Green Tara
The Verses of the Eight Auspicious Ones (Tashi Prayer)

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

SANG GYE CHÖ DANG GEN DÜN PAK PAY TSOK KÜN LA CHAK TSAL DAK CHAK TA SHI SHOK
of the ten directions, 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
Dronmey Gyalpo, Tsalten Dondrupgong, Jampay Gyenpal, Gedrak Paldampa,

KÜN LA GONG PA GYA CHER DRAK PA CHEN LHÜN PO TAR PAK TSAL DRAK PAL DANG NI
Kunla Gongpa Gyacher Drakpachen, Lhunpotar Phaktsal Drakpal,

SEM CHEN TAM CHE LA GONG DRAK PAY PAL YI TSIM DZE PA TSAL RAP DRAK PAL TE
Semchen Thamchela Gongdrak Paypal, Yitsim Dzepa Tsalrap Drakpal

TSEN TSAM TÖ PAY TA SHI PAL PEL WA DE WAR SHEK PA GYE LA CHAK TSAL 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 PAK CHOK KÜN TU ZANG
Kshitigarbha, Nivaranaaviskambin, 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, gracefully

CHAK TSEN LEK NAM TA SHI PAL GYI CHOK   JANG CHUP SEM PA GYE LA CHAK TSAL LO
holding your emblems: utpala flower, vajra, white lotus, naga tree, jewel, moon, sword, and sun!

RIN CHEN DUK CHOK 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

NYEN DRAK DUNG DANG PÜN TSOK PAL BE U   MI NUP GYAL TSEN WANG GYUR KHOR LO TE
eight most precious emblems: the most precious umbrella, the most precious golden fishes, the

RIN CHEN TAK CHOK GYE KYI CHAK TSEN CHEN   CHOK DÜ GYAL WA CHÖ CHING GYE KYE MA
wish-fulfilling vase of goodness, the exquisite kamala flower, the conch of fame and glory, the
glorious knot of prosperity, the eternal banner of victory, and the all-powerful wheel.

GEK SOK NGO WO DREN PE PAL PEL WAY   TA SHI LHA MO GYE LA CHAK TSAL LO
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.
The Verses of the Eight Auspicious Ones (Tashi Prayer)

TSANG PA CHEN PO DE JUNG SE ME BU MIK TONG DEN DANG GYAL PO YUL KHOR SUNG
Protectors: Mahabrahma, Shambhu, Narayana, Sahasrajna;

PAK KYE PO DANG LU WANG MIK MI ZANG NAM TÖ SE TE LHA DZE KHIR LO DANG
Kings: Dritirashtra, Virudhaka, Virupaksha (Lord of Nagas), Vaishravana; Each one

TRI SHU LA DANG DUNG TUNG DOR JE CHEN PI WAM RAL DRI CHÖ TEN GYAL TSEN DZIN
is holding a divine emblem: wheel, trident, conch, vajra, vina, sword, stupa, and banner of victory.

SA SUM NE SU GE LEK TA SHI PEL JIK TEN KYONG WA GYE LA CHAK TSAL LO
Homage to the eight guardians of the world who make auspiciousness and prosperity grow in
the three realms!

DAK CHAK DENG DIR JA WA TSOM PA LA GEK DANG NYE WAR TSE WA KŪN ZHI NE
With all obstacles and harmful influences pacified, may the work we are now about to begin meet

DÖ DÖN PAL PEL SAM DÖN YI ZHIN DRUP TA SHI DE LEK PÜN SUM TSOK PAR SHOK
with ever-growing fulfillment and success and bring good fortune, prosperity, happiness and peace!
Seven-Line Prayer to Guru Rinpoche

HUM Ö GYEN YÜL GYI NUP JANG TSAM PE MA GE SAR DONG PO LA
Hum. At the northwest border of Uddiyana, on the calyx of a lotus stem,

YA TSEN CHOK KI NGÖ DRUP NYE PE MA JUNG NE SHE SU DRAK
you attained wondrous, supreme siddhi, and are renowned as the ‘Lotus-Born’.

KOR DU KAN DRO MANG PÖ KOR KYE KYI JE SU DAK DRUP KYI
You are surrounded by a retinue of many dakinis. I practice in emulation of you.

JIN GYI LAP CHIR SHEK SU SÖL GURU PE MA SIDDHI HUM
I pray that you come in order to grant your blessing.
E MA HO TRU DREL CHU KYI YING KYI SHING KAM SU CHU NYID DU SUM KYE GAK ME PE NGANG

E MA HO In the dharmadhatu realm beyond elaboration, the state of dharmata in which there are no three times, beginning, or end,

JA DREL LHUN DZOK DE WA CHEN POI KU NAM KA SHIN TU TUK JE CHOK RI ME

you are the actionless, naturally perfect mahasukhakaya. Like space, your compassion is impartial.

LA MA CHU KYI KU LA SUL WA DEP O GYEN PE MA JUNG NE LA SUL WA DEP

I supplicate the dharmakaya Guru. I supplicate Padmakara of Uddiyana.

DE CHEN LHUN GYI DRUP PE SHING KAM SU KU SUNG TUK DANG YUM TEN TIN LE KIY

In the realm of natural great bliss you are the sugatakaya with the five wisdoms of body,

YE SHE NGA DEN DE WAR SHEK PE KU TUK JE JE DRAK NA TSOK SO SOR TUN

speech, mind, qualities, and activity. Your compassion is displayed in various ways.

LA MA LONG CHU DZOK KU LA SUL WA DEP O GYEN PE MA JUNG NE LA SUL WA DEP

I supplicate the sambhogakaya Guru. I supplicate Padmakara of Uddiyana.

MI JE JIK TEN DAK PE SHING KAM SU TUK JE CHEN PU DRO WE DUN LA JUN

In this pure world-realm called Forbearance, you help beings through great compassion.
You benefit beings in ways appropriate to each. I supplicate the nirmanakaya Gurus of the past, present, and future. I supplicate Padmakara of Uddiyana.

E MA HO Dharmakaya Samantabhadra, Vajradhara the Sixth, Teacher Vajrasattva, Bhagavat

Shakyaraja, Protector Amitayus, and Avalokita: I supplicate Padma, all of you as one.

And Perfect Heruka your mind. I supplicate Guru Wish-Fulfilling Jewel.

Your overwhelming qualities are Supreme Heruka, your activity Vajrakumara. You are Perfect King,

the leader of matrikas and dakinis. I supplicate Great Splendor Kapalamala.
The magical peaceful and wrathful ones inhabit your body. Your speech has the twelve branches.

Your mind's wisdom is penetrating and all pervasive. I supplicate the lord and leader of dakinis.

You prophesied your representatives, concealed your words as treasure, entrusted your wisdom to karmic disciples, and left your loving testament to all Tibetans. I supplicate you, nirmanakaya so kind.

I remember your kindness, Guru Rinpoche. Please care for me, remembering your promise.

In these evil times I have no other hope. See me with compassion, nirmanakaya of Uddiyana.

Avert with your power the unrest of evil times. Please grant your blessing and the great empowerment of wisdom. Cause experience and realization to increase. Give me the ability to serve
dharma and beings. Please cause me to achieve Buddhahood in this life.

Mother of all buddhas, dharmadhatu, Samantabhadri, sole kind mother and protector of Tibetan people,

Bestower of supreme siddhi, foremost diking of mahasukha: I supplicate at the feet of Yeshe Tsogyal.

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

That this age of sickness, famine, and war be pacified, that curses, kila-magic, and incitements be pacified,

That life, wealth, and wisdom increase, and that wishes be spontaneously fulfilled.

Padmakara, may I and other come to have a body like yours, a retinue like yours,

A lifespan like yours, a realm like yours, and a wonderful name just like yours.
Through my praise and prayer, please pacify all sickness, dons, deprivation, and fighting,

And increase Dharma and goodness wherever it is we live.

A Garland of Utpalas: A Supplication to the Lineage of the Mind-Terma Tara

Dharmakaya Prajnaparamita mother Samantabhadri; sambhogakaya Vajravarahi

and nirmanakaya mother Arya Tara: I pray to you; bestow supreme and common siddhi.

Second Buddha Padmakara; queen of a hundred thousand dakinis, holder of the treasury of guhyamantra;

and bodhisattva prince Rölpa Tsal: I pray to you; bestow supreme and common siddhi.

Chokgyur Lingpa, who opened the door to profound terma; Dorje Ziji Tsal, who possessed the seven dispensations
and Padma Garwang, who illuminated the victor’s teachings: I pray to you; bestow supreme and common siddhi.’

Root and lineage gurus who hold the treasury of profound and vast maturation and liberation; Arya Tara, the quick-acting deity;

and the ocean of three roots and vajradharmapalas: I pray to you; bestow supreme and common siddhi.

May the soil of my being be moistened by renunciation. May the seedling of pure benevolence be born and grow.

May the fruit, great wisdom, ripen. I pray that you bring about the spontaneous accomplishment of the two aims.

This was written by Manjughosha. May virtue and goodness increase!
Then gather the accumulations:

Having paid homage to the mother, Tara, whose intention and activity are more excellent even than those of the guides of the three times and their children, I will explain the practice in accordance with the kriya and charya tantras. As these Profound Drop practices are the condensed essence, much elaboration is unnecessary. However there are both extensive and abbreviated formats, the one slightly elaborate and the other for daily use. The first: In front of a statue or painting of the Jetsünma Tara, or whatever image of the three jewels you can acquire, on a clean surface set out the two waters with the usual offerings: a round white torma, an offering mandala, grain for tossing, and so forth. If you can, abide in the conduct of ablution and purification. If not, at least perform the practice at a time of day at which you have not consumed meat or alcohol, such as in the morning. With stable renunciation for existence and the bodhichitta attitude, go for refuge and generate the mind of awakening as follows:

DÜN GYI NAM Kar Je TSÜN MA NGÖN SUM DU ZHUK PAR GYUR
In front of me, in the sky, the noble Tara is directly perceived.

NA MO KÖN CHOK KÜN Gö Je TSÜN MAR DAK SOK DRO KÜN KYAP SU CHI
I pay homage to the real embodiment of the triple gem, Tara.

JANG CHUP MÖN PAY SEM KYE NE ZAP MÖ LAM LA JUK PAR GYI (3X)
Having developed the bodhichitta of aspiration, I enter the profound path.  *Recite three times.*

Then gather the accumulations:
To the noble Tara and to the buddhas and bodhisattvas in the ten directions and the three times,

I bow to you with complete faith. I make offerings both actual and imagined of such things as flowers, incense, lamps, perfume, food, music, and much else.

I beseech the holy assemblage to accept these offerings.

From beginningless time until now, I repent all the ten unvirtuous acts, the five actions of immediate consequence, and all the other negative actions I have committed when influenced by mental affliction.

I rejoice in whatever virtue shravakas, pratyekabuddhas, bodhisattvas, and ordinary people 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.

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.

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.

Recite up to here. The consecration of the offerings:

The environment becomes the Realm of Lotus Design with unlimited shapes and adornments.
HLA DZE TING DZIN LE DRUP PAY  CHÖ DZE SAM MI KYAP PAR GYUR
The offering substances, created by samadhi, become inconceivable and divine.

OM BENZA ARGHAM  PADYAM PUPE DHUPE ALOKE GENDHE NEWIDYE SHAPDA AH HUM
OM BENZA SAPA 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:

CHOK CHU DÜ ZHIY LA MA GYAL WA SE DANG CHE PA TAM CHE DÜN GYI NAM KAR 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 CHING  DÜ DE PUNG CHE MI ZE JOM DZE HLA
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 KYEN GYUR PAY  CHOM DEN KOR CHE NE DIR SHEK SU SÖL
all things are understood by you. Conqueror, we request that you approach this place, together with your retinue.

PEMA KAMALAYA TAM

The seven branches:

JI NYE SU DAK CHOK CHUY JIK TEN NA  DÜ SUM SHEK 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,
with exception, who arise in the worlds of the ten directions and the three times.

Through the power of this aspiration to excellent conduct, may I see in my mind all the victors and bow to them

with as many bodies as there are particles in all realms. On each particle, I imagine as many

buddhas as there are particles, surrounded by bodhisattvas.

In that way, I imagine the dharmadhatu totally filled with victors. With all the sounds of

inexhaustible oceans of song, I fully express the qualities of all the victors.

I praise all sugatas. I offer those victors sacred flowers, holy garlands, cymbals, ointments, the best of parasols, the finest lamps, and sacred incense.
I offer those victors sacred fabrics, the finest of scents, heaps of medicinal powders.

equal in size to Mt. Meru, and particularly excellent realms.

I also imagine presenting to those victors whatever offerings are unexcelled and vast.

Through the power of faith in excellent conduct, I pay homage and present offerings to all victors.

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 in training and beyond training, and of all beings.
DRO WA KÜN GYI SÖ NAM GANG LA YANG  DE DAK KÜN GYI JE SU DAK YI RANG
I exhort all the lamps of the ten directions who have attained passionless

GANG NAM CHOK CHUY JIK TEN DRÖN MA DAK  JANG CHUP RIM PAR SANG GYE MA CHAK NYE
buddhahood through the stages of awakening,

GÖN PO DE DAK DAK GI TAM CHE LA  KOR LO LA NA ME PAR KOR WAR KÜL
all those protectors, to turn the unsurpassable wheel of the dharma.

NYA NGEN DA TÖN GANG ZHE DE DAK LA  DRO WA KÜN LA PEN SHING DE WAY CHIR
With palms fully joined, I request those wishing to demonstrate passing into nirvana

KAL PA SHING GI DÜL NYE ZHUK PAR YANG  DAK GI TAL MO RAP JAR SÖL WAR GYI
to abide for as many kalpas as there are particles in all realms, for the benefit and happiness

CHAK TSAL WA DANG CHÖ CHING SHAK PA DANG  JE SU YI RANG KÜL SHING SÖL WA YI
of all beings. To awakening, I dedicate all virtue, however slight, I have accumulated

GE WA CHUNG ZE DAK GI CHI SAK PA  TAM CHE DAK GI JANG CHUP CHIR NGO O
through homage, offering, confession, rejoicing, exhortation, and requesting.

OM AH HUNG  DAK DANG TA YE SEM CHEN GYI  LÜ DANG LONG CHÖ GE TSOK KÜN
I continually and respectfully offer to the three jewels, the three roots, the ocean of
LING ZHI RI RAP NYI DAR CHE  HLA MIY LONG CHÖ SAM MI KYAP
dharma protectors, and gods of wealth, all the bodies, possessions, and virtues

KÜN ZANG CHÖ Pây TRIN PUNG CHE  GYÜN MI CHE PAR TRÜL JE TE
of myself and limitless sentient beings, together with the four continents, the supreme mountain,

KÖN CHOK RIN CHEN TSA WA SUM  CHÖ SUNG NOR HLA GYA TSO LA
the sun and moon, and the inconceivable wealth of gods and humans,

GŪ PE TAK TU BÛL WAR GYI  SŌ NAM TSOK CHEN RAP DZOK NE
continually emanated as vast clouds of Samantabhadra offerings.

YE SHE NANG WA GYE PAR SHOK
May the great accumulation of merit be completed and the radiance of wisdom expand fully.

OM GURU DEWA DAKINI SARWA RATNA MANDALA PUDZA MEGA AH HUNG

With that, offer a mandala.

NA MO SANG GYE CHÖ DANG GEN DÜN DANG  LA MA YI DAM KAN DRO DANG
Buddhas, dharma, sangha, gurus, yidams, dakinis, dharma protectors, gods of wealth,

CHÖ SUNG NOR HLA TER GYI DAK  YE SHE CHIK GI NGO WO LE
lords of terma, you display the nature of unimpeded diversity from within the essence
of one wisdom. Your compassion and activity are the most excellent. You are refuges and protector of all beings. You are the embodiment of wisdom and kindness.

I pay homage to you from my heart and go to you for refuge. I offer you my body and my possessions.

I pray that you will continually protect me and limitless sentient beings with your compassion.

Engulf us with splendor, so sickness and harm may be pacified, so vitality and merit may flourish, and so all of our wishes without exception may be fulfilled in accordance with the dharma.

With that, request the fulfillment of your wishes.

Then, presenting offerings three times to Jetsünma in particular and the recitation of the Tantra of Praise:

Complete in an instant of recollection, I appear as the noble Jetsünma Tara.
In my heart, above a moon, is a green TAM. Innumerable light-rays are projected from that.

The twenty-one emanations of Arya Tara and the ocean of the three jewels, billowing like clouds,

assemble in the sky in front. The unborn luminous expanse of the dharmakaya dawns as the

unceasing wisdom body of Arya Tara, the net of magical illusion that tames everyone.

Come here, Arya Tara. I request, Conqueror, that you remain here for as long as I present

offerings to you, out of your kindness to me and to all beings, and through your miraculous power.

I fill the dharmadhatu with clouds of Samantabhadra’s offerings,

actually present and arising from the mind. I offer these to Arya Tara and her retinue.
Water for the mouth, water for the feet, flowers, incense, light, perfume, food, and music.

OM ARYA TARE SAPARIWARA BENZA ARGHAM TRATTISA SOHA (water for drinking)
OM ARYA TARE SAPARIWARA BENZA PADYAM TRATTISA SOHA (water for washing)
OM ARYA TARE SAPARIWARA BENZA PUPE TRATTISA SOHA (flowers)
OM ARYA TARE SAPARIWARA BENZA DHUPE TRATTISA SOHA (incense)
OM ARYA TARE SAPARIWARA BENZA ALOKE TRATTISA SOHA (light)
OM ARYA TARE SAPARIWARA BENZA GENDHE TRATTISA SOHA (perfume)
OM ARYA TARE SAPARIWARA BENZA NEWIDYE TRATTISA SOHA (food)
OM ARYA TARE SAPARIWARA BENZA SHAPDA TRATTISA SOHA (music)

With that, invite them and make general offerings.

OM AH HUNG KAM SUM NÖ CHÚ PAL JOR DANG DAK LÜ LONG CHÖ GE TSOK KÜN
I offer to the embodiments of compassion: the three realms, the glory and richness of the environment and its contents,

TUK JEY DAK NYI NAM LA BÜL ZHE NE JIN GYI LAP TU SÖL
my body, my possessions, and all virtues. I pray that you will accept these and engulf us with your splendor.

OM SARWA TATAGATA RATNA MANDALA PUDZA HO

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 PAK MA DRÖL MA LA CHAK TSAL LO
OM I pay homage to Jetsünma Arya Tara.
CHAK TSAL TA RE NYUR MA PA MO  TUT TA RA YI JIK PA SEL MA
Homage to TARE, “the Liberator,” swift and courageous, who through TUTTARE removes all
fear and through TURE bestows all benefits. In front of you, SOHA, I bow down.

CHAK TSAL DRÖL MA NYUR MA PA MO  CHEN NI KE CHIK LOK DANG DRA MA
1. 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.

CHAK TSAL TÖN KAY DA WA KÜN TU  GANG WA GYA NI TSEK PAY SHAL MA
2. Homage to her whose face is like one hundred full autumn moons
and who blazes with light like that of thousands of stars.

CHAK TSAL SER NGO CHU NE KYE KYI  PE ME CHAK NI NAM PAR GYEN MA
3. Homage to her whose hands are adorned by golden blue lotuses and who enacts
generosity, exertion, austerity, tranquility, patience, and meditative stability.
4. 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.

5. 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.

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

7. Homage to her who thoroughly conquers the machinations of others with TRE and PE,
who tramples with right leg contracted and left out-stretched, and is totally blazing
with swirling flame.
8. Homage to TURE, the terrifying one who totally conquers the fiercest maras;

9. Homage to her whose fingers adorn her heart with the mudra indicating the three jewels,

10. Homage to her who is crowned by garlands of light, resplendent with great joy, who

11. Homage to her who can summon all guardians of places, who fully liberates

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12. Homage to her who blazes with all adornments, crowned with a sliver of the moon,

from whose topknot Amitabha continually illuminates.

13. 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.

14. 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.

15. 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.
16. Homage to her who overthrows the enemies of those who delight in the turning of the dharma wheel

17. Homage to TURE who stamps with her feet, whose seed is HUNG,

18. Homage to her who holds in her hand that which bears the sign of a hare in the form of a divine lake,

19. 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.
20. Homage to her whose radiant two eyes are like the sun and full moon,

HA RA NYI JÖ TUT TA RA YI  SHIN TU DRAK PÖ RIM NE SEL MA
who dispels fierce contagion with the dual recitation of HARA and TUTTARA.

21. Homage to her who genuinely possesses the power to pacify through the establishment of

DÖN DANG RO LANG NÖ JIN TSOK NAM  JOMPA TU RE RAP CHOK NYI MA
threefold thatness, and to the supreme TURE, who conquers döns, vampires, and yakshas.

This is the praise of the root mantra and the twenty-one homages.

Recite two times p 22 – 27.

[2nd set of offerings and homage recitations]

OM NGÖ JOR YI LE JUNG WA YI  KÜN TU ZANG PÖ CHÖ TRIN GYI
I fill the dharmadhatu with clouds of Samantabhadra’s offerings, actually present, and arising from the mind.

CHÖ YING GYE PAR KANG JE TE  PAK MA DRÖL MA KOR CHE CHÖ
I offer these to Arya Tara and her retinue. Water for the mouth, water for the feet, flowers, incense, light, perfume, food, and music.
OM ARYA TARE SAPARIWARA BENZA ARGHAM TRATTISA SOHA (water for drinking)
OM ARYA TARE SAPARIWARA BENZA PADYAM TRATTISA SOHA (water for washing)
OM ARYA TARE SAPARIWARA BENZA PUPE TRATTISA SOHA (flowers)
OM ARYA TARE SAPARIWARA BENZA DHUPE TRATTISA SOHA (incense)
OM ARYA TARE SAPARIWARA BENZA ALOKE TRATTISA SOHA (light)
OM ARYA TARE SAPARIWARA BENZA GENDHE TRATTISA SOHA (perfume)
OM ARYA TARE SAPARIWARA BENZA NEWIDYE TRATTISA SOHA (food)
OM ARYA TARE SAPARIWARA BENZA SHAPDA TRATTISA SOHA (music)

OM AH HUNG KAM SUM NÖ CHÛ PAL JOR DANG DAK LŰ LONG CHÖ GE TSOK KÜN
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.

TUK JEY DAK NYI NAM LA BÜL ZHE NE JIN GYI LAP TU SÖL
I pray that you will accept these and engulf us with your splendor.

OM SARWA TATAGATA RATNA MANDALA PUDZA HO

With that, offer a mandala.

CHAK YE CHOK JIN CHAK GYA NYI KYAP JIN CH’HAK GYAR GYUR PAY OK
Her right hand in the mudra of supreme generosity becomes the mudra of giving protection.

DAK DANG SUNG JA KÜN TS’HÜ NE JIK PA KÜN 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 PAK MA DRÖL MA LA CHAK TSAL LO
OM I pay homage to Jetsünma Arya Tara.

CHAK TSAL TA RE NYUR MA PA MO TUT TA RA YI JIK PA SEL MA
Homage to TARE, “the Liberator,” swift and courageous, who through TUTTARE removes all

TU RE DÖN KÜN JIN PE DRÖL MA SO HA YI GE KYÖ LA DÜ DO
fear and through TURE bestows all benefits. In front of you, SOHA, I bow down.

CHAK TSAL DRÖL MA NYUR MA PA MO CHEN NI KE CHIK LOK DANG DRA MA
1. Homage to Tara, the quick and heroic, whose eyes flash in an instant like lightning and who

JIK TEN SUM GÖN CHU KYE SHAL GYI GE SAR JE WA LE NI JUNG MA
arose from the open stamens of the lotus-face of the lord of the three worlds.

CHAK TSAL TÖN KAY DA WA KÜN TU GANG WA GYA NI TSEK PAY SHAL MA
2. Homage to her whose face is like one hundred full autumn moons

KAR MA TONG TRAK TSOK PA NAM KYI RAP TU CHE WAY Ö RAP BAR MA
and who blazes with light like that of thousands of stars.

CHAK TSAL SER NGO CHU NE KYE KYI PE ME CHAK NI NAM PAR GYEN MA
3. Homage to her whose hands are adorned by golden blue lotuses and who enacts
JIN PA TSÖN DRÜ KA TUP SHI WA ZÖ PA SAM TEN CHÖ YÜL NYI MA

generosity, exertion, austerity, tranquility, patience, and meditative stability.

CHAK TSAL DE ZHIN SHEK PAY TSUK TOR TA YE NAM PAR GYAL WAR CHÖ MA

4. Homage to her whose crown is the tathagata, who revels in boundless complete victory and

MA LÜ PA RÖL CHIN PA TOP PAY GYAL WAY SE KYI SHIN TU TEN MA

who is thoroughly relied upon by bodhisattvas who have attained the perfections without exception.

CHAK TSAL TUT TA RA HUNG YI GE DÖ DANG CHOK DANG NAM KA GANG MA

5. Homage to her who, with the syllables TUTTARA HUNG, fulfills wishes and fills all directions

JIK TEN DÜN PO SHAP KYI NEN TE LÜ PA ME PAR GUK PAR NÜ MA

and all space, who tramples the seven worlds underfoot and is able to summon all without exception.

CHAK TSAL GYA JIN ME HLA TSANG PA LUNG HLA NA TSOK WANG CHUK CHÖ MA

6. Homage to her to whom Indra, Agni, Brahma, Vayudeva, Vishvakarman, and Ishvara

JUNG PO RO LANG DRI ZA NAM DANG NÖ JIN TSOK KYI DÜN NE TÖ MA

present offerings; who is praised by elementals, vampires, scent-eaters, and yakshas.

CHAK TSAL TRE CHE JA DANG PE KYI PA RÖL TRÜL KOR.RAP TU JOM MA

7. Homage to her who thoroughly conquers the machinations of others with TRE and PE,
YE KUM YÖN KYANG SHAP KYI NEN TE ME BAR TRUK PA SHIN TU BAR MA
who tramples with right leg contracted and left out-stretched, and is totally blazing
with swirling flame.

CHAK TSAL TU RE JIK PA CHEN MO DÜ KYI PA WO NAM PAR JOM MA
8. Homage to TURE, the terrifying one who totally conquers the fiercest maras;

CHU KYE SHAL NI TRO NYER DEN DZE DRA WO TAM CHE MA LÜ SÖ MA
who, with a frowning lotus-face, kills all enemies without exception.

CHAK TSAL KÖN CHOK SUM TSÖN CHAK GYAY SOR MÖ TUK KAR NAM PAR GYEN MA
9. Homage to her whose fingers adorn her heart with the mudra indicating the three jewels,

MA LÜ CHOK KYI KOR LÖ GYEN PAY RANG GI Ö KYI TSOK NAM TRUK MA
whose radiant swirling halo adorns all directions.

CHAK TSAL RAP TU GA WA JI PAY U GYEN Ö KYI TRENG WA PEL MA
10. Homage to her who is crowned by garlands of light, resplendent with great joy, who

ZHE PA RAP ZHE TUT TA RA YI DÜ DANG JIK TEN WANG DU DZE MA
overpowers maras and the world with her laughter of TUTTARA.

CHAK TSAL SA ZHI KYONG WAY TSOK NAM TAM CHE GUK PAR NÜ MA NYI MA
11. Homage to her who can summon all guardians of places, who fully Liberates
TRO NYER YO WAY YI GE HUNG GI  PONG PA TAM CHE NAM PAR DRÖL MA
from all poverty with the syllable HUNG of her grimace.

CHAK TSAL DA WAY DUM BÜ U GYEN  GYEN PA TAM CHE SHIN TU BAR MA
12. Homage to her who blazes with all adornments, crowned with a sliver of the moon,

RAL PAY TRÖ NE Ö PAK ME LE  TAK PAR SHIN TU Ö RAP DZE MA
from whose topknot Amitabha continually illuminates.

CHAK TSAL KAL PA TA MAY ME TAR  BAR WAY TRENG WAY Ü NA NE MA
13. Homage to her who abides in the midst of garlands of flame like the fire at the end of a kalpa;

YE KYANG YÖN KUM KÜN NE KOR GAY  DRA YI PUNG NI NAM PAR JOM MA
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.

CHAK TSAL SA ZHIY NGÖ LA CHAK GI  TIL GYI NÜN CHING SHAP KYI DUNG MA
14. Homage to her who pierces the ground with the palm of her hand and stamps with her feet,

TRO NYER CHEN DZE YI GE HUNG GI  RIM PA DÜN PO NAM NI GEM MA
who overthrows the seven levels with the syllable HUNG as she grimaces.
15. Homage to her who is bliss, virtue, and tranquility, enjoying the peace of nirvana;

16. Homage to her who overthrows the enemies of those who delight in the turning of the dharma

17. Homage to TURE who stamps with her feet, whose seed is HUNG,

18. Homage to her who holds in her hand that which bears the sign of a hare in the form of a divine lake,
19. 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.

who dispels fierce contagion with the dual recitation of HARA and TUTTARA.

who genuinely possesses the power to pacify through the establishment of
	hreefold thatness, and to the supreme TURE, who conquers döns, vampires, and yakshas.

This is the praise of the root mantra and the twenty-one homages.

Recite three times p 29-34.

Again, present offerings and a mandala:

[3rd set of offerings and homage recitations]
I fill the dharmadhatu with clouds of Samantabhadra’s offerings, actually present and arising from the mind.

I offer these to Arya Tara and her retinue. Water for the mouth, water for the feet, flowers, incense, light, perfume, food, and music.

OM ARYA TARE SAPARIWARA BENZA ARGHAM TRATTISA SOHA (water for drinking)
OM ARYA TARE SAPARIWARA BENZA PADYAM TRATTISA SOHA (water for washing)
OM ARYA TARE SAPARIWARA BENZA PUPE TRATTISA SOHA (flowers)
OM ARYA TARE SAPARIWARA BENZA DHUPE TRATTISA SOHA (incense)
OM ARYA TARE SAPARIWARA BENZA ALOKE TRATTISA SOHA (light)
OM ARYA TARE SAPARIWARA BENZA GENDHE TRATTISA SOHA (perfume)
OM ARYA TARE SAPARIWARA BENZA NEWIDYE TRATTISA SOHA (food)
OM ARYA TARE SAPARIWARA BENZA SHAPDA TRATTISA SOHA (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.
通过头顶。它充满我们整个身体，所有光辉的波动进入我们。

想象着，念诵二十一篇赞颂七遍，及其利益。

OM JE TSÜN MA PAK MA DRÖL MA LA CHAK TSAL LO
OM I pay homage to Jetsünma Arya Tara.

CHAK TSAL TA RE NYUR MA PA MO TUT TA RA YI JIK PA SEL MA
Homage to TARE, “the Liberator,” swift and courageous, who through TUTTARE removes all

TU RE DÖN KÜN JIN PE DRÖL MA SO HA YI GE KYÖ LA DÜ DO
fear and through TURE bestows all benefits. In front of you, SOHA, I bow down.

CHAK TSAL DRÖL MA NYUR MA PA MO CHEN NI KE CHIK LOK DANG DRA MA
1. Homage to Tara, the quick and heroic, whose eyes flash in an instant like lightning and who

JIK TEN SUM GÖN CHU KYE SHAL GYI GE SAR JE WA LE NI JUNG MA
arose from the open stamens of the lotus-face of the lord of the three worlds.

CHAK TSAL TÖN KAY DA WA KÜN TU GANG WA GYA NI TSEK PAY SHAL MA
2. Homage to her whose face is like one hundred full autumn moons

KAR MA TONG TRAK TSOK PA NAM KYI RAP TU CHE WAY Ö RAP BAR MA
and who blazes with light like that of thousands of stars.
3. Homage to her whose hands are adorned by golden blue lotuses and who enacts generosity, exertion, austerity, tranquility, patience, and meditative stability.

4. 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.

5. 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.

6. Homage to her to whom Indra, Agni, Brahma, Vayudeva, Vishvakarman, and Ishvara present offerings; who is praised by elementals, vampires, scent-eaters, and yakshas.
7. Homage to her who thoroughly conquers the machinations of others with TRE and PE,

YE KUM YÖN KYANG SHAP KYI NEN TE ME BAR TRUK PA SHIN TU BAR MA
who tramples with right leg contracted and left out-stretched, and is totally blazing with swirling flame.

8. Homage to TURE, the terrifying one who totally conquers the fiercest maras;

who, with a frowning lotus-face, kills all enemies without exception.

9. Homage to her whose fingers adorn her heart with the mudra indicating the three jewels,

whose radiant swirling halo adorns all directions.

10. 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.
11. Homage to her who can summon all guardians of places, who fully liberates

12. Homage to her who blazes with all adornments, crowned with a sliver of the moon,

13. Homage to her who abides in the midst of garlands of flame like the fire at the end of a kalpa;

14. 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.
15. Homage to her who is bliss, virtue, and tranquility, enjoying the peace of nirvana;

16. Homage to her who overthrows the enemies of those who delight in the turning of the dharma wheel

17. Homage to TURE who stamps with her feet, whose seed is HUNG,

18. 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 PE.
CHAK TSAL HLA YI TSOK NAM GYAL PO   HLA DANG MI AM CHI YI TEN MA
19. Homage to her on whom the kings of the gods, the gods, and the miamchi rely;

KÜN NE GO CHA GA WAY JI KYI   TSÖ DANG MI LAM NGEN PA SEL MA
who dispels disputation and bad dreams with the armor of her delightful majesty.

CHAK TSAL NYI MA DA WA GYE PAY   CHEN NYI PO LA Ö RAP SAL MA
20. Homage to her whose radiant two eyes are like the sun and full moon,

HA RA NYI JÖ TUT TA RA YI   SHIN TU DRAK PÖ RIM NE SEL MA
who dispels fierce contagion with the dual recitation of HARA and TUTTARA.

CHAK TSAL DE NYI SUM NAM KÖ PE   SHI WAY TU DANG YANG DAK DEN MA
21. Homage to her who genuinely possesses the power to pacify through the establishment of

DÖN DANG RO LANG NÖ JIN TSOK NAM   JOM PA TU RE RAP CHOK NYI MA
threefold thatness, and to the supreme TURE, who conquers döns, vampires, and yakshas.

TSA WAY NGAK KYI TÖ PA DI DANG   CHAK TSAL WA NI NYI SHU TSA CHIK
This is the praise of the root mantra and the twenty-one homages.

Recite 7 times p 36 - 41

HLA MO LA GÜ YANG DAK DEN PAY   LO DEN GANG GI RAP DANG JÖ PE
Anyone who has genuine respect for the goddess and recites this clearly, recollecting it at dawn
upon awakening and at dusk, will receive protection from all dangers.

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

Greater than this will be obtained and, finally, buddhahood.

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

The sufferings of afflictions by döns, contagion, and poison will be totally relinquished.

And this is also true for other beings. If it is recited twice, three times, and seven times,
BU ĐÖ PE NI BU TOP GYUR SHING   NOR ĐÖ PE NI NOR NAM NYI TOP
those wishing children will obtain children, those wishing wealth will obtain wealth.

DÖ PA TAM CHE TOP PAR GYUR LA   GEK NAM ME CHING SO SOR JOM GYUR
All wishes will be fulfilled and all impediments destroyed. May it be so.

Torma offering: Cleanse and purify with those.

OM BENZA AMRITA KUNDALI HANA HANA HUNG PE   OM SWABHAWA SHUDDHA SARWA
DHARMA SWABHAWA SHUDDHO HANG

TONG PAY NGANG LE OM YIK LE   RIN CHEN NÖ CHOK YANG PAY NANG
From emptiness, from a syllable OM, arises the best of precious vessels.

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

OM AH HUNG (3x) OM ARYA TARE SAPARIWARA IDAM BALINGTA KHA KHA KHAHI KHAHI (3X)
Three times as an offering to the main deity.

OM AKARO MUKHAM SARWA DHARMANAM ADYENUPEN NATOTA OM AH HUNG PE SOHA (3X)
Three times as an offering to the guests.

OM CHÖ JIN TOR MA DAM PA DI   YE SHE CHEN PÖ JE GONG LA
Consider this sacred torma of offering and generosity with great wisdom and
accept it with great pleasure. I pray that you will bestow all siddhis without exception.

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

With that, request the fulfillment of your wishes.

I pay homage to and praise you, Arya Tara of Amitabha’s Padma family, you who arose from the face of Lokeshvara, you who embody the activity of all buddhas.

With supreme faith, I pay homage to and praise all who are worthy of praise,

and bow with as many bodies as there are particles in all realms.
Joining your palms together, recite:

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

Engulf me with splendor that what I request may be accomplished without impediment.

May the doctrine of the Buddha prosper and flourish. May the holders of the doctrine be harmonious and long-lived.

May all harmful obstacles be pacified. May the activities of study and practice flourish.

May sickness, famine, and strife be pacified. May dharmic glory and prosperity flourish.

May the authority of dharma kings increase. May central and border countries be happy.

Protect us from all present and ultimate dangers such as the sixteen dangers,
Green Tara

KOR WA NGEN SONG DUK NGAL SOK NE KAP TAR TUK JIK LE KYOP
untimely death, bad dreams, bad omens, and the sufferings of samsara and bad states of existence.

TSE SÖ WANG TANG NYAM TOK PEL MI GEY TOK PA MI JUNG SHING
May life, merit, influence, experience, and realization flourish. May unvirtuous thoughts not arise.

JANG CHUP SEM NYI TSÖL ME KYE SAM DÖN CHÖ ZHIN DRUP PAR DZÖ
May the two bodhichittas be born effortlessly. May the fulfillment of our wishes be in accord with the dharma.

DI NE JANG CHUP NYING PÖ BAR BU CHIK PU LA MA ZHIN DU
I pray that from now until reaching the essence of awakening, you and I may be inseparable,

DRAL ME TUK JEY CHEN GYI ZIK NYI DANG YER ME DZE DU SÖL
and that you will always look upon me with compassionate eyes, like a mother regarding her only child.

With that, request especially the fulfillment of your wishes and appeal to her commitment.

DÜN KYE Ö SHU RANG LA TIM YER ME NYI DU JIN LAP PE
The frontal visualization melts into light and dissolves into me. Engulfed with her splendor, we are undifferentiated.

RANG NYI PAK MA DRÖL MAY KU NANG LA RANG ZHIN ME PAR GYUR
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 SATOSAMAYA / MANUPALAYA / BENZA SATOTENOPA TIKTA DRIDHO MEBHAWA
SUTOKAYO MEBHAWA / SUPOKAYO MEBHAWA / ANURAKTO MEBHAWA / SARWASIDDHI
METRAYATSA SARWAKARMA SUTSAMETSITAM SHRIYA KURU HUNG / HAHA HAHA HO BHAGAWAN / SARWA TAT'HAGATA BENZA MAME MUNTSA BENZI BHAWA MAHA SAMAYA SATO AH

I request that you forgive whatever defects there are in what I have done here,

DIR NI GYI PA GANG NONG PA DE KÜN KYE KYI ZÖ DZE RIK
whatever has been incomplete, imperfect, and whatever I have been unable to do.

With that, confess.

SKIP, except when closing or moving a shrine:
You accomplish the benefit of all sentient beings and bestow the appropriate siddhi.

SANG GYE YÜL DU SHEK NE KYANG LAR YANG JÖN PAR DZE DU SÖL BENZA MU
I pray that you depart for the Buddha realms, but that you will return.

Recite that; the invited deities depart.

OM DIR NI TEN DANG LHEN CHIK TU KOR WA SI DU ZHUK NE KYANG
For the duration of samsara, please abide together with this support.

NE ME TSE DANG WANG CHUK DANG CHOK NAM LEK PAR TSAL DU SÖL
Please bestow health, longevity, and all that is excellent and supreme.

OM SUTRA TIKTA BENZA YE SOHA

HLA DANG RANG SEM YER ME PA CHÖ YING NYUK MAY NGANG DU ZHAK
The deity and my mind are undifferentiated. I rest in the natural state, the dharmadhatu.

In that way, foster the view of the nature.

GE WA DI YI NYUR DU DAK PAK MA DRÖL MA DRUP GYUR NE
Through this virtue, may I quickly accomplish Arya Tara

DRO WA CHIK KYANG MA LÜ PA DE YI SA LA GÖ PAR SHOK
and establish all beings without exception in that state.
YI ZHIN NOR DANG BUM PA ZANG PO TAR  SAM PAY DÖN KÜN TOK ME TSÖL DZE PA
You bestow, without obstruction, the fulfillment of all wishes, like a wish-fulfilling gem or an excellent vase.

JE TSÜN DRÖL MA GYAL WA SE CHE KYI  MI DRAL TUK JE KYONG WAY TA SHI SHOK
May there be the auspiciousness of the constant compassion of Jetsünma Tara, the victors, and their children.

Proclaim the auspiciousness with such verses and toss flowers.

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

JE TSÜN CHOM DEN DE MA TUK JE CHEN  DAK DANG TA YE SEM CHEN TAM CHE KYI
Compassionate Jetsünma Bhagavati: May my two-fold obscurations and those of all limitless sentient beings be purified.
May the two accumulations be quickly completed. Please cause the attainment of perfect buddhahood.

During all our lives, until we attain that, may we obtain the excellent happiness of gods and humans.

Please quickly pacify and eliminate all obstacles to the accomplishment of omniscience—

all döns, all impediments, all contagion, sickness, and so forth; all varieties of untimely death, bad dreams

and bad omens, the eight dangers, and so forth—all that is harmful.

Please cause the spontaneous effortless flourishing and increase of all mundane and supramundane auspiciousness,

happiness, excellence and abundance, without exception.
DRUP LA TSÖN SHING DAM CHÖ PEL WA DANG  TAK TU KYÖ DRUP SHAL CHOK TONG WA DANG
May we be continually diligent in practice and see your face. May we realize the meaning of emptiness.

TONG NYI DÖN TOK JANG SEM RIN PO CHE  YAR NGÖ DA TAR PEL SHING GYE PAR DZÖ
May the precious bodhichitta flourish and increase like the waxing moon.

GYAL WAY KYIL KOR ZANG SHING 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 TA YE GYAL WE NGÖN SUM DU  LUNG TEN PA YANG DAK GI DER TOP SHOK
May I also receive a direct prophecy there from the victor Amitabha. May there be auspiciousness of the deity

DAK GI TSE RAP KÜN TU DRUP PAY HLA  DÜ SUM SANG GYE KÜN GYI TRIN LE MA
I practice in all lives, who is the activity of all buddhas of the three times, who is quick and heroic,

NGO JANG SHAL CHIK CHAK NYI NYUR SHING PAL  YUM GYUR UT PAL NAM PAY TA SHI SHOK
green, with one face and two hands, the mother who holds the utpala.

GYAL YUM DRÖL MA KYE KU CHI DRA DANG  KOR DANG KU TSEY TSE DANG ZHING KAM DANG
Tara, mother of the victors, may we attain a body like yours and also retinues, longevity,
KYE KYI TSEN CHOK ZANG PO CHI DRA WA DE DRA KO NAR DAK SOK GYUR WAR SHOK realms, and the best of excellent names, all of these, just like yours.

KYE LA TÖ CHING SÖL WA TAP PAY TÜ DAK SOK GANG DU NE PAY SA CHOK SU Through the power of praising and supplicating you, may sickness, poverty, strife, and warfare in all regions be pacified.

NE DANG ÜL PONG TAP TSÖ SHI WA DANG CHÖ DANG TA SHI PEL WAR DZE DU SÖL I pray that you will cause the flourishing of dharma and auspiciousness.