



**COMMENTARY ON THE
PRAISE TO THE TWENTY-
ONE TARAS**

BY VEN GESHE DAWÖ





Happy Monks Publication

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Homage to Arya Tara	3
Praise by Way of Her Story	
Swift Heroic Tara	7
Praise by Way of Peaceful Enjoyment Body Aspect	
The Extremely Peaceful Tara	11
The Golden Tara	13
Ushnisha Victorious Golden Tara	17
Tara Proclaiming Hum	19
Tara Victorious Over The Three Worlds	23
Tara Destroying Spells	25
Praise by Way of Wrathful Enjoyment Body Aspect	
Tara Destroying Demons and Enemies	27
Tara Symbolizing The Three Jewels	29
Tara Subduing Demons and Worlds	31
Tara Eliminating Destitution	33
Tara Creating Auspiciousness	35
Tara Blazing Fire	37
Tara Wrathfully Frowning	39
Praise by Way of the Dharmakaya	
Great Peaceful Tara	41

Praise by Way of the Enlightened Activities

Tara Liberating Through Hum	43
Tara Moving Worlds	45
Tara Pacifying and Eliminating Poisons and Sicknesses	47
Tara Eliminating Disputes and Bad Dreams	49
Tara Eliminating Plagues	51
Tara Accomplishing Virtuous Activities	53

Introduction

The basis for this book is a commentary on the Twenty-one Taras given by the Ven. Geshe Dawö in Tenzin Ling Centre/Melbourne on the 15.12.01. The teaching was based on the commentary by Ngulchu Dhamabadhra called the *A Bouquet of Utpala Flowers Captivating Minds*, and other sources.

It was later supplemented with passages from the First Dalai Lama's commentary on the Twenty-one Taras, called the *Precious Garland*, as well as some additional quotes from Ngulchu's commentary.

The part in Helevicia Neue normal font is from Geshe-la's teaching, and includes the seat position and the vase held in her hand, which is according to the sadhana of the Twenty-one Taras.

OM JE TSUN MA PHAG MA DROL MA LA CHHAG
TSHAL LO

OM I prostrate to the noble transcendent liberator.

Homage to Arya Tara

OM: The Sanskrit letter *OM*, which shows the object of prostration, is a combination of the letters *A*, *U* and *Ma*, respectively signifying the vajra body, vajra speech and vajra mind of the buddhas. In Tibetan language the base letter is *A*. Then on top of the *A* is a nara, which makes it *O*, and on top of the nara is a tikle, which stand for *Ma*. Thus it becomes *OM*.

Since *OM* is a combination of these three letters, it is the unification of varja body, varja speech and varja mind, which is Tara, who is the object of prostration.

Je: The word *Je* means someone higher, such as a lady. Tara is also referred to as the mother of conquerors, because through her enlightened activities and magical emanations she led countless sentient beings to the state of buddhahood.

Tsun-ma: This denotes someone who is pure in training, here pure in training in the bodhisattva practices of the six perfections, and in practicing the three sets of vows. Someone who has extensive listening is called a scholar and someone who practices purely is *tsun-pa/ma*.

Gyalwa Gedun Drub:

Virtuous because she possesses on the outside the vows of individual liberation, on the inside the morality of bodhisattvas and in secret the tantric vows.

Phag-ma: This word means *superior*. Tara is free from the two extremes of existence and peace. In general all beings that have attained liberation from samsara and are free from the extreme of existence are called superior. But because Tara benefits sentient beings continuously, while remaining in meditative equipoise on cessation, she is also free from the extreme of peace.

Drol-ma: The word *Drolma* is Tibetan for *Tara*, which is Sanskrit and means *Liberator*. She received this name because she rescues countless sentient beings from their sufferings.

Chagtsäl-lo: One pays homage with one's body, speech and mind.

CHHAG TSHAL DROL MA NYUR MA PA MO
Homage! Tara, swift, heroic!

CHAN NI KA' CHIG LOG DANG DRA MA
Eyes like lightning instantaneous!

JIG TEN SUM GON CHHU KYE¹ ZHAL GYI
Sprung from op'ning stamens of the

GE SAR JE WA LA' NI JUNG MA
Lord of three world's tear-born lotus!

Praise by Way of Her Story

Swift Heroic Tara

She sits on the first seat on a moon disk and is red in colour with one face and two arms. The right hand, in the mudra of bestowing the sublime, holds in its palm a red vase containing the nectar that condenses power. The left hand is in the mudra of the three refuges, and holds a wide Utpala flower.

She is adorned with various ornaments such as a diadem, and is beautified with an upper and lower garment of transcendental cloth. She has the marks and signs of the enjoyment body and sits, with the right leg stretched out and the left drawn, in the center of an aura of light emanating from her body. She has an OM at her crown, AH at her throat and HUM at the heart.

The right hand mudra signifies that she bestows the common and supreme attainments. The left hand mudra signifies to sentient beings that she is a refuge for them and that they do not need to be afraid of the hundreds of dangers and fears in samsara.

Since the qualities of all enlightened beings are equal, she is a refuge for them just like Shakymuni Buddha and embodies the Buddha, Dharma and Sangha in the same way.

She is *the liberator* because she liberates sentient

beings from their sufferings; she is the *swift one* because her enlightened activities work especially fast and she is the *heroine* because she has completely subdued the four maras¹.

Her transcendental wisdom eye sees all of existence in one instant of lightning. Our physical eyes can take in only so much at one time and to see more we have to look around. But the transcendental wisdom eye of Tara sees all of existence in one instant.

She was born on an expansive lotus from the tears of Avaloketeshvara, the protector of the three worlds. After Avaloketeshvara had liberated hundreds of millions of sentient beings and then checked how many were still left, he found that there were still countless sentient beings in samsara.

Seeing this he was saddened and cried and as his tears fell to the ground, an expansive lotus flower grew from the first tear, on which Tara appeared. She said to Avaloketeshvara that he should not be sad, because now she would help him until the end of samsara to free sentient beings from their sufferings.

This verse pays homage to Tara by explaining a part of her story.

CHHAG TSHAL TON KA'I DA WA KUN TU
Homage! She whose face combines a

GANG WA GYA NI TSEG PA'I ZHÄL MA
Hundred autumn moons at fullest!

KAR MA TONG THRAG TSHOG PA NAM KYI
Blazing with light rays resplendent

RAB TU CHHE WA'I O' RAB BAR MA
As a thousand star collection!

Praise by Way of Peaceful Enjoyment Body Aspect

The Extremely Peaceful Tara

Gyalwa Gedun Drub:

Regarding the first¹ there are six homages, and the first of these is by praising the clear luminous countenance and radiating light. The completely full autumn moon, unobscured by clouds or mist, is a full moon of complete splendour, before the waning has set it. Her face is even more luminous than one hundred of such moons stacked together. This face exudes a radiance brighter than groups of thousand-fold stars. She is called the White Radiant Liberator.

She sits on the second seat² on a moon disk, is white like an autumn moon and holds in the palm of her right hand, which is in the mudra of bestowing the sublime, a white vase containing the nectar that pacifies sickness and spirits.

She has a face white as the sum of a hundred full moons in a clear autumn sky after a rainfall that cleared the air. She is radiant as a thousand stars combined. This is very poetic. The significance of the autumn moon is that in autumn there is a little rain that clears the air, but not as much rain as in summer and therefore the sky is not obscured by clouds and the full moon can shine very brightly. The one hundred autumn full moons exemplify the whiteness and beauty of her face. The thousand star collection exemplifies the radiance of her body.

¹Praise by Way of Peaceful Enjoyment Body Aspect

² Anticlockwise

CHHAG TSHAL SER NGO CHHU NA' KYE KYI
Homage! Golden-blue one, lotus

PA' MA' CHHAG NI NAM PAR GYA'N MA
Water born, in hand adorned!

JIN PA TSON DRU KA THUB ZHI WA
Giving, effort, calm, austerities,

ZO' PA SAM TA'N CHO' YUL NYI MA
Patience, meditation her sphere!

The Golden Tara

Gyalwa Gedun Drub:

Secondly, praise by way of the colour of her body, her hand implements, and her causes.

She is the increasing Tara and sits on the third seat on a moon disk, is golden blue in colour, and holds in the palm of her right hand, which is in the mudra of bestowing the sublime, a golden vase containing the nectar that increases life, power, wealth and merits. She is of smooth pure golden colour with a blue tone¹ and holds between the thumb and ring finger of her right hand a lotus.

Gyalwa Gedun Drub:

A lotus born from within water, with the stem of an Ut-pala flower, is adorning the thumb and ring finger of her right hand at the heart, and is flowering beside her ear. This shows that she has purified the ten perfections.

The last two lines explain her causes, which are the six perfections:

- Generosity
- Morality (ascetics, difficult to practice)
- Patience
- Enthusiasm
- Mental stabilisation
- Wisdom

The last two, mental stabilisation and wisdom, are

¹ Gyalwa Gedun Drub.

the principal causes for enlightenment and are facilitated by the first four. If we want to benefit sentient beings we need to make them happy and protect them from harm, and for this the practices of generosity and morality are essential, as generosity brings happiness to sentient beings and our practice of morality protects them from harm.

Generosity

There are four types of generosity:

- Material generosity
- Generosity of love
- Generosity of giving protection from fear
- Generosity of the dharma

If we give protection from fear to a poor insect being swept away in a stream by picking it out of the water, this sentient being will be very grateful to us.

Morality

Our practice of the morality of abstaining from the ten non-virtues and five uninterrupted karmas protects sentient beings from receiving this harm from us.

Patience

Patience is essential in bringing the six perfections to completion. Otherwise we will give up working for sentient beings even after having already done a lot for them. But if we integrate patience within our prac-

tice of generosity and morality, then we will remember our original aim and stick to it, regardless of what other sentient beings are doing to us.

Enthusiasm

Enthusiasm is also very important. It means that we actually like what we are doing and are not just pushing ourselves to do something we do not take joy in.

Mental Stabilisation

Mental stabilisations, such as calm abiding, are needed to realise the various attainments. Simply put it means we need to meditate a lot. Calm abiding means abiding within the calm of having pacified the disturbing thoughts and delusions.

Wisdom

This needs to be combined with wisdom. The concentration that is the unification of calm abiding and wisdom is the actual path that is the main antidote to the delusions, and the principal cause for enlightenment.

This verse shows that if we want to attain the enlightenment of Tara we need to practice the six perfections for many lifetimes in the same manner. It is important to remember while paying homage to Tara that she is not an everyday person from the street but an enlightened being practicing the six perfections.

CHHAG TSHAL DE ZHIN SHEG PAI TSUG TOR
Homage! Crown of tathagatas,

THA YA' NAM PAR GYAL WAR CHO MA
Actions triumph without limit

MA LU PHA ROL CHHIN PA THOB PAI
Relied on by conquerors' children,

GYAL WA'I SA' KYI SHIN TU TEN MA
Having reached ev'ry perfection!

Ushnisha Victorious Golden Tara

Gyalwa Gedun Drub:

Thirdly, praise by way of being the object of homage for the conquerors and their children. Since she is the mother of all conquerors they carry her on their crown like a crown protrusion. She victoriously conquered the infinite obscurations, such as the shortcomings of this life, the afflictive obscurations and the obscurations to omniscience, such as what falls in the three circles.

The conquerors' children rely on her because the bodhisattvas of the ten grounds, who have attained the ten perfections, place her on their crown with extreme veneration. She is called the *Tara Adorning Ushnishas*.

She is the Tara of longevity, eliminating the danger of the timely and untimely lord of death, and sits on the fourth seat on a moon disk. She is of orange colour and holds in the palm of her right hand, which is in the mudra of bestowing the sublime, a vase containing the nectar that increases life.

CHHAG TSHAL TUTTARA HUM YI GE
Homage! Filling with TUTTARE,

DO' DANG CHHOG DANG NAM KHA GANG MA
HUM, desire, direction, and space!

JIG TEN DUN PO ZHAB KYI NAN TE
Trampling with her feet the seven worlds,

LU PA ME PAR GUG PAR NU MA
Able to draw forth all beings!

Tara Proclaiming Hum

Gyalwa Gedun Drub:

Fourthly, praise by way of stomping on opposing conditions.

Nglchu Dharma Bhadra:

Light radiating from the mantra Tutara and sound emitting from the Hum syllable¹, which signifies emptiness and compassion, fills the seven worlds:

- The five streams of migration of the desire realm of hells, hungry ghosts, animals, human and divine.
- Direction, i.e., the form realm.
- Space, i.e., the formless realm.

Not only does she fill these seven transitory worlds with light and mantra sound, she also presses down on them with her feet, and crushes them. Hence she has the power to draw forth without choice all beings, without exception, from these realms.

Gyalwa Gedun Drub:

She can place them all, without exception, in happiness.

She sits on the fifth seat on a sun disk and is red in colour. In the palm of her right hand, which is in the mudra of bestowing the sublime, she holds a vase containing the nectar that overwhelms the mind of others and robs them of their senses.

¹Gyalwa Gedun Drub: ... at her heart.

The mind of the beneficiary is overwhelmed and has no choice but to enter one's entourage or circle of friends. This Tara can also be used to become a magnet for women or men.

She can draw forth all beings of the seven worlds, which are the hell beings, hungry ghosts, animals, humans, gods of the desire realm, gods of the form realm and gods of the formless realm. This she does with light rays from the mantra rosaries at her heart and in the vase and with the sound Hum, that are sent out filling the seven worlds, as well as by stamping her foot on the seven worlds.

CHHAG TSHAL GYA JIN ME LHA TSHANG PA
Homage! Worshipped by the all-lords,

LUNG LHA NA TSHOG WANG CHHUG CHHO MA
Shakra, Agni, Brahma, Marut!

JUNG PO RO LANG DRI ZA NAM DANG
Honored by the hosts of spirits,

NO' JIN TSHOG KYI DUN NA' TO' MA
Corpse-raisers, gandharvas, yakshas!

Tara Victorious Over The Three Worlds

Gyalwa Gedun Drub:

Fifth, praised by the great worldly gods. This Tara is made offerings to by the powerful god Indra, the fire god Agni, Brahma, the wind god Vayudeva and other powerful main gods. She is also praised by Ganesha, the lord of spirits, by the great Indra, the lord of zombies, by the Gandharva King Surpü Ngaba, by the Yasha lord Vaisravana and many of his entourage. She is called the Victorious Liberator.

This Tara subdues spirits and disperses those that cannot be subdued. She sits on the sixth seat on a sun disk and is dark red in colour in slightly wrathful aspect. In the palm of her right hand, which is in the mudra of bestowing the sublime, she holds a vase containing the nectar that subdues demons.

The worldly gods of the four directions Indra, Agni, Brahma, Vayudeva and Ishvara and their entourage of zombies, smell-eaters, etc., pay homage to this Tara.

CHHAG TSHA'L TRAD CHE JA DANG PHAT KYI
Homage! With her TRAD and PHAT sounds

PHA ROL THRUL KHOR RAB TU JOM MA
Destroying foes' magic diagrams!

YA' KUM YON KYANG ZHAB KYI NAN TE
Her feet pressing, left out, right in,

ME BAR THRUG PA SHIN TU BAR MA
Blazing in a raging fire-blaze!

Tara Destroying Spells

Gyalwa Gedun Drub:

Sixth, praise by way of destroying opponents. She destroys with wrathful mantras the spells cast by opponents, the sorcery of black magic and the obscurations preventing final happiness, and hence is called *The Liberator Destroying Opponents*.

Regarding the posture with which she pacifies these, that her right leg is drawn signifies her realisation of emptiness, and that the left is stretched signifies compassion. With these feet of emptiness and compassion she is stomping on the three worlds. *Intensely burning with raging fire* means that externally she is wrathful, and also here she poses with a slightly wrathful appearance in the midst of a wreath of fire.

This Tara opposes evil mantras. She sits on the seventh seat on a sun disk and is black in colour and slightly wrathful. In the palm of her right hand, which is in the mudra of bestowing the sublime, she holds a vase containing the nectar that rescues from fears and dangers.

She destroys evil spells and harmful mantras and stops black magic with the sounds of *Trat* and *Phat*. Her right leg, which symbolises wisdom, is bent and the left leg, which symbolises method, is stretched out. She abides within a garland of transcendental wisdom fire. That her left leg is stretched out signifies that she is wrathful.

CHHAG TSHAL TURE JIG PA CHHEN PO
Homage! TURE, very dreadful!

DUJ KYI PA WO NAM PAR JOM MA
Destroyer of Mara's champion(s)!

CHHU KYE ZHAL NI THRO NYER DA'N DZA'
She with frowning lotus visage

DRA WO THAM CHA' MA LU SO MA
Who is slayer of all enemies!

Praise by Way of Wrathful Enjoyment Body Aspect

Tara Destroying Demons and Enemies

Gyalwa Gedun Drub: Secondly¹, the first is by way of the qualities of purifying demons and obscurations. *Ture* is the Liberator, the *Greatly Frightening Wrathful One*. The *hero of the maras* are the afflictions, and she is the one destroying the four maras and so forth. Further, her eyebrows and forehead are wrinkled to give her waterborn face a wrathful frown, with which she kills the enemy of the afflictive obscurations, which mainly obstructs the attainment of liberation, and the enemy of the obscurations to knowledge, which mainly obstructs the attainment of omniscient consciousness, including their imprints. She is called *The Liberator Bestowing Supreme Power*.

Ngulchu Dharma Bhadra: The greatly frightening one, i.e., the extremely wrathful one, destroys with her fierce aspect the four demons, even the most difficult to subdue demon of the afflictions. Her beautiful water born face, as beautiful as a blossoming lotus, is displaying the appearance of a wrathful frown, with which she restlessly destroys also all external enemies. The enemy of liberation are the afflictions, and the enemy of omniscient consciousness are the obscurations to knowledge.

She sits on the eighth seat on a sun disk and is dark red in colour. In the palm of her right hand, which is in the mudra of bestowing the sublime, she holds a vase containing the nectar that destroys foes.

¹Out of the seven homages by way of praising the wrathful enjoyment body aspect.

CHHAG TSHA'L KON CHHOG SUM TSHON
CHHAG GYA'I
Homage! At the heart her fingers,

SOR MO' THUG KAR NAM PAR GYA'N MA
Adorn her with Three Jewel mudra!

MA LU CHHOG KYI KHOR LO' GYA'N PA'I
Light-ray masses all excited!

RANG GI O' KYI TSHOG NAM THRUG MA
All directions' wheels adorn her!

Tara Symbolising the Three Jewels

Gyalwa Gedun Drub:

Secondly, praise by way of right and left hand mudras and implements.

This Tara protects from the dangers of this and future lives. She sits on the ninth seat on a moon disk and is white in colour, youthful and in peaceful aspect. In the palm of her right hand, which is in the mudra of bestowing the sublime, she holds a vase containing the nectar that rescues from fears.

She holds the left hand at her heart in the mudra of the Three Jewels. This shows to sentient beings that they do not need to worry, because she will help them just like the Three Jewels. Sometimes the index finger and the thumb are joined and sometimes the ring finger and the thumb are joined, but in each style we have three fingers signifying the Three Jewels.

According to Ngulchu Dhamapada these three are the index, middle and small finger, hence the ring finger and thumb are joined.

Her right hand is in the mudra of bestowing the supreme, and the palm of her right hand is adorned with a wheel, from which light rays emanate, filling all directions. These light rays outshine any other kind of light in the universe. Reciting her mantra becomes the supreme protection.

CHHAG TSHAL RAB TU GA WA JI PAI
Homage! She so joyous, radiant,

U GYAN O KYI THRENG WA PEL MA
Crown emitting garlands of light!

ZHE PA RAB ZHA TUTTARA YI
Mirthful, laughing with TUTTARE,

DU DANG JIG TEN WANG DU DZA MA
Subjugating maras, devas!

Tara Subduing Demons and Worlds

Gyalwa Gedun Drub:

Thirdly, praise by way of crown ornament and laughter. With her ornament she beautifies the very joyful students who have faith and aspiration, by fulfilling their wishes. Yet other light rays are the garland of light which outshines, and the crown ornament of jewels, which blazes. With the loud laughter of *Tutara* she subjugates the demons and the eight great worldly gods. She is called the *Tara Clearing Away Misery*.

Ngulchu Dharma Bhadra:

She is the *Radiant One*, generating great joy by fulfilling the wishes of the faithful and outshining the faithless with radiating garlands of increasing light in various colors from her precious splendid crown ornament. With her intense laughter of *Tutara* she subjugates the mara Garab Wangjuk, the lord of the desire realm, and all the other world systems under the control of others.

She sits on the tenth seat on a moon disk and is red in colour. In the palm of her right hand, in the mudra of bestowing the sublime, she holds a vase with the nectar that destroys demons and condenses power.

This Tara makes those having faith in her very happy by fulfilling their wishes with light rays from her crown ornament and subdues those without faith with light rays from her crown. She subjugates Garab Wangjuk and the worlds with her laughter of *Tutara*.

CHHAG TSHAL SA ZHI KYONG WAI TSHOG
NAM

Homage! She able to summon

THAM CHA' GUG PAR NU MA NYI MA
All earth-guardians' assembly!

THRO NYER YO WAI YI GE HUM GI
Shaking, frowning, with her HUM sign

PHONG PA THAM CHA' NAM PAR DROL MA
Saving from every misfortune!

Tara Eliminating Destitution

Gyalwa Gedun Drub:

Fourthly, praise by way of accomplishing the activities of the ten dharma protectors. *Protecting the ground* refers to the ten dharma protectors, and the hosts are all their entourages, and this Tara can draw them all forth, and make them engage into their actions.

The *moving frown* means that whilst adopting a wrathful aspect, light rays go out from the Hum at her heart and frees all sentient beings, who are destitute of happiness, and squeezed by suffering. She is called *Drawing Forth Liberator*.

She sits on the eleventh seat on a moon disk and is orange in colour. In the palm of her right hand, which is in the mudra of bestowing the sublime, she holds a vase containing the nectar that rescues from destitution.

There are various types of destitution, such as a lack of friends, wealth and health. But the more significant one is lack of wisdom, compassion, dharma, etc. She rescues from destitution with the power of her mantra.

CHHAG TSHA'L DA WA'I DUM BU U GYA'N
Homage! Crown adorned with crescent

GYA'N PA THAM CHA' SHIN TU BAR MA
Moon, all ornaments most shining!

RA'L PA'I KHUR NA O' PAG ME LA'
Amitabha in her hair-knot

TAG PAR SHIN TU O' RAB DZA' MA
Sending out much light eternal!

Tara Creating Auspiciousness

Gyalwa Gedun Drub:

Fifth, praise by way of the crown ornament. The actual crown ornament is the crescent moon, which blazes intensely with light, brighter than all moons, clearing away suffering. The second crown ornament resides in her hair knot in the midst of infinite light, continuously emitting many intense light rays for the benefit of sentient beings. She is called *The Liberator Projecting Auspiciousness*.

Ngulchu Dharma Bhadra:

The homage is to the *One Spreading Happiness*. Her crown is adorned with a crescent moon, i.e., a moon of the first of the month. She is the one most shining and radiating white light that clears away suffering from this and her other, i.e., all her ornaments. In her hair knot resides the buddha Amitabha¹ as the lord of the lineage, from whom also eternally many collections of light rays emanate for the benefit of sentient beings.

She sits on the twelfth seat on a moon disk and is orange in colour. In the palm of her right hand, which is in the mudra of bestowing the sublime, she holds a vase containing the nectar that creates auspiciousness.

She wears a crescent moon on her crown and light rays emanate for her ornaments. Buddha Amitabha resides on her crown, which signifies that she belongs to the lotus lineage.

CHHAG TSHA'L KA'L PA'I THA MA'I ME TAR
Homage! She 'mid wreath ablaze like

BAR WA'I THRENG WA'I U NA NA' MA
Eon-ending fire abiding!

YA' KYANG YON KUM KUN NA' KOR GA'I
Right stretched, left bent, joy surrounds you

DRA YI PUNG NI NAM PAR JOM MA
Troops of enemies destroying!

Tara Blazing Fire

Gyalwa Gedun Drub:

Sixth, praise by way of wrathful posture. The fire at the end of the aeon is hotter than seven suns combined, and can burn the earth and stones. She shows the wrathful aspect of residing in the midst of a comparable wreath of flaming tongues of transcendental wisdom fire, with her right leg stretched out and her left leg drawn in.

She destroys completely the host of afflictions, the enemy of the faithful to be subdued, who rejoice in the turning of the wheel of dharma. She is called the *Tara Bringing Forth Ripening*.

She sits on the thirteenth seat on a moon disk and is red in colour. In the palm of her right hand, which is in the mudra of bestowing the sublime, she holds a vase containing the nectar that destroys foes.

She resides within a garland of transcendental wisdom fire that likens the fire destroying the universe at the end of the aeon. She takes joy in turning the wheel of Dharma and ripening disciples in this way. She completely destroys all inner demons.

CHHAG TSHAL SA ZHII NGO' LA CHHAG GI
Homage! She who strikes the ground with

THIL GYI NUN CHING ZHAB KYI DUNG MA
Her palm, and with her foot beats it!

THRO NYER CHAN DZA' YI GE HUM GI
Scowling, with the letter HUM the

RIM PA DUN PO NAM NI GEM MA
Seven levels she does conquer!

Tara Wrathfully Frowning

Gyalwa Gedun Drub:

Seventh, praise by way of light emitting from the syllable Hum.

Ngulchu Dharma Bhadra:

She presses down violently with the palm of her hand, in the mudra of threat, on the surface of the world, including Mount Meru and the four continents, and with her foot she stomps on them.

She sits on the fourteenth seat on a sun disk, has a slightly wrathful frown and is black in colour. In the palm of her right hand, which is in the mudra of bestowing the sublime, she holds a vase containing the nectar that subdues interferences.

She covers the surface of all the worlds with her palms and stamps on them with her feet. From the blue Hums at her palms and soles, vajra fire emanates and subdues the beings living in the seven levels underground such as nagas, asuras, evil sprites and various other harmful beings and delusions.

CHHAG TSHA'L DE MA GE MA ZHI MA
Homage! Happy, virtuous, peaceful!

NYA NGAN DA' ZHI CHO' YUL NYI MA
She whose field is peace, nirvana!

SVAHA OM DANG YANG DAG DAN PA'
She endowed with OM and SVAHA,

DIG PA CHHEN PO JOM PA NYI MA
Destroyer of the great evil!

Praise by Way of the Dharmakaya

Great Peaceful Tara

Gyalwa Gedun Drub:

Happy one because she has uncontaminated happiness, *Virtuous one* because she is free from the afflictions, that are to be abandoned, and *Peaceful one* because she has pacified the suffering result.

She sits on the fifteenth seat on a moon disk and is white in colour. In the palm of her right hand, which is in the mudra of bestowing the sublime, she holds a vase containing the nectar that pacifies negativities

Happy one because she experiences happiness without suffering, *Virtuous one* because she creates only virtue, and *Peaceful one* because she has pacified the delusions. She continually abides peacefully in the concentration beyond sorrow, taking cessation free from the two obscurations as her object.

Because she has all the above mentioned qualities, reciting her mantra can purify the ten non-virtues, the five uninterrupted karmas and can complete one's accumulation of merit and place one in the state beyond sorrow.

CHHAG TSHA'L KUN NA' KOR RAB GA WA'I
Homage! She with joy surrounded

DRA YI LU NI NAM PAR GEM MA
Tearing foes' bodies asunder,

YI GE CHU PA'I NGAG NI KO' PA'I
Frees with HUM and knowledge mantra,

RIG PA HUM LA' DROL MA NYI MA
Arrangement of the ten letters!

Praise by Way of the Enlightened Activities

Tara Liberating Through Hum

Gyalwa Gedun Drub:

Out of six homages, the first is the enlightened activity of peaceful and wrathful mantras. The arranged ten syllable mantra is *Om Tare Tutare Ture Svaha*, the knowledge Hum is *Om Nama Tare Namō. Ha Re Hum Ha Re Svaha* is the wrathful mantra.

With these two she destroys the enemy of the liberation of the faithful to be subdued, who rejoice in the turning of the dharma wheel. This enemy is the attachment to self inside the body, and attachment to *mine* outside the body. She is called the *Tara Destroying Attachment*.

She sits on the sixteenth seat on a moon disk and is red in colour. In the palm of her right hand, which is in the mudra of bestowing the sublime, she holds a vase containing the nectar that increases mantras.

She delights in turning the wheel of Dharma and subduing disciples in that way. She subdues interferences and foes with light rays from the ten-syllable mantra at her heart and with the sound *HUM*.

CHHAG TSHA'L TURE ZHAB NI DEB PA'
Homage! TURE! With seed letter

HUM GI NAM PA'I SA BON NYI MA
Of the shape of syllable HUM!

RI RAB MANDHARA DANG BIG JE
By foot stamping shakes the three worlds,

JIG TEN SUM NAM YO WA NYI MA
Meru, Mandara, and Vindhya!

Tara Moving Worlds

Gyalwa Gedun Drub:

The second is the enlightened activity of moving the three realms with wrath. *Ture* born from the seed in the aspect of *Hum* can move the three outer transitory worlds of Meru, Mandara and Bhige, by stamping with her foot. She is called the *Tara Establishing Happiness*.

She sits on the seventeenth seat on a moon disk and is orange in colour. In the palm of her right hand, which is in the mudra of bestowing the sublime, she holds a vase containing the nectar that subdues mantras.

CHHAG TSHA'L LHA YI TSHO YI NAM PAI
Homage! Holding in her hand the

RI DAG TAG CHAN CHHAG NA NAM MA
Hare-marked moon of deva-lake form!

TARA NYI JO' PHAT KYI YI GE
With twice spoken TARA and PHAT,

DUG NAM MA LU PA NI SEL MA
Totally dispelling poison!

Tara Pacifying and Eliminating Poisons and Sickness

Gyalwa Gedun Drub:

The third is the enlightened activity of clearing the stabilising and moving poisons.

In her hand she holds a moon like a celestial ocean, which is a sign that she eliminates the misery of the afflictions, the poison of stability. Verbally she utters *Tutare* twice and the syllable *Phat*, which clears all moving poisons. She is called *The Conquering Tara*.

She sits on the eighteenth seat on a moon disk and is white in colour. In the palm of her right hand, which is in the mudra of bestowing the sublime, she holds a vase containing the nectar that eliminates poisons and sickness.

She holds in her hand a moon that is as white as the celestial ocean and on it are the reflections of peaceful animals such a deer, hares, etc. With this moon she can pacify and eliminate poisons and sicknesses

CHHAG TSHA'L LHA YI TSHOG NAM GYA'L PO
Homage! She whom gods and their kings,

LHA DANG MI AM CHI YI TEN MA
And the kinnaras do honor!

KUN NA' GO CHHA GA WA'I JI GYI
Armored in all joyful splendor,

TSO' DANG MI LAM NGA'N PA SEL MA
She dispels bad dreams and conflicts!

Tara Eliminating Disputes and Bad Dreams

Gyalwa Gedun Drub:

The fourth is the enlightened activity of eliminating disputes and bad dreams. The King of the host of gods refers to Indra of the desire realm and the great Brahma of the form realm, who are the kings of the hosts of gods. She is the liberator who is put respectfully on their crown by all kings of gods and humans, such as the Great Chonba.

She eliminates disputes and bad dreams with the splendour of her blessing, if one respectfully and single-pointedly meditates on the armor of joyfully venerating her peaceful and wrathful bodies, and her peaceful and wrathful mantras. She is called the *Tara Burning Suffering*.

She sits on the nineteenth seat on a moon disk and is white in colour. In the palm of her right hand, which is in the mudra of bestowing the sublime, she holds a vase containing the nectar that eliminates disputes and bad dreams.

CHHAG TSHĀL NYI MA DA WA GYA' PAI
Homage! She whose two eyes bright with

CHĀN NYI PO LA O' RAB SĀL MA
Radiance of sun and full moon!

HARA NYI JO' TUTTARA YI
With twice HARA and TUTTARE

SHIN TU DRAG POI RIM NA' SEL MA
She dispels severe contagion!

Tara Eliminating Plagues

Gyalwa Gedun Drub:

The fifth is the enlightened activity of the Tara eliminating plagues. Although it says the right eye is like a bright sun and moon, and the left like a bright moon, the wrathful eye is like a bright sun and the peaceful eye is like a bright moon.

From both eyes intensely clear light rays emanate, and verbally she recites the wrathful mantra *Hara* twice, and the peaceful mantra *Tutara*, through which she eliminates strong plagues. She is called *Tara, Source of Attainments*.

She sits on the twentieth seat on a moon disk and is orange in colour. In the palm of her right hand, which is in the mudra of bestowing the sublime, she holds a vase containing the nectar that eliminates plagues.

By uttering *Hara* twice and *Tutara* she dispels plagues.

CHHAG TSHAL DE NYI SUM NAM KO' PA'
Homage! Full of liberating

ZHI WA'I THU DANG YANG DAG DAN MA
Pow'r by the set of three natures!

DON DANG RO LANG NO' JIN TSHOG NAM
Destroys hosts of spirits, yakshas,

JOM PA TURE RAB CHHOG NYI MA
And raised corpses! Supreme! TURE!

Tara Accomplishing Virtuous Activities

Gyalwa Gedun Drub:

The sixth is the enlightened activity of destroying Don and Zombies. The suchnesses of body, speech and mind are the essence of body, an *OM* at her crown, the essence of speech, an *AH* at her throat, and the essence mind, a *HUM* at her heart.

Through the power of being endowed with the three essences she can pacify the poison of the afflictions. She is the very Liberator Ture who is the supreme one to destroy the moving poisons of don, zombies and the host of yakshas. She is called the *Perfectly Completing Liberator*.

She sits on the twenty-first seat on a moon disk and is white in colour. In the palm of her right hand, which is in the mudra of bestowing the sublime, she holds a vase containing the nectar that accomplishes various virtuous activities.

She is adorned with the three essences of a white *OM* at the crown, a red *AH* at the throat and a blue *HUM* at the heart. She accomplishes the enlightened activities of all the previous Taras.

SARVA MANGALAM

Lama Zopa Rinpoche:

Tara is a special deity, a manifestation of all the buddhas' holy actions of body, speech, and mind. Therefore, she is called "mother." By depending on Tara one receives enlightenment, as all those who in the past have depended on this special deity, this manifestation of all the buddha's holy actions, have received enlightenment. Thus, Tara is the mother from whom all the buddhas of the three times have been born and from whom we receive enlightenment.

Ngulchu Dhamabadhra:

In short, one will achieve all one's temporary and ultimate wishes, because no new obstacles and interferences will arise, and those already arisen will be destroyed through the power of the individual Taras.