

**“A Bouquet of Hundred-Petalled
Blossomed Utpalas of
Attainments”**

**The manner of performing the four mandala
ritual in connection with the sadhana of the
Venerable Arya Cittamani Tara
clearly laid out**

by Trijang Rinpoche

The moment your knowledge name mantra is recited once
The terrifying blazing fire of suffering is pacified
By the Mother who causes a great rain of compassion to fall quickly
Here I too recall Tara's great cloud of nectar.

I will arrange according to the instructions of the holy scholars and siddhas
The manner of offering with the four mandala ritual
To the exalted emerald-colored goddess who liberates -
The wish fulfilling tree granting whatever desired.

Those who want to practise the four mandala ritual of invoking compassion in connection with the sadhana of the highest yoga tantra tradition of Venerable Arya Cittamani Tara should arrange beautifully in front of a suitable image of the venerable mother a white tormā with four petals on a good support, four sets or at least one of the two waters and the near enjoyments together with four actual mandala heaps or a drawing of it. In addition, one should set out whatever specific offerings one has such as music etc. Also prepare a ritual vase, container, mirror and towel for the bath offering and grains for tossing.

Practitioners who have received well the initiation of this tradition should sit down on their seats and within a special virtuous frame of mind go for refuge, generate bodhicitta and meditate on the four immeasurables, blending it with their mental continuum by reciting from "I and all migrating sentient beings as far as the limits of space...".

Then bless the ground with "Everywhere may the ground be pure" etc.

[Everywhere may the ground be pure
Free of the roughness of pebbles and so forth.
May it be in the nature of lapis lazuli
And as smooth as the palm of one's hands]

Then make requests to the [gurus of the] close lineage, perform the uncommon guru yoga, self generation, mantra recitation, the concluding hundred syllable mantra, offerings, praises, dissolution and arising as the deity of daily activities. Do these according to the Cittamani Tara sadhana. Then:

Due to the blessings of the Three Jewels and the truth of suchness, may the ground and sky be filled with clouds of Samantabhadra's offerings arising from the magical display of the non-dual wisdom of bliss and emptiness.

**OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE / TATHAGATAYA /
ARHATE SAMYAKSAM BUDDHAYA / TADYATHA / OM VAJRE VAJRE / MAHA
VAJRE / MAHA TEJA VAJRE / MAHA VIDYA VAJRE / MAHA BODHICITTA
VAJRE / MAHA BODHI MĀNDOPĀSAM KRAMANA VAJRE / SARVA KARMA
AVARANA VISHO DHANA VAJRE SVAHA (3x)**

Bless the two waters, near enjoyments, music and the five objects of desire with mantra and mudra:

Cleanse the offerings with:

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHET

Purify with:

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

They all become empty. Within emptiness from KAM come skull cup vessels. Inside these, from HUM 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

OM PADYAM AH HUM

OM VAJRA PUPE AH HUM

OM VAJRA DHUPE AH HUM

OM VAJRA ALOKE AH HUM

OM VAJRA GANDE AH HUM

OM VAJRA NIUDE AH HUM

OM VAJRA SHAPTA AH HUM

Compassionate-natured root and lineage gurus,
Assembly of mind-seal deities, the Three Jewels,
Heroes, Dakinis, host of dharma protectors and guardians
I request you to come to this place of offering.

From the supreme abode of Potala
Born from the green syllable TAM
Crown adorned with Amitabha
Action mother of the three times Buddhas
Tara and your retinue please come here.

O Venerable Bhagavati
Surrounded by countless Victorious Ones peaceful and wrathful,
Please think of me with love and
Come to the space in front of me.

In front of me on top of an expansive lotus is the Venerable Tara green in color, inseparable from my root guru who is kind in three ways. She has one face and two arms. Her right hand is in the mudra of granting the supreme and her left at her heart holding with her thumb and ring fingers the stem of an utpala which blooms besides her ear. Her long hair is half bound and she is beautified with jeweled ornaments and silken garments. She sits with her right leg outstretched and left leg bent. She is sixteen years old in the prime of youth, smiling, majestic and radiant.

In the space above her are Atisha etc, the host of root and lineage gurus. On her right is Marichi, yellow in color holding in her hands a sorrowless tree and bakula tree. On her left is Arya Ekazati, black in color holding in her hands a curved knife and skull cup. Both are adorned with silken garments and jeweled ornaments and are seated in the half lotus posture.

Surrounding them starting from the front in clockwise direction are:

1. *Quick Heroine*, the color of ruby
2. *Great Peaceful One*, white like the autumn moon
3. *Golden One*, the color of refined gold
4. *Victorious Crown Protrusion*, magnificent like a gold mountain
5. *Resounding with the sound of HUM* resembling a coral mountain
6. *One who is Victorious over the Three Worlds*, wrathful, dark red in color
7. *One who Destroys the Power of Others*, wrathful with opened mouth, black in color
8. *Destroyer of Maras and Enemies*, frowning, dark red in color
9. *One who Symbolizes the Three Jewels*, peaceful, white in color
10. *Controller of the World*, sensuous, red in color
11. *Eliminator of Poverty*, the color of orange saffron
12. *Source of Auspiciousness*, beautiful and charming, yellow in color
13. *Blazing like Fire*, the color of ruby
14. *Frowning One*, slightly wrathful, black in color
15. *Great Peaceful One having the lustre of a snow mountain*
16. *One who Arises from the Knowledge Letter HUM*, red in color
17. *One who Shakes the Three Worlds*, the color of good saffron
18. *Eliminator of Poison and Disease*, with the lustre of stainless crystal
19. *Eliminator of Suffering*, resembling a crystal mountain
20. *Eliminator of Contagious Disease*, the color of a rising sun
21. *Accomplisher of all Activities*, beautiful like a full autumn moon

All these twenty one Aryas all have one face and two arms. Each of their right hands is in the mudra of granting the supreme, holding a vase the same color as their holy bodies. Their left hands are in the mudra symbolizing the Three Jewels, holding utpalas. They are well-adorned with a variety of jeweled ornaments, wear upper and lower silken garments and are seated in half lotus posture amidst a mass of light.

Surrounding them abiding in great delight are the deities of the four classes of tantra, Buddhas, Bodhisattvas, Hearers, Solitary Realizers, Heroes and Dakinis of the three places, Dharma protectors and guardians.

If one elaborates, one can generate the bath house, offer bath and garments.

Then, in order to perform the seven limbs, stand up and while prostrating, recite:

Your exalted body is the embodiment of all Buddhas;
You are in the nature of the vajra holder,
The very root of the Three Jewels
I prostrate to all gurus. (x3)

Your body was formed by ten million perfect virtues
Your speech fulfils the hopes of limitless migrators
Your holy mind sees precisely all objects of knowledge
I prostrate to the chief of the Shakyas.

Maitreya, Asanga, Vasubhandu, Vimuktisena,
Paranasena, Vinitasena, Dharmakirti,
Haribhadra, both Kusalis, Survanadvipi
I prostrate to the Lineage of Extensive Deeds

Manjushri who destroyed existence and non existence,
Nagarjuna, Chandrakirti, the Elder Vidyakokila,
And the other spiritual sons of the Arya who sustained the Buddha's intent
I prostrate to the Lineage of Profound View.

The greatly compassionate Sugata Vajradhara
The supreme seers Tilopa and Naropa
The glorious and supreme Dombhipa and Atisha
I prostrate to the Lineage of Blessed Practice.

Atisha holder of the supreme instructions on study and practice
Drontompa forefather of the Kadampa teachings
The four yogis, the three brothers etc
I prostrate to the Kadampa lamas.

Avalokiteshvara great treasure of non-objectifying compassion
Manjushri powerful stainless wisdom
Tsongkhapa crown jewel of the scholars of the land of snow
I prostrate at the feet of Losang Drakpa.

Eyes through which we see all the scriptures
Supreme gateway of the fortunate ones going to liberation
Skillfully protecting with love
I prostrate to the illuminating virtuous friends.

*The section from "the protector having great compassion" to "the sublime community
intending virtue, I prostrate" is recited three times:*

The protector having great compassion,
The founder having all understanding,
The field of merit with qualities like a vast ocean
To you, the one gone to thusness, I prostrate.

The purity that frees one from attachment,
The virtue that frees one from the lower realms,
The one path, the sublime pure reality
To the Dharma that pacifies, I prostrate.

Those who are liberated and who also show the path to liberation,
The holy field qualified with realizations,
Who are devoted to the moral precepts
To you, the sublime community intending virtue, I prostrate.

Then recite the Praises to the Twenty One Taras by Matisara while prostrating (pg 33, verses 1-22). Then:

O lions amongst men,
Buddhas past, present, and future,
To as many of you as exist in the ten directions
I bow down with my body, speech, and mind.

On waves of strength of this king
Of prayers for exalted sublime ways,
With bodies as numerous as atoms of the world
I bow down to the Buddhas pervading space.

On every atom is found a Buddha
Sitting amongst countless Buddha sons,
I look with eyes of faith to the victorious ones
Thus filling the entire dharmadhatu.

Of these with endless oceans of excellence
Endowed with an ocean of wondrous speech
I sing praises of the greatness of all Buddhas,
A eulogy to those gone to bliss.

Scatter flowers on the holy objects and recite:

Garlands of flowers I offer them,
And beautiful sounds, supreme perfumes,
Butter lamps and sacred incense,
I offer to all the victorious ones.

Excellent food, supreme fragrances,
And a mound of mystic substances high as Mount Meru
I arrange in a special formation
And offer to those who have conquered themselves.

And all peerless offerings I hold up
In admiration of those gone to bliss;
With the strength of faith in sublime ways
I prostrate and make offerings to the conquerors.

Then sit on your cushion and make offerings with verses, mantra and mudra:

From the *drinking water* *– those in general,
In arrays and canopies comes light
Spreading diverse *drinking water** everywhere,
Making offerings to the noble Conquerors and their sons.

OM SARVA TATHAGATA SAPARIVARA ARGHAM* PRATICCHA HUM SVAHA

(substitute drinking water with foot washing water, flowers, incense, light, perfume, food, music and ARGHAM with PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NEWDE, SHAPTA respectively)

Also offer the five objects of desire and the seven possessions of the wheel turning king with mantras and mudra:

Colors and shapes of visual form of
Blue lapis lazuli, the king of powerful jewels and so on
Are transformed into vajra form goddesses possessing three aspects.
I offer to the eyes of the mandala deities.

OM ARYA TARE SAPARIVARA RUPA PRATICCHAYE SVAHA

Collection of sounds such as the inexpressible melodies
Arisen from a collection of unconjoined elements
Are transformed into vajra sound goddesses possessing three aspects.
I offer to the ears of the mandala deities.

OM ARYA TARE SAPARIVARA SHAPTA PRATICCHAYE SVAHA

Collection of scents arisen from the excellent blend
Of camphor, aloe, nutmeg and so on
Are transformed into vajra scent goddesses possessing three aspects.
I offer to the nose of the mandala deities.

OM ARYA TARE SAPARIVARA GANDHE PRATICCHAYE SVAHA

Tastes of sweet, sour, bitter, astringent and so forth of
Nectar foods that build up supreme bodies
Are transformed into vajra taste goddesses possessing three aspects.
I offer to the tongues of the mandala deities.

OM ARYA TARE SAPARIVARA RASA PRATICCHAYE SVAHA

Collection of tangible objects such as clothes made from the wish fulfilling tree
That bestows bliss by merely touching the body
Are transformed into vajra touch goddesses possessing three aspects.
I offer to the holy bodies of the mandala deities.

OM ARYA TARE SAPARIVARA SPARSHA PRATICCHAYE SVAHA

The learned ones entirely fill
This field with precious wheels.
In order that all attainments and wishes be granted
The wise offer them everyday.

OM ARYA TARE SAPARIVARA CHAKRA RATNA PUJITE AH HUM

The learned ones entirely fill
This field with precious jewels.
In order that all attainments and wishes be granted
The wise offer them everyday.

OM ARYA TARE SAPARIVARA MANI RATNA PUJITE AH HUM

The learned ones entirely fill
This field with precious queens.
In order that all attainments and wishes be granted
The wise offer them everyday.

OM ARYA TARE SAPARIVARA STRI RATNA PUJITE AH HUM

The learned ones entirely fill
This field with precious ministers.
In order that all attainments and wishes be granted
The wise offer them everyday.

OM ARYA TARE SAPARIVARA PURUSHA RATNA PUJITE AH HUM

The learned ones entirely fill
This field with precious elephants.
In order that all attainments and wishes be granted
The wise offer them everyday.

OM ARYA TARE SAPARIVARA HASTI RATNA PUJITE AH HUM

The learned ones entirely fill
This field with precious horses.
In order that all attainments and wishes be granted
The wise offer them everyday.

OM ARYA TARE SAPARIVARA ASHVA RATNA PUJITE AH HUM

The learned ones entirely fill
This field with precious generals.
In order that all attainments and wishes be granted
The wise offer them everyday.

OM ARYA TARE SAPARIVARA KHANGA RATNA PUJITE AH HUM

Then make the inner offering:

OM ARYA TARE SAPARIVARA OM AH HUM

If you want to do an extensive confession, perform the Confession of Downfalls and the General Confession etc. If abbreviated recite:

Long overpowered by attachment, anger, and ignorance,
Countless evils I have committed
With acts of body, speech and mind.
Each and every one of these I now confess.

In the perfections of the Buddhas and bodhisattvas,
In the arhats, training and beyond,
And in the latent goodness of every living being,
I lift up my heart and rejoice.

O lights into the ten directions,
Buddhas who have found the passionless stage of enlightenment,
To all of you I direct this request:
Turn the incomparable wheel of Dharma.

O masters wishing to show parinirvana,
Stay with us and teach, I pray,
For as many eons as there are specks of dust,
In order to bring goodness and joy to all beings.

May any small merit that I may have amassed
By thus prostrating, making offerings, confessing, rejoicing,
And asking the Buddhas to remain and teach the Dharma,
Be dedicated now to supreme and perfect enlightenment.

Offer a long mandala and recite:

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.

IDAM GURU RATNA MANDALAKAM NIRYATAMI

Recite the “Foundation of all Good Qualities” and make fervent requests to generate the complete path of both sutra and tantra in one’s mental continuum:

The foundation of all good qualities is the kind and venerable guru;
Correct devotion to him is the root of the path.
By clearly seeing this and applying great effort,
Please bless me to rely upon him with great respect.

Understanding that the precious freedom of this rebirth is found only once,
Is greatly meaningful, and is difficult to find again,
Please bless me to generate the mind that unceasingly,
Day and night, takes its essence.

This life is as impermanent as a water bubble.
Remember how quickly it decays and death comes.
After death, just like a shadow follows the body,
The results of black and white karma follow.

Finding firm and definite conviction in this,
Please bless me always to be careful
To abandon even the slightest negativities
And accomplish all virtuous deeds.

Samsaric perfections when enjoyed are unsatisfying and is the door to all suffering
They are uncertain and cannot be relied upon.
Once I understand these shortcomings
Please bless me to generate a strong aspiration for the bliss of liberation.

Using the mindfulness, alertness and great conscientiousness
Induced by that pure thought,
Please me to accomplish the essential practice of
Keeping the pratimoksha vow which is the root of the teaching

Just as I have fallen into the sea of samsara,
So have all mother migratory beings.
Seeing this please bless me to train in the supreme bodhichitta
Of bearing the responsibility to free migratory beings.

Even if I develop only bodhichitta, but I don't practice the three types of ethics,
I will not achieve enlightenment.
With my clear recognition of this,
Please bless me to train in the bodhisattva vow with great energy.

Once I have pacified distractions to wrong objects
And correctly analyzed the meaning of reality,
Please bless me to generate quickly within my mindstream
The unified path of calm abiding and special insight.

Having become a pure vessel by training in the shared path,
Please bless me to enter
The Vajrayana, supreme of all the vehicles,
The holy gateway of the fortunate ones

At that time, the basis of accomplishing the two attainments
Is keeping pure vows and samaya.
Once I have gained uncontrived ascertainment of this,
Please bless me to protect them like my life.

Then, having realized the essential points of the two stages,
The essence of the tantric classes
Without wavering from the supreme yoga of the four sessions

Please bless me to practice according to the instructions of the holy ones.

May the virtuous friend who show the noble path
And the spiritual friends who practice it correctly have long lives.
Please grant your blessings to pacify completely
All outer and inner hindrances.

In all my lives, never separated from perfect gurus,
May I enjoy the magnificent Dharma.
By completing the qualities of the stages and paths,
May I quickly attain the state of Vajradhara.

Go for refuge and generate bodhicitta earnestly with the recitation of:

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 (3x)

After scattering flowers on the holy objects, with folded palms, make strong requests for one's desired goals. Recite these verses three times:

O Venerable Arya Tara and your retinue of mandala deities please pay attention to me. Because you possess inconceivable omniscience, love, ability and powers, please grant your blessings that the precious teachings of the Buddha - the source of benefit and happiness - may spread, develop and abide for a long time by all means and in all directions. May the holy beings who uphold the teachings have good health and long lives and their virtuous activities increase in the ten directions. May the learning and practice of the Sangha community increase and develop more and more. May excellent bliss and happiness arise for sentient beings in all worlds.

Then if for the sake of the lama's long life:

In particular please pacify completely the outer and inner dangers to the life and enlightened activities of the glorious holy lamas. Please increase greatly their life and enlightened activities. Please grant your blessings that all their holy wishes may be spontaneously and effortlessly accomplished.

If not:

In particular, please pacify without any remainder all the outer and inner dangers - negativities, obscurations, sicknesses, spirit harms, suffering, the eight and sixteen great fears, untimely death and so forth which are the hindrances to the temporal and ultimate goodness of us, our gurus, students, benefactors and retinue. Please increase and develop our happiness and all that is excellent – our life, merit, wealth, enjoyments, qualities of scriptural understanding and realization, activities for the benefit of the teachings and sentient beings. Please grant your blessings so that whatever we wish for may be easily accomplished.

Then:

May the holy feet of incomparably kind root guru
Who sustains us sentient beings with love
Left behind at the end of the age of quarreling
Remain till the end of samsara.

Due to the blessings of making heartfelt request
To the sole refuge Arya mother and her retinue deities
May the teachings of the Second Conqueror increase and develop
May the upholders of the teaching who are in accord with the Dharma have long lives.

May the teachers, students and Sangha in this place never come under the influence of maras and evil friends. May they absorb themselves in ethics, virtue, study and practice and may they be harmonious. Please pacify completely all the undesired - the hindrances to the increase of the virtuous activities of the Three Wheels, conflicts, quarrels, wars, sicknesses, contagious diseases, spirits and interferers, poisons, weapons, curses and demonic illusions, and harms arising from the wrath of mamos and yamas. Please increase our qualities of scriptural understanding and practice and gather life, merit, wealth and luck. Please liberate with the power of wrathful activity the host of enemies who hold evil thoughts. Please spontaneously and effortlessly accomplish all our desired goals.

If done for the sake of oneself or others, focus on whatever dharma activity one wishes to accomplish and make requests.

Once again visualize clearly in front the assembly of deities of Venerable Arya Tara and offer the seven limbs and mandala and make requests for one's desired goals. This has three sections.

First Section

Visualise clearly the merit field of the Venerable Mother as described before.

Gods and demi gods bow down
With their crowns at your lotus feet.
You who liberate from all misfortunes.
I prostrate to the mother liberator (7x)

Recite this and prostrate seven times. Then scatter flowers towards Tara and sit down.

Whatever drinking water there is in all directions
The Gods' Ganges possessing eight qualities and so forth
I offer to please the assembly of deities of Venerable Arya Tara.
Having accepted please grant the supreme and common attainments

**OM SARVA TATHAGATA ARYA TARE SAPARIVARA ARGHAM PRATICCHA HUM
SVAHA**

Whatever foot washing water there is in all directions
Extremely pure, stainless and pleasant
I offer to please the assembly of deities of Venerable Arya Tara.
Having accepted please grant the supreme and common attainments
**OM SARVA TATHAGATA ARYA TARE SAPARIVARA PADYAM PRATICCHA HUM
SVAHA**

Whatever flowers there are in all directions
Thousand petalled expansive white lotuses and so forth
I offer to please the assembly of deities of Venerable Arya Tara.
Having accepted please grant the supreme and common attainments
**OM SARVA TATHAGATA ARYA TARE SAPARIVARA PUSHPE PRATICCHA HUM
SVAHA**

Whatever incense there are in all directions
The scent of Malaya sandalwood and so forth
I offer to please the assembly of deities of Venerable Arya Tara.
Having accepted please grant the supreme and common attainments
**OM SARVA TATHAGATA ARYA TARE SAPARIVARA DHUPE PRATICCHA HUM
SVAHA**

Whatever light there is in all directions
Butter lamps eliminating all darkness and so forth
I offer to please the assembly of deities of Venerable Arya Tara.
Having accepted please grant the supreme and common attainments
**OM SARVA TATHAGATA ARYA TARE SAPARIVARA ALOKE PRATICCHA HUM
SVAHA**

Whatever scent there is in all directions
Sandalwood and saffron scented water and so forth
I offer to please the assembly of deities of Venerable Arya Tara.
Having accepted please grant the supreme and common attainments
**OM SARVA TATHAGATA ARYA TARE SAPARIVARA GANDHE PRATICCHA HUM
SVAHA**

Whatever foods there are in all directions
Nectars foods of the three whites and three sweets and so forth
I offer to please the assembly of deities of Venerable Arya Tara.
Having accepted please grant the supreme and common attainments
**OM SARVA TATHAGATA ARYA TARE SAPARIVARA NAIVIDYA PRATICCHA HUM
SVAHA**

Whatever music there is in all directions
The gods' cymbals possessing six qualities and so forth
I offer to please the assembly of deities of Venerable Arya Tara.
Having accepted please grant the supreme and common attainments
**OM SARVA TATHAGATA ARYA TARE SAPARIVARA SHAPTA PRATICCHA HUM
SVAHA**

Whatever supreme forms there are in all directions
Precious jewels like lapis lazuli so forth, illuminating all forms
I offer to please the assembly of deities of Venerable Arya Tara.
Having accepted please grant the supreme and common attainments
**OM SARVA TATHAGATA ARYA TARE SAPARIVARA RUPA PRATICCHA HUM
SVAHA**

Whatever pleasant sounds there are in all directions
Inexpressible melodies arising from the wish fulfilling tree and so forth
I offer to please the assembly of deities of Venerable Arya Tara.
Having accepted please grant the supreme and common attainments
**OM SARVA TATHAGATA ARYA TARE SAPARIVARA SHAPTA PRATICCHA HUM
SVAHA**

Whatever supreme scent there is in all directions
Pleasant scent of white sandalwood and so forth
I offer to please the assembly of deities of Venerable Arya Tara.
Having accepted please grant the supreme and common attainments
**OM SARVA TATHAGATA ARYA TARE SAPARIVARA GANDHE PRATICCHA HUM
SVAHA**

Whatever supreme tastes there are in all the directions
Nectar complete with the essences of the three thousand world systems
I offer to please the assembly of deities of Venerable Arya Tara.
Having accepted please grant the supreme and common attainments
**OM SARVA TATHAGATA ARYA TARE SAPARIVARA RASA PRATICCHA HUM
SVAHA**

Whatever supreme tangible objects there are in all the directions
Fine and soft pancalika clothes and so forth
I offer to please the assembly of deities of Venerable Arya Tara.
Having accepted please grant the supreme and common attainments
**OM SARVA TATHAGATA ARYA TARE SAPARIVARA SPARSHA PRATICCHA HUM
SVAHA**

I fill the entire sky with the seven jewels
Supreme of all the excellent things of this world
I offer to please the assembly of deities of Venerable Arya Tara.
Having accepted please grant the supreme and common attainments
**OM SARVA TATHAGATA ARYA TARE SAPARIVARA MAHA SAPTA RATNA
PRATICCHA HUM SVAHA**

Then make the inner offering:
OM SARVA TATHAGATA ARYA TARE SAPARIVARA OM AH HUM

Then offer the seven limbs and mandala:

To Venerable Arya Tara

And all Buddhas and bodhisattvas,
Dwelling in the three times and ten directions,
I prostrate with a pure state of mind.

Flowers, incense, light, perfume,
Food, music and so on, real
And emanated, I offer to you.
Please accept them, Assembly of Aryas

From beginningless time till now,
The ten non-virtues and five acts of immediate retribution
That with a mind ruled by defilements
I have committed, I confess them all

Hearers', Pratyekas', Bodhisattvas',
Ordinary beings' and others' virtues
Accumulated in the three times-
At all these merits, I rejoice.

According to the varieties
Of sentient beings' thoughts and minds,
Turn the Wheel of Doctrine, please,
Of the Great, Small and Common Vehicles

Until samsara is empty, please
Do not pass into Nirvana,
But at sentient beings bound
In the ocean of suffering, look with compassion

May all the merits I have gathered
Become the cause of Enlightenment,
So that I soon become the glorious
Guide of sentient beings

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!

IDAM GURU RATNA MANDALAKAM NIRYATAMI

Go for refuge and generate 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 (3x)

Then make strong request while visualizing oneself or the people one is praying for going under the outstretched right feet of the Venerable Tara and holding her big toe and think that Venerable Tara promises to definitely grant protection due to her great compassion.

Then recite the Praises to the Twenty One Taras twice (pg 30) and make fervent request.

Then recite three times:

O compassionate Venerable Lady,
May I and all the infinite sentient beings
Purify the two obscurations and quickly complete the two collections
And thereby attain complete enlightenment.

In all my lives until I achieve that goal,
May I find the best divine and human happiness.
Please pacify and annihilate all interferences
To achieving the state of omniscience,
Evil spirits, hindrances, plague, sicknesses etc –
The various causes of untimely death and
The immanent harms such as bad dreams, bad omens,
The eight fears and so forth.

May mundane and supramundane
Auspiciousness, happiness, well being and perfections
Increase and develop and thereby may I
Effortlessly and spontaneously achieve all aims without exception

May I strive in the practice, increase the excellent dharma,
Always practice you and see your supreme face
May I realize the meaning of emptiness and may my precious
Mind of enlightenment increase and develop like the waxing moon

May I be reborn from a very beautiful lotus
In the noble and joyous mandala of the conqueror
And there attain the prophecy I receive
In the presence of the Conqueror Amitabha

By the force of making offerings and request to you
Please pacify the diseases, poverty, wars and quarrels
In the places where myself and others live
And increase the dharma and auspiciousness.

Then like before, make request for desired goals starting from “Venerable Arya Tara and your retinue of mandala deities please pay attention to me. Because you...” and “He who sustains with love us sentient beings...” etc. (pp 10-11)

Then make request for one's desired goals by reciting from "Alas! Lady Arya, listen a little to me!" (pg 35, verses 23-49).

Second section

Rise from one's seat and make seven prostrations while reciting from "Gods and demi gods bow down" to "I prostrate to the liberating mother" seven times.

Then scatter flowers towards Tara and after sitting down, make like before the outer offerings - the two waters, near enjoyments, music, the five objects of desire and the seven royal possessions with the offering verses, mantra and mudra. Then make the inner offering.

Next offer the seven limbs by reciting from "To Venerable Arya Tara" to "Guide of sentient beings" and offer a mandala. Then recite "I go for refuge until I am enlightened" etc three times.

While visualizing going under the outstretched right feet of the Venerable Tara like before, recite the Praises to the Twenty One Taras three times (pg 30) and make fervent requests.

Then recite "O compassionate Venerable Lady" to "And increase the dharma and auspiciousness" three times.

Then like before, make request for desired goals starting from "O Venerable Arya Tara and your retinue of mandala deities please pay attention to me. Because you..." and "He who sustains us sentient beings with love..."

Then recite "A Tormented Cry to Tara called A Garland of Jewels" and make request for one's desired goals (pg 39).

Third section

Rise from one's seat and make seven prostrations while reciting "Gods and demi gods bow down..." etc seven times. Then scatter flowers, make the outer offerings with the offering verses and mudra, and inner offering.

Then offer the seven limbs and mandala and go for refuge and generate bodhicitta like before. Then recite the Praises to the Twenty One Taras seven times (pg 29).

Whoever is endowed with devotion to the goddess
And recites this with supreme faith,

Remembering it at dawn upon waking and in the evenings,
Will be granted all fearlessness,
Will perfectly pacify all negativities,
And will eliminate all unfortunate migrations.

The multitudes of Conquerors
Will quickly grant initiation:
Thus, endowed with this greatness,
One will eventually reach the state of a Buddha.

If affected by the most terrible poison,
Whether ingested, drunk, or from a living being,
Just by remembering
Will one be thoroughly cleansed.

If this prayer is recited two, three, or seven times,
It will pacify all the sufferings of torments
Caused by spirits, fevers, and poisons,
And by other beings as well.

If you wish for a child, you will get a child;
If you wish for wealth, you will receive wealth.
All your wishes will be fulfilled
And all obstacles pacified.

In the hearts of Venerable Arya Tara, Marichi and Ekazati are their respective seed syllables surrounded by their individual mantras. A continuous flow of nectar comes from the mantras filling the bodies of oneself and others, purifying the dangers of the undesired – sicknesses, spirit harms, negativities, obscurations and life obstacles and increasing and developing the collection of all excellent things - life, glory, merit and the qualities of scriptural understanding and realization.

OM TARE TUTTARE TURE SVAHA (100x etc)

OM MARICHIYE MAM SVAHA (21x)

OM EKAZATI HUM SVAHA (21x)

On a moon disc in the hand implement vases and hearts of the Twenty One Taras are the syllables TAM in the respective colors surrounded by their individual mantras.

Recite each of these mantras ten times:

Light rays in the form of iron hooks emanate from the *first* Tara's mantras, summoning the chosen subject and bringing it under one's control.

OM TARE TUTTARE TURE SARVA TRE DHATU WASHAM KURU SVAHA

White light rays from the *second* Tara's mantras purify all the sicknesses, spirit harms, negativities and obscurations of the chosen subject.

OM TARE TUTTARE TURE SARVA PAPAM SHANTIM KURU SVAHA

Yellow light rays and nectar from the *third* Tara's mantras increase life, merit and enjoyments.

OM TARE TUTTARE TURE SARVA AYU PUNYE PUSHTIM KURU SVAHA

Orange light rays in the form of iron hooks emanate from the *fourth* Tara's mantras, hooking back all the life essences and dissolve.

OM TARE TUTTARE TURE SARVA AYU GYANA PUSHTIM KURU SVAHA

Iron hooks are emanated from the *fifth* Tara's mantras and planted on the female organ. She is summoned powerlessly and bows joyfully.

OM TARE TUTTARE TURE AKARSHAYA HRIH SVAHA

Fire from the *sixth* Tara's mantras stupefy and burn the hostility of those causing harm, and they become one's servants joyfully.

OM TARE TUTTARE TURE SARVA VIGNAN SHATRUM UTSA TRAYA SVAHA

Light rays from the *seventh* Tara's mantras destroy the power of evil mantras, black magic and suppression etc.

OM TARE TUTTARE TURE SARVA VIDYA AVARANAMYE SVAHA

A rain of weapons falls from the *eighth* Tara's mantras, and destroy the host of maras and enemies.

OM TARE TUTTARE TURE SHATRUM MARAYA PHET SVAHA

Light rays of different sorts are emanated from the *ninth* Tara's mantras, protecting and saving from all fears.

OM TARE TUTTARE TURE NÖDPA SARVA RAKYA SVAHA

Light rays from the *tenth* Tara's mantras purify the malice of the maras and the world, bringing them under one's control.

OM TARE TUTTARE TURE SARVA MARA PRAMARTAYA HUM PHET SVAHA

Light rays in the form of iron hooks are emanated from the *eleventh* Tara's mantras, gathering all perfections such as wealth, grains and jewels, pacifying all poverty.

OM TARE TUTTARE TURE VASUDHARE SVAHA

Light rays from the *twelfth* Tara's mantras gather all perfections of samsara and nirvana in the aspect of virtuous symbols and dissolve.

OM TARE TUTTARE TURE MANGALA PUSHTIM KURU SVAHA

Light rays in the aspect of many vajras are emanated from the *thirteenth* Tara's mantras, forming a vajra tent and protecting.

OM TARE TUTTARE TURE SPHOTAYA BHASMIM KURU SVAHA

Light rays in the aspect of lightning and weapons are emanated from the *fourteenth* Tara's mantras, crushing all enemies, interferers and curses.

OM TARE TUTTARE TURE VAJRA MAHA SARAYE BHASMIM KURU SVAHA

Many self replicas are emanated from the *fifteenth* Tara's mantras, washing the chosen subject. His negativities and obscurations are purified and he becomes pure like crystal.
OM TARE TUTTARE TURE SARVA PAPAM PRASHA MANAYE SVAHA

Light rays from the *sixteenth* Tara's mantras draw in all the worldly and transcendental wisdom and dissolve.

OM TARE TUTTARE TURE SARVA DHARMA PRAJNA PRATI PARISHODHAYE SVAHA

Mount Meru phurbas are emanated from the *seventeenth* Tara's mantras and planted on those causing harm, suppressing and immobilizing them.

OM TARE TUTTARE TURE SARVA TSORA STAMBHANA SVAHA

Camphor like nectar from the *eighteenth* Tara's mantras purifies and destroys all naga poison etc.

OM TARE TUTTARE TURE SARVA NAGA BHISHA SHANTIM KURU SVAHA

Rays like moonlight are emanated from the *nineteenth* Tara's mantras, pacifying all suffering and one is freed from imprisonment etc.

OM TARE TUTTARE TURE SARVA DHURSO VANI MOTSANAYE SVAHA

Hosts of peaceful and wrathful goddesses are emanated from the *twentieth* Tara's mantras, eliminating through peace and wrath, fear of those causing harm.

OM TARE TUTTARE TURE SARVA VYADHI DZARA PRASHA MANAYE SVAHA

Lights rays concordant with the four activities are emanated from the *twenty-first* Tara's mantras, accomplishing all the activities such as pacifying etc.

OM TARE TUTTARE TURE SARVA SIDDHI SVAHA

Recite "O compassionate Venerable Lady..." etc three times and make requests.

[O compassionate Venerable Lady,
May I and all the infinite sentient beings
Purify the two obscurations and quickly complete the two collections
And thereby attain complete enlightenment

In all my lives until I achieve that goal,
May I find the best divine and human happiness
Please pacify and annihilate all interferences
To achieving the state of omniscience
Evil spirits, hindrances, plague, sicknesses etc –
The various causes of untimely death and
The immanent harms such as bad dreams, bad omens,
The eight fears and so forth.

May mundane and supramundane
Auspiciousness, happiness, well-being and perfections
Increase and develop and thereby may I

Effortlessly and spontaneously achieve all aims without exception

May I strive in the practice, increase the excellent dharma,
Always practice you and see your supreme face
May I realize the meaning of emptiness and may my precious
Mind of enlightenment increase and develop like the waxing moon

May I be reborn from a very beautiful lotus
In the noble and joyous mandala of the Conqueror
And there attain the prophecy I receive
In the presence of the Conqueror Amitabha

By the force of making offerings and request to you
Please pacify the diseases, poverty, wars and quarrels
In the places where myself and others live
And increase the dharma and auspiciousness.]

If one knows and wishes to elaborate, one should recite the prayer “A Crown Ornament of the Wise” with great respect and make requests (pg 42).

Then like before, make request for desired goals starting from “O Venerable Arya Tara and your retinue of mandala deities please pay attention to me. Because you...” and “He who sustains us sentient beings with love...” (pp 10-11)

Then cleanse, purify and generate the first tormas as is done with the inner offering.

[OM VAJRA AMRITA KUNDALI HANA HANA HUNG PHET

OM SVABHAVA SHUDHA SARVA DHARMA SVABHAVA SHUDHO HAM

Within the state of emptiness from YAM, comes wind and from RAM fire. OM, AH, HUNG transform into three heads, and above these from AH, a wisdom skullcup, outside white, inside red, vast and spacious. In it, five meats, five nectars. From their melting, comes a great ocean of wisdom nectar.

OM AH HUM (3x)]

The gurus and hosts of deities of the Venerable Tara partake of the tormas by drawing it up through the light straw of their vajra tongues.

OM ARYA TARE SAPARIVARA IDAM BALIMTA KHA KHA KHAHI KHAHI (3x)

Make the outer and inner offering with argham etc and pay homage with the Praises to the Twenty One Taras (pg 30).

O compassionate Venerable Lady,
May I and all the infinite sentient beings
Purify the two obscurations and quickly complete the two collections

And thereby attain complete enlightenment

In all my lives until I achieve that goal,
May I find the best divine and human happiness
Please pacify and annihilate all interferences
To achieving the state of omniscience
Evil spirits, hindrances, plague, sicknesses etc –
The various causes of untimely death and
The immanent harms such as bad dreams, bad omens,
The eight fears and so forth.

May mundane and supramundane
Auspiciousness, happiness, well being and perfections
Increase and develop and thereby may I
Effortlessly and spontaneously achieve all aims without exception

May I strive in the practice, increase the excellent dharma,
Always practice you and see your supreme face
May I realize the meaning of emptiness and may my precious
Mind of enlightenment increase and develop like the waxing moon

May I be reborn from a very beautiful lotus
In the noble and joyous mandala of the Conqueror
And there attain the prophecy I receive
In the presence of the Conqueror Amitabha

By the force of making offerings and request to you
Please pacify the diseases, poverty, wars and quarrels
In the places where myself and others live
And increase the dharma and auspiciousness.

Bless the second tormas like the inner offering:

[OM VAJRA AMRITA KUNDALI HANA HANA HUNG PHET

OM SVABHAVA SHUDHA SARVA DHARMA SVABHAVA SHUDHO HAM

Within the state of emptiness from YAM, comes wind and from RAM fire. OM, AH, HUNG transform into three heads, and above these from AH, a wisdom skullcup, outside white, inside red, vast and spacious. In it, five meats, five nectars. From their melting, comes a great ocean of wisdom nectar.

OM AH HUM (3x)]

The dakinis and dharma protectors partake of the tormas by drawing it up through the light straw of their vajra tongues

**DAKINI SHRI DHARMAPALA SAPARIVARA IDAM BALIMTA KHA KHA KHAHI
KHAHI (3x)**

Make the outer and inner offering with argham etc:

[DAKINI SHRI DHARMAPALA SAPARIVARA ARGHAM PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NEWDE, SHAPTA PRATICCHA HUM SVAHA

DAKINI SHRI DHARMAPALA SAPARIVARA OM AH HUM]

Make request for your desired goals with:

I offer this torma of nectar endowed with the five sense pleasures to the assembly of dakinis, dharma protectors and guardians. Accept it and grant me and the benefactors who offered it the attainments of the four activities without exception.

Cleanse and purify the third torma:

**[OM VAJRA AMRITA KUNDALI HANA HANA HUM PHET
OM SVABHAVA SUDDHAH SARVA DHARMA SVABHAVA SHUDDHO HAM]**

Within emptiness from BHRUM comes a jewel container. Inside it from OM arise a torma, an ocean of nectar of exalted wisdom.

OM AH HUM (3x)

Imagine:

The spirits are satisfied by enjoying the objects of desire.

Dedicate three times with

NAMA SARVA TATHAGATA AVALOKITE OM SAMBHARA SAMBHARA HUM

Recite the names of the Four Tathagatas:

[I prostrate to the Tathagata Many Jewels
I prostrate to the Tathagata Holy Beautiful Form
I prostrate to the Tathagata Very Gentle Body
I prostrate to the Tathagata Free of All Fears]

I offer this torma of nectar endowed with the five sense pleasures to the hosts of harmers, spirits, interferers and elementals. Accept it and abandon all harmful intentions towards us sentient beings and be endowed with bodhicitta.

Bless the fourth torma as just explained:

**[OM VAJRA AMRITA KUNDALI HANA HANA HUM PHET
OM SVABHAVA SUDDHAH SARVA DHARMA SVABHAVA SHUDDHO HAM**

Within emptiness from BHRUM comes a jewel container. Inside it from OM arise a torma, an ocean of nectar of exalted wisdom.

OM AH HUM (3x)]

Imagine:

The owners of the place and owners of the area satisfied by enjoying the objects of desire.

Dedicate three times with

NAMA SARVA TATHAGATA AVALOKITE OM SAMBHARA SAMBHARA HUM

Recite the names of the Four Tathagatas:

[I prostrate to the Tathagata Many Jewels
I prostrate to the Tathagata Holy Beautiful Form
I prostrate to the Tathagata Very Gentle Body
I prostrate to the Tathagata Free of All Fears]

I offer this torma of nectar endowed with the five sense pleasures to the hosts of local deities, owners of the area and residents. Accept it and bring about favorable conditions for me and the benefactors who offered it. Be our companion, friend and host.

Recite the power of truth:

By the power of my intention, the power of the blessings of the Tathagatas and the power of the dharmadhatu, I make offerings to the Aryas and perform charity to all sentient beings, Thereby may all intended aims of every kind without exception occur unobstructively in this world.

Then bless the thanksgiving offerings as before and make offerings with the offering verses and mantras. If abbreviated:

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

OM ARYA TARE SAPARIVARA OM AH HUM

Make fervent requests:

Your renowned name, garland of utpala flowers
When merely relied on as an ornament for the ears
Frees from all suffering, the eight fears etc.
I make request to the Venerable Bhagavati Tara

The wisdom, love and power of all the Victorious Ones combined into one
Displayed as the extremely beautiful goddess' body
Guide of all sentient beings, manifesting in anyway which subdues
I prostrate and pay homage to you, refuge of all.

The upholders of the world, Brahma and Ishvara and
The powerful sons of the Victorious Ones always make offerings to you.
Having compassion especially for the destitute sentient beings
I prostrate to the Mother, the treasure of compassion

Although you have obtained the body of pacification, thoroughly complete with qualities
You never rest in your work to liberate sentient beings
Solely because of your compassion for sentient beings.
I make request to you whose supreme name is meaningful.

Even all the sons of the Conquerors in all the fields
After making requests to you the exalted goddess
Persevere in working for the benefit of sentient beings.
I make request to you, object of refuge of all.

Saying "I would grant whatever attainments desired -
Temporal high status and ultimate definite goodness etc"
Symbolized clearly by your right hand.
I make request to the mother who bestows all the supreme desires.

Saying "I am the embodiment of the hosts of many peaceful and wrathful deities and
The Three Jewels without exception"
Symbolized clearly by your left hand.
I make request to Tara, embodiment of all three refuges.

Due to the force of making offerings to the Bhagavati and retinue
May the excellent tradition of the king of dharma, Gentle Protector Lama Tsongkhapa
Increase in all directions and time.
May the lotus feet of the holy beings who uphold it remain for a long time.

May the benefactors who make offerings to the teachings out of respect together
With their dependants have long lives without sicknesses.
May all the glorious perfections of dharma and wealth be gathered and
Glorious signs of virtue and auspiciousness spread.

Then the uncommon prayers of Cittamani Tara:

Namo Arya Tareya!

Due to this merit, may I quickly
Become Arya Tara,
And place all sentient beings without exception
In that state

May the flow of the unpolluted Ganges River-like merit that has been accumulated
Symbolized by the recitation, meditating, praising and offering to Arya Tara that is
Moistened with pure bodhicitta – the gold-making elixir
Become the cause for all sentient beings to achieve enlightenment

Protecting without degeneration as I would my eyeballs the pledges
Which I have committed to at the time of tasting the essence of the blessings of the four
ripening initiations
At the lotus feet of the Mahayana virtuous friend,

May the seeds of the four bodies be firmly planted

By training my mind in the stages of the shared paths
And the generation stage of the brilliantly radiant three bodies -
The antidote that destroys the darkness of ordinary appearance and grasping,
May I reach the end of yoga through meditating in four sessions

Through meditating on the lotus feet of the great bliss protector, the exalted guru-deity
In the center of the lotus at the heart,
May the induced sun of clear light
Inseparable from wind and mind arise

By pleasing with prostrations and offerings to
The great treasure of compassion, Guru Tara
Surrounded by the infallible objects of refuge, the supreme field
May the great collection of merit be completed

By meditating single-pointedly on clear light in meditative equipoise
Sealing it with emptiness – the meaning of profound mantra ascertained through reason,
May the collection of wisdom be completed,
Death be purified and the truth body be achieved

While remaining closely in the sphere of reality which is free of elaborations
Through focusing on the utpala marked by TAM
At the center of the thousand petalled youthful lotus (emitting) cooling rays
May the enjoyment body free from stains of the intermediate state be achieved

Aggregates which are the embodiment of the wisdom of all the Conquerors -
Hand implements, seed syllable and a beautiful countenance -
Through meditating on the aspects of the holy body of signs and exemplifications,
rebirth is purified.
May the dance of the supreme emanation body be enjoyed

May the exalted bodies from the
Complete cleansing of the hundred and fifty seven
Channels, constituents and moving winds,
Arise clearly as the deities of the vajra body like the reflection of the moon in water

Through those various emanations of the Taras of the five wheels
Working for the benefit of sentient beings and
Reaching the end of the recitation of the profound secret mantra,
May all the infinite activities be accomplished without obstruction

Empowered by hand implements, seed syllables and light of the exalted bodies
Of appearance and emptiness possessing the four channel wheels and three channels,
And Buddhas and bodhisattvas falling like rain into the ocean
May I become a treasure of the collection of all blessings.

By meditating according to the essential oral instruction on the body of the wrathful mother

Inside the drop of the syllable TAM in the middle of the emanation chakra,

May I be victorious over the four outer and inner maras

And develop the supreme realizations of the completion stage.

Once again, in the middle of the anti-clockwise turning lustrous bliss swirl

Is one's mind the syllable TAM in the nature of light.

May I be endowed with the glorious appearance of mindfulness and introspection

In the space of meditative equipoise focusing clearly on it

May I recognize the son and mother,

The example and meaning clear light which dawns exactly like during the stages of death -

Signs of the moving karmic winds dissolving in the central channel.

May I reach the end of the paths of mixing them with the three bodies.

Through the meditation focusing on the red syllable AH

Possessing the magnificence of a subterranean fire together with vase breathing

The letter HAM at the crown is melted.

May the movement of the four joys of bliss and emptiness increase.

Through the stages of dissolution of the syllable TAM into light

One enters into the non-objectifying meditative equipoise on the truth body.

Arising from that and transforming into the dance of the radiant emanation body of signs and exemplifications

May I enter the ocean of excellent white virtues

In short by relying on this excellent profound path

May I quickly achieve the unification of powerful Vajradhara and

Liberate the limitless sentient beings from samsara.

May I be similar to Tara the great treasure of compassion.

When this lifespan propelled by karma is exhausted

May I be intoxicated by the warm waters of the Arya's face.

Through the emancipation of this coarse body into a body of light

May I be able to travel directly into the presence of the knowledge-holder

If I do not reach that safe haven in this life,

May my consciousness be transferred at the time of death

And take rebirth in whatever place

My sole refuge Guru Tara is abiding

If I wander in the intermediate state under the power of karma

May the compassionate Arya mother show her face

And say to me "Son, son, do not be afraid, follow me",

Leading me to the path of great bliss and liberation.

Due to the marvelous blessings of the Buddhas and their sons,
The truth of infallible dependent arising,
And the force of my pure superior motivation,
May every point of this pure prayer be quickly fulfilled

Compensate for any additions or omissions with the hundred-syllable mantra:

**OM PADMASATTVA SAMAYA MANUPALAYA / PADMASATTVA
TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME BHAVA / SUPOSHYO
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**

Request for forgiveness with:

That which was not obtained or has degenerated
Whatever with my obscured mind
I have done or caused to be done
Please be patient with all of these

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

Please abide together with this image
For the benefit of migratory beings.
Grant us long life free from sickness, power
And all that is supreme.

OM SUPRATISHTHA VAJRAYE SVAHA

If not, request the deity to depart.

Deity whom I have practised in previous lives,
Green, one-faced, two-armed swift pacifier.
Enlightened activities of the three times Buddhas,
May there be the auspiciousness of the Mother who holds an utpala

If elaborated:

May the rain from the billowing clouds of the truth of bodhicitta of
Venerable Arya Tara and her host of deities
Filling the immortal path of all the infinite fields
Sustain the flowers of virtue

Although you are the mother elder of all the Conquerors,
In the aspect of the superior mother you liberate
Without rest all the destitute migrators from the boundless existence.
To you the exalted goddess I prostrate.

Through the nectar of blessing of those fortunate ones like Gargyi Wangpo who were taken care of by her and who have found the holy body of unification, the actual and lineage gurus, Guru Vajradhara and so forth quickly entering the heart, may there be the auspiciousness of gaining ascertainment of the complete teachings of Losang and generating in the mental continuum the unmistakable realization of the paths of renunciation, bodhicitta, the correct view and the two stages without exception.

Through the auspiciousness of whatever collection of excellence of the limitless emanations of deities like the life bestowing Wish Fulfilling Wheel etc, appearing as separate from but actually non-dual from Khandivara Tara the mother of the Conquerors, may there be the auspiciousness of increase in the activities and lifespan of all the great beings who uphold the explanation and practice of sutra and tantra in the tradition of the Gentle Protector.

Through the auspiciousness of whatever collection of excellence of the victorious tantra of Venerable Arya Tara, essence of the 84,000 heaps of dharma, the single path traversed by millions of powerful yogis, may there be the auspiciousness of the enduring and flourishing in the ten directions the crown jewel of millions of nagas, scholars and adepts - the precious treasury of the omniscient guru's well-spoken advice extracted from the midst of the ocean of the teachings of Buddha.

Through the auspiciousness of whatever collection of excellence of the yogis who have found the supreme attainment of meditating on this profound supreme path in the fields of the ten directions, host of Arya Sangha and the dakinis of the three places, may the entire extent of the four continents be subjected to the teachings of Buddha with the thousand-spoked wheel of pure teachings and practice of the assembly of the holders of refined gold crowns. May it be auspicious for their renown to be higher than the sky!

May whatever virtues I have accumulated,
Benefit the teachings and all migrators.
And especially may the essence of the teachings of
The Venerable Losang Drapa shine forever.

I dedicate the virtue that has been accumulated and will be accumulated in the past, present and future to the flourishing of the teachings of sutra and tantra of the second Buddha, Losang Drapa.

Author's dedication:

Exalted deity, mother of the three times Conquerors
Who liberate from the fears existence and peace
Embodied ones equal to the extent of limitless sky
A wish-fulfilling jewel clearing away the mental torment of the fortunate ones

After offering, praising and placing it on the top of a victory banner
If one makes request, it is said that all wishes will be granted.
As the supreme teacher has said so truthfully,
It is appropriate for friends to strive at this profound instruction

Due to the virtuous signs of the rising of the waves of the
Milk ocean of virtue into the heavens of existence and peace through striving at this,
May all the enlightened activities of Losang's teachings and its holders
Develop and flourish until the end of samsara!

May I be equal to excellent Mother Tara
Who releases effortlessly for as long as space exist
Tens of millions of limitless clouds of enlightened activity in whichever way subdues
So that I can also accomplish the great welfare of migrators

The manner of performing the four mandala ritual in connection with the sadhana of the Venerable Arya Cittamani Tara clearly laid out, called "A Bouquet of Hundred-Petalled Blossomed Utpalas of Attainments" was earnestly requested by bhikshu Losang Chopel from the remote monastery Tashi Choling, who abides in four superior ways and the three higher trainings.

The tutor to the Dalai Lama, Trijang Tulku of Ganden monastery, by the name of Losang Yeshe Tenzin Gyatso, composed this in the summer of the Wood Monkey year in the pleasure grove Norbulingka of the Holder of the Lotus . The scribe was the person who requested this.

May this become the cause for all migrators to please and be taken care by Arya Tara

This was translated into English by Tenzin Gyurme and completed in April 2007.

Praises to the Twenty One Taras

OM I prostrate to the noble transcendent liberator.

Homage! Tara, swift, heroic!
Eyes like lightning instantaneous!
Sprung from op'ning stamens of the
Lord of three world's tear-born lotus!

Homage! She whose face combines a
Hundred autumn moons at fullest!
Blazing with light rays resplendent
As a thousand star collection!

Homage! Golden-blue one, lotus
Water born, in hand adorned!
Giving, effort, calm, austerities,
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!

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
Deer-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 honour!
Armoured 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!

Praises and Request to the Twenty One Taras

by Matisara (Lodro Gyatso)

Translation by Martin Wilson

1. Well-born of the holy Actions of all universal
Conquerors! Supreme Refuge of all the three Realms'
Beings! Venerable Treasure of Compassion -
I bow at your lotus feet, Tara, Mother of Conquerors!
2. With divine actions quick as instant lightning,
You make the foes of the Conquerors or objects of practice,
And Ganesh and others, all as obedient as slaves—
Devout I prostrate at your feet, Tara, Mother of Conquerors!
3. Demons of sickness and plague and evil spirits,
Untimely death, bad dreams and obscurations -
All such dark adversity you quell –
I prostrate at your feet, Tara, Mother of Conquerors!
4. All qualities, good collections, merits and power
Glory, excellence, and two kinds of realizations,
And the Aryas' seven treasures, you fully develop -
Devout I prostrate at your feet, Tara, Mother of Conquerors!
5. Of beings and world you increase all the splendor and majesty
Granting the special, deathless, supreme siddhi,
And you conquer in battle the Lord of Death! -
Devout I prostrate at your feet, Tara, Mother of Conquerors!
6. As requisites for practitioners traveling to freedom,
You quickly summon each and every pleasing
And longed-for collection, and do conducive actions —
Devout I prostrate at your feet, Tara, Mother of Conquerors!
7. By the mere mental thought of you, you make
All assemblies of spirits, such as the ten
Directional Guardians, gather with servile devotion—
Devout I prostrate at your feet, Tara, Mother of Conquerors!
8. Should evil ones, thinking and acting to injure others,
Bring down on us magic spells, curses, imprecations,
And so on, you turn all their power back upon themselves –
Devout I prostrate at your feet, Tara, Mother of Conquerors!
9. From noxious beings who injure the Conqueror's Doctrine
Perversely rebelling against right Dharma-conduct,
You quickly separate the life and body-

Devout I prostrate at your feet, Tara, Mother of Conquerors!

10. From outer and inner adversities and harm
Through producers of suffering physical and mental,
You guard and protect us in this and all future lives—
Devout I prostrate at your feet, Tara, Mother of Conquerors!

11. If one seeks refuge in you, you quell his injurious
Maras and perverse thought of tirthika conduct,
And then apply him to the perfect Path -
Devout I prostrate at your feet, Tara, Mother of Conquerors!

12. With torrents of rain of all desired precious things,
Such as food and wealth and stores of enjoyments and beasts,
You eliminate every poverty, hunger and thirst -
Devout I prostrate at your feet, Tara, Mother of Conquerors!

13. You let us achieve every aim we intend, as we wish;
With mundane and supramundane auspiciousness and
Goodness, you fill the directions all the time -
Devout I prostrate at your feet, Tara, Mother of Conquerors!

14. For hindering demons, obstructions and evil signs,
Just by one's mentally recollecting your form,
You put him in a vajra tent, without fear-
Devout I prostrate at your feet, Tara, Mother of Conquerors!

15. With frowning, very active, open eyes,
You smash as if into atoms all bearers in mind
Of cruelty, Ganesa and his hindering demons
Devout I prostrate at your feet, Tara, Mother of Conquerors!

16. All sins and obscurations of karma and klesa
Which throw one into the realms of woe, you cleanse
And purify, Mother, just through recalling your face –
Devout I prostrate at your feet, Tara, Mother of Conquerors!

17. Deep wisdom which realizes true nature's meaning; explaining,
Debating and writing; the wisdoms of listening, thinking
And meditation - all these you increase and develop!
Devout I prostrate at your feet, Tara, Mother of Conquerors!

18. With power that shakes all the three worlds in an instant
Every enemy, robber and thief, without
Exception, Victorious Mother, you bind and subdue –
Devout I prostrate at your feet, Tara, Mother of Conquerors!

19. Harm from poison and contagion, and all
Poisoning by noxious nagas and earth-owning spirits,
You quickly allay till the very name does not exist –
Devout I prostrate at your feet, Tara, Mother of Conquerors!

20. Mutual conflict, torment by the law
Through fear of the king, and bad dreams – on all such things
You perform the action of rapidly pacifying –
Devout I prostrate at your feet, Tara, Mother of Conquerors!

21. Most violent and unbearable sickness and plagues
And every adverse and injurious group –
All these you protect from, and totally pacify! –
Devout I prostrate at your feet, Tara, Mother of Conquerors!

22. Your universal actions, like calming spirits,
Corpse-raisers, yakshas and fears; increasing, subduing
And fierceness; and all aims, you accomplish at will –
Devout I prostrate at your feet, Tara, Mother of Conquerors!

23. Alas! Lady Arya, listen a little to me!
All qualities of your body, speech, and mind
Are manifested for sentient beings' sake.

24. You understand well the thoughts of your disciples,
And in all the universal conquerors' holy
Actions, O goddess, you directly appear!

25. So, as soon as this name of Her Who Quickly Liberates
From the samsaric ocean falls on my ears,
Like the beloved in the heart of a lover,
Again and again, your moon-like body's reflection
Appears in the dancing lake of my mental devotion.

26. Since, in my previous lives without beginning,
I've gathered unwholesome karma through defilements,
Again and again I have fallen to realms of woe,
And experienced endless, unbearable, violent suffering.

27. Of the bodies I've taken in human migrations alone,
The blood and pus would, collected, exceed a great ocean;
The flesh and bones, heaped up, would be taller than Meru.

28. But though I have thus experienced violent suffering,
If, supreme refuge, you don't seize me with your compassion,
Still I shall have to wander much more than that.
Alas! O rescue me from the fears of samsara!

29. Of yore, in the perfect deity land of Tushita,
The supreme holy teacher gave utterance to
Who praised with the supreme praises that are taught
In the King of Tantras would win immeasurable virtues.

30. If, although with my effort I've praised with these praises,
Recited and practiced, made offerings and requested,
You see the foul conduct of beings of times of decline
And, Arya Mother, act with indifference towards us,
Then what is the use of your names of 'Specially Loving
Towards Inferior Beings,' 'Swift One,' and 'Saviour'?

31. However, since your loving compassion is free
Of near and far, it applies to everyone;
Therefore, although, with inferior fortune, I suffer
From my karmic obscurations, at present
I've not found another refuge superior to you;

32. So in all future lives, superior deity, will you
Look after me without parting for even an instant,
And manifest your supreme face as visual nectar!

33. Rescuing from the eight fears, outer and inner;
Your twenty-one ways of action, and all such
Universal actions – just by thinking,
Make all these quickly spontaneously arise!

34. All that hinder my practice of the Dharma –
Assemblies of human beings, ghosts, and spirits,
And all interruptions such as the eight fears –
Please will you pacify without exception!

35. Especially, supreme refuge, from your compassion,
In my mindstream let not perverse thoughts
Be born for even an instant, but let only
Wholesome minds arise – inspire me thus!

36. Especially, on the sole base of all good collections'
Arising, a qualified, supreme, holy guru,
Let me rely correctly with thoughts and actions
And follow him as he wishes – inspire me thus!

37. The base with which buddhahood can be achieved in one life,
This opportune, fortunate rebirth, found but once,
Perishes fast as lightning. Let me produce
This thought, and grasp its essence – inspire me thus!

38. Driven by fear of woeful rebirth after death,
Let me abandon nonvirtue and practice virtue,
Confess with regret all the sins I've created before,
And be able to stop them henceforth – inspire me thus!

39. Like seeing filthy sewage as amrita,
Let me not see samsara's perfections as bliss,
But produce the mind that wants to be free of it quickly,
And train in the Conqueror's doctrine – inspire me thus!

40. Since they are tortured by suffering and poor in happiness,
Let me produce well the thought of supreme awakening,
Which sets in buddhahood sentient beings, my mothers,
And train in the powerful conduct – inspire me thus!

41. Especially, let the path uniting calm
And insight – the middle view, excellent and profound –
Be born within my mindstream well and truly,
And grasping at extremes uprooted – inspire me thus!

42. Then let me enter the Supreme Vehicle teaching
And ripen my mind with the rivers of pure empowerments,
Protecting the vows and pledges that I've taken
As the apple of my eye – inspire me thus!

43. Let me understand right the two stages, heart of the various
Tantras, then quickly, by good meditation, produce
In my mindstream the state of union of the four kayas,
A wish-fulfilling jewel – inspire me thus!

44. Countless emanations, when I'm buddha earlier,
Let me transfer them to buddhahood, through the abandonment
Of all their two obscurations – inspire me thus!

45. Let the realm where I accomplish a conqueror's deeds,
My entourage, the measure of my incarnation,
And so on, all far surpass even Sugata All-Seeing's –
To gain these excellent qualities, please inspire me!

46. From now until I reach the supreme point of enlightenment,
Let me know well that the root of all good collections,
Samsaric and beyond, is only the Conqueror's doctrine,
And strive to support and enact it – inspire me thus!

47. Wealth, respect, fame, desires, entertainments, diversions –
Let me not enter such actions blamed by the holy,
But sticking to solitude, think well on meanings I've learned,
And do the essential practice – inspire me thus!

48. Let me realize easily and correctly
The subtlest intentions of the Conqueror!
May all qualities, such as the aryas' treasures,
Completely fill my mindstream – inspire me thus!

49. Through the infinite virtues arisen from this,
May I and all other beings without exception
Be well upheld by the holy protector's compassion,
Never becoming separate from the pure path!

*One overcome by obscurations, called Matisara, made this request for his own wishes
in the Nyima Ding (Sun Plateau) retreat.*

“A Garland of Jewels”
A Tormented Cry to Venerable Tara
by Lodro Gyatso

Namo Guru Manjugoshaya!

Eliminating the eight fears of whoever recalls you
Treasure of love, never tire of benefiting others
Unvarying refuge and protector, Venerable Tara
I place my head at your lotus feet.
Please listen a little to the crazy words of this pitiful being!

I have been wandering about in the boundless forest of cyclic existence
Carelessly drinking the two kinds of afflictions.
Arya mother, where is your hook of compassion?

Alas, O loving, compassionate mother,
All the Conquerors of the ten directions
Have empowered and installed you as the refuge of migrators.

Unattached to the taste of your own bliss,
You work for the benefit of migrators, I've long heard.
Therefore turning my mind completely towards you,
I renounce all other refuge and request you for protection.

Now, Arya mother, without looking at me
You cast me into my mass of negativities,
Loving mother, where has your compassion gone?
If you abandon your powerful bodhicitta,
Is this an appropriate form of holy activity?

I've heard that you have shown your holy face and cared for
Countless people in this land of snow mountains,
Are these lies or are you biased, Arya?

Well, if you are especially kind to lowly beings,
Then show me your holy face now!
Resuscitate me with the nectar of your holy speech and
Wash away all the stains of my negativities.

As soon as I leave this life's aggregates,
Please bless me to taste the nectar of speech
At the holy feet of the Protector Amitabha
In the supreme field, the marvelous Sukhavati.

From that supreme field, may I be able to travel with
Miraculous powers to other pure lands,

And liberating migrators with my emanations,
May I become like the powerful Chenresig.

Until then, in all my lifetimes
May I see the face of Venerable Bhagavati Tara,
Hear her speech and be cared for by her.
Please bless me to practice in accordance with your instructions.

With lineage, wealth, excellence, wisdom and great compassion,
Faith and stable thought of renunciation,
May I always strive to achieve enlightenment
And please grant your blessings that all obstacles without exception be pacified.

After ordination, for as long as I live,
May I never engage in any slightest action
That is contrary to the Pratimoksha vows.
Please bless me to train in the shared paths.

Samsaric perfections are like an upright razor,
The appearances of this life are the play of illusion.
When this knowledge is born in my mind,
Please me to strive in the methods of reaching omniscience.

Through the force of persevering continuously in
The six perfections which ripen one's mind,
And the four ways of attracting to benefit others,
Please bless me to generate them accordingly in my mind

Then through entering the uncommon profound path,
The path of the Vajrayana,
Please bless me to receive the four pure initiations
From the fully qualified holy virtuous friend

Through meditating well on the path of the first stage,
May I completely purify the stains of birth, death and the intermediate state,
And after seeing the faces of the circle of deities of great bliss,
Please bless me to train in the second stage.

While on the second stage also, let me gain well the
Experience of each level as in taught in the tantras.
After reaching the end of the learner's union,
Please bless me to attain the union of no more learning.

After that, may I send out many emanations
To many impure lands,
And by the tantric path that is conjoined with the view of emptiness
Please bless me to guide all migrators without exception.

Through the compassion of the Venerable Bhagavati,
May my words of truth be actualized just as I have expressed them.
In short, may all my wishes
Without exception be easily fulfilled.

This tormented cry “A Garland of Jewels”, persuading the holy mind of the supreme venerable mother of the Conquerors of the three times has immeasurable blessings. It is therefore appropriate to strive respectfully in this manner with one’s three doors.

When a faithful disciple strongly urged (for such a work), I, the Buddhist monk Lodro Gyatso who has unchanging faith in Manjushri Lama Tsongkhapa and have relied respectfully for a long time on the special deity Venerable Tara, composed this. I dedicate this merit for all migrators to gain omniscience. May we be taken care by the venerable Arya Mother in all our lives.

This was translated into English by Tenzin Gyurme and completed in April 2007.

A Tormented Cry to Venerable Tara

By Lozang Tenpei Gyaltzen

Namo Guru Arya Tareya!

I bow down from my heart to the compassionate venerable mother,
Object of refuge, the infallible precious Three Jewels combined into one.
From now until I achieve enlightenment,
Please hold me with your hook of compassion.

With the Three Jewels as my witness, not just from my mouth,
I make requests to you from the depths of my hearts and bones.
Therefore, please think of me slightly and after showing me your smiling face,
Grant me the nectar of your holy speech, O merciful one.

Haughty gurus, great and small owing to the eight worldly dharmas
Cheat others with their self-made teachings,
Selling the Dharma for money, not observing who is qualified,
Teaching as if really knowledgeable.

Since I cannot entrust myself to these friends of this degenerate time anymore,
You are my main guru.
Compassionate mother, please bless me.
Generate your powerful compassion and definitely think of me.

Although they will never deceive when relied upon for protection
But seeing the evil behavior of this degenerate time
Most Buddhas have entered into the bliss of nirvana.
Even though they have great compassion, we have little karmic connection.

Since I have no other meditational deity,
You are my principal deity.
Compassionate mother, please grant me the attainments.
Generate your powerful compassion and definitely think of me.

Most dharma protectors do not show their powers
Ashamed of those who invoke them, they do not act.
The wrathful haughty ones because of their pride
May help now but cheat me in the future.

Since I cannot entrust myself to these dharma protectors,
You are my main guardian.
Compassionate mother, please accomplish the activities.
Generate your powerful compassion and definitely think of me.

Just as names of objects are the same as their meaning, ordinary worldly riches
Produce afflictions and bind one to cyclic existence.

With the exception of the jewels of the aryas,
Can a wish-fulfilling jewel let me carry even a sesame seed at the time of death?

Since I cannot entrust myself to illusory riches anymore,
You are my main richness.
Compassionate mother, please grant me my wishes.
Generate your powerful compassion and definitely think of me.

I'm incapable of entrusting myself even for a day
To those who hold thoughts of acting wrongly,
Non-virtuous friends who pretend to be close to me.
They are friends when they wish it and enemies when they don't.

Since I cannot entrust myself to friends of this degenerate time anymore,
You are my main friend.
Compassionate mother, be close to me.
Generate your powerful compassion and definitely think of me.

In short, you are my guru, my deity, my protector.
My refuge, my food, my wealth, my friend and retinue.
Since you are all that I wish for,
Please help me accomplish all of these easily without exception.

Although my mind is habituated now (to self-cherishing)
Please stop that and for the sake of each sentient being
Even if I have to give my body and life billions of times
Bless me to generate this kind of compassion without any difficulty.

Please bless me to realize the pure view that is
Free from the errors of permanence and annihilation -
The extremely difficult to realize profound middle way
Which uproots self-grasping, the creator of cyclic existence.

Wishing to attain Buddhahood for the benefit of migrators,
Never for even a single instant thinking my own happiness,
Through dedicating all my virtues for the teaching and migrators
Please bless me to train in renunciation and bodhicitta.

Enriched with the Arya's Jewels like faith and so forth,
Please bless me to become the perfect bodhisattva
Who is able to protect without disregarding
Even the subtle precepts taught by the Conquerors.

Externally may my conduct be like the Hearers.
Inwardly, with faith and belief in the profound Vajra vehicle and
Through meditating on the path of the two stages
Please bless me to quickly attain enlightenment.

My happiness or sadness, my good or bad,
Whatever I do
Venerable Tara you know.
Think lovingly of me, my only Mother.

Myself and others who place their hopes in me,
I offer to you Venerable Tara.
Treat us like your own and cause us to
Quickly travel to the supreme pure land with no births in between.

My mother who does not act in accordance with the Conqueror's teachings
And all the migrators who have been my mother
With your skillful means and hook of compassion
I request you to transform their minds into the dharma.

By reciting this prayer three times a day
And by thinking of Venerable Tara,
Please cause all the migrators who have hopes in me
To be born in whatever pure land they wish.

May those who are included in the precious Three Jewels and
Especially the compassionate venerable mother
Take care of me until I reach the essence of enlightenment.
May I quickly conquer the four maras!

If you recite this prayer three times everyday as long as you live, not just from the mouth but from the very bottom of your heart, you will be taken care of by Venerable Tara and see her face. You will not meet with any obstacles and all your wishes will be fulfilled. You will also please the Buddhas and bodhisattvas and be taken care by them.

This was translated into English by Tenzin Gyurme and completed in April 2007.

Crown Ornament of the Wise

By Gyalwa Gendun Drub (1st Dalai Lama)

I bow down at the feet of Tara, at whose lotus feet
Many gods like Indra, Vishnu, Brahma,
Vrihaspati, Ganesh, Ishvara, Surya and so forth
Offer respect with their crown.

Through the miraculous power of Avalokiteshvara's compassion,
The wisdom, mercy and power of the three times' Conquerors
Manifest in the form of the extremely beautiful Goddess of Action.
I bow down at the feet of Tara who protects from all poverty.

Upon the lotus and moon seat symbolizing the purity of the sphere of reality and mind
Sits the emerald-colored mother with one face and two arms.
I prostrate to you, vibrant with youth, right leg outstretched and left withdrawn
Symbolizing the unification of method and wisdom.

Your well-developed breasts are a treasure of uncontaminated bliss
Your bright round moon-like face smiling,
Looking serenely with your wide compassionate eyes.
To the beautiful one of the rosewood forest I bow down.

I prostrate to you whose soft and smooth right hand
Rests in the mudra of supreme generosity,
Like the extended branches of a turquoise tree,
As if beckoning the wise to be guests of the feast of supreme attainment

I prostrate to you whose left hand in the mudra of granting refuge,
Symbolizing the Three Jewels, clearly indicates to
The beings who see the hundred-fold terror
"Do not be afraid, I will quickly save you".

I bow down to you whose hands are adorned with blue utpalas
As if imploring all migrators with the hook of joyous perseverance
"Do not be attached to samsaric pleasures
Enter the city of great liberation".

I bow down to you who destroy my lord of death,
Your crown ornament Amitabha is as radiant as a ruby
Holding in the gesture of meditative equipoise a begging bowl filled with nectar
Granting the attainment of immortality.

The celestial craftsmen of the two collections have made
Your captivating ornaments
From the gods' beautiful wish-granting jewels.
To you who are completely adorned I prostrate.

Like an emerald mountain clothed in rainbow
Your upper body is draped in celestial garments
To you whose slender waist is
Holding panchalika skirt I bow down

On your right is sorrowless Marichi with a
Peaceful countenance and radiating lights the color of the golden sun.
On your left is blue Ekajati who snatches even the beauty of the sky,
Wrathful, desirous and radiant. To the both of you I bow down.

I prostrate to you who are made offerings by
Goddesses filling the entire sky,
skilled in song possessing the six branches and dance,
holding white parasols, yak tail fans, guitars, flutes and countless offerings

The consorts of Vishnu, Indra and Ishvara and so forth
Together with thousands of immortal goddesses
Cannot even compete with your servants.
To the body of the extremely beautiful goddess I prostrate.

From the vast expanse of the clouds of compassion resounds
The thunder of the pleasant brahmic speech.
I prostrate to the skilled mother who lets fall a rain
Of the eight-branched dharma onto those to be subdued.

Seer of all objects of knowledge, an ocean-like treasury of qualities.
Who can describe you exactly as you really are?
Your mind possesses unimpeded intelligence and the ten powers.
To you gone to the end of wisdom I prostrate

Although you have found peace, by the power of your compassion
You quickly guide with your arms of compassion
The migrators bound in the ocean of suffering.
To you gone to the end of mercy I prostrate

Your enlightened activities of peace, increase, control and wrath
Are like waves of the ocean, never at rest but
Spontaneously flowing in an unbroken stream
To you gone to the end of action I prostrate.

The instant one remembers your feet, one is protected
From the eight fearful sufferings, spirits,
Afflictions and the obstructions to omniscience
To you gone to the end of power I prostrate

Therefore worthy refuge, please protect the embodied ones
From contagious diseases, spirits, interferers, untimely death,
Bad dreams, bad omens,

And all fears

Please protect us from the terrifying lion of pride
Which dwells in the mountain valley of the view of the transitory collection
Arrogant mind which holds itself superior to others
And wielding a claw to belittle others

Please protect us from the terrifying elephant of ignorance,
Untamed by the sharp hooks of mindfulness and vigilance
And confused by the intoxicating waters of the sensual objects
Enters perverse paths, grinning its tusks of harm

Please protect us from the terrifying fires of anger
Aroused by the winds of deluded thoughts
Billowing violent clouds of negative actions
Razing the forest of virtue

Please protect us from the terrifying snake of jealousy
Nesting in the hole of ignorance
Unable to bear the richness of others
And quickly injects everything with poison

Please protect us from the thief of wrong view
That roams in the terrifying wilderness of inferior conduct
And deserts of permanence and annihilation.
Destroying towns and sanctuaries of virtue and happiness

Please protect us from the terrifying chain of miserliness,
Locks of desire so hard to pick,
Binding the embodied helplessly
To the endless prison of cyclic existence

Please protect us from the terrifying river of attachment
That takes us into the currents of cyclic existence difficult to cross.
Accompanied by the violent winds of karma
We are tossed about in the waves of birth, sickness and death.

Please protect us from the terrifying flesh eater doubt
Roaming in the sky of total confusion -
Evil one who takes away the life-force of liberation
From those aspiring to ultimate goals.

Due to the force of praising and supplicating you
Please pacify the obstructions to Dharma practice and
Bring about as we wish favorable conditions like
Long life, merit, glory, wealth and so forth

May all migrators be protected by Amitabha
And led to the supreme pure land Sukhavati.
Without having to engage in many difficulties
May they quickly touch the ground of enlightenment

May I also always remember my previous lives
And never be separated from the altruistic intention
May I persevere firmly as a river flows
In following the extensive conduct of the bodhisattvas

Never hoping to accomplish my own welfare
May I immerse myself only in working for the welfare of others.
May I have all the conditions for benefiting others
Such as the mystic vision, clairvoyance, skill in teaching and patience.

May I never be discouraged in furthering
All the teachings of the Conquerors in infinite fields
In order to accomplish the welfare of all sentient beings continually,
May I attain the Conqueror's stage quickly and easily.

“Crown Ornament of the Wise”, a praise of Venerable Bhagavati Tara of the Rosewood Forest was written by the Buddhist monk Gendun Drub after he had long propitiated Tara while living in the Hermitage of Great Enlightenment in the Great Vehicle Palace.

This was translated into English by Tenzin Gyurme and completed in April 2007.