THE RITUAL OF GREEN TARA

with 21 Homages and Prayers to Guru Rinpoche
THE RITUAL OF GREEN TARA
with 21 Homages and prayers to Guru Rinpoche
The Mandala Ritual,
the Essence of the Two Accumulations,
THE PROFOUND DROP OF TARA
— a Mind Treasure

with 21 Homages and prayers to Guru Rinpoche

www.KTDPublications.com
dharmaebooks.org
Seven-line Prayer and Supplication to the Three Kayas:

Hung! At the northwest border of the land of Uddiyana,

In the pollen heart of a lotus,

You achieved amazing supreme siddhi.

You are widely known as Padmakara.

You are surrounded by many dakinis.
khyé kyi je su dak drup kyi
I follow your example in accomplishment

jin gyi lap chir shek su sol
Please come here to grant your blessing.

gu ru pé ma siddhi hung
How wondrous!

trö dral chö kyi ying kyi zhing kham su
In the pure land of dharmadhatu beyond constructs,

chö nyi dü sum kye gak me pé ngang
Dharmata is without the three times, birth and death,
ja dral lhün dzok de wa chen pö ku
And is the kaya of great bliss devoid of activity.

nam kha zhin du tuk jé chok ri mé
Your impartial compassion is like space:

la ma chö kyi ku la sol wa dep
To the dharmakaya guru

o gyen pe ma jung né la sol wa dep
Uddiyana Pema Jungne I pray.

de chen lhün gyi drup pé zhing kham su
In the pure land of spontaneously present great bliss

ku sung tuk dang yön ten trin lé kyi
Is the kaya of the Sugata bearing five wisdom’s enlightened
ཡེ་ཤེས་་ན་བདེ་བར་གཤེགས་པའི་༔
ye shé nga den dé war shek pé ku
Body, speech, mind, qualities, and deeds.

མི་མཇེད་འཇིག་ེན་དག་པའི་ཞིང་ཁམས་༔
mi jé jik ten dak pé zhing kham su
In the pure land of this Saha world

ཕམ་ལོངས་ོད་ོགས་་ལ་གསོལ་བ་འདེབས༔
la ma long chö dzok ku la sol wa dep
To the sambhogakaya guru

འོ་བའི་དོན་ལ་ོན༔
or wé dön la jön
Is Great Compassion that appears for the welfare of beings.
Your deeds train living beings with skill in means in accordance with their needs,

Throughout past, present, and future:

To the nirmanakaya guru

or gyen pe ma jung né la sol wa dep

Uddiyana Pema Jungne I pray.

Click below if you wish to recite additional prayers to Guru Rinpoche:

The Supplication Clearing the Path of Obstacles

The Supplication Spontaneous Fulfillment of Wishes

From the Northern Treasures

"Padmakara, may I and others..."
emaho
How wondrous!

Inseparable from the dharma-vehicle Samantabhadra, the Sixth [Buddha] Vajradhara,

The Teacher Vajrasattva and Bhagavan Shakyamuni,

Protector Amitayus and Chenrezig too:

To you, Padma, I pray.

Epitome of enlightened body, Manjushri Yamantaka;
སུང་གི་བདག་ཉིད་དབང་ཆེན་་ད་འཚར༔
sung gi dak nyi wang chen ta ké tsér
Epitome of enlightened speech, mighty Hayagriva;

སྟུག་ི་བདག་ཉིད་ཡང་དག་ཧེ་་ཀ༔
tuk kyi dak nyi yang dak hé ru ka
Epitome of enlightened mind, Yangdak Heruka;

གྱུ་རྒྱུ་བློ་བཟོ་བུ་མི་ཆུས་པའི་དབང་༔
gu ru yi zhin nor bu la sol wa dep
Guru Wish-fulfilling Jewel, to you I pray.

ཡོན་ཏན་ཟིལ་གནོན་ཆེ་མཆོག་ཧེ་་ཀ༔
yön ten zil nön che chok hé ru ka
Overpowering qualities, Chemchok Heruka;

ིན་ལས་བདག་ཉིད་ོ་ེ་གཞོན་འི་༔
trin lé dak nyi dor je zhön nü ku
Epitome of enlightened activity, Vajrakumara;

མ་མོ་མཁའ་འོའ་གཙ་བོ་མངོན་ོགས་ལ༔
ma mo khan drö tso wo ngön dzok gyal
Leader of mamos and dakinis, Truly Perfected
pal chen tö treng tsal la sol wa dep
Great and glorious Pema Totrengtsal, to you King, I pray.

ku yì yìng su gyu trul zhi trö ngang
In the expanse of your body, the magical net of Peaceful and Wrathful Ones;

sung gi dang ké yen lak chu nyi den
The melody of your speech, the twelve sections;

tuk kyi gong pa zang tal yong la khyap
Your wisdom mind, unimpeded and all-pervading:

khan drö tso wo jé la sol wa dep
To you, lord of dakinis, I pray.

ku tsap lung ten sung tsap ter du bé
You predicted your heirs and concealed your speech as terma.
Directing your mind to disciples with karma,

You left the final testament of your compassion to all the people of Tibet:

Kind nirmanakaya, to you I pray.

Recollecting your kindness, Guru Rinpoche,

In consideration of your previous vows and promises, accept us!

In these unfortunate times, there is no hope other than you.
Look upon us with compassion, nirmanakaya of Uddiyana!

With your power and strength, reverse the deceit and agitation of these bad times.

Bestow the great empowerment of your blessings and wisdom.

Enhance the power of experience and realization,

And enable us to benefit the teachings and beings.

I pray to achieve buddhahood in one lifetime!
The Mandala Ritual, the Essence of the Two Accumulations, from the Profound Drop of Tara — a Mind Treasure

Having paid homage to the mother, Tara, whose intention and activity are more excellent even than those of the guides of the three times and their children, I will explain the practice in accordance with the kriya and charya tantras.

As these Profound Drop practices are the condensed essence, much elaboration is unnecessary. However, there are both extensive and abbreviated formats, the one slightly elaborate and the other for daily use. The first: In front of a painting or statue of Jetsunma Tara, or whatever image of the three jewels you can acquire, on a clean surface, set out the two waters with the usual offerings: a round white torma, an offering mandala, grain for tossing, and so forth. If you can, abide in the conduct of ablution and purification. If not, at least perform the practice at a time of day at which you have not consumed meat or alcohol, such as in the morning. With stable renunciation for existence, and the bodhicitta attitude, go for refuge and generate the mind of awakening as follows:

In front of me, in the sky, the noble Tara is directly perceived.
namo kön chok kün ngö je tsün mar
I pay homage to the real embodiment

dak sok dro kün kyap su chi
Of the Triple Gem, Tara.

jang chup mön pé sem kyé né
Having developed the bodhicitta of aspiration,

zab mö lam la juk par gyi
I enter the profound path. (three times)

Gathering the accumulations:

jet sün pak ma drol ma dang
To the noble Arya Tara

chok chu dü sum zhu kpa yi
And to the buddhas and bodhisattvas
In the ten directions and the three times,

I bow to you with complete faith.

I make offerings both actual and imagined

Of such things as flowers, incense, lamps,

Food, music, and much else.

I beseech the holy assemblage to accept these offerings.
From beginningless time until now,

I repent all the ten unvirtuous acts, the five actions of immediate consequence,

And all the other negative actions

I have committed while influenced by mental affliction.

I rejoice in the merit of whatever virtue

Śravakas, pratyekabuddhas, bodhisattvas,
dû sum ge wa chi sak pé
And ordinary people

sö nam la ni dak yi rang
Have gathered throughout the three times.

sem chen nam kyi sam pa dang
I pray that the wheel of the Dharma

lo yi jé drak ji ta war
Be turned in the form of

ché chung tün mong tek pa yi
The greater and lesser vehicles

chö kyi khor lo kor du sol
For as many different aptitudes as are present in the motivations of all sentient beings.
khor wa ji si ma tong war
I beseech the buddhas not to pass into nirvana,

nya ngen mi da tuk jé yi
But until samsara is completely emptied,

duk ngal gya tsor jing wa yi
To look with great compassion on all sentient beings

sem chen nam la zik su sol
Who flounder in this ocean of frustration and sorrow.

dak gi sö nam chi sak pa
May whatever merit I have accumulated

tam ché jang chup gyur gyur né
Become a seed for the enlightenment of all beings.
ring por mi tok dro wa yi
On reaching enlightenment myself, may I develop, without delay,

dren pé pal du dak gyur chik
The qualities of a savior of beings.

Recite the above verses.

The consecration of offerings:

om bendza am ri ta kun da li ha na ha na hung pé
om so bha wa shud dhah sar wa dhar ma so bha wa shud dho ham

Thus cleans.

ne yul pe mo kö pé zhing
The environment becomes the realm of Lotus Design
yip dang gyen kö tse me par
With unlimited shapes and adornments.

lha dzé ting dzin lé drup pé
The offering substances, created by samadhi,

chö dzé sam mi khyap par gyur
Become inconceivable and divine.

om benza argham padyam pupé dhupé aloké newidye shabda ah hung
I offer drinking water, washing water, flowers, incense, lamps, scented water, food, and music.

om benza sapara na kham

Then, paying homage and making offerings first to the Three Jewels in general:
chok chu dü zhi lama gyal wa sé dang che pa tam ché dün gyi nam khar ben za sa ma dza
All the gurus, victors, and their children of the ten directions and four times form a vajra assembly in the sky in front.

ma lü sem chen kün gyi gôn gyur ching
You who are the leader of all sentient beings,

dü dé pung ché mi zé jom dzé lha
You who are the destroyer of all maras and all obstacles—

ngö nam ma lü ji zhin khyen gyur pé
All things are understood by you.

chom den khor ché né dir shek su sol
Conqueror, we request that you approach this place, together with your retinue.
The seven branches:

With body, speech, and mind,

I pay homage to all those lions of humanity,

As many as there are, without exception,

Who arise in the worlds of the ten directions and the three times.

Through the power of this aspiration to excellent conduct,
May I see in my mind all the victors

And bow to them with as many bodies

As there are particles in all the realms.

On each particle I imagine as many buddhas as there are particles,

Surrounded by bodhisattvas.

In that way, I imagine the dharmadhatu
tam ché gyal wa dak gi gang war mö
Totally filled with victors.

de dak ngak pa mi zé gya tso nam
With all the sounds of inexhaustible oceans

yang kyi yen lak gya tsö dra kün gyi
Of songs, I fully express

gyal wa kün gyi yön ten rap jö ching
The qualities of all the victors.

de war shek pa tam ché dak gi tö
I praise all sugatas.

mé tok dam pa treng wa dam pa dang
I offer those victors
ིས་སུ་ཟགས་པ་སོང་བོ་སྡོག་བྱུང་མཆོག་དང་།

sil nyen nam dand juk pa duk chok dang
Sacred flowers, holy garlands, cymbals,

མར་མེ་མཆོག་དང་བག་ོས་དམ་པ་ཡིས།

mar mé chok dang duk pö dam pa yi
Ointments, the best of parasols,

ལ་བ་དེ་དག་ལ་ནི་མཆོད་པར་བི།

gyal wa de dak la ni chö par gyi
The finest lamps, and sacred incense.

ན་བཟའ་དམ་པ་མས་དང་ི་མཆོག་དང་།

na za dam pa nam dang dri chok dang
I offer those victors

ཐེ་མཐུ་མ་ར་མ་རི་རབ་མཉམ་པ་དང་།

che mé pur ma ri rap nyam pa dang
Sacred fabrics, the finest of scents,

བཀོད་པ་ད་པར་འཕགས་པའི་མཆོག་ན་ིས།

kö pa khye par pak pé chok kün gyi
Heaps of medicinal powders equal in size to Mt. Meru,
བསོད་ནམས་མཐོང་ངོ་བོ་བཞི་ཕྱིར།

gyal wa dé dak la yang chö par gyi
And particularly excellent realms.

ཆོས་པ་གང་མས་་མེད་་ཆེ་བ།

chö pa gang nam la mé gya ché wa
I also imagine presenting to those victors

དེ་དག་ལ་བ་ཐམས་ཅད་ལ་ཡང་མོས།

dé dak gyal wa tam ché la yang mö
Whatever offerings are unexcelled and vast.

ཞྭ་ཤེས་ས་པ་དི་ཆུང་དབང་གིས།

zang po chö la de pé top dak gi
Through the power of faith in excellent conduct,

ལ་བ་ན་ལ་ག་འཚལ་མཆོད་པར་བི།

gyal wa kün la chak tsal chö par gyi
I pay homage and present offerings to all victors.

འདོད་ཆགས་ཞེ་ང་གཏི་ག་དབང་གིས་ནི།

dö chak zhe dang ti muk wang gi ni
I confess individually all harmful actions
I have done with body, speech, and mind

Under the power of attachment, aversion,

And bewilderment.

I rejoice in all the merit of all the victors

Of the ten directions, of the bodhisattvas

And pratyekabuddhas, of those training
dé dak kün gyi je su dak yi rang
And beyond training, and of all beings.

gang nam chok chü jik ten drön ma dak
I exhort all the lamps of the ten directions

jang chup rim par sang gye ma chak nyé
Who have attained passionless buddhahood

gön po de dak dak gi tam ché la
Through the stages of awakening,

khor lo la na mé par kor war kul
All those protectors, to turn the unsurpassable wheel of the Dharma.

nya ngen da tön gang zhé de dak la
With palms fully joined, I request those wishing
To demonstrate passing into nirvana

To abide for as many kalpas as there are particles in all the realms,

For the benefit and happiness of all beings.

I dedicate all virtue, however slight,

I have accumulated through homage, offering,

Confession, rejoicing, exhortation, and requesting,
To awakening.

I continually and respectfully offer to the three jewels, the three roots, the ocean

Of Dharma protectors and gods of wealth,

All the bodies, possessions, and virtues

Of myself and limitless sentient beings,

Together with the four continents,
The supreme mountain, the sun and moon,

And the inconceivable wealth of gods and humans

Continually emanated

As vast clouds of Samantabhadra's offerings.

May the great accumulation of merit be completed

And the radiance of wisdom expand fully.
om guru dewa dakini sarwa ratna mendala pudza megha ah hung

With that, offer a mandala.

namo sang gye chö dang gé dün dang
Buddhas, Dharma, sangha,

la ma yi dam khan dro dang
Gurus, yidams, dakinis,

chö sung nor lha ter gyi dak
Dharma protectors, gods of wealth, lords of terma:

yé shé chik ngo wo lé
You display the nature of unimpeded diversity

rang zhin ma gak chir yang tön
From within the essence of one wisdom.
tuk jé trin lé mé po ché
Your compassion and activity are the most excellent.

dro kün kyap dang gön gyur pa
You are refuges and protectors of all beings.

khyen tsé dak nyi khyé nam la
You are the embodiment of wisdom and kindness.

chak tsal nying né kyap su chi
I pay homage to you from my heart and go for refuge.

lü dang long chö chö par bul
I offer you my body and my possessions.

dak dang ta yé sem chen nam
I pray that you will continually protect me
And limitless sentient beings with your compassion.

Grant your blessing that sickness and harm may be pacified,

That vitality and merit may flourish,

And that all of our wishes without exception

May be fulfilled in accordance with the Dharma.

With that, request the fulfillment of your wishes.

Then, presenting offerings three times to Jetsunma in particular, and the recitation of the Tantra of Praise:
rang nyi ké chik dren dzok su
Complete in an instant of recollection,

jé tsün pak mé kur sal wé
I appear as the noble Jetsunma Tara.

tuk kar da teng tam jang gu
In my heart, above a moon disk, is a green TAM.

dé lé ö zer pak yé trö
Innumerable light-rays are projected from it.

pak ma nam trul nyer chik dang
The twenty-one emanations of Arya Tara

kön chok gya tsö trin tro wa
And the ocean of the three jewels, billowing like clouds,
dün gyi nam khar chen drang gyur
Assemble in the sky, in front.

tam kyé mé ö sal chö kü ying
The unborn luminous expanse of the dharmakaya

gak mé pak mé yé shé kur
Dawns as the unceasing wisdom body of Arya Tara,

gang dul gyu trul dra war shar
The net of magical illusion that tames everyone.

tsur shek ar ya ta ré dza
Come here, Arya Tara.

dak dang dro la tuk tsé chir
Out of your kindness to me and to all beings,
And through your miraculous power,

I request, conqueror, that you remain here

For as long as I present offerings to you,

I fill the dharmadhatu

With clouds of Samantabhadra’s offerings,
chos dings sas par bang sas the
Actually present, and arising from the mind.

pak ma drol ma khor the cho
I offer these to Arya Tara and her retinue.

om aya tare saparvara benza argham padyam pupé aloké newidyé
shabda tra ti tsa soha
With that, invite them and make general offerings.

om ah hung kham sum nö chü pal jor dang
I offer to the embodiments of compassion of the three realms

dak lü long the cho gé tsok kün
The glory and richness of the environment and its contents,
tuk jé dak nyi nam la bul
My body, my possessions, and all virtues.

zhé né jin gyi lap tu sol
I pray that you will accept these and grant your blessing.

om sarwa tathagata ratna mendala pudza ho

With that, offer a mandala in particular. Then recite the Tantra of the King of Praises, the twenty-one homages, twice:
Twenty-one Praises and Homages

om jé tsün ma pak ma drol ma la chak tsal lo
OM I prostrate to the noble lady, Arya Tara.

chak tsal ta ré nyur ma pa mo
Homage to TARE, the quick and heroic,

tut ta ra yi jik pa sel ma
And to TUTTARE, which dispels fear,

tu ré dön kun jin pé drol ma
And to TURE, which liberates and grants all wishes,

so ha yi gé khye la dü do
And I bow to the letters SVAHA.
chak tsal drol ma nyur ma pa mo
I prostrate to Tara, the quick and heroic,

chen ni ké chik lok dang dra ma
Whose eyes flash instantly, like lightning,

jik ten sum gön chu kyé zhal gyi
Who arose from the open heart on the lotus face

gé sar jé wa lé ni jung ma
Of the three worlds’ protector.

chak tsal tön ké da wa kün tu
I prostrate to you whose face

gang wa gya ni tsek pé zhal ma
Is like a hundred full autumn moons,
kar ma tong trak tsok pa nam kyi
Who blazes with the light

rab tu che wé ö rap bar ma
Of thousands of stars.

chak tsal ser ngo chu né kyé kyi
I prostrate to you whose hands are adorned

pé mé chak ni nam par gyen ma
By lotuses born from water blue and gold,

jin pa tsön drü ka tup zhi wa
Whose conduct is generosity, diligence,

zö pa sam ten chö yul nyi ma
Discipline, peace, patience, and meditation.
chak tsal dé zhin shek pé tsuk tor
I prostrate to you, the ushnisha of the tathagatas,

ta yé nam par gyal war chö ma
Whose deeds are boundless, utter victory,

ma lü pa rol chin pa top pé
Who have achieved all transcendences,

gyal wé sé kyi shin tu ten ma
On whom the bodhisattvas fully rely.

chak tsal tut ta ra hung yi gé
I prostrate to you who fill the desire realm, all directions,

dö dang chok dang nam kha gang ma
And all space with the syllables TUTTARA HUNG,
Who trample on the seven worlds,
And are able to summon all without exception.
I prostrate to you whom Indra, Agni, Brahma,
Vayudeva, Ishvara, and other gods worship,
Who are praised in your presence by bhutas,
Vetalas, gandharvas, and hosts of yakshas.
chak tsal tré che ja dang pé kyi
I prostrate to you who totally conquer, with TRAT and PHAT,

pa rol trul khor rab tu jom ma
All the devices of adversaries,

yé kum yön kyang zhap kyi nen té
Who trample with right leg contracted and left extended,

mé bar truk pa shin tu bar ma
Who blaze amid wild, burning flames.

chak tsal tu ré jik pa chen mo
I prostrate to you who totally conquer, with terrifying TURE,

dù kyi pa wo nam par jom ma
The warriors of Mara,
chu kyé zhal ni tro nyer den dzé  
Whose lotus face frowns,

dra wo tam ché ma lü sö ma  
Who kill all enemies without exception.

chak tsal kön chok sum tsön chak gyé  
I prostrate to you whose fingers adorn your heart

sor mö tuk kar nam par gyen ma  
With the mudra of the Three Jewels,

ma lü chok kyi khor lö gyen pé  
Who is adorned by a turbulent wheel of light,

rang gi ö kyi tsok nam truk ma  
Blazing in all directions.
chak tsal rab tu ga ji pé
I prostrate to you whose crown, heavy with great joy,

u gyen ö kyi treng wa pel ma
Radiates garlands of light,

zhé pa rap zhé tut ta ra yi
Whose fierce laugh of TUTTARA

dü dang jik ten wang du dzé ma
Enthralls maras and all the world.

chak tsal sa zhi kyong wé tsok nam
I prostrate to you who are able to summon

tam ché guk par nü pa nyi ma
All the guardians of the ground,
Who, with a frown and the syllable HUM,

Liberate from all deprivation.

I prostrate to you whose head is adorned by a sliver of the moon,

Who blaze brilliantly with all adornment,

Whose hair is always beautiful

With Amitabha’s brilliant light.
chak tsal kal pa ta mé mé tar
I prostrate to you who dwell amid garlands of flame

bar wé treng wé ü na né ma
Like the fire at a kalpa’s end,

yé kyang yön kum kün né kor gé
Who are delighted, with right leg extended and left bent,

dra yi pung ni nam par jom ma
Who totally conquer enemies’ forces.

chak tsal sa zhi ngö la chak gi
I prostrate to you who pierce the ground with the palm of your hand

til gyi nün ching zhap kyi dung ma
And trample it with your feet,
tro nyér chen dzé yigé hung gi
Who, frowning, with the syllable HUNG

rim pa dün po nam ni gem ma
Conquer the seven levels.

chak tsal dé ma gé ma zhi ma
I prostrate to you whose conduct is blissful,

nya ngen dé zhi chö yul nyi ma
Virtuous, tranquil, the peace of nirvana,

so ha om dang yang dak den pé
Whose SVAHA and OM

dik pa chen po jom pa nyi ma
Conquer great wrongdoing.
chak tsal kün né kor rap ga wé
I prostrate to you who amid utter joy

dra yi lü ni rap tu gem ma
Totally defeat enemies,

yi gé chu pé ngak ni kō pé
Tara who arises from the awareness HUNG

rig pa hung lé drol ma nyi ma
Surrounded by the ten syllables.

chak tsal tu ré zhap ni dap pé
I prostrate to TURE who stamps her feet,

hung gi nam pé sa bön nyi ma
Whose seed has the form of HUNG,
Who shakes Mount Meru, Mandara, Vindhya, and the three worlds.

I prostrate to you whose hand holds

The gods’ lake marked by a rabbit, Who dispel all poisons when two TARAs

And the syllable PHAT are said.
chak tsal lha yi tsok nam gyal po
I prostrate to you on whom the king of gods

lha dang mi am chi yi ten ma
And all gods and kinnaras rely,

kün né go cha ga wé ji kyi
Who dispel dispute and bad dreams

tsö dang mi lam ngen pa sel ma
With complete armor and joyous splendor.

chak tsal nyi ma da wa gye pé
I prostrate to you whose two eyes are as bright

chen nyi po la ö rap sal ma
As the sun and full moon,
ha ra nyi jö tut ta ra yi
Who dispel the fiercest contagion

shin tu drak pö rim né sel ma
By reciting HARA twice and TUTTARA.

chak tsal dé nyi sum nam kō pé
I prostrate to you who pacify

zhi wé tu dang yang dak den ma
Through the placement of threefold suchness,

dön dang ro lang nō jin tsok nam
Supreme TURE who conquers the hosts

jom pa tu ré rap chok nyi ma
Of spirits, vetalas, and yakshas.
This is the praise of the root mantra.

And the twenty-one prostrations.

I fill the dharmadhatu.

With clouds of Samantabhadra’s offerings,

Actually present, and arising from the mind.

I offer these to Arya Tara and her retinue.
ཨ་་་རེ་ས་པ་རི་་ར་བ་ཨཾ། ཾ། ེ། ���། ཁེ། དེ། ནཻ་ཝི་། ཤ་་ི་། ༢
om arya taré sapariwara benza argham padyam pupé dhupé aloké gendhé newidyé shabda tra ti tsa soha

ཨ་ཿྃ༔ ཁམས་གམ་ོད་བད་དཔལ་འོར་དང་༔
om ah hung kham sum nö chü pal jor dang
I offer to the embodiments of compassion of the three realms

དག་ས་ལོངས་ོད་དགེ་ཚགས་ན༔
dak lü long chö gé tsok kün
The glory and richness of the environment and its contents,

གས་ེའི་བདག་ཉིད་མས་ལ་འལ༔
tuk jé dak nyi nam la bul
My body, my possessions, and all virtues.

བཞེས་ནས་ིན་ིས་བབ་་གསོལ༔
zhé né jin gyi lap tu sol
I pray that you will accept these and grant your blessing.

ཨ་ས་ཏ་་ག་ཏ་ར་མ་ལ་་ཛ་ཧོ༔
om sarwa tathagata ratna mendala pudza ho

With that, offer a mandala.
chak yé chok jin chak gya nyi
Her right hand in the mudra of supreme generosity

kyap jin chak gya gyur pé ok
Becomes the mudra of giving protection.

dak dang sung ja kün tsü né
I and all to be protected are placed under this

jik pa kün lé uk yung gyur
And assured protection from all dangers.

*Imagining that, recite the Twenty-one Homages three times:*
Twenty-one Praises and Homages

་ཐོས་ལྟོ་བོད་པའི་ལ་པོའ་ད་ག་འཚལ་ཉེར་གཅིག་མ་བགས་སོ།།

om jé tsün ma pak ma drol ma la chak tsal lo
OM I prostrate to the noble lady, Arya Tara.

chak tsal ta ré nyur ma pa mo
Homage to TARE, the quick and heroic,

tut ta ra yi jik pa sel ma
And to TUTTARE, which dispels fear,

tu ré dön kun jin pé drol ma
And to TURE, which liberates and grants all wishes,

so ha yi gé khye la dü do
And I bow to the letters SVAHA.
chak tsal drol ma nyur ma pa mo
I prostrate to Tara, the quick and heroic,

chen ni ké chik lok dang dra ma
Whose eyes flash instantly, like lightning,

jik ten sum gön chu kyé zhal gyi
Who arose from the open heart on the lotus face

gé sar jé wa lé ni jung ma
Of the three worlds’ protector.

chak tsal tön ké da wa kün tu
I prostrate to you whose face

gang wa gya ni tsek pé zhal ma
Is like a hundred full autumn moons,
Who blazes with the light

Of thousands of stars.

I prostrate to you whose hands are adorned

By lotuses born from water blue and gold,

Whose conduct is generosity, diligence,

Discipline, peace, patience, and meditation.
chak tsal dé zhin shek pé tsuk tor
I prostrate to you, the ushnisha of the tathagatas,

ta yé nam par gyal war chö ma
Whose deeds are boundless, utter victory,

ma lü pa rol chin pa top pé
Who have achieved all transcendences,

gyal wé sé kyi shin tu ten ma
On whom the bodhisattvas fully rely.

chak tsal tut ta ra hung yi gé
I prostrate to you who fill the desire realm, all directions,

dö dang chok dang nam kha gang ma
And all space with the syllables TUTTARA HUNG,
jik ten dün po zhap kyi nen té
Who trample on the seven worlds,

lü pa me par guk par nü ma
And are able to summon all without exception.

chak tsal gya jin mélha tsang pa
I prostrate to you whom Indra, Agni, Brahma,

lung lha na tsok wang chuk chö ma
Vayudeva, Ishvara, and other gods worship,

jung po ro lang dri za nam dang
Who are praised in your presence by bhutas,

nö jin tsok kyi dün né tö ma
Vetalas, gandharvas, and hosts of yakshas.
chak tsal tré che ja dang pé kyi
I prostrate to you who totally conquer, with TRAT and PHAT,

pa rol trul khor rab tu jom ma
All the devices of adversaries,

yé kum yön kyang zhap kyi nen té
Who trample with right leg contracted and left extended,

mé bar truk pa shin tu bar ma
Who blaze amid wild, burning flames.

chak tsal tu ré jik pa chen mo
I prostrate to you who totally conquer, with terrifying TURE,

dù kyi pa wo nam par jom ma
The warriors of Mara,
chu kyé zhal ni tro nyer den dzé
Whose lotus face frowns,

dra wo tam ché ma lü sö ma
Who kill all enemies without exception.

chak tsal kön chok sum tsön chak gyé
I prostrate to you whose fingers adorn your heart

sor mö tuk kar nam par gyen ma
With the mudra of the Three Jewels,

ma lü chok kyi khor lö gyen pé
Who is adorned by a turbulent wheel of light,

rang gi ö kyi tsok nam truk ma
Blazing in all directions.
chak tsal rab tu ga ji pé
I prostrate to you whose crown, heavy with great joy,

u gyen ö kyi treng wa pel ma
Radiates garlands of light,

zhé pa rap zhé tut ta ra yi
Whose fierce laugh of TUTTARA

dü dang jik ten wang du dzé ma
Enthralls maras and all the world.

chak tsal sa zhi kyong wé tsok nam
I prostrate to you who are able to summon

tam ché guk par nü pa nyi ma
All the guardians of the ground,
tro nyér yo wé yi gé hung gi
Who, with a frown and the syllable HUM,

pong pa tam ché nam par drol ma
Liberate from all deprivation.

chak tsal da wé dum bü u gyen
I prostrate to you whose head is adorned by a sliver of the moon,

gyen pa tam ché shin tu bar ma
Who blaze brilliantly with all adornment,

ral pé trö né ö pak mé lé
Whose hair is always beautiful

tak par shin tu ö rap dzé ma
With Amitabha’s brilliant light.
chak tsal kal pa ta mé mé tar
I prostrate to you who dwell amid garlands of flame

bar wé treng wé ü na né ma
Like the fire at a kalpa’s end,

yé kyang yön kum kün né kor gé
Who are delighted, with right leg extended and left bent,

dra yi pung ni nam par jom ma
Who totally conquer enemies’ forces.

chak tsal sa zhi ngö la chak gi
I prostrate to you who pierce the ground with the palm of your hand

til gyi nün ching zhap kyi dung ma
And trample it with your feet,
tro nyér chen dzé yigé hung gi
Who, frowning, with the syllable HUNG

rim pa dün po nam ni gem ma
Conquer the seven levels.

chak tsal dé ma gé ma zhi ma
I prostrate to you whose conduct is blissful,

nya ngen dé zhi chö yul nyi ma
Virtuous, tranquil, the peace of nirvana,

so ha om dang yang dak den pé
Whose SVAHA and OM

dik pa chen po jom pa nyi ma
Conquer great wrongdoing.
chak tsal kün né kor rap ga wé
I prostrate to you who amid utter joy

dra yi lü ni rap tu gem ma
Totally defeat enemies,

yi gé chu pé ngak ni kō pé
Tara who arises from the awareness HUNG

rig pa hung lé drol ma nyi ma
Surrounded by the ten syllables.

chak tsal tu ré zhap ni dap pé
I prostrate to TURE who stamps her feet,

hung gi nam pé sa bön nyi ma
Whose seed has the form of HUNG,
Who shakes Mount Meru, Mandara,

Vindhya, and the three worlds.

I prostrate to you whose hand holds

The gods’ lake marked by a rabbit,

Who dispel all poisons when two TARAs

And the syllable PHAT are said.
chak tsal lha yi tsok nam gyal po
I prostrate to you on whom the king of gods

lha dang mi am chi yi ten ma
And all gods and kinnaras rely,

kün né go cha ga wé ji kyi
Who dispel dispute and bad dreams

tsö dang mi lam ngen pa sel ma
With complete armor and joyous splendor.

chak tsal nyi ma da wa gye pé
I prostrate to you whose two eyes are as bright

chen nyi po la ö rap sal ma
As the sun and full moon,
ha ra nyi jö tut ta ra yi
Who dispel the fiercest contagion

shin tu drak pö rim né sel ma
By reciting HARA twice and TUTTARA.

chak tsal dé nyi sum nam kô pé
I prostrate to you who pacify

zhi wé tu dang yang dak den ma
Through the placement of threefold suchness,

dön dang ro lang nö jin tsok nam
Supreme TURE who conquers the hosts

jom pa tu ré rap chok nyi ma
Of spirits, vetalas, and yakshas.
tsa wé ngak kyi tö pa di dang
This is the praise of the root mantra

chak tsal wa ni nyi shu tsa chik
And the twenty-one prostrations.

Return to repeat Twenty-one Praises and Homages

om ngö jor yi lé jung wa yi
I fill the dharmadhatu

kün tu zang pö chö trin gyi
With clouds of Samantabhadra’s offerings,

chö ying gye par kang jé té
Actually present, and arising from the mind.

pak ma drol ma khor ché chö
I offer these to Arya Tara and her retinue.
om aśṭa taraśe saṁpāti vṛddhārgham padyaṁ pūpe dhumpe aloke gendhe newidyē shabdā tra ti tsa soha

I offer to the embodiments of compassion of the three realms,

dak lū long chö gé tsok kūn

The glory and richness of the environment and its contents,

tuk jē dak nyi nam la bul

My body, my possessions, and all virtues.

zhé né jin gyi lap tu sol

I pray that you will accept these and grant your blessing.

om sarva tathāgata ratna mendala pudza ho

With that, offer a mandala.
ku lé dü tsi chu gyün bab
From her body a stream of ambrosia descends,

rang dang sung jé chi wo né
Entering me and all those to be protected, through the crown of our heads.

zhuk té lü kün gang wa yi
It fills our whole bodies,

jin lap ma lü zhuk par gyur
And all of her blessings enter into us.

*Imagining that, recite the twenty-one homages seven times, and its benefits:*
Twenty-one Praises and Homages

om jé tsün ma pak ma drol ma la chak tsal lo
OM I prostrate to the noble lady, Arya Tara.

chak tsal ta ré nyur ma pa mo
Homage to TARE, the quick and heroic,

tut ta ra yi jik pa sel ma
And to TUTTARE, which dispels fear,

tu ré dön kun jin pé drol ma
And to TURE, which liberates and grants all wishes,

so ha yi gé khye la dü do
And I bow to the letters SVAHA.
chak tsal drol ma nyur ma pa mo
I prostrate to Tara, the quick and heroic,

chen ni ké chik lok dang dra ma
Whose eyes flash instantly, like lightning,

jik ten sum gön chu kyé zhal gyi
Who arose from the open heart on the lotus face

gé sar jé wa lé ni jung ma
Of the three worlds’ protector.

chak tsal tön ké da wa kün tu
I prostrate to you whose face

gang wa gya ni tsek pé zhal ma
Is like a hundred full autumn moons,
Who blazes with the light

Of thousands of stars.

I prostrate to you whose hands are adorned

By lotuses born from water blue and gold,

Whose conduct is generosity, diligence,

Discipline, peace, patience, and meditation.
chak tsal dé zhin shek pé tsuk tor
I prostrate to you, the ushnisha of the tathagatas,

ma lü pa rol chin pa top pé
Who have achieved all transcendences,

gyal wé sé kyi shin tu ten ma
On whom the bodhisattvas fully rely.

chak tsal tut ta ra hung yi gé
I prostrate to you who fill the desire realm, all directions,

dö dang chok dang nam kha gang ma
And all space with the syllables TUTTARA HUNG,
འཇིག་ེན་བན་པོ་ཞབས་ིས་མནན་ཏེ། །

jik ten dün po zhap kyi nen té
Who trample on the seven worlds,

ས་པ་མེད་པར་འགས་པར་ས་མ། །

lü pa me par guk par nü ma
And are able to summon all without exception.

ག་འཚལ་བ་ིན་མེ་་ཚངས་པ། །

chak tsal gya jin mélha tsang pa
I prostrate to you whom Indra, Agni, Brahma,

ང་་་ཚགས་དབང་ག་མཆོད་མ། །

lung lha na tsok wang chuk chö ma
Vayudeva, Ishvara, and other gods worship,

འང་པོ་རོ་ལངས་ི་ཟ་མས་དང་། །

jung po ro lang dri za nam dang
Who are praised in your presence by bhutas,

གནོད་ིན་ཚགས་ིས་མན་ནས་བོད་མ། །

nö jin tsok kyi dün né tö ma
Vetalas, gandharvas, and hosts of yakshas.
chak tsal tré che ja dang pé kyi
I prostrate to you who totally conquer, with TRAT and PHAT,

pa rol trul khor rab tu jom ma
All the devices of adversaries,

yé kum yön kyang zhap kyi nen té
Who trample with right leg contracted and left extended,

mé bar truk pa shin tu bar ma
Who blaze amid wild, burning flames.

chak tsal tu ré jik pa chen mo
I prostrate to you who totally conquer, with terrifying TURE,

dù kyi pa wo nam par jom ma
The warriors of Mara,
chu kyé zhal ni tro nyer den dzé
Whose lotus face frowns,

dra wo tam ché ma lü sō ma
Who kill all enemies without exception.

chak tsal kön chok sum tsön chak gyé
I prostrate to you whose fingers adorn your heart

sor mö tuk kar nam par gyen ma
With the mudra of the Three Jewels,

ma lü chok kyi khor lō gyen pé
Who is adorned by a turbulent wheel of light,

rang gi ö kyi tsok nam truk ma
Blazing in all directions.
chak tsal rab tu ga ji pé
I prostrate to you whose crown, heavy with great joy,

u gyen ö kyi treng wa pel ma
Radiates garlands of light,

zhé pa rap zhé tut ta ra yi
Whose fierce laugh of TUTTARA

dü dang jik ten wang du dzé ma
Enthralls maras and all the world.

chak tsal sa zhi kyong wé tsok nam
I prostrate to you who are able to summon

tam ché guk par nü pa nyi ma
All the guardians of the ground,
Who, with a frown and the syllable HUM,

Liberate from all deprivation.

I prostrate to you whose head is adorned by a sliver of the moon,

Who blaze brilliantly with all adornment,

Whose hair is always beautiful

With Amitabha’s brilliant light.
chak tsal kal pa ta mé mé tar
I prostrate to you who dwell amid garlands of flame

bar wé treng wé ü na né ma
Like the fire at a kalpa’s end,

yé kyang yön kum kün né kor gé
Who are delighted, with right leg extended and left bent,

dra yi pung ni nam par jom ma
Who totally conquer enemies’ forces.

chak tsal sa zhi ngö la chak gi
I prostrate to you who pierce the ground with the palm of your hand

til gyi nün ching zhap kyi dung ma
And trample it with your feet,
Who, frowning, with the syllable HUNG
Conquer the seven levels.
I prostrate to you whose conduct is blissful,
Virtuous, tranquil, the peace of nirvana,
Whose SVAHA and OM
Conquer great wrongdoing.
chak tsal kün né kor rap ga wé
I prostrate to you who amid utter joy

dra yi lü ni rap tu gem ma
Totally defeat enemies,

yi gé chu pé ngak ni kō pé
Tara who arises from the awareness HUNG

rig pa hung lé drol ma nyi ma
Surrounded by the ten syllables.

chak tsal tu ré zhap ni dap pé
I prostrate to TURE who stamps her feet,

hung gi nam pé sa bön nyi ma
Whose seed has the form of HUNG,
Who shakes Mount Meru, Mandara,

Vindhya, and the three worlds.

I prostrate to you whose hand holds

The gods’ lake marked by a rabbit,

Who dispel all poisons when two TARAs

And the syllable PHAT are said.
I prostrate to you on whom the king of gods

And all gods and kinnaras rely, Who dispel dispute and bad dreams

With complete armor and joyous splendor.

I prostrate to you whose two eyes are as bright

As the sun and full moon,
ཧ་ར་གཉིས་བོད་་ར་ཡིས།
Who dispel the fiercest contagion

ཤིན་་ག་པོའ་རིམ་ནད་སེལ་མ།
By reciting HARA twice and TUTTARA.

ག་འཚལ་དེ་ཉིད་གམ་མས་བཀོད་པའི།
I prostrate to you who pacify

ཞི་བའི་མ་དང་ཡང་དག་ན་མ།
Through the placement of threefold suchness,

གདོན་དང་རོ་ལངས་གནོད་ིན་ཚགས་མས།
Supreme TURE who conquers the hosts

འཇོམས་པ་་རེ་རབ་མཆོག་ཉིད་མ།
Of spirits, vetalas, and yakshas.
tsa wé ngak kyi tö pa di dang
This is the praise of the root mantra

chak tsal wa ni nyi shu tsa chik
And the twenty-one prostrations.

_Return to repeat Twenty-one Praises and Homages_

 lhā mo la gü yang dak den pé
Intelligent people with true respect for this devi

 lo den gang gi rap dang jö dé
Who arise and recite this with utmost

 sö dang to rang lang par jé né
Admiration at both dawn and dusk,
Will be freed from all fear by the thought of her.

All their wrongdoing will be fully pacified.

All lower realms will be conquered.

They will quickly receive empowerment

From seventy million buddhas.

They will attain what is greater than this.
They will reach ultimate buddhahood.

The thought of her will fully dispel

The strongest poison whether from

The environment or beings,

Whether eaten or drunk.

They will escape all suffering
Caused by spirits, contagion, or poison,
And so will other beings.
If this is recited two, three, and seven times,
Those who want children will have children,
Those who want wealth will gain wealth,
All desires will be fulfilled,
And all obstructors will be vanquished.

gek nam mé ching so sor jom gyur
And all obstructors will be vanquished.
Torma:

སྣོད་པའི་ངང་ལས་དྲོད་པའི་ནང་
From emptiness, from a syllable OM,

རིན་ཆེན་བོད་མཆོག་ཡངས་པའི་ནང་
Arises the best of precious vessels.

om benza amrita kundali hana hana hung pé
Cleans with it.

om sobhawa shuddhah sarwa dharma sobhawa shuddho ham
Purify with it.

tong pé ngang lé om yik lé
From emptiness, from a syllable OM,

rin chen nö chok yang pé nang
Arises the best of precious vessels.
dru sum lé jung tor ma ni
Inside its vastness, from the three syllables,

zak mé ye she dü tsir gyur
Arises the torma, undefiled wisdom ambrosia.

om ah hung (3x)

Three times.

om arya taré sapariwara idam balingta khakha khahi khahi (3x)

Three times as an offering to the main deity.

om akaro mukham sarwa dharmanam adyé nutpannatota om ah hung pé soha (3x)

Three times as an offering to the guests.
Consider this sacred torma of offering

And generosity with great wisdom

And accept it with great pleasure.

I pray that you will bestow all siddhis without exception.

I pay homage to and praise you,
jik ten wang chuk zhal lé jung
Arya Tara of Amitabha’s Padma family,

sang gye kün gyi trin lé dak
You who arose from the face of Lokeshvara,

pak ma drol mar chak tsal tö
You who embody the activity of all buddhas.

tö par ö pa tam ché la
With supreme faith, I pay homage to

zhing dul kün gyi drang nyé kyi
And praise all who are worthy of praise

lü tü pa yi nam kün tu
By bowing with as many bodies
As there are particles in all the realms.

Jetunma Arya Tara and your retinue,

Consider me kindly with nonreferential compassion.

Grant your blessing that what I request

May be accomplished without impediment.

May the doctrine of the Buddha prosper and flourish.
ten dzin tuk tün zhap pé ten
May the holders of the doctrine be harmonious and long-lived.

nyer tsé bar ché kün zhi zhing
May all harmful obstacles be pacified.

she drup trin lé pel war dzö
May the activities of study and practice flourish.

né muk truk tsö zhi wa dang
May sickness, famine, agitation, and strife be pacified.

chö den pal jor gong du pel
May dharmic glory and prosperity flourish.

chö kyong gyal pö nga tang gyé
May the authority of Dharma kings increase.
ལ་ཁམས་མཐའ་དས་བདེ་བར་མཛད།
May central and border countries be happy.

jik pa chu druk dü min chi
Protect us from all present and ultimate dangers

mi lam tsen té ngen pa dang
Such as the sixteen dangers, untimely death, bad dreams, bad omens,

khor wa ngen song duk ngal sok
And the sufferings of samsara

ne kap tar tuk jik lé kyob
And bad states of existence.

tse sö wang tang nyam tok pel
May life, merit, influence, experience, and realization flourish.
མི་དགེའི་ོག་པ་མི་འང་ཞིང༌། །
mi gé tok pa mi jung zhing
May unvirtuous thoughts not arise.

ང་བ་སེམས་གཉིས་ོལ་མེད་ེས། །
jang chup sem nyi tsol mé kyé
May the two bodhicittas be born effortlessly.

བསམ་དོན་ཆོས་བཞིན་འབ་པར་མཛད། །
sam dön chö zhin drub par dzö
May the fulfillment of our wishes be in accord with the Dharma.

འདི་ནི་ང་བ་ིང་པོའ་བར། །
di né jang chup nying pö bar
I pray that from now until reaching the essence of awakening,

་གཅིག་པོ་ལ་མ་བཞིན་། །
bu chik po la ma zhin du
You and I may be inseparable,

འལ་མེད་གས་ེའི་ན་ིས་གཟིགས། །
dral mé tuk jé chen gyi zik
And that you will always look upon me with compassionate eyes,
Like a mother regarding her only child.

With that, by requesting especially the fulfillment of your wishes, and appealing to her commitment:

The frontal visualization melts into light and dissolves into me.

Through her blessing, we are undifferentiated.

I have become Arya Tara,

Appearance with no nature.

In that way, fix your mind on the clear appearance and pride of yourself as the Arya.
Recite the ten syllables as much as you can. Then:

om benza sato samaya manu palaya benza sato tenopa tikta dridho mébhawa sutokhayo mébhawa supokhayo mébhawa anurakto mébhawa sarwa siddhi mém trayatsa sarwa karma sutsa mé tsittam shre yah kuru hung haha hahaho bhagawen sarwa tathagata benza mamé muntsa benzi bhawa maha samaya sato ah

ma nyé yong su ma tsang dang
I request that you forgive whatever defects there are

gang yang nù pa ma chi pa
In what I have done here,

dir ni gyi pa gang nong pa
Whatever has been incomplete, imperfect,
And whatever I have been unable to do.

Confess mistakes by reciting it.

(The next four lines are not chanted:)

You accomplish the benefit of all sentient beings

And bestow the appropriate siddhi

I pray that you depart for the buddha realms,

And that you will return.
Reciting that, the invited deities depart.

For the duration of samsara,

Please abide together with this support.

Please bestow health, longevity, prosperity,

And all that is excellent and supreme.

om sutra tik tra benza ye soha
lha dang rang sem yer mé pa
The deity and my mind are undifferentiated.

chö ying nyuk mé ngang du zhak
I rest in the natural state, the dharmadhatu.

In that way, foster the view of the nature.

ge wa di yi nyur du dak
Through this virtue,

pak ma drol ma drup gyur né
May I quickly accomplish Arya Tara

And establish all beings without exception

dé yi sa la gö par shok
In that state.
With this, dedicate and make aspirations.

You bestow without obstruction the fulfillment of all wishes,

Like a wish-fulfilling gem or an excellent vase.

May there be the auspiciousness of the constant compassion

Of Jetsunma Tara, the victors, and their children.

Proclaim the auspiciousness with such verses, and toss flowers.
Second, when you do this daily, while it is best to have an image of the Arya, if you do not, the meditation of her is sufficient. Set out the mandala and offerings. Recite the DÜN GYI NAM KHAR and so forth, the refuge, bodhicitta, and so on, including the consecration of the offerings as was given above. As the offerings to the three jewels in general are unnecessary, proceed to RANG NYI KE CHIK DREN DZOK SU, JE TSÜN P’HAK MAY KUR SAL WAY and so on. Repeat the offerings, mandala, and praises three times. The last time, recite the twenty-one homages seven times, and the benefits. After that, if you wish to and can, recite JE TSÜN P’HAK MA KHOR DANG CHE and so forth, the request for the fulfillment of wishes. It is all right not to recite it. DÜN KYE Ö ZHU and so forth, the mantra repetition, and the admission of failings are done as before. The request to depart is unnecessary. It is completed with LHA DANG RANG SEM and so forth, the dedication of virtue, and the expression of auspiciousness.
Additional prayers to Tara

Prayer to Arya Tara for fullfilment of wishes:

間違いなく、あなたの願いが叶えられるように

Prayer to Arya Tara for fullfilment of wishes:

Compassionate Jetsunma Bhagavati:

可能に、すべての無限の生者たちの二つの渦を速く完了させる。

Please cause the attainment of perfect buddhahood.
During all our lives, until we attain that,

May we obtain the excellent happiness of gods and humans.

Please quickly pacify and eliminate all obstacles

To the accomplishment of omniscience —

All döns, all impediments, all contagion, sickness, and so forth;

All varieties of untimely death, bad dreams, bad omens,
jik pa gyé sok nyé war tse wa nam
The eight dangers, and so forth —

nyur du zhi zhing mé par dzé du sol
All that is harmful.

jik ten jik ten lé ni depa yi
Please cause the spontaneous effortless

tra shi dé lek pün sum tsok pa nam
Flourishing and increase of all mundane and supramundane

pel zhing gye pé dön nam ma lü pa
Excellence, auspiciousness, happiness,

bé mé lhün gyi drub par dzé du sol
And abundance, without exception.
drup la tsön zhing dam chö pel wa dang
May we be diligent in practice. May the sacred Dharma flourish.

tak tu khyö drup zhal chok tong wa dang
May we do your practice continually and see your face.

tong nyi dön tok chang sem rin po che
May we realize the meaning of emptiness.

yar ngö da tar pel zhing gye par dzö
May the precious bodhicitta flourish and increase like the waxing moon.

Composed by Jetsun Drakpa Gyaltsen.

gyal wé kyil khor zang zhing gawa dér
In the excellent and joyous mandala of the victors,

pé mo dam pa shin tu dzé lé kyé
May I be born from a beautiful pure lotus.
nang wa ta ye gyal we ngon sum du
May I also receive a direct prophecy there

lung ten pa yang dak gi der top shok
From the Victor Amitabha.

dak gi tsé rap kun tu drub pé lha
May there be auspiciousness of the deity I practice in all lives,

du sum sang gye kun gyi trin lé ma
Who is the activity of all buddhas of the three times,

ngo jang zhal chik chak nyi nyur zhing pal
Who is quick and heroic, green,

yum gyur ut pal nam pé ta shi shok
With one face and two hands,
The mother who holds an utpala.

Tara, mother of the victors,

May we attain a body like yours and also retainues,

Longevity, realms, and the best of excellent names, all of these, just like yours.

Through the power of praising and supplicating you,

May sickness, poverty, strife,
né dang ul pong tab tsö zhi wa dang
And warfare in all regions be pacified.

chö dang ta shi pel war dzé du sol
I pray that you will cause the flourishing of Dharma and auspiciousness.
Prayers to Guru Rinpoche

The Supplication Clearing the Path of Obstacles

I supplicate the dharmakaya Amitabha.

I supplicate the sambhogakaya Mahakarunika.

I supplicate the nirmanakaya Padmakara.

My guru, the wondrous nirmanakaya,
Was born in India, where he engaged in hearing and thinking.

He came to Central Tibet and subdued the haughty.

Abiding in Uddiyana, he benefits beings.

Grant your blessings with compassion.

Lead us down the path with love.

Through your wisdom, grant us siddhi.
nǔ pé dak sok bar che söl
Clear away our obstacles with power.

chi yi bar che chi ru söl
Clear outer obstacles outside!

nang gi bar che nang du söl
Clear inner obstacles inside!

sang way bar che ying su söl
Clear secret obstacles in the expanse!

gǔ pé chak tsal kyap sum chi
I humbly bow and go for refuge.

oṃ aḥ hūṃ vajra guru padma siddhi hūṃ
ku yi ngo tsar tong way tse
When the wondrousness of your body was first seen,

ye pé ral driy chak gya dze
Your right hand formed the sword mudra.

yön pé guk pay chak gya dze
Your left formed the mudra of summoning.

shal dre che tsik gyen la sik
With gaping mouth and bared fangs, you gazed upward.

gyal way dung dzin dro way gön
Gyalway Dungdzin, beings’ protector,

tuk je dak la jin gyi lop
Grant your blessings with compassion.
tse wé dak sok lam na drong
Lead us down the path with love.

Through your wisdom, grant us siddhi.

Clear away our obstacles with power.

Clear outer obstacles outside!

Clear inner obstacles inside!

Clear secret obstacles in the expanse!
I humbly bow and go for refuge.

When listening to the precious genuine Dharma,

Your body was lustrous and brilliant with light-rays.

Your right hand held a volume of the tripitaka.

Your left hand held a volume of Kila.
ཟབ་མོའ་ཆོས་མས་གས་་ད༔
You’ve comprehended profound Dharma.

yang le shö kyi pendi ta
Pandita of Yangleshö,

tuk je dak la jin gyi lop
Grant your blessings with compassion.

tse wé dak sok lam na drong
Lead us down the path with love.

гong pé dak la ngö drup tsöl
Through your wisdom, grant us siddhi.

nǔ pé dak sok bar che söl
Clear away our obstacles with power.
Clear outer obstacles outside!

Clear inner obstacles inside!

Clear secret obstacles in the expanse!

I humbly bow and go for refuge.

When binding those you bound to samaya,
dri me ne chok nyam re ga
You passed through a stainless, delightful place.

gya kar bö yül sa tsam su
Crossing the border between India and Tibet,

jin gyi lap ne jön pay tse
You blessed it as you went.

dri sung pö nge den pay ri
On Fragrant Mountain

me tok pe ma gün yang kye
Lotus flowers were born even in winter.

chu mik jang chup dü tsiy chu
Springs gave forth the amrita of awakening.
In that supreme, delightful place,

Kyechok Tsulzang, you wore the three Dharma robes.

Your right hand held a nine-pointed vajra.

Your left hand held a precious vessel

Filled with rakta and amrita.

You bound dakinis and others to samaya.
You saw the faces of yidams and attained siddhi.

Grant your blessings with compassion.

Lead us down the path with love.

Through your wisdom, grant us siddhi.

Clear away our obstacles with power.

Clear outer obstacles outside!
nang gi bar che nang du söl
Clear inner obstacles inside!

sang way bar che ying su söl
Clear secret obstacles in the expanse!

gü pé chak tsal kyap sum chi
I humbly bow and go for refuge.

oṃ aḥ hūṃ vajra guru padma siddhi hūṃ

gyal way ten pa tsuk pay tse
When planting the Buddhadharma,

ya riy nak la drup pa dze
You practiced in a slate-mountain forest.
You cast your approach kila into the expanse of the sky.

You retrieved it with the vajramudra and rolled it.

Rolling it, you cast it into the sandalwood forest.

It blazed with fire, drying up a lake.

At night, it burnt the tirthikas’ land

And pulverized the black yaksha.
dren gyi do me dü kyi she
Peerless Dükyi Shechen,

tuk je dak la jin gyi lop
Grant your blessings with compassion.

tse wé dak sok lam na drong
Lead us down the path with love.

gong pé dak la ngö drup tsöl
Through your wisdom, grant us siddhi.

nü pé dak sok bar che söl
Clear away our obstacles with power.

chi yi bar che chi ru söl
Clear outer obstacles outside!
ནང་གི་བར་ཆད་ནང་་སོལ༔
nang gi bar che nang du söl
Clear inner obstacles inside!

གསང་བའི་བར་ཆད་དིངས་་སོལ༔
sang way bar che ying su söl
Clear secret obstacles in the expanse!

ས་པས་ག་འཚལ་བས་་མཆི༔
gü pé chak tsal kyap sum chi
I humbly bow and go for refuge.

ིན་པོའ་ཁ་གནོན་མཛད་པའི་ཚ༔
sin poy kha nön dze pay tse
When subjugating the rakshasas,

ཁྲེའུ་ང་ལ་འི་ཆ་གས་ཅན༔
khyeu chung trul kuy cha luk chen
You have the appearance of a young boy
With a wondrous form and a fine complexion.

Your teeth are even, your hair blond and beautiful.

With the form of a sixteen-year-old,

You wear a variety of precious jewelry.

Your right hand holds a kila of brass.

You subjugate maras and rakshasas.
yön pé seng deng pur pa nam
Your left hand holds a kila of sandalwood.

mö pay bu la sung kyop dze
You protect your devoted disciples.

gul na chak kyi pur pa nam
You wear at your throat a kila of iron.

yi dam lha dang nyi su me
You are not other than the yidam deva.

nyi me trul ku dzam ling gyen
Nondual nirmanakaya Dzamling Gyen,

tuk je dak la jin gyi lop
Grant your blessings with compassion.
Lead us down the path with love.

Through your wisdom, grant us siddhi.

Clear away our obstacles with power.

Clear outer obstacles outside!

Clear inner obstacles inside!

Clear secret obstacles in the expanse!
གུ་པེ་ཕན་ཚ་ཚལ་བ་མཆི༔
I humbly bow and go for refuge.

འེ་ཡི་ལ་དགོངས་པའི་ཚ༔
When you considered the land of spirits,

མདའ་ང་གང་གི་མཚ་ནང་༔
Appeared a lake of a bowshot’s width.

ཡེ་དཔོད་ལྡན་ལ་སིི་ྃ༔
Within it, you appeared, cool and unharmed, on a lotus.
pe may nang na gong pa dze
You dwelled in wisdom on that lotus.

tsen yang pe ma jung ne she
You became known as Padmakara,

dzok pay sang gye ngö su jön
A buddha actually present.

de dray trul ku yam tsen chen
Nirmanakaya of such wonders,

tuk je dak la jin gyi lop
Grant your blessings with compassion.

tse wé dak sok lam na drong
Lead us down the path with love.
gong pé dak la ngö drup tsöl
Through your wisdom, grant us siddhi.

nü pé dak sok bar che söl
Clear away our obstacles with power.

chi yi bar che chi ru söl
Clear outer obstacles outside!

nang gi bar che nang du söl
Clear inner obstacles inside!

sang way bar che ying su söl
Clear secret obstacles in the expanse!

gu pé chak tsal kyap sum chi
I humbly bow and go for refuge.
oṃ aḥ hūṃ vajra guru padma siddhi hūṃ

bō kyi nyi ma dze pay tse
When you became the sun of Tibet,

de den dro wa dren pay pal
Glorious leader of faithful beings,

gang la gang dūl kur ten ne
You displayed whatever form would tame.

tsang kha la yi la tok tu
In the pass of Tsangkhala

dra lhay ge nyen dam la tak
You bound drala upasakas to samaya.
yül ni tsa way tsa shö du
In hot Tsashö you bound

lha yi ge nyen drek pa chen
Twenty-one haughty deva upasakas

nyi shu tsa chik dam la tak
To samaya. At Jamtrin

mang yül de yi jam trin du
In Mangyul you bestowed siddhi

ge long shi la ngö drup nang
Upon four bhikshus.

khye par pak pay rik dzin chok
Great Kyepak Rikdzin,
tuk je dak la jin gyi lop
Grant your blessings with compassion.

tse wé dak sok lam na drong
Lead us down the path with love.

gong pé dak la ngo drup tsöl
Through your wisdom, grant us siddhi.

nü pé dak sok bar che söl
Clear away our obstacles with power.

chi yi bar che chi ru söl
Clear outer obstacles outside!

nang gi bar che nang du söl
Clear inner obstacles inside!
_Clear secret obstacles in the expanse!_

_I humbly bow and go for refuge._

_In the valley of Palmotang_

_You bound the twelve Tenmas to samaya._

_On the Khala Pass into Tibet_
gang kar sha me dam la tak
You bound Gangkar Shamey to samaya.

dam shö lha buy nying drung du
In front of Damshö Lhanying

tang lha yar shü dam la tak
You bound Thanglha Yarshu to samaya.

he po ri yi yang gong du
On the peak of Mount Hepo

lha sin tam che dam la tak
You bound all gods and rakshasas to samaya.

che way lha dre tam che kyi
Of all those great gods and rakshasas,
ལ་ལས་ོག་གི་ིང་པོ་ལ༔
la le sok gi nying po pul
Some offered their life-essence mantras.

ལ་ལས་བན་པ་བང་བར་ས༔
la le ten pa sung war che
Some began to guard the Dharma.

ལ་ལས་ན་་ཁས་ངས་ས༔
la le dren du khe lang che
Some promised to serve.

མ་དང་་འལ་ོབས་པོ་ཆེ༔
tu dang dzu trul top po che
You with great power, miracles, and strength,

གས་ེས་བདག་ལ་ིན་ིས་ོབས༔
tuk je dak la jin gyi lop
Grant your blessings with compassion.

བེ་བས་བདག་སོགས་ལམ་་ོངས༔
tse wé dak sok 'lam na drong
Lead us down the path with love.
Through your wisdom, grant us siddhi.

Clear away our obstacles with power.

Clear outer obstacles outside!

Clear inner obstacles inside!

Clear secret obstacles in the expanse!

I humbly bow and go for refuge.
oṃ aḥ hūṃ vajra guru padma siddhi hūṃ

When you planted the sublime

Dharma like a victory banner,

Samye arose spontaneously, without being built.

You fulfilled the king’s intentions.

Great being, you bear three names.
chik ni pe ma jung ne she
One is Padmakara.

chik ni pema sambha wa
One is Padmasambhava.

chik ni tso kye dor je she
One is Lake-Born Vajra.

sang tsen dor je drak po tsal
Your secret name is Dorje Drakpotsal.

tuk je dak la jin gyi lop
Grant your blessings with compassion.

tse wé dak sok lam na drong
Lead us down the path with love.
Through your wisdom, grant us siddhi.

Clear away our obstacles with power.

Clear outer obstacles outside!

Clear inner obstacles inside!

Clear secret obstacles in the expanse!

I humbly bow and go for refuge.
oṃ aḥ hūṃ vajra guru padma siddhi hūṃ

At Samye Chimpu you engaged in accomplishment.

kyen ngen dok ching ngö drup nang
You repelled adversity and bestowed siddhi.

je lön tar pay lam la kō
You placed the king and ministers on the path of liberation.

don suk bön gyi ten pa nub
You defeated the demonic Bön tradition.

chö ku dri me rin chen ten
You displayed the stainless, precious dharmakaya.
You placed the worthy on the level of buddhahood.

Grant your blessings with compassion.

Lead us down the path with love.

Through your wisdom, grant us siddhi.

Clear away our obstacles with power.

Clear outer obstacles outside!
nang gi bar che nang du söl
Clear inner obstacles inside!

sang way bar che ying su söl
Clear secret obstacles in the expanse!

güß pé chak tsal kyap sum chi
I humbly bow and go for refuge.

oṃ aḥ hūṃ vajra guru padma siddhi hūṃ

de ne or gyen yül du jön
Then you went to Uddiyana,

da ta sin poy kha nön dze
And are now subjugating the rakshasas.
You are wondrous, superhuman.

Your deeds are marvelous, amazing.

You with great power, miracles, and strength,

Grant your blessings with compassion.

Lead us down the path with love.

Through your wisdom, grant us siddhi.
nû pé dak sok bar che söl
Clear away our obstacles with power.

chi yi bar che chi ru söl
Clear outer obstacles outside!

nang gi bar che nang du söl
Clear inner obstacles inside!

sang way bar che ying su söl
Clear secret obstacles in the expanse!

gû pé chak tsal kyap sum chi
I humbly bow and go for refuge.
Guide of beings, with glorious body, speech, and mind,

You’ve abandoned all veils and clearly know the three realms.

You’ve gained supreme siddhi, the body of great bliss.

You dispel all obstacles to the accomplishment of awakening.

Grant your blessings with compassion.

Lead us down the path with love.
Through your wisdom, grant us siddhi.

Clear away our obstacles with power.

Clear outer obstacles outside!

Clear inner obstacles inside!

Clear secret obstacles in the expanse!

I humbly bow and go for refuge.
That was excerpted from “Outer Accomplishment through Supplication” in the Wish-fulfilling Jewel Heart Scripture of Oral Instructions on the Sadhana of the Guru’s Mind, Dispelling All Obstacles, recovered by the emanated treasure-revealer Chokgyur Dechen Lingpa from beneath the feet of the Great Splendor of Danyin Kala Rongo.
The Supplication Spontaneous Fulfillment of Wishes

Emaho! In the realm of Sukhavati to the west

The blessing of Amitabha’s compassion was stirred.

He blessed the nirmanakaya Padmakara,

Who came to Jambudvipa to benefit beings.

His compassionate benefit of beings is unceasing.
orgyen pema jung ne la söl wa dep
I supplicate Padmakara of Uddiyana.

sam pa lhün gyi drup par jin gyi lop
Bless us that our wishes be spontaneously fulfilled.

gyal po tri song de tsen men che ne
Starting with the king Trisong Detsen,

ERGYEN PEMA JUNG NE LA SÖL WA DEP
I supplicate Padmakara of Uddiyana.

SAM PA LHÜN GYI DROPU PAR JIN GYI LOP
Bless us that our wishes be spontaneously fulfilled.

GYAL PO TRI SONG DE TSEN MEN CHE NE
Starting with the king Trisong Detsen,

BUKHYEN PEMA JUNG NE LA SÖL WA DEP
I supplicate Padmakara of Uddiyana.

SAM PA LHÜN GYI DROPU PAR JIN GYI LOP
Bless us that our wishes be spontaneously fulfilled.

GYAL PO TRI SONG DE TSEN MEN CHE NE
Starting with the king Trisong Detsen,

GRANT YOUR BLESSING UNCEASINGLY THROUGHOUT THE THREE TIMES.

GYAL PO TRI SONG DE TSEN MEN CHE NE
Starting with the king Trisong Detsen,

GRANT YOUR BLESSING UNCEASINGLY THROUGHOUT THE THREE TIMES.

GYAL PO TRI SONG DE TSEN MEN CHE NE
Starting with the king Trisong Detsen,

GRANT YOUR BLESSING UNCEASINGLY THROUGHOUT THE THREE TIMES.

GYAL PO TRI SONG DE TSEN MEN CHE NE
Starting with the king Trisong Detsen,

GRANT YOUR BLESSING UNCEASINGLY THROUGHOUT THE THREE TIMES.

GYAL PO TRI SONG DE TSEN MEN CHE NE
Starting with the king Trisong Detsen,

GRANT YOUR BLESSING UNCEASINGLY THROUGHOUT THE THREE TIMES.

GYAL PO TRI SONG DE TSEN MEN CHE NE
Starting with the king Trisong Detsen,

GRANT YOUR BLESSING UNCEASINGLY THROUGHOUT THE THREE TIMES.

GYAL PO TRI SONG DE TSEN MEN CHE NE
Starting with the king Trisong Detsen,
You have the compassion to protect kings who practice Dharma:

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

Your body is subjugating rakshasas in the southwest.

With compassion, you regard all beings in Tibet.

Glorious guide of bewildered, ignorant beings,
You tame with means beings whose kleshas are hard to tame.

You have the compassion of unceasing kindness and affection.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

When the final evil time of degeneration is reached,

You will come to Tibet for its benefit every morning and evening.
nyi ser char dü dang la chip te yön
You will travel on the rays of the rising and setting sun.

yar ngo tse chuy dü su ngö su yön
On the tenth day of the waxing moon, you will actually come.

dro dön top chen dze pay tuk je chen
You have the compassion to strongly benefit beings.

orgyen pema jung ne la söl wa dep
I supplicate Padmakara of Uddiyana.

sam pa lhün gyi drup par jin gyi lop
Bless us that our wishes be spontaneously fulfilled.

nga gyay ta ma tsö dü nyik ma la
During the final five hundred years, the degenerate time of dispute,
The five poisonous kleshas of all beings will be coarse.

The five poisonous kleshas will be indulged without restraint.

At such times, protect us with your compassion.

You have the compassion to guide devoted beings to higher states.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.
When terrifying armies of Tartars surround us,

And the sacred Wheels of Dharma are threatened with destruction,

If we supplicate you without ambivalence or doubt, Uddiyana,

There is no doubt that you with an entourage of gods, rakshasas,

And the rest of the eight classes will repel the armies of Tartars.

I supplicate Padmakara of Uddiyana.
Bless us that our wishes be spontaneously fulfilled.

When sickness that destroys beings’ illusory bodies arises,

And we are menaced by the unbearable suffering of illness,

If we supplicate you without ambivalence or doubt,

Uddiyana, because you are inseparable from Bhaishajyaguru,

Our lives will not be extinguished. Obstacles will definitely be dispelled.
orgyen pema jung ne la söl wa dep
I supplicate Padmakara of Uddiyana.

sam pa lhün gyi drup par jin gyi lop
Bless us that our wishes be spontaneously fulfilled.

jung wa drar lang sa chû nyam pay tse
When the elements arise as enemies, the earth’s fertility is diminished,

sem chen mu gey ne kyi nyen pa na
And beings are menaced by the illness of famine,

yi nyi te tsom me par söl wa dep
If we supplicate you without ambivalence or doubt, Uddiyana,

or gyen khan dro nor lhay tsok dang che
There is no doubt that with hosts of dakinis and wealth gods,
ul pong tre kom sel war te tsom me
You will dispel poverty, hunger, and thirst.

orgyen pema jung ne la söl wa dep
I supplicate Padmakara of Uddiyana.

sam pa lhün gyi drup par jin gyi lop
Bless us that our wishes be spontaneously fulfilled.

le chen dro way dön du ter dön na
When those with the karma extract treasure for beings’ benefit

dam tsik sol sok me pay pa ding gi
With the heroic confidence of samaya free from deception,

yi nyi te tsom me par söl wa deb
If they supplicate you without ambivalence or doubt, Uddiyana,
Because you are indivisible from the yidam deva,

There is no doubt that the child will retrieve the father’s wealth.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

When traveling through hidden valleys, forests, or isolated places,

If the way is blocked by blizzards or rainstorms,
If we supplicate you without ambivalence or doubt, Uddiyana,

There is no doubt that, surrounded by an entourage of fierce local gods,

You will lead Dharma practitioners on their way.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

When wandering through terrifying wildernesses or passes where there are
drok chen jik pay trang la drim pay tse
Tigers, leopards, big bears, poisonous snakes, or other fanged beasts,

yi nyi te tsom me par söl wa dep
If we supplicate you without ambivalence or doubt, Uddiyana,

or gyen pa wo ging dang sung mar che
There is no doubt that accompanied by viras, gingkaras, and guardians

duk pay sem chen trö par te tsom me
You will chase off those vicious beings.

orgyen pema jung ne la söl wa dep
I supplicate Padmakara of Uddiyana.

sam pa lhün gyi drup par jin gyi lop
Bless us that our wishes be spontaneously fulfilled.
When, through obstacles of the elements earth, water, fire, or air,

Our illusory bodies are threatened with destruction,

If we supplicate you without ambivalence or doubt, Uddiyana,

There is no doubt that accompanied by the devis of the four elements

You will naturally pacify the elements.

I supplicate Padmakara of Uddiyana.
སོམ་པ་ན་ིས་འབ་པར་ིན་ིས་ོབས༔
sam pa lhün gyi drup par jin gyi lop
Bless us that our wishes be spontaneously fulfilled.

ལམ་ང་འཇིགས་པའི་འང་ལ་འིམས་པའི་ཚ༔
lam sang jik pay trang la drim pay tse
When wandering down terrifying, narrow paths,

བསད་ེར་ཇག་པ་ཆོམ་པོས་ཉེན་པ་ན༔
se khyer jak pa chom pö nyen pa na
If we are menaced by murderous, thieving bandits,

ཡིད་གཉིས་ཐེ་ཚམ་མེད་པར་གསོལ་བ་འདེབ༔
yi nyi tsom me par söl wa dep
If we supplicate you without ambivalence or doubt, Uddiyana,

ཙ་ར་མི་ོད་མ་སེམས་བག་པར་ེད༔
tso ra mi gö ngam sem lak par che
You will destroy the malevolence of the wildmen.
I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

When a menacing army of executioners surrounds and attacks us with sharp weapons,

If we supplicate you without ambivalence or doubt,

Uddiyana, with a tent of vajras
གཤེད་མ་ེད་ཅིང་མཚན་ཆ་འཐོར་བར་འར༔
You will scatter the executioners and cast down their weapons.

ཨོ་ན་པ་འང་གནས་ལ་གསོལ་བ་འདེབ༔
I supplicate Padmakara of Uddiyana.

ཇི་ལྡན་རྟོམ་བཞི་དབྱིས་ལེགས་ཀྱི་སྐད་ཆི༔
Bless us that our wishes be spontaneously fulfilled.

དུས་དེར་དོན་ལེགས་ཀྱི་སྐད་ཆི༔
When our lives are over and we come to the time of our deaths,

ཉིད་གཉིས་ཐེ་ཚམ་མེད་པར་གསོལ་བ་འདེབ༔
If we supplicate you without ambivalence or doubt,
Uddiyana, because you are an emanation of Amitabha,

We will definitely be born in the realm of Sukhavati.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

In the bardo, after our borrowed illusory body has been destroyed,

If we are tormented by projections, hallucinations, and suffering,
ཡིད་གཉིས་ཐེ་ཚམ་མེད་པར་གསོལ་བ་འདེབས༔
If we supplicate you without ambivalence or doubt, Uddiyana,

orgyen dü sum khyen pay tuk je yi
Knower of the three times, there is no doubt that through your compassion

trul nang rang sar drol war te tsom me
Our projections will be self-liberated.

orgyen pema jung ne la söl wa dep
I supplicate Padmakara of Uddiyana.

sam pa lhün gyi drup par jin gyi lop
Bless us that our wishes be spontaneously fulfilled.

shen yang le dang kyen gyi wang gyur te
As well, when under the power of karma and conditions
We suffer through fixating upon our projections as real,

If we supplicate you without ambivalence or doubt,

Uddiyana, because you are in nature the King of Great Bliss,

Our suffering and bewilderment will be eradicated.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.
When beings of the six types suffer greatly,

And especially when the lords and subjects of Tibet suffer,

If with fierce faith, respect, devotion, and yearning

We supplicate you without ambivalence or doubt,

Uddiyana, you will look upon us with unchanging compassion.

I supplicate Padmakara of Uddiyana.
*Bsam pa lhun gyi drup par jin gyi lop*
Bless us that our wishes be spontaneously fulfilled.

*Or gyen je juk khor wa pong dö nam*
Uddiyana’s followers who want to abandon samsara:

*Tse chik dung we dung shuk drak po yi*
Pray with one-pointed, fierce yearning,

*Khye ü pa mar bö dray dung yang kyi*
With the anguished cry of a child calling to its parents.

*Nyin tsen dü druk nam jung söl wa top*
Supplicate during the six times of day and night.

*Orgyen pe ma jung ne la söl wa dep*
I supplicate Padmakara of Uddiyana.
Bless us that our wishes be spontaneously fulfilled.
Guru Rinpoche, buddha of the three times,

Lord of all siddhis, Mahasukha,

Dispeller of all obstacles, Mara-Subduing Drakpo Tsal:

I beg you—grant your blessing.

Bless us that outer, inner, and secret obstacles be pacified
And wishes spontaneously fulfilled.

Mother of all buddhas, dharmadhatu, Samantabhadri,

Sole kind mother and protector of the Tibetan people,

Bestower of supreme siddhi, foremost dakini of mahasukha:

I supplicate at the feet of Yeshe Tsogyal.

Bless us that outer, inner, and secret obstacles be pacified,
That the lamas’ lives be stable,

That this age of sickness, famine, and war be pacified,

That curses, kila-magic, and incitements be pacified,

That life, wealth, and wisdom increase,

And that wishes be spontaneously fulfilled.
Conclude with:

pe ma jung ne khye ku ji dra dang
Padmakara, may I and others come to have

khor dang ku tse tse dang shing kham dang
A body like yours, a retinue like yours,

khye kyi tsen chok sang po chi dra wa
A lifespan like yours, a realm like yours,

de dra kho nar dak sok gyur war shok
And a wonderful name just like yours.

khye la tö ching söl wa tap pay tü
Through my praise and prayer, please pacify
All sickness, döns, deprivation, and fighting,
And increase Dharma and goodness
Wherever it is that we live.