

༄ རང་སྐྱོན་དོ་ཤེས་སྐྱབས་ཡུལ་རྗེས་བློ་གྲི་གསོལ་འདེབས་ཉོངས་བཤགས་སྒྲིན་ལམ་ཡང་དག་སྒྲུང་དོར་གསལ་འདེབས་ཡོད།

## The Aspiration for Pure Discernment

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 What Is to Be Abandoned

by

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ཨ། ༡ ར་མོ་གུ་རུ་ཐེ།

NA MO GU RU BE  
homage master prostrate

Homage. We bow to the master.

བསྐྱལ་བཟང་ཞིང་གི་འདྲན་མཆོག་ཤུགས་སྤྱུང་།

KAL ZANG ZHING GI DREN CHO SHA KYAI GYAL  
kalpa, good realm, sphere of guide, supreme Shakya clan king  
aeon leader (i.e. Buddha Shakyamuni)

(one in which dharma is taught)

Buddha Shakyamuni the supreme guide for the universe during this good kalpa,

སྤྱུང་སྲས་བྱང་སེམས་འགྲོ་འདུལ་འཕགས་པའི་ཆོགས།

GYAL SAE JANG SEM DRO DUL PHA PAI TSHO  
Victor, sons bodhisattvas beings control, aryas, noble host, assembly  
Buddha educate

Noble bodhisattvas, you assembled sons of the Victor who educate beings,

སྤྱིགས་འགྲོའི་སྐྱོབ་པ་མཚུངས་མེད་གུ་རུ་ཐེ།

NYIG DROI KYO PA TSHUNG ME GU RU JE  
debased period beings protector, unequaled, master noble, superior  
refuge unsurpassed

Precious guru, the unsurpassed protector of beings in this debased age,

རྩ་གསུམ་ཆོས་སྐྱོང་དམ་ཅན་ཆོགས་བཅས་ལ།

TSA SUM CHO KYONG DAM CHEN TSHO 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—

ཅེ་གཅིག་སྤྱིང་ནས་བློ་གྲི་གསོལ་འདེབས་ཡུལ་གྱིས།

TSE CHI NYING NE DRAN PAI DUNG YUE KYI  
one-pointed, total heart from recollection longing, yearning by  
devotion

With the yearning devotion of one-pointedly remembering you from the depths of our heart

ཡང་ཡང་གསོལ་འདེབས་བྱགས་དམ་བསྐྱལ་ལགས་ན།

YANG YANG SON DE THU 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.

བསམ་དོན་ཆོས་བཞིན་འགྱུབ་པར་བྱིན་གྱིས་སྦྱབས།

སྤྱོད་ལས་མ་ཞན་མི་ལྷུས་རིན་ཆེན་ཐོབ།

བསོད་ནམས་མ་རྒྱུད་དམ་པའི་ཆོས་དང་མཇུག།

སྒྲ་མཁས་རྗེས་བཟུང་དབང་གིས་གདམས་ངག་ཐོབ།

མོར་བྱ་རང་ལག་ཉིད་པའི་དུས་བྱུང་ཡང་།

ཅེལ་ཁྱུང་སྒྲུབ་འདྲ་བའི་རང་སེམས་འདི།

རྣམ་གཡེང་བསྐྱེད་འགོང་པའི་དབང་སྤང་ནས།

རང་ལོར་རང་བདག་ཉམས་ལེན་མ་རྒྱས་ཏེ།

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

དལ་འབྱོར་གདམས་པ་ཆབ་གཅིག་ཕྱད་ཐོས་ཤོར།

DAL JOR

the 8 freedoms and 10  
opportunities of a precious  
human birth

DAM NGA

instruction

CHAB CHI

all

CHU ZOE SHOR

gone to waste

So 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 misleading negative forces and demons. We have no power to utilise this jewel which is our very own, so the instructions we received on the freedoms and opportunities are just thrown away.

ད་ལྟ་དོན་ཆེན་འགག་ལ་སྤྱག་ཉི་དུས།

DAN TA

now

DON

meaning, value

CHEN

great

GA

crux

LA

to

THU NYE

arrived, met with

DU

time

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

ཁྱས་ཚད་ཐོབ་ཚད་གནའ་བོའི་སྤྱད་གཏམ་འདྲ།

ZHU

asked

TSHAE

whatever

THO

received

TSHAE

whatever amount

NA WOI DRUNG TAM

meaningless stories,

DRA

like

amount

just an interesting idea

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

ལུས་འདི་ཆོས་གཟུགས་ཆོས་པ་ཡིན་ལྟོས་ཡང་།

LU

body, life

DI

this

CHO

dharma

ZUG

form

CHO PA

dharma person

YIN

be

LOM

like, want

YANG

yet

(and imagine  
that we are)

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

སེམས་འདིས་ཡང་དག་ཆོས་པའི་རྗེས་མ་ཟེན།

SEM

mind

DI

my, this

YANG DA

pure, perfect

CHO PAI

dharma practitioner

JE MA ZIN

not remember to be

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

ལྟ་ཆོས་ལྟ་ཅི་མི་ཆོས་རྒྱས་མ་གོས།

LHA CHO

dharma of deities

(i.e. pure

buddhadharma)

TA

view

CHI

what

MI CHO

human dharma

(i.e. ideas and

concepts)

DRI

ask

MA

not

GO

understand

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

མི་ཆོས་གཙང་མ་བརྟུ་བྱུག་གོ་ཡུལ་ཅམ།

MI CHO

human dharma,

notion

TSANG MA CHU DRU

pure sixteen

(16 rules of good conduct

given by King Trisong Deutsen)

GO YUL

have heard of vaguely but

not really know about

TSAM

only

We have only a vague notion of the sixteen rules<sup>1</sup> of proper human conduct.

རང་ལྟོས་སྟོད་པ་སྟོད་ལ་ངོ་ཚ་བྱུག།

RANG

self

TOE

observe,

examine

CHO

conduct

NGAN

bad

CHAE

done

LA

to

NGO TSHA

shame

DRAL

without

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

གཞན་ལྟོས་ཁྲིལ་གཞུང་ཁྱི་ཐག་བྱ་བའི་མཐུག།

<b>ZHAN</b>	<b>TOE</b>	<b>TREL ZHUNG</b>	<b>CHI THA</b>	<b>TRA WAI</b>	<b>JU</b>
<i>others</i>	<i>observe</i>	<i>moral</i>	<i>tie rope, like the rope</i>	<i>like</i>	<i>hold</i>
		<i>indignation</i>	<i>round an animal's neck</i>		<i>on to</i>

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་ཆོས་དག་བཅུ་ཡང་དག་པོ་མ་ཐོག་པ།

<b>LHA CHO</b>	<b>GE</b>	<b>CHU</b>	<b>YANG DA</b>	<b>NGO MA THO</b>
<i>buddhadharma</i>	<i>virtues</i>	<i>ten</i>	<i>very pure, perfect</i>	<i>not recognise or understand</i>

We don't have a really pure understanding of the ten<sup>2</sup> virtues according to the buddhadharma.

སྟོན་པ་གཅིག་གི་བསྟན་ལ་ཕྱོགས་ཞེན་གྱིས།

<b>TON PA</b>	<b>CHI</b>	<b>GI</b>	<b>TAN</b>	<b>LA</b>	<b>CHO ZHEN</b>	<b>GYI</b>
<i>teacher*</i>	<i>one</i>	<i>of</i>	<i>teaching, doctrines</i>	<i>to</i>	<i>partiality</i>	<i>due to</i>

\*i.e. the Buddha, the source of all the lineages and teachings

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

ཆོས་དང་དམ་པར་སྐྱར་འདེབས་ལས་ངན་བསགས།

<b>CHO</b>	<b>DANG</b>	<b>DAM PAR</b>	<b>KUR DE</b>	<b>LAE</b>	<b>NGAN</b>	<b>SA</b>
<i>dharma and</i>	<i>holy people</i>		<i>insult,</i>	<i>action,</i>	<i>bad</i>	<i>accumulate</i>
<i>(i.e. other sects, lineages and teachers)</i>	<i>disparage</i>		<i>karma</i>			

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

ཆོས་ལ་བརྟེན་ནས་སྒྲིག་པའི་ཁྱར་ཆེན་ཁྱེར།

<b>CHO</b>	<b>LA</b>	<b>TEN</b>	<b>NE</b>	<b>DIG PAI</b>	<b>KHUR</b>	<b>CHEN</b>	<b>KHYER</b>
<i>dharma</i>	<i>to</i>	<i>rely on</i>	<i>then, yet</i>	<i>sinful</i>	<i>load, burden</i>	<i>great</i>	<i>carry</i>

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

ཐོས་པ་ཆེ་བཞིན་རང་མཐོང་ར་རྒྱལ་ཆེ།

<b>THO PA</b>	<b>CHE</b>	<b>ZHIN</b>	<b>RANG THONG</b>	<b>NGA GYAL</b>	<b>CHE</b>
<i>listen</i>	<i>great, much</i>	<i>as</i>	<i>see oneself</i>	<i>pride</i>	<i>great</i>

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།

<b>SAM PAE</b>	<b>CHE</b>	<b>DON</b>	<b>GO WAI</b>	<b>TING</b>	<b>MA</b>	<b>PO</b>
<i>by thinking,</i>	<i>analysis, precise</i>	<i>meaning</i>	<i>understand</i>	<i>depth</i>	<i>not</i>	<i>touch,</i>
<i>considering</i>	<i>definition</i>					<i>reach</i>

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

སོ་ཐར་ཚུལ་ཁྲིམས་བསྟུང་བར་སྦྱོར་ན་ཡང་།

<b>SO THAR</b>	<b>TSHUL TRIM</b>	<b>SUNG WAR</b>	<b>LOM</b>	<b>NA YANG</b>
<i>the hinayana pratimoksha vows</i>	<i>morality</i>	<i>protect</i>	<i>wish</i>	<i>yet</i>
<i>of moral discipline</i>				

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

དག་སྦྱང་ཆོས་བཞི་གར་སོང་ཆ་མེད་སྟོར།

<b>GE JONG</b>	<b>CHO</b>	<b>ZHI</b>	<b>GAR SONG</b>	<b>CHA ME</b>	<b>TOR</b>
<i>virtuous practice, pure</i>	<i>dharmas,</i>	<i>four<sup>3</sup></i>	<i>go against</i>	<i>without trace</i>	<i>discard,</i>

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་ནིར་ལྷན་པར་སྒྲུལ་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་རིམ་མེད་མེ་འདྲ།

TSHAE ME NAM ZHI RI MOI MAR ME DRA  
immeasurable kind four drawing butter-lamp 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་སྔགས་དམ་ཚིག་བསྟུང་བར་སྒྲུལ་ན་ཡང་།

SANG NGA DAM TSHI 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,

རྩ་ལྱུང་དང་པོར་ཕྱི་མེད་སྤང་རྒྱུར་ཤོར།

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.

སྒོ་ལྷོག་རྣམ་བཞི་ཁ་ནས་བཤད་ཤེས་ཀྱང་།

LO DO NAM ZHI KHA NE SHE SHE KYANG  
attitude change, plural four\* mouth from explain know yet  
revise how to

\*precious human birth, karma, impermanence and death, suffering in the six realms

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

དོན་ལ་ལྷོག་མིན་འདིར་སྤང་ཞེན་པས་སྒྲོན།

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

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

སྤྱ་མ་བསྟེན་བཞིན་མོས་གུས་རིམ་གྱིས་བྲི།

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་སྤང་ཚབས་སྤྱ་མཉམ་འགྲོགས་ལོག་པར་མཐོང་།

DA NANG TSHAB SU NYAM DRO LO PAR THONG  
pure view of instead of equally as friend wrongly see, interpret  
teacher's action

Instead of having pure vision we mistakenly see the Guru as an equal and a friend.

*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 changers, 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 mistakenly see the Guru as an equal and a friend.*

དོ་རྟ་ཇེ་པུན་ལ་བརྟེན་པ་བྱུང་བ་ཀུར་སེམས་ཞུན།

**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.

ཆོག་ངན་ཅམ་ཡང་མི་བཟོད་དཔོན་ཆར་འབབས།

**TSI NGAN TSAM YANG MI ZOE MOE CHAR BE**  
words bad merely yet without forbearance curse rain fall

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

འགྲོ་བླ་མ་མར་ཤེས་པའི་བྱམས་སྤྱིང་རྒྱེ།

**DRO DRU 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་འབྱོངས་ན་བུན་བཞིན།

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

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

བསྐྱེད་རྒྱུ་ལ་མ་ལ་ཉམས་ལེན་བྱས་ལུལ་ཀྱང་།

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

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

ཐ་མལ་འབྲུལ་འབྱམས་འདི་ལ་སྒྲགས་མ་ཆེད།

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

Can't use them as an alternative to being submerged in everyday confusion.

མདོ་སྔགས་ཆོས་ཐུག་སྟོང་ཉིད་ཤེས་ཀྱང་།

**DO NGA CHO PHU TONG NYI 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་ཆོད་རང་རྒྱུད་ན་ལྷ་རྒྱུད་ཀྱང་།

**TONG GO MA CHO RANG GYU RA TAR GYONG**  
emptiness understanding not get mental flow, horn as hard,  
personality solid

Not gaining 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 say 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, but we can't use them as an alternative to being submerged in everyday confusion. We know that emptiness is the essence of the dharma in both sutra and tantra, yet, not gaining a proper understanding of it, our minds become as stiff and hard as horn.*



གནས་ལུགས་སྒོམ་གྱི་རང་ཚུགས་མ་བློན་པར།

NAE LU GOM GYI RANG TSHU MA ZIN PAR  
original nature practice of balance not keep

Not maintaining the relaxed confidence of abiding in our original nature,

ལ་ཁྱེར་ལྷ་བས་རྒྱ་འབྲས་རྒྱུད་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 wind.

ཕྱི་ལྟར་ཚུལ་འཆོས་སྤྱད་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་སྤྱིད་འདོད་རྣམས་མེ་ལྷར་འབར།

NANG DU CHA 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་ཁྲུལ་ཀྱང་།

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་གྲོང་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 TSHE MA LONG ZHIN  
own head experience confidence not have as

We don't trust our own experience and practice,

གཞན་མགོ་འདོན་པའི་བསམ་སྦྱར་བྱིས་པའི་སྦྱར།

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

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

Not maintaining the relaxed confidence of abiding in our original nature, we pay only lip-service to that view and throw cause and effect to the wind. 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 trust our own experience and practice, yet we give advice to others like a child telling a story.

དཀོན་མཆོག་སྤྱགས་རྗེས་བསྐྱུ་བ་མི་སྤྱིད་ཀྱང་།

KON CHO THU 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་གྲུས་ཞན་པས་རང་གིས་རང་བསྐྱུས་དོགས།

MOE GUE ZHAN PA RANG GI RANG LUE DO  
devotion respect declining self by self cheated obstructed



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

འདི་ལྟར་དམ་པའི་ཆོས་དང་སྒྲ་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་མེད་ཀྱང་།

YI 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 not 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 BA ME WANG DUE SHOR  
*understanding realising careless power under gone, fallen*

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

བྲན་ཤེས་བྱ་ར་མ་ཐོང་གྱིང་ཆེན་བདེ།

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

Not protecting our mindfulness we suffer great loss.

ད་ལྟ་རང་སྒྲོས་རང་ལ་དཔྱད་ཉིན་མོ།

DAN TA RANG LOE RANG LA CHE 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 have 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་ཆད་ཐམས་ཅད་འབྲུལ་པའི་ཁ་སྒྲོན་སོང་།

JAE TSHAE 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་ཆད་ཐམས་ཅད་ཉེན་མོངས་འཛིན་པར་སོང་།

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

All our thoughts are suffused with the afflictions and grasping.

དགེ་བའང་སྤྲིག་པས་མ་བསྐྱད་མེད་མཐོང་བས།

GE WANG DIG PAE MA LE ME 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་སྒྲག་འགྲོ་ས་ངན་སོང་ལས་གཞན་ཅི།

THAR THU DRO SA NGAN SONG LAE ZHAN CHI

*ultimate destination three lower realms\* where else but these?*

*\*animal, hungry ghost and hells*

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

དེ་ལྟར་རང་གི་སྒྱུད་ཚུལ་བྱ་བ་ཞག་ནམས།

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

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

བློ་ནམ་རང་གིས་རང་ལ་ཡི་ཆད་ཅིང་།

DRAN NE RANG GI RANG LA YI CHE CHING  
*remember then self by self to lose confidence, remorse*

We lose trust in ourselves, and

གཞན་ལ་བལྟས་ཀྱང་ཡི་ཐུག་ཁ་སྒྲོན་ལས།

ZHAN LA TAE KYANG YI MU KHA NON LAE  
*other to look at also disappointed critical then*

When we consider others we are disappointed and critical, and then བན་གྲོགས་སློབ་ག་པ་བ་མཁན་སུ་མ་བྱུང་།

PHEN DRO LO BA 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 disappointed and critical, and then 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,

གཤམ་རྗེའི་ཕོ་ཉེའི་ལག་ཏུ་ཚུད་ཟེན་དུས།

SHIN JEI PHO NYAI LAG TU TSHU ZIN DUE  
*Lord Yama of death messengers' hand in caught when*

Then, when we are caught by the hands of Yama's messengers,

གཞན་པ་སུས་ཀྱང་སློབ་པའི་རེ་བ་བྲད།

ZHAN PA SUE KYANG LO PAI RE WA ZAE  
*other person by whom also teachers' hope<sup>4</sup> finish, destroy*

Which of us will not see our teachers' hopes destroyed?

རེ་སྟོང་བསྐྱུག་པས་བསྐྱུས་ལ་མ་ཆོར་རམ།

RE TONG GU 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་སྟོན་ངོས་ཟེན་གཞོན་འགྱུར་གྱིས།

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

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

ཆོས་འགལ་ཉེས་ལྷུང་ཉམས་ཆག་ཅི་མཆིས་པ།

CHO GAL NYE TUNG NYAM CHA 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་སྒྲིད་ཡེ་ཤེས་སྤྱན་ལྷན་བྱུང་།

MI CHA 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

སྤྱིང་ནས་བཤགས་སོ་བཅྱེ་བས་བཟོད་བཞིས་ལ།

NYING NE SHA SO TSE WAE ZOE 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་འཛིགས་ལས་བསྐྱབ་ནས་ཀྱང་།

LAM LO 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 DA THAR LAM ZIN PAR WUG JUNG SOL  
very pure, perfect liberation path hold inspiration, request  
reassurance

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 the hands of Yama's messengers, which of us will not see our teachers' hopes destroyed? Then, when, we wait with all our hopes unfulfilled will we not feel cheated? Therefore, with 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་ཆོ་བསྐྱལ་ན་ཡང་།

JE JE DRU DRU 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་སྤྱིང་ལག་ཏུ་ལོན་པ་གཅིག་མ་བྱུང་།

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

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

ད་ནི་ཀུན་ཤེས་གཅིག་སྤྱུག་ལམ་བོར་ནས།

DA NI KUN SHE CHI 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་ཀྱན་གྲོལ་ལམ་ལ་ཅིས་མི་འཇུག།

CHIG SHE KUN DROL LAM LA CHI MI JU  
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་ཆོག་མགོན།

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

Unfailing true benefactor, our sole hope and reliance,

རྩ་བའི་རྒྱ་མ་རྒྱུ་བས་གནས་ཀྱི་འདུས་ལ།

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

Root guru who encompasses all the sites of refuge,

ཅེ་གཅིག་གུས་པས་གསོལ་བ་འདེབས་ལགས་ན།

**TSE CHI GUE PAE SOL WA DE LA NA**  
*one-pointed by devotion pray, request do if, when*

When we pray to you with one-pointed devotion,

ཐུགས་རྗེ་གཟིགས་ཤིག་རྒྱུ་བས་མཆོག་དྲིན་ཆེན་རྗེ།

**THU JE ZI SHI KYAB CHO 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 truth. 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 sites of refuge, when we pray to you with one-pointed devotion, please look on us with compassion, our supreme refuge, most kind lord!*

རང་སྦྱོར་རང་གིས་མཐོང་བར་བྱིན་གྱིས་སྦྱོབས།

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

Please bless us so we see our own faults.

གཞན་སྦྱོར་བཟླ་འདོད་མེད་པར་བྱིན་གྱིས་སྦྱོབས།

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

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

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

**SAM NGAN DU TSUB ZHI WAR JIN GYI LO**  
*thoughts bad disturbance rough pacify please bless me*

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

བསམ་བཟང་ཁོངས་ནས་འཆར་བར་བྱིན་གྱིས་སྦྱོབས།

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

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

འདོད་རྩུང་ཆོག་ཤེས་ལྡན་པར་བྱིན་གྱིས་སྦྱོབས།

**DOE CHUNG CHO SHE DAN PAR JIN GYI LO**  
*desire little limit, capacity know have please bless me*

Please bless us so we have little desire and know our limits.

ནམ་འཆི་ཆ་མེད་དྲན་པར་བྱིན་གྱིས་སྦྱོབས།

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

Please bless us so we remember the time of death to be uncertain.

འཆི་དུས་སློ་ལྟག་མེད་པར་བྱིན་གྱིས་སྦྱོབས།

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

Please bless us so we are free of worldly intentions when we die.

ཆོས་ལ་ཡིད་ཆེས་སྐྱེ་བར་བྱིན་གྱིས་སྒྲོབས།

**CHO LA YI CHE KYE WAR JIN GYI LO**  
*dharma to believe arise, be born please bless me*

Please bless us so true trust in the dharma is born in us.

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

དག་སྒྲུང་ཕྱོགས་མེད་འབྲོངས་པར་བྱིན་གྱིས་སྒྲོབས།

**DA NANG CHO ME JONG PAR JIN GYI LO**  
*pure vision partiality, taking sides practice please bless us*

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

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

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

Please bless us so we feel real genuine respect and devotion.

ལོངས་མེད་སྒོ་སྒྲུབ་བར་བྱིན་གྱིས་སྒྲོབས།

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

Please bless us so we reduce our craving for what is unobtainable.

སྒོ་ཕུག་ཆོས་ལ་གཏང་རྩས་བྱིན་གྱིས་སྒྲོབས།

**LO PHU CHO LA TAE NU JIN GYI LO**  
*mind, in depth, dharma as fix, power please bless me*  
*intellect experience establish*

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

ཆོས་ཕུག་སྒྲུབ་ལ་བརྩོན་རྩས་བྱིན་གྱིས་སྒྲོབས།

**CHO PHU DRU LA TSON NU JIN GYI LO**  
*dharma depth practise to diligence power please bless me*

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

སྒྲུབ་ཕུག་རང་རྒྱུད་གྲོལ་བར་བྱིན་གྱིས་སྒྲོབས།

**DRU PHU RANG GYU DROL WAR JIN GYI LO**  
*practice depth own mental capacity, liberate please bless me*  
*personality*

Please bless us so we liberate all our experience in the depth of practice.

སྒྲུབ་ལ་བར་ཆེད་མེད་པར་བྱིན་གྱིས་སྒྲོབས།

**DRU LA BAR CHE ME PAR JIN GYI LO**  
*practise to obstacles without please bless me*

Please bless us so our practice is free of obstacles.

སྒྲུབ་འབྲས་ལྷུང་དུ་སྒྲིན་པར་བྱིན་གྱིས་སྒྲོབས།

**DRU DRAE NYUR DU MIN PAR JIN GYI LO**  
*practice result quickly ripen please bless me*

Please bless us so the results of practice ripen quickly!

*Please bless us so we practise pure vision free of bias. Please bless us so we feel real genuine respect and devotion. Please bless us so we reduce our craving for what is unobtainable. Please bless us with the power to establish 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 so we liberate all our experience in the depth of practice. Please bless us so our practice is free of obstacles. Please bless us so the results of practice ripen quickly!*

འབྲེལ་ཚད་དོན་དང་ཕྲན་པར་བྱིན་གྱིས་སྒྲོབས།

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

Please bless us so we bring meaning and benefit to all with whom we are connected.

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

RE DO NYI DZIN ZHIG PAR JIN GYI LO  
*hope doubts dualism destroy please bless me*

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

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

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

Please bless us so we enter non-dual original knowing.

ཡེ་ཤེས་རང་དོ་ཤེས་པར་བྱིན་གྱིས་སྒྲོབས།

YE SHE RANG NGO SHE PAR JIN GYI LO  
*original knowing own essence know, recognise please bless me*

Please bless us so we actualise the original knowing of our own essence.

རང་ཐོག་བཅོན་ས་ཟེན་པར་བྱིན་གྱིས་སྒྲོབས།

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

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

སྔ་ལ་མེད་གཤིང་ཆེན་ཐོབ་པར་བྱིན་གྱིས་སྒྲོབས།

TSOL ME DING CHEN THO PAR JIN GYI LO  
*without dualistic effort great confidence gain please bless me*

Please bless us so we gain great confidence in non- effort.

*Please bless us so we bring meaning and benefit to all with whom we are connected. Please bless us with the destruction of duality and its hopes and fears. Please bless us so we enter non-dual original knowing. Please bless us so we actualise the original knowing of our own essence. Please bless us so we abide in the secure place right where we are. Please bless us so we gain great confidence in non-effort.*

ཡེ་གནས་ཡེ་ཤེས་དོ་རྗེའི་མཆོན་ཆེན་གྱིས།

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

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

འཁོར་འདས་སྟོང་སྟོག་དུས་གཅིག་བཅད་ནས་ཀྱང་།

KHOR DAE TONG SO DUE CHI CHE NE KYANG  
*samsara nirvana thousand life-time one cut then also*  
*things force (in the manner of Vajrasattva)*

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

མ་འགག་བདེ་ཆེན་སྟེམས་མའི་དགའ་སྟོན་ལ།

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

In the ceaseless great happiness of Nyema's celebration

འདུ་འདྲེལ་མེད་པར་སྦྱོད་པས་རྟག་ཅིན་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 conduct free of all change.

མཉམ་བཟུང་གྲོང་ན་སྤྲུག་བསྐྱེད་མེད་ཅིན་མེད།

**NYAM DAL LONG NA DU NGAL MING TSAM ME**  
*even, spread, vastness and depth in suffering name even without*  
*equal pervade (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་སུ་ཞིག་མཆིས།

**DE NA DE WA TSHOL KHAN SU ZHI 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་སྤྲུག་རོ་མཉམ་འཛིན་མེད་རང་གྲོལ་གྱི།

**DE DU 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 SI TSHE DIR THO PAR SHO**  
*Samantabhadra, kingdom life this gain may there be*  
*'always good'*

In this very life may we gain this 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 conduct 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 this 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 Padmasambhava, 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*

## Notes

1. The Short Chapter on Discrimination (*'byd-pa le'u chung*) lists them as follows: 1. Develop faith in the Three Precious Jewels without sorrow or weariness; 2. Search ultimately for the true doctrine; 3. Skilfully study the excellent sciences; 4. First recollect and then appraise anything that is to be undertaken; 5. Do not hanker after unassigned work; 6. Look to a higher level and emulate the ancients and those of superior conduct; 7. Repay kindness to one's parents of the past, present and future; 8. Be broad-minded and hospitable in one's dealings with elder and younger siblings and paternal relatives; 9. Ensure that the young respect their elders by degrees; 10. Show loving kindness to one's neighbours; 11. Arduously assist one's acquaintances who are spiritual benefactors; 12. Perfectly fulfil the needs of those nearby who are connected through the worldly round; 13. Help others through one's skill in science and the arts; 14. Provide a refuge with kindness to those who depend upon it; 15. Resist bad advice and establish advice which will increase the happiness of the country; and 16. 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]
2. 1. Not killing beings, but ransoming them and protecting them. 2. Not taking what is not given, but giving what one has to others. 3. Not indulging in sexual behaviour, but keeping within morality. 4. Not telling lies, but speaking the pure and straightforward truth. 5. Not using disharmonious speech, but endeavouring to reconcile those who are at odds with each other. 6. Not speaking rough words, but speaking sweetly and calmly. 7. Not idly gossiping, but refraining from speech or spending one's time reading religious books or reciting mantras. 8. Not being avaricious, but knowing one's own wealth to be sufficient and meditating on the lack of need for more. 9. Not bearing ill will, but concerning oneself with the benefit of others. 10. Not holding wrong views, but having faith in the Three Jewels of Buddha Dharma and Sangha and in the karmic relation of cause and effect.
3. 1. Not to hate others despite being the object of their hatred. 2. Not to retaliate in anger even when angry. 3. Not to injure others even when injured. 4. Not to beat others even when one is beaten by them.
4. Although we have received many instructions from our kind teachers we have not applied them and so the hopes our teachers placed in us come to naught.