



dù mǔ sòng
9. <度母頌>

shèng jiě tuō zhě dù mǔ juàn shǔ zhòng
聖 解脫者度母眷屬眾，

wǎng xī zhì ài shì yán qǐng yì chí
往 昔 摯 愛 誓 言 請 憶 持，

sǎo chú wǒ jí yǒu qíng zhī kǒng jù
掃 除 我 及 有 情 之 恐 懼，

jìng chú jí bìng ài mó yǔ nì yuán
淨 除 疾 病 礙 魔 與 逆 緣，

cù shǐ shùn yuán yuán mǎn ér chāng shèng
促 使 順 緣 圓 滿 而 昌 盛，

shì sù wú shàng xī dì qǐng cì yǔ
世 俗 無 上 悉 地 請 賜 予。

wēng dá liè dōu dá liè dōu liè suō hā
噶 答 列 都 答 列 都 列 梭 哈

chàng sòng duō cì
(唱 誦 多 次)

bú jiàn zhòng shēng jiàn fó tuó
不 見 眾 生 見 佛 陀，

bú jiàn fǎ xiāng jiàn fǎ xìng
不 見 法 相 見 法 性。

yóu jiàn rú shì zhēn lǐ gù
由 見 如 是 真 理 故，

dà bēi zhī xīn yóu rán shēng
大 悲 之 心 油 然 生，

shén lì zì zài wú wèi fǎ
神 力 自 在 無 畏 法，

zhū tuó luó ní fá ěr chéng
諸 陀 羅 尼 法 爾 成。

zhū fó suǒ yǒu zhòng gōng dé
諸 佛 所 有 眾 功 德，

rú mó ní bǎo zì yǒng chū
如 摩 尼 寶 自 湧 出，

cǐ wǒ lǎo mì zhèng wù yě
此 我 老 密 證 悟 也。

mì lè rì bā dà shī quán jí shàng
密 勒 日 巴 大 師 全 集 上 p350

shì sù dì zhōng yí qiè yǒu
世俗諦 中 一切有。

lún niè zhū fǎ jiē jiàn lì
輪涅諸法皆建立，

néng rén xùn shì rú shì yún
能仁訓示如是云，

yǒu fǎ zhū wù zhī xiǎn xiàn
有法諸物之顯現，

kōng wú fǎ xìng zhī xū jì
空無法性之虛寂。

cǐ èr tǐ xìng běn yí wèi
此二體性本一味，

wú yǒu sī háo zhī chā bié
無有絲毫之差別，

zì tā tóng yì bù kě dé
自他同異不可得，

yí qiè shuāng róng biàn fǎ jiè
一切雙融遍法界。

zhèng wù rú shì jìng jiè zhě
證悟如是境界者，

bú jiàn xīn shí jiàn zhì huì
不見心識見智慧，

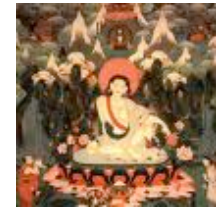
mì lè rì bā huí xiàng ji
10 <密勒日巴迴向偈>

yuàn jūn cháng shòu lí bìng kǔ
願君長壽離病苦，

shòu yòng zì zài yǔ fú lè
受用自在與福樂，

lái shì jìng tǔ yuàn xiāng féng
來世淨土願相逢，

yuàn jūn xiū xíng lì zhòng shēng
願君修行利眾生。



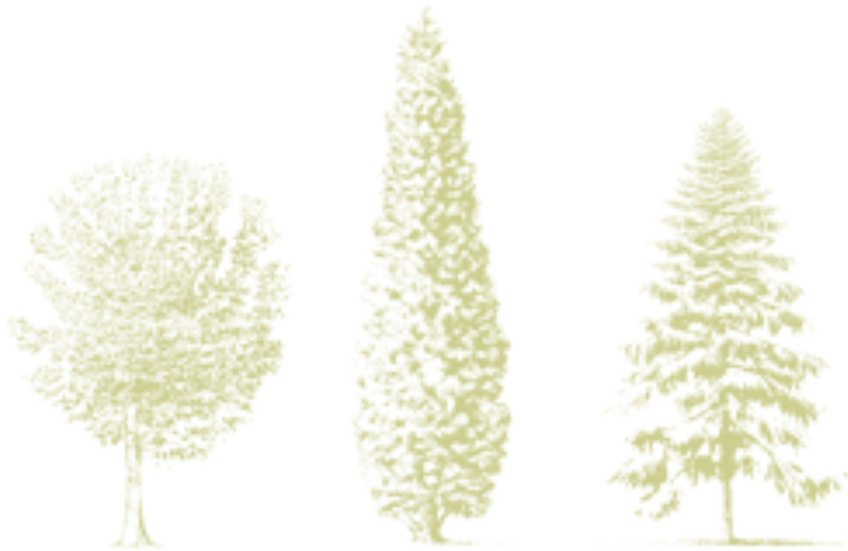
zhú qīng jiā cuò rén bō qiē huí xiàng jì
11 <竹清嘉措仁波切迴向偈>

yuàn shàn è yuán zhū zhòng shēng
願善惡緣諸眾生，

shé cǐ mí huò wàng xiǎng jìng
捨此迷惑妄想境，

xī fāng jìng tǔ sù yuàn wǎng
西方淨土速願往，

wǔ dào shí dì yuán mǎn chéng
五道十地圓滿成。



huò xiàn jiān shí huò biàn dòng
或現堅實或變動，

běn lái wú shēng wú yǒu shí
本來無生無有實，

běn tǐ yì bù kě dé gù
本體亦不可得故。

hé yǒu jù shēng zhī zhì huì
何有俱生之智慧，

gèng wú yè lì jí yè guǒ
更無業力及業果，

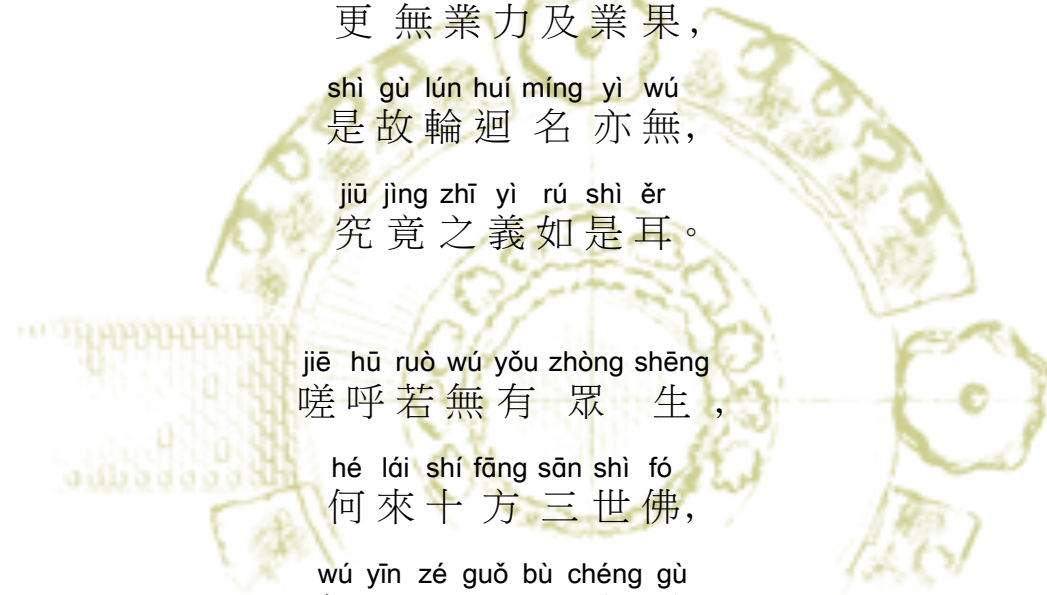
shì gù lún huí míng yì wú
是故輪迴名亦無，

jiū jìng zhī yì rú shì ěr
究竟之義如是耳。

jiē hū ruò wú yǒu zhòng shēng
嗟呼若無有眾生，

hé lái shí fāng sān shì fó
何來十方三世佛，

wú yīn zé guǒ bù chéng gù
無因則果不成故，



All these movements of mind towards its objects,
These thoughts that make five poisons and
afflictions,
Leave thinking mind to rest without contrivances,
Do not review the past nor guess the future;
If you let such movement rest in its own place,
It liberates into the dharmakaya

To the guru for whom awareness frees itself,
To Orgyen Pema Jungnay I supplicate

Grant your blessing that purifies appearance
Of objects perceived as being outside;
Grant your blessing that liberates perceiving mind,
The mental operation seeming inside;
Grant your blessing that between the two of these
Clear light will come to recognize its own face;
In your compassion, sugatas of all three times,
Please bless me that a mind like mine be freed.

*Taught by Guru Rinpoche to Namkhai Nyingpo.
Translated and arranged by Marpa Translation Committee in
Denmark; September 28, 1997.*

róng rù fǎ xìng chéng dà lè 。
溶入法性成大樂。

zì xīn fǎ ér xiǎn wàn jìng ,
自心法爾顯萬境，

cǐ nǎi zhēn zhèng dà jí lè !
此乃真正大極樂！

fán huá wài jìng hé néng jí ?
繁華外境何能及？

wéi chóu xìn tú lái cháo bài ,
為酬信徒來朝拜，

wǒ jīn gē cǐ zuò lǐ wù ,
我今歌此作禮物，

gào rú fǎ xǐ zhū jué shòu ,
告汝法喜諸覺受，

xiū shì zhǒng zhǒng dà huān lè 。
修士種種大歡樂。

1. Guru Rinpoche Prayer

8. < 中 觀 真 實 描 繪 >

zhōng guān zhēn shí miáo huì

ruò jiù shèng yì zhēn shí yán
若 就 勝 義 真 實 言，

yí qiè zhū fó yì kōng wú
一 切 諸 佛 亦 空 無，

wú yǒu néng xiū wú suǒ xiū
無 有 能 修 無 所 修，

wú yǒu dì dào wú xiū zhèng
無 有 地 道 無 修 證。

wú yǒu fó guǒ wú fó shēn
無 有 佛 果 無 佛 身，

wú yǒu zhì huì wú bō rě
無 有 智 慧 無 般 若，

yīn cǐ niè pán bù kě dé
因 此 涅 槃 不 可 得，

wú fēi míng yán jiǎ lì ěr
無 非 名 言 假 立 耳。

yǔ zhòu sān jiè suǒ yǒu fǎ
宇 宙 三 界 所 有 法，

*A PRAYER THAT APPEARANCES BE LIBERATED AS THE DEITY, THAT
SOUNDS BE LIBERATED AS MANTRA, THAT THOUGHTS BE
LIBERATED INTO PURE BEING.*

All these forms that appear to eyes that see,
All things on the outside and the inside,
The environment and its inhabitants
Appear, but let them rest where no self's found;
Perceiver and perceived when purified
Are the body of the deity, clear emptiness
To the guru for whom desire frees itself,
To Orgyen Pema Jungnay I supplicate.

All these sounds that appear for ears that hear,
Taken as agreeable or not,
Let them rest in the realm of sound and emptiness
Past all thought, beyond imagination;
Sounds are empty, unarisen and unceasing,
These are what make up the Victor's teaching
To the teachings of the Victor, sound and
emptiness,
To Orgyen Pema Jungnay I supplicate.

xī qí xī qí shèn lè zāi
稀奇稀奇甚樂哉！

xí chán yǒng chū zhī dà lì
習禪湧出之大力，

zhù wǒ sì zhī yùn dòng lè
助我四肢運動樂，

zì yì tiào yuè yǔ bēn chí
恣意跳躍與奔馳，

shǒu wǔ zú dǎo tiān rán lè
手舞足蹈天然樂；

xīn zhōng bǎo zàng zhù miào gē
心中寶藏貯妙歌，

dú chàng bù jié yì hé lè
獨唱不竭一何樂，

měi yīn miào jù yuè yì lè
美音妙句悅意樂，

zhòng rén qí chàng hé néng jí
眾人齊唱何能及？

xīn jù dà lì fā xióng wēi
心具大力發雄威，



2. Five Perfections of the Definitive Meaning

(Songbook P.76)

The support is the three precious jewels
They're present primordially
Perfect in natural awareness
I don't need to supplicate them
I am the blissful yogi
Ain't doing no recitation!

The yidams, bestowers of siddhis
Both common and supreme
Are not something you can create
They're perfect within clear light mind
So I do not need to practice
The deity's creation stage
I am the blissful yogi
My own body is the deity!

lè zāi xīn kōng xiǎn guāng míng !
樂哉心空顯光明！

lè zāi wàn qiān jìng xiàng xiàn !
樂哉萬千境象現！

lè zāi méng qǐ yǔ kuáng diē !
樂哉猛起與狂跌！

wú yǒu è yè ròu shēn lè ,
無有惡業肉身樂，

kǒng bù zhī jìng zēng dà lè ,
恐怖之境增大樂，

fēn luàn yuè duō yuè kuài lè !
紛亂越多越快樂！

fán nǎo shēng miè jiě tuō lè !
煩惱生滅解脫樂！

jiān kǔ yuè shēn lè yì shēn ,
艱苦越深樂亦深，

cǐ jiào wú bìng gèng kuài lè !
此較無病更快樂！

yí qiè kǔ tòng biàn chéng lè ,
一切苦痛變成樂，

guǒ shù yáo bǎi zuò wǔ zī
果樹搖擺作舞姿，

yuán hóu pū diē zuò yóu xì
猿猴撲跌作遊戲，

bái niǎo qí xuān yuè ěr wén
百鳥齊喧悅耳聞，

mì fēng sì fēi jìng wēng wēng
蜜蜂四飛競嗡嗡，

hóng cǎi yīn xiǎn wú zhòu yè
虹彩隱顯無晝夜，

dōng xià xì yǔ jiàng fēi fēi
冬夏細雨降霏霏，

chūn qiū gǔ wù mí shān jì
春秋谷霧瀰山際，

rú shì jì liáo shān yīn chǔ
如是寂寥山隱處，

yǒu wǒ mì lè xí chán dìng
有我密勒習禪定。

lè zāi guān xīn běn kōng jì
樂哉觀心本空寂！

The host of sky flying dakinis
Who clear bad conditions away
Are perfect in natural being
No need to offer them dorma
This blissful yogi is resting
In six consciousnesses so relaxed!

This demon who causes such problems
This demon is just my own thoughts
Are appearances of ghosts and goblins
Are perfect within Dharamta
I don't need to do wrathful pujas
I don't need to make all that noise
I am the blissful yogi
My thoughts shine as Dharmakaya

All conventions in scriptures and logic
Are perfect when I taste clear light
And so I do not need to study
In a conventional way
I am the blissful yogi
My texts are whatever appears!

*Composed by Milarepa
Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche,
translated by the Dzogchen Ponlop, Rinpoche, and Ari*



7. <十八瑜伽樂>
shí bā yú jiā lè

jìng lǐ shàn miào shàng shī zú 。
敬禮善妙上師足。

wó yǐ shàn lè fú dé gù ，
我以善樂福德故，

dé jiàn zūn yán shòu fǎ jiào ，
得見尊顏受法教，

yì rú shàng shī zhī shòu jì ，
一如上師之授記，

wǒ jīn yī zhǔ lái jū cǐ 。
我今依囑來居此。

méng jìng qún shān duō shù mù ，
蒙境群山多樹木，

cǎo yuán huā mù jí mào shèng ，
草原花木極茂盛，

yú cǐ yuè yì ān lè jìng ，
於此悅意安樂境，

péng you
6. <朋友>

péng you jí shì kōng xiāng yóu rú shuǐ zhōng yuè
朋友即是空相 猶如水中月

shè ruò zhí yǐ wéi shí tú lìng tòng kǔ zēng
設若執以為實 徒令痛苦增

ruò zhī jiē shì kōng xiāng yóu rú shuǐ zhōng yuè
若知皆是空相 猶如水中月

rú huàn sān mèi lí zhí bēi xīn jiāng zēng zhǎng
如幻三昧離執 悲心將增長

wú jiāo diǎn jiàn zēng zhǎng lí zhí xiū zēng zhǎng
無焦點見增長 離執修增長

yuǎn lí néng zuò suǒ zuò xíng chí jiāng zēng zhǎng
遠離能作所作 行持將增長

yí qiè qí jì zhī zhōng zuì dà zhī qí jì
一切奇蹟之中 最大之奇蹟

yí qiè měi miào zhī zhōng wú shàng zhī měi miào
一切美妙之中 無上之美妙

kān bù zhú qīng jiā cuò rén bō qiē dào gē
~堪布竹清嘉措仁波切道歌

3) Prayer of Solemn Commitment

Lord Naropa's lineage son of the freedom path
Please bless this beggar to stay in
mountain retreats

With the demon of worldly distraction
not distracting

May meditative concentration grow

Without getting caught in attachment to
samatha's pool

May vipasyana's flowers burst into open bloom

With elaboration's stress and strain not stirring
May the foliage of simplicity spread its leaves

With no germ of double mind in my retreat
May the fruit – experience and realization mature

With the demon family powerless to obstruct
May I gain final certainty understanding my mind

On the path of skillful means uncurbed by doubts
May the son find a way to follow in
his father's footsteps

Compassionate master,
the essence of Aksobhya

Please bless this beggar to
stay in mountain retreats

*Composed by Milarepa, from the Tibetan text at page 149.
Translated by the Marpa Translation Committee, Pullahri
Monastery, Nepal, February, 1998.*

wú miè jué xìn zhǒng zhǒng shēng ,
無滅決信種種生，

zì míng rèn yùn shì yè chéng ,
自明任運事業成，

rèn hé guǒ bào wú xū qiú ,
任何果報無需求，

xīn lí yuàn qiú shèn lè zāi !
心離願求甚樂哉！

xī jù èr zhí jìn chú gù ,
希、懼、二執盡除故，

rú shì jué shòu shèn lè zāi !
如是覺受甚樂哉！

yí qiè mí huò yǔ wàng niàn ,
一切迷惑與妄念，

jìn chéng zhì huì shèn lè zāi !
盡成智慧甚樂哉！

5. <大手印之歌>

wǒ xiū dà shǒu yìn guān shí ,
我修大手印觀時，

xīn zhù běn rán lí zào zuo ,
心住本然離造作，

wú sǎn luàn zhōng sōng sōng zhù ,
無散亂中鬆鬆住，

kōng xìng jìng zhōng míng lǎng zhù ,
空性境中明朗住，

xǐ lè jìng zhōng míng tǐ zhù ,
喜樂境中明體住，

wú wàng niàn zhōng xīng xīng zhù ,
無妄念中惺惺住，

zhòng yuán jìng zhōng píng děng zhù ,
眾緣境中平等住，

cǐ xīn rú shì ān zhù yǐ ,
此心如如是安住已，

4. All These Forms

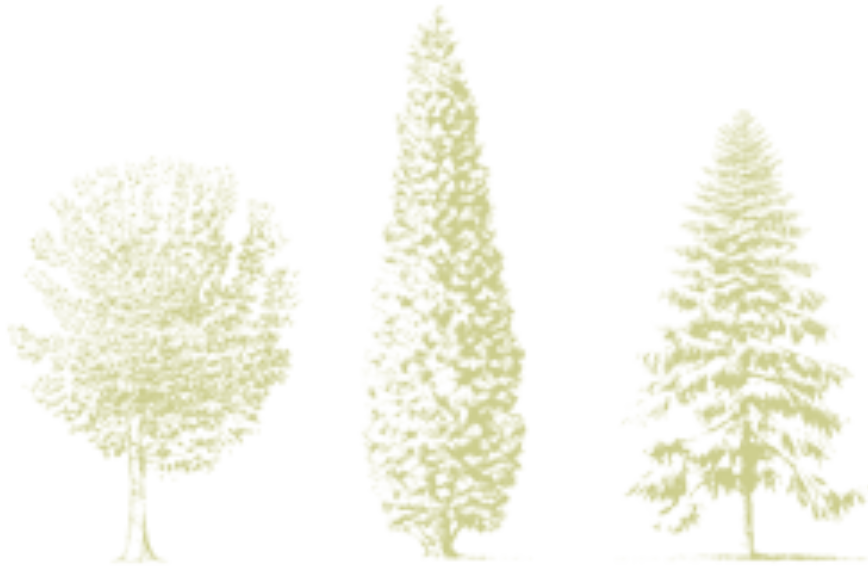
All these forms – appearance emptiness.
Like a rainbow with its shining glow.
In the reaches of appearance emptiness.
Just let go and go where no mind goes.

Every sound is sound and emptiness.
Like the sound of an echo's roll.
In the reaches of sound and emptiness.
Just let go and go where no mind goes.

Every feeling is bliss emptiness.
Way beyond what word can show.
In the reaches of bliss and emptiness.
Just let go and go where no mind goes.

All awareness – awareness emptiness.
Way beyond what thought can know.
In the reaches of awareness emptiness.
Let awareness go and go where no mind goes.

*by Khenpo Tsultrim Gyamtso Rinpoche in the Garden of
Translation near the Great Stupa of Boudhanath in Nepal,
1998. (trans. Jim Scott.)*



zhóng zhǒng jué shòu lè kōng bú èr
種 種 覺 受 樂 空 不 二

chāo yuè bǐ mò suǒ néng xíng róng
超 越 筆 墨 所 能 形 容

zài lè kōng bú èr de guǎng jìng zhōng
在 樂 空 不 二 的 廣 境 中

fàng xià wǒ xīn dào wú xīn chǔ
放 下 我 心 到 無 心 處

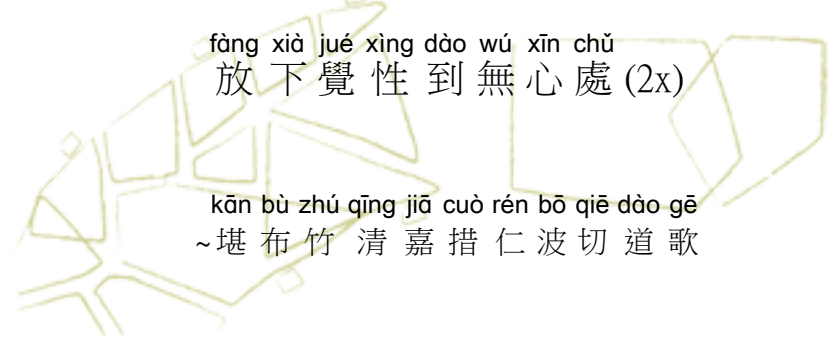
yí qiè jué kōng bú èr jué xìng
一 切 覺 空 不 二 覺 性

chāo yuè gài niàn suǒ néng míng liǎo
超 越 概 念 所 能 明 瞭

zài jué kōng bú èr de guǎng jìng zhōng
在 覺 空 不 二 的 廣 境 中

fàng xià jué xìng dào wú xīn chǔ
放 下 覺 性 到 無 心 處 (2x)

kān bù zhú qīng jiā cuò rén bō qiē dào gē
~ 堪 布 竹 清 嘉 措 仁 波 切 道 歌



4. <一切色相>

yí qiè xiǎn kōng bú èr sè xiàng
一切顯空不二色相

rú tóng cǎi hóng guāng cǎi shǎn liàng
如同彩虹光彩閃亮

zài xiǎn kōng bú èr de guǎng jìng zhōng
在顯空不二的廣境中

fàng xià wǒ xīn dào wú xīn chǔ
放下我心到無心處

zhǒng zhǒng shēng yīn shēng kōng bú èr
種種聲音聲空不二

rú tóng huí yīn liáo rào bù tíng
如同迴音繚繞不停

zài shēng kōng bú èr de guǎng jìng zhōng
在聲空不二的廣境中

fàng xià wǒ xīn dào wú xīn chǔ
放下我心到無心處

5. Song of Mahamudra

At the time I'm meditating on Mahamudra
I rest without struggle in actual real being
I rest relaxed in a free-from-wandering space
I rest in a clarity-cradled-emptiness space
I rest in awareness and this is blissful space
I rest unruffled in non-conceptual space

In variety's space I rest in equipoise
And resting like this is native mind itself
A wealth of certainty manifests endlessly
Without even trying, self-luminous mind is at work

Not stuck in expecting results, I'm doing O.K.
No dualism, no hopes and fears, Ho Hey!
Delusion as wisdom, now that's being cheerful
and bright!

Delusion transformed into wisdom,
now that's all right!

6. Friend

Friends are empty forms like a water moon
To think of them as being truly real
Will only make your many sufferings increase

To know they're empty forms like a water moon
Will make illusion-like Samadhi increase
Compassion free of clinging will increase

And non-referential view will also increase
And meditation that's fixation-free
And conduct free of doer-deed increase

Of all the many marvels, this by far the most marvelous
Of all the many wonders, this the most wonderful

*by Khenpo Tsultrim Gyamtso Rinpoche at Marpa House, England,
August 1997.
(trans. Jim Scott.)*

yá jū yì xīn wú èr yì
崖居一心無二意，

yuàn jié zhèng jiě jué shòu guǒ
願結正解覺受果；

bù wéi mó zhàng suǒ zhōng duàn
不為魔障所中斷，

wǒ xīn jué dìng kè fú zhī
我心決定克服之。

yú fāng biàn dào bù shēng yí
於方便道不生疑，

fù chuán zōng fēng zǐ chéng jì
父傳宗風子承繼；

shèng bú dòng zì xìng dà bēi zhě
聖不動自性大悲者，

jiā chí qióng zǐ dé shān jū
加持窮子得山居。

In a solitary place like this I, the yogi Milarepa
Am feeling very clear light well
meditating on emptiness mind
When I get a lot of stuff coming up I feel extremely well
When the highs roll into lows feels even better still
Feels so good to be a human being
without the karmic deeds
When confusion gets complicated I feel extremely well
Fearsome visions getting worse and worse
feels even better still
Kleàas, birth and death and freedom from those
is a good way to feel
With the bullies getting worse and worse
I feel extremely well
When there's not a painful illness in sight
feels even better still
The suffering being bliss
feels so good that feeling bad feels good
Since the trulkhor comes from what I am
it feels extremely good

mó zhàng gēn běn shì wàng niàn ,
魔障根本是妄念，

fǎ xìng guāng zhōng zhào zhū mó ,
法性光中罩諸魔，

dǎ gǔ qū mó wǒ bù xū ,
打鼓驅魔我不需，

wàng niàn yóu xì jiē fǎ shēn ,
妄念遊戲皆法身，

rú shì yú jiā shèn lè zāi !
如是瑜伽甚樂哉！

yán quán cí jù shèng lǐ liàng
言銓詞句聖理量

guāng míng jué shòu zì yuán mǎn ,
光明覺受自圓滿，

xué fǎ kàn jīng wǒ bù xū
學法看經我不需

yí qiè xīn xiǎn jiē jīng jiào
一切心顯皆經教

rú shì yú jiā shèn lè zāi !
如是瑜伽甚樂哉！

jué xīn gē
3. <決心歌>

shèng nà luò bā zǐ chuán jiě tuō dào
聖那洛巴子傳解脫道，

jiā chí qióng zǐ dé shān jū
加持窮子得山居。

bù wéi shì jiān sǎn luàn rǎo
不為世間散亂擾，

yóu dìng xiū guān dé zēng zhǎng
由定修觀得增長。

ān zhù wú sǎn sān mèi dì
安住無散三昧地，

kāi fàng wú shēng shèng guān huā
開放無生勝觀花；

bù wéi xī rǎng xì lùn rǎo
不為熙攘戲論擾，

yuàn lí xì lǜ yè zēng zhǎng
願離戲綠葉增長。

7. EIGHTEEN KINDS OF YOGIC JOY

(IN PRAISE OF YOLMO GANGRA, A SONG ON WAKENING THE HEART, ALSO
CALLED THE TRULKHOR SONG)

I bow at the feet of the genuine guru
Because of merit gathered I've met this lord
The guru with his prophecy is what has brought me here
My comfortable castle this wooded mountain range
This is a meadowland so beautiful in bloom
The trees are dancing in the midst of all the trees

This is a place of play where the monkeys and the
langurs play
A place where birds speak in bird-like tongues
A land of flying bees on gentle wings
Where day runs into night and rainbow paintings shine
Summer runs into winter a light drizzle falls
Autumn runs into springtime the mist comes rolling in

yí qiè guāng míng zhōng yuán mǎn
一切光明中圓滿，

hé xū qǐ fēn zhī xiū guān
何需起分之修觀？

zì shēn fó tuó cháng xiǎn xiàn
自身佛陀常顯現，

rú shì yú jiā shèn lè zāi
如是瑜伽甚樂哉！

chú qiǎn zhàng ài kōng xíng zhòng
除遣障礙空行眾，

yuán chéng běn lái zì xìng zhōng
圓成本來自性中，

duó mǎ gòng shí wǒ bù xū
朵馬供食我不需，

liù shí sōng huán tǎn rán zhù
六識鬆緩坦然住，

rú shì yú jiā shèn lè zāi
如是瑜伽甚樂哉！

To leap and run about is dance feels even better still

To be a king of speech

with a treasury of song feels good

That the words are like the buzzing of bees

feels extremely good

That the sound it makes is merit collecting

feels even better still

The bliss is good in the expanse
of the confidence of strength of mind

What develops on its own by its own

force feels extremely good

What comes out looking like a hodgepodge
feels even better still

This happy experience song by a yogi carefree

Is for you who believe in what you're doing here

To take along with you when you go

*Composed by Milarepa, from the Tibetan text at page 255.
Translated by the Marpa Translation Committee at Karme
Choling, Barnet,
Vermont, Summer, 1994. © 1994 Marpa Translation*

2. <五種圓滿了義見>

zhū fá suǒ yī zhī sān bǎo
諸法所依之三寶，

běn lái yuán chéng guāng míng zhōng
本來圓成光明中，

wú zhěng míng tǐ zì rán zhù
無整明體自然住，

hé xū qí dǎo wài sān bǎo
何需祈禱外三寶？

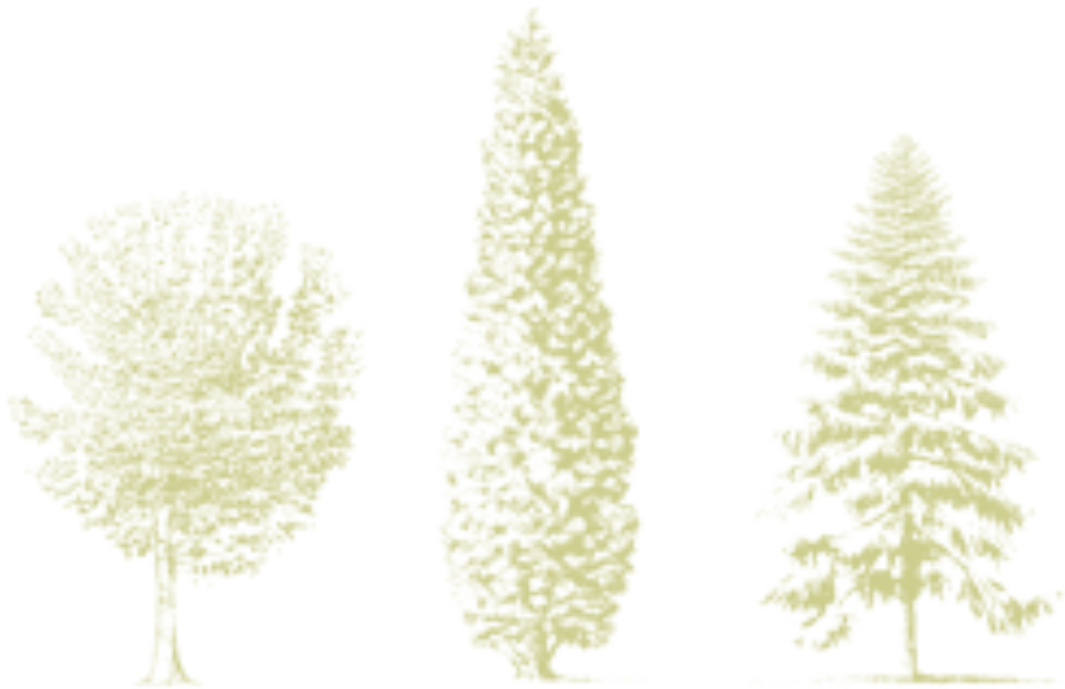
yuǎn lí niàn sòng jí yán quán
遠離唸誦及言詮，

rú shì yú jiā shèn lè zāi
如是瑜伽甚樂哉！

èr zhǒng chéng jiù zhī bǎo zàng
二種成就之寶藏，

běn zūn zhū fó quán jù zú
本尊諸佛全俱足，

bú bì zuò yì běn zūn guān
不必作意本尊觀，



8 An Authentic Portrait of the Middle Way

qí qǐng cì yǔ jiā chí lìng jìng huà ,
祈請賜予加持令淨化，

wài zài suǒ shè duì jìng zhī xiǎn xiāng ,
外在所攝對境之顯相，

qí qǐng cì yǔ jiā chí lìng jiě tuō ,
祈請賜予加持令解脫，

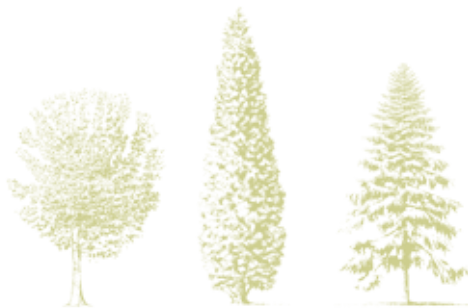
nèi zài xīn lǐ yùn zuò néng jué xīn ,
內在心理運作能覺心，

qí qǐng jiā chí néng suǒ èr yuán jiān ,
祈請加持能所二元間，

míng guāng jiāng zhèng běn lái zhī miàn mù ,
明光將證本來之面目，

sān shì yí qiè shàn shì bēi xīn zhōng ,
三世一切善逝悲心中，

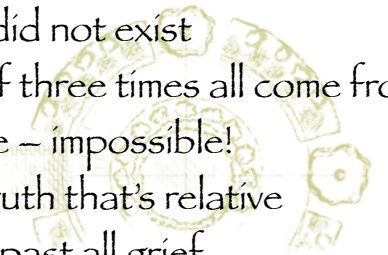
qí qǐng jiā chí wǒ xīn dé jiě tuō 。
祈請加持我心得解脫。



From the standpoint of the truth that's ultimate
Besides no blocks there are not even buddhas
No meditator and no meditated
No paths and levels travelled and no signs
And no fruition bodies and no wisdoms
And therefore there is no nirvana there
Just designations using names and statements

All animate, inanimate – the three realms
Unborn and nonexistent from the outset
No base to rest on, do not coexist;
There is no karmic act, no maturation
So even the name "samsara" does not exist
That's the way these are in the final picture;

But, oh, if sentient beings did not exist
What would the buddhas of three times all come from
Since fruition with no cause – impossible!
So the standpoint of the truth that's relative
Is samsara's wheel, nirvana past all grief,
It all exists, that is the Sage's teaching.



Then what exists appearing to be things
And their non-existence, pure being, emptiness
Are essentially inseparable, one taste;
And therefore there is neither self-awareness
Nor awareness of what's other anywhere
All of this a union vast and spacious

And all those skilled in realizing this
Do not see consciousness, they see the wisdom
Do not see sentient beings, they see buddhas,
Don't see phenomena, they see pure being
And out of this compassion just emerges
Retention, powers, fearlessness and all
The qualities embodied by a buddha
Just come as if you had a wishing jewel
This is what the yogis have realized

*Binowo, Poland, October 4, 1997 Tibetan pg. 482 Songs of
Realization pg. 58*

xīn suí jìng zhuǎn yī qiè zhī yí dòng ,
心隨境轉一切之移動，

zhū niàn zī shēng wǔ dú yǔ fán nǎo ,
諸念孳生五毒與煩惱，

lìng zhū niàn xīn wú zào zuò ān zhù ,
令諸念心無造作安住，

mò sī wǎng xī mò yì cè wèi lái ,
莫思往昔莫臆測未來，

ruò lìng yì dòng ān zhù yú yuán chǔ ,
若令驛動安住於原處，

yī qiè yì dòng jiě tuō rù fǎ shēn ,
一切驛動解脫入法身，

jué xìng yǐ zì jiě tuō zhī shàng shī ,
覺性已自解脫之上師，

wū jīn bèi mǎ zūn nèi wǒ qǐ qǐng 。
烏金貝瑪尊內我祈請。

9. Supplication to Tara

Noble Liberator Tara,
together with your retinue,

Please remember your past promises
with your pure love,

And dispel all my fears and all fears of sentient beings
(x2).

Pacify sickness, harmful spirits and adverse conditions,
Make harmonious conditions perfectly abundant,
And bestow upon us common and supreme siddhis
(x2).

Om Ta Re Tu Ta Re Tu Re So Ha
(Recite several times)



1. <蓮花生大士祈請文>

xiǎn xiàn yú yán suǒ jiàn yī qiè xiāng ,
顯現於眼所見一切相，

nèi zài wài zài yī qiè zhī wàn fǎ ,
內在外在一切之萬法，

qíng qì shì jiān zhū fǎ suī xiǎn xiàn ,
情器世間諸法雖顯現，

lìng qí ān zhù biàn xún wú wó chǔ ,
令其安住遍尋無我處，

néng suǒ èr yuán xī jiē jìng huà shí ,
能所二元悉皆淨化時，

jí běn zūn shēn míng kōng bù èr yě ,
即本尊身明空不二也，

tān yù yǐ zì jiě tuō zhī shàng shī ,
貪欲已自解脫之上師，

wū jīn bèi mǎ zūn nèi wǒ qǐng ,
烏金貝瑪尊內我祈請。

xiǎn xiàn yú ěr suǒ wén yī qiè yīn
顯現於耳所聞一切音，

zhí qǔ zhū yīn yuè yì bú yuè yì
執取諸音悅意不悅意，

lìng qí ān zhù shēng kōng bú èr jìng
令其安住聲空不二境，

lí yī qiè niàn chāo yuè zhū xiǎng xiàng 。
離一切念超越諸想像。

zhū yīn kōng xìng wú shēng yì wú miè
諸音空性無生亦無滅，

rú shì jí chéng shèng lì zhě jiào fǎ
如是即成勝利者教法，

shèng zhě jiào fǎ shēng kōng bú èr yě
勝者教法聲空不二也，

wū jīn bèi mǎ zūn nèi wǒ qí qǐng
烏金貝瑪尊內我祈請。

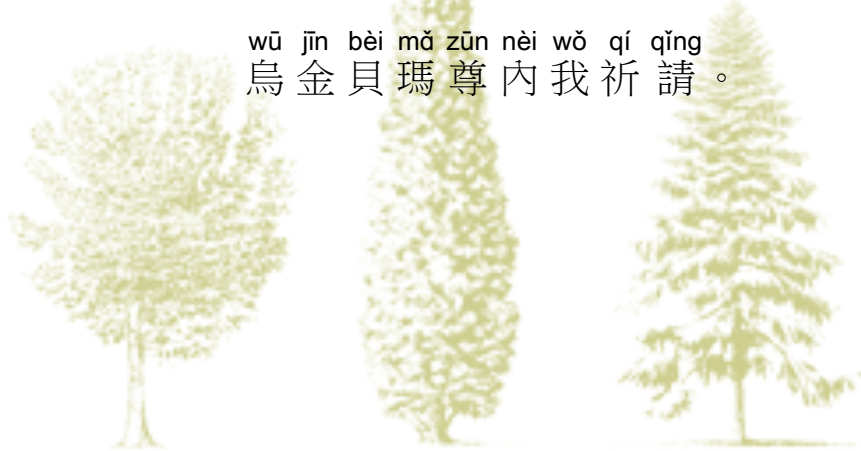


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10 Dedication (by Milarepa)

May we live long and be free of illness,
Enjoy freedom, great resources and happiness.
Next life, may we meet in the Pure Realm,
May we always practice Dharma and
benefit beings.



11 Dedication

(by Khenpo Tsultrim Gyamtso Rinpoche)

All you sentient beings

I have a good or bad connection with

As soon as you have left this confused dimension

May you be born in the west in Sukhavati

And once you're born there,

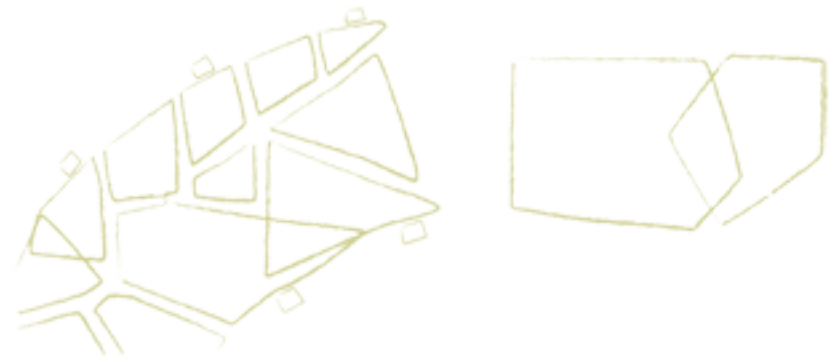
complete the bhumis and the paths.



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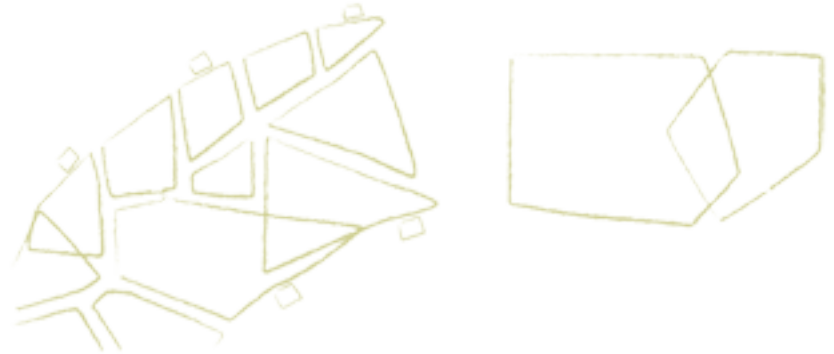
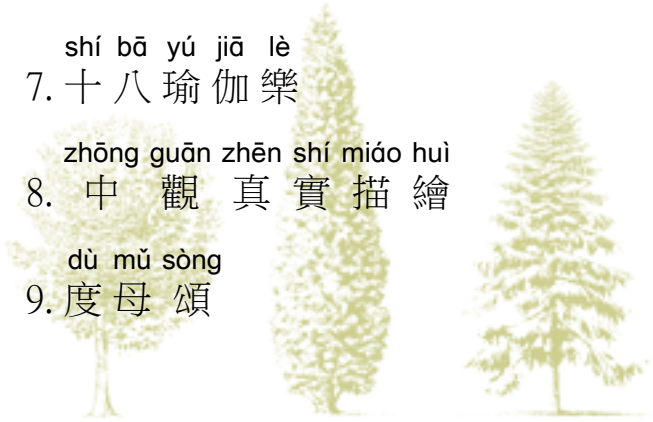
mì lè rì bā huí xiàng jì
10. 密勒日巴迴向偈 25

zhú qīng jiā cuò rén bō qiē huí xiàng jì
11. 竹清嘉措仁波切迴向偈 26



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Selected Songs of Realization

開悟之歌選集

The Dzogchen Ponlop Rinpoche

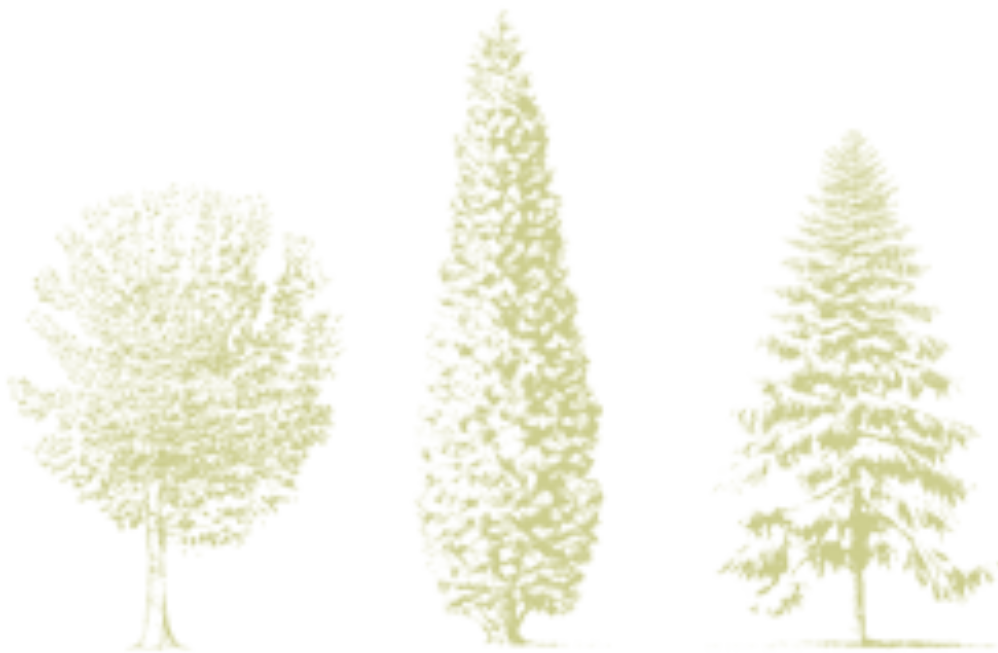
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