

CITTAMANI TARA  
AN EXTENDED SADHANA

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Translated by Martin Willson



A Wisdom Advanced Sadhana

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JE-TSÜN DrÖL-JANG LA-ME LUK NYE-GYÜ P'AK-MÄi  
ZHÄL-LUNG TSITTA-MA-NI LÄ DrUP-T'AP KYANG-WÄi  
DÖN-DrIk ZUR-D'U KÖL-WA ZHUK-SO

The Collected Arrangement of Recitations of  
an Extended Sādhana of Cittamaṇi, The Oral  
Precepts of the Ārya Mother in the Close-  
Lineage Highest Yoga Tantra Tradition of  
Venerable Green Tārā

NAMO GURU ĀRYA-TĀREYA!

Treasure of Compassion, Three Jewels combined,  
Guru, Venerable Ārya Mother!

To your lotus feet, which rob samsara and  
Nirvana of fears,

I devote myself! Give me the supreme riches!

Here is the pure vision of K'ḥ-drup ch'en-po  
Tak-p'u-wa Nga-wang lo-drö gya-ts'o, whose  
esoteric name is Zhe-pa Dorje, and of Nam-k'ḥ  
näl-jor G'ar-wang pḥ-ma sha-ra.

By merely remembering Her name, outer and  
inner hindrances are pacified. The yoga of

the close-lineage of Tārā Cittamaṃpi (leads) very quickly to supreme and common realizations. If you wish to practise it, you should be in an isolated place. Display a picture (of the Yidam) that you can see. In front of it, on a suitable table, set offerings and tormas for the outer deity and for yourself as deity; and in front of yourself, the full complement of necessary objects, inner offering, dorje and bell, etc. Then sit on a comfortable seat and begin with a specially virtuous frame of mind.

### Taking Refuge

DAK-D'ANG DrO-WA NAM-K'Äi T'A-D'ANG NYAM-PÄi  
SEM-CHÄN T'AM-CHÄ

I and all migrating sentient beings as far as  
the limits of space,

D'Ü-DI-NÄ ZUNG-TE J'I-SI J'ANG-CH'UP NYING-PO-  
LA CH'I-KYI B'AR-D'U

from now until we are at the pinnacle of  
Enlightenment (bodhimanda)

PÄL-DÄN LA-MA D'AM-PA-NAM-LA KYAP-SU CH'I-O  
go for Refuge to the glorious, holy Gurus.

DZok-PÄi SANG-GYÄ CHOM-DÄN-DÄ-NAM-LA KYAP-SU  
CH'I-O

We go for Refuge to the perfect Buddha Bhagavans.

D'AM-PÄi CH'Ö-NAM-LA KYAP-SU CH'I-O

We go for Refuge to the holy Dharmas.

P'Äk-PÄi GE-DÜN-NAM-LA KYAP-SU CH'I-O

We go for Refuge to the Ārya Sangha.

(3x or 7x)

### Taking Refuge and Generating Bodhicitta

1. SANG-GYÄ CH'Ö-D'ANG TS'Ok-KYI CH'OK-NAM-LA

To the Buddha, the Dharma and the Supreme  
Assembly

J'ANG-CH'UP B'AR-D'U DAK-NI KYAP-SU CH'I  
I go for Refuge until I am Enlightened.

DAK-G'I JIN-SOK GYI-PA DI-D'AK-G'I  
By this practice of Giving and other Perfec-  
tions,

DrO-LA P'ÄN-CH'IR SANG-GYÄ DrUP-PAR SHOK!  
May I reach Buddhahood, so as to benefit  
beings!

(3x)

#### Special Generation of Bodhicitta

KY'Ä-PAR MA-SEM-CHÄN T'AM-CHÄ-KYI D'ÖN-D'U  
In particular, for the sake of all mother  
sentient beings,

NYUR-WA NYUR-WAR YANG-D'AK-PAR DZOK-PÄi SANG-  
quickly quickly I must somehow obtain the  
GYÄ-KYI G'O-P'ANG RIN-PO-CH'E CHI-NÄ-KYANG  
precious state of complete and perfect

T'OP-PAR-J'A D'EI CH'IR-D'U  
Buddhahood. Therefore

JE-TSÜN-MA P'AK-MA DrÖL-MÄi NÄL-JOR NYAM-SU  
LANG-WAR GYI-O

I shall practise the yoga of Venerable Ārya-  
Tārā.

#### The Four Immeasurables

SEM-CHÄN T'AM-CHÄ DE-WA-D'ANG DE-WÄi GYU-D'ANG  
DÄN-PAR GY'UR-CHIK!

May all sentient beings have happiness and its  
cause!

SEM-CHÄN T'AM-CHÄ DUK-NGÄL-D'ANG DUK-NGÄL-GY'I  
GYU-D'ANG Dr'ÄL-WAR GY'UR CHIK!

May all sentient beings be free of suffering  
and its cause!

SEM-CHAN T'AM-CHÄ DUK-NGÄL ME-PÄi DE-WA-D'ANG  
MI-Dr'ÄL-WAR GY'UR-CHIK!

May all sentient beings be inseparable from  
sorrowless bliss!

SEM-CHAN T'AM-CHÄ NYE-RING CH'Äk-D'ANG NYI-  
D'ANG DrÄL-WÄi TANG-NYOM-LA NÄ-PAR GY'UR-  
CHIK!

May all sentient beings abide in equanimity,  
free of bias, both greed and hatred!

(Be sure that this meditation on the four  
Immeasurables is blended with your mind-stream.)

### Requests to the Gurus of the Close-lineage

(Visualize Ārya Tārā and the ten Gurus of the  
close-lineage on the crown of your head. As  
you make requests, absorb them one by one.)

(Note: the underlined syllables, plus the  
additional words in brackets, give the name  
of the Lama addressed in each verse. Lozang  
Gyalwa, Jampal Nyingpo and Lozang Jampalyang  
are all alternative names for Lama Tsongkhapa.)

NAMO GURU ĀRYA-TĀREYA!

2. RAP-JAM GYÄL-KÜN Tr'IN-LÄ NYING-PÖi CHI  
Essential grace of all infinite Buddhas'  
actions

YI-Tr'OK JO-GEK LHA-MÖi KUR-TÄN-PA  
Displayed in the form of a charming, beautiful  
goddess,

SI-ZHIi JIk-PA KÜN-DrÖL JE-TSÜN-MAR  
Lady who frees from all fears of samsara and  
Peace (Nirvana)

SÖL-WA DEP-SO, CH'OK-T'ÜN NGÖ-Dr'UP TSÖL!  
To you I request: grant supreme and common  
siddhis!

3. LO-ZANG GYÄL-WÄi ZAP-GYÄ D'AM-CH'Ö-KYI  
Treasure-hold of Lozang Gyalwa's vast and  
profound  
TER-DZÖ WANG-CH'UK GYÄ-KYI SAR-SHEK-PA  
Dharma, arrived at the stage of the eight  
powers (= Buddhahood),  
P'Äk-MÄ JE-ZUNG G'AR-GY'I WANG-PO-LA  
(Tag-p'u-wa)  
Gar-gyi Wangpo, whom Ārya Tārā cares for -  
SÖL-WA DEP-SO, CH'OK-T'ÜN NGÖ-Dr'UP TSÖL!  
To you I request - grant supreme and common  
siddhis!
4. (Rva-la...)  
LO-Dr'Ö TSA-TÄN KY'EN-ZANG YÄL-DAP-LA  
From the firm root of wisdom and branches  
of good understanding  
LEK-CH'Äk SHÄ-Dr'UP TÄN-PÄi ZIL-NGAR-RO  
Springs the sweetness of your discourses,  
practice and teaching,  
NGÖ-Dr'UP DÖ-JO YONG-DÜi WANG-PO-LA  
O mighty one, wish-granting tree giving  
realizations!  
SÖL-WA DEP-SO, CH'OK-T'ÜN NGÖ-Dr'UP TSÖL!  
To you I request: grant supreme and common  
siddhis!
5. (Yong-dzin...)  
ZAP-SÄL YE-SHE LAP-Tr'Ik MA-Dr'Ö LUNG  
Deep, clear wisdom-waves billow in Lake  
Mapham,  
G'ANG-T'Ük GYA-TS'OR KY'IL-LÄ NAM-ZHIi GYÜN  
Your mind-sea. Your skill makes the rivers  
of the four rites  
BEP-K'Ä KY'AP-DAK DENG-CHÄN WANG-PO-LA  
Gathered there flow down, all-pervading



Lord, Naga-King!

SÖL-WA DEP-SO, CH'OK-T'ÜN NGÖ-Dr'UP TSÖL!  
To you I request: grant supreme and common  
siddhis.

6. (Shar-tse...)

NGAK-WANG LUNG-TOK RIN-CH'EN TER-DZÖ-D'U  
Combining the gem-store of the Speech-Lord's  
scriptures and insights

TSÜL-Tr'IM JOR-WÄ DrO-LA MIN-Dr'ÖL-GY'I  
With Morality, you ripen and free migrators  
DÖ-GÜi CH'AR-BEP SAM-P'EL WANG-PO-LA  
As a wish-granting gem bringing rain of  
all they wish!

SÖL-WA DEP-SO, CH'OK-T'ÜN NGÖ-Dr'UP TSÖL!  
To you I request: grant supreme and common  
siddhis!

7. (Je-dr'ung...)

LO-Dr'Ö ZANG-PÖi CHÄN-TONG DO-NGAK-KYI  
The thousand eyes of your splendid wisdom  
see

T'UP-TÄN YONG-LA ZIK-PÄi NGO-TS'AR TAM  
All Sutra and Tantra Teachings; your wonder-  
ful speech

SANG-DZÖ DOR-JE DZIN-PÄi WANG-PO-LA  
Is a store of mysteries, powerful vajra-  
holder!

SÖL-WA DEP-SO, CH'OK-T'ÜN NGÖ-Dr'UP TSÖL!  
To you I request: grant supreme and common  
siddhis!

8. (Zhap-dr'ung...)

NGAK-WANG JAM-PÄL NYING-PÖi GE-LEK TÄN  
Ceaseless holder of Ngawang Jampal Nyingpo's

MI-NUP DZIN-PÄi NAM-DrEN GYÄL-TS'ÄN CH'OK  
 Perfect teachings, universal guide,  
 ZHAP-DR'UNG D'AM-PA Dr'UP-PÄi WANG-PO-LA  
 Great banner, holy servant, king of siddhas -  
 SÖL-WA DEP-SO, CH'OK-T'ÜN NGÖ-Dr'UP TSÖL!  
 To you I request: grant supreme and common  
 siddhis!

## 9. (Tak-p'u...)

NGAK-WANG LO-ZANG JAM-PÄL YANG-NYI-KYI  
 Of Master Lozang Jampalyang's own teachings  
 TÄN-PÄi NYING-PO DZIN-LA DA-Dr'ÄL-ZHING  
 Unrivalled in preserving the essence,  
 NGÖ-Dr'UP CH'AR-BEP Dr'UP-PÄi WANG-CH'UK-LA  
 Realized mighty one showering a rain of  
 siddhis -

SÖL-WA DEP-SO, CH'OK-T'ÜN NGÖ-Dr'UP TSÖL!  
 To you I request: grant supreme and common  
 siddhis!

## 10. (Je P'a-b'ong-k'a...)

J'AM-TSE KY'EN-PA LO-ZANG GYÄL-WA-YI  
 Full of loving-kindness and wisdom, glory of  
 TÄN-PÄi NYING-PO DZIN-PÄi PÄL-GY'UR-CHING  
 The holders of the essence of Lozang Gyalwa's  
 teachings,

Tr'IN-LÄ GYA-TS'O Dr'IN-CHÄN LA-MA-LA  
 Kind Guru whose divine actions are like an  
 ocean -

SÖL-WA DEP-SO, CH'OK-T'ÜN NGÖ-Dr'UP TSÖL!  
 To you I request: grant supreme and common  
 siddhis!

## 11. D'E-TAR LHA-D'ANG LA-MÄi J'IN-NÜ-KYI

Thus, by the blessings and power of the Yidam  
 and Guru,

T'ÜN-MONG LAM-GY'I RANG-GYÜ LEK-JANG-NÄ  
 May I purify my mind well by the common  
 Path,

ZAP-LAM RIM-NYI TOK-PA NGÖN-GY'UR-TE  
 Then realizing the insights of the Deep  
 Path's two Stages,

ZUNG-JUK P'AK-MÄi RANG-ZHÄL NYUR-T'ONG-SHOK!  
 In unity soon see the Ārya Mother's own face!

12. D'ER-MA SÖN-YANG CH'I-WAR NGÖN-CH'OK TS'E  
 If I cannot do this, then when I come to die,  
 ZHI-LAM TONG-ZHI SE-PÄi LAM-GY'I T'AR  
 At the end of the Path blending basic path  
 and the four Voids,  
 NYUR-LAM GYU-Ö ZUNG-G'I Tr'ÜL-K'OR-GY'I  
 By the quick-path technique of uniting Clear  
 Light and Illusion (i.e. the Illusory Body)  
 DÜ-ZHIi DrA-TS'OK Dr'ANG-NÄ JIN-PAR-SHOK!  
 May I pull out by th' roots the enemy host,  
 the four Maras!
13. KYE-WA KÜN-TU YANG-D'AK LA-MA-D'ANG  
 In all my rebirths, not parted from perfect  
 Gurus,  
 DRÄL-ME CH'Ö-KYI PÄL-LA LONG-CHÖ-CHING  
 May I enjoy the splendours of the Dharma;  
 SA-D'ANG LAM-GY'I YÖN-TÄN RAP-DZOK-NÄ  
 Perfecting all qualities of the Stages and  
 and Paths,  
 DOR-JE CH'ANG-G'I G'O-P'ANG NYUR-T'OP SHOK!  
 May I quickly attain the rank of Vajradhara!

The Uncommon Guru Yoga Method

14. DAK-LÜ T'A-MÄL CHI-WOR PÄ-DÄi TENG  
 My ordinary body. On my crown, on a lotus  
 and moon,

T'Uk-JE TER-CH'EN GYÄL-YUM DrÖL-MA-D'ANG  
 Inseparable from Tārā, Mother of Conquerors,  
 YER-ME Dr'IN-CHÄN TSA-WÄi LA-MA-NI  
 Great store of compassion, is my kind root  
 Guru.

KU-DOK KAR-MAR TS'ÄN-PE LANG-TS'OR DÄN  
 His body is reddish white, youthful, with  
 the marks and signs,

CH'AK-YÄ CH'Ö-CH'Ä DOR-JE PÄ-KAR-D'ANG  
 Right hand teaching, with vajra and white  
 lotus,

YÖN-PÄ Dr'IL-B'U D'ANG-CHÄ PÄ-MA KAR  
 The left is holding a bell and a white lotus,

DZIN-PÄ CH'U-KYE NYÄN-T'Ä DAP-MA GYÄ  
 The lotuses' open petals against his ears.

CH'Ö-G'Ö SUM-SÖL. SER-DOK PÄN-ZHÄ DZE  
 Wearing the three robes (of a monk) and a  
 fine, yellow, pandit's hat,

DOR-JEi KYIL-TrUNG Ö-G'UR Ü-NA ZHUK.  
 He sits cross-legged in vajra amid an aureole.

15. T'Uk-KAR LHAK-PÄi LHA-MO MAR-G'Ä DOK  
 At his heart, the transcendent deity (Tārā),  
 emerald-coloured.

CH'AK-YÄ CH'OK-JIN YÖN-PÄ UTPALA  
 Her right hand boon-granting, her left holds  
 at her heart

KÖN-CH'OK SUM-TS'ÖN CH'AK-GYÄ T'Uk-KAR DZIN  
 An utpala, with the mudra of the Three Jewels.

D'AR-D'ANG RIN-CH'EN GYÄN-GY'I DZE-PAR LUP  
 She is beautifully covered with silks and  
 precious adornments.

YÄ-KYANG YÖN-KUM Ö-G'UR Ü-ZHUK-PÄi  
 With right leg stretched, left drawn in, she  
 sits midst an aureole.

16. T'Uk-KAR TĀM-YIK JANG-G'U Ö-ZER BAR  
At her heart, a green TĀM-letter radiates  
light rays.
17. SEM-PA SUM-GY'I DAK-NYI CHĀN-GY'UR-PĀ  
My Guru has the nature of these three  
(concentration-)beings.  
NĀ-NGAR OM ĀH HŪM D'ANG SO-HĀ TS'ĀN  
His five chakras marked with OM, ĀH, HŪM,  
SVĀ, HĀ,  
NANG-TONG YE-SHE RANG-NANG RIK-TSĀL SĀL  
He's the very apparition of Wisdom-knowledge  
of Void and appearance, clarity and power  
of knowing.

(Invocation)

18. T'Uk-KĀi Ö-KYI KYAP-NĀ MA-LŪ-PA  
Light from his heart invokes all the objects  
of Refuge.  
CHĀN-Dr'ANG T'IM-PĀ KŪN-DŪ DAK-NYI GY'UR  
They dissolve into him; he becomes their  
combined nature.

(The Seven Limbs)

19. CHI-TSUK NOR-B'UR J'ANG-CH'UP B'AR-D'U ZHUK  
Stay as the jewel on my crown until I'm  
Enlightened!  
GO-SUM G'Ū-PĀ YI-KYI CH'AK-TS'ĀL-LO  
With body, speech and mind I devoutly  
prostrate.  
NGÖ-SHAM YI-TrŪL CH'Ö-PA MA-LŪ BŪL  
I offer all offerings, real and emanated.  
T'OK-ME NĀ-Sak DIK-TUNG T'AM-CHĀ SHAK  
All sins and offences amassed without start,  
I confess.

KYE-P'AK GE-WA KÜN-LA JE-YI-RANG  
I rejoice in all virtues of ordinary beings  
and Āryas

ZAP-CHING GYA-CH'Ei CH'Ö-K'OR KOR-D'U SÖL!  
Please turn the wheel of the Doctrine, Pro-  
found and Vast!

DAK-ZHÄN GE-WA J'ANG-CH'UP CH'EN-POR NGO  
My virtues and others' I dedicate to the  
great Bodhi.

(Recitation of the mantra)

Visualizing:

20. T'Uk-KAR TING-DZIN SEM-PÄi T'A-KOR-D'U  
At the (Guru's) heart, round the edge of  
(the moon-disc on which stands) the  
concentration-being (TÄM),  
YI-G'E CHU-PÄi NGAk-KYI KÖR-WAR GY'UR  
The mantra of ten-syllables surrounds it.

Recite as much as possible (or one round):

OM TÄRE TUTTÄRE TURE SVÄHÄ!

Then, to request (blessings), recite the  
mantra of the Guru's name 108 or 21 times.

Receiving the Four Empowerments

21. DUNG-SHUK Dr'AK-PÖ SÖL-WA TAP-PÄ T'Ü  
Through the request I have made with  
powerful longing,  
LA-MÄi KU-SUNG-T'Uk-LÄ Ö-ZER-NI  
From the Guru's body, speech and mind  
(centres), rays of light,  
KAR-MAR T'ING-SUM RANG-G'I NÄ-SUM-T'IM  
White, red and blue, dissolve in my own  
three chakras.

DIK-DrIP KÜN-JANG B'UM-SANG SHER-WANG T'OP  
 They purify all sins and obscurations; I gain  
 the vase, secret and wisdom empowerments.

22. LAR-YANG SO-HĀ NYI-LÄ NA-TS'Ok Ö  
 Again, from the (OM, AH, HÜM and) SVĀ and  
 HĀ, light of various colours  
 Tr'Ö-TE RANG-G'I NÄ-NGAR T'IM-PA-LÄ  
 Radiates, and dissolves in my own five  
 chakras,  
 WANG-ZHI T'OP-CHING KU-ZHI DrUP-NÜ ZHAK  
 From this, I attain the Four Empowerments,  
 and the power to achieve the Four Kayas  
 is implanted.

The Guru entering one's heart

23. PÄL-DÄN TSA-WÄi LA-MA RIN-PO-CH'E  
 Please, root Guru, glorious and precious,  
 DAK-G'I NYING-K'AR PÄ-MÖi TENG-ZHUK-LA  
 Remain upon a lotus at my heart,  
 KA-Dr'IN CH'EN-PÖi GO-NÄ JE-ZUNG-TE  
 And looking after me through your great  
 kindness,  
 KU-SUNG T'Uk-KYI NGÖ-Dr'UP TSÄL-D'U SÖL  
 Grant me siddhis of body, speech and mind!

You must do these visualizations of receiving  
 the Four Empowerments and the Guru entering  
 your heart.

This Guru-yoga is like the central pillar  
 of the Path, or a staircase leading to  
 Liberation. You must not be without it.  
 Since all blessings and realizations arise  
 from devotion to your Guru, you should  
 definitely practise it.

Oneself becoming Tārā (via meditation on the  
Three Kayas).

RANG-NYI KĀ-CHIK-G'I JE-TSÜN-MA PAK-MA DRÖL-  
MĀi KUR ZHENG-PAR GY'UR

Instantaneously, I arise in the form of  
Venerable Ārya-Tārā.

Blessing the Inner Offering

(Eliminate interferences and bad vibrations  
and drive away bad spirits with:)

OM VAJRA-AMṚITA-KUNḌALI HANA HANA HŪM PHAT!  
(OM Vessel of vajra nectar, kill, kill!

HŪM PHAT!)

(Eliminate ordinary, dualistic concepts with:)

OM SVABHĀVA-SHUDDHĀḤ SARVA-DHARMĀḤ

(OM all phenomena are pure of own-being  
(= inherent existence)

SVABHĀVA-SHUDDHO 'HAM

I am pure of own-being.)

TONG-PA-NYI-D'U GY'UR

All becomes Voidness.

TONG-PĀi NGANG-LĀ YAM-LĀ LUNG

Out of the Void from (the seed-syllable)

ཡ YAM comes air.

RAM-LĀ ME

From རྩ RAM, fire.

(From ཨ OM, ཨḤ and ཨḤ HŪM come three  
heads, and above these,)

ĀḤ-LĀ YE-SHE-KYI KA-PĀ-LA

from ĀḤ, a wisdom-knowledge skull,

YANG-SHING GYA-CH'E-WĀi NANG-D'U

broad and capacious. In it

SHA NGA DŪ-TSI NGA

five meats, five nectars.



ZHU-WA-LÄ J'UNG-WÄi

From their melting comes

YE-SHE-KYI DÜ-TSi GYA-TS'O CH'EN-POR GY'UR.

a great ocean of wisdom-knowledge nectar.

Bless the offering by saying three times:

OM ĀḤ HUM!

(Outer Offerings)

(Cleanse the offerings with:)

OM VAJRA-AMRITA-KUNḌALI HANA HANA HŪM PHAT!

(Purify them into Voidness with:)

OM SVABHĀVA-SHUDDHĀH SARVA-DHARMĀH

SVABHĀVA-SHUDDHO ḤAM

TONG-PA-NYI-D'U GY'UR

It is become Voidness.

TONG-PÄi NGANG-LÄ KAM-LÄ T'Ö-PÄi NÖ-NAM-KYI

Out of the Void, KAM , whence skull vessels.

NANG-D'U HŪM-LÄ CH'Ö-DZÄ-NAM

In them, from HŪM , offering-substances,

RANG-ZHIN TONG-NYI

whose nature is Voidness,

NAM-PA CH'Ö-DZÄ SO-SÖi NAM-PA-CHĀN

whose aspect is to have the aspects of  
distinct offering-substances,

J'E-LÄ WANG-PO Dr'UK-G'I CHÖ-YÜL-D'U

and whose function is, as objects of the  
six senses,

ZAK-PA ME-PÄi DE-WA KY'Ä-PAR-CHĀN TER-WAR GY'UR

to give special uncontaminated bliss.

(Visualize OM ĀḤ HŪM sinking into each kapāla)

OM ARGHAM ĀḤ HŪM!

(drinking water)

OM PĀDYAM ĀḤ HŪM!

(foot-washing water)

OM VAJRA-PUSHPE AH HÜM!	(flowers)
OM VAJRA-DHÜPE AH HÜM!	(incense)
OM VAJRA-ĀLOKE AH HÜM!	(light)
OM VAJRA-GANDHE AH HÜM!	(perfume)
OM VAJRA-NAIVEDYĀ AH HÜM!	(food)
OM VAJRA-SHABDA AH HÜM!	(music)

Gathering the assembly

RANG-NYI JE-TSÜN-MAR SĀL-WĀi T'Uk-KAR  
 I am the Divine Mother (Tārā). In my heart,  
 DA-DĀN-LA NĀ-PĀi TĀM-YIK-LĀ  
 from the TĀM-letter resting on the moon-seat,  
 Ö-ZER Tr'Ö  
 light rays radiate.

RANG-ZHIN-GY'I NĀ-NĀ  
 From Her natural abode (the Dharmakāya)  
 LA-MA-D'ANG NYI-SU ME-PĀi JE-TSÜN-MA-LA  
 they invoke before me the Divine Mother who  
 is non-dual with the Guru,  
 SANG-GYĀ-D'ANG J'ANG-CH'UP-SEM-PĀi TS'Ok-KYI  
 surrounded by an assembly of Buddhas and  
 KOR-WA CHĀN-Dr'ANG  
 Bodhisattvas.

Prostration

24. G'ANG-G'I Dr'IN-GY'I DE-CH'EN NĀ  
 By your great kindness, the state of Great  
 Bliss  
 KĀ-CHIK-G'I-NI T'OP-GYUR-WA  
 Can be attained in but a moment (even by me).  
 LA-MA RIN-CH'EN TA-B'U-YI  
 O jewel-like Guru, I prostrate  
 DOR-JE CHĀN-ZHAP PĀ-LA DÜ  
 At your indestructible lotus feet!

25. DAK-G'I TS'E-RAP NGÖN-NÄ DrUP-PÄi LHA  
Deity whom I have practised in previous  
lives,  
D'Ü-SUM SANG-GYÄ KÜN-GY'I Tr'IN-LÄ MA  
Divine activities of all the three times'  
Buddhas,  
NGO-JANG ZHÄL-CHIK CH'AK-NYI NYUR-ZHI MA  
Green, one-faced, two-armed, swift bringer  
of peace,  
YUM-GY'UR UT-PÄL NAM-LA CH'AK TS'ÄL-LO  
O Mother who holds an utpala, homage to you!

Offerings to the Field of Merit

OM GURU ĀRYA-TĀRE SAPARIVĀRA ARGHAṂ (PĀDYAṂ,  
PUṢHPE, DHŪPE, ĀLOKE, GANDHE, NAIVEDYĀ,  
SHABDA) PRATĪCCHHA HŪṂ SVĀHĀ!

Continual Confession

26. KÖN-CH'OK SUM-LA DAK-KYAP-CH'I  
I go for Refuge to the Three Jewels.  
DIK-PA T'AM-CHÄ SO-SOR SHAK  
All negativities I confess.  
DrO-WÄ GE-LA JE-YI-RANG  
I rejoice in (all) the merits of migrators.  
SANG-GYÄ J'ANG-CH'UP YI-KYI ZUNG  
I keep in mind Enlightenment.
27. SANG-GYÄ CH'Ö-D'ANG TS'OK-CH'OK-LA  
To Buddha, Dharma and Supreme Assembly  
J'ANG-CH'UP B'AR-D'U DAK-KYAP-CH'I  
I go for Refuge till I'm Enlightened.  
RANG-ZHÄN D'ÖN-NI RAP-DrUP CH'IR  
to realize my own and others' benefit,  
J'ANG-CH'UP SEM-NI KYE-PAR GYI  
I shall generate Bodhicitta.

28. J'ANG-CH'UP CH'OK-G'I SEM-NI KYE-GYI-NÄ  
 Having produced the thought of supreme Bodhi,  
 SEM-CHÄN T'AM-CHÄ DAK-G'I DrON-D'U NYER  
 I shall look after all sentient beings as  
 guests,  
 J'ANG-CH'UP CHÖ-CH'OK YI-WONG CHÄ-PAR GYI  
 And practise the pleasing, supreme, Bodhi  
 conduct.  
 DrO-LA P'ÄN CH'IR SANG-GYÄ DrUP-PAR SHOK!  
 For sentient beings' sake, may I realize  
 Buddhahood!

The Four Immeasurables

SEM-CHÄN T'AM-CHÄ DE-WA-D'ANG DE-WÄi GYU-D'ANG  
 DÄN-PAR GY'UR-CHIK!

May all sentient beings have happiness and its  
 cause!

SEM-CHÄN T'AM-CHÄ DUK-NGÄL-D'ANG DUK-NGÄL-GY'I  
 GYU-D'ANG Dr'ÄL-WAR GY'UR-CHIK!

May all sentient beings be free of suffering  
 and its cause!

SEM-CHÄN T'AM-CHÄ DUK-NGÄL ME-PÄi DE-WA-D'ANG  
 MI-Dr'ÄL-WAR GY'UR-CHIK!

May all sentient beings be inseparable from  
 sorrowless bliss!

SEM-CHÄN T'AM-CHÄ NYE-RING CH'Äk-D'ANG NYI-  
 D'ANG Dr'ÄL-WÄi TANG-NYOM-LA NÄ-PAR GY'UR-  
 CHIK!

May all sentient beings abide in equanimity,  
 free of bias, both greed and hatred!

Absorption of the Field of Merit

Visualize that:

TS'Ok-ZHING-NAM RANG-LA T'IM-PÄ  
 The Field of Merit sinks into me,

J'IN-GY'I LAP-PAR-GY'UR  
inspiring me.

(As the absorption progresses, the visions produced at death by the absorption of the elements etc. occur:

- (1) Field of Merit and universal environment sinks into you-Tārā: mirage vision.
- (2) Tārā absorbs into TĀM: smoke vision.
- (3) ༄ A-chung into ༄ TA: vision of sparks.
- (4) TA-body into head: dim flame vision.
- (5) TA-head into crescent: white vision.
- (6) Crescent into dot: red vision.
- (7) Dot into flame (nāda): dark vision.
- (8) Flame disappears: clear light vision.

Then do the meditation of the three kayas.)

OM SVABHĀVA-SHUDDHĀḤ SARVA-DHARMĀḤ  
SVABHĀVA-SHUDDHO ḤAM  
TONG-PA-NYI-D'U GY'UR  
(All) becomes Voidness.

Recite this mantra and contemplate until its meaning appears mixed with your mind.

Visualization of the Twenty-one Tārās

TONG-PĀ'' NGANG-LĀ''

From the Void:

SA-ZHI-NAM BAIDŪRYA TAR NGO-WA  
ground, blue like lapis lazuli,

LAK-T'IL TAR JAM-PA  
as smooth as the palm of the hand.

T'A-KOR-D'U NEU-SING-D'ANG PĀ''-MA-D'ANG  
All around it is filled with gardens of

green grass,  
 UTPALÄi TS'ÄL-GY'I KY'AP-PA-LA  
 lotuses and blue (utpala) lotuses,  
 Dr'I-SUNG DANG-WA  
 giving off sweet scents,  
 O-MÄi GYA-TS'Öi NANG-D'U,  
 amid an ocean of milk, where  
 CH'U-J'A NA-TS'Ok TSE-ZHING DING-WA  
 various water-birds frolic and fly around.  
 CH'U-Tr'ÄN D'U-MÄ GYÄN-PA  
 Many streams adorn (the land).

Yet all this is a reflection of (the Dharma-  
kaya) wisdom, of the character of a rainbow  
 (with the colours distinct and) not seen  
 (mixed) together.

D'ANG-SHING SÄL-WÄi            Ü-SU  
 (All) is clean and clear. In the middle,  
 PAM-LÄ                            PÄ-MA DAP-GYÄ-PÄi  
 from a PAM ॐ , an eight-petalled lotus,  
 TE-WAR                            TÄM-YIK JANG-G'U ZHIK  
 in whose centre a green TÄM-letter ॐ  
 T'ÖL-GY'I J'UNG            D'E-LÄ Ö-ZER Tr'Ö  
 suddenly appears. From this radiate light-rays,  
 D'ÖN-NYI J'Ä

performing two purposes (purifying all living  
 beings, and offering to all the Tathāgatas.  
 All the beings become Tārā).

DÜ YONG-SU GY'UR-PA-LÄ,  
 When these all come together (and sink into  
 the TÄM),

UTPALA NGÖN-PO TÄM-GY'I TS'ÄN-PA ZHIK-TU GY'UR  
 it becomes a blue utpala lotus marked with TÄM.

D'E Ö-D'U ZHU-WA-LÄ  
 This melts into light,  
 RANG-NYI JE-TSÜN-MA  
 becoming myself, the Venerable Mother,  
 KU-DOK MAR-GÄ-KYI DANG-CHÄN  
 of emerald colour,  
 SHIN-TU JANG-WA  
 perfectly green,  
 ZHÄL-CHIK CH'AK-NYI-PA  
 with one face and two arms,  
 ZHI-ZHING DZUM-PA  
 peaceful and smiling,  
 NAK-NUM RÄL-PA  
 with long, shiny, black hair  
 CH'E CHING-SU J'Ä-PA-LA  
 half bound up and  
 UTPALA-D'ANG RIN-PO-CH'Ei GYÄN D'U-MÄ GYÄN-PA  
 decorated with blue lotuses and many precious  
 ornaments.  
 CHÄN KYÜ-RING-ZHING DUM-PA  
 Her eyes are long and rounded.  
 CH'AK-YÄ CH'OK-JIN-D'ANG  
 The right hand has the mudra of giving  
 realizations,  
 YÖN T'UK-KAR KÖN-CH'OK-SUM TS'ÖN-GY'I CH'AK-  
 GYA CHÄN,  
 The left at her heart that of the Triple Gem.  
 NYI-KÄ UTPALA NGÖN-PO RE-RE DZIN-PA  
 Both hold blue utpala lotuses.  
 NU-MA BUR-ZHING GYÄ-PA  
 Her breasts are prominent and full.  
 RIN-PO-CH'Ei GYÄN T'AM-CHA-KYI GYÄN-PA  
 She is adorned with all the precious  
 ornaments.

D'AR NA-TS'Ok-KYI NA-ZA CHÄN

She has garments of a variety of silks.

ZHAP-YÄ KYANG-ZHING

Right foot stretched out,

YÖN KUM-PA

left drawn in,

DA-WÄ GYAP-YÖL CHÄN

she has a moon as back-cloth.

TS'ÄN-D'ANG PE-J'Ä T'AM-CHÄ SÄL-LA YONG-SU  
DZOK-PAR GY'UR

She has fully perfected all the marks and  
signs separately.

D'Ei CHI-WOR KU DOR-JEi NGO-WO

At her crown, the essence of vajra body,

OM KAR-PO

a white OM ཨྱ .

Dr'IN-PAR SUNG DOR-JEi NGO-WO

At her throat, the essence of vajra speech,

ÄH MAR-PO

a red ÄH ཨྱ .

T'Uk-KAR T'Uk DOR-JEi NGO-WO

At her heart, The essence of vajra mind,

HÜM NGÖN-PO

A blue HÜM ཨྱ .

T'Uk-KÄi TÄM-YIK-LÄ

From the TÄM-letter at her heart (in the dot  
of the HÜM),

Ö-ZER Tr'Ö-PÄ

light radiates

RANG-ZHIN-GY'I NÄ-NÄ

invoking from their natural abode (Dharmakaya)

GOM-PA-D'ANG DrA-WÄi JE-TSÜN-MA-LA

a similar Venerable Mother (Cittamaṇi Tārā),



DRÖL-MA NYER-CHIK-G'I KOR-WA  
 surrounded by the twenty-one Tārās,  
 DÜN-GY'I NAM-K'AR CHÄN-Dr'ANG-PAR GY'UR  
 to the space in front of me.

(With damaru and bell).

Invocation and prostration

29. PO-TA-LA-YI NÄ-CH'OK-NÄ  
 From your Pure Land of Potala,  
 TÄM-YIK JANG-G'U-LÄ Tr'UNG-SHING  
 One born from a green TÄM-letter,  
 Ö-PA-ME-KYI U-LA GYÄN  
 Your head adorned with Amitābha,  
 D'Ü-SUM SANG-GYÄ Tr'IN-LÄ-MA  
 Action-Mother of the three times' Buddhas,  
 DrÖL-MA K'OR-CHÄ SHEK-SU SÖL!  
 Tārā, please come with your attendants!
30. LHA-D'ANG LHA-MIN CHÖ-PÄN-GY'I  
 Gods and titans with their crowns  
 ZHAP-KYI PÄ-MA-LA TÜ-D'E  
 Bow down to Your lotus feet.  
 P'ONG-PA KÜN-LÄ DrÖL-DZÄ-MA  
 Liberator from all problems,  
 DrÖL-MA YUM-LA CH'AK TS'ÄL-LO!  
 Mother Tārā - homage to You!

Seven Limbs

31. JE-TSÜN P'ÄK-MA DrÖL-MA-D'ANG  
 To Venerable Ārya Tārā  
 [CH'Ok-CHU D'Ü-SUM ZHUK-PA-YI  
 And all Buddhas dwelling in the three times  
 GYÄL-WA SÄ-CHÄ T'AM-CHÄ-LA  
 And ten directions, and their Sons,

KÜN-NÄ D'ANG-WA CH'AK-GYI-O  
I prostrate with a pure state of mind.

32. ME-TOK DUG-PÖ MAR ME Dr'I  
Flowers, incense, light, perfume,  
ZHÄL-ZÄ RÖL-MO LA-SOK-PA  
Food, music and so on, real  
NGÖ-SHAM YI-KYI TrÜL-NÄ BÜL  
And emanated, I offer you.  
P'ak-PÄi TS'Ok-NAM ZHE-SU SÖL!  
Please accept them, Assembly of Āryas!
33. T'OK-MA ME-NÄ D'A-TÄ B'AR  
From beginningless time till now,  
MI-GE CHU-D'ANG TS'AM-ME NGA  
The ten non-virtues and five immediate  
(negative actions)  
SEM-NI NYÖN-MONG WANG-GY'UR-PÄ  
That with a mind ruled by defilements  
GYI-PA T'AM-CHÄ SHAK-PAR GYI!  
I have committed, I confess them all!
34. NYÄN-T'Ö RANG-GYÄL J'ANG-CH'UP-SEM  
Hearers', Pratyekas', Bodhisattvas',  
SO-SO KYE-WO LA-SOK-PÄi  
Ordinary beings' and others' virtues  
D'Ü-SUM GE-WA CHI-SAK-PÄ  
Accumulated in the three times -  
SÖ-NAM-LA-NI DAK-YI-RANG  
At all these merits I rejoice.
35. SEM-CHÄN-NAM-KYI SAM-PA-D'ANG  
According to the varieties  
LO-YI J'E-Dr'AK J'I-TA-WAR  
Of sentient beings' thoughts and minds,

CH'E-CH'UNG T'ÜN-MONG T'EK-PA-YI  
 Turn the Wheel of Doctrine, please,  
 CH'Ö-KYI K'OR-LO KOR-D'U SÖL!  
 Of the Great, Small and Common Vehicles!

36. K'OR-WA J'I-SI MA-TONG B'AR  
 Until samsara is empty, please  
 NYA-NGÄN MI-DA T'UK-JE-YI  
 Do not pass into Nirvana,  
 DUK-NGÄL GYA-TS'OR J'ING-WA-YI  
 But at sentient beings sunk  
 SEM-CHÄN-NAM-LA ZIK-SU SÖL!  
 In the ocean of suff'ring, look with com-  
 passion!

37. DAK-G'I SÖ-NAM CH'I-SAK-PA  
 May all the merits I have gathered  
 T'AM-CHÄ J'ANG-CH'UP GYUR-GY'UR-NÄ  
 Become the cause of Enlightenment,  
 RING-POR MI-T'OK DRÖ-WA-YI]  
 So that I soon become the glorious  
 DRÄN-PÄ PÄL-D'U DAK-GY'UR-CHIK!  
 Liberator of sentient beings!

Praise to Tārā in Twenty-one Homages

Recite these as many times as possible,  
 from

OM JE-TSÜN-MA P'AK-MA DRÖL-MA-LA CH'AK-  
 TS'ÄL-LO!

up to

CH'AK-TS'ÄL-WA-NI NYI-SHU-TSA-CHIK.

Each time you say the words "CH'AK-TS'ÄL"  
 ("Homage!"), visualize that a replica comes  
 from the relevant Tārā, just as one lamp  
 lights another, and sinks into you.

OM! JE-TSÜN-MA P'AK-MA DRÖL-MA-LA CH'AK-  
TS'ÄL-LO!

OM! Homage to the Venerable Ārya Tārā!

1. CH'AK-TS'ÄL! DRÖL-MA! NYUR-MA! PA-MO!  
Homage! Tārā, swift, heroic!  
    CHAN-NI KÄ-CHIK LOK-D'ANG DRÄ-MA!  
    Eyes like lightning instantaneous!  
    JIK-TEN SUM-GÖN CH'U-KYE ZHÄL-GY'I  
    Spring from op'ning stamens of the  
    G'E-SAR J'E-WA-LÄ-NI J'UNG-MA!  
    Lord of Three Worlds' tear-born lotus!
2. CH'AK-TS'ÄL! TÖN-KÄ DA-WA KÜN-TU  
Homage! She whose face combines a  
    G'ANG-WA GYA-NI TSEK-PÄ ZHÄL-MA!  
    hundred autumn moons at fullest!  
    KAR-MA TONG-TR'AK TS'OK-PA-NAM-KYI  
    Blazing with light-rays resplendent  
    RAP-TU CH'E-WÄ Ö RAP-BAR-MA!  
    as a thousand-star collection!
3. CH'AK-TS'ÄL! SER-NGO CH'U-NÄ KYE-KYI  
Homage! Golden blue one, lotus,  
    PÄ-MÄ CH'AK-NI NAM-PAR GYÄN-MA!  
    water-born, in hand adorned!  
    J'IN-PA TSÖN-DRÜ KA-T'UP ZHI-WA  
    Giving, Effort, Calm, Austerities,  
    ZÖ-PA SAM-TÄN CHÖ-YÜL-NYI-MA!  
    Patience, Meditation Her field!
4. CH'AK-TS'ÄL! D'E-ZHIN-SHEK-PÄ TSUK-TOR  
Homage! Crown of Tathāgatas,  
    T'A-YÄ NAM-PAR GYÄL-WAR CHÖ-MA!  
    She who goes in endless triumph!

MA-LÜ P'A-RÖL-CH'IN-PA T'OP-PÄ  
 Honoured much by Sons of Conqu'rors,  
 GYÄL-WÄ SÄ-KYI SHIN-TU TEN-MA!  
 having reached ev'ry Perfection!

- 5 CH'AK-TS'ÄL! TUTTÄRA HÜM YI-G'E  
 Homage! Filling with TUTTÄRA,  
 DÖ-D'ANG CH'OK-D'ANG NAM-K'A G'ANG-MA!  
 HÜM, Desire, Direction and Space!  
 JIK-TEN DÜN-PO ZHAP-KYI NÄN-TE  
 Trampling with Her feet the sev'n worlds,  
 LÜ-PA ME-PAR GUK-PAR NÜ-MA!  
 able to draw forth all (beings)!
- 6 CH'AK-TS'ÄL! GYA-J'IN ME-LHA TS'ANG-PA  
 Homage! Worshipped by the All-Lord(s),  
 LUNG-LHA NA-TS'OK WANG-CH'UK CH'Ö-MA!  
 Shakra, Agni, Brahmā, Marut!  
 JUNG-PO RO-LANG Dr'I-ZA-NAM-D'ANG  
 Honoured by the hosts of spirits,  
 NÖ-JIN TS'OK-KYI DÜN-NÄ TÖ-MA!  
 corpse-raisers, gandharvas, yakshas!
- 7 CH'AK-TS'ÄL! TRAT-CHE-J'A-D'ANG-PHAT-KYI  
 Homage! With Her TRAT and PHAT sounds  
 P'A-RÖL Tr'ÜL-K'OR RAP-TU JOM-MA!  
 crusher of foes' magic diagrams!  
 YÄ-KUM YÖN-KYANG ZHAP-KYI NÄN-TE  
 Putting Her feet left out, right back,  
 ME-BAR Tr'UK-PA SHIN-TU BAR-MA!  
 blazing up in raging fire-blaze!
- 8 CH'AK-TS'ÄL! TURE! JIK-PA CH'EN-MO!  
 Homage! TURE, very dreadful!  
 DÜ-KYI PA-WO NAM-PAR JOM-MA!  
 Destroyer of Mara's champions!

CH'U-KYE ZHÄL-NI Tr'O-NYER DÄN-DZÄ  
 She with frowning lotus visage  
 DrA-WO T'AM-CHÄ MA-LÜ SÖ-MA!  
 who is slayer of all enemies!

- 9 CH'AK-TS'ÄL! KÖN-CH'OK SUM-TS'ÖN CH'AK-GYÄ  
 Homage! She adorned with fingers,  
 SOR-MÖ T'Uk-KAR NAM-PAR GYÄN-MA!  
 at Her heart, in Three-Jewel mudra!  
 MA-LÜ CH'Ok-KYI K'OR-LO GYÄN-PÄ  
 She with universal wheels adorned,  
 RANG-G'I Ö-KYI Ts'OK-NAM Tr'UG-MA  
 warring masses of their own light!
- 10 CH'AK-TS'ÄL! RAP-TU GA-WA JI-PÄ  
 Homage! She of Great Joy, shining,  
 U-GYÄN Ö-KYI Tr'ENG-WA PEL-MA!  
 diadem emitting light-wreaths!  
 ZHÄ-PA RAP-ZHÄ TUTTÄRA-YI  
 Mirthful, laughing with TUTTÄRE,  
 DÜ-D'ANG JIK-TEN WANG-D'U DZÄ-MA!  
 Subjugating maras, devas!
- 11 CH'AK-TS'ÄL! SA-ZHI KYONG-WÄ TS'Ok-NAM  
 Homage! She able to summon  
 T'AM CHÄ GUK-PAR NÜ-PA-NYI-MA!  
 all earth-guardians and their trains!  
 Tr'O-NYER YO-WÄ YI-G'E HÜM-G'I  
 Shaking, frowning, with Her HÜM-sign  
 P'ONG-PA T'AM-CHÄ NAM-PAR DrÖL-MA!  
 saving from ev'ry misfortune!
- 12 CH'AK-TS'ÄL! DA-WÄ D'UM-B'Ü U-GYÄN  
 Homage! Crown adorned with crescent  
 GYÄN-PA T'AM-CHÄ SHIN-TU BAR-MA!  
 moon, all ornaments most shining!

RÄL-PÄ K'UR-NA Ö-PAK-ME-LÄ

Producing, from Amitābha

TAK-PAR SHIN-TU Ö-NI DZÄ-MA!

in Her hair-mass, always much light!

- 13 CH'AK-TS'ÄL! KÄL-PÄ T'A-MÄ ME-TAR  
Homage! She 'mid wreath ablaze like

BAR-WÄ Tr'ENG-WÄ Ü-NA NÄ-MA!  
eon-ending fire abiding!

YÄ-KYANG YÖN-KUM KÜN-NÄ KOR GÄ

Right stretched, left bent, turning-glad ones'

DRA-YI PUNG-NI NAM-PAR JOM-MA!

troops of enemies destroying!

- 14 CH'AK-TS'ÄL! SA-ZHI NGÖ-LA CH'AK-G'I  
Homage! She who smites the ground with

T'IL-GY'I NÜN-CHING ZHAP-KYI DUNG-MA!  
Her palm, and with Her foot beats it!

Tr'O-NYER CHÄN-DZÄ YI-G'E HÜM-G'I

Frowning, with the letter HÜM the

RIM-PA DÜN-PO-NAM-NI GEM-MA!

seven underworlds She conquers!

- 15 CH'AK-TS'ÄL! DE-MA! GE-MA! ZHI-MA!  
Homage! Happy, Virtuous, Peaceful!

NYA-NGÄN-DÄ-ZHI CHÖ-YÜL-NYI-MA!

She whose field is Peace, Nirvana!

SVÄHÄ OM-D'ANG YANG-D'AK-DÄN-PÄ

With that having OM and SVÄHÄ,

DIK-PA CH'EN-PO JOM-PA-NYI-MA!

Of the great downfall destroyer!

- 16 CH'AK-TS'ÄL! KÜN-NÄ KOR RAP-GA-WÄ  
Homage! Of those glad at turning

DRA-YI LÜ-NI RAP-TU GEM-MA!

tearing foes' bodies asunder!

YI-G'E CHU-PÄ'' NGAḲ-NI KÖ-PÄ''  
 Liberating with HÜM-mantra,  
 RIK-PA HÜM-LÄ'' DrÖL-MA-NYI-MA!  
 word-array of the ten syllables!

- 17 CH'AK-TS'ÄL! TURE! ZHAP-NI DAP-PÄ''  
 Homage! Swift One! The foot-stamper  
 HÜM-G'I NAM-PÄ'' SA-B'ÖN-NYI-MA!  
 with for seed the letter HÜM's shape!  
 RI-RAP MANDĀRA-D'ANG BIK-J'E  
 She who shakes the triple world and  
 JIK-TEN SUM-NAM YO-WA-NYI-MA!  
 Meru, Mandāra and Vindhya!
- 18 CH'AK-TS'ÄL! LHA-YI TS'O-YI NAM-PÄ''  
 Homage! Holding in Her hand the  
 RI-D'AK-TAK-CHĀN CH'AK-NA NAM-MA!  
 deer-marked moon, of deva-lake form!  
 TĀRĀ NYI-JÖ PHAT-KYI YI-G'E  
 With twice-spoken TĀRĀ and PHAT,  
 D'UK-NAM MA-LÜ-PAR-NI SEL-MA!  
 totally dispelling poison!
- 19 CH'AK-TS'ÄL! LHA-YI TS'OK-NAM GYÄL-PO  
 Homage! She whom god-host rulers,  
 LHA-D'ANG MI-AM-CHI-YI TEN-MA!  
 gods and Kinnaras do honour!  
 KÜN-NÄ G'O-CH'A GA-WÄ'' JI-KYI  
 She whose joyful splendour dispels  
 TSÖ-D'ANG MI-LAM NGĀN-PA SEL-MA!  
 conflict and bad dreams of th'armoured!
- 20 CH'AK-TS'ÄL! NYI-MA DA-WA GYÄ-PÄ''  
 Homage! She whose eyes are bright with  
 CH'ĀN-NYI-PO-LA Ö RAP-SÄL-MA!  
 radiance of sun or full moon!



HARA NYI-JÖ TUTTĀRA-YI  
 With twice HARA and TUTTĀRE  
 SHIN-TU Dr'AK-PÖ RIM-NI SEL-MA!  
 Driver-out of chronic fever!

- 21 CH'AK-TS'ĀL! D'E-NYI SUM-NAM KÖ-PĀ  
 Homage! Full of liberating  
 ZHI-WĀ T'U-D'ANG YANG-D'AK-DĀN-MA!  
 power by set of three Realities!  
 DÖN-D'ANG RO-LANG NÖ-JIN TS'OK-NAM  
 Crushing crowds of spirits, yakshas  
 JOM-PA! TURE! RAP-CH'OK-NYI-MA!  
 and corpse-raisers! Supreme! TURE!

TSA-WĀ NGAK-KYI TÖ-PA DI-D'ANG  
 With this praise of the root mantra,  
 CH'AK-TSĀL-WA-NI NYI-SHU-TSA-CHIK  
 twenty-one (times I've paid) homage.

#### Praises by Matisāra

It is also very beneficial to recite these praises

NAMA ĀRYA-TĀREYE RAP-JAM GYĀL-WA KÜN-GY'I  
 Tr'IN-LĀ-LĀ etc., up to  
 NAM-D'AK LAM-D'ANG Dr'ĀL-WAR MA-GYUR-CHIK!

#### Mandala offering

OM VAJRA-BHUMI ĀḤ HŪḤ  
 (OM indestructible base ĀḤ HŪḤ!)

WANG-CH'EN SER-GY'I SA-ZHI  
 Mighty golden base.

OM VAJRA REKHE ĀḤ HŪḤ  
 (OM indestructible wall ĀḤ HŪḤ!)

CH'I CHAK-RI K'OR-YUK-G'I KOR-WĀi  
 Outside, a surrounding wall encircles it.

Ü-SU                      RII GYÄL-PO RI-RAP  
In the centre, the king of mountains, Mt. Meru.

SHAR, LÜ P'AK-PO  
East: the continent "Noble Body".

LHO,            DZAM-B'U-LING  
South: Jambu-fruit-land.

NUP,    B'A-LANG CHÖ  
West: "Cattle enjoyments".

J'ANG, DrA MI-NYÄN  
North: "Unpleasant Voice".

LÜ-D'ANG LÜ-P'AK  
The subcontinents of Noble-body-land.

NGA-YAP-D'ANG NGA-YAP ZHÄN  
Yak-tail and Other Yak-tail Islands.

YO-DÄN-D'ANG LAM-CH'OK DrO  
"Deceitful" (Sāṭha) and "Skilled in Mantra"  
(Uttaramantrin)

DrA-MI-NYÄN-D'ANG DrA-MI-NYÄN-GY'I DA  
"Unpleasant Voice" and "Moon of Unpleasant  
Voice" (Islands).

SHAR-D'U,            LANG-PO RIN-PO-CH'E  
In the East, Precious Elephant.

LHOR,                KY'IM-DAK RIN-PO-CH'E  
In the South, Precious housekeeper.

NUP-TU,             TA RIN-PO-CH'E  
In the West, Precious Horse.

J'ANG-D'U,           TSÜN-MO RIN-PO-CH'E  
In the North, Precious Queen.

SHAR-LHOR,            MAK-PÖN RIN-PO-CH'E  
In the Southeast, Precious General.

LHO-NUP-TU,            K'OR-LO RIN-PO-CH'E  
In the Southwest, Precious Wheel.

NUP-J'ANG-D'U,        NOR-B'U RIN-PO-CH'E  
In the Northwest, Precious Jewel.

J'ANG-SHAR-D'U, TER-CH'EN-PÖi BUM-PA  
In the Northeast, Great Treasure Vase.

NANG-G'I SHAR-D'U NYI-MA  
Inside, on the East, the Sun.

NUP-TU DA-WA  
On the West, the Moon.

38. DAK-ZHÄN LÜ-NGAK-YI-SUM LONG-CHÖ  
Body, speech, mind, wealth and virtues  
D'Ü-SUM GE-TS'Ok CHÄ  
of the three times - my own and others' -

RIN-CH'EN MANDAL ZANG-PO KÜN-ZANG  
This fine, precious mandala, and

CH'O-PÄi TS'Ok CHÄ-PA  
a mass of Samantabhadra off'rings,

LO-YI LANG-NÄ LA-MA YI-D'AM  
I mentally take and offer to

KÖN-CH'OK SUM-LA BÜL  
my Guru and Yidam and the Three Jewels.

T'UK-JEi WANG-G'I ZHE-NÄ DAK-LA  
Please accept them through Compassion

J'IN-GY'I LAP-TU SÖL  
and bestow your inspiration.

IDAM GURU RATNA-MANDALAKAM NIRYÄTAYÄMI.

Either offer the mandala of twenty-five bundles  
like this, or the one of seven bundles,

SA-ZHI PÖ-KYI etc.

as preferred.

#### Request

To be said with strong devotion.

39. D'Ü-SUM DE-SHEK KYE-PÄi YUM  
Mother producing the three times' Sugatas,

JE-TSŪN T'Uk-JE TER-CH'EN MÄ  
 Ven'nable great store of Compassion,  
 DAK-G'I DIK-DrIP JANG-D'U SÖL  
 Please cleanse my sins and obscurations,  
 KYE-MA ĀRYA-TĀRE-MA!  
 O! Mother Ārya Tārā!

Purification (by the principal Tārā in front  
 of you)

SÖL-WA TAP-PÄ  
 On (this) request,  
 CH'AK-YÖN  
 from the left hand  
 KYAP-JIN-GY'I CH'AK-GYA DZÄ-PÄi  
 making the mudra of Giving Refuge,  
 SIN-DZUP-NÄ  
 from the ring-finger,  
 Ö KAR-PÖi BU-G'U  
 a tube of white light,  
 Dr'O-SOK TSAM-PA ZHIK  
 about the thickness of a straw,  
 NAR-GY'I J'UNG-WA,  
 comes continuously.  
 RANG-G'I CHI-WÖi TS'ANG-PÄi B'U-G'AR ZHUK-PÄi  
 It enters the Brahma-opening in my crown.  
 NANG-NÄ  
 Inside it,  
 DÜ-TSI KAR-PO  
 white nectar,  
 O-MÄi GYÜN TA-B'U  
 like a stream of milk,  
 KYA CH'IL-CH'IL B'AP  
 is carried, flowing.  
 LÜ-KYI NANG T'AM-CHÄ G'ANG-WÄ  
 It fills up my whole body,

DIK-DrIP NYE-TUNG Dr'I-MÄi TS'Ok T'AM-CHÄ  
J'ANG-ZHING D'AK

cleansing and purifying the whole mass of  
sins, obscurations, faults, offences and  
stains.

LÜ SHEL-G'ONG YA-D'AK-PA TA-B'UR GY'UR  
My body becomes like a clear lump of glass.

Contemplate on this.

Absorption of the Twenty-one Tārās

DrÖL-MA NYER-CHIK Ö-D'U ZHU-NÄ

The twenty-one Tārās melt into light

TSO-MO-LA T'IM

and absorb into the principal Tārā.

TSO-MO YANG RANG-LA T'IM-PÄ

The principal Tārā also absorbs into me,

NYI-SU ME-PAR GY'UR

and we become non-dual.

While visualizing this, say

JAḤ HŪḤ BAḤ HOḤ!

Empowerment by the Buddhas of the Five Families

LAR-YANG T'Uk-KÄi SA-BÖN-LÄ Ö-ZER Tr'Ö

Again, from the seed-syllable at my heart,  
light radiates.

Ö-PAK-ME TSO-WOR GY'UR-PÄi

With Amitabha as the principal,

WANG-G'I LHA RIK-NGA

empowering deities of the Five Families

K'OR-D'ANG CHÄ-PA CHÄN-Dr'ANG

and their entourage are invoked.

Make offerings with:

OM PAÑCHA-KULA-SAPARIVĀRA ARGHAM etc.  
(PRATĪCCHA HŪM SVĀHĀ!)

KY'E-NAM-KYI DAK-LA NGÖN-PAR WANG-KUR-D'U SÖL!  
Please will you give me empowerment!

ZHE SÖL-WA TAP-PĀ  
Thus requested,

D'E-NAM-KYI YE-SHE-KYI DÜ-TSI G'ANG-WĀi  
they lift up their vases full of  
BUM-PA T'Ok-NĀ  
wisdom-knowledge nectar. Saying:

OM SARVA-TATHĀGATA-ABHIṢHEKATA-SAMAYA-SHRIYE  
ĀḤ HŪM!

ZHE DÜ-TSIi CH'Ü WANG-KUR  
They empower me with the nectar liquid.

KU G'ANG  
It fills my body,  
Dr'I-MA D'AK  
and purifies stains.

CH'Üi LHAK-MA CHI-TSUK-TU KY'IL-WA-LĀ  
The excess liquid flows together on my crown  
LA-MA Ö-PAK-ME-KYI U GYĀN-CHING  
making a Guru Amitābha who decorates my head.

WANG-G'I LHA-NAM KYANG DAK-NYI-LA T'IM-PAR GY'UR  
The empowering deities sink into me.

### Offerings

(Cleanse the offerings with:)

OM VAJRA-AMṚITA-KUNḌALI etc.

(Purify them [into Voidness] with:)

OM SVABHĀVA-SHUDDHĀḤ ...

(TONG-PA-NYI-D'U GY'UR)

It is become Voidness.

TONG-PÄi NGANG-LÄ

Out of the Void,

KAM-LÄ T'Ö-PÄi NÖ-NAM-KYI

KAM ॐ , whence skull vessels.

NANG-D'U

In them,

HÜM-LÄ CH'Ö-DZÄ-NAM

from HÜM ॐ , offering substances,

RANG-ZHIN TONG-NYI

whose nature is Voidness,

NAM-PA CH'Ö-DZÄ SO-SÖi NAM-PA-CHÄN

whose aspect is to have the aspects of  
distinct offering-substances,

J'E-LÄ WANG-PO Dr'UK-G'I CHÖ-YÜL-D'U

and whose function is, as objects of the  
six senses,

ZAK-PA ME-PÄi DE-WA KY'Ä-PAR-CHÄN TER-WAR  
GY'UR

to give special uncontaminated bliss.

Bless them with:

OM ARGHAM ĀḤ HÜM! OM PĀDYAM ĀḤ HÜM! OM  
VAJRA-PUṢHPE ĀḤ HÜM! OM VAJRA-DHÜPE ĀḤ  
HÜM! OM VAJRA-ĀLOKE ĀḤ HÜM! OM VAJRA-  
GANDHE AḤ HUM! OM VAJRA-NAIVEDYĀ ĀḤ HÜM!  
OM VAJRA-SHABDA ĀḤ HÜM!

Offer them with:

OM ĀRYA-TĀRE SAPARIVĀRA ARGHAM etc.  
PRATĪCCHHA HÜM SVĀHĀ!

Offer the inner offering:

OM ĀRYA-TĀRE SAPARIVĀRA OM ĀḤ HÜM!

Praise

40. DAK-G'I TS'E-RAP NGÖN-NÄ DrUP-PÄi LHA  
Deity whom I have practised in previous lives,  
D'Ü-SUM SANG-GYÄ KÜN-GY'I Tr'IN-LÄ-MA  
Divine activities of all the three times'  
Buddhas,  
NGO-JANG ZHÄL-CHIK CH'AK-NYI NYUR-ZHI-MA  
Green, one-faced, two-armed, swift bringer of  
peace,  
YUM-GY'UR UT-PÄL NAM-LA CH'AK-TS'ÄL TÖ  
O Mother who holds an utpala - homage and  
praise!

Meditation on the body mandala

The (rainbow) body of (oneself as) the deity appears, but has no inherent existence. As long as you can abide in this indivisibility of appearance and Voidness, you should set (your mind) upon it; as it is the main point of the Developing Stage (bskyed rim), it is very important. When you can (no longer) manage it, begin the recitation (of the mantra).

The visualization is as follows:

RANG L HAR SÄL-WÄi CHI-WOR  
I appear as the deity. At the crown (of my  
clear-light body),  
DE-CH'EN-GY'I K'OR-LO  
the chakra of Great Bliss,  
TSA-DAP SUM-CHU SO-NYI-PÄi Ü-SU  
with thirty-two "petal" nāḍīs; in their centre,  
TÄM-YIK KAR-PO-LÄ  
a white TÄM, which becomes  
JE-TSÜN-MA KAR-MO-LA  
a white Divine Mother (Tārā),



RANG-D'ANG DrA-WA SUM-CHU-TSA-NYI-KYI KOR-WA  
surrounded by thirty-two similar.

DrIN-PA LONG-CHÖ-KYI K'OR-LO  
The throat, or Enjoyment Chakra  
TSA-DAP CHU-DrUK-PÄi Ü-SU  
has sixteen "petal" nāḍīs; in their centre,  
TAM MAR-PO-LA  
a red TĀM, becoming  
JE-TSÜN-MA MAR-MO-LA  
a red Tārā,

RANG-DrA CHU-DrUK-G'I KOR-WA  
surrounded by sixteen similar.

NYING-G'A CH'Ö-KYI K'OR-LO  
The heart or Dharma Chakra  
TSA-DAP GYÄ-PÄi TE-WAR  
has eight "petal" nāḍīs; in their centre,  
TĀM NGON-PO-LÄ  
a blue TĀM, becoming  
JE-TSÜN-MA NGON-MO-LA  
a blue Tārā,  
RANG-DrA GYÄ-KYI KOR-WA  
surrounded by eight similar.

TE-WAR TrÜL-PÄi K'OR-LO  
At the navel, the Emanation Chakra,  
TSA-DAP DrUK-CHU-TSA-ZHIi Ü-SU  
with sixty-four "petal" nāḍīs; at their centre,  
TĀM SER-PO-LÄ  
a yellow TĀM, becoming  
JE-TSÜN-MA SER-MO-LA  
a yellow Tārā,  
RANG-DrA Dr'UK-CHU-TSA-ZHI KOR-WA  
surrounded by sixty-four similar.



SANG-NÄ DE-KYONG-D'I K'OR-LO  
 At the private parts, the Bliss-guarding Chakra,  
 TSA-SAP SO-NYI-KYI Ü-SU  
 with thirty-two "petal" nādīs; in their centre,  
 TĀM JANG-G'U-LÄ  
 a green TĀM, becoming  
 JE-TSÜN-MA JANG-G'U-LA  
 a green Tārā  
 RANG-DrA SO-NYI-KYI KOR-WA  
 thirty-two similar.

Fix this clearly.

NYING-G'A CH'Ö-KYI K'OR-LÖi Ü-KYI  
 In the middle of the heart, Dharma, chakra,  
 JE-TSÜN-MA NGÖN-MÖi T'Uk-KAR,  
 at the heart of the blue Tārā,  
 DA-WÄi KYIL-K'OR  
 a moon disk,  
 MÄN-SHEL-GY'I MAṄDAL K'A-PUP-PA TA-B'Üi  
 like a disk of crystal upside down.  
 Ü-SU  
 At its centre,  
 TĀM-YIK HÜM-G'I TSÄN-PÄi  
 a TĀM-letter, marked with HÜM\*.  
 T'AR DÜN-NÄ TSAM-TE  
 At the edge, starting at the front  
 YÄ-KOR-D'U  
 and running round to the left,  
 YI-G'E CHU-PÄ KOR-WA [R-GY'UR]  
 the ten letters surround it.

Contemplate this.

---

\* Or (easier alternative) a TĀM  inside the  
 dot of the HÜM  .

Visualize that:

K'OR-LO NGÄi LHA-D'ANG

From the deities in the five chakras

NGAk-Tr'ENG-LÄ

and the mantra,

Ö-ZER-Tr'Ö

light radiates.

CH'Ok-CHÜi SANG-GYÄ J'ANG-SEM T'AM-CHÄ-LA  
P'OK-PÄ

It contacts all the Buddhas and Bodhisattvas  
of the ten directions,

GYÄL-WA SÄ-CHÄ T'AM-CHÄ CHÄN-Dr'ANG-TE  
invoking all the Conquerors and their Sons.

CH'AR CH'EN-PO B'AP-PA ZHIN-D'U

Like heavy rain falling,

RANG-LA SIP-SIP T'IM-PÄ

they quickly sink into me,

GYÜ J'IN-GY'I LAP

inspiring my mindstream.

YANG Ö-ZER Tr'Ö

Again, light radiates.

SEM-CHÄN T'AM-CHÄ-LA P'OK-PÄ

It contacts all sentient beings,

D'E-NAM-KYI DIK-DrIP JANG

purifying their sins and obscurations.

JE-TSÜN-MÄi KUR GY'UR-TE

They become of the form of Tārā,

RANG-LA T'IM

and sink into me.

YANG-NYING-G'Äi JE-TSÜN-MA-LÄ

Again, from the Tārā at my heart,

RANG-DrA PAK-TU ME-PA Tr'Ö.

replicas are sent out (through the right nostril with my outgoing breath).

SEM-CHÄN ZHE-DANG CHÄN-NAM-KYI ZHE-DANG JANG  
They purify the hatred of hateful sentient beings,

CH'Ö-KYI YING-KYI YE-SHE-LA KÖ

and establish them in the Dharmadhātu Wisdom-knowledge.

MI-KYÖ-PÄi G'O-P'ANG NGÖN-D'U J'Ä

(The beings) realize the state of Akshobya.

DrÖL-MA NGÖN-MÖi KUR-GY'UR-TE  
Taking the form of blue Tārās,

NGAk-KYI DrA DrOk-PAR GY'UR  
they recite the mantra.

RANG-LÄ TrÜL-PÄi LHA-NAM TS'UR DÜ-TE  
The deities emanated from me come back

NYING-G'Äi LHA-LA T'IM  
and absorb into the deity in my heart.

CHI-WÖi JE-TSÜN-MA-LÄ

From the Tārā in my crown,

RANG-DrA PAK-TU ME-PA Tr'Ö  
countless replicas go out.

SEM-CHÄN TI-MUK-CHÄN-NAM-KYI TI-MUK JANG  
They purify the delusion of deluded sentient beings,

ME-LONG TA-B'Üi YE-SHE-LA KÖ

and establish them in the Mirror-like Wisdom-knowledge.

NAM-PAR NANG-DZÄ-KYI G'O-P'ANG NGÖN-D'U J'Ä

They realize the state of Vairocana.

DrÖL-MA KAR-MÖi KUR GY'UR-TE

Taking the form of white Tārās,

NGAk-KYI DrA DrOk-PAR GY'UR  
they recite the mantra.

RANG-LÄ TrÜL-PÄi LHA-NAM TS'UR DÜ-TE  
The deities emanated from me come back

CHI-WÖi LHA-LA T'IM  
and absorb into the deity in my crown.

TE-WÄi JE-TSÜN-MA-LÄ  
From the Tārā in my navel,

RANG-DrA PAK-TU ME-PA Tr'Ö  
countless replicas go out.

SEM-CHÄN SER-NA CHÄN-NAM-KYI SER-NA JANG  
They purify the avarice of avaricious sentient  
beings,

NYAM-PA-NYI-KYI YE-SHE-LA KÖ  
and establish them in the Wisdom-knowledge  
of Equality.

RIN-CH'EN JUNG-DÄN-GY'I G'O-P'ANG NGÖN-D'U J'Ä  
They realize the state of Ratnasambhava.

DrÖL-MA SER-MÖi KUR GY'UR-TE  
Taking the form of yellow Tārās,

NGAk-KYI DrA DrOk-PAR GY'UR  
they recite the mantra.

RANG-LÄ TrÜL-PÄi LHA-NAM TS'UR DÜ-TE  
The deities emanated from me come back

TE-WÄi LHA-LA T'IM  
and absorb into the deity in my navel.

Dr'IN-PÄi JE-TSÜN-MA-LÄ  
From the Tārā in my throat,

RANG-DrA PAK-TU ME-PA Tr'Ö  
countless replicas go out.

SEM-CHÄN DÖ-CH'ak CHÄN-NAM-KYI DÖ-CH'ak JANG  
They purify the desire of desirous sentient  
beings,

SO-SOR TOK-P'Äi YE-SHE-LA KÖ  
and establish them in the Discriminating  
Wisdom-knowledge.

Ö-PAK-ME-KYI G'O-P'ANG NGÖN-D'U J'Ä  
They realize the state of Amitābha.

DrÖL-MA MAR-MÖi KUR GY'UR-TE  
Taking the form of red Tārās,

NGAk-KYI DrA DrOk-PAR GY'UR  
they recite the mantra.

RANG-LÄ TrÜL-PÄi LHA-NAM TS'UR DÜ-TE  
The deities emanated from me come back

DrIN-PÄi LHA-LA T'IM  
and absorb into the deity in my throat.

SANG-NÄ-KYI JE-TSÜN-MA-LÄ  
From the Tārā in my lower chakra,

RANG-DrA PAK-TU ME-PA Tr'Ö  
countless replicas emanate.

SEM-CHÄN Tr'AK-D'OK CHÄN-NAM-KYI Tr'AK-D'OK  
JANG

They purify the jealousy of jealous sentient  
beings,

J'A-WA Dr'UP-PÄi YE-SHE-LA KÖ  
and establish them in the All-accomplishing  
Wisdom-knowledge.

D'ÖN-Dr'UP-PÄi G'O-P'ANG NGÖN-D'U J'Ä  
They realize the state of Amogasiddhi.

DrÖL-MA JANG-G'Üi KUR GY'UR-TE  
Taking the form of green Tārās,

NGAk-KYI DrA DrOk-PAR GY'UR  
they recite the mantra.

RANG-LÄ TrÜL-PÄi LHA-NAM TS'UR-DÜ-TE  
The deities emanated from me come back

SANG-NÄ-KYI LHA-LA T'IM  
and absorb into the deity in my lower chakra.

Recitation of the Mantra

Visualizing that:

D'E-TAR LHA T'AM-CHĀ''

Thus all these deities,

Rik-NGĀi JE-TSŪN-MAR GY'UR-PA-NAM-KYI  
transformed into Tārās (who are the Buddhas)  
of the Five Families,

NGAk-KYI DrA DrOk-PAR GY'UR  
recite the mantra,

(recite as much as possible:)

OM TĀRE TUTTĀRE TURE SVĀHĀ!

Do retreat with sign, until a sign comes; or a counting retreat, one million mantras; or a timed retreat, of six months.

Before the session finishes, recite the hundred-syllable mantra of Padmasattva,

OM PADMASATTVA SAMAYAM ANUPĀLAYA

PADMASATTVA TENOPATIṢṬHA

DRIDHO ME BHAVA

SŪTOSHYO ME BHAVA

SUPOṢHYO ME BHAVA

ANURAKTO ME BHAVA

SARVA-SIDDHIM ME PRAYACCHHA

SARVA-KARMA-SŪCHA ME CHITTAṆ SHREYAḤ KURU HŪM

HA HA HA HA HOH! BHAGAVĀN

SARVA-TATHĀGATĀ-PADMA MĀ ME MUNCHA

PADMA-BHAVA

MAHĀ-SAMAYA-SATTVA ĀḤ HŪM PHAT!

(three times). Offer outer offerings with:

OM̐ ĀRYA-TĀRE SAPARIVĀRA ARGHAM̐ (etc., to  
SHABDA) PRATĪCCHHA HŪM̐ SVĀHĀ!

and inner offering with:

OM̐ ĀRYA-TĀRE SAPARIVĀRA OM̐ AH̐ HŪM̐!

Praise

41. LHA-D'ANG LHA-MIN CHÖ-PĀN-GY'I  
Gods and titans with their crowns  
ZHAP-KYI PĀ-MA-LA DŪ-D'E  
Bow down to Your lotus feet.  
P'ONG-PA KŪN-LĀ DrÖL-DZĀ-MA  
Liberator from all problems,  
DrÖL-MA YUM-LA CH'AK-TS'ĀL TÖ!  
Mother Tārā - homage and praise!

Offering tormas (optional)

Cleanse it (of interferences) with:

OM̐ VAJRA-AMRITA etc.

Purify with:

OM̐ SVABHĀVA-SHUDDHĀḤ etc.

TONG-PĀi NGANG-LĀ  
Out of the Void,  
YAM̐-LĀ LUNG  
YAM̐ ཡ , whence air.

RAM̐-LĀ ME  
From RAM̐ རྩ , fire.

ĀḤ-LĀ YE-SHE-KYI KA-PĀ-LA  
From AH̐, a wisdom-knowledge skull,  
YANG-SHING GYA-CH'E-WĀi NANG-D'U  
broad and capacious. In it



SHA NGA            DÜ-TSI NGA  
five meats,    five nectars.

ZHU-WA-LÄ J'UNG-WÄi  
From their melting comes

YE-SHE-KYI DÜ-TSIi GYA-TS'O CH'EN-POR GY'UR.  
a great ocean of wisdom-knowledge nectar.

Bless the offerings by saying three times:

OM̐ ĀḤ HŪM̐!

Visualize that:

RANG-G'I T'Uk-KÄi SA-BÖN-GY'I  
From the seed-syllable at my heart,

Ö-ZER-GY'I  
light-rays

JE-TSÜN-MA-LA  
invoke the Divine Mother,

SANG-GYÄ-D'ANG J'ANG-CH'UP-SEM-PÄi TS'Ok-KYI  
KOR-WA CH'AN-Dr'ANG  
surrounded by a host of Buddhas and Bodhi-  
sattvas.

JAK DOR-JEi Ö-ZER-GY'I BU-G'Ü  
With tubes of light from their vajra tongues  
Dr'ANG-TE SÖL-WAR GY'UR  
they draw it in and eat it.

Offer by saying three times:

OM̐ ĀRYA-TĀRE SAPARIVĀRA IDAḤ BALIḤ TE  
KHA KHA KHĀHI KHĀHI!

Offer outer offerings with:

OM̐ ĀRYA-TĀRE SAPARIVĀRA ARGHAḤ (etc., to  
SHABDA) PRATĪCCHHA HŪM̐ SVĀHĀ!

and inner offerings with:

OM ĀRYA-TĀRE SAPARIVĀRA OM ĀḤ-HŪM!

### Praise

Recite the Twenty-one Homages to Tārā,

OM JE-TSŪN-MA P'AK-MA DRÖL-MA-LA CH'AK-  
TS'ĀL-LO etc.

### Making requests

42. JE-TSŪN CHOM-DĀN-DĀ-MA T'UK-JE-CHĀN  
O compassionate, venerable Lady,  
[DAG-D'ANG T'A-YĀ SEM-CHĀN T'AM-CHĀ-KYI  
Let me and all the infinite sentient beings  
DRIP-NYI J'ANG-ZHING TS'OK-NYI NYUR-DZOK-NĀ  
Purify both obscurations and soon complete  
DZOG-PĀ SANG-GYĀ T'OP-PAR DZĀ-D'U SÖL!  
The two collections, attaining perfect  
Enlightenment!
43. D'E-MA T'OP-KYI TS'E-RAP KŪN-TU YANG  
In all my lives, until I reach that goal,  
LHA-D'ANG MI-YI DE-WA CH'OK T'OP-NĀ  
Let me find the best divine and human  
T'AM-CHĀ KY'EN-PA DRUP-PAR J'E-PA-LA  
Happiness, then realize Omniscience.  
B'AR-CHĀ DÖN-GEK RIM-D'ANG NĀ-LA-SOK  
Please quell speedily and annihilate
44. D'Ū-MIN CH'I-WAR GY'UR-PA NA-TS'OK-D'ANG  
All obstacles to this, all evil spirits,  
MI-LAM NGĀN-D'ANG TS'ĀN-MA NGĀN-PA-D'ANG  
The various causes of untimely death,  
JIK-PA GYĀ-SOK NYE-WAR TS'E-WA-NAM  
As plagues and sicknesses, bad dreams, ill omens,

NYUR-DU ZHI-ZHING ME-PAR DZÄ-D'U SÖL  
And all dangers such as the eight fears.

45. JIK-TEN JIK-TEN-LÄ-NI DÄ-PA-YI  
Let mundane and supermundane auspicious  
TrA-SHI DE-LEK P'ÜN-SUM-TS'Ok-PA-NAM  
Qualities, well-being and perfection  
P'EL-ZHING GYÄ-PÄ D'ÖN-NAM MA-LÜ-PA  
Increase and develop, so that aims  
BÄ-ME LHÜN-GY'I DrUP-PAR DZÄ-D'U SÖL  
May all be achieved without effort, of  
themselves.
46. DrUP-LA TSÖN-ZHING D'AM-CH'Ö P'EL-WA-D'ANG  
May I strive for attainment, increase the  
holy Dharma,  
TAK-TU KY'Ö-DrUP ZHÄL-CH'OK T'ONG-WA-D'ANG  
Practise you always, and see your sublime  
face;  
TONG-NYI D'ÖN-TOK J'ANG-SEM RIN-PO-CH'E  
Make my understanding of Voidness and the  
precious  
YAR-NGÖi DA-TAR P'EL-ZHING GYÄ-PAR DZÖ!  
Bodhi mind increase like the waxing moon!
47. GYÄL-WÄi KYIL-K'OR ZANG-ZHING GA-WA D'ER  
In the joyous and noble mandala of the  
Conqueror  
PÄ-MO D'AM-PA SHIN-TU DZE-LÄ KYE  
May I be reborn from an excellent, most  
beautiful lotus,  
NANG-WA T'A-YÄ GYÄL-WÄi NGÖN-SUM-D'U]  
And there attain the prophecy I receive  
LUNG-TÄN PA-YANG DAK-G'I D'ER-T'OP-SHOK!  
In the presence of the Conqueror Amitābha!

48. KY'E-LA CH'Ö-CHING SÖL-WA TAP-PÄ'T'Ü  
 By the force of my offerings and requests  
 to you,  
 DAK-SOK G'ANG-D'U NÄ-PÄi SA-CH'Ok D'ER  
 In the lands and directions where I and  
 others dwell,  
 NÄ-D'ANG ÜL-P'ONG T'AP-TSÖ ZHI-WA-D'ANG  
 Please quell all diseases, poverty, fighting  
 and quarrels,  
 CH'Ö-D'ANG TrA-SHI P'EL-WAR DZÄ-D'U SÖL!  
 And make the Dharma and all that's auspicious  
 increase!

With this, the LEK-Dr'I-MA, the DUNG-BÖ RATNÄi  
 TRENG-WA, the DUNG-BÖ LU-ME-MA, and other  
 prayers, make request as much as possible for  
 your desired aims.

Dedication

49. GE-WA DI-YI NYUR-D'U DAK  
 Through these merits, may I quickly  
 P'AK-MA DrÖL-MA DrUP-GY'UR-NÄ  
 Realize Ārya-Tārā-hood,  
 DrO-WA CHIK-KYANG MA-LÜ-PA  
 And transfer each sentient being  
 D'E-YI SA-LA GÖ-PAR SHOK!  
 Into Her (Enlightened) state!

(Prayer containing all the subjects of  
 Cittamani Tārā)

After saying this, you should say:

50. NAM-D'AK YI-KYI DZING-B'UR LHAK-PÄi LHÄi  
 Through the merits of meditating, in pure  
 mind-lake,

TS'ÄN-PEi KU-GOM CH'Ö-TÖ DÄ-SOK-KYI  
 On this Special Deity's form with the marks  
 and signs,  
 NAM-KAR GE-WÄ T'EK-CH'OK GE-WÄi-SHE  
 And of offering, praising, reciting and so on,  
 may I be  
 TS'ÄN-NYI DÄN-PÄ JE-SU DZIN-PAR SHOK!  
 Cared for by a qualified teacher of the  
 Supreme Vehicle!

51. D'E-YI Dr'IN-LÄ SI-PÄi P'ÜN-TS'OK-LA  
 Through his kindness, may my mind be driven  
 ZHEN-LOK NGE-JUNG Dr'AK-PÖ GYÜ-KÜL-TE  
 By strong, disgusted renouncing of samsaric  
 pleasures,  
 MÖN-JUK J'ANG-CH'UP CH'OK-TU SEM-KYE-NÄ  
 To generate the wishing and engaging  
 Bodhicittas  
 CH'IN-Dr'UK DU-ZHIi CHÖ-PÄ TS'O-WAR SHOK!  
 And live in the practice of the six Perfections  
 and four Collections!
52. D'E-TS'E TS'ÄN-DÄN DOR-JEi LOP-PÖN-LÄ  
 Then, with four pure empowerments from my  
 qualified Vajra Master  
 T'ÜN-MONG T'ÜN-MONG MIN-PÄi LÜ-KYIL-D'U  
 In the general and uncommon body mandalas,  
 NAM-D'AK WANG-ZHI RANG-GYÜ LEK-MIN-NÄ  
 May I properly mature my mindstream,  
 D'AM-TS'IK DOM-PA MIK-ZHIN SUNG-WAR SHOK!  
 And protect my vows and pledges like my eyes!
53. LHAN-KYE DE-CH'EN DrUP-PÄ T'AP-KYI P'ÜL  
 The most perfect method to realize Innate  
 Great Bliss

ZAP-LAM LA-MA (LHA)-YI NÄL-JOR CH'Ok  
 Is the deep Path of highest Guru-Yidam yoga.  
 TS'ÜL-ZHIN NYAM-SU TAR-WÄ RANG-G'I GYÜ  
 By actualizing it perfectly, may my mind  
 J'IN-LAP NGÖ-Dr'UP CH'AR-GY'I TS'IM-PAR SHOK!  
 Be satisfied by a rain of blessings and siddhis!

54. JOR-WA TS'Ok-SOK NGÖ-ZHIR NYEN-Dr'UP ZHI  
 Completing preparatory gathering of merits,  
 the four preliminaries to the actual practice -  
 CH'Ö-TÖ LÜ-KYIL GOM-DÄ T'AR-SÖN-TE  
 Offerings, praises, body mandala practice  
 ZAP-SÄL NYI-SU ME-PÄi NÄL-JOR-GY'I  
 And recitation - by yoga of non-duality  
 ZHI-SOK LÄ-TS'Ok NYER-DÜN LHÜN-Dr'UP SHOK!  
 Of the clear and profound, may pacification  
 (and the rest of the four main rites)  
 And the twenty-seven sets of rites (rainmaking,  
 etc.) come of themselves!

(The next six verses are on the Completion  
 Stage (rdzogs rim).)

55. MA-CHÖ DOR-JEi LÜ-KYI P'O-Dr'ANG CH'Ei  
 In the great palace of my unmade vajra body,  
 TSA-SUM K'OR-LO ZHI-YI G'Ek-SÄL-NÄ  
 May I clear the four chakras' obstructions in  
 the three nāḍīs,  
 TrÜL-PÄi PÄ-MOR GA-WA YÖN-KY'IL-TE  
 And having the left-turning joy in the Emanation  
 Lotus,  
 TÄM-YIK GOM-PÄ J'ING-GÖ SEL-WAR SHOK!  
 By meditating on a TÄM remove agitation and  
 fading!

56. D'E-Dr'ANG TENG-OK Dr'I-ZHÖN K'A-JOR-T'Ü  
 Through this, by uniting the upper and lower  
 winds,  
 ZHUK-NÄ T'IM-T'AR SE-KOR JE-ZHIK SOK  
 May I make them enter, remain and absorb finally.  
 By practice of the (nine) mixtures, prog-  
 ressive destruction  
 GOM-PÄ TONG-ZHI Dr'ANG-PÄi Ö-SÄL-LÄ  
 And so on, when the four Voids induce Clear Light,  
 NAM-TONG GYU-MÄi LHA-KUR DANG-WAR SHOK!  
 Let me rise up in the Illusory Body of the  
 deity, empty although it appears.
57. CHI-TER T'IK-LEi Ü-NÄ ĀḤ-D'ANG HAM  
 Midst the drops in the navel and crown (chakras)  
 may ĀḤ and HAM  
 BAR-DZAK K'A-JOR LUNG-G'I Dr'Ö-KÜL-TE  
 Flare up and trickle down, the united airs  
 RI-B'ONG CHÄN-GY'I CH'A-SHÄ ZHU-WÄi GYÜN  
 Producing heat, and by a stream of melting  
 LHUNG-PÄ TSÄNDA-LI-NI BAR-WAR SHOK!  
 Pieces of moon descending, may Chandālī blaze  
 up!
58. D'E-YI HAM-YIK DÜ-TSI RAP-ZHÜ-PA  
 Through this, may nectar of melted HAM flow down  
 CHI-DrIN NYING-G'A TE-WÄi K'OR-LO ZHIR  
 To the crown, the throat, the heart and the  
 navel chakras  
 RIM-GY'I B'AP-PA GA-WA ZHI-TONG-D'ANG  
 Successively, and by combining the four joy(ful  
 experience)s  
 JAR-WÄ DE-TONG YE-SHE NGÖN-GYUR SHOK!  
 With Emptiness, may I realize the Bliss-void  
 Wisdom!

59. NYING-TOP GY'EN-D'U CH'UR-WÄ TSA-NANG KÜN  
 By increase of the power, may the white-jasmine  
 essence  
 LEK-G'ANG TS'ANG-PÄi J'IN-ZA RAP-CHIL-ZHING  
 Fill all the nāḍīs, and through the cosmic fire  
 KÜN-D'Ä CHÜ-KYI LÜ-KÜN YONG-KY'AP-PÄ  
 Come down! By its pervading my entire body,  
 LHÄN-KYE DE-WÄi GA-TÖN BAR-WAR SHOK!  
 May the joyful experience of Innate Bliss shine  
 forth!
60. D'E-TS'E TSA-LUNG T'IK-LEi NÄ-NAM-LA  
 Then, having gained control over the points  
 NÜ-PA NYE-NÄ ZHING NGAk DÄ-KI-MÄi  
 Of the nāḍīs, winds and drops, by relying  
 correctly  
 P'O-NYÄi LAM-ZANG TS'ÜL-ZHIN TEN-PA-YI  
 On the good path of a place- or mantra-born  
 dakini  
 DOR-JE CH'ANG-WANG TS'E-DIR T'OP-PAR SHOK!  
 May I attain Vajradharahood in this life!
61. ZHÄN-YANG JA-LÜ Ö-KU DrUP-PA-D'ANG  
 Furthermore, skilled in the rainbow and light-  
 body trainings,  
 NYUR-LAM P'O-WÄ D'AK-ZHING DrÖ-PÄi T'AP  
 The method of reaching the Pure Land by Phowa's  
 quick path (consciousness-transference),  
 B'AR-D'Öi NÄ-KAP LONG-KUR DANG-WA SOK  
 Transforming the Bardo state into the Sambhoga-  
kāya  
 T'AP-K'Ä CHÖ-PÄi NÄ-NAM T'AR-CH'IN SHOK!  
 And so forth, let me complete the points of the  
 practice!



(Conclusion:)

62. DOR-NA D'ENG-NÄ J'ANG-CH'UP NYING-PÖi B'AR  
 In short, from now until I am Enlightened,  
 CHOM-DÄN JE-TSÜN DrÖL-MÄ JE-ZUNG-TE  
 May I be cared for by Venerable Lady Tārā.  
 SA-LAM DrÖ-PA G'Ek-ME T'AR-CH'IN-NÄ  
 Completing unhindered the passage of Stages  
 and Paths,  
 ZUNG-JUK KU-ZHIi G'O-P'ANG NYUR-T'OP SHOK!  
 May I quickly gain Unification, the state of  
 the Four Kayas!
63. MÄ-JUNG SÄ-CHÄ GYÄL-WÄi J'IN-LAP-D'ANG  
 By the power of the Buddhas' and their  
 wondrous sons' blessings,  
 TEN-DrEL LU-WA ME-PÄi DEN-PA-D'ANG  
 Of th'infallible truth of Interdependent Arising,  
 DAK-G'I LHAK-SAM D'AK-PÄi T'U-TOP-KYI  
 And of my pure superior motivation,  
 NAM-D'AK MÖN-PÄi NÄ-KÜN DrUP-PAR SHOK!  
 May every point of this pure prayer be fulfilled!

Padmasattva mantra

Complete this by reciting three times the  
 hundred-syllable mantra of Amitābha (see page 46).

Prayer for forgiveness and request for reali-  
 zations

64. MA-JOR-PA-D'ANG NYAM-PA-D'ANG  
 The not carried out and the impaired,  
 G'ANG-YANG DAK-MONG LO-YI-NI  
 Whatever with my obscured mind  
 GYI-PA D'ANG-NI GYI-TSÄL G'ANG  
 I have done or caused to be done -

D'E-KÜN GÖN-PÖ ZÖ-PAR SÖL!  
 For all these, Protector, I beg your pardon!

65. LHAK-PA D'ANG-NI CH'Ä-PA-D'ANG  
 My additions and omissions,  
 CH'O-G'Äi YÄN-LAK NYAM-PA-D'ANG  
 Parts of the ritual that went wrong,  
 DAK-G'I JE-NGÄ CHI-CH'I-PA  
 And whatever I forgot -  
 D'E-YANG ZÖ-PAR DZÄ-D'U SÖL!  
 Please be patient with this too!
66. DAK-LA NGÖ-Dr'UP CH'OK-TSÖL-LÄ  
 Grant me the supreme realizations,  
 TING-DZIN KÜN-GY'I DrÄ-B'U TSÖL!  
 And grant the results of all samadhis!  
 SEM-CHÄN KÜN-LA CHI-DÖ-PA  
 To all sentient beings, grant whatever  
 NGÖ-Dr'UP LA-NA-ME-PA TSÖL!  
 They need, and the highest realizations!

Visualize:

OM VAJRA MUḤ!

YE-SHE-PA RANG-ZHIN-GY'I NÄ-SU SHEK  
 The wisdom-beings return to their natural abode.  
 D'AM-TSIK-PA DAK-LA T'IM-PAR GY'UR  
 The symbolic beings sink into me.

Absorption

Visualize:

RANG L HAR SÄL-WÄi                      T'Uk-KA-NÄ  
 I appear as the deity;                      from my heart,  
 Ö-ZER Tr'Ö  
 light radiates.

NÖ-CHÜ T'AM-CHÄ-LA P'OK

It contacts all places and beings.

NÖ T'AM-CHÄ

All the environment

ZHÄL-YÄ-G'ANG-D'ANG

becomes the (mandala) palace and

CHÜ-T'AM-CHÄ

all beings

LHAK-PÄi L HAR GY'UR

become like the special deity.

NÖ T'AM-CHÄ Ö-D'U ZHU-NÄ

All the environment melts into light and

CHÜ-KYI SEM-CHÄN-NAM L HAR SÄL-WA-LA T'IM

sinks into the sentient beings who appear as

Tārā.

D'E-NAM Ö-D'U ZHU-NÄ

These melt into light

RANG-LA T'IM

and sink into me.

K'OR-LO NGÄi L HA-NAM KYANG

The deities of my five chakras also

NYING-G'Äi TSO-MO-LA T'IM

absorb into the Principal Deity in my heart.

RANG-YANG TÖ-MÄ-NÄ Ö-D'U ZHU-TE

My body too melts into light from above and

below

NYING-G'Äi L HAR T'IM

and absorbs into the heart deity.

LHA Ö-D'U ZHU-NÄ

The deity melts into light

NGAK-Tr'ENG-LA T'IM

and absorbs into the mantra.

D'E TÄM-YIK-LA T'IM

This absorbs into the TÄM.

D'E HŪM-LA T'IM

This dissolves into the HŪM.

HŪM-G'I ZHAP-KYU U-NI HA-LA

The U ㄨ of the HŪM into the HA ㄏ .

HA GO-WO-LA

The HA into its head.

D'E DA-TS'E-LA

That into the crescent.

D'E T'IK-LE-LA

That into the dot.

D'E NĀ-DA-LA

That into the flame.

D'E J'E-Tr'A J'E-Tr'AR

This becomes smaller and smaller

MI-MIk-PAR GY'UR

and disappears.

Here concentrate single-pointedly on Shunyata.

Then (suddenly), like a fish leaping from the water:

TONG-PĀ NGANG-LĀ

Out of the Void

RANG-NYI JE-TSŪN-MĀi KUR ZHENG-PĀi

I manifest as the Venerable Mother,

CHI-WOR OM

marked at my crown with OM,

DrIN-PAR ĀH

at my throat, ĀH,

T'Uk-KAR HŪM-G'I TS'ĀN-PAR GY'UR

at my heart, HŪM.

You should be devoted to this practice of recognising yourself as the deity. In the breaks between sessions also, you should practise the

yoga of the three recognitions (recognising all sentient beings as Tārā, all sounds as her mantra, and delusions as Dharmakaya), and the yogas of sleeping and waking, eating, dressing, etc., as explained in the commentary.

Verses of Auspiciousness

67. RAP-YANG CH'I-ME LAM-D'ANG YIK-DÄN KY'ÖN  
 Let the vast empyrean and the terrene plane  
 CH'UR-B'UR YONG-G'ANG P'AK-MÄi LHA-TSOK-KYI  
 Be thronged with hosts of Noble Goddesses,  
 SHI-PA JÖ-CHING ME-TOK CH'AR-BEP-PÄi  
 Uttering benedictions, raining flowers,  
 GE-TS'ÄN GYA-TS'Ö SA-SUM KY'AP-GY'UR-CHIK!  
 While seas of lucky signs fill the three worlds!
68. D'Ü-SUM GYÄL-WA KYE-DZÄ NYUR-KYOP MA  
 Fast-saving Genetrix of the three times'  
 Conqu'rors,  
 CH'Ö-KYI WANG-CH'UK TÄN-PÄ NGÖ-Dr'UP SOK  
 With realizations of Buddha's Teachings, etc.,  
 TSA-GYÜ LA-MA YI-D'AM SANG-GYÄ-KYI  
 Root and Lineage Gurus, Yidams and Buddhas,  
 GE-LEK P'ÜN-SUM TS'OK-PÄi TrA-SHI-SHOK!  
 May perfect good fortune reign! Let all be aus-  
 picious!
69. CH'Ö-P'UNG GYÄ-Tr'Ii NYING-PO GYÜ-DE ZHI  
 With the four Tantric sets, heart of eighty  
 thousand Dharmas,  
 KYÄ-PAR NGE-SANG T'AR-T'UK JE-TSÜN-MÄi  
 Especially the final true secret, including the  
 practice  
 RIM-NYI CHÖ-SOK LUNG-TOK D'AM-CH'Ö-KYI  
 Of Tārā's Two Stages, and Dharmas of scripture  
 and Insight,

GE-LEK P'ÜN-SUM TS'Ok-PÄi TrA-SHI-SHOK!  
 May perfect good fortune reign! Let all be  
 auspicious!

70. DrANG-YÄ NGO-TS'AR ZHING-ZHUK PA-WO-D'ANG  
 With the Lord of countless Heroes and Heroines  
 dwelling  
 PA-MÖi WANG-CH'UK LUK-DIi D'AM-PÄi TS'Ok  
 In the Wonderful Land, this sect's holy assembly,  
 CH'Ok-TSAM DZIN-PA YÄN-CH'Ä GE-DÜN-GY'I  
 The sangha from mere position-holders upward,  
 GE-LEK P'ÜN-SUM TS'Ok-PÄi TrA-SHI-SHOK!  
 May perfect good fortune reign! Let all be  
 auspicious!

71. DOR-NA GYÄL-KÜN T'UK-JEi TER-CH'EN MÄ  
 In short, Mother, great Treasure of all Buddhas'  
 Compassion,  
 G'AR-GY'I WANG-POR NGÖ-SU ZHÄL-ZIK-SHING  
 Let us see directly the Face of the Lord of  
 Dance,  
 SUNG-G'I DÜ-TSI GYE-ZHIN JE-ZUNG-WÄi  
 Rejoice in the nectar of [your] speech, and be  
 cared for [by you];  
 GE-LEK P'ÜN-SUM TS'Ok-PÄi TrA-SHI-SHOK!  
 So may perfect good fortune reign! Let all be  
 auspicious!

While pronouncing these auspicious words, you  
 should fill all the directions with individual  
 flowers.

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**T**his extended sadhana of Cittamani Tara, the highest yoga tantra aspect of Arya Tara, compassionate Mother of all Buddhas, has been translated from the Tibetan, consulting the teachings and draft translation by Lama Yeshe, from Kopan, 1979.  
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