

**Chittamani Tara  
Self Generation Sadhana**



**with Additional Prayers  
and Tsok Offering**



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## **with Additional Prayers and Tsok Offering**

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## **Chittamani Tara Self Generation Sadhana**

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

### **Notes to the Translation**

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

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

NAMO GURU ARYA TARE YA

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

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

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

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

*Recite three or seven times:*

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

### **Going for Refuge**

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

### **Generating Bodhichitta**

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

*Recite three times.*

### **Generation of Special Bodhichitta**

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

## **The Four Immeasurables**

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

## **Request to the Lineage Gurus**

Namo Guru Arya Tare Ya

*[Tara]*

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

*[Garkyi Wangpo]*

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

*[Rala Tenpai Ngondrup]*

The firm root of knowledge and branches of sacred  
wisdom

Perfectly produce the delicious doctrine of teaching and  
attainments.

Powerful wish-fulfilling tree bestowing attainments;  
I request you please bestow the common and supreme  
attainments.

*[Yongzin Yeshe Gyatso]*

Waves of exalted wisdom assemble on the deep and clear  
Lake Mapham

From the swirling ocean of your mind comes a stream of  
the four types of actions

Descending as the all pervasive lord – the Naga King;  
I request you please bestow the common and supreme  
attainments.

*[Shartse Ngawang Tsultrim]*

Your powerful speech is a precious treasure-house of  
scripture and realization,

While your practice of moral discipline ripens and  
liberates migrators

As a rain of desired wishes descend from your powerful  
intention;

I request you please bestow the common and supreme  
attainments.



*[Je Trung Losang Tenzin]*

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

*[Shab Trung Ngawang Gelek Tenpai Gyaltsen]*

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

*[Takpu Ngawang Losang Jampal Tenpai Ngodrup]*

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

*[Je Pabongkha Jampa Tenzin Trinlay Gyatso]*

Gloriously upholding the essence of the teachings  
Of Conqueror Losang with love, compassion, and wisdom.  
The kind Guru who is an ocean of enlightened actions;  
I request you please bestow the common and supreme  
attainments.



*[Then make requests from Kyabje Trijang Rinpoche up to your root guru.]*

Thus through the power of the blessing of the Guru and  
Deity

May I purify my mental continuum with common path,  
Accomplish direct realization of profound two stages,  
And quickly perceive the face of the union of the Arya  
Mother.

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

In all my lives may I never be separated from the perfect  
Guru

And enjoy the glorious Dharma,  
Complete the good qualities of the grounds and paths,  
And swiftly attain the state of Vajradhara.

### **The Uncommon Guru Yoga**

Appearing in my ordinary aspect, upon a lotus and moon  
seat on my crown,

Is the Great Treasury of Compassion – the Conqueror  
Mother Tara –

Who is inseparable from my kind root Guru.

In the bloom of youth, a body white with a tint of red,  
with all the signs and indications,

His right hand is in the mudra of teaching Dharma and  
holds a vajra and white lotus  
His left hand holds a bell and a lotus,  
The petals of the lotuses blossom at the level of his ears.  
Wearing the three robes of a monk and beautified by a  
yellow pandit's hat  
He sits in the vajra posture amidst a tent of radiant light.

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

### **[Invoking the Wisdom Beings]**

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

### **[Request]**

Until I attain enlightenment please remain as my jeweled  
crown ornament.

### [Seven Limbed Prayer]

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

### [Mantra Recitation as a Request]

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

OM TARE TUTTARE TURE SÖHA

*Recite as many as you are able.*

*Then in the manner of a request recite the name mantra of your  
Guru.*

## Receiving the Blessing of the Four Empowerments

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

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

*Visualize him sitting at your heart.*

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

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

## Blessing the Inner Offering

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

Everything becomes emptiness.

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

OM AH HUM (3x)

### **Blessing the Outer Offerings**

OM VAJRA AMRITA KUNDALI HANA HANA HUM  
PHAT

OM SÖBHAWA SHUDDHA SARWA DHARMA  
SÖBHAWA SHUDDHO HAM

Everything becomes emptiness.

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

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



## **Accumulating Merit**

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

## **Prostration**

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

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

## **Outer offerings**

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

## **Offering Our Spiritual Practice**

I go for refuge to the Three Jewels,  
And confess each of my negative actions,  
I rejoice in the virtues of migrating beings,  
And hold with my mind a Buddhas' enlightenment.

To Buddha, Dharma, and the Supreme Assembly  
I go for refuge until I am enlightened,  
And to accomplish the welfare of myself and others  
I will generate the mind of enlightenment.

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

### **The Four Immeasurables**

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

### **Dissolving the Field of Merit**

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

OM SÖBHAWA SHUDDHA SARWA DHARMA  
SÖBHAWA SHUDDHO HAM

Everything becomes emptiness.

*Recite this mantra and meditate on the meaning and maintain  
this in your mental continuum [throughout the sadhana].*

From the state of emptiness comes a blue ground, like lapis, as smooth as the palm of a hand, surrounded by gardens of lotuses and utpalas pervaded by a sweet fragrance. It is in the center of an ocean of milk, with a variety of water-birds and playing and flying and is adorned with rivers.

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

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

At my crown, the nature of the vajra-body is a white OM.  
At my throat, the nature of the vajra-speech is a red AH.  
At my heart the nature of the vajra-mind is a blue HUM.



*Say the [following verse] while playing your bell and damaru:*

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

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

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

### **Seven Limbed Prayer**

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

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

I confess all the negative karma I have  
Accumulated since beginningless time until now  
Such as the ten non-virtues and five heinous actions,  
With my mind influenced by delusions.

I rejoice in whatever virtue and merit that  
Has been accumulated throughout the three times  
By Hearers, Solitary Conquerors,  
Bodhisattvas and ordinary beings.

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

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

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

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

NAMO ARYA TARE YE

OM VAJRA BHUMI AH HUM

Great and powerful golden base,

OM VAJRA REKE AH HUM

Around the edge is an iron fence surrounding the Mount  
Meru;

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

IDAM GURU RATNA MANDALA KAM NIRYA  
TAYA MI

*Thus offer the twenty-five heap mandala or if it is more appropriate offer the seven heap mandala:*

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

IDAM GURU RATNA MANDALA KAM NIRYA  
TAYA MI

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

### **Request**

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

*Recite this and make request with strong faith and devotion.*

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

*Then:*

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

*Contemplate this while reciting:*

DZA HUM BAM HO

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

OM PANTSА KULA SAPARIWARA AHRGHAM  
PRATITZA SÖHA

OM PANTSА KULA SAPARIWARA PADÄM  
PRATITZA SÖHA

OM PANTSА KULA SAPARIWARA PUPE  
PRATITZA SÖHA

OM PANTSА KULA SAPARIWARA DHUPE  
PRATITZA SÖHA

OM PANTSА KULA SAPARIWARA ALOKE  
PRATITZA SÖHA

OM PANTSА KULA SAPARIWARA GÄNDHE  
PRATITZA SÖHA

OM PANTSА KULA SAPARIWARA NEWIDE  
PRATITZA SÖHA

OM PANTSА KULA SAPARIWARA SHAPTA  
PRATITZA SÖHA

Please bestow the empowerment directly upon me.

Having been requested this way, they hold aloft vases filled with the nectar of exalted wisdom.

OM SARWA TATHAGATA ABHISHEKATA SAMAYA  
SHRIYE HUM

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

### **Blessing the Outer Offerings**

OM VAJRA AMRITA KUNDALI HANA HANA HUM  
PHAT

OM SÖBHAWA SHUDDHA SARWA DHARMA  
SÖBHAWA SHUDDHO HAM

Everything becomes emptiness.

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

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



## Outer Offerings

OM ARYA TARA SAPARIWARA AHRGHAM

PRATTITZA HUM SÖHA

OM ARYA TARA SAPARIWARA PADÄM PRATTITZA

HUM SÖHA

OM ARYA TARA SAPARIWARA PUPE PRATTITZA

HUM SÖHA

OM ARYA TARA SAPARIWARA DHUPE PRATTITZA

HUM SÖHA

OM ARYA TARA SAPARIWARA ALOKE PRATTITZA

HUM SÖHA

OM ARYA TARA SAPARIWARA GANDHE

PRATTITZA HUM SÖHA

OM ARYA TARA SAPARIWARA NEWIDE PRATTITZA

HUM SÖHA

OM ARYA TARA SAPARIWARA SHAPTA PRATTITZA

HUM SÖHA

## Inner Offering

OM ARYA TARA SAPARIWARA OM AH HUM

## Praise

Deity whom I have accomplished in previous lives,  
Goddess – enlightened actions of all the Buddhas of the  
three times,

Swift and peaceful bluish-green goddess with one face and  
two hands,

Mother holding an utpala flower; to you I prostrate.

*With the Deity body appearing but lacking inherent existence,  
one must abide in inseparability of appearance and emptiness.*

*This is the most important and primary [aspect] of generation stage. If you are unable [to meditate as such] then continue on and enter into mantra recitation while maintaining the visualization.*

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

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

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

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

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

*Say this and establish them clearly.*

At the heart of the blue Tara in the center of my heart is a crystal mandala like a blossoming flower, in the center of



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

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

*Contemplate as mentioned above.*

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

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

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

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

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

## Mantra Recitation

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

OM TARE TUTTARE TURE SÖHA

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

## Concluding the Session

*Recite the hundred-syllable mantra:*

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

## Outer Offerings

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

## Inner Offering

OM ARYA TARA SAPARIWARA OM AH HUM

## **Praise**

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

## **Torma Offering**

*If you wish to make a torma offering:*

### **Blessing the Torma**

OM VAJRA AMRITA KUNDALI HANA HANA HUM  
PHAT

OM SÖBHAWA SHUDDHA SARWA DHARMA  
SÖBHAWA SHUDDHO HAM

Everything becomes emptiness.

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

OM AH HUM (3x)

### **Invoking the Field of Merit**

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

*Recite three times as an offering:*

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

### **Outer Offerings**

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

### **Inner Offering**

OM ARYA TARA SAPARIWARA OM AH HUM

### **Praise**

*Recite the twenty-one praises of Tara.*

### **Prayers to Arya Tara**

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

In all my lives until I attain that state  
May I attain the supreme bliss of humans and gods,  
And so that I may attain the state of omniscience  
Please pacify obstacles, interfering spirits, epidemics, and  
sickness,



The various causes of untimely death,  
Bad dreams, bad signs,  
The eight fears and other afflictions;  
Quickly pacify them and make them non-existent.

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

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

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

Deity whom I have accomplished in previous lives;  
Goddess who is the enlightened actions of all the Buddhas  
of the three times;  
Goddess who is bluish-green with one face, two hands,  
peaceful and swift,  
May there be the auspiciousness of the Mother holding an  
utpala flower.

Tara – Mother of the Conquerors – with a body, retinue,  
Lifespan, and pure land such as yours,  
And with a supreme and noble name such as yours;  
May others and I attain only these.

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

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

### **Dedication**

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

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

And through his kindness may I turn away from the  
Pleasures of samsara and develop fierce renunciation in my  
Mental continuum, develop aspiring and engaging  
bodhichitta,  
And engage in the six perfections and four way of  
gathering.

At this time I have received the from the qualified Vajra-  
master

The four complete common and uncommon  
empowerments of the

Body mandala that ripen perfectly my mental continuum;

Thus may protect the vows and commitments like I  
would my eyes.

The excellent method for attaining spontaneous great bliss  
Is the profound path of the supreme yoga of the

Guru-Deity;

By practicing in this way may my mental continuum  
Be satiated by a rain of blessings and attainments.

Accumulating the four preparations to the actual path  
And completing the offerings, praises, meditation, and  
recitation of the body mandala

Through the yoga of the non-dual profundity and clarity,  
pacification and so forth

May I spontaneously accomplish the twenty-seven  
attainments.

By clearing the three channels and four chakras —

The great palace of the uncontrived vajra-body,

May I be free of sinking and excitement by meditating on

The letter TAM and joy swirls at the emanation [wheel at  
my navel].

Through the force of uniting the upper and lower winds  
may they

Enter, abide, and dissolve, [in the central channel]

Then through the mixings and subsequent destruction,

And meditating on the four empties and the clear light

May I arise in the illusory body of the Deity.



Abiding at the center of the crown and navel are the  
Drops AH and HAM. From the heat of uniting the winds  
May I ignite the fire and melt the moon which  
Continuously descends and ignites the Chandali fire.

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

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

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

Furthermore having accomplished the rainbow-body of  
light  
And the quick path of powa – the method for  
transference to a pure land;  
May I arise in the enjoyment body while abiding in the  
bardo  
And perfect the skillful path of these practices.

In short, from now until the essence of enlightenment  
May I be cared for the Bhagawati Jetsun Tara,  
Complete the grounds and paths without obstructions,  
And quickly attain the state of the union of the four  
bodies.

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

*Recite the hundred syllable mantra three times:*

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

*Request forgiveness and petition attainments by saying:*

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

Whatever additions or omissions  
The branches of the ritual that degenerated,  
Or whatever I forgot  
For that also, please be patient.

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

OM VAJRA MU

*Imagine:*

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

### **Dissolution**

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

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

*Place your mind single-pointedly in emptiness.*

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

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

### **Auspicious Prayers**

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

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

May there be the auspiciousness of all virtue and  
excellence of  
The four classes of Tantra – the essence of the eighty-  
four thousand heaps of Dharma,  
Especially the final, definitive secret of the Jetsun Ma,  
And the holy Dharma of scripture and realization from  
practicing the two stages.

May there be the auspiciousness of all virtue and  
excellence of  
Your limitless pure land and the amazing powerful  
Heroes and Heroines  
Practicing the tradition of this profound Dharma,  
As well as the Sangha who uphold merely a portion [of  
this tradition].

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

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

## Colophon

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

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

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

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## Appendices



### Additional Prayers and Tsok Offering

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*Herein Lies the [Prayer to Tara Entitled]*

## **Lek Tri Ma**

I prostrate to the Powerful Lord Arya Chenrezig.

Respectfully I prostrate and make offerings to the lotus  
feet of Tara

Who is the crown jewel of a hundred Gods  
Such as Devas, Brahma, Brashpati,  
Vishnu, Ganesh, Shiva, Surya and so forth.

The emanation of the compassion of Chenrezig as the  
Wisdom, compassion, and power of the Conquerors of  
the three times

By showing the beautiful body of an activity goddess;  
I prostrate to Tara who protects us from all misfortune.

Upon a lotus cushion – the pure cognition of reality,  
The green-colored goddess with one face and two hands  
In the bloom of youth with your right leg outstretched  
and left drawn in;

I prostrate to the goddess who is the union of method  
and wisdom.

Your voluptuous breasts are a treasure of  
uncontaminated bliss

Your radiant smiling face is like a full moon

The goddess with wide eyes representing your peace and  
compassion;

I prostrate to you, the beautiful goddess of the Khairi  
forest.

I prostrate to you whose soft and supple right hand is in  
The mudra of supreme giving which is like an  
    outstretched  
Branch of a sublime turquoise tree inviting the  
Adepts as guests for a festival of supreme realizations.

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

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

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

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

Like an emerald mountain draped in rainbows  
Your upper body is adorned with heavenly substances;

I prostrate to you whose beautiful, slender waist  
Supports a lower garment of Pantsalika<sup>ii</sup>.

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

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

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

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

A treasure-ocean of good qualities perceiving all objects  
of knowledge  
Who would be able to describe you just as you are?  
Your powerful mind has the ten powers of unobstructed  
knowledge;  
I prostrate to the Goddess, the pinnacle of wisdom.

Although you have found peace you subjugate others  
with your compassion  
As the goddess you quickly lead forth living beings sunk in  
The ocean of suffering with your hand of compassion;  
I prostrate to the goddess with perfect compassion.

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

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

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

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

Untamed by the sharp hook of mindfulness and  
awareness  
Crazed by drinking the alcohol of sensual indulgence  
He enters the wrong path and shows his harmful tusks;  
Pray protect us from the fear of ignorance, the elephant.



Pray protect us from the fear of the anger of fire  
Lead by the winds of mistaken methods  
Amidst a swirling abyss of clouds of bad actions  
With the power to incinerate the forest of merit.

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

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

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

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

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

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

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

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

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

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

## Colophon

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

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

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*Herein lies the Praise to Tara Entitled*  
**The Jeweled Rosary**

NAMO MANJUGOSHAYA

I prostrate to Manjushri.

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

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

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

Unattached to the taste of your own bliss and peace  
I've heard for a long time that you work for the welfare  
of living beings,  
Mentally I direct my mind to follow you  
And forsake other refuge; pray please protect me.

Now, Arya Mother, if you do not look my way  
Due to my negative karma, then where has  
The compassionate Mother endowed with love gone?  
Isn't this rejecting and diminishing your great waves of  
bodhichitta?  
What has happened to your holy actions?

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

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

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

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

Grant your blessing that until then, in all my lives,  
I may see the face and hear the speech of  
The Bhagawati Jetsun Tara, become her follower,  
And accomplish all of her commands.



Grant your blessing that I may have lineage, wealth,  
Fortune, wisdom, and great compassion,  
And through the stable mind of renunciation  
May I always strive to accomplish enlightenment  
And may every last obstruction be pacified.

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

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

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

Grant your blessing that I may then enter the profound  
and  
Uncommon path of the Vajrayana – the quick path,  
And receive the four empowerments purely  
From a holy Spiritual Friend endowed with all the  
characteristics.

Grant your blessing that I may perfect meditation  
On the path of the first stage, and cleanse all the  
Stains of death, intermediate state, and rebirth.  
Then, having perceived directly the mandala of the  
The Deity of great bliss, may I progress to training in the  
second stage.

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

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

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

## Colophon

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

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

## Translator's Colophon

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

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

**Lu Me Ma<sup>iv</sup>**

Namo Guru Arya Tare Ya.

Until enlightenment from my heart I bow to the Jetsun Ma.  
You are the compassion of all Three [Jewels] combined  
in one

As the infallible precious place of refuge;  
Pray, please hold me with the hook of your compassion.

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

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

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

If I rely on you as a refuge, all [others] will be unable to deceive me.

Nevertheless, seeing the bad practitioners of these degenerate times –

Most of who sink into the peace and happiness of [self-liberation] –

While others have little karma with compassion.

For me, I will not dwell with other Deities

You are my principal Deity.

Pray, bestow attainment Goddess whose very nature is love,

Generate the great power of your compassion and think of me.

Most Dharma Protectors don't display their skill, power, and ability,

Disgusted with practitioners they refuse to accomplish activities,

While others are proud of worldly fame,

Good for now but eventually they deceive us and so forth.

I don't trust protectors such as these

You are my principal protector.

Pray, accomplish activities Goddess whose very nature is love

Generate the great power of your compassion and think of me.



Common worldly wealth, name and other such things  
Give rise to delusion and bind us to samsara.  
Though they may be wish fulfilling,  
Except for the jewels of the Aryas,  
You can carry even a sesame seed of it with you at the  
time of death.

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

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

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

In short, you are my Lama, Deity, Dharma Protector  
Refuge, abode, food, wealth, friend, retinue and so  
forth.  
You are everything I wish for,  
Without exception [these can all] easily be accomplished

Grant your blessing so that I can stop right now my  
stubborn mind  
So that I may be able to generate unwavering  
compassion,  
So I could give a billion times over my body and life,  
Even for the sake of each living being.

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

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

Grant your blessing that I may become a supreme  
Bodhisattva  
Endowed with the riches of the Aryas – faith and so  
forth –  
May I be able to maintain the most subtle instruction of  
the Buddhas  
Without even the slightest contempt.

Grant your blessing that I may quickly attain  
enlightenment  
Outwardly maintain the conduct of a hearer  
While inwardly practicing the Vajrayana  
And meditate on the path of the two stages with faith and  
devotion.

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

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

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

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

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

## Colophon

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

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

*It was published at Tashi Choling.*

## Translator's Colophon

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

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*Herein Lies the*  
**Tsok Offering**  
*for Chittamani Tara*  
*a Highest Yoga Tantra Aspect of Green Tara*

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

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

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

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



*Upon a support before oneself arrange the substances of the tsok  
in good containers.*

OM VAJRA AMRITA KUNDALI HANA HANA HUM  
PHAT

OM SÖBHAWA SHUDDHA SARWA DHARMA  
SÖBHAWA SHUDDHO HAM

Everything becomes emptiness.

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

OM AH HUM HA HO HRIH

*Recite many times as a blessing.*

*Then recite:* OM AH HUM

The outer and inner world and its beings are the nature  
of exalted wisdom,

The purity of the celestial mansion is the spontaneously  
accomplished great bliss,

All beings are the limitless Deities of the glorious  
mandala,

And the tsok offering transforms into great bliss.

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

MAHA KANURIKA EH HAYA HI



The nature of all phenomena is non-inherently  
established.

From that very reality, one nature with great bliss and  
emptiness,

Comes the 'Great Treasure Mother of Compassion'  
liberating all living beings.

EH HAYA HI, Please come to this place.

AH AH, From the sky-like self comes

The display of the supreme form — the illusion-like body,

Invited to this great place of samaya,

A collection of Deities, Dakas, and Dakinis assemble.

This excellent path of the Jetsun Ma was

Perfectly taught by the powerful Vajradhara.

O assembly of Yidams and Dakinis please come to this  
place and ignite the realization of bliss.

*Thus invoke the Deities.*

HUM, From the play of the spontaneously great bliss

All worlds and its beings are the offering substance of  
Samantabhadra

Perfectly arrayed in all directions

Like pods completely filled with sesame seeds.

From this collection of desirous goddesses who are

Skilled in the sixty-four arts of love

Beautiful, youthful and adorned with ornaments

The guests generate uncontaminated bliss.

*Recite this as an offering.*

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

Please bless this tsok offering of great bliss.

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

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

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

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

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

*Enjoy the Ganachakra continuously like a festival with your vajra brothers and sisters.*

*First offer the tsok to [root and lineage Gurus] before you:*

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

OM AH GURU VAJRADHARA SAPARIWARA  
GHANA CHAKRA KHAHI PANTSA AMRITA KHAHI

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

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

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

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

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

OM AH SARWA BUDDHA BODHISATTVA  
SAPARIWARA GHANA CHAKRA KHAHI PANTSA  
AMRITA KHAHI

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

*The action-vajra says:*

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

*Then they recite:*

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

*Say this and partake.*

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

OM VAJRA U TSI TA BHAKSHA YA SÖHA

*Then the Master spits out some inner offering [on the leftover  
tsok] and if it is nighttime [send it out with] a flame.*

OM DAKINI BHYA DZA SHI TAM PALI DAKINI DZA  
LOKA DAKINI DZA AH RA LI PHEM HUM

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

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

### **Conclusion [of Tsok Offering]**

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

May the Guardians and Protectors protect us from  
enemies  
May the realizations of all our friends and relatives  
increase  
As well as all the vital points of the path of the three  
vajras.  
With the power of such complete realization  
And power over all the worldly realms without  
exceptions,  
And may we be endowed with peace and happiness  
without illness.

May my degenerated vows be restored  
May I see the body of the teacher as Vajradhara  
May I perceive him right now  
And lead all living beings to that state without exception.

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

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

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



## Endnotes

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<sup>i</sup> According to Sarat Chandra Das's dictionary this is an Acacia Catechu tree, also known as Khair (pronounced *kha-er*).

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

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

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

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