



**PRAISE AND REQUEST  
TO  
THE TWENTY-ONE TARAS**





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## PURIFICATION

TAM-CHE DU-NI SA-ZHI-DAG

May the surface of the earth in every direction

SEG-MA LA-SOG ME-PA-DANG

Be stainless and pure without roughness or fault

LAG-TIL TAR-NYAM BE-DUR-YA

As smooth as the palm of a child's soft hand

RANG-ZHIN JAM-POR NE-GYUR-CHIG

And as naturally polished as lapis lazuli.

LHA-DANG MI-YI CHÖ-PAY-DZE

May the material offerings of gods and men

NGO-SU SHAM-DANG YI-KYI-TRUL

Both those set before me and those visualised

KUN-ZANG CHÖ-TRIN LA-NA-ME

Like a cloud of offerings of Samantabhadra<sup>1</sup>

NAM-KAY KAM-KUN KYAB-GYUR-CHIG

Pervade and encompass the vastness of space.

## PURIFICATION MANTRA

OM NAMO BHAGA-WATE, BANZA SARA DRA-MARDA-NE

TATHA-GATA-YA, ARAHA-TE, SAMYAK-SAM BUDDHA-YA

TAYA-TA, OM BANZE BANZE MAHA BANZE

MAHA TENZA BANZE, MAHA BIDYA BANZE

MAHA BODHICITTA BANZE

MAHA BODHI MAN-DROPA, SAM-DRAMA-NA BANZE

SARWA KARMA AWARANA, BISHO DHANA, BANZE SOHA

(Recite the purification mantra three times)

## *Tara Puja*

KON-CHOG SUM-GYI DEN-PA-DANG

By the force of the truth from the three Jewels of Refuge

SANG-GYE-DANG JANG-CHUB SEM-PA

By the firm inspiration from all Bodhisattvas and Buddhas

TAM-CHE-KYI JIN-GYI-LAB-DANG

By the power of all the Buddhas who have fully completed

TSOG-NYI YONG-SU DZOG-PAY

Their collections of both good merit and insight

NGA-TANG CHEN-PO-DANG

By the might of the void

CHO-KYI YING NAM-PAR DAG-CHING

Inconceivable and pure

SAM-GYI MI-KYAB-PAY TOB-KYI

May all of these offerings be hereby transformed

DE-ZHIN NYI-DU GYUR-CHIG

Into their actual nature of voidness

## **INVOCATION**

PO-TA LA-YI NÄ-CHOG-NÄ

From your sublime abode at the Potala,<sup>2</sup>

TAM-YIG JANG-KU LÄ-TRUNG-SHING

O Tara - born from the green letter TAM

TAM-YIG Ö-KYI DRO-WA-DRÖL

Whose light rescues all beings -

DRÖL-MA KOR-CHÄ SHEG-SU-SÖL

Come with your retinue, I beg you.

## **PROSTRATION**

LHA-DANG LHA-MIN CHÖ-PÄN-GYI

The gods and the demi-gods bow their crowns

ZHAB-KYI PÄ-MO LA-DÜ-NÄ

To your lotus feet, O Tara,

PONG-PA KÜN-LÄ DRÖL-DZÄ-MA

You who rescue all who are destitute.

DRÖL-MA YUM-LA CHAG-TSEL-LO

To you, Mother Tara, I pay homage.

## HOMAGE TO THE TWENTY-ONE TARAS

OMJE-TSÜN-MA PAG-MA DRÖL-MA-LA CHAG-TSEL-LO  
OMHomage to the Venerable Arya Tara

- 1 CHAG-TSEL DRÖL-MA NYUR-MA PAA-MO  
Homage to you, Tara, the swift heroine,  
CHÄN-NI KÄ-CHIG LOG-DANG DRA-MA  
Whose eyes are like an instant flash of lightning,  
JIG-TEN SUM-GÖN CHU-KYE SHÄL-GYI  
Whose water-born face arises from the blooming lotus  
GEY-SAR JE-WA LÄ-NI JUNG-MA  
Of Avalokiteshvara: protector of the three worlds.
- 2 CHAG-TSEL TÖN-KÄI DA-WA KÜN-TU  
Homage to you, Tara, whose face is like  
GANG-WA GYA-NI TSEG-PAI SHÄL-MA  
One hundred full autumn moons gathered together,  
KAR-MA TONG-TRAG TSOG-PA NAM-KYI  
Blazing with the expanding light  
RAB-TU CHE-WAI Ö-RAB BAR-MA  
Of a thousand stars assembled.
- 3 CHAG-TSEL SER-NGO CHU-NÄ KYE-KYI  
Homage to you, Tara, born from a golden-blue lotus,  
PÄ-ME CHAG-NI NAM-PAR GYÄN-MA  
Whose hands are beautifully adorned with lotus flowers,  
JIN-PA TSON-DRÜ KAA-TUB ZHI-MA  
You who are the embodiment of giving, joyous effort, asceticism,  
ZÖ-PA SAM-TÄN CHÖ-YUL NYI-MA  
Pacification, patience, concentration and all objects of practice.
- 4 CHAG-TSEL DE-ZHIN SHEG-PAI TSUG-TOR  
Homage to you, Tara, the crown pinnacle of those thus gone,  
TAA-YÄ NAM-PAR GYEL-WAR CHÖ-MA  
Whose deeds overcome infinite evils,  
MA-LÜ PA-RÖL CHIN-PA TOB-PAI  
Who have attained transcendent perfections without exception,  
GYEL-WAI SÄ-KYI SHIN-TU TEN-MA  
And upon whom the sons of the Victorious Ones rely.

*Tara Puja*

- 5 CHAG-TSEL TÛT-TAA-RA HUM YIG-GE  
Homage to you, Tara, who with the letters TUTTARA HUM  
DÖ-DANG CHOG-DANG NAM-KAA GANG-MA  
Fill the (realms of) desire, direction and space,  
JIG-TEN DÛN-PO ZHAB-KYI NÄN-TE  
Whose feet trample on the seven worlds  
LÛ-PA ME-PAR GUG-PAR NÛ-MA  
And who are able to draw all the beings to you.
- 6 CHAG-TSEL GYA-JIN ME-LHA TSANG-PA  
Homage to you, Tara, venerated by Indra, Agni,  
LUNG-LHA NA-TSOG WONG-CHUG CHÖ-MA  
Brahma, Vayu and Ishvara,  
JUNG-PO RO-LANG DRI-ZA NAM-DANG  
Praised by the assembly of spirits, raised corpses,  
NÖ-JIN TSOG-KYI DÛN-NÄ TÖ-MA  
Ghandarvas and all yakshas.
- 7 CHAG-TSEL TRÄ-CHE JA-DANG PE-KYI  
Homage to you, Tara, whose TRAD and PHAT  
PA-RÖL TRÛL-KOR RAB-TU JOM-MA  
Destroy entirely the magical wheels of others.  
YÄ-KUM YÖN-KYANG ZHAB-KYI NÄN-TE  
With your right leg bent and left outstretched and pressing,  
ME-BAR TRAG-PA SHIN-TU BAR-MA  
You burn intensely within a whirl of fire.
- 8 CHAG-TSEL TU-RE JIG-PA CHEN-PO  
Homage to you, Tara, the great fearful one,  
DÛ-KYI PAA-WO NAM-PAR JOM-MA  
Whose letter TURE destroys the mighty demons completely,  
CHU-KYE SHEL-NI TRO-NYER DÄN-DZÄ  
Who with a wrathful expression on your water-born face  
DRA-WO TAM-CHÄ MA-LÛ SÖ-MA  
Slay all enemies without an exception.

- 9 CHAG-TSEL KON-CHOG SUM-TSÖN CHAG-GYAI  
Homage to you, Tara, whose fingers adorn your heart  
SOR-MÖ TUG-KAR NAM-PAR GYÄN-MA  
With a gesture of the Sublime Precious Three,  
MA-LÜ CHOG-KYI KOR-LÖ GYÄN-PAI  
Adorned with a wheel striking all directions without exception  
RANG-GI Ö-KYI TSOG-NAM TRUG-MA  
With the totality of your own rays of light.
- 10 CHAG-TSEL RAB-TU GAA-WA JI-PAI  
Homage to you, Tara, whose radiant crown ornament,  
U-GYÄN Ö-KYI TRENG-WA PEL-MA  
Joyful and magnificent, extends a garland of light,  
ZHÄ-PA RAB-ZHÄ TÜT-TAA-RA-YI  
And who, by your laughter of TUTTARA,  
DÜ-DANG JIG-TEN WONG-DU DZE-MA  
Conquer the demons and all of the worlds.
- 11 CHAG-TSEL SA-ZHI KYONG-WAI TSOG-NAM  
Homage to you, Tara, who are able to invoke  
TAM-CHÄ GUK-PAR NÜ-MA NYI-MA  
The entire assembly of local protectors,  
TRO-NYER YÖ-WAI YI-GE HUM-GI  
Whose wrathful expression fiercely shakes,  
PONG-PA TAM-CHÄ NAM-PAR DRÖL-MA  
Rescuing the impoverished through the letter HUM.
- 12 CHAG-TSEL DA-WAI DUM-BU U-GYÄN  
Homage to you, Tara, whose crown is adorned  
GYÄN-PA TAM-CHAY SHING-TU BAR-MA  
With the crescent moon, wearing ornaments exceedingly bright;  
RÄL-PAI TRÖ-NA Ö-PAG ME-LÄ  
From your hair knot the Buddha Amitabha  
DAK-PAR SHIN-TU Ö-RAB DZE-MA  
Radiates eternally with great beams of light.

- 13 CHAG-TSEL KÄL-PAI TA-MAI ME-TAR  
Homage to you, Tara, who dwell within a blazing garland  
BAR-WAI TRENG-WAI Ü-NA NÄ-MA  
That resembles the fire at the end of this world age;  
YÄ-KYANG YÖN-KUM KÜN-NÄ KOR-GAI  
Surrounded by joy, you sit with right leg extended  
DRA-YI PUNG-NI NAM-PAR JOM-MA  
And left withdrawn, completely destroying all the masses of enemies.
- 14 CHAG-TSEL SA-ZHI NGÖ-LA CHAG-GI  
Homage to you, Tara, with hand on the ground by your side,  
TIL-GYI NÜN-CHING ZHAB-KYI DUNG-MA  
Pressing your heel and stamping your foot on the earth;  
TRO-NYER CHÄN-DZÄ YI-GE HUM-GI  
With a wrathful glance from your eyes you subdue  
RIM-PA DUN-PO NAM-NI GEM-MA  
All seven levels through the syllable HUM.
- 15 CHAG-TSEL DE-MA GE-MA SHI-MA  
Homage to you, Tara, O happy, virtuous and peaceful one,  
NYA-NGÄN DÄ-ZHI CHÖ-YÜL NYI-MA  
The very object of practice, passed beyond sorrow.  
SO-HA OM-DANG YANG-DAG DÄN-PÄ  
You are the perfectly endowed with SOHA and OM,  
DIG-PA CHEN-PO JOM-PA NYI-MA  
Overcoming completely all the great evils.
- 16 CHAG-TSEL KÜN-NÄ KOR-RAB GAA-WAI  
Homage to you, Tara, surrounded by the joyous ones,  
DRA-YI LÜ-NI NAM-PAR GEM-MA  
You completely subdue the bodies of all enemies;  
YIG-GE CHU-PAI NGAG-NI KÖ-PAI  
Your speech is adorned with the ten syllables  
RIG-PA HUM-LÄ DRÖL-MA NYI-MA  
And you rescue all through the knowledge-letter HUM.

- 17 CHAG-TSEL TU-RE ZHAB-NI DAB-PÄ  
Homage to you, Tara, stamping your feet and proclaiming TURE,  
HUM-GI NAM-PAI SA-BON NYI-MA  
Your seed-syllable itself in the aspect of HUM  
RI-RAB MAN-DA RA-DANG BIG-JE  
Cause Meru, Mandhara and Vindhya mountains  
JIG-TEN SUM-NAM YO-WA NYI-MA  
And all the three worlds to tremble and shake.
- 18 CHAG-TSEL LHA-YI TSO-YI NAM-PAI  
Homage to you, Tara, who hold in your hand  
RI-DAG TAG-CHÄN CHAG-NA NAM-MA  
The hare-marked moon like the celestial ocean;  
TARA NYI-JÖ PÄ-KYI YI-GE  
By uttering TARA twice and the letter PHAT  
DUG-NAM MA-LU PA-NI SEL-MA  
You dispel all poisons without exception.
- 19 CHAG-TSEL LHA-YI TSOG-NAM GYÄL-PO  
Homage to you, Tara, upon whom the kings of the assembled gods,  
LHA-DANG MI-AM CHI-YI TEN-MA  
The gods themselves and all probable-humans rely;  
KÜN-NÄ GO-CHA GAA-WA JI-GYI  
Whose magnificent armour gives joy to all,  
TSÖ-DANG MI-LAM NGÄN-PA SEL-MA  
You who dispel all disputes and bad dreams.
- 20 CHAG-TSEL NYI-MA DA-WA GYÄ-PAI  
Homage to you, Tara, whose two-eyes - the sun and the moon -  
CHÄN-NYI PO-LA Ö-RAB SÄL-MA  
Radiate an excellent, illuminating light;  
HARA NYI-JÖ TÜT-TAA-RA-YI  
By uttering HARA twice and TUTTARA  
ZHIN-TU DRAG-POI RIM-NÄ SEL-MA  
You dispel all violent epidemic diseases.

- 21 CHAG-TSEL DE-NYI SUM-NAM KÖ-PÄ  
Homage to you, Tara, adorned by the three suchnesses,  
ZHI-WAI TU-DANG YANG-DAG DÄN-MA  
Perfectly endowed with the power of serenity,  
DÖN-DANG RO-LANG NÖ-JIN TSOG-NAM  
You who destroy the host of evil spirits, raised corpses and yakshas  
JOM-PA TU-RE RAB-CHOG NYI-MA  
O TURE, most excellent and sublime!  
TSA-WAI NGAG-KYI TÖ-PA DI-DANG  
Thus concludes this praise of the root mantra  
CHAG-TSEL WA-NI NYI-SHU TSA-CHIG  
And the offering of the twenty-one homages.

(recite the twenty-one homages three times from page 3)

OM TARE TUTTARE TURE SOHA

(recite the mantra as many times as possible)

## **BENEFITS OF RECITATION**

- 1 LHA-MO LA-GÜ YANG-DAG DÄN-PAI  
Those endowed with perfect and pure respect for the Goddesses -  
LO-DÄN GANG-GI RAB-DÄ JÖ-DE  
The intelligent who recite these praises with the most supreme faith  
SÖ-DANG TO-RANG LANG-PAR JÄ-NÄ  
Both in the evening and upon waking at dawn -  
DRÄN-PÄ MI-JIG TAM-CHÄ RAB-TER  
Will have fearlessness bestowed on them by this remembrance.
- 2 DIG-PA TAM-CHÄ RAB-TU ZHI-WA  
After being purified of all evils completely  
NGÄN-DRO TAM-CHÄ JOM-PA NYI-TO  
They will attain the destruction of all lower realms,<sup>3</sup>  
GYEL-WA JE-WA TRAK-DÜN NAM-KYI  
And the seven million conquering Buddhas  
NYUR-DU WONG-NI KUR-WAR GYUR-LA  
Will quickly grant them every empowerment.

- 3 DI-LÄ CHE-WA NYI-NI TOB-CHING  
Thus they will attain greatness and go forth  
SANG-GYÄ GO-PANG TAR-TUK DER-DRO  
To the ultimate state of supreme buddhahood.  
DE-YI DUG-NI DRAG-PO CHEN-PO  
As a result of all violent poisons -  
TÄN-NÄ PA-AM ZHÄN-YANG DRO-WA  
Whether abiding within or spreading to others -
- 4 ZÖ-PA DANG-NI TUNG-PA NYI-KANG  
That they have eaten or drunk,  
DRÄN-PÄ RAB-TU SEL-WA NYI-TOB  
By this remembrance will be completely removed,  
DÖN-DANG RIM-DANG DUG-GI ZIR-WAI  
And they will eliminate completely affliction by spirits,  
DUG-NGÄL TSOG-NI NAM-PAR PONG-TE  
Epidemics, poisons and all various sufferings.
- 5 SEM-CHÄN ZHÄN-PA NAM-LA YANG-NGO  
If for oneself or for the sake of all others,  
NYI-SUM DÜN-DU NGÖN-PAR JÖ-NA  
These praises are read two, three or seven times sincerely,  
BU-DÖ PÄ-NI BU-TOB GYUR-CHING  
Those wishing a son will attain a son  
NOR-DÖ PÄ-NI NOR-NAM NYI-TOB  
And those wishing wealth will attain this as well.
- 6 DÖ-PA TAM-CHÄ TOB-PAR GYUR-TE  
Without obstruction all their wishes will be granted  
GEG-NAM ME-CHING SO-SOR JOM-GYUR-CHIG  
And every single hindrance will be destroyed as it arises.

## SEVEN-LIMBED PRAYER

### 1 Prostration

JE-TSÜN PAG-MA DRÖL-MA-DANG  
Reverently I prostrate to the venerable Arya Tara  
CHOG-CHU DÜ-SUM ZHUG-PA-YI  
And all the conquering Buddhas  
GYÄL-WA SÄ-CHÄ TAM-CHÄ-LA  
And their sons who reside in the ten directions<sup>4</sup>  
KÜN-NÄ DANG-WÄ CHAG-GYI-O  
Throughout the past, present and future.

### 2 Offering

ME-TOG DUG-PÖ MAR-ME-DRI  
I offer flowers, incense and butter lamps,  
SHÄL-ZÄ RÖL-MO LA-SOG-PA  
Perfume, food, music and the like  
NGÖ-JOR YI-KYI TRÜL-MÄ-BÜL  
Both those actually arranged here and those mentally transformed;  
PAG-MAI TSOOG-KYI ZHE-SU-SÖL  
Please accept them, assembly of Arya Taras.

### 3 Confessing

TOG-MA MÄ-NÄ DA-TAI-BAR  
I declare all that I have done,  
MI-GE CHU-DANG TSAM-ME-NGA  
From beginningless time until now,  
SEM-NI NYÖN-MONG WONG-GYUR-PAI  
With my mind being under the sway of delusion:  
DIG-PA TAM-CHÄ SHAG-PAR-GYI  
The ten non-virtuous and the five heinous crimes<sup>5</sup>

### 4 Rejoicing

NYÄN-TÖ RANG-GYÄL JANG-CHUB-SEM  
I rejoice in whatever virtuous merit  
SO-SO KYI-WO LA-SOG-PAI  
Has been accumulated throughout the three times  
DÜ-SUM GE-WA CHI-SAG-PA  
By hearers, solitary realisers,  
SÖ-NAM LA-NI DAG-YI-RANG  
Bodhisattvas and ordinary beings.

**5 Requesting**

SEM-CHÄN NAM-KYI SAM-PA-DANG  
I request you to turn the wheel of Dharma -

LO-YI JE-DRAG JI-TAR-WAR  
The great, small and common vehicles -<sup>6</sup>

CHE-CHUNG TÜN-MONG TEK-PAR-YI  
In accordance with the intentions of all sentient beings,

CHO-KYI KOR-LO KOR-DU-SÖL  
And suited to their individual minds.

**6 Entreating**

KOR-WA JI-SI MA-TONG-WAR  
I beseech you to remain until samsara ends

NYA-NGÄN MI-DAA TUG-JE-YI  
And not pass away to the state beyond sorrow

DUG-NGÄL GYA-TSOR JING-WA-YI  
Please, with your boundless compassion, look

SEM-CHÄN NAM-LA ZIG-SU-SÖL  
Upon all beings drowning in the ocean of suffering.

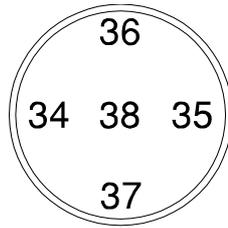
**7 Dedication**

DAG-GI SÖ-NAM CHI-SAG-PA  
May whatever merit I have accumulated

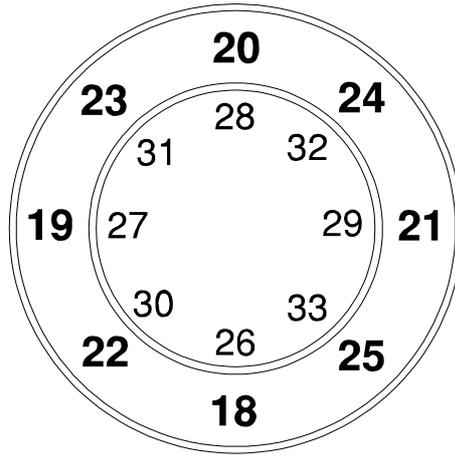
TAM-CHÄ JANG-CHUB GYUR-GYUR-NÄ  
Be totally transformed into the cause of enlightenment;

RING-POR MI-TOG DRO-WA-YI  
And may I become, without a long passage of time,

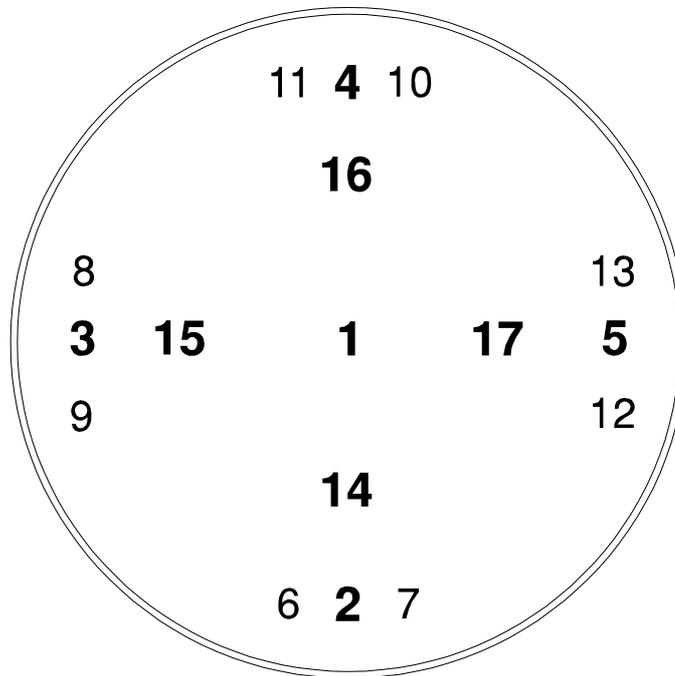
DREN-PAI PÄL-DU DAG-GYUR-CHIG  
The glorious deliverer benefiting all migrating beings.



top ring



second and third rings



first ring

east

*Placing the heaps of grain for the mandala offering*

## LONG MANDALA OFFERING

OM BANZA BHU MI AH HUM

OM Vajraground AH HUM

WONG CHEN SER GYI SA ZHI

Here is the mighty and powerful base of gold

OM BANZA RE KE AH HUM

OM Vajraline AH HUM

CHI CHAG RI KOR YUG GI KOR WAI U-SU

The outer ring is encircled with this iron fence

### First ring

1 RII GYÄL PO RI RAB

In the centre, the king of mountains, Mount Meru

2 SHAR LU PAG PO

In the east, the continent Purvavideha

3 LHO DZAM BU LING

In the south, Jambudvipa

4 NUB BA LANG CHÖ

In the west, Aparagodaniya

5 JANG DRA MI NYÄN

In the north, Uttarakuru

6, LU DANG LU PAG

7 Around the east, the sub-continent Deha and Videha

8, NGA YAB DANG NGA YAB ZHÄN

9 Around the south, Camara and Aparacamara

10, YO DÄN DANG LAM CHOG DRO

11 Around the west, Satha and Uttaramantrina

12, DRA MI NYÄN DANG DRA MI NYÄN GYI DA

13 Around the north, the sub-continent Kurava and Kaurava

14 RIN PO CHEI RI WO

In the east is the treasure mountain

15 PAG SAM GYI SHING

In the south is the wish-granting tree

16 DÖ JOI BA

In the west is the wish-granting cow

17 MA MO PAI LO TOG

In the north is the harvest that needs no cultivation

**Second ring**

- 18 KOR LO RIN PO CHE  
Here is the precious wheel
- 19 NOR BU RIN PO CHE  
Here is the precious jewel
- 20 TSUN MO RIN PO CHE  
Here is the precious queen
- 21 LON PO RIN PO CHE  
Here is the precious minister
- 22 LANG PO RIN PO CHE  
Here is the precious elephant
- 23 TA CHOG RIN PO CHE  
Here is the precious and best of horses
- 24 MAG PON RIN PO CHE  
Here is the precious general
- 25 TER CHEN POI BUM PA  
Here is the great treasure vase

**Third ring**

- 26 GEG MA  
Here is the goddess of beauty
- 27 TRENG WA MA  
Here is the goddess of garlands
- 28 LU MA  
Here is the goddess of song
- 29 GAR MA  
Here is the goddess of dance
- 30 ME TOG MA  
Here is the goddess of flowers
- 31 DUG PÖ MA  
Here is the goddess of incense
- 32 NANG SÄL MA  
Here is the goddess of light
- 33 DRI CHAB MA  
Here is the goddess of perfume

## Top Ring

34 NYI MA

Here is the sun

35 DA WA

Here is the moon

36 RIN PO CHEI DUG

Here is the umbrella of all that is precious

37 CHOG LÄ NAM PAR GYÄL WAI GYÄL TSÄN

Here is the banner of victory in all directions

38 U SU LHA DANG MII PÄL JOR PUN SUM TSOG PA MA TSANG WA ME PA

In the centre are all the possessions precious to gods and men

TSANG ZHING YI DU WONG WA DI DAG

This magnificent collection, lacking in nothing

DRIN CHÄN TSA WA DANG GYU PAR CHÄ PAI

I offer to you, my kind and holy root Lama

PÄL DÄN LA MA DAM PA NAM DANG KYE PAR DU YANG

Together with you, Venerable Lineage Lamas

JE TSUN MA PAG MA DROL MA

And the twenty-one Venerable Mother Arya Taras

LHA TSOG KOR DANG CHÄ PA

Together with the assembly of Gods

NAM LA ZHING KAM UL WAR GYIO

I offer this pure and beautiful collection to you

TUG JE DRO WAI DÖN DU ZHE SU SOL

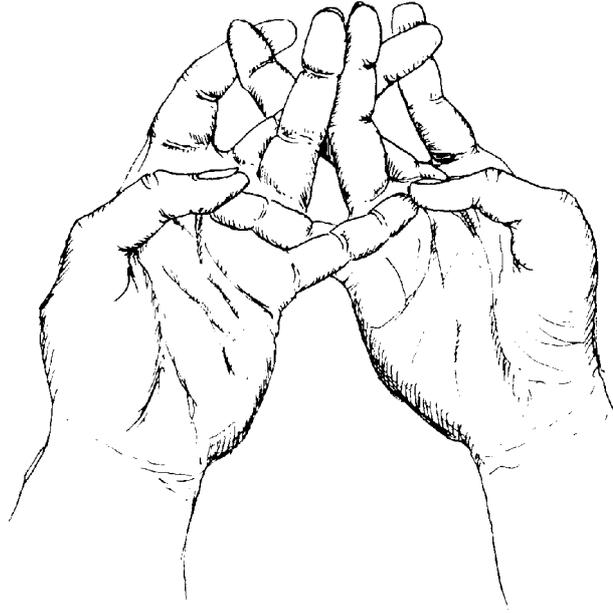
In your compassion accept what I offer for the sake of all beings

ZHE NÄ DAG SOG SEM CHÄN TAM CHÄ LA

Having accepted these, to myself and to all beings

TUG TSE WA CHEN POI GO NÄ JIN GYI LAB TU SOL

Please grant your blessings through your great compassion.



## SHORT MANDALA OFFERING

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

By virtue of offering to you, assembly of Buddhas visualised before me

RI RAB LING ZHI NYI DÄ GYÄN PA DI

This Mandala built on a base, resplendent with flowers, saffron water and incense

SANG GYÄ ZHING DU MIG TE UL WAR GYI

Adorned with Mount Meru and the four continents as well as the sun and moon

DRO KUN NAM DAG ZHING LA CHÖ PAR SHOG

May all share in its good effects.

IDAM GURU RATNA MANDALAKAM NIRYATA YAMI

## REQUESTS

- 1 JE-TSÜN CHOM-DÄN DÄ-MA TUG-JE-CHÄN  
O compassionate and venerable subduing Goddesses,  
DAG-DANG TAA-YÄ SEM-CHÄN TAM-CHÄ-KYI  
May the infinite beings, including myself,  
DRIB-NYI JANG-ZHING TSOG-NYI NYUR-DZO-NÄ  
Soon purify the two obscurations and complete both collections  
DZOG-PAI SANG-GYÄ TOB-PAR DZÄ-DU-SÖL  
So that we may attain full and perfect enlightenment.
  
- 2 DE-MA TOB-KYI TSE-RAB KÜN-TU-YANG  
For all my lifetimes, until I reach this stage,  
LHA-DANG MI-YI DE-WA CHOG-TOB-NÄ  
May I know the sublime happiness of humans and gods  
TAM-CHÄ KYÄN-PA DRUB-PAR JE-PA-LA  
And so may I become fully omniscient,  
BAR-CHÄ DÖN-GEG RIM-DANG NÄ-LA-SOG  
Please pacify quickly all obstacles, spirits
  
- 3 DÜ-MIN CHI-WAR GYUR-PA NA-TSOG-DANG  
Obstructions, epidemics, diseases and so forth,  
MI-LAM NGÄN-DANG TSÄN-MA NYÄN-PA-DANG  
The various causes of untimely death,  
JIG-PA GYÄ-SOG NYE-WAR TSE-WA-NAM  
Bad dreams and omens, the eight fears and other afflictions,  
NYUR-DU ZHI-ZHING ME-PAR DZE-DU-SÖL  
And make it so that they no longer exist.

- 4 JIG-TEN JIG-TEN LÄ-NI DÄ-PA-YI  
May the mundane and supramundane collections<sup>7</sup>  
TRA-SHI DE-LEG PÜN-SUM TSOG-PA-NAM  
Of all excellent auspicious qualities and happiness  
PEL-ZHING GYÄ-PÄ DÖN-NAM MA-LÜ-PA  
Increase and develop, and may all wishes  
PÄ-ME LHUN-GYI DRUB-PAR DZÄ-DU-SÖL  
Be fulfilled naturally and effortlessly, without exception.
- 5 DRUB-LA TSÖN-ZHING-DAM-CHÖ PEL-WA-DANG  
May I strive to realise and increase the sacred Dharma,  
DAG-DU KYÖ-DRUB SHEL-CHOG TONG-WA-DANG  
Accomplishing your stage and beholding your sublime face;  
TONG-NYI DÖN-TOG JANG-SEM RIN-PO-CHE  
May my understanding of emptiness and the precious  
YAR-NGÖI DA-TAR PEL-ZHING GYÄ-PAR-DZÖ  
Mind of enlightenment increase like the moon waxing full.
- 6 GYEL-WAI KYIL-KOR ZANG-ZHING GAA-WA-DER  
May I be reborn from an extremely beautiful and holy lotus  
PÄ-MO DAM-PA SHIN-TU DZE-LÄ-KYE  
In the joyous and noble mandala of the Conqueror,  
NANG-WA TAA-YÄ GYÄL-WÄ NGÖN-SUM-DU  
And may I attain whatever prophesy I receive  
LUNG-TÄN PA-YANG DAG-GI DER-TOB-SHOG  
In the presence of Amitabha, Buddha of Infinite Light.

- 7 DAG-GI TSE-RAB NGÖN-NÄ DRUB-PAI-LHA  
O Deity, whom I have accomplished from previous lifetimes -  
DU-SUM SANG-GYÄ KÜN-GYI TRIN-LÄ-MA  
The enlightened action of the three times Buddhas,  
NGO-JANG SHÄL-CHIG CHAG-NYI NYUR-ZHI-MA  
Blue-green, one face and two arms, the swift pacifier -  
YUM-GYUR UT-PÄL NAM-PAI TRA-SHI-SHOG  
O Mother holding an utpala flower, may you be auspicious !
- 8 GYÄL-YUM DRÖL-MA KYE-KU CHI-DA-DANG  
Whatever your body, O Mother of Conquerors,  
KOR-DANG KU-TSE TSÄ-DANG ZHING-KAM-DANG  
Whatever your retinue, your life span and pure land,  
KYÖ-KYI TSÄN-CHOG ZANG-PO CHI-DRA-WA  
Whatever your name, most noble and holy -  
TE-DA KO-NAR DAG-SOG GYUR-WA-SHOG  
May I and all others attain only these.
- 9 KYE-LA TÖ-CHING SÖL-WA TAB-PAI-TÜ  
By the force of these praises and requests made to you  
DAG-SOG GANG-DU NÄ-PAI SA-CHOG-TER  
May all diseases, poverty, fighting and quarrels be calmed,  
NÄ-DÄN ÜL-PONG TAB-TSÖ ZHI-WA-DANG  
And may the precious Dharma and everything auspicious increase,  
CHO-DANG TRA-SHI PEL-WAR DZÄ-DU-SÖL  
Throughout the worlds and directions where I and all others dwell.

## DEDICATION AND AUSPICIOUS VERSES

1 CHOM-DEN DAY-MA CHÖ-CHE-PÄ

By whatever virtue I have collected

DAG-KI GE-WA CHI-SAG-PA

From venerating these subduing Goddesses,

TE-NI SEM-CHÄN MA-LÜ-PA

May all sentient beings without an exception

DE-WA CHÄN-TU KYE-WAR-SHOG

Be born in Sukhavati, the Joyful Pure Land.<sup>8</sup>

2 KU-YI GYÖN-PANG TSÄN-DANG PE-CHE-DEN

You, who have abandoned all bodily defects

and possess the major and minor marks of a Buddha,<sup>9</sup>

SUNG-KI GYÖN-PANG KA-LA PING-KAI-YANG

You, who have abandoned all defects of speech

and possess a beautiful, sparrow-like voice,

TUG-GI GYÖN-PANG SHE-JA TA-DAG-SIG

You, who have abandoned all defects of mind

and see all the infinite objects of knowledge -

TRA-SHI PEL-WAR MA-YI TRA-SHI-SHOG

O, brilliant Mother of Auspicious Glory,

please bring your auspicious presence to us!

3 GANG-RI RA-WÄ KOR-WAI ZHING-KAM-DIR

In the heavenly realm of Tibet (surrounded by a chain of snow mountains)

PÄN-DANG DE-WA MA-LU JUNG-WAI-NE

The source of all happiness and help for beings

CHÄN-RÄ-ZIG WONG TÄN-DZIN GYA-TSO-YI

Is Tenzin Gyatso - Chenrezi in person<sup>10</sup> -

ZHAB-PÄ SI-TAI BAR-DU TÄN-GYUR-CHIG

May his life be secure for hundreds of kalpas!

\* \* \* \* \*

## A Prayer for the Long Life of His Holiness the Dalai Lama

OM SVASTI

RAB JAM GYÄL WAI SANG SUM MA LU PA

O magical emanations of all three secrets of countless Conquerors,

GANG DUL CHIR YANG CHAR WAI GYU TRUL GAR

Appearing in whatever forms best serve disciples,

SI ZHII GE LEG KUN JUNG YI ZHIN NOR

Wish-fulfilling gems granting every goodness and virtue in samsara and nirvana;

NGÖ GYU DRIN CHÄN LA MAI TSOG NAM LA

O assembly of kind direct and lineage lamas,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA

To you, with anxious hearts, we fervently pray:

GANG CHÄN GON PO TÄN DZIN GYA TSO YI

“May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÄL GYAR RAB TÄN CHING

May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB

It is our prayer that we may be so blessed.”

CHÖ YING KUN SÄL KYON DANG NYAM JUG PAI

O immaculate wisdom and great bliss which abide equally in the realm of reality

DUL DRÄL DE CHEN YE SHE GYU MAI TRIN

And the expanse of space, and there, as clouds of illusions,

DRANG ME TEN DANG TEN PAI KYIL KOR DU

From the myriad mandalas of lords and abodes;

SHAR WAI YI DAM LHA TSOG TAM CHÄ LA

O multitudes of Meditational Deities,

*Tara Puja*

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA

To you, with anxious hearts, we fervently pray:

GANG CHÄN GON PO TÄN DZIN GYA TSO YI

“May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÄL GYAR RAB TÄN CHING

May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB

It is our prayer that we may be so blessed.”

PANG TOG YON TÄN LHUN DZOG TRIN LE KYI

O resplendent moons of realisation and abandonment, spontaneously radiating enlightened actions,

NANG WA DRO KAM GYA TSOR TAG TSEN PÄ

Perpetually raising salutary tides in the ocean of wanderers,

PÄN DZE TOB CHU NGAA WA LHA YI LHA

Peerless lords endowed with ten powers;

RAB JAM DU SUM GYÄL WA TAM CHÄ LA

O countless Conquerors of the three times,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA

To you, with anxious hearts, we fervently pray:

GANG CHÄN GON PO TÄN DZIN GYA TSO YI

“May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÄL GYAR RAB TÄN CHING

May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB

It is our prayer that we may be so blessed.”

JIG TEN SUM LÄ GANG GI NGE DRÖL ZHING

O glories of virtue, consummations of skill, immutable, immaculate Noble True Paths,

CHOG TU ZHI WA NAM JANG NOR BUI TER

Precious treasures of sublime pure peace, Noble True Cessations,

ZAG ME MI YO KUN ZANG GE WAI PÄL

Certain to free all from the three fleeting worlds;

TEG SUM DAM PAI CHÖ KYI TSOG NAM LA

O holy Dharma of the three vehicles,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA

To you, with anxious hearts, we fervently pray:

GANG CHÄN GON PO TÄN DZIN GYA TSO YI

“May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÄL GYAR RAB TÄN CHING

May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB

It is our prayer that we may be so blessed.”

SI PAI TRUL KOR JOM LA CHE PAA WAI

O mighty warriors laying waste the illusory rounds of life,

DEN DON NGON SUM JÄL WAI YE SHE CHÄN

Forever abiding in the vajra-city of liberation,

NAM TAR DOR JEI DRONG LÄ MI CHE PA

Endowed with wisdom clearly seeing truth,

RIG DROL PAG PAI GEN DUN TAM CHE LA

Living in the knowledge and freedom; O Spiritual Community of the Excellent,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA

To you, with anxious hearts, we fervently pray:

GANG CHÄN GON PO TÄN DZIN GYA TSO YI

“May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÄL GYAR RAB TÄN CHING

May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB

It is our prayer that we may be so blessed.”

KAA CHÖ ZHING DANG NÄ YUL DUR TRÖ DU

O divine guides of celestial lands, cemetery grounds and sanctified sites,

DE TONG NYAM GYAR ROL PAI TSE JO YI

Leading the yogin in his journey along sacred paths

NÄL JOR LAM ZANG DRUB LA DROG DZE PAI

By means of beguiling games played with hundreds of experiences of emptiness and bliss;

NE SUM PAA WO KAA DROI TSOG NAM LA

O hosts of Heroes and Travellers of the Heavens throughout the three domains,

*Tara Puja*

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA

To you, with anxious hearts, we fervently pray:

GANG CHÄN GON PO TÄN DZIN GYA TSO YI

“May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÄL GYAR RAB TÄN CHING

May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB

It is our prayer that we may be so blessed.”

DOR JE CHANG GI KAA TAG CHAG GYAI DU

O guardians endowed with skill and power in protecting the doctrine and its holders,

MI DRÄL RÄL PAI TÖ DU NYER KÖ NE

Whose matted locks are forever crowned with a knot -

TÄN DANG TÄN DZIN KYONG WAI TU TSÄL CHÄN

Symbolic seal of the commands of Vajradhara -

YE SHE CHÄN DÄN TÄN SUNG GYA TSO LA

Who are adorned with the eye of wisdom; O seas of Doctrine Protectors,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA

To you, with anxious hearts, we fervently pray:

GANG CHÄN GON PO TÄN DZIN GYA TSO YI

“May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÄL GYAR RAB TÄN CHING

May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB

It is our prayer that we may be so blessed.”

DE TAR LU ME KYAB KYI CHOG NAM LA

By the strength of supplicating from the depths of our hearts

SHUG DRAG NYING NÄ GU PÄ SOL TAB TU

Such unflinching, supreme refuges as you,

MI ZÄ NYIG MAI ZUG NGU RAB NAR WAI

May the noble Ngawang Lobsang Tenzin Gyatso -

DAG SOG GANG JONG DRO WAI GON CHIG PU

Sole guardian of ourselves and the inhabitants of the Land of Snows,

NGA WONG LO ZANG TÄN DZIN GYA TSO CHOG  
Who deeply suffer the endless sorrows of a degenerate age -

SANG SUM MI SHIG MIN GYUR MI NUB PAR  
Remain unalterably and invariably for oceans of eons

ZHOM ZHIG YONG DRÄL DOR JE NYING POI TRIR  
Upon his utterly indestructible, invincible vajra-throne;

KÄL PA GYA TSOR YO ME TAG TÄN SHOG  
His three secrets unperishing, undeclining, unchanging.

RAB JAM GYÄL WA KUN GYI DZÄ PAI KUR  
Having courageously taken upon his own shoulders

NYING TOB TRAG PAR ZUNG WAI LAB CHEN GYI  
The burden borne by all the countless Conquerors,

TRIN LE KUN PÄN NOR BUI NYING PO CHÄN  
May his universally beneficent endeavours, possessing the jewel-like essence of enriching all,

ZHE PA JI ZHIN LHUN GYI DRUB GYUR CHIG  
Be spontaneously accomplished according to his wishes.

DE TU DZOG DÄN KÄL ZANG NAM KAI GO  
And by that power, may the doors of the unbounded reaches of an age of peace and prosperity be opened,

LU CHÄN NGÄL SOI CHI DU TAG DROL ZHING  
Bringing an eternal spring of renewal to every living being.

TUB TÄN CHOG DU KUN TU RAB DAR WAI  
May the spiritual banner of the Subduer's Doctrine spread throughout all time and every direction,

GE TSÄN SI ZHII TSE MOR GYÄ GYUR CHIG  
Until it reaches the summit of samsara and nirvana.

CHAG NA PE MOI JIN LAB DU TSII GYUN  
May the nectar of the blessings of the Holder of the Lotus forever flow

DAG SOG NYING GI ZUNG SU TAG MIN CHING  
Unfolding our minds and strengthening our hearts and those of others.

KAA ZHIN DRUB PAI CHÖ PE RAB NYEN NÄ  
May we draw near to him through the offering of our practice which reflects his words,

KUN ZANG CHÖ CHOG GYA TSO TAR SON SHOG  
And may we sail the sea of supreme conduct of the One Who is Consummate Goodness.

*Tara Puja*

ME JUNG SÄ CHÄ GYÄL WAI JIN LAB DANG

By the blessings of the glorious Conquerors and those of their Children,

TEN DREL LU WA ME PAI DEN PA DANG

By the truth of the infallibility of dependent-arising

DAG GI LHAG SAM DAG PAI TU TOB KYI

And the profound strength of our own pure faith,

MON PAI DON KUN DE LAG NYUR DRUB SHOG

May all our prayers instantly be fulfilled with effortless ease.

GANG-RI RA-WÄ KOR-WAI ZHING-KAM-DIR

In the heavenly realm of Tibet (surrounded by a chain of snow mountains)

PÄN-DANG DE-WA MA-LU JUNG-WAI-NE

The source of all happiness and help for beings

CHÄN-RÄ-ZIG WONG TÄN-DZIN GYA-TSO-YI

Is Tenzin Gyatso - Chenrezi in person -

ZHAB-PÄ SI-TAI BAR-DU TÄN-GYUR-CHIG

May his life be secure for hundreds of kalpas!

\* \* \* \* \*

## Mahakala - Praise of the Six-Armed Dharma-Protector

HUM! NYUR-DZÄ CHÄN-RÄ-ZIG-LA CHAG TSÄL-LO  
Quick-acting Avalokita, homage to you!

ZHAB-DUB-DANG-CHÄ BI-NAA-YA-KA NÄN  
Wearing anklets, you trample Ganesa.  
NAK-PO CHEN-PO TAG-GI SHAM-TAB CHÄN  
Mahakala, you wear a tiger-skin loincloth.  
CHAG-DRUG DRÜL-GYI GYÄN-GYI NAM-PAR GYÄN  
Fully adorned with snake-ornaments on your six arms,  
YÄ-PA DRI-GUG BAR-WA TRENG-WA DZIN  
The first right holds a triku, the middle a mala,

TA-MA DAA-MA-RU-NI DRAG-TU TRÖL  
The last plays violently a damaru  
YÖN-PA TÖ-PA DANG-NI DUNG TSE-SUM  
The left holds a skull-cup, and a three-pronged lance,  
DE-ZHIN ZHAG-PA ZUNG-NÄ CHING-WAR JE  
And likewise a noose, which serves for tying up.  
DRAG-PÖI ZHÄL-NI CHE-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 red lead.  
CHI-WOR MI-KYÖ GYÄL-POI GYÄ-TAB TÄN  
On your crown, Aksobhya's royal presence is fixed.  
TRAG-DZAG MI-GO NGA-CHUI DO-SHÄL CHÄN  
You wear a great necklace of fifty men's heads, dripping blood.

RIN-CHEN TÖ-KAM NGA-YI U-LA GYÄN  
On your crown, you're adorned with five dry, jewelled skulls.  
SHING-LÄ JÖN-NÄ TOR-MA LEN-DZÄ-PAI  
You come from your tree and accept our torma offering,  
PÄL-DÄN CHAG-DRUK-PA-LA CHAG-TSÄL TÖ  
Glorious Six-Armed - homage and praise to you!  
SANG-GYÄ TÄN-PA NYÄN-PO SUNG-WA-DANG  
Sternly protect the Doctrine of the Buddha!

KÖN-CHOG U-PANG NYÄN-PO TÖ-PA-DANG  
Sternly praise the height of power of the jewels!  
DAG-CHAG PÖN-LOB KOR-DANG CHÄ-NAM-KYI  
For us - teachers, disciples and entourage -  
KYEN-NGÄN BAR-CHÄ TAM-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!

(recite three times)

\* \* \* \* \*



## **NOTES ON THE PUJA TEXT**

1. Samantabhadra - a Bodhisattva who, in the Gandavyuha Sutra, among other things made infinite offerings to the Buddhas pervading every atom of the universe.
2. Potala - a mountain in South India and the home of Avalokiteshvara (Chenrezig). According to a popular tradition Tara was born from one of Avalokiteshvara's tears of compassion.
3. Lower realms - hells, hungry ghosts and animals.
4. Ten directions - four cardinal directions, four intermediate points, up and down.
5. Ten no-virtuous actions - killing, stealing, sexual misconduct, lying, slander, abuse, idle gossip, craving, ill-will and wrong views. Five heinous crimes - killing father, mother, Arhat, shedding the blood of a Buddha, causing a schism in the Sangha.
6. Great Vehicle - Mahayana; Small Vehicle - Hinayana; Common Vehicle - Pratyekabuddhayana.
7. Mundane and supramundane collections - pertaining to the world and to enlightenment. Mundane - paths of accumulation and preparation; Supramundane - paths of insight, cultivation and no-more learning.
8. Sukhavati - the Blissful Pure Land Sukhavati in the West.
9. Major marks - 32, such as wheel marks on the soles of the feet and so on. Minor marks - 80, such as copper-coloured, glossy and prominent nails.
10. Chenrezi Tenzin Gyatso - H.H. the Fourteenth Dalai Lama, who is an emanation of Chenrezi (Avalokiteshvara).

## **THE TWENTY-ONE VERSES OF PROSTRATION AND PRAISE**

These fall into three main sections.

1. Praising by means of the legends associated with Tara.
2. Praising the symbolic aspects of her manifestations.
3. Praising her enlightened activity.

### **1. Praises in Reference to Legend - Tara the Heroine**

The homage is made to Tara, who was born from the tears of Avalokiteshvara, the Bodhisattva of Compassion, embodiment of the mercy of all Buddhas, a protector of all beings in the realms of desire, form and formlessness who arise as an “I” based upon samsaric aggregates.

It is said that once the Bodhisattva of Compassion became dismayed on seeing that, even though he had striven with all his might to free the sentient beings from samsara, the number of the beings suffering in samsara was not significantly decreasing. He burst into tears and from the pool that formed from the water issuing from the lotus eyes of the Compassionate Bodhisattva there sprung forth a lotus. From the lotus appeared Arya Tara, whose exquisite face embodies the delicacy of a million lotus blossoms.

Thus the compassion of all Buddhas emanated as a fountain of enlightened energy, Arya Tara, divinity of mystical activity who turned to the Bodhisattva of Compassion and said “O noble one, I offer myself in the service of freeing countless sentient beings from the cyclic existence as quickly as possible. Shed no more tears. We shall work together to turn the battle against samsara”. Then a net of lights shone forth from her two eyes and scanned the three realms of the world.

### **2. Praises in Reference to the Symbolic Aspects - The Twenty-One Taras**

There are twenty-one different Sambhogakaya manifestations of Tara, a feminine emanation of the primordial Dharmakaya Buddha Amitabha.

Each form of Tara embodies a particular aspect of compassion. Green Tara represents the active energetic aspect of compassion, and she is the national protectress of Tibet, while White Tara, for example, embodies the fertile, motherly aspect of compassion.

### **Verses in praise of Tara’s symbolic attributes**

The verses in praise of the symbolic attributes of Tara’s being has two parts.

1. Praising the aspects of her Beatific Form (Sambhogakaya)
2. Praising her Wisdom or Truth Body aspect (Dharmakaya)

Tara has two main types of Beatific Forms: Peaceful and Wrathful.

*There are six verses in praise of her Peaceful forms:*

### **2. Tara of White Lustre**

This verse describes the brilliance of the Beatific Form of enlightenment.

### 3. **Tara of Golden Hue** Her Hand Postures

Whose colour is blue tinged with a golden radiance. The finger of her left hand holds the stem of a water born lotus, the flower of which has opened into bloom beside her ear. This symbolises how Tara embodies the Ten Perfections.

### 4. **Victorious Ushnisha Tara** How Tara is revered by Buddhas and Bodhisattvas

Because Tara is the mother of all the Buddhas they carry her upon the crowns of their heads as an ushnisha. She symbolises the very forces that have the power to gain total victory over negative events of this life as well as over the obscurations of delusions and obscurations to omniscience.

The Bodhisattvas of the ten stages, who are completing the Ten Perfections must also fully rely upon Tara for she embodies the utter fulfilment of the Ten.

### 5. **Tara who Resounds the sound HUM** How she overcomes Disharmonious Conditions

The syllables TUTTARA and HUM that she utters, together with the syllable HUM at her heart, symbolise the wisdom of emptiness combined with the great compassion. With her two feet she presses down upon the seven realms of the world, thus invoking all forces and placing them in joy.

The seven worlds refer to the three lower realms (hell creatures, ghosts and animals) the realms of man and the desire gods and the realms of the gods of form and formlessness.

### 6. **Totally Victorious Tara** How Worldly Gods Worship Her

Tara represents the beyond-samsara state to which even the great gods of the universe still aspire.

### 7. **Tara who destroys Negativity** How Tara crushes External Threats

Sitting in a peaceful posture, her right leg symbolises the wisdom of emptiness and left great compassion. She presses upon the three realms of the world her body blazing amidst darting flames. Although this is a peaceful emanation of Tara, externally she is slightly wrathful. To symbolise this she sits in the centre of a raging fire.

*There are seven verses in praise of Tara's wrathful Sambhogakaya forms:*

### 8. **Tara who Heralds Supreme Power** Tara's excellence in Removing Mara and the two obscurations

The great fearful one are the ferocious army of Maras. Her lotus face is marked with lines of wrath and her manner is that of a wrathful Bodhisattva destroying the enemies within: the obscurations of delusion, which obstruct the attainment of liberation from samsara: and the obscurations to knowledge which obstruct the attainment of omniscience. Tara practice destroys both of these obscurations together with their seeds.

### 9. **Tara of the Rosewood Forest** The symbols in Tara's two hands

Holding the stem of a lotus at her heart between the thumb and middle finger of the left hand, her remaining three left fingers are stretched upward into the mudra of the Three Jewels. Her right hand, held in the mudra Supreme Generosity, is adorned by a wheel of truth that radiates forth waves of light to outshine the lights of samsara.

10. **Tara who Dispels Sorrow** Praising Tara's Crown and her Laugh

Her head-crown emanates a garland of lights to outshine all others. Laughing with mantric laughter she utters TUTTARA, bringing all Maras and the eight great gods of the world under her control.

11. **Tara who Invokes** How Tara practice activates the ten direction Protectors

This practice invokes the protectors of the universe. These natural forces of goodness spontaneously respond to the goodness generated by meditation upon Tara.

The wrathful lines on her face flicker and lights shine forth from the syllable HUM at her heart, giving total liberation from all forms of sorrow such as poverty and pain.

12. **Tara of Auspicious Brilliance** Praising her head Ornaments

Tara's visible head ornament is a crescent moon, like that on the first day of the month, radiant with the light that eliminates sorrow. On her hair-knot sits Buddha Amitabha, who emanates a constant stream of light to fulfil the needs of living beings.

13. **Tara who Bestows Maturity** Tara's Wrathful Posture

Just as the fire at the end of time blazes with the heat of seven suns and easily consumes the earth and stones of the world, the wisdom fires in which Tara sits consume easily the myriads of delusions, the foes of the Trainees joyously following a spiritual path.

14. **Tara with Vibrant Lines of Wrath** The Syllable HUM which emanates light

Twitching the lines of wrath on her face. Stamping upon the earth in a ferocious manner with her right foot. She holds her right hand in the threatening mudra and emanates lights from the Syllable HUM at her heart, filling the seven dimensions of the world with light and bringing them under her power.

15. **Tara of Virtuous and Creative Serenity** Praising Tara's Dharmakaya Aspect

This verse is in praise of the mind and speech factors of Tara's Dharmakaya aspect.

16. **Tara Destroying of Grasping** The Peaceful and Wrathful Mantras

The ten syllable mantra refers to the root mantra OM TARE TUTTARE TURE SOHA. HUM indicates the wrathful mantra - OM NAMA TARE NAME HARE HUM HARA SVAHA. By the power of these two mantras one destroys the enemies of liberation - grasping at a self within and clinging to substantial existence in the external world.

17. **Tara who Produces Bliss** How Tara shakes the three worlds

From the transformation of the primordial sound HUM appears TURE, whose pounding feet cause everything in the external world to tremble and shake.

18. **Totally Victorious Tara** How Tara eliminates the effects of Poison

The hare-marked moon like the celestial ocean symbolises the power to eliminate the poisonous effects of delusions and mental distortions from within the mind. Through the power of reciting TARA twice and also the mantric syllable PHAT, even external poisons are overcome.

19. **Tara who consumes sorrow** How Tara eliminates disputes and nightmares  
Indra of the desire gods, Brahma of the realm of form, leaders of the spirit worlds and all kings of the gods and celestial beings bow their heads to Tara.

20. **Tara Source of Siddhi** How Tara cures disease  
Her right eye fierce like the sun, her left gentle like the moon, she radiates dazzling bright beams of light.

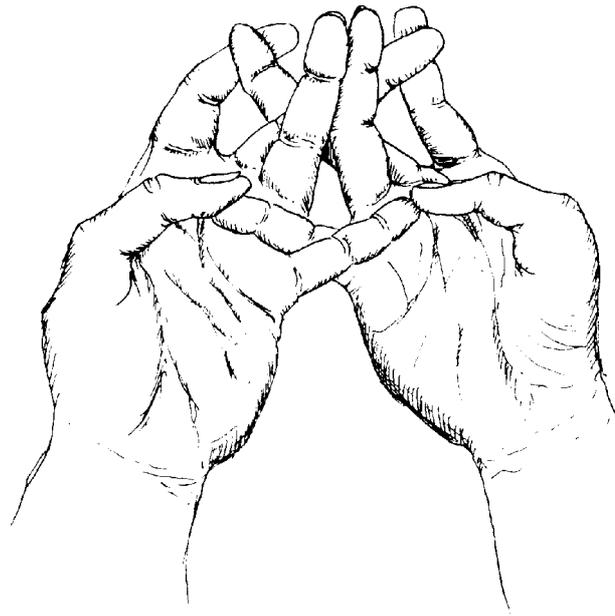
By reciting the wrathful mantra HARA twice and also the peaceful mantra TUTTARA, the most powerful illness is overcome.

21. **Tara who brings Complete Perfection** How Tara overcomes ghosts and evil spirits  
Tara's three natures, of her body, speech and mind, appear respectively as the letters OM at her crown, AH at her throat and HUM at her heart. These possess the strength to pacify the delusions within as well as external poisons. The most exalted TURE refers to TARA herself.



### 3. Praises in Reference to Enlightened Activity - Green Tara Visualisation

Tara represents the entire range of virtuous and enlightened activity and is therefore said to be the mother of the buddhas of the past, present and future - an attribute symbolised by the utpala fruit, flower and bud she holds in her left hand. The gesture of her left hand symbolises refuge while her right hand is in the mudra of giving highest happiness. She sits in royal posture on a white moon-disc resting on a lotus blossom. Her left leg is drawn upwards while her right foot rests upon a small lotus pedestal, showing that she abides both in samsara and nirvana. Tara wears the five silk robes and six ornaments, and in her tiara she bears an image of Amitabha. She is accompanied by the twenty-one forms of herself, 20 of whom float in the sky above her on rainbows and lotuses, while her other main form, White Tara, is found below.



### **Symbolic gesture of the Mandala offering with your hands**

The practice of offering the Mandala consists of the ritual offering of the world, and all its wealth, to the Object of Refuge as an act of veneration.

The configuration of your hands contains the same meaning as the Mandala offering. The two fingers raised upwards in the centre represent Mount Meru.

The four corners formed by interlocking the other fingers, represent the four continents and you should imagine that all the wealth contained in the entire world is present in your hands.

When the offering is completed, if you would like to visualise those to whom you have offered the Mandala as happily accepting it, you should proceed to unfold your hands away from you.

If, on the other hand, you feel it is more appropriate to receive the blessings of the Object of Refuge to whom the offering is made, then you should unfold your hands towards you.



### **A Prayer of Supplication for the Long Life of His Holiness Tenzin Gyatso**

This sincere prayer of supplication, invoking the oceans of compassion of the Three Paragons, that the all-encompassing wishes of the Peerless Guide of Wanderers including Gods, Sovereign Refuge Protector, Lord of Conquerors, all-seeing, all-knowing, magnanimous, foremost and holy Ngawang Lobsang Tenzin Gyatso, Pre-eminent Ruler of the Three Worlds, glorious, supreme and good, may spontaneously be fulfilled and that he may remain until the end of cyclic existence, has been written by ourselves, the Senior Tutor to His Holiness the Dalai Lama, Eastern Successor to the Throne of Ganden, Ling Tulku Thupten Lungtog Namgyal Trinley and by the Junior Tutor to His Holiness, Trijang Lobsang Yeshey Gyatso.

It was newly composed in a style free of poetic flourishes and imagery, the need for such having been made known and requested with sincerity and single-hearted faith, accompanied with offering scarves and precious gifts, by the Three Great Seats of the Doctrine - Drepung, Sera and Ganden, the Cabinet, general secretaries and the entire body of secular and non-secular government officials along with the people and gods of the land of Tibet.

With single-hearted faith and reverence we take great joy in this prayer of supplication, wishing that its aims may be fulfilled accordingly.

It was translated into English by Gelong Jampa Gendun and Getsul Tenzin Chödrak at the Buddhist School of Dialectics, Dharamsala, during the autumn of 1985, in accordance with the explanation of Ven. Lobsang Nyima, Abbot of Namgyal Monastery.



### **Origin of Mahakala, the Dharma Protector Deity**

At one time in the past, the Lord of Great Compassion, the Noble Avalokiteshvara, raised the Idea of Enlightenment, the Bodhicitta, and then for countless kalpas accumulated merit. After passing through the ten Bodhisattva levels, he received the special Great Light empowerment. Then, as he entered the ranks of the Noble Sons of the Buddha, he made this vow:

“Throughout the samsaric world realms in the limitless space of the ten directions, I will benefit beings. I must liberate all beings from samsara. Not until all beings are established on the level of Buddhahood, not even one left behind in samsara, will I myself enter Buddhahood. Only when all beings without exception have been guided to Buddhahood, will it be well for me to achieve it. Until then I will remain in samsara for the benefit of all beings. And to ensure it, may my body be shattered into a thousand pieces if I break this vow.”

From then on, Avalokiteshvara resided at the Potala Mountain. Through his limitless emanations, at every moment, he accomplished the ripening and liberating of innumerable sentient beings - to an extent beyond our means to express. And in this manner he passed uncountable years - many, many kalpas.

Then, at one time, he thought it possible that now he had delivered all beings from samsara. With his omniscient vision he looked, and saw that the realms of sentient beings had neither increased nor diminished. Not only had they not decreased in number, but now those sentient beings near him were in the Age of Darkness, and were even more difficult to subdue. Then saying, “Now, I cannot benefit even one sentient being,” Avalokiteshvara broke the vow he had previously made, and his body shattered into a thousand pieces. Then the Root Lama who by his vow always holds us in his compassion, the Noble World Protector, who has conquered and transcended, and because of his immeasurable light is called the Buddha Amitabha, vividly appeared and said:

“Son of my family, it is not well that you have thus broken your vow. Now you must replenish your broken vow, and make an even greater resolution to benefit beings.”

The shattered body of a thousand pieces, by Amitabha’s blessing, was united into one body with eleven heads and a thousand arms. Avalokiteshvara then thought that his previous great vow could never be exceeded. And yet by it he had been unable to benefit even a few beings. So for seven days he was unable to decide what to do. Then he thought that by means of a wrathful form he would be able to subdue the degenerate beings of this Age of Darkness. And, seeing many beings who practised Dharma and yet were unable to escape from the Bardo realms, he thought that by a wrathful form he could also protect them from the Bardo. And lastly, he thought that the beings in this Dark Age were poor and needy, experiencing only suffering, and that by a wrathful form he could provide them with an antidote to their suffering, so that their needs could be met by their simply making the wish.

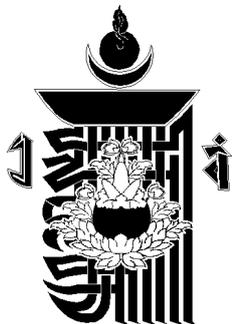
With this three-fold activity, his vow became even greater than before. From the heart of Noble Avalokiteshvara emerged a dark blue HUNG letter, which transformed into the Instantaneous Protector of Wisdom. In all the Pure Lands, the ground shook with six kinds of earthquakes. The Conquering and Transcending One of Immeasurable Light and all the other Tathagatas of the ten directions proclaimed with one voice:

“Son of the family, it is well that you have made this resolution. You shall have the empowerment of all the wisdom dakinis. You shall have the strength of the wrathful Yama, Lord of Death. You shall have the mountain spirits, the yakshas, the devils and the demonesses as your messengers. You shall embody the great wrathful empowerments of the Body, Speech, Mind, Qualities and Activity of all the Buddhas throughout the three times.”

Ever since then, Mahakala has remained as the Doctrine Protector of all the Buddha fields.

### **Symbolism of Mahakala**

The Protector’s body colour is dark blue, symbolic of the changeless Dharmakaya. His three eyes symbolise his clear comprehension of the three times, and the vivid manifestation of the three bodies of Buddha. The crown of five skulls symbolise the five poisons - anger, desire, ignorance, jealousy and pride - transformed into five wisdoms. His six arms symbolise the completion of the six perfections - generosity, patience, morality, diligence, meditation and wisdom. The triku knife symbolises the cutting of ego-attachment. The skull bowl filled with blood symbolises the subjugation of the evil ones. The rosary symbolises his continuous activity for the benefit of beings. The damaru hand-drum symbolises his power over the dakinis. His trident symbolises his power over the three spheres - desire, form and formless. The lasso symbolises his action of binding those who break their vows. His two feet symbolise means and wisdom. That his left leg is straight and his right leg bent symbolise his accomplishment of benefit to self and others. He tramples on the Binayaka, to symbolise his destruction and dispersal of great obstacles. The sun on which he stands symbolises his illumination of the darkness of ignorance. The lotus seat symbolises purity undefiled by samsara. The blazing fire symbolises his action to consume neurotic states of mind. The tiger skin, purification of desire; the elephant skin, purification of pride; the snake, purification of anger. All his other ornaments symbolise that he has the complete qualities of the Buddha.



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*If time is short, the following can be recited in place of some of the 21 praises to Tara (The 7 repetitions).*

OM! CHOM-DÄN-DÄ-MA PAK-MA DRÖL-MA-LA CH'AK-TS'ÄL-LO  
OM! Homage to the Lady Arya-Tara

CH'AK-TS'ÄL DROL-MA TARE PA-MO!  
Homage! Saviouress TARE, Heroine!

TUTTA-RA-YI JIK-KÜN SEL-MA!  
With TUTTARE dispelling all forces!

TURE D'ÖN-NAM TAM-CHÄ TER-MÄ!  
Granting all benefits with TURE

SVAHA YI-G'ER CHÄ-LA RAP-DÜ  
To Her with sound SVAHA, I bow

