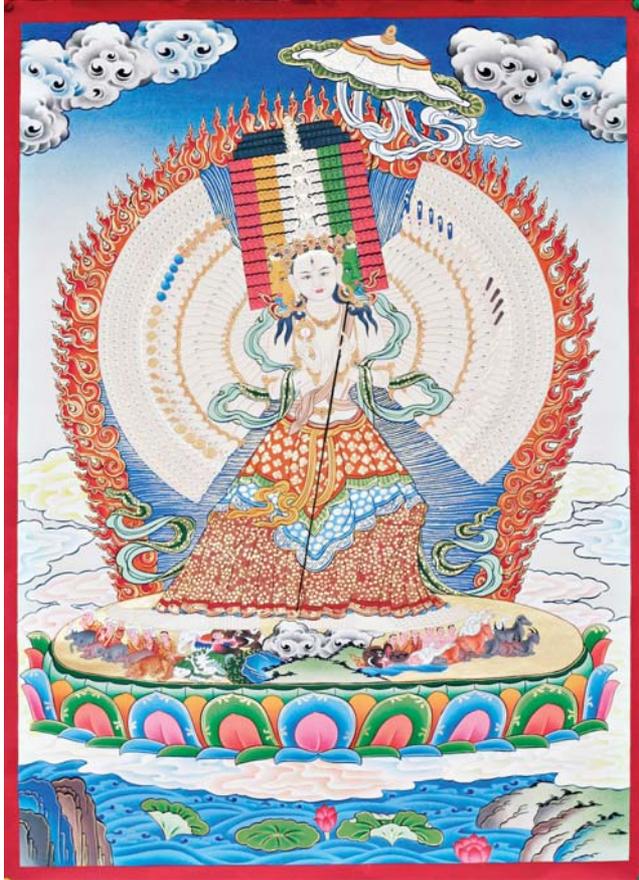


*Practices of  
Arya Sitatapatra  
(White Umbrella Deity)*



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# *The Supreme Accomplishment of Sitatapatra*

In the language of India:

Ārya Tathāgatoṣṇīṣasitāpatrāparājita  
Mahāpratyaṅgirāparamasiddha Nāma Dhāraṇī

In Tibetan:

Phag pa de zhin sheg pä tsug tor nä jung wä dug  
kar po chän zhän gyi mi thub pa chhir dog pa  
chen mo chhog tu drub pa zhe ja wä zung

[In English:

The Dharani Called “The Great Repelling Supreme Accomplishment of Arya Sitatapatra, Undefeatable by Others, Arisen from the Ushnisha of the Tathagata”]

I prostrate to all the buddhas, bodhisattvas, arya shravakas, and pratyekabuddhas.

I prostrate to the Ushnisha-Queen,<sup>1</sup> the Bhagavan Unable to be Overcome by Others.

Thus I have heard at one time. The Bhagavan was staying in the Hall of Excellent Dharma<sup>2</sup> in the realm of the gods at Trayastrimsha, together with a great sangha of bhikshus, a great sangha of bodhisattvas, and Indra, Lord of the Gods. At that time, as soon as he had sat down on the arranged seat, the Bhagavan rested in the stabilized

concentration known as “Thoroughly Beholding the Ushnisha.”<sup>3</sup> As soon as the Bhagavan rested in the stabilization, these words of secret mantra issued forth from the center of his ushnisha:

I prostrate to the Buddha.

I prostrate to the Dharma.

I prostrate to the Sangha.

I prostrate to the seventy million perfectly completed buddhas.

I prostrate to the entire sangha of bodhisattvas and the entire sangha of shravakas.

I prostrate to Maitreya and all other bodhisattva mahasattvas.

I prostrate to all the arhats in the world.

I prostrate to all stream-enterers.<sup>4</sup>

I prostrate to all once-returners.<sup>5</sup>

I prostrate to all never-returners.<sup>6</sup>

I prostrate to all those who have gone to perfection within [this transient] world.

I prostrate to all those who have set out towards perfection.

I prostrate to all divine rishis.

I prostrate to all accomplished vidyadhara rishis with the power to benefit.

I prostrate to all accomplished vidyadharas.

I prostrate to Brahma.

I prostrate to Indra.

I prostrate to the Excellent Wrathful One, the Lord who Repels Spiritual Practice,<sup>7</sup> and their retinues.

I prostrate to the Excellent Narayana, worshipped with the Five Great Mudras.<sup>8</sup>

I prostrate to the Excellent Mahakala, who disintegrates the three-tiered world, resides in the charnel ground, and is worshipped by an assembly of faithful *matrikas*.<sup>9</sup>

I prostrate to the Bhagavan Tathagata family lineage.

I prostrate to the Bhagavan Lotus family lineage.

I prostrate to the Bhagavan Vajra family lineage.

I prostrate to the Bhagavan Jewel family lineage.

I prostrate to the Bhagavan Elephant family lineage.

I prostrate to the Bhagavan Youthful family lineage.

- I prostrate to the Bhagavan Naga family lineage.
- I prostrate to the Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha, King of the Steadfastly Heroic Armed Division.<sup>10</sup>
- I prostrate to the Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha, Amitabha.
- I prostrate to the Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha, Akshobya.
- I prostrate to the Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha, Medicine Guru, King of Lapis Lazuli Light.<sup>11</sup>
- I prostrate to the Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha, Lord of the Sala Tree, Fully Blossomed Flower.<sup>12</sup>
- I prostrate to the Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha, Shakyamuni.
- I prostrate to the Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha, King of the Precious Top Ornament.<sup>13</sup>
- I prostrate to the Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha, Samantabhadra.
- I prostrate to the Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha, Vairochana.
- I prostrate to the Bhagavan, Tathagata, Arhat, Perfectly Completed Buddha, Expansive Vision, Scent of the Utpala's Essence.<sup>14</sup>

After prostrating to the above:

This great repelling practice of Bhagavati Sitatapatra,<sup>15</sup> Undefeatable by Others, Arisen from the Ushnisha of the Tathagata, eliminates all *bhuta-grahas*,<sup>16</sup> eliminates all the knowledge-mantras<sup>17</sup> of others, repels all types of untimely death, liberates from everything that kills or binds sentient beings, repels all malice, bad dreams, and evil omens, annihilates all demonic *yaksha-* and *raksha-grahas*, annihilates the 84,000 *grahas*, makes the twenty-eight lunar mansions<sup>18</sup> auspicious, annihilates the eight great planets,<sup>19</sup> repels all enemies, annihilates everything hateful and malicious, and bad dreams; repels all poisons, and wars, fire, and water;<sup>20</sup> [and] frees from all the fears of the lower realms.

Extremely Wrathful One, Unable to be Overcome by Others,<sup>21</sup>  
Ferocious Great Lady, Powerful Great Lady,<sup>22</sup>  
Blazing Great Lady, Extremely Resplendent,<sup>23</sup>  
Brilliantly White, Blazing Garland Pandaravasini,<sup>24</sup>  
Arya Bhrikuti Tara,<sup>25</sup>  
Renowned as “The Vajra-Garland of the Conquerors,”<sup>26</sup>  
Clear Sign of the Lotus, Sign of the Vajra,<sup>27</sup>  
The One Possessing a Garland, Unable to be Overcome by Others,<sup>28</sup>  
Extremely Attractive Lady Possessing Vajra Lips,<sup>29</sup>  
Object of Offering of all Peaceful Gods,<sup>30</sup>  
Possessing a Peaceful Golden Garland,<sup>31</sup>  
Brilliantly White, Blazing Pandaravasini,  
Extremely Powerful Arya Tara,<sup>32</sup>  
Supreme Vajra Chain,<sup>33</sup>  
And Youthful Vajra, Female Knowledge-holder,<sup>34</sup>  
Holding the Golden Garland of the Vajra Family,<sup>35</sup>  
Lady Adorned With Saffron and Jewels,<sup>36</sup>  
Renowned Brilliant Vajra-Ushnisha.<sup>37</sup>  
Mudra and all those assembled mantras, please protect us, together  
with our retinue and all sentient beings!<sup>38</sup>

OM SARVA TATHAGATOSHNI SHA SITATAPATRE HUM  
DHRUM HRIH SHTOM / JAMBHANA KARI HUM DHRUM  
HRIH SHTOM / STAMBHANA KARI HUM DHRUM HRIH  
STHOM / MOHANA KARI HUM DHRUM HRIH SHTOM /  
LAMBHANA KARI HUM DHRUM HRIH SHTOM / VAHANA  
KARI HUM DHRUM HRIH SHTOM / PARA VISHA  
BHAKSHANA KARI HUM DHRUM HRIH SHTOM / SARVA  
DUSTHA PRA DUSTHANAM STAMBHANA KARI HUM DHRUM  
HRIH SHTOM / SARVA YAKSHA RAKSHA GRAHANAM  
VIDHVAMSANA KARI HUM DHRUM HRIH SHTOM / SARVA  
PARIVIDHYA TSEDANA KARI HUM DHRUM HRIH SHTOM /  
CHATURASHITINAM GRAHA SAHASRANAM VIDHVANAM  
SANA KARI HUM DHRUM HRIH SHTOM / ASHTA  
VISHATINAM NAKSHATRANAM PRASADANA KARI HUM  
DHRUM HRIH SHTOM / ASHTANAM MAHA GRAHANAM

VIDHVANAM SANA KARI HUM DHRUM HRIH SHTOM /  
RAKSHA RAKSHA MAM SARVA SHTOM SHTSA

Bhagavan Sitatapatra, Undefeatable by Others, Arisen from  
the ushnisha of the Tathagata,  
Great repelling vajra-ushnisha,  
The lady possessing a thousand arms,  
Possessing a thousand heads,  
Possessing a trillion eyes,  
Possessing indestructible blazing characteristics,  
Through the [power of the] great vajra expanse may [everything] be  
auspicious for me and all sentient beings of the mandalas of the  
three realms!

Vajra Lady with Limbs Fully Extended,  
Possessor of Eyes Like Golden Light,  
Vajra Demeanor, White Vajra,  
Lotus Eyes, Light of the Moon,  
Glory of the Buddhas, Tathalochana,<sup>39</sup>  
Vajra Sunlight, Tathachandra,<sup>40</sup> holder of a moon-vajra,  
Through this collection of knowledge, mudras, and mantras, please  
thoroughly protect me and all sentient beings!<sup>41</sup>

OM RISHI GANA PRASHASTA SARVA TATHAGATOSHNIISHA  
SITATAPATRE HUM DHRUM / JAMBHANA KARI HUM  
DHRUM / STAMBHA NA KARI HUM DHRUM / MAHA VIDYA  
SAMBHANA KARI HUM DHRUM / PARIVIDYA SAMBHANA  
KARI HUM DHRUM / SARVA DUSHTANAM STAMBHANA KARI  
HUM DHRUM / SARVA YAKSHA RAKSHASA GRAHANAM  
VIDHVAMSANA KARI HUM DHRUM / CHATURASHITINAM  
GRAHA SAHASRANAM VIDHVAMSANA KARI HUM DHRUM /  
ASHTAVISHATINA NAKSHATRANAM PRASADANA KARI HUM  
DHRUM / ASHTANAM MAHAGRAHANAM VIDHVASANAM  
KARI HUM DHRUM / HUM HUM PHAT PHAT RAKSHA  
RAKSHA MAM SVAHA<sup>42</sup>

Bhagavan Sitatapatra, Arisen from the ushnisha of the Tathagata,  
 Great repelling vajra-ushnisha,  
 The lady possessing a thousand arms,  
 Possessing a thousand heads,  
 Possessing a trillion eyes,  
 Possessing indestructible blazing characteristics,

Through the [power of the] great vajra expanse, protect me and all sentient beings of the mandalas of the three realms from the fear of kings, the fear of thieves, the fear of fire, the fear of water, the fear of poison, the fear of weapons, the fear of enemy armies, the fear of famine, the fear of war, the fear of thunderbolts, the fear of untimely death, the fear of earthquakes, the fear of meteors, the fear of the king's punishing actions, the fear of gods, the fear of nagas, the fear of lightning, the fear of garudas, the fear of fierce wild animals, god-grahas,<sup>43</sup> naga-grahas, demigod-grahas, wind god-grahas,<sup>44</sup> garuda-grahas, from gandharva<sup>45</sup>-grahas, from kinnara<sup>46</sup>-grahas from mahoraga<sup>47</sup>-grahas, from yaksha-grahas, from raksha-grahas, from hungry ghost-grahas, from *pishacha*<sup>48</sup>-grahas, from *bhuta*-grahas, from *kimbhanda*<sup>49</sup>-grahas, from *putana*<sup>50</sup>-grahas, from *kataputana*<sup>51</sup>-grahas, from skandha<sup>52</sup>-grahas, from *apasmara*<sup>53</sup>-grahas, from *unmada*<sup>54</sup>-grahas, from *chaya*<sup>55</sup>-grahas, from *ostaraka*<sup>56</sup>-grahas, from *dakini*<sup>57</sup>-grahas, from *revati*<sup>58</sup>-grahas, from *yama*<sup>59</sup>-grahas, from *shakuni*<sup>60</sup>-grahas, from joy-giving *matrika*<sup>61</sup>-grahas, from *sarvatraga*<sup>62</sup>-grahas and from *kanthakamini*<sup>63</sup>-grahas! May everything be auspicious for me [to be freed] from all these!

Please protect me from those grahas who devour radiance, who devour wombs, who drink blood, who devour grease, who devour flesh, who devour fat, who devour bones, who devour newborns, who rob [others] of their lives, who devour vomit, who devour excrement, who drink urine, who drink that which flows down from the orifices, who devour leftovers, who drink spittle, who devour nasal mucus, who devour what is not clean, who devour what is cast out, who devour garlands, who devour smells, who devour scents, who steal the mind, who devour flowers, who devour fruits, who devour harvests, and those who devour fire offerings!

Sever the knowledge-mantras cast by all of the above! May they be stabbed with the dagger!<sup>64</sup> Sever the knowledge-mantras cast by dakas and dakinis! May they be stabbed with the dagger! Sever the knowledge-mantras cast by Brahma! May he be stabbed with the dagger! Sever the knowledge-mantras cast by Ishvara! May he be stabbed with the dagger! Sever the knowledge-mantras cast by Narayana!<sup>65</sup> May he be stabbed with the dagger! Sever the knowledge-mantras simultaneously cast by Garuda! May he be stabbed with the dagger! Sever the knowledge-mantras produced by Mahakala!<sup>66</sup> May he be stabbed with the dagger! Sever the knowledge-mantras produced by the assembly of matrikas! May they be stabbed with the dagger! Sever the knowledge-mantras produced by Kapalika!<sup>67</sup> May she be stabbed with the dagger! Sever the knowledge-mantras produced by Jayakara,<sup>68</sup> Madhukara,<sup>69</sup> and Sarvartha Sadhaka!<sup>70</sup> May they be stabbed with the dagger! Sever the knowledge-mantras produced by the four sisters!<sup>71</sup> May they be stabbed with the dagger! Sever the knowledge-mantras simultaneously produced by Bhringiriti,<sup>72</sup> Nandikeshvara,<sup>73</sup> and Ganapati!<sup>74</sup> May they be stabbed with the dagger! Sever the knowledge-mantras produced by the naked shramanas!<sup>75</sup> May they be stabbed with the dagger! Sever the knowledge-mantras produced by shaven-headed shramanas!<sup>76</sup> May they be stabbed with the dagger! Sever the knowledge-mantras produced by the arhats!<sup>77</sup> May they be stabbed with the dagger! Sever the knowledge-mantras produced by those free of desire!<sup>78</sup> May he be stabbed with the dagger! Sever the knowledge-mantras produced by Lokeshvara<sup>79</sup> together with his retinue! May they be stabbed with the dagger! Sever the knowledge-mantras produced by Vajrapani together with his retinue!<sup>80</sup> May they be stabbed with the dagger! Sever the knowledge-mantras produced by male messengers, female messengers, male servants, and female servants! May they be stabbed with the dagger! Sever the knowledge-mantras produced by all assemblies of rishis! May they be stabbed with the dagger! Sever the knowledge-mantras produced by all assemblies of gods! May they be stabbed with the dagger! Sever the knowledge-mantras produced by the lords of those who eat what is unfit!<sup>81</sup> May they be stabbed with the dagger!

I prostrate with veneration to Bhagavati Sitatapatra, Arisen from  
the Ushnisha of the Tathagata  
And to all buddhas and bodhisattvas.  
Please protect me and all sentient beings,  
Please protect us.

*The Heart [Mantra]:*

OM ASITA ANALA ARKA PRABHA SPHUTA VIKA  
SITATAPATRE / OM JVALA JVALA / KHADA KHADA / HANA  
HANA / DAHA DAHA / DARA DARA / VIDARA VIDARA /  
CCHINDA CCHINDA / BHINDA BHINDA / HUM HUM PHAT  
SVAHA

HE HE PHAT / HO HO PHAT / AMOGHAYA PHAT /  
APRATIHATAYA PHAT / VARADAYA PHAT / VARAPRADAYA  
PHAT / PRATYANGIRATAYA PHAT / ASURA  
VIDRAVANAKARAYA PHAT / PARAMIDRAVANAKARAYA  
PHAT / SARVA DEVE BHYAH PHAT / SARVA NAGE BHYAH  
PHAT / SARVA RAKSHASE BHYAH PHAT / SARVA BHUTE  
BHYAH PHAT / SARVA PRETE BHYAH PHAT / SARVA  
PISHACHE BHYAH PHAT / SARVA KUMBHANDE BHYAH  
PHAT / SARVA PUTANE BHYAH PHAT / SARVA KATAPUTANE  
BHYAH PHAT / SARVA SKANDHE BHYAH PHAT / SARVA  
UNMADE BHYAH PHAT / SARVA CCHAYE BHYAH PHAT /  
SARVA APASMARE BHYAH PHAT / SARVA OSTARAKE BHYAH  
PHAT / SARVA DAKINI BHYAH PHAT / SARVA REVATI BHYAH  
PHAT / SARVA YAMAYE BHYAH PHAT / SARVA SHAKUNI  
BHYAH PHAT / SARVA MATRINANDIKE BHYAH PHAT /  
SARVA KAMPUKIMANE BHYAH PHAT / SARVA ALAMBAKE  
BHYAH PHAT / SARVA KATADANE BHYAH PHAT / SARVA  
GANDHARVE BHYAH PHAT / SARVA ASURE BHYAH PHAT /  
SARVA KINNARE BHYAH PHAT / SARVA GARUDE BHYAH  
PHAT / SARVA MAHORAGE BHYAH PHAT / SARVA YAKSHE  
BHYAH PHAT / SARVA DURLANGHITE BHYAH PHAT / SARVA  
DUPRAKSHITE BHYAH PHAT / SARVA JVARE BHYAH PHAT /  
SARVA BHYAYE BHYAH PHAT / SARVA UPADRAVE BHYAH

PHAT / SARVA UPASRAKE BHYAH PHAT / SARVA KRITYA  
KARMANI KAKHORDE BHYAH PHAT / KIRANAVETAHDE  
BHYAH PHAT / TSICCHA PRESHAKA SARVA DUSHCHARDITE  
BHYAH PHAT / SARVA DURBHUKTE BHYAH PHAT / SARVA  
TIRTHIKE BHYAH PHAT / SARVA SHRAMANE BHYAH PHAT /  
SARVA PATAKI BHYAH PHAT / SARVA VIDYADHARE BHYAH  
PHAT / JAYAKARA MADHUKARA SARVARTHA SADHAKE  
BHYO VIDYACHARE BHYA PHAT / CHATUR BHYO BHAGINI  
BHYAH PHAT / VAJRA GAUMARIYA VAJRA KULANDHARI  
VIDYACHARE BHYAH PHAT / SARVA MAHA PRATYANGIRE  
BHYAH PHAT / VAJRA SHANGKALAYA PRATYANGIRA RAJAYA  
PHAT / MAHAKALAYA MATRIKANA NAMASKRITAYA PHAT /  
BRAHMANIYE PHAT / VISHNAVIYE PHAT / MAHESHVARIYE  
PHAT / RAUDRIYE PHAT / MAHAKALIYE PHAT /  
CHAMUNDIYE PHAT / GAUMARIYE PHAT / VARAHIYE  
PHAT / INDRAEYE PHAT / AGNAYE PHAT / YAMAYE PHAT /  
NIRRITIYE PHAT / VARUNAYE PHAT / MARUTIYE PHAT /  
SAUMAYE PHAT / ISHANIYE PHAT / KALADANDIYE PHAT /  
KALARATRIYE PHAT / YAMADANDIYE PHAT / RATRIYE  
PHAT / KAPALIYE PHAT / ADHIMUKTI SHMASHANA  
VASINIYE PHAT / OM SHTOM BHANDHA BHANDHA /  
RAKSHA RAKSHA MAM SVAHA

May the minds of whatever beings cause me harm or who have a hostile mind, who are cruel or who have a cruel mind, who are bad or have bad minds, who disturb or have disturbed minds, who are malicious and have malicious minds, [have their minds] transform into minds of love and may they protect me and all sentient beings. May I live to be one hundred years of age; may I see one hundred teachers.

Please protect me from those yakshas and grahas who devour radiance, those who steal [our] splendor, those who devour wombs, those who drink blood, those who devour grease, those who devour flesh, those who devour fat, those who devour marrow, those who devour newborns, those who steal life energy, those who devour leftovers, those who devour what is cast out, those who devour garlands, those who devour smells, those who devour scents, those who

devour flowers, those who devour fruits, those who devour harvests, those who devour burning offerings, those who devour pus, those who devour excrement, those who drink urine, those who drink spittle, those who devour vomit, those who devour nasal mucus, those who devour what is not clean, those who drink that which flows down from sewage drains, all those with a bad mind, all those with a hostile mind, all those with a cruel mind, all those with a disturbed mind, all those with a malicious mind, all god-grahas, all naga-grahas, all demigod-grahas, all yaksha-grahas, all raksha-grahas, all bhuta-grahas, all hungry ghost-grahas, all pishacha-grahas, kusmanda-grahas, all putana-grahas, all kataputana-grahas, all skandha-grahas, all unmada-grahas, all chaya-grahas, all apasmara-grahas, all ostaraka-grahas, all dakini-grahas, all revati-grahas, all yama-grahas, all shakuni-grahas, all joy-giving matrika-grahas, all sarvatraga-grahas, all textile-taking<sup>82</sup>-grahas and all kanthakamini-grahas. May I live to be one hundred years of age; may I see one hundred teachers.

Please clear away all epidemic diseases [lasting] one day, all epidemic diseases of two days, all epidemic diseases of three days, all epidemic diseases of four days, all epidemic diseases of seven days, all enduring epidemic diseases, all unbearable epidemic diseases, all the epidemic diseases [caused by] bhutas, all epidemic diseases arising from wind, all those arising from bile, all those arising from phlegm, all those arising from a combination [of these], and all sicknesses of the brain!

Please thoroughly clear away all illnesses [afflicting] half of the body, the inability to swallow, illnesses of the eyes, illnesses of the nose, illnesses of the mouth, illnesses of the neck, illnesses of the heart, illnesses of sections of the throat, illnesses of the ear, illnesses of the teeth, illnesses of the mind,<sup>83</sup> illnesses of the brain, illnesses of the ribs, illnesses of the back, illnesses of the belly, illnesses of the waist, urinary illnesses, illnesses of the thighs, illnesses of the shank, illnesses of the feet, illnesses of the limbs, and illnesses of the minor limbs.<sup>84</sup>

Through this, Sitatapatra, Great Repelling Vajra-Ushnisha Lady, please completely protect me within twelve yojanas,<sup>85</sup> from bhutas, *vetalas*,<sup>86</sup> dakinis, yakshas, rakshas, epidemic diseases, abscesses,

itches, pox, genital and anal fistulas, leprosy, boils, pale complexion and pimples, contagious skin disease,<sup>87</sup> itchy skin disease,<sup>88</sup> bacterial toxins,<sup>89</sup> emaciation, anxiety, the coughing up of phlegm, heavy breathing, forgetfulness, precious poison,<sup>90</sup> mixed poison,<sup>91</sup> *khakordas*,<sup>92</sup> fire, water, infectious diseases, maras,<sup>93</sup> imprisonment, enemies, untimely death, *tryambuka*-bees,<sup>94</sup> *trailata*-bees,<sup>95</sup> scorpions, snakes, weasels, lions, tigers, bears, brown bears,<sup>96</sup> wild yaks, *makaras*,<sup>97</sup> and other creatures.

Bind the knowledge-mantras produced by all of these! Bind their splendor! Bind the knowledge-mantras of all others! Bind the borders!<sup>98</sup>

### *Near Essence [Mantra]:*

TADYATHA OM ANALE ANALE / KHASAME KHASAME /  
VAIRE VAIRE / SAUME SAUME / SHANTE SHANTE / DHANTE  
DHANTE / VISHADE VISHADE / VAIRE VAIRE / DEVI  
VAJRADHARI / BANDHA BANDHANI / VAJRAPANI PHAT /  
OM HUM HUM DHRUM SHTOM PHAT SVAHA / HUM DHRUM  
BANDHA PHAT / Please protect me SVAHA! / OM VAJRAPANI  
BANDHA BANDHA VAJRAPASHENA MAMA SARVA DUSHTAM  
VINAYAKAM HUM HUM PHAT PHAT SVAHA

Whoever writes this Queen of Great Repelling Knowledge-mantras, [the mantra of] Sitatapatra, Undefeatable by Others, Arisen from the Ushnisha of the Tathagata, on birch bark, cloth, or the bark of various trees, fastens it to one's body, around one's neck, or reads it, for as long as they live, one will never be harmed by weapons, harmed by poison, harmed by *khakordas*, or face untimely death. Also all *grahas*, obstructors,<sup>99</sup> and those who lead astray will be contented. Likewise, all the eight million four hundred trillions<sup>100</sup> of *vajra* families and goddesses of attainment will always kindly give protection, refuge, and cover. One will be attractive to them and they will be pleased.

One will remember 84,000 great kalpas of previous births. The sixty-four messenger goddesses will always give thorough protection. One will never become a *yaksha*, a hungry ghost, a *pishacha*, a *putana*, or *kataputana*. One will not become impoverished.

One will possess the collection of merit of countless innumerable buddha-bhagavans, as many as the grains of sand found in the river Ganga. One will be protected, supported, and safeguarded by as many buddha-bhagavans and bodhisattvas as there are grains of sand in the river Ganga. One will be held dear by them and they will be pleased.

If one holds onto this Queen of Great Repelling Knowledge-Mantras, Undefeatable by Others, of the one known as “Sitatapatra, Arisen from the Ushnisha of All the Tathagatas,” impure conduct will turn into pure conduct. Furthermore, those who are not capable will become capable, that which is unclean will become clean, and also those who do not observe dietary restrictions will come to observe dietary restrictions.<sup>101</sup> The five negative acts of immediate retribution will be purified, and all the obscurations [caused by] former actions will be exhausted without exception.

Whatever son and daughter of the family wishes a child and holds or reads this Queen of Great Repelling Knowledge-Mantras of Sitatapatra, Undefeatable by Others, Arisen from the Ushnisha of the Tathagatas, will gain a child. Lifespan, merit, and power will be thoroughly increased. Also, after having passed away from this life, one will be born in the world-system of Sukhavati.

[When threatened by] diseases of men, diseases of livestock, contagious diseases, violence, harm, infectious diseases, any kind of fighting, and any approaching enemy armies, this Queen of Great Repelling Knowledge-Mantras, Undefeatable by Others, of the one known as “Sitatapatra, Arisen from the Ushnisha of the Tathagata” should be fastened to the peak of a victory banner. Having performed offering rituals with great veneration, hoist [these banners] at the doors of all cities, in villages, cities, towns, countries, and monasteries. If this Queen of Great Repelling Knowledge-Mantras, Arya Undefeatable by Others, is planted [with these banners] with great ritual veneration, all warfare will immediately cease. Contagious diseases, violence, harm, infection, fighting, and all approaching enemy armies will be thoroughly pacified.

TADYATHA OM STHOM BANDHA BANDHA MAMA RAKSHA  
RAKSHA SVAHA / OM SHTOM BANDHA BANDHA / VAJRA  
MAMA RAKSHA RAKSHA / VAJRAPANI HUM PHAT SVAHA /  
OM SARVA TATHAGATOSHNIASHA ANALE / AVALOKITE  
CHURNA TEJO RASI / OM JVALA JVALA / DHAKA DHAKA /  
DHARA DHARA / VIDHARA VIDHARA / CCHINDHA  
CCHINDHA / BHINDA BHINDA / HUM HUM PHAT PHAT  
SVAHA / OM SARVA TATHAGATOSHNIASHA HUM PHAT  
SVAHA / TADYATHA OM ANALE ANALE / KHASAME  
KHASAME / VAIRE VAIRE / SAUME SAUME / SARVA BUDDHA  
ADHISHTHANA ADHISTHITE / SARVA TATHAGATOSHNIASHA  
SITATAPATRE HUM PHAT / HUM MAMA HUM NI SVAHA

The naga king Ananta, the naga king Samkhapala, the naga king Mahakala will send rain in time. They will gather clouds in time and will sound thunder in time. In all distress, one should recite [this], the practice of the Buddha's yoga, three times.

The buddhas and bodhisattvas, gods, humans, and demigods, together with the gandharvas rejoiced and praised that which was spoken by the Bhagavan.

Thus ends the dharani known as "The Great Repelling Supreme Accomplishment of Arya Sitatapatra, Undefeatable by Others, Arisen from the Ushnisha of the Tathagata."

*Notes:*

1. Tib. *gtsug tor rgyal mo*, Skt. *Ushnisharajni*
2. Tib. *chos bzang lha'i mdun sa*. This is a heavenly hall where the god Indra teaches the Dharma on the southwestern section of Mt. Meru.
3. Tib. *gtsug tor rnam par lta ba*
4. Tib. *rgyun du zhugs pa*, Skt. *srotapanna*. Those who have entered the path of liberation.
5. Tib. *lan cig phyir 'ong ba*, Skt. *sakradagamin*. Those who will take one more rebirth before attaining liberation.
6. Tib. *phyir mi 'ong ba*, Skt. *anagamin*. Those who will not have to take another rebirth.
7. Tib. *legs ldan drag po dka' thub zlog pa'i bdag po*. According to a commentary by Rongtha Lobsang Damchoe Gyatso, *legs ldan drag po* (Excellent Wrathful One) is an epithet for Shiva and *dka' thub zlog pa'i dag po* (Lord who Repels Spiritual Practice) an epithet for his consort, Uma (*rong tha blo bzang dam chos rgya mtsho, bcom ldan 'das kyi gtsug tor nas byung ba'i gdugs dkar po can rig sngags kyi rgyal mo mchog tu grub pa'i 'grel pa kun phan bdud rtsi'i spun zla phyir zlog gdams pa'i rgyal po*, p.220.)
8. Tib. *legs ldan sred med kyi bu phyag rgya chen po lngas phyag byas pa. sred med kyi bu*, or *Narayana* in Sanskrit, meaning “Son of Non-Craving,” appears as one of the Thirty-Five Buddhas of Confession, but is also one of the names and manifestations of the Hindu god Vishnu, who is referred to here. The “Five Great Mudras” are most likely Vishnu’s five divine weapons. *Narayana* is also mentioned in the *Karandavyuha Sutra*, along with several other Hindu gods and goddesses.
9. Tib. *ma mo*, Skt. *matrika*. This refers to a variety of different types of female beings and goddesses, although here it refers to those who inhabit cemeteries and serve as the retinue of wrathful protector deities.
10. Tib. *dpa' brtan pa'i sde mtshon cha'i rgyal po*, Skt. *Dirdhasurasena Praharanaraja*
11. Tib. *sman gyi bla be+e D'ur+ya'i 'od kyi rgyal po*, Skt. *Bhaisajyaguru Vaidurya Prabharaja*
12. Tib. *s+A la'i dbang po me tog kun tu rgyas pa*, Skt. *Sampuspita Salendranaraja*
13. Tib. *rin po che tog gi rgyal*, Skt. *Ratnaketuraja*
14. Tib. *spyan rgyas pa ut+pa la'i dri'i tog*
15. Tib. *gdugs dkar po can*, literally meaning “possessing a white umbrella” (Skt. *Sitatapatra*).
16. Tib. *'byung po'i gdon*, a type of demon. Both *'byung po* and *gdon* are often used to refer to separate types of negative demonic spirits, although here they are used to refer to a single type of being.
17. Tib. *rig sngags thams cad god*. This has a connotation of exorcising and removing black magic caused by mantras.
18. The twenty-eight lunar mansions of Vedic astrology (Tib. *rgyu skar nyi shu rtsa brgya*, Skt. *Nakshatra*).

19. The eight great planets of Vedic astrology (Tib. *gza' chen po brgyad*, Skt. *Ashtanam Mahagraha*).
20. According to Rongtha Lobsang Damchoe Gyatso, this practice frees one from the harm of all four elements: earth, water, fire, and air (*rong tha blo bzang dam chos rgya mtsho*, p.223.)
21. Tib. *gzhan gyis mi thub drag shul che*. Skt. *Aparajitam Mahaghoram*
22. Tib. *gtum pa chen mo stobs chen mo*. Skt. *Mahabalam Mahachandam*
23. Tib. *'bar ba chen mo gzi brjid che*. Skt. *Mahadiptam Mahatejam*
24. Tib. *dkar chen 'bar 'phreng gos dkar mo*
25. Tib. *'phags ma sgröl ma khro gnyer can*, a wrathfully-frowning manifestation of Tara.
26. Tib. *rgyal ba'i rdo rje 'phreng zhes grags*
27. Tib. *pad+ma'i mngon mtshan rdo rje mtshan*. Skt. *Padmankam Vajra Jivacha*
28. Tib. *gzhan gyis mi thub phreng ba can*. Skt. *Malacheva Aparajita*
29. Tib. *rdo rje mchu can rnam sgeg mo*. Skt. *Vajra Dantim Visalacha*
30. Tib. *zhi ba lha rnams kyis mchod ma*. Skt. *Shanta Vaideva Pujitam*
31. Tib. *zhi ba gser gyi phreng ba*
32. Tib. *'phags ma sgröl ma stobs mo che*. Skt. *Arya Tara Mahabala*
33. Tib. *rdo rje lu gu rgyud gzhan*
34. Tib. *rdo rje gzhon du rig 'dzin ma*
35. Tib. *lag na rdo rje gtsug tor grags*. Skt. *Vajra Gaumari Kulandhari*
36. Tib. *le brgan rtsi dang rig chen ma*. Skt. *Kusumbha Ratna Cheva*
37. Tib. *snang mdzad rdo rje gtsug tor grags*. Skt. *Vairochana Kulathadam [Vajra] Ushnisha*
38. According to Rongtha Lobsang Damchoe Gyatso, the mudra referred to here is Sitatapatra, and the mantras, her mandala assembly deities. The names of the mandala deities are listed in this verse (*rong tha blo bzang dam chos rgya mtsho*, p.224-5.)
39. Tib. *de bzhin spyan [ma]*. The name "Tathalochana" has been reconstructed from the meaning of the Tibetan term.
40. Tib. *de bzhin zla ba ma*. The name "Tathachandra" has also been reconstructed from the meaning of the Tibetan term.
41. According to Rongtha Lobsang Damchoe Gyatso, knowledge (Tib. *rig pa*) refers to Sitatapatra, and the mudras (Tib. *phyag rgya*) to the retinue deities whose names are listed in this verse (*rong tha blo bzang dam chos rgya mtsho*, p.228.).
42. This is the protective mantra of the eleven goddesses composed of Sitatapatra and her ten-deity retinue (ibid.)
43. Tib. *gdon*. Skt. *graha*, refers to a type of demon.
44. Tib. *rlung lha*. Skt. *marut*
45. Tib. *dri za*, a smell eater.
46. Tib. *mi'am chi*, a celestial, half-human being.
47. Tib. *lto 'phye chen po*, a serpent-like earth deity.

48. Tib. *sha za*, a type of flesh-eating demon.
49. Tib. *grul bum*, a type of demon with a snake's head (*rong tha blo bzang dam chos rgya mtsho*, p.232.)
50. Tib. *srul po*, a type of dangerous earth-owning ghost.
51. Tib. *lus srul po*, a type of hungry ghost with a rotting and stinking body.
52. Tib. *skem byed*. Rongtha Lobsang Damchoe Gyatso notes that this refers to the god Skandha, also known as Kartikeya, and other similar beings (*rong tha blo bzang dam chos rgya mtsho*, p.232.) Also known to be a type of demon that causes drought and other miseries.
53. Tib. *brjed byed*, a type of demon that causes forgetfulness.
54. Tib. *smyo byed*, a type of demon that causes insanity and epilepsy.
55. Tib. *grib gnon*, a type of demon which pollutes and causes bad dreams.
56. Tib. *gnon po*
57. Tib. *mkha' 'gro*. This refers to unenlightened, flesh-eating dakinis.
58. Tib. *nam gru*, a demon associated with an astrological constellation. According to Rongtha Lobsang Damchoe Gyatso, this is a goddess associated with the retinues of other negative beings (*rong tha blo bzang dam chos rgya mtsho*, p.232-3.)
59. Tib. *gshin rje*, the lords of death.
60. Tib. *bya'i gdon*, birds who are evil omens and the manifestations of demons (*rong tha blo bzang dam chos rgya mtsho*, p.233.)
61. Tib. *ma mo dga' bar byed*. Despite the name, this also refers to a type of demone-ness.
62. Tib. *kun tu 'gro ba*, a type of demon which, according to Rongtha Lobsang Damchoe Gyatso, takes away the power of beings (*rong tha blo bzang dam chos rgya mtsho*, p.233.) The name suggests that they have the power to go anywhere.
63. Tib. *tsher ma 'don*, or “remover of thorns.” The Sanskrit *kanthakamini* given here is based on readings of related Sanskrit and Chinese Sitatapatra texts. See Jost Gippert's “A Glimpse into the Buddhist Part of the Maldives: I. An Early Prakrit Inscription” in *Wiener Zeitschrift für die Kunde Südasiens* 48, 2004, 81-109. Rongtha Lobsang Damchoe Gyatso's commentary confirms this reading, noting that the Tibetan is a translation of “kanthaka” (*rong tha blo bzang dam chos rgya mtsho*, p.233.)
64. Tib. *phur bu*, Skt. *kilaya*
65. Tib. *sred med kyi bu*. As mentioned above, this refers to the Hindu god Vishnu who, like one of the Thirty-Five Buddhas of Confession, is also known by this name, Son of Non-Craving.
66. Tib. *nag po chen po*. Here this appears to refer to the Hindu god Shiva, who, like the Buddhist protector deity, is also known by the name Mahakala. Rongtha Lobsang Damchoe Gyatso writes that this refers to Vishnu (Tib. *lha mthu chen*) (*rong tha blo bzang dam chos rgya mtsho*, p.237).

67. Tib. *mi'i thod pa can*, or “Holder of Human Skulls” refers, according to Rongtha Lobsang Damchoe Gyatso, to the name of a goddess (ibid.) Although here the above interpretation has been followed, the name “Kapalika,” however, is more commonly associated with practitioners of an ascetic Indian Shaivite tantric cult that worshipped tantric goddesses.
68. The One Who Makes Conquerors, Tib. *rgyal bar byed pa*. According to Rongtha Lobsang Damchoe Gyatso (ibid.), Jayakara, Madhukara, and Sarvartha Sadhaka are three rishi-brothers.
69. The One Who Makes Honey, Tib. *sbrang rtsir byed pa*
70. The One Who Accomplishes All Goals, Tib. *don kun grub pa*
71. Tib. *srin mo bzhi*, Skt. *chatur bhagini*
72. Tib. *b+hring gi ri ti*. The Tibetan text does not translate this Sanskrit name.
73. Tib. *dga' byed dbang phyug*. According to Rongtha Lobsang Damchoe Gyatso this deity and Bhringiriti are members of Shiva’s retinue (*rong tha blo bzang dam chos rgya mtsho*, p.237).
74. Tib. *tshogs kyi bdag po*, Shiva’s son.
75. Tib. *dge sbyong gcer bu*. Skt. *nagna sramana*
76. Tib. *dge sbyong mgo reg*
77. Tib. *dgra bcom pa*, Skt. *arhant, arhat*. “Arhant” also refers to the Hindu god Shiva, who is known by this name, as well as realized beings in Jainism. Rongtha Lobsang Damchoe Gyatso’s commentary states that here this refers to “great beings who have overcome all afflictions” (*rong tha blo bzang dam chos rgya mtsho*, p.237-8).
78. Tib. *'dod chags dang bral ba*. Skt. *vitaraḡa*. Vitaraga is a name used to refer to Hindu deities, most commonly Shiva, as well as for spiritual practitioners who are free of attachment. Rongtha Lobsang Damchoe Gyatso, however, says this refers to never-returners (*rong tha blo bzang dam chos rgya mtsho*, p.238).
79. Tib. *'jig rten dbang phyug*. Although “Lokeshvara” is commonly used to refer to the bodhisattva of compassion, Avalokiteshvara, the name, which means “lord of the world,” is also used to refer to the Hindu god Shiva. Rongtha Lobsang Damchoe Gyatso, however, writes that the Lokeshvara mentioned here is Avalokiteshvara (ibid.).
80. Tib. *lag na rdo rje*, or Vajra Holder. Rongtha Lobsang Damchoe Gyatso writes that this refers to Vajrapani (Tib. *phyag na rdo rje*) and his assembly (ibid.). He also notes that although here Avalokiteshvara, Vajrapani, and so forth, have the same names as the enlightened beings, this is in name only and not in actuality. It should also be noted that in the Puranas, the name Vajrapani is also used to refer to the Vedic god Indra, who holds a vajra.
81. Tib. *mi 'phrod pa za ba*
82. Tib. *re lde 'don pa*.
83. Tib. *snying na*. This may also refer to an illness of the heart.
84. That is limbs, fingers, etc.

85. One yojana is roughly equivalent to eight miles.
86. Tib. *ro langs*, a type of zombie.
87. Tib. *me dbal*, or “blade tips of fire.” This refers to shingles, erysipelas, and other infections skin-related conditions.
88. Tib. *gyan pa*, skin diseases such as ringworm or herpes.
89. Tib. *lhog pa* refers to diseases such as anthrax and diphtheria.
90. Tib. *dbyig dug*, or “poison made from precious substances.”
91. Tib. *dug sbyar ma*. This poison is made from stones and wood and is used in black magic (*rong tha blo bzang dam chos rgya mtsho*, p.250.)
92. Tib. *byad*, a type of evil spirit or curse.
93. Tib. *bdud*
94. Tib. *sbrang bu trya ma bu ga*
95. Tib. *tre la ta*
96. Tib. *dred*
97. Tib. *makara*. This term could refer to a crocodile or a mythical hybrid water creature.
98. Tib. *mtshams bcing bar bgyi'o*
99. Tib. *bgegs*, Skt. *vighna*
- 100.8.2<sup>24</sup>
101. Tib. *smyung ba ma byas pa yang smyung ba byas par 'gyur ro*. The kriya tantra classification to which Sitatapatra belongs emphasizes the importance of a specific controlled vegetarian diet as well as ritual fasting practices. Rongtha Lobsang Damchoe Gyatso also suggests that this refers to observing a fast on auspicious days (*rong tha blo bzang dam chos rgya mtsho*, p.256.)

### *Colophon:*

This translation of ‘*phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar po can gzhan gyis mi thub pa phyir zlog pa chen mo mchog tu grub pa zhes bya ba'i gzungs* (Ārya Tathāgatoṣṇīṣasitātapatrāparājita Mahāpratyaṅgirāparamasiddha Nāma Dhāraṇī) is based on the edition found in Kopan Monastery’s *dpal 'og min byang chub chos gling grwa tshang gi zhal 'don thub bstan dga' tshal* prayer book (2012 edition, pp.398-419), as well as comparisons with several other editions of the text. Translated by Joono Repo, and reviewed by the Sera Jey Translation Committee, 2014. During editing, both the reviewers and translator made use of Rongtha Lobsang Damchoe Gyatso's commentary to the text (*rong tha blo bzang dam chos rgya mtsho, bcom ldan 'das kyi gtsug tor nas byung ba'i gdugs dkar po can rig sngags kyi rgyal mo mchog tu grub pa'i 'grel pa kun phan bdud rtsi'i spun zla phyir zlog gdams pa'i rgyal po in "blo bzang dgongs rgyan mu tig phreng mdzes deb dgu pa* [Losel Literature Series Volume IX],” Mundgod: Drepung Loseling Educational Society, 1996, pp. 211-264.)

## *Praises and Repelling Practices of Sitatapatra*

After seventy million victors and their assemblies of aryas, rishis, knowledge-mantra holders,<sup>1</sup> Brahma, Indra, The Wrathful Mountain Son<sup>2</sup> as well as Narayana,<sup>3</sup> the Seven Excellent Black Lineages,<sup>4</sup> and the Ten Sugatas had respectfully prostrated to those worthy of homage, from the crown of the Sugata, the words of secret mantra issued forth. Through this, the eulogy praising the Glorious Sitatapatra was proclaimed to the assembly:

[The one] unable to be defeated by a variety of maras  
[Was] excellently born from the ushnisha, supreme mark  
of the King of Shakyas,  
In the Hall of Excellent Dharma<sup>5</sup> of immortal power.  
As she repels all opposing enemies,  
[She is] known as “The One Undefeatable by Others,  
Ushnisha-Sitatapatra,”  
Thoroughly renowned, all-pervasive throughout the three levels,<sup>6</sup>  
Single mother of all Victors of the three times,  
Bhagavati, to you I prostrate.

The harm inflicted by grahas,<sup>7</sup> constellations,<sup>8</sup> and planets,  
Untimely death and bad dreams,  
The harm of poison, weapons, fire, water, and so forth,  
To you who thoroughly pacifies [all of these], I prostrate.

The extent of the mandala of your body is exceedingly vast,  
With manifold expressions, a thousand heads;

Your thousand hands possess blazing hand symbols,  
You have power over all the mandalas of the three levels.

Accompanied by the twenty-two mudras, the “Extremely Wrathful”  
and so forth,

Through your unobstructed actions taming malevolent ones,  
You crush to dust the dark hordes.

To the assembly of the knowledge-mantra goddess, I prostrate.

When I remember the fears of untimely death, sickness, and so forth,  
Produced by human and non-human bhutas,<sup>9</sup>

I go to you for refuge.

Please always protect me from all fears.

By merely remembering you, please repel

Gods, nagas, demigods, and others,

All great grahas<sup>10</sup> and those who rob us of our splendor and radiance,

And all those who eat wombs, flesh, blood, and the like.

Sever without exception the knowledge-mantras which rob us  
of our happiness and excellence

[Cast] by all types of evil beings,

And with a blazing dagger,

Perform the enlightened activity of stabbing all of these.

In brief, Bhagavati, your assembled mudras,

When held onto for refuge, establish wishes,

And through this mind [of refuge], all adverse conditions  
will be pacified.

Establish all concordant conditions without exception according  
to our wishes.

Known as “Sitatapatra, Goddess Arisen from the Ushnisha  
of the Tathagata,”

The wrathfully magnificent one who pulverizes

All the hordes of grahas, obstructers,<sup>11</sup> and assemblies  
and retinues of bhutas.

Bhagavati, you make the Buddha's teachings flourish.

Whatever your body, Bhagavan Sitatapatra,  
Whatever your retinue, lifespan, and sphere,  
Whatever your supreme and noble marks,  
May we also achieve exactly these.

Through the power of praising and making requests to you,  
For the sake of myself and others, wherever we are in this world,  
Pacify all sickness, grahas, poverty, and fighting.  
Please make the Dharma and auspiciousness increase!

*Colophon:*

This praise to Ushnisha-Sitatapatra was composed by Lobsang Dragpa at the request of the renunciate Sherab Gyältsen and others.

*As for the repellence:*

Sitatapatra, mother of all the Conquerors,  
Born from the invisible ushnisha of the Tathagata,  
Bliss-causing supreme deity,  
Just by calling your name, knowledge-mantras, fire,  
And hordes of maras are incinerated.

May [you], the one who is undefeatable by others,  
Composed of the essence of the radiant, beautiful, thoroughly  
perfect full moon,  
Pacify all adverse conditions – both those that arise from humans  
and non-humans,  
And bestow all well-being without exception.

Please protect us forever  
Through your activity of repelling harm so that we are never injured,  
Especially by sorcery, curses, bindings of the three doors and the like  
Caused by other disturbing beings' negative thoughts and deeds.

*Colophon:*

These praises and requests, which pacify the most severe signs of harm; evil knowledge-mantras' curses, sorcery and so forth, cast by disturbing beings, were added to the Sitatapatra praises by Shakya Bhikshu Lobsang Kelsang Gyatso for the purpose of recitation.

Assembly of deities of Bhagavan Sitatapatra,  
Powerful and unhindered,  
Through the power of your compassionate aspiration,  
In accordance with my supplications,  
Spread the teachings of the Buddha  
And set all sentient beings in happiness.  
Please repel damage and despair  
To generous benefactors and their circle of retinue!  
Repel bad indications in dreams!  
Repel bad signs and evil omens!  
Repel the negative thoughts and deeds of enemies and pishachas!<sup>12</sup>  
Repel the eighty-four evil omens!  
Repel the 360 obstacles!  
Repel the 404 types of illness!<sup>13</sup>  
Repel the 8,000 obstructers!  
Repel the eight kinds of untimely death!  
Repel the disturbing maras above!  
Repel the arising rakshas below!  
Repel the negative [karma] inscribed on the forehead!<sup>14</sup>  
Repel the arising charnel ground spirits of ancestors!  
Repel the diseases transmitted among humans!  
Repel those that damage cattle!  
Repel all misfortune that comes from the sky!  
Repel the shaking poisonous arrow of the earth!  
Repel the negative *parkha*<sup>15</sup> and *mewa*.<sup>16</sup>  
Repel hindrances and calamities!

*Colophon:*

This repellence in dependence on Ushnisha-Sitatapatra was written by Mahasiddha Lekyi Dorje.

*Notes:*

1. Tib. *rig sngags 'chang*, Skt. *vidhyamantradhara*s
2. Tib. *drag po ri sras*
3. Tib. *sred med bu*
4. Tib. *legs ldan nag po gdung bdun*
5. A site on Mt. Meru where the thirty-three gods gather to listen to Indra teach the Dharma.
6. Tib. *sa gsum*
7. Tib. *gdon*, a type of negative spirit.
8. Tib. *rgyu skar*
9. Tib. *'byung po*, type of negative spirit.
10. Tib. *gdon chen*, Skt. *mahagraha*
11. Tib. *bgegs*, Skt. *vighna*. This can refer to anything that creates obstacles, including hindrances in the form of negative beings.
12. Tib. *'dre*
13. A traditional Tibetan classification of diseases resulting from imbalances of the three humors and their combinations.
14. Tib. *dpral ba'i gshed du brkos pa*. There is a belief in Tibet that one's karma somehow manifests on one's forehead and is also expressed in several popular Tibetan sayings. The line could thus also be translated as "Repel misfortune due to bad karma." Thanks to R. Gullu for his help in clarifying this line and to N. Gullu for help in rendering it in English.
15. Tib. *spar kha*. Eight trigrams used in Tibetan astrological readings.
16. Tib. *sme ba*. Nine numerical squares used in Tibetan astrology.

*Translator's colophon:*

This translation of *gdugs dkar bstod pa dang zlog pa* is based on the edition found in Kopan Monastery's *dpal 'og min byang chub chos gling grwa tshang gi zhal 'don thub bstan dga' tshal* prayer book (2012 edition, pp.416-420), as well as comparisons with several other editions of the text. Translated by Joona Repo and reviewed by the Sera Je Translation Committee, 2014. Final edits by FPMT Education Services, 2014.

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