In an agreeable place [such as] a hillock blooming [with] groves of purple aster, assemble whatever offering materials [you can] before a sacred physical representation [of the deity]. Having gathered together a crystal vase filled with nectar, a crystal mala, purple aster, a mandala and so forth, [practice as follows].

NAMO SANG GYE CHÔ TSOG KÜN NGÖ CHOM DEN MAR / DAG DRO KYAB CHI JANG CHUB SEM KYE DO NAMO! In the Transcendent Conqueress, embodiment of all the buddhas, Dharma and sangha, wayfaring [beings] and I take refuge and generate the mind of awakening.

Recite three times.

The torma should be cleansed with: OM ĀH BĪGHNAN TA KRITTA HŪM PHAṬ and refined by: OM SVABHĀVA SHUDDHA SARVA DHARMA SVABHĀVA SHUDDHŌ HAM

RIN CHEN NÖ DU TOR MA DÖ YÖN TRIN / CHOG KYONG NE ZHI LEN CHAG JUNG POR NGO / NÖ SEM PONG LA PHEN DE DRUB PAR RIG / BHU TA GACC HA

In a jeweled vessel [appears] the torma, [like] cumulus clouds of desirables. I turn it over to you guardians of the directions, domestic and local [gods] and harmful spirits [who are] karmic creditors. Abandoning harmful intent, it is fitting that you accomplish [beings'] benefit and ease! BHUTA GACC HA!

RANG NYI PHAG MAR SAL WE THUG KE Ö / CHOG CHUR TRÔ PE SUNG KHOW ZHOM ME GYUR / VAJRA RAKṢA RAKṢA

I manifest as the Exalted Lady. The radiance from my heart center shines forth throughout the ten directions, becoming an invincible protection sphere. VAJRA RAKṢA RAKṢA!

HLAR YANG Ö KAR CHOG CHUI ZHING DU TRÔ / CHOM DEN DE MA GYAL SE CHEN DRANG GYUR

Again, white light radiates to the buddhafields of the ten directions and becomes an invitation to the Transcendent Conqueress, buddhas and bodhisattvas.

GŪ PE CHAG TSAL CHI NANG SANG CHÖ BÛL / DIG SHAG GE WAR YI RANG DRO DÎN KÛL / TAG ZHÛG GE KÜN JANG CHUB CHEN POR NGO

With reverence I prostrate and make outer, inner and secret offerings. I confess misdeeds and rejoice in virtue. I exhort [the buddhas to act for] the welfare of beings and to remain always. I dedicate all virtue for great awakening.

TSOG ZHÎNG RANG THIM DRO KÜN DE DEN ZHÎNG / DUG NGAL KÜN DRAL RI ME TANG NYÔM SHOG / TONG PE NGANG LE NE YÛL OG MIN ZHÎNG

The field of accumulation dissolves into me. May all wayfaring beings have ease, freedom from all ill-being and impartial equanimity. From the state of emptiness [appears] the sacred place, the realm of Akaniṣṭha.
PHO DRANG GYEN KÖ TSE DE RIN CHEN GYI / JÖN PA UTPAL NOR BU TRENG WE DZE / DE Ü RIN CHEN TRI ZANG PE DE Ü
[Therein] is an immeasurable ornamented palace and a precious woodland [with] trees adorned by strands of jewels and *utpalas*. In its center is an excellent jeweled throne with lotus and moon, in the center of which [stands] a TĀM syllable.

TĀM YIG Ö TRÖ DÖN NYI JE YONG GYUR / RANG NYI YI ZHIN KĦOR LO KAR SAL DZE / CHAG YE CHOG JIN YÖN PE PE KAR DZIN
Light radiates therefrom, accomplishing the two benefits. Through the transformation [of the TĀM], I [appear] as the beautiful, brilliant white Wish-Granting Cakra. [My] right hand is [in the gesture of] supreme generosity. The left holds a white lotus.

ZHAB ZUNG KYIL TRUNG TSEN PE Ö NGA BAR / RIN CHEN GYEN GYE DAR GYI CHE NGE GYEN / CHI WOR Ö PAG NE SUM OM ĀH HŪM
Both legs are in lotus posture. [I am endowed with] the major and minor marks and radiate rainbow-colored lights. I am adorned by the eight jeweled ornaments and the five silken garments. At my crown is Amitābha and in my three places [the syllables] OM ĀH HŪM.

THUG Ü TĀM YIG KAR LE Ö TRÖ PE / OG MIN NE NE GOM DRA WANG HLAR CHE / CHEN DRANG NYI ME WANG KUR GYE TAB GYUR
From a white TĀM syllable in the center of my heart light radiates, inviting [the wisdom being] resembling myself together with the empowerment deities from the realm of Akanisṭha. They are inseparably [absorbed]. [Thus], empowerment is bestowed and I am marked with the seal [of the lord of the family].

JA HŪM BĀM HOH / AŚHIKATE SAMAYA ŚHRĪYE HŪM

OM VAJRA ARGHAṈ / PĀDAṈ / PUṈṈE / DHŪPE / ĀLOKE / GANDHE / NĖWĪDYE / SHAPTA PRATICCHA SVĀHĀ

HLA DANG HLA MIN CHŐ PEN GYI / ZHAB KYI PEMO LA TŪ DE / PHONG PA KŪN LE DRŌL DZE MA / DRŌL MA YUM LA CHAG TSAL TŌ
Praise with: With their very crowns, gods and demi-gods pay homage at your lotus feet! Homage and praise to Mother Tārā, lady who liberates from every impoverishment!

CHOM DEN DE ME THUG Ü KĦOR LO KAR / TE WAR TĀM DANG YE YÖN OM HE BAR / RANG NGAM DRUB JE MING DANG TSE NGAG THAR
In the heart center of the Transcendent Conqueress is a white wheel. At its hub is a TĀM with OM and ḤĀ [syllables] on the right and left. The TĀM is surrounded by my name or the names of those for whom I am practicing and by the longevity mantra.
TSIB GYE YE KOR DÜN NE DRU GYE KAR / Ö KYI KHIR DE TEN YÖ JIN NÜ TOB / DÜ THIM TSE WANG RIG DZIN CHOG THOB GYUR
In the [wheel's] eight spokes are the eight white syllables beginning with [the TĀ in] front and revolving clockwise. Their light gathers and absorbs the splendor and power of everything animate and inanimate in samsara and nirvana. [Thus,] I attain the supreme [state of] an awareness holder with mastery of life.

KHOR LÖ CHI RIM MU KHYŪ SUM LA YANG / SAL JE YE YÖN CHI MAR YE DHAR YE / KOR LE Ö ZER KAR SER MAR THING JANG
In the three successive outer rings of the wheel the vowels circle clockwise, the consonants circle anti-clockwise and the YE DHARMA [yllables] circle clockwise in the outermost ring. As they revolve, rays of white, yellow, red, blue, green and

CHIN KHA DRUG TRÖ LÜ GANG CHIR TRÖ GUR / BAR TSAM UTPAL SAR DU KHA JE WE / Ö KYI LE ZHI TSE PAL TOB KYE GYUR
violet light radiate, filling the body and emanating outward, [creating concentric] spheres [of light]. In the intermediate spaces [between each sphere] are newly blossomed utpalas, whose brilliance gives rise to vitality, glory, strength and the four activities.

Holding the mala between the hands, recite both: OM VASUMATĪ SHRĪYE SVĀHĀ and
OM VAJRA AH CHANDRAYE SVĀHĀ seven times, then blow [on the mala].

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OM TĀRE TUTTĀRE TURE MAMA ĀYUR JÑĀNA PUṆYE PUṬĪM KURU SVĀHĀ. Thus recite.

TONG LE RIN CHEN NÖ DU TOR MA NI / DÖ YÖN NGA DEN CHOM DEN DE MAR BŪL
[Appearing] in a jeweled vessel [arisen] from emptiness, the torma endowed with the five desirables is offered to the Transcendent Conqueress.

PAL DEN LA ME KU TSE GYAL TEN GYE / DE THŪ JIN DAG DRO KÜN TSE PEL DZO
[Thus,] the lives of the glorious gurus and the victors' teachings flourish and, as a result, the vitality of patrons and all wayfaring beings is increased. Thus offer [and] present the torma.

DÜN GYI MĀNḍAL PHŪN TSOG KŌ PE ZHING / TA NA DUG Ú U DUM BAR WE TENG
Visualizing the mandala generated in front of oneself: The mandala before me is a perfectly arrayed buddhafield, lovely to behold. Upon a brilliantly radiant udumwarā flower in its center

CHOM DEN DE MA TSEN PE ZI JI BAR / ZHAL CHIG CHEN DÜN CHAG YE CHÖ JIN DANG / YÖN PE UTPAL DAR DANG RIN CHEN GYEN
is the Transcendent Conqueress, whose major and minor marks blaze with splendor. She has one face and seven eyes. Her right hand is [in the gesture of] generosity; the left [holds] an utpala. She is adorned with silken garments and jewels.
CHI WOR Ö PAG NE SUM OM AH HŪM / THUG Ü TĀM LE Ö TRÔ OG MIN NE / GOM DRĀ CHEN DRANG NYI ME THIM PAR GYUR
At her crown is Amitābha and in the three places [the syllables] OM AH HŪM. From the TĀM in the center of her heart light radiates. [Thus, the wisdom being] resembling herself is invited from Akaniṣṭha and is inseparably absorbed.

OM CHOM DEN DE MA GYAL WA SE / MI CHE DE TOB CHEN DRANG NA / TSE CHEN THUG JE GONG LA SHEG / OM ĀRYA TĀ RE VAJRA SA MA YA JA TĪṬHA LHAH
OM. When I invite you with the force of undivided faith, Transcendent Conqueress, buddhas and bodhisattvas, please come, regarding me with great love and compassion! OM ĀRYA TĀRE VAJRA SAMAYA JA TĪṬHA LHAH.

OM NGÖ JOR YI TRŪL CHÖ PE DZE / CHI NANG SANG WA DE KHO NA / CHÖ YÖN ZHAB SÌL MEN TOG PÖ
Making offerings: OM. Real and visualized offering substances, outer, inner, secret and suchness, the five types of desirables—water for drink and ablution, flowers, incense,

MAR ME DRI CHAB ZHAL ZE RÔL / DÔ YÖN NAM NGA GYAL SI TAG / HLA MI PAL JOR KÜN ZANG GI / CHÖ TRIN GYAM TSO PHAG TSOG CHÖ
oil lamps, fragrant water, food and music—the royal attributes, the [auspicious] emblems, the wealth and glory of gods and men—all these I offer [as] oceans of Samantabhadra’s offering clouds to the noble assembly.

OM ĀRYA TÄRE SAPĀRIWĀRA ARGHĀM / PĀDAJ / PÛSPÉ / DHÛPE / ĀLOKE / GANDHE / NEWIDYE / SHAPTA PRATĪCHA SVĀHĀ
RŪPA / SHAPTA / GANDHE / RASA / SPARSHANĀM RATNA MANGALA PŪJA HOH

RI RAB LING ZHI LING TREN KHOR YUG CHE / HLA NE TONG SUM MI JE NAM NANG GYEN / DAG PÖ ZUNG DANG MAB ZUNG NGÖ PO KÜN
The mandala offering: Mentally appropriating Mount Meru, the four continents and subcontinents with the enclosure, the divine abodes, the enduring three thousand [worlds] adorned by Vairochana and all things owned and not owned,

DAG LÖ LANG TE CHOM DEN DE MAR BŪL / RATNA MANDALA PŪJA ME GHA LA AH HŪM / SA ZHI PÖ CHŪ JUG SHING MEN TOG TRAM
I offer them to the Transcendent Conqueress. RATNA MANDALA PŪJA MEGHALA AH HŪM. Anointed with fragrant water and strewn with flowers, this vast ground

RI RAB LING ZHI NYI DE GYEN PA DI / SANG GYE ZHING LA MIG TE PHÛL WA YI / DRO KÜN NAM DAG ZHING DŪ CHŌ PAR SHOG
is adorned by Mount Meru, the four continents, sun and moon. Through [my] regarding it as a buddhafield and offering it, may all wayfarers enjoy the pure realms. Thus offer.
JEB TSÜN PHAG MA DRÖL MA DANG / CHOG CHU DÜ SUM ZHUG PA YI / GYAL WA SE CHE THAM
CHE LA / KÜN NE DANG WE CHAG TSAL LO
To Noble Lady Årya Tārā and all the buddhas and bodhisattvas who abide in the ten
directions and three times, I pay homage with complete sincerity.

MEN TOG DUG PÖ MAR ME DRI / ZHAL ZE RÖL MO LA SOG PA / NGÖ JOR YI KYI TRÜL NE BÜL /
PHAG ME TSOG KYI ZHE SU SÖL.
Manifesting real and visualized flowers, incense, oil lamps, fragrance, food, music and
so forth, [I] make offering. Please accept them, assembly of the Exalted Lady!

THOG MA ME NE TAN DE BAR / MI GE CHU DANG TSAM ME NGA / SEM NI NYÖN MONG WANG
GYUR PE / DIG PA THAM CHE SHAG PAR GYI
[1] confess the ten nonvirtues, the five [acts] without interval and all the harmful
deeds of the mind controlled by delusion from beginningless [time] until now.

NYEN THÖ RANG GYAL JANG CHUB SEM / SO SÖ KYE WO LA SOG PE / DÜ SUM GE WA CHI SAG PE /
SÖ NAM LA NI DAG YI RANG
I rejoice in the merit of whatever virtue has been accumulated in the three times
by the hearers, self-made victors, bodhisattvas, ordinary beings and the like.

SEM CHEN NAM KYI SAM PA DANG / LO YI JE DRAG JI TA WAR / CHE CHUNG THÜN MONG THEG PA
YI / CHÖ KYI KHOR LO KOR DU SÖL.
According to the interests and diverse capacities of sentient ones, please turn
the Dharma wheel of the greater, lesser and common vehicles.

KHOR WA JI SI MA TONG BAR / NYA NGEN MIN DA THUG JE YI / DUG NGAL GYAM TSOR JING WA YI /
SEM CHEN NAM LA ZIG SU SÖL.
Until samsara becomes void, please do not pass into nirvana, but regard with
compassion sentient ones swallowed up in the ocean of suffering.

DAG GI SÖ NAM CHI SAG PA / THAM CHE JANG CHUB GYUR GYUR NE / RING POR MI THOG DRO
WA YI / DREN PE PAL DU DAG GYUR CHIG
As all the merit I have accumulated is the cause of awakening, may I become before
long a magnificent guide of wayfaring beings!

_Purifying and refining the torma [is as follows]. Purify with: OM AH BIGHNAN TA KRITTA HŪM PHAT._
_Refine with: OM SVABHĀVA SHUDDHA SARVA Dharma SVABHĀVA SHUDDHŌ HAM._

RIN CHEN NÖ DU TOR MA DÜ TSI CHÜ / PHAG MAR BÜL LO PAL JOR GYE DZE SÖL
In a jeweled vessel is the torma, the refined essence of nectar. [I] offer it to the Exalted
Lady. Please cause wealth and glory to increase!
OM JEB TSŪN MA PHAG MA DRÖL MA LA CHAG TSAL LO


CHAG TSAL DRÖL MA NYUR MA PA MO / CHEN NI KE CHIG LOG DANG DRA MA
JIG TEN SUM GÖN CHU KYE ZHAL GYI / GE SAR JE WA LE NI JUNG MA
Homage to you, Tārā, the swift heroine, whose eyes are like an instant flash of lightning, whose water-born face arises from the blooming lotus of [Avalokiteśvara], protector of the three worlds.

CHAG TSAL TÖN KE DA WA KÜN TU / GANG WA GYA NI TSEG PE ZHAL MA
KAR MA TONG TRAG TSOG PA NAM KYI / RAB TU CHE WE Ö RAB BAR MA
Homage to you, Tārā, whose face is like one hundred full autumn moons gathered together, blazing with the expanding light of a thousand stars assembled.

CHAG TSAL SER NGO CHU NE KYE KYI / PE ME CHAG NI NAM PAR GYEN MA
JIN PA TSÖN DRÜ KA THUB ZHI WA / ZÖ PA SAM TEN CHÖ YUL NYI MA
Homage to you, Tārā, born from a golden-blue lotus, whose hands are beautifully adorned with lotus flowers; you who are the embodiment of giving, joyous effort, asceticism, pacification, patience, concentration and all objects of practice.

CHAG TSAL DEB ZHIN SHEG PE TSUG TOR / THA YE NAM PAR GYAL WAR CHÖ MA
MA LÜ PHA RÖL CHIN PA THOB PE / GYAL WE SE KYI SHIN TU TEN MA
Homage to you, Tārā, the crown pinnacle of those thus gone, whose deeds overcome infinite evils, who has attained transcendent perfections without exception and upon whom the sons of the Victorious Ones rely.

CHAG TSAL TUTTĀ RA HŪM YI GE / DÖ DANG CHOG DANG NAM KHA GANG MA
JIG TEN DÜN PO ZHAB KYI NEN TE / LŪ PA ME PAR GUG PAR NŪ MA
Homage to you, Tārā, who with the letters TUTTĀRA and HŪM fill the [realms of] desire, direction and space; whose feet trample on the seven worlds; and who are able to draw all beings to you.

CHAG TSAL GYA JIN ME HLA TSANG PA / LUNG HLA NA TSOG WANG CHUG CHÖ MA
JUNG PO RO LANG DRI ZA NAM DANG / NÖ JIN TSOG KYI DÜN NE TŌ MA
Homage to you, Tārā, venerated by Indra, Agni, Brahma, Vayu and Iśvara, and praised by the assembly of spirits, raised corpses, āndharvas and all yakshas.

CHAG TSAL TRE CHE JA DANG PHE KYI / PHA RÖL TRŪL KHOR RAB TU JOM MA
YE KUM YÖN KYANG ZHAB KYI NEN TE / ME BAR TRUG PA SHIN TU BAR MA
Homage to you, Tārā, whose trat and phat destroy entirely the magical wheels of others. With your right leg bent and left outstretched and pressing, you burn intensely within a whirl of fire.
CHAG TSAL TU RE JIG PA CHEN MÔ / DÛ KYI PA WO NAM PAR JOM MA
CHU KYE ZHAL NI TRO NYER DEN DZE / DRA WO THAM CHE MA LÜ SÔ MA
Homage to you, Târâ, the great fearful one, whose letter TûRE destroys the mighty demons completely; who with a wrathful expression on your water-born face, slay all enemies without an exception.

CHAG TSAL KÖN CHOG SUM TSÖN CHAG GYE / SOR MÔ THUG KAR NAM PAR GYEN MA
MA LÜ CHOG KYI KHOR LÖ GYEN PE / RANG GI Ò KYI TSÖG NAM TRUG MA
Homage to you, Târâ, whose fingers adorn your heart with the gesture of the sublime precious three; adorned with a wheel striking all directions without exception with the totality of your own rays of light.

CHAG TSAL RAB TU GA WE JI PE / U GYEN Ò KYI TRENG WE PEL MA
ZHE PA RAB ZHE TUTTÂ RA YI / DÛ DANG JIG TEN WANG DU DZE MA
Homage to you, Târâ, whose radiant crown ornament, joyful and magnificent, extends a garland of light; and who, by your laughter of TUTTÂRA, conquer the demons and all of the worlds.

CHAG TSAL SA ZHI KYONG WE TSÖG NAM / THAM CHE GUG PAR NÛ MA NYI MA
TRO NYER YO WE YI GE HÛM GI / PHONG PA THAM CHE NAM PAR DRÔL MA
Homage to you, Târâ, who are able to invoke the entire assembly of local protectors; whose wrathful expression fiercely shakes, rescuing the impoverished through the letter HÛM.

CHAG TSAL DA WE DUM BÛ U GYEN / GYEN PA THAM CHE SHIN TU BAR MA
RAL PE TRÖ NA Ö PAC ME LE / TAG PAR SHIN TU Ö NI DZE MA
Homage to you, Târâ, whose crown is adorned with the crescent moon; wearing ornaments exceedingly bright. From your hair knot the Buddha Amitâbha radiates eternally with great beams of light.

CHAG TSAL KAL PE THA ME ME TAR / BAR WE TRENG WE Ü NA NE MA
YE KYANG YÖN KUM KÜN NE KOR GA / DRA YI PUNG NI NAM PAR JOM MA
Homage to you, Târâ, who dwell within a blazing garland that resembles the fire at the end of this world age; surrounded by joy, you sit with your right leg extended and left withdrawn, completely destroying all the masses of enemies.

CHAG TSAL SA ZHI NGÔ LA CHAG GI / THIL GYI NÜN CHING ZHAB KYI DUNG MA
TRO NYER CHEN DZE YI GE HÛM GI / RIM PA DÜN PO NAM NI GEM MA
Homage to you, Târâ, with hand on the ground by your side, pressing your heel and stamping your foot on the earth; with a wrathful glance from your eyes you subdue all seven levels through the syllable HÛM.

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CHAG TSAL DE MA GE MA ZHI MA / NYA NGEN DE ZHI CHÖ YÜL NYI MA
SVĀ HĀ OṂ DANG YANG DAG DEN PE / DIG PA CHEN PO JOM PA NYI MA
Homage to you, Tārā, O happy, virtuous and peaceful one, the very object of practice, passed beyond sorrow. You are perfectly endowed with SVĀHĀ and OṂ, overcoming completely all the great evils.

CHAG TSAL KŪN NE KOR RAB GA WE / DRA YI LŪ NI RAB TU GEM MA
YI GE CHU PE NGAG NI KŌ PE / RIG PA HŪM LE DRÖL MA NYI MA
Homage to you, Tārā, surrounded by the joyous ones. You completely subdue the bodies of all enemies. Your speech is adorned with the ten syllables and you rescue all through the knowledge-letter HŪM.

CHAG TSAL TU RE ZHAB NI DAB PE / HŪM GI NAM PE SA BŪN NYI MA
RI RAB MEN DHA RA DANG BIC JE / JIG TEN SUM NAM YO WA NYI MA
Homage to you, Tārā, stamping your feet and proclaiming TURE. Your seed syllable itself in the aspect of HŪM causes Meru, Mandhāra and the Vindhya mountains and all the three worlds to tremble and shake.

CHAG TSAL HLA YI TSO YI NAM PE / RI DAG TAG CHEN CHAG NA NAM MA
TĀ RA NYI JÖ PHE KYI GE / DUG NAM MA LŪ PAR NI SEL MA
Homage to you, Tārā, who hold in your hand the hare-marked moon like the celestial ocean. By uttering TĀRĀ twice and the letter PHAT, you dispel all poisons without an exception.

CHAG TSAL HLA YI TSOG NAM GYAL PO / HLA DANG MI AM CHI YI TEN MA
KŪN NE GO CHA GA WE JI KYI / TSÖ DANG MI LAM NGEN PA SEL MA
Homage to you, Tārā, upon whom the kings of the assembled gods, the gods themselves and all kinnaras rely; whose magnificent armor gives joy to all; you who dispel all disputes and bad dreams.

CHAG TSAL NYI MA DA WA GYE PE / CHEN NYI PO LA O RAB SAL MA
HA RA NYI JÖ TUTTĀ RA YI / SHIN TU DRAG PÔ RIM NE SEL MA
Homage to you, Tārā, whose two eyes—the sun and moon—radiate an excellent illuminating light. By uttering HĀRA twice and TÜTTĀRA, you dispel all violent epidemic disease.

CHAG TSAL NYI SUM NAM KÔ PE / ZHI WE THU DANG YANG DAG DEN MA
DÔN DANG RO LANG NÖ JIN TSOG NAM / JOM PA TU RE RAB CHOG NYI MA
Homage to you, Tārā, adorned by the three suchnesses, perfectly endowed with the power of serenity. You who destroy the host of evil spirits, raised corpses and yakshas, O TURE, most excellent and sublime!

TSA WE NGAG KYI TŌ PA DI DANG / CHAG TSAL WA NI NYI SHU TSA CHIG
Thus concludes this praise of the root mantra and the offering of the twenty-one homages.
Benefits of the Twenty-one Taras’ Praises:

LHA MO LA GÜ YANG DAG DEN PE / LO DEN GANG GI RAB DÖ JÖ PE /
SÖ DANG TO RANG LANG PAR CHE DE / DREN PE MI JIG TAM CHE RAB TER /

To one who has true devotion to the Goddess, a wise person who recites this (prayer), who remembers Her in the evening and upon arising at dawn, absolute fearlessness will be bestowed.

DIG PA TAM CHE RAB DU ZHI WA / NGEN DRO TAM CHE JOM PA NYI DO /
GYAL WA CHE WA DRAG DÜN NAM KIY / NYÜR DU WANG NI KÜR WAR GYÜR LA /

All misdeeds will be pacified, all lower realms utterly conquered, and seven million Buddhas will quickly empower (you).

DI LE CHE WA NYI NI TOB CHING / SANG GYE GO PANG TAR TÜG DER DRO /
DE YI DÜG NI DRAG PO CHEN PO / TEN LA NE PA AM ZHEN LA DRO WA /

In this life, one will attain superior attributes and ultimately progress to the state of Buddhahood.
By remembering Her, even virulent local or foreign poisons that one has eaten or drunk will be utterly expelled. (This prayer) completely eliminates the torment of afflictions of negative forces, epidemics, and poisons, even when recited on behalf of others.

On reciting it twice, thrice, or seven times, those who want children will have a child and those who desire wealth will attain it.

All of one’s wishes will be fulfilled, all obstacles will self-destruct, and every hindrance will be overcome.

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PHAG DRÖL THUG JE DAG DRO DRIB NYI JANG / TSOG NYI DZOG TE KYE KÜN JIG GYE CHÜ
Ārya Tarā, through [your] compassion, the two obscurations of wayfaring beings and
myself are cleansed and the two accumulations are perfected. In all lifetimes, the eight
or [six]teen perils’ discord

MIM THÜN ZHI TE DRUB SÖ CHÖ JOR GYE / DRO KÜN JIG DRÖL KHYÖ ZHIN SANG GYE SHOG
is pacified and practice, merit, spiritual teachings and wealth increase. May all
wayfarers be freed from danger and attain awakening like yours!

PHAG ME THUG KAR TÄM KAR NGAG TRENG KHOR / Ō TRÖ DON JE TSE PAL GYE PAR GYUR
When reciting the mantra: In the heart of the Exalted Lady is a white TÄM surrounded by
the mantra garland. It radiates light that accomplishes the [two] objectives and
enriches vitality and glory.

ॐ तारे तूतारे तुरे माया अयुर ज्ञाना पुण्ये पुष्टिम कुरु स्वाहा. Thus recite.

MA KYE WA ME PE CHÖ YING NA / YUM JEB TSÜN HLA MO DRÖL MA ZHUG
DE SEM CHEN KÜN LA DE TER MA / DAG JIG PA KÜN LE KYAB TU SÖL
The Seven [Verses of Supplication to Ārya Tara] for Protection: Exalted Goddess, Mother Tarā, you
dwell within the mother, the unborn sphere of phenomena. Giver of ease to all sentient
ones, please protect me from every peril!

RANG CHÖ KU YIN PAR MA SHE PAR / SEM NYÖN MONG WANG DU GYUR PA YI
MA KHOR WAR KHYAM PE SEM CHEN LA / YUM HLA MO KHYÖ KYI KYAB TU SÖL
Mother Goddess, please protect sentient ones who wander in cyclic existence—my
mothers whose minds have fallen under the sway of afflictions and do not recognize
that they themselves are dharma kāya.

CHÖ NYING NE GYU LA MA KYE PAR / THA NYE TSIG GI JE DRANG NE
DRUB THA NGEN PE HLÜ PA LA / YUM YANG DAG GI HLA MÖ KYAB TU SÖL
Authentic Mother Goddess, please protect those in whose minds Dharma has not
sincerely arised—those who, following after [mere] expressions, have been deceived
by base doctrines.

TOG PAR KA WA RANG GI SEM / THONG NE GOM PAR MI JE PAR
JA WA NGEN PE YENG WA LA / YUM DREN PE HLA MÖ KYAB TU SÖL
Mindful Mother Goddess, please protect those distracted by evil activities—those
who, having seen the natural mind, so difficult to comprehend, do not habituate it.
SEM RANG JUNG NYI ME YE SHE LA / NYI SU DZIN PE BAG CHAG KYI
JI TAR JE KYANG CHING PA NAM / THUG NYI ME KYI HLA MÖ KYAB TU SÖL
Goddess of Nondual Mind, please protect those who, no matter what they do, are
bound by the mental imprints of dualistic grasping at the mind that is self-arisen non-
dual wisdom.

YANG DAG GI DÖN LA NE JE KYANG / GYUM DRE KYI TEN DREL MI SHE PE
SHE JE DÖN LA MONG PA LA / YUM KÜN KHYEN GYI HLA MÖ KYAB TU SÖL
Omniscient Mother Goddess, please protect those ignorant of the meaning of
knowable things—those who, though having dwelt in the true meaning, are not aware
of the dependent relations of cause and effect.

TRÖ DREL NAM KHE TSEN NYI CHEN / THAM CHE DE DANG YER ME KYI
DA DUNG HLOB ME GANG ZAG LA / YUM DZOG SANG GYE KYI KYAB TU SÖL
Perfect Mother Buddha, please protect those beings—disciples who still [do not see]
that all things, endowed with the attribute of unelaborated space, are inseparable
therefrom.

OM ĀRYA TĀRE SAPARIWĀRA ARGHAṂ / PĀDĀṂ / PUŚPE / DHŪPE / ĀLOKE / GANDHE /
NĒWIDYE / SHAPA PRATĪCCHA SVĀHĀ

HLA DANG HLA MIN CHÖ PEN GYI / ZHAB KYI PEMO LA TŪ DE / PHONG PA KÜN LE DRÖL DZE MA /
DRÖL MA YUM LA CHAG TSAL TŌ
With their very crowns, gods and demi-gods pay homage at your lotus feet! Homage
and praise to Mother Tārā, lady who liberates from every impoverishment!

_The hundred-syllable [mantra]:_ OM ĀRYA TĀRE SAMAYAMANUPĀLAYA / ĀRYA TĀRE TVENOPATĪṢṬHA /
DRĪDHŌ ME BHAVA / SUTOSYO ME BHAVA / SUPOŚYO ME BHAVA / ANURAKTO ME BHAVA SARVA
SIDDHIṂ ME PRAYACCHA / SARVA KARMASU CA ME CITTAṂ SHREYAH KŪRŪ HŪṂ / HA HA HA HA
HŌH / BHAGAVATI / ĀRYA TĀRE MĀ ME MUṆCA / ĀRYA TĀRE BHAVA MAḤĀ SAMAYA SATTVA AH
Recite three times.

MA JOR YONG SU MA DRUB DANG / DAG LO MONG PE WANG GI NI / NONG PA GANG CHI ZÖ DZÖ
LA / NGŌ DRUB DAM PA TSÖL WAR RIG
As you have forgiven whatever faults have occurred due to deficiency, imperfection
and my deluded mind, it is fitting that true accomplishments be conferred!

OM DIR NI TEN DANG HLEN CHIG TU / KHOR WA SI DU ZHUG NE KYANG / NE ME TSE DANG WANG
CHUG SOG / CHOG NAM LEG PAR TSAL DU SÖL
OM. Although you have dwelt here together with this representation in cyclic exis-
tence, please properly bestow long life free from disease, a wealth of power and the
supreme [siddhi]!
{OM KHYE KYI SEM CHEN DON KÜN DZE / JE SU THÜN PE NGÖ DRUB TSÖL / SANG GYE YÜL DU SHEG NE KYANG / HLAR YANG JÖN PAR DZE DU SÖL / VAJRA MU / DAG DÜN YE SHE PA RANG ZHIN GYI YING SU SHEG / DAM TSIG PA RANG LA THIM PAR GYUR}

{OM. You who accomplish all welfare for beings, please bestow appropriate attainments. Though you depart to the sphere of the buddhas, please appear [here] again! VAJRA MU! The wisdom being before me spontaneously departs into space. The commitment being dissolves into herself.}

GYAL TSEN TSE MO WANG GYAL TAR / HLA MI CHÖ PE NGÖ DRUB TER / LA MA HLA YI TRA SHI SHOG Like a wish-fulfilling jewel, you bestow attainments through gods’ and humans’ worship [of you]. May the auspicious blessing of the gurus and deities be present!

DAG GI NYEN DRUB CHÖ PA YI / GE WE DRO NYUR KHYÖ DRUB SHOG By the virtue of my approach, accomplishment and worship, may wayfaring beings swiftly realize you! Thus dedicate.

Thus, in accordance with the wish of Tengye, the realized one who has attained siddhi, this concise mandala practice of Tāra [was written down]. Having thrice seen dream-visions in which nectar, a crystal mala, hundred-petalled utpalas and the like were given by the Exalted Lady herself [and] guessing that these were positive signs, Trinle Yongkhyab, the seventh Gartrül, immediately wrote down [the text], scarcely violating [her] buddha speech. May it be virtuous! MANGALAM. May [all] be auspicious!

JEB TSÜN CHOM DEN DE MA THUG JE CHEN / DAG DANG THA YE SEM CHEN THAM CHE KYI / DRIB NYI JANG ZHING TSOG NYI NYUR DZOG TE Transcendent, Endowed, Victorious Lady, Compassionate One, [when] the two obscurations of all infinite sentient ones and myself have been cleansed and the two accumulations have been swiftly completed, please cause us to attain

DZOG PE SANG GYE THOB PAR DZE DU SÖL / DE MA THOB KYI TSE RAB KÜN TU YANG / HLA DANG MI YI DE WE CHOG THOB NE complete buddhahood! In all lifetimes until that is achieved, having attained gods’ and humans’ supreme happiness,

THAM CHE KHYEN PA DRUB PAR JE PA LA / BAR CHE DÖN GEG RIM DANG NE LA SOG / DÛ MIN CHI WAR GYUR PA NA TSOG DANG let omniscience be accomplished; let hindrances, evil and obstructing spirits, epidemics, illness and so forth, and the various

MI LAM NGEN DANG TSEN MA NGEN PA DANG / JIG PA GYE SOG NYE WAR TSE WA NAM / NYUR DU ZHI ZHING ME PAR DZE DU SÖL [conditions for] untimely death, bad dreams, ill omens, the eight perils and all harm be swiftly pacified and removed!
Let all the objectives to be developed and increased without exception—the perfectly complete auspicious good fortune of this world and beyond—

be spontaneously and effortlessly achieved! May I be diligent in practice and may the true Dharma flourish! Continually practicing you, let me see your sublime face,

let the ultimate nature of emptiness be realized and let precious bodhicitta develop and increase like the waxing moon!

When I have taken birth from an excellent and most beautiful lotus in that fine and delightful mandala of the Victorious Ones, may the Victor Amitābha directly give his prophecy and

may I perfectly realize it! Goddess who I have practiced in all my lifetimes—lady who engages in the activity of all the three times' buddhas—

blue-green [in color], with one face and two arms, you are the lady who swiftly pacifies! May the glory of the mother who holds the upala be present! Royal Mother Tārā,

may others and I become exactly like you in your form, retinue, lifespan, pureland and your noble major marks!

By the power of praising and supplicating you, let illness, evil spirits, poverty and strife be pacified

and let Dharma and auspiciousness increase for myself and others in whichever lands we abide! Having cast off physical flaws, you are endowed with the major and minor marks. Having cast off defects of speech, [you have] the melodic cry of the Indian cuckoo.
THUG KYI KYÖN PANG SHE IA THA DAG ZIG / TRA SHI PAL BAR MA YI TRA SHI SHOG
Having cast off the faults of mind, you see the entirety of knowable things. May the glory of the lady who blazes with auspicious splendor be present!

OṂ / JIG PA GYE KYOB MA LA CHAG TSAL LO / TRA SHI PAL BAR MA LA CHAG TSAL LO / NGEN SONG GO GEG MA LA CHAG TSAL LO
OṂ. Homage to she who protects from the eight perils! Homage to she who blazes with auspicious splendor! Homage to she who blocks the door to evil destinies!

THO RI LAM DREN MA LA CHAG TSAL LO / TAG TU KHYE KHYI TONG PAR DZE / DA DUNG THUG JE KYAB TU SÖL
Homage to she who guides on the path to the higher realms! You have continually accompanied [me]. Pray protect [me] evermore with compassion! These are the words of Pandit Atisha.

KA YE / DŪ SUM GYAL WE MA MA KHYÖ / SEM CHEN KÜN LA BU TAR TSE CHEN MA / KHYÖ KYI TSE WE DAG DRO DRIB NYI JANG
O, mama of the three times! Victors, you whose great love for all sentient ones is like a [mother’s] love for her child! Through your affection, the two obscurations of wayfarers and myself are cleansed and

TSOG NYI DZOG TE KYE KÜN JIG GYE CHŪ / MIM THÜN ZHI TE DRUB SÓ CHÖ JOR GYE / DAG DZIN CHAG KYI DROG LE KÜN DRÖL TE
the two accumulations are perfected. In all lifetimes, the eight or sixteen perils’ discord is pacified and practice, merit, spiritual teachings and endowment increase. Being fully liberated from the iron shackles of self-grasping,

ZHEN PHEN DRO DÖN KHYÖ DANG YER ME SHOG / DAM DEN HLOB ME SÖL TAB GANG MÖN DRUB may my altruistic intent and benefit to beings become inseparable from yours! Accomplish whatever petitions are made by disciples endowed with samaya! This was written by Könchog Gyaltse, the one named “Gar.”

According to the command of Könchog Gyaltse, the eighth Gartrül Rinpoche, the Tibetan texts were translated into English by the disciple Ari-ma, except for The Praise [to Arya Tārā] in Twenty-one [Verses] of Homage, which was translated from Tibetan by the late Lama Thubten Yeshe and used with the permission of FPMT. For whatever errors there may be, I request the forbearance of Arya Tārā, Mother of the Victorious Ones.

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Elaborate and Abbreviated Heart Cakra Visualizations