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A CONCISE SUPREME ARYA MOTHER TARA SADHANA PRACTICE  
THROUGH WHICH  
A SPIRITUAL BOON CAN BE SWIFTLY ACCOMPLISHED



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## **ARYA MOTHER TARA**

***Namo Arya Tara ! Namo Phakma Dolma !***

I deeply pay homage and make prostration to Arya Tara from my humble and respectful heart.

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### **A brief historical account of the origination of Supreme Arya Mother Tara based on the Tantric teaching belonging in the classes of *Action Tantra*:**

Once upon beginningless time, there was a physical world known as “Multiple rays.” In this realm, the Buddha named *Nga-Dra*, which means the sound of a drum, appeared and gave profound teachings.

The king of this realm had one princess named Yesi Dawa. *Yesi* means wisdom. *Dawa* means moon. Together they mean wisdom that cools the mind from burning desire and craving like a moon that cools the earth and settles the flying dust.

The fortunate princess became one of the most loyal and devoted disciples of the Buddha and received extensive teachings and instructions. She then engaged in the practices of accumulation of *punya*, or merit, through making boundless offerings to Bodhisattvas, Aryas, and other highly realized monks and nuns over the millions of years of her rebirths.

When Yesi Dawa had completed her accumulation of merit with trust, devotion, faith, and immutable love and compassion, she easily developed full Bodhicitta, the indispensable seed for enlightenment. *Bodhicitta* is a Sanskrit word that means uncontrived altruistic intention stemming from love and compassion.

Upon her full development of Bodhicitta, all Bodhisattvas and Aryas said to her with one voice, “if you make aspirational prayers, you will transform into a male form and attain enlightenment in this very lifetime through the power of merit and virtue that you have created over countless eons.”

Yesi Dawa replied, saying,

*“There is neither an inherent male nor an inherent female; likewise, there is neither self, nor person, nor consciousness. Male and female are merely designated by the conventional mind, and they do not have true essence in them. Both male and female are simply conceived in an ordinary mind as a basis for the experience of illusion and delusion, which lead to the creation of karma.*

*"There have been many males who have attained enlightenment, and many are on their way to enlightenment. There have been very few females who have attained enlightenment for the sake of sentient beings bound to be tormented with immense pain and suffering. Therefore, I will make a commitment to work to attain enlightenment in a female form. I will encourage myself to guide all sentient beings towards enlightenment until samsara is emptied while maintaining this female form."*

Yeshi Dawa then continued her path to enlightenment while releasing others from their pain, suffering, fear, confusion, and the dangers that threaten their well being. Because of her determination and effort, Buddha Nga-Dra renamed her *Dolma* in Tibetan, or *Tara* in Sanskrit, which means liberator.

Buddha Nga-Dra declared that her name would remain Tara even after she had attained enlightenment in the future.

Long after she was named as Tara, she made a second commitment before the Buddha Amoghasiddhi to protect all beings from the eight and sixteen great fears and dangers. After her second commitment, she received several names, which are essentially the same in meaning: *Dolma*, which means liberator; *Dungma*, which means protector or comforter; *Nyurma*, which means one who is swift; and *Pamo*, which means bold and courageous.

Long after her second commitment, a fully ordained monk named Stainless Radiance was initiated with the rays of compassion by the Buddhas from the ten directions. This monk was transformed into *Arya Chenrezyik*, the Buddha of boundless compassion.

Not long after this transformation, Arya Chenrezyik was initiated with the great rays of wisdom by the five Buddha family. The rays of compassion and the rays of wisdom united together and served as a father and a mother from which the supreme Arya Tara was born.

Essentially, Arya Tara was born from the heart of the Buddha of compassion, for which *Avalokistesvara*, *Arya Chenrezyik*, *Phakpa Chenrezyik*, and *Chakna Padma* are synonyms.

Long after, in the *kalpa*, or era, known as *Ah-Sang-ka*, Arya Mother Tara was initiated by the Buddhas of the ten directions, and she became like a mother who gives birth to all enlightened beings from the united activities of her wisdom and compassion.

In general, there were 21 Taras. The green Tara is the primary figure among the 21 groups of Tara. Each Tara has her own distinct qualities and functions to fulfill the many and unique needs and wishes of sentient beings. In the ultimate sense, all 21 Taras were enlightened activities, but they took a physical form for the purpose of appealing to the eyes of ordinary beings like ourselves.

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Arya Chenreyzik gave intensive teachings on the benefits of Tara practice and transmitted the energy of the Tara mantra to a large crowd of Bodhisattvas, Aryas, fortunate humans, Devas, Nagas, and malevolent demons by reciting 10,000,000 Tara mantras at the highly sacred place called Potala Mountain, believed to be located at the Northern part of our Universe. It is a hidden, sacred place, and ordinary human beings do not have access to this realm unless an individual has high psychic power to perceive it. Potala Mountain is the abode of Tara, and practitioners invite her from this sacred place to preside over the ceremonies, meditations, and any other practices related to Tara. The invitation of Tara is always done only through meditation and visualization.

Tara carries unfailing power and energy to fulfill the wishes and aspirational prayers of all Buddhas and to protect sentient beings from the eight and sixteen great fears and dangers.

Arya Mother Tara has unique capabilities primarily owing to the aspirational prayers that she made prior to her development of Bodhicitta. She responds to all beings as a loving and caring mother would to her only precious child whose sole survival depends on a mother's love, compassion, protection, and nourishment and who cannot find any sense of comfort, security, joy, happiness, and full maturity without its mother.

In the past, Arya Mother Tara has played an exceptional major role in providing protective energy to whoever needs it and has helped to meet each and every individual's wishes and desires.

In this present unpredictable world, the teachings of Buddha Shakyamuni effectively function on the earth like a sun that gives light to dispel darkness on the earth and helps to uplift the minds of all living beings. Arya Tara's unique power in granting Siddhis and protection to sentient beings is crucial in making the Buddha's teachings more effective and beneficial to boundless beings by matching each individual's needs and karmic predisposition.

Human beings on this earth will experience threats, danger, disharmony, conflict, psychological distress, confusion, fear, and hindrances caused by the worldly gods, Asuras, ghosts, and Nagas, as well as by humans with dark hearts and evil minds. Human beings in our time lack moral values, ethical behavior, love, and compassion. The minds and hearts of human beings are more controlled and captivated by negative thoughts and emotions such as deep rooted anger, hatred, malice, fear, confusion, greed, lust, extreme selfishness, depression, and sadness. All of these unhealthy emotions attract many physical and psychological illnesses that may not have any cure from our current medicine and other means of therapy.

The signs of degeneration have already appeared, but the actual degeneration is yet to begin. It may take a long time for the process of degeneration to become apparent to our perception.

Arya Mother Tara is predicted to be the most helpful, powerful, and effective aid to help us free ourselves from the eight great fears and sixteen great dangers of this degeneration period.

The **eight great fears and dangers** are internal because the basis of the fears is within us. The fears are delusions about our daily lives that distort our perception and thus interfere with our interaction with the outside world, making our experience of life miserable with no relief from outside help.

1. The fear of attachment is like an uncontrollable flood that washes away common sense.
2. The fear of hatred is like a blazing flame that causes unpredictable damage.
3. The fear of jealousy is like a poisonous snake that causes deep pain and conflict.
4. The fear of ignorance is like a mad elephant that sees everything as repulsive and threatening and prevents us from seeing reality.
5. The fear of arrogance is like a lion that irrationally exalts “self” to be superior to anyone else and belittles others.
6. The fear of wrong view is like a thief that steals our wisdom and knowledge.
7. The fear of miserliness is like an iron chain that locks our hearts so that they lack joy in giving for others’ needs and in creating merit for our future source of wealth.
8. The fear of deluded doubt is like a cannibal that eats away at our discriminative power of mind, which is necessary for obtaining wisdom.

The **sixteen great fears and dangers** are externally caused by threats and obstacles that we may experience at any time in our lives.

1. The fear of others’ evil thoughts and deeds.
2. The fear being chased by an aggressive lion.
3. The fear of being trampled by an insane elephant.
4. The fear of natural and man-made disasters such as fires, floods, hurricanes, earthquakes, mudslides, and toxic chemicals.
5. The fear of a poisonous snake approaching.
6. The fear of robberies that threaten our wealth and life.
7. The fear of coming under false accusation due to others’ ill will towards us.
8. The fear of leprosy and other incurable illnesses.
9. The fear of obstacles caused by smell eater creatures that have natural negative power to do immense harm to human beings.
10. The fear of poverty that threatens our survival.
11. The fear of losing cherished and desired objects.
12. The fear of legal prosecution.
13. The fear of being hit by lightning.
14. The fear of not having our needs, desires, and wishes fulfilled, and fear of meeting with tragic events one after another.
15. The fear of losing our lives due to the malicious actions of others.
16. The fear of being carried out by the force of waves and currents without having anyone to rescue us.

There are many historical accounts of how Arya Mother Tara has protected boundless sentient beings from all sorts of fears and dangers and has led them to the path to enlightenment.

In our present difficult time there is no other enlightened being besides Tara whose enlightened activities of granting Siddhis or boon is as fast, profound, sharp, powerful, and effective due to the power of her aspirational prayers through which she developed altruistic intention.

In her compassion, Arya Mother Tara can swiftly alleviate sentient beings from fears and dangers by helping them to avert their obstacles and by bringing them a sense of comfort and security. Arya Mother Tara's compassionate activities are very similar to our conventional loving and caring mother, so she is referred to as a mother of all sentient beings.

## **A short introduction to Tara practice and its unique functions:**

It is said in the teachings that Arya Mother Tara will be found to be beneficial to all sentient beings in cases of both spiritual and worldly accomplishment in our present agitated period. Many serious spiritual practitioners and realized beings have found Tara practice to be extremely effective and powerful to avert hindrances and to bring up positive energy that acts as a catalyst for whatever we attempt to achieve.

Tara's effectiveness is not because she is higher and more powerful than any other enlightened beings but rather due to the force of the aspirational prayers and promises that she made prior to her full development of Bodhicitta with the roots of love and compassion.

Tara is like a most loving, caring, and nourishing mother for all sentient beings as well as a birth mother of all enlightened beings. Tara is a fully enlightened female Buddha who demonstrates that female form is not inferior to the male in either the spiritual or the worldly field. Both women and men have equal natural spiritual potency and opportunity to attain enlightenment in either the female or male form.

Unlike many other religious traditions, Buddhism considers women to be images of wisdom who effectively act as catalysts to inner spiritual development motivated by love, compassion, and Bodhicitta. Without wisdom, which is like female energy, Bodhicitta, which is like male energy, cannot advance or provide temporary or ultimate help for others.

In the past month, the Vatican said, "*ordaining women as priests is like a crime of sex abuse.*" This statement surely can be seen as an evil idea created by an insane mind. The pope, who is assumed to have a free, direct satellite connection with God, really got a wrong message. The idea of women as inferior to men and incapable of being the head of spiritual and social institutions is an evil ideology of human society.

In the Buddhist Tantric teachings, despising women is one of the most serious downfalls that heavily obstruct our spiritual development. Tara can be used as an inspiring example for women that they can be absolutely worthy vehicles to attain enlightenment the same as men. She is an inspiring figure for women to be the compassionate leaders of the world in order to make the world more peaceful and harmonious through their gentleness of mind and the comforting qualities of their biological bodies. His Holiness the Dalai Lama often encourages women of today's world to take her as an example.

Arya Mother Tara secured women's right to equality millions of years ago by demonstrating what women are capable of accomplishing with will power to succeed. Their accomplishment can be equal to if not better than that of men. Women in today's world should draw inspiration and courage from Arya Mother Tara and Mother Teresa to succeed in the accomplishment of the immense good qualities of the human heart.

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Arya Tara practice is extremely beneficial in many ways for many needs, particularly in our present time. The following are examples of the unique functions of Tara practices:

- ❖ To avert negative forces caused by external harmful spirits, demons, Nagas, and mountain dwelling spirits as well as by another human's evil deeds.
- ❖ To remove certain physical or psychological illnesses caused by such harmful beings.
- ❖ To expel the negative forces of natural spirits that affect our psychological state.
- ❖ To pacify negative karma and its conditions so that the negative karma will not become manifest to bring its effects and obstruct us from attaining higher spiritual realization.
- ❖ To dispel the effects of toxic and poisonous chemical substances that we may consume with food, drink, and the air that we inhale.
- ❖ To resolve disputes, false accusations, bad omens of the day and bad dreams of the night that may cause conditions for tragedy to arise through our superstitious thoughts and feelings. Tragedy and disaster can occur as a result of superstition.
- ❖ To dispel various illnesses, famine, epidemic diseases, and elemental disasters such as flood, fire, earthquake, hurricane, and torrential rain.
- ❖ To prevent untimely death, which can occur due to the force of sudden or random conditions caused by evil spirits.
- ❖ To fulfill our needs, wishes, or dreams due to the support and influence from the power of Tara's aspirational prayers. The aspirational prayers of Tara were the source of her promise to look after the needs of all sentient beings as a loving mother would her only precious child who solely relies on her mother's kindness, nourishment, protection, and constant watch with the eyes of compassion.

I personally have found Tara practice highly beneficial, and I have integrated it with my daily practices of meditation, prayers, recitation of mantras, contemplation, and *saddhana*, a means to receive blessings and spiritual boons.

Blessings and boons from Arya Mother Tara have helped me to succeed in what I have attempted to accomplish in the past, and they continue to help me to succeed in the present moment. The practice helps to avert obstacles and evoke positive energy. It helps to gather conducive conditions that influence my effort to achieve what I want more smoothly and swiftly.

In my Tara practice, I imagine Arya Mother Tara in the full form of a Buddha, Guru, Deity, Dakini, and protector who possesses all the qualities of these beings. I myself do Tara practice every day. Sometimes it is for more general and sometimes for a specific purpose.

I received Tara empowerment and transmission from His Holiness the Dalai Lama, Kyabjey Ling Rinpoche, Kyabjey Trijang Rinpoche, and Kyabjey Denma Lochoe Rinpoche in the 1970s and 1980s during the best years of study with these highly realized great teachers of our time.

Because I was empowered and received transmission, my Tara practice goes very well. I have gained full trust, lucid faith, conviction, and certainty in Tara's power in granting blessings and boons swiftly and effectively.

We can do Tara practice for various reasons and purposes, and for the fulfillment of our own needs as well as those of others:

- ❖ To remove or avert external obstacles and hindrances caused by humans or non-humans such as lost spirits, worldly Devas, Nagas, mountain dwelling spirits, earth owner natural spirits, and monstrous demigods like the vampire in Western mythology. These types of beings can be very negative and harmful toward humans, particularly those who are trying to accomplish virtuous things and spiritual attainment. That is why there is a saying in Western culture, "good people die early." Why? There must be a specific cause for it to happen.
- ❖ To receive blessings and boons that act as a catalyst to attain realization as well as to succeed in many worldly accomplishments.
- ❖ To receive guidance in making a decision when facing a dilemma, not knowing what to do and what direction to take.
- ❖ To fulfill wishes whatever they may be such as a need of wealth, children, or protection, or to settle disputes, law suits, and false accusations.
- ❖ To succeed in a spiritual path to attain enlightenment with the blessings and assistance of Arya Mother Tara. Attaining enlightenment is sure to happen due to the unfailing power of Tara's aspirational prayers and commitment that she made as a catalyst for her development of Bodhicitta rooted in love and compassion in the core of her heart.

When we do Tara practice, we must know how to make ourselves spiritually intimate with Tara, and we also need meditative skill supported by trust, faith, and devotion in order to appeal to her heart and evoke energy through which her assistance and boons can surely enter our devoted minds and humble hearts.

Doing Tara practice does not mean begging something from Tara. Rather, it is all about appealing to her, evoking positive stimulating energy, and making oneself spiritually connected with her to receive blessings and boons. This connection can be made only through the force of meditation, visualization, recitation of Tara mantra and prayers, making heartfelt offerings, placing our trust in her compassionate activities, and holding her as one with our own root guru. Trust, lucid faith, and full conviction arising from an understanding of, but not mere blind faith in, the practice really works.

It makes a great difference in Tara practice if we have *transmission of Tara mantra and prayers*. We can receive transmission from a qualified spiritual guru with whom we have deep connection and in whose teachings and guidance we have faith.

In this practice booklet is a concise version of Arya Mother Tara practice. It is clear, relatively short, in sequential order, and contains the essence of the practice, providing power for our worldly and spiritual needs and accomplishment.

May this Tara practice book bring benefit to many.

Compiled and translated by Geshe Dakpa Topgyal  
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## A Short Version of Arya Mother Tara Sadhana Practice

(A means to accomplish spiritual boons and request assistance from Tara)

At the beginning of every Buddhist practice, one should first take refuge and generate love, compassion, and bodhicitta. This is done in order to make the practitioner's mind arise in a virtuous state through which his or her practice will carry the full force to attain enlightenment.

### **Refuge:**

NAMO GURU BHEY!

To my precious Guru I turn for refuge

NAMO BUDDHA YAH!

To the supreme Buddha I turn for refuge

NAMO DHARMA YAH!

To the peaceful teachings I turn for refuge

NAMO SANGHA YAH!!

To the spiritual Sangha I turn for refuge

(From my humble heart I ask for your unfailing guidance on the path to enlightenment)

(Repeat 3 times)

### **Generating Bodhicitta:**

SANGEY CHO DANG TSOK KYI CHOK NAM LA!

To the Buddha, Dharma, and Sangha

JANG CHUB BAR DU DAK NEY KYAB SU CHI!

I go for refuge until I attain enlightenment

DAK GYE JIN SOK GYEE PAY SONAM KYI!

Through the force of virtue and merit that I have collected by practicing generosity and other perfections

DRO LA PHEN CHIR SANGEY DRUB PER SHAUG!!

May I attain Buddhahood for the benefit of all sentient beings.

(Repeat 3 times)

### **The Four boundless positive feelings or attitudes:**

SEN CHEN THAM CHEY DEH WA DANG DEH WAY GYU DANG DHEN PER GYUR CHIK!

May all sentient beings have happiness and meet with the causes of happiness.

SEN CHEN THAM CHEY DHUK NYEL DANG DHUK NYEL GYI GYU DANG DREL WAR GYUR CHIK!

May all sentient beings be free from suffering and the causes of suffering.

SEN CHEN THAM CHEY DHUK NYEL MAY PAY DEH WA DANG MEE DREL WAR GYUR CHIK!

May all sentient beings never be separated from the happiness that is beyond sorrow.

SEN CHEN THAM CHEY NEY RING CHAK DANG NYEE DANG DREL WAY TANG NYOM LA NAY PER GYUR CHIK!!

May all sentient beings abide in equanimity, free from attachment and aversion.

(Repeat 3 times)

### **Actual Sadhana practice:**

YING RIG NAM DAK MAY TOK KYEH TSEL UIE!

At the center of a vast blissful sphere filled with colorful flowers and fragrant plants,

DHAB TONG RAB GEY PAY KAR DHA DHEN TENG!

Is a huge white lotus cushion with thousands of fresh petals extended out in all directions. And upon it,

KYAB NEY KUN DUY LAMA JEY TSUN MA!

Guru Arya Mother Tara is seated in oneness with all three of the precious Jewel objects of refuge,

MAR GYED DHOG CHEN SHAL CHIG CHAK NYEH MA!

She has one face, two arms, and a radiant reddish-brown color.

CHAK YEH CHOG JIN YON PAY UTPAL NYAM!

Her right hand rests in a supreme giving mudra, and her left hand rests in a protection mudra holding an utpala.

KON CHOK SUM TSON CHAK GEY THUG KAR ZIN!

Symbolizing all three Jewel objects of refuge, she is holding the utpala at her heart between her thumb and index finger. The utpala blooms above her left shoulder at the same level as her left ear.

DAR DANG RIN CHEN GYEN TREY YEE TROK MA!

She is extremely attractive and is adorned with various ornaments, and she is wearing a fine silk robe which repels all dirt and stains.

LANG TSO RAB GEY YEY KYANG YON KUM SHUG!

Her body is fully developed with a perfect youthfulness, and she is seated with her right leg outwardly extended and her left leg crossed inwardly.

THA KHOR PAD DHEY DHEN LA JEY TSEN MA!

Surrounding the lotus cushion upon which Arya Tara is seated,

DOLMA NYER CHIK BAR TSAM GENDUN REH!

A fully realized ordained Sangha is seated between each of the 21 Taras.

SHUG PAY THUK KAR TAM YIK JANG KHU DANG!

At the heart of each Sangha arises a radiant green mantric seed syllable **TAM**.

NEY NGAR OM, AH, HUM, SVA, and HA TSEN!

At the five points of their body (crown, forehead, throat, heart, and navel respectively) are five self-generated mantric syllables: Om, Ah, Hum, Sva and Ha,

THUK KAY WO KYI KYAB NEY MA LUS PA!

By the force of the rays arising at their heart, all enlightened beings without exception,

CHEN DRANG THIM PAY KUN DHUS DAG NYID GYUR!

In one essence, are invited, and they dissolve into Tara causing her to turn into the entity of all the precious jewel objects of refuge (for all sentient beings).

## **Seven Limb Prayers:**

### **PROSTRATION:**

JEY TSUN PHAK MA DOLMA DANG!  
To supreme Arya Mother Tara,  
CHOK CHU DU SUM SHUK PA YI!  
(Buddhas and Bodhisattvas) who reside in the ten directions and the three times,  
GYAL WA SEY CHEY THAM CHE LA!  
To all enlightened beings and Bodhisattvas, the spiritual sons,  
KUN NEY DANG WAY CHAG GYEE WO!!  
I pay homage and prostrate with lucid faith (from my humble heart)

### **OFFERING:**

MAY TOK DUHK POE MAR MEY DRI!  
Colorful flowers, fragrant incense, illuminating butter lamps, and scented objects,  
SHAL ZEY ROL MO LA SOK PA!  
Nourishing fruits, delightful music, etc.  
NGO SHAM YI KYI TRUL NEY BHUL!  
Both real and imagined offerings (that are limitless)  
PHAK PAY TSOK NAM SHEY SU SOL!  
May the assembly of Arya Tara and the enlightened ones kindly accept these (as a token of my humble  
heart in order to create merit)

### **CONFESSON:**

THOG MA MAY NEY DHA TAY BAR!  
From beginning less time until today,  
MEE GEY CHU DANG TSAM MAY NGA!  
Ten non-virtuous actions and five boundless retribution acts,  
SEM NEE NYON MONG WANG GYUR PAY!  
Committed through the mind under the control of delusions,  
DHIK PA THAM CHEY SHAK PAR GYI!!  
May all non-virtues be completely purified without exception.

### **REJOICE:**

NYEN THO RANG GYAL JANG CHUB SEM!  
Noble Hearers, Solitary Realizers, and Bodhisattvas,  
SO SO KAY WO LA SOK PAY!  
As well as ordinary beings ...  
DU SUM GEY WA CHI SAAK PAY!  
Whatever virtue created by you in the three times,  
SO NAM LA NEE DAK YI RANG!!  
I rejoice in this collection of merit.

## EARNEST REQUEST TO TURN THE WHEEL OF DHARMA:

SEN CHEN NAM KYI SAM PA DANG!  
The aspiration of all sentient beings, and  
LO YI JAY DRAK JEE TAR WAR!  
Their different levels of mental and spiritual ability,  
CHE CHUNG THUN MONG THEK PA YI!  
The teachings of lesser, greater, and Vajrayana ...  
CHO KYI KHOR LO KOR DU SOL!!  
May the wheel of Dharma turn accordingly (to meet with the needs  
and aspirations of each sentient being)

## MAKING A HEARTFELT REQUEST TO LIVE LONG:

KHOR WA JEE SID MA TONG BAR!  
Until all of samsara becomes empty (of sentient beings),  
NYA NYEN MEE DAH THUK JEY YI!  
Live long through the force of great compassion.  
DUKH NGAL GYA TSO JING WA YI!  
To all sentient beings constantly tormented in the ocean of suffering,  
SEN CHEN NAM LA ZIK SU SOL!!  
May you kindly look after all with your enlightened eye.

## DEDICATION:

DAK GYI SO NAM CHE SAG PA!  
Whatever virtue and merit I have collected,  
THAM CHEY JANG CHUB GYU GYUR NEY!  
May they all become the unfailing cause for enlightenment.  
RING POR MEE THOK DRO WA YI!  
For the sake of all sentient beings without delay,  
DREN PAY PAL DU DAK GYUR CHIK!!  
May I become the prime liberator (of all beings).



### **THE LONG VERSION OF MANDALA OFFERING:**

SHING KHAM BUL WAR SHU!

I offer the entire Universe:

OM BENZA BHUMI AH HUM! WANG CHEN SER GYI SA SHI!

I lay the powerful golden base,

OM BENZA REKHE AH HUM! CHE CHAK REE KHOR YUK GYI  
KOR WAY U-SU REEY GYAL PO REE RAB!

Circling outside, the iron fence, in the center, the king of Mountain Meru;  
SHAR LU PHAK PO!

In the East, the continent Lephak po,

LHO ZAMBU LING!

In the South, Zambuling,

NYUB BHA LANG CHO!

In the West, Bha Lang cho,

JANG DRA MEE NYEN!

In the North, Dramee Nyen,

LU DANG LU PHAK!

Off the East continent are the Islands Lu and Lephak,

NGA YAB DANG NGA YAB SHEN!

Off the South are Ngayab and Ngayab shen,

YODAN DANG LAM CHOK DRO!

Off the West are Yodan and Lam chok dro,

DRA MEE NYEN DANG DRA MEE GYI DHA!

Off the North are Drameyan and Drameyan gyidra.

(Above this I place)

RIN PO CHE REE WO! PAK SAM GYI SHING!

The jewel of mountain, the wish-fulfilling tree,

DHO JO YI BAH! MA MOE PA YI LO TOK!

The magical cow, the uncultivated crops,

KHOR LO RINPOCHE! NORBU RINPOCHE!

The precious wheel, the precious jewel,

TSUN MO RINPOCHE! LUN PO RINPOCHE!

The precious Queen, the precious minister,

LANG PO RINPOCHE! TA CHOK RINPOCHE!

The precious elephant, the precious horse,

MAK PON RINPOCHE! TER CHEN PO YI BHUM PA!

The precious General, the precious vase filled with great treasure, and

GHEK MO MA! TRENG WA MA! LU MA!

The goddesses of beauty, the goddesses of garlands, the goddesses of song,

GAR MA! MEY TOK MA! DUK POE MA!  
The goddesses of dance, the goddesses of flowers, the goddesses of fragrant incense,  
NANG SEL MA! DRI CHAB MA! NYI MA! DAWA!  
The goddesses of light and the goddesses of perfume; I place the sun, the moon,  
RINPO CHEY DHUK! CHOK LES NAM PAR GYAL WAY GYAL TSEN!  
A jeweled umbrella, (and) the banner symbolizing total victory,  
U-SU LHA DANG ME YI PAL JOR PHUN SUM TSOK PA!  
And at the center, the excellent things of gods and humans.  
MA TSANG WA MEY PA TSANG SHING YI DU WONG WA!  
Without exception, extremely pure, attractive and deeply appealing.  
DEE DAK DRIN CHEN TSA WA DANG! GYU PAR CHEY PAY PAL DEN  
All this, to my most grateful root, including all honorable lineages...  
LAMA DAM PA NAM DANG! KHEY PAR DU YANG!  
Lamas who are kind to me, and particularly ...  
JEY TSUN MA PHAK MA DOLMA ARYA TARA NYER CHIK KHOR DANG!  
Noble Arya mother Tara including her entourage of 21 Taras,  
CHEY PA LA SHING KHAM BHUL WAR GYI WO!  
I offer all this to you (from my humble heart)  
THUK JEY DRO WAY DON DU SHEY SU SOL!  
For the sake of all sentient beings, accept it with compassion, and  
SHEY NEY KYANG DAK SOK MA GYUR NAM KAY THA DANG!  
Upon accepting it, to me and boundless mother sentient beings as vast as the sky,  
NYAM PAY SEN CHEN THAM CHEY LA THUK TSE WA CHEN POE GHO  
To all of us without exception, through your great love and compassion,  
NEY CHOK DANG THUN MONG GHE NGO DRUB MA LU PA TSEL DU SOL!  
Bestow your transforming powers and profound boons (on us) so that **all mother sentient beings** may  
be able to accomplish all spiritual and worldly attainments swiftly.

(Pause briefly before starting the short mandala)

SA SHEE PO KYI JUK SHING MAY TOK TRAM!  
Here is the great golden earth filled with the fragrant smell of incense  
And covered with a blanket of flowers.  
REE RAB LING SHEE NYEE DA GYEN PA DEE!  
The great mount Meru, the four continents, adorned with a jewel of the sun and moon.  
SANGEY SHING LA MIK TEY BUL WAR YEE!  
In my humble heart, I hold this as the paradise of a Buddha,  
And offer it all to you.  
DRO KUN NAM DAK SHING LA CHO PUR SHAUG!!  
By this deed, may every living being experience the pure world.

KYO LA TOE CHING SOL WA TAB PA YI!  
Through the force of humbly asking a great spiritual favor,  
DAK SOK GANG DU NEY PAY SO CHOK DHER!  
To the place I choose to reside,  
NAY DHON UL-PHONG THAB TSOD SHI WA DANG!  
May all illnesses, harmful evil spirits, poverty, and disputes be eliminated.  
CHO DANG TASHI PHEL WAR ZEY DU SOL!!  
May the Dharma and all goodness grow and flourish, and  
May I be assisted in enjoying them fully.

*IDAM GURU RATNA MANDALAKAM NIRYA TEY YA MEY!!*

## **21 TARA PRAYERS:**

(To invoke the enlightened mind of Arya Tara and draw her attention to you)

OM JEY TSUN MA PHAK MA DOL MA LA CHAK TSEL LO!

I pay homage and prostrate to the Supreme Arya mother Tara.

1

CHAK TSEL DOLMA NYUR MA PA MO!

Homage to Tara swift and courageous,

CHEN NEY KEY CHIK LOK DANG DRA MA!

With eyes like a flash of lightening,

JIG TAN SUM GON CHU KYE SHEL GYI!

Born from the water lotus and protector of the three realms:

2

GEY SAR JAY WA LES NYI JUNG MA!

Homage to you whose face is like

CHAK TSEL TON KAY DAWA KUN TU!

the brightness of one hundred autumn moons,

GANG WA GYA NYI TSEK PAY SHEL MA!

And aglow with the dazzling light

KAR MA TONG TRAK TSOK PA NAM KYI!

RAB TU CHEY WAY WO RAB BUR MA!

Of the constellations of one thousand stars.

3

CHAK TSEL SER NGO CHU NEY KEY KYI!

Homage to you born from a gold-blue lotus,

PAD MAY CHAK NYI NAM PAR GYEN MA!

Hands adorned with lotus flowers,

JIN PA TSON DRU KA THUB SHI WA!

Essence of giving, austerity, and peace,

SO PA SAM TAN CHO YUL NYI MA!!

Patience, meditation and exalted wisdom.

4

CHAK TSEL DHE SHIN SHEK PAY TSUK TOR!

Homage to you, the crown-knot of all Buddhas,

THA YEY NAM PAR GYAL WA CHOD MA!

Whose actions subdue without limit,

MA LU PHA ROL CHIN PA THOB PAY!

Attaining every perfection,

GYAL WAY SEY KYI SHIN TU TAN MA!!

On you the Bodhisattvas rely.

5

CHAK TSEL TUTARA HUM YI GEY!

Homage to you whose Tutare and Hum,

DHO DANG CHOK DANG NAM KHA GANG MA!

Fill the realms of desire, form and space.

JIK TAN DHUN PO SHAB KEY NYAN TAY!

Your feet trample upon the seven worlds,

LUS PA MAY PAR GHUK PAR NUY MA!!

And you are able to call all forces.

6

CHAK TSEL GYA JIN MAY LHA TSANG PA!

Homage to you adorned by lord Indra, Agini, and Brahma,

LUNG LHA NA TSOK WANG CHUK CHOD MA!

Vayu and Ishvara.

JUNG PO RO LANG DRI ZAH NAM DANG!!

Zombies, smell-eaters,yakshas, and hosts of spirits

NYO JIN TSOK KYI DHUN NEY TOD MA!!

Praise you in song.

7

CHAK TSEL TRAT CHEY JA DANG PHAK KYI!

Homage to you whose Trat and Phed,

PHA ROL RTUK KHOR RAB TU ZHOM MA!

Totally defeat others' evil design,

YEY KYANG YON KUM SHAB KYI NYAN TEY!

With your right leg outstretched and your left one curved inward,

MAY BHAR TRUK PA SHIN TU BAR MA!!

You trample with flames raging forth.

8

CHAK TSEL TURE JIK PA CHEN MO!

Homage to you whose Ture removes great fear,

DHU KYI PA WO NAM PAR JOM MA!

That thoroughly strikes down bold demons,

CHU KEY SHEL NI TRO NYER DHEN ZEY!

You frown on water lotus face, and

DRA WO THAM CHEY MA LUS SOD MA!!

Deal destruction to every foe without exception.

9

CHAK TSEL KON CHOK SUM TSON CHAK GYEY!

Homage to you whose hand is in a gesture of showing the three Jewels,

SOR MOY THUK KAR NAM PAR GYEN MA!

Whose fingers are beautifully adorned at her heart well,

MA LUS CHOK KYI KHOR LOY GYEN PAY!

Your wheel shines in all directions,  
RANG GYI WO KYI TSOK NAM TRUK MA!!  
From you who radiates forth your own light.

10

CHAK TSEL RAB TU GHA WA JID PAY!  
Homage to you, radiant and joyful,  
U-GYEN WO KYI TRING WA PEL MA!  
Your crown emits a garland of light,  
SHEY PA RAB SHED TUTA RA YI!  
You, by the laughter of Tuta Ra,  
DHUY DANG JIK TAN WANG DU ZEY MA!  
Conquer demons and subdue the world.

11

CHAK TSEL SA SHI KYONG WAY TSOK NAM!  
Homage to you with the power to summon,  
THAM CHEY GUK PAR NUY MA NYI MA!  
All the hosts of earthly protectors,  
TRO NYER YO WAY YEE GEY HUM GYI!  
With your fierce frown and vibrating HUM,  
PHONG PA THAM CHEY NAM PAR DOL MA!!  
You free all from all poverty.

12

CHAK TSEL DA WAY DHUM BUY U-GYEN!  
Homage to you with a crescent moon crown,  
GYEN PA THAM CHEY SHIN TU BAR MA!  
All your adornments dazzling bright,  
RAL PAY TRO NA WO PAK MAY LES!  
From your hair-knot, Amitabha,  
TAK PAR SHIN TU WO RAB ZEY MA!  
Shines eternal with great rays of light.

13

CHAK TSEL KAL PA THA MAY MEY TAR!  
Homage to you who dwells amid a garland  
BAR WAY TRING WAY U-NA NEY MA!  
Of flames like the fire at an eon's end.  
YEH KYANG YON KUM KUN NEY KO RA GHA YEY!  
Your right leg outstretched and your left one curved in,  
DRA YI PUNG NYI NAM PAR JOM MA!  
Joy surrounds you who defeats hosts of foes.

14

CHAK TSEL SA SHI NGO LA CHA GYI!  
Homage to you whose foot stamps the great earth,  
THIL GIY NYUUN CHING SHAB KYI DHUNG MA!

And whose palm strikes the ground by your side,  
TRO NYER CHEN ZEY YI GHEY HUM GYI!  
With a wrathful glance and the letter HUM,  
RIM PA DHUN PO NAM NEY GHEM MA!  
You subdue all in the seven stages.

15

CHAK TSEL DHE MA GEY MA SHI WA!  
Homage to you, the blissful, virtuous, and serene one,  
NYA NYEN DEY SHI CHOD YUL NYI MA!  
Who indeed is the realm of the eternal peace of Nirvana,  
SO HA OM DANG YANG DAK DHEN PAY!  
Perfectly endowed with the SOHA and OM,  
DHIK PA CHEN PO JOM PA NYI MA!!  
You alone put an end to great evils.

16

CHAK TSEL KUN NEY KOR RAB GHA WAY!  
Homage to you with joyous entourage,  
DRA YI LU NYI RAB TU GHAM MA!  
You fully subdue all enemies' forms,  
YI GEY CHU PAY NGAK NYI KOD PAY!  
The ten sacred letter mantra adorns your heart,  
RIG PA HUM LAY DOL MA NEY MA!  
And your wisdom – HUM brings liberation.

17

CHAK TSEL TUREY SHAB NYI DHAN PAY!  
Homage to Ture with stamping feet,  
HUM GYI NAM PAY SA BON NYI MA!  
Whose essence is in the seed-letter of HUM,  
RI RAB MYEN DRAR RA DANG BHIK JEY!  
You cause mount Meru, Mandara and Vindaya,  
JIK TAN SUM NAM YOH WA NYI MA!!  
And all threefold worlds to tremble and shake.

18

CHAK TSEL LHA YI TSO YI NAM PAY!  
Homage to you Queen of the gods,  
REY DAK TAK CHEN CHAK NA NYAM MA!  
You hold in your hand a creature with various signs,  
TARA NEY JOD PHAT KYI YI GEY!  
By saying TARA twice and the letter PHAT,  
DHUK NAM MA LUY PA NYI SEL MA!!  
You dispel all poisonous things without exception.

19

CHAK TSEL LHA YI TSOK NAM GYAL PO!

Homage to you on whom the kings of gods,  
LHA DANG MEE WVAM CHI YI TAN MA!  
The gods themselves and all spirits rely,  
KUN NEY GO CHA GHA WAY JID KYI!  
Your armor radiates joy to all,  
TSOD DANG ME LAM NYEN PA SEL MA!  
You soothe disputes and bad dreams.

20

CHAK TSEL NYI MA DA WA GEY PAY!  
Homage to you, whose two eyes, the sun and full moon,  
CHEN NYI PO LA WO RAB SEL MA!  
Radiate with pure brilliant light,  
HA RA NYI JOD TUTA RA YI!  
Uttering HARA twice and TUTARA,  
SHIN TU DRAK POY RIM NHEY SEL MA!  
You dispel extremely terrifying plagues.

21

CHAK TSEL DEY NYI SUM NAM KOD PAY!  
Homage to you, adorned with three realities,  
SHI WAY THU DANG YANG DAK DHEN MA!  
Perfectly endowed with the power to render serene,  
DHON DANG RO LANG NHO JIN TSOK NAM!  
You who destroys demons, zombies, and harmful spirits,  
JOM PA TURE RAB CHOK NYI MA!  
O TURE, you alone are supreme.

TSA WAY NGAK KYI TOD PA DHE DANG!  
Thus the root mantra is praised,  
CHAK TSEL WA NYI NEE SHU TSA CHIK!!  
And homage is paid to the twenty one (Taras).

### **Short Tara Prayer:**

OM JE TSUN MA PAgMA DROL MA LA CHAK TSAL LO!  
To the transcendent subduer, Arya Tara, I bow and prostrate (from my humble heart).

CHAG TSAL DROL MA TAREY PAMO!  
Homage to the glorious one who frees with TAREY;

TUTTA REY YI JIG KUN SEL MA!  
With TuTa Rey you calm all fears and

TUREY DON NaM THAM CHEY sTER Ma!  
You bestow all success with TURE;  
  
So vHA YI GER CHAY LA RAB DHUD!!  
To the sound SovHA I greet you with great reverence.

## VISUALIZATION AND RECITATION MANTRA:

THUK KAY TAM YIK JANG KHUY THAR KOR DU!  
The green **TAM** syllable at the heart (of Tara) is surrounded by

YEE GYE CHU PAY NGAK KYI KOR WAR GYUR!  
The ten sacred seed syllable mantra of noble Arya Tara, emitting a stream of light in all directions.

**OM TARE TUTA REY TURE SVO HA !!**

(Repeat this mantra 3, 7, 21, 108 times, or as many times as you can while still retaining an intimate connection with Tara. Then recite the prayer below with a feeling of devotion and unshakeable faith in Tara's swift boons to the point that it gives you goose bumps).

DU SUM DHE SHEK KYED PAY YUM!  
(You) the Mother, who gave birth to the Buddhas of the three times,  
JEY TSUN THUK JEY TER CHEN MAY!  
You who grants profound boons through the force of great compassion,  
DAK GYI DHIG DRIB JANG DU SOL!  
May I be granted the boons to eradicate all of my negativities and karmic obstructions.  
KAY MA! ARYA TAREY MA!!  
Oh, noble Arya Mother Tara!

(Repeat this prayer 3 times with a deep feeling of unquestioning trust and conviction).

DEY TAR LEN SUM SOL WA TAB PAY THUE!  
Through the force of (my) heart-felt recitation of these prayers three times,  
LAMA JEY TSUN DOL MAY NEY NGA LES!  
From the five vital points of Noble Guru Arya Tara,  
DUD TSI WO SER RANG GYI NEY NGAR THIM!  
Arise nectar and radiant rays which dissolve into the five vital points (of my body).  
WANG SHI THOB CHING KU SHI DRUB NUY SHAK!  
And thus, I receive the four levels of empowerment, and the potency is planted in me to attain the four Kayas.

PAL DEN TSA WAY LAMA RINPOCHE!  
O glorious and precious root guru, Arya Tara,  
DAK GYI PAD MAY ZEY DRU TSO YI BAR!  
Kindly come to the lotus seat at my heart,  
SHUK TEY TSE DHEY NANG WA MA GAK THAG!  
Remain until this life ceases; and in the immediate subsequent moment,  
JEY TSUN KYO KYI DRUNG DU KAY WAR SHAUG!!  
May I be assisted to take a rebirth before you and under your compassionate care.

## **FINAL APPEALING AND DEDICATION PRAYER:**

JEY TSUN CHOM DHEN DEY MA THUK JEY CHEN!  
Compassionate noble Arya Mother Tara,  
DAG DANG THA YEH SEN CHEN THAM CHEY KYI!  
May I and all mother sentient beings,  
DRIB NYEE JANG SHING TSOK NYEE MYUR ZOG NEY!  
Through the purification of the two obstructions and the accumulation of the two collections, quickly  
ZOG PAY SANGEY THOB PAR ZEY DU SOL!!  
Be assisted and guided to attain full enlightenment.

DEY MA THOB KYI TSE RAB KUN TU YANG!  
Until we attain enlightenment, in all our rebirths,  
LHA DANG MEE YI DHEY WA CHOK THOB NEY!  
May we obtain the happy rebirth of a Deva or human. And then in order  
THAM CHEY KYEN PA DRUB PAR JEY PA LA!  
For us to continue training on the path to enlightenment,  
BAR CHEY DHON GHEK RIM DANG NYEH LA SOK!  
May all obstacles, harmful evil spirits, illnesses and other tragedies,  
DU MIN CHE WAR GYUR PA NAH TSOK DANG!  
Untimely death and various other hindrances,  
MI LAM NYEN DANG TSEN MA NYEN PA DANG!  
Bad dreams (at night) and bad omens (during the day),  
JIG PA GYAY SOK NYE WAR TSE WA NAM!  
The eight great fears and any other harm that could occur,  
MYUR DU SHI SHING MAY PAR ZEY DU SOL!!  
May we all always be assisted by you in pacifying these obstacles quickly, without ever coming close to  
being harmed.

JIG TAN JIG TAN LEY NI DHEY PA YI!  
Whatever worldly or trans-worldly (good qualities),  
TASHI DELEK PHUN SUM TSOK PA NAM!  
And all collections of auspicious and excellent things,  
PHEL SHING GHEY PAY DON NAM MA LUS PA!  
May they ever increase and flourish without losing any of their goodness,  
BHEY MAY LHUN GYI DRUB PAR ZEY DU SOL!!  
May we all be assisted by you in accumulating them effortlessly and spontaneously.

DRUB LA TSON SHING DAM CHO PHEL WA DANG!  
May our diligent effort (on the path) and the spread of the holy Dharma,  
TAK TU KYO DRUB SHAL CHOK THONG WA DANG!  
Be fortunate enough to see your compassionate face and to accomplish your state,  
TONG NYI DON TOK JANG SEM RINPOCHE!  
And when realizing emptiness and the precious Bodhicitta intention,  
YAR NGOY DA TAR PHEL SHING GHEY PAR ZOD!  
May we all be assisted in increasing them like a waxing moon.

GYAL WAY KIL KHOR ZANG SHING GHA WA DER!  
In the unimaginable blissful realm of the enlightened beings,  
PAD MO DAM PA SHIN TU ZEY LEY KHEY!  
May an extremely attractive lotus manifest; and from it,  
NGANG WA THA YEH GYAL WAY NGON SUM DU!  
May the Buddha Ngang Wa Tha Yeh explicitly and openly  
LUNG TAN PA YANG DAK GYI DHER THOB SHAUG!!  
Predict that we will be reborn in that blissful realm (of that lotus).

DAK GYI TSE RAB NGON NEY DRUB PAY LHA!  
The deity which I have tried with much effort to attain in many previous lives,  
DHU SUM SANGEY KUN GYI TRIN LAY MA!  
She the performer of activities of all the enlightened beings of the three times,  
NGON JANG SHEL CHIK CHAK NYI NYUR SHI MA!  
Green in color with one face, two arms, and swift pacifier,  
YUM GYUR UTPAL NYAM PAY TASHI SHAUG!!  
May we all enjoy the auspiciousness of Mother Tara, who holds the Utpala.

KYO LA TOD CHING SOL WA TAB PAY THUY!  
Through the force of humbly praising and asking for your spiritual favor,  
DAK SOK GANG DHU NEY PAY SA CHOK DHER!  
Wherever we may choose to reside,  
NAY DANG UL-PHONG THAB TSOD SHI WA DANG!  
May all illnesses, evil spirits, poverty, disputes, and lawsuits be eliminated,  
CHO DANG TASHI PHEL WA ZED DHU SOL!!  
May the Dharma and the riches of glory grow and flourish, and  
May you help us to enjoy them fully.

CHOM DHEN DHEY MA CHO JAY PAY!  
Through the power of making offerings and heartfelt prayers to  
the supreme Mother Tara,  
DAK GYI GEY WA CHI SAK PA!  
Whatever virtue and merit I have collected,  
DYE NYI SEN CHEN MA LUS PA!  
By the force of this, may all sentient beings without exception,  
DHE WA CHEN DU KAY WAR SHAUG!!  
be reborn in the blissful realm of Tushita.

BHU DHOD PA LA BHU THOB GYUR CHIK!  
Whoever wishes for a child, may they have a child.  
NOR DHOD PA LA NOR NAM NYI THOB!  
Whoever wishes for wealth, may they acquire wealth.  
DHO PA THAM CHEY THOB PAR GYUR LA!  
May everyone's desires be fulfilled according to their individual needs, and  
GEK NAM MAY CHING SO SOR ZOM GYUR CHIK !!  
May all obstacles and hindrances be pacified separately and instantly.

### **Brief Meaning of Tara Mantra:**

**OM TA REY TU TA REY TU REY SO vHA!!**

**OM** - Om consists of three syllables. They are: **aH, aU, Ma**. The three syllables represent the enlightened sacred body, speech, and mind of the Mother Tara. She is the object of refuge and protection, worthy of homage and trust, the swift granter of Siddhi, the dispeller of the 80,000 internal and external obstacles, the wish-fulfilling gem to fulfill all needs and wishes, the inner treasure and outer defense for all beings, and the supreme mother of all enlightened beings of the past, present and future.

**TA REY** - She who liberates from the miserable realm of samsaric existence.

**TUTA REY** - She who frees all from the 8 and 16 types of great fears.

**TU REY** - She who releases all sentient beings from the 424 ailments and wide-spreading epidemic disasters.

**SO vHa** - May I fully attain your (Arya Tara state) or come under your compassionate care and protection.