

PRELIMINARY PRACTICES

Multiplying Mantra

OM SAMBHARA SAMBHARA VIMANA-SARA-MAHA-JAVA HUM!

(OM Cherish, cherish, you of the very-swift-moving aerial chariot HUM!)

OM MARA MARA VIMANA-SARA-MAHA-JAVA HUM!

(OM Remember, remember, you of the very-swift-moving aerial chariot HUM!)

If you recite this seven times, it is taught in the Prinata-cakra-sutra, whatever virtuous actions you do will be multiplied by a hundred thousand.

Blessing the Rosary

OM RUCIRA-MANI-PRAVATAYA HUM!

(OM Throw the splendid jewel HUM!)

If you recite this seven times, then blow on the rosary and do your recitation, it is multiplied to reciting many $10^{2+3+11+7} = 10^{23}$ of all the secret mantras taught by the Tathagata, it is taught in the Palace of Vast Jewels (Nor bu rgyas pa'l gzhah med khang).

Blessing Offering To Increase (Offering-Cloud Dharani)

When setting out in front of an image whatever offerings you have prepared, recite this offering-cloud Dharani:

NAMO RATNA-TRAYAYA.

(Homage to the Three Jewels!)

NAMO BHAGAVATE BENZA-SARA-PRAMARDINE

Homage to the Lord, the Destroyer strong as Vajra

TATAGATAYA ARHATE SAMYAK-SAMBUDDHAYA!

the tathagata, the Arhant the complete and perfect Buddha

TAD-YATA OM BENZE BENZE MAHA BENZE

OM Vajra holder, Vajra holder, great Vajra holder

MAHA-TEJA-BENZE MAHA-VIDYA-BENZE

Great brilliant Vajra, great knowledge Vajra,

MAHA-BODHICITTA-BENZE

great Bodhicitta Vajra,

MAHA-BODHI-MANDOPASAMKRAMANA-BENZE

Great vajra who has reached the supreme point of Enlightenment,

SARVA-KARMAVARANA-VISODHANA-BENZE SVAHA!

Vajra cleansing all karmic obscuration SVAHA!)

(Note: Vajre may be either a vocative of Vajrin, treated as an i-stem - "O Vajra-holder" – or a feminine vocative, "O Lady of the Vajra".)

It is taught in the Sutras that this brings infinite benefits such as raining a great rain of offerings in front of the Conquerors and their Children.

Blessing the Feet

OM KHE-CARA-GHANA HUM HRIH SVAHA!

(OM Only moving in the air Hum etc.)

It is taught that if you recite this in the morning three times, then spit on the soles of your feet, any living creatures that die beneath your feet that day will be reborn among the gods of the Thirty-three, so you should recite this too.

Meat

OM ABIRA TEZARA SOHA!

When you have meat, recited seven times and blown on to the meat before eating, the fault of eating meat is stopped and the sentient being whose flesh it was will be reborn in a happy destiny, it is taught.

Meditation Site preparations.

Prior to the first meditation session of the day, it is good to do the six preparatory practices:

- 1) Sweep and clean the room and arrange the altar.
- 2) Make offerings on the altar, e.g. light, food, incense, water bowls, etc.
- 3) Sit in a comfortable position and examine your mind. If there is much distraction, do some breathing meditation to calm your mind. Then establish a good motivation. After that, take refuge and generate the altruistic intention by reciting the appropriate prayers.
- 4) Visualize the merit field with the Gurus, Buddhas, bodhisattvas, etc. If this is too difficult, visualize Shakyamuni Buddha alone and consider him the embodiment of all Buddhas, Dharma and Sangha.
- 5) Offer the seven limb prayer and the mandala, by reciting those prayers.
- 6) Make requests to the lineage gurus for inspiration by reciting those prayers.

NOTES:**Taras Body Significance**

With the right hand, she performs the giving mudra, signifying that she bestows ordinary accomplishments (supernormal powers) and sublime accomplishments (realization of the nature of the mind). Her left hand accomplishes the refuge mudra, thumb and ring finger are joined to symbolize the union of skillful means and knowledge. Her other fingers are held up to represent the Three Jewels, Buddha, Dharma, and Sangha.

The stems of the lotuses she hold with her hand indicate that all the qualities of realization have fully bloomed within her.

Her charm and beauty reveal that she is the mother of all Buddhas and her compassion for all beings is uninterrupted.

The ornaments (silks and jewels) she wears bear witness of her fully mastered qualities and activities.

Her straight back shows that her meditation is similar to the diamond that never falters.

Besides that she has seven eyes. Three are on the face, two on her palms, two on the soles of her feet, and she sits in the vajra posture. The symbolism of these particularities is as follows:-

- White colour: absence of the two veils (conflicting emotions and dualistic knowledge).
- Seven eyes: She sees reality through the three doors of liberation (emptiness, absence of characteristics, absence of wishes) and generates compassion by means of the four unlimited qualities of the bodhisattvas (love, compassion, joy and equanimity).

The 8 Fears

- 1) Fear of lions (pride)
- 2) Fear of elephants (Delusion)
- 3) Fear of Fire (hatred and anger)
- 4) Fear of snakes (envy and jealousy)
- 5) Fear of Bandits (Wrong views and erroneous philosophies)
- 6) Fear of Captivity (avarice and greed)
- 7) Fear of water and shipwrecks (lust and attachment)
- 8) Fear of demons (doubts)

Mantra Meaning

Tara freedom from Samsara
Tuttaree - Freedom from the 8 terrors
Turee – Freedom from all illness
Homage to mother Tara
Ayuh – Life
Punye – Merits
Putrim – Wisdom Knowledge

5 Sciences

- 1) Grammar
- 2) Dialectics
- 3) Medicine
- 4) Arts and Crafts
- 5) Religious Philosophy

Magical Powers

- 1) Flying
- 2) Becoming invisible
- 3) Everlasting youth
- 4) Powers of transmutations

5 Clairvoyances

- 1) Divine Hearing
- 2) Knowing other's thoughts
- 3) Remembering past lives
- 4) Knowing death and rebirth of sentient beings
- 5) And in Arhats and Buddhas only – knowledge of the exhaustion of the contaminations

7 Wisdoms

- 1) Great Wisdom
- 2) Clean Wisdom
- 3) Quick Wisdom
- 4) Profound Wisdom
- 5) Wisdom of deliberation and speech
- 6) Wisdom of debate
- 7) Wisdom of composition and writing

Degenerate times – present age – five degenerations are rife:
Lifetime, era, being, view, defilements

5 Heinous Crimes

- 1) Killing One's Mother
- 2) Killing One's Father
- 3) Killing an Arhat
- 4) Causing Schism within the Sangha of Bhikshus
- 5) Drawing blood from a Tathagata

5 Buddha and their families

Hatred	Akshobya	Dharmadatu Wisdom Knowledge	East	Blue	Earth Touching	Anger	Consciousness
Ignorance and Delusion	Virocana	Mirror Wisdom Knowledge (Peaceful attainment)	Centre	White	Teaching	Delusion	Form
Pride and Miserliness	Ratnasambhava	Wisdom Knowledge of Equality	South	Yellow	Bestowing	Magnamity	Sensation
Desire and Lust	Amitabah	Discriminating Wisdom Knowledge	West	Red	Meditation	Desire	Perception
Jealousy and Fear	Amogasiddhi	Wisdom Knowledge of doing what is to be done (Wrathful attainment)	North	Green	Fearlessness	Envy	Impulses

CONDENSED WHITE TARA MEDITATION FOR PROTECTION, GROWTH AND MERIT



Refuge

I go for refuge to the Gurus
 I go for refuge to the Buddhas
 I go for refuge to the Dharma
 I go for refuge to the Sangha

NAMO GURUBEY
NAMO BUDDHAYA
NAMO DHARMAYA
NAMO SANGHAYA

- 3x

Bodhichitta

I must achieve full enlightenment for the sake of all sentient beings; therefore, I am going to do the practice and recitation of the mantra of Wishfulfilling White Tara. - 3x

Visualization

**[TARA's heart in this case but read as is]*

Visualize White Tara above your head or in front of you at the height of your forehead. Visualize long life nectar coming from Tara's heart. This blissful white light energy enters your crown and completely fills your body. Feel strongly and concentrate clearly that all your negative karma, obscurations, spirit harms, and sicknesses are completely purified.

Meditate on the above visualization in the following way. While reciting one mala of Tara's mantra, concentrate on the nectar entering and filling your body. After this, at the completion of one mala, feel strongly that your life has been increased, your merit developed, and your scriptural understanding and wisdom increased, and that you have achieved undying realizations.

From Tara's heart come white lights equal to that of a hundred thousand moons. They fill my body and pacify all illnesses, evil spirits, negative karmic forces, mental obscurations and interferences to life. The lights then leaves via my pores¹ and form a white circular halo around me approximately a span in depth. All activities of pacification are accomplished.

[¹ instead of pores – visualize it coming from Tara and surrounding oneself]

Again lights stream forth from the letters at my heart*. Yellow in color, they fill my body and increase my lifespan, merits, qualities of learning and understanding, wisdoms of hearing, contemplation and meditation, and so forth. They leave my body and form a thin halo outside the white one previously constructed. All activities of increase are accomplished.

Light once more radiate from the letters at my heart*. Red in color, they grant me power over the three worlds. They leave my body and form a red halo outside the yellow one. Countless activities of power are accomplished.

Blue lines shine forth from the letters at my heart*. They bestow upon me power to accomplish all activities. They leave my body and form a blue halo outside the red one. All activities of destruction are accomplished.

Again lights proceed from the letters at my heart*. Green in color, they bestow upon me attainments both common and supreme. They leave my body and come to form a green halo outside the blue one. All activities are accomplished.

Now brown lights shine forth from the letters at my heart* and fill my body. All attainments are made firm. The lights leave my body and form a brown halo outside the green. All siddhis and blessings are made firm.

All six halos are oval-shaped, somewhat like eggs. They are so strong that even the wind that destroys an aeon could not move them. The spaces between them are so thickly filled with blue utpala flowers that nowhere is there an opening. Thus is great protection established.

White lights and a stream of nectars proceed from the mantra malas* and fill my body. Illnesses, evil spirits, negative karmic forces, mental obscurations and obstacles to my life are quelled, and I attain the siddhi of immortality.

With this visualization, recite Mantra.

Increase Mantra

**OM TAREE TU-TAREE TUREE MAMA AYUH
PUNYE JANA PUTRIM KURU YE SOHA** - 21x (Self)

**OM TAREE TU-TAREE TUREE (NAME) AYUH PUNYE
JANA PUTRIM KURU YE SOHA** - 21x or more (Other people)

* Life, merits and wisdom knowledge increases.

Essence Mantra

OM TAREE TU-TAREE TUREE SOHA - 1 rosary or more

MAKING OFFERINGS

Offering Blessing

OM AH HUM - 3x

Offering Torma

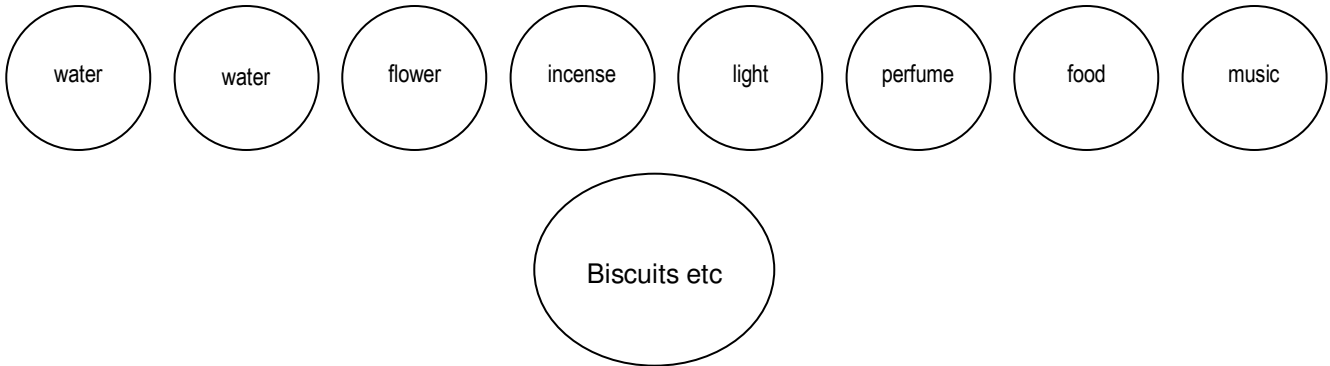
Lights from Tara's heart go out and invite the actual Tara and retinue before me.

ZA HUNG BAM HO

OM ARYA TARE SAPARIWARA IDAM BALIMTA KHA KHA KHAHI KHAHI
(Torma Offering) - 3x or 7x

Sensory Offerings

OH ARYA TARE SAPARIWARA ARGHAM (*water*) **PRATITSA HUNG SOHA**
PADYAM (*foot bath*)
PUPE (*Flower*)
DUPEY (*Incense*)
ALOKE (*Light*)
GHANDE (*Perfume*)
NEWHENDEY (*Food*)
SHABDA (*Music*)



Praise

Homage to Arya Tara, at whose lotus feet the gods and demi-gods bow their crowns. Tara, mother of all the Buddhas, to she who frees from all poverty, I bow down.

OPTIONAL PRAISES TO WHITE TARA

A GEM TO INCREASE LIFE AND WISDOM - (A PRAISE OF WHITE TARA)

By Gyalwa Gendun Drub, The First Dalai Lama (1391-1474)

Homage to the female Buddha beautiful with youth
Who sits on seats of white lotus and moon in nature
Spreading with stainless compassion and knowledge
Who captures the radiance of snow mountains.

Homage to the Youthful One with budding breasts
Who has one face and two arms, sits in the Vajra posture
Is bold with grace and calm, has a full moon as a backrest
And is filled with great bliss.

Homage to the Ultimately Generous One whose right hand
Showing the mudra of Supreme Giving
Easily releases boundless karmas of peace, increase, power and wrath
As well as the eight siddhis and even supreme Buddhahood.

Homage to the Spiritual Mother who gives birth to Buddhas
Past, Present and Future, whose left hand
Supporting a blue lotus, grants protection
From lions, elephants, fires and all eight terrors.

Homage to the Refuge of the World, who has eyes
In hands and feet gazing at the four doors of freedom
And who leads all living creatures
Towards the isle of blissful liberation.

Homage to she whose face unites
The beauty of a million autumn moons
Whose wide eyes gaze with compassion
Whose joyous mouth smiles equally on all.

Homage to she with head adorned by Amitayus boundless life,
The mere thought of whom grants life and wisdom
Whose hand in the contemplative mudra
Holds a vase filled with ambrosia of immortality.

Homage to the All-Beautiful One whose crown
Steals the light of sun and moon
Whose sapphire hair is half-knotted on top,
And half falling freely over her shoulders.

Homage to the Majestic One of precious ornament blazing
 Whose crown, earrings, necklaces, arm-bands
 Bracelets, anklets and belt so elegantly arranged
 Surpass the ornaments of men and gods.

Homage to she of celestial raiment
 Whose shoulder-sash and skirt
 Hug her body like rainbows
 Hug the crystal mountains.

Homage to the goddess before whose lotus feet
 Vishnu, Indra, Shiva, Brahma , the anti-gods, spirits
 Men, semi-humans and all the world
 Submit themselves in devotion.

Merely by reciting your mantra
 Those who make offerings at your lotus feet
 Gain immortality, wisdom and merit
 And attain all desired siddhis; to you I bow down.

The knowledge, compassion and perfect actions of all the Buddhas
 Appear in the form of the beautiful goddess
 I take refuge in you and offer you my prayers
 Pray eliminate all my obstacles and fulfill all my aims.

Quickly release your perfect action of peace
 Claiming all interferences to my practices for enlightenment
 Interferences such as the eight terrors
 Sickness, demons and other harmful agents, inner and outer.

Quickly release your perfect action of increase which multiplies
 All good qualities, such as life, merit, unapprehending compassion
 The stainless wisdom of learning, contemplation and meditation
 And all the three higher trainings

Quickly release your perfect action of power
 Which causes gods, men and spirits
 To humbly bow before you
 And which fulfills all wishes of the mind.

Quickly release your perfect action of wrath
 Which with punishments befitting the evils done
 Destroys demons, interferences and hindrances
 Hateful opposing Buddhadharma and its holders.

Pray, bestow quick and easy attainments of siddhis
 Such as the magic sword, mystic eye-medicine, fast walking
 The food pill and the precious vase
 And even mahamudra, the highest siddhi.

In brief, from now until enlightenment
 I respectfully make offerings at your lotus feet
 I need seek no other refuge
 Out of compassion gaze upon me and quickly grant protection.

By the meritorious energy of this practice
 May the transcended, perfect Tara
 Look upon me forever with pleasure
 And never leave me, even for a moment.

May all sentient beings after death take rebirth
 Before Amitayus in Sukhavati, Land of Pure Joy
 May they live in the ways of the great Bodhisattvas
 And come to equal Avalokiteshvara, Lord of Compassion.

May I realise the oceans of Sutras and Tantras
 To be able to pass them on to others
 And until Samsara be emptied may I strive
 To uphold the victory banner of practicing exactly as taught.

PRAISES TO THE 21 TARAS

From your sublime abode at the Potala
 O Tara – born from the green letter TAM
 Whose light rescues all beings
 Come with your retinue, I beg you.

The gods and demi-gods bow
 To your lotus feet, O Tara,
 You who rescue all who are destitute
 To you, Mother Tara, I pay homage.

OM Homage to the Venerable Arya Tara.

1 Homage to you Tara, The swift heroine
 Whose eyes are like an instant flash of lightening,
 Whose water-born face arises from the blooming lotus
 Of Avalokiteshvara: Protector of the three worlds.

2. Homage to you, Tara, whose face is like
 One hundred full autumn moons gathered together,
 Blazing with the expanding light
 Of a thousand stars assembled

3. Homage to you, Tara, born from a golden blue lotus,
Whose hands are beautifully adorned with lotus flowers,
You who are the embodiment of giving, joyous effort, and asceticism.
Pacification, patience, concentration and all objects of practice
4. Homage to you Tara, the crown pinnacle of Those Thus Gone,
Whose deeds overcome infinite evils,
Who have attained transcendent perfections without exception.
And upon whom the sons of the Victorious Ones rely.
5. Homage to you, Tara, who with the letters TUTTARA HUNG.
Fill the realms of desire, direction and space,
Whose feet trample on the seven worlds
And who are able to draw all beings to you.
6. Homage to you Tara, Venerated by Indra,
Agni, Brahma, Vayu, and Ishvara
Praised by the assembly of spirits, raised corpses,
Ghandaravas and all yakshas.
7. Homage to you, Tara, whose TRAD and PHAT
Destroy entirely the magical wheels of others.
With your right leg bent and left outstretched and pressing,
You burn intensely within a whirl of fire.
8. Homage to you, Tara, the great fearful one,
Whose letter TURE destroys the mighty demons completely,
Who with a wrathful expression on your water – born face,
Slay all enemies without an exception.
9. Homage to you, Tara, whose fingers adorn your heart
With the gesture of the Sublime Precious Three,
Adorned with a wheel striking all directions without exception
With the totality of your own rays of light.
10. Homage to you, Tara, whose radiant crown ornament, joyful and magnificent,
Extends a garland of light,
And who, by your laughter of TUTTARA,
Conquer the demons and all of the worlds.
11. Homage to you, Tara, who are able to
Invoke the entire assembly of local protectors,
Whose wrathful expression fiercely shakes,
Rescuing the impoverished through the letter HUNG.
12. Homage to you, Tara, whose crown is adorned with the crescent moon,
Wearing ornaments exceedingly bright
From your hair knot the Buddha Amitabha
Radiates eternally with great beams of light.

13. Homage to you, Tara, who dwell within a blazing garland that resembles
The fire at the end of this world age,
Surrounded by joy, you sit with your right leg extended and left withdrawn,
Completely destroying all the enemies.

14. Homage to you, Tara, with hand on the ground by your side,
Pressing your heel and stamping your foot on the earth;
With a wrathful glance from your eyes you subdue
All seven levels through the syllable HUNG.

15. Homage to you, Tara, virtuous and peaceful one,
The very object of practice passed beyond sorrow.
You are perfectly endowed with SOHA and OM
Overcoming completely all the great evils.

16. Homage to you, Tara, surrounded by the joyous ones,
You, completely subdue the bodies of all enemies;
Your speech is adorned with the ten syllables
And you rescue all through the knowledge letter HUNG.

17. Homage to you, Tara, stamping your feet and proclaiming TURE;
Your seed - syllable itself is the aspect of HUNG
Causes Meru, Mandhara and the Vindhya mountains
And all the three worlds to tremble and shake.

18. Homage to you, Tara, who hold in your hand
The hare-marked moon like the celestial ocean;
By uttering TARA twice and the letter PHAT,
You dispel all poisons without exception.

19. Homage to you, Tara, upon whom the kings of the assembled gods,
The gods themselves and all Kinnaras rely
Whose magnificent armour gives joy to all,
You who dispel all disputes and bad dreams.

20. Homage to you, Tara, whose eyes –
The sun and the moon – radiate an excellent illuminating light;
By uttering HARA twice and TUTTARA,
You dispel all violent epidemic disease.

21. Homage to you, Tara, adorned by the three suchness
Perfectly endowed with the power of serenity,
You, who destroy the host of evil spirits, raises corpses and yakshas
O TURE, most excellent and sublime!

21 TARA PRAISES (TIBETAN PHONETIC)

(You can recite it in English and Tibetan)

OM JE TSUN MA PAG DROL MA LA CHAG TSEL LO

1. CHAG TSEL DROL MA NYUR MA PA MO
CHEN NI KAY CHIG LHOK DANG DRA MA
JIG TEN SUM GON CHU KYE SHEL GYI
KE SAR JE WA LAY NI JUNG MA

2. CHAG TSEL TON KAY DA WA KUN TU
GANG WA GYA NI TSEG PAY SHEL MA
KAR MA TONG TRAG TSOG PA NAM KYI
RAB TU CHE WAY O RAB BAR MA

3. CHAG TSEL SER NGO CHU NAY KYE KYI
PAY MAY CHAG NI NAM PAR GYEN MA
JIN PA TSON DRO KA TUB SHI MA
SO PA SAM TEN CHO YUL NYI MA

4. CHAG TSEL DE SHIN SHEG PAY TSUG TOR
TA YAY NAM PAR GYAL WA CHO MA
MA LU PA ROL CHIN PA TOB PAY
GYEL WAY SAY KYI SHIN TU TEN MA

5. CHAG TSEL TUTTARA HUM YI GE
DO DANG CHOG DANG NAM KA GANG MA
JIG TEN DUN PO SHAB KYI NEN TE
LU PA MAY PAR GUG PAR NU MA

6. CHAG TSEL GYA CHEN MAY LHA TSANG PA
LUNG LHA NA TSOG WANG CHUK CHO MA
JUNG PO RO LANG TI SA NAM DANG
NO JIN TSOG KYI DUN NE TO MA

7. CHAG TSAL TRED CHE CHA DANG PHET KYI
PA ROL TUL KOR RAB TU JOM MA
YAY KUM YON KYANG SHAB KYI NEN TE
MAY BAR TUG PA SHIN TU BAR MA

8. CHAG TSEL TURE JIG PA CHEN PO
DU KYI PA WO NAM PAR TOM MA
CHU KYE SHEL NI TRO NYER DEN DZE
DA WO TAM CHE MA LU SO MA

9. CHAG TSEL KON CHOG SUM TSON CHAG GYE
SOR MO TUG KAR NAM PAR GYEN MA
MA LU CHOG KYI KOR LO GYEN PAY
RANG GI O KYI TSOG NAM TUG MA

10. CHAG TSEL RAB TU GA WA JI PAY
U GYEN O KYI TRENG WA PEL MA
SHAY PA RAB SHAY TUTARA YI
DU DANG JIG TEN WANG DU DZE MA

11. CHAG TSEL SA SHI KYONG WAY TSOG NAM
TAM CHE GUG PAR NU MA NYI MA
TRO NYER YO WAY YI GE HUM KI
PONG PA TAM CHE NAM PAR DROL MA

12. CHAG TSEL DA WAY DUM BU U GYEN
GYEN PA TAM CHE SHIN TU BAR MA
REL PAY TRO NA O PAG MAY LAY
TAG PAR SHIN TU O RAB DZE MA

13. CHAG TSEL KEL PAY TA MAY MAY TAR
BAR WAY TRENG WAY U NA NE MA
YAY KANG YON KUM KUN NE KOR GAY
DRA YI PUNG NI NAM PAR JOM MA

14. CHAG TSEL SA SHI NGO LA CHAG GI
TIL GYI NUN CHING SHAB GYI DUNG MA
TO NYEN CHEN DZE YI GAY HUM KI
RIM PA DUN PO NAM NI GEM MA

15. CHAG TSEL DE MA GAY MA SHI MA
NYA NYEN DE SHI CHO YUL NYI MA
SOHA OM DANG YANG DAG DEN PAY
DIG PA CHEN PO JOM PA NYI MA

16. CHAG TSEL KUN NE KOR RAB GA WAY
DRA YE LU NI NAM PAR GEM MA
YI GAY CHU PAY NGAG NI KO PAY
RIG PA HUM LAY DROL MA NYI MA

17. CHAG TSEL TURE ZAB NI DAB PAY
HUM GI NAM PAY 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 PAY
RI DAG TAG CHEN CHAG NA NAM MA
TARA NYI JO PEY KYI YI GAY
DUG NAM MA LU PA NI SEL MA

19. CHAG TSEL LHA YI TSOG NAM GYAL PO
LHA DANG MI AM CHI YI TEN MA
KUN NE GO CHA GA WAY JI KYI
TSO DANG MI LAM NYEN PA SEL MA

20. CHAG TSEL NYI MA DA WA GYE PAY
CHEN NYI PO LA O RAB SEL MA
HARA NYI JO TUTARA YI
SHIN TU DAG PO RIM NE SEL MA

21. CHAG TSEL DE NYI SUM NAM KO PAY
ZHI WAY TU DANG YANG DAG DEN MA
DON DANG RO LANG NO JIN TSOG NAM
JOM PA TURE RAB CHOG NYI MA

TSA WAY NGAG KYI TO PA DI DANG
CHAG TSEL WA NI NYI SHU TSA CHIG

DEDICATION

If I see signs of untimely death,
Let me straightaway clearly see the form
Of Cintacakra*, and crushing the might of Death,
Quickly become a deathless Vidya-dhara!

*Wish-fulfilling Wheel
*one who is attained

(If practising for one's own life)

May this rare, excellent body live a century,
And not becoming a vessel for sins and misdeeds,
Only be used in white, good deeds, fulfilling
The aims of myself and others – may all be auspicious!

Completion Dedication

**JANG-JUB SEM-CHOK RINPOCHE
MA-KYE PA-NAM KYE-GYUR CHIK
KYE-PA NYAM-PA ME-PA YANG
GONG-NA GONG-DU PEL-WAR SHUG**

May the precious Bodhi-mind,
Where it is not born arise and grow
May that born have no decline
But increase forever more.

**TONG-NI TONG-WA RINPOCHE
MA-KYE PA-NAM KYE-GYUR CHIK
KYE-PA NYAM-PA ME-PA YANG
GONG-NA GONG-DU PEL-WAR SHUG**

May the precious emptiness,
Where it is not born arise and grow
May that born have no decline
But increase forever more.

**DAG-SOG JIN-NYEH SAG-PA GE-WA DEE
TAN-DANG DRO-WA KUN-LA GANG-PHAN DANG
CHE-PAR JE-TSUN LO-ZANG DRAG-PA YI,
TAN-PI NYING-PO RING-DU SAL-SHEH SHOG.**

May this merit accumulated by myself
and others, beneficially serve all
sentient beings and the
Buddhadharma and
Especially may the essential teachings
of the unerring master Tsongkhapa,
become clear and enduring.

**KYE-WA KUN-TU YANG-DAK LA-MA DANG
DRAL-ME CHO-KYI PAL-LA LONG-CHO CHING**

In all my rebirths, may I not parted from
perfect Gurus, Let me enjoy
abundance of
the Dharma! Perfecting the qualities of
the stages and paths, May I quickly
attain the rank of Vajradhara Buddha.

**SA-DANG LAM-GYI YON-TEN RAP-DZOK NA
DORJE CHANG-GI GO-PANG NYUR-TOP SHUG**

**GE-WA DI-YI NYUR-DU DAK
LA-MA SANG-GYE DRUP-GYUR NA
DRO-WA CHIK-KYANG MA-LU PA
DE-YI SA-LA GO-PAR SHUG**

By this virtue, may I quickly
Realize Guru-Buddhahood,
And transfer each sentient being
Into that Enlightened state.

**CHO KHI GYAL PO TSONG KHA PA
CHO TSUL NAM PAR PHEL WA LA
GEK KI TSHAN MA ZHI WA DANG
THUN KYIN MA LU TSHANG WAR SHOK**

May all conducive conditions arise and all obstacles be pacified, in order to increase infinitely, the doctrine of the spiritual king Tsongkhapa.

**DA DANG SHEN GI DU SUM DANG
DRIL WA TSOK NYI LA TEN NAY
GYA WA LO ZANG DRAG PA YI
TAN PAR YUN RING BAR GYUR CHIG**

By the merits of the 3 times of myself and others. May the doctrine of Lama Tsongkhapa blaze forever.

**NYIMO DELEK TSEN TELEK
NYIME GUNG YANG DELEK SHIN
NYITSEN TAKTU DELEK PEL
KON CHOK SUM GYI JIN GYI LOB
KON CHOK SUM GYI NGOR DRUL TSOL
KON CHOK SUM GYI TRA SHI SHOK**

At dawn or dusk, at night or midday, may the three jewels grant us their blessing, may they help us to achieve all realisations and sprinkle the path of our life with various signs of auspiciousness.

Dedication for the Guru's Long Life

**JETSUN LAMA KU TSE RABTEN CHING
NAMKAR TRINLEY CHOG CHUR GYE PA DANG
LOBSANG TENPE DRON ME SA SUM GYI
DRO WE MUNSEL TAKTUR NE GYUR CHIG**

May the holy teachers have a long life. May the enlightened activities be fully displayed in the ten directions and may the brightness of the teachings of Lama Tsongkapa continuously dissipate the veil of darkness covering the beings of the three realms.

Dedication for the Long Life of H.H. The Dalai Lama

**GANG RI RAWE KORWAI SHING KHAM DIR
PEN DANG DEWA MALU GYUNG WAI NE
CHENREZIG WANG TENZIN GYATSO YI
SHA PEI SITHAI BARDU DEN GYUR CHIG**

In this holy Land surrounded by snow mountains, You are the source of all benefit and happiness May your lotus feet, O powerful Chenrezig, Tenzin Gyatso, Remain in this world until the end of existence.

BENEFITS

The benefits of this practice are innumerable. To quote the great Atisha: "None of the worldly gods, such as Brahma, Vishnu, Shiva, and so forth, will be able to affect you. You will be able to crush the Lord of Death. Ill fortune and poverty will be eradicated. All misery, and even the eight great terrors, will be cleared away. You will gain the ordinary magical powers, will become excellent in expression and composition, and will become of sharp mind. In fact you will become a perfect Buddha. What need to say more?"

These are the general blessings of the practice of White Tara, the Wish-Fulfilling Wheel. Furthermore, in particular, untimely and premature death will be avoided, your wisdoms of learning and insight will increase and, ultimately, Buddhahood will be quickly attained.)

VASE BREATHING MEDITATION (OPTIONAL)

First, visualize your body as being completely hollow inside, free of all obstruction, and that your skin is of the nature of light and very thin. In the center of your body, just in front of the spine is the central channel, a transparent hollow tube about the size of your little finger's breadth in diameter. The central channel runs straight from the crown of your head to the base of your spine. Next, visualize the right and left channels, which run alongside the central channel. They start from the right and left nostrils respectively, travel upwards to the top of the head and then curve over to run downwards on either side of the central channel. They curve inwards and join the central channel at a point approximately four finger's width below the level of your navel. To prepare yourself for vase breathing, it is helpful to first do "nine-round breathing":

Nine-Round Breathing (Optional)

Holding the left nostril closed with an index finger, inhale slowly and fully through the right nostril, sending the breath all the way down to the end of the right channel. Imagine that the breath flows from the right into the left channel as you move your index finger to hold the right nostril closed. Now exhale slowly and fully through the left nostril. As the breath leaves the left nostril, imagine that all impurities (such as distraction and mental dullness) are expelled with the breath.

Repeat twice more, inhaling through the right nostril and exhaling through the left.

Now reverse the process. Holding the right nostril closed with your index finger, take a deep breath through the left nostril, sending the breath all the way down to the end of the left channel. As the breath moves into the right channel, move your index finger to hold the left nostril closed. Exhale slowly and fully through the right nostril. As the breath leaves the right nostril, imagine that all impurities are expelled with the breath.

Repeat twice more, inhaling through the left nostril and exhaling through the right.

Now inhale slowly and deeply through both nostrils, sending the air down the side channels. The breath is then exhaled up the central channel. Breathe out, expelling all impurities through both nostrils. Repeat twice (three breaths in all).

Now imagine that the three channels are completely clean and luminous. Keep breathing gently and evenly, imagining your breath flowing freely through the channels.

Vase Breathing

Gently contract the muscles of the pelvic floor, concentrating on the internal rather than the external muscles, and in this way bring air energy up from the lower Chakra (secret area) to the area four finger widths below your navel.

Next, gently take a full breath through both nostrils. The air travels from the nostrils down through the right and left channels to where they enter the central channel just below the level of your navel. The upper air joins the lower air energy brought up from below.

As you finish your inhalation, immediately swallow and push down gently with your diaphragm in order to firmly compress the energy brought down from above: now the air energy is completely locked in, compressed from above and below. Hold your breath for as long as it is comfortable. You may notice a gentle heat or tingling sensation ilding at your navel regions. This is completely natural. When you are ready, relax your lightly tensed muscles and exhale gently and completely. Although the air leaves through the nostrils, visualize that it rises up through the central channel and dissolves there.

Once your first exhalation is complete, again tighten the lower muscles, inhale a second time, swallow and push down with the diaphragm, thus again compressing the air energy at the area below the navel. Hold your breath and concentrate on this area, feeling the energy building there. Then, again, when it becomes uncomfortable to hold the breath any longer, exhale, releasing the air up the central channel once again. This process is known as vase breathing.

You can do three, seven, or any number of vase breaths in this way to help strengthen your life force energy.

Dedication

At the completion, dedicate the merit to all sentient beings so that you achieve the state of Buddhahood in order to benefit all sentient beings.

HOW TO PRACTICE THE INSTRUCTIONS OF THE FIRE SWORD OF BLACK GARUDA



This practice should be done by someone who has previously received a highest yoga tantric initiation. If you do not have a highest yoga tantra initiation (even if you have a lower tantric initiation such as Great Chenrezig), you can still do this practice, but you do not visualize yourself as the deity. Instead, keep your ordinary form and visualize the deity outside of yourself – in the space in front of you, or at the crown of your head. If you are doing the practice with the deity outside of yourself, you will need to modify your visualization as indicated by the instructions in brackets, “[]”.

Namo Guru Vajrapaniye

Refuge

I go for refuge to the gurus.
 I go for refuge to the buddhas.
 I go for refuge to the Dharma.
 I go for refuge to the Sangha. (3x)

Bodhichitta

The bodhichitta motivation for the recitation of Black Garuda should be to have a long and healthy life, to be able to serve other sentient beings, and to actualize the path. One should not be doing the practice just for one's own protection.

I must achieve full enlightenment for the sake of all sentient beings; therefore, I am going to do the practice and recitation of the mantra of Black Garuda. (3x)

Purify in emptiness with:

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

Everything is empty.

In the very center of a great ocean of poison is a square Mt. Meru of poison, the essence of which contains the poisons of seeing, touch, feeling, i.e., all the different types of poison.

(On top of this) there is a lotus, sun disc, and spirit possession. On the seat of a three-piled throne I appear as Black Garuda. [On the seat of a three-piled throne is Black Garuda.]

[Look at Black Garuda with the understanding and devotion that this is actually Buddha, who cherishes you billions of times more than you cherish yourself. Buddha manifests into Black Garuda to protect you and numberless sentient beings from harm and to bring all of you to enlightenment.]

[For the description of the deity, replace "I", and "my" with "he" and "his".]

I have a sky iron (meteorite) beak and two horns. At the root of the horns are three-pronged vajras, and at each tip of the horns is a single-pronged vajra. I am in the nature of blazing fire. My head is adorned with jewels, which lie between the two horns. I have golden eyes, swirling and blazing like the sun. My holy mouth is filled with many conch shell teeth. From my wings, which are designed with vajras, 100,000 fire sparks are emitted. My two hands hold vicious types of nagas that are being eaten in my holy mouth. From my neck down to my knees, it (my body) is in human form, but my feet are the claws of a bird.

From my holy body, many fire sparks fly out in the aspect of Black Garudas and sky iron (meteorites), radiating to the ten directions.

All the dangerous landlords and nagas fall unconsciousness with fright.

At my [his] crown is a white OM.
 At my [his] throat is a red AH.
 At my [his] heart is a blue HUM.

From the syllable HUM at my [his] heart beams radiate out and invoke the wisdom beings in an aspect similar to that visualized, along with the initiating deities.

JAH HUM BAM HOH

We [they] become non-dual.

Make the offerings

**OM BENZA GARUDA ARGHAM PRATICCHA HUM SOHA
 OM BENZA GARUDA PADYAM PRATICCHA HUM SOHA
 OM BENZA GARUDA PUSHPE PRATICCHA HUM SOHA
 OM BENZA GARUDA DHUPE PRATICCHA HUM SOHA
 OM BENZA GARUDA ALOKE PRATICCHA HUM SOHA
 OM BENZA GARUDA GANDHE PRATICCHA HUM SOHA
 OM BENZA GARUDA NAIVIDYA PRATICCHA HUM SOHA
 OM BENZA GARUDA SHAPTA PRATICCHA HUM SOHA**

Praise

You, whose wing feathers shake the 3,000 galaxies,
 Dancing with a blazing beak,
 By merely flapping your wings, you instantly destroy the three types of spirit possession,³
 I praise the controller, Garuda.

³ Spirit possession abiding above (*de*), abiding in the middle (spirit kings and *tsen*), and abiding below (nagas and landlords)]

Visualization

From your [his] heart, garlands of mantras blaze like the fire at the end of time, becoming a great host of fire. All the animate and inanimate⁴ become in the nature of fire, blazing and burning all the interferers of the upper, middle, and below. All are purified.

Mantra recitation

Recite this pacifying mantra a few times:

OM MANI KYUNG KYUNG THUM THUM BÄ BÄ SOHA

Recite the wrathful mantra as much as possible.

One can recite this mantra to purify those who have a specific disease and those who do not, including yourself. Think that now it is impossible to be harmed by others.

[Nectar beams like sunbeams emit from Black Garuda into you and totally illuminate you, dispelling all the sicknesses, spirit harm, negative karma, and obstacles.]

**NAGPO KALA RAKYA BÄ BÄ / SÖ SÖ / CHHUNG CHHUNG / PUTRI ZANG ZANG /
CHAG KYI TERMÖ NYING CHHUNG / NÖ JE DUG PÄ SHA LA ZO / OM HLANG
HLANG / TSER TSER / ÜB ÜB SO**

[Imagine that you receive all the qualities of Black Garuda – omniscient mind, all the realizations, perfect power, infinite compassion etc. Finally, think, “I have received perfect power so that no other beings can harm me and no sickness can be received.”]

At the end complete with dedication.

Dedication

Due to these merits may I quickly achieve the enlightened state of Black Garuda and lead every transmigratory being without exception to that enlightenment.

However many sick sentient beings there are, may they be immediately liberated from all sicknesses. May all sentient beings never experience sickness.

Dedicate in this way and seal with emptiness.

Advice regarding this practice from Lama Zopa Rinpoche

This practice can be done before you get the SARS virus as well as after you get the virus. This practice can also be done if one has cancer, leprosy, ulcers, and other epidemic diseases that are related to harmful beings.

Even if one doesn't have the actual sickness (SARS), you can visualize that the causes to contract the sickness (delusions and karma) are completely purified. Think, “There is not the slightest karma left in my mental continuum.”

^{[4} “animate and inanimate” refers to creatures, land, and planets.]

Colophon:

This was translated by Lama Zopa Rinpoche at Kachoe Dechen Ling, 29 March 2003, for the outbreak of SARS virus (pneumonia) in Asia. It was scribed by Ven. Holly Ansett and reformatted and lightly edited by Kendall Magnussen, FPMT Education Services, April 2003.

THE MANTRA DESTROYING ALL NEGATIVE KARMAS AND DEFILEMENTS

I prostrate to the Bodhisattva, the Great Sattva, the One who has Great Compassion, the Superior Compassionate-Eye Looking One enriched with power.

This mantra destroying all the negative karma and defilements is taught by the Great Compassionate One from the twenty-seventh chapter of action *from Fifty-Eight Tantras Liberating from Samsara*:

Then, the destroyer qualified gone beyond Tathagata Limitless Light (Amitabha), overlord to Dakini Enriched in the Power of Dance (Khadroma Kargyu Wangchuk), uttered these words:

“Beyond the numberless, innumerable worlds of the eastern direction, there is what is called World Unforgettable. The delusions of the sentient beings who are abiding in that world are so gross. They are so difficult to satisfy and so difficult to subdue. They engage in the ten non-virtues and they engage in the five uninterrupted negative karmas. They give up the three higher trainings and carelessly use the offerings to the Triple Gem (offerings made with devotion), which pollutes the mind. In order to benefit these sentient beings, you should memorize this mantra destroying all the negative karmas and defilements. Keep this and read this. Reveal it to the evil ones and cherish this:

I prostrate to the Buddha Limitless Illumination
OM AMI DHE VA HRIH

I prostrate to the Buddha Detached Lotus One
OM BHRUM AYU HUM NIJAH

I prostrate to the Buddha Great Compassion
OM MANI PADME HUM

Prostrations to the destroyer qualified gone beyond, gone as it is, destroyer of the enemy, fully completed Buddha, Victorious One Who Is the Play Aspect of a Lion.

Prostrations to the destroyer qualified gone beyond, gone as it is, destroyer of the enemy, fully completed Buddha, Beam Always Superior, Glorified, Piled Victorious One.

Prostrations to the destroyer qualified gone beyond, gone as it is, destroyer of the enemy, fully completed Buddha, Victorious Jewel Piled One Whose Qualities are Extremely Stabilized.

May my innate mantra be actualized!

**OM BI PULA GARBHE MANI PRABHE / TATHAGATA DHARI-SHANI
/ MANI MANI SUPRABHE BIMALA SANGARA GAMBHIRA HUM HUM
JVALA JVALA / BUDDHA BILOKITE GUHYA / ADHISH-THITE
GARBHE SVAHA / PADMA DHARA AMOGA JAYATI CHURU CHURU
SOHA**

May I whose name is _____ completely purify all the negative karmas and defilements collected from beginningless rebirth in samsara, the ripening aspect in the evil action, disturbing thoughts, delusions, sufferings and all the collections of negative imprints and may I quickly achieve the state of enlightenment.

Sons and daughters of the race and any other transmigratory beings, if one recites this mantra every day 128 times it will destroy all negative karmas and defilements.

BENEFITS OF RECITING THIS MANTRA

Reciting this mantra has the power to destroy thirteen disharmonious things. What are these thirteen?

1. One does not get harmed by fire.
2. One does not get harmed by water (floods and so forth)
3. One does not fall down precipices.
4. Roofs do not fall down on oneself.
5. One does not get chased away by winds (hurricanes, tornadoes and so forth)
6. One does not get harmed by poisons.
7. One does not get harmed by things mixed with poisons (contaminated food and so forth)
8. One does not get harmed by the spirit *De* (epilepsy, fits).
9. One does not get harmed by black magic.
10. One does not get harmed by untimely death.
11. One does not get harmed by war.
12. One does not get very severe sicknesses (epidemics).
13. One does not experience being sentenced to death "by kings" (executed).

Other than that, one receives thirteen qualities. What are they?

1. One's body, whether as a son or daughter of the race, will be beautiful.
2. One's voice will be sweet, enchanting.
3. One will generate extraordinary concentration in the mental continuum.
4. One will be able to do unimaginable works for sentient beings.
5. One will have no resistance, obstacles to all activities.
6. All one's ripening aspects, negative karma, will be purified (such as rebirth as a hell being, hungry ghost, animal).
7. One will have an unimaginable (huge) entourage.
8. One will have inexhaustible enjoyments.
9. One will have a long life.
10. One will not have resistance to all the scriptures..
11. One will make offerings to all the Tathagatas.
12. One will become a child of all the Buddhas (a bodhisattva).
13. All one's hopes and wishes will be completed.

So, like this, thirteen disharmonious things will be destroyed and you will achieve thirteen benefits. Beyond this life, you will be reborn in the Blissful World (Amitabha Buddha's Pure Realm) and you will achieve the result of no-returning.

If you do not get these thirteen qualities then I, myself, (i.e. the Compassionate Buddha) would be cheating the Buddha Destroyed Qualified Gone Beyond One."

Colophon:

Buddha in his great compassion has turned the 84,000 different types of teachings especially to relieve the different types of sufferings of sentient beings such as physical and mental ailments, improving one's body, speech and mind, wealth, healing diseases, stopping disasters, averting magic, protection from spirits, medicines and the list goes on and on. But ultimately all his holy and precise instructions was left as a great treasure to sentient beings for their benefit. All his holy practices lead eventually to elimination of delusion and suffering leading to full enlightenment. Although these practices are specifically in this case for the protection of diseases, healing of diseases and protection from negative forces and energies. Their purpose is much greater than that. These are just immediate benefits one may derive from these practices.

I have compiled these prayers, meditations, mantras and sadhanas for the benefit of my dharma friends who are like precious jewels to me. They have been extracted from the renowned writings of His Holiness the 1st Dalai Lama, His Eminence Pabongka Rinpoche and Kyabje Lama Zopa Rinpoche. A silly 'teacher' like me have no qualifications to come up with such exalted teachings that can benefit others, so I dare not even fool myself and others by composing something on my own not based on the Buddha or great Masters. Even if I could compose, there is no need as the compassionate Buddha has taught all that is necessary and further elucidated by Lama Tzongkapa.

I am sure if these practices are done well, one can be protected from infectious new and old diseases, help heal existing ailments, purify negative karma, collect merit, gain wisdom and indeed hook forth the blessings of the Buddhas. I am very happy and honoured to be able to share this knowledge to all of you who have been kind in many ways. I pray to the Three Jewels for your mundane and spiritual successes.

Compiled Wednesday, April 23, 2003, Kuala Lumpur in the beautiful country of Malaysia, by Tsem Tulku of Gaden Shartse Monastery. Special thanks and much appreciation to my researchers and typists Ms. Patsy Gooi, Ms. Milly Lim, Ms. Geraldine Chong and Mr. Chia Song Peng who have worked very hard and late in order to prepare this for the benefit of all our friends.
