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

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with various supplemental prayers by other authors  
Translated from the Tibetan by Ari Kiev



*In an agreeable place [such as] a hillock blooming [with] groves of purple aster, 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, purple aster, a mandala and so forth, [practice as follows].*

**NAMO SANG GYE CHÖ TSOĞ KÜN NGÖ CHOM DEN MAR / DAG DRO KYAB CHI JANG CHUB SEM KYE DO**  
NAMO! In the Transcendent Conqueress, embodiment of all the buddhas, Dharma and *sangha*, wayfaring [beings] and I take refuge and generate the mind of awakening.  
*Recite three times.*

*The tormas should be cleansed with: OM ĀḤ BĪGHNAN TA KRITTA HŪM PHAṬ and refined by: OM SVABHĀVA SHUDDHA SARVA DHARMA SVABHĀVA SHUDDHŌ HAṀ*

**RIN CHEN NÖ DU TOR MA DÖ YÖN TRIN / CHOG KYONG NE ZHI LEN CHAG JUNG POR NGO / NÖ SEM PONG LA PHEN DE DRUB PAR RIG / BHU TA GACCHA**

In a jeweled vessel [appears] the *torma*, [like] cumulus clouds of desirables. I turn it over to you guardians of the directions, domestic and local [gods] and harmful spirits [who are] karmic creditors. Abandoning harmful intent, it is fitting that you accomplish [beings'] benefit and ease! BHUTA GACCHA!

**RANG NYI PHAG MAR SAL WE THUG KE Ö / CHOG CHUR TRÖ PE SUNG KHOR ZHOM ME GYUR / VAJRA RAKṢA RAKṢA**

I manifest as the Exalted Lady. The radiance from my heart center shines forth throughout the ten directions, becoming an invincible protection sphere. VAJRA RAKṢA RAKṢA!

**HLAR YANG Ö KAR CHOG CHŪI ZHING DU TRÖ / CHOM DEN DE MA GYAL SE CHEN DRANG GYUR**  
Again, white light radiates to the buddhafiends of the ten directions and becomes an invitation to the Transcendent Conqueress, buddhas and bodhisattvas.

**GÜ PE CHAG TSAL CHI NANG SANG CHÖ BŪL / DIG SHAG GE WAR YI RANG DRO DÖN KŪL / TAG ZHUG GE KÜN JANG CHUB CHEN POR NGO**

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.

**TSOĞ ZHING RANG THIM DRO KÜN DE DEN ZHING / DUG NGAL KÜN DRAL RI ME TANG NYOM SHOG / TONG PE NGANG LE NE YŪL OG MIN ZHING**

The field of accumulation dissolves into me. May all wayfaring beings have ease, freedom from all ill-being and impartial equanimity. From the state of emptiness [appears] the sacred place, the realm of Akaniṣṭha.

PHO DRANG GYEN KÖ TSE DE RIN CHEN GYI / JÖN PA UTPAL NOR BU TRENG WE DZE / DE Ü RIN CHEN TRI ZANG PE DE Ü

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

TĀM YIG Ö TRÖ DÖN NYI JE YONG GYUR / RANG NYI YI ZHIN KHOR LO KAR SAL DZE / CHAG YE CHOG JIN YÖN PE PE KAR DZIN

Light radiates therefrom, accomplishing the 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.

ZHAB ZUNG KYIL TRUNG TSEN PE Ö NGA BAR / RIN CHEN GYEN GYE DAR GYI CHE NGE GYEN / CHI WOR Ö PAG NE SUM ÖM ĀḤ HŪḤ

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 my crown is Amitābha and in my three places [the syllables] ÖM ĀḤ HŪḤ.

THUG Ü TĀM YIG KAR LE Ö TRÖ PE / OG MIN NE NE GOM DRA WANG HLAR CHE / CHEN DRANG NYI ME WANG KUR GYE TAB GYUR

From a white TĀM syllable in the center of my heart light radiates, inviting [the wisdom being] resembling myself together with the empowerment deities from the realm of Akaniṣṭha. They are inseparably [absorbed]. [Thus], empowerment is bestowed and I am marked with the seal [of the lord of the family].

JA HŪḤ BAḤ HOḤ / ABHIṢEKATE SAMAYA SHRĪYE HŪḤ

ÖM VAJRA ARGHAḤ / PĀDAḤ / PUṢPE / DHŪPE / ĀLOKE / GANDHE / NĒWIDYE / SHAPTA PRATĪCCHA SVĀHĀ

HLA DANG HLA MIN CHÖ PEN GYI / ZHAB KYI PEMO LA TŪ DE / PHONG PA KÜN LE DRÖL DZE MA / DRÖL MA YUM LA CHAG TSAL TÖ

*Praise with:* With their very crowns, gods and demi-gods pay homage at your lotus feet! Homage and praise to Mother Tārā, lady who liberates from every impoverishment!

CHOM DEN DE ME THUG Ü KHOR LO KAR / TE WAR TĀM DANG YE YÖN ÖM HE BAR / RANG NGAM DRUB JE MING DANG TSE NGAG THAR

In the heart center of the Transcendent Conqueress is a white wheel. At its hub is a TĀM with ÖM and HĀ [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 YÖ JIN NÜ TOB / DÜ THIM TSE 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 life.

KHOR LÖ CHI RIM MU KHYÜ SUM LA YANG / SAL JE YE YÖN CHI MAR YE DHAR YE / KOR LE Ö ZER  
KAR SER MAR THING JANG

In the three successive outer rings of the wheel the vowels circle clockwise, the consonants circle anti-clockwise and the YE DHARMĀ [syllables] circle clockwise in the outermost ring. As they revolve, rays of white, yellow, red, blue, green and

CHIN KHA DRUG TRÖ LÜ GANG CHIR TRÖ GUR / BAR TSAM UTPAL SAR DU KHA JE WE / Ö KYI LE  
ZHI TSE PAL TOB KYE GYUR

violet light radiate, filling the body and emanating outward, [creating concentric] spheres [of light]. In the intermediate spaces [between each sphere] are newly blossomed *utpalas*, whose brilliance gives rise to vitality, glory, strength and the four activities.

*Holding the mala between the hands, recite both: OM VASUMATĪ SHRIYE SVĀHĀ and  
OM VAJRA AH CHANDRAYE SVĀHĀ seven times, then blow [on the mala].*

ཨོྩྨཱེ་ཏུཏྲཱེ་ཏུཏྲཱེ་མ་མ་ཨཱུ་ཡུལྱཱེ་འ་བུཐཱེ་བུའོྩྨཱེ་ཀུ་རུ་སྐྱ་ནཱ། ཞེས་བཟླས་སོ།།

OM TĀRE TUTTĀRE TURE MAMA ĀYUR JÑĀNA PUNYE PUṢṬĪM KURU SVĀHĀ.  *Thus recite.*

TONG LE RIN CHEN NÖ DU TOR MA NI / DÖ YÖN NGA DEN CHOM DEN DE MAR BÜL  
[Appearing] in a jeweled vessel [arisen] from emptiness, the *torma* endowed with the five desirables is offered to the Transcendent Conqueress.

PAL DEN LA ME KU TSE GYAL TEN GYE / DE THÜ JIN DAG DRO KÜN TSE PEL DZÖ  
[Thus,] the lives of the glorious gurus and the victors' teachings flourish and, as a result, the vitality of patrons and all wayfaring beings is increased.  *Thus offer [and] present the torma.*

DÜN GYI MAṄDAL PHÜN TSOG KÖ PE ZHING / TA NA DUG Ü U DUM BAR WE TENG  
 *Visualizing the mandala generated in front of oneself: The mandala before me is a perfectly arrayed buddhfield, lovely to behold. Upon a brilliantly radiant udumwara flower in its center*

CHOM DEN DE MA TSEN PE ZI JI BAR / ZHAL CHIG CHEN DÜN CHAG YE CHÖ JIN DANG / YÖN PE  
UTPAL DAR DANG RIN CHEN GYEN

is the Transcendent Conqueress, 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*. She is adorned with silken garments and jewels.

CHI WOR Ö PAG NE SUM OM̐ ĀḤ HŪM̐ / THUG Ü TĀM LE Ö TRÖ OG MIN NE / GOM DRA CHEN  
DRANG NYI ME THIM PAR GYUR

At her crown is Amitābha and in the three places [the syllables] OM̐ ĀḤ HŪM̐. From the TĀM in the center of her heart light radiates. [Thus, the wisdom being] resembling herself is invited from Akaniṣṭha and is inseparably absorbed.

OM̐ CHOM DEN DE MA GYAL WA SE / MI CHE DE TOB CHEN DRANG NA / TSE CHEN THUG JE GONG  
LA SHEG / OM̐ ĀRYA TĀ RE VAJRA SA MA YA JA TIṢṬHA LHAN

OM̐. When I invite you with the force of undivided faith, Transcendent Conqueress, buddhas and bodhisattvas, please come, regarding me with great love and compassion!  
OM̐ ĀRYA TĀRE VAJRA SAMAYA JA TIṢṬHA LHAN.

OM̐ NGÖ JOR YI TRÜL CHÖ PE DZE / CHI NANG SANG WA DE KHO NA / CHÖ YÖN ZHAB SIL MEN  
TOG PÖ

*Making offerings:* OM̐. Real and visualized offering substances, outer, inner, secret and suchness, the five types of desirables—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 TSO PHAG TSOG 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.

OM̐ ĀRYA TĀRE SAPARIWĀRA ARGHAṀ / PĀDAṀ / PUṢPE / DHŪPE / ĀLOKE / GANDHE /  
NĒWIDYE / SHAPTA PRATĪCCHA SVĀHĀ  
RŪPA / SHAPTA / GANDHE / RASA / SPARSHANAṀ RATNA MANGALA PŪJA HOḤ

RI RAB LING ZHI LING TREN KHOR YUG CHE / HLA NE TONG SUM MI JE NAM NANG GYEN / DAG PÖ  
ZUNG DANG MAB ZUNG NGÖ PO KÜN

*The mandala offering:* Mentally appropriating Mount Meru, the four continents and subcontinents with the enclosure, the divine abodes, the enduring three thousand [worlds] adorned by Verochana and all things owned and not owned,

DAG LÖ LANG TE CHOM DEN DE MAR BÜL / RATNA MAṆḌALA PŪ JA ME GHA LA AH HŪM̐ / SA ZHI  
PÖ CHÜ JUG SHING MEN TOG TRAM

I offer them to the Transcendent Conqueress. RATNA MAṆḌALA PŪJA MEGHALA AH HŪM̐.  
Anointed with fragrant water and strewn with flowers, this vast ground

RI RAB LING ZHI NYI DE GYEN PA DI / SANG GYE ZHING LA MIG TE PHÜL WA YI / DRO KÜN NAM  
DAG ZHING DU CHÖ PAR SHOG

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.*

JEB 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 TSAL LO

To Noble Lady Ārya Tārā 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 JOR YI KYI TRÜL NE BÜL /  
PHAG ME TSOG 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 TSAM ME NGA / SEM NI NYÖN MONG WANG  
GYUR PE / DIG PA THAM CHE SHAG PAR GYI

[I] confess the ten nonvirtues, the five [acts] without interval and all the harmful deeds of the mind controlled by delusion from beginningless [time] until now.

NYEN THÖ RANG GYAL JANG CHUB SEM / SO SÖ KYE WO LA SOG PE / DÜ SUM GE WA CHI SAG PE /  
SÖ NAM LA NI DAG YI RANG

I rejoice in the merit of whatever virtue has been accumulated in the three times by the hearers, self-made victors, bodhisattvas, ordinary beings and the like.

SEM CHEN NAM KYI SAM PA DANG / LO YI JE DRAG JI TA WAR / CHE CHUNG THÜN MONG THEG PA  
YI / CHÖ KYI KHOR LO KOR DU SÖL

According to the interests and diverse capacities of sentient ones, please turn the Dharma wheel of the greater, lesser and common vehicles.

KHOR WA JI SI MA TONG BAR / NYA NGEN MIN DA THUG JE YI / DUG NGAL GYAM TSOR 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 ones swallowed up in the ocean of suffering.

DAG GI SÖ 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 tormas [is as follows]. Purify with: OM AH BĪGHNAN TA KRITTA HŪM PHAT.*  
*Refine with: OM SVABHĀVA SHUDDHA SARVA DHARMA SVABHĀVA SHUDDHŌ HAM.*

RIN CHEN NÖ DU TOR MA DÜ TSI CHÜ / 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!

OM̐ JEB TSÜN MA PHAG MA DRÖL MA LA CHAG TSAL LO

*Praising [Ārya Tārā] with Twenty-one [Verses] of Homage: OM̐. Homage to the Venerable Ārya Tārā.*

CHAG TSAL 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, Tārā, 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 TSAL 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 Ö RAB BAR MA

Homage to you, Tārā, whose face is like one hundred full autumn moons gathered together, blazing with the expanding light of a thousand stars assembled.

CHAG TSAL SER NGO CHU NE KYE KYI / PE ME CHAG NI NAM PAR GYEN MA

JIN PA TSÖN DRÜ KA THUB ZHI WA / ZÖ PA SAM TEN CHÖ YÜL NYI MA

Homage to you, Tārā, 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.

CHAG TSAL DEB ZHIN SHEG PE TSUG TOR / THA YE NAM PAR GYAL WAR CHÖ MA

MA LÜ PHA RÖL CHIN PA THOB PE / GYAL WE SE KYI SHIN TU TEN MA

Homage to you, Tārā, 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.

CHAG TSAL TUTTĀ RA HŪM̐ YI GE / DÖ DANG CHOG DANG NAM KHA GANG MA

JIG TEN DÜN PO ZHAB KYI NEN TE / LÜ PA ME PAR GUG PAR NÜ MA

Homage to you, Tārā, who with the letters TUTTĀRA and HŪM̐ 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.

CHAG TSAL GYA JIN ME HLA TSANG PA / LUNG HLA NA TSOG WANG CHUG CHÖ MA

JUNG PO RO LANG DRI ZA NAM DANG / NÖ JIN TSOG KYI DÜN NE TÖ MA

Homage to you, Tārā, venerated by Indra, Agni, Brahma, Vayu and Ishvara, and praised by the assembly of spirits, raised corpses, *gandharvas* and all *yakshas*.

CHAG TSAL 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, Tārā, 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.

CHAG TSAL TU RE JIG PA CHEN MÖ / DÜ KYI PA WO NAM PAR JOM MA

CHU KYE ZHAL NI TRO NYER DEN DZE / DRA WO THAM CHE MA LÜ SÖ MA

Homage to you, Tārā, 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.

CHAG TSAL KÖN CHOG SUM TSÖN CHAG GYE / SOR MÖ THUG KAR NAM PAR GYEN MA

MA LÜ CHOG KYI KHOR LÖ GYEN PE / RANG GI Ö KYI TSOG NAM TRUG MA

Homage to you, Tārā, 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.

CHAG TSAL RAB TU GA WE JI PE / U GYEN Ö KYI TRENG WE PEL MA

ZHE PA RAB ZHE TUTTĀ RA YI / DÜ DANG JIG TEN WANG DU DZE MA

Homage to you, Tārā, 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 TSAL SA ZHI KYONG WE TSOG NAM / THAM CHE GUG PAR NÜ MA NYI MA

TRO NYER YO WE YI GE HŪM GI / PHONG PA THAM CHE NAM PAR DRÖL MA

Homage to you, Tārā, who are able to invoke the entire assembly of local protectors; whose wrathful expression fiercely shakes, rescuing the impoverished through the letter HŪM.

CHAG TSAL DA WE DUM BÜ U GYEN / GYEN PA THAM CHE SHIN TU BAR MA

RAL PE TRÖ NA Ö PAG ME LE / TAG PAR SHIN TU Ö NI DZE MA

Homage to you, Tārā, 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 TSAL KAL PE THA ME ME TAR / BAR WE TRENG WE Ü NA NE MA

YE KYANG YÖN KUM KÜN NE KOR GA / DRA YI PUNG NI NAM PAR JOM MA

Homage to you, Tārā, 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.

CHAG TSAL SA ZHI NGÖ LA CHAG GI / THIL GYI NÜN CHING ZHAB KYI DUNG MA

TRO NYER CHEN DZE YI GE HŪM GI / RIM PA DÜN PO NAM NI GEM MA

Homage to you, Tārā, 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 HŪM.

CHAG TSAL 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, Tārā, O happy, virtuous and peaceful one, the very object of practice, passed beyond sorrow. You are perfectly endowed with SVĀHĀ and OM, overcoming completely all the great evils.

CHAG TSAL KÜN NE KOR RAB GA WE / DRA YI LÜ NI RAB TU GEM MA  
YI GE CHU PE NGAG NI KÖ PE / RIG PA HŪM LE DRÖL MA NYI MA

Homage to you, Tārā, 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 HŪM.

CHAG TSAL TU RE ZHAB NI DAB PE / HŪM GI NAM PE SA BÖN NYI MA  
RI RAB MEN DHĀ RA DANG BIG JE / JIG TEN SUM NAM YO WA NYI MA

Homage to you, Tārā, stamping your feet and proclaiming TURE. Your seed syllable itself in the aspect of HŪM causes Meru, Mandhāra and the Vindhya mountains and all the three worlds to tremble and shake.

CHAG TSAL 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 LÜ PAR NI SEL MA

Homage to you, Tārā, who hold in your hand the hare-marked moon like the celestial ocean. By uttering TĀRĀ twice and the letter PHAṬ, you dispel all poisons without an exception.

CHAG TSAL HLA YI TSO G NAM GYAL PO / HLA DANG MI AM CHI YI TEN MA  
KÜN NE GO CHA GA WE JI KYI / TSÖ DANG MI LAM NGEN PA SEL MA

Homage to you, Tārā, 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 TSAL NYI MA DA WA GYE PE / CHEN NYI PO LA Ö RAB SAL MA  
HA RA NYI JÖ TUTTĀ RA YI / SHIN TU DRAG PÖ RIM NE SEL MA

Homage to you, Tārā, 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 TSAL DE NYI SUM NAM KÖ PE / ZHI WE THU DANG YANG DAG DEN MA  
DÖN DANG RO LANG NÖ JIN TSO G NAM / JOM PA TU RE RAB CHOG NYI MA

Homage to you, Tārā, 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 TÖ PA DI DANG / CHAG TSAL 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 DRIB NYI JANG / TSOG NYI DZOG TE KYE KÜN JIG GYE CHÜ  
Ārya Tārā, through [your] compassion, the two obscurations of wayfaring beings and  
myself are cleansed and the two accumulations are perfected. In all lifetimes, the eight  
or [six]teen perils' discord

MIM THÜN ZHI TE DRUB SÖ CHÖ JOR GYE / DRO KÜN JIG DRÖL KHYÖ ZHIN SANG GYE SHOG  
is pacified and practice, merit, spiritual teachings and wealth increase. May all  
wayfarers be freed from danger and attain awakening like yours!

PHAG ME THUG KAR TĀM KAR NGAG TRENG KHOR / Ö TRÖ DÖN JE TSE 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 vitality and glory.

ཨོྲཱ་ཏཱེ་ཏུཏྲེ་ཏུ་རེ་མ་མ་ཨུ་ཡུལ་ལྷོ་ན་སུཌེ་སྤྱི་ཀུ་སྣ་རྒྱ། ཞེས་བསྒྲ།

OM TĀRE TUTTĀRE TURE MAMA ĀYUR JĀNA PUNYE PUṢṬĪM KURU SVĀHĀ. *Thus recite.*

MA KYE WA ME PE CHÖ YING NA / YUM JEB 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 Ārya Tārā] for Protection:* Exalted Goddess, Mother Tārā, you  
dwell within the mother, the unborn sphere of phenomena. Giver of ease to all sentient  
ones, please protect 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 KHYÖ KYI KYAB TU SÖL

Mother Goddess, please protect sentient ones who wander in cyclic existence—my  
mothers whose minds have fallen under the sway of afflictions and do not recognize  
that they themselves are *dharmakāya*.

CHÖ NYING NE GYÜ LA MA KYE PAR / THA NYE TSIG GI JE DRANG NE  
DRUB THA NGEN PE HLÜ PA LA / YUM YANG DAG GI HLA MÖ KYAB TU SÖL

Authentic Mother Goddess, please protect those in whose minds Dharma has not  
sincerely arisen—those who, following after [mere] expressions, have been deceived  
by base doctrines.

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 MÖ KYAB TU SÖL

Mindful Mother Goddess, please protect those distracted by evil activities—those  
who, having seen the natural mind, so difficult to comprehend, do not habituate it.

SEM RANG JUNG NYI ME YE SHE LA / NYI SU DZIN PE BAG CHAG KYI

JI TAR JE KYANG CHING PA NAM / THUG NYI ME KYI HLA MÖ KYAB TU SÖL

Goddess of Nondual Mind, please protect those who, no matter what they do, are bound by the mental imprints of dualistic grasping at the mind that is self-arisen nondual wisdom.

YANG DAG GI DÖN LA NE JE KYANG / GYUM DRE KYI TEN DREL MI SHE PE

SHE JE DÖN LA MONG PA LA / YUM KÜN KHYEN GYI HLA MÖ KYAB TU SÖL

Omniscient Mother Goddess, please protect those ignorant of the meaning of knowable things—those who, though having dwelt in the true meaning, are not aware of the dependent relations of cause and effect.

TRÖ DREL NAM KHE TSEN NYI CHEN / THAM CHE DE DANG YER ME KYI

DA DUNG HLOB ME GANG ZAG LA / YUM DZOG SANG GYE KYI KYAB TU SÖL

Perfect Mother Buddha, please protect those beings—disciples who still [do not see] that all things, endowed with the attribute of unelaborated space, are inseparable therefrom.

OM ĀRYA TĀRE SAPARIWĀRA ARGHAṂ / PĀDAṂ / PUṢPE / DHŪPE / ĀLOKE / GANDHE /

NĒWIDYE / SHAPTA PRATĪCCHA SVĀHĀ

HLA DANG HLA MIN CHÖ PEN GYI / ZHAB KYI PEMO LA TŪ DE / PHONG PA KÜN LE DRÖL DZE MA / DRÖL MA YUM LA CHAG TSAL TÖ

With their very crowns, gods and demi-gods pay homage at your lotus feet! Homage and praise to Mother Tārā, lady who liberates from every impoverishment!

*The hundred-syllable [mantra]:* OM ĀRYA TĀRE SAMAYAMANUPĀLAYA / ĀRYA TĀRE TVENOPATIṢṬHA /

DRIDHO ME BHAVA / SUTOṢYO ME BHAVA / SUPOṢYO ME BHAVA / ANURAKTO ME BHAVA SARVA

SIDDHIMME PRAYACCHA / SARVA KARMASU CA ME CITTAṂ SHREYAḤ KURU HŪṂ / HA HA HA HA

HOḤ / BHAGAVATĪ / ĀRYA TĀRE MĀ ME MUṂCA / ĀRYA TĀRE BHAVA MAHĀ SAMAYA SATTVA AḤ

*Recite three times.*

MA JOR YONG SU MA DRUB DANG / DAG LO MONG PE WANG GI NI / NONG PA GANG CHI ZÖ DZÖ

LA / NGÖ DRUB DAM PA TSÖL WAR RIG

As you have forgiven whatever faults have occurred due to deficiency, imperfection and my deluded mind, it is fitting that true accomplishments be conferred!

OM DIR NI TEN DANG HLEN CHIG TU / KHOR WA SI DU ZHUG NE KYANG / NE ME TSE DANG WANG CHUG SOG / CHOG NAM LEG PAR TSAL DU SÖL

OM. Although you have dwelt here together with this representation in cyclic existence, please properly bestow long life free from disease, a wealth of power and the supreme [*siddhi*]!

{OM KHYE KYI SEM CHEN DON KÜN DZE / JE SU THÜN PE NGÖ DRUB TSÖL / SANG GYE YÜL DU SHEG NE KYANG / HLAR YANG JÖN PAR DZE DU SÖL / VAJRA MU / DAG DÜN YE SHE PA RANG ZHIN GYI YING SU SHEG / DAM TSIG PA RANG LA THIM PAR GYUR}

{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 being dissolves into herself.}

GYAL TSEN TSE MO WANG GYAL TAR / HLA MI CHÖ PE NGÖ DRUB TER / LA MA HLA YI TRA SHI SHOG  
Like a wish-fulfilling jewel, you bestow attainments through gods' and humans' worship [of you]. May the auspicious blessing of the gurus and deities be present!

DAG GI NYEN DRUB CHÖ PA YI / GE WE DRO NYUR KHYÖ DRUB SHOG

By the virtue of my approach, accomplishment and worship, may wayfaring beings swiftly realize you! *Thus dedicate.*

*Thus, in accordance with the wish of Tengye, the realized one who has attained siddhi, this concise mandala practice of Tārā [was written down]. Having thrice seen dream-visions in which nectar, a crystal mala, hundred-petalled utpalas and the like were given by the Exalted Lady herself [and] guessing that these were positive signs, Trinle Yongkhyab, the seventh Gartrül, immediately wrote down [the text], scarcely violating [her] buddha speech. May it be virtuous! MANGALAM. May [all] be auspicious!*

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, [when] the two obscurations of all infinite sentient ones and myself have been cleansed and the two accumulations have been swiftly completed, please cause us to attain

DZOG PE SANG GYE THOB PAR DZE DU SÖL / DE MA THOB KYI TSE RAB KÜN TU YANG / HLA DANG MI YI DE WE CHOG THOB NE

complete buddhahood! In all lifetimes until that is achieved, having attained gods' and humans' supreme happiness,

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 TSOG DANG

let omniscience be accomplished; let hindrances, evil and obstructing spirits, epidemics, illness and so forth, and the various

MI LAM NGEN DANG TSEN MA NGEN PA DANG / JIG PA GYE SOG NYE WAR TSE WA NAM / NYUR DU ZHI ZHING ME PAR DZE DU SÖL

[conditions 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 TSOG 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 NGÖ 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 KYIL KHOR ZANG ZHING GA WA DER / PE MO 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 TSE RAB KÜN TU DRUB PE HLA / DÜ SUM  
SANG GYE KÜN GYI TRIN LE MA

may I perfectly realize it! Goddess who I have practiced in all my lifetimes—lady who engages in the activity of all the three times' buddhas—

NGO JANG ZHAL CHIG CHAG NYI NYUR ZHI MA / YUM GYUR UTPAL NAM PE TRA SHI SHOG / GYAL  
YUM DRÖL MA KHYE KU CHIN DRA DANG

blue-green [in color], with one face and two arms, you are the lady who swiftly pacifies! May the glory of the mother who holds the *utpala* be present! Royal Mother Tārā,

KHOR DANG KU TSE TSE DANG ZHING KHAM DANG / KHYE KYI TSEN 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 TÖ CHING SÖL WA TAB PE THÜ / DAG SOG GANG DU NE PE SA CHOG SU / NE DÖN ÜL  
PHONG THAB TSÖ ZHI WA DANG

By the power of praising and supplicating you, let illness, evil spirits, poverty and strife be pacified

CHÖ DANG TRA SHI PHEL WAR DZE DU SÖL / KU YI KYÖN PANG TSEN DANG PE JE DEN / SUNG GI  
KYÖN PANG KA LA PINGKE YANG

and 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 KYI KYÖN PANG SHE JA THA DAG ZIG / 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 blazes with auspicious splendor be present!

OM̐ / JIG PA GYE KYOB MA LA CHAG TSAL LO / TRA SHI PAL BAR MA LA CHAG TSAL LO / NGEN  
SONG GO GEG MA LA CHAG TSAL LO

OM̐. 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 destinies!

THO RI LAM DREN MA LA CHAG TSAL LO / TAG TU KHYE KHYI TONG PAR DZE / DA DUNG THUG JE  
KYAB TU SÖL

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 / DÜ SUM GYAL WE MA MA KHYÖ / SEM CHEN KÜN LA BU TAR TSE CHEN MA / KHYÖ KYI  
TSE WE DAG DRO DRIB NYI JANG

O, mama of the three times' Victors, you whose great love for all sentient ones is like a [mother's] love for her child! Through your affection, the two obscurations of wayfarers and myself are cleansed and

TSOG NYI DZOG TE KYE KÜN JIG GYE CHÜ / MIM THÜN ZHI TE DRUB SÖ CHÖ JOR GYE / DAG DZIN  
CHAG KYI DROG LE KÜN DRÖL TE

the two accumulations are perfected. In all lifetimes, the eight or sixteen perils' discord is pacified and practice, merit, spiritual teachings and endowment increase. Being fully liberated from the iron shackles of self-grasping,

ZHEN PHEN DRO DÖN KHYÖ DANG YER ME SHOG / DAM DEN HLOB ME SÖL TAB GANG MÖN DRUB  
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 Könchog Gyaltsen, the one named "Gar."*

*According to the command of Könchog Gyaltsen, the eighth Gartrül Rinpoche, the Tibetan texts were translated into English by the disciple Ari-ma, except for The Praise [to Ārya Tārā] in Twenty-one [Verses] of Homage, which was translated from Tibetan by the late Lama Thubten Yeshe and used with the permission of FPMT. For whatever errors there may be, I request the forbearance of Ārya Tārā, Mother of the Victorious Ones.*

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