

Out of a deluded mind,
De kün gön pö zö par dzö
Please, protector, be patient with all this.

Thus, request for patience and make amends for excesses and omissions.

Tsarpa Dorjechang's Prayer

*Although it is taught that this should be done further on, it is excellent to do it here.
With a single-pointed mind, make powerful prayers to the front generation:*

De tar gyäl yum kha chö wang mo yi
**In this manner, through the force of having properly meditated on the
excellent ripening and liberating paths**
▪ *Through force of correct meditating*
Min dröl lam zang tshül zhin gom päi thü
Of the mother of the conquerors, the powerful lady of Khechara,
▪ *On rip'ning and liberating paths*
Ngö drub jung nä tshän dän la ma yi
May I be inseparably taken care of
▪ *Of the mother of the conquerors,*
Gye zhin dräl me je su dzin par shog
With delight by qualified gurus, the source of attainments.
▪ *The powerful lady of Khachö / Perfect Guru, source of attainments / Hold me
never parted from your care.*
Däl jor dru chhen mi tag drän pa yi
In the great ship of leisure and fortune,
▪ *In ship of perfect human rebirth,*
Ba dän kar po kyö pa lä drä kyi
Propelled by the white sail of impermanence,
▪ *Flying white sails of impermanence,*
Lang dor thün päi lung gi rab küi nä
**Spurred on by the favorable winds of adopting and discarding in
accordance with cause and effect,**
▪ *Blown by wind of minding karmic deeds,*
Jig rung khor wäi tsho lä dröl war shog
May I be delivered from the fearsome ocean of samsara.
▪ *May I be freed from samsara's sea.*

Mar gyur dro la tse wäi zhän wang gi

Under the influence of mercy for mother migrating beings,

- *Out of compassion for all mothers,*

Lab chhen jang chhub sem kyi go gö te

Donning the armor of great waves of bodhichitta,

- *Wearing armor of bodhichitta,*

Gyäl sä chö pa gya tshöi jing zhug pä

May I enter into the expanse of the ocean of conduct of the Conqueror's children,

- *Inside seas of bodhisattva deeds.*

Min je wang gi nö du rung war shog

Thus, becoming a suitable vessel for the ripening initiations.

- *May I be ready for empowerment.*

Tshän dän dor je dzin pä ka drin lä

Through the kindness of the qualified vajra holder,

- *Through kindness of the perfect Guru,*

Näl jor la me wang dang je tsün mäi

May I enjoy the glory of the nectar of the highest yoga tantra initiations

- *May I receive nectar blessings of*

Jin lab dü tsii päi la long chö pä

And the blessings of the Venerable Lady,

- *Venerable Lady's empowerments,*

Dröl lam gom päi nö du rung war shog

Thus becoming a suitable vessel for meditating on the liberating paths.

- *And practice the liberating paths.*

De tshe nö päi dam tshig dom pa nam

By guarding as I would my eyes

- *Protecting as I would my eyeballs,*

Mig gi drä bu zhin du sung wa dang

The pledges and vows that are received at that time

- *Vows and precepts taken at that time,*

Nyäl dang dü tsi nyang wäi näl jor gyi

And the yogas of sleeping, waking, and tasting nectar,

- *And by sleep, rising, tasting nectar,*

Go sum ga wa sum la röl war shog
May my three doors sport in the three joys.

- *May my three doors delight in three joys.*

Lu me kyab nä tsug gi nor bur ten
Relying on the crown jewel, the infallible objects of refuge,

- *Devoting to pure refuge jewels,*

Mar gyur dro wäi dön chhen nying la zhug

Keeping in my heart the great welfare of mother living beings,

- *Caring for great aim of all mothers,*

Dor sem dü tsi nye päi dri ma thrü

Washing away the stains of faults with the nectar of Vajrasattva,

- *Cleansing myself with Vajrasattva,*

Je tsün la mäi thug je kyong war shog

May I be looked after by the compassion of the Venerable guru.

- *May I be cared for by great gurus.*

Yi ong gyäl yum chhi yi näl jor ma

The outer yogini—the lovely mother of the victorious ones,

- *Great Mother is outer yogini,*

BAM yig nang gi dor je tsün möi chhog

The inner supreme Vajra Queen—the syllable VAM,

- *VAM is supreme inner Vajra Queen,*

Sem nyi tong säi sang wäi kha chö yum

**The secret mother of Khechara—the emptiness and clarity of the mind
itself,**

- *Minds emptiness is Secret Mother,*

Rang zhäl thong wäi tse Gä röl war shog

May I enjoy the joyful play of seeing their natural faces.

- *May I enjoy the bliss of these three.*

Jang zhi chhi wa bar do kye wa sum

The marvelous method carrying the three bases to be purified—

- *The best method to gain path and fruit*

Ku sum lam du khyer wäi mä jung thab

Death, intermediate state, and rebirth—into the path of the three exalted bodies,

- *Is to transform death, bardo, and birth*

Lam drä tog pa kye wäi min je chhog

The supreme ripening method that gives rise to the realizations of the path and the result,

- *Into path of three buddha-bodies,*

Dag lhar kye päi näl jor thar chhin shog

May I complete the yoga of generating myself as the deity.

- *May generation stage be complete.*

Nö kyi jig ten E yig zhäl me khang

The world of the environment is the inestimable mansion of the syllable E.

- *The world is the mansion of E E,*

Chü kyi sem chän BAM yig näl jor ma

The sentient beings who are its inhabitants are the yoginis of the syllable VAM.

- *Beings are yoginis come from VAM;*

Zung jug de wa chhen pöi ting dzin gyi

With the meditative concentration of the great bliss of unity,

- *Through samadhi on their bliss union,*

Chir nang dag päi nang war chhar war shog

May whatever appears arise as pure appearances.

- *May appearances arise as pure.*

Nang gi tsa kham so dün lhar säi te

Visualizing the inner channels and constituents as the thirty-seven deities,

- *My channels and drops are deities;*

Khor dä chhö kün pho nya nam sum gyi

Absorbing all phenomena of samsara and nirvana into the entity of the three types of messengers,

- *Three messengers absorb in my heart;*

Ngo wor tim la ngag yig go gö pä
And donning the armor of the mantra syllables,
▪ *I wear the armor of the mantras;*
Chhi nang geg kyi yo wa me par shog
May I not be swayed by outer and inner hindrances.
▪ *Thus, may I be free of obstacles.*

Chhö khor trül päi khor löi ngag khor la
By the messengers of verbal and mental recitations that single-pointedly focus
▪ *When my mind is focused at my heart*
Tse chig mig päi ngag yi dä pa dang
On the mantra wheels of the Dharma chakra and emanation chakra,
▪ *By the mantra-reciting practice,*
Zhar jung dzog rim zung gi pho nya yi
And by the two incidental completion stage [practices],
▪ *And winds enter through force of dzog-rim,*
Lhän kye de tong ye she dren par shog
May the exalted wisdom of simultaneous bliss and emptiness be induced.
▪ *May I generate bliss-voids' wisdom.*

BAM yig ngag threng lä trö ö zhag kyi
Due to the lassos of light radiating from the syllable VAM and the mantra garland,
▪ *From lasso lights of VAM and mantra*
Kham sum nö chö ö zhu rang la thim
The environment and the inhabitants of the three realms melt into light and absorb into me,
▪ *Three realms and beings dissolve in me*
Rang yang rim gyi tong par thim pa lä
And I, too, progressively absorb into emptiness.
▪ *And I, too, dissolve into voidness.*
Sem nyi de tong ying su nä par shog
May my mind itself abide in the sphere of bliss and emptiness.
▪ *May my mind abide in voidness sphere.*

De lä go chhä tshän päi lhar zheng nä

From that, arising as the deity marked by armor,

- *I rise as yidam, marked by armor*

Tsham ngam dra yi bar chhä kün sung shing

May I complete the ways of conduct and their branches,

- *And boundary sounds to block obstacles.*

Gang shar lha yi sang sum du chhar wäi

Guarding from all obstacles by the terrorizing sound [of mantra].

- *I practice yoga of daily acts,*

Chö lam yän lag dang chä thar chhin shog

May whatever arises appear as the three secrets of the deity.

- *Perceiving three secrets of yidam.*

De tar chhog dang da wäi näl jor gyi

In this manner, through the yogas of the directions and the moon,

- *Through yogas of directions and moon,*

Nam zhig dü na ga ma ju rüi dog

Some day, may the coral-colored Lady of Joy

- *May I be led to city of joy,*

Li thrii tra dröl mar ser mig yo mä

With loose vermilion hair and orange darting eyes

- *By coral-colored lady of bliss,*

Ngön sum rig dzin drong du thri par shog

Take me directly to the city of knowledge-holders.

- *With vermilion hair and orange eyes.*

Sin dhur lang ga li yi dong bur chä

When I have practiced in a corpse-laden place with sindhura and langali stem,

- *Trained in corpse-place with langali stem,*

Ro dän nä su drub shing yül kün tu

And roamed throughout the land,

- *And then wandering throughout the land,*

Nyül wä gang gi dzö pur khyil ri chän

May the beautiful lady to whose mid-brow the imprint of the swirl transfers

- *May lady to whom my bliss swirl goes*

Phö päi dze mä kha chö thri par shog

Lead me to Khechara.

- *Lead me to the land of dakinis.*

Gäl te tshei dir dröl war ma gyur kyang

If, however, I am not liberated in this life,

- *If I'm not delivered in this life,*

Gom dä sog la tse chig bä päi thü

Through the force of having made single-pointed effort in meditation and recitation, and so forth.

- *By single-pointed effort's practice,*

Bar ddoi nä sam ring min kye wa ru

May I, in the intermediate state or in rebirths before too long,

- *May the lady of Khachö take me*

Kha chö ga mä je su dzin par shog

Be cared for by the joyful lady of Khechara.

- *In bardo, or within a few lives.*

Dri zhön gyog drö rang sem BAM yig zug

When, propelled by the swift-moving mount of fragrance, my mind in the form of a syllable VAM

- *Moved by winds, may my mind in VAM's form*

Dhu tii lam nä tshang päi gor kyö pa

Moves through the central channel to the Brahma aperture

- *Leave my shushuma through Brahma's door,*

Gyäl yum de tong thug dang se wa yi

And mixes with the mind of bliss and emptiness of the mother of conquerors,

- *And mix with Great Mother's bliss-void mind.*

Da käi lam gyi kä chig dröl war shog

May I be instantly liberated by this path at the time of passing.

- *At death, may I gain instant freedom.*

Nang gi phag mö zung dzin thri shing chom

When the inner Varahi has destroyed the creeping vines of the apprehended and the apprehender,

- *When the inner Varahi destroys*

Chhog gi dhu tir zhug päi gar khän ma

And the dancing lady residing in my supreme central channel

- *The creeping vine of my preconceptions*

Tshang päi go nä trin lam ying su thön

Departs through my Brahma aperture into the sphere of space,

- *Of apprehender/apprehended,*

Thrag thung pa wor khyü ching röl war shog

May I embrace and sport with the blood-drinking hero.

- *Dancing lady of my shushuma / Leaves through Brahma's door to cloud's pathway / May she embrace and sport with Hero.*

Te wäi pä mor lung ngäi ti la ka

Through the yoga of union of meditating single-pointedly

- *Through yoga of single-pointedness*

Tse chig gom päi kha jor näi jor gyi

On the tilaka drop of the five winds at the lotus of my navel,

- *On seed of five winds at my navel,*

Lü sem tsa la dri zhön zhug pa yi

May my continuum be satisfied with the supreme bliss

- *May my mindstream be full of great bliss*

De wa chhog gi dag gyü tshim par shog

Of the winds entering the channels of my body-mind.

- *From the drops pervading my channels.*

Tha mäl ö kyi tum mo dze dän mä

When the beautiful maiden of ordinary light tummo—

- *With her white, smiling, tickling play, the*

Dhu tir dzum kar zhä päi röl tse kyi

With her playful smile and laugh in the central channel—

- *Fine lady of tummo fire clear light*

HAM yig zhön nu yong su nye jä nä

Completely softens the youthful syllable HAM,

- *Softens the HAM in my shushuma.*

Zung jug de wa chhen pöi sa thob shog

May I obtain the ground of great bliss union.

- *May I achieve the great bliss union.*

Te wäi tsa sum ü nä mar nag RAM

When the reddish-black RAM abiding in the center of the three channels of the navel

- *When red-black RAM at navel's center*

Teng og lung gi bar wäi tshang päi me

Is set ablaze by the upper and lower winds,

- *Blazes by upper and lower winds,*

Tong thrag dön nyi nyig mäi kham seg te

And the Brahma fire burns up the seventy-two thousand impure constituents,

- *It burns up the impure elements;*

Dang mä dhu ti yong su gang war shog

May my central channel be completely filled.

- *My shushuma is filled with pure drops.*

Kha dog nga dön min tsham thig le ni

When the five-colored drop between my eyebrows has gone to my crown,

- *Five-colored brow drop goes to my crown*

Chi wor sön lä jung wäi da chhüi gyün

And the stream of moon liquid originating from it

- *And moon liquid stream that comes from it*

Sang wäi chhu kye zeu drüi bar dag tu

Has reached the pistil of my secret lotus,

- *Falls to pistil at secret lotus.*

Yä bab mä tän ga zhi tshim par shog

May I be satisfied by the four joys descending from above and supported from below.

- *May the up and down four joys fill me.*

Thig le de lä thrö päi ö ngäi zer

When struck by the rays of the five lights radiating from that drop,

- *Struck by rainbow light rays from that drop*

Phog pä rang lü la sog tän yo kün

All stable and moving phenomena—my body and so forth—

- *All living and non-living objects*

Dang säl ja tshön phung por gyur lä lar

Transform into a mass of transparent clear radiant rainbows,

- *Are transformed into bright, clear rainbows.*

Rang nä de tong ying su jug par shog

May I again enter the natural state, the sphere of bliss and emptiness.

- *May I re-enter the bliss-void sphere.*

Kye gag nä sum dräl wa dö mäi shi

When the yogini of my mind, the union beyond intellect,

- *When the yogini of my own mind / The unity beyond intellect,*

Tong säl jö du me pa nyug mäi ngang

The primordial state of inexpressible emptiness and clarity,

- *The state of bliss-void beyond concepts,*

Zung jug lo dä rang sem näl jor ma

The basis that is from the beginning free of the three—production, cessation, and abidance—

- *Free from all birth, death, and abiding,*

Rang ngo she nä tag tu kyong war shog

Comes to know itself, may I always be nurtured by you.

- *Recognizes its own true nature / May I always be nurtured by you.*

Tsa lung thig le E WAM ying su thim

When the channels, winds, and drops have absorbed into the sphere of

EVAM

- *Channels, winds, drops dissolve in EVAM,*

Sem nyi de chhen chhö küi päi thob nä

And my mind itself has attained the glorious dharmakaya of great bliss,

- *My mind attains truth body glory.*

Dräng yä zug küi nam röl pag me kyi

May I look after these living beings as extensive as space

- *May I care for all beings vast as space*

Nam khäi tha lä dro di kyong war shog

With the limitless sport of countless rupakayas.

- *With immeasurable form bodies.*

Dor na la ma je tsün kha chö mä

In short, through the force of being inseparably cared for

- *By the power of your love for me,*

Dräl wa me par je su zung wäi thü

By the guru, the Venerable Lady of Khechara,

- *May I never be parted from you.*

Sa lam drö pa nyur du thar chhin nä

May I swiftly complete traversing the paths and grounds

- *May I complete all the grounds and paths*

Kha chö chhen pöi go phang thob par shog

And attain the great state of Khechara.

- *And attain the state of Khechara.*

Mä jung sä chä gyäl wäi jin lab dang

Due to the blessings of the eminent victorious ones and their sons,

- *Through buddhas' and bodhisattvas' grace*

Ten drel lu wa me päi den pa dang

The truth of infallible dependent arising,

- *And truth of dependent arising*

Dag gi lhag sam dag päi thu tob kyi

And the power of my pure exceptional intention,

- *And force of my pure, selfless wishes,*

Nam dag mön päi nä kün drub par shog

May all the aims of my pure prayers be accomplished.

- *May all my sincere prayers be fulfilled.*

Requesting Departure

If you have an image such as a painting or a statue, request the merit field to remain stable by reciting:

Dir ni zug dang lhän chig tu

Please remain here together with this image

Dro wäi dön du zhug nä kyang

For the welfare of migrating beings, and also

Nä me tshe dang wang chhug dang

Please excellently bestow good health,

Chhog nam leg par tsäl du söl

Long life, wealth, and all that is supreme.

OM SUPRA TIṢHTHA VAJRA YE SVĀHĀ