The Essence of The Two Accumulations of The Holy, Noble Green Tara Puja
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南摩咕嚕阿亞達熱耶。三世導師及佛子　卓越事業及發心　禮讚佛母卓瑪尊　隨順行為講修持。此乃甚深修法精華之總集，無需開顯有戲論，然若取決選修簡易日誦版或較繁複版本中之後者，則首需在佛堂中準備一幅立體至尊度母法像，以及三寶之所依，並於清淨供桌上放置兩杯供水、一般用白圓（朵馬）、灑淨用之淨水、以及供曼達盤。另外準配青稞及其他穀類等。如有條件，以沐浴潔淨自身，否則至少行持素食。早晨起床後便生起離輪迴的決心，並且修皈依和發菩提心。

NAMO GURU ARYA TARE YE The teachers of the three times and their heirs have aspired to conduct the enlightened activities. Homage to the supreme Dakini Arya Tara! (I shall) explain how to properly practice this sadhana.

This profound practice is the essential synthesis (of numerous Tara practices) that omits the need for elaborative details. Should one choose to practice the extensive version instead of the concise one, one needs to prepare and arrange on a clean table: a 3D picture (or statue) of Arya Tara, the representation of the Three Jewels, two offering bowls filled with water, a general-purpose white torma, clean water for purification, and a mandala set. In addition, one can prepare some Tibetan barley and other types of grains. If possible, take a shower to cleanse oneself or at least practice vegetarian diet. Practice developing renunciation, taking refuge, and cultivating bodhicitta as soon as one awakens in the morning.
屯吉南卡傑尊瑪問桑杜修巴木拉
【觀想聖綠度母母親現在自身面前虛空中安坐】
DUN JI NAM KHAR, JE TSUN MA, NGEN SUM DU, SHU PAR MU LA
Visualize the Noble Green Tara appearing in the space in front of oneself in a seated posture,

南摩昆秋昆峨傑尊瑪【頂禮三寶無二聖度母】
NAMO KUN CHOK KUN U JE TSUN MAR
homage to Arya Tara who is none other than the Three Jewels!

達梭卓昆加素汽【我等有情同皈依】
DAG SO DRO KUN KHAB SU CHI
I seek refuge along with all sentient beings.

江秋門貝森切涅【發心修願菩提心】
JONG CHU MEN BA'I SEM CHE NEH
Motivated to practice aspirational bodhicitta,

薩莫南拉久巴吉【入勝深道勤精進】【唸誦三遍】
ZAP MOY LAM LA GYUK PAR JI (Repeat 3 times)
I shall persevere on this sacred and profound path.

積資糧 Accumulating Virtues:

傑尊帕瑪卓瑪當【聖母至尊救度母】
JE TSUN PHAK MA DROL MA DANG
To the Holy Arya Tara and

秋久都宋修巴衣【常住十方三時中】
CHOK CHU DU SUM SHU PA YI
the Buddhas and Bodhisattvas

abiding in the ten directions and the three times,
KUN NEH DANG WEI CHAK CHAR LO
I supplicate with utmost devotion!

ME TOK DUK BU MAR ME DRI
With flowers, incense, lamps, perfume,

SHAL ZEH ROL MO LA SO PA
fine food, melodious music and so forth,

PHAK MAY TSOK NANG SHE SU SOL
May the Holy Arya Tara accept and enjoy (the offerings)!

THOK MA MED NEH DA TAY BAR
For all the ten non-virtues and heinous crimes that I have committed

MI GEY CHU DANG TSAM ME NGA
propelled by a mind deluded with ignorance

SEM NI NYON MONG WANG GYUR BA’I
since time without beginning until today,
I confess with regret all my vicious obscurations.

The hearers, the solitary realizers, the Bodhisattvas, and sentient beings such as ordinary people continue to conduct virtuous acts throughout the three times, hence the common vehicles of Hinayana and Mahayana.
CHEU KYI KHOR LO KOR DU SOL
may the Wheel of Dharma be forever turning!

KHOR WA JI SI MA DONG WA
From now on until the exhaustion of samsara,

MIA NGEN MU DA THU JE YI
may you remain in the world without entering parinirvana!

DU NGAL JA TSOR JING WA YI
Sentient beings who are deeply trapped in the ocean of suffering,

SEM CHEN NAM LA ZI SU SOL
may the Holy Arya Tara gaze upon us!

DAG GI SEU NAM JE SA PA
May all the virtuous accumulations

THAM CHED JANG CHUB GYUR GYU NEH
become the cause for attaining the unsurpassed Buddhahood!

RANG POR MI THOK DOR WA YI
May I realize the role as a protector of all beings
真貝 扼都 大久吉（為渡眾生作依怙）
DREN BA’I PAL DU DA GYUR JIK
swiftly and without delay!

淨壇城咒
Mantra for purifying the mandala

嗡 邊札 阿彌達 昆札尼 哈納 哈納 吱吽
OM BEN ZAR AMRI TA, KUN DA LI HANA HANA HAN HUNG PHAT
觀空咒
Mantra of visualizing emptiness

嗡 梭巴哇 素達 薩哇 達瑪 梭巴哇 素埵 杭
OM SO BHAWA SHU DHA SAR WA DHR MA SO BHAWA SHU DHO HAM

(Visualize) A celestial realm called The Pureland Adorned with Lotuses

衣當 見果 擦美巴（宮樓飾滿諸珍寶）
YIB DANG JEN KOU TSA ME PAR
where countless palaces of immeasurable designs and decorations are ubiquitous,

拉則 丁正 列祝貝（無量奇珍與妙供）
LHA DZEH TING TSANG LEH DRUP BA’I
through the power of Samadhi, one gives rise to the celestial substances

卻則 桑美 恰巴久（皆由三昧地所生）
CHEU DZEH SOM MI CHAR PAR GYUR
comprised of incalculable rare gems as offerings.
First supplicate and make offerings to the Three Jewels:

獻 供  Making Offerings

嗡 邊札 阿甘 阿吽〔獻食水〕
OM BEN ZAR AR GHAM AH HUNG,
Offering drinking water

嗡 邊札 布貝 阿吽〔獻妙花〕
OM BEN ZAR PUH PE AH HUNG,
Offering flowers

嗡 邊札 阿洛給 阿吽〔獻明燈〕
OM BEN ZAR A LO KE AH HUNG,
Offering lamps

嗡 邊札 尼為爹 阿吽〔獻妙食〕
OM BEN ZAR NI WI DYA AH HUNG,
Offering ambrosia

嗡 邊札 沙怕 惹那 康
OM BEN ZAR SA PHA RA NA KHANG

卻久 都西 喇嘛 加哇 些當 借巴〔十方四時上師諸佛菩薩〕
CHOK CHU DU SHI LA MA JAL WA SE DANG CHEH PA
(Visualize) The indestructible assembly of all the Lamas, Buddhas, and Bodhisattvas
of the ten directions and the four times

檀借 屯吉 南卡 邊札 沙瑪扎〔金剛聖眾呈現于前方虛空〕
THAM CHEH DUN JI NAM KHAR BEN ZAR SA MA TSA
appearing in the space in front of oneself.
(You who are) the protectors of all sentient beings;  
the supreme deities who vanquish the legions of demons;  
the omniscient knower of all that exists,  
I pray that all the Buddhas and their retinues grace us with your presence!  
Please be seated on the lotus throne. (Perform the mudra of calm-abiding)  
I supplicate with pure body, speech, and mind  
to all the Lions of Mankind (Buddhas)  
throughout the worlds of the three times
露當 啊已 當為 恰及哦 [一切遍禮盡無餘]
LU DANG NGAG YID DANG WEI CHAG GY'OE
in the ten directions.

桑波 却比 摸浪 朵達給 [普賢行願威神力]
ZANG PO CHOD PAI MON LAM TOB DAG GI
By the power of Samabhadra’s aspirations and conducts,

假哇 檀見 已記 嫩森度 [普現一切如來前]
GYAL WA TAM CHED YID KYI NGON SUM DU
I manifest bodies as innumerable as all the atoms in the world

勝各 度涅 露繞 度把己 [一身復現剎塵身]
ZHING GI DUL NYED LU RAB TUD PA YI
in the presence of all the Buddhas who are as innumerable as all the atoms in the world and

加哇 根拉 然的 強擦落 [一一遍禮剎塵佛]
GYAL WA KUN LA RAB TU CHAG TSAL LO
supplicate to them all without exception!

度幾 當拿 度涅 桑吉浪 [于一塵中塵數佛]
DUL CHIG TENG NA DUL NYED SANGYE NAM
Within a single atom, Buddhas as innumerable as all atoms in the world exist

桑吉 色急 未拿 熟把達 [各處菩薩眾會中]
SANGYE SEI KYI U NA ZHUK PA DAG
within the assemblies of all the Bodhisattva from all realms,

爹他 丘急 仰浪 嘀露把 [無盡法界塵亦然]
DE TAR CHO KYI YING NAM MA LU PA
world systems as innumerable as all atoms in the world also exist.
Knowing with conviction that the whole universe is filled with Buddhas, who,
utter oceans of all sounds
to give incessant, eloquent speeches.

Until the exhaustion of all future eons
I shall praise the Buddhas for their oceanic virtues!

(2. Offering) I make offerings to the Buddhas
the most extraordinary garlands of flowers
musical instruments, perfume, and canopies
I offer them all to the Tathagatas!

With the finest garments, fragrances, ground incense, smoking incense, and lamps

arranged in heaps as tall as Mt. Meru,

I vow to follow the aspirations and conduct of Samantabhadra
as my offerings to all the Tathagatas.

DOD CHAK SHE DANG TI MUG WANG GI NI
(3. Confession) I confess (purify) each and every non virtuous deed

due to desire, hatred and ignorance since time without beginning.

due to desire, hatred and ignorance since time without beginning.

I rejoice in all the meritorious deeds performed by the Buddhas
as well as those performed by the Bodhisattvas, Pratyekabuddhas, Arhats, those who are on the Path of Training, and the Path of No More Learning
(5. Requesting to Teach) I entreat the enlightened protectors who have attained Buddhahood and freedom from attachments through stages of enlightenment, and who illuminate the worlds of the ten directions, to turn the peerless Wheel of Dharma!

(6. Beseeching for Long Life) With prayer hands, I beseech those who intend to enter nirvana to remain in the world for as many eons
as there are particles of dust on earth in order to benefit all beings!

I may have gained by prostrating, offering, confessing, rejoicing, requesting and beseeching,

all of them together I dedicate to cause the Buddhahood of all beings.

The ground is completely pure,

and very strong like a golden foundation.

In the center of which is a letter HUNG which becomes a mountain of offerings.
完全被铁墙围住。

Mt. Meru, the king of mountains.

To the east, is Liphagpo.

To the south, is Dzambuling.

To the west, is Balangchod.

Flanking Luphagpo in the east, are Lu and Luphag.

Flanking Dzambuling in the south, are Ngayab and Ngayabshen.

Flanking Balangchod in the west, are Yoden and Lamchogdro.

Flanking Draminyen in the north, are Draminyen and Draminyengyida

all the precious mountains the wish-fulfilling trees
<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
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<tbody>
<tr>
<td>都重衣巴（如意牛）</td>
<td>precious cow</td>
</tr>
<tr>
<td>MA MO PAI YI LO TOG</td>
<td>spontaneous rice</td>
</tr>
<tr>
<td>可洛仁波切（金輪寶）</td>
<td>the precious golden wheels</td>
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<tr>
<td>NOR BU RINPOCHE</td>
<td>the precious wish granting jewels</td>
</tr>
<tr>
<td>尊莫仁波切（五女寶）</td>
<td>the precious queen</td>
</tr>
<tr>
<td>LON PO RINPOCHE</td>
<td>the precious minister</td>
</tr>
<tr>
<td>浪波仁波切（白象寶）</td>
<td>the precious elephant</td>
</tr>
<tr>
<td>TA CHOG RINPOCHE</td>
<td>the precious and most excellent horse</td>
</tr>
<tr>
<td>馬波仁波切（將軍寶）</td>
<td>the precious general</td>
</tr>
<tr>
<td>TER CHEN POI YI BUM PA</td>
<td>the precious vessel of great treasure</td>
</tr>
<tr>
<td>給巴瑪（嬉女）</td>
<td>the goddesses of beauty</td>
</tr>
<tr>
<td>TRENG WA MA</td>
<td>the goddesses of garlands</td>
</tr>
<tr>
<td>嘎瑪（舞女）</td>
<td>the goddesses of dance</td>
</tr>
<tr>
<td>ME TOG MA</td>
<td>the goddesses of flowers</td>
</tr>
<tr>
<td>能笑瑪（燈女）</td>
<td>the goddesses of bright light</td>
</tr>
<tr>
<td>DRI CHAB MA</td>
<td>the goddesses of scented waters.</td>
</tr>
</tbody>
</table>
The sun the moon the precious parasol

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Having accepted it, please grant your blessings!

This foundation of earth, strewn with flowers and purified with scented water,

adorned by Mt. Meru, the four continents, the sun and the moon,

visualized as pure realms, is offered to the assembly of Buddhas.

May all beings be reborn in that perfectly pure realm!

Transfer the rice to right hand then throw up

My body and all my possessions and accumulations of merit,

the sun and moon,
玲絲 日繞 涅大切 [四大部洲須彌山]
LING SHI RI RAP NYI DAR CHED
the four continents and Mount Meru,

拉美 龍卻 桑美甲 [無量天人之財寶]
LHA ME LONG CHOD SAM ME KHYAP
the inconceivable possessions of gods and men,

昆桑 卻貝 寸彭切 [普賢廣大供養雲]
KUN ZANG CHOD BA'I TRIN PHUNG CHE
vast clouds of the offerings of Samantabhadra,

祝美 切巴 住借爹 [化現諸供不間斷]
JUN MI CHED PAR TRUL JEI TE
emanating ceaselessly,

共秋 任千 札哇宋 [三寶以及三根本]
KUN CHOG RIN CHEN TSA WA SUM
I continuously offer with devotion to the precious Three Jewels,

秋宋 洛拉 佳錯拉 [護法財神聖海眾]
CHU SUNG NOR LHA GYA TSO LA
to the Three Roots,

古貝 大都 布哇吉 [恆時恭敬做供养]
GU PEI TAG TU BUL WA GYI
and to the ocean of Dharma protectors and wealth deities.

梭南 錯千 繞錯涅 [圆满福德大資粮]
SOD NAM TSOK CHEN RAP DZOG NEH
May the “Awareness manifestation” develop,
truly perfecting the great accumulation of all merits!

Reciting thus, offer the mandala.

Homage! To all Buddhas, the Dharma, the sangha,

all lamas, yiddams, dakinis,

Dharma protectors, wealth deities, Lords of Treasure,

(those who) compassionately protect all sentient beings,

from the essence of one awareness,
true nature appearing everywhere without obstruction,

the excellent compassionate activity,

refuge and protectors of all beings,

to you with nature of loving understanding, I pay homage!

From my heart, I go for refuge.

I give as an offering my body and possessions.

I pray, with your compassion, continuously protect myself and all beings!

Remove all misery!
Bless us that illnesses of bodies and minds be pacified and life force and merits increase, 

Make prayers in this way. Then, repeat the specific offering to Tara three times, and then do the recitation of praise:

With perfect recollection, 

I instantly appear in the form of the Holy Arya Tara. 

In the heart, on a moon disc is a green TAM 

from which infinite rays of light radiate,
invoking the twenty-one emanations of the Holy Arya Tara

like the vast, ocean-like clouds of the Triple Gems.

Gracing the space in front with their presence.

from the clear light of the unborn Dharmadhatu

the wisdom body of the indestructible Supreme Mother

appears in illusory form in order to tame sentient beings,

please descend to this mandala!

Please kindly protect and support me and all beings,
尼及 自出 吐衣哪 [以您威德神通力]
NYI CHI ZU TRUL THU YI NE
with your mighty virtue and clairvoyance

吉西 秋巴 大及巴 [乃至我做诸供养]
JI SI CHOU PA DAG CHI PA
for as long as I set out to make offerings,

爹西 久店 需素所 [懇請世尊安樂住]
DE SI CHEUN DEN SHU SU SOL
I pray to the Conquerer to joyfully remain!

贝玛 嘎玛 拉耶 当 [结安住手印, 打鼓]
PE MA KA MA LA YE DANG
Perform the mudra of Calm-abiding Drumming

嗡 喔久 衣列 將哇衣 [嗡 實設意緣之所生]
OM NGO JOR YI LEH JUNG WA YI
OM Set out and arisen from one's visualization,

昆都 桑波 秋寸及 [广大普賢雲海供]
KUN TU ZANG PO CHOU TRIN GI
A cloud of offerings as vast as Samamtabhadra’s aspiration

秋英 累巴 剛細爹 [充滿虛空遍法界]
CHU YING GE PAR KANG SHE TEI
manifests and pervades the entire space of Dharmadhatu,

帕瑪 卓瑪 可借卻 [供養度母與眷屬]
PHA MA DRUL MA KHOR JEI CHOD
(which are) made to offer to the Noble Arya Tara and her retinues.
嗡 阿呀 達列 薩巴日 哇惹 班札
OM AR YA TA RE, SA PA RI WA RA, BEN ZAR

阿甘 巴當 布貝 都貝 阿洛給 根爹
食水 洗水 花 香 燈 塗
ARGHAM PADYAM PUSHPE DHUPE ALOKE GENDHE
Set out offerings of drinking water, washing water, flowers, incense, lamps, perfume,

涅威爹 夏打 札悌擦 梭哈
果 樂 [獻八供 打手印] [搖鈴 打鼓]
NEWIDA SHABDA TRATITSA SO HA
fruits, music, reciting thus, perform the invitation and make general offerings.

嗡 阿 呻
OM AH HUNG

卡宋 涅巨 漂久當 [三界情器諸財富]
KHAM SUM NEU CHU PAL JOR DANG
All the wealth in the animate and inanimate worlds of the three realms,

達律 龍久 給錯昆 [自身財寶與善根]
DAG LU LONG CHOU GE TSOK KUN
my own precious valuables and virtuous accumulations,

吐傑 大尼 南拉布 [供養具大悲心者]
THU JEI DAG NYI NAM LA BUL
I offer to those who possess great compassion.

些涅 淨及 拉都所 [祈請納受賜加持]
SHE NEI CHIN JI LAB TU SOL
Pray! Accept my offering and grant your blessings!
Homage, Mother whose face is filled

Recite 2 times “Praises to the Twenty One Taras”

二十一度母禮讚文

二十一度母禮讚文

二十一世紀聖母禮讚文

恰擦 卓瑪 紐瑪 巴摩 [頂禮至尊聖度母]

恰擦 洛當 羅納 拉 [頂禮月色白度母]

恰擦 卓瑪 達他 嘎他 熱那 曼達拉 布札霍

OM SAR WA, TA THA GA TA, RAT NA, MANDALA PU DZA HO

廿一時禮敬文

廿一世紀聖母禮讚文

恰擦 洛當 羅納 拉 [頂禮月色白度母]

恰擦 紐瑪 紐瑪 尼利 [頂禮日光度母]

恰擦 阿摩 布札霍 [頂禮月色白度母]

廿一世紀聖母禮讚文

廿一世紀聖母禮讚文

恰擦 紐瑪 紐瑪 尼利 [頂禮日光度母]

恰擦 阿摩 布札霍 [頂禮月色白度母]

恰擦 洛當 羅納 拉 [頂禮月色白度母]

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恰擦 洛當 羅納 拉 [頂禮月色白度母]
with the light of an array of a hundred full autumn moons,

shining with the brilliant open light

of the hosts of a thousand stars.

Homage, Mother, golden one,

her hand adorned with a blue lotus,

whose field of practice is generosity, effort, austerity, calm, acceptance, and meditation.

Homage, Crown of Tathagata,
TA YE NAM PAR GYAL WA SHOD MA
her actions endlessly victorious,

MA LU PHA ROL CHIN PA TOB BA’I
venerated by the sons of the conqueror

GYAL WAI SER CHI SHIN DU DEN MA
who have attained every single perfection.

TOD DANG CHOK DANG NAM KHA GANG MA
with the sounds of TUTTARA and HUM,

JIG DEN DUN PO SHAP GYI NEN TE
trampling the seven worlds with her feet,

LU PA ME PAR GU PAR NU MA
able to summon all before her.

CHAK TSAL JA JIN ME LHA TSANG PA
Homage, Mother, worshipped by Indra, Agni, Brahma,
LUNG LHA NA TSOG WANG CHOU CHOD MA
by Marut and different mighty ones.

Honored by the hosts of spirits, of yakshas,
of gandharvas and the walking dead.

Homage, Mother, destroying the magical devices of outsiders

Trampling with her right leg bent and the left extended,

Ablaze with a raging wildfire.

Homage, TURE, terrible lady,
DU CHI PA WO NAM PAR JOM MA
who annihilates the warriors of Mara,

CHU GI SHAL NI TRO NYER DEN DZE
Slaying all enemies with a frown

DRA WO THAM CHED MA LU SE MA
of wrath on her lotus face.

SOR MO TU KAR NAM PAR GYEN MA
in a mudra that symbolizes the Three Jewels.

MA LU CHOK GYI KOR LO GYEN BA’I
Adorned with the universal wheel,

RANG GE U GYI TSOG NAM TRUG MA
she radiates turbulent light.

CHAK TSAL RAB TU GA WA JID BA’I
Homage, Joyful Mother, whose brilliant diadem
Subjugating Mara and the world

Homage, Mother, able to summon before her

all the hosts of protectors of the earth.

Moving her frowning brows, she saves

all from poverty by the sound of HUM.

Homage, Mother, whose diadem
GYEN PA TAM CHED SHIN TU BAR MA
is a crescent moon, blazing with all her ornaments,

RAB BA’I TU NAY U PAR ME LEI
Ever shining with the brilliant light

TAK PAR SHIN TU U RAB ZAD MA
of Amitabha in her piled hair.

BAR WEY TRENG WAY U NA NEY MA
like the fire at the end of the world era,

YE KYANG YEUN KUM KUN NEY KOR GAY
right leg extended, left bent, encompassed by joy,

DRA YI PUNG NI NAM PAR JOM MA
annihilating hosts of enemies.

(13) CHAK TSAL KAL PA TA MAI MI TAR
Homage, Mother, residing amidst the garland that blazes

(14) CHAK TSAL SA SHI NGO LA CHAK GE
Homage, Mother, who hits the earth with the palm of her hand,
TEL GYI NUN CHING SHAP GYI DUNG MA
who pounds on it with her feet.

Frowning wrathfully, she shatters
the seven underworlds by the sound of HUM.

Homage, Mother, blissful, virtuous, calm,
whose field of activity is peaceful nirvana,
endowed with the true perfection of SVAHA and OM,

destroying great evils.

Homage, Mother, encompassed by joy,
抓衣 嚕尼 绕都 给玛 [怨敌之身悉摂碎]
DRA YI LU NI RAB DU GEM MA
who shatters the bodies of enemies,

衣给 基贝 那尼 果必 [十字庄严明咒吽]
YI GE CHU PAI NGAG NI KUO BA’I
saviouress manifesting from the rigpa of HUM,

日巴 咥列 卓玛 宁玛 [明觉吽字圣度母]
RIG PA HUNG LE DROL MA NYI MA
arraying the sounds of the ten-syllable mantra.

吽各 南必 沙文 宁玛 [足踏吽相为种子]
HUNG GE NAM BA’I SA WUN NYI MA
whose seed syllable appears in the form of HUM,

日绕 满大 惹当 必切 [须弥布雪曼达拉]
RI RAB MEN DA RA DANG BIG CHE
shaking Mount Meru, Mandara, Binduchal,

及店 宋南 又哇 宁玛 [三世间界皆摇动]
JIG DEN SUM NAM YO WA NYI MA
and the triple world.

恰擦 拉衣 錯衣 南必 [顶礼减毒圣度母]
(18) CHAK TSAL LHA YI TSO YI NAM BA’I
Homage, Mother, holding the rabbit-marked moon,
日得 大见 恰那 南玛（手持天海相皎月）
RI DAK TAK GEN CHAK NA NAM MA
which is like a heavenly lake,

大热 尼觉 品吉 衣给（诵二连绕啪字声）
TA RA NYI JEU PHAT CHI YI KEE
dispelling all poison with the sound of PHAT

都南 玛律 巴尼 色玛（无余除一切毒）
DUD NAM MA LU PAR NI SEL MA
and the twice spoken TARA.

恰擦 拉衣 鉴南 交波（顶礼天王所敬母）
(19) CHAK TSAL LHA YI TSOG NAM GYAL PO
Homage, Mother, served by the ruler of the hosts of gods,

拉当 米安 基衣 店玛（天人非人咸依止）
LA DANG MI AN CHI YI DEN MA
by gods and kimnaras,

昆涅 果恰 嘎为 借吉（披甲欢喜之威德）
KUN NEY GOR CHA GA WAY JIK GI
dispelling conflicts and bad dreams

最当 米浪 念巴 笑玛（遣除争斗与恶梦）
TSUD DANG MI LAM NGEN PA SEL MA
with her armor of joy and splendor.

恰擦 尼玛 大哇 见必（顶礼消疫圣度母）
(20) CHAK TSAL NYI MA DA WA GYEN BA’I
Homage, Mother, whose two eyes
千尼 波拉 哦繞 撒瑪〔日月雙眸光鮮明〕
CHEN NYI PO LA U RAB SEL MA
are the sun and full moon, shining with brilliant light,

哈熱 尼覺 都大 热衣〔誦二哈繞德達繞〕
HA RA NYI JED TU TA RA YI
who dispels deadly disease

恰擦 爹尼 宋南 果貝〔消除劇猛瘟疫病〕
SHIN DU DRA PO RIM NED SEL MA
with TUTTARA and twice-spoken HARA.

恰擦 爹尼 宋南 果貝〔頂禮具光勝度母〕
(21) CHAK TSAL DE NYI SUM NAM KUO PEI
Homage, Mother, endowed with the power to pacify

希為 吐當 洋達 店瑪〔安立一切三真如〕
SHI WAY TU DANG YANG DAK DEN MA
by the array of the three natural states,

屯當 若朗 奴淨 錯南〔正具寂滅威神力〕
DON DANG RO LANG NU CHIN TSOG NAM
destroying the hosts of evil spirits, yakshas and the walking dead,

君巴 都列 惹秋 寧瑪〔摧魔起屍夜叉眾〕
JOM PA DU RE RAB CHOU NYI MA
TURE, most excellent Mother.

札為 哪吉 塔巴 弟當〔以根本咒禮讚及〕
TSA WAY NGAG GI TOD PA DI DANG
The praises consisting of the root mantra and
These Praises to the Twenty-one Arya Taras were uttered by the great Buddha Nangdzed and quoted from a tantra.

Make the offering that reads "OM NGO JOR YID LE" and, offer the mandala as before, then recite:

嗡 喔久衣列中哇衣 供养及曼达拉 如前而供

嗡 喔久 衣列 中哇衣 [嗡 實設意緣之所生]
OM NGO JOR YI LEH JUNG WA YI
OM Set out and arisen from one’s visualization,

昆都 桑波 秋寸及 [廣大普賢雲海供]
KUN TU ZANG PO CHOU TRIN GI
A cloud of offerings as vast as Samamtabhadra’s aspiration

秋英 級巴 剛細爹 [充滿虛空遍法界]
CHU YING GE PAR KANG SHE TEI
manifests and pervades the entire space of Dharmadhatu,

帕瑪 卓瑪 可借卻 [供養度母與眷屬]
PHA MA DRUL MA KHOR JEI CHOD
(which are) made to offer to the Noble Arya Tara and her retinues.

嗡 阿呀 達列 薩巴日 哇惹 班札
OM AR YA TA RE, SA PA RI WA RA, BEN ZAR

Set out offerings of drinking water, washing water, flowers, incense, lamps, perfume,
NEWIDA SHABDA TRATITSA SO HA
fruits, music, reciting thus, perform the invitation and make general offerings.

嗡 阿 吽
OM AH HUNG

KHAM SUM NEU CHU PAL JOR DANG
All the wealth in the animate and inanimate worlds of the three realms,

DAG LU LONG CHOU GE TSOK KUN
my own precious valuables and virtuous accumulations,

THU JEI DAG NYI NAM LA BUL
I offer to those who possess great compassion.

SHE NEI CHIN JI LAB TU SOL
Pray! Accept my offering and grant your blessings!

CHAK YE CHOD CHIN CHAK GYA NYI
(Tara’s) Right hand changes from holding the mudra of ultimate generosity,
Recite The Twenty One Homages To Tara three times, with devotion.

Then offer the mandala and other offerings.

PRAISES TO THE TWENTY ONE TARAS

Revered, Mother Tara quick one, give me refuge!

Homage, Tara, quick one,

Heroine whose eyes flash like lightning,

born from the opening corolla of the lotus face
GE SAR SHE WA LEH NI JUNG MA
of the lord of the triple world.

Homage, Mother whose face is filled

with the light of an array of a hundred full autumn moons,

shining with the brilliant open light

of the hosts of a thousand stars.

Homage, Mother, golden one,

her hand adorned with a blue lotus,

whose field of practice is generosity, effort,

恰擦 爹欣 些必 祝埵〔頂禮如來頂髻母〕
(4) CHAK TSAL DE SHIN SHEG BA'I TSOK TOR
Homage, Crown of Tathagata,

他耶 南巴 交哇 秀瑪〔奉持無邊尊勝行〕
TA YE NAM PAR GYAL WA SHOD MA
her actions endlessly victorious,

瑪律 帕肉 淨巴 坍必〔獲得無餘波羅蜜〕
MA LU PHA ROL CHIN PA TOB BA'I
venerated by the sons of the conqueror

交為 些及 欣都 店瑪〔一切佛子近依止〕
GYAL WAI SER CHI SHIN DU DEN MA
who have attained every single perfection.

恰擦 都達 热吽 衣給〔頂禮吽音叱吒母〕
(5) CHAK TSAL TU TA RA HUNG YI GEY
Homage, Mother, filling all regions, sky and the realm of desire

墮當 秋當 南卡 剛瑪〔聲遍欲色虛空界〕
TOD DANG CHOK DANG NAM KHA GANG MA
with the sounds of TUTTARA and HUM,

及店 雲波 下吉 念爹〔其足壓伏七世間〕
JIG DEN DUN PO SHAP GYI NEN TE
trampling the seven worlds with her feet,
ble to summon all before her.

Homage, Mother, worshipped by Indra, Agni, Brahma,
by Marut and different mighty ones.

Honored by the hosts of spirits, of yakshas,
of gandharvas and the walking dead.

Homage, Mother, destroying the magical devices of outsiders

with the sounds of TRET and PHAT,

Trampling with her right leg bent and the left extended,
ME BAR TRUG PA SHIN TU BAR MA
ablaze with a raging wildfire.

CHAK TSAL TU RE JIK PA CHEN PO
hymage, TURE, terrible lady,

DU CHI PA WO NAM PAR JOM MA
who annihilates the warriors of Mara,

CHU GI SHAL NI TRO NYER DEN DZE
Slaying all enemies with a frown

DRA WO THAM CHED MA LU SE MA
of wrath on her lotus face.

SOR MO TU KAR NAM PAR GYEN MA
in a mudra that symbolizes the Three Jewels.

MA LU CHOK GYI KOR LO GYEN BA’I
Adorned with the universal wheel,
RANG GE U GYI TSOG NAM TRUG MA
she radiates turbulent light.

(10) CHAK TSAL RAB TU GA WA JID BA’I
Homage, Joyful Mother, whose brilliant diadem

spreads out garlands of light,

Subjugating Mara and the world

with mocking, laughing TUTTARA.

Homage, Mother, able to summon before her

all the hosts of protectors of the earth.

Moving her frowning brows, she saves
PONG PA TAM CHE NAM PAR DROL MA
all from poverty by the sound of HUM.

GYEN PA TAM CHED SHIN TU BAR MA
is a crescent moon, blazing with all her ornaments,

RAB BA'I TU NAY U PAR ME LEI
Ever shining with the brilliant light

TAK PAR SHIN TU U RAB ZAD MA
of Amitabha in her piled hair.

BAR WEY TRENG WAY U NA NEY MA
like the fire at the end of the world era,

YE KYANG YEUN KUM KUN NEY KOR GAY
right leg extended, left bent, encompassed by joy,
抓衣 彭尼 南巴 君瑪〔擊破一切諸敵軍〕
DRA YI PUNG NI NAM PAR JOM MA
annihilating hosts of enemies.

恰擦 沙西 欧拉 恰各〔頂禮颦眉聖度母〕
(14) CHAK TSAL SA SHI NGO LA CHAK GE
Homage, Mother, who hits the earth with the palm of her hand,

恰擦 沙西 娜拉 恰各〔頂禮颦眉聖度母〕
(15) CHAG TSAL DE MA GEY MA SHI MA
Homage, Mother, blissful, virtuous, calm,

恰擦 彰瑪 給瑪 西瑪〔頂禮攀登柔善母〕

RIM PA DUN PO NAM NI GEM MA
the seven underworlds by the sound of HUM.

恰擦 爹瑪 給瑪 西瑪〔頂禮攀登柔善母〕

MAI NGEN DEH SHI CHOD YUL NYI MA
whose field of activity is peaceful nirvana,

梭哈 嗡當 洋得 店貝〔真實咒語嗡索哈〕

endowed with the true perfection of SVAHA and OM,
弟巴千波君巴宁玛（摧毁一切大罪恶）
DIK PA CHEN PO JOM PA NYI MA
destroying great evils.

恰擦昆涅果热嘎为（顶礼围绕欢喜母）
(16) CHAK TSAL KUN NEY KOR RAB GA WAI
Homage, Mother, encompassed by joy.

抓衣噜尼绕都给玛（怨敌之身悉击碎）
DRA YI LU NI RAB DU GEM MA
who shatters the bodies of enemies,

衣给基贝那尼果必（十字庄严明咒吽）
YI GE CHU PAI NGAG NI KUO BA’I
saviouress manifesting from the rigpa of HUM,

日巴吽列卓玛宁玛（明觉吽字圣度母）
RIG PA HUNG LE DROL MA NYI MA
arraying the sounds of the ten-syllable mantra.

恰擦都列夏尼达贝（顶礼震撼三界母）
(17) CHAK TSAL TU RE SHAB NI DAP PEI
Homage, TURE, stamping her feet,

吽各南必沙文宁玛（足踏吽相为种子）
HUNG GE NAM BA’I SA WUN NYI MA
whose seed syllable appears in the form of HUM,

日绕满大惹当必切（须弥布雪曼达拉）
RI RAB MEN DA RA DANG BIG CHE
shaking Mount Meru, Mandara, Binduchal,
Jig Den Sum Nam Yo Wa Nyi Ma
and the triple world.

(18) Chak Tsal Lha Yi Tso Yi Nam Ba’i
Homage, Mother, holding the rabbit-marked moon,

which is like a heavenly lake,

dispelling all poison with the sound of PHAT

and the twice spoken TARA.

(19) Chak Tsal Lha Yi Tsog Nam Gyal Po
Homage, Mother, served by the ruler of the hosts of gods,

by gods and kimnaras,

dispelling conflicts and bad dreams
Homage, Mother, whose two eyes,

who dispels deadly disease

with TUTTARA and twice-spoken HARA.

Homage, Mother, endowed with the power to pacify

by the array of the three natural states,

destroying the hosts of evil spirits, yakshas and the walking dead,
The praises consisting of the root mantra and supplication to the Twenty-One Arya Taras were uttered by the great Buddha Nangdzed and quoted from a tantra.

Set out and arisen from my visualization,
a cloud of offerings as vast as Samamtabhadra’s aspiration manifests and pervades the entire space of Dharmadhatu

with which I offer to Noble Arya Tara and her retinues.
嗡 阿呀 達列 薩巴日 哇惹 班札
OM ARYA TARE SAPARI WA RA BENZAR

阿甘 巴當 布貝 都貝 阿洛給 根爹 涅威爹 夏打 札悌擦 梭哈
〔食水，洗水，花，香，燈，塗，果，樂〕〔如實迎請而做供养〕
AR GHAM, PA DYAM, PUSH PE, DHU PE, ALO KE, GEN DHE, NE WI DA, SHAB DA, TRA TI TSA, SO HA.
Set out offerings of drinking water, washing water, flowers, incense, lamps, perfume, fruits, music, reciting thus, perform the invitation and make general offerings.

嗡 阿吽
OM AH HUNG

卡宋 涅巨 漂久當 〔三界情器諸財富〕
KHAM SUM NEU CHU PAL JOR DANG
All the wealth in the animate and inanimate worlds of the three realms,

達律 龍久 給錯昆 〔自身財寶與善根〕
DAG LU LONG CHOU GE TSOK KUN
all my precious valuables and positive accumulations,

吐傑 大尼 南拉布 〔供養具大悲心者〕
THU JEI DAG NYI NAM LA BUL
I offer to those who possess great compassion.

些涅 淨及 拉都所 〔祈請納受賜加持〕
SHE NEI CHIN JI LAB TU SOL
Please accept and grant your blessings!

嗡 薩哇 達他 喀他 熱那 曼達拉 布札霍
OM SAR WA, TA THA GA TA, RAT NA, MANDALA PU DZA HO
Reciting thus, make the specific offering of the mandala.
From Tara’s body, a stream of nectar flows through the crowns

and enters into oneself and those to be protected

permeating throughout the bodies,

fueling us with the power of blessings.

Recite Praises to the Twenty-one Taras seven times with clear visualization as instructed.

PRAISES TO THE TWENTY ONE TARAS

Homage, Tara, quick one,

heroine whose eyes flash like lightning,
JIG TEN SUM GONG CHOU CHE SHAL GYI
born from the opening corolla of the lotus face

GE SAR SHE WA LEH NI JUNG MA
of the lord of the triple world.

GANG WA GYA NI TSA BA’I SHAL MA
with the light of an array of a hundred full autumn moons,

KAR MA TONG DRA TSOK PA NAM GYI
shining with the brilliant open light

RAP TU CHE WAY U RAP BAR MA
of the hosts of a thousand stars.

PE ME CHAG NI NAM PAR GYEN MA
her hand adorned with a blue lotus,
whose field of practice is generosity, effort, 
aridity, calm, acceptance, and meditation.

who have attained every single perfection.

with the sounds of TUTTARA and HUM,
JIG DEN DUN PO SHAP GYI NEN TE
trampling the seven worlds with her feet,

LU PA ME PAR GU PAR NU MA
able to summon all before her.

LUNG LHA NA TSOG WANG CHOU CHOD MA
by Marut and different mighty ones.

JUNG PO RO LANG DRI ZA NAM DANG
Honored by the hosts of spirits, of yakshas,

NOD JIN TSOG GYI DUN NE TOD MA
of gandharvas and the walking dead.

PAH ROL TRUL KOR RAB TU JOM MA
with the sounds of TRET and PHAT,
Trampling with her right leg bent and the left extended,

Ablaze with a raging wildfire.

Slaying all enemies with a frown

Of wrath on her lotus face.

in a mudra that symbolizes the Three Jewels.
Adorned with the universal wheel,

she radiates turbulent light.

spreads out garlands of light,

Subjugating Mara and the world

with mocking, laughing TUTTARA.

all the hosts of protectors of the earth.
Moving her frowning brows, she saves

all from poverty by the sound of HUM.

is a crescent moon, blazing with all her ornaments,

Ever shining with the brilliant light

of Amitabha in her piled hair.

like the fire at the end of the world era,
right leg extended, left bent, encompassed by joy,

抓衣 彭尼 南巴 君玛（擊毀一切諸敵軍）
DRA YI PUNG NI NAM PAR JOM MA
annihilating hosts of enemies.

恰擦 沙西 哦拉 恰各（頂禮颦眉聖度母）
TEL GYI NUN CHING SHAP GYI DUNG MA
who pounds on it with her feet.

任巴 杜波 南尼 給瑪（擊破七重一切處）
RIM PA DUN PO NAM NI GEM MA
the seven underworlds by the sound of HUM.

恰擦 爹瑪 給瑪 西瑪（頂禮安樂柔善母）
(15) CHAG TSAL DE MA GEY MA SHI MA
Homage, Mother, blissful, virtuous, calm,

美恩 爹希 秋玉 寧瑪（寂滅涅槃行境性）
MAI NGEN DEH SHI CHOD YUL NYI MA
whose field of activity is peaceful nirvana,
endowed with the true perfection of SVAHA and OM,

destroying great evils.

who shatters the bodies of enemies,

saviouress manifesting from the rigpa of HUM,

arraying the sounds of the ten-syllable mantra.

whose seed syllable appears in the form of HUM,
shaking Mount Meru, Mandara, Binduchal,

and the triple world.

which is like a heavenly lake,

dispelling all poison with the sound of PHAT

and the twice spoken TARA.

by gods and kimnaras,
dispelling conflicts and bad dreams

with her armor of joy and splendor.

are the sun and full moon, shining with brilliant light,

who dispels deadly disease

with TUTTARA and twice-spoken HARA.

Homage, Mother, endowed with the power to pacify

by the array of the three natural states,
DON DANG RO LANG NU CHIN TSOG NAM
destroying the hosts of evil spirits, yakshas and the walking dead,

JOM PA DU RE RAB CHOU NYI MA
TURE, most excellent Mother.

LA MO LA GU YANG DAK DEN BA'I
With true devotion to the Noble Taras,

LO DEN GANG CHI RAB DANG JEU DE
the wise one knows to chant these praises,

SEU DANG THO RANG LANG PAR JIE NYE
at dawn and at dusk in a timely manner,
just by reflecting (the Arya Tara) and she shall grant fearlessness.

purify all negative accumulations and

remove all causes for rebirth in the lower realms.

The venerable assembly of 70 million Buddhas

swiftly bestow the supreme empowerment

granting wealth, fortune, longevity, and peace for this life.

One will attain Buddhahood in a future lifetime!

One becomes able to be free from intoxications,
DOCUMENT 65

店涅 巴安 些洋 卓哇〔自服或者他諸眾〕
TEN NYEI PA AM SHEI YANG DRO WA
whether taken by oneself or induced by others,

梭巴 當尼 通巴 尼江〔飲用或者食毒药〕
SO PA DANG NYI THUNG PA NYI CHANG
either by drinking or ingesting poisonous pills,

珍貝 繞都 些哇 尼托〔憶念聖尊消滅〕
DREN PEI RAB TU SHEI WA NYI THOP
all that is harmful will be eradicated upon recollecting the holy deities,

屯當 任當 都給 些為〔邪魔疫毒危害〕
DUN DANG RIM DANG DU GI ZER WAY
demonic forces, contagious diseases,

都阿 措尼 南巴 邦爹〔所有諸苦皆能消〕
DU NGAL TSOK NYI NAM PAR PONG TEI
all types of sufferings one endures will be entirely eliminated

森見 仙巴 南拉 洋哦〔必能驅除他眾苦〕
SEM CHEN SHEN PA NAM LA YANG NGO
so will the sufferings of others.

涅宋 屯都 哦巴 借納〔若誦此讚二三七〕
NYEI SUM DUN DU NGO PAR CHED NA
Should one recite these praises two, three or seven times

布埵 貝尼 布托 久欣〔欲乞兒女得兒女〕
BU DOD PEI NYI BU THOP GYUR SHING
one begets sons and daughters if they so wish;
one attains abundance if they beseech wealth;

all benevolent wishes shall be spontaneously fulfilled;

all obstacles shall be removed in its entirety.

Mantra that purifies the mandala

Mantra for visualizing emptiness

A green letter OM appears from the state of emptiness and

transforms into a vast, rare vessel made of gem in which

the three syllables transform into fine tormas.
The tormas then transform into the nectar of undefiled wisdom.

嗡 阿吽（唸誦三次）
OM AH HUNG Recite 3 times

嗡 阿呀 達列 薩巴日 哇惹 依當 巴林達 卡卡 卡合 卡合（唸三次供养主尊）
OM AHRYA TA RE, SA PA RI WA RA, YI DAM BA LING TA,
KHA KHA KHA HI KHA HI
Recite this mantra three times and make the offering to the principal deity.

嗡 阿嘎若 木康 薩哇 達瑪能 阿達亚 奴巴 那多達 嗡阿吽 咤 梭哈
〔唸誦三次供养諸客〕
OM AH KA RO, MU KHAM, SAR WA, DHA MA NAM, AN DA YA, NU BY,
NA DO TA, OM AH HUNG PHET, SO HA
Recite this mantra three times and make the offering to the guests.

嗡 却淨 墾瑪 當巴弟（嗡 供獻勝妙之食子）
OM CHOU JIN TOR MA DANG PA DI
OM I offer this extraordinary torma,

嗡 耶謝 千布 吉共拉（以大智慧作依怙）
YE SHE CHEN PU GI GONG LA
looking upon your transcendent wisdom for my protection,

嗡 爹哇 千布 些涅江（極樂欣悅納受供）
DE WA CHEN POR SHE NYE CHANG
may you accept and enjoy my offerings with great pleasure, and

嗡 父猴 瑪律 札都所（祈請所求賜成就）
NGO DRUP MA LU TSAL DU SOL
grant me accomplishment in all that I wish for!
嗡 阿呀 大列 萨巴日 哇惹 班札
OM ARYA TA RE, SAPA RI WA RA, BENZAR

阿甘 巴当 布贝 都贝 阿洛给 根爹
食水 洗水 花 香灯 塗
AR GHAM, PA DYAM, PUSH PE, DHU PE, ALO KE, GEN DHE
Drinking water, washing water, flowers, incense, lamps, perfume,

涅為爹 夏打 札梯擦 梭哈
果 樂 [獻供 手印 搖鈴 打鼓]
NE WIDYA, SHAB DA, TRA TI TSA, SO HA,
fruits, music（8 Offering Mudra）

嗡 南哇 塔耶 貝美日 [嗡 無量光佛蓮花部]
OM NANG WA THA YEH PEI MEI RIK
OM From the mouth of Buddha Amitabha, the Lord of the Lotus Family,

淨店 汪秋 夏列久 [口現世间自在尊]
JING TEN WANG CHOK SHAL LEI GYUNG
Arises Avalokitesvara (Jigten Wangchuk), the Lord of the World

桑傑 昆吉 陳列達 [一切諸佛事業主]
SANG JEI KUN CHI TRIN LEI DAG
To the ruler of the enlightened activities of all Buddhas,

帕瑪 卓瑪 恰擦壜 [敬禮讚頌聖度母]
PHA MA DROL MAR CHAK TSAL TOD
The Holy Arya Tara, I pay homage!

埵巴 哦巴 檀借拉 [應禮讚頌諸聖眾]
TOD PAR U PA THAM CHED LA
I pay homage to all the Noble Ones!
Who emanate as many purelands as there are particles of dust on earth!

I offer my body perpetually with utmost respect,

With the most excellent and pure faith, I supplicate and offer these praises!

The Holy Arya Tara and the retinues,

who watch over (beings) with unconditional kindness and compassion.

Please bless me that all my wishes
can come true without any obstacle!

May the authentic teachings of the Buddha pervade and widely spread!
May the lineage holders and their footsteps be certain and steadfast (so as to)

destroy all harm-doers.

(May their) Enlightened activities of lecturing and practicing be multiplied!

May the world be free from hunger, thirst, illnesses, and warfare!

May practitioners of authentic Buddha Dharma increase their wealth!

May the power of the protectors of Buddha Dharma and the kings be magnified,

bringing happiness and joy to their realms near and far.

May we be protected from the sixteen types of terrors, untimely death,
米浪 參得 念巴當 [惡夢兇兆等跡象]
MI LAM TSN THA NYEN PA DANG
nightmares, ominous signs, sinister omens,

可哇 年宋 都安梭 [輪迴三惡等痛苦]
KHOR WA NYEN SONG DU NGAL SOG
and the sufferings of the cyclic existence,

涅卡 他吐 吉列久 [暫時究竟怖受護]
NYEI KAR THA THUK JIK LEH JOP
temporarily and ultimately!

米果 托巴 美君欣 [所有惡念皆不生]
MI GOE TOK PA MEI JUNG SHING
May we stop giving rise to negative perceptions and

香秋 深尼 左美切 [菩提二心任運生]
SHANG CHOU SEM NYI TSOL MEI CHE
spontaneously generate the two aspects of bodhicitta!

桑屯 却欣 祝巴作 [如法圓滿所欲願]
SOM DUN CHOE SHING DROB BAR DZOD
May we conduct ourselves according to the Dharma and fulfill all our wishes!

弟涅 香秋 寧波巴 [從今直至菩提果]
DE NYE SHANG CHOU NYING PHO PAR
From now on until I attain Buddhahood,
BU JIK PHO LA MA SHING DU
please look upon me like a mother would her own child and

DAL MEI THU CHEI CHEN CHI SHU
never be apart from me!

NYI DANG YER MEI TSAL DU SOL
May I be inseparable from you!

JET TSUN CHONG DEN DEI MA THU CHEI CHEN
Oh The Venerable Mother Conquerer, the Compassionate One,

DAG DANG THA YEI SEM CHEN THAM CHEI CHI
please bless me and all sentient beings without limitation that

DRIP NYI SHANG SHING TSOK NYI NYUR DZOK NYE
our two obscurations be quickly purified and two accumulations perfected

DZOK PAY SANG GYAY THUB PAR TSAL DU SOL
thereby attaining the perfect Buddhahood!

DEI MA THOB CHI TSEY RAB KUN DU YANG
In all future lifetimes that have yet to manifest in the cyclic existence,
may I obtain all sorts of bliss and enjoyments from the celestial and human realm!

In order to practice for the attainment of the unsurpassed Buddhahood,

please bless me that all demonic obstacles, epidemics, and suffering from the illnesses be severed, and

various accidents, untimely death, nightmares, ominous signs, and

harms created by eight types of terrors,

be swiftly eradicated and pacified!

I pray for your blessing that all the worldly and ultimate
TRA SHI DEI LEG PUN SUM TSOG PA NAM
happiness, fortune, prosperity, perfection,

PHEL SHING JIE BA’I DUN NAM MA LU PA
all one can wish for incessantly without omission

DRUB LA TSUN SHING DAM CHO PHEL WA DANG
May we persevere and continue to progress in our virtuous practices,

DONG NYE DON TOK JANG SEM RINPOCHE
until I realize the state of emptiness and the transcendental bodhicitta!

GYA WAY CHINL KHOR ZANG SHING GA WA DEI
I pray that I may take rebirth in the perfect and extraordinary mandalas of the Buddhas
Be mo du ba hsin du zhala gye mot la [kren sov gyal mei sie yan chen mei jing] 
PAY MO DAM PA SHIN TU TSEY LEY JIE
and be born in the center of the exquisite, sacred lotus

Ngang dage ya ei gyi way ngon sum du
where the Supreme Buddha of Infinite Light utters the word of truth

Lung den pa yang dag chi dei thob shuk
about my future attainment of Buddhahood!

Dag chi tse rab nog nye drub ba'i lha
She who remains my principal deity since previous lifetimes,

Du sum sang gyi kun chi trin lei ma
mother of enlightened activities performed by all the Buddhas of the three times,

Ngo jang shal chig cha nyi nyur shi ma
green in color with one face and two arms, traveling with speed and bravery

Yum chour u pal nam ba'i tra shi shok
she who holds a blue Utpala flower, may you bring fortune!

Gyal yum drol ma che ku gi dra dang
Mother of all Buddhas, however extraordinary your form is,
可當 古側 參當 欣康當【壽命眷屬以及清淨刹】
KHOR DANG KU TSAY TSAY DANG SHING KHAM DANG
your longevity, number of retinues, and your pure realms,

切吉 參秋 桑波 基札哇【本尊勝相何等善妙】
CHE GI TSEN CHOU ZANG PHO CHI DRA WA
however exceptional the qualities of your appearances are,

爹札 可那 大梭 久哇修【惟似如彼我等願成就】
DEI DRA KHO NAR DAG SO GYUR WAR SHOK
we pray that we become one and the same as you!

切拉 對淨 梭哇 大必吐【讚頌本尊祈請大威力】
CHE LA TUE CHING SOL WA DA BA'I TU
By singing the hymn of praise to you, please grant us strength so that

達梭 共那 涅必 薩秋素【於我等所處之任何地】
DAG SOG GANG NA NYEI BA'I SA CHOU SU
wherever we are,

涅屯 鳥嘰 托最 是哇當【病魔窮困鬥爭皆消凈】
NYE DUN U PONG TOB DRIB SHIE WA DANG
all poverty, illnesses, and wars are pacified,

秋當 扎西 貝哇 札都所【佛法吉祥增長祈加持】
CHOU DANG DRA SHI PEI WAR DZA DU SOL
please grant your blessing for Buddha Dharma to flourish and prevail!

如是陳述己所願, 敦請度母亦守諾
As I have stated my aspiration, may the Holy Arya Tara be reminded
of her promise as well!
DUN CHIE O SHU RANG LA TIM
Visualize the deity in front dissolve into oneself.

YEI MAY NYI DU CHIN LAP BAI
Please bless me that I become undifferentiated from you!

RANG NYI PHAG MA DROL MAY KU
One’s appearance becomes none other than the Arya Tara,

OM is the supreme praise. Grant me your protection, Vajrasattva!

OM BENZRA SATTVA, SAMAYA, MANU PALAYA, BENZRA SATTVA TENOPA
OM is the supreme praise. Grant me your protection, Vajrasattva!

Remain firm in me! Make me perfectly satisfied! Increase the positiveness in me!
Be loving towards me! Grant me all accomplishments

in all the activities! Make my mind virtuous! HUNG is the vital essence seed-syllable. HA HA HA HO symbolizes the Four Boundless Thoughts, the Four Empowerments, the Four Joys, and the Four Kayas. HO is the sound of laughter in these.

I pray that I become a Vajra-Holder! Great Commitment-Being!

AH means uniting in non-duality.

For all the mistakes, faults, transgressions, obscurations, and imperfections,

that I have conducted or committed that are not in harmony with Buddha’s teachings,

I beseech you for forgiveness!
請客尊離去 sending off the guests

OM CHEI CHI SEM CHEN DUN KUN TSEN
OM, you who accomplish the purpose of all sentient beings,

JYE SU THUN PAY NGO DRUP TSOL
Please grant us spiritual attainments according to our conducive circumstances.

SANG JEI YUL DU SHEK NYE CHANG
Although you have ascended to Buddha's pure realm,

LAR YANG CHEUN PAR DZED DU SOL, BEN ZRA MU
we pray wholeheartedly for your return once again.

Sending off the guests after recitation

OM DHI NI DEN DANG LAN GI DU
OM May the blessing remain indivisible from us

KHOR WA SI DU SHUG NYE CHANG
for as long as the universe endures.

NYE MAY TSE DANG WANG CHOU DANG
May there be health, longevity, and freedom!
秋南 列巴 札都梭 [祈願得證勝佛果]
CHOU NAM LEI PAR TSAL DU SOL
May we attain perfect ultimate Buddhahood!

嗡 素札 弟擦 邊札 耶 梭哈
OM SU TRA DI TA BENZAR YE SO HA

拉當 讓深 耶美巴 [本尊與我無分別]
LHA DANG RANG SEM YER MEI PA
The deity and oneself become inseparable.

卻英 紐美 能都夏 [安住清净法界中] [靜坐融入空性]
CHEI YING NYER MAY NANG DU SHAK
One abides in the basic space of original purity. Meditate while dissolving into the state of emptiness.

給哇 弟衣 紐都達 [以我所修功德力]
DE WA DI YI NYUR DU DAG
By the virtue of this practice

帕瑪 卓瑪 祝久涅 [成就聖尊綠度母]
PHA MA DROL MA DRUB GYUR NEI
may I quickly realize the Noble Green Tara!

卓哇 吉江 瑪律巴 [普度眾生盡無餘]
DRO WA CHIG CHANG MA LU PA
May all beings be benefited without exception!

爹衣 薩拉 果巴修 [皆悉登置彼剎土]
DE YI SA LA GOD PAR SHOG
May all of them ascend to her pure realm!
As if one has obtained a wish-fulfilling jewel and a treasure vase,

**bodhicitta, and blessing the offerings. There is no need to recite the general offerings to the offerings, and**

However, if you do not, then simply meditate [without them]. Arrange the mandala and other offerings, and begin to recite from **DUN JI NAM KHAR** etc., through the verses of refuge, bodhicitta, and blessing the offerings. There is no need to recite the general offerings to the

**JEB MA JI WA SHEH CHEH GI**

**To the Holy Arya Tara, all the Buddhas, and sons of Buddhas,**

**MAY RAB THU JEI CHONG WAY DRA SHI SHOK**

I pray that you may kindly accept me and never separate from me!

**及赞颂吉祥撤花。第二，经常修持时，如有度母像为最好，如没有，观想也可以。摆好曼
**

達拉和供品，然後念诵以上的屯 吉 南 卡等歸依 发心及加持供品颂，在這裡不用念供養

三寶頌。從這開始念 請尼給切站左素 傑尊帕美古少為等，念诵三遍曼達拉讚頌供養然

後念誦七遍二十一度母禮讚文然後再念度母受益文，如想念祈願文，請頌傑尊帕瑪可當象

米美吐借各共拉等，如不念此祈願文也可以， 就誦屯吉唸素讓拉亭等心咒及懺悔如同以

上。不用念動身頌，拉僧讓森葉咩把 求洋尼米昂度沙 然後做迴向和誦吉祥！

Make auspicious prayers such as these prayers and scatter flowers. Second, when performing the daily practice (rgyun khyer), if you have support for [practicing] Arya Tara, that is excellent. However, if you do not, then simply meditate [without them]. Arrange the mandala and other offerings, and begin to recite from **DUN JI NAM KHAR** etc., through the verses of refuge, bodhicitta, and blessing the offerings. There is no need to recite the general offerings to the
Three Jewels. After RANG NYI KED CHIK DREN DZOK SU, JE TSUN PAK MA'I KUR SAL WA'I, repeat the offerings, mandala, and praises three times. Then repeat the Twenty-One Homages to Tara seven times. Following the "benefits" section, if you like, you can make supplications such as the one which begins: JE TSUN PHA MA KHOR DANG JIE, MIK MEI THU CHEH TSER GONG LA. However, it is also acceptable not to make such supplications. After DUN CHIE O SHU RANG LA TIM, recite [the mantra] and up to the confession as before. The "Request to Depart" is not necessary. Recite LHA DANG RANG SEM YER MEI PA, CHEI YING NYUG MA'I NGANG DU SHAK. Finish with the dedication of merit and prayers of aspiration.

喇嘛智美仁波切 及 翻譯小組 翻譯/編輯
Translated and Edited By Lama Drimed Rinpoche and his translation team
2018 - California, USA
DEDICATION OF MERIT

May the merit and virtue
accrued from this work
adorn Amitabha Buddha’s Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.
May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

NAMO AMITABHA

南無阿彌陀佛

《藏中英對照：聖綠度母曼達二資糧心要儀軌》

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11F, No. 55, Sec. 1, Hang Chow South Road, Taipei, Taiwan, R.O.C.
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Email: overseas@budaedu.org
Website: http://www.budaedu.org
Mobile Web: m.budaedu.org

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