

LAMP OFFERING PRAYER

HUNG RIG PA CHHUB SEM KYI KYIN KHOR TU
RIG DANG LOB PON NYEN GYI U ZUNG NE
RIG TSAL LU GU GYUD KYI CHHE TSAM NAM
RIG TONG JEN PI SHI LA MIN DA SHOG

NAM SHIG DOD MI LHUM SU ZHUG PI TSHE
MA RIG THRUL PI YANG SAR MI TANG SHING
KHOR WA LU GU GYUD TU MI LHUNG WAR
KHOR WA KA NE DAG PA ZHI YING CHHER
ZHI NANG ZHON NU BUM KUR DROL WAR SHOG

KHAL TE DOD MI SA LA MA DROL NA
LHUN DRUB SHI THROI NANG WA CHHAR WI TSHE
RANG NANG YE SHE CHHEN POR NGON THROD NE
BAR DO LONG CHYOD DZOG KUR DROL WAR SHOG

YE DANG SAL TONG DAG PA NYI DEN CHHE
TONG ZUG DANG MA NGA DEN RIG NGI SHING
RANG NANG NAM DAG LONG KUI SHING KHAM SU
THAG PA SUM GYI KHOR LA CHHO TOEN SHOG

KHAL TE LONG KUI SHING TU MA DROL NA
RANG ZHIN TRUL KUI SHING KHAM NGA TSHOM TANG
RIG DU NGA YAB PAL RI PHO TRANG CHHER
KE CHIG NYI LA JU TE KYE NE KYANG
RIN DZIN NAM ZHI DRAL TU MIN PAR SHOG

THEG PA RIM GUI YANG TSE YO GA SUM
THE LE NAM PAR DE PA MEN NGAG DEI
GONG LONG JA TSOL DRAL WI SHI LUG SU
LO JE DEN SHEN THRI MA DAG PAR SHOG

RANG RIG DOE NE DAG PI NGANG DANG SU
RANG TSAL DAM PA RIG GYA SHI THROI KU
NANG LA RANG ZHIN ME PI DAL TRAM TE
YE SHE THONG WA DAG PI MAR ME BUL

NYON MONG KHOR WI CHHO KYI MUN PA SANG
ZANG SHEN SHE JI MAG RUM SAL NE KYANG
JO ME LHAN THONG YE SHE CHHEN PI LONG
NYAM TOG RIG PI TSAL CHHEN DZOG PAR SHOG

PHUNG PO NGA DAG RIG NGI SHING TU DROL
JUNG NGA NE DAG RIG KYI YUM NGAR MIN
NAM SHE WANG DAG SEM PA GYE TU DROL
NANG ZHI ZE NE JA LU DRUB PAR SHOG

THREN RIG WOD SAL CHHEN PI MAR ME DI
GYU CHHE ME PAR BAR WI SO NAM THU
LE LUNG PHAG CHAG MUN PA THRUNG CHUNG NE
KUN ZANG GONG LONG CHHAM CHIG DROL WAR SHOG

Hung: From the outflowing of innate knowing (rig pa), the mandala of bodhicitta, the figure of the intimate master is beheld. May the chain of Dharma siblings not digress from innate knowing expressivity, the luminosity of naked innate knowing-emptiness.

At the time of my entry into the primordial womb (i.e. at death time) may I not be sent over the cliff of confusion from the lack of knowledge, or fall into the chain of cyclic existence, but be liberated in the youthful vase body, the basal manifestation of the great ground expanse where samsara is pure from the beginning.

If I am not liberated in the primordial ground, at the time of the appearance of the spontaneously existing peaceful and wrathful deities, knowing that they are one's great Wisdom appearances to oneself, may I become free in the sambhogakaya.

May I propound the Dharma to a retinue of three purities in sambhogakaya field-realm: the totally pure appearance for oneself; the primordial expression of luminosity-emptiness that possesses the two complete purities; the five pure-portion emptiness-form that are the fields of the five lineages.

If I did not become free in the sambhogakaya field, then to the natural nirmanakaya's five-cluster field-realm and Chamara's Glorious Mountain's great palace that embodies the five families, may I instantaneously be reborn via miraculous birth and ripened in the ranks of the four types of knowledge-holders (vidyadharas).

Going beyond the three yogas the very peak of the nine vehicles, to the fundamental state as per the upadesa (foremost instruction, man ngag), namely the Wisdom-space devoid of conceptual effort, may clinging to truths that are constructs of the intellect be purified.

With the effortless blessing (of the lamp offering) of the holy form of the hundred peaceful and wrathful deities that naturally manifest in the glow of the state of primordially pure innate knowing, the lamps purified through Wisdom Insight are offered.

Cleansing away afflictions, the darkness of samsaric phenomena; clearing away attachment to good tangibles or intangibles; may I realize the complete and great innate knowing expressivity, the indescribable insight within the expanse of Great Wisdom.

Released in field of the five (Buddha) families after purifying the five heaps; matured in the five Buddha-consort families after purifying the place of the five elements; released as the eight bodhisattvas after purifying the (eight) consciousnesses; then completing the four appearances, may I accomplished the rainbow body.

By the force of the merits blazing continuously from this lamp offering of the great luminosity of thinking and knowing, may the darkness of karmic winds and latencies be removed at the root so we may all become free together in the all-good-wisdom-expanse.