
ཕྱི་རང་སྐྱོན་དོཤེས་སྐྱབས་ལུལ་རྗེས་བྱོལ་གྱི་གསོལ་འདེབས་ཚོངས་ལགགས་
སྐྱོན་ལམ་ཡང་དག་སྲོང་དོར་གསལ་འདེབས་ཡོད།

THE PRAYER BY WHICH ONE RECOGNISES ONE'S OWN FAULTS

AND

REMEMBERS ONE'S REFUGE

TOGETHER WITH A

REPENTANT CONFESSION AND RECTIFICATION

AND

A VERY PURE ASPIRATION TO BE ABSOLUTELY CLEAR ABOUT

WHAT IS TO BE ADOPTED AND ABANDONED

by

DUDJOM RINPOCHE

༄། ། ན་མོ་གུ་རུ་ཐེ།

NA MO GU RU BE
homage master prostrate
Homage. We bow to the master.

།བསྐྱལ་བཟང་ཞིང་གི་འདྲེན་མཚོགས་ལྷན་ཀྱི་ཀྱལ།

KAL ZANG ZHING GI DREN CHO SHA KYAI GYAL
kalpa, aeon good realm, sphere of guide, leader supreme Shakya clan king
(one in which dharma is taught) (i.e. Buddha Shakyamuni)
Buddha Shakyamuni the supreme guide for the universe during this good kalpa,

།ཀྱལ་སྲས་བྱང་སེམས་འགྲོ་འདུལ་འཕགས་པའི་ཚོགས།

GYAL SAE JANG SEM DRO DUL PHAG PAI TSHOG
buddha's sons bodhisattvas beings control, educate arya, noble host, assembly
i.e. bodhisattvas
Noble bodhisattvas, you assembled sons of the Jina who educate beings,

།སྤྱི་གསུམ་འགྲོའི་སྐྱོབ་པ་མཚུངས་མེད་གུ་རུ་ཇེ།

NYIG DROI KYOB PA TSHUNG ME GU RU JE
debased period beings protector, refuge unequalled, unsurpassed master noble, superior
Precious guru, the unsurpassed protector of beings in this debased age,

།ཚུ་གསུམ་ཚོས་སྐྱོང་དམ་ཅན་ཚོགས་བཅས་ལ།

TSA SUM CHO KYONG DAM CHEN TSHOG CHE LA
roots three dharma-protectors vow-keepers host together to
(guru, deva, dakini)
Together with the Three Roots and the hosts of dharma-protectors and vow-keepers—

།ཚེ་གཅིག་སྤྱིང་ནས་དྲན་པའི་གདུང་ཡུས་ཀྱིས།

TSE CHIG NYING NE DRAN PAI DUNG YUE KYI
one-pointed, total heart from recollection longing, yearning devotion by
With the yearning devotion of one-pointedly remembering you from the depths of our heart

།ཡང་ཡང་གསོལ་འདེབས་བྱུགས་དམ་བསྐྱལ་ལགས་ན།

YANG YANG SON DEB THUG DAM KUL LA NA
again and again pray, solicit invoke, arouse his attention do if, when
We pray again and again to arouse your attention.

།བཙུ་བས་རྗེས་བཟུང་ཐོགས་མེད་བྱུགས་རྗེའི་མཐུས།

TSE WAE JE ZUNG THOG ME THUG JEI THU
with compassion, kindness followers unobstructed compassion's by that power
Due to your kindness, by the power of your unobstructed compassion for your followers,

ཁབསམ་དོན་ཚོས་བཞིན་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས།

SAM DON CHO ZHIN DRUB PAR JIN GYI LOB
thoughts intention, value dharma like accomplish, do bless us (and all sentient beings)

Please bless us so that our thoughts and intentions may be in accord with the dharma.

Buddha Shakyamuni the supreme guide for the universe during this good kalpa, Noble bodhisattvas, you assembled sons of the Jina who educate beings, Precious guru, the unsurpassed protector of beings in this debased age, together with the Three Roots and the hosts of dharmaprotectors and vow-keepers – with the yearning devotion of one-pointedly remembering you from the depths of our heart we pray again and again to arouse your attention. Due to your kindness, by the power of your unobstructed compassion for your followers, please bless us so that our thoughts and intentions may be in accord with the dharma.

སློན་ལས་མ་ཞན་མི་ལུས་རིན་ཆེན་ཐོབ།

NGON LAE MA ZHAN MI LU RIN CHEN THOB
former actions, karma free of grasping (i.e.good) human existence precious gained

Due to former actions performed without grasping we have gained this precious human existence.

ཁསོད་ནམས་མ་རྒྱུང་དམ་པའི་ཚོས་དང་མཇལ།

SO NAM MA CHUNG DAM PAI CHO DANG JAL
merit not small holy, excellent dharma met

Due to our merit that is by no means small we have met with the holy dharma.

སློ་མས་རྗེས་བཟུང་དབང་བྱིན་གཤམས་ངག་ཐོབ།

LA MAE JE ZUNG WONG JIN DAM NGAG THOB
by guru followers initiation blessing instructions gain

Our guru has permitted us, his followers, to gain initiation, blessings and instructions.

ནོར་བུ་རང་ལག་རྟེན་པའི་དུས་བྱུང་ཡང་།

NOR BU RANG LAG NYE PAI DUE JUNG YANG
jewel own hand got time, occasion has occurred yet
(i.e. precious human body, with the opportunity to practise)

This is the time when we have the jewel right in our own hand, and yet,

ཚོལ་རྒྱུ་སྡེ་ཏུ་འདྲ་བའི་རང་སེམས་འདི།

CHOL CHUNG TRE U DRA WAI RANG SEM DI
frivolous, silly actions monkey like my mind thus

Our minds, like frivolous monkeys,

རྒྱལ་གཡེང་བསྐྱུ་བྱིད་འགོང་པོའི་དབང་སོང་ནས།

NAM YENG LU TRI GONG POI WONG SONG NE
always changing, very unstable deceived demons, negative forces gone under the power of them

Are completely unstable, and so we go under the power of the cheating negative forces and demons.

འང་ལོར་རང་བདག་ཉམས་ལེན་མ་རྣམ་ཏེ།

RANG NOR RANG DAG NYAM LEN MA NU TE
my jewel (precious human body) what I am master of practice, familiarisation no power thus here

We have no power to utilise this jewel which is our very own,

འདུལ་འབྱོར་གདམས་དག་ཆབ་གཅིག་ཚུད་ཐོས་ཤོད།

DAL JOR DAM NGAG CHAB CHIG CHUD ZOE SHOR
the 8 freedoms and 10 opportunities of a precious human birth instruction all gone to waste

So that the instructions we received on the freedoms and opportunities are just thrown away.

Due to former actions performed without grasping we have gained this precious human existence. Due to our merit that is by no means small we have met with the holy dharma. Our guru has permitted us, his followers, to gain initiation, blessings and instructions. This is the time when we have the jewel right in our own hand, and yet, our minds, like frivolous monkeys, are completely unstable and so we go under the power of the cheating negative forces and demons. We have no power to utilise this jewel which is our very own, so that the instructions we received on the freedoms and opportunities are just thrown away.

འདྲ་ལྟ་དོན་ཚེན་འགག་ལ་ཐུག་ཉེ་དུས།

DA TA DON CHEN GAG LA THUG NYE DU
now meaning, value great crux to arrived, met with time

We are now at a real turning point in our lives.

ཞུས་ཚད་ཐོབ་ཚད་གནའ་བོའི་སྐྱེད་གཏམ་འདྲ།

ZHU TSHAD THOB TSHAD NA WOI DRUNG TAM DRA
asked whatever amount received whatever amount meaningless stories, just an interesting idea like

Whatever we've requested, whatever we've received, it all seems just like some kind of story.

འཇུག་འདི་ཚོས་གཞུགས་ཚོས་པ་ཡིན་རྗེས་ཡང།

LU DI CHO ZUG CHO PA YIN LOM YANG
body, life this dharma form dharma person be like, want (and imagine that we are) yet

We want to live in accordance with the dharma and be real dharma practitioners, yet

།སེམས་འདིས་ཡང་དག་ཚོས་པའི་རྗེས་མ་བློ།

SEM DI YANG DAG CHO PAI JE MA ZIN
mind my, this pure, perfect dharma practitioner not remember to be

Our own minds forget what it means to be a pure dharma person.

།ལྷ་ཚོས་ལྷ་ཅི་མི་ཚོས་དྲིས་མ་གོས།

LHA CHO TA CHI MI CHO DRI MA GO
dharma of deities view what human dharma ask not understand
(i.e. pure buddhadharma) (i.e. ideas and concepts)

We don't know how to learn about ordinary human values, let alone the view of the buddhadharma, and

།མི་ཚོས་གཙང་མ་བཅུ་དྲུག་གོ་ཡུལ་ཙམ།

MI CHO TSANG MA CHU DRUG GO YUL TSAM
human dharma, pure sixteen have heard of vaguely but only
notion (16 rules of good conduct given by King Trison Deutson) not really know about

We have only a vague notion of the sixteen rules¹ of proper human conduct.

།རང་ལྷོས་སྤྱོད་དན་སྤྱད་ལ་ངོ་ཚ་བྲལ།

RANG TOE CHO NGAN CHAD LA NGO TSHA DRAL
self observe, examine conduct bad done to shame without

We feel no shame when we observe the bad things we have done, yet

།གཞན་ལྷོས་བྲེལ་གཞུང་ཕྱི་ཐག་བྲ་བའི་མཇུག།

ZHAN TOE TREL ZHUNG CHI THAG TRA WAI JUG
others observe moral indignation tie rope, like the rope like hold on to
round an animal's neck

We're hooked on moral indignation when we observe the conduct of others.

We are now at a real turning point in our lives. Whatever we've requested, whatever we've received, it all seems just like some kind of story. We want to live in accordance with the dharma and be real dharma practitioners, yet our own minds forget what it means to be a pure dharma person. We don't know how to learn about ordinary human values, let alone the view of the buddhadharma, and we have only a vague notion of the sixteen rules of proper human conduct. We feel no shame when we observe the bad things we have done, yet we're hooked on moral indignation when we observe the conduct of others.

།ལྷ་ཚོས་དགོ་བཅུ་ཡང་དག་ཇོ་མ་ཐོགས།

LHA CHO GE CHU YANG DAG NGO MA THOG
buddhadharma virtues ten very pure, perfect not recognise or really understand

We don't have a really pure understanding of the ten virtues according to the buddhadharma.

། ལྷོན་པ་གཅིག་གི་བསྟན་ལ་སྤྱོད་པ་ཞེན་གྱིས།

TON PA **CHIG** **GI** **TAN** **LA** **CHOG ZHEN** **GYI**
teacher (i.e. the Buddha, the source of all the lineages and teachings) one of teaching, doctrines to partiality due to

Because of partiality in our attitudes towards the doctrines of the one Teacher who taught them all

། ཚོས་དང་དམ་པར་སྐྱར་འདེབས་ལས་ངན་བསགས།

CHO **DANG** **DAM PAR** **KUR DEB** **LAE** **NGAN** **SAG**
dharma and holy people insult, disparage action, karma bad accumulate (i.e. other sects, lineages and teachers)

We disparage the dharma and the saintly ones and so accumulate bad karma.

། ཚོས་ལ་བརྟེན་ནས་སྤྱི་གཤམ་འཁྲུང་བ་ཞེན་གྱིས།

CHO **LA** **TEN** **NE** **DIG PAI** **KHUR** **CHEN** **KHYER**
dharma to rely on then, yet sinful load, burden great carry

Thus through seemingly relying on the dharma we gain only a great burden of sin to carry.

། ཐོས་པ་ཆེ་བཞིན་རང་མཐོང་ང་རྒྱལ་ཆེ།

THO PA **CHE** **ZHIN** **RANG THONG** **NGA GYAL** **CHE**
listen great, much as see oneself pride great

We've heard a lot of teachings so we look on ourselves with great pride, yet

། བསམ་པས་དཔྱད་དོན་གོ་བའི་གཏིང་མ་དཔོགས།

SAM PAE **CHE** **DON** **GO WAI** **TING** **MA** **POG**
by thinking, considering analysis, precise definition meaning understand depth not touch, reach

When we contemplate them, we do not reach a deep understanding of the meaning that is analysed.

། སོ་ཐར་ཚུལ་བྲིམས་བསྟུང་བར་སྦྱོམ་ན་ཡང་།

SO THAR **TSHUL TRIM** **SUNG WAR** **LOM** **NA YANG**
the hinayana pratimoksa vows of moral discipline morality protect wish yet

We would like to adhere to the moral conduct of the hinayana ordinations,

། དགོ་སྦྱོང་ཚོས་བཞི་གར་སོང་ཆ་མེད་སྦྱོར།

GE JONG **CHO** **ZHI** **GAR SONG** **CHA ME** **TOR**
virtuous practice, pure laymam's conduct dharmas, points four go against without trace discard, throw away

Yet we act against the four basic points of virtuous practice and totally discard them.

We don't have a really pure understanding of the ten virtues according to the buddhadharma. Because of partiality in our attitudes towards the doctrines of the one Teacher who taught them all

we disparage the dharma and the saintly ones and so accumulate bad karma. Thus through seemingly relying on the dharma we gain only a great burden of sin to carry. We've heard a lot of teachings so we look on ourselves with great pride, yet when we contemplate them, we do not reach a deep understanding of the meaning that is analysed. We would like to adhere to the moral conduct of the hinayana ordinations, yet we act against the four basic points of virtuous practice and totally discard them.

། བྱང་སེམས་བསྐྱབ་ལོ་ལྷན་པར་སྣོམ་ན་ཡང་།

JANG SEM LAB NOR DEN PAR LOM NA YANG
bodhisattva learning, training wealth have wish, desire yet

We would like to possess the riches of the bodhisattva training,

། ཚད་མེད་རྣམ་བཞི་རི་མོའི་མར་མེ་འདྲ།

TSAD ME NAM ZHI RI MOI MAR ME DRA
immeasurable kind four drawing butterlamp as
(love, compassion, rejoicing, and equanimity) (i.e. way beyond our grasp)

Yet the four immeasurable attitudes remain unattainable like a picture seen in a flame.

། གསང་སྐྱགས་དམ་ཚིག་བསྟུང་བར་སྣོམ་ན་ཡང་།

SANG NGAG DAM TSHIG SUNG WAR LOM NA YANG
secret mantra, samaya, protect, keep wish yet
vajrayana, tantra sacred vows

We would like to maintain the tantric samaya vows,

། ཅ་རླུང་དང་པོར་ཚི་མེད་སྣང་ཆུང་ཤོད།

TSA TUNG DANG POR TSI ME NANG CHUNG SHOR
root downfall first not consider of little importance put down, discard

Yet we don't pay attention to even the first root downfall and discard them all as of little importance.

། སློ་སྡོམ་གྱི་རྣམ་བཞི་ཁ་ནས་བཤད་ཤེས་ཀྱང་།

LO DOG NAM ZHI KHA NE SHED SHE KYANG
attitude change, revise plural four mouth from explain know how to yet*
**(precious human birth, karma, impermanence, death)*

We know how to give verbal explanations of the four attitude changes,

། རོན་ལ་ལྷོག་མིན་འདིར་སྣང་ཞེན་པས་སློན།

DON LA DOG MIN DIR NANG ZHEN PAE TON
values to not reverse this life appearances, occurrences wish, attachment show, expose

Yet our attachment to the events of this life expose our continuing involvement with worldly values.

ལྷ་མ་བསྟེན་བཞིན་མོས་གུས་རིམ་གྱིས་གྱི།

LA MA TEN ZHIN MOE GUE RIM GYI TRI
guru, master serve as devotion respect gradually decreases

We serve the guru yet our respect and devotion gradually decreases.

། དག་སྣང་ཚབས་སྲུ་མཉམ་འགྲོགས་ལོག་པར་མཐོང་།

DAG NANG TSHAB SU NYAM DROG LOG PAR THONG
pure view of teacher's action instead of equally as friend wrongly see, interpret

Instead of having pure vision we don't know how to apply equality and helpfulness.

We would like to possess the riches of the bodhisattva training, yet the four immeasurable attitudes remain unattainable like a picture seen in a flame. We would like to maintain the tantric samaya vows, yet we don't pay attention to even the first root downfall and discard them all as of little importance. We know how to give verbal explanations of the four attitude changes, yet our attachment to the events of this life expose our continuing involvement with worldly values. We serve the guru yet our respect and devotion gradually decreases. Instead of having pure vision we don't know how to apply equality and helpfulness.

། རོ་རྗེ་སྲུན་ལ་བརྩེ་བ་དུང་བཀྱར་སེམས་ཞན།

DOR JE PUN LA TSE DUNG KUR SEM ZHAN
dorje brothers to kindness love insulting attitude keep

We insult and disparage our vajra brothers and sisters instead of showing them love and kindness.

། ཚོག་ངན་ཅམ་ཡང་མི་བཟོད་དམོད་ཆར་འབབས།

TSIG NGAN TSAM YANG MI ZOE MOE CHAR BEB
words bad merely yet without forbearance curse rain fall

When others use a few bad words to us, instead of showing forbearance, we send them a torrent of curses.

། འགྲོ་དྲུག་ཕ་མར་ཤེས་པའི་བྱམས་སྣོད་རྗེ།

DRO DRUG PHA MAR SHE PAI JAM NYING JE
sentient beings six (realms) as parents know, recognise love compassion

The love and compassion of recognising all beings in the six realms to be our own parents

། བྱང་སེམས་གཏིང་ནས་མ་འགྲོངས་ན་བྱུན་བཞིན།

JANG SEM TING NE MA JONG NA BUN ZHIN
bodhisattva, altruistic attitude depth from not practise mist as

Vanishes like mist as we do not practise it from the depth of true bodhicitta.

། བསྐྱེད་རྫོགས་ལམ་ལ་ཉམས་ལེན་བྱས་སྲུང་གྲང་།

KYE DZOG LAM LA NYAM LEN JAE KHUL KYANG
developing completing path on practice, familiarisation do pretend, get
system system no real interest

We force ourselves to do the practices of the developing and completing systems, yet

། ཐ་མལ་འབྲུལ་འབྲུམས་འདི་ལ་སྒྲགས་མ་རྟོན།

THA MAL TRUL JAM DI LA LAG MA NYE
ordinary confusion, bewilderment submerged this to alternative not get

We don't find any alternative to being submerged in everyday confusion.

། མདོ་སྔགས་ཚེས་ཡུག་སྟོང་ཉིད་དོཤེས་གྲང་།

DO NGAG CHO PHUG TONG NYID NGO SHE KYANG
sutra tantra dharma depth, interior emptiness recognise yet

We know that emptiness is the essence of the dharma in both sutra and tantra, yet,

། སྟོང་གོ་མ་ཚོད་རང་རྒྱུད་རྩ་ལྷུང་གྲོང་།

TONG GO MA CHOD RANG GYUD RA TAR GYONG
emptiness understanding not get mental flow, personality horn as hard, solid

Not getting a proper understanding of it, our minds become as stiff and hard as horn.

We insult and disparage our vajra brothers and sisters instead of showing them love and kindness. When others use a few bad words to us, instead of showing forbearance, we send them a torrent of curses. The love and compassion of recognising all beings in the six realms to be our own parents vanishes like mist as we do not practise it from the depth of true bodhicitta. We force ourselves to do the practices of the developing and completing systems, yet we don't find any alternative to being submerged in everyday confusion. We know that emptiness is the essence of the dharma in both sutra and tantra, yet, not getting a proper understanding of it, our minds become as stiff and hard as horn.

། གནས་ལུགས་སྒོམ་གྱི་རང་རྩུགས་མ་བྱེན་པར།

NAE LUG GOM GYI RANG TSHUG MA ZIN PAR
original nature practice of balance not keep

Not maintaining the balance of abiding in the original nature,

། ལ་བྱིར་ལྟ་བས་རྒྱུ་འབྲས་རྒྱུང་ལ་བསྐྱར།

KHA KHYER TA WAE GYU DRE LUNG LA KUR
lip service with that view karma, cause and effect wind in scatter
(i.e. abandon all care regarding activity)

We pay only lip-service to that view and throw cause and effect to the winds.

། སྤྱི་ལྷུང་ཚུལ་འཚོས་སྤྱོད་ལམ་བཟང་ན་ཡང་།

CHI TAR TSHUL CHO CHOE LAM ZANG NA YANG
outwardly disciplined behaviour pattern of behaviour good yet

Outwardly we appear disciplined with very good behaviour,

། ནང་དུ་ཆགས་སྤེད་འདོད་རྩམས་མེ་ལྷུང་འབར།

NANG DU CHAG SE DOE NGAM ME TAR BAR
inwardly attachment craving desire greed fire like blazing

Yet within our attachment, craving, desire and greed blaze like fire.

། ལུས་འདི་དབེན་པའི་རི་ལ་གནས་སྤུལ་གྱང་།

LU DI WEN PAI RI LA NAE KHUL KYANG
body this isolated mountain in stay show, pretend yet

Though we place our bodies in the solitude of the mountains,

། སེམས་འདིས་ཉིན་མཚན་བར་མེད་གོང་ཡུལ་འགྲིམས།

SEM DI NYIN TSHAN BAR ME DRONG YUL DRIM
mind by this day night constantly towns visit

Our minds ceaselessly stray to the town by day and by night.

། རང་མགོ་ཐོན་པའི་གདིང་ཚད་མ་ལོངས་བཞིན།

RANG GO THON PAI DING TSHED MA LONG ZHIN
own head experience confidence not have as

We don't really trust our own experience and practice,

། གཞན་མགོ་འདོན་པའི་བསམ་སྦྱོར་གྱིས་པའི་སྦྱང་།

ZHAN GO DON PAI SAM JOR JI PAI DRUNG
others head advice, direction child story

Yet we give advice to others like a child telling a story.

Not maintaining the balance of abiding in the original nature, we pay only lip-service to that view and throw cause and effect to the winds. Outwardly we appear disciplined with very good behaviour, yet within our attachment, craving, desire and greed blaze like fire. Though we place our bodies in the solitude of the mountains, our minds ceaselessly stray to the town by day and by night. We don't really trust our own experience and practice, yet we give advice to others like a child telling a story.

། དགོན་མཚོག་གྲུགས་རྗེས་བསྐྱབ་བ་མི་སྲིད་གྱང་།

KON CHOG THUG JE LU WA MI SI KYANG
three jewels compassion cheating not possible yet

It is impossible to be cheated by the compassion of the Three Jewels,

། མོས་གུས་ཞན་པས་རང་གིས་རང་བསྐྱུས་དྲོགས།

MOE GUE ZHAN PAE RANG GI RANG LUE DOG
devotion respect declining self by self cheated obstructed

Yet due to our failing devotion we cheat and harm ourselves.

། འདི་ལྟར་དམ་པའི་ཚེས་དང་སྤྲོ་མ་ལ།

DI TAR DAM PAI CHO DANG LA MA LA
in this way holy, sacred, excellent dharma and guru to

Thus, although we are free of the wrong views arising from lack of faith

། ཡིད་མ་ཆེས་པའི་ལོག་ལྟ་མེད་མོད་ཀྱང་།

YID MA CHE PAI LOG TA ME MOE KYANG
without faith, no trusting open mind wrong view without are yet

In the guru and the holy dharma,

། དུས་ངན་སེམས་ཅན་ལས་ངན་ཁ་མ་གང་།

DUE NGAN SEM CHAN LAE NGAN KHA MA GANG
times bad, difficult sentient beings bad actions no fulfilled

Due to these bad times we sentient beings perform bad actions and remain unsatisfied.

། �གོ་བཞིན་ཤེས་བཞིན་བག་མེད་དབང་དུ་ཤོར།

GO ZHIN SHE ZHIN BAG ME WANG DUE SHOR
understanding realising careless power under gone, fallen

Our understanding and clarity has gone under the power of carelessness.

། དྲན་ཤེས་བྱ་ར་མ་ཐོང་གྲོང་ཆེན་བརྒྱབ།

DRAN SHE JA RA MA THONG GYONG CHEN DAB
mindfulness look after not do well loss, trouble great brings

Not protecting our mindfulness we suffer great loss.

། ད་ལྟ་རང་སྤྱོས་རང་ལ་དཔྱད་ཉིན་མོ།

DAN TA RANG LOE RANG LA CHED NYIN MO
now own by intellect self to examine have time to

We must now take the time to examine ourselves very carefully.

It is impossible to be cheated by the compassion of the Three Jewels, yet due to our failing devotion we cheat and harm ourselves. Thus, although we are free of the wrong views arising from lack of faith In the guru and the holy dharma, due to these bad times we sentient beings perform bad actions and remain unsatisfied. Our understanding and clarity has gone under the power of carelessness. Not protecting our mindfulness we suffer great loss. We must now take the time to examine ourselves very carefully.

| བྱས་ཚད་ཐམས་ཅད་འབྲུལ་པའི་ཁ་སྒྲོན་སོང་།

JAE TSHAD THAM CHE TRUL PAI KHA NON SONG
done whatever, as much as all confusion adds further to

All that we have done has merely added to our confusion.

| བསམ་ཚད་ཐམས་ཅད་ཉོན་མོངས་འཛིན་པར་སོང་།

SAM TSHED THAM CHE NYON MONG DZIN PAR SONG
thought, concept as much as all affliction grasping, mixed with gone (attachment, aversion etc)

All our thoughts are suffused with the afflictions and grasping.

| དགོ་བའང་སྡིག་པས་མ་བསྐྱད་མེད་མཐོང་བས།

GE WANG DIG PAE MA LED MED THONG WAE
virtue also by error not mixed without see by

The virtue we do is always mixed with error, and though we see this we do nothing about it,

| མཐར་ཐུག་འགོ་ས་ངན་སོང་ལས་གཞན་ཅི།

THAR THUG DRO SA NGAN SONG LAE ZHAN CHI
ultimate destination three lower realms where else but these?

So where else can our final destination be but the three lower realms?

| དེ་ལྟར་རང་གི་སྤྱོད་ཚུལ་བྱ་བཞག་རྣམས།

DE TAR RANG GI CHO TSHUL JA ZHAG NAM
in that way my action, conduct way, system all actions

Then, when we look at all our actions and patterns of behaviour,

| བློ་ནས་རང་གིས་རང་ལ་ཡི་ཆད་ཅིང་།

DRAN NE RANG GI RANG LA YI CHED CHING
remember then self by self to lose confidence

We lose trust in ourselves, and

| གཞན་ལ་བལྟས་ཀྱང་ཡི་མུག་ཁ་སྒྲོན་ལས།

ZHAN LA TAE KYANG YI MUG KHA NON LAE
other to look at also too hard, critically then

When we consider others we are too critical and despairing, and

| ཕན་གྲོགས་སློབ་བཀའ་མཁན་སྲུ་མ་བྱུང་།

PHEN DROG LO BAG PHAB KHAN SU MA JUNG
beneficial friend, helper trusting mind reliable helper as not arise

We find no-one reliable to reassure and help us.

All that we have done has merely added to our confusion. All our thoughts are suffused with the afflictions and grasping. The virtue we do is always mixed with error, and though we see this we do nothing about it, so where else can our final destination be but the three lower realms? Then, when we look at all our actions and patterns of behaviour, we lose trust in ourselves, and when we consider others we are too critical and despairing, and find no-one reliable to reassure and help us.

། ད་ནི་རང་མགོ་རང་གིས་མ་བཏོན་ན།

DA NI RANG GO RANG GI MA TON NA
now own head self by not show if

If we do not make things clear for ourselves now,

། བཞིན་རྗེའི་ཕོ་ཉེའི་ལག་ཏུ་ཚུད་ཟེན་དུས།

SHIN JEI PHO NYAI LAG TU TSHUD ZIN DUE
Lord Yama of death messenger's hand in caught when

Then, when we are caught by Yama's messengers,

། གཞན་པ་སྐྱུས་ཀྱང་སློབ་པའི་རེ་བ་བཟད།

ZHAN PA SUE KYANG LOB PAI RE WA ZAE
other person by whom also students hope finish, destroy

There will be no-one to help us and our hopes will all be dashed.

། རེ་སྟོང་བསྐྱབ་པས་བསྐྱུས་ལ་མ་ཚོར་རམ།

RE TONG GUG PAE LUE PA MA TSHOR RAM
hopes empty wait cheated not feel or

When we wait then with all our hopes unfulfilled will we not feel cheated?

། དེས་ན་རང་སྐྱོན་ངོས་ཟེན་གཞོན་འགྲོད་ཀྱིས།

DE NA RANG KYONG NGOE ZIN NONG GYOE KYI
thus own faults recognise repent, guilt remorse by

Therefore, with the guilt and remorse arising from recognising our own faults,

། ཚོས་འགལ་ཉེས་ལྷུང་ཉམས་ཆག་ཅི་མཆིས་པ།

CHO GAL NYE TUNG NYAM CHAG CHI CHI PA
dharma error fault fall lapses whatever done

For whatever errors in the dharma, whatever faults, falls and lapses we have made,

། མི་འཆབ་མི་སྟེད་ཡེ་ཤེས་སྐྱེན་ལྡན་དུང་།

MI CHAB MI BE YE SHE CHAN DEN DRUNG
not repeat not do original knowing eye having before, in front of
(i.e. Buddha)

Determined never to repeat them again, before those who have the eye of original knowing

། ལྷིང་ནས་མགགས་སོ་བརྩེ་བས་བཟོད་བཞེས་ལ།

NYING NE SHAG SO TSE WAE ZO ZHE LA
heart from confess by compassion forgive then

We make confession from the depths of our hearts. With your compassion please forgive us.

། ལམ་ལོག་གཡང་སའི་འཇིགས་ལས་བསྐྱབ་ནས་ཀྱང་།

LAM LOG YANG SAI JIG LAE KYAB NE KYANG
path wrong, reverse precipice fear from protected then also

Please protect us from the terror of the chasms of the wrong path and

། ཡང་དག་ཐར་ལམ་ཟེན་པར་དབྱུགས་དབྱུང་གསོལ།

YANG DAG THAR LAM ZIN PAR UG JUNG SOL
very pure, perfect liberation path hold inspiration, reassurance request

Sustain us so that we may keep on the pure path to liberation.

If we do not make things clear for ourselves now, then, when we are caught by Yama's messengers, there will be no-one to help us and our hopes will all be dashed. Then, when, we wait with all our hopes unfulfilled will we not feel cheated? Therefore, with the guilt and remorse arising from recognising our own faults, in front of those who have the eye of wisdom, from the depths of our heart we confess all our dharma errors, faults, falls and lapses and vow never to repeat them. Please forgive us with your compassion. Please protect us from the terror of the chasms of the wrong path and sustain us so that we may keep on the pure path to liberation.

། བྱས་བྱས་བསྐྱབ་བསྐྱབ་མི་ཚོ་བསྐྱལ་ན་ཡང་།

JE JE DRUB DRUB MI TSHE KYAL NA YANG
doing doing practising accomplishing human life spend also

We spend our lives busy, so busy, doing this and that, and yet

། དོན་སླིང་ལག་ཏུ་ལོན་པ་གཅིག་མ་བྱུང་།

DON NYING LAG TU LON PA CHIG MA JUNG
meaning, value essential hand in empty one not become

We are empty-handed without even an atom of the essential meaning.

། ད་ནི་ཀུན་ཤེས་གཅིག་སྟུག་ལམ་བོར་ནས།

DA NI KUN SHE CHIG DUG LAM BOR NE
now all know one suffering path discard ten

Now, abandoning the path of knowing many things yet experiencing only suffering,

། གཅིག་ཤེས་ཀུན་གྲོལ་ལམ་ལ་ཅིས་མི་འཇུག།

CHIG SHE KUN DROL LAM LA CHI MI JUG
one know all free path on why not enter

Why should we not enter the path of knowing one thing and being free of all?

། མི་བསྐྱེ་ངེས་པའི་རེ་ལྷོས་གཅིག་ཚོག་མགོན།

MI LU NGE PAI RE TOE CHIG CHOG GON
not cheat, deceive certain hope reliance sole benefactor

Unfailing true benefactor, our sole hope and reliance,

། ཚུ་བའི་སླ་མ་སྐྱབས་གནས་ཀུན་འདུས་ལ།

TSA WAI LA MA KYAB NAE KUN DUE LA
root guru refuge, place of protection all encompass, embody to

Root guru who encompasses all the refuges,

། ཚེ་གཅིག་གུས་པས་གསོལ་བ་འདེབས་ལགས་ན།

TSE CHIG GUE PAE SOL WA DEB LA NA
one-pointed by devotion pray, request do if, when

When we pray to you with one-pointed devotion,

། ཐུགས་རྗེ་གཟིགས་ཤིག་སྐྱབས་མཚོག་འོན་ཚེ་རྗེ།

THUG JE ZIG SHIG KYAB CHOG DRIN CHEN JE
with compassion look at us! refuge supreme most kind noble one

Please look on us with compassion, our supreme refuge, most kind lord!

We spend our lives busy, so busy, doing this and that, and yet we are empty-handed without even an atom of the essential meaning. Now, abandoning the path of knowing many things yet experiencing only suffering, why should we not enter the path of knowing one thing and being free of all? Unfailing true benefactor, our sole hope and reliance, root guru who encompasses all the refuges, when we pray to you with one-pointed devotion, please look on us with compassion, our supreme refuge, most kind lord!

། རང་སྐྱོན་རང་གིས་མཐོང་བར་བྱིན་གྱིས་སྐྱབས།

RANG KYON RANG GI THONG WAR JIN GYI LOB
my faults self by see please bless me

Please bless us so that we may see our own faults.

། གཞན་སྐྱོན་བཟུ་འདོད་མེད་པར་བྱིན་གྱིས་སྐྱབས།

ZHAN KYON TA DOE ME PAR JIN GYI LOB
others faults examine without desire please bless me

Please bless us so that we no desire to examine the faults of others.

། བསམ་ངན་གདུག་རྩུབ་ཞི་བར་བྱིན་གྱིས་སྐྱབས།

SAM NGAN DUG TSUB ZHI WAR JIN GYI LOB
thoughts bad disturbance rough pacify please bless me

Please bless us with the removal of all our disturbing bad thoughts.

། བསམ་བཟང་ཁོངས་ནས་འཚར་བར་བྱིན་གྱིས་སློབས།

SAM ZANG KHONG NE CHAR WAR JIN GYI LOB
thoughts good deep inside from arise please bless me

Please bless us that good thoughts may arise from deep within.

། འདོད་ཚུང་ཚོག་ཤེས་ལྡན་པར་བྱིན་གྱིས་སློབས།

DOE CHUNG CHOG SHE DAN PAR JIN GYI LOB
desire little limit, capacity know have please bless me

Please bless us that we may have little desire and recognise our limits.

། རས་འཚི་ཆ་མེད་དྲན་པར་བྱིན་གྱིས་སློབས།

NAM CHI CHA ME DRAN PAR JIN GYI LOB
when die uncertain remember please bless me

Please bless us that we may remember that the time of death is uncertain.

། འཚི་དུས་སློ་ལྷག་མེད་པར་བྱིན་གྱིས་སློབས།

CHI DUE LO LHAG MED PAR JIN GYI LOB
die when likes, intentions without remainder please bless me

Please bless us that when we die we have no worldly thoughts remaining with us.

། ཚོས་ལ་ཡིད་ཆེས་སྐྱེ་བར་བྱིན་གྱིས་སློབས།

CHO LA YID CHE KYE WAR JIN GYI LOB
dharma to believe arise, be born please bless me

Please bless us that real trust in the dharma may be born in us.

Please bless us so that we may see our own faults. Please bless us so that we no desire to examine the faults of others. Please bless us with the removal of all our disturbing bad thoughts. Please bless us that good thoughts may arise from deep within. Please bless us that we may have little desire and recognise our limits. Please bless us that we may remember that the time of death is uncertain. Please bless us that when we die we have no worldly thoughts remaining with us. Please bless us that real trust in the dharma may be born in us.

། དག་སྣང་ཕྱོགས་མེད་འབྲོངས་པར་བྱིན་གྱིས་སློབས།

DAG NANG CHOG ME JONG PAR JIN GYI LOB
pure vision partiality, taking sides practice please bless us

Please bless us so that we can practise pure vision free of bias.

། བཅོས་མིན་མོས་གུས་སྐྱེ་བར་བྱིན་གྱིས་སློབས།

CHO MIN MOE GUE KYE WAR JIN GYI LOB
non-artificial, uncontrived devotion respect arise please bless me

Please bless us that we may feel real genuine respect and devotion.

། ལོངས་མེད་སློ་སྣ་སྤང་བར་གྱིན་གྱིས་སློབས།

LONG ME LO NA THUNG WAR JIN GYI LOB
unobtainable desires, ideas diminish please bless me

Please bless us that we may reduce our concern with unobtainable things.

། སློ་སྤུག་ཚེས་ལ་གཏང་བྱས་གྱིན་གྱིས་སློབས།

LO PHUG CHO LA TAD NU JIN GYI LOB
mind, intellect in depth, experience dharma as fix, establish power please bless me

Please bless us with the power to establish the dharma in the depth of our mind.

། ཚེས་སྤུག་སྤྱབ་ལ་བརྩོན་བྱས་གྱིན་གྱིས་སློབས།

CHO PHUG DRUB LA TSON NU JIN GYI LOB
dharma depth practise to diligence power please bless me

Please bless us with the power of diligence to practise within the depth of dharma.

། སྤྱབ་སྤུག་རང་རྒྱུད་གྲོལ་བར་གྱིན་གྱིས་སློབས།

DRUB PHUG RANG GYU DROL WAR JIN GYI LOB
practice depth own mental capacity, personality liberate please bless me

Please bless us that we may liberate our mental streams in the depth of the practice.

། སྤྱབ་ལ་བར་ཚེད་མེད་པར་གྱིན་གྱིས་སློབས།

DRUB LA BAR CHE ME PAR JIN GYI LOB
practise to obstacles without please bless me

Please bless us that our practice may be free of obstacles.

། སྤྱབ་འབྲས་ལྷུང་དུ་སླིན་པར་གྱིན་གྱིས་སློབས།

DRUB DRAE NYUR DU MIN PAR JIN GYI LOB
practise result quickly ripen please bless me

Please bless us that the results of practice may ripen quickly.

Please bless us so that we can practise pure vision free of bias. Please bless us that we may feel real genuine respect and devotion. Please bless us that we may reduce our concern with unobtainable things. Please bless us with the power to establish the dharma in the depth of our mind. Please bless us with the power of diligence to practise within the depth of dharma. Please bless us that we may liberate our mental streams in the depth of the practice. Please bless us that our practice may be free of obstacles. Please bless us that the results of practice may ripen quickly.

། འབྲེལ་ཚད་དོན་དང་ལྡན་པར་གྱིན་གྱིས་སློབས།

TREL TSHE DON DANG DAN PAR JIN GYI LOB
those I have connection with meaningful please bless me

Please bless us that we may bring meaning and benefit to all who are connected to us.

། རེ་དོགས་གཉིས་འཛིན་ཞིག་པར་བྱིན་གྱིས་སློབས།

RE DOG NYI DZIN ZHIG PAR JIN GYI LOB
hopes doubts dualism destroy please bless me

Please bless us with the destruction of the duality of hopes and fears.

། གཉིས་མེད་ཡེ་ཤེས་མཐོང་བར་བྱིན་གྱིས་སློབས།

NYI ME YE SHE THONG WAR JIN GYI LOB
non-dual original knowing see, experience please bless me

Please bless us that we may experience non-dual original knowing.

། ཡེ་ཤེས་རང་དོགས་པར་བྱིན་གྱིས་སློབས།

YE SHE RANG NGO SHE PAR JIN GYI LOB
original knowing own nature know, recognise please bless me

Please bless us that we may actualise our own nature of original knowing.

། རང་ཐོག་བཙན་ས་བྱིན་གྱིས་སློབས།

RANG THOG TSAN SA ZIN PAR JIN GYI LOB
self on secure place hold, abide in please bless me*
**(unborn freedom)*

Please bless us that we may abide in the secure place right where we are.

། ཚུལ་མེད་གདིང་ཆེན་ཐོབ་པར་བྱིན་གྱིས་སློབས།

TSOL ME DING CHEN THOB PAR JIN GYI LOB
without dualistic effort great confidence gain please bless me

Please bless us that we may gain the great confidence free of effort.

Please bless us that we may bring meaning and benefit to all who are connected to us. Please bless us with the destruction of the duality of hopes and fears. Please bless us that we may experience non-dual original knowing. Please bless us that we may actualise our own nature of original knowing. Please bless us that we may abide in the secure place right where we are. Please bless us that we may gain the great confidence free of effort.

། ཡེ་གནས་ཡེ་ཤེས་དོ་རྗེའི་མཚོན་ཆེན་གྱིས།

YE NAE YE SHE DO JEI TSHON CHEN GYI
from very beginning present original knowing vajra, indestructible weapon great by

With the great indestructible weapon of original knowing which is always already present,

། འཁོར་འདས་སློང་སློག་དུས་གཅིག་བཅད་ནས་ཀང་།

KHOR DAE TONG SOG DUE CHIG CHED NE KYANG
samsara nirvana thousand things life-force time one cut then also
(in the manner of Vajrasattva)

May the entire diversity of samsara and nirvana be cut off in one instant.

། མ་འགག་བདེ་ཚེན་སྐྱེ་མས་མའི་དགའ་སྟོན་ལ།

MA GAG DE CHEN NYEM MAI GA TON LA
unceasing great happiness name of the consort of Vajrasattva festival celebration at, in

In the ceaseless great happiness of Nyema's celebration

། འདུ་འབྲེལ་མེད་པར་སྟོན་པས་རྟག་ཅེན་ཤོག།

DU TRAL ME PAR CHO PAE TAG TSEN SHO
joining separating without by conduct permanent secure may there be
(i.e.unchanging)

May we all find permanent security in the activity that is free of all change.

། མཉམ་བཟུང་གྲོང་ན་སྟུག་བསྐྱེད་མིང་ཅམ་མེད།

NYAM DAL LONG NA DU NGAL MING TSAM ME
even, equal spread, pervade vastness and depth in suffering name even without
(non-duality of emptiness and awareness)

In the infinity which is the same everywhere there is not even the name of suffering—

། དེས་ན་བདེ་བ་འཚོལ་མཁན་སྲུ་ཞིག་མཚིས།

DE NA DE WA TSHOL KHAN SU ZHIG CHI
when there is that happiness person who looks for who could there be

So who could one find there still looking for happiness?

། བདེ་སྟུག་རོ་མཉམ་འཛིན་མེད་རང་གྲོལ་གྱི།

DE DUG RO NYAM DZIN ME RANG DROL GYI
happiness sorrow flavour equal free of grasping self-liberating of

The self-liberating state free of grasping, where happiness and sorrow taste the same—

། ཀུན་བཟང་རྒྱལ་སྤྱིད་ཚེ་འདིར་ཐོབ་པར་ཤོག།

KUN ZANG GYAL SID TSHE DIR THOB PAR SHO
Samantabhadra, 'always good' kingdom life this gain may there be

In this very life may we gain that kingdom of Samantabhadra.

With the great indestructible weapon of original knowing which is always already present, may the entire diversity of samsara and nirvana be cut off in one instant. In the ceaseless great happiness of Nyema's celebration may we all find permanent security in the activity that is free of all change. In the infinity which is the same everywhere there is not even the name of suffering — so who could one find there still looking for happiness? In this very life may we gain that kingdom of Samantabhadra, the self-liberating state free of grasping, where happiness and sorrow taste the same.

Colophon

Regarding this work, which is a combination of prayer, repentant confession, and aspiration, one night during the waxing moon of the tenth month of the water-pig year, my wife, Shes-Rab-Ma Rig-'Dzin dBang-Mo, had a dream in which there appeared a lady

who had been in her dreams before. This lady said, “You should now ask Rinpoche to write a prayer,” and then departed.

Moreover, later, on the night of the tenth day of the same month the same lady appeared and told her, “You must immediately help to request the writing of a prayer,” and then she vanished.

I was informed of the dream the next morning but I said, “Not many people are ready to recite the prayers that already exist, so it’s not that there are no prayers at the present time.” My wife then requested me to quickly write a prayer without being concerned about the length. So then I had the idea to write a prayer since there seemed to be a need for one to request protection from the fears of sickness, famine, weapons and fighting that are prevalent at this time. But it remained only an intention as other things occurred and it seemed less pressing.

However, later on, in the evening of the 10th day of the 11th month, the lady appeared again in my wife’s dream and said, “My request for that prayer is not something of little importance. It is a great necessity.” So then, on the basis of hearing of that dream, on the morning of the 15th day of that month I had the idea to write something.

Then in the evening of the 14th day of the next month I prayed one-pointedly to Guru Rinpoche and made an aspiration for a very meaningful blessing.

At cock-crow the following morning I had a dream in which I was sitting inside a large building that resembled my temple. Suddenly a white man appeared, young, dressed in white, and with long, flowing ringlets. He was playing cymbals very softly and dancing in the clockwise spiralling steps of the Ging as he came through the door and approached closer and closer to me while chanting these words:

If you want to establish the dharma then plant it in your heart.

When it is in the depth of your heart you will get buddhahood.

If you want to reach the buddhaland then purify your attachment to ordinary confusion.

Happily, the pure buddhaland is right beside you.

Develop diligence in the practice of the essence.

If you do not practise then who will gain the attainments?

It is difficult to look at one’s own bad faults.

To really see one’s own faults is the one essential point of the dharma instructions.

Gradually purify the errors you have and increase and develop the good qualities you have.

At the end of each line he increased the volume of the cymbals and at the end he departed while playing them very loudly—and due to this I woke up. Immediately on awakening I remembered his words and knew that their meaning concerned the difficulty of training in ‘rejecting and accepting’. Then, with the regret of having seen my sole father, Guru Padma Sambhava, directly in front of me and not recognising him, with longing devotion this old father of the rNying-Ma, Jigtral Yeshe Dorje, wrote this in accordance with my vision. May it be beneficial.

Benefit to All

1 The Short Chapter on Discrimination ('byd-pa le'u chung) lists them as follows: Develop faith in the Three Precious Jewels without sorrow or weariness; search ultimately for the true doctrine; skilfully study the excellent sciences; first recollect and then appraise anything that is to be undertaken; do not hanker after unassigned work; look to a higher level and emulate the ancients and those of superior conduct; repay kindness to one's parents of the past, present and future; be broad-minded and hospitable in one's dealings with elder and younger siblings and paternal relatives; ensure that the young respect their elders by degrees; show loving kindness to one's neighbours; arduously assist one's acquaintances who are spiritual benefactors; perfectly fulfil the needs of those nearby who are connected through the worldly round; help others through one's skill in science and the arts; provide a refuge with kindness to those who depend upon it; resist bad advice and establish advice which will increase the happiness of the country; and, entrusting one's deeds to the doctrine, one should bring one's spouse to obtain the ground of enlightenment in future lives. [From The Nyingma School of Tibetan Buddhism by Dudjom Rinpoche]

Translated by James Low in 1984 & revised 22 March 2010

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