CITTAMANI TARA
AN EXTENDED SADHANA

Translated by Martin Willson

A Wisdom Advanced Sadhana
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AN EXTENDED SADHANA

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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'ā-drup ch'en-po Tak-p'u-wa Nga-wang lo-drū gya-ts'o, whose esoteric name is Zhe-pa Dorje, and of Nam-k'ā nāl-jor G'ar-wang pū-ma sha-ra.
By merely remembering Her name, outer and inner hindrances are pacified. The yoga of
the close-lineage of Tārā Cittamāṇi (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'AI T'A-D'ANG NYAM-P'AI SEM-CHAN T'AM-CHA

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

D'U-DI-NĀ 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)

PĀL-DĀN LA-MA D'AM-PA-NAM-LA KYAP-SU CH'I-O

go for Refuge to the glorious, holy Gurus.

DZOK-P'AI SANG-GYĀ CHOM-DĀN-DĀ-NAM-LA KYAP-SU CH'I-O

We go for Refuge to the perfect Buddha Bhagavans.

D'AM-P'AI CH'O-NAM-LA KYAP-SU CH'I-O

We go for Refuge to the holy Dharmas.

P'AK-P'AI GE-DÜN-NAM-LA KYAP-SU CH'I-O

We go for Refuge to the Ārya Sangha.

(3x or 7x)

Taking Refuge and Generating Bodhicicitta

1. SANG-GYĀ CH'O-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 Perfections,

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-P'ai 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 Ärya-
Tara.

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-CHĀ DUK-NGĀL ME-PĀi DE-WA-D'ANG
MI-Dr'ĀL-WAR GY'UR-CHIK!
May all sentient beings be inseparable from
sorrowless bliss!

SEM-CHAN T'AM-CHĀ NYE-RING CH'Ak-D'ANG NYI-
D'ANG Dr'ĀL-WĀi TANG-NYOM-LA NĀ-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 GYĀL-KŪN Tr'IN-LĀ NYING-PŐi CHI
Essential grace of all infinite Buddhas'
actions

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

SI-ZHIi JIK-PA KŪN-Dr'OŁ JE-TSUN-MAR
Lady who frees from all fears of samsara and
Peace (Nirvana)

SÕL-WA DEP-SO, CH'OК-T'UN NGO-Dr'UP TSÕŁ!
To you I request: grant supreme and common
siddhis.'
3. **LO-ZANG GYÄL-WÄI ZAP-GYÄ D'AM-CH'O-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'AK-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'O TSA-TÄN KY'EN-ZANG YÄL-DAP-LA**
From the firm root of wisdom and branches of good understanding

**LEk-CH'AK 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'O LUNG**
Deep, clear wisdom-waves billow in Lake Mapham,

**G'ANG-T'UK GYA-TS'OR KY'IL-LÄ NAM-ZHI'I GYÜN**
Your mind-sea. Your skill makes the rivers of the four rites

**BEP-K'Ä KY'AP-DAK DENG-CHAN WANG-PO-LA**
Gathered there flow down, all-pervading
Lord, Naga-King!
SÖL-WA DEP-SO, CH'OK-T'ÜN NGO-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
TSÖL-Tr'IM JOR-WA 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 NGO-Dr'UP TSÖL!
To you I request: grant supreme and common siddhis!

7. (Je-dr'ung...)
LO-Dr'O ZANG-PÖi CHAN-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 wonderful 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 NGO-Dr'UP TSÖL!
To you I request: grant supreme and common siddhis!

8. (Zhap-dr'ung...)
NGAK-WANG JAM-PAL NYING-PÖi GE-LEk TÄN
Ceaseless holder of Ngawang Jampal Nyingpo's
MI-NUP DZIN-PA'i NAM-DREN GYAL-TS'AN CH'OK
Perfect teachings, universal guide,
ZHAP-DR'UNG D'AM-PA Dr'UP-PA'i 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-PAL YANG-NYI-KYI
Of Master Lozang Jampalyang's own teachings
TAN-PA'i NYING-PO DZIN-LA DA-Dr'AL-ZHING
Unrivalled in preserving the essence,
NGÖ-Dr'UP CH'AR-BEP Dr'UP-PA'i 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
TAN-PA'i NYING-PO DZIN-PA'i 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-MÄ'i 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-PÄ'i 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)
DŪ-ZHIi Dr'A-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'O-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 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-DÄ'i TENG
My ordinary body. On my crown, on a lotus and moon,
Inseparable from Tārā, Mother of Conquerors,
YER–ME DR'IN–CH'AN TSA–WÄI LA–MA–NI
Great store of compassion, is my kind root Guru.
KU–DOK KAR–MAR TS'AN–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 PA–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–SÜL. SER–DOK PÄN–ZHÄ DZE
Wearing the three robes (of a monk) and a fine, yellow, pandit's hat,
DOR–JEI KYIL–TRUNG Ü–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.
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.
NA-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 Ō-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-SŪM G’U-PĀ YI-KYI CH’AK-TS’ĀL-LO
With body, speech and mind I devoutly prostrate.
NGŌ-SHAM YI-TRŪL CH’Ō-PĀ 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 K"UN-LA JE-YI-RANG
I rejoice in all virtues of ordinary beings and Āryas

ZAP-CHING GYA-CH'Ei CH'"O-K'OR KOR-D'U SÖL!
Please turn the wheel of the Doctrine, Profound and Vast!

DAK-ZHĀN 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-P"I T'A-KOR-D'U
At the (Guru's) heart, round the edge of (the moon-disc on which stands) the concentration-being (TĀM),

YI-G'E CHU-P"I NGAK-KYI KOR-WAR GY'UR
The mantra of ten-syllables surrounds it.

Recite as much as possible (or one round):

OM TÄRE TUTTÄRE TURE SVĀHĀ!
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-LA 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-LĀ NA-TS'Ook Ō
Again, from the (OM, ĀH, HŪM and) SVĀ and HA, light of various colours
Tr'Ū-TE RANG-G'I NĀ-NGAR T'IM-PA-LĀ
Radiates, and dissolves in my own five chakras,
WANG-ZHI T'OP-CHING KU-ZHI DrUP-NŪ 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. PĀL-DĀN TSA-WĪi LA-MA RIN-PO-CH'E
Please, root Guru, glorious and precious,
Dak-G'I NYING-K'AR PĀ-MŪi TENG-ZHUk-LĀ
Remain upon a lotus at my heart,
KA-Dr'IN CH'EN-PŌi GO-NĀ JE-ZUNG-TE
And looking after me through your great kindness,
KU-SUNG T'UK-KYI NGŪ-Dr'UP TSĀL-D'U SŌl
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 KA"-CHIK-G'I JE-ΤSU"N-MA PAK-MA DrÖL-MâI 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-AMRITA-KUNDALI HANA HANA HŪM PHAT!
(OM Vessel of vajra nectar, kill, kill!
HŪM PHAT!)

(Eliminate ordinary, dualistic concepts with:)

OM SVABHAVA-SHUDDHĀH SARVA-DHARMĀH
(OM all phenomena are pure of own-being (= inherent existence)
SVABHAVA-SHUDDHO 'HAM
I am pure of own-being.)

TONG-PA-NYI-D'U GY'UR
All becomes Voidness.

TONG-Pâ'i NGANG-Lâ YAM-Lâ LUNG
Out of the Void from (the seed-syllable)  "YAM comes air.

RAM-Lâ ME
From  RAM, fire.

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

ĀH-Lâ YE-SHE-KYI KA-PĀ-LA
from ĀH, a wisdom-knowledge skull,

YANG-SHING GYA-CH'E-Wâi 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 DÛ-TSÌi GYA-TS'O CH'EN-POR GY'UR.
a great ocean of wisdom-knowledge nectar.

Bless the offering by saying three times:
OM ĀH HUM!

(Outer Offerings)
(Cleanse the offerings with:)
OM VAJRA-AMRITA-KUNDALI HANA HANA HŪM PHAT!

(Purify them into Voidness with:)
OM SVABHĀVA-SHUDDHĀH SARVA-DHARMĀH
SVABHĀVA-SHUDDHO 'HAM
TONG-PA-NYI-D'U GY'UR
It is become Voidness.
TONG-PĀ'ī NGANG-LĀ KAM-LĀ T'O-PĀ'ī NŌ-NAM-KYI
Out of the Void, KAM , whence skull vessels.
NANG-D'U HŪM-LĀ CH'O-DZĀ-NAM
In them, from HŪM , offering-substances,
RANG-ZHIN TONG-NYI
whose nature is Voidness,
NAM-PA CH'O-DZĀ SO-SŌ'MI NAM-PA-CHĀN
whose aspect is to have the aspects of
distinct offering-substances,
J'E-LĀ WANG-PO Dr'UK-C'I CHŌ-YŪL-D'U
and whose function is, as objects of the
six senses,
ZAK-PA ME-PĀ'ī DE-WA KY'Ā-PAR-CHĀN TER-WAR GY'UR
to give special uncontaminated bliss.

(Visualize OM ĀH HŪM sinking into each kapāla)
OM ARGHAM ĀH HŪM! (drinking water)
OM PĀDYAM ĀH HŪM! (foot-washing water)
OM VAJRA-PUSHPE ĀH HŪM! (flowers)
OM VAJRA-DHŪPE ĀH HŪM! (incense)
OM VAJRA-ĀLOKE ĀH HŪM! (light)
OM VAJRA-GANDHE ĀH HŪM! (perfume)
OM VAJRA-NAIVEDYĀ āH HŪM! (food)
OM VAJRA-SHABDA ĀH HŪM! (music)

Gathering the assembly
RANG-NYI JE-TSŪN-MAR SĀL-WĀï T'UK-KAR
I am the Divine Mother (Tārā). In my heart,
DA-DĀN-LA NĀ-PĀï TĀM-YIK-LĀ
from the TĀM-letter resting on the moon-seat,
Ū-ZER Tr'i'O
light rays radiate.
RANG-ZHIN-GY'I NĀ-NĀ
From Her natural abode (the Dharmakāya)
LA-MA-D'ANG NYI-SU ME-PĀï JE-TSŪN-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-PĀï TS'O-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 DŪ
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 ARYA-TARE SAPARIVĀRA ARGHAM (PĀDYAM,
PUSHPE, DHŪPE, ĀLOKE, GANDHE, NAIVEDYĀ,
SHABDA) PRATICCHHA HŪM SVĀHĀ!

Continual Confession

DIK-PA T'AM-CHÄ SO-SOR SHakukan 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'Ü-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'ÜN-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-NĂ
Having produced the thought of supreme Bodhi,
SEM-CHAN T'AM-CHĀ DAK-G'I DRŪN-D'U NYER
I shall look after all sentient beings as guests,
J'ANG-CH'UP CHŌ-CH'OK YI-WONG CHĀ-PAR GYI
And practise the pleasing, supreme, Bodhi conduct.
DRŌ-LA P'ĀN CH'IR SANG-GYĀ DRUP-PAR SHOK!
For sentient beings' sake, may I realize Buddhahood!

The Four Immeasurables
SEM-CHAN T'AM-CHĀ DE-WA-D'ANG DE-WĀ'I GYU-D'ANG
DĀN-PAR GY'UR-CHIK!
May all sentient beings have happiness and its cause!
SEM-CHAN T'AM-CHĀ DUK-NGĀL-D'ANG DUK-NGĀL-GY'I
GYU-D'ANG DR'AL-WAR GY'UR-CHIK!
May all sentient beings be free of suffering and its cause!
SEM-CHAN T'AM-CHĀ DUK-NGĀL ME-PĀ'I DE-WA-D'ANG
MI-DR'AL-WAR GY'UR-CHIK!
May all sentient beings be inseparable from sorrowless bliss!
SEM-CHAN T'AM-CHĀ NYE-RING CH'AK-D'ANG NYI-
D'ANG DR'AL-WĀI TANG-NYOM-LA NĀ-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'O-K-ZHING-NAM RANG-LA T'IM-PĀ
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 ḌHAM
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,

UTPALA'i TS'AL-GY'I KY'AP-PÀ-LÀ
lotuses and blue (utpala) lotuses,

Dr'I-SUNG DANG-WÀ

giving off sweet scents,

O-MÀi GYA-TS'Oi NANG-D'U,
amid an ocean of milk, where

CH'U-J'A NA-TS'Ok TSE-ZHING DING-WÀ

various water-birds frolic and fly around.

CH'U-Tr'ÀN D'U-MÀ GYÀN-PÀ

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 SÀL-WÀi Ü-SU

(All) is clean and clear. In the middle,

PÀ-MÀ DAP-GYÀ-PÀ'i

from a PÀ-MÀ, an eight-petalled lotus,

TE-WAR TÀM-YIK JANG-G'U ZHIK

in whose centre a green TÀM-letter

T'O-L-GY'I J'UNG D'E-LÀ Ö-ZER Tr'O

suddenly appears. From this radiate light-rays,

D'ÖN-NYI J'À

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

DÜ YONG-SU GY'UR-PÀ-LÀ,

When these all come together (and sink into
the TÀM),

UTPALA NGÖN-PO TÀM-GY'I TS'ÀN-PÀ ZHIK-TU GY'UR
it becomes a blue utpala lotus marked with TÀM.
D'E Ŭ-D'U ZHU-WA-LĂ
This melts into light,
RANG-NYI JE-TSŬN-MA
becoming myself, the Venerable Mother,
KU-DOK MAR-GĂ-KYI DANG-CHAN
of emerald colour,
SHIN-TU JANG-WA
perfectly green,
ZHĂL-CHIK CH'AK-NYI-PA
with one face and two arms,
ZHI-ZHING DZUM-PA
peaceful and smiling,
NAK-NUM RĂL-PA
with long, shiny, black hair
CH'E CHING-SU J'Ă-PA-LA
half bound up and
UTPALA-D'ANG RIN-PO-CH'Ei GYăn D'U-MĂ GYăn-PA
decorated with blue lotuses and many precious
ornaments.
CHAN KYŬ-RING-ZHING DUM-PA
Her eyes are long and rounded.
CH'AK-YĂ CH'OK-JIN-D'ANG
The right hand has the mudra of giving
realizations,
YŎN T'UK-KAR KŎN-CH'OK-SUM TS'ŎN-GY'I CH'AK-
GYA CHăn,
The left at her heart that of the Triple Gem.
NYI-KĂ UTPALA NGŎN-PO RE-RE DZIN-PA
Both hold blue utozala lotuses.
NU-MĂ BUR-ZHING GYă-PA
Her breasts are prominent and full.
RIN-PO-CH'Ei GYăn T'AM-CHA-KYI GYăn-PA
She is adorned with all the precious
ornaments.
D'AR NA-TS'O-KYI NA-ZA CHAN
She has garments of a variety of silks.

ZHAP-YA KYANG-ZHING
Right foot stretched out,
YON KUM-PA
left drawn in,
DA-WA GYAP-YOL CHAN
she has a moon as back-cloth.

TS'AN-D'ANG PE-JA T'AM-CHA SAL-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
Dr'IN-PAR SUNG DOR-JEI NGO-WO
At her throat, the essence of vajra speech,
AH MAR-PO a red AH

T'UK-KAR T'UK DOR-JEI NGO-WO
At her heart, The essence of vajra mind,
HUM NGOH-PO A blue HUM

T'UK-KAI TAM-YIK-LA
From the TAM-letter at her heart (in the dot
of the HUM),
"O-ZER TR'O-PA"
light radiates

RANG-ZHIN-GY'I NA-NA
invoking from their natural abode (Dharmakaya)
GOM-PA D'ANG DrA-WAI JE-TSUN-MA-LA
a similar Venerable Mother (Cittamani Tara),
DRÖL-MA NYER-CHIK-G'I KOR-WA
surrounded by the twenty-one Tārās,
DÜN-GY'I NAM-K'AR CH'AN-Dr'ANG-PAR GY'UR
to the space in front of me.

(With damaru and bell).

Invocation and prostration

29. PO-TA-LA-YI NĀ'-CH'O'K-NĀ
From your Pure Land of Potala,
TAM-YIK JANG-G'U-LĀ Tr'UNG-SHING
One born from a green TAM-letter,
Ō-PA-ME-KYI U-LĀ GYĀN
Your head adorned with Amitābha,
D'Ū-SUM SANG-GYĀ Tr'IN-LĀ-MA
Action-Mother of the three times' Buddhas,
DröL-MA K'OR-CHĀ SHEk-SU SŌL!
Tārā, please come with your attendants!

30. LHA-D'ANG LHA-MIN CHÖ-PĀN-GY'I
Gods and titans with their crowns
ZHAP-KYI PĀ-MA-LĀ TŪ-D'E
Bow down to Your lotus feet.
P'ONG-PA KUN-LĀ DröL-DZĀ-MA
Liberator from all problems,
DröL-MA YUM-LĀ CH'AK TS'ĀL-LO!
Mother Tārā - homage to You!

Seven Limbs

31. JE-TSŪN P'AK-MA DröL-MA-D'ANG
To Venerable Ārya Tārā
[CH'O'K-CHU D'Ū-SUM ZHUK-PA-YI
And all Buddhas dwelling in the three times
GYĀL-WA SĀ-CHĀ T'AM-CHĀ-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-PÄ́i 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'O RANG-GYÄL J'ANG-CH'UP-SEM
    Hearers', Pratyekas', Bodhisattvas',
    SO-SO KYE-WO LA-SOK-PÄ́i
    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!

Until samsara is empty, please
NYA-NGÂN MI-DA T'UK-JE-YI
Do not pass into Nirvana,
DUK-NGĀL GYA-TS'OR J'ING-WA-YI
But at sentient beings sunk
SEM-CHĀN-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'OOk DrO-WA-YI]
So that I soon become the glorious
DrEN-PÄ PAL-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'ÅL-LO!
up to
CH'AK-TS'ÅL-WA-NI NYI-SHU-TSA-CHIK.
Each time you say the words "CH'AK-TS'ÅL"
("Homage!") visualizer that a replica comes
from the relevant Tārā, just as one lamp
lights another, and sinks into you.
OM! JE-TSUN-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 KĀ-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-LÅ-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'O克-PA-NAM-KYI
   Blazing with light-rays resplendent
   RAP-TU CH'E-WĂ Ō 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-TÂN 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!
Honoured much by Sons of Conqu'rors,
having reached ev'ry Perfection!

Homage! Filling with TUTTĀRA,
HŪM, Desire, Direction and Space!
Trampling with Her feet the sev'n worlds,
able to draw forth all (beings)!

Homage! Worshipped by the All-Lord(s),
Shakra, Agni, Brahmā, Marut!
Honoured by the hosts of spirits,
corpse-raisers, gandharvas, yakshas!

Homage! With Her TRAṬ and PHAT sounds
crusher of foes' magic diagrams!
Putting Her feet left out, right back,
blazing up in raging fire-blaze!

Homage! TURE, very dreadful!
Destroyer of Mara's champions!
CH'U-KYE ZHÄL-NI TR'O-NYER DÄN-DZÄ
She with frowning lotus visage
  DRÄ-WO T'AM-CHÄ MA-LÙ SÖ-MA!
  who is slayer of all enemies!

9 CH'AK-TS'ÄL! KÖN-CH'OK SUM-TS'ÖN CH'AK-GYA
Homage! She adorned with fingers,
  SOR-MÖ T'UK-KAR NAM-PAR GYÄN-MA!
  at Her heart, in Three-Jewel mudra!
MA-LÙ 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-PÄ 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 GUÖ-PAR NÜ-PÄ-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-PÄ T'AM-CHÄ NAM-PAR DRÜL-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-PÄ 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'
DÄA-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!
SVÄHA ÖM-D'ANG YANG-D'AK-DÄN-PÄ
With that having ÖM and SVÄHA,
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
DÄA-YI LÜ-NI RAP-TU GEM-MA!
tearing foes' bodies asunder!
YI-G'E CHU-PÄ NGAK-NI KÖ-PÄ
Liberating with HUM-mantra,
RIK-PÄ HUM-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
HUM-G'I NAM-PÄ SA-B'ÖN-NYI-MA!
with for seed the letter HUM'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 Vindhyā!

18 CH'AK-TS'ÄL! LHA-YI TS'O-YI NAM-PÄ
Homage! Holding in Her hand the
RI-D'AK-TAK-CHÄN 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'ÄN-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'AL! D'E-NYI SUM-NAM KÖ-PÄ
Homage! Full of liberating
ZHI-WÄ T'U-D'ANG YANG-D'AK-DAN-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-WÄ NGAK-KYI TÖ-PA DI-D'ANG
With this praise of the root mantra,
CH'AK-TSÄL-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 ÄRYA-TÄREYE RAP-JAM GYÄL-WA KÜN-GY'I
Tr'IN-LÄ-LÄ etc., up to
NAM-D'AK LAM-D'ANG Dr'ÄL-WAR MA-GYUR-CHIK!

Mandala offering
OMB VAJRA-BHUMI ÄH HÜM
(ÖM indestructible base ÄH HÜM!)
WANG-CH'EN SER-GY'I SA-ZHI
Mighty golden base.
OMB VAJRA REKHE ÄH HÜM
(ÖM indestructible wall ÄH HÜM!)
CH'I CHAK-RI K'OR-YUK-G'I KOR-WAI
Outside, a surrounding wall encircles it.
"U-SU RII GY"L-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'O OK DRÖ
"Deceitful" (Sātha) 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-P"i 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 L"Ü-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.
IDÄM GURU RATNA-MANDALAKÄM 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-TSÜN T'UK-JE TER-CH'EN MA'
Ven'rous 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-PÅ'
On (this) request,

CH'AK-YÕN
from the left hand

KYAP-JIN-GY'I CH'AK-GYA DZĀ-PĀ
making the mudra of Giving Refuge,

SIN-DZUP-NÄ
from the ring-finger,

Ö KAR-PÕI 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-WÕI TS'ANG-PĀ'I B'U-G'AR ZHUK-PĀ'I
It enters the Brahma-opening in my crown.

NANG-NÄ'
Inside it,

DÕ-TSI KAR-PO
white nectar,

O-MĀI GYÜN TA-B'U
like a stream of milk,

KYA CH'IL-CH'IL B'AP
is carried, flowing.

LU'-KYI NANG T'AM-CHÅ G'ANG-WÄ
It fills up my whole body,
DIK-Dr'IP NYE-TUNG Dr'I-MÄ'i 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
JAH HUM BAM HOH!

Empowerment by the Buddhas of the Five Families
LAR-YANG T'UK-KÄ'i SA-BÖN-LÄ Ö-ZER Tr'O
Again, from the seed-syllable at my heart,
light radiates.
Ö-PAK-ME TSO-WOR GY'UR-PÄ'i
With Amitabha as the principal,
WANG-G'İ 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 PĀṆCHA-KULA-SAPARIVĀRA ARGHĀM etc.
(PRATĪCCHA HŪM SVĀHĀ!)

KY'E-NAM-KYI DAK-LA NGŪN-PAR WANG-KUR-D'U SŌL!
Please will you give me empowerment!
ZHE SŌL-WA TAP-PĀ
Thus requested,
D'E-NAM-KYI YE-SHE-KYI DŪ-TSI G'ANG-WĀ'ī
they lift up their vases full of
BUM-PA T'O-K-NĀ
wisdom-knowledge nectar. Saying:
OM SARVA-TATHĀGATA-ABHIŚHEKATA-SAMAYA-SHRIYE ĀH HŪM!
ZHE DŪ-TSĪi CH'Ū 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'Ūi LHAK-MA CHI-TSUK-TU KY'IL-WA-LĀ
The excess liquid flows together on my crown
LA-MA Ō-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-AMRITA-KUNDALI etc.

(Purify them [into Voidness] with:)

OM SVABHĀVA-SHUDDHĀH ...
(TONG-PA-NYI-D'U GY'UR)
It is become Voidness.
TONG-Pāi NGANG-LĀ
Out of the Void,
KAM-LĀ T'ū-Pāi Nō-NAM-KYI
KAM ฬ, whence skull vessels.
NANG-D'U
In them,
HŪM-LĀ CH'I-DZA-NAM
from HŪM ղ, offering substances,
RANG-ZHIN TONG-NYI
whose nature is Voidness,
NAM-PA CH'I-DZA SO-SŌi NAM-PA-CHĀN
whose aspect is to have the aspects of
distinct offering-substances,
J'E-LĀ WANG-PO Dr'UK-G'I CHÔ-YUL-D'U
and whose function is, as objects of the
six senses,
ZAK-PA ME-Pāi DE-WA KY'A-PAR-CHAN TER-WAR
GY'UR
to give special uncontaminated bliss.

Bless them with:

OM ARGHAM ĀH HŪM! OM PĀDYAM ĀH HŪM! OM
VAJRA-PUSHPHE ĀH HŪM! OM VAJRA-DHŪPE ĀH
HŪM! OM VAJRA-ĀLOKE ĀH HŪM! OM VAJRA-
GANDHE ĀH HŪM! OM VAJRA-NAIVEDYĀ ĀH HŪM!
OM VAJRA-SHABDA ĀH HŪM!

Offer them with:

OM ĀRYA-TĀRE SAPARIVĀRA ARGHAM etc.
PRATĪCCHHA HŪM SVĀHA!

Offer the inner offering:

OM ĀRYA-TĀRE SAPARIVĀRA OM ĀH HŪM!
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 LHAR 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-TSUN-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-TSŪN-MA MAR-MO-LA
a red Tārā,
RANG-DrA CHU-DrUK-G'I KOR-WA
surrounded by sixteen similar.

NYING-G'A CH'O-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-LA
a blue TĀM, becoming
JE-TSŪN-MA NGON-MO-LA
a blue Tārā,
RANG-DrA GYÄ-KYI KOR-WA
surrounded by eight similar.

TE-WAR TrUL-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-LA
a yellow TĀM, becoming
JE-TSŪN-MA SER-MO-LA
a yellow Tārā,
RANG-DrA Dr'UK-CHU-TSA-ZHI KOR-WA
surrounded by sixty-four similar.
SANG-nā 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" nāḍīs; in their centre,
TĀM JANG-G'U-LĀ
a green TĀM, becoming
JE-TSŪN-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'O-KYI K'OR-Łi Ü-KYI
In the middle of the heart, Dharma, chakra,
JE-TSŪN-MA NGON-MOI T'UK-KAR
at the heart of the blue Tārā,
DA-Wāi KYIL-K'OR
a moon disk,
MĀN-SHEl-GY'I MANDAL K'A-PUP-PA TA-B'ūi
like a disk of crystal upside down.
Ü-SU
At its centre,
TĀM-YIK HŪM-G'I TSĀN-Pāi
a TĀM-letter, marked with HŪM*.
T'AR DŪN-NĀ TSAM-TE
At the edge, starting at the front
YA-KOR-D'U
and running round to the left,
YI-G'E CHU-PĀ KOR-WA[R-GY'UR]
the ten letters surround it.

Contemplate this.

* Or (easier alternative) a TĀM inside the dot of the HŪM.
Visualize that:

K'OR-LO NGāi LHA-D'ANG
From the deities in the five chakras
NGAk-Tr'ENG-LĀ
and the mantra,
"O-ZER-Tr'O"
light radiates.
CH'Ok-CHŪ'i SANG-GYĀ J'ANG-SEM T'AM-CHA-LĀ
P'OK-PĀ
It contacts all the Buddhas and Bodhisattvas
of the ten directions,
GYĀL-WA SĀ-CHĀ T'AM-CHĀ CHĀN-Dr'ANG-TE
invoking all the Conquerors and their Sons.
CH'AR CH'EN-PO B'AP-PĀ ZHIN-D'U
Like heavy rain falling,
RANG-LĀ SIP-SIP T'IM-PĀ
they quickly sink into me,
GYŪ J'IN-GY'I LAP
inspiring my mindstream.

YANG "O-ZER Tr'O"
Again, light radiates.
SEM-CHĀN T'AM-CHA-LĀ P'OK-PĀ
It contacts all sentient beings,
D'E-NAM-KYI DIK-DrIP JANG
purifying their sins and obscurations.
JE-TSŪN-MĀi KUR GY'UR-TE
They become of the form of Tārā,
RANG-LĀ T'IM
and sink into me.

YANG-NYING-G'Āi JE-TSŪN-MA-LĀ
Again, from the Tārā at my heart,
RANG-DrA PAK-TU ME-PA Tr'O.
replicas are sent out (through the right nostril with my outgoing breath).

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

CH'I'O-KYI YING-KYI YE-SHE-LA K'O
and establish them in the Dharmadhātu Wisdom-knowledge.

MI-KY'O-P'ai G'O-P'ANG NG'OON-D'U J'A
(The beings) realize the state of Akshobya.

Dr'O-L-MA NG'OON-M'Oi KUR-GY'UR-TE
Taking the form of blue Tārās,

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

RANG-L'A Tr'U-L-P'ai LHA-NAM TS'UR D'U-TE
The deities emanated from me come back

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

CHI-W'Oi JE-TSUN-MA-L'A
From the Tārā in my crown,

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

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

ME-LONG TA-B'Ui YE-SHE-LA K'O
and establish them in the Mirror-like Wisdom-knowledge.

NAM-PAR NANG-DZ'H-KYI G'O-P'ANG NG'OON-D'U J'A
They realize the state of Vairocana.

Dr'O-L-MA KAR-M'Oi KUR GY'UR-TE
Taking the form of white Tārās,
NGAK-KYI  Dr'A  DrOK-PAR  GY'UR
they recite the mantra.

RANG-LÄ  TrÜL-P'[i  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-Dr'A  PAK-TU  ME-PA  Tr'Ö
countless replicas go out.

SEM-CHÂN  SER-NA  CHÂN-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'Ö-P'ANG  NGÖN-D'U  J'A
They realize the state of Ratnasambhava.

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

NGAK-KYI  Dr'A  DrOK-PAR  GY'UR
they recite the mantra.

RANG-LÄ  TrÜL-P'[i  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-P'[i  JE-TSÜN-MA-LÄ
From the Tārā in my throat,

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

SEM-CHÂN  DÖ-CH'AK  CHÂN-NAM-KYI  DÖ-CH'AK  JANG
They purify the desire of desirous sentient beings,
SO-SOR TOK-P"Ai YE-SHE-LA K"O
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 DrÖK-PAR GY'UR
they recite the mantra.
RANG-LÄ TrÜL-PÄi LHA-NAM       TS'UR ĐÜ-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"O
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 K"O
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 DrÖK-PAR GY'UR
they recite the mantra.
RANG-LÄ TrÜL-PÄi LHA-NAM       TS'UR ĐÜ-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-CHÅ'
Thus all these deities,
RIk-NGÄ'i JE-TSÜN-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 TENOPATISHTHA
DRIDHO ME BHAVA
SUTOŞHYO ME BHAVA
SUPOŞHYO ME BHAVA
ANURAKTO ME BHAVA
SARVA-SIDDHIM ME PRAYACCHHA
SARVA-KARMA-SŪCHA ME CHITTAM SHREYAH KURU HŪM
HA HA HA HA HOH! BHAGAVĀN
SARVA-TATHĀGATA-PADMA MĀ ME MUNCHA
PADMA-BHAVA
MAHĀ-SAMAYA-SATTVA ĀH HŪM PHAT!
(three times). Offer outer offerings with:
OM ĀRYA-TĀRE SAPARIVĀRA ARGHAM (etc., to SHABDA) PRATĪCCHHA HŪM SVĀHĀ!

and inner offering with:

OM ĀRYA-TĀRE SAPARIVĀRA OM ĀH HŪM!

Praise

41. LHA-D'ANG LHA-MIN CHÖ-PAN-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-LĂ Dröl-Dzā-MA
Liberator from all problems,
Dröl-MA YUM-LA CH'AK-TS'AL TŌ!
Mother Tārā - homage and praise!

Offering torma (optional)
Cleanse it (of interferences) with:

OM VAJRA-AMRITA etc.

Purify with:

OM SVABHĀVA-SHUDDHĀH etc.

TONG-PĀi NGANG-LĀ
Out of the Void,
YAM-LĀ LUNG
YAM དཀ།, whence air.
RAM-LĀ ME
From RAM རི།, fire.
ĀH-LĀ-YE-SHE-KYI KA-PĀ-LA
From AH, 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-LĀ J'UNG-WĀi
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:

OM ĀH HŪM!

Visualize that:

RANG-G'I T'UK-KĀi SA-BŌN-GY'I
From the seed-syllable at my heart,

Ū-ZER-GY'I
light-rays

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

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

JĀk DOR-JEi Ŭ-ZER-GY'I BU-G'Ū
With tubes of light from their vajra tongues

Dr'ANG-TE SŌL-WAR GY'UR
they draw it in and eat it.

Offer by saying three times:

OM ĀRYA-TĀRE SAPARIVĀRA IDAM BĀLĪM TE
KHA KHA KHĀHI KHĀHI!

Offer outer offerings with:

OM ĀRYA-TĀRE SAPARIVĀRA ARGHAM (etc., to
SHABDA) PRATĪCCHHA HŪM SVĀHĀ!
and inner offerings with:

OM ĀRYA-ṬĀRE SAPARĪVĀRA OM ĀH-ḤUM!

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
DZ0g-PĀ SANG-GYĀ T'OP-PAR DZĀ-D'U SŌL!
The two collections, attaining perfect
Enlightenment!

43. D'E-MA T'OP-KYI TS'E-RAP KÜN-TU YANG
In all my lives, until I reach that goal,
LHA-D'ANG MI-YIi DE-WA CH'OK T'OP-NĀ
Let me find the best divine and human
T'AM-CHĀ KY'EN-PĀ DrUP-PAR J'E-PA-LA
Happiness, then realize Omniscience.
B'AR-CHĀ DŌN-GEk RIM-D'ANG NĀ-LA-Sok
Please quell speedily and annihilate

44. D'H-MIN CH'I-WAR GY'UR-PĀ NA-TS'OK-D'ANG
All obstacles to this, all evil spirits,
MI-LAM NGĀN-D'ANG TS'ĀN-MA NGĀN-PĀ-D'ANG
The various causes of untimely death,
JIK-PĀ 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 DZA'-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 ZHAL-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 DÄK-G'I D'ER-T'OP-SHOK!
In the presence of the Conqueror Amitābha!
48. KY'E-LA CH'O-CHING SOL-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'O-D'ANG TRA-SHI P'EL-WAR DZHÄ-D'U SOL!
And make the Dharma and all that's auspicious increase!

With this, the LÉK-DR'I-MA, the DUNG-BÖ RATNA'AI TRÉNG-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-NA
Realize Ārya-Tārā-hood,
DRÖ-WA CHIK-KYANG MA-LU-PA
And transfer each sentient being
D'E-YI SA-LA GO-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'AN-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
ZHENV-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. LHÄN-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 NÂL-JOR CH'OK
Is the deep Path of highest Guru-Yidam yoga.
TS'UL-ZHIN NYAM-SU TAR-WÂ RANG-C'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'O-TÖ LÜ-KYIL GOM-DÄ T'AR-SÖN-TE
Offerings, praises, body mandala practice
ZAP-SÄL NYI-SU ME-PÄi NÂL-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,
TÅM-YIK GOM-PÄ J'ING-GÖ SEL-WAR SHOK!
By meditating on a TÅM remove agitation and
fading!
56. D'E-Dr'ANG TENG-OK Dr'I-ZHŌN K'A-JOR-T'Ū
Through this, by uniting the upper and lower winds,
ZHUK-NĀ T'IM-T'AR SE-KOR JE-ZHIK Sok
May I make them enter, remain and absorb finally.
By practice of the (nine) mixtures, progressive destruction
GOM-PĀ TONG-ZHI Dr'ANG-PĀi Ō-SĀL-LĀ
And so on, when the four Voids induce Clear Light,
NAM-TONG GYU-MĀi 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-LEī Ū-NĀ ĀH-D'ANG HĀM
Midst the drops in the navel and crown (chakras)
may ĀH and HĀM
BAR-DZAK K'A-JOR LUNG-G'I Dr'Ū-KŪL-TE
Flare up and trickle down, the united airs
RI-B'ONG CHĀN-GY'I CH'A-SHĀ ZHU-WĀi GYŪN
Producing heat, and by a stream of melting
LHUNG-PĀ TSĀNDA-LI-NI BAR-WAR SHOK!
Pieces of moon descending, may Chandālī blaze up!

58. D'E-YI HĀM-YIK DŪ-TSI RAP-ZHŪ-PA
Through this, may nectar of melted HĀM flow down
CHI-DrIN NYING-C'A TE-WĀi 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-WĀ DE-TONG YE-SHE NGŌN-GYUR SHOK!
With Emptiness, may I realize the Bliss-void Wisdom!
59. NYING-TO\-P GY'\-EN-D'U CH'\-UR-W\-\" TSA-NA\-NANG K\-\"N
By increase of the power, may the white-jasmine
essence
LEK-G'ANG TS'ANG-P\-\"i J'IN-ZA RAP-CHIL-ZHING
Fill all the nādi\-s, and through the cosmic fire
K\-\"N-D'\-\" CHU'-KYI L\-U-K\-\"N YONG-KY'AP-P\-\"A
Come down! By its pervading my entire body,
LHAN-KYE DE-W\-\"i GA-T\-\"N BAR-WAR SHOK!
May the joyful experience of Innate Bliss shine
forth!

60. D'E-TS'E TSA-LUNG T'IK-LE\-\-e N\-\"A-NAM-LA
Then, having gained control over the points
N\-U-PA NYE-N\-\"A ZHING NGak D\-\"A-KI-M\-\"i
Of the nādi\-s, winds and drops, by relying
correctly
P'O-N\-\"A LAM-ZANG TS'UL-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. ZH\-\"N-YANG JA-L\-\-\" O-KU DRUP-PA-D'ANG
Furthermore, skilled in the rainbow and light-
body trainings,
NYUR-LAM P'O-WA D'AK-ZHING DR\-\"O-P\-\"i T'AP
The method of reaching the Pure Land by Phowa's
quick path (consciousness-transference),
B'AR-D'O\-\"i N\-\"A-KAP LONG-KUR DANG-WA S\-OK
Transforming the Bardo state into the Sambhoga-
kāya
T'AP-K'\-\"A CHO'-P\-\"i N\-\"A-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 MON-PÄi NÄ-KUN 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 realizations**

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-K"UN G"ON-P"O Z"O-PAR S"OL.
For all these, Protector, I beg your pardon!

65. LHAK-PA D'ANG-NI CH'A-PA-D'ANG
My additions and omissions,
CH'O-G'Ai Y"AN-LAK NYAM-PA-D'ANG
Parts of the ritual that went wrong,
DAK-G'I JE-NGA CHI-CH'I-PA
And whatever I forgot -
D'E-YANG Z"O-PAR DZ"A-D'U S"OL!
Please be patient with this too!

66. DAK-LA NGO"-Dr'UP CH'OK-TS"OL-L"A
Grant me the supreme realizations,
TING-DZIN K"UN-GY'I Dr'A-B'U TS"OL!
And grant the results of all samadhis!
SEM-CH"AN KUN-LA CHI-D"O-PA
To all sentient beings, grant whatever
NGO"-Dr'UP LA-NA-ME-PA TS"OL!
They need, and the highest realizations!

Visualize:
OM VAJRA MUH!
YE-SHE-PA RANG-ZHIN-GY'I N"A-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 LHAR S"AL-W"AI T'UK-KA-N"A
I appear as the deity; from my heart,
"O-ZER Tr'O
light radiates.
NÖ-CHŪ T'AM-CHĀ-LA P'OK
It contacts all places and beings.
NÖ T'AM-CHĀ
All the environment
ZHĀL-YĀ-G'ANG-D'ANG
becomes the (mandala) palace and
CHŪ-T'AM-CHĀ
all beings
LHAK-PĀi LHAR GY'UR
become like the special deity.

NÖ T'AM-CHĀ Ö-D'U ZHU-NĀ
All the environment melts into light and
CHŪ-KYI SEM-CHAN-NAM LHAR SĀL-WA-LA T'IM
sinks into the sentient beings who appear as
Tārā.
D'E-NAM Ö-D'U ZHU-NĀ
These melt into light
RANG-LA T'IM
and sink into me.
K'OR-LO NGĀi LHA-NAM KYANG
The deities of my five chakras also
NYING-G'Āi TSO-MO-LA T'IM
absorb into the Principal Deity in my heart.
RANG-YANG TŌ-MĀ-NĀ Ö-D'U ZHU-TE
My body too melts into light from above and
below
NYING-G'Āi LHAR T'IM
and absorbs into the heart deity.
LHA Ö-D'U ZHU-NĀ
The deity melts into light
NGAK-TR'ENG-LA T'IM
and absorbs into the mantra.
D'E TĀM-YIK-LA T'IM
This absorbs into the TĀM.
D'E HŪM-LA T'IM
This dissolves into the HŪM.
HŪM-G'I ZHAP-KYU U-NI HA-LA
The U of the HŪM into the HA Ṛ.
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 NA-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-DÂN KY'ÜN
Let the vast empyrean and the terrene plane
CH'UR-B'UR YONG-G'ANG P'AK-M'L'i LHA-TSOK-KYI
Be thronged with hosts of Noble Goddesses,
SHI-PA JÕ-CHING ME-TOK CH'AR-BEP-P'L'i
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-P'A NGÖ-Dr'UP SOK
With realizations of Buddha's Teachings, etc.,
TSA-GYU LA-MA YI-D'AM SANG-GYÄ-KYI
Root and Lineage Gurus, Yidams and Buddhas,
GE-LEk P'UN-SUM TS'Ok-P'L'i 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-M'Äi
Especially the final true secret, including the practice
RIM-Nyi CHÕ-SÔk LUNG-TOK D'AM-CH'Ö-KYI
Of Tārā's Two Stages, and Dharmas of scripture and Insight,
GE-LEk P'UN-SUM TS'Ok-P"ai TrA-SHI-SHOK!
May perfect good fortune reign! Let all be auspicious!

70. DrANG-Yâ 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-P"ai TS'Ok
In the Wonderful Land, this sect's holy assembly,
CH'Ok-TSAM DZIN-PA YAN-CH'A GE-DÜN-GY'I
The sangha from mere position-holders upward,
GE-LEk P'UN-SUM TS'Ok-P"ai TrA-SHI-SHOK!
May perfect good fortune reign! Let all be auspicious!

71. DOR-NA GYAL-KUN T'UK-JEI TER-CH'EN MA'
In short, Mother, great Treasure of all Buddhas' Compassion,
G'AR-GY'I WANG-POR NGO-SU ZHAL-ZIK-SHING
Let us see directly the Face of the Lord of Dance,
SUNG-G'I DÜ-TSI GYE-ZHIN JE-ZUNG-W"AI
Rejoice in the nectar of [your] speech, and be cared for [by you];
GE-LEk P'UN-SUM TS'Ok-P"ai 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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