



# Kunzang Ödsal Palyul Changchub Chöling



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## The Twenty-One Homages to Arya Tara

## Palyul Lineage Lamas



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## Heart Sons



Mugsang Kuchen Rinpoche



Karma Kuchen Rinpoche



Khentrel Gyangkang Rinpoche

༄༄༄། སློལ་མའི་བསྟེན་པ་ཕྱག་འཚལ་ཉེར་ཅིག་བཞུགས་སོ།

## The Twenty-One Homages to Tara

ཨོྲཱི་ རྗེ་བཙུན་མ་འཕགས་མ་སློལ་མ་ལ་ཕྱག་འཚལ་ལོ།

**OM JETSÜMA PHAGMA DROLMA  
LA CHAG TSHAL LO**

OM To Jetsunma Arya Tara, I bow down.



*This verse actually came directly from Arya Tara to be used as a condensed practice all its own. Thus it is not usually included with the other 21 verses.*

ཕྱག་འཚལ་ཏུ་རེ་ལྷུར་མ་དབའ་མོ།།

**CHAG TSHAL TARE NYUR MA PA MO**  
Homage to Tara, the Tare Swift heroine,

ཏུ་རྩུ་ར་ཡིས་འཛིགས་པ་སེལ་མ།།

**TUTTARA YI JIG PA SEL MA**  
Whose mantra TUTTARA dispels all chaos.

ཏུ་རེས་དོན་ཀུན་སྐྱེན་བས་སློལ་མ།།

**TU RE DÖN KÜN CHIN PE DRÖLMA**  
And TURE, which fulfills all needs.

སྐྱེ་ཏུ་ཡི་གེ་ཁྱོད་ལ་འདུད་དོ།།

**SO HA'I YI GE KHYÖD LA DÜD DO**  
SVAHA To Tara I bow down.



།ཕྱག་འཚལ་རྫོལ་མ་སྐྱར་མ་དངལ་མོ།

**(1) CHAG TSHAL DROLMA NYUR MA PAL MO**  
Homage to mother Tara, swift and fearless,

།སྐྱུལ་ནི་སྐད་ཅིག་སློག་དང་འབྲ་མ།

**CHEN NI KE CHIG LOG DANG DRA MA**  
*Your eyes are like flashing lightning.*

།འཇིག་རྟེན་གསུམ་མགོན་ཚུ་སྐྱེས་ཞལ་གྱི།

**JIG TEN SUM GÖN CHU KYE ZHAL GYI**  
Born from the blossoming stamens

།གོ་སར་བྱེ་བ་ལས་ནི་བྱུང་མ།

**GE SAR JE WA LE NI JUNG MA**  
Of the lotus face of the Lord of Three Worlds.

ལྷག་འཚལ་སྟོན་ཀའི་ལྷ་བ་ཀུན་ཏུ།

(2) **CHAG TSHAL TÖN KA'I DAWA KÜN TU**  
Homage to you whose face is like

ལག་བ་བརྒྱ་ནས་བརྟེན་པའི་ཞལ་མ།

**GANG WA GYA NE TSEG PA'I ZHAL MA**  
The gathering of a hundred full moons in autumn,

སྐར་མ་སྟོང་ལྷག་ཚོགས་པ་རྣམས་ཀྱིས།

**KAR MA TONG THRAG TSHOG PA NAM KYI**  
Shining resplendent light

རབ་ཏུ་བྱེ་བའི་འོད་རབ་འབར་མ།

**RAB TU CHE WA'I Ö RAB BAR MA**  
In the perfect, spacious constellation of a thousand stars.



ལྷག་འཚལ་གསེར་སྟོན་ལྷ་སྐྱེས་ཀྱི།

(3) **CHAG TSHAL SER NGO CHU NE KYE KYI**  
Homage to you, the golden lady

འབྲས་ལྷག་ནི་རྣམ་པར་བརྒྱན་མ།

**PEME CHAG NI NAM PAR GYEN MA**  
Whose hand is adorned with a blue lotus,

སྦྱིན་པ་བརྟོན་འགྲུས་དཀའ་བྱུང་ཞི་བ།

**JIN PA TSÖN DRÜ KA THUB ZHI WA**  
You are the lord of the domain of the activities of generosity,

འབོལ་བ་བསམ་ཉན་སྦྱོང་ཡུལ་ཉིད་མ།

**ZÖ PA SAMTEN CHÖ YÜL NYI MA**  
Diligence, austerity, tranquility, patience and meditation.

།སྐྱུག་འཚལ་དེ་བཞིན་གཤེགས་པའི་གཙུག་ཏོར།

**(4) CHAG TSHAL DE ZHIN SHEG PA'I TSUG TOR**  
Homage to you born from the Tathagata's crown

།མཐའ་ཡས་རྣམ་པར་རྒྱལ་བར་སྦྱོང་མ།

**THA YE NAM PAR GYAL WAR CHÖ MA**  
Who enjoys boundless total victory,

།མ་ལུས་པ་རོལ་སྤྱིན་པ་ཐོབ་པའི།

**MA LÜ PHA ROL CHIN PA THOB PAI**  
Relied upon by the Sons of Conquerors

།རྒྱལ་བའི་སྲས་ཀྱིས་ཤིན་ཏུ་བསྟེན་མ།

**GYAL WA'I SE KYI SHIN TU TEN MA**  
Who have achieved perfection.



།སྐྱུག་འཚལ་ཏུ་རྒྱ་རྒྱ་རྒྱ་ཡི་གོ།

**(5) CHAG TSHAL TUTTARA HUNG YI GE**  
Homage to you who fills all of the realms of Desire,

།འདོད་དང་སྦྱོགས་དང་ནམ་མཁའ་གང་མ།

**DÖ DANG CHOG DANG NAM KHA GANG MA**  
Its Aspect and Space with TUTTARA and HUNG syllables,

།འཇིག་རྟེན་བདུན་པོ་ཞབས་ཀྱིས་མཛན་ཏེ།

**JIG TEN DÜN PO ZHAB KYI NEN TE**  
You trample the seven worlds with your feet,

།ལུས་པ་མིད་པར་འགྲུགས་པར་རྣམས་མ།

**LÜ PA ME PAR GUG PAR NÜ MA**  
You have the power to command all forces.

ལྷག་འཚལ་བརྒྱ་བྱིན་མེ་ལྷ་ཚངས་པ།

**(6) CHAG TSHAL GYA JIN ME LHA TSHANG PA**  
Homage to you, who is worshipped by Indra,

ལྲུང་ལྷ་སྣ་ཚོགས་དབང་ལྷག་མཚོད་མ།

**LUNG LHA NA TSHOG WANG CHUG CHÖ MA**  
Agni, Brahma, Vayudeva, Visvakarman and Ishvara,

འབྲུང་པོ་ལོ་ལངས་དྲི་ཟ་རྣམས་དང་།

**JUNG PO RO LANG DRI ZA NAM DANG**  
And praised in your presence,

གཞོན་སྐྱིན་ཚོགས་ཀྱིས་མདུན་ནས་བསྟོད་མ།

**NÖ JIN TSOG KYI DÜN NE TÖ MA**  
By a host of spirits, zombies, gandharvas and yakshas.



ལྷག་འཚལ་ཏྲགས་ཅེས་བྱ་དང་ཡན་གྱིས།

**(7) CHAG TSHAL TRAG CHE JA DANG PHET KYI**  
Homage to you, who destroys malefic magical wheels,

ལ་འོལ་འབྲུལ་འཁོར་རབ་ཏུ་འཛོམས་མ།

**PHA RÖL THRÜL KHOR RAB TU JOM MA**  
With the sounds of TRAT and PHAT

གཡས་བསྐྱམ་གཡོན་བརྒྱུང་ཞབས་ཀྱིས་མནན་ཏེ།

**YE KUM YÖN KYANG ZHAB KYI NEN TE**  
And tramples with right leg drawn in and left leg  
outstretched

མི་འབར་འབྲུག་པ་གིན་ཏུ་འབར་མ།

**ME BAR THRUG PA SHIN TU BAR MA**  
Dazzling amidst whirling flames.

།ཕྱག་འཚལ་ཏུ་རེ་འཛིགས་པ་ཚེན་པོས།

**(8) CHAG TSHAL TURE JIG PA CHEN PÖ**

Homage to TURE, the great terrifying lady,

།བདུད་གྱི་དཔའ་བོ་རྣམ་པར་འཛོམས་མ།

**DÜ KYI PA WO NAM PAR JOM MA**

Who defeats the champions of demons.

།ཚུ་སྐྱེས་ཞལ་ནི་ཚོ་གཉེར་ལྷན་མཛད།

**CHU KYEI ZHAL NI THRO NYER DEN DZE**

Your frowning lotus face

།དག་བོ་ཐམས་ཅད་མ་ལུས་གསོད་མ།

**DRA WO THAM CHE MA LÜ SÖ MA**

Slays all foes without exception.



།ཕྱག་འཚལ་དཀོན་མཚོག་གསུམ་མཚོན་ཕྱག་རྒྱའི།

**(9) CHAG TSHAL KÖN CHOG SUM TSÖN  
CHAG GYA'I**

Homage to you, who holds your fingers marvelously

།སོར་མོས་ཐུགས་ཀར་རྣམ་པར་བརྒྱན་མ།

**SOR MÖ THUG KAR NAM PAR GYEN MA**

In the mudra symbolizing the Triple Gem at your heart.

།མ་ལུས་སྐྱོགས་གྱི་འཁོར་ལོས་བརྒྱན་པའི།

**MA LÜ CHOG KYI KHOR LÖ GYEN PA'I**

Swirling masses of light adorn you,

།རང་གི་འོད་གྱི་ཚོགས་རྣམས་ལྟུག་མ།

**RANG GI Ö KYI TSOG NAM THRUG MA**

Permeating every direction in beautiful circles.



།སྐྱུག་འཚལ་རབ་རྒྱ་དགའ་བ་བརྗེད་པའི།

**(10) CHAG TSHAL RAB TU GA WA JI PA'I**  
Homage to you, lady who unfurls

།དབུ་བརྒྱན་འོད་གྱི་ཐེང་བ་སྒྲེལ་མ།

**U GYEN Ö KYI THRENG WA PEL MA**  
Garlands of joyous majestic light from your crown.

།བཞད་པ་རབ་བཞད་རྒྱུ་ར་ཡིས།

**ZHE PA RAB ZHE TUTTARA YI**  
By your piercing laughter of TUTTARE,

།བདུད་དང་འཛིག་རྟེན་དབང་དུ་མཛད་མ།

**DÜ DANG JIG TEN WANG DU DZE MA**  
You subjugate the world and maras.



།སྐྱུག་འཚལ་ས་གཞི་སྦྱོང་བའི་ཚོགས་རྣམས།

**(11) CHAG TSHAL SA ZHI KYONG WA'I**  
**TSHOG NAM**  
Homage to you,

།ཐམས་ཅད་འགྲུགས་པར་རྣམས་པ་ཉིད་མ།

**THAM CHE GUG PAR NÜ PA NYI MA**  
Who can summon hosts of the protectors of earth.

།ཁྲོ་གཉེར་གཡོ་བའི་ཡི་གེ་རྩྭ་གིས།

**THRO NYER YO WA'I YI GE HUNG GI**  
By your frowning movements and HUNG syllable,

།ཕོངས་པ་ཐམས་ཅད་རྣམས་པར་སྦྱོལ་མ།

**PHONG PA THAM CHE NAM PAR DROLMA**  
You bring freedom from all poverty.

།སྐྱུག་འཚལ་ལྷ་བའི་དུམ་བུའི་དབུ་བརྒྱན།

(12) **CHAG THRAL DA WA'I DUM BU'I U GYEN**

Homage to you, whose diadem is a crescent moon,

།བརྒྱན་པ་ཐམས་ཅད་ཤིན་ཏུ་འབར་མ།

**GYEN PA THAM CHE SHIN TU BAR MA**

All your adornments dazzle brightly.

།རལ་བའི་ཁྲོད་ནས་འོད་དཔག་མེད་ལས།

**RAL PA'I THRÖ NEI Ö PAG ME LE**

Excellent perpetual light shines

།ཉག་པར་ཤིན་ཏུ་འོད་རབ་མཛད་མ།

**TAG PAR SHIN TU Ö RAB DZE MA**

From Amitabha at your topknot.



།སྐྱུག་འཚལ་བསྐྱལ་པ་ཐ་མའི་མེ་ལྷར།

(13) **CHAG TSHAL KAL PA THA MA'I ME TAR**

Homage to you, who dwells amidst garlands

།འབར་བའི་ཐྱེང་བའི་དབུས་ན་གནས་མ།

**BAR WA'I THRENG WA'I Ü NA NE MA**

Blazing like the fire at the end of an eon.

།གཡས་བརྒྱུང་གཡོན་བསྐྱུམ་ཀུན་ནས་བསྐློར་དགའི།

**YE KYANG YÖN KUM KÜN NE KOR GA'I**

With your right leg outstretched and left leg drawn in

།དབྱ་ཡི་དབུང་ནི་རྣམ་པར་འཛོམས་མ།

**DRA YI PUNG NI NAM PAR JONG MA**

Your joyful turning destroys enemy forces.

།སྤྲུག་འཚལ་ས་གཞིའི་ངོས་ལ་སྤྲུག་གི།

(14) **CHAG TSHAL SA ZHI'I Ö LA CHAG GI**

Homage to you, who strikes the earth with your palms,

།མཐིལ་གྱིས་བསྐྱུན་ཅིང་ཞབས་གྱིས་དྲང་མ།

**THIL GYI NÜN CHING ZHAB KYI DUNG MA**

And stamps upon it with your feet.

།ཁྲོ་གཉེར་ཅན་མཛད་ཡི་གེ་རྗེ་གིས།

**THRO NYER CHEN DZE YI GE HUNG GI**

With wrathful grimaces and HUNG syllable,

།རིམ་པ་བདུན་པོ་རྣམས་ནི་འགོམས་མ།

**RIM PA DÜN PO NAM NI GEM MA**

You scatter the seven underworlds.



།སྤྲུག་འཚལ་བདེ་མ་དགེ་མ་ཞི་མ།

(15) **CHAG TSHAL DE MA GE MA ZHI MA**

Homage to you, who is blissful, virtuous and tranquil,

།ལྷུང་ངན་འདས་ཞི་སྦྱོང་ཡུལ་ཉིད་མ།

**NYANG NGEN DE ZHI CHÖ YÜL NYI MA**

And enjoys the domain of peaceful nirvana

།སྤྲུ་རྣམ་ཏོག་དང་ཡང་དག་ལྷན་མས།

**SO HA OM DANG YANG DAG DEN ME**

With (mantra) endowed perfectly with SVAHA and OM

།སྤྲིག་པ་ཆེན་པོ་འཛོམས་པ་ཉིད་མ།

**DIG PA CHEN PO JOM PA NYI MA**

You destroy all awful non-virtuous karma.

ལྷག་འཚལ་ཀུན་ནས་བསྐྱོར་རབ་དགའ་བའི།

**(16) CHAG TSHAL KÜN NE KOR RAB GA WA'I**

Homage to you, who is surrounded by joyous ones

དྲཱ་ཡི་ལུས་ནི་རབ་ཏུ་འགོམས་མ།

**DRA YI LÜ NI RAB TU GEM MA**

Who completely scatter the bodies of enemies.

ཡི་གེ་བརྒྱ་པའི་ངག་ནི་བཀོད་པའི།

**YI GE CHU PA'I NGANI KÖ PA'I**

You liberate all with your speech, adorned with ten syllables

རིག་པ་རྩྱི་ལས་སྐྱོལ་མ་ཉིད་མ།

**RIGPA HUNG LE DROLMA NYI MA**

And HUNG: your pristine awareness.



ལྷག་འཚལ་ཏུ་རེའི་ཞབས་ནས་བརྒྱབས་པས།

**(17) CHAG TSHAL TURE'I ZHAB NE DAB PE**

Homage to you whose seed syllable is HUNG

རྩྱི་གི་རྣམ་པའི་ས་བོན་ཉིད་མ།

**HUNG GI NAM PA'I SA BÖN NYI MA**

Who utters TURE and stamps your feet.

རི་རབ་མནུ་ར་དང་འབྲིགས་བྱེད།

**RI RAB MEN DA RA DANG BIG JE**

Causing Meru, Mandhara and Vindhya mountains

འཇིག་རྟེན་གསུམ་རྣམས་གཡོ་བ་ཉིད་མ།

**JIG TEN SUM NAM YO WA NYI MA**

And the three worlds to tremble.

ལྷ་ག་འཚལ་ལྷ་ཡི་མཚོ་ཡི་རྣམ་པའི།

**(18) CHAG TSHAL LHA YI TSHO YI NAM PA'I**  
Homage to you, holding a hare-marked full moon,

རི་དུགས་རྟགས་ཅན་ལྷ་ག་ན་བསྐྱམས་མ།

**RI DAG TAG CHEN CHAG NA NAM MA**  
Shaped like the god's ocean of nectar

རྒྱ་ར་གཉིས་བརྗོད་ཡེ་ཤེ་ཤི་གེས།

**TARA NYI JÖ PHET KYI YIGE**  
By uttering TARE twice and PHAT

དུག་རྣམས་མ་ལུས་པར་ནི་སེལ་མ།

**DUG NAM MA LÜ PAR NI SEL MA**  
You dispel all poison without exception.



ལྷ་ག་འཚལ་ལྷ་ཡི་ཚོགས་རྣམས་རྒྱལ་པོ།

**(19) CHAG TSHAL LHA YI TSHOG NAM GYAL PO**  
Homage to you, on whom kings, congregations of gods,

ལྷ་དང་མིའམ་ཅི་ཡིས་བསྐྱེན་མ།

**LHA DANG MI-AM CHI YI TEN MA**  
Minor gods, and kinaras rely.

རྒྱུན་ནས་གོ་ཆ་དགའ་བའི་བརྗོད་ཀྱིས།

**KÜN NE GO CHA GA WA'I JI KYI**  
Your armor of magnificent joy

ཚུང་དང་མྱི་ལམ་ངན་པ་སེལ་མ།

**TSÖ DANG MI LAM NGEN PA SEL MA**  
Dispels all disputes and bad dreams.

།སྐྱུག་འཚལ་ཉི་མ་ལྷ་བ་རྒྱས་པའི།

**(20) CHAG TSHAL NYIMA DAWA GYE PA'I**

Homage to you, whose two eyes, the sun and the moon

།སྐྱུན་གཉིས་པོ་ལ་འོད་རབ་གསལ་མ།

**CHEN NYI PO LA Ö RAB SAL MA**

Radiate sublime luminous light.

།ཉ་ར་གཉིས་བརྗོད་ཏུན་ར་ཡིས།

**HARA NYI JÖ TUTTARA YI**

Uttering HARA twice and TUTTARA

།ཤིན་ཏུ་དག་པོའི་རིམས་ནད་སེལ་མ།

**SHIN TU DRAG PO'I RIM NE SEL MA**

You dispel all horrifying epidemics.



།སྐྱུག་འཚལ་དེ་ཉིད་གསུམ་རྣམས་བཀོད་པས།

**(21) CHAG TSHAL DE NYI SUM NAM KÖ PE**

Homage to you, who is adorned by three Suchnesses.

།ཞི་བའི་མགུ་དང་ཡང་དག་ལྡན་མ།

**ZHI WA'I THU DANG YANG DAG DEN MA**

Perfectly endowed with the power of serenity

།གདོན་དང་རོ་ལངས་གཞོད་སྐྱིན་ཚོགས་རྣམས།

**DÖN DANG RO LANG NÖ JIN TSHOG NAM**

Destroyer of demons, zombies and yakshas.

།འཛོམས་པ་ཏུ་རེ་རབ་མཚོག་ཉིད་མ།

**JOM PA TURE RAB CHOG NYI MA**

O TURE! Sublime excellent lady.

ལྷ་བའི་སྐྱེགས་ཀྱི་བསྟོན་པ་འདི་དང་།

**TSA WA'I NGAG KYI TÖ PA DI DANG**

This is the praise with Her root mantra,

ལྷ་ལ་འཚལ་བ་ནི་ཉི་ཤུ་རྩ་གཅིག་།

**CHAG TSHAL WA NI NYI SHU TSA CHIG**

And the Twenty-One Homages.

ཨོཾ་ཏཱ་རེ་ཏུ་ཏཱ་རེ་ཏུ་རེ་སྐྱ་ཏཱ།

**OM TARE TUTTARE TURE SOHA**



**Arya Tara**



## Benefit Verses

ལྷ་མོ་ལ་གྲུས་ཡང་དག་ལྷན་པའི།

**LHA MO LA GÜ YANG DAG DEN PA'I**

Recited by an intelligent man,

ལྷོ་ལྷན་གང་གིས་རབ་དང་བརྗོད་དེ།

**LO DEN GANG GI RAB DANG JÖ DE**

With true devotion to the goddess,

ལྷོད་དང་ཐོ་རངས་ལངས་པར་བྱས་ནས།

**SÖ DANG THO RANG LANG PAR JE NE**

Arising at evening or dawn and remembering them,

འདྲན་པས་མི་འཇིགས་ཐམས་ཅད་རབ་སྟེར།

**DREN PE MI JIG THAM CHE RAB TER**

They grant all fearlessnesses,

སྨིག་པ་ཐམས་ཅད་རབ་ཏུ་ཞི་བ།

**DIG PA THAM CHE RAB TU ZHI WA**

Pacify all negative actions

འདྲན་འགོ་ཐམས་ཅད་འཛོམས་པ་ཉིད་དོ།

**NGEN DRO THAM CHE JOM PA NYI DO**

And conquer all evil existences.

རྒྱལ་བ་བྱེ་བ་ཐམས་ཅད་བདུན་རྒྱུ་མཉམས་ཀྱིས།

**GYALWA JE WA THRAG DÜN NAM KYI**

Quickly being initiated by seventy million Buddhas,

ལྷུང་དུ་དབང་ནི་བསྐྱུར་བར་འགྱུར་ལ།

**NYUR DU WANG NI KUR WAR GYUR LA**

Thereby achieving greatness,

།འདི་ལས་ཆེ་བ་ཉིད་ནི་ཐོབ་ཅིང།

**DILEI CHE WA NYI NI THOB CHING**

He will pass

།སངས་རྒྱལ་གྱི་ལོ་འཕང་མཐར་ཐུག་དེར་འགྲོ།

**SANGYE GO PHANG THAR THUG DER DRO**

To the ultimate of Buddhahood.

དེ་ཡི་དུག་ནི་དག་པོ་ཆེན་པོ།

**DE YI DUG NI DRAG PO CHEN PO**

Even if he has eaten or drunk terrible poison,

།བརྟེན་གནས་པ་འམ་གཞན་ཡང་འགྲོ་བ།

**TEN NE PA-AM ZHEN YANG DRO WA**

Either inanimate or animate,

།ཚེས་བ་དང་ནི་འབྲུང་བ་ཉིད་ཀྱང།

**ZÖ PA DANG NI THUNG PA NYI KYANG**

By remembering them

།དྲན་པས་རབ་ཏུ་སེལ་བ་ཉིད་ཐོབ།

**DREN PE RAB TU SEL WA NYI THOB**

One will obtain purification.

།གདོན་དང་རིམས་དང་དུག་གིས་གཟིར་བའི།

**DÖN DANG RIM DANG DUG GI ZIR WA'I**

All the sufferings of demons,

།སྤྱུག་བསྐྱལ་ཚོགས་ནི་རྣམ་པར་སྤངས་ཏེ།

**DUG NGAL TSHOG NI NAM PAR PANG TE**

Fevers and poisons are gone.

།སེམས་ཅན་གཞན་པ་རྣམས་ལ་ཡང་ངོ།

**SEM CHEN ZHEN PA NAM LA YANG NGO**

Even for other beings,

ཁག་ཉིས་གསུམ་བདུན་དུ་མངོན་པར་བརྗོད་ན།

**NYI SUM DÜN DU NGÖN PAR JÖ NA**

If they are clearly recited two, three and seven times,

ལུ་འདོད་པས་ནི་ལུ་ཐོབ་འགྱུར་ཞིང་།

**BU DÖ PE NI BU THOB GYUR ZHING**

If one wishes a son, one will obtain a son.

ཁོར་འདོད་པས་ནི་ཁོར་རྣམས་ཉིད་ཐོབ།

**NOR DÖ PE NI NOR NAM NYI THOB**

If one wishes wealth, one will obtain wealth.

འདོད་པ་ཐམས་ཅད་ཐོབ་པར་འགྱུར་ལ།

**DÖD PA THAM CHED THOB PAR GYUR LA**

All wishes will be obtained,

ཁག་གསུམ་རྣམས་མེད་ཅིང་སོ་སོར་འཛོམས་འགྱུར་ཅིག།

**GEG NAM MED CHING SO SOR JOM GYUR CHIG**

Without hindrance, all will be conquered.

ཨོཾ་ཏཱ་རེ་ཏུ་ཏུ་རེ་ཏུ་རེ་སྭ་ཏཱ།

**OM TARE TUTTARE TURE SOHA**

རྒྱལ་ཡུམ་སྐྱོལ་མ་བྱེད་སྐྱུ་ཅི་འབྲ་དང་།

**GYAL YUM DROLMA KYE KU CHI DRA DANG**

Oh, Dolma, Mother of all the Buddhas, all forms are yours, all containers contained, and all realms are yours.

འཇོན་དང་སྐྱུ་ཚེ་ཚད་དང་ཞིང་ཁམས་དང་།

**KHORDANG KUT SHE TSHEDANG ZHING KHAM DANG**

May their duration and long life endure,

ཁྱོད་ཀྱི་མཚན་མཚོག་བཟང་པོ་ཅི་འབྲ་བ།

**KYE KYI TSHEN CHOG ZANG PO CHI DRA WA**

And in the excellence of all your goodness and sacred marks,

དེ་འབྲ་ཁོ་ནར་བདག་སོགས་འགྱུར་བར་ཤོག།

**DE DRA KHO NAR DAG SOG GYUR WAR SHOG**

May we become identical with you in every way.

ཁྱུང་ལ་བསྟོད་ཅིང་གསོལ་བ་བཏབ་པའི་མཐུས།

**KYE LA TÖ CHING SÖL WA TAB PA'I THÜ**

By the power of this prayer and hymn of praise,

བདག་སོགས་གང་ན་གནས་པའི་ས་སྟོགས་སུ།

**DAG SOG GANG NA NE PA'I SA CHOG SU**

May I and all others, wherever they may be, in every direction,

ནད་གདོན་དབུལ་ཕོངས་འཐབ་རྩོད་ཞི་བ་དང་།

**NE DÖN ÜL PHONG THAB TSÖ ZHI WA DANG**

Have all our poverty, illnesses, obsessions and wars pacified.

ཚོས་དང་བཀྲ་ཤིས་འཕེལ་བར་མཚན་དུ་གསོལ།

**CHÖ DANG TASHI PHEL WAR DZE DU SÖL**

Any may the holy Dharma and good fortune increase without end.

**The Short Commentary on the  
Tantra of Twenty-one Homages to Tara**  
called  
**The Treasure Vase of Benefit and  
Happiness**

*Namo Guru Lokeshvaraya!*

*The Lord of Three Kayas<sup>i</sup>,  
Treasury of activities of all the Victorious ones.  
Ultimately, you are unelaborated great bliss:  
Samantabhadri.  
I bow to you, the fearless swift mother  
of the Victorious ones,  
As I briefly explain the verses of praise  
with devotion.*

Venerable noble mother Tara is Kuntuzangmo,<sup>Tib</sup> Samantabhadri,<sup>Skt</sup> in the sphere of the Dharmakaya<sup>ii</sup>, Dorje Phagmo,<sup>Tib</sup> or Vajravarahi,<sup>Skt</sup> in the sphere of the Sambhogakaya<sup>iii</sup>, and Arya Tara in her Nirmanakaya<sup>iv</sup> form. Dorje Yangchenma,<sup>Tib</sup> and Lhamo Palchenmo,<sup>Tib</sup> are among her many other manifestations; each has a different name and form. In the Land of Snow, (Tibet) in particular, beings are benefited by her other inconceivable manifestations, specifically, Yeshe Tsogyal,<sup>Tib</sup> or Jhana Dakini<sup>v</sup>.<sup>Skt</sup> Just by praying to her, with the help of her swift action, we can spontaneously accomplish the two purposes<sup>vi</sup>. Therefore, it is of great benefit to persevere in this practice.

There are many different Indian and Tibetan traditions explaining this “tantra<sup>vii</sup> of praise”. Motivated by devotion, I will explain this tantra in accordance with “The Treasure Vase of Essential Great Bliss of Inner Practice”, which is the profound mind-treasure<sup>viii</sup> teaching of the omniscient Rigdzin Jigme Lingpa. Each of the twenty-one verses is praise to twenty-one manifestations.

***Homage to mother Tara, swift and fearless,***

***Your eyes are like flashing lightning.  
Born from the blossoming stamens  
Of the lotus face of the Lord of Three Worlds.***

The first praise is to Nyurma Palmo,<sup>Tib</sup> the “Fearless Swift Lady”. Here we pay homage to the lady of activity who liberates beings from the temporal and perennial sufferings of samsara<sup>ix</sup>. She is called “Swift Lady” because her impartial compassion<sup>x</sup> benefits beings without even an instant’s delay. She is the “Fearless Lady”, because she has the unhindered power to subdue demons, as well as the afflictions of beings. She protects beings from all fears. Her wisdom eyes move like the flash of lightning as she fully cognizes all phenomena. The lady endowed with omniscience, compassion, power, and activity was born from “the teardrops of the stamen-like eyes of the fully blossomed lotus-like face of Avalokiteshvara<sup>xi</sup>, the Savior of Three Worlds”. The three worlds are the sub-terrestrial, terrestrial and celestial realms, (the worlds of nagas<sup>xii</sup>, humans, and gods, respectively).

Tara is seductive, and has the youthfulness of the rising sun, and a semi-wrathful smile. Her right hand is in the supreme giving mudra<sup>xiii</sup>, and her left hand holds a blue lotus upon which is a right-turning conch. This symbolizes her mastery of the two truths<sup>xiv</sup> and bodhicitta<sup>xv</sup>: in this world, and in the god realm<sup>xvi</sup>. The outer meaning of the praise literally praises the Nirmanakaya aspect of the Noble Lady. In the inner aspect of the praise, if not taken literally, her sambhogakaya and Dharmakaya aspects are praised. The “Savior of the Three Worlds” is the Dharmakaya, and its manifestation is the Rupakaya, or “form body,” (which is composed of the sambhogakaya and Nirmanakaya).

***Homage to you whose face is like  
The gathering of a hundred full moons in  
autumn,  
Shining resplendent light  
In the perfect, spacious constellation of a  
thousand stars.***

The second verse is homage to Yangchenma,<sup>Tib</sup> the “Treasure of Wisdom”. The “Lady with a shining face like an array of hundred autumn full moons,” means her face is a hundred times fairer and more beautiful than the moon. Her right hand holds a mirror, which is like a full moon engraved with an HRI<sup>xvii</sup> syllable. The “perfect spacious constellation of a thousand stars,” refers to the field of her wisdom, which is abundantly spacious, and vast, like the countless, resplendent rays of the full moon. This light clears the darkness of the ignorance of practitioners, which is the cause of dullness, disease and possession by evils. It opens the door to the treasury of knowledge by illuminating the light of the four specific perfect understandings. These are the perfect understanding of the Dharma<sup>xviii</sup>, (teachings) the perfect understanding of the definitive meaning, perfect confidence (in the doctrine) and the perfect knowledge of the Victorious Ones, (brilliance). According to a tantra, the inner meaning is “to serve the mother of the sphere” which means emptiness or the nature of mind. In order to look at our innate self, the face of the ultimate Vajravarahi, we must accumulate merit<sup>xix</sup> and purify our mind-streams<sup>xx</sup>, so that they are like an “array of a hundred pure white moons.” Because of these practices, the door to her blessing will be opened by our true inclination. In that way, we can see ultimate luminosity and ignite our dynamic wisdom.

***Homage to you, the golden lady  
Whose hand is adorned with a blue lotus,  
You are the lord of the domain of the  
activities of generosity,  
Diligence, austerity, tranquility, patience  
and meditation.***

The third praise is to Sonam Thobkyedma,<sup>Tib</sup> the “Yellow Lady of Good Fortune”. She is beautiful; her skin is the color of pure gold glittering in the early morning sun. Her left hand is adorned with a blue lotus, upon which sits a gem that bestows all wishes. She is the lord of the Bodhisattvas<sup>xxi</sup> sphere of activity, which encompasses the transcendent perfections of generosity, patience, diligence,

ethics, tranquility, wisdom, and meditation. Austerity, (in this context) is ethics, and tranquility is wisdom and meditation. We pay homage to the unchallengeable lady who has the ten powers: the power over life, the power over mind, the power over wealth, the power over action, the power over birth, the power over inclination, the power over aspiration, the power over miracles, the power over primordial wisdom, and the power over dharma. The outer meaning is that she has attained the completion of the six perfections, in just one meditation. The inner meaning is that her singular meditation is like a lotus, free from the flaw of adherence to subject and object, and is endowed with the completion of the six perfections.

***Homage to you born from the Tathagata's  
crown  
Who enjoys boundless total victory,  
Relied upon by the Sons of Conquerors  
Who have achieved perfection.***

The forth praise is to Namgyalma,<sup>Tib</sup> the “Victorious Lady”, the “One Who Has Accomplished Immortality.” The “Wisdom Goddess” of wisdom mantra, who emanates from the crowns of the Tathagatas<sup>xxii</sup>, enjoys total victory over the boundless disruptive forces. Her complexion is golden, and she holds a vase of longevity. Bodhisattvas who have achieved the ten bhumis<sup>xxiii</sup>, the essence of the ten transcendent perfections, without exception, rely on her guidance as their spiritual mother. She enriches practitioners by dissolving the fourteen subtle essences of the animate, inanimate, and other subtle essences of samsara and nirvana<sup>xxiv</sup>. In reality, she has achieved the sacred, unchanging body of eternity through the intention of Atiyoga<sup>xxv</sup>, the crown of nine yantras<sup>xxvi</sup>.

***Homage to you who fills all  
of the realms of Desire,  
Its Aspect and Space with TUTTARA  
and HUNG syllables,  
You trample the seven worlds with your feet,  
You have the power to command all forces.***



The fifth is the praise to Rigyed Lhamo,<sup>Tib</sup> the “All-Knowing Lady” who has the quality of magnetizing<sup>xxvii</sup>. This red Tara sits on blue lotus and holds a bow and an arrow. She fills the desire realm, its aspect, which is the form realm, and space, which is the formless realm, with the brightly radiating TUTTARA mantra<sup>xxviii</sup>, and the sound of HUNG. (Phyogs in Tibetan is an ambiguous word. In this instance, the author of the commentary interprets it as “the aspect” of the desire realm.) This is because beings in both the desire realm and the form realm share the same aspect of having form. Likewise, “space” is interpreted as the formless realm. The radiance of the TUTTARA mantra and the sound of HUNG symbolize her realization of emptiness<sup>xxix</sup> and compassion. She conquers the seven worlds by just trampling them with her feet. If she is able to summon all of these forces without exception just by the power of the mantra, there can be no doubt of her power over the lesser forces, for example: sangha, kings, ministers, and landlords.

There are a number of different identifications of the seven worlds. Jetsun Drakpa Gyaltsen points out they are the five goers, and the two upper realms, which makes seven. Drolgon Zhab says the seven worlds are the realms of the nagas, pretas, asuras, humans, vidyadharas<sup>xxx</sup>, kinas and gods; the seven realms with power. In the commentary by Gendun Gyatso, the seven realms are comprised of the six realms: (the realms of the gods, jealous gods, humans, animals, hungry ghosts and hell-beings), and the realm of the bardo, (which is also known as the intermediate state).

Others write that the seven worlds are: the sky, the form and formless realms, and the worlds of ten directions. Rigyed Lhamo magnetizes and leads beings to the path of the three yantras. The ultimate meaning is that through practice, when non-conceptual neutral alaya’s clarity is cognized, the formless realms dissolve. When the simple pure luminosity of the indiscriminating clarity of alaya-vijñana<sup>xxxi</sup>, or “base of consciousness” is cognized, the form realms dissolve. When mental consciousness is free from delusion and the five sensory cognitions, the desire realm ceases. These cessations are the abiding purity, or

the fruition of purification. At this stage of awareness, the seven worlds are the seven cognitions, where all the concepts of desire and the other three realms without exception dissolve into Dharmadhatu<sup>xxxii</sup>.

***Homage to you, who is worshipped by Indra,  
Agni, Brahma, Vayudeva, Visvakarman  
and Ishvara,  
And praised in your presence,  
By a host of spirits, zombies,  
gandharvas and yakshas.***

The sixth homage is to Jigyed Chenmo,<sup>Tib</sup> the dark red “Great Terrifying Lady”, who holds a phurba<sup>xxxiii</sup> sparkling with HUNG syllables that destroy all evils. Indra, the king of gods; Agni, the sage; Brahma, the creator; Vayudeva, the wind god; the great Ishvara and all the great ones of the world, and the main guardians of the directions worship her. In front of her kneel a host of evil spirits who harm beings by their misguidance. There are spirits who cause insanity and memory loss, and spirits who turn corpses into zombies. There are gandharvas<sup>xxxiv</sup> of the bardo and the realm of Yama; yakshas like Semo, who deceive by seducing; king spirits who makes beings crazy and angry; and pishaca demons that eat flesh. All these evildoers await her orders with humility and respect. Homage is paid to Tara who crushes the heads of those difficult to tame, and makes them faint into the state of dharmadhatu. The inner meaning of this is that Indra and the other gods are the personification of five elements<sup>xxxv</sup>, and the spirits are the personification of the five aggregates<sup>xxxvi</sup>. Their reverence symbolizes the purity of the elements and aggregates, which are the base of the male and female Buddhas<sup>xxxvii</sup>.

***Homage to you, who destroys  
malefic magical wheels,  
With the sounds of TRAT and PHAT  
And tramples with right leg outstretched  
and left leg drawn in  
Dazzling amidst whirling flames.***

The seventh homage is to Tumo Zhenge Methubma,<sup>Tib</sup> the “Unchallenged Furious Lady”, who averts wars, lightning and hailstorms by intoning TRAT and PHAT, which in Sanskrit means to tear and cut. These syllables thwart the magical wheels of the intentional evil deeds of the eight classes of spirits. They avert lightning strikes and hailstorms, and destroy cannons and other weapons of war. To depict that she has gone beyond of the extremes of samsara and nirvana by her compassion and realization of emptiness, her right leg is outstretched and her left leg is drawn in, and tramples on malignant beings. She conquers all fears of nirvana and samsara with her power of realization of emptiness and compassion. She is black, and sits amidst flames. Her wrathful wrinkles whirl like ocean waves. Homage is paid to the lady who wields a mystically blazing sword held atop a blue lotus that burns all foes to ashes. The inner meaning of her outstretched and drawn in legs is the sensory cognitions; when the sensory cognitions perceive and harmonize the sensory objects, the samsaric wars arise. By saying tear and cut, she severs attachment to sensory objects and purifies them. This is the base of the male and female Bodhisattvas.

***Homage to TURE, the great terrifying lady,  
Who defeats the champions of demons.  
Your frowning lotus face  
Slays all foes without exception.***

The eighth homage is to the dark red frowning lady, Zhen Megyalvai Palmo,<sup>Tib</sup> the “Invincible Fearless Lady”. We praise the lady who averts criticism and other harms, which are the source of humiliation caused by our afflictive emotion of pride. Her hand implement is a vajra<sup>xxxviii</sup>. By reciting the mantra TURE, which means “Swift Lady”, another of her names declaiming her swift compassionate action, she arises in wrathful form from the tranquil dharmadhatu, and subjugates the demons difficult to tame: the afflictions, the aggregates, the lord of death, and the maras<sup>xxxix</sup>.

She transforms her blossoming lotus-like peaceful face into a wrathful, scowling face, and destroys the evil

mind of outer enemies. She eliminates those who hate and abuse the dharma and its upholders, those who cause obstacles for practitioners, and those who harm sentient beings. In reality, she executes all foes without a trace: the afflictive obscurations that are the foes of liberation, and the knowable obscurations that are the foes of omniscience. The definitive meaning is that the base of the wrathful male and female deities, (the serving faculties) are the pure abiding nature of the four attributes of body, and the four classes of illusory conceptions. They eliminate the foes of omniscience: the knowable obscurations, and the foes of liberation: the obscuration of afflictive emotions.

***Homage to you,  
who holds your fingers marvelously  
In the mudra symbolizing the Triple Gem  
at your heart.  
Swirling masses of light adorn you,  
Permeating every direction in beautiful circles.***

The ninth praise is homage to Sengdeng Nagi Drolma,<sup>Tib</sup> the “Tara of the Rosewood Forest” who protects from all kinds of fears. Her color is dark green, with the dazzling radiance of emeralds. Her right hand is in the supreme giving mudra, and the thumb and ring finger of her left hand holds a blue lotus engraved with a wheel. Her remaining fingers are held gracefully upright at her heart in the mudra symbolizing the Triple Gem<sup>xi</sup>. The swirling wheel of light, (a metaphor for protection) adorns her like the finest of garments, and it protects like a shield against all torments. Likewise, all beings of the world in ten directions are protected from all kinds of fears by the all-pervasive light that beams from her body, clearing their fears in a display of extraordinary radiance.

### **The eight kinds of fears are:**

1. The fear of elephants represents the power of ignorance. When ignorance grows strong, one ignores the law of cause and effect, indulges in alcohol, (here the use

of alcohol is a symbolic of wrong view) and becomes crazy.

2. The fear of iron chains symbolizes habituation to lust and desire that bind together the senses and their objects.

3. The fear of pishaca demons signifies the doubt that steals the life force of nirvana, as it moves in the sky of ignorance, and the doubt that harms the understanding of ultimate meanings.

4. The fear of rivers (floods) is a symbol of desire, acting savagely. By the possession of spirits, the current of desire carries beings towards samsara in its tumultuous waves of birth, sick, aging and death caused by karmic wind.

5. The fear of fire represents the power of anger that burns the forest of virtue. Anger is the cause of anxiety, which in turn causes quarrels, disputes, and partialities.

6. The fear of robbery corresponds to the wrong views that steal the treasure of the supreme goal. This causes one to wander aimlessly in the barren ground of wrong view, (and to) believe in extremes and low ascetic practices.

7. The fear of reptiles represents jealousy, the poison of intolerance of another person's prosperity. Jealousy results in everything becoming a cause for agitation.

8. The fear of lions. Signifies pride, the conceit of holding high ones own views and conduct. Pride causes one to (metaphorically) develop claws as sharp as a lion's to belittle others.

**These and their casual factors are the eight fears.**

Another set of eight fears, which are the fruition of secondary afflictions are:

1. The fear of punishment by kings caused by self-infatuation and harming others.
2. The fear of foes is caused by hypocrisy, gloom, sloth and excitement.
3. The fear of evil spirits is caused by dishonesty and deceit.
4. The fear of leprosy is caused by lack of shame and dread of blame.
5. The fear of being lonely is caused by disbelief.
6. The fear of poverty is caused by stinginess.
7. The fear of thunder is caused by anger and enmity.
8. The fear of failure is caused by indolence and carelessness.

Homage is paid to the lady who protects us from these two sets of fears. The inner meaning is that her wheel of the three primordial wisdom-minds, (the wisdom-minds of emptiness, clarity and compassion, illustrated by the mudra symbolizing the Triple Gem) eliminates the nine bonds and other afflictions, which is a cause for accomplishing the fearless vajra of self-cognized luminosity.

***Homage to you, lady who unfurls  
Garlands of joyous majestic light from your  
crown.  
By your piercing laughter of TUTTARE,  
You subjugate the world and maras.***

The tenth homage is to Jigten Sumgyal,<sup>Tib</sup> “Victorious Over Three Worlds”, who subjugates worldly beings. She is red and holds a victory banner. Multi-colored lights radiate from her crown, giving perfect joy and fulfilling the temporal and ultimate wishes according to the desires of beings. By saying the TUTTARE mantra melodiously with the eight attributes of laughter, (of the wrathful deity) she confuses and subjugates the demonic lords of the (sensory god realm), who are known as the “Controllers of Other’s Emanation”. She also subjugates kings, ministers, sorcerers, and wealthy householders and leads them to the path of liberation. In the root text, “the outer phenomena change only when self-appearances

transform.” Therefore, subjugation is possible if the intention of the spiritual mother (non-dual emptiness-compassion) is attained, and there is no alternate method. The inner meaning is the four joys subjugate demons and afflictions. The subjugation of the three doors by blissful primordial wisdom is subjugation of the three worlds.

***Homage to you,  
Who can summon hosts of the protectors of  
earth.  
By your frowning movements and HUNG  
syllable,  
You bring freedom from all poverties.***

The eleventh homage is to Thronyer Chenma,<sup>Tib</sup> the “Frowning Lady” who bestows wealth and dispels poverty. She summons the goddess of earth, the nagas, the god of wealth, yakshas and other lords of ten directions and their retinues to serve her activities. She is holds a treasure vase, and is orange in color. She is majestic, with a scowling face and a furrowed brow. Light radiates from the HUNG syllable at her heart, drawing in the wealth and prosperity of gods, nagas and humans. She showers the poor and needy with wealth, satisfying all their needs and freeing them from their sufferings. The inner meaning is that by purifying the earth-like ignorance that supports the world, the primordially perfect great merit is revealed, clearing samsara and nirvana of all poverty. This also indicates the Secret and Wisdom path.

***Homage to you, whose diadem  
is a crescent moon,  
All your adornments dazzle brightly.  
Excellent perpetual light shines  
From Amitabha at your topknot.***

The twelfth homage is to Tara, Tashi Dongyed Dolma,<sup>Tib</sup> the “One Who Bestows Auspiciousness” who brings timely rain, helps with childbirth, and makes places auspicious. This golden Tara sits on blue lotus and holds an auspicious knot. From the rays of her crescent moon diadem, showers of nectar fall, improving crops and

vegetation. Clear and brilliant white light radiates from all of her precious jewels and silken attire. Amitabha, the lord of her Buddha family sits on her black hair knot. From him too, boundless unceasing compassionate rays shine for the benefit of sentient beings. These rays bring a shower of auspicious signs and articles. They cleanse the poisonous bad omens of animate and inanimate existence, causing all beings and their environments to enjoy perfect, glorious, auspiciousness. The ultimate meaning of the first line is 'direct perception,' the second line means the 'enhancing experience' and the last two of the lines mean 'the completion stage of the expansion of primordial wisdom and kayas of the fourth empowerment<sup>xli</sup>,' (Word).

***Homage to you, who dwells amidst garlands  
Blazing like the fire at the end of an eon.  
With your right leg outstretched  
and left leg drawn in  
Your joyful turning destroys enemy forces.***

The thirteenth homage is to Drapung Jomma,<sup>Tib</sup> the "Tara Who Averts War". She averts wars and obstacles, and leads beings to victory in the war with form and formless enemies. She is red in color and dwells amidst garlands of wisdom fire swirling like the fire at the end of an eon. Her right leg is stretched out and left leg is drawn in. Sparks of fire fly from the prongs of the vajra she brandishes, subduing all harmful enemies. She comforts them by gathering them under the vajra-tent that protects them from their own evil. With every skillful means<sup>xlii</sup>, she turns the wheel of dharma, according to the disposition of the beings to be tamed. She makes them content and joyous, and subdues the malefic forces of the two obscurations. The inner meaning is that this indicates the realization that "exhausts all phenomena". Just as the fire at the end of the eon consumes the world, when the primordial wisdom swirls in dharmadhatu, the outer earth and stones, the inner animate body, and the secret conceptions are also exhausted. So the foes of the two obscurations<sup>xliii</sup> are subjugated, and the joy of the great tranquility of the core of inner clarity of primordial wisdom<sup>xliv</sup> that does not dwell in the extremes of samsara and nirvana



is experienced.

***Homage to you, who strikes the earth  
with your palms,  
And stamps upon it with your feet.  
With wrathful grimaces and HUNG syllable,  
You scatter the seven underworlds.***

The fourteenth homage is to Thronyer Chenzed,<sup>Tib</sup> the “Wrathful Wrinkled (Frowning) Tara” who subdues the eight classes of harmful spirits and nine malignant spirit brothers. She is black like a dark night, and holds a wooden pestle upon a blue lotus. She makes the world tremble and quake by striking the mountains and islands with the palms of her hands and stamping upon them with her feet. By the power of her regal frowning, the resounding vibration of HUNG, and the glare from her radiant vajra light, which is like a fire-shower, she shatters the hearts and heads of all malignant spirits: samaya<sup>xlv</sup> breakers, demons and others from the seven underworlds and above, and makes them faint into the state of dharmata<sup>xlvi</sup>. The seven underworlds, which are like layers of seven roofs, are: the abodes of demons, the general base, the higher base, the baseless, the specific base, the base of essence, the perfect base, and the pure base. In reality, the two soles striking symbolize striking the crucial point of the path of the non-duality of pristine wisdom and the basic sphere, which uproots the seven latencies or seven cognitions with their objects.

***Homage to you, who is blissful,  
virtuous and tranquil,  
And enjoys the domain of peaceful nirvana  
With (mantra) endowed perfectly with  
SVAHA and OM  
You destroy all awful non-virtuous karma.***

The fifteenth homage is to Rabtu Zhima,<sup>Tib</sup> the “Perfect Pacifier”, who pacifies the obscuration of negative karma<sup>xlvii</sup>. She sits on blue lotus, and is peaceful. Her

color is white like a crystal moon and she holds an anointing vase. She is free from the fruition of suffering, and as a result, she is blissful. She has eliminated non-virtue, and as a result, she is virtuous. Her afflictions have ended, and as a result, she is tranquil. She has gone beyond the sufferings of the two obscurations and she enjoys and abides in the sphere of sublime tranquility. By her power of compassion, and power of reciting perfectly in accordance with the sadhana<sup>xlviii</sup> her twenty-three or eighteen syllable mantras, the five heinous negative karmas<sup>xlix</sup> that make beings fall into the lower realms, and other karma that generates great sufferings are uprooted and purified. The mantra includes the additional syllables, OM at the beginning and SVAHA at the end. The ultimate meaning is that her blissfulness and other qualities are connected to the five wisdom minds: the wisdom of absolute space, mirror-like wisdom, the wisdom of equality, discriminating wisdom, and all-accomplishing wisdom.

***Homage to you, who is surrounded  
by joyous ones  
Who completely scatter the bodies of enemies.  
You liberate all with your speech,  
adorned with ten syllables  
And HUNG: your pristine awareness.***

The sixteenth homage is to Drolma Barvai Odcan,<sup>Tib</sup> the “Tara Who Averts the Enemies and Mantra’s Spell,” who is red like the fire at the end of eon, sits on blue lotus, and holds a crossed vajra. She is surrounded by a host of vidyadharas and mendicants who have accomplished the practice of mantra and power of truthful speech and are endowed with perfect joy of samadhi. Their radiance scatters the bodies of the foes and overcomes the power of magical spells and the power of sorcery, destroying them without a trace. By reciting her mantra arrangement of the ten syllables, OM TARE and so on, she At the heart of the wrathful lady, awareness rests in the form of a HUNG radiating light that clears the outer, inner, and secret obscurations of the beings to be tamed. The ultimate meaning is that by subduing the foe of the impure appearance of our body, the awareness body of

the Mother of the Victorious Ones is accomplished: the unchanging great blissful body endowed with the ten powers.

***Homage to you whose seed syllable is HUNG  
Who utters TURE and stamps your feet.  
Causing Meru, Mandhara and Vindhya  
mountains  
And the three worlds to tremble.***

The seventeenth homage is to Dolma Pagmed Nonma,<sup>Tib</sup> the “Unfathomable Suppressor”, who averts harm from hunters, thieves, robbers and enemies. She is orange like saffron, sits on a blue lotus and holds a stupa<sup>1</sup>. By saying TURE, stamping on the ground, and the radiating seed syllables from the HUNG at her heart, she shakes all the abodes of the great gods, including Mount Meru, Mandhara and Vindhya. The effect of her actions extends beyond the three thousand worlds. Her stamping causes the three realms: desire, form and formless, on the subterranean, terrestrial and celestial worlds, to quake and quiver. By the power of her frightening forces, she crushes butchers, thieves, and other enemies under her feet and gives peace to all beings. The ultimate meaning is that the quavering of the three worlds is purification of the three doors, (body, speech and mind).

***Homage to you, holding a hare-marked full  
moon,  
Shaped like the god’s ocean of nectar  
By uttering TARE twice and PHAT  
You dispel all poison without exception.***

The eighteenth homage is to Maja Chenmo,<sup>Tib</sup> the “Great Peahen”, who averts and pacifies poison. She is as white as the moon, and sits on a blue lotus. In her left hand, she holds a full moon marked with a rabbit, which is the shape of the ocean of nectar of the god realm. With her radiance and her chanting of the mantra, OM TARE TUTTARE TURE SARVA VETRA TARA PHAT SVA HA, which has two TARES and a PHAT syllable, she clears all poisons, both animate and inanimate, without a trace.

Generally, all obstacles arise from poisons, and the base of all the animate and inanimate poisons is our afflictions. She clears all the poisons of sentient beings without a trace with the medicine of the truth of reality.

***Homage to you, on whom kings,  
congregations of gods,  
Minor gods, and kinaras rely.  
Your armor of magnificent joy  
Dispels all disputes and bad dreams.***

The nineteenth is homage to Mipham Gyälmo,<sup>Tib</sup> the “Undefeated Queen”, who averts conflicts and bad dreams. She is white and holds a white umbrella. Indra, Brahma, gods of the desire and form realms, demons and local gods who harm beings, and the gods of mountains, lakes and trees who help beings, honor her without exception. In general, by the mantra that is blessed by her and the visualization of her body as armor, all conflicts and bad dreams can be averted. In particular, the multi-colored vajras and the sparkles they emit avert religious and political critics, and make their statements powerless. She wears a crown to symbolize honoring lamas as deities, actualization of primordial wisdom, and stabilization of bodhicitta. She wears earrings as a sign of refraining from the humiliation of lamas. Her armlets, bracelets, and anklets, six in number, signify that she refrains from killing insects. Her necklaces represent her perfect recitation of mantra. Her belt, lower garments and ornaments indicate that her body is endowed with bodhicitta. All of her ornaments are like fine armor, whose splendor can avert criticism and the bad dreams caused by the imbalance of the winds, channels and seminal essence<sup>ii</sup>. The inner meaning is that by having the karmic wind<sup>iii</sup> flow into the uma, the central channel, the experience of the armor of emptiness is actualized, averting the delusions that cause conflict and bad dreams.

***Homage to you, whose two eyes,  
the sun and the moon  
Radiate sublime luminous light.  
Uttering HARA twice and TUTTARA***

## ***You dispel all horrifying epidemics.***

The twentieth homage is to Lhamo Rithrodma,<sup>Tib</sup> the “Mendicant Tara”, who averts all diseases. She is orange and her hand holds a vase of nectar on a blue lotus. Her left eye is like the full moon and her right eye is like the sun. Her right eye emits blazing rays that burn all the lords of diseases (those who command the evil spirits that bring disease) like haystacks. Clear nectar flows from the moon, (her left eye) curing the causes and effects of diseases and epidemics. Her mantra, OM TARE TUTTARE TURE NAMA TARE NAMO HARA HUNG HARA SVA HA has two HARA sounds and a TUTTARA. The mantra can cure even the most dangerous incurable epidemics. The ultimate meaning is that if the mother-sphere of transcendent wisdom is realized, the most dangerous epidemics of afflictions, their causes and fruitions, can be cured.

***Homage to you, who is adorned  
by three Suchnesses.***

***Perfectly endowed with the power of serenity.  
Destroyer of demons, zombies and yakshas.  
O TURE! Sublime excellent lady.***

The twenty-first praise is the homage to Lhamo Odser Chenma,<sup>Tib</sup> the “Goddess with Brilliance”, who can restore the life force. She is white, her left hand is in the supreme giving mudra, and her right hand is in the refuge-giving mudra, holding a blue lotus on which sit the auspicious golden fishes. At her three places: crown, throat, and heart, are OM, AH, and HUNG, respectively, which form the sublime protection against all obstacles. The light rays from these letters protect the three doors of beings from the harm of all outer obstacles caused by evil forces, both form and formless. They also protect beings from the inner obstacles of ill health, and the secret obstacles of dualistic affliction. The rays have the power to pacify them without a trace. Particularly, the rays from the three letters can restore the life force stolen by spirits, zombies, and yakshas, and eliminate their harmful intentions and actions. The homage is to TURE, the great

compassionate lady who acts swiftly for the benefit of sentient beings. The true meaning is that Tara has the power to guide the minds of beings to be tamed in the “three approaches to liberation”. These are: emptiness, attributelessness and aspirationlessness, or, the suchness of an entity, its nature and compassion, and the clearing of all its obscurations. Ultimately the vajra body, speech and mind are the primordially pure nature of all phenomena. By meditating on the sphere of the indivisibility of the three vajras, the demons, sufferings, zombies, and yakshas are transformed by the great bliss of primordial wisdom.

***This is the praise to Her root mantra,  
And the Twenty-One Homages.***

## **The Benefits of Reciting the Praise**

***The wise one endowed with pure respect  
for the goddess,  
Who recites these praises with perfect devotion  
Remembering her in the evening  
and upon waking at dawn,  
Will be endowed with complete freedom from  
fear.***

A practitioner who recites the praise in the evening and at dawn, recalling Tara's qualities with pure devotion, and has the wisdom to discriminate between good and bad will be protected from the sixteen fears. Others will be endowed with complete freedom from all fears. It is also said that we must meditate on her wrathful form in the evening to pacify the harms of this life, and visualize her peaceful form at dawn and recite the praises to save ourselves from rebirth in the lower realms.

***All their sins will be pacified,  
Causing destruction to all lower realms.  
And the seven million Victorious Ones  
Will quickly grant them empowerment.  
Thus, they will attain greatness, and progress  
To the stage of Buddhahood.***

The daily practice of the Twenty-One Praises to Tara will cause all of the practitioner's sins to be pacified and purified. Those who recite the praise will not experience the sufferings of the lower realms. The seven million Victorious Ones who abide with the Noble Lady will swiftly bless and empower the practitioners. In this life, the practitioners of this praise will achieve the great bliss of place, body, retinue, and the qualities of the dharma of transmitted precepts and realization. They will swiftly attain the paths and bhūmis, and reach the ultimate state of enlightenment.

***By remembering Her, the most violent poisons  
Abiding in the earth or in beings  
Whether eaten or drunk  
Will be completely removed.***

At the conventional level, practitioners will be protected from terrible diseases, and the pain caused by aconite and other inanimate poisons. They will be protected from the poisonous fangs, horns, stings and bites of animals. The practice will also provide protection from the poisonous effect of the evil intentions of malignant spirits, protection from their touch, and the evil eye. By remembering the goddess and her mantra, the harmful effect of poisons whether they have been eaten or drunk will be nullified.

***This can eliminate various sufferings  
Inflicted by the spirits, epidemics, and poisons  
Even if done for the sake of other beings.***

The practice can easily eliminate the suffering inflicted by outer and inner poisons, by dangerous epidemics and possession by evil spirits. The same benefit can be achieved if the praise is recited for the sake other beings.

***On sincerely reciting twice, three times,  
and seven times  
The wish to have child will be fulfilled  
And the desire for wealth can be achieved.  
All the wishes will be fulfilled  
Every hindrance destroyed in its turn***

We must recite the praise twice, three and seven times in one session. We can do the practice either two sessions a day: once during the day, and once during the night, or three sessions during the day and three sessions at night. The Vajra holders of India and Tibet teach that if one practices the sadhana of “The Four Mandala Offerings<sup>liii</sup>” in this way, the desire to have children to



continue one's family line, or to provide students to uphold the dharma lineage will be fulfilled. In the same way, if one wishes to have wealth for the happiness of this life and the next, excellent prosperity can easily be achieved. Likewise, any other activities: siddhis<sup>liv</sup>, temporal desires and ultimate wishes will be fulfilled. By the compassion of the Venerable Mother, unfavorable obstacles in the future will not manifest, and harm will not arise from obstacles that have already occurred. Since all purposes can be fully achieved, the wise must practice this sadhana with enthusiasm.

***By explaining the Twenty-One Praises  
with devotion,  
May all access the ocean of siddhis,  
clear all obstacles  
And have the auspiciousness  
of complete enlightenment,  
By swiftly having a vision of Her face, embraced  
By the unchanging bliss, endowed with all  
supreme attributes.***

To summarize the text, the meaning of the root mantra is shown in the form of praise. The twenty-one verses of homage show the twenty-one manifestations of the goddess.

Thupten Shedrub Gyatso, who was a Tulku<sup>lv</sup> in one of the Palyul Monasteries, wrote this commentary. His present incarnation, Rago Chogtrul currently lives in Tibet.

*Translation by Khenpo Tenzin Norgay ~ Spring, 2004,  
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- i three kayas <sup>skt</sup> ~ Dharmakaya, Sambhogakaya and Nirmanakaya, the differing dimensions (bodies) in which the embodiment of fully enlightened attributes occurs.
- ii Dharmakaya <sup>skt</sup> ~ Buddha body of reality.
- iii Sambhogakaya <sup>skt</sup> ~ Buddha body of enjoyment.
- iv Nirmanakaya <sup>skt</sup> ~ Buddha body of emanation.
- v dakini <sup>skt</sup> (khandro) ~ Literally, sky goer. A yogini who has attained mundane or supramundane accomplishments, specifically, enlightenment.
- vi two purposes ~ To benefit self, and other.
- vii tantra <sup>skt</sup> ~ Buddhist texts that outline the practices of the Vajra vehicle
- viii mind treasure ~ An inspired teaching (terma) revealed directly from the Buddha-mind, by a treasure revealer, (tertön) .
- ix samsara <sup>skt</sup> ~ Cyclic existence, the endless cycle of birth, death and rebirth characterized by suffering and dominated by the three poisons: ignorance, desire and hatred.
- x compassion ~ Sensitivity to the sufferings experienced by sentient beings, coupled with a desire to help them overcome suffering and its causes.
- xi Avalokiteshvara <sup>skt</sup> (Chenrezig) ~The Buddha of compassion.
- xii naga ~ A snake-like being living in the depths of water or underground. Although they have miraculous powers, they are classified as belonging to the lower realm.
- xiii mudra <sup>skt</sup> ~ A gesture that has specific meaning used in Tantric practice as a support.
- xiv two truths ~ The absolute and relative truth.
- xv bodhicitta <sup>skt</sup> ~ The mind of enlightenment. The altruistic intention to become enlightened in order to benefit others
- xvi god realm ~ One of the six realms of cyclic existence, characterized by seemingly unending pleasure and leisure.
- xvii HRI syllable ~ Seed syllable of Avalokiteshvara.
- xviii dharma <sup>skt</sup> ~ It is an ambiguous Sanskrit term, here we can take it as spiritual path.
- xix merit ~ Good karma, the energy generated by positive actions of body, speech and mind.
- xx mind-stream ~ The continuation of consciousness, Buddhist way of expressing our mind.
- xxi Bodhisattva <sup>skt</sup> ~ One who has generated bodhicitta and seeks enlightenment for the benefit of others.
- xxii Tathagatas <sup>skt</sup> ~“Thus Gone One”, an epithet of Buddhas.
- xxiii ten bhumis <sup>skt</sup> ~ The progressive levels of realization through which practitioners pass as they journey toward complete enlightenment.

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xxiv nirvana <sup>skt</sup> ~ The state of liberation from the sufferings of cyclic existence.

xxv Atiyoga <sup>skt</sup> ~ The highest of the three inner yogas, the summit of the nine vehicles (yanas), according to the classification of the Nyingmapa.

xxvi nine yanas <sup>skt</sup> ~ The nine vehicles or levels of accomplishment of the Nyingmapa tradition that represent progressive stages of attainment.

xxvii magnetizing ~ One of the four powers used by a practitioner to remove obscurations and obstacles to practice.

xxviii mantra <sup>skt</sup> ~ A ritual formula used in Tantric practice, literally means “protection of the mind”.

xxix emptiness ~ The absence of true existence of all phenomena.

xxx Vidyadhara <sup>skt</sup> ~ An “awareness holder”, one who has realized through profound skillful means awareness of the Buddha-body, speech and mind.

xxxi alaya-vijñāna <sup>skt</sup> ~ The foundational consciousness, one of the eight types of consciousnesses.

xxxii Dharmadhatu <sup>skt</sup> ~ The sphere of reality, the ultimate truth.

xxxiii phurba <sup>skt</sup> (Kilaya) ~ A ritual dagger, usually having three sides, used in wrathful deity practices.

xxxiv gandharva <sup>skt</sup> ~ A smell eater, a category of beings who sustain themselves on smell like the odor of the smoke of burnt eatables.

xxxv five elements ~ Earth, water, fire, air, and space.

xxxvi five aggregates ~ The components of the psychophysical personality, on the basis of which beings commonly impute the false notion of self. They five aggregates are form, feeling, perception, compositional factors and consciousness.

xxxvii Buddha <sup>skt</sup> ~ One who has perfected compassion and wisdom though following the bodhisattva path. Characterized by the development of omniscience, and actualization of the three bodies: complete enjoyment body, truth body and emanation bodies

xxxviii vajra <sup>skt</sup> (dorje) ~ A Tantric symbol that represents the indestructible union of method and wisdom that is the goal of the Tantric practitioner.

xxxix mara <sup>skt</sup> ~ A demon embodying terrifying or malevolent energies.

xl Triple Gem ~ Buddha, Dharma and Sangha. Buddha as the teacher of refuge, the doctrine as actual refuge, and the spiritual community as support for practice.

xli empowerment ~ A ritual transfer of power, an initiation. The authorization to hear, study and practice the teachings of the

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Vajrayana. This takes place in a ceremony that may be extremely elaborate or utterly simple, conducted by a Vajra master.

<sup>xlii</sup> skillful means ~ The Mahayana practice of adapting the doctrine to the capacities of one's audience.

<sup>xliii</sup> two obscurations ~ There are two types of obscurations: those preventing liberation from the cycle of samsaric suffering, called afflictive obscurations, and those preventing omniscience, called the obscurations to the objects of knowledge.

<sup>xliv</sup> primordial wisdom ~ The wisdom that has realized the primordial nature of all phenomena.

<sup>xlv</sup> samaya <sup>skt</sup> ~ A vow or word of honor, a promise, commitment, usually in the context of a Tantric vow or empowerment.

<sup>xlvi</sup> dharmata <sup>skt</sup> ~ The void nature the emptiness aspect of Buddhahood. It can be translated as the true nature of reality.

<sup>xlvii</sup> karma <sup>skt</sup> ~ The doctrine of actions and there causal consequences, the law of cause and effect.

<sup>xlviii</sup> sadhana <sup>skt</sup> ~ Translated as "means of accomplishment" Usually is a complete set of tantric liturgies on the practice of a deity, starting from the lineage prayers to dedication of the merit to all the sentient beings.

<sup>xlix</sup> five heinous negative karmas ~ Patricide, matricide, killing an arhat, drawing blood from the body of a Buddha with evil intent, and causing a schism in the sangha.

<sup>i</sup> stupa <sup>skt</sup> ~ Buddhist sacred monument and reliquary, built to represent the enlightened mind.

<sup>li</sup> winds, channels and seminal essence ~ Our vital energy or wind, moves the essential fluid of consciousness or seminal essence, also called thigle or drop, through the channels, or in Sanskrit, nadis.

<sup>lii</sup> karmic wind ~ The vital energy generated by our karma.

<sup>liii</sup> mandala <sup>skt</sup> offering ~ A Tantric practice in which all precious things are offered to the deities, Buddhas and Bodhisattvas in order to develop generosity, the first of the six perfections.

<sup>liv</sup> siddhi <sup>skt</sup> ~ Spiritual accomplishments which may be mundane or supramundane. Buddhahood is the ultimate siddhi, mundane siddhis include clairvoyance, clairaudience, flying, etc.

<sup>lv</sup> tulku <sup>Tib</sup> ~ A reincarnate lama. The Tibetan translation of the Sanskrit "Nirmanakaya", used as an honorific term for recognized incarnations of lamas, who are found, usually in childhood, and are brought up to inherit the lineage and often the monastic foundations of their predecessors.