

**PRAYER BOOK**  
常用儀軌





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## Praise to Shakyamuni Buddha

To the founder, the endowed transcendent destroyer, the one gone beyond, the foe destroyer, the completely perfected, fully awakened being, perfect in knowledge and in good conduct, Sugata, knower of the world, supreme guide of human beings to be tamed, teacher of gods and human beings; to you, the completely and fully awakened one, the endowed transcendent destroyer, the glorious conqueror, the subduer from the Shakya clan, I prostrate, make offerings, and go for refuge. (3x)

When, O supreme amongst humans, you were born on this earth,  
 You paced out seven strides  
 Then said, “I am supreme in this world.”  
 To you, who were wise then, I prostrate.

With pure bodies, form supremely pure;  
 Wisdom ocean, like a golden mountain;  
 Fame that blazes in the three worlds,  
 Winner of the best—Lord, to you I prostrate.

With the supreme signs, face like spotless moon,  
 Color like gold—to you I prostrate.  
 Dust-free like you, the three worlds are not.  
 Incomparably wise one—to you, I prostrate.

The savior having great compassion,  
 The founder having all understanding,  
 The field of merit with qualities like a vast ocean—  
 To you, the one gone to thusness, I prostrate.

The purity that frees one from attachment,  
 The virtue that frees one from the lower realms,  
 The one path, the sublime pure reality—  
 To the Dharma That pacifies, I prostrate



Those who are liberated and who also show the path to liberation,  
The holy field qualified with realizations  
Who are devoted to the moral precepts—  
To you, the sublime community intending virtue, I prostrate.

Homage to the supreme Buddha!  
Homage to the Dharma refuge!  
Homage to the great Sangha!  
To all three, ever-devout homage!

To all worthy of respect,  
Bowling with bodies as many as  
All realms' atoms, in all aspects,  
With supreme faith I pay homage.

Do not commit any non-virtuous actions,  
Perform only perfect virtuous actions,  
Subdue your mind thoroughly—  
This is the teaching of the Buddha.

A star, a visual aberration, a flame of a lamp,  
An illusion, a drop of dew, or a bubble,  
A dream, a flash of lightning, a cloud—  
See conditioned things as such!

Through these merits may sentient beings  
Attain the rank of all seeing, subdue the foe of faults,  
And be delivered from samsara's ocean,  
Perturbed by the waves of aging, sickness, and death.



## 釋迦佛讚

釋  
迦  
佛  
讚

禮敬 供養 皈依導師世尊 如來 應供 正徧知 明行足  
善逝 世間解 調御丈夫 無上士 天人師 佛吉祥世尊 勝者  
釋迦能仁 (誦三遍)

當汝二足中尊降生時 于此大地跨出七妙步  
宣說于此世間我最尊 彼時具智世尊我禮敬

具有清淨尊體最勝色 智慧大海猶如金須彌  
美名令望顯赫于三界 怙主證得最勝我禮敬

勝相具足無垢月容顏 色如純金于汝我禮敬  
三界無有如汝離塵者 無等智者于汝我禮敬

我于大悲依怙尊 一切智慧說法者  
福澤功德大海田，如來如去恭敬禮





我于離欲之清淨，度脫惡趣之妙善  
獨一最上之真實，寂滅正法恭敬禮

我亦于諸已度脫，指解脫道具福德  
善住清淨學處者，聖田僧伽恭敬禮

諸惡連一小罪皆莫作，眾善悉數圓滿盡奉行  
自心己意時時遍調伏，如是佛陀教法精勤修

如星翳障或燈火，如幻朝露或水泡  
如夢閃電或雲彩，有為法應如是觀

愿諸有情能以此功德，證得佛果調伏過失賊  
並且脫離輪回大苦海，永出老病死浪之波蕩

# The Heart of the Perfection of Wisdom Sutra

*The Blessed Mother, the Heart of the Perfection of Wisdom*

*In Sanskrit: Bhagavatī Prajñāpāramitā Hridaya.*

*Thus have I once heard:*

The Blessed One was staying in Rājgrha at Vulture Peak along with a great community of monks and a great community of bodhisattvas, and at that time, the Blessed One entered the meditative absorption on the varieties of phenomena called appearance of the profound. At that time, the noble Avalokiteśvara, the bodhisattva and great being, clearly beheld the practice of the profound perfection of wisdom itself and saw that even the five aggregates are empty of intrinsic existence.

Thereupon, through the Buddha's inspiration, the venerable Śāriputra spoke to noble Avalokiteśvara, the bodhisattva and great being: "How should any noble son or noble daughter who wishes to engage in the practice of the profound perfection of wisdom train?"

When this had been said, the holy Avalokiteśvara, the bodhisattva and great being, spoke to venerable Śāriputra and said: "Śāriputra, any noble son or noble daughter who so wishes to engage in the practice of profound perfection of wisdom should clearly see this way: they should see perfectly that even the five aggregates are empty of intrinsic existence. Form is emptiness; emptiness is form; Emptiness is not other than form, form too is not other than emptiness. Likewise feelings, perceptions, mental formations, and consciousness are all empty.

Therefore, Śāriputra, all phenomena are emptiness; they are without defining characteristics; they are not born, they do not cease; they are not defiled, they are not undefiled; they are not deficient and they are not complete.

Therefore, Śāriputra, in emptiness there is no form, no feelings, no perceptions, no mental formations, and no consciousness. There is no eye, no ear, no nose, no tongue, no body, and no mind. There is no form, no sound, no smell, no taste, no texture, and no mental objects. There is no eye-element and so on up to no mind element including up to no element



of mental consciousness. There is no ignorance, there is no extinction of ignorance and so on up to no aging and death and no extinction of aging and death. Likewise, there is no suffering, origin, cessation or path; there is no wisdom, no attainment, and even no non-attainment.

Therefore, Śāriputra, since bodhisattvas have no attainments, they rely on this perfection of wisdom and abide in it. Having no obscuration in their minds, they have no fear, and by going utterly beyond error, they will reach the end of nirvana. All the buddhas too who abide in the three times attained the full awakening to unexcelled, perfect enlightenment by relying on this profound perfection of wisdom.

“Therefore, one should know that the mantra of the perfection of wisdom—the mantra of great knowledge, the unexcelled mantra, the mantra equal to the unequalled, the mantra that quells all suffering—is true because it is not deceptive. The mantra of the perfection of wisdom is proclaimed:

**TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE  
BODHI SVAHA**

Śāriputra, the bodhisattva, the great beings, should train in the profound perfection of wisdom in this way.”

Thereupon, the Blessed One arose from that meditative absorption and commended the holy Avalokiteśvara, the bodhisattva and great being: saying this is excellent.

“Excellent! Excellent! O noble child, that is just so; it should be just so. One must practice the profound perfection of wisdom just as you have revealed. For then even the tathāgatas will rejoice.”

As the Blessed One uttered these words, the venerable Śāriputra, and holy Avalokiteśvara, the bodhisattva and great being, along with the entire assembly, including the world of gods, humans, asuras and gandharvas all rejoiced and hailed what the Blessed One had said.

*Translated and edited by Geshe Thupten Jinpa*

## 般若波羅蜜多心經

觀自在菩薩。行深般若波羅蜜多時。照見五蘊皆空。度一切苦厄。舍利子。色不異空。空不異色。色即是空。空即是色。受想行識。亦復如是。舍利子。是諸法空相。不生不滅。不垢不淨。不增不減。是故空中無色。無受想行識。無眼耳鼻舌身意。無色聲香味觸法。無眼界。乃至無意識界。無無明。亦無無明盡。乃至無老死。亦無老死盡。無苦集滅道。無智亦無得。以無所得故。菩提薩埵。依般若波羅蜜多故。心無罣礙。無罣礙故。無有恐怖。遠離顛倒夢想。究竟涅槃。三世諸佛。依般若波羅蜜多故。得阿耨多羅三藐三菩提。故知般若波羅蜜多。是大神咒。是大明咒。是無上咒。是無等等咒。能除一切苦。真實不虛。故說般若波羅蜜多咒。即說咒曰。

揭諦揭諦 波羅揭諦 波羅僧揭諦 菩提薩婆訶





## Refuge and Bodhichitta Prayers Before Teaching 皈依發心

### Refuge Prayer 皈依發心

sang gyä chö dang tsog kyi chog nam la  
jang chub bar du dag ni kyab su chi  
dag gi jin sog gyi pä sö nam gyi  
dro la phän chir sang gyä drub par shog

I go for refuge until I am enlightened  
To the Buddha, the Dharma, and the Supreme Assembly  
By the accumulation of merits, of practicing generosity and so forth  
May I become a Buddha to benefit all sentient beings.

諸佛正法眾中尊 直至菩提我皈依  
以我所修諸功德 為利眾生愿成佛

### Four Immeasurables 四無量心

May all sentient beings have happiness and the causes of happiness.  
May all sentient beings be free from suffering and the causes of suffering.  
May all sentient beings never be separated from the happiness which is without suffering.  
May all sentient beings abide in equanimity, free from both attachment and hatred, holding some close and others distant.

願一切有情具足樂及樂因，願一切有情遠離苦及苦因  
願一切有情不離無苦之樂，願一切有情遠離親疏愛憎常住大平等捨

## Seven Limb Prayer 七支供養

Reverently I prostrate with my body speech and mind;  
I present every type of offering, actual and imagined;  
I declare all my negative actions accumulated since beginningless time  
And rejoice in the merit of all holy and ordinary beings.  
Please remain until the end of cyclic existence  
And turn the wheel of Dharma for living beings.  
I dedicate my own merits and those of others to the great enlightenment.

以至誠身語意作頂禮，呈獻真實觀想如雲供  
發露無始積聚諸惡業，隨喜凡聖所作諸功德  
請佛久住直至輪迴盡，為諸眾生轉妙善法輪  
謹以自他所作諸功德，迴向無上正覺大菩提

## Short Mandala Offering 短獻曼達

**SA ZHI PÖ KYI JUG SHING MÉ TOG TRAM  
RI RAB LING SHI NYI DÉ GYEN PA DI  
SANG GYÉ ZHING DU MIG TÉ UL WAR GYI  
DRO KUN NAM DAG ZHING LA CHÖ PAR SHOG**

This ground, anointed with perfume, strewn with flowers,  
Adorned with Mount Meru, four continents, the sun and the moon:  
I imagine this as a Buddha field and offer it.  
May all living beings enjoy this pure land!

妙香遍塗花散之大地 須彌四洲日月所莊嚴  
觀如佛土我樂敬供養 愿諸有情共享此淨土

**IDAM GURU RATNA MANDALAKAM NIRYATAYAMI  
伊當 沽魯 惹德那 曼達拉甘 尼雅答雅蜜**



# Shakyamuni, Tara and Manjushri Mantras

## 釋迦佛咒、度母心咒、文殊心咒

### Shakyamuni Mantra 釋迦佛咒

OM MUNI MUNI MAHA MUNIYE SVAHA  
唵 木尼 木尼 瑪哈 木尼耶 梭哈

### Tara Mantra 度母心咒

OM TARE TUTTARE TURE SVAHA  
唵 達瑞 督達瑞 督瑞 梭哈

### Manjushri Mantra 文殊心咒

OM AH RA PA TSA NA DHI  
唵 阿饒 巴扎 那滴

Shakyamuni, Tara and Manjushri Mantras  
釋迦佛咒、度母心咒、文殊心咒



## Supplication to Lama Tsongkhapa (Migtsema) 密集嘛 (宗喀巴大師讚)

Mig me tse wai ter chhen chan ra zig  
Dri me Khyen pai wang po jam pai yang  
[Du pung ma lu jom dza sang wai dag]  
Gang chan kha pai tsug gyan tsong kha pa  
Lo zang drag pai zhab la sol wa deb

You are Avalokiteshvara, great treasury of non-objectifying compassion,  
And Manjushri, master of flawless wisdom,  
[As well as Vajrapani, destroyer of hordes of demons without exception,]:  
Tsong Khapa, the crowning jewel of the scholars of the land of snows,  
Lobsang Dragpa, at your feet I make requests.

無緣大悲寶庫觀世音  
無垢大智湧泉妙吉祥  
摧伏魔軍無余秘密尊  
雲頂智嚴善巧宗喀巴  
賢慧普聞足下作白啟



## Food Offering Prayers 供養文

OM AH HUM (3x) 「唵、啊、吽」三遍  
Offering to the Guru as the Triple Gem 供養三寶

**LA MA SANG GYÄ LA MA CHHÖ**

The Guru is Buddha, the Guru is Dharma,  
上師為佛及妙法

**DE ZHIN LA MA GE DUN TE**

The Guru is Sangha also.  
與僧伽眾亦無異

**KÜN GYI JE PO LA MA TE**

The Guru is the creator of all (happiness).  
諸樂善德之根本

**LA MA NAM LA CHHÖ PAR BÜL**

To all gurus, I make this offering.  
一切師前我供養



## Offering Food and Drink to the Three Jewels

### **DAG SOG KHOR CHÄ TSHE RAB THAM CHÄ DU**

May we and those around us, in all future lives,  
謹願自他未來生

### **KÖN CHHOG SUM DANG NAM YANG MI DRÄL ZHING**

Never be separated from the Three Jewels,  
不離佛法僧三寶

### **KÖN CHHOG SUM PO GYÜN DU CHHÖ PA LA**

Continuously make offerings to the Three Jewels.  
恆常供養三寶尊

### **KÖN CHHOG SUM GYI JIN LAB JUG PAR SHOG**

And receive the inspiration of the Three Jewels.  
三寶加持無間斷

## Offering Prayer to Buddha, Dharma & Sangha

### **TÖN PA LA ME SANG GYÄ RIN PO CHHE**

To the supreme teacher, the precious Buddha,  
無上導師為佛陀

### **KYOB PA LA ME DAM CHHÖ RIN PO CHHE**

To the supreme refuge, the precious Dharma,  
無上皈依處為妙法

### **DREN PA LA ME GE DÜN RIN PO CHHE**

To the supreme guides, the precious Sangha,  
無上助伴為聖僧

### **KYAB NÄ KÖN CHHOG SUM LA CHHÖ PA BÜL**

To the Triple Gem, the objects of refuge, I make offering  
眾皈依處我供養



## The Lay Person Vows 在家居士戒

The five branch vows to be kept by a lay person are to avoid:

1. Killing
2. Taking what has not been given
3. Sexual misconduct
4. Telling lies
5. intoxication

### 在家人五戒

1. 不殺生
2. 不偷盜
3. 不邪淫
4. 不妄語
5. 不服致醉物



## Generating the Mind for Enlightenment 發心文

With a wish to free all sentient beings  
I shall always go for refuge  
To all Buddha, Dharma and Sangha  
Until I reach the essence of enlightenment  
Enthused by wisdom and compassion  
Diligently, for the sake of sentient beings  
In the presence of the Buddha  
I generate the mind for full awakening

To work to benefit all sentient beings  
As long as space remains  
As long as sentient beings remain  
Until then, may I too remain  
and dispel the miseries of the world.

心念救度有情眾	於佛及法與僧伽
直至證獲菩提藏	吾人恆時趨皈依
智慧悲心等精進	乃為利益諸眾生

我於佛陀世尊前	發起殊勝菩提心
直至有虛空	乃至眾生住
願吾住世間	盡除眾生苦





## The Eighteen Bodhisattva Root Downfalls

1. Praising yourself and belittling others because of your attachment to receiving offerings, being respected and venerated as a teacher, and gaining profit in general.
2. Not giving material aid or teaching the Dharma to those who are pained with suffering and without a protector because of your being under the influence of miserliness, wanting to amass knowledge for yourself alone.
3. Not listening to someone who has previously offended you but who declares his offence and begs forgiveness, and holding a grudge against him.
4. Condemning the teachings of Buddha and teaching distorted views.
5. Taking offerings to the Three Jewels of Refuge for yourself by such means as stealth, robbery, or devious schemes.
6. Despising the Tripitaka and saying that these texts are not the teachings of Buddha.
7. Evicting monks from a monastery or casting them out of the Sangha even if they have broken their vows, because of not forgiving them.
8. Committing any of the five heinous crimes of killing your mother, your father, an Arhat, drawing blood intentionally from a Buddha or causing division in the Sangha by supporting and spreading sectarian views.
9. Holding views contrary to the teachings of Buddha such as sectarianism, disbelief in the Three Jewels of Refuge, the law of cause and effect and so forth.
10. Completely destroying any place by such means as fire, bombs, pollution, and black magic.

11. Teaching Sunyata to those who are not yet ready to understand it.
12. Turning people away from working for the Full Enlightenment of Buddhahood and encouraging them to work merely for their own Liberation from suffering.
13. Encouraging people to abandon their vowed rules of moral conduct.
14. Causing others to hold the distorted views you might hold about the Hinayana teachings, as well as belittling the Hinayana teaching and saying that their practice does not lead to Nirvana.
15. Practising, supporting, or teaching the Dharma for financial profit and fame while saying that your motives are pure and that only others are pursuing Dharma for such base aims.
16. Telling others, even though you may have little or no understanding of Sunyata, that if they obtain as profound an understanding as you have, that then they will become as great and as highly realized as you are.
17. Taking gifts from others and encouraging others to give you things originally intended as offerings to the Three Jewels of Refuge.
18. Taking anything away from those monks who are practicing meditation and giving it to those who are merely reciting texts.

**To constitute a downfall of the bodhisattva vow, the following four totally binding factors need to be complete:**

1. Not considering the faults of the downfalls
2. Not giving up indulging in the downfalls
3. Taking delight in indulging in the downfalls
4. Not feeling ashamed and embarrassed to indulge in the downfalls

However, #9 and #12, which by itself is already a downfall of the bodhisattva vow, do not require the above four binding factors. The remaining 16 downfalls are committed when the above four binding factors are complete.



## 菩薩戒 - 十八根本墮

- 一、 為貪利養恭敬故，便爾自贊而毀他
- 二、 于彼有苦無怙者，慳諸財法不施與
- 三、 他來諫謝不忍受，內懷忿恨復捶打
- 四、 背棄大乘菩薩，愛樂宣示相似法
- 五、 劫奪三寶物，說為他勝罪
- 六、 若誹謗正法，佛說為第二
- 七、 雖犯戒比丘、奪袈裟捶打，若令入獄禁，及降其出家
- 八、 造作五無間。
- 九、 執持邪倒見。
- 十、 毀壞聚落等，佛說為本罪。
- 十一、 於未淨修心，有情說空法。
- 十二、 已入佛乘者，遮止大菩提。
- 十三、 令捨別解脫，安立於大乘。
- 十四、 執謂有學乘，不能斷貪等，亦令他受待。
- 十五、 讚說自功德，為利養恭敬，讚頌而毀他。
- 十六、 謂我得甚深，而倒說妄語。
- 十七、 令治罰沙門，施與三寶物，及受其施與。
- 十八、 令捨奢摩他，正住諸財寶，惠施讀誦者。

### 受持菩薩戒的行者，根本墮的共通犯緣分四：

- 一、 毀犯現行：即所犯罪業相續不斷地起現行，是能失懷慚愧之因。
- 二、 無慚無愧：菩薩欲現行犯罪時有兩種所緣、並慚與愧之差別如下：自己內心了知意念此罪行非是我所應作，以自為緣而生羞恥心之名慚；外恐師長
- 三、 甚深愛樂：於諸惡事不生慚愧，而生甚深愛樂
- 四、 見為功德：於彼惡行不見患，反而見為功德。又雖見過患，卻隨愛樂而轉者，如具戒人行欲邪行。後者雖見過患，但不生慚愧，所以見過患是慚愧之因，不是慚愧本體。

十八根本墮之中唯有第九與第十二戒不需以上四共通犯緣而成立根本墮。

## The Forty-six Bodhisattva Branch Vows

**The forty-six auxiliary vows are to abandon the following actions:**

1. Not making offerings every day to the Three Jewels of Refuge with your body, speech, and mind by making prostrations, offering praises, and doing meditation on their good qualities in order to develop respectful belief and confidence in them.
2. Following and acting out thoughts with which you desire to grasp and possess things because of discontent.
3. Not showing respect to older monks who may be Bodhisattvas.
4. Not answering questions you are capable of answering.
5. Not accepting invitations from others because of either—anger, wanting to hurt the other person’s feelings; pride, considering yourself of too exalted a rank to be with more humble people; or jealousy, thinking other people of more respected rank than yourself will look down on you if you are seen with humble people.
6. Not accepting gifts of money and so forth from others because of anger, pride, or jealousy.
7. Not teaching the Dharma to those who wish to learn it.
8. Ignoring, not forgiving, and not helping those who have broken their discipline of moral self-control.
9. Not teaching someone another aspect of the Dharma which he wishes to learn and which you are qualified to teach, but which is not your own personal practice or interest.
10. Not committing one of the seven non-virtuous actions of the body and speech with a Bodhicitta motivation, if circumstances deem it necessary, by saying that to do so would be against the vowed rules of moral conduct.



11. Not committing one of the seven non-virtuous actions of the body and speech with a Bodhicitta motivation, if circumstances deem it necessary, because of lack of compassion.
12. Accepting things from others who have obtained them by one of the five wrong livelihoods, namely flattery, extortion or blackmail, contrivance, bribery, or deceit.
13. Having your main interest be in frivolous activities such as entertainment, sports, drinking, being silly, and so forth, causing your mind to wander and you to waste your time limitlessly, which you could be using more constructively for the practice of Dharma.
14. Holding an attitude of wishing to escape from samsara by yourself alone.
15. Not keeping these Bodhicitta vows because you think this will make you unpopular.
16. If you have broken one of your vows because of defilements, not doing opponent virtuous actions assigned to you.
17. Still becoming angry, while you are practising virtue, and retaliating if you are hit, scolded, called a derogatory name, or are the object of someone's anger.
18. Neglecting to help those who are angry with you.
19. Refusing to accept the apology of others who admit they have wronged you.
20. Following and acting out thoughts of anger.
21. Gathering a circle of disciples and followers because you wish to obtain such things as profit, praise, love, and security from them.

22. Not eliminating from yourself such obstacles as laziness, procrastination, delusions of incapability, and wasting your time and energy on trivial matters of samsara.
23. Being addicted to frivolous talk and gossip about sex, drinks, drugs, sectarianism, and so forth because of your attachment and desire for them.
24. Not making an effort to study the means for attaining single-minded concentration.
25. Not eliminating the distractions that block your meditation.
26. Seeing the exhilarating good feelings and other benefits you obtain from meditation as being ends in themselves, and being attached to them.
27. Neglecting to study the Hinayana teachings.
28. Turning to another means of practice when you already are following an effective means yourself, for this would be like changing teachers and vehicles in mid-stream once you are on a steady and sure course to Enlightenment.
29. Spending all your time and energy on reading non-Buddhist teachings which, although permitted and even beneficial for enabling you to understand and help others, should not be pursued to the neglect of studying the Dharma.
30. Favoring and becoming attached to non-Buddhist teachings even when merely reading about them.
31. Rejecting the Mahayana teachings.
32. Praising yourself and belittling others in general because of arrogance or anger.
33. Not attending religious discourses, meetings, pujas, ceremonies, and so forth.
34. Despising your Guru and not relying on his words.



35. Not giving help to those who need it.
36. Avoiding taking care of sick people.
37. Not working to alleviate the physical suffering of others.
38. Not showing the teachings of the Dharma to those who are unaware of them and who work only for this life.
39. Not repaying the kindness others have shown you.
40. Not working to relieve the mental grief of others.
41. Not giving material aid to the poor and needy.
42. Not taking care of your circle of disciples, relatives, attendants, and friends by giving them teachings and material aid.
43. Not encouraging and supporting the practice of Dharma and the virtuous actions of others.
44. Not praising and encouraging others who deserve praise.
45. Not preventing those who are committing harmful actions in general, and specifically those who are a menace to the Dharma, from continuing their harm by whatever means are deemed necessary by circumstances.
46. If you possess extra-physical powers, not using them at a time of need.



## 菩薩戒 — 次分惡作四十六之戒

### 此等如何守護理：

- |     |         |     |         |
|-----|---------|-----|---------|
| 一.  | 每日恭敬供三寶 | 二四. | 于時應問三摩地 |
| 二.  | 不隨欲心而順轉 | 二五. | 不應樂取五蓋障 |
| 三.  | 恭敬腊長者德者 | 二六. | 不應貪着靜慮味 |
| 四.  | 切勿非理作酬答 | 二七. | 不舍聲聞小乘法 |
| 五.  | 若受他請應赴宴 | 二八. | 但非廢自法藏修 |
| 六.  | 他人施等應受供 | 二九. | 亦非如此勤外論 |
| 七.  | 悉求法者施與法 | 三十. | 但修外論非愛樂 |
| 八.  | 不應舍棄破戒者 | 三一. | 不應毀謗菩薩藏 |
| 九.  | 為他淨信現聲聞 | 三二. | 不可自贊而毀他 |
| 十.  | 但非少事如彼等 | 三三. | 為聞正法處處往 |
| 十一. | 七種開許需應依 | 三四. | 切莫依文莫解義 |
| 十二. | 不以邪命而營生 | 三五. | 可為助伴應往助 |
| 十三. | 掉舉散亂不應行 | 三六. | 奉侍病者亦如此 |
| 十四. | 不應自求脫生死 | 三七. | 可除其苦應為除 |
| 十五. | 惡聲惡譽應避護 | 三八. | 可宣正理如實說 |
| 十六. | 實需猛調應嚴伏 | 三九. | 應于有恩作酬答 |
| 十七. | 不應違越沙門法 | 四十. | 開解他人諸憂惱 |
| 十八. | 若他忿疑應款謝 | 四一. | 希求財者施與財 |
| 十九. | 他來悔謝應接受 | 四二. | 利益徒眾事亦行 |
| 二十. | 不應樂執忿不舍 | 四三. | 隨順他心而鄒行 |
| 二一. | 不為供事而攝眾 | 四四. | 實可贊譽應稱揚 |
| 二二. | 勿耽睡眠懶懈怠 | 四五. | 如理治罰應責者 |
| 二三. | 不依無利無義語 | 四六. | 神通威攝堪調者 |



## The Foundation of All Good Qualities

The foundation of all good qualities is the kind and perfect, pure guru;  
Correct devotion to him is the root of the path.  
By clearly seeing this and applying great effort,  
Please bless me to rely upon him with great respect.

Understanding that the precious freedom of this rebirth is found only once,  
Is greatly meaningful, and is difficult to find again,  
Please bless me to generate the mind that unceasingly,  
Day and night, takes its essence.

This life is as impermanent as a water bubble;  
Remember how quickly it decays and death comes.  
After death, just like a shadow follows the body,  
The results of black and white karma follow.

Finding firm and definite conviction in this,  
Please bless me always to be careful  
To abandon even the slightest negative action  
And accomplish all virtuous deeds.

Seeking samsaric pleasures is the door to all suffering:  
They are uncertain and cannot be relied upon.  
Recognizing these shortcomings,  
Please bless me to generate the strong wish for the bliss of liberation.

Led by this pure thought,  
Mindfulness, alertness, and great caution arise.  
The root of the teachings is keeping the pratimoksha vows:  
Please bless me to accomplish this essential practice.

Just as I have fallen into the sea of samsara,  
So have all mother transmigratory beings.  
Please bless me to see this, train in supreme bodhichitta,  
And bear the responsibility of freeing transmigratory beings.

Even if I develop only bodhichitta, but I don't practice the three types of morality,  
I will not achieve enlightenment.  
With my clear recognition of this,  
Please bless me to practice the bodhisattva vows with great energy.

Once I have pacified distractions to wrong objects  
And correctly analyzed the meaning of reality,  
Please bless me to generate quickly within my mindstream  
The unified path of calm abiding and special insight.

Having become a pure vessel by training in the general path,  
Please bless me to enter  
The holy gateway of the fortunate ones:  
The supreme vajra vehicle.

At that time, the basis of accomplishing the two attainments  
Is keeping pure vows and samaya.  
As I have become firmly convinced of this,  
Please bless me to protect these vows and pledges like my life.

Then, having realized the importance of the two stages,  
The essence of the Vajrayana,  
By practicing with great energy, never giving up  
the four sessions,  
Please bless me to realize the teachings of the holy Guru.

Like that, may the gurus who show the noble path  
And the spiritual friends who practice it have long lives.  
Please bless me to pacify completely  
All outer and inner hindrances.

In all my lives, never separated from perfect gurus,  
May I enjoy the magnificent Dharma.  
By completing the qualities of the stages and paths,  
May I quickly attain the state of Vajradhara.



## 《功德本頌》 法尊法師 譯

諸功德本謂恩師<sup>1</sup>，如理依止是道基，  
善了知已多策勵，恭敬親近祈加持。

偶一得此暇滿身，知極難得具大義，  
遍諸晝夜恒無間，生取堅心願加持。

身命動搖如水泡，速疾壞滅當念死，  
死後如影隨於形，黑白業果恒隨逐。

獲定解已於罪聚，雖諸小惡亦應除，  
勤修一切妙善聚，常不放逸祈加持。

受用無厭眾苦門，不可保信三有樂，  
見過患已當希求，解脫妙樂願加持。

清淨意樂所引發，正念正知不放逸，  
聖教根本別解脫，修為堅實祈加持。

如自沉沒三有海，慈母眾生悉如是<sup>2</sup>，  
見已荷度眾生擔，修菩提心願加持。

發心若不學三戒，當知定不證菩提，  
故應勤發大精進，學菩薩戒祈加持。

散馳邪境令寂滅，如理觀察真實義，  
寂止妙觀雙運道，速當生起願加持。

善修共道成法器，乘中最勝金剛乘，  
諸善丈夫勝津梁，願速趣入祈加持。

爾時二種成就本，謂護淨律三昧耶，  
願獲真實決定解，捨命守護祈加持。

次正通達續部心，二次宗要善勤習，  
四座瑜伽不放漫，如師教修願加持。

願說如是妙道師，及正修伴堅固住，  
內外一切諸障礙，速疾息滅祈加持。

願一切生不捨離，善師受用正法樂，  
圓滿道地諸功德，速證勝位金剛持。

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<sup>1</sup> 依藏本或譯為「諸功德本具恩尊」。

<sup>2</sup> 依藏本或譯為「是母眾生悉如是」。



## Dedication Prayers 迴向文

**Ge wa di yi nyur du dag  
La ma sang gya drub gyur na  
Dro wa chig kyang ma lu pa  
De yi sa la go par shog**

Due to the merits of these virtuous actions  
May I quickly attain the state of a Guru-Buddha  
And lead all sentient beings, without exception,  
Into that enlightened state.

謹願以此諸功德 速證上師佛陀位  
度盡一切有情眾 同登彼岸盡無餘

**Jang chub sem chhog rin po che  
Ma kye pa nam kye gyur chig  
Kye wa nyam pa me pa yang  
Gong na gong du phel war shog**

May the supreme jewel bodhichitta  
That has not arisen, arise and grow,  
And where it has risen, may it not diminish  
But increase ever more.

勝菩提心極珍貴 諸未生者令生起  
令已發者不衰退 展轉增上恆滋長

**Jam pal pa wo ji tar khyen pa dang  
Kun tu zang po de yang de shin te  
De dag kun gyi je su dag lob chhir  
Ge wa di dag tham cha rab tu ngo**

Just as the brave Manjushri and Samantabhadra, too,  
Realized things as they are,  
Also I dedicate all these merits in the best way,  
That I may follow their perfect example.

勇猛文殊如實了諸法 大行普賢菩薩亦如是  
為能隨從彼等清淨學 我將此等善根皆回向

**Du sum sheg pa gyal wa tham cha kyi**  
**Ngo wa gang la chhog tu ngag pa de**  
**Dag gi ge wai tsa wa di kun kyang**  
**Zang po cho chhir rab tu ngo war gyi**

I dedicate all these roots of virtue  
With the dedication praised as the best  
By the victorious ones thus gone of the three times,  
So that I might perform the noble bodhisattvas' deeds.

正如一切三時善逝佛 所贊種種迴向中最勝  
為行普賢行我亦如是 將此善根各各皆回向



## Master Shantideva's Bodhicharyavatara Dedication

May all beings everywhere  
Plagued by sufferings of body and mind  
Obtain an ocean of happiness and joy  
By virtue of my merits.

May no living creature suffer,  
Commit evil, or ever fall ill,  
May no one be afraid or belittled,  
With a mind weighed down by depression.

May the blind see forms,  
And the deaf hear sounds.  
May those whose bodies are worn with toil  
Be restored on finding repose.

May the naked find clothing,  
The hungry find food;  
May the thirsty find water  
And delicious drinks.

May the poor find wealth,  
Those weak with sorrow find joy;  
May the forlorn find hope,  
Constant happiness and prosperity.

May there be timely rains  
And bountiful harvests;  
May all medicines be effective  
And wholesome prayers bear fruit.

May all who are sick and ill  
Quickly be freed from their ailments.  
Whatever diseases there are in the world,  
May they never occur again.

May the frightened cease to be afraid  
And those bound be freed;  
May the powerless find power,  
And may people think of benefiting each other.

For as long as space remains,  
For as long as sentient beings remain,  
Until then may I too remain  
To dispel the miseries of the world.

## 《入菩薩行論》迴向文 寂天菩薩著

周遍諸方所	身心病苦者	願彼因我福	得樂如大海
願有情無痛	不病不造罪	無懼不遭輕	畢竟無不樂
願盲者見色	聾者常聞聲	苦行憔悴者	恢復健朗身
願裸者得衣	飢者得足食	渴者得淨水	妙味諸甘飲
願貧者得財	苦者得安樂	願彼絕望者	振奮意永固
願天降時雨	五穀悉豐收	願藥具速效	禱詞皆靈驗
願諸病有情	速脫疾病苦	並願眾生疾	畢竟永不生
願畏者無懼	縛者得解脫	弱者力強壯	心思互饒益
乃至有虛空	以及眾生住	願吾住世間	盡除眾生苦





## Long Life Prayer for Venerable Gen Lobsang Namgyel

Wisdom light of True Compassion,  
Source of Tara's Love Maternal,  
Lobsang's Doctrine perfect holder,  
We request your life eternal.

Teacher, Father, Mother, Guru -  
We entreat you, live forever,  
Guiding all to liberation,  
Perfecting our minds forever.

With your always skillful guidance  
and profound, compassionate ways,  
Shining Tara's light eternal,  
Guiding to her tathagata mind.

### Long Life Mantra

**OM A GURU VAJRADHARA SUMATI VIJAYA SARVA SIDDHI HUM**

### White Tara Long Life Mantra

**OM TARE TUTTARE TURE GURU SUMATI VIJAYA AYUR PUNYE  
JNANA PUSHTIM KURU YE SVAHA**



## **Follow Venerable Gen Namgyel**

-  Website : [www.venerablenamgyel.blogspot.com/](http://www.venerablenamgyel.blogspot.com/)
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愿印制及發行此珍貴法本的功德，  
迴向於所有偉大尊師長壽與健康，愿尊師們的法務與所愿能速得圓滿。  
愿法輪常轉、普濟眾生。愿眾生離苦及苦因，得樂及樂因。

敬印常用儀軌功德芳名：  
何仲華，何善媛，何靜媛，何司敏，何耀輝，駱子康，駱璿珉、詹麗萍

愿以此所經功德 迴向出資見聞者  
疾苦災難悉消除 諸事如意福慧增

May the merits of the publishing and distribution of this prayer book be dedicated to the good health and long life of Gen Namgyel la and all other pure teachers. May their Dharma activities and aspirations be spontaneously completed and fulfilled. May the wheel of Buddha dharma continue to turn and reach out to all sentient beings. May all sentient being be free from suffering and the causes of suffering and enjoy happiness and the causes of happiness.

Thank you for the kindness and generosity of sponsors in order to publish this prayer book. May the merits created by this book dedicated to Ho Chung Wa, Ho Sin Wun, Ho Ching Wun, Ho Sze Man, Ho Yiu Fai, Lok Tsz Hong, Lok Chun Man. May all their positive activities be successes.

May deceased Chim Lai Ping be born in pure land.



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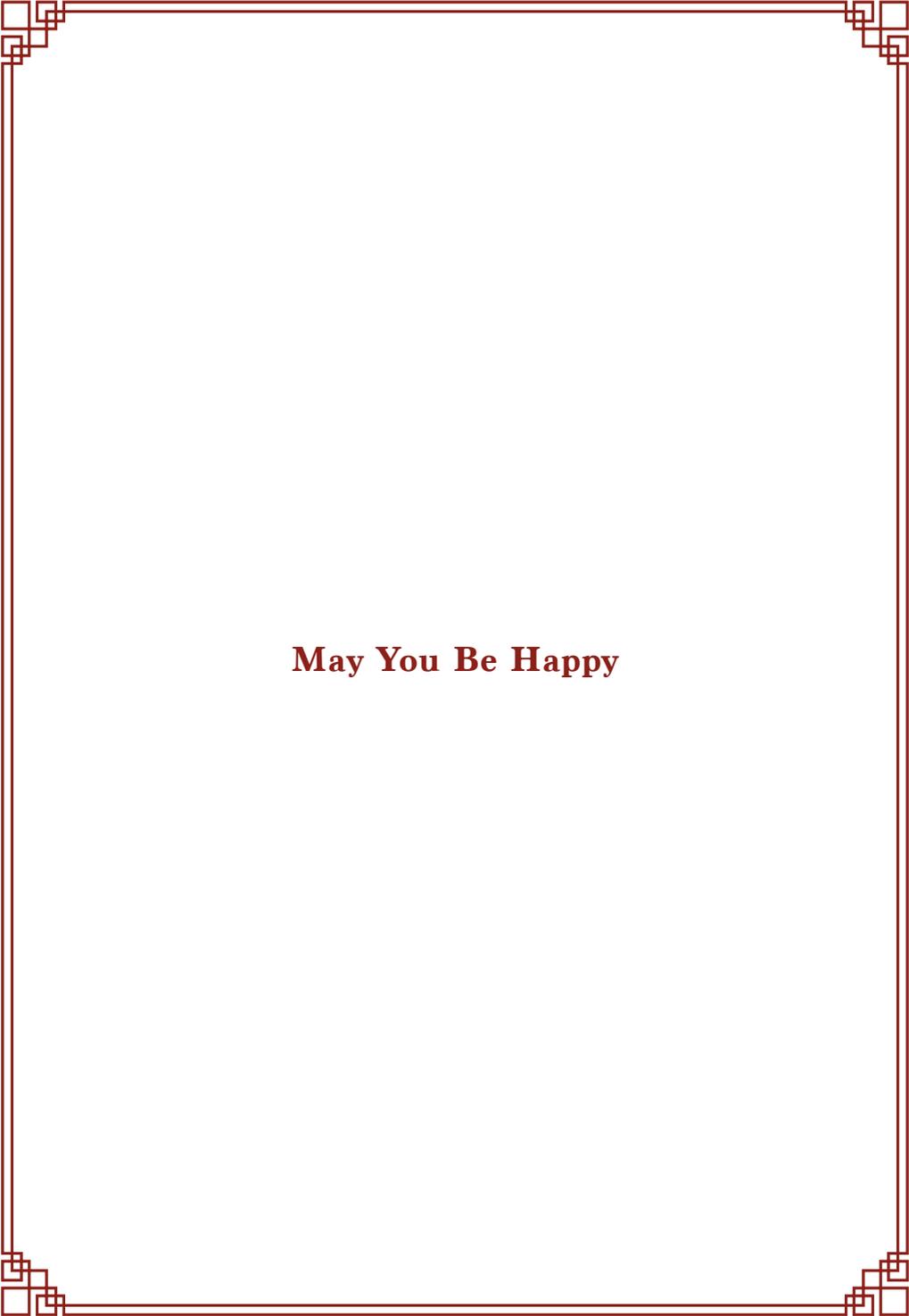
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**May You Be Happy**