PRAYERS FOR A TIME OF PANDEMIC

Compiled and Introduced by
the Seventeenth Karmapa
Ogyen Trinley Dorje
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THE SEVENTEENTH GYALWANG KARMAPA

OGYEN TRINLEY DORJE

DHARMA EBOOKS
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Beginning in the spring of 2020, the coronavirus pandemic spread throughout the entire world. Hundreds of thousands of lives have been lost, and severe lockdowns were instituted, prohibiting people from gathering or traveling. At that time, the Gyalwang Karmapa Ogyen Trinley Dorje led a hundred thousand people all over the world in seven days of webcast prayers for the pandemic to subside. This book contains the selection of prayers specially compiled by the Gyalwang Karmapa for these webcasts, along with transcriptions of the talks he gave in Tibetan, English, and Chinese counseling his students on how to think and act.
April 18, 2020

Today, on the first day, we will recite the *Heart Sutra* and the *Repulsion of Maras*.

As all of you know, the *Heart Sutra* is an important Mahayana Sutra. It teaches emptiness and interdependence. At this time, when the coronavirus is spreading all over the world, we can clearly see the meaning of interdependence. We can see that we each depend upon each other, and there is not as much distance between us and others as we thought.

If we had a deep understanding of interdependence, maybe the coronavirus would not have spread so widely in the world, but we naturally have very solid ego-clinging. We think that each family, each community, or each country are different and separate, and we are only concerned about the things which affect us directly and do not take other things seriously. Yet every breath we take connects us with everyone else. And this pandemic shows how much we affect each other and how much we are connected. This is a situation that we will never forget our entire life.

So I think it will be very helpful if we reflect on our life experience and the meaning of the *Heart Sutra* together. The shorter we make the distance between the dharma and our lives, the more we will see that there is no difference between the person practicing dharma and the dharma they practice. The dharma and the individual will become one, and we will become what we call a dharma practitioner.
Beyond words, beyond thought, beyond description, 
Prajñāpāramitā

Unborn, unceasing, the very essence of space,
The sphere of individually self-aware wisdom:

Homage to the mother of the buddhas of past, 
present and future!

Thus did I once hear.

The Bhagavan was dwelling on Vulture Peak Mountain in Rājagriha
changchub sempé gendün chenpo dang tab chik tu shyuk té
together with a great sangha of monks and a great sangha of
Bodhisattvas.

dé tsé chomdendé zabmo nangwa shyejawa chö kyi nam drang
kyi ting ngé dzin la nyompar shyuk so
At that time, the Bhagavan entered the samadhi of enumeration
of dharmas called “Profound Light.”

yang déyi tsé changchub sempa sempa chenpo pakpa chenrezik
wangchuk sherab kyi parol tu chinpa zabmo chöpa nyi la
nampar ta shying
Also at that time the bodhisattva-mahāsattva Noble Lord
Avalokiteshvara too, looking at the practice of profound
transcendent prajna,

pungpo ngapo dedak la yang rangshyin gyi tongpar nampar ta o
saw that the five aggregates are empty of nature.

déné sangye kyi tü
Then through the power of the Buddha,
Venerable Shariputra said this to the bodhisattva-mahāsattva Noble Lord Avalokiteshvara:

“Son of Noble Family, how should any son or daughter of Noble Family, who wishes to practice the practice of the profound transcendent prajnā, train?”

Thus he spoke, and the bodhisattva-mahāsattva Noble Lord Avalokiteshvara spoke these words to the Venerable Son of the Shāradvatis.
Shariputra, any son or daughter of noble family who wishes to practice the practice of transcendent prajna should fully look like this.

The five aggregates should be correctly viewed as empty by nature.

Form is empty. Emptiness is form.

Emptiness is not other than form;

form is also not other than the empty.
In the same way feeling, conception, formations and consciousness are empty.

Shariputra, therefore all dharmas are emptiness:

no characteristics, unborn, unceasing.

no stains, no freedom from stains,

no decrease, and no increase.

Shariputra, therefore in emptiness there is no form,
tsorwa mé | dushé mé | dujé nam mé | nampar shepa mé
no feeling, no conception, no formations, no consciousness;

mik mé | nawa mé | na mé | che mé | lü mé | yi mé
no eye, no ear, no nose, no tongue, no body, no mind;

zuk mé | dra mé | dri mé | ro mé | rekja mé | chö mé do
no form, no sound, no smell, no taste, no sensation, no dharmas;

mik gi kham mepa né yi kyi kham mé
from no element of eye to no element of mind

yi kyi nampar shepé kham kyi bardu yang mé do
and up to no element of mind consciousness.

marikpa mé | marikpa zepa mepa né gashi mé
There is no ignorance, no exhaustion of ignorance, up to no aging and death
Prayers for a Time of Pandemic

རྒ་ཤི་ཟད་པའི་བར་དུ་ཡང་མེད་དོ། །
gashi zepé bardu yang mé do
and also up to no exhaustion of aging and death.

dེ་བཞིན་དུ་སྡུག་བསྔལ་བ་དང༌། ཀུན་འབྱུང་བ་དང༌།
deshin du dukngalwa dang | künjungwa dang
In the same way, there is no suffering, no origin,

gེ་ཉིད་གཟིགས་སོང་སོན་པོའི་ཕྱིར།
gokpa dang | lam mé | yeshe mé | tobpa mé
no cessation and no path; no wisdom, no attainment,

མ་ཐོབ་པ་ཡང་མེད་དོ། །
matobpa yang mé do
and no non-attainment.

སྒྲིབ་པ་དང་ལམ་མེད། འགོག་པ་དང་།
sem la dribpa mepé trakpa mé dé
as there is no obscuration of mind there is no fear;
ཕྱིན་ཅི་ལོག་ལས་ཤིན་ཏུ་འདས་ནས་མྱ་ངན་ལས་འདས་པའི་མཐར་ཕྱིན་ཏོ།

they completely transcend the mistaken and reach ultimate nirvana.

dü sum du nampar shyukpé sangye tamché kyang sherab kyi parol tu chinpa di la ten né

All the buddhas dwelling in the three times fully and clearly awaken

lana mepa yangdakpar dzokpé changchub tu ngönpar dzokpar sangye so

to unsurpassed, true, complete enlightenment by relying on this profound transcendent prajna.

detawé na sherab kyi parol tu chinpé ngak

“Therefore, the mantra of transcendent prajna,

rigpa chenpö ngak | lana mepé ngak

the mantra of deep awareness, the unsurpassed mantra,
Prayers for a Time of Pandemic

minyampa dang nyampé ngak | dukngal tamché rabtu shiyivar jepé ngak

the mantra equal to the unequalled, the mantra that completely pacifies all suffering

midzünpé na denpar shepar ja té

should be known as truth, for it is not false.

sherab kyi parol tu chinpé ngak mepa

The mantra of transcendent prajna is proclaimed:

tadyathā oṃ gate gate pāragate pārasaṃgate bodhi svāhā

sharibü changchub sempa sempa chenpö detar sherab kyi parol tu chinpa zabmo la labpar ja o

“Shariputra, this is how a bodhisattva-mahāsattva should train in profound transcendent prajna.”

déné chomdendé ting ngé dzin lé shyeng té

Then the Bhagavan arose from that samadhi
“Excellent,” he said. “Excellent, excellent, Son of Noble Family. It is so. It is just so.

Profound transcendent prajna should be practiced just as you have taught,

and all the tathāgatas will rejoice.”

After the Bhagavan spoke these words,
Prayers for a Time of Pandemic

tsé dang denpa sharadati bu dang
the venerable Son of the Shāradvatis,

changchub sempa sempa chenpo pakpa chenrezik wangchuk dang
the bodhisattva-mahāsattva Noble Lord Avalokiteshvara,

tamché dang denpé khor dedak dang | lha dang | mi dang
all those in the gathering, and the world with its gods, humans,

lha mayin dang | drizar chepé jikten yi rang té
demigods and gandharvas rejoiced

chomdendé kyi sungpa la ngönpar tö do
and greatly praised the words of the Bhagavan.

tadyathā oṃ gate gate pāragate pārasaṃgate bodhi svāhā
namo, lama la chaktsal lo
Namo! Homage to the Guru!

sangye la chaktsal lo
Homage to the Buddha!

chö la chaktsal lo
Homage to the Dharma!

gendün la chaktsal lo
Homage to the Saṅgha!

yum chenmo sherab kyi parol tu chinpa la chaktsal lo
Homage to the Great Mother, Prajñāpāramitā!

dak gi den pay tsik nam drubpar gyur chik
May these true words of ours come true!
Prayers for a Time of Pandemic

Just as, long ago, the king of the gods Indra, by the power and strength of contemplating the profound meaning of transcendent prajna, the Great Mother, and reciting its words,

was able to avert the evil maras, so in the very same way,

may we too, through the power and strength of contemplating the profound meaning of transcendent prajna, the Great Mother, and reciting its words,
avert all the negative influences which prevent us and those around us from accomplishing the true dharma!

May they be annihilated!

May they be rendered harmless!

May they be completely pacified!

Everything that arises interdependently

Is unceasing and unborn,
Neither non-existent nor everlasting,

Neither coming nor going,

Neither multiple nor single.

To this teaching that pacifies all concepts and duality,

The most sacred speech of the fully enlightened Buddha,

We pay homage!

May the eighty-four thousand types of obstructors be pacified,
མི་མཐུན་གནོད་པའི་རྐྱེན་དང་བྲལ་བ་དང༌།

May we be free of adverse, harmful conditions,

མཐུན་པར་གྱུར་ཅིང་ཕུན་སུམ་ཚོགས་པ་ཡི།

And may we be harmonious. By the excellence

བཀྲ་ཤིས་དེས་ཀྱང་དེང་འདིར་བདེ་ལེགས་ཤོག

Of this auspiciousness, may it be auspicious here and now.
The prayers we will recite today are the *King of Aspirations: The Noble Aspiration for Excellent Conduct* and the *Sutra in Three Sections*. These teach the two main points of the bodhisattva path: gathering the accumulation of merit and purifying obscurations. So these two are crucial for bodhisattvas.

This current pandemic has brought great changes we could never have imagined before. Already, in only a few months, there have been over two million confirmed cases, and more than a hundred and sixty thousand people have died.

There have also been major changes in our way of life. We can no longer move freely. We are not able to meet the people we love. Losses to the economy and jobs are huge. We hardly dare to think about all the details. When we face such challenges, they can be a wake-up call that makes us examine ourselves much more deeply.

This pandemic did not just fall from the sky. The way it started and the way it has spread are strongly connected to human actions. According to many sources, the origin of the virus was connected to wet markets. In any case, we humans have not cared about the freedom or life of animals, and the negative consequences of that now envelop us.

The current bans on travel have actually been good for the natural environment. We are creating less impact on the environment, and the atmosphere is less polluted. Many animals have been seen
coming into cities without fear. These are facts that we cannot ignore. We now have the experience of seeing how much violence and destruction we have caused the environment and wildlife.

The point of gathering the accumulations and purifying the obscurations is to see what good qualities we have and what our weaknesses are, in order to increase our good qualities and decrease our weaknesses. But if our prostrations and confessions are just a ritual or for show, then we have missed the point.

I prostrate to the noble youthful Manjushri

I prostrate to all lions among humans,

As many as appear, excepting none,

In the three times in worlds of ten directions
Prayers for a Time of Pandemic

Sincerely with my body, speech, and mind.

With the power of this prayer for excellent conduct,

I fully prostrate to all victors with

As many bodies as atoms in all realms

With all the victors right before my mind.

Upon one atom, numerous as atoms

Are buddhas in the midst of bodhisattvas.
I thus imagine that victorious ones

Completely fill the entire dharma expanse.

With sounds from oceans of melodious traits

I extol the qualities of all the victors,

Whose oceans of praiseworthiness will never

Run dry, and praise all of the sugatas.

I make an offering to these victors of
Prayers for a Time of Pandemic

sil nyen nam dang juk pa duk chok dang
The best of flowers and the finest garlands,

mar me chok dang duk pö dam pa yi
Cymbals and ointments, the best parasols,

gyal wa de dak la ni chö par gyi
The best of lamps, and incense the most fine.

na sa dam pa nam dang dri chok dang
I make an offering to these victors of

che may pur ma ri rap nyam pa dang
The finest robes, the finest fragrances,

kö pa khye par pak pay chok kün gyi
And powders in heaps equal to Mount Meru,

gyal wa de dak la yang chö par gyi
Arranged in the most sublime of displays.
chö pa gang nam la me gya che wa
I also imagine offering to all victors

de dak gyal wa tam che la yang mö
That which is vast and unsurpassable.

I offer and bow to the victors with

The power of faith in excellent conduct.

Under the influence of desire, hatred,

And ignorance, I have committed wrongs

Using my body, speech, and also mind—
Prayers for a Time of Pandemic

I confess each and every one of them.

And I rejoice in all that is the merit

Of all the victors and the buddhas’ children,

Pratyekabuddhas, learners, and nonlearners,

Of all the wanderers of the ten directions.

I request all those guardians who have

Wakened to buddhahood and found detachment—
དགོན་པོ་དེ་དག་བདག་གིས་ཐམས་ཅད་ལ།

The lamps of the worlds of the ten directions—

ཁོར་ལོ་བླ་ན་མེད་པར་བར་བར་བར།

To turn the Wheel that cannot be surpassed.

དབྱང་ནང་འདའ་སྟོན་གང་བཞེད་དེ་དག་ལ།

With my palms joined, I supplicate all those

གྲོ་བ་ཀུན་ལ་ཕན་ཞིང་བདེ་བའི་ཕྱིར།

Who wish to demonstrate nirvana to stay

བསྐལ་པ་ཞིང་གི་ག་ལ་བཞུགས་པར་ཡང༌།

As many aeons as atoms in the realms

དབྱིམ་གཞིས་བམ་པ་ཞི་བར་བསྟོད་པར་བྱ།

To aid and bring well-being to all wanderers.

ཕྱག་འཚལ་བ་དང་མཆོད་ཅིང་བཤགས་པ་དང༌།

I dedicate to enlightenment whatever
Prayers for a Time of Pandemic

Slight merit I have gathered from prostrating,

And offering, confessing, and rejoicing,

Requesting, and from making supplications.

I offer to the buddhas of the past

And those who dwell in worlds in ten directions.

May those yet to appear fulfill their wishes

And swiftly awaken to enlightenment.
chok chu ga lay shing nam ji nye pa
May every world in any of the ten

dé dak gya cher yong su dak par gyur
Directions become vast, completely pure,

jang chup shing wang drung shek gyal wa dang
And filled with bodhisattvas and with victors

sang gye se kyi rap tu gang war shok
Who’ve gone beneath the lordly Bodhi Tree.

chok chuy sem chen gang nam ji nye pa
May all the beings there are in ten directions

dé dak tak tu ne me de war gyur
Be free of illness and be happy always.

dro wa kün gyi chö kyi dön nam ni
May all the aims in Dharma of all beings
Prayers for a Time of Pandemic

tün par gyur ching re wa’ang drup par shok
Be in harmony; may their hopes be fulfilled.

jang chup chö pa dak ni dak chö ching
May I perform the conduct of awakening

dro wa kün tu kye wa dren par gyur
And in all realms remember my past lives.

tse rap kün tu chi po kye wa na
Upon my death and rebirth in all lives,

tak tu dak ni rap tu jung war shok
May I go forth from home to homelessness.

gyal wa kün gyi je su lop gyur te
Following all the victors, may I train

sang po chö pa yong su dzok che ching
And bring excellent conduct to perfection.
tsul trim chö pa dri me yong dak pa
May I act with pure, stainless discipline

tak tu ma nyam kyön me chö par shok
That never lapses and is free of faults.

lha yi ke dang lu dang nö jin ke
May I teach Dharma in every single language—

drul bum dak dang mi yi ke nam dang
The language of the gods, the tongue of nagas,

dro wa kün gyi dra ke ji tsam par
The tongues of yakshas, kumbandhas, and humans,
																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			
de shing pa rol chin la rap tsön te
May I be gentle, strive in paramitas,
Prayers for a Time of Pandemic

jang chup sem ni nam yang je ma gyur
And may I never forget bodhichitta.

dik pa gang nam drip par gyur pa dak
May I completely purify all wrongs

de dak ma lü yong su jang war shok
Without exception that are obscurations.

le dang nyön mong dü kyi le nam le
Free from afflictions, karma, and the works

drol shing jik ten dro wa nam su yang
Of maras, may I act in every realm,

ji tar pe mo chú mi chak pa shin
Like a lotus to which water does not cling,

nyi da nam kyar tok pa me tar che
Unhindered like the sun and moon in space.
ཞིང་གི་ཁྱོན་དང་ཕྱོགས་རྣམས་ཇི་ཙམ་པར།
shing gi khyön dang chok nam ji tsam par
I’ll act to fully quell the suffering

ངན་སོང་སྡུག་བསྔལ་རབ་ཏུ་ཞི་བར་བྱེད།
ngen song duk ngel rap tu shi war che
Of lower realms and bring all beings to joy.

de ལ་དྲེ་བཀུན་གོའི་ཆིང
de wa dak la dro wa kün gö ching
I’ll act to benefit all beings throughout

དེ་བ་ཐམས་ཅད་ལ་དྲེ་པན་པར་སྤྱད།
de wa tam che la ni pen par che
The reaches of the realms and the directions.

བྱང་ཆུབ་སྤྱོད་པ་དག་རབ་སྟོན་ཆིང།
jang chup chö pa yong su dzok che ching
I’ll work in harmony with beings’ conduct

སེམས་ཅན་དག་གི་སྤྱོད་དང་མཐུན་པར་འཇོག
sem chen dak gi chö dang tün par juk
And bring enlightened conduct to perfection.

བཟང་པོ་སྤྱོད་པ་དག་རབ་སྟོན་ཆིང།
sang po chö pa dak ni rap tön ching
I’ll teach the Dharma of this excellent conduct
Prayers for a Time of Pandemic

And act in all the aeons of the future.

Always may I associate with those who act in harmony with my own conduct.

In body, speech, and mind may we behave as one in conduct and in aspirations.

And may I always meet those spiritual friends who have the wish to bring me benefit.
By teaching conduct that is excellent.

I'll never do anything to disappoint.

I'll always look directly at the victors,

Protectors in the midst of bodhisattvas,

And I will make vast offerings to them.

In every future aeon, never discouraged.

I shall retain the Dharma of the victors,
Prayers for a Time of Pandemic

Prayers for a Time of Pandemic

Illumine everywhere awakened conduct,

And purify excellent conduct, too.

I shall act thus in every future aeon.

Cycling through all existences, may I

Gain merit and wisdom inexhaustible

And be a bottomless store of all means, prajñā,

Samadhi, emancipations, and good traits.
dül chik teng na dül nye shing nam te
Upon one atom are as many realms

shing der sam gyi mi khyap sang gye nam
As atoms, and within those realms are buddhas

sang gye se kyi ü na shuk pa la
Beyond all measure amid bodhisattvas.

jang chup che pa chö ching ta war gyi
Beholding them, I’ll act for awakening.

de tar ma lü tam che chok su yang
Just so, in all directions, none excepted,

tra tsam khyön la dü sum tse nye kyi
On a hair tip are oceans of the realms

sang gye gya tso shing nam gya tso dang
Of oceans of the buddhas of three times—
kal pa gya tsor chö ching rap tu juk
I'll enter these and act for oceans of aeons.

sung chik yen lak gya tsoy dra ke kyi
I'll always enter in the buddhas’ speech,

gyal wa kün yang yen lak nam dak pa
Of which one tone has oceans of great traits,

dro wa kün gyi sam pa ji shin yang
The pure melodic tones of all the buddhas

sang gye sung la tak tu juk par gyi
That are just as all beings are inclined.

du sum shek pay gyal wa tam che dak
I enter also through the strength of mind

khor loy tsul nam rap tu kor wa yi
Those inexhaustible tones of the speech
De dak gi yang sung yang mi se la
Of all victorious ones who will appear

Lo yi top kyi dak kyang rap tu juk
In the three times and turn the Wheel of Dharma.

Ma ong kal pa tam che juk par yang
Through just one single instant I will enter

Ke chik chik gi dak kyang juk par gyi
All of the aeons that are yet to come.

Gang yang kal pa dü sum tse de dak
I'll enter and act in all aeons of

Ke chik cha she kyi ni shuk par che
The three times in a fraction of a second.

Dü sum shek pa mi yi seng ge gang
And in a single instant I shall view
Prayers for a Time of Pandemic

The lions among humans of three times.

I'll always enter their sphere through the power of the emancipation of illusions.

Upon a single atom I'll produce the arrays of all the realms of the three times.

In all directions thus, without exception, I'll enter the arrays of buddha realms.
I'll go into the presence of all those who will be lamps of the world in the future, who will become enlightened, turn the Wheel, and demonstrate nirvana's final peace. Through the power of miracles, swift everywhere; the power of vehicles in every way; the power of conduct, every quality;

The Noble Aspiration for Excellent Conduct
Prayers for a Time of Pandemic

The power of love, pervasive everywhere;

The power of merit, virtue everywhere;

The power of pristine wisdom, free of attachment;

The powers of wisdom, means, and of samadhi,

I shall achieve the powers of awakening.

I'll purify the power of karma fully,

Destroy forever the power of the afflictions,
དུ་དྭ སྟོབས་རྣམས་སྟོབས་མེད་རབ་བྱེད་ཅིང༌།

Make powerless the maras’ powers, and

སང་པོ་སྤྱོད་པའི་སྟོབས་རྫོགས་པར་བྱེད་ཅིང༌།

Perfect all powers of excellent conduct.

ཞིང་རྣམས་རྒྱ་མཚོ་རྣམ་པར་དག་བྱེད་ཅིང༌།

I'll purify completely oceans of realms

སེམས་ཅན་རྒྱ་མཚོ་དག་རྣམ་པར་དྲོལ།

And liberate completely oceans of beings.

ཆོས་རྣམས་རྒྱ་མཚོ་རབ་ཏུ་མཐོང་བྱེད་ཅིང༌།

I will completely see the oceans of Dharma

ཡེ་ཤེས་རྒྱ་མཚོ་རབ་ཏུ་གོམས་པར་བྱེད།

And totally realize the oceans of wisdom.

སྤྱོད་པ་རྒྱ་མཚོ་རྣམ་པར་དག་བྱེད་ཅིང༌།

I'll purify completely oceans of conduct,
Prayers for a Time of Pandemic

mön lam gya tso rap tu dzok par che
Perfect completely oceans of aspirations,

sang gye gya tso rap tu chö che ching
Offer completely to the oceans of buddhas,

kal pa gya tsor mi kyö che par gyi
And act for oceans of aeons undiscouraged.

gang yang dü sum shek pay gyal wa yi
I shall awaken through excellent conduct

jang chup chö pay mön lam che drak nam
And perfect fully all without exception

sang po chö pe jang chup sang gye ne
The special aspirations of the victors

de kün dak gi ma lü dzok par gyi
Of the three times for the awakened conduct.
I fully dedicate all of this virtue

That I may act comparably to him,

The wise, the finest son of all the buddhas

Who’s called Samantabhadra by his name.

Just as the Good Wise One makes dedications

For a pure body, pure speech, and pure mind,

For purity of conduct and pure realms,
Prayers for a Time of Pandemic

May I in those ways be the same as him.

To perform excellent conduct, good in all,

I’ll act upon Manjushri’s aspirations.

Never discouraged, in all future aeons,

I’ll complete all these deeds without exception.

May I have conduct beyond any measure

And qualities, too, that cannot be measured.
chö pa tse me pa la ne ne kyang
Dwelling in conduct that’s immeasurable,

dé dak trul pa tam che tsal war gyi
I’ll know their each and every emanation.

nam khay tar tuk gyur pa ji tsam par
As far as to the ends of the blue sky,

sem chen ma lü ta yang de shin te
And likewise to the ends of sentient beings,

ji tsam le dang nyön mong tar gyur pa
Up through the ends of karma and afflictions,

dak gi mön lam ta yang de tsam mo
Thus far the ends are of my aspirations.

gang yang chok chuy shing nam ta ye pa
Though one might give the realms of ten directions
Prayers for a Time of Pandemic

rin chen gyen te gyal wa nam la pul
Adorned with precious jewelry to the victors,

lha dang mi yi de way chok nam kyang
Or give the best divine and human pleasures

shing gi dül nye kal par pul wa way
For aeons equal to atoms in all realms,

gang gi ngo way gyal po di tö ne
If someone hears this king of dedications

jang chup chok gi je su rap mö shing
One single time, develops faith, and feels

len chik tsam yang de pa kye pa ni
A longing for supreme enlightenment,

sö nam dam pay chok tu di gyur ro
That is the most supreme, exalted merit.
**The Noble Aspiration for Excellent Conduct**

someone who makes this prayer for excellent conduct

Is one who will abandon lower realms.

Such people have abandoned harmful friends.

They also will see Amitabha soon.

They’ll gain well what they need, live easily;

They will be welcome in this human life.

Before a long time passes they themselves
de dak ring por mi tok de shin gyur
Will also be just like Samantabhadra.

tsam me nga po dak gi dik pa nam
If those who, under the power of not knowing,

gang gi mi she wang gi che pa dak
Have done one of the five heinous misdeeds

de yi sang po chö pa di chö na
Recite this prayer for excellent conduct,

nyur du ma lü yong su jang war gyur
It quickly will be fully purified.

ye she dang ni suk dang tsen nam dang
They will have pristine wisdom, beauty, signs,

rik dang kha dok nam dang den par gyur
A good complexion, and good family.
དུ་དང་མཐོང་པོས་དེ་མི་ཐུབ།
Invincible to maras and non-Buddhists,

ཇི་ཀློ་གསུམ་པོ་ཀུན་ནའང་མཆོད་པར་འགྱུར།
In all three worlds they will be given offerings.

ཟླ་ཐེ་གང་དུ་དེ་ཉུར་འདུག་སྟེ།
They will soon go to the great Bodhi Tree.

སོང་ནས་སེམས་ཅན་ཕན་ཕྱིར་དེར་འདུག་སྟེ།
Once there, they’ll sit to benefit all beings,

བྱང་ཆུབ་སངས་རྒྱས་འཁོར་ལོ་རབ་ཏུ་བར།
Defeat all maras and their hordes, awaken

དུ་ཟླ་པི་དང་བཅས་པ་ཐམས་ཅད་བུལ།
To enlightenment, and turn the Wheel of Dharma.

གང་ཡང་བཟང་པོ་སྤྱོད་པའི་ནོ་ལམ་འདི།
If one should memorize or teach or write
Prayers for a Time of Pandemic

chang wa dang ni tön tam lok pa yi
This aspiration for excellent conduct,

de yi nam par min pa’ang sang gye khyen
Only the Buddha knows how that will ripen—

jang chup chok la som nyi ma che chik
Don’t doubt that it’s supreme enlightenment.

jam pal ji tar khyen ching pa wa dang
The brave Manjushri knows things as they are,

kün tu sang po de yang de shin te
As does in the same way Samantabhadra.

de dak kün gyi je su dak lop ching
I fully dedicate all of these virtues

ge wa di dak tam che rap tu ngo
That I might train and follow their example.
All the victorious ones of the three times

Acclaim this dedication as supreme.

With this, then, I completely dedicate

All of this virtue to excellent conduct.

When I come to the moment of my death,

My obscurations all will be dispelled.

I shall see Amitabha right before me
Prayers for a Time of Pandemic

And go to the realm of Sukhavati.

Once I have gone there, may these aspirations all become manifest in their entirety.

I will fulfill them all without exception—

As long as worlds exist, I will help beings!

In that fine, joyous mandala of the Victor,

I'll take birth in a beautiful, great lotus.
nang wa ta ye gyal way ngön sum du
I also will receive a prophecy

lung ten pa yang dak gi der top shok
Directly from the victor Amitabha.

der ni dak gi lung ten rap top ne
When I’ve received the prophecy from him,

trul pa mang po je wa trak gya yi
I’ll bring great benefit to beings in

lo yi top kyi chok chu nam su yang
The ten directions through my mental powers

sem chen nam la pen pa mang po gyi
With many billions of emanations.

sang po chö pay mön lam tap pa yi
May any little merit I have gathered
By thus aspiring for excellent conduct

Make all the virtuous aspirations of

All beings come true within a single instant.

Through the incomparable infinite merit

Thus gained through dedicating excellent conduct,

May beings engulfed in floods of suffering

Achieve the supreme realm of Amitabha!
mön lam gyal po di dak chok gi tso
May this supreme, great king of aspirations

ta ye dro wa kün la pen che ching
Bring benefit to all infinite wanderers,

kün tu sang poy gyen pay shung drup te
Fulfilling this text Samantabhadra adorns—

nge song ne nam ma lü tong par shok
May all the places in lower realms be emptied!

The Sutra in Three Sections:

I, [name], take refuge in the Buddhas.
I take refuge in the Dharma. I take refuge in the Sangha.
Prayers for a Time of Pandemic

I prostrate to the tathagata arhat completely perfect Buddha Shakyamuni.

I prostrate to Conquers with Vajragarbha.

I prostrate to Precious Radiant Light.

I prostrate to King of Naga Rulers.

I prostrate to Virasena.

I prostrate to Glorious Joy.
rin chen me la chak tsal lo
I prostrate to Precious Fire.

rin chen da ö la chak tsal lo
I prostrate to Precious Moonlight.

tong wa dön yö la chak tsal lo
I prostrate to Meaningful to See.

rin chen da wa la chak tsal lo
I prostrate to Precious Moon.

dri ma me pa la chak tsal lo
I prostrate to Vimala.

pal jin la chak tsal lo
I prostrate to Viradatta.

tsang pa la chak tsal lo
I prostrate to Brahma.
Prayers for a Time of Pandemic

I prostrate to Brahmadatta.

I prostrate to Water Deva.

I prostrate to Deva of Water Devas.

I prostrate to Glorious Goodness.

I prostrate to Glorious Sandalwood.

I prostrate to Boundless Splendor.

I prostrate to Glorious Light.
The Sutra in Three Sections

I prostrate to Glorious Ashoka.

I prostrate to Narayana.

I prostrate to Glorious Flower.

I prostrate to the tathagata Manifest Wisdom Display of Brahma’s Light-Rays.

I prostrate to the tathagata Manifest Wisdom Display of Lotus Light-Rays.
Prayers for a Time of Pandemic

I prostrate to Glorious Wealth.

I prostrate to Glorious Recollection.

I prostrate to Utterly Renowned Glorious Name.

I prostrate to King of the Peak of the Victory Banner of Powers.

I prostrate to Glorious Total Overcomer.

I prostrate to Utterly Victorious over Warfare.

I prostrate to Goes by Overcoming.

nor pal la chak tsal lo
I prostrate to Glorious Wealth.

dren pay pal la chak tsal lo
I prostrate to Glorious Recollection.

tsen pal shin tu yong drak la chak tsal lo
I prostrate to Utterly Renowned Glorious Name.

wang po tok gi gyal tsen gyi gyal po la chak tsal lo
I prostrate to King of the Peak of the Victory Banner of Powers.

shin tu nam par nön pay pal la chak tsal lo
I prostrate to Glorious Total Overcomer.

yül le shin tu nam par gyal wa la chak tsal lo
I prostrate to Utterly Victorious over Warfare.

nam par nön pay shek pa la chak tsal lo
I prostrate to Goes by Overcoming.
kün ne nang wa kō pay pal la chak tsal lo
I prostrate to Glorious Array of Ubiquitous Light.

rin chen pe may nam par nön pa la chak tsal lo
I prostrate to Precious Lotus who Overcomes.

de shin shek pa dra chom pa yang dak par dzok pay sang gye
    rin po chey pe ma la rap tu shuk pa ri wang gi gyal po la chak tsal lo
I prostrate to the tathagata arhat completely perfect buddha
    King among Lords of Mountains Who Abides on a Precious Lotus.

de dak la sok pa chok chuy jik ten gyi kham tam chen na
You, and all the tathagata arhat completely perfect buddhas

de shin shek pa dra chom pa yang dak par dzok pay sang gye
    chom den de
who abide in the world-realms in the ten directions,
Prayers for a Time of Pandemic

Prayers for a Time of Pandemic

gang ji nye chik shuk te tso shing she pay sang gye chom den
de de dak tam che dak la gong su söl
as many as you may be: all you bhagavan buddhas, I pray that
you consider me.

dak gi kye wa di dang kye wa tok ma dang tha ma ma chi pa ne
I admit all the wrongdoing I have committed in this birth, in
other births,

khor wa na khor way kye wa shen dak tu dik pay le gyi pa dang
and throughout my beginningless births while circling in
samsara; wrongdoing committed by me,

gyi du tsal wa dang gyi pa la je su yi rang wa'am
as well as the encouragement of wrongdoing, and rejoicing in
wrongdoing;

chö ten gyi kor ram gen dun gyi kor ram chok shiy gen dun gyi
kor trok pa dang
including theft of the wealth of stupas, theft of the wealth
of sanghas, or of the wealth of the sanghas in the four
directions,
The Sutra in Three Sections

The encouragement of such theft, and rejoicing in such theft;

as well as the commission of the five worst actions, the encouragement of such actions, and rejoicing in such actions;

as well as entrance into the full acceptance of the path of the ten unvirtuous actions,

the encouragement of such entrance, and rejoicing in such entrance; also whatever actions will, through their obscuration,

cause migration to hell, migration to birth as an animal,
Prayers for a Time of Pandemic

Prayers for a Time of Pandemic

* yi dak kyi yül du chi wa’am yül ta khop tu kye wa’am  
  migration to the realms of hungry ghosts, birth in a borderland,

* la lor kye wa’am lha tse ring po nam su kye wa’am  
  birth as a barbarian, birth among long-lived gods,

* wang po ma tsang war gyur wa’am ta wa lok par dzin par gyur wa’am  
  with incomplete faculties, the holding of wrong views,

* sang gye jung wa la nye par mi gyi par gyur way le kyi drip pa gang lak pa  
  or birth in a place to which no buddha will come.

* de dak tam che sang gye chom den de ye she su gyur pa  
  In the presence of the bhagavan buddhas, who have pristine wisdom,

* chen du gyur pa pang du gyur pa tse mar gyur pa  
  who have eyes, who are witnesses, who are impeccable,
khyen pay sik pa de dak gi chen ngar tol lo chak so
who are wise, who see, I admit all obscuring actions. I reveal
them. I confess them.

mi chab bo len che kyang dom par gyi lak so
I do not conceal them. I vow to abstain from them henceforth.

sang gye chom den de de dak dak la gong su söl
All you bhagavan buddhas, I pray that you consider me.

dak gi kye wa di dang kye wa tok ma dang ta ma ma chi pa ne
I rejoice in all the roots of virtue I have ever generated,
including those generated in this birth,

khor wa na khor way kye wa shen dak tu jin pa ta na dü droy
those generated in other births, and those generated throughout
my beginningless births while circling in samsara;

kye ne su kye pa la se kham chik tsam tsal wa gang lak pa dang
including all acts of generosity, even the gift of one mouthful of
food to a being born as an animal;
Prayers for a Time of Pandemic

དབག་གིས་ཚངས་པར་སྤྱོད་པ་ལ་གནས་པའི་དགེ་བའི་བ་གང་ལགས་པ་དང༌།
all roots of virtue coming from my abiding in brahmacharya;

dak gi tsang par chö pa la ne pay ge way tsa wa gang lak pa dang

all roots of virtue coming from my ripening of beings;

dak gi sem chen yong su min par gyi pay ge way tsa wa gang lak pa dang

and all my roots of virtue coming from unsurpassable pristine wisdom.

dak la na me pay ye she kyi ge way tsa wa gang lak pa

I collect all those roots of virtue and, combining them into one,
I utterly dedicate them to what is unexcelled, unsurpassable, and supreme.

I utterly dedicate them to unsurpassable, perfect, complete awakening.

I utterly dedicate them just as all bhagavan buddhas of the past utterly dedicated roots of virtue,

just as all bhagavan buddhas of the future will utterly dedicate them,
Prayers for a Time of Pandemic

and just as all bhagavan buddhas of the present

are utterly dedicating them.

I confess all wrongdoing.

I rejoice in all merit.

I pray to all buddhas.

May I achieve unsurpassable, supreme pristine wisdom.
With joined palms I wholly take refuge in all the buddhas,
The best of humanity, who abide in the present,
Who abided in the past, and who are yet to come,
All those whose acclaimed qualities are like boundless oceans.
Sutras of the Dharani of Akshobhya

April 20, 2020

Today we will recite the dharani sutras of Akshobhya. There are two such sutras. The first is the one in the Tibetan Kangyur, and the second is one that I translated from Chinese into Tibetan.

It is said that Akshobhya is the most effective for purifying karmic obscurations. This is connected to his own particular aspirations. When he first roused bodhichitta, he made the commitment, “Until I awaken to buddhahood, I will never feel malice or hatred toward any sentient being.” This is the reason he was named Akshobhya, the Unshakable One.

These days the word *karma* is well-known throughout the world, but merely understanding the word does not mean that we understand karma. This is because karmic cause and effect is connected to even the tiniest thoughts we have and actions we do in our daily lives. If we never examine our thoughts and actions and their effects, through our experiences, there is no way we can understand how karma works.

The current pandemic sends a clear message that karma is not just theoretical. Instead, it is related to what we have chosen to do and what we have chosen not to do in our daily lives. We always pay a lot of attention to the result, but we do not pay the same attention to the causes, conditions, and motivations that led to the situation.

For instance, if we do not consider it important to wash our hands, practice social distancing, and so forth, to prevent transmission
of the virus, just wanting not to get sick will not help us at all. In
the same way, if someone does catch this virus, they can spread
it to others. So, we must take responsibility but not only for our
own health and happiness. We must also take responsibility for
everyone else’s health and happiness. This is a crucial point.

Some people use karma as an excuse. They just blame everything on
karma, as if it were fate. Karma does not mean that we are unable
to improve ourselves or move forward. Actually, the meaning of
karmic cause and effect is that we can be even more confident
and even more enthusiastic about taking on the responsibility of
benefiting ourselves and others.

In Sanskrit:

यार्यसर्वकर्मावरणविषोधनानामद्धारणी

In Tibetan:


In Tibetan:

I prostrate to the Bhagavan Akshobhya.
སུམ་དོན་བེད་པ། ནེ་གི་དེ་ཚ་བའི་གི་རྩེ་མན་དོན་དེ་ས་པ་ནི་
མངོན་དཔེ་དེ་ལྡན་པ་ཐམས་ཅད་རོམ་པར་དག་པར་འགྱུར་རོ།

This is the ritual of that dharani mantra:

If you recite it continually, all the karma flowing from lifetime to lifetime will be purified.

If you recite it three times daily, even the karma of the five heinous deeds will be cleared away.
If you recite it once, bad signs, bad dreams, and inauspiciousness will be eliminated.

If you keep it on your person or write it on a scroll and wear it around your neck,

untimely death will not occur at all.

If someone is filled with compassion and recites it within the hearing of a wild animal,

bird, human being, or asura while they are dying, that being will not be reborn in the lower realms.
Or, when someone has died, if you utter the name of the deceased and recite the dharani for them with love and compassion one hundred, one thousand or one hundred thousand times, that sentient being will instantaneously be liberated, even if they had taken rebirth in hell.

If you recite it over earth, sesame seeds, mustard seeds, or water, and either sprinkle that on the body of the deceased, or wash them and then burn it under them, or place it inside a stupa,
rik ngak kyang dri te go la tak na de ngen song du kye pa yang
and you also write the vidya mantra and affix it to their head,

shak dön gyi dön mi sa war tar te de dro to ri kyi jik ten du kye war gyur wa’am
then even if they are born in the lower realms, within seven days they will definitely be liberated

yang na rang gi mön lam gyi wang gi kye war gyur ro
and reborn in a higher rebirth or according to their own aspirations.

gang shik da wa nya way tse tru che la tsang mar je te dü sum du gö je shing kha se mi sa wa’am
If, on the full moon, someone bathes and cleans, changes their clothes three times daily,

yang na se kar bak sa shing ku dung dang den pay chö ten kor shin du
either fasts or eats just a small amount of vegetarian food, and recites it a hundred thousand times
Prayers for a Time of Pandemic

gang gi ming dang den pe len bum de jö che na de ngen song ne tar te
while circumambulating a stupa that contains body relics, then that person whose name they have with them will be freed from the lower realms

ne tsang may lhay ri su kye ne drup pa poy te du ong te and take rebirth in a pure deva realm. That person will then come directly to the practitioner,

chö pa che ching lü kyang tön la lek so she ja wa yang jin ne len sum kor wa je te mi nang war gyur ro make offerings and appear physically. They will say, “Well done,” circumambulate three times, and disappear.

dey ming dri la sung ngak de jö che ching chö ten bum je la duk dang If you write their name, recite the dharani mantra and make a hundred thousand stupas, and offer parasols,
victory banners, pendants, and so on to the stupas and then cast them into the ocean or a river,
chö ten söl ne yön yang pül te lek par chö ne di che ge mo shik gi ge way tsa war gyur chik

and also make donations, and then declare, “May this become so-and-so’s root of virtue.

di kho ne de dro to ri kyi jik ten du kye war gyur chik che kyang she par che na
May this very person be born in the higher realms,” they will be born in that very way,

de kho na shin du kye ne lü kyang tön ching lek so she ja wa yang jin ne mi nang war gyur ro
appear physically, say, “Well done,” and then disappear.

tsam me pa nga che pa’am dam pay chö pong wa’am
If someone who has committed the five heinous deeds, rejected the true Dharma,
འཕགས་པ་ལ་ར་བ་བཏབ་པ་ཡང་ཉིང་སྟེ་འཀར་གཟུངས་སྔགས་འདི་བྲིས་པ་མཐོང་ན།
or disparaged a noble being sees this dharani mantra written on a wall as they are dying,

dེའི་ལས་ཀྱི་སྒྲིབ་པ་ཐམས་ཅད་ཟད་པར་འགྱུར་ན།
all their karmic obscurations will be extinguished.

དེ་བཞིན་གཤེགས་པ་དེ་ཉིད་ཅན་ནས་སྐད་དུ་རིགས་ཀྱི་བུ་ཐུར་ངའི་གན་དུ་ཤོག་ཅེས་ཀྱང་གསུང་བར་འགྱུར་རོ། །
The Tathagata himself will arrive and say, “Child of good family, come here to me.”

The Dharani that Thoroughly Purifies all Karmic Obscurations.
Prayers for a Time of Pandemic

In Chinese: Pa chi khu’u nan tuo luo nyi ching

In Tibetan: sDug bsngal las rnam par dgrol ba’i gzungs kyi mdo

I prostrate to the Bhagavan Buddha, Protector Akshobhya.

Thus have I heard. At one time, the Bhagavan was dwelling in Shravasti, in Jetavana Grove, the park of Anathapindada, together with countless hearer disciples and bodhisattva mahasattvas,
and also surrounded by an immeasurable, great assembly of gods, humans, asuras, and so on.

At that time, amidst those assembled was the bodhisattva named Ornament of Inexpressible Qualities, who arose from his seat and prostrated with his head at the feet of the Bhagavan.

With palms together and with respect, he said to the Bhagavan,
Prayers for a Time of Pandemic

“Bhagavan, at present in this world system boundless sentient beings are engaging in various sorts of wrongdoing under the influence of the causes and conditions of kleshas, and thus will fall into hell, preta, or animal realms, or else will experience the various severe forms of suffering of god and human rebirths.
I request you to teach a method to thoroughly liberate them, out of compassion and affection.”

He said this, and the Bhagavan replied,

“Child of noble family, excellent. Excellent.

It is excellent that you have made such a request, out of compassion and affection for sentient beings.

To that end, I will now teach you a method that thoroughly liberates from all suffering,
nyön chik yang dak par nyön chik
therefore listen. Listen well.

rik kyi bu  yang dak par dzok pay sang gye chom den de mi truk
pa she ja way
Child of noble family, because the completely perfect buddha
named Bhagavan Akshobhya

sems o chung po dag po de mchog gyi stong ma
seeks benefit and happiness for all sentient beings,

sung ngak di sung shing dü pa nam la de jö du gyi par nang ngo
he uttered this dharani mantra, and had those assembled
recite it.

The mantra is spoken thus:
kaṃkani kaṃkani rochani rochani troṭani troṭani trāsani trāsani

pratihana pratihana sarva karma paramparāṇi me svāhā

rik kyi bu’am rik kyi bu mo gang la la shik gi
Any son or daughter of noble family

de shin shek pa yang dak par dzok pay sang gye mi truk pa la
who without pretense or guile pays homage to the tathagata,
the completely perfect buddha Akshobhya,

yo dang gyu ma chi par chak che te sung di chang wa dang dzin par che na
and upholds and memorizes this dharani will perfectly pacify all the wrongs

ngön che pay tsam me pay le nga po dak gam tsa wa shi’am
they have previously done, including the five heinous deeds, the four root downfalls,
Prayers for a Time of Pandemic

mi ge wa chu’am pak pay tsok la kur wa tap pa’am
the ten non-virtues, disparaging the assembly of noble ones,

dam pay chó la kur wa tap pay nye pa dang che pa tam che rap
tu shi war gyur ro
or disparaging the true Dharma.

When their moment of death arrives,

chom den de mi truk pa de dang jang chup sem pa nam gang gi
dün na ngön sum du ong ne
Bhagavan Akshobhya and the bodhisattvas will come directly
before them,

nyen par jö ching gu war che te gang de rap tu ga war je do
speak pleasantly and gladden them, and will make them
thoroughly joyful.
They will then say, ‘We welcome you now, thus it is right that we go together.

After dying too, that person will definitely be reborn in the pure land of Tathagata Akshobhya.

Moreover, child of the lineage, since the tathagata,

the completely perfect Buddha Durgati Shodhana Raja.
Prayers for a Time of Pandemic

sem chen tam che la pen pa dang de way dön tsel way na
seeks benefit and happiness for all sentient beings,

sung ngak di sung shing dü pa nam la de jö du gyi par nang ngo
he uttered this dharani mantra and had those assembled
cite it.

ngak me pa
The mantra is spoken thus:

śhodhane śhodhane sarva pāpam viśhodhane śhuddhe
viśhuddhe sarva karma viśhuddhe svāhā

ŚHODHANE ŚHODHANE SARVA PĀPAM
VIŚHODHANE ŠHUDDHE VIŚHUDDHE SARVA
KARMA VIŚHUDDHE SVĀHĀ

gal te rik kyi bu'am rik kyi bu mo gang la la shik gi
If any son of the lineage or daughter of the lineage
pays homage without pretense or guile to the tathagata, the completely perfect

Buddha Durgati Shodhana Raja, and upholds and memorizes this mantra,

they will always remember their lives from the previous fourteen thousand aeons.

Wherever they are born, they will always attain a powerful body.

They will have perfect faculties, and have firm conviction in cause and effect.
Prayers for a Time of Pandemic

They will be skilled in the various crafts, and will understand all the commentarial treatises well.

They will delight in giving, and will be repulsed by all objects of desire.

They will engage in no wrong acts and be free of all fear.

They will have a right livelihood and wisdom, and all beings will be extremely fond of them.

They will always hear the true Dharma in the presence of a spiritual friend, unceasingly.
They will not abandon their wish for enlightenment even for an instant.

They themselves will be beautified by all good qualities.

They will be endowed with perfect restraint, and will fear all wrongdoing.

They will always be without kleshas, and be mild and thoroughly pacified.

They will always experience happiness among gods and humans.
Prayers for a Time of Pandemic

They will quickly attain the unsurpassed state of complete and perfect enlightenment.

They will never turn away from the ten transcendences.

They will always have the wish to bring about the benefit and happiness of all sentient beings without exception.

Whatever they practice, they will not engage in self-interest.

Wherever they are born, they will always be able to see a buddha.

They will be counted among the noble community that protects the true Dharma.”
After the Bhagavan had spoken thus, the community of hearer disciples, bodhisattvas, gods, humans, and asuras rejoiced and praised what the Bhagavan had said.

The Sutra of the Dharani that Thoroughly Liberates from Suffering is completed.
April 21, 2020

Today we will recite the Prostrations and Praises of the Twenty-One Taras. This practice is extremely widespread in Tibet. For centuries, all Tibetans, whether male or female, young or old, have recited it either in the morning or the evening. We have a strong belief that Tara will help us. My mother, even though she cannot read, learned Tara orally and recites it daily.

Tara is an emanation of Chenrezik—a manifestation of his compassionate activity. Chenrezig is the embodiment of the love of all the buddhas. When he appears in the form of a goddess, we feel even more strongly how his nature is like a mother’s love.

At this time, when the entire world is faced with suffering, thinking of others with love is even more necessary than at any other time. We need to counter corona with karuna.

If all our countries and peoples come together and bear the responsibility together, it is certain that we will soon be freed from this ordeal. Every day we hear in the news and social media of many situations that move us. Our heroes on the front line, the doctors and nurses, are making great sacrifices to battle the epidemic. Likewise, delivery workers, police, soldiers, volunteers, and many others are working hard for our sake.

Because of this, I have the feeling that our problem is not that there are not enough loving people in the world nor that we lack compassion. It is just that many people do not have enough courage
and lack someone to inspire them. They need to know someone like Tara is there to support them and has got their back. Thus, we all need to do our bit to inspire each other and to comfort each other. That is the basis for the happiness of humanity.

Sadly, in a few places, this pandemic is being used as a way to discriminate against certain groups of people. But a group of people is not a single entity; it is composed of individual human beings. No one—no matter who they are—wants to be infected with the virus. No one wants these hardships. At such times as these, it is important to put ourselves in other people's shoes and reflect.

From the supreme place of the Potala,

You who are born from a green TAṂ

And liberate beings with the light of TAṂ,

Tara, I pray that you come with your retinue.
Prayers for a Time of Pandemic

Gods and demigods bow their crowns

To your lotus feet.

You liberate from all deprivation.

I prostrate to Tara, the mother.

Noble lady, Arya Tara,

And all buddhas and bodhisattvas

Who abide in the ten directions and the three times:
I prostrate to you with utter admiration.

I present flowers, incense, butter lamps,

Scent, food, music, and other offerings,

Actually present and mentally emanated.

I pray that the Arya’s assembly accept them.

I confess all the wrongdoing I have committed

Throughout beginningless time up to now,
Such as the ten wrongdoings and the five worst,

With a mind overpowered by kleshas.

I rejoice in all the merit accumulated

Through the virtuous actions in the three times

Of shravakas, pratyekabuddhas,

Bodhisattvas, ordinary beings, and others.

I pray that you turn the Wheels of Dharma
lo yi che drak ji ta war
Of the lesser, greater, and common vehicles

che chung tün mong tek pa yi
In accordance with the thoughts

chö kyi khor lo kor du söl
And various intellects of beings.

khor wa ji si ma tong bar
I pray that until samsara is empty

nya ngen mi da tuk je yi
You not pass into nirvana,

duk ngel gya tsor ching wa yi
But compassionately care for beings

sem chen nam la sik su sol
Who are drowning in the ocean of suffering.
Prayers for a Time of Pandemic

May whatever merit I have accumulated

Become a cause of awakening.

May I soon become

A splendid guide of beings.

Praises to the twenty-one Taras, along with their benefits:

OM I prostrate to the noble lady, Arya Tara.

I prostrate to Tara, the quick and heroic,
Whose eyes flash instantly, like lightning,

Who arose from the open heart on the lotus face

Of the three worlds’ protector.

I prostrate to you whose face

Is like a hundred full autumn moons,

Who blazes with the light

Of thousands of stars.
Prayers for a Time of Pandemic

chak tsal ser ngo chu ne kye kyi
I prostrate to you whose hands are adorned

pe me chak ni nam par gyen ma
By lotuses born from water blue and gold,

jin pa tsön drü ka tup shi wa
Whose conduct is generosity, diligence,

sö pa sam ten chö yul nyi ma
Discipline, peace, patience, and meditation.

chak tsal de shin shek pay tsuk tor
I prostrate to you, the ushnisha of the tathagatas,

ta ye nam par gyal war chö ma
Whose deeds are boundless, utter victory,

ma lü pa rol chin pa top pay
Who have achieved all transcendences,
On whom the bodhisattvas fully rely.

I prostrate to you who fill the desire realm, all directions,

And all space with the syllables TUTTĀRA HŪṂ,

Who trample on the seven worlds,

And are able to summon all without exception.

I prostrate to you whom Indra, Agni, Brahma,

Vayudeva, Ishvara, and other gods worship,
jung po ro lang dri sa nam dang
Who are praised in your presence by bhutas,

nö jin tsok kyi dün ne tö ma
Vetalas, gandharvas, and hosts of yakshas.

chak tsal tre che ja dang pe kyi
I prostrate to you who totally conquer, with TRAṬ and PHAṬ,

pa rol trul khor rap tu jom ma
All the devices of adversaries,

ye kum yön kyang shap kyi nen te
Who trample with right leg contracted and left extended,

me bar truk pa shin tu bar ma
Who blaze amid wild, burning flames.

chak tsal tu re jik pa chen mö
I prostrate to you who totally conquer, with terrifying TURE,
The warriors of Mara,
Whose lotus face frowns,
Who kill all enemies without exception.
I prostrate to you whose fingers adorn your heart
With the mudra of the Three Jewels,
Who is adorned by a turbulent wheel of light,
Blazing in all directions.
chak tsal rap tu ga way ji pay
I prostrate to you whose crown, heavy with great joy,

u gyen ö kyi treng wa pel ma
Radiates garlands of light,

she pa rap she tut ta ra yi
Whose fierce laugh of TUTTĀRA

dū dang jik ten wang du dze ma
Enthralls maras and all the world.

chak tsal sa shi kyong way tsok nam
I prostrate to you who are able to summon

tam che guk par nü pa nyi ma
All the guardians of the ground,

tro nyer yo way yi ge hung gi
Who, with a frown and the syllable HŪṂ,
Liberate from all deprivation.

I prostrate to you whose head is adorned by a sliver of the moon,

Who blaze brilliantly with all adornment,

Whose hair is always beautiful

With Amitabha’s brilliant light.

I prostrate to you who dwell amid garlands of flame

Like the fire at a kalpa’s end,
Prayers for a Time of Pandemic

གཡས་བྱོངས་གཞན་བོམ་ཀུན་ནས་བུར་དགའ།
Who are delighted, with right leg extended and left bent,

dra འྱི་ཕྱི་ནོར་པོ་འཇུམས་མ།
Who totally conquer enemies’ forces.

chak གཉེར་ཅན་མཛད་ཡི་གེ་གིས།
I prostrate to you who pierce the ground with the palm of your hand

til གཉེར་ཅན་མཛད་ཡི་གེ་གིས།
And trample it with your feet,

tro གུན་འཚལ་བདེ་མ་དགེ་མ་ཞི་མ།
Who, frowning, with the syllable HŪṂ

rim གཉེར་ཅན་མཛད་ཡི་གེ་གིས།
Conquer the seven levels.

chak གཉེར་ཅན་མཛད་ཡི་གེ་གིς་མ།
I prostrate to you whose conduct is blissful,
Virtuous, tranquil, the peace of nirvana,

Whose SVĀHĀ and OM

Conquer great wrongdoing.

I prostrate to you who amid utter joy

Totally defeat enemies,

Tara who arises from the awareness HŪṂ

Surrounded by the ten syllables.
chak tsal tu rey shap ni dap pay
I prostrate to TURE who stamps her feet,

hung gi nam pay sa bon nyi ma
Whose seed has the form of HŪṂ,

ri rap man da ra dang bik che
Who shakes Mount Meru, Mandara,

jik ten sum nam yo wa nyi ma
Vindhya, and the three worlds.

chak tsal lhay yi tso yi nam pay
I prostrate to you whose hand holds

ri dak tak chen chak na nam ma
The gods’ lake marked by a rabbit,

ta ra nyi jö pe kyi yi gey
Who dispel all poisons when two TĀRA
And the syllable PHAT are said.

I prostrate to you on whom the king of gods

And all gods and kinnaras rely,

Who dispel dispute and bad dreams

With complete armor and joyous splendor.

I prostrate to you whose two eyes are as bright

As the sun and full moon,
Prayers for a Time of Pandemic

ཧ་ར་གཉིས་བརྗོད་ཏུ་ར་ཡིས། །

ha ra nyi jö tut ta ra yi
Who dispel the fiercest contagion

ཤིན་ཏུ་ག་པོའི་རིམས་ནད་སེལ་མ། །

shin tu drak poy rim ne sel ma
By reciting HARA twice and TUTTĀRA.

ཕྱག་འཚལ་དེ་ཉིད་གསུམ་རྣམས་བད་པའི། །

chak tsal de nyi sum nam kö pay
I prostrate to you who pacify

ཞི་བའི་མཐུ་དང་ཡང་དག་ལྡན་མ། །

shi way tu dang yang dak den ma
Through the placement of threefold suchness,

གདོན་དང་རོ་ལངས་གནོད་ན་ཚོགས་རྣམས། །

dön dang ro lang nö jin tsok nam
Supreme TURE who conquers the hosts

འམས་པ་ཏུ་རེ་རབ་མཆོག་ཉིད་མ། །

jom pa tu re rap chok nyi ma
Of spirits, vetalas, and yakshas.

་བའི་སྔགས་ཀྱི་བསྟོད་པ་འདི་དང༌། །

tsa way ngak kyi tö pa di dang
This is the praise of the root mantra
chak tsal wa ni nyi shu tsa chik
And the twenty-one prostrations.

lha mo la gü yang dak den pay
Intelligent people with true respect for this devi

lo den gang gi rap dang jö pay
Who arise and recite this with utmost

sö dang to rang lang par che te
Admiration at both dawn and dusk,

dren pay mi jik tam che rap ter
Will be freed from all fear by the thought of her.

dik pa tam che rap tu shi wa
All their wrongdoing will be fully pacified.
ངན་འདུག་ཐམས་ཅད་འགྱུར་ལ།
All lower realms will be conquered.

རྒྱལ་བ་བྱེ་བ་ཕྲག་བདུན་རྣམས་ཀྱིས།
They will quickly receive empowerment.

nyur du wang ni kur war gyur la
From seventy million buddhas.

di le che wa nyi ni top ching
They will attain what is greater than this.

sang gye go pang tar tuk der dro
They will reach ultimate buddhahood.

de yi duk ni drak po chen po
The thought of her will fully dispel.

ten la ne pa’am shen yang dro wa
The strongest poison whether from
The environment or beings,

Whether eaten or drunk.

They will escape all suffering

Caused by spirits, contagion, or poison,

And so will other beings.

If this is recited two, three, and seven times,

Those who want children will have children,
Those who want wealth will gain wealth,

All desires will be fulfilled,

And all obstructors will be vanquished.

This praise, the Twenty-One Prostrations, was taught by Mahavairochana. It is extracted from the tantra.
April 22, 2020

Today we will recite two well-known prayers to Guru Rinpoche, *Clearing the Path of Obstacles* and *Spontaneous Fulfillment of Wishes*.

Guru Rinpoche or Padmasambhava was a scholar and siddha from the land of Uddiyana, who came to Tibet at the end of the eighth century. While in Tibet, he dispelled all the obstacles that prevented the dharma from flourishing. He is one of the main figures in the early establishment of the dharma in Tibet, and this is why he is like a second Buddha to the Tibetan people. They admire and respect him because he is like a superhero: he has incredible powers and great majesty. No obstacle can stop him; no adversity can set him back.

Since I was a child, I have had great faith in Guru Rinpoche. Until I was eight years old, the only prayer I knew was the Seven-Line Prayer to Guru Rinpoche. Whenever my family members or neighbors asked me to recite prayers, I would recite the Seven-Line Prayer for them.

Now, during this pandemic, many people have great fear and anxiety. It is natural to feel anxious in a situation like this, which we have never experienced in our lives before, and when it is hard to know what is going to happen next. But when big disasters do happen, it is even more important for us to calm our minds, so that we can think clearly and make the right decisions, because,
in a great crisis such as this one, many of the decisions we make can be a matter of life or death.

A pandemic is different than a war. In a war, we have the choice to surrender to the enemy, but in a pandemic, we do not have that choice, because we must win. And in order to achieve victory over the pandemic, we must have strong resolve, conviction, and faith. We should be like Guru Rinpoche. We should not try to wiggle our way out of obstacles; we have to face up to them. We must not be afraid.

The teachings on mind training tell us that sickness and adversity are spiritual teachers. We must dare to face hardship and overcome obstacles. If we understand that all our problems and suffering can teach us something, then obstacles can become our friends.

Right now, we do not have sufficient power ourselves, so that is why we need to pray to Guru Rinpoche because, in this time of degeneration, Guru Rinpoche’s blessings and his power to clear obstacles are beyond compare.

གསོལ་འདེབས་བར་ཆད་ལམ་སེལ།

The Supplication Clearing the Path of Obstacles

ཨོཾ་ཿ་བ

oṃ aḥ hūṃ vajra guru padma siddhi hūṃ

OṂ AḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

ཆོས་་སྣང་བ་མཐའ་ཡས་ལ་གསོལ་བ་འདེབས༔

chö ku nang wa ta ye la sol wa dep

I supplicate the dharmakaya Amitabha.
long ku tuk je chen po la sol wa dep
I supplicate the sambhogakaya Mahakarunika.

tril ku pe ma jung ne la sol wa dep
I supplicate the nirmanakaya Padmakara.

dak gi la ma ngo tsar trul pay ku
My guru, the wondrous nirmanakaya,
gya gar yul du ku trung tö sam dze
Was born in India, where he engaged in hearing and thinking.

bö yul ü su shal jön drek pa tul
He came to Central Tibet and subdued the haughty.

or gyen yul du ku shuk dro dön dze
Abiding in Uddiyana, he benefits beings.

tuk je dak la jin gyi lop
Grant your blessings with compassion.
Prayers for a Time of Pandemic

Lead us down the path with love.

Through your wisdom, grant us siddhi.

Clear away our obstacles with power.

Clear outer obstacles outside!

Clear inner obstacles inside!

Clear secret obstacles in the expanse!

I humbly bow and go for refuge.
When the wondrousness of your body was first seen,

Your right hand formed the sword mudra.

Your left formed the mudra of summoning.

With gaping mouth and bared fangs, you gazed upward.

Gyalway Dungdzin, beings’ protector,

Grant your blessings with compassion.
Prayers for a Time of Pandemic

Tse way dak sok lam na drong
Lead us down the path with love.

Gong pay dak la ngö drup tsöl
Through your wisdom, grant us siddhi.

Nü pay dak sok bar che söl
Clear away our obstacles with power.

Chi yi bar che chi ru söl
Clear outer obstacles outside!

Nang gi bar che nang du söl
Clear inner obstacles inside!

Sang way bar che ying su söl
Clear secret obstacles in the expanse!

Gü pay chak tsal kyap sum chi
I humbly bow and go for refuge.
When listening to the precious genuine Dharma,

Your body was lustrous and brilliant with light-rays.

Your right hand held a volume of the tripitaka.

Your left hand held a volume of Kila.

You've comprehended profound Dharma.

Pandita of Yangleshö,
Prayers for a Time of Pandemic

Grant your blessings with compassion.

Lead us down the path with love.

Through your wisdom, grant us siddhi.

Clear away our obstacles with power.

Clear outer obstacles outside!

Clear inner obstacles inside!

Clear secret obstacles in the expanse!
The Supplication Clearing the Path of Obstacles

I humbly bow and go for refuge.

When binding those you bound to samaya,

You passed through a stainless, delightful place.

Crossing the border between India and Tibet,

You blessed it as you went.

On Fragrant Mountain
me tok pe ma gün yang kye
Lotus flowers were born even in winter.

chu mik jang chup dü tsiy chu
Springs gave forth the amrita of awakening.

de den de yi ne chok tu
In that supreme, delightful place,

kye chok tsül sang chö gö söl
Kyechok Tsulzang, you wore the three Dharma robes.

chak ye dor je tse gu nam
Your right hand held a nine-pointed vajra.

yön pay rin chen sa ma tok
Your left hand held a precious vessel

rak ta dü tsi nang du tam
Filled with rakta and amrita.
khan dro dam chen dam la tak
You bound dakinis and others to samaya.

yi dam shal sik ngö drup nye
You saw the faces of yidams and attained siddhi.

tuk je dak la jin gyi lop
Grant your blessings with compassion.

tse way dak sok lam na drong
Lead us down the path with love.

gong pay dak la ngö drup tsöl
Through your wisdom, grant us siddhi.

nü pay dak sok bar che söl
Clear away our obstacles with power.

chi yi bar che chi ru söl
Clear outer obstacles outside!
nang gi bar che nang du söl
Clear inner obstacles inside!

sang way bar che ying su söl
Clear secret obstacles in the expanse!

gü pay chak tsal kyap sum chi
I humbly bow and go for refuge.

om aḥ hūṃ vajra guru padma siddhi hūṃ
OṂ AḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

gyal way ten pa tsuk pay tse
When planting the Buddhadharma,

ya riy nak la drup pa dze
You practiced in a slate-mountain forest.

nyen pur nam khay ying su pang
You cast your approach kila into the expanse of the sky.
You retrieved it with the vajramudra and rolled it.

Rolling it, you cast it into the sandalwood forest.

It blazed with fire, drying up a lake.

At night, it burnt the tirthikas’ land

And pulverized the black yaksha.

Peerless Dükyi Shechen,

Grant your blessings with compassion.

The Supplication Clearing the Path of Obstacles
tse way dak sok lam na drong
Lead us down the path with love.

gong pay dak la ngö drup tsöl
Through your wisdom, grant us siddhi.

nü pay dak sok bar che söl
Clear away our obstacles with power.

chi yi bar che chi ru söl
Clear outer obstacles outside!

nang gi bar che nang du söl
Clear inner obstacles inside!

sang way bar che ying su söl
Clear secret obstacles in the expanse!

gü pay chak tsal kyap sum chi
I humbly bow and go for refuge.
When subjugating the rakshasas,

You have the appearance of a young boy

With a wondrous form and a fine complexion.

Your teeth are even, your hair blond and beautiful.

With the form of a sixteen-year-old,

You wear a variety of precious jewelry.
Prayers for a Time of Pandemic

chak ye khar way pur pa nam
Your right hand holds a kila of brass.

dü dang sin poy kha nön dze
You subjugate maras and rakshasas.

yön pay seng deng pur pa nam
Your left hand holds a kila of sandalwood.

mö pay bu la sung kyop dze
You protect your devoted disciples.

gul na chak kyi pur pa nam
You wear at your throat a kila of iron.

yi dam lha dang nyi su me
You are not other than the yidam deva.

nyi me trul ku dzam ling gyen
Nondual nirmanakaya Dzamling Gyen,
The Supplication Clearing the Path of Obstacles

 Grant your blessings with compassion.

 Lead us down the path with love.

 Through your wisdom, grant us siddhi.

 Clear away our obstacles with power.

 Clear outer obstacles outside!

 Clear inner obstacles inside!

 Clear secret obstacles in the expanse!
Prayers for a Time of Pandemic

I humbly bow and go for refuge.

When you considered the land of spirits,

On the ground amid a mass of fire

Appeared a lake of a bowshot’s width.

Within it, you appeared, cool and unharmed, on a lotus.

You dwelled in wisdom on that lotus.
You became known as Padmakara, a buddha actually present.

Nirmanakaya of such wonders, grant your blessings with compassion.

Lead us down the path with love. Through your wisdom, grant us siddhi.

Clear away our obstacles with power.
Prayers for a Time of Pandemic

Clear outer obstacles outside!

Clear inner obstacles inside!

Clear secret obstacles in the expanse!

I humbly bow and go for refuge.

Glorious leader of faithful beings,

When you became the sun of Tibet,

Glorious leader of faithful beings,
gang la gang dül kur ten ne
You displayed whatever form would tame.

tsang kha la yi la tok tu
In the pass of Tsangkhala

dra lhay ge nyen dam la tak
You bound drala upasakas to samaya.

yül ni tsa way tsa shö du
In hot Tsashö you bound

lha yi ge nyen drek pa chen
Twenty-one haughty deva upasakas

nyi shu tsa chik dam la tak
To samaya. At Jamtrin

mang yül de yi jam trin du
In Mangyul you bestowed siddhi
Prayers for a Time of Pandemic

ge long shi la ngö drup nang
Upon four bhikshus.

khye par pak pay rik dzin chok
Great Kyepak Rikdzin,

tuk je dak la jin gyi lop
Grant your blessings with compassion.

tse way dak sok lam na drong
Lead us down the path with love.

gong pay dak la ngö drup tsöl
Through your wisdom, grant us siddhi.

nü pay dak sok bar che söl
Clear away our obstacles with power.

chi yi bar che chi ru söl
Clear outer obstacles outside!
སྒྲ་གི་བར་ཆད་ནང་དུ་སོལ༔
nang gi bar che nang du söl
Clear inner obstacles inside!

སང་བའི་བར་ཆད་དབྱིངས་སུ་སོལ༔
sang way bar che ying su söl
Clear secret obstacles in the expanse!

གུ་པས་ཕྱག་འཚལ་བས་སུ་མ༔
gū pay chak tsal kyap sum chi
I humbly bow and go for refuge.

ཨོཾ་ཧཿའ་བས་པ་།
oṃ aḥ hūṃ vajra guru padma siddhi hūṃ
OṂ AḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

དཔལ་མོ་ཐང་གི་དཔལ་ཐང་དུ༔
pal mo tang gi pal tang du
In the valley of Palmotang

བརྟན་མ་བཅུ་གཉིས་དམ་ལ་བཏགས༔
ten ma chu nyi dam la tak
You bound the twelve Tenmas to samaya.

བོད་ཡུལ་ཁ་ལའི་ལ་ཐོག་ཏུ༔
bö yül kha lay la tok tu
In the Khala Pass into Tibet
Prayers for a Time of Pandemic

gang kar sha me dam la tak
You bound Gangkar Shamey to samaya.

dam shö lha buy nying drung du
In front of Damshö Lhanying

tang lha yar shü dam la tak
You bound Thanglha Yarshu to samaya.

he po ri yi yang gong du
On the peak of Mount Hepo

lha sin tam che dam la tak
You bound all gods and rakshasas to samaya.

che way lha dre tam che kyi
Of all those great gods and rakshasas,

la le sok gi nying po pul
Some offered their life-essence mantras.
Some began to guard the Dharma.

Some promised to serve.

You with great power, miracles, and strength,

Grant your blessings with compassion.

Lead us down the path with love.

Through your wisdom, grant us siddhi.

Clear away our obstacles with power.
Prayers for a Time of Pandemic

Chi yi bar che chi ru söl
Clear outer obstacles outside!

Nang gi bar che nang du söl
Clear inner obstacles inside!

Sang way bar che ying su söl
Clear secret obstacles in the expanse!

Gü pay chak tsal kyap sum chi
I humbly bow and go for refuge.

Oṃ aḥ hūṃ vajra guru padma siddhi hūṃ
When you planted the sublime Dharma like a victory banner,
བསམ་ཡས་མ་བཞེངས་ན་ས་གྲུབ༔
sam ye ma sheng lhün gyi drup
Samye arose spontaneously, without being built.

rgyal po'i dgon pa mtha' phin ma drdz Parsons

You fulfilled the king’s intentions.

tsho ma're bsum thams khyed 'jug dpa' mngon Parsons

Great being, you bear three names.

chik ni pe ma jung ne she Parsons
One is Padmakara.

chik ni pe ma sam bha wa Parsons
One is Padmasambhava.

chik ni tso kye dor je she Parsons
One is Lake-Born Vajra.

sang tsen dor je drak po tsal Parsons
Your secret name is Dorje Drakpotsal.
Prayers for a Time of Pandemic

Grant your blessings with compassion.

Lead us down the path with love.

Through your wisdom, grant us siddhi.

Clear away our obstacles with power.

Clear outer obstacles outside!

Clear inner obstacles inside!

Clear secret obstacles in the expanse!
གུ་ཡི་བ་ལ་རེད་ལ་འོར་བོ་བོད
I humbly bow and go for refuge.

ཐོ་བོ་ཁྲ་བ་ལ་རེད་ལ་འོར་བོ་བོད
OṂ AḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

སམ་ཡེ་ཞིོ་ལ་རེད་ལ་འོར་བོ་བོད
At Samye Chimpu you engaged in accomplishment.

ཀྱེན་ངན་ཁྲ་གྱི་ལམ་ལ་རེད་ལ་འོར་བོ་བོད
You repelled adversity and bestowed siddhi.

ཇེ་ལོན་ཏེ་པ་ལ་མི་ལ་སོགས་བོད
You placed the king and ministers on the path of liberation.

དོན་སུ་ལོག་སྔོན་འོ་སྐྱེས་བོད་བོད
You defeated the demonic Bön tradition.

ཆོས་ལྡེ་མེད་སྐྱེ་ནམ་གསུམ་བོད་བོད
You displayed the stainless, precious dharmakaya.
Prayers for a Time of Pandemic

kal den sang gye sa la kö
You placed the worthy on the level of buddhahood.

tuk je dak la jin gyi lop
Grant your blessings with compassion.

tse way dak sok lam na drong
Lead us down the path with love.

gong pay dak la ngö drup tsöl
Through your wisdom, grant us siddhi.

nü pay dak sok bar che söl
Clear away our obstacles with power.

chi yi bar che chi ru söl
Clear outer obstacles outside!

nang gi bar che nang du söl
Clear inner obstacles inside!
Clear secret obstacles in the expanse!

I humbly bow and go for refuge.

OṂ AḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

Then you went to Uddiyana,

And are now subjugating the rakshasas.

You are wondrous, superhuman.

Your deeds are marvelous, amazing.
Prayers for a Time of Pandemic

拉萨་ཁྲུང་གཞན་བོད་བོད་ཀྱིས་ཚོང་།
tu dang dzu trul top po che
You with great power, miracles, and strength.

སྐ་སྐྱེས་བོད་ལས་ཆེན་པོ་བོད་ཀྱི་མུན་སངས་པོ་ཆེ་༔
tuk je dak la jin gyi lop
Grant your blessings with compassion.

སྐྱེས་ཁོངས་ཆེན་པོ་བོད་ཀྱི་སོགས་ལམ་སྣ་དྱེངས༔
tse way dak sok lam na drong
Lead us down the path with love.

དགོངས་པས་བོད་ལས་དངོས་གྲུབ་ཚོལ༔
gong pay dak la ngö drup tsöl
Through your wisdom, grant us siddhi.

ནུས་པས་བོད་སོགས་བར་ཆད་ཅི་དྲོལ༔
nü pay dak sok bar che söl
Clear away our obstacles with power.

ཕྱི་ཡི་བར་ཆད་ཕྱི་སྤྱོད་ཚོལ༔
chi yi bar che chi ru söl
Clear outer obstacles outside!

ནང་གི་བར་ཆད་ནང་དུ་ཅི་དྲོལ༔
nang gi bar che nang du söl
Clear inner obstacles inside!
sang way bar che ying su söl
Clear secret obstacles in the expanse!

gü pay chak tsal kyap sum chi
I humbly bow and go for refuge.

om aḥ hūṃ vajra guru padma siddhi hūṃ
OM AḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

ku sung tuk den dro wa dren pay pal
Guide of beings, with glorious body, speech, and mind,

drip pa kün pang kham sum sa ler khyen
You’ve abandoned all veils and clearly know the three realms.

ngö drup chok nye de chen chok gi ku
You’ve gained supreme siddhi, the body of great bliss.

jang chup drup pay bar che nge par sel
You dispel all obstacles to the accomplishment of awakening.
Prayers for a Time of Pandemic

tuk je dak la jin gyi lop
Grant your blessings with compassion.

tse way dak sok lam na drong
Lead us down the path with love.

gong pay dak la ngö drup tsöl
Through your wisdom, grant us siddhi.

nū pay dak sok bar che söl
Clear away our obstacles with power.

chi yi bar che chi ru söl
Clear outer obstacles outside!

nang gi bar che nang du söl
Clear inner obstacles inside!

sang way bar che ying su söl
Clear secret obstacles in the expanse!
The Supplication Spontaneous Fulfillment of Wishes

I humbly bow and go for refuge.

OṂ AḤ HŪṂ VAJRA GURU PADMA TÖTRENGTSAL VAJRA SAMAYA JA SIDDHI PHALA HŪṂ AḤ

That was excerpted from “Outer Accomplishment through Supplication” in Wish-fulfilling Jewel Heart Scripture of Oral Instructions on the Sadhana of the Guru’s Mind, Dispelling All Obstacles, recovered by the emanated treasure-revealer Chokgyur Dechen Lingpa from beneath the feet of the Great Splendor of Danyin Kala Rongo.

The Supplication Spontaneous Fulfillment of Wishes

EMAHO!
Prayers for a Time of Pandemic

nup chok de wa chen gyi shing kham su
In the realm of Sukhavati to the west

nang wa ta ye tuk jey jin lap yö
The blessing of Amitabha’s compassion was stirred.

trul ku pe ma jung ne jin lap te
He blessed the nirmanakaya Padmakara,

dzam buy ling du dro way dön la jön
Who came to Jambudvipa to benefit beings.

dro dön gyün che me pay tuk je chen
His compassionate benefit of beings is unceasing.

or gyen pe ma jung ne la söl wa dep
I supplicate Padmakara of Uddiyana.

sam pa lhün gyi drup par jin gyi lop
Bless us that our wishes be spontaneously fulfilled.
Starting with the king Trisong Detsen,

Until the line of Dharma kings is ended,

Grant your blessing unceasingly throughout the three times.

Only friend of the Tibetan kings who protect the Dharma,

You have the compassion to protect kings who practice Dharma:

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.
Your body is subjugating rakshasas in the southwest.

With compassion, you regard all beings in Tibet.

Glorious guide of bewildered, ignorant beings,

You tame with means beings whose kleshas are hard to tame.

You have the compassion of unceasing kindness and affection.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.
When the final evil time of degeneration is reached,

You will come to Tibet for its benefit every morning and evening.

You will travel on the rays of the rising and setting sun.

On the tenth day of the waxing moon, you will actually come.

You have the compassion to strongly benefit beings.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.
During the final five hundred years, the degenerate time of dispute,

The five poisonous kleshas of all beings will be coarse.

The five poisonous kleshas will be indulged without restraint.

At such times, protect us with your compassion.

You have the compassion to guide devoted beings to higher states.

I supplicate Padmakara of Uddiyana.
Bless us that our wishes be spontaneously fulfilled.

When terrifying armies of Tartars surround us,

And the sacred Wheels of Dharma are threatened with destruction,

If we supplicate you without ambivalence or doubt, Uddiyana,

There is no doubt that you with an entourage of gods, rakshasas,

And the rest of the eight classes will repel the armies of Tartars.
Prayers for a Time of Pandemic

or gyen pe ma jung ne la söl wa dep
I supplicate Padmakara of Uddiyana.

sam pa lhün gyi drup par jin gyi lop
Bless us that our wishes be spontaneously fulfilled.

sem chen gyu lü jik pay ne jung tse
When sickness that destroys beings' illusory bodies arises,

mi sö duk ngel ne kyi nyen pa na
And we are menaced by the unbearable suffering of illness,

yi nyi te tsom me par söl wa dep
If we supplicate you without ambivalence or doubt,

or gyen men gyi la dang yer me pay
Uddiyana, because you are inseparable from Bhaishajyaguru,

tse se ma yin bar che nge par sel
Our lives will not be extinguished. Obstacles will definitely be dispelled.
or gyen pe ma jung ne la söl wa dep
I supplicate Padmakara of Uddiyana.

sam pa lhün gyi drup par jin gyi lop
Bless us that our wishes be spontaneously fulfilled.

jung wa drar lang sa chü nyam pay tse
When the elements arise as enemies, the earth’s fertility is diminished,

sem chen mu gey ne kyi nyen pa na
And beings are menaced by the illness of famine,

yi nyi te tsom me par söl wa dep
If we supplicate you without ambivalence or doubt, Uddiyana,

or gyen khan dro nor lhay tsok dang che
There is no doubt that with hosts of dakinis and wealth gods,

ul pong tre kom sel war te tsom me
You will dispel poverty, hunger, and thirst.
Prayers for a Time of Pandemic

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

When those with the karma extract treasure for beings’ benefit

With the heroic confidence of samaya free from deception,

If they supplicate you without ambivalence or doubt,

Because you are indivisible from the yidam deva,

There is no doubt that the child will retrieve the father’s wealth.

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I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

When traveling through hidden valleys, forests, or isolated places,

If the way is blocked by blizzards or rainstorms,

If we supplicate you without ambivalence or doubt, Uddiyana,

There is no doubt that surrounded by an entourage of fierce local gods
Prayers for a Time of Pandemic

ché dze lam na dren par te tsom me
You will lead Dharma practitioners on their way.

or gyen pe ma jung ne la söl wa dep
I supplicate Padmakara of Uddiyana.

sam pa lhün gyi drup par jin gyi lop
Bless us that our wishes be spontaneously fulfilled.

tak sik dom dre duk drul che wa chen
When wandering through terrifying wildernesses or passes where there are

drok chen jik pay trang la drim pay tse
Tigers, leopards, bears, grizzlies, poisonous snakes, or other fanged beasts,

yi nyi te tsom me par söl wa dep
If we supplicate you without ambivalence or doubt, Uddiyana,
There is no doubt that accompanied by viras, gingkaras, and guardians, you will chase off those vicious beings. I supplicate Padmakara of Uddiyana. Bless us that our wishes be spontaneously fulfilled. When, through obstacles of the elements earth, water, fire, or air, our illusory bodies are threatened with destruction,
Prayers for a Time of Pandemic

If we supplicate you without ambivalence or doubt, Uddiyana,

There is no doubt that accompanied by the devis of the four elements

You will naturally pacify the elements.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

When wandering down terrifying, narrow paths,

If we are menaced by murderous, thieving bandits,
If we supplicate you without ambivalence or doubt, Uddiyana,

Because you have the wisdom of the four mudras,

You will destroy the malevolence of the wildmen.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

When a menacing army of executioners

Surrounds and attacks us with sharp weapons,
Prayers for a Time of Pandemic

If we supplicate you without ambivalence or doubt,

Uddiyana, with a tent of vajras

You will scatter the executioners and cast down their weapons.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

When our lives are over and we come to the time of our deaths,

If we are agonized with terrible suffering,
If we supplicate you without ambivalence or doubt,

Uddiyana, because you are an emanation of Amitabha,

We will definitely be born in the realm of Sukhavati.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

In the bardo, after our borrowed illusory body has been destroyed,
Prayers for a Time of Pandemic

trul nang nying trul duk ngel nyen pa na
If we are tormented by projections, hallucinations, and suffering,

yi nyi te tsom me par söl wa dep
If we supplicate you without ambivalence or doubt, Uddiyana,

or gyen dü sum khyen pay tuk je yi
Knower of the three times, there is no doubt that through your compassion

trul nang rang sar drol war te tsom me
Our projections will be self-liberated.

or gyen pe ma jung ne la söl wa dep
I supplicate Padmakara of Uddiyana.

sam pa lhün gyi drup par jin gyi lop
Bless us that our wishes be spontaneously fulfilled.
When under the power of karma and conditions,

We suffer through fixating upon our projections as real,

If we supplicate you without ambivalence or doubt,

Uddiyana, because you are in nature the King of Great Bliss,

Our suffering and bewilderment will be eradicated.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.
Prayers for a Time of Pandemic

When beings of the six types suffer greatly,

And especially when the lords and subjects of Tibet suffer,

If with fierce faith, respect, devotion, and yearning

We supplicate you without ambivalence or doubt,

Uddiyana, you will look upon us with unchanging compassion.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.
Uddiyana’s followers who want to abandon samsara:

Pray with one-pointed, fierce yearning,

With the anguished cry of a child calling to its parents.

Supplicate during the six times of day and night.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.
A Prayer for Rebirth in the Pure Realm of Sukhavati

April 23, 2020

Today we will recite Karma Chakme’s *Prayer for Rebirth in the Pure Realm of Sukhavati*. In Tibet, there are many different prayers for rebirth in Sukhavati, some long and some short, but the one that people know best is this one by Karma Chakme.

The Mahayana tradition teaches that there are pure and impure world realms. But we should not understand pure and impure as referring to the outer form. Instead, we should think that they refer to the subtle causes and conditions that create that world. It is said that an impure realm, such as this earth, is created by the shared karma and afflictions of the sentient beings in it, and a pure realm is created by the aspirations of a buddha. Among all the many pure realms, Sukhavati is the easiest to take birth in and has the greatest benefits, so it is the most well-known.

Modern scientists have done a lot of research into our solar system, our galaxy, and the rest of this infinite universe. They are searching for other planets that might be habitable, just as the earth is. But we are neglecting our own precious planet, this beautiful earth that sustains us and is bursting with the energy of life.

Although, since the industrial revolution, our lives have become easier and facilities more developed, we have achieved this by plundering the earth for resources, and we have covered more of it with buildings and roads, causing great destruction in the process. We have triggered global warming and caused deforestation, the
melting of glaciers, and the pollution of rivers and oceans. Every day hundreds of species go extinct because of human actions.

Our greed knows no limits. It is so strong that even swallowing the entire earth could not satisfy it. We hear about all of this on the news. We hear about the research, but we have no actual experience, especially those of us who live in cities. When it gets hot, we turn up the AC, and when it gets cold, we turn on the heating. We always try to make ourselves more comfortable and life more enjoyable. For the individual, it seems such a small thing, but we never consider how great a burden we are placing on the earth or the cost to the environment. If we feel slightly uncomfortable, we get upset and want to change things. But all other beings are enduring a thousand times more suffering and pain due to the environmental destruction that we have wrought. And they can do nothing but suffer and die. Therefore, we need to see things from their perspective and think hard. Then we can finally become more motivated and more sincere in taking care of the home we share together.

We must recognize how dense our ignorance is. We must cherish this planet that provides the foundation for us to live, and treasure the natural environment. The survival of our own and future generations depends on this.

Yesterday was Earth Day. Actually, every minute that we are alive, every breath we take is intimately connected with our planet, so every day should be Earth Day for us. Perhaps it is even a little sad that we need an Earth Day to remind us to celebrate it. It is a sign that we human beings are forgetting who we are.
This is the treasury of Karma Chagme's practice. I have written it with the work of my own hand. I think it might benefit quite a few beings. If you don’t want to copy it, borrow it. There is nothing more beneficial than this. There are no instructions more profound than this. It is the root of my Dharma. Don’t cast it aside; strive in its practice. As this is of the sutra tradition, it is appropriate To recite it even if you have not received the transmission.

e ma ho
Emaho!

di ne nyi ma nup kyi chok röl na
In the direction of the setting sun from here,

drang me jik ten mang poy pa rol na
Past innumerable worlds

chung se teng du pak pay yül sa na
And slightly elevated above us,
Is the pure realm of Sukhavati.

Although I do not see it with my physical eye,

It is vividly clear in my mind.

There resides the bhagavan Amitabha.

The color of ruby, he blazes with majesty.

He is adorned by the thirty-two good marks and the eighty signs,

Such as the ushnisha on his head and the wheels on his feet.
He has one face and two hands and holds an alms bowl in meditation.

Wearing the three Dharma robes, he is seated in vajra posture.

On a thousand-petaled lotus and a moon disk seat.

His back is supported by a bodhi tree.

He gazes upon me from a distance with compassionate eyes.

On his right is the bodhisattva Avalokita.

He is white and holds a white lotus in his left hand.
On Amitabha’s left is the bodhisattva Mahasthamaprapta.

He is blue and holds in his left hand a lotus with a vajra on it.

The right hands of them both display to me the mudra of giving protection.

These three principals are like Mount Meru,

Vivid, distinct, and brilliant.

Their retinue is a trillion bodhisattva bhikshus.
All of them are golden in color and adorned by the marks and signs.

Wearing the three Dharma robes, they fill the realm with yellow.

As there is no difference between near and far for devoted prostration,

I devotedly prostrate to you with my three gates.

The dharmakaya Amitabha is the lord of the family.

The light-rays of his right hand emanate Avalokita
yang trul chen re sik wang che wa gya
And a billion further emanations of Avalokita.

chak yön ö ser le trul drol ma te
The light-rays of his left hand emanate Tara

yang trul drol ma che wa trak gya gye
And a billion further emanations of Tara.

tuk kyö ö ser le trul pe ma jung
The light-rays of his heart emanate Padmakara

yang trul or gyen je wa trak gya gye
And a billion further emanations of Padmakara.

chö ku ö pak me la chak tsal lo
I prostrate to the dharmakaya Amitabha.

sang gye chen gyi nyin tsen dü druk tu
Buddha, you kindly and constantly regard
All beings throughout the six times of day and night.

You always know what thoughts are moving through the mind of every being.

You always hear distinctly the words spoken by every being.

I prostrate to the omniscient Amitabha.

It is said that, other than those who have rejected Dharma
Or done any of the five worst actions, all who have faith in you

And make the aspiration to be born in Sukhavati will fulfill that aspiration.

You will appear in the bardo and lead them to your realm.

I prostrate to the guide Amitabha.

For the length of your life, innumerable kalpas,

You will not pass into nirvana. You abide manifestly now.
It is said that anyone who prays to you with one-pointed devotion,

Even if their lifespan is exhausted,

Unless that is caused by the ripening of karma,

Will live a hundred years. You will avert all untimely death.

I prostrate to the protector Amitayus.

It is said that there is greater merit

In hearing the names Amitabha and Sukhavati
And joining one’s palms with faith

Than in filling countless billion-world realms

With jewels and giving them in generosity.

I therefore prostrate to Amitabha with devotion.

Anyone who, hearing Amitabha’s name,

Sincerely gives rise to faith

From the depths of their heart even once
Prayers for a Time of Pandemic

དེ་ཉིད་བྱང་ཆུབ་ལམ་ལས་ཕྱིར་མི་འོག

Cannot be turned back from the path of awakening.

གོན་པོ་འོད་དཔག་མེད་ལ་ཕྱག་འཚལ་ལོ།

I prostrate to the protector Amitabha.

སངས་རྒྱས་འོད་དཔག་མེད་པའི་མཚན་ཐོས་ནས།

Having heard the name of the buddha Amitabha,

དེ་ཉིད་བྱང་ཆུབ་ཉིད་པོ་མ་ཐོབ་བར།

Until one reaches the essence of awakening,

བུད་མེད་མི་སྐྱེ་རིགས་ཉིད་པོར་སྐྱེ།

One will not be born as a woman without power. One will be born of good family.

ཚེ་རབས་ཀུན་ཏུ་བཞི་མས་རྣམ་དག་འགྱུར།

In every birth one's morality will be pure.

དེ་ཉིད་བྱང་ཆུབ་ཉིད་པོ་མ་ཐོབ་བར།

I prostrate to the sugata Amitabha.
I offer my body, possessions, and roots of virtue;

Whatever actually prepared offerings there are;

Mentally emanated auspicious substances and signs, and the seven jewels;

The pre-existing billion worlds with their billion sets

Of four continents, Mount Meru, the sun, and the moon;

And all the luxuries of gods, nagas, and humans.

Bringing all these to mind, I offer them to Amitabha.
Prayers for a Time of Pandemic

For my benefit, accept them through your compassion.

I confess all the wrongdoing I and all beings, my parents included,

Have done throughout beginningless time up to now,

Such as killing, stealing, and fornication:

I admit and confess the three wrongdoings of body.

Lying, calumny, harsh words, and gossip:

I admit and confess the four wrongdoings of speech.
Covetousness, malice, and wrong views:

I admit and confess the three wrongdoings of mind.

The killing of one’s father, mother, acharya, or an arhat

And the shedding of a buddha’s blood with malicious intent:

I admit and confess the five worst actions.

Killing a bhikshu or shramanera, seducing a nun,

And destroying images, stupas, or temples:
I admit and confess the nearly worst actions.

Swearing by the Three Jewels, temples, scriptures,

Or the three supports, and swearing by them falsely:

I admit and confess the wrongdoing of rejecting Dharma.

Worse than killing all beings in the three realms

Is the denigration of bodhisattvas.

I admit and confess pointless great wrongdoing.
Thinking that the benefits of virtue, the harm from wrongdoing,

And the suffering and lifespan in hell

Are untrue, mere sayings,

Is worse than the five worst actions.

I admit and confess the wrongdoing from which it is hard to be freed.

The four defeats, the thirteen remainders, the downfalls,
Prayers for a Time of Pandemic

The confessables, and the misdemeanors—the five classes:

I admit and confess impairments of the pratimoksha morality.

The four negativities; and the five, five, and eight downfalls:

I admit and confess impairments of the bodhisattva training.

The fourteen root downfalls and the eight major branches:

I admit and confess impairments of secret mantra samaya.

The wrongdoing done when not under vows,
Such as fornication and drinking alcohol,

Actions that are naturally unwholesome:

I admit and confess unwitting wrongdoing.

Although I have taken the vow of refuge and empowerments,

I admit and confess downfalls of commitment through

Not knowing how to keep the vows and samaya they entail.

Without regret, confession will not purify.
I confess all past wrongdoing with great shame, fear, and regret,

As though I had swallowed poison.

If there is no commitment henceforth, there will be no purification.

I vow not to engage in wrongdoing.

Sugata Amitabha and your bodhisattvas,
Grant your blessings that my being be purified.

If, when one hears of another’s virtue,

One is without the negativity of jealousy

And rejoices from one’s heart,

It is said that one will gain equal merit.

I therefore rejoice in all the virtuous deeds

Of aryas and ordinary beings.
I rejoice in their generation of bodhichitta.

And their vast benefit for beings.

The ten virtues that are the opposites of the ten wrongdoings—

Saving others’ lives, giving generously,

Chastity, speaking truthfully,

Healing discord, speaking gently and straightforwardly,

Conversing meaningfully, having little desire,
A Prayer for Rebirth in the Pure Realm of Sukhavati

Cultivating love and compassion, and practicing Dharma:

I rejoice in those virtuous actions.

All you who have recently attained

Perfect buddhahood in any of the

Numberless realms in the ten directions:

I urge you to soon turn the vast Wheel of Dharma.

I pray that you hear me with your clairvoyance.
Prayers for a Time of Pandemic

All buddhas, bodhisattvas, holders of Dharma, 

And spiritual friends who wish to pass into nirvana:

I pray that you not do so, but remain.

I dedicate this and all my virtue of the three times

To the benefit of all beings. May they all

Quickly attain unsurpassable awakening

And empty samsara's three realms from their depths.
May this virtue quickly ripen in me.

In this life, may the eighteen untimely deaths be prevented.

May I be healthy and as vigorous as a youth.

May my wealth be as inexhaustible as the Ganges in summer.

Unharmed by maras or enemies, may I practice genuine Dharma.

May all my wishes be fulfilled in accord with Dharma and my intentions.
Prayers for a Time of Pandemic

May I accomplish vast benefit for Dharma and beings.

May my human body be meaningful.

May I and all connected to me,

As soon as we pass from this life,

Actually see in front of us

The emanated buddha Amitabha

Surrounded by his Sangha of bodhisattvas.
Seeing them, may we feel joy.

May we be without suffering at death.

May the eight bodhisattvas

Appear miraculously in the sky.

May they show me the way

And lead me to Sukhavati.

The suffering in lower states is unbearable.

A Prayer for Rebirth in the Pure Realm of Sukhavati
Prayers for a Time of Pandemic

lha miy de kyi mi tak gyur
The pleasures of gods and humans are impermanent.

de la trak sem kye war shok
May I be afraid of this.

tok ma me ne da tay bar
Throughout beginningless time up to now,

khor wa di na yün re ring
Samsara has lasted for a very long time.

de la kyo wa kye war shok
May I feel sorrow about this.

mi ne mi ru kye chok kyang
I might be born repeatedly as a human being, but I would

kye ga na chi drang me nyong
Experience birth, aging, sickness, and death countless times.
There are many obstacles in this degenerate time.

The pleasures of humans and gods

Are like food mixed with poison.

May I have not so much as a hair’s worth of desire for them.

My family, food, wealth, and friends

Are impermanent, like illusions or dreams.

May I have not so much as a hair’s worth of attachment to them.
Prayers for a Time of Pandemic

sa cha yül ri khang khyim nam
My land, my vicinity, and my home

mi lam yül gyi khang khyim tar
Are just like one’s home in a dream.

den par ma drup she par shok
May I know them to be unreal.

tar me khor way gya tso ne
May I flee the ocean of samsara, from which it is so hard to get free,

nye chen tsön ne tar pa shin
Like a felon escaping from prison.

de wa chen gyi shing kham su
May I flee to the realm of Sukhavati

chi te me par drö par shok
Without looking back.
Having severed all craving and clinging,
May I fly through the western sky
Like a vulture freed from a snare,
Passing countless worlds
In an instant,
And reach Sukhavati.
May I see the face of Amitabha,
ngön sum shuk pay shal tong ne
Who is actually present there.

drip pa tam che dak par shok
May all my obscurations be purified.

kye ne shi yi chok gyur pa
The best of the four births is instantaneous

me tok pe may nying po la
Birth in the heart of a lotus flower.

dzü te kye wa len par shok
May I take such a birth.

ke chik nyi la lü dzok ne
My body complete in an instant,

tsen pe den pay lü top shok
May it have the marks and signs.
mi kye dok pay te tsom gyi
Doubt as to whether or not I will be born there

lo drang nga gyay bar dak tu
Would cause me to remain in the lotus for five hundred years.

nang der de kyi long chö den
I would be happy and comfortable

sang gye sung ni tö na yang
And would hear the Buddha’s speech,

me tok kha ni mi che way
But because of the flower not opening

sang gye shal jal chi way kyön
My seeing the Buddha’s face would be delayed.

de dra dak la mi jung shok
May that not happen to me.
kye ma tak tu me tok che
As soon as I am born, may my flower open.

ö pak me pay shal tong shok
May I see Amitabha’s face.

sö nam top dang dzu trul gyi
Through merit and miraculous powers,

lak pay til ne chö pay trin
May vast clouds of offerings

sam mi khyap par trö che ne
Emanate from my palms.

sang gye khor che chö par shok
May I present them to the Buddha and his entourage.

de tse de shin shek pa dey
At that time, may that tathagata extend
chak ye kyang ne go la shak
His right hand and place it on my head.

jang chup lung ten top par shok
May I receive prophecy of my awakening.

sap dang gya chey chö tö ne
Having heard profound and vast Dharma,

rang gyü min ching dröl war shok
May my being be ripened and liberated.

chen re sik dang tu chen top
May I be blessed and cared for by

gyal se tu wo nam nyi kyi
The two foremost bodhisattvas,

jin gyi lap shing je sung shok
Avalokita and Mahasthamaprapta.
Every day, innumerable buddhas and bodhisattvas gather from the ten directions in order to present offerings to Amitabha and view that realm. At that time, may I attend them and receive the amrita of Dharma. With unimpeded miraculous powers,
ngön gay shing dang pal den shing
May I go to the realms of Joyous, Glorious,

le rap dzok dang tuk po kö
Perfect Action, and Densely Arrayed.

nga tro de dak nam su dro
Going there in the morning, may I receive

mi kyö rin jung dön yö drup
Empowerment, blessings, and vows from

nam nang la sok sang gye la
Akshobhya, Ratnasambhava, Amoghasiddhi,

wang dang jin lap dom pa shu
Vairochana, and other buddhas.

chö pa du may chö che ne
Having presented many offerings,
Prayers for a Time of Pandemic

May I return without difficulty.

To Sukhavati in the evening.

In Potala, Alakavati,

Chamaradvipa, and Uddiyana;

In a billion nirmanakaya realms,

May I meet a billion Avalokitas, Taras,

Vajrapanis, and Padmakaras.
Jal shing chö pa gya tsö chö
May I present oceans of offerings to them

Wang dang dam ngak sap mo shu
And receive empowerment and profound instructions.

Nyur du rang ne de chen shing
May I quickly then return unimpeded

Tok pa me par chin par shok
To my own residence in Sukhavati.

Shul gyi nye du dra lop sok
May I see with the divine eye

Lha yi mik gi sal war tong
My surviving family, monks, and disciples.

Sung kyop jin gyi lop che ching
May I protect and bless them
And lead them to that realm at death.

The duration of this fortunate kalpa is one day in Sukhavati.

Throughout countless kalpas, there is no death.

May I always remain in that realm.

From Maitreya up to Rochana,

When all the buddhas
jik ten di na nam jön tse
Of this fortunate kalpa come to this world,

dzu trul top kyi dir ong ne
May I come here with miraculous powers,

sang gye chö ching dam chö nyen
Present offerings to those buddhas, listen to the genuine Dharma,

lar yang de chen shing kham su
And return unimpeded

tok pa me par dro war shok
To the realm of Sukhavati.

sang gye che wa trak trik gya tong trak
All the features and attributes

gye chu tsa chik sang gye shing kün gyi
Of the realms of eighty-one septillion buddhas
Prayers for a Time of Pandemic

yön ten kö pa tam che chik dom pa
Are combined in that realm

shing kham kun le khye pak la na me
That is superior to all others.

de wa chen gyi shing der kye war shok
May I be born in the realm of Sukhavati.

rin chen sa shi kho nyom lak til tar
Its precious ground is as even as the palm of a hand.

yang shing gya che sal shing ö ser bar
Vast and spacious, it blazes brightly and radiantly.

nem na nem shing tek na par che pa
It is soft and supple.

de jam yang pay shing der kye war shok
May I be born in that pleasant, gentle, spacious realm.
rin chen du ma le drup pak sam shing  
The wish-fulfilling trees are composed of many jewels

lo ma dar sap dre bu rin chen gyen  
And are decorated by leaves of silk and precious fruit.

de teng trul pay ja tsok ke nyen dre  
In them are emanated birds whose sweet calls

sap dang gya chey chö kyi dra nam drok  
Proclaim profound and vast Dharma.

ngo tsar chen poy shing der kye war shok  
May I be born in that wondrous realm.

pö chuy chu lung yen lak gye den mang  
There are many rivers of scented water with the eight attributes.

de shin dü tsiy trü kyi dzing bu nam  
There are also bathing pools of amrita,
rin chen na dün tem ke pa gü kor
Surrounded by steps and bricks of the seven jewels.

me tok pe ma dri shim dre bur den
Lotus flowers with sweet fragrance and fruit

pe may ö ser pak tu me pa tro
Emit countless rays of light. The ends of those

ö ser tse la trul pay sang gye gyen
Light-rays are adorned by emanated buddhas.

yam tsen chen poy shing der kye war shok
May I be born in that amazing realm.

mi khom gye dang ngen song dra mi drak
Even the names of the eight unleisured states

nyön mong duk nga duk sum ne dang dön
And lower realms are unheard there. Kleshas,
The five and three poisons, sickness, döns, enmity,

Poverty, quarreling, and all other sufferings are unheard of in that realm.

May I be born in that realm of great happiness.

There is no sexuality there, and no birth from a womb.

All are born from within lotus flowers.

Everyone’s bodies are alike, and golden in color.
Prayers for a Time of Pandemic

They are adorned by the marks and signs, such as the ushnisha on their heads.

All have the five clairvoyances and the five eyes.

May I be born in that realm of countless attributes.

In self-arisen palaces of diverse jewels

Whatever is wanted arises upon recollection.

No effort is necessary; everything one needs or wants is spontaneously present.
A Prayer for Rebirth in the Pure Realm of Sukhavati

ང་ཁྱོད་མེད་ཅིང་བདག་ཏུ་འཛིན་པ་མེད།

There is no I, no you, and no self-fixation.

ギャン་འདོད་མཆོད་ཅན་ལག་པའི་མོལ་ནས་འབྱུང་།

Offering clouds of whatever one wishes arise from the palms of one’s hands.

ཏམ་ཅད་བླ་མེད་ཆེན་ཆོས་ལ་སྤྱོད།

Everyone there practices the unsurpassable mahayana Dharma.

བདེ་ཀུན་འབྱུང་ཞིང་དེར་སྐྱེ་བར་ཤོག།

May I be born in that realm where every joy and comfort arises.

དྲི་ཞིམ་ང་གིས་མེ་ཏོག་ཆར་ཆེན་འབས།

A fragrant breeze sends down rains of flowers.

ཤིང་དང་ཆུ་ང་པོ་ཐམས་ཅད་ལས།

From all the trees, rivers, and lotuses,

ཡིད་དུ་འོང་བའི་གཟུགས་སྒྲ་དྲི་རོ་རེག

Clouds of sumptuous offerings constantly emerge,
Prayers for a Time of Pandemic

ལོངས་སྤྱོད་མཆོད་པའི་ན་ཕུང་རྟག་ཏུ་འབྱུང༌། །
long chö chö pay trin pung tak tu jung
Pleasing forms, sounds, scents, tastes, and textures.

བུད་མེད་མེད་ཀྱང་ལ་པའི་ལྷ་མོའི་ཚོགས། །
bü me me kyang trul pay lha moy tsok
Although there is no ordinary gender,

མཆོད་པའི་ལྷ་མོ་དུ་མས་རྟག་ཏུ་མཆོད། །
chö pay lha mo du may tak tu chö
Emanated devis constantly present offerings.

འདུག་པར་འདོད་ཚེ་རིན་ཆེན་གཞལ་ཡས་ཁང༌། །
duk par dö tse rin chen shal ye khang
When one wishes to sit, there are precious palaces.

ཉལ་བར་འདོད་ཚེ་རིན་ཆེན་་བཟང་སྟེང༌། །
nyal war dö tse rin chen tri sang teng
When one wishes to lie down, there are mattresses

དར་ཟབ་དུ་མའི་མལ་སྟན་སྔས་དང་བཅས། །
dar sap du may mal ten nge dang che
And pillows of silk on fine, precious beds.

བྱ་དང་ན་ཤིང་ཆུ་ང་རོལ་མོ་སོགས། །
ja dang jön shing chu lung rol mo sok
When one wishes to hear them, birds, trees, rivers, and music
tö par dö na nyen pay chö dra drok
Give forth the melodic sound of Dharma.

mi dö tse na na war dra mi drak
When one does not wish to listen, they are unheard.

dü tsiy dzing bu chu lung de nam kyang
The pools and rivers of amrita are

dro drang gang dö de la de tar jung
Of whatever temperature is desired.

yi shin drup pay shing der kye war shok
May I be born in that realm where everything is as wished.

shing der dzok pay sang gye ö pak me
In that realm, the perfect buddha Amitabha will remain,

kal pa drang me nya ngen mi da shuk
Not passing into nirvana, for countless kalpas.
Prayers for a Time of Pandemic

May I attend him for all that time.

After Amitabha passes into peace,

His Dharma will remain for twice

As many kalpas as the Ganges' sand grains.

During that time, may I be inseparable from Avalokita,

His regent, and uphold the genuine Dharma.

The Dharma will wane at sunset.
At the following dawn, Avalokita will attain buddhahood,

Becoming the buddha called King of Massive Splendor Elevated Above All. From that time,

May I serve him and listen to the Dharma.

His lifespan will be

Ninety-six septillion kalpas.

May I continually attend and serve him
Prayers for a Time of Pandemic

And uphold the Dharma with perfect retention.

After his nirvana, his Dharma will remain

For six hundred ten million, three hundred thousand kalpas.

During that time, may I uphold the Dharma

And be inseparable from Mahasthamaprapta.

Then, Mahasthamaprapta will attain buddhahood,

Becoming the tathagata called King of Amassed Jewels
And Stable Qualities. His lifespan and Dharma will equal those of Avalokita. May I continually attend that buddha, present offerings to him,

And uphold all his genuine Dharma. Then, after that life, either in that realm or in another pure realm, May I attain unsurpassable, perfect buddhahood.
dzok sang gye ne tse pak me pa tar
After my buddhahood, like Amitayus, may I ripen

tsen tö tsam gyi dro kün min ching drol
And liberate all the beings who even just hear my name.

trul pa drang me dro wa dren pa sok
May I guide beings through countless emanations

be me lhün drup dro dön pak me shok
And benefit beings effortlessly, spontaneously, and immeasurably.

de shin shek pay tse dang sö nam dang
Tathagata of immeasurable lifespan,

yön ten ye she si ji tse me pa
Merit, qualities, pristine wisdom, and majesty;

chö ku nang wa ta ye ö pak me
Dharmakaya Amitabha;
A Prayer for Rebirth in the Pure Realm of Sukhavati

tse dang ye she pak me chom den de
Bhagavan of immeasurable life and wisdom:

gang shik khye kyi tsen ni sū dzin pa
It was said by Shakyamuni that anyone

ngön gyi le kyi nam min ma tok pa
Who recollects your name will be protected from

me chu duk tsön nö jin sin po sok
Fire, water, poison, weapons, yakshas, rakshasas,

jik pa kün le kyop par tup pay sung
And all danger, unless it is the ripening of previous karma.

dak ni khye kyi tsen dzin chak tsal way
I recollect your name and prostrate to you.

jik dang duk ngel kün le kyap dze söl
I pray that you protect me from all danger and suffering.
Prayers for a Time of Pandemic

Grant the blessing of perfect auspiciousness.

Through the blessing of the buddhas’ attainment of the trikaya,

The blessing of the unchanging truth of dharmata,

And the blessing of the Sangha’s unwavering harmony,

May my aspirations be fulfilled as intended.

I prostrate to the Three Jewels.

tadyathā panchendriya ava bodhanaye svāhā
tadyathā pāñchendriya āvabodhānaye svāhā
The dharani for the fulfillment of aspirations.

I prostrate to the Three Jewels.

I prostrate to Manjushri.

I prostrate to Sudarshana.

I prostrate to Uttama Shri.

If after saying that you do three prostrations, it is said that they will be equivalent to a hundred thousand. Therefore do, if possible, one hundred prostrations, or as many as you can, or at least seven. If possible, recite this aspiration every day; if
not, once every month or every year. At least, when you are at leisure, face the west and recollect the realm of Sukhavati. Join your palms and pray to Amitabha with one-pointed faith. If you do so, obstacles in this life will be dispelled. There is no doubt that you will be reborn in Sukhavati after this life. This is the intention of the Amitabha Sutra, the Sutra on Sukhavati, the Pundarika Sutra, and the Drumbeat of Immortality. It was composed by the Bhikshu Ragasya. May it be a cause of many beings’ birth in Sukhavati!
Selected Dharani Mantras, The Prayer That Saved Sakya from Disease, and Appeasing the Discord of the Mamos

April 24, 2020

Today we will recite Tangtong Gyalpo’s Prayer That Saved Sakya from Disease along with the Six Syllable Mantra and other mantras, and Appeasing the Discord of the Mamos. There are many different mantras, but today we will recite ones that will help with the current pandemic.

Tangtong Gyalpo was a well-known fourteenth-century Tibetan siddha. Once there was a large epidemic at the great Sakya monastery, and none of the medical treatments, offerings, or rituals they tried could help. When everyone was close to dying, they asked Tangtong Gyalpo for help. He wrote this prayer and the epidemic subsided, as the histories related.

Regarding Appeasing the Discord of the Mamos, in Sanskrit mamos are called mātrik, a type of spirit. But here, it could be understood as the natural environment arising in the form of inner goddesses. Basically, it is like we are making amends for our faults in order to remedy our imbalances and disharmony with the natural environment.

I think that our current prayers have gone very well. They have reached more than a million people, and at least two hundred thousand people have watched the sessions live and prayed together. Many rinpoches, nunneries, and monasteries in India, Nepal,
and Bhutan have joined in, too. Everyone is participating in these prayers voluntarily, without being asked, and this gives me renewed hope and confidence that the world will turn out well. Thank you all from the bottom of my heart.

This time I have taken on a new task, which is to speak in three languages. Normally, when I have a translator, I can relax. But this time there is no translator, and it has been a bit difficult. But I do hope that my communication directly in several languages has given you a better understanding and a feeling of personal connection with me. In particular, this is the first time I have spoken so much in English, and even though my English is not fluent, I hope you can feel that I care. Right now, I am physically in Europe, so the difficulties that everyone is experiencing are not just mere words for me. I am experiencing them together with you, and I feel that this is a special opportunity for me. Still, I am not sure that I would like to catch the coronavirus.

Europe is now beginning to get some control over the epidemic, and I hope that this happens soon in America as well. But I have a greater concern for Africa, South America, Asia and other continents. I am especially worried about India, which is like my second home. The Indian central and state governments are doing their utmost. But, the population of India is extremely large, and there are many difficulties, such as providing sufficient testing and so forth. Even though there has to be a strict quarantine and curfew to limit the spread of the illness, many workers who depend upon a daily wage live hand to mouth and are experiencing terrible hardships. So please pray for India and do whatever you can to help.

Also, I would like to ask all of you who live in the Himalayan regions not to downplay the illness. It is crucially important
to follow scientific advice on methods to prevent its spread. I am also greatly concerned about the Tibetan communities in India, Nepal, and Bhutan, as well as the Tibetans living abroad in Europe, America, and other countries. Although Western medicine does not yet have a treatment for this disease, some experienced Tibetan doctors can treat it effectively. However, the main thing is to prevent infection. A protection cord around your neck or a blessing pill will not be of any help if you then rush off to a large gathering of people. You have a responsibility to protect yourself that you cannot pass off onto medicine and protection cords. In particular, at this time, when people are afraid and anxious, if you are able to do a bit of dharma practice, it will help you find comfort of mind and develop conviction.

ма нам кха данг ным пэй сен чэм там чэ лэ ма сэнг гэй рин по чэ лэ кьяп сэ чэ о
My mothers, all beings throughout space, go for refuge to the guru, the precious buddha.

сэнг гэй чэ дэер гэндун нэм лэ кьяп сэ чэ о
We go for refuge to the buddha, dharma, and sangha.

лэ ма Ьи дэер тсок лэ кьяп сэ чэ о
We go for refuge to the guru, yidams, and hosts of dakinis.
Prayers for a Time of Pandemic

We go for refuge to our own mind, the empty luminous dharmakaya.

*The Long Life Dharani*

We go for refuge to our own mind, the empty luminous dharmakaya.
Mantras of the Medicine Buddha

ॐ namo bhagavate bhaiṣhajye guru vaiḍūrya prabha rājāya

tathāgataya arhate samyaksambuddhaya

tadyathā oṃ bhaiṣhajye bhaiṣhajye mahābhaiṣhajye rājā samudgate svāhā

Alternatively, recite the short mantra:

tadyathā oṃ bhaiṣhajye bhaiṣhajye mahābhaiṣhajye rājā samudgate svāhā

The Dharani of Parna Shavari

ॐ piśhāci parṇaśhavari sarva jvara praśhamaṇi svāhā
Prayers for a Time of Pandemic

The Dharani of Vajra Vidharana

Namaścanda vajra krodhāya hulu hulu tiṣṭha tiṣṭha bandha bandha hana hana amṛte hūṃ phaṭ

The Dharani of Ucchushma

Om bhūrkhum mahābhramanāye bhuci bhuki vimale ucchushma krodha hūṃ phaṭ

The Prayer That Saved Sakya from Disease:

Lé dang lo bur kyen lé gyur pa yi
May no illnesses that distress sentient beings

Dön dang ne dang jung poy tse wa sok
Because of döns, disease, and the mischief of ghosts,
sem chen yi mi de way ne nam kün
That befall us from karma and circumstance

jik ten kham su jung war ma gyur chik
Ever occur anywhere in the world.

ji tar she mé tri pay se ja shin
May none of the pain of dying of a plague

ke chik chik la lü sem dral je pay
That like an executioner hauling off the condemned,

sok trok ne kyi duk ngal ji nye pa
Separates the mind from body in an instant,

jik ten kham su jung war ma gyur chik
Ever occur anywhere in the world.

chi dak shen jey kha nang tsü pa tar
May illnesses whose names instill such fear
As if we had been stuffed in the Lord of Death’s maw,

That wrack us with spiking and constant fevers,

Never cause harm to any living being.

May the eighty thousand types of obstructors,

The three hundred sixty unforeseen hobgoblins,

And the four hundred and four kinds of disease

Never wreak harm on any living being.
The Prayer That Saved Sakya from Disease

May any suffering from imbalance of elements

That robs us of all comfort of body and mind

Be quelled. May we be radiant and robust,

And have long life, good health, and happiness.

May the compassion of the gurus and three jewels,

The strength of the dakinis and protectors,

And the power of the truth of unfailing karmic results
Fulfill all our aspirations and dedications.

Once, various illnesses spread through the glorious Sakya Monastery, and none of the ransom offerings, tormas, medicines, mantras, or protection practices performed by the tantric practitioners and Bönpos helped. When the monastery was on the verge of being emptied, the great mahasiddha said, “Recite the ‘My Mothers’ refuge prayer, accumulate Mani mantras, and make this prayer.” They did as he instructed, and that immediately stopped all the diseases. This Prayer That Saved Sakya from Disease became known as vajra speech that spreads vast clouds of blessings.

Appeasing the Discord of the Mamos by the Thirteenth Karmapa:

At the nadir of a bad, degenerate age,

The monks and lamas have broken samaya,
And people have discarded their conscience and shame.

At that time, the mamos are enraged.

Plague, famine, and conflict roil like clouds.

These are your conjurations.

May this torma of samaya substance, amrita,

And the substances that support, appease, and accomplish

Appease the discord of the mamos.
Prayers for a Time of Pandemic

By the power of appeasing your strict samaya of mind,

For us and all beings throughout space,

Please avert all plagues, famine, and war!

Please avert all adversity!

Accomplish the activity entrusted to you.

Hosts of dakinis, please forgive the breaches

From our own and others’ ignorance and laziness
Appeasing the Discord of the Mamos

kha droy tsok kyi sö par söl
That prevent us from progressing through the levels and paths.

dzam ling de way tra shi shok
May there be the auspiciousness of world happiness!
CONCLUDING REMARKS AND ASPIRATIONS

This completes our prayers for the pandemic to subside. Now I would like to recite a concluding prayer, The Great Aspiration by the Seventh Karmapa Chödrak Gyatso. It is a long prayer, so I can only read it in Tibetan. But before I read it, I would like to tell you about some of the main points of the dedications and aspirations we will now make.

We combine all our virtues from the past, present, and future with the power of the love and virtue of all buddhas, bodhisattvas, and sentient beings, and then dedicate it.

We make the aspiration that our virtue and all the strength of our wholehearted love may pervade every corner of this great universe.

We make the aspiration that our virtue and all the strength of our wholehearted love may dissolve into each atom of the earth, restoring all that has been depleted, so that it may become even more powerful and beautiful than it was before.

We make the aspiration that our virtue and all the strength of our wholehearted love may suffuse all animals with whom we share this earth, our home, from the tiniest ant on up, so that all their sufferings of weakness or lack of freedom may be pacified.

We make the aspiration that the power of our sincerity and wholehearted love may suffuse all human beings, our brothers and sisters, so that they may feel mutual love and enjoy the glory of virtue and happiness.

We make the aspiration that due to the power of our sincerity and wholehearted love, this terrifying pandemic may swiftly subside, and that all those who have been stricken by this disease may be
cured and soon enjoy even better health and greater vigor than before.

We make the aspiration that we may give the power of our sincerity and wholehearted love to the courageous doctors and medical workers, so that they may be relieved of all mental and physical exhaustion, and have renewed courage and bodily strength.

We make the aspiration that through the power of our sincerity and wholehearted love, the consciousnesses of all those who have passed away in this epidemic may move on to ever happier births, and all those they leave behind may soon find solace for their grief and suffering.

We make the aspiration that through the power of our sincerity and wholehearted love, all the billions of living creatures who have perished in natural disasters, such as the bushfires in Australia, may find their path to happiness.

We make the aspiration that through the power of our sincerity and wholehearted love, our parents, spiritual teachers, friends, and loved ones may live long and healthy lives, and accomplish all their wishes spontaneously.

We pray that we may completely fulfill the aspirations of the bodhisattvas—aspirations that we could not think to make or would be unable to fulfill ourselves—just as they have made them.