Essence of the Two Accumulations

Mandala Ritual from the Mind Treasure of the Profound Essence of Tara
Namo guru Arya Taraye. Honoring Tara, mother to the guides and their offspring of the three times,

Who has wonderful resolve and activity, here I shall explain the practice according to Kriya and Charya. Since this Profound Essence is a condensation of every quintessential profundity, it is not required to resort to much elaboration. Nevertheless there are two degrees of detail: one slightly elaborate and the other as a daily practice.

For the first, in front of a painting or statue of Jetsün Tara, or whatever image of the Three Jewels you can acquire, on a clean surface, arrange the two waters, the general offerings, the round white torma,
Cleansing water, the offering mandala, grain for tossing and other articles. If you can, keep the conduct of bathing and cleanliness. If unable, at least perform the practice when you have not consumed meat or alcohol, such as in the morning.

With the attitude of bodhichitta and renunciation of samsara, for refuge and the resolve, imagine that:

DURN-GYI NAMKHAR JETSÜNMA NGÖNSUM DU ZHUKPAR GYUR
In the sky before me, Noble Tara is present in person.

NAMO KÖNCHOK KÜN GO JETSÜN MAR DAK SOG DROKÜN KYAB SU CHI JANGCHUB MÖNPAY SEMKYE NEY
Namo In the Noble Lady, embodiment of all Precious Ones, I and all beings take refuge. I form the resolve aspiring to enlightenment and I will
To gather the accumulations, say:

To the noble Jetsun Tara and to all the conquerors and their offspring who reside in the ten directions and three times sincerely and delightedly I pay homage. With flowers and incense, lamps and perfume, with food, music, and the like, materially present and mentally created, I make offerings; may they be accepted by the Noble Lady's assemblage. From beginningless time...
until today, for the ten non-virtues and the five without interval, I apologize for each and every evil deed committed while influenced by disturbed states of mind. I rejoice in all the merit and goodness created throughout the three times by the shravakas, pratyekabuddhas and bodhisattvas, by ordinary beings and all others. In accordance with the capabilities and individual aspirations of sentient beings,
I ask you to turn the Wheel of Dharma of the general, greater and lesser vehicles. Until samsara has been emptied, do not pass into nirvana but, out of compassion, please consider every being sinking into the ocean of suffering. May whatever merit I have gathered become a cause for enlightenment, and may I, in the near future, be a splendid guide for sentient beings.
Having uttered this, next consecrate the offerings:

OM BENZA AMRITA KUNDALI HANA HANA HUNG PHEY
OM SWABHAWA SHUDDHA SARWA

Om vajra amrita kundali hana hana hung phat
Om svabhava shuddha sarva

DHARMA SWABHAWA SHUDDHO HAM
NEY YUL PEMO KÖPEY ZHING
YIBDANG GYENKÖ TSEYME PAR
LHADZEY TING

dharma svabhava shuddho ham
Here, in the Lotus Arrayed Realm, with perfect shapes and boundless decorations,

DZIN LEYDRUB PEY
CHÖD ZEY SAMMI KYABPAR GYUR
OM BENZA ARGHAM AH HUNG
OM BENZA PADYAM AH HUNG

there are offerings, surpassing thought, divine articles created from samadhi.
Water for drinking,
Water for washing,
Following that, begin with honoring and making offerings to the Precious Ones in general:

- Flowers, Incense, Lamps, Perfume,
- Food, Music.

The masters, conquerors and their offspring of the ten directions and four times are all in the sky before me, benza samadza. Protector of all sentient beings.
Now, the seven branch prayer:  

Blessed One and your retinue, please approach this place. Padma kamalaye satvam  However many sugatas, the lions among men, there are

In the worlds of the ten directions and the three times, to all of them without a single exception, I pay homage with delighted body, speech and mind.
Through the power of this aspiration for excellent conduct, I vividly visualize all the victorious ones in my mind and bowing with as many bodies as there are atoms in the world, I fully prostrate to all the victorious ones. On each particle are seated as many Buddhas, as there are particles, each amidst their offspring; I imagine all of dharmadhatu, without remainder, as being completely filled with victorious ones.
<table>
<thead>
<tr>
<th>NGAKPA MIZEY GYAMTSO NAM</th>
<th>YANGKYI YENLAG GYAMTSÖI DRAKÜN GYI</th>
<th>GYALWA KÜNGYI YÖNTEN RABJÖ</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>As endless oceans of veneration to them all, with infinite sounds in an oceanic range of melodies, I fully express all of the Victors’ virtues</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CHING</td>
<td>DEWAR SHEKPA TAMCHEY DAG GI TÖ</td>
<td>METOG DAMPA TRENGWA DAMPA DANG</td>
</tr>
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<td></td>
<td>and praise all of the Sugatas. With beautiful flowers and glorious garlands, cymbals and the most refined perfumes, the best lamps and exquisite incense; I make offerings to all the victorious ones.</td>
<td></td>
</tr>
<tr>
<td>DUKCHOG DANG</td>
<td>MARMEY CHODGANG DUGPÖ DAMPA YI</td>
<td>GYALWA DEDAG LANI CHÖPAR GYI</td>
</tr>
<tr>
<td></td>
<td>and exquisite incense; I make offerings to all the victorious ones. With the best garments and delightful fragrance,</td>
<td></td>
</tr>
</tbody>
</table>
A heap of fine powder equal to Mount Sumeru, the finest of all noble and exquisite arrangements; I make offerings to all the victorious ones.

I imagine that all these unexcelled and extensive offerings are for all the victorious ones. By the power of faith in this excellent conduct,

I pay homage and make offerings to all the victorious ones. Whatever misdeeds caused by the power of desire, anger and delusion, that I have committed
With my body, speech and mind; I apologize for each and every one of them. In all the victorious ones and their buddha offspring in the ten directions,

In all the pratyekabuddhas and those at the levels of learning and non-learning, and in the merit of each sentient being; in all of these I fully rejoice.

All these lamps illuminating the worlds in the ten directions gradually attained enlightenment, the unexcelled buddhahood.
I beseech all of these protectors to turn the wheel of the unexcelled teachings. To those who intend to display passing beyond sorrow

For the benefit and happiness of all beings, with joined palms I make the request that you remain for as many aeons as there are atoms in the world.

By prostrating, making offerings, apologizing, and rejoicing, beseeching and petitioning; I dedicate what little virtue
<table>
<thead>
<tr>
<th>Dag Gi Chisak Pa</th>
<th>Tamchey Dag Gi Jangchub Chir Ngo-O</th>
<th>Om Ah Hung</th>
<th>Dagdang Taye</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have accumulated toward enlightenment.</td>
<td>Om ah hung</td>
<td>I and all the infinite beings,</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Semchen Gyi</th>
<th>Lüdang Longchö Getsog Kün</th>
<th>Lingzhi Rirab Nyida Chey</th>
<th>Lhamay Longchö Sammi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Offer our bodies, luxuries and all our virtue, the four continents, Mount Sumeru, the sun and moon, as well as the inconceivable riches of gods and men.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Khyab</th>
<th>Künzang Chöpey Trinpuung Che</th>
<th>Gyümi Cheypar Trül Jeytey</th>
<th>Köchog Rinchén Tsawa Sum</th>
<th>Chö</th>
</tr>
</thead>
<tbody>
<tr>
<td>This vast cloud bank of Samantabhadra’s offerings unceasingly displayed, I offer continuously and with veneration, to the rare and sublime Three Jewels and Roots,</td>
<td></td>
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<tr>
<td>Green Tara</td>
<td>Sung Norlha Gyamtso La</td>
<td>Guseppe Tagtu Bulwar Gyi</td>
<td>Sonam Tsogchen Rabdzog Ney</td>
<td>Yeshe Nangwa Gyepar</td>
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As well as to the ocean of Dharma protectors and wealth gods. Once the great accumulation of merit is wholly completed may the illumination of wisdom spread.

Having presented the mandala offering.

Namo

Buddha, Dharma and Sangha, Guru, Yidam and Dakini, Dharma guardians, wealth gods and treasure lords from an identical wisdom essence.
the unobstructed nature can appear as anything at all, with the capacity for wondrous enlightened activity. Refuge and protectors of all beings,

To all you sovereigns of wisdom and compassion, I pay homage, and I take heartfelt refuge in you. I present my body and wealth as offerings.

With your compassion please always protect me and countless other sentient beings. Pacify illness and evil influences. Increase our lifespan and merits.
Grant your blessings that everything we wish for be accomplished in harmony with the Dharma.

With that, the desired aims are requested. Next, present the specific offering to the Noble Lady.

Perfected in an instant of recollection, I am vividly present in the form of the Noble Lady. Upon the moon in my heart center, boundless rays of light from the green tam radiate inviting the twenty-one emanations of the Noble Lady and billowing clouds of an ocean of Precious Ones.
To appear in the sky before me. Tam From the nonarising space of luminous dharmakaya, In the unobstructed wisdom form of the Noble Lady, manifest as the Magical Net to influence whoever may need, please approach, ARYA TARE JAH! Because you have love for me and all sentient beings and possess such miraculous powers, for as long as I may honor you, Blessed One please remain seated! Padma kamalaya satvam
With that, the general invocation and offering are made.

Om ah hung

Khamsom cho chu pal or dang
dalgu long

Shabda pratisha soha

With that, the general invocation and offering are made.

Om ah hung

Three realms and worlds, the beings and their splendor, my body, wealth...

Om ngoyi ley jungwa yi

Kontu zangpo chothrin gyi

Chöling gter par khang je

Phagma döma
Thus, the specific mandala has been offered, then chant twice the Homage in Twenty-one Verses from the Tantra of the King of Praises.

and all my virtue, I give to you who have compassion; accept them and bestow your blessings. Om sarva tathagata ratna mandala puja hoh

exalted Tara, I bow to you. Homage to Tara, swift and courageous! Who, dispels all fears by the syllables TUTARA, the saviorress who bestows all benefit by TURE,
with the syllables of homage, SOHA, I bow to you. Homage to Tara, swift and courageous whose gaze is as quick as a flash of lightning,

who on a tear from the face of the Protector of the Three Worlds, arose from a billion-fold lotus pistil. Homage to her,

whose face is like a gathering of one hundred autumn full moons, who like a cluster of one thousand stars blazes light illuminating everything.
Having obtained all transcendent virtues, the sons of the Victorious Ones resort to her. Homage to her who by the TUTARE and HUNG syllables patience and meditation. Homage to her, who moves in endless victory as the crown of the Tathagatas.
Green Tara

CHOKDANG NAMKA KANGMA

JIKTEN DÜNPO ZHABKYI NENTAY

LÚPA MAYPAR GUKPAR NÚMA

CHAKTSAL

Fills all space, directions and desire realms. While trampling the seven worlds under her feet, she brings all and everything under her control. Homage to her whom Indra, Agni, Brahma, Marut and Vishveshvara worship. Ghosts, zombies, gandharvas, gana and yakshas pay tribute before her.

GYAJIN MEYLA TSANGPA

LUNGLHA NATSOK WANGCHUK CHÖMA

JUNGPO ROLANG DRIZA NAMDANG

NÖJIN TSOKKYI

DÜNNA YÔMA

CHAKTSAL TRAT CHE JA DANG PHET KYI

PAROL TRÜLKHOR RABTU JOMMA

YAY KUM YÔN KYANG

Homage to her who by TRAT and PHAT, vanquishes evil forces conjured by magic. Right leg bent, extended left leg trampling.
<table>
<thead>
<tr>
<th>Page</th>
<th>Tibetan Text</th>
<th>English Translation</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>               </td>
<td>whose fingers in the mudra of the Three Jewels adorn her heart. Her own light beams fill her, ornamenting all directional wheels,</td>
</tr>
<tr>
<td>25</td>
<td>SHAB KYI NENTAY                MAYBAR TRUKPA SHINTU BARMA                CHAKTSAL TURE JIGPA CHENMÖ                DÜKYI</td>
<td></td>
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<tr>
<td></td>
<td>She destroys them completely with her intense blazing fire. Homage to the swift, greatly fearsome one,</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>PA WO NAMPAR JOMMA             CHUKYE SHALNI TRONYER DENDZAY             DRAWO TAMCHAY MALU SÖMA                 CHAKTSAL KÖN</td>
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<td></td>
<td>who vanquishes the most tenacious of maras. When she knits her brows on her lotus face, she defeats all enemies. Homage to her</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>CHOK SUMTSÖN CHAKGYEY          SORMÖ TUKKAR NAMPAR GYENMA                MALÜ CHOKKYI Khorlo Gyenpay                RANGGI ÖKYI</td>
<td></td>
</tr>
</tbody>
</table>
|        | whose fingers in the mudra of the Three Jewels adorn her heart. Her own light beams fill her, ornamenting all directional wheels,
**Green Tara**

<table>
<thead>
<tr>
<th>Tsoknam</th>
<th>Chaktsal Rabtu Gahway Jipay</th>
<th>Úgyen Ò Kyi Trengwa Pelma</th>
<th>Shaypa Rabshay Tutara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homage to her, who disperses boundless joy, from the sparkling garland of lights on her crown. From the great clangor of laughter with the TUTARE syllables.</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Yi</th>
<th>Dûdang Jigten Wangdu Dzayma</th>
<th>Chaktsal Sazhi Kyongway Tsoknam</th>
<th>Tamchay Gukpar Nûpa</th>
</tr>
</thead>
<tbody>
<tr>
<td>She brings demons and the world under her control. Homage to her who can draw near the gathering of all earth’s protectors.</td>
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</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nyima</th>
<th>Tronyer Yoway Yige Hung Gi</th>
<th>Pongpa Tamchay Nampar Drölma</th>
<th>Chaktsal Daway Dumbû Úgyen</th>
</tr>
</thead>
<tbody>
<tr>
<td>By the wrathful quake of the HUNG in her frown, she liberates all destitute beings. Homage to her whose crescent moon tiara,</td>
<td></td>
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</tr>
</tbody>
</table>
And all ornaments sparkle brilliantly, who from Amitaba atop her vast stream of hair, floods forth immense rays of light.

Homage to her, engulfed in a fire like the kalpa’s end, she sits in the midst of a wreath of flames. With right outstretched and left leg bent, all ornaments sparkle brilliantly, who from Amitaba atop her vast stream of hair, floods forth immense rays of light.

she totally defeats the numerous enemies all of who rejoice when the Dharma Wheel turns. Homage to her, who strikes the earth
Green Tara

<table>
<thead>
<tr>
<th>TILGYI NÜNCHING ZHABKYI DUNGMA</th>
<th>TRONYER CHENDZAY YIGE HUNG GI</th>
<th>RIMPA DÜNPO NAMNI GEMA</th>
<th>CHAK</th>
</tr>
</thead>
<tbody>
<tr>
<td>with the palms, and crushes it under her feet, who by HUNG and her wrathful glare, rules the beings of the sevenfold world-system. Homage to her, the blissful, virtuous and peaceful mother, whose activity is nirvana’s sphere of tranquility. By the flawless expression of SOHA and OM she overcomes even the greatest evil.</td>
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</table>

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<thead>
<tr>
<th>TSAL DEMA GEMA ZHIMA</th>
<th>NYANGEN DAYSHI CHÖYUL NYIMA</th>
<th>SOHA OM DANG YANGDAK DENPAY</th>
<th>DIKPA CHENPO JOMPA NYIMA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homage to her who smashes the bodies of the enemies that imprison joy. Illuminated by the awareness HUNG arranged within a mantra of ten syllables.</td>
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</tr>
</tbody>
</table>
Homage to the swift one: When she stamps her foot, her seed is in the form of the syllable HUNG,

she shakes the three worlds and Mount Meru, Mandara and Vindya. Homage to her in whose hands is placed the one who bears a deer mark, in the shape of a godly lake. She annuls every poison with the twice uttered TARA and the sound PHAT. Homage to her, served by the ruler of the host of deities,
Green Tara

By gods and kinnaras. The dazzling brightness, her armor of joy, dispels all quarrels and nightmares.

Homage to her like the full sun and moon, her two eyes shine with blazing light. By TUTARA together with HARA recited twice, she eliminates even the vilest sickness. Homage to the one endowed with the power to perfectly pacify, through the arrangement of the three thatnesses. The crowds of demons, zombies and
yakshas are suppressed by TURE, the supreme mother. These are the praises with the root mantra and the twenty-one verses of homage.
Having made the offerings, then say:

OM NGÖ JOR YI LE JUNGWA YI KÜNTU ZANGPÖ CHÖ TRIN GYI CHÖYING GYE PAR KANG JE TE PHAGMA DRÖLMA

OM Lavishly filling the realm of phenomena with an offering cloud of Samantabhadra, actually present and mentally created, I make offerings to the victorious sugatas and their offspring!

KHORCHE CHÖ OM ARYA TARE SAPARIWARA BENZA ARGHAM PADYAM PUSHPE DHUPE ALOKE GENDHE NIWENTE

SHAPDA TRATITSA SOHA Having made the offerings, then say:

OM AH HUNG KHAMSUM NÖCHÜ PALJOR DANG DAGLÜ LONGCHÖ

Three realms and worlds, the beings and their splendor, my body, wealth
Having presented the mandala, then say:

Her right hand, in the mudra of supreme giving, turns into the gesture of giving refuge, which covers me and all my goodness, I give to you who have compassion; accept them and bestow your blessings.

While imagining this, chant the Homage in Twenty-one Verses three more times. Once more make the offerings and present the mandala.
Having made the offerings, then say:

**OM AH HUNG**

**KHAMSUM NÖCHÜ PALJOR DANG**

**DAGLÜ LONGCHÖ**

Three realms and worlds, the beings and their splendor, my body, wealth
While imagining this, chant the Homage in Twenty-one Verses seven times followed by the benefits.

Having presented the mandala, then say:

A stream of nectar flows from her body, enters me and those to be protected through the crown of our heads and completely fills our bodies, so that we receive all of her blessings without exception.
Green Tara

seven million conquerors. In this life, one achieves superior qualities, and ultimately, reaches the state of the buddhas by remembering this,

With true devotion for this goddess, whichever wise person chants this, at dusk, or rising at dawn,

bringing it to mind, is granted total courage. It pacifies every misdeed, overcomes every road to the lower realms, and one soon receives empowerment from
even dreadful poisons, locally found or from elsewhere, which are ingested or imbibed,
Green Tara

NOR DÖ PEY NI NOR NAM NYI TOB  
DÖPA TAMCHEY TOB PAR GYUR LA  
GEG NAM MEY CHING SO SOR JOM

Those who want wealth will be prosperous. One’s every wish will be fulfilled, obstacles will vanish and every problem will be overcome.

GYUR  
Thus completes the Twenty One Praises in homage to Noble Tara.  
For the torma, sanctify and purify with the following mantras:

OM BENZA AMRITA KUNDALI HANA HANA HUNG PHEY  
OM SWABHAWA SHUDDHA  
Om vajra amrita kundali hana hana hung phat  
Om svabhava shuddha

SARWA DHARMA SWABHAWA SHUDDHO HAM  
TONG PAY NGANG LEY OM YIG LEY  
RINCHEN NÖ CHOG YANG PAY NANG  
DRU SUM

In the state of emptiness, from the syllable om appears the supreme and vast jewel vessel within which

sarva dharma svabhava shuddho ham

Thus completes the Twenty One Praises in homage to Noble Tara. For the torma, sanctify and purify with the following mantras:

OM BENZA AMRITA KUNDALI HANA HANA HUNG PHEY  
OM SWABHAWA SHUDDHA  
Om vajra amrita kundali hana hana hung phat  
Om svabhava shuddha

In the state of emptiness, from the syllable om appears the supreme and vast jewel vessel within which

sarva dharma svabhava shuddho ham
The torma arising from the three syllables turns into unconditioned wisdom nectar.

For the chief figure, say this offering three times:

Om        With your great wisdom consider this sublime torma offering; accept it as great bliss

idam balingta khakha khahi khahi

For the guests, say this offering three times:

Om CHÖJIN TORMA DAMPA DI

Om With your great wisdom consider this sublime torma offering; accept it as great bliss
In the lotus family of Amitabha, mistress of activity of all the buddhas Noble Tara, I honor and praise you.

Having request the desired aims. Then, make the following offering:

Om aryatare sapariwara benza argham padyam pushpe

In the lotus family of Amitabha, mistress of activity of all the buddhas Noble Tara, I honor and praise you.
Having offered that praise, join your palms and say:

I will always offer honor and praise. Sublime and noble Lady, with your retinue, lovingly regard me with compassion free of thought. Bless me that the aims of all my prayers will be fulfilled without obstacles. May the Buddha’s teachings spread and flourish!
Green Tara

have harmony! Protect us from the sixteen threats and untimely death, from menacing dreams and sinister omens, from the miseries of samsara's lower realms;

and famine, fighting and strife, all recede! May spiritual richness increase even further! May the spiritual rulers' kingdoms expand! May every country near and far

May its holders live in harmony and good health! May obstacles that threaten them subside! May their activities of teaching and practice prosper! May sickness
Like a mother protects her only child, always guard us with your kindness! Let us be indivisible from you!

May the twofold awakened mind arise, free of effort! May our aims be fulfilled in accordance with the Dharma! From now until supreme enlightenment,

From every peril, now and always! Increase our life, merit, capacity, experience and realization! May harmful notions not intrude!
With this extraordinary supplication for your desired aims, invoke the oath:

PHAGMA DRÖLMAY KU

I turn into the form of Noble Tara, visible and yet insubstantial.

OM TARE TUTTARE TURE SOHA

Follow that with the Hundred Syllable mantra.

For incompleteness and failure to provide, for whatever I could not do,
<table>
<thead>
<tr>
<th>Gang Nong Pa</th>
<th>Dekun Khyekyi Zödzey Rik</th>
<th>Having confessed all faults</th>
</tr>
</thead>
<tbody>
<tr>
<td>and for whatever mistakes I have made, I must ask your forgiveness.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Donkun Dze</td>
<td>Jesu Tün Pey Ngödrub Tsol</td>
<td>Sangye Yul du Shek Ney Kyang</td>
</tr>
<tr>
<td>of sentient beings, please bestow the corresponding siddhis. Though you may depart to the realm of the buddhas I beg you to return once more.</td>
<td></td>
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<tr>
<td>Sol</td>
<td>Benza Mu</td>
<td>Uttering this, allow the invited deities to depart.</td>
</tr>
<tr>
<td>Vajra muh</td>
<td></td>
<td>As the deity is indivisible from my own mind, I settle within the original state of dharmadhatu.</td>
</tr>
</tbody>
</table>
Thus, foster the view of the true nature.

Through this virtue may I quickly accomplish the state of Noble Tara. Each and every being, no exception,

Dedicate the merit and make

Like the wish-fulfilling jewel and the vase of bounty, unimpeded, every wish you do fulfill.

Noble Tara, conquerors and offspring, bestow the auspiciousness of being forever nurtured by your compassion.
toss flowers. Second, when performing the daily practice, it is excellent if you can arrange a shrine for the Noble Lady. If you cannot, it will suffice to mentally visualize it. Lay out the mandala and the offerings as mentioned above, and perform the refuge, bodhichitta and consecration of offerings, beginning with “dun gyi namkar,” “in the sky before me” and so forth. Since it is not necessary to make the general offering to the Precious Ones, continue the chant from “rang nyi keychig drendzog su jetsun phagmey kur sal way,” and so forth. Do the offering, mandala and praises three times, and with the third chant the Homage
Green Tara

Auspiciousness, chanting “Lhadang rangsem yermey pa, choying nyug mey ngang du zhag” and so forth.

not, it is also all right. Then chant “Dunkye ozhu rang la tim” and so forth. Apologize for mistakes, as above. The request to depart is not necessary. Then complete with the dedication of merit and the utterance of

in Twenty-One Verses together with the benefits. At the end, if you prefer, you can do the request for desired aims beginning with “Jetsun phagma khordang chey, migmey tugjey tser gong la” and so forth.
The main sadhana was translated according to the wish of Kyabje Tulku Urgyen Rinpoche, by Erik Pema Kunsang at Nangkhyi Gompa, Spring 2002, with the help of Marcia Binder Schmidt, Graham Sunstein, Michael Tweed and Shenpen Lhamo. Finalized at Rangjung Yeshe Gomdé, USA, 2007 with the help of Lama Sherab Dorje and Joanne Larson. The twenty-one verses of homage were translated from the Tibetan by Marcia Dechen Wangmo based on many existing translations and with the generous help of the Sanskrit pandit Mattia Salvini, the Upaksa Jñānagarba and helpful advice from the Maha Lotsawa, Erik Pema Kunsang. May it benefit countless beings!