

Green Tara Sadhana



Commentary on Green Tara

by Lama Zopa Rinpoche

Introduction

The venerable Tara, a female aspect of the Buddha, was originally born as a princess called Yeshe Dawa in the world called Manifold Lights. She was greatly devoted to the teachings of the buddha of that period whose name was Drum Sound, and for many hundreds of millions of years made offerings to the numberless buddhas, bodhisattvas, and arhats of the time. Each day she would prepare offerings of precious cloth in each of the ten directions, and because of the merits of this, she received bodhichitta. Some monks of that period told Tara that if she made prayers to receive a male body and to be of benefit to the teachings, her prayers would be successful. However, she replied, “Many work for sentient beings with male bodies, but few with female. Therefore, I shall work for all sentient beings as a female until samsara ends.” Remaining in the palace, unattached to the sense objects she enjoyed, she practiced meditation and attained the state known as “Releasing All Living Beings.” Through the power of this, each and every morning she released hundreds of millions of others from worldly thoughts, bringing them to the same level, and every afternoon she did the same. Then she changed her name to “Tara” – the Liberator – and consequently, the Buddha Drum Sound prophesied that she would be known as the Goddess Tara until all sentient beings received enlightenment.

A great number of Indian pandits and yogis have become enlightened through the practice of this yoga method. Among them are Tilopa, Naropa, Dombhipa, Kamakashi, Kandhapa, Lalavajra, Dipankara (Atisha), and Madhyamasingha. Similarly in Tibet, countless Tibetan lamas have accomplished all the sutra and tantra realizations by relying on Tara. Among these are: Dromtonpa; Lama Tsong

Khapa; the great yogi Landol Rinpoche; the great yogi who attained Arya Tara, Taguwa; the great teacher Yeshe Gyatso; the Venerable Ngawang Tsultrim; the Venerable Deupa Gyaltsen; the great Lama Jampa Tenzin Gyatso; the venerable lama, embodiment of all buddhas and manifestations of Tara herself in a human body, Losang Yeshe Tenzin Gyatso; the Venerable, depthlessly kind Lama Lob-sang Tsondu, who understands completely every single teaching of the Buddha and is the second buddha of wisdom, Manjushri; and innumerable others. Therefore, as long as we continue to observe the law of karma, we need never doubt that Tara will help us also to reach enlightenment.

The Mantra

Arya Tara is the female one who releases (liberates). She can help prevent hindrances and help to generate quickly the steps of the path to enlightenment. From her side there is nothing left to be released as she has removed every single obscuration and received enlightenment ages ago by following the path. She wished to receive enlightenment in a female body and in that way to benefit sentient beings. We are the object whom she helps. She releases us. This is the purpose and function of the mantra OM TARE TUTTARE TURE SVAHA.

Most mantras contain OM. Between OM (at the beginning) and SVAHA or HUM (at the mantra's end) is the deity's meaning, which signifies the path. It contains the method and wisdom of the path; we actualize the method and wisdom by purifying our body, speech, and mind and becoming oneness with Tara. OM signifies Tara's holy body, speech, and mind, and the TARE TUTTARE TURE contains the essence of the Four Noble Truths.

TARE signifies release from samsara. The female one who releases. This shows Tara's function. The help she gives us is to release us from samsara, thus freeing us from suffering.

TUTTARE signifies dispelling fears. The female one who cuts off, or dispels, the eight fears or dangers, stopping each inner fear, which is related to an outer danger:

1. Ignorance is the danger of the elephant
2. Hatred is the danger of fire
3. Attachment is the danger of water
4. Pride is the danger of the lion

5. Jealousy is the danger of the snake
6. Wrong view is the danger of the thief
7. Doubt is the danger of the hungry-ghost
8. Miserliness is the danger of chains

Tara saves from all these eight dangers of the disturbed and unsubdued mind and its karmic actions; she is the female one who releases from the eight fears. “Release” shows the true path of cessation; the true path of both the Theravadin and the Mahayana. So Tara releases us from the cause of suffering, the eight fears of the disturbed and unsubdued mind and its action of karma.

TURE signifies releasing from disease. Not only the physical diseases that we ordinary beings recognize. Tara not only releases us from physical sufferings, she also benefits by releasing sentient beings from mental diseases, the 84,000 diseases of the disturbed and unsubdued mind and its karmic actions. This shows the true cessation of suffering by actualizing the true path: realizing nirvana – release from samsara – and the enlightenment within one’s own mind. Tara shows the true path to us and to all sentient beings: this is how she leads those who wish to and who need to be brought to the release of nirvana and then on to enlightenment. Gradually, she brings sentient beings to buddhahood by showing the path. Tara liberates us and all sentient beings from the fears of samsara, bringing us to the blissful state of peace for oneself (nirvana), and then further liberating us from the bondage of the blissful state of peace to bring us to ultimate enlightenment.

Tara is a special deity, a manifestation of all the buddhas’ holy actions of body, speech, and mind. Therefore, she is called “mother.” By depending on Tara one receives enlightenment, as all those who in the past have depended on this special deity, this manifestation of all the buddha’s holy actions, have received enlightenment. Thus, Tara is the mother from whom all the buddhas of the three times have been born and from whom we receive enlightenment. In this way we shall all be born from Mother Tara. Why is it that Tara is called “mother”? Tara is the essence of the holy minds of all the buddhas. The holy mind, which is the absolute guru, the dharmakaya, is the base upon which we refer to “Mother Tara.” Thus, even though we recognize her in female aspect, the base upon which we label her is the dharmakaya, the holy mind of all the buddhas, the absolute guru.

There is not one buddha that has not been born from the absolute Guru, the dharmakaya. No sentient being received enlightenment without depending on the Guru. The absolute Guru manifests different forms and reveals different methods according to the level of one's own mind. This is the relative Guru arising from the absolute Guru. All past and present buddhas have been and all future buddhas will be born from the absolute Guru, which functions to release from all suffering and obscurations.

Green Tara Sadhana

A Glance Meditation on the Graduated Path

I take refuge in the holy Guru, the essence of all buddhas, the original granter of all holy teachings and lord of all supreme beings.

Please, O Guru-Buddhas, enable me to unify my mind with the Dharma and to succeed in practicing Dharma for receiving the graduated path. May nothing prevent my receiving this path.

Please bless me to take refuge in Buddha, Dharma, and Sangha with all my heart and to practice virtue and abandon non-virtue by realizing that I have received a perfect human rebirth, which is highly meaningful, for many reasons difficult to obtain, but perishable, transient, and fragile, decaying in the shortest second because of its changeable nature.

Thus, my death is definite, but its actual time is most indefinite.

Karma is most profound. Even in one hour I create more negative karma, bringing rebirth in the lower suffering realms, than positive; even the smallest negative action has so many suffering results; and the ability of karma created to bring its results is never lost (even after more eons that the ordinary mind can imagine).

And the sufferings of the three lower realms are very unimaginably unbearable. By practicing in this way, I might be reborn in the upper realms, but I will still have to experience unlimited samsaric suffering because of uncontrolled delusion and karma.

Please bestow on me the ability to realize fully the evolution of samsara from uncontrolled rebirth to death and rebirth so that I shall follow, night and day, the three-fold training of the path: supreme conduct, supreme concentration, and supreme wisdom – the main method to release me from samsara.

But as each sentient being has been my mother and as all are in extreme suffering, please grant me blessings to bring success to all, by renouncing the perfect self-happiness of nirvana and practicing the bodhisattvas' deeds with bodhichitta (exchanging myself with others) on the basis of the equanimity meditation. Thus, I shall have no sorrow in experiencing the samsaric sufferings of all other sentient beings for no matter how long, having trained my mind in the general path.

Please grant me blessings to be able to follow the quick Vajrayana teachings, by feeling sentient beings' sufferings, very unimaginably unbearable for even the shortest second, as my own, and to attain the enlightened state of Arya Tara immediately, at this very moment, by keeping my ordinations and the orders of the

guru with greater and better care than anything else in my life, for the sole purpose of enlightening all sentient beings.

Visualization

Visualize Green Tara in the space in front of you. She has a radiant green light body, so beautiful. Sitting on a multi-colored lotus, her left foot drawn in (like when we sit meditating) and her right foot out resting on a little multi-colored lotus. Her left foot drawn in indicates her complete and effortless control over desire energy and her right foot out indicates her willingness and capability to get up and act for sentient beings. Often she's referred to as the wish-fulfilling Buddha. She represents the quick capacity (represented as female) to cut through problems, to get things done, to remove obstacles.

Imagine her as beautiful as possible: young, radiant, full of energy, full of bliss, she wears colored silken garments, and jewelry on her ears, ankles, arms and neck.

Imagine that she is the manifestation of your lama. It is their mind manifesting in this aspect of GreenTara for your benefit. Now, recite three times the Refuge and Bodhicitta prayer.

Going for Refuge and Generating Bodhicitta

I go for refuge until I am enlightened

To the Buddha, the Dharma, and the Supreme Assembly

By the accumulation of merits, of practicing generosity and so forth

May I become a Buddha to benefit all sentient beings. [x3]

sang gyä chö dang tsog kyi chog nam la

jang chub bar du dag ni kyab su chi

dag gi jin sog gyi pä sö nam gyi

dro la phän chir sang gyä drub par shog [x3]

The Four Immeasurable Thoughts

May all sentient beings have happiness and the causes of happiness.

May all sentient beings be free from suffering and the causes of suffering.

May all sentient beings never be separated from happiness that is free from suffering.

May all sentient beings abide in equanimity, free from desire for friends and hatred for enemies.

The Seven Limb Practice

**Reverently I prostrate with my body speech and mind;
I present every type of offering, actual and imagined;
I declare all my negative actions accumulated since beginningless time
And rejoice in the merit of all holy and ordinary beings.
Please remain until the end of cyclic existence
And turn the wheel of Dharma for living beings.
I dedicate my own merits and those of others to the great enlightenment.**

Mandala Offering

Insert tibetan

**This ground, anointed with perfume, strewn with flowers,
Adorned with Mount Meru, four continents, the sun and the moon:
I imagine this as a Buddha field and offer it.
May all living beings enjoy this pure land!**

Inner Mandala Offering

**The objects of my attachment, aversion, and ignorance –
Friends, enemies, and strangers – and my body, wealth, and enjoyments:
Without any sense of loss I offer this collection.
Please accept it with pleasure and
Bless me with freedom from the three poisons.**

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Then imagine one chakra at a time, powerful, blissful light coming from each of her five chakras, entering your chakras and filling you completely, first purifying you and then filling you with blessings.

First, Tara sends powerful blissful white light from the OM at her brow chakra, which enters your brow chakra and completely fills you. You imagine that all your problems and sufferings and heaviness and grossness of your body are purified by this light, and all the harm you have ever done to any living being with this body and all your infinite past bodies is also purified, eradicated completely, not one atom left. After a little time, you again imagine the light coming, this time visualizing that your body has become a blissful light body, just like Tara's; nothing gross; indestructible, just like it will be when you attain the deity's body, the sambhogakaya.

Second, she sends red light from the AH at her throat chakra, which enters your throat chakra and completely purifies all the problems of your speech, inappropriate speech, useless speech, the inability to express yourself appropriately, and that all the harm you have ever done to any living being with your speech of this life and in infinite past lives is also totally purified, eradicated by the blissful red light, not one atom left. Then the light comes again, and this time you imagine that you are totally full of all the blissful, perfect, compassionate, wisdom, appropriate speech of Lama Tara, such that whatever sound you utter is necessarily beneficial to any living being who hears it, all of which is your potential. Feel full of this powerful energy.

Third, Tara sends powerful beams of dark blue light from the blue HUM at her heart chakra, which enters your heart chakra. Imagine that all the unhappiness of your mind: your confusion, arrogance, anger, jealous, pride, resentment, hurt, anxiety, self-hate, whatever, is all totally purified, and that all your delusions, including the root ego-grasping, which are the cause of your own suffering and of why you harm others, is totally eradicated by the powerful blue light, not one atom left. The light comes again and this time you feel full of the blissful, omniscient, compassionate mind of Lama Tara, which is your potential.

Fourth, you visualize that Tara sends from the yellow SVA at her navel chakra, four finger-widths below her navel, powerful laser beams of yellow light that penetrate your navel chakra, filling you completely. It purifies totally all your hopelessness, powerlessness, inability to act effectively, all the blocked energy. Then you imagine that the light from Lama Tara's navel chakra fills you with power, the ability to act effortlessly, to do what needs to be done, with wisdom and compassion for the benefit of all living beings.

Fifth, you visualize that Tara sends from the green HA at her secret chakra powerful beams of green light that penetrate your sex chakra, filling you completely. Imagine that it totally purifies all your out-of-control, unhappy attachment energy, all the yearning, the desire, which makes you miserable and unclear and unsatisfied, not one atom left. Then you imagine this blissful green light penetrating your sex chakra, filling you completely with transformed desire energy, complete bliss, satisfaction, contentment, fulfilment, happiness, pleasure.

Then you visualize all the five lights coming from Tara's five chakras simultaneously, penetrating your five chakras, this time feeling that even the subtle stains of all delusion are totally eradicated, not one atom left. Feel very blissful.

Stay in this blissful state, concentrating on being oneness with the energy of Mother Tara.

Tara's lotus dissolves upwards into her body. Then she comes to sit above your crown, facing the same way as you. Then, out of her wish to be oneness with your mind - and she is your guru, remember - she dissolves into green light and melts into your crown and goes down your central channel - which is closer to the back of your body and runs just in front of your spine - to your heart chakra, where she merges with your subtle consciousness, your clear light consciousness. You think: Tara's mind, the guru's mind, my mind: same thing. And you feel blissful.

Then you visualize all sentient beings surrounding you - in front, above, below, to the sides everywhere (anyway, it's said that there's not an atom of space where there aren't sentient beings). Recite Tara's mantra –

om tare tuttare ture soha –

as many times as you like, imagining that the energy of the mantra goes out and hooks all Tara's energy, which then goes out to all sentient beings, liberating them, and comes to you filling you with bliss and wisdom and all her sublime qualities, your own potential.

When you have finished mantras, say the following:

**Please Root Guru glorious and precious,
Remain upon a lotus at my heart
And looking after me through your great kindness
Grant me siddhis of body, speech and mind.**

Now you dissolve everything into what they call space-like emptiness. As Lama Yeshe says, this is not the actual meaning of emptiness but in tantra it is a very powerful way of getting to emptiness. First you imagine that the entire universe dissolves into empty space: your place, the planet, the galaxies. This universe, and all the beings in it, which we cling to as so real, as existing from its own side, just dissolves into vast empty space, not one atom left: zero as Lama says.

Then you dissolve your body, the basis of this I, the thing we know most, identify with most: you imagine that from your feet up towards your heart chakra and from your crown down towards your heart chakra it just dissolves; you feel that everything absorbs into your heart chakra.

Then you dissolve your thoughts, these elaborate conceptual constructions, all the thoughts of I, which have no basis in reality, which are completely made up, a hallucination as Lama Zopa says. All of it dissolves into empty space, not one atom left, zero.

All there is left is your Lama Tara consciousness, very subtle, pure, as vast as space: "I am the dharmakaya," you think, "This is who I am." Feel completely blissful - this is your nature. And you feel that you are in the nature of emptiness. For a moment you meditate conceptually on emptiness, at whatever level you understand its meaning. Then you let go of all thoughts and you abide in this vast, blissful, space-like emptiness for as long as you like.

When it's time to finish, you would be roused out of this blissful emptiness by your compassion, your wish to benefit others: you manifest again in your body and imagine that your mind is oneness with Mother Tara's mind. And you make strong prayers that with this body and speech you will benefit whichever sentient beings you come into contact with: human, animal, whatever, that the purpose of your body and speech is to benefit others. And then you do the dedication prayers.

Dedications

**Through the merits of these virtuous actions
May I quickly attain the state of a guru-buddha
And lead all living beings, without exception,
Into that enlightened state.**

*ge wa di yi nyur du dag
lama sang gyä drub gyur nä
dro wa chig kyang ma lü pa
de yi sa la gö par shog.*

**May the precious bodhi–mind
Not yet born arise and grow
May that born have no decline
But increase forever more.**

*jang chub sem chog rin-po-che
ma kye pa nam kye gyur chig
kye-pa nyam-pa me pa yang
gong nä gong du phel war shog.*

**Just as the brave Manjushri, and Samantabhadra too,
Realized things as they are,
Also I dedicate all these merits in the best way,
That I may follow their perfect example.**

*jam päl pa wö ji tar khyen pa dang
kün tu zang po de yang de zhin te
de dag kün gyi je su dag lob chir
ge wa di dag tham chä rab tu ngo.*

**I dedicate all these roots of virtue
With the dedication praised as the best
By the victorious ones thus gone of the three times,
So that I might perform the noble bodhisattva's deeds.**

*dü sum sheg päi gyäl wa tham chä kyi
ngo wa gang la chog tu ngag pa de
dag gi ge wäi tsa wa di kün kyang
zang po chö chir rab tu ngo war gyi.*

Prayer for the Long Life of His Holiness the Dalai Lama

**In the land encircled by snow mountains
You are the source of all happiness and good
All-powerful Chenrezig, Tenzin Gyatso,
Please remain until samsara ends.**

*gang ri ra wä kor wäi zhing kham dir
phän dang de wa ma lü jung wäi nä
chän rä zig wang tän dzin gya tso yi
zhab pä si thäi bar du tän gyur chig.*

Chantable Dedications

**Due to this merit may I soon
Attain the enlightened state of Guru-Buddha
That I may be able to liberate
All sentient beings from their sufferings.**

**May the precious bodhi mind
Not yet born arise and grow.
May that born have no decline,
But increase forever more.**

**In the snowy mountain paradise
You're the source of good and happiness,
Powerful Tenzin Gyatso Chenrezig,
May you stay until samsara ends.**

From Shantideva's Bodhicharyavatara

**May all beings everywhere
Plagued by sufferings of body and
mind,
Obtain an ocean of happiness and
joy
By virtue of my merits.**

**May no living creature suffer,
Commit evil or ever fall ill,
May no one be afraid or belittled,
With a mind weighed down by de-
pression.**

**May the blind see forms
And the deaf hear sounds,
May those whose bodies are worn
with toil
Be restored on finding repose.**

**May the naked find clothing
The hungry find food;
May the thirsty find water
And delicious drinks.**

**May the poor find wealth,
Those weak with sorrow find joy,
May the forlorn find hope,
Constant happiness and prosperity.**

**May there be timely rains
And bountiful harvests;
May all medicines be effective
And wholesome prayers bear fruit.**

**May all who are sick and ill
Quickly be freed from their ail-
ments,
Whatever diseases there are in the
world,
May they never occur again.**

**May the frightened cease to be
afraid
And those bound be freed;
May the powerless find power
And may people think of benefiting
each other.**

**For as long as space remains,
For as long as sentient beings re-
main,
Until then may I, too, remain
To dispel the miseries of the world.**

Multiplying Mantras

**CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG
PAR DZOG PÄI SANG GYÄ NAM PAR NANG DZÄ Ö KYI GYÄL
PO LA CHHAG TSHÄL LO**

(1x)

**JANG CHHUB SEM PA SEM PA CHHEN PO KÜN TU ZANG PO LA
CHHAG TSHÄL LO**

(1x)

**TADYATHA PÄNCHA GRIYA AVA BODHANI SVAHA
OM DHURU DHURU JAYA MUKHE SVAHA**

(7x)

**CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG
PAR DZOG PÄI SANG GYÄ MÄN GYI LHA BAIDURYA Ö KYI GYÄL
PO LA CHHAG TSHÄL LO**

(1x)

**CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG
PAR DZOG PÄI SANG GYÄ NGO WA DANG MÖN LAM [THAM
CHÄ RAB TU] DRUB PÄ GYÄL PO LA CHHAG TSHÄL LO**

(1x)

**Due to the power of the blessing of the eminent Buddhas and bodhisattvas,
the power of infallible dependent arising, and the power of my pure special
attitude, may all my pure prayers succeed immediately.**

Praise to the 21 Taras

OM! Homage to the venerable Arya Tara.

**1. Homage! Tara, swift, heroic!
Eyes like lightning instantaneous!
Sprung from op'ning stamens of the
Lord of three world's tear-born lotus!**

**2. Homage! She whose face combines a
Hundred autumn moons at fullest!
Blazing with light rays resplendent
As a thousand star collection!**

**3. Homage! Golden-blue one, lotus
Water born, in hand adorned!
Giving, effort, calm, austerities,
Patience, meditation her sphere!**

**4. Homage! Crown of tathagatas,
Actions triumph without limit!
Relied on by conquerors' children,
Having reached ev'ry perfection!**

**5. Homage! Filling with TUTTARE,
HUM, desire, direction, and space!
Trampling with her feet the seven worlds,
Able to draw forth all beings!**

**6. Homage! Worshipped by the all-lords,
Shakra, Agni, Brahma, Marut!
Honored by the hosts of spirits,
Corpse-raisers, gandharvas, yakshas!**

**7. Homage! With Her TRAD and PHAT sounds
Destroying foes' magic diagrams!
Her feet pressing, left out, right in,
Blazing in a raging fire-blaze!**

**8. Homage! TURE, very dreadful!
Destroyer of Mara's champion(s)!**

**She with frowning lotus visage
Who is slayer of all enemies!**

**9. Homage! At the heart her fingers
Adorn her with Three Jewel mudra!
Light-ray masses all excited!
All directions' wheels adorn her!**

**10. Homage! She so joyous, radiant,
Crown emitting garlands of light!
Mirthful, laughing with TUTTARE,
Subjugating maras, devas!**

**11. Homage! She able to summon
All earth-guardians' assembly!
Shaking, frowning, with her HUM sign
Saving from every misfortune!**

**12. Homage! Crown adorned with crescent
Moon, all ornaments most shining!
Amitabha in her hair-knot
Sending out much light eternal!**

**13. Homage! She 'mid wreath ablaze like
Eon-ending fire abiding!
Right stretched, left bent, joy surrounds you
Troops of enemies destroying!**

**14. Homage! She who strikes the ground with
Her palm, and with her foot beats it!
Scowling, with the letter HUM the
Seven levels she does conquer!**

**15. Homage! Happy, virtuous, peaceful!
She whose field is peace, nirvana!
She endowed with OM and SVAHA,
Destroyer of the great evil**

**16. Homage! She with joy surrounded
Tearing foes' bodies asunder,**

**Frees with HUM and knowledge mantra,
Arrangement of the ten letters!**

**17. Homage! TURE! With seed letter
Of the shape of syllable HUM!
By foot stamping shakes the three worlds,
Meru, Mandara, and Vindhya!**

**18. Homage! Holding in her hand the
Deer-marked moon of deva-lake form!
With twicespoken TARA and PHAT,
Totally dispelling poison!**

**19. Homage! She whom gods and their kings,
And the kinnaras do honour!
Armoured in all joyful splendor,
She dispels bad dreams and conflicts!**

**20. Homage! She whose two eyes bright with
Radiance of sun and full moon!
With twice HARA and TUTTARE
She dispels severe contagion!**

**21. Homage! Full of liberating
Pow'r by the set of three natures!
Destroys hosts of spirits, yakshas,
And raised corpses! Supreme! TURE!
These praises with the root mantras And prostrations thus are twenty-one!**

OM JE-TSÜN-MA PAG-MA DRÖL-MA-LA CHAG-TSEL-LO

**1 CHAG-TSEL DRÖL-MA NYUR-MA PAA-MO
CHÄN-NI KÄ-CHIG LOG-DANG DRA-MA
JIG-TEN SUM-GÖN CHU-KYE SHÄL-GYI
GEY-SAR JE-WA LÄ-NI JUNG-MA**

**2 CHAG-TSEL TÖN-KÄI DA-WA KÜN-TU
GANG-WA GYA-NI TSEG-PAI SHÄL-MA
KAR-MA TONG-TRAG TSOG-PA NAM-KYI**

RAB-TU CHE-WAI Ö-RAB BAR-MA

**3 CHAG-TSEL SER-NGO CHU-NÄ KYE-KYI
PÄ-ME CHAG-NI NAM-PAR GYÄN-MA
JIN-PA TSON-DRÜ KAA-TUB ZHI-MA
ZÖ-PA SAM-TÄN CHÖ-YUL NYI-MA**

**4 CHAG-TSEL DE-ZHIN SHEG-PAI TSUG-TOR
TAA-YÄ NAM-PAR GYEL-WAR CHÖ-MA
MA-LÜ PA-RÖL CHIN-PA TOB-PAI
GYEL-WAI SÄ-KYI SHIN-TU TEN-MA**

**5 CHAG-TSEL TÜT-TAA-RA HUM YIG-GE
DÖ-DANG CHOG-DANG NAM-KAA GANG-MA
JIG-TEN DÜN-PO ZHAB-KYI NÄN-TE
LÜ-PA ME-PAR GUG-PAR NÜ-MA**

**6 CHAG-TSEL GYA-JIN ME-LHA TSANG-PA
LUNG-LHA NA-TSOG WONG-CHUG CHÖ-MA
JUNG-PO RO-LANG DRI-ZA NAM-DANG ,
NÖ-JIN TSOG-KYI DÜN-NÄ TÖ-MA**

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**7 CHAG-TSEL TRÄ-CHE JA-DANG PE-KYI
PA-RÖL TRÜL-KOR RAB-TU JOM-MA
YÄ-KUM YÖN-KYANG ZHAB-KYI NÄN-TE
ME-BAR TRAG-PA SHIN-TU BAR-MA**

**8 CHAG-TSEL TU-RE JIG-PA CHEN-PO
DÜ-KYI PAA-WO NAM-PAR JOM-MA
CHU-KYE SHEL-NI TRO-NYER DÄN-DZÄ
DRA-WO TAM-CHÄ MA-LÜ SÖ-MA**

**9 CHAG-TSEL KON-CHOG SUM-TSÖN CHAG-GYAI
SOR-MÖ TUG-KAR NAM-PAR GYÄN-MA
MA-LÜ CHOG-KYI KOR-LÖ GYÄN-PAI
RANG-GI Ö-KYI TSOG-NAM TRUG-MA**

**10 CHAG-TSEL RAB-TU GAA-WA JI-PAI
U-GYÄN Ö-KYI TRENG-WA PEL-MA
ZHÄ-PA RAB-ZHÄ TÛT-TAA-RA-YI
DÜ-DANG JIG-TEN WONG-DU DZE-MA**

**11 CHAG-TSEL SA-ZHI KYONG-WAI TSOG-NAM
TAM-CHÄ GUK-PAR NÜ-MA NYI-MA**

**TRO-NYER YÖ-WAI YI-GE HUM-GI
PONG-PA TAM-CHÄ NAM-PAR DRÖL-MA**

**12 CHAG-TSEL DA-WAI DUM-BU U-GYÄN
GYÄN-PA TAM-CHAY SHING-TU BAR-MA
RÄL-PAI TRÖ-NA Ö-PAG ME-LÄ
DAK-PAR SHIN-TU Ö-RAB DZE-MA**

**13 CHAG-TSEL KÄL-PAI TA-MAI ME-TAR
BAR-WAI TRENG-WAI Ü-NA NÄ-MA
YÄ-KYANG YÖN-KUM KÜN-NÄ KOR-GAI
DRA-YI PUNG-NI NAM-PAR JOM-MA**

**14 CHAG-TSEL SA-ZHI NGÖ-LA CHAG-GI
TIL-GYI NÜN-CHING ZHAB-KYI DUNG-MA
TRO-NYER CHÄN-DZÄ YI-GE HUM-GI
RIM-PA DUN-PO NAM-NI GEM-MA**

**15 CHAG-TSEL DE-MA GE-MA SHI-MA
NYA-NGÄN DÄ-ZHI CHÖ-YÜL NYI-MA
SO-HA OM-DANG YANG-DAG DÄN-PÄ
DIG-PA CHEN-PO JOM-PA NYI-MA**

**16 CHAG-TSEL KÜN-NÄ KOR-RAB GAA-WAI
DRA-YI LÜ-NI NAM-PAR GEM-MA
YIG-GE CHU-PAI NGAG-NI KÖ-PAI
RIG-PA HUM-LÄ DRÖL-MA NYI-MA**

**17 CHAG-TSEL TU-RE ZHAB-NI DAB-PÄ
HUM-GI NAM-PAI SA-BON NYI-MA**

**RI-RAB MAN-DA RA-DANG BIG-JE
JIG-TEN SUM-NAM YO-WA NYI-MA**

**18 CHAG-TSEL LHA-YI TSO-YI NAM-PAI
RI-DAG TAG-CHÄN CHAG-NA NAM-MA
TARA NYI-JÖ PÄ-KYI YI-GE
DUG-NAM MA-LU PA-NI SEL-MA**

**19 CHAG-TSEL LHA-YI TSOG-NAM GYÄL-PO
LHA-DANG MI-AM CHI-YI TEN-MA
KÜN-NÄ GO-CHA GAA-WA JI-GYI
TSÖ-DANG MI-LAM NGÄN-PA SEL-MA**

**20 CHAG-TSEL NYI-MA DA-WA GYÄ-PAI
CHÄN-NYI PO-LA Ö-RAB SÄL-MA
HARA NYI-JÖ TÜT-TAA-RA-YI
ZHIN-TU DRAG-POI RIM-NÄ SEL-MA**

**21 CHAG-TSEL DE-NYI SUM-NAM KÖ-PÄ
ZHI-WAI TU-DANG YANG-DAG DÄN-MA
DÖN-DANG RO-LANG NÖ-JIN TSOG-NAM
JOM-PA TU-RE RAB-CHOG NYI-MA
TSA-WAI NGAG-KYI TÖ-PA DI-DANG
CHAG-TSEL WA-NI NYI-SHU TSA-CHIG**

