

༄༅། །སྒྲ་མ་དང་སྒྲོལ་མ་དབྱེར་མེད་ལ་གསོལ་འདེབས་
དུས་གསུམ་སངས་རྒྱས་ཐམས་ཅད་ཀྱི་ཡུམ།

**A Supplication to the Guru Inseparable from
Tārā: Mother of All the Buddhas of the
Three Times**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

bla ma dang sgrol ma dbyer med la gsol 'debs dus gsum sangs rgyas thams cad kyi yum

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Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This prayer¹ invites the disciple to invoke the guru's blessings for the pacification of adverse circumstances, exemplified by the eight and sixteen dangers; the flourishing of favorable conditions, such as longevity, merit, and wealth; and the attainment of awakening in Sukhāvātī, the pure realm of the buddha Amitābha. Consisting of three stanzas, in which the guru is considered to be indivisible from the Exalted Lady Tārā, it comprises one of a number of devotional supplications to the guru contained within the first volume of the Khyentse Kabum and falls within its first section: Praises and Supplications Supplemented by Prayers for Longevity and Swift Rebirth.

སྒྲ་མ་དང་སྒྲོལ་མ་དབྱེར་མེད་ལ་གསོལ་འདེབས།

A Supplication to the Guru Inseparable from Tārā

དུས་གསུམ་སངས་རྒྱས་ཐམས་ཅད་གྱི།

dü sum sang gyé tam ché kyi

Inseparable from the Exalted Lady Tārā,

ཡུམ་གྱུར་ཇེ་བཙུན་སྒྲོལ་མ་དང་།

yum gyur jé tsün dröl ma dang

Mother of all the buddhas of the three times,

དབྱེར་མེད་ཙ་འེ་སྒྲ་མ་ལ།

yer mé tsa wé la ma la

O root guru, I supplicate you—

གསོལ་བ་འདེབས་སོ་བྱིན་གྱིས་སྒྲོབས།

söl wa deb so jin gyi lob

Please grant your blessings!

བདག་དང་མཐའ་ཡས་སེམས་ཅན་ཀུན།

dak dang ta yé sem chen kün

Grant your blessings for the total pacification

འཇིགས་པ་བརྒྱད་དང་བཅུ་དྲུག་སོགས།

jik pa gyé dang chu druk sok

Of every outer and inner adverse circumstance, [493]

ཕྱི་དང་ནང་གི་འགལ་རྒྱུ་ཀུན།

chi dang nang gi gal kyen kün

Such as the eight and sixteen dangers,

ཉེ་བར་ཞི་བར་བྱིན་གྱིས་སློབས།

nyé war zhi war jin gyi lob

Faced by myself and all limitless beings.

མཐུན་རྒྱུ་ཆོ་བསྙེད་དཔལ་འབྱོར་རྒྱས།

tün kyen tsé sö pal jor gyé

Grant your blessings so that the favorable circumstances

བསམ་སྦྱོར་ཐམས་ཅད་ཆོས་བཞིན་འབྲུབ།

sam jor tam ché chö zhin drub

Of longevity, merit, and wealth may flourish,

ཕྱི་མ་བདེ་ཅན་ཞིང་ཁམས་སུ།

chi ma dé chen zhing kham su

Every thought and deed is accomplished in harmony with the Dharma,

བྱང་ཆུབ་ཐོབ་པར་བྱིན་གྱིས་སློབས།

jang chub tob par jin gyi lob

And in our next life we may reach awakening in the realm of Sukhāvātī.

This was written by Jamyang Khyentse Wangpo as a daily recitation for chant master Sögyal and his brother. Virtue and auspiciousness!

NOTES

1. Note that the original title of this text (*bla ma dang sgrol ma dbyer med la gsol 'debs dus gsum sangs rgyas ma*) is a later addition deriving from the catalog for the 1919 edition of the Khyentse Kabum, with the second part of this title (*dus gsum sangs rgyas ma*) reflecting the opening words of the prayer. The current translation includes an expanded selection of its opening words for further context: “Mother of All the Buddhas of the Three Times” (*dus gsum sangs rgyas thams cad kyi yum*).

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Kangyur Sources

- The Noble Sūtra “Tārā Who Protects from the Eight Dangers”* (**Āryatārāṣṭaḥboratāraṇīsūtra*; *'phags ma sgrol ma 'jigs pa brgyad las skyob pa'i mdo*). Toh. 731. Translated by Peter Woods and Stefan Mang. v1.2.9. 84000.co, 2023. <https://read.84000.co/translation/toh731.html>.

GLOSSARY

eight dangers

འཇིགས་པ་བརྒྱད། • *jigs pa brgyad*

The Noble Sūtra “*Tārā Who Protects from the Eight Dangers*” (Toh. 731) identifies the eight dangers as follows: “You protect from the eight dangers—/Lions, elephants, fire, snakes,/Robbers, waters, infectious diseases, and demons./”

Exalted Lady Tārā

ཇེ་བརྩུན་སྒྲོལ་མ། • *rje btsun sgrol ma*

A feminine deity commonly known in her white and green forms, though she also appears, for example, in twenty-one manifestations. The name “Tārā” is rendered Drölma (*sgrol ma*) in the Tibetan language, meaning “she who liberates,” and she is often associated with protection from fears or dangers. In one telling of her origins, she was born from the bodhisattva Avalokiteśvara’s tears of compassion, while in another she was a princess named Wisdom Moon, who upon developing the resolve for awakening refused exhortations to transform into a man, vowing to instead benefit beings in female form until saṃsāra is emptied.

sixteen dangers

འཇིགས་པ་བརྩུ་བྱེད། • *jigs pa bcu drug*

While there are different versions of this list, Dudjom Rinpoche (bdud ’joms ’jigs bral ye shes rdo rje, 1904–1987) lists the “sixteen great dangers” (*jigs pa chen po bcu drug*) as follows in his *Ornament to the Realization of Padma: A Commentary on the Supplication in Six Vajra Lines* (*gsol ’debs rdo rje’i tshig rkang gi rnam bshad pad+ma’i dgongs rgyan*): The pride and earth danger; the desire and water danger; the anger and fire danger; the jealousy and wind danger; the danger of thunderbolts; the danger of sharp weapons; the danger of imprisonment and kings; the danger of robbers, thieves, and enemies; the danger of flesh-eating demons (*sha za, piśāca*) and *bhūta* spirits (*’byung po, bhūta*); the danger of enraged elephants; the danger of lions and carnivorous beasts; the danger of poison such as snakes; the danger of sickness such as infectious disease; the danger of untimely death; the danger of poverty and destitution; and the danger of the failure of one’s wishes.

Sukhāvātī

བདེ་བ་ཅན། • *bde ba can* • sukhāvātī

Sukhāvātī, meaning “blissful,” is the pure land of the buddha Amitābha.