

# *Tārā Gaṇacakra Offering*



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*To perform the feast (gaṇachakra) offering, set up a shrine with an image of Green Tārā and the standard seven offerings. The Tārā feast is vegetarian. Arrange whatever feast offerings that the participants have brought for the ceremony, including substitutes for meat (fake meat products) and wine (grape juice, etc.), in front of the shrine. There must be no garlic, onion, and so on in the offerings.*

### *Namo Ārya Tārāye*

*If this ceremony is not being done together with the Tārā sadhana, after reciting the following verse of refuge and bodhicitta, maintain the divine pride of Tārā. If it is being done with the Tārā Sadhana, after finishing the mantra recitation, begin the ceremony with the verse of invitation below.*

### **Recite three times:**

In the Buddha, Dharma, and Sangha, I take refuge until  
Buddhahood is reached.

By the merit of giving and other good deeds, may I achieve  
Buddhahood for the sake of all sentient beings.

### **Invitation:**

From the Potala pure realm,  
born from the green syllable *Taṃ*,  
Adorned with Amitabha on your crown,  
Tārā, with your retinue, please come here.

### **Offer the supplication:**

ॐ Ho

In front of me, on a lotus and moon disk, arising from the green syllable *tāṃ* (ॐ), is Khadiravaṇa Tārā, having a green body, with one face; her right hand in the giving mudra, her left hand in the protection mudra, holding an utpala flower, adorned with silk and jewels. She sits with her right foot outstretched and her left foot bent in (resting on a lotus). She is surrounded, cloud-like, by the twenty-one Tārās, the root and lineage gurus, Yidam deities, the Buddhas, and Bodhisattvas, seated joyously before me.

### **Bless the feast substances, cleanse:**

*Oṃ amrita hūṃ phaṭ*

**Purify:**

*Oṃ svabhāva shuddhaḥ sarvadharmā svabhava shuddho' ham*

ॐ Ho

From emptiness arises a jewel container  
within which dissolves the three syllables.  
The feast offering of five wisdom substances  
are transformed into immaculate offerings of Samantabhadra.

**Recite three times and bless with:**

*Oṃ āḥ hūṃ*

**Offer the Seven Limb prayer:**

To Venerable Āryā Tārā  
And all the Buddhas and Bodhisattvas  
residing in the ten directions and three times  
I wholeheartedly do prostrations.

Ārya Tārā, please accept  
real and imagined offerings of  
flowers, incense, lamps, scent,  
food, music, and so on.

I confess all misdeeds  
from beginningless time until now,  
the ten non-virtues, the five limitless acts,  
due to the influence of afflictions in the mind.

I rejoice in any merit  
The Buddhas, Shravakas, Pratyekabuddhas,  
Bodhisattvas, ordinary beings, and so on  
residing in the ten directions have gathered.

Please turn the Dharma wheel  
of the common Hinayāna and Mahāyāna  
in accordance with differences in intelligence.

Please do not pass into nirvana  
for as long as samsara is not empty,  
please look with compassion upon sentient beings  
drowning in the ocean of suffering.

May whatever merit I have gathered  
become a cause for complete awakening,  
and soon after may I become  
a guide for migrating beings.

**Recite “Praise of the Twenty-One Tārās” prayer as many times  
as possible.**

Namo Ārya Tāraye  
Om̐ homage to the Venerable Āryā Tārā

Homage to her, the swift heroine Tārā,  
eyes like flashing lightning;  
she who is born from the stamens of the lotus blossom  
arising from the Protector of the Three Realms’ face.

Homage to her, whose face is as [white]  
as one hundred full autumn moons,<sup>179</sup>  
spreading light that is brighter  
than clusters of one thousand stars.<sup>180</sup>

Homage to her, [the color of] pure gold,  
hand adorned with a water-born lotus;<sup>181</sup>  
her [wisdom] encompasses generosity, diligence, ascetic  
discipline,  
peace, patience, and concentration.

Homage to her, [like] the *uṣṇiṣa* of the Tathāgatas,  
who is victorious over all;  
obtaining all perfections,

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<sup>179</sup> Simile for color.

<sup>180</sup> Simile for the rays of light.

<sup>181</sup> Symbol of the six perfections.

she is always venerated by all the bodhisattvas.

Homage to her, the syllables *Tuttare Hūṃ*  
fill the desire realm, directions and space [with light];  
feet suppressing the seven worlds,<sup>182</sup>  
she is able to subjugate everyone.

Homage to her, worshipped by Sakra, Anala,<sup>183</sup>  
Brahma, Marut,<sup>184</sup> and Viśveśvara;  
in her presence, she is praised by an assembly  
Of bhūtas, vetalis, gandharvas and yakṣas.

Homage to her, who subdues the black magic of others  
with the sound of *Trad* and *Phat*;  
right leg contracted, left leg extended, feet suppressing,<sup>185</sup>  
she is in an intensely blazing, raging fire.

Homage to her, great lady who terrifies with *Ture*,  
destroying the villain<sup>186</sup> of the maras;  
her lotus face frowns,  
slaying all enemies<sup>187</sup> without exception.

Homage to her, adorned with fingers at her heart  
in a gesture representing the Three Jewels;  
she is adorned with a wheel filling all directions  
with its own multitude of light.

Homage to her, whose majestic tiara  
of gleaming strands increases joy;  
she laughs, always laughing, subjugating

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<sup>182</sup> The five types of living beings in the desire realm, the form realm and the formless realm.

<sup>183</sup> Agni

<sup>184</sup> Vāyu

<sup>185</sup> As in praise five.

<sup>186</sup> Refers to the kleṣamārā.

<sup>187</sup> Kleṣamārā, and so on.

the maras and the world with *Tuttārā*.

Homage to her, able to summon the whole  
assembly of the guardians of the earth;<sup>188</sup>  
her frown trembles, liberating all the impoverished ones  
with the syllable *Hūṃ*.

Homage to her, a crescent moon adorns her head,  
the whole ornament blazes intensely;  
intense light always shines  
from Amitābhā in her hair.

Homage to her, who dwells in the center of a blazing circle  
like the fire at the end of the eon;  
right leg extended, left bent, joyfully  
she encircles and destroys enemy forces.

Homage to her, who pounds and stamps on the ground  
with the palms of her hands and her feet;  
she frowns, destroying<sup>189</sup> the seven underworlds  
with the syllable *Hūṃ*.

Homage to her, blissful, virtuous, and peaceful;  
Her sphere activity is peace, nirvana;  
She truly possesses *svā hā* and *oṃ*  
Subduing great sin.

Homage to her, who destroys the bodies of enemies,  
surrounded by the very joyful;  
she whose light arises from the vidyamantra *Hūṃ*  
set out in the ten syllables.

Homage to her, with the stamping feet of *Ture*  
and the seed syllable in the form of *Hūṃ*,

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<sup>188</sup> The worldly gods of the ten directions, like Indra and so on.

<sup>189</sup> Jetsun Rinpoche gives '*gengs* instead of the more usual '*gems*.

she shakes Meru, Mandara, Kailāśa,<sup>190</sup>  
and the three worlds.

Homage to her, holding in her hand  
the deer marked [moon], which like the lake of the gods;  
uttering *tāre* twice and the syllable *phat*  
removes poisons without remainder.

Homage to her, served by the king of the assembly of gods,  
the gods and kinnaras;  
she completely removes conflicts and nightmares  
with the brilliance of her joyful armor.

Homage to her, whose two eyes are the full  
sun and moon, shining with light;  
she removes virulent contagious diseases  
through uttering *Hara* twice and *Tuttārā*.

Homage to her, marked with the three realities,  
fully endowed with pacifying power,  
she is supreme *Ture* destroying  
the assembly of harmful spirits, zombies and yakśas.

This praise is based on the mantras,  
and there are twenty one homages.

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<sup>190</sup> The original Sanskrit text give Kailāśa, whereas the Tibetan translation reads '*bigs byed* i.e., Vindhya.

## The Feast offering:

ॐ Ho

The feast offering (*gaṇapūjā*) of the intensely brilliant nectar of the samaya substances emanates, filling all of space, in the great jewel container, as vast as space; this is offered to the great refuges, the assembly of the root and lineage Gurus.

May Heroic Swift Venerable Tārā be pleased with the feast offering that possess five wisdoms, the great container of the great bliss of non-dual emptiness and clarity completely filled with the feast substances that are naturally empty, free from proliferation.

May you be pleased with the outer feast offering equal to space, the inner samaya substances entering the dharmadhātu, and the secret offering, in which offering and offerer are non-dual great bliss.

By enjoying the taste of non-dual great bliss, reality that is free from an offering and an offerer, may the excellent door of the treasury of inexhaustible space be opened, and the Heroic Mother of the Buddhas, with her retinue, be pleased.

## Recite:

*Ārya Tāre saparivara ganachakra puja kha kha khāhi khāhi*

## Offering the nectar:

*Oṃ āḥ hūṃ*

ॐ Ho

Totally beyond the comprehension of unintelligent people,  
I present the offering of the samaya nectar substance of the  
Buddhas of the three times,  
the substance that bestows immaculate siddhis,  
the nectar offered to the Great Venerable Heroine,  
the substance of five meats and five wisdom nectars,  
which is like the substance of the amazing philosopher's stone,  
creates the immaculate body, these nectar substances,  
are offered to the swift heroine with her retinue,  
please grant the effortless accomplishment  
of applying the great and strong treasury of wishes, the siddhi of  
the powerful and effective wish-fulfilling gem of the human body,  
to the stage of union, supreme Buddhahood.

*Visualize oneself as the deity, offering a supplication to the guru on  
one's crown, the yidam at the throat, and so on, and enjoy the feast. In  
the end, sprinkle the nectar on the remainder and bless with:*

*Oṃ āḥ hūṃ*

ॐ Ho

Under the strict command of Venerable Ārya Tārā, liberator of  
samsara,  
all the elemental spirits who are gathered for the remainder,  
accept this nectar offering of the remainder,  
accomplish the activities entrusted to you by this practitioner.

*Throw the remainders outside.*

**The supplication for wished benefits:**

Venerable Victorious One, Compassionate One;  
may the negativities of myself and limitless sentient beings  
be purified, and may our merit  
help us to accomplish Buddhahood.

In all lifetimes until Buddhahood is attained,  
having obtained the happiness of gods and humans,

may the obstacles accomplishing omniscience  
such as the various circumstances of untimely death  
like demons, obstructors, epidemics, illness, and so on,  
the harms such as bad dreams, bad omens,  
the eight fears, and so on,  
be quickly pacified and prevented.

May all the goals of increasing and developing  
worldly and transcendent perfect good fortune and happiness  
be effortlessly accomplished without difficulty.

May there be diligence in practice, may the sublime Dharma  
increase,  
may the supreme face be seen through always offering and  
practicing,  
may emptiness be realized, and may precious bodhicitta  
increase like the waxing moon.

In that joyful land, the excellent mandala of the buddhas,  
Amitabha arose from a beautiful lotus,  
in the presence of the victors,  
there may I obtain a prediction.

May there be the good fortune of the deity that I have practiced  
in past lives,  
the feminine activity of all the Buddhas of the three times.

May there be the good fortune of the quick one, the peaceful one,  
dark green, with one face, two hands, the mother who holds an  
utpala flower.

Tārā, mother of the Buddhas, whatever form you have,  
whatever retinue, lifespan, pure land, and so on,  
whatever excellent characteristics you have,  
may I and everyone else have only those.

By the power of offering praises and supplications to you,  
wherever I and everyone else may reside,

may illnesses, demons, poverty, and conflict be pacified,  
and may the Dharma and good fortune increase.

**If there is an image:**

*Om Supratishtha Vajraye Svaha*

*This establishes the deity firmly.*

**If there is no image:**

*Oṃ vajra muḥ*

*The wisdom aspect of the deity departs.*

**Dedication and aspiration:**

Just as it was known by Mañjuśrī,  
and likewise by Samantabhadra,  
I shall train by following them,  
and dedicate all of this merit.

**Do whatever prayers of good fortune one knows:**

May there be the good fortune of the flawless body endowed with  
major and minor characteristics,  
flawless speech endowed with melody of a cuckoo bird,  
flawless mind that sees all objects of knowledge,  
may there be a blaze of good fortune.

Sarvamaṅgalaṃ

Based on a Tibetan text used for Tsog offering during the annual Sakya  
Monlam celebration in Lumbini, the birth place of Buddha.