

《一切戒衰罪障懺悔之王•拔地獄洞》

Narak Kong Shak – ‘The Supreme Confession for Purifying All Violations and Breakages (of Vows), and All Negative Actions and Obscurations’

皈依發心

རོ་རྩེ་སོབ་དཔོན་སངས་རྒྱས་དཔལ།
dor je lob pon sang gye pal
多借洛本桑借巴
金剛上師佛陀尊

དུས་གསུམ་བཞུགས་ལ་ཕྱག་འཚལ་ལོ།
dūsum zhug la chhag tshal lo
度孫述啦洽叉囉
安住三世前頂禮

མཚོག་གསུམ་བསྐྱེན་པའི་བྱིང་གུར་ལ།
chhog sum ten pe zhing gyur la
錯孫電別星朱啦
三寶所依殊勝田

གཉིས་མེད་ཡིད་ཀྱིས་སྐྱབས་སུ་མཚུ།
nyi me yi kyi kyab su chhi
尼咩伊噯夾素齊
不二心意作皈依

དངོས་འབོར་ཡིད་ཀྱིས་རྣམ་སྤུལ་པའི།
ngoe jor yi kyi nam trul pe
哦左伊噯南朱別
實際齊備意所化

དག་པའི་མཚོད་པ་བཞུས་སུ་གསོལ།
dag pe chhoe pa zhe su sol
達別卻巴些素梭
清淨供養祈納受

དངོས་གྲུབ་ཚུ་བོ་གཙོད་པའི་གྲེགས།
ngoe drub chhu wo choe pe geg
哦竹初窩絕別給
斷成就河之障礙

ཉེས་བས་མ་ལུས་བཤགས་པར་བཤྱ།
nye je ma lüshag par gyi
涅借嘛呂煞巴噯
惡作懺悔無遺餘

ཕྱོགས་བཅུ་འཁོར་གསུམ་དག་པའི་ཚོས།
chhog chu khor sum dag pe chhoe
錯朱廓孫達別卻
十方三輪清淨法

མ་ཚགས་སོད་ལ་རྩེས་ཕྱི་རང་།
ma chhag choe la je yi rang
嘛恰絕啦借伊朗
於無執行作隨喜

དག་པའི་མཐའ་བཞི་དྲི་མ་ཟྱེད།
dag petha zhi dri ma me
達別他西即嘛咩
清淨四邊污垢無

རོགས་པའི་བང་ཚུབ་སྤྱོད་ལྷོ་དོ།
dzog pe jang chhub sem kye do
作別將促先借多
發起圓滿菩提心

བདེ་གཤེགས་བང་ཚུབ་སྤྱོད་སེམ་པའ་ལ།
de sheg jang chhub sem pa la
爹些將促先巴啦
善逝菩提薩埵前

དག་པ་གསུམ་གྱི་ལུས་འབྲུལ་ལོ།
dag pa sum gyi lübul lo
達巴孫囉呂布囉
奉獻三種清淨身

ཚེ་རབས་བགངས་པའི་ལས་རྣམས་ཀུན།
tshe rab drang pe le nam kun
且啦張別列南袞
生世所積一切業

བསྐྱུས་ཏེ་བང་ཚུབ་ཚུམ་པོར་བསོ།
düte jang chhub chhen por ngo
度爹將促千波哦
攝集迴向大菩提

སྤྱོད་ཅན་བདེ་དང་ལྡན་གུར་ཕྱིག།
sem chen de dang den gyur chig
先尖爹當電朱即
願諸有情具安樂

སྤྱོད་བསལ་ཀུན་དང་བྲལ་བར་ཤོག།
dug ngal kun dang dral war shog
獨阿袞當渣哇索
願其遠離一切苦

བདེ་དང་ཏྟག་ཏུ་སྤྱི་འབྲལ་བྱེད།
de dang tag tu mi dral zhing
爹當達度咪渣星
恆與安樂不分離

ཚེས་ཀུན་མཉམ་བྱེད་ཏྟགས་པར་ཤོག།
chhoe kun nyam nyi tog par shog
卻袞年尼鐸巴索
願證諸法平等性

ཕྱིས་ཡན་ལག་བརྒྱད་པ་དང་ཚད་ལྡོད་བཞི་བསོམ་པ་སོན་དུ་འགོ་བས།
先行以上八支及觀修四無量心

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Narak Kong Shak – ‘The Supreme Confession for Purifying All Violations and Breakages (of Vows), and All Negative Actions and Obscurations’

Visualise in the space before us all the Masters, Sugatas, Peaceful and Wrathful Deities, who are seated upon thrones formed by lotus, sun and moon cushions. While performing the confession in their actual and vivid presence, physically, we emanate bodies equal to the atoms in the world; verbally, we recite the confession; and mentally we feel remorse. In post-meditation, by maintaining the View and keeping the Samayas, siddhis will be quickly accomplished.

所有的違戒律消除業障的最好懺悔的方式叫做摧破地獄(那繞頓珠)，瑜伽士行者觀想；上師如來一切文武尊在前面虛空當中，有如親見一般安住蓮花日月墊上身體化現成微塵(般多)，語:悔詞意:悔心于一切時中懺悔，隨後護持見地而觀想,嚴謹于誓戒則迅速成就。

EMAHO. CHOK CHU DÜ SHI KUN GYI DAK NYI CHÉ

Emaho. Supreme sovereigns of the ten directions and four times,
奇妙哉 十方四時一切大自性

LAMA GYAL WA SHYI TRO YONG DZOK GONG

All Masters, Gurus, Peaceful and Wrathful Deities please heed us.
上師文武勝尊普垂鑒

DIR SHEK NYI DA PÉ MÉ DEN LA SHYUK

Come forth and be seated on these thrones formed by lotus, sun and moon cushions.
蒞此安住日月蓮墊上

NYAM CHAK NA RAK JANG CHIR CHAK CHÖ SHYÉ

To purify violations and breakages (of vows) and the hells; please accept our offerings and obeisance.
為淨毀壞地獄納禮供

YÖ NTEN PUNTSOK LAMA NAM LA CHAK TSAL LO

We prostrate to all Masters endowed with perfect qualities.
頂禮功德圓滿上師眾

MIK MÉ TRÖ DRAL CHÖ KYI KU LA CHAK TSAL LO

We prostrate to the non-conceptual state of the Dharmakaya’s simplicity.
頂禮無緣離戲之法身

DÉ CHEN LONG CHÖ DZOGPÉ KU LA CHAK TSAL LO

We prostrate to the Sambhogakaya of perfect bliss;
頂禮大樂圓滿之報身

DRO GÖ N CHIR YANG TRUL PÉ KU LA CHAK TSAL LO

We prostrate to the Nirmanakaya Lord of Beings, manifesting in diverse forms.
頂禮眾生怙主之化身

NÉ LUK MINGYUR DORJÉ I KU LA CHAK TSAL LO

We prostrate to the Vajrakaya, the immutable nature of reality;
頂禮實相不變金剛身

YANG DAK NGÖ N PAR CHANG CHUP KU LA CHAK TSAL LO

We prostrate to the perfect Abhisambodhikaya;

頂禮正覺現前菩提身

NYÖ N MONG SHYI DZÉ SHYI WÉ LHA LA CHAK TSAL LO

We prostrate to the Peaceful Deities, pacifiers of turbulent emotions;

頂禮息滅煩惱寂靜尊

LOK TA TSAR CHÖ TRO WÖ KU LACHAK TSAL LO

We prostrate to the Wrathful Deities, destroyers of false view;

頂禮滅除邪見忿怒尊

TAP GÖ N TSE DAK JAM PAL KU LACHAK TSAL LO

We prostrate to the “Soft and Glorious” Body (Yamantaka), Lord of Means and Master of Life;

頂禮方便命主文殊身

KYÖ N DRAL DRA DROK PÉ MA SUNG LA CHAK TSAL LO

We prostrate to “Lotus Speech” (Hayagriva), perfect vibration;

頂禮離過聲吼蓮花語

YANG DAK DÖ N DEN BENZAR TUK LA CHAK TSAL LO

We prostrate to “Vajra Mind”, authentic and real;

頂禮正確具義金剛意

DUK NGA NÉ SEL DÜ DTSI MEN LA CHAK TSAL LO

We prostrate to “Ambrosial medicine” (Amrtakundalin), who cures the illness of the five poisons;

頂禮除五毒病甘露藥

DREK PA JOM DZÉ PUR PÉ LHA LA CHAK TSAL LO

We prostrate to Kilaya Deities (Vajrakilaya), subjugators of arrogant forces;

頂禮降伏傲猛普巴尊

JUNG WE NGA DAK MA MÖ TSOK LA CHAK TSAL LO

We prostrate to the host of Mamos, controllers of the elements;

頂禮五大之主瑪摩眾

SA DANG LAM DZOK RIGDZIN TSOK LA CHAK TSAL LO

We prostrate to all Vidhadharas, who have mastered all the levels and paths;

頂禮圓滿地道持明眾

TEN PA SUNG DZÉ DAMCHEN NAM LA CHAK TSAL LO

We prostrate to “Oath-bound Ones”, protectors of the Teachings;

頂禮護衛教法具誓眾

DRA GEK DUL DZÉ NGAK DAK TSOK LA CHAK TSAL LO

We prostrate to all Masters of mantra, subduers of enemies and obstructors.

頂禮伏魔降敵咒主眾

HUM! RANG RIK RANG SHÉ TRUL PA DRAL

Hung! Within intrinsic awareness, self-cognisant and free of delusion-

吽自明自覺離錯亂

NYAM NYI NGANG LÉ YESHÉ SHAR

The state of equality – primordial wisdom dawned,
平等性中現智慧

KUN TU ZANG PO YAB YUM LA

To purify mental projections,
謹于普賢佛父母

YI CHÖ DAK CHIR CHAK TSAL LO

We prostrate to Samantabhadra Yab-Yum.
為淨意法故頂禮

MI TOK YER MÉ GONG PA LA

Within the indivisible, non-conceptual (state) of awareness,
無念無別之聖意

YESHÉ NGA YI Ö DANG SAL

The luminous glow of the five primordial wisdom is present,
五本智之光采明

RIK NGA DÉ WAR SHEK PA LA

To purify the turbulent emotions,
謹于五部善逝尊

NYÖ N MONG DAK CHIR CHAK TSAL LO

We prostrate to the Sugatas of the Five Families.
為淨煩惱故頂禮

YING KYI NGANG LÉ KYÉ PÉ GYU

From the potential of Space (Dharmadhatu),
法界性中所生因

YESHÉ NGA YI DROK SHAR WA

Arose the companions of the Five Wisdoms,
顯現五智之助伴

YING KYI YUM CHEN NGA NAM LA

To purify the elements,
界之大母五眾前

JUNG WA DAK CHIR CHAK TSAL LO

We prostrate to the five great Mothers of Space.
為淨五大故頂禮

YESHÉ TRUL PA MANG PÖ TSOK

To the great host of wisdom emanations,
諸多本智化現眾

DRO WÉ DÖ N DU RANG SHAR WÉ

Spontaneously manifesting for the sake of beings,
為利眾生自顯現

CHANGCHUP SEM PA GYÉ NAM LA

To purify the (eight) consciousnesses,
謹于八大菩薩眾

NAMSHÉ DAK CHIR CHAK TSAL LO

We prostrate to the Eight Bodhisattvas.
為淨意識故頂禮

YESHÉ NGANG LÉ YÖ NTEN DZOK

Within the primordial wisdom, all qualities are complete,
本智性中圓功德

CHI DÖ NGÖ DRUP CHAR TAR BEP

And whatever siddhis are desired, pour down like rain,
隨欲成就如雨降

CHÖ PÉ LHA MO GYÉ NAM LA

To purify the world and the age and times,
隨欲成就如雨降

YUL DÜ DAK CHIR CHAK TSAL LO

We prostrate to the Eight Offering Goddesses.
為淨時地故頂禮

DUK PA DUL DZÉ PA WÖ KU

Subjugators of the vicious forces, valiant beings.
能伏兇暴勇父身

DAK TU DZIN PÉ KYÖ N DANG DRAL

Untouched by self-clinging,
遠離我執之過患

TA TRI GO WA SHYI NAM LA

To purify false views,
謹于四隅護門主

LOK TA DAK CHIR CHAK TSAL LO

We prostrate to the Four Wrathful Door-Keepers
為淨邪見故頂禮

JAM DANG NYING JÉ GA WA DANG

Benefiting beings through love, compassions,
慈與悲心及歡喜

TANG NYOM SHYI YI DRO DÖ N DZÉ

Sympathetic joy and equanimity,
舍等四心利眾生

GO KYONG TRO MO SHYI NAM LA

To purify eternalism and nihilism,
守門怒母四眾前

TAK CHÉ DAK CHIR CHAK TSAL LO

We prostrate to the For Wrathful Door-Protectresses.
為淨常斷故頂禮

TOK PA DRUK LÉ KHORWA DRUK

The six realms of cyclic existence arise from the six dualistic concepts,
六分別中六輪回

MA RIK WANG GI JUNG WA NAM

All beings are created through the power of ignorance,
無明之力所生起

TUKJÉ DUL DZÉ TUB DRUK LA

To purify delusion,
以悲調伏六能仁

TRUL PA DAK CHIR CHAK TSAL LO

We prostrate to the Six Munis.
為淨迷亂故頂禮

HUM! KUNTUZANGPO RIK PÉ TSAL

Hung! Creativity of Samantabhadra's Awareness,
吽普賢明覺之力用

CHEMCHOK TSO LA CHAK TSAL LO

To Lord Samvara, we prostrate.
大勝天尊前頂禮

DUK NGA MA PANG TAR CHIN PÉ

Fully accomplished without abandoning the five poisons,
不斷五毒臻究竟

HERUKA LA CHAK TSAL LO

To the Herukas, we prostrate.
飲血尊前行頂禮

YING LÉ KU SHYENG TAP SHÉ JOR

Manifesting from Space, the union of skilful means and wisdom,
界中現身方慧合

TRO MO YUM LA CHAK TSAL LO

To the Wrathful Mothers, we prostrate.
忿怒佛母前頂禮

TUK LÉ TRUL PÉ SANG CHEN MO

Mind manifestations of the Wrathful Mothers, great mystical daughters,
意中所化大密母

TRO MO GYÉ LA CHAK TSAL LO

To the Eight Wrathful Females, we prostrate.
八忿怒母前頂禮

ZA JÉ CHÉ SHOK PO NYA MO

Winged female messengers with fangs devouring,
能食牙翅女使者

TRA MENGYÉ LA CHAK TSAL LO

To the Eight Tramen (Pisacis), we prostrate.
八尊妖魔前頂禮

GUK DREN CHING DOM GYÉ DZÉ MA

Women who entice, capture, tie and enrapture,
鉤鎖捆綁能樂女

GO MA SHYI LA CHAK TSAL LO

To the Four Female Keepers, we prostrate.
四門母前我頂禮

JIKTEN CHA LUK TRUL PA MO

Female emanations appearing in worldly guise
世間裝束化現女

WANGCHUK MA LA CHAK TSAL LO

To the Ishvaris, we prostrate
自在母前我頂禮

HUM! YAMANTAKA SHINJÉ SHÉ

Hung! Yamataka, executioner of the Lord of Death,
吽雅門大嘎閻摩敵

NGAM JI DREK PÉ KHOR GYI KOR

Surrounded by a host of terrifying and arrogant beings,
威猛世間眷屬繞

JAM PAL KU LA CHAK TSAL LO

To the 'Soft and Glorious' Body, we prostrate.
謹向文殊身頂禮

HUM! TAM DRIN GYAL PO WANG GI LHA

Hung! King Hayagriva, God of Power,
吽馬頭明王懷柔天

WANG DRAK TAP KYI KHOR GYI KOR

Surrounded by a host of beings (who utilise) powerful and wrathful means,
權猛方便眷屬繞

PÉ MA SUNG LA CHAK TSAL LO

To the 'Lotus' Speech, we prostrate.

謹向蓮花語頂禮

HUM! PAL CHEN BENZA HERUKA

Hung! Great glorious Vajra Heruka

吽大祥金剛飲血尊

RANG NANG SAL WÉ KHOR GYI KOR

Surrounded by his self-created entourage,

自相明晰眷屬繞

YANG DAK TUK LA CHAK TSAL LO

To the 'Pure and Authentic' Mind, we prostrate.

謹向純正意頂禮

HUM! CHOM DEN CHEM CHOK HERUKA

Hung! Bhagavan, Samvara Heruka,

吽滅具大勝飲血尊

SHYI TRO RABJAM LHA YI KOR

Surrounded by a myriad of Peaceful and Wrathful Deities,

廣大寂怒天圍繞

YÖ NTEN GYÉ LA CHAK TSAL LO

To the fully-blossomed Qualities, we prostrate.

謹向功德盛頂禮

HUM! DORJÉ SYÖ NNU TRIN LÉ KU

Hung! Vajra Kumara, embodiment of activity,

吽金剛童子事業身

TRO CHU BAR WÉ KHOR GYI KOR

Surrounded by a host of Ten Blazing Wrathful Ones,

十怒熾焰眷屬繞

TRIN LÉ DZÉ LA CHAK TSAL LO

To the agents of Activity, we prostrate.

謹向事業行頂禮

HUM! NGÖ N DZOK GYAL PO HERUKA

Hung! Heruka, King of manifest perfection,

吽現前圓滿飲血王

JUNG WA NGA LÉ DRUP PÉ KHOR

Surrounded by a host crystallised from the five elements

五大所成之眷屬

MAMÖ TSOK LA CHAK TSAL LO

To the Mamos, we prostrate.

謹向魔女眾頂禮

HUM! RIGDZIN DORJÉ DRAK PO TSAL

Hung! Vidyadhara, Dorjé Drakpo Tsäl,

吽持明金剛威猛力

SA DANG LAM LA NÉ PÉ KHOR

His entourage traversing levels of the path,

安住地道之眷屬

RIGDZIN TSOK LA CHAK TSAL LO

To the host of Vidyadharas, we prostrate.

謹向持明眾頂禮

HUM! SANG WÉ DAK PO GÖ NGÖ N CHEN

Hung! Guardian of the Secrets, clothed in blue,

吽秘密之主穿藍衣

JIKTEN DREK PA NAM KYI KOR

Surrounded by a host of worldly, arrogant brings,

世間傲猛眾圍繞

TEN PA KYONG LA CHAK TSAL LO

To the Protectors of the Teaching, we prostrate.

謹向護教法頂禮

HUM! TOP DEN NAK PO TU TSAL CHEN

Hung! Black Mahakala, endowed with power and vitality,

吽大黑具力有咒用

DRAK NGAK DAK PO MANG PÖ KOR

Surrounded by a host of guardians of the wrathful mantras,

眾多猛咒主圍繞

DRA GEK DUL LA CHAK TSAL LO

To the subjugators of enemies and obstructors, we prostrate

調伏敵障前頂禮

DÉ TAR GYAL WA SHYI TRO LHA

Whoever prostrates upon hearing the names of the Jinas,

如是勝尊文武天

GANG GI TSEN TÖ CHAK TSAL NA

And the Peaceful and Wrathful Deities,

任誰聞名行頂禮

DAM TSIK NYAM CHAK KUN JANG NÉ
Will purify all violations and breakages of Samaya
誓言毀壞普淨已

TSAM MÉ NGA YI DIK PA DAK
And the five most negative actions,
清淨五無間之罪

NA RAK NÉ KYANG DONG TRUK TÉ
And will stir the depths of Hell,
雖居地獄亦拔除

RIGDZIN GYAL WÉ SHYING TU DRAK
Liberating all beings to the Vidyadhara Jinas Pureland.
譽為持明勝尊剎

LÉ KYI NAM PAR MIN PÉ KYÖ N
By disclosing verbally the defects of karma which will fully ripen,
業之異熟之過失

NGAK TU TOL LA YI KYI SHAK
And confessing them mentally,
以語髮露意懺悔

MÉ NGAK TÖ N LA DUNG WÉ JANG
They will be purified by chanting in an intense and lamenting way.
哀號折磨皆清淨

MÖ PÉ TAL MO NYING GAR JAR
Thinking of this, fold your hands to the heart,
信解合掌于心口

DÉ PÉ KYANG CHAK DAP TÉ TSAL
And devotedly offer a full prostration,
以信伸拜擊地禮

SHYI TRÖ LHA TSOK TSEN NÉ JÖ
Repeating the names of the Peaceful and Wrathful Deities,
念誦文武天眾名

JE SÜ LU NGA TSUK CHÉ TÉ
Next, performing the five-pointed prostration
隨後五體盤坐姿

DORJÉ SEM PA CHI WOR GOM
Visualise Vajrasattva upon the crown of your head,
金剛薩埵觀于頂

NA RAK DONG TRUK NYING PO DÉ
And recite the heart (mantra) which liberates the Hells.
念誦拔地獄洞咒

OM BENZAR SATO SAMAYA MANU PALAYA BENZAR SATO TEI NO PA
TSTHRA DRIDHO MEI BHAWA SUTO KHAYO MEI BHAWA
SUPO KHAYP MEI BHAWA ANURAKTO MEI BHAWA SARWA SIDDHI MEI PRAYATSA
SARWA KARMA SUTSA MEI TSITTAM SHRIHYAM KURU HUNG
HA HA HA HA HO BAGAWAN SARWA TATHAGATA BENZA MA MEI MUNTSA BENZI
BHAWA MAHA SAMAYA SATO AH

If this mantra is undistractedly and correctly recited 108 times in one session, you will become a child of the Victors of the three times.

念金剛薩埵咒語等等 此咒清晰一時中 不換若誦百零捌 生為三世勝者子

HO! SHYI TRO RAB JAM GONG SU SOL

Ho! Myriad Peaceful and Wrathful Deities, please pay heed to us,
夥 無邊寂忿請垂念

GYAL WÉ KA DANG LAMÉ LUNG

Following incorrectly the Buddha's teaching and our Master's advice,
佛陀經典上師教

JI SHYIN MA CHÉ GAL SHYING TRUL

We have transgressed and erred.
不依所行迷亂違

DORJÉ LOB PÖ N DRIN CHEN LA

Debasing and harbouring false view
金剛上師具恩者

SHÉ KUR TAP DANG TA WA LOK

To our Vajra Master,
詈罵誹謗執邪見

ZUNG MA CHÉ DANG CHAM DRAL LA

And through enmity, harsh speech, aggression and attachment,
師妻以及金剛友

NGEN SEM TSIK TSUP CHAK DANG CHÉ

Actually striking and harming,
惡意辱罵行愛憎

DEK TSOK NÖ PA NGÖ SU SHOR

Our Master's consort or our spiritual brothers and sisters,
親手毆打作惱害

KU YI DAM TSIK NYAM PA NAM

All violations of the Samaya of Body,
身之誓言諸違犯

SHYI TRÖ LHA TSOK CHEN NGAR SHAK

We confess in the presence of Peaceful and Wrathful Deities.

寂忿天眾面前懺

YIDAM LHA DANG KHOR MA SAL

Failing to visualise the yiddam deity and entourage,

本尊壇城不明觀

DZAP DANG DÉ JÖ MA DAK CHAK

Reciting the mantra and recitation incorrectly and with interruption,

念誦密咒不淨染

SUNG GI DAM TSIK NYAM PA NAM

All violations of the Samaya of Speech,

語之誓言諸違犯

RIK NGA SHYITRÖ CHEN NGAR SHAK

We confess in the presence of the Peaceful and Wrathful Deities of the five families.

五部寂忿面前懺

SANG CHUI NYER TÉ DAM CHÉ PA

Disclosing the ten entrusted secret promises to all,

十密囑託之誓言

KUN LA DRAK SHING DAM DZÉ TEN

And revealing Samaya substances,

隨處宣說露法器

TUK KYI DAM TSIK NYAM PA NAM

All violations of the Samaya of Mind,

意之誓言諸違犯

GYAL WA SHYI TRÖ CHEN NGAR SHAK

We confess in the presence of the Peaceful and Wrathful Deities.

勝者寂忿面前懺

SHÉ PAR JA WÉ DAM TSIK NGA

Five samayas which must be known,

所作了知五誓言

RIK NGAR MA SHÉ LOK PAR TÉ

Ignorant of the five families, thus holding wrong views.

不知五部見顛倒

MI PANG PA YI DAM TSIK NGA

Five samayas no to be abandoned,

不應捨棄五誓言

MA RIK WANG GI DUK NGAR GÖ L

Through ignorance straying into the five poisons.

無明主宰五迷毒

DANG DU LANG WÉ DAM TSIK NGA

Five samayas to be adopted

應當持取子誓言

TSANG MER TÉ DANG BAK MÉ CHÉ

Discriminating between ‘clean’ and ‘dirty’, and acting unconsciously.

處恃染淨放逸行

DRUP PAR JA WÉ DAM TSIK NGA

Five samayas to be practiced,

所作修習五誓言

RANG LA NÉ PAR MA SHÉ LOK

Not realising we possess them and thus going astray.

自所依處無知倒

CHÉ PAR JA WÉ DAM TSIK NGA

Five samayas to be performed

所作行為五誓言

YÉ SAL MA SHÉ LOK PAR CHÉ

Ignorant of their classifications, acting wrongly.

不知區分行顛倒

YEN LAK DAM TSIK NYAM PA NAM

All the violations of the branch samayas,

支分誓言諸違犯

YI DAM LHA YI CHEN NGAR SHAK

We confess in the presence of the Yidam Deities.

本尊天眾面前懺

NYEN PA DRUP PÉ TING DZIN YEL

Inattentive during our concentration on the Approach and Accomplishment practices,

親近修習等持散

NYA TONG DÜ DRUK CHÖ PA CHAK

Failing to perform offerings on the full and new moon, and at the four other occasions,

望晦六時供奉斷

LÉ LO YENG WA NYI KYI MUK

Distracted by laziness, falling into torpor through drowsiness,

懈怠掉舉心昏沉

SOK JOK SER NÉ GYU KYEN CHUNG

Stingy in our offering through miserliness and hoarding,

畜財慳吝劣因緣

SOK KYI CHANG KU KHA TSAR SHOR

Prematurely eating the tsok offerings,

會供喧鬧失補足

PÛ NYAM LHAK MA TRI WA DANG

Hence polluting the ‘first-fruit’ offering, and making an insufficient remainder offering,
減少獻新與餘供，

BAK MÉ CHÖ PA TSING PA YI

And behaving carelessly and roughly,
舉止放逸並粗魯

TSOR DANG MA TSOR NYAM PÉ KYÖ N

All the faults of these conscious and unconscious violations,
覺與不覺違犯過

KHANDRO DAM CHEN CHEN NGAR SHAK

We confess in the presence of the Dakinis and Oath-bound Ones.
空行護法面前懺

YI KYI DAM NYAM TA WE SHAK

All mental violations of samaya we confess in the View.
心之違誓觀察懺

DE YANG KUN SHYI CHANG CHUP SEM

Furthermore, the Ground of All, the Bodhicitta,
複次遍攝菩提心

YIN PE MÉ PÉ TA WA TOK

Is realised by the View of ‘non-existence’,
通達無是之正見

MIN PA MÉ PÉ GOM NYAM LEN

Practiced by the Meditation of ‘not non-existence’,
實踐無非之禪定

YIN MIN MÉ PÉ CHÖ PA TOK

And realised by the Action which is neither existence or non-existence,
證悟無是無非行，

RÉ DOK MÉ PÉ CHANG CHUP SEM

(In the state of) Bodhicitta beyond hope and fear,
無有疑望菩提心

TSA WA YEN LAK TAM CHÉ KYI

All violations, breakages of the root and branch samayas,
一切根本與支分，

CHAK NYAM MA JUNG MA KYÉ PA

Never existed nor occurred,
染汙違犯前未生

SHAK JA SHAK JÉ NYI MÉ DROL

They are free in the inseparable state of the confessor and the action to be confessed.
無二懺悔得解脫

HUM! CHÖ KYI YING NYI TRÖ PA MÉ PA LA
Hung! Dharmadhatu is free of all mental elaborations,
吽法界之性無有諸戲論

YÖ MÉ NYI SU TA WA TANG RÉ CHÉ
It is so tedious, this dualistic view of existence and non-existence!
視以有無二者極疲累

NGÖ PO TSEN MAR DZIN PA NYÖ N RÉ MONG
How disturbing to cling to the characteristics of material things!
事物執著性相乃煩惱

TRÖ MÉ DÉ CHEN LONG DU SHAK PAR GYI
We confess in the unelaborated expanse of perfect bliss.
無戲大樂界中行懺悔

KUNTUZANG PO ZANG NGEN MÉ PA LA
(in the state of) Samantabhadra, there is no good or bad,
普賢如來無有善惡分

TSANG DANG MÉ WAR TA WA TENG RÉ CHÉ
It is so tedious, this view of pure and impure
視以清淨污穢極疲累

ZANG NGEN NYI SU DZIN PA NYON RÉ MONG
How disturbing to cling to the duality 'good' and 'bad'!
善惡執為二者乃煩惱

KUN ZANG DÉ CHEN LONG DU SHAK PAR GYI
We confess in the expanse of the perfect bliss, Samantabhadra.
普賢大樂界中行懺悔

NYAM PA NYI LA CHÉ CHUNG MÉ PA LA
The state of equality is free from dimensions,
平等性中無有大小分

DAK DANG SHYEN DU TA WA TANG RÉ CHÉ
It is so tedious, the view of oneself and others!
視以自他能所極疲累

CHÉ CHUNG NYI SU DZIN PA NYÖ N RÉ MONG
How disturbing to cling to the duality of dimensions!
大小執為二者乃煩惱

NYAM NYI DÉ CHEN LONG DU SHAK PAR GYI
We confess in the expanse of the perfect bliss of equality.
平等大樂界中行懺悔

CHANG CHUP SEM LA KYÉ SHI MÉ PA LA
Bodhicitta escapes birth and death,
菩提心者無有生死分

DI DANG CHI MAR TA WA TANG RÉ CHÉ

It is so tedious, this view of this life and the next!
視以今生來世極疲累

KYÉ SHI NYI SU DZIN PA NYÖ N RÉ MONG

How disturbing to cling to the duality of birth and death!
生死執為二者乃煩惱

CHI MÉ YUNG DRUNG LONG DU SHAK PAR GYI

We confess in the changeless and immortal expanse.
無死永恆界中行懺悔

TIKLÉ CHEN PO DRA ZUR MÉ PA LA

In the great sphere without corners,
大明奘中無有邊角分

ZUK DANG DZÉ SU TA WA TANG RÉ CHÉ

It is so tedious, this view of form and substance!
視以色相物質極疲累

DRA ZUR YIP SU DZIN PA NYÖ N RÉ MONG

How disturbing to cling to shape with corners!
執為邊角之相乃煩惱

KUN NÉ DUM PO TIKLÉ I LONG DU SHAK

We confess in the expanse of the perfectly round sphere.
普于圓形明奘中懺悔

DÜ SÜ M GYUR WA MÉ PÉ NGANG NYI LÉ

In the unchanging state of the three times,
三時無有變異自性中

TOK MAR TA MAR TA WA TANG RÉ CHÉ

It is so tedious, to consider the view of beginning and end!
視以開頭結尾極疲累

PO GYUR NYI SU DZIN PA NYÖ N RÉ MONG

How disturbing to dualistically cling to change and movement!
轉變執為二者乃煩惱

DÜ SÜ M GYUR WA MÉ PÉ LONG DU SHAK

We confess in the immutable expanse of the three times.
三時不變界中行懺悔

RANG JUNG YESHÉ TSOL DRUP DRAL WA LA

The self-arisen wisdom is free of all effort and practice,
自性本智遠離精勤作

GYU DRÉ NYI SU TA WA TANG RÉ CHÉ

It is so tedious, the dualistic view of cause and result!
因果執為二者極疲累

TSOL DRUP NYI SU DZIN PA NYÖ N RÉ MONG
How disturbing to dualistically cling to effort and practice!
勤作執為二者乃煩惱

RANG JUNG TSOL MÉ LONG DU SHAK PAR GYI
We confess in the natural and effortless expanse.
自生無勤界中行懺悔

RIGPA YESHÉ TAK CHÉ DRAL WA LA
Within the state of Awareness-wisdom, free of eternalism and nihilism,
明覺本智遠離常與斷

ZUNG DZIN NYI SU TA WA TANG RÉ CHÉ
It is so tedious, the dualistic view of subject and object!
執取視為二者極疲累

TAK CHÉ NYI SU DZIN PA NYÖ N RÉ MONG
How disturbing to dualistically cling to eternalism and nihilism!
常斷執為二者乃煩惱

RIGPA YESHÉ LONG DU SHAK PAR GYI
We confess in the vast expanse of Awareness-wisdom.
明覺本智界中行懺悔

CHÖ NYI NAM DAK TRÖ PA MÉ PA LA
Within the pure and simple view of Dharmata!
法性清淨無有諸戲論

ZUK NGU NYI SU TA WA TANG RÉ CHÉ
It is so tedious, the dualistic view of pain!
痛楚視為二者極疲累

TA Ü NYI SU DZIN PA NYÖ N RÉ MONG
How disturbing to cling to limitations!
中邊執為二者乃煩惱

CHÖ NYI NAM DAK LONG DU SHAK PAR GYI
We confess in the pure and vast expanse of Dharmata.
法性清淨界中行懺悔

SHYAL YÉ KHANG LA YANG DOK MÉ PA LA
In the celestial palace unlimited by concepts of size,
越量宮殿無有寬窄分

CHI DANG NANG DU TA WA TANG RÉ CHÉ
It is so tedious to consider inner and outer!
視以內外之分極疲累

YANG DOK NYI SU DZIN PA NYÖ N RÉ MONG
How disturbing to dualistically cling to notions of size!
寬窄執為二者乃煩惱

SHYAL YÉ YANG DOK MÉ PÉ LONG DU SHAK

We confess in the open dimension of the celestial palace.
無有寬窄越量界中懺

YUM GYI KHA LA TO MEN MÉ PA LA

In the matrix of the Mother, there is no 'high' or 'low',
佛母虛空無有高低分

TENG DANG OK TU TA WA TANG RE CHE

It is so tedious to consider 'above' and 'below'!
視以上與下方極疲累

TO MEN NYI SU DZIN PA NYÖ N RÉ MONG

How disturbing to dualistically cling to 'high' and 'low'!
高低執為二者乃煩惱

BHA GA YANG DOK MÉ PÉ LONG DU SHAK

We confess in the open expanse of the universal matrix.
無有寬窄密處界中懺

CHÖ KYI KU LA NYI SU MÉ PA LA

As the Dharmakaya is free from duality,
法身本即無有二分別

CHI DANG NANG DU TA WA TANG RÉ CHÉ

It is so tedious to consider 'inner' and 'outer'!
視以內與外分極疲累

NÖ CHÜ NYI MÉ DZIN PA NYÖ N RÉ MONG

How disturbing to dualistically cling to environment and beings!
情器執為二者乃煩惱

CHÖ KU GYUR WA ME PÉ LONG DU SHAK

We confess in the immutable expanse of Dharmakaya.
法身無有變異界中懺

MA RIK TRUL PÉ SEM CHEN NYING RÉ JÉ

How sad the way beings bewildered by ignorance,
無明迷亂有情極可憫

ZUK MÉ CHÖ LA NGÖ PO TSEN MAR DZIN

Cling to formless things as definable entities.
于無色法執為時有相

GANG ZAK TRUL PÉ SEM NI YONG RÉ GÖ L

How misled, the confused minds of beings!
人之迷亂之心全錯謬

KYÉ MÉ CHÖ LA NGA DANG DAK TU TOK

Believing unborn phenomena to have an 'I' or 'self'
于無生法起了我之想

NANG SI GYU MA YIN PAR MA SHÉ TÉ

And not understanding the illusoriness of phenomenal existence,
不知顯有即是為幻化

ZANG ZING NOR LA SEM KYI CHAK PA KYÉ

Attachment arises to material objects and wealth.
于諸財物心中起貪戀

KHORWA RANG SHYIN MÉ PAR MA SHÉ PÉ

Not recognising the non-inherent existence of Samsara,
不知輪回無有自性故

NYEN SHÉ TRUL PÉ DROK LA TAK PAR DZIN

Relatives and friends, confused companions, are regarded as being eternal.
親朋迷幻之友執恒常

MI SHÉ KYÉ WÖ LO DI YONG RÉ GÖ L

Oh, how mistaken are the minds of ignorant beings,
凡人無知之心全錯謬

DEN PÉ DÖ N BOR MI GÉ I LÉ LA TSÖ N

Forsaking the value of Truth, they strive in un-virtuous works,
失真實義勤于不善業

TÖ N PÉ KA BOR MI CHÖ YENG WÉ LÜ

Heeding not the Master's word, they are lured by the distraction of mundane affairs.
丟舍佛敕受世法迷惑

RANG RIK DÖ N MÉ YENG WÉ LÉ LA TSÖ N

Disregarding their own Awareness, they're involved in distracted occupations,
自明勤于無義散逸事

DI DRÉ DÖ N MÉ SEM CHEN NYING RÉ JÉ

Alas, how unfortunate are such beings who futilely act in this way.
如是無義有情極可憫

YÉ SI M É PÉ LONG DU SHAK PAR GYI

We confess in the integrated state of the vast expanse.
無別無積界中行懺悔

(Having confessed through the view, then during the Feast-Offering and practice the fulfilment is made using medicine, rakta, tormas, and the light of the lamps. First, taking the skull-cup of nectar and offering it up, recite the lines and present the fulfilment offering).

如是為見之懺悔，在薈供與修持，乙以藥血、食子及油燈之光采來懺補，首先捧著裝著甘露的嘎巴拉，以供養姿態舉起，誦念此語獻出懺悔供養。

HUM! MA CHO RANG JUNG CHEN PÖ DZÉ

Hung! To uncontrived, great self-arisen substances,
吽無造無生之大物

DÖ NÉ DAK PÉ TSANG MÉ DRAL

Pure from the beginning and beyond the concept of being pure and impure.
本即無暇離淨垢

TSA WA GYÉ LA YENLAK TONG

The eight main ingredients and the 1000 branch ones,
八根本有千枝分

RIK NGA GYAL WA DRUP PÉ DZÉ

Substances for accomplishing the five Buddha families,
修持五方佛之物

DAM TSIK KONG WÉ MEN CHEN DI

Are the supreme medicines for fulfilling samayas.
彌補誓言此大藥

WO MIN DAL KHYAP CHEN PO NA

All the Buddhas who spontaneously dwell
于彼廣布大奧明

RANG SHYIN SHYUK PÉ SANGYÉ NAM

In the vast all-pervasive Akanistha,
自然安住之諸佛

YESHÉ NGA YI Ö KYI KANG

Are satisfied by the offering of the five wisdom lights,
五本智光來彌足

KUN ZANG CHÖ PÉ TRIN GYI KANG

And the clouds of offerings of Samantabhadra,
普賢供雲來彌足

TUK KYI GONG PA DZOK PA DANG

Fulfilling their wishes,
圓滿聖心之意與

TUK JEI TRUL PÉ RIK DRUK DROL

Their emanations of compassion liberate the six realms.
大悲化現度六道

TOK MÉ SANGYÉ Ö MI GYUR

The Primordial Buddhas, “Immutable Light”,
本初佛之光不變

KUNTUZANGPÖ TUK DAM KANG

Samantabhadra’s samaya is fulfilled.
普賢聖意使彌足

RANG LÉ YESHÉ SHAR WÉ KU

And also his wisdom-mind emanations,
從己顯現本智身

SHYI TRO RABJAM LHA TSOK KANG

The infinite Peaceful and Wrathful Deities are fulfilled.
廣大文武尊使足

TUK JÉ I TRUL PÉ DRO DÖ N DZÉ

Emanations of compassion who benefit beings,
悲心化身行利生

DORJÉ CHANG NÉ RIM PAR JÖ N

Manifest successively from Vajradhara,
自金剛持續出現

DRO WA DREN PA TAMCHÉ KYI

All the Guides of beings,
導引眾生一切之

KU DANG SHYING KHAM CHÖ PÉ KANG

Their Kayas and Pure Lands are all satisfied by these offerings,
身及剎土以供足

TUK KYI GONG PA DZOK GYUR CHIK

Thus may their intentions be all fulfilled.
願能圓滿聖密意

DAM TSIK NYAM CHAK SHAK PAR GYI

We confess all violations and breakages of samaya
毀損誓言皆懺悔

Holding the rakta, recite...

接著捧著血。

HUM! CHÖ NYI LEN GYI YESHÉ CHU

Hung! Dharmata is the moistness of the wisdom liquid,
吽 法性濕的本智血

TUKJÉ CHAK PÉ KHA DOK MAR

Compassion creates its red colour.
悲心貪欲紅顏色

SI PA KYÉ PAGYU YI TRAK

The creator of living existence is the causal blood,
生起輪回因之血

PÉ MA RAKTA RANG JUNG TRAK

Lotus-Rakta is the self-arisen blood,
蓮花讓大自生血

SHYING CHU DRAL WA SOK GI TRAK

The liberation of the ten enemies is the life-blood,
誅殺十逆命根血

TSI CHÜ MAR PO JUNG WÉ TRAK

The red essence is the elemental blood,
紅色甘露所生血

TAMCHÉ DAK PA WANG GI DZÉ

In their pure aspect these are substances of power,
普皆潔淨懷柔物

MA DAK KHAM SUM KHOR WÉ GYU

In their impure aspect these are causes of cyclic existence in the three realms,
不淨三界輪回因

HERUKA YI GONG PA YI

The Wisdom-Mind of the Herukas,
以飲血尊之聖意

SI SUM KHOR WÉ BAK CHAK DRAL

Liberates the ingrained tendencies of the three levels of existence,
三有輪回習氣除

CHÖ PÉ DZÉ SU CHIN LAB TÉ

Consecrated as offering substances,
為成供品而加持

YUM CHEN KUNTUZANGMO LA

We present these to the great mother Samantabhadri,
謹于佛母普賢女

YESHÉ CHAR WÉ DÖ N CHIR BUL

In order that wisdom may unfold,
為顯本智而獻出

TRAK TUNG TROWÖ TSOK NAM LA

To the wrathful host of blood-drinkers,
于諸飲血忿怒眾

TUKJÉ KUL WÉ CHÖ PAR BUL

We present this offering to arouse your compassion.
催請悲心而獻供

MAMO KHANDRO TAMCHÉ LA

To the Mamos and Dakinis (Mataris),
于諸媽摩及空行

DAM TSIK SO WÉ DZÉ SU BUL

We offer these substances to restore our samaya.
為複誓言而供養

CHÖ KYONG KA SUNG TAMCHÉ LA

To the Dharmapalas and all protectors of the Teaching,
于諸護法衛教眾

TRINLÉ DZÉ PÉ DÖ N CHIR BUL

We offer these to enhance your activity.
為行事業而獻出

DAM TSIK KONG LA NGÖ DRUP TSOL

By fulfilling our Samayas grant us siddhi.
彌足誓言賜成就

Then taking the Tsok Offering and Torma, recite these words making the offering to the Deities.

接著捧起蒼供品與食子獻與天眾如是念誦

HUM! KHAM SUM SO WA ZÉ KYI GYU

Hung! The substances of the three realms is essential food stuff,
吽滋養三界之食因

DRU DANG SHING TOK RO DRUK ZÉ

Grains, fruit and food of the six flavours,
谷與水果六味食

SHYING CHU DRAL WÉ PUNG PÖ SHA

Flesh of the liberated enemies,
誅殺十逆之蘊肉

DZA GÉ PA WO DRU YI CHÜ

Distilled grain, the alcoholic drink of warriors
勇父祭品谷精華

SHYAL ZÉ DÖ YÖ N NA TSOK SU

Devotedly we present these offerings,
食物妙欲諸種種

MÖ PÉ SAM TÉ CHÖ PAR BUL

Of food and various sense delights.
敬信而觀獻供養

CHÖ KYI YING SU MÖ PAR BUL

Considering the Dharmadhatu, we offer,
謹以勝解供法界

SHYIWÉ LHA LA DZÉ PAR BUL

To beautify the Peaceful Deities, we offer.
獻寂靜天予莊嚴

TROWÖ LHA LA JI PAR BUL

To glorify the Wrathful Deities, we offer.
獻忿怒天予榮耀

LAMA NAM LA NYÉ PAR BUL

To please the masters, we offer.

獻上師眾予歡喜

KHANDRO NAM LA GYÉ PAR BUL

To delight the Dakinis, we offer.

獻空行眾予歡樂

KA SUNG NAM LA TSIM PAR BUL

To satisfy the protectors of the Teaching, we offer.

獻護法眾予滿足

DAM TSI K KONG WÉ TEN DU BUL

As a means to fulfil the samayas, we offer.

獻為彌補誓之依

Taking the lamp, recite...

接著捧著油燈

HUM! DZÉ KYI KONG BU GYA TSA RU

Hung! In one hundred lamps,

吽百盞物質供杯中

TSANG MÉ DONG BU GYA TSA TSUK

We insert one hundred clean wicks,

插入百個淨燈蕊

JUNG WÉ CHÜ MAR SHYUN GYI KANG

And fill them with melted butter, essence of the elements,

注滿大種的精油

SAL WÉ MAR MÉ GYA PAR NÉ

Lighting the one hundred bright lamps,

燃起百盞明亮燈

DAM TSIK NYAM CHAK KANG WÉ CHIR

To purify the violations and breakages of samayas,

為補毀損之誓言

MÖ PÉ GYAL WA NAM LA BUL

We offer them to all the Jinas.

觀想以供諸勝尊

WOMIN CHÖ YING PO DRANG NÉ

From the Dharmadhatu palace of Akanistha

奧明法界宮殿中

YESHÉ Ö NGA TRAK DANG DEN

The five radiant wisdom lights,

五本智光具燦爛

SHYITRO RAB JAM TUK DAM KANG

Fulfil the samayas with the infinite Peaceful and Wrathful Deities.
彌足廣大文武意

NYING GA CHÖ KYI PHO DRANG NÉ

In the Dharma palace of the heart,
心間法之宮殿中

YESHÉ SA BÖ N TIKLÉ SAL

The wisdom seed essence shines,
本智種子明矣顯

RANG JUNG SHYI WÉ TUK DAM KANG

Fulfilling the samayas with the self-arisen Peaceful Deities,
彌足自生寂靜意

LÉ PA DUNG KHANG PO DRANG NA

In the palace of the brain and skull,
腦髓白螺宮殿中

RANG TSAL DRÖ KYI Ö ZER BAR

The light rays from the natural energy of heat blaze forth,
自力暖之光熾然

RANG JUNG TRO WÉ TUK DAM KANG

Fulfilling the samayas with the self-arisen Wrathful Deities.
彌足自生忿怒意

MÖ GÜ DÉ PÉ NANG WA LA

In the atmosphere of devotion and trust,
恭敬信心境相中

RIGPA RANG JUNG GAK MÉ SAL

The self-arisen Awareness is present,
明覺自生明無滅

DORJÉ LOB PÖ N TUKDAM KANG

Fulfilling the samaya with the Vajra Master.
彌足金剛闍黎意

TSA LUNG TIKLÉ DANG PA LA

In the translucent channels, energies and essences,
脈氣明矣清淨中

SHÉ PA RANG JUNG SA LER NÉ

The self-arisen consciousness is vividly present.
意識自生明朗住

MA MO KHANDRÖ TUK DAM KANG

Fulfilling the samaya with the Mamos and Dakinis (Mataris),
彌足媽摩空行意

JIKTEN SI PA YANG PA LA

In the vast universe,
寬廣世間三有中

ZA KOR Ö KYI TIKLÉ SAL

Appear the light-points of the planets and stars,
曜星光之明卓現

CHI YI DAMCHEN TUK DAM KANG

Fulfilling the samaya with the external oath-bound ones.
彌足外部具誓意

DAM TSIK NYAM CHAK TAMCHÉ KUN

By the power of your promises,
所有悔損諸誓言

TUK DAM WANG GI NGAK PAR DZÖ

Please absolve all violations and breakages of Samaya
祈以意誓使清淨

CHOK DANG TUN MONG NGÖ DRUP TSOL

And bestow all common and supreme siddhis.
賜予共不共成就

Brief fulfilment prayer

簡短彌足文

HUNG KASANG MÉ DU JUNG WÉ KYILKHOR DU

Hung! To all the Masters, Yidams and Deities complete,
吽秘密教敕稀有壇城中

LAMA YIDAM LHA TSOK YONG DZOK LA

In the wonderful Mandala of the Mystic Doctrine
于諸上師本尊一切眾

RANG JUNG CHÖ KYI YING KYI KONG BU RU

We offer the lamps of Awareness-Wisdoms,
謹于自生法界之燈裡

RIGPÉ YESHÉ MARMÉ TAM TÉ BUL

Paced in the receptacle of the self-created Dharmadhatu.
裝滿明智之燈而獻出

TSA GYÉ YENLAK TONG JAR AMRITA

The nectar of eight main and 1,000 branch ingredients
和合八根千支之藥物

KU NGA YESHÉ YONG DZOK CHÖ PAR BUL

We offer to the five kayas and all wisdoms,

五根本智齊全而獻供

TOR SHYONG NAM DAK PAL GYI TORMÉ TAM

By placing the splendid Torma on the Clean Torma plate,

潔淨食器滿裝祥食子

DÖ YÖ N YONGSU DZOK PÉ CHÖ PAR BUL

We offer all sense-delights.

妙欲圓滿齊全獻供養

KHAM SUM KHORWA YONG DROL KHA YING DAK

Within the pure Space, completely free of the three realms of samsara,

度盡三界輪回淨空界

CHAK MÉ RAKTA MAR GYI NYÉ CHÖ BUL

We offer the red desireless Rakta for your enjoyment,

獻出無欲紅血歡喜供

DRU CHÜ TONG LA JAR WÉ PA WÖ DZÉ

The substance of warriors, distilled grain of 1,000 ingredients –

和合千糧精華勇士物

ZI JIN KYÉ CHIR DZA GÉ CHÖ PAR BUL

To enhance your magnificence, we offer this alcohol –

生威光故獻出祭品供

A LA LA TÉ GYÉ PAR SHYÉ SU SOL

A La La! Please enjoy it!

歡哉樂哉祈以喜納受

The Complete sacred Eight Herukas Sadhana, discovered by Guru Chokyi Wangchuk, and the Self-Arisen Wrathful Herukas Sadhana of the Northern Treasures Lineage, discovered by Rigdzin Godem, were combined to form this Shi Tro Narak Kong Shag Sadhana.

Marmé Mönlam: The Light Offering

In front of the Vajra master, are the female wisdom holders, wearing ornaments and holding kapala with amrita.

The Vajra brothers and sisters each hold a lamp and stick of incense in their hands. Without any doubt in your mind, consider you are actually in the presence of the Vajra Sovereigns and their consorts, and the Noble One who Disperses the Darkness of the Ignorance, and arousing deep devotion, recite this melodious chant:

如是為簡短供養彌足文，三昧耶 密密密，總集地獄懺悔與自顯一切秘密文武二冊于一，沒有一字參雜混淆，蓮花名號者以純正淨心于善地撰寫之。

文武百尊的壇城，藥血食子和一百個燈的供養要具足，所有壇城觀想要清楚，下面是四十二個寂靜尊，上面是六十個忿怒尊，普賢王如來（內含佛父母千秋黑魯嘎），周旁八大黑魯嘎圍繞，其外有其它忿怒：果熱森哈、果馬、烏木護法圍繞，上、中、下皆上師、本尊、空行、護法圍繞，

迎請智慧尊降臨融入三昧耶尊。面前自他一切眾生皆化身遍塵刹，按照法本念誦、頂禮、懺悔、供養。（藥、甘露、血、燈(100燈)的供養有的時候不需要或一個人修不需要。）修文武百尊法時需要四供養。

以四法和四供來懺悔（四法即身合掌、口誦百字明咒、心真正懺悔、身、口、意不變，有大圓滿不變的清淨見來懺悔，四供即藥、血、食子、燈）。

第三、發願：在金剛阿闍黎座前，眾明妃以衣飾裝扮，捧著盛血的顛器，眾師兄弟們手中各拿著油燈與一柱香，毫無懷疑之心的將金剛王佛父佛母，觀想成為除無明闇菩薩；生起信解之渴望，以悅耳之聲作如是語：

HUM! DÜ SUM GYALWA TAMCHÉ SHYUK PÉ NÉ

Hung! You who embody all the Buddhas of past, present and future,
吽 三世一切勝尊所居地

MARIK MUNSEL PAKPÉ LHA TSOK DANG

Noble One who Dispels the Darkness of Ignorance, with all your deities,
除無明闇大聖天眾暨

TÖ NPA DORJÉ GYALPO YABYUM NAM

Master, Vajra sovereigns and your consorts
導師佛父佛母金剛王

CHÉ DANG CHAM DRAL DÜ PA GYALSÖ TSOK

Vast, ocean-like gathering of brothers and sisters:
師兄弟眾雲集如大海

MA LÜ TAMCHÉ DAK LA TSER GONG NÉ

All of you, without exception, look upon us with your love, and
悉皆無餘于我垂鑒已

CHANG CHUP CHOK GI KYIL KHOR DIR SHYUK TÉ

Remaining here in this mandala of Supreme Enlightenment,
加入于此菩提勝壇城

DAK GI MÖ NLAM DRUP PÉ PANG PO DZÖ

Bear witness to the accomplishment of our aspirations and prayers!
祈成吾願成就之證人

DORJÉ GYALPO SANGYÉ DÜ PÉ PAL

Vajra Sovereigns, glorious embodiments of all Buddhas,
金剛王乃佛之總吉祥

GYALWÉ YUM CHOK GYALWA KYÉ PÉ YUM

Supreme Consorts of the Buddhas, the mothers who give birth to the Buddhas,
勝尊之母能生勝尊母

TUK TRUL GYAL SÉ CHANG SEM TEN PÉ YUM

Emanations of their Wisdom Mind, sons of the Buddhas, holders of the Teaching of the Awakened Mind of Bodhicitta,
滋養意化佛子菩薩教

CHÉ CHAM DAM TSIK CHIK PÉ RIGDZIN TSOK

Brothers and sisters, gathering of Vidyadharas who share one and the same samaya,
同一誓言持明兄弟眾

DENG NÉ ZUNG TÉ CHANG CHUP MA TOP BAR

From now on, until enlightenment is realised,
今起直至未證菩提前

MI DRAL CHI TSUK GYEN DU DROK PAR SHOK

Without ever separating, remain as the jewel ornament on the crown of my head!
莫離親近有如頂莊嚴

DAK GI DÜ SUM KUNTU GO SUM YUL

When all past, present and future perceptions of my body, speech and mind,
我願三門皆于三世中

TA NA MILAM NYI DU DÉNG WÉ TSÉ

Even those of dream and sleep, arise
即使睡時夢境串連時

LAMA YABYUM CHÉ CHAM TONG WAR SHOK

May I see them as the Lama yabyum, and Vajra brothers and sisters!
得見上師父母師兄弟

KU SUNG TUK KYI GYÉ PA KUN DRUP CHING

May I please your Body, Speech and Mind,
成辦聖身語意之歡喜

DÉ GÜ DUNG WÉ SI SHYÜ TEN PAR SHOK

And serve you with the deepest devotion and respect!
以虔信孝敬心來依止

TSÉ DII NANG WA NUP PAR GYUR PÉ TSÉ

When perceptions of this life fade away, and
此生境相隱沒幻滅時

CHIWA DANGPO Ö SAL CHÖ KYI KU

At the moment of death, when first the Dharmakaya luminosity dawns,
死亡首位光明之法身

NGO SHÉ TSAL DZOK TENPA TOP NÉ KYANG

Having received the instruction on how to perfect the skill of its recognition,
既得認知力圓得堅固

CHÖ KU Ö PAK MÉ DANG YERMÉ PAR

By not separating from the 'Limitless Light' of Dharmakaya, Amitabha,
能與法身無量光無別

KADAK CHÖ KÜ I YING SU DROL WAR SHOK

May I be liberated into the Dharmakaya space of primordial purity!
本淨法身界中願解脫

RANG RIK CHÖ KUR RANG TSAL ME DZOK NÉ

When my Rigpa has not perfected its own risings into Dharmakaya
自明法身力用未圓前

BARDÖ NANG SHÉ RANG NANG L HAR SHAR NAÖ R

And perceptions and awareness of the Bardo arise as self-appearing deities,
識中陰相自相若現天

RANG SEM DAK PÉ TSAL DU NGO TRÖ DÉ
Introducing my own mind to its own pure energy, and
能悟彼即自心清淨力

DRA Ö ZER SUM DANG DEN RANG DRAR CHÉ
Manifesting as sound, colour, light and radiance, with its own self-sound,
聲光輝等具色聲音等

NGA DEN LONG KÜ I SHYING DU DROL WAR SHOK
May I be liberated into the pure Sambhogakaya realm complete with its Five Certainties!
能解脫于五尊報身刹

DÉ TAR RANG RIK TSÉ LA MA PEP NÉ
So, when my Rigpa does not mature into its fullness,
如是自明未臻達量際

SIPA BARDÖ TRUL PÉ YENG GYUR NA
And I am distracted by the delusory appearances of the Bardo of Becoming,
三有中陰幻相使迷惑

DORJÉ GYALPO YUBYUM JÉ DREN TÉ
By remembering the Vajra Sovereign and his consort,
隨念憶起金剛王父母

NANG SAL MAR MÉ DI YI GYÜ TEN NÉ
And by virtue of this lamp of appearance and luminosity,
以此亮境明燈堅定心

PAWO KHANDRÖ TSOK KYI YONG KOR TÉ
Completely surrounded by a gathering of Pawos and Khandros,
勇父空行眾于周圍繞

KHA CHÖ DAK PÉ NÉ SU DROL WAR SHOK
May I be liberated into the pure celestial domain!
願解脫于空行清淨地

LÉ KYI WANG GI RIK DRUK YUL TONG SHYING
Whilst I see the realms of the six classes of beings dominated by their past karma,
業牽引故能見六道境

BAK CHAK WANG GI KHOR WA DIR KHYAM KYANG
And I wander in this Samsara, driven by habitual tendencies,
習氣之故浮沈此輪回

KYÉ DZOK ZAPMO DI YI TSAM JAR NÉ
Through practicing together these profound generation and completion phases,
以此深奧生圓為接合

DAL JOR CHO GYÉ DEN PÉ LÜ TOP TÉ
I have obtained a free and well-favoured human body;
獲得十八暇滿之人身

KYIL KHOR CHIK TU TSOK PÉ TENDREL DANG

Through the auspicious tendrel of gathering in this one mandala,
聚于同一壇城緣起與

MARMÉ CHIK LA TÉ WÉ TING DZIN GYI

And through the samadhi of focusing on this one lamp,
觀于同一油燈之三昧

MI DRAL TSOM BU CHIK TU TSOK PAR SHOK

May we all unite in the one Mandala gathering and never separate!
不離且同蘊眾得相聚

DÉ TSÉ PAK CHOK YIDAM L HAR GYUR SHYING

At that time, transforming into the noble, supreme Yidam deity,
彼時化為大聖本尊天

DORJÉ LOB PÖ N JAMPÉ KU DRIN GYI

And through the loving kindness of the Vajra master,
藉由金剛闍黎之慈恩

TÖ SAM GOM SUM YANG DAK RANG GYÜ DEN

May my mindstream be penetrated by perfect hearing, contemplation and meditation, and
純正聞思修于自心具

TSUL SHYIN CHÖ LA NYER TSÉ KUN SHYI SHYING

Pacifying all harm and dangers, through practicing according to the Dharma,
如理行持危害普息滅

DRUP PÉ DRÉ BU TAR CHIN DRUP PAR SHOK

May I realise the ultimate Fruition of accomplishment!
修持究竟成果願成就

NGO DRUP NAM NYI CHOK GI NOR CHANG SHYING

As one who holds the supreme jewel of the two siddhis,
持有兩種悉地殊勝財

MA DAK DRO WA DRUK GI KHAM NAM SU

In the realms of the six classes of impure beings,
于此不淨眾生六界中

GYAL RIK JÉ U RIK MANG RIK DRAM ZÉ I RIK

Whether as a warrior, merchant, low casts or priest,
皇族貴族平民婆羅門

DOL PA BŮ MÉ KHYÉ U GÉ JONG DANG

Labourer, woman, child or shramana,
屠戶婦女孩童與沙門

KUNTU GYU DANG LAP NÉ RIK JÉ KHEN

A sage, expert in all kinds of learning,
梵志及通吠陀學處者

RIK KYI KUR WA DANG NI MA KUR WA

Born in a family of honour or disrepute,
受贊之族與不受贊者

MÉ DANG TÖ DANG NÉ PA CHÖ MA DANG

Low or high, invalid or teacher of Buddhadharma,
毀譽病患以及說法者

JA DANG RIDAK DRONG KHYER LONG MO WA

Bird or beast or beggar in the city –
鳥類草獸行乞都市者

GANG LA GANG DUL DÉ LA DER TUN DU

Teaching each and every being, in whichever way they need,
隨所調伏于彼相符之

NA TSOK ZUK KYI DROWA DUL WAR SHOK

May I take on different forms in order to train beings!
種種身相願度化眾生

JIN DANG NYEN MA DÖ N TUN DÖ N CHÖ SOK

Generosity, pleasing speech, the right message, and beneficial behaviour:
佈施愛語同事利行等

TAP LA KHÉ PÉ NAM DRANG PAK MÉ KYI

And skilled in an immeasurable number of methods,
善巧方便無量之法門

RANG KAL GANG DEN CHÖ KYI CHAR BEP SHING

May I pour down a rain Dharma, according to the needs of each one,
隨彼福分降下法甘露

PA MA DRO DRUK KHOR WA LÉ DRAL SHYING

Liberate the six classes of beings, my fathers and mothers, from Samsara
普度輪回六道父母眾

MARIK MUN PÉ DRÖ N MÉ JÉ PAR SHOK

And be a lamp to dispel the darkness of ignorance!
願成無明黑闇之明燈

NANG SI KHOR DÉ CHÖ YING YÉ NÉ LONG

Since all that appears and exists, Samsara and Nirvana, is from the very beginning perfectly contained
within the expanse of Dharmadhatu,
顯有輪涅法界本住裡

MARIK DAK PA RANG JUNG DORJÉ CHOK

And ignorance when purified is the naturally arisen Supreme Vajra,
無明清淨自生勝金剛

JA TSOL MÉ PA DRO KUN CHAM CHIK TU

May all beings, effortlessly, as one,
無有勤事眾生皆同等

RIK DAK YIDAM LHA DANG NYI MÉ PAR

Be indivisible from the Yidam, the Lord of Buddha families,
能與部主本尊天無二

NYI SU MÉ PÉ DRÉ BU TOP PAR SHOK

And obtain the Fruition of non-duality!
無二之果願能證得之