ASPIRATIONS TO END ADVERSITY

Compiled by the

GYALWANG KARMAPA
OGYEN TRINLEY DORJE
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THE SEVENTEENTH GYALWANG KARMAPA
OGYEN TRINLEY DORJE
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DAY ONE
First, to recite the three daily observances, begin with prostration:

Bhagavan, tathagata, arhat, completely perfect buddha,

the one with awareness and conduct, the sugata, the one who knows the world,

the charioteer who tames beings, the unsurpassable,

the teacher of gods and humans: peerless King of the Shakyas,

I touch my head
go wö rap tu tuk te gü pay chak tsal lo
to the immaculate dust at your feet and prostrate with devotion.

Do prostrations at the end of each stanza.

From The Sutra of the Meeting of the Father and Son:

When you, the greatest of all humans, were born

You strode seven paces on this vast ground

And said, “I am supreme in this world.”

I prostrate to you who spoke wisely then.
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From the Ratnaketu Dharani:

\[
\text{ནམ་དག་སྐུ་མངའ་མཆེོག་ཏུ་གཟུགས་བཟང་བ།}
\]
\[
\text{You’ve the purest of bodies, the finest of forms.}
\]

\[
\text{གྲགས་པ་འཇིིག་རྟེེན་གསུམ་ན་ལྷང་ངེ་བ།}
\]
\[
\text{Your fame resounds throughout the three worlds.}
\]

\[
\text{མགོན་པོ་མཆེོག་བརྙེེས་ཁྱེོད་ལ་ཕྱག་འཚལ་ལོ།}
\]
\[
\text{I prostrate to you, the protector who achieved the ultimate.}
\]

From The Noble Sutra of Rashtrapala:

\[
\text{ནམ་མཆེོག་ལྡན་པ་དྲིི་མེད་ཟླ་བའི་ཞིལ།}
\]
\[
\text{You have the supreme marks; your face, a stainless moon.}
\]

\[
\text{སྐྱེོད་ལ་ཕྱག་འཚལ་ལོ།}
\]
\[
\text{Your color is like gold: I prostrate to and praise you.}
\]
Immaculate, there's none like you in the three worlds.

You've great and peerless wisdom: I prostrate to and praise you.

Best among humans, the tathagata
tames us and guides; he cuts the bonds and fetters.

His faculties peaceful, pacified, skilled in peace —

To him who dwelled in Shravasti, I prostrate.
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ལེགས་གྲུབ་ཀྱིི་རྒྱུད་ལས།  
From The Tantra of the Well Established:

མགོན་པོ་ཐུགས་རྗེེ་ཆེེ་ལྡན་པ།  
"Protector with great compassion,

ཐམས་ཅོད་མཁྱེེན་པ་སྟོོན་པ་པོ།  
"Omniscent one, you are our teacher.

བསོད་ནམས་ཡོན་ཏེན་རྒྱ་མཚོའི་ཞིིང༌།  
"Immense field of merit and qualities,

དག་པ་འདོད་ཆེགས་བྲལ་བའི་རྒྱུ།  
"Pure, it causes our freedom from attachment.

དགེ་བས་ངན་སོང་ལས་སྒྲོོལ་ཞིིང༌།  
"It is the virtue that frees us from lower states.
chik tu dön dam chok gyur pay
It is entirely the supreme absolute truth.

shi gyur chö la chak tsal lo
I prostrate to the dharma that brings peace.

drol ne drol way lam yang tön
Liberated, you show the way to liberation.

lap pa dak la rab tu gü
You are utterly respectful of the trainings.

shing gi dam pa yön ten shing
You are the sublime field, the field of qualities.

gen dün la yang chak tsal lo
I also prostrate to the sangha.
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From *The Four Verses*:

All your bodies have

The thirty-two supreme marks.

You are the renowned, perfect buddhas.

I prostrate to all buddhas.

I prostrate to the place where the perfect buddha was born,

Where he reached awakening,
Day One

Where he turned the wheel of peace,

Where he passed into undefiled nirvana,

Where the sugata abided,

Where he walked, where he stood,

And where he lay like a lion:

I prostrate to them all.

I prostrate to all stupas:
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chok dang chok tsam nam su yang
Those above, those below, those in between,

kur che ku ni me pa yi
Those in the cardinal directions, those between them,

chö ten nam la chak tsal lo
Those with form, and those without.

tün pay mön lam ge tsok pak me le
With shared aspirations and immeasurable virtues,

che pa chö pa na yang che gyur ching
You undertook bodhisattva deeds together as brothers.

kel sang chik la dze pa tar chin pay
You will accomplish your feats in this one fortunate kalpa.

dzok pay sang gye tong la chak tsal lo
I prostrate to the thousand perfect buddhas.
From The Sutra of the Meeting of Father and Son:

Having first generated the mind of perfect awakening,

You gathered the accumulations for three numberless kalpas.

You conquered the four obstructing maras.

I prostrate to the bhagavan, the Lion of the Shakyas.

From The King of Samadhi Sutra:

Like space, you are immaculate and stainless.

Born of wisdom, you have no body and no marks.
ཡོན་ཏེན་རྒྱ་མཚོ་རབ་ཟབ་ཐུགས་རྗེེ་ཅོན། །
yön ten gya tso rap sap tuk je chen
You are a compassionate, fathomless ocean of qualities.

tsung me chak ni dak gi chi wor shok
Place your peerless hand atop my head!

Second is the recitation of sutras:

The Sutra of the Recollection of the Three Jewels

di tar sang gye chom den de de ni de shin shek pa dra chom pa yang dak par
dzok pay sang gye
In this way, the bhagavan buddha is the tathagata, arhat,
completely perfect buddha,

rik pa dang shap su den pa de war shek pa ji ten khyen pa
the one with awareness and conduct, the sugata, the one who knows the world,

kye bu dül way kha lo gyur wa la na me pa
the charioteer who tames beings, the unsurpassable,
ལྷ་དང་མི་རྣམས་ཀྱིི་སྟོོན་པ་སངས་རྒྱས་བཅོོམ་ལྡན་འདས་ཏེེ།

the teacher of gods and humans, the bhagavan buddha.

de shin shek pa de ni sö nam dak gi gyu tün pa
The tathagata’s compatible cause is merit.

ge way tsa wa nam chü mi sa wa sö pa dak gi rab tu gyen pa
He does not waste roots of virtue. He is fully adorned with the aspects of patience.

sö nam kyi ter nam kyi shi pe che sang po nam kyi tre pa
He is the basis of treasuries of merit. He is adorned by the excellent signs.

tsen nam kyi me tok gye pa chö yül ren par tün pa
The flowers of his marks are in bloom. His behavior is always appropriate.

tong na mi tün pa me pa de pay mö pa nam la ngön par ga wa
The sight of him is never disagreeable. He delights those enthusiastic with faith.
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His wisdom is beyond intimidation. His powers are beyond oppression.

He is the teacher of all beings. He is the father of bodhisattvas.

He is the king of aryas.

He leads beings to the city of nirvana.

His pristine wisdom is immeasurable. His confidence is inconceivable.

His speech is utterly pure. It is melodic. One is never satiated by the sight of him.
His body is peerless. He is unstained by desire.

He is utterly unstained by form. He is unmixed with the formless states.

He is utterly liberated from all suffering. He is completely liberated from the skandhas.

He is without the dhatus. His ayatanas are restrained.

He has fully cut through the knots. He is utterly liberated from all affliction.

He is liberated from craving. He has crossed the rivers. His pristine wisdom is complete.
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He abides in the pristine wisdom of the bhagavan buddhas of the past, future, and present.

He does not abide in nirvana. He abides in the ultimate perfection.

He remains in the state of seeing all beings.

These are the perfect qualities of the bhagavan buddha.

The genuine Dharma is virtuous in the beginning, virtuous in the middle, and virtuous in the end.
Its meaning is excellent. Its words are excellent. It is unmixed. It is utterly complete.

It is utterly pure. It is utterly purifying. The bhagavan taught the dharma well.

It is seeing perfectly. It is without sickness. It is timeless. It guides fully.

Seeing it is meaningful. It is known by the wise through individual direct awareness.

The dharma vinaya spoken by the bhagavan was well explained.

It is renunciation. It brings one to perfect awakening.
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It is without contradiction and has unity.

It is reliable. It brings an end to movement.

Recalling the Sangha:

The Sangha of the mahayana is engaged in goodness. It is engaged in lucidity.

It is engaged in truth. It is engaged in harmony. It is worthy of joined palms.

It is worthy of prostration. It is a glorious field of merit.

It is the great purification of alms. It is a fit object of generosity.
It is always a great object of generosity.

Recite that or whatever teaching of the great sage, extensive or brief, is appropriate, and from The Vajra Cutter:

Flickering stars, lamp flames,

Illusions, dew, bubbles,

Dreams, lightning, and clouds:

View all composite dharmas in that way.

And from the Udanavarga:

All dharmas arise from causes.
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Those causes were taught by the tathagata.

The cessation of those causes was taught by the great shramana in this way:

Do no wrongdoing whatsoever.

Practice virtue in abundance.

Utterly tame your own mind.

This is the dharma of the buddhas.
From the Mulāsārvastivāda Pratimokṣasūtra:

It is good to govern the body.

It is good to govern the speech.

It is good to govern the mind.

It is good to govern them all.

Bhikshus who guard them all

Are liberated from all suffering.
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སྣོན་པོ་བསྔོོ་བ་བྱ་བའི་རྒྱུད་ནི། སྐྱོེས་རབས་ཀྱིི་ཕྲེེང་བ་ལས།

Third, the dedication. From The Garland of Jataka Tales:

སོན་པོ་ཡི་ཐམས་ཅོད་གཟིགས་པ་ཉིད།

By this merit, may we attain omniscience,

ཏོབ་ནས་ཉེས་པའི་དགྲ་རྣམས་ཕམ་བྱས་ནས།

Defeat the enemy wrongdoing, and free

སྐྱེེ་རྒྱ་ན་འཆེིའི་རྦ་རླབས་འཁྲུག་པ་ཡི།

All beings soon from the ocean of existence

Churned by great waves of birth, age, sickness, and death.

སྲིད་པའི་མཚོ་ལས་འགྲོ་ཀུན་མྱུར་སྒྲོོལ་་ཤེོག།

Churned by great waves of birth, age, sickness, and death.

From The Way of the Bodhisattva:

dro way duk ngel men chik pu

Sole cure for beings’ suffering,

de wa tam che jung way ne

Wellspring of all content,
May the teachings remain for a long time,

Supported and respected.

May the Nagarajas Nanda and Upananda
And all those residing in towns

Have long lives without illness, abundant prosperity,
And achieve lasting happiness.
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 together with a great sangha of monks and a great sangha of Bodhisattvas. At that time, the Bhagavan entered the samadhi of enumeration of dharmas called “Profound Light.”

Also at that time the bodhisattva-mahāsattva Noble Lord Avalokiteshvara too, looking at the practice of profound transcendent prajna,
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pungpo ngapo dedak la yang rangshyin gyi tongpar nampar ta o
saw that the five aggregates are empty of nature.

déné sangye kyi tū
Then through the power of the Buddha,

tsé dang denpa sharibü changchub sempa sempa chenpo pakpa chenrezik
wangchuk la diké ché mé so
Venerable Shariputra said this to the bodhisattva-mahāsattva
Noble Lord Avalokiteshvara:

rik kyi bu  rik kyi bu'am rik kyi bumo gang la la
“Son of Noble Family, how should any son or daughter of Noble Family,

sherab kyi parol tu chinpa zabmo chöpa chepar döpa dé jitar labpar ja
who wishes to practice the practice of the profound transcendent prajna, 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 of nature.

Form is empty. Emptiness is form.

Emptiness is not other than form;
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Shariputra, therefore in emptiness there is no form,

no feeling, no conception, no formations, no consciousness;

no eye, no ear, no nose, no tongue, no body, no mind;

no form, no sound, no smell, no taste, no sensation, no dharmas;

from no element of eye to no element of mind

and up to no element of mind consciousness.

There is no ignorance, no exhaustion of ignorance, up to no aging and death
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and also up to no exhaustion of aging and death.

In the same way, there is no suffering, no origin,

no cessation and no path; no wisdom, no attainment,

and no non-attainment.

“Shariputra, therefore because the bodhisattvas have no attainment,

they abide in reliance upon transcendent prajna;

as there is no obscuration of mind there is no fear;
they completely transcend the mistaken and reach ultimate nirvana.

All the buddhas dwelling in the three times fully and clearly awaken to unsurpassed, true, complete enlightenment by relying on this profound transcendent prajna.

“Therefore, the mantra of transcendent prajna,
the mantra of deep awareness, the unsurpassed mantra,
the mantra equal to the unequalled, the mantra that completely pacifies all suffering
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should be known as truth, for it is not false.

The mantra of transcendent prajña is proclaimed:

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

Then the Bhagavan arose from that samādhi

and spoke to the bodhisattva-mahāsattva Noble Lord Avalokiteśvara.
“Excellent,” he said. “Excellent, excellent, Son of Noble Family.
It is so. It is just so.

Profound transcendent prajña should be practiced just as you have taught,
and all the tathāgatas will rejoice.”

After the Bhagavan spoke these words,
the venerable Son of the Shāradvatis,
the bodhisattva-mahāsattva Noble Lord Avalokiteśvara,
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tamché dang denpé khor dedak dang lha dang mi dang
all those in the gathering, and the world with its gods, humans,

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

chö pa yé
chom den dé kyi sungpa la ngönpar tö do
and greatly praised the words of the Bhagavan.

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!
Homage to the Saṅgha!

Homage to the Great Mother, Prajñāpāramitā!

May these true words of ours come true!

Just as, long ago, the king of the gods Indra, by the power and strength of contemplating the profound meaning...

of transcendent prajña, the Great Mother, and reciting its words,

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

yum chenmo sherab kyi parol tu chinpé dön zabmo yi la sam shying
may we too, through the power and strength of contemplating
the profound meaning

may they be annihilated!
mepar gyur chik
May they be annihilated!

may they be rendered harmless!
shyiwar gyur chik
May they be rendered harmless!

may they be completely pacified!
rabtu shyiwar gyur chik (3x)
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,

May we be free of adverse, harmful conditions,

And may we be harmonious. By the excellence

Of this auspiciousness, may it be auspicious here and now.
DAY TWO
THE NOBLE ASPIRATION
FOR EXCELLENT CONDUCT

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

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.
Aspirations to End Adversity

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

The best of flowers and the finest garlands,

Cymbals and ointments, the best parasols,
The best of lamps, and incense the most fine.

I make an offering to these victors of

The finest robes, the finest fragrances,

And powders in heaps equal to Mount Meru,

Arranged in the most sublime of displays.

I also imagine offering to all victors

That which is vast and unsurpassable.
Aspirations to End Adversity

ལོག་པ་སྤྱོད་ལ་དད་པའི་སྟོོབས་དག་གིས། །
sang po chö la de pay top dak gi
I offer and bow to the victors with

གྱལ་བ་ཀུན་ལ་ཕྱག་འཚལ་མཆོད་པར་བགྱིི། །
gyal wa kün la chak tsal chö par gyi
The power of faith in excellent conduct.

དོ་ཕྱོགས་སྒོ་དུ་ཅི་མི་རྒྱལ་བ་ཀུན་པ་དང་སོ་མི་སློབ་དཔོན་གིས། །
dö chak she dang ti muk wang gi ni
Under the influence of desire, hatred,

ལུས་དང་ངག་དང་དེ་བཞིིན་ཡིད་ཀྱིིས་ཀྱིང༌། །
lü dang ngak dang de shin yi kyi kyang
And ignorance, I have committed wrongs

སྡིག་པ་བདག་གིས་བགྱིིས་པ་ཅོི་མཆིིས་པ། །
dik pa dak gi gyi pa chi chi pa
Using my body, speech, and also mind —

དེ་དག་ཐམས་ཅོད་བདག་གིས་སོ་སོར་བཤེགས། །
de dak tam che dak gi so sor shak
I confess each and every one of them.

ཕྱོགས་བཅུའི་རྒྱལ་བ་ཀུན་དང་སངས་རྒྱས་སྲིས། །
chok chuy gyal wa kün dang sang gye se
And I rejoice in all that is the merit
rang gyal nam dang lop dang mi lop dang
Of all the victors and the buddhas’ children,

dro wa kün gyi sô nam gang la yang
Pratyekabuddhas, learners, and nonlearners,

de dak kün gyi je su dak yi rang
Of all the wanderers of the ten directions.

gang nam chok chuy jik ten drön ma dak
I request all those guardians who have

jang chup rim par sang gye ma chak nye
Wakened to buddhahood and found detachment —

gön pa de dak dak gi tam che la
The lamps of the worlds of the ten directions —

khor lo la na me par kor war kül
To turn the Wheel that cannot be surpassed.
Aspirations to End Adversity

 nya ngen da tön gang she de dak la
With my palms joined, I supplicate all those

dro wa kün la pen shing de way chir
Who wish to demonstrate nirvana to stay

kal pa shing gi dül nye shuk par yang
As many aeons as atoms in the realms

dak gi tal mo rap jar söl war gyi
To aid and bring well-being to all wanderers.

chak tsal wa dang chö ching shak pa dang
I dedicate to enlightenment whatever

je su yi rang kül shing söl wa yi
Slight merit I have gathered from prostrating.

ge wa chung se dak gi chi sak pa
And offering, confessing, and rejoicing,
Day Two

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.

May every world in any of the ten

Directions become vast, completely pure,
Aspirations to End Adversity

And filled with bodhisattvas and with victors

Who’ve gone beneath the lordly Bodhi Tree.

May all the beings there are in ten directions

Be free of illness and be happy always.

May all the aims in Dharma of all beings

Be in harmony; may their hopes be fulfilled.

May I perform the conduct of awakening
And in all realms remember my past lives.

Upon my death and rebirth in all lives,

May I go forth from home to homelessness.

Following all the victors, may I train

And bring excellent conduct to perfection.

May I act with pure, stainless discipline

That never lapses and is free of faults.
Aspirations to End Adversity

ལྷ་ཡི་སྐོད་དང་ཀླུ་དང་གནོད་སྦྱོིན་སྐོད།

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,

tam che ke du dak gi chö ten to

And all the languages that beings speak.

de shing pa rol chin la rap tsön te

May I be gentle, strive in paramitas,

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
Without exception that are obscurations.

Free from afflictions, karma, and the works

Of maras, may I act in every realm,

Like a lotus to which water does not cling.

Unhindered like the sun and moon in space.

I'll act to fully quell the suffering

Of lower realms and bring all beings to joy.
Aspirations to End Adversity

I'll act to benefit all beings throughout

The reaches of the realms and the directions.

I'll work in harmony with beings' conduct

And bring enlightened conduct to perfection.

I'll teach the Dharma of this excellent conduct

And act in all the aeons of the future.

Always may I associate with those
Day Two

de dak dang ni tak tu drok par shok
Who act in harmony with my own conduct.

lü dang ngak nam dang ni sem kyi kyang
In body, speech, and mind may we behave

chö pa dak dang mön lam chik tu che
As one in conduct and in aspirations.

dak la pen par dö pay drok po dak
And may I always meet those spiritual friends

sang po chö pa rap tu tön pa nam
Who have the wish to bring me benefit

de dak dang yang tak tu tre par shok
By teaching conduct that is excellent.

de dak dak gi nam yang yi mi yung
I’ll never do anything to disappoint.
Aspirations to End Adversity

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,

Illumine everywhere awakened conduct,

And purify excellent conduct, too.
ma ong kal pa kün tu che par gyi
I shall act thus in every future aeon.

si pa tam che du yang khor wa na
Cycling through all existences, may I

sö nam ye she dak ni mi se nye
Gain merit and wisdom inexhaustible

tap dang she rap ting dzin nam tar dang
And be a bottomless store of all means, prajñā,

yön ten kün gyi mi se dzö du gyur
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
Aspirations to End Adversity

Beyond all measure amid bodhisattvas.

Beholding them, I'll act for awakening.

Just so, in all directions, none excepted,

On a hair tip are oceans of the realms

Of oceans of the buddhas of three times —

I'll enter these and act for oceans of aeons.

I'll always enter in the buddhas’ speech,

sang gye se kyi ü na shuk pa la

jang chup che pa chö ching ta war gyi

de tar ma lü tam che chok su yang

tra tsam khyön la dü sum tse nye kyi

sang gye gya tso shing nam gya tso dang

kal pa gya tsor chö ching rap tu juk

sung chik yen lak gya tsoy dra ke kyi

sang gye se kyi ü na shuk pa la

jang chup che pa chö ching ta war gyi

de tar ma lü tam che chok su yang

tra tsam khyön la dü sum tse nye kyi

sang gye gya tso shing nam gya tso dang

kal pa gya tsor chö ching rap tu juk

sung chik yen lak gya tsoy dra ke kyi

sang gye se kyi ü na shuk pa la

jang chup che pa chö ching ta war gyi

de tar ma lü tam che chok su yang

tra tsam khyön la dü sum tse nye kyi

sang gye gya tso shing nam gya tso dang

kal pa gya tsor chö ching rap tu juk

sung chik yen lak gya tsoy dra ke kyi

sang gye se kyi ü na shuk pa la

jang chup che pa chö ching ta war gyi

de tar ma lü tam che chok su yang

tra tsam khyön la dü sum tse nye kyi

sang gye gya tso shing nam gya tso dang

kal pa gya tsor chö ching rap tu juk

sung chik yen lak gya tsoy dra ke kyi
Of which one tone has oceans of great traits,

The pure melodic tones of all the buddhas

That are just as all beings are inclined.

I enter also through the strength of mind

Those inexhaustible tones of the speech

Of all victorious ones who will appear

In the three times and turn the Wheel of Dharma.
Aspirations to End Adversity

Through just one single instant I will enter

All of the aeons that are yet to come.

I'll enter and act in all aeons of

The three times in a fraction of a second.

And in a single instant I shall view

The lions among humans of three times.

I'll always enter their sphere through the power
gyu mar gyur pay nam tar top kyi juk
Of the emancipation of illusions.

gang yang dü sum dak gi shing kō pa
Upon a single atom I’ll produce

de dak dü chik teng du ngön par drup
The arrays of all the realms of the three times.

de tar ma lü chok nam tam che du
In all directions thus, without exception,

gyal wa nam kyi shing gi kō la juk
I’ll enter the arrays of buddha realms.

gang yang ma jön jik ten drön ma nam
I’ll go into the presence of all those

de dak rim par tsang gya khor lo kor
Who will be lamps of the world in the future,
Aspirations to End Adversity

 nya ngen de pa rap tu shi ta tön
Who will become enlightened, turn the Wheel,

gön po kün gyi drung du dak chi o
And demonstrate nirvana’s final peace.

kün ne nyur way dzu trul top nam dang
Through the power of miracles, swift everywhere;

kün ne go yi tek pay top dak dang
The power of vehicles in every way;

kün tu yön ten chö pay top nam dang
The power of conduct, every quality;

kün tu khyap pa jam pa dak gi top
The power of love, pervasive everywhere;

kün tu ge way sö nam top nam dang
The power of merit, virtue everywhere;
ཞེས་པ་མེད་པར་གྱུར་པའི་ཡེ་ཤེེས་སྟོོབས། །
chak pa me par gyur pay ye she top
The power of pristine wisdom, free of attachment;

ཤེེས་རབ་ཐབས་དང་ཏིང་འཛིན་སྟོོབས་དག་གིས། །
she rap tap dang ting dzin top dak gi
The powers of wisdom, means, and of samadhi,

ཤེེས་རབ་ཐབས་དང་ཏིང་འཛིན་སྟོོབས་དག་གིས། །
she rap tap dang ting dzin top dak gi
I shall achieve the powers of awakening.

ལས་ཀྱིི་སྟོོབས་རྣམས་ཡོངས་སུ་དག་བྱེད་ཅིིང༌།
le kyi top nam yong su dak che ching
I'll purify the power of karma fully,

ཉོན་མོངས་སྟོོབས་རྣམས་ཀུན་ཏུ་འཇིོམས་པར་བྱེད། །
nyön mong top nam kün tu jom par che
Destroy forever the power of the afflictions,

བདུད་ཀྱིི་སྟོོབས་རྣམས་སྟོོབས་མེད་རབ་བྱེད་ཅིིང༌།
dü kyi top nam top me rap che ching
Make powerless the maras' powers, and

བཟང་པོ་སྤྱོད་པའི་སྟོོབས་ནི་རྫོོགས་པར་བགྱིི། །
sang po chö pay top ni dzok par gyi
Perfect all powers of excellent conduct.
Aspirations to End Adversity

I'll purify completely oceans of realms

And liberate completely oceans of beings.

I will completely see the oceans of Dharma

And totally realize the oceans of wisdom.

I'll purify completely oceans of conduct,

Perfect completely oceans of aspirations,

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.

gyal wa kün gyi se kyi tu wo pa
I fully dedicate all of this virtue

gang gi ming ni kün tu sang she ja
That I may act comparably to him,
Aspirations to End Adversity

khay pa de dang tsung par che pay chir
The wise, the finest son of all the buddhas

ge wa di dak tam che rap tu ngo
Who’s called Samantabhadra by his name.

lü dang ngak dang yi kyang nam dak ching
Just as the Good Wise One makes dedications

chö pa nam dak shing nam yong dak dang
For a pure body, pure speech, and pure mind,

ngo wa’ang sang po khay pa chi dra wa
For purity of conduct and pure realms,

de drar dak kyang de dang tsung par shok
May I in those ways be the same as him.

kün ne ge wa sang po chö pay chir
To perform excellent conduct, good in all,
jam pal gyi ni mön lam che par gyi
I’ll act upon Manjushri’s aspirations.

ma ong kal pa kün tu mi kyo war
Never discouraged, in all future aeons,

de yi ja wa ma lü dzok par gyi
I’ll complete all these deeds without exception.

chö pa dak ni tse yö ma gyur chik
May I have conduct beyond any measure

yön ten nam kyang tse sung me par shok
And qualities, too, that cannot be measured.

chö pa tse me pa la ne ne kyang
Dwelling in conduct that’s immeasurable,

de dak trul pa tam che tsal war gyi
I’ll know their each and every emanation.
Aspirations to End Adversity

As far as to the ends of the blue sky,

And likewise to the ends of sentient beings,

Up through the ends of karma and afflictions,

Thus far the ends are of my aspirations.

Though one might give the realms of ten directions

Adorned with precious jewelry to the victors,

Or give the best divine and human pleasures
ཞིིང་གི་རྡུལ་སྙེད་བསྐོལ་པར་ཕུལ་བ་བས། །
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.

gang gi sang chö mön lam di tap pe
Someone who makes this prayer for excellent conduct

de ni ngen song tam che pong war gyur
Is one who will abandon lower realms.
Aspirations to End Adversity

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

Will also be just like Samantabhadra.

If those who, under the power of not knowing,
Have done one of the five heinous misdeeds

Recite this prayer for excellent conduct,

It quickly will be fully purified.

They will have pristine wisdom, beauty, signs,

A good complexion, and good family.

Invincible to maras and non-Buddhists,

In all three worlds they will be given offerings.
Aspirations to End Adversity

They will soon go to the great Bodhi Tree.

Once there, they’ll sit to benefit all beings,

Defeat all maras and their hordes, awaken

To enlightenment, and turn the Wheel of Dharma.

If one should memorize or teach or write

This aspiration for excellent conduct,

Only the Buddha knows how that will ripen —
Day Two

Don’t doubt that it’s supreme enlightenment.

The brave Manjushri knows things as they are,

As does in the same way Samantabhadra.

I fully dedicate all of these virtues

That I might train and follow their example.

All the victorious ones of the three times

Acclaim this dedication as supreme.
Aspirations to End Adversity

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

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.

I also will receive a prophecy

Directly from the victor Amitabha.
Aspirations to End Adversity

当我从他那得到预言时，
我将为众生带来极大的利益。

通过我的心灵力量，
在十方向中。

用无数的显化。
愿我所集之微小功德，
通过这样仰望优秀的行为。

当我自己从众生中获得时，
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!

May this supreme, great king of aspirations

Bring benefit to all infinite wanderers,
Fulfilling this text Samantabhadra adorns —

May all the places in lower realms be emptied!
I, [name], take refuge in the Buddhas.

I take refuge in the Dharma. I take refuge in the Sangha.

I prostrate to the tathagata arhat completely perfect Buddha Shakyamuni.

I prostrate to Conquers with Vajragarbha.

I prostrate to Precious Radiant Light.
Aspirations to End Adversity

lu wang gi gyal po la chak tsal lo
I prostrate to King of Naga Rulers.

da woy de la chak tsal lo
I prostrate to Virasena.

dal gye la chak tsal lo
I prostrate to Glorious Joy.

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

rin chen da œ 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.

tsang pay jin la chak tsal lo
I prostrate to Brahmadatta.

chu lha la chak tsal lo
I prostrate to Water Deva.

chu lhay lha la chak tsal lo
I prostrate to Deva of Water Devas.

pal sang la chak tsal lo
I prostrate to Glorious Goodness.
Aspirations to End Adversity

I prostrate to Glorious Sandalwood.

I prostrate to Boundless Splendor.

I prostrate to Glorious Light.

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.

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.
Aspirations to End Adversity

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 kö 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 shi khul 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.
You, and all the tathagata arhat completely perfect buddhas

who abide in the world-realms in the ten directions,

as many as you may be: all you bhagavan buddhas, I pray that you consider me.

I admit all the wrongdoing I have committed in this birth, in other births,

and throughout my beginningless births while circling in samsara; wrongdoing committed by me,
Aspirations to End Adversity

As well as the encouragement of wrongdoing, and rejoicing in wrongdoing;

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 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,
juk tu tsal wa dang  juk pa la je su yi rang wa'am  le kyi drip pa gang gi drip ne
the encouragement of such entrance, and rejoicing in such entrance; also whatever actions will, through their obscuration,

dak sem chen nyal war chi wa'am  dü droy kye ne su chi wa'am
cause migration to hell, migration to birth as an animal,

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.
In the presence of the bhagavan buddhas, who have pristine wisdom,

who have eyes, who are witnesses, who are impeccable,

who are wise, who see, I admit all obscuring actions. I reveal them. I confess them.

I do not conceal them. I vow to abstain from them henceforth.

All you bhagavan buddhas, I pray that you consider me.

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;

dak gi tsul trim sung pay ge way tsa wa gang lak pa dang
all roots of virtue coming from my observance of morality;

dak gi tsang par chö pa la ne pay ge way tsa wa gang lak pa dang
all roots of virtue coming from my abiding in brahmacharya;

dak gi sem chen yong su min par gyi pay ge way tsa wa gang lak pa dang
all roots of virtue coming from my ripening of beings;

dak gi jang chup kyi sem kyi ge way tsa wa gang lak pa dang
all roots of virtue coming from my bodhichitta;
Aspirations to End Adversity

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

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,
ཇིི་ལྟར་མ་འོངས་པའི་སངས་རྒྱས་བཅོོམ་ལྡན་འདས་རྣམས་ཀྱིིས་ཡོངས་སུ་བསྔོ་བར་འགྱུར་བ་དང༌།

just as all bhagavan buddhas of the future will utterly dedicate them,

ཇིི་ལྟར་ད་ལྟར་བྱུང་བའི་སངས་རྒྱས་བཅོོམ་ལྡན་འདས་རྣམས་ད་ལྟར་ཡོངས་སུ་བསྔོ་བར་བགྱིིའོ། །

and just as all bhagavan buddhas of the present are utterly dedicating them.

de བསོད་ནམས་ཀྱིི་རྗེེས་སུ་ཡི་རང་ངོ༌། །

I rejoice in all merit.

sངས་རྒྱས་ཐམས་ཅོད་ལ་གསོལ་བ་འདེབས་སོ། །

I pray to all buddhas.

དེ་ལྟར་བདག་གིས་ཀྱིང་ཡོངས་སུ་བསྔོ་བར་བགྱིིའོ། །

are utterly dedicating them.

dེ་ལྟར་མ་འོངས་པའི་སངས་རྒྱས་བཅོོམ་ལྡན་འདས་རྣམས་ཀྱིིས་ཡོངས་སུ་བསྔོ་བར་འགྱུར་བ་དང༌།

just as all bhagavan buddhas of the future will utterly dedicate them,

དེ་ལྟར་ད་ལྟར་བྱུང་བའི་སངས་རྒྱས་བཅོོམ་ལྡན་འདས་རྣམས་ད་ལྟར་ཡོངས་སུ་བསྔོ་བར་བགྱིིའོ། །

and just as all bhagavan buddhas of the present are utterly dedicating them.

I confess all wrongdoing.

sྡིག་པ་ཐམས་ཅོད་བཤེགས་སོ། །

I confess all wrongdoing.

sྡེ་ལྟར་མ་འོངས་པའི་སངས་རྒྱས་བཅོོམ་ལྡན་འདས་རྣམས་ཀྱིིས་ཡོངས་སུ་བསྔོ་བར་འགྱུར་བ་དང༌།

just as all bhagavan buddhas of the future will utterly dedicate them,

dེ་ལྟར་ད་ལྟར་བྱུང་བའི་སངས་རྒྱས་བཅོོམ་ལྡན་འདས་རྣམས་ད་ལྟར་ཡོངས་སུ་བསྔོ་བར་བགྱིིའོ། །

and just as all bhagavan buddhas of the present are utterly dedicating them.

I confess all wrongdoing.

I rejoice in all merit.
Aspirations to End Adversity

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.
DAY THREE
THE DHARANI THAT THOROUGHLY PURIFIES ALL KARMIC OBSCURATIONS

ལེགས་ཐོག་ལེགས་གཉིས་པའི་མཁྱེན་པོ་

THE DHARANI THAT THOROUGHLY PURIFIES ALL KARMIC OBSCURATIONS

In Sanskrit: Ārya-sarva-karmā-varaṇa-viśodhana-nāma-dhāraṇī

In Tibetan: 'Phags pa kyi sgrib pa thams cad rnam par sbyong ba zhes bya ba'i gzungs

I prostrate to the Bhagavan Akshobhya.

NAMO RATNA TRAYĀYA OṂ KAṂKANI KAṂKANI
ROCHANI ROCHANI TROṬANI TROṬANI TRĀSANI
TRĀSANI PRATIHANA PRATIHANA SARVA KARMA
PARAMPARĀṆI ME SVĀHĀ
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,
Aspirations to End Adversity

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Aspirations to End Adversity
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, and you also write the vidya mantra and affix it to their head, then even if they are born in the lower realms, within seven days they will definitely be liberated.
and reborn in a higher rebirth or according to their own aspirations.

If, on the full moon, someone bathes and cleans, changes their clothes three times daily, either fasts or eats just a small amount of vegetarian food, and recites it a hundred thousand times while circumambulating a stupa that contains body relics, then that person whose name they have with them will be freed from the lower realms 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,

gyal tsen dang ba den la sok pe lek par chö ne gya tso chen po dang
victory banners, pendants, and so on to the stupas and then cast them into the ocean or a river,

yang na chu lung du tang na de sem chen nyal wa la sok pa ne tar war gyur ro
through that, that person will be freed from the hells or other such realms.
Aspirations to End Adversity

Or, if you make offerings in that way and then afterwards erect a large stupa at a crossroads,

venerate it well with parasols, victory banners, pendants, and so on, offer that stupa to the noble sangha

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

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,

pak pa la kur wa tap pa yang rung te chi kar tsik pa la sung ngak di dri pa tong na
or disparaged a noble being sees this dharani mantra written on a wall as they are dying,

dey le kyi drip pa tam che se par gyur na
all their karmic obscurations will be extinguished.

don pa dang de jö che pa ta chi mö te
Thus there is no need to mention their uttering or reciting it —
The Tathagata himself will arrive and say, “Child of good family, come here to me.”

This completes The Dharani that Thoroughly Purifies all Karmic Obscurations.
THE SUTRA OF THE DHARANI THAT THOROUGHLY LIBERATES FROM SUFFERING

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,
Aspirations to End Adversity

Aspirations to End Adversity

nyen tö dang jang chup sem pa sem pa chen po drang me pa dak dang tap chik tu shuk te
together with countless hearer disciples and bodhisattva mahasattvas,

Iha dang mi dang lha ma yin sok kyi dü pa chen po tse me pe kyang yong su kor wa o
and also surrounded by an immeasurable, great assembly of gods, humans, asuras, and so on.

dey tse dü pa de dak gi ü na jang chup sem pa jö du me pay yön ten gyi gyen she ja wa
At that time, amidst those assembled was the bodhisattva named Ornament of Inexpressible Qualities,

shik chi pa de ten le lang te chom den de kyi shap la go wö chak tsel te
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,

"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."
Aspirations to End Adversity

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,

therefore listen. Listen well.
Child of noble family, because the completely perfect Buddha named Bhagavan Akshobhya seeks benefit and happiness for all sentient beings, 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
Aspirations to End Adversity

Any son or daughter of noble family

who without pretense or guile pays homage to the tathagata, the completely perfect buddha Akshobhya,

and upholds and memorizes this dharani will perfectly pacify all the wrongs

they have previously done, including the five heinous deeds, the four root downfalls,

the ten non-virtues, disparaging the assembly of noble ones,

or disparaging the true Dharma.
When their moment of death arrives,

Bhagavan Akshobhya and the bodhisattvas will come directly before them,

They will then say, ‘We welcome you now, thus it is right that we go together to the buddha field we dwell in.’

After dying too, that person will definitely be reborn
Aspirations to End Adversity

sang gye kyi shing nam par dak par kye war gyur ro
in the pure land of Tathagata Akshobhya.

Moreover, child of the lineage, since the tathagata,
sang kye ngen song jong way gyal po she ja way
the completely perfect Buddha Durgati Shodhana Raja

seeks benefit and happiness for all sentient beings,
sung ngak di sung shing du 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:

SHODHANE SHODHANE SARVA PĀPAM VIŠODHANE
SHUDDHE VIŠHUDDHE SARVA KARMA VIŠHUDDHE SVĀHĀ
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.
Aspirations to End Adversity

They will have perfect faculties, and have firm conviction in cause and effect.

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.
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.

Translated into Chinese by Hsuan Tsang, the Tripitaka Master of the Great Tang, by imperial edict, and from that, translated and finalized by the holder of the Black Hat, Ogyen Trinley Wang gi Dorje, who was born in the lineage of the northern snowy land in degenerate times. Translation revised in the Wood Horse Year, 2014.
DAY FOUR
THE DETAILED ACCOUNT OF THE PREVIOUS ASPIRATIONS OF THE BLESSED ONE
BHAISHAJYA GURU VAIḌŪRYA PRABHA

Sanskrit title:
Ārya-bhagavān-bhaiṣajya-guru-vaiḍūrya-prabhasya pūrva-praṇidhāna-viśeṣa-vistāra-nāma-mahāyāna-sūtra

Tibetan title:
'phags pa bcom den dé men gyi la vaidūryayi ö kyi ngön gyi mön lam gyi khye par gyé pa she ja wa tek pa chen poy do

Homage to all buddhas and bodhisattvas.

Thus did I hear at one time.
Aspirations to End Adversity

The Blessed One was wandering through the provinces and

came to Vaiśālī. There in Vaiśālī, at the base of the musical tree,

he was accompanied by a great saṅgha of eight thousand monks,

and with him, too, were thirty-six thousand bodhisattvas,

and all manner of kings, ministers, brahmins,

householders, gods, asuras, garuḍas,

kinnaras, and mahoragas, all of whom encircled and venerated
yong su kor ching dün gyi té te chö tön to

him as he taught the Dharma.

de né sang gyé kyi tü chö kyi gyal bu jam pal ten

Then, through the Buddha’s power, the bodhisattva great being
and Dharma prince Mañjuśrī

lé lang te la gö trak pa chik tu gö né pü mo yé pay lha
rose from his seat, adjusted his upper robe on one shoulder,

ngé la tsuk te chom den de ga la wa de lok su tal mo jar

knelt with his right knee on the ground, bowed to the Blessed
One with his palms together,

wa tü né chom den dé la di ke che söl to

and made this request to the Blessed One:

“Might the Blessed One please teach a detailed account
Aspirations to End Adversity

le may tse le may dü su dam pay chö tar chö pa jung wa na
of the names and previous aspirations of the Thus-Gone Ones

sem chen de dak je su sung way le du de shin shek pa de dak gi tsen dang
so that beings who hear them may be purified of their karmic

ngön gyi mön lam gyi khye par gyé pa chom den dé kyi ten du söl
obscurations and be guided, later in future times

de né chom den dé kyi jam pal shön nur gyur pa la
when only an imitation of the holy Dharma remains?”

lek so she ja wa jin te jam pal lek so lek so
“Very well, Mañjuśrī, very well,” the Blessed One replied to
Mañjuśrī-kumara-bhūta.

jam pal khyö kyi nyig je pak tu me pa kye né
“It is good, Mañjuśrī, that the boundless compassion you have
sem chen lé kyi drip pa na tsok kyi drip pa nam dang
generated has led you to make this request for the benefit, aid,

lha dang mi nam kyi dön dang pen pa dang de way chir
and happiness of all those divine and human beings who are

söl wa dep pa ni lek so jam pal dey chir lek par
enveloped by all kinds of karmic obscurations. Listen well and

rap tu nyön la yi la sung shik dang she do
keep in mind what I say, Mañjuśrī, and I shall explain.

jam pal shön nur gyur pé chom den dé de shin no she söl né
After saying «Blessed One, please do so!»,,

chom den dé kyi tar nyen pa dang
Mañjuśrī-kumāra-bhūta listened to the Blessed One with

chom den dé kyi de la di ke che ka tsel to
full attention, and the Blessed One said to him the following:
Aspirations to End Adversity

Aspirations to End Adversity
“Mañjuśrī, to the east of this buddhafiel, past as many
buddhafields as there are grains of sand in ten Gaṅgā rivers,
lives the blessed Buddha Bhaiṣajya-guru-vaiḍūrya-prabha
in the world Vaiḍūrya-nirbhāsa. He is a thus-gone, worthy,
and perfect buddha, someone endowed with knowledge and
good conduct, a well-gone one, a knower of the world,
a charioteer who tames people, unsurpassed, and a teacher of
men gyi la vaidūryayi ö che ja wa shuk so
gods and humans.

“Mañjuśrī, long ago, when he was practicing bodhisattva conduct,

the blessed Thus-Gone One Bhaiṣajya-guru-vaidūrya-prabha

proclaimed the following twelve great aspirations.

What are the twelve? “His first great aspiration was,

‘In the future, when I have attained awakening as a perfect buddha

who has manifested unsurpassed and perfect awakening,
Aspirations to End Adversity

“His second great aspiration was, ‘In the future,
when I have attained awakening as a perfect buddha

who has manifested unsurpassed and perfect awakening,

may my body be like a precious blue beryl gem —

pure inside and out, and radiating a stainless light.

May I manifest a broad and tall body that stands firm, is ablaze

with glory and splendor, and is adorned with a halo of light

so bright that it outshines the sun and moon.
Aspirations to End Adversity

May my light allow any beings who are born in the dark spaces between worlds, and those here in the human world who travel to various places during the dark of night, to proceed joyfully, and may they perform virtuous deeds.’

“His third great aspiration was, ‘In the future, when I have attained awakening as a perfect buddha who has manifested unsurpassed and perfect awakening,
Day Four

may my boundless wisdom and skillful means furnish

immeasurable realms of beings with inexhaustible wealth,

and may no one lack anything.'

“His fourth great aspiration was, ‘In the future,

when I have attained awakening as a perfect buddha

who has manifested unsurpassed and perfect awakening,

may any beings who have set out on the wrong path be set
Aspirations to End Adversity

kyi lam la gö par jo nyen tö kyi lam du shuk pa dang
upon the path to awakening. May all those who have entered

rang sang gyé kyi lam du shuk pa de dak tam che ni tek pa
the path of the hearers and who have entered the path of the

chen po la sū par che par jo she tap bo
solitary buddhas be led to the Great Vehicle.’

“His fifth great aspiration was, ‘In the future,

la na me pa yang dak par dzok pay jang chup ngön par dzok
when I have attained awakening as a perfect buddha

par sang gyé pa deyi tse dak jang chup top pa na
who has manifested unsurpassed and perfect awakening.

sem chen gang dak dak gi nen tsang par che pa chö pa dang
may any beings who are close to me practice pure conduct.
Likewise, may a limitless and boundless number of other beings hear my name, and may my power cause them to be bound by the three vows and have uncorrupted discipline. May no one engage in incorrect discipline and proceed to the lower realms.

“His sixth great aspiration was, ‘In the future, when I have attained awakening as a perfect buddha
dzok par sang gyé pa deyi tse dak jang chup top pa na
who has manifested unsurpassed and perfect awakening,

sem chen gang su dak lü ngen pa dang wang po ma tsang
may beings who have weak constitutions, impaired faculties,

wa dang dok mi duk pa dang bem po dang
or poor complexions; who are dumb, lame,

yen lak kyön chen dang gur po dang sha tra chen dang
hunchbacked, or have vitiligo;

shar wa dang long wa dang ön pa dang nyön par gyur pa dang
who have only one eye, are blind, deaf, or mentally ill;

shen yang gang su dak lü la ne kyi tap pa de dak gi dak gi
and whose bodies are otherwise affected by illness

ming tö né tam che wang po tsang shing yen lak yong su
hear my name. When they do, may all their faculties become
dzok par gyur chik che tap bo
whole and their bodies intact.’

dey mön lam chen po dün pa ni gang gi tse dak ma ong pay dü na
“His seventh great aspiration was, ‘In the future,

la na me pa yang dak par dzok pay jang chup ngön par dzok
when I have attained awakening as a perfect buddha who has

par sang gyé pa deyi tse dak jang chup top pa na
manifested unsurpassed and perfect awakening,

sem chen gang su dak ne na tsok kyi sir wa kyap me pa
may beings whose bodies are afflicted by various types of illnesses,

gön me pa tsok ché dang men mi dok pa pung nyen me pa
who are vulnerable, who are defenseless, who lack necessities and
medicines,

wül wa duk ngal wa gang dak gi na lam du dak gi ming drak
who have no one to care for them, who are poor, and who
Aspirations to End Adversity

pa de dak ni ne tam che rap tu shi war gyur chik
suffer, hear my name, and may all their illnesses be pacified.

jang chup kyi tar tuk gi bar du ne me ching nö pa me par né
May they be healthy and live free from harm for as long as it

par gyur chik che tap bo
takes them to attain awakening.’

dey mön lam chen po gye pa ni gang gi tse dak ma ong pay dü na
“His eighth great aspiration was, ‘In the future, when I have

la na me pa yang dak par dzok pay jang chup ngön par
attained awakening as a perfect buddha who has manifested

dzok par sang gyé pa deyi tse dak jang chup top pa na
unsurpassed and perfect awakening,

bü me gang la l bü me kyi kyön gya dak gi kün né nyön mong
may any women who are afflicted by the hundreds of
disadvantages
par gyur pa bū me kyi ngö po la mō pa
of being a woman, who dislike being of the female gender,

bū me kyi kye né lé yong su tar war dō pa de dak bū me kyi
and who want to be free from the condition of being a woman,

ngö po lé lok par gyur chik jang chup kyi tar tuk gi bar kye
leave behind their female gender and be born as a man for as

pay wang po jung war gyur chik che tap bo
long as it takes them to attain awakening.’

dey mön lam chen po gu pa ni gang gi tse dak ma ong pay dü na
“His ninth great aspiration was, ‘In the future,

la na me pa yang dak par dzok pay jang chup ngön par dzok
when I have attained awakening as a perfect buddha

par sang gyé pa deyi tse dak jang chup top pa na
who has manifested unsurpassed and perfect awakening,
Aspirations to End Adversity

Sem chen tam che dü kyi Shak pa nam lé yong su tar war ja o
may I release all beings from Māra’s bonds.

ta wa ta de pa mi tún pa sing sing wé mi tún par gyur pa dak
May I establish in the correct view those who are in opposition
due to their divergent, contrasting, and disturbed views.

tar gyi jang chup sem pay chö pa ten par jo she tap bo
In due order, may I teach them the conduct of a bodhisattva.’

dey mön lam chen po chu pa ni gang gi tse dak ma ong pay dü na
“His tenth great aspiration was, ‘In the future,
when I have attained awakening as a perfect buddha
who has manifested unsurpassed and perfect awakening,
sem chen gang su dak gyal poy jik pé trak pa dang
may the power of my merit free from all manner of harm

gang dak ching wa dang dek pa dang go rar shuk pa dang
any beings who are terrified because they fear the king,

se par ö pa gyu du mé kün tu tse pa
and who are bound, beaten, tortured, sentenced to death,

nga gyal dang dral wa lü dang ngak dang sem duk ngal gyi
persecuted due to many false accusations, dishonored,

nyen pa de dak dak gi sö nam kyi tü nö pa tam che lé yong su
and who are pained by bodily, verbal,

tar war gyur chik che tap bo
or mental suffering.’

dey mön lam chen po chu chik pa ni gang gi tse dak ma ong
“His eleventh great aspiration was, ‘In the future,
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pay dü na la na me pa yang dak par dzok pay jang chup ngön
when I have attained awakening as a perfect buddha

par dzok par sang gyé pa deyi tse
who has manifested unsurpassed and perfect awakening,

dak jang chup top pa na sem chen gang su dak tre pa dang
may I provide food that is vibrant, aromatic, and savory

kom pay me rap tu bar wa kha sé tsöl wa la rap tu tsön pa
to satiate the bodies of any beings who are scorched by the

dik pay lé je pa de dak gi kha dok dang dri dang
fire of hunger and thirst, who expend great effort searching

ror den pay kha sé kyi lü tsim par jé te
for food, and who commit sinful actions. Then, may I make

chi chö kyi rö shin tu de wa la gö par jo she tap bo
them even happier with the taste of the Dharma.’
“That thus-gone one’s twelfth great aspiration was, ‘In the future, when I have attained awakening as a perfect buddha who has manifested unsurpassed and perfect awakening, may I provide those sentient beings who are naked, have no clothes, are poor, suffering, and who are miserable day and night due to cold, heat, flies, and biting insects, with clothes that suit their needs and are dyed.”
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May I fulfill all the wishes of beings

with whatever types of jewelry, ornaments,

garlands, perfumes, ointments, music,

ingredients, and drums

they desire.’

Mañjuśrī, those are the twelve great aspirations

that the blessed, thus-gone, worthy, and perfect Buddha
ngön jang chup sem pay che pa chö pa na mön lam chen po
Bhaiṣajya-guru-vaiḍūrya-prabha proclaimed long ago,

chü nyi po de dak tap par gyur to
when he was practicing bodhisattva conduct.

jam pal de shin shek pa men gyi la vaiḍūryayi o dey mön lam gang yin pa
dang
“Mañjuśrī, the aspirations of the Thus-Gone One Bhaiṣajya-guru
Vaiḍūrya-prabha-rāja

sang gyé kyi shing gi yön ten kö pa gang yin pa de ni kal pa am
and the array of good qualities of his buddhafiel cannot be

kal pa lé lhak par yang se par jar mi nü so
exhausted over the course of an eon or even more than an eon.

sang gyé kyi shing de ni shin tu yong su dak pa te
His buddhafield is utterly pure.
There are no stones, pebbles, or gravel; there are no faults related to desire; there are no cries of suffering and the lower realms; and there is no such thing as the female gender.

The foundation, walls, fences, archways, latticework windows, and turrets are made of blue beryl, and the parapets are made of the seven precious substances.

The array of good qualities of the world Vaiḍūrya-nirbhāsa is equal to that
yön ten kö pa yang de dang dro
of the world Sukhāvatī.

jin ten gyi kham de na jang chup sem pa drang me pak tu me
“There are two bodhisattva great beings who are foremost

pa de dak gi nang na
among the immeasurable

jang chup sem pa sem pa chen po tso wo nyi yö de
and innumerable bodhisattvas in that world.

chik gi ming ni nyi ma tar nam par nang je che ja
The first is named Sūrya-vairocana

nyi pay ming ni da wa tar nam par nang je che ja te
and the second is named Candra-vairocana.

de dak ni chom den dé de shin shek pa men gyi la vaidūryayi
These two maintain the treasury of the holy Dharma of the
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ö dey dam pay chö kyi dzö dzin po
blessed Thus-Gone One Bhaiṣajya-guru-vaiḍūrya-prabha.

Mañjuśrī, that is why a faithful son or daughter of the lineage

should make the aspiration to be born in that buddhafield.”

The Blessed One continued to address Mañjuśrī-kumāra-bhūta

saying,

“Mañjuśrī, there are ordinary beings who do not know about

virtue and nonvirtue. They are overcome by greed and do not

understand generosity and the ripened result of generosity.
de dak ni ji pa len pa de pay wang po dang dral wa
They are childish and foolish, lacking the capacity for faith.

nor sok ching sung wa la ngön par tsön gyi
As they strive to accumulate and maintain wealth,

jin pa yang dak par gye pa la de dak gi sem mi dro wa te
their minds are not disposed toward generosity and sharing.

jin pay dü nye war né pa na rang gi lü kyi sha lé che pa shin
When it is time to give a gift, they become dejected as if they

du yi mi ga bar gyur ro
were cutting the flesh from their own bodies.

sem chen de dak ni dak nyi kyang du ma yong su mi chö na
Many of those beings do not even allow themselves to enjoy

pa ma dang chung ma dang bu dang
material wealth, let alone provide for their parents, wives,
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bu mo la mi ter wa ta mō kyang chi gō dren po dang
sons, and daughters, their male and

dren mo dang lé je pa nam la ta mō kyang chi gō
female servants and employees,

shen long wa nam la ta mō kyang chi gō
and for beggars.

"When such beings pass away, they are reborn

in the hungry ghost realm or as animals.

For those among them who have heard the name of the blessed

Thus-Gone One Bhaiṣajya-guru-vaiḍūrya-prabha in their previous lives as humans —
དག་ནི་གཤེིན་རྗེེའི་འཇིིག་རྟེེན་ན་གནས་ཀྱིང་རུང་།

whether they find themselves in the world of the Yama

dུད་འགྲོའི་སྐྱེེགས་ན་གནས་ཀྱིང་རུང་སྟེ།

or in the animal realm —

der de shin shek pa deyi tsen ngön du gyur shing

that thus-gone one’s name will appear there before them.

dྲིན་མ་ཐག་པ་ཙོམ་གྱིིས་དེ་ནས་ཤེི་འཕོས་ནས་ཡང་མིའི་འཇིིག་རྟེེན་དུ་

Simply by recollecting it, after they eventually pass away,

སྐྱེེ་བར་འགྱུར་ཚེ་རབས་དྲིན་པར་འགྱུར་རོ། །

they will once again be born in the human realm. They will remember their former lifetimes,

ངན་འགྲོའི་འཇིིགས་པས་སྐྲག་ནས་ཡང་འདོད་པའི་ཡོན་ཏིན་དག་དོན་དུ་

grow anxious out of fear of the lower realms, and no longer

གཉེར་བ་དང་། སྦྱོིན་པ་ལ་མངོན་པར་དགའ་བ་དང་། སྦྱོིན་པའི་བསྔགས་པ་

concern themselves with sense pleasures. They will delight in

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jö pa dang dok pa tam che yong su tong war gyur te
generosity, promote generosity, and give away everything that

rim gyi rang gi go dang lak pa dang kang pa dang mik dang	hey own. Eventually, they will even give their own head, hands,

sha dang trak kyang long wa nam la rap tu jin par gyur na
feet, eyes, flesh, and blood to anyone who asks,

nor gyi pung po shen ta mō kyang chi gö
let alone other things like accumulated wealth.

jam pal shen yang sem chen gang dak de shin shek pa nam
“Moreover, Mañjuśrī, there are beings who undermine the

kyi lap pay né jik pa dak yö de de dak tsül trim lok par shuk
precepts of the thus-gone ones. They violate discipline and

shing ta wa lok par shuk né gang dak tsül trim dang den pa
engage in wrong views. Those who are disciplined may
de dak ni tsül trim sung gi mang du tö pa yong su mi tsöl te
maintain their discipline, but do not seek erudition,
de shin shek pé sung pay do de nam kyi dön sap mo mi she
and so they do not understand the profound meaning of the
discourses that the Thus-Gone One has taught.
gang dak mang du tö pa de dak ni lhak pay nga gyal chen du gyur te
Those who do become erudite develop excessive pride,
nga gyal gyi nön pé shen dak la trak dok je ching dam pay
and because they are overcome by their pride, they act with
chö la wang sa bar gyur pong war gyur ro
jealousy toward others, and misuse and forsake the holy Dharma.
mi lün po de ta bu de dak ni dü kyi chok pa te
Such foolish people who side with Māra
dak kyang lam ngen par shuk la sem chen shen je wa trak trik
pursue a bad path themselves and cause many billions
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གྱ་ཏོང་དུ་མ་དག་ཀྱིང་གཡང་ས་ཆེེན་པོར་ལྟུང་བར་བྱེད་པའོ། །

of other beings to fall into the great abyss.

སེམས་ཅོན་དེ་ལྟ་བུ་དེ་དག་ནི་སེམས་ཅོན་དམྱལ་བ་མི་བཟད་པར་འགྲོ་བར་འགྱུར་རོ། །

Those beings are reborn amidst the horrors of hell.

གང་དག་སྔོན་མིར་གྱུར་པ་ན་བཅོོམ་ལྡན་འདས་དེ་བཞིིིན་གཤེེགས་པ་

“For those who have heard the name of the blessed Thus-Gone One

མས་ཅིི་བླ་བུ་ཌཱུརྱའི་འོད་དེའི་མཚན་ཐོས་པར་གྱུར་པ་དེ་དག་ནི་

Bhaiṣajya-guru-vaiḍūrya-prabha in a previous life as a human being,

སེམས་ཅོན་དམྱལ་བ་ན་གནས་ཀྱིང་དེར་སངས་རྒྱས་ཀྱིི་མཐུས་དེ་བཞིིིན་

even for those who live in the hell realms, the power of the

སེམ་དྱེའི་མཚན་མངོན་དུ་འགྱུར་ཏེེ།

Buddha will cause the name of that thus-gone one to appear before them.

དེ་དག་དེ་ནས་ཤེི་འཕོས་ནས་ཡང་མིའི་འཇིི་རྟེེན་དུ་སྐྱེེ་བར་འགྱུར།

Then, when they pass away, they will be reborn in the human realm.

དེ་དག་དེ་ནི་འཕོས་ནས་ཡང་མིའི་འཇིི་བཤེེས་དུ་སྐྱེེས་བར་འགྱུར་

Bhaiṣajya-guru-vaiḍūrya-prabha in a previous life as a human being,
They will maintain the correct view, be diligent,

and their minds will be predisposed toward virtue.

They will leave home, go forth in the teaching of the Thus-Gone

One, and will finally practice bodhisattva conduct.

“Moreover, Mañjuśrī, there are beings who praise themselves and denigrate others out of jealousy.

Beings who sing their own praises and denigrate others will
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sum po dak tu lo tong trak mang por duk ngal nyong war gyur ro
suffer in the three lower realms for many thousands of years.

de dak lo tong trak du ma dé né de né shi pō né wa lang dang
After many thousands of years have passed, they will pass away

ta dang nga mo dang bong bu la sok pa dū droy kye né
and be reborn in the animal realm as cows, horses, camels,
	nam su kye war gyur chuk chak dang yuk chak nam kyi
donkeys, and so forth. They will be beaten with whips and rods,

dek pa dang tre pa dang kom pé lū nyen pa dang
their bodies will be afflicted by hunger and thirst, and they

khal chen po kal te lam du dro war gyur ro
will have to carry great loads as they move along the road.

gal te gya la mi kye wa nye na yang tak tu rik ma wa nam kyi
Even if they do attain a human birth, they will always be born
nang du kye war gyur ro dren du gyur shing shen gyi wang du gyur ro
into families of low standing, be servants, and be under another
person’s control.

“Those who have heard the name of the blessed, thus-gone,
worthy, and perfect Buddha Bhaiṣajyaguruvaiḍūryaprabha
in a previous life as a human being will be liberated from
all manner of suffering due to that root of virtue. They will be
intelligent, learned, bright, prudent, focused on pursuing
virtue, and will always find company with a spiritual teacher.
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They will cut Māra’s bonds, crush the eggshell of ignorance,
and dry up the river of the afflictions.

They will be liberated from birth, old age, death, anguish,
lamentation, suffering, unhappiness, and conflict.

“Mañjuśrī, there are also those beings who delight in slander
and beings who instigate fights, arguments,
and disputes with one another.
Such contentious beings commit various types of nonvirtuous actions with their body, speech, and mind. They do not wish to benefit one another and constantly try to harm one another. They summon a forest deity, tree deity, or mountain deity, or they summon the various spirits in the charnel grounds. They kill beings who have taken birth as animals and offer
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sha dang trak sa way nö jin dang sin po nam chö par je de
them to the yakṣas and rākṣasas who eat flesh and blood.

They utter the name of their enemy or create an effigy, cast a
violent spell at them,

and enlist a kākhorda or vetāla to create obstacles in their
life with the hope that they will destroy their enemy’s body.

However, no one can create obstacles for those who have heard
the name of the blessed Thus-Gone One Bhaiṣajya-guru-vaiḍūrya-
prabha.
Such people are loving to one another, beneficent,

free from ill will,

and satisfied with their own possessions.

“Moreover, Mañjuśrī, among the fourfold assembly of monks,

nuns, male lay practitioners, and female lay practitioners,

as well as among other faithful sons or daughters of the lineage
who observe the eightfold precepts,
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there are some who maintain the precepts for one year or three months. If they develop an aspiration, saying, ‘Due to my root of virtue, may I be reborn in the west in Sukhāvatī, the world where the Thus-Gone One Amitāyus resides,’

Then, at the moment of death, the eight bodhisattvas will miraculously appear, show them the way,
and they will take miraculous birth there upon brightly colored lotuses.

“Some will be born in the god realms, and after they are born there, their previous roots of virtue will never be exhausted, and they will not proceed to the lower realms.

After they pass away, they will become universal emperors with dominion over the four continents in this human realm, and they will establish many billions of beings on the path of the ten virtuous actions.
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“Others will be born in great kṣatriya households,

born in great brahmin households,

born in great landowning households,

and born in households whose treasuries and storehouses

contain and abundance of riches and grain. They will have

excellent physiques, be powerful, have attendants, be

courageous and heroic, and have the strength of a great champion.

shen du na yang gyal rik shing sā la chen po ta buy khyim dak tu kye war gyur

dram se shing sā la chen po ta buy khyim dak dang

dzō dang bang wa mang po jor pay khyim dak tu kye war gyur te

suk pün sum tsok pa dang wang chuk pün sum tsok pa dang

yok pün sum tsok pa dang pa wa dang tül pö pa dang

tsen po che chen poy top kyi shuk dang den par gyur ro
bū me gang gi de shin shek pa deyi tsen tö shing sung wa
Any woman who should hear the Thus-Gone One’s name and

dey bü me kyi ngó po de ta ma yin par she par jo
bear it in mind should know that it is the last time she will be of
the female gender.”

de né chom den dé la jam pal shön nur gyur pé di ke che söl to
At that point Mañjuśrī-kumāra-bhūta told the Blessed One,

chom den dé le may tse le may dü na gang do di chang wa dang lok pa
dang
“Blessed One, in the future I will proclaim the name of the

che pa dang shen dak la gya cher yang dak par tön pa dang
blessed Thus-Gone One Bhaiṣajya-guru-vaiḍūrya-prabha in

yi ger dri wa dang yi ger drir tsöl wa dang lek bam la dri te
various ways to those faithful sons and daughters of the
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me tok dang duk pa dang pö dang treng wa dang juk pa dang duk dang
lineage who hold this discourse, recite it, explain it, teach it

gyal tsen nam kyi kur ti gyi pay de pay rik kyi bu am
correctly and in detail to others, copy it, commission it to be

drik kyi bu mo de dak la dak gi chom den dé de shin shek pa
copied, write it in a book, and venerate it with flowers,

men gyi la vaidūryayi ö deyi tsen nam pa na tsok su drak par gyio
incense, garlands, ointments, parasols, and victory banners.

ta na mi lam du yang ngé gyé kyi tsen na lam du nye war drak par gyio
I will proclaim it so that they will even hear that buddha's name
in their dreams.

tsön na nga pay gö nam kyi datri te chok tsang mar shak na
“They will wrap this discourse with cloths of the five different
colors and place it in a clean area.

gang na do de di né pa der gyal po chen po shi khor dang ché
The Four Great Kings with their retinues and billions of deities
pa dang lha je wa trak trik gya tong shen yang chi war gyur ro
will gather wherever this discourse is located.

gang dak chom den dé de shin shek pa men gyi la vaidūryayi ö deyi tsen
dang
Those who retain the name of the blessed Thus-Gone One
Bhaiṣajya-guru-vaiḍūrya-prabha

ngön gyi mön lam gyi khye par gyé pay do di dzin pa de dak dü ma lak par
gum par mi gyur
and this discourse on the detailed account of his previous
aspirations will not suffer untimely deaths.

sü kyang dang trok par mi nü te trok na yang lar trok par gyur ro
No one will be able to steal their vital energy, and if it has been
stolen, they will take it back.”

chom den dé kyi ka tsal pa jam pal de de shin te
The Blessed One replied, “It is so, Mañjuśrī.
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ji ke mé pa shin no jam pal de pay rik kyi bu am
What you say is true. Mañjuśrī, a faithful son

rik kyi bu mo gang dak de shin shek pa de la chö pa je pa de
or daughter of the lineage who makes offerings to that

dak gi de shin shek pa dey ku suk ja
thus-gone one should make a statue of that thus-gone one

nyin shak dön du pak pay yen lak gye dang den pay nyen né la nye war né par ja
and observe the fast associated with the noble eightfold precepts for
seven days and seven nights.

kha sé tsang ma sa shing lü lek par trü te
They should eat pure food and thoroughly wash their body.

gö sang po dri ma me pa go shing chok tsang mar me tok na tsok sil ma tram pa
They should wear fine, clean clothes. Then, in a clean area, they
should scatter the petals of various flowers
and perfume the area with various fragrances. They should then decorate the place with various cloths, parasols, and banners. There, they should then cultivate a stainless mind, an untainted mind, a mind free from ill intent, a benevolent mind, an impartial mind, and an equanimous mind. They should then play music, instruments, and sing songs as they circumambulate the statue of that thus-gone one.

“If they contemplate his previous aspirations and teach this
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gang môn pay sam pa de tam che yong su dzok par gyur te
discourse, all their wishes and aspirations will be fulfilled.

gal te tse ring war môn na ni tse ring por gyur ro
If they aspire to a long life, they will have a long life.

gal te long chö dang den par môn na ni long chö jor par gyur ro
If they pray for wealth, they will have wealth.

gal te wang chuk dang den par môn na ni tsek chung ngü nye par gyur ro
If they pray to become a powerful ruler, they will achieve that
with little trouble.

gal te bu dö na ni bu nye par gyur ro
If they wish for a son, they will have a son.

gang dak dik pa chen gyi mi lam mi sam gang du ja kha ta dang
“If someone has a bad dream, sees a crow
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or a bad omen somewhere, or dwells in a location where the one hundred inauspicious things are present

and venerates the blessed Thus-Gone One Bhaisajya-guru-vaidūrya-prabha

with the various types of offerings, then the bad dreams,

bad omens, and inauspicious things will no longer appear.

“If beings who are afraid of fire, afraid of water,

afraid of weapons, afraid of poison,
Aspirations to End Adversity

yang sé jik pa dang lang po che tum pö jik pa dang
afraid of steep cliffs, afraid of raging elephants,

seng ge jik pa dang tak gi jik pa dang dom dang
afraid of lions, afraid of tigers, afraid of bears,

dre dang drül duk pé jik pa dang drül dang dik pa dang
hyenas, and poisonous snakes, and afraid of snakes, scorpions,

kang lak gya pé jik pa de dak gi de shin shek pa de la
and centipedes have made offerings to that thus-gone one,

chö pa jé na jik pa tam che lé yong su tar war gyur ro
they will be freed from all manner of perilous situations.

gang dak pa röl gyi mak tsok kyi jik pa dang
Any beings who are afraid of enemy armies,
afraid of thieves, and afraid of bandits should also make offerings to that thus-gone one.

Moreover, Mañjuśrī, if any faithful sons or daughters of the lineage who maintain taking refuge in the Three Jewels for as long as they live and have no other tutelary deity, maintain the five precepts, maintain the ten precepts, maintain the four hundred vows and precepts of a bodhisattva,
Aspirations to End Adversity

are monks who have left home and maintain the two hundred and fifty precepts,

or are nuns who maintain the five hundred precepts,

should break any one of the precepts among the vows and precepts they have taken

and are anxious and afraid of falling into the lower realms

and then make offerings to the blessed Thus-Gone One Bhaiṣajya-guru-vaiḍūrya-prabha,
they should know that they will not suffer rebirth in the three lower realms.

“If any woman giving birth who experiences intense, fierce, and unbearable suffering makes offerings to the blessed Thus-Gone One Bhaïṣajya-guru-vaiḍūrya-prabha,

she will immediately be liberated from that suffering.

The child will be born with all its limbs intact, and it will have a good physique, be handsome, good looking, have sharp
Aspirations to End Adversity

Lo dang den pa dang ne me ching no pa nyung war gyur ro
faculties, be intelligent, healthy, and have few difficulties.

Nonhuman beings will not be able to steal its vital energy.”

At that point the Blessed One asked venerable Ananda,

“Ananda, do you trust and believe in the good qualities of the
blessed Thus-Gone One Bhaisajya-guru Vaiḍūrya-prabha-rāja that
I have described?

Are you uncertain, or do you have any reservations or doubts
about this profound buddha domain?”
“Respected Blessed One,” venerable Ānanda replied,

“I am not uncertain, nor do I have any reservations or doubts about the qualities that the Thus-Gone One has described, because the thus-gone ones have no impure conduct of body, speech, and mind.
Aspirations to End Adversity

chom den dé duk dang gung da di tar du trül che shing
Blessed One, even such miraculous and powerful beings

di tar tu che wa di nyi ni dok sa la tung yang da
as the sun and the moon might fall to the earth, and even Sumeru,

ri gyal po ri rap ni né né po yang day
the king of mountains, might move from its base,

sang gyé nam kyi ka ni shen du mi gyur lak so
but the word of the buddhas is never incorrect.

Yet still, respected Blessed One, there are beings who lack

wang po dang dral wa dak chi te sang gyé nam kyi sang gyé
the capacity for faith, and when they hear about this buddha

kyi chö yül di tö né de dak di nyam du sem par gyur te
domain of the buddhas, they will wonder
དེ་བཞིན་གཤེེགས་པ་དེའི་མཚན་འདི་དྲིན་པ་ཙོམ་གྱིིས་ཇིི་ལྟར་ཤེིན་ཏུ་ཡོན་ཏེན་དང་།

‘How can such good qualities and benefits come about by

pen yön du gyur nyam né de dak mi de ching yi mi che te
merely recollecting the name of that thus-gone one?’ Because they
have no faith, do not believe,

pong wé yün ring por nō pa dang mi men pa dang
and reject this, for a long time they will suffer injuries,

mi de wa dang lok par tung war gyur ro
lack medicines, be unhappy, and fall into the lower realms.”

The Blessed One replied, “Ānanda, it is untenable and

impossible for someone who has had the name of that thus-gone
one resound in their ear

song du dro war gyur wa ni né me de go kap ma yin no
to be reborn in the lower realms.
Aspirations to End Adversity

Aspirations to End Adversity

Ananda, the domain of the buddhas is difficult to believe.

Ananda, the fact that you have faith and believe should be seen as something that is the power of the Thus-Gone One.

This is something that only bodhisattva great beings who are one birth away from awakening possess — not hearers and solitary buddhas.

“Ananda, attaining a human life is rare,
and faith and devotion toward the Three Jewels is rare,

but hearing the name of that thus-gone one is even more rare.

Ānanda, the bodhisattva conduct of the blessed Thus-Gone One
Bhaiṣajya-guru-vaiḍūrya-prabha is immeasurable,

his skillful means is immeasurable, and the detailed account of his aspirations is immeasurable.

If I wanted to explain that thus-gone one’s bodhisattva conduct
accurately and extensively for an eon or the remainder of an
Aspirations to End Adversity

kal pa se par gyur gyi chom den dé de shin shek pa men
eon, the eon would come to an end before I could complete

gyi la vaidūryayi ö dey ngön gyi mön lam gyi khye par gyé
that detailed account of the blessed Thus-Gone One

pay ta tok par ni mi gyur ro
Bhaiṣajya-guru Vaiḍūrya-prabha-rāja’s previous aspirations.”

yang deyi tse khor dey nang né jang chup sem pa sem pa
At that point a bodhisattva great being from among the
gathering named Trāṇamukta rose from his seat, adjusted his
upper robe on one shoulder,

knelt with his right knee on the ground,

bowed to the Blessed One with his palms together,
chom den dé la di ke che söl to
and said to the Blessed One,

tsun pa chom den dé le may tse le may dü na
“Respected Blessed One, in the future

sem chen dro ne na tsok kyi yong su sir te
there will be beings whose bodies are tormented by various

yün ring poy dro ne kyi lü kyi sha wé shing
types of illnesses. Their limbs will atrophy due to persistent illness

tre pa dang kom pé dre wa dang chu ni kam gum pa la ni
and their lips and throats will wither from hunger and thirst.

ngön du chok dza she dang nye du dang nak gi nyen tsam
They will face death surrounded by weeping friends, acquaintances, and relatives.
Aspirations to End Adversity

They will see darkness in all directions and be led by Yama’s servants.

Such a person’s body will lie there, but the consciousness will be brought before the Dharma King Yama.

The god who was born with that person and who has recorded all of that person’s virtuous and nonvirtuous actions in writing will then present them to the Dharma King Yama.
The Dharma King Yama will then question and interrogate the person and issue his judgment based on how many of their actions were virtuous or nonvirtuous.

“If, on behalf of those who were ill, refuge is taken in the blessed Thus-Gone One Bhaiṣajya-guru Vaiḍūrya-prabha-rāja and offerings are performed in this way, their consciousness will turn back and, as if dreaming, make its way to the location that one desires.

Then, on the seventh, twenty-first, thirty-fifth, or forty-ninth day,
Aspirations to End Adversity

yang na ni duk sum chu tsa nga yang na ni duk shi chu tsa gu la
their consciousness will return, and they will remember

dey nam par she pa lar dok ching dren pa nye la
what happened to them. The ripening of virtuous and nonvirtuous

dey wa dang mi ge way le kyi nam par min pa dak nyi kyi
actions will now be clear to them, and they will no longer

ngön sum du gyur te sok gi le du yang dik pay le mi gyi do
commit unwholesome actions, even at the expense of their life.

de ta lak pe de pay rik kyi bu am
Therefore, faithful sons or daughters

rik kyi bu mö de shin shek pa de la chö par gyio
of the lineage should make offerings to that thus-gone one.”
Venerable Ānanda then asked the bodhisattva Trāṇamukta,

“Son of the lineage, how should one perform such an offering to the blessed Thus-Gone One Bhaiṣajya-guru Vaiḍūrya-prabha-rāja?”

The bodhisattva Trāṇamukta replied,

“Venerable Ānanda, those who want to free someone from a grave illness should observe the eightfold purification vows...”
Aspirations to End Adversity

gye dang den pay so jong gi dom pa lang war jo
for seven days and seven nights to benefit the sick person.

dge long gi gendün la sé dang kom nam dang
They should make offerings to the monastic saṅgha of food,

yo je tam che kyi chi nü su chö pa dang rim dro ja o
drink, and provisions as much as they can and offer service.

nyin len sum tsen len sum du chom den dé de shin
They should focus on the name of the blessed Thus-Gone One

shek pa men gyi la vaidūryayi ö deyi tsen yi la ja o
Bhaiṣajya-guru Vaiḍūrya-prabha-rāja three times each day and
three times each night.

do di len shi chu tsa gu dön par ja o shak shi chu tsa gur
They should recite this discourse forty-nine times, offer oil

mar me bü par ja o ku suk dön ja o
lamps for forty-nine days, and make seven statues.
ku suk re rey chen ngar yang mar me dün dün shak go
They should place seven oil lamps in front of each statue,

mar me re rey tse kyang shing tay pang lo tsam du jé te
and each of the oil lamps should be as large as a chariot wheel

chi né kyang shak shi chu tsa gur mar me mi se par ja o
to ensure that the oil lamps will not go out during the forty-nine days.

tsön na nga pay wa den shi chu tsa gu lé lhak par ja o
They should make more than forty-nine five-colored flags.

tsün pa kün ga bo shen yang gyal po gyal rik chi bo né wang
“Respected Ānanda, if anointed kṣatriya kings

kur wa nam la ne kyi nö paam rang gi mak tsok sam
face a threat of injury, disaster, and conflict

pa röl gyi mak tsok kyi nö pa am gyu kar gyi nö pa am
that is related to an illness, their own
Aspirations to End Adversity

(sa da way nö pa am sa nyi may nö pa am
or an enemy army, a lunar asterism,

dü ma yin pay lung dang char gyi nö pa am
a lunar eclipse, a solar eclipse,

ten pay nö pa yang rung te nö pa dang ne go wa dang
unseasonable winds and rains,

truk pa shik nye war né par gyur na
and drought,

gyal po gyal rik chi wo né wang kur wa de
then those anointed kṣatriya kings should be

sem chen tam che la jam pay sem su ja
benevolent toward all beings.

tsön du sung wa nam tang war ja shing gong du mö pa shin
If they release their prisoners and perform the aforementioned)
Day Four

"dug chom den de de shin shek pa men gyi la vaidduryayi ò de la de ta bur chö pa jé na
offering to the blessed Thus-Gone One Bhaiṣajya-guru Vaiddurya-prabha-rāja,

"gyal po gyal rik chi bo né wang kur wa dey ge way tsa wa de dang
the roots of virtue of those anointed kṣatriya kings

"chom den de de shin shek pa men gyi la vaidduryayi ò deyì n
and this detailed account of the previous aspiration prayers of the blessed Thus-Gone One

"gön gyi mön lam gyi khye par gyi yül de wa dang lo lek par gyur
Bhaiṣajya-guru Vaiddurya-prabha-rāja will ensure that the country will be happy, crops will be good,

"lung dang char dü su dang shing lo tok drup par gyur
the winds and rains will come on time, and there will be a successful harvest.

"yül de na né pay sem chen tam che kyang ne me pa dang
All the beings who live in that country will be healthy
Aspirations to End Adversity

de wa dang chok tu ga wa mang war gyur ro
and happy and will abound in supreme joy.

yül der nö jin dang sin po dang jung po dang
The wicked yakṣas, rākṣasas, bhūtas,

sha sa ma rung pé sem chen la tse bar mi gyur ro
and piśācas in that country will not harm beings.

té ngen pa tam che tong war mi gyur ro
No evil omens will appear,

gyal po gyal rik chi bo né wang kur wa deyi tse dang
and the lifespans, complexions, energy, health, and power of

dok dang top dang ne me pa dang wang chuk nam ngön par pel war gyur ro
those anointed kṣatriya kings will increase.”
Then venerable Ānanda asked the bodhisattva Trāṇamukta,

“Son of good family, how is it that someone’s lifespan may be restored after it has been exhausted?”

“Respected Ānanda,” the bodhisattva Trāṇamukta replied,

“have you not heard from the Thus-Gone One that death occurring before it is time may be of nine types?

It is for those that he has taught the use of mantras and medicines.
Aspirations to End Adversity

There are beings who contract an illness, and even though that illness is not very severe, they either lack both medicine and nurses or the doctors administer the wrong medicine.

This is the first type of untimely death.

The second type of untimely death is when someone is executed as a king's punishment.

The third type of untimely death is when someone is extremely careless,
for nonhuman beings steal the vital energy from those who live carelessly.

The fourth type of untimely death is when someone is burned by fire and dies.

The fifth type of untimely death is when someone dies by drowning.

The sixth type of untimely death is when someone dies upon encountering a ferocious predator such as a lion, tiger, jackal, or snake.

The seventh type of untimely death is when someone falls off a mountainside into an abyss.
Aspirations to End Adversity

The eighth type of untimely death is when someone is killed by poison, a kākhorda, or a vetāla.

The ninth type of untimely death is when someone cannot find food and drink and dies of starvation and thirst.

This is a brief account of the major types of untimely death that the Thus-Gone One has taught, but there are an innumerable and incalculable number of other kinds of untimely death.”

There were twelve great yakṣa generals gathered in that
assembly — the great yakṣa general Kiṃbhira,
the great yakṣa general Vajra,
the great yakṣa general Mekhila,
the great yakṣa general Antila,
the great yakṣa general Anila,
the great yakṣa general Saṇṭhila,
the great yakṣa general Indala,
Aspirations to End Adversity

The great yakṣa general Pāyila,

The great yakṣa general Mahāla,

The great yakṣa general Cidāla,

The great yakṣa general Caundhula,

And the great yakṣa general Vikala.

These were the twelve great yakṣa generals.

Each great yakṣa general had
seven hundred thousand yakṣa attendants,

and they all told the Blessed One with a single voice,

“Blessed One, due to the Buddha’s power, we have heard the name

of the blessed Thus-Gone One Bhaiṣajya-guru Vaiḍūrya-prabha-raja,

and we will no longer have any fear of proceeding to the lower realms.

All of us together, for as long as we live,

take refuge in the Buddha, we take refuge in the Dharma,
Aspirations to End Adversity

gendün la kyap su chi o sem chen tam che kyi dön dang
and we take refuge in the Saṅgha. We will diligently work for

men pa dang de way le du tro war gyi o
the benefit, aid, and happiness of all beings.

je drak tu ni drong ngam drong khyer ram drong dal lam
In particular, we will protect any being who practices this sūtra in villages, town, provinces, and forests, and who remembers

gang na chom den dé de shin shek pa men gyi la vaidūryayi ö
the name of the blessed Thus-Gone One Bhaiṣajya-guru Vaiḍūrya-prabha-rāja,

deyi tsen chang wa dang chö pa dang rim dro gyi pay sem
makes offerings to him, and serves him.

chen de dak la dak chak gi sung war gyi yong su kyang war
They will be under our protection, they will be under our care,
they will be free from all manner of misfortunes,

and we will fulfill their every wish.”

“Very good, very good,” the Blessed One said in response to

the great yakṣa generals.

“It is excellent that you great yakṣa generals are so grateful

toward the blessed Thus-Gone One Bhaiṣajya-guru Vaiḍūrya-
prabha-rāja, and that you are so committed to recollecting him
Aspirations to End Adversity

sem chen tam che la pen pay chir shuk pa lek so lek so
and working for the benefit of all beings.”

de né tse dang den pa kun ga bo ten le lang te la gö trak pa
“Then venerable Ānanda rose from his seat, adjusted his upper
robe on one shoulder, knelt with his right knee on the ground,
bowed to the Blessed One with his palms together,
and asked,

“Blessed One, what is the name of this Dharma discourse?
How should it be remembered?” The Blessed One replied,
“Ananda, this Dharma discourse should be remembered as

The Detailed Account of the Previous Aspirations of the Thus-Gone One

Bhaiṣajya-guru-vaiḍūrya-prabha.

It should also be remembered as

The Bodhisattva Vajrapāṇi’s Vow.

Purifying All Karmic Obscurations and Fulfilling All Hopes.

The Vows of the Twelve Great Yakṣa Generals.”
When the Blessed One had spoken,

Mañjuśrī-kumāra-bhūta, the bodhisattvas,

Lord of Secrets Vajrapāṇi,

the entire retinue, and the whole world with its gods,

humans, asuras, and gandharvas rejoiced

and praised what the Blessed One had said.
This concludes the Great Vehicle sūtra “The Detailed Account of the Blessed One Bhaisajya-guru-vaidūrya-prabha.”

This text was translated, edited, and finalized according to the new language reform by the Indian preceptors Jinamitra, Dānaśīla, and Śīlendrabodhi, along with the chief editor and translator Bandé Yeshé Dé.

O Bhagavan, you are equally compassionate to all.

Your name, when heard, dispels the sufferings of the lower realms, and you eliminate the illnesses of the three poisons.

Medicine Buddha Vaidurya Light, I bow to you.
Aspirations to End Adversity

I prostate to the bhagavan, tathagata, arhat,

completely perfect buddha Medicine Buddha

King of Vaidurya Light.

I make offerings and go for refuge.

Repeat the dharani mantra as much as you are able.

By this merit, may I swiftly
Accomplish Medicine Buddha.

May I then bring all sentient beings —

Not one left out — into that state.

May every being who is sick

Be swiftly cured of illness.

May none of wanderers’ maladies

Ever occur again.
DAY FIVE
THE DHĀRAṆĪ OF THE ESSENCE OF IMMEASURABLE LONGEVITY AND WISDOM

In Sanskrit: Āryā-parimitāyur-jñāna-hṛdaya-nāma-dhāraṇī

In Tibetan: ’phags pa tshe dang ye shes dpag tu med pa’i snying po zhes bya ba’i gzungs

Homage to all buddhas and bodhisattvas.

Thus did I hear at one time.

The Blessed One was seated at the bank of a pool
Aspirations to End Adversity

by the Ganges river with a great monastic saṅgha of five hundred monks

and a great saṅgha of bodhisattvas.

The Blessed One addressed the monks,

the monks gave the Blessed One their full attention,

and the Blessed One said to them:

“"A perfect buddha,

The thus-gone Aparimitāyus,
དེ་ན་རྫོོགས་པའི་སངས་རྒྱས་བཞུགས། །
Lives to the west of here

dེ་བཞིིན་གཤེེགས་པ་ཚེ་དཔག་མེད། །
In the realm of Sukhāvatī.

བིུས་དེ་ཡི་མཚན་བརྗེོད་ན། །
Those who recite his name

དེ་ནི་དེ་རུ་སྐྱེེ་བར་འགྱུར། །
Will be reborn there.

འཆིི་བའི་དུས་སུ་སྟོོན་པ་ནི། །
At the moment of death they will see

དགེ་སློང་དགེ་འདུན་བཅོས་ཏེེ་མཐོང་། །
The teacher with his monastic saṅgha.

དེ་ན་བུད་མེད་ཡོད་མ་ཡིན། །
“There are no women there,
Aspirations to End Adversity

And there is no gestation in a womb.

Beings with great magical power

Are born there from a lotus made of jewels.

“Food, clothing, medicines,

Robes, bedding, and alms bowls —

As soon as one thinks about them

They instantly appear.
“The buddhas dwelling in all ten directions
Sing the praises of Sukhāvatī.
Since the Buddha is inconceivable,
The Buddha's Dharma is inconceivable,
“And the noble saṅgha is inconceivable, too.
When one has faith in the inconceivable
The ripened result is inconceivable —
Aspirations to End Adversity

Aspirations to End Adversity

One is reborn in a pure realm.

“Monks, the thus-gone, worthy, perfect buddha

Aparimitāyus’ palace, called Having a Retinue, is ten thousand leagues wide. He was born into a kṣatriya family.

Aparimitāyus’ father is a universal ruler

named Most Gracious,
Day Five

dey yum ni si ji chen she ja war gyur to
and his mother is named Splendorous.

dey tsün mo gyal rik sang kyong ma she ja war gyur to
His kṣatriya queen is named Gracious Protector.

ge long dak de shin shek pa tse pak me kyi sé ni da way ö che ja war gyur to
Monks, the thus-gone Aparimitāyus’ son is named Moonlight

rim dro wa ni nyen pa dri ma me che ja war gyur to
and his attendant’s name is Stainless Renown.

ge long dak de shin shek pa tse pak me kyi she rap chen gyi
Monks, the thus-gone Aparimitāyus’ disciple foremost

chok tu gyur pa ni sang poy tok che ja war gyur to
in wisdom is called Pinnacle of Grace.

dzu trül dang den pay chok dang tsön drū chen po
and his disciple foremost in miraculous powers and foremost
Aspirations to End Adversity

In great endeavor is named Great Array.

“Monks, the thus-gone Aparimitāyus’ Māra is called King of Offerings, and the name of his Devadatta is Gracious Gift.

Monks, the thus-gone Aparimitāyus' great gathering of hearers contains sixty thousand great hearers.

“Monks, all the beings who think well of him should bear in mind the name of the thus-gone Aparimitāyus,
Day Five

Shak chur sang gyé je su dren pa yi la ma yeng par gom shing
practice for ten days with an undistracted mind that recollects

Jik ten gyi kham de wa shuk pay de shin shek pa tse
the Buddha, and continually think of the thus-gone

Pak me gyün du yi la jo
Aparimitāyus who dwells in the realm of Sukhāvatī.

Pal chi me nga dray gyal po ja way sung di yang tak tu dé jö jo
“They should also continually recite the dhāraṇī of Śrī Amṛta-
dundu-bhisvara-rāja.

Nyin len sum tsen len sum yen lak ngé chak jé la sem
If all beings, three times a day and three times a night,

Chen tam che kyi de shin shek pa tse pak me sam na
prostrate with the five points of the body to the thus-gone
Aparimitāyus while thinking of him,
Aspirations to End Adversity

Aspirations to End Adversity

shak chu dé pay dü su de shin shek pa tse pak me tong war gyur ro
after ten days they will have a vision of the thus-gone Aparimitāyus

chok chu na shuk pay sang gyé chom den dé tam che kyang tong war gyur ro
and a vision of all of the blessed buddhas dwelling in the ten directions.

ge way tsa wa tam che kyang jik ten gyi kham de wa chen du yong su ngö na
If they dedicate all of their roots of virtue to rebirth in the realm of Sukhāvatī,

de chi way dü kyi tse de shin shek pa tse pak me dün na shuk par gyur
when they die the thus-gone Aparimitāyus will be present before them,

de shin shek pa tse pak me dey sang gyé kyi shing du kye war gyur ro
and they will be reborn in the buddha field of the thus-gone Aparimitāyus.
“Monks, this is the dhāraṇī called Amṛta-dhundu-bhisvara-rāja:

TADYATHĀ ŚAVALE AVALE SAMAJALE NIRDEŠE NIRJĀTE NIRUKTE

NIRMUKHE JVALA PARICCHEDANI SUKHĀVATĪ NIRDEŠE AMRĪTE

ĀYUR GARBHA NIRMĀNI AMRYTE AYUḤ PRASĀDHANI NIRBUDDHI

ĀKĀŚA NIRJĀTE ĀKĀŚA NIRDEŠE ĀKĀŚA NIRDARŚANE

ĀKĀŚA ADHIṢṬHĀNE SUKHĀVATĪ ADHIŚṬHĀNE RŪPANIRDEŠE

CATVĀRI DHARMA PRASĀDHANE CATVĀRI ĀRYA SATYA PRASĀDHANE
Aspirations to End Adversity

CATVĀRI MĀRGA BHavana PrasādhanE Bala Vīrya PrasādhanE

DHARMĀ CchedanE Kuśale Kuśala Nirdeśe Kuśala PratiṣṭhānE

BUDDha Kuśale Viśuddha Prabhāsa Dharmā Karane Nirjātī

NirbudhE VimalE Vīraje Rājase Rasāgre Rasāgrabala

Rasāgra Adhiśṭhite Kule Pratikule Vikule Dānte SudantarCitte

Supraśānta Citte Supratiṣṭhite Sule Sumukhī DharmE Ca DharmE

Bale Ca Bale Anuśa Abage Buddha ĀkāśaguṇE
BUDDHA ĀKĀŚA NIRGUNE AMṚTA DUNDUBHIḤ SVARE SVĀHĀ

“Monks, faithful sons or daughters of the lineage who recite this Amṛta-dundu-bhisvara-rāja dhāraṇī as it has been taught should dress in clean clothes and, in a place that is clean and unspoilt, make offerings of flowers and perfumes to the thus-gone Aparimitāyus.

They should imagine the lotus seat at the Seat of Awakening.
Aspirations to End Adversity

西藏藏文

བྱང་ཆུབ་ཀྱིི་ཤེིང་ཕུན་སུམ་ཚོགས་པ་ཡང་ཡིད་ལ་བྱའོ། །
jang chup kyi shing pün sum tsok pa yang yi la jo
and the perfect Bodhi Tree.

de la yang dö pa kye par jé te
They should arouse longing to be there,

dö pa dang de pa jé na de shin shek pa tse pak me dey sang
and if they have such longing and faith they will be reborn in

སངས་རྒྱས་ཀྱིི་ཞིིང་དུ་སྐྱེེ་བར་འགྱུར་རོ། །
gyé kyi shing du kye war gyur ro
the buddha field of the thus-gone Aparimitāyus.

dགེ་སློང་དག་དེ་བཞིིན་གཤེེགས་པ་ཚེ་དཔག་མེད་ཀྱིི་ཤེིང་དེ་
ge long dak de shin shek pa tse pak me kyi shing gi gyal po ni
“Monks, the thus-gone Aparimitāyus' king of trees is the tree

rིན་པོ་ཆེེའི་པདྨོ་རྣམ་པར་སྣང་བ་ཞེས་བྱ་བ་ཤེིང་དེ་
rin po chey pema nam par nang wa she ja wa shing de
called Radiating Jeweled Lotus,

མེ་ཏོག་དང་འབྲས་བུ་ཕུན་སུམ་ཚོགས་པའོ། །
me tok dang dré bu pün sum tsok po
and it is covered in flowers and fruit.
The lotus seat, which is pure, bright, and fine, is called Brilliant Light Ray.

The thus-gone Aparimitāyus is seated there surrounded by many precious jewels.

The bodhisattva Avalokiteśvara is to his right,

the bodhisattva Mahāsthāmaprāpta is to his left,

and they are all surrounded by an incalculable gathering of bodhisattvas.

Faithful sons or daughters of good family who have great
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de pa dang gū pa mang wa de der kye war gyur te
devotion, faith, and reverence will be reborn there.

ser gyi sa shi chen po la rin po che na dūn gyi pema chen po dak la dzū te
yke war gyur ro
They will take miraculous birth on great lotuses made of the seven precious jewels situated on the great golden ground.

ge long dak ge long pa am ge long maam ge nyen paam
“Monks, any monk, nun, male lay practitioner,

ge nyen ma gang la l chom den dé de shin shek pa tse pak
or female lay practitioner who bears in mind the name of the

me dey tsen yang dak par dzin pa de la mey jik pa mi jung
thus-gone Aprāmitāyus will never have to face danger from fire,

chuy jik pa mi jung duk gi jik pa mi jung
will never have to face danger from water, will never have to face
danger from poisons,
tsön chay jik pa mi jung nö jin gyi jik pa mi jung
will never have to face danger from weapons, will never have to face danger from yakṣas,

sin poy jik pa mi jung ngön gyi lé kyi nam par min pa ni gang la yang ma tok so
and will never have to face danger from rākṣasas, except for those that arise due to the ripening of previous actions.”

chom den dé kyi de ke che ka tsal né
When the Blessed One had spoken these words,
ge long de dak dang tam che dang den pay khor de dak dang the monks, the entire retinue, and the world with its gods,

Iha dang mi dang Iha ma yin dang dri sar ché pay jik ten yi rang te humans, asuras, and gandharvas rejoiced

chom den dé kyi sung pa la ngön par tö do
and praised what the Blessed One had said.
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This concludes The Noble Dhāraṇī Heart Mantra of Immeasurable Longevity and Wisdom.

This text was translated by the Indian preceptor Puṇyasambhava and the translator Patsab Nyima Drak.

Amitayus, foremost guide of the world,

Whose glory conquers all untimely death,

Gives refuge to all defenseless, suffering beings.

I prostrate to the buddha Amitayus.

OṂ NAMO BHAGAVATE APARIMITA
From generosity’s power, the buddhas are exalted.

The lions of humans realize generosity’s power.
When they enter the city of the compassionate,

Word of the power of generosity resounds.

From discipline’s power, the buddhas are exalted.

The lions of humans realize discipline’s power.

When they enter the city of the compassionate,

Word of the power of discipline resounds.

From patience’s power, the buddhas are exalted.
Day Five

མི་ཡི་སེང་གེ་བཟོད་པའི་སྟོོབས་རྟེོགས་ནས། །
mi yi seng ge sö pay top tok né
The lions of humans realize patience’s power.

སྙིང་རྗེེ་ཅོན་གྱིི་གྲོང་ཁྱེེར་འཇུག་པ་ན། །
nying je chen gyi drong khyer juk pa na
When they enter the city of the compassionate,

བཟོད་པའི་སྟོོབས་ཀྱིི་སྒྲོ་ནི་གྲག་པར་འགྱུར། །
sö pay top kyi dra ni drak par gyur
Word of the power of patience resounds.

བཟོད་པའི་སྟོོབས་ཀྱིི་སྒྲོ་ནི་གྲག་པར་འགྱུར། །
sö pay top kyi dra ni drak par gyur
Word of the power of patience resounds.

From diligence’s power, the buddhas are exalted.

The lions of humans realize diligence’s power.

When they enter the city of the compassionate,

From diligence’s power, the buddhas are exalted.

Word of the power of diligence resounds.
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From dhyana’s power, the buddhas are exalted.

The lions of humans realize dhyana’s power.

When they enter the city of the compassionate,

Word of the power of dhyana resounds.

From prajna’s power, the buddhas are exalted.

The lions of humans realize prajna’s power.

When they enter the city of the compassionate,
she rap top kyi dra ni drak par gyur

Word of the power of prajna resounds.
AN ASPIRATION FOR BIRTH IN THE PURE REALM OF SUKHAVATI

E MA HO

In the direction of the setting sun from here,

Past innumerable worlds

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.
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pe ma tong den da way den teng du
On a thousand-petaled lotus and a moon disk seat.

jang chup shing la ku gyap ten dze de
His back is supported by a bodhi tree.

tuk jey chen gyi gyang ne dak la sik
He gazes upon me from a distance with compassionate eyes.

ye su jang chup sem pa chen re sik
On his right is the bodhisattva Avalokita.

ku dok kar po chak yön pe kar dzin
He is white and holds a white lotus in his left hand.

yön du jang chup sem pa tu chen top
On Amitabha’s left is the bodhisattva Mahasthamaprapta.

ngön po dor jey tsen pay pe ma yön
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

And a billion further emanations of Avalokita.

The light-rays of his left hand emanate Tara

And a billion further emanations of Tara.

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

sem chen kün la tse way tak tu sik
All beings throughout the six times of day and night.

sem chen kün gyi yi la gang dren pay
You always know what thoughts

nam tok gang gyu tak tu tuk kyi khyen
Are moving through the mind of every being.

sem chen kün gyi ngak tu gang me tsik
You always hear distinctly
Aspirations to End Adversity

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.
ཁྱེི་ཀྱིི་སྐུ་ཚེ་བསྐོལ་པ་གྲངས་མེད་དུ།
khye kyi ku tse kal pa drang me du
For the length of your life, innumerable kalpas,

མྱ་ངན་མི་འདའ་ད་ལྟ་མངོན་སུམ་བཞུགས།
nya ngen mi da ta ta ngön sum shuk
You will not pass into nirvana. You abide manifestly now.

ཁྱེི་ལ་ཚེ་གཅིིག་གུས་པས་གསོལ་བཏེོབ་ན།
khye la tse chik gü pay söl tap na
It is said that anyone who prays to you with one-pointed devotion,

ལས་ཀྱིི་རྣམ་པར་སྨིིན་པ་མ་གཏོོགས་པ།
le kyi nam par min pa ma tok pa
Even if their lifespan is exhausted,

tྟྣྟྦས་དཔག་མེད་ལ་ཕྱག་འཚལ་ལོ།
tse se pa yang lo gya tup pa dang
Unless that is caused by the ripening of karma,

དུས་མིན་འཆིི་བ་མ་ལུས་བཟློག་པར་གསུངས།
dü min chi wa ma lü dok par sung
Will live a hundred years. You will avert all untimely death.

མགོན་པོ་ཚེ་དཔག་མེད་ལ་ཕྱག་འཚལ་ལོ།
gön po tse pak me la chak tsal lo
I prostrate to the protector Amitayus.
Aspirations to End Adversity

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,
kha she me par nying khong rü pay ting
Sincerely gives rise to faith

len chik tsam shik de pa kye pa na
From the depths of their heart even once

de ni jang chup lam le chir mi dok
Cannot be turned back from the path of awakening.

gön po ö pak me la chak tsal lo
I prostrate to the protector Amitabha.

sang gye ö pak me pay tsen tö ne
Having heard the name of the buddha Amitabha,

de ni jang chup nying po ma top bar
Until one reaches the essence of awakening,

bü me mi kye rik ni sang por kye
One will not be born as a woman without power. One will be born of good family.
Aspirations to End Adversity

In every birth one’s morality will be pure.

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.

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.
Aspirations to End Adversity

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
Aspirations to End Adversity

jang chup sem pa nam la kur wa tap
Is the denigration of bodhisattvas.

dön me dik chen sak pa tol lo shak
I admit and confess pointless great wrongdoing.

ge way pen yön dik pay nye mik dang
Thinking that the benefits of virtue, the harm from wrongdoing,

nyal way duk ngel tse tse la sok pa
And the suffering tse la sok pa

Are untrue, mere sayings,

tsam me nga we tu way le ngen pa
Is worse than the five worst actions.

tar me le ngen sak pa tol lo shak
I admit and confess the wrongdoing from which it is hard to be freed.
The four defeats, the thirteen remainders, the downfalls,

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.
Aspirations to End Adversity

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.

From now onward, even at the risk of my life,

I vow not to engage in wrongdoing.

Sugata Amitabha and your bodhisattvas,
Aspirations to End Adversity

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,
Aspirations to End Adversity

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.
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.

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དེ་ཡི་དགེ་བ་བདག་ལ་མྱུར་སྨོིན་ནས། །
May this virtue quickly ripen in me.

tse dir dü min chi wa cho gye shi
In this life, may the eighteen untimely deaths be prevented.

ne me lang tso gye pay lü top den
May I be healthy and as vigorous as a youth.

pal jor dze me yar gyi gan ga tar
May my wealth be as inexhaustible as the Ganges in summer.

dū dray tse wa me ching dam chö chö
Unharmed by maras or enemies, may I practice genuine Dharma.

sam pay dön kün chö den yi shin drup
May all my wishes be fulfilled in accord with Dharma and my intentions.

ten dang dro la pen tok gya chen drup
May I accomplish vast benefit for Dharma and beings.
མི་ལུས་དོན་དང་ལྡན་པར་འགྲུབ་པར་ཤེོག།
May my human body be meaningful.

དབག་དང་བདག་ལ་འབྲེལ་ཐོགས་ཀུན།
May I and all connected to me,

di ne tse pö gyur ma tak
As soon as we pass from this life,

trul pe sang gye ö pak me
Actually see in front of us

ge long gen dön khor gyi kor
The emanated buddha Amitabha

dün du ngön sum jön par shok
Surrounded by his Sangha of bodhisattvas.

de tong yi ga nang wa kyi
Seeing them, may we feel joy.
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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.

The pleasures of gods and humans are impermanent.
Day Five

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.

dü ngen nyik mar bar che mang
There are many obstacles in this degenerate time.
Aspirations to End Adversity

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.

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.

chak shen tri wa kün che ne
Having severed all craving and clinging,
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ja gö nyi ne tar wa shin
May I fly through the western sky

nup kyi chok kyi nam kha la
Like a vulture freed from a snare,

jik ten kham ni drang me pa
Passing countless worlds

ke chik yü la drö che ne
In an instant,

de wa chen du chin par shok
And reach Sukhavati.

de ru sang gye ö pak me
May I see the face of Amitabha,

ngön sum shuk pay shal tong ne
Who is actually present there.
May all my obscurations be purified.

The best of the four births is instantaneous

Birth in the heart of a lotus flower.

May I take such a birth.

My body complete in an instant,

May it have the marks and signs.

Doubt as to whether or not I will be born there
Aspirations to End Adversity

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

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

rang gyu 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.

nyin re shin du chok chu yi
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,

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.

chô pa du may chö che ne
Having presented many offerings,

gong mo de wa chen nyi du
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.

May I present oceans of offerings to them
Aspirations to End Adversity

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 gi lop che ching
May I protect and bless them

chi dü shing der tri par shok
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 of this fortunate kalpa come to this world,
Aspirations to End Adversity

May I come here with miraculous powers,

Present offerings to those buddhas, listen to the genuine Dharma,

And return unimpeded

To the realm of Sukhavati.

All the features and attributes

Of the realms of eighty-one septillion buddhas

Are combined in that realm
ཞིིང་ཁམས་ཀུན་ལས་ཁྱེད་འཕགས་བླ་ན་མེད། །
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 khö nyom lak til tar
Its precious ground is as even as the palm of a hand.

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

It is soft and supple.

May I be born in that pleasant, gentle, spacious realm.

The wish-fulfilling trees are composed of many jewels
Aspirations to End Adversity

And are decorated by leaves of silk and precious fruit.

In them are emanated birds whose sweet calls

Proclaim profound and vast Dharma.

May I be born in that wondrous realm.

There are many rivers of scented water with the eight attributes.

There are also bathing pools of amrita,

Surrounded by steps and bricks of the seven jewels.
Day Five

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,

dra dang ul pong tap tsö la sok pa
The five and three poisons, sickness, döns, enmity,
Aspirations to End Adversity

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.

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

All have the five clairvoyances and the five eyes.
yön ten pak me shing der kye war shok
May I be born in that realm of countless attributes.

rang jung rin chen na tsok shal ye khang
In self-arisen palaces of diverse jewels

chi dö long chö yi la dren pay jung
Whatever is wanted arises upon recollection.

tsöl drup mi gö gö dö lhün gyi drup
No effort is necessary; everything one needs or wants is spontaneously present.

nga khyö me ching dak tu dzin pa me
There is no I, no you, and no self-fixation.

gang dö chö trin lak pay til ne jung
Offering clouds of whatever one wishes arise from the palms of one’s hands.
Aspirations to End Adversity

Everyone there practices the unsurpassable mahayana Dharma.

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

A fragrant breeze sends down rains of flowers.

From all the trees, rivers, and lotuses,

Clouds of sumptuous offerings constantly emerge,

Pleasing forms, sounds, scents, tastes, and textures.

Although there is no ordinary gender,
Emanated devis constantly present offerings.

When one wishes to sit, there are precious palaces.

When one wishes to lie down, there are mattresses

And pillows of silk on fine, precious beds.

When one wishes to hear them, birds, trees, rivers, and music

Give forth the melodic sound of Dharma.

When one does not wish to listen, they are unheard.
The pools and rivers of amrita are of whatever temperature is desired.

May I be born in that realm where everything is as wished.

In that realm, the perfect Buddha Amitabha will remain, not passing into nirvana, for countless kalpas.

May I attend him for all that time.

After Amitabha passes into peace,
པས་བབ་གང་འགྲིའི་ཀླུང་གི་བྱེ་མ་སྙེད། །
kal pa gang gay lung gi che ma nye
His Dharma will remain for twice

གཉིས་ཀྱིི་བར་དུ་བསྟོན་པ་གནས་པའི་ཚེ། །
nyi kyi bar du ten pa ne pay tse
As many kalpas as the Ganges’ sand grains.

རྒྱལ་ཚབ་སྤྱན་རས་གཟིགས་དང་མི་འབྲལ་ཞིིང༌།
gyal tsap chen re sik dang mi dral shing
During that time, may I be inseparable from Avalokita,

དེ་ཡི་ཡུན་ལ་དམ་ཆེོས་འཛིན་པར་ཤེོག །
de yi yün la dam chö dzin par shok
His regent, and uphold the genuine Dharma.

སྲིོད་ལ་དམ་ཆེོས་ནུབ་པའི་ཐོ་རངས་ལ།
sö la dam chö nup pay to rang la
The Dharma will wane at sunset.

སྤྱན་རས་གཟིགས་དེ་མངོན་པར་སངས་རྒྱས་ནས།
chen re sik de ngön par sang gye ne
At the following dawn, Avalokita will attain buddhahood,

སངས་རྒྱས་འོད་ཟེར་ཀུན་ནས་འཕགས་པ་ཡི།
sang gye ö ser kün ne pak pa yi
Becoming the buddha called King of Massive
Aspirations to End Adversity

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

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...
Aspirations to End Adversity

Aspirations to End Adversity

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.

After my buddhahood, like Amitayus, may I ripen

And liberate all the beings who even just hear my name.

sang gye de yi tak tu shap dring che
Attend that buddha, present offerings to him,

chö pay chö ching dam chö kun dzin shok
And uphold all his genuine Dharma.

de ne dak gi tse de je ma tak
Then, after that life, either in that realm

shing kham de am dak pay shing shen du
Or in another pure realm,

la me dzok pay sang gye top par shok
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.
Day Five

སྤྲུལ་པ་གྲངས་མེད་འགྲོ་བ་འདྲིེན་པ་སོགས། །
trul pa drang me dro wa dren pa sok
May I guide beings through countless emanations

འབད་མེད་ལྷུན་གྲུབ་འགྲོ་དོན་དཔག་མེད་ཤེོག །
be me lhün drup dro dön pak me shok
And benefit beings effortlessly, spontaneously, and immeasurably.

de ལྷུན་གྲུབ་འགྲོ་དོན་དཔག་མེད་ཤེོག །
de shin shek pay tse dang sö nam dang
Tathagata of immeasurable lifespan,

དེ་བཞིིིན་གཤེེགས་པའི་ཚེ་དང་བསོད་ནམས་དང༌། །
dé shin sëk pay tse dang sò nam dang
Tathagata of immeasurable lifespan,
Aspirations to End Adversity

Who recollects your name will be protected from

Fire, water, poison, weapons, yakshas, rakshasas,

And all danger, unless it is the ripening of previous karma.

I recollect your name and prostrate to you.

I pray that you protect me from all danger and suffering.

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.

The dharani for the fulfillment of aspirations:

I prostrate to the Three Jewels.

TADYATHĀ PANCHENDRIYA AVA BODHANAYE SVĀHĀ

NAMO MANJUŚRIYE
Aspirations to End Adversity

NAMO SUŚRĪYE

NAMO UTTAMAŚRĪYE SVĀHĀ

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!
DAY SIX
From the supreme place of the Potala,

You who are born from a green TAM,

And liberate beings with the light of TAM,

Tara, I pray that you come with your retinue.

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,
Aspirations to End Adversity

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

Of the lesser, greater, and common vehicles

In accordance with the thoughts
Aspirations to End Adversity

And various intellects of beings.

I pray that until samsara is empty

You not pass into nirvana,

But compassionately care for beings

Who are drowning in the ocean of suffering.

May whatever merit I have accumulated

Become a cause of awakening.
May I soon become a splendid guide of beings.

OṂ 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
Aspirations to End Adversity

ge sar che wa le ni jung ma
Of the three worlds' protector.

chak tsal tön kay da wa kün tu
I prostrate to you whose face

gang wa gya ni tsek pay shal ma
Is like a hundred full autumn moons,

kar ma tong trak tsok pa nam kyi
Who blazes with the light

rap tu che way ö rap bar ma
Of thousands of stars.

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,
Whose conduct is generosity, diligence,

Discipline, peace, patience, and meditation.

I prostrate to you, the ushnisha of the tathagatas,

Whose deeds are boundless, utter victory,

Who have achieved all transcendences,

On whom the bodhisattvas fully rely.

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

And all space with the syllables TUTTARA 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,

Who are praised in your presence by bhutas,

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,

dü kyi pa wo nam par jom ma
The warriors of Mara,

chu kye shal ni tro nyer den dze
Whose lotus face frowns,
dra wo tam che ma lü sō ma
Who kill all enemies without exception.

chak tsal kōn chok sum tsōn chak gyay
I prostrate to you whose fingers adorn your heart

sor mö tuk kar nam par gyen ma
With the mudra of the Three Jewels,

ma lü chok kyi khor lō gyen pay
Who is adorned by a turbulent wheel of light,

rang gi ö kyi tsok nam truk ma
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,
བཞིད་པ་རབ་བཞིད་ཏུཏྟཱ་ར་ཡིས། །
she pa rap she tut ta ra yi
Whose fierce laugh of TUTTĀRA

དུ་དང་ཇིི་གྲེན་དབང་དུ་མཛད་མ། །
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

ཕྱག་འཚལ་ས་གཞིི་སྐྱོང་བའི་ཚོགས་རྣམས། །
chak tsal sa shi kyong way tsok nam
I prostrate to you who are able to summon

ཕྱག་འཚལ་ཟླ་བའི་དུམ་བུས་དབུ་བརྒྱན། །
chak tsal da way dum bü u gyen
I prostrate to you whose head is adorned by a sliver of the moon,
Aspirations to End Adversity

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,

Who are delighted, with right leg extended and left bent,

Who totally conquer enemies’ forces.
chak tsal sa shiy ngö la chak gi
I prostrate to you who pierce the ground with the palm of your hand

And trample it with your feet,

Who, frowning, with the syllable HŪṂ

Conquer the seven levels.

I prostrate to you whose conduct is blissful,

Virtuous, tranquil, the peace of nirvana,

Whose SVĀHĀ and ŌṂ
Aspirations to End Adversity

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.

I prostrate to TURE who stamps her feet,

Whose seed has the form of HŪṂ,
ཞིི་ཐོ་མོ་དམིགས་ཀྱིི་མོ་སྐད་ཀྱིི་| 
ri rap man da ra dang bik che
Who shakes Mount Meru, Mandara,

ཇི་ཐོ་གསུམ་རྣམས་གཡོ་བ་ཉིད་མ། །
jik ten sum nam yo wa nyi ma
Vindhyā, and the three worlds.

ཕྱག་འཚལ་ལྷ་ཡི་མཚོ་ཡི་རྣམ་པའི། །
chak tsal lhay yi tso yi nam pay
I prostrate to you whose hand holds

ཞིི་ཐོ་མོ་དམིགས་ཀྱིི་མོ་སྐད་ཀྱིི་| 
ri dak tak chen chak na nam ma
The gods’ lake marked by a rabbit,

ཏཱ་ཐྲ་གཉིས་བརྗེོད་ཕཊ་ཀྱིི་ཡི་གེས། །
ta ra nyi jö pe kyi yi gey
Who dispel all poisons when two TĀRA

དུག་རྣམས་མ་ལུས་པ་ནི་སེལ་མ། །
duk nam ma lü pa ni sel ma
And the syllable PHAṬ are said.

ཕྱག་འཚལ་ལྷ་ཡི་ཚོགས་རྣམས་རྒྱལ་པོ། །
chak tsal lhay yi tsok nam gyal po
I prostrate to you on whom the king of gods
Aspirations to End Adversity

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,

Who dispel the fiercest contagion

By reciting hara twice and TUTTĀRA.
chak tsal de nyi sum nam kö pay
I prostrate to you who pacify

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

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

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

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.

Return to the beginning of the praises.
Aspirations to End Adversity

The benefits:

ལྷ་མོ་ལ་གུས་ཡང་དག་ལྡན་པའི། །
lha mo la gü yang dak den pay
Intelligent people with true respect for this devi

ཉེར་དང་ཐོ་རོངས་ལོངས་པར་བྱས་ཏེེ། །
sö dang to rang lang par che te
Admiration at both dawn and dusk,

དྲིན་པས་མི་འཇིིགས་ཐམས་ཅིད་རབ་སྟེོར། །
dren pay mi jik tam che rap ter
Will be freed from all fear by the thought of her.

དིག་པ་ཐམས་ཅིད་རབ་ཏུ་ཞིི་བ། །
dik pa tam che rap tu shi wa
All their wrongdoing will be fully pacified.

ངན་འགྲོ་ཐམས་ཅིད་འཇིོམས་པ་ཉིད་དོ། །
ngen dro tam che jom pa nyi do
All lower realms will be conquered.
They will quickly receive empowerment

From seventy million buddhas.

They will attain what is greater than this.

They will reach ultimate buddhahood.

The thought of her will fully dispel

The strongest poison whether from

The environment or beings,
Aspirations to End Adversity

"dren pay rap tu sel wa nyi top
Whether eaten or drunk.

dön dang rim dang duk gi sir way
They will escape all suffering

duk ngel tsok ni nam par pong te
Caused by spirits, contagion, or poison,

sem chen shen pa nam la yang ngo
And so will other beings.

nyi sum dün du ngön par jö na
If this is recited two, three, and seven times,

bu dö pay ni bu top gyur shing
Those who want children will have children,

nor dö pay ni nor nam nyi top
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.
THE SUPPLICATION CLEARING THE PATH OF OBSTACLES

OM AH HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

ché 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.

trul 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.

ku yi ngo tsar tong way tse
When the wondrousness of your body was first seen,

ye pay ral driy chak gya dze
Your right hand formed the sword mudra.

yön pay guk pay chak gya dze
Your left formed the mudra of summoning.

shal dre che tsik gyen la sik
With gaping mouth and bared fangs, you gazed upward.

gyal way dung dzin dro way gön
Gyalway Dungdzin, beings’ protector,
Aspirations to End Adversity

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

OM AḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

dam chö rin chen sen pay tse
When listening to the precious genuine Dharma,

ku sal ö ser dang dang den
Your body was lustrous and brilliant with light-rays.

chak ye de nö lek bam nam
Your right hand held a volume of the tripitaka.

yön pay pur pay po tì nam
Your left hand held a volume of Kila.

sab moy chö nam tuk su chû
You’ve comprehended profound Dharma.
Aspirations to End Adversity

yang le shö kyi pen di ta
Pandita of Yangleshö,

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!

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.
Aspirations to End Adversity

སྲིི་བསུང་སྤོོས་ངད་ལྡན་པའི་རི༔
On Fragrant Mountain

dri sung pö nge den pay ri

མེ་ཏོག་པདྨོ་དགུན་ཡང་སྐྱེེས༔
Lotus flowers were born even in winter.

me tok pe ma gün yang kye

ལྟོས་ི་ལྷོ་ཞེ་ལྡོད་རི༔
Springs gave forth the amrita of awakening.

lotus flowers were born even in winter.

 kulland ལུས་བོ་དཀར་པོ་མི་ཏེ༔
In that supreme, delightful place,

de den de yi ne chok tu

ཁུ་མི་ཆོད་ཐུབ་བུ་ཐོ་སྒོ་ཙུང༔
Springs gave forth the amrita of awakening.

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

ཆུ་མི་ཆོད་ཐུབ་བུ་ཐོ་སྒོ་ཙུང༔
Kyechok Tsulzang, you wore the three Dharma robes.

kye chok tsül sang cho gö söl

ཁུ་མི་ཆོད་ཐུབ་བུ་ཐོ་སྒོ་ཙུང༔
Your left hand held a precious vessel

yön pay rin chen sa ma tok
Filled with rakta and amrita.

You bound dakinis and others to samaya.

You saw the faces of yidams and attained siddhi.

Grant your blessings with compassion.

Lead us down the path with love.

Through your wisdom, grant us siddhi.

Clear away our obstacles with power.
Aspirations to End Adversity

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

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.
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,
Aspirations to End Adversity

Sukha'haye mala'yan'hih'hih'loha

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!
གུས་པས་ཕྱག་འཚལ་སྐྱེབས་སུ་མཆེི༔
gū pay chak tsal kyap sum chi
I humbly bow and go for refuge.

ཨོཾཾ་ཨཱཿཧཱུྃྃ་བཛྲ་གུ་རུ་པདྨོ་སིདྡྷི་ཧཱུྃྃ༔
OṂ AḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

སྲིིན་པོའི་ཁ་གནོན་མཛད་པའི་ཚེ༔
sin poy kha nön dze pay tse
When subjugating the rakshasas,

ཁྱེེའུ་ཆུང་སྤྲུལ་པའི་ཆེ་ལུགས་ཅོན༔
khyeu chung trul kuy cha luk chen
You have the appearance of a young boy

ཡ་མཚན་གཟུགས་བཟང་ཁ་དོག་ལེགས༔
yam tsen suk sang kha dok lek
With a wondrous form and a fine complexion.

ཚེམས་འགྲིགས་དབུ་སྐྲ་སེར་ལ་མཛེས༔
tsem drik u tra ser la dze
Your teeth are even, your hair blond and beautiful.

དགུང་ལོ་བཅུ་དྲུག་ལོན་པའི་ཚུལ༔
gung lo chu druk lön pay tsul
With the form of a sixteen-year-old,
You wear a variety of precious jewelry.

Your right hand holds a kila of brass.

You subjugate maras and rakshasas.

Your left hand holds a kila of sandalwood.

You protect your devoted disciples.

You wear at your throat a kila of iron.

You are not other than the yidam deva.
Day Six

Nondual nirmanakaya Dzamling Gyen,

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!
Aspirations to End Adversity

Clear secret obstacles in the expanse!

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.
Aspirations to End Adversity

 rêngs ’jam ’btsan ’jam ’btsan mRo ’dul
nü pay dak sok bar che söl
Clear away our obstacles with power.

müş ’jam ’btsan ’jam ’btsan mRo ’dul
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

bö kyi nyi ma dze pay tse
When you became the sun of Tibet,
Day Six

Glorious leader of faithful beings,

You displayed whatever form would tame.

In the pass of Tsangkhala

You bound drala upasakas to samaya.

In hot Tsashö you bound

Twenty-one haughty deva upasakas

To samaya. At Jamtrin
Aspirations to End Adversity

mang yül de yi jam trin du
In Mangyul you bestowed siddhi

gelong shi la ngo 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 ngo drup tsöl
Through your wisdom, grant us siddhi.

nü pay dak sok bar che söl
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.

In the valley of Palmotang

You bound the twelve Tenmas to samaya.
In the Khala Pass into Tibet

You bound Gangkar Shamey to samaya.

In front of Damshö Lhanying

You bound Thanglha Yarshu to samaya.

Of all those great gods and rakshasas,

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.

Clear outer obstacles outside!
Aspirations to End Adversity

ནང་གི་བར་ཆེད་ནང་དུ་སོལ༔
nang gi bar che nang du söl
Clear inner obstacles inside!

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

gུས་པས་ཕྱག་འཚལ་སྐྱེབས་སུ་མཆི༔
gü pay chak tsal kyap sum chi
I humbly bow and go for refuge.

ཨོཾཾ་ཨཱཿཧཱུྃྃ་བཛྲ་གུ་རུ་པདྨོ་སིདྡྷེི་ཧཱུྃྃ༔
OṂ AḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

དམ་པ་ཆེོས་ཀྱིི་བསྟོན་པ་ནི༔
dam pa chö kyi ten pa ni
When you planted the sublime

རྒྱལ་མཚན་ལྟ་བུར་བཙུགས་པའི་ཚེ༔
gyal tsen ta bur tsuk pay tse
Dharma like a victory banner,

བསམ་ཡས་མ་བཞེངས་ལྷུན་གྱིིས་གྲུབ༔
sam ye ma sheng lhün gyi drup
Samye arose spontaneously, without being built.
gyal poy gong pa tar chin dze
You fulfilled the king’s intentions.

kye chok sum gyi tsen yang söl
Great being, you bear three names.

chik ni pe ma jung ne she
One is Padmakara.

chik ni pe ma sam bha wa
One is Padmasambhava.

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

sang tsen dor je drak po tsal
Your secret name is Dorje Drakpotsal.

tuk je dak la jin gyi lop
Grant your blessings with compassion.
Aspirations to End Adversity

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.
At Samye Chimpu you engaged in accomplishment.

You repelled adversity and bestowed siddhi.

You placed the king and ministers on the path of liberation.

You defeated the demonic Bön tradition.

You displayed the stainless, precious dharmakaya.

You placed the worthy on the level of buddhahood.
Aspirations to End Adversity

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!
I humbly bow and go for refuge.

Then you went to Uddiyana,

And are now subjugating the rakshasas.

You are wondrous, superhuman.

Your deeds are marvelous, amazing.

You with great power, miracles, and strength,
Aspirations to End Adversity

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!
གུས་པས་ཕྱག་འཚལ་སྐྱེབས་སུ་མཆེི༔
gũ pay chak tsal kyap sum chi
I humbly bow and go for refuge.

ཨོཾཾ་ཨཱཿཧཱུྃྃ་བཛྲ་གུ་རུ་པདྨོ་སིདྡྷེི་ཧཱུྃྃ༔
OṂ AḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

སྐུ་གསུང་ཐུགས་ལྡན་འགྲོ་བ་འདྲིེན་པའི་དཔལ༔
ku sung tuk den dro wa dren pay pal
Guide of beings, with glorious body, speech, and mind,

དྲོིབ་པ་ཀུན་སྤོངས་ཁམས་གསུམ་ས་ལེར་མཁྱེེན༔
drip pa kün pang kham sum sa ler khyen
You’ve abandoned all veils and clearly know the three realms.

དངོས་གྲུབ་མཆེོག་བརྙེེས་བདེ་ཆེེན་མཆེོག་གི་སྐུ༔
ngö drup chok nye de chen chok gi ku
You’ve gained supreme siddhi, the body of great bliss.

བྱང་ཆུབ་སྒྲུབ་ལ་བར་ཆེད་ངེས་པར་སེལ༔
jang chup drup pay bar che nge par sel
You dispel all obstacles to the accomplishment of awakening.

ཐུགས་རྗེེས་བདག་ལ་བྱིན་གྱིིས་རློབ༔
tuk je dak la jin gyi lop
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!

I humbly bow and go for refuge.
Oṃ Ah Hūṃ Vajra Guru Padma Siddhi Hūṃ

Oṃ Ah Hūṃ Vajra Guru Padma Tötrengtsal Vajra Samaya Ja Siddhi Phala Hūṃ Ah

I, Padmasambhava,
Wrote my own sadhana myself.
My follower Lady Tsogyal
Requested this to remove obstacles
For future individuals who uphold the lineage.

You followers who are lineage holders,
Practice and supplicate.
Supplicating even once dispels
Obstacles for a day and night.
There is no doubt you will accomplish what you wish.
May fortunate lineage holders with karmic connections encounter it!

Revealed by Tulku Bakhal Mukpo.
THE SUPPLICATION
SPONTANEOUS FULFILLMENT OF WISHES

EMAHO!

In the realm of Sukhavati to the west

The blessing of Amitabha’s compassion was stirred.

He blessed the nirmanakaya Padmakara,

Who came to Jambudvipa to benefit beings.

His compassionate benefit of beings is unceasing.
I supplicate Padmakara of Uddiyana.

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:
Aspirations to End Adversity

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.

ku ni lho nup sin poy kha nön dze
Your body is subjugating rakshasas in the southwest.

tuk je bó kyi sem chen yong la sik
With compassion, you regard all beings in Tibet.

ma rik lok pay sem chen dren pay pal
Glorious guide of bewildered, ignorant beings,

nyön mong dül kay sem chen tap kyi dül
You tame with means beings whose kleshas are hard to tame.

tse dung gyün che me pay tuk je chen
You have the compassion of unceasing kindness and affection.
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.

dü ngen nyik may ta la tuk pay tse
When the final evil time of degeneration is reached,

nang re gong re bö kyi dön la jön
You will come to Tibet for its benefit every morning and evening.

nyi ser char dü dang la chip te jön
You will travel on the rays of the rising and setting sun.

yar ngo tse chuy dü su ngō su jön
On the tenth day of the waxing moon, you will actually come.

dro dön top chen dze pay tuk je chen
You have the compassion to strongly benefit beings.
Aspirations to End Adversity

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.

nga gyay ta ma tsö dü nyik ma la
During the final five hundred years, the degenerate time of dispute,

sem chen tam che nyön mong duk nga rak
The five poisonous kleshas of all beings will be coarse.

nyön mong chöl nyok duk nga rang gyü chö
The five poisonous kleshas will be indulged without restraint.

den dray dü na khye dray tuk je kyop
At such times, protect us with your compassion.

de den to ri dren pay tuk je chen
You have the compassion to guide devoted beings to higher states.
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.

hor sok jik pay mak gi ta kor ne  
When terrifying armies of Tartars surround us,

chö khor nyen po jik la tuk pay tse  
And the sacred Wheels of Dharma are threatened with destruction,

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

or gyen lha sin de gye kor gyi kor  
There is no doubt that you with an entourage of gods, rakshasas,

hor sok mak pung dok par te tsom me  
And the rest of the eight classes will repel the armies of Tartars.
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 kyên 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.
I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

When the elements arise as enemies, the earth's fertility is diminished,

And beings are menaced by the illness of famine,

If we supplicate you without ambivalence or doubt, Uddiyana,

There is no doubt that with hosts of dakinis and wealth gods,

You will dispel poverty, hunger, and thirst.
Aspirations to End Adversity

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.

le chen dro way dön du ter dön na
When those with the karma extract treasure for beings' benefit

dam tsik sol sok me pay pa ding gi
With the heroic confidence of samaya free from deception,

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

or gyen yi dam lha dang yer me pay
Because you are indivisible from the yidam deva,

pa nor bu yi lön par te tsom me
There is no doubt that the child will retrieve the father's wealth.
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

You will lead Dharma practitioners on their way.
Aspirations to End Adversity

I supplicate Padmakara of Udhyana.

Bless us that our wishes be spontaneously fulfilled.

When wandering through terrifying wildernesses or passes where there are

Tigers, leopards, bears, grizzlies, poisonous snakes, or other fanged beasts,

If we supplicate you without ambivalence or doubt, Udhyana,

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,

If we supplicate you without ambivalence or doubt, Uddiyana,

There is no doubt that accompanied by the devis of the four elements
Aspirations to End Adversity

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,
tso ra mi gö ngam sem lak par che
You will destroy the malevolence of the wildmen.

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.

gang shik she may mak gi ta kor ne
When a menacing army of executioners

tsön cha nön poy dep shing nyen pa na
Surrounds and attacks us with sharp weapons,

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

or gyen dor jey gur dang den pa yi
Uddiyana, with a tent of vajras
Aspirations to End Adversity

she ma dre ching tsön cha tor war gyur
You will scatter the executioners and cast down their weapons.

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.

nam shik tse se chi way dü jung tse
When our lives are over and we come to the time of our deaths,

ne chö duk ngel drak poy nyen pa na
If we are agonized with terrible suffering,

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

or gyen nang wa ta ye trul pa te
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,

If we are tormented by projections, hallucinations, and suffering,

If we supplicate you without ambivalence or doubt, Uddiyana,

Knower of the three times, there is no doubt that through your compassion
Aspirations to End Adversity

Aspirations to End Adversity

Our projections will be self- liberated.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

As well, 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.

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,
Aspirations to End Adversity

ཨོཾོ་རྒྱན་ཐུགས་རྗེེས་འཕོ་འགྱུར་མེད་པར་གཟིགས༔
or gyen tuk jey po gyur me par sik
Uddiyana, you will look upon us with unchanging compassion.

ཨོཾོ་རྒྱན་པདྨོ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས༔
or gyen pe ma jung ne la söl wa dep
I supplicate Padmakara of Uddiyana.

བསམ་པ་ལྷུན་གྱིིིས་འགྲུབ་པར་བྱིན་གྱིིིས་རློབ༔
sam pa lhün gyi drup par jin gyi lop
Bless us that our wishes be spontaneously fulfilled.

This supplication entitled “Spontaneous Fulfillment of Wishes,” which was taught to King Mutri Tsenpo in Gungtang, was hidden by the king in the monastery of Drampa Gyang in Rulak. He entrusted it to the Terdak mule-riding goddess. In the Male Water Dragon year, Tulku Sangpo Drakpa extracted this treasure from the monastery of Gyang in Rulak and gave it to the great vidhyadhara Gödem. The great vidhyadhara translated it from the yellow scroll.
DAY SEVEN
MAṆJUŚRĪ-NĀMA-SAṀGĪTI:
A CONCERT OF NAMES OF MANJUSHRI

In Sanskrit: mañjuśrī jñāna satvasya paramārtha nāma saṃgīti

In Tibetan: 'jam dpal ye shes sems pa'i don dam pa'i mtshan yang dag par brjod pa

Homage to Mañjushri in youthful form.

[Sixteen Verses on Requesting Instruction]:

Then the glorious Holder of the Vajra,

The most superb tamer of those difficult to tame,
The hero, triumphant over the world’s three planes,

The powerful lord of the thunderbolt, ruler of the hidden,

With awakened white-lotus eye,

Fully bloomed pink-lotus face,

Brandishing over and again

The supreme vajra with his hand —

Together with countless Vajrapanis,
Aspirations to End Adversity

lak na dor jé ta yé pa
With features such as brows furrowed in fury,

pa wo dül ka dül wa po
Heroes, tamers of those difficult to tame,

pa wo jik rung suk chen dang
Fearsome and heroic in form,

dor jé tse mo rap tro wa
Brandishing blazing-tipped vajras in their hands,

rang gi lak gi sor je pa
Superb in fulfilling the aims of wandering beings,

she rap tap dang nying je che
Through great compassion, discriminating awareness,

dro dön je pa nam kyi chok
And skillful means,
Having happy, joyful, and delighted dispositions,

Yet endowed with ferocious bodily forms,

Guardians to further the Buddhas' enlightening influence,

Their bodies bowed — together with them

Prostrated to the Guardian, the Vanquishing Master Surpassing All,

The Thusly Gone One, the Fully Enlightened,

And standing in front, his palms pressed together,
Aspirations to End Adversity

chen ngar duk te di ke söl
Addressed these words:

khyap dak dak la men pa dang
“O Master of the All-Pervasive,

dak dön dak la tuk tsey chir
For my benefit, my purpose, from affection toward me,

gyu trül dra wé ngön dzok pay
So that I may obtain

jang chup ji tar dak top dzö
Manifest enlightenment from illusion's net

nyön mong pé ni sem datruk shing
For the welfare and attainment

mi she dam du jing wa yi
Of the peerless fruit for all limited beings
Sunk in the swamp of unawareness,

Their minds upset by disturbing emotions,

O Fully Enlightened, Vanquishing Master, Guru of Wanderers,

Indicator, Knower of the Great Close Bond and Reality,

Foremost Knower of Powers and Intents,

Elucidate, please,

Regarding the enlightening body of deep awareness of the Vanquishing Master,
tsuk tor chen poy tsik gi dak
The Great Crown Protrusion, the Master of Words,

jam pal ye she sem pa yi
The embodied deep awareness that is self-produced,

ye she ku te rang jung wa
The deep awareness being, Manjushri,

dön sap dön ni gya che shing
The superlative Concert of His Names,

dön chen tsung me rap shi wa
With profound meaning, with extensive meaning, with great meaning,

tok ma bar dang tar ge wa
Unequaled, and supremely pacifying,

tsen yang dak par jö pa chok
Constructive in the beginning, middle, and end,
dé pay sang gyé nam kyi sung
Which was proclaimed by previous Buddhas,

ma o ng nam kyang sung gyur la
Will be proclaimed by future ones,

da tar jung bay dzok sang gyé
And which the Fully Enlightened of the present

Proclaim over and again,

And which, in The Illusion's Net Great Tantra,

Was magnificently chanted

By countless delighted great holders of the vajras,
Aspirations to End Adversity

Holders of the hidden mantras.

O Guardian, so that I (too) may be a holder

Of the hidden (teachings) of all the Fully Enlightened,

I shall preserve it with steadfast intention

Till my definite deliverance,

And shall elucidate it to limited beings,

In accord with their individual intents,
For dispelling disturbing emotions, barring none,

And destroying unawareness, barring none.”

Having requested the Thusly Gone One with these words,

The lord of the hidden, Vajrapani,

Pressed his palms together

And, bowing his body, stood in front.
Aspirations to End Adversity

[Six Verses in Reply]

དེ་ནས་བཅོོམ་ལྡན་ཤཱཀྱི་ཐུབ། །

dé né chom den shākya tup
Then the Vanquishing Master Surpassing All, Shakyamuni, the Able Sage,

དྭོོགས་པའི་སངས་རྒྱས་རྐང་གཉིས་མཆོག །

dzok pay sang gyé kang nyi chok
The Fully Enlightened, the Ultimate Biped,

དྱིིན་ཞིིལ་ནས་ལྗོགས་བཟང་དགེ། །

nyi kyi shal né jak sang ge
Extending from his mouth

རིང་ཞིིང་ཡངས་པ་བརྐྱེང་མཛད་དེ། །

ring shing yang pa kyang dze de
His beautiful tongue, long and wide,

འཇིིག་རྟེེན་གསུམ་པོ་སྣང་བྱེད་ཅིིང་། །

jik ten sum po nang je ching
Illuminating the world's three planes

བདུད་བཞིིའི་དགྲ་རྣམས་འདུལ་བྱེད་པ། །

dü shi dra nam dül je pa
And taming the four (mara) demonic foes,
And displaying a smile, cleansing

The three worse rebirths for limited beings,

And filling the world’s three planes

With his sweet Brahma-voice,

Replied to Vajrapani, the magnificently strong,

The lord of the hidden:

“Excellent, O glorious Holder of the Vajra,
Aspirations to End Adversity

(I say) excellent to you, Vajrapani,

You who possess great compassion

For the sake of the welfare of wandering beings.

Rise to the occasion to hear from me, now,

A Concert of Names of the enlightening body of deep awareness,

Manjushri, the great aim,

Purifying and eliminating negative force.
Because of that, Overlord of the Hidden, it’s excellent that

I’m revealing it to you;

(So) listen with single-pointed mind.”

“O Vanquishing Master, that’s excellent,” he replied.

Then the Vanquishing Master Surpassing All, Shakyamuni, the Able Sage,

Beholding in detail the entire family of great hidden mantra:
Aspirations to End Adversity

sang ngak rik pa chang bay rik
The family of holders of hidden mantras and of mantras of pure awareness,

rik sum la ni nam par sik
The family of the three,

jik ten jik ten dé pay rik
The family of the world and beyond the world,

jik ten nang je rik chen dang
The family, the great one, illuminating the world,

chak gya chen poy rik chok dang
(That) family supreme, of (mahamudra) the great seal,

tsuk tor chen poy rik chen no
And the great family of the grand crown protrusion,
[Three Verses on the Steps of Manifest Enlightenment by Means of Illusion’s Net]

Proclaimed the verse of the Master of Words,

Endowed with the sixfold mantra king,

(Concerning) the nondual source

With a nature of non-arising:

I’m deep awareness embodied, The Buddha of the Buddhas, Occurring in the three times.

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Aspirations to End Adversity

Om Vajra Tīkṣṇa Duḥkha Ccheda Prajñā Jñāna Mūrtaye
Om — Vajra Sharp, Cutter of Suffering, Embodied Discriminating Deep Awareness,

Jñāna Kāya Vāgīśvar Ārapacanāyate Namah
Enlightening Body of Deep Awareness, Powerful Lord of Speech,
And Ripener of Wandering Beings (Ara-pachana) — homage to you.”

[Fourteen Verses on the Great Mandala of the Vajra Sphere]

Di tar sang gyé chom den dé
Like this is the Buddha (Manjushri), the Vanquishing Master

Dzok pay sang gyé a yik jung
Surpassing All, the Fully Enlightened: He’s born from the syllable A,

A yik yik dru kün gyi chok
The foremost of all phonemes, the syllable A,
Of great meaning, the syllable that’s deepest,

The great breath of life, non-arising,

Rid of being uttered in a word,

Foremost cause of everything spoken,

Maker of every word perfectly clear.

In his great offering festival, great longing desire’s

The provider of joy to limited beings;
In his great offering festival, great anger’s
dispeller of the naivety of the naïve mind;
The great foe of great fury.
In his great offering festival, great greed’s
The dispeller of all greed;

He's the one with great desire, great happiness,

Great joy, and great delight.

He's the one with great form, great enlightening body,

Great color, great physique,

Great name, great grandeur,

And a great and extensive mandala circle.
Aspirations to End Adversity

she rap chen poy tsön chang wa
He’s the great bearer of the sword of discriminating awareness,

nyön mong chak kyu che way chok
The foremost great elephant-hook for disturbing emotions;

druk chen nyen drak chen po te
He’s the one with great renown, great fame,

nang wa chen po sal wa che
Great luster, and great illumination.

khé pa gyu trül chen po chang
He’s the learned one, the bearer of great illusion,

gyu trül chen po dön drup pa
The fulfiller of aims with great illusion,

gyu trül chen po ga wé ga
The delighter with delight through great illusion,
gyu trül chen po mik trül chen
The conjurer of an Indra's net of great illusion.

jin dak chen po tso wo te
He's the most preeminent master of great generous giving,

tsül trim chen po chang bay chok
The foremost holder of great ethical discipline,

sö chen chang wa ten pa te
The steadfast holder of great patience,

tsön drü chen po pa röl nön
The courageous one with great perseverance,

sam ten chen po ting dzin né
The one abiding in the absorbed concentration of great mental stability,

she rap chen po lü chang wa
The holder of a body of great discriminating awareness,
Aspirations to End Adversity

The one with great strength, great skill in means,

Aspirational prayer, and a sea of deep awareness.

He’s the immeasurable one, composed of great love,

He’s the foremost mind of great compassion,

Great discrimination, great intelligence,

Great skill in means, and great implementation.

Endowed with the strength of great extraphysical powers,
Day Seven

shuk chen gyok pa chen po te
He’s the one with great might, great speed,

dzu trül chen po cher drak pa
Great extraphysical power, great (lordly) renown,

top chen pa röl nön pa po
Great courage of strength.

si pay ri bo chen po jom
He’s the crusher of the great mountain of compulsive existence,

trek shing dor jé chen po chang
The firm holder of the great vajra;

drák po chen po drak shül che
The one with great fierceness and great ferociousness,

jik chen jik par je pa po
He’s the great terrifier of the terrifying.
Aspirations to End Adversity

གོན་པོ་རིག་ཆོས་ཆེན་པོ་སྟེ།
He’s the superlative guardian with great pure awareness,

ལྷ་མ་གསང་སྔགས་ཆེད་བ་མཆོག
The superlative guru with great hidden mantra;

 тек་པ་ཆེན་པོའི་ཚུལ་གནས་པ།
Stepped up to the Great Vehicle’s mode of travel,

[Twenty-five Verses, Less a Quarter, on the Deep Awareness of the Totally Pure Sphere of Reality]

སངས་རྒྱས་རྣམ་པར་སྣང་མཛད་ཆེ།
He’s the Buddha (Vairochana), the great illuminator,

ཏུབ་པ་ཆེན་པོ་ཐུབ་ཆེན་ལྡན།
The great able sage, having great sagely (stillness);
sang ngak tsül chen lé jung wa
He’s the one produced through great mantra’s mode of travel,

sang ngak tsül chen dak nyi chen
And, by identity-nature, he (himself) is great mantra’s mode of travel.

pa röl chin chu top pa te
He has attainment of the ten far-reaching attitudes,

pa röl chin pa chu la né
Support on the ten far-reaching attitudes,

pa röl chin chu dak pa te
The purity of the ten far-reaching attitudes,

pa röl chin pa chu yi tsül
The mode of travel of the ten far-reaching attitudes.

sa chuy wang chuk gön po te
He’s the guardian, the powerful lord of the ten (bhumi) levels of mind,
Aspirations to End Adversity

The one established through the ten (bhumi) levels of mind;

By identity-nature, he's the purified ten sets of knowledge,

And the holder of the purified ten sets of knowledge.

He's the one with ten aspects, the ten points as his aim,

Chief of the able sages, the one with ten forces, the master of the all-pervasive;

He's the fulfiller of the various aims, barring none,

The powerful one with ten aspects, the great one.
He’s beginningless and, by identity-nature, parted from mental fabrication,

By identity-nature, the accordant state; by identity-nature, the pure one;

He’s the speaker of what’s actual, with speech of no other,

The one who, just as he speaks, just so does he act.

Non-dual, the speaker of nonduality,

Settled at the endpoint of what’s perfectly so;

With a lion’s roar of the lack of a true identity-nature,
Aspirations to End Adversity

He's the frightener of the deer of the deficient extremists.

Coursing everywhere, with his coursing meaningful, (never in vain),

He has the speed of the mind of a Thusly Gone One;

He's the conqueror, the full conqueror, with enemies conquered,

A (chakravartin) emperor of the universe, one that has great strength.

He’s the teacher of hosts, the head of hosts,

The (Ganesha) lord of hosts, the master of hosts, the powerful one;
He’s the one with great strength, the one that’s keen (to carry the load),

The one that has the great mode of travel, with no need for travel by another mode.

He’s the lord of speech, the master of speech, eloquent in speech,

The one with mastery over speech, the one with limitless words,

Having true speech, the speaker of truth,

The one that indicates the four truths.

He’s irreversible, non-returning,
Aspirations to End Adversity

se ru so sor dren pa te
The guide for the mode of travel of the self-evolving rhino pratyekas;

nge jung na tsok nge jung wa
Definitely delivered through various (means) of definite deliverance,

jung wa chen po gyu chik pa
He’s the singular cause of the great elemental states.

dö chak dral wa wang po tül
Defilements depleted, with desire departed, senses tamed;

de wa nye pa jik me top
Having attained ease of mind, having attained a state of no fear,
He’s the one with (elements) cooled down, no longer muddied.

Endowed to the full with pure awareness and movement,

He’s the Blissfully Gone, superb in his knowledge of the world;

He’s the one not grasping for “mine,” not grasping for a “me,”

Abiding in the mode of travel of the two truths.

He’s the one that’s standing at the far shore, beyond recurring samsara,

With what needs to be done having been done, settled on dry land,
Aspirations to End Adversity

ye she ba shik nge jung wa
His cleaving sword of discriminating awareness

she rap tsön ché nam jom pa
Having drawn out the deep awareness of what’s unique.

dam chö chö gyal sal war den
He’s the hallowed Dharma, the ruler of the Dharma, the shining one,

jik ten nang bar je pay chok
The superb illuminator of the world;

chö kyi wang chuk chö kyi gyal
He’s the powerful lord of Dharma, the king of the Dharma,

lek pay lam ni tôn pa po
The one who shows the most excellent pathway of mind.

dön drup drup pay kün tok ni
With his aim accomplished, his thought accomplished,
And rid of all conceptual thought,

He’s the nonconceptual, inexhaustible sphere,

The superb, imperishable sphere of reality.

He’s the one possessing positive force, a network of positive force,

And deep awareness, the great source of deep awareness,

Possessing deep awareness, having deep awareness of what exists and what doesn’t exist,

The one with the built-up pair of networks networked together.
Aspirations to End Adversity

རྟེག་པར་ཀུན་རྒྱལ་རྣལ་འབྱོར་ཅོན།

Eternal, the ruler of all, he’s the (yogi) yoked to the authentic;

བསམ་གཏེན་བསམ་བྱ་བློ་ཡི་བདག

He’s stability of mind, the one to be made mentally stable, the master of intelligence,

སོ་སོ་རང་རིག་མི་གཡོ་བ།

The one to be individually reflexively known, the immovable one,

མཆེོག་གི་དང་པོ་སྐུ་གསུམ་འཆེང་།

The primordial one who’s the highest, the one possessing three enlightening bodies.

སངས་རྒྱས་སྐུ་ལྔའི་བདག་ཉིད་ཅོན།

With an identity-nature of five enlightening bodies, he’s a Buddha;

ཁྱེབ་བདག་ཡེ་ཤེེས་ལྔ་ཡི་བདག

With an identity-nature of five types of deep awareness, a master of the all-pervasive,
Having a crown in the identity-nature of the five Buddhas,

Bearing, unhindered, the five enlightening eyes.

He’s the progenitor of all Buddhas,

The superlative, supreme Buddhas’ spiritual son,

The womb giving rise to the existence of discriminating awareness,

The womb of the Dharma, bringing an end to compulsive existence.
chik pu sa trek dor jéy dak
With a singular innermost essence of firmness, by identity-nature, he’s a diamond-strong vajra;

tral du kye pa dro bay dak
As soon as he’s born, he’s master of the wandering world.

nam kha lé jung rang jung wa
Arisen from the sky, he’s the self-arisen:

dü chu ye chu mö bo che
The great fire of discriminating deep awareness;

ö chen nam par nang bar je
The great-light (Vairochana,) Illuminator of All, luminary of deep awareness, illuminating all;

ye she nang wa lam me wa
The lamp for the world of the wanderers;
The torch of deep awareness;
The great brilliance, the clear light;
Lord of the foremost mantras, king of the pure awareness;
King of the hidden mantras, the one that fulfills the great aim;
He’s the great crown protrusion, the wondrous crown protrusion,
The master of space, the one indicating in various ways.
He’s the foremost one, an enlightening body with the identity-nature of all the Buddhas,
Aspirations to End Adversity

The one with an eye for the joy of the entire wandering world,

The creator of diverse bodily forms,

The great (rishi) muse, worthy of offerings, worthy of honor.

He's the bearer of the three family traits, the possessor of the hidden mantra,

He's the upholder of the great close bond and of the hidden mantra;

He's the most preeminent holder of the three precious gems,
ཉེག་པ་གསུམ་མཆེོག་སྟོོན་པ་པོ། ༢

tek pa sum chok tön pa po
Indicator of the ultimate of the three vehicles of mind.

dོན་ཡོད་ཞིགས་པ་རྣམ་པར་རྒྱལ། ༢

dön yö shak pa nam par gyal
He’s the totally triumphant, with an unfailing grappling-rope,

dེན་པ་ཆེིན་པོ་རྡོོ་རྗེེ་ཞིགས། ༢

dzin pa chen po dor jé shak
The great apprehender with a vajra grappling-rope,

dོན་འཇིིགས་བྱེད་འཇིིགས་པར་བྱེད། ༢

dor jé jik je jik par je
He’s Vajrabhairava, the terrifying vajra terrifier

[Ten Verses, Plus a Quarter, Praising Mirror-like Deep Awareness]

dོན་འཇིིགས་བྱེད་འཇིིགས་པར་བྱེད། ༢

dor jé jik je jik par je
He’s Vajrabhairava, the terrifying vajra terrifier

dུ་བཅད་པོ་རྐང་པོས་དམན་པོ་ཉིི་ཤུ་རྩེ་ལྔའོ།། ༢

tro woy gyal po dong druk jik
Ruler of the furious, six-faced and terrifying,
Aspirations to End Adversity

Six-eyed, six-armed, and full of force,

The skeleton having bared fangs,

Halahala, with a hundred heads.

He's the destroyer of death (Yamantaka), king of the obstructors,

(Vajravega,) vajra might, the terrifying one;

He's vajra devastation, vajra heart,

Vajra illusion, the great bellied one.
Born from the vajra (womb), he’s the vajra lord,

Vajra essence, equal to the sky;

Immovable (Achala), (with matted hair) twisted into a single topknot,

Wearer of garments of moist elephant hide.

Great horrific one, shouting “HA HA,”

Creator of terror, shouting “HI HI,”

With enormous laughter, (booming) long laughter,
Aspirations to End Adversity

*dor jé ge mo cher drok pa*
Vajra laughter, great roar.

*dor jé sem pa sem pa che*
He’s the vajra-minded (Vajrasattva), the great-minded (mahasattva),

*dor jé gyal po de wa che*
Vajra king, great bliss;

*dor jé tum po ga wa che*
Vajra fierce, great delight,

*dor jé huṃ dze huṃ gi suk*
Vajra Humkara, the one shouting “HUM.”

*dor jé da yi tsön chang wa*
He’s the holder of a vajra arrow as his weapon,

*dor jé ral dri chö dze pa*
The slasher of everything with his vajra sword;
He’s the holder of a crossed vajra, possessor of a vajra,

Possessor of a unique vajra, the terminator of battles.

His dreadful eyes with vajra flames,

Hair on his head, vajra flames too,

Vajra cascade, great cascade,

Having a hundred eyes, vajra eyes.

His body with bristles of vajra hair,
A unique body with vajra hair,

With a growth of nails tipped with vajras,

And tough, (firm) skin, vajras in essence.

Holder of a garland of vajras, having glory,

He’s adorned with jewelry of vajras,

And has long (booming) laughter “HA HA,” with loud sound,

The vajra sound of the six syllables.
He’s (Manjughosha,) with a lovely voice, enormous volume,

A tremendous sound unique in the world’s three planes,

A voice resounding to the ends of space,

The best of those possessing a voice.

He’s what’s perfectly so, the lack of identity-nature, the actual state,

The endpoint of that which is perfectly so, that which isn't a syllable;
He’s the proclaimer of voidness, the best of bulls

Bellowing a roar, profound and extensive.

He’s the conch of Dharma, with a mighty sound,

The gong of Dharma, with a mighty crash,

The one in a state of non-abiding nirvana,

Kettledrum of Dharma in the ten directions.

He’s the formless one, with an excellent form, the foremost one,
Having varied forms, made from the mind;

He’s a glory of appearances in every form,

The bearer of reflections, leaving out none.

He’s the impervious one, with great (lordly) renown,

The great powerful lord of the world’s three planes;

Abiding with a lofty aryā pathway of mind,

He’s the one raised on high, the crown banner of Dharma.
Aspirations to End Adversity

jik ten sum po chik shön lü
He’s the body of youth unique in the world’s three planes,

né ten gen po kye guy dak
The stable elder, the ancient one, the master of all that lives;

sum chu tsa nyi tsen chang wa
He’s the bearer of the thirty-two bodily signs, the beloved,

duk gu jik ten sum na dze
Beautiful throughout the world’s three planes.

lop pön jik ten yön ten she
He’s the teacher of knowledge and good qualities to the world,

jik ten lop pön jik pa me
The teacher of the world without any fears,

gön kyop jik ten sum khyap pa
The guardian, the rescuer, trusted throughout the world’s three planes,
Day Seven

The refuge, the protector, unsurpassed.

The experiencer (of experiences) to the ends of space,

He’s the ocean of the deep awareness of the omniscient mind,

The splitter of the eggshell of unawareness,

The tearer of the web of compulsive existence.

He’s the one with disturbing emotions stilled, without an exception,

The one crossed over the sea of recurring samsara;
Aspirations to End Adversity

ye she wang kur chö pen chen
He's the wearer of the crown of the deep awareness empowerment,

yang dak dzok pay sang gyé gyen
Bearer of the Fully Enlightened as adornment.

duk ngal sum gyi duk ngal shi
He's the one stilled of the suffering of the three kinds of suffering,

sum ta ta yé dröl sum pa
The one with an endless ending of the three, having gone to the liberation of the three;

drip pa tam che nge par dröl
He's the one definitely freed from all obscurations,

kha tar nyam pa nyi la né
The one who abides in space-like equality.
Day Seven

He's the one past the stains of all disturbing emotions,

The one understanding the three times as non-time;

He's the great (naga) chief for all limited beings,

The crown of those wearing the crown of good qualities.

Definitely freed from all (residue) bodies,

He's the one well established in the track of the sky;

Bearer of a great wish-fulfilling gem,
Khyap Dak Rin Chen Kun Gyi Chok
He’s master of the all-pervasive, ultimate of all jewels.

Pak Sam Shing Chen Gyé Pa Te
He’s the great and bounteous wish-granting tree,

Bum Pa Sang Po Che Way Chok
The superlative great vase of excellence;

Je Pa Sem Chen Kun Don Je
The agent fulfilling the aims of all limited beings, the wisher of benefit,

Pen Dok Sem Chen Nye Shin Pa
He’s the one with parental affection toward limited beings.

Sang Ngen She Shing Dü She Pa
He’s the knower of what’s wholesome and what’s unwholesome, the knower of timing,
ཁྱེབ་བདག་དམ་ཤེེས་དམ་ཚིག་ལྡན། །
khyp dak dam she dam tsik den
The knower of the close bond, the keeper of the close bond, the master of the all-pervasive;

དུས་ཤེེས་སེམས་ཅོན་དབང་པོ་ཤེེས། །
du she sem chen wang po she
He’s the knower of the faculties of limited beings, the knower of the occasion,

ནམ་གྲོལ་གསུམ་ལ་མཁས་པ་པོ། །
nam dröl sum la khé pa po
The one skilled in the three (kinds of) liberation.

ཡོན་ཏིན་ལྡན་ཞིིང་ཡོན་ཏིན་ཤེེས། །
yön ten den shing yön ten she
He’s the possessor of good qualities, the knower of good qualities, the knower of the Dharma,

ཆེོས་ཤེེས་རབ་ཞིི་བཀྲ་ཤེིས་འབྱུང་། །
cho she rap shi tra shi jung
The auspicious one, the source of what’s auspicious,

བཀྲ་ཤེིས་ཀུན་གྱིི་བཀྲ་ཤེིས་པ། །
tra shi kün gyi tra shi pa
He’s the auspiciousness of everything auspicious,
Aspirations to End Adversity

drag pa pal mo nyen pa ge
The one with the auspicious sign of renown, the famous, constructive one.

uk jin chen po tön che
He’s the great breath, the great festival,

gu ga wa chen po röl pa che
The great joy, the great pleasure,

kur ti rim dro pün sum tsok
The show of respect, the one showing respect, the prosperous one,

rap tu ga wa drak dak pal
The supremely joyous, the master of fame, the glorious one.

chok den chok jin tso wo te
Possessor of the best, he’s the provider of the best, the most preeminent,
Suitable for refuge, he’s the superlative refuge,

The very best foe of the great frightful things,

The eliminator of what’s frightful, without an exception.

Wearing his hair in a bun, he’s the one with a bun of hair,

Wearing his hair in mats, he’s the one having matted locks,

The one with five faces, five buns of hair,

And five knotted locks, (each) crowned with a bloom.
Aspirations to End Adversity

go dum tül shuk chen po chang
He's the one maintaining great taming behavior, the one with shaved head,

tṣang par chö pa tül shuk chok
The one with celibate Brahma(-like) conduct, the one with superlative taming behavior,

ka tup tar chin ka tup che
The one with great trials, the one who's completed the trials,

tru den gou ta ma chok
The one who's taken ablution, the foremost, Gautama.

dram se tsang pa tsang pa rik
He's a brahmin, a Brahma, the knower of Brahma,

tsang pa nya ngen dé pa top
The possessor of a Brahma-nirvana attainment;
The liberated one, he’s liberation, the one with the body of full liberation,

The fully liberated one, the peaceful one, the state of peace.

He’s nirvana release, the one with peace, the one released in nirvana,

He’s the one most definitely delivered and nearly (brought to an end),

The one who’s completed bringing to an end pleasure and pain,

The one with detachment, the one with (residue) body consumed.
Aspirations to End Adversity

He’s the invincible one, the incomparable one,

The unmanifest one, the one not appearing, the one with no sign that would make him seen,

The unchanging, the all-going, the all-pervasive,

The subtle, the untainted, the seedless.

He’s the one without a speck of dust, dustless, stainless,

With faults disgorged, the one without sickness;
shin tu rap se nam se dak
He’s the wide-awake one, by identity-nature, the Fully Enlightened,

tam che ye she kün rik chok
The Omniscient One, the superb knower of all.

nam par she pay chö nyi dé
Beyond the nature of partitioning primary consciousness,

ye she nyi me tsül chang wa
He’s deep awareness, bearer of the form of nonduality;

nam par tok me lhün gyi drup
He’s the one without conceptual thought, spontaneously accomplishing (without any effort),

dü sum sang gyé lé je pa
The one enacting the enlightening deeds of the Buddhas throughout the three times.
Aspirations to End Adversity

he’s the Buddha, the one without a beginning or end,

the primordial Adibuddha, the one without precedent;

The singular eye of deep awareness, the one with no stains,

Deep awareness embodied, he’s the One Thusly Gone.

He’s the powerful lord of speech, the magnificent speaker,

The supreme being among speakers, the ruler of speakers,

The best of those speaking, the very best one,
The lion of speakers, inconquerable by others.

Seeing all around, he’s supreme joy itself,

With a garland of brilliance, beautiful to behold;

He’s the magnificent light, the blazing one (Vishnu, beloved of Shri,) the curl at the heart,

The illuminator with hands (that are rays) of blazing light.

The best of the great physicians, he’s the most preeminent one,

The unsurpassed remover of (thorny) pains;
Aspirations to End Adversity

men nam ma lü jön pay shing
He’s the celestial tree of all medications, with none left out,

nyön mong ne kyi dra che wa
The great nemesis of the sicknesses of disturbing emotions.

duk gu jik ten sum gyi chok
He’s the beauty mark of the world’s three planes, the lovely one,

pal den gyu kar kyil khor chen
The glorious one, with a mandala of lunar and zodiac constellation stars;

chok chu nam khay tar tuk pa
He’s the one extending to the ends of space in the ten directions,

chö kyi gyal tsen chen po dreng
The great ascending of the banner of Dharma.
dro bay duk chik yang pa te
He’s the unique extension of an umbrella over the wandering world,

jam dang nying jey kyil khor chen
With his mandala circle of love and compassion;

pal den pema gar wang chuk
He’s the glorious one, the Powerful Lord of the Lotus Dance,

khyap dak chen po rin chen duk
Great master of the all-pervasive, the one with an umbrella of precious gems.

sang gyé kün gyi gyal po che
He’s the great king of all the Buddhas,

sang gyé kün dak ngo po dzin
Holder of the embodiments of all the Buddhas,

sang gyé kün gyi nal jor che
Great yoga of all the Buddhas,
Aspirations to End Adversity

sang gyé kün gyi ten pa chik
Unique teaching of all the Buddhas.

dor jé rin chen wang kur pal
He’s the glory of the empowerment of the vajra jewel,

rin chen kün dak wang chuk te
Powerful lord of the sovereigns of all jewels;

jik ten wang chuk kün gyi dak
Master of all (Lokeshvaras,) the powerful lords of the world,

dor jé kün chang nga dak te
He’s the sovereign of all (Vajradharas,) the holders of the vajra.

sang gyé kün gyi tuk che wa
He’s the great mind of all Buddhas,

sang gyé kün gyi tuk la né
The one that is present in the mind of all Buddhas;
He’s the great enlightening body of all Buddhas,

He’s the beautiful speech (Sarasvati) of all Buddhas.

He’s the vajra sun, the great illuminator,

The vajra moon, the stainless light;

He’s great desire, the one that begins with non-desire,

Blazing light of various colors.

He’s the vajra posture of the Fully Enlightened,
Aspirations to End Adversity

The bearer of the Dharma, the concert of the Buddhas;

He's the glorious one, the one that's born from the lotus of the Buddhas,

The keeper of the treasure of omniscient deep awareness.

He's the bearer of diverse illusions, he's the king;

He's the bearer of Buddhas' pure awareness mantras, he's the great one;

He's the vajra sharp, the great sword,
Day Seven

The supreme syllable, totally pure.

He’s the Great Vehicle (Mahayana), the cutter of suffering,

He’s the great weapon, Vajra Dharma;

He’s (Jinajik,) the triumph of the triumphant, vajra profound,

He’s vajra intelligence, the knower of things and how they exist.

He’s the perfected state of every far-reaching attitude,

The wearer of all (bhumi) levels of mind as adornment;
Aspirations to End Adversity

Aspirations to End Adversity

He’s the lack of a true identity-nature of totally pure existent things,

He’s correct deep awareness, the core light of the moon.

He’s great diligence (applied), Illusion’s Net,

Sovereign of all tantras, the one that’s superb;

He’s the possessor of vajra (postures and) seats, without an exception,

He’s the bearer of enlightening bodies of deep awareness, without an exception,
He's the all-around excellent (Samanta-bhadra), he's excellent intelligence,

He's the womb of the earth (Kshiti-garbha), the support of the wandering world;

He's the great womb of all of the Buddhas,

The bearer of a circle of assorted emanations.

He's the supreme self-nature of all functional phenomena,

The bearer of the self-nature of all functional phenomena;

He's the non-arising existent, with purposes diverse,
Aspirations to End Adversity

The bearer of the nature of all existent things.

Great discriminating awareness in a single moment,

He’s the bearer of comprehension of all existent things;

The clear realization of all existent things,

He’s the able sage, with foremost intelligence, the endpoint of that which is perfectly so.

He’s the immovable one, extremely pure, by identity-nature,
The bearer of the purified state of the Perfect, Fully Enlightened Ones;

He's the one having bare cognition of all Buddhas,

The flame of deep awareness, the excellent clear light.

He's the fulfiller of wished-for aims, he's superb,

The one totally purifying all of the worse rebirth states;

He's the ultimate of all limited beings, the guardian,
Aspirations to End Adversity

Aspirations to End Adversity

sem chen tam che rap dröl je
The complete liberator of all limited beings.

nyön mong yül du chik pa wa
He’s the hero in the battle with disturbing emotions, the unique one,

mi she dra yi drek pa jom
The slayer of the insolent arrogance of the enemy “unawareness”;

lo ni gek chang pal dang den
He’s intelligence, bearer of an enamored tone, the one with glory,

pa wo mi duk suk chang wa
Bearer of forms with heroic and disdainful tones.

lak pay yuk pa gya kyö ching
He’s the one pounding with a hundred clubs in his hands,

kang pa kyö pé gar je pa
He’s the dancer with a pounding-down of his feet;
Day Seven

pal den lak pa gyé gang la
He’s the one with glory, the user of a hundred (user) hands,

nam kha khyap par gar je pa
The dancer across (the sectors used in) the expanse of the sky.

kang pa chik gi til nön pa
He’s the one standing on the surface of the mandala of the earth,

sa yi nying poy til la né
Pressing down on the surface with a single foot;

tsang pay go ngay tse mo nön
He’s the one standing on the nail of his large toe,

kang tep sen mo la né pa
Pressing down on the tip of Brahma’s (egg-like) world.

dön chik nyi me chö kyi dön
He’s the singular item, the item regarding phenomena that’s nondual,
Aspirations to End Adversity

He’s the deepest (truth) item, (the imperishable powerful lord,) the one that lacks what’s fearful;

He’s the item with a variety of revealing forms,

The one that has a continuity of mind and of partitioning consciousness.

He’s joyful awareness of existent things, without an exception,

He’s joyful awareness of voidness, the highest intelligence;

The one gone beyond the longing desires, and the likes, of compulsive existence,
He’s great joyful awareness regarding the three (planes of) compulsive existence.

He’s the pure white one — a brilliant white cloud,

With beautiful light — beams of the autumn moon,

With an exquisite (face) — the mandala orb of a (youthful) sun,

With light from his nails — a great (passionate) red.

With sapphire-blue hair knotted on top,

And wearing a great sapphire on top of his locks,
He’s the glorious one with the radiant luster of a magnificent gem,

Having as jewelry emanations of Buddha.

He’s the shaker of spheres of hundreds of worlds,

The one with great force with his extraphysical powerful legs;

He’s the holder of the great (state of) mindfulness as well as the facts of reality,

He’s the ruler of the absorbed concentrations of the four types of mindfulness states.
jang chup yen lak me tok ga
He's the fragrance of the love-blossoms on the branches (leading)
to a purified state,

de shin shek pa yön ten tso
(The cream atop) the ocean of good qualities of the Thusly Gone Ones;

lam gyi yen lak gye tsül rik
He's the one knowing the mode of travel with the eightfold pathway minds,

yang dak sang gyé lam rik pa
The one knowing the pathway mind of the Perfect, Fully Enlightened.

sem chen kün la shé cher chak
He's the one having great adherence to all limited beings,

nam kha ta bur chak pa me
But without having adherence, like the sky;
Aspirations to End Adversity

sem chen kün gyi yi lé kye
He’s the one entering the minds of all limited beings,

sem chen kün gyi yi tar gyok
Having speed in accord with the minds of all limited beings.

sem chen kün gyi wang dön she
He’s the one with awareness of the powers and objects of all limited beings,

sem chen kün gyi yi trok pa
The one who captures the hearts of all limited beings;

pung po nga dön de nyi she
He’s the one with awareness of the items and reality of the five aggregate factors,

nam dak pung po nga chang wa
The one who holds the full purity of the five aggregate factors.
ཐམས་ཅོད་ངེས་འབྱུང་མཐའ་ལ་གནས། །

tam che nge jung ta la né
He’s the one standing at the end of every definite deliverance,

ཐམས་ཅོད་ངེས་པར་འབྱུང་བ་མཁས། །

tam che nge par jung wa khé
The one who’s skilled in that which brings every definite deliverance;

ཐམས་ཅོད་ངེས་འབྱུང་ལམ་ལ་གནས། །

tam che nge jung lam la né
He’s the one standing on the path for every definite deliverance,

ཐམས་ཅོད་ངེས་འབྱུང་སྟོོན་པ་པོ། །

tam che nge jung tön pa po
The one who’s indicating every definite deliverance.

ཡན་ལག་བཅུ་གཉིས་སྲིིད་རྩ་བཏོོན། །

yen lak chu nyi si tsa tön
He’s the one who’s uprooted compulsive existence with its twelvefold links,

དག་པ་རྣམ་པ་བཅུ་གཉིས་འཆེང་། །

dak pa nam pa chu nyi chang
The holder of their purification having twelvefold aspects;

བདེན་བཞིིའི་ཚུལ་གྱིི་རྣམ་པ་ཅོན། །

den shi tsül gyi nam pa chen
Having the aspect of the mode of travel of the fourfold truths,
Aspirations to End Adversity

she pa gye po tok pa chang
He’s the holder of the realization of the eightfold awareness.

den dön nam pa chu nyi den
He’s the points of truth in twelvefold aspects,

de nyi nam pa chu druk rik
The knower of reality in sixteen aspects,

nam pa nyi shü jang chup pa
The Fully Enlightened through twenty aspects,

nam par sang gyé kün rik chok
The Enlightened Buddha, the superb knower of all.

pak me sang gyé trül pa yi
He’s the one making knowable millions

ku ni je wa gye pa po
Of enlightening emanation bodies of innumerable Buddhas;
སྐོད་ཅོིག་ཐམས་ཅོད་མངོན་པར་རྟེོགས། །
ke chik tam che ngön par tok
He’s the clear realization of everything in a moment,

.sem kyi ke chik dön kün rik
The knower of the objects of all moments of mind.

tek pa na tsok tap tsül gyi
He’s the skillful means of the modes of travel of the various vehicles of mind,

dro bay dön gyi nam ye chen
The one who makes knowable the aims of the wandering world;

tek pa sum gyi nge jung ni
He’s the one who’s definitely delivered threefold, through the vehicles of mind,

tek pa chik gi dré bur né
The one who’s established as the fruit of (Ekayana,) the single vehicle of mind.
Aspirations to End Adversity

ཉོན་མོངས་ཁམས་རྣམས་དག བདག

He’s the identity-nature totally pure of the spheres of disturbing emotions,

ལས་ཀྱིི་ཁམས་རྣམས་ཟད་བྱེད་པ།

He’s the depleter of the spheres of karma;

ཆུ་བོ་རྒྱ་མཚོ་ཀུན་ལས་བརྒལ།

He’s the one who has fully crossed over the ocean of currents,

སྦྱོོར་བའི་དགོན་པ་ལས་བྱུང་བ།

The one who’s emerged from the wilderness by means of the yogas.

ཉོན་མོངས་ཁམས་རྣམས་ཀུན་ཉོན་མོངས།

He’s the one fully rid of the disturbing emotions, the auxiliary disturbing emotions,

བག་ཆེགས་བཅོས་པ་རབ་སྤོངས་པ།

And the general disturbing emotions, together with (all) their habits;
Day Seven

He’s discriminating awareness and great compassion as skillful means,

The one fulfilling the aims of the wandering world, meaningfully (without fail).

He’s the one with objects of all conceptual discernment gotten rid of,

The one with objects of partitioning consciousness brought to a halt;

He’s the cognitive object (in reference to) the minds of all limited beings,

The one that abides in the minds of all limited beings.
Aspirations to End Adversity

sem chen kün gyi yi nang né
He’s the innermost stand of the minds of all limited beings,

de dak sem dang nyam nyi sön
The one who’s passing as the equality of their minds;

sem chen kün yi tsim par je
He’s the one bringing satisfaction to the minds of all limited beings,

sem chen kün gyi yi ga wa
He’s the joy of the mind of all limited beings.

drup ta trül pa den pa min
He’s the culminating point of actualization, the one with confusion departed,

trül pa tam che nam par pang
He’s the one with every mistake dispelled;
དོན་གསུམ་ཐེ་ཙོོམ་མེད་པའི་བློ། །
dön sum te tsom me pay lo
He's intelligence not indecisively wavering, the one that is threecfold,

ཀུན་དོན་ཡོན་ཏེན་གསུམ་གྱིི་བདག །
kün dön yön ten sum gyi dak
The one (fulfilling) everyone’s aims, with an identity-nature of three constituents.

དུས་གསུམ་ཕུང་པོ་ལྔ་ཡི་དོན། །
dü sum pung po nga yi dön
He's the object (in reference to) the five aggregate factors, the one throughout the three times,

སྐོད་ཅོིག་ཐམས་ཅོད་རྣམ་བསྒོོམ་པ། །
ke chik tam che nam gom pa
The one that makes things individually knowable in every instant;

སྐོད་ཅོིག་གཅོིག་མངོན་རྫོོགས་སངས་རྒྱས། །
ke chik chik ngön dzok sang gyé
He's the one with manifest total enlightenment in an instant,

སངས་རྒྱས་ཀུན་གྱིི་རང་བཞིིན་འཆེང་། །
sang gyé kün gyi rang shin chang
The bearer of all the Buddhas’ self-nature.
Aspirations to End Adversity

He’s the one with an enlightening body that’s incorporeal, the foremost of enlightening bodies,

The one that makes knowable millions of enlightening bodies;

He’s the one exhibiting everywhere a variety of forms,

He’s the great gem, (Ratnaketu,) the crowning jewel.

He’s the one to be realized by all the Fully Enlightened,

He’s the purified state of a Buddha, the peerless;
sang ngak kye né yi ge me
He’s the one that isn’t a syllable, the one comes forth from hidden mantra’s womb,

sang ngak chen po rik sum pa
The triad of families of great hidden mantra.

sang ngak dön kun kye pa po
He’s the creator of every significance of hidden mantra,

tik le chen po yi ge me
He’s the great creative energy-drop, that which isn’t a syllable;

tong pa chen po yi ge nga
He’s the great void, having five syllables,

tik le tong pa yi ge druk
And the creative-drop void, having six syllables.

nam pa tam che nam pa me
He’s the possessor of all aspects, that which hasn’t an aspect,
He's the bearer of the sixteen creative drops, and half of their half;

He's the one without phases, beyond count,

Holder of the peak of the fourth level of mental stability.

He's the advanced awareness of the phases of all levels of mental stability,

The knower of the families and castes of absorbed concentration;

The enlightening body of absorbed concentration, the foremost of the enlightening bodies,
The ruler of all (Sambhogakaya,) Enlightening Bodies of Full Use.

He’s the one with a (Nirmanakaya,) Enlightening Body of Emanations, the foremost of the enlightening bodies,

Holder of the lineage of Buddha’s emanations;

He’s the one issuing forth various emanations in the ten directions,

The one fulfilling the aims of the wandering world, whatever they may be.

He’s the chief of the deities, the deity over the deities,

The chief of the gods, the overlord of the (devilish) non-gods,
Aspirations to End Adversity

lha yi la ma chi me wang
The chief of the immortals, the guru of the gods,

rap jom rap jom wang chuk go
The destroyer, and the powerful lord of the destroyers.

si pay gön pa lé gal wa
He’s the one with the wilderness of compulsive existence crossed over,

tön pa chik pu dro bay la
The unique indicator, the guru for the wandering world;

jik ten chok chur rap drak pa
He’s renowned throughout the world’s ten directions,

chö kyi jin dak che wa po
The master of generous giving of the Dharma, the great one.

jam pay go cha ché pa te
Armored with the armor of love,
Coated with a coat-of-mail of compassion,

Wielder of a sword of discriminating awareness and a bow and arrow,

He's the one who finishes the battle against disturbing emotion and unawareness.

He's the heroic one, enemy of the (mara) demonic forces, subduer of the maras,

The one who brings fear of the four maras to an end;

Defeater of the military forces of all maras,
Aspirations to End Adversity

dzok pay sang gyé jik ten dren
He’s the Fully Enlightened, the leader of the world.

chö ö tö ö chak gi né
He’s the one worthy of offerings, worthy of praise, the one for prostration,

tak tu rim dro ja bay ö
Worthy of (being honored) forever in paintings,

kur ö je bar ja bay ö
Worthy of shows of respect, most worthy of veneration,

chak jar ö pa la may chok
Worthy for homage, the highest guru.

jik ten sum po gom chik drō
He’s the one traversing the world’s three planes in a single stride,

kha tar ta me nam par nön
The one striding forth endlessly, just like space;
sum rik tsang ma dak pa te
He’s the one with triple knowledge, (proficiency in the sacred,) clean and pure,

ngön she druk den je dren druk
Possessor of the six types of heightened awareness and the six types of close mindfulness.

jang chup sem pa sem pa che
He’s a bodhisattva, a great-minded (mahasattva),

dzu trül chen po jik ten dé
The one with great extraphysical powers, the one gone beyond the world;

she rap pa röl chin pay ta
(Situated) at the endpoint of far-reaching discriminating awareness (prajnaparamita),

she rap kyi ni de nyi top
He’s the one who’s come to reality through discriminating awareness.
He’s the one with all knowledge of self and knowledge of others,

Helpful to all, the foremost person (of all);

He’s the one who’s gone beyond all comparison,

The superb sovereign of knowing and what’s to be known.

He’s the master of generous giving of Dharma, the most preeminent,

The one who shows the meaning of the fourfold (mudra) seals;
He's the one most fitting to be helped and shown respect by the worldly.

And by those traversing the three (pathways of) definite deliverance.

He's the purity and glory of the deepest truth,

The portion of excellence of the world's three planes, the great one;

The one bringing all enrichments, the one having glory,

He's Manjushri, (the lovely and glorious,) supreme among those possessing glory.
Aspirations to End Adversity

[Five Verses on the Deep Awareness of the Five Thusly Gone Ones]

chok jin dor jé chok khyö dü
Homage to you, granter of the best (boon), the foremost vajra;

yang dak tar gyur khyö la dü
Homage to you, the endpoint of what’s perfectly so;

tong nyi nying po khyö la dü
Homage to you, the womb of voidness;

sang gyé jang chup khyö la dü
Homage to you, the Buddhas’ purified state.

sang gyé chak pa khyö la dü
Homage to you, the Buddhas’ attachment;

sang gyé dö la chak tsal dü
Homage to you, the Buddha’s desire;

sang gyé gye pa khyö la dü
Homage to you, the Buddhas’ enjoyment;
Homage to you, the Buddhas’ play.
Homage to you, the Buddhas’ smile;
Homage to you, the Buddhas’ (shining) laugh;
Homage to you, the Buddha’s speech;
Homage to you, the Buddha’s (state of) mind.
Homage to you, rising from non-true existence;
Homage to you, arising from the Buddhas;
Aspirations to End Adversity

Homage to you, rising from space;

Homage to you, arising from deep awareness.

Homage to you, illusion’s net;

Homage to you, the Buddhas’ dancer;

Homage to you, everything for everyone;

Homage to you, enlightening body of deep awareness.
[The Mantras]

**OM SARVA DHARMĀ BHĀVA SVA BHĀVA VIŚUDDHA**

OM — the total purity of all existents, by self-nature, non-truly existent,

**VAJRA CAKṢUḤ A Ā ṴΩ PRAKṛTI**

Through the vajra eye — A A AM A: that which is the completely pure nature

**PARI ŚUDDHĀḤ SARVA DHARMĀḤ YADUTA SARVA TATHĀGATA JÑĀNA KĀYA**

Of all existents takes the form, indeed, of the completely purified Manjushri,

**MAṆJUŚRĪ PARI ŚUDDHITĀ MUPĀDĀYETI**

The enlightening body of deep awareness of all Thusly Gone

**A ĀḤ SARVA TATHĀGATA HṚDAYA HARA HARA**

A A: — the heart of all the Thusly Gone, take out, take out —
Aspirations to End Adversity

OM HŪṀ HRĪṀ BHAGAVAN JṆĀNAMŪRTI VĀGĪŚVARA MAHĀVĀCA
OM HUM HRI: Vanquishing master surpassing all, embodied deep awareness,

SARVA DHARMA GAGANĀ MALA SUPARI ŚUDDHA
Powerful lord of speech, the great one who ripens, the complete total purity of all the existents, stainless like space,

DHARMA DHĀTU JṆĀNA GARBUṬA ĀḤ
Womb of deep awareness of the sphere of reality — A:

[Five Verses as an Epilogue]

Then the glorious Holder of the Vajra,

Joyful and delighted, with palms pressed together,

Bowing to the Guardian, the Vanquishing Master Surpassing All,
dzok sang gyé la chak tsal né
The Thusly Gone One, the Fully Enlightened,

nam mang gön po shen nam dang
Together with the other guardians of many (varied) sorts,

sang wang lak na dor jé de
Lords of the hidden, Vajrapanis,

tro woy gyal por ché nam kyi
Kings of the furious,

sang tö né ni tsik di söl
Loudly proclaimed these words of praise,

gön po dak chak je yi rang
“We rejoice, O Guardian,

lek so lek so lek par sung
Excellent, excellent, well said.
Aspirations to End Adversity

For us, the great (guardian) aim has (now) been fulfilled,

The attainment of a perfect, full enlightenment state;

And for the wandering world also, lacking a guardian,

Wishing for the fruit of complete liberation,

This excellent and pure pathway mind has been shown,

The mode of travel of Illusion’s Net.

This cognitive object indeed of the Buddhas,
Having a profound and extensive broad scope,

The great aim, fulfilling the aims of the wandering world,

Has been expounded by the Perfect, Fully Enlightened One.”

A Concert of the Deepest Truth Names of the Vanquishing Master

Surpassing All,

the Deep Awareness Being Manjushri, expounded by the Vanquishing Master,

the Thusly Gone One, Shakyamuni, is hereby completed.
DAY EIGHT
གཙུག་ཏོོར་གདུགས་དོཀར་མོའིི་བསྒོོམ་བཟླས་བདོེ་བ་ཅན་གྱིི་ཞིིང་དུ་བགྲོོདོ་པའིི་གདོམས་པ་བྱ་རྒྱལ་ཁྱུང་གི་རྟ་ཕོ་བཞུགས་སོ། །

THE STALLION GARUDA KING OF BIRDS:  
A PRACTICE OF USHNISHA WHITE PARASOL

INSTRUCTIONS FOR GOING TO SUKHAVATI
NAMO ŚĀKYAMUNAYE
This extremely wrathful goddess
Is Pandara Vasini,
Supreme consort of Amitayus,
And thus if you recite this,
You’ll be reborn in Sukhavati.

Since the Sage emanated her
From his ushnisha to bind
Mahakala and his consort
To samaya, she is therefore
Profound for repulsing sorcery.
The sutra and the dharani
Came not from the Sage's mouth
But from his ushnisha instead.
Therefore she is called Ushnisha.

Even though this is kriya tantra,
Many mahasiddhas, including
Jetari and Vajrasana,
Have practiced kriya tantra
Just like the unexcelled.
Practicing as they did is easy.

This practice compiles the essence of
The Nyingma tradition that was passed
From Garap Dorje and Manjushrimitra
Down to Vimalamitra,
The terma of Guru Traktung Nakpo,
The Indian sadhanas from the Ocean
And Hundred Sadhanas,
And genuine Tibetan texts like those
By the sixth and ninth Karmapas.

Easy to practice, it has great blessings
And is the same as a diamond sword
For repulsing illness, spirits,
Witchcraft, and tenen hexes.

If you wish to go to Sukhavati,
It is the same as going there
Astride a garuda, king of birds,
So make it into your daily practice.

\[ \text{āḥ chö nam ma sam jö me tong pa nyi} \]

Transcending speech, thought, and description.
Aspirations to End Adversity

An OṂ marks a white parasol,
Which transforms and becomes

Inseparable wisdom and samaya,
Complete on just remembering —

I myself become the body
Of Vajroshnisha, Great Repulser.

She has a thousand heads: in front,
Two hundred white and charming faces;
And to the right, two hundred dire
And dreadful yellow laughing faces;
While to her rear, she has two hundred
Red scolding, terrifying faces;
And to the left, two hundred green
  Compassionate and peaceful faces.

Above, she has two hundred blue
  Ferocious, frightening faces.

Upon each head, she has three eyes
  And a vajra as a mark.

The color of her body is white.
  She has a billion eyes

That look askance and stare and glare
  And dart as quick as lightning.

Her arms — five hundred on the right,
  Five hundred on the left —
Aspirations to End Adversity

tam che sam chö ral dri bar wa char
All brandish blazing cutlasses
    That slice through every thought.

shap yé nga gya kyang wé jik kün nen
She stretches out five hundred right legs
    To stamp out every danger,

shap yön nga gya kum pé dön kün nen
And her five hundred bent left legs
    Stomp down on every dön.

sang gyé je wa trak dün chö pen chang
Her head is graced by a tiara
    Of seventy million buddhas.

u tsuk duk kar dün ni tsek mar khor
Above her ushnisha, there spin
    Seven white parasols in a column.

ba pu tam che ye she ö ser bar
From every pore upon her body
    Shine dazzling rays of wisdom light.
Day Eight

lha dzé na sa shi troy gyen dang den
Her robes of divine cloth are adorned
  With peaceful and wrathful ornaments.

tral war nam nang tuk kar oṃ kar po
In her forehead is Vairochana,
  A white OṂ in his heart,

drin par nang tay tuk kar āḥmar po
And in her throat is Amitabha,
  In his heart, a red ĀḤ.

tuk me dor sem tuk kar hūṃ ngön po
Below her heart is Vajrasattva,
  A blue HŪṂ in his heart,

tuk wū da teng oṃ yik kar poy tar
And in the center of her heart,
  Upon a moon, is a white OṂ

ngak treng ö kyi drip sal tu top gyé
Encircled by a mantra garland
  Whose light eliminates obscurations
Aspirations to End Adversity

ya so tro chu ma so tro mo chu
And increases power and strength.
  Her upper teeth, ten wrathful gods;

ma ra me pung ral dri ngar may che
Her lower, ten wrathful goddesses.
  Her mustaches blaze flames; her tongues,

drin par nyi da rang lü me pung bar
Sharp swords; in her throat, a sun and moon.
  Her body blazes in a mass

nö je tam che shop tül par gyur
Of fiery flames that incinerate
  Completely all aggressors.

Even if you don’t memorize
The description up to here,
It is enough to meditate
On the visualization alone.
As Guru Traktung Nakpo said,
Just visualizing brings liberation
From tenen hexes and the like.
Reciting the following is important:

hores dor jé tsuk tor chir dok pa chen mo
HŪṂ Vajroshnisha, Great Repulser,

chak tong nga wa chen mo
Great one with a thousand arms,

u tong nga wa chen mo
Great one with a thousand heads,

chen je wa gya tong nga wa chen mo
Great one with a trillion eyes,

dor jé mi che bar way tsen tak chen
Who is marked by indestructible blazing vajras,

dor jé yang pa chen pō sa sum gyi kyil khor la nga dze ma
Great Vast Vajra, who wields power over the mandalas of the three worlds,
kün né dak chak mi nor khor dang ché pa tam che la nyin dang tsen du sung du söl

Protect us all — people, possessions, and retinue — from everything day and night.

TADYATHĀ OṂ ANALE ANALE VIṢADE VIṢADE

VAIRA VAIRA VAJRADHARI BANDHA BANDHANI

VAJRAPĀṆI PHAṬ HŪṂ HŪṂ PHAṬ PHAṬ SVĀHĀ

HŪṂ DRUṂ BANDHA PHAṬ MAMA RAKṢA RAKṢA SVĀHĀ

dak dang sung jay lü ngak yi sum nen pa dang ching pa

Release! Release! Undo! Undo all suppression and bonds of body, speech, and mind —

tam che che che tröl tröl

my own and those of all to be protected!
All suppression, bonds, and fetters SARVA APANAYA SVĀHĀ!

Pacify ŚHĀNTIṂ KURUYE SVĀHĀ!

Reciting that seven times is best,
Five times is middling,
And three times is the minimum.
Recite whichever you prefer
Of the essence and quintessence mantras,
As many times as you are able.

The essence:

OM SARVA TATHĀGATA UŚṆĪṢA HŪṂ PHAṬ HŪṂ MAMA HŪṂ NI SVĀHĀ

The quintessence:

OM MAMA HŪṂ NI SVĀHĀ

hūṃ kyop pa shākya seng ge yi
HŪṂ I bow to the awareness queen and praise
Aspirations to End Adversity

As soon as I have cast aside
This unclean body, may I be born
Miraculously in Sukhavati.
   Immediately upon my birth,

This powerful goddess born
From the light of guardian Shakyasimha’s
White parasol ushnisha.
By the merit of practicing
   This meditation and recitation,

Aspirations to End Adversity
Day Eight

སྐྱེེས་མ་ཐག་ཏུ་ས་བཅུ་རབ་བགྲོད་ནས། །
kye ma tak tu sa chu rap drö né
May I progress through the ten levels
   And benefit, through emanations,

trül pé chok chur shen dön je par shok
All beings in the ten directions.
Then look intently at
The meditating mind.
Rest vividly in the nature
Of seeing nothing at all.
Even if the visualization
Is not always clear,
Recite the two short mantras
In all activities.

Alas! I have so little merit
From previous lives, and thus,
Like a promissory note
When no money was borrowed,
Though I've done nothing, my name has been put
Upon a list to be cursed by té.

I am oppressed by the curses and spells
Of numerous bande and Bönpos.
I am continually stricken
By many illnesses and misfortunes.
I recall death and have the wish
To practice the true dharma
But lack the fortune to engage
True dharma properly.

I do not know when I will die;
I've no way to stop death,
And when I die, I do not know
Where I will go. O woe!
Wherever I'm born in the six realms,
The suffering will be great.
Those who have thoughts like this should always
Practice these instructions.

In ancient times, the dharma king
Trisong Detsen invited
A hundred scholars from the province
Of Ü and surrounding regions
To translate the entire Kangyur
And Tengyur into Tibetan.
At that time, they could find no method
More profound than this
In the Kangyur to repulse
Curses and obstacles for the king,
And thus they used this ritual
To protect the king.
The tirthikas from India,
The Chinese Hashang, and
Tibetan Bönpos cast their spells
But could not harm the king.

In later times, Gūshi Khan,
The Mongolian king,
Recited this and meditated
Upon it every day.
Though he erased the Kamtsang teachings,
No one could cause him harm.
Thus no repulsion of sorcery
Is more profound than this.

It’s also taught that if you recite
Verses that express
The meaning taught within the texts
In a most concise fashion,
You will receive the blessings and merit
Of countless billions of buddhas.
It also will cleanse and purify you
Of the five heinous deeds
And all the karmic obscurations
In their entirety.

It will bring a great increase in
Your life span, strength, and merit.
You’ll be reborn immediately
In Sukhavati, it’s taught.
It blocks adversity in this life
And leads to pure realms in the next.
Nothing can turn you back from gaining
Your perpetual aim.
You will be very close to achieving
Perfect buddhahood.

Since something like this would benefit
Both myself and others,
I, Raga Asya, compiled it
From texts and pith instructions.
It was transcribed by Pema Tarchin.
If there are any misspelled mantras
Or other such mistakes,
I confess them to all those
Who have the eye of wisdom.

May this virtue pacify
Obstacles and adversity
For all beings. In the next life,
May they be born in Sukhavati
And then accomplish infinite
Benefit for others.

MANGALAM
Wrathful with a lion's face,

The glorious vajra goddess

Emits light rays of wisdom fire.

I bow to devi Simhamukha

AH KAH SAḤ MAḤ RAḤ CAḤ ŚAḤ DAḤ RAḤ SAḤ MAḤ RAḤ YAH PHAT
Aspirations to End Adversity

Recite as many times as possible. Then:

khandro ma seng gey dong pa chen khyö kyi rik ngak dé
Lion-faced dakini, by the force and power

pay tu dang nü pa la ten né dak chak pön lop khor dang ché
of our reciting your awareness mantra,

pa nam la dang war je pay dra
may the hostile enemies,

nö par je pay gek
harmful obstructors,

bar du chö pay kyen
obstructing conditions,

dor na tra mi shi pay chok ri ngen pa tam che chir dok par gyur chik
and, in brief, all that is malign and inauspicious for us master, disciples, and retinue be repulsed.
tro mo bar way tsok nam kyi
O hosts of blazing wrathful devis,

dra gek dak ni tam che kyi
Grind to dust the bodies and voices

lü ngak tal way dül du lok
Of every enemy and obstructor.

nam she chö kyi ying su dröl
Free their minds into the dharma expanse!

khyö kyi rik ngak dé pay tü
By the power of our reciting your awareness mantra,

nö je ma lü shi wa dang
May all aggressors be pacified,

chi sam yi shin drup pa dang
May all that we wish for be accomplished,
Aspirations to End Adversity

she drup ten pa gyé par dzö
And may the teachings of study and practice flourish!

By Lord Mikyö Dorje
Thus did I hear. At one time, the Bhagavan was dwelling in Shravasti at Anathapindada’s monastery in Jetavana Grove, together with a great sangha of twelve hundred and fifty great arhats. He was also surrounded in front and behind.
Aspirations to End Adversity

by a host of countless great bodhisattvas,

foremost among them the bodhisattva Maitreya,

the bodhisattva Manjushri,

and the bodhisattva Avalokiteshvara;

by deities including Marichi; and by nagas

and the eight classes of gods and spirits.

On that occasion, Shariputra rose from his seat,
Day Eight

la gö trak pa chik tu sar
draped his upper robe over one shoulder,

pü mo yé pay lha nga sa la tsuk te
knelt with his right knee on the ground,

chom den de ga la wa dey chok su tal mo jar te
and joined his palms in the direction of the Bhagavan.

chom den de la di ke che söl to
He asked the Bhagavan,

chom den de ma o ng pay dü nga gya ta may kye wo nam
“Bhagavan, in the future, by what method can people of the

kyi tap chi shik gi jik pa tam che lé nam par dröl war gyur
final five hundred years free themselves from all dangers?”

chom den de kyi shā ri bu la ka tsal pa
The Bhagavan said to Shariputra,
Aspirations to End Adversity

“Listen well and retain this in your mind.

I shall teach this to you today.”

Everyone gathered there was delighted and rejoiced,

and also encouraged the Bhagavan.

Then the Bhagavan said to the sangha of bhikshus,

“There is a goddess named Marichi who goes ahead of the sun.

Because she has the means of mastery over miracles,
དེ་ཉི་མ་མཐོང་བ་མེད། ཉི་མས་ནི་དེ་མཐོང་བ་མེད་ལ།
she always goes ahead of the sun. The sun cannot see her,

de ni nyi ma tong wa yin no
but she can see the sun.

sü kyang tong du me sü kyang she su me
No one can see her. No one can know her.

sü kyang sung du me sü kyang nö pa jar me
No one can catch her. No one can harm her.

sü kyang go mong su juk pa me
No one can delude her.

sü kyang ching du me sü kyang de la bu lön chak pa me
No one can bind her. No one can leave a debt to her unpaid.

sü kyang che pé che du me
No one can punish her.
Aspirations to End Adversity

She also has no fear of falling under an enemy’s power."

The Bhagavan said to the bhikshus,

“If any individual knows Marichi’s name,

no one can see them. No one can know them. No one can catch them.

No one can harm them. No one can delude them.

No one can bind them. No one can leave a debt to them unpaid.

No one can punish them.
They also cannot fall under an enemy’s power.”

The Bhagavan said to the bhikshus,

“"If any son or daughter of noble family knows

the goddess Marichi’s name, they should say this:

‘I, the student called such and such, know Marichi’s name, and by

the power of that,

may no one be able to see me.

May no one be able to know me.
Aspirations to End Adversity

sü kyang sung war ma gyur chik
May no one be able to catch me.

sü kyang nö par ma gyur chik
May no one be able to harm me.

sü kyang go mong su juk par ma gyur chik
May no one be able to delude me.

sü kyang ching par ma gyur chik
May no one be able to bind me.

sü kyang dak la bu lön chak pa ma gyur chik
May no one leave a debt to me unpaid.

sü kyang che pé che par ma gyur chik
May no one be able to punish me.

sü kyang dak dra yi wang du dro war ma gyur chik
May no one be able to bring me under an enemy’s power.’
ngak di la dzu trül gyi top dang den te
“This mantra has miraculous powers.

ja wa chi dang chi gyi pa tam che drup par gyur ro
Whatever tasks you do will be accomplished.

dik pa tam che jom par gyur ro
All misdeeds will be destroyed.

ngak di tsam che na pak tse gya yi tsün tam che du
If you set a boundary with this mantra, no evil will be able
	nye pa tam che juk par mi nū so
to come within one hundred leagues.”

dey tse chom den dé kyi ngak di sung so
Then, the Bhagavan said the mantra:

NAMO BUDDHĀYA NAMO DHARMAṆA NAMAṆ SAṄGHAYA
Aspirations to End Adversity

TADYATHĀ ARKAMAŚI MARKAMAŚI

SUDHŪMAŚI CVALAMAŚI MAHĀ CVALAMAŚI

MĀRĪCĪYEMAŚI ANDAR DHĀNAYAMAŚI NAMO STUTE SVĀHĀ

Protect me from the danger of kings.

Protect me from the danger of bandits.

Protect me when I travel.

Protect me from losing my way in vast, unpopulated lands.
Always protect me in the daytime.

Protect me at night.

Protect me from the dangers of water.

Protect me from the dangers of fire.

Protect me from the danger of yakshas.

Protect me from the danger of dakinis.

Protect me from the danger of poison.
Aspirations to End Adversity

保护我通过佛陀的真实话语。

保护我通过佛法的真实话语。

保护我通过僧团的真实话语。

保护我通过诸神的真实话语。

保护我通过贤者的真实话语。

TADYATHĀ ARAKOLE ARAKOLE KṛTI

sarva kalahebhyaḥ sarvotpāduṣṭebhyaḥ sarvaiti
Day Eight

UPADRAVEBHYAḥ RAKṢA RAKṢA MĀṂ SVĀHĀ

ö ser chen ma chen dren pay ngak so
“That is the mantra to summon Marichi.

ö ser chen may ku yi ngak she ja wa yö de ngak mé pa
There is a mantra of Marichi’s body. To say the mantra:

NAMO RATNA TRAYĀYA MĀＲĪCĪ DEVATĀYA

HṚDAYA MĀVARTA IṢYĀMI

TADYATHĀ OṂ VANTĀRI VANĀRI VARĀRI

VARĀHA MUKHE SARVA DUṢṬĀṂ BANDHA BANDHA SVĀHĀ”

chom den dé kyi ge long nam la ka tsal pa
The Bhagavan said to the bhikshus,
“An individual who knows of Noble Marichi will be freed of all dangers —

danger from kings, danger from bandits,
danger from wild beasts and poisonous insects,
and danger from fire, water, and so forth.

If an individual should wish to practice this dharma,
this is supreme among all dharma.
The area for a hundred leagues in front of a person who retains this mantra cannot fall under the power of döns or evil people.

When traveling by a perilous road, arise in the morning and recite the aforementioned mantra of her body.

Then fill your cupped palms with water, cast the mantra over it, and sprinkle it in the four directions.
Aspirations to End Adversity

Aspirations to End Adversity

and on yourself.

For each mantra, tie a knot in the collar of your clothes, the sleeves of your clothes,

or the corners of a dharma robe —

in brief, tie knots three times.

As you travel along the perilous road, if you recite those two aforementioned great dharani mantras

there will be no dangerous conditions at all,
Day Eight

and all the military guards will be drunk

she shing tok pa ga yang me par gyur ro
and neither notice nor perceive you at all.”

When the Bhagavan had spoken this sutra well,

he said to the bhikshus, bhikshunis,

male and female lay practitioners,

king, high ministers, and all the subjects,

“Now that you have heard the dharani of Marichi that the Bhagavan has uttered,
Aspirations to End Adversity

if you retain and hold it with a one-pointed mind,

you will not be harmed by any evil.

Bhikshus, if an individual writes this sutra, reads it, or recites it from memory,
ties it to their topknot,
or places it in their clothing and keeps it by their body,

all harms will be scattered and there will be no one to make obstacles.”
Then the fourfold community

and the deities of the eight communities all prostrated to the Bhagavan

and, rejoicing and praising, departed.

This completes the Sutra of the Dharani of Marichi.

This was translated from a Chinese translation by the spiritual master Amoghavajra, a great scholar from Ceylon to the south of India who spread the teachings of secret mantra in China and was a holder of the tripitaka of Daxingshan Monastery. It was translated into Tibetan by the holder of the dark blue crown born in a degenerate age inside the ranges of snow mountains in the north, Ogyen Trinley Wanggi Dorje, Iron Rat Year, January 13, 2021.

Translated immediately thereafter into English by David Karma Choephel.
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 gal 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 tsú pa tar
May illnesses whose names instill such fear

Ne kyi ming tsam tó pé trak je pay
As if we had been stuffed in the Lord of Death’s maw,

Nyin chik pa dang tak pay rim sok kyi
That wrack us with spiking and constant fevers,

Lü chen kün la nö par ma gyur chik
Never cause harm to any living being.

Nö pay gek rik tong trak gye chu dang
May the eighty thousand types of obstructors,
Aspirations to End Adversity

Aspirations to End Adversity

The three hundred sixty unforeseen hobgoblins,

And the four hundred and four kinds of disease

Never wreak harm on any living being.

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.
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.