A WISHING PRAYER
His Holiness Dudjom Rimpoche
Kathmandu
Salutions to the Three Jewels!

Real Nature of the Kayas and the ocean—like Wisdom of all Victorious Ones and their Sons, who are all encompassing as the sky, Glorious Guru, Primordial Saviour, we pray that you may fully accomplish our wishing prayers.

The city of the six classes of beings resembles the chain of pots on a water wheel. Having seen this place of endless succession of suffering, which is like a city of ogresses, a forest of razor blades, may a complete renunciation of Samsara be born from our heart.

All the glory and wealth of Samsara are like a dream, Having understood it to be false and hollow as an illusion, not clinging to it more than a rainbow does to the sky, may we never enter into this kind of activity.

Towards the Glorious Guru endowed with the Three Kindesses, not giving birth, as much as a hair, to the inverted view of Him as an equal friend, with respectful devotion to Him, the Buddha seen in reality, may our prayers stream continuously without distraction,
བོད་ཀྱི་མ་ཐོང་ཁུ་ལུག་ལྕེན་པའི་བོད་ཡིག་

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Not having the wrong attitude of thinking upon oneself, the Perfect Idea, the Boddhicitta, the Supreme Great Jewel, having been born in our nature for all sentient beings, whose number is vast as the sky and who have been our parents, may we strive for their benefit.

Having entered the door of the Supreme Vehicle of the Secret Mantras, for all the discordances, interruptions and great difficulties on the path, and for the obscurations due to spoiling, contradicting and transgressing the Samaya, may we purify our own nature by the power of a fierce confession.

The vast treasure of powerful blessings is the Guru himself, having meditated on Him, unseparably, upon the crown of our head, by the efficiency of our prayer, mixing his Mind with our mind, may the sun of understanding rise from the Innermost.

Thus, appearances and existence, Samsara and Nirvana, all the dharmas, are self manifesting, being nothing but mere appearances which have not been born. May we obtain the steadfast assurance of the View which recognizes the self nature of the Awareness free from creations, of the Four Kayas and Five Wisdoms.
བོད་ཡིག་འདོད་དོན་མཐོང་དུས་བདག་ལ་བོད་དུས་བདག་ལ་
གི་དུས་བདག་ལ་བོད་དུས་བདག་ལ་བོད་དུས
དུས་བདག་ལ་བོད་དུས་བདག་ལ་བོད་དུས

dུས་བདག་ལ་བོད་དུས་བདག་ལ་བོད་དུས

dུས་བདག་ལ་བོད་དུས་བདག་ལ་བོད་དུས

dུས་བདག་ལ་བོད་དུས

Not being fettered by the characteristics of an object of concentration, in the continuum of the Awareness of oneness, which is radiating void and pristine freshness, by keeping on what falls by itself, with neither distraction nor grasping, may we skilfully perfect the meditation upon the Nature of all things.

Keeping impartially the balance between View and Action, keeping the Three Doors in harmony with the perfectly pure Dharma, having united with the true Nature of Illusion, with neither action nor distraction, may the cycle of day and night be experienced as the radiating light of emptiness.

When death comes in due time, being free from attachment towards the objects of this life and without undergoing the fierce sufferings which cut its essence, may we recognize the nature of all the apparitions and emanations which are then experienced.

In the Bardo of the moment of death, watching clearly in mind the Guru's secret instructions, as a belle her mirror, the radiating light of the Ground having shone in reality, may we be liberated in the space of the Dharmakaya pure from the Origin.
བོད་ཡིག་བོད་ཡིག་བོད་ཡིག་བོད་ཡིག

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If we do not retain the radiating light of the
Ground, as soon as the assembly of the peaceful and
wrathful deities of the Bardo arises, recognizing
these self manifestations as a boy coming into his
mother's lap, may we be liberated in the space of
the spontaneously accomplished Sambhogakaya.

Again, if being little acquainted with the way of
practising, we are not liberated during the "Bardo
of the Dharma's Nature", through our remaining Karma,
acting like an additional segment of pipe fixed to
a drain, the door of the inferior destinies being
closed, may we search for an excellent support.

With this excellent support having fully all the
freedoms and favorable conditions, endowed with
liberty, having found the Guru possessing the
signs of accomplishment, and the Dharma of the
Secret Mantras, taking into practices, may we
obtain the supreme body of the fortunate ones.

In all our successive lies, reaching, with a
perfectly pure Samaya, the ultimate and of the
two stages, for both the sake of ourselves and
others, having swiftly reached the Victorious
Land of the All Perfect Dharmakaya, may we churn
the depths of the Three Worlds of Samsara.

Thus, at the request of the physician Chonyid Gyamtso
and Yeshey Chodon, this was written by Jigdral Yeshey
Dorje, may it be auspicious!
(translated by two disciples, with devotion).