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***Lagwī molom*, a prayer on daily chanting in Mongolian monasteries aimed at saving all beings from bad rebirths and helping them to a better one in Sukhāvātī**

This article is one of my first publications in the topic of Tibetan after-death rituals and their various texts in the practice of Mongolian Buddhism, for the study of which I gained a three-years postdoctoral fellowship (1st of October 2015 — 30th of September 2018) and research fund from NKFIH (National Research, Development and Innovation Office) under the title “*Tibetan After-Death Rites in Mongolian Buddhist Practice: Ceremonial System, Text Typology and Analysis*”.¹ The study concentrates on the various text types as well as all required measures taken and ceremonies performed upon someone’s death, including rites performed for guiding the ‘consciousness’ of the deceased after death, prayers for his future lives, rites needed preparing for funeral, funeral rites, rites after the burial and commemoration of the dead and different kinds of rites and texts to protect their bereaved.²

Professor György Kara, under him having been the Head of Department of the Department of the Inner-Asian Studies of the Eötvös Loránd University in Budapest I had spent the most determining years of my 10 years studies as a Tibetologist and Mongolist, and whose 80th birthday the present volume celebrates, had himself dealt with this particular topic, publishing the first Hungarian translation of the text known to the West as the Tibetan Book of the Dead (Bardo tödol, in Mongolian form *Bardo toidol / Sonsgöd toidol*, TIB. *bar do thos sgröl*, ‘Liberation through hearing in the intermediate state’ / ‘Text which liberates through hearing in the intermediate state’), the most well-known related text of the Nyingmapa tradition in 1986.³ That was among my first readings when preparing for my university entrance exam

¹ The current article was written in the framework of a research project funded by the Hungarian National Research, Development and Innovation Office (Nemzeti Kutatási, Fejlesztési és Innovációs Hivatal) – NKFIH, with the contract number PD 116108.

² See my preliminary article giving an overview of the connected text types: Majer, Zsuzsa: Preliminary Notes on Tibetan After-Death Rites and their Texts in Mongolian Buddhist Practice. In: *Aspects of Mongolian Buddhism I. Past, Present and Future*. Ágnes Birtalan – Krisztina Teleki – Zsuzsa Majer – Csaba Fahidi – Attila Rákos (eds.). L’Harmattan, Budapest 2018, pp. 348-375.

³ Kara, György: *A köztes lét könyvei. Tibeti tanácsok halandóknak és születendőknak*. Budapest, Európa Könyvkiadó, 1986. [The Books of the Intermediate State. Tibetan Advices to Those to be Die and Those to be Born].

to become a Tibetologist in the early 1990's, though I only turned to this research direction in the latest years.

For this publication, in honour of his above mentioned work, from among the related short texts I chose one of the many prayers usually recited for the deceased's future well being (*xoidīn buyan*) in the first 49 days after death (but also any time after it and also in general for all sentient beings). In this way it is related to my current research topic. The text published here is an aspiration prayer (*molom*, Tib. *smon lam*, Skr. *praṇidhāna*, 'aspiration, good wishes, aspiration prayer', the term meaning also 'vow, commitment, resolution') entitled *Lagwī molom* / *Lxagwī molom* in Mongolian (Tib. *lhag pa'i smon lam* / full title: *lhag pa'i smon lam them skas (ma)*, 'Superior prayer' / 'Superior prayer of steps') a prayer aimed at saving all sentient beings of the six spheres from the bad rebirths and to help them to a better rebirth, possibly in *Diwājīn*, which is the Mongolian term for the Blissful Realm, *Sukhāvātī* (Tib. *bde ba can*), the pure land of Buddha Amitābha (Awid, Tib. 'od dpag med), 'the Buddha of Infinite Light'. We can find in any of its short descriptions – as usually the texts recited in Mongolian monasteries are often listed with short explanations in various brochures and also on lists displayed in temples for the information of devotees – the recommendation of its recitation for this purpose of helping the deceased. It is however less known than the aspiration prayer for gaining rebirth in *Sukhāvātī* titled *Pūljīn* or *Diwājīngīn yerōl* / *Diwājīn molom* (Tib. *phul byung*, 'accomplished / excelled', beginning of the text, Tib. *bde ba can gyi smon lam*, full title: *bde ba can du skye ba'i smon lam*, 'Prayer for being reborn in *Sukhāvātī*'), which is one of the six short prayers known collectively as *Jurgān yerōl* (Tib. *smon lam drug*), 'The Six Prayers'; *Sanjīd molom* ('Prayer of Good Actions) or *Yerōlīn xan*, 'King of (Aspiration) Prayers' (Tib. (*phags pa*) *bzang spyod smon lam (gyi rgyal po)*, Skr. *Bhadracharyāpraṇidhā*, 'The (noble) (king of (aspiration) prayers)', prayer of good actions/excellent conduct') being also one of the Six Prayers; the other texts of the Six Prayers⁴ or the six texts collectively chanted for this purpose to help the deceased as well; or other various short prayers recommended as after-death recitations to enhance the chances of a better rebirth, such as *Bard soldiw* / *Bardo soldiw* (Tib. *bar do'i gsol 'debs* / full title: *bar do'i 'phrang sgrol gyi gsol 'debs 'jigs sgrol gyi dpa' po*,

⁴ The other four prayers known under this collective name are the following: *Dagī jančiw* or *Bod'satwagīn yerōl* (Tib. *bdag gis byang chub*, 'Shall I attain enlightenment...', beginning of the text or Tib. *spyod 'jug smon lam*, 'the Prayer of entering to the bodhisattva's way', a prayer on Bodhicharyā Avatāra by Śāntideva; *Sanje gūnla* or *Maidarīn yerōl*, also known as *Lambīn yerōl* (Tib. *sangs rgyas kun la*, 'To all Buddhas ...', beginning of the text (second line), Tib. *byams pa'i smon lam* / '*phags pa byams pa'i smon lam gyi rgyal po*, 'Prayer to Maitreya', 'The noble king of prayers to Maitreya'); *Gewān di* or *Sandūin molom* (Tib. *dge ba 'di*, 'this virtue', beginning of the text, Tib. *gsang 'dus smon lam*), 'Guhyasamāja prayer' composed by Tsongkhapa; *Čogjū jalwa* (named after the beginning of the text, Tib. *phyogs bcu(i) rgyal ba*, the full title is Tib. *thog mtha' bar gyi smon lam*), 'The victorious one of the ten directions' or 'Prayer from beginning to end', composed by Tsongkhapa.

‘Prayer of the intermediate state’, ‘Prayer saving from the perilous journey of the intermediate state, hero saving from fears’) written by Lobzang Chokyi Gyeltsen (Luwsan Čoiĵi ʻalcen, Tib. Blo bzang chos kyi rgyal mtshan), the 4th (1st to be given the title) Panchen Lama usually recited for deceased ones to attain a new rebirth soon and to suffer less in the intermediate state, and *Bardīn yerōl / Bardo molom* (Tib. *bar do smon lam*, ‘Supplication prayer of the intermediate state’) recited for the same purpose.

The text itself is among those numerous texts the recitation of which are recommended for the deceased in order to free them from the six spheres and enhance the chances of a better rebirth. As the author himself states in the colophon: „If this ‘Superior prayer of steps’ is recited each day uninterruptedly, it clears away and purifies all sins and obscurations and karmic tendencies of many thousands of kalpas and immediately transfers one to the realm of the completely enlightened buddhas without doubts.” Apart from simply urging the deceased to be reborn in *Sukhāvātī*, or enhance his chances for it by the recitation of the prayer, from the stanzas of this prayer we can have an insight into different Tibetan Buddhist notions of what the circumstances of a fortunate birth means, what kind of birth to avoid, what sins or behaviour to avoid, etc. The text of the prayer includes wishes for all beings to be reborn in good surroundings and with good qualities and possibilities for practicing the Dharma, and even the wish for beings to be born in *Sukhāvātī*. So at the same time in a simple, short and easily understandable form the text shows what guiding the consciousness of the deceased means: clearing away all his sins, leading him out of the six spheres of existence, or at least helping him to find a good rebirth born as a human, in favourable conditions for practicing the Dharma, or hopefully guiding him to reach the Blissful Realm, *Sukhāvātī*. All these are expressed in the form of wishes for all beings.

The text is attributed to Nāgārjuna, the Buddhist philosopher and founder of the Madhyamaka (Tib. *dbu ma*, ‘Middle Way’) school of Mahāyāna Buddhism. Its colophon states that the prayer was written by Dpal mgon ’phags pa klu sgrub, which is Nāgārjuna garbha, another name for Nāgārjuna. However, in stanza No. 22 it mentions ‘the omniscience of Nāgārjuna garbha’ when listing several bodhisattvas, and Buddhist masters together with the main quality they embody or are associated with, and with the help of which they help beings to achieve the aim to find a better rebirth or to be reborn in *Sukhāvātī*. From this, it is assumed that the text was written by a lama named Dpal mgon ’phags pa klu sgrub after Nāgārjuna, but not Nāgārjuna himself. Unfortunately no other details are known from the colophon about the date or other circumstances of how, where and where the text was composed.

The importance and popularity of the text is shown by the fact that it is part of the daily chantings in many Mongolian monasteries, as part of the everyday reading called *Cogčin* (Tib. *tshogs chen*, ‘general assembly / great assembly’), which is a set of different shorter and longer texts recited in a given monastery every day in the given order. It is included in the daily chantings in Gandantegčēnlin (Tib. *dga’ ldan thegs chen gling*), the main Mongolian monastery and its *dacans* (Tib. *grwa tshang*, monastic college); in Daščoilin monastery (Tib. *bkra shis chos gling*), the second biggest monastery of Ulānbātar; as well as in many of the smaller monasteries and temples of Mongolia, as many tend to follow the readings of these. In Daščoilin monastery, this list consists of 52 texts being of different length from some line stanzas to lengthy ones, while in Gandan it is made up of 35 texts, and in smaller temples around 15—20 titles. The variety of texts included on a given individual temple’s list of everyday chanting (*gorim*, Tib. *go rim*, ‘sequence, order’, meaning the set of these texts), apart from the tradition followed, mostly depends on the temple’s size, that is, the number of its lamas, meaning a restricted number of texts and therefore shorter everyday ceremonies for temples with extremely few lamas. In general, every temple has on its list the same basic texts (sometimes with slight variations). The texts chanted mainly are basic Tibetan prayers and therefore the *gorim* of Mongolian temples do not differ considerably from readings in Tibetan monasteries, though reforms in Mongolian chanting introduced by Öndör Gegēn Janabajar (1635—1723), the 1st *Łewcündamba xutagt*, are mirrored in the everyday chantings of the present Mongolian monasteries as well, both in the melodies being different from the Tibetan melodies, both in that several of the prayers composed by him or other Mongolian lamas are included. *Lagwī molom* is chanted daily in many Mongolian monasteries, but on the other hand, I have no data on its usage in Tibetan monasteries or Tibetan monasteries in India, only data from the ceremonial system of Mongolian monasteries is available to me from my previous fieldworks on the revival and ceremonies of Mongolian Buddhism for my PhD thesis written on the ritual and ceremonial practice in present-day Mongolian monasteries.⁵

In addition to performing the ceremonies and daily chantings, lamas in all the temples perform readings of religious texts at the request of individuals, who then pay a (usually fixed) donation for them to be read (*nom unšūlax / ailtgax*). Among the texts the recitation of which is possible, in almost all the monasteries we can also find *Lagwī molom*, which also shows its popularity.

⁵ Majer, Zsuzsa: *A Comparative Study of the Ceremonial Practice in Present-day Mongolian Monasteries*. PhD dissertation, Eötvös Loránd University, Faculty of Arts, Doctoral School of Linguistics, Program on Mongolian Linguistics, Budapest 2008.

The text translated here is taken from the daily recitations text of Daščoilin monastery, the second biggest Mongolian monastery based in Ulānbātar.⁶ The text was compared to a version kept at The Oriental Collection of the Library of the Hungarian Academy of Sciences,⁷ and to a third version from Mongolia kept in the Danjanrawjā Museum of Sainšand and available online in scanned in form.⁸

STRUCTURE OF THE PRAYER

The prayer starts with two lines of paying homage, then it includes 25 stanzas of 4 lines each, with 7 syllables in each line. Many of the stanzas belong together in groups of three stanzas. The text ends with a colophon. In one of the versions this is followed by an additional stanza. The detailed structure is as follows:

- The first 2 lines include paying homage to Mañjuśrī and the Three Precious Jewels.
- The 1st stanza: expresses a wish for the prayer to be accomplished with the help of the lamas, Three Precious Jewels, the tutelary deities (Tib. *yi dam lha*) and the holy hermits (Tib. *drang srong*, Skr. *rishi*).

The 2nd and 3rd stanzas detail the 'ten freedoms or ten riches' (Tib. *'byor ba bcu*) as follows:

- The 2nd stanza: expresses the wish that the beings may be endowed with the five individual advantages (Tib. *rang 'byor lnga*) and details these.
- The 3rd stanza: expresses the wish that the beings may be endowed with the five advantages conditioned by others (Tib. *gzhan 'byor lnga*) and details these.
- The 4th stanza details the eight disadvantageous conditions (Tib. *mi khom (pa) brgyad*), meaning rebirth in conditions in which there is no opportunity to practice the Dharma, and expresses the wish that the beings may be free from these.
- The 5th stanza describes the 'seven riches of the noble ones' (Tib. *'phags nor bdun*) and expresses the wish that the beings may be endowed with them.

⁶ Łambal, B. – Mönxsaixan, D.:, *Jūnxūrē Daščoilin xīd, Cogčīn unšlagīn jereg tus amgalan garaxīn oron oršboi, Tshogs chen 'don cha'i rim pa phan bde 'byung gnas bzhugs so*. Daščoilin monastery, Ulānbātar 2004, pp. 261–264. [Order of the Texts of the Daily Chanting Ceremony, The Source of Benefit and Happiness].

⁷ Orosz, Gergely: *A Catalogue of the Tibetan Manuscripts and Block Prints in the Library of the Hungarian Academy of Sciences. Oriental manuscripts in the Library of the Hungarian Academy of Sciences (3)*. Budapest, Library of the Hungarian Academy of Sciences, 2008—2009., Vol. 1. p. 831., manuscript 634.13: *smon lam them skas ma, lhag pa'i smon lam them skas ma*. This version is referred to as MTA version (MTA stands for HAS, '(Library of the) Hungarian Academy of Sciences') in the footnotes in the followings.

⁸ http://eap.bl.uk/database/overview_item.a4d?catId=239815;r=25423, Endangered Archives Programme, project EAP031: 'The Treasures of Danzan Ravjaa'. The item EAP031/1/489 is the text entitled Tib. *lhag pa'i smon lam them skas ma zhes bya ba bzhugs so*. This version is referred to as EAP in the footnotes in the followings.

- The 6th stanza describes the 'seven accomplishments of a high rebirth' (Tib. *(mtho ris kyi yon tan bdun)*), and expresses the wish that the beings may be endowed with them.
- The 7th stanza expresses the wish that the beings may encounter lamas [in their next rebirth] and names several good qualities of the lamas (being knowledgeable, teaching and debating without being mistaken, being compassionate).
- The 8th stanza expresses the wish that the three kinds of vows (Tib. *sdom pa gsum*) of the Hinayāna, Mahāyāna, and Vajrayāna Buddhists may spread further and further.
- The 9th stanza expresses the wish that the two obstacles (Tib. *sgrib gnyis*) and habitual tendencies (Tib. *bag chags*) of the beings may become purified, and describes by the realization of what it could happen (the indivisible unity of clarity and emptiness (Tib. *gsal stong*), the indivisible unity of luminosity and emptiness (Tib. *snang stong*), and the unexcelled unity of bliss and emptiness (Tib. *bde stong*)).
- The 10th stanza expresses the wish that the beings may recover by the remedy (Tib. *'cho ba*, 'remedy, nourishment, feed, heal, cure') of the Dharma (after having collected all erroneous remedies into a pile).

The 11th – 13th stanzas detail different sins and nonvirtues and expresses the wish that beings may be free from committing them:

- The 11th stanza lists the 'five deadly sins with immediate retribution' (Tib. *mtshams med lnga*) and expresses the wish that the beings may be free from these.
- The 12th stanza lists the 'five secondary sins' (Tib. *nye ba'i mtshams med lnga / nye ba lnga*) and expresses the wish that the beings may be free from these.
- The 13th stanza lists the 'ten nonvirtues' (Tib. *mi dge bcu*) and expresses the wish that the beings may be free from these.

The 14th – 16th stanzas detail different Buddhist hells with the wish to free the beings from them:

- The 14th stanza lists the 'eight hot hells' (Tib. *tsha dmyal brgyad*) and expresses the wish that the beings may be liberated from these.
- The 15th stanza lists the 'eight cold hells' (Tib. *grang dmyal brgyad*) and expresses the wish that the beings may be liberated from these.
- The 16th stanza mentions the 'Temporary Hells' (Tib. *nyi tshe (ba'i dmyal ba)*) and the 'Neighbouring Hells' (Tib. *nye 'khor dmyal ba*), listing only several of them as examples, and expresses the wish that the beings may be liberated from these.

The 17th – 19th stanzas detail the sufferings of the other five realms of rebirth (the sixth one, the hells being already detailed) with the wish to free the beings from them:

- The 17th stanza describes the sufferings of the realms of the hungry ghosts (Tib. *yi dwags gnas*, Skr. *preta*), and expresses the wish that the beings may be liberated from these realms.
- The 18th stanza describes the sufferings of the realms of the animals/beasts (Tib. *dud 'gro'i gnas*), and expresses the wish that the beings may be liberated from these realms.
- The 19th stanza describes the sufferings of the realms of the gods (Tib. *lha*), demi-gods/asuras (Tib. *lha ma yin*), and humans (Tib. *mi*), and expresses the wish that the beings may be liberated from these kinds of sufferings.

The 20th - 22nd stanzas express the wish that the beings may be born in *Sukhāvātī*. All of these three stanzas name three bodhisattvas or Buddhist masters each, together with the main quality they embody or manifest, with the help of which they help beings to achieve this aim:

- The 20th stanza names the three main Bodhisattvas or Protectors (Tib. *rigs gsum mgon po*, Lords / Protectors of the Three Families), namely Mañjuḥṣa (Tib. 'jam pa'i dbyangs / 'jam dbyangs, one of the forms of Mañjuśrī, Tib. 'jam dpal dbyangs / 'jam dpal) and his wisdom, Avalokiteśvara (Tib. *sryan ras gzigs*) and his compassion, and Vajrapāṇi (Tib. *phyag na rdo rje*) and his magical power.
- The 21st stanza similarly lists the three main disciples of Buddha, together with one main quality of them: Śāriputra (Tib. *shāri'i bu*) with his learning (Tib. *bslab ba*), Maudgalyāyana (Tib. *mo'u gal bu / mo'u gal gyi bu*) with his miraculous displays (Tib. *rdzu 'phrul*), and Ānanda (Tib. *kun dga' bo*) with his listening to teachings (Tib. *thos pa*).
- The 22nd stanza similarly lists three main Indian masters with one main quality of them, Nāgārjuna garbha (Tib. *klu sgrub snying po*), the founder of the Madhyamaka school, and his omniscience (Tib. *mkhyen pa*); Saraha (Tib. *sa ra ha*), one of the eighty-four Mahasiddhas and one of the founders of the Mahamudra tradition (Tib. *phyag chen*, 'The Great Seal') and his true perception (Tib. *rtogs pa*); and Śabara (Tib. *shā wa ri / sha wa ri / sha ba ri pa*) also one of the Mahasiddhas and also being among the holders of the transmission of Mahamudra (one of the versions have Virupa, Tib. *bī ra ba*, another Mahasiddha instead) and his ability and power (Tib. *nus mthu*).
- The 23rd stanza expresses the wish that the truth of reality (Tib. *chos nyid bden pa*, Skr. *dharmatā*) may be accomplished by the help of Three Precious Jewels, the buddhas and bodhisattvas, and the power of the two accumulations of merit and wisdom.
- The 24th stanza expresses the wish that the beings may get to the land of liberation (Tib. *thar ba'i gling*), and describes, using metaphors or poetical images (horse – virtuous deeds, aspiration prayer – smooth bridle, diligence – whip), how they could reach it.

- The 25th, last stanza expresses the wish that the auspiciousness of the Three Precious Jewels may be present by the help of the buddhas, the Dharma, the bodhisattvas and the lamas.
- The colophon includes the title, names the author, and gives a short recommendation for the recitation of the text: ‘it clears away and purifies all sins and obscurations (Tib. *sdig sgrib*) and karmic tendencies (Tib. *bag chags*) of many thousands of kalpas and immediately transfers one to the realm of the completely enlightened buddhas (Tib. *mngon par rdzogs par sangs rgyas kyi sa*)’.
- The additional stanza found after the colophon in one of the versions only (see the notes at the translation) describes the new rebirth of the beings in *Sukhāvātī* from a lotus and expresses the wish for this.

TRANSLATION OF THE TEXT

Superior prayer of steps⁹

Homage to Mañjuśrī¹⁰!

Homage to the Three Precious Jewels!

1

[With the help of] the lamas possessing the nature of compassion,
the Three Precious Jewels, the tutelary deities,
and the holy hermits¹¹ possessing the higher perceptions,
may this superior aspiration prayer be accomplished!

2

Born as a human, in a stable central land where the Dharma flourishes,
possessing intact senses and having faith in the Dharma,
as well as engaging in proper activities not causing further karma:
may [the beings] be endowed with the [above] five individual advantages!¹²

⁹ Tib. *them skas*, ‘steps, staircase, stair, steps of a ladder, ladder’. It is often used relating to the steps leading to liberation (Tib. *thar ba’i them skas*).

¹⁰ The Daščoilin text has Tib. *manydzu shrī gho ya*, the MTA and EAP versions have Tib. *manydzu shrī gho shā ya*. It is either Tib. *’jam pa’i dbyangs* (’jam dbyangs), Skr. Mañjuḥoṣa, the Gentle Voiced One, one of the forms of Mañjuśrī; or Mañjuśrī (Tib. *’jam dpal dbyangs* / *’jam dpal*).

¹¹ Tib. *drang srong*, Skr. *rishi*.

¹² Tib. *rang ’byor lnga*, the ‘five individual advantages / riches / endowments, five riches from oneself’. These are the followings: Tib. *mi nyid (yin) / rang mir gyur* / in the text: *mi ’gyur*, to be a human being, born as a human; *dbang po tshang (ba)*, to possess intact faculties, born with all one’s faculties; Tib. *dbus skyes / yul dbus su skyes pa / chos dar ba’i yul dbus skyes* / in the text: *yul dbus skyes pa*, born in a central land (where the teachings

3

A buddha has appeared and has preached the Dharma,
the teachings still exist and can still be followed,
and there are those present who are always compassionate toward others:
may [the beings] be endowed with the [above] five advantages conditioned by others!¹³

4

Born as a hell being, as a hungry ghost, or as an animal,
as a long-lived god, as a barbarian, with erroneous views,
at a time when no Buddha has appeared, and as an idiot being deaf and dumb:
may [the beings] be free from the [above] eight disadvantageous conditions!¹⁴

5

Faith, generosity,
supreme learning and moral discipline,¹⁵
modesty, sense of shame, and insight.¹⁶
may [the beings] be endowed with the [above] seven riches of the noble ones!¹⁷

flourish); Tib. *las mtha' ma log (pa) / las kyi mtha' ma log pa* / in the text: *las mtha' ma log pa*, to engage in
unmistaken activities, live without a conflicting lifestyle; Tib. *dad pa yod pa / sde snod gsum la dad pa bcas*, in
the text: *gnas la dad*, 'faith in the right place', to possess faith (in the Dharma). Tib. 'byor ba bcu, the 'ten freedoms
or ten riches' consists of Tib. *rang 'byor lnga*, the above 'five individual advantages' and Tib. *gzhan 'byor lnga*,
the 'five advantages occurring through others', detailed in the next stanza.

¹³ Tib. *gzhan 'byor lnga*, the 'five advantages occurring through others, five advantages from / conditioned by
others, five circumstantial endowments'. These are the followings: Tib. *sangs rgyas ('jig rten du) byon (pa)* / in
the text: *sangs rgyas byon*, the presence of a Buddha; Tib. *de'i dam chos gsung pa / chos gsung*, in the text: *dam
chos gsungs*, the presence of the Dharma / that he has taught the Dharma; Tib. *bstan pa gnas (pa)*, the flourishing
or remaining of the Dharma, the teachings are still extant / can still be followed, the teachings or doctrine exist /
remain(s) extant); Tib. *de'i rjes su 'jug pa'i (dge 'dun yod pa) / de la 'jug pa yod*, in the text: *der rjes 'jug*, the
existence of the monastic order or Sangha / that the teachings are followed; Tib. *gzhan gyi snying brtse ba / chos
ston pa yod pa*, in the text: *gzhan phyir rtag tu snying brtse ba*, being under the care of a compassionate person /
there are Dharma teachers (present).

¹⁴ Tib. *mi khom (pa) brgyad*, 'eight disadvantageous / unfavorable / unfree conditions or states, eight nonfreedoms,
eight obstacles to happiness caused by rebirth in states in which there is no opportunity to practice the Dharma',
the eight *aksana*. These are the followings: Tib. *dmyal ba*, being born in the hells; Tib. *yi dwags*, being born in the
preta realm / as a hungry ghost; Tib. *dud 'gro*, being born as an animal / beast; Tib. *lha tshe ring po* / in the text:
tshe ring, being born as a long-lived gods; Tib. *mtha' 'khob / yul mtha' 'khob (tu skyes pa)* / as in the text: *kla klo*,
being born as a barbarian / savage / pagan, in a barbaric or peripheral country; Tib. *log par lta ba* / as in the text:
log lta, having wrong or erroneous views; Tib. *de bzhin gshegs pa (rnams) ma byung/byon ba* / as in the text: *sangs
rgyas kyis stong*, being born in a time without buddhas / when there is no buddha; Tib. *dbang po ma tshang ba* /
as in the text: *lkugs pa*, being born deaf and mute or as an idiot without speech, being dull witted.

¹⁵ Tib. *thos dang tshul khrims bla na med*. The MTA version has *thos dang tshul khrims shes rab dang* here, which
would be 'learning, moral discipline and insight', but the third one of these, *shes rab* (or *shes pa* as in the MTA
and EAP versions) is listed in the next line in all versions, so the other versions were followed for the translation.

¹⁶ Tib. *shes rab*. The MTA and the EAP versions have *shes pa*, which is 'cognition, conscious awareness,
consciousness', but *shes rab*, 'insight, knowledge' is what is usually listed among the 'seven riches of the noble
ones'.

¹⁷ Tib. 'phags nor bdun, 'seven riches of the noble ones': Tib. *dad pa*, faith / devotion; Tib. *gtong ba*, generosity /
charity; Tib. *thos*, learning; Tib. *tshul khrims*, discipline / morality / ethical discipline; Tib. *khrel yod*, modesty /

6

Having long life, enjoying good health,
in a beautiful physical body, in good fortune, born to a [high] status,
with abundant wealth, and with great intelligence – these seven:
may [the beings] be endowed with the [above] seven accomplishments [of a high rebirth]¹⁸

7

[Having mastered] the Three Baskets¹⁹ and the Four Classes of Tantra,²⁰
teaching and debating²¹ without being mistaken,²²
[owning] the uninterrupted continuity of compassion:
may [the beings] encounter such lamas!

8

As laid down in the Prātimokṣa vows of Hīnayāna, the bodhisattva vows of Mahāyāna,
and the Vajrayāna vows²³ of the Tantric practitioners²⁴
exactly as received, accordingly kept:
may [these vows] spread further and further!

9

shame / chastity / decency; Tib. *ngo tsha*, sense of shame / timidity / conscience; Tib. *shes rab*, insight / knowledge / discriminating awareness / (absolute, sublime) wisdom.

¹⁸ Tib. (*mtho ris kyi*) *yon tan bdun*, the 'seven accomplishments / excellences / good qualities / attainments (of a high rebirth)'. These are the followings: Tib. *thse ring (ba)*, having long life; Tib. *nad med pa*, having good health; Tib. *bde skyid*, happiness / well-being / felicity; Tib. *gzugs bzang (ba)*, having a beautiful physical body / form; Tib. *skal bzang (ba)* / in the text: *skal ba bzang*, having good fortune / destiny; Tib. *rigs mtho (ba)* / *rigs ldan* / in the text shortly as *rigs*, (born) in high birth lineage / status; Tib. *nor mang (ba)* / in the text shortly as *nor* / *longs spyod che ba*, (born) in abundant wealth; Tib. *shes rab (che (ba))* / in the text shortly as *shes rab*, having great knowledge / intelligence / insight / wisdom.

¹⁹ Tib. *sne snod gsum*, Skr. *Tripitaka*, the Buddhist Canon, comprising of the Sūtras, the Vinaya, and the Abhidharma.

²⁰ Tib. *rgyud sde bzhi*, the four classes or sections of Tantra: Tib. *bya (ba'i) rgyud*, Kriya Tantra, 'activity tantra'; Tib. *spyod (pa'i) rgyud*, Charya Tantra, 'engagement tantra'; Tib. *rnal 'byor rgyud*, Yoga Tantra, 'yoga tantra'; Tib. *rnal 'byor bla na med pa'i rgyud*, Anuttara Yoga tantra, 'unsurpassed / highest yoga tantra'.

²¹ Tib. '*chad rtsod*, two of the three named collectively Tib. '*chad rtsod rtsom gsum*, teaching/explanation, debating and writing/composition.

²² Two versions have '*khrel ba mi mnga' ba'i* here, meaning 'without being embarrassed', while the MTA version has '*khrol ba mi mnga' ba'i*, meaning 'without being mistaken, without error, without mistake'.

²³ These three are called collectively as Tib. *sdom pa gsum*, Skr. *trisaṃvara*, the threefold vows / precepts, three sets of vows or Tib. *so thar byang sems (gsang) sngags (gsum) gyi (sdom pa'i) bslab bya*, vows or disciplines to be followed by the Hīnayāna, Mahāyāna, and Vajrayāna Buddhists. Tib. *so thar (gyi sdom pa)*, *prātimokṣa* vows, the Hīnayāna vows of individual liberation; Tib. *byang (chub) sems (dpa'i sdom pa)*, Bodhisattva vows, the Mahāyāna trainings of a bodhisattva; Tib. (*gsang) sngags (kyi sdom pa)*, the *mantra* vows, the Vajrayāna *samayās* of a *Vidyādhara*, a Tantric practitioner.

²⁴ Tib. *rig'dzin*, Skr. *vidyādhara*, 'knowledge holder', 'pure awareness holder', one who has mastered / upholds awareness, used for an accomplished practitioner of Vajrayāna.

By the realization²⁵ of the indivisible unity of clarity and emptiness,²⁶
the indivisible unity of luminosity and emptiness,²⁷
and the unexcelled unity of bliss and emptiness,²⁸
may the two obstacles²⁹ and habitual tendencies³⁰ become purified!

10

Having little desire and being content,
possessing the enlightened mind, bodhicitta,
after collecting all erroneous remedies into a pile,
may [the beings] recover by the remedy³¹ of the Dharma!

11

Killing an Arhat, killing one's father, killing one's mother,
causing division in the harmonious Sangha,
causing the body of a Tathāgata to bleed:
may [the beings] be free from the [above] five deadly sins with immediate retribution!³²

12

Destroying a stūpa, killing a bodhisattva,
assaulting a nun,
killing a disciple,³³ stealing spiritual wealth:
may [the beings] be free from the [above] five secondary [sins]!³⁴

²⁵ The Daščoilin version has Tib. *rtog pa* here, 'thought, concept, think, conceptual cognition', while the EAP and MTA versions have *rtogs pa*, 'realization, accomplishment, comprehension, understanding'.

²⁶ Tib. *gsal stong*, 'the unity of clarity and emptiness / luminosity and emptiness, luminosity-emptiness, aware emptiness, empty awareness, luminosity inseparable from emptiness'.

²⁷ Tib. *snang stong*, 'the unity of clarity and emptiness, luminosity-emptiness, aware emptiness, empty awareness, emptiness inseparable from luminosity'.

²⁸ Tib. *bde stong*, 'bliss and emptiness, blissful emptiness, bliss-emptiness'.

²⁹ Tib. *sgrib gnyis*, 'two obstacles, double obscuration': obscuration of disturbing emotions or emotional obscuration (Tib. *nyon mongs pa'i sgrib*) and obscuration to knowledge or cognitive obscuration (Tib. *shes bya'i sgrib*).

³⁰ Tib. *bag chags*, Skr. *vāsanā*, 'subtle karmic patterns or impressions, inclinations, kamric, habitual or unconscious tendencies, potentialities, habit(ual) patterns'.

³¹ Tib. *'cho ba*, 'remedy, recovery, nourishment, feed, heal, cure'.

³² Tib. *mtshams med lnga*: the 'five inexpressible or deadly sins or transgressions with immediate result or retribution, the five immediates', literally 'the five [crimes] without interval'. These are the followings: Tib. *dgra bcom gsod (pa)*, killing an Arhat; Tib. *pha gsod (pa)*, killing one's father; Tib. *ma gsod (pa)*, killing one's mother; Tib. (*mtshun pa'i dge 'dun dbyen byed (pa)*, causing a schism / division in the (harmonious) Sangha; Tib. *de bzhin gsegs pa'i sku (la) (ngan sems kyis) khrag khrag 'byin (pa)*, causing (with evil intentions) the body of a Tathāgata to bleed.

³³ Tib. *slob pa*. This is found in two of the versions, while the EAP version has *slob dpon* here, meaning 'teacher, spiritual master'. The five secondary sins listed in the current stanza however include Tib. *slob pa gsod*, 'killing a disciple' as given in the other two versions, and not 'killing a spiritual master'.

³⁴ Tib. *nye ba'i mtshams med lnga* or shortly *nye ba lnga* as in the text: 'five secondary [sins], five close near [sins], the five sub-immediates'. These are the followings: Tib. *mchod rten bshig*, 'destroying a stūpa'; Tib. *byang sems gsod*, 'killing a bodhisattva'; Tib. *dge slong ma rnam sun 'byin*, 'assaulting / slandering / using agry words with

13

Cutting off life, stealing, false speech, sexual misconduct,
divisive talk, using harsh words, talking without purpose,
craving, malevolence, erroneous views:

may [the beings] be free from the [above] ten nonvirtues!³⁵

14

The Hell of Incessant Torment, the Hell of Intense Heat, the Hell of Heat,
the Hell of Loud Wailing, the Hell of Weeping,
the Hell of Crushing (Pain), the Black Line Hell, the Hell of (Continual) Revival:
may [the beings] be liberated from the [above] eight hot hells!³⁶

15

The Hell of Blisters, the Hell of Oozing Blisters,
the Hell of Chattering Teeth, the Hell of Whimpering, the Hell of Howling,
the Hell of Splitting like a Blue Lotus, and the Hell of Splitting like a Red Lotus:³⁷
may [the beings] be liberated from the [above] eight cold hells!³⁸

16

a nun' (Tib. *dge slong ma*, Skr. *bhikṣuṇī*, fully ordained nun with 364 vows); Tib. *slob pa gsod*, killing a disciple; Tib. *chos nor brku*, stealing spiritual wealth or wealth of the Dharma.

³⁵ Tib. *mi dge bcu*, the 'ten nonvirtues / unwholesomes / unwholesome karma paths'. These ten are the following: Tib. *srog gcod (pa)* or shortly *gsod* as in the text, 'cutting off life, killing'; Tib. *ma byin (par) len (pa)*, or shortly *rku* as in the text, 'stealing, taking what is not given'; Tib. *rdzun (du smra ba)*, 'false or untruthful speech, lie'; Tib. *mi gtsang spyod / 'dod pas log par spyod pa / gye pa*, or 'dod log spyod as in the text, 'sexual misconduct, impure sexual behaviour'; Tib. *phra ma(r smra ba) / tshig bskyal ba*, 'calumny, slander, slandrous or divisive talk or words'; Tib. *tshig rstub (po smra ba)*, 'using harsh, unpleasant or hurting words or speech'; Tib. *ngag 'khyal (smra) / ngag 'chal*, 'chattering, talking without purpose, pointless talk, idle talk'; Tib. *brnab sems*, 'craving, covetousness, desire of gain'; Tib. *gnod sems*, 'malevolence, ill-will, intent to harm'; Tib. *log (par) lta (ba)*, 'erroneous / incorrect / wrong views'.

³⁶ Tib. *tsha dmyal brgyad*, 'the eight hot hells', being the followings: Tib. *yang sos*, Skr. *saṃjīva*, 'the Hell of Revival, reviving hell'; Tib. *thig nag*, Skr. *kāla-sūtra*, 'the Black Line Hell'; Tib. *bsdus 'joms*, Skr. *saṃghāta*, 'the Hell of Crushing, crushing hell'; Tib. *ngu 'bod (chung (ba))*, Skr. *raurava*, 'the Hell of Weeping'; Tib. *ngu 'bod che (ba) / ngu 'bod chen po*, Skr. *mahā-raurava*, 'the Hell of Loud Wailing'; Tib. *tsha ba*, Skr. *tāpana*, 'the Hell of Heat'; Tib. *rab tsha / rab tu tsha ba*, Skr. *mahā-tāpana / pratāpana*, 'the Hell of Intense Heat'; Tib. *mnar med*, Skr. *avīci*, 'the Incessant Hell, hell of uninterrupted or ceaseless pain / torment / torture'.

³⁷ The eighth cold hell is missing from the list of this text above, having only seven of them. It would be 'the Hell of Splitting Like a Big Red Lotus' (see in the next footnote). The MTA version has *utpala padma cher* in this line. This would translate as 'the Hell of Splitting like a Big Blue Lotus', and 'the Hell of Splitting like a Big Red Lotus', but the eight cold hells include only 'the Hell of Splitting like a Blue Lotus', 'the Hell of Splitting like a Red Lotus' and 'the Hell of Splitting like a Big Red Lotus' (see next footnote).

³⁸ Tib. *grang dmyal brgyad*, 'the eight cold hells', namely the followings: Tib. *chu bur can*, Skr. *arbuda*, 'the Hell of Blisters, Blistering hell'; Tib. *chu bur brdol / rdol (ba (can))*, Skr. *nir-arbuda*, 'the Hell of Oozing Blisters, the Open sores hell, the Hell of blistering open sores'; Tib. *so tham (pa) / so tham tham pa / so thams thams pa*, Skr. *aṭaṭa*, 'the Hell of Chattering Teeth'; Tib. *a chu (zer ba)*, Skr. *hahava*, 'the Hell of Whimpering, Crying cold hell'; Tib. *kyi hud (zer ba)*, Skr. *huhuva*, 'the Hell of Howling, the Lamenting hell, Hell of Lamentation'; Tib. *utpala ltar gas (pa) / ut pal ltar gyes pa*, 'the Hell of Splitting like a Blue Lotus'; Tib. *padma ltar gas (pa)*, 'the Hell of Splitting like a Red Lotus'; Tib. *pad ma ltar cher gas (pa) / pad ma chen po ltar gas (pa)*, 'the Hell of Splitting Like a Big Red Lotus'.

The Temporary Hells³⁹ and the Neighbouring Hells,⁴⁰ [such as] the mud of rotten corpses,⁴¹
the mud of human flesh,⁴² the fire pit Hell,⁴³
the great unfordable river of hell,⁴⁴ the [forest of] the sword-leafed trees of hell⁴⁵:
may [the beings] be liberated from the [above] places!⁴⁶

17

Obscured both externally and internally,
obstructed from both food and drink,
with flames of fire on their body, and so forth:
may [the beings] be liberated from the [above] realms of the hungry ghosts!⁴⁷

18

Living in water, and scattered elsewhere,
stupid and dumb, eating one other,
being slaughtered, being put into slavery work, and being beaten:⁴⁸
may [the beings] be liberated from the [above] realms of the animals!⁴⁹

19

The gods suffer transmigration and downfall,⁵⁰
the demi-gods are [suffering from] fighting,⁵¹
the human beings [suffer from] birth, old age, sickness and death⁵² and so forth:
may [the beings] be liberated from all [these above] kinds of sufferings!

³⁹ Tib. *nyi tshe* (*ba'i dmyal ba*), Skr. *pradēsika*, 'ephemeral / occasional / temporary / intermediate hells'.

⁴⁰ Tib. *nye 'khor dmyal ba*, 'neighbouring / adjacent / supplementary hells', meaning hells of lighter punishment situated in the neighborhood of the greater hells. These are also called as *dmyal ba lhag pa / nye 'khor lhag pa*, Skr. *upavicāra*, 'remainder hells, remainder additional neighbouring hells'.

⁴¹ Tib. *ro myags 'dam*, 'the putrid swamp, the swamp of rotten or decomposing corpses', name of a neighbouring hell.

⁴² Tib. *mi gtsang 'dam*, 'the swamp of filth or human flesh'.

⁴³ Tib. *me mur (gyi) 'obs*, 'the fire pit Hell, pit or trench of burning embers', name of a neighboring hell.

⁴⁴ Tib. *chu bo rab med*, Skr. *Vaitaraṇī*, 'the great unfordable river, river which cannot be forded', one of the neighbouring hells.

⁴⁵ The text has Tib. *shalma li'i*, Skr. *śalamali*, which is the name for the sword-leafed tree of hell. Tib. *shal ma li'i nags / shal ma li'i tshal*, 'forest of sword-leafed trees', is one of the neighbouring hells.

⁴⁶ Only several of the temporary and neighbouring hells are listed here.

⁴⁷ Tib. *yi dwags gnas*, Skr. *preta*, 'preta realm'.

⁴⁸ The Daščoilin and EAP versions have Tib. *gsod spyod bkol brdung byed pa ste*, 'being slaughtered, being used, being put into slavery work, and being beaten' (Tib. *gsod* meaning 'slaughtering, killing' and *spyod* meaning 'using, making use of'). The MTA version has *gsod gcod bkol brdung byed pa ste*, 'being slaughtered, being put into slavery work, and being beaten' (Tib. *gsod gcod* meaning 'slaughtering, killing').

⁴⁹ Tib. *dud 'gro'i gnas*.

⁵⁰ The text has: *'pho dang ltung ba*. Tib. *'pho ltung*, 'transmigration or death and downfall' – the sufferings of gods or celestial beings.

⁵¹ Tib. *'thab rtsod*, 'quarrelling, fighting, competition' – the sufferings of demi-gods.

⁵² The text has: Tib. *skye rga na mchi sogs*. Tib. *skye rga na 'chi*, 'birth, old age, sickness and death' – the sufferings of those in human birth.

20

By [means of] the wisdom⁵³ of Mañjuḥoṣa,⁵⁴
the compassion⁵⁵ of Avalokiteśvara,⁵⁶
and the magical power⁵⁷ of Vajrapāṇi,⁵⁸
may [the beings] be born into the Blissful Realm, *Sukhāvātī!*

21

By [means of] the learning⁵⁹ of Śāriputra⁶⁰
the miraculous displays⁶¹ of Maudgalyāyana,⁶²
and the listening (to teachings)⁶³ of Ānanda,⁶⁴
may [the beings] be born into the Blissful Realm, *Sukhāvātī!*

22

By [means of] the omniscience⁶⁵ of Nāgārjuna garbha,⁶⁶
the true perception⁶⁷ of Saraha,⁶⁸
and the ability and power⁶⁹ of Śabara,⁷⁰
may [the beings] be born into the Blissful Realm, *Sukhāvātī!*

⁵³ Tib. *shes rab*, Skr. *prajñā*, 'wisdom, insight, knowledge'.

⁵⁴ Tib. 'jam pa'i dbyangs ('jam dbyangs), Skr. Mañjuḥoṣa, 'the Gentle Voiced One', one of the forms of Mañjuśrī (Tib. 'jam dpal dbyangs / 'jam dpal). Mañjuśrī manifests all wisdom of the Buddhas, which is mentioned here.

⁵⁵ Tib. *thugs rje*, Skr. *karuṇā*, 'compassion'.

⁵⁶ Tib. *spyen ras gzigs*, Skr. Avalokiteśvara, 'the All Seeing One', a bodhisattva who embodies the compassion of all Buddhas – this is emphasized here, too. Together with Vajrapāṇi and Mañjuśrī he is one of the three main Bodhisattvas or Protectors (Tib. *rigs gsum mgon po*, Skr. *trikulaṅgathā*, 'Lords / Protectors of the Three Families'). Mañjuśrī manifests all wisdom, Avalokiteśvara manifests all compassion, and Vajrapāṇi manifests all power of the Buddhas.

⁵⁷ Tib. *mthu stobs*, 'power and strength, magical power'.

⁵⁸ Tib. *phyag na rdo rje*, Skr. Vajrapāṇi, 'the Vajra Holder', one of the three main Bodhisattvas or Protectors. He embodies the power of all Buddhas, which is mentioned here, too.

⁵⁹ Tib. *bslab pa*, 'doctrine, precepts, training, discipline, learning'.

⁶⁰ Tib. *shāri'i bu*, Śāriputra, one of the Buddha's two chief disciples, an arhat.

⁶¹ Tib. *rdzu 'phrul*, Skr. *riḍḍhi*, 'miracles, magical display or illusion, miraculous power or manifestations'.

⁶² Tib. *mo'u gal bu / mo'u gal gyi bu*, Maudgalyāyana, the other of Buddha's two chief disciples.

⁶³ Tib. *thos pa*, 'listening (to teachings), learning (listening as a way of learning by receiving oral teachings)'.

⁶⁴ Tib. *kun dga' bo*, Skr. Ānanda, personal attendant and cousin of Buddha, one of his ten closest disciples (Śrāvaka).

⁶⁵ Tib. *mkhyen pa*, '(enlightened) knowledge, omniscience, wisdom'.

⁶⁶ Tib. *klu sgrub snying po*, Skr. Nāgārjuna garbha, another name of Nāgārjuna.

⁶⁷ Tib. *rtogs pa*, 'true perception', the comprehensive or real understanding or realization.

⁶⁸ Tib. *sa ra ha*, Saraha, one of the mahasiddhas of India and a master in the *Mahāmudrā* (Tib. *phyag chen*) lineage.

⁶⁹ Tib. *nus mthu*, 'ability and power, energy and power, efficacy, force'.

⁷⁰ The version in the published daily chantings volume of Daščoilin monastery has Tib. *sha lpa ri*, possibly instead of *sha wa ri*. The MTA version has Tib. *shā wa ri*. Tib. *sha wa ri* is variant spelling of *sha ba ri pa*, Skr. Śabara, a great Indian master, mahasiddha, pupil of Nāgārjuna and the guru of Saraha. The EAP version has a different name, Tib. *bī ra ba*, Skr. Virupa, one of the 84 mahasiddhas of India. This manuscript (EAP) has also Tib. *sha ba ri*, which must stand for *sha ba ri pa*, written in handwriting on the edge of the leaf here next to *bī ra ba*. Consequently either Śabara (Daščoilin and MTA) or Virupa (EAP) is mentioned here (both are among the 84 mahasiddhas). For the English translation Śabara was chosen as he is mentioned in the stanza together with Nāgārjuna (who was Śabara's teacher) and Saraha (who was Śabara's student).

23

By the truth of the Three Precious Jewels,
the blessing of the buddhas and bodhisattvas,
and the totally perfected power of the two accumulations,⁷¹
may the truth of reality⁷² be accomplished!

24

Riding well the horse of virtuous deeds,
driving it with the aspiration prayer as a smooth bridle,
urging it to go quickly by the whip of diligence:⁷³
may the beings [in this above way] get to the land of liberation!⁷⁴

25

By the buddhas of completed abandonment and realization,
the holy Dharma of scriptural transmission and the holy Dharma of realized practice,⁷⁵
bodhisattvas of the ten levels,⁷⁶ and the assembly of the lamas,
may there be the auspiciousness of the Three Precious Jewels present!

[colophon]

This „Superior prayer of steps”⁷⁷ was written by Dpal mgon ’phags pa klu sgrub.⁷⁸ If it is recited each day and every time uninterruptedly,⁷⁹ it clears away and purifies all sins and obscurations⁸⁰ and karmic tendencies⁸¹ of many thousands of kalpas and immediately transfers one to the realm of the completely enlightened buddhas⁸² without doubts.⁸³

⁷¹ Tib. *tshogs gnyis*, ‘the two accumulations / provisions’ (Tib. *bsod nams gyi tshogs*, accumulations of merit and Tib. *ye shes kyi tshogs*, accumulations of wisdom/pristine cognition/awareness).

⁷² Tib. *chos nyid bden pa*, Skr. *dharmatā*, ‘the truth of reality, the real condition of existence, the very or ultimate nature of things or phenomena’.

⁷³ Tib. *brtson ’grus*, ‘effort, diligence’.

⁷⁴ Tib. *thar ba’i gling*.

⁷⁵ Tib. *lung dang rtogs pa’i dam pa’i chos / lung rtogs kyi chos*, ‘the holy Dharma transmitted and realized’, the holy Dharma of scriptural transmissions / scriptures (Tib. *lung chos*) and the holy Dharma of realization / as practice (Tib. *rtogs chos*). In other words, the Dharma that has been told and that has been experienced or realized.

⁷⁶ Tib. *sa bcu byang sems*, Skr. *Daśa Bodhisattva Bhūmi*, ‘the ten stages of path of accumulation or a bodhisattva’s development into a fully enlightened buddha, bodhisattvas of the ten levels’.

⁷⁷ MTA: Tib. *smon lam them skas ma*, ‘Prayer of steps’ (instead of *lhag pa’i smon lam them skas ma*).

⁷⁸ MTA: Tib. *dpal mgon klu sgrub* (instead of *dpal mgon ’phags pa klu sgrub* of the other versions).

⁷⁹ The Dashcholin text and the EAP version has Tib. *’di nyin re bzhin du ma chad par*, ‘each day uninterruptedly’, while the MTA version has Tib. *’di nyin re bzhin tshar re du ma chad par*, ‘each day and every time uninterruptedly’.

⁸⁰ Tib. *sdig sgrib*.

⁸¹ Tib. *bag chags*.

⁸² Tib. *mngon par rdzogs par sangs rgyas kyi sa*, ‘the realm or place of the completely realized or enlightened buddhas’.

⁸³ MTA: + *mangga lam/*.

[additional stanza found in one of the versions only]

Then as soon as they are at transition [between death and rebirth],⁸⁴
getting to the pure realm,⁸⁵ *Sukhāvātī*
in the seeds and anther of a lotus⁸⁶
may [the beings] transform and gain a new rebirth!⁸⁷

TIBETAN TEXT

lhag pa'i smon lam them skas bzhugs so⁸⁸

na mo manydzu shrī gho ya/⁸⁹
dkon mchog gsum la phyag 'tshal lo/
1
thugs rje'i bdag nyid bla ma dang/
dkon mchog gsum dang yi dam lha/
lha'i drang srong mngon shes can/
lhag pa'i smon lam 'grub par shog/
2
mi 'gyur yul dbus skyes pa dang/
dbang po tshang zhing gnas la dad/
de bzhin las mtha' ma log pa/⁹⁰
rang 'byor lnga dang ldan par shog/
3
sangs rgyas byon dang dam chos gsungs/
bstan pa gnas dang der rjes 'jug/
gzhan phyir rtag tu snying brtse ba'i/
gzhan 'byor lnga dang ldan par shog/

⁸⁴ Tib. *mtshams sbyar*, transition (Tib. *mtshams*, 'interval, gap, intermediate space, junction, border, pause, end'. Tib. *sbyar*, 'join, stick together').

⁸⁵ Tib. *zhing khams*, 'buddhafield, paradise, pure realm'.

⁸⁶ This relates to the belief that those who gain rebirth in *Sukhāvātī* are born there from a lotus.

⁸⁷ This additional stanza is found only in the EAP version, where it is after the colophon.

⁸⁸ MTA: *lhag pa'i smon lam them skas ma bzhugs so*. EAP: *lhag pa'i smon lam them skas ma zhes bya ba bzhugs so*.

⁸⁹ MTA and EAP: manydzu shrī gho ṣhā ya.

⁹⁰ EAP: *ma log pa'i*.

4

dmyal ba yi dwags dud 'gro dang/
tshe ring kla klo⁹¹ log lta dang/
sangs rgyas kyis stong lkugs pa ste/
mi khom brgyad las thar par shog/

5

dad pa dang ni gtong ba dang/
thos dang tshul khrim bla na med⁹²/
khrel yod ngo tsha shes rab ste⁹³/
'phags nor bdun dang ldan par shog/

6

thse ring nad med bde skyid la/
gzugs dang skal ba bzang dang rigs⁹⁴/
nor dang shes rab dag dang bdun/
yon tan bdun dang ldan par shog/

7

sde snod gsum dang rgyud sde⁹⁵ bzhi/
'chad rtsod 'khrel ba⁹⁶ mi mnga' ba'i/
thugs rje'i rgyun chad med pa dang⁹⁷/
bla ma rnams dang mjal bar⁹⁸ shog/

8

de gsungs so thar byang sems dang/
rig 'dzin sngags kyi bslab bya rnams/
ji ltar mnos bzhin bsrung ba dang/
gong nas gong du 'phel par shog/

⁹¹ EAP: *kla klor*.

⁹² MTA: *shes rab dang* (instead of *bla na med*), 'insight', but *shes rab* (or *shes pa* as in the MTA and EAP versions) is listed in the next line in all versions.

⁹³ MTA: *shes pa dang*, EAP: *shes pa ste*. Tib. *shes pa*, 'cognition, conscious awareness, consciousness', but usually Tib. *shes rab* (as in the Daščoilin version), 'insight, knowledge' is listed among the 'seven riches of the noble ones'.

⁹⁴ EAP: *rig*.

⁹⁵ EAP: *brgyud sde*.

⁹⁶ MTA: *'khrul ba*, 'mistake, error'. Two versions have *'khrul ba mi mnga' ba'i* here, meaning 'without being embarrassed', while the MTA version has *'khrul ba mi mnga' ba'i*, meaning 'without being mistaken, without error, without mistake'.

⁹⁷ MTA: *chad med pa yi*.

⁹⁸ MTA: *'jal bar*.

9

gsal stong dbyer med rtog pa⁹⁹ dang/
snang stong zung du 'jug pa dang/
bde stong bla na med pa dang¹⁰⁰
sgrib gnyis bag chags dag par shog/

10

'dod pa chung zhing chog shes dang/
byang chub sems dang ldan pa yis/
log pa'i 'tsho ba kun spungs nas/
chos kyi 'tsho bas 'tsho bar shog/

11

gang zhig dgra bcom pha ma gsod/
mthun pa'i dge 'dun dbyen byed cing/
de bzhin gsegs pa'i sku khrug¹⁰¹ 'byin/
mtshams med lnga las thar par shog/

12

mchod rten bshig dang byang sems gsod/
dge slong ma rnam sun 'byin dang¹⁰²
slob pa¹⁰³ gsod cing chos nor brku¹⁰⁴
nye ba lnga las thar par shog/

13

gsod¹⁰⁵ rku rdzun¹⁰⁶ dang 'dod log spyod/
phra ma tshig rstub ngag 'khyal smra/
rnab sems¹⁰⁷ gnod sems log lta sogs¹⁰⁸
mi dge bcu las thar bar shog/

14

⁹⁹ MTA and EAP: *rtogs pa*, 'realization, accomplishment, comprehension, understanding'. The Daščoilin version has *rtog pa* here, 'thought, concept, think, conceptual cognition'.

¹⁰⁰ MTA: *bla na med pa yis*.

¹⁰¹ EAP: *khrag* (this is the correct version).

¹⁰² EAP: *cing*.

¹⁰³ EAP: *slob dpon*, 'teacher, spiritual master'. It is an erroneous form, the other versions have Tib. *slob pa*, 'disciple', and Tib. *slob pa gsod*, 'killing a disciple' is among the five secondary sins listed in this stanza.

¹⁰⁴ EAP: *rku*.

¹⁰⁵ EAP: *bsod* (written erroneously, as *bsod* means 'merit').

¹⁰⁶ MTA: *brdzun*.

¹⁰⁷ MTA: *brnab sems*.

¹⁰⁸ MTA: *log ba lta*.

mnar med rab tsha tsha ba dang/
ngu 'bod che dang ngu 'bod chung/
bsdus 'joms thig nag yang sos ste/¹⁰⁹
tsha dmyal brgyad las thar bar shog/

15

chu bor can/¹¹⁰ dang chu bur brdol/¹¹¹
so tham a chu kyi hud dang/
utpala padma ltar/¹¹² gas te/
grang dmyal brgyad las thar bar shog/

16

nyi tshe/¹¹³ nye 'khor ro myag 'dam/¹¹⁴
mi gtsang 'dam dang me dmur 'obs/¹¹⁵
chu bo rab med/¹¹⁶ shalma li'i/¹¹⁷
de dag gnas las thar bar shog/

17

phyi sgrib can dang nang sgrib can/
zas skom gnyis ka'i sgrib pa can/
me lce/¹¹⁸ 'khor lo can la sogs/
yi dwags gnas las thar bar shog/

18

bying na gnas dang kha 'thor dang/
klen lkugs/¹¹⁹ gcig la gcig za dang/
gsod spyod/¹²⁰ bkol brdung byed pa ste/
dud 'gro'i gnas las thar bar shog/

19

lha la 'pho dang ltung ba dang/

¹⁰⁹ MTA: *te*.

¹¹⁰ MTA and EAP: *chu bur can*.

¹¹¹ MTA: *rdol*.

¹¹² MTA: *utpala padma cher*.

¹¹³ MTA and EAP: *nye tshe*.

¹¹⁴ MTA: *ro myags 'dam*.

¹¹⁵ MTA: *me mur 'obs*, EAP: *me mur 'ob*.

¹¹⁶ MTA and EAP: *chu bo rabs med*.

¹¹⁷ MTA: *shal ma ri*, EAP: *shal ma li'i*.

¹¹⁸ MTA: *mi lce'i*.

¹¹⁹ MTA: *glen lkugs* (this is the correct spelling), EAP: *glen klugs*.

¹²⁰ MTA: *gsod gcod*.

lha ma yin la 'thab rtsod dang/
mi la skye rga na mchi¹²¹ sogs/
sdug bsngal kun las thar bar shog/

20

'jam pa'i dbyangs kyi shes rab dang/
spyan ras gzigs kyi thugs rje dang/
phyag na rdo rje'i mthu stobs kyis/
bde ba can du skye bar shog/

21

shāri'i bu¹²² yi bslab pa dang/
mo'u gal bu yi rdzu 'phrul dang/
kun dga' bo yi thos pa yis/
bde ba can du skye bar¹²³ shog/

22

klu sgrub snying po'i¹²⁴ mkhyen pa dang/
sa ra ha yi¹²⁵ rtogs pa dang/
sha lpa ri/sha wa ri¹²⁶ yi nus mthu yis/
bde ba can du skye bar¹²⁷ shog/

23

dkon mchog gsum gyi bden pa dang/
sangs rgyas byang sems¹²⁸ byin rlabs¹²⁹ dang/
tshogs gnyis yongs rdzogs mnga' thang dang/
chos nyid bden pa'i¹³⁰ 'grub par shog/

24

dge ba'i rta la rab zhon nas/
smon lam srab kyis kha lo bsgyur/

¹²¹ MTA and EAP: 'chi (this is the correct version).

¹²² EAP: *shā ri'i bu*.

¹²³ EAP: *skyes par*.

¹²⁴ EAP: *snying po*.

¹²⁵ MTA: *sa ra ha pa'i*.

¹²⁶ The Daščoilin text has Tib. *sha lpa ri*, possibly instead of *sha wa ri*. The MTA version has Tib. *shā wa ri* and the EAP version has Tib. *bī ra ba*. This manuscript (EAP) has also Tib. *sha ba ri*, which must stand for *sha ba ri pa*, written in handwriting on the edge of the leaf here next to *bī ra ba*.

¹²⁷ EAP: *skyes par*.

¹²⁸ EAP: *byang chub*.

¹²⁹ MTA: *byin brlabs*.

¹³⁰ MTA: *pas*.

brtson 'grus lcags kyis myur bskul nas/
thar ba'i gling du bgrod par shog/

25

spangs rtogs mthar phyin sangs rgyas dang/
lung dang rtogs pa'i dam pa'i chos/
sa bcu¹³¹ byang sems dge 'dun te/¹³²
dkon mchog gsum gyi bkra shis shog//

[colophon]

ces pa 'di yang¹³³ dpal mgon 'phags pa klu sgrub¹³⁴ kyi mdzad pa¹³⁵ lhag pa'i smon lam them
skas ma¹³⁶ 'di nyin re bzhin du¹³⁷ ma chad par¹³⁸ 'don¹³⁹ na bskal pa stong gi sdig sgrub bag
chags thams cad¹⁴⁰ byang zhing dag nas¹⁴¹ myur du mngon par rdzogs par¹⁴² sangs rgyas kyi sa
la bkod par the tshom med do//¹⁴³

[additional stanza found in one of the versions only¹⁴⁴]

de nas nyid mtshams sbyar ma thag/
rag pa'i zhing khams bde ba can/
padma'i snying po ze 'bru la/
rdzus te skyes pa len pa shog//

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¹³¹ MTA: *bcu 'i.*

¹³² MTA: *ste.*

¹³³ MTA: *ces* (instead of *ces pa 'di yang*).

¹³⁴ MTA: *dpal mgon klu sgrub* (instead of *dpal mgon 'phags pa klu sgrub*).

¹³⁵ MTA: *pa 'i.*

¹³⁶ MTA: *smon lam them skas ma* (instead of *lhag pa 'i smon lam them skas ma*).

¹³⁷ MTA: + *tshar re.*

¹³⁸ MTA: *ma chag par.*

¹³⁹ MTA: *hton.*

¹⁴⁰ EAP: *thams.*

¹⁴¹ MTA: *dag ste.*

¹⁴² MTA: *pa 'i.*

¹⁴³ MTA: + *mangga lam/.*

¹⁴⁴ Found only in the EAP version of the text.

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