THE PROFOUND ESSENCE TARA
with the 21 Homages and Prayers to Guru Rinpoche

Translated by
Khenpo David Karma Choephel
and Lama Eric Trinle Thaye

Tibetan recitations by the Seventeenth Gyalwang Karmapa
English recitations by Khenpo David Karma Choephel
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Recitation by the Gyalwang Karmapa

In the northwest of Uddiyana

On the center of a lotus stem

You achieved the wondrous supreme siddhi

And are renowned as Lotus Born
Amid a retinue of many sky dancers

We practice following your example

And ask you come to grant your blessings

GURU PADMA SIDDHI HŪṂ
The Supplication to the Three Kayas

In the dharmadhatu realm beyond elaboration,
the state of dharmata in which there are no three times, beginning, or end,
you are the actionless, naturally perfect mahasukhakaya.
Like space, your compassion is impartial.
The Supplication to the Three Kayas

I supplicate the dharmakaya Guru.

I supplicate Padmakara of Uddiyana.

In the realm of natural great bliss,

you are the sugata-kaya with the five wisdoms

of body, speech, mind, qualities, and activity.

Your compassion is displayed in various ways.
The Supplication to the Three Kayas

I supplicate the sambhogakaya guru.

I supplicate Padmakara of Uddiyana.

In this pure world-realm called Forbearance,

you help beings through great compassion.

You benefit beings in ways appropriate to each.

I supplicate the nirmanakaya Gurus
The Supplication to the Three Kayas

لا مما ترِلِ پَی کَ لا سُوْلِ وا دِ وِ
of the past, present, and future.

آَْرَگِنِ پَدِمَا یَوْنِ گیِْنِسَ لا سُوْلِ وا دِ وِ
I supplicate Padmakara of Uddiyana.
The Supplication “Dharmakaya Samantabhadra”

Dharmakaya Samantabhadra, Vajradhara the Sixth,
Teacher Vajrasattva, Bhagavat Shakyaraja,
Protector Amitayus, and Avalokita:
I supplicate Padma, all of you as one.
ku yi dak nyi jam pal shīn je she
Manjushri Yamantaka is your body,

sung gi dak nyi wang chen ta ke tser
mighty Hayagriva your speech,

tuk kyi dak nyi yang dak he ru ka
And Perfect Heruka your mind.

gu ru yi shin nor bu la söl wa dep
I supplicate Guru Wish-Fulfilling Jewel.

yön ten sil nön che chok he ru ka
Your overwhelming qualities are Supreme Heruka,

trin le dak nyi dor je shōn nuy ku
Your activity Vajrakumara.
The Supplication “Dharmakaya Samantabhadra”

ма мо кхандрой тсо во нгон дзок гьял
You are Perfect King, the leader of matrikas and dakinis.

gyalпal чен тö трэng тшэл ла сöl вa деп
I supplicate Great Splendor Kapalamala.

кү yи yиng су гyу трюl ши троy нганг
The magical peaceful and wrathful ones inhabit your body.

сяng гi дang ке yен лак чу нyи ден
Your speech has the twelve branches.

tук кyi гонг па сaнг тал yонг лa кhyap
Your mind’s wisdom is penetrating and all pervasive.

кхандрой тсо во же la сöl вa деп
I supplicate the lord and leader of dakinis.
The Supplication “Dharmakaya Samantabhadra”

You prophesied your representatives, concealed your words as treasure,

entrusted your wisdom to karmic disciples,

and left your loving testament to all Tibetans.

I supplicate you, nirmanakaya so kind.

I remember your kindness, Guru Rinpoche.

Please care for me, remembering your promise.
དུས་ངན་འདི་ལ་རེ་ལྟོས་བཞེན་མ་མཆོིས༔
du ngen di la re tö shen ma chi
In these evil times I have no other hope.

ཐུགེས་རྗེེས་གེཟིགེས་ཤེིགེ་ཨོོ་རྒྱན་སྤྲུལ་པའི་སྐུ༔
tuk je sik shik orgyen trül pay ku
See me with compassion, nirmanakaya of Uddiyana.

མཐུ་རྩལ་ནུས་པས་དུས་ངན་གེཡོ་འཁྲུགེས་ཟློོགེ༔
tu tsal nū pe dü ngen yo truk dok
Avert with your power the unrest of evil times.

ཇིན་ལས་ཡེ་ཤེེས་དབང་ཆོེན་བསྐུར་དུ་གེསོལ༔
jin lap ye she wang chen kur du söl
Please grant your blessing and the great empowerment of wisdom.

ནིམས་དང་རྟོགེས་པའི་རྩལ་ཤུགེས་རྒྱས་པ་དང་༔
nyam dang tok pay tsal shuk gye pa dang
Cause experience and realization to increase.

བསྟོན་འགྲོར་ཕན་པའི་མཐུ་རྩལ་རབ་ལྡན་ཞིང་༔
ten dror pen pay tu tsal rap den shing
Give me the ability to serve dharma and beings.
Please cause me to achieve Buddhahood in this life.
The Supplication “Guru Rinpoche, buddha of the three times”

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.
The Supplication “Guru Rinpoche, Buddha of the three times”

χιན་ངང་སང་བའི་བར་ཆོད་ཞེི་བ་དང་༔

Bless us that outer, inner, and secret obstacles be pacified

བསམ་ལྷུན་གྱིས་འགྲུབ་པར་བྱིན་གྱིས་རློབ༔

And wishes spontaneously fulfilled.
A Supplication to Yeshe Tsogyal

Mother of all buddhas, dharmadhatu, Samantabhadri,

Sole kind mother and protector of Tibetan people,

Bestower of supreme siddhi, foremost dakini of mahasukha:

I supplicate at the feet of Yeshe Tsogyal.
A Supplication to Yeshe Tsogyal

chi nang sang way bar che shi wa dang
Bless us that outer, inner, and secret obstacles be pacified,

la may ku tse ten par jin gyi lop
That the lamas’ lives be stable,

ne muk tsön kal shi war jin gyi lop
That this age of sickness, famine, and war be pacified,

tse pal she rap gye par jin gyi lop
That life, wealth, and wisdom increase,

sam pa lhün gyi drup par jin gyi lop
And that wishes be spontaneously fulfilled.
pema jung né khye ku chi 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

dak sok gang du né pay sa chok su
All sickness, döns, deprivation, and fighting,
A Supplication to Yeshe Tsogyal

ནད་གེདོན་དབུལ་ཕོངས་འཐབ་རྩོད་ཞེི་བ་དང༌། །

ne dön wül pong tap tsö shi wa dang
And increase Dharma and goodness

ཆོོས་དང་བཀྲིི་ཤེིས་འཕེལ་བར་མཛད་དུ་གེསོལ། །

chö dang ta shi pel war dze du söl
Wherever it is that we live.
THE ESSENCE OF THE TWO ACCUMULATIONS
The Mandala Ritual from the Profound Essence Tara, a Mind Treasure

More wondrous in resolve and activity
Than the guides and their offspring of the three times
Is Tara, the Mother. Bowing to her, I’ll teach
Her practice according to kriya and charya.

This Profound Essence ritual contains the quintessence of the most profound practice, so it need not be complicated. However, there are two versions, a longer and a shorter: one slightly more elaborate and one for daily practice.
For the first, set out an image of Venerable Tara—either a painting or a sculpture—and other representations of the Jewels. On a clean shelf in front of them, arrange the two waters, the enjoyments, a round white torma, cleansing water, an offering mandala, and grains for scattering. If you are able, bathe, and practice clean behavior. If you are unable, do the practice in the morning, for example, before you become tainted by meat and alcohol. Motivated by a wish for emancipation from samsara and by bodhichitta, go for refuge and rouse bodhichitta.

Imagine:

༄༅། །མདུན་གྱིི་ནམ་མཁོར་རྗེེ་བཙུན་མ་མངོན་སུམ་བཞུགེས་པར་

Venerable Tara appears clearly in the sky before me.

དུན་བྱིན་མཁའི་སྐྱེིི་ནམ་མཁའི་རྗེིི་བཙུན་མ་མངོན་སུམ་བཞུགས་པར་

I and all beings go for refuge

བདགེས་མེད་ཀྱིི་སོགས་ཀྱིི་སྐྱེིི་ནམ་མཁའི་རྗེིི་བཙུན་

To Tara, the essence of all jewels.

བྱང་ཆུབ་སྨོན་པའི་སེམས་བསྐྱེིི་

We rouse aspirational bodhichitta
The Essence of the Two Accumulations

And engage in this profound path.

Three times.

Gathering the accumulations:

To venerable noble Tara

And all victors and their heirs

In the three times and ten directions,

I pay homage with utter faith.
I offer flowers, incense, lamps, Scents, food, music, and so forth—

Both real and mentally created.

Noble assembly, please accept them.

I confess the ten nonvirtues,
Five heinous acts, and all misdeeds
The Essence of the Two Accumulations

I’ve done from beginningless time till now

When under the afflictions’ sway.

I rejoice in the merit of all virtues

Accumulated in the three times

By shravakas, pratyekabuddhas,

Bodhisattvas, and other beings.
The Essence of the Two Accumulations

sem chen nam kyi sam pa dang
Please turn the wheel of dharma of

lo yi je drak ji ta war
The Great, Foundation, and common vehicles

che chung tün mong tek pa yi
According to the specific aims

chö kyi khor lo kor du söl
And intellects of sentient beings.

khor wa ji si ma tong bar
Until samsara has been emptied,

nya ngen mi da tuk je yi
Please do not pass into nirvana,
But look with compassion on all beings,
Who sink in the ocean of suffering.
May all the merit I’ve amassed
Become the cause of enlightenment,
And before long, may I become
A glorious guide for wandering beings.
The Essence of the Two Accumulations

To bless the offerings, cleanse them with:

嗡 哇加 嘿蜜哇 赫蜜哇 赫 哇

嗡 自在 洁净 法界 自在 法界 净

Thus purify.

内在相 尊重 喜乐 安乐

内在相 尊重 和乐 喜乐

Boundless in form and ornament, are inconceivable offerings,

内在相 尊重 和乐 喜乐

内在相 尊重 喜乐 安乐

In this realm of Padmavyuha,
The Essence of the Two Accumulations

chö dze sam mi khyap par gyur
Both divine and born of samadhi.

ཐོ་དྲེག་ཐོ་མེས་བསམ་མི་ཁྱེབ་པར་གྱུར།
Both divine and born of samadhi.

ལ་བ་པཱད་ལ་ཧཱུུ་

ལ་བ་བུ་ཧཱུུ་

ལ་བ་དུ་ཧཱུུ་

ལ་བ་ལོ་ཀེ་ཧཱུུ་

ལ་བ་གེན་དྲུ་ཧཱུུ་

ལ་བ་ནི་དྲུ་ཧཱུུ་
The Essence of the Two Accumulations

First, pay homage and make offerings to the Three Jewels in general:

In the sky before me, all the gurus, buddhas, and bodhisattvas

For each and every being, a protector,

You vanquished the ferocious hordes of Mara.
The Essence of the Two Accumulations

Bhagavan, you know all things just as they are;

I pray you come here with your retinue.

PADMA KAMALĀYA STVĀM

The seven branches:

I prostrate to all lions among humans,

As many as appear, excepting none,

In the three times in worlds of ten directions
The Essence of the Two Accumulations

Sincerely with my body, speech, and mind.

With the power of this prayer for excellent conduct,

I fully prostrate to all victors with

As many bodies as atoms in all realms

With all the victors right before my mind.

Upon one atom, numerous as atoms
Are buddhas in the midst of bodhisattvas.

I thus imagine that victorious ones

Completely fill the entire dharma expanse.

With sounds from oceans of melodious traits

I extol the qualities of all the victors,

Whose oceans of praiseworthiness will never
de war shek pa tam che dak gi tö
Run dry, and praise all of the sugatas.

me tok dam pa treng wa dam pa dang
I make an offering to these victors of

sil nyen nam dang juk pa duk chok dang
The best of flowers and the finest garlands,

mar me chok dang duk pö dam pa yi
Cymbals and ointments, the best parasols,

gyal wa de dak la ni chö par gyi
The best of lamps, and incense the most fine.

na sa dam pa nam dang dri chok dang
I make an offering to these victors of
The finest robes, the finest fragrances,

And powders in heaps equal to Mount Meru,

Arranged in the most sublime of displays.

I also imagine offering to all victors

That which is vast and unsurpassable.

I offer and bow to the victors with
The power of faith in excellent conduct.

Under the influence of desire, aversion, ignorance, I have committed wrongs

Using my body, speech, and also mind—

I confess each and every one of them.

And I rejoice in all that is the merit.
Of all the victors and the buddhas’ children,

Pratyekabuddhas, learners, and nonlearners,

Of all the wanderers of the ten directions.

I request all those guardians who have

Wakened to buddhahood and found detachment—

The lamps of the worlds of the ten directions—
The Essence of the Two Accumulations

khor lo la na me par kor war kül
To turn the Wheel that cannot be surpassed.

nya ngen da tön gang she de dak la
With my palms joined, I supplicate all those

dro wa kün la pen shing de way chir
Who wish to demonstrate nirvana to stay

kal pa shing gi dül nye shuk par yang
For as many aeons as atoms in the realms

dak gi tal mo rap jar söl war gyi
To aid and bring well-being to all wanderers.

chak tsal wa dang chö ching shak pa dang
I dedicate to enlightenment whatever
Slight merit I have gathered from prostrating,

And offering, confessing, and rejoicing,

Requesting, and from making supplications.

Continuously, I emanate

My own and infinite beings’ bodies,
The Essence of the Two Accumulations

ling shi ri rap nyi dar che
Wealth, and accumulations of virtue;

lha mi long chö sam mi khyap
The four lands, Meru, the sun, and moon—

kün sang chö pay trin pung che
Untold divine and human delights—

gyün mi che par trül je te
As Samantabhadra’s offering clouds.

kön chok rin chen tsa wa sum
I offer them always with devotion

chö sung nor lha gya tso la
To the precious Three Jewels and Roots,
The Essence of the Two Accumulations

The gods of wealth, and dharma protectors.

May I perfectly complete

The great accumulation of merit, And may the light of wisdom increase.

Offer a mandala and request your wishes:

Buddhas, dharma, sangha, gurus,

Yidams, dakinis, dharma protectors,
The Essence of the Two Accumulations

ཆོོས་སྲུང་ནོར་ལྷ་གེཏེར་གྱིི་བདགེ༔
chö sung nor lha ter gyi dak
Gods of wealth and terma guardians—

ཡེ་ཤེེས་གེཅོིགེ་གེི་ངོ་བོ་ལས༔
ye she chik gi ngo wo le
The unceasing nature appearing from

རང་བཞེིན་མ་འགེགེས་ཅོིར་ཡང་སྟོོན༔
rang shin ma gak chir yang tön
One wisdom essence in manifold ways—

ཐུགེས་རྗེེ་ཕྲིིན་ལས་རྨད་པོ་ཆེ༔
tuk je trin le me po che
You guard and protect all wanderers

འགྲོ་ཀུན་སྐྱེབས་དང་མགེོན་གྱུར་པ༔
dro kün kyap dang gön gyur pa
Through wonderful, compassionate deeds.

མཁྱེེན་བརྩེའི་བདགེ་ཉིིད་ཁྱེེད་རྣམས་ལ༔
khyen tsey dak nyi khye nam la
To you, whose nature is wisdom and love,
The Essence of the Two Accumulations

I prostrate, go for heartfelt refuge,
And offer my body and belongings.
In your compassion, please always protect
All infinite sentient beings and me.
Bless us that illness and harm be quelled,
That we live long and our merit increase.
The Essence of the Two Accumulations

Please bless us so that all our aims

Be fulfilled according to dharma.

Next, make three sets offerings specifically to the venerable Tara, and recite the tantra of praises:

Complete the moment I think of her,

I appear as Venerable Tara

On a moon in my heart is a green TAM
That shines innumerable rays of light,

Inviting to the sky before me

Tara’s twenty-one emanations

And the Jewels in vast and billowing clouds.

Appears as Tara’s unceasing wisdom body,
The Essence of the Two Accumulations

The Essence of the Two Accumulations

A net of illusions for those to be tamed.

tsur shek ārya tāre dza
Please come here, ĀRYA TĀRE JAḤ

dak dang dro la tuk tsey chir
In your compassion for me and beings,

nyi kyi dzu trūl tu yi ni
I pray, Bhagavati, that you remain

ji si chō pa dak gyi pa
Through your miraculous powers as long

de si chom den shuk su söl
As I make offerings to you. PADMA KAMALĀYA STVĀṂ
The Essence of the Two Accumulations

ཐེིྲྀན་དོནི་གཅིག་ལྡན་བྱེད་པ

oṃ | ngö jor yi le jung wa yi
Oṃ I fill the dharmadhatu full

ཀུན་ཏུ་བཟང་པོའི་མཆོོད་སྤྲོིན་གྱིིི༔

kün tu sang poy chö trin gyi
With real and imagined offerings

ཆོོས་དབྱིངས་རྒྱས་པར་བཀང་བྱས་ཏེ༔

chö ying gye par kang je te
In clouds just like Samantabhadra’s

པེ་མ་སྒྲོོལ་མ་འཁོོར་བཅོས་མཆོོད༔

pak ma dröl ma khor che chö
To offer Tara and retinue.

oṃ ārya tāre saparivāra vajra argham pratīccha svāhā

oṃ ārya tāre saparivāra vajra pādyam pratīccha svāhā

oṃ ārya tāre saparivāra vajra puṣhpe pratīccha svāhā
The Essence of the Two Accumulations

The three realms’ worlds and beings and wealth,
The Essence of the Two Accumulations

My body, belongings, and all virtue—
Please accept them and grant your blessings.

The tantra, the King of Praises:

Homage to the venerable Noble Tara.
Homage to Venerable Noble Tara

chak tsal tā re nyur ma pa mo
Homage! TĀRE, swift, heroic,

tuttāra yi jik pa sel ma
TUTTĀRE, you banish danger.

tu re dön kün jin pay dröl ma
TURE, you bestow all welfare.

soha yi ge khyö la dü do
SVĀHĀ, I bow down before you.
The Essence of the Two Accumulations

Homage to Tara Turavira

chak tshal dröl ma nyur ma pa mo
Homage! Tara, swift, heroic,

chen ni ke chik lok dang dra ma
You with flashing lightning eyes were

jik ten sum gön chu kye shal gyi
Born from the open lotus blossom

ge sar je wa le ni jung ma
Face of the Three Worlds’ Protector.
Homage to Tara Sarasvati

chak tsal tön kay da wa kün tu
Homage! You, whose face combines a
gang wa gya ni tsek pay shal ma
Hundred autumn moons at fullest,
kar ma tong trak tsok pa nam kyi
Blaze with beams of light as brilliant
rap tu che way ö rap bar ma
As a thousand constellations.
Homage! Golden one whose hand is
Graced with a blue lotus flower,
Your domain is giving, effort,
Discipline, peace, patience, dhyana.
Homage to Tara Ushnisha Vijaya

chak tsal de shin shek pay tsuk tor
Homage! Boundlessly triumphant,

ma lü pa röl chin pa top pay
Are revered by bodhisattvas

gyal way se kyi shin tu ten ma
Who’ve attained all paramitas.
Homage to Kurukulla

chak tsał tuttāra hung yi ge
Homage! With TUTTĀRA HŪṂ, you

do dang chok dang nam kha gang ma
Fill Desire and Form and Formless.

jik ten dün po shap kyi nen te
Trampling on the seven world realms,

lū pa me par guk par nū ma
Able to summon every being.
Homage to Tara Mahabhairava

chak tsal gya jin me lha tsang pa
Homage! Indra, Agni, Brahma,

lung lha na tsok wang chuk chö ma
Vayu, and all lords revere you.

jung po ro lang dri sa nam dang
You are praised by hosts of spirits,

nö jin tsok kyi dün ne tö ma
Gandharvas, vetalas, and yakshas.
Homage to Tara Apara Dhrishya

chak tsal traṭ che ja dang phaṭ kyi
Homage! With a TRAT and PHAT you crush opponents’ cursed devices.

ye kum yön kyang shap kyi nen te
Right bent, left straight, your feet trample;

me bar truk pa shin tu bar ma
Flames burn, blaze, and roil intensely.
Homage to Tara Aparajita

Homage! Terrifying TURE,

Vanquisher of mighty maras,

Lotus-faced and fiercely scowling,

You slay every adversary.
Homage to Tara Khadiravani

chak tsal kön chok sum tsön chak gyay
Homage! At your heart, your fingers

sor mö tuk kar nam par gyen ma
Grace you with the Three Jewels’ mudra.

ma lü chok kyi khor lö gyen pay
Ornamented by a wheel, your

rang gi ö kyi tsok nam truk ma
Dazzling light fills all directions.
Homage to Tara Trailoka Vijaya

chak tsal rap tu ga wa ji pay
Homage! Your crown of delight and

u gyen ö kyi treng wa pel ma
Splendor shines forth streaming light rays.

she pa rap she tuttāra yi
With your laugh, deep laugh TUTTĀRA,

dü dang jik ten wang du dze ma
You subdue the worlds and maras.
The Essence of the Two Accumulations

Homage to Tara Vasuda

chak tsal sa shi kyong way tsok nam
Homage! You are able to summon

tam che guk par nü pa nyi ma
All the hosts of earth protectors.

tro nyer yo way yi ge hung gi
Your scowl trembles and the sound HŪṂ

pong pa tam che nam par dröl ma
Liberates from all deprivation.
Homage to Tara Mangalartha

chak tsal da way dum bü u gyen
Homage! Crescent moon tiara,

gyen pa tam che shin tu bar ma
All your jewelry blazes brightly.

ral pay trö na ö pak me le
From your tresses, Amitabha

tak par shin tu ö ni dze ma
Constantly shines brilliant light rays.
Homage to Tara Ripuchakra Vinashini

chak tsal kal pa ta may me tar
Homage! Standing in a blazing

bar way treng way wū na ne ma
Ring of aeon-ending fire,

ye kyang yön kün ne kor ga
Right straight, left bent, wreathed in joy, you

dra yi pung ni nam par jom ma
Vanquish hosts of adversaries.
The Essence of the Two Accumulations

Homage to Tara Bhrikuti

chak tsal sa shi ngö la chak gi
Homage! With your palms and soles, you

til gyi nün ching shap kyi dung ma
Strike and stomp on the earth’s surface.

tro nyer chen dze yi ge hung gi
Scowling, with the letter HŪM you

rim pa dün po nam ni gem ma
Crush those on the seven levels.
Homage to Tara Prashanti

chak tsal de ma ge ma shi ma
Homage! Blissful, virtuous, peaceful,

nya ngen de shi chö yül nyi ma
Your domain is peace-nirvana.

soha oṃ dang yang dak den pe
With the svāhā joined to oṃ, you

dik pa chen po jom pa nyi ma
Overpower great wrongdoing.
Homage to Tara Kiranojjvala

chak tsal kün ne kor rap ga way
Homage! Wreathed in joy, you crush the

dra yi lü ni rap tu gem ma
Bodies of all adversaries.

yi ge chu pay ngak ni kö pay
The arrangement of ten letters

rik pa hung le drön ma nyi ma
And awareness HŪM shine brightly.
Homage to Tara Aprameya Kramani

chak tsal tu rey shap ni dap pe
Homage! TURE, your feet stamping,

hung gi nam pay sa bön nyi ma
With a HŪṂ as your seed letter,

ri rap men da ra dang bik je
You make the three worlds and Meru,

jik ten sum nam yo wa nyi ma
Vindhya, and Mandara tremble.
Homage! Marked by a hare, the moon you

Hold looks like a lake in heaven.

Saying TĀRA twice with PHAT, you

Thoroughly destroy all poisons.
Homage to Tara Ajitarajni

chak tsal lha yi tsok nam gyal po
Homage! Kings of hosts of devas,

lha dang miam chi yi ten ma
Gods, and kinnaras revere you.

kün ne go cha ga way ji kyi
Armored in delight, your brilliance

tsö dang mi lam ngen pa sel ma
Clears away bad dreams and conflict.
Homage to Tara Shabari

chak tsal nyi ma da wa gye pay
Homage! Your two eyes—the fullest

chen nyi po la ö rap sal ma
Sun and moon—shine radiantly.

hara nyi jö tuttāra yi
Saying HARA twice TUTTÄRE,

shin tu drak poy rim ne sel ma
You dispel severe contagion.
Homage! The three natures placed, you have the power of pacifying. Most sublime, you vanquish hordes of döns, vetalas, and yakshas.
tsa way ngak kyi tö pa di dang
These are praises of the root mantras

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

Return to the Twenty-One Homages.

After the seventh or final repetition of the Twenty-One Homages, recite the benefits.

Present offerings and a mandala as above:

oṃ | ngö jor yi le jung wa yi
Oṃ I fill the dharmadhatu full

kün tu sang poy chö trin gyi
With real and imagined offerings
The Essence of the Two Accumulations

In clouds just like Samantabhadra’s

To offer Tara and retinue.

Oṃ ārya tāre saparivāra vajra argham pratīccha svāhā

Oṃ ārya tāre saparivāra vajra pādyam pratīccha svāhā

Oṃ ārya tāre saparivāra vajra puṣhpe pratīccha svāhā

Oṃ ārya tāre saparivāra vajra dhūpe pratīccha svāhā

Oṃ ārya tāre saparivāra vajra āloke pratīccha svāhā
The Essence of the Two Accumulations

Oṃ ārya tāre saparivāra vajra gandhe pratīccha svāhā

Oṃ ārya tāre saparivāra vajra naividyā pratīccha svāhā

Oṃ ārya tāre saparivāra vajra śabda pratīccha svāhā

Oṃ āḥ hung | kham sum nö chü pal jor dang
Oṃ āḥ hūṃ I offer you compassionate ones

dak lü long chö ge tsok kün
The three realms’ worlds and beings and wealth,

tuk jey dak nyi nam la bül
My body, belongings, and all virtue—
Please accept them and grant your blessings.

After **two** recitations of the Twenty-One Homages and the offerings and mandala, recite the stanza below.

After **three** recitations of the Twenty-One Homages and the offerings and mandala, **skip to the following stanza**.

**Imagine:** Her right hand in the mudra of giving

**Changes to the mudra of refuge,**

**Sheltering me and all to protect,**
The Essence of the Two Accumulations

Relieving us of every peril.

Return to the Twenty-One Homages and recite them three times.

A stream of nectar flows from Tara,

Entering me and those to protect

Through our crowns and filling our bodies,

We thus receive her blessings in full.

Return to the Twenty-One Homages and recite them seven times.
Then, the benefits:

_Tibetan recitation by the Gyalwang Karmapa_

_English recitation by Khenpo David Karma Choephel_

_Iha mo la gü yang dak den pay_
Wise ones with sincere devotion

_Ilo den gang gi rap dang jö pe_
For the devi who recall her,

_Sö dang to rang lang par je te_
Rise, and chant them at dawn and dusk will

_Dren pe mi jik tam che rap ter_
Gain reprieve from every peril,
The Essence of the Two Accumulations

All misdeeds eliminated,

All the lower realms averted.

Seven times ten million victors

Soon will grant initiation.

They’ll gain greatness in this life and

Reach the ultimate state of buddha.
Thinking of her neutralizes

The most virulent of poisons—

Animal or environmental—

Whether they were drunk or eaten.

This removes the pains of being

Stricken by spirits, plagues, and poisons
For oneself and other beings.

If said twice, thrice, seven times, then

Those who want a child will have one;

Those who want wealth will obtain it.

All desires will be fulfilled and

All obstructions will be vanquished.
The Essence of the Two Accumulations

Torma

Cleanse it with:

ॐ བཛྲ་ཨོ་མྲྀྲྀ་ཏ་ཀུཎྜ་ལི་ཧོ་ན་ཧོ་ན་ཧཱུྃྃ་ཕཊ་

Purify with:

ॐ སྭ་བྷཱ་ཝ་ཤུདྡྷཱཿཿསརྦོ་དྷརྨཱཿཿསྭ་བྷཱ་ཝ་ཤུདྡྷིོ྅་ཧཾ།

From the empty expanse, an ॐ becomes

རིན་ཆོེན་སྣོད་མཆོོགེ་ཡངས་པའི་ནང་། །

A vast, supreme, and precious vessel.

འབྲུ་གེསུམ་ལས་བྱུང་གེཏོར་མ་ནི། །

There, the three seeds become a torma,
The nectar of untainted wisdom.

Repeat three times

Recite this three times to offer to the principal deities:

And this three times to offer to the guests:

HŪṂ PHAT SVĀHĀ
Request your wishes:

ॐ མཆོོད་སྦྱིན་གེཏོར་མ་དམ་པ་འདི༔
In your great wisdom, please behold

ཡེ་ཤེེས་ཆོེན་པོས་རྗེེས་དགེོངས་ལ༔
This excellent torma offering.

Debe ཁ་ཅག་ལྡན་བབ་རྒྱལ་པོ༔
Please enjoy it as great bliss

ངོ་འབྲི། ལུ་ཚོ། གེསོལ༔
And grant us all accomplishments.

Offer with just the mantras:

ॐ འྲྲ་ཐེེ་པ་རི་ཝཱ་ར་བཛྲ་ཁྲོ་མ་ལུས་བསྩོལ་དུ་གེསོལ༔

ॐ འྲྲ་ཐེེ་པ་རི་ཝཱ་ར་བཛྲ་ཡི་ཙྲ་སྭཱ་ཧཱ༔
The Essence of the Two Accumulations

Om Ārya Tāre Saparivāra Vajra Puṣhpe Pratīccha Svāhā

Om Ārya Tāre Saparivāra Vajra Dhūpe Pratīccha Svāhā

Om Ārya Tāre Saparivāra Vajra Āloke Pratīccha Svāhā

Om Ārya Tāre Saparivāra Vajra Gandhe Pratīccha Svāhā

Om Ārya Tāre Saparivāra Vajra Naividya Pratīccha Svāhā

Om Ārya Tāre Saparivāra Vajra Śhābda Pratīccha Svāhā

Om | nang wa ta ye pemay rik
Om Arising from Lokeshvara’s face
In Amitabha’s lotus family,
You fulfill all buddhas’ activity—
Homage and praise to Noble Tara.
Bowing with as many bodies
As there are atoms in all realms,
I praise all the worthy and pay homage
In every way with utmost faith.

Join your palms and request your specific wishes:

Tara and retinue, please hold us

In nonreferential compassion,

And grant your blessings so our prayers

May be fulfilled without obstruction.
The Essence of the Two Accumulations

Make it so that Buddhism thrives

And masters live long in harmony.

Quell all harmful obstacles;

And spread the activity of study and practice.

Make illness, famine, and strife subside.

May the supporters of dharma prosper.
Strengthen rulers who guard the dharma,
And spread well-being throughout the land.
Guard us from present and ultimate peril—
The sixteen dangers, untimely death,
Bad dreams, bad omens, portents of ill,
And the woes of samsara and lower realms.
Make our lifespans, merit, power, experience, and realization increase.

May we have no unvirtuous thoughts;

May the two bodhichittas arise without effort.

Fulfill our wishes according to dharma.

From now till the heart of enlightenment,

Gaze on us with compassionate eyes,
The Essence of the Two Accumulations

Dral me tuk jey chen gyi sik
Like a mother with her only child.

Nyi dang yer me dze du söl
Be inseparable from us.

Because of invoking her commitments:

Dün kye ö shu rang la tim
The deities in front dissolve
Into light and melt into me.

Yer me nyi du jin lap pe
Blessed to be inseparable,

Rang nyi pak ma dröl may ku
I am the form of Noble Tara,
The Essence of the Two Accumulations

nang la rang shin me par gyur
Appearance without any essence.

Oṃ tāre tūttāre tūre svāhā

While focusing on the luminous appearance and pride of yourself as Noble Tara, recite the ten syllables as much as you are able. Then, recite the one-hundred syllable mantra and confess mistakes:

Oṃ vajrasatva samayam anupālaya vajrasatva tvenopatiṣṭha dṛīḍho me bhava

Sutoṣhyo me bhava supoṣhyo me bhava

Anurakto me bhava sarva siddhim me prayaccha
The Essence of the Two Accumulations

Sarva karmasu cha me chittam shreyah kuru hūm ha ha ha hoḥ bhagavān

Sarva tathāgata vajra mā me muṇcha vajrī bhava mahāsamayasatva āḥ

Ma nye yong su ma tsang dang
It's only proper you show patience

gang yang nū pa ma chi pay
For any mistakes that I have made—

dir ni gyi wa gang nong pa
For things I lacked, for any omissions,

de kün khyö kyi sō dze rik
For all I was unable to do.
The Essence of the Two Accumulations

оО \| khye kyi sem chen dön kun dze
ОМ You benefit all sentient beings

Je su thun pay ngo drup tsol
And bestow the appropriate siddhis.

Sang gye yul du shek ne kyang
Though you depart for the buddha realms,

Lar yang yön par dze du sol
I ask that you come here again.

Say VAJRA MUḤ, and the guest deities depart.

Iha dang rang sem yer me pa
The deity and my mind inseparable,
chö ying nyuk may ngang du shak
I rest in the natural dharma expanse.

Sustain the view of the nature.

ge wa di yi nyur du dak
By this virtue, may I swiftly

Realize venerable noble Tara

And bring every sentient being,

Without exception, to that state.
Recite that and other dedications and aspirations. Declare auspiciousness and toss flowers:

ཡིད་བཞེིན་ནོར་དང་བུམ་པ་བཟང་པོ་ལྟར། །
yi shin nor dang bum pa sang po tar
Like wish-fulfilling jewels and vases,

བསམ་པའི་དོན་ཀུན་ཐོགེས་མེད་སྩོོལ་མཛད་པའི། །
sam pay dön kün tok me tsöl dze pay
Tara, buddhas, and their heirs

རྗེེ་བཙུན་སྒྲོོལ་མ་རྒྱལ་བ་སྲས་བཅོས་ཀྱིིས། །
je tsün dröl ma gyal wa se che kyi
Grant every wish without delay.
May there be the auspiciousness

མི་འབྲལ་ཐུགེས་རྗེེས་སྐྱེོང་བའི་བཀྲི་ཤེིས་ཤེོགེ །
mi dral tuk je kyong way tra shi shok
Of never being apart from them
And their compassionate protection.
Second, for the daily practice: It is best if you have a representation of Noble Tara, but if not, then visualizing her is sufficient. Arrange a mandala and offerings, and recite as above “Venerable Tara appears clearly…,” and go for refuge and gather the accumulations. Bless the offerings. The general offerings to the Three Jewels are unnecessary. Recite from: “Complete the moment I think of her, / I appear as Venerable Tara….” Recite the offerings, mandala, and praises three times, and on the last time, recite the Twenty-One Homages seven times with the verses on the benefits. If you wish, request your wishes with “Tara and retinue, please hold us…,” but you may omit it for brevity’s sake. Recite “The deities in front dissolve…” and the mantra and confess mistakes as above. Requesting them to depart is unnecessary. Recite “The deity and my mind…” and the dedication, and declare auspiciousness to conclude.
Compassionate lady, Bhagavati Tara,

Please help all infinite beings and myself

To cleanse ourselves of the two obscurations,

Complete the two accumulations swiftly,
And reach the state of perfect buddhahood.

In all our lifetimes till we have achieved that,

May we have the greatest divine and human pleasures.

Please swiftly pacify and eliminate

The obstacles to us achieving omniscience,

Including döns, obstructors, illness, plague,
A supplication "Compassionate lady, Bhagavati Tara"

All kinds of untimely death, bad dreams, bad omens,

And the eight types of danger and other threats.

We pray you bring the effortless, spontaneous

Accomplishment of every benefit—

Increasing auspiciousness, prosperity

And happiness, both worldly and transcendent.
The Supplication “Compassionate lady, Bhagavati Tara”

May we strive at practice; may True Dharma flourish.

May we always practice you and see your face.

Please help us realize the nature of emptiness.

Make bodhichitta grow like the waxing moon!

In that fine, joyous mandala of the Victor,

I’ll take birth in a beautiful, great lotus.
The Supplication “Compassionate lady, Bhagavati Tara”

I also will receive a prophecy.

Directly from the victor Amitabha.

May there be the auspiciousness of the swift, heroic Mother,

The green, one-faced and two-armed goddess who holds an utpala,

She who performs the activity of all buddhas of the three times,

The deity I’ve practiced in all my lives.
The Supplication “Compassionate lady, Bhagavati Tara”

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 gyal yum dröl ma khye ku chi dra dang
 May I, O Tara, mother of the victors,

 khor dang ku tse tse dang shing kham dang
 Only have a body just like yours,

 khye kyi tsen chok sang po chi dra wa
 A retinue, lifespan, body size, pure realm,

 de dra kho nar dak sok gyur war shok
 And a fine name that are the same as yours.

 khye la tô ching söl wa tap pay tü
 By the power of my praises and prayers to you,

 dak sok gang du ne pay sa chok su
 May illness, deprivation, döns, and conflict
```
Be pacified in the places where we live.

Please make the dharma and auspiciousness thrive!
The Supplication Clearing the Path of Obstacles

Recitation by the Gyalwang Karmapa

I supplicate the dharma realm 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.

When the wondrousness of your body was first seen,

Your right hand formed the sword mudra.
Your left formed the mudra of summoning.

With gaping mouth and bared fangs, you gazed upward.

Gyalway Dungdzin, beings’ protector,

Grant your blessings with compassion.

Lead us down the path with love.

Through your wisdom, grant us siddhi.
The Supplication Clearing the Path of Obstacles

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.

OM AH HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ
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.

You’ve comprehended profound Dharma.

Pandita of Yangleshö,
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!
sang way bar che ying su söl
Clear secret obstacles in the expanse!

gū pay chak tsal kyap sum chi
I humbly bow and go for refuge.

OM AḤ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

dam chen dam la tak pay tse
When binding those you bound to samaya,

dri me ne chok nyam re ga
You passed through a stainless, delightful place.

gya kar bö yūl sa tsam su
Crossing the border between India and Tibet,
The Supplication Clearing the Path of Obstacles

You blessed it as you went.

On Fragrant Mountain

Lotus flowers were born even in winter.

Springs gave forth the amrita of awakening.

In that supreme, delightful place,

Kyechok Tsulzang, you wore the three Dharma robes.
chak ye dor je tse gu nam
Your right hand held a nine-pointed vajra.

yön pay rin chen sa ma tok
Your left hand held a precious vessel

rak ta dü tsi nang du tam
Filled with rakta and amrita.

khan dro dam chen dam la tak
You bound dakinis and others to samaya.

yi dam shal sik ngö drup nye
You saw the faces of yidams and attained siddhi.

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!
I humbly bow and go for refuge.

When planting the Buddhadharma,

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.

Peerless Dükyi Shechen,

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!
gū-pay chak tsal kyap sum chi
I humbly bow and go for refuge.

OM aḥ hūṃ vajra guru padma siddhi hūṃ

sin poy kha nön dze pay tse
When subjugating the rakshasas,

khyeu chung trul kuy cha luk chen
You have the appearance of a young boy

yam tsen suk sang kha dok lek
With a wondrous form and a fine complexion.

tsem drik u tra ser la dze
Your teeth are even, your hair blond and beautiful.
The Supplication Clearing the Path of Obstacles

དགུང་ལོ་བཅུ་དྲུགེ་ལོན་པའི་ཚུལ༔
gung lo chu druk lön pay tsul
With the form of a sixteen-year-old,

རིན་ཆོེན་རྒྱན་ཆོ་སྣ་ཚོགེས་གེསོལ༔
rin chen gyen cha na tsok söl
You wear a variety of precious jewelry.

ཕྱིགེ་གེཡས་འཁོར་བའི་ཕུར་པ་བསྣམས༔
chak ye khar way pur pa nam
Your right hand holds a kila of brass.

དྲུད་དང་སྲིན་པོའི་ཁོ་གེནོན་མཛད༔
dü dang sin poy kha nön dze
You subjugate maras and rakshasas.

གྱོན་པས་སེང་ལྡེང་ཕུར་པ་བསྣམས༔
yön pay seng deng pur pa nam
Your left hand holds a kila of sandalwood.

མོས་པའི་བུ་ལ་སྲུང་སྐྱོོབ་མཛད༔
mö pay bu la sung kyop dze
You protect your devoted disciples.
The Supplication Clearing the Path of Obstacles

མགུལ་ན་ལྕགེས་ཀྱིི་ཕུར་པ་བསྣམས༔
gul na chak kyi pur pa nam
You wear at your throat a kila of iron.

ཡི་དམ་ལྷ་དང་གེཉིིས་སུ་མེད༔
yi dam lha dang nyi su me
You are not other than the yidam deva.

ནོད་ཇིི་མེི་དྭར་ལྟ་སྤྲུལ་སྐུ་འཛམ་གླིིང་རྒྱན༔
nyi me trul ku dzam ling gyen
Nondual nirmanakaya Dzamling Gyen,

ཐུགེས་རྗེེས་བདགེ་ལ་བྱིན་གྱིིས་རློབ༔
tuk je dak la jin gyi lop
Grant your blessings with compassion.

དགེོངས་པས་བདགེ་ལ་དངོས་གྲུབ་སྩོོལ༔
gong pay dak la ngö drup tsöl
Through your wisdom, grant us siddhi.
The Supplication Clearing the Path of Obstacles

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
The Supplication Clearing the Path of Obstacles

When you considered the land of spirits,

On the ground amid a mass of fire

Appeared a lake of a bowshot’s width.

Within it, you appeared, cool and unharmed, on a lotus.

You dwelled in wisdom on that lotus.

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

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

nū pay dak sok bar che söl
Clear away our obstacles with power.
The Supplication Clearing the Path of Obstacles

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!

Gü pay chak tsal kyap sum chi
I humbly bow and go for refuge.

Om aḥ hūṃ vajra guru padma siddhi hūṃ

Bö kyi nyi ma dze pay tse
When you became the sun of Tibet,
The Supplication Clearing the Path of Obstacles

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

gang la gang dül 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
The Supplication Clearing the Path of Obstacles

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 way 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.
In the valley of Palmotang

You bound the twelve Tenmas to samaya.

In the Khala Pass into Tibet

You bound Gangkar Shamey to samaya.

In front of Damshó Lhanying
The Supplication Clearing the Path of Obstacles

You bound Thanglha Yarshu to samaya.

Of all those great gods and rakshasas,

Some offered their life-essence mantras.

Some began to guard the Dharma.

Some promised to serve.

You with great power, miracles, and strength,
The Supplication Clearing the Path of Obstacles

The Supplication Clearing the Path of Obstacles

སུགས་མེན་པས་བོད་ཀྱིས་མོས་ཤིང་།
tuk je dak la jin gyi lop
Grant your blessings with compassion.

བརྩེ་བས་བདགེ་སོགས་ལམ་སྣ་དྲོངས༔
tse way dak sok lam na drong
Lead us down the path with love.

དགེོངས་པས་བདགེ་ལ་དངོས་གྲུབ་སྩོོལ༔
gong pay dak la ngö drup tsöl
Through your wisdom, grant us siddhi.

ནུས་པས་བདགེ་སོགས་བར་ཆོད་སོལ༔
nü pay dak sok bar che söl
Clear away our obstacles with power.

ཕྱིི་ཡི་བར་ཆོད་ཕྱིི་རུ་སོལ༔
chi yi bar che chi ru söl
Clear outer obstacles outside!

ནང་གེི་བར་ཆོད་ནང་དུ་སོལ༔
nang gi bar che nang du söl
Clear inner obstacles inside!
The Supplication Clearing the Path of Obstacles

Clear secret obstacles in the expanse!

I humbly bow and go for refuge.

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.

One is Padmakara.

One is Padmasambhava.

One is Lake-Born Vajra.

Your secret name is Dorje Drakpotsal.
The Supplication Clearing the Path of Obstacles

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!
The Supplication Clearing the Path of Obstacles

Clear secret obstacles in the expanse!

I humbly bow and go for refuge.

At Samye Chimpu you engaged in accomplishment.

You repelled adversity and bestowed siddhi.

You placed the king and ministers on the path of liberation.
The Supplication Clearing the Path of Obstacles

You defeated the demonic Bön tradition.

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.
The Supplication Clearing the Path of Obstacles

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.

OM AH HŪṂ VAIJRA GURU PADMA SIDDHI HŪṂ
Then you went to Uddiyana,

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.
The Supplication Clearing the Path of Obstacles

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.

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!
The Supplication Clearing the Path of Obstacles

Clear secret obstacles in the expanse!

I humbly bow and go for refuge.

OM Aḥ HŪṂ VAJRA GURU PADMA SIDDHI HŪṂ

OM Aḥ HŪṂ VAJRA GURU PADMA TÖTRENGTSAL VAJRA SAMAYA JA SIDDHI PHALA HŪṂ Aḥ

I, Padmasambhava,
Wrote my own sadhana myself.
My follower Lady Tsogyal
Requested this to remove obstacles
The Supplication Clearing the Path of Obstacles

For future individuals who uphold the lineage.

You followers who are lineage holders,
Practice and supplicate.
Supplicating even once dispels
Obstacles for a day and night.
There is no doubt you will accomplish what you wish.
May fortunate lineage holders with karmic connections encounter it!

_Revealed by Tulku Bakhal Mukpo._
The Supplication Spontaneous Fulfillment of Wishes

Recitation by the Gyalwang Karmapa

EMAHO!

In the realm of Sukhavati to the west

The blessing of Amitabha’s compassion was stirred.

He blessed the nirmanakaya Padmakara,
The Supplication Spontaneous Fulfillment of Wishes

Who came to Jambudvipa to benefit beings.

His compassionate benefit of beings is unceasing.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

Starting with the king Trisong Detsen,

Until the line of Dharma kings is ended,
Grant your blessing unceasingly throughout the three times.

Only friend of the Tibetan kings who protect the Dharma,

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.
The Supplication Spontaneous Fulfillment of Wishes

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.
དུས་ངན་སྙེིགས་མའི་མཐའ་ལ་ཐུགེ་པའི་ཚེ༔

When the final evil time of degeneration is reached,

ནངས་རེ་དགེོངས་རེ་བོད་ཀྱིི་དོན་ལ་བྱོན༔

You will come to Tibet for its benefit every morning and evening.

དྱེེ་རེ་སྐྱེན་བཞིན་པ་ལ་ཁྱབ་སྒྲུབ་པ་འདེབས༔

You have the compassion to strongly benefit beings.

འགྲོ་དོན་སྟོོབས་ཆོེན་མཛད་པའི་ཐུགེས་རྗེེ་ཅོན༔

I supplicate Padmakara of Uddiyana.
The Supplication Spontaneous Fulfillment of Wishes

Bless us that our wishes be spontaneously fulfilled.

During the final five hundred years, the degenerate time of dispute,

The five poisonous kleshas 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,
The Supplication Spontaneous Fulfillment of Wishes

ཨོོ་རྒྱན་སྨོན་གྱིི་བླ་དང་དབྱེར་མེད་བས༔
or gyen men gyi la dang yer me pay
Uddiyana, because you are inseparable from Bhaishajyaguru,

ཚེ་ཟད་མ་ཡིན་བར་ཆོད་ངེས་པར་སེལ༔
tse se ma yin bar che nge par sel
Our lives will not be extinguished. Obstacles will be dispelled.

ཨོོ་རྒྱན་པདྨ་འབྱུང་གེནས་ལ་གེསོལ་བ་འདེབས༔
or gyen pe ma jung ne la söl wa dep
I supplicate Padmakara of Uddiyana.

བསམ་པ་ལྷུན་གྱིིས་འགྲུབ་པར་བྱིན་གྱིིས་རློབ༔
sam pa lhün gyi drup par jin gyi lop
Bless us that our wishes be spontaneously fulfilled.

ཇི་དང་ལྡོར་ལངས་ས་བཅུད་ཉིམས་པའི་ཚེ༔
jung wa drar lang sa chü 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,
If we supplicate you without ambivalence or doubt, Uddiyana,

There is no doubt that with hosts of dakinis and wealth gods,

You will dispel poverty, hunger, and thirst.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

When those with the karma extract treasure for beings’ benefit
With the heroic confidence of samaya free from deception,

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

Tigers, leopards, bears, grizzlies, poisonous snakes, or other fanged beasts,

If we supplicate you without ambivalence or doubt, Uddiyana,

There is no doubt that accompanied by viras, gingkaras, and guardians
du khi sua nam tao jiu ta kar i tsho me
You will chase off those vicious beings.

or gyen pe ma 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.

sa chu me lung jung way bar che kyi
When, through obstacles of the elements earth, water, fire, or air,

gyu lü nyen ching jik pay dü jung tste
Our illusory bodies are threatened with destruction,

yi nyi te tsom me par söl wa dep
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.

Bless us that our wishes be spontaneously fulfilled.

When wandering down terrifying, narrow paths,

If we are menaced by murderous, thieving bandits,
If we supplicate you without ambivalence or doubt, Uddiyana,

Because you have the wisdom of the four mudras,

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
མཚོན་ཆོ་རྣོན་པོས་འདེབས་ཤེིང་ཉིེན་པ་ན༔

Surrounds and attacks us with sharp weapons,

ཡིད་གེཉིིས་ཐེ་ཚོམ་མེད་པར་གེསོལ་བ་འདེབས༔

If we supplicate you without ambivalence or doubt,

or gyen dor jey gur dang den pa yi
Uddiyana, with a tent of vajras

she ma dre ching tsön cha tor war gyur
You will scatter the executioners and cast down their weapons.

or gyen pe ma 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.
ནམ་ཞེིགེ་ཚེ་ཟད་འཆོི་བའི་དུས་བྱུང་ཚེ༔
nam shik tse se chi way dü jung tse
When our lives are over and we come to the time of our deaths,

གེནད་གེཅོོད་སྡུགེ་བསྔལ་དྲིགེ་པོས་ཉིེེ་ན༔
ne chö duk ngel drak poy nyen pa na
If we are agonized with terrible suffering,

ཡིད་གེཉིིས་ཐེ་ཚོམ་མེད་པར་གེསོལ་བ་འདེབས༔
yi nyi te tsom me par söl wa dep
If we supplicate you without ambivalence or doubt,

ཨོོ་རྒྱན་སྣང་བ་མཐའ་ཡས་སྤྲུལ་པ་སྟེ༔
or gyen nang wa ta ye trul pa te
Uddiyana, because you are an emanation of Amitabha,

བདེ་བ་ཅོན་གྱིི་ཞེིང་དུ་ངེས་པར་སྐྱེེ༔
de wa chen gyi shing du nge par kye
We will definitely be born in the realm of Sukhavati.

ཨོོ་རྒྱན་པདྨ་འབྱུང་གེནས་ལ་གེསོལ་བ་འདེབས༔
or gyen pe ma jung ne la söl wa dep
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,

If we supplicate you without ambivalence or doubt, Uddiyana,

Knower of the three times, there is no doubt that through your compassion

Our projections will be self-liberated.
I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

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
The Supplication Spontaneous Fulfillment of Wishes

We supplicate you without ambivalence or doubt,

Uddiyana, you will look upon us with unchanging compassion.

I supplicate Padmakara of Uddiyana.

Bless us that our wishes be spontaneously fulfilled.

This supplication entitled “Spontaneous Fulfillment of Wishes,” which was taught to King Mutri Tsenpo in Gungtang, was hidden by the king in the monastery of Drampa Gyang in Rulak. He entrusted it to the Terdak
mule-riding goddess. In the Male Water Dragon year, Tulku Sangpo Drakpa extracted this treasure from the monastery of Gyang in Rulak and gave it to the great vidhyadhara Gödem. The great vidhyadhara translated it from the yellow scroll.