Marmé Mönlam: The Light Offering Prayer

*a terma revelation of Tertön Nyima Drakpa*

In front of the vajra master, are the ‘suitable disciples’, wearing ornaments and holding kapāla with amṛta. The vajra brothers and sisters each hold a lamp and stick of incense in their hands. Without any doubt in your mind, consider you are actually in the presence of the Vajra Sovereigns and their consorts, and the Noble One who Dispels the Darkness of Ignorance, and arousing deep devotion, recite this in a melodious chant:

Hūṃ! You who embody all the buddhas of past, present and future,

Noble One who Dispels the Darkness of Ignorance, with all your deities,

Master, vajra sovereigns and your consorts,

Vast, ocean-like gathering of brothers and sisters:

Remaining here in this maṇḍala of supreme enlightenment,

Bear witness to the accomplishment of our aspirations and prayers!
Vajra Sovereigns, glorious embodiments of all buddhas,

Supreme consorts of the buddhas, the mothers who give birth to the buddhas,

Emanations of their wisdom mind, sons of the buddhas, holders of the teaching of the awakened mind of bodhicitta,

Brothers and sisters, gathering of vidyādharas who share one and the same samaya,

From now on, until enlightenment is realized,

Without ever separating, remain as the jewel ornament on the crown of my head!

When all past, present and future perceptions of my body, speech and mind,

Even those of dream and sleep, arise

May I see them as the guru and consort, and vajra brothers and sisters

May I please your body, speech and mind,
dé gü dungwé sishyü tenpar shok
And serve you with the deepest devotion and respect!

té di nangwa nubpar gyurpé tsé
When perceptions of this life fade away, and

chiwa dangpo ösal chö kyi ku
At the moment of death, when first the dharmakāya luminosity dawns,

ngoshé tsal dzok tenpa tob né kyang
Having recognised, perfected the strength and gained stability,

chökü öpakmé dang yermépar
By not separating from the ‘Limitless Light’ of dharmakāya Amitābha,

kadak chökü ying su drolwar shok
May I be liberated into the dharmakāya space of primordial purity!

rangrig chökur rang tsal madzok né
If my rigpa has not perfected its own risings into dharmakāya

bardö nang shé rangnang lhar shar na
And perceptions and awareness of the bardo arise as self-appearing deities,

rangsem dakpé tsal du ngotrö dé
Introducing my own mind to its own pure energy, and

dra özer sum dang den rangdrar chá
Manifesting as sound, colour, light and radiance, with its own self-sound,
ngad den longkü shying du drolwar shok
May I be liberated into the pure saṃbhogakāya realm complete with its five certainties!

detar rangrig tse la mapeb né
So, if my rigpa does not mature into its fullness,
sipa bardö trulpé yeng gyur na
And I am distracted by the delusory appearances of the bardo of becoming,
dorjé gyalpo yabyum jedren té
By remembering the Vajra Sovereign and his consort,
nangsal marmé di yi gyü ten né
And by virtue of this lamp of appearance and luminosity,
pawo khandrö tsok kyi yong kor té
Completely surrounded by a gathering of viṇās and dākinīs,
khachö dakpé né su drolwar shok
May I be liberated into the pure celestial domain!

lé kyi wang gi rik druk yul tong shying
Whilst I see the realms of the six classes of beings dominated by their past karma,
bakchak wang gi khorwa dir khyam kyang
And I wander in this saṃsāra, driven by habitual tendencies,
kyedzok zabmo di yi tsamjar né
Through practising together these profound generation and completion phases,
I have obtained a free and well-favoured human body;

Through the auspicious tendrel of gathering in this one mandala,

And through the samādhi of focusing on this one lamp,

May we all unite in the one mandala gathering, and never separate!

At that time, transforming into the noble, supreme chosen deity,

And through the loving kindness of the vajra master,

May my mindstream be penetrated by perfect hearing, contemplation and meditation, and

Pacifying all harm and dangers, through practising according to the Dharma,

May I realize the ultimate fruition of accomplishment!

As one who holds the supreme jewel of the two siddhis,
In the realms of the six classes of impure beings,
Whether as a warrior, merchant, low caste or priest,
Labourer, woman, child or śramaṇa,
A sage, expert in all kinds of learning,
Born in a family of honour or disrepute,
Low or high, invalid or teacher of Buddhadharmā,
Bird or beast or beggar in the city—
Teaching each and every being, in whichever way they need,
May I take on different forms in order to train beings!

Generosity, pleasing speech, the right message, and beneficial behaviour:
Keeping to these four ways of attracting disciples,
And skilled in an immeasurable number of methods,

May I pour down a rain of Dharma, according to the needs of each one,

Liberate the six classes of beings, my fathers and mothers, from samsāra

And be a lamp to dispel the darkness of ignorance!

Since all that appears and exists, samsāra and nirvāna, is from the very beginning perfectly contained within the expanse of dharmadhātu,

And ignorance when purified is the naturally arisen supreme vajra,

May all beings, effortlessly, as one,

Be indivisible from the yidam, the Lord of Buddha families,

And obtain the fruition of nonduality!

1. † Extracted from Casket of Siddhis: A Framework for Attainment (ṣgrub pa’i khog dbub dngos grub sgrom bu), which is part of Tertön Nyima Drakpa’s revelation known as Dispelling the Darkness of Ignorance (Marig Munsel), a collection of Avalokiteśvara practices.

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