The Essence of The Two Accumulations of The Holy, Noble Green Tara Puja

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,並於清淨供桌子上擺放兩杯供水、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。早晨起床後便生起出離輪迴的決心,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 elaborate 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 間桑杜 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〔聖母至尊救度母〕
ZAP MOY LAM LA GYUK PAR JI (Repeat 3 times)
I shall persevere on this sacred and profound path.

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

交哇 些接 檀切拉〔所有諸佛與佛子〕
JAL WA SHE JEH THAM CHEH LA
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,

U JOR YI CHI TRUL NEH BUL
I visualize them as my mental offerings.

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

For all the ten non-virtues and heinous crimes that I have committed

propelled by a mind deluded with ignorance

since time without beginning until today,
DIG PA THAM CHEH SHA PHA GYI
I confess with regret all my vicious obscurations.

NYEN THO RANG GYAL CHANG CHU SEM
The hearers, the solitary realizers, the Bodhisattvas,

SO SO JIE WO LA SU PEI
and sentient beings such as ordinary people

DU SUM GE WA JEI SA BA'I
continue to conduct virtuous acts throughout the three times,

SO NAM LA NI DAG YI RANG
I rejoice over all the merits they have amassed!

SEM CHEN NANG KYI SANG PA DANG
Sentient beings have different intentions

LO YI JEI DRA CHI TA WAR
according to their various faculties and motivations, hence

CHEI CHUNG THUN MONG THEK PA YI
(giving rise to) the common vehicles of Hinayana and Mahayana
卻吉 可洛 果都梭（祈請廣轉妙法輪）
CHEU KYI KHOR LO KOR DU SOL
may the Wheel of Dharma be forever turning!

可哇 吉西 瑪東哇（從今直至輪廻空）
KHOR WA JI SI MA DONG WA
From now on until the exhaustion of samsara,

咩恩 莫大 吐借衣（請常住世不涅槃）
MIA NGEN MU DA THU JE YI
may you remain in the world without entering parinirvana!

都鳥 佳錯 淨哇衣（為苦海中諸眾生）
DU NGAL JA TSOR JING WA YI
Sentient beings who are deeply trapped in the ocean of suffering,

森見 南拉 思素所（悉願聖母慈眼視）
SEM CHEN NAM LA ZI SU SOL
may the Holy Arya Tara gaze upon us!

得吉 梭南 基沙巴（我今所積諸功德）
DAG GI SEU NAM JE SA PA
May all the virtuous accumulations

檀借 江秋 祝久涅（願成無上菩提因）
THAM CHED JANG CHUB GYUR GYU NEH
become the cause for attaining the unsurpassed Buddhahood!

讓波 美托 卓哇衣（祈願儘速無稍退）
RANG POR MI THOK DOR WA YI
May I realize the role as a protector of all beings
swiftly and without delay!

Mantra for purifying the mandala

Mantra of visualizing emptiness

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

where countless palaces of immeasurable designs and decorations are ubiquitous,

through the power of Samadhi, one gives rise to the celestial substances

comprised of incalculable rare gems as offerings.
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

首先頂禮供養三寶
First supplicate and make offerings to the Three Jewels:

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〔金剛聖眾呈現在前方虛空〕
THAM CHEH DUN JI NAM KAR BEN ZAR SA MA TSA appearing in the space in front of oneself.
玛律 森见 昆吉 昆久净（一切有情之怙主）
MA LU SEM CHEN KUN JI GUN JUR CHING
(You who are) the protectors of all sentient beings;

都爹 崩切 米些 君則拉（降伏魔眾之天尊）
DU DE PUNG CHE MI ZER JOM DZEH LHA
the supreme deities who vanquish the legions of demons;

哦南 瑪律 吉欣 千久貝（萬法如事遍知者）
NGO NAM MA LU JI SHIN CHEN JUR BA’I
the omniscient knower of all that exists,

君店 可借 涅爹 些素所（諸佛眷屬祈蒞臨）
CHEUN DEN KHOR CHEH NEH DIR SHEK SU SOL
I pray that all the Buddhas and their retinues grace us with your presence!

贝玛 嘎玛 拉耶 當（請坐於蓮座上）（結安住印）
PEMA KAMA LA YA TAM
Please be seated on the lotus throne. (Perform the mudra of calm-abiding)

及涅 絲達 兄記 究登那（所有十方世界中）
JI NYED SU DAG CHOK CHU’I JIG TEN NA
I supplicate with pure body, speech, and mind

地僧 沙把 木己 桑各根（三世一切人獅子）
DU SUM SHEK PA MI YI SENG GE KUN
to all the Lions of Mankind (Buddhas)

達各 嘗露 爹達 檀見拉（我以清淨身語意）
DAG GI MA LU DE DAG TAM CHED LA
throughout the worlds of the three times
露當 問己 當為 恰及 哦 [一切遍禮盡無餘]
LU DANG NGAG YID DANG WEI CHAG GY'GO
in the ten directions.

桑波 卻比 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 Samatabhadra’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 [一塵現剎塵身]
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 嘗露把 [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
GYAL WA DE DAG LA NI CHOD PAR GYI
in their most exquisite forms and arrangements.

NA ZA DAM PA NAM DANG DRI CHOG DANG
With the finest garments, fragrances,

CHE MA PUR MA RI RAB NYAM PA DANG
ground incense, smoking incense, and lamps

KOD PA KHYED PAR PAI CHOG KUN GYI
arranged in heaps as tall as Mt. Meru,

GYAL WA DE DAG LA NI CHOD PAR GYI
I offer them all to the Tathagatas!

CHOD PA GANG NAM LA MED GYA CHE WA
With the vast, supreme motivation and

DE DAG GYAL WA TAM CHED LA YANG MO
unwavering devotion to the Buddhas of the three times

ZANG PO CHOD LA DED PAI TOB DAG GI
I vow to follow the aspirations and conducts of Samanthabhadra
Gyal Wa Kun La Chag Tsal Chod Par Gyi
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

Lu Dang Ngag Dang De Zhin Yid Kyi Kyang
(that) I have committed

Dig Pa Dag Gi Gyi Pa Ji Chi Pa
with my body, speech and mind

De Dag Tam Ched Dag Gi So Sor Shak
due to desire, hatred and ignorance since time without beginning.

Chok Chu'i Gyal Wa Kun Dang Sangye Sei
(4. Rejoice) I rejoice in all the meritorious deeds performed by the Buddhas

Rang Gyal Nam Dang Lob Dang Mi Lob Dang
as well as those performed by the Bodhisattvas, Pratyekabuddhas,

Dro Wa Kun Gyi So Nam Gang La Yang
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
DAG GI TAL MO RAB CHAR SOL WAR GYI
as there are particles of dust on earth in order to benefit all beings!

CHAG TSAL WA DANG CHOD CHING SHAK PA DANG
(7. Dedication) Whatever virtue

GE WA CHUNG ZED DAG GI CHI SAK PA
confessing, rejoicing, requesting and beseeching,

TAM CHED DAG GI CHANG CHUB CHIR NGO'O
all of them together I dedicate to cause the Buddhahood of all beings.

The Extensive Mandala Offering

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
KAI –– A
< –– #
R < –– ;$
$ –– A
> –– 2{
R < –– 2:
A –– .
2 –– ?
> –– ,

汽 佳日 可玉 記 可為 玉素 畢[中央吽字外繞鐵圍諸山]
CHI CHAG RI KHR YUG KHE KOR WAI U SU HUNG
completely surrounded by a wall of iron.

日易 交波 日繞[吽化妙高須彌山王]夏魯 帕波[東方東勝身洲]
RI YI GYAL PO RI RAB  SHAR LU PHAG PO
Mt. Meru, the king of mountains.
To the east, is Liphagpo.

羅 站布 林[南方南瞻部洲] 奴巴郎卻[西方西牛賀洲]
LHO DZAM BU LING  NUB BA LANG CHOD
To the south, is Dzambuling.
To the west, is Balangchod.

江 札米 年[北方北俱盧洲] 嚕當 嚕帕[身洲及勝身洲]
JANG DRA MI NYEN  LU DANG LU PHAG
To the north, is Draminyen.
Flanking Luphagpo in the east, are Lu and Luphag.

阿亞 當 阿亞仙[拂洲及別拂洲]
NGA YAB DANG NGA YAB SHEN
Flanking Dzambuling in the south, are Ngayab and Ngayabshen.

又店當 浪秋周[行洲及勝道行洲]
YO DEN DANG LAM CHOG DRO
Flanking Balangchod in the west, are Yoden and Lamchogdro.

札米年 當 札米年 吉大[惡音洲及惡音對洲]
DRA MI NYEN DANG DRA MI NYEN GYI DA
Flanking Draminyen in the north, are Draminyen and Draminyengyida

仁波切 日窩[珍寶山] 巴桑 記欣[如意樹]
RINPOCHE RI WO  PAG SAM GYI SHING
all the precious mountains the wish-fulfilling trees
<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>འབུལ་བའི་སོགས་པ་</td>
<td>precious cow</td>
</tr>
<tr>
<td>གཞན་ཏིང་ཐོས་</td>
<td>spontaneous rice</td>
</tr>
<tr>
<td>ཆུང་ཆུའི་དབང་པོ་</td>
<td>the precious golden wheels</td>
</tr>
<tr>
<td>ཡིག་ཏུ་མི་དབང་པོ་</td>
<td>the precious wish granting jewels</td>
</tr>
<tr>
<td>རྡུ་རིང་འབོ་</td>
<td>the precious queen</td>
</tr>
<tr>
<td>ནོར་བུ་རིན་པོ་ཆེ</td>
<td>the precious minister</td>
</tr>
<tr>
<td>ང་རིང་འབོ་</td>
<td>the precious elephant</td>
</tr>
<tr>
<td>དབང་པོ་རིན་པོ་ཆེ</td>
<td>the precious and most excellent horse</td>
</tr>
<tr>
<td>ལྷང་པོ་རིན་པོ་ཆེ</td>
<td>the precious general</td>
</tr>
<tr>
<td>འབྲུག་པོ་རིན་པོ་ཆེ</td>
<td>the precious vessel of great treasure</td>
</tr>
<tr>
<td>གཞན་ཞི་</td>
<td>the goddesses of beauty</td>
</tr>
<tr>
<td>དབང་པོ་</td>
<td>the goddesses of garlands</td>
</tr>
<tr>
<td>གཞན་ཞི་</td>
<td>the goddesses of songs</td>
</tr>
<tr>
<td>གམ་པ་</td>
<td>the goddesses of dance</td>
</tr>
<tr>
<td>དབང་པོ་</td>
<td>the goddesses of flowers</td>
</tr>
<tr>
<td>གམ་པ་</td>
<td>the goddesses of incense</td>
</tr>
<tr>
<td>གཞན་ཞི་</td>
<td>the goddesses of bright light</td>
</tr>
<tr>
<td>དབང་པོ་</td>
<td>the goddesses of scented waters.</td>
</tr>
</tbody>
</table>
the sun
the moon
the precious parasol

the victory banner which is completely triumphant in every direction!

(Here are) The wealth and endowments of gods and men,

with nothing whatsoever withheld, this offering is made to all.

To the glorious root and lineage gurus and the assembly of yiddams and mandalas,

and to all the gatherings of Buddhas and Bodhisattvas!

please accept these merits with your loving kindness for the benefit of sentient beings!
Having accepted it, please grant your blessings!

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

and 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,
玲丝 日绕 涅大切 [四大部洲须弥山]
LING SHI RI RAP NYI DAR CHED
the four continents and Mount Meru,

拉美 龙却 桑美甲 [无量天人之财宝]
LHA ME LONG CHOD SAM ME KHYAP
the inconceivable possessions of gods and men,

昆桑 却贝 寸彭切 [普贤广大供养云]
KUN ZANG CHOD BA'I TRIN PHUNG CHE
vast clouds of the offerings of Samantabhadra,

祝美 切巴 住借爹 [化现诸供不间断]
JUN MI CHED PAR TRUL JEI TE
emanating ceaselessly,

共秋 任千 札哇宋 [三宝以及三根本]
KUN CHOG RIN CHEN TSA WA SUM
I continuously offer with devotion to the precious Three Jewels,

秋宋 洛拉 佳错拉 [护法财神圣海众]
CHU SUNG NOR LHA GYA TSO LA
to the Three Roots,

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

梭南 错千 绕错涅 [圆满福德大资粮]
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,
I bow with nature of loving understanding, I pay homage!

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.

tam, 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〔乃至我做諸供养〕
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 将哇衣〔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 纲巴 刚细爹〔充滿虛空遍法界〕
CHU YING GE PAR KANG SHE TEI
manifests and pervades the entire space of Dharmadhatu,

帕玛 卓玛 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
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!
嗡 萨哇 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
嗡誦 廿一度母禮讚文二遍
Recite 2 times “Praises to the Twenty One Taras”

二十一度母禮讚文
PRAISES TO THE TWENTY ONE TARAS

嗡 傑尊瑪 帕瑪 卓瑪拉 恰擦洛〔嗡！頂禮至尊聖度母〕
OM JE TSUN MA PHAK MA DRO MA LA CHAG TSAL LO
OM I supplicate to the Holy Arya Tara!

恰擦 卓瑪 紐瑪 巴摩〔頂禮奮迅救度母〕
(1) CHAG TSAL DROL MA NYUR MA PA MO
Homage, Tara, quick one,

恰擦 卓瑪 紐瑪 巴摩 〔頂禮奮迅救度母〕
(2) CHAK TSAL DUN GAY DA WA KUN TU
Homage, Mother whose face is filled

嗡 傑尊瑪 帕瑪 卓瑪拉 恰擦洛〔嗡！頂禮至尊聖度母〕
OM JE TSUN MA PHAK MA DRO MA LA CHAG TSAL LO
OM I supplicate to the Holy Arya Tara!

恰擦 卓瑪 紐瑪 巴摩 〔頂禮奮迅救度母〕
(1) CHAG TSAL DROL MA NYUR MA PA MO
Homage, Tara, quick one,

恰擦 卓瑪 紐瑪 巴摩 〔頂禮奮迅救度母〕
(2) CHAK TSAL DUN GAY DA WA KUN TU
Homage, Mother whose face is filled

嗡 傑尊瑪 帕瑪 卓瑪拉 恰擦洛〔嗡！頂禮至尊聖度母〕
OM JE TSUN MA PHAK MA DRO MA LA CHAG TSAL LO
OM I supplicate to the Holy Arya Tara!

恰擦 卓瑪 紐瑪 巴摩 〔頂禮奮迅救度母〕
(1) CHAG TSAL DROL MA NYUR MA PA MO
Homage, Tara, quick one,

恰擦 卓瑪 紐瑪 巴摩 〔頂禮奮迅救度母〕
(2) CHAK TSAL DUN GAY DA WA KUN TU
Homage, Mother whose face is filled

嗡 傑尊瑪 帕瑪 卓瑪拉 恰擦洛〔嗡！頂禮至尊聖度母〕
OM JE TSUN MA PHAK MA DRO MA LA CHAG TSAL LO
OM I supplicate to the Holy Arya Tara!

恰擦 卓瑪 紐瑪 巴摩 〔頂禮奮迅救度母〕
(1) CHAG TSAL DROL MA NYUR MA PA MO
Homage, Tara, quick one,

恰擦 卓瑪 紐瑪 巴摩 〔頂禮奮迅救度母〕
(2) CHAK TSAL DUN GAY DA WA KUN TU
Homage, Mother whose face is filled
with the light of an array of a hundred full autumn moons,

shining with the brilliant open light

doing their utmost to aid the light of a thousand stars.

of the hosts of a thousand stars.

shining with the brilliant open light

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.

(5) CHAK TSAL TU TA RA HUNG YI GEY
Homage, Mother, filling all regions, sky and the realm of desire

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.

(6) 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.

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

PAH ROL TRUL KOR RAB TU JOM MA
with the sounds of TRET and PHAT,

YE KUM YEUN CHANG SHAB GYI NEN DE
Trampling with her right leg bent and the left extended,

ME BAR TRUG PA SHIN TU BAR MA
ablae with a raging wildfire.

Homage, Mother, destroying the magical devices of outsiders

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

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
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 KUN NEY KOR GAY
right leg extended, left bent, encompassed by joy,

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

(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 under worlds 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 纏都 給瑪【怨敵之身悉擊碎】
DRA YI LU NI RAB DU GEM MA
who shatters the bodies of enemies,

衣給 基貝 那尼 果必【十字莊嚴明咒吽】
YI GE CHU PAI NGAG NI KUO BA’I
saviouress manifesting from the rigpa of HUM,

日巴 吠列 卓瑪 寧瑪【明覺吽字聖度母】
RIG PA HUNG LE DROL MA NYI MA
arraying the sounds of the ten-syllable mantra.

吽各 南必 沙文 寧瑪【足踏吽相為種子】
HUNG GE NAM BA’I SA WUN NYI MA
whose seed syllable appears in the form of HUM,

日繞 滿大 惹當 必切【須彌布雪曼達拉】
RI RAB MEN DA RA DANG BIG CHE
shaking Mount Meru, Mandara, Binduchal,

及店 宋南 又哇 寧瑪【三世間界皆搖動】
JIG DEN SUM NAM YO WA NYI MA
and the triple world.

恰擦 拉衣 錯衣 南必【頂禮滅毒聖度母】
(18) CHAK TSAL LHA YI TSO YI NAM BA’I
Homage, Mother, holding the rabbit-marked moon,
RI DAK TAK GEN CHAK NA NAM MA
which is like a heavenly lake,

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.

Homage, Mother, whose two eyes
CHEN NYI PO LA U RAB SEL MA
are the sun and full moon, shining with brilliant light,
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:

Set out and arisen from one’s visualization,

A cloud of offerings as vast as Samamtabhadra’s aspiration

manifests and pervades the entire space of Dharmadhatu,

(which are) made to offer to the Noble Arya Tara and her retinues.

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

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!

恰耶 秋淨 恰佳尼 [右手根本善施印]
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.

二十一度母親讚文
PRAISES TO THE TWENTY ONE TARAS

嗡 傑尊瑪 帕瑪 卓瑪拉 恰擦洛（嗡！頂禮至尊聖度母）
OM JE TSUN MA PHAK MA DRO MA LA CHAG TSAL LO
OM I supplicate to the Holy Arya Tara!

恰擦 卓瑪 結瑪 巴摩（頂禮奮迅救度母）
(1) CHAG TSAL DROL MA NYUR MA PA MO
Homage, Tara, quick one,

接尼 給記 洛當 抓瑪（目如剎那電光照）
CHEN NI KAY CHIK LOK DANG DRA MA
heroine whose eyes flash like lightning,

記天 宋共 秋借 少及（三域怙主蓮花面）
JIG TEN SUM GONG CHOU CHE SHAL GYI
born from the opening corolla of the lotus face
給沙 些哇 列尼 雄瑪（花蕊綻放從中現）
GE SAR SHE WA LEH NI JUNG MA
of the lord of the triple world.

恰擦 屯給 大哇 昆都（頂禮月色白度母）
(2) CHAK TSAL DUN GAY DA WA KUN TU
Homage, Mother whose face is filled

剛哇 佳尼 乍貝 少瑪（秋百滿月聚集臉）
GANG WA GYA NI TSA BA’I SHAL MA
with the light of an array of a hundred full autumn moons,

嘎瑪 東抓 措巴 南吉（或千群星同匯聚）
KAR MA TONG DRA TSOK PA NAM GYI
shining with the brilliant open light

繞都 切為 喪繞 巴瑪（盡放威光極燦然）
RAP TU CHE WAY U RAP BAR MA
of the hosts of a thousand stars.

恰擦 色哦 秋涅 些吉（頂禮紫磨金色母）
(3) CHAK TSAL SER NGO CHU NEI GI GYI
Homage, Mother, golden one,

貝美 恰尼 南巴 見瑪（蓮花莊嚴其妙手）
PE ME CHAG NI NAM PAR GYEN MA
her hand adorned with a blue lotus,

淨巴 準竹 嘎托 西哇（佈施精進苦行靜）
JIN PA TSEUN DRU KA TUB SHI WA
whose field of practice is generosity, effort,
austerity, calm, acceptance, and meditation.

(4) CHAK TSAL DE SHIN SHEG BA’I TSOK TOR
Homage, Crown of Tathagata,

her actions endlessly victorious,

venerated by the sons of the conqueror

who have attained every single perfection.

with the sounds of TUTTARA and HUM,

trampling the seven worlds with her feet,
able 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,
美巴 除巴 欣都 巴瑪〔盛燃熊熊烈焰〕
ME BAR TRUG PA SHIN TU BAR MA
ablage with a raging wildfire.

恰擦 都列 及巴 千布〔頂禮大怖救度母〕
(8) CHAK TSAL TU RE JIK PA CHEN PO
homage, TURE, terrible lady.

都這 巴哦 南巴 中瑪〔摧毀一切兇猛魔〕
DU CHI PA WO NAM PAR JOM MA
who annihilates the warriors of Mara,

出及 少尼 周涅 店站〔蓮花容顏現犟眉〕
CHU GI SHAL NI TRO NYER DEN DZE
Slaying all enemies with a frown

抓哦 檀傑 瑪律 色瑪〔無餘斬盡諸仇怨〕
DRA WO THAM CHED MA LU SE MA
of wrath on her lotus face.

恰擦 共秋 宋錯 恰記〔頂禮三寶嚴印母〕
(9) CHAK TSAL KUN CHOU SUM TSOK CHAK GYI
Homage, Mother, her hand adorns her heart

梭摩 吐嘎 南巴 見瑪〔手指當胸露威嚴〕
SOR MO TU KAR NAM PAR GYEN MA
in a mudra that symbolizes the Three Jewels.

瑪律 秋及 可洛 見必〔莊嚴無餘諸方輪〕
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

SHED PA RA SHED TU TA RA YI
Subjugating Mara and the world

THAM CHED GUK PAR NU PA NYI MA
all the hosts of protectors of the earth.

TRO NYER YO WAI YI GEY HUNG GI
Moving her frowning brows, she saves
PONG PA TAM CHE NAM PAR DROL MA
all from poverty by the sound of HUM.

Homage, Mother, whose diadem
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,
DRA YI PUNG NI NAM PAR JOM MA
annihilating hosts of enemies.

TEL GYI NUN CHING SHAP GYI DUNG MA
who pounds on it with her feet.

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

MAI NGEN DEH SHI CHOD YUL NYI MA
whose field of activity is peaceful nirvana,
弟巴 千波 君巴 寧瑪 [摧毀一切大罪惡]
DIK PA CHEN PO JOM PA NYI MA
destroying great evils.

恰擦 昆涅 果熱 嘎為 [頂禮圍繞歡喜母]
(16) CHAK TSAL KUN NEY KOR RAB GA WAI
Homage, Mother, encompassed by joy.

抓衣 嚕尼 繞都 給瑪 [怨敵之身悉擊碎]
DRA YI LU NI RAB DU GEM MA
who shatters the bodies of enemies,

衣給 基貝 那尼 果必 [十字莊嚴明咒吽]
YI GE CHU PAI NGAG NI KUO BA’I
saviouress manifesting from the rigpa of HUM,

日巴 心列 卓瑪 寧瑪 [明覺吽字聖度母]
RIG PA HUNG LE DROL MA NYI MA
arraying the sounds of the ten-syllable mantra.

恰擦 都列 夏尼 達貝 [頂禮震撼三界母]
(17) CHAK TSAL TU RE SHAB NI DAP PEI
Homage, TURE, stamping her feet,

吽各 南必 沙文 寧瑪 [足踏吽相為種子]
HUNG GE NAM BA’I SA WUN NYI MA
whose seed syllable appears in the form of HUM,

日繞 滿大 惹當 必切 [須彌布雪曼達拉]
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.

CHAK TSAL LHA YI TSO YI NAM BA’I
Homage, Mother, holding the rabbit-marked moon,

TA RA NYI JEU PHAT CHI YI KEE
dispelling all poison with the sound of PHAT

DUD NAM MA LU PAR NI SEL MA
and the twice spoken TARA.

LA DANG MI AN CHI YI DEN MA
by gods and kimnaras,

KUN NEY GOR CHA GA WAY JIK GI
dispelling conflicts and bad dreams
TSUD DANG MI LAM NGEN PA SEL MA
with her armor of joy and splendor.

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CHAK TSAL NYI MA DA WA GYEN BA’I
Homage, Mother, whose two eyes

CHEN NYI PO LA U RAB SEL MA
are the sun and full moon, shining with brilliant light,

HA RA NYI JED TU TA RA YI
who dispels deadly disease

SHIN DU DRA PO RIM NED SEL MA
with TUTTARA and twice-spoken HARA.

SHI WAY TU DANG YANG DAK DEN MA
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.

The praises consisting of the root mantra and

supplication to the Twenty-One Arya Tara conclude here.

These Praises 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 布貢 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〕 [ 如實迎請而做供養]
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 嘎他 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

fueling us with the power of blessings.

Permeating throughout the bodies,

and fills all the beings with blessings.

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

OM JE TSUN MA PHAK MA DRO MA LA CHAG TSAL LO
OM I supplicate to the Holy Arya Tara!

Homage, Tara, quick one,

Homage, 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,
A net of practice is generosity, effort,usterity, calm, acceptance, and meditation.

Her actions endlessly victorious,
venerated by the sons of the conqueror
who have attained every single perfection.

Homage, Mother, filling all regions, sky and the realm of desire
with the sounds of TUTTARA and HUM,
trampling the seven worlds with her feet,

ability to summon all before her.

by Marut and different mighty ones.

of gandharvas and the walking dead.

with the sounds of TRET and PHAT,
Trampling with her right leg bent and the left extended,

ablaze with a raging wildfire.

Ablaze with a raging wildfire.

Ablaze with a raging wildfire.

Ablaze with a raging wildfire.

Ablaze with a raging wildfire.

Ablaze with a raging wildfire.

Ablaze with a raging wildfire.

Ablaze with a raging wildfire.

Ablaze with a raging wildfire.
Adorned with the universal wheel,

she radiates turbulent light.

she 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,

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

Tel Gyi Nun Ching Shap Gyi Dung Ma
who pounds on it with her feet.

TRO NYER GEN ZAD YI GEY HUNG GYI
Frowning wrathfully, she shatters

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

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.

Homage, TURE, stamping her feet,

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,
KUN NEY GOR CHA GA WAY JIK GI
dispelling conflicts and bad dreams

TSUD DANG MI LAM NGEN PA SEL MA
with her armor of joy and splendor.

CHEN NYI PO LA U RAB SEL MA
are the sun and full moon, shining with brilliant light,

SHIN DU DRA PO RIM NED SEL MA
with TUTTARA and twice-spoken HARA.

SHI WAY TU DANG YANG DAK DEN MA
by the array of the three natural states,
DON DANG RO LANG NU CHIN TSOG NAM
destroying the hosts of evil spirits, yaks and the walking dead,

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

These Praises to the Twenty-one Arya Taras were uttered by the great Buddha Nangdzed and quoted from a tantra.

With true devotion to the Noble Taras,

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,
whether taken by oneself or induced by others,

either by drinking or ingesting poisonous pills,

demonic forces, contagious diseases,

all types of sufferings one endures will be entirely eliminated

so will the sufferings of others.

Should one recite these praises two, three or seven times

one begets sons and daughters if they so wish;
NOR DOD PEI NYI NOR NAM NYI THOP
one attains abundance if they beseech wealth;

DOD PA THAM CHEI THOP PAR GYUR LA
all benevolent wishes shall be spontaneously fulfilled;

GEK NAM MEI CHING SO SOR JOM GYUR
all obstacles shall be removed in its entirety.

OM BENZAR, A MI TA, KUN DRA NI, HA NA HA NA, HUNG PHET
Mantra that purifies the mandala

OM SO BHA WA, SHU DHA SAR WA, DHAR MA, SWA BHA WA, SHU DRO HAM
Mantra for visualizing emptiness

TONG PI NGANG LE OM YI LE
A green letter OM appears from the state of emptiness and

RIN CHEN NU CHOK YANG BA’I NANG
transforms into a vast, rare vessel made of gem in which

DRU SUM LEH JUNG THOR MA NYI
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 呲 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 墜瑪 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 父哇 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 朱 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 塑
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 札悌 梭哈
果 樂 [献八供 手印 摇铃 打鼓]
NE WIDYA, SHAB DA, TRA TI TSA, SO HA,
fruits, music（8 Offering Mudra）

嗡 南哇 塔耶 贝美日[嗡 无量光佛莲花部]
OM NANG WA THA YEH PEI MEI RIK
OM From the mouth of Buddha Amitabha, the Lord of the Lotus Family,

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

桑傑 昆吉 陈列达[一切诸佛事业主]
SANG JEI KUN CHI TRIN LEI DAG
To the ruler of the enlightened activities of all Buddhas,

帕玛 卓玛 恰拉[敬礼赞颂圣度母]
PHA MA DROL MAR CHAK TSAL TOD
The Holy Arya Tara, I pay homage!

墀巴 哦巴 檀借拉[应礼赞颂诸圣众]
TOD PAR U PA THAM CHED LA
I pay homage to all the Noble Ones!
SHING DUL KUN CHI DRANG NYEN CHI
Who emanate as many purelands as there are particles of dust on earth!

LU DUD PA YI NAM KUN TU
I offer my body perpetually with utmost respect.

CHEU TU DEI PEI CHAK TSAL TROD.  [Recite with hands folded]
With the most excellent and pure faith, I supplicate and offer these praises!

JE TSUN PHA MA KHOR DANG JIE
The Holy Arya Tara and the retinues,

MIK MEI THU CHEH TSER GONG LA
who watch over (beings) with unconditional kindness and compassion.

DAG GI JIE TAR SOL WAY DUN
Please bless me that all my wishes

GEK MEI DRUP PAR JIN CHI LOP
can come true without any obstacle!

SANG JEH TEN PA DAR SHING JEH
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（輪迴三苦等痛苦）
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 卻欣 祝巴作（如法圓滿所需願）
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,
布吉 波拉 瑪欣都 [如母慈悲待親兒]
BU JIK PHO LA MA SHING DU
please look upon me like a mother would her own child and

札美 吐借 見吉素 [祈請視我無分離]
DAL MEI THU CHEI CHEN CHI SHU
never be apart from me!

傑尊 君店 爹瑪 吐借見 [聖尊薄伽梵母具大悲]
JET TSUN CHONG DEN DEI MA THU CHEI CHEN
Oh The Venerable Mother Conquerer, the Compassionate One,

達當 他耶 深見 湯借吉 [我與一切無邊有情眾]
DAG DANG THA YEI SEM CHEN THAM CHEI CHI
please bless me and all sentient beings without limitation that

作貝 桑傑 托巴 咲都所 [證得圓滿佛位祈加持]
DZOK PAY SANG GYAY THUB PAR TSAL DU SOL
thereby attaining the perfect Buddhahood!

在所有未來之未得之來世輪迴中
DEI MA THOB CHI TSEY RAB KUN DU YANG
In all future lifetimes that have yet to manifest in the cyclic existence,
I pray for your blessing that all the worldly and ultimate accidents, untimely death, nightmares, ominous signs, and harms created by eight types of terrors, be swiftly eradicated and pacified!
May we persevere and continue to progress in our virtuous practices, consistantly conduct the deity practice and visualize their holy appearances,
until I realize the state of emptiness and the transcendental bodhicitta!
I pray that I may take rebirth in the perfect and extraordinary mandalas of the Buddhas.
and be born in the center of the exquisite, sacred lotus

where the Supreme Buddha of Infinite Light utters the word of truth

about my future attainment of Buddhahood!

She who remains my principal deity since previous lifetimes,

mother of enlightened activities performed by all the Buddhas of the three times,

she who holds a blue Utpala flower, may you bring fortune!

Mother of all Buddhas, however extraordinary your form is,
可當 古側 參當 欣康當 ﹝壽命眷屬以及清淨剎﹞
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 ﹝本尊勝相實何等善妙﹞
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 鳥嘔 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，敬請度母亦守諾
As I have stated my aspiration, may the Holy Arya Tara be reminded of her promise as well!
Visualize the deity in front dissolve into oneself.

Please bless me that I become undifferentiated from you!

One's appearance becomes none other than the Arya Tara,

appearing but without inherent nature.

Having established oneself as an emanation of Arya Tara, abide in the vajra pride and recite the 10-syllable mantra as many times as possible; then proceed to recite the 100-syllable mantra.

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,

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

嗡 切吉 森見 屯昆咋 [您將圓滿度眾行]
OM CHEI CHI SEM CHEN DUN KUN TSEN
OM, you who accomplish the purpose of all sentient beings,

傑素 屯貝 哨祝作 [請賜隨順諸悉地]
JYE SU THUN PAY NGO DRUP TSOL
Please grant us spiritual attainments according to our conducive circumstances.

桑傑 又都 些涅江 [雖已登置佛淨土]
SANG JEI YUL DU SHEK NYE CHANG
Although you have ascended to Buddha's pure realm,

拉洋 君巴 扎都梭，邊札木 [至心祈禱再降臨]
LAR YANG CHEUN PAR DZED DU SOL, BEN ZRA MU
we pray wholeheartedly for your return once again.

如此誦後，將客尊請走。
Sending off the guests after recitation

嗡 弟尼 店當 藍吉都 [嗡 加持令與身合一]
OM DHI NI DEN DANG LAN GI DU
OM May the blessing remain indivisible from us

孔哇 西都 素涅江 [與此世間共恆常]
KHOR WA SI DU SHUG NYE CHANG
for as long as the universe endures.

涅美 切當 汪秋當 [無病長壽且自在]
NYE MAY TSE DANG WANG CHOU DANG
May there be health, longevity, and freedom!
CHOU NAM LEI PAR TSAL DU SOL
May we attain perfect ultimate Buddhahood!

OM SU TRA DI TA BENZAR YE SO HA

LHA DANG RANG SEM YER MEI PA
The deity and oneself become inseparable.

OM SU TRA DI TA BENZAR YE SO HA

CHEI YING NYER MAY NANG DU SHAK
One abides in the basic space of original purity. Meditate while dissolving into the state of emptiness.

DE WA DI YI NYUR DU DAG
By the virtue of this practice

PHA MA DROL MA DRUB GYUR NEI
may I quickly realize the Noble Green Tara!

DRO WA CHIG CHANG MA LU PA
May all beings be benefited without exception!

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, do not recite the general offerings to the three treasures. If you do not, then simply meditate.

If you have support for [practicing] Arya Tara, that is excellent. 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 treasures. If you do not, then simply meditate [without them].
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  
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