The Essence of the Two Accumulations

The Mandala Ritual from the Profound Essence Tara, a Mind Treasure

by Jamgon Kongtrul Lodro Thaye
The Seven Line Prayer to Padmasambhava

In the northwest of Uddiyana
Endowed with the most marvelous siddhi,
Surrounded by a host of many dakinis,
In the center of a lotus stem
Renowned as Lotus Born,
I practice following your example.

Please come and grant your blessings.
Buddha of the three times, Guru Rinpoche,

Manifest your power to vanquish evil and dispel all obstacles.

Master of all siddhis, abiding in great bliss,

We pray for blessing!

Grant the blessing that outer, inner, and secret obstacles be pacified

And our wishes spontaneously fulfilled.
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Namo guru ārya tārayai

More wondrous in resolve and activity

Than the guides and their offspring of the three times

Is Tara, the Mother. Bowing to her, I’ll teach

Her practice according to kriya and charya.
This Profound Essence ritual contains the quintessence of the most profound practice, so it need not be complicated. However, there are two versions, a longer and a shorter: one slightly more elaborate and one for daily practice.

For the first, set out an image of Venerable Tara—either a painting or a sculpture—and other representations of the Jewels. On a clean shelf in front of them, arrange the two waters, the enjoyments, a round white torma, cleansing water, an offering mandala, and grains for scattering. If you are able, bathe, and practice clean behavior. If you are unable, do the practice in the morning, for example, before you become tainted by meat and alcohol.

Motivated by a wish for emancipation from samsara and by bodhichitta, go for refuge and rouse bodhichitta:
Invitation, Refuge and Bodhichitta

Imagine: Venerable Tara appears clearly in the sky before me.

Namo I and all beings go for refuge
To Tara, the essence of all jewels.

We rouse aspirational bodhichitta
And engage in this profound path.

Repeat three times.
The Seven Branch Prayer to Tara

Gathering the accumulations:

Je tsün pak ma dröl ma dang
To venerable Noble Tara

Gyel wa se che tam che la
In the three times and ten directions,

Chok chu dü sum zhuk pa yi
And all victors and their heirs

Kün ne de pe chak gyio
I pay homage with utter faith.
I offer flowers, incense, lamps,
Both real and mentally created.

Both under the afflictions’ sway.

Noble assembly, please accept them.

I confess the ten nonvirtues,
Five heinous acts, and all misdeeds
I’ve done from beginningless time till now
When under the afflictions’ sway.
I rejoice in the merit of all virtues

By shravakas, pratyekabuddhas,

Please turn the wheel of dharma of

Bodhisattvas, and other beings.

Accumulated in the three times

Bodhisattvas, and other beings.

The Great, Foundation, and common vehicles

And intellects of sentient beings.
Until samsara has been emptied,
But look with compassion on all beings,
May all the merit I’ve amassed
And before long, may I become

Please do not pass into nirvana,
Who sink in the ocean of suffering.
Become the cause of enlightenment,
A glorious guide for wandering beings.
Blessing the Offerings

In this realm of Padmavyuha,
Thus cleanse and purify.

Boundless in form and ornament,
Blessing the Offerings

Are inconceivable offerings,
Both divine and born of samadhi.

In this realm of Padmavyuha,
Thus cleanse and purify.

Boundless in form and ornament,
Blessing the Offerings

Are inconceivable offerings,
Both divine and born of samadhi.
om vajra argham āḥ hūṃ  
om vajra pādyam āḥ hūṃ  
om vajra puṣhpe āḥ hūṃ  
om vajra dhūpe āḥ hūṃ

om vajra āloke āḥ hūṃ  
om vajra gandhe āḥ hūṃ  
om vajra naividyā āḥ hūṃ  
om vajra śhapda āḥ hūṃ

om vajra spharaṇa khaṃ
Invitation and Offering the Seat to the Three Jewels

First, pay homage and make offerings to the Three Jewels in general:

In the sky before me, all the gurus, buddhas, and bodhisattvas of the ten directions and four times VAJRA SAMĀJĀH

For each and every being, a protector,
You vanquished the ferocious hordes of Mara.

Bhagavan, you know all things just as they are;
I pray you come here with your retinue.

chok chu dü zhi la ma gyel wa se dang che pa tam che dün gyi nam khar vajra sa ma jah
ma lü sem chen kün gyi gön gyur ching
dü de pung che mi ze jom dze lha
ngö nam ma lü ji zhin khyen gyur pe
chom den khor che ne dir shek su söl
padma kamalāya stvaṃ
I prostrate to all lions among humans,
In the three times in worlds of ten directions
As many as appear, excepting none,
Sincerely with my body, speech, and mind.

The Seven Branches

I prostrate to all lions among humans,
As many as appear, excepting none,
Sincerely with my body, speech, and mind.

In the three times in worlds of ten directions
Sincerely with my body, speech, and mind.
With the power of this prayer for excellent conduct, I fully prostrate to all victors with all the victors right before my mind. I thus imagine that victorious ones are buddhas in the midst of bodhisattvas. Completely fill the entire dharma expanse.

As many bodies as atoms in all realms Upon one atom, numerous as atoms Are buddhas in the midst of bodhisattvas.

I thus imagine that victorious ones Completely fill the entire dharma expanse.
With sounds from oceans of melodious traits
Whose oceans of praiseworthiness will never
I make an offering to these victors of
Cymbals and ointments, the best parasols,

I extol the qualities of all the victors,
Run dry, and praise all of the sugatas.

The best of flowers and the finest garlands,
The best of lamps, and incense the most fine.

Cymbals and ointments, the best parasols,
I make an offering to these victors of

And powders in heaps equal to Mount Meru,

I also imagine offering to all victors

The finest robes, the finest fragrances,

Arranged in the most sublime of displays.

That which is vast and unsurpassable.

The power of faith in excellent conduct.
Under the influence of desire, aversion,
Using my body, speech, and also mind—
And I rejoice in all that is the merit
Pratyekabuddhas, learners, and nonlearners,

And ignorance, I have committed wrongs
I confess each and every one of them.
Of all the victors and the buddhas’ children,
Of all the wanderers of the ten directions.

dö chak zhe dang ti muk wang gi ni
Under the influence of desire, aversion,
dik pa dak gi gyi pa chi chi pa
Using my body, speech, and also mind—
chok chü gyel wa kün dang sang gye se
And I rejoice in all that is the merit
dro wa kün gyi sö nam gang la yang
Pratyekabuddhas, learners, and nonlearners,
lü dang ngak dang de zhin yi kyi kyang
And ignorance, I have committed wrongs
de dak tam che dak gi so sor shak
I confess each and every one of them.
rang gyel nam dang lop dang mi lop dang
Of all the victors and the buddhas’ children,
de dak kün gyi je su dak yi rang
Of all the wanderers of the ten directions.
I request all those guardians who have wakened to buddhahood and found detachment—to turn the Wheel that cannot be surpassed.

The lamps of the worlds of the ten directions—to aid and bring well-being to all wanderers.

With my palms joined, I supplicate all those who wish to demonstrate nirvana to stay.

For as many aeons as atoms in the realms.
I dedicate to enlightenment whatever
And offering, confessing, and rejoicing,
Slight merit I have gathered from prostrating,
Requesting, and from making supplications.

chak tsel wa dang chö ching shak pa dang
ge wa chung ze dak gi chi sak pa
I dedicate to enlightenment whatever
And offering, confessing, and rejoicing,
Slight merit I have gathered from prostrating,
Requesting, and from making supplications.
Oṃ āḥ hūṃ
Continuously, I emanate

Wealth, and accumulations of virtue;

Untold divine and human delights—

My own and infinite beings’ bodies,
The four lands, Meru, the sun, and moon—
As Samantabhadra’s offering clouds.

Mandala Offering
I offer them always with devotion

The gods of wealth, and dharma protectors.

The great accumulation of merit,
And may the light of wisdom increase.

To the precious Three Jewels and Roots,
May I perfectly complete

Thus, offer a mandala.
Namo Buddhas, dharma, sangha, gurus,

Gods of wealth and terma guardians—

One wisdom essence in manifold ways—

Yidams, dakinis, dharma protectors,

You guard and protect all wanderers

Request Your Wishes

na mo sang gye chö dang gen dün dang
NAMO Buddhhas, dharma, sangha, gurus,

chö sung nor lha ter gyi dak
Gods of wealth and terma guardians—

rang zhin ma gak chir yang tön
One wisdom essence in manifold ways—

la ma yi dam khan dro dang
Yidams, dakinis, dharma protectors,

ye she chik gi ngo wo le
The unceasing nature appearing from

tuk je trin le me po che
You guard and protect all wanderers
Through wonderful, compassionate deeds.

In your compassion, please always protect

Bless us that illness and harm be quelled,

To you, whose nature is wisdom and love,

All infinite sentient beings and me.

That we live long and our merit increase.

I prostrate, go for heartfelt refuge,

And offer my body and belongings.

And offer my body and belongings.

And offer my body and belongings.

And offer my body and belongings.
Please bless us so that all our aims

...Be fulfilled according to dharma.

Thus, request your wishes.

Next, make offerings specifically to the venerable Tara, and recite the tantra of praises:
Self and Front Visualizations

rang nyi ke chik dren dzok su
Complete the moment I think of her,

tuk kar da teng tam jang gu
On a moon in my heart is a green tāṃ

pak ma nam trül nyer chik dang
Inviting to the sky before me

dün gyi nam khar chen drang gyur
And the Jewels in vast and billowing clouds.

je tsün pak me kur sel we
I appear as Venerable Tara

de le ö zer pak ye trö
That shines innumerable rays of light,

kön chok gya tsö trin tro wa
Tara’s twenty-one emanations
Invitation

Tāṃ The expanse of luminous, unborn dharmakaya
Appears as Tara’s unceasing wisdom body,

The expanse of luminous, unborn dharmakaya
Appears as Tara’s unceasing wisdom body,

Gak me pak me ye she kur
Please come here, ĀRYA TĀRE JAH
Offering the Lotus Seat

In your compassion for me and beings,

Through your miraculous powers as long

As I make offerings to you.
Oṃ I fill the dharmadhatu full
With real and imagined offerings
To offer Tara and retinue.

Oṃ ngö jor yi le jung wa yi
kün tu zang pö chö trin gyi
Oṃ I fill the dharmadhatu full
With real and imagined offerings
To offer Tara and retinue.

chö ying gye par kang je te
pak ma dröl ma khor che chö
In clouds just like Samantabhadra’s
To offer Tara and retinue.

Presenting Offerings
That was the invitation and general offerings.

That was the invitation and general offerings.

That was the invitation and general offerings.

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That was the invitation and general offerings.
Mandala Offering

Oṃ āḥ hūṃ kham sum nö chü pel jor dang
Oṃ āḥ hūṃ I offer you compassionate ones

Tuk je dak nyi nam la bül
My body, belongings, and all virtue—

Oṃ sarva tathāgata ratna maṇḍala pūja ho

Oṃ sarva tathāgata ratna maṇḍala pūja ho

Dak lü long chö ge tsok kün
The three realms’ worlds and beings and wealth,

Zhe ne jin gyi lap tu söl
Please accept them and grant your blessings.

Oṃ sarva tathāgata ratna maṇḍala pūja ho

Offer the particular mandala and then recite the tantra, the
King of Praises, two times:
Homage to the venerable Noble Tara.

Oṃ je tsun ma pak ma drol ma la chak tsel lo
Homage! TĀRE, swift, heroic,

Chak tsel ta re nyur ma pa mo
tut ta re yi jik pa sel ma
Homage! TUTTĀRE, you banish danger.

Tu re don kun jin pe drol ma
sva ha yi ge khyö la dü do
TURE, you bestow all welfare.
SVĀHĀ, I bow down before you.
Homage! Tara, swift, heroic,

Born from the open lotus blossom

You, whose face combines a Blaze with beams of light as brilliant

Face of the Three Worlds’ Protector.

Hundred autumn moons at fullest,

As a thousand constellations.

As a thousand constellations.
chak tsel ser ngo chu ne kye kyi
Homage! Golden one whose hand is

jin pa tsön drü ka tup zhi wa
Your domain is giving, effort,

chak tsel de zhin shek pe tsuk tor
Homage! Boundlessly triumphant,

ma lü pa röl chin pa top pe
Are revered by bodhisattvas

peme chak ni nam par gyen ma
Graced with a blue lotus flower,

zö pa sam ten chö yül nyi ma
Discipline, peace, patience, dhyana.

ta ye nam par gyel war chö ma
You, tathagata’s ushnisha,

gyel we se kyi shin tu ten ma
Who’ve attained all paramitas.
Homage! With Tuttāra hūṃ, you
Trampling on the seven world realms,
You are praised by hosts of spirits,
Fill Desire, Form and Formless.

Able to summon every being.

Vayu, and all lords revere you.
Gandharvas, vetalas, and yakshas.

Homage! Indra, Agni, Brahma,
Trampling on the seven world realms,
You are praised by hosts of spirits,
Gandharvas, vetalas, and yakshas.
Homage! With a TRAṬ and PHAṬ you
Right bent, left straight, your feet trample;

Ye kum yön kyang zhap kyi nen te
Flames burn, blaze, and roil intensely.

Chak tsel tu re jik pa chen mo
Homage! Terrifying TURE,

Chu kye zhel ni tro nyer den dze
Lotus-faced and fiercely scowling,

Pa röl trül khor rap tu jom ma
Crush opponents’ cursed devices.

Me bar truk pa shin tu bar ma
Vanquisher of mighty maras,

Dü kyi pa wo nam par jom ma
You slay every adversary.
Homage! At your heart, your fingers
Ornamented by a wheel, your
Homage! Your crown of delight and
With your laugh, deep laugh Tuttāra,
Grace you with the Three Jewels’ mudra.
Dazzling light fills all directions.
Splendor shines forth streaming light rays.
You subdue the worlds and maras.
Homage! You are able to summon
Your scowl trembles and the sound ḪŪṂ

Homage! Crescent moon tiara,
From your tresses, Amitabha

All the hosts of earth protectors.
Liberates from all deprivation.

All your jewelry blazes brightly.
Constantly shines brilliant light rays.
Homage! Standing in a blazing Right straight, left bent, wreathed in joy, you Homage! With your palms and soles, you Scowling, with the letter hūṃ you Ring of aeon-ending fire, Vanquish hosts of adversaries. Strike and stomp on the earth’s surface. Crush those on the seven levels.
Homage! Blissful, virtuous, peaceful,

With the svāhā joined to oṃ, you

Overpower great wrongdoing.

Homage! Wreathed in joy, you crush the

Bodies of all adversaries.

The arrangement of ten letters

And awareness hūṃ shine brightly.
Homage! TURE, your feet stamping,
You make the three worlds and Meru,
Marked by a hare, the moon you

With a HŪM as your seed letter,
Vindhya, and Mandara tremble.
Hold looks like a lake in heaven.

Thoroughly destroy all poisons.

Saying TĀRA twice with PHAT, you
Homage! Kings of hosts of devas,

Armored in delight, your brilliance

Gods, and kinnaras revere you.

Clears away bad dreams and conflict.

Sun and moon—shine radiantly.

You dispel severe contagion.

chak tsel lha yi tsok nam gyel po  
Homage! Kings of hosts of devas,

kün ne go cha ga we ji kyi  
Armored in delight, your brilliance

tsö dang mi lam ngen pa sel ma  
Clears away bad dreams and conflict.

chen nyi po la ö rap sel ma  
Sun and moon—shine radiantly.

shin tu drak pö rim ne sel ma  
You dispel severe contagion.
Homage! The three natures placed, you,
Ture most sublime, you vanquish

These are praises of the root mantras
Have the power of pacifying.

Hordes of döns, vetalas, and yakshas.

And the twenty-one-fold homage.
Presenting Offerings

Oṃ I fill the dharmadhatu full
In clouds just like Samantabhadra’s
To offer Tara and retinue.

Om ngö jor yi le jung wa yi
With real and imagined offerings
Pak ma dröl ma khor che chö
To offer Tara and retinue.
oṃ ārya tāre saparivāra vajra arghaṃ praticcha svāhā
oṃ ārya tāre saparivāra vajra puṣhpe praticcha svāhā
oṃ ārya tāre saparivāra vajra āloke praticcha svāhā
oṃ ārya tāre saparivāra vajra naividya praticcha svāhā
oṃ ārya tāre saparivāra vajra pādyaṃ praticcha svāhā
oṃ ārya tāre saparivāra vajra dhūpe praticcha svāhā
oṃ ārya tāre saparivāra vajra gandhe praticcha svāhā
oṃ ārya tāre saparivāra vajra śhapda praticcha svāhā
Mandala Offering

Oṃ āḥ hūṃ kham sum nö chū pel jor dang
Oṃ āḥ hūṃ I offer you compassionate ones

Tuk je dak nyi nam la bül
My body, belongings, and all virtue—

Oṃ sarva tathāgata ratna maṇḍala pūja ho
Having presented offerings and a mandala as above:

The three realms’ worlds and beings and wealth,
Please accept them and grant your blessings.
Her right hand in the mudra of giving

Sheltering me and all to protect,

Imagining this, recite the Twenty-One Homages three times.

Changes to the mudra of refuge,

Relieving us of every peril.

Imagining this, recite the Twenty-One Homages three times.
The Twenty-One Homages

Homage to the venerable Noble Tara.

chanting

Homage!

Tāre, swift, heroic,
Tuttāre, you banish danger.
Svāhā, I bow down before you.

om je tsun ma pak ma drol ma la chak tsel lo
Homage! Tāre, swift, heroic,
Tuttāre, you banish danger.
Svāhā, I bow down before you.

The Twenty-One Homages
Homage! Tara, swift, heroic,
Born from the open lotus blossom

You, whose face combines a Blaze with beams of light as brilliant
Face of the Three Worlds’ Protector.

Hundred autumn moons at fullest,
As a thousand constellations.

chak tsel dröl ma nyur ma pa mo
Homage! Tara, swift, heroic,

chen ni ke chik lok dang dra ma
You with flashing lightning eyes were

ge sar je wa le ni jung ma
Face of the Three Worlds’ Protector.

gang wa gya ni tsek pe zhel ma
Hundred autumn moons at fullest,

rap tu che we ö rap bar ma
As a thousand constellations.

kar ma tong trak tsok pa nam kyi
Blaze with beams of light as brilliant

phig zho dröl ma myur ma dpo’i mo
ai jik ten go sum go kye Zhel gyi

shojzho le dpa’i cnyi dza’i rta
chak tsel ton ke da wa kun tu

shan la le dpa’i mchog pa byams kyi
kar ma tong trak tsok pa nam kyi

shon la dpa’i ston go’i ston
chen ni ke chik lok dang dra ma

ge sar je wa le ni jung ma
Face of the Three Worlds’ Protector.

gang wa gya ni tsek pe zhel ma
Hundred autumn moons at fullest,

rap tu che we ö rap bar ma
As a thousand constellations.
Homage! Golden one whose hand is
Your domain is giving, effort,
Boundlessly triumphant,
Are revered by bodhisattvas
Graced with a blue lotus flower,
Discipline, peace, patience, dhyana.
You, tathagata’s ushnisha,
Who’ve attained all paramitas.

Chak tsel ser ngo chu ne kye kyi
Homage! Golden one whose hand is

Jin pa tsön drü ka tup zhi wa
Your domain is giving, effort,

Chak tsel de zhin shek pe tsuk tor
Boundlessly triumphant,

Ma lü pa röl chin pa top pe
Are revered by bodhisattvas

Peme chak ni nam par gyen ma
Graced with a blue lotus flower,

Zö pa sam ten chö yül nyi ma
Discipline, peace, patience, dhyana.

Ta ye nam par gyel war chö ma
You, tathagata’s ushnisha,

Gyel we se kyi shin tu ten ma
Who’ve attained all paramitas.
Homage! With TUTTĀRA HŪṂ, you
Trampling on the seven world realms,
You are praised by hosts of spirits,
Able to summon every being.
Vayu, and all lords revere you.
I am Indra, Agni, Brahma,
Gandharvas, vetalas, and yakshas.
Fill Desire, Form and Formless.
"Able to summon all beings."
Vayu, and all lords revere you.
Gandharvas, vetalas, and yakshas.
You are praised by hosts of spirits,
Able to summon all beings."
Vayu, and all lords revere you.
Gandharvas, vetalas, and yakshas.
Homage! With a TRAṬ and PHAṬ you
Right bent, left straight, your feet trample;
Crush opponents’ cursed devices.

Homage! Terrifying TURE,
Flames burn, blaze, and roil intensely.
Vanquisher of mighty maras,
You slay every adversary.

Lotus-faced and fiercely scowling,
chak tsel tre che ja dang pe kyi
ye kum yön kyang zhap kyi nen te

chak tsel tu re jik pa chen mo
dü kyi pa wo nam par jom ma
dra wo tam che ma lü sö ma
Homage! At your heart, your fingers
Ornamented by a wheel, your
Homage! Your crown of delight and
With your laugh, deep laugh

Grace you with the Three Jewels’ mudra.
Dazzling light fills all directions.
Splendor shines forth streaming light rays.
You subdue the worlds and maras.
Homage! You are able to summon
Your scowl trembles and the sound hūṃ

Homage! Crescent moon tiara,
All the hosts of earth protectors.

Your scowl trembles and the sound hūṃ
Liberates from all deprivation.

Homage! Crescent moon tiara,
All your jewelry blazes brightly.

Homage! Crescent moon tiara,
Constantly shines brilliant light rays.
Homage! Standing in a blazing
Right straight, left bent, wreathed in joy, you

Homage! With your palms and soles, you

Scowling, with the letter \textit{hūṃ} you

Ring of aeon-ending fire,

Vanquish hosts of adversaries.

Strike and stomp on the earth’s surface.

Crush those on the seven levels.
Homage! Blissful, virtuous, peaceful,
With the svāhā joined to oṃ, you

Your domain is peace-nirvana.

Overpower great wrongdoing.

Homage! Wreathed in joy, you crush the Bodies of all adversaries.

The arrangement of ten letters

And awareness hūṃ shine brightly.
Homage! Ture, your feet stamping,
You make the three worlds and Meru,

Marked by a hare, the moon you
Vindhya, and Mandara tremble.

With a hūṃ as your seed letter,
Hold looks like a lake in heaven.

Thoroughly destroy all poisons.
Homage! Kings of hosts of devas,
Armored in delight, your brilliance
Homage! Your two eyes—the fullest

Saying HARA twice TUTTARE,
Gods, and kinnaras revere you.
Clears away bad dreams and conflict.

Sun and moon—shine radiantly.
You dispel severe contagion.
Homage! The three natures placed, you
True most sublime, you vanquish

These are praises of the root mantras
Have the power of pacifying.

Hordes of döns, vetalas, and yakshas.

And the twenty-one-fold homage.
Back to beginning of Praises.
Presenting Offerings

Oṃ ngö jor yi le jung wa yi
Oṃ I fill the dharmadhatu full

Chö ying gye par kang je te
In clouds just like Samantabhadra’s

Kün tu zang pö chö trin gyi
With real and imagined offerings

Pak ma dröl ma khor che chö
To offer Tara and retinue.
oṃ ārya tāre saparivāra vajra arghaṃ pratīccha svāhā
doṣhe phaṭhe bhaṅghe pratīccha svāhā
doṣhe mānṣhe sāphe mānṣhe sāphe praṭīccha svāhā
oṃ ārya tāre saparivāra vajra pādyaṃ pratīccha svāhā
oṃ ārya tāre saparivāra vajra dhūpe pratīccha svāhā
oṃ ārya tāre saparivāra vajra gandhe pratīccha svāhā
oṃ ārya tāre saparivāra vajra śhapda pratīccha svāhā
Mandala Offering

Oṃ āḥ hūṃ kham sum nö chü pel jor dang
Oṃ āḥ hūṃ I offer you compassionate ones

Tuk je dak nyi nam la bül
My body, belongings, and all virtue—

Oṃ sarva tathāgata ratna maṇḍala pūja ho
Thus, again present offerings and a mandala as before.

Oṃ sarva tathāgata ratna maṇḍala pūja ho
The three realms’ worlds and beings and wealth,

Dak lü long chö ge tsok kūn
Please accept them and grant your blessings.

Zhe ne jin gyi lap tu söl

Thus, again present offerings and a mandala as before.
A stream of nectar flows from Tara,
Through our crowns and filling our bodies;
Entering me and those to protect
We thus receive her blessings in full.

Imagining this, recite the Twenty-One Homages, as before, seven times.
The Twenty-One Homages

Homage to the venerable Noble Tara.

Homage! TĀRE, swift, heroic,

Tuttāre, you banish danger.

Svāhā, I bow down before you.

οṁ je tsun ma pak ma drol ma la chak tsel lo
Homage to the venerable Noble Tara.

chak tsel ta re nyur ma pa mo
Homage! TĀRE, swift, heroic,

tut ta re yi jik pa sel ma
TUTTĀRE, you banish danger.

tu re don kun jin pe drol ma
TURE, you bestow all welfare.

sva ha yi ge khyö la dü do
Svāhā, I bow down before you.
Homage! Tara, swift, heroic,
Born from the open lotus blossom

You with flashing lightning eyes were Face of the Three Worlds’ Protector.

Hundred autumn moons at fullest,
As a thousand constellations.
Homage! Golden one whose hand is
Y our domain is giving, effort,

Boundlessly triumphant,
Are revered by bodhisattvas

Graced with a blue lotus flower,
Discipline, peace, patience, dhyana.

Your, tathagata’s ushnisha,
Who’ve attained all paramitas.

Homage! Boundlessly triumphant,
Are revered by bodhisattvas

Graced with a blue lotus flower,
Discipline, peace, patience, dhyana.

Your, tathagata’s ushnisha,
Who’ve attained all paramitas.
Homage! With TUTTĀRA HŪṂ, you
Trampling on the seven world realms,
You are praised by hosts of spirits,
Able to summon every being.

Homage! Indra, Agni, Brahma,
Vayu, and all lords revere you.
Gandharvas, vetalas, and yakshas.
Homage! With a TRAT and PHAT you
Right bent, left straight, your feet trample;

Homage! Terrifying TURE,
Lotus-faced and fiercely scowling,

Crush opponents’ cursed devices.
Flames burn, blaze, and roil intensely.

Vanquisher of mighty maras,
You slay every adversary.
Homage! At your heart, your fingers
Ornamented by a wheel, your
Homage! Your crown of delight and
With your laugh, deep laugh
Tuttāra,
Grace you with the Three Jewels’ mudra.
Dazzling light fills all directions.
Splendor shines forth streaming light rays.
You subdue the worlds and maras.

chak tsel kön chok sum tsön chak gye
ma lü chok kyi khor lö gyen pe
chak tsel rap tu ga wa ji pe
zhe pa rap zhe tut ta ra yi

sor mö tuk kar nam par gyen ma
rang gi ö kyi tsok nam truk ma
u gyen ö kyi treng wa pel ma
dü dang jik ten wang du dze ma
Homage! You are able to summon

Your scowl trembles and the sound हुं

Homage! Crescent moon tiara,

All the hosts of earth protectors.

Your scowl trembles and the sound हुं

Liberates from all deprivation.

Homage! Crescent moon tiara,

All your jewelry blazes brightly.

Homage! Crescent moon tiara,

Constantly shines brilliant light rays.
Homage! Standing in a blazing Right straight, left bent, wreathed in joy, you

Scowling, with the letter हूँ you

Ring of aeon-ending fire,

Vanquish hosts of adversaries.

Strike and stomp on the earth’s surface.

Crush those on the seven levels.
Homage! Blissful, virtuous, peaceful,
With the svāhā joined to oṃ, you
Your domain is peace-nirvana.
Overpower great wrongdoing.
Homage! Wreathed in joy, you crush the Bodies of all adversaries.
The arrangement of ten letters
And awareness hūṃ shine brightly.
Homage! Ture, your feet stamping,

You make the three worlds and Meru,

Homage! Marked by a hare, the moon you

Saying tāra twice with phāṭ, you

Vindhya, and Mandara tremble.

With a hūṃ as your seed letter,

Hold looks like a lake in heaven.

Thoroughly destroy all poisons.

ıkl tsel tu re zhap ni dap pe

ri rap men dha ra dang bik je

chak tsel lha yi tso yi nam pe

ta ra nyi jö pe kyi yi ge

chak tsel tu re zhap ni dap pe

hum gi nam pe sa bön nyi ma

jik ten sum nam yo wa nyi ma

ri dak tak chen chak na nam ma

ta ra nyi jö pe kyi yi ge

Saying tāra twice with phāṭ, you

Thoroughly destroy all poisons.
Homage! Kings of hosts of devas,
Armored in delight, your brilliance
Homage! Your two eyes—the fullest
Saying HARA twice TUTTARE,

Gods, and kinnaras revere you.
Clears away bad dreams and conflict.
Sun and moon—shine radiantly.
You dispel severe contagion.

chak tsel lha yi tsok nam gyel po
kün ne go cha ga we ji kyi
chak tsel nyi ma da wa gye pe
ha ra nyi jö tut ta ra yi

lha dang mi am chi yi ten ma
tsö dang mi lam ngen pa sel ma
chen nyi po la ö rap sel ma
shin tu drak pö rim ne sel ma

Chak tsel lha yi tsok nam gyel po
Kün ne go cha ga we ji kyi
Chak tsel nyi ma da wa gye pe
Ha ra nyi jö tut ta ra yi
Homage! The three natures placed, you

Have the power of pacifying.

Ture most sublime, you vanquish

Hordes of döns, vetalas, and yakshas.

These are praises of the root mantras

And the twenty-one-fold homage.

Back to beginning of Praises.
The Benefits

Then, the benefits:

Wise ones with sincere devotion

Rise, and • chant them • at dawn and dusk will

All misdeeds eliminated,

For the devi who recall her,

Gain reprieve from every peril,

All the lower realms averted.

Iha mo la gü yang dak den pe
sö dang to rang lang par je ne
dik pa tam che rap tu zhi wa

lo den gang gi rap de jö de
dren pe mi jik tam che rap ter
ngen dro tam che jom pa nyi do

Then the benefits:

Then, the benefits:
Seven times ten million victors

Soon will grant initiation.

They’ll gain greatness in this life and
Reach the ultimate state of buddha.

Thinking of her neutralizes

The most virulent of poisons—
Whether they were drunk or eaten.
This removes the pains of being

For oneself and other beings.

Those who want a child will have one;

All desires will be fulfilled and

• Stricken by • spirits, plagues, and poisons

If said twice, thrice, seven times, then

Those who want wealth will obtain it.

All obstructions will be vanquished.
The Torma Offering

From the empty expanse, an om becomes

There, the three seeds become a torma,

A vast, supreme, and precious vessel.  oṃ āḥ hūṃ

repeat three times.

The nectar of untainted wisdom.  oṃ āḥ hūṃ
Thus, recite three times to offer to the principal deities.

And this three times to offer to the guests:
Om In your great wisdom, please behold

This excellent torma offering.

Please enjoy it as great bliss

And grant us all accomplishments.

Thus, request your wishes and offer with just the mantras.
Offerings

ॐ अर्या तारे सापरिवारा वज्रार्घम्प्रतिच्छा स्वाहा

ॐ अर्या तारे सापरिवारा वज्रापूष्पे प्रतिच्छा स्वाहा

ॐ अर्या तारे सापरिवारा वज्रालोके प्रतिच्छा स्वाहा

ॐ अर्या तारे सापरिवारा वज्रानैविद्या प्रतिच्छा स्वाहा

ॐ अर्या तारे सापरिवारा वज्रापाद्यम प्रतिच्छा स्वाहा

ॐ अर्या तारे सापरिवारा वज्राधुपे प्रतिच्छा स्वाहा

ॐ अर्या तारे सापरिवारा वज्रागन्धे प्रतिच्छा स्वाहा

ॐ अर्या तारे सापरिवारा वज्राशह्पद प्रतिच्छा स्वाहा

ॐ अर्या तारे सापरिवारा वज्राधुपे प्रतिच्छा स्वाहा

ॐ अर्या तारे सापरिवारा वज्रागन्धे प्रतिच्छा स्वाहा

ॐ अर्या तारे सापरिवारा वज्राशह्पद प्रतिच्छा स्वाहा
Praises

Oṃ Arising from Lokeshvara’s face

You fulfill all buddhas’ activity—

In Amitabha’s lotus family,

Homage and praise to Noble Tara.

As there are atoms in all realms,

As there are atoms in all realms,

In every way with utmost faith.
Supplication for the Fulfillment of Wishes

Join your palms and request your specific wishes:

Tara and retinue, please hold us
And grant your blessings so our prayers
Make it so that Buddhism thrives
And masters live long in harmony.

In nonreferential compassion,
May be fulfilled without obstruction.
Quell all harmful obstacles;

Make illness, famine, and strife subside.

Strengthen rulers who guard the dharma,

Guard us from present and ultimate peril—

And spread the activity of study and practice.

May the supporters of dharma prosper.

And spread well-being throughout the land.

The sixteen dangers, untimely death,
khor wa ngen song duk ngel sok
Bad dreams, bad omens, portents of ill,

ne kap tar tuk jik le kyop
And the woes of samsara and lower realms.

tse sö wang tang nyam tok pel
Make our lifespans, merit, power,

mi ge tok pa mi jung zhing
Experience, and realization increase.

jang chup sem nyi tsöl me kye
May we have no unvirtuous thoughts;

sam dön chö zhin drup par dzö
May the two bodhichittas arise without effort.

di ne jang chup nying pö bar
Fulfill our wishes according to dharma.

bu chik po la ma zhin du
From now till the heart of enlightenment,
Gaze on us with compassionate eyes,
Because of invoking her commitments:

The deities in front dissolve
Like a mother with her only child.

Be inseparable from us.

Into light and melt into me.

I am the form of Noble Tara,
Appearance without any essence.

Mantra Recitation, Dissolution, and Closing Prayers

Because of invoking her commitments:
oṃ tāre tuttāre ture svāhā
While focusing on the luminous appearance and pride of yourself as Noble Tara, recite the ten syllables as much as you are able. Then, recite the one-hundred syllable mantra and confess mistakes:

ॐ་བཛྲ་སྟྭྭ་སམཡ་མ་ནུ་པཱལཡ།  བཛྲ་སྟྭྭྭེེནོ་པཏེིཥྛ།  དྲྀཌྷོོམེ་བྷཝ།  སུཏེོཥྱོོམེ་བྷཝ།  སུཔྱོོཥྱོོམེ་བྷཝ།  ཨོནུརཀྟོོ་མེ་བྷཝ།  སརྨྦྡྷྲིིིམྨེེ་པྲཡཙྪ།  སརྨྦ་ཀོརྨསུ་ཙ་མེ་ཙི ཏྟྭྭཾ་ཤྲེེཡཿ ཀུརུཧཱུྂཾ།  ཧ་ཧ་ཧ་ཧ་ཧོཿ བྷགོབན ྄སརྦ་ཏེཐཱགོཏེ་བཛྲ་མཱ་མེ་མུཉྩ། བཛྲཱིི་བྷཝ།  མཧཱ་སམྲས་སྟྭེྲྀ་

ॐ tāre tuttāre ture svāhā

While focusing on the luminous appearance and pride of yourself as Noble Tara, recite the ten syllables as much as you are able. Then, recite the one-hundred syllable mantra and confess mistakes:

ॐ vajra sattva samaya manu pālaya vajra sattva tve nopa tiṣṭha dṛḍho me bhava
suto śhyo me bhava supo śhyo me bhava anu rakto me bhava sarva siddhim me pra yaccha
sarva karma su came cittaṃ śhreyaḥ kuru hūṃ ha ha ha ha hoḥ bhagavān sarva tathāgata
vajra māme muṅca vajrī bhava mahā samaya sattva āḥ
It’s only proper you show patience
For things I lacked, for any omissions,
Thus, confess mistakes. With:
Om You benefit all sentient beings, etc., and vajra muh, the guest deities depart.

The deity and my mind inseparable,
For any mistakes that I have made—
For all I was unable to do.
I rest in the natural dharma expanse.
Sustain the view of the nature.

Ma nye yong su ma tsang dang
gang yang nu pa ma chi pe
It’s only proper you show patience
For any mistakes that I have made—
For all I was unable to do.
I rest in the natural dharma expanse.
Sustain the view of the nature.
Dedication Prayer

By this virtue, may I swiftly
And bring every sentient being,

Realize venerable Noble Tara
Without exception, to that state.

Recite this and other dedications and aspirations.
Prayer of Auspiciousness

Like wish-fulfilling jewels and vases,
Grant every wish without delay.
May there be the auspiciousness
Thus, declare auspiciousness and toss flowers.

Tara, buddhas, and their heirs
Of never being apart from them
And their compassionate protection.
Second, for the daily practice: It is best if you have a representation of Noble Tara, but if not, then visualizing her is sufficient. Arrange a mandala and offerings, and recite as above “Venerable Tara appears clearly…,” and go for refuge and gather the accumulations.

Bless the offerings. The general offerings to the Three Jewels are unnecessary. Recite from: “Complete the moment I think of her, / I appear as the venerable Tara.… “ Recite the offerings, mandala, and praises three times, and on the last time, recite the Twenty-One Homages seven times with the verses on the benefits. If you wish, request your wishes with “Noble Lady and retinue, please hold us…,” but you may omit it for brevity’s sake.

Recite “The deities in front melt...” and the mantra and confess mistakes as above. Requesting them to depart is unnecessary. Recite “The deity and my mind...” and the dedication, and declare auspiciousness to conclude.

Namo guru. On the tenth day of the monkey month in the monkey year, Orgyenpa spoke this prayer when opening The Mandala of the Vajra Expanse within the Turquoise Chamber in the middle story of Samye, and the principal disciples—the king and his subjects—made it their regular practice. Future generations should single-mindedly do likewise.

Buddhas and bodhisattvas of the ten directions and four times,
As numerous as atoms in the universe, I request you to come.

Assemblies of gurus, yidams, dakinis, and dharma protectors
Please be seated on lotus and moon seats in the sky before me.
I respectfully pay homage with body, speech, and mind.

In the presence of the exalted witnesses, the sugatas, regretting all present non-virtues, I openly confess them.

I rejoice in all accumulations of merit and virtue.

I present the outer, inner, secret and suchness offerings.

I feel remorse for all misdeeds done in the past.

And vow to turn away from such actions henceforth.

Assemblies of victors, not passing into nirvana,
Turn the wheels of the tripitika and the unsurpassable Dharma.

May all realize the state of unsurpassable liberation.

By formulating these wholly noble aspirations,

Of the victor Samantabhadra, his progeny,

I dedicate all accumulations of virtue to beings.

Buddhas and bodhisattvas, turn your minds to me.

I train in emulating the wisdom
And the noble Manjushri.
May the precious gurus, the splendor of the teachings,
May they illuminate impartially, like the sun and moon.

May the precious sangha, the foundation of the teachings,
May practitioners of the secret mantra, the heart-essence of the teachings,
Abide far and wide, like the expanse of space.
May they forever endure, like the mighty mountains.
Be harmonious, pure in ethics, and rich in the three trainings.
Maintain their samaya and consummate all aspects of creation and completion.
May rulers who sustain the Dharma, the patrons of the teachings,

May nobles and ministers, the servants of the teachings,

May the lay people of means, the benefactors of the teachings,

May all the vast lands where faith in the teaching pervades

Enjoy an ever extending reign and benefit the doctrine.

Grow keener in intellect and dynamic abilities.

Enjoy abundant prosperity and be spared all harm.

Have happiness, well-being, and be free of all obstacles.
May I and all yogis treading the path, never impair
May all connected to me through wholesome or harmful actions
May all beings enter the fold of the unsurpassable vehicle

Strive to recite this aspiration in the six periods of the day. Samaya gya.

Our samaya and may our intentions be fulfilled.
Be temporarily and ultimately cared for by the victors.
And attain the sublime kingdom of Samantabhadra.

An emanation of Prince Murub, the great tertön Chokgyur
Dechen Lingpa, extracted this treasure amidst a gathering of people at Precious Rock Face Mountain which lies to the right of Mighty Lion Sky Cliff. The prayer had been penned in the Tibetan Shurma script by Tsogyal on a fragment of the silken robes of Vairocana. It was immediately copied faithfully by Padma Garwang Lodro Thaye. May virtue increase!

Translated by Eric Trinle Thaye. August 2016.