



NYINGMA KATHOK BUDDHIST CENTRE

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**THE ESSENCE OF THE TWO ACCUMULATIONS
OF MANDALA OFFERING
FROM THE MIND TREASURE
THE PROFOUND ESSENCE OF THE LIBERATRESS**

(21 Tara Group Practice Text)

**THE ESSENCE OF THE TWO ACCUMULATIONS OF MANDALA OFFERING
FROM THE MIND TREASURE, THE PROFOUND ESSENCE OF THE LIBERATRICE**

PAGE 1, 2

LOTUS GURU SEVEN LINE REQUEST PRAYER

HUNG O GYEN YUL GYI NUB JANG TSHAM
PEMA KHE SAR DONG PO LA
YAN TSHEN CHHOG GI NGO DRUB NYE
PEMA JUNG NE ZHE SU THRAG
KHOR TU KHANDRO MANG PO KOR
KHYE KYI JE SU DAG DRUB KYI
JIN GYI LAB CHHIR SHEG SU SOL
GURU PEMA SIDDHI HUNG (3X)

In the northwest land of Oddiyana
In the heart of a lotus
Endowed with the marvelous attainments
You are renowned as the Lotus-born
Surrounded by many Dakinis.
Following you in my practice
May your blessings thus descend upon me.
Guru Padma Siddhi Hung (3x)

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LINEAGE REQUEST PRAYER

CHHO KU SHER CHHIN CHOM DEN KUN ZANG MO
LONG CHOED YONG DZOG BENZA WA RA HI
TRUL PI NAM ROL JE TSUN DROL MA YUM

Dharmakaya: Transcendent Wisdom, Bhagavan Samanthabhadri
Sambhogakaya: Complete Enjoyment, Vajra Varahi
Nirmankaya: Play of manifestation, Mother Jetsun Drolma

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SOL WA DEB SO CHHOG THUN NGO DRUB TSOL

SANG GYE NYI PA PEMA KA RA TANG
SANG NGAG DZOD DZIN DAKKI BUM GYI JE
JANG CHUB SEM PA LHA SE ROL PA TSAL
SOL WA DEB SO CHHOG THUN NGO DRUB TSOL

ZAB TER GON JE CHHOG GYUR DE CHEN LING

Please bestow the supreme and common siddhis.

The second Buddha Padmakara
Holder of the secret mantra treasury, Lord of the hundred thousand dakinis,
Bodhisattva Lhasay Rolpa Tsal
Please bestow the supreme and common siddhis.

Discoverer of profound terma, Chogyur Dechen Lingpa

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KA BAB DUN DEN DOR JE ZI JI TSAL
GYAL TEN SAL DZE PEMA KHAR GYI WANG
SOL WA DEB SO CHHOG THUN NGO DRUB TSOL

ZHEN YANG ZAB GYE MIN DROL DZE DZIN PI
TSA GYUD LA MA PHAG MA NYUR DZE LHA
TSA SUM DOR JE CHHO SUNG GYAM TSHO LA

Possessor of seven transmissions, Dorje Ziji Tsal
Clarifier of the Victorious One's teachings, Padma Gar Gyi Wang
Please bestow the supreme and common siddhis.

Furthermore, the treasury holder who vastly and profoundly matures and ripens (sentient beings):
The root guru - the female arya deity who is quick to act,
The Three Roots and the ocean of vajra Dharmapalas,

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SOL WA DEB SO CHHOG THUN NGO DRUB TSOL

NGE PAR JUNG WI LO GYUD ZHING SA LEN
LHAG SAM THAG PI JANG THRUNG TSHAR TU NGAR
YE SHE CHHEN PO DRE BU YUR SA WI
THON NYI LHUN GYI DRUB PAR DZED TU SOL

Please bestow the supreme and common siddhis.

Moistening the field of the mindstream of renunciation,
Birthing orderly green shoots of pure supreme (altruistic) intention,
May the Great Wisdom laden with flowers and fruits,
I.e., the two benefits, be spontaneously and naturally accomplished.

This was composed by Manjugosha. May virtues increase.

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**THE ESSENCE OF THE TWO ACCUMULATIONS OF MANDALA OFFERING
FROM THE MIND TREASURE, THE PROFOUND ESSENCE OF THE LIBERATRESS**

NAMO GURU ARYA TARA YE DU SUM DREN PA SE CHE LA THUG KYED THRIN LE ME JUNG WA YUM GYUR DROLMA LA
TU NE JA CHOD TANG THUN NYAM LEN SHE TE 'ANG ZAB TIG DI NAM YANG ZAB NYING PO DU PA YIN PE TRO CHE
MANG DU MI GO KYANG CHUNG ZAD TRO PA TANG GYUN KHYER DU JA WA TE GYE DU NYI LE TANG PO NI JE
TSUN DRO MI KU NYEN DRI BUR SOG KON CHHOG GI TEN KANG DZOM DUN TU TEG BU TSANG MAR CHU NYI NYER JOD
KAR DUM SANG CHU CHHOD PI MANDAL THOR NE SOG DU JA DRUB NA THRU TANG TSANG TRI KUN CHOD TANG
DEN PA JA ZHING MI CHOG NA SHA CHHANG MA THUNG WI NGA THROI CHA TA BUR SID LE NGE JUNG TANG JANG
CHHUB SEM KYI KUN LONG TANG DEN PE KYAB SEM NI

Namo Guru Arya Tara ye! To the Guide of the three times (Buddha) and Sons (Bodhisattvas), I (the author of this sadhana) generate the mind for marvellous activities. To Mother Tara I bow down. I shall now explain this Kriya and Caryā practice. As this is a summary of the profound essence of the Tara practice, there is no need for much elaboration. Briefly, in daily practice, there are two: extended and short. The extended one is as follows: Gather representations of Tara (which could be a statue, drawing or carving) and the Three Jewels onto a clean stand or platform in front with the two water offerings and five sense offerings, white torma, purifying water, offering mandala, and grains for scattering. If able, bathe and wear clean clothes and adopt a vegetarian diet. If not, then do not consume alcohol and meat in the early morning, generate the attitude of renunciation and bodhicitta and then take refuge.

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ACTUAL PRACTICE

DUN GYI NAM KHAR JE TSUN MA NGON SUM TU ZHUG PAR GYUR

NA MO KON CHHOG KUN NGO JE TSUN MAR
DAG SOG DRO KUN KYAB SUN CHHI
JANG CHUB MON PI SEM KYED NE
ZAB MOI LAM LA JUG PAR GYI (3X)

GATHERING THE ACCUMULATIONS

JE TSUN PHAG MA DROL MA TANG

In the space in front, abide in the state of direct perception of the Reverent Mother (Green Tara)

Homage to Reverent Mother, the Three Jewels in person,
I and all other migrating beings go to you for refuge.
Giving rise to aspiration Bodhicitta
(We) enter the profound path. (3x)

To Venerable Arya Liberatress who

PAGE 11

CHHOG CHU TU SUM ZHUG PA YI
GYAL WA SE CHE THAM CHE LA
KUN NE TANG WE CHHAG GYI O

ME TOG DUG PO MAR ME DRI
ZHAL ZE ROL MO LA SO PA
NGON JOR YI KYI TRUL NE BUL

Abide in the ten directions and three times
And to all the Victorious One and Sons
I go for refuge with utmost faith.

Flowers, incense, lamps, perfume,
Food, musical instruments, etc.,
Actual and visualized, I offer to the gathering of Aryas,

PAGE 12

PHAG MI TSHOG NAM ZHE SU SOL

THOG MA MED NE TAN TI BAR
MI GE CHU TANG TSHAM MED NGA
SEM NI NYON MONG WANG GYUR PI
DIG PA THAM CHE SHAG PAR GYI

NYEN THOE RANG GYAL JANG CHUB SEM

Please accept these offerings.

From beginningless time until now,
The ten non-virtuous acts and the five unbounded acts*
The evils committed under the sway of afflictions of this mind
I confess all of them.

**five actions that cause one to be reborn directly into hell without going through the bardo (intermediate) stage.*

Shravakas, pratekyabuddhas and bodhisattvas,

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SO SO KYE WO LA SOG PE
THU SUM GE WA CHI SAG PA
SOD NAM LA NI DAG YI RANG

SEM CHEN NAM KYI SAM PA TANG
LO YI JE THRAG JI TA WAR
CHHE CHHUNG THUN MONG THEG PA YI

Ordinary individuals and so forth,
The merits that they accumulated over the three times,
I rejoice.

Whatever the wishes of sentient beings,
Whatever the views of beings of different intellect,
The Dharma wheel of the common small and great vehicles,

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CHHO KYI KHOR LO KOR TU SOL

KHOR WA JI SI MA TONG BAR
NYA NGEN MIN DA THUG JE YI
DUG NGAL GYAM TSHOR JING WA YI
SEM CHEN NAM LA ZIG SU SOL

DAG GI SOD NAM CHI SAG PA

Please turn them.

As long as samsara is not empty
By your compassion, do not pass into nirvana
But take care of sentient beings
Who are sinking in the ocean of sufferings.

By the merits that I have gathered

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THAM CHE JANG CHUB GYUR GYUR NE
RING POR MI THOG DRO WA YI
DREN PI PAL TU DAG GYUR CHIG

OM BENZRA AMRITA KUNDALI HANA HANA HUNG PHE

Becoming the cause for enlightenment
May I become in no time,
A guide to migrating beings.

Then bless the offerings thus:

Om Benzra Amrita Kundali Hana Hana Hung Phe
Then sprinkle some amrita on the offerings.

PAGE 16

OM SWA BHA WA SHUDDHA SARWA DHARMA SWA BHA WA SHUDDON HAM

NE YUL PE MO KOED PI ZHING
YIB TANG GYEN KOED TSHE MED PAR
LHA JE TING DZIN LE DRUB PI
CHHO JE SAM MI KHYAB PAR GYUR

Om SwaBhaWa Shuddha Sarwa Dharma SwaBhaWa Shuddon Ham (*Emptiness mantra*)

(This) pureland (of Tara), is decorated with lotuses
Of innumerable shapes and ornaments;
And divine substances of the gods produced from the state of samadhi as offerings
Are inconceivable:

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OM BENZA ARGHAM AH HUNG
OM BENZA PAHDYAM AH HUNG
OM BENZA PUHPE AH HUNG
OM BENZA DHUPE AH HUNG
OM BENZA AHLOKE AH HUNG
OM BENZA GHANDHE AH HUNG
OM BENZA NEWIDYA AH HUNG
OM BENZA SHAPDA AH HUNG
OM BENZA SAPHARANA KHAM (*play the damaru*)

Offering of Water for drinking
Offering of Water for washing of feet
Offering of Flowers
Offering of Incense
Offering of Light
Offering of Perfume
Offering of Food
Offering of Music
OM BENZA SA PHA RA NA KHAM (*play the damaru*)
Face your palms upwards to present the offerings.

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THE NE THOG MAR KON CHHOG SPYI LA CHYAG CHHOG BUL WA NI

CHHOG CHU TU ZHI LA MA GYAL WA SE TANG CHE PA THAM CHE DUN GYI NAM KHAR
BENZA SA MAH DZA

MA LU SEM CHEN KUN GYI GON GYUR CHING
DUD DE PUNG CHE MI ZED JOM DZE LHA
NGO NAM MA LU JI ZHIN KHYEN GYUR PI
CHOM DEN KHOR CHE NE DIR SHEG SU SOL

PEMA KA MA LA YE TAM

Next, firstly, prostrate and make offering to the Three Jewels
In the space in front are the Gurus, Victorious Ones and Sons of the ten directions and four times Ben-Za Sa-
Mah-Dza

All Bhagavans and retainues who protect all sentient beings,
Who are the deities that irresistibly destroy the hordes of mara demons
Who know all realities just as they are
Please come here. (*Ring the bell at the end of the recitation.*)

Please take the lotus seats. *(Do the mudra of invitation to sit while reciting, then do the mudra of homage.)*

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SEVEN-BRANCH OFFERINGS

JI NYID SU THAG CHHOG CHU JIG TEN NA
THU SUM SHEG PA ME YI SENG GE KUN
DAG GI MA LU THE DAG THAM CHE LA
LU TANG NGAG YI TANG WE CHHAG GYI-O

ZANG PO CHOED PI MON LAM TOB TAG GI
GYAL WA THAM CHE YI KYI NGON SUM TU

<1.Prostration branch>

However many realms in the ten directions
And the three times that the lions of men (i.e. the Buddhas) may be
I and all others prostrate to you all
With sincerity in body, speech and mind.

With the force of aspiration like that of Bodhisattva Samantabhadra,
I perceive directly all the Conquerors,

PAGE 21

ZHING GI DUL NYED LU RAB TU PA YI
GYAL WA KUN LA RAB TU CHHAN TSHAL LO

DUL CHIG TENG NA DUL NYED SANG GYE NAM
SANG GYE SE KYI U NA ZHUG PA TAG
THE TAR CHHO KYI YING NAM MA LU PA
THAM CHE GYAL WA DAG GI KHANG WAR MOE

With bodies as numerous as the particles in purelands,
I prostrate deeply to all the Conquerors.

I venerate all the Buddhas
As many as there are particles.
In this manner, without exception in the dharmadhatu
On each particle, each (Buddha) abides amidst an assembly of Bodhisattvas.

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THE DAG NGAG PA MI ZED GYAM TSHO NAM
YANG KYI YEN LAG GYAM TSHOI DRA KUN GYI
GYAL WA KUN GYI YON TEN RAB JOED CHING
DE WAR SHEG PA THAM CHE DAG GI TOED

ME TOG DAM PA THRENG WA DAM PA TANG
SIL NYEN NAM TANG JUG PA DUG CHHOG TANG

I praise all the Sugatas
The inexhaustible ocean of praiseworthy ones
With an ocean of variety of melodies
Expounding the profound qualities of the Victorious Ones.

<2.Offering branch>

The best of flowers, the best of garlands,
Cymbals, unguent and excellent umbrella,

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MAR ME CHHOG TANG DUG PO DAM PA YI
GYAL WA THE DAG LA NI CHHO PAR GYI

NA ZA DAM PA NAM TANG THRI CHHOG TANG
CHHE MI PHUR MA RI RAB NYAM PA TANG
KOED PA KHYED PAR PHAG PI CHHOG KUN GYI
GYAL WA THE DAG LA YANG CHHO PAR GYI

Excellent lamps and the best of incense,
I offer to all the Victorious Ones.

The finest of garments and excellent fragrances
Packets of incense powder piled up like Mt Meru
These offerings well arranged, the best of the best
I also offer to all the Victorious Ones.

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CHHO PA KHANG NAM LA ME GYA CHHE WA
THE DAG GYAL WA THAM CHE LA YANG MO
ZANG PO CHOED LA THED PI TOB DAG GI
GYAL WA KUN LA CHHAN TSHAL CHHO PAR GYI

DOD CHHAG ZHE DANG TI MU WANG GI NI
LU TANG NGAG TANG DE ZHIN YID KYI KYANG

With all the unsurpassed great offerings
I venerate all the Victorious Ones
With excellent conduct and heart-felt praised
I make offering of prostration to all the Victorious Ones

<3. Confession branch>

Due to the power of desire-attachment, hate-anger, ignorance-delusion
With body, speech and mind

PAGE 25

DIG PA DAG GI GYI PA CHI CHHI PA
THE DAG THAM CHE DAG GI SO SOR SHAG

CHHOG CHUI GYAL WA KUN TANG SANG GYE SE
RANG GYAL NAM TANG LOB TANG MI LOB TANG
DRO WA KUN GYI SOD NAM KHANG LA YANG
THE DAG KUN GYI JE SU DAG YI RANG

I have committed all sorts of evil.
I confess and am finished with each and every one of them.

<4. Rejoicing branch>

The Victorious Ones (Buddhas) of the ten directions and their sons (Bodhisatvas),
Pratyekabuddhas, Returners and Non-returners,
And all migrating beings,
I rejoice in all their merits.

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KHANG NAM CHHOG CHUI JIG TEN DRON MA NAM
JANG CHUB RIM PAR SANG GYE MA CHHAG NYE
GON PO THE DAG DAG GI THAM CHE LA
KHOR LO LA NA MED PAR KOR WAR KUL

<5. Request to turn Dharma Wheel branch>

All the Lamps Of The World in the ten directions:
those on the Bodhisattva stages who are enlightened or who are no longer affected by afflictions,
I request all these guardians,
please turn the unsurpassed wheel of Dharma.

NYA NGEN DA TOEN KHANG ZHE THE DAG LA
DRO WA KUN LA PHEN ZHING DE WI CHHIR

PAGE 27

KAL PA ZHING GI DUL NYE ZHUG PAR YANG
DAG GI THAL MO RAB JAR SOL WAR GYI

<6. Request to not pass into Parinirvana branch>

Whatever wishes you may have to manifest nirvana,
I request with my palms together that
you stay instead, for as many kalpas as there are dust in the universe
for temporary and ultimate happiness of sentient beings.

CHHAN TSHAL WA TANG CHHO CHING SHAG PA TANG
JE SU YI RANG KUL ZHING SOL WA YI
GE WA CHUNG ZED DAG GI CHI SAG PA
THAM CHE DAG GI JANG CHUB CHHIR NGO-O

<7. Dedication branch>

Whatever little virtues I have accumulated from making
Prostrations, offerings, confessions,
Rejoicing, urging and requesting,
All these I dedicate to Awakening (Bodhi).

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MANDALA OFFERING

OM AH HUNG
DAG TANG THA YE SEM CHEN GYI
LU TANG LONG CHO GE TSHOG KUN
LING ZHI RI RAB NYI DAR CHE
LHA MI LONG CHO SAM MI KHYAB
KUN ZANG CHHO PI TRIN PHUNG CHHE

Om Ah Hung
The bodies, possessions and virtues
Of myself and innumerable sentient beings
The four continents, mount meru, sun and moon,
These inconceivable possessions of gods and men,
Vast as the offerings of Samantabhadra, as well as

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GYUN MI CHHE PAR TRUL JE TE
KON CHHOG RIN CHEN TSA WA SUM

SO SUNG NOR LHA GYAM TSO LA
KHU PE TAG TU BUL WAR GYI
SOD NAM TSHOG CHHEN RAB DZOG NE
YE SHE NANG WA GYE PAR SHOG

Immeasurably imagined offerings,
To the Three Jewels, the Three Roots,
Dharma protectors and Wealth deities,
All these, are always offered with devotion.
By these great, profound and complete accumulated merits
May Wisdom appear and increase.

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OM GURU DEWA DAKINI SARWA RATNA MANDALA PU DZA ME GHA AH HUNG

REQUEST PRAYER

NAMO SANG GYE CHOE TANG GEN DUN TANG
LA MA YI DAM KHAN DRO TANG

Om Guru Dewa Dakini Sarwa Ratna Mandala Pudza Megha Ah Hung *(Offering mantra)*
(After doing the offering mudra, throw the rice grains with your right hand to the space in front).

Namo
Buddha, Dharma and Sangha
Lama, Yidam, Khandro

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CHO SUNG NOR LHA TER GYI DAG
YE SHE CHIG GI NGO WO LE
RANG ZHIN MA GAG CHIR YANG TON
THUG JE THRIN LE ME PO CHHE
DRO KUN KYAB TANG GON GYUR PA
KHYEN TSE DAG NYI KHYE NAM LA

Dharmapalas and Wealth Deity Namtose
Who manifest without interruption
From Wisdom that is of one essence;
Who are with marvelously rare compassionate activities;
Who are the refuge and protector of all sentient beings;
Who are innately kind;

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CHHAN TSHAL NYING NE KYAB SUN CHHI
LU TANG LONG CHO CHHO PAR BUL
DAG TANG THA YE SEM CHEN NAM
TAG TU THUG JE KYAB DZE SOL
NE TANG NO PA SHI WA TANG
TSHE TANG SOD NAM PHEL WA TANG

(To you all) I prostrate, go for refuge from the depth of my heart,
And offer my body and possessions.
I and the infinite number of sentient beings
Pray that we will always be protected with compassion.
Please bless us so that diseases and harm are pacified,
Life span and merits are increased and

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SAM PI THON NAM MA LU KUN
CHHO ZHIN DROB PAR JIN GYI LOB

All that our wishes are fulfilled

In accordance with the Dharma. *As explained, make request for your wishes.*

Next, make separate offering to twenty one Taras three times and then recite the verses of praise.

PAGE 34

INVITATION

RANG NYI KE CHIG THREN DZOG SU
JE TSUN PHAG MI KUR SAL WI
THUG KAR DA TENG TAM JANG KHU
THE LE WOD SER PAG YE THRO
PHAG MA NAM THRUL NYER CHIG TANG
KON CHHOG GYAM TSOI TRIN THRO WA

In an instant of recollection, yourself

In the form of Jetsun Phagma i.e. Tara, appears.

On a moon disc at the heart of Tara is a green TAM

From which limitless light emanates,

Inviting magical manifestations of twenty one Taras,

And innumerable Three Jewels unfold.

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DUN GYI NAM KHAR CHEN DRANG GYUR
TAM KYE MED WOD SAL CHHO KUI YING
GAG MED PHAG MI YE SHE KUR
KHANG DUL GYUN THRUL THRA WAR SHAR
TSHUR SHEG ARYA TARE DZA

DAG THANG DROL LA THUG TSEI CHHIR

To the space in front, do the invitation as follows:

TAM (In the) expanse of the unborn luminous Dharmakaya,

(Is) the unceasing Wisdom body of Phagma,

Which arises the illusory web that subdues all.

Arya Tare please come.

By you love and compassion for myself and migrating beings

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NYI KYI DZUN THRUL THU YI NI
JI SI CHHO PA DAG GYID PA
THE SI CHOM DEN ZHUG SU SOL *(Do the invitation- to-stay mudra)*

PEMA KA MA LAH YE TAM *(Beat the drum)*

And through your supernormal powers,

Whenever I make offerings

May the Bhagavat Tara please stay to receive the offerings.

Pema Ka Ma Lah Ye Tam (Please descent to the mandala)

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OFFERING

OM NGON JOR YI LE JUNG WA YI
KUN TU ZANG PI CHHO TRIN GYI
CHHO YING GYE PAR KANG JE TE
PHAG MA DROL MA KHOR CHE CHHO

Om Actual and imagined
Samantabhadra-cloud of offerings
Pervading extensively the expanse of phenomena (dharmadhatu)
I offer to Arya Tara and retinue

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OM ARYA TARE SAPARIWARA BENZRA ARGHAM PADYAM PUKPE DHUPE ALOKE GHANDHE
NEWIDYA SHAPDA TRATITTTSA SWAHA *(Play the bell and damaru)*

Om Arya Tare Sapariwara Benzra Argham Padyam Pukpe Dhupe Alope Ghandhe Newidya Shapda Tratittsa Swaha

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MANDALA OFFERING

OM AH HUNG *(Do the offering mudra)*
KHAM SUM NO CHUD PAN JOR TANG
DAG LU LONG CHOED GE TSHOG KUN
THUG JI DAG NYI NAM LA BUL
ZHE NE JIN GYI LAB TU SOL

OM SARWA TATHAGATA RATNA MANDALA PU-DZA HO [**GO TO PAGE 79**]

Om Ah Hung
All the worlds of the three realms and the riches therein;
My body and all my possessions and virtues;
I offer to the personages of compassion.
Accepting thus, please bestow your blessings.

Om Sarwa Tathagata Ratna Mandala Pudza Ho [go to page 79]
*(After reciting the mandala offering mantra, throw the rice grains to the space in front.)
Recite the praise to twenty Taras twice and then make eight offerings and the mandala offering.*

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OFFERING

OM NGON JOR YI LE JUNG WA YI
KUN TU ZANG PI CHHO TRIN GYI
CHHO YING GYE PAR KANG CHE TE
PHAG MA DROL MA KHOR CHE CHHO

Om Actual and imagined
Samantabhadra-cloud of offerings
Pervading extensively the expanse of phenomena (dharmadhatu)
I offer to Arya Tara and retinue.

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OM ARYA TARE SAPARIWARA BENZRA ARGHAM PADYAM PUKPE DHUPE ALOKE GHANDHE
NEWIDYA SHAPDA TRATITTTSA SWAHA *(Play the bell and damaru)*

Om Arya Tare Sapariwara Benzra Argham Padyam Pukpe Dhupe Alope Ghandhe Newidya Shapda Tratittsa Swaha

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MANDALA OFFERING

OM AH HUNG
KHAM SUM NO CHU PAN JOR TANG
DAG LU LONG CHO GE TSHOG KUN
THUG JEI DAG NYI NAM LA BUL
ZHE NE JIN GYI LAB TU SOL

Om Ah Hung
All the worlds of the three realms and the riches therein;
My body and all my possessions and virtues;
I offer to the personages of compassion.
Accepting thus, please bestow your blessings.

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OM SARWA TATHAGATA RATNA MANDALA PU-DZA HO
(After recitation of the above mantra, throw the rice grains to the space in front.)

CHHAG YE CHHOG JIN CHHAG GYA NYI
KYAB JIN CHHAG GYAR GYUR PI WOG
DAG TANG SUNG CHA KUN TSHU NE
JIG PA KUN LE UG YUNG GYUR [**GO TO PAGE 79**]

Om Sarwa Tathagata Ratna Mandala Pudza Ho

The right hand in the mudra of supreme giving *Palm facing upwards*
Then change to the giving of refuge *Palm facing downwards*
I and all those to be protected, having been accepted
Have all our fears relieved. [go to page 79]

Orientating your mind as above, recite the praise to twenty-one taras three times and then do the eight offerings and the mandala offering.

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OFFERING

OM NGON JOR YI LE JUNG WA YI
KUN TU ZANG POI CHHO TRIN GYI
CHHO YING GYE PAR KANG CHE TE
PHAG MA DROL MA KHOR CHE CHHO

Om Actual and imagined
Samantabhadra-cloud of offerings
Pervading extensively the expanse of phenomena (dharmadhatu)
I offer to Arya Tara and retinue.

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OM ARYA TARE SAPARIWARA BENZRA ARGHAM PADYAM PUKPE DHUPE ALOKE GHANDHE
NEWIDYA SHAPDA TRATITTTSA SWAHA *(Play the bell and damaru)*

Om Arya Tare Sapariwara Benzra Argham Padyam Pukpe Dhupe Alope Ghandhe Newidya Shapda Tratittsa Swaha

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MANDALA OFFERING

OM AH HUNG
KHAM SUM NO CHU PAN JOR TANG
DAG LU LONG CHO GE TSHOG KUN
THUG JEI DAG NYI NAM LA BUL
ZHE NE JIN GYI LAB TU SOL

Om Ah Hung
All the worlds of the three realms and the riches therein;
My body and all my possessions and virtues;
I offer to the personages of compassion.
Accepting thus, please bestow your blessings.

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OM SARWA TATHAGATA RATNA MANDALA PU-DZA HO
(After recitation of the above mantra, throw the rice grains to the space in front.)

KU LE DUD TSI CHHU GYUN BAB
RANG TANG SUNG JI CHI WO NE

Om Sarwa Tathagata Ratna Mandala Pu-Dza Ho

From the body (of Tara) nectar descends
Into the crown of my head and the heads of all those under (Tara's) protection,

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ZHUG TE LU KUN KHANG WA YI
JIN LAB MA LU ZHUG PAR GYUR **[GO TO PAGE 79]**

Filling and permeating our bodies entirely
With all the blessings. [go to page 79]

With the above frame of mind, recite the Praises to Twenty Taras seven times, and then recite the benefits of doing the practice.

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OM BENZRA AMRITA KUNDALI HANA HANA HUNG PHE *(Blessing the offering with amrita)*
OM SWA BHA WA SHUDDHA SARWA DHARMA SWA BHA WA SHUDDON HAM *(Emptiness mantra)*

Om Benzra Amrita Kundali Hana Hana Hung Phe
Om SwaBhaWa Shuddha Sarwa Dharma SwaBhaWa Shuddon Ham

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TONG PI NGANG LE OM YIG LE
RIN CHHEN NOED CHHOG YANG PI NANG
DRU SUM LE JUNG TOR MA NI

ZAG MED YE SHE DUD TSI GYUR

OM AH HUNG (3X)

From the state of emptiness, from the letter OM
Arises a precious vessel with an unrestricted interior space
From the three syllabi*, the torma arises *Om Ah Hung
And become stainless nectar of Wisdom** **ye she or jnana

Om Ah Hung (3x)

PAGE 53

OM ARYA TARE SAPARIWARA YIDAM BALINGTA KHA KHA KHAHI KHAHI (3X - offering to the principal deity)

OM AH KA RO MU KHAM SARVA DHARMA NAM AHDYA NUPEN NATOTA OM AH HUNG PHE SWA HA (3X - offering to the guests)

Om Arya Tare Sapariwara Yidam Balingta Kha Kha Khahi Khahi (3x - offering to the principal deity)
Om Ah Ka Ro Mu Kham Sarva Dharma Nam Ahdya Nupen Natota Om Ah Hung Phe SwaHa (3x - offering to the guests)

PAGE 54

OM CHHO JIN TOR MA DAM PA DI
YE SHE CHHEN PO JE GONG LA
DE WA CHHEN POR ZHE NE KYANG
NGO DRUB MA LU TSAL TU SOL

Om By the giving of the sacred torma in this offering
Remember me then in your Great Wisdom.
Accepting this great bliss (offering)
Please bestow accomplishments without exceptions. Thus request the desired goal.

PAGE 55

OM ARYA TARE SAPARIWARA BENZRA ARGHAM PADYAM PUKPE DHUPE ALOKE GHANDHE NEWIDYA SHAPDA TRATITSA SWAHA (Play the bell and damaru)

Om Arya Tare Sapariwara Benzra Argham Padyam Pukpe Dhupe Alope Ghandhe Newidya Shapda Tratittsa Swaha

PAGE 56

OM NANG WA THA YE PEMI RIG
JIG TEN WANG CHHUG ZHAL LE JUNG
SANG GYE KUN GYI THRIN LE DAG
PHAG MA DROL MAR CHHAN TSHAL TOD (Play the bell.)

TOD PAR WO PA THAM CHE LA
ZHING DUL KUN GYI THRANG NYE KYI

Om Belonging to Buddha Boundless Light's lotus family,
Is the Lord of the world (Jigten Wangchug or Avalokitesvara), from whose face
Arises the Lord of all enlightened activities:
To the Arya Liberatress (Phagma Drolma or Arya Tara) I pay homage and give praise.

To all those worthy of the offer of praises,
I give rise to prostrating bodies

PAGE 57

LU TU PA YI NAM KUN TU *(Play the bell.)*

CHHO TU THE PE CHHAN TSHAL TOD *(Sound the drum. Join your palms together.)*

JE TSUN PHAG MA KHOR TANG CHE
MIG MED THUG JE TSER GONG LA
DAG GI JI TAR SOL WI THON

As many as particles of dust in the land,
Offering homages and praises with supreme faith.

Spiritual Lord Liberatress and retinue,
With non-referential compassion, lovingly think of me,
Whatever are my goals,

PAGE 58

GEG MED DRUB PAR JIN GYI LOB

ASPIRATION PRAYER *(recite with sincerity)*

SANG GYE TEN PA THAR ZHING GYE
TEN DZIN THUG THUN ZHAB PE TEN
NYEN TSHI BAR CHED KUN ZHI ZHING
SHE DRUB THRIN LE PHEL WAR DZOD
NE MU THRUG TSOED ZHI WA TANG

Bless me to accomplish them without obstacles.

May the Buddha's teaching flourish and spread;
May the Dharma practitioners be harmonious and have long life;
May all impending harmful obstacles be pacified, and
May the Dharma, its practices and activities flourish.
May sickness, famine, disorder and disputes be pacified, and

PAGE 59

CHHO DEN PAN JOR KHONG TU PHEL
CHHO KYONG GYAL PI NGANG THANG GYE
GYAL KHAM THA U DE WAR DZOD
JIG PA CHU THRUG THU MIN CHHI
MI LAM TSHEN TE NGEN PA TANG
KHOR WA NGEN SONG DUG NGAL SOG

May the riches of those possessing the Dharma increase.
May the dominions of Dharma protector kings expand.
May the entire country be peaceful and happy.
May there be temporary and actual refuge from
The sixteen great fears, untimely death,
Bad dreams and bad omens,

PAGE 60

NE KEB THAR THUG JIG LE KYOB
TSHE SOED WANG THANG NYAM TOG PHEL
ME GI TOG PA MIN JUNG ZHING
JANG CHUB SEM NYI TSOL MED KYE

SAM THON CHHO ZHIN DRUB PAR DZOED

DI NE JANG CHUB NYING PI BAR

Sufferings of bad transmigration, and so on.
May life-span, merits, power aura, experience of practice, and realization increase.
May non-virtuous thoughts and realizations not arise, and
May the two bodhicittas be effortlessly born.
May we accomplish our aims in accord with the Dharma.

From now until supreme enlightenment,

PAGE 61

BU CHIG PO LA MA ZHIN TU
DRAL MED THUG JI CHEN GYI ZIG
NYID TANG YER MED DZED TU SOL

Just as a mother, towards her only child,
Will always look upon with compassion,
May it be so with Mother Tara and I.

Make special requests as above, reminding Tara of her commitments.

PAGE 62

MANTRA RECITATION

DUN KYED WOD ZHU RANG LA THIM
YER MED NYID TU JIN LAB PE
RANG NYID PHAG MA DROL MI KU
NANG LA RANG ZHIN MED PAR GYUR

The front visualization melts into light and dissolves into me.
By the blessing of this inseparability,
I arise in the form of Arya Liberatress,
Clearly and without an innate essence.

In the clarity of yourself as Arya Tara, maintain the divine pride.

PAGE 63, 64, 65

OM TARE TUTTARE TURE SOHA *Recite this 10-syllable mantra as much as possible, then recite*

OM BENZA SATO SAMAYA / MANU PALAYA / BENZA SATO TENOPA TITHA / DRIDHO ME
BHAWA / SUTO KHAYO ME BHAWA / SUPO KHAYO ME BHAWA / ANU RAKTO ME BHAWA /
SARWA SIDDHI MEM TRA YAT TSHA / SARWA KARMA SU TSA ME / TSIT TAM SHRI YAM /
KURU HUNG / HA HA HA HA HO / BHAGAWAN / SARWA TATHAGATA BENZA MA ME MUN
TSA / BENZI BHAWA MAHA SAMAYA SATO AH

MA NYED YONG SU MA TSHANG TANG
KHANG YANG NE PA MA CHHI PE

Om! Vajrasattva (please remember your) commitment (and) bestow your protection (on me). Oh Vajrasattva be firm in me, make me totally contented, increase the excellent qualities in me and bestow upon me all accomplishments. In all (my) actions, make my mind virtuous, HUNG! HA HA HA HA HO! *Bhagavan, (you the) Vajra of all the Tathagatas, do not abandon me. (May) I work to the Vajra, a great samaya-being, AH! **

* HUNG is the heart essence seed syllable. HA HA HA HA are the four immeasurables, the four empowerments, the four joys and the four kayas. HO is the sound of joyous laughter.

** AH is to join in non-duality.

Any lacking in result and incompleteness
From my lacking in capabilities,

PAGE 66

DIR NI GYI WA KHANG NONG PA
THE KUN KHYOD KYI ZOED DZE RIG

OM KHYE KYI SEM CHEN THON KUN DZED
JE SU THUN PI NGO DRUB TSOL
SANG GYE YUL TU SHEG NE KYANG

And any errors committed herein,
Please be tolerant and patient with me as regards such infractions.

Recite thus to confess errors, etc.

Om You have benefitted sentient beings
And bestowed the appropriate accomplishments.
Though now returning to your Buddhaland,

PAGE 67

LAR YANG JON PAR DZED TU SOL
BENZRA MUM

LHA TANG RANG SEM YER MED PA
CHHO YING NYUG MI NGANG TU ZHAG

Please come again another time.

Benzra Mum. *Uttering thus, the Deities collectively depart.*

With the mind inseparable from the Deity
Abide in the innate state of dharmadhatu.

Thus nurture this view of the way things are.

PAGE 68

GE WA DI YI NYUR TU DAG
PHAG MA DROL MA DRUB GYUR NE
DRO WA CHIG KYANG MA LU PA
THE YI SA LA GOED PA SHOG

By the merits from this practice, may I quickly
Accomplish the Arya Liberatress (Phagma Drolma or Arya Tara)
And establish all transmigrating beings without exception
In that very state.

PAGE 69

YID ZHIN NOR TANG BUM PA ZANG PO TAR
SAM PI THON KUN THOG MED TSON DZED PA
JE TSUN DROL MA GYAL WA SE CHE KYI
MIN DRAL THUG JE KYONG WI TA SHI SHOG

This Cittamani is like the excellent vase
Bestowing unimpeded whatever one wishes,
May we have the good fortune of compassionate protection
Of Spiritual Lord Liberatress, Conquerors and their Sons.

PAGE 70 TO 72 (Not Used)

PAGE 73

JE TSUN CHOM DEN DE MA THUG JE CHEN
DAG TANG THA YE SEM CHEN THAM CHE KYI
DRIB NYI JANG ZHING TSHOG NYI NYUR DZOG NE
DZOG PI SANG GYE THOB PAR DZED TU SOL

THE MA THOB KYI TSHE RAB KUN TU YANG
LHA TANG MI YI DE WI CHOG THOB NE

The venerable Transcendent Victorious Lady, one who possessed great compassion,
Please purify the two obscurations of myself and all sentient beings,
Hasten the completion of our two accumulations,
And thereby, enable us to attain perfect enlightenment.

As long as we have not attained that, life after life,
May we obtain the superior happiness of gods and men,

PAGE 74

THAM CHE KHYEN PA DRUB PAR JED PA LA
BAR CHHED DON GEG RIM TANG NE LA SOG
THU MIN CHHI WAR GYUR PA NA TSHOG TANG
MI LAM NGEN TANG TSHEN MA NGEN PA TANG
JIG PA GYED SOG NYE WAR TSHE WA NAM
NYUR TU ZHI ZHING MED PAR DZED TU SOL

So as to bring about the accomplishment of omniscient,
Thereby causing to ease and cease quickly,
Obstacles, negative forces, obstructive forces, infectious and contagious diseases,
Untimely death from various causes,
Bad dreams, unpropitious omens,
The eight fears, and all that bring harm to those near to us.

PAGE 75

JIG TEN JIG TEN LE NI DE PA YI
TA SHI DE LEG PHUN SUM TSHOG PA NAM
PHEL ZHING GYE PI THON NAM MA LU PA
BED MED LHUN GYI DRUB PAR DZED TU SOL

DRUB LA TSON ZHING DAM CHOE PHEL WA TANG
TAG TU KHYED DRUB ZHAL CHHOG THONG WA TANG

May perfectly complete auspiciousness, happiness and goodness,
Both worldly and transcendent
Increase and flourish without exception,
Naturally, spontaneously and without effort.

Diligence in practice, propagation of the Dharma,
Constant practice of the tutelary deity, seeing the 'sublime face',

PAGE 76

TONG NYID THOEN TOG JANG SEM RIN PO CHHE
YAR NGOI DA TAR PHEL ZHING GYE PAR DZOED

GYAL WI KYIN KHOR ZANG ZHING GA WA THER
PE MO DAM PA SHIN TU DZE LE KYE
NANG WA THA YE GYAL WE NGON SUM TU
LUNG TEN PA YANG DAG GYI DER THOB SHOG

The precious bodhicitta realizing emptiness,
May these wax like the moon up above.

In the goodness and joy of the mandala of the Conqueror,
May I be born in a beautiful sacred lotus,
Seeing directly the Buddha of Boundless Light
May I receive a prediction (of attainment of buddhahood) there.

PAGE 77

DAG GI TSHE RAB NGOEN NE DRIB PI LHA
THU SUM SANG GYE KUN GYI THRIN LE MA
NGO JANG ZHAL CHIG CHYAG NYI NYUR ZHING PA
YUM GYUR UTPAL NAM PI TA SHI SHOG

GYAL YUM DROL MA KHYED KU CHI DRA TANG
KHOR TANG KU TSHI TSHED TANG ZHING KHAM TANG

Having practised the Deity life after life,
The lady who is the embodiment of the activities of the Buddhas of the three times,
Verdant green, one face, two arms, quick and brave,
May there be the goodness of the Buddha consort who holds an utpala.

Buddha consort Drolma, whatever are your body,
Your retinue, your lifespan, your buddha field,

PAGE 78

KHYED KYI TSHEN CHHOG ZANG PO CHI DRA WA
THEN DRA KHO NAR DAG SOG GYUR WAR SHOG

KHYOD LA TOED CHING SOL WA TAB PI THU
DAG SOG KHANG NA NE PI SA CHYOG SU
NE TANG UL PHONG THAB TSOED ZHI WA TANG
CHHO TANG TA SHI PHEL WAR DZED TU SOL **[GO TO PAGE 106a]**

Your supreme marks of excellence,
May I and others have precisely these.

By the force of these praises and supplications,
Wherever we may be,
May disease, poverty and disputes diminished and ceased,
And may the goodness of the Dharma grow.

PAGE 79

PROSTRATIONS AND PRAISES TO TWENTY ONE TARAS

OM JE TSUN MA PHAG MA DROL MA LA CHHAN TSAL LO

PAGE 80

CHHAN TSHAL TARE NYUR MA PA MO

TUTTARA YI JIG PA SEL MA
TU RE THON KUN JIN PE DROL MA
SO HI YI GE KHYOD LA DUD DO

OM, I prostrate to the Reverent Arya Liberatress

Homage to TARE, the swift (response) heroine
Who dispels all fears with TUTTARE, and,
Who liberates by fulfilling all goals with TURE.
With the letters SVA HA I bow to you.

PAGE 81

CHHAN TSAL DROL MA NYUR MA PA MO
CHEN NI KE CHIG LOG TANG DRA MA
JI TEN SUM GON CHHU KYE SHAL GYI
KHE SAR CHHE WA LE NI JUNG MA

Homage to Liberatress (Drolma), the swift (response) heroine
Whose eyes see as fast as a flash of lightning;
Who is born from the opened blossom
Of the Triple World Guardian's (Chenrezig's) lotus-face.

PAGE 82

CHHAN TSAL TOEN KI DA WA KUN TU
KHANG WA GYA NI TSEG PI ZHAL MA
KAR MA TONG THRAG TSHOG PA NAM KYI
RAB TU CHHE WI WOD RAB BAR MA

Homage to you whose face is as white
As one hundred autumn moons combined;
Extensively spreading light as bright as
A cluster of a thousand stars.

PAGE 83

CHHAN TSAL SER NGO CHHU NE KYE KYI
PE ME CHHAG NI NAM PAR GYEN MA
JIN PA TSOEN DRU KA THUB ZHI WA
ZOED PA SAM TEN CHOED YUL NYI MA

Homage to you with golden hue
Whose hand is adorned with a blue water-born lotus;
You who embodies the activities of giving
Diligence, ascetic discipline, pacification, patience and concentration.

PAGE 84

CHHAN TSAL DE ZHIN SHEG PI CHUG TOR
THA YE NAM PAR GYAL WA CHOED MA
MA LU PHA ROL CHHIN PA THOB PI
GYAL WI SE KYI SHING TU TEN MA

Homage to the crown of the Tathagatas,
Who is victorious over all;
You who have attained all perfections,
And on whom all children of the Buddha are apprenticed to.

PAGE 85

CHHAN TSAL TUT TA RA HUNG YI GE
DOD TANG CHHOG TANG NAM KHAR KHANG MA
JIG TEN DUN PO ZHAB KYI NEN TE
LU PA MED PAR GUG PAR NU MA

Homage to you who pervades
The realms of desire, direction and space with TUTTARA and HUNG
You who has the seven worlds* beneath your feet
And have command over all without exception.

**seven worlds - the 6 lokas + bardo; or, the three lower realms + human & asuras + desire realm of the gods + form realm + formless realm.*

PAGE 86

CHHAN TSAL GYA JIN ME LHA TSHANG PA
LUNG LHA NA TSHOG WANG CHHUG CHHOD MA
JUNG PO RO LANG THRI ZA NAM TANG
NOED JIN TSHOG KYI DUN NE TOED MA

Homage to you, to whom the gods Kaushika, Agnideva, Brahma
Vayudeva and Vishveshvara venerate;
You who is praised by an audience of multitudes of
Bhutas, vetalis, gandharvas and yakshas.

PAGE 87

CHHAN TSAL TRED CHE JA TANG PHET KYI
PHA ROL THRUN KOR RAB TU JOM MA
YE KUM YON KYANG ZHAB KYI NEN TE
MEN BAR THRUG PA SHIN TU BAR MA

Homage to you who with TRED and PHET,
Completely destroy the magic diagrams (yantra) of the enemies.
Right leg bent and left leg extended, you trample the enemies.
You who blazes fiercely in a whirling mass of fire.

PAGE 88

CHHAN TSAL TU RE JIG PA CHHEN PO
DUD KYI PA WO NAM PAR JOM MA
CHHU KYE SHAL NI THRO NYER DEN DZE
DRA WO THAM CHE MA LU SOD MA

Homage to very terrifying TURE
Who vanquishes completely the warriors of Mara;
You who have an angry scowl on your lotus face,
Who slay all enemies without exception.

PAGE 89

CHHAN TSAL KON CHHOG SUM TSHON CHHAG GYI
SOR MO THUG KAR NAM PAR GYEN MA
MA LU CHHOG KYI KHOR LO GYEN PI
RANG GI WOD KYI TSHOG NAM THRUG MA

Homage to you, adorned with the Triple-Jewel mudra
Formed by your fingers at your heart level;
You who is adorned with a wheel extending in all directions,
Whose intrinsic myriad lights stir and awaken all.

PAGE 90

CHHAN TSAL RAB TU GA WA JID PI
U GYEN WOD KYI THRENG WA PEL MA
ZHED PA RAB ZHED TUT TA RA YI
DUD TANG JIG TEN WANG TU DZED MA

Homage to you whose majestic crown ornament
Is a garland of light that greatly increases joy;
Laughing heartily, you with TUTTARA
Overpower demons and the world.

PAGE 91

CHHAN TSAL SA ZHI KYONG WI TSHOG NAM
THAM CHE GUG PAR NU PA NYID MA
THRO NYER YO WI YI GE HUNG GI
PHONG PA THAM CHE NAM PAR DROL MA

Homage to you who is able to summon
The multitude of earth protectors;
You, with the syllable HUNG from your quivering frown,
Liberate all who are impoverished.

PAGE 92

CHHAN TSAL DA WI DUM BU U GYEN
GYEN PA THAM CHE SHIN TU BAR MA
RAL PI THROD NE WOD PAG MED LE
TAG PAR SHIN TU WOD RAB DZED MA

Homage to you whose crown ornament is a crescent moon,
The whole ornament blazing intensely;
You who have Amitabha radiating intense light perpetually
From the midst of your pleated hair.

PAGE 93

CHHAN TSAL KAL PA THA MI ME TAR
BAR WI THRENG WI U NA NE MA
YE KYANG YON KUM KUN NE KOR GI
DRA YI PUNG NI NAM PAR JOM MA

Homage to you who abides in the centre of a fire garland
Blazing with fire like that at the end of a kalpa (eon).
You whose right leg is extended and left drawn in, totally surrounded by the bliss
That totally defeats the army of enemies.

PAGE 94

CHHAN TSAL SA ZHI NGO LA CHHAG GI
THIL GYI NUN CHING ZHAB KYI DUNG MA
THRO NYER CHEN DZED YI GE HUNG GI
RIM PA DUN PO NAM NI GEM MA

Homage to you whose hand presses the earth
And whose foot stamps the ground.
With an angry frown, you destroy with the letter HUNG
All the seven levels of the world of demons.

PAGE 95

CHHAN TSAL DE MA GE MA ZHI MA
NYA NGEN DE ZHI CHOED YUL NYID MA
SO HA OM TANG YANG DAG DEN PE
DIG PA CHHEN PO JOM PA NYID MA

Homage to you, the bliss mother, the virtue mother and the tranquility mother;
You who are the essence of nirvana and the sphere of peaceful activities;
You who truly possess SVAHA and OM
That defeat great evils.

PAGE 96

CHHAN TSAL KUN NE KOR RAB GA WI
DRA YI LU NI RAB TU GEM MA
YI GE CHU PI NGAG NI KOD PI
RIG PA HUNG LE DROL MA NYID MA

Homage to you who are completely surrounded by profound joy
That overcomes completely the bodies of enemies;
You the liberatress from the HUNG,
The knowledge (rigpa) set out in the ten-syllable mantra.

PAGE 97

CHHAN TSAL TU RI ZHAB NI DAB PE
HUNG GI NAM PI SA BON NYID MA
RI RAB MENDHA RA TANG BIG JED
JIG TEN SUM NAM YO WA NYI MA

Homage to TURE, who by stamping her feet,
(Produces) the seed syllable in the form of HUNG,
That shakes the Meru, Mandara and Vindhya mountains,
And all the three realms of existence.

PAGE 98

CHHAN TSAL LHA YI TSHO YI NAM PI
RI DAG TAG CHEN CHHAG NA NAM MA
TA RA NYI JOD PHET KYI YI GE
THUG NAM MA LU PAR NI SEL MA

Homage to you whose hand holds the
Moon marked with the deer of the lake of the gods;
Uttering TARA twice, then with the syllable PHET
You eliminate all poisons without exception.

PAGE 99

CHHAN TSAL LHA YI TSHOG NAM GYAL PO
LHA TANG MI AM CHI YE TEN MA
KUN NE GO CHA GA WA JI KYI
TSOD TANG MI LAM NGEN PA SEL MA

Homage to you on whom the kings of the multitudes of gods,
The gods (themselves) and kinnaras are apprenticed to.
You whose armour of majestic joy
Thoroughly eliminates disputes and nightmares.

PAGE 100

CHHAN TSAL NYI MA DA WA GYE PI
CHEN NYI PO LA WOD RAB SAL MA
HA RA NYI JOED TUT TA RA YI
SHIN TU THRAG PI RIM NE SEL MA

Homage to you whose two eyes are like the
Sun and moon shining full with brilliant light;
You who eliminate extremely infectious diseases
By uttering HARA twice and TUTTARA.

PAGE 101

CHHAN TSAL THE NYI SUM NAM KOD PE
ZHI WI THU TANG YANG DAG DEN MA
DON TANG ROL LANG NOED JIN TSHOG NAM
JOM PA TU RE RAM CHHOG NYID MA

Homage to you who are established in the three thatness,
And truly possessed thereby the power of pacification.
You, who subdue the multitudes of harmful spirits, zombies and yakshas,
Are the totally supreme TURE.

PAGE 102

TSA WI NGAG KYI TOD PA DI TANG
CHHAN TSAL WA NI NYI SHU TSA CHIG
[GO TO PAGE 41 after 2 recitations of the Praise]
[GO TO PAGE 46 after 3 recitations of the Praise]

This is the praise of the root mantra
And the twenty one homages.

PAGE 103

BENEFITS OF RECITATION

LHA MO LA KHU YANG DAG DEN PI
LO DEN KHANG GI RAB TANG JOED PE
SOED TANG THO RANG LANG PAR CHE NE
THREN PE MI JIG THAM CHE RAB TER
DIG PA THAM CHE RAB TU ZHI WA
NGEN DRO THAM CHE JOM PA NYID DO

One who has true respect for the Deities
In his/her mind and recite (these praises) most excellently
During the early part of the night or upon waking at dawn, and
By thus remembering (the Deities), will be free from all fears;
Will have all of one's evils utterly pacified; and
Will overcome all bad transmigrations (i.e not being born into a lower realm);

PAGE 104

GYAL WA CHE WA THRAG DUN NAM KYI
NYUR TU WANG NI KUR BAR GYUR LA
DI LE CHHE WA NYID NI THOB CHING
SANG GYE KHON PHANG THAR THUG THER DRO
THE YI THUG NI THRAG PO CHHEN PO

TEN NE PA AM ZHEN YANG DRO WA

And the seven million Victorious Ones,
Will quickly bestow empowerment.
In this life, one will attain greatness,
And ultimately one will go to the level of the Buddha.
As a result, great destructive poisons,
Whether in oneself or entering into others,

PAGE 105

ZOE PA TANG NI THUNG PA NYID KYANG
THREN PE RAB TU SEL WA NYID THOB
DON TANG RIM TANG THUG GI ZIR WI
DUG NGAL TSHOG NI NAM PAR PANG TE
SEM CHEN ZHEN PA NAM LA YANG NGO
NYI SUM DUN TU NGON PAR DOED NA

Imbibed through food or drink,
Will be utterly cleared by thus remembering.
One will be rid of sufferings as a result of afflictions from
Negative forces, contagious diseases, and poison.
The same goes for sentient beings and others.
By truly reciting two, three or seven times,

PAGE 106

BU DOED PE NI BU THOB GYUR ZHING
NOR DOED PE NI NOR NAM NYID THOB
DOED PA THAM CHE THOB PAR GYUR LA
GEG NAM MED CHING SO SOR JOM GYUR CHIG **[GO TO PAGE 51]**

Those who desire a child will have a child.
Those who desire wealth will have wealth.
All their wishes will be fulfilled
Without any obstructions as each and every hindrance will be overcome.

PAGE 106a

PRAYER FOR THE LONG LIFE OF HH LHOGA RINPOCHE

THUB TEN CHI TANG NANG GYUR DE SUM GYI
LEG SHED DZIN KYONG PEL WI LO DRO THU
THO SAM GOM PE NGE NYE WANG JOR DEN
TSHO KYE TEN PI GYAM TSEN ZHAB TEN SOL

You who have the mental capacity to hold, preserve and propagate the elegant teachings
Of the Muni's outer and inner tantras, and tripitaka;
You who have definitely attained mastery through hearing, contemplation and meditation,
You the Lake-born, the teachings victory banner, please live long.

CHHI TAR NAM DREN ZHI PA SHA KYI TOG
NANG TAR CHHI ME RIN DZIN PE MA JUNG
SANG WA KUN ZANG DO MI GON PO NGO
YE ME CHHOG TRUL LO DRO GYAM TSEN LA
SOL WA DEB SOL KU TSHE KAL GYI BAR
ZHAB PE TEN CHING DZED THRIN GYE GYUR CHIG

Externally, you are like the fourth universal guide, the crowning glory of Shakya clan.
Internally, you are like the immortal Vidhyadhara, the Lotus-born.
Secretly, you are in fact the All-good Prime Protector.
Inseparable (from the above) supreme emanation Lodro Gyamtsen
I request that you live a hundred eons.
May your enlightened activities flourish.

PAGE 107

DEDICATION

SOD NAM DI YI THAM CHE ZIG PA NYID
THOB NE NYE PI DRA NAM PHAM CHE NE
KYE GA NA CHHI BA LONG THRUG PA YI
SI PI TSHO LE DRO WA DROL WAR SHOG

By these merits may I obtain omniscience,
Thereby, defeat evil enemies;
Upend the waves of birth, ageing, sickness, death;
And liberate transmigrating beings from the ocean of existence.

PAGE 108

JE TSUN PHAG MA DROL MA KHYED KHYEN NO
JIG TANG DUG NGAL KUN LE KYAB TU SOL

Spiritual Lord Arya Liberatress, you see all.
Please provide refuge from all fears and suffering.