



新加坡大乘禅寺  
THEKCHEN CHOLING  
(SINGAPORE)

Connecting All With Divine Hearts  
心系慈爱心

# *Nine Preliminaries*

## *(1) Refuge*

九佳行之

(一) 皈依



## Nine Preliminaries (1) Refuge 九佳行之(一)皈依

Om Ah Hung ( x 3 )

Bless The Mala 加持念珠 ( x 7 )

Om Rucina-Mani-Pravartaya Hung

Multiplying Virtues Mantra 增福密咒 ( x 7 )

Om Sambhara Sambhara Vimana-Sara-Maha Java-Hung

Om Smara-Smara Vimana-Sara-Maha-Java Hung

Refuge 趋皈依 ( x 3 )

Guru is Buddha Guru is Dharma

上师即佛亦即法

shang shi ji fo yi ji fa

(La-Ma Sang-Gye La-Ma Cho)

Guru is Sangha also

上师亦为贤圣僧

shang shi yi wei xian sheng seng

(Day-Zhin La-Ma Gay-Dun Te)

Guru is the source of all (goodness and happiness)

上师造作一切善

shang shi zao zuo yi qie shan

(Kun-Gyi Je-Po La-Ma Te)

To all Gurus I go for refuge

我趋皈依诸上师

wo qu gui yi zhu shang shi

(La-Ma Nam-La Kyab-Su Chi)



## **Refuge 趋皈依 ( x 3 )**

I take refuge in the Gurus ( **NAMO GURUBHYA** )

皈 依 上 师

gui yi shang shi

(La-Ma-La Kyab-Su-Chi Wo)

I take refuge in the Buddhas ( **NAMO BUDDHAYA** )

皈 依 佛

gui yi fo

(Sang-Gye-La Kyab-Su-Chi Wo)

I take refuge in the Dharma ( **NAMO DHARMAYA** )

皈 依 法

gui yi fa

(Cho-La Kyab-Su-Chi Wo)

I take refuge in the Sangha ( **NAMO SANGHAYA** )

皈 依 僧

gui yi seng

(Gay-Dun-La Kyab Su-Chi Wo)

## **Taking Refuge And Generating Bodhicitta( x 3 )**

**皈依及发菩提心愿文 ( x 3 )**

To the Buddha, Dharma and the Sangha

诸 佛 正 法 圣 贤 僧

zhu fo zheng fa sheng xian seng

(Sang-Gye Cho-Dang Tsog-Kyi Chog-Nam-La)

I go for refuge until I am enlightened

直 至 菩 提 我 皈 依

zhi zhi pu ti wo gui yi

(Jang-Chub Bar-Du Dag-Ni Kyab-Su-Chi)



By my merit from giving and other perfections

依我施等诸功德

yi wo shi deng zhu gong de

(Dag-Gi Jin-Sog Gyi-Pe So-Nam-Kyi)

May I reach Buddhahood, so as to benefit all beings!

为渡众生愿成佛

wei du zhong sheng yuan cheng fo

(Dro-La Pan-Chir Sang-Gye Drub-Par-Shog)

### **Active Bodhicitta And Bodhisattva Vows ( x 3 )**

**发心菩提与菩萨戒 ( x 3 )**

Gurus, Conquerors and your children

上师诸佛众佛子

shang shi zhu fo zhong fo zi

(La-Ma Gyal-Wa Say-Char-Nam)

Pay attention to me, please!

敬请留心听我言

jing qing liu xin ting wo yan

(Dak-La Gong-Par Dza-Du Sol)

Just as Sugatas of the past

犹如过去诸如来

you ru guo qu zhu ru lai

(Ji-Tar Ngon-Gyi De Shek Kyi)

Generated Bodhicitta

生起无上菩提心

sheng qi wu shang pu ti xin

(Jang-Chup Tuk-Ni Kye-Pa Dang)



And abode in proper order

立誓定修佛子行

li shi ding xiu fo zi xing

(Jang-Chup Sem-Pai Lap-Pa-La)

In the Bodhisattva trainings

尊从次第之律仪

zun cong ci di zhi lu yi

(De-Dak Rim-Zhin Na-Pa-Tar)

I too generate Bodhicitta

我也如尊发菩提

wo ye ru zun fa pu ti

(Dak-Kyang Dro-La Pan-Don-Du)

So as to benefit migrators

为渡十方诸有情

wei du shi fang zhu you qing

(Jang-Chup Sem-Ni Kye-Gyi Zhing)

And shall train in proper order

修持佛子之次第

xiu chi fo zi zhi ci di

(Jang-Chup Sem-Pai Lap-Pa-La)

In the Bodhisattva trainings

无上菩提之法門

wu shang pu ti zhi fa men

(Rim-Pa Zhin-Du Lap-Par-Gyi)



## **Rejoicing And Remembering The Benefit's Of Bodhicitta 常怀随喜菩提之益**

This day is my life fruitful

此 今 此 世 具 意 义

ci jin ci shi ju yi yi

(Deng-Du Dak-Tse Dra-Bu Yo)

Well was human existence won

难 能 可 贵 得 人 身

nan neng ke gui de ren shen

(Mi-Yi Si-Pa Lek-Par Top)

I am born today in the Buddha's line

今 日 出 世 于 佛 族

jin ri chu shi yu fo zu

(De-Ring Sang-Gya Rik-Su Kye)

Now I have become a Buddha's son

今 已 此 刻 成 佛 子

jin yi ci ke cheng fo zi

(Sang-Gya Sa-Su Da Gyur-To)

Now I must by all means start

始 于 今 日 与 今 时

shi yu jin ri yu jin shi

(Da-Ni Dak-Gi Chi-Na-Kyang)

Actions befitting this lineage

行 为 依 据 此 传 承

xing wei yi ju ci chuan cheng

(Rik-Dang Tun-Pai La-Tsam-Te)



Acting so that this noble line

跟 随 诸 佛 子 之 行

gen sui zhu fo zi zhi xing

(Kyon-Me Tsun-Pai Rik Di-La)

Without a fault will not be sullied

不 污 上 师 之 家 族

bu wu shang shi zhi jia zu

(Nyok-Par Mi-Gyur De-Tar Ja)

**Removing Obstacles 去除障碍** (狮面空行母)

I prostrate to the gathering of dakinis of the three places

敬 礼 三 界 空 行 主

jing li san jie kong xing zhu

(Kha-La Jod-Pa`I Na Chog-Dam Pa-Na)

Coming from the supreme holy site of “Space enjoying”

安 处 最 胜 空 行 刹

an chu zui sheng kong xing cha

(Ngon-She Zul-Drul Nga-Wa`i Thu-Tob-Chan)

Who have the powers of clairvoyance and magical emanation

具 足 神 通 神 变 力

ju zu shen tong shen bian li

(Drub-Pa Po-La-Ma Yel-Bu Shin-Zig)

And regard practitioners as their offspring

恒 视 行 者 如 己 子

heng shi xing zhe ru ji zi

(Na-Sum Kha-Dro`i Tsog-La Chag-Tsal-Lo)

阿 喀 萨 玛 啦 扎 沙 答 啦 萨 玛 啦 雅 佩

**A Ka Sama Ratsa Sada Rasa Maraya Phat**



怛也他 嘎爹 嘎爹 巴啦嘎爹 巴啦桑嘎爹 波提梭哈  
**Tayata Gate Gate Paragate Parasamgate Bodhisoha**

Through the power of the great truth of the words of the  
 Exalted Three Jewels

以 神 圣 三 宝 言 教 真 谛 之 力 故

yi shen sheng san bao yan jiao zhen di zhi li gu

(Phag-Pa Kon-Chog Sum-Gyi Ka-Yi Den-Pa Chen-Po'I)

May all adverse conditions be overcome (clap)

愿 令 遮 止 (击掌)

yuan ling zhe zhi

(Tob-Kyi Mi-Thun Pa'i-Chog Tham-Chad Chir Dog-Par  
 Gyur-Chig)

May they become non-existent (clap)

愿 令 化 无 (击掌)

yuan ling hua wu

(Me-Par Gyur-Chig)

May they be pacified (clap)

愿 令 平 息 (击掌)

yuan ling ping xi

(Shi-War Gyur-Chig)

May all the evils, such as enemies, obstacles and hindrances  
 and adverse conditions be pacified

愿 令 一 切 魔 怨 障 碍 异 类 毕 竟 消 灭

yuan ling yi qie mo yuan zhang ai yi lei bi jing xiao mie

(Dra-Geg Par Cha-Mi Thun-Pa'i Chog-Rig Ngan-Pa Tham-  
 Chad)

善定 沽鲁耶 梭哈

**Shantim Kuruye Soha**





May the eighty thousand types of obstacles be pacified

八万魔类皆息除

ba wan mo lei jie xi chu

(Geg-Rig Tong-Drig Gya-Chu Shi-Wa Dang)

May we be separated from adverse harmful conditions

逆害之缘咸远离

ni hai zhi yuan xian yuan li

(Mi-Thun Nod-Pa'i Kyen Dang Dral-Wa Dang)

May everything conducive be obtained and by the  
auspiciousness of everything good

成就顺缘得圆满

cheng jiu shun yuan de yuan man

(Thun-Pa Drub-Ching Phan-Sum Tsog-Gyur-Pa'i)

May there be excellent happiness here and now

今时此地吉祥临

jin shi ci di ji xiang lin

(Ta-Shi De-Kyang Deng-Dir De-Leg Shog)

## **The Four Immeasurable Thoughts 四无量心**

May all sentient beings have happiness and its causes!

愿一切有情具足乐及乐因

yuan yi qie you qing ju zu le ji le yin

(Sem-Chen Tam-Che Day-Wa-Dang Day-Way Gyu-Dang  
Dan-Par Gyur-Chig)

May all sentient beings be free of suffering and its causes!

愿一切有情远离苦及苦因

yuan yi qie you qing yuan li ku ji ku yin

(Sem-Chen Tam-Che Duk-Ngel-Dang Duk-Ngel Gyi  
Gyu-Dang Drel-War Gyur-Chig)



May all sentient beings be inseparable from sorrowless bliss!

愿一切有情不离无苦之乐

yuan yi qie you qing bu li wu ku zhi le

(Sem-Chen Tam-Che Duk-Ngel May-Pay De-Wa-Dang  
Mi-Dral-War Gyur-Chig)

May all sentient beings abide in equanimity, free of bias,  
whether greed or hatred!

愿一切有情远离亲疏贪嗔住等舍

yuan yi qie you qing yuan li qing shu tan chen zhu deng she

(Sem-Chen Tam-Che Nye-Ring Chak-Dang Nyi-Dang  
Drel-Way Tang-Nyom-La Nay-Par Gyur-Chig)

### **Purifying The Place 将场地化为净土**

Om Ah Hung ( x 3 )

Everywhere may the ground be pure

愿此地基遍清净

yuan ci di ji bian qing jing

(Tam-Chay-Du-Ni Sa-Zhi Dag)

Free of the roughness of pebbles and so forth

无有砂砾等杂物

wu you sha li deng zha wu

(Seg-Ma La-Sog May-Pa-Dang)

May it be the nature of lapis lazuli

性同琉璃却柔软

xing tong liu li que rou ruan

(Lag-Til Tar-Nyam Bay-Dur-Ye)



And as smooth as the palm of one's hand

面均平坦如掌心

mian jun ping tan ru zhang xin

(Rang-Zhin Jam-Por Nay-Gyur-Chig)

### **Invocation 迎请** ( x 3 )

*(Please kneel down 请合掌并跪下)*

Protector of all beings without exception

祈请无余等护诸众生

qi qing wu yu deng hu zhu zhong sheng

(Ma-Lu Sem-Chen Kun-Gyi Gon-Gyur Chig)

Divine subduer of innumerable negative forces

且摧凶猛魔王魔军尊

qie cui xiong meng mo wang mo jun zun

(Du-Te Pung-Chay Mi-Zay Jom-Dzay Lha)

Deity, perfect knower of all things

於诸事物无余善知者

yu zhu shi wu wu yu shan zhi zhe

(Ngo-Nam Ma-Lu Yang-Dag Kyen-Gyur Pay)

Bhagavan and attendants, please come here!

世尊眷属驾临於此地

shi zun juan shu jia lin yu ci di

(Chom-Den Kor-Chay Nay-Dir Sheg-Su Sol)

### **The Seven Limbs Prayer 修七支供养**

Reverently I prostrate with my body, speech and mind

我以三门诚心敬礼敬

wo yi san men cheng xin gong li jing

(Go-Sum Gu-Pay Go-Nay Chag-Tsal Lo)



And present clouds of every type of offering, actually offered  
and mentally transformed

尽 奉 实 陈 意 现 供 养 云

jin feng shi chen yi xian gong yang yun

(Ngo-Sham Yi-Trul Cho-Trin Ma-Lu Bul)

I confess all negative actions accumulated since beginningless  
time

忏 悔 无 始 累 积 诸 罪 堕

chan hui wu shi lei ji zhu zui duo

(Tok-May Nay-Sak Dik-Tung Tam-Chay Shak)

And rejoice in the virtues of all ordinary and holy beings

随 喜 凡 夫 圣 者 各 善 业

sui xi fan fu sheng zhe ge shan ye

(Kye-Pak Ge-Wa Nam-La Je-Yi Rang)

Please remain until samsara is empty

生 死 未 尽 恭 请 常 安 住

sheng si wei jin gong qing chang an zhu

(Kor-Wa Ma-Tong Bar-Du Leg-Zhuk Nay)

And turn the wheel of Dharma for sentient beings!

并 祈 为 诸 众 生 转 法 轮

bing qi wei zhu zhong sheng zhuan fa lun

(Dro-La Cho-Kyi Kor-Lo Kor-Wa Dang)

I dedicate all the virtues of others and myself to the great  
Enlightenment

回 向 自 他 功 德 於 菩 提

hui xiang zi ta gong de yu pu ti

(Dag-Zhen Gay-Nam Jang-Chub Chen-Por Ngo)



## **Offering Prayer 供养文**

May offering substances human and divine

天上人间供养品

tian shang ren jian gong yang pin

(Lha-Dang Mi-Yi Cho-Pay Dzay)

Those actually offered and mentally visualized

或由实设或意变

huo you shi she huo yi bian

(Ngo-Su Sham-Dang Yi-Kyi Trul)

Finest Samantabhadra clouds of offerings

无上普贤供养云

wu shang pu xian gong yang yun

(Kun-Zang Cho-Trin La-Na-May)

Fill the entire expanse of space!

愿遍一切虚空界

yuan bian yi qie xu kong jie

(Nam-Kay Kam-Kun Kyab-Gyur Chig)

## **Blessing And Purification Of The Offerings**

**加持与净化供养品**

Om Ah Hung ( x 3 )



## **Actual Offering Dharani 供养陀罗尼 ( x 3 )**

*(Imagine while reciting, from the sky comes a rain of flowers, diamonds, jewels and precious stones, showering upon all Buddhas and Bodhisattvas and all holy objects of the ten directions and three times.)*(在念诵时, 观想从天空中降下花朵, 钻石, 奇珍异宝等, 遍洒在十方三界诸佛与菩萨及所有圣物.)

**Om Namó Bhagawate Bendzay-Sarwa-Parmar-Dana  
Tathagataya Arhate Samyak-Sam Buddhaya  
Tayatha Om Bendzay Bendzay  
Maha Bendzay  
Maha-Tadzaya-Bendzay  
Maha-Bidya-Bendzay  
Maha-Bodhicitta-Bendzay  
Maha-Bodhi-Mando Pasam Kramana-Bendzay  
Sarva-Karma Avarana-Bisho Dana-Bendzay Soha**

## **Power Of The Truth 谛力加持**

Hung !

By the power of truth of the Three Jewels

愿以三宝谛实力

yuan yi san bao di shi li

(Kon-Chog Sum-Gyi Den-Pa-Dang)

By the inspiration of all Buddhas and Bodhisattvas

诸佛菩萨加持力

zhu fo pu sa jia chi li

(Sang-Gye-Dang Jang-Chup Sem-Pa Tam-Che-Kyi Jin-Gyi Lap-Dang)



By the power of the great might of the completed two  
collections

福 慧 圆 满 威 德 力

fu hui yuan man wei de li

(Tsok-Nyi Yong-Su Dzok-Pay Nga-Tang Chen-Po-Dang)

And of the completely pure and inconceivable sphere of  
reality

法 界 清 净 不 可 思 议 力

fa jie qing jing bu ke si yi li

(Cho-Kyi Ying Nam-Par Dag-Ching Sam-Gyi Mi Kyab-  
Pay Top-Kyi)

May these offerings become suchness!

化 成 如 是

hua cheng ru shi

(De-Zhin Nyi-Du Gyur-Chik)



## **The Heart Sutra**

Thus have I heard. Once the Blessed One was dwelling in Rajagriha at Vulture Peak mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At that time the Blessed One entered the samadhi that expresses the dharma called "profound illumination," and at the same time noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajnaparamita, saw in this way: he saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva, "How should a son or daughter of noble family train, who wishes to practice the profound prajnaparamita?"

Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, "O Shariputra, a son or daughter of noble family who wishes to practice the profound prajnaparamita should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase.

Therefore, Shariputra, in emptiness, there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas, no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no non-attainment. Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajnaparamita.





Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the buddhas of the three times, by means of prajnaparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception. The prajnaparamita mantra is said in this way:

### **Om Gate Gate Paragate Parasamgate Bodhi Svaha**

Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajnaparamita.

Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the bodhisattva mahasattva, saying, "Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajnaparamita just as you have taught and all the tathagatas will rejoice."

When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

### 佛说圣佛母般若波罗蜜多心经

如是我闻：一时世尊，在王舍城鹞峰  
ru shi wo wen yi shi shi zun zai wang she cheng jiu feng

山中，与大苾刍众千二百五十人俱，  
shan zhong yu da bi chu zhong qian er bai wu shi ren ju

并诸菩萨摩訶萨众，而共围绕。  
bing zhu pu sa mo he sha zhong er gong wei rao

尔时世尊，即入甚深光明宣说正法  
er shi shi zun ji ru shen shen guang ming xuan shuo zheng fa



三摩地。时观自在菩萨摩诃萨，在佛  
san mo di shi guan zi zai pu sa mo he sa zai fo  
会中，而此菩萨摩诃萨，已能修行甚  
hui zhong er ci pu sa mo he sa yi neng xiu xing shen  
深般若波罗蜜多，观见五蕴自性皆  
shen bo re bo lou mi duo guan jian wu yun zi xin jie  
空。  
kong

尔时尊者舍利子，承佛威神，前白观  
er shi zun zhe she li zi cheng fo wei shen qian bai guan  
自在菩萨摩诃萨言：「若善男子善女  
zi zai pu sa mo he sa yan ruo shan nan zi shan nu  
人，於此甚深般若波罗蜜多法门，乐  
ren yu ci shen shen bo re bo lou mi duo fa men le  
欲修学者，当云何学？」

时观自在菩萨摩诃萨，告尊者舍利  
shi guan zi zai pu sa mo he sa gao zun zhe she li  
子言：「汝今谛听，为汝宣说。若善男  
zi yan ru jin di ting wei ru xuan shuo ruo shan nan  
子善女人，乐欲修学此甚深般若波  
zi shan nu ren le yu xiu xue ci shen shen bo re bo  
罗蜜多法门者，当观五蕴自性皆空。  
luo mi duo fa men zhe dang guan wu yun zi xing jie kong  
何名五蕴自性空耶？所谓即色是空，  
he ming wu yun zi xing kong ye suo wei ji se shi kong



即空是色；色无异於空，空无异於色  
ji kong shi se se wu yi yu kong kong wu yi yu se

。受想行识亦复如是。舍利子，此一  
shou xiang xing shi yi fu ru shi she li zi ci yi

切法如是空相。无所生、无所灭、无垢  
qie fa ru shi kong xiang wu suo sheng wu suo mie wu gou

染、无清淨、无增长、无损减。舍利子，  
ran wu qing jing wu zeng zhang wu sun jian she li zi

是故空中无色、无受想行识、无眼耳  
shi gu kong zhong wu se wu shou xiang xing shi wu yan er

鼻舌身意、无色声香味触法。无眼界  
bi she shen yi wu se sheng xiang wei chu fa wu yan jie

、无眼识界；乃至无眼界、无意识界。  
wu yan shi jie nai zhi wu yi jie wu yi shi jie

无无明、无无明尽；乃至无老死、亦无  
wu wu ming wu wu ming jin nai zhi wu lao si yi wu

老死尽。无苦集灭道。无智。无所得，  
lao si jin wu ku ji mie dao wu zhi wu suo de

亦无无得。舍利子，由是无得故，菩萨  
yi wu wu de she li zi you shi wu de gu pu sa

摩诃萨，依般若波罗蜜多相应行故，  
mo he sa yi bo re bo luo mi duo xiang ying xing gu

心无所著，亦无挂碍。以无著无碍故  
xin wu suo zhu yi wu gua ai yi wu zhu wu ai gu

，无有恐怖，远离一切颠倒妄想，究竟  
wu you kong bu yuan li yi qie dian dao wang xiang jiu jing



圆寂。所有三世诸佛，依此般若波罗  
yuan ji suo you san shi zhu fo yi ci bo re bo luo

蜜多故，得阿耨多罗三藐三菩提。是  
mi duo gu de a nou duo luo san miao san pu ti shi

故应知，般若波罗蜜多，是广大明，是  
gu ying zhi bo re bo luo mi duo shi guang da ming shi

无上明，是无等等明。而能息除一切  
wu shang ming shi wu deng deng ming er neng xi chu yi qie

苦恼。是即真实无虚妄法。诸修学者  
ku nao shi ji zheng shi wu xu wang fa zhu xiu xue zhe

，当如是学。我今宣说般若波罗蜜多  
dang ru shi xue wo jin xuan shuo bo re bo luo mi duo

大明曰：  
da ming yue

**怛也他 嚩爹 嚩爹 巴啦嚩爹 巴啦桑嚩爹 波提梭哈**  
**TAYATA GATE GATE PARAGATE PARASAMGATE**  
**BODHISOHA**

舍利子，诸菩萨摩诃萨，若能诵是般  
she li zi zhu pu sa mo he sa ruo neng song shi bo

若波罗蜜多明句，是即修学甚深般  
re bo luo mi duo ming ju shi ji xiu xue shen shen bo

若波罗蜜多。」  
re bo luo mi duo

尔时世尊，从三摩地安祥而起。赞观  
er shi shi zun cong san mo di an xiang er qi zan guang



自在菩萨摩诃萨言：「善哉善哉。善  
zi zai pu sa mo he sa yan shan zai shan zai shan

男子，如汝所说，如是如是。般若波  
nan zi ru ru suo shuo ru shi ru shi bo re bo

罗蜜多，当如是学。是即真实最上  
luo mi duo dang ru shi xue shi ji zhen shi zui shang

究竟。一切如来亦皆随喜。」  
jiu jing yi qie ru lai yi jie sui xi

佛说此经已。观自在菩萨摩诃萨，  
fo shuo ci jing yi guan zi zai pu sa mo he sa

并诸苾刍，乃至世间天、人、阿修罗  
bing zhu bi chu nai zhi shi jian tian ren a xiu luo

、乾闥婆等，一切大众，闻佛所说皆  
qian ta po deng yi qie da zhong wen fo suo shuo jie

大欢喜，信受奉行。  
da huan xi xin shou feng xing

佛说圣佛母般若波罗蜜多心经  
fo shuo sheng fo mu bo re bo luo mi duo xin jing



## Mandala Offering 供曼达拉

Om Ah Hung ( x 3 )

**OM Vajra Mighty Golden Ground AH HUNG**

**OM 金 刚 黄 金 地 基 AH HUNG**

jin gang huang jin di ji

**OM Vajra Mighty Golden Fence AH HUNG**

**OM 金 刚 黄 金 围 篱 AH HUNG**

jin gang huang jin wei li

Great Ocean of Crystal Clear Fresh Waters

八 功 德 水 甘 露 海

ba gong de shui gan lu hai

With Mount Meru in the Middle

居 中 山 王 须 弥 山

ju zhong shan wang xu mi shan

The Four Great Lands and its Eight Subcontinents

四 大 洲 与 八 小 洲

si da zhou yu ba xiao zhou

Anointed With Perfume And Bestrewn With Fragrant  
Heavenly Flowers

妙 香 华 散 之 大 地

miao xiang hua san zhi da di

The Seven Royal And the Seven Secondary Royal  
Possessions Of the Universal Emperor

轮 王 七 珍 近 宝 等

lun wang qi zhen jing bao deng



The Eight Offering Goddesses and the Eight Auspicious Signs

八 供 天 女 八 吉 祥  
ba gong tian nu ba ji xiang

At The Top, The Grand Palace of the Gods

须 弥 天 宫 庄 严 俱  
xu mi tian gong zhuang yan ju

With the Sun, the Moon, the Precious Parasol and the Victory Banner

日 月 宝 盖 尊 胜 幢  
ri yue bao gai zun sheng zhuang

This Sparking Golden Luminous Mandala

闪 耀 黄 金 曼 达 拉  
shan yao huang jin man da la

Which Captivates All

无 量 珍 宝 聚 其 中  
wu liang zhen bao ju qi zhong

Filled With Diamonds, Sapphires, Sparking Rubies, Emeralds and South Sea Pearls

红 蓝 绿 宝 与 珍 珠  
hong lan lu bao yu zhen zhu

Wish Fulfilling Gems, Turquoises, Corals, Amethysts, Citrines And Dzis'

摩 尼 天 珠 及 各 宝  
mo ni tian zhu ji ge bao

Emanating a Million Rainbows

万 道 彩 虹 齐 辉 耀  
wan dao cai hong qi hui yao



With another Similar Mandala at the End of it's Rays

虹光相连曼达拉

hong guang xiang lian man da la

Sporting the Play of Emanations and Manifestations

相映幻化无计数

xiang ying huan hua wu ji shu

Gazillions of Mandalas fill The Entire Realms of The Sky,  
The Land And The Space In Between!

遍满天地与虚空

bian man tian di yu xu kong

By Means of **HUNG**

The Faults of My Impure Visualizations are purified

**HUNG** 不净观想皆清净

bu jing guan xiang jie qing jing

By Means of **AH**

The Mandalas Become Luminous and are actualized

**AH** 真实不虚曼达拉

zhen shi bu xu man da la

By Means of **OM**

The Mandalas Fills the Ten Directions and the three times!

**OM** 十方三世遍曼达

shi fang san shi bian man da

Om Ah Hung ( x3 )

All beings of the three times

十方三界诸有情

shi fang san jie zhu you qing





And my own body, speech and mind, our wealth, virtues  
and merits of the three times

身 口 意 富 资 量 田  
shen kou yi fu zi liang tian

This fine, precious Mandala

珍 贵 圆 满 曼 达 拉  
zhen gui yuan man man da la

And a mass of Samantabhadra offerings

最 胜 普 贤 供 养 云  
zui sheng pu xian gong yang yun

Together with the objects that arouse my anger, attachment  
and ignorance

贪 嗔 无 明 之 所 钟  
tan chen wu ming zhi suo zhong

Friends, enemies and strangers

怨 亲 中 庸 身 受 用  
yuan qin zhong yong shen shou yong

I gladly offer to my Guru

欢 喜 供 养 圣 上 师  
huan xi gong yang sheng shang shi

Yidam and Three Jewels

三 宝 本 尊 与 传 承  
san bao ben zun yu chuan cheng

Please Accept Them Through Compassion

祈 请 欢 喜 受 供 养  
qi qing huan xi shou gong yang

And Bestow Your Blessings And Inspirations!

赐 予 加 持 与 悉 地  
ci yu jia zhi yu xi di



## **Outer Mandala 供外曼达拉**

Om Ah Hung ( x 3 )

This ground, anointed with perfume, strewn with flowers

妙香遍涂华散之大地

miao xiang bian tu hua san zhi da di

(Sa-Zhi Po-Kyi Jug-Shing May-Tog Tram)

Adorned with Mount Meru, the four continents, the sun and the moon

须弥四洲日月所庄严

xu mi si zhou ri yue suo zhuang yan

(Ri-Rab Ling-Zhi Nyi-Day Gyan-Pa Di)

Imagine this as a Buddha-field and offer it

观如佛土我乐敬供养

guan ru fo tu wo le jing gong yang

(Sang-Gye Zhing-Du Mig-Tay Ul-War Gyi)

May all living beings enjoy this pure land

愿诸有情共享此净土

yuan zhu you qing gong xiang ci jing tu

(Dro-Kun Nam-Dag Zhing-La Cho-Par Shog)

## **Inner Mandala 供内曼达拉**

The objects of my attachment, anger and ignorance

令我生起贪嗔无明境

ling wo sheng qi tan chen wu ming jing

(Dag-Gi Chag-Dang Mong-Sum Kye-Pay Yul)

My body, my wealth and enjoyments

怨亲中庸色身用具等

yuan qing zhong yong se shen yong ju deng

(Dra-Nyen Bar-Sum Lu-Dang Long-Cho Che)



Without any sense of loss I offer this collection

我 均 无 吝 奉 上 愿 享 受

wo jun wu lin feng shang yuan xiang shou

(Pang-Pa Me-Par Bul-Gyi Leg-Zhe Nay)

Please accept it with pleasure and bless me with freedom  
from the three poisons

加 持 我 他 当 下 渡 三 毒

jia chi wo ta dang xia du san du

(Dug-Sum Rang-Sar Drol-War Jin-Gyi Lob)

I send forth this jewelled mandala to you, oh my precious  
Gurus

**OM 伊 当 洁 鲁 拉 那 曼 答 拉 甘 尼 雅 答 雅 蜜**

Om Idam Guru Ratna Mandalakam Nirya Tayami

**Homage To The Buddha** ( x3, 7, 21 or 108 times)

**释 迦 佛 赞**

*(Visualise golden light from the heart of Shakyamuni Buddha  
flowing into you and inspiring oneself as you  
recite this mantra)*

*(在念诵时，观想金色的光从释迦牟尼佛心中流向您，激励您)*

Guru, Master, Bhagavan

上 师, 如 来, 薄 伽 梵,

shang shi ru lai bo jia fan

(La-Ma Ton-Pa Chom-Dan Day)

Tathagata

应 供

ying gong

(Day-Zhin Sheg-Pa)



Arhant

正等觉

zheng deng jue

(Dra-Chom Pa)

Complete and Perfect Buddha

吉祥胜者

ji xiang sheng zhe

(Yang-Dag-Pa Dzog-Pay Sang-Gye)

Glorious Conqueror Sakyamuni

释迦牟尼佛前

shi jia mou ni fo qian

(Pal-Gyal-Wa-Shakya Tup-Pa-La)

To you I prostrate, go for refuge

顶礼、供养、归依，

ding li gong yang gui yi

(Chag-Tsal-Ching Kyap-Su Chi-Wo)

And make offering, please grant your inspiration

伏请加持！

fu qing jia chi

(Cho-Do Jin-Gyi Lap-Tu Sol)

## **Mantra And Visualisation**

**念诵心咒与观想**

**Tayatha Om Muni Muni Maha Muni Ye Soha**

( x 21 or 108 times )

*(Visualise the golden lights from Shakyamuni Buddha enter into oneself and all other sentient beings and oneself and countless sentient beings in all realms feel a sense of great happiness, relief and liberation as negativity, obscurations, bad karma and spirit harms are purified.)*



(观想释迦牟尼佛发出金光进入我身与一切众生，一切众生与我在六道中，皆感到无比的欢喜和解脱如: 消极，障碍，恶业及邪灵骚扰都一一净除)

(First, recite 1 set of refuge, then recite on **Namo Gurubhya** (x111,111 times) then, **Namo Buddhaya**.....as):

(先念诵一套皈依，后才念诵 **Namo Gurubhya** (x111,111 次)接着是 **Namo Buddhaya**...如):

**Namo Gurubhya** (X 111,111)

**Namo Buddhaya** (X111,111)

**Namo Dharmaya** (X111,111)

**Namo Sanghaya** (x111,111)

**Vajra Sattva Hundred Syllabus Long Mantra** (x 7)

**百字明咒** (长) (x 7)

Om Bendza Satto Samaya/ Manu Palaya/

Bendza Satto Teno Patita/ Dridho Me

Bhawa/ Sutto Kayo Me Bhawa/ Supo Kayo

Me Bhawa/ Anurakto Me Bhawa Sarwa

Siddhi Me Prayatza/ Sarwa Karma Sutza

Me/ Tzitam Shriyam Kuru Hum/ Ha Ha Ha

Ha Ho Bhagawan/ Sarwa Tathagata

Bendza Ma Me Muntsa/ Bendza Bhawa/

Maha Samaya Satto Ah Hum Phat



**Vajra Sattva Short Mantra** ( x 21 )

**百字明咒(短)** ( x 21 )

Om Bendza Satto Hung

**Requesting Inspiration** 师承启请文

Glorious and precious Root Guru

具德根本上师宝

ju de gen ben shang shi bao

(Pal-Den Tsa-Way La-Ma Rin-Po Che)

Sit upon the lotus and moon seat on my crown

安住我顶莲月上

an zhu wo ding lian yue shang

(Dag-Gi Chi-Wor Pay-Day Teng-Zhug La)

Guiding me with your great kindness

恳吁大恩摄受已

ken yu da en she shou yi

(Ka-Drin Chen-Po Go-Nay Je-Zung Te)

Bestow upon me the attainments of your body, speech  
and mind

赐予身语意悉地

ci yu shen yu yi xi di

(Ku-Sung Tug-Kyi Ngo-Drub Tsal-Du Sol)

Buddha, unequalled teacher and guide

无等导师薄伽梵

wu deng dao shi bo jia fan

(Dren-Pa Nyam-May Ton-Pa Chom-Den Day)

Venerable protector Maitreya, his successor

补处至尊弥勒主

bu chu zhi zun mi le zhu

(Gyal-Tsab Dam-Pa Je-Tsun Mi-Pam Gon)



Superior Asanga, prophesised by Buddha

佛所授记圣无著

fo suo shou ji sheng wu zhu

(Gyal-Way Lung-Ten Pag-Pa Tog-May Zhab)

To you three Buddhas and Bodhisattvas I make request

启请三佛菩萨前

qi qing san fo pu sa qian

(Sang-Gye Jang-Sem Sum-La Sol-Wa Deb)

Serlingpa, who found the heart of Bodhi

熟谙菩提心金洲

shu an pu ti xin jin zhou

(Jang-Chub Tug-La Nga-Nye Ser-Ling Pa)

Atisha, upholder of the great vehicle

掌大乘轨燃登智

zhang da cheng gui ran deng zhi

(Shing-Ta Chen-Po Sol-Dzin Mar-May Dzay)

Drom Rinpoche, elucidator of the good path

光显妙道种敦巴

guang xian miao dao zhong dun ba

(Lam-Zang Sel-Dzay Ton-Pa Rin-Po Che)

To you three pillars of the doctrine I make request

启请圣教三命柱

qi qing sheng jiao san ming zhu

(Ten-Pay Sog-Shing Sum-La Sol-Wa Deb)

Buddha, head of the Shakya clan, the foremost guide,  
peerless in expounding emptiness

善说无敌释迦顶

shan shuo wu di shi jia ding

(Ma-Wa Da-May Dren-Chog Shak-Yay Tog)



## Fifty Stanzas On The Spiritual Teacher

### 上师五十法颂

Homage to the Bhagavan Vajrasattva.

敬礼如来金刚心

jing li ru lai jin gang xin

Bowing in the proper way to the lotus feet of my spiritual teacher who is the cause for me to attain the state of a glorious Vajrasattva, I shall condense and explain in brief what has been said in many stainless tantric texts about whole-hearted commitment to a spiritual teacher. Listen with respect.

能得吉祥金刚心地因，

neng de ji xiang jin gang xin di yin

次第顶礼上师莲座下；

ci di ding li shang shi lian zuo xia

拜师无数根本清经内，

pai shi wu shu gen ben qing jin nei

重点少集说此应礼听。

zhong dian shao ji shuo ci ying li ting

All the Buddhas residing in every land in the ten directions have prostrated three times (each day) to the tantric masters from whom they have received the highest empowerments. Is there need to mention that you should too?)

所有十方世界中，佛及菩萨三时时；

suo you shi fang shi jie zhong fo ji pu sa san shi shi

礼拜金刚阿阇黎，灌顶大上金刚师。

li pai jin gang ah she li kuan ding da shang jin gang shi

Three times each day with supreme faith you must show the respect you have for your spiritual teacher who teaches you (the tantric path), by pressing your palms together, offering a





mandala as well as flowers and prostrating (touching) your head to his feet.

最胜意乐三时时，合掌持花曼达拉；  
zui sheng yi le san shi shi he zhang chi hua man da la  
供养世尊咕噜师，顶礼恭敬接足礼。  
gong yang shi zun gu lu shi ding li gong jing jie zu li

Those who hold ordination vows, if (your spiritual teacher) is a layman or your junior, prostrate (in public) while facing such things as his scriptural texts in order to avoid worldly scorn. But in your mind (prostrate to your teacher). ;

在家或者初学释，法经佛像前供养  
zai jia huo zhe chu xue shi fa jing fo xiang qian gong yang  
学密弟子真心礼，有时则息诸疑谤。  
xue mi di zi zhen xin li you shi ze xi zhu yi bang

As for serving (your teacher) and showing him respect, such as obeying what he says, standing up (when he comes) and showing him to his seat-these should be done even by those with ordination vows (whose teachers are layman or their juniors). But (in public) avoid prostrating and unorthodox actions (such as washing his feet).

供坐站礼有意事，供养等事作一切；  
gong zuo zhan li you yi shi gong yang deng shi zuo yi qie  
金刚弟子力事全，能放大礼无上师。  
jin gang di zi li shi quan neng fang da li wu shang shi

In order for the words of honor of neither the spiritual teacher nor the disciple to degenerate, there must be a mutual examination beforehand (to determine if each can) brave a teacher –disciple relationship.

金刚师及其弟子，同样会得越法罪；  
jin gang shi ji qi di zi tong yang hui de yue fa zui  
所以一勇阿阇黎，弟子当互审其器。  
suo yi yi yong ah she li di zi dang hu shen qi qi



A disciple with sense should not accept as his spiritual teacher someone who lacks compassion or who is angersome, vicious or arrogant, possessive, undisciplined or boasts of his knowledge.

真慈放弃黑心怒，无戒傲心贪心心，  
zhen ci fang qi hei xin nu wu jie ao xin tan xin xin  
多散心乱此族等，有智弟子以慧拣。  
duo san xin luan ci zu deng you zhi di zi yi hui jian

(A spiritual teacher should be) stable (in his actions), cultivated (in his speech), wise, patient and honest. He should neither conceal his short-comings nor pretend to possess qualities he lacks. He should be an expert in the meanings (of the tantra) and in its ritual procedures (of medicine and turning back obstacles). Also he should have loving compassion and a complete knowledge of the scriptures.

稳定具戒忍悲智，心直尊重无谄曲；  
wen ding ju jie ren bei zhi xin zhi zun zhong wu chan qu  
明了仪范密根经，博闲经理诸论议。  
ming liao yi fan mi gen jing bo xian jing li zhu lun yi

He should have full expertise in both (sets of) ten fields, skill in the drawing of mandalas, full knowledge of how to explain the tantra, supreme pure faith and his senses fully under control.

契证圆满十真如，善达事业曼达拉；  
qi zheng yuan man shi zhen ru shan da shi ye man da la  
能明密咒相论议，满清诸根悉净安。  
neng ming mi zhou xiang lun yi man qing zhu gen xi jing an

Having become the disciple of such a protecting (teacher), should you then despise him from your heart, you will reap continual suffering as if you had disparaged all the Buddhas.



若彼求法学法者，登坛后谤阿阇黎；  
 ruo bi qiu fa xue fa zhe deng tan hou bang ah she li  
 则谤一切如来佛，彼子常得诸苦恼。  
 ze bang yi qie ru lai fo bi zi chang de zhu ku nao

If you are so foolish as to despise your teacher, you will contract contagious diseases and those caused by harmful spirits. You will die (a horrible death) caused by demons, plagues or poison.

若谤金刚阿阇黎，现得恶报无安时；  
 ruo bang jin gang ah she li xian de e bao wu an shi  
 中毒得病著魔乱，愚痴此人会断命。  
 zhong du de bing zhu mo luan yu chi zi ren hui duan ming

You will be killed by (wicked) kings or fire, by poisonous snakes, water, witches or bandits, by harmful spirits or savages, and then be reborn in the hell.

王法火灾恶毒蛇，冤贼水难空行怒；  
 wang fa huo zai e du she yuan zei shui nan kong xing nu  
 妖魔鬼与邪怪等，毁人定进金刚狱。  
 yao mo gui yu xie guai deng hui ren ding jin jin gang yu

Never disturb your teacher's mind. Should you be foolish and happen to do this, you will surely boil in a hell.

金刚上师阿阇黎，永久不作障碍事；  
 jin gang shang shi ah she li yong jiu bu zuo zhang ai shi  
 愚痴常作诸障碍，命终一进恶地狱。  
 yu chi chang zuo zhu zhang ai ming zhong yi jin e di yu

Whatever fearful hells have been taught, such as Avichi, the Hell of Uninterrupted Pain, it is clearly explained that those who disparage their teachers will have to remain there (a very long time).

毁谤金刚阿阇黎，无间地狱等怖畏，  
 hui bang jin gang ah she li wu jian di yu deng bu wei  
 所说所有畏地狱，废子定入进住狱。  
 suo shuo suo you wei di yu fei zi ding ru jin zhu yu



Therefore exert yourself whole-heartedly, never to belittle you tantric master who makes no display of his great wisdom and virtues.

大智金刚阿闍黎，发扬无降广大德；  
 da zhi jin gang ah she li fa yang wu jiang guang da de  
 是故一切当全力，永时辄莫生轻毁。  
 shi gu yi qie dang quan li yong shi zhe mo sheng qing hui

If (from a lack of awareness) you have shown disrespect to your spiritual teacher, reverently present an offering to him and seek his forgiveness. Then in the future such harm as plagues will not befall you.

发生恭敬尊重心，供养咕噜金刚师；  
 fa sheng gong jing zun zhong xin gong yang gu lu jin gang shi  
 则除苦恼病乱害，消后无复苦恼难。  
 ze chu ku nao bing luan hai xiao hou wu fu ku nao nan

It has been taught that for the teacher to whom you have pledged your word of honor (to visualize as one with your meditational deity), you should willingly sacrifice your wife, children and even your life, although these are not (easy) to give away. Is there need to mention your fleeting wealth?

自戒金刚阿闍黎，难施妻儿及自身；  
 zi jie jin gang ah she li nan shi qi er ji zi shen  
 自命亦舍为拜师，何况富贵与财物。  
 zi ming yi she wei bai shi he kuang fu gui yu cai wu

(Such practice of offering) can confer even Buddhahood on a zealous (disciple) in his very lifetime, which otherwise might be difficult to attain even in countless millions of aeons.

为此无量亿劫时，极为稀有难得之，  
 wei ci wu liang yi jie shi ji wei xi you nan de zhi  
 无上成就证布达，勇猛修习此身得。  
 wu shang chen jiu zheng bu da yong meng xiu xi ci shen de



Always keep your word of honor. Always make offerings to the Enlightened Ones. Always make offerings to also to your spiritual teacher, for he is the same as all the Buddhas.

永久善护其深誓，永久供养诸如来；  
yong jiu shan fu qi shen shi yong jiu gong yang zhu ru lai  
永久供养阿阇黎，咕嚕等同一切佛。  
yong jiu gong yang ah she li gu lu deng tong yi qie fo

Those who wish (to attain) the inexhaustible (state of Buddha's Wisdom Body) should give to their teacher whatever they themselves find pleasing, from the most trifling objects to those of best quality.

有心要得无尽成，所有最上诸珍玩；  
you xin yao de wu jin cheng suo you zui shang zhu zhen wan  
上师心中欢喜物，长时诚心而奉献。  
shang shi xin zhong huan xi wu zhang shi cheng xin er feng xian

Giving (to your teacher) is the same as making continual offerings to all the Buddhas. From such generosity much positive potential is gathered. From such collection comes the supreme actual attainment (of Buddhahood).

施供金刚阿阇黎，永施所有布达等；  
shi gong jin gang ah she li yong shi suo you bu da deng  
所以此事福德德，福德能得金刚成。  
suo yi ci shi fu de de fu de neng de jin gang cheng

Therefore, a disciple with the good qualities of compassion, generosity, moral self-control and patience should never regard as different his spiritual teacher and the Buddha Vajradhara.

所以想学求法者，有了具戒忍功德；  
suo yi xiang xue qiu fa zhe you le ju jie ren gong de  
慈心圆满优越子，咕嚕无二金刚持。  
ci xin yuan man you yue zi gu lu wu er jin gang chi



If you should never tread on even (your teacher's) shadow, because the fearsome consequences are the same as destroying a stupa, is there need to mention never stepping on or over his shoes or seat, (sitting in his place or riding) his mount?

若足踏过上师影，获罪恐怖如破塔；  
ruo zu ta guo shang shi ying huo zui kong bu ru po ta  
於床坐鞋等资具，蓦过获罪何况说？  
yu chuang zuo xie deng zi ju mo guo huo zui he kuang shuo

(A disciple) having great sense should obey the words of his teacher joyfully and with enthusiasm. If you lack the knowledge or ability (to do what he says), explain in (polite) words why you cannot (comply)

大慧弟子欢喜心，上师指导当听受；  
da hui di zi huan xi xin shang shi zhi dao dang ting shou  
真是超力不能为，则善言恭请禀白。  
zhen shi chao li bu neng wei ze shan yan gong qing bing bai

It is from your spiritual teacher that actual attainments, higher rebirth and happiness come. Therefore make a whole-hearted effort never to transgress your teacher's advice.

依止咕噜阿阇黎，成就生天现乐成；  
yi zhi gu lu ah she li cheng jiu sheng tian xian le cheng  
所以一切力所为，当受师命不违背。  
suo yi yi qie li suo wei dang shou shi ming bu wei bei

(Guard) your teacher's belongings as you would your own life. Treat even your teacher's beloved (family) with the same (respect you show) for him. (Have affectionate regard for) those closely around him as if they were your own dearest kin. Single-mindedly think (in this way) at all times.

咕噜财物犹如命，上师心爱如师敬；  
gu lu cai wu you ru ming shang shi xin ai ru shi jing  
於彼上师执侍人，如亲常时恭敬心。  
yu bi shang shi zhi shi ren ru qing chang shi gong jing xin





Never sit on the (same) bed or seat (as your teacher), nor walk ahead of him. (At teachings do not) wear your hair in a top-knot, (a hat, shoes or any weapons. Never) touch a seat (before he sits down or if he happens to sit on the ground. Do not) place your hands (proudly) on your hips or wring them (before him).

不应金刚上师前，包头顶高坐前去；  
bu ying jin gang shang shi qian bao tou ding gao zuo qian qu  
翘足踏坐手叉腰，安然按腰上师前。  
qiao zu ta zuo shou cha yao an ran an yao shang shi qian

Never sit or recline while your teacher is standing (nor lie while he is sitting). Always be ready to stand up and serve him skillfully in an excellent manner.

金刚咕噜站起时，应当勿坐或勿卧；  
jin gang gu lu zhan qi shi ying dang wu zuo huo wu wo  
常具敬供诸威仪，站会全事欢喜事。  
chang ju jing gong zhu wei yi zhan hui quan shi huan xi shi

In the presence of your teacher never do such things as spit, (cough or sneeze without covering your head. Never) stretch out your legs when at your seat, nor walk back and forth (without reason before him. And never) argue.

无弃涕唾上师前，坐时勿舒於双足；  
wu qi ti tuo shang shi qian zuo shi wu shu yu shuang zu  
师处举步随口诤，应当不作上师前。  
shi chu ju bu sui kou zheng ying dang bu zuo shang shi qian

Never massage or rub your limbs. Do not sing, dance or play musical instruments (for other than religious purposes). And never chatter idly or speak in excess (or too loudly) within the range of (your teacher's) hearing.

上师行处邻近傍，语笑歌舞言作唱；  
shang shi xing chu lin jin bang yu xiao ge wu yan zuo chang  
亦勿金刚上师前，手足揉等无敬行。  
yi wu jin gang shang shi qian shou zu rou deng wu jing xing



(When your spiritual teacher enters the room) stand up from your seat and bow your head slightly. Sit (in his presence) respectfully. At night or at rivers or on dangerous paths, with (your teacher's) permission you may walk before him.

常时咕嚕坐或起，各按坐起徐礼敬；  
 chang shi gu lu zuo huo qi ge an zuo qi xu li jing  
 夜水危险路行中，许准后自作前导。  
 ye shui wei xian lu xing chong xu zhun hou zi zuo qian dao

In the direct sight of his teacher, (a disciple) with sense should not (sit) with his body twisted around, nor leaning (casually) against pillars and such. Never crack your knuckles, (play with your fingers or clean your nails).

阿阁黎前或见处，有智不应现疲身；  
 ah she li qian huo jian chu you zhi bu ying xian pi shen  
 不倚柱及墙壁等，亦不屈指节作声。  
 bu yi zhu ji qiang bi deng yi bu qu zhi jie zuo sheng

When washing (your teacher's) feet or his body, drying, massaging or (shaving) him, precede such actions with (three) prostrations and at their conclusion do the same. Then attend (to yourself) as much as you like).

若须替师浴身足，濯足身等奉侍时；  
 ruo xu ti shi yu shen zu shuo zu shen deng feng shi shi  
 先白顶礼师令知，完后顶礼自作事。  
 xian bai ding li shi ling zhi wan hou ding li zhi zuo shi

Should you need to address (your spiritual teacher) by his name, add the title “Your Presence” after it. To generate respect for him in others, further honorifics may also be used.

弟子名称上师时，不称只名下有礼；  
 di zi ming cheng shang shi shi bu cheng zhi ming xia you li  
 为得恭敬余人前，上师名前特点称。  
 wei de gong jing yu ren qian shang shi ming qian te dian cheng





When asking for your teacher's advice, (first announce why you have come). With palms pressed together at your heart, listen to what tells you without (letting your mind) wander about. Then (when he has spoken) you should reply, "I shall do exactly as you have said."

先请何作上师令，说全尊照上师令，  
xian qing he zuo shang shi ling shuo qian zun zhao shang shi ling  
双手合掌心耳一，乐心忆持咕噜令。  
suang shou he zhang xin er yi le xin yi chi gu lu ling

After doing (what your teacher has told you), report (what has happened) in polite, gentle words. Should you laugh or cough, (clear your throat or yawn in his presence), cover your mouth with your hand.

有笑嗽时上师前，应当则以手遮口；  
you xiao sou shi shang shi qian ying dang ze yi shou zhe kou  
若有完事白上师，当无得意软语明。  
ruo you wan shi bai shang shi dang wu de yi ruan yu ming

If you wish to receive a certain teaching, request three times with your palms pressed together while kneeling before him on your (right) knee. (Then at his discourse) sit humbly with respect, wearing appropriate that is neat (and clean, without ornaments, jewellery or cosmetics).

净心前来欲听法，上师前坐具威仪；  
jing xin qian lai yu ting fa shang shi qian zuo ju wei yi  
心身衣等规律正，合掌前跪应三请。  
xin shen yi deng gui lu zheng he zhang qian gui ying san qing

Whatever you do to serve (your teacher) or show him respect should never be done with an arrogant mind. Instead, you should ever be like a newly-wed bride, timid, bashful and very subdued.

供养上师与时时，舍离野心憍慢心；  
gong yang shang shi yu shi shi she li ye xin jiao man xin  
三门当如初适嫁，摄心低颜甚惭赧。  
san men dang ru chu shi jia she xin di yan shen can nan



In the presence of (the spiritual master) who teaches you (the path), stop acting in a conceited, coquettish manner. As for all other (improper) actions like these, examine them yourself and discard (what is wrong).

严身具等生爱乐，不得现於上师前；  
yan shen ju deng sheng ai le bu de xian yu shang shi qian  
余事一切自思惟，切勿自作当远离。  
yu shi yi qie zi si wei qie wu zi zuo dang yuan li

If you are (requested) to perform a consecration, (an initiation into) a mandala or a fire offering ceremony or to gather disciples and deliver a discourse, you may not do so if your spiritual teacher resides in that area, unless you receive his prior permission.

开光坛城火供等，说法集子度弟子；  
kai guang tan cheng huo gong deng shuo fa ji zi du di zi  
同城金刚上师居，一切无旨不应作。  
tong cheng jin gang shang shi ju yi qie wu zhi bu ying zuo

Whatever offerings you receive from performing such rites as (the consecration known as) Opening the Eyes, you should present all these to your spiritual teacher. Once he has taken a token portion, you may use the rest for whatever you like.

开光说法等所得，净施悉以奉其师；  
kai guang shuo fa deng suo de jing shi xi yi feng qi shi  
师纳受后留让财，随得可用自所需。  
shi na shou hou liu rang cai sui de ke yong zi suo xu

In the presence of his teacher a disciple should not act (as a spiritual teacher) to his own disciples and they should not act towards him as their spiritual teacher. Therefore (before your own teacher) stop (your disciples) from showing you respect such as rising (when you come) and making prostrations.



师子金兄不为徒，自徒说法受礼拜；  
 shi zi jin xiong bu wei tu zi tu shuo fa shou li bai  
 接受承事礼敬等，应止金刚上师前。  
 jie shou cheng shi li jing deng ying zhi jing gang shang shi qian

Whenever you make an offering to your teacher or whenever your teacher presents you with something, a disciple with sense will (present and) receive this using both hands and his head slightly bent.

若物供养上师时，或有上师所施时；  
 ruo wu gong yang shang shi shi huo you shang shi suo shi shi  
 二手奉献后顶受，有智弟子大礼师。  
 er shou feng xian hou ding shou you zhi di zi da li shi

Be diligent in all your actions, (alert and) mindful never to forget (your word to honor). If fellow-disciples transgress, correct each other in a friendly manner.

自专常忆持不忘，专修正行当全力；  
 zi zhuan chang yi chi bu wang zhuan xiu zheng xing dang quan li  
 金刚兄弟非律时，爱语相教指导他。  
 jin gang xiong di fei lu shi ai yu xiang jiao zhi dao ta

If you because of sickness you are physically (unable) to bow to your teacher and must do what normally would be prohibited, even without (his explicit) permission, there will be no unfortunate consequences if you have a virtuous mind.

若自病缘无能力，顶礼站等上师戒；  
 ruo zi bing yuan wu neng li ding li zhan deng shang shi jie  
 上师所教勅无作，有德心子无其咎。  
 shang shi suo jiao chi wu zuo you de xin zi wu qi jiu

What need is there to say much more. Do whatever pleases your teacher and avoid doing anything he would not like. Be diligent in both of these.



此处多说无意义，当令一切师欢喜；  
 ci chu duo shuo wu yi yi dang jin yi qie shi huan xi  
 离诸上师烦恼事，一切当勤而行之。  
 li zhu shang shi fan nao shi yi qie dang qin er xing zhi

“Actual attainments follow from (doing what) your teacher (likes).” This has been said by (the Buddha) Vajradhara himself. Knowing this, try to please your spiritual teacher fully with all the actions (of your body, speech and mind).

金刚如来亲此说，成就跟随阿闍黎；  
 jin gang ru lai qing ci shuo cheng jiu gen sui ah she li  
 此明全物一切事，圆满欢喜咕噜师。  
 ci ming quan wu yi qie shi yuan man huan xi gu lu shi

After a disciple has taken refuge in the Triple Gem and developed a pure (Enlightened Motive), he should be given this (text) to recite daily (how to abandon his own arrogant self-will and) follow in his teacher’s footsteps (along the graded path to Enlightenment).

弟子清净有信心，皈依稀有三宝后；  
 di zi qing jing you xin xin gui yi xi you san bao hou  
 能后随师咕噜法，传子日夜为常诵。  
 neng hou sui shi gu lu fa chuan zi ri ye wei chang song

(By studying the prerequisite training in a whole-hearted commitment to a teacher and the graded path, common to both sutra and tantra), you will become a (suitable) vessel (to hold) the pure Dharma. You may then be given such teachings as tantra. After receiving the proper empowerments, read out loud the fourteen root vows and take them sincerely to heart.

及授金刚密咒等，令作弟子正法盆；  
 ji shou jin gang mi zhou deng ling zuo di zi zheng fa pen  
 堕落根本十四戒，应当观背诵持严。  
 duo luo gen ben shi si jie ying dang guan bei song chi yan



As I have not made the mistake when writing this work (of adding my personal interpretations), may this be of infinite benefit to all disciples who would follow their teachers. By the limitless positive potential I have built up in this way, may all sentient beings quickly attain to the state of Buddha.

依教随顺上师行学子，  
yi jiao sui shun shang shi xing xue zi  
一切得成无缺上师法；  
yi qie de cheng wu que shang shi fa  
我作所集无边善德缘，  
wo zuo suo ji wu bian shan de yuan  
愿与众生万速胜利成。  
yuan yu zhong sheng wan su sheng li cheng



## **Long Life Prayer For Singha Thekchen Namdrol**

**Rinpoche 上师鑫和仁波切长寿祈请文**

***Lama Thubten Namdrol Dorje Gyi Shab-Ten Sol Deb***

**Om Svasti 唵 殊瓦思地**

**Pad-Rab Lhun-Poi O-ser Bum-Tro Tar  
Rab-Ze Ta-Wai Mi-Ngom Tse-Pak Me  
Chi-Med Du-Tsi Bum-Gyi Che-Chuk Pa  
Tak-Ten Dro-Wai Ngo-Po Deng-Dhir Tsol**

Like the countless light rays that radiate from the  
ruby mountain;

Exquisite Amitayus, Lord of Everlasting Life, who  
captivates and one does not tire of seeing;

Whose essence is of infinite life, the nectar of  
immortality;

Please instantly grant our Guru, The Siddhi of  
Stable and Everlasting Life.

红宝山上耀光芒，无厌观见无量寿，

长生不老之甘露，赐予尊师得永生。

**Gang-Lo Thub-Pai Ring-Lug Zin-Khe Pa  
Shed-Dang Drup-Pai Ten-Pa Pel-Wa Dang  
Dul-Ja Nam-Drol Lam-Du God-Pa La  
Dren-Pai Da-Dral Chog-Tu Shab-Ten Shog**

You are intelligent and skilful in upholding the  
traditions Of Buddha;

Spreading the Holy Dharma through explanations  
and practices;

In order to lead disciples onto the path to  
liberation;

You are the one who is an Unequaled Guide,  
Please live a long and stable life.



智巧善解皆俱足，护持世尊正传承，  
渡脱弟子证菩提，唯愿尊师寿无疆。

**La-Ma Ku-Kham Sang-La Sol-Wa Deb  
Chog-Tu Ku-Tse Ring-La Sol-Wa Deb  
Trin-Lae Dar-Shing Gye-La Sol-Wa Deb  
La-Ma Dang-Dral Wa-Med-Par Jin-Gi Lab-  
Tu Sol**

I request respectfully, my Precious and Holy Guru, to  
enjoy excellent health;

I request respectfully, my Precious and Holy Guru, to  
live a long life;

I request respectfully, my Precious and Holy Guru,  
That your Dharma activities spread and flourish far  
and wide;

I request respectfully, my Precious and Holy Guru,  
To bless me to be never separated from you.

祈请上师庄严身，万寿无疆恒永住，  
妙法普照十方界，尊师与我不舍离。

**Kye-Wa Kun-Tu Yang-Dag La-Ma Dang  
Dral-Me Cho-Kyi Pal-La Long-Cho Ching  
Sa-Dang Lam-Gyi Yon-Ten Rab-Zog Ne  
Dor-Je Chang-Gi Go-Phang Nyur-Thob Shog**

In all my future rebirths, may I never be separated  
from my Perfect Guru;

May I enjoy the magnificent Dharma;

And by completing the qualities of the stages and  
path;

May I quickly attain the state of Vajradhara.

愿永不离善知识，妙法殊胜恒受用，  
圆满道地诸供德，速证金刚总持位。



**Singha Thekchen Namdrol Rinpoche's Heart  
Mantra 上师鑫和仁波切心咒**

Om Guru Vajra Muni Sasana Vimukti Soha  
( x 21 )

**Long Life Prayer For His Holiness Dalai Lama  
祈请法王达赖喇嘛尊者长住文**

In this land walled round by snowy mountains  
於此雪岭所绕国土中  
yu ci xue ling suo rao guo tu zhong  
(Gang-Rii Ra-Wa Kor-Wai Zhig-Kam Dir)

You are the source of all happiness and good  
一切利益安乐之生处  
yi qie li yi an le zhi sheng chu  
(Pan-Dang De-Wa Ma-Lu Jung-Wai Na)

All powerful Chenrezig, Tenzin Gyatso  
巔津甲措观自在菩萨  
dian jin jia cuo guan zi zai pu sa  
(Chan-Ra-Zik-Way Tan-Dzin Gya-Tzo-Yi)

Please remain untill samsara ends!  
愿其常住直至生死尽  
yuan qi chang zhu zhi zhi sheng si jin  
(Zhap-Pa Si-Tai Bar-Du Tan-Gyur-Chik)





## **General Long-Life Prayer For One's Guru**

### **祈请上师长寿文**

May my venerable Lama's life be firm

唯愿上师寿无疆

wei yuan shang shi shou wu jiang

(Je-Tsun La-Ma Ku-Tse Rap-Tan-Ching)

His white divine actions spread in the ten directions

殊胜妙法照十方

shu sheng miao fa zhao shi fang

(Nam-Kar Trin-La Chok-Chur Gya-Pa-Dang)

And the torch of Losang's Teachings, dispelling

罗桑胜者之教法

lou sang sheng zhe zhi jiao fa

(Lo-Zang Tan-Pai Dron-Me Sa-Sum Gyi)

The three worlds' beings' darkness, always remain!

三界魔障尽断除

san jie mo zhang jin duan chu

(Dro-Wai Mun-Sel Tak-Tu Na-Gyur-Chik)



## Dedication 回向偈

By this virtue may I quickly

谨愿以此诸功德

jin yuan yi ci zhu gong de

(Ge-Wa Di-Yi Nyur-Du Dag)

Attain the state of Guru Buddha, and then

速证上师佛陀位

shu zheng shang shi fo tuo wei

(La-Ma Sang-Gye Drup-Gyur Ney)

Lead every being without exception

渡尽一切有情众

du jing yi qie you qing zhong

(Dro-Wa Chig-Kyang Ma-Lu Pa)

To that very state!

同登彼岸尽无余

tong deng bi an jing wu yu

(Kye-Kyi Sa-La Go-Par Shog!)

May the most precious and Supreme Bodhicitta awakening  
mind

唯愿殊胜菩提心

wei yuan shu sheng pu ti xin

(Jang-Chub Sem-Chog Rin-Po Che)

Which has not been generated, now be generated

未生起者令生起

wei sheng qi zhe ling sheng qi

(Ma-Kye Pa-Nam Kye-Gyur Chig)

And may the Precious Mind of Bodhicitta which has been  
generated

已生起者无退转

yi sheng qi zhe wu tui zhuan

(Kye-Pa Nyam-Pa Me-Par Yang)



Never decline, but always increase!

恒 时 增 长 无 间 断

heng shi zheng zhang wu jian duan

(Gong-Ne Gong-Du Pal-War Shog!)

In all my future rebirths, may I never be separated from  
my Perfect Guru

愿 永 不 离 善 知 识

yuan yong bu li shan zhi shi

(Kye-Wa Kun-Tu Yang-Dag La-Ma Dang)

May I enjoy the magnificent Dharma

妙 法 殊 胜 恒 受 用

miao fa shu sheng heng shou yong

(Dral-Me Cho-Kyi Pal-La Long Cho Ching)

And by completing the qualities of the stages and path

圆 满 道 地 诸 供 德

yuan man dao di zhu gong de

(Sa-Dang Lam-Gyi Yon-Ten Rab-Zog Ne)

May I quickly attain the state of Vajradhara

速 证 金 刚 总 持 位

sou zheng jin gang zong chi wei

(Dor-Je Chang-Gi Go-Phang Nyur-Thob Shog)

### **Requesting Prayer 祈请文**

May all obstacles and hindrances to the quick building of Thekchen Choling be dissolve. By the power of reciting this prayer may the hindrances and obstacles to my Gurus long life and wishes be dissolve. May Thekchen Choling and its members flourish and have all things they need and may their material needs be meet effortlessly. Though the power of such prayers, may Thekchen Choling flourish



like the rising sun and benefit others like the autumn moon.  
( You may indicate your own wishes here )

通过念诵经文的力量，愿我上师的长寿及愿望的障碍一一净除，愿所有大乘禅寺建庙障碍立即消除。愿大乘禅寺及众弟子兴旺，不费气力皆得心中所需及物品。愿大乘禅寺兴旺有如出升的太阳，利乐众生有如秋天的明月。

(您可以加入自己的愿望)

### **Special Requesting Prayer 特别祈请文**

Through the power of my Guru and effort of practice, may all sentient beings and my own wishes, both Dharma and worldly be fulfilled immediately.

May all be auspicious!

通过上师的加持与精进修持，愿一切众生与我的祈愿，即佛法与世间法皆能立即如愿。

愿一切吉祥如意!

### **Migstema Prayer 无缘悲心 ( x 7 )**

Avalokiteshvara, great treasure of immeasurable compassion

无 缘 悲 心 大 藏 观 世 音

wu yuan bei xin da zang guan shi ying

**(Mig-May Tser-Way Ter-Chen Chen-Re Zig)**

Manjushri, Lord of the stainless wisdom

无 垢 智 慧 主 尊 妙 吉 祥

wu gou zhi hui zhu zun miao ji xiang

**(Dri-May Kyen-Pay Wang-Po Jam-Pel Yang)**



Tsong-khapa, crown jewel of the sages of the Land of  
the Snow

雪乡学者顶饰宗咯巴

xue xiang xue zhe ding shi zong luo ba

**(Gang-Chen Kay-Pay Tsug-Kyen Tsong-Kha Pa)**

Losang Dragpa, I make requests at your feet

罗桑札巴足下我祈请

luo shang zha ba zu xia wu qi qing

**(Lo-Zang Drag-Pay Zhab-La Sol-Wa Deb)**