ASPIRATIONS
TO END
ADVERSITY

Compiled by the
GYALWANG KARMAPA
OGYEN TRINLEY DORJE
ASPIRATIONS TO END ADVERSITY

Compiled by

THE SEVENTEENTH GYALWANG KARMAPA
OGYEN TRINLEY DORJE
CONTENTS

DAY ONE
Three Daily Observances
The Heart Sutra with the Repulsion of Maras

DAY TWO
The Noble Aspiration for Excellent Conduct
The Sutra in Three Sections

DAY THREE
The Dharani that Thoroughly Purifies all Karmic Obscurations
The Sutra of the Dharani that Thoroughly Liberates from Suffering

DAY FOUR
The Detailed Account of the Previous Aspirations of the Blessed One Bhaiṣajya Guru Vaiḍūrya Prabha

DAY FIVE
The Dhāraṇī of the Essence of Immeasurable Longevity and Wisdom
An Aspiration for Birth in the Pure Realm of Sukhavati
DAY SIX
Praises of the Twenty-One Taras
The Supplication Clearing the Path of Obstacles
The Supplication Spontaneous Fulfillment of Wishes

DAY SEVEN
Mañjuśrī-Nāma-Saṁgīti: A Concert of Names of Manjushri

DAY EIGHT
The Stallion Garuda King of Birds: A Practice of Ushnisha
White Parasol
The Simhamukha Repulsion
The Sutra of the Dharani of Marichi
The Prayer That Saved Sakya from Disease

Copyrights
DAY ONE
First, to recite the three daily observances, begin with prostration:

 BCHOM DEN DE DE SHIN SHEK PA DRA CHOM PA YANG DAK PAR DZOK PAY SANG GYE
Bhagavan, tathagata, arhat, completely perfect buddha,

RIK PA DANG SHAP SU DEN PA DE WAR SHEK PA JIK TEN KYE NYEN 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,

LHA DANG MI NAM KYI TÖN PA NYAM ME SHAKYAY GYAL POY SHAB KYI DÜL DRI MA ME PA LA
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:

gang tse kang nyi tso wo khyö tam tse
When you, the greatest of all humans, were born

sa chen di la gom pa dün bor ne
You strode seven paces on this vast ground

nga ni jik ten di na chok che sung
And said, “I am supreme in this world.”

de tse khe pa khyö la chak tsal lo
I prostrate to you who spoke wisely then.
Aspirations to End Adversity

From the Ratnaketu Dharani:


nam dak ku nga chok tu suk sang wa
You’ve the purest of bodies, the finest of forms.


ye she gya tso ser gyi lhün po dra
You’re an ocean of wisdom, a mountain of gold.


drak pa jik ten sum na lhang nge wa
Your fame resounds throughout the three worlds.


gön po chok nye khyō la chak tsal lo
I prostrate to you, the protector who achieved the ultimate.

From The Noble Sutra of Rashtrapala:


tsens chok den pa dri me da way shal
You have the supreme marks; your face, a stainless moon.


ser dok dra wa khyō la chak tsal lo
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.
Aspirations to End Adversity

From *The Tantra of the Well Established*:

 Protector with great compassion,

Omniscient one, you are our teacher.

Immense field of merit and qualities,

Tathagata, I prostrate to you.

Pure, it causes our freedom from attachment.

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.
Aspirations to End Adversity

From *The Four Verses*:

*kur gyur pa ni tam che la*
All your bodies have

*tsen chok sum chu nyi nga way*
The thirty-two supreme marks.

*dzok pay sang gye drak den pa*
You are the renowned, perfect buddhas.

*gyal wa kun la chak tsal lo*
I prostrate to all buddhas.

*dzok sang gang du tam pa dang*
I prostrate to the place where the perfect buddha was born,

*gang du jang chup la rek dang*
Where he reached awakening,
shi way khor lo kor wa dang
Where he turned the wheel of peace,

sak me nya ngen de pa dang
Where he passed into undefiled nirvana,

de shek gang du shuk pa dang
Where the sugata abided,

chak pa dang ni sheng pa dang
Where he walked, where he stood,

seng ge ta bur sim pa yi
And where he lay like a lion:

ne de la yang chak tsal lo
I prostrate to them all.

teng dang ok dang bar dak dang
I prostrate to all stupas:
Aspirations to End Adversity

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.
Aspirations to End Adversity

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

In this way, the bhagavan buddha is the 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,
lha dang mi nam kyi tön pa sang gye chom den day te
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.

gi way tsa wa nam chu 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 cho yü 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.
Aspirations to End Adversity

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.
ku tsung pa me pa  dö pa dak gi ma gö pa
His body is peerless. He is unstained by desire.

suk dag gi nye war ma gö pa  suk me pa dak dang ma dre pa
He is utterly unstained by form. He is unmixed with the formless states.

duk ngel dak le nam par drol wa  pung po dak le rap tu nam par drol wa
He is utterly liberated from all suffering. He is completely liberated from the skandhas.

kham nam dang mi den pa  kye che nam dam pa
He is without the dhatus. His ayatanas are restrained.

dü pa nam shin tu che pa  yong su dung wa dak le nam par drol wa
He has fully cut through the knots. He is utterly liberated from all affliction.

si pa le drol wa  chu wo le gal wa  ye she yong su dzok pa
He is liberated from craving. He has crossed the rivers. His pristine wisdom is complete.
Aspirations to End Adversity

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.
Aspirations to End Adversity

Aspirations to End Adversity

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.
ཀུན་ཏུ་ཡང་སྦྱོིན་པའི་གནས་སུ་གྱུར་པ་ཆེེན་པོའོ། །
kün tu yang jin pay ne su gyur pa chen po o
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:

kar ma rap rip mar me dang
Flickering stars, lamp flames,

gyu ma sil pa chu bur dang
Illusions, dew, bubbles,

mi lam lok dang trin ta bu
Dreams, lightning, and clouds:

dū che chö nam de tar ta
View all composite dharmas in that way.

And from the Udanavarga:

chö nam tam che gyu le jung
All dharmas arise from causes.
Aspirations to End Adversity

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 *Mulasarvastivada Pratimokṣasūtra*:

- **It is good to govern the body.**
  - "lū kyi dom pa lek pa te"

- **It is good to govern the speech.**
  - "ngak gi dom pa’ang lek pa yin"

- **It is good to govern the mind.**
  - "yi kyi dom pa lek pa te"

- **It is good to govern them all.**
  - "tam che du ni dom pa lek"

- **Bhikshus who guard them all**
  - "kūn tu dam pay ge long ni"

- **Are liberated from all suffering.**
  - "duk ngel kūn le rap tu dröl"
Aspirations to End Adversity

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

By this merit, may we attain omniscience,

Defeat the enemy wrongdoing, and free

All beings soon from the ocean of existence

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

From The Way of the Bodhisattva:

Sole cure for beings’ suffering,

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,
Aspirations to End Adversity

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

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 prajña 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;
སྟོོང་པ་ལས་ཀྱིང་གཟུགས་གཞིན་མ་ཡིན་ནོ།།
tongpa lé kyang zuk shyen mayin no
form is also not other than the empty.

deshyindu tsorwa dang dushé dang
In the same way feeling, conception,

dujé dang nampar shepa nam tongpa o
formations and consciousness are empty.

sharibu detawé na chö tamché tongpanyi dé
Shariputra, therefore all dharmas are emptiness:

tsennyi mepa makyepa magakpa
no characteristics, unborn, unceasing,

drima mepa drima dang dralwa mepa
no stains, no freedom from stains,

driwa mepa gangwa mepa o
no decrease, and no increase.
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
Aspirations to End Adversity

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
Aspirations to End Adversity

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

The mantra of transcendent prajna is proclaimed:

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

Then the Bhagavan arose from that samadhi and spoke to the bodhisattva-mahāsattva Noble Lord Avalokiteshvara.
"Excellent," he said. “Excellent, excellent, Son of Noble Family. It is so. It is just so.

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

After the Bhagavan spoke these words, the venerable Son of the Shāradvatis,

the bodhisattva-mahāsattva Noble Lord Avalokiteśvara,
Aspirations to End Adversity

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

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

Chom den dé kyi sungpa la ngönpar tö do
and greatly praised the words of the Bhagavan.

Namo! Homage to the Guru!

Homage to the Buddha!

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 chinphê dön zabmo yi la sam shying
may we too, through the power and strength of contemplating
the profound meaning

tsik khat ön du jepê tu dang nüpa la ten né
of transcendent prajna, the Great Mother, and reciting its words,
dak khor dang chepê dampa chö drubphê pangja mitünphê chok tamché chir
dokpar gyur chik
avert all the negative influences which prevent us and those
around us from accomplishing the true dharma!

mepar gyur chik
May they be annihilated!

shyiwar gyur chik
May they be rendered harmless!

rabtu shyiwar gyur chik (3x)
May they be completely pacified!
gang gi ten ching drelwar jung
Everything that arises interdependently

gakpa mepa kyé mepa
Is unceasing and unborn,

chepa mepa tak mepa
Neither non-existent nor everlasting,

ongwa mepa dro mepa
Neither coming nor going,

tadé dön min dön chik min
Neither multiple nor single.

tröpa nyersh yi shyi tönpa
To this teaching that pacifies all concepts and duality,

dzokpé sangye ma nam kyí
The most sacred speech of the fully enlightened Buddha,
Aspirations to End Adversity

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
ལྷུན་ཐོབ་མིང་

THE NOBLE ASPIRATION
FOR EXCELLENT CONDUCT

jam pal shön nur gyur pa la chak tsal lo
I prostrate to the noble youthful Manjushri

ji nye su dak chok chuy jik ten na
I prostrate to all lions among humans,

dü sum shek pa mi yi seng ge kün
As many as appear, excepting none,

dak gi ma lü de dak tam che la
In the three times in worlds of ten directions

lü dang ngak yi dang way chak gyi o
Sincerely with my body, speech, and mind.

sang po chö pay mön lam top dak gi
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

I offer and bow to the victors with

The power of faith in excellent conduct.

Under the influence of desire, hatred, ignorance, I have committed wrongs

Using my body, speech, and also mind —

I confess each and every one of them.

And I rejoice in all that is the merit
Of all the victors and the buddhas’ children,

Pratyekabuddhas, learners, and nonlearners,

Of all the wanderers of the ten directions.

I request all those guardians who have

Wakened to buddhahood and found detachment —

The lamps of the worlds of the ten directions —

To turn the Wheel that cannot be surpassed.
Aspirations to End Adversity

With my palms joined, I supplicate all those who wish to demonstrate nirvana to stay as many aeons as atoms in the realms.

To aid and bring well-being to all wanderers.

I dedicate to enlightenment whatever slight merit I have gathered from prostrating.

And offering, confessing, and rejoicing,
Requesting, and from making supplications.

I offer to the buddhas of the past

And those who dwell in worlds in ten directions.

May those yet to appear fulfill their wishes

And swiftly awaken to enlightenment.

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

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

dro wa kün gyi dra ke ji tsam par
The tongues of yakshas, kumbandhas, and humans,

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
དེ་དག་མ་ལུས་ཡོངས་སུ་བྱང་བར་ཤེོག
Without exception that are obscurations.

དམུན་ངོས་བལྟོས་ངས་སུ་དམུན་ངོས
Free from afflictions, karma, and the works

དྲོལ་ཞིང་འཇིག་རྟེེན་འགྲོ་བ་རྣམས་སུ་ཡང
Of maras, may I act in every realm,

ཇི་ལྟར་པདྨོ་ཆུས་མི་ཆེགས་པ་བཞིན
Like a lotus to which water does not cling,

ཉི་ཟླ་ནམ་མཁར་ཐོགས་པ་མེད་ལྟར་སྤྱད
Unhindered like the sun and moon in space.

ཞིང་གི་ཁྱེན་དང་ཕྱོགས་རྣམས་ཇི་ཙོམ་པར
I’ll act to fully quell the suffering

ངན་སོང་སྡུག་བསྔལ་རབ་ཏུ་ཞི་བར་བྱེད
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
Who act in harmony with my own conduct.

In body, speech, and mind may we behave

As one in conduct and in aspirations.

And may I always meet those spiritual friends

Who have the wish to bring me benefit

By teaching conduct that is excellent.

I'll never do anything to disappoint.
Aspirations to End Adversity

sang gye se kyi kor way gon po nam
I'll always look directly at the victors,

ngön sum tak tu dak gi gyal wa ta
Protectors in the midst of bodhisattvas,

ma ong kal pa kün tu mi kyo war
And I will make vast offerings to them

de dak la yang chö pa gya cher gyi
In every future aeon, never discouraged.

gyal wa nam kyi dam pay chö dzin ching
I shall retain the Dharma of the victors,

jang chup chö pa kün tu nang war che
Illumine everywhere awakened conduct,

sang po chö pa nam par jang pa yang
And purify excellent conduct, too.
I shall act thus in every future aeon.

Cycling through all existences, may I

Gain merit and wisdom inexhaustible

And be a bottomless store of all means, prajñā,

Samadhi, emancipations, and good traits.

Upon one atom are as many realms

As atoms, and within those realms are buddhas
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,
gyal wa kün yang yen lak nam dak pa
Of which one tone has oceans of great traits,

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

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

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

khor loy tsul nam rap tu kor wa yi
Those inexhaustible tones of the speech

de dak gi yang sung yang mi se la
Of all victorious ones who will appear

lo yi top kyi dak kyang rap tu juk
In the three times and turn the Wheel of Dharma.
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
Of the emancipation of illusions.

Upon a single atom I’ll produce

The arrays of all the realms of the three times.

In all directions thus, without exception,

I’ll enter the arrays of buddha realms.

I’ll go into the presence of all those

Who will be lamps of the world in the future,
Who will become enlightened, turn the Wheel,

And demonstrate nirvana’s final peace.

Through the power of miracles, swift everywhere;

The power of vehicles in every way;

The power of conduct, every quality;

The power of love, pervasive everywhere;

The power of merit, virtue everywhere;
Chak pa me par gyur pay ye she top
The power of pristine wisdom, free of attachment;

She rap tap dang ting dzin top dak gi
The powers of wisdom, means, and of samadhi,

Jang chup top nam yang dak drup par che
I shall achieve the powers of awakening.

Le kyi top nam yong su dak che ching
I'll purify the power of karma fully,

Nyön mong top nam kün tu jom par che
Destroy forever the power of the afflictions,

Dü kyi top nam top me rap che ching
Make powerless the maras' powers, and

Sang po chö pay top ni dzok par gyi
Perfect all powers of excellent conduct.
Aspirations to End Adversity

shing nam gya tso nam par dak che ching
I'll purify completely oceans of realms

sem chen gya tso dak ni nam par dröl
And liberate completely oceans of beings.

chö nam gya tso rap tu tong che ching
I will completely see the oceans of Dharma

ye she gya tso rap tu gom par che
And totally realize the oceans of wisdom.

chö pa gya tso nam par dak che ching
I'll purify completely oceans of conduct,

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

sang gye gya tso rap tu chö che ching
Offer completely to the oceans of buddhas,
And act for oceans of aeons undiscouraged.

I shall awaken through excellent conduct

And perfect fully all without exception

The special aspirations of the victors

Of the three times for the awakened conduct.

I fully dedicate all of this virtue

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,
I'll act upon Manjushri’s aspirations.

Never discouraged, in all future aeons,

I'll complete all these deeds without exception.

May I have conduct beyond any measure

And qualities, too, that cannot be measured.

Dwelling in conduct that’s immeasurable,

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
For aeons equal to atoms in all realms,

If someone hears this king of dedications

One single time, develops faith, and feels

A longing for supreme enlightenment,

That is the most supreme, exalted merit.

Someone who makes this prayer for excellent conduct

Is one who will abandon lower realms.
Aspirations to End Adversity

Aspirations to End Adversity

དེས་ནི་གྲོགས་པོ་ངན་པ་སྤོངས་པ་ཡིན།

d ni drok po ngen pa pang pa yin
Such people have abandoned harmful friends.

སྣང་བ་མཐའ་ཡས་དེ་ཡང་དེས་མྱུར་མཐོང༌།

nang wa ta ye de yang de nyur tong
They also will see Amitabha soon.

དེ་དག་རྙེེད་པ་རབ་རྙེེད་བདེ་བར་འཚོ།

d de dak nye pa rap nye de war tso
They’ll gain well what they need, live easily;

མི་ཚེ་འདིར་ཡང་དེ་དག་ལེགས་པར་འོང༌།

mi tse dir yang de dak lek par ong
They will be welcome in this human life.

ཀུན་ཏུ་བཟང་པོ་དེ་ཡང་ཅོི་འདྲི་བར།

kün tu sang po de ang chi dra war
Before a long time passes they themselves

དེ་དག་རིང་པོར་མི་ཐོགས་དེ་བཞིིན་འགྱུར།

d de dak ring por mi tok de shin gyur
Will also be just like Samantabhadra.

མཚམས་མེད་ལྔ་པོ་དག་གི་སྡིག་པ་རྣམས།

tsam me nga po dak gi dik pa nam
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—
jang chup chok la som nyi ma che chik
Don’t doubt that it’s supreme enlightenment.

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

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

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

ge wa di dak tam che rap tu ngo
That I might train and follow their example.

dü sum shek pay gyal wa tam che kyi
All the victorious ones of the three times

ngo wa gang la chok tu ngak pa de
Acclaim this dedication as supreme.
Aspirations to End Adversity

དབག་གི་དགེ་བའི་རྩ་བ་འདི་ཀུན་ཀྱིང༌།
With this, then, I completely dedicate

སང་པོ་སྤྱོད་ཕྱིར་རབ་ཏུ་བསྔོ་བར་བགྱིི།
All of this virtue to excellent conduct.

དབེ་བ་ཅོན་གྱིི་ཞིིང་དེར་རབ་ཏུ་འགྲོ།
And go to the realm of Sukhavati.

དེར་སོང་ནས་ནི་སྨོོན་ལམ་འདི་དག་ཀྱིང༌།
Once I have gone there, may these aspirations
ཐམས་ཅོད་མ་ལུས་མངོན་དུ་འགྱུར་བར་ཤེོག
All become manifest in their entirety.

ཉེན་དག་མ་ལུས་བདག་གིས་ཡོངས་སུ་བཀང༌།
I will fulfill them all without exception —

འཇིིག་རྟེེན་ཇིི་སྲིིད་སེམས་ཅོན་ཕན་པར་བགྱིི།
As long as worlds exist, I will help beings!

རྒྱལ་བའི་དཀྱིིལ་འཁོར་བཟང་ཞིིང་དགའ་བ་དེར།
In that fine, joyous mandala of the Victor,

པདྨོོ་དམ་པ་ཤེིན་ཏུ་མཛེས་ལས་སྐྱེེས།
I'll take birth in a beautiful, great lotus.

སྣང་བ་མཐའ་ཡས་རྒྱལ་བས་མངོན་སུམ་དུ།
I also will receive a prophecy

ལུང་བསྟོན་པ་ཡང་བདག་གིས་དེར་ཐོབ་ཤེོག
Directly from the victor Amitabha.
Aspirations to End Adversity

When I’ve received the prophecy from him,

I’ll bring great benefit to beings in

The ten directions through my mental powers

With many billions of emanations.

May any little merit I have gathered

By thus aspiring for excellent conduct

Make all the virtuous aspirations of
སྐོད་ཅོིག་གཅོིག་གིས་ཐམས་ཅོད་འབྱོར་བར་ཤེོག
ke chik chik gi tam che jor war shok
All beings come true within a single instant.

སྫོང་དུགས་ལོངས་སུ་དེ་འཇིག་གིས།
sang po chö pa yong su ngö pa le
Through the incomparable infinite merit

བསོད་ནམས་མཐའ་ཡས་དམ་པ་གང་ཐོབ་དེས།
sö nam ta ye dam pa gang top de
Thus gained through dedicating excellent conduct,

འགྲོ་བ་སྡུག་བསྔལ་ཆུ་བོར་བྱིང་བ་རྣམས།
dro wa duk ngel chu wor jing wa nam
May beings engulfed in floods of suffering

འོད་དཔག་མེད་པའི་གནས་རབ་ཐོབ་པར་ཤེོག
ö pak me pay ne rap top par shok
Achieve the supreme realm of Amitabha!

མཐའ་ཡས་འགྲོ་བ་ཀུན་ལ་ཕན་བྱེད་ཅིང༌།
ta ye dro wa kün la pen che ching
Bring benefit to all infinite wanderers,
Fulfilling this text Samantabhadra adorns —

May all the places in lower realms be emptied!
THE SUTRA IN THREE SECTIONS

dak ming [say your name] di she gyi wa sang gye la kyap su chi o
I, [name], take refuge in the Buddhas.

chö la kyap su chi o gen dun la kyap su chi o
I take refuge in the Dharma. I take refuge in the Sangha.

de shin shek pa dra chom pa yang dak par dzok pay sang gye shā kya tup pa
da chak tsal lo
I prostrate to the tathagata arhat completely perfect Buddha Shakyamuni.

dor je nying pō rap tu jom pa la chak tsal lo
I prostrate to Conquers with Vajragarbha.

rin chen ö tro la chak tsal lo
I prostrate to Precious Radiant Light.
Aspirations to End Adversity

I prostrate to King of Naga Rulers.

I prostrate to Virasena.

I prostrate to Glorious Joy.

I prostrate to Precious Fire.

I prostrate to Precious Moonlight.

I prostrate to Meaningful to See.

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

tsen den pal la chak tsal lo
I prostrate to Glorious Sandalwood.

si ji ta ye la chak tsal lo
I prostrate to Boundless Splendor.

ö pal la chak tsal lo
I prostrate to Glorious Light.

nya ngen me pay pal la chak tsal lo
I prostrate to Glorious Ashoka.

se me kyi bu la chak tsal lo
I prostrate to Narayana.

me tok pal la chak tsal lo
I prostrate to Glorious Flower.
Day Two

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

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.
Aspirations to End Adversity

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

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,
Day Two

ji tar ma ong pay sang gye chom den de nam kyi yong su ngo war gyur wa dang
just as all bhagavan buddhas of the future will utterly dedicate them,

ji tar da tar jung way sang gye chom den de nam da tar yong su ngo war dze pa
and just as all bhagavan buddhas of the present

de tar dak gi kyang yong su ngo war gyi o
are utterly dedicating them.

dik pa tam che shak so
I confess all wrongdoing.

sö nam kyi je su yi rang ngo
I rejoice in all merit.

sang gye tam che la söl wa dep so
I pray to all buddhas.
Aspirations to End Adversity

འདོག་གིས་ཡེ་ཤེས་བླ་ན་མེད་པའི་མཆེོག་ཏུ་གྱུར་ཅོིག

*dak gi ye she la na me pay chok tu gyur chik*

May I achieve unsurpassable, supreme pristine wisdom.

མི་མཆེོག་རྒྱལ་བ་གང་དག་ད་ལྟར་བཞུགས་པ་དང༌།

*mi chok gyal wa gang dak ta tar shuk pa dang*

With joined palms I wholly take refuge in all the buddhas,

གང་དག་འདས་པ་དག་དང་དེ་བཞིིན་གང་མ་བྱོན།

*gang dak de pa dak dang de shin gang ma jön*

The best of humanity, who abide in the present,

ཡོན་ཏེན་བསྔགས་པ་མཐའ་ཡས་རྒྱ་མཚོ་འདྲི་ཀུན་ལ།

*yön ten ngak pa ta ye gya tsho dra kün la*

Who abided in the past, and who are yet to come,

ཐལ་མོ་སྦྱོར་བར་བགྱིིས་ཏེེ་སྐྱེབས་སུ་ཉེ་བར་མཆེིའོ། །ཞིེས་སོ། །

*tal mo jar war gyi te kyap su nye war chi o*

All those whose acclaimed qualities are like boundless oceans.
DAY THREE
THE DHARANI THAT THOROUGHLY PURIFIES ALL KARMIC OBSCURATIONS

In Sanskrit:

आर्या-सर्व-कर्मा-वाराण-विशोध-नाम-धारणी

In Tibetan:

ལོཀ་ལྡན་མི་འཁྲུགས་པ་ལ་ཕྱག་འཚལ་ལོ།

I prostrate to the Bhagavan Akshobhya.

NAMO RATNA TRAYĀYA OṂ KĀṂKĀNI KĀṂKĀNI
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

Aspirations to End Adversity

དུས་མ་ཡིན་པར་འཆེི་བ་རྣམས་གཏེན་དུ་འབྱུང་བར་མི་འགྱུར་རོ། །

untimely death will not occur at all.

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

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

bird, human being, or asura while they are dying, that being will not be reborn in the lower realms.

Or, when someone has died, if you utter the name of the deceased

and recite the dharani for them with love and compassion one hundred, one thousand or one hundred thousand times,
sem chen de sem chen nyal war kye su sin kyang dey mø la tar war gyur ro
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
Aspirations to End Adversity

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

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

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

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

ne tsang may lhay ri su kye ne drup pa poy te du ong te
and take rebirth in a pure deva realm. That person will then come directly to the practitioner,
chö pa che ching lü kyang tön la lek so she ja wa yang jin ne len sum kor wa je te mi nang war gyur ro
make offerings and appear physically. They will say, “Well done,”
circumambulate three times, and disappear.

dey ming dri la sung ngak de jö che ching chö ten bum je la duk dang
If you write their name, recite the dharani mantra and make a  
hundred thousand stupas, and offer parasols,

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.

If someone who has committed the five heinous deeds, rejected the true Dharma,
or disparaged a noble being sees this dharani mantra written on a wall as they are dying,
all their karmic obscurations will be extinguished.

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

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,

Lha 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 wō 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, speak pleasantly and gladden them, and will make them thoroughly joyful.

They will then say, ‘We welcome you now, thus it is right that we go together.

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,

the completely perfect Buddha Durgati Shodhana Raja

seeks benefit and happiness for all sentient beings,

he uttered this dharani mantra and had those assembled recite it.

The mantra is spoken thus:

ŚHODHANE ŚHODHANE SARVA PĀPAM VIŚHODHANE
ŚHUDDHE VIŚHUDDHE SARVA KARMA VIŚHUDDHE 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.
Aspirations to End Adversity

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
BHAIṢAJYA GURU VAIḌŪRYA PRABHA


Tibetan title: 'phags pa bcom ldan 'das sman gyi bla bai Dur-ya'i 'od gyi smon lam gyi khyad par rgyas pa zhes bya ba theg pa chen po'i mdo

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...
Day Four

yong su kor ching dün gyi té te chö tön to
him as he taught the Dharma.

dé 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 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 sól to
and made this request to the Blessed One:

gang tö pé sem chen nam kyi lé kyi drip pa yong su jang war gyur wa dang
“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 nying je pak tu me pa kye né
“It is good, Mañjuśrī, that the boundless compassion you have

122
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 tsal to
full attention, and the Blessed One said to him the following:
Aspirations to End Adversity

“Mañjuśrī, to the east of this buddhafied, past as many buddhafieds 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

may my body’s radiance illuminate innumerable, limitless, and immeasurable worlds, warm them, and make them shine.

May all beings be adorned with the thirty-two marks of a great person and the eighty minor marks, just as I am.’

“His second great aspiration was, ‘In the future,
Day Four

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,

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 sü 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.’

“When I have attained awakening as a perfect buddha, my ambition is—’

Day Four
dzok par sang gyé pa deyi tse dak jang chup top pa na
who has manifested unsurpassed and perfect awakening,

semchen 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;

shär 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
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
attained awakening as a perfect buddha who has manifested
unsurpassed and perfect awakening,

dzok par sang gyé pa deyi tse dak jang chup top pa na
may any women who are afflicted by the hundreds of
disadvantages
Day Four

par gyur pa bü me kyi-ngö po-la mö pa

of being a woman, who dislike being of the female gender,

bü me kyi kye né lé yong su tar war dö pa de dak bü 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 tün pa sing sing wé mi tün 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 chô pa ten par jo 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,

la na me pa yang dak par dzok pay jang chup ngön par
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,
may the power of my merit free from all manner of harm

any beings who are terrified because they fear the king,

and who are bound, beaten, tortured, sentenced to death,

persecuted due to many false accusations, dishonored,

and who are pained by bodily, verbal,

or mental suffering.’

“His eleventh great aspiration was, ‘In the future,
Aspirations to End Adversity

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 rō 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.”
Aspirations to End Adversity

Aspirations to End Adversity

In bright colors. May I fulfill all the wishes of beings

With whatever types of jewelry, ornaments,

garlands, perfumes, ointments, music,

instruments, 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,

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

jam pal de shin shek pa men gyi la vaidūryayi ö 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 kō pa gang yin pa de ni kal pa am
and the array of good qualities of his buddhafield cannot be

kal pa lé lhak par yang se par jar mi nū 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.
Aspirations to End Adversity

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
of the world Sukhāvatī.

"There are two bodhisattva great beings who are foremost among the immeasurable and innumerable bodhisattvas in that world.

The first is named Sūrya-vairocana and the second is named Candra-vairocana.

These two maintain the treasury of the holy Dharma of the
Aspirations to End Adversity

ö dey dam pay cho 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.
They are childish and foolish, lacking the capacity for faith.

As they strive to accumulate and maintain wealth,

their minds are not disposed toward generosity and sharing.

When it is time to give a gift, they become dejected as if they were cutting the flesh from their own bodies.

Many of those beings do not even allow themselves to enjoy material wealth, let alone provide for their parents, wives,
Aspirations to End Adversity

Bu mo la mi ter wa ta mö kyang chi gö dren po dang
sons, and daughters, their male and

Dren mo dang lé je pa nam la ta mö kyang chi gö
female servants and employees,

Shen long wa nam la ta mö kyang chi gö
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

དུད་འགྲོའི་སྐྱེེ་གནས་ན་གནས་ཀྱིང་རུང་སྟོེ།
or in the animal realm —

དེར་དེ་བཞིིན་གཤེེགས་པ་དེའི་མཚན་མངོན་དུ་འགྱུར་ཞིིང་
that thus-gone one’s name will appear there before them.

དྲིན་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,

ནང་འགྲོའི་འཇིིགས་པས་སྐྲག་ནས་ཡང་འདོད་པའི་ཡོན་ཏེན་དག་དོན་དུ་མི་
grow anxious out of fear of the lower realms, and no longer

དྲུག་པ་དང་། སྦྱོིན་པ་ལ་མངོན་པར་དགའ་བ་དང་། སྦྱོིན་པའི་བསྔགས་པ་
concern themselves with sense pleasures. They will delight in
Aspirations to End Adversity

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

they 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 yō 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
Aspirations to End Adversity

Aspirations to End Adversity

of other beings to fall into the great abyss.

Those beings are reborn amidst the horrors of hell.

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

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

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

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

them.

Then, when they pass away, they will be reborn in the human realm.
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
Aspirations to End Adversity

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 dü 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 Bhaïṣajyaguruvaidūryaprabha 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.
Aspirations to End Adversity

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
Aspirations to End Adversity

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,

dra wo deyi ming né jö pa am suk jé né der rik ngak drak po drup ching

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

lū nam par shik par dö pa la gang dak gi chom den dé
life with the hope that they will destroy their enemy’s body.

de shin shek pa men gyi la vaidūryayi ö kyi gyal po deyī tsen
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,
maiden 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,
Aspirations to End Adversity

lo chik gam da wa sum du lap pay shi nam dzin ching gang
there are some who maintain the precepts for one year or three

dak gi sam pé dak gi way tsa wa di nup chok gang na
months. If they develop an aspiration, saying, ‘Due to my root

de shin shek pa tse pak me shuk pay jik ten gyi kham de wa chen du kye war
of virtue, may I be reborn in the west in Sukhāvatī, the world

they will hear the name of the blessed Thus-Gone One Bhaiṣajya-
guru-vaiḍūrya-prabha.

Then, at the moment of death, the eight bodhisattvas will
miraculously appear, show them the way,
Day Four

de dak der pema tsön kha dok na tsok nam lé dzü te kye war gyur ro
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.
Aspirations to End Adversity

“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.
Any woman who should hear the Thus-Gone One’s name and bear it in mind should know that it is the last time she will be of the female gender.”

“At that point Mañjuśrī-kumāra-bhūta told the Blessed One, “Blessed One, in the future I will proclaim the name of the blessed Thus-Gone One Bhaiṣajya-guru-vaiḍūrya-prabha in various ways to those faithful sons and daughters of the
Aspirations to End Adversity

Aspirations to End Adversity

སྨོན་གྱིི་བླ་བཻ་ཌཱུརྱའི་འོད་དེའི་མཚན་རྣམ་པ་སྣ་ཚོགས་སུ་བསྒྲོག་པར་བགྱིིའོ། །

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 né 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.

“They will wrap this discourse with cloths of the five different

colors and place it in a clean area.

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.

Those who retain the name of the blessed Thus-Gone One
Bhaiṣajya-guru-vaiḍūrya-prabha

and this discourse on the detailed account of his previous
aspirations will not suffer untimely deaths.

No one will be able to steal their vital energy, and if it has been
stolen, they will take it back.”

The Blessed One replied, “It is so, Mañjuśrī.
Aspirations to End Adversity

What you say is true. Mañjuśrī, a faithful son.

or daughter of the lineage who makes offerings to that

thus-gone one should make a statue of that thus-gone one

and observe the fast associated with the noble eightfold precepts for
seven days and seven nights.

They should eat pure food and thoroughly wash their body.

They should wear fine, clean clothes. Then, in a clean area, they
should scatter the petals of various flowers.
Day Four

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
Aspirations to End Adversity

“缸慢卫生和卫生管生贩次等有路的

all their wishes and aspirations will be fulfilled.

If they aspire to a long life, they will have a long life.

If they pray for wealth, they will have wealth.

If they pray to become a powerful ruler, they will achieve that with little trouble.

If they wish for a son, they will have a son.

“If someone has a bad dream, sees a crow
Day Four

ལྟས་ངན་པ་མཐོང་ངམ། གནས་གང་དུ་བཀྲ་མི་ཤེིས་པ་བར་

gang dak chom den dé de shin shek pa men gyi la vaidūryayi ö

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

“ཐེ་མ་མཚོན་གྱིིས་འཇིིགས་པ་དང་། དུག་གིས་འཇིིགས་པ་

afraid of weapons, afraid of poison,

“ཐེ་མ་མཚོན་གྱིིས་འཇིིགས་པ་དང་། འཇིིགས་པ་

bad omens, and inauspicious things will no longer appear.

“ཐེ་མ་མཚོན་གྱིིས་འཇིིགས་པ་

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,
kün pö jik pa dang chom pö jik pa de dak gi kyang de shin shek pa de la chö pa jo
afraid of thieves, and afraid of bandits should also make offerings
to that thus-gone one.

jam pal shen yang de pay rik kyi bu am rik kyi bu mo gang
“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,
de dak la ngen song sum gyi duk ngal me par she par ja o
they should know that they will not suffer rebirth in the three
lower realms.

bū me gang la l bu tsa way dü na duk ngal ma rung pa drak po mi se pa
nyong wa de
“If any woman giving birth who experiences intense, fierce, and
unbearable suffering

chom den dé de shin shek pa men gyi la vaidūryayi ḍe la chō na
makes offerings to the blessed Thus-Gone One Bhaiṣajya-guru-
vaidūrya-prabha,

de nyur du yong su tar war gyur
she will immediately be liberated from that suffering.

bu yang yen lak yong su tsang war tsa shing suk sang wa dang
The child will be born with all its limbs intact, and it will have

dze pa dang ta na duk pa dang wang po no wa dang
a good physique, be handsome, good looking, have sharp
Aspirations to End Adversity

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 Ānanda,

“Ānanda, do you trust and believe in the good qualities of the

blessed Thus-Gone One Bhaiṣajya-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 trul 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.

tsün pa chom den dé de ta lak kyi kyang sem chen de pay
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
‘How can such good qualities and benefits come about by merely recollecting the name of that thus-gone one?’ Because they have no faith, do not believe, and reject this, for a long time they will suffer injuries, 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 to be reborn in the lower realms.
Aspirations to End Adversity

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

Ānanda, 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.

“Ānanda, attaining a human life is rare,
དཀོན་མཆེོག་གསུམ་ལ་དད་ཅིོང་གུས་པ་ཡང་རེད་པར་དཀའོ། །
and faith and devotion toward the Three Jewels is rare,

de shing kham pa dey jang to pa yang nye par shin tu ko
but hearing the name of that thus-gone one is even more rare.

kun ga bo chom den de de shin shek pa men gyi la vaiduryayi o dey jang
Ānanda, the bodhisattva conduct of the blessed Thus-Gone One
Bhaiṣajya-guru-vaiḍūrya-prabha is immeasurable,

tap ké pa yang tse me do mén lam gyi khye par gyé pa yang tse me do
his skillful means is immeasurable, and the detailed account of his
aspirations is immeasurable.

nga de shin shek pa dey jang chup sem pay chö pa kal pa am
If I wanted to explain that thus-gone one’s bodhisattva conduct
kal pa lé lhak par gya cher yang dak par she par dö kyang
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 kyí lü kyí 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.
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,
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 lé 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 lé mi gyi do commit unwholesome actions, even at the expense of their life.
de ta lak pé 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.”
De né tse dang den pa kün ga bö jang chup sem pa kyap dröl la di ke che mé so

Venerable Ānanda then asked the bodhisattva Trāṇamukta,

རིག་ཀྱིི་བུ། བཅོོམ་ལྡན་འདས་དེ་བཞིིན་གཤེེགས་པ་སྨོན་གྱིི་བླ་

“Son of the lineage, how should one perform such an offering to

པོ་དེ་དག་གིས་ནད་པ་དེའི་དོན་དུ། ཉིན་བདུན་མཚན་བདུན་དུ་ཡན་ལག་

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.

ge 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 dün 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
དུ་བཅོམ་ལྡན་འདས་དེ་བཞིིན་གཤེེགས་པ་སྨོན་གྱིི་བླ་བཻ་ཌཱུརྱའི་འོད་དེ་ལ་དེ་ལྟ་བུར་མཆེོད་པ་བྱས་ན།

offering to the blessed Thus-Gone One Bhaiṣajya-guru Vaiḍūrya-prabha-rāja,

གྱལ་པོ་རྒྱལ་རིགས་སྤྱི་བོ་ནས་དབང་བསྐུར་བ་དེའི་དགེ་བའི་རྩ་བ་དེ་དང་།

the roots of virtue of those anointed kṣatriya kings

chom den dé de shin shek pa men gyi la vaidūryayi ö dey n

and this detailed account of the previous aspiration prayers of the blessed Thus-Gone One

གོན་གྱིི་སྨོོན་ལམ་གྱིི་ཁྱེད་པར་གྱིིས་ཡུལ་བདེ་བ་དང་།

Bhaiṣajya-guru Vaiḍūrya-prabha-rāja will ensure that the country will be happy, crops will be good,

ལོ་ལེགས་པར་འགྱུར།

the winds and rains will come on time, and there will be a successful harvest.

ཡུལ་དེ་ན་གནས་པའི་སེམས་ཅོན་ཐམས་ཅོད་ཀྱིང་ནད་མེད་པ་དང་།

All the beings who live in that country will be healthy

yül de na né pay sem chen tam che kyang ne me pa dang
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.
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,
Day Four

De wak me par né pa de dak la mi ma yin pa dak gi dang trok pa o
for nonhuman beings steal the vital energy from those who live
carelessly.

dü ma yin par chi wa shi pa ni gang dak me tsik te chi way dü je pa o
The fourth type of untimely death is when someone is burned by
fire and dies.

dü ma yin par chi wa nga pa ni gang dak chu chi ba o
The fifth type of untimely death is when someone dies by
drowning.

dü ma yin par chi wa druk pa ni gang dak seng ge dang
The sixth type of untimely death is when someone dies upon
encountering a ferocious predator such as a lion, tiger, jackal, or
snake.

dü ma yin par chi wa dün pa ni gang dak ri kha né yang du lhung wa o
The seventh type of untimely death is when someone falls off a
mountainside into an abyss.
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
Day Four

The great yakṣa general Kimbhira, assembly —

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-rāja,

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

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

makes offerings to him, and serves him.

They will be under our protection, they will be under our care,

gyi nö pa tam che lé yong su tar war gyi
they will be free from all manner of misfortunes,

sam pa tam che yong su dzok par gyi o
and we will fulfill their every wish.”

de né chom den dé kyi nö jin gyi de pön chen po de dak la
“Very good, very good,” the Blessed One said in response to

the great yakṣa generals.

nö jin gyi de pön chen po dak gang gi chir khye
“It is excellent that you great yakṣa generals are so grateful

chom den dé de shin shek pa men gyi la vaidūryayi ö de la jé pa so shing je su dren la
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 lé lang te la gó trak pa
“Then venerable Ānanda rose from his seat, adjusted his upper

chik tu sar né pü mo yé pay lha nga sa la tsuk te
robe on one shoulder, knelt with his right knee on the ground,

chom den de ga la wa de lok su tal mo jar wa tü né
bowed to the Blessed One with his palms together,

chom den dé la di ke che söl to
and asked,

chom den dé chö kyi nam drang di ming chi lak
“Blessed One, what is the name of this Dharma discourse?

di ji tar sung war gyi chom den dé kyi ka tsal pa
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.

It should also be remembered as Purifying All Karmic Obscureations and Fulfilling All Hopes.

And it should also be remembered as 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 Bhaṣajya-guru-vaiḍūrya-prabha.”

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

chom den dé de shin shek pa dra chom pa
I prostate to the bhagavan, tathagata, arhat,

yang dak par dzok pay sang gyé men gyi la vaidūrya
completely perfect buddha Medicine Buddha

ö kyi gyal po la chak tsal lo
King of Vaidūrya Light.

chö do kyap su chio
I make offerings and go for refuge.

TADYATHĀ OṂ BHAISHAJYE BHAISHAJYE
MAHĀBHAISHAJYE BHAISHAJYE RĀJA SAMUDGATE SVĀHĀ

Repeat the dharani mantra as much as you are able.

dge wa di yi nyur du dak
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,
In the realm of Sukhāvatī,
Those who recite his name
Will be reborn there.
At the moment of death they will see
The teacher with his monastic saṅgha.
“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.
ཕྱོགས་བཅུར་བཞུགས་པའི་སངས་རྒྱས་རྣམས། །
chok chur shuk pay sang gyé nam
“The buddhas dwelling in all ten directions

དེ་ལྟར་སངས་རྒྱས་བསམ་མི་ཁྱེབ། །
de tar sang gyé sam mi khyap
Since the Buddha is inconceivable,

སངས་རྒྱས་ཆེོས་ཀྱིང་བསམ་མི་ཁྱེབ། །
sang gyé chö kyang sam mi khyap
The Buddha's Dharma is inconceivable,

འཕགས་པའི་དགེ་འདུན་བསམ་མི་ཁྱེབ། །
pak pay gendün sam mi khyap
“And the noble saṅgha is inconceivable, too.

རྣམ་པར་སྨོིན་པ་བསམ་མི་ཁྱེབ། །
nam par min pa sam mi khyap
The ripened result is inconceivable —
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.

Monks, the thus-gone, worthy, perfect buddha
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 Splendid.

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 attendent'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 drü chen po
and his disciple foremost in miraculous powers and foremost
Aspirations to End Adversity

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 chen na 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

After ten days they will have a vision of the thus-gone Aparimitāyus.

And a vision of all of the blessed buddhas dwelling in the ten directions.

If they dedicate all of their roots of virtue to rebirth in the realm of Sukhāvatī, when they die the thus-gone Aparimitāyus will be present before them, and they will be reborn in the buddha field of the thus-gone Aparimitāyus.
“Monks, this is the dhāraṇī called Amṛta-dundu-bhisvara-rāja:

TADYATHĀ ŚAVALE AVALE SAMAJALE NIRDEŚE NIRJĀTE NIRUKTE

NIRMUKHE JVALA PARICCHEDANI SUKHĀVATĪ NIRDEŚE AMRĪTE

ĀYUR GARBHA NIRHĀNI AMṛTE AYUḤ PRASĀDHANI NIRBUDDHI

ĀKĀŚA NIRJĀTE ĀKĀŚA NIRDEŚE ĀKĀŚA NIRKUŚALE ĀKĀŚA NIRDARŚANE

ĀKĀŚA ADHIṢṬHĀNE SUKHĀVATĪ ADHIṢṬHĀNE RŪPANIRDEŚE

CATVĀRI DHARMA PRASĀDHANE CATVĀRI ĀRYA SATYA PRASĀDHANE

ge long dak chi me nga dray gyal po she ja way sung de gang she na
Aspirations to End Adversity

Aspirations to End Adversity

CATVĀRI MĀRGA BHAVANA PRASĀDHANE BALA VĪRYA PRASĀDHANE

DHARMĀ CCHEDANE KUŚALE KUŚALA NIRDEŚE KUŚALA PRATIṢṬHĀNE

BUDDHA KUŚALE VIŚUDDHA PRABHĀSA DHARMĀ KARANE NIRJĀTI

NIRBUDDHE VIMALE VIRAJE RĀJASE RASĀGRE RASĀGRABALA

RASĀGRA ADHIṢṬHITE KULE PRATIKULE VIKULE DĀNTE SUDANTACITTE

SUPRAŚĀNTA CITTE SUPRATIṢṬHITE SULE SUMUKHĪ DHARME CA DHARME

BALE CA BALE ANUṢA ABALE BUDDHA ĀKĀṢAGUŅE
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

217
Aspirations to End Adversity

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

gyé kyi shing du kye war gyur ro
the buddha field of the thus-gone Aparimitāyus.

dge 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
called Radiating Jeweled Lotus,

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
Aspirations to End Adversity

De pa dang gū pa mang wa de der kye war gyur te
devotion, faith, and reverence will be reborn there.

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

“Monks, any monk, nun, male lay practitioner,
or female lay practitioner who bears in mind the name of the
thus-gone Aprāmitāyus will never have to face danger from fire,
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 che ka tsal né
When the Blessed One had spoken these words,

gé 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.
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.

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

The lions of humans realize generosity’s power.
Aspirations to End Adversity

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.
The lions of humans realize patience’s power.

When they enter the city of the compassionate,

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,

Word of the power of diligence resounds.
Aspirations to End Adversity

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

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

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

chung se teng du pak pay yül sa na
And slightly elevated above us,

nam par dak pay shing kham de wa chen
Is the pure realm of Sukhavati.

dak gi chu bur mik gi ma tong yang
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.
Aspirations to End Adversity

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.

chos 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.
For the length of your life, innumerable kalpas,

You will not pass into nirvana. You abide manifestly now.

It is said that anyone who prays to you with one-pointed devotion,

Even if their lifespan is exhausted,

Unless that is caused by the ripening of karma,

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

I prostrate to the protector Amitayus.
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,
Sincerely gives rise to faith

From the depths of their heart even once

I prostrate to the protector Amitabha.

Having heard the name of the buddha Amitabha,

Until one reaches the essence of awakening,

One will not be born as a woman without power. One will be born of good family.
Aspirations to End Adversity

**tse rap kün tu tsül trim nam dak gyur**
In every birth one’s morality will be pure.

**de shek ö pak me la chak tsal lo**
I prostrate to the sugata Amitabha.

**dak gi lü dang long chö ge tsar che**
I offer my body, possessions, and roots of virtue;

**ngö su jor way chö pa chi chi pa**
Whatever actually prepared offerings there are;

**yi trul ta shi dze tak rin chen dün**
Mentally emanated auspicious substances and signs, and the seven jewels;

**dö ne drup pa tong sum jik ten gyi**
The pre-existing billion worlds with their billion sets

**ling shi ri rap nyi da je wa gya**
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:

ngak gi mi ge shi po tol lo shak
I admit and confess the four wrongdoings of speech.

Covetousness, malice, and wrong views:

yi kyi mi ge sum po tol lo shak
I admit and confess the three wrongdoings of mind.

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

gyal way ku la ngen sem kye pa dang
And the shedding of a buddha’s blood with malicious intent:

tsam me nga yi le sak tol lo shak
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.
gyö pa me na shak pay mi dak pay
Without regret, confession will not purify.

ngar che dik pa khong du duk song tar
I confess all past wrongdoing with great shame, fear, and regret,

ngo tsa jik trak gyö pa chen poy shak
As though I had swallowed poison.

chin che dom sem me na mi dak pay
If there is no commitment henceforth, there will be no purification.

chin che sok la bap kyang mi gey le
From now onward, even at the risk of my life,

da ne mi gyi sem la dam cha sung
I vow not to engage in wrongdoing.

de shek ö pak me pa se che kyi
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,
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.
sang gye jang sem ten dzin ge way she
All buddhas, bodhisattvas, holders of Dharma,

nya ngen da war she kün de dak la
And spiritual friends who wish to pass into nirvana:

nya ngen mi da shuk par söl wa dep
I pray that you not do so, but remain.

di tsön dak gi dü sum ge wa nam
I dedicate this and all my virtue of the three times

dro wa sem chen kün gyi dön du ngo
To the benefit of all beings. May they all

kün kyang la me jang chup nyur top ne
Quickly attain unsurpassable awakening

kham sum khor wa dong ne truk gyur chik
And empty samsara’s three realms from their depths.
Aspirations to End Adversity

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.

dü 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 dün 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.
Aspirations to End Adversity

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.
May I be afraid of this.

Throughout beginningless time up to now, Samsara has lasted for a very long time.

May I feel sorrow about this.

I might be born repeatedly as a human being, but I would

Experience birth, aging, sickness, and death countless times.

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,
Aspirations to End Adversity

Aspirations to End Adversity

May I fly through the western sky.

Like a vulture freed from a snare,

Passing countless worlds

In an instant,

And reach Sukhavati.

May I see the face of Amitabha,

Who is actually present there.
སྒྲོིབ་པ་ཐམས་ཅོད་དག་པར་ཤེོག
May all my obscurations be purified.

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

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

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

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

tsen pe den pay lu top shok
May it have the marks and signs.

mi kye dok pay te tsom gyi
Doubt as to whether or not I will be born there
lo drang nga gyay bar dak tu
Would cause me to remain in the lotus for five hundred years.

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

sang gye sung ni tō 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.

dé dra dak la mi jung shok
May that not happen to me.

kye ma tak tu me tok che
As soon as I am born, may my flower open.
ö pak me pay shal tong shok
May I see Amitabha's face.

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

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

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

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

de tse de shin shek pa dey
At that time, may that tathagata extend

chak ye kyang ne go la shak
His right hand and place it on my head.
Aspirations to End Adversity

བྱང་ཆུབ་ལུང་བསྟོན་ཐོབ་པར་ཤེོག།
jang chup lung ten top par shok
May I receive prophecy of my awakening.

སྲིད་པ་དང་ལྷོ་རྒྱུའི་ཆེོས་ཐོས་ནས།
sap dang gya chey chö tô ne
Having heard profound and vast Dharma,

རང་རྒྱུད་སྨོིན་ཅོིང་གྲོལ་བར་ཤེོག།
rang gyü min ching dröl war shok
May my being be ripened and liberated.

སྤྱན་རས་གཟིགས་དང་མཐུ་ཆེེན་ཐོབ།
chen re sik dang tu chen top
May I be blessed and cared for by

རྒྱལ་སྲིས་ཐུ་བོ་རྣམ་གཉིས་ཀྱིིས།
gyal se tu wo nam nyi kyi
The two foremost bodhisattvas,

འབྲེལ་གཞིའི་མ་མཁོ་ཆེན་བསྐུར་ཚེ་ཁྲེེ།
jin gyi lap shing je sung shok
Avalokita and Mahasthamaprapta.

ཉིན་རེ་བཞིིན་དུ་ཕྱོགས་བཅུ་ཡི།
nyin re shin du chok chu yi
Every day, innumerable buddhas and bodhisattvas
sang gye jang sem pak me pa
Gather from the ten directions in order to

ö pak me pa chö pa dang
Present offerings to Amitabha

shing der ta chìr jön pay tse
And view that realm. At that time,

de dak kün la nyen kur shìng
May I attend them and receive

chö kyi dü tsi top par shok
The amrita of Dharma.

dzu trül tok pa me pa yi
With unimpeded miraculous powers,

ngön gay shìng dang pal den shìng
May I go to the realms of Joyous, Glorious,
Aspirations to End Adversity

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

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

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

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

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

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

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
And receive empowerment and profound instructions.

May I quickly then return unimpeded

To my own residence in Sukhavati.

May I see with the divine eye

My surviving family, monks, and disciples.

May I protect and bless them

And lead them to that realm at death.
The duration of this fortunate kalpa

Is one day in Sukhavati.

Throughout countless kalpas, there is no death.

May I always remain in that realm.

From Maitreya up to Rochana,

When all the buddhas

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 ö ser bar
Vast and spacious, it blazes brightly and radiantly.

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

de jam yang pay shing der kye war shok
May I be born in that pleasant, gentle, spacious realm.

rin chen du ma le drup pak sam shing
The wish-fulfilling trees are composed of many jewels
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

མེ་ཏོག་པདྨོ་དྲིི་ཞིིམ་འབྲས་བུར་ལྡན། །
me tok pe ma dri shim dre bur den
Lotus flowers with sweet fragrance and fruit

པདྨོའི་འོད་ཟེར་དཔག་ཏུ་མེད་པ་འཕྲོ། །
pe may ö ser pak tu me pa tro
 Emit countless rays of light. The ends of those

འོད་ཟེར་རྩེ་ལ་སྤྲུལ་པའི་སངས་རྒྱས་བརྒྱན། །
ö ser tse la trul pay sang gye gyen
Light-rays are adorned by emanated buddhas.

ཡ་མཚན་ཆེེན་པོའི་ཞིིང་དེར་སྐྱེེ་བར་ཤེོག །
yam tsen chen poy shing der kye war shok
May I be born in that amazing realm.

མི་ཁོམ་བརྒྱད་དང་ངན་སོང་སྒྲོ་མི་གྲགས། །
mi khom gye dang ngen song dra mi drak
Even the names of the eight unleisured states

ཉོན་མོངས་དུག་ལྔ་དུག་གསུམ་ནད་དང་གདོན། །
nyön mong duk nga duk sum ne dang dön
And lower realms are unheard there. Kleshas,

dраг་དང་དབུལ་ཕོངས་འཐབ་རྩོད་ལ་སོགས་པ། །
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.
ཡོན་ཏེན་དཔག་མེད་ཞིིང་དེར་སྐྱེེ་བར་ཤེོག །
May I be born in that realm of countless attributes.

རང་བྱུང་རིན་ཆེེན་སྣ་ཚོགས་གཞིལ་ཡས་ཁང༌། །
In self-arisen palaces of diverse jewels

chio 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,
chö pay lha mo du may tak tu chö
Emanated devis constantly present offerings.

duk par dö tse rin chen shal ye khang
When one wishes to sit, there are precious palaces.

nyal war dö tse rin chen tri sang teng
When one wishes to lie down, there are mattresses

dar sap du may mal ten nge dang che
And pillows of silk on fine, precious beds.

ja dang jön shing chu lung rol mo sok
When one wishes to hear them, birds, trees, rivers, and music

tö par dö na nyen pay chö dra drok
Give forth the melodic sound of Dharma.

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

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,
His Dharma will remain for twice

As many kalpas as the Ganges’ sand grains.

During that time, may I be inseparable from Avalokita,

His regent, and uphold the genuine Dharma.

The Dharma will wane at sunset.

At the following dawn, Avalokita will attain buddhahood,

Becoming the buddha called King of Massive
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

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.
May I guide beings through countless emanations

And benefit beings effortlessly, spontaneously, and immeasurably.

Tathagata of immeasurable lifespan,

Merit, qualities, pristine wisdom, and majesty;

Dharmakaya Amitabha;

Bhagavan of immeasurable life and wisdom:

It was said by Shakyamuni that anyone
Aspirations to End Adversity

Who recollects your name will be protected from 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.

NAMO MANJUŚRĪYE
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

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

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

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

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

sem chen nam la sik su sol
Who are drowning in the ocean of suffering.

dak gi só nam chi sak pa
May whatever merit I have accumulated

tam che jang chup gyur gyur ne
Become a cause of awakening.
རིང་པོར་མི་ཐོགས་འགྲོ་བ་ཡི།
May I soon become

dren pay pal du dak gyur chik
A splendid guide of beings.

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

om je tsün ma pak ma drol ma la chak tsal lo
OM I prostrate to the noble lady, Arya Tara.

chak tsal dröl ma nyur ma pa mo
I prostrate to Tara, the quick and heroic,

chen ni ke chik lok dang dra ma
Whose eyes flash instantly, like lightning,

jik ten sum gön chu kye shal gyi
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

dö dang chok dang nam kha gang ma
And all space with the syllables TUTTĀRA HŪṂ,

jik ten dün po shap kyi nen te
Who trample on the seven worlds,

lū pa me par guk par nū ma
And are able to summon all without exception.

chak tsal gya jin me lha tsang pa
I prostrate to you whom Indra, Agni, Brahma,

lung lha na tsok wang chuk chö ma
Vayudeva, Ishvara, and other gods worship,

jung po ro lang dri sa nam dang
Who are praised in your presence by bhutas,

nō jin tsok kyi dün ne tö ma
Vetalas, gandharvas, and hosts of yakshas.
chak tsal tre che ja dang pe kyi
I prostrate to you who totally conquer, with TRAṬ and PHAṬ,

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

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

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

chak tsal tu re jik pa chen mö
I prostrate to you who totally conquer, with terrifying TURE,

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

chu kye shal ni tro nyer den dze
Whose lotus face frowns,
Aspirations to End Adversity

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

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

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

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

tro nyer yo way yi ge hung gi
Who, with a frown and the syllable HŪṂ,

pong pa tam che nam par drol ma
Liberate from all deprivation.

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

gyen pa tam che shin tu bar ma
Who blaze brilliantly with all adornment,

ral pay trö na ö pak me le
Whose hair is always beautiful

tak par shin tu ö ni dze ma
With Amitabha’s brilliant light.

chak tsal kal pa ta may me tar
I prostrate to you who dwell amid garlands of flame

bar way treng way ü na ne ma
Like the fire at a kalpa’s end,

ye kyang yön kün ne kor ga
Who are delighted, with right leg extended and left bent,

dra yi pung ni nam par jom ma
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

til gyi nün ching shap kyi dung ma
And trample it with your feet,

tro nyer chen dze yi ge hung gi
Who, frowning, with the syllable HŪṂ

rim pa dün po nam ni gem ma
Conquer the seven levels.

chak tsal de ma ge ma shi ma
I prostrate to you whose conduct is blissful,

nya ngen de shi chö yül nyi ma
Virtuous, tranquil, the peace of nirvana,

so ha om dang yang dak den pay
Whose SVĀHĀ and OM
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,
Who shakes Mount Meru, Mandara,

Vindhyā, and the three worlds.

I prostrate to you whose hand holds

The gods’ lake marked by a rabbit,

Who dispel all poisons when two TĀRA

And the syllable PHAT are said.

I prostrate to you on whom the king of gods
ལྷ་དང་མི་འམ་ཅིོ་ཡིས་བསྟོེན་མ།
And all gods and kinnaras rely,

kün ne go cha ga way ji kyi
Who dispel dispute and bad dreams

tsö dang mi lam ngen pa sel ma
With complete armor and joyous splendor.

chak tsal nyi ma da wa gye pay
I prostrate to you whose two eyes are as bright

chen nyi po la ö rap sal ma
As the sun and full moon,

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

shin tu drak poy rim ne sel ma
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:

Intelligent people with true respect for this devi

Who arise and recite this with utmost

Admiration at both dawn and dusk,

Will be freed from all fear by the thought of her.

All their wrongdoing will be fully pacified.

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

དྲིན་པས་རབ་ཏུ་སེལ་བ་ཉིད་འཐོབ། །
dren pay rap tu sel wa nyi top
Whether eaten or drunk.

དོན་དང་རིམ་དང་དུག་གིས་གཟིར་བའི། །
dön dang rim dang duk gi sir way
They will escape all suffering.

དུག་བསྔལ་ཚོགས་ནི་རྣམ་པར་སྤོོང་སྟོེ། །
duk ngel tsok ni nam par pong te
Caused by spirits, contagion, or poison,

སེམས་ཅོན་གཞིན་པ་རྣམས་ལ་ཡང་ངོ༌། །
sem chen shen pa nam la yang ngo
And so will other beings.

དུག་བསྔལ་ཚོགས་ནི་རྣམ་པར་སྤོོང་སྟོེ། །
duk ngel tsok ni nam par pong te
Caused by spirits, contagion, or poison,

སེམས་ཅོན་གཞིན་པ་རྣམས་ལ་ཡང་ངོ༌། །
sem chen shen pa nam la yang ngo
And so will other beings.

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

དྲིན་པས་རབ་ཏུ་སེལ་བ་ཉིད་འཐོབ། །
dren pay rap tu sel wa nyi top
Those who want children will have children,

དྲིན་པས་རབ་ཏུ་སེལ་བ་ཉིད་འཐོབ། །
dren pay rap tu sel wa 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

chö ku nang wa ta ye la sol wa dep
I supplicate the dharmakaya Amitabha.

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

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.
Day Six

བོད་ཡུལ་དབུས་སུ་ཞིལ་བྱོན་དྲིེགས་པ་བཏུལ

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

ཨོཾོ་རྒྱན་ཡུལ་དུ་སྐུ་བཞུགས་འགྲོ་དོན་མཛད

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

སྐུ་ཡི་ངོ་མཚར་མཐོང་བའི་ཚེ

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

ཡེ་པ་རལ་གྲིའི་ཕྱག་རྒྱ་མཛད

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

ཡོན་པ་གུམ་པ་འགྲོ་ཕྱག་མཛད

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

ཞིལ་བགྲད་མཆེེ་གཙིགས་གྱེན་ལ་གཟིགས

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

གྱལ་བའི་གདུང་འཛིན་འགྲོ་བའི་མགོན

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!
娉_latitude=22.14437 longitude=103.85321

I humbly bow and go for refuge.

When listening to the precious genuine Dharma,

Your body was lustrous and brilliant with light-rays.

Your right hand held a volume of the Tripitaka.

Your left hand held a volume of Kila.

You've comprehended profound Dharma.
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

དྲིི་བསུང་སྤོོས་ངད་ལྡན་པའི་རི༔
dri sung pö nge den pay ri
On Fragrant Mountain

མེ་ཏོག་པདྨོ་དགུན་ཡང་སྐྱེེས༔
me tok pe ma gün yang kye
Lotus flowers were born even in winter.

ཆུ་མིག་བྱང་ཆུབ་བདུད་རྩིའི་ཆུ༔
chu mik jang chup dü tsiy chu
Springs gave forth the amrita of awakening.

དྲིི་བསུང་སྤོོས་ངད་ལྡན་པའི་རི༔
dri sung pö nge den pay ri
On Fragrant Mountain

In that supreme, delightful place,

མེ་ཏོག་པདྨོ་དགུན་ཡང་སྐྱེེས༔
me tok pe ma gün yang kye
Lotus flowers were born even in winter.

ཕྱག་གཡས་རྡོོ་རྗེེ་རྩེ་དགུ་བསྣམས༔
chak ye dor je tse gu nam
Your right hand held a nine-pointed vajra.

Your left hand held a precious vessel
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.

OṂ AḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

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

ya riy nak la drup pa dze
You practiced in a slate-mountain forest.
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,
大臣们，让我们共同祈愿。

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 subjugating the rakshasas,

You have the appearance of a young boy

With a wondrous form and a fine complexion.

Your teeth are even, your hair blond and beautiful.

With the form of a sixteen-year-old,
You wear a variety of precious jewelry.

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.
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

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 you became the sun of Tibet,
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

In Mangyul you bestowed siddhi

Upon four bhikshus.

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.

In the valley of Palmotang

You bound the twelve Tenmas to samaya.
Aspirations to End Adversity

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

_Clear inner obstacles inside!

_Clear secret obstacles in the expanse!

_I humbly bow and go for refuge.

_OṂ AḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

_When you planted the sublime

_Dharma like a victory banner,

_Samye arose spontaneously, without being built.

You fulfilled the king’s intentions.

Great being, you bear three names.

One is Padmakara.

One is Padmasambhava.

One is Lake-Born Vajra.

Your secret name is Dorje Drakpotsal.

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!
I humbly bow and go for refuge.

Guide of beings, with glorious body, speech, and mind,

You’ve abandoned all veils and clearly know the three realms.

You’ve gained supreme siddhi, the body of great bliss.

You dispel all obstacles to the accomplishment of awakening.

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.
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.
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.
ཨོཾོ་རྒྱན་པདྨོ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས༔

I supplicate Padmakara of Uddiyana.

or gyen pe ma jung ne la söl wa dep

བསམ་པ་ལྷུན་གྱིིས་འགྲུབ་པར་བྱིན་གྱིིས་རློབས༔

Bless us that our wishes be spontaneously fulfilled.

sam pa lhün gyi drup par jin gyi lop

Starting with the king Trisong Detsen,

ངོལ་པོ་ཁྲིི་སྲིོང་ལྡེའུ་བཙོན་མན་ཆེད་ནས༔

Until the line of Dharma kings is ended,

gyal po tri song de tsen men che ne

chö gyal dung gyü ta la ma tong bar

Grant your blessing unceasingly throughout the three times.

དུས་གསུམ་རྒྱུན་ཆེད་མེད་པར་བྱིན་གྱིིས་རློབས༔

Grant your blessing unceasingly throughout the three times.

dü sum gyün che me par jin gyi lop

ངོལ་པོ་ཆེོས་སྤྱོད་སྐྱེོང་བའི་ཐུགས་རྗེེ་ཅོན༔

You have the compassion to protect kings who practice Dharma:

bö kyi chö kyong gyal poy nyen chik pu

Only friend of the Tibetan kings who protect the Dharma,

དུས་གསུམ་རྒྱུན་ཆེད་མེད་པར་བྱིན་གྱིིས་རློབས༔

gyal po chö chö kyong way tuk je chen

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 bö 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 bō kyi dön la jön
You will come to Tibet for its benefit every morning and evening.

nyi ser char dù dang la chip te jön
You will travel on the rays of the rising and setting sun.

yar ngo tse chuy dù su ngö 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

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

During the final five hundred years, the degenerate time of dispute,

The five poisonous kleshas of all beings will be coarse.

The five poisonous kleshas will be indulged without restraint.

At such times, protect us with your compassion.

You have the compassion to guide devoted beings to higher states.
I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

When terrifying armies of Tartars surround us,

And the sacred Wheels of Dharma are threatened with destruction,

If we supplicate you without ambivalence or doubt, Uddiyana,

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

And the rest of the eight classes will repel the armies of Tartars.
Aspirations to End Adversity

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

When sickness that destroys beings’ illusory bodies arises,

And we are menaced by the unbearable suffering of illness,

If we supplicate you without ambivalence or doubt,

Uddiyana, because you are inseparable from Bhaishajyaguru,

Our lives will not be extinguished. Obstacles will definitely be dispelled.
ཨོཾོ་རྒྱན་པདྨོ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས༔

I supplicate Padmakara of Uddiyana.

བསམ་པ་ལྷུན་གྱིིས་འགྲུབ་པར་བྱིན་གྱིིས་རློབ༔

Bless us that our wishes be spontaneously fulfilled.

འབྱུང་བ་དགྲར་ལངས་ས་བཅུད་ཉམས་པའི་ཚེ༔

When the elements arise as enemies, the earth's fertility is diminished,

སེམས་ཅོན་མུ་གེའི་ནད་ཀྱིིས་ཉེན་པ་ན༔

And beings are menaced by the illness of famine,

ཡིད་གཉིས་ཐེ་ཚོམ་མེད་པར་གསོལ་བ་འདེབས༔

If we supplicate you without ambivalence or doubt, Uddiyana,

ཨོཾོ་རྒྱན་མཁའ་འགྲོ་ནོར་ལྷའི་ཚོགས་དང་བཅོས༔

There is no doubt that with hosts of dakinis and wealth gods,

ཨུལ་ཕོངས་བཀྲེས་སྐོོམ་སེལ་བར་ཐེ་ཚོམ་མེད༔

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.
or gyen pe ma jung ne la söl wa dep
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 Uddiyana.

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, Uddiyana,

There is no doubt that accompanied by viras, gingkaras, and guardians
You will chase off those vicious beings.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

When, through obstacles of the elements earth, water, fire, or air,

Our illusory bodies are threatened with destruction,

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

jung wa rang sar shi war te tsom me
You will naturally pacify the elements.

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.

lam sang jik pay trang la drim pay tse
When wandering down terrifying, narrow paths,

se khyer jak pa chom pö nyen pa na
If we are menaced by murderous, thieving bandits,

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

or gyen chak gya shi yi gong par den
Because you have the wisdom of the four mudras,
You will destroy the malevolence of the wildmen.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

When a menacing army of executioners surrounds and attacks us with sharp weapons,

If we supplicate you without ambivalence or doubt,

Uddiyana, with a tent of vajras
Aspirations to End Adversity

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
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

Or gyen tuk jey po gyur me par sik
Uddiyana, you will look upon us with unchanging compassion.

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.

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-SĀ𝙼GĪTI:  
A CONCERT OF NAMES OF MANJUSHRI

In Sanskrit: mañjuśrī jñāna satvasya paramārtha nāma saṃgīti

In Tibetan: 'jam dpal ye shes sems dpa’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,
pa wo jik ten sum lé gyal
The hero, triumphant over the world’s three planes,

dor jé wang chuk sang bay gyal
The powerful lord of the thunderbolt, ruler of the hidden,

nam gyé pema kar poy chen
With awakened white-lotus eye,

pema rap tu gyé pay shal
Fully bloomed pink-lotus face,

rang gi lak gi dor jé chok
Brandishing over and again

yang dang yang du sor je pa
The supreme vajra with his hand —

tro nyer den pay lap la sok
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,
དགའ་མགུ་རངས་པའི་བསམ་པ་ཅོན།
Having happy, joyful, and delighted dispositions,

ཁྲོོ་བོའི་ལུས་ཀྱིི་གཟུགས་ལྡན་པ།
Yet endowed with ferocious bodily forms,

སངས་རྒྱས་ཕྲིན་ལས་བྱེད་པའི་མགོན།
Guardians to further the Buddhas' enlightening influence,

ལུས་བཏུད་རྣམས་དང་ལྷན་ཅིིག་ཏུ།
Their bodies bowed — together with them

མགོན་པོ་བཅོོམ་ལྡན་དེ་བཞིིན་གཤེེགས།
Prostrated to the Guardian, the Vanquishing Master Surpassing All,

རྫོོགས་སངས་རྒྱས་ལ་ཕྱག་འཚལ་ཏེེ།
The Thusly Gone One, the Fully Enlightened,

ཐལ་མོ་སྦྱོར་བ་བྱས་གྱུར་ནས།
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,
Aspirations to End Adversity

The Great Crown Protrusion, the Master of Words,

The embodied deep awareness that is self-produced,

The deep awareness being, Manjushri,

The superlative Concert of His Names,

With profound meaning, with extensive meaning, with great meaning,

Unequaled, and supremely pacifying,

Constructive in the beginning, middle, and end,
Which was proclaimed by previous Buddhas,

Will be proclaimed by future ones,

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

gang yang yang dak rap sung pa
Holders of the hidden mantras.

dak kyang di ni sung bar gyi
O Guardian, so that I (too) may be a holder

sam pa ten pö nge jung bar
Of the hidden (teachings) of all the Fully Enlightened,

gön po dzok sang gyé kün gyi
I shall preserve it with steadfast intention

sang dzin ji tar dak gyur gyi
Till my definite deliverance,

nyön mong ma lü sal wa dang
And shall elucidate it to limited beings,

mi she ma lü pang bay chir
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]

Then the Vanquishing Master Surpassing All, Shakyamuni, the Able Sage,

dzok pay sang gyé kang nyi chok

The Fully Enlightened, the Ultimate Biped,

nyi kyi shal né jak sang ge

Extending from his mouth

ring shing yang pa kyang dze de

His beautiful tongue, long and wide,

jik ten sum po nang je ching

Illuminating the world’s three planes

dū 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

(lak na dor jé khyö lek so)
(I say) excellent to you, Vajrapani,

(dro la pen pay dön du khyö)
You who possess great compassion

(nying je che dang den gyur ching)
For the sake of the welfare of wandering beings.

(jam pal ye she ku yi tsen)
Rise to the occasion to hear from me, now,

(yang dak jö pa dön che wa)
A Concert of Names of the enlightening body of deep awareness,

(dak par je ching dik sel wa)
Manjushri, the great aim,

(nga lé nyen par tsön pa ni)
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

སང་སྔགས་རིག་པ་འཆེང་བའི་རིགས།

sang ngak rik pa chang bay rik

The family of holders of hidden mantras and of mantras of pure awareness,

རིགས་གསུམ་ལ་ནི་རྣམ་པར་གཟིགས།

rik sum la ni nam par sik

The family of the three,

བོད་སྐྱོང་སྣང་བྱེད་རིགས་ཆེེན་དང་།

jik ten nang je rik chen dang

The family, the great one, illuminating the world,

ཕྱག་རྒྱ་ཆེེན་པོའི་རིགས་མཆེོག་དང་།

chak gya chen poy rik chok dang

(That) family supreme, of (mahamudra) the great seal,

ཚུག་ཏོར་ཆེེན་པོའི་རིགས་ཆེེན་ནོ།།

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.
Aspirations to End Adversity

**OM VAJRA TĪKṢṆA DUḤKHA CCHEDA PRAJṆĀ 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,
དོན་ཆེེན་འགྱུར་མེད་དམ་པ་ཡིན།
Of great meaning, the syllable that’s deepest,

སྲིོག་ཆེེན་པོ་སྟོེ་སྐྱེེ་བ་མེད།
The great breath of life, non-arising,

ཚིག་ཏུ་བརྗེོད་པ་སྤོངས་པ་སྟོེ།
Rid of being uttered in a word,

བརྗེོད་པ་ཀུན་གྱིི་རྒྱུ་ཡི་མཆེོག
Foremost cause of everything spoken,

བརྗེོད་པ་ཀུན་རབ་ཏུ་གསལ་བར་བྱེད།
Maker of every word perfectly clear.

མཆེོད་པ་ཆེེན་པོ་འདོད་ཆེགས་ཆེེ།
In his great offering festival, great longing desire’s

སེམས་ཅོན་ཐམ་ཅོད་དགའ་བར་བྱེད།
The provider of joy to limited beings;
Aspirations to End Adversity

In his great offering festival, great anger’s

The great foe of all disturbing emotion.

In his great offering festival, great naivety’s

The dispeller of the naivety of the naïve mind;

In his great offering festival, great fury’s

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

ཤེེས་རབ་ཆེེན་པོའི་མཚོན་འཆེང་བ།

she rap chen poy tsön chang wa
He’s the great bearer of the sword of discriminating awareness,

ཉོན་མོངས་ལྕེགས་ཀྱུ་ཆེེ་བའི་མཆེོག

nyön mong chak kyu che way chok
The foremost great elephant-hook for disturbing emotions;

གྲགས་ཆེེན་སྙན་གྲགས་ཆེེན་པོ་སྟེ།

drak chen nyen drak chen po te
He’s the one with great renown, great fame,

སྣང་བ་ཆེེན་པོ་གསལ་བ་ཆེེ།

nang wa chen po sal wa che
Great luster, and great illumination.

མཁས་པ་སྒྱུ་འཕྲུལ་ཆེེན་པོ་འཆེང་།

khé pa gyu trül chen po chang
He’s the learned one, the bearer of great illusion,

སྒྱུ་འཕྲུལ་ཆེེན་པོ་དོན་གྲུབ་པ།

gyu trül chen po dön drup pa
The fulfiller of aims with great illusion,

སྒྱུ་འཕྲུལ་ཆེེན་པོ་དགའ་བས་དགའ།

gyu trül chen po ga wé ga
The delighter with delight through great illusion,
Day Seven

སྒྱུ་འཕྲུལ་ཆེེན་པོ་མིག་འཕྲུལ་ཅོན། །
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;

drak 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

Mcönpo rik chok chen po te
He’s the superlative guardian with great pure awareness,

La ma sang ngak che wa chok
The superlative guru with great hidden mantra;

Tek pa chen poy tsül né pa
Stepped up to the Great Vehicle’s mode of travel,

Tek pa chen poy tsül gyi chok
He’s superlative in the Great Vehicle’s mode of travel.

[Twenty-five Verses, Less a Quarter, on the Deep Awareness of the Totally Pure Sphere of Reality]

Sang gyé nam par nang dze che
He’s the Buddha (Vairochana), the great illuminator,

Tup pa chen po tup chen den
The great able sage, having great sagely (stillness);
He’s the one produced through great mantra’s mode of travel,

And, by identity-nature, he (himself) is great mantra’s mode of travel.

He has attainment of the ten far-reaching attitudes,

Support on the ten far-reaching attitudes,

The purity of the ten far-reaching attitudes,

The mode of travel of the ten far-reaching attitudes.

He’s the guardian, the powerful lord of the ten (bhumi) levels of mind,
ས་བཅུ་ལ་ནི་རབ་ཏུ་གནས།
sa chu la ni rap tu né
The one established through the ten (bhumi) levels of mind;

ཤེེས་བཅུ་རྣམ་དག་བདག་ཉིད་ཅོན།
she chu nam dak dak nyi chen
By identity-nature, he’s the purified ten sets of knowledge,

ཤེེས་བཅུ་རྣམ་དག་འཆེང་བ་པོ།
she chu nam dak chang wa po
And the holder of the purified ten sets of knowledge.

རྣམ་པ་བཅུ་པོ་དོན་བཅུའི་དོན།
nam pa chu po dön chuy dön
He’s the one with ten aspects, the ten points as his aim,

ཐུབ་དབང་སྟོོབས་བཅུ་ཁྱེབ་པའི་བདག
tup wang top chu khyap pay dak
Chief of the able sages, the one with ten forces, the master of the all-pervasive;

ཀུན་གྱིི་དོན་ནི་མ་ལུས་བྱེད།
kün gyi dön ni ma lö je
He’s the fulfiller of the various aims, barring none,

རྣམ་བཅུ་དབང་ལྡན་ཆེེ་བ་པོ།
nam chu wang den che wa po
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

mu tek ri dak ngen jik je
He’s the frightener of the deer of the deficient extremists.

kün tu dro bay dön yō drō
Coursing everywhere, with his coursing meaningful, (never in vain),

de shin shek pay yi tar gyok
He has the speed of the mind of a Thusly Gone One;

gyal wa dra gyal nam par gyal
He’s the conqueror, the full conqueror, with enemies conquered,

khor lö gyur wa top po che
A (chakravartin) emperor of the universe, one that has great strength.

tsok kyi lop pön tsok kyi tso
He’s the teacher of hosts, the head of hosts,

tsok je tsok dak wang dang den
The (Ganesha) lord of hosts, the master of hosts, the powerful one;
Day Seven

tu chen che pa dzin pa te
He’s the one with great strength, the one that’s keen (to carry the load),

tsül chen shen gyi dren pa min
The one that has the great mode of travel, with no need for travel by another mode.

tsik je tsik dak ma ké pa
He’s the lord of speech, the master of speech, eloquent in speech,

tsik la wang wa tsik ta yé
The one with mastery over speech, the one with limitless words,

tsik den den par ma wa dang
Having true speech, the speaker of truth,

den pa shi ni tön pa po
The one that indicates the four truths.

chir mi dok pa chir mi o ng
He’s irreversible, non-returning,
Aspirations to End Adversity

The guide for the mode of travel of the self-evolving rhino pratyekas;

Definitely delivered through various (means) of definite deliverance,

He’s the singular cause of the great elemental states.

He’s a (bhiksu) full monk, (an arhat) with enemies destroyed,

Defilements depleted, with desire departed, senses tamed;

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 tön 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,

མཆོག་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.
With a singular innermost essence of firmness, by identity-nature, he’s a diamond-strong vajra;

As soon as he’s born, he’s master of the wandering world.

Arisen from the sky, he’s the self-arisen:

The great fire of discriminating deep awareness;

The great-light (Vairochana,) Illuminator of All, luminary of deep awareness, illuminating all;

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,
Day Seven

Indicator of the ultimate of the three vehicles of mind.

He’s the totally triumphant, with an unfailing grappling-rope,

The great apprehender with a vajra grappling-rope,

With a vajra elephant-hook and a great grappling-rope.

He’s Vajrabhairava, the terrifying vajra terrifier

Ruler of the furious, six-faced and terrifying,
Six-eyed, six-armed, and full of force,

The skeleton having bared fangs,

Halalahala, 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,
Aspirations to End Adversity

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;
Aspirations to End Adversity

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 aryath 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 kyp jik ten sum khyap pa
The guardian, the resucer, trusted throughout the world’s three planes,
Kyap dang kyop pa la na me
The refuge, the protector, unsurpassed.

Nam kha khyap par long chö pa
The experiencer (of experiences) to the ends of space,

Tam che khyen pa ye she tso
He’s the ocean of the deep awareness of the omniscient mind,

Ma rik go ngay bup je pa
The splitter of the eggshell of unawareness,

Si pay dra wa jom pa po
The tearer of the web of compulsive existence.

Nyon mong ma lü shi je pa
He’s the one with disturbing emotions stilled, without an exception,

Khor way gya tsay pa röl sön
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

nyön mong dri ma kün lé dé
He’s the one past the stains of all disturbing emotions,

dü sum dü me tok par né
The one understanding the three times as non-time;

sem chen kün gyi lu chen po
He’s the great (naga) chief for all limited beings,

yön ten tö chen nam kyé tó
The crown of those wearing the crown of good qualities.

lhak ma kün lé nam dröl wa
Definitely freed from all (residue) bodies,

nam khay lam la rap né pa
He’s the one well established in the track of the sky;

yi shin nor bu chen po chang
Bearer of a great wish-fulfilling gem,
Aspirations to End Adversity

He’s master of the all-pervasive, ultimate of all jewels.

He’s the great and bounteous wish-granting tree,

The superlative great vase of excellence;

The agent fulfilling the aims of all limited beings, the wisher of benefit,

He’s the one with parental affection toward limited beings.

He’s the knower of what’s wholesome and what’s unwholesome, the knower of timing,
ཁྱེབ་བདག་དམ་ཤེེས་དམ་ཚིག་ལྡན།།
khyap 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།།
dü 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་ཏེན་ལྡན་ཞིིང་ཡོན་ཏེན་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་།།
chö 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

The one with the auspicious sign of renown, the famous, constructive one.

He’s the great breath, the great festival,

The great joy, the great pleasure,

The show of respect, the one showing respect, the prosperous one,

The supremely joyous, the master of fame, the glorious one.

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

He’s the one maintaining great taming behavior, the one with shaved head,

The one with celibate Brahma(-like) conduct, the one with superlative taming behavior,

The one with great trials, the one who’s completed the trials,

The one who’s taken ablution, the foremost, Gautama.

He’s a brahmin, a Brahma, the knower of Brahma,

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

ཐུབ་པ་མེད་པ་དཔེ་མེད་པ། །

tup pa me pa pe me pa
He’s the invincible one, the incomparable one,

གསལ་མིན་མི་སྣང་གོས་པ་མེད། །

sal min mi nang gö pa me
The unmanifest one, the one not appearing, the one with no sign that would make him seen,

ཆེ་མེད་ཀུན་འགྲོ་ཁྱེབ་པ་པོ། །

cha me kün dro khyap pa po
The unchanging, the all-going, the all-pervasive,

ཕྲ་མོ་ས་བོན་ཟག་པ་མེད། །

tra mo sa bön sak pa me
The subtle, the untainted, the seedless.

དྲུལ་མེད་རྡུལ་བྲལ་དྲིི་མ་མེད། །

dül me dül dral dri ma me
He’s the one without a speck of dust, dustless, stainless,

ཉེས་པ་སྤོངས་པ་སྐྱེོན་མེད་པ། །

nye pa pang pa kyön me pa
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.

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, unconquerable 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,

khypa 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 ngö 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

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;
sang gyé kün gyi ku che wa
He’s the great enlightening body of all Buddhas,

sang gyé kün gyi tso dang den
He’s the beautiful speech (Sarasvati) of all Buddhas.

dor jé nyi ma nang wa che
He’s the vajra sun, the great illuminator,

dor jé da wa dri me ö
The vajra moon, the stainless light;

chak dral dang po chak pa che
He’s great desire, the one that begins with non-desire,

kha dok na tsok bar bay ö
Blazing light of various colors.

dor jé kyil trung dzok sang gyé
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,
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

nam par dak pa dak me chö
He’s the lack of a true identity—nature of totally pure existent things,

yang dak ye da ὃ sang
He’s correct deep awareness, the core light of the moon.

gyu trül dra wa nal jor che
He’s great diligence (applied), Illusion’s Net,

gyü kün gyi ni dak po chok
Sovereign of all tantras, the one that’s superb;

ma lü dor jé kyil trung te
He’s the possessor of vajra (postures and) seats, without an exception,

ye she ku nam ma lü chang
He’s the bearer of enlightening bodies of deep awareness, without an exception.
kün tu sang po lo drö sang
He’s the all-around excellent (Samanta-bhadra), he’s excellent intelligence,

sa yi nying po dro wa dzin
He’s the womb of the earth (Kshiti-garbha), the support of the wandering world;

sang gyé kün gyi nying po che
He’s the great womb of all of the Buddhas,

na tsok trül pay khor lo chang
The bearer of a circle of assorted emanations.

ngö po kün gyi rang shin chok
He’s the supreme self-nature of all functional phenomena,

ngö po kün gyi rang shin dzin
The bearer of the self-nature of all functional phenomena;

kye me chö te na tsok dön
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,
dzok pay sang gyé jang chup chang
The bearer of the purified state of the Perfect, Fully Enlightened Ones;

sang gyé kün gyi ngön sum pa
He’s the one having bare cognition of all Buddhas,

ye she me che ö rap sal
The flame of deep awareness, the excellent clear light.

[Twenty-four Verses on Equalizing Deep Awareness]

dö pay dön drup dam pa te
He’s the fulfiller of wished-for aims, he’s superb,

ngen song tam che nam jong wa
The one totally purifying all of the worse rebirth states;

gön po sem chen kün gyi chok
He's the ultimate of all limited beings, the guardian,
Aspirations to End Adversity

The complete liberator of all limited beings.

He’s the hero in the battle with disturbing emotions, the unique one,

The slayer of the insolent arrogance of the enemy “unawareness”;

He’s intelligence, bearer of an enamored tone, the one with glory,

Bearer of forms with heroic and disdainful tones.

He’s the one pounding with a hundred clubs in his hands,

He’s the dancer with a pounding-down of his feet;
He’s the one with glory, the user of a hundred (user) hands,

The dancer across (the sectors used in) the expanse of the sky.

He’s the one standing on the surface of the mandala of the earth,

Pressing down on the surface with a single foot;

He’s the one standing on the nail of his large toe,

Pressing down on the tip of Brahma’s (egg-like) world.

He’s the singular item, the item regarding phenomena that’s nondual,
Aspirations to End Adversity

**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.
བྱང་ཆུབ་ཡན་ལག་མེ་ཏོག་དགའ།
jang chup yen lak me tok ga
He’s the fragrance of the love-blossoms on the branches (leading) to a purified state,

dེ་བཞིིན་གཤེེགས་པ་ཡོན་ཏེན་མཚོ།
de shin shek pa yön ten tso
(The cream atop) the ocean of good qualities of the Thusly Gone Ones;

ལམ་གྱིི་ཡན་ལག་བརྒྱད་ཚུལ་རིག།
lam gyi yen lak gye tsül rik
He’s the one knowing the mode of travel with the eightfold pathway minds,

ཡང་དག་སངས་རྒྱས་ལམ་རིག་པ།
yang dak sang gyé lam rik pa
The one knowing the pathway mind of the Perfect, Fully Enlightened.

སེམས་ཅོན་ཀུན་ལ་ཤེས་ཆེེར་ཆེགས།
sem chen kün la shé cher chak
He’s the one having great adherence to all limited beings,

ནམ་མཁའ་ལྟ་བུར་ཆེགས་པ་མེད།
nam kha ta bur chak pa me
But without having adherence, like the sky;
Aspirations to End Adversity

He’s the one entering the minds of all limited beings,

Having speed in accord with the minds of all limited beings.

He’s the one with awareness of the powers and objects of all limited beings,

The one who captures the hearts of all limited beings;

He’s the one with awareness of the items and reality of the five aggregate factors,

The one who holds the full purity of the five aggregate factors.
He’s the one standing at the end of every definite deliverance,

The one who’s skilled in that which brings every definite deliverance;

He’s the one standing on the path for every definite deliverance,

The one who’s indicating every definite deliverance.

He’s the one who’s uprooted compulsive existence with its twelvefold links,

The holder of their purification having twelvefold aspects;

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;
he 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

nyön mong kham nam dak pay dak
He’s the identity-nature totally pure of the spheres of disturbing emotions,

lé kyi kham nam se je pa
He’s the depleter of the spheres of karma;

chu bo gya tso kün lé gal
He’s the one who has fully crossed over the ocean of currents,

jor bay gön pa lé jung wa
The one who’s emerged from the wilderness by means of the yogas.

nyön mong nye nyön kün nyön mong
He’s the one fully rid of the disturbing emotions, the auxiliary disturbing emotions,

bak chakché pa rap pang pa
And the general disturbing emotions, together with (all) their habits;
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.
Hē’s the innermost stand of the minds of all limited beings,

The one who’s passing as the equality of their minds;

Hē’s the one bringing satisfaction to the minds of all limited beings,

Hē’s the joy of the mind of all limited beings.

He’s the culminating point of actualization, the one with confusion departed,

He’s the one with every mistake dispelled;
He’s intelligence not indecisively wavering, the one that is threefold,

The one (fulfilling) everyone’s aims, with an identity-nature of three constituents.

He’s the object (in reference to) the five aggregate factors, the one throughout the three times,

The one that makes things individually knowable in every instant;

He’s the one with manifest total enlightenment in an instant,

The bearer of all the Buddhas’ self-nature.
Aspirations to End Adversity

lû me ku te ku yi chok
He’s the one with an enlightening body that’s incorporeal, the foremost of enlightening bodies,

ku ni je wa nam par gye
The one that makes knowable millions of enlightening bodies;

suk nam ma lû kûn tu tûn
He’s the one exhibiting everywhere a variety of forms,

nor bu chen po rin chen tok
He’s the great gem, (Ratnaketu,) the crowning jewel.

[Fifteen Verses on the Accomplishing Deep Awareness]

sang gyé kûn gyi tok ja wa
He’s the one to be realized by all the Fully Enlightened,

sang gyé jang chup la na me
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 kün 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,
Aspirations to End Adversity

Aspirations to End Adversity

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

Aspirations to End Adversity

ལྷ་ཡི་བླ་མ་འཆེི་མེད་དབང་། །

lha yi la ma chi me wang
The chief of the immortals, the guru of the gods,

རབ་འཇིོམས་རབ་འཇིོམས་དབང་ཕྱུག་གོ། །

rap jom rap jom wang chuk go
The destroyer, and the powerful lord of the destroyers.

སྲིིད་པའི་དགོན་པ་ལས་བརྒལ་བ། །

si pay gön pa lé gal wa
He’s the one with the wilderness of compulsive existence crossed over,

སྟོོན་པ་གཅོིག་པུ་འགྲོ་བའི་བླ། །

tön pa chik pu dro bay la
The unique indicator, the guru for the wandering world;

འཇིིག་རྟེེན་ཕྱོགས་བཅུར་རབ་གྲགས་པ། །

jik ten chok chur rap drak pa
He’s renowned throughout the world’s ten directions,

ཆེོས་ཀྱིི་སྦྱོིན་བདག་ཆེེ་བ་པོ། །

chö kyi jin dak che wa po
The master of generous giving of the Dharma, the great one.

བྱམས་པའི་གོ་ཆེ་ཆེས་པ་སྟེ། །

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

dzi ok 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 dró
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;
Day Seven

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.
Aspirations to End Adversity

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;
Day Seven

འགྲོ་བའི་བསྙེན་བཀུར་གནས་ཀྱིི་མཆེོག །
dro bay nyen kur né kyi chok
He’s the one most fitting to be helped and shown respect by the worldly

ངེས་འབྱུང་གསུམ་པོ་བགྲོད་རྣམས་ཀྱིི། །
nge jung sum po drö nam kyi
And by those traversing the three (pathways of) definite deliverance.

དོན་གྱིི་དམ་པ་རྣམ་དག་དཔལ། །
dön gyi dam pa nam dak pal
He’s the purity and glory of the deepest truth,

ཇིག་རྟེེན་གསུམ་གྱིི་སྐོལ་བཟང་ཆེེ། །
jik ten sum gyi kal sang che
The portion of excellence of the world’s three planes, the great one;

དཔལ་ལྡན་འབྱོར་པ་ཀུན་བྱེད་པ། །
pal den jor pa kün je pa
The one bringing all enrichments, the one having glory,

འཇིམ་དཔལ་དཔལ་དང་ལྡན་པའི་མཆེོག །
jam pal pal dang den pay chok
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;
སངས་རྒྱས་རོལ་ལ་ཕྱག་འཚལ་འདུད། །
sang gyé röl la chak tsal dü
Homage to you, the Buddhas' play.

སངས་རྒྱས་འཛུམ་པ་ཁྱེོད་ལ་འདུད། །
sang gyé dzum pa khyö la dü
Homage to you, the Buddhas' smile;

སངས་རྒྱས་སྣང་ལ་ཕྱག་འཚལ་འདུད། །
sang gyé nang la chak tsal dü
Homage to you, the Buddhas' (shining) laugh;

སངས་རྒྱས་གསུང་བ་ཁྱེོད་ལ་འདུད། །
sang gyé sung wa khyö la dü
Homage to you, the Buddha's speech;

སངས་རྒྱས་ཐུགས་ལ་ཕྱག་འཚལ་འདུད། །
sang gyé tuk la chak tsal dü
Homage to you, the Buddha's (state of) mind.

དངོས་མེད་ལས་བྱུང་ཁྱེོད་ལ་འདུད། །
ngö me lé jung khyö la dü
Homage to you, rising from non-true existence;

ངོ་མེ་ལ་ཁྱེོད་ལ་འདུད། །
sang gyé jung wa khyö la dü
Homage to you, arising from the Buddhas;
Aspirations to End Adversity

nam kha lé jung khyö la dü
Homage to you, rising from space;

ye she lé jung khyö la dü
Homage to you, arising from deep awareness.

gyu trül dra wa khyö la dü
Homage to you, illusion’s net;

sang gyé gar dze khyö la dü
Homage to you, the Buddhas’ dancer;

tam che tam che khyö la dü
Homage to you, everything for everyone;

ye she ku khyö la dü do
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 Cakṣuh A A Am Ah 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,

Mañjuśrī Pari Śuddhīta Mupādāyeti
The enlightening body of deep awareness of all Thusly Gone

A Āh Sarva Tathāgata Hṛdaya Hara Hara
A A: — the heart of all the Thusly Gone, take out, take out —
OM HŪṀ HRĪṀ BHAGAVAN JÑĀNAMŪRTI 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 JÑĀNA GARBHA ĀḤ
Womb of deep awareness of the sphere of reality — A:

[Five Verses as an Epilogue]

de né pal den dor jé chang
Then the glorious Holder of the Vajra,

ga shing gu né tal mo jar
Joyful and delighted, with palms pressed together,

gön po chom den de shin shek
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 kyí
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,
dön chen dro bay dön je pa
Having a profound and extensive broad scope,

sang gyé nam kyi yül di ni
The great aim, fulfilling the aims of the wandering world,

dzok pay sang gyé kün gyi she
Has been expounded by the Perfect, Fully Enlightened One.”

pak pa nal jor chen poy gyü gyu trül dra wa tong trak chu druk pa ting nge
dzin dra way leu lé chung wa
A Concert of the Deepest Truth Names of the Vanquishing Master
Surpassing All,

chom den dé jam pal ye she sem pay dön dam pay tsen yang dak par jö pa
the Deep Awareness Being Manjushri, expounded by the Vanquishing Master,

chom den dé de shin shek pa shākya tup pé sung pa dzok so
the Thusly Gone One, Shakyamuni, is hereby completed.
DAY EIGHT
THE STALLION GARUDA KING OF BIRDS:
A PRACTICE OF USHNISHA WHITE PARASOL

Instructions for Going to Sukhavati
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 term 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.

\[ \text{āḥ chö nam ma sam jö me tong pa nyi} \]
\[ \text{āḥ Phenomena are emptiness,} \]
\[ \text{Transcending speech, thought, and description.} \]
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;
yön shal jang gu nyi gya nying je shi
And to the left, two hundred green
    Compassionate and peaceful faces.

teng shal ngön po nyi gya drak la tum
Above, she has two hundred blue
    Ferocious, frightening faces.

u rer dor jé tsen tak chen sum sum
Upon each head, she has three eyes
    And a vajra as a mark.

ku dok kar shing chen mik je wa bum
The color of her body is white.
    She has a billion eyes

sur mik dre dang lok tar drak tu sik
That look askance and stare and glare
    And dart as quick as lightning.

yé chak nga gya yön chak nga gya yi
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 ø 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.

In her forehead is Vairochana,
   A white OṂ in his heart,

And in her throat is Amitabha,
   In his heart, a red ĀḤ.

Below her heart is Vajrasattva,
   A blue HŪṂ in his heart,

And in the center of her heart,
   Upon a moon, is a white OṂ

Encircled by a mantra garland
   Whose light eliminates obscurations
Aspirations to End Adversity

And increases power and strength.
    Her upper teeth, ten wrathful gods;

Her lower, ten wrathful goddesses.
    Her mustaches blaze flames; her tongues,

Sharp swords; in her throat, a sun and moon.
    Her body blazes in a mass

Of fiery flames that incinerate
    Completely all aggressors.

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:

हूम दोर जे त्सुक तोर चिर दोक पा चेन मो
HŪṂ Vajroshnisha, Great Repulser,

चक तोंग न्गा वा चेन मो
Great one with a thousand arms,

उ तोंग न्गा वा चेन मो
Great one with a thousand heads,

चेन जे व्या ग्या तोंग न्गा वा चेन मो
Great one with a trillion eyes,

दोर जे मि चे बार वे त्सेन ताक चेन
Who is marked by indestructible blazing vajras,

दोर जे यांग पा चेन पो वा सुम ग्यि क्यिल क्हो ला न्गा ड्झे मा
Great Vast Vajra, who wields power over the mandalas of the three worlds,
Protect us all — people, possessions, and retinue — from
everything day and night.

Release! Release! Undo! Undo all suppression and bonds of body,
speech, and mind —

my own and those of all to be protected!
All suppression, bonds, and fetters SARVA APANAYA SVÄHÄ!

Pacify ŚHĀNTIṂ KURUYE SVÄHÄ!

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 UŚNĪṢA HŪṂ PHAT HŪṂ MAMA HŪṂ NI SVÄHÄ

The quintessence:

OM MAMA HŪṂ NI SVÄHÄ

hūṃ kyop pa shākya seng ge yi
HŪṂ I bow to the awareness queen and praise
Aspirations to End Adversity

This powerful goddess born from the light of guardian Shakyasimha's White parasol ushnisha. By the merit of practicing This meditation and recitation, As soon as I have cast aside This unclean body, may I be born Miraculously in Sukhavati. Immediately upon my birth,
Day Eight

May I progress through the ten levels
And benefit, through emanations,

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, Güshi 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
Aspirations to End Adversity

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 YAḤ PHAT
Recite as many times as possible. Then:

Lion-faced dakini, by the force and power

of our reciting your awareness mantra,

may the hostile enemies,

harmful obstructors,

obstructing conditions,

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

yang jang chup sem pa jam pa dang
by a host of countless great bodhisattvas,

jang chup sem pa jam pal dang
foremost among them the bodhisattva Maitreya,

jang chup sem pa chen ré sik tso wor gyur pay jang chup
the bodhisattva Manjushri,

sem pa sem pa chen poy tsok drang me pa dang
and the bodhisattva Avalokiteshvara;

ö ser chen ma sok lha dang lu dang de gye kyi tsok kyi dün
by deities including Marichi; and by nagas

dang gyap kyi chok né yong su kor wa o
and the eight classes of gods and spirits.

deyi tse shā ri bu ten lé lang te
On that occasion, Shariputra rose from his seat,
Day Eight

la gol 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

ལེགས་པར་ཉོན་ལ་ཡིད་ལ་ཟུངས་ཤེིག་དང་།
lek par nyön la yi la sung shik dang
“Listen well and retain this in your mind.

ངས་དེ་རིང་ཁྱེོད་ལ་དོན་འདི་བཤེད་པར་བྱའོ། །
ga de ring khyö la dön di par jo
I shall teach this to you today.”

dey tse der dü pa tam che kyang ga gu yi rang te lar yang
Everyone gathered there was delighted and rejoiced,

chom den dé la yang dak par kül lo
and also encouraged the Bhagavan.

dey tse chom den dé kyi ge long gi gendün nam la ka tsal pa
Then the Bhagavan said to the sangha of bhikshus,

nyi may dün du dro way lha ò ser chen she ja wa shik chi te
“There is a goddess named Marichi who goes ahead of the sun.

de ni dzu trül la wang gyur way tap dang den pé
Because she has the means of mastery over miracles,
Day Eight

ཕྲེག་ཏུ་ཉི་མའི་མདུན་དུ་འགྲོ་སྟེ། ཉི་མས་ནི་དེ་མཐོང་བ་མེད་ལ།
she always goes ahead of the sun. The sun cannot see her,

dེས་ནི་ཉི་མ་མཐོང་བ་ཡིན་ནོ། །
but she can see the sun.

སུས་ཀྱིང་མཐོང་དུ་མེད། སུས་ཀྱིང་ཤེས་སུ་མེད།
No one can see her. No one can know her.

སུས་ཀྱིང་གཟུང་དུ་མེད། སུས་ཀྱིང་གནོད་པ་བྱར་མེད།
No one can catch her. No one can harm her.

སུས་ཀྱིང་གཟུང་དུ་མེད།
No one can delude her.

སུས་ཀྱིང་ཆེད་པས་གཅོད་དུ་མེད།
No one can bind her. No one can leave a debt to her unpaid.

sུs kyang ching du me sུs kyang de la bu lön chak pa me
No one can bind her. No one can leave a debt to her unpaid.

sུs kyang che pé che du me
No one can punish her.

487
Aspirations to End Adversity

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

སུས་ཀྱིང་གཟུང་བར་མ་གྱུར་ཅོིག
sü kyang sung war ma gyur chik
May no one be able to catch me.

སུས་ཀྱིང་གནོད་པར་མ་གྱུར་ཅོིག
sü kyang nö par ma gyur chik
May no one be able to harm me.

སུས་ཀྱིང་གནོད་པར་མ་གྱུར་ཅོིག
sü kyang go mong su juk par ma gyur chik
May no one be able to delude me.

སུས་ཀྱིང་བཅོིང་པར་མ་གྱུར་ཅོིག
sü kyang ching par ma gyur chik
May no one be able to bind me.

སུས་ཀྱིང་བདག་ལ་བུ་ལོན་ཆེགས་པ་མ་གྱུར་ཅོིག
sü kyang dak la bu lön chak pa ma gyur chik
May no one leave a debt to me unpaid.

སུས་ཀྱིང་ཆེད་པས་གཅོད་པར་མ་གྱུར་ཅོིག
sü kyang che pé che par ma gyur chik
May no one be able to punish me.

སུས་ཀྱིང་བདག་དགྲ་ཡི་དབང་དུ་འགྲོ་བར་མ་གྱུར་ཅོིག
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
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 DHARMĀYA NAMAḤ SAṄGHAYA
Aspirations to End Adversity

TADYATHĀ ARKAMASI MARKAMASI

SUDHUMASI CVALAMASI MAHA CVALAMASI

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

Protect me through the true words of the Buddha.

Protect me through the true words of the dharma.

Protect me through the true words of the sangha.

Protect me through the true words of the gods.

Protect me through the true words of the sages.

TADYATHĀ ARAKOLE ARAKOLE KRĪTI

SARVA KALAHEBHYĀH SARVOTPĀDUṢṬEBHYĀH SARVAITI
UPADRAVEBHYAḥ RAKṣA RAKṣA MĀṂ SVĀHĀ

“That is the mantra to summon Marichi.

There is a mantra of Marichi’s body. To say the mantra:

NAMO RATNA TRAYĀYA MĀRĪCĪ DEVATĀYA

HRDAYA MĀVARTA IṢYĀMI

TADYATHĀ OṂ VANTĀRI VANĀRI VARĀRI

VARĀHA MUKHE SARVA DUṢṬĀṂ BANDHA BANDHA SVĀHĀ”

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.
Day Eight

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

dak nyi la ang tor ro
and on yourself.

gal te gö kyi gong wa am gö kyi pu dung ngam
For each mantra, tie a knot in the collar of your clothes, the sleeves of your clothes,

chö gö kyi ne la ngak re la dü pa re bor te
or the corners of a dharma robe —

dor na dü pa len sum bor né
in brief, tie knots three times.

jik pay lam du dro way tse gong gi sung ngak chen mo nyi
As you travel along the perilous road, if you recite those two aforementioned great dharani mantras

tü mar dön te dro war jé na
one after another as you go,

jik pay kyen tam che dang
there will be no dangerous conditions at all,
mak gi pung gi sung wa kun kyang ra ro war gyur te
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

Sem tse chik pé chang wa dang dzin par jé na
if you retain and hold it with a one-pointed mind,

de la nye pa tam che kyi nô par mi gyur ro
you will not be harmed by any evil.

te long dak gal te gang sak gang la lé do di dri wa dang
Bhikshus, if an individual writes this sutra,

lok pa dang kha tön du dzin par je dam
reads it, or recites it from memory,

tsuk tor du ching pa am
ties it to their topknot,

yang na gô kyi nang du chuk te lü dang drok par jé na
or places it in their clothing and keeps it by their body,

nye pa tam che ni chir gye ching gek je pa su yang me par gyur ro
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 ngal ji nye pa
Separates the mind from body in an instant,

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

Chi dak shen jey kha nang tsü pa tar
May illnesses whose names instill such fear

Ne kyi ming tsam tö 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

lo bur ye drok sum gya druk chu dang
The three hundred sixty unforeseen hobgoblins,

shi gya tsa shi ne la sok pa yi
And the four hundred and four kinds of disease

lü chen kün la tse war ma gyur chik
Never wreak harm on any living being.

lü sem de wa ma lü trok je pay
May any suffering from imbalance of elements

jung shi truk pay duk ngal ji nye pa
That robs us of all comfort of body and mind

ma lü shi shing dang top den pa dang
Be quelled. May we be radiant and robust,

tse ring ne me de kyi den par shok
And have long life, good health, and happiness.
May the compassion of the gurus and three jewels,

The strength of the dakinis and protectors,

And the power of the truth of unfailing karmic results

Fulfill all our aspirations and dedications.

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