

A Short Practice of Green Tara

Including Praises to the Twenty-One Taras



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Practice Requirements

One needs a Kriya Tantra empowerment of Green Tara to practice this sadhana in full. However, one can do this practice without such an empowerment as long as one does not generate oneself as the deity. If one does not have the empowerment, one can do the self-generation practice at the crown of one's head.

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The Actual Practice

A Glance Meditation on the Graduated Path

Refuge

I take refuge in the holy guru, essence of all buddhas, original grantor of all holy teachings and lord of all supreme beings.

Prayer for Success in Dharma Practice

Please, Guru-Buddhas, bestow on me the ability to unify my mind with the Dharma and be successful in practicing Dharma in order to achieve the graduated path. May no hindrances occur while achieving this path.

Prayer of the Practitioner of Lower Capability

Please bless me to realize that I have received a perfect human rebirth, which is highly meaningful, for many reasons difficult to obtain, but perishable, transient, and fragile, decaying in the shortest moment because of its changeable nature. Thus, my death is definite but its actual time is most indefinite, and after death I am far more likely to be reborn in the lower suffering realms, having created infinitely more negative than positive karma in this life and all previous lives.

Please bless me to comprehend how incredibly unendurable is the suffering of the lower realms, that I might take refuge in Buddha, Dharma, and Sangha with all my heart, and realize the

evolution of karma in all its profundity, that I might perform only virtuous actions and abandon all negative creations.

Prayer of the Practitioner of Middling Capability

By practicing in this way I will be reborn in the upper realms but will still have to experience unlimited samsaric suffering because of uncontrolled delusion and karma.

Please bless me to realize fully the evolution of samsara, from uncontrolled rebirth to death to rebirth, and to follow day and night the three higher trainings of the path: higher conduct, higher concentration and higher wisdom, which are the main methods to release me from samsara.

The Prayer of the Practitioner of the Highest Capability

The Sutra Path:

But as each sentient being has been my mother and as most of them are in extreme suffering, please bless me to bring success to all by renouncing the perfect happiness of self and practicing the bodhisattva's deeds of the six perfections with a bodhisattva's mind of exchanging self with others, on the basis of the equanimity meditation. Thus shall I have no sorrow in experiencing the samsaric suffering of all other sentient beings for no matter how long, having trained my mind in the general path.

The Vajrayana Path:

Please bless me to follow the quick Vajrayana teachings, by feeling sentient beings' suffering, very unimaginably unbearable for even the shortest moment, as my own, and to achieve the attainment of Shakyamuni Buddha immediately, at this very moment, by keeping my ordinations and the instructions of the guru with the best and highest care in life for the sole purpose of enlightening all sentient beings.

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.

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

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 | ཨོཾ་ཏཱ་རེ་ཏུ་ཏཱ་རེ་ཏུ་རེ་སྐྱེ་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 Gyaltsen; 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 unsubdued 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 unsubdued 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

Praises to the Twenty-One Taras

(literal English translation)

OM Homage to the Venerable Arya Tara.

Homage to you, Tara, the swift heroine,
Whose eyes are like an instant flash of lightning,
Whose water-born face arises from the blooming lotus
Of Avalokiteshvara, protector of the three worlds.

Homage to you, Tara, whose face is like
One hundred full autumn moons gathered together,
Blazing with the expanding light
Of a thousand stars assembled.

Homage to you, Tara, born from a golden-blue lotus,
Whose hands are beautifully adorned with lotus flowers,
You who are the embodiment of giving, joyous effort, asceticism,
Pacification, patience, concentration, and all objects of practice.

Homage to you, Tara, the crown pinnacle of those thus gone,
Whose deeds overcome infinite evils,
Who have attained transcendent perfections without exception,
And upon whom the sons of the victorious ones rely.

Homage to you, Tara, who with the letters TUTTARA and HUM
Fill the (realms of) desire, direction, and space,

Whose feet trample on the seven worlds,
And who are able to draw all beings to you.

Homage to you, Tara, venerated by Indra,
Agni, Brahma, Vayu, and Ishvara,
And praised by the assembly of spirits, raised corpses,
Gandharvas, and all yakshas.

Homage to you, Tara, whose TRAT and PHAT
Destroy entirely the magical wheels of others.
With your right leg bent and left outstretched and pressing,
You burn intensely within a whirl of fire.

Homage to you, Tara, the great fearful one,
Whose letter TURE destroys the mighty demons completely,
Who with a wrathful expression on your water-born face
Slay all enemies without an exception.

Homage to you, Tara, whose fingers adorn your heart
With the gesture of the sublime precious three;
Adorned with a wheel striking all directions without exception
With the totality of your own rays of light.

Homage to you, Tara, whose radiant crown ornament,
Joyful and magnificent, extends a garland of light,
And who, by your laughter of TUTTARA,
Conquer the demons and all of the worlds.

Homage to you, Tara, who are able to invoke
The entire assembly of local protectors,
Whose wrathful expression fiercely shakes,
Rescuing the impoverished through the letter HUM.

Homage to you, Tara, whose crown is adorned
With the crescent moon, wearing ornaments exceedingly bright
From your hair knot the buddha Amitabha
Radiates eternally with great beams of light.

Homage to you, Tara, who dwell within a blazing garland
That resembles the fire at the end of this world age;
Surrounded by joy, you sit with your right leg extended
And left withdrawn, completely destroying all the masses of
enemies.

Homage to you, Tara, with hand on the ground by your side,
Pressing your heel and stamping your foot on the earth;
With a wrathful glance from your eyes you subdue
All seven levels through the syllable HUM.

Homage to you, Tara, O happy, virtuous, and peaceful one,
The very object of practice, passed beyond sorrow.
You are perfectly endowed with SVAHA and OM,
Overcoming completely all the great evils.

Homage to you, Tara, surrounded by the joyous ones,
You completely subdue the bodies of all enemies;
Your speech is adorned with the ten syllables,
And you rescue all through the knowledge-letter HUM.

Homage to you, Tara, stamping your feet and proclaiming TURE.
Your seed-syllable itself in the aspect of HUM
Causes Meru, Mandhara, and the Vindhya mountains
And all the three worlds to tremble and shake.

Homage to you, Tara, who hold in your hand
The hare-marked moon like the celestial ocean.
By uttering TARA twice and the letter PHAT
You dispel all poisons without an exception.

Homage to you, Tara, upon whom the kings of the
assembled gods
The gods themselves, and all kinnaras rely;
Whose magnificent armor gives joy to all,
You who dispel all disputes and bad dreams.

Homage to you, Tara, whose two eyes – the sun and the moon –
Radiate an excellent, illuminating light;
By uttering HARA twice and TUTTARA,
You dispel all violent epidemic disease.

Homage to you, Tara, adorned by the three suchnesses,
Perfectly endowed with the power of serenity,
You who destroy the host of evil spirits, raised corpses, and
 yakshas,
O TURE, most excellent and sublime!

Thus concludes this praise of the root mantra
and the offering of the twenty-one homages.

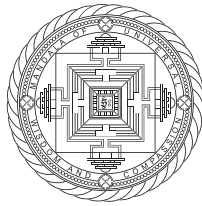
Colophons:

Praises to the Twenty-One Taras, chantable version, based on Martin Willson's chantable translation and additionally checked against the Tibetan and for euphony by FPMT Education Department and Venerable George Churinoff, January 2001.

Literal English translation by Lama Thubten Yeshe. Originally edited by Sylvia Wetzel, January 1979. Extracted from the Chittamani Tara sadhana published for retreat in August 1979 by Publications for Wisdom Culture at Conishead Priory, Ulverston, Cumbria, England.



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