The Abbreviated Four-Mandala Ritual to Chittamani Tara

by Kyabje Gaden Trijang Rinpoche
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 Geshe Ngawang Dakpa, Tse Chen Ling Center, San Francisco. Geshe Dakpa has mentioned that this is how the practice is traditionally done, however, this is not definitive. 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.
4. " " " " "
5. " " " " "

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.

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 of bells or other instruments and hand mudras appear in the margins to help the practitioner know when one should play these instruments 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. Other symbols and their meanings are:

- Lotus mudra
- Prostration mudra
- Show the dorje

Practice Tips
Please note that Praises to the Twenty-One Taras is chantable in English.

The Abbreviated Four-Mandala Ritual to Chittamani Tara

by Kyabje Gaden Trijang Rinpoche

Taking Refuge

Dag dang dro wa nam khäi thang nyam pāi sem chān tham chā dü di na zung te ji si jang chhub nying po la chhi kyi bar du
I and all sentient beings as vast as space, from now until we reach the essence of supreme enlightenment,
Pāl dān la ma dam pa nam la kyab su chhi wo
Go for refuge to the glorious pure lamas;
Dzog pāi sang gyā chom dān dā nam la kyab su chhi wo
Go for refuge to the perfectly enlightened victorious ones;
Dam pāi chhö nam la kyab su chhi wo
Go for refuge to the pure Dharma;
Phag pāi 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 Bodhichitta

Sang gyā chhö dang tsog 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 pe 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)

**Special Bodhichitta**

Khyä par ma sem chän tham chä kyä dön du nyur wa nyur war yang
dag par dzog päi sang gyä kyä go phang rin po chhe chi nä kyang thob
par ja / dei chhir du je tsün ma phag ma dräl mâi näl jor 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 un-
   dertake 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 gyu 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 nâ 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.

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.
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.

Self-Generation
Rang nyi kä chig gi je tsün ma phag ma dröl mäi 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

Tong pa nyi du gyur
Tong 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 tsi nga zhu wa lä jung wäi ye she kyi dü tsii gya tshen por gyur
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
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 PARDAM 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

Dün gyi nam khar seng thri pä dāi dān la tsa wāi la ma dang yer me päi seng deng nag dröl gyi teng du jo wo je sog la ma nam dang tha kor du dröl ma nyer chig sog yi dam sang gā jang sem nyān rang ka dō dang chā pa zhung par gyur

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 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.
Appendix 2

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

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

Sang gyä tham chä dū päl ku
Your exalted body is the embodiment of all buddhas;

Dor je dzin päl ngo wo nye
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 khayen 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 là dröl ching
The virtue that frees one from the lower realms,

Chig tu dön dam chhog gyur på
The one path, the sublime pure reality –

Zhi gyur chhö la chhag tshäl lo (3x)
To the Dharma that pacifies, I prostrate. (3x)

Dröl nā dröl wäi lam yang tön
Those who are liberated and who also show the path to liberation,

Lab pä dag la rab tu nā
The holy field qualified with realizations,
Zhing gi dam pa yön tän dän
Who are devoted to the moral precepts –
Tshog chog ge dün la chhag tshäl (3x)
To you, the sublime community intending virtue, I prostrate. (3x)

Offering to the Field of Merit
Strew flowers on the images. When you have sat 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* from an ocean of realms
Zhing kam gya tshöi chhö yön* 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.1

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

*(zhab sil, me tog, dug pó, nang sål, dri chab, zhäl zä, röl mo)
*(bathing water, flowers, incense, light, perfume, food, music)

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

OM SARVA TATHAGATA SAPARIVARA OM AH HUM

Appendix 1
Mandala Offering in Twenty-Three Heaps
(English Translation)

Let us offer a buddha-field ...

OM vajra ground AH HUM, mighty golden ground. OM vajra fence AH HUM.

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 Aparachamara (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.

In the east, the 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.
Dro wa chig kyang ma lü pa  
And lead all living beings, without exception,
De yi sa 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 dó 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 sā chā kyi  
O conquerors’ Mother Tara and all conquerors with your children,
Je zung ge tsān phāl wāi tra shi shog  
Take care of me and grant the auspicious signs of increasing virtue.

One may now turn to p. 317 and recite Special FPMT Dedication Prayers and prayers for the long lives of our teachers.

**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.

---

**The Seven Limbs**

Gyäl wa sā chā nam la chhag tshāl 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 nā sag dig tung tham chā 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 naï  
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 zhān ge nam jang chhūb chhen por ngo  
I dedicate my own merits and those of all others to the great enlightenment.

To do the mandala offering in thirty-seven heaps, see p. 315.

**Long Mandala Offering in Twenty-Three Heaps**

Zhing kham ūl war gyi wo ...  
OM vajra bhumi AH HUM / wang chhen ser gyi za zhi
OM vajra rekhe AH HUM / chhi chag ri khor yug gi kor wāi ū su / rī gyāl po ri rab / shar lū phag po / lho dzām bu ling / nub ba lang chō / jang dra mi nyān / lū dang lū phag / nga yab dang nga yab zhān / yo dān dang lam chhog dro / dra mi nyān dang dra mi nyān gī da


For the English translation of this mandala offering, see p. 189.
Dag zhän lü ngyi sum long cho 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 kun zang chhö p'ai tshog chä pa
This pure, precious mandala and a mass of Samantabhadra offerings,
Lo yi lang nā 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 nā 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 ngyi 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!

Lhag pa dang ni chhär 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 nā kyang
Please abide in this image,
Nā 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 VAJRAYE 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 nā su sheg
The wisdom beings return to their natural abodes.
Dam tshig pa rang ngyi la thim par gyur
The commitment beings absorb into me.

Dedicate the virtues and sing the auspicious verses in the following way.

Dedication Prayer
Ge wa di yi nyur du dag
Through the merits of these virtuous actions
Phag ma dröl ma drub gyur nā
May I quickly attain the state of Arya Tara
Heartfelt Request (Optional)

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

Je tsün la ma dam pa khye nam kyi
Please, holy Jetsun Guru,
Chhö küi kha la khyen tsei trin thrig nä
From billowed clouds of compassion and wisdom in the sky of dharma kaya,
Je tar tsham päi dül jäi dzin ma la
Make rainfalls of profound and extensive teachings of whatever is suitable
Zab gyä chhö kyi chhar pa bab tu söl
For the ears of sentient beings, who are the objects to be subdued.

IDAM GURU RATNA MANDALAKAM NIRYATAMI

Confession of Faults in the Recitation

Recite 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 HOH / BHAGAVAN / SARVA TATHAGATA / PADMA MA ME MUNCHA / PADMA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT (3x)

And the prayers:

Ma nye yong su ma she dang
With all my actions performed here,
Gang yang nü pa ma chi la 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 dä rig
Please be patient.
I request venerable Arya Tara and the assembly of deities, who are embodiments of all the objects of refuge, to grant their blessings for the beneficiary (insert the name) to be free from the fear of untimely death and to achieve the state of immortality of a long life knowledge-holder.

Think that with a smile they accept your request.

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 jor wä tshül zhin gü ten zhing
To the virtuous teacher, the very source of all goodness.
Gyäl wa gye päi lam 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)

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 chhog chur gyä
And the doctrine of Losang in particular spread to the ten directions.
Tän dzin ge dön de dang chä
Let the Sangha who uphold the doctrine be harmonious
Thug thön thrin lä phel war dzö
And may their enlightened activities increase.

Jong dir nä mug thrug söö 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 pói nga thang gyä
Expand the power of Dharma rulers;
Gyäl kham tha wë du 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 lâ 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 kün zhi zhing
May all negative thoughts be pacified.
Offerings

Make offerings with:

OM ARYA TARE SAPARIVARA ARGHAM (PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAVIDYA, 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 pän gyi
Devas and titans bow down
Zhab kyi pā ma la tü de
With their crowns at your lotus feet.
Phong pa kūn la dröl dzā ma
I prostrate to the liberating mother,
Dröl ma yum la chhag tshāl tō
Who liberates from all misfortunes.

Prayers

Then, joining the palms of the hands:
Je tsūn phag ma khor dang chā
Venerable Arya and your retinue,
Mig me thug je tser gong la
Please bless me with the affection

Homage

Lha dang lha min chö pän gyi
Devas and titans bow down
Zhab nyi pā mo la tü de
With their crowns at your lotus feet.
Phong pa kūn la dröl dzā pāi
I prostrate to the liberating mother,
Dröl ma yum la chhag tshāl lo (7x with prostrations)
Who liberates from all misfortunes. (7x with prostrations)

Offering to Tara

Strew flowers on the images. After 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.
**Tara Puja**

Pag me só nam thob là jung wa yê

**Arising from the power of unfathomable merit**

Pag me yon tân chû yôn* gya tsho di

**Oceans of drinking water** which have unfathomable qualities

Pag me gûl yum drûl mài tsog la bul

**I offer to the unfathomable multitude of Victorious Mother Liberators**

Pag me tsû tân yeshe ngö drub tsûl³

**Please grant the attainment of unfathomable life and transcendental wisdom.³**

*(zhab sîl, me tog, dug pû, nang sàl, dri chab, zhûl zû, rûl mo)*

*(bathing water, flowers, incense, light, perfume, food, music)*

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

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 tsûn drûl mài zhab la gû chhag tshûl

**To Arya Tara’s holy feet I prostrate.**

Ngô shâm yû trûl chhô pa ma lû bûl

**I present clouds of every type of offering, actual and imagined;**

Thog me nà sag dig tung tham chà shûg

**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 legzhug nà

**Please, remain until the end of cyclic existence**

---

Then transform the torma as the inner offering:

**Offering the Torma**

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

Tong pa nûi du gyûr

Tong pái ngang là YAM là lung/ RAM là me / AH là ye she kyi ka pa la yang shing gya chhe wâm nang du sha nga dü tsi nga zhu wa là jung wâi ye she kyi dü tsi gya tsho chhên por gyûr

**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 tsûn mài lha tshog nam kyi jag dor jei ô zer gyi bu gû drang te sûl war gyûr

**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 KHAHI KHAHI (3x)
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.

To do the mandala offering in thirty-seven heaps, see. p. 315.

Long Mandala Offering in Twenty-Three Heaps
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 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

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

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 pāi tshog chä pa
This pure, precious mandala and a mass of Samantabhadra's 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 kyì jug shing me tog tram
   This ground, anointed with perfume, strewn with flowers,
Ri rab ling zhi nya da gyän pa di
   Adorned with Mount Meru, four continents, the sun and the
moon:
Sang gyä zhing du mig te úl 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)**

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 NIRYATAMI

HARA nyi jö TUTTARA yi
   With twice HARA and TUTTARE
Shin tu drag pöi rim nä sel ma
   She dispels severe contagion!

Chhag tshäl de nyi sum kör pä
   Homage! Full of liberating
Zhi wäi thü dang yang dag dän ma
   Pow’r by the set of three natures!
Dön dang ro lang nö jin tshog nam
   Destroys hosts of spirits, yakshas,
Jom pa TURE rab chhog nyi ma
   And raised corpses! Supreme! TURE!

Tsa wäi ngag kyi tō pa di dang
   These praises with the root mantras
Chhag tshäl wa ni nö shu tsa chig
   And prostrations thus are twenty-one!

**Prayer of the Benefits**

Lha mo la gü yang dag dän pāi
   Whoever is endowed with devotion for the goddess
Lo dän gang gi rab dā jō de
   And recites this with supreme faith,
Sö dang tho rang lang par ja nā
   Remembering it at dawn upon waking and in the evenings,
Drän pā mi jig tham chā rab ter
   Will be granted all fearlessness,
Dig pa tham chā rab tu zhi wa
   Will perfectly pacify all negativities,
Ngän dro tham chā jom pa nö thob
   And will eliminate all unfortunate migrations.

Gyäl wa je wa thrag dün nam kyi
   The multitudes of conquerors
Nyur du wang ni kur war gyur la
   Will quickly grant initiation:
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  
I become a Buddha to benefit all sentient beings.  
(3x)

Prayer

Chhag yä chhog jin chhag gya nyi  
Let me and all those who need protection
Kyab jin chhag gyar gyur wäi og  
Come under the supreme giving gesture of your right hand,
Dag dang sung ja kün tsü nā  
As well as the refuge-granting gesture
Jig ten sum la ùg yung gyur  
That liberates from all fears.
Then recite two times the Praise to Twenty-One Taras. For a literal English translation of the praises, see p. 192.

The Praises

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 zhāl gyi  
Sprung from op’n’ing stamens of the
Ge sar je wa là 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 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 nā kye kyi

*Homage! Golden-blue one, lotus*

Pā ma chhag ni nam par gyān ma

*Water born, in hand adorned!*

Jin pa tsön drū ka thub zhi wa

*Giving, effort, calm, austerities,*

Zō pa sam tān chō yûl nyi ma

*Patience, meditation her sphere!*

Chhag tshäl de zhīn sheg päi tsug tor

*Homage! Crown of tathagatas,*

Tha yā nam par gyāl war chō ma

*Actions triumph without limit*

Ma lū pha röl chhin pa thob pāi

*Relied on by conquerors’ children,*

Gyāl wāi sā kyi shīn tu ten ma

*Having reached ev’ry perfection!*

Chhag tshäl TUTTARA HUM yi ge

*Homage! Filling with TUTTARE,*

Dō dang chhog dang nam kha gang ma

*HUM, desire, direction, and space!*

Jig ten dūn po zhāb kyi nān te

*Trampling with her feet the seven worlds,*

Lū pa me par gug par nū ma

*Able to draw forth all beings!*

Rāl pāi khur na ō pag me là

*Amitabha in her hair-knot*

Tag par shin tu ō rab dzā ma

*Sending out much light eternal!*

Chhag tshäl kāl pāi tha māi me tar

*Homage! She ’mid wreath ablaze like*

Bar wāi threng wāi ū na nā ma

*Eon-ending fire abiding!*

Yā kyang yōn kum kūn nā kor gāi

*Right stretched, left bent, joy surrounds you*

Dra yī pung nī nam par jom ma

*Troops of enemies destroying!*

Chhag shāl sa zhīi ngō la chhag gi

*Homage! She who strikes the ground with*

Thīl gī nūn chīng zhāb kyi dūng ma

*Her palm, and with her foot beats it!*

Thro nēr chān dāy ē ge HUM gi

*Scowling, with the letter HUM the*

Rīm pā dūn po nam nī gem ma

*Seven levels she does conquer!*

Chhag tshāl de mā ge mā zhi mā

*Homage! Happy, virtuous, peaceful!*

Nī rāng dā zhi chō yūl nī mā

*She whose field is peace, nirvana!*

SVAHĀ OM dāng yān dān pā

*She endowed with OM and SVAHA,*

Dīg pā chhen po jom pā nī mā

*Destroyer of the great evil!*

Chhag tshāl kūn nā kor rab gā wāi

*Homage! She with joy surrounded*

Dra yī lū nī nam par gem mā

*Tearing foes’ bodies asunder,*
Chhag tshäl gya jin me lha tshang pa
   Homage! Worshipped by the all-lords,
Lung lha na tshog wang chhung 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 nā tō ma
   Corpse-raisers, gandharvas, yākshas!

Chhag tshäl kōn chhong sum tshön chhag gyāi
   Homage! At the heart her fingers,
Sor mō thug kar nam par gyān ma
   Adorn her with Three Jewel mudra!
Ma lū chhog kyi khor lō gyān pāi
   Light-ray masses all excited!
Rang gi ö kyi tshog nam thrug ma
   All directions’ wheels adorn her!

Chhag tshäl rab tu ga wa ji pāī
   Homage! She so joyous, radiant,
U gyān ō kyi threng wa pel ma
   Crown emitting garlands of light!
Zhe pa rab zhā TUTTARA yi
   Mirthful, laughing with TUTTARE,
Dū dang jīg ten wang du dzā ma
   Subjugating maras, devas!

Chhag tshäl sa zhi kyong wāi tshog nam
   Homage! She able to summon
Tham chā gug par nū ma nyi ma
   All earth-guardians’ assembly!
Thro nyer yo wāi yi ge HUM gi
   Shaking, frowning, with her HUM sign
Phong pa tham chá nam par dröl ma
   Saving from every misfortune!

Chhag tshäl da wāi dum bü u gyān
   Homage! Crown adorned with crescent
Gyān pa tham chá shin tu bar ma
   Moon, all ornaments most shining!

Chhag tshäl kōn chhong sum tshön chhag gyāi
   Homage! At the heart her fingers,
Sor mō thug kar nam par gyān ma
   Adorn her with Three Jewel mudra!
Ma lū chhog kyi khor lō gyān pāi
   Light-ray masses all excited!
Rang gi ö kyi tshog nam thrug ma
   All directions’ wheels adorn her!
Chhag tshāl rab tu ga wa ji pāi
  Homage! She so joyous, radiant,
U gyān ō kyi threng wa pel ma
  Crown emitting garlands of light!
Zhe pa rab zhā TUTTARA yi
  Mirthful, laughing with TUTTARE,
Dū dang jig ten wang du dzā ma
  Subjugating maras, devas!

Chhag tshāl sa zhi kyong wāi tshog nam
  Homage! She able to summon
Tham chā gug par nū ma nyi ma
  All earth-guardians’ assembly!
Thro nyer yo wāi yī ge HUM gi
  Shaking, frowning, with her HUM sign
Phong pa tham chā nam par dröl ma
  Saving from every misfortune!

Chhag tshāl da wāi dum bū u gyān
  Homage! Crown adorned with crescent
Gyān pa tham chā shin tu bar ma
  Moon, all ornaments most shining!
Rāl pāi khur na ō pag me là
  Amitabha in her hair-knot
Tag par shin tu ō rab dzā ma
  Sending out much light eternal!

Chhag tshāl kāl pāi tha māi me tar
  Homage! She ’mid wreath ablaze like
Bar wāi threng wāi ū na nā ma
  Eon-ending fire abiding!
Yā kyang yön kum kūn nā kor gāi
  Right stretched, left bent, joy surrounds you
Dra yī pung ni nam par jom ma
  Troops of enemies destroying!

Ma lū phā rōl chhin pa thob pāi
  Relied on by conquerors’ children,
Gyāl wāi sā kyi shin tu ten ma
  Having reached ev’ry perfection!

Chhag tshāl TUTTARA HUM yi ge
  Homage! Filling with TUTTARE,
Dū dang chhog dang nam kha gang ma
  HUM, desire, direction, and space!
Jig ten dūn po zhab kyi nān te
  Trampling with her feet the seven worlds,
Lū pa me par gug par nū ma
  Able to draw forth all beings!

Chhag tshāl gya jin me lha tshang pa
  Homage! Worshipped by the all-lords,
Lung lha na tshog wang chhug chhō ma
  Shakra, Agni, Brahma, Marut!
Jung po ro lang dri zā nam dang
  Honored by the hosts of spirits,
Nō jin tshog kyi dün nā tō ma
  Corpse-raisers, gandharvas, yākshas!

Chhag tshāl TRAD che ja dang PHAT kyi
  Homage! With her TRAD and PHAT sounds
Pha rōl thrūl khor rab tu jom ma
  Destroying foes’ magic diagrams!
Yā kum yön kyang zhab kyi nān te
  Her feet pressing, left out, right in,
Me bar thrug pa shin tu bar ma
  Blazing in a raging fire-blaze!

Chhag tshāl TURE jig pa chhen po
  Homage! TURE, very dreadful!
Dū kyi pa wo nam par jom ma
  Destroyer of Mara’s champion(s)!
**The Praises**

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!**

Chân ni kā chig log dang dra ma
  
  **Eyes like lightning instantaneous!**

Jig ten sum gön chhu kye zhāl gi
  
  **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 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 tông thrag tshog pa nam kyi
  
  **Blazing with light rays resplendent**

Rab tū chhe wāi ā rab bar ma
  
  **As a thousand star collection!**

Chhag tshäl ser ngo chhu nā kye kyi
  
  **Homage! Golden-blue one, lotus**

Pā mā chhag ni nam par gyan ma
  
  **Water born, in hand adorned!**

Jin pa tson drū ka thub zhi wa
  
  **Giving, effort, calm, austerities,**

Zō pa sam tān chō yūl nī ma
  
  **Patience, meditation her sphere!**

Chhag tshāl de zhin sheg pāi tsug tor
  
  **Homage! Crown of tathagatas,**

Tha yā nam par gyal war chō ma
  
  **Actions triumph without limit**

Chhag tshāl sa zhiī ngō la chhag gi
  
  **Homage! She who strikes the ground with**

Thil gi nūn ching zhāb kyi dūng ma
  
  **Her palm, and with her foot beats it!**

Thro nyer chān dzā yi ge HUM gi
  
  **Scowling, with the letter HUM the**

Rim pa dūn po nam nī gem ma
  
  **Seven levels she does conquer!**

Chhag tshāl de ma ge ma zhi ma
  
  **Homage! Happy, virtuous, peaceful!**

Nya ngān dā zhi chō yūl nī ma
  
  **She whose field is peace, nirvana!**

SVAHA OM dāng yang dān pā
  
  **She endowed with OM and SVAHA,**

Dig pa chhen po jom pa nī ma
  
  **Destroyer of the great evil!**

Chhag tshāl kūn nā kor rab ga wāi
  
  **Homage! She with joy surrounded**

Dra yi lū ni nam par gem ma
  
  **Tearing foes’ bodies asunder,**

Yi ge chu pāi ngag ni kō pāi
  
  **Frees with HUM and knowledge mantra,**

Rig pa HUM lā drūl ma nī ma
  
  **Arrangement of the ten letters!**

Chhag tshāl TURE zhāb ni deb pā
  
  **Homage! TURE! With seed letter**

HUM gi nam pār sa bōn nī ma
  
  **Of the shape of syllable HUM!**

Ri rab Mandhara dāng big je
  
  **By foot stamping shakes the three worlds,**

Jig ten sum nam yo wa nī ma
  
  **Meru, Mandara, and Vindhya!**
**Tara Puja**

**Taking Refuge and Generating Bodhichitta**

Sang gyä chhö dang tsog kyi chhog nam la
**I go for refuge until I am enlightened.**

Jang chhup bar du dag ni kyi sū 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 phan chhur sang gyä drub par shog  
(3x)  
**May I become a buddha to benefit all sentient beings.**  
(3x)

**Visualization**

Ku là dü tsì chhur gyün bab
**From her exalted body, a stream of nectar flows**

Rang dang sung jëi chi wo nā
**And enters the crown of the beneficiary and myself,**

Zhug te là kün gang wa yi
**Completely filling our bodies**

Jin lab ma lù 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 dān dā 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 chá ter ma
**Granting all benefits with TURE,**

SVĀHA yi ger chá la rab dü
**To her with sound SVĀHA, I bow.**
**Short Mandala Offering**

Sa zhi pö kyi jug shing me tog tram
This ground, anointed with perfume, strewn with flowers,
Ri rab ling zhi nτi dā γyān pa dī
Adorned with Mount Meru, four continents, the sun and the moon:
Sang gyā zhing du mig te ǚl wa yī
   I imagine this as a buddha-field and offer it.
Dro kūn nam dag zhing la chō par shog
   May all living beings enjoy this pure land!

Heartfelt Request (Optional)

Recite this special heartfelt requesting prayer to Tara while imagining that you are clinging on to Tara’s toes:
Dag sog nam kyi chhō dang thūn pe dōn
   Please bless myself and others to accomplish all our Purposes in accordance with the Dharma just as we wish.
Ne dōn gēg sog bar dū chhō pāi tsog
And to pacify immediately the group of hindrances
Nye war zhi wa jīn gyī lab tu sōl
   Such as sicknesses, harm by spirits and other obstacles.

IDAM GURU RATNA MANDALAKAM NIRYATAMI
Dag zhän ge nam jang chhub chhen por ngo
I dedicate my own merits and those of all others to the great enlightenment.

To do the mandala offering in thirty-seven heaps, see, p. 315.

**Long Mandala Offering in Twenty-Three Heaps**

Zhing kham ül war gi wo ...
OM vajra bhumi AH HUM / wang chhen ser gi sa zhi

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

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

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 pǎi tshog chä pa
This pure, precious mandala and a mass of Samantabhadra’s offerings
Lo yi lang nā la ma yi dam kön chhog sum la būl
I mentally take and offer to my Guru-Yidam and the Three Precious Ones,
Thug jei wang gi zhe nā dag la jin gyi lab tu söl
Please accept them through compassion and bestow your inspiration.
Chö ying nam dag ye she rang zhin la

*From the nature, the existence-sphere pure transcendental wisdom (dharmakaya),*

Gyü lu nang töl paq mo chö yön* me

*The illusory transformed goddess, the female offering drinking water,*

Chom den drol mä lha sog nye chir bül*¹

*I offer in order to please the Destroyer Qualified Tara’s multitude of deities;*¹

She näi chhog thün ngo drul tsül du sol

*Please accept this and bestow upon me the common and uncommon attainments.*

*(zhab sil, me tog, dug pó, nang säl, dri chab, zhäl zä, röl mo)

*(bathing water, flowers, incense, light, perfume, food, music)*

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

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 chho 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 chho kyi khor lo kor wa dang

*And turn the wheel of Dharma for living beings.*

Sö nam zhing du shub bi sang gye la

*To the Buddhas abiding in the field of merit*

Nang la rang zhin me päi chö yön* di

*This offering of drinking water* 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 söl⁴

*Please accept it with the holy mind that experiences the offering as appearance and emptiness in the nature of great bliss.*⁴

*(zhab sil, me tog, dug pó, nang säl, dri chab, zhäl zä, röl mo)

*(bathing water, flowers, incense, light, perfume, food, music)*

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

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 chho 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 nā
   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.

To do the mandala offering in thirty-seven heaps, see. p. 315.

**Long Mandala Offering in Twenty-Three Heaps**

Zhing kham īl war gyi wo...
OM vajra bhumi AH HUM / wang chhën ser gyi sa zhi

OM vajra rekhe AH HUM / chhi chag ri khor yug gi kor wāi ī su / rī gyāl po ri rab / shar lū phag po / lho dzam bu ling / nub ba lang chō / jang dra mi nyān / lū dang lū phag / nga yab dang nga yab zhän / yo dān dang lam chhog dro / dra mi nyān dang dra mi nyān gyi da

Shar du lang po rin po chhe / lhor kyin dag rin po chhe / nub tu ta rin po chhe / jang du tsūn mo rin po chhe / shar lhor mag pōn rin po chhe / lho nub tu khor lo rin po chhe / nub jang du nor bu rin po chhe / jang shar du ter chen pōi bum pa
Nang gi shar du nyi ma / nub tu da wa

Dag zhān lū ngag yī sum long chō du sum ge tshog chā
   My own and others’ body, speech, and mind, wealth and virtues, of the three times,
Rin chhën mandala zang po kūn zang chhō pāi tshog chā pa
   This pure, precious mandala and a mass of Samantabhadra’s offerings
Lo yī lang nā la ma yī dam kūn chhog sum la būl
   I mentally take and offer to my Guru-Yidam and the Three Precious Ones,
Thug jei wang gi zhe nā dag la jin gyi lab tu sōl
   Please accept them through compassion and bestow your inspiration.

**Homage**

| Lha dang lha min chō pān gyi |
| Devas and titans bow down |
| Zhab nyī pā mo la tū de |
| With their crowns at your lotus feet. |
| Phong pa kūn lā drōl dzā pāi |
| I prostrate to the liberating mother, |
| Drōl ma yīm la chhag tshāl lo (7x with prostrations) |
| Who liberates from all misfortunes. (7x with prostrations) |

**Offering to Tara**

Strew flowers on the images. After 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.
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)

Recite this special heartfelt requesting prayer to Tara while imagining that you are clinging on to Tara’s toes:
May my venerable lama’s life be firm,
His white divine actions spread in the ten directions
May the torch of the teachings of Losang always remain,
Dispelling the darkness of all beings in the three realms.
Taking Refuge and Generating Bodhichitta

Sang gyá 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)

Prayer

Chhag yä chhog jin chhag gya nyi
Let me and all those who need protection
Kyab jin chhag gyar gyur wäi og
Come under the supreme giving gesture of your right hand,
Dag dang sung a kün tsü nä
As well as the refuge-granting gesture
Jig pa kün lä ug yung gyur
That liberates from all fears.

Then recite three times the Praise to the Twenty-One Taras. For a literal English translation of the Praises, see p. 192.

The Praises

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 lha yi tsho yi nam päi
Homage! Holding in her hand the
Ri dag tag chän chhag na nam ma
Hare-marked moon of deva-lake form!
TARA nyi jö PHAT kyi ge
With twicespoken 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!

Chhag tshäl nyi ma da wa gyä päi
Homage! She whose two eyes bright with
Chän nyi po la ö rab säl ma
Radiance of sun and full moon!
HARA nyi jö TUTTARE yi
With twice HARA and TUTTARE
Shin tu drag pöi rim nä sel ma
She dispels severe contagion!

Chhag tshäl de nyi sum nam kö pä
Homage! Full of liberating
Zhi wäi thü dang yang dag dän ma
Pow’r by the set of three natures!
Dön dang ro lang nö jin tshog nam
Destroys hosts of spirits, yakshas,
Jom pa TURE rab chhog nyi ma
And raised corpses! Supreme! TURE!
Chhag tshäl sa zhi ngö la chhag gi
   Homage! She who strikes the ground with
Thil gyi nün ching zhab kyi dung ma
   Her palm, and with her foot beats it!
Thro nyer chän dzä yi ge HUM gi
   Scowling, with the letter HUM the
Rim pa dünn po nam ni gem ma
   Seven levels she does conquer!

Chhag tshäl de ma ge ma zhi ma
   Homage! Happy, virtuous, peaceful!
Nyaṅgan dä zhi cho yül nyi ma
   She whose field is peace, nirvana!
SVÄHA OM dang yang dag dünn på
   She endowed with OM and SVÄHA,
Dig pa chhen po jom pa nyi ma
   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 pää ni ngag ni kó pää
   Frees with HUM and knowledge mantra,
Rig pa HUM là dröl ma nyi ma
   Arrangement of the ten letters!

Chhag tshäl TURE zhab ni deb pää
   Homage! TURE! With seed letter
HUM gi nam päi sa bön nyi ma
   Of the shape of syllable HUM!
Ri rab Mandhara dang bigje
   By foot stamping shakes the three worlds,
Jig ten dün po zhab kyi nän te
   Meru, Mandara, and Vindhya!

Chhag tshäl tön käi da wa kün tu
   Homage! She whose face combines a
Gang wa gya ni tseg päi zhabl ma
   Hundred autumn moons at fullest!
Kar ma tông throg tshog pa nam kyi
   Blazing with light rays resplendent
Rab tu chhe wäi o rab bar ma
   As a thousand star collection!

Chhag tshäl ser ngo chhu nā kye kyi
   Homage! Golden-blue one, lotus
Pā mā chhag ni nam par gyān ma
   Water born, in hand adorned!
Jin pa tson drū ka thub zhi wa
   Giving, effort, calm, austerities,
Zö pa sam tän chö yül nyi ma
   Patience, meditation her sphere!

Chhag tshäl de zhin sheg päi tsug tor
   Homage! Crown of tathagatas,
Tha yā nam par gyal war chō 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 TURTARA HUM yë ge
   Homage! Filling with TURTARE,
Dö dang chhog dang nam kha gang ma
   HUM, desire, direction, and space!
Jig ten dünn po zhab kyi nän te
   Trampling with her feet the seven worlds,
Lü pa me par gug par nū ma
   Able to draw forth all beings!
Chhag tshāl gya jin me lha tshang pa  
_Homage! Worshipped by the all-lords,
Lung lha na tshog wäng chhug chho ma  
_Shakra, Agni, Brahma, Marut!
Jung po ro lang dri za nam dang  
_Honored by the hosts of spirits,
Nö jin tshog kyi dün nā tō ma  
_Corpse-raisers, gandharvas, yakshas!

Chhag tshāl 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!
Yā kum yōn kyāb kyi nān te  
_Her feet pressing, left out, right in,
Me bar thrug pa shin tu bar ma  
_Blazing in a raging fire-blaze!

Chhag tshāl TURE jig pa chhen po  
_Homage! TURE, very dreadful!
Dū kyi pa wo nam par jom ma  
_Destroyer of Mara’s champion(s)!
Chhu kye zhāl ni thro nyr dān dzā  
_She with frowning lotus visage
Dra wo tham chā ma lū sō ma  
_Who is slayer of all enemies!

Chhag tshāl kōn chhog sum tshön chhag gyyāi  
_Homage! At the heart her fingers,
Sor mō thug kar nam par gyyān ma  
_Adorn her with Three Jewel mudra!
Ma lū chhog kyi khor lō gyyān pāi  
_Light-ray masses all excited!
Rang gi ō kyi tshog nam thrug ma  
_All directions’ wheels adorn her!

Chhag tshāl rab tu ga wa jī pāi  
_Homage! She so joyous, radiant,
U gyyān ō kyi threng wa pel ma  
_Crown emitting garlands of light!
Zhe pa rab zhā TUTTARA yī  
_Mirthful, laughing with TUTTARE,
Dū dang jīg ten wāng du dzā ma  
_Subjugating maras, devas!

Chhag tshāl sa zhi kyōng wāi tshog nam  
_Homage! She able to summon
Tham chā gug par nū ma nī yā ma  
_All earth-guardians’ assembly!
Thro nyrer yō wāi yī ge HUM gī  
_Shaking, frowning, with her HUM sign
Phong pa tham chā nam par drōl ma  
_Saving from every misfortune!

Chhag tshāl da wāi dum bū u gyyān  
_Homage! Crown adorned with crescent
Gyyān pa tham chā shin tu bar ma  
_Moon, all ornaments most shining!
Rāl pāi khur na ō pag me lā  
_Amitabha in her hair-knot
Tag par shin tu ō rab dzā ma  
_Sending out much light eternal!

Chhag tshāl kāl pāi tha māi me tar  
_Homage! She 'mid wreath ablaze like
Bar wät threng wāi ū na nā ma  
_Eon-ending fire abiding!
Yā kyān yōn kūn nā kūr gāi  
_Right stretched, left bent, joy surrounds you
Dra yi pung ni nam par jom ma  
_Troops of enemies destroying!