

།སྒྲོན་ལམ་ཡིད་བཞིན་ལོར་བུ་འོ།

THE PRAYER OF ASPIRATION WHICH IS A WISHFULFILLING JEWEL

བྱང་ཆུབ་སེམས་དཔའི་སྦྱོད་དབང་གི། དཀྱིལ་འཁོར་བྱ་བ་རྫོགས་པ་དང་། བཤགས་པ་བྱ་ཞིང་སྒྲོན་ལམ་གདབ། ཐམས་ཅད་གུས་པས་བཤམ་མོ་སྦྱར།

Completing the mandala section of the *Byang-Chub-Sems-dPai* sPyod-dBang practice, offer confession and then make this prayer of aspiration, holding your hands at your heart in devotion.

ན་མོ་ཕྱོགས་བཅུ་དུས་གསུམ་སངས་རྒྱས་དང་།

NA MO CHO< CHU DU SUM SANG GYE DANG
salutation direction ten times three buddhas and

Salutation. Buddhas of the ten directions and the three times,

བདེ་གཤེགས་རིགས་ལྔ་བྱང་ཆུབ་སེམས་དཔའ་དང་།

DE SHE< RI< NGA JANG CHU< SEM PA DANG
tathagatas kulas, five bodhisattva and
families

Tathagatas of the five families, bodhisattvas, and

གསང་སྔགས་རིག་སྔགས་ལྟོ་ཚོགས་ཐམས་ཅད་རྣམས་།

SANG NGAG RI< NGAG LHA TSHO< THAM CHE NAM
guhya mantra vidya mantra gods hosts all all

All you secret mantra and awareness mantra deities,

བདག་དང་ཡོན་བདག་རྣམས་ལ་དགོངས་སུ་གསོལ།

DA< DANG YON DA< NAM LA GONG SU SOL
me and patrons all to pay attention, please do
(beings) think of

Please pay heed to me and all beings.

Salutation. Buddhas of the ten directions and the three times, tathagatas of the five families, bodhisattvas, and all you secret mantra and awareness mantra deities, please pay heed to me and all beings.

བདེ་བར་གཤེགས་པ་ཁྱེད་ཀྱི་སྦྱོར་སྔ་རུ།

DE WA SHEG PA KYE KYI CHEN NGA RU
sugatas, buddhas* you of in the presence of, before

*those who have passed into nirvana

Sugatas, before all of you

བདག་གིས་མི་དགའི་སློབ་པ་བགྱིས་པ་རྣམས་ཅུ།

DAG GI MI GEI DI< PA GYI PA NAM
me* by unvirtuous errors done plural

* wherever 'I' occurs in the text we should take this to mean ourselves and all sentient beings.

All of the unvirtuous errors I have made

ཐམས་ཅད་མ་ལུས་སོ་སོར་བཤགས་པར་བགྱི།

THAM CHE MA LU SO SOR SHA< PAR GYI
all without each single one confess* and request forgiveness
exception

*The confession must be made honestly with sincere regret as if one had swallowed poison, and with a firm intention never to make such errors again. If done like this then the confession will be a truly effective purification because the buddhas will send their healing light, and because of the intrinsic emptiness of all phenomena which has been obscured by the attachment that leads to error.

I confess each one individually.

Sugatas, before you all I individually confess all the unvirtuous errors I have made.

ཡི་དམ་ལྷ་ཡི་ཉིང་འཇིན་བསློམས་པའི་ཚེ།

YI DAM LHA YI TING DZI< GOM PAI TSHE
path deity god of absorbed meditation, when, time
contemplation practice

When practicing absorbed contemplation of the path deities,

སྣང་སྟོང་འཇའ་ཚོན་ལྷ་བུར་མ་བསློམས་པར་ཅུ།

NANG TONG JA TSHO< TA BUR MA GOM PAR
appearance emptiness rainbow like, as not meditated

I did not imagine them as rainbow-like appearance and emptiness.

རང་རྒྱུད་དངོས་པོར་བསློམས་པ་མཐོལ་ལོ་བཤགས་ཅུ།

RANG GYU< NGOE POR GOM PA THOL LO SHA<
self nature substantial meditate humbly confess with hands held at your heart

I humbly confess that I have meditated upon them as being substantial in nature.

When practicing the absorbed contemplation of the path deities, I did not imagine them as rainbow-like appearance and emptiness. I humbly confess that I have meditated upon them as being substantial in nature.

བྱང་ཆུབ་སེམས་དཔའི་སློབ་པ་སེམས་བསྐྱེད་དང་།

JANG CHUB SEM PAI DOM PA SEM KYE DANG
bodhisattva's vows, develop and
ordination bodhicitta*

* an altruistic intention towards enlightenment

My bodhisattva vow to develop altruism and

ཉན་ཐོས་བསྐྱབ་པ་ཉམས་པ་མཐོལ་ལོ་བཤགས།

NYAN THO LA< PA NYAM PA THOL LO SHA<
shravaka vows, rules, lost, lapsed humbly confess
(hinayana) training

My training in disciplined study and practice – I humbly confess that I have lapsed in these commitments.

I humbly confess that I have lapsed in my bodhisattva vows to develop altruism and in my training in disciplined study and practice.

ཐེག་ཆོས་ལ་སྐྱབ་པ་བཏབ་པ་དང་།

THE< CHEN CHO LA KU< PA TA< PA DANG
mahayana dharmas, towards insult, do and
doctrines debase

Insulting the mahayana doctrines,

ཕ་དང་མ་ལ་ངན་ཆོག་སྐྱབ་པ་དང་།

PHA DANG MA LA NGA< TSHI< ME PA DANG
parents to bad, speech, speak and
coarse words

Speaking roughly to my parents,

ཆོས་ཀྱི་གྲོགས་ལ་འགྲན་ཞིང་བརྟེན་བ་དང་།

CHO KYI DRO< LA DRA< ZHING GAL WA DANG
dharma friends to challenging, taking dispute, and
them to be rivals oppose

Challenging and disputing with my dharma friends, and

ཚེ་རབས་ཐོག་མེད་དུས་ན་བསགས་པ་ཡི།

TSHE RA< THO< ME DU NA SA< PA YI
cycles of rebirth beginningless time in accumulated of

All the accumulations, in all my lives during beginningless time, of

མི་དག་བཅུ་དང་མཚམས་མེད་ལྔ་ཡི་ལས།

MI GE CHU DANG TSHA< ME NGA YI LAE
ten unvirtuous and five boundless errors of karma, activity

All the karma of the five boundless errors and the ten unvirtuous actions –

བགྱིད་དང་བགྱིད་དུ་སྐྱུལ་དང་ཡི་རང་བགྱིས།

GYI< DANG GYI< DU TSAL DANG YI RANG GYI
I did and encouraged others and was happy at that
to do

Whatever errors I have done, encouraged others to do, and rejoiced at the performance of,

དེ་དག་ཐམས་ཅད་མ་ལུས་སོ་སོར་བཤགས།

DE DA< THAM CHE MA LU SO SOR SHA<
those all without each single one I confess
exception

I confess them all, each single one without exception.

Insulting the mahayana doctrines, speaking roughly to my parents, challenging and disputing with my dharma friends, and all the accumulations, in all my lives during beginningless time, of all the karma of the five boundless errors and the ten unvirtuous actions – whatever errors I have done, caused others to do, and rejoiced in the performance of, I confess them all, each single one without exception.

ལེ་ལོ་བག་མེད་དབང་དུ་གྱུར་པ་ཡིས།

LE LO BA< ME WANG DU GYUR PA YI
laziness carelessness come under the power of by

Due to going under the power of carelessness and laziness

ཚོར་དང་མ་ཚོར་མ་རིག་སྤོང་པས་བསྐྱབས།

TSHOR DANG MA TSHOR MA RIG MU< PAE DRI<
perceive and not perceive ignorance darkness covered
(not realise what one is doing)

I have committed sins that I was aware of and that I was not aware of, all while obscured by the darkness of ignorance.

རྩ་བ་ཡན་ལག་དམ་ཚིག་ཉམས་པ་རྣམས།

TSA WA YE< LAG DAM TSHI< NYAM PA NAM
root branch tantric vows broken, lost (plural)

All my lapses in my root and branch tantric vows

ཐམས་ཅད་མ་ལུས་སོ་སོར་བཤགས་པར་བགྱི།

THAM CHE MA LU SO SOR SHA< PAR GYI
all without each single confess and request forgiveness
exception one

I confess to you individually without exception and request your forgiveness.

Due to going under the power of laziness and carelessness, I have committed errors that I was aware of and that I was not aware of, all while obscured by the darkness of ignorance. All my lapses in my root and branch tantric vows I confess individually to you without exception and request your forgiveness.

བདག་གིས་དང་པོར་སེམས་བསྐྱེད་ཀྱི་ཚེན་བགྱིས།

DA< GI DANG POR SEM KYE GYA CHEN GYI
me by firstly developing vast did
bodhicitta

At first I developed a vast altruistic aspiration for enlightenment,

ལེ་ལོ་ཤེས་རབ་དམན་པས་དེ་ལས་ཉམས།

LE LO SHE RAB MA< PAE DE LAE NYAM
laziness stupidity that from fall away, lapse

But then due to laziness and weak understanding I fell away from it.

སེམས་བསྐྱེད་དམ་བཅའ་ཉམས་པ་མཐོལ་ལོ་བཤགས།

SEM KYE DAM CHA NYAM PO THOL LO SHA<
bodhicitta vows lost humbly confess

I humbly confess the lapses in my bodhicitta vows.

At first I developed a vast altruistic aspiration for enlightenment, but then due to laziness and weak understanding I fell away from it. I humbly confess the lapses in my bodhicitta vows.

བདག་དང་སེམས་ཅན་མ་ལུས་ཐམས་ཅད་ཀྱིས་ཅུ།

DA< DANG SEM CHEN MA LU THAM CHE KYI
I and sentient beings without all by
exception

I and all sentient beings without exception,

བསྐྱལ་པ་ཆེན་པོའི་གོང་ནས་ད་ལྟའི་བར་ཅུ།

KAL PA CHEN POI GONG NAE DA TAI BAR
kalpa, aeon great's from beginningless now until

From the beginning of this great aeon until now,

དངོས་པོར་འཛིན་པའི་ལས་ལ་ཞེན་པ་ཡིས་ཅུ།

NGO POR DZI< PAI LAE LA ZHE< PA YI
things, substantial grasping at, karmic for desire, due to
entities believing in activity hope

Have been drawn to the karmic activity of grasping at appearances as if they were substantial entities.

དུག་ལྔའི་དབང་གུར་སྤྱོད་པ་ཉམས་པ་དང་ཅུ།

DUG NGAI WANG GYUR DOM PA NYAM PA DANG
five poisons* power gone under vow lost, broken and
*stupidity, anger, desire, pride and jealousy

Due to this we have gone under the power of the five poisons and have broken our vows,
and

དམ་པའི་ཚེས་ལ་སྐྱར་པ་བཏབ་པ་རྣམས་ཅུ།

DAM PAI CHO LA KUR PA TAB PA NAM
holy, excellent dharma to said bad things about (plural)

Said bad things against the holy Dharma.

ཐར་པའི་གོགས་སུ་གུར་པ་མཐོལ་ལོ་བཤགས་ཅུ།

THAR PAI GE< SU GYUR PA THOL LO SHA<
mukti, obstacle// as become humbly confess
liberation

We humbly confess these actions which have become obstacles to our liberation.

From the beginning of this great aeon until now, I and all sentient beings without exception have been drawn to the karmic activity of grasping at appearances as if they were substantial entities. Due to this we have gone under the power of the five poisons and have broken our vows, and said bad things against the holy Dharma. We humbly confess these actions which have become obstacles to our liberation.

ཕྱོགས་བཅུ་དུས་གསུམ་བདེ་བར་གཤེགས་པ་རྣམས་ཅུ།

CHO< CHU DU SUM DE WAR SHE< PA NAM
directions ten times three sugatas, buddhas all

Sugatas of the ten directions and the three times

འཇིག་རྟེན་ཁམས་འདིར་རྟག་པར་བཞུགས་ནས་ཀྱང་།

JI< TEN KHAM DIR TA< PAR ZHU< NAE KYANG
external world here always stay then also

Please remain always in this world, and

ལྷ་དཀ་མི་འདའ་འགོ་དུག་སྤྱུགས་ཇེས་གཟིགས་ཅུ།

NYA NGAN MI DA DRO DRUG THUG JE ZIG
misery not go beyond beings of the with look
(not die, not pass into nirvana) six realms compassion

Without passing into nirvana, please look with compassion upon the beings in the six realms of samsara.

ཐེག་ཆེན་ཚཱ་གྱི་འཁོར་ལོ་བསྐྱོར་དུ་གསོལ་ཅུ།

THE< CHEN CHO KYI KHOR LO KOR DU SOL
mahayana dharma of wheel turn please
(i.e. teach)

We request you to teach the mahayana dharma.

Sugatas of the ten directions and the three times please remain always in this world, and without passing into nirvana please look with compassion upon the beings in the six realms of samsara. We request you to teach the mahayana dharma.

བདག་གིས་བྱང་ཆུབ་མཚོག་ཏུ་སེམས་བསྐྱེད་དེ།

DA< GI JANG CHU< CHO< TU SEM KYE DE
I by enlightenment, excellent, to develop the altruistic that
buddhahood supreme aspiration for enlightenment

I must develop the excellent altruistic aspiration for enlightenment and so

བདེ་བར་གཤེགས་པ་ཁྱེད་གྱི་གདུང་གསོལ་བ་ཅིང་།

DE WAR SHE< PA KHYE KYI DUNG SO< CHING
sugatas, buddhas your follow you, come into your family or lineage

Enter your lineage, O sugatas.

སེམས་ཅན་བདེ་བའི་དོན་ཆེན་བསྐྱེད་པའི་ཕྱིར་།

SEM CHEN DE WAI DON CHEN DRU< PAI CHIR
sentient beings happiness benefit great practice in order to

In order to accomplish the great benefit of happiness for sentient beings

སྒྲ་མེད་བྱང་ཆུབ་མཚོག་ཏུ་སེམས་བསྐྱེད་དེ།

LA ME JANG CHU< CHO< TU SEM KYE DO
supreme, enlightenment excellent to develop the altruistic aspiration for enlightenment
unsurpassed

I must develop the excellent altruistic aspiration for supreme enlightenment.

I must develop the excellent altruistic aspiration for enlightenment and so enter your lineage, O sugatas. In order to make the great benefit of happiness for sentient beings, I must develop the excellent altruistic aspiration for supreme enlightenment.

བདག་གིས་སེམས་བསྐྱེད་ཀྱི་ཆེན་བགྲིས་པ་ཡིས།

DA< GI SEM KYE GYA CHEN GYI PA YI
me by develop vast great do by that
bodhicitta

By my developing a vast altruistic aspiration

ཁམས་གསུམ་སེམས་ཅན་མ་ལུས་ཐམས་ཅད་ཀུན།

KHAM SUM SEM CHEN MA LU THAM CHE KUN
three worlds sentient beings without all
(desire, form, formless)

May all sentient beings in the three worlds without exception

མི་ཁོམ་སྤྲུག་བསྐྱེད་དང་དན་སྐྱོད་གསུམ།

MI KHOM DU< NGAL GYA< DANG NGA< SONG SUM
no leisure* miseries eight # and lower realms three+

* not possible to practice Dharma

birth in hells, insatiable ghosts, animals, long-living gods, uncivilised tribes, among those with wrong views, barbarian border countries, and as an idiot

+ hells, insatiable ghosts and animals

Be freed from the eight sorrowful conditions of non-leisure and the three lower realms, and

དེ་ལས་ཐར་ནས་བྱང་ཆུབ་ཐོབ་པར་ཤོག།

DE LAE THAR NAE JANG CHU< THO< PA SHO<
these from liberate then enlightenment get must
places

Must all gain enlightenment

By my developing a vast altruistic aspiration, all sentient beings without exception in the three worlds must be freed from the eight sorrowful conditions of non-leisure and the three lower-realms and all must gain enlightenment.

དཀོན་མཆོག་གསུམ་དང་ནམ་ཡང་མི་འབྲལ་ཞིང་།

KO< CHOG SUM DANG NAM YANG MI TRAL ZHING
triple gem* and never separating

* buddha, dharma, sangha; guru, deva, dakini; dharmakaya, sambhogakaya, nirmanakaya

Never being separated from the triple gem and

ཆོ་རབས་ཀུན་ཏུ་དགོ་བཅུ་སྟོན་པ་དང་།

TSHE RAB KUN TU GE CHU CHO< PA DANG
lives all in virtues ten* practice and

* the ten virtues are not taking life; not to take what is not given; ethical sexual behaviour; to speak the truth; to speak gently; not to break a promise; not to speak slander; not to covet another's property; not harming others; to respect the dharma.

Practicing the ten virtues in all my lives

འགྲོ་བ་དྲུག་ལ་རྒྱུན་དུ་སློབ་རྗེས་བལྟུང་།

DRO WA DRU< LA GYUN DU NYING JE TA
beings of the six realms to always with compassion look

May I always look with compassion upon those moving in the six realms and

གཞན་དོན་ཕུན་སུམ་ཚོགས་པ་སློབ་པར་ཤོག།

ZHE< DON PHU< SUM TSHO< PA CHO< PAR SHO<
others benefit all good things gain the use of must
 (grace, glory, wealth)

Be able to help others and give them access to all that is beneficial.

Never being separated from the triple gem and practicing the ten virtues in all my lives, may I always look with compassion upon those moving in the six realms and be able to help others and give them the access to all that is beneficial.

བདག་དང་དད་ལྡན་གནས་འདིར་ཚོགས་པ་རྣམས་ལ།

DA< DANG DE< DEN NAE DIR TSHO< PA NAM
I and having faith place here hosts (plural)

For myself and all those here who have faith,

ཚེ་རིང་ནད་མེད་ལོངས་སློབ་རྒྱས་པ་དང་།

TSHE RING NA< ME LONG CHO GYAE PA DANG
long life good health wealth increase and

May our long lives, good health and wealth increase, and

མི་མཐུན་གཞོན་པའི་རྐྱེན་རྣམས་ཞི་བ་དང་།

MI THUN NO< PAI KYEN NAM ZHI WA DANG
inharmonious troublesome reasons, pacified and
 conditions

With all inharmonious and troublesome conditions being pacified

བདག་གཞན་ཕུན་སུམ་ཚོགས་པ་སློབ་པར་ཤོག།

DA< ZHAN PHUN SUM TSHO< PA CHO< PAR SHO<
I others all good things gain the use of must
 (grace, glory, wealth)

May I and all others enjoy all that is beneficial.

For myself and all those here who have faith, may our long lives, good health and wealth increase, and with all inharmonious and troublesome conditions being pacified may I and all others enjoy all that is beneficial.

ཤེས་རབ་སློབས་པ་དྲན་པ་ཉིང་འཛིན་ནི།

SHE RAB POB PA DREN PA TING DZIN NI
prajna, supreme confidence remembrance samadhi, absorbed wisdom contemplation

Gaining true discernment, confidence, remembrance, absorbed contemplation, and

བྱང་ཆུབ་སེམས་ལ་མི་བརྗེད་གཟུངས་ཐོབ་ནས།

JANG CHU< SEM LA MI JE ZUNG THO< NAE
bodhicitta to not forget memory, get then
holding power

Constant remembrance of our altruistic aspiration,

ས་དང་ཕ་རོལ་ཕྱིན་པའི་ལམ་བསྐོད་དེ།

SA DANG PHA ROL CHI< PAI LAM DRO< DE
bhumi, and paramita, transcendental way, traverse thus
ten stages virtues path

We will move through the ten stages and the path of the transcendent virtues.

སླ་མེད་བྱང་ཆུབ་ལྷུང་དུ་ཐོབ་པར་ཤོག།

LA ME JANG CHU< NYUR DU THO< PAR SHO<
supreme, enlightenment quickly get must
unsurpassed

May we thus quickly gain supreme enlightenment.

Gaining true discernment, confidence, remembrance, absorbed contemplation, and constant remembrance of our altruistic aspiration, we will move through the ten stages and the path of the transcendent virtues. May we thus quickly gain supreme enlightenment.

བདག་འདྲ་ཆེ་གོ་མོ་ཞེས་བགྱི་བ་ཡིས།

DAN DRE< CHE GE MO ZHE GYI WA YI
I (say your own name) so called by

I, (say your own name)

དུས་འདི་ནས་བཟུང་བསྐལ་པ་དཔག་མེད་དུ།

DU DI NAE ZUNG KAL PA PA< ME DU
time this from now on kalpa measureless in

Promise that from this time onwards, for measureless aeons,

སེམས་བསྐྱེད་ཀྱི་ཆེན་བགྱིད་པར་དམ་བཅའོ།

SEM KYE GYA CHEN GYI PAR DAM CHO
developing vast, great do, perform I promise
bodhicitta

I will act with a great altruistic aspiration for enlightenment.

དགོན་མཚོག་གསུམ་གྱིས་བདག་གི་གྲོགས་མཛོད་ཅིག།

KO< CHO< SUM GYI DA< GI DRO< DZO< CHI<
triple gem by me of helper, do please
(guru, deva, dakini etc.) friend

May the triple gem assist me in this!

I, (say your own name), promise that from this time onwards, for measureless aeons, I will act with a great altruistic aspiration for enlightenment. May the triple gem assist me in this!

ཚེ་རབས་འདི་དང་བསྐྱེལ་པ་དཔག་མེད་ཀྱི་ཉེ།

TSHE RA< DI DANG KAL PA PA< ME KYI
lifetime this and kalpa measureless of

(during this huge period of time all beings in samsara will enter into some kind of relationship with me)

In this lifetime and during measureless aeons,

བདག་གི་ཕ་དང་མ་དང་བློན་ལོལ་དང་།

DA< GI PHA DANG MA DANG DRE< KHO< DANG
my father and mother and servants and

My parents and servants,

བུ་དང་བུ་མོ་མཛེའ་བའི་གྲོགས་ལ་སོགས་པ་།

BU DANG BU MO DZA WAI DRO< LA SO<
sons and daughters dear, intimate friends and so on

My sons and daughters, intimate friends and so on –

ཐམས་ཅད་དེ་སོང་གསུམ་གྱི་གནས་ན་འཁོར་།

THAM CHE NGE< SONG SUM GYI NAE NA KHOR
all lower realms three of place in revolve, dwell

All of them will come to dwell in the three lower realms.

དེ་ཕྱིར་བདག་གིས་འགོ་རླུག་སེམས་ཅན་རྣམས་ལ།

DE CHIR DA< GI DRO DRU< SEM CHEN NAM
therefore, I by beings (in the sentient being (plural)
six realms)

Since all sentient beings in the six realms

ཉེ་རིང་བྱས་ནས་སྤང་སྤང་ཇི་ལྟར་བྱེད་།

NYE RING JAE NAE PANG LANG JI TAR JE
near and far* do then abandon, help, like that do
forsake adopt

* my people and other people

Discriminate between intimates and strangers, and then help or abandon them, these actions

འགོ་བ་རླུག་གི་གནས་འདི་མ་སྟོང་ས་པར་།

DRO DRU< GI NAE DI MA TONG PAR
beings of six of places these not empty
realms

(because beings act wrongly towards each other and do not practice unbiased openness, samsara goes on and on)

Ensure that the six realms will not be emptied of beings.

བདག་གི་སེམས་བསྐྱེད་ཉམས་པར་མ་གྱུར་ཅིག་།

DA< GI SEM KYE NYAM PAR MA GYUR CHI<
I developing weak, lapsed not grow, must
bodhicitta become

Therefore, I must not allow my altruistic aspiration for enlightenment to weaken.

In this lifetime and during measureless aeons, my parents and servants, my sons and daughters, intimate friends and so on – all of them will come to dwell in the three lower realms. Since all sentient beings in the six realms discriminate between intimates and strangers, and then help or abandon them, they ensure that the six realms will not be emptied of beings. Therefore, I must not allow my altruistic aspiration for enlightenment to weaken.

བདག་ནི་དུས་འདིར་རྣམ་པ་མཚོག་ཐོབ་ནས།

DA< NI DU DIR NU PA CHO< THO< NAE
I time here power; supreme, get then
opportunity very good

Now, when I have gained the most excellent power of altruistic intention,

རིགས་སྟེན་སེམས་ཅན་མ་ལུས་ཐམས་ཅད་ཀྱི།

RI< DRU< SEM CHEN MA LU THAM CHE KYI
classes six sentient beings without all of
(sentient beings in the six realms)

May I destroy all the karma and karmic results of

ལས་དང་ལས་ཀྱི་རྣམ་སྤྲིན་འཛམས་པར་ཤོག།

LAE DANG LAE KYI NAM MIN JOM PAR SHO<
karma and karma of fully ripening subdue must do
result

All sentient beings in the six realms without exception.

བདག་ནི་ཡིད་བཞིན་ལོར་བུ་ལྟར་གྱུར་ཏེ།

DA< NI YI ZHIN NOR BU TAR GYUR TE
I wishfullfilling gem like become this

Becoming like the wishfullfilling gem,

ཡིད་ལ་ཅི་བསམ་མ་ལུས་འགྲུབ་པར་ཤོག།

YI< LA CHI SAM MA LU DRU< PAR SHO<
mind in every thought without accomplish must

May I accomplish every ethical wish that arises in the minds of all beings.

Now, when I have gained the most excellent power of altruistic intention, may I destroy all the karma and karmic results of all sentient beings without exception in the six realms. Becoming like the wishfullfilling gem, may I accomplish every ethical wish that arises in the minds of all beings.

དམྱལ་བ་ཡི་དྲགས་བྱོལ་སོང་ངན་སོང་གསུམ།

NYAL WA YI DVA< JOL SONG NGEN SONG SUM
hell insatiable ghosts animal lower realms three

By my compassionate remembrance of those in

བདག་གིས་སྤྲིང་རྗེས་ཡུལ་དུ་དྲན་པ་ཡིས།

DA< GI NYING JEI YUL DU DREN PA YI
I by compassion object as remember by

The three lower realms of the hells, insatiable ghosts and animals,

ཚོ་བྲང་བགྲེས་སྐྱོམ་གཏི་མུག་ལས་ངན་བྱང་།

TSHE DRANG TRE KOM TI MU< LAE NGEN JANG
hot cold hunger and thirst stupidity bad karma purify
(hot hells) (cold hells) (insatiable (animals))

I will purify the bad karmic results of great heat and cold, hunger and thirst, and dull stupidity.

བདག་གི་འཁོར་དང་གདུལ་བྱར་སྐྱེ་བར་ཤོག་།

DA< GI KHOR DANG DUL JAR KYE WA SHO<
my circle and disciples born as must be

May all these beings be born as my associates and disciples.

By my compassionate remembrance of those in the three lower realms of the hells, insatiable ghosts, and animals, I will purify the bad karmic results of great heat and cold, hunger and thirst, and dull stupidity. May all these beings be born as my associates and disciples.

ལྷ་དང་ལྷ་མིན་མི་ཡི་རིགས་རྣམས་ཀུན་།

LHA DANG LHA MIN MI YI RI< NAM KUN
gods and asuras human of classes all

With all those in the realms of gods, demi-gods, and humans,

བདག་གིས་ཡིད་གྱི་ཡུལ་དུ་བློན་པ་ཡིས་།

DA< GI YI< KYI YUL DU DRE< PA YI
I by mind of object as think of, by
remember

Being remembered and held in mind,

ཆགས་སྤང་འཐབ་རྩོད་ལེ་ལོའི་སྐྱུག་བསྐྱེད་བྱང་།

CHA< DANG THAB TSO< LE LOI DU< NGAL JANG
desire anger disputing laziness suffering purify
(humans) (asuras) (gods)

May all their sufferings of desire, anger, strife and laziness be purified, and

ཐམས་ཅད་བྱང་ཚུབ་སེམས་དང་ལྡན་པར་ཤོག་།

THAM CHE JANG CHU< SEM DANG DEN PAR SHO<
all bodhicitta have must

May they all gain the altruistic aspiration for enlightenment.

With of all those in the realms of gods, demi-gods, and humans, being remembered and held in mind, may all their sufferings of desire, anger, strife and laziness be purified, and may they all gain the altruistic aspiration for enlightenment.

བདག་གི་དགྲ་བགོགས་རྣམས་ཀྱིས་བདག་མཐོང་ན།

DA< GI DRA GE< NAM KYI DAG THONG NA
my enemies obstructors by me see if, when

When my enemies and opponents see me

ཞེ་སྤང་གཞོན་སེམས་སླིང་རྗེའི་སེམས་སྲུ་བསྐྱར་མཁོ།

ZHE DANG NO< SEM NYING JEI SEM SU GYUR
anger ill will compassionate mind to change

May their anger and ill will change into a compassionate attitude.

བདག་གི་གཉེན་དང་འཁོར་གྱིས་བདག་མཐོང་ན།

DA< GI NYEN DANG KHOR GYI DA< THONG NA
my relatives and people of my circle by me look, see if, when

And when my relatives and associates see me

འཁོར་བ་སློང་བའི་སློང་དང་ལྡན་པར་ཤོག།

KHOR WA PONG WAI LO DANG DEN PAR SHO<
samsara renounce, stop mind, with have must get
thought

May they gain the intention to renounce samsara.

When my enemies and opponents see me may their anger and ill will be changed into a compassionate attitude. And when my relatives and associates see me may they gain the intention to renounce samsara.

ཆེ་བཅོན་རྒྱལ་པོ་རྣམས་ཀྱིས་བདག་མཐོང་ན།

CHE TSEN GYAL PO NAM KYI DA< THONG NA
great and strong, powerful king (plural) by me look, see if, when

When great and powerful kings see me

ཁེངས་རྟེགས་རྩམ་སེམས་སྲུལ་ནས་ཚོས་སློང་ཤོག།

KHENG DRE< NGAM SEM THUL NAE CHO CHO< SHO<
egoism, arrogance, strong pride violent mind restrain, then dharma practice must
stop

May their haughty arrogance and rough violent minds be restrained and may they practice the Dharma.

When great and powerful kings see me may their haughty arrogance and rough violent minds be restrained and may they practice the Dharma.

གཞན་ཡང་ནད་དང་སྲུག་བསྐྱེད་སྲག་པོས་གཟེར།

ZHEN YANG NA< DANG DU< NGAL DRA< POE ZIR
moreover disease and misery terrible by troubled, tortured, pierced

Moreover, when beings have diseases and are pierced by terrible sufferings,

འཆི་ཁ་དང་ནི་བར་དོའི་སེམས་ཅན་གྱིས།

CHI KHA DANG NI BAR DO SEM CHEN GYI
just at the time of dying and intermediate periods sentient beings by

When they are on the point of death and in the subsequent periods,

བདག་ཉིད་མཐོང་བ་དང་ནི་དྲན་པ་ཡིས།

DA< NYI THONG WA DANG NI DRE< PA YI
me, myself look, see and remember by

Then by seeing and remembering me

རང་རང་ལས་ཀྱི་སྐྱུ་ག་བསྐྱེད་ཞི་བར་ཤོག།

RANG RANG LAE KYI DU< NGAL ZHI WA SHO<
each separate karma of suffering pacified must

May each have their own karmic sufferings pacified.

Moreover, when beings have diseases and are pierced by terrible sufferings, when they are on the point of death and in the subsequent periods, then by seeing and remembering me may each have their own karmic sufferings pacified.

སེམས་ཅན་དབྱུང་པོ་དང་བཀྲེས་སྐྱོལ་ཉེན་པ་རྣམས།

SEM CHEN WUL PHONG TRE KOM NYE< PA NAM
sentient beings poor hunger thirst troubled, those who are
in danger

May all sentient beings who are troubled by poverty, hunger and thirst,

བདག་ཉིད་མཐོང་དམ་དྲན་པས་འབྱོར་པ་རྒྱས།

DA< NYI THONG NGAM DRE< PAE JOR PA GYE
me look, see or remember by fortune, increase
wealth

By seeing or remembering me, have their fortune increase and

ལོ་ངས་སྤྱོད་ཕུན་སུམ་ཚོགས་པ་ཐོབ་པར་ཤོག།

LONG CHO< PHUN SUM TSHO< PA THO< PA SHO<
useful things all good things get must

Gain enjoyment and fulfilment.

By seeing or remembering me, may all sentient beings who are troubled by poverty, hunger, and thirst, have their fortune increase and gain enjoyment and fulfilment.

སེམས་ཅན་གཤེད་མའི་ལག་ཏུ་བཟུང་བ་ཡི།

SEM CHEN SHE< MAI LA< TU ZUNG WA YI
sentient beings executioner, hand in held of
killer

When sentient beings are caught by a killer,

མི་དང་དྲུད་འགྲོ་སེམས་ཅན་ཐམས་ཅད་ཀྱི།

MI DANG DUN DRO SEM CHE< THAM CHE KYI
human and animals sentient beings all of
being

For all beings, whether they be human or animal or whatever,

ཚེ་སློག་བདག་གིས་སྐྱེ་ཞིང་སྐྱོབ་པར་ཤོག།

TSHE SO< DA< GI LU ZHING KYO< PAR SHO<
life force me by ransom save must

May I ransom their lives and protect them.

When sentient beings are caught by a killer, for all beings, whether they be human or animal or whatever, may I ransom their lives and protect them.

སྐྱེ་བོ་སླིག་ཅན་རྣམས་ཀྱིས་བདག་མཐོང་ན།

KYE WO DI< CHEN NAM KYI DA< THONG NA
human sinful those by me see if, when
being who are

When sinful humans see me,

ཞི་སྒྲུང་རྩམ་སེམས་ལོག་པའི་སེམས་ཞི་ནས།

ZHI DANG NGAM SEM LO< PAI SEM ZHI NAE
anger violent wrong ideas pacify then

May their anger, violent thoughts and wrong views be pacified and then

ཞི་དུལ་སྦྱིང་ཚེའི་སེམས་དང་ལྡན་པར་ཤོག།

ZHI DUL NYING JEI SEM DANG DEN PAR SHO<
peaceful compassionate mind have must

May they gain calm and compassionate minds.

When sinful humans see me, may their anger, violent thoughts and wrong views be pacified, and may they gain calm and compassionate minds.

བུད་མེད་སྐྱེ་དམན་རྣམས་ཀྱིས་བདག་མཐོང་ན།

BU ME KYE MEN NAM KYI DA< THONG NA
woman female (plural) by me look at if, when

When women see me,

འདོད་ཆགས་ཞེན་པའི་བསམ་པ་དག་སྐྱུར་ནས།

DO< CHA< ZHEN PAI SAM PA DA< GYUR NAE
desire, lust hopeful thoughts pure become then

May their desireful thoughts and hopeful attachments be purified, and then

དྲན་རིག་བདེ་བ་ཆེན་པོ་རྟོགས་པར་ཤོག།

DREN RIG DE WA CHEN PO TO< PAR SHO<
mindfulness, happiness great realise must
awareness

May they realise the great happiness of mindfulness.

When women see me, may their desireful thoughts and hopeful attachments be purified, and then may they realise the great happiness of mindfulness.

རབ་བྱུང་བཅུན་པ་རྣམས་ཀྱིས་བདག་མཐོང་ནེ།

RAB JUNG TSUN PA NAM KYI DA< THONG NA
bhikshus, saintly (plural) by me look at, see if, when
renunciates beings

When bhikshus and nuns of all classes see me,

ཚུལ་བྱིམས་སྡོམ་པ་གཙང་ཉིང་ལྡན་པ་དང་།

TSHU< TRIM DOM PA TSANG ZHING DEN PA DANG
morality vows purity keep and

May they keep their vows and morality pure and

པ་རོལ་བྱིན་པ་དྲུག་ལ་སྦྱོང་པར་ཤོག་ཅེ།

PHA ROL CHIN PA DRU< LA CHO< PAR SHO<
paramitas six in practice must do*

** generosity, morality, endurance, diligence, absorbed contemplation and wisdom.*

Practice the six paramitas.

When bhikshus and nuns of all classes see me, may they keep their vows and morality pure and practice the six paramitas.

གསང་སྤྲུགས་རྣལ་འབྱོར་རྣམས་ཀྱིས་བདག་མཐོང་ནེ།

SANG NGAG NAL JOR NAM KYI DA< THONG NA
tantra yogi (plural) by me see if, when

When tantric yogis see me,

དམ་ཚིག་ཉམས་ཆགས་ཐམས་ཅད་སྐོང་གུར་ནས།

DAM TSHIG NYAM CHA< THAM CHE KONG GYUR NAE
vows lapsed lost all full become and then

May all their lost and lapsed vows be restored and

བདག་གཞན་གཉིས་སུ་མེད་པའི་དོན་རྟོགས་ཤོག་ཅེ།

DA< ZHAN NYI SU ME PAI DON TO< SHO<
I others not different meaning realise must

They must actualise the non-duality of self and others.

When tantric yogis see me, may all their lost and lapsed vows be restored and may they actualise the non-duality of self and others.

སྤྲེལ་མེད་རྣལ་འབྱོར་སྐྱབ་པས་བདག་མཐོང་ནེ།

LA ME NAL JOR DRU< PAE DA< THONG NA
supreme yoga practitioners me see if, when

When practitioners of the highest tantric yoga see me,

སྣང་སྲིད་འཁོར་འདས་སེམས་སྲུ་ཐག་ཚོད་ནས་ཅུ།

NANG SI< KHOR DAE SEM SU THA< CHO< NAE
all possible appearances samsara nirvana mind as decide, resolve then

May they be confident that all the possible appearances of samsara and nirvana are the play of the mind, and then

མ་བཅོས་རང་བྱུང་ཡི་ཤེས་དོན་རྟོགས་ཤོག་ཅུ།

MA CHOE RANG JUNG YE SHE DON TO< SHO<
non-artificial self-existing pristine nature actualise must cognition

Actualise uncontrived, uncreated original knowing.

When practicers of the highest tantric yoga see me, may they be confident that all the possible appearances of samsara and nirvana are the play of the mind, and then actualise uncontrived, uncreated original knowing.

སྲིད་པའི་ཚེ་ནས་དབྱུང་བའི་གནས་ཡན་ཆད་ཅུ།

SI< PAI TSE NAE NYAL WAI NAE YAN CHE<
world top point from hell's place from up to down

From the highest spheres of the world down to the realms of hell, and

ཚངས་པའི་ལྷ་དང་འཇག་མའི་སྲིན་བྱུང་བར་ཅུ།

TSHANG PAI LHA DANG JA< MAI SIN BUI BAR
brahma gods from grass insect until, including

From the brahma gods to the tiniest insects in the grass,

རིགས་རྒྱལ་སེམས་ཅན་གསུགས་ལྡན་གསུགས་མེད་ཀྱང་ཅུ།

RI< DRU< SEM CHEN ZU< DEN ZU< ME KUN
six realms of samsara sentient beings with body, form without form, body all

For all sentient beings in the six realms, whether with form or without,

བདག་ཉིད་མཐོང་དང་ཐོས་དང་རེག་པ་དང་ཅུ།

DA< NYI THONG DANG THOE DANG REG PA DANG
me see and hear and come in contact and
(me or my name)

By merely seeing, hearing, touching or thinking of me,

བདག་ཉིད་བསམས་པ་ཅོམ་གྱིས་སྦྱོང་བ་པ་སྦྱང་ཅུ།

DA< NYI SAM PA TSAM GYI DRI< PA JANG
me think only by sins cleansed

May all their sins and obscurations be removed.

ཐམས་ཅད་བདག་གི་ཚཱ་ལ་སྦྱོང་བར་ཤོག་ཅུ།

THAM CHE DA< GI CHO LA CHO< PAR SHO<
all of them my dharma to practice must

May they practice my Dharma.

From the highest spheres of the world down to the realms of hell, and from the brahma gods to the tiniest insects in the grass, for all sentient beings in the six realms, whether with form or without, by merely seeing, hearing, touching or thinking of me, may all their sins and obscurations be removed. May they practice my Dharma.

བདག་ནི་རང་བྱུང་ཡི་ཤེས་ཆེན་པོ་སྟེ།

DA< NI RANG JUNG YE SHE CHEN PO TE
I self-existing pristine great thus
cognition

With the self-existing great original knowing,

ཉོན་མོངས་དུག་ལྔ་ཡི་ཤེས་ལྔ་རུ་ཤེས་ཅི།

NYON MONG DU< NGA YE SHES NGA RU SHE
kleshas, afflictions poisons five pristine five as know
(stupidity, anger, desire, pride, jealousy) cognition (these are listed below)

We know the five afflicting poisons to have the nature of the five original knowings.

འདོད་ཆགས་བདེ་བ་ཆེན་པོའི་ངོ་བོར་ཤར་ཅི།

DO< CHA< DE WA CHEN POI NGO WOR SHAR
desire great happiness, bliss true nature arises

The true nature of desire arises as great happiness.

གཉིས་སྲུ་མེད་པར་ཚིམ་པར་སྐྱུར་བ་ཡིས་ཅི།

NYI SU ME PAR TSHIM PAR JAR WA YI
non-duality happily satisfied joining by*
**subject and object having the same ground and being interpenetrating*

With satisfying union in non-duality

སོ་སོར་རྟོག་པའི་ཡི་ཤེས་རྟོགས་པར་ཤོག་ཅི།

SO SOR TOG PAI YE SHE TO< PAR SHO<
clearly distinguishing pristine actualise must
(pratyavekshana-jnana)

May we actualise the knowing that sees each precise detail.

With the self-existing, great original knowing, we know the five afflicting poisons to have the nature of the five original knowings. The true nature of desire arises as great happiness. With satisfying union in non-duality, may we actualise the knowing that sees each precise detail.

ཞེ་སྡང་བྱམས་པ་ཆེན་པོའི་ངོ་བོར་ཤར་ཅི།

ZHE DANG JAM PA CHEN POI NGO WOR SHAR
anger, hate kindness, great essence, rise, understand
love
nature

The true nature of anger arises as great love.

བསད་བཅད་ཚར་གཅོད་དུག་པོས་བསྐྱུལ་བ་ཡིས་ཅི།

SA< CHE TSAR CHO< DRA< POE DRAL PA YI
kill cut annihilate strongly kill, liberate by
(i.e. killing ignorance and all substantial objects)

By liberating with powerful killing, cutting and annihilation

སྣང་པ་ཉིད་ཀྱི་ཡེ་ཤེས་ཐོབ་པར་ཤོག།

TONG PA NYI KYI YE SHE THO< PAR SHO<
sunyata, dharmadhatu- of wisdom get must
jnana

May we gain the original knowing of infinite hospitality.

The true nature of anger arises as great love. By liberating with powerful killing, cutting, and annihilation may we gain the original knowing of infinite hospitality.

ང་རྒྱལ་འགྲོ་བ་དབང་བསྐྱུས་དངོས་སུ་ཤར།

NGA GYAL DRO WA WANG DU NGO SU SHAR
arrogance, sentient power over nature as arise
pride beings

The true nature of pride arises as the benign control of sentient beings.

དྲག་པོ་ཟླེལ་གཞོན་འགག་མེད་སྐྱ་བསྐྱགས་པས།

DRAG PO ZIL NON GA< ME DRA DRA< PAE
fierce, strong overpowering without sound roaring by
personality stopping

By the ceaseless roaring sound of a powerful, awesome personality

མཉམ་པ་ཉིད་ཀྱི་ཡེ་ཤེས་ཐོབ་པར་ཤོག།

NYAM PA NYI< KYI YE SHE THO< PAR SHO<
perfect equality, of wisdom, get must
*samanta-jnana**
jnana

**purifying pride by seeing the actual equality of all phenomena*

May we gain the original knowing of equality.

The true nature of pride arises as the benign control of sentient beings. By the ceaseless roaring sound of a powerful, awesome personality may we gain the original knowing of equality.

གཏོ་སྐྱག་ཞི་བ་ཆེན་པོའི་ངང་དུ་ཤར།

TI MUG ZHI WA CHEN POI NGANG DU SHA<
stupidity peace great nature, state as arise

The true nature of stupidity arises as the state of great peace.

མ་བཅོས་རང་གསལ་ཆེན་པོའི་མདངས་ཤར་ནས།

MA CHO RANG SAL CHEN POI DANG SHAR NAE
natural natural clarity great radiance rises then

With the arising of the radiance of uncontrived natural clarity,

མེ་ལོང་ལྷ་བུའི་ཡེ་ཤེས་ཐོབ་པར་ཤོག།

ME LONG TA BUI YE SHE THO< PAR SHO<
mirror like wisdom, get must
adarsha-jnana jnana

May we gain the mirror-like original knowing.

The true nature of stupidity arises as the state of great peace. With the arising of the radiance of uncontrived natural clarity, may we gain mirror-like original knowing.

ལྷན་པོ་འཕྲོད་ལས་ལམ་གྱི་གོ་གསུ་ལྟར་།

TRA< DO< TRIN LAE LAM GYI DRO< SU SHAR
jealousy activity way of assistance, as arise
support

The true nature of jealousy arises as an aid of the path of activity.

དམིགས་བྱ་ཡུལ་གྱི་བསམས་པའི་དོན་གྲུབ་ནས་།

MI< JA YUL GYI SAM PAI DON DRU< NAE
conceptualised place, of thoughts meaning, understanding then
object nature

With effective understanding of the thoughts that underlie reified objects,

བྱ་བ་གྲུབ་པའི་ཡི་ཤེས་ཐོབ་པར་ཤོག་།

JA WA DRU< PAI YE SHE THO< PAR SHO<
deed accomplish wisdom get must
amoghasiddhi-jnana

May we gain the original knowing that accomplishes everything.

The true nature of jealousy arises as an aid on the path of activity. With effective understanding of the thoughts that underlie reified objects, may we gain the original knowing that accomplishes everything.

ཞེ་མ་ཉོ་ལྷ་བརྒྱ་སྟོགས་མའི་དུས་། ལས་ཅན་སྤྲོས་པའི་རྣལ་འབྱོར་བ་། ང་ཡི་གཏེར་དང་འཕད་
པར་འགྱུར་། དུས་གསུམ་བདེ་གཤེགས་དཔང་དུ་བཟུག་། གུ་རུ་སེམས་དཔའི་ཆ་ལུགས་ཅན་།
གིང་དང་མཁའ་འགོ་མང་པོས་བསྐྱར་། ལས་རྣམས་གང་བྱེད་གོ་གསུ་ལྟར་། སློན་ལམ་
རྣམ་དག་འདི་བཏབ་ན་། འགོ་དོན་རྒྱ་ཆེན་འགྲུབ་པར་འགྱུར་། ཞེས་གསུངས་སོ་།

ཚོས་ཀྱི་འཁོར་ལོ་གསུམ་པའོ་། དེའི་དུས་སུ་བོད་ཀྱི་རྗེ་འབངས་བསམ་པའི་དོན་གྲུབ་ནས་། ལྷ་
སྤྲོས་ལྷ་ཁྱི་བཙན་པོས་དཀར་ཆག་ཡི་གེར་བཀོད་ནས་བསེ་སྐྱོམ་སྤྲུག་པོར་སྤྲོས་སོ་། དེ་ག་འཛིན་
ཚོད་ཀྱི་ལྷེ་མ་འཕྲུ་ཅན་གྱིས་ལྷོ་གསེར་མཛོད་སེར་པོ་ནས་སྤྲུན་དངས་པའོ་། ས་མ་ཡུ་རྒྱ་རྒྱ་རྒྱ་།

“Wonderful! In the debased times of the final five hundred year period, a fortunate secret yogi (Rig-’Dzin rGod-lDem) will meet with my treasure. The sugatas of the three times will be his witness and will help him.

See the guru in the form of Vajrasattova surrounded by many agents and dakinis. They act as his helpers in whatever activities he performs.

If you recite this very pure prayer of aspiration you will accomplish a great benefit for sentient beings.” Thus it was said (by Padmasambhava).

At the time of the third dharmachakra the wishes of the Tibetan king and the other twenty-five disciples were fulfilled. Prince Lha Sras Mu-Khri bTsan-Po wrote this prayer down and then it was hidden in the maroon leather casket. Rig-’Dzin rGod-Kyi lDem ‘Phru-Chan took it out from the yellow coloured golden treasury on the south side of the container.

Vows. Seal. Seal. Seal.