Green Tara Sadhana

The Mandala Ritual, the Essence of the Two Accumulations, from the Profound Drop of Tara – a Thought Treasure
The Verses of the Eight Auspicious Ones

OM NANG SI NAM DAK RANG ZHIN LHÜN DRUP PAY  TA SHI CHHOK CHÜ ZHING NA ZHUK PA YI
   OM Homage to the Buddha, Dharma, and Noble Sangha — All that dwell in the auspicious realms of the ten directions,

SANG GYE CHHÖ DANG GEN DÜN P'HAK PAY TS'HOK  KÜN LA CHHAK TS'HAL DAK CHAK TA SHISHOK
   Where all appearance and existence is completely pure. Their nature is spontaneously perfect. May all be auspicious for us!

DRÖN MEY GYAL PO TSAL TEN DÖN DRUP GONG  JAM PAY GYEN PAL GE DRAK PAL DAM PA
   Drönmey Gyalpo, Tsalten Döndrupgong, Jampay Gyenpal, Gedrak Paldampa,

KÜN LA GONG PA GYA CHHER DRAK PA CHEN  LHÜN PO TAR P'HAK TSAL DRAK PAL DANG NI
   Künla Gongpa Gyacher Drakpachen, Lhünpotar Phaktsal Drakpal,

SEM CHEN T'HAM CHE LA GONG DRAK PAY PAL  YI TS'HIM DZE PA TSAL RAP DRAK PAL TE
   Semchen Tamchela Gongdrak Paypal, Yitsim Dzepa Tsalrap Drakpal —
TS'HEN TSAM T'HÖ PAY TA SHI PAL P'HEL WA  DE WAR SHEK PA GYE LA CHHAK TS'HAL LO
Homage to the Eight Sugatas!  Just hearing your names increases auspiciousness and success!

JAM PAL ZHÖN NU PAL DEN DOR JE DZIN  CHEN RE ZIK WANG GÖN PO JAM PAY PAL
Youthful Manjushri, Glorious Vajrapani, Powerful Avalokiteshvara, Protector Maitreya,

SA YI NYING PO DRIP PA NAM PAR SEL  NAM KHAY NYING PO P'HAK CHHOK KŪN TU ZANG
Kshitigarbha, Nivaravajrakumāra, Akashagarbha, Samantabhadra —

UT PAL DOR JE PE KAR LU SHING DANG  NOR BU DA WA RAL DRI NYI MA YI
Homage to the Eight Bodhisattvas!  Supreme in granting auspiciousness and success,

CHHAK TS'HEN LEK NAM TA SHI PAL GYI CHHOK  JANG CHHUP SEM PA GYE LA CHHAK TS'HAL LO
Gracefully holding your emblems: utpala flower, vajra, white lotus, naga-tree, jewel, moon, sword, and sun!

RIN CHHEN DUK CHHOK TA SHI SER GYI NYA  DÖ JUNG BUM ZANG YI ONG KA MA LA
Making offerings to the buddhas of all directions and times are the Creators of Delight,
Holding the Eight Most Precious Emblems:

NYEN DRAK DUNG DANG P'HÜN TS'HOK PAL BE U  MI NUP GYAL TS'HEN WANG GYUR KHOR LO TE
The most precious umbrella, the most auspicious golden fishes, The wish-fulfilling vase of goodness, the exquisite kamala flower,

RIN CHHEN TAK CHHOK GYE KYI CHHAK TS'HEN CHEN  CHHOK DÙ GYAL WA CHHÖ CHING GYE KYE MA
The conch of fame and glory, the glorious knot of prosperity, The eternal banner of victory, the all-powerful wheel:

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**The Verses of the Eight Auspicious Ones**
Homage to the Eight Auspicious Goddesses: Beauty, Garlands, Song, Dance, Flowers, Incense, Light, and Perfume! Just thinking of your essential qualities makes success grow more and more!

Protectors: Mahabrahma, Shambhu, Narayana, Sahasrajna.

Each one is holding a divine emblem: Wheel, trident, spear,

Vajra, vina, sword, Stupa, and banner of victory!

Homage to the Eight Guardians of the World who make auspiciousness and prosperity grow in the three realms! With all obstacles and harmful influences pacified, may the work we are now about to begin

meet with ever-growing fulfillment and success, and bring good fortune, prosperity, happiness, and peace!
Seven Line Prayer to Guru Rinpoche

HUNG OR GYEN YUL GYI NUP JANG TS'HAM PE MA GE SAR DONG PO LA
In the Northwest of the land Uddiyana, above the stalk and stamens of a lotus, having

YAA TSHEN CHHOK GI NGO DRUP NYE PE MA JUNG NE ZHESU DRAK
attained the wonderful and most perfect Siddhi, is the one known as “The Lotus Born,”

KHOR DU KHAN DRO MANG PO KOR
surrounded by a retinue of many dakinis. I follow your example.

KHYE KYI JE SU DAK DRUP KYI JIN GYI LAP CHHIR SHEK SU SOL
Please approach to engulf me with your splendor. Let fall your splendor in this supreme place.

NE CHHOK DI RU JIN PHOP LA DRUP CHHOK DAK LA WANG ZHI KUR
Bestow upon me, the supreme practitioner, the four empowerments.

GEK DANG LOK DREN BAR CHHIE SOL CHHOK DANG THUN MONG NGO DRUP TSOL
Dispel impediments, obstacles, and false guides. Bestow supreme and common siddhis.

OM AH HUNG BENZA GURU PEMA SIDDHI HUNG

OM AH HUNG BENZA GURU PEMA THØ THRENG TSAL BENZA SAMAYA DZA DZA

SARWA SIDDHI PHALA HUNG AH HRI MA HA RI NI SA RA TSA HRI YA TSITTA HRING HRING DZA DZA
GURU KHAN DROT TS'HOK CHE KYI
DAK CHAK MO PAY BU NAM LA
Guru and hosts of dakinis, engulf the bodies of us devoted children with the splendor of your bodies.

ŁU LA KU YI JIN GYI LOP
NGAK LA SUNG GI JIN GYI LOP
Engulf our speech with the splendor of your speech. Engulf our minds with the splendor of your minds.

YI LA THUK KYI JIN GYI LOP
Engulf us with splendor in the bestowal of the four empowerments.

WANG ZHI KUR WAR JIN GYI LOP
GYU ZHI DAK PAR JIN GYI LOP
Engulf us with splendor to purify our four continuums. Engulf us with splendor that we may become

LAM ZHI JONG PAR JIN GYI LOP
KU ZHI THOP PAR JIN GYI LOP
trained in the four paths. Engulf us with splendor that we may attain the four bodies.

OM AH HUNG BENZA GURU PEMA DEWA DAKINI KAYA ABHI KINTSA OM
WAKKA ABHI KINTSA AH
TSITTA ABHI KINTSA HUNG
SARWA ABHI KINTSA HRI
DUN GYI NAM KHAR JE TSUN MA NGON SUM ZHUK PAR GYUR
In front of me, in the sky, the noble Tara is directly perceived.

NA MO KON CHHOK KUN NGO JE TSUN MAR DAK SOK DRO KUN KYAP
I pay homage to the real embodiment of the Triple Gem, Tara.

SU CHHI JANG CHHUP MÖN PAY SEM KYE NE ZAP MÖ LAM LA JUK PAR GYI
Having developed the bodhicitta of aspiration, I enter the profound path.

JE TSUN PHAK MA DROL MA DANG
The gathering of the accumulations
To the noble Arya Tara and to the buddhas

CHHOK CHU DÜ SUM ZHUK PA YI GYAL WA SE CHE THAM CHE LA
and bodhisattvas in the ten directions and the three times, I bow to you with complete faith.

KUN NE DANG WE CHHAK GYI O ME TOK DUK PÖ MAR ME DRI ZHAL ZE ROL MO LA SOK PA
I make offerings both actual and imagined of such things as flowers, incense, lamps, food, music, and much else.

NGÖ JOR YI KYI TRUL NE BUL PHAK MAY TS'HOK KYI ZHE SU SOL
I beseech the holy assemblage to accept these offerings. From beginningless time until now,

THOK MA ME NE DA TAY BAR MI GE CHU DANG TS'HAM ME NGA
I repent all the ten unvirtuous acts, the five actions of immediate consequence,

SEM NI NYÖN MONG WANG GYUR PAY DIK PA THAM CHE SHAK PAR GYI
and all the other negative actions I have committed when influenced by mental affliction.

NYEN THÖ RANG GYAL JANG CHHUP SEM SO SO KYE WO LA SOK PE
I rejoice in the merit of whatever virtue sravakas, pratyekabuddhas, bodhisattvas, and ordinary people
Dû Sum Ge Wa Chi Sak Pay
Sô Nam La Ni Dak Yi Rang
have gathered throughout the three times. I pray that the wheel of the dharma be turned in the
form of the greater and lesser vehicles for as many different aptitudes as are present in the motivations of all sentient beings.

Chhö Kyi Khor Lo Kor Du Sol
Khor Wa Ji Si Ma Tong Bar
Nya Ngen Mi Da Thuk Je Yi
I beseech the buddhas not to pass into nirvana but, until samsara is completely emptied, to look with great compassion on all
sentient beings who flounder in this ocean of frustration and sorrow.

Dak Gi Sô Nam Chi Sak Pa
Tham Che Jang Chrup Gyur Gyur Ne
May whatever merit I have accumulated become a seed for the enlightenment of all beings. On reaching enlightenment myself,
may I develop, without delay, the qualities of a savior of beings.

Di Shing Ra Tsho Jwa Yê
Sem Chen Nam La Zik Su Sol
The consecration of offerings:

Om Benza Amrita Kundalí Hana Hana Hung Pê He
Om Swabhawa Shuddha Sarwa Dharma Swabhawa Shuddho Hanga

Phel Pa Mê Mo Kö Pay Zhing
Yip Dang Gyên Kö Tshê Me Par
The environment becomes the realm of Lotus Design with unlimited shapes and adornments.

Lha Dze Ting Dzin Le Drup Pay
Chhö Dze Sam Mi Khyp Par Gyur
The offering substances, created by samadi, become inconceivable and divine.

Argham Padyem Pupe Dhupe Aloké Gendhe Newidyé Shapda
Ah Hung Om Benza Sapta Rana Kham
Water for the mouth, water for the feet, flowers, incense, light, perfume, food, and music.
Then, homage and offerings first to the three jewels in general:

CHHOK CHU DÜ ZHIY LA MA GYAL WA SE DANG CHE PA T'HAM CHE DÜN GYI NAM KHAR BENZA SAMADZA
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 GÖN GYUR CHIK DÜ DE PUNG CHE MI ZE JOM DZE LHA
You who are the leader of all sentient beings, you who are the destroyer of all maras and all obstacles,

NGÖ NAM MA LÜ JI ZHIN KHYEN GYUR PAY
all things are understood by you.

CHOM DEN KHOR CHE NE DIR SKEK SU SOL
Conqueror, we request that you approach this place, together with your retinue.

The seven branches.

JI NYE SU DAK CHHOK CHUY JIK TEN NA DÜ SUM SKEK PA MI YI SENG GE KÜN
With body, speech, and mind, I pay homage to all those lions of humanity, as many as there are, without exception,

DAK GI MA LÜ DE DAK THAM CHE LA LÜ DANG NGAK YI DANG WE CHHAK GYI O
who arise in the worlds of the ten directions and the three times.

ZANG PO CHO PAY MÓN LAM TOP DAK GI GYAL WA T'HAM CHE YI KYI NGÖN SUM DU
Through the power of this aspiration to excellent conduct, may I see in my mind all the victors

ZHING GI DUL NYE LÜ RAP TÜ PA YI GYAL WA KÜN LA RAP TU CHHAK T'ŠHAL LO
and bow to them with as many bodies as there are particles in all realms. On each particle I imagine as many

DUL CHIK TENG NA DUL NYE SANG GYE NAM
buddhas as there are particles, surrounded by bodhisattvas.
SANG GYE SE KYI Ü NA ZHUK PA DAK
In that way, I imagine the dharmadhatu totally filled with victors.

THAM CHE GYAL WA DAK GI GANG WAR MÔ
With all the sounds of inexhaustible oceans of song.

YANG KYI YEN LAK GYA TSHÔ DRA KÜN GYI
I fully express the qualities of all the victors. I praise all sugatas.

DE WAR SHEK PA THAM CHE DAK GI TÔ
I offer those victors sacred flowers, holy garlands, cymbals, ointments,

SİL NYEN NAM DANG JUK PAY DUK CHHOK DANG
the best of parasols, the finest lamps, and sacred incense.

GYAL WA DE DAK LA NI CHHÔ PAR GYI
I offer those victors sacred fabrics, the finest of scents, heaps of medicinal powders equal in size to Mt. Meru,

CHHE MAY PHUR MA RI RAP NYAM PA DANG
and particularly excellent realms. I also imagine presenting to those victors whatever

GYAL WA DE DAK LA YANG CHHÔ PAR GYI
offerings are unexcelled and vast.

DE DAK GYAL WA THAM CHE LA YANG MÔ
Through the power of faith in excellent conduct,

GYAL WA KÜN LA CHHAK TSH'AL CHHÔ PAR GYI
I pay homage and present offerings to all victors.

DE TAR CHHÔ KYI YING NAM MA LÛ PAR
DÔ CHHAK 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 and beyond training, and of all beings. I exhort all the lamps of the ten directions who have attained

passionless buddhahood through the stages of awakening, all those protectors, to turn the unsurpassable wheel of the dharma.

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 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.
OM AH HUNG   DAK DANG THA YESEM CHEN GYI   LÜ DANG LONG CHÖGE TS'HOK KÜN
I continually and respectfully offer to the three jewels, the three roots, the ocean of dharma protectors and gods of wealth,

LING ZHI RI RAP NYI DAR CHE   LHA MIY LONG CHÖ SAM MI KHYAP
all the bodies, possessions, and virtues of my self and limitless sentient beings.

KÜN ZANG CHHÖ PAY TRIN PHUNG CHHE   GYÜN MI CHHE PAR TRUL JE TE
together with the four continents, the supreme mountain, the sun and moon, and the

KÖN CHHOK RIN CHHEN TSA WA SUM   CHHÖ SUNG NOR LHA GYA TS'HÖ LA
inconceivable wealth of gods and humans, continually emanated as vast clouds of Samantabhadra offerings.

GÜ PE TAK TU   BUL WAR GYI   SÖ NAM TS'HOK CHHEN RAP DZOK NE
May the great accumulation of merit be completed

YESHE NANG WA GYE PAR SHOK   OM GURU DEWA DAKINI SARWA RATNA MANDLA PUDZA MEGHA AH HUNG
and the radiance of wisdom expand fully.

With that, offer a mandala.

NA MO SANG GYE CHHÖ DANG GEN DÜN DANG   LA MA YI DAM KHAN DRO DANG
Buddhas, dharma, sangha, gurus, yidams, dakinis, dharma protectors, gods of wealth, lords of terma

CHHÖ SUNG NOR LHA TER GYI DAK   YE SHE CHIK GI NGO WO LE   RANG ZHIN MA GAK CHIR YANG TÖN
you display the nature of unimpeded diversity from within the essence of one wisdom. Your compassion and activity are the most excellent

THUK JE THRIN LE ME PO CHHE   DRO KÜN KYAP DANG GÖN GYUR PA
You are refuges and protectors of all beings. You are the embodiment of wisdom and kindness.

KYHEN TSEY   DAK NYI KYHE NAM LA   CHHAK TS'HAL NYING NE KYAP SU CHHI
I pay homage to you from my heart and go to you for refuge. I offer you my body and my possessions.
LÜ DANG LONG CHÖ CHHÖ PAR BUL  DAK DANG THA YE SEM CHEN NAM
I pray that you will continually protect me and limitless sentient beings with your compassion.

TAK TU THUK JE KYAP DZE SOL  NE DANG NÖ PA ZHI WA DANG
Engulf us with splendor so sickness and harm may be pacified, so vitality and merit may flourish,

TSHE DANG SÖ NAM P'HEL WA DANG  SAM PAY ĐÖN NAM MA LÜ KÜN
and so all of our wishes without exception may be fulfilled.

CHHÖ ZHIN DRUP PAR JIN GYI LOP
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 KE CHIK DREN DZOK SU  JETŚÜN PHAK MAY KUR SAL WAY
Complete in an instant of recollection, I appear as the noble Jetsunma Tara.

THUK KAR DA TENG TAM JANG GU  ĐÉ LE Ö ZER PAK YE THRO
In my heart, above a moon, is a green TAM. Innumerable light-rays are projected from that.

PHAK MA NAM THRUL NYER CHIK DANG  KÖN CHHOK GYA TSHÖ TRIN THRO WA
The twenty-one emanations of Arya Tara and the ocean of the three jewels, billowing like clouds,

DÜN GYI NAM KHAR CHEN DRANG GYUR
assemble in the sky, in front.

TAM KYE ME Ö SAL CHHÖ KUY YING
The unborn luminous expanse of the dharmakaya

gak ME PHAK MAY YE SHE KUR
GANG DUL GYU THRUL DRA WAR SHAR
dawns as the unceasing wisdom body of Arya Tara, the net of magical illusion that tames everyone.
TSHUR SHEK ARYA TARE DZA  
Come here, Arya Tara.

DAK DANG DRO LA THUK TSEY CHHIR NYI KYI DZU THRUL THU YI NI  
I request, conqueror, that you remain here for as long as I present offerings to you,

JI SI CHHÖ PA DAK GYI PA DE SI CHOM DEN ZHUK SU SOL PEMA KAMALAYA TAM  
out of your kindness to me and to all beings, and through your miraculous power.

KÜN TU ZANG PÖ CHHÖ TRIN GYI  
I fill the dharmadhatu with clouds of Samantabhadra’s offerings, actually present, and arising from the mind.

CHHÖ YING GYE PAR KANG JE TE P'HAK MA DROL MA KHR CHE CHHÖ  
I offer these to Arya Tara and her retinue.

OM ARYA TARE SAPARIWARA BENZA ARGHAM PADYEM PUPE DHUPE ALOKE GENDHE NEWIDYE SHAPDA TRATITSA SOHA  
Water for the mouth, water for the feet, flowers, incense, light, perfume, food, and music.

OM AH HUNG KHAM SUM NÖ CHÜ PAL JOR DANG  
I offer to the embodiments of compassion the three realms, the glory and richness

DAK LÜ LONG CHÖ GE TSHOK KÜN THUK JEY DAK NYI NAM LA BUL  
of the environment and its contents, my body, my possessions, and all virtues.

ZHE NE JIN GYI LAP TU SOL OM SARWA TATHAGATA RATNA MANDALA PUDZA HO  
I pray that you will accept these and engulf us with your splendor.

With that, offer a mandala in particular.

Then recite the Tantra of the King of Praises, the twenty-one homages, TWICE.
OM JE TSÜN MA P'HAK MA DROL MA LA CHHAK TS'HAL LO

CHHAK TS'HAL TA RE NYUR MA PA MO
TU TA RA YI JIK PA SEL MA
TU RE DON KUN JIN PAY DROL MA
SO HA YI GE CHO LA DU DO

CHHAK TS'HAL DROL MA NYUR MA PA MO
CHEN NI KE CHIK LOK DANG DRA MA
JIK TEN SUM GÖN CHHU KYE ZHAL GYI
GE SAR JE WA LE NI JUNG MA

CHHAK TS'HAL TÖN KAY DA WA KÜN TU
GANG WA GYA NI TSEEK PAY ZHAL MA
KAR MA TONG THRÄK TS'HÖK PA NAM KYI
RAP TU CHHE WAY Ö RAP BAR MA

CHHAK TS'HAL SER NGO CHHU NE KYE KYI
PE ME CHHAK NI NAM PAR GYEN MA
JIN PA TSÖN DRÜ KA THUP ZHI WA
ZÖ PA SAM TEN CHÖ YUL NYI MA

CHHAK TS'HAL DE ZHIN SHEK PAY TSUK TOR
THA YE NAM PAR GYAL WAR CHÖ MA
MA LU P'HA ROL CHHIN PA THÖP PAY
GYAL WAY SE KYI SHIN MA TÖN MA

CHHAK TS'HAL TUT TA RA HUNG YI GE
DÖ DANG CHHOK DANG NAM KHA GANG MA
JIK TEN DÜN PO ZHAP KYI NEN TE
LÜ PA ME PAR GUK PAR NÜ MA

CHHAK TS'HAL GYA JIN ME LHA TS'HANG PA
LUNG LHA NA TS'HOK WANG CHHUK CHHÖ MA
JUNG PO RO LANG DRI ZA NAM DANG
NÖ JIN TS'HOK KYI DÜN NE TÖ MA

CHHAK TS'HAL TRE CHE JA DANG P'HE KYI
P'HA ROL THRUL KOR RAP TU JOM MA
YE KUM YÖN KYANG ZHAP KYI NEN TE
ME BAR THRUK PA SHIN NU BAR MA

CHHAK TS'HAL TU RE JIK PA CHHEN MO
DÜ KYI PA WO NAM PAR JOM MA
CHHU KYE ZHAL NI THRO NYER DEN DZE
DRA WO THAM CHE MA LÜ SÖ MA

CHHAK TS'HAL KÖN CHHOK SUM TS'HÖN CHHAK GYAY
SOR MÖ THUK KAR NAM PAR GYEN MA
MA LÜ CHHOK KYI KHOR LÖ GYEN PAY
RANG GI Ö KYI TS'HÖK NAM THRUK MA

CHHAK TS'HAL RAP TU GA WA JI PAY
U GYEN Ö KYI THRENG WA PEL MA
ZHE PA RAP ZHE TUT TA RA YI
DÜ DANG JIK TEN WANG DU DZE MA

CHHAK TS'HAL SA ZHI KYONG WAY TS'HOK NAM
THAM CHE GUK PAR NÜ MA NYI MA
T'HO RO NYER YO WAY YI GE HUNG GI
P'HONG PA THAM CHE NAM PAR DROL MA

CHHAK TS'HAL DA WAY DUM BÜ U GYEN
GYEN PA THAM CHE SHIN TU BAR MA
RAL PAY THRÖ NE Ö PAK ME LE
TAK PAR SHIN TU Ö RAP DZE MA

CHHAK TS'HAL KAL PA T'HA MAY ME TAR
BAR WAY T'HRENG WAY Ü NE MA
YE KYANG YÖN KUM KÜN NE KOR GAY
DRA YI PUNG NI NAM PAR JOM MA

CHHAK TS'HAL SA ZHIY NGÖ LA CHHAK GI
T'HIL GYI NÜN CHING ZHAP KYI DUNG MA
THRO NYER CHEN DZE YI GE HUNG GI
RIM PA DÜN PO NAM NI GEM MA

CHHAK TS'HAL DE MA GE MA ZHI MA
NYA NGEN DE ZHI CHÖ YUL NYI MA
SO HA OM DANG YANG DAK DEN PE
DIK PA CHHEN PO JOM PA NYI MA

CHHAK TS'HAL KÜN NE KOR RAP GA WAY
DRA YI LÜ NI RAP TU GEM MA
YI GE CHU PAY NGAK NI KÖ PAY
RIK PA HUNG LE DROL MA NYI MA

CHHAK TS'HAL TU REY ZHAP NI DAP PE
HUNG GI NAM PAY SA BÖN NYI MA
RI RAP MEN DA RA DANG BIK JE
JIK TEN SUM NAM YO WA NYI MA

CHHAK TS'HAL LHA YI TS'HO YI NAM PAY
RI DAK TAK CHHEN CHHAK NA NAM MA
TA RA NYI JÖ P'HE KYI YI GE
DUK NAM MA LÜ PAR NI SEL MA

CHHAK TS'HAL LHA YI TS'HÖK NAM GYAL PO
LHA DANG MI AM CHI YI TEN MA
KÜN NE GO CHHA GA WAY JI KYI
TSÖ DANG MI LAM NGEN PA SEL MA

CHHAK TS'HAL NYI MA DA WA GYE PAY
CHEN NYI PO LA Ö RAP SAL MA
HA RA NYI JÖ TUT TA RA YI
SHIN TU DRAK PÖ RIM NE SEL MA

CHHAK TS'HAL DE NYI SUM NAM KÖ PE
ZHI WAY THU DANG YANG DAK DEN MA
DÖN DANG RO LANG NÖ JIN TS'HÖK NAM
JOM PA TU RE RAP CHHOK NYI MA

TSA WAY NGAK KYI TÖ PA DI DANG
CHHAK TS'HAL WA NI NYI SHU TSA CHIK

Horning to the Twenty-One Taras
OM, I pay homage to Jetsunma Arya Tara.

Homage to TARE, “the Liberator”, swift and courageous, who through TUTARE removes all fear and through TURE bestows all benefits. In front of you, SOHA, I bow down.

Homage to Tara, the quick and heroic, whose eyes flash in an instant like lightning, and who arose from the open stamens of the lotus-face of the lord of the three worlds.

Homage to her whose face is like one hundred full autumn moons and who blazes with light like that of thousands of stars.

Homage to her whose hands are adorned by golden blue lotuses and who enacts generosity, exertion, austerity, tranquility, patience, and meditative stability.

Homage to her whose crown is the tathagata, who revels in boundless complete victory, and who is thoroughly relied upon by bodhisattvas who have attained the perfections without exception.

Homage to her who, with the syllables TUTTARA HUNG, fulfills wishes and fills all directions and all space, who tramples the seven worlds underfoot and is able to summon all without exception.

Homage to her to whom Indra, Agni, Brahma, Vayudeva, Vishvakarman, and Isvara present offerings; who is praised by elementals, vampires, scent-eaters, and yakshas.

Homage to her who thoroughly conquers the machinations of others with TRE and PHE, who tramples with right leg contracted and left out-stretched, and is totally blazing with swirling flame.

Homage to TURE, the terrifying one who totally conquers the fiercest maras, who, with a frowning lotus-face, kills all enemies, without exception.

Homage to her whose fingers adorn her heart with the mudra indicating the three jewels, whose radiant swirling halo adorns all directions.

Homage to her who is crowned by garlands of light, resplendent with great joy, who overpowers maras and the world with her laughter of TUTTARA.

Homage to her who can summon all guardians of places, who fully liberates from all poverty with the syllable HUNG of her grimace.

Homage to her who blazes with all adornments, crowned with a sliver of the moon, from whose topknot Amitabha continually illuminates.

Homage to her who abides in the midst of garlands of flame like the fire at the end of a kalpa, who totally conquers hoards of enemies of those who delight in the turning of the dharma wheel, with her right leg outstretched and her left contracted.

Homage to her who pierces the ground with the palm of her hand and stamps with her feet, who overthrows the seven levels with the syllable HUNG as she grimaces.

Homage to her who is bliss, virtue, and tranquility, enjoying the peace of nirvana, who conquers great wrongs with the perfect possession of SOHA and OM.

Homage to her who overthrows the enemies of those who delight in the turning of the dharma wheel and liberates with the awareness mantra, HUNG, surrounded by the ten syllables.

Homage to TURE, who stamps with her feet, whose seed is HUNG, who shakes Sumeru, Mandara, Bilijay, and the three worlds.

Homage to her, who holds in her hand that which bears the sign of a hare in the form of a divine lake, who dispels all poisons without exception with the dual repetition of TARA and PHE.

Homage to her on whom the kings of the gods, the gods, and the miamchi rely, who dispels disputation and bad dreams with the armor of her delightful majesty.

Homage to her whose radiant two eyes are like the sun and full moon, who dispels fierce contagion with the dual recitation of HARH and TUTTARA.

Homage to her who genuinely possesses the power to pacify through the establishment of threefold thatness, and to the supreme TURE, who conquers dongs, vampires, and yakshas.

This is the praise of the root mantra and the twenty-one homages.
OM NGO JOR YI LE JUNG WA YI  KUN TU ZANG PO CHHO TRIN GYI
I fill the dharmadhatus with clouds of Samantabhadra's offerings,

CHHO YING GYE PAR KANG JE TE  PHAK MA DROL MA Khor CHE CHHO
actually present, and arising from the mind. I offer these to Arya Tara and her retinue.

OM ARYA TARE SAPARIWARA BENZA  ARCHAM PADMEM PUPE DHUPE ALOKE GENDHE NEWIDYE SHAPDA  TRATITSA SOHA
Water for the mouth, water for the feet, flowers, incense, light, perfume, food, and music.

OM AH HUNG  KHAM SUM NO CHU PAL JOR DANG  DAK LU LONG CHO GE TS'HOK KUN
I offer to the embodiments of compassion the three realms, the glory and richness of the environment and its contents.

THUK JEU DAK NYI NAM LA BUL  ZHE NE JIN GYI LAP TU SOL
my body, my possessions, and all virtues. I pray that you will accept these

OM SARWA TATHAGATA RATNA MANDALA PUDZA HO  With that, offer a mandala.
and engulf us with your splendor.

CHHAK YE CHHOK JIN CHHAK GYA NYI  KYAP JIN CHHAK GYA GYUR PAY OK
Her right hand in the mudra of supreme generosity becomes the mudra of giving protection.

DAK DANG SUNG JA KUN TSHU NE  JIK PA KUN LE UK YUNG GYUR
I and all to be protected are placed under this and assured protection from all dangers.

Imagining that, recite the twenty-one homages THREE TIMES.
OM JE TSÜN MA P'HAK MA DROL MA LA CHHAK TS'HAL LO

CHHAK TS'HAL TA RE NYUR MA PA MO
TU TA RA YI JIK PA SEL MA
TU RE DON KUN JIN PAY DROL MA
SO HA YI GE CHO LA DU DO

CHHAK TS'HAL DROL MA NYUR MA PA MO
CHEN NI KE CHIK LOK DANG DRA MA
JIK TEN SUM GÖN CHHU KYE ZHAL GYI
GE SAR JE WA LE NI JUNG MA

CHHAK TS'HAL TÖN KAY DA WA KÜN TU
GANG WA GYA NI TSEK PAY ZHAL MA
KAR MA TONG THRÅK TS'HOK PA NAM KYI
RAP TU CHHE WAY Ö RAP BAR MA

CHHAK TS'HAL SER NGO CHHU NE KYE KYI
PE ME CHHAK NI NAM PAR GYEN MA
JIN PA TSÖN DRÜ KA THUP ZHI WA
ZÖ PA SAM TEN CHÖ YUL NYI MA

CHHAK TS'HAL DE ZHIN SHEK PAY TSUK TOR
THA YE NAM PAR GYAL WAR CHÖ MA
MA LU P'HA ROL CHHIN PA THÖP PAY
GYAL WAY SE KYI SHIN MA TEN MA

CHHAK TS'HAL TUT TA RA HUNG YI GE
DÖ DANG CHHOK DANG NAM KHA GANG MA
JIK TEN DÜN PO ZHAP KYI NEN TE
LÜ PA ME PAR GUK PAR NÜ MA

CHHAK TS'HAL GYA JIN ME LHA TS'HANG PA
LUNG LHA NA TS'HOK WANG CHHUK CHHÖ MA
JUNG PO RO LANG DRI ZA NAM DANG
NÖ JIN TS'HOK KYI DÜN NE TÖ MA

CHHAK TS'HAL TRE CHE JA DANG P'HE KYI
P'HA ROL THRUL KHIR RAP PU JOM MA
YE KUM YÖN KYANG ZHAP KYI NEN TE
ME BAR THRUK PA SHIN PU BAR MA

CHHAK TS'HAL TU RE JIK PA CHHEN MO
DÜ KYI PA WO NAM PAR JOM MA
CHHU KYE ZHAL NI THRO NYER DEN DZE
DRA WO THAM CHE MA LÜ SÖ MA

CHHAK TS'HAL KÖN CHHOK SUM TS'HÖN CHHAK GYAY
SOR MÖ THUK KAR NAM PAR GYEN MA
MA LÜ CHHOK KYI KHOR LÖ GYEN PAY
RANG GI Ö KYI TS'HOK NAM THRUK MA

CHHAK TS'HAL RAP TU GA WA JI PAY
U GYEN Ö KYI T'HRENG WA PEL MA
ZHE PA RAP ZHE TUT TA RA YI
DÜ DANG JIK TEN WANG DU DZE MA

CHHAK TS'HAL SA ZHI KYONG WAY TS'HOK NAM
THAM CHE GUK PAR NÜ MA NYI MA
T'HRO NYER YO WAY YI GE HUNG GI
P'HONG PA THAM CHE NAM PAR DROL MA

CHHAK TS'HAL DA WAY DUM BÜ U GYEN
GYEN PA THAM CHE SHIN TU BAR MA
RAL PAY THRÖ NE Ö PAK ME LE
TAK PAR SHIN TU Ö RAP DZE MA

CHHAK TS'HAL KAL PÀ T'HA MAY ME TAR
BAR WAY T'HRENG WAY Ü NE MA
YE KYANG YÖN KUM KÜN NE KOR GAY
DRA YI PUNG NI NAM PAR JOM MA

CHHAK TS'HAL SA ZHIY NGÖ LA CHHAK GI
T'HIL GYI NÜN CHING ZHAP KYI DUNG MA
THRO NYER CHEN DZE YI GE HUNG GI
RIM PA DÜN PO NAM NI GEM MA

CHHAK TS'HAL DE MA GE MA ZHI MA
NYA NGEN DE ZHI CHÖ YUL NYI MA
SO HA OM DANG YANG DAK DEN PE
DIK PA CHHEN PO JOM PA NYI MA

CHHAK TS'HAL KÜN NE KOR RAP GA WAY
DRA YI LÜ NI RAP TU GEM MA
YI GE CHU PAY NGAK NI KÖ PAY
RIK PA HUNG LE DROL MA NYI MA

CHHAK TS'HAL TU REY ZHAP NI DAP PE
HUNG GI NAM PAY SA BÖN NYI MA
RI RAP MEN DA RA DANG BIK JE
JIK TEN SUM NAM YO WA NYI MA

CHHAK TS'HAL LHA YI TS'HO YI NAM PAY
RI DIK TAK CHEN CHHAK NA NAM MA
TA RA NYI JÖ P'HE KYI YI GE
DÜK NAM MA LÜ PAR NI SEL MA

CHHAK TS'HAL LHA YI TS'HOK NAM GYAL PO
LHA DANG MI AM CHI YI TEN MA
KÜN NE GO CHHA GA WAY JI KYI
TSÖ DANG MI LAM NGEN PA SEL MA

CHHAK TS'HAL NYI MA DA WA GYE PAY
CHEN NYI PO LA Ö RAP SAL MA
HA RA NYI JÖ TUT TA RA YI
SHIN TU DRAK PÖ RIM NE SEL MA

CHHAK TS'HAL DE NYI SUM NAM KÖ PE
ZHI WAY THU DANG YANG DAK DEN MA
DÖN DANG RO LANG NÖ JIN TS'HOK NAM
JOM PA TU RE RAP CHHOK NYI MA

TSA WAY NGAK KYI TÖ PA DI DANG
CHHAK TS'HAL WA NI NYI SHU TSA CHIK

Horace to the Twenty-One Taras
OM, I pay homage to Jetsunma Arya Tara.

Homage to TARE, "the Liberator", swift and courageous, who through TUTARE removes all fear and through TURE bestows all benefits. In front of you, SOHA, I bow down.

Homage to Tara, the quick and heroic, whose eyes flash in an instant like lightning, and who arose from the open stamens of the lotus-face of the lord of the three worlds.

Homage to her whose face is like one hundred full autumn moons and who blazes with light like that of thousands of stars.

Homage to her whose hands are adorned by golden blue lotuses and who enacts generosity, exertion, austerity, tranquility, patience, and meditative stability.

Homage to her whose crown is the tathagata, who revels in boundless complete victory, and who is thoroughly relied upon by bodhisattvas who have attained the perfections all without exception.

Homage to her who, with the syllables TUTTARA HUNG, fulfills wishes and fills all directions and all space, who tramples the seven worlds underfoot and is able to summon all without exception.

Homage to her to whom Indra, Agni, Brahma, Vayuveda, Vishvakarman, and Isvara present offerings; who is praised by elementals, vampires, scent-eaters, and yakshas.

Homage to her who thoroughly conquers the machinations of others with TRE and PHE, who tramples with right leg contracted and left out-stretched, and is totally blazing with swirling flame.

Homage to TURE, the terrifying one who totally conquers the fiercest maras, who, with a frowning lotus-face, kills all enemies, without exception.

Homage to her whose fingers adorn her heart with the mudra indicating the three jewels, whose radiant swirling halo adorns all directions.

Homage to her who is crowned by garlands of light, resplendent with great joy, who overpowers maras and the world with her laughter of TUTTARA.

Homage to her who can summon all guardians of places, who fully liberates from all poverty with the syllable HUNG of her grimace.

Homage to her who blazes with all adornments, crowned with a sliver of the moon, from whose topknot Amitabha continually illuminates.

Homage to her who abides in the midst of garlands of flame like the fire at the end of a kaipa, who totally conquers hoards of enemies of those who delight in the turning of the dharma wheel, with her right leg outstretched and her left contracted.

Homage to her who pierces the ground with the palm of her hand and stamps with her feet, who overthrows the seven levels with the syllable HUNG as she grimaces.

Homage to her who is bliss, virtue, and tranquility, enjoying the peace of nirvana, who conquers great wrongs with the perfect possession of SOHA and OM.

Homage to her who overthrows the enemies of those who delight in the turning of the dharma wheel and liberates with the awareness mantra, HUNG, surrounded by the ten syllables.

Homage to TURE, who stamps with her feet, whose seed is HUNG, who shakes Sumeru, Mandara, Bikjay, and the three worlds.

Homage to her, who holds in her hand that which bears the sign of a hare in the form of a divine lake, who dispels all poisons without exception with the dual recitation of TARA and PHE.

Homage to her on whom the kings of the gods, the gods, and the miamchi rely, who dispels disputation and bad dreams with the armor of her delightful majesty.

Homage to her whose radiant two eyes are like the sun and full moon, who dispels fierce contagion with the dual recitation of HARA and TUTTARA.

Homage to her who genuinely possesses the power to pacify through the establishment of threefold thatness, and to the supreme TURE, who conquers dons, vampires, and yakshas.

This is the praise of the root mantra and the twenty-one homages.
Again, present offerings and a mandala.

I fill the dharmadhatus with clouds of Samantabhadra's offerings.

OM NGÖ JOR YI LE JUNG WA YI KÜN TU ZANG PÖ CHHÖ TRIN GYI

PHAK MA DROL MA KHOR CHE CHHÖ

actually present, and arising from the mind.

I offer these to Arya Tara and her retinue.

OM ARYA TARE SAPARIWARA BENZA ARGHAM PADYEM PUPE DHUPE ALOKE GENDHE NEWIDYE SHAPDA TRATITSA SOHA

Water for the mouth, water for the feet, flowers, incense, light, perfume, food, and music.

I offer to the embodiments of compassion the three realms,

the glory and richness of the environment and its contents, my body, my possessions, and all virtues.

I pray that you will accept these and engulf us with your splendor. From her body a stream of ambrosia descends,

entering me and all those to be protected, through the tops of our heads.

It fills our whole bodies, and all the waves of her splendor enter into us.

Imaginaing that, recite the twenty-one homages SEVEN TIMES, and its benefits.
OM JE TSŪN MA P'HAK MA DROL MA LA CHHAK TS'HAL LO

CHHAK TS'HAL TA RE NYUR MA PA MO
TU TA RA YI JIK PA SEL MA
TU RE DON KUN JIN PAY DROL MA
SO HA YI GE CHO LA DU DO

CHHAK TS'HAL DROL MA NYUR MA PA MO
CHEN NI KE CHIK LOK DANG DRA MA
JIK TEN SUM GON CHHU KYE ZHAL GYI
GE SAR JE WA LE NI JUNG MA

CHHAK TS'HAL TÔN KAY DA WA KÜN TU
GANG WA GYA NI TSEK PAY ZHAL MA
KAR MA TONG THRAK TS'HOK PA NAM KYI
RAP TU CHHΕ WAY Ô RAP BAR MA

CHHAK TS'HAL SER NGO CHHU NE KYE KYI
PE ME CHHAK NI NAM PAR GYEN MA
JIN PA TS'OΝ DRÙ KA THUP ZHI WA
ZÖ PA SAM TEN CHÔ YUL NYI MA

CHHAK TS'HAL DE ZHN SHEK PAY TSUK TOR
THA YE NAM PAR GYAL WAR CHÔ MA
MA LU P'HΑ ROL CHHIN PA THÎP PAY
GYAL WAY SE KYI SHIN TU TEN MA

CHHAK TS'HAL TUT TA RA HUNG YI GE
DÔ DANG CHHOK DANG NAM KHA GANG MA
JIK TEN DÛN PO ZHAP KYI NEN TE
LÙ PA ME PAR GUK PAR NÜ MA

CHHAK TS'HAL GYA JIN ME LHA TS'HANG PA
LUNG LHA NA TS'HOK WANG CHHUK CHHÔ MA
JUNG PO RO LAN GRIZA NAM DAGH
NÖ JIN TS'HOK KYI DÛN NE TÔ MA

CHHAK TS'HAL TRE CHE JA DANG P'HÈ KYI
P'HÂ ROL THRUL KHIR RAP TU JOM MA
YE KUM YÔN KYANG ZHAP KYI NEN TE
ME BAR THRUK PA SHIN TU BAR MA

CHHAK TS'HAL TU RE JIK PA CHHEN MO
DÛ KYI PA WO NAM PAR JOM MA
CHHU KYE ZHAL NI THRÖ NYER DEN DZE
DRA WO THAM CHE MA LÜ SÔ MA

CHHAK TS'HAL KÔN CHHOK SUM TS'HÖN CHHAK GYAY
SOR MÔ THUK KAR NAM PAR GYEN MA
MA LÜ CHHOK KYI KHOR LÔ GYEN PAY
RANG GI Ô KYI TS'HOK NAM THRUK MA

CHHAK TS'HAL RAP TU GA WA JI PAY
U GYEN Ô KYI TH'RENG WA PEL MA
ZHE PA RAP ZHE TUT TA RA YI
DÛ DANG JIK TEN WANG DU DZE MA

CHHAK TS'HAL SA ZHI KYONG WAY TS'HOK NAM
THAM CHE GUK PAR NÜ MA NYI MA
THRÖ NYER YO WAY YI GE HUNG GI
P'HÎNG PA THAM CHE NAM PAR DROL MA

CHHAK TS'HAL DA WAY DUM BŪ U GYEN
GYEN PA THAM CHE SHIN TU BAR MA
RAL PAY THRÖ NE Ô PAK ME LE
TAK PAR SHIN TU Ô RAP DZE MA

CHHAK TS'HAL KAL PA T'HΑ MAY ME TAR
BAR WAY TH'RENG WAY U NA NE MA
YE KYANG YÔN KUM KÜN NE KOR GAY
DRA YI PUNG NI NAM PAR JOM MA

CHHAK TS'HAL SA ZHIY NGÖ LA CHHAK GI
THİL GYI NÜN CHING ZHAP KYI DUNG MA
THRO NYER CHEN DZE YI GE HUNG GI
RIM PA DÜN PO NAM NI GEM MA

CHHAK TS'HAL DE MA GE MA ZHI MA
NYA NGEN DE ZHI CHÔ YUL NYI MA
SO HA OM DANG YANG DAK DEN PE
DIK PA CHHEN PO JOM PA NYI MA

CHHAK TS'HAL KÜN NE KOR RAP GA WAY
DRA YÌ LŬ NI RAP TU GEM MA
YI GE CHU PAY NGAK NI KÔ PAY
RIK PA HUNG LE DROL MA NYI MA

CHHAK TS'HAL TU REY ZHAP NI DAP PE
HUNG GI NAM PAY SÀ BÔN NYI MA
RI RAP MENG DA RA DANG BIK JE
JIK TEN SUM NAM YO WA NYI MA

CHHAK TS'HAL LHA YI TS'HO YI NAM PAY
RI DAK TAK CHEN CHHAK NA NAM MA
TA RA NYI JÔ P'HÈ KYI YI GE
DUK NAM MA LŬ PAR NI SEL MA

CHHAK TS'HAL LHA YI TS'HOK NAM GYAL PO
LHA DANG MI AM CHI YI TEN MA
KÜN NE GO CHHA GA WAY JI KYI
TSÕ DANG MI LAM NGEN PA SEL MA

CHHAK TS'HAL NYI MA DA WA GYÊ PAY
CHEN NYI PO LA Ô RAP SAL MA
HA RA NYI JÔ TUT TA RA YI
SHIN TU DRAK PÔ RIM NE SEL MA

CHHAK TS'HAL DE NYI SUM NAM KÔ PE
ZHI WAY THU DANG YANG DAK DEN MA
DÔN DANG RO LANG NÖ JIN TS'HOK NAM
JOM PA TU RE RAP CHHOK NYI MA

TSA WAY NGAK KYI TÔ PA DI DANG
CHHAK TS'HAL WA NI NYI SHU TSA CHIK
OM, I pay homage to Jetsunma Arya Tara.

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Homage to her whose face is like one hundred full autumn moons and who blazes with light like that of thousands of stars.

Homage to her whose hands are adorned by golden blue lotuses and who enacts generosity, exertion, austerity, tranquility, patience, and meditative stability.

Homage to her whose crown is the tathagata, who revels in boundless complete victory, and who is thoroughly relied upon by bodhisattvas who have attained the perfections without exception.

Homage to her who, with the syllables TUTTARA HUNG, fulfills wishes and fills all directions and all space, who tramples the seven worlds underfoot and is able to summon all without exception.

Homage to her to whom Indra, Agni, Brahma, Vayu, Vishvakarma, and Isvara present offerings; who is praised by elementals, vampires, scent-eaters, and yakshas.

Homage to her who thoroughly conquers the machinations of others with TRE and PHE, who tramples with right leg contracted and left out-stretched, and is totally blazing with swirling flame.

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Homage to her who can summon all guardians of places, who fully liberates from all poverty with the syllable HUNG of her grimace.

Homage to her who blazes with all adornments, crowned with a sliver of the moon, from whose topknot Amitabha continually illuminates.

Homage to her who abides in the midst of garlands of flame like the fire at the end of a kalpa, who totally conquers hoards of enemies of those who delight in the turning of the dharma wheel, with her right leg outstretched and her left contracted.

Homage to her who pierces the ground with the palm of her hand and stamps with her feet, who overthrows the seven levels with the syllable HUNG as she grimaces.

Homage to her who is bliss, virtue, and tranquility, enjoying the peace of nirvana, who conquers great wrongs with the perfect possession of SOHA and OM.

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Homage to her, who holds in her hand that which bears the sign of a hare in the form of a divine lake, who dispels all poisons without exception with the dual repetition of TARA and P'HE.

Homage to her on whom the kings of the gods, the gods, and the miamchi rely, who dispels disputation and bad dreams with the armor of her delightful majesty.

Homage to her whose radiant two eyes are like the sun and full moon, who dispels fierce contagion with the dual recitation of HARA and TUTTARA.

Homage to her who genuinely possesses the power to pacify through the establishment of threefold thatness, and to the supreme TURE, who conquers dons, vampires, and yakshas.

This is the praise of the root mantra and the twenty-one homages.
Lha mo la guyang dak den pay
lo den gang gi rap dang jö pe

Anyone who has genuine respect for the Goddess and recites this clearly,

So dang tho rang lang par je ne
dren pe mi jik tham che rap ter

recollecting it at dawn upon awakening and at dusk,

Dik pa tham che rap tu zhi wa
ngen dro tham che jom pa nyi do

will receive protection from all dangers. All their harmful actions will be fully pacified.

Gyal wa je wa thak dun nam kyi
nyur du wang ni kur war gyur la

All their bad migrations will be conquered. They will quickly attain empowerment by seventy million victors.

Di le chhe wa nyi ni thop ching
sang gye go phang thar thuk der dro

Greater than this will be obtained, and finally, buddhahood. Virulent poison, whether abiding

De yi duk ni drak po chhen po
ten la ne pam zhen yang dro wa

in the environment or within beings, whether eaten or drunk, will be dispelled by recollecting this.

Zö pa dang ni thung pa nyi kyang
dren pe rap tu sel wa nyi thop

The sufferings of affliction by dôns, contagion, and poison will be totally relinquished.

Dön dang rim dang duk gi zir way
duk ngal tshok ni nam par pang te

And this is also true for other beings.

Sem chen zhen pa nam la yang ngo
nyisum dun du ngön par jö na

If it is recited twice, three times, and seven times,

Bu dö pe ni bu thop gyur zhing
nor dö pe ni nor nam nyi thop

those wishing children will obtain children, those wishing wealth will obtain wealth.

Dö pa tham che thop par gyur la
gek nam me ching so sor jom gyur

All wishes will be fulfilled, and all impediments destroyed. May it be so.
TARNA
OFFERING
OM BENZA AMRITA KUNDALI HANA HANA HUNG P'HE

OM SWABHAWA SHUDDHA SARWA DHARMA SWABHAWA SHUDDHO HANG

TONG PAY NGANG LE OM YIK LE RIN CHHEN NO CHHOK YANG PAY NANG
From emptiness, from a syllable OM, arises the best of precious vessels. Inside its vastness,

DRU SUM LE JUNG TOR MA NI ZAK ME YE SHE DÜ TSIR GYUR
from the three syllables, arises the torma, undefiled wisdom ambrosia.

OM ARYA TARE SAPARIWARA IDAM BALINGTA KHAKHA KAHAI KAHAI
THREE TIMES as an offering to the main deities.

OM AKARO MUKHAM SARWA DHARMANAM ADYENUPEN NATOTA OM AH HUNG P'HE SOHA
THREE TIMES as an offering to the guests.

OM CHHÖ JIN TOR MA DAM PA DI YE SHE CHHEN PO JE GONG LA
Consider this sacred torma of offering and generosity with great wisdom and accept it with great pleasure.

DE WA CHHEN POR ZHE NE KYANG
I pray that you will bestow all siddhis without exception.

NGÖ DRUP MA LŪ TSAL DU SOL
With that, request the fulfillment of your wishes.

OM ARYA TARE SAPARIWARA BENZA ARGHAM PADYEM PUPE DHUPE ALOKE GENDHE NEWIDYE SHAPDA TRATITS SA SOHA
Water for the mouth, water for the feet, flowers, incense, light, perfume, food, and music.

OM NANG WA THA YE PE MAY RIK JIK TEN WANG CHHUK ZHAL LE JUNG
I pay homage to and praise you, Arya Tara of Amitabha’s Padma family, you who arose from the face of Lokeshvara,
SANG GYE KÜN GYI THRIN LE DAK
you who embody the activity of all buddhas.

PHAK MA DROL MAR CHHAK TS'HAL TÖ
With supreme faith, I pay homage

tö par ö pa tham che la zhing dul kün gyi drang nye kyi
to and praise all who are worthy of praise by bowing

lū tū pa yi nam kün tu chhok tu de pe chhak ts'hal tō
with as many bodies as there are particles in all realms.

Jetsunma Arya Tara and your retinue, consider me kindly with nonreferential compassion.

DAK GJI TAR SOL WAY ĐON GEK ME DRUP PAR JIN GYI LOP
Engulf me with splendor that what I request may be accomplished without impediment.

SANG GYE TEN PA DAR ZHING GYE TEN DZIN THUK THÜN ZHAP PE TEN
May the doctrine of the Buddha prosper and flourish. May the holders of the doctrine be harmonious

NYER TŚ'HEY BAR CHHE KÜN ZHI ZHING SHE DRUP THRIN LE PHEL WAR DŽÖ
and long-lived. May all harmful obstacles be pacified. May the activities of study and practice flourish.

NE MUK THRUK TS'O ZHI WA DANG CHHÖ DEN PAL JOR GONG DU PHEL
May sickness, famine, agitation, and strife be pacified. May dharmaic glory and prosperity flourish.

CHHÖ KYONG GYAL PŌ NGA THANG GYE GYAL KHAM TH'UA Ü DE WAR DŽÖ
May the authority of dharma kings increase. May central and border countries be happy.

JIK PA CHU DRUK ĐŪ MIN CHHI MI LAM TŚ'HEN TENGEN PA DANG
Protect us from all present and ultimate dangers such as the sixteen dangers, untimely death, bad dreams,
Khorwa nden song duk ngal sok ne kaphar thuk jik le kyp
bad omens, and the sufferings of samsara and bad states of existence. May life, merit, influence, experience, and

tsheso wang thang nyam tok phel mi gey tok pa mi jung zhing
realization flourish. May unvirtuous thoughts not arise. May the two bodhicittas be born effortlessly.

jang chhup sem nyi tsol me kye sam don chho zhin drup par dzö
. May the fulfillment of our wishes be in accord with the dharma. I pray that from now until reaching the
di ne jang chhup nyings po bar bu chik po la ma zhin tu
essence of awakening, you and I may be inseparable,

yin ma dzechung chen gyi zik nyi dang yer me dze du sol
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:

dün kye o zhu rang la thim yer me nyi du jin lap pe
The frontal visualization melts into light and dissolves into me. Engulfed with her splendor,

rang nyi phak ma drol may ku nang la rang zhin me par gyur
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.

Om tare tuttare ture soha
Then the hundred syllables.

Om Benza Sato Samaya Manupalaya Benza Sato Tenopa Tiktha Dridho MebhaWA Sutokayo MebhaWA
Supokayo MebhaWA Anurakto MebhaWA Sarwasiddhi Metrayatsa Sarwakarma Sutsametsitam Shriya
Kuru Hung HaHa Hahaho Bhagawan Sarwa Tathagata Benza Mame Muntsa Benzi Bhawa Maha Samaya Sato Ah

Hung PhE Ma Nye Yong Su Ma Tshang Dang Gang Yang Nu Pa Ma Chhi Pa
I request that you forgive whatever defects there are in what I have done here.

Dir Ni Gyi Pa Gang Nong Pa De Kun Khye Gyi Zo Dze Rik
Whatever has been incomplete, imperfect, and whatever I have been unable to do.

Except when closing or moving a shrine – in which case, chant these verses.

Om Khye Kyi Sem Chen Don Kun Dze Je Su Thun Pay Ngo Drup Tsol
You accomplish the benefit of all sentient beings and bestow the appropriate siddhi.

Sang Gye Yul Du Shek Ne Kyang Lar Yang Jon Par Dze Du Sol Benza Mu
I pray that you depart for the buddha realms, but that you will return.

Rectifying, the invited deities depart.

Om Dir Ni Ten Dang Lhen Chik Tu Khor Wa Si Du Zhuk Ne Kyang
For the duration of samsara, please abide together with this support.

Ne Me Tshe Dang Wang ChhuK Dang Chiok Nam Lek Par Tsal Du Sol
Please bestow health, longevity, prosperity, and all that is excellent and supreme.

Lha Dang Rang Sem Yer Me Pa Chiho Ying Nyuk May Ngang Du Zhak
The deity and my mind are undifferentiated. I rest in the natural state, the dharma-dhatu.

In that way, foster the view of the nature
(SILENT MEDITATION)
Through this virtue, may I quickly accomplish Arya Tara and establish all beings without exception in that state.

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.

Compassionate Jetsunma Bhagavati: May my two-fold obscurations and those of all limitless sentient beings be purified.

May the two accumulations be quickly completed.

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 dōns, all impediments, all contagion,

sickness, and so forth; all varieties of untimely death, bad dreams, bad omens,
JIK PA GYE SOK NYE WAR TSHE WA NAM
NYUR DU ZHI ZHING ME PAR DZE DU SOL
the eight dangers, and so forth — all that is harmful. Please cause the spontaneous effortless flourishing

JIK TEn JIK TEn LE NI DE PA YI TA SHI DE LEK PHUN SUM TS'HOK PA NAM
and increase of all mundane and supramundane auspiciousness, happiness,

PHEL ZHING GYE PAY DÖN NAM MA LÜ PA BE ME LHÜN GYI DRUP PAR DZE DU SOL
excellence, and abundance, without exception.

DRUP LA TSÖN ZHING DÁM CHHÖ PHEL WA DANG TAK TU KHYÖ DRUP ZHAL CHHOK THONG WA DANG
May we be diligent in practice. May the sacred dharma flourish. May we do your practice continually and see your face.

TONG NYI DÖN TOK JANG SEM RIN PO CHHE YAR NGÖ DA TAR PHEL ZHING GYE PAR DZÖ
May we realize the meaning of emptiness. May the precious bodhicitta flourish and increase like the waxing moon.

GYAL WAY KYIL KHOR ZANG ZHING GA WA DER PE MO DAM PA SHIN TU DZE LE KYE
In the excellent and joyous mandala of the victors, may I be born from a beautiful pure lotus.

NANG WA THA YÉ GYAL WE NGÖN SUM DU LUNG TEN PA YANG DAK GI DER THOP SHOK
May I also receive a direct prophecy there from the Victor Amitabha.

DAK GI TSHE RAP KÜN TU DRUP PAY LHA DÜ SUM SANG GYE KÜN GYI THRIN LE MA
May there be auspiciousness of the deity I practice in all lives, who is the activity of all buddhas of the three times,

NGO JANG ZHAL CHIH CHHAK NYI NYUR ZHING PA YUM GYUR UT PAL NAM PAY TA SHI SHOK
who is quick and heroic, green, with one face and two hands, the mother who holds an utpala.
GYAL YUM DROL MA KHYE KU CHI DRA DANG
KHYE KYI TSHEN CHHOK ZANG PO' CHI DRA WA
KHOR DANG KU TS'HEY TS'HE DANG ZHING KHAM DANG
DE DRA KHO NAR DAK SOK GYUR WAR SHOK
KHYE LA TÖ CHING SOL WA TAP PAY THU
DAK SOK GANG DU NE PAY SA CHHOK SU

Tara, mother of the victors, may we attain a body like yours and also retain, 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, and warfare in all regions be pacified.

I pray that you will cause the flourishing of dharma and auspiciousness.
The Good Tree of Immortal Freedom from Anguish,
a Prayer for the Longevity of the Victorious
Fathers and Sons of the Glorious Karma Kagyu

OM SVASTI

RAB JAM GYAL WAY KU DANG YESHE KYI    THRIN LEY GYAMTSO'I NAM THAR KYONG WAY WANG
Majestic holder of the ocean of activity Of the wisdom and bodies of innumerable victors,

DÜ SUM KÜN KHYEN GYAL WANG KARMAPAY    ZHAB PE TEN CHING DZE THRIN GYE PAR SHOG
Gyalwang Karmapa, omniscient throughout the three times, May your lotus feet remain firm and your activity flourish.

DE DEN ZHING GI GÖN PO NANG THA YE    SAM ZHIN NGO TSHAR TRÜL PAY DÖ GAR GYI
Amitabha, lord of Sukhavati, Lord of the dance, skilled in upholding the victory banner of the teachings

TEN PAY GYAL TSHEN DREN KHE GAR GYI WANG    TSHUNG ME GONG MA RIM JÖN NAM LA DÜ
Through the intentional wondrous dance of emanation bow to the peerless predecessors. Although you have possessed

SI ZHI MI PHAM ZUNG JUG DORJE'İ KUR    DÖ NE DRUP KYANG DAG SAY TSHÜL TÖN PA
from the beginning the vajra body, Unconquered by existence or peace, you appear as one on the pure levels.

JAM CHEN GYAL WAY DÖ GAR SI TU PAY    ZHAB PE TEN CHING DZE THRIN GYE PAR SHOG
Situpa, display of the great victor Maitreya, May your lotus feet remain firm and your activity flourish.

MONG PAY MÜN JOM KYHEN TER CHOG TSÖL WA    JAM YANG NGÖ NANG TEN PAY SOG SHING CHE
Conqueror of ignorance’s gloom, giver of the supreme treasure of wisdom, Actual appearance of Manjushri, great life-tree of the teachings,

NYIG MAY GÖN GYUR JAM GÖN LA MA Yİ    ZHAB PE TEN CHING DZE THRIN GYE PAR SHOG
Jamgon Lama, protector in these degenerate times, May your lotus feet remain firm and your activity flourish.
DÖ MAY MI SHIG THIG LE CHEN PO’I TSEL
Display of the great, primordial, indestructible drop, Lord of Secrets, vajra dancer of bliss-emptiness,

GANG DÜL KUR NANG GO SHRI GYAL TSAB PAY
Goshri Gyaltsap, appearing in various forms to tame various beings, May your lotus feet remain firm and your activity flourish.

NANG SI ZIL NÖN JUNG ZHIR RANG WANG JOR
Subduer of all that appears and exists, master of the four elements, Chakravartin of activity who possesses the vajra body,

PE JUNG NGÖ NANG PAL DEN PA WO CHE’I
Actual appearance of Padmasambhava, great, glorious Pawo, May your lotus feet remain firm and your activity flourish.

TSHE PAG ME PAY YE SHE GYU THRÜL NI
Magical display of Amitayus’s wisdom, Spontaneously perfect, glorious, profound, and vast skillful activity,

PHEN DE’I THSA LAG TRE HO TRÜL PAY KÜ’T
Root of benefit and happiness, nirmanakaya Treho, May your lotus feet remain firm and your activity flourish.

DE TAR MI CHE GU PE SÖL TAB THÜ
Through the power of praying with such unreserved devotion, May the lamas’ blessing enter my mind.

SANG SUM NAM THAR YÖN TEN GYAMTSHO’I GYUN
May I be able to fully emulate The ocean of qualities of their three secrets and their lives.

PHEN DE’I PHÜN TSHOG MA LÜ JUNG WAY GO
May the gate of all excellent benefit and happiness, the victors’ teachings, Long remain, and may all the communities

DE DZIN SHE DANG DRUP PAY DÜ DE KUN
That uphold, study and practice them Flourish in observance of the ten Dharma practices.

DE TONG DORJE ‘I GAR KHEN SANG WAY DAG
Lord of Secrets, vajra dancer of bliss-emptiness,
DREL THOG DAG SOG DRO KÜN DÜ DI NE
May all those connected to those communities—myself and others—From now until the youth of great bliss’s essence is mature,

BAR CHE NYER TSHE’I DRI YI MA GÖ SHING KAL ZANG CHÖ DEN SAM KÜN LHÜN DRUP SHOG
Be unsullied by the stain of impediments and harm. May all Dharmic wishes of the fortunate be spontaneously accomplished.

SI PAY DE JOR DANG GI MI LAM ZHIN NOG CHUNG NYING PO ME PAY DÖN TOG NE
The pleasure and wealth of existence is like last night’s dream. Realizing it to be unimportant and meaningless,

NEM NUR DRAL WAY DAM CHÖ DRUB PA LA ZÖL ME TSÖN PA CHEN PÖ JUG GYUR CHIG
May we practice sacred Dharma without vacillation, With great and sincere exertion.

RANG SEM SANGYE YIN PAR THAG CHÖ CHING SEM NYI TONG SAL LHÜN DRUB RANG DRÖL DU
Resolving that one’s own mind is the Buddha, Realizing that mind itself is emptiness-lucidity, spontaneously perfect and self-liberated,

TOG NE KHOR DE RE DOG KÜN DRAL TE JANG DRÖL DAM PAR UG YUNG THOB GYUR CHIG
May we be free from all hope and fear regarding samsara and nirvana And gain the assurance of genuine, free awakening.

This brief prayer for the longevity and flourishing activity of these holy objects of worship by gods and humans was written, in order to remind myself of their kindness and in response to the fervent encouragement of many, by Ogyen Trinley Pelden Wangi Dorje, the seventeenth to be blessed by the name of the Buddha Karmapa, at Vajrasana, the site of the full and manifest awakening of the Sugata, on the special occasion of the nineteenth Sangha Prayer Festival of the peerless protectors of beings, the Kagsu. May this cause the lamas’ blessing to enter the minds of us all.

Translated by Lama Yeshe Gyamtso
Long Life Prayer
for His Holiness the Gyalwa Karmapa and the Kagyu Lineage Holders

DE CHHEN TS'HOK KYI KHOR LOR TAK ROL PA
You who continuously enjoy the mandala of great bliss.

DÜ SUM GYAL WAY TER CHHEN KAR MA PA
Karmapa, great treasury of all buddha activity,

YAP SE GYÜ PAR CHE PAY SI TS’HO DIR
with your heart sons and lineage may you remain

KAL PA KAL PAY BAR DU ZHAP TEN SOL
in this ocean of existence for kalpas and kalpas.

GANG GI ZAP SANG SUNG GI SANG WA LA
Whoever engages in the essential activity of listening, reflecting, and practicing

T'HÖ SAM DRUP PAY NYING POR JE PA YI
the secret teachings of your profound speech,

PONG DANG LOK PAY DE NAM T'HAM CHE NI
may their practice and study increase

YAR GYI CHHU WO TA BUR GYE GYUR CHIK
like the surging rivers of summer.
True Words of Longevity: Long Life Prayer for Khenpo Karthar Rinpoche

KAL PA MANG POR RAB GOM TSHOG NYI LAM
Having completed the path of the two accumulations during many kalpas,

THAR CHIN DRE BU’I CHÔ KUR NE GYUR CHING
You have been transformed into its result, the dharmakaya.

NYAM ME YON TEN THA YE ME JUNG PEL
Boundless splendor of peerless qualities – Victors of the three times,

DU SUM GYAL WA NAM KYI GE LEG TSÔL
bestow virtue and excellence.

CHÔ MIN DE PE LA MAY KA TAR NYEN
With uncontrived faith you listen to the guru’s words as commands.

LUNG RIG DÛ TSI THUG KYI BUM ZANG TAM
The good vase of your heart is filled with the ambrosia of scripture and reason.

SHE DRUP LE LA TAG GÛ TSON PE ZHUG
Your exertion in teaching and practice is continuous and devoted.

GYAL TEN DEG PAY DAM PA ZHAB TEN SÔL
May the feet of this genuine upholder of the victor’s doctrine remain firm.

NGÔN ME YÛL DU CHO KYI DRON ME PAR
You light the torch of dharma in a country where it did not exist.

RI ME DRO LA SEM KYI DE KYI TRûN
You impartially give rise to happiness in the minds of beings.

TSHE ME ZHI DE’I LAM LA TAG PAR NE
You always remain on the path of harmless peace and joy.

KYÔN ME TRIM DEN DAM PA ZHAB TEN SÔL
May the feet of this flawless, genuine monk remain firm.

NAM DAG GE WAY LHAG SAM DRI ME DANG
Through stainless, altruistic, pure virtue,

LU ME MÔN LAM ZANG DANG THU TSEN PÔ
And through the power of unfailing, good aspirations,

DÔ PAY DRE ZANG NYUR DU DZOG DANG LHEN
May the good result we wish for be quickly attained

KÛN LA NANG WA KAR PÔ KHYAB GYUR CHIG
And may all be filled with the radiance of virtue.

In response to the earnest request of Khenpo Karthar Rinpoche’s disciples for a longevity supplication like this, this was written immediately at Gyuto Monastery in India on May fifth, 2002, by Ogyen Trinley Palden Wangi Dorje, who bears the name Karmapa. Translation by Lama Yeshe Gyamtso.
Praise to the Buddha Activity of the Gyalwa Karmapa

Dü Zhi Le Gyal Gyal Way T'hrin Le Pa
Karmapa, who is the activity of all the buddhas, victorious over the four māras.

Kar Ma Pa Ten Ten Pay Nyin Po Di
may his teachings, this essence of dharma,

Chhok T'har Kun Khyap Khyap Ching Gyün Mi Chhe
continuously spread to the far limit of all directions,

Tak Par Rap P'hel P'hel Way Tra Shi Shok
greatly increase, and always flourish auspiciously.
A General Prayer  
for the Lamas’ Long Life

LA MA KU KHAM ZANG WAR SOL WA DEP  
I pray that the lama’s life be excellent,

CHHOK TU KU TS’HE RING WAR SOL WA DEP  
that his supreme life be long,

T’HRIN LE DAR ZHING GYE LA SOL WA DEP  
and that his activity increase and spread.

LA MA DANG DRAL WA ME PAR JIN GYI LOP  
Bless us that we remain inseparable from the lama.

PAL DEN LA MA ZHAP PE TEN PA DANG  
May the glorious lamas live long.

KHA NYAM YONG LA DE KYI JUNG WA DANG  
May happiness and well-being arise in all sentient beings, equal to the sky.

DAK ZHEN MA LÙ TS’HOK SAK DRIP JANG NE  
May I and all beings without exception, by gathering the two accumulations,

NYUR DU SANG GYE SA LA GÒ PAR SHOK  
purify the two veils and thus be swiftly established in the state of buddhahood.
SAN GYE KU SUM NYE PAY JIN LAP DANG
Through the blessing of the buddhas' attainment of the three bodies,

CHHÖ NYI MIN GYUR DEN PAY JIN LAP DANG
through the blessing of the unchanging truth of dharma, and

GEN DÜN MI CHHE DÜN PAY JIN LAP KYI
through the blessing of the unwavering aspiration of the sangha,

JI TAR NGO WA MÖN LAM DRUP GYUR CHIK
may this dedication prayer thus be accomplished.

JAM PAL PA WÖ JI TAR KHYEN PA DANG
The courageous Mañjuśrī, who knows everything as it is,

KÜN TU ZANG PO DE YANG DE ZHIN TE
Samantabhadra, who also knows in the same way,

DE DAK KÜN GYI JE SU DAK LOP CHING
and all the bodhisattvas—that I may follow in their path,

GE WA DI DAK T'HAM CHE RAP TU NGO
I wholly dedicate all this virtue.