

## Lyrics of Chrysanthemum Garden Chant

Chrysanthemum scent  
in Nara ancient statues  
of the Buddha

On a leafless branch  
a crow comes to rest  
autumn nightfall

Autumn wind  
nothing but thickets and farm fields  
at Fuwa barrier

Chrysanthemum scent  
in Nara ancient statues  
of the Buddha

The cuckoo  
singing, flying, singing  
ever busy

On a leafless branch  
a crow comes to rest  
autumn nightfall

The cuckoo  
singing, flying, singing  
ever busy

Though no rain falls  
on bamboo-planting day  
raincoats and hats

The sixth month  
high clouds sits on the peak  
of Arashi mountain

**Lyrics in Tibetan by Ven Khenpo Konchok Gyaltzen Rinpoche + Sanskrit  
mantras  
English translation by Michael G Essex  
Patronaged by His Holiness XXXVII Drikung Kyabgon Rinpoche**

*(Taking the refuge)*

To the assembly of the Bhagawati deities,  
the embodiment of the Triple Gem,  
I and others take refuge until Enlightenment is achieved.  
In order to protect all sentient beings from fears of *sansara*  
I cultivate the two types of *bodhicitta*.

*(Mantra of emptiness)*

*Om Shunyata Jana Vajra Svabhava Atma Koham*

*(Visualization)*

All the phenomena of grasping and fixation dissolve into emptiness.  
The vast protections manifest from that emptiness.  
At the center is a lotus and moon disk.  
On that is a green *TAM*, the nature of ones awareness.  
Light radiates and purifies the obscuration of all sentient beings.  
It then makes offering to all the Buddhas and returns.  
I become Tārā with one face and two arms in giving *mudra*,  
holding a green lotus, two legs in the half lotus posture,  
with a dignified youthful form, blue-green in color,  
wearing silken robes and jewel ornaments,  
radiating light, in the *Sambhogakaya* form.  
Light manifests to all directions from three syllables  
in the three places bringing all the Buddha's wisdom,  
compassion and activities, which dissolve into me.  
I become the embodiment of the *Sugatas* of three times.

*(Offering)*

*Om arya Tare sapari vara argham pratitsa svaha,  
Om arya Tare sapari vara padyam pratitsa svaha,  
Om arya Tare sapari vara pushpam pratitsa svaha,  
Om arya Tare sapari vara dhupam pratitsa svaha,  
Om arya Tare sapari vara alokam pratitsa svaha,*

*Om arya Tare sapari vara ghandhe pratitsa svaha,  
Om arya Tare sapari vara nevidyam pratitsa svaha,  
Om arya Tare sapari vara shapta pratitsa svaha.*

*(Praise)*

The crowns of gods and demigods pay homage to your lotus feet,  
you, who liberate from all unfavorable conditions,  
I praise and prostrate to Mother Tārā.

On a moon disk at the heart level is a *TAM* syllable surrounded by the *mantra*,  
radiating light to all the Buddhas bringing back the blessings which dissolve into me,  
revealing the inseparability of appearance and emptiness,  
the nature of the infinite qualities of all Buddhas.

Again from the mantra,  
infinite light radiates which transforms all outer phenomena into Dewachen,  
all beings into Tārā's forms, all reciting the secret *mantra*.

*(Mantra of Green Tārā)*

*Om Tare Tuttare Ture Svaha*

*(Offering)*

*Om arya Tare sapari vara argham pratitsa svaha,  
Om arya Tare sapari vara padyam pratitsa svaha,  
Om arya Tare sapari vara pushpam pratitsa svaha,  
Om arya Tare sapari vara dhupam pratitsa svaha,  
Om arya Tare sapari vara alokam pratitsa svaha,  
Om arya Tare sapari vara ghandhe pratitsa svaha,  
Om arya Tare sapari vara nevidyam pratitsa svaha,  
Om arya Tare sapari vara shapta pratitsa svaha.*

*(Praise)*

The crowns of gods and demigods pay homage to your lotus feet,  
you, who liberate from all unfavorable conditions,  
I praise and prostrate to Mother Tārā.

*(Conclusion)*

All outer and inner phenomena melt into light and dissolve into me.  
I also melt into the nonobjectified unfabricated *Dharmadhatu*,  
the ultimate clear light *Dharmakaya*, the great bliss.  
All is in the *Mahamudra* state – ordinary mind.

(Dedication of merits)

By this virtue and virtue accumulated in *sansara* and *nirvana*,  
and the innate nature,  
may all the mother sentient beings countless as infinite space attain the form of Noble  
Tārā,  
free from rejection and acceptance,  
the state of great wisdom which is liberated from the five poisons.

Dorje Chang, Tilopa, Naropa, Marpa, Milarepa, Dharma Lord Gampopa,  
Phagmodrupa and Lord Drikungpa,

please bestow upon us the most auspicious blessing of all the Kagyu Lamas.

By this virtue may I achieve the all knowing state and may all who travel on the waves of  
birth,

old age, sickness and death cross the ocean of *sansara* by defeating all enemies-confusion  
(the cause of suffering).

*Bodhicitta*, the excellent and precious mind.

Where it is unborn, may it arise.

Where it is born, may it not decline, but ever increase, higher and higher.

I pray that the Lama may have good health and long life.

I pray that your Dharma activities spread far and wide.

I pray that I may not be separated from you.

As Manjushri and likewise Samantabhadra realized the ultimate state, Buddhahood,  
I will follow in their path and share the merit for all sentient beings.

By the blessing of the Buddha who attained the three *kayas*;  
by the blessing of the truth of the unchanging *Dharma*-as-such;  
by the blessing of the indivisible *Sangha* order;  
may the merit I share bear fruit.

By the virtues collected in the three times by myself and all beings in *sansara* and *nirvana*,  
and the innate root of virtue,  
may I and all sentient beings quickly attain unsurpassed, perfect, complete, precious  
Enlightenment.

May the teaching of the Great *Drikungpa Ratna Shri*,  
who is omniscient, Lord of the *Dharma*, Master of interdependence,  
continue and increase, through study, practice,  
contemplation and meditation until the end of *sansara*.  
*Sarva Mangalam*.

(Prayer to Green Tārā)

In the unborn *Dharmathatu* abides the Reverend Mother, the deity Tara.  
She bestows happiness on all sentient beings.

I request to protect me from all fears.  
Trough not understanding oneself as *Dharmakaya*, one's mind is overpowered by the  
*kleshas*.

Our mother, sentient beings, wander in *sansara*.  
Please protect them, Deity Mother.  
If the meaning of *Dharma* is not born in one's heart,  
one just follows the words of conventional meaning.

Some are deceived by dogma.  
Please protect them, Perfect Mother.  
It is difficult to realize one's mind.  
Some realize, but do not practice.  
Their minds wander to worldly activities.  
Please protect them, Deity Mother of Recollection.  
Non-dual wisdom is the self-born mind.  
By the habits of grasping at duality, some are bound, no matter what they do.  
Please protect them, Deity of Non-dual Wisdom.  
Although some abide in the Perfect Meaning (*shunyata*),  
they don't realize the interdependence of cause and effect.  
They are ignorant of the meaning of object of knowledge.  
Please protect them, Omniscient Deity Mother.  
The nature of space is free from boundaries.  
Nothing is different from that.  
Still, practitioners and disciples don't realize this.  
Please protect them, Perfect Buddha Mother.