The Abbreviated Four-Mandala Ritual to

Chittamani Tara

by Kyabje Gaden Tríjang Rinpoche
From the enlightened activities of all the victorious ones the TAM syllable melts into a turquoise flow.

By the swirls of a musical show appears your youthful great body.

With respect, I pay homage to she who liberates from the fears of existence and peace.

With your compassion, please take care of me.
The Abbreviated Four-Mandala Ritual to

Chittamani Tara

Taking Refuge

Dág dang dro wa nam khäi tha dang nyam päi sem chän tham
  I and all sentient beings as vast as space, from now until we
chä dü di nä žung te jì si jang chhub nying po la chhi kyi bar du
reach the essence of supreme enlightenment,
Päl dän la ma dam pa nam la kyab su chhi wo
  Go for refuge to the glorious pure lamas;
Dzög päi sang gyä chom dän dä nam la kyab su chhi wo
  Go for refuge to the perfectly enlightened victorious ones;
Däm päi chhö nam la kyab su chhi wo
  Go for refuge to the pure Dharma;
Phag päi ge dün nam la kyab su chhi wo (3x or 7x)
  Go for refuge to the superior Sangha. (3x or 7x)

Taking Refuge and Generating Bodhichittta

Säng gyä chhö dang tshog kyi chhog nam la
  I go for refuge until I am enlightened.
Jang chhub bar du dag ni kyab su chhi
  To the Buddha, the Dharma, and the Supreme Assembly.
Dág gi jìn sog gyi pe di dag gi
  By my practice of giving and other perfections,
Dro la phän chhīr sang gyä drub par shog (3x)
  May I become a buddha to benefit all sentient beings. (3x)
**Special Bodhichitta**

KHYÄ PAR MA SEM CHÄN THAM CHÄ KYI DON DU NYUR WA NYUR WAR YANG DAG PAR DZÖG PÄI SANG GYÄ KYI GO PHANG RIN PO CHHE CHI NÄ KYANG THOB PAR JA / DEI CHHIR DU JE TSÜN MA PHAG MA DRÖL MÄI NÄL J OR NYAM SU LANG WAR GYI WO

In particular, in order to benefit all my mother sentient beings quickly and more quickly, I must achieve the precious state of perfect and complete buddhahood; therefore, I am going to undertake the yoga of venerable Arya Tara.

**The Four Immeasurables**

SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÄN PAR GYUR CHIG

May all sentient beings have happiness and the causes of happiness.

SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYI GYU DANG DRÄL WAR GYUR CHIG

May all sentient beings be free from suffering and the causes of suffering.

SEM CHÄN THAM CHÄ DUG NGÄL ME PÄI DE WA DANG MI DRÄL WAR GYUR CHIG

May all sentient beings be inseparable from the happiness that is free from suffering.

SEM CHÄN THAM CHÄ NYE RING CHHAG DANG NYI DANG DRÄL WÄI TANG NYOM LA NÄ PAR GYUR CHIG

May all sentient beings abide in equanimity, free from desire for friends and hatred for enemies.

---

Make sure your mind is infused with the four immeasurable thoughts.
Self-Generation

**RANG NYI KĀ CHIG GIJE TSÜN MA PHAG MA DRÖL MĀI KUR ZHENG PAR GYUR**

In one instant I arise as venerable Arya Tara.

Blessing the Inner Offering

Cleanse with:

**OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT**

Purify into voidness with:

**OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM**

Everything is emptiness only. While it is empty, from YAM appears wind; from RAM, fire; from AH, a transcendental wisdom skullcup, vast and big. In it, from the melting of the five meats and five nectars, comes a huge ocean of transcendental wisdom nectar.

Consecrate the inner offering by reciting three times:

**OM AH HUM (3x)**
Blessing the Outer Offerings

Cleanse with: (sprinkle the offerings with inner offering using the left ring finger)

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

Purify into voidness with:

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

TÖNG PA NYI DU GYUR
TÖNG PÄI NGANG LÄ KAM LÄ THÖ PÄI NÖ NAM KYI NANG DU HUM LÄ CHHÖ DZÄ NAM RANG ZHIN TÖNG NYI NAM PA CHHÖ DZÄ SO SÖI NAM PA CHÄN JE LÄ WANG PO DRUG GI CHÖ YÜL DU ZAG PA ME PÄI DE WA KHYÄ PAR CHÄN TER WAR GYUR

Everything is emptiness only. While it is empty, from KAM, skullcup vessels appear. Inside these, from HUM appear the offering substances, whose nature is emptiness and who appear in their individual aspects. As the objects of enjoyment of the six senses, they give rise to special uncontaminated bliss.

OM ARGHAM AH HUM (greeting water)
OM PADYAM AH HUM (foot washing water)
OM VAJRA PUSHPE AH HUM (flowers)
OM VAJRA DHUPE AH HUM (incense)
OM VAJRA ALOKE AH HUM (light)
OM VAJRA GANDHE AH HUM (perfume)
OM VAJRA NAIVIDYA AH HUM (food offering)
OM VAJRA SHAPTA AH HUM (music)
Visualization of the Field of Merit

In the space before me, on a lion throne, lotus, and moon disk, sits Khadiravani Tara, who is inseparable from my root lama. Above her are Venerable (Atisha) and the other lineage lamas, and she is surrounded by the twenty-one Taras and so forth, the yidams, buddhas, bodhisattvas, hearers, self-realizers, and oath-bound protectors.

Homage

Recite each stanza three times, prostrating each time, twelve prostrations in all.

SANG GYÄ THAM CHÄ Dü PÄI KU
Your exalted body is the embodiment of all buddhas;

DOR JE DZN PÄI NGO WO NYI
You are in the nature of vajra holder,

KÖN CHOG SUM GYI TSA WA TE
The very root of the Three Rare and Sublime Ones:

LA MA NAM LA CHHAG TSHÄL LO  (3x)
I prostrate to all gurus.  (3x)

GÖN PO THUG JE CHHE DÄN PA
The savior having great compassion,

THAM CHÄ KYHEN PA TÖN PA PO
The founder having all understanding,

SÖ NAM YÖN TÄN GYA TSHÖI ZHING
The field of merit with qualities like a vast ocean –

DE ZHIN SHEG LA CHHAG TSHÄL LO  (3x)
To you, the one gone to thusness, I prostrate.  (3x)
DAG PÄ DÖ CHHAG DRÄL WAR GYUR
The purity that frees one from attachment,

GE WÄ NGÄN SONG LÄ DRÖL CHING
The virtue that frees one from the lower realms,

CHIG TU DÖN DAM CHHOG GYUR PA
The one path, the sublime pure reality –

ZHI GYUR CHHÖ LA CHHAG TSHÄL LO (3x)
To the Dharma that pacifies, I prostrate. (3x)

DRÖL NÄ DRÖL WÄI LAM YANG TÖN
Those who are liberated and who also show the path to liberation,

LAB PA DAG LA RAB TU NÄ
The holy field qualified with realizations,

ZHING GI DAM PA YÖN TÄN DÄN
Who are devoted to the moral precepts –

TSHÖG CHOG GE DÜN LA CHHAG TSHÄL (3x)
To you, the sublime community intending virtue, I prostrate. (3x)

Offering to the Field of Merit

Offer flowers to the holy object. When you sit down, present the following offerings in an extensive way using the following verse, reciting the verse once for each offering – changing the name of the offering being presented as appropriate. If there is no time, you can present the offerings in an abbreviated way by omitting recitation of the verse.

GYÄLWA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI
A host of oceans of drinking water (bathing water, flowers, incense, light, perfume, food, music) from an ocean of realms

ZHING KAM GYA TSHÖI CHHÖ YÖN (ZHAB SIL, ME TOG, DUG PÖ, NANG SÄL, DRI CHAB, ZHÄL ZÄ, RÖL MO) GYA TSHÖI TSOG
Composed of an ocean of offering substances of the Conquerors
YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA
   I offer with an ocean of faith to the Conquerors and their
   retinues
DÄ PA GYA TSHÖI BÜL LO ZHE SU SÖL¹
   Who have oceans of qualities. Please accept it.

OM SARVA TATHAGATA SAPARIVARA ARGHAM (PARYAYAM, PUSHPÉ, DHUPE, ALOKE, GANDHE, ETVAIDYA, SHAPTA)
PRATICCHA HUM SVAHA

Present the inner offering by adding the three syllables: (offer
with ring finger of left hand)

OM SARVA TATHAGATA SAPARIVARA OM AH HUM

The Seven Limbs

GYÄL WA SÄ CHÄ NAM LA CHHAG TSHÄL LO
   I prostrate to all the victorious ones and their children.
NGÖ SHAM YI TRÜL CHHÖ PA MA LÜ BÜL
   I present clouds of every type of offering, actual and
   imagined;
THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG
   I declare all my negative actions accumulated since
   beginningless time
KYE PHAG GE WA NAM LA JE YI RANG
   And rejoice in the merit of all holy and ordinary beings.
KHOR WA MA TONG BAR DU LEG ZHUG NÄ
   Please, remain until the end of cyclic existence
DRO LA CHHÖ KYI KHOR LO KOR WA DANG
   And turn the wheel of Dharma for living beings.
DAG ŻHÄN GE NAM JANG CHHUB CHHENG POR NGO
   I dedicate my own merits and those of all others to the
   great enlightenment.
Long Mandala Offering in Twenty-Three Heaps

To do the mandala offering in thirty-seven heaps, see. p. 321.

ZHING KHAM ÜL WAR GYIWO / OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI

Let us offer a buddha-field OM vajra ground AH HUM, mighty golden ground. OM vajra fence AH HUM.

OM VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WÄI Ü SU / RII GYÄL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG DRA MI NYÄN / LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN / YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN GYI DA

Outside it is encircled by a wall of iron mountains. At the center is Meru, king of mountains; the eastern continent, Videha (Tall-body Land), the southern, Jambudvipa (Rose-apple Land), the western, Godaniya (Cattle-gift Land), the northern, Kuru; [the eastern minor continents] Deha and Videha, [the southern], Chamara and Apara-chamara (Chowrie-land and western Chowrie-land), [the western], Satha and Uttara-mantrin (Lands of the Deceitful and the Skilled in Mantra), [and the northern], Kuru and Kaurava.

SHAR DU LANG PO RIN PO CHHE / LHOR KYIN DAG RIN PO CHHE / NUB TU TA RIN PO CHHE / JANG DU TSÜN MO RIN PO CHHE / SHAR LHOR MAG PÖN RIN PO CHHE / LHO NUB TU KHOR LO RIN PO CHHE / NUB JANG DU NOR BU RIN PO CHHE / JANG SHAR DU TER CHEN PÖI BUM PA / NANG GI SHAR DU NYI MA / NUB TU DA WA

In the east, the precious elephant; in the south, the precious housekeeper, in the west, the precious horse; in the north, the precious queen. In the southeast, the precious general; in the southwest, the precious wheel; in the northwest, the precious jewel; in the northeast, the great treasure vase. In the east, the sun; in the west, the moon.
My own and others’ body, speech, and mind, wealth and virtues, of the three times,

This pure, precious mandala and a mass of Samantabhadra offerings,

I mentally take and offer to my Guru-Yidam and the Three Precious Ones,

Please accept them through compassion and bestow your inspiration

Short Mandala Offering

This ground, anointed with perfume, strewn with flowers,

Adorned with Mount Meru, four continents, the sun and the moon:

I imagine this as a buddha-field and offer it.

May all living beings enjoy this pure land!

Heartfelt Request (Optional)

Lama Zopa Rinpoche has indicated that the Heartfelt Request should be done according to the purpose of the puja, and that the chant leader may decide which prayers to do. Rinpoche has also suggested the order of the requests included in this version of the puja.

Recite this special heartfelt requesting prayer to Tara while imagining that you are clinging on to Tara’s toes.
GANG RI RA WÄ KOR WÄI ZHING KHAM DIR  
In the land encircled by snow mountains
PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ  
You are the source of all happiness and good;
CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI  
All-powerful Chenrezig, Tenzin Gyatso,
ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG  
Please remain until samsara ends.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Taking Refuge and Generating Bodhichittta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA  
I go for refuge until I am enlightened.
JANG CHHUB BAR DU DAG NI KYAB SU CHHI  
To the Buddha, the Dharma, and the Supreme Assembly.
DAG GI JIN SÖG GYI PA DI DAG GI  
By my practice of giving and other perfections,
DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG  (3x)  
I become a buddha to benefit all sentient beings.  (3x)

Prayer for the Donor  (Optional)

If you wish to request on behalf of someone who is sick or in need, at the moment of requesting, recite:

KYAB SUM THAM CHÄ DÜ PÄI DAG NYI JE TSÜN PHAG MA DRÖL MÄI LHA TSHOG KHOR DANG CHÄ PÄ JIN DAG [INSERT THE NAME HERE] DI DÜ MA YIN PAR CHHI PÄI JIG PA LÄ DRÖL / CHHI ME PA TSHEI RIG DZIN THOB PAR J IN GYI LAB TU SÖL

Perfect exalted Mother Liberator, assemblies of deities with the entourage of the perfect exalted Mother Liberator, whose essence encompasses all three objects of refuge, please grant blessings for this benefactor (insert the name) to immediately
be liberated from spirit harm, obstacles and the danger of untimely death and to generate instantly the unification of emptiness and compassion and achieve the immortal life realization.

Think that Tara happily accepts.

Prayer for the Desired Goal

LEG TSHOG KÜN GYI JUNG NÄ GE WÄI SHE
   Please bless me to devote myself in thought and action
SAM DANG J OR WÄ TSHÜL ZHIN GÜR TEN ZHING
   To the virtuous teacher, the very source of all goodness.
GYÄL WA GYE PÄI LAM GYI GYÜ JANG NÄ
   By training in the path that pleases all the conquerors
LA ME JANG CHHUB THOB PAR DZÄ DU SÖL (3x)
   May I reach unsurpassed enlightenment. (3x)
First Round

Homage

LHA DANG LHA MIN CHÖ PÄN GYI
Devas and titans bow down
ZHAB NYI PÄ MO LA TÜ DE
With their crowns at your lotus feet.
PHONG PA KÜN LÄ DRÖL DZÄ PÄI
I prostrate to the liberating mother,
DRÖL MA YUM LA CHHAG TSHÄL LO (7x with prostrations)
Who liberates from all misfortunes. (7x with prostrations)

Offering to Tara

Offer flowers to the holy object. When you sit down, present the following offerings in an extensive way using the following verse, reciting the verse once for each offering – changing the name of the offering being presented as appropriate. If there is no time, you can present the offerings in an abbreviated way by omitting recitation of the verse.

PAG ME SÖ NAM THOB LÄ JUNG WA YI
Arising from the power of unfathomable merit
PAG ME YON TÄN CHÖ YÖN (ZHAB SİL, ME TOG, DUG PÖ, NANG SÄL, DRI CHAB, ZHÄL ZÄ, RÖL MO) GYA TSHÖ DI
Oceans of drinking water (bathing water, flowers, incense, light, perfume, food, music) which have unfathomable qualities
PAG ME GYÄL YUM DRÖL MÄI TSÖG LA BUL
I offer to the unfathomable multitude of Victorious Mother Liberators
Please grant the attainment of unfathomable life and transcendental wisdom.

OM ARYA TARE SAPARIVARA ARGHAM (PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA) PRATICCHA HUM SVAHA

And, adding the three syllables, the inner offering (offer with ring finger of left hand):

OM ARYA TARE SAPARIVARA OM AH HUM

The Seven Limbs

JE TSÜN DRÖL MAI ZHAB LA GÜ CHHAG TSHÄL
To Arya Tara’s holy feet I prostrate.

NGÖ SHAM YI TRŪL CHHÖ PA MA LÜ BŪL
I present clouds of every type of offering, actual and imagined;

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG
I declare all my negative actions accumulated since beginning-less time

KYE PHAG GE WA NAM LA JE YI RANG
And rejoice in the merit of all holy and ordinary beings.

KHOR WA MA TÖNG BAR DU LEG ZHUG NÄ
Please, remain until the end of cyclic existence

DRO LA CHHÖ KYI KHOR LO KOR WA DANG
And turn the wheel of Dharma for living beings.

DAG ŻHÄN GE NAM JANG CHHUB CHHEN POR NGO
I dedicate my own merits and those of all others to the great enlightenment.
Long Mandala Offering in Twenty-Three Heaps

To do the mandala offering in thirty-seven heaps, see. p. 321.

ZHING KHAM ÜL WAR GYI WO / OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI

Let us offer a buddha-field OM vajra ground AH HUM, mighty golden ground. OM vajra fence AH HUM.

OM VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WÄI Ü SU / RII GYÄL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG DRA MI NYÄN / LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN / YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN GYI DA

Outside it is encircled by a wall of iron mountains. At the center is Meru, king of mountains; the eastern continent, Videha (Tall-body Land), the southern, Jambudvipa (Rose-apple Land), the western, Godaniya (Cattle-gift Land), the northern, Kuru; [the eastern minor continents] Deha and Videha, [the southern, Chamara and Apara-chamara (Chowrie-land and western Chowrie-land), [the western], Satha and Uttara-mantrin (Lands of the Deceitful and the Skilled in Mantra), [and the northern], Kuru and Kaurava.

SHAR DU LANG PO Rin PO CHHE / LHOR KYIN DAG Rin PO CHHE / NUB TU TA Rin PO CHHE / JANG DU TSÜN MO Rin PO CHHE / SHAR LHOR MAG PÖN Rin PO CHHE / LHO NUB TU KHOR LO Rin PO CHHE / NUB JANG DU NOR BU Rin PO CHHE / JANG SHAR DU TER CHEN PÖI BUM PA / NANG GI SHAR DU NYI MA / NUB TU DA WA

In the east, the precious elephant; in the south, the precious housekeeper, in the west, the precious horse; in the north, the precious queen. In the southeast, the precious general; in the southwest, the precious wheel; in the northwest, the precious jewel; in the northeast, the great treasure vase. In the east, the sun; in the west, the moon.
Dag Zhän Lü Ngag Yi Sum Long Chö Du Sum Ge Tshog Cha
My own and others’ body, speech, and mind, wealth and virtues, of the three times,

Rin Chhen Mandala Zang Po Kun Zang Chhö Päi Tshog Cha Pa
This pure, precious mandala and a mass of Samantabhadra offerings,

Lo Yi Lang Nä La Ma Yi Dam Kön Chhog Sum La Bül
I mentally take and offer to my Guru-Yidam and the Three Precious Ones,

Thug Jei Wang Gi Zhe Nä Dag La JIn Gyi Lab Tu Söl
Please accept them through compassion and bestow your inspiration

Short Mandala Offering

Sa Zhi Pö Kyi Jug Shing Me Tog Tram
This ground, anointed with perfume, strewn with flowers,

Ri Rab Ling Zhi Nyi Dä Gyän Pa Di
Adorned with Mount Meru, four continents, the sun and the moon:

Sang Gyä Zhing Du Mig Te Ül Wa Yi
I imagine this as a buddha-field and offer it.

Dro Kun Nam Dag Zhing La Chö Par Shog
May all living beings enjoy this pure land!

Heartfelt Request (Optional)²

Lama Zopa Rinpoche has indicated that the Heartfelt Request should be done according to the purpose of the puja, and that the chant leader may decide which prayers to do. Rinpoche has also suggested the order of the requests included in this version of the puja.

Recite this special heartfelt requesting prayer to Tara while imagining that you are clinging on to Tara’s toes.
Taking Refuge and Generating Bodhichitta

Prayer

**Taking Refuge and Generating Bodhichitta**

**Prayer**
The Praises

Then recite two times the Praises to Twenty-One Taras. For a literal English translation of the praises, see p. 193.

OM JE TSÜN MA PHAG MA DRÖL MA LA CHHAG TSHÄL LO
OM I prostrate to the noble transcendent liberator.

CHHAG TSHÄL DRÖL MA NYUR MA PA MO
Homage! Tara, swift, heroic!

CHÄN NI KÄ CHIG LOG DANG DRA MA
Eyes like lightning instantaneous!

JIG TEN SUM GÖN CHHU KYE ZHÄL GYI
Sprung from op’ning stamens of the

GE SAR JE WA LÄ NI JUNG MA
Lord of three world’s tear-born lotus!

CHHAG TSHÄL TÖN KÄI DA WA KÜN TU
Homage! She whose face combines a

GANJ WA GYA NI TSEG PÄI ZHÄL MA
Hundred autumn moons at fullest!

KAR MA TONG THRAG TSHOG PA NAM KYI
Blazing with light rays resplendent

RAB TU CHHE WÄI Ö RAB BAR MA
As a thousand star collection!

CHHAG TSHÄL SER NGO CHHU NÄ KYE KYI
Homage! Golden-blue one, lotus

PÄ MÄ CHHAG NI NAM PAR GYÄN MA
Water born, in hand adorned!

JIN PA TSÖN DRÜ KA THUB ZHI WA
Giving, effort, calm, austerities,

ZÖ PA SAM TÄN CHÖ YUL NYI MA
Patience, meditation her sphere!
CHHAG TSHÄL DE ZHIN SHEG PÄI TSUG TOR
Homage! Crown of tathagatas,
THA YÄ NAM PAR GYÄL WAR CHÖ MA
Actions triumph without limit
MA LÜ PHA RÖL CHHIN PA THOB PÄI
Relied on by conquerors’ children,
GYÄL WÄI SÄ KYI SHIN TU TEN MA
Having reached ev’ry perfection!

CHHAG TSHÄL TUTTARA HUM YI GE
Homage! Filling with TUTTARE,
DÖ DANG CHHOG DANG NAM KHA GANG MA
HUM, desire, direction, and space!
JIG TEN DÜN PO ZHAB KYI NÄN TE
Trampling with her feet the seven worlds,
LÜ PA ME PAR GUG PAR NÜ MA
Able to draw forth all beings!

CHHAG TSHÄL GYA JIN ME LHA TSHANG PA
Homage! Worshipped by the all-lords,
LUNG LHA NA TSHOG WANG CHHUG CHHÖ MA
Shakra, Agni, Brahma, Marut!
JUNG PO RO LANG DRI ZA NAM DANG
Honored by the hosts of spirits,
NÖ JIN TSHOG KYI DÜN NÄ TÖ MA
Corpse-raisers, gandharvas, yakshas!

CHHAG TSHÄL TRAD CHE JA DANG PHAT KYI
Homage! With her TRAD and PHAT sounds
PHA RÖL THRÜL KHOR RAB TU JOM MA
Destroying foes’ magic diagrams!
YÄ KUM YÖN KYANG ZHAB KYI NÄN TE
Her feet pressing, left out, right in,
ME BAR THRUG PA SHIN TU BAR MA
Blazing in a raging fire-blaze!
Homage! TURE, very dreadful!
Destroyer of Mara’s champion(s)!
She with frowning lotus visage
Who is slayer of all enemies!

Homage! At the heart her fingers,
Adorn her with Three Jewel mudra!
Light-ray masses all excited!
All directions’ wheels adorn her!

Homage! She so joyous, radiant,
Crown emitting garlands of light!
Mirthful, laughing with TUTTARE,
Subjugating maras, devas!

Homage! She able to summon
All earth-guardians’ assembly!
Shaking, frowning, with her HUM sign
Saving from every misfortune!
Homage! Crown adorned with crescent
Moon, all ornaments most shining!
Amitabha in her hair-knot
Sending out much light eternal!

Homage! She ’mid wreath ablaze like
Eon-ending fire abiding!
Right stretched, left bent, joy surrounds you
Troops of enemies destroying!

Homage! She who strikes the ground with
Her palm, and with her foot beats it!
Scowling, with the letter HUM the
Seven levels she does conquer!

Homage! Happy, virtuous, peaceful!
She whose field is peace, nirvana!
She endowed with OM and SVAHA,
Destroyer of the great evil!
Homage! She with joy surrounded
Tearing foes’ bodies asunder,
Frees with HUM and knowledge mantra,
Arrangement of the ten letters!

Homage! TURE! With seed letter
Of the shape of syllable HUM!
By foot stamping shakes the three worlds,
Meru, Mandara, and Vindhya!

Homage! Holding in her hand the
Hare-marked moon of deva-lake form!
With twice spoken TARA and PHAT,
Totally dispelling poison!

Homage! She whom gods and their kings,
And the kinnaras do honor!
Armored in all joyful splendor,
She dispels bad dreams and conflicts!
Homage! She whose two eyes bright with Radiance of sun and full moon!

With twice HARA and TUTTARE

She dispels severe contagion!

Homage! Full of liberating

Pow'r by the set of three natures!

Destroys hosts of spirits, yakshas,

And raised corpses! Supreme! TURE!

These praises with the root mantras

And prostrations thus are twenty-one!

Then return to p. 157 and recite the praise a second time.

With your head at Tara’s feet, make the following request:

Venerable Arya, great treasure of compassion,

Grant your blessings to increase all favorable conditions
DE LAG DRÖ PÄI BAR CHHA KÜN ZHI ZHING
And to clear away every obstacle
THÜN KYEN MA LÜ PHEL WAR JIN GYI LOB  (3x)
That all migratory beings may swiftly enter the city of eternal joy.  (3x)

Prayer for the Donor  (Optional)

If you wish to request on behalf of someone who is sick or in need, at the moment of requesting, recite:

KYAB SUM THAM CHÄ DÜ PÄI DAG NYI JE TSÜN PHAG MA DRÖL MÄI LHA TSHOG KHÖR DANG CHÄ PÄ JIN DAG [INSERT THE NAME HERE] DI DÜ MA YIN PAR CHHI PÄI JIG PA LÄ DRÖL / CHHI ME PA TSHEI RIG DZIN THÔB PAR JIN GYI LAB TU SÖL

Perfect exalted Mother Liberator, assemblies of deities with the entourage of the perfect exalted Mother Liberator, whose essence encompasses all three objects of refuge, please grant blessings for this benefactor (insert the name) to immediately be liberated from spirit harm, obstacles and the danger of untimely death and to generate instantly the unification of emptiness and compassion and achieve the immortal life realization.

Think that Tara happily accepts.
Second Round

Homage

Devas and titans bow down
With their crowns at your lotus feet.
I prostrate to the liberating mother,
Who liberates from all misfortunes.

Offering to Tara

Offer flowers to the holy object. When you sit down, present the following offerings in an extensive way using the following verse, reciting the verse once for each offering – changing the name of the offering being presented as appropriate. If there is no time, you can present the offerings in an abbreviated way by omitting recitation of the verse.

To the Buddhas abiding in the field of merit
This offering of drinking water (bathing water, flowers, incense, light, perfume, food, music), which appears but doesn’t have nature,
NANG TONG YER ME SEM KYI BÜL LAG NA
Is offered with a mind understanding the offering to be the inseparability of appearance and emptiness

NANG TONG DE CHHEN TUG KYI ZHE SU SÖL
Please accept it with the holy mind that experiences the offering as appearance and emptiness in the nature of great bliss.

OM ARYA TARE SAPARIVARA ARGHAM (PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAVIDYA, SHAPTA) PRATIC CHA HUM SVAHA

And, adding the three syllables, the inner offering (offer with ring finger of left hand):

OM ARYA TARE SAPARIVARA OM AH HUM

The Seven Limbs

JE TSÜN DRÖL MÄI ZHAB LA GÜ CHHAG TSHÄL
To Arya Tara’s holy feet I prostrate.

NGÖ SHAM YI TRÜL CHHÖ PA MA LÜ BÜL
I present clouds of every type of offering, actual and imagined;

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG
I declare all my negative actions accumulated since beginning-less time

KYE PHAG GE WA NAM LA J E YI RANG
And rejoice in the merit of all holy and ordinary beings.

KHOR WA MA TONG BAR DU LEG ZHU G NÄ
Please, remain until the end of cyclic existence

DRO LA CHHÖ KYI KHOR LO KOR WA DANG
And turn the wheel of Dharma for living beings.

DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO
I dedicate my own merits and those of all others to the great enlightenment.
Long Mandala Offering in Twenty-Three Heaps

To do the mandala offering in thirty-seven heaps, see. p. 321.

ZHING KHAM ÜL WAR GYI WO / OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI

Let us offer a buddha-field OM vajra ground AH HUM, mighty golden ground. OM vajra fence AH HUM.

OM VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WĀI Ü SJU / RII GYÄL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG DRA MI NYÄN / LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN / YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN GYI DA

Outside it is encircled by a wall of iron mountains. At the center is Meru, king of mountains; the eastern continent, Videha (Tall-body Land), the southern, Jambudvipa (Rose-apple Land), the western, Godaniya (Cattle-gift Land), the northern, Kuru; [the eastern minor continents] Deha and Videha, [the southern], Chamara and Apara-chamara (Chowrie-land and western Chowrie-land), [the western], Satha and Uttara-mantrin (Lands of the Deceitful and the Skilled in Mantra), [and the northern], Kuru and Kaurava.

SHAR DU LANG PO RIN PO CHHE / LHOR KYIN DAG RIN PO CHHE / NUB TU TA RIN PO CHHE / JANG DU TSÜN MO RIN PO CHHE / SHAR LHOR MAG PÖN RIN PO CHHE / LHO NUB TU KHOR LO RIN PO CHHE / NUB JANG DU NOR BU RIN PO CHHE / JANG SHAR DU TER CHEN PÖI BUM PA NANG GI SHAR DU NYI MA / NUB TU DA WA

In the east, the precious elephant; in the south, the precious housekeeper, in the west, the precious horse; in the north, the precious queen. In the southeast, the precious general; in the southwest, the precious wheel; in the northwest, the precious jewel; in the northeast, the great treasure vase. In the east, the sun; in the west, the moon.
**Dag zhän lü ngag yi sum long chö du sum ge tshog chä**
My own and others’ body, speech, and mind, wealth and virtues, of the three times,

**Rin chhen mandala zang po kün zang chhö päi tshog chä pa**
This pure, precious mandala and a mass of Samantabhadra offerings,

**Lo yi lang nä la ma yi dam kön chhog sum la bül**
I mentally take and offer to my Guru-Yidam and the Three Precious Ones,

**Thug jei wang gi zhe nä dag la jin gyi lab tu söl**
Please accept them through compassion and bestow your inspiration

---

**Short Mandala Offering**

**Sa zhi pö kyi jug shing me tog tram**
This ground, anointed with perfume, strewn with flowers,

**Ri rab ling zhi nyi dä gyän pa di**
Adorned with Mount Meru, four continents, the sun and the moon:

**Sang gyä zhing du mig te ül wa yi**
I imagine this as a buddha-field and offer it.

**Dro kün nam dag zhing la chö par shog**
May all living beings enjoy this pure land!

---

**Heartfelt Request** *(Optional)*

Lama Zopa Rinpoche has indicated that the Heartfelt Request should be done according to the purpose of the puja, and that the chant leader may decide which prayers to do. Rinpoche has also suggested the order of the requests included in this version of the puja.

Recite this special heartfelt requesting prayer to Tara while imagining that you are clinging on to Tara’s toes.
O holy and perfect, pure lama, from the clouds of compassion

That form in the skies of your dhammakaya wisdom,

Please release a rain of vast and profound Dharma,

Precisely in accordance with the needs of those to be trained.

Taking Refuge and Generating Bodhicitta

I go for refuge until I am enlightened.

To the Buddha, the Dharma, and the Supreme Assembly.

By my practice of giving and other perfections,

May I become a buddha to benefit all sentient beings.

Prayer

Let me and all those who need protection

Come under the supreme giving gesture of your right hand,

As well as the refuge-granting gesture

That liberates from all fears.
The Praises

Then recite three times the Praises to Twenty-One Taras. For a literal English translation of the praises, see p. 193.

OM JÉ TSŪN MA PHAG MA DRÖL MA LA CHHAG TSHĀL LO
   OM I prostrate to the noble transcendent liberator.

CHHAG TSHĀL DRÖL MA NYUR MA PA MO
   Homage! Tara, swift, heroic!
CHĀN NI KĀ CHIG LOG DANG DRA MA
   Eyes like lightning instantaneous!
JI G TEN SUM GŌN CHHU KYE ZHĀL GYI
   Sprung from op’ning stamens of the
GE SAR JÉ WA LĀ NI JUNG MA
   Lord of three world’s tear-born lotus!

CHHAG TSHĀL TŌN KĀI DA WA KŪN TU
   Homage! She whose face combines a
GANG WA GYA NI TSEG PĀI ZHĀL MA
   Hundred autumn moons at fullest!
KAR MA TONG THRAG TSHOG PA NAM KYI
   Blazing with light rays resplendent
RAB TŪ CHHE WĀI Ö RAB BAR MA
   As a thousand star collection!

CHHAG TSHĀL SER NGO CHHU NĀ KYE KYI
   Homage! Golden-blue one, lotus
PĀ MĀ CHHAG NI NAM PAR GYĀN MA
   Water born, in hand adorned!
JI N PA TSŌN DRŪ KA THUB ZHI WA
   Giving, effort, calm, austerities,
ZŌ PA SAM TĀN CHÖ YŪL NYI MA
   Patience, meditation her sphere!
Homage! Crown of tathagatas,
Actions triumph without limit
Relied on by conquerors’ children,
Having reached ev’ry perfection!

Homage! Filling with TUTTARE,
HUM, desire, direction, and space!
Trampling with her feet the seven worlds,
Able to draw forth all beings!

Homage! Worshipped by the all-lords,
Shakra, Agni, Brahma, Marut!
Honored by the hosts of spirits,
Corpse-raisers, gandharvas, yakshas!

Homage! With her TRAD and PHAT sounds
Destroying foes’ magic diagrams!
Her feet pressing, left out, right in,
Blazing in a raging fire-blaze!
Homage! TURE, very dreadful!

Destroyer of Mara’s champion(s)!

She with frowning lotus visage

Who is slayer of all enemies!

Homage! At the heart her fingers,

Adorn her with Three Jewel mudra!

Light-ray masses all excited!

All directions’ wheels adorn her!

Homage! She so joyous, radiant,

Crown emitting garlands of light!

Mirthful, laughing with TUTTARE,

Subjugating maras, devas!

Homage! She able to summon

All earth-guardians’ assembly!

Shaking, frowning, with her HUM sign

Saving from every misfortune!
Homage! Crown adorned with crescent
Moon, all ornaments most shining!
Amitabha in her hair-knot
Sending out much light eternal!

Homage! She ’mid wreath ablaze like
Eon-ending fire abiding!
Right stretched, left bent, joy surrounds you
Troops of enemies destroying!

Homage! She who strikes the ground with
Her palm, and with her foot beats it!
Scowling, with the letter HUM the
Seven levels she does conquer!

Homage! Happy, virtuous, peaceful!
She whose field is peace, nirvana!
She endowed with OM and SVAHA,
Destroyer of the great evil!
CHHAG TSHÄL KÜN NÄ KOR RAB GA WÄI
Homage! She with joy surrounded
DRA YI LÜ NI NAM PAR GEM MA
Tearing foes’ bodies asunder,
YI GE CHU PÄI NGAG NI KÖ PÄI
Frees with HUM and knowledge mantra,
RIG PA HUM LÄ DRÖL MA NYI MA
Arrangement of the ten letters!

CHHAG TSHÄL TURE ZHAB NI DEB PÄ
Homage! TURE! With seed letter
HUM GI NAM PÄI SA BÖN NYI MA
Of the shape of syllable HUM!
RI RAB MANDHARA DANG BIG JE
By foot stamping shakes the three worlds,
JIG TEN SUM NAM YO WA NYI MA
Meru, Mandara, and Vindhya!

CHHAG TSHÄL LHA YI TSHO YI NAM PÄI
Homage! Holding in her hand the
RIG DAg TAG CHÄN CHHAG NA NAM MA
Hare-marked moon of deva-lake form!
TARA NYI JÖ PHAT KYI YI GE
With twice spoken TARA and PHAT,
DUG NAM MA LÜ PA NI SEL MA
Totally dispelling poison!

CHHAG TSHÄL LHA YI TSHOG NAM GYÄL PO
Homage! She whom gods and their kings,
LHA DANG MI AM CHI YI TEN MA
And the kinnaras do honor!
KÜN NÄ GO CHHA GA WÄI JI GYI
Armored in all joyful splendor,
TSÖ DANG MI LAM NGÄN PA SEL MA
She dispels bad dreams and conflicts!
Homage! She whose two eyes bright with Radiance of sun and full moon!
With twice HARA and TUTTARE
She dispels severe contagion!

Homage! Full of liberating Pow’r by the set of three natures!
Destroys hosts of spirits, yakshas,
And raised corpses! Supreme! TURE!

These praises with the root mantras
And prostrations thus are twenty-one!

Then return to p. 169 and recite the praise a second or third time.

Request

Venerable Arya, great treasure of compassion,
Grant your blessings to increase all favorable conditions
And to clear away every obstacle
That all migratory beings may swiftly enter the city of eternal joy. (3x)
Third Round

Homage

Devas and titans bow down
With their crowns at your lotus feet.

I prostrate to the liberating mother,
Who liberates from all misfortunes.

Offering to Tara

Offer flowers to the holy object. When you sit down, present the following offerings in an extensive way using the verse on the next page, reciting the verse once for each offering – changing the name of the offering being presented as appropriate. If there is no time, you can present the offerings in an abbreviated way by omitting recitation of the verse.
CHÖ YING NAM DAG YE SHE RANG ZHIN LÄ
From the nature, the existence-sphere pure transcendental wisdom (dharmakaya),

GYÜ LU NANG TÖL PAG MO CHÖ YÖN (ZHAB SIL, ME TOG, DUG PÖ, NANG SÄL, DRI CHAB, ZHÄL ZÄ, RÖL MO) ME
The illusory transformed goddess, the female offering drinking water (bathing water, flowers, incense, light, perfume, food, music),

CHOM DEN DROL MÄ LHA SOG NYE CHIR BÜL
I offer in order to please the Destroyer Qualified Tara’s multitude of deities;

SHE NÄI CHHOG THÜN NGO DRUB TSÄL DU SOL
Please accept this and bestow upon me the common and uncommon attainments.

OM ARYA TARE SAPARIVARA ARGHAM (PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAVIDYA, SHAPTA) PRATICCHA HUM SVAHA

And, adding the three syllables, the inner offering (offer with ring finger of left hand):

OM ARYA TARE SAPARIVARA OM AH HUM

The Seven Limbs

JE TSÜN DRÖL MÄI ZHAB LA GÜ CHHAG TSHÄL
To Arya Tara’s holy feet I prostrate.

NGÖ SHAM YI TRÜL CHHÖ PA MA LÜ BÜL
I present clouds of every type of offering, actual and imagined;

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG
I declare all my negative actions accumulated since beginningless time

KYE PHAG GE WA NAM LA JE YI RANG
And rejoice in the merit of all holy and ordinary beings.
KHOR WA MA TÖNG BAR DU LEG ZHUG NÄ
Please, remain until the end of cyclic existence
DRO LA CHHÖ KYI KHIR LO KOR WA DANG
And turn the wheel of Dharma for living beings.
DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO
I dedicate my own merits and those of all others to the great enlightenment.

Long Mandala Offering in Twenty-Three Heaps

To do the mandala offering in thirty-seven heaps, see. p. 321.

ZHING KHAM ÜL WAR GYI WO / OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI

OM VAJRA REKHE AH HUM / CHHI CHAG RI KHIR YUG GI KOR WÄI Ü SU / RII GYÄL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG DRA MI NYÄN / LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN / YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN GYI DA

SHAR DU LANG PO RIN PO CHHE / LHOR KYIN DAG RIN PO CHHE / NUB TU TA RIN PO CHHE / JANG DU TSÜN MO RIN PO CHHE / SHAR LHOR MAG PÖN RIN PO CHHE / LHO NUB TU KHIR LO RIN PO CHHE / NUB JANG DU NOR BU RIN PO CHHE / JANG SHAR DU TER CHEN PÖI BUM PA / NANG GI SHAR DU NYI MA / NUB TU DA WA

DAG ZHÄN LÜ NGAG YI SUM LONG CHÖ DU SUM GE TSHOG CHÄ
My own and others’ body, speech, and mind, wealth and virtues, of the three times,
RIN CHHEN MANDALA ZANG PO KÜN ZANG CHHÖ PÄI TSHOG CHÄ PA
This pure, precious mandala and a mass of Samantabhadra offerings,
LO YI LANG NÄ LA MA YI DAM KÖN CHHOG SUM LA BÜL
I mentally take and offer to my Guru-Yidam and the Three Precious Ones,
Please accept them through compassion and bestow your inspiration

Short Mandala Offering

This ground, anointed with perfume, strewn with flowers,
Adorned with Mount Meru, four continents, the sun and the moon:
I imagine this as a buddha-field and offer it.
May all living beings enjoy this pure land!

Heartfelt Request (Optional)

Lama Zopa Rinpoche has indicated that the Heartfelt Request should be done according to the purpose of the puja, and that the chant leader may decide which prayers to do. Rinpoche has also suggested the order of the requests included in this version of the puja.

Recite this special heartfelt requesting prayer to Tara while imagining that you are clinging on to Tara’s toes.

Please bless myself and others to accomplish all our purposes
In accordance with the Dharma just as we wish.
And to pacify immediately the group of hindrances
Such as sicknesses, harm by spirits and other obstacles.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI
Taking Refuge and Generating Bodhichitta

*SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA*
I go for refuge until I am enlightened.

*JANG CHHUB BAR DU DAG NI KYAB SU CHHI*
To the Buddha, the Dharma, and the Supreme Assembly.

*DAG GI JIN SOG GYI PA DI DAG GI*
By my practice of giving and other perfections,

*DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)*
May I become a buddha to benefit all sentient beings. (3x)

Visualization

*KU LÄ DÜ TSII CHHU GYÜN BAB*
From her exalted body, a stream of nectar flows

*RANG DANG SUNG JÄI CHI WO NÄ*
And enters the crown of the beneficiary and myself,

*ZHUG TE LÜ KÜN GANG WA YI*
Completely filling our bodies

*J IN LAB MA LÜ ZHUG PAR GYUR*
And granting all blessings.

---

Then recite the *Praise to the Twenty-One Taras* seven times. If time is short, the following verse can be recited in place of some of the petitions. The full praises start on the next page.

*OM CHOM DÄN DÄ MA LHA MO DRÖL MA LA CHHAG TSHÄL LO*
OM I prostrate to the goddess foe destroyer, liberating lady Tara,

*CHHAG TSHÄL DRÖL MA TARE PÄL MO*
Homage to TARE, savioress, heroine,

*TUTTARA YI JIG KÜN SEL MA*
With TUTTARE dispelling all fears,

*TURE DÖN NAM THAM CHÄ TER MA*
Granting all benefits with TURE,

*SVAHA YI GER CHÄ LA RAB DÜ*
To her with sound SVAHA, I bow.
The Praises

For a literal English translation of the praises, see p. 193.

OM J E TSÜN MA PHAG MA DRÖL MA LA CHHAG TSHÄL LO
OM I prostrate to the noble transcendent liberator.

CHHAG TSHÄL DRÖL MA NYUR MA PA MO
Homage! Tara, swift, heroic!

CHÄN NI KÄ CHIG LOG DANG DRA MA
Eyes like lightning instantaneous!

JIG TEN SUM GÖN CHHU KYE ZHÄL GYI
Sprung from op’ning stamens of the

GE SAR J E WA LÄ NI JUNG MA
Lord of three world’s tear-born lotus!

CHHAG TSHÄL TÖN KÄI DA WA KÜN TU
Homage! She whose face combines a

GANG WA GYA NI TSEG PÄI ZHÄL MA
Hundred autumn moons at fullest!

KAR MA TÖNG THRAG TSHOG PA NAM KYI
Blazing with light rays resplendent

RAB TU CHHE WÄI Ö RAB BAR MA
As a thousand star collection!

CHHAG TSHÄL SER NGO CHHU NÄ KYE KYI
Homage! Golden-blue one, lotus

PÄ MÄ CHHAG NI NAM PAR GYÄN MA
Water born, in hand adorned!

JIN PA TSÖN DRÜ KA THUB ZHI WA
Giving, effort, calm, austerities,

ZÖ PA SAM TÄN CHÖ YÜL NYI MA
Patience, meditation her sphere!
Tara Puja

Homage! Crown of tathagatas,
Actions triumph without limit
Relied on by conquerors’ children,
Having reached ev’ry perfection!

Homage! Filling with TUTTARE,
HUM, desire, direction, and space!
Trampling with her feet the seven worlds,
Able to draw forth all beings!

Homage! Worshipped by the all-lords,
Shakra, Agni, Brahma, Marut!
Honored by the hosts of spirits,
Corpse-raisers, gandharvas, yakshas!

Homage! With her TRAD and PHAT sounds
Destroying foes’ magic diagrams!
Her feet pressing, left out, right in,
Blazing in a raging fire-blaze!
Homage! TURE, very dreadful!
Destroyer of Mara’s champion(s)!
She with frowning lotus visage
Who is slayer of all enemies!

Homage! At the heart her fingers,
Adorn her with Three Jewel mudra!
Light-ray masses all excited!
All directions’ wheels adorn her!

Homage! She so joyous, radiant,
Crown emitting garlands of light!
Mirthful, laughing with TUTTARE,
Subjugating maras, devas!

Homage! She able to summon
All earth-guardians’ assembly!
Shaking, frowning, with her HUM sign
Saving from every misfortune!
Homage! Crown adorned with crescent
Moon, all ornaments most shining!

Amitabha in her hair-knot
Sending out much light eternal!

Homage! She 'mid wreath ablaze like
Eon-ending fire abiding!
Right stretched, left bent, joy surrounds you
Troops of enemies destroying!

Homage! She who strikes the ground with
Her palm, and with her foot beats it!
Scowling, with the letter HUM the
Seven levels she does conquer!

Homage! Happy, virtuous, peaceful!
She whose field is peace, nirvana!
She endowed with OM and SVAHA,
Destroyer of the great evil!
CHHAG TŠHÄL KÜN NÄ KOR RAB GA WÄI
Homage! She with joy surrounded
DRA YI LÜ NI NAM PAR GEM MA
Tearing foes' bodies asunder,
YI GE CHU PÄI NGAG NI KÖ PÄI
Frees with HUM and knowledge mantra,
RIG PA HUM LÄ DRÖL MA NYI MA
Arrangement of the ten letters!

CHHAG TŠHÄL TURE ZHAB NI DEB PÄ
Homage! TURE! With seed letter
HUM GI NAM PÄI SA BÖN NYI MA
Of the shape of syllable HUM!
Rİ RAB MANDHARA DANG BIG JE
By foot stamping shakes the three worlds,
JİG TEN SUM NAM YO WA NYI MA
Meru, Mandara, and Vindhya!

CHHAG TŠHÄL LHA YI TŠHO YI NAM PÄI
Homage! Holding in her hand the
Rİ DAG TAG CHÄN CHHAG NA NAM MA
Hare-marked moon of deva-lake form!
TARA NYI JÖ PHAT KYI YI GE
With twice spoken TARA and PHAT,
DUG NAM MA LÜ PA NI SEL MA
Totally dispelling poison!

CHHAG TŠHÄL LHA YI TŠHO G Nam GYÄL PO
Homage! She whom gods and their kings,
LHA DANG MI AM CHİ YI TEN MA
And the kinnaras do honor!
KÜN NÄ GO CHHA GA WÄI Jİ GYI
Armored in all joyful splendor,
TSÖ DANG MI LAM NGÄN PA SEL MA
She dispels bad dreams and conflicts!
Homage! She whose two eyes bright with Radiance of sun and full moon!

With twice HARA and TUTTARE

She dispels severe contagion!

Homage! Full of liberating

Pow’r by the set of three natures!

Destroys hosts of spirits, yakshas,

And raised corpses! Supreme! TURE!

These praises with the root mantras

And prostrations thus are twenty-one!

Then return to p. 180 and recite the praise again.

Prayer of the Benefits

Whoever is endowed with devotion for the goddess

And recites this with supreme faith,

Remembering it at dawn upon waking and in the evenings,

Will be granted all fearlessness,
DIG PA THAM CHÄ RAB TU ZHI WA
   Will perfectly pacify all negativities,
NGÄN DRO THAM CHÄ JOM PA NYI THOB
   And will eliminate all unfortunate migrations.

GYÄL WA J E WA THRAG DÜN NAM KYI
   The multitudes of conquerors
NYUR DU WANG NI KUR WAR GYUR LA
   Will quickly grant initiation:
DI LÄ CHHE WA NYI NI THOB CHING
   Thus, endowed with this greatness,
SANG GYÄ GO PHANG THAR THUG DER DRO
   One will eventually reach the state of a buddha.

DE YI DUG NI DRAG PO CHHEN PO
   If affected by the most terrible poison,
TÄN NÄ PA AM ZHÄN YANG DRO WA
   Whether ingested, drunk, or from a living being,
ZÖ PA DANG NI THUNG PA NYI KYANG
   Just by remembering
DRÄN PÄ RAB TU SEL WA NYI THOB
   Will one be thoroughly cleansed.

DÖN DANG RIM DANG DUG GI ZIR WÄI
   If this prayer is recited two, three, or seven times,
DÜL NGÄL TSHOG NI NAM PAR PONG TE
   It will pacify all the sufferings of torments
SEM CHÄN ZHÄN PA NAM LA YANG NGO
   Caused by spirits, fevers, and poisons,
NYI SUM DÜN DU NGÖN PAR JÖ NA
   And by other beings as well.

BU DÖ PÄ NI BU THOB GYUR ZHING
   If you wish for a child, you will get a child;
NOR DÖ PÄ NI NOR NAM NYI THOB
   If you wish for wealth, you will receive wealth.
Dö pa tham chä thob par gyur la  
*All your wishes will be fulfilled*

Geg nam me ching so sor jom gyur chig  
*And all obstacles pacified.*

**Offering the Torma**

Then transform the torma as the inner offering. Cleanse with (sprinkle the torma with inner offering using the left ring finger):

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

Purify into voidness with:

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

Töng pa nyi du gyur  
Töng päi ngang lä yam lä lung/ ram lä me / ah lä ye she kyi  
ka pa la yang shing gya chhe wäi nang du sha nga dü tsì nga  
zhu wa lä jung wäi ye she kyi dü tsì gya tsho chhen por gyur

Everything becomes emptiness only. While it is empty, from yam appears wind; from ram, fire; from ah, a transcendental wisdom skullcup, vast and big. In it, from the melting of the five meats and five nectars comes a huge ocean of transcendental wisdom nectar.

Consecrate with:

OM AH HUM  (3x)

Visualizing:
La ma Je Tsün Mäi Lha Tshog Nam Kyi Jag Dor Jei Ö Zêr Gyi Bu Gü Drang Te Söl War Gyr

The gurus and hosts of deities [of the venerable Arya Tara] partake (of the torma) by drawing it up through the light straw of their vajra tongues:

Offer it by saying three times:

Om Arya Tare Saparivara Idam Balim Ta Kha Kha Kha Hi Kha Hi (3x)

Offerings

Make offerings with:

Om Arya Tare Saparivara Argham (Padyam, Pushpe, Dhupe, Aloke, Gandhe, Naividya, Shapta) Praticcha Hum Svaha

Present inner offerings by adding the three syllables (offer with ring finger of left hand):

Om Arya Tare Saparivara Om Ah Hum

Praise

Lha Dang Lha Min Chö Păn Gyi

Devas and titans bow down

Zhab Kyi Pä Ma La Tü De

With their crowns at your lotus feet.

Phong Pa Kün Lä Dröl Dzä Ma

I prostrate to the liberating mother,

Dröl Ma Yum La Chhag Tshäl Tö

Who liberates from all misfortunes.
Prayers

Then, joining the palms of the hands:

JE TSÜN PHAG MA KHIR DANG CHÄ
Venerable Arya and your retinue,
MIG ME THUG JE TSER GONG LA
Please bless me with the affection
DAG GI JI TAR SÖL WÄI DÖN
Of your non-referential compassion,
GEG ME DRUB PAR JIN GYI LOB
So I may be able to fulfill all my wishes without obstacles.

GYÄL TÄN CHI DANG LO ZANG TÄN
Let the teachings and practice of the victorious ones in general
SHÄ DANG DRUB PÄ CHHÖG CHUR GYÄ
And the doctrine of Losang in particular spread to the ten directions.
TÄN DZIN GE DÜN DE DANG CHÄ
Let the Sangha who uphold the doctrine be harmonious
THUG THÜN THRIN LÄ PHEL WAR DZÖ
And may their enlightened activities increase.

JONG DIR NÄ MUG THRUG TSÖ ZHI
Please pacify conflicts, famine, and sickness in this country;
CHHÖ DANG TRA SHI GONG DU PHEL
Increase the Dharma and good fortune;
CHHÖ DÄN GYÄL POI NGA THANG GYÄ
Expand the power of Dharma rulers;
GYÄL KHAM THA WÜ DE WAR DZÖ
And grant happiness to the central and border areas.

GYÄ DANG CHU DRUG JIG CHHEN DANG
Please protect us from temporary and ultimate fears,
DÖN RIM MI LAM TSHÄN TÄ NGÄN
Such as the eight and sixteen great fears,
Khor Wa Ngän Song Dug Ngäl Sog
Spirits, plagues, nightmares, and bad omens,
Nä Kab Thar Thug Jig Lä Kyob
As well as the sufferings of samsara, the unfortunate states, and so forth.

Tshe Päl Long Chö Sö Nam PHEL
May life, prosperity, and merits increase;
Mi Gei Tog Pa Kun Zhi Zhing
May all negative thoughts be pacified.
Lam Tso Sum Dang Rim Nyi Kyi
Please grant your blessings that realizations of the three principles of the path
Nyam Tog Nyur Du Thar Chhin Dzö
And two stages may quickly be completed.

Di NÄ Jang Chhub NyIng PöI Bar
From now until the essence of enlightenment
Khyö Min Kyab Nä Zhän Me Pä
I have no other refuge than you.
Bu Chig Po La Ma Yi Zhin
Bless me and care for me
Je Zung Jin Gyi Lab Tu Söl
As a mother does for her only child.

Confession of Faults in the Recitation

Recite the hundred-syllable mantra:

Om PadmaSattva Samaya Manupalaya / PadmaSattva
TvEno Patishta / Dridho Me Bhava / Suto Shyo Me
Bhava / Supo Shyo Me Bhava / Anurakto Me Bhava /
Sarva Siddhim Me Prayaccha / Sarva Karma Sucha
Me / ChittaM Shriyam Kuru Hum / Ha Ha Ha Ha HoH /
Bhagavan / Sarva Tathagata / Padma Ma Me Muncha /
Padma Bhava Maha Samaya Sattva Ah Hum Phat (1x)
And the prayers:

MA NYE YONG SU MA SHE DANG
With all my actions performed here,
GANG YANG NÜ PA MA CHHI PA
With whatever I could not find
DIR NI JA WA GANG GYI PA
Or was not able to do,
DE KÜN KHYE KYI ZÖ DZÄ RIG
Please be patient.

LHAG PA DANG NI CHHÄ PA DANG
Please also be patient
CHHO GÄI YÄN LAG NYAM PA DANG
With the rituals
DAG GI JE NGÄ CHI CHHI PA
I have performed incorrectly
DE YANG ZÖ PAR DZÄ DU SÖL
Or with omissions.

Requesting the Deity to Remain or Depart

If you have an image of the deity, request the deity to abide in it:

DIR NI TEN DANG LHÄN CHIG TU
For the benefit of migratory beings
DRO WÄI DÖN DU ZHUG NÄ KYANG
Please abide in this image,
NÄ ME TSHE DANG WANG CHHUG DANG
Granting wealth, highest goodness,
CHHOG NAM LEG PAR TSÄL DU SÖL
And long life free from sickness.

OM SUPRATISHTHA VAJ RAYE SVAHA
Toss flower petals or rice to the merit field.

If you don’t have an image, request the deity to depart:

YE SHE PA RANG ZHIN GYI NÄ SU SHEG
   The wisdom beings return to their natural abodes.
DAM TSHIG PA RANG NYI LA THIM PAR GYUR
   The commitment beings absorb into me.

Dedicate the virtues and sing the auspicious verses:

**Dedication Prayer**

GE WA DI YI NYUR DU DAG
   Through the merits of these virtuous actions
PHAG MA DRÖL MA DRUB GYUR NÄ
   May I quickly attain the state of Arya Tara
DRO WA CHIG KYANG MA LÜ PA
   And lead all living beings, without exception,
DE YI SA LA GÖ PAR SHOG
   Into that enlightened state.

**Verse of Auspiciousness**

PAG SAM SHING DANG NOR BU BUM ZANG ZHIN
   Like a wish-fulfilling tree and a fortune-jeweled vase,
RE KONG DÖ GU JO WAI YI ZHIN TER
   You are the wish-fulfilling treasure granting all desires and fulfilling all hopes.
GYÄL YUM DRÖL MA GYÄL WA SÄ CHÄ KYI
   O conquerors’ Mother Tara and all conquerors with your children,
JE ZUNG GE TSÄN PHÄL WÄI TRA SHI SHOG
   Take care of me and grant the auspicious signs of increasing virtue.
Praises to the Twenty-One Taras

(Literal English Translation)

OM Homage to the Venerable Arya Tara.

Homage to you, Tara, the swift heroine,
Whose eyes are like an instant flash of lightning,
Whose water-born face arises from the blooming lotus
Of Avalokiteshvara, protector of the three worlds.

Homage to you, Tara, whose face is like
One hundred full autumn moons gathered together,
Blazing with the expanding light
Of a thousand stars assembled.

Homage to you, Tara, born from a golden-blue lotus,
Whose hands are beautifully adorned with lotus flowers,
You who are the embodiment of giving, joyous effort, asceticism,
Pacification, patience, concentration, and all objects of practice.

Homage to you, Tara, the crown pinnacle of those thus gone,
Whose deeds overcome infinite evils,
Who have attained transcendent perfections without exception,
And upon whom the sons of the Victorious Ones rely.

Homage to you, Tara, who with the letters TUTTARA and HUM
Fill the (realms of) desire, direction, and space,
Whose feet trample on the seven worlds,
And who are able to draw all beings to you.
Homage to you, Tara, venerated by Indra,
Agni, Brahma, Vayu, and Ishvara,
And praised by the assembly of spirits, raised corpses,
Gandharvas, and all yakshas.

Homage to you, Tara, whose TRAT and PHAT
Destroy entirely the magical wheels of others.
With your right leg bent and left outstretched and pressing,
You burn intensely within a whirl of fire.

Homage to you, Tara, the great fearful one,
Whose letter TURE destroys the mighty demons completely,
Who with a wrathful expression on your water-born face
Slay all enemies without an exception.

Homage to you, Tara, whose fingers adorn your heart
With the gesture of the sublime precious three;
Adorned with a wheel striking all directions without exception
With the totality of your own rays of light.

Homage to you, Tara, whose radiant crown ornament,
Joyful and magnificent, extends a garland of light,
And who, by your laughter of TUTTARA,
Conquer the demons and all of the worlds.

Homage to you, Tara, who are able to invoke
The entire assembly of local protectors,
Whose wrathful expression fiercely shakes,
Rescuing the impoverished through the letter HUM.

Homage to you, Tara, whose crown is adorned
With the crescent moon, wearing ornaments exceedingly bright
From your hair knot the buddha Amitabha
Radiates eternally with great beams of light.
Homage to you, Tara, who dwell within a blazing garland
That resembles the fire at the end of this world age;
Surrounded by joy, you sit with your right leg extended
And left withdrawn, completely destroying all the masses of enemies.

Homage to you, Tara, with hand on the ground by your side,
Pressing your heel and stamping your foot on the earth;
With a wrathful glance from your eyes you subdue
All seven levels through the syllable HUM.

Homage to you, Tara, O happy, virtuous, and peaceful one,
The very object of practice, passed beyond sorrow.
You are perfectly endowed with SOHA and OM,
Overcoming completely all the great evils.

Homage to you, Tara, surrounded by the joyous ones,
You completely subdue the bodies of all enemies;
Your speech is adorned with the ten syllables,
And you rescue all through the knowledge-letter HUM.

Homage to you, Tara, stamping your feet and proclaiming TURE.
Your seed-syllable itself in the aspect of HUM
Causes Meru, Mandhara, and the Vindhya mountains
And all the three worlds to tremble and shake.

Homage to you, Tara, who hold in your hand
The hare-marked moon like the celestial ocean.
By uttering TARA twice and the letter PHAT
You dispel all poisons without an exception.

Homage to you, Tara, upon whom the kings of the assembled gods
The gods themselves, and all kinnaras rely;
Whose magnificent armor gives joy to all,
You who dispel all disputes and bad dreams.
Homage to you, Tara, whose two eyes – the sun and the moon –
Radiate an excellent, illuminating light;
By uttering HARA twice and TUTTARA,
You dispel all violent epidemic disease.

Homage to you, Tara, adorned by the three suchnesses,
Perfectly endowed with the power of serenity,
You who destroy the host of evil spirits, raised corpses,
and yakshas,
O TURE, most excellent and sublime!

Thus concludes this praise of the root mantra and the offering of
the twenty-one homages.
Endnotes:

1. Additional offering verse extracted from a more extensive version of this practice, according to the instructions of Lama Zopa Rinpoche.
2. Each of the respective heartfelt requests to Tara after each of the four mandala offerings has been added according to instructions from Lama Zopa Rinpoche. Which requesting verses are added depends on the chant master or monastery, and may also be adjusted according to the occasion or special purposes for which the puja is being performed. The practice of adding a heartfelt request is an oral instruction and is not in the actual text.
3. Additional offering verse extracted from a more extensive version of this practice, according to the instructions of Lama Zopa Rinpoche.

Colophon:

Composed by Kyabje Trijang Rinpoche of Gaden, at the request of Tsering, the son of officer Nyemo (a district of central Tibet), who is endowed with faith and a superior virtuous attitude.

Author’s Dedication
Due to the virtue of these efforts, may I and all migratory beings
Be cared for by the supreme goddess, the mother of all conquerors.
Without being discouraged, may I free migratory beings as far as the limits of space
And realize the sphere of the glorious goddess.

Translated from the Tibetan by Fabrizio Champa Pelgye at the request of the Education Department of the Foundation for the Preservation of the Mahayana Tradition. Edited with standard prayers added by Venerable Constance Miller, Education Department, September 2001. Lightly edited for consistency with Lama Zopa Rinpoche’s instructions and reformatted by Venerable Gyalten Mindrol, FPMT Education Department, 2006.

Notes Regarding This Practice

Altar and Gompa Set-up
When performing this puja, one should set up the altar with the following items:
- a picture of Chittamani Tara
- 3 red-colored, tear drop-shaped tormas made with the 3 white and 3 sweet substances
- 4 mandalas, or 4 bowls of rice representing the 4 mandalas
- 4 sets of 7 offering bowls, placed from right to left as one faces the altar. In the food offering bowls of these sets one should place small red tormas (cookies, biscuits, etc. are also acceptable).

NOTE: When seating monks and nuns in the front, it is customary to seat monks on the left side of the throne (when facing the throne) and nuns on the right.

During “big pujas” (these are defined as self-initiations or long pujas and pujas with extensive offerings, etc.) one can offer a stick of incense for the lama or geshe to hold during the verses of invocation.

Ritual Implements
One should have both dorje and bell and an inner offering, but no damaru.

NOTE: Throughout the preceding text, small symbols such as bells 🕉️ or hands in various mudras, such as prostration mudra 🕿️ or showing the dorje 🕉️, appear in the margins to help the practitioner know when to play ritual instruments, for example, or when to do certain mudras. It is hoped that these small indications will be helpful to those not yet familiar with these aspects of tantric practice.
The Foundation for the Preservation of the Mahayana Tradition (FPMT) is a dynamic worldwide organization devoted to education and public service. Established by Lama Thubten Yeshe and Lama Zopa Rinpoche, FPMT touches the lives of beings all over the world. In the early 1970s, young Westerners inspired by the intelligence and practicality of the Buddhist approach made contact with these lamas in Nepal and the organization was born. Now encompassing over 150 Dharma centers, projects, social services and publishing houses in thirty-three countries, we continue to bring the enlightened message of compassion, wisdom, and peace to the world.

We invite you to join us in our work to develop compassion around the world! Visit our web site at www.fpmt.org to find a center near you, a study program suited to your needs, practice materials, meditation supplies, sacred art, and online teachings. We offer a membership program with benefits such as Mandala magazine and discounts at the online Foundation Store. And check out some of the vast projects Lama Zopa Rinpoche has developed to preserve the Mahayana tradition and help end suffering in the world today. Lastly, never hesitate to contact us if we can be of service to you.

Foundation for the Preservation of the Mahayana Tradition
1632 SE 11th Avenue
Portland, OR 97214 USA
(503) 808-1588
www.fpmt.org