Chittamani Tara
Self Generation Sadhana

with Additional Prayers
and Tsok Offering

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Chittamani Tara
Self Generation Sadhana

This sadhana is intended only for those who have received the blessing of the four empowerments of Chittamani Tara.

Notes to the Translation

In this sadhana I have opted to use the term ‘Jetsun Ma’, instead of ‘Venerable Mother’ as the latter does not carry the same significance as the original Tibetan. In the Tibetan term ‘Jetsun Ma’, the first part, ‘Jetsun’ refers to a being that has reached the absolute pinnacle of its potential. And while ‘The Foremost Superior’ would be a good option it is too cumbersome in English. As for ‘Ma’ it indicates the female principal, in this case ‘Mother’. So instead of using ‘The Foremost Superior Mother’ I have left it as ‘Jetsun Ma’.

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Herein lies the Highest Yoga Tantra sadhana of Green Tara of the close lineage from the oral instructions of the Arya Mother arranged for simple recitation.

NAMO GURU ARYA TARE YA

Great Treasure of Compassion, the embodiment of the Three Jewels,
To the lotus feet of Guru Jetsun Arya Mother
Who removes the fear of samsara and peace;
I rely upon the one who bestows glory.

Here is [practice coming from the] pure appearance [lineage] of the great adept Takpu Nganwang Lodro Gyalpo or [as he is known by] his two secret names; Shepa Dorje and Namkhai Naljor Karwang Pema Shara.

By merely remembering her name the outer and inner obstacles are pacified and the common and supreme attainments are [attained] very quickly through practicing this close-lineage of Chittamani Tara.

In an isolated place arrange a ‘visual support’ of either and painting or a statue placed upon a clean platform before oneself. In front of that place the offering torma. In front of that arrange all the necessary implements such as the inner offering, vajra, bell and so forth. Sit on a comfortable seat with an especially virtuous motivation and [begin]:

6
Recite three or seven times:

I and all sentient beings, the migrators as extensive as space,
From this time forth until we reach the essence of enlightenment,
Go for refuge to the glorious and holy Guru,
Go for refuge to the complete Buddha, the Bhagawan,
Go for refuge to the holy Dharma,
Go for refuge to the Arya Sangha.

Going for Refuge

From now until enlightenment I go for refuge to
The Buddha, Dharma, and Supreme Assembly.

Generating Bodhicitta

Through the virtues I have accumulate through giving and so forth
May I become a Buddha for the benefit of migrating beings.

Recite three times.

Generation of Special Bodhicitta

In particular for the welfare of all living beings I must
Attain quickly, quickly, the precious state of a perfect and complete Buddha;
Therefore I shall practice the yoga of the Jetsun Ma,
Arya Mother.
The Four Immeasurables

May all living beings have happiness and the cause of happiness,
May all living beings be free of suffering and cause of suffering,
May all living beings never be separated from bliss without suffering,
May all living beings abide in equanimity free from hatred and attachment.

Request to the Lineage Gurus

Namo Guru Arya Tare Ya

[Tara]

The graceful essence of the enlightened actions all the limitless Conquerors
Displaying the body of a beautiful, seductive goddess.
Jetsun Ma who liberates from all the fears of samsara and peace;
I request you please bestow the common and supreme attainments.

[Garkyi Wangpo]

The treasury of Losang's vast and profound
Holy Dharma who attained the powerful eighth ground.
The great yogi who is cared for by the Arya Mother;
I request you please bestow the common and supreme attainments.
[Rala Tenpai Ngondrup]

The firm root of knowledge and branches of sacred wisdom
Perfectly produce the delicious doctrine of teaching and attainments.
Powerful wish-fulfilling tree bestowing attainments;
I request you please bestow the common and supreme attainments.

[Yongzin Yeshe Gyatso]

Waves of exalted wisdom assemble on the deep and clear Lake Mapham
From the swirling ocean of your mind comes a stream of the four types of actions
Descending as the all pervasive lord – the Naga King;
I request you please bestow the common and supreme attainments.

[Shartse Ngawang Tsurtrim]

Your powerful speech is a precious treasure-house of scripture and realization,
While your practice of moral discipline ripens and liberates migrators
As a rain of desired wishes descend from your powerful intention;
I request you please bestow the common and supreme attainments.
[Je Trung Losang Tenzin]

With wisdom your thousand eyes perceive the
Buddha’s teachings of Sutra and Tantra,
Your amazing speech is a treasury of secrets of the
Vajra-holder;
I request you please bestow the common and supreme
attainments.

[Shab Trung Ngawang Gelek Tenpai Gyaltsen]

Continuously upholding the supreme victory banner
Of the excellent and virtuous teachings from the powerful
speech of
Jampal Nyingpo [Lama Tsongkhapa],
The holy servant with powerful attainments;
I request you please bestow the common and supreme
attainments.

[Takpu Ngawang Losang Jampal Tenpai Ngodrup]

The incomparable upholder of the essence of the
teachings of
The powerful speech of Losang Jampalyang,
The powerful Yogi sending a rain of attainments;
I request you please bestow the common and supreme
attainments.

[Je Pabongkha Jampa Tenzin Trinlay Gyatso]

Gloriously upholding the essence of the teachings
Of Conqueror Losang with love, compassion, and wisdom.
The kind Guru who is an ocean of enlightened actions;
I request you please bestow the common and supreme
attainments.
[Then make requests from Kyabje Trijang Rinpoche up to your root guru.]

Thus through the power of the blessing of the Guru and Deity
May I purify my mental continuum with common path,
Accomplish direct realization of profound two stages,
And quickly perceive the face of the union of the Arya Mother.

And if I do not accomplish that before my death
May I reach the end of the path by mixing the four paths with the four empties
By the quick path of the union of the illusory body and clear light and with my
Magical emanations may I destroy the root of the four maras and collection of enemies.

In all my lives may I never be separated from the perfect Guru
And enjoy the glorious Dharma,
Complete the good qualities of the grounds and paths,
And swiftly attain the state of Vajradhara.

The Uncommon Guru Yoga

Appearing in my ordinary aspect, upon a lotus and moon seat on my crown,
Is the Great Treasury of Compassion – the Conqueror Mother Tara –
Who is inseparable from my kind root Guru.
In the bloom of youth, a body white with a tint of red, with all the signs and indications,
His right hand is in the mudra of teaching Dharma and holds a vajra and white lotus. 
His left hand holds a bell and a lotus, 
The petals of the lotuses blossom at the level of his ears. 
Wearing the three robes of a monk and beautified by a yellow pandit’s hat, 
He sits in the vajra posture amidst a tent of radiant light.

At his heart is the Supreme Goddess with an emerald-colored body. 
Her right hand in the [mudra] of supreme giving, the left holds an utpala flower 
In the mudra symbolizing the Three Jewels held at the level of her heart. 
Her body is beautified by silks and precious jewels. 
She sits with her right leg outstretched and left leg bent 
Amidst a tent of radiant light, 
At her heart is a green letter TAM blazing with light. 
[My Guru] transforms into these three beings and his Five places are marked by OM, AH, HUM, SÖ, and HA; 
The manifestation of the direct knowledge of the exalted wisdom of emptiness.

[Invoking the Wisdom Beings]

Light rays radiate from his heart and invoke all the objects of refuge without exception, which dissolve into him and he becomes the essence of them all.

[Request]

Until I attain enlightenment please remain as my jeweled crown ornament.
[Seven Limbed Prayer]

Respectfully I prostrate with my body, speech, and mind,
And offer without exception the offerings both emanated
   by my mind and set out,
I confess all the negative karma and downfalls
   accumulated since time without beginning,
I rejoice in the virtues of both Arya and ordinary beings,
Please turn the wheel of both the vast and profound
   Dharmas,
I dedicate the virtues of both myself and others for great
   enlightenment.

[Mantra Recitation as a Request]

At his heart the concentration being [letter TAM] is
   surrounded by the
Ten-syllable mantra arranged in a circle.

OM TARE TUTTARE TURE SÖHA

Recite as many as you are able.

Then in the manner of a request recite the name mantra of your
   Guru.
Receiving the Blessing of the Four Empowerments

Through the force of this powerful request
White, red, and blue light rays arise from the body, speech, and mind
Of my Guru and dissolve into my three places.
All negative karma and obscurations are purified and I receive
The vase, secret, and wisdom empowerments.
Again from the SÖ and HA arise various light rays
These dissolve into my five places and I receive
The fourth empowerment and the potential to attain the four bodies.

My glorious and precious root Guru,
Sit upon the lotus at my heart
Hold me under your care with your great kindness and
Please bestow upon me the attainments of your body, speech, and mind.

*Visualize him sitting at your heart.*

*This Guru Yoga is the life-tree of the path; you will not be able to reach liberation without it. All the blessing and realizations definitively arise from the practice of relying on your Guru.*

In an instant I arise in the body of Jetsun Ma Arya Tara.

Blessing the Inner Offering

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA SHUDDHO HAM
Everything becomes emptiness.

From the sphere of emptiness, from YAM comes wind, from RAM comes fire, and from AH a grate of three human heads. Above this from AH comes a broad and extensive skull cup. Inside are the five meats and five nectars which melt and transform into a great ocean of uncontaminated nectar.

OM AH HUM (3x)

Blessing the Outer Offerings

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA SHUDDHO HAM
Everything becomes emptiness.

From the sphere of emptiness from KAMs come vast and expansive skull cups inside which from HUMs come offering substances. Their nature is bliss and emptiness, in the aspect of the individual offerings substances that operate as objects of enjoyment of the six senses to bestow exalted, uncontaminated bliss.

OM ARGHAM AH HUM
OM PADĀM AH HUM
OM VAJRA PUPE AH HUM
OM VAJRA DHUPE AH HUM
OM VAJRA ALOKE AH HUM
OM VAJRA GANDHE AH HUM
OM VAJRA NEWIDE AH HUM
OM VAJRA SHAPTA AH HUM
Accumulating Merit

Light rays radiate from the TAM upon the moon seat of myself appearing clearly as the Jetsun Ma and invoke from their natural abode my Guru inseparable from the Jetsun Ma together with all the Buddhas, Bodhisattvas, and their retinue to the space before me.

Prostrations

By whose kindness the state of great bliss
Can be obtained in an instant,
At the feet of my jewel-like Guru –
The Vajra-holder – I prostrate.

Deity whom I have accomplished in previous lives,
Goddess – enlightened actions of all the Buddhas of the three times,
Swift and peaceful bluish-green goddess with one face and two hands,
Mother holding an upala flower; to you I prostrate.

Outer offerings

OM GURU ARYA TARA SAPARIWARA AHRGHAM,
PADÄM, PUPE, DHUPE, ALOKE, GANDHE,
NEWIDE, SHAPTA PRATITZA HUM SÖHA

Offering Our Spiritual Practice

I go for refuge to the Three Jewels,
And confess each of my negative actions,
I rejoice in the virtues of migrating beings,
And hold with my mind a Buddhas’ enlightenment.
To Buddha, Dharma, and the Supreme Assembly
I go for refuge until I am enlightened,
And to accomplish the welfare of myself and others
I will generate the mind of enlightenment.

Having generated the mind of supreme enlightenment,
I shall invite all living beings to be my guest
To engage in the pleasing, supreme practices of
enlightenment.
May I attain Buddhahood to benefit living beings.

The Four Immeasurables

May all living beings have happiness and the cause of
happiness,
May all living beings be free of suffering and cause of
suffering,
May all living beings never be separated from bliss
without suffering,
May all living beings abide in equanimity free from hatred
and attachment.

Dissolving the Field of Merit

The field of merit dissolves into me and I receive their
blessing.

OM SÖBHAWA SHUDDHA SARWA DHARMA
SÖBHAWA SHUDDHO HAM

Everything becomes emptiness.

Recite this mantra and meditate on the meaning and maintain
this in your mental continuum [throughout the sadhana].
From the state of emptiness comes a blue ground, like lapis, as smooth as the palm of a hand, surrounded by gardens of lotuses and utpalas pervaded by a sweet fragrance. It is in the center of an ocean of milk, with a variety of water-birds and playing and flying and is adorned with rivers.

*Maintain certainty that everything is the appearance of exalted wisdom without even the slightest inherent existence.*

Amidst clarity and luminosity from PAM comes — as a support — an eight-petalled lotus and its center is marked by a green TAM. From this light rays radiate, accomplish the two purposes, collect back and completely transform into a blue utpala flower marked by a TAM. This melts into light and I arise as Jetsun Ma with an emerald-colored body, very green, with one face and two hands, with a peaceful smile and black hair, with half tied upon my head. I am adorned with precious jeweled ornaments and utpala flowers, my eyes are long and round, my right hand is [in the mudra of] supreme giving and my left is held at my heart in the mudra symbolizing the Three Jewels and each hand holds a blue utpala flower. My breasts are full and voluptuous and I am adorned with all the precious ornaments and variety of silken garments. My right leg is outstretched and left leg bent and my back rests against a moon. I appear clearly complete with all the marks and signs of perfection.

At my crown, the nature of the vajra-body is a white OM. At my throat, the nature of the vajra-speech is a red AH. At my heart the nature of the vajra-mind is a blue HUM.
Say the [following verse] while playing your bell and damaru:

From the letter TAM at my heart light rays radiate and
invoke Jetsun Ma together with the twenty-one Taras and
their retinue, in the same aspect as the meditation beings,
from their natural abodes to the space before me.

From the supreme place of the Potala
Whose source is a green letter TAM
With Amitabha as your crown ornament,
Goddess – the enlightened actions of the Buddhas of the
three times –
Tara, together with your retinue, please come to this place.

Gods and demi-gods bow with their crowns
Respectfully to your sacred lotus feet,
Goddess liberating all from their misery;
To Mother Tara I prostrate.

**Seven Limbed Prayer**

To Jetsun Ma Arya Tara
And all the Buddhas and Bodhisattvas
Abiding in the ten directions and the three times
Respectfully I prostrate.

I offer flowers, incense, lights, scents,
Food, music, and so forth,
Both set out and emanated by the mind;
Please accept them assembly of Aryas.

I confess all the negative karma I have
Accumulated since beginningless time until now
Such as the ten non-virtues and five heinous actions,
With my mind influenced by delusions.
I rejoice in whatever virtue and merit that
Has been accumulated throughout the three times
By Hearers, Solitary Conquerors,
Bodhisattvas and ordinary beings.

I request you to turn the wheel of Dharma
Of the great, small, and common vehicles
According to the thoughts and aspirations
Appropriate to their minds.

I request to remain until samsara is empty,
And out of your compassion please do not pass into
nirvana
But care for all living beings
Sinking in the ocean of suffering.

Whatever merit I have accumulated
May it all become the cause for enlightenment
And before too long may I become
The glorious guide for migrators.

Recite the ‘Twenty-one Praises of Tara’ many times and make
prostrations while reciting the verses. Then think from each Tara,
like one candle flame arising from another, a duplicate dissolves
into you. Furthermore it would be of great blessing if you were to
recite the extensive praise by [the Lama] Mati Sare.

NAMO ARYA TARE YE

OM VAJRA BHUMI AH HUM
Great and powerful golden base,
OM VAJRA REKE AH HUM
Around the edge is an iron fence surrounding the Mount
Meru;
The King of Mountain in the center.
In the east, Lu Phak Po,
In the south, Dzam Bu Ling,
In the west, Lang Cho,
In the north, Tra Mi Nyen,
Lu and Lu Phak,
Da Yab and Da Yab Shen,
Yo Den and Lam Chok Dro,
Tra Mi Nyen and Tra Mi Nyen Gyi Da,
In the East the Precious Elephant,
In the south the Precious Minister,
In the west the precious supreme horse,
In the north the precious queen,
In the south-east the precious general,
In the south-west the precious wheel,
In the north-west the precious jewel,
In the north-east the precious treasure vase,
Inside in the east is the sun,
In the west the moon,
And a collection of all the enjoyments and virtues of myself and others collected
Throughout the three times together with our body, speech, and mind.
A precious jeweled mandala together with a collection of Samantabhadra's offerings
Arisen from my mind and offered to the Guru, Deities, and Three Precious Jewels.
Please bestow your blessing upon me through the power of your great compassion.

IDAM GURU RATNA MANDALA KAM NIRYA
TAYA MI
Thus offer the twenty-five heap mandala or if it is more appropriate offer the seven heap mandala:

The ground strewn with flowers and scented with perfume,
The Great Mountain, four continents, the sun and moon Visualized as a pure land and offered to you
May all migrators enjoy these pure lands.

IDAM GURU RATNA MANDALA KAM NIRYA TAYA MI

And offer the seven heap mandala as many times as appropriate.

Request

Mother – giving birth to the Tathagatas of the three times, Jetsun Ma, great treasure of compassion, Kye Ma, Mother Arya Tare
Please cleanse my negative karma and obscurations.

Recite this and make request with strong faith and devotion.

Having thus requested from the thumb and ring finger of left hand in the mudra of bestowing refuge comes a tube of white light the size of merely a grain of barley, filled with white milk-like nectar and it enters through the crown of my head. The inside of my body is filled, the stains of all the negative karma, obscurations, faults, and downfalls are cleansed and purified. My body becomes pure and radiant like crystal.
Then:

The twenty-one Taras melt into light and dissolve into the Principal Mother. The Principal Mother also melts into light and dissolves into me and we become non-dual.

Contemplate this while reciting:

DZA HUM BAM HO

Once again light radiate from the seed syllable at my heart and invoke the Principal Amitabha, together with the Five Buddha Families and their retinue.

OM PANTSA KULA SAPARIWARA AHRGHAM
   PRATITZA SÖHA
OM PANTSA KULA SAPARIWARA PADÄM
   PRATITZA SÖHA
OM PANTSA KULA SAPARIWARA PUPE
   PRATITZA SÖHA
OM PANTSA KULA SAPARIWARA DHUPE
   PRATITZA SÖHA
OM PANTSA KULA SAPARIWARA ALOKE
   PRATITZA SÖHA
OM PANTSA KULA SAPARIWARA GÄNDHE
   PRATITZA SÖHA
OM PANTSA KULA SAPARIWARA NEWIDE
   PRATITZA SÖHA
OM PANTSA KULA SAPARIWARA SHAPTA
   PRATITZA SÖHA

Please bestow the empowerment directly upon me.
Having been requested this way, they hold aloft vases filled with the nectar of exalted wisdom.

OM SARWA TATHAGATA ABHISHEKATA SAMAYA SHRIYE HUM

Saying this they bestow the water empowerment of nectar. My body is filled, stains are purified, and the excess water overflows onto the crown of my head and Guru Amitabha becomes my crown ornament. The empowering Deities then dissolve into me.

Blessing the Outer Offerings

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA SHUDDHO HAM

Everything becomes emptiness.

From the sphere of emptiness from KAMs come vast and expansive skull cups inside which from HUMs come offering substances. Their nature is bliss and emptiness, in the aspect of the individual offerings substances that operate as objects of enjoyment of the six senses to bestow exalted, uncontaminated bliss.

OM AHRGHAM AH HUM
OM PADÄM AH HUM
OM VAJRA PUPE AH HUM
OM VAJRA DHUPE AH HUM
OM VAJRA ALOKE AH HUM
OM VAJRA GANDHE AH HUM
OM VAJRA NEWIDE AH HUM
OM VAJRA SHAPTA AH HUM

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Outer Offerings

OM ARYA TARA SAPARIWARA AHRGHAM
   PRATITZA HUM SÖHA
OM ARYA TARA SAPARIWARA PADĀM PRATITZA
   HUM SÖHA
OM ARYA TARA SAPARIWARA PUPE PRATITZA
   HUM SÖHA
OM ARYA TARA SAPARIWARA DHUPE PRATITZA
   HUM SÖHA
OM ARYA TARA SAPARIWARA ALOKE PRATITZA
   HUM SÖHA
OM ARYA TARA SAPARIWARA GANDHE
   PRATITZA HUM SÖHA
OM ARYA TARA SAPARIWARA NEWIDE PRATITZA
   HUM SÖHA
OM ARYA TARA SAPARIWARA SHAPTA PRATITZA
   HUM SÖHA

Inner Offering

OM ARYA TARA SAPARIWARA OM AH HUM

Praise

Deity whom I have accomplished in previous lives,
Goddess – enlightened actions of all the Buddhas of the
   three times,
Swift and peaceful bluish-green goddess with one face and
two hands,
Mother holding an uppala flower; to you I prostrate.

*With the Deity body appearing but lacking inherent existence,
one must abide in inseparability of appearance and emptiness.*
This is the most important and primary [aspect] of generation stage. If you are unable [to meditate as such] then continue on and enter into mantra recitation while maintaining the visualization.

I appear clearly as the Deity; at my crown is the wheel of great bliss with thirty-two channel petals. In the center is a white letter TAM from which arises a white Tara surrounded by thirty-two [Taras] similar in appearance.

At my throat is the enjoyment wheel with sixteen channel petals. In the center is a red letter TAM from which arises a red Tara surrounded by sixteen [Taras] similar in appearance.

At my heart is the Dharma wheel with eight channel petals. In the center is a blue letter TAM from which arises a blue Tara surrounded by eight [Taras] similar in appearance.

At my navel is the emanation wheel with sixty-four channel petals. In the center is a yellow letter TAM from which arises a yellow Tara surrounded by sixty-four [Taras] similar in appearance.

At my secret place is the bliss sustaining wheel with thirty-two channel petals. In the center is a green letter TAM from which arises a green Tara surrounded by thirty-two [Taras] similar in appearance.

Say this and establish them clearly.

At the heart of the blue Tara in the center of my heart is a crystal mandala like a blossoming flower, in the center of
which is a letter TAM marked by a letter HUM. Beginning in front and standing in circle counter-clockwise is the ten-letter mantra. Light rays radiate from the Deities of the five wheels and the mantra rosary reaching all the Buddhas and Bodhisattvas in the ten directions. All the Conquerors and their children are invoked and descend like a great rain dissolving into me and blessing my mental continuum.

Once again light rays radiate reaching all sentient beings and purifying their negative karma and obscurations transforming them all into the aspect of the Jetsun Ma and they dissolve into me.

Contemplate as mentioned above.

Once again countless emanations of the Jetsun Ma at my heart radiate out from my right nostril together with my breath; they purify all hatred and the hatred in the minds of all sentient beings establishing them in the exalted wisdom of the Dharmadhatu and leading them to the state of Akshobhya. They transform into blue Taras and proclaim the sound of the mantra. All the emanated Deities collect back and dissolve into the Deity at my heart.

Countless emanations of the Jetsun Ma at my crown radiate out [from my right nostril together with my breath;] they purify all ignorance and the ignorance in the minds of all sentient beings establishing them in the mirror-like exalted wisdom and leading them to the state of Vairochana. They transform into white Taras and proclaim the sound of the mantra. All the emanated Deities collect back and dissolve into the Deity at my crown.
Countless emanations of the Jetsun Ma at my navel radiate out [from my right nostril together with my breath;] they purify all miserliness and the miserliness in the minds of all sentient beings establishing them in the exalted wisdom of equality and leading them to the state of Ratnasambhava. They transform into yellow Taras and proclaim the sound of the mantra. All the emanated Deities collect back and dissolve into the Deity at my navel.

Countless emanations of the Jetsun Ma at my throat radiate out [from my right nostril together with my breath;] they purify all attachment and the attachment in the minds of all sentient beings establishing them in the exalted wisdom of discrimination and leading them to the state of Amitabha. They transform into red Taras and proclaim the sound of the mantra. All the emanated Deities collect back and dissolve into the Deity at my throat.

Countless emanations of the Jetsun Ma at my secret place radiate out [from my right nostril together with my breath;] they purify all jealousy and the jealousy in the minds of all sentient beings establishing them in the exalted wisdom of accomplishing activities and leading them to the state of Amoghasiddhi. They transform into green Taras and proclaim the sound of the mantra. All the emanated Deities collect back and dissolve into the Deity at my secret place.
Mantra Recitation

Thus all the Jetsun Mas transform into the Buddhas of the
Five Buddha Families and proclaim the sound of the
mantra:

OM TARE TUTTARE TURE SÖHA

Say as many mantras as you are able. As for observing the signs
of retreat: if the signs don’t arise then for the count of the retreat
recite one million mantras or a retreat for the time of six months.

Concluding the Session

Recite the hundred-syllable mantra:

OM PEMA SATTÖ SAMAYA MANU PALAYA PEMA
SATTÖ TENO PATTITA DRIDHO ME BHAWA SUTO
KAYO ME BHAWA SUPO KAYO ME BHAWA ANU
RAKTO ME BHAWA SARWA SIDDHI ME PRAYATSA
SARWA KARMA SUTSA ME SI TAM SHRIYA KURU
HUM HA HA HA HA HOH BHAGAWAN SARWA
TATHAGATA PEMA MA ME MUNTSAPA PEMA
BHAWA MAHA SAMAYA SATTÖ AH HUM PHAT

Outer Offerings

OM ARYA TARA SAPARIWARA AHRGHAM,
PADÄM, PUPE, DHUPE, ALOKE, GANDHE,
NEWIDE, SHAPTA PRATTIWA HUM SÖHA

Inner Offering

OM ARYA TARA SAPARIWARA OM AH HUM
Praise

Gods and demi-gods bow with their crowns
Respectfully to your sacred lotus feet,
Goddess liberating all from their misery
To Mother Tara I prostrate.

Torma Offering

If you wish to make a torma offering:

Blessing the Torma

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA
SÖBHAWA SHUDDHO HAM
Everything becomes emptiness.

From the sphere of emptiness, from YAM comes wind,
from RAM comes fire, and from AH a grate of three
human heads. Above this from AH comes a broad and
extensive skull cup. Inside are the five meats and five
nectars which melt and transform into a great ocean of
uncontaminated nectar.

OM AH HUM (3x)

Invoking the Field of Merit

From the seed syllable at my heart light rays radiate and
invoke the Jetsun Ma together with the Buddhas and
Bodhisattvas together with their retinue. From their
vajra-tongues they partake of the torma through straws of light.
Recite three times as an offering:

OM ARYA TARA SAPARIWARA IDAM BALINGTA
KA KA KHA HI KHA HI

Outer Offerings

OM ARYA TARA SAPARIWARA AHRGHAM,
PADĀM, PUPE, DHUPE, ALOKE, GANDHE,
NEWIDE, SHAPTA PRATTIZA HUM SŌHA

Inner Offering

OM ARYA TARA SAPARIWARA OM AH HUM

Praise

Recite the twenty-one praises of Tara.

Prayers to Arya Tara

Venerable Bhagawati – Great Compassionate One,
May I and all limitless sentient beings
Quickly complete the two collections and purify the two obstructions,
Then attain the state of complete Buddhahood.

In all my lives until I attain that state
May I attain the supreme bliss of humans and gods,
And so that I may attain the state of omniscience
Please pacify obstacles, interfering spirits, epidemics, and sickness,
The various causes of untimely death,
Bad dreams, bad signs,
The eight fears and other afflictions;
Quickly pacify them and make them non-existent.

May all mundane and super-mundane,
Auspiciousness, bliss, excellence, and everything supreme,
Increases and expand and may all my wishes be
Spontaneously accomplished without effort.

May I be diligent in my practice, and the holy Dharma increase,
May I gain your attainments and perceive your supreme face,
And may the precious bodhichitta and the realization of emptiness
Increase and expand like a waxing moon.

May I be born in the beautiful and holy lotus
In the joyous and sublime mandala of the Conqueror,
And accomplish the prophecy I receive
Directly from Conqueror Amitabha.

Deity whom I have accomplished in previous lives;
Goddess who is the enlightened actions of all the Buddhas of the three times;
Goddess who is bluish-green with one face, two hands, peaceful and swift,
May there be the auspiciousness of the Mother holding an utpala flower.
Tara – Mother of the Conquerors – with a body, retinue, Lifespan, and pure land such as yours, And with a supreme and noble name such as yours; May others and I attain only these.

Through the power of my praising and requesting you In all directions where I and others live, May all sickness, spirits, poverty, wars, and conflicts Be pacified and may the Dharma and all auspiciousness increase.

Recite the Lek Tri Ma and Ratna Trenga verses of praise, as well as the Lu Me Ma prayer and request.

Dedication

By this virtue may I Become Arya Mother Tara And lead every living being without exception To that state.

Through [engaging in] the pure white virtue of meditation, Offerings, praises, recitation, and so forth associated with This supreme Deity [who dwells] amidst a pure lake, May I always be cared for by a qualified Mahayana Virtuous Friend,

And through his kindness may I turn away from the Pleasures of samsara and develop fierce renunciation in my Mental continuum, develop aspiring and engaging bodhichitta, And engage in the six perfections and four way of gathering.
At this time I have received the from the qualified Vajra-master
The four complete common and uncommon
empowerments of the
Body mandala that ripen perfectly my mental continuum;
Thus may protect the vows and commitments like I
would my eyes.

The excellent method for attaining spontaneous great bliss
Is the profound path of the supreme yoga of the
Guru-Deity;
By practicing in this way may my mental continuum
Be satiated by a rain of blessings and attainments.

Accumulating the four preparations to the actual path
And completing the offerings, praises, meditation, and
recitation of the body mandala
Through the yoga of the non-dual profundity and clarity,
pacification and so forth
May I spontaneously accomplish the twenty-seven
attainments.

By clearing the three channels and four chakras –
The great palace of the unconstrived vajra-body,
May I be free of sinking and excitement by meditating on
The letter TAM and joy swirls at the emanation [wheel at
my navel].

Through the force of uniting the upper and lower winds
may they
Enter, abide, and dissolve, [in the central channel]
Then through the mixings and subsequent destruction,
And meditating on the four empties and the clear light
May I arise in the illusory body of the Deity.
Abiding at the center of the crown and navel are the Drops AH and HAM. From the heat of uniting the winds May I ignite the fire and melt the moon which Continuously descends and ignites the Chandali fire.

By that the nectar that melts from the letter HAM And descends in stages from the crown, throat, Heart, and navel chakras, thus uniting the four joys and the four empties, May I manifest the exalted wisdom of bliss and emptiness.

May I control the essence of semen by drawing it upward filling All the channels, thereby perfectly cleansing and purifying the channels. As the essence of the white bodhichitta pervades my whole body May I blaze the festival of spontaneous bliss.

At that time, perfectly abiding on the channels, winds, and drops, And through the power of the mantra and field-born Dakinis May I rely on the method of the path of a messenger And attain in this life the powerful Vajradhara.

Furthermore having accomplished the rainbow-body of light And the quick path of powa – the method for transference to a pure land; May I arise in the enjoyment body while abiding in the bardo And perfect the skillful path of these practices.
In short, from now until the essence of enlightenment
May I be cared for the Bhagawati Jetsun Tara,
Complete the grounds and paths without obstructions,
And quickly attain the state of the union of the four bodies.

Through the blessings of the Conquerors together with their
Marvelous children and the infallible truth of dependant arising
And power and force of my pure superior intention
May I accomplish all of these pure prayers.

Recite the hundred syllable mantra three times:

OM PEMA SATTŌ SAMAYA MANU PALAYA PEMA SATTŌ TENO PATTITA DRIDHO ME BHAWA SUTO KAYO ME BHAWA SUPO KAYO ME BHAWA ANU RAKTO ME BHAWA SARWA SIDDHI ME PRAYATSA SARWA KARMA SUTSA ME SI TAM SHRIYA KURI HUM HA HA HA HA HOH BHAGAWAN SARWA TATHAGATA PEMA MA ME MUNTSAM PEMA BHAWA MAHA SAMAYA SATTŌ AH HUM PHAT

Request forgiveness and petition attainments by saying:

Whatever was faulty, not accomplished,
Or whatever was done with a mistaken mind
And whatever parts of the ritual went wrong,
Please be patient with all of these.

Whatever additions or omissions
The branches of the ritual that degenerated,
Or whatever I forgot
For that also, please be patient.
Please grant me the supreme attainment
The result of all single-pointed concentration,
And please bestow upon all sentient beings
Whatever they desire and the highest realizations.

OM VAJRA MU

Imagine:

The exalted-wisdom beings return to their natural abode
and the commitment beings dissolve into me.

Dissolution

With myself appearing clearly as the Deity light rays
radiate
Reaching all worlds and its beings,
All worlds transform into the celestial mansion
All beings the supreme Deity.

All worlds melt into light and dissolve into all beings
appearing clearly as the Deity. They melt into light and
dissolve into me. The Deities of the five wheels dissolve
into the Principal Mother at my heart. I also melt into
light from above and below and dissolve into the Deity at
my heart. The Deity melts into light and dissolves into the
mantra rosary. That dissolves into the letter TAM. That
melts into the letter HUM. The shabkyu of the HUM
dissolves into the body of the HA. The head of the HA
dissolves into the crescent moon, that into the nada, and
that becomes smaller and smaller and dissolves into
emptiness.

Place your mind single-pointedly in emptiness.
From the state of emptiness – like a fish springing from water – I arise in the body of the Jetsun Ma. At my crown is a white OM, at my throat a red AH, and at my heart a blue HUM.

_Having arising as such perform your daily actions and engage in yoga of the three bringing and during the session break engage in the yogas of sleeping and rising, washing, eating and wearing clothes._

**Auspicious Prayers**

May the path of immortality and good fortune be pervasive
Completely filling space with a host of Arya Mothers
Reciting auspicious verses and sending a rain of flowers,
And may the three worlds be filled with an ocean of virtuous signs.

May there be the auspiciousness of all virtue and excellence
And the Conquerors of the three times manifest to protect us as the ‘Swift Goddess’
Chokyi Wangchuk, Tenpai Ngondrup and so forth,
As well as the root and lineage Gurus, Yidams, and Buddhas.

May there be the auspiciousness of all virtue and excellence of
The four classes of Tantra – the essence of the eighty-four thousand heaps of Dharma,
Especially the final, definitive secret of the Jetsun Ma,
And the holy Dharma of scripture and realization from practicing the two stages.
May there be the auspiciousness of all virtue and
excellence of
Your limitless pure land and the amazing powerful
Heroes and Heroines
Practicing the tradition of this profound Dharma,
As well as the Sangha who uphold merely a portion [of
this tradition].

In short, may there be the auspiciousness of all virtue and
Excellence and may I come face to face with this
Great Treasure Goddess – the compassion of the
Conquerors,
And as her follower, delight in the nectar of her speech.

*Say this and toss flowers that pervade all directions.*
Colophon

This text was translated from the Tibetan by David González. It was first translated in 2000, but do to my limits as a translator and lack of a complete Tibetan text the translation was less than perfect. This new translation completed on the 10th day of the third month of the Tibetan Calendar (May 12th, 2007). May all living beings benefit from this translation and due to the merit of this translation may we all come under the care of Mother Tara.

For the sake of maintain pure samaya please do not copy this text in any way but instead contact the translator for further copies at info@dechenling.org.

All proceeds from the sale of this sadhana go directly to benefit Dechen Ling non-profit organization.

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Appendices

Additional Prayers and Tsok Offering

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Herein Lies the [Prayer to Tara Entitled] LekTri Ma

I prostrate to the Powerful Lord Arya Chenrezig.

Respectfully I prostrate and make offerings to the lotus feet of Tara
Who is the crown jewel of a hundred Gods
Such as Devas, Brahma, Brashpati,
Vishnu, Ganesh, Shiva, Surya and so forth.

The emanation of the compassion of Chenrezig as the Wisdom, compassion, and power of the Conquerors of the three times
By showing the beautiful body of an activity goddess;
I prostrate to Tara who protects us from all misfortune.

Upon a lotus cushion – the pure cognition of reality,
The green-colored goddess with one face and two hands
In the bloom of youth with your right leg outstretched and left drawn in;
I prostrate to the goddess who is the union of method and wisdom.

Your voluptuous breasts are a treasure of uncontaminated bliss
Your radiant smiling face is like a full moon
The goddess with wide eyes representing your peace and compassion;
I prostrate to you, the beautiful goddess of the Khairi forest.
I prostrate to you whose soft and supple right hand is in
The mudra of supreme giving which is like an
outstretched
Branch of a sublime turquoise tree inviting the
Adepts as guests for a festival of supreme realizations.

Your left hand symbolizes the Three Jewels and gives
protection
From the hundreds of fears perceived by living beings.
I prostrate to you who clearly displays this that
Proclaims, “Do not fear, I shall protect you”.

I prostrate to you who holds blue utpala flowers
In both hands that are like signals propelling us by saying,
“All living beings, do not be attached to worldly bliss —
Enter the city of great liberation.”

Amitabha, endowed with the radiance of a ruby, adorns
your crown
In meditative [posture] he holds a begging bowl filled
with nectar
Bestowing the attainment of immortality;
I prostrate to you who destroy my 'Lord of Death'.

The Deity, a wish-fulfilling jewel, constructing a
Staircase to the celestial abode by amassing the two
collections,
I prostrate to you in whom all the wondrous ornaments
Are condensed into the one who is so beautiful.

Like an emerald mountain draped in rainbows
Your upper body is adorned with heavenly substances;
I prostrate to you whose beautiful, slender waist
Supports a lower garment of Pantsalika.

To your right is Oser Chen Ma who has transcended samsara
With a peaceful expression and radiating golden sunlight.
To your left is Ekazati radiating the color of the sky,
Wrathful, but splendid and beautiful; to them I prostrate.

Skilled in the six types of song, and beautiful dance,
Holding white parasols, yak tails, guitars, flutes, and so forth,
A collection of goddesses holding these vast offerings
Filling all of space I prostrate and offer to you.

Lakshmi, Saki, Parvati and so forth,
And the thousands of goddesses of immortality
Cannot compete as even servants in your presence;
To the goddess with such a beautiful body I prostrate.

From the vast clouds of your compassion
Descends a rain with eight qualities upon all to be subdued
And your sweet Brahmin voice is like thunder;
To you, the skillful goddess, I prostrate.

A treasure-ocean of good qualities perceiving all objects of knowledge
Who would be able to describe you just as you are?
Your powerful mind has the ten powers of unobstructed knowledge;
I prostrate to the Goddess, the pinnacle of wisdom.
Although you have found peace you subjugate others with your compassion
As the goddess you quickly lead forth living beings sunk in
The ocean of suffering with your hand of compassion;
I prostrate to the goddess with perfect compassion.

With pacifying, increasing, controlling, and wrathful actions,
Like the unceasing waves of an ocean,
Effortlessly you engage without effort or cessation
To the Goddess of perfect actions I prostrate.

The action goddess who protects us from the eight great fears,
Harmful spirits, as well as the fears of the obstructions to
Knowledge and liberation the moment we think of you;
To the Goddess of perfect power I prostrate.

Thus you are worthy of refuge for embodied beings
I pray, quickly protect us from all fears
Such as epidemics, harmful and interfering spirits,
Untimely death, bad dreams, bad omens and so forth.

Please protect us from the fear of pride, the lion,
Dwelling on the mountain of the view of the transitory collection
With an arrogant mind holding himself superior to others
And killing householders with his outstretched claws.

Untamed by the sharp hook of mindfulness and awareness
Crazed by drinking the alcohol of sensual indulgence
He enters the wrong path and shows his harmful tusks;
Pray protect us from the fear of ignorance, the elephant.
Pray protect us from the fear of the anger of fire
Lead by the winds of mistaken methods
Amidst a swirling abyss of clouds of bad actions
With the power to incinerate the forest of merit.

Clinging to the hole of dense ignorance
Unbearable when seeing other’s fortunes
They are quickly pervaded by harmful poison;
Pray protect us from the snake of jealousy.

Pray protect us from the thieves of wrong views.
In the fearful wilderness of inferior conduct
And in the vast plains of permanence and annihilation
They destroy all the towns and monasteries of benefit
   and happiness.

In the unbearable prison of existence
Embodied beings are bound without control
By the iron chains of grasping so difficult to release;
Pray protect us from the iron chains of greed.

Swept away by the fierce winds of karma
Into the current of the ocean so difficult to cross
Turned by the waves of birth, ageing, sickness, and
death;
Pray protect us from the river of attachment.

Wandering through the all-obscurring space
Injuring those who search for the definitive meaning
They are like poison destroying the life of liberation;
Pray protect us from the fear of flesh-eaters of doubt.

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Through the power of having made praises and requests to you
May this pacify the obstructions to accomplishing the sacred Dharma.
May I accomplish, according to my wishes, the favorable conditions
Such as long life, merit, glory, enjoyments and so forth.

In the supreme pure land of Sukhavati may all beings
Be cared for by the leader Amitabha
And without having to undertake limitless hardships
May they quickly reach the stage of Buddhahood.

May I always remember all my previous lives,
Never be separated from Bodhichitta,
Undertake with great effort like a continuity of a river
The great waves of a Bodhisattva’s deeds.

May I never work only for my own benefit
But work solely for the benefit of others,
With the eye of clairvoyance, eloquence, patience and so forth
May I complete all the favorable conditions for the sake of others.

Without ever being discouraged my I spread all
The sacred Dharmas of the Conqueror in all lands,
For the sake of always accomplishing the welfare of all living beings
May I easily attain the state of a Conqueror.
Colophon

Although not mentioned in my printing of the Tibetan text obtained from my Guru, Gen Lobsang Choephel, this prayer is well known as being composed by the First Dalai Lama Gendun Drup.

It was translated by David González in July 2008 as an appendix for the Chittamani Tara sadhana published by Dechen Ling Press.

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Herein lies the Praise to Tara Entitled

The Jeweled Rosary

NAMO MANJUGOSHAYA

I prostrate to Manjushri.

Jetsun Tara, the constant refuge and protector
Dispelling all eight fears for those who remember you,
The treasure of love who never grows weary of helping others,
I bow and touch my head to your lotus feet.
Pay a little attention while I proclaim my misery.

In the dense forest of limitless samsara
I have wandered, drinking two delusions without discretion,
Arya Mother abide [here] with the hook of your compassion.

Kye Ma, loving compassionately natured Mother
You are all the Conquerors in the ten directions
Empowered and appointed as the protector of living beings.

Unattached to the taste of your own bliss and peace
I’ve heard for a long time that you work for the welfare of living beings,
Mentally I direct my mind to follow you
And forsake other refuge; pray please protect me.
Now, Arya Mother, if you do not look my way
Due to my negative karma, then where has
The compassionate Mother endowed with love gone?
Isn’t this rejecting and diminishing your great waves of bodhichitta?
What has happened to your holy actions?

I have heard it said limitless times that
In the past, here in the snow valleys and mountains
[of Tibet], your followers perceived your face.
Where these lies? Or do you hold some dear and distant?

Well then, if [it’s true that] you have special love for inferior beings
Then come to this place now and show your face!
Revive me with the nectar of your speech
And cleanse every last stain of my negative karma!

Grant your blessing so that as soon as I have left this life’s formation
May I go to the wondrous pure land of Sukhavati,
Reside in the presence of Protector Amitabha,
And experience the nectar of his speech.

From that supreme land may I travel to
Other pure lands through the force of magical emanation
And liberate living beings with my emanations.
May I become like the powerful Chenrezig!

Grant your blessing that until then, in all my lives,
I may see the face and hear the speech of
The Bhagawati Jetsun Tara, become her follower,
And accomplish all of her commands.
Grant your blessing that I may have lineage, wealth, 
Fortune, wisdom, and great compassion, 
And through the stable mind of renunciation 
May I always strive to accomplish enlightenment 
And may every last obstruction be pacified.

Grant your blessing that for as long as I live 
I may never perform even the slightest 
Action contradictory to my Pratimoksha vows 
And may I train in the common path.

Grant your blessing that I may strive in the methods 
For progressing to the state of omniscience, and I may 
Come to realize that the illusory appearances of this life 
Are like playthings born in my mind and that the best of 
Samsara is like a long, sharp razor’s edge.

Grant your blessing that I may always 
Strive with great diligence in the six perfections 
As well as the four ways of gathering to benefit others 
And [grant your blessing] that they may ripen in my 
    mind, 
And thus take birth in my mental continuum.

Grant your blessing that I may then enter the profound 
and 
Uncommon path of the Vajrayana – the quick path, 
And receive the four empowerments purely 
From a holy Spiritual Friend endowed with all the 
characteristics.
Grant your blessing that I may perfect meditation
On the path of the fist stage, and cleanse all the
Stains of death, intermediate state, and rebirth.
Then, having perceived directly the mandala of the
The Deity of great bliss, may I progress to training in the
second stage.

Grant your blessing that I the same way, I may come to
Experience perfectly each part of the second stage taught in the Tantras
And having reached the perfection of Union of Learning
May I accomplish the Union of No-More-Learning.

Next, grant your blessing that I may be
Able to send forth many emanations to
Many impure lands and with the Vajrayana
Conjoined with the view of emptiness
May I become the guide of every last living being.

By the compassion of the Jetsun Bhagawati
May all of these words of truth that I have proclaimed
Be accomplished. In short, may
All of my wishes be easily accomplished.
Colophon

Here is the praise to the Supreme Jetsun Mother of the Conquerors of the three times entitled “A Jeweled Rosary”. This is a calling to her heart for immeasurable blessing. In this way one should strive with devotion with one’s three doors. It was composed by the Shakya monk, Lodro Gyatso, at the request of my earnest disciple, who has relied faithfully upon the Supreme Deity for a long time as inseparable from Jamyang Lama Tsongkhapa.

I dedicate this merit so that all living beings may attain the state of omniscience and may be cared for by the Jetsun Arya Mother throughout all lives.

Translator’s Colophon

This prayer was translated from the Tibetan by David Gonzalez as an appendix to the Chittamani Tara Sadhana published previously by Dechen Ling Press.

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Herein lies the Cry of Passion for Jetsun Tara
[Entitled "Infallible Goddess"]

Lu Me Ma

Namo Guru Arya Tare Ya.

Until enlightenment from my heart I bow to the Jetsun Ma.
You are the compassion of all Three [Jewels] combined in one
As the infallible precious place of refuge;
Pray, please hold me with the hook of your compassion.

I pray the [Three] Jewels will bear witness that
This is not merely from my mouth, but from deep
Within the bone of my heart that I supplicate you.
Please pay attention just a little, show your smiling face,
And Loving Goddess, bestow the nectar of your speech.

Others confuse us with the self-made teachings
Selling Dharma for money without examining the qualifications
Famed for knowledge yet unknowing, and with the eight worldly Dharmas
Great Lamas, lesser Lamas and so forth [are all] filled with pride.

Since I cannot remain with untrustworthy friends
You are my principal Guru.
Bless me Goddess whose very nature is love
Generate the great power of your compassion and think of me.

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If I rely on you as a refuge, all [others] will be unable to deceive me.
Nevertheless, seeing the bad practitioners of these degenerate times—
Most of who sink into the peace and happiness of [self-liberation]—
While others have little karma with compassion.

For me, I will not dwell with other Deities
You are my principal Deity.
Pray, bestow attainment Goddess whose very nature is love,
Generate the great power of your compassion and think of me.

Most Dharma Protectors don’t display their skill, power, and ability,
Disgusted with practitioners they refuse to accomplish activities,
While others are proud of worldly fame,
Good for now but eventually they deceive us and so forth.

I don’t trust protectors such as these
You are my principal protector.
Pray, accomplish activities Goddess whose very nature is love
Generate the great power of your compassion and think of me.
Common worldly wealth, name and other such things
Give rise to delusion and bind us to samsara.
Though they may be wish fulfilling,
Except for the jewels of the Aryas,
You can carry even a sesame seed of it with you at the
time of death.

I don't trust this illusory wealth
You are my principal jewel.
Pray, fulfill my wishes Goddess whose very nature is
love,
Generate the great power of your compassion and think
of me.

Not even trustworthy for one day
Their thoughts are resolute on mistaken actions,
Although acting friendly these non-virtuous friends
Play the part of friends when they wish and enemies
when they wish.

I don't trust the friends of this degenerate age
You are my principal friend.
Pray, be my companion Goddess whose very nature is
love,
Generate the great power of your compassion and think
of me.

In short, you are my Lama, Deity, Dharma Protector
Refuge, abode, food, wealth, friend, retinue and so
forth.
You are everything I wish for,
Without exception [these can all] easily be accomplished
Grant your blessing so that I can stop right now my stubborn mind
So that I may be able to generate unwavering compassion,
So I could give a billion times over my body and life,
Even for the sake of each living being.

Grant your blessing may I abandon all mistakes of permanence and annihilation
And that I may realize the correct view –
The profound path of the Middle Way – that is
Extremely hard to penetrate yet uproots Self-grasping – the creator of samsara.

Grant your blessing that I may realize renunciation and bodhicitta
By dedicating my virtue to living beings and the Dharma
May I never generate the thought of my own happiness even for a moment
And may I desire to attain enlightenment for the welfare of all living beings.

Grant your blessing that I may become a supreme Bodhisattva
Endowed with the riches of the Aryas – faith and so forth –
May I be able to maintain the most subtle instruction of the Buddhas
Without even the slightest contempt.
Grant your blessing that I may quickly attain enlightenment
Outwardly maintain the conduct of a hearer
While inwardly practicing the Vajrayana
And meditate on the path of the two stages with faith and devotion.

Whether happy or sad, successful or suffering,
Jetsun Tara whatever I do you know it all!
Think of me with love my only mother.

Myself and all beings who have placed their hopes in me
I offer them all to you Jetsun Tara
Make us yours and quickly lead, without interruption,
All living beings to the supreme pure lands.

My mothers who do not practice the Conqueror’s teaching
All these mother sentient beings.
Pray, hook them with your compassion of method and wisdom
And may their minds transform into the Dharma.

By reciting this in the three times
And thinking of Jetsun Tara
May all living beings who have placed their hopes in me
Be reborn in the supreme pure land of their wish.

May all the members of the Three Jewels,
And in particular the Jetsun Ma whose Nature is great compassion,
Care for me until enlightenment
And may I quickly conquer the four Maras.
Colophon

If you recite this at the three times of the day for the rest of your life, not merely come from my mouth, but from the deep bone of your heart, with your mind penetrating the meaning each time you recite it, you will come under the care of Jetsun Tara and see her face. No obstacles will arise and all your wishes will be fulfilled. You will also come under the loving care of the Buddhas and Bodhisattvas. Make effort in the Twenty-One Praises to Tara and this prayer and you will accomplish Venerable Tara. These words are from my heart and of them I am quite certain. This [is my] heartfelt longing prayer and request to Jetsun Tara. This proclamation is non-deceptive to others and was composed by the Shakya Monk Losang Tenpai Gyaltsen when I was ninety years of age on the third day of the month of miracle in the water-mouse year in Ben Gar Namgyal Ling and I am sure this will be great benefit [to others].

This was published by Losang Drolma and Losang Chokyi to be part of the collection of sadhanas for the close lineage of the Arya Mother. Through this merit may we be cared for by Jetsun Ma and may the teachings of Losang [Drakpa] spread and increase.

It was published at Tashi Choling.

Translator's Colophon

This sadhana was translated in July 2008 as a supplement to the Chittamani Tara sadhana published by Dechen Ling Press.

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Herein Lies the

Tsok Offering

for Chittamani Tara

a Highest Yoga Tantra Aspect of Green Tara

Respectfully I prostrate to the feet of the Guru inseparable from Arya Tara.

Here is the method for accomplishing the tsok offering in connection with the aspect of Tara called “Chittamani,” the action goddess.

Furthermore for the purpose of offering the circle of tsok offering all worlds and its inhabitants should be seen as yogis, and with the understanding that they are manifestations of gods and goddesses. This ritual can also be used as a thanking offering at the time of empowerment and it can also be used as a contributing factor to the completion stage. The substances should also be seen as limitless.

Imagine you surrounded by Heroes and Heroines from the glorious land of Odiyana in India. They can be visualized as in the practice of Vajrayogini. Through the force of generating great bliss and without any impure perception you shouldn’t have the motivation of the Hinayana or the ordinary appearances for even an instant. Although the tsok offering might be small you should imagine that vast and you are in one of the sacred places of Tibet surrounded by Heroes and Yoginis. Follow the example of offering the tsok that the previous holy beings of India and their followers have set and adorn the yogis with bone ornaments and sit upon tiger skins.
Upon a support before oneself arrange the substances of the tsok in good containers.

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA SHUDDHO HAM
Everything becomes emptiness.

From the sphere of emptiness, from YAM comes wind, from RAM comes fire, and from AH a grate of three human heads. Above this from AH comes a broad and extensive skull cup. Inside are the five meats and five nectars which melt and transform into a great ocean of uncontaminated nectar.

OM AH HUM HA HO HRIIH
Recite many times as a blessing.

Then recite: OM AH HUM

The outer and inner world and its beings are the nature of exalted wisdom,
The purity of the celestial mansion is the spontaneously accomplished great bliss,
All beings are the limitless Deities of the glorious mandala,
And the tsok offering transforms into great bliss.

Recite this and make music with cymbals and damarus while burning incense.

MAHA KANURIKA EH HAYA HI
The nature of all phenomena is non-inherently established.
From that very reality, one nature with great bliss and emptiness,
Comes the ‘Great Treasure Mother of Compassion’
liberating all living beings.
EH HAYA HI, Please come to this place.

AH AH, From the sky-like self comes
The display of the supreme form – the illusion-like body,
Invited to this great place of samaya,
A collection of Deities, Dakas, and Dakinis assemble.
This excellent path of the Jetsun Ma was
Perfectly taught by the powerful Vajradhara.
O assembly of Yidams and Dakinis please come to this
place and ignite the realization of bliss.

Thus invoke the Deities.

HUM, From the play of the spontaneously great bliss
All worlds and its beings are the offering substance of
Samantabhadra
Perfectly arrayed in all directions
Like pods completely filled with sesame seeds.

From this collection of desirous goddesses who are
Skilled in the sixty-four arts of love
Beautiful, youthful and adorned with ornaments
The guests generate uncontaminated bliss.

Recite this as an offering.
Divide the tsok offering into four or three equal portions, you must bless them again. The action-vajra makes respectful prostrations as a preliminary.

Please bless this tsok offering of great bliss.

*Master then sprinkles the inner offering with his ring finger with the six seed syllables: [(OM AH HUM, HA HO HRIH].*

The disciples should offer a tsok-kor as a thanking offering to the Master and great yogi who bestows empowerment. The action-vajra does a lotus-turning mudra as a preliminary and then offers the first portion of tsok to the Master:

Great Hero Heruka, who show the supreme path of Yoga Please partake of this Ganachakra of great bliss, Free from conceptualizations.

*Then the Master makes a lotus-turning mudra as a preliminary, touches it with his right hand, and holds the ring finger of his right hand at the level of his heart [saying]:*

Heruka, the King of Great Bliss, The great vajra-desire free from attachment, EH MA HO, partaking of this substance Is praised by all the Conquerors AH LA LA.

*Enjoy the Ganachakra continuously like a festival with your vajra brothers and sisters.*
First offer the tsok to [root and lineage Gurus] before you:

HO, From the magnificent kindness of Vajradhara,
The venerable root and lineage Gurus and Yogis,
I offer this tsok offering of uncontaminated nectar of
Great bliss to all of you without of exception
Please send down a rain of the nectar of blessings.

OM AH GURU VAJRADHARA SAPARIWARA
GHANA CHAKRA KHAHI PANTSА AMRITA KHAHI

Offer the second portion of the tsok to the mandala before you:

HO, I offer this sacred ocean tsok offering substance
To the Great Treasure of Compassion,
The Mother who liberates all migrators,
To the retinue of the Taras of the five lineages
And to all the Deities and assembly of Mandala Deities
Of the collection of the four great classes of Tantra;
I request you, please send down a rain of the nectar of attainments.

OM AH ARYA TARE MANDALA SAPARIWARA
GHANA CHAKRA KHAHI PANTSА AMRITA KHAHI

Then offer the third portion of the tsok to the mandala before you:

HO, I offer this sacred ocean tsok offering substance
To the Goddess of the pure land Kachoe and so forth,
You have found the state beyond the worldly realms,
However many Heroes and Dakinis exist,
And the assembly of guardians and Dharma Protectors;
Please send down a rain of nectar of enlightened actions.
OM AH SARWA BUDDHA BODHISATTVA
SAPARIWARA GHANA CHAKRA KHAHI PANTSA
AMRITA KHAHI

Then if offering as a thanksgiving offering for an empowerment recite the words after the Master and then offer to the rows of vajra-brothers and sisters in stages.

The action-vajra says:

The great vajra free from ordinary conceptions,
To all of the Yogis and Yoganis without exception,
Having abandoned all conception of cleanliness and filth,
Partake of play of the ganachakra of great bliss.

Then they recite:

HO, This great exalted wisdom of great bliss,
Has given birth to this supreme feast,
The food of the five nectars,
AH LA LA: The manifestation of joy.

Say this and partake.

Then with stable divine pride enjoy the [tsok] as an inner fire offering. Then having enjoyed [the tsok offering] offer the left over tsok with:

OM VAJRA U TSI TA BHAKSHA YA SÖHA

Then the Master spits out some inner offering [on the leftover tsok] and if it is nighttime [send it out with] a flame.
OM DAKINI BHYA DZA SHI TAM PALI DAKINI DZA LOKA DAKINI DZA AH RA LI PHEM HUM

Tramema and so forth; the worldly beings
Who have heard the secret vajra-words and are endowed
with samaya
For that reason they are the protecting Deities.
Those who protect the teachings of the Conqueror, enjoy
this leftover [torma].

Saying this, put [the leftover tsok] in a clean place.

Conclusion [of Tsok Offering]

Thus through the force of offering this ganachakra
May all the root and lineage Gurus bestow their blessing,
And the Deities and Yidams send down attainments like
rain,
And the Heroes and Dakinis dispel all obstacles.

May the Guardians and Protectors protect us from
enemies
May the realizations of all our friends and relatives
increase
As well as all the vital points of the path of the three
vajras.
With the power of such complete realization
And power over all the worldly realms without
exceptions,
And may we be endowed with peace and happiness
without illness.
May my degenerated vows be restored
May I see the body of the teacher as Vajradhara
May I perceive him right now
And lead all living beings to that state without exception.

In this way make requests. At the time of practicing the path you should learn how to make tsok offerings from the texts of all the previous holy beings. Thus the method for making the tsok offering is from the Root Sadhana. Although it might not be extensive, you can expand it on the basis of this ritual. Thus it has been explained.

The blessing of the offering substances by using the words of the preparations and offering mantra and so forth were added by Trijang Rinpoche.

This is the melody for tsok offering of the oral lineage of the Arya Mother. It was published by Tsewang Namgyal. Through this may the doctrine Tsongkhapa spread and increase, and may we be cared for by the Arya Mother.
Endnotes

i According to Sarat Chandra Das's dictionary this is an Acacia Catechu tree, also know as Khair (pronounced kha-eer).

ii Pantsalika is Sanskrit and means something made of fabric of five different colors; in this case, a lower garment or skirt.

iii Flesh eaters are a type of evil spirit that thrive on the flesh of living beings.

iv The common name of this prayer is Lu Me Ma, which means "infallible Goddess"; for that purpose I have included this in the title.