The Vajra Speech of Mahasiddha Thangtong Gyalpo:
The Blessed Prayer Known as “Liberating Sakya from Disease”

By Thangtong Gyalpo

Translated by Gelong Thubten Tsurtrüm

FPMT
Education Services
Practice Requirements:
Anyone can perform the practice in this book.

Technical Note
Italics and a small font size indicate instructions and comments found in the Tibetan text. Words in square brackets have been added by the translator or by Lama Zopa Rinpoche for clarification. For example:

This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].
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Thangtong Gyalpo: The Blessed Prayer
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Motivation

All sentient beings—my mothers who are infinite like space—go for refuge to the precious Guru-Buddha.

This form of going for refuge was given by Arya Avalokiteshvara to Ka Ngapa Paljor Sherab and by him to Mahasiddha Thangtong Gyalpo. Afterwards, it provided infinite benefits for living beings.¹

We go for refuge to the Buddha, the Dharma, and the Sangha.
We go for refuge to the assembly of gurus, yidams, and dakinis.
We go for refuge to the empty clarity of our own minds—the dharmakaya.

Recite these verses as many times as you are able.

OṂ MAṆI PADME HŪṂ

Recite this mantra hundreds of times. Then:

The Actual Prayer

May all the diseases that sadden the minds of sentient beings
That result from karma and temporary conditions,
Such as the harms of graha-spirits,² illnesses, and the bhutas,³
Not occur in the realms of the world.
Mahasiddha Thangtong Gyalpo
May whatever sufferings there are from life-threatening diseases that,
Like a butcher leading an animal to be slaughtered,
Separate the body from the mind in a mere instant,
Not occur in the realms of the world.

May all embodied beings be unharmed
By acute, chronic, and other epidemic diseases,
The mere sounds of whose names terrify beings,
As though they had been placed inside the mouth of Yama, the Lord of Death.

May all embodied beings be unharmed
By the 80,000 classes of interferers,
The 360 evil spirits\(^4\) that harm suddenly,
The 424\(^5\) diseases, and so forth.

May whatever sufferings there are due to disturbances of the four elements,
Depriving the body and mind of every happiness, be totally pacified
And may the body and mind have radiance and power,
And be endowed with long life, good health, and well-being.

By the compassion of the gurus and the Three Jewels,
By the power of the dakinis, Dharma protectors, and guardians,
And by the power of the truth of the infallibility of karma and its results,
May all these dedications and prayers be fulfilled.
Colophons

Original colophon:
Once, an epidemic was spreading from one person to another at the great seat of the Glorious Sakya Monastery. Whatever the mantric masters tried—thread crosses, tormas, medicines, mantras, protection-amulets, and so forth—had no effect and the monastery was in danger of annihilation. At that time, the Great Lord Mahasiddha [Thangtong Gyalpo] performed the “space refuge,” recited a number of mani mantras, and proclaimed this prayer, after which the entire epidemic immediately ceased in dependence upon its performance. Thereby, it became renowned as the Vajra Speech Radiating Masses of Clouds of Blessing Entitled “The Prayer Liberating Sakya from Disease.” SARVAMAṄGGALAM.

Publisher’s Colophon:
Translated by Gelong Thubten Tsultrim (George Churinoff) from Thangtong Gyalpo (thang stong rgyal po), grub thob thang stong rgyal po'i rdo rje'i gsung sa skya nas grol mar grags pa'i smon lam byin rlabs can, s.l.: s.n., s.d. Translation reviewed and edited by Joona Repo and Ven. Tenzin Tsomo, February 2020.

Notes
1  Tib. dka lga pa refers to a person who has mastered the five (Inga) difficult (dka) teachings: the perfection of wisdom (prajnaparamita), the middle way philosophy (madhyamaka), higher knowledge (abhidharma), epistemology (pramana), and discipline (vinaya).
2  Tib. gdon.
3  Tib. 'byung po.
4  Evil spirits (Tib. ye 'drog) are nonhumans who interrupt virtuous practice and bring about undesired events. The term is synonymous with Tib. gdon, Skt. graha.
5  The Tibetan number bzhi brgya rtsa bzhi is variously interpreted to be 400, 404, and 424.
6  Tib. mdom.
7  Tib. ma nam mkha' ma'i skyab 'dro, so-called because the verse has the words “equal to space.”