## Self-initiation of Chittamani Tara Entitled:

A new moon destroying faults, downfalls, and obscurations



By Kyabje Trijang Dorjechang

**Dechen Ling Press** 

# A New Moon Destroying Faults, Downfalls, and Obscurations

Self-initiation of Chittamani Tara

By Kyabje Trijang Dorjechang

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Translated by David Gonsalez ©2006, David Gonsalez Herein lies the self-initiation sadhana of the Jetsun Ma, the Arya Chittamani Tara entitled: 'A new moon destroying faults, downfalls and obscurations'.

The enlightened actions of all the Conquerors as the Glorious Turquoise Maiden,

In a dance with your limbs in swirling supple movements that captivate the mind,

The light of your appealing beauty fills all directions, I respectfully bow to Tare - the wish-fulfilling jewel.

For those fortunate beings who practice this path I will arrange a method for restoring degenerated vows and commitments,

A ritual for entering and receiving the blessing of empowerment

In the mandala of the uncontrived vajra-body.

Here is the Yoga for oneself to enter the uncommon body mandala of the Guru as the Jetsun Ma Arya Tara Chittamani and receive the empowerment. In a good place cleanse a support well by sprinkling it with saffron water and 'pachung'. Upon it place a lotus with ten petals in the center is a moon disk and a green letter TAM made of either powder, cloth, or drawn, upon the ten petals is the ten-syllable mantra facing inwards.

In front of oneself arrange the offerings: a red torma with four petals, tsok offering, action vase, blindfold and flowers. In this way arrange all the articles necessary. After completing the extensive yoga of self-generation in the manner explained above then:

## Accomplishing the Vase

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

From the state of emptiness from BAM comes a white, jeweled vase possessing all the characteristics such a large belly, long neck and a downturned lip.

#### OM DAB DE DAB DE MAHA DAB DE SOHA

The water in the vase and the divine river Ganges become inseparable. Inside the vase from PAM comes a lotus, and from RAM a sun cushion. On top of that, from HUM comes a variegated vajra marked by a HUM. Light rays radiate from the letter HUM and accomplish the two purposes. These light rays re-absorb and completely transforms into Wrathful Amrita Kundali. He has a greenish-blue body, one face and two hands. His right hand brandishes a variegated vajra and his left hand holds a bell with a variegated vajra handle at his waist. His orange colored hair streaming upward, he is adorned with all the features of a wrathful Deity such as a tiger skin loincloth. He stands with his left leg outstretched. At his crown is a white OM, at his throat is a red AH, at his heart a blue HUM. Light rays radiate from the letter HUM invoking the assembly of wisdom beings together with the empowering deities.

OM SARWA TATHAGATA AHRGHAM PRATITZA SÖHA
OM SARWA TATHAGATA PADÄM PRATITZA SÖHA
OM SARWA TATHAGATA PUPE PRATITZA SÖHA
OM SARWA TATHAGATA DUPE PRATITZA SÖHA
OM SARWA TATHAGATA ALOKE PRATITZA SÖHA
OM SARWA TATHAGATA GHANDE PRATITZA
SÖHA
OM SARWA TATHAGATA NEWIDE PRATITZA
SÖHA
OM SARWA TATHAGATA SHAPTA PRATITZA

#### DZA HUM BAM HO

SÖHA

The wisdom beings and commitment beings become non-dual. The empowering deities confer the empowerment and Amoghasiddhi adorns his crown.

In this way bind the wisdom beings and the commitment beings, and bestow the empowerment.

## **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 skullcups 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

## **Outer Offerings**

OM SARWA TATHAGATA AHRGHAM PRATITZA SÖHA
OM SARWA TATHAGATA PADÄM PRATITZA SÖHA
OM SARWA TATHAGATA PUPE PRATITZA SÖHA
OM SARWA TATHAGATA DUPE PRATITZA SÖHA
OM SARWA TATHAGATA ALOKE PRATITZA SÖHA
OM SARWA TATHAGATA GHANDE PRATITZA
SÖHA
OM SARWA TATHAGATA NEWIDE PRATITZA
SÖHA
OM SARWA TATHAGATA SHAPTA PRATITZA
SÖHA

#### Praise

From heaven descends a rain of the wisdom and compassion of

All the Conquerors from a perfect collection of powerful clouds

In the aspect of the four enlightened actions; To Amrita Kundali I prostrate.

## Blessing the Water in the Vase

The mantra rosary at my heart leaves by coiling around the mantra thread. It touches the body of the deity in the vase. Light rays radiate from his heart and invoke the blessing of all the Buddhas and Bodhisattvas in the aspect of light rays and nectars filling the vase with nectar.

Recite 100 times:

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

## **Purifying Mistakes**

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 HO BHAGAWAN SARWA TATHAGATA PEMA MA ME MUNTSA PEMA BHAWA MAHA SAMAYA SATTÖ AH HUM PHAT (3X)

## **Outer Offerings**

OM SARWA TATHAGATA AHRGHAM PRATITZA
SÖHA
OM SARWA TATHAGATA PADÄM PRATITZA
SÖHA
OM SARWA TATHAGATA PUPE PRATITZA SÖHA
OM SARWA TATHAGATA DUPE PRATITZA SÖHA
OM SARWA TATHAGATA ALOKE PRATITZA SÖHA
OM SARWA TATHAGATA GHANDE PRATITZA
SÖHA
OM SARWA TATHAGATA NEWIDE PRATITZA
SÖHA
OM SARWA TATHAGATA SHAPTA PRATITZA
SÖHA

#### **Praise**

From heaven descends a rain of the wisdom and compassion of
All the Conquerors from a perfect collection of powerful clouds
In the aspect of the four enlightened actions;
To Amrita Kundali I prostrate.

## **Requesting Forbearance**

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

Please grant me the supreme attainment And the result of all single-pointed concentrations, Please bestow upon all sentient beings Whatever they desire and the highest realizations.

Take some water from the conch and pour it into the vase

#### OM AH HUM

The deity in the vase melts into light and becomes one taste with the water of the vase, and the water in the vase becomes potent.

## 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 skullcup. Inside are the five meats and five nectars. These are purified, transformed and increased by the three letters, and becomes 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 skullcups 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 PUPE AH HUM
OM DHUPE AH HUM
OM ALOKE AH HUM
OM GANDHE AH HUM
OM NEWIDE AH HUM
OM SHAPTA AH HUM

OM RUPA AH HUM
OM SHAPTA AH HUM
OM GANDHE AH HUM
OM RASE AH HUM
OM PARSHE AH HUM

## Accomplishing the Front Generated Mandala

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

From the sphere of emptiness in the space before me produced from exalted wisdom, arising like a rainbow without inherent existence but appearing clear and luminous is the syllable PAM which transforms into an eight-petalled lotus. In the center of the lotus, instantaneously there appears a green letter TAM. From the letter TAM rays of light radiate accomplishing the two purposes. The light rays reabsorb into the letter TAM, and it transforms into an utpala flower marked with the letter TAM. This melts into light and transforms into the Jetsun Ma. She has an emerald body, with a completely green complexion, one face, two hands, with a peaceful smiling face. Her hair is long and black, with half tied on the top of her head and decorated with blue utpala flowers and various jeweled ornaments. Her eyes are long and round. Her right hand is in the mudra of supreme giving, and her left hand is in the mudra of the Three Jewels. Both hands are holding utpala flowers. Her voluptuous breasts are full, and she is adorned with all the precious ornaments. She is wearing garments of various silks. Her right leg is outstretched and left drawn in. Her back rests against a full moon, and she is adorned with all the marks and signs of perfection.

At her crown is the Wheel of Great Bliss With thirty-two channel petals,

At its center, from a white letter TAM Arises the white Jetsun Ma Surrounded by thirty-two [Deities] similar in appearance.

At her throat is the enjoyment wheel
With sixteen channel petals,
At its center, from a red letter TAM
Arises the red Jetsun Ma
Surrounded by sixteen [Deities] similar in appearance.

At her heart is the Dharma Wheel
With eight channel petals,
At its center, from a blue letter TAM
Arises the blue Jetsun Ma
Surrounded by eight [Deities] similar in appearance.

At her navel is the emanation wheel.
With sixty-four channel petals,
At its center, from a yellow letter TAM
Arises the yellow Jetsun Ma
Surrounded by sixty-four [Deities] similar in appearance.

At her secret place is the bliss-enhancing wheel.
With thirty-two channel petals,
At its center, from a green letter TAM
Arises the green Jetsun Ma
Surrounded by thirty-two [Deities] similar in appearance.

At her crown, the nature of the Vajra Body is a white OM. At her throat, the nature of the Vajra Speech is a red AH. At her heart, the nature of the Vajra Mind is a blue HUM.

From the letter TAM at her heart rays of light radiate, invoking from their natural abode [the wisdom beings] in the same aspect as the Jetsun Ma surrounded by an assembly of Buddhas, Bodhisattvas to the space before me.

OM ARYA TARA SAPARIWARA AHRGHAM PRATITZA HUM SÖHA OM ARYA TARA SAPARIWARA PADÄM 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

#### DZA HUM BAM HO

The wisdom beings become inseparable from the commitment beings.

## Receiving the Empowerment of the Five Buddha Families

Again, from the seed syllable at my heart, rays of light radiate

And invoke the Principal, Amitabha
Together with the empowering Deities
Of the five Buddhas families together with their
entourage.

OM PANTSA KULA SAPARIWARA AHRGHAM, PADÄM, PUPE, DHUPE, ALOKE, GANDHE, NEWIDE, SHAPTA, PRATITZA HUM SÖHA

Please bestow upon her the empowerment.

Having thus been requested, they hold aloft vases filled with wisdom nectar saying:

## OM SARWA TATHAGATA ABHISHEKATA SAMAYA SHRIYE HUM

They grant the empowerment with the nectar-water. Her whole body is filled, all stains are purified, and the excess nectar overflows on her crown and transforms into Guru Amitabha who becomes her crown ornament. The empowering deities dissolve into her.

## **Extensive Offerings**

## Imagine:

Offering goddesses emanate from my heart and bestow offerings.

## **Outer Offerings**

Make the outer offerings along with their individual mudras. Offer the two waters:

These supreme tantric water-for-drinking offerings; Delightful, pure and stainless, I offer these with faith and request you To joyfully bestow your kindness.

## OM AH HRIH PRAVARA SEKARAM AHRGHAM PRATITZA HUM SÖHA

These supreme tantric water-for-the-feet offerings; Delightful, pure and stainless, I offer these with faith and request you To joyfully bestow your kindness.

## OM AH HRIH PRAVARA SEKARAM PADÄM PRATITZA HUM SÖHA

This offering of excellent divine flowers I offer to please the Mandala deities. Mother Arya please accept this offering And take me into your loving care.

## OM ARYA TARA SAPARIWARA PUPE PRATITZA HUM SÖHA

This offering of excellent divine incense I offer to please the Mandala deities. Mother Arya please accept this offering And take me into your loving care,

## OM ARYA TARA SAPARIWARA DHUPE PRATITZA HUM SÖHA

This offering of excellent divine lights I offer to please the Mandala deities. Mother Arya please accept this offering And take me into your loving care.

## OM ARYA TARA SAPARIWARA ALOKE PRATITZA HUM SÖHA

This offering of excellent divine perfume I offer to please the Mandala deities. Mother Arya please accept this offering And take me into your loving care.

## OM ARYA TARA SAPARIWARA GANDHE Pratitza hum söha

This offering of excellent divine food I offer to please the Mandala deities. Mother Arya please accept this offering And take me into your loving care.

## OM ARYA TARA SAPARIWARA NEWIDE PRATITZA HUM SÖHA

This offering of excellent divine music I offer to please the Mandala deities. Mother Arya please accept this offering And take me into your loving care.

OM ARYA TARA SAPARIWARA SHAPTA PRATITZA HUM SÖHA

## Offering the Five Objects of Desire

To the eyes of the mandala Deities I offer Lapis lazuli the king of powerful jewels, Its blue color and so forth as well as its shape and form Transformed into three aspects of vajra-form.

## OM ARYA TARA SAPARIWARA RUPA PRATITZA YE SÖHA

To the ears of the mandala Deities I offer That which arises from inexhaustible elements, Indescribable melodies and so forth as a variety of sounds Transformed into the three aspects of vajra-sound.

## OM ARYA TARA SAPARIWARA SHAPTA PRATITZA YE SÖHA

To the nose of the mandala Deities I offer Camphor, red pepper, nutmeg and so forth, A variety of scents arisen from an excellent preparation Transformed into the three aspects of vajra-scent.

## OM ARYA TARA SAPARIWARA GANDHE PRATITZA YE SÖHA.

To the tongues of the mandala Deities I offer Nectar-foods and so forth that please your supreme bodies, With tastes of sweet, sour, bitter, astringent and so forth Transformed into the three aspects of vajra-tastes.

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OM ARYA TARA SAPARIWARA RASE PRATITZA YE SÖHA.

To the bodies of the mandala Deities I offer A collection of tactile sensations whose mere touch, Gives rise to bliss, superior intention and so forth Transformed into the three aspects of vajra-touch.

OM ARYA TARA SAPARIWARA PARSHE PRATITZA YE SÖHA.

## Offering the Seven Precious Objects

The sphere is completely filled with Precious wheels by skillful beings For the sake of receiving the desired attainments And offered everyday by the wise.

## OM ARYA TARE SAPARIWARA CHAKRA RATNA PRATITZA HUM SÖHA

The sphere is completely filled with Precious jewels by skillful beings For the sake of receiving the desired attainments And offered everyday by the wise.

## OM ARYA TARE SAPARIWARA MANI RATNA PRATITZA HUM SÖHA

The sphere is completely filled with Precious queens by skillful beings For the sake of receiving the desired attainments And offered everyday by the wise.

## OM ARYA TARE SAPARIWARA TRI RATNA PRATITZA HUM SÖHA

The sphere is completely filled with Precious ministers by skillful beings For the sake of receiving the desired attainments And offered everyday by the wise.

## OM ARYA TARE SAPARIWARA PARINA YAKA RATNA PRATITZA HUM SÖHA

The sphere is completely filled with Precious elephants by skillful beings For the sake of receiving the desired attainments And offered everyday by the wise.

## OM ARYA TARE SAPARIWARA GADZE RATNA PRATITZA HUM SÖHA

The sphere is completely filled with Precious horses by skillful beings For the sake of receiving the desired attainments And offered everyday by the wise.

## OM ARYA TARE SAPARIWARA ASHO RATNA PRATITZA HUM SÖHA

The sphere is completely filled with Precious generals by skillful beings For the sake of receiving the desired attainments And offered everyday by the wise.

OM ARYA TARE SAPARIWARA GRIHAPATI RATNA PRATITZA HUM SÖHA Perform the hand mudras as you make each one of the offerings of the 'Seven Precious Possessions of a King'

## **Inner Offering**

In this bliss-sustaining vessel are the five meats and five nectars,

This nectar arisen from purifying, realizing and blazing, I offer to Guru Venerable Tara and Her retinue, Please bestow upon me great bliss free of obstructions.

## OM GURU ARYA TARA SAPARIWARA OM AH

Then recite the praise entitled 'Lek Tri Ma' If you wish to engage in mantra recitation at this point proceed as follows.

#### Mantra Recitation

On a moon seat at the heart of the front-generated Jetsun Ma is TAM, surrounded by a mantra Rosary of the ten-syllable mantra.

From this light rays radiate and on the tips of these light rays

Emanate a limitless collection of Deities of the Jetsun Ma.

They purify the negative karma, obscuration and their imprints

Of each individual of the six types of beings and lead them to the state of the Jetsun Ma.

Once again the light rays reabsorb into the letter TAM and the mantra rosary

Performing the activity of radiating and re-absorbing.

#### OM TARE TUTTARE TURE SÖHA

Contemplating this way say the ten-syllable mantra one thousand mantras and so forth.

Then stabilize by reciting 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 MUNTSA PEMA BHAWA MAHA SAMAYA SATTÖ AH HUM PHAT (3X)

## **Outer Offerings**

OM ARYA TARA SAPARIWARA AHRGHAM
PRATITZA HUM SÖHA
OM ARYA TARA SAPARIWARA PADÄM 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

## Request

From the compassionate emanations of your great compassion;

The wisdom, compassion and power of the Conquerors of the three times

Is displayed in the form of a beautiful goddess of enlightened actions,

To the feet of Mother Tara who protects all from poverty I bow down.

May our desires that are in accordance with Dharma Be accomplished according to our wishes, And may all the assembled obstacles Such as sickness and interferences by completely pacified.

## **Torma Offerings**

## First Torma Offering to Tara and Her Retinue

## 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 skullcup. Inside are the five meats and five nectars, these are purified, transformed and increased by the three letters, and become a great ocean of uncontaminated nectar.

## OM AH HUM (3x)

From the tongue of the Guru-Jetsun Ma and the assembly of Deities appear tubes of radiant light through which they partake the essence of the torma.

OM ARYA TARA SAPARIWARA IDAM BALINGTA KHA KHA KHAHI (3X)

## **Outer Offerings**

OM ARYA TARA SAPARIWARA AHRGHAM PRATITZA HUM SÖHA OM ARYA TARA SAPARIWARA PADÄM 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

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, Increase, 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.

## Second Torma Offering to the Dakinis and Protectors

## 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 skullcup. Inside are the five meats and five nectars, these are purified, transformed and increased by the three letters, and become a great ocean of uncontaminated nectar.

## OM AH HUM (3x)

From the tongues of the Dakinis and the Dharma Protectors appear tubes of radiant light through which they partake the essence of the torma.

## DAKINI SHRI DHARMAPALA SAPARIWARA IDAM BALINGTA KHA KHA KHAHI KHAHI (3x)

## **Outer Offerings**

OM DAKINI SHRI DHARMAPALA SAPARIWARA AHRGHAM PRATITZA SÖHA OM DAKINI SHRI DHARMAPALA SAPARIWARA PADÄM PRATITZA SÖHA OM DAKINI SHRI DHARMAPALA SAPARIWARA PUPE PRATITZA SÖHA OM DAKINI SHRI DHARMAPALA SAPARIWARA DHUPE PRATITZA SÖHA OM DAKINI SHRI DHARMAPALA SAPARIWARA ALOKE PRATITZA SÖHA OM DAKINI SHRI DHARMAPALA SAPARIWARA GHANDE PRATITZA SÖHA OM DAKINI SHRI DHARMAPALA SAPARIWARA NEWIDE PRATITZA SÖHA OM DAKINI SHRI DHARMAPALA SAPARIWARA SHAPTA PRATITZA SÖHA

## **Inner Offering**

OM DAKINI SHRI DHARMAPALA SAPARIWARA OM AH HUM

I offer this torma of nectar of the five sense objects, To the assembly Dakinis, protectors, and guardians of the Dharma.

Please accept it and grant my benefactors and me The attainment of the four enlightened actions.

## Third Torma Offering to the Hindering Spirits

## 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 BRHUM comes a jeweled vessel inside which From OM comes a torma: a great ocean of the nectar of exalted wisdom.

OM AH HUM (3x)

Enjoying the objects of desire satisfies the spirits.

## Offering the Torma

NAMA SARWA TATHAGATA AWALOKITE OM SAMBHARA SAMBHARA HUM (3x)

#### Praise

To the Tathagata Rinchen Mang I prostrate.
To the Tathagata Sug Dze Dampa I prostrate.
To the Tathagata Ku Jam Lay I prostrate.
To the Tathagata Jigpa Tamcha Dang Dralwa I prostrate.

I offer this torma of nectar of the five sense objects

To the harmers, demons, hindering spirits, and assembly of spirits.

Please accept it and abandon all harmful intent for all living beings

And may all others and I be endowed with Bodhichitta.

## Fourth Torma Offering to the Regional Protectors

## 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 BRHUM comes a jeweled vessel inside which From OM comes a torma: a great ocean of the nectar of exalted wisdom.

OM AH HUM (3x)

Enjoying the objects of desire satisfies the directional guardians and regional guardians.

## Offering the Torma

NAMA SARWA TATHAGATA AWALOKITE OM SAMBHARA SAMBHARA HUM (3x)

#### Praise

To the Tathagata Rinchen Mang I prostrate.
To the Tathagata Sug Dze Dampa I prostrate.
To the Tathagata Ku Jam Lay I prostrate.
To the Tathagata Jigpa Tamcha Dang Dralwa I prostrate.

I offer this torma of nectar of the five sense objects To the local Deities, owners of the area and assembly of residents.

Please accept it and bestow favorable conditions for My friends, retinue, patrons, companions and me.

By the force of my thoughts, By the force of the Tathagata's blessing And the force of the Dharmadhatu, May whatever aims I have in mind be accomplished without obstruction.

## Requesting to Receive the Empowerment

For the sake of receiving empowerment make a mandala offering. Then make the request:

Great Joyous One, you are my teacher,
Spiritual Master please listen to me.
O Protector please bestow upon me
A stable method for accomplishing great enlightenment.
Please grant those very commitments,
Please grant those very vows,
Please bestow as well, refuge in
Buddha, Dharma, and Sangha.
Protector please place me in
The supreme city of great liberation.

When the third request is complete imagine that the request has been accepted.

Then sprinkle water from the action vase.

## OM VAJRA AMRITA KUNDALI HANA HANA HUM Phat

Saying this is the external cleansing.

At the crown of my head is a white OM on a moon disc, At my throat is a red AH on a lotus, At my heart is a blue HUM on a sun disk.

Rays of light radiate from the three syllables
Like the rays of the sun
Purifying all my negativities, obscurations,
Faults, and transgression, purifying
The ordinary conceptions of my three doors.
I am blessed, and my body speech and mind
Become inseparable from the body, speech and mind
Of all the Conquerors.

Receiving blessing in this way is the inner blessing and the cleansing of conventional appearances.

## Questions about Your Lineage and Devotion

My child, who are you and what do you delight in? I am a fortunate one of great bliss.

My child, what then will you do? I will fulfill the commitment of supreme Buddhahood.

## Taking the Bodhisattva Vows

Recite three times:

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.

## Taking the Tantric Vows

Recite three times:

All Buddhas and Bodhisattvas

Please listen to me.

I, whose name is . . . . . (say your secret name)

From this time forth

Until the essence of enlightenment,

Shall generate the unsurpassed sacred bodhichitta

Just all the Protectors of the three times

Have ensured their enlightenment

I shall uphold firmly each of the Three moral disciplines: Moral restraint, Accumulate virtuous Dharmas And working for the welfare of living beings.

I shall uphold from today onward The vows arisen from the Buddha Yoga; The unsurpassed Three Jewels of The Buddha, Dharma and Sangha

I shall uphold purely
The vajra, bell and mudra of
The great, supreme Vajra family
And I shall uphold the purely the Master commitment.

I will always make the four types of gifts Six times each day; The pleasing commitments of The great supreme Jewel family.

For the pure, great Lotus Family Arisen from great enlightenment I shall uphold each of the holy Dharmas Of the outer, the secret and the three vehicles.

For the great, supreme Action family I shall uphold purely each of Vows I am endowed with And make as many offering as I am able.

I shall generate the holy, unsurpassed Bodhichitta And to for the welfare of all living beings I shall uphold, without exception, all of my vows. I shall liberate those not liberated Deliver those not delivered Give breath to those breathless And lead all beings to nirvana.

Entering the mandala with the blindfold recite:

#### AH KAM BIRA HUM

Bind the blindfold.

Then, the vajra is held at one's heart:

Today you are entering the lineage of all the Jetsun Mas; you must not speak of this supreme secret of all the Jetsun Mas, to those who have not entered the mandala of all the Jetsun Mas or those with no faith.

In this way you receive the secret command.

The vajra is placed on your crown and the penalty arising from the body is given as an oath:

This is your vajra-commitment; if you speak of it to anyone your head will split open.

The vajra is placed on your heart and the penalty arising from the mind is given as an oath:

Today, Vajrasattva perfectly entered your heart. If you speak of this method, immediately your commitment will be destroyed and he will leave.

That was concerning the seventh root downfall.

Now both the benefits and penalties are mentioned and the oath is taken as you say the three syllables and drink water from the conch shell:

Dear One, this is your nectar, Unprotected, it is poison that burns, If protected you will quickly gain attainments And this water will become the five nectars.

#### OM PANTSA AMRITA UDAKA THA THA THA

This is about the commitments in general.

Then the commitment of the Guru's command:

I am the 'Vajra-holder', You should not disparage me, Do not transgress your commitments, Or you go to the hells and so forth.

This is the command concerning the first root downfall. It has been taught that if you wish to abbreviate you can leave out the commands.

## Generating the Mind of all Yogas

At my heart is a moon mandala that is full, cool, and white symbolizing the conventional bodhichitta. Upon this is a white five-pronged vajra, the nature of the ultimate bodhichitta marked by a HUM.

#### OM SARWA YOGA TSITTA UTPATAYA MI

Generate the 'mind of all yogas'.

From the vajra and moon at the heart of the Guru-Venerable Lady, a duplicate separates and dissolves into the vajra and moon at my heart, thereby stabilizing it.

Touch the vajra together with the flower to one's own heart:

## OM SURATE SAMAYA TAM HO SIDDHA VAJRA YATA SUKHAM

Saying this stabilizes it.

Fold the hands in prayer at the forehead, throat, and heart.

OM NAMO TE HUM NAMO MI HUM NAMO NAMA HUM SOHA

Make the appropriate mudras while saying this.

Up to here, 'entering with the blindfold', is complete next we enter and perceive the mandala.

# Entering and Seeing the Mandala

Today O glorious Jetsun Ma you have sought to open your eyes.

By opening them you will attain vajra-eyes that can see everything.

Remove the eye-ribbon.

Now, through the power of faith, I see the mandala itself.

## OM VAJRA PASHE HO

At the center of the wheel of great bliss, at the crown of the Jetsun Ma, is the white Jetsun Ma. At the thirty-two petals is a circle of thirty-two Jetsun Mas similar in appearance.

At the center of the wheel of enjoyment, at the throat of the Jetsun Ma, is the red Jetsun Ma. At the sixteen petals is a circle of sixteen Jetsun Mas similar in appearance.

At the center of the dharma wheel, at the heart of the Jetsun Ma, is the blue Jetsun Ma. At the eight petals is a circle of eight Jetsun Mas similar in appearance.

At the center of the emanation wheel, at the navel of the Jetsun Ma, is the yellow Jetsun Ma. At the sixty-four petals is a circle of sixty-four Jetsun Mas similar in appearance.

At the center of the bliss-sustaining wheel, at the secret place of the Jetsun Ma, is the green Jetsun Ma. At the thirty-two petals is a circle of thirty-two Jetsun Mas similar in appearance.

They all have one face, two hands and a peaceful smiling face. Their hair is black like oil with half tied on the top of their heads. They are adorned with precious ornaments and utpala flowers. Their eyes are long and round. Their right hand is in the mudra of supreme giving and their left hand is at their hearts in the mudra of the Three Jewels with each hand holding the stem of a blue utpala flower. Their breasts are voluptuous and they

are adorned with all the precious ornaments and a variety of silken garments. Their right legs are outstretched and their left drawn in with their backs resting against a full moon and they are adorned with all the marks and signs and perfections appearing clear and luminous. The entire supporting and supported body mandala appears directly to my perception.

## The Vase Empowerment

Having entered from among the four stages empowerment, the fist is the vase empowerment. For the sake of this empowerment offer a mandala.

Request three times saying:

Just as 'Vajra Enlightenment' bestowed the great offering on the Buddhas,

O Space-Vajra please bestow it on me today For the sake of myself and those to be thoroughly protected.

Recite the mantra and remove the external and internal hindrances and obstacles by sprinkling the vase water:

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

Purify the view grasping at one's appropriated aggregates of flesh and bone as eternal by the view that the apprehending and apprehended phenomena are not inherently existing.

From the state of emptiness, I arise as the Jetsun Ma. I have an emerald body, with a completely green complexion, one face, two hands, with a peaceful smiling face. My hair is long and black, with half tied on the top of my head and decorated with blue utpala flowers and various jeweled ornaments. My eyes are long and round. My right hand is in the mudra of supreme giving, and my left hand is in the mudra of the Three Jewels. Both hands are holding utpala flowers. My breasts are voluptuous, and I am adorned with all the precious ornaments. I am wearing garments of various silks. My right leg is outstretched and left drawn in. My back rests against a full moon and I am adorned with all the marks and signs of perfection.

In the middle of my body is the central channel, blue on the outside and red on the inside, about the size of a bamboo straw. There are two channels to either side; the right channel is red in color and the left is white. Both are about the size of a wheat straw. The three reside in the central part of the body in the manner of a tree. The right and left channels are coiled around the central-channel at intervals. At the heart, the Dharma chakra has eight channel-petals. At the navel, the emanation chakra has sixty-four channel-petals. At the crown the chakra of great bliss has thirty-two channel-petals. At the throat, the enjoyment chakra has sixteen channel-petals. At the secret place, the bliss-enhancing chakra has thirty-two channel-petals. They are all very luminous and clear.

## Request

You who are called 'The Lion of Yoga Who Proclaims the Ultimate',
And are very skilled in the meaning of cutting the delusions

Out the root delusions that generate a hundred faults of

Cut the root delusions that generate a hundred faults of samsara

O King of Ultimate Yoga establish that itself in me.

## Due to making the above request:

From the nine blue Jetsun Mas, principal and retinue, abiding at the dharma chakra at the heart of the Guru Venerable Lady, like one flame arising from another, a duplicate manifests and dissolves into the chakra at my heart. Light rays radiate from their bodies filling all the inside of the heart channels thereby purifying the stains of hatred. The aggregate of consciousness is transformed and I manifest the exalted wisdom of the dharmadhatu.

## Similarly:

From the sixty-five Jetsun Mas, principal and retinue, abiding at the emanation chakra at the navel of the Guru Venerable Lady, like one flame arising from another, a duplicate manifests and dissolves into the chakra at my navel. Light rays radiate from their bodies filling all the inside of the navel channels thereby purifying the stains of pride. The aggregate of feeling is transformed and I manifest the exalted wisdom of the equality.

From the seventeen red Jetsun Mas, principal and retinue, abiding at the enjoyment chakra at the throat of the Guru Venerable Lady, like one flame arising from

another, a duplicate manifests and dissolves into the chakra at my throat. Light rays radiate from their bodies filling all the inside of the throat channels thereby purifying the stains of attachment. The aggregate of discrimination is transformed and I manifest the exalted wisdom of the individual realization.

From the thirty-three Jetsun Mas, principal and retinue, abiding at the bliss enhancing chakra at the secret place of the Guru Venerable Lady, like one flame arising from another, a duplicate manifests and dissolves into the chakra at my secret place. Light rays radiate from their bodies filling all the inside of the channels of my secret place thereby purifying the stains of jealousy. The aggregate of compositional factors is transformed and I manifest the exalted wisdom of the accomplishing activities.

From the thirty-three white Jetsun Mas, principal and retinue, abiding at the great bliss chakra at the crown of the Guru Venerable Lady, like one flame arising from another, a duplicate manifests and dissolves into the chakra at my crown. Light rays radiate from their bodies filling all the inside of the crown channels thereby purifying the stains of ignorance. The aggregate of consciousness is transformed and I manifest the mirror-like exalted wisdom.

While following the description of these visualizations be certain of the objects to be purified, the stains to be transformed, and the five aggregates to be manifested as each of five exalted wisdoms. Without thinking that what has been taught is unattainable or that it is meaningless you should instead prevent such doubts and obstructions from arising.

Thus, I have received the vase initiation into the body mandala of the Guru, the obscurations of body are purified, I am empowered to meditate on the path of the generation stage and I have received the potential to achieve the resultant emanation body.

In this way make an expression of purity.

## The Secret Empowerment

For the sake of the secret empowerment, offer a Glorious knowledge Goddess with a youthful form.

Offer a mandala.

## Request

Request three times:

Just as 'Vajra Enlightenment' bestowed the great offering on the Buddhas,

O Space-Vajra please bestow it on me today For the sake of myself and those to be thoroughly protected.

#### OM AH HUM

Bind the blindfold.

The Guru instantly becomes green Amoghasiddhi, embracing the Mother green Samaya Tara. Father and Mother enter into embrace and the red and white bodhichittas are placed on the tongue, this should not be seen by the eyes or touched by the hand. By tasting them, my entire body and mind are pervaded by inexpressible bliss.

Actually taste the inner offering.

In dependence on such taste, a special experience of the result-time simultaneous great bliss is produced in my mental continuum.

## AH HO MAHA SUKHA

From the heart of the Guru arises a mantra rosary radiating five colored-lights. This dissolves into my throat and I receive the blessing of the Jetsun Ma's great wisdom. All expressions of speech become blessed with the power of inseparable wind and mantra.

### OM TARE TUTTARE TURE SOHA

Repeat this three times. Then finish by saying the mantra one hundred and eight times.

For pacifying:

OM TARE TUTTARE TURE – all my sickness, spirits and obstacles – SHANTING KURU YE SOHA

For increasing:

OM TARE TUTTARE TURE - all my life and merit - PUNTING KURU YE SOHA

For controlling:

OM TARE TUTTARE TURE – control over all beings in the three realms, men, women, food, wealth and enjoyments – WASHANG KURU HRIH DZA SOHA

For wrathful:

OM TARE TUTTARE TURE – all evil and harm from wrathful spirits- MARAYA PHAT

Remove the eye ribbon and make the expression of purity saying:

Thus I have received the secret empowerment in the mandala of conventional bodhichitta All the faults of my speech are purified I am empowered to meditate on the path of self-blessing and I have received the potential to achieve the resultant enjoyment body.

## The Wisdom Mudra Empowerment

For the sake of the wisdom empowerment, offer a mudra possessing the qualifications such as 'lotus possessor' and so forth.

Offer a mandala.

## Request

Recite three times:

Just as 'Vajra Enlightenment' bestowed the great offering on the Buddhas,

O Space-Vajra please bestow it on me today

For the sake of myself and those to be thoroughly protected.

#### OM AH HUM

Put on the eye-ribbon to prevent ordinary appearances and all the entanglements and obstructions. The actual meditation with the wisdom- mudra should be very stable and it is very important that there is definitely at least some movement of the drops in the channels and you follow the meaning of the words without wavering.

Instantly I arise as green Amoghasiddhi holding an Utpala flower marked by a sword and a bell, I am adorned with silks and precious jewel ornaments.

## Imagine:

The Guru offers me the Venerable Lady Samaya Tara, with a green body holding a curved knife and a blue utpala flower marked by a skull cup.

## The Guru says:

This 'Mother of all the Conquerors' is the source of all bliss; I offer the supreme goddess to you as a support my child.

With the clear perception of myself as the Deity - the Father and Mother desire Deities - at the secret place of the Mother from AH arises a red eight petalled lotus with its pistil marked by an AH. At the secret place of the Father from HUM arises a blue five-pronged vajra marked by a HUM. This is the perception of mantra.

In dependence upon this method, I generate uncontaminated bliss without be separated from manifesting the thought perceiving phenomena.

The organs of the Father and Mother and the meeting of the tips of the organs is the 'vajra posture of the channels'.

The tips of the organs being blocked by the seed letters the nature of the downward voiding wind - is the 'vajra position of the winds'.

Blocking the emission of the bodhichitta is the 'vajra position of the drops'.

Entering into embrace possessing these three as the bodhichitta descends from the crown to the throat, I experience joy. As it descends from the throat to the heart, I experience supreme joy. As it descends from the heart to the navel, I experience extraordinary joy. As it descends from the navel to the tip of the secret place, I generate simultaneous bliss.

In that way each of the four joys is divided into the joy of joy and so forth making sixteen subtle instances of joy distinguishable by the mind.

## Imagine:

With that bliss conjoined with emptiness, I generate the extraordinary resultant-time exalted wisdom that is the union of bliss and emptiness.

Abide in mental stabilization.

Remove the blindfold and make the expression of purity:

Thus I have received the wisdom mudra empowerment into the bhaga mandala. The obscurations of my mind are purified, and I am empowered to meditate on the path of the chakras of the mandala and I have received the potential to achieve the resultant Truth Body.

## The Word Empowerment

For the purpose of receiving the word empowerment, offer the mandala.

## Request

Recite three times:

Through your great kindness, at your lotus feet I have received the three principal empowerments. Now through your great kindness please bestow in the same manner the forth empowerment.

## Imagine:

From each of the Deities of the Guru's body mandala duplicates separate and come into the channel wheels of my own body. Then in stages these melt into light and dissolve into the assembly of deities at my heart. The retinue Deities dissolve into the Principal Lady. The Principal Lady dissolves into the syllable TAM at her heart. That too, gradually dissolves into the crescent moon, the crescent moon into the drop and the drop into

the nada. The nada also becomes the unobservable emptiness.

The Venerable Lady says to you:

The nature of phenomena has no thing, It is stainless like space. With the vajra of the exalted wisdom of emptiness Meditate precisely on emptiness.

Contemplate the meaning as follows:

Without even the slightest truly existent thing
Ever since the very beginning the ultimate nature of
phenomena has never been polluted. It is like the expanse
of space free of the elaborations of apprehender and
apprehended. Like that, meditate on emptiness.
With the realization of vajra-like exalted wisdom
And the exalted wisdom having vanquished
The dualistic appearance of subject and object.

Thus generate the union of great bliss in your mental continuum.

Remain in meditative equipoise in this state for a while.

Now think that the Jetsun Ma says:

Thus you have received the precious word empowerment
In the mandala of ultimate bodhichitta of the Guru.
All defilements of your three doors are purified,
You are empowered to meditate on the path of inconceivability,

And you will have the good fortune to attain the resultant nature body.

Accept the pledge by saying the following three times:

I shall do everything the Principal has said.

Offer the body as a servant saying the following three times:

From this time forth I
Offer myself as your servant
Please hold me as your disciple
And please partake of my possessions.

Offer a thanking mandala.

## Conclusion

If you wish to offer tsok, do so at this point. It would be excellent if you were to offer tormas to the two protectors of the Dharma teachings.

# Blessing the Thanking 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 skullcups 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 PUPE AH HUM
OM DHUPE AH HUM
OM ALOKE AH HUM
OM GANDHE AH HUM
OM NEWIDE AH HUM
OM SHAPTA AH HUM

## **Outer Offering**

OM ARYA TARA SAPARIWARA AHRGHAM PRATITZA HUM SÖHA OM ARYA TARA SAPARIWARA PADÄM PRATITZA HUM SÖHA OM ARYA TARA SAPARIWARA PUPE PRATITZA HUM SÖHA OM ARYA TARA SAPARIWARA DHIJPE 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

Upon a lotus and moon cushion of pure wisdom of the Dharmadhatu

Is the emerald colored Lady with one face and two hands, Youthful, fully developed, right leg extended and left drawn in,

I offer homage and praise to the female unification of method and wisdom.

# Confession of Errors and Request for Attainments

Namo Guru:

The enlightened actions of all the Conquerors condensed into one,

Mother of the Conquerors, Special Goddess, together with your retinue,

Out of great compassion, please listen to me.

Whatever I have done to offend you - Mother of Conquerors,

The mistakes I have made out of ignorance,

Especially the class of faults that contradict my commitments

Broken meditation and recitation, distraction due to laziness and so forth;

Whatever was done contrary to your wishes.

In short, from the depths of my heart I confess with fervent regret, the collection of stains of faults of my three doors

Thus by the power of thorough confession,

Please bestow the attainments of four enlightened actions.

Recite the hundred-syllable mantra of Amitabha:

OM PEMA SATTÖ SAMAYA MANU PALAYA PEMA SATTÖ TENO PATTITA DRIDHO ME BHAWA SUTO KAYO ME BHAWA SUTO KAYO ME BHAWA ANU RAKTO ME BHAWA SARWA SIDDHI ME PRAYATSA SARWA KARMA SUTSA ME SI TAM SHRIYA KURU HUM HA HA HA HA HO BHAGAWAN SARWA TATHAGATA PEMA MA ME MUNTSA PEMA BHAWA MAHA SAMAYA SATTÖ AH HUM PHAT. (3X)

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 the natural abode and the commitment beings dissolve into me.

#### Dedication

By this virtue, may I quickly become Arya Tara, And then lead every living being without exception to that state.

Say the prayer that begins:

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 from the qualified Vajramaster the four complete common and uncommon empowerments of the body mandala that ripen perfectly my mental continuum; thus may I 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 uncontrived 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 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 by 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.

## Verses of Auspiciousness

Recite the verses that begin:

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 and protect us as the 'Swift Goddess'

As well as 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 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 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.

Then recite these verses of auspiciousness and toss flowers in all directions.

May the river of these blessings never decline, And may I protect my pure vows and commitments like my life.

May the fortunate practitioners of the two stages Hold the riches of a hundred treasures of the two attainments.

For that purpose cast off all inner and outer defilements, The majestic city of manifest joy - so beautiful to behold. To rise up to the lofty dome of the jeweled unification I have composed this ritual for ascending that staircase.

By this merit my mind dances in spontaneity In the superior sky of unchanging great bliss, Where limitless mandalas of clouds pervade space May the virtue and excellence of liberation quickly arise.

This text entitled: 'A Method for Accomplishing the Self-initiation Sadhana of the Jetsun Ma the Superior Mother Chittamani Tara; The Means for Destroying the Faults, Downfall and Obscurations Like a New Moon.' Its composition was requested by Gelong Lobsang Choephel who diligent in the yoga of this path, and was composed by the Junior Tutor (to HH Dalai Lama), Trijang Tulku, whose name is Losang Yeshe Tenzin Gyatso. These teachings originate from the ritual for bestowing empowerment on the disciple that comes from the Sole Protector Takpu Dorje Chang and has been abbreviated for the purpose of self-initiation. It has been arranged for easy recitation and was scribed by (Gelong Lobsang Choephel) who requested this teaching.

The enlightened actions of all the Conquerors like a turquoise maiden

Supreme Deity Arya Tara who destroys obstructing spirits

Negative karma, downfalls and obscurations With this self-initiation like the new moon in Autumn.

May the faithful have long lives with an increase in Dharma,

Possess wealth, the glorious lamp of superior intention in an ocean of milk,

An arrangement of a thousand amazing beautiful forms And whatever arises from that may I find a benafactor.

And may this life be clear and long like a sun that never sets,

May my virtues and endowments increase like a summer lake.

By upholding the great and glorious unmistaken dharma May the darkness of the three realms be dispelled by the lamp (of dharma).

This prayer was added to a latter printing of the above text by Trijang (Rinpoche)

This text was translated by David Gonsalez; it was completed on the full moon July 11<sup>th</sup> 2006. Please do not copy this text in anyway, but instead request the translator for further copies at, info@dechenling.org

Thanks to Matthew Richards for proofreading and editing.

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