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A Praise and Repelling Practice of Sitatapatra

[Praise]

After the assembly of seventy million victors and arya, rishis, knowledge-mantra holders,¹ Brahma, Indra, The Wrathful Mountain Son² as well as Narayana,³ the Seven Excellent Black Lineages,⁴ and the Ten Sugatas had respectfully prostrated to those worthy of homage, from the crown of the Sugata, the letters 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 hordes of maras,
[Was] excellently born from the ushnisha, supreme mark of the King of Shakyas,
In the Hall of Excellent Dharma⁵ 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,⁶
Single mother of all Victors of the three times,
Bhagavati, to you I prostrate.

The harm inflicted by *grahas*,⁷ constellations⁸ 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,
Your thousand heads have manifold expressions,
Your thousand hands possess blazing hand symbols,
You have power over the mandalas of all 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*,⁹
I go to you for refuge.
Please always protect me from all fears.

By merely remembering your feet, please repel
Gods, nagas, demi-gods and others,
All great *grahas*¹⁰ 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,
[Cast] by all types of evil beings,
And with blazing stakes,
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 “Sitapatra, Goddess Arisen from the Ushnisha of the Tathagata,”
The wrathfully magnificent one who pulverizes
All the hordes of *grahas*, obstructers¹¹ and assemblies and retinues of *bhutas*.
Bhagavati, you make the Buddha’s teachings flourish.

Whatever your body, Bhagavan Sitapatra,
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-Sitapatra was composed by Lobsang Dragpa at the request of the renunciate Sherab Gyaltzen and others.

[Repelling Recitation]

As for the repellence:

Sitapatra, 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 all of us
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.

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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*!¹²
Repel the eighty-four evil omens!
Repel the three hundred and sixty obstacles!
Repel the four hundred and four types of illness!¹³
Repel the eight thousand 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!¹⁴
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*¹⁵ and *mewa*!¹⁶
Repel hindrances and calamities!

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

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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, 2014.

Notes

¹ Tib. *rig sngags 'chang*, Skt. *vidhyamantradharas*

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. This belief is also expressed in several popular Tibetan sayings. 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.