

A LONG SADHANA OF CHITTAMANI TARA

According to the pure and unbroken lineage
of Mahasiddha Tagpu Dorje Chang, in the Gelug Tibetan Buddhist Tradition



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1878-1941 C.E.

This sadhana practice is intended only for those people
who have received the Highest Yoga Tantra Chittamani Tara
Initiation from a qualified Lama.

Gaden for the West

Version 1.4

September 2007

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A LONG SADHANA OF CHITTAMANI TARA

NAMO GURU ARYA TARA YE

Treasure of Compassion, personification of the Three Supreme Jewels,
Divine Transcendental Mother of the Buddhas' Wisdom,
Who remove the limits of samsara and nirvana,
I place myself at your lotus feet;
Please bless me with supreme goodness.

*(It is part of the tradition to begin the sadhana
with this paragraph, although it is not recited.)*

Taking Refuge and Cultivating Bodhichitta

For myself and all sentient beings throughout space:

I go for refuge until I am enlightened
To my Gurus and the Buddhas, the Dharma and the Highest Assembly;
Through the virtuous merit that I produce
By practicing giving and the other perfections,
I will cultivate Bodhichitta
To most effectively benefit all sentient beings.

(3x)

Especially for the benefit of all sentient beings,
All who have been my mothers,
I will diligently undertake this practice
Of the Divine Transcendental Mother, Chittamani Tara.

Four Immeasurables

I wish that all beings may have happiness and its causes,
May we never have suffering nor its causes,
May we constantly dwell in joy transcending sorrow,
May we dwell in equal love for both near and far.

(3x)

Requests to the Gurus of the Close Lineage

NAMO GURU ARYA-TARA-YE

Embodied grace of all infinite Buddhas' actions,
Expressed in the form of a charming, beautiful goddess;
Lady who frees from all limits of samsara and nirvana,
To you I request--help me cultivate supreme and common siddhis!

Treasure-hold of Lozang Gyalwa's vast and profound Dharma,
Who has perfected the stage of the eight powers of a Buddha;
Tag-pu-wa, Gar-gyi Wangpo, whom Arya Tara cares for,
To you I request--help me cultivate supreme and common siddhis!

Ra-la, Lobsang Tenpe Ngudrop

From the firm root of wisdom and methods of good understanding
Springs the sweetness of your discourses, practice and teaching;
Mighty one, wish-granting tree bestowing realizations,
To you I request--help me cultivate supreme and common siddhis!

Yong-dzin Yeshe Gyatso

Deep, clear wisdom-waves billow in Lake Mapham, your mind-sea;
Your skill makes the rivers of the four rites gathered there flow down;
All-pervading guru, Naga-King,
To you I request--help me cultivate supreme and common siddhis!

Shar-tse, Ngawang Tsultrim

Combining the gem-store of the Buddha's scriptures and insights
With morality, you ripen and free all sentient beings;
Wish-granting jewel bringing rain of all they wish for,
To you I request--help me cultivate supreme and common siddhis!

Je-drung, Lobsang Tenzin

The thousand eyes of your splendid wisdom
See all Sutra and Tantra teachings;
Your wonderful speech is a store of mysteries, powerful Vajra-holder,
To you I request--help me cultivate supreme and common siddhis!

Zhap-drung, Ngawang Gelek Tempe Gyaltzen

Ceaseless holder of Ngawang Jampal Nyingpo's perfect teachings,
Universal guide, great banner, holy servant,
King of siddhis,
To you I request--help me cultivate supreme and common siddhis !

Tag-pu, Ngawang Lobsang Jampal Tempe Ngudrop

Unrivaled in preserving the essence
Of Lozang Jampalyang's profound teachings;
Realized mighty one showering a rain of siddhis,
To you I request--help me cultivate supreme and common siddhis

Je Pa-bong-ka, Jampa Tenzin Tinley Gyatso

Full of loving-kindness and wisdom,
Master of Lozang Gyalwa's vast teachings,
Kind guru whose divine actions are like an ocean,
To you I request--help me cultivate supreme and common siddhis!

Kyab-je Song Rinpoche, Losang Tsöndru

Treasury of liberating teachings
For cultivating the awakened mind;
Precious guide of the Supreme Path,
To you I request--help me cultivate supreme and common siddhis!

Zasep Rinpoche, Losang Tenzin Gyaltsen

Treasury of liberating teachings
For cultivating the awakened mind;
Precious guide of the Supreme Path,
To you I request--help me cultivate supreme and common siddhis!
By the blessings and inspiration of Chittamani Tara and my Gurus
I will purify my mind by the common path;
And, realizing the insights through the two stages of this practice,
I will make effort to see, with the unity of bliss and emptiness,
Arya Tara's own face.

If I do not achieve this by the time of my death,
Then, by combining the basic path with the four emptinesses,
I will unify the illusory body and the clear light,
And be blessed to overcome the four hindrances - the Maras.

In all my lives, may I never be parted from perfect Gurus
And enjoy the splendours of Dharma;
By perfecting all qualities of the stages and paths,
I will strive to cultivate the Enlightened mind of Vajradhara.

Uncommon Guru Yoga

On the crown of the head of my ordinary body, on a lotus and a moon-disc, sits my kind root Guru, indistinguishable from Tara, Mother of all Buddhas, supreme treasury of compassion.

Of white complexion tinged with red, my Guru is endowed with the major and minor marks of youthful perfection. In the right hand, held in the gesture of explaining the Dharma, is a vajra and a white lotus. In the left, held in the gesture of concentration, is a bell with a white lotus whose open petals rise to blossom around the ears. My Guru wears the three dharma robes, a golden-coloured pandit's cap, and is seated in vajra position in an aura of radiating light.

In my Guru 's heart is Chittamani Tara, the transcendental deity of emerald colour, with her right hand in the gesture of supreme generosity, and her left, at her heart, in the gesture of bestowing refuge in the three jewels. Each hand holds the stem of an utpala flower. She is beautifully adorned with silks and precious ornaments, seated in the centre of an aura of light with right leg extended and left drawn in. In her heart a green TAM ॐ radiates light.

My Guru has the nature of the three beings (the commitment, concentration, and wisdom beings), and embodies the three supreme attainments: wisdom of emptiness and dependent-arising, spontaneous manifestation of awareness, and dynamic intelligence.

My Guru 's five chakras are marked by white OM ॐ, red AH ॐ, blue HUM ॐ, yellow SVA ॐ and green HA ॐ. Lights radiate from my Guru 's heart and invoke the objects of refuge without exception. Absorbing them, my Guru becomes the essence of all, remaining until Enlightenment a jewel on the crown of my head.

I prostrate in faith with body, speech and mind;
I make each and every offering,
Both actually performed and mentally transformed;
I declare every non-virtuous act since beginningless time;
I rejoice in the virtues of all holy and ordinary beings;
Please, Guru, remain as our guide through samsara,
Please turn the wheel of Dharma for all sentient beings;
I dedicate my own virtues and those of others
To cultivate Enlightenment.

On a crystal-like moon-disc in my Guru 's heart is the syllable HUM ॐ. Within the tige of the HUM ॐ is the syllable TAM ॐ, the samadhi aspect of Tara. Surrounding the TAM ॐ in clockwise direction is the ten-syllable mantra:

Mantra Recitation

OM TARE TUTTARE TURE SVAHA

(108x or as much as possible)

OM GURU VAJRADHARA SUMATI SHASANA KETU SIDDHI HUM

*(For students of Zasep Rinpoche;
others recite name-mantra of own
guru) (21x)*

By the force of my intense requests, lights radiate from the chakras of my Guru 's body, speech and mind;white, red and blue. These lights dissolve into my own three chakras. All non-virtues and obscuring factors are purified. I receive the vase, secret and wisdom-awareness empowerments.

Then--from the syllables **SVA** སྐ and **HA** ཧ, rainbows of multicoloured lights radiate. Through their absorption into my five chakras, I receive the four empowerments and dwell in the accomplishments of the four kayas of Buddha.

Glorious and precious root Guru
Dwelling upon a lotus in my heart,
Guiding me through your supreme kindness and grace,
Please help me to cultivate your powerful realizations
Of body, speech and mind.

Instantly I transform into the Divine Transcendental Chittamani Tara.

Consecrating the Inner Offering

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

(Sprinkle nectar)

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

All phenomena are empty of inherent existence.

Within that state of emptiness arises the syllable YAM ཡ, from which appears a blue, bow-shaped air mandala. Above that arises a RAM ར, from which appears a red, triangular fire mandala. Above that are OM ཨ AH ཨ and HUM ཧ, which transform into a tripod of fresh human heads. They support the syllable AH, from which arises a wisdom skull-cup, broad and vast. In it are the five meats and the five nectars.

The wind blows, the fire blazes, and the substances and syllables melt and boil. From their melting arises an ocean of wisdom-knowledge nectar.

Consecrating the Outer Offerings

OM AH HUM

(3x)

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

(Sprinkle nectar)

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

All phenomena are empty of inherent existence.

Within the state of emptiness, arises the syllable KAM ॠ, from which appear eight skull-cups. Inside each is the syllable HUM ॐ, from which arise the celestially produced offering substances whose nature is the wisdom of bliss and emptiness, in form are offerings, and in function act as objects of the six senses that instill non-samsaric, transcendental joy.

OM ARGHAM PADYAM PUSHPE DHUPE ALOKE GANDHE NAIVIDYA SHABDA AH HUM

Establishing the Field of Merit of Gurus and Deities

I appear as Chittamani Tara. Lights radiate from the syllable TAM ॐ resting on the moon-disc in my heart. They invoke from her natural abode the Divine Transcendental Mother Chittamani Tara, who is indistinguishable from my Guru, surrounded by an assembly of Buddhas and Bodhisattvas.

Through your guidance I am able
To cultivate instantly the state of Great Bliss;
O, precious Guru, I prostrate at your indestructible lotus feet.
I prostrate to you, Divine Mother Tara,
From whom I have received blessings in previous lives;
Appearing in your green-coloured aspect
With one face and two hands holding a pair of utpala flowers,
Your transcendental wisdom shows the way to overcome all obstacles
For you embody the activities
Of all Buddhas of the past, present and future.

**OM GURU ARYA TARA SAPARIWARA
ARGHAM PADYAM PUSHPE DHUPE ALOKE GANDHE NAIVIDYA SHABDA
PRATICCHA HUM SVAHA**

I go for refuge on this enlightening path
To the Buddhas, the Dharma and the Highest Assembly;
I declare every non-virtuous act since beginningless time;
I rejoice in all virtues of holy and ordinary beings;
I will cultivate the Bodhichitta
To most effectively benefit all sentient beings.
Having produced the intention to take the Buddha's path
I will care for all sentient beings as my guests;
I will practice the six perfections and overcome all obstacles,
And cultivate the Bodhichitta.
I wish that all beings may have happiness and its causes,
May we never have suffering nor its causes,
May we constantly dwell in joy transcending sorrow,
May we dwell in equal love for both near and far.

The Divine Transcendental Mother Chittamani Tara and the assembly of Buddhas and Bodhisattvas with their mandalas absorb into me and I am blessed as they inspire me.

Cultivating the Dharmakaya of Chittamani Tara

1. Abiding as Chittamani Tara, I radiate green light throughout space
And the entire universe with all sentient beings absorbs into me;
Dissolution of earth, forms, seeing, sights.
Basic mirror-like wisdom transforms into resultant Mirror-Like Wisdom.
Bluish mirage-like appearance.
2. I dissolve from my crown and my feet into the TAM ॐ in my heart;
Dissolution of water, feeling, hearing, sounds.
Basic wisdom of equality transforms into resultant Wisdom of Equality.
Bluish smoke-like appearance.
3. The wa-chung absorbs into the body of the TA ॐ
Dissolution of fire, discriminations, smelling, odours;
Basic wisdom of discriminating awareness transforms into resultant
Wisdom of Discriminating Awareness.
Reddish fireflies-like appearance.
4. The body of the TA ॐ absorbs into the head of the TA ॐ
Dissolution of air, compositional factors, tasting, touching, tastes and touches.
Basic accomplishing wisdom transforms into resultant All-Acomplishing Wisdom.
Burning butter lamp-like appearance.
5. The head of the TA ॐ absorbs into the crescent;
Mind of radiant white appearance
With light like an autumn sky
Pervaded by the dawn of moonlight.
6. The crescent absorbs into the tige;
Mind of radiant red increase
With light like an autumn sky
Pervaded by vivid sunlight.
7. The tige absorbs into the nanda;
Mind of radiant black near-attainment
Appearing like an autumn sky pervaded by
Darkness during the beginning of night.
8. The nanda dissolves into the mind of clear light;
An appearance of clear vacuity
Like the natural colour of an autumn dawn sky
Free of moonlight, sunlight and darkness.



OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM
All phenomena are empty of inherent existence.

Cultivating the Sambhogakaya of Chittamani Tara

Within that state of emptiness arises the syllable **PAM** པཎེ. This transforms into an eight-petalled lotus bearing the syllable **AH** ཨ. **AH** transforms into a radiantly white moon-like cushion that covers the stamens of the lotus. Above this is the green syllable **TAM** ཏཎེ. Its sound is the resonance of the ultimate nature of my own mind.

The grounds of the Pure Land surrounding **TAM** ཏཎེ are blue like lapis-lazuli. Its green grasses are as smooth as the palm of the hand. They are filled with gardens of lotuses and blue utpala flowers giving off fragrant scents that permeate the air. Many streams flow through the lands and empty into oceans of milk, where water birds play and fly about.

TAM ཏཎེ transforms into a blue utpala flower marked by the syllable **TAM** ཏཎེ. Lights radiate from the utpala and **TAM** ཏཎེ making offerings to all enlightened beings and purifying the karma of all living beings, transforming them into Chittamani Tara. The lights return to their sources and the utpala marked by the syllable **TAM** ཏཎེ transforms into light.



Cultivating the Nirmanakaya of Chittamani Tara

Instantly I appear from the light transformations as the Divine Transcendental Mother, Chittamani Tara. My body is emerald in colour and my face reflects a warmly serene smile. My eyes open wide, seeing all around me. Many blue lotus flowers and precious ornaments decorate my long, half-bound, shiny black hair.

I hold my right hand in the gesture of supreme generosity and the left at my heart in the gesture of bestowing refuge in the Three Jewels. Each hand holds the stem of a blue utpala flower. My breasts are prominent and full. I am clothed in silken garments and adorned with precious ornaments. With a moon as backdrop, I sit in the heroine posture with right leg extended and left drawn in. Having attained immortality, I appear with all the signs and marks of a Buddha. At my crown, a white **OM** ཨྎེ, essence of Vajra body; at my throat, a red **AH**, essence of Vajra speech; and at my heart, a blue **HUM** ཧཎེ, essence of Vajra mind.

Invoking the Merit Field, Chittamani Tara and the Twenty-one Aspects of Tara

From the **TAM** ཏྲ in the tige of the **HUM** ཧུཾ at my heart lights shine forth, requesting the appearance from her natural abode of the Divine Transcendental Mother, Chittamani Tara, surrounded by her twenty-one aspects.

(Ring bell)

From your Pure Lands of Potala,
Arising from the green syllable **TAM** ཏྲ,
Your head adorned with Buddha Amitabha,
Mother of all Buddhas' actions of the past, present and future,
With your assembly, please appear before me.

(Ring bell)

Gods and demi-gods with their crowns
Bow down to your lotus feet;
Liberator from suffering, caused by the lack of virtue,
Mother Tara, I prostrate to you.

Divine Chittamani Tara and Assembly
Of Buddhas and Bodhisattvas of the past, present and future
Abiding in all ten directions,
I prostrate to you with a pure state of mind.

Please accept my offerings
Of water, flowers, incense, light, perfume, food and music,
Both actually produced and mentally transformed.

With a mind tainted by defilements from beginningless time,
I have committed the ten non-virtuous actions
And engaged in the five extreme karmas
I declare all this to you from the depths of my heart.

I rejoice in the merits produced
By Hearers, Pratyekas and Bodhisattvas,
And all sentient beings of the past, present and future.

Look with compassion
Upon all sentient beings
And turn the Wheel of Dharma
Of all vehicles according to their needs.

Please do not pass into Nirvana
Until all beings overcome the obstacles of cyclic existence.
I dedicate the merits I have produced from all acts of virtue
As causes for Enlightenment
To help all sentient beings
So that their suffering disappears.

Prostrations and Praises to the Twenty-one Aspects of Tara

OM Homage to Tara, the Ture heroine,
Whose mantra Tuttare dispells all chaos,
And Ture, which fulfills all needs; Svaha, to Tara I bow down.
OM, to you, Divine Chittamani Tara, I bow down.

I prostrate to you, Tara, swift and fearless, (1)

Whose eyes flash like lightning;
Born from a lotus in an ocean of tears
Of Avalokitesvara, Protector of the three realms.

I prostrate to you whose face is made (2)

Of one hundred full autumn moons
And blazes with the dazzling light
Of a thousand constellations.

I prostrate to you, your hands adorned with lotus flowers (3)

Golden blue Tara, embodiment of the perfections
Generosity, pacifying ethics, patience,
Joyous effort, concentration and wisdom of the ultimate.

I prostrate to you who crown the heads of all Buddhas, (4)

Whose actions are victorious without limit,
Attained to every perfection;
The Bodhisattvas themselves rely upon you.

I prostrate to you who, uttering TUTTARE and HUM, (5)

Trample to dust under your feet
The seven worlds of desire, form and space
With power to invoke all forces.

I prostrate to you who receive the offerings (6)

Of Indra, Agni, Brahma, Vayu and all the great gods;
The spirits, zombies, scent-eaters and yakshas
Before you sing praises.

I prostrate to you who, uttering HRAD and PHAT, (7)

Thoroughly shatter external threats;
Your right leg bent and left extended,
You blaze amidst darting flames.

I prostrate to TURE, who vanquishes (8)

The great hindrances, the mightiest devils;
With a wrathful twist of your lotus face
You slay all foes without exception.

I prostrate to you exquisitely adorned (9)

By the hand mudra of the Three Jewels at your heart;
Your glorious mandala fills all directions
With an overwhelming burst of light.

I prostrate to you brilliant with joy, (10)

Your radiant crown source of a garland of light;
Smiling and laughing, you utter TUTTARE
And overpower hindrances of the phenomenal world.

- I prostrate to you with power to invoke (11)
 All the armies of local protectors;
 With face fiercely wrinkled and a vibrant HUM
 You bring freedom from all pain and sorrow.
- I prostrate to you crowned by a crescent moon, (12)
 Your head ornament dazzlingly bright;
 From your hair knot Buddha Amitabha
 Constantly beams forth streams of light.
- I prostrate to you who dwell within a garland of flames (13)
 Like the aeon ending in fire;
 Your right leg stretched and left bent,
 Joy of your followers and enemy of your foes.
- I prostrate to you who strike the earth with your hands, (14)
 And trample it with your feet;
 With a wrathful glance and the sound HUM
 You subdue all in the seven dimensions.
- I prostrate to the blissful, virtuous, peaceful one, (15)
 You who act from within Nirvana's serenity;
 With the pure sounds SVAHA, and also OM
 You annihilate even the strongest nonvirtues.
- I prostrate to you whose followers are joyous, (16)
 You utterly destroy the forms of enemies;
 The knowledge letter HUM ॐ and the ten-syllable mantra
 Arranged on your heart's wheel bestow Liberation.
- I prostrate to TURE, you with pounding feet, (17)
 Whose essence is the seed syllable HUM ॐ;
 You cause Meru, Mandhara and Vindhya mountains
 And all the three worlds to tremble and quake.
- I prostrate to you who hold in your hand (18)
 A moon resembling a celestial lake;
 Saying TURE twice and also the sound PHAT
 You dispel poisons entirely and forever.
- I prostrate to you upon whom (19)
 The kings of gods and spirits rely;
 Your armour radiating joy to all,
 You soothe conflicts and nightmares as well.
- I prostrate to you whose two eyes, (20)
 Like the sun and moon, are brilliant;
 Saying HARA twice and also TUTTARE
 You calm and quell the most fearful disease.
- I prostrate to you whose three natures (21)
 Are made perfect with serene strength;
 Able to eliminate demons, zombies and yakshas
 O TURE, most exalted of the supreme.

This is the praise of the principal mantra and these are the twenty-one homages.

Long Mandala Offering

Om vajra bhumi ah hum
Wang.ch'en ser.gyi sa.zhi
Om vajra re.khe ah hum
Ch'i chag.ri k'or.yug.g'i kor.wai ü.sü
Ri gyäl.po ri.rab
Shar lu.p'ag.po lho dzam.bu.ling.
Nub b'a.lang.chö j'ang dra.mi.nyän
Lü d'ang lü.p'ak
Nga.yab d'ang nya.yab.zhän
Yö.dan.d'ang lam.ch'og.dro
Dra.mi.nyän.d'ang dra.mi.nyän.gyi.da
Shar.d'u lang.po rin.po.ch'e
Lhor ky'im.dak rin.po.ch'e
Nup.tu ta rin.po.ch'e
J'ang.d'u tsün.mo rin.po.ch'e
Shar.lhor mak.pön rin.po.ch'e
Lho.nup.tu k'or.lo rin.po.ch'e
Nup.j'ang.d'u nor.b'u rin.po.ch'e
J'ang.shar.d'u ter.ch'en.poi bum.pa
Nang.g'i shar.d'u nyi.ma nup.tu da.wa
Dak.zhän lü.ngak.yi.sum long.chö d'ü.sum ge.ts'ok cha
Rin.chen man.dal zang.po kün.zang ch'ö.pai ts'ok cha.pa
Lo.yi lang.na la.ma yi.dam kön.ch'ok sum.la bül
T'uk.jei wang.g'i zhe.na dak.la j'in.gy'i lap.tu sol.
Sa.zhi pö.kyi jug.shing me.tog.tram
Ri.rab ling.zhi nyi.de gyän.pa.di
Sang.gye zhing.du mig.te bül.wa.yi
Dro.kün nam.dag zhing.la chö.par.shog
OM IDAM GURU RATNA MANDALA KAMNIR YATAYAMI

Requests

Divine Transcendental Tara, Mother
Of all Buddhas of the past, present and future,
Great treasure of compassion,
Please help me to purify my hindrances and obstacles.

By the force of my intense requests, Chittamani Tara emits from the ring finger of her left hand, which is held in the gesture of the Three Jewels, a tube of white light as thick as a straw. The light enters through my crown aperture and transforms into nectar, which flows like a stream of white milk throughout me, filling my entire body. The nectars pacify and purify all nonvirtuous actions, obstacles, hindrances and interferences to liberation and omniscience. My body becomes as pure as a crystal ball.

The twenty-one aspects of Tara melt into light and dissolve into Chittamani Tara. The Transcendental Mother Chittamani Tara dissolves into me.

JAH HUM BAM HOH

We merge as one and become indistinguishable, non-dual.

Invoking the Empowering Deities and Receiving Initiation

Lights radiate from the TAM ॐ on the moon-disc in my heart. They invoke the host of empowering deities of the Five Dhyani Buddhas, with Amitabha as the principal, and make offerings.

OM PANCHA-KULA SAPARIVARA ARGHAM PADYAM PUSHPE DHUPE ALOKE GANDHE
NAIVIDYA SHABDA PRATICCHA HUM SVAHA

I now request:

Please bestow initiation upon me.

They lift their vases full of the wisdom-knowledge nectar and pour the initiating nectars upon me:

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

The nectars of empowerment enter the crown aperture of my head, completely filling my body and purifying me of stains. The nectars overflow from my crown and Buddha Amitabha appears as an ornament above my head. The empowering deities then dissolve into me.

Presenting the Outer and Inner Offerings to Oneself as Chittamani Tara

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

(Sprinkle nectar)

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

All phenomena are empty of inherent existence.

Within the state of emptiness arises the syllable KAM ॐ, from which arise eight skull-cups. Inside each is the syllable HUM ॐ, from which arise the celestially produced offering substances whose nature is the wisdom of bliss and emptiness, in form are offerings, and in function act as objects of the six senses, that instill non-samsaric, transcendental joy.

OM ARYA TARA SAPARIWARA ARGHAM PRATICCHA HUM SVAHA
OM ARYA TARA SAPARIWARA PADYAM PRATICCHA HUM SVAHA
OM ARYA TARA SAPARIWARA PUSHPE PRATICCHA HUM SVAHA
OM ARYA TARA SAPARIWARA DHUPE PRATICCHA HUM SVAHA
OM ARYA TARA SAPARIWARA ALOKE PRATICCHA HUM SVAHA
OM ARYA TARA SAPARIWARA GANDHE PRATICCHA HUM SVAHA
OM ARYA TARA SAPARIWARA NAIVIDYA PRATICCHA HUM SVAHA
OM ARYA TARA SAPARIWARA SHABDA PRATICCHA HUM SVAHA

OM ARYA TARA SAPARIWARA OM AH HUM

(Sprinkle nectar)

Praise to Oneself as Chittamani Tara

I prostrate to you, Divine Mother Tara,
From whom I have received blessings in previous lives;
Appearing in your green-coloured aspect
With one face and two hands holding a pair of utpala flowers,
Your transcendental wisdom shows the way to overcome all obstacles,
For you embody the activities
Of all Buddhas of the past, present and future.

I prostrate to you, Divine Tara, at whose lotus feet
The gods and non-gods make worship;
Mother of all Buddhas' wisdom,
You herald freedom from limitation.

I prostrate to you, Mother Tara, beyond-samsara goddess,
Your form is delightful to perceive
And your precious ornaments shine with splendour
Like stars reflected from an emerald mountain.

Meditation on the Body Mandala of Chittamani Tara

At the crown of my divine body is the chakra of great bliss, with its thirty-two petal nadis. In its centre is a white TAM ṛ̣, which becomes a white Transcendental Tara surrounded by thirty-two Taras who are similar.

At the throat of my divine body is the chakra of enjoyment, with its sixteen petal nadis. In its centre is a red TAM ṛ̣, which becomes a red Transcendental Tara surrounded by sixteen Taras who are similar.

At the heart of my divine body is the dharma chakra, with its eight petal nadis. In its centre is a blue TAM ṛ̣, which becomes a blue Transcendental Tara surrounded by eight Taras who are similar.

At the navel of my divine body, is the chakra of emanation, with its sixty-four petal nadis. In its centre is a yellow TAM ṛ̣, which becomes a yellow Transcendental Tara surrounded by sixty-four Taras who are similar.

At the secret organ of my divine body is the chakra of sustaining bliss, with its thirty-two petal nadis. In its centre is a green TAM ṛ̣, which becomes a green Transcendental Tara surrounded by thirty-two Taras who are similar.

In the centre of the dharma chakra at my heart, within the heart of the blue Transcendental Tara is a crystal-like moon-disc. In its centre is the syllable HUM ṛ̣, within the tige of the HUM ṛ̣, a TAM ṛ̣; surrounding the moon-disc in clockwise direction is the ten-syllable mantra.

From myself and the deities in my five chakras and from the mantra on the moon-disc, lights radiate to all Buddhas and Bodhisattvas in the ten directions. Like heavy rains, the Buddhas and Bodhisattvas pour onto me and absorb into my divine body, inspiring and blessing me.

Again lights radiate from myself and the deities in the five chakras. They pacify and purify the negative karma and obscurations of all sentient beings who all take the form of Tara and dissolve into me.

From the blue Transcendental Tara at my heart chakra, countless Tara replicas radiate throughout the ten directions. They purify the hatred of all sentient beings and establish them in the Dharmadhatu Wisdom. All beings realize the state of Akshobhya. Each takes the form of blue Tara and recites the mantra:

OM TARE TUTTARE TURE SVAHA

The emanated deities return and dissolve into the blue Tara at my heart.

From the white Transcendental Tara at my crown chakra, countless Tara replicas radiate throughout the ten directions. They purify the ignorance of all sentient beings and establish them in the Mirror-Like Wisdom. All beings realize the state of Vairochana. Each takes the form of white Tara and recites the mantra:

OM TARE TUTTARE TURE SVAHA

The emanated deities return and dissolve into the white Tara at my crown.

From the yellow Transcendental Tara at my navel chakra, countless Tara replicas radiate throughout the ten directions. They purify the miserliness of all sentient beings and establish them in the Wisdom of Equality. All beings realize the state of Ratnasambhava. Each takes the form of yellow Tara and recites the mantra:

OM TARE TUTTARE TURE SVAHA

The emanated deities return and dissolve into the yellow Tara at my navel.

From the red Transcendental Tara at my throat chakra, countless Tara replicas radiate throughout the ten directions. They purify the covetousness of all sentient beings and establish them in the Wisdom of Discriminating Awareness. All beings realize the state of Amitabha. Each takes the form of red Tara and recites the mantra:

OM TARE TUTTARE TURE SVAHA

The emanated deities return and dissolve into the red Tara at my throat.

From the green Transcendental Tara at my secret organ chakra, countless Tara replicas radiate throughout the ten directions. They purify the jealousy of all sentient beings and establish them in the All-Accomplishing Wisdom. All beings realize the state of Amoghasiddhi. Each takes the form of green Tara and recites the mantra:

OM TARE TUTTARE TURE SVAHA

The emanated deities return and dissolve into the green Tara at my secret organ.

Visualisation for Mantra Recitation

Now all the Tara deities in my five chakras, the essence of the five Dhyani Buddhas, recite the mantra:

OM TARE TUTTARE TURE SVAHA

(Recite as much as possible)



Mantra Purifying Mistakes and Omissions

OM PADMASATTVA, SAMAYA MANU-PALAYA. PADMASATTVA TVENO-
PATISHTA
DRID-HO ME BHAVA, SUTO-SHYO ME BHAVA,
SUPO-SHYO ME BHAVA, ANURAKTO ME BHAVA,
SARVA SIDDHI ME PRA-YACCHA
SARVA KARMA SUCCHAME CHITTAM SHRI-YAM KURU HUM
HA HA HA HA HOH
BHAGAVAN SARVA TATHAGATA PADMA, MA ME MUNCHI,
PADMA BHAVA, MAHA-SAMAYA-SATTVA AH HUM PHAT.

(Ring bell)

Concluding Offerings and Praises to Oneself as Chittamani Tara

OM ARYA TARA SAPARIWARA ARGHAM PADYAM PUSHPE DHUPE ALOKE GANDHE
NAIVIDYA SHABDA PRATICCHA HUM SVAHA

OM ARYA TARA SAPARIWARA OM AH HUM

(Sprinkle nectar)

Homage to Chittamani Tara, at whose lotus feet
The gods and non-gods make worship;
Homage to Tara, mother of all Buddhas' wisdom
You herald freedom from limitation.

Homage to you, Mother Tara, beyond-samsara goddess,
Your form is delightful to perceive
And your precious ornaments shine with splendour
Like stars reflected from an emerald mountain.

Continuing Practices of the Chittamani Tara Sadhana

Consecrating the Torma Offering

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

(Sprinkle nectar)

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

All phenomena are empty of inherent existence.

Within that state of emptiness arises the syllable **YAM** ཡམ, from which appears a blue, bow-shaped air mandala. Above that arises a **RAM** རམ, from which appears a red, triangular fire mandala. Above that are **OM** ཨྎ and **AH** ཨྎ, and **HUM** ཧཱུྃ, which transform into a tripod of fresh human heads. They support the syllable **AH** ཨྎ, from which arises a wisdom skull-cup, broad and vast. In it are the five meats and the five nectars.

The wind blows, the fire blazes, and the substances and syllables melt and boil. From their melting arises an ocean of wisdom-knowledge nectar.

OM AH HUM

(3x)

Inviting the Guests for the Torma Offering

Lights radiate from the **TAM** ཏམ on the moon-disc in my heart. They invoke from the Dharmakaya the Divine Transcendental Mother Chittamani Tara surrounded by an assembly of Buddhas and Bodhisattvas. With tubes of light from their vajra tongues, they draw in the offerings and eat them.

Present the Torma, Outer and Inner Offerings

OM ARYA TARA SAPARIWARA IDAM BALIM TA KA KA KHAHI KHAHI

OM ARYA TARA SAPARIWARA ARGHAM PADYAM PUSHPE DHUPE ALOKE GANDHE
NAIVIDYA SHABDA PRATICCHA HUM SVAHA

OM ARYA TARA SAPARIWARA OM AH HUM

(Sprinkle nectar)

Praises to Chittamani Tara and the Twenty-one Aspects of Tara

- OM Homage to Tara, the Ture heroine,
Whose mantra Tuttare dispells all chaos,
And Ture, which fulfills all needs; Svaha, to Tara I bow down.
OM, to you, Divine Chittamani Tara, I bow down.
- I prostrate to you, Tara, swift and fearless, (1)
Whose eyes flash like lightning;
Born from a lotus in an ocean of tears
Of Avalokitesvara, Protector of the three realms.
- I prostrate to you whose face is made (2)
Of one hundred full autumn moons
And blazes with the dazzling light
Of a thousand constellations.
- I prostrate to you, your hands adorned with lotus flowers (3)
Golden blue Tara, embodiment of the perfections
Generosity, pacifying ethics, patience,
Joyous effort, concentration and wisdom of the ultimate.
- I prostrate to you who crown the heads of all Buddhas, (4)
Whose actions are victorious without limit,
Attained to every perfection;
The Bodhisattvas themselves rely upon you.
- I prostrate to you who, uttering TUTTARE and HUM, (5)
Trample to dust under your feet
The seven worlds of desire, form and space
With power to invoke all forces.
- I prostrate to you who receive the offerings (6)
Of Indra, Agni, Brahma, Vayu and all the great gods;
The spirits, zombies, scent-eaters and yakshas
Before you sing praises.
- I prostrate to you who, uttering HRAD and PHAT, (7)
Thoroughly shatter external threats;
Your right leg bent and left extended,
You blaze amidst darting flames.
- I prostrate to TURE, who vanquishes (8)
The great hindrances, the mightiest devils;
With a wrathful twist of your lotus face
You slay all foes without exception.
- I prostrate to you exquisitely adorned (9)
By the hand mudra of the Three Jewels at your heart;
Your glorious mandala fills all directions
With an overwhelming burst of light.
- I prostrate to you brilliant with joy, (10)
Your radiant crown source of a garland of light;
Smiling and laughing, you utter TUTTARE
And overpower hindrances of the phenomenal world.

- I prostrate to you with power to invoke (11)
 All the armies of local protectors;
 With face fiercely wrinkled and a vibrant HUM
 You bring freedom from all pain and sorrow.
- I prostrate to you crowned by a crescent moon, (12)
 Your head ornament dazzlingly bright;
 From your hair knot Buddha Amitabha
 Constantly beams forth streams of light.
- I prostrate to you who dwell within a garland of flames (13)
 Like the aeon ending in fire;
 Your right leg stretched and left bent,
 Joy of your followers and enemy of your foes.
- I prostrate to you who strike the earth with your hands, (14)
 And trample it with your feet;
 With a wrathful glance and the sound HUM
 You subdue all in the seven dimensions.
- I prostrate to the blissful, virtuous, peaceful one, (15)
 You who act from within Nirvana's serenity;
 With the pure sounds **SVAHA**, and also **OM**
 You annihilate even the strongest nonvirtues.
- I prostrate to you whose followers are joyous, (16)
 You utterly destroy the forms of enemies;
 The knowledge letter **HUM** ൐ and the ten-syllable mantra
 Arranged on your heart's wheel bestow Liberation.
- I prostrate to **TURE**, you with pounding feet, (17)
 Whose essence is the seed syllable **HUM** ൐;
 You cause Meru, Mandhara and Vindhya mountains
 And all the three worlds to tremble and quake.
- I prostrate to you who hold in your hand (18)
 A moon resembling a celestial lake;
 Saying **TURE** twice and also the sound **PHAT**
 You dispel poisons entirely and forever.
- I prostrate to you upon whom (19)
 The kings of gods and spirits rely;
 Your armour radiating joy to all,
 You soothe conflicts and nightmares as well.
- I prostrate to you whose two eyes, (20)
 Like the sun and moon, are brilliant;
 Saying **HARA** twice and also **TUTTARE**
 You calm and quell the most fearful disease.
- I prostrate to you whose three natures (21)
 Are made perfect with serene strength;
 Able to eliminate demons, zombies and yakshas
O TURE, most exalted of the supreme.

This is the praise of the principal mantra and these are the twenty-one homages.

Requests

Compassionate Divine Transcendental Mother,
Help me and all sentient beings to purify in our mindstreams
All interferences to Liberation and Omniscience,
And to actualize the two paths of method and wisdom.
To cultivate Buddhahood.

Until I perfect the awakened mind,
Help me to realize divine bliss and human happiness
While I cultivate Omniscience on this Enlightening path.

Please help me to overcome all obstacles and hindrances,
Such as evil spirits causing inauspicious omens, bad dreams,
The eight fears, plagues, sickness and untimely death.

Please promote my well-being, my perfections
And my auspicious qualities so that they increase and flower;
Enable me to take responsibility for my development
With diligence cultivating Buddhahood
Through this most sacred Dharma.

With focused attention I will undertake this practice
To see, without duality, your sublime face;
Help me to improve my understanding of emptiness and dependent-arising
As I methodically cultivate Buddhahood.

Bless and give me strength to be reborn from a pure lotus
In the presence of Buddha Amitabha
Within the joyous and ennobling mandala of the Buddha,
Having cultivated the awakened mind of Chittamani Tara.

By the force of my offerings and requests to you,
Please help remove all diseases, poverty, conflicts and quarrels,
And help make the Dharma and all that's auspicious increase
Throughout the lands and directions here and far away.

Long Dedication Including Completion Stage Prayers

Through this virtuous practice
I wish to quickly cultivate the enlightened state
Of the Divine Transcendental Chittamani Tara
And help every living being to do the same.

Through the merits of meditating with a clear mind
On Chittamani Tara's form with her major and minor marks and signs,
And by making offerings and recitation of praises,
May I be accepted as a disciple by a qualified Guru.

With the kindness of my Guru's guidance,
I will make effort to cultivate in my mind
The determination to overcome the limitations of cyclic existence,
And to generate the wishing and engaging mind of Bodhichitta
With the practice of the six perfections and four collections.

Having received from my qualified Guru the four pure empowerments
Of the general and uncommon body mandalas,
I will strive to diligently ripen my mindstream
And will protect my vows and pledges as I protect my eyes.

By perfecting the methods of realizing innate great bliss
And realizing it according to the Teachings,
May I receive rains of blessings and siddhis
Through this path of guru yoga and deity yoga.

By undertaking the preliminary practices of my
Offerings, praises, body mandala practices and recitations,
And through the clear and profound yoga of nonduality,
I will make effort to accomplish the twenty-seven types
Of practices and rites, and pacify all hindrances.

Within the pure mandala of my uncreated vajra body,
I will aim to clear the obstructions of the the three nadis and the four chakras.
Then, as the left-turning bliss-swirl spins in the emanation lotus,
I will aim to meditate on TAM ᳚ in the navel chakra
Without dullness or wandering mind.

By uniting the upper and lower wind energies,
I will make effort to make them enter, remain and absorb in my crown chakra.
Then, when the four emptinesses induce clear light,
Let me arise in the Illusory Rainbow Body of Chittamani Tara,
Empty although it appears.

Within the drops in the navel and the crown chakras
AH ᳚ and HAM ᳚ will flare up and trickle down
Their uniting will produce heat;
And by a stream of melting parts
Of the moon descending,
Chandali will blaze up.

Through this practice, the nectars of the melted **HAM** ཧྱི will flow down
Successively from the crown to the throat, the heart, and the navel chakras;
And by combining the four joyful experiences with emptiness,
May I experience the merging of bliss and the wisdom of emptiness.

By increasing the power,
May the white jasmine essence fill all the nadis;
And, through cosmic fire, descend to pervade my entire body;
May I enable the joyful experience of innate bliss to shine forth.

Having gained control
Over the points of the nadis, winds and drops
By relying on the path
Of field-born and mantra-born dakinis,
May I realize in this life the awakened mind of Vajradhara.

Furthermore, by cultivating the Rainbow Body,
And realizing the Pure Land
By transferring consciousness through the practice of phowa,
And by transforming the stages of bardo
Into the Enjoyment Body of Buddha,
I will strive to accomplish the skillful activities of Chittamani Tara.

Pledges

In brief, from now until I am enlightened
May I be cared for and guided by the Divine Transcendental Mother
To fulfill the stages and paths of these practices
And accomplish the unification of bliss and emptiness without obstacles.
By the power of the blessings of the Buddhas and Bodhisattvas,
And the truth of interdependent-arising,
And through the power of my pure superior motivation,
May every point of this practice of Chittamani Tara be fulfilled.

Mantra and Requests Purifying Mistakes and Omissions

OM PADMASATTVA, SAMAYA MANU-PALAYA. PADMASATTVA TVENO-
PATISHTA
DRID-HO ME BHAVA, SUTO-SHYO ME BHAVA,
SUPO-SHYO ME BHAVA, ANURAKTO ME BHAVA,
SARVA SIDDHI ME PRA-YACCHA
SARVA KARMA SUCCHAME CHITTAM SHRI-YAM KURU HUM
HA HA HA HA HOH
BHAGAVAN SARVA TATHAGATA PADMA, MA ME MUNCHA,
PADMA BHAVA, MAHA-SAMAYA-SATTVA AH HUM PHAT.

(Ring bell)

Whichever aspects of this practice I have neither carried out
Nor completed because of my ignorant mind,
I request your forgiveness.

Please help me and all sentient beings
To cultivate the supreme realizations
And experience the results of all contemplations.

Absorption

OM VAJRA MU

(Snapping left fingers mudra)

The Wisdom beings return to their natural abode and the commitment beings dissolve into me.

From my heart, lights radiate throughout the entire universe – the mandala of Chittamani Tara –
and to all beings, all of whom are in the form of Tara. The universe dissolves into all living beings,
and they all dissolve into me.

The deities of my five chakras absorb into the Divine Transcendental Chittamani Tara at my heart.
From my crown and my feet, my divine body melts into light and dissolves into Chittamani Tara at my
heart. Tara melts into light and dissolves into the mantra. The mantra dissolves into the **TAM** ཏྟེ. The
TAM ཏྟེ dissolves into the **HUM** ཏྟེ.

The shabkyu of the **HUM** ཏྟེ dissolves into the **HA** ཏྟེ; the **HA** ཏྟེ dissolves into the head ཏྟེ; the head
into the crescent ཏྟེ; the crescent into the tige ཏྟེ; the tige into the nanda ཏྟེ; and the nanda becomes
smaller and smaller, and disappears.

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM
All phenomena are empty of inherent existence.

Instant Self-Generation

Within that state of emptiness, I arise in this phenomenal world as the Divine Transcendental
Mother Chittamani Tara. My crown is marked with **OM** ཏྟེ, my throat with **AH** ཏྟེ, and my heart
with **HUM** ཏྟེ.

Verses of Auspiciousness

May the heavens and earth be filled
With hosts of Noble Goddesses reciting benedictions
And flowers raining through the skies
As oceans of auspicious signs fill all three worlds. *(Ring bell)*

Through the kindness of Mother Chittamani Tara,
Whose practice produces the Buddhas of past, present and future,
And through the guidance of the Buddhas, the yidam deities,
And the Root and Lineage Gurus,
Such as Chökyi Wangchuk and Tempe Ngödup,
May virtue and good fortune be retained. *(Ring bell)*

Through the four levels of tantra,
The heart of the eighty thousand Dharmas,
Especially the two stages of the ultimate secret path
Of the Divine Transcendental Chittamani Tara,
Including the Dharmas of scriptures and inner realizations
And the teachings of method and wisdom,
May all virtues and goodness reign,
Let all be auspicious. *(Ring bell)*

Through the presence of the countless Dakas and Dakinis
And the assembly of the Sangha community,
The holders of this tradition of practice,
May all virtues and goodness reign,
Let all be auspicious. *(Ring bell)*

Divine Mother Tara, the embodiment of compassion of all Buddhas,
Just as you cared for and appeared face-to-face before
Tag-pu-wa, Gar-gyi Wangpo,
Who rejoiced in the nectars of your teachings,
Please do so for us.
May all virtues and goodness reign,
Let all be auspicious. *(Ring bell)*

Final Dedication

GE-WA DI-YI NYUR-DU-DAG
LA-MA SANG-GYE DRUB-GYUR-NE
DRO-WA CHIG-KYANG MA-LÜ-PA
KYE-KYI SA-LA GÖ-PAR-SHOG.

By this virtue may I quickly
Attain the state of Guru-Buddha (Enlightenment)
And then may I lead into that state
Every being without exception.

JANG-CHUB SEM-CHOG RIN-PO-CHE
MA-KYE PA-NAM KYE-GYUR-CHIG
KYE-PA NYAM-PA ME-PAR-YANG
GONG-NAY GONG-DU PEL-WAR-
SHOG.

May the most precious and supreme bodhicitta
awakening mind which has not yet been
generated now be generated.
And may the precious mind of bodhicitta which
has been generated never decline, but always
increase.

The practices associated with the methods to cultivate the perfections of giving, ethics, patience and tolerance, lead to the cultivating of compassion, loving-kindness and the awakening mind. They are presented in the following series of meditations based upon teachings given in Rikon, Switzerland during the summer of 1985 by His Holiness The Dalai Lama on the *Seven-Fold Cause and Effect Instructions with the Interchange of Self and Others*. It is useful to review them daily.

A meditation for cultivating the awakening mind

See all beings with equanimity:

Those whom I've identified as friends, enemies, and with indifference
Have not always been and will not always be.

Since we have been born many, many times,
They have all been my mothers,
Having been very kind to me.

Even when I've designated them as enemy, they've been kind
Because they've helped me to practice patience.
Everyone has been so extraordinarily kind to me,
I want to repay all their kindness.

So I will equalize myself and others, reflecting that just like myself,
All beings want happiness and don't want suffering,
And all beings have the equal right to happiness without any suffering.
I will reflect on the disadvantages of self-cherishing
at the expense of others,
And the advantages of cherishing others.

I will exchange myself with others,
Cherishing others rather than cherishing myself,
And let harm come to myself rather than letting harm come to others.

I will cultivate compassion, the wish to take on others' suffering;
Loving-kindness, the wish to give everyone my happiness;
Great compassion,
resolving to actually do this for all sentient beings;
And Bodhicitta, the mind determined to become Enlightened.

Gaden Chöling Colophon

The preparation of the *Extended Sadhana of Chittamani Tara* was requested by Ven. Zasep Tulku Rinpoche, Spiritual Guru of Gaden Chöling Mahayana Buddhist Meditation Centre, Toronto, Canada. This adaptation was derived from the following sources:

- *Daily Recitations*. (Dharamsala: Library of Tibetan Works and Archives, 1993)
- Lati Rinpoche & Jeffrey Hopkins. *Death, Intermediate State and Rebirth in Tibetan Buddhism*. (Valois, NY: Gabriel/Snow Lion, 1979).
- Glenn H. Mullin, trans. *Six Texts Related to The Tara Tantra by The First Dalai Lama*. (Dharamsala: Tushita Books, 1980).
- David Templeman, trans. *The Origin of the Tara Tantra by Jo-nang Taranatha*. (Dharamsala: Library of Tibetan Works and Archives, 1981)
- Martin Willson. *Cittamani Tara: An Extended Sadhana* (London: Wisdom Publications, 1984).
- Lama Thubten Yeshe. *Cittamani Tara: A Commentary on the Anuttarayogatantra Method of Chittamani Tara*. (London: Wisdom Publications, 1984).
- Zasep Rinpoche reviewed the composition and vocabulary of this text for accuracy in accordance with the Close-Lineage Highest Yoga Tantra tradition of Divine Transcendental Green Tara.

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TAM seed syllable on lotus images courtesy of Bob Kapitany, Chittamani Tara Center.

Gaden for the West Colophon

Under the kind supervision of the Venerable 13th Zasep Tulku Rinpoche, this Gaden for the West (GFTW) version has been edited by Julia Milton, Daphne Marlatt and Chuck Damov and formatted by Peter Lewis.

Updated versions will be available on the Web.

We dedicate any and all merit of this effort to the study and pure practice of the precious Vajrayana teachings.