

སངས་རྒྱལ་དང་བྱང་ཚུབ་སེམས་དཔའ་རྣམས་ལ་ར་མ་དར་སྤྲོན་པའི་སྤྲོན་ལམ་བཞུགས་སོ།

THE PRAYER OF ASPIRATION  
REQUESTING HELP  
FROM THE BUDDHAS AND BODHISATTVAS

དཀོན་མཆོག་གསུམ་ལ་དངོས་སུ་འབྱོར་བ་དང་ཡིད་གྱི་སྤྲུལ་པའི་མཚོད་པ་འབུལ། ལག་དུ་སྤྲོས་ཏེ་ཞུ་བ་  
ཐོགས་ཏེ། གཞུང་བ་དྲག་པོས་འདི་སྐད་དོ།

Make offerings to the Three Jewels with the gifts that you actually have and also with those that you imagine in your mind (as per the system of Bodhisattva Samantabhadra). Hold some fragrant incense in your hand and recite the following with deep faith.

[This should be practiced for oneself before the time of death and before aPho-Ba practice. Only meditators with real power can actually benefit others with it by practising it for them.]

ཕྱོགས་བཅུ་ན་བཞུགས་པའི་སངས་རྒྱལ་དང་བྱང་ཚུབ་སེམས་དཔའ་སྤྲུལ་པའི་སྤྲོན་ལམ་བཞུགས་སོ།

CHOG CHU NA ZHUG PAI SANG GYE DANG JANG CHUB SEM PA THUG JE DANG DAN PA  
ten directions in staying buddhas and bodhisattvas compassion possessing

You, the compassionate Buddhas and Bodhisattvas who reside in the ten directions,

མ་ཁྲིན་པ་དང་ལྡན་པ།

KHYEN PA DANG DAN PA  
deep knowledge, possessing understanding

སྤྲོན་དང་ལྡན་པ།

CHAN DANG DAN PA  
eye (eye of wisdom) possessing

བརྩེ་བ་དང་ལྡན་པ།

TSE WA DANG DAN PA  
compassion, possessing kindness

You who have true understanding, who have the eye of wisdom, you compassionate ones

འགྲོ་བའི་སྐྱབས་སུ་གྱུར་པ་རྣམས།

DRO WAI KYAB SU GYUR PA NAM  
sentient protect as are (plural)

སྤྲུལ་པའི་དབང་གིས་གནས་འདིར་བྱོན་ཅིག།

THUG JEI WANG GI NAE DIR JON CHI  
compassion's power place here come you must

Who protect beings, by the power of your compassion you must come here!

དངོས་སུ་འབྱོར་བ་དང་ཡིད་གྱི་སྤྲུལ་པའི་མཚོད་པ་བཞུགས་ཤིག།

NGO SU JOR WA DANG YI KYI TRUL PAI CHO PA ZHE SHI  
actually gathered and mind of emanated offerings accept must imagined

These offerings that we have actually assembled and all those that we create in our minds – you must accept them all.

སྤྲུལ་པའི་ཅན་ཁྲིད་རྣམས་ལ་མ་ཁྲིན་པའི་ཡེ་ཤེས།

THUG JE CHAN KHYE NAM LA KHYEN PAI YE SHE  
compassionate ones you all with true understanding original knowing

You are the compassionate ones with the original knowing of true understanding.

བརྩེ་བའི་སྤྲུག་ས་རྗེ། མཛད་པའི་འབྲིན་ལས།

TSE WAI THUG JE DZA PAI TRIN LAE  
kind compassion doing, activity, deeds  
performing for others

You have kind compassion. You perform useful activity.

སྐྱོབ་པའི་རྣམ་མཐུ་བསམ་གྱིས་མི་བྱབ་པ་མངའ་བ་ལགས་བས།

KYOB PAI NU THU SAM GYI MI KHYAB PA NGA WA LAG PAE  
protective strength effective inconceivable possessing  
power

You possess inconceivable protective strength and power.

You, the compassionate Buddhas and Bodhisattvas who reside in the ten directions, you who have true understanding, who have the eye of wisdom, you compassionate ones who protect beings, by the power of your compassion you must come here! These offerings that we have actually assembled and all those that we create in our minds – you must accept them all. You are the compassionate ones with the original knowing of true understanding. You have kind compassion. You perform useful activity. You possess inconceivable protective strength and power.

སྤྲུག་ས་རྗེ་ཅན་བྱེད་རྣམས་ཀྱིས་ཆེ་གོ་མོ་ཞེས་བྱ་བ་འདི་ནི།

THUG JE CHAN KHYE NAM KYI CHE GE MO ZHE JA WA DI NI  
compassionate ones you all by this person called this  
(buddhas and bodhisattvas) (say their name)\*

\* when reading this practice for oneself then make the appropriate change from 'this person' to 'I'

Compassionate ones, this person called [.....]

འཇིག་རྟེན་འདི་ནས་ཕ་རོལ་ཏུ་ནི་འགྲོ།

JIG TEN DI NAE PHA ROL TU NI DRO  
world \* this from away from, beyond going

\*their present situation

Is going from this world.

འཇིག་རྟེན་འདི་ནས་ནི་བོར།

JIG TEN DI NAE NI BOR  
world this discard,  
thrown off

སྐྱེས་ཆེན་པོ་ནི་འདེབས།

KYAE CHEN PO NI DEB  
great sweeping change, struck, hit by  
death, the great movement  
that carries one helplessly

This familiar world is abandoned. He is struck by the great sweeping change.

ཤྲོགས་ནི་མེད།

DRO NI ME  
friend, without  
helper

སྤྲུག་བསྐྱེད་ནི་ཆེ།

DUG NGAL NI  
suffering

སྐྱབས་ནི་མེད།

CHE KYAB NI ME  
great protection without

He is friendless, has great suffering and is without protection.

མགོན་ནི་མེད།

GON NI ME  
lord, without  
benefactor

དཔུང་གཉེན་ནི་མེད།

PUNG NYEN NI ME  
assistant, partyman, without  
helper

ཚོ་འདིའི་སྣང་བ་ནི་རུབ།

TSHE DI NANG WA NI  
life this ideas,  
appearances

NUB  
declining, passing away

He has no benefactor. He has no aid. The ideas of this life are passing away.

འགྲོ་བ་གཞན་ཏུ་ནི་འགྲོ།

DRO WA ZHAN DU NI  
beings other to\*

སྤྲུག་ནག་འཕྲུག་པོར་ནི་འཇུག།

DRO MUN NAG THUG POR NI JUG  
going dark and very gloomy enter, start on

\* going to be reborn in another place among other beings

He is going off to be among strangers. He is entering upon great darkness.

གཡངས་ཆེན་པོར་ནི་ལྷུང་།

YANG CHEN POR NI  
great danger (like going  
over a precipice)

LHUNG  
fall

རྣམ་རྟོག་གི་ནགས་ཁྲོད་འབྲུག་པོར་ནི་འཇུག་།

NAM TOG GI  
thoughts of

NAG TRO  
forest

THUG POR NI  
great, thick

JUG  
enter

He is falling into great danger. He is entering the great forest of discursive thoughts.

ལས་ཀྱི་དབང་གིས་ནི་དེད་།

LAE KYI WANG GI NI DE  
karma's power by lead

དགོས་པ་ཆེན་པོར་ནི་འགོ།

GOM PA CHEN POR NI DRO  
isolated big going  
place

He is led by the power of karma. He is advancing into great isolation.

གྲུ་མཚོ་ཆེན་པོར་ནི་བྱེད་།

GYAM TSHO CHEN POR NI KHER  
ocean (of the great  
afflictions) swept,  
carried

ལས་ཀྱི་རླུང་གིས་ནི་བརྟེན་།

LAE KYI LUNG GI NI DAE  
karma's wind by pushed

He is carried by the great ocean. He is pushed by the wind of karma.

ས་རྩུགས་མེད་པའི་ཕྱོགས་སུ་ནི་འགོ།

SA TSHUG ME PAI CHOG SU NI DRO  
resting place, without onward going

གཡུལ་ངོ་ཆེན་པོར་ནི་འཇུག་།

YUL NGO CHEN PO NI JUG  
frightful ideas, great, many entering, coming  
hostile appearances

Without any resting place he must keep travelling on. He is among frightening appearances.

གདོན་ཆེན་པོས་ནི་བྱིན་།

DON CHEN POE NI ZIN  
trouble, great caught

གཤིན་ཇེ་འཕྲོ་ཉམས་ནི་འཇིགས་ཤིང་སྐྱོག་།

SHIN JEI PHOE NYAE NI JIG SHING TRA  
yama's, the messengers, agents frightened terrified  
lord of death's

He has been caught by great harm. He is frightened and terrorised by the agents of Yama.

ལས་ཀྱི་སྲིད་གནས་པ་ལ་ནི་འཇུག་ཡང་ཅིང་།

LAE KYI SI NAE PA LA NI JUG YANG CHING  
karma's possible places into enter, go also

དབང་ནི་མེད་།

WANG NI ME  
power without

(i.e. not get free from the realms of karmic compulsion)

He may enter any of the places made possible by his karma. He is powerless.

Compassionate ones, this person called [.....] is going from this world. This familiar world is abandoned. He is struck by the great sweeping change. He is friendless, has great suffering and is without protection. He has no benefactor. He has no aid. The ideas of this life are passing away. He is going off to be among strangers. He is entering upon great darkness. He is falling into great danger. He is entering the great forest of discursive thoughts. He is led by the power of karma. He is advancing into great isolation. He is carried by the great ocean. He is pushed by the wind of karma. Without any resting place he must keep travelling on. He is among frightening appearances. He has been caught by great harm. He is frightened and terrorised by the agents of Yama. He may enter any of the places made possible by his karma. He is powerless.

གཅིག་པོར་གྲོགས་མེད་པར་འགོ་དགོས་པའི་དུས་ལ་བབས་ན་

CHIG POR DROG ME PAR DRO GOE PAI DU LA BAB NA  
alone friendless go necessary time comes when (now)

Now that the time has come when he must go alone and friendless,

ཐུགས་ཇེ་ཅན་ལྷན་མཁའ་ཆེན་མོ་སྐྱབས་མེད་པ་འདི་ལ་སྐྱབས་མཛོད་ཅིག།

THUG JE CHEN NAM CHE GE MO KYAB ME PA DI LA KYAB DZO CHI  
 compassionate ones the one who protectorless this to protect, you must do this  
 (the buddhas etc.) has died person give refuge

You the compassionate ones must give refuge to [.....] who is without refuge.

གོན་མེད་པ་ལ་གོན་མཛོད་ཅིག།

དཔུང་གཉེན་མེད་པ་ལ་དཔུང་གཉེན་མཛོད་ཅིག།

GON ME PA LA GON DZO CHI PUNG NYEN ME PA LA PUNG NYEN DZO CHI  
 protector, without to benefit do! helper; assistant without to assistance do!

Protect this one who is protectorless! Assist this one who is unassisted!

བར་དོའི་ལྷན་ནག་ཆེན་པོ་ལས་སྐྱབས་ཤིག།

BAR DOI MUN NAG CHEN PO LAE KYOB SHI  
 intermediate dark, great from must protect  
 state gloomy

You must protect him from the great darkness of the bardo.

ལས་ཀྱི་རླུང་དམར་ཆེན་པོ་ལས་བརྐོག་ཅིག།

གཤེན་རྗེའི་འཇིགས་སྐྱབས་ཆེན་པོ་ལས་སྐྱབས་ཤིག།

LAE KYI LUNG MAR CHEN PO LAE DOG CHIG SHIN JEI JIG TRA CHEN PO LAE KYOB SHI  
 karma's storm wind from must repel yama's fear, great from must protect

You must repel the wind of karma. Protect him from the great terror of the Lord of Death.

བར་དོའི་འཕྲང་རིང་ཆེན་པོ་ལས་སྐྱོལ་ཅིག།

BAR DOI TRANG RING CHEN PO LAE DROL CHI  
 bardo narrow, long difficult way from must save

You must save him from the long and narrow passage of the bardo.

ཐུགས་ཇེ་ཅན་ཁྱེད་རྣམས་ཀྱི་ཐུགས་ཇེ་མ་ཚུང་ཅིག།

THUG JE CHAN KHYE NAM KYI THUG JE MA CHUNG CHI  
 compassionate ones compassion not grow less must

Compassionate ones, your compassion must not weaken!

ར་མདའ་མཛོད་ཅིག།

དན་སོང་གསུམ་དུ་མ་བཏང་ཅིག།

RAM DA DZO CHI NGEN SONG SUM DU MA TANG CHI  
 help, assistance must do states of woe three \* in not send must

\*hells, insatiable ghosts, animals

(i.e. do not allow his bad karma to send him there)

You must render assistance. Do not send him into the three lower realms.

སྔོན་གྱིས་དམ་བཅའ་མ་གཡེལ་བར་།

ཐུགས་ཇེའི་ཤུགས་ལྷུང་དུ་སྐྱུང་ཞིག།

NGON GYI DAM CHA MA YEL WAR THUG JEI SHUG NYUR DU CHUNG ZHI  
 former vows not stray from compassion's power quickly make full must  
 (their vows to help all beings)

Keep firmly to the vows you made in former times. Your compassionate power must quickly come to full strength.

སངས་རྒྱས་དང་བྱང་ཆུབ་སེམས་དཔའ་རྣམས་ཀྱིས་།

ཆེན་མོ་འདི་ལ་ཐུགས་ཇེས་ཐབས་།

SANG GYE DANG JANG CHUB SEM PA NAM KYI CHE GE MO DI LA THUG JE THAB  
 buddhas and bodhisattvas person this to compassion method

Buddhas and bodhisattvas, your compassionate methods

དང་རྒྱས་པ་མ་རྒྱུང་ཞིག།

DANG NU PA MA CHUNG ZHI THUG JE ZUNG ZHI

and power not lessen must compassion hold must

And power for [.....] must not be allowed to decrease. You must hold him with compassion.

སེམས་ཅན་ལས་ངན་པའི་དབང་དུ་མ་གཏོང་ཞིག།

SEM CHEN LAE NGEN PAI WANG DU MA TONG ZHI

sentient beings karma, bad of power under not put must  
actions (i.e. not allow them to go)

Do not send beings under the power of their own bad karma.

དཀོན་མཆོག་གསུམ་གྱིས་བདག་ཅག་བར་དོར་སྤྲུག་བསྐྱེད་ལས་སྐྱོབ་ས་ཏུ་གསོལ།

KON CHOG SUM GYI DAG CHAG BAR DOR DUG NGAL LAE KYOB TU SOL

jewels three we bardo in suffering from protect please  
(buddha, dharma, sangha)

Buddha, Dharma, and Sangha please protect us from the sufferings of the bardo.

Now that the time has come when he must go alone and friendless, you the compassionate ones must give refuge to [.....] who is without refuge. Protect this one who is protectorless! Assist this one who is unassisted. You must protect him from the great darkness of the bardo. You must repel the wind of karma. Protect him from the great terror of the Lord of Death. You must save him from the long and narrow passage of the bardo. Compassionate ones, your compassion must not weaken! You must render assistance. Do not send him into the three lower realms. Keep firmly to the vows you made in former times. Your compassionate power must quickly come to full strength. Buddhas and bodhisattvas, your compassionate methods and power for [.....] must not be allowed to decrease. You must hold him with compassion. Do not send beings under the power of their own bad karma. Buddha, Dharma and Sangha please protect us from the sufferings of the bardo.

ཅེས་མོས་གུས་དྲག་པོའི་སྣོན་སུ། བདག་གཞན་ཐམས་ཅད་ཀྱིས་ལན་གསུམ་བྱའོ། དེ་ནས་བར་དོ་ཐོས་  
གྲོལ་དང་འཕྲང་སྣོན་ལ་འཇིགས་སྐྱོབ་མའི་སྣོན་ལམ་བཏབ་པར་བྱའོ། སངས་རྒྱལ་དང་བྱང་ཆུབ་སེམས་དཔལ་  
རྣམས་ལ་ར་མདར་སྤྲོན་པའི་སྣོན་ལམ་རྗེས་སོ། ས་མ་ཡ་རྒྱ་རྒྱ་རྒྱ།

With the most intense devotion we and all other beings must pray like this three times. Then read the prayers of aspiration for protection from fear given in the Bar-Do Thos-Grol and the Bar-Do 'Phrang-sGrol.

This concludes the 'Prayer of Aspiration Requesting Help from the Buddhas and Bodhisattvas'.

Vows. Seal. Seal. Seal

Translated by C.R. Lama and James Low, 1980