



Accumulating Wisdom and Merit through the Mandala of Arya Tara

*discovered by Chokgyur Dechen Lingpa
adapted by Dzongsar Jamyang Khyentse*

This arrangement of Tara practice, based on Chokgyur Lingpa's *Accumulating Wisdom and Merit through the Mandala of Arya Tara (Zabtik Drolma)*, should not be read as a 'translation'. I am not a translator, I have no translating know-how or experience and, in putting this text together, I have not hesitated to plagiarise ideas from the work of far more experienced translators.

My sole reason for adapting this sadhana is to make it easier for English speaking practitioners to chant, and to give them a more vivid sense of the ceremony. I have no doubt that in the process, many vast and profound elements of the original text have been lost. But in this day and age, as the choice seems to be either to seek out one supreme practitioner who can practice this practise perfectly, or to encourage many hundreds, even thousands of less experienced practitioners to aspire to practise it, I have chosen the latter. I therefore suggest that those who wish to practice this Tara sadhana more extensively refer to the existing translations that have been made by more experienced translators and, where possible, try to extract the meaning from the original Tibetan text. Nevertheless, I hope this arrangement will act as a kind of appetizer that whets the appetite of an ever-increasing number of English speaking practitioners for this brief and particularly effective practice of Tara.

This adaptation includes a few attempts at metre and rhyme that will, I hope, make the text more enjoyable and fun to recite. I also hope it will encourage more and more of you to practise this sadhana, both individually and in groups. I would also like to develop some new tunes for us all to chant to and have asked some of my dharma friends to see what they can come up with. So, whenever you find yourself singing a new tune that you have never heard before, please bear in mind that it will have been offered with the very best of intentions.

Those of you who are used to the traditional Tibetan style of chanting will, I am sure, find it hard to adjust to a different style. But I would like to ask you not to focus on your own tastes and preferences, but on needs of future generations of English speaking practitioners who may never have an opportunity to meet or practise with Tibetans. It would be a great act of kindness to these future generations if we, as a sangha, could come up with tunes and lyrics that are easy for them to relate to and enjoy. Please bear in mind that the tunes you suggest should be so simple and easy to sing that even the least confident singers among us can join in. If you prefer more complex tunes, sing them when you practice at home. I cannot promise that we will be able to gather all your ideas about tunes or wording, or that we will be able to update the text consistently or diligently, but we will always do our best to incorporate good suggestions.

Dzongsar Jamyang Khyentse
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namo guru ārya tārā ye

Homage to Mother Tara,
Whose compassionate power
Exceeds that of all the buddhas and their heirs.

This text explains the practice of Arya Tara,
As taught by the Kriya and Charya traditions.
It can be practised simply, as a daily practise, or elaborately.

To do the more elaborate version of this ritual, place a statue or a painting of Tara and other sublime beings on your shrine. Arrange offering bowls containing the two kinds of water, flowers, incense, light, perfume, a shell or something to represent music, and something edible. If you know how, make a white torma that does not contain any animal products and place it on a plate or in a bowl. If you cannot make the torma, offer a vegan substitute. If possible, prepare a mandala plate with flowers or grain. Before you start to practise, thoroughly wash your entire body (the good conduct of cleanliness).

This practice is usually done first thing in the morning, before you eat meat or drink alcohol.

Umze: Contemplate the flaws of samsara.
The flaws are all there is,
Nothing else.

Pause for a few moments of contemplation

Umze: Arouse the sincere and heart-felt wish
To awaken all sentient beings to their true nature.

Pause for a few moments of contemplation

Take Refuge and Arouse Bodhichitta

Umze: Imagine that Arya Tara in person appears in the sky before you.

Umze and the Assembly:

Precious Noble Lady, Arya Tara,
I and all beings take refuge in you.
Fervently, I aspire,
To awaken all deluded beings.

Umze: Thus, we engage in this practice.

Joyfully, I prostrate to sublime Tara,
To all the buddhas
Of the ten directions and three times,
And their heirs.

Noble Lady, I beseech you and your companions,
Please accept these offerings of flowers,
Light, incense, perfume, food and music,
And infinite imagined offerings.

I regret all the unwholesome acts and offences
That my defilements have caused me to commit,
From beginningless time.

I rejoice in the merit and goodness
Of the shravakas, pratyekabuddhas,
Bodhisattvas, ordinary folk and others.
Please turn the wheel of myriad Dharmas
To suit the capacity and faculties of each sentient being.

We sentient beings are sinking deeper and deeper
Into an ocean of untold suffering.
Look upon us with ceaseless compassion,
And never pass into nirvana.

May my virtue and merit bring about enlightenment,
And may I, without delay, become
A glorious guide and leader of all beings.

Consecrate the offering with:

oṃ vajra amṛta kuṇḍali hana hana hūṃ phaṭ
oṃ svabhāva śuddhā sarva dharmāḥ svabhāva śuddho 'ham

From the forms and abundant ornaments,
Substances and samadhi
Of this magical lotus realm,
Immeasurable offerings arise.

oṃ vajra arghaṃ āḥ hūṃ
drinking water

oṃ vajra pādyam āḥ hūṃ
washing water

oṃ vajra puṣpe āḥ hūṃ
flowers

oṃ vajra dhūpe āḥ hūṃ
incense

oṃ vajra āloke āḥ hūṃ
lights

oṃ vajra gandhe āḥ hūṃ
perfume

oṃ vajra naividyā āḥ hūṃ
food

oṃ vajra śabda āḥ hūṃ
music

oṃ vajra spharaṇa khaṃ
spread throughout the expanse of space

Next, we honour all sublime beings and make offerings.

All the masters, buddhas and bodhisattvas
Of the ten directions and four times
Appear in the sky before me.

vajra samājah

Protector of all sentient beings,
Destroyer of countless hordes of maras!
Bhagavati, with your retinue,
Come here to this place.

padma kamalaya satvam

The Seven Branch Offering

With great delight, I bow –
Body, speech and mind –
To all the ‘Lions among Humans’
Throughout space and time.

By the power of a bodhisattva’s aspiration and action,
The Tathagatas appear vividly before me;
With my body, multiplied to equal
The number of atoms in this world, I prostrate.

On each atom sits as many buddhas
As there are atoms in the universe,
Each with their own entourage of bodhisattvas and arhats.
Thus is the dharmadatu filled with Jinas.

Naming all their infinite qualities
I sing an ocean of songs and an ocean of praise.
I offer flowers, garlands, cymbals,
Exquisite perfumes, incense, parasols and bright lamps.

To all the Tathagatas,
I offer an impeccably arranged abundance
Of sumptuous robes, sweet fragrances,
And the purest powders, as vast as Mount Sumeru.

To infinite buddhas I dedicate infinite offerings!
Through the merit of my devotion
To the great Way of the Bodhisattva,
I pay homage and make offerings.

I expose the wrongdoings
That desire, anger and ignorance
Have induced me to commit
With my body, speech and mind.

I wholeheartedly rejoice in the virtues of all the buddhas,
Bodhisattvas, arhats and pratyekabuddhas,
In the virtue of those on the path, those who have gone beyond,
And in the virtue of all sentient beings.

I beseech the Illuminator of the Ten Directions,
The Stainless Buddhas – all these Protectors –
To turn the Wheel of Dharma
And show us the right path.

With folded hands, I request those who wish
To pass beyond duality, please stay here!
For as many aeons as there are atoms in this world,
Remain to bring happiness to all beings, and to benefit them.

I dedicate what little virtue I have accumulated
Through prostrating, offering, exposing,
Rejoicing, beseeching and requesting,
Towards enlightenment.

Mandala Offering

om āḥ hūṃ

I and all infinite beings offer
Our bodies, wealth and virtue, the four continents,
Mount Sumeru, the sun and moon,
And all the riches of gods and humans.

The offerings multiply to become as vast as
Samantabhadra's inexhaustible offering.
Humbly and with utmost respect,
I offer everything, without interruption,
To the sublime Buddha, Dharma and Sangha,
Guru, Deva and Dakini,
All the dharma protectors and the gods of wealth.
Once the accumulation of merit is complete,
May the illumination of wisdom increase.

**om guru deva ḍākinī sarva ratna maṇḍala pūjā
megha āḥ hūṃ**

Thus make offerings.

namo

Buddha, Dharma, Sangha, Guru, Deva, Dakini,
Dharma guardians, wealth gods and treasure lords!
You each look and behave so differently
Yet in wisdom essence, you are all one.
Each of your unique and unobstructed
Displays of great compassion and power is unsurpassable.

Providing refuge and protection for all beings,
You are the sovereigns of wisdom and compassion.
Wholeheartedly, I pay homage and take refuge in you.

I offer you my body and all my wealth;
Protect me and all suffering beings
With your compassion and your wisdom.

Cure all illness and appease malign influences.
Lengthen our lives and increase our merit.
Bless us so that all our wishes are fulfilled
In perfect harmony with the Dharma.

With that, the desired aims have been requested.

Next, present the specific offering to the Noble Lady three times, then recite the tantra of praise:

The moment I think of her,
I become the Noble Lady, Arya Tara.
At the centre of my heart, upon a moon disc seat,
A green letter *taṃ* radiates infinite rays of light,
To invite the Twenty-one Taras.
In the sky before me, all the Taras appear
Amidst a vast cloud of precious sublime beings.

taṃ

From within the dharmakaya,
The lady's wisdom manifests
As the Net of Magical Illusion,
Always ready to help in any way.
Please approach.

ārya tārā jaḥ

Blessed One, by virtue of your love for me,
Your love for all suffering beings,
And your miraculous power,
Please remain seated while I honour you.

padma kamalaya satvām

oṃ

The whole of space fills with clouds of
Real and imagined offerings,
Just like Samantabhadra's.
To you, Arya Tara, I make offerings.

**oṃ ārya tārā saṃparivāra vajra
arḡhaṃ pādyaṃ puṣṭe dhūpe āloke
gandhe naividyā śabda pracīccha svāhā**

The general invocation and offerings have now been made.

oṃ āḥ hūṃ

To the compassionate ones, I offer
The three worlds, all beings and their splendour,
My body, wealth and virtue.
Accept them and bestow your blessings.

oṃ sarva tathāgata ratna maṇḍala pūjā hoḥ

The specific mandala has been offered.

Now chant the homage in twenty-one verses from the Tantra of the King of Praises twice.



The Twenty-One Praises to Tara

om

Noble and exalted Tara, I bow to you.

Homage to *Tārā*, so swift and courageous,
Mother who banishes fear with *tuttāre*,
With *ture*, you meet all our needs and our wishes
With *svāhā*, great mother, we bow down before you.



1. Homage to Tara, so swift and courageous.
Your eyes flash like lightning, so quick and all-seeing,
Born from the tears of the Lord of Trailokya¹
At the heart of a beautiful lotus in blossom.



2. Homage to Tara, whose smile is as radiant,
As one hundred million full autumnal moons;
Ablaze with the light of the stars in their thousands
You shine with a transcendent light of perfection.



3. Homage to Tara, our golden-skinned mother;
Adorning your hand is an azure-blue lotus.
Kind, open-handed, hard-working and patient,
And one with the state of samadhi perfected.



4. Homage to Tara, whose victories are endless,
The crown on the heads of the Tathagatas.
Praised by the masters of all the perfections,
All bodhisattvas rely on your guidance,



5. Homage to Tara, our spellbinding Mother,
You create all of space with your *hūṃ* and *tuttāre*,
All beings you magnetize, without exception,
And trample the seven worlds under your feet.



6. Homage to Tara, whom all the gods worship,
Indra, Marut, Agni, Shiva and Brahma;
Praised by the demons who harm and assail us,
Ghosts, spirits, zombies, *gandharvas*² and *yakṣas*.



7. Homage to Tara, who crushes black magic,
With *traṭ* and with *phaṭ* you destroy harmful forces;
You dance, right knee bent and the left leg extended,
All magic consumed in a blazing inferno.



8. Homage to Tara, whose spine-chilling *ture*
Vanquishes even the powerful Mara;
Wrinkling her beautiful brow in fierce anger,
She crushes all foes and destroys them completely.



9. Homage to Tara, the radiant lady,
You form at your heart the three Rare and Supreme³,
Mother, whose radiance fills all directions
With brilliant light that bedazzles all thinking.



10. Homage to Tara, whose sparkling tiara,
Shines with the light of her limitless joy.
Your laughter and *tuttāre* topple all demons,
Subduing all worlds with exultant delight.



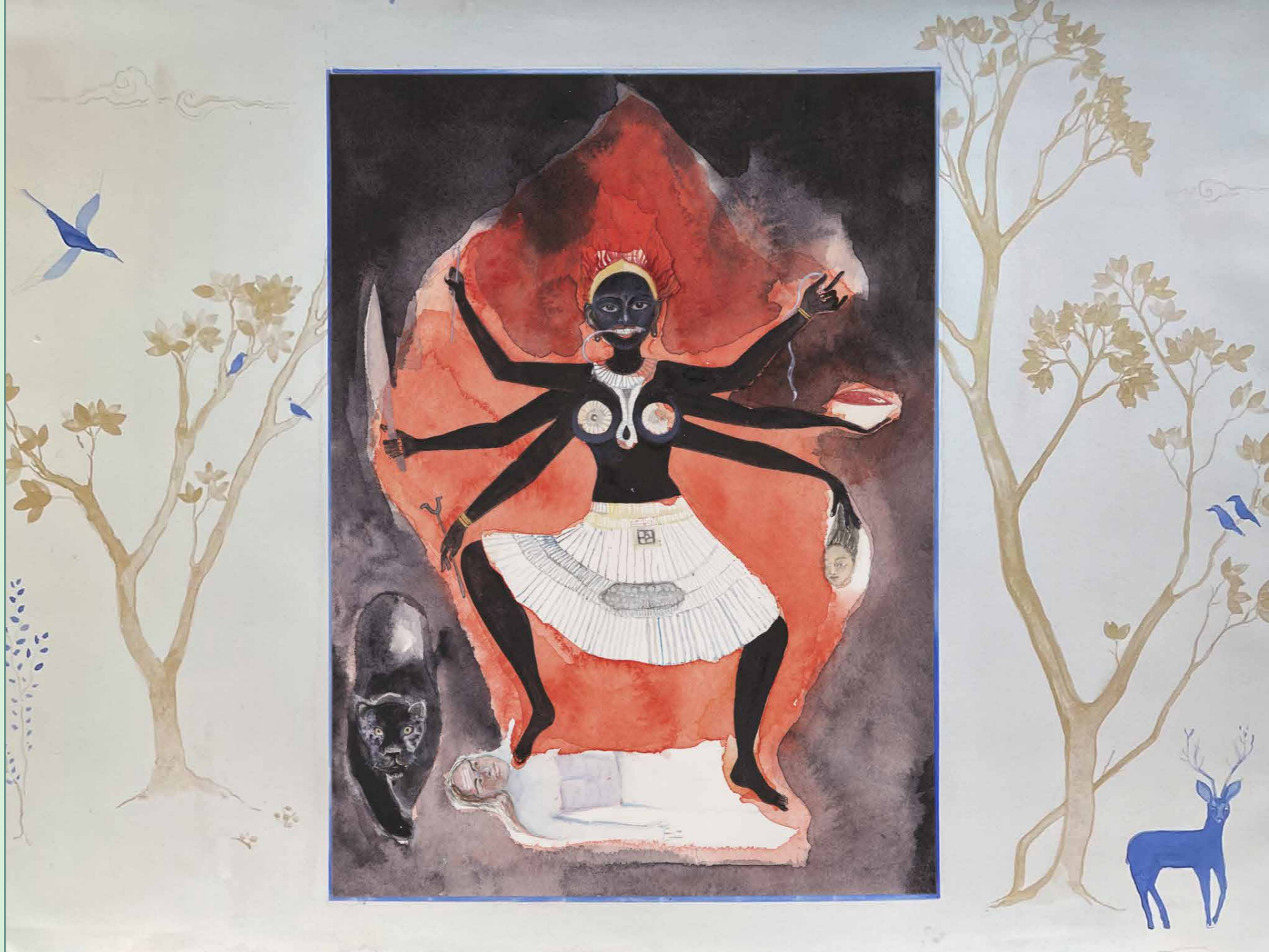
11. Homage to Tara, the Mother who summons
All the world's leaders with *hūṃ* and a frown.
You free us from hardship, from need and misfortune
From homelessness, poverty, hunger and thirst.



12. Homage to Tara, whose bright shining tiara,
Is graced with a brilliant crescent new moon.
Sitting amidst your thick mane of black tresses,
Is Lord Amitabha irradiant with light.



13. Homage to Tara, encircled by fire,
Infernos of flames, like the end of all time.
Truth's enemies and their great armies you vanquish,
And spin, right leg stretched with your left leg drawn in.



14. Homage to Tara, who strikes the earth's surface
You pound with your palms and you stamp with your feet;
With *hūṃ* and a glowering scowl, all your anger
Shatters the underworld's layers, all seven.



15. Homage to Tara, the one who is blissful,
You are liberation, your province is peace,
With *om* and with *svāhā*, so perfectly rendered
You lay waste to all the worst evils and sufferings.



16. Homage to Tara, immersed in deep rapture,
You shatter the bodies of all of your foes;
Declaiming your ten letters and *hūm* of wisdom,
You liberate every suffering being.



17. Homage to Tara, the bold dancing lady,
With *ture*, you stomp and all obstacles perish,
With *hūṃ*, Mount Meru, Mandara, and Vindhya,
And the three worlds of existence to tremble.



18. Homage to Tara, who holds in her white hand,
A moon – deer-marked moon – like a heavenly lake;
Expunging all traces of toxins and venom
You purge all the poisons with *tāra tāra phat*.



19. Homage to Tara, who all the gods count on,
Their kings and their gods and *kinṇaras*⁴ all trust;
Your armour of joy and contentment is splendid,
It clears away nightmares and soothes away strife.



20. Homage to Tara, whose lustrous eyes sparkle
And shine with the light of the sun and full moon,
Uttering *hara hara* and *tuttāre*,
You pacify all the most vicious pandemics.



21. Homage to Tara, who with three *tathātās*⁵,
Commands all the power she needs to bring peace.
Supreme *Ture*, you are the one who annihilates,
The hordes of *grahas*⁶, *vetālas*⁷, and the *yakṣas*⁸.

This is the verse of praise to Arya Tara based on the root mantra,
And the verses of praise and homage to the twenty-one Taras.

om

The whole of space is filled with clouds of
Real and imagined offerings,
Just like Samantabhadra's.
To you, Arya Tara, I make offerings.

**om ārya tārā saparivāra vajra
arghaṃ pādyam puṣpe dhūpe āloke
gandhe naividyā śabda praticcha svāhā**

The general invocation and offerings have now been made.

om āḥ hūṃ

To the compassionate ones, I offer
The three worlds, all beings and their splendour,
My body, wealth and virtue.
Accept them and bestow your blessings.

om sarva tathāgata ratna maṇḍala pūjā hoḥ

Umze:

Her right hand, in the mudra of supreme giving,
Gracefully assumes the gesture of giving refuge,
As she shields me and those who need protection,
Assuring us of relief from all threats.

pause for a few moments of contemplation (about thirty seconds)

*While imagining this, chant the Twenty-one Praises to Tara three times.
Now make offerings and offer the mandala once more.*

oṃ

The whole of space is filled with clouds of
Real and imagined offerings,
Just like Samantabhadra's.
To you, Arya Tara, I make offerings.

**oṃ ārya tārā saparivāra vajra
arghaṃ pādyam puṣpe dhūpe āloke
gandhe naividyā śabda pracīccha svāhā**

The general invocation and offerings have now been made.

oṃ āḥ hūṃ

To the compassionate ones, I offer
The three worlds, all beings and their splendour,
My body, wealth and virtue.
Accept them and bestow your blessings.

oṃ sarva tathāgata ratna maṇḍala pūjā hoḥ

During a puja, having presented the mandala, the Umze now says:

From her body, a stream of nectar
Flows in through the crown of my head
And of those to be protected, filling our bodies.
Thus, we receive all her blessings.

pause for a few moments of contemplation (about thirty seconds)

*While imagining this, chant the Twenty-one Praises to Tara seven times,
followed by the verses that describe its benefits.*

If, inspired by devotion for this devi,
Those who are wise,
Chant these verses at dusk and dawn,
They will be granted unassailable fearlessness.

All wrongdoing will be pacified,
All adversity will be overcome.
Before long, you will receive abhishekas
From seven million buddhas,
And the highest attainments that lead to buddhahood,
Will be accomplished in this lifetime.

Thus, by paying homage in this way,
Even the deadliest poison,
Wherever it comes from – eaten or drunk –
Will be purged and washed away.

All the miseries brought on by evil, plague and venom
Will be stamped out –
Not just my own miseries but those of all beings.
By chanting these verses two, three or seven times,
Those who long for children will have children, and
Those who wish for wealth will be prosperous.
In short, all our wishes will be fulfilled.

*Thus, the twenty-one praises of homage to Noble Tara are complete.
Sanctify and purify the offering with the following mantras:*

**oṃ amṛta kuṇḍali hana hana hūṃ phaṭ
oṃ svabhāva śuddhāḥ sarva dharmāḥ svabhāva
śuddho 'ham**

From within emptiness, the syllable *oṃ*
Transforms into the supreme and vast precious vessel;
From the three syllables contained in the vessel,
The offering arises and becomes wisdom nectar.

oṃ āḥ hūṃ

(three times)

Recite this offering three times for the principal deity, Tara:

oṃ ārya tārā saparivāra idaṃ baliṃta kha kha khāhi khāhi

For all the other objects of offerings, recite this offering three times:

**oṃ akāro mukhaṃ sarva dharmā nām ādya nutpan natvāta
oṃ āḥ hūṃ phat svāhā**

oṃ

With your great wisdom,
Accept this sublime torma offering as bliss,
And bestow all siddhis.

In this way, pray for the fulfilment of your wishes, then make offerings with:

**oṃ ārya tārā saparivāra vajra
arghaṃ pādyam puṣpe dhūpe āloke
gandhe naividyā śabda pratīccha svāhā**

oṃ

You appeared from the face of Lokeshvara,
In the lotus family of Amitabha,
Mistress of activity of all the buddhas,
Noble Tara, I honour and praise you.

To all those worthy of praise,
With respect and devotion, and with
As many bodies as there are specks of dust in this world,
I offer honour and praise.

Then press your palms together and recite:

Noble Lady and your retinue,
Look upon me with non-dual compassion.
Bless me, so that nothing prevents my prayers
From being fulfilled.

May the Dharma spread and flourish.
May the Dharma holders live in harmony and good health.
May all obstacles be pacified.
May the study and practice of Dharma thrive.

May sickness, famine, war and strife subside,
May supporters of the Dharma prosper,
May Dharma leaders extend their influence,
And may all nations live in harmony.

Protect us from the sixteen threats and untimely death,
From menacing dreams and sinister omens,
And from the misery of samsara's lower realms.
Protect us from every peril, now and always!

Lengthen our lifespan, increase our merit and power,
Intensify our spiritual experience and realisation.
May harmful thoughts not disturb us.
May the two bodhichittas arise without effort.
May all our wishes be fulfilled in accord with the Dharma.

From now until enlightenment.
Like a mother protecting her only child,
Guard us with your kindness.
May we be indivisible from you!

*Having made this extraordinary appeal for your desired aim
and invoked her compassionate promise, say:*

Arya Tara dissolves into me in the form of light,
Her blessings make us indivisible.
I now appear as Noble Tara,
Yet I am an illusion.

*With the vivid sense that you are Tara, confident that you are the lady herself,
recite the mantra as many times as you can.*

oṃ tāre tuttāre ture svāhā

Whatever was incomplete or lacking,
Whatever I could not do,
For all the mistakes I have made,
I now ask your forgiveness.

Now recite the one hundred syllable mantra.

oṃ
vajrasattva samayam
anupālaya
vajrasattva tveno pa
tiṣṭha dṛḍho me bhava
sutoṣyo me bhava
supoṣyo me bhava
anurakto me bhava
sarva siddhiṃ me prayaccha
sarva karmasu ca me
cittaṃ śreyah kuru
hūṃ
ha ha ha ha
hoḥ bhagavan
sarva tathāgata
vajra mā me muñca
vajrī bhava
mahā samayasattva
āḥ

*Having confessed your mistakes, if you are practising without the support of a statue
or a painting, say:*

oṃ
Having fulfilled the wishes of sentient beings,
Bestow the desired siddhis.
Go now to the buddha realms,
But I beseech you, please return!

vajra muḥ

Allow the invited deities to depart.

If you have been using the support of a painting or statue, say:

Protector, for the benefit of sentient beings
May you dwell in this image,
Free us from all sickness,
And grant us long life, glory and supreme blessings.

As the deity is indivisible from my own mind,
I settle within the original state of dharmadhatu.

Thus, cultivate the view of your true nature.

Through this merit, may I quickly
Accomplish the state of Noble Tara,
And bring each and every being,
To the very same state.

Dedicate the merit and make noble aspirations.

Noble Tara, buddhas, bodhisattvas,
And all those who are Wishfulfilling-Jewels and Wish-Granting Vases,
Never release us from your nurturing compassion –
The cause of all auspiciousness.

Recite verses of auspiciousness and scatter flowers.

O Bhagavati, Venerable Arya Tara, Compassionate One,
Purify my defilements and those of all sentient beings;
May we accumulate merit and wisdom
And swiftly achieve the state of the Buddha.

Until then, throughout all our lives,
May we experience the happiness of gods and humans,
And may all obstacles to the state of omniscience
Be pacified.

May all obstacles, evil spirits, disease,
Plagues, untimely death, bad dreams and omens,
The eight-fold fears and other harmful forces,
Be swiftly pacified.

May our intentions and wishes,
Both worldly and beyond worldly,
For auspiciousness, happiness and benefit,
Be realised spontaneously and effortlessly.

May we always practice the Dharma with great diligence;
May we continually develop our understanding of the Dharma;
May we always follow you, see your face and understand shunyata;
And, like a waxing moon, may our bodhichitta increase.

May we be reborn in a lotus
In Amitabha's blissful buddhfield,
And receive from Buddha Amitabha
A clear prophecy of our own enlightenment.

May Noble Tara, embodiment of all buddha activities,
Guardian deity throughout all my lives,
Blue-green, one-faced, two-handed,
Compassionate and courageous one who holds an utpala flower,
Shower us with auspiciousness.

Mother of all the buddhas, may I be you!
May I look like you, and may I have an entourage, lifespan,
Buddhahood and all the supreme signs and marks,
Exactly like you!

By the power of praising you and the power of our prayers,
Wherever we dwell, may I and all beings
Be free from sickness, poverty and conflict,
And may the Dharma and auspiciousness increase and spread.

APPENDIX 1

The Rhythm of the Chant for the Twenty-One Praises to Tara

Om Noble and exalted Tara, I bow to you.

Hom-age to | *Tā-rā*, so | **swift** and cou- | **rage-** | **ous**,
Mo-ther who | **ban**-ish-es | **fear** with *tu-* | *tā-* | *re*, With
tu-re, you | **meet** all our | **needs** and our | **wi-** | **shes**, With
svā-hā, great | **mo**-ther, we | **bow** down be- | **fore** | **you**.

1. **Hom**-age to | **Ta**-ra, so | **swift** and cou- | **rage-** | **ous**, Your
eyes flash like | **light**-ning, so | **quick** and all- | **see-** | **ing**.
Born from the | **tears** of the | **Lord** of Trai- | **lo-** | **kya**, -At-the
heart of a | **beau**-ti-ful | **lo**-tus in | **blos-** | **som**.

2. **Hom**-age to | **Ta**-ra, whose | **smile** is as | **ra-** | **diant**, As
one hun-dred | **mil**-lion full | **au**-tum-nal | **moons**; | -- A-
blaze with the | **light** of the | **stars** in their | **thou-** | **sands** You
shine with a | **trans**-cen-dent | **light** of per- | **fec-** | **tion**.

3. **Hom**-age to | **Ta**-ra, our | **gol**-den-skinned | **mo-** | **ther**; A-
dor-ning your | **hand** is an | **az**-ure-blue | **lo-** | **tus**.
Kind, op-en- | **hand**-ed, hard- | **wor**-king and | **pa-** | **tient**, And
one with the | **state** of sa- | **ma**-dhi per- | **fec-** | **ted**.

4. **Hom**-age to | **Ta**-ra, whose | **vic**-tories are | **end-** | **less**, The
crown on the | **heads** of the | **Ta**-thā-ga- | **tas**. | ---
Praised by the | **ma**-sters of | **all** the per- | **fec-** | **tions**,
All bo-dhi- | **sat**-tvas re- | **ly** on your | **gui-** | **dance**.

5. **Hom**-age to | **Ta**-ra, our | **spell**-bind-ing | **Mo**- | **ther**,-You-cre-
ate all of | **space** with your | *bhūṃ* and *tut-* | *tā-* | **re**, All
be-ings you | **mag**-ne-tize, | **with**-out ex- | **cep** -| **tion**, And
tram-ple the | **se**-ven worlds | **un**-der your | **feet**. | ---

6. **Hom**-age to | **Ta**-ra, whom | **all** the gods | **wor**- | **ship**,
In-dra, Ma- | **rut**, Ag-ni, | **Shi**-va and | **Brah**- | **ma**;
Praised by the | **de**-mons who | **harm** and as- | **sail** | **us**,
Ghosts, spi-rits, | **zom**-bies, gand- | **har**-vas and | **yak**- | **shas**.

7. **Hom**-age to | **Ta**-ra, who | **cru**-shes black | **ma**- | **gic**, With
traṭ and with | *phaṭ* you des- | **troy** harm-ful | **for**- | **ces**; You
dance, right knee | **bent** and the | **left** leg ex- | **tend** | **ed**, All
ma-gic con- | **sumed** in a | **bla**-zing in- | **fer**- | **no**.

8. **Hom**-age to | **Ta**-ra, whose | **spine**-chil-ling | *tu-* | **re**
Van-qui-shes | **ev**-en the | **pow**-er-ful | **Ma**- | **ra**;
Wrink-ling her | **beau**-ti-ful | **brow** in fierce | **an**- | **ger**, She
cru-shes all | **foes** and de- | **stroys** them com- | **plete**- | **ly**.

9. **Hom**-age to | **Ta**-ra, the | **ra**-di-ant | **la**- | **dy**, You
form at your | **heart** the three | **Rare** and Su- | **preme**, | ---
Mo-ther, whose | **ra**-di-ance | **fills** all di- | **rec**- | **tions** With
bril-li-ant | **light** that be- | **daz**-zles all | **think**- | **ing**.

10. **Hom**-age to | **Ta**-ra, whose | **spar**-kling ti- | **ar**- | **a**,
Shines with the | **light** of her | **li**-mit-less | **joy**. | -- Your
laugh-ter and | *tut-tā-re* | **top**-ple all | **de**- | **mons**, Sub-
du-ing all | **worlds** with ex- | **ul**-tant de- | **light**. | ---

11. **Hom**-age to | **Ta**-ra, the | **Mo**-ther who | **sum**- | **mons**
All the world's | **lea**-ders with | *bhūṃ* and a | **frown**. | -- You
free us from | **hard**-ship, from | **need** and mis- | **fort**- | **une**, From
home-less-ness, | **po**-ver-ty, | **hun**-ger and | **thirst**. . | ---

12. **Hom**-age to | **Ta**-ra, whose | **bright** shin-ing | **tia**- | **ra**, Is
graced with a | **bril**-li-ant | **cres**-cent new | **moon** | --- .
Sit-ting a- | **midst** your thick | **mane** of black | **tres**- | **ses**, Is
Lord Am-i- | **ta**-bha ir- | **rad**-iant with | **light**. | ---

13. **Hom**-age to | **Ta**-ra, en- | **cir**-cled by | **fi**- | **re**, In-
fer-nos of | **flames**, like the | **end** of all | **time**. | -- Truth's
en-e-mies | **and** their great | **ar**-mies you | **van**- | **quish**, And
spin, right leg | **stretched** with your | **left** leg drawn | **in**. | ---

14. **Hom**-age to | **Ta**-ra, who | **strikes** the earth's | **sur**- | **face**, You
pound with your | **palms** and you | **stamp** with your | **feet**; | -- With
hūm and a | **glow**-er-ing | **scowl**, all your | **an**- | **ger**
Shat-ters the | **un**-der-world's | **lay**-ers, all | **se**- | **ven**.

15. **Hom**-age to | **Ta**-ra, the | **one** who is | **bliss**- | **ful**, You
are lib-er- | **a**-tion, your | **pro**-vince is | **peace**, | -- With
om and with | *svā-hā*, so | **per**-fect-ly | **ren**- | **dered** You
lay waste to | **all** the worst | **e**-vils and | **suff**'- | **rings**.

16. **Hom**-age to | **Ta**-ra, im- | **mersed** in deep | **rap**- | **ture**, You
shat-ter the | **bod**-ies of | **all** of your | **foes**; | -- De-
claim- ing your | **ten** let-ters | **and** *hūm* of | **wis**- | **dom**, You
lib-er-ate | **ev**-er-y | **suf**-fer-ing | **be**- | **ing**.

17. **Hom**-age to | **Ta**-ra, the | **bold** danc-ing | **la**- | **dy**, With
tu-re, you | **stomp** and all | **ob**-sta-cles | **per**- | **ish**, With
hūm, Mount Me- | **ru**, Man-da- | **ra**, and Vin- | **dhy**- | **a**
And the three | **worlds** of ex- | **ist**-ence all | **trem**- | **ble**.

18. **Hom**-age to | **Ta**-ra, who | **holds** in her | **white** | **hand**, A
moon – deer-marked | **moon** – like a | **heav**-en-ly | **lake**; | -- Ex-
pun-ging all | **tra**-ces of | **tox**-ins and | **ve**- | **nom**, You
purge all the | **poi**-sons with | *tā-ra tā-* | **ra** | *phaṭ*.

19. **Hom**-age to | **Ta**-ra, who | **all** the gods | **count** | **on**, Their
kings and their | **gods** and kiṃ- | **na**-ras all | **trust**; | -- Your
ar-mour of | **joy** and con- | **tent** -ment is | **splen**- | **did**, It
clears away night- | **mares** and | **soothes** a-way | **strife**. | ---

20. **Hom**-age to | **Ta**-ra, whose | **lustr**-ous eyes | **spar**- | **kle** And
shine with the | **light** of the | **sun** and full | **moon**, | ---
Ut-ter-ing | *ha-ra* *ha-* | *ra* and *tut-* | *tā-* | *re*, You
pac-i-fy | **all** the most | **vi**-cious pan- | **de**- | **mics**.

21. **Hom**-age to | **Ta**-ra, who | **with** three *ta-* | *tha-* | *tas*, Com-
mands all the | **po**-wer she | **needs** to bring | **peace**. | -- Su-
preme *Tu-re*, | **you** are the | **one** who an- | **nihi**- | **lates**, The
hordes of *gra-* | *has*, *ve-tā-* | *las* and the | *yak-* | *ṣas*.

These are the verses of praise to Arya Tara and root mantra,
And praise and homage to the twenty-one Taras.

APPENDIX 2

Basic Translation of the Twenty-One Praises to Tara

Om Noble and exalted Tara, I bow to you.

Homage to *Tārā*, swift and courageous!
With *tuttāre*, you dispel all our fears,
With *ture*, you fulfil all our needs,
And with *svāhā*, I bow down before you.

1. Homage to Tara, swift and courageous.
Mother, whose eyes flash like lightning;
Born from the teardrops of Protector Trailokya,
At the heart of a blossoming lotus.

2. Homage to the Mother, whose face,
Like one hundred million autumn moons,
Is ablaze with the light of a thousand stars.

3. Homage to the Mother,
Whose hand is graced with a golden-blue lotus,
You are generosity, diligence,
Endurance, patience and samadhi.

4. Homage to the Mother,
Whose victories are endless,
The crown on the heads of the Tathagatas;
Upon you, even great bodhisattvas rely.

5. Homage to the Mother, who,
With *tuttāra* and *hūṃ*, creates all of space;
You magnetize all beings without exception
As you trample the seven worlds underfoot.
6. Homage to the Mother, whom Indra, Agni,
Brahma, Maruti and Vishveshvara (Shiva)
Are compelled to worship openly, and whom
Ghosts, zombies, gandharvas, and yakshas praise.
7. Homage to the Mother,
Who crushes evil magic with *traṭ* and *phaṭ*
Then, with right leg extended and left knee bent,
Consumes it in a storm of blazing flames.
8. Homage to the Mother who, with a fearsome *ture*,
Vanquishes the most powerful Mara;
Wrinkling her lotus face in an angry scowl
She defeats each and every enemy.
9. Homage to the Mother, at your heart,
The mudra of the Three Jewels,
Mother, whose radiance fills all directions
With a light that dazzles all conceptual thought.
10. Homage to the Mother from whose sparkling crown
Streams the dazzling light of her boundless joy,
Whose peals of laughter and *tuttāre*
Subdue all demons and all worlds.
11. Homage to the Mother
Whose frown and the syllable *hūṃ*,
Summons all the world's leaders.
Mother, who brings poverty to an end.

12. Homage to the Mother whose crown
Is adorned with a bright crescent moon,
From whose thick mane of hair arises Amitabha,
Radiating brilliant rays of light.

13. Homage to the Mother, who sits amidst blazing flames
Like the inferno at the end of a kalpa,
Destroying legions of enemies, as you pirouette,
With your right leg extended and left leg drawn in.

14. Homage to the Mother who, as she stamps her foot,
Strikes the earth's surface with the palm of her hand;
With her scowls and with *hūṃ*
She lays waste to the seven layers of the underworld.

15. Homage to the Mother who is bliss, goodness and serenity.
Mother, who is liberation, and whose domain is peace;
With *om* and *svāhā*, you lay waste to all the worst evils.

16. Homage to the Mother, immersed in rapture,
Who shatters the bodies of all her foes.
Uttering her ten syllables and the wisdom *hūṃ*,
She liberates all beings.

17. Homage to the Mother!
With *turé*, you stomp,
And with *hūṃ*, Mount Sumeru, Mandara, Vindhya
And all the three worlds quake.

18. Homage to the Mother, who holds
A deer-marked moon like a heavenly lake;
After uttering *tāra* twice, then *phaṭ*
You clean away all poisons.

19. Homage to the Mother, on whom the gods,
Their kings, their gods and all kiṃnaras rely,
With the splendour of your armour of joy,
You clear away all nightmares and soothe all strife.

20. Homage to the Mother, whose lustrous eyes shine
With the fullness of the sun and the moon.
Uttering *hara* twice and *tuttāre*
You pacify the most vicious pandemics.

21. Homage to the Mother, who, with the three *tathātā*
Has the power of total pacification.
You are the supreme *ture*, who utterly destroys
The hordes of *grahas*, *vetālas*, and *yakṣas*.

These verses represent the general praise to Arya Tara
with the root mantra,
Followed by the verses of praise and homage to the twenty-one Taras.

Endnotes

- 1 Lord of the Three Worlds
- 2 *gandharvas* (Skt.): non-human beings who feed on odours or musicians who sing for the gods
- 3 a poetic way of describing the mudra of the Three Jewels
- 4 *kiṃnaras* (Skt.): a class of semi-divine beings known for their musical skills, depicted as half-horse and half-human, or half-bird and half-human.
- 5 *tathātā*: the true state of things, true nature. source: lotsawahouse.org
- 6 *grahas* (Skt.): a type of evil spirit known to exert a harmful influence on the human body and mind, and closely associated with the planets and other astronomical bodies. source: lotsawahouse.org
- 7 *vetālas* (Skt.): harmful spirit who haunts charnel grounds and can take possession of corpses and reanimate them. source: lotsawahouse.org
- 8 *yakṣas* (Skt.): a class of semi-divine beings that haunt or protect natural places and cities. They can be malevolent or benevolent, and are known for bestowing wealth and worldly boons. source: lotsawahouse.org