Refined Drop of Immortality: A Longevity Mandala Practice of Ārya Tara, the Wish-Granting Cakra

In an agreeable place (such as) a hillock blooming with groves of [blue] poppies, assemble whatever offering materials (you can) before a sacred physical representation of the deity. Having gathered together a crystal vase filled with nectar, a crystal mala, poppies, mandala and so forth, [practice as follows].


Namo! In the Transcendent Victorious Lady, the embodiment of all the buddhas, Dharma and sangha, wayfaring [beings] and I take refuge and generate the mind of awakening. Recite three times.

The torma should be cleansed with: ॐ a bighnan ta kritta hām phat,
and refined by: ॐ svabhāva sūddha sarvā dharma svabhāva sūddhā hām.
rin chen nō du tor ma dō yōn trin

In a jeweled vessel [appears] the torma, [like] cumulus clouds of sensory pleasures.

I turn it over to you guardians of the four directions [and] harmful spirits [who are] karmic creditors. Abandoning harmful intent, it is fitting that you accomplish [beings'] benefit and happiness! Bhuta gaccha!

I manifest as the Exalted Lady. The radiance from my heart shines forth throughout the ten directions, becoming an invincible sphere of protection.' Vajra rakṣa rakṣa!
Again, white light radiates to the buddhafields of the ten directions and becomes an invitation to the Transcendent Victorious Lady, buddhas and bodhisattvas.

With reverence I prostrate and make outer, inner and secret offerings. I confess misdeeds and rejoice in virtue. I exhort [the buddhas to act for] the welfare of beings and to remain always. I dedicate all virtue for great awakening.

The field of accumulation dissolves into me. May all wayfaring beings have happiness, freedom from all suffering and impartial equanimity. From within the continuity of emptiness [appears] the sacred place, the realm of Akanishta.

[Therein] is an immeasurable ornamented palace and a precious woodland [with] trees adorned by strands of jewels and utpala flowers. In the center [of the palace] is an excellent jeweled throne with lotus and moon, in center of which [stands] a Tām

Light radiates from it, accomplishing two benefits. Through the transformation [of the Tām], I [appear] as the beautiful, brilliant white Wish-Granting Cakra.° [My] right hand is [in the gesture of] supreme generosity. The left holds a white lotus.°

Both legs are in lotus posture. [I am endowed with] the major and minor marks and radiate rainbow-colored lights. I am adorned by the eight jeweled ornaments and the five silken garments. At the crown is Amitābha and in my three places, [the syllables] Oṃ Ah Hūṃ.
thug dü tám yig kar le ö tờ pe/ og min ne ne gom dra wang hiar che/ chen drang nyi me wang kur gye tab gyur
From a white Täm syllable in the center of the heart, light radiates, inviting [the wisdom being] resembling myself
together with the empowerment deities from the realm of Akanishta. Empowerment of nondual union
is conferred and I am marked with the seal [of the lord of the family].

ja hüm bām hōh/ abhiṣekate samaya shriye hüm

Om vajra arghaṁ, pādyaṁ, puspaṁ, dhūpaṁ, alokaṁ, ghandaṁ, newidyaṁ, shabda praticcha svāhā

hla dang hla min chö pen gyi/ zhab kyi pem lo tā de/ phong pa kün le dröl dze ma/ dröl ma yum la chag tshal tō
Praise with: With their very crowns, gods and demi-gods pay homage at your lotus feet!
Homage and praise to Mother Tāra, lady who liberates from every impoverishment!

chom den de me thug dü khor lo kar/ te war tám dang ye yön om he bar/ rang ngam drub je ming dang tshe ngag thar
In the heart center of the Transcendent Victorious Lady is a white wheel. At its hub is a Tām‘ with Om and Ha [syllables] on the
right and left.’ The Tām is surrounded by my name or the names of those for whom I am practicing and by the longevity mantra.’

tsib gye ye kor dün ne dru gye kar/ ö kyi khor de ten yō jin rū toh/ dū thim tshe wang rig dzin chog thob gyur
In the [wheel’s] eight spokes are the eight white syllables beginning with [the Tā in] front and revolving clockwise.’ Their
light gathers and absorbs the splendor and power of everything animate and inanimate in samsara and
nirvana. [Thus,] I attain the supreme [state of] an awareness holder with mastery of lifespan.
In the three successive outer rings of the wheel are the vowels' circling clockwise, consonants' circling anti-clockwise and, in the outer ring, are [the syllables of] the 'ye dharma' [mantra] circling clockwise. As they revolve, rays of white, yellow, pink, blue, green and violet light radiate, filling the body and emanating outward, [creating concentric] spheres [of light]." In the intermediate spaces [between each sphere] are newly-opened upataka flowers, whose brilliance gives rise to life, glory, strength and the four activities.

Holding the mala between the hands, recite both: Om vasumati shriye svāhā and Om vajra ah candraye svāhā seven times, then blow [on the mala].

Om tāre tuttāre ture mama āyur jñāna punye puṣṭim kuru svāhā. Thus recite.

"In the jeweled vessel [arisen] from emptiness is the torma endowed with the five sensory pleasures. [I] offer it to the Transcendent Victorious Lady.

[Thus,] cause the lifespan of the glorious gurus and the victors' teachings to flourish; and as a result, cause the life-force of patrons and all wayfaring beings to increase. Thus offer [and] present the torma.
dūn gyi mandal phun tshog kō pe zhing / ta na dug ü udum bar we teng
Visualizing the mandala generated in front of oneself. The mandala before me is a perfectly arrayed buddhasfield, lovely to behold. Upon a brilliantly radiant udumwara flower in its center.

chom den de ma tshen pe zi ji bar / zhal chig chen dūn chag ye chō jin dang / yōn pe utpal dar dang rin chen gyen is the Transcendent Victorious Lady, whose major and minor marks blaze with splendor. She has one face and seven eyes. Her right hand is [in the gesture of] generosity; the left [holds] an utpala flower. She is adorned with silken garments and jewels.

chi wor ö pag ne sum om ah hūm / thug ā tām le 6 trö og min ne / gom dra chen drang nyi me thin par gyur At the crown is Amitābha and in the three places, [the syllables] Om Ah Hūm. From the Tām in the center of her heart light radiates. [Thus, the wisdom being] resembling herself is invited from Akanishta and is inseparably absorbed.

ōm chom den de ma gyal wa se / mi che de tob cher drang na / tse chen thug je gong la sheg
ōm ārya tāre vajra samaya ja tiṣṭha lhan

ōm. When I invite you with the force of undivided faith, Transcendent Victorious Lady, buddhas and bodhisattvas, please come, regarding me with great love and compassion! Ōm ārya tāre vajra samaya ja tiṣṭha lhan

ōm ngō jor yi trūl chō pe dze / chi nang sang wa de kho na / chō yōn zhab sil men tog pō
Making offerings: Ōm. Real and visualized offering substances, outer, inner, secret and suchness, the five types of sensory pleasures – water for drink and ablution, flowers, incense,
mar me dri chab zhal ze röl / dö yön nam nga gyal si tag / hla mi pal jor kün zang gi / chö trin gyam tsho phag tshog chö
oil lamps, fragrant water, food and music – the royal attributes,” the [auspicious] emblems,” the wealth and glory
of gods and men – [all these] I offer [as] oceans of Samantabhadra’s offering clouds to the noble assembly.

Om ārya tāre saparīwāra arghaṁ, pāḍyaṁ, pūṣpaṁ, dhūpaṁ, alokaṁ, ghandaṁ, nyewidyaṁ, shabda pratiçcha svāha
rupa, shabda, gandhe, rasya, sparše, ratna mangala pūja hoḥ

The mandala offering: Mentally appropriating Mount Meru, the four continents and subcontinents with the enclosure,
the divine abodes, the enduring billionfold universe adorned by Vairocana and all things owned and not owned,

dag lō lang te chom den de mar bül / ratna manḍala pūja meghala ah hūṃ / sa zhi pō chū jug shing men tog tram
I offer them to the Transcendent Victorious Lady. Ratna manḍala pūja meghala ah hūṃ
Inoined with fragrant water and strewn with flowers, this vast ground

is adorned by Mount Meru, the four continents, sun and moon. Through [my] regarding it
as a buddhafield and offering it, may all wayfaring beings enjoy the pure realms. Thus offer.

je tsün phag ma dröl ma dang / chog chu dü sum zhug pa yi / gyal wa se che tham che la / kün ne dang we chag tshal lo
To Noble Lady Ārya Tāra and all the buddhas and bodhisattvas who abide in
the ten directions and three times, I pay homage with complete sincerity.
men tog dug pö mar me dri / zhal ze röl mo la sog pa / ngö jcr yi kyi trül ne bül / phag mè tsbog kyi zhe su söl
Manifesting real and visualized flowers, incense, oil lamps, fragrance, food, music and
so forth, [I] make offering. Please accept them, assembly of the Exalted Lady!

thog ma me ne tan de bar / mi ge chu dang tsham me nga / sem ni nyöön mong wang gyur pe / dig pa tham che shag par gyi
[I] confess the ten nonvirtues, the five acts of direct consequence and all the harmful
deeds of the mind controlled by delusion from beginningless [time] until now.

nyen thö rang gyal jang chub sem / so sō kye wo la sog pe / dü sum ge wa chi sag pe / sō nam la ni dag yi rang
I rejoice in the merit of whatever virtue has been accumulated in the three times
by the hearers, solitary buddhas, bodhisattvas, ordinary beings and the like.

sem chen nam kyi sam pa dang / lo yi je drag ji ta war / che chung thun mong theg pa yi / chö kyi khor lo kor du söl
According to the interests and diverse capacities of sentient beings, please
turn the wheel of Dharma of the greater, lesser and common vehicles.

khor wa ji si ma tong bar / nya ngen mi da thug je yi / dug ngal gyam tshor jing wa yi / sem chen nam la zig su söl
Until samsara becomes void, please do not pass into nirvana; but regard with
compassion sentient beings swallowed up in the ocean of suffering.

dag gi sō nam chi sag pa / tham che jang chub gyur gyur ne / ring por mi thog dro wa yi / dren pe pal du dag gyur chig
As all the merit I have accumulated is the cause of awakening, may I become before long a magnificent guide of wayfaring beings.
Purifying and refining the torma [as follows]. Purify with: Om ah bighnam ta kritta hump phat.
Refine with: Om svabhava shuddha sarva dharma svabhava shuddho haṃ.

rin chen no du tor ma du ti chu / phag mar bül lo pal jor gye dze söl
In a jeweled vessel is the torma, the refined essence of nectar. [I] offer it to the Exalted Lady. Please cause wealth and glory to increase!

om jeb tṣün ma phag ma dröl ma la chag tshal lo

chag tshal dröl ma nyur ma pa mo / chen ni ke chig log dang dra ma / jig ten sum gön chu kye zhal gyi / ge sar je wa le ni jung ma
Homage to you, Tāra, 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.

chag tshal tön ke da wa kün tu / gang wa gya ni tseg pe zhal ma / kar ma tong trag tsog pa nam kyi / rab tu che we ṥe ṣe rab bar ma
Homage to you, Tāra, whose face is like one hundred full autumn moons gathered together, blazing with the expanding light of a thousand stars assembled.

chag tshal ser ngo chu ne kye kyi / pe me chag ni nam par gyen ma / jin pa tson drü ka thub zhi wa / zo pa sam ten chö yül nyi ma
Homage to you, Tāra, 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.
chap tshal de zhin sheg pe tsug tor / tha ye nam par gyal war chö ma / ma lä pha röl chün pa thob pe / gyal we se kyi shin tu ten ma
Homage to you, Tāra, the crown pinnacle of those thus gone, whose deeds overcome infinite evils, who has attained transcendent perfections without exception and upon whom the sons of the Victorious Ones rely.

chap tshal tuttā ra hum yi ge / dö dang chog dang nam kha gang ma / jig ten dün po zhab kyi nen te / lu pa me par gug par nü ma
Homage to you, Tāra, who with the letters Tuttāra and Hūm 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.

chap tshal gya jin me hla tsang pa / lung hla na tshog wang chug chö ma / jung po ro lang dri za nam dang / nö jin tshog kyi dün ne tö ma
Homage to you, Tāra, venerated by Indra, Agni, Brahma, Vayu and Ishvara, and praised by the assembly of spirits, raised corpses, gandharvas and all yakshas.

chap tshal tre che ja dang phe kyi / pha röl trül khor rab tu jom ma / ye kum yön kyang zhab kyi nen te / me bar trug pa shin tu bar ma
Homage to you, Tāra, 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.

chap tshal tu re jig pa chen mō / dü kyi pa wo nam par jom ma / chu kye zhal ni tro nyer den dze / dra wo tham che ma ṭö sō ma
Homage to you, Tāra, 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.

chap tshal kön chag sum tshön chag gye / sör mō thug kar nam par gyen ma
Homage to you, Tāra, whose fingers adorn your heart with the gesture of the sublime precious three;

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ma lü chog kyi khor lö gyen pe / rang gi ö kyi tshog nam trug ma
adorned with a wheel striking all directions without exception with the totality of your own rays of light.

chag tshal rab tu ga we ji pe / u gyen ö kyi treng we pel ma / zhe pa rab zhe tuttä ra yi / dü dang jig ten wang du dze ma
Homage to you, Tāra, whose radiant crown ornament, joyful and magnificent, extends a garland of light; and who, by your laughter of Tuttāra, conquer the demons and all of the worlds.

chag tshal sa zhi kyong we tsog nam / tham che gug par nü ma nyi ma / tro nyer yo we yi ge hüm gi / phong pa tham che nam par dröl ma
Homage to you, Tāra, who are able to invoke the entire assembly of local protectors; whose wrathful expression fiercely shakes, rescuing the impoverished through the letter Hüm.

chag tshal da we dum bü u gyen / gyen pa tham che shir tu bar ma / ral pe trò na ö pag me le / tag par shin tu ö ni dze ma
Homage to you, Tāra, whose crown is adorned with the crescent moon; wearing ornaments exceedingly bright. From your hair knot the Buddha Amitābha radiates eternally with great beams of light.

chag tshal kal pe tha ma me tar / bar we treng we ü na ne ma
Homage to you, Tāra, who dwell within a blazing garland that resembles the fire at the end of this world age;

ye kyang yön kun kün ne kor ga / dra yi pung ni nam par jom ma
surrounded by joy, you sit with your right leg extended and left withdrawn, completely destroying all the masses of enemies.
chag tshal sa zhi ngö la chag gi / thil gyi nun ching zhab kyi dung ma / tro nye rchen dze yi ge him gi / rim pa dün po nam ni gem ma
Homage to you, Tāra, 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 Hūṃ.

chag tshal de ma ge ma zhi ma / nya ngen de zhi chö yül nyi ma / svā hā om dang yang dag den pe / dig pa chen po jom pa nyi ma
Homage to you, Tāra, O happy, virtuous and peaceful one, the very object of practice, passed beyond sorrow. You are perfectly endowed with Śvāhā and Om, overcoming completely all the great evils.

chag tshal kün ne kor rab ga we / dra yi lü ni rab tu gem ma / yi ge chu pe ngag ni kō pe / rig pa him le dröl ma nyi ma
Homage to you, Tāra, 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 Hūṃ.

chag tshal tu re zhab ni dab pe / him gi nam pe sa bö n nyi ma / ri rab men ḍha ra dang big je / jig ten sum nam yo wa nyi ma
Homage to you, Tāra, stamping your feet and proclaiming Ture. Your seed syllable itself in the aspect of Hūṃ causes Meru, Mandhāra and the Vindhyā mountains and all the three worlds to tremble and shake.

chag tshal hla yi tso yi nam pe / ri dag tag chen chag na nam ma / tā ra nyi jö phe kyi yi ge / dug nam ma lā par ni sel ma
Homage to you, Tāra, who hold in your hand the hare-marked moon like the celestial ocean. By uttering Tāra twice and the letter Phat, you dispel all poisons without an exception.

chag tshal hla yi tso g nam gyal po / hla dang mi am chi yi ten ma / kān ne go cha ga we ji kyi / tsō dang mi lam ngen pa sel ma
Homage to you, Tāra, 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.
chag tshal nyi ma da wa gye pe / chen nyi po la ø rab sal ma / ha ra nyi jø tutta ra yi / shin tu drag pø rim ne sel ma
Homage to you, Tāra, whose two eyes - the sun and moon - radiate an excellent illuminating light. By uttering Hara twice and Tuttāra, you dispel all violent epidemic disease.

chag tshal de nyi sum nam kö pe / zhi we thu dang yang dag den ma / dön dang ro lang nō jin tsog nam / jom pa tu re rab chog nyi ma
Homage to you, Tāra, 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!

tsa we ngag kyi tø pa di dang / chag tshal wa ni nyi shu tsa chig
Thus concludes this praise of the root mantra and the offering of the twenty-one homages.

phag dröl thug je dag dro driib nyi jang / tshog nyyi dzog te kye kün jig gye chu
Ārya Tāra, with [your] compassion please purify the two obscurations of myself and wayfaring beings and [bless us] to complete the two accumulations. In all lifetimes may the harm [caused] by the eight or sixteen\textsuperscript{16},\textsuperscript{17} perils

mi thün zhi te drub sō chös jor gye / dro kün jig dröl khyo ahin sang gye shog
be pacified and may practice, merit and spiritual wealth increase. May all wayfarers be freed from danger and attain awakening like yours!

phag me thug kar tām kar ngag treng khor / ø trö dön je tābe pal gye par gyur
When reciting the mantra: In the heart of the Exalted Lady is a white Tām surrounded by the mantra garland. It radiates light that accomplishes the [two] objectives and enriches life and glory.
Om tāre tuttāre ture mama āyur jñāna punye puṣṭiṁ kuru svāhā Thus recite.

Ma kye wa me pe chö ying na / yum je tsün hla mo dröl ma zhug / de sem chen kün la de ter ma / dag jig pa kün le kyab tu söl

The Seven [Verses of Supplication to Arya Tara] for Protection: *Exalted Goddess*, Mother Tara, you dwell within the mother, the uncreated ultimate sphere. Bestower of bliss on all sentient beings, please deliver me from every peril!

Rang chö ku yin par ma she par / sem nyön mong wang du gyur pa yi
Ma khor war khyam pe sem chen la / yum hla mo khyöd kyī kyab tu söl

Unaware that the mind itself is dharmakāya, my mothers, sentient beings who wander cyclic existence, have fallen under the sway of delusion. Divine Mother, please deliver them!

Chö nying ne gyü la ma kye par / thā nye tshig gi je drang ne / drub thā ngen pe lü pa la / yum yang dag gi hla mō kyab tu söl

In the mind-streams of some, Dharma has not arisen from the depths. Chasing after sophistries, they are deceived by errant dogma. Authentic Mother Goddess, please deliver them!

tog par ka wa rang gi sem / thong ne gom par mi je par / ja wa ngen pe yeng wa la / yum dren pe hla mō kyab tu söl

Some, having seen the mind itself, so difficult to realize, do not habituate it, but become distracted by errant action. Mother Goddess of Mindfulness, please deliver them!

Sem rang jung nyi me ye she la / nyi su dzin pe bag chag kyī / ji tar je kyang ching pa nam / thug nyi me kyi hla mō kyab tu söl

Through the habit of dualistic fixation on the mind that is spontaneous nondual wisdom, some are fettered no matter what they do. Goddess of Nondual Mind, please deliver them!
yang dag gi dön la ne je kyang / gyum dre kyi ten drel mi she pe / she je dön la mong pa la / yum kun khyen gyi hla mō kyab tu söl
Though they have been established in the absolute truth, some are unconscious of the dependent truth of cause and result.
Thus, they are confused about the meaning of knowable things. Mother Goddess of Omniscience, please deliver them!

trö drel nam khe tshen nyi chen / tham che de dang yer me kyi / da dung lob me gang zag la / yum dzog sang gye kyi kyab tu söl
Having the very nature of unelaborated space, all [phenomena] are indistinguishable from [space]. Even so, the people who are my disciples still have not internalized this. Mother of Perfect Awakening, please deliver them!

Om ārya tāre argham, pādyām, puṣpaṃ, dhūpaṃ, alokaṃ, ghandam, nīwidyaṃ, shabda pratićchā svāhā

hla dang hla min chō pen gyi / zhab kyi pemo la tū de / phong pa kān le dröl dze ma / dröl ma yum la chang tshal tō
With their very crowns, gods and demi-gods pay homage at your lotus feet! Homage and praise to Mother Tāra, lady who liberates from every impoverishment!

The hundred-syllable [mantra]: Om ārya tāre samaya / manu pālaya / ārya tāre tvenopa tiṣṭha / ṛdhomē bhāva
sutoṣyome bhāva / supoṣyome bhāva / anu raktoṃe bhāva / sarva siddhimme prayaccha
sarva karma sucame / cittam śrīyaṃ kuru hūṃ / ha ha ha ha hūḥ / bhagavatī / ārya tāre mā me muśca
ārya tāre ko bhāva / ārya tāre bhāva mahā samaya sattva āḥ Recite three times.
As you have forgiven whatever faults have occurred due to deficiency, imperfection and my deluded mind, it is fitting that stable accomplishments be conferred!

Om. Although you abide together with this image here in the phenomenal world, please fully bestow vitality free from disease, power, wealth, and the like, as well as the supreme [siddhi].

Om. You who accomplish all welfare for beings, please bestow appropriate attainments. Though you depart to the sphere of the buddhas, please appear [here] again! Vajra mu! The wisdom being before me spontaneously departs into space.

The commitment beings dissolve into themselves.

Like the mighty king atop the victory banner, I will attain the siddhi of worshipping the goddess! May the auspicious blessing of the gurus and yidams be present!

Through the virtue of my approach, accomplishment and worship, may wayfaring beings swiftly realize you! Thus dedicate.
jeb tsün chom den de ma thug je chen / dag dang tha ye sem chen tham che kyi / drib nyi jang zhing tsog nyi nyur dzog te
Transcendent; Endowed, Victorious Lady, Compassionate One, having caused the two obscurations of myself
and all infinite sentient beings to be purified and the two accumulations to be swiftly completed, may

dzog pe sang gye thob par dze du söl / de ma thob kyi tshe rab kün tu yang / hla dang mi yi de we chog thob ne
perfect buddhahood be attained! In all lifetimes until that is achieved, having attained the supreme happiness of gods and humans,

tham che khyen pa drub par je pa la / bar che dön geg rim dang ne la sog / dü min chi war gyur pa na tshog dang
let omniscience be achieved; let hindrances, evil and obstructing spirits, epidemics, illness and so forth, and the various [conditions

mi lam ngen dang tshen ma ngen pa dang / jig pa gye sog nye war tshe wa nam / nyur du zhi zhung me par dze du söl
for] untimely death, bad dreams, ill omens, the eight perils and all harm be swiftly pacified and removed!

jig ten jig ten le ni de pa yi / tra shi de leg phün sum tshog pa nam / phel zhing gye pe dön nam ma lü pa
Let all the objects to be developed and increased without exception – the abundant
prosperity and auspicious good fortune of this world and beyond –

be me hlün gyi drub par dze du söl / drub la tsön zhing dam chö phel wa dang / tag tu khyö drub zhal chog thong wa dang
be spontaneously and effortlessly achieved! May I be diligent in practice and may the
true dharma flourish! Continually practicing you, let me see your sublime face,

tong nyi dön tog jang sem rin po che / yar ngoi da tar phel zhing gye par dzö
let the ultimate nature of emptiness be realized and let precious bodhicitta develop and increase like the waxing moon!
gyal we kyi lhor zang zhing ga wa der / pemö dam pa shin tu dze le kye / nang wa tha ye gyal we ngön sum du
When I have taken birth from an excellent and most beautiful lotus in that fine and delightful mandala of the Victorious Ones, may the Victor Amitābha directly give his prophecy and

lung ten pa yang dag gi der thob shog / dag gi tshe rab künk tu drub pe hla / dü sum sang gye künk gyi trin le ma
may I perfectly realize it! Goddess whom I have practiced in all my lifetimes – lady who engages in the activity of all the three times’ buddhas –

kar sol zhal chig chag nyi nyur zhi ma / yum gyur utpal nam pe tra shi shog / gyal yum dröl ma khye ku chin dra dang
radiant white [in color], with one face and two arms, you are the lady who swiftly pacifies!
May the glory of the mother who holds the upala be present! Royal Mother Tāra,

khor dang ku tshe'i tshe dang zhing kham dang / khye kyi thsen chog zang po chin dra wa / den dra kho nar dag sog gyur war shog
may others and I become exactly like you in your form, retinue, lifespan, pureland and your noble major marks!

khyö la tō ching sōl wa tab pe thū / dag sog gang du ne pe sa chog su / ne dön ēl phong thab tsö zhi wa dang
By the power of praising and supplicating you, let illness, evil spirits, poverty and strife be pacified and

chö dang tra shi phel war dze du sōl / ku yi kyön pang tshen dang pe je den / sung gi kyön pang ka la pingke yang
let dharma and auspiciousness increase for myself and others, in whichever lands we abide! Having cast off physical flaws, you are endowed with the major and minor marks. Having cast off defects of speech, [you have] the melodic cry of the Indian cuckoo.

thug kyö kyön pang she ja tha dag zib / tra shi pal bar ma yi tra shi shog
Having cast off the faults of mind, you see the entirety of knowable things.
May the glory of the lady who shines with auspicious splendor be present!
Oṃ / jīg pa  gyed ma la chag tshal lo / tra shi  pal bar ma la chag tshal lo / ngen song go geg ma la chag tshal lo
Oṃ. Homage to she who protects from the eight perils! Homage to she who blazes with auspicious splendor! Homage to she who blocks the door to evil destines!

Thō ri lam dren ma la chag tshal lo / tag tu khye khyi tong par dze / da dung thug je khyab tu sōl
Homage to she who guides on the path to the higher realms! You have continually accompanied [me]. Pray protect [me] evermore with compassion! These are the words of Pandit Atisha.

Ka ye / dū sum gyal we ma ma khyō / sem chen kūn la tu tse chen ma / khyō kyi tse we dag dro dībr ni jang
O! Mama of the three times’ victors! You whose great love for all sentient beings is like a [mother’s] love for her child! Through your affection, the two obscurations of myself and wayfaring beings are cleansed and

Tshōg nyi dzo t keye kūn jīg gyed chū / mim thūn zhi te drub sō chō jor gyé / dag dzin chag kyi drog le kūn dröl te
the two accumulations are perfected. In all lifetimes, the harm [caused] by the eight or sixteen perils is pacified and practice, merit, spiritual teachings and endowment increase. Being fully liberated from the iron shackles of self-grasping,

Zhen phen dro dōn khyō dang yer me shog / dam den hlob me sōl tab gang mōn dūrb
may my altruistic intent and benefit to beings become inseparable from yours! Accomplish whatever petitions are made by disciples endowed with samaya! This was written by Köñchog Gyaltsen, the one named ‘Gar.’

According to the command of Köñchog Gyaltsen, the eighth Gatsül Rinpoche, the Tibetan text and its accompanying prayers were translated into English by the disciple Ari-ma. For whatever errors there may be, I request the forbearance of Årya Tara, Mother of the Victorious Ones.

Text commentary was offered by Kyabje Garchen Rinpoche, Khenpo Sherab Ozer and Gapé Lama. The present edition of the text has been greatly improved by Meghan Howard’s editorial suggestions regarding the Tibetan, Sanskrit and English and by English-language editing by Ananda Saka and Gary Jevitt.

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The Praise [to Årya Tara] in Twenty-one [Verses] of Homage, translated from Tibetan by the late Lima Thubten Yeshe, can be found in the FPMT Education Department booklet, The Short Practice of Green Tara. It was used with the permission of FPMT.
Thus, in accordance with the wish of Tengye, the accomplished one, this concise mandala practice of Tara [was written down]. Having thrice seen visions in which nectar, a crystal mala, hundred-petalled upadhas and the like were given by the Exalted Lady herself [and] guessing that it was a positive sign, Trinle Yongkhyab, the seventh Gartrul, immediately wrote down [the text], scarcely violating [her] enlightened speech. May it be virtuous! Mangalam. May [all] be auspicious!

According to the command of Künzang Gyatso, the eighth Gartrul Rinpoche, the Tibetan text was translated into English by the disciple Ari-ma. For whatever errors there may be, I request the forbearance of Arya Tara, Mother of the Victorious Ones.

Text commentary was offered by Kyabje Garchen Rinpoche and Gabé Lama, with proofreading of the Tibetan text by Gabé Lama and Ari-ma. English proofreading and editing suggestions were offered by Ananda Saha and others.

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1 According to the instruction of Kyabje Garchen Triptrul Rinpoche, this protection yantra appears as an egg-shaped orb.
2 i.e. White Tara
3 The lotus manifests with three attributes: a fully-opened blossom, a bud and a seed pod.
4 In some sādhana, the Tāṃ syllable faces outward; however, in this visualization, it faces left.
5 The Om and Ha face outward, with the Om [syllable] positioned at 3 o'clock and the Ha at 9 o'clock in the hub of the wheel at one's heart.
6 The names are situated anticlockwise, facing outward in an arc between the syllables Ha and Om. The syllables of the longevity mantra are arranged anticlockwise, facing outward in an arc between the syllables Om and Ha. The longevity mantra is: ma ma ayur ḫāna punye puṣṭiṇ kuru ḫa, with the final syllable being at 3 o'clock opposite the Om.
7 tā re tut tā re tu re svā
8 The vowels are: ā ī ū ūñ ī ñ e e o o aṁ aḥ. They face outward.
9 The consonants are: ka kha gha nga / ca cha ja ḫa / tā tha ḫa ḫa / ta ḫa ḫa ḫa / tā ḫa ḫa ḫa / aṁ ḫa ḫa / pa pha bha ma / ya ra la wa / sa sa sa ha kṣa. They face inward.
10 The initial Om and final Svāhā are omitted: ye dharmā hetu prabhavā hetun teṣāṁ tathāgato hyawadata / teṣāṁ cayo nirodhā ewam vadi mahā śrāmanāḥ.
11 The 'concentric spheres' surrounding the commitment being are egg-shaped orbs.
12 According to commentary by Garchen Rinpoche, the mala is held coiled within cupped hands.
13 The seven attributes of a universal monarch are the precious wheel, jewel, minister, horse, elephant, queen and general.
14 The eight auspicious emblems are the golden fish, vase, lotus, conch, glorious knot, victory banner and wheel.
15 This praise, composed by Buddha Vairocana, was translated here by the late Lama Thubten Yeshe.
16 Although a literal translation of the Tibetan text would read 'eight or ten perils,' in order to preserve the meter of the line, the two-syllable term 'sixteen' (bca 드르) was abbreviated to the single syllable 'ten' (bca). 
17 According to Tāranatha, the sixteen perils are: enemies, lions, elephants, fire, poisonous snakes, thieves, imprisonment, ocean waves, carnivores, leprous diseases, harm from the emissaries of powerful rulers, poverty, separation from kinsmen, punishment, lightening strikes and repeated failures.
18 This supplication was composed by Kyobṣa Jigten Sumgon.
This reading of the hundred-syllable mantra was given by Garchen Rinpoche. An alternate rendering of the last line would be: ārya tāre ko bhāva mahā samaya sattva śāh.

This request to remain should be recited if one is practicing in accord with the system of yoga tantra.

Alternatively, these lines are to be recited if one is practicing in accord with the system of activity tantra.

The commitment being visualized in the facing mandala and the self-generated commitment being both dissolve into light.

i.e. the wish-fulfilling jewel