



དྲྡྷ. ສାହିନ୍ ପାଶ୍ଚିମାଞ୍ଚିତ ଯୁଦ୍ଧରେ ସମ୍ବନ୍ଧରେ ଦୁଃଖ ପାଇଲା

Second, The Method To Purify Negativities And Obscurations Is The Practice Of Vajrasattva:

第二项，消除罪障之方法，金刚萨埵修诵者：

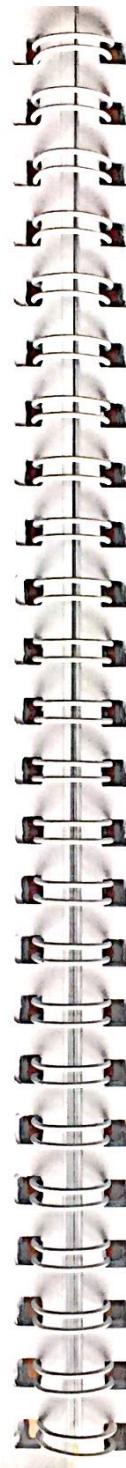
Negativities, obscurations, and habitual tendencies are the hindrances that obstruct the realization of the profound meaning of Dharma. Therefore, it is essential to purify obscurations, just as it is necessary to clean a mirror so that a reflection may appear. It is said, "Though negativities themselves have no good qualities, that they are purified by laying them aside is one good quality." Accordingly, no matter how great one's negativities and obscurations, when they are properly laid aside, it is impossible that they do not become purified. Although there are many ways to confess, the supreme one is the meditation and recitation of Vajrasattva. The Stainless Confession Tantra says, "Vajrasattva himself has promised that the negativities and obscurations of someone who recites the Hundred Syllable Mantra—which is the essence of all the sugatas of the three times—will become completely purified." Therefore, engage in the practice properly.

在证悟甚深法义上而言，所遇阻碍即是罪障习气，如同镜子须擦拭洁净方能显现影像一般，消除罪业是为至要。彼又如同曰：「罪业虽然无好处，然由忏悔可清净，此即罪业之好处。」故若如理忏悔，无论何种罪业，皆可得以清净。忏罪法虽有多种，其中最殊胜者即金刚萨埵修诵，《无垢忏续》亦宣曰：「三时一切善逝之心要百字，诵之则净一切罪障，为金刚萨埵所亲允。」故当如理实修。



RANG GI CHI WOR PE DEY DEN TENG DU / HUNG YIG KAR PO
Ö ZER RAB BAR WE / CHOG CHÜ SANG GYE JANG SEM NYE PAR
JE / KYHEN TSE NÜ THU DÜ NE HUNG LA THIM / LAR YANG Ö
ZER RIG DRUG NE SU TRÖ / DRO WEY LE NANG DANG DZIN
BAG CHAG JANG / Ö ZER TSUR DÜ HUNG YIG NE GYUR WE /
RIG KÜN KYAB DAG LA MA DOR JE SEM / KUN DOG KAR SAL
LONG KÜ GYEN CHE CHEN / CHAG YE RIG TONG DOR JE THUG
KAR DZIN / YÖN PE NANG TONG DRIL BU KU LA TEN /
ZHAB NYI CHE KYIL JA GUR LONG DU SAI.

On the crown of my head, upon a seat of lotus and moon, appears a white HUNG. The brilliant light emanating from it pleases the buddhas and bodhisattvas of the ten directions, gathers their knowledge, love, and power, and dissolves back into the HUNG. Once again, light emanates to the abodes of the six classes of beings, purifies their impure karmic perceptions, self-grasping, and habitual tendencies, and gathers back into the HUNG. The HUNG then transforms into the guru, who embodies all buddha families, in the form of Vajrasattva, clear and white, endowed with the ornaments of a samboghakaya, in his right hand holding a vajra of awareness-emptiness at the heart level and in his left a bell of appearance-emptiness at his hip. His legs are crossed in half vajra posture and he abides within a circular rainbow sphere.



朗吉基沃贝迭典定笃/吽伊噶波伟瑟喇把伟/却纠
桑皆蒋森聂巴杰/千这努免堆馁吽喇听/ 辣仰伟瑟
里竹聂暑翠/走伟磊浪打津把恰蒋/伟瑟促堆吽伊
聂纠伟/里棍恰达喇嘛多杰森/ 固多尬萨拢姑检切
间/恰那里东多杰兔尬锦/晕杯浪东几不固喇滇/
侠匿切计啥姑弄笃萨

自己头顶莲月座上方，白色吽字毫光灿烂故，已令十方诸佛菩萨悦，收摄智爱威力融吽字，毫光又复射入六道处，有情业显我执习气消，毫光集此吽字尽转变，种姓遍主上师金刚心，身色白亮具报身严饰，右手心间执持觉空杵，左手显空宝铃
倚腰间，双足半跏虹光幕中明。

དྲବ୍ୟକୁ ଦେଖିଲେ ମେହା ଦ୍ୱାରା ଶୁଣି ଏହା ଦର୍ଶନ ପାଇବା ଯଥିରେ
ମର୍ମିତା ଏହା ଦେଖିବା ପାଇବା କଷାୟ କଷାୟା ପୁରୁଷିତ ଦ୍ୱାରା ପାଇବା

PAL DEN DOR JE SEM PA KYE / DAG DANG THA YE SEM
CHEN GYI / MA RIG DANG DZIN BAG CHAG TSOG /
JANG ZHING DAG PAR DZE DU SÖL

Oh, Glorious Vajrasattva, please purify and cleanse the ignorance, self-grasping, and habitual tendencies of myself and all infinite sentient beings.

巴滇多杰森巴介/ 达档踏耶森间几/
玛黎达津把恰措/ 蒋醒达巴贼笃索/
具德金刚萨埵嗟，我与无边有情众，无明我执习气聚，
请令消除且清净。



ବେଶ-ମର୍ମ-ଅନୁ-ପାଦ-ଦ୍ୱା-ରେ-ଗୋଟିଏ-କୁଣ୍ଡଳ-ପାଦ-ପାତା-ପାଦ-
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ZHE SÖL WA TAB PE DOR SEM THUG KAY SA BÖN NGAG
TRENG DANG CHE PA LE JANG CHUB SEM KYI RANG ZHIN
DÜ TSI GYÜN JUNG WA KÜ CHA THAM CHE NE BAB RANG GI
TSANG BUG TU ZHUG TE DIG DRIB JANG BAR GYUR

Having supplicated thus, a stream of bodhicitta nectar emerges from the seed syllable and mantra garland at Vajrasattva's heart. The nectar fills up his entire body, enters the Brahma opening at my crown, and cleanses all negativities and obscurations.

Recite the Hundred-Syllable Mantra.

协索瓦大贝多森兔给萨奔阿千档介巴雷
蒋秋森几朗形堆计均把侠右杯帖奔馁朗企
昌不笃修迭底计蒋瓦纠

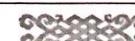
祈请故，菩提心甘露由金刚萨埵心间的种字与咒轮流出。
甘露注满其全身，并注入自己顶轮的梵穴，
净化一切恶业罪障。

念诵百字明咒并祈请



OM VAJRA SATTVA SAMAYA/ MANU PALAYA/ VAJRA SATTVA
TENOPA TISHTA/ DRIDHO ME BHAVA/ SUTO KAYO ME BHAVA/
SUPO KAYO ME BHAVA/ ANU RAKTO ME BHAVA/ SARVA
SIDDHI ME PRAYATSA/ SARVA KARMA SUTSA ME/ TSITAM
SHRIYAM KURU HUNG / HA HA HA HO BHAGAWAN/ SARVA
TATHAGATA/ VAJRA MAME MUNTSVA/VAJRIPU BHAVA /
MAHA SAMAYA/ SATVA AH

唵巴扎萨埵撒玛雅/ 玛奴巴拉雅/ 巴扎萨埵喋诺巴
底叉及朵美巴哇/ 速多卡又美巴哇/ 速波卡又美巴
哇/ 阿奴拉朵美巴哇/ 萨哇悉地美扎牙擦/ 萨哇嘎
玛速扎妹/ 计当西利央/ 咕如吽/ 哈哈哈哈哈霍/ 巴
嘎温/ 萨哇大他嘎大/ 巴扎玛美目扎/ 巴积拔哇/
玛哈撒玛雅/ 萨埵阿



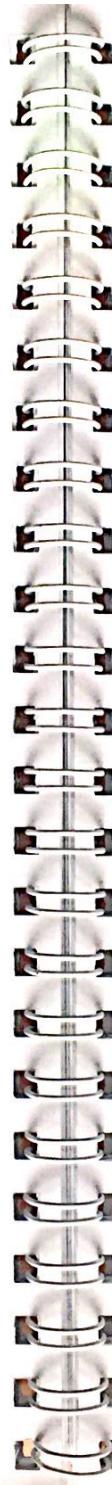
བདག དྲୁଣ བ୍ୟାକ གୁରୁ རୁଗ དୱାରା ପରିଚ୍ୟାତ
ଏହା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

DAG NI MI SHE MONG PA YI / DAM TSIG LE NI GAL ZHING
NYAM / LA MA GON PÖ KYAB DZÖ CHIG / TSO WO DOR JE DZIN
PA TE / THUG JE CHEN PÖ DAG NYI CHEN /
DRO WEY TSO LA DAG KYAB CHI

Lost in mental darkness, I have broken and corrupted my samayas. Guru, protector, grant me refuge! Chief vajra holder, embodiment of great compassion, lord of all beings, I go for refuge to you!

打尼米谢孟巴宜/ 档企雷尼噶醒良/
喇嘛衰波驾嘴计/ 周沃多杰仅巴迭兔介千波
打匿间/ 走伟周喇达驾企

我因无知愚昧故，违背誓言且衰损，上师怙主请救度，
主尊为执金刚者，亦为大悲心之体，众中之尊我皈依。



କେଣାମର୍ତ୍ତବ୍ୟାପନାମହିତୀ କୁର୍ତ୍ତିଶିଳ୍ପିତାମହିତୀ କୁର୍ତ୍ତିଶିଳ୍ପିତାମହିତୀ
କୁର୍ତ୍ତିଶିଳ୍ପିତାମହିତୀ କୁର୍ତ୍ତିଶିଳ୍ପିତାମହିତୀ କୁର୍ତ୍ତିଶିଳ୍ପିତାମହିତୀ

ZHE SÖL WA TAB PE DOR JE SEM PEY ZHAL NE RIG
KYL BU KHYÖ KYI DIG DRIB NYE TUNG THAM CHE
DAG PA YIN NO ZHE NANG WA JIN NE DAG LA THIM
PE NYI SU ME PAR GYUR

To this supplication Vajrasattva responds, “Fortunate child, all your negativities, obscurations, faults, and downfalls are now purified.” Having absolved me in this way, Vajrasattva dissolves into me, merging indivisibly.

Then even the mentally fabricated deity itself gathers into the innate state of luminosity. Rest briefly and behold Vajrasattva's true face of ultimate reality: empty awareness, in which all ordinary concepts of something to be purified and someone who purifies lack inherent existence.

斜索瓦大贝多杰森贝侠馁里几不却几底计聂东汤
介达巴银挪斜浪瓦锦馁达喇听贝匿暑梅巴纠

诵而祈请故，金刚萨埵宣：有幸子，汝之一切罪障过失堕，现已得清净。如是开许已，融入于己身，无二无有间。

思已，意设本尊亦摄入光明本然状。一切能清净与所清净之世俗概念皆非本有，此空觉即为胜义金刚萨埵之本貌，观于此而暂休息。