

A Short Practice of Green Tara

Including Praises to the Twenty-One Taras



Lama Zopa Rinpoche and Lama Thubten Yeshe

The Foundation of All Good Qualities

YÖN TÄN KÜN GYI ZHIR GYUR DRIN CHÄN JE

**The foundation of all good qualities is the kind and perfect,
pure Guru;**

TSHÖL ZHIN TEN PA LAM GYI TSA WA RU

Correct devotion to him is the root of the path.

LEG PAR THONG NÄ BÄ PA DU MA YI

By clearly seeing this and applying great effort,

GÜ PA CHHEN PÖ TEN PAR JIN GYI LOB

Please bless me to rely upon him with great respect.

LÄN CHIG NYE PÄI DÄL WÄI TEN ZANG DI

**Understanding that the precious freedom of this rebirth is
found only once,**

SHIN TU NYE KA DÖN CHHEN SHE GYUR NÄ

Is greatly meaningful, and is difficult to find again,

NYIN TSHÄN KÜN TU NYING PO LEN PÄI LO

Please bless me to generate the mind that unceasingly,

GYÜN CHHÄ ME PAR KYE WAR JIN GYI LOB

Day and night, takes its essence.

LÜ SOG YO WA CHHU YI CHHU BUR ZHIN

This life is as impermanent as a water bubble;

NYUR DU JIG PÄI CHHI WA DRÄN PA DANG

Remember how quickly it decays and death comes.

SHI WĀI JE SU LŪ DANG DRIB MA ZHIN

After death, just like a shadow follows the body,

KAR NAG LŪ DRĀ CHHI ZHIN DRANG WA LA

The results of black and white karma follow.

NGE PA TĀN PO NYE NĀ NYE PĀI TSHOG

Finding firm and definite conviction in this,

THRA ZHING THRA WA NAM KYANG PONG BA DANG

Please bless me always to be careful

GE TSHOG THA DAG DRUB PAR JE PA LA

To abandon even the slightest negativities

TAG TU BAG DANG DĀN PAR JIN GYI LOB

And accomplish all virtuous deeds.

CHĀ PĀ MI NGOM DUG NGĀL KŪN GYI GO

Seeking samsaric pleasures is the door to all suffering:

YI TĀN MI RUNG SI PĀI PHŪN TSHOG KYI

They are uncertain and cannot be relied upon.

NYE MIG RIG NĀ THAR PĀI DE WA LA

Recognizing these shortcomings,

DŌN NYER CHHEN POR KYE WAR JIN GYI LOB

Please bless me to generate the strong wish for the bliss of liberation.

NAM DAG SAM PA DE YI DRANG PA YI

Led by this pure thought,

DRĀN DANG SHE ZHIN BAG YI CHHEN PO YI

Mindfulness, alertness, and great caution arise.

TĀN PĀI TSA WA SO SOR THAR PA LA

The root of the teachings is keeping the pratimoksha vows:

DRUB PA NYING POR JE PAR JIN GYI LOB

Please bless me to accomplish this essential practice.

RANG NYI SI TSHOR LHUNG WA JI SHIN DU

Just as I have fallen into the sea of samsara,

MAR GYUR DRO WA KŪN KYANG DE DRA WAR

So have all mother migratory beings.

THONG NĀ DRO WA DRÖL WĀI KHUR KHYER WĀI

Please bless me to see this, train in supreme bodhichitta,

JANG CHHUB SEM CHHOG JONG PAR JIN GYI LOB

And bear the responsibility of freeing migratory beings.

SEM TSAM KYE KYANG TSHÜL THRIM NAM SUM LA

**Even if I develop only bodhichitta, but I don't practice the
three types of morality,**

GOM PA ME NA JANG CHHUB MI DRUB PAR

I will not achieve enlightenment.

LEG PAR THONG NĀ GYĀL SĀ DOM PA LA

With my clear recognition of this,

TSÖN PA DRAG PÖ LOB PAR JIN GYI LOB

**Please bless me to practice the bodhisattva vows with
great energy.**

LOG PĀI YÜL LA YENG WA ZHI JE CHING

Once I have pacified distractions to wrong objects

YANG DAG DÖN LA TSHÜL ZHIN CHÖ PA YI

And correctly analyzed the meaning of reality,

ZHI NĀ LHAG THONG ZUNG DU DREL WĀI LAM

Please bless me to generate quickly within my mindstream

NYUR DU GYÜ LA KYE WAR JIN GYI LOB

The unified path of calm abiding and special insight.

THÜN MONG LAM JANG NÖ DU GYUR PA NA

Having become a pure vessel by training in the general path,

THEG PA KÜN GYI CHHOG GYUR DOR JEI THEG

Please bless me to enter

KĀL ZANG KYE BÖI JUG NGOG DAM PA DER

The holy gateway of the fortunate ones:

DE LAG NYI DU JUG PAR JIN GYI LOB

The supreme vajra vehicle.

DE TSHE NGÖ DRUB NAM NYI DRUB PÄI ZHI

At that time, the basis of accomplishing the two attainments

NAM DAG DAM TSHIG DOM PAR SUNG WA LA

Is keeping pure vows and samaya.

CHÖ MA MIN PÄI NGE PA NYE GYUR NÄ

As I have become firmly convinced of this,

SOG DANG DÖ TE SUNG WAR JIN GYI LOB

Please bless me to protect these vows and pledges like my life.

DE NÄ GYÜ DEI NYING PO RIM NYI KYI

Then, having realized the importance of the two stages,

NÄ NAM JI ZHIN TOG NÄ TSÖN PA YI

The essence of the Vajrayana,

THÜN ZHI NÄL JOR CHHOG LÄ MI YEL WAR

By practicing with great energy, never giving up the four sessions,

DAM PÄI SUNG ZHIN DRUB PAR JIN GYI LOB

Please bless me to realize the teachings of the holy Guru.

DE TAR LAM ZANG TÖN PÄI SHE NYEN DANG

Like that, may the gurus who show the noble path

TSHÜL ZHIN DRUB PÄI DROG NAM ZHAB TÄN CHING

And the spiritual friends who practice it have long lives.

CHHI DANG NANG GI BAR DU CHÖ PÄI TSHOG

Please bless me to pacify completely

NYE WAR ZHI WAR JIN GYI LAB TU SÖL

All outer and inner hindrances.

KYE WA KÜN TU YANG DAG LA MA DANG

In all my lives, never separated from perfect gurus,

DRÄL ME CHHÖ KYI PÄL LA LONG CHÖ CHING

May I enjoy the magnificent Dharma.

SA DANG LAM GYI YÖN TÄN RAB DZOG NÄ

By completing the qualities of the stages and paths,

DOR JE CHHANG GI GO PHANG NYUR THOB SHOG

May I quickly attain the state of Vajradhara.

Visualization

Above the crown of my head I visualize a lotus and a moon disc. Upon these is the great treasury of compassion, Arya Tara, mother of all enlightened beings, who is oneness with my kind root guru. My guru is seated in the full lotus position within a transparent bubble of rainbow-colored light, is pink in complexion, and wears saffron robes and a pandit's hat. His right hand is at his heart in the gesture of teaching the Dharma and holds a vajra and the stem of a white lotus that blooms beside his right ear. His left hand rests on his hip; it holds a bell and the stem of another white lotus that blooms beside his left ear.

At my guru's heart is Arya Tara in female aspect, green in color and seated in the dancing posture within a rainbow bubble. Her left leg is bent up, and her right leg is outstretched. Her left hand is at her heart in the mudra symbolizing the Triple Gem and holding the stem of a blue utpali flower. Her right hand extended over her right knee is in the mudra of granting sublime realizations. She is beautifully adorned with jeweled ornaments and scarves and at her three places bears the syllables OM, AH, HUM. At her heart is a lotus and moon seat on which stands a radiant green syllable TAM. Rays of green light radiate in all directions from the TAM and invoke all the enlightened beings of the ten directions. They are all absorbed into Arya Tara and become one.



Make a heartfelt prayer:

Please remain above my head until I receive enlightenment.

Self-Generation

RANG NYI KĀ CHIG GI JE TSŪN MA PHAG MA DRÖL MĀI KUR ZHENG
PAR GYUR

In one instant I arise as venerable Arya Tara.

Blessing the Inner Offering

Cleanse with:

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

Purify into voidness with:

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

TONG PA NYI DU GYUR

TONG PĀI NGANG LĀ YAM LĀ LUNG/ RAM LĀ ME / AH LĀ YE SHE KYI
KA PA LA YANG SHING GYA CHHE WĀI NANG DU SHA NGA DŪ TSI NGA
ZHU WA LĀ JUNG WĀI YE SHE KYI DŪ TSII GYA TSHO CHHEN POR GYUR

Everything is emptiness only. While it is empty, from YAM appears wind; from RAM, fire; from AH, a transcendental wisdom skullcup, vast and big. In it, from the melting of the five meats and five nectars, comes a huge ocean of transcendental wisdom nectar.

Consecrate the inner offering by reciting three times:

OM AH HUM (3x)

Blessing the Outer Offerings

Cleanse with: (sprinkle the offerings with inner offering using the left ring finger)

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

Purify into voidness with:

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

TONG PA NYI DU GYUR

TONG PÄI NGANG LÄ KAM LÄ THÖ PÄI NÖ NAM KYI NANG DU HUM LÄ
CHHÖ DZÄ NAM RANG ZHIN TONG NYI NAM PA CHHÖ DZÄ SO SÖI NAM
PA CHÄN JE LÄ WANG PO DRUG GI CHÖ YÜL DU ZAG PA ME PÄI DE WA
KHYÄ PAR CHÄN TER WAR GYUR

Everything is emptiness only. While it is empty, from KAM, skullcup vessels appear. Inside these, from HUM appear the offering substances, whose nature is emptiness and who appear in their individual aspects. As the objects of enjoyment of the six senses, they give rise to special uncontaminated bliss.

OM ARGHAM AH HUM *(greeting water)*

OM PADYAM AH HUM *(foot washing water)*

OM VAJRA PUSHPE AH HUM *(flowers)*

OM VAJRA DHUPE AH HUM *(incense)*

OM VAJRA ALOKE AH HUM *(light)*

OM VAJRA GANDHE AH HUM *(perfume)*

OM VAJRA NAIVIDYA AH HUM *(food offering)*

OM VAJRA SHAPTA AH HUM *(music)*



Refuge and Bodhichitta

I go for refuge until I am enlightened
To the Buddha, the Dharma, and the Supreme Assembly.
By my merit from giving and other perfections,
May I become a buddha in order to benefit all sentient beings. (3x)

Seven-Limb Prayer

With my body, speech, and mind I devoutly prostrate.
I offer all offerings, both real and imagined.
All sins and offenses amassed from beginningless time I confess;
I rejoice in all virtuous actions of holy and ordinary beings.
O gurus and buddhas, please remain until samara ends
And turn the wheel of the Dharma for sentient beings.
All my virtues and those of all others I dedicate to the great
enlightenment.

Mandala Offerings (outer and inner)

This ground, anointed with perfume, strewn with flowers,
Adorned with Mount Meru, four continents, the sun, and the moon:
I imagine this as a buddhfield and offer it.
May all living beings enjoy this pure land!

The objects of my attachment, aversion, and ignorance –
Friends, enemies, and strangers – and my body, wealth, and
enjoyments:

Without any sense of loss I offer this collection.
Please accept it with pleasure and
Bless me with freedom from the three poisons.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Long Mandala Offering in Twenty-Three Heaps

To do the mandala offering in thirty-seven heaps, see. p. 321.

ZHING KHAM ÜL WAR GYI WO / OM VAJRA BHUMI AH HUM / WANG
CHHEN SER GYI SA ZHI

**Let us offer a buddha-field OM vajra ground AH HUM, mighty
golden ground. OM vajra fence AH HUM.**

OM VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WÄI Ü
SU / RII GYÄL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM BU LING /
NUB BA LANG CHÖ / JANG DRA MI NYÄN / LÜ DANG LÜ PHAG / NGA
YAB DANG NGA YAB ZHÄN / YO DÄN DANG LAM CHHOG DRO / DRA MI
NYÄN DANG DRA MI NYÄN GYI DA

Outside it is encircled by a wall of iron mountains. At the center is Meru, king of mountains; the eastern continent, Videha (Tall-body Land), the southern, Jambudvipa (Rose-apple Land), the western, Godaniya (Cattle-gift Land), the northern, Kuru; [the eastern minor continents] Deha and Videha, [the southern], Chamara and Aparachamara (Chowrie-land and western Chowrie-land), [the western], Satha and Uttaramantrin (Lands of the Deceitful and the Skilled in Mantra), [and the northern], Kuru and Kaurava.

SHAR DU LANG PO RIN PO CHHE / LHOR KYIN DAG RIN PO CHHE / NUB
TU TA RIN PO CHHE / JANG DU TSÜN MO RIN PO CHHE / SHAR LHOR MAG
PÖN RIN PO CHHE / LHO NUB TU KHOR LO RIN PO CHHE / NUB JANG DU
NOR BU RIN PO CHHE / JANG SHAR DU TER CHEN PÖI BUM PA / NANG
GI SHAR DU NYI MA / NUB TU DA WA

In the east, the precious elephant; in the south, the precious housekeeper, in the west, the precious horse; in the north, the precious queen. In the southeast, the precious general; in the southwest, the precious wheel; in the northwest, the precious jewel; in the northeast, the great treasure vase. In the east, the sun; in the west, the moon.

DAG ZHĀN LŪ NGAG YI SUM LONG CHŌ DU SUM GE TSHOG CHĀ
**My own and others' body, speech, and mind, wealth and
virtues, of the three times,**

RIN CHHEN MANDALA ZANG PO KŪN ZANG CHHŌ PĀI TSHOG CHĀ PA
**This pure, precious mandala and a mass of Samantabhadra
offerings,**

LO YI LANG NĀ LA MA YI DAM KŌN CHHOG SUM LA BŪL
**I mentally take and offer to my Guru-Yidam and the Three
Precious Ones,**

THUG JEI WANG GI ZHE NĀ DAG LA JIN GYI LAB TU SŌL
**Please accept them through compassion and bestow your
inspiration**

GANG RI RA WÄ KOR WÄI ZHING KHAM DIR

In the land encircled by snow mountains

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

You are the source of all happiness and good;

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

All-powerful Chenrezig, Tenzin Gyatso,

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

Please remain until samsara ends.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

First Round

Homage

 LHA DANG LHA MIN CHÖ PÄN GYI

Devas and titans bow down

 ZHAB NYI PÄ MO LA TÛ DE

With their crowns at your lotus feet.

 PHONG PA KÜN LÄ DRÖL DZÄ PÄI

I prostrate to the liberating mother,

 DRÖL MA YUM LA CHHAG TSHÄL LO *(7x with prostrations)*
Who liberates from all misfortunes. *(7x with prostrations)*

Offering to Tara

Offer flowers to the holy object. When you sit down, present the following offerings in an extensive way using the following verse, reciting the verse once for each offering – changing the name of the offering being presented as appropriate. If there is no time, you can present the offerings in an abbreviated way by omitting recitation of the verse.

PAG ME SÖ NAM THOB LÄ JUNG WA YI

Arising from the power of unfathomable merit

PAG ME YON TÄN CHÖ YÖN (*ZHAB SIL, ME TOG, DUG PÖ, NANG SÄL, DRI CHAB, ZHÄL ZÄ, RÖL MO*) GYA TSHO DI

Oceans of drinking water (bathing water, flowers, incense, light, perfume, food, music) which have unfathomable qualities

PAG ME GYÄL YUM DRÖL MÄI TSO G LA BUL

I offer to the unfathomable multitude of Victorious Mother Liberators

PAG ME TSÄ TÄN YESHE NGÖ DRUB TSÖL³

**Please grant the attainment of unfathomable life and
transcendental wisdom.³**

OM ARYA TARE SAPARIVARA ARGHAM (*PADYAM, PUSHPE,
DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA*) PRATICCHA
HUM SVAHA

And, adding the three syllables, the inner offering (offer with ring
finger of left hand):

OM ARYA TARE SAPARIVARA OM AH HUM

Purification

Request:

Please bless me to purify all obscurations (non-virtues) of my body, so that it will become one in essence with Guru Tara's holy vajra body.

Visualize:

White light emanates from the OM at Arya Tara's brow and curves in an arc to enter my brow. My body is purified completely of all obscurations and becomes one in essence with Guru Tara's holy vajra body.

Request:

Please bless me to purify all obscurations of my speech so that it will become one in essence with Guru Tara's holy vajra speech.

Visualize:

Red light emanates from the AH at Arya Tara's throat and curves in an arc to enter my throat. My speech is purified completely of all obscurations and becomes one in essence with Guru Tara's holy vajra speech.

Request:

Please bless me to purify all obscurations of my mind so that it will become one in essence with Guru Tara's holy vajra mind.

Visualize:

Blue light emanates from the HUM at Arya Tara's heart and curves in an arc to enter my heart. My mind is purified of all obscurations and becomes one in essence with Guru Tara's holy vajra mind.

Request:

Please bless me to purify all delusions and subtle obscurations to omniscience so that my body, speech, and mind will become one with Guru Tara's holy body, speech, and mind.

Visualize:

Now the three-colored beams emanate simultaneously from the OM, AH, and HUM syllables, curving in an arc and entering my three places, completely purifying all my delusions and subtle obscurations to omniscience. My body, speech, and mind become one in essence with Guru Tara's holy body, holy speech, and holy mind.

My root guru dissolves into Arya Tara who melts into green light, which flows into me. Instantly, my wrong conception that I and all other phenomena are self-existent, together with my dualistic mind and its views, disappear, becoming completely empty – not even a trace of them remains.

I concentrate one-pointedly in this empty state, with the wisdom that is indistinguishably one with Guru Tara's blissful omniscient mind.

Then, out of that emptiness, my wisdom manifests instantly as Arya Tara's holy body seated upon a lotus and moon cushion. At my heart is another lotus and moon, upon which in the center stands the syllable TAM surrounded in a clockwise direction by the syllables of the mantra: OM TARE TUTTARE TURE SVAHA

The TAM and the mantra are manifestations of Guru Tara's holy mind, with which my mind is totally united.

Green light radiates from all the letters. Spreading in every direction, it purifies the negative karmas, gross delusions, and subtle obscurations to omniscience of all sentient beings, who become Tara.

Again light radiates, bearing manifold offerings to the six transcendental senses of all the buddhas and sentient beings who have become Tara.

The enlightened beings are extremely pleased, and shower down the superlative qualities of Buddha Tara's holy body, holy speech, and holy mind – omniscient wisdom, supreme power, and infinite compassion, in the form of a great shower of light rays. As I recite the mantra, I absorb and am blessed by this rain.

OM TARE TUTTARE TURE SVAHA

ॐ | ཨོ་ཏཱ་རེ་ཏུ་ཏཱ་རེ་ཏུ་རེ་སྐྱུ་ཏཱ་

Dedication

May I quickly become Guru Arya Tara (Phagma Drölma) and lead each and every sentient being into her enlightened state because of these merits.

May the supreme jewel bodhichitta that has not arisen, arise and grow; and may that which has arisen not diminish, but increase more and more.

Colophon:

This daily meditation practice of Green Tara is based on *The Essential Nectar - A simplified condensed yoga practice of Tara* by Lama Thubten Zopa Rinpoche. The *Glance Meditation on the Lam-Rim* was written by Sera-je lama, Purchog Jampa Rinpoche, said to be an incarnation of Maitreya Buddha. It was translated by Lama Zopa Rinpoche and edited by Ven. Thubten Dondrub, February, 2001.

The practice in its entirety has been edited and designed Ven Constance Miller, FPMT International Office Education Services, November 1998. Revised version, March 2001. Additional corrections, August 2002 and November 2003. This practice was revised by FPMT Education Services and enhanced with the Praises to the Twenty-One Taras sections, February 2014.

*May all beings find kindness
and joy in their hearts.*

Commentary on Green Tara

by Lama Zopa Rinpoche

Introduction

The venerable Tara, a female aspect of the Buddha, was originally born as a princess called Yeshe Dawa in the world called Manifold Lights. She was greatly devoted to the teachings of the buddha of that period whose name was Drum Sound, and for many hundreds of millions of years made offerings to the numberless buddhas, bodhisattvas, and arhats of the time. Each day she would prepare offerings of precious cloth in each of the ten directions, and because of the merits of this, she received bodhichitta.

Some monks of that period told Tara that if she made prayers to receive a male body and to be of benefit to the teachings, her prayers would be successful. However, she replied, “Many work for sentient beings with male bodies, but few with female. Therefore, I shall work for all sentient beings as a female until samsara ends.”

Remaining in the palace, unattached to the sense objects she enjoyed, she practiced meditation and attained the state known as “Releasing All Living Beings.”

Through the power of this, each and every morning she released hundreds of millions of others from worldly thoughts, bringing them to the same level, and every afternoon she did the same. Then she changed her name to “Tara” – the Liberator – and consequently, the buddha Drum Sound prophesied that she would be known as the Goddess Tara until all sentient beings re-

ceived enlightenment.

A great number of Indian pandits and yogis have become enlightened through the practice of this yoga method. Among them are Tilopa, Naropa, Donbhipa, Kamakashi, Kandhapa, Lalavajra, Dipankara (Atisha), and Madhyemasingha.

Similarly in Tibet, countless Tibetan lamas have accomplished all the sutra and tantra realizations by relying on Tara. Among these are: Dromtonpa; Lama Tsong Khapa; the great yogi Landol Rinpoche; the great yogi who attained Arya Tara, Taguwa; the great teacher Yeshe Gyatso; the Venerable Ngawang Tsultrim; the Venerable Deupa Gyaltzen; the great Lama Jampa Tenzin Gyatso; the venerable lama, embodiment of all buddhas and manifestations of Tara herself in a human body, Losang Yeshe Tenzin Gyatso; the venerable, depthlessly kind Lama Lobsang Tsondu, who understands completely every single teaching of the Buddha and is the second buddha of wisdom, Manjushri; and innumerable others.

Therefore, as long as we continue to observe the law of karma, we need never doubt that Tara will help us also to reach enlightenment.

Explanation of the Mantra

Arya Tara is the female one who releases (liberates). She can help prevent hindrances and help to generate quickly the steps of the path to enlightenment. From her side there is nothing left to be released as she has removed every single obscuration and received enlightenment ages ago by following the path. She wished to receive enlightenment in a female body and in that way to benefit sentient beings. We are the object whom she helps. She releases us. This is the purpose and function of the mantra OM TARE TUTTARE TURE SVAHA.

Most mantras contain OM. Between OM (at the beginning) and SVAHA or HUM (at the mantra's end) is the deity's meaning, which signifies the path. It contains the method and wisdom of

the path; we actualize the method and wisdom by purifying our body, speech, and mind and becoming oneness with Tara. OM signifies Tara's holy body, speech, and mind, and the TARE TUT-TARE TURE contains the essence of the Four Noble Truths.

TARE signifies release from samsara. The female one who releases. This shows Tara's function. The help she gives us is to release us from samsara, thus freeing us from suffering.

TUTTARE signifies dispelling fears. The female one who cuts off, or dispels, the eight fears or dangers, stopping each inner fear, which is related to an outer danger:

1. Ignorance is the danger of the elephant
2. Hatred is the danger of fire
3. Attachment is the danger of water
4. Pride is the danger of the lion
5. Jealousy is the danger of the snake
6. Wrong view is the danger of the thief
7. Doubt is the danger of the hungry-ghost
8. Miserliness is the danger of chains

Tara saves from all these eight dangers of the disturbed and un-subdued mind and its karmic actions; she is the female one who releases from the eight fears. "Release" shows the true path of cessation; the true path of both the Theravadin and the Mahayana. So Tara releases us from the cause of suffering, the eight fears of the disturbed and un-subdued mind and its action of karma.

TURE signifies releasing from disease. Not only the physical diseases that we ordinary beings recognize. Tara not only releases us from physical sufferings, she also benefits by releasing sentient beings from mental diseases, the 84,000 diseases of the disturbed and un-subdued mind and its karmic actions. This shows the true cessation of suffering by actualizing the true path: realizing nirvana – release from samsara – and the enlightenment within one's own mind. Tara shows the true path to us and to all sentient be-

ings: this is how she leads those who wish to and who need to be brought to the release of nirvana and then on to enlightenment. Gradually, she brings sentient beings to buddhahood by showing the path. Tara liberates us and all sentient beings from the fears of samsara, bringing us to the blissful state of peace for oneself (nirvana), and then further liberating us from the bondage of the blissful state of peace to bring us to ultimate enlightenment.

Tara is a special deity, a manifestation of all the buddhas' holy actions of body, speech, and mind. Therefore, she is called "mother." By depending on Tara one receives enlightenment, as all those who in the past have depended on this special deity, this manifestation of all the buddha's holy actions, have received enlightenment. Thus, Tara is the mother from whom all the buddhas of the three times have been born and from whom we receive enlightenment. In this way we shall all be born from Mother Tara.

Why is it that Tara is called "mother?" Tara is the essence of the holy minds of all the buddhas. The holy mind, which is the absolute guru, the dharmakaya, is the base upon which we refer to "Mother Tara." Thus, even though we recognize her in female aspect, the base upon which we label her is the dharmakaya, the holy mind of all the buddhas, the absolute guru.

There is not one buddha that has not been born from the absolute guru, the dharmakaya. No sentient being received enlightenment without depending on the guru. The absolute guru manifests in different forms and reveals different methods according to the level of one's own mind. This is the relative guru arising from the absolute guru. All past and present buddhas have been and all future buddhas will be born from the absolute guru, which functions to release from all suffering and obscurations.

Praises to the Twenty-One Taras

Invocation

PO TA LA YI NÄ CHHOG NÄ

From your sublime abode at the Potala,

TAM YIG JANG KHU LÄ THRUNG SHING

O Tara, born from the green letter TAM

Ö PAG ME KYI U LA GYÄN

Your crown adorned with Amitabha,

DÜ SUM SANG GYÄ THRIN LÄ MA

Action-mother of the buddhas of the three times,

DRÖL MA KHOR CHÄ SHEG SU SÖL

Tara, please come with your attendants.

Prostration

LHA DANG LHA MIN CHÖ PÄN GYI

The gods and demigods bow

ZHAB KYI PÄ MO LA TÛ DE

To your lotus feet, O Tara;

PHONG PA KÜN LÄ DRÖL DZÄ MA

You who rescue all who are destitute.

DRÖL MA YUM LA CHHAG TSHÄL LO

To you, Mother Tara, I pay homage.

The Praises

OM JE TSÜN MA PHAG MA DRÖL MA LA CHHAG TSHÄL LO
OM I prostrate to the noble transcendent liberator.

CHHAG TSHÄL DRÖL MA NYUR MA PA MO
Homage! Tara, swift, heroic!

CHÄN NI KÄ CHIG LOG DANG DRA MA
Eyes like lightning instantaneous!

JIG TEN SUM GÖN CHHU KYE ZHÄL GYI
Sprung from op'ning stamens of the

GE SAR JE WA LÄ NI JUNG MA
Lord of three world's tear-born lotus!

CHHAG TSHÄL TÖN KÄI DA WA KÜN TU
Homage! She whose face combines a

GANG WA GYA NI TSEG PÄI ZHÄL MA
Hundred autumn moons at fullest!

KAR MA TONG THRAG TSHOG PA NAM KYI
Blazing with light rays resplendent

RAB TU CHHE WÄI Ö RAB BAR MA
As a thousand star collection!

CHHAG TSHÄL SER NGO CHHU NÄ KYE KYI
Homage! Golden-blue one, lotus

PÄ MÄ CHHAG NI NAM PAR GYÄN MA
Water born, in hand adorned!

JIN PA TSÖN DRÜ KA THUB ZHI WA
Giving, effort, calm, austerities,

ZÖ PA SAM TÄN CHÖ YÜL NYI MA
Patience, meditation her sphere!

CHHAG TSHÄL DE ZHIN SHEG PÄI TSUG TOR
Homage! Crown of tathagatas,

THA YÄ NAM PAR GYÄL WAR CHÖ MA
Actions triumph without limit

MA LÜ PHA RÖL CHHIN PA THOB PÄI
Relied on by conquerors' children,
 GYÄL WÄI SÄ KYI SHIN TU TEN MA
Having reached ev'ry perfection!

CHHAG TSHÄL TUTTARA HUM YI GE
Homage! Filling with TUTTARE,
 DÖ DANG CHHOG DANG NAM KHA GANG MA
HUM, desire, direction, and space!
 JIG TEN DÜN PO ZHAB KYI NÄN TE
Trampling with her feet the seven worlds,
 LÜ PA ME PAR GUG PAR NÜ MA
Able to draw forth all beings!

CHHAG TSHÄL GYA JIN ME LHA TSHANG PA
Homage! Worshipped by the all-lords,
 LUNG LHA NA TSHOG WANG CHHUG CHHÖ MA
Shakra, Agni, Brahma, Marut!
 JUNG PO RO LANG DRI ZA NAM DANG
Honored by the hosts of spirits,
 NÖ JIN TSHOG KYI DÜN NÄ TÖ MA
Corpse-raisers, gandharvas, yakshas!

CHHAG TSHÄL TRAD CHE JA DANG PHAT KYI
Homage! With her TRAD and PHAT sounds
 PHA RÖL THRÜL KHOR RAB TU JOM MA
Destroying foes' magic diagrams!
 YÄ KUM YÖN KYANG ZHAB KYI NÄN TE
Her feet pressing, left out, right in,
 ME BAR THRUG PA SHIN TU BAR MA
Blazing in a raging fire-blaze!

CHHAG TSHÄL TURE JIG PA CHHEN PO
Homage! TURE, very dreadful!
 DÜ KYI PA WO NAM PAR JOM MA
Destroyer of Mara's champion(s)!

CHHU KYE ZHÄL NI THRO NYER DÄN DZÄ

She with frowning lotus visage

DRA WO THAM CHÄ MA LÜ SÖ MA

Who is slayer of all enemies!

CHHAG TSHÄL KÖN CHHOG SUM TSHÖN CHHAG GYÄI

Homage! At the heart her fingers,

SOR MÖ THUG KAR NAM PAR GYÄN MA

Adorn her with Three Jewel mudra!

MA LÜ CHHOG KYI KHOR LÖ GYÄN PÄI

Light-ray masses all excited!

RANG GI Ö KYI TSHOG NAM THRUG MA

All directions' wheels adorn her!

CHHAG TSHÄL RAB TU GA WA JI PÄI

Homage! She so joyous, radiant,

U GYÄN Ö KYI THRENG WA PEL MA

Crown emitting garlands of light!

ZHE PA RAB ZHÄ TUTTARA YI

Mirthful, laughing with TUTTARE,

DÜ DANG JIG TEN WANG DU DZÄ MA

Subjugating maras, devas!

CHHAG TSHÄL SA ZHI KYONG WÄI TSHOG NAM

Homage! She able to summon

THAM CHÄ GUG PAR NÜ MA NYI MA

All earth-guardians' assembly!

THRO NYER YO WÄI YI GE HUM GI

Shaking, frowning, with her HUM sign

PHONG PA THAM CHÄ NAM PAR DRÖL MA

Saving from every misfortune!

CHHAG TSHÄL DA WÄI DUM BÜ U GYÄN

Homage! Crown adorned with crescent

GYÄN PA THAM CHÄ SHIN TU BAR MA

Moon, all ornaments most shining!

RÄL PÄI KHUR NA Ö PAG ME LÄ
Amitabha in her hair-knot
 TAG PAR SHIN TU Ö RAB DZÄ MA
Sending out much light eternal!

CHHAG TSHÄL KÄL PÄI THA MÄI ME TAR
Homage! She 'mid wreath ablaze like
 BAR WÄI THRENG WÄI Ü NA NÄ MA
Eon-ending fire abiding!
 YÄ KYANG YÖN KUM KÜN NÄ KOR GÄI
Right stretched, left bent, joy surrounds you
 DRA YI PUNG NI NAM PAR JOM MA
Troops of enemies destroying!

CHHAG TSHÄL SA ZHII NGÖ LA CHHAG GI
Homage! She who strikes the ground with
 THIL GYI NÜN CHING ZHAB KYI DUNG MA
Her palm, and with her foot beats it!
 THRO NYER CHÄN DZÄ YI GE HUM GI
Scowling, with the letter HUM the
 RIM PA DÜN PO NAM NI GEM MA
Seven levels she does conquer!

CHHAG TSHÄL DE MA GE MA ZHI MA
Homage! Happy, virtuous, peaceful!
 NYA NGÄN DÄ ZHI CHÖ YÜL NYI MA
She whose field is peace, nirvana!
 SVAHA OM DANG YANG DAG DÄN PÄ
She endowed with OM and SVAHA,
 DIG PA CHHEN PO JOM PA NYI MA
Destroyer of the great evil!

CHHAG TSHÄL KÜN NÄ KOR RAB GA WÄI
Homage! She with joy surrounded
 DRA YI LÜ NI NAM PAR GEM MA
Tearing foes' bodies asunder,

YI GE CHU PÄI NGAG NI KÖ PÄI

Frees with HUM and knowledge mantra,

RIG PA HUM LÄ DRÖL MA NYI MA

Arrangement of the ten letters!

CHHAG TSHÄL TURE ZHAB NI DEB PÄ

Homage! TURE! With seed letter

HUM GI NAM PÄI SA BÖN NYI MA

Of the shape of syllable HUM!

RI RAB MANDHARA DANG BIG JE

By foot stamping shakes the three worlds,

JIG TEN SUM NAM YO WA NYI MA

Meru, Mandara, and Vindhya!

CHHAG TSHÄL LHA YI TSHO YI NAM PÄI

Homage! Holding in her hand the

RI DAG TAG CHÄN CHHAG NA NAM MA

Hare-marked moon of deva-lake form!

TARA NYI JÖ PHAT KYI YI GE

With twice spoken TARA and PHAT,

DUG NAM MA LÜ PA NI SEL MA

Totally dispelling poison!

CHHAG TSHÄL LHA YI TSHOG NAM GYÄL PO

Homage! She whom gods and their kings,

LHA DANG MI AM CHI YI TEN MA

And the kinnaras do honor!

KÜN NÄ GO CHHA GA WÄI JI GYI

Armored in all joyful splendor,

TSÖ DANG MI LAM NGÄN PA SEL MA

She dispels bad dreams and conflicts!

CHHAG TSHÄL NYI MA DA WA GYÄ PÄI

Homage! She whose two eyes bright with

CHÄN NYI PO LA Ö RAB SÄL MA

Radiance of sun and full moon!

HARA NYI JÖ TUTTARA YI
With twice HARA and TUTTARE
SHIN TU DRAG PÖI RIM NÄ SEL MA
She dispels severe contagion!

CHHAG TSHÄL DE NYI SUM NAM KÖ PÄ
Homage! Full of liberating
ZHI WÄI THÜ DANG YANG DAG DÄN MA
Pow'r by the set of three natures!
DÖN DANG RO LANG NÖ JIN TSHOG NAM
Destroys hosts of spirits, yakshas,
JOM PA TURE RAB CHHOG NYI MA
And raised corpses! Supreme! TURE!

TSA WÄI NGAG KYI TÖ PA DI DANG
These praises with the root mantras
CHHAG TSHÄL WA NI NYI SHU TSA CHIG
And prostrations thus are twenty-one!



Praises to the Twenty-One Taras

(abbreviated version)

This abbreviation in a single verse of the Praises to the Twenty-One Taras was received directly from Arya Tara by the great teacher, Jowo Atisha, for the swift collection of meritorious energy.

OM CHOM DÄN DÄ MA LHA MO DRÖL MA LA CHHAG TSHÄL LO
**OM I prostrate to the goddess foe destroyer, liberating lady
Tara.**

CHHAG TSHÄL DRÖL MA TARE PÄL MO
Homage to TARE, savior, heroine,
TUTTARA YI JIG KÜN SEL MA
With TUTTARE dispelling all fears,
TURE DÖN NAM THAM CHÄ TER MA
Granting all benefits with TURE,
SVAHA YI GER CHÄ LA RAB DÜ
To her with sound SVAHA, I bow.

Tara's Mantra

OM TARE TUTTARE TURE SVAHA

Dedication

May I quickly become Guru Arya Tara (Phagma Drölma) and lead each and every sentient being into her enlightened state because of these merits.

May the supreme jewel bodhichitta that has not arisen, arise and grow; and may that which has arisen not diminish, but increase more and more.

A Song of Longing for Tara, the Infallible

From my heart I bow to Divine Mother Tara, essence of love and compassion, the most precious objects of refuge gathered into one. From now until I reach enlightenment, hook me with your great love and kindness to liberate me.

By the witness of the Three Jewels, not just from my mouth but from the depths of my innermost heart and bones, I pray to you morning and evening. Show your blissful face to me, Loving One. Grant me the nectar of your speech.

Great gurus and small gurus cheat us with their made-up teachings, selling Dharma, teaching without comprehension, not observing who is qualified and who is not, being concerned about their own happiness and the eight worldly concerns. Since I can no longer trust friends of this degenerate age, you are my principal guru. Inspire me, Divine Mother, essence of love. Arouse the great power of your compassion and think of me.

I take refuge in you, Tara; like you, no Buddha could ever deceive me. But understanding the odd character of these times, most Buddhas have gone into the bliss of nirvana. Even though they have great compassion, we have no connection. Since for me there are no other deities, you are my principal deity. Bestow realizations upon me, Divine Mother, essence of love. Arouse the great power of your compassion and think of me.

Most Dharma protectors do not show their powers. Tired of those who invoke them, they do not act. Other protectors, lacking insight but proud of their power, may be friendly for a while but will later do me harm. Since I cannot rely on other protectors, you are my principal protector. With divine action, Wisdom Mother, essence of love, arouse the great power of your compassion and think of me.

To ordinary view the names of objects are the same as their meaning. Like this, they produce afflictions and bind us to samsara. When it is time to die, unless I understand the true nature, could a wish-fulfilling gem enable me to carry even a sesame seed with me? Since I do not trust in illusions, you are my real richness. Please grant my desires, Divine Mother, essence of love. Arouse the great power of your compassion and think of me.

I cannot rely on non-virtuous friends for even a day. They pretend to be close to me and all the while have in mind the opposite. They are friends when they wish it and enemies when they don't. Since I cannot trust in this kind of friend, you are my best friend. Be close to me, Divine Mother, essence of love. Arouse the great power of your compassion and think of me.

You are my guru, my yidam, my protector, my refuge, my food, my clothes, my possessions and my friend. Since your divine quality is everything to me, let me spontaneously achieve all that I wish.

Although I am overwhelmed by my habitual, uncontrolled mind, please cut these self-centered thoughts so I will be able to give my body and my life millions of times without difficulty to each sentient being. Inspire me to be able to develop this kind of compassion to benefit all. Empower me to cut the root of samsara, self-grasping, and to understand the pure doctrine, the most difficult middle way free from the errors of extremes.

Inspire me to practice as a bodhisattva, turning away from what is worldly, dedicating all my virtues to teaching living beings, never for even one instant thinking of just my own happiness. Let me wish to attain Buddhahood for the benefit of all.

Empower me to actualize as much as possible the most subtle vows and to keep them without a careless mind, thus becoming the most perfect bodhisattva.

Outwardly, let me be simple in my practice, while inwardly, actualize the depth of the diamond vehicle with the strong wish to practice the two stages. Inspire me to attain enlightenment quickly for the benefit of all. Divine Wisdom Mother Tara, you know everything about my life—my ups and downs, my good and bad. Think lovingly of me, my only mother.

I give myself and all who trust in me to you, Divine Wisdom Mother Tara. Being completely open to you, let us be born in the highest pure land. Set me there quickly with no births in between.

May the hook of your compassion and your skillful means transform my mind into Dharma and transform the minds of all beings, whoever they are. They have all been my mother, the mother of one unable to follow the Conqueror's teachings.

By reciting this prayer three times a day and by remembering Divine Wisdom Mother Tara, may I and all beings who are connected to me reach whatever pure land we wish.

May the Three Jewels and especially the Divine Wisdom Mother, whose essence is compassion, hold me dear until I reach enlightenment. May I quickly conquer the four negative forces.

If, as long as you live, you recite this prayer three times every day, not just from the mouth (in words only) but strongly linked with your mind, you will have close connection and will see Tara's face. No hindrances will be experienced and all wishes will be fulfilled. You will have a close relationship with all Buddhas and bodhisattvas, and they will hold you dear. If you recite the *Homage to the Twenty-one Taras* and this prayer, you will attain the Divine Liberating Mother.

Colophon: This prayer to Venerable Tara, in heart words making his own requests and also non-deceptive to others, was composed by the Buddhist monk, Lobsang Tenpey Gyaltzen, in his nineteenth year, the Water Mouse year (1852), on the third day of the miracle month (second month of the lunar calendar) at Bengar Namgyal Ling. It is sure to have great benefit.



on each
beat

Praise of Six-Arm Protector Mahakala

HUM NYUR DZÄ CHÄN RÄ ZIG LA CHHAG TSHÄL LO

HUM **Quick-acting Avalokita, homage to you.**

ZHAB DUB DANG CHÄ BI NA YA KA NÄN

Wearing anklets, you trample Ganesha.

NAG PO CHHEN PO TAG GI SHAM THAB CHÄN

Mahakala, you wear a tiger-skin loincloth.

CHHAG DRUG DRÜL GYI GYÄN GYI NAM PAR GYÄN

Fully adorned with snake ornaments on your six arms,

YÄ PA DRI GUG BAR WA THRENG WA DZIN

The first right holds a drigug, the middle a mala,

THA MA DA MA RU NI DRAG TU THRÖL

The last plays violently a damaru;

YÖN PA THÖ PA DANG NI DUNG TSE SUM

The left hands hold a skullcup and a three-prong lance,

DE ZHIN ZHAG PA ZUNG NÄ CHHING WAR JE

And, likewise, a noose, which serves for tying up.

DRAG PÖI ZHÄL NI CHHE WA NAM PAR TSIG

Your wrathful mouth completely bares its fangs.

CHÄN SUM DRAG PO U TRA GYEN DU BAR

**Your three eyes are fierce. The hair of your head
blazes upward.**

TRÄL WAR SIN DHU RA YI LEG PAR JUG

Your forehead is properly anointed with sindura.

CHI WOR MI KYÖ GYÄL PÖI GYÄ TAB TÄN

On your crown, Akshobhya's royal presence is fixed.

THRAG DZAG MI GO NGA CHÜI DO SHÄL CHÄN

You wear a great necklace of fifty human heads, dripping blood.

RIN CHHEN THÖ KAM NGA YI U LA GYÄN

On your crown you are adorned with five dry, jeweled skulls.

SHING LÄ JÖN NÄ TOR MA LEN DZÄ PÄI

You came from your tree and accepted our tormas offering,

PÄL DÄN CHHAG DRUG PA LA CHHAG TSHÄL TÖ

Glorious six-arm one, homage and praise to you.



SANG GYÄ TÄN PA NYÄN PO SUNG WA DANG

Sternly protect the doctrine of the Buddha.

KÖN CHHOG U PHANG NYÄN PO TÖ PA DANG

Sternly praise the height of power of the Jewels.

DAG CHAG PÖN LOB KHOR DANG CHÄ NAM KYI

For us – teachers, disciples, and entourage –

KYEN NGÄN BAR CHHÄ THAM CHÄ ZHI WA DANG

Please quell all bad conditions and obstructions,

CHI DÖ NGÖ DRUB NYUR DU TSÄL DU SÖL

And grant us quickly whatever siddhis we wish.

LA MA GÖN PO YER ME LA

In the Guru, indivisible from the protector,

DAG NI GÜ PÄ KYAB SU CHHI

I respectfully take refuge.

DAG GI SEM CHÄN THAM CHÄ KYI

May I completely eliminate

NYÖN MONG MA LÜ SEL WAR SHOG

The delusions of all sentient beings.

GÖN PO LA MA YER ME LA

In the protector, indivisible from the Guru

DAG NI GÜ PÄ KYAB SU CHHI

I respectfully take refuge.

DAG SOG SEM CHÄN THAM CHÄ KYI

May the obstacles of myself and all sentient beings

BAR CHHÄ MA LÜ SEL WAR SHOG *(repeat these two verses 3x)*

Be completely eliminated. *(repeat these two verses 3x)*

GE WA DI YI TSHE RAB KÜN TU DAG

Due to this virtue, in all my lifetimes

GYÄL WÄI DAM CHHÖ MA LÜ DZIN PA DANG

May I uphold the entire teaching of the Conqueror.

DE YI GÄL KHYEN SEL ZHING THÜN KHYEN DRUB

Guru-Savior, never abandon us; eliminate all obstacles to the teachings;

LA MA GÖN PO YER ME DROG DZÖ CHHIG

And always accomplish conducive conditions.