Prayer To The Lineage Gurus Of Holy Tara

To Holy TARA, who bestows attainments quickly;
To Venerable Atisha, the sole diety of the snowy ranges;
To the Conqueror Drom, an emanation of Avalokiteshvara;
I pray, please bestow the excellent and common attainments.

To Venerable Gon Pa Wa, who showed great respect to this Guru;
To Zhang Ton Kampa, the master of beings;
To the Teacher Lum Pa Wa, the treasury of compassion;
I pray, please bestow the excellent and common attainments.

To Chu Mik Pa, the sun of the Kadampa teaching;
To Seng Gay Kyab, who meditated greatly upon the Buddha;
To the teacher Kon Chok Drak, the lord of speech;
I pray, please bestow the excellent and common attainments.

To Dewa Pal, the holder of one-pointed meditation;
To Drakpa Zhonnu, the speaker of the four doctrines;
To Sonam Drak, the omniscient abbot;
I pray, please bestow the excellent and common attainments.

To Sonam Gyaltshen, who is incomparable in the three realms;
To Mantradhara Zung Pal, the lord of power;
To Palden Tshul Tim, the excellent heart-son;
I pray, please bestow the excellent and common attainments.

To Vajradhara Ngorchen, who was prophesied by the Buddha;
To Rinchen Chok Druk, the greatly learned one;
To Shakya Ton Drup, the second omniscient one;
I pray, please bestow the excellent and common attainments.

To Kunga Lek Drup, the real Manjushri;
To Shay'su Lotsawa, the speaker of two languages;
To Ngawang Chok Lek Dorje, the kind-hearted one;
I pray, please bestow the excellent and common attainments.

To Khyen Rab Tenzin, possessor of a great Bodhi mind;
To Khyen Rab Champa, the teacher of beings;
To Kunga Lhun Drup, the great holder of the Vajra;
I pray, please bestow the excellent and common attainments.

To Kunga Lek Pee Jung Nay, the lord of voice;
To Sachen Kun Lo, the illuminator of the teaching;
To Jigme Wangpo, his heart-son;
I pray, please bestow the excellent and common attainments.

To Konchog Gyalsan, the master of attainment;
To Dhon Dup Gyaltsan, the great disciplined one;
To Ngawang Sangpo, the one who was led by the holy one;
I pray, please bestow the excellent and common attainments.

To Ngawang Legdrup, the great kind Guru;
To Jamyang Khyentse Wanpo, the omniscient one;
To Loter Wangpo, the Guru Manju nath;
I pray, please bestow the excellent and common attainments.

To Choekyi Nyima, the powerful yogi;
To Shen Phen Nyingpo, the owner of all Buddha races;
To Lama Tam Pa, the holy Guru;
I pray, please bestow the excellent and common attainments.

By the power of praying in the manner of a ritual,
May the Holy Gurus allayed the collections of illnesses,
Evil spirit and harm, and may they effortlessly and quickly
Bless us with the excellent and common attainments.

Prayer To The Lineage Gurus Of Holy Tara

Ngo drup Nyur tsol Jay tsun Drup me zhab
Kang chen Lha chik Pal den A ti sha
Chen ray zik key Nam trul Gyal wa Drom
Sol wa Deb so Chok thun Ngo drup tsol

La ma la Gu Pal den Gon pa wa
Dro wee Gon po Zhang ton Ka ma pa
Thuk jay'i Ter gyur Shay nyen Lum pa wa
Sol wa Deb so Chok thun Ngo drup tsol

Ka dam Ten pee Nyi ma Chu mik pa
Sang gay Gom pa Chen po Seng gay Kyab
Ma wee Wang chuk Shay nyen Kon chok drak
Sol wa Deb so Chok thun Ngo drup tsol

Ten chik Tul zhuk Dzin pa De wa pal
Ka zhi Ma wa Drak pa Zhon nu'i zhab
Ken chen Tham ched Khyen pa So nam drak
Sol wa Deb so Chok thun Ngo drup tsol

Sid sum Dren Tal So nam Gyal tshen tang
Thu tob Wang chuk Ngak chang Zung key pal
Thuk key Say chok Pal den Tshul tim zhab
Sol wa Deb so Chok thun Ngo drup tsol

Gyal way Lung ten Ngor chen Dor jay chang
Khyen rab Rin chen Chok tu Drup pee zhab
Kun khyen Nyi pa Sha kya Ton drup la
Sol wa Deb so Chok thun Ngo drup tsol

Jam pal Yang Ngo Kun ga Lek drup tang
Ked nyi Ma wa Shay'u Lo tsa wa
Cham pa Nga wang chok lek Dor jay la
Sol wa Deb so Chok thun Ngo drup tsol

Sem pa Chen po Khyen rab Ten dzin zang
Dro wee La ma Khyen rab Cham pee Pal
Dor jay Chang chen Kun ga Lhun drup la
Sol wa Deb so Chok thun Ngo drup tsol

Nga wang Kun ga Lek pee Jung nay tang
Ten pee Sal ched Sa chen Kun loi zhab
Kang gi Thuk say Jig me Wang po la
Sol wa Deb so Chok thun Ngo drup tsol

Drup pee Wang po Kon chog Gyal tsan tang
Lha tsun Chen po Dhon dup Gyal tsan zhab
Dam pee Je zung Nga wang Sang po la
Sol wa Deb so Chok thun Ngo drup tsol

Din chen Lama Nga wang Leg drup dang
Kun zig Jam yang Khyen tse Wang poi zhab
Jam gon Lama Lo ter Wang po la
So wa Deb so Chok thun Ngo drup tsol

Drup pee Wang chuk Choe kyi Nyinma Dang
Rig kun Khyab dag Shen phen Nying poi zhab
Tin chen Tsa wee La ma Tam pa la
Sol wa Deb so Chok thun Ngo drup tsol

Cho ga Zhin tu Sol wa Tab pee Thu
Ned don Nyer tshay'i Tshok nam Nyer zhi zhing
Kang gi Chok tang Thun mong Ngo drup nam
Bed med Nyur tu Drup par Chin gyi lob

The Sadhana of Green Tārā According to the Tradition of Jowo Je Palden Atisha

Namo Guru Āryātārāyai

Glorious Precious Root Guru,
seated upon the crown of my head,
protect me with your great kindness,
please bless me with the siddhis of body, speech and mind.

Recite three times:

I go for refuge until I awaken
in the Buddha, the Dharma and the Supreme Sangha.
May I accomplish Buddhahood in order to benefit migrating beings
with the merit of doing this practice.

Inviting the Merit Field:

In an instant, one appears as Venerable Mother Tārā; the lights radiating from the *tāṃ* (ཏཱཾ) in her heart summon Āryatārā surrounded by the assembly of Buddhas and Bodhisattvas from the pure realms, *Oṃ vajra samājaḥ.*

Prostrations:

Namo guru bhyaḥ
Nama āryātārā saparivare bhyaḥ

Offerings:

Oṃ guru āryātārā saparivara arghaṃ pratīccha svāhā
Oṃ guru āryātārā saparivara padyaṃ pratīccha svāhā
Oṃ guru āryātārā saparivara pushpe pratīccha svāhā
Oṃ guru āryātārā saparivara dhūpe pratīccha svāhā
Oṃ guru āryātārā saparivara āloke pratīccha svāhā
Oṃ guru āryātārā saparivara gandhe pratīccha svāhā
Oṃ guru āryātārā saparivara naividye pratīccha svāhā
Oṃ guru āryātārā saparivara shabda pratīccha svāhā

Recite the following uncommon seven-limb prayer three times with folded hands:

1) I go for refuge to the Three Jewels,
and individually confess each misdeed.[1]
2) I rejoice in the merit of beings.[2]
3) I bear in mind the bodhicitta of the Buddhas.[3]
4) I go for refuge until awakening
to the Buddha, the Dharma and the Supreme Sangha.[4]
5) In order to truly accomplish my own and other's benefit,
I create bodhicitta[5].
6) Having created supreme bodhicitta,
I invite all sentient beings
to engage in the appealing supreme conduct of awakening[6].
7) May I accomplish Buddhahood in order to benefit migrating beings[7].

Meditate upon the four immeasurables:

May all sentient beings possess happiness and the causes of happiness.
May all sentient beings be free of suffering and the causes of suffering.
May all sentient beings never be separate from the joy without suffering.
May all sentient beings remain in equanimity free of attachment and aversion.

Recite *Vajra muḥ*, and imagine that the merit field departs and returns to the pure realms.

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[1] Limb of Confession

[2] Limb of Rejoicing

[3] Limb of Ultimate Bodhicitta

[4] Limb of Refuge

[5] Limb of Wishing Bodhicitta

[6] Limb of Engaged Bodhicitta

[7] Limb of Dedication

Oṃ svabhāva shuddhaḥ sarvadharmāḥ svabhāva shuddho' haṃ

From the state of emptiness arises *paṃ* (པཾ), from which arises a lotus. From an *a* (ཨ) arises a moon disc. On top of this is one's mind, *tāṃ* (ཏཱཾ), from which light radiates making offerings to the noble ones and performing benefits for sentient beings. The lights rays return, causing the *tāṃ* to completely transforms into Venerable Khadiravaṇa Tārā, green, with one face and two hands. Her right hand makes the mudra of supreme generosity, she holds a long life vase filled with the nectar of immortality in her palm. Her left hand makes the mudra of granting protection, holding the end of the stem of a blue lotus to her heart between the thumb and ring finger, the petals blossoming next to her left ear. She is peaceful and smiling, possessing the form of a sixteen year old; adorned with silks and all the jewel ornaments.

She is seated in a relaxed posture, right foot is slightly out, the left is bent in. She has a moon as a backrest.

At her forehead is an *Oṃ* (ཨོཾ); her throat, an *āḥ* (ཨཱཿ) and in her heart, a *hūṃ* (ཧཱུཾ). Light rays from the *huṃ* radiate and summon all of the buddhas and bodhisattvas of the ten directions in the form of Mother Tara.

Oṃ vajra samājaḥ
Jaḥ hūm vam hoḥ

The jñānasattva, the wisdom Tārā, dissolves and becomes non-dual with the samayasattva, the practitioners in the form of Tārā.

Once again, from the seed syllable *hūṃ* in her heart, lights radiate and summon the abhiṣheka deities of the five buddha families with their retinues:

Oṃ vajra samājaḥ.

Offer the supplication:
All Tathāgatas, please bestow the actual empowerment upon me.

They reply, saying: *Oṃ sarvatathāgata abhishekata samaye shrīye hūm*. They bestow the empowerment with the water of the vase through one's crown, the body is filled, impurities are purified, and from the overflowing water one's head is adorned with Amitabha in nirmankāya form.

Offerings:

Oṃ āryatārā saparivara argham praticcha svāhā
Oṃ āryatārā saparivara padyam praticcha svāhā
Oṃ āryatārā saparivara pushpe praticcha svāhā
Oṃ āryatārā saparivara dhūpe praticcha svāhā
Oṃ āryatārā saparivara āloke praticcha svāhā
Oṃ āryatārā saparivara gandhe praticcha svāhā
Oṃ āryatārā saparivara naividye praticcha svāhā
Oṃ āryatārā saparivara shabda praticcha svāhā

Praise:

The devas and asuras bow their heads
to your lotus feet;
I pay homage to Mother Tārā
who liberates from all poverty.

Imagine that the green *tāṃ* syllable (ཏཱཾ) on the moon disc in the center of one's heart, surrounded by the mantra garland, radiates light which makes offerings to the noble ones, the buddhas and bodhisattvas; performs benefits for sentient beings; and all the compassion and power of the buddhas and bodhisattvas are gathered into the form of light rays, which dissolve into the mantra garland and bless one's continuum.

ཨོཾ་ཏཱ་རེ་ཏུ་ཏྟཱ་རེ་ཏུ་རེ་སྭཱ་ཧཱ།

Oṃ tāre tuttāre ture svāhā

TARA TSOG OFFERING

Namo Arya Taraye

(To perform the Ganachakra based on Tara, arrange Tsog substances in front of shrine)

(Recite:)
In Buddha, Dharma and Sangha I take refuge until Enlightenment is reached.
By the merit of giving and other good deeds, may I achieve Enlightenment for the sake of all sentient beings.

(With the divine pride of Tara recite:)
From the excellent realm of Potala
Tara arises out of the green syllable TAM
Adorned with Amitabha as a crown
Pray to invite the Tara assemblage.

(Having thus invited, pray);
Ho
In front of me, on a lotus and moon disk,
Arising from the green syllable Tam,
The Khadiraranya Tara,
having a green body, with one face;
Her right hand in the giving mudra
Her left hand in the protection mudra; holding an utpala flower;
adorned with silk and jewels;
She sits with her right foot outstretched and her left foot bent in (resting on a lotus).
She is surrounded, cloud-like, by twenty-one Taras,
Root and lineage gurus, Yidam deities,
Buddhas, and Bodhisattvas.

(Remain in this bliss for some time:)

(Bless the Tsog substances and recite:)
OM AMRITA HUM PHAT

(Thus purifying:)
OM SVABHAVA SHUDDAH SARVA DHARMA SVABHAVA SHUDDHO HAM

(Thus cleansing:)
HO
From emptiness arises a jewel container
within which dissolves the three syllables.
The Tsog offering of five wisdom substances
are transformed into undefiled offerings of Samantabhadra.

(Recite 3 times:)
OM AH HUM

(Offer the Seven Limb prayer:)

Seven Branch Prayer of Noble Mother Tara

composed by Gelongma Palmo

To Jetsun Arya Tara and
All the Buddhas and Bodhisattvas
Residing in the ten directions and three times
I do prostrations with complete purity.

Flowers, incense, lights, perfumes,
Food, music etc.
I offer in actual object or in mental creation.
May the assemblage of Arya Tara accept these offerings.

The ten non-virtues and five limitless sins
And the mind overpowered by defilements
From beginingless time until now
I confess all those negativities.

Residing in the ten directions
Buddhas, Bodhisattvas, Shravakas, and Pratiyekabuddhas,
Sentient beings, etc.
All virtues accumulated in the three times
I rejoice in their merit.

According to sentient beings' thought
And different mental suitabilites
May the wheel of Dharma of the
Different yanas be turned.

As long as samsara is not emptied
May (the Buddha) not enter into nirvana
And with compassion, may (the Buddha) protect all beings
Sunk in the ocean of suffering.

May whatever merit I have accumulated
Become the cause of enlightenment
And without delay may I become the
Great savoir of sentient beings.

Translated by Lama Migmar Tseten on April 2, 2005 on the occasion of the Noble Mother Tara Tsog offering at Sakya Center. The merit of this translation is dedicated to our late mothers so they may achieve higher rebirth and ultimate enlightenment.

Praises to 21 Tara

OM JE-TSÜN-MA PHAG-MA DRÖL-MA-LA CHAG-TSAL-LO
CHAG-TSHAL TA-RE NYUR-MA PA-MO
TUT-TA RA-YEE JIG-PA SEL-MA
TU-REE DON-KUN JIN-PE DROL-MA
SO-HAIYI-GE KHYOD-LA DUD-DO

1. Pravīratārā

Homage to her, the swift heroine Tārā,
eyes like flashing lightning;
she who is born from the stamens of a lotus blossom
arising from the Protector of the Three Realms' face.

ཕྱག་འཚལ་སྒྲོལ་མ་མྱུར་མ་དཔའ་མོ།
སྤྱན་ནི་སྐད་ཅིག་གློག་དང་འདྲ་མ།
འཇིག་རྟེན་གསུམ་མགོན་ཞལ་གྱི་ཆུ་སྐྱེས།
བྱེ་བའི་གེ་སར་ལས་ནི་བྱུང་མ།

नमस्तारेतुरेवीरेक्षणद्युतिनिभेक्षणे ।
त्रैलोक्यनाथवाकत्रब्जविकसत्केशरोद्भवे ॥

Praises to 21 Tara

2. Candrakāntitārā

Homage to her, whose face is as [white]
as one hundred full autumn moons,
spreading light that is brighter
than clusters of one thousand stars.

ཕྱག་འཚལ་སྟོན་ཀའི་ཟླ་བ་ཀུན་ཏུ།
གང་བ་བརྒྱ་ནི་བརྩེགས་པའི་ཞལ་མ།
སྐར་མ་སྟོང་ཕྲག་ཚོགས་པ་རྣམས་ཀྱི།
རབ་ཏུ་ཕྱེ་བའི་འོད་རབ་འབར་མ།

नमः शतशरच्चन्द्रसंपूर्णपटलानने ।
तरसहस्रनिकरप्रहसत्किरणोज्ज्वले ॥

3. Kanakavarṇatārā

Homage to her, [the color of] pure gold,
hand adorned with a water-born lotus;
her [wisdom] encompasses generosity, diligence, ascetic discipline,
peace, patience, and concentration.

ཕྱག་འཚལ་གསེར་སྔོ་ཆུ་ནས་སྐྱེས་ཀྱི།
པདྨས་ཕྱག་ནི་རྣམ་པར་བརྒྱན་མ།
སྦྱིན་པ་བརྩོན་འགྲུས་དཀའ་ཐུབ་ཞི་བ།
བཟོད་པ་བསམ་གཏན་སྤྱོད་ཡུལ་ཉིད་མ།།

नमः कनकनीलाब्जपणिपद्मविभूषिते ।
दानवीर्यतपश्शान्तितितिक्षद् ध्यानगोचर ॥

Praises to 21 Tara

4. Uṣṇīṣavijayatārā

Homage to her, [like] the uṣniṣa of the Tathāgatas,
who is victorious over all;
obtaining all perfections,
she is always venerated by all the bodhisattvas.

ཕྱག་འཚལ་དེ་བཞིན་གཤེགས་པའི་གཙུག་ཏོར།
མཐའ་ཡས་རྣམ་པར་རྒྱལ་བ་སྤྱོད་མ།
མ་ལུས་ཕ་རོལ་ཕྱིན་པ་ཐོབ་པའི།
རྒྱལ་བའི་སྲས་ཀྱིས་ཤིན་ཏུ་བསྟེན་མ།།

नमस्तथागतोष्णीषविजयानन्तचरिणि ।
अशेषपारमिताप्राप्तहिनपुत्रनिषेविते ॥

5. Hūṃsvaranādinītārā

Homage to her, the syllables Tuttare Hūm
fill the desire realm, directions and space [with light];
feet suppressing the seven worlds,
she is able to subjugate everyone.

ཕྱག་འཚལ་ཏུ་ཏྟ་ར་ཧཱུྃ་ཡི་གེས།
འདོད་དང་ཕྱོགས་དང་ནམ་མཁའ་གང་མ།
འཇིག་རྟེན་བདུན་པོ་ཞབས་ཀྱིས་མནན་སྟེ།
ལུས་པ་མེད་པར་འགུགས་པར་ནུས་མ།།

नमस्तुत्तारहूँकरपुरिताशादिगन्तरे ।
सप्तलोकक्रमाक्रान्तिअशेषाकष्रणक्षमे ॥

Praises to 21 Tara

6. Trailokavijayatārā

Homage to her, worshipped by Sakra, Anala,
Brahma, Marut and Viśveśvara;
in her presence, she is praised by an assembly
Of bhūtas, vetalis, gandharvas and yakṣas.

ཕྱག་འཚལ་བརྒྱ་བྱིན་མེ་ལྷ་ཚངས་མ།
རླུང་ལྷ་སྣ་ཚོགས་དབང་ཕྱུག་མཆོད་མ།
འབྱུང་པོ་རོ་ལངས་དྲི་ཟ་རྣམས་དང་།
ནོད་སྦྱིན་ཚོཊ་ཀྱིས་མདུན་ནས་བསྟོད་མ།།

नमः शक्रानलब्रह्ममरुत्विश्वेश्वराचिते ।
भूतवेतालगन्धर्वगणयक्षपुरस्कृते ॥

7. Vādipramardakatārā

Homage to her, who subdues the black magic of others
with the sound of Trad and Phat;
right leg contracted, left leg extended, feet suppressing,
she is in an intensely blazing. raging, fire.

ཕྱག་འཚལ་ཏྲཊ་ཅེས་བྱ་དང་ཕཊ་ཀྱིས།
ཕ་རོལ་འཕྲུལ་འཁོར་རབ་ཏུ་འཇོམས་མ།
གཡས་བསྐུམ་གཡོན་བརྐྱང་ཞབས་ཀྱིས་མནན་ཏེ།
མེ་འབར་འཁྲུགས་པ་ཤིན་ཏུ་འབར་མ།།

नमस्त्रडितिफट्कारपरयन्त्रप्रमर्दनि ।
प्रत्यालीढपदन्यासेशिखिज्वालाकुलेक्षण ॥

Praises to 21 Tara

8. Mārasūdanāvaśitottamadatārā

Homage to her, great lady who terrifies with Ture,
destroying the villain of the maras;
her lotus face frowns,
slaying all enemies without exception.

ཕྱག་འཚལ་ཏུ་རེའི་འཇིཊ་པ་ཆེན་པོས།
བདུད་ཀྱི་དཔའ་བོ་རྣམ་པར་འཇོམས་མ།
ཞལ་གྱི་ཆུ་སྐྱེས་ཁྲོ་གཉེར་ལྡན་མཛད།
དགྲ་བོ་ཐམས་ཅད་མ་ལུས་གསོད་མ།

नमस्तुरेमहाघोरेमारवीरविनाशनि ।
भृकुतीकृतवकत्रब्जसर्वशत्रुनिषूदनि ॥

9. Varadatārā

Homage to her, adorned with fingers at her heart
in a gesture representing the Three Jewels;
she is adorned with a wheel filling all directions
with its own multitude of light.

ཕྱག་འཚལ་དཀོན་མཆོག་གསུམ་མཚོན་ཕྱག་རྒྱའི།
སོར་མོས་ཐུགས་ཀར་རྣམ་པར་བརྒྱན་མ།
མ་ལུས་ཕྱོགས་ཀྱི་འཁོར་ལོ་བརྒྱན་པའི།
རང་གི་འོད་ཀྱི་ཚོགས་རྣམས་འཁྲུགས་མ།

नमस्त्रिरत्नमुद्रांकहृद्यांगुलिविभुषिते ।
भुषिताशेषदिक्चक्रेनिकरस्वकराकुले ॥

Praises to 21 Tara

10. Śokavinodanatārā

Homage to her, whose majestic tiara
of gleaming strands increases joy;
she laughs, always laughing, subjugating
the maras and the world with Tuttārā.

ཕྱག་འཚལ་རབ་ཏུ་དགའ་བ་བརྗིད་པའི།
དབུ་བརྒྱན་འོད་ཀྱི་འཕྲེང་བ་བསྤྲེལ་མ།
བཞད་པ་རབ་བཞད་ཏུ་ཏྟཱ་ར་ཡིས།
བདུད་དང་འཇིག་རྟེན་དབང་དུ་མཛད་མ།།

नमः प्रमुदिताटोपमुकुटाक्षिप्तमालिनि ।
हसत्प्रहसत्तुत्तरेमारलोकवशंकरि ॥

11. Jagadvaśī cipannirbarhaṇatārā

Homage to her, able to summon the whole
assembly of the guardians of the earth;
her frown trembles, liberating all the impoverished ones
with the syllable Hūm.

ཕྱག་འཚལ་ས་གཞི་སྐྱོང་བའི་ཚོགས་རྣམས།
ཐམས་ཅད་འགུགས་པར་ནུས་པ་ཉིད་མ།
ཁྲོ་གཉེར་གཡོ་བའི་ཡི་གེ་ཧཱུྃ་གིས།
འཕོངས་པ་ཐམས་ཅད་རྣམ་པར་སྒྲོལ་མ།།

नमः समन्तभूपालपटलार्षणक्षमे ।
चलद् भृकुटीहूँकारसर्वपतवीमोचनि ॥

Praises to 21 Tara

12. Kalyānadatārā (Maṅgalalokatārā)

Homage to her, a crescent moon adorns her head,
the whole ornament blazes intensely;
intense light always shines
from Amitābhā in her hair.

ཕྱག་འཚ་ལ་ཟླ་བའི་དུམ་བུས་བརྒྱན།
བརྒྱན་པ་ཐམས་ཅད་ཤིན་ཏུ་འབར་མ།
རལ་པའི་ཁྲོད་གནས་འོད་དཔག་མེད་ལས།
རྟག་པར་ཤིན་ཏུ་འོད་རབ་མཛད་མ།།

नमः शिखण्डखण्डेन्दुमुकुटाभरणोज्ज्वले ।
अमिताभाजट्भारभासुरेकिरणोध्रुवे ॥

13. Paripācakatārā

Homage to her, who dwells in the center of a blazing circle
like the fire at the end of the eon;
right leg extended, left bent, joyfully
she encircles and destroys enemy forces.

ཕྱག་འཚལ་བསྐལ་པ་ཐ་མའི་མེ་ལྟར།
འབར་བའི་འཕྲེང་བའི་དབུས་ན་གནས་མ།
གཡས་བརྐྱང་གཡོན་བསྐུམ་ཀུན་ནས་བསྐོར་དགའ།
དགྲ་ཡི་དཔུང་ནི་རབ་ཏུ་འཇོམས་མ།།

नमः कल्पान्तहुतभुग्ज्वालामालान्तरस्थिते ।
आलीढमुदिताबन्धरिपुचक्रविनाशनि ॥

Praises to 21 Tara

14. Bhṛkuṭītārā

Homage to her, who pounds and stamps on the ground
with the palms of her hands and her feet;
she frowns, destroying the seven underworlds
with the syllable Hūm.

ཕྱག་འཚལ་ས་གཞིའི་ངོས་ལ་ཕྱག་གི།
མཐིལ་གྱིས་བསྣུན་ཞིང་ཞབས་ཀྱིས་བརྡུང་མ།
ཁྲོ་གཉེར་ཅན་མཛད་ཡི་གེ་ཧཱུྃ་གིས།
རིམ་པ་བདུན་པོ་རྣམས་ནི་འགེམས་མ།།

नमः कर तलघात चरणहत भू तले ।
भृकुटी कृत हूं कार सप्त पाताल भेदिनि ॥

15. Mahāśāntitārā

Homage to her, blissful, virtuous, and peaceful
Her sphere activity is peace, nirvana;
She truly possesses svā hā and om
Subduing great sin.

ཕྱག་འཚལ་བདེ་མ་དགེ་བ་ཞི་བ།
མྱ་ངན་འདས་ཞི་སྤྱོད་ཡུལ་ཉིད་མ།
སྭཱ་ཧཱ་ཨོྃ་དང་ཡང་དག་ལྡན་པས།
སྡིག་པ་ཆེན་པོ་འཇོམས་པ་ཉིད་མ།།

नमः शिवे शुभे शान्ते शान्त निर्वाण गोचरे ।
स्वाहा प्रणव संयुक्ते महा पातक नाशनि ॥

Praises to 21 Tara

16. Rāganiṣūdanatārā

Homage to her, who destroys the bodies of enemies,
surrounded by the very joyful;
she whose light arises from the vidyamantra Hūṃ
set out in the ten syllables.

ཕྱག་འཚལ་ཀུན་ནས་བསྐོར་རབ་དགའ་བའི།
དགྲ་ཡི་ལུས་ནི་རབ་ཏུ་འགེམས་མ།
ཡི་གེ་བཅུ་པའི་ངག་ནི་བཀོད་པའི།
རིག་པའི་ཧཱུྃ་ལས་སྒྲོལ་མ་ཉིད་མ།།

नमः प्रमुदिताबन्ध रिपु गात्र प्रभेदिनि ।
दशक्षर पद न्यासे विद्या हूं कार दीपिते ॥

17. Sukhasādhanatārā

Homage to her, with the stamping feet of Ture
and the seed syllable in the form of Hūm,
she shakes Meru, Mandara, Kailāśa,
and the three worlds.

ཕྱག་འཚལ་ཏུ་རེའི་ཞབས་ནི་བརྡབས་པས།
ཧཱུྃ་གི་རྣམ་པས་ས་བོན་ཉིད་མ།
རི་རབ་མནྡ་ར་དང་གངས་ཅན།
འཇིག་རྟེན་གསུམ་ནི་གཡོ་བ་ཉིད་མ།།

नमः प्रमुदिताबन्ध रिपु गात्र प्रभेदिनि ।
दशक्षर पद न्यासे विद्या हूं कार दीपिते ॥

Praises to 21 Tara

18. Sitavijayatārā

Homage to her, holding in her hand
the deer marked [moon], which like the lake of the gods;
uttering tāre twice and the syllable phaṭ
removes poisons without remainder.

ཕྱག་འཚལ་ལྷ་ཡི་མཚོ་ཡི་རྣམ་པ།
རི་དྭགས་རྟགས་ཅན་ཕྱག་ན་བསྣམས་མ།
ཏཱ་ར་གཉིས་བརྗོད་ཕཊ་ཀྱི་ཡི་གེས།
དུག་རྣམས་མ་ལུས་པ་ནི་སེལ་མ།།

नमः सुर सरकार हरिणङ्क कर स्थिते ।
तार द्विर् उक्त फट् कार अशेष विष नाशनि ॥

19. Duḥkhadahanatārā

Homage to her, served by the king of the assembly of gods,
the gods and kinnaras;
she completely removes conflicts and nightmares
with the brilliance of her joyful armor.

ཕྱག་འཚལ་ལྷ་ཡི་ཚོགས་རྣམས་རྒྱལ་པོ།
ལྷ་དང་མིའམ་ཅི་ཡིས་བསྟེན་མ།
ཀུན་ནས་གོ་ཆ་དགའ་བའི་བརྗིད་ཀྱིས།
བརྩོད་དང་རྨི་ལམ་ངན་པ་སེལ་མ།།

नमः सुर गणध्यक्ष सुर किंनर सेविते ।
आबन्ध मुदितभोग कलि दुःस्वप्न नाशनि ।।

Praises to 21 Tara

20. Siddhisaṃbhavatārā

Homage to her, whose two eyes are the full
sun and moon, shining with light;
she removes virulent contagious diseases
through uttering Hara twice and Tuttārā.

ཕྱག་འཚལ་ཉི་མ་ཟླ་བ་རྒྱས་པའི།
སྤྱན་གཉིས་པོ་ལ་འོད་རབ་གསལ་མ།
ཧ་ར་གཉིས་བརྗོད་ཏུ་ཏྟ་ར་ཡིས།
ཤིན་ཏུ་དྲག་པོའི་རིམས་ནད་སེལ་མ།།

नमश् चन्द्रर्क संपूर्ण नयन द्युति भासुरे ।
हर द्विर् उक्त तुत्तारे विषम ज्वर नाशनि ॥

21. Paripūraṇatārā

Homage to her, marked with the three realities,
fully endowed with pacifying power,
she is supreme Ture destroying
the assembly of harmful spirits, zombies and yakśas.

ཕྱག་འཚལ་དེ་ཉིད་གསུམ་རྣམ་བཀོད་པས།
ཞི་བའི་མཐུ་དང་ཡང་དག་ལྡན་མ།
གདོན་དང་རོ་ལངས་གནོད་སྦྱིན་ཚོགས་རྣམས་།
མྱུར་དུ་འཇོམས་པའི་མཆོག་རབ་ཉིད་མ།།

नमस् त्रि तत्त्व विन्यास शिव शक्ति समन्विते ।
ग्रह वेताल यक्षौघ नाशनि प्रवरे तुरे ॥

Praises to 21 Tara

TSA-WAI NGAG-KYI TÖD-PA DI-DANG
CHAG-TSHAL WA-NI NYI-SHU TSA-CHIG

This praise is based on the mantras,
and there are twenty one homages.

(Tsog offering:)

Ho
In the great jewel container, like the expanse of space;
Having made the offering of great burning nectar of Samaya substance
filled similarly to the extent of space,
offer to the great protector, the root and lineage assemblage of Gurus
the great container of bliss of non-dual clarity and profundity.
The nature of samaya substance is empty, free from extremes.
Having offered those five wisdoms may the Jetsun Tara be fulfilled.

The outer Tsog offering is thus extended into space,
the inner Samaya substance is entered into Dharmadhatu.
The secret nature of the offering and offerer are non-dual and may fulfill the great bliss.
Suchness, free from offering and offerer
are manifested; the taste of non-dual great bliss.
Having opened the door of inexhaustible space treasure
may the Buddha's mother with assemblage be fulfilled.

(Recite:)
ARYA TARE SAPARIVARA GANA CHAKRA PUNTSA KA KA KAHI KAHI

(Offering the nectar:)
OM AH HUM

Ho
Having transcended from the object of an ignorant person
the Samaya nectar substance of the Buddhas of the three times
is being offered; a source of undefiled siddhis
the nectar offering to Jetsun, the heroic one, of
five meats, nectar, and the substance of five wisdoms
similar to the wonderful substance of golden transformer.
The nectar substance is for achieving an undefiled body.
Make offerings to the assemblage of Tara;
having accomplished the wish-fulfilling jewel; the support of opportunity
forced to bestow all the wished-for siddhis;
linked to the great non-dual Buddhas,
may you bestow the siddhis without effort.

(Visualize oneself as a deity and enjoy the Tsog)

(Sprinkle the wine to the remainder and recite:)
OM AH HUM

Ho
Jetsun Arya Tara, liberator of samsara;
and all the spirits listening to the command;
accept this nectar offering of remainder;
please accomplish the activities requested on behalf of this yogi.

(Throw the remainder away, outside:)

Jestun, Victorious One, who is compassionate;
purify all negativities and accumulate the merits
of myself and the limitless sentient beings.
Help us to accomplish Buddhahood.

"Bhagavatī, please bestow the supreme and common siddhis upon myself and all sentient beings."

Imagine lights rays radiating from one's heart transform the seat into light, and it dissolves into oneself (having the form Tārā).

With this virtue, having quickly
accomplished Mother Tārā,
may all migrating beings at the same time
be placed upon her stage.

With this merit, may all beings
perfect the accumulation of merit and wisdom,
and attain the two sublime kāyas
arising from merit and wisdom.

May there be happiness in the day, happiness at night,
may there also be happiness at noon,
may there always be happiness day and night,
may there be good fortune because of the Three Jewels.

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