，所有無明之黑暗。願十方諸佛菩薩之淨土，皆得顯明親見。

OM VAJRA ALOKÉ A HUM
嗡邊雜阿樓給阿吽

É MA HO
欸瑪后

I offer this ama-zing, wonderful, bright lamp

To the one thousand bu-ddhas of this for-tu-nate ae-on,

供獻賢劫千佛等，
KYIL KHOR LHA TSOK NAM LA BUL WAR GYI
Of all pure realms of the infinite ten directions.
TAN CHENG SHENG ZHONG JIN FENG XIAN

The glorious Lord Atisha with just eighteen of his students recited this prayer in a roar in the temples of Ü Tsang, it is heard.

PA MA TSO JÉ SEM CHEN TAM CHÉ KYI
My parents in the fore, may every sentient be-ing
FU MU WEI SHOU YOU QING ZHONG

帕美奏切 森堅坦傑及
父母为首有情眾，

TSÉ RAB DI DANG KYÉ NÉ TAM CHÉ DU
In this life-time and all the places they take birth
CI SHENG YI JI GE SUO SHENG

奏桑給貝 星康営同內
皆能親見佛淨土。

Ö PAK MÉ GÓN NYI DANG YÉR MÉ SHOK
And then become inse-pa-ra-ble from Amitabha.
YUAN YU MI TUO HE WEI YI

奏桑給貝 星康営同內
皆能親見佛淨土。

DEN PÉ TU YI MÓN LAM DI TAB TÉ
And the de-i-ties of the Three Roots, I’ve made this prayer.
WU DENG RU CI SUO FA YUAN

典貝土以 門藍帝大碟
吾等如此所發願，

TÉYATA PENTSA DRIYA AWA BODHA NAYÉ SOHA
碟雅塔 邊雜支雅 阿瓦 博大 拿耶 梭哈

The glorious Lord Atisha with just eighteen of his students recited this prayer in a roar in the temples of Ü Tsang, it is heard.

相傳阿底峽尊者於衛藏眾佛堂前，唯師徒十八人喧隆而誦。
For the Benefit of Beings as Vast as the Skies:  
The Meditation and Recitation of the Great Compassionate One

大悲觀音利眾遍虛空修誦儀軌

First, refuge and bodhicitta:

SANG GYE CHÖ DANG TSOK KYI CHOK NAM LA
Until I reach enlightenment, I take refuge in the
Chang Chub Bar Du Dak Ni Kyab Su Chi
Buddha, Dharma, and the noble Sangha.

SANG GYE CHÖ DANG TSOK KYI CHOK NAM LA
Sang Jé Chung Jé Lu Ra
諸佛正法聖僧眾，

DRO LA PEN CHIR SANG GYE DRUB PAR SHOK
Dak Gi Jín Sok Gyi Pé So Nam Kyi
Through the merit of accomplishing the six
達格謹搜吉貝色南吉
perfections,

Dak Gi Jín Sok Gyi Pé So Nam Kyi
Dak Sok Kha Khyab Sem Chen Gyi
DAO LA PEN CHIR SANG GYE DRUB PAR SHOK
以我布施等功德，
為利眾生願成佛。

Dak Sok Kha Khyab Sem Chen Gyi
On the crown of myself and all beings
達搜卡洽森間吉
present throughout space,

CHI TSUK PÉ KAR DA WÉ TENG
吉族貝嘎達威典

Three times.

Generation of the deity:

Dak Sok Kha Khyab Sem Chen Gyi
On the crown of myself and all beings

Dak Sok Kha Khyab Sem Chen Gyi
吉族貝嘎達威典
present throughout space,

Dak Sok Kha Khyab Sem Chen Gyi
頭頂白蓮月輪上，
HRĪH LÉ PAK CHOK CHEN RÉ ZIG
Is a HRĪH from which Chenrezik arises,
Radiating clear white light suffused with
the five colors.

释雷帕秋堅瑞希
「释」字化作聖觀音，
白色明浄五光燦，

DZÉ DZUM TUK JÉ CHEN GYI ZIK
His eyes gaze in compassion and his smile
is loving.

最宗突傑見吉息
莊嚴微笑悲眼視，

OK NYI SHEL TRENG PÉ KAR NAM
And the lower two hold a crystal rosary and
white lotus.

哦尼謝稱貝嘎南
後持晶珠與白蓮，

RI DAK PAK PÉ TÖ YOK SOL
He wears an upper robe of doeskin,

日達巴貝德又搜
上身穿著鹿皮衣，

ZHAB NYI DOR JÉ KYILTRUNG ZHUK
His two feet are in the vajra posture;

夏尼多傑吉中許
雙足金剛跏趺坐，

CHAK ZHI DANG PO TAL JAR DZÉ
Of his four arms, the first two are joined
in a prayer

洽息當波桃嘉最
四臂首對為合掌，

DAR DANG RIN CHEN GYEN GYI TRÉ
He is arrayed in silks and jewel ornaments.

塔當仁千間吉椎
綢緞瓔珞珠寶飾，

Ö PAK MÉ PÉ U GYEN CHEN
And his head ornament is Amitabha, Buddha of
Boundless Light.

峨巴美貝吾間建
無量光佛為頂嚴，

DRI MÉ DA WAR GYAB TEN PA
A stainless moon is his backrest.

尺美達哇嘉典巴
背倚無垢滿月帷，
KYAB NÉ KÜN DÜ NGO WOR GYUR
He is the essential nature of all those in whom we take refuge.
嘉內棍讀哦喔巨
攝諸皈依處自性。

Make the following prayer, thinking that all beings are making it with you as a single voice.
觀我與一切有情同聲祈請。

Lord, not touched by any fault, white in color,
尊者無瑕身白淨，

Gazing compassionately on all beings,
慈眼悲憫視眾生，

By having prayed like this one-pointedly,
因我專誠祈求力，

Purify the appearances of delusion.
淨諸惡業及煩惱，

Light rays radiating from noble Chenrezik
帕貝固雷峨雖澈
自聖者身放光明，

The outer world of the environment becomes the pureland of bliss.
啟呢喋哇間吉星
娑婆頓成極樂土，
The body, speech, and mind of beings, 
become the body, speech, and mind of Chenrezik.

All appearance, sound, and awareness are inseparable from emptiness.

Meditate like this as you recite the mantra.

Recite as much as possible. Finally, let the mind remain absorbed in its own essential nature, without making distinctions between subject, object, and act.

The bodies of myself and others appear in the form of Chenrezik;

All sound is the melody of his six-syllable mantra;

All remembrance and thought is the great expanse of primordial wisdom.

Through virtue of this practice,
CHENREZIG WANG DRUB GYUR NÉ
May I swiftly achieve the level of powerful Chenrezik.

DRO WA CHIK KYANG MA LÜ PA
May I place then every being, not one left behind.

堅瑞希旺竹巨內
成就觀音大士尊；

卓哇吉江瑪陸巴
一切眾生盡無餘，

May I swiftly achieve the level of powerful Chenrezik.

On this same level.

On this same level.
Long Life Prayer for the 17th Karmapa

Embodiment of the compassion of all buddhas, Karmapa;
諸佛慈悲自體噶瑪巴，

Empowered as the successor by all buddhas, Karmapa —
諸佛灌頂法子噶瑪巴，

GYAL KÜN DUNG TSOB WANG KUR KARMAPA
OR GYEN DRO DÜL TRIN LÉ ZHAP TEN SOL

Empowered as the successor by all buddhas, Karmapa —
諸佛慈悲自體噶瑪巴，

Embodying the activity of all buddhas in one, Karmapa;
諸佛事業總集噶瑪巴，

GYAL KÜN NYING JÉ RANG ZUK KARMAPA
GYAL KUN TRIN LÉ CHIK DÜ KARMAPA

Embodying the activity of all buddhas in one, Karmapa;
諸佛事業總集噶瑪巴，

GYAL KÜN DUNG TSOB WANG KUR KARMAPA
OR GYEN DRO DÜL TRIN LÉ ZHAP TEN SOL

Empowered as the successor by all buddhas, Karmapa —
諸佛灌頂法子噶瑪巴，

Embodying the activity of all buddhas in one, Karmapa;
諸佛事業總集噶瑪巴，

GYAL KÜN NYING JÉ RANG ZUK KARMAPA
GYAL KUN TRIN LÉ CHIK DÜ KARMAPA

Empowering as the successor by all buddhas, Karmapa —
諸佛灌頂法子噶瑪巴，
The Good Tree of Immortal Freedom From Anguish: A Prayer for The Longevity of The Victorious Fathers and Sons of The Glorious Karma Kagyu

無死無憂善樹：尊榮噶瑪噶舉聖者父子眾長壽祈請文

OM SWASTI
嗡梭地

RAB JAM GYAL WÉ KU DANG YE SHE KYI
Majestic holder of the ocean of activity
攘將交為故當耶喜吉
深廣聖者尊身及本智，

DÚ SUM KÜN KHYEN GYAL WANG KARMAPÉ
Gyalwang Karmapa, omniscient throughout the three times，
度松滾千交王噶瑪巴
遍知三世聖王噶瑪巴，

DÉ DEN ZHING GI GÖN PO NANG TA YÉ
Amitabha, lord of Sukhavatī, Lord of Dance，
碟典星各根博囊塔也
極樂淨土怙主無量光，

TRIN LÉ GYA TSÖ NAM TAR KYONG WÉ WANG
Of the wisdom and bodies of innumerable victors，
欽雷嘉湊南塔炯為王
事業大海行誼護持王，

ZHAB PÉ TEN CHING DZE TRIN GYE PAR SHOK
May your lotus feet remain firm and your activity flourish。
夏貝典京最欽給巴修
祈願足蓮永固事業廣。

SAM ZHIN NGO TSAR TRUL PÉ DÖ GAR GYI
Skilled in upholding the victory banner of the teachings
三心諾擦住貢德卡吉
如意稀有幻化之身形，
TEN PÉ GYAL TSEN DRENG KHÉ GAR GYI WANG
Through the intentional wondrous dance of emanation,
典貢交曾正給卡吉王
善擘聖教寶幢舞自在，
SI ZHI MI PAM ZUNG JUK DOR JÉ KUR
Although you have possessed from the beginning the vajra body,
思西米旁松巨多傑故
有寂無敗雙運金剛身，
JAM CHEN GYAL WÉ DÖ GAR SI TU PÉ
Situpa, display of the great victor Maitreya,
將千交為德卡錫度貝
彌勒聖者化身大司徒，
MONG PÉ MÜN JOM KHYEN TER CHOK TSOL WA
Conqueror of ignorance’s gloom, giver of the supreme treasure of wisdom,
蒙貝門炯千碟秋奏哇
摧滅愚闇賜予勝慧藏，
NYIK MÉ GÖN GYUR JAM GÖN LA MA YI
Jamgon Lama, protector in these degenerate times,
尼美根巨將根喇嘛以
蕃貢上師濁世之怙主，
TSUNG MÉ GONG MA RIM JÓN NAM LA DÜ
I bow to the peerless predecessors.
聰美空瑪仁卷南拉度
頂禮無比前賢世系眾。
DÔ NÉ DRUP KYANG DAK SÉ TSUL TÓN PA
Unconquered by existence or peace, you appear as one on the pure levels.
德內住將塔雖促登巴
本已成就然示淨地相，
ZHAB PÉ TEN CHING DZE TRIN GYE PAR SHOK
May your lotus feet remain firm and your activity flourish.
夏貝典京最欽給巴修
祈願足蓮永固事業廣。
Display of the great, primordial, indestructible drop,
德美米西提雷千博造
本然無壞廣大明點力，
空樂金剛舞者秘密主，

Goshri Gyaltsap, appearing in various forms
to tame various beings,
夏貝典京最欽給巴修
祈願足蓮永固事業廣。

Subduer of all that appears and exists,
獲金剛身事業轉輪王，

Actual appearance of Padmasambhava,
蓮師親現尊榮大巴沃，

Magical display of Amiteyus’s wisdom,
無量壽佛智慧神變現，“

Spontaneously perfect, glorious, profound,
and vast skillful activity,
塔給薩央欽雷倫奏寶
善巧深廣事業渾成祥，
Root of benefit and happiness, nirmanakaya Treho,  
遍碟雜拉哲厚住共故  
利樂覲眷哲厚幻化身，  

Through the power of praying with such unreserved devotion,  
碟大米切故曳叟大突  
如是不退恭敬祈請力，  

May I be able to fully emulate the ocean of qualities  
桑松南塔元典嘉湊均  
三密行誼功德大海流，  

May the gate of all excellent benefit and happiness,  
片碟彭湊瑪陸炯為構  
無餘利樂圓滿出生門，  

And may all the communities that uphold, study, and practice them  
碟今些當住⾙度碟滾  
持守法教講修之寺宇，  

May the lama's blessing enter my mind.  
拉美欽拉森拉巨巴當  
祈願上師加持入心中，  

Of their three secrets and their lives.  
坦皆瑪陸大各炯努修  
願吾無餘善能悉守護。  

The victor's teachings, long remain,  
交為典巴雲度內巴當  
佛陀教法祈能久住於，  

Flourish in observance of the ten Dharma practices.  
確決南巨恰哇滾佩修  
祈願十種法行皆增長。
DREL TOK DAK SOK DRO KÜN DÜ DI NÉ
May all those connected to these communities, myself and others,
追透大叟卓滚滚度地内
吾等具缘眾生從今起，

BAR CHÉ NYER TSÉ DRI YI MA GÖ SHING
Be unsullied by the stain of impediments and harm.
巴切涅翠之以様各行
不為障礙災害所沾染，

SI PÉ DÉ JOR DANG GI MI LAM ZHIN
The pleasure and wealth of existence is like last night's dream.
西貝碟久當各米藍心
輪迴福樂宛如昨夜夢，

NEM NUR DRAL WÉ DAM CHÖ DRUB PA LA
May we practice sacred Dharma without doubt,
內努昭為坦確住巴拉
實修毫無有意純正法，

RANG SEM SANG GYÉ YIN PAR TAK CHÖ CHING
Resolving that one's own mind is Buddha,
攘森桑傑音巴塔確京
自心是佛生起決定信，

Déchen Nyinpo Lang Tso Min Gyi Bar
From now until the youth of great bliss's essence is mature,
碟千寧博朗湊民吉巴
大樂體性英華未熟前，

Kal Zang Chö Den Sam Kün Lhün Drup Shok
May all Dharmic wishes of the fortunate be spontaneously accomplished.
高桑確典三滚倫修
善緣具法眾願祈成就。

Nok Chung Nyinpo Mé Pé Dön Tok Né
Realizing it to be unimportant and meaningless,
諾瓊寧博美頁登豆內
悟此蠅頭小利不具義，

Zol Mé Tsön Pa Chen Pó Juk Gyur Chik
And with great and sincere exurtion.
叟美増巴千博巨吉
祈願誠摯精進而趨入。

Sem Nyi Tong Sal Lhün Drup Rang Drol Du
Realizing that mind itself is emptiness-lucidity, spontaneously perfect and self-liberated,
森尼東嫂倫住攘卓度
心性空明任運自解脫，
May we be born free from all hope and fear regarding samsara and nirvana,
and gain the assurance of genuine, free awakening.
願獲舒息解脫正菩提。
Long Life Prayer for Kagyu Lamas

噶舉上師長壽祈請文

DE CHEN TSOK KYI KHIR LOR TAK ROL WA
You who continuously enjoy the mandala
of great bliss,
碟千湊吉擴樓大柔哇
恆時享用大樂薈供輪，

YAB SÉ GYÜ PAR CHE PA SI TSO DIR
With your heart sons and lineage
雅雖巨巴皆巴西湊地
傳承法嗣父子於有海，

GANG GI ZAB SANG SUNG GI SANG WA LA
Whoever engages in the essential activity
康各薩桑松各桑哇拉
於彼深密祕密之言教，

PONG DANG LOK PÉ Dé NAM TAM CHÉ NI
May their practice and study increase
崩當樓貝碟南坦傑尼
所有捨取解行之眾會，

DÜ SUM GYAL WÉ TER CHEN KARMAPA
Karmapa, great treasury of all buddha activity,
度松交為碟千噶瑪巴
三世諸佛寶藏噶瑪巴，

KAL PA KAL PÉ BAR DU ZHAB TEN SOL
May you remain in this ocean of existence for kalpas
高巴高巴度夏典叟
祈請多生多劫常住世。

TÖ SAM DRUB PA NYING POR JE PA YI
Of listening, reflecting, and practicing the secret
特三住巴寧博切巴以
聴聞思惟修行其精義，

YAR GYI CHU WO TA BUR GYÉ GYUR CHIK
Like the surging rivers of summer.
雅吉曲沃大布給巨吉
願如夏日江潮益增勝。
Long Life Prayers for Lamas

LA MA KU KHAM ZANG WAR SOL WA DEB
I pray that the gurus’ health be excellent.
喇嘛故康桑哇叟哇碟
祈請上師尊體安康泰，

TRIN LÉ DAR ZHING GYE LA SOL WA DEB
I pray that their activity flourish and spread.
欽雷塔行給拉叟哇碟
祈請事業宏逹而廣大，

PAL DEN LA MÉ ZHAP Pé TEN PA DANG
May the glorious lamas live long.
包典拉美夏典巴當
祈願聖德上師足蓮固，

DAK ZHEN MA LÚ TSOK SAK DRIP JANG NÉ
May I and all beings without exception, by gathering the two accumulations, purify the two veils,
大現瑪陸湊薩之將內
自他無餘積資淨障已，

CHOK TU KU TSÉ RING LA SOL WA DEB
I pray that their life be supremely long.
秋度故翠玲拉叟哇碟
祈請尊身萬壽聖無疆，

LA MA DANG DRAL WA MÉ PAR JIN GYI LOB
Grant blessings that I not be separate from the gurus.
喇嘛當昭哇美巴欽吉樓
永不離於上師祈加持。

KHA NYAM YONG LA DÉ KYI JUNG WA DANG
May happiness and well-being arise in all sentient beings, equal in extent to the sky.
卡娘永拉碩吉炯哇當
喜悅妙樂遍滿虛空界，

NYUR DU SANG GYE SA LA GÖ PAR SHOK
And thus be swiftly established in the state of buddhahood.
紐度桑傑薩拉各巴修
迅速證得佛陀之果位。
Sweet Melody of Joyful Aspiration

by the 17th Karmapa  十七世噶瑪巴撰

OM SWASTI
嗡梭諦

SANG SUM TUK JÉ RAB KAR YÉ KHYIL DUNG
The right-turning conch of pure compassion in body, speech and mind

Sang松土傑惹嘎耶奇同  三密大悲潔白右旋螺，

DA MÉ DRAK PÉ YANG NYEN NA WÉ RÖ
Thereby, may a sweet, resonant melody beyond compare, such music for the ears,  

達美查央年納偉若  無比名聞樂神勝妙聲，

MA MÉ TSEN GYI PAK SAM DÜ TSI JÖN
It has the supreme name of the Wish-Fulfilling Tree, the ambrosial one.

瑪美層吉巴三度吉卷  無比莊嚴如意甘露樹，

GYUR MÉ LIHAK SAM PUNG GI BÙ PA YI
Pours forth a stream of good intentions that never change.

居美拉三崩給布巴以  依於不變意樂而吹奏，

GÉ LEK SHI PÉ PÉ MO DZUM GYUR CHIK
Open the lotus petals of virtue, excellence and goodness.

給雷希貝莫尊居吉
善樂喜祥之蓮展笑顏。

DRI MÉ YONG DÙ SUNG ZHIM NGAR WÉ YANG
Musical tones of this stainless tree, granting every wish, are dulcet and pleasing.

持美永度松星納偉央
無垢圓具香甜甘美音，
Throughout its branches the gems of lasting happiness nestle among their leaves.

A chain of fragrant flowers, these snow mountains are tranquil and fresh.

May the gracious beauty of luminous moonbeams, light of the spiritual and temporal worlds,

May your life be long, steadfast as a diamond vajra.
The most excellent virtue is the brilliant and calm flow of culture:

Through this excellent path, a song line sweet like the pollen’s honey.

May benefit for beings appear like infinite moons’ reflections,

Whose refreshing presence brings lasting welfare and happiness

May they sip the fragrant dew of glorious knowledge.

Over the expanse of the treasured earth in this wide world,

May benefit for beings appear like infinite moons’ reflections,

Whose refreshing presence brings lasting welfare and happiness

May these true words, like pearled drops of light or pouring rain,
Falling in a lovely park where fortunate disciples are free of bias,
日超高桑度切給曹⼟
無私善緣徒眾花園中，
Open the flowers of friendship so that well-being and joy blossom forth
片碟給薩格貝年土修
利樂之蕊喜樂眷屬結。

These words of aspiration, sprung from a sincere intention, were written down by HH the 17th Karmapa Orgyen Trinley Dorje, while he was escaping from Tibet to India at the age of 15 in 2000.

“One night in the illusory appearance of a dream, on a lake bathed in clear moonlight and rippled with blooming lotus flower serving as seats, three Brahmins appeared, wearing pure white silk and playing a drum, guitar, flute and other instruments. Created in pleasing and lyric tones, their melodious song came to my ears, and so I composed this aspiration prayer with one-pointed mind, filled with an intense and sincere intention to benefit all the people of Tibet. Within a beautiful and auspicious chain of mountains, this land of Tibet, may the sun rays of the supreme aspiration for awakening swiftly appear.”

Translated by Michele Martin, under the guidance of Ven. Khenchen Thrangu Rinpoche (Feb 2000)

此意樂甜美之願文，乃向邬金欽列多傑呼喚之大象仙人，從藏地逃到印度之時，於一夜現現妙相：月光明亮水塘中，蓮花花蔓搖曳之座上，極白淨絲綢所莊飾的三梵志大鼓，以及美妙笛音等媚麗的音響，如嬉戲之歌聲般，聞此歌聲心悲憫故，至心生起利樂西藏雪域所有眾生之意樂，願於此吉祥雪幔所嚴的佛境中，無上發心之日光速顯現。
Dedication Prayers

迥向文

SÓ NAM DI YI TAM CHÉ ZIK PA NYI
Through this merit, may beings obtain omniscience, and
色南迪宜坦界息巴尼
以此功德願証佛自性，

KYE GA NA CH'I BA LAP TRUK PA YI
Be liberated from the sea of existence
給嘎那契巴拉出巴宜
生老病死洸湧之波濤，

JAM PAL PA WÖ JI TAR KHYEN PA DANG
I fully dedicate all this virtue,
江包巴沃其大千巴當
若彼文殊勇士如是知，

DE DAK KÜN GYI JE SU DAK LOB CHING
The knowledge of the warrior Manjushri, and
帖大棍吉傑速達樓淨
我願隨諸彼等而學習，

SANG GYE KU SUM NYE Pé JIN LAB DANG
Through the inspiration of the attainment of buddhas’ trikaya,
桑傑固松涅貝欽拉當
佛陀証得三身之加持，

TOB NÉ NYÉ Pé DRA NAM PAM JÉ NÉ
Defeating enemies, the defects of samsara,
透內涅貝札南盼切內
降伏煩惱怨敵之過患，

SI PÉ TSO LÉ DRO WA DROL WAR SHOK
Where the waves of birth, aging, sickness and death shake violently.
夕貝湊雷卓哇卓哇修
願渡眾生解脫輪迥海。

KÜN TU ZANG PO DE YANG DE ZHIN TÉ
Following, in my training,
棍度桑博帖揚帖欣喋
普賢菩薩亦復如是然，

GE WA DI DAK TAM CHÉ RAB TU NGO
In the same way that of Samantabhadra and all the others.
給哇迪大坦界惹度諾
眾善悉皆迴向諸有情。

CHÖNYI MIN GYUR DEN Pé JIN LAB DANG
Of the unchanging truth of suchness, and
確尼米巨典貝欽拉當
法性真實不變之加持，
GEN DÜN MI CHÉ DÜN PÉ JIN LAB KYI
Of the undivided intent of the sangha,
給敦米切敦欽拉吉
僧伽堅固和合之加持，

JI TAR NGO WA MÖN LAM DRUB PAR SHOK
May these aspirations be fulfilled as they were made.
其大諾哇門竹巴修
如是發願迴向祈圓成。

PAL DEN LA MÉ SHAB PÉ TEN PA DANG
May the glorious lamas live long.
包典拉美夏貝典巴當
祈願聖德上師足蓮固，

KHA NYAM YONG LA DE KYI JUNG WA DANG
May happiness and well-being arise in all sentient beings, equal in extent to the sky.
卡娘永拉碟吉炯哇當
喜悅妙樂遍滿虛空界，

DAK ZHEN MA LÜ TSOK SAK DRIB JANG NÉ
May I and all beings without exception, by gathering the two accumulations, purify the two veils,
大現瑪陸湊薩之將內
自他無餘積資淨障已，

NYUR DU SANG GYE SA LA GÖ PAR SHOK
And thus be swiftly established in the state of buddhahood.
紐度桑傑薩拉各巴修
迅速證得佛陀之果位。

DÜ ZHI LÉ GYAL GYAL WÉ TRIN LÉ PA
Karmapa, you who are the activity of all buddhas, victorious over the four maras,
度西雷交交為欽雷巴
戰勝四魔行佛事業者，

KAR MA PA TEN TEN PÉ NYING PO DI
May your teachings, the essence of Dharma,
噶瑪巴典典貝寧博第
噶瑪巴教法佛法心要，

CHOK TAR KÜN KHYAB KHYAB CHING GYÜN MI CHÉ
Continuously spread to the limits in all directions,
秋塔滾恰恰京均米切
願其傳遍諸方無中斷，

TAK PAR RAB PEL PEL WÉ TA SHI SHOK
Greatly increase, and always flourish auspiciously.
大巴惹佩佩為扎西修
恆時星盛廣妙吉祥

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