



The Dharma Ratna team are very happy to offer you authentic shrine and ritual items to enhance and inspire your Dharma practice.

Each product has been selected by senior Lamas of Ka-Nying Shedrub Ling Monastery and blessed by Chokyi Nyima Rinpoche. Thus, they will increase the benefit and blessing you receive from doing the practices.

Each product meets the high standard of the Chokling Tersar lineage. Your purchase will also support the rebuilding of Ka-Nying Shedrub Ling Monastery and the production costs of Tara's Triple Excellence online program. We hope that by serving the sangha, these sacred items may significantly contribute to the spread of the Dharma.



Statues



This is a small copper Green Tara statue that Mayum Kunzang Dechen used as practice support. A great practitioner, she was also Chokyi Nyima Rinpoche's mother and wife of the late Tulku Ugyen Rinpoche.

"Her main practice was Tara," Chokyi Nyima Rinpoche said. Rinpoche also noted that his mother brought this statue with her from Tibet and it is quite old, although no one really knows how old it is.

To benefit and inspire practitioners who are doing Green Tara practice according to the Chokling Tersar tradition, an idea was born to make copies of that statue. Chokyi Nyima Rinpoche supervised the work on the master wax copy, guiding the lama who crafted it. The wax copy went through several revisions, and was changed a few times according to Rinpoche's advice and vision. Finally, when Chokyi Nyima Rinpoche saw the first copy of the statue cast from copper alloy and plated in gold, he said, "Now it's perfect."

We are now accepting orders for reproductions of this statue. They are being casted from copper alloy in Nepal, filled and sealed by senior Lamas of Ka-Nying Shedrub Ling monastery, and then blessed by Chokyi Nyima Rinpoche.

This is a reproduction of a small copper Green Tara statue that Mayum Kunzang Dechen brought from Tibet and used as practice support. A great practitioner, she was also Chokyi Nyima Rinpoche's mother and wife of the late Tulku Ugyen Rinpoche.

We are now accepting orders for these statues. They are being casted from copper alloy in Nepal, filled and sealed by senior Lamas of Ka-Nying Shedrub Ling monastery, and then blessed by Chokyi Nyima Rinpoche.

The statues are offered in several options brought to you by skilled Patan artists: gold plated, color and gold painted, oxidized copper (plain and with face gold painted), and adorned with gemstones.

*8 inch (20 cm) height, copper, painted with color and gold.
Weight (filled) 1,45 kg*

**Green Tara statue 8 inch,
color and gold painted**



This is a reproduction of a small copper Green Tara statue that Mayum Kunzang Dechen brought from Tibet and used as practice support. A great practitioner, she was also Chokyi Nyima Rinpoche's mother and wife of the late Tulku Urgyen Rinpoche.

We are now accepting orders for these statues. They are being casted from copper alloy in Nepal, filled and sealed by senior Lamas of Ka-Nying Shedrub Ling monastery, and then blessed by Chokyi Nyima Rinpoche.

The statues are offered in several options brought to you by skilled Patan artists: gold plated, color and gold painted, oxidized copper (plain and with face gold painted), and adorned with gemstones.

8 inch (20 cm) height, copper, fully gold plated, face gold painted, adorned with gemstones. Weight (filled) 1,45 kg

**Green Tara statue 8 inch,
fully gold plated**



This is a reproduction of a small copper Green Tara statue that Mayum Kunzang Dechen brought from Tibet and used as practice support. A great practitioner, she was also Chokyi Nyima Rinpoche's mother and wife of the late Tulku Ugyen Rinpoche.

We are now accepting orders for these statues. They are being casted from copper alloy in Nepal, filled and sealed by senior Lamas of Ka-Nying Shedrub Ling monastery, and then blessed by Chokyi Nyima Rinpoche.

The statues are offered in several options brought to you by skilled Patan artists: gold plated, color and gold painted, oxidized copper (plain and with face gold painted), and adorned with gemstones.

8 inch (20 cm) height, oxidized copper, face gold painted, adorned with gemstones. Weight (filled) 1,45 kg

**Green Tara statue 8 inch, oxidized copper,
face gold painted, gemstones**



This is a reproduction of a small copper Green Tara statue that Mayum Kunzang Dechen brought from Tibet and used as practice support. A great practitioner, she was also Chogyi Nyima Rinpoche's mother and wife of the late Tulku Ugyen Rinpoche.

We are now accepting orders for these statues. They are being casted from copper alloy in Nepal, filled and sealed by senior Lamas of Ka-Nying Shedrub Ling monastery, and then blessed by Chogyi Nyima Rinpoche.

The statues are offered in several options brought to you by skilled Patan artists: gold plated, color and gold painted, oxidized copper (plain and with face gold painted), and adorned with gemstones.

*8 inch (20 cm) height, oxidized copper, gemstones.
Weight (filled) 1,45 kg*

**Green Tara statue 8 inch,
oxidized copper + gemstones**



This is a reproduction of a small copper Green Tara statue that Mayum Kunzang Dechen brought from Tibet and used as practice support. A great practitioner, she was also Chogyi Nyima Rinpoche's mother and wife of the late Tulku Ugyen Rinpoche.

We are now accepting orders for these statues. They are being casted from copper alloy in Nepal, filled and sealed by senior Lamas of Ka-Nying Shedrub Ling monastery, and then blessed by Chogyi Nyima Rinpoche.

The statues are offered in several options brought to you by skilled Patan artists: gold plated, color and gold painted, oxidized copper (plain and with face gold painted), and adorned with gemstones.

*8 inch (20 cm) height, oxidized copper.
Weight (filled) 1,45 kg*

**Green Tara statue 8 inch,
plain oxidized copper**



Guru Dewa Chenpo or Guru of Great Bliss is a form of Guru Rinpoche. The statue is filled and sealed by an experienced Lama of Ka-Nying Shedrub Ling monastery with required mantras and holy earth from inside Boudhanath stupa and other important Buddhist pilgrimage sites. The statue has been blessed by Chokyi Nyima Rinpoche.

Guru Dewa Chenpo or Guru Mahasukha, the Master of Great Bliss, also known as Guru Yishin Norbu - Guru Chintamani or The Wish-fulfilling Guru. This is a form of Padmakara with his hands in the meditation mudra, holding the kapala and vase of immortality. The practice of this secret manifestation of Padmasambhava from the Sampa Lhundrub mandala dispels all obstacles and illnesses, generates bliss in the mind and body, gathers all auspicious circumstances, and leads to the primordial wisdom of awakening.

*2 inch (5 cm) height, oxidized copper.
Weight (filled) 55 gram.*

Guru Dewa Chenpo statue 2 inch



Small Green Tara statue. Custom made in Nepal in accordance with the visualization of Green Tara in the Chokling Tersar tradition, in Tara's Triple Excellence terma in particular.

The statue is filled with required mantras and earth from sacred Buddhist places by Lamas of Ka-Nying Shedrub Ling monastery. The statue has been blessed by Chokyi Nyima Rinpoche.

Height 9 cm / 3.5 inch, oxidized copper.

Weight (filled) 200 g

Green Tara statue 3.5 inch





Thankas & Images

Thanka of the 21 Taras from the Chokling Tersar tradition, printed on high quality canvas. Premium quality silk brocade from Varanasi, India. Blessed by Chokyi Nyima Rinpoche. Green and blue brocade color options available.

The original was painted by the skilled thanka artist Jamyang Phuntsog under the guidance of Chokyi Nyima Rinpoche and Lama Tenzin to ensure that every detail was correct and would thus serve as a proper support for visualization.

Medium size thanka:

Size of the image without brocade 27.5×40 cm

Size with brocade 74.5×96 cm

Weight 950 g

Large size thanka:

Size of the image without brocade 38×56 cm

Size with brocade 88×119 cm

Weight 1.3 kg



21 Tara thanka in premium brocade



The iconography of the 21 Taras differs widely among Tibetan lineages. We are therefore pleased to be able to offer these reproduction thankas that depict the 21 Taras as described by Jamyang Khyentse Wangpo in the Chokling Tersar empowerment manuals. It was Chokgyur Lingpa, a contemporary of Jamyang Khyentse Wangpo, who received the terma transmission for the Triple Excellence from Tara herself. These thankas are therefore well suited to those who are practicing the Third Excellence in addition to any followers of the Chokling Tersar lineage who practice Tara as their main Yidam.

This thanka of Green Tara with a retinue of eight Taras is the visualization support for the Inner sadhana "The Essence of the Two Benefits" from the Chokling Tersar.

This thanka has been blessed by Chokyi Nyima Rinpoche who supervised its creation together with Phakchok Rinpoche, Khyabje Khenpo and Lama Tenzin Sangpo. It was painted by Urgyen Losel, a monk of Ka-Nying Shedrub Ling monastery.

It is a high-quality canvas print, adorned in premium-quality blue silk brocade made in Varanasi.

Available in two sizes:

Large: Image: 40×55 cm (15.5×21.5 inch), brocade: 88 cm (34.5 inch) width at the bottom, 121 cm (47.5 inch) long, weight 1.1 kg

Medium: Image: 30×42 cm (12×16 inch), brocade: 73 cm (28.5 inch) width at the bottom, 99 cm (39 inch) long, weight 800 gram

8 Tara thanka in premium brocade





This Green Tara thanka was painted upon request of the Tara's Triple Excellence Team to be used as the visualization support for the Inner sadhana "The Essence of the Two Benefits".

Green Tara is the main figure, surrounded by a retinue of eight Taras who grant protection from the eight types of fears. Above them are Buddha Amitabha, Chokgyur Lingpa and Jamgön Kongtrul. Below are the offering goddesses, and in the four corners are the four female gate-keepers.

This thanka and the Inner Sadhana belong to the mind treasure (terma) "Tara's Profound Essence" from the Chokling Tersar.

This Single Green Tara thanka was painted in accordance with Tara's Triple Excellence terma from Chokling Tersar by Dorjee Lama. Dorjee is an experienced and renowned thanka artist from Karmarong, Himalayan region in the north-west of Nepal.

Dharma Ratna offers reproductions of this thanka – high-quality canvas prints, adorned in green premium-quality silk brocade made in Varanasi.

The thanka has been blessed by Chokyi Nyima Rinpoche.

Size of the image without brocade 27,5×40 cm

Size with brocade 74,5×96 cm

Weight approx.950 g



Green Tara thanka in premium brocade

Thanka of the Thukdrub Barché Künsel Refuge Tree from the Chokling Tersar tradition.

The original was painted by the skilled thanka artist Gyantse Lhatripa Phuntsok Sangpo.

The image is printed on high quality canvas, adorned in standard quality dark-blue brocade.

Medium size thanka:

Size of the image without brocade 41×27 cm

Size with brocade 72×90 cm

Weight approx 670 g

Large size thanka:

Size of the image without brocade 37×56 cm

Size with brocade 87×120 cm

Weight approx 1 kg



**Refuge Tree thanka for the
Thukdrub Barché Künsel cycle**



Both the beautiful paintings on the walls of the old lhakhang, the main shrine hall, of Ka-Nying Shedrub Ling monastery and the refuge tree thanka of the Thukdrub Barché Künsel cycle are the work of Gyantse Lhatripa Phuntsok Zangpo, a very talented artist from the Tsang province of Tibet. An extremely knowledgeable and famous artist, Phuntsok Zangpo was a disciple of late Dudjom Rinpoche and during his time in Kathmandu, he would paint the KNSL lhakhang in the morning and the one at the Dudjom gumpa in Boudha in the afternoon. It took only one year to finish painting the interior of the large lhakhang at KNSL and the one at the Dudjom gumpa as well.

At around the same time, Phuntsok Zangpo also painted the refuge tree thanka for Thukdrub Barché Künsel cycle, upon Tulku Urgyen Rinpoches order. This thanka is around 40 years old.

Dharma Ratna shop offers replicas of this very special thanka, printed on high quality canvas, available in two sizes in standard quality dark blue brocade.

Thanka of Lama Norlha (aka Kyechok Tsulzang) printed on high quality canvas, adorned in premium-quality silk brocade made in Varanasi. Blessed by Chokyi Nyima Rinpoche.

This thanka depicts the mandala of Lama Norlha (Guru Rinpoche inseparable from Dzambhala, a wealth deity), one of the 12 manifestations of Padmasambhava, from the mandala of the Tukdrub Barche Künsel cycle of Chokling Tersar. This manifestation, known as Kyechok Tsulzang, is associated with enriching activity and prosperity. In the Chokling Tersar texts, he is referred to as the one who bestows “the siddhi of holding the sky treasury.” In Kyechok Tsulzang’s retinue are Dzambhalas of the four families and other wealth deities.

The original of this thanka has been painted by Ugyen Losel – an experienced and talented artist and a monk of Ka-Nying Shedrub Ling monastery.

Image size: 26×34 cm (10.5×13.5 inch)

Brocade size: 68 cm (26.5 inch) width at the bottom,

86 cm (33.5 inch) long

Weight 850 gram

**Lama Norlha (Kyechok Tsulzang) thanka
in premium brocade**



Thanka of Troma Nagmo (black form of Vajrayogini) with retinue from the Chokling Tersar tradition. This thanka is a visualization support for the Chöd practice of Chokling Tersar – Tersar Lüjin (The Concise Daily Liturgy for Giving the Body).

The image is printed on high quality canvas, adorned in standard quality brocade.

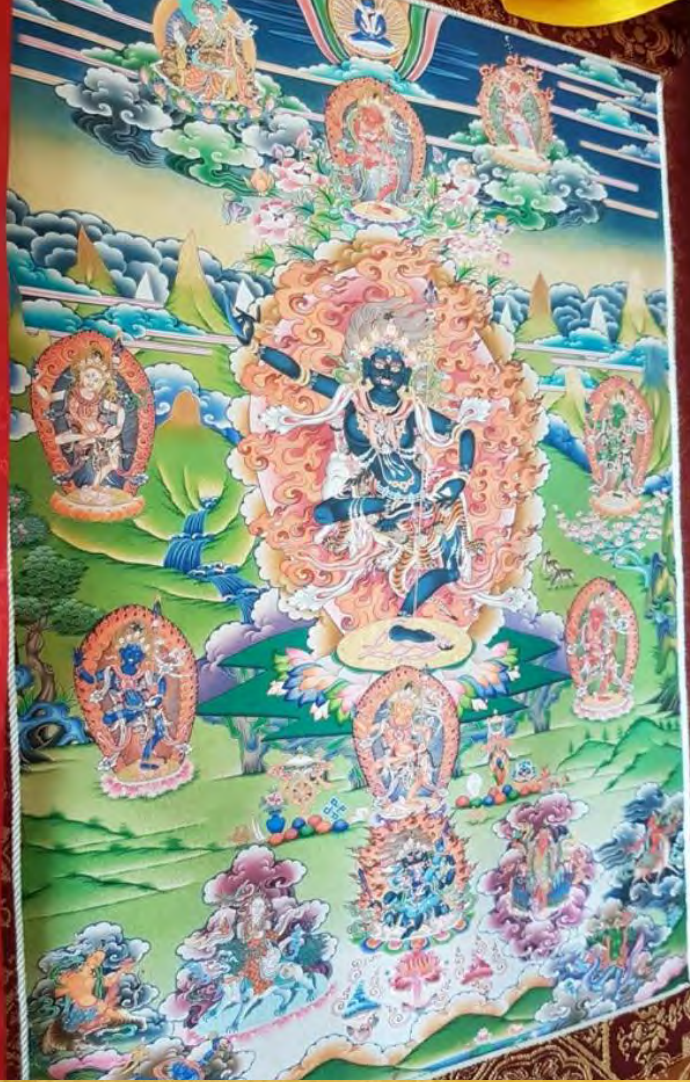
Size of the image without brocade 41×27 cm

Size with brocade 72×90 cm

Weight approx 670 g



**Troma Nagmo thanka
(for Tersar Lüjin Chöd practice)**



This thangka of Troma Nagmo is a visualization support for the Chöd practice of Chokling Tersar – Tersar Lüjin (*The Concise Daily Liturgy for Giving the Body*). Within Chokling Tersar this sadhana belongs to the completion stage section of the cycle of Dechen Gyalpo, one of the 12 manifestations of Guru Rinpoche from the Tukdrub Barché Künsel cycle. Composed by Guru Rinpoche himself, the Tersar Lüjin root text was concealed as a terma and later revealed by the great tertön Chokgyur Lingpa, and arranged as a sadhana by Karmey Khenpo Rinchen Dargye.

The main figure of the thangka is Troma Nagmo. She and other dakinis are manifestations of Dorje Phagmo (Vajravarahi), depicted right above her head. Surrounding Dorje Phagmo are Kuntuzangpo (Samantabhadra) yabum, Guru Rinpoche, and Dechen Gyalpo with consort.

Surrounding Troma Nagmo are dakinis of the five buddha families: Dorje Khandro (Vajra Dakini, white), Leykyi Khandro (Karma Dakini, green), Sangye Khandro (Buddha Dakini, blue), Rinchen Khandro (Ratna Dakini, yellow), and Pema Khandro (Padma Dakini, red).

Below are the Dharma protectors: Gönpö Chakzhipa (four-armed wisdom protector, in the middle), the five Tseringma sisters, and Karak Khyungtsünma.

Image of Green Tara hand-printed on hand-made Nepali lokta paper. Size 30×21 cm

The tradition of lokta paper manufacturing is indigenous to Nepal and dates back more than 1000 years! Lokta is a plant of the laurel family that grows in Nepal at an elevation of 1800 m to 3000 m, and is used as the raw material for the hand-made paper produced in the hills of Western Nepal. Lokta paper is durable and resistant to insects.

This image of Tara, painted in Indian style, has now become a beloved symbol of Tara's Triple Excellence program.

Image of Green Tara



Tara's
Triple
Excellence

Image of Green Tara hand-printed on hand-made Nepali lokta paper. This image of Tara, painted in Indian style, has now become a beloved symbol of Tara's Triple Excellence program.

Three color options for the mounting paper: brown, white-gold, black-gold. Size 45×32 cm, weight 500 g

The tradition of lokta paper manufacturing is indigenous to Nepal and dates back more than 1000 years! Lokta is a plant of the laurel family that grows in Nepal at an elevation of 1800 m to 3000 m, and is used as the raw material for the hand-made paper produced in the hills of Western Nepal. Lokta paper is durable and resistant to insects.



Framed Image of Green Tara



Accessories



At the request of many of Chokyi Nyima Rinpoche's students, Dharma Ratna Online has prepared eco-friendly prayer flags (Tib. lungta) made from all-natural materials. These days many inexpensive prayer flags are made with synthetic materials, which concerns all of us who care about ecology and about our Earth. Synthetic-fiber flags are not easily degradable, and when burned, pollute the air and environment.

Dharma Ratna's eco-friendly prayer flags are made in Nepal, using 100% cotton fabric and hemp thread. These lungta have been created under the guidance of the senior monks of Ka-Nying Shedrub Ling monastery and blessed by Chokyi Nyima Rinpoche.

These prayer flags are not mere decorations. They bear sacred text, and therefore are to be considered sacred objects. Please treat them with respect, just as you would treat a Buddhist statue or thanka. Do not put them on the floor, do not step over them, and do not place other objects on top of them. Hang up the prayer flags in a clean place high off the ground.

"Treating the representations of Body, Speech and Mind with respect and veneration creates a tremendous amount of merit." – Chokyi Nyima Rinpoche.

Eco-friendly prayer flags (Tib. lungta)

Each flag bears a very special prayer, “Chokchu Düshi – The Aspiration of the Vajradhatu Mandala.”

This prayer has been revealed as a terma by Chokgyur Lingpa, and is an aspiration spoken by Guru Rinpoche himself at Samye. As the lamas explain, what is special and unique to this aspiration is that it’s all-encompassing. Everything is included: the seven-branch prayer and supplication to the Three Jewels, supplication for the gurus’ long life and flourishing of their activities, aspiration for the well-being of the sangha and of the benefactors and protectors of the teachings, and for successful Dharma practice for ourselves, yogis on the path.

Product details: 100% cotton fabric and hemp thread, made in Nepal. Each roll of 15 flags is 3 meters (9.8 feet) long, plus an additional 30-35 cm (12-14 inches) of thread on each side for tying to a support. Each flag is 20 x 27 cm (7.85 x 10.6 inches).

Eco-friendly prayer-flags
(5-colored, with Chokchu Düshi prayer)



Each flag bears a magnetizing supplication (tib. Wangdü Soldeb), written by Mipham Rinpoche – “The Giant Cloud of Blessings.”

“Recite Wangdü diligently and hang up many Wangdü prayer flags. This will help in spreading the Dharma and also benefit local sentient beings; your body and mind can enjoy greater freedom, and happiness will spontaneously arise in you.

The outer effect of Wangdü prayer is the ability to benefit all living beings; to transform ordinary adverse circumstances into positive ones. The inner effect is the ability to tame one’s mind: to control discursive thoughts, and thereby attain unrestrained control of the body and the mind.”

Khenpo Sodargye

Product details: 100% cotton fabric and hemp thread, made in Nepal. Small roll of 9 flags is 2 meters (6.75 feet) long. Large roll of 21 flags is 4.8 meters (15.6 feet) long. There are additional 30 cm (12 inches) of thread on each side for tying to a support. Each flag is 20 x 22 cm (7.8 x 8.6 inches).

Eco-friendly prayer-flags
(red, with magnetizing Wangdü prayer)





Green Tara decal

The Tara decals are 10 cm (just under 4") in diameter and feature the image of Green Tara, painted in Indian style, a beloved symbol of Tara's Triple Excellence program.

Two variations are available: one with a yellow background, one transparent. The transparent decal looks especially wonderful on window glass or any translucent surface and can remind us of the visualization of Tara according to the instructions from the TTE online meditation program: "Tara is see-through like light, not solid and tangible. Imagine that her body is not at all solid, but is clear, vivid and transparent like a rainbow."

"The Wish-fulfilling Jewel chakra that strengthens the elephant of merit and luck."

This image originates from the Activity practices of Lama Norlha (Guru Rinpoche inseparable from Dzambhala, a wealth deity), one of the 12 manifestations of Padmasambhava, from the mandala of the Tukdrub Barche Künsel cycle of Chokling Tersar. This manifestation, known as Kyechok Tsulzang, is associated with enriching activity and prosperity. The mantras inscribed in the mandala on this decal are the mantras of each deity in Kyechok Tsulzang's retinue. In the Chokling Tersar texts, he is referred to as the one who bestows "the siddhi of holding the sky treasury." Benefits include attracting auspicious circumstances and the flourishing of prosperity and well-being, increasing both material and spiritual wealth.

This decal is 12 cm (approx. 4 ¾") in diameter. Due to the transparent background it looks especially wonderful on window glass or any translucent surface.

Lama Norlha decal (transparent)





These decals have been consecrated by an assembly of senior lamas and monks of Ka-Nying Shedrub Ling monastery on auspicious 8th and 25th days of the lunar month (Tara and Dakini days accordingly) through the ritual practices of Kurukulle (dakini of magnetizing activity) and Lama Norlha (enriching activity).

The stickers are self-adhesive and made of extremely durable, high-grade vinyl that can withstand long exposure outdoors. They are easy to apply and remove from flat surfaces and leave no residue behind when removed carefully.

These decals are not mere decorations. They bear sacred images and mantras, and therefore are to be considered sacred objects. Please treat them with respect, just as you would treat a Buddhist statue or thanka. Do not put them on the floor, do not step over them, and do not place other objects on top of them. Put them in a clean place where they will remind you of your True Nature.

“Treating the representations of Body, Speech and Mind with respect and veneration creates a tremendous amount of merit.” – Chokyi Nyima Rinpoche.



Herbal & Offering Items

These profound enriching pills (Tib. yangdze rilbu), also known as Dzambhala pills, are prepared from over 50 herbal and other sacred substances by the skilled Tibetan doctor, Amchi Kunzang Dorje, who is also a Lama of Ka-Nying Shedrub Ling monastery. The pills contain sacred substances that were previously blessed by Kyabjé Chokling Rinpoche and late Kyabjé Trulshik Rinpoche. These pills have been absorbing the blessings inside the mandala during the 9-day Drubchen, presided by Chokyi Nyima Rinpoche, Phakchok Rinpoche and Tulku Urgyen Yangsi Rinpoche in Nagi Gampa nunnery. The wealth pills have been as well consecrated by senior lamas and monks at KNSL monastery through the ritual practice of Kyechok Tsulzang – one of the 12 forms of Guru Rinpoche, associated with enriching activity and prosperity. In the Chokling Tersar texts, he is referred to as the one who bestows “the siddhi of holding the sky treasury.”

Enriching pills increase both material and spiritual wealth. Benefits include attracting auspicious circumstances and the flourishing of prosperity and well-being. The pills can be kept inside enriching vases, gau-s, statues and other ritual items. They can also be placed in one’s purse or in a safe with one’s valuables. The yellow cloth used to cover each pill symbolizes enriching activity and is associated with Ratnasambhava Buddha and Yellow Dzambhala, the God of Wealth.

Enriching pill





Tara Pure Incense

This exclusive incense has been designed for the Tara Sadhana by a senior lama at Ka-Nying Shedrub Ling monastery who is a skilled Tibetan doctor. It has been prepared in accordance with a unique formula to meet the requirements of Kriya Yoga practice. It contains only pure organic herbal ingredients, collected in the Himalayas. There are no ingredients pertaining to animal, metal or alcohol. Thus, a fresh fragrance of this authentic incense creates a peaceful and calm state of mind, purifying the body, speech and mind of the practitioner. It serves as an invitation and an offering to Tara, invoking her blessings and wisdom.

The main ingredients include: Himalayan juniper, white sandalwood, frankincense, myrrh, camphor, clove, cardamom, nutmeg, aloe wood, saffron, lavender, geranium, rhododendron. One pack contains 25 sticks of 21 cm length. Weight 100 g



Healing Incense

Made by the Tibetan doctor of Ka-Nying Shedrub Ling monastery according to an ancient Tibetan healing formula, this incense helps alleviate stress and restore vitality. Burning this carefully prepared combination of woods and spices brings the wind energy (Tib. lung), into balance.

Lung can be disturbed by constant stress, an irregular schedule of sleeping and meals, and cold, dry weather. Out-of-balance wind energy can bring mental and physical agitation, fatigue, sleep disorders, restlessness, and stiffness in the body. When in harmony, wind energy manifests as a clear and alert mind abundant with creative ideas, and a feeling of lightness, mobility, and liveliness in the body.

Ingredients: white and red sandalwood, cloves, cardamom, saffron, gentiana barbata, nutmeg.

Indications: anxiety, dizziness, insomnia, restlessness, exhaustion.

Contents: 12 sticks, each 9 cm in length. Approx. burning time per stick: 30 min

Guggul is a resin of Commiphora Mukul tree that grows in India, its fragrance is similar to that of myrrh. Small amounts of guggul should be burnt in the beginning of various sadhana practices at the moment of dispelling the obstructing forces and visualizing the protection circle. It is said in the teachings that obstructing forces cannot stand the smell of guggul. Guggul is burned in a separate vessel over hot coals. The vessel is then carried around the prayer hall to dispel evil spirits with the smoke.

This guggul has been thoroughly selected by the Senior Chöpon (master of ritual ceremonies) of Ka-Nying Shedrub Ling monastery. Same guggul is used daily during the pujas at KNSL. According to the teachings, guggul should be consecrated before being used in the ritual practice. Therefore our guggul has been properly consecrated during a puja conducted by an assembly of Senior Lamas and monks of KNSL.

One pack contains 50 gram.



Guggul

35-fold rakta substance has to be mixed with black tea to prepare rakta – one of the inner offerings, used during feast offerings (Tib. tsok) in the sadhana practices that belong to the Inner Tantras.

This 35-fold rakta substance has been carefully prepared according to the tradition by an experienced and respected Tibetan doctor in Boudha, Kathmandu.

Approx.weight 15-20 gram

Rakta substance





Musical Instruments

Chöd damaru is custom made in Nepal and blessed by Chokyi Nyima Rinpoche.

It is crafted from high quality acacia wood and goat skin selected by a senior lama of Ka-Nying Shedrub Ling monastery.

The required mantras of daka and dakini inside the drum are hand-written by senior monks of KNSL according to the Chokling Tersar tradition.

The damaru comes with the brocade cover and decoration tail.

Diameter 19.5, 20 or 20.5 cm (approx. 7.5"- 8")

Weight (with cover) 1 – 1.3 kg



Chöd Damaru

Damaru – small hand drum, custom made in Nepal and blessed by Chokyi Nyima Rinpoche.

It is crafted from high quality acacia wood and goat skin selected by a senior lama of Ka-Nying Shedrub Ling monastery.

The required mantras of daka and dakini inside the drum are hand-written by senior monks of KNSL according to the Chokling Tersar tradition.

The damaru comes with the brocade cover and decoration tail.
Length 11-13 cm, approx.weight 300-400 g

Damaru



Vajra and bell made in Dehradun, India. Dehradun has a very old tradition of making bells that are famous for the high quality of casting and sound.

Blessed by Chokyi Nyima Rinpoche.

The large bell is decorated with the symbols of the male and female Buddhas of the 5 families (this design is traditional for Nyingma schools).

Five prongs of the vajra symbolize the five buddha families that represent the five aspects of enlightened wisdom.

Vajra length 12 cm, bell diameter at the bottom 9 cm, height 18,5 cm

Weight without cover 580 g, weight with cover 770 g

Vajra and bell (large size)



Vajra and bell made in Dehradun, India. Dehradun has a very old tradition of making bells that are famous for the high quality of casting and sound.

Blessed by Chokyi Nyima Rinpoche.

Five prongs of the vajra symbolize the five buddha families that represent the five aspects of enlightened wisdom.

The small bell is offered in several designs:

- ♦ *Light or black color, decorated with the symbols of the male and female Buddhas of the 5 families (this design is traditional for Nyingma schools).*
- ♦ *Black color, decorated with Dharma wheels (this design is traditional for Kagyu schools).*

Vajra length 11 cm. Bell diameter at the bottom 7,5 cm, height 15,5 cm.

Weight without cover 380 g, weight with cover 500 g



Vajra and bell (small size)



Rosaries

This bracelet has been blessed by Chokyi Nyima Rinpoche. Senior Lamas of Ka-Nying Shedrub Ling monastery recommend crystal malas as most suitable for the practices of peaceful deities, especially for Vajrasattva, Avalokiteshvara, and Buddha Shakyamuni.

The hand-mala has 21 bead, specially designed for the daily purification practice of chanting Vajrasattva mantra 21 times, according to the instructions of Chokyi Nyima Rinpoche.

Crystal has purifying qualities, and will neutralize negativity in the environment surrounding the wearer. It is one of the best stones for meditation, as it opens all the energetic centers (chakras) and channels and allows for the free flow of vital energy. Crystal stimulates spiritual growth and psychic abilities.

21 crystal beads of 7 mm or 10 mm diameter, Trikaya guru beads. White bead (conch shell) symbolizes Nirmanakaya, red (carnelian stone) – Sambhogakaya, blue (lapis) – Dharmakaya. The bracelet has a sliding knot to make it tighter or looser.



21-bead Pure Crystal bracelet

Senior Lamas of Ka-Nying Shedrub Ling monastery recommend agate malas as most suitable for magnetizing practices and particularly for deities such as Amitabha, Amitayus, Guru Rinpoche, Guru Dewa Chenpo, Kurukulle, and Vajrayogini.

Agate stone is connected to the root chakra and fire element. It has stabilizing qualities, it brings the wearer "down to earth", gives strength and feeling of safety. It stimulates spiritual growth. In meditation practices it helps with concentration.

The agate mala has been blessed by Chokyi Nyima Rinpoche.

108 beads of 7 mm diameter, with Trikaya guru beads. White bead (conch shell) symbolizes Nirmanakaya, red (carnelian stone) Sambhogakaya, blue (lapis lazuli) Dharmakaya. The mala has a sliding knot to make it tighter or looser. Approx. length 86 cm, weight 85 g

Agate rosary



Amethyst is a kind of crystal, which is known to be one of the best stones for meditation, it stimulates spiritual growth. Amethyst has purifying qualities, and will neutralize negativity in the surrounding environment, as well as dissipate disturbing emotions and bring emotional balance to the wearer.

The amethyst mala has been blessed by Chokyi Nyima Rinpoche. Senior Lamas of Ka-Nying Shedrub Ling monastery characterize amethyst malas as universal, suitable for various deities practices, and especially for the practices of peaceful deities.

108 beads of 7 mm diameter, with Trikaya guru beads. White bead (conch shell) symbolizes Nirmanakaya, red (carnelian stone) Sambhogakaya, blue (lapis lazuli) Dharmakaya. The mala has a sliding knot to make it tighter or looser. Approx. length 84 cm, weight 85 g



Amethyst rosary

Senior Lamas of Ka-Nying Shedrub Ling monastery recommend lapis lazuli malas as most suitable for the practices of Medicine Buddha, Samantabhadra, Shitro (100 peaceful and wrathful deities), and Vajrakilaya.

Lapis lazuli balances and activates the throat and third-eye centers (chakras). It's very beneficial to wear the lapis lazuli mala around the neck. This stone encourages self-expression and communication skills, as well as creativity and clarity of mind and thinking. Lapis lazuli can bring relief from stress, migraines and insomnia.

The lapis lazuli mala has been blessed by Chokyi Nyima Rinpoche.

108 lapis lazuli beads of 7 mm diameter, Trikaya guru beads. White bead (conch shell) symbolizes Nirmanakaya, red (carnelian stone) – Sambhogakaya, blue (lapis) – Dharmakaya. The mala has a sliding knot to make it tighter or looser. Approx. length 80 cm, weight 110 g

Lapis Lazuli rosary



Senior Lamas of Ka-Nying Shedrub Ling monastery recommend lava stone malas as most suitable for the practices of wrathful deities such as Vajrakilaya etc.

Lava stone, being connected to the root chakra, has grounding qualities. It is known for being able to calm down emotions of the wearer, and especially to dispel anger and anxiety. Lava stone promotes strength and courage. It is recommended to wear lava stone malas and bracelets in direct contact with the skin, so that the lava's healing qualities can unfold in full.

The lava stone mala has been blessed by Chokyi Nyima Rinpoche.

108 beads of 8 mm diameter, with Trikaya guru beads. White bead (conch shell) symbolizes Nirmanakaya, red (carnelian stone) Sambhogakaya, blue (lapis lazuli) Dharmakaya. The mala has a sliding knot to make it tighter or looser. Approx. length 90 cm, weight 85 g

Lava stone rosary

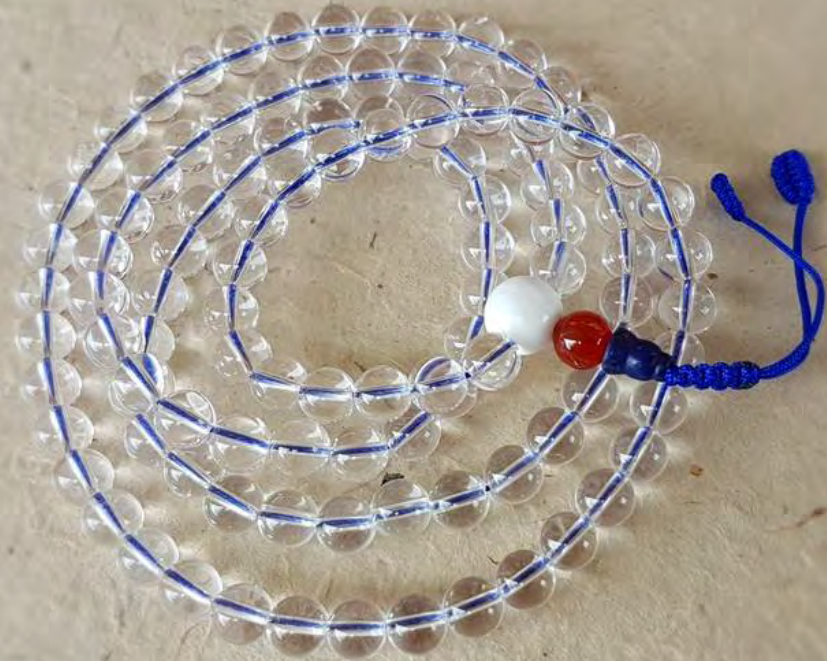


Senior Lamas of Ka-Nying Shedrub Ling monastery recommend crystal malas as most suitable for the practices of peaceful deities, especially for Vajrasattva, Avalokiteshvara, and Buddha Shakyamuni.

Crystal has purifying qualities, and will neutralize negativity in the environment surrounding the wearer. It is one of the best stones for meditation, as it opens all the energetic centers (chakras) and channels and allows for the free flow of vital energy. Crystal stimulates spiritual growth and psychic abilities.

The pure crystal mala has been blessed by Chokyi Nyima Rinpoche.

108 beads of 7 mm diameter, with Trikaya guru beads. White bead (conch shell) symbolizes Nirmanakaya, red (carnelian stone) Sambhogakaya, blue (lapis lazuli) Dharmakaya. The mala has a sliding knot to make it tighter or looser. Approx. length 84 cm, weight 80 g



Pure Crystal rosary

Senior Lamas of Ka-Nying Shedrub Ling monastery recommend tiger eye malas as most suitable for enriching activity and for the Buddha Shakyamuni practice. They are particularly beneficial with the deity practices of Dzambhala and Kyechok Tsulzang for increasing wealth and prosperity and Manjushri and Mawey Senge for increasing knowledge and wisdom.

Tiger eye is a stone of protection, it promotes courage and self-confidence, and stimulates to take action with a clear mind. Tiger eye attracts good luck and brings prosperity to the wearer.

The tiger eye mala has been blessed by Chokyi Nyima Rinpoche.

108 beads of 8 mm diameter, with Trikaya guru beads. White bead (conch shell) symbolizes Nirmanakaya, red (carnelian stone) – Sambhogakaya, blue (lapis lazuli) – Dharmakaya. The mala has a sliding knot to make it tighter or looser. Approx. length 90 cm, weight 105 g

Tiger Eye rosary





Shrine Items

Mandala set consists of the base, three levels and top-ornament.

Base 15 cm in diameter, weight 800 g, height (filled) 28 cm

High quality hammered copper, oxidized, fine hand carving.

Custom made in Nepal under the guidance and supervision of Senior Lamas of Ka-Nying Shedrub Ling monastery.

Mandala set



Butterlamp cup (Tib. marme).

*High quality hammered copper, oxidized,
fine hand carving.*

*Height 11 cm, diameter of the cup 8 cm,
weight 215 g*

*Custom made in Nepal under the
guidance and supervision of Senior
Lamas of Ka-Nying Shedrub Ling
monastery.*

Butterlamp cup (marme)



Serkyem is a vessel for the symbolic offering of food and drink to the deities and Dharma protectors.

High quality hammered copper, oxidized, fine hand carving.

Custom made in Nepal under the guidance and supervision of Senior Lamas of Ka-Nying Shedrub Ling monastery.

Diameter of the stand 13 cm, height of the cup 11 cm, diameter of the cup 7 cm, weight 380 g

Serkyem offering cup



Set of 7 offering bowls.

*High quality hammered copper, oxidized,
fine hand carving.*

*Custom made in Nepal under the
guidance and supervision of Senior
Lamas of Ka-Nying Shedrub Ling
monastery.*

Diameter 8 cm, weight 630 g



Offering bowls



Kusha grass for sprinkling cleansing water. Made by the monks of Ka-Nying Shedrub Ling monastery.

This kusha grass stick is used to bless offering items and is placed in the 7th offering bowl together with the conch shell.

Kusha grass

Length – approx. 16 cm, weight – 5-7 g

“Kusha grass is used for consecration, to sprinkle the offerings on the shrine, tormas, tsok, sang and sur offerings etc. Some people just sprinkle the cleansing water with their fingertips, but it’s a disrespectful way.” – Khenpo Gyaltzen from Ka-Nying Shedrub Ling monastery.

Conch shell for cleansing water is placed in the 7th offering bowl on the shrine together with the kusha grass.

Length – 7-8 cm, weight – 7-8 g

Among the eight outer offerings on the shrine the last is the offering of sound or music. In Buddhism conch shell is one of the auspicious symbols, its sound represents all-pervasive melodious sound of Buddha's teachings, that awakens from the sleep of ignorance. When we use a conch shell as a symbol of the offering of music, it should be placed in the 7th offering bowl vertically. If it is used as a container for the cleansing water, it is placed horizontally.

“According to the Chokling Tersar tradition, we use a conch and kusha grass for cleansing water instead of a vase (Tib. bumpa). In this case conch becomes two-in-one: it symbolizes the offering of music, and also represents the bumpa, a vessel for cleansing water.” – Khenpo Gyaltsen from Ka-Nying Shedrub Ling monastery.

Conch Shell





Torma

This is a deity tormas that represents Green Tara according to the Tara's Triple Excellence terma from the Chokling Tersar (the New Treasures of Chokgyur Lingpa).

Made of sandalwood powder by the monks of Ka-Nying Shedrub Ling monastery in accordance with the Chokling Tersar tradition. Each tormas contains holy water from sacred places, and other relics and precious substances.

The tormas has been blessed by Chokyi Nyima Rinpoche.

Height - 27 cm (10.5 inch)

Width at the bottom - 9 cm (3.5 inch)

Weight - 250 gram

Green Tara tormas



Paltor torma. This deity torma represents Guru Rinpoche and his retinue of 12 manifestations according to the Thukdrub Barché Künsel cycle of practices from the New Treasures of Chokgyur Lingpa (Trinley Nyingpo etc.).

Made of sandalwood powder by the monks of Ka-Nying Shedrub Ling monastery in accordance with the Chokling Tersar tradition. Each torma contains holy water from sacred places, and other relics and precious substances.

The torma has been blessed by Chokyi Nyima Rinpoche.

Height - 31 cm (12 inch)

Width at the bottom - 8 cm (3 inch)

Weight - 300 gram

Guru Rinpoche (Paltor) torma



This deity torma represents Vajrakilaya (Tib. Phurba) according to the Sangtik Phurba practice from the Chokling Tersar tradition (the New Treasures of Chokgyur Lingpa).

Made of sandalwood powder by the monks of Ka-Nying Shedrub Ling monastery. Each torma contains holy water from sacred places, and other relics and precious substances.

The torma has been blessed by Chokyi Nyima Rinpoche.

Height - 18 cm (7 inch)

Weight - 140 gram

Vajrakilaya torma



Food-offering (Tib. shalze) torma made of white sandalwood by senior monks of Ka-Nying Shedrub Ling monastery. The torma is made according to the Chokling Tersar tradition. Each torma contains 25 precious vase substances (Tib. bumdze nyer nga), three white and three sweet substances (Tib. kar sum ngar sum).

The white shalze torma is used for the Sutrayana practices, as well as for the practices that belong to the Outer Tantras (Kriya, Upa and Yoga), and specifically for the outer and inner Tara sadhanas ("The Essence of the Two Accumulations" and "The Essence of the Two Benefits").

Shalze torma is placed in the 6th offering bowl.

Height 14 cm

Weight 100 g



White shalze (food-offering) torma

Red food-offering (Tib. shalze) torma made of red and white sandalwood by senior monks of Ka-Nying Shedrub Ling monastery. The torma is made according to the Chokling Tersar tradition. Each torma contains three white and three sweet substances (Tib. kar sum ngar sum), holy water from sacred places such as Maratika cave, Tsopema lake etc, and other relics and precious substances.

The red shalze torma is used for the practices that belong to the Inner Tantras (Maha, Anu, Ati), for example, for the practices of Trinley Nyingpo, Sampa Lhundrub, Vajrakilaya, Kurukulle and so on.

Shalze torma is placed in the 6th offering bowl.

Height 13 cm

Weight 80 g

Red shalze (food-offering) torma





Sadhana Texts

Outer Tara sadhana “The Essence of the Two Accumulations” in pecha format. It has Tibetan text along with English phonetics and translation by Dharmachakra Practices.

Printed on traditional hand-made Nepali lokta-paper.

Page size 37×9 cm

Title on the cover page – calligraphy by Chokyi Nyima Rinpoche.

This sadhana belongs to the Tara’s Triple Excellence terma from the New Treasures of Chokgyur Lingpa (Chokling Tersar). Included in the pecha are general lineage supplications, aspirations and dedications.

Outer Tara Sadhana pecha



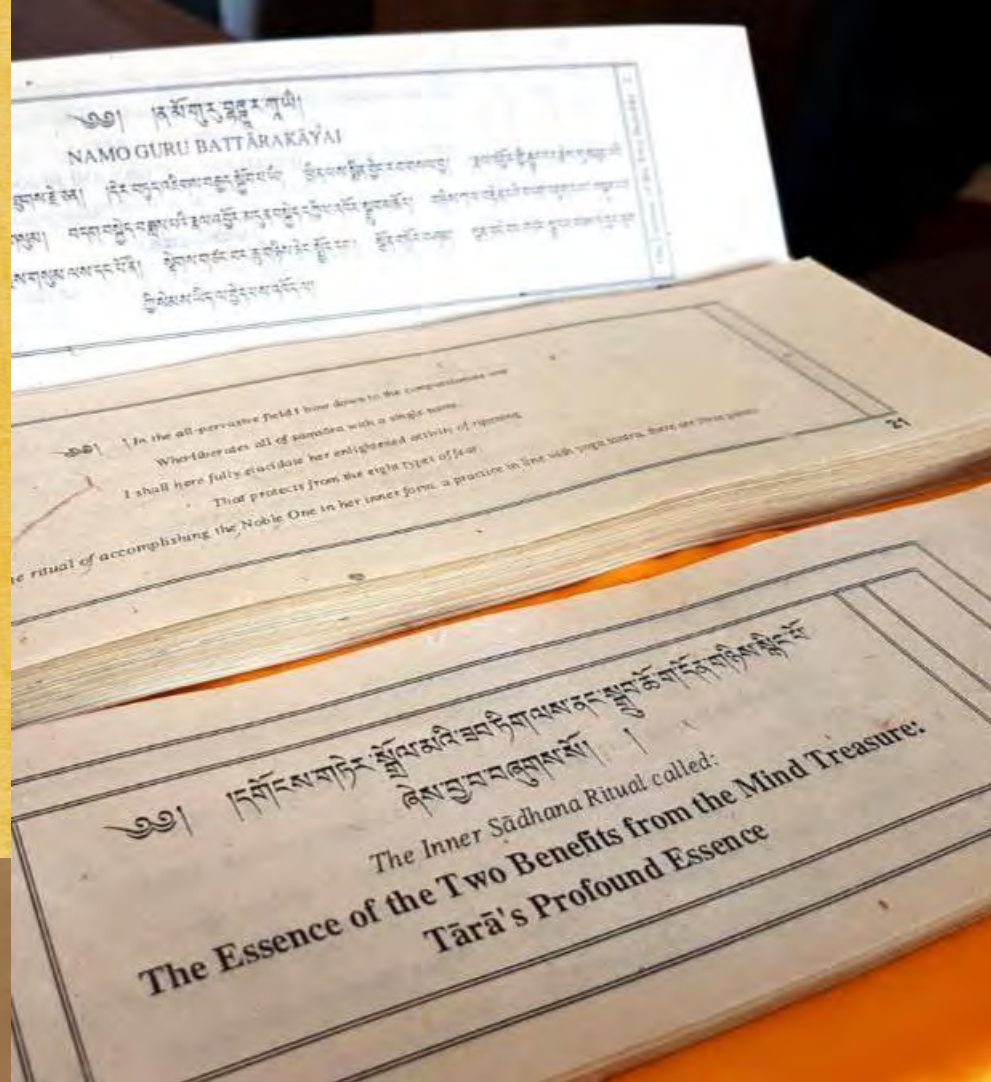
Inner Tara sadhana “The Essence of the Two Benefits”
in pecha format. It has Tibetan text along with English
phonetics and translation by Dharmachakra Practices.

Printed on traditional hand-made Nepali lokta-paper.
Page size 37×9 cm

Title on the cover page – calligraphy by Chokyi Nyima
Rinpoche.

This sadhana belongs to the Tara’s Triple Excellence
terma from the New Treasures of Chokgyur Lingpa
(Chokling Tersar). The empowerment (wang) and the
reading transmission (lung) are required to perform
this inner Tara sadhana practice.

Included in the pecha are general lineage supplications,
aspirations and dedications, as well as the concise
cleansing smoke offering (sang) from Chokling Tersar
tradition.

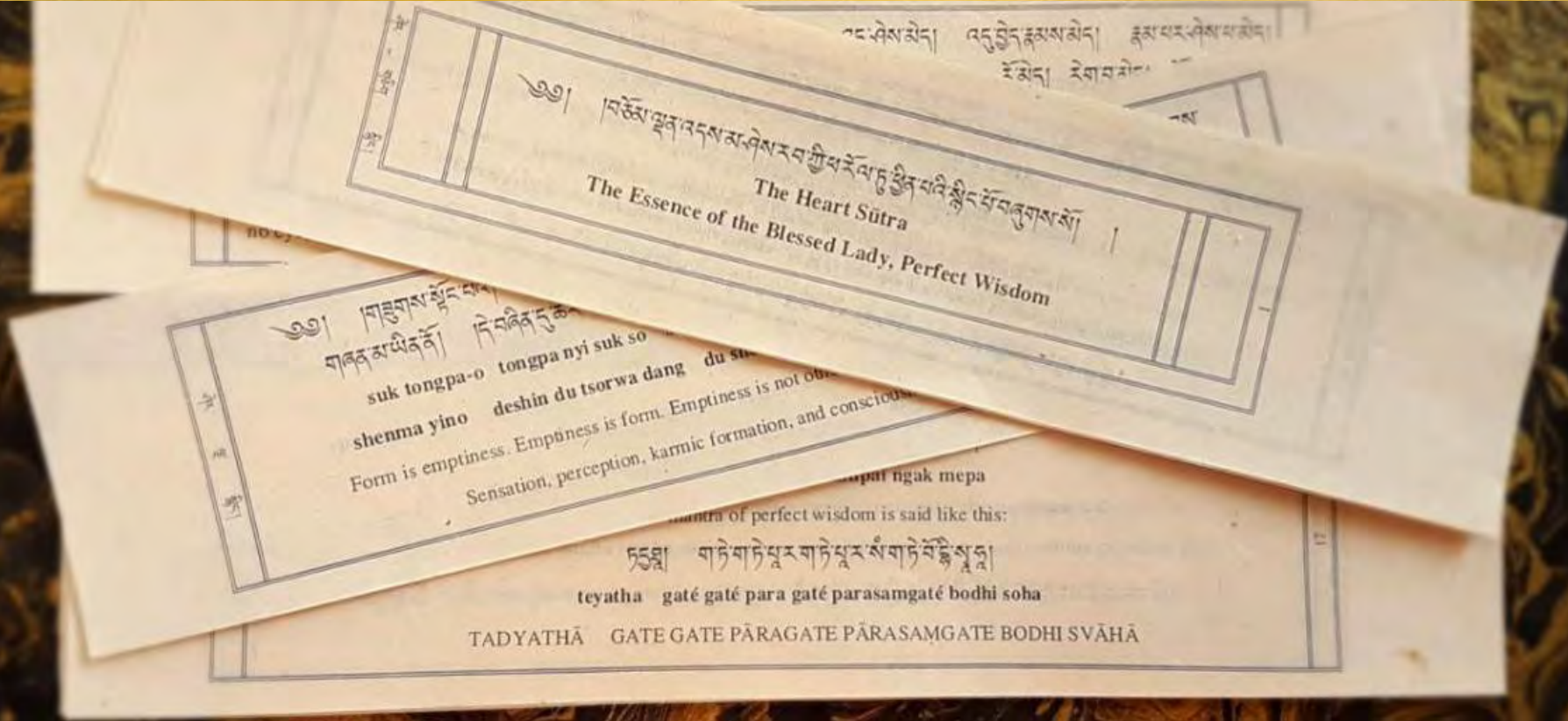


Inner Tara Sadhana pecha

Heart Sutra pecha

Heart Sutra of Prajñāparamita "The Essence of the Blessed Lady, Perfect Wisdom" in pecha format. It has Tibetan text along with English phonetics and translation by Dharmachakra Practices.

Printed on traditional hand-made Nepali lokta-paper. Page size 37×9 cm





Email for inquiries and orders: shop@DharmaRatna.online

Like and follow us on Facebook to stay tuned to our updates: [www.fb.com/DharmaRatnaOnline](https://www.facebook.com/DharmaRatnaOnline)

Postal address: Dharma Ratna Enterprises, P.O.Box #1200, Seto Gompa Marg, Boudha, Kathmandu, 44600, Nepal

Location: Ka-Nying Shedrub Ling monastery, room 102, Boudha, Kathmandu, Nepal