AN ASPIRATION TO TRAVEL TO THE HIDDEN LAND OF PEMOKO

BY LELUNG JEDRUNG ZHEPAI DORJE
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By Lelung Jedrung Zhepai Dorje
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Embodiment of the Three Roots, Pema Totrengtsal,

Together with the gatherings of heroes and dakinis,

Come here unimpededly and remain

Witnessing me as I make this aspiration, I pray.

Through whatever collections of virtue that accumulated throughout the three times by myself

And others, all ordinary beings and noble ones,

And the power of the truth of the bodhicitta resolve of the vidyadharas and dakinis,
mönpé dön di tokmé nyur drub shok
May the aim of this aspiration be quickly accomplished without impediment!

gangchen kyegü sönam shing chok tu
In this supreme meritorious realm of the people of the snow mountains,

pemé jin lab bé né kün kyi chok
Supreme among all the hidden lands blessed by Padmasambhava is

khachö nyipa pemo kö di yi
This second Khecara, Pemoko—

ngotsar nangwa ten la pebpar shok
May we see its wondrous marvel in actuality!

jung shi yang chü nö kyi ge' chu gyé
In the environment of the essential wealth of the four elements, the ten virtues increase, and

lo lek kya gyal dögu ngang gi du
The grain of a good harvest and everything one could desire naturally come together

né yam truksö dü kyi chepa kün
Even the names of the calamities of contagious disease, strife, and war are not heard—
May there be this constant auspiciousness!

Barbarians, savages, carnivorous wild beasts and insects and the like,

The sorcerous tricks of the local guardians, the eight classes of spirits, and the dakinis—

May all unseen disruptive obstacles be pacified!

May swollen protrusions, abscesses, inflammatory diseases, elephantiasis,

Edema, cold natured illnesses, lymphatic disorders, and all such illnesses

Of the four elements and infectious vapours,
Be eliminated and all who possess ardour travel without obstruction!

May the fortunate ones of snowy Tibet come together

And spread the essential teachings of theory and practice,

Particularly, by the swift path of the Vajrayana,

May the hidden land be filled with male and female accomplished ones.

Whoever merely aspires to reach this place—

Their accumulated stains of misdeeds, obscurations, faults, and downfalls will be purified,

And by the natural blazing of experience and realisation,
tsa lung tikel min ching drolwar shok
May the channels, winds, and essences ripen and be liberated!

né di gojé shepé dorje dang
May the intentions of the ones who opened this hidden land, Zhepai Dorje and

gyalyum lha chik dorje kyab jé kyi
The mother of the victorious ones Lhachik Dorje Kyabje,

tuk kyí shepa jishin drubpa dang
Be accomplished just as they were made.

kalpa gyatsö bardu shabten shok
May they both live for an ocean of eons!

sang chok khandro gyatsö lungtenpé
Those prophesied by the vast multitudes of supremely secret dakinis,

na dren pawo pal gyal jegang kün
The guide, the heroes, the glorious king, the lord and his subjects,

nekap ngon to lektsok kün gyé shing
For the time being, may all excellent things of the higher realms increase for them, and
tartuk pema ö du drolwar shok
May they ultimately be liberated in the [Palace of] Lotus Light!

khandro gyatsö taktu drok dzé ching
May the hosts of dakinis always offer companionship,

damchen sungmé trinlé drubpa dang
The oath-bound protectors accomplish their enlightened activities, and

jitar tsipé lé kyi jawa kün
Every deed and action, just as they have been divined,

ten drö dön chen khonar gyurwar shok
Result only in great benefit for the teachings and beings!

né di chok su ngalwa tenpa kün
May all the weary ones who strive to reach this place

taktu lama khandrö jezung té
Always be watched over and accepted by the guru and dakinis, and

tukjé jinlab nying la jukpa dang
The blessing of compassion enter into their hearts,
di chi dön nam ngang gi drubpar shok
So they naturally accomplish the benefit of this life and the next!

trulpé né di tendrel drikpé tü
May all the invading enemies of snowy Tibet be averted

gangchen bö kyi tamak kün dok ching
By the power of the auspicious interdependence of this emanating place, and

kyegu tamché bö shing kyipa dang
May all the beings of the land of Tibet be happy, and

tubpé tenpa dar shing gye-par shok
The doctrine of the Buddha flourish and spread!

ngensong sum gji dukngal kün ché ching
May all the suffering of the three lower realms cease, and

kham sum womin shing du jongpa dang
The three realms attain the perfection of Akanistha!

jisi namkha zepar maqyurwar
May the ornamented wheels of the three secrets blaze
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sang sum gyen gyi khorlo barwar shok
For as long as space remains!

Colophon:
Thus, the great householder Pelgyel2 of the supremely heroic Orsho Orang family requested Zhepai Dorje on behalf of the monks of the Padma O Ling retreat center in the sacred place of Nang Ding, which is the aspect of the throat cakra of enjoyment in the great hidden land of Pemako, for an essential [prayer] that would be suitable for regular use. Accordingly, in the quaint residence of Pema Yangdong Dorje on the virtuous day of the first half of the Monkey month in the Female Water Ox Year (1733) called Incautious3, the vidyadhara Zhepai Dorje clearly dictated [this prayer] to the scribe Dorje Sangdak.

SOURCE:
Sle lung rje drung bZhad pa'i rdo rje. 1982. Sbas yul pad+mo bkod du byrod pa'i smon lam. In Gsung 'bum/bZhad pa'i rdo rje, vol.7. pp. 515–520. 大谷大学图书馆. 京都市. BDRC W1CZ2744

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1 Lha geig rdo rje skyabs byed, BDRC P2CN4771
2 Personal Communication – Franz-Karl Ehrhard (2018). Orshō Orang were landed nobility in eastern Kongpo and important benefactors (sbyin bdag) specifically to Choje Lingpa (1682–1720). The transliteration for this textual line is: dpa' bo'i khyu meho' or shod o rang gi khyim bdag chen po dpal rgyal gyis.
3 The term for the female Water Ox is bag med (pramādin). Although it is a rendering of a negative verb of existence—med pa, it is commonly written with a positive verb of existence—yod pa, lending to a rendering of bag yod.