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A Homage to Tārā

Prayers and Practices of Ārya Tārā

In celebration of Khyentse Foundation's 25th anniversary

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT



The Seven Pacifying Goddesses
(a rediscovered treasure of Jamyang Khyentse Wangpo)
featuring forms of White Tārā

from the 200th Anniversary Thangka Collection, courtesy of Dzongsar Monastery

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

sgrol ma la phyag 'tshal ba

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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INTRODUCTION

Ārya Tārā is the luminous feminine embodiment of enlightened activity and compassion. Known as the Mother of All Buddhas, she arose from the tears of Avalokiteśvara as he wept for the suffering of beings. Invoked for protection and renowned for her swift activity, Ārya Tārā manifests in an array of different forms. While Green Tārā is celebrated for her ability to swiftly accomplish activities, White Tārā is associated primarily with longevity and healing. Tārā is typically visualized as being seated upon a lotus and moon disc, holding the stem of a lotus in full bloom. Adorned with silks and jeweled ornaments, she embodies the inseparability of emptiness and compassion. She is a bestower of immortality, a remover of fear, a swift protectress, and a female buddha.

This compilation represents only a small fraction of Jamyang Khyentse Wangpo's prolific number of compositions dedicated to the goddess. Khyentse Wangpo was deeply devoted to Tārā, whom he would regularly encounter in visions. She bestowed prophecies and blessings upon him, particularly through a White Tārā image he kept at his residence. Khyentse Wangpo famously revealed the White Tārā treasure cycle Chimé Pakme Nyingtik (Heart Essence of Deathless Ārya Tārā), a sign of his profound spiritual connection to the mother of buddhas.

This set of prayers and liturgies of Tārā begins with *A Supplication to the Guru Inseparable from Tārā*, invoking the guru's blessings for the pacification of adversity and the attainment of awakening in Sukhāvātī. It continues with *Words of Auspiciousness to Accomplish One's Aims*, a prayer calling upon Tārā for protection from the degenerations of the dark age. A praise to Tārā, *The Sweet-Sounding Song That Fulfills All Aims*, incorporates her mantra within its verses and appears across multiple volumes of Khyentse Wangpo's Collected Works. In *A Melody of Sublime, Everlasting Deathlessness*, Khyentse Wangpo supplicates White Tārā with a song of longing, structured around the syllables of her mantra. *The Sweet Sound of the Accomplishment of Immortality and Wakefulness* is a devotional prayer to White Tārā Wish- Fulfilling Wheel, and *Fast Track to Immortality* is a concise sādhana dedicated to the goddess. *Essentials for Tārā Practice* is Khyentse Wangpo's reprise of a general sādhana practice

of Tārā composed by the fifth Sakya throneholder, Jetsun Dragpa Gyaltzen, reflecting Indian tantric lineages attributed to Nāgārjuna and Sūryagupta. The compilation concludes with a concise gaṇacakra feast offering, *The Essence of Accomplishment*, intended for use within a Tārā sādhana.

Readers should note that the last four texts in this compilation require tantric permission to read and practice. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher.

This collection is dedicated to the vast activities of Dzongsar Jamyang Khyentse Rinpoche—Jamyang Khyentse Wangpo’s living successor—and Khyentse Foundation, as it marks its 25th anniversary.

May Tārā, the Foundation’s patron deity, continue to protect and inspire its efforts, so that the Dharma may benefit countless beings for generations to come.

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དུས་གསུམ་སངས་རྒྱས་བམས་ཅད་ཀྱི་ཡུམ།

A Supplication to the Guru Inseparable from Tārā: Mother of All the Buddhas of the Three Times

Inseparable from the Exalted Lady Tārā,
Mother of all the buddhas of the three times,
O root guru, I supplicate you—
Please grant your blessings!

Grant your blessings for the total pacification
Of every outer and inner adverse circumstance, [493]
Such as the eight and sixteen dangers,
Faced by myself and all limitless beings.

Grant your blessings so that the favorable circumstances
Of longevity, merit, and wealth may flourish,
Every thought and deed is accomplished in harmony with the Dharma,
And in our next life we may reach awakening in the realm of Sukhāvātī.

This was written by Jamyang Khyentse Wangpo as a daily recitation for chant master Sögyal and his brother. Virtue and auspiciousness!

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དོན་འགྲུབ་པའི་ཤེས་བཞེད།

Words of Auspiciousness to Accomplish One's Aims: A Praise to Lady Tārā

Namastāraye!

By merely hearing your name,
Beings are freed from saṃsāra's ocean.
Enraptured by this wondrous miracle,
I supplicate you with total devotion.
Your gorgeous form is adorned with virtuous marks,
Like millions of powdered emeralds piled up high.
May you display this splendid form before my eyes,
With a hundred peacefully smiling expressions.
From the accomplishment of your secret *vidyā* mantra,
An ocean of precious treasures,
Siddhis, both mundane and supramundane, well forth.
Thus, may you grant benefit and bliss throughout the three planes.
Basic space is profound and sublime peace.
It is free of directions and parts.
When bestowing your blessings, at that very moment,
Make duality dissolve into the central channel!
Most especially, for all of us living in dread of the decline
Of these dark and degenerate times,
Mother of All Victors, day and night I turn to you.
I know no other protection than you.
So, extend your hand of compassion,
Dispel all my fears,
And grant me the bountiful fortune
Of finding relief in a perfect realm.
In the meantime, I beseech you, make the qualities of the four perfections!
Blossom with blazing beauty,

And laden with such abundance,
The indivisible three kāyas are ultimately unified.
In short, from now until awakening,
May I remain forever
Under Noble Tārā's joyful gaze,
And thus may the beautiful picture of all desired aims be perfected.

These small flowers of auspicious supplication were scattered by the vidyādhara Mañjuḥṣa to grant some relief to those living in dread of the decline of these dark times. Grant your blessings that these aspirations be fulfilled!

Sarvadā śreyo bhavatu.

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གྲུབ་པའི་དབྱངས་སྟོན།

The Sweet-Sounding Song That
Fulfills All Aims:
A Prayer to Noble Tārā
Combined with Her Root Mantra

OM TĀRE TUTTĀRE TURE SVĀHĀ

With OM the jewel of liberation and all that could be wished for is bestowed.
With the excellence of splendor, prosperity, and the like,
You bring healing to existence and peace, mistress of the three secrets,
Noble Mother of perfect generosity, to you I pay homage!
With TĀRE, the precious vessel of bodhicitta,
You constantly liberate living beings, who are in number as extensive as space,
From the ocean of suffering in cyclic existence and the lower realms.
Noble Mother Tārā, to you I pay homage!
With TUTTĀRE, the ambrosia of blessings
Banishes the tormenting heat of fear and misery,
And causes the lotus of benefit and well-being to bloom.
To you, Mother, who protects from distress, I pay homage!
TURE—the instant I remember you, Venerable One,
With your display of attributes and forms to tame beings as appropriate,
You protect against all the misfortunes of belief in a self.
I pay homage to you, compassionate and swift Mother.
SVĀHĀ—bountiful clouds of enlightened activity
Rain down jewels of virtue and goodness
That bring relief to all beings of the three realms.
I pay homage to you, Mother, Wish-fulfilling Wheel.
In brief, to you, the embodiment of the primordial wisdom
Of all the victorious ones and their spiritual heirs,
Noble Lady, I pray with heartfelt devotion,
Take care of me until enlightenment.

Pacify all circumstances that prevent the accomplishment of the sacred Dharma.
Grant your blessings that, with all favorable conditions in abundance,
Long life, merit, splendor, knowledge, and love,
I may accomplish the twofold benefit—for myself and others.

Jamyang Khyentse Wangpo, who has one-pointed, heartfelt devotion for the supreme female deity, composed this prayer. May it be accomplished accordingly!

A Prayer to Tārā by Jamgön Kongtrul Lodrö Taye²

Mother who gives birth to the victorious ones of the three times and their heirs,
Blessed one, revered and Noble Lady Tārā,
Inseparable from the master, embodiment of all the buddhas,
With devotion and one-pointedness of body, speech, and mind I pray to you.
With your immortal and blissful vajra wisdom,
Ripen and liberate me so that the twofold benefit may be quickly accomplished!

At the request of Jampal Tendar and others with faith, this was composed by Lodrö Taye. May virtue and goodness increase and spread!

Additional Colophon from the Kabab Dun³

Oṃ svasti siddham

*Through the nectar of the virtuous actions accomplished through faith
By the followers of the perfectly pure source, the Lord of Dharma,⁴
May the supreme holders of the teachings live for one hundred eons,
And their beneficial activity spread to the confines of space!*

Sarvadā kalyāṇam bhavate.⁵

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མི་བྱབ་པ་རྗེས་སུ་བྲན་པའི་སྐྱུ་འཆི་མེད་རྟག་པ་དམ་པའི་དབྱངས་སྟོན།

A Melody of Sublime, Everlasting Deathlessness:
A Song to Remember the Inconceivable Secrets
of Ārya Cintāmaṇicakra Tārā

Aho!

OM

Auspicious white silk⁶ of countless virtues,
You have perfected the excellent marks, each and every contour of enlightened form.
Seeing them ravishes the mind—I long for Ārya Tārā, the Wish-Fulfilling Wheel!
Bestow the siddhi of unchanging, sublime immortality.⁷

TĀRE

All vast and profound teachings that liberate from the ocean of saṃsāra
Arise from the *vīṇā* of the Noble Lady’s secret speech.
Hearing them brings complete liberation—I long for Ārya Tārā, the Wish-Fulfilling
Wheel!
Bestow the siddhi of the unceasing *vajra nāda*.⁸

TUTTĀRE

Wisdom appearance of Mother Prajñāpāramitā,
You protect against the torments of dualistic fixation.
Through remembering you, the supreme is granted—I long for Ārya Tārā, the Wish-
Fulfilling Wheel!
Bestow the siddhi of the unmistakable luminous essence.

TURE

The youthful vigor of your compassion is swift like lightning.

Great blissful companion, you mesmerize with ten million qualities of renunciation
and realization.

You shower down the twofold benefit—I long for Ārya Tārā, the Wish-Fulfilling
Wheel! [129]

Bestow the siddhi of effortless and limitless enlightened qualities.

SVĀHĀ

Granting all things virtuous and good, just as they are,
Splendor of the supreme magical display of pacifying, increasing, magnetizing, and
subjugating,

You pervade all of saṃsāra and nirvāṇa—I long for Ārya Tārā, the Wish-Fulfilling
Wheel!

Bestow the siddhi of unobstructed enlightened activity to grant everything desirable.

May the lotus feet of the eminent holders of the teachings remain firm for a hundred
eons.

May the vast world be pervaded with the illumination of teaching, practice, and
activity.

And while devout rulers, ministers, and citizens enjoy the ten virtues,

May the siddhi of the spontaneous fulfillment of wishes be bestowed.

In the sky, rainbow clouds of the five wisdoms billow.

In midair, flowers of virtue and goodness fall like raindrops.

And on the earth, I offer this auspicious song of joyfulness for all beings

As a virtuous aspiration for all the world.

Composed by the servant who delights the Lake-Born Guru, Pema Ösal Do Ngak Lingpa, on the occasion of a sādhana offering ritual of the Noble Wish-Fulfilling Moon. The flute of these words of supplication, remembering her inconceivable secrets, was played by the fingers of whatever arose in my mind. May the light of virtue and goodness pervade all the worlds and become everlasting!

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སྤྲུལ་བའི་གསོལ་འདེབས་འཆི་མེད་ཚོ་དང་
ཡེ་ཤེས་སྲུབ་པའི་དབྱངས་སྟོན།

The Sweet Sound of the Accomplishment of Immortality and Wakefulness: A Prayer Invoking the Heart Pledges of the Guru Cintāmaṇicakra

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

Namo guru cintācakraṅya!

You are the mother of all buddhas and their heirs.
The thought of you bestows supreme longevity and wakefulness.
Exalted Mother Guru, embodiment of all sources of refuge,
As we call to you from the depths of our hearts, embrace us with compassion!

Exalted Lady, I pray, align all the conditions for me
Henceforth and in all my lives to attain the supreme freedoms and riches,
To faithfully follow an authentic spiritual guide,
And to increase every excellence found in existence and in peace!

Exalted Lady, while grounded in awareness of impermanence and the lower realms'
sufferings,
Lead me, I pray, to the metropolis of the higher realms
Up the stairs of the six recollections, the observance of karmic causality,
And the concentrations of the meditative absorptions and formless states!

Exalted Lady, the source of suffering in saṃsāra's three realms is karma and afflictions,
And the origin is ended by the three trainings. [35]
By properly following this path, in the palace of liberation,
Grant me, I pray, the relief of happiness and peace!

Exalted Lady, most especially, may I know all beings to be my mothers and recall their
kindness,
And, to repay such kindness, through the peerless bodhisattva conduct
Of loving kindness, compassion, and equalizing and exchanging self for others,
Help me, I pray, to display the excellent path to omniscience!

Exalted Lady, at that time, aid me so that my being may be ripened
By pure empowerments and authorizations, so that my sacred pledges and vows may be
upheld,
All hindrances to my training in the profound meaning subside,
And all conducive conditions and good things be multiplied!

Exalted Lady, make the Guru and Three Jewels adorn my crown,
Make aspiring and engaged bodhicitta dawn in my heart,
And, by swiftly completing the two stores of merit and wisdom,
Make my being purified!

Exalted Lady, help me, through the practice of the four branches of approach and
accomplishment,
To perfect the concentration that envisions my body
As Noble Cintāmaṇīcakra's wisdom form,
And thereby accomplish meditative absorption!

Exalted Lady, through the power of invoking you with profound recitation,
Manifest in full as the Lord of the Family,⁹ the deathless guardian,
And with your blazing wheel, the color of moon crystal,
Grant me, I pray, protection from all adversities!

Exalted Lady, I entreat you with the light of your bright white nectar,
Vanquish the darkness of decline and destitution in the three planes, [36]
And with garlands of gleaming gold light,
Enrich everything excellent in existence and in peace!

Exalted Lady, with your sharp hook of ruby lotus light,
Bring all things, both animate and inanimate, under control,
And with your lasso of sapphire light,
Capture all wicked beings and bind them tight!

Exalted Lady, strike me with your pristine emerald light,
So that, at that very moment, I attain the supreme and common siddhis!
And with your web of maroon light rays,
I beseech you, make these siddhis stable and strong!

Exalted Lady, with the nectar of compassion flowing from the Lord of the Family,
Help restore my longevity, merit, abundance, and youth,
And with the rejuvenating nectar from the wheel in my heart,
Help me to attain immortality!

Exalted Lady, in short, bless appearances, sounds, and awareness
As the secrets of your wisdom body, speech, and mind,
And through the mundane and supramundane siddhis,
Help me, I pray, to accomplish the two goals!

Exalted Lady, pacify all decline in the world and in beings,
Make the stewards of the teachings live long and the teachings flourish in exposition
and practice,
And let all beings enjoy the higher realms with the abundance of the Golden Age!
I beseech you! Make the light of auspiciousness shine!

Jamyang Khyentse Wangpo, follower of Śākyamuni, composed [37] this Prayer Invoking the Heart Pledges of the Exalted Lady Cintāmaṇīcakra in connection with the stages of the path of the uncommon profound instructions. On the abundantly auspicious first day of the Female Water Ox year (1853) known as Pramādi (“Careless”),¹⁰ Jamyang Legshe Gyatso, a great pandit of the five sciences, also acted as the scribe. May this virtue be a cause for all beings to enjoy the banquet of the attainment of immortality.

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མེད་གྲུབ་པའི་ཉེ་ལམ།

Fast Track to Immortality: A Very Concise Sādhana for the Exalted Lady, White Tārā Wish-Fulfilling Wheel

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

*Namo guru Ārya Tārā Cintācakrāya.*¹¹

The practitioner who has purified their being through the common path and who wishes to attain the siddhis of longevity and pristine wisdom through the uncommon meditation and recitation of White Tārā, the Exalted Goddess, [26] should correctly receive the relevant authorization and pith instructions and then apply those in practice as follows.

This practice has three parts: the preliminaries, the main part, and the conclusion.

I. Preliminaries

Having charged your mind with intense faith, renunciation, and great compassion, imagine:

The root and lineage gurus are present in the sky before me.

Śākyamuni, Tārā, Vāgīśvarakīrti,¹²

Vajrāsana, Bari Lotsāwa, Le Nagpa,¹³

Shenyeṅ Drowa, Dagpo, Gomtsul Je,

Sherab Jangchub—I supplicate all of you!

Dulzin, Drigung Lingpa, Damchö Lingpa,

Chökyi Tsultrim, Lhalung, Tognepa,

Chöwang, Jangchub Zangpo, Maṅgala,

Sönām Lhawang—I supplicate all of you!

Palden Gyaltzen, Jetsun Trinlepa,
 Tsarchen, Khyentse, Labsum, Wangrab,
 Sönam Chogden, Sönam Chogdrub,
 Rinchen Jampal—I supplicate all of you!
 Losal Tenzin, Kunlo, Chönyi,
 Tenpe Nyima, Kunga Rinchen,
 And Vajra Ratna; embodying the whole lineage,
 All the root gurus—I supplicate all of you! [27]
 Through the power of my supplication and the two accumulations,
 Bless me that I may perfect the vivid appearance of the Noble Lady's three secrets,
 That I may master the supreme and common activities by projecting and gathering
 rays of light,
 And that I may accomplish longevity and pristine wisdom!

Begin with this supplication to the lineage. Then visualize the objects of refuge and take refuge and arouse bodhicitta with the following lines:

In the Buddha, the Dharma, and the Supreme Assembly,
 [I take refuge until awakening.
 Through the merit of generosity and so forth,
 May I attain buddhahood for the benefit of beings.]
 In an instant I become vividly present in the form of the Noble Lady.
 On the moon disc in my heart is TĀM, from which light streams out,
 Inviting the Exalted Lady—crowned with guru Amitābha
 And accompanied by her retinue—into the sky before me.
 namo gurubhyah

NAMO GURUBHYAḤ

NAMA ĀRYA TĀRĀ SAPARIVAREBHYAḤ

With that, pay homage.

OM GURU ĀRYA TĀRĀ SAPARIVĀRA ARGHAM [PĀDYAM PUṢPE DHŪPE ĀLOKE
 GANDHE NAIVIDYE] ŚABDA ĀḤ HŪM

With that, present offerings. Recite the following three times:

In the Three Jewels, I take refuge.
 [Each and every misdeed, I confess.
 In the virtue of beings, I rejoice.
 The Buddha's awakening, I hold in mind.
 In the Buddha, Dharma, and Supreme Assembly,
 I take refuge until awakening.
 To fulfill the goals of myself and others,
 I generate the heart of awakening.
 Having roused the heart of supreme awakening,
 I will provide for all beings as my guests.
 Performing supremely pleasing bodhisattva deeds,
 May I attain buddhahood for the benefit of beings!]

With that, make the pledge.

May all beings have happiness [and the causes of happiness.
May they be free from suffering and the causes of suffering.
May they never be separated from true happiness free of suffering.
May they abide in equanimity, free from attachment and aversion to those close or
distant.]

With that, cultivate the four immeasurables and thereby gather the stores of merit.

OM SVABHĀVA [ŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVA ŚUDDHO 'HAM]

By reciting that, all phenomena are purified into the luminous emptiness of basic space. Rest in equipoise and thereby gather the accumulation of wisdom.

II. Main Part

The main part has two parts. [28]

A. General Cultivation of the Deity

Out of emptiness, from PAṂ appears a white lotus.
From A appears a moon disc, upon which is my mind, a white TĀM
That projects rays of light, gathers them back,
And transforms into Tārā Wish-Fulfilling Wheel.
Glowing like the autumn moon, I am a youthful and alluring sixteen-year-old.
With one face and two hands, I have seven wisdom eyes.
My right hand is in the mudrā of supreme generosity,
And my left hand holds a curving white utpala with flower, fruit, and bud.
My hair, dark as blue sapphire, is tied in a knot on my crown
While the remaining tresses, braided from my nape, flow freely down.
I am adorned with all manner of silk and jewel ornaments.
With moonlight as a backdrop,
I sit upright with my two legs in vajra posture.
Light rays from the three seed syllables marking my three places
Invite the wisdom beings—VAJRA SAMĀJAḤ!
JAḤ HŪM BAṂ HOḤ—they merge inseparably with me.
Again light streams out, inviting the empowerment deities,
Who bestow empowerments with a stream of wisdom nectar,
Filling my body and purifying my obscurations.
As the nectar swirls, the lord of the family Amitābha appears, adorning my crown.
OM ĀRYA TĀRĀ SAPARIVĀRĀ ARGHAṂ [PĀDYAṂ PUṢPE DHŪPE ĀLOKE GANDHE
NAIVEDYE] ŚABDA ĀḤ HŪM

With that, make offerings.

With TĀRE, you free us from saṃsāra.
With TUTTĀRE, you free us from the eight fears.
With TURE, you free us from illness.
Mother Tārā, homage to you! [29]

With that, offer praise. Then focus your attention on the pride of being the deity and the vivid appearance of the deity's form.

B. Stages of Visualization Specific to This Practice

The stages of visualization specific to this practice consist of (1) visualizing the wheel in the heart center, (2) transforming the lord of the family, (3) meditating on the protection circle, (4) gathering the elixir of longevity, and (5) reciting the mantra.

1. VISUALIZING THE WHEEL IN THE HEART CENTER

In my heart center is a white wheel with the characteristics of the moon.

It has eight spokes and five rims; in its central hub is TĀM

With OM in front and HĀ behind, encircled by the added syllables.

On the eight spokes are the eight syllables, such as TĀ and RE.¹⁴

On the rims, from the innermost out, are the vowels (arranged counterclockwise), the consonants (arranged clockwise),¹⁵

The Essence of Dependent Arising, a vajra garland (blue in color), and an encircling garland of five-colored light.

2. TRANSFORMING THE LORD OF THE FAMILY

Amitābha on my crown transforms

Into the bhagavān guru and guardian Amitāyus,

White with a red hue, holding a long-life vase with hands in equipoise,

Replete with silks and jewel ornaments and seated with crossed legs.

3. MEDITATING ON THE PROTECTION WHEEL

I am in the central hub of a white wheel. Spinning clockwise

And blazing with fire, it incinerates harmful spirits and obstructors.

From the syllable TĀM and the mantra garland in my heart,

White, yellow, red, blue, green, and purple-colored lights

Radiate out, one after the other, filling my entire body

And accomplishing the supreme activities of pacifying, enriching, magnetizing, and subjugating.

One by one, and then simultaneously, these are stabilized. [30]

Light streams out through my pores,

And forms six luminous spheres outside the wheel.

Together they become one, shaped like an egg,

While the space in-between is filled with fresh blue utpala flowers.

All the siddhis of boundless activity are accomplished.

4. GATHERING THE ELIXIR OF LONGEVITY

From the HRĪḤ in the heart of the lord of the family, light radiates out.

It draws in my broken, depleted, and scattered vitality and longevity,

As well as the essence of all longevity throughout existence and peace, and dissolves these in his vase.

A stream of nectar overflows and streams down, entering through the gate of Brahmā

And spreading through my entire body. Thus, I am purified of untimely death

And attain the siddhi of immortality.

Recite that and visualize accordingly. Seal the longevity by holding the vase breath for as long as is suitable.

5. RECITING THE MANTRA

Once more, from the TĀM syllable and mantra garland in my heart
Streams an endless cascade of nectar and white light rays,
All resounding with the mantra's sound.
They fill my body, purifying it of illness, harmful spirits, misdeeds, and obscurations,
Increasing longevity, merit, wealth, pristine wisdom, and qualities
Until even the pores of my skin
Are filled with glittering drops of nectar
And the Noble Lady's immortal state is attained.
OM TĀRE TUTTĀRE TURE SVĀHĀ

Recite this as much as you can. Then recite a lesser amount of the following mantra:

OM TĀRE TUTTĀRE TURE MAMA ĀYUR PUṆYE JÑĀNA PUṢṬIM KURU SVĀHĀ

III. Conclusion

When bringing the session to an end, present offerings and give praise. [31] Then recite:

Bhagavatī, Wish-Fulfilling Wheel,
For myself and all infinite beings
Pacify the fear of untimely death
And grant us, I pray, the siddhis of longevity and pristine wisdom!

Supplicate in this way. Then, by reciting the Vowels and Consonants, the Essence of Dependent Arising, and the Hundred Syllables three times each, make the blessings of the mantra firm and amend any additions and omissions.

The world, all beings, and the protection circle melt into light, dissolving into me.
I gradually dissolve into the state of luminosity as well.
Once more, I appear vividly in Wish-Fulfilling Wheel's form,
My three places marked with the three syllables.
Through this merit, in this life may I and all beings
Enjoy longevity, good health, and the sublime Dharma.
In the next life, may we be born in the Blissful Realm
And swiftly attain the state of Wish-Fulfilling Wheel!

With those and other verses, conclude with dedications, aspirations, and prayers for auspiciousness, and then begin your daily activities.

If you are doing an approach retreat, maintain ritual ablutions and hygiene for the duration and practice within a framework of four daily sessions. The best way to do the approach is to practice for six months' time. The middling way to do the approach is to count eight million recitations. The last way is to do one million.¹⁶ These are recited along with the added words, which equal a tenth of the total accumulated of the main mantra. At the end of each afternoon session, offer a tormā. Once you have completed the approach retreat in full, perform an amendment fire pūjā as laid out by Jamyang Khyentse Wangchuk. [32]

Furthermore, the fine points of the stages of visualization and the details of the approach retreat, accomplishment, activities, and so on should be ascertained from the teachings of Tsarchen and his heart son, Jamyang Khyentse Wangchuk, as found in the sādhana composed by Jamgön Kunga Lodrö; The Words of the Guardian of the Blissful Realm, the instruction manual composed by

Jamyang Ngawang Legdrub, the vajra master of Ngor Evam, and his Essential Writings; and other relevant texts, such as my notes on the offering accomplishment.

The peerless Yeshe Zangpo, the great vajra master of Tsechok Samten Ling,¹⁷ entreated me with garlands of precious commands to compose a lineage supplication and sādhana like this. And so, I, the carefree yogi Jamyang Khyentse Wangpo, arranged this concise practice in verse, following the teachings of Tsarchen Losal Gyatso and his heart son Jamyang Khyentse Wangchuk, while dwelling in Lhasa in the Temple of Virtuous Compassion. May this virtue be a cause for the supreme stewards of the teachings to live for a hundred eons and for all beings to swiftly accomplish the wisdom form of immortality and pristine wisdom! Sarvadā kalyāṇaṃ bhavatu.¹⁸

༄༅། །གྲུབ་ཆེན་ཉི་མ་སྤྲས་པའི་ལུགས་ཀྱི་སློབ་མ་
སྤྱི་སྤྱོད་ཀྱི་མཛན་རྟོགས་རྣལ་འབྱོར་ཉེར་མཁོ།

Essentials for Tārā Practice: A Sādhana Manual According to the Tradition of Mahāsiddha Sūryagupta

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

Oṃ svasti.

Bowing with devotion before the Exalted Noble Lady,
Who is inseparable from my sublime guru,
I will write this sādhana with essentials for practice,
According to Sūryagupta's pith instructions.

This has three parts: the preparation, the main part, and the conclusion.

I. Preparation

The first part has two sections: purifying the mindstream and gathering accumulations.

A. Purifying the Mind Stream

Visualize the Exalted Lady, crowned by Guru Amoghasiddhi, truly present in the space before you, embodying all objects of refuge. Then, with one-pointed longing, take refuge and arouse bodhicitta in an elaborate or condensed way in line with the general tradition.

B. Gathering Accumulations

The second part includes gathering an accumulation of merit and gathering an accumulation of wisdom.

1. GATHERING THE ACCUMULATION OF MERIT

In an instant, you appear as the Exalted Lady Tārā.¹⁹ At your heart center, atop a lotus and moon, there is a green syllable TĀṂ. From that, multi-colored light rays emanate and summon to the space before you the field of merit—the guru and the Exalted Noble Lady Tārā, surrounded by an assembly of buddhas and bodhisattvas.

Then recite:

OM VAJRA SAMĀJAḤ

Pay homage to the guru with:

Namo gurubhyaḥ.

Pay homage to Tārā and her assembly with: [118]

Namaḥ Āryā Tārā saṅgavārebbhyaḥ.

From the light rays at your heart center, a profusion of flowers and other offerings emanate, filling the sky.

To present the offerings, recite:

OM VAJRA PUṢPE ĀḤ HŪṂ | [OM VAJRA DHŪPE ĀḤ HŪṂ | OM VAJRA ĀLOKE ĀḤ HŪṂ
| OM VAJRA GANDHE ĀḤ HŪṂ | OM VAJRA NAIVEDYE ĀḤ HŪṂ]²⁰

Perform the seven pure branches with:

I go for refuge in the Three Jewels.
[I openly confess the harmful deeds I have done,
Rejoice in the goodness of beings,
And hold in mind the buddha's awakening.
In the Buddha, Dharma, and Saṅgha,
I take refuge from now until awakening.
To best bring about the benefit of myself and others,
I will give rise to the mind of awakening.
Having aroused the mind of supreme awakening,
I will invite all beings as my guests
And engage in the supreme pleasing conduct.
May I become a buddha to benefit beings!]²¹

Cultivate the four immeasurables by reciting:

May all beings have happiness and [the causes of happiness.
May they be free from suffering and the causes of suffering.
May they never part from happiness for long,
And may all beings have equanimity toward the eight worldly concerns.]²²

2. GATHERING THE ACCUMULATION OF WISDOM

Recite:

OM ŚŪNYATĀ JŃĀNA VAJRA SVABHĀVA ĀTMAKO 'HAM

With that, think that all perceiving subjects and perceived objects are empty, and rest the mind.

II. Main Part

The main part is twofold: the deity meditation and the mantra recitation.

A. Deity Meditation

The deity meditation is fourfold: the approach, the close accomplishment, the accomplishment, and the great accomplishment.

1. APPROACH

First is the branch of the approach, generating the samaya being, where the rūpakāya arises through the power of recollecting bodhicitta. Begin by thinking “I will act for the benefit of beings.” Then, within emptiness, the syllable PAM appears and becomes a lotus, and the syllable A appears and becomes a moon disk; above these is a green syllable TĀM. It transforms into an utpala marked with TĀM, which emanates rays of light that present offerings to the noble ones and enact the benefit of beings. When the light gathers back, it dissolves. In that instant, you arise in the form of Exalted Lady Tārā, blue-green in color. You offer refuge with your right hand in the gesture of bestowing fearlessness. You hold an utpala flower with your left hand; its petals brush your ear. Part of your hair is coiled, and the rest hangs down to the right. Your body is garbed in silk [119] and adorned with many jeweled ornaments. Think that you are in the prime of youth, smiling.

2. CLOSE ACCOMPLISHMENT

Second is the branch of close accomplishment, blessing the six places²³ and enlightened body, speech, and mind. The mantra OM TĀRE SVĀHĀ, white, is in your eyes. The mantra OM TUTTĀRE SVĀHĀ, blue, is in your ears. The mantra OM TURE SVĀHĀ, yellow, is in your nose. The mantra OM TU SVĀHĀ, red, is on your tongue. The mantra OM RE SVĀHĀ, blue, is in your heart center. The mantra OM TĀREṆI SVĀHĀ, green, is at your crown. All the mantras rest upon moon disks. A white syllable OM is at your forehead. A red syllable ĀḤ is at your throat. A blue syllable HŪM is at the upper part of your heart. A green syllable TĀM rests upon a lotus and moon in your heart center.

3. ACCOMPLISHMENT

Third is the branch of accomplishment, merging with the wisdom being. Recite OM VAJRA SAMĀJAḤ, visualizing that light emanating from the TĀM in your heart center summons the wisdom being, whose appearance is identical to yours, from the

Southern Potala buddha field.²⁴ With JAḤ HŪṂ VAṂ HO, the wisdom being²⁵ merges indivisibly with you.

4. GREAT ACCOMPLISHMENT

Fourth is the branch of great accomplishment, receiving empowerment and placing the seal. Light rays again emanate from the seed syllable at your heart center and summon the empowerment deities of the five families and their retinues to the space before you as you recite OM VAJRA SAMĀJAḤ.

Present offerings with:

OM VAJRA PUṢPE ĀḤ HŪṂ | [OM VAJRA DHŪPE ĀḤ HŪṂ | OM VAJRA ALOKE ĀḤ HŪṂ
| OM VAJRA GANDHE ĀḤ HŪṂ | OM VAJRA NAIVEDYE ĀḤ HŪṂ]

Supplicate the deities with:

I request that all the tathāgatas bestow the empowerment upon me. [120]

[Imagine the empowerment deity then] says:

Just like when the Buddha was born
[His body was bathed by the gods,
Through this water, pure and divine,
I, the Tathāgata, bathe you.]²⁶

OM SARVATATHĀGATA ABHIṢEKATA SAMAYA ŚRIYE HŪṂ

The empowerment is bestowed through water poured from a vase over the crown of your head, filling your body and purifying stains. Visualize that the remaining water becomes Amoghasiddhi, ornamenting your crown. Fix your mind for a while on the form of the deity, which is apparent yet empty, like an illusion.

B. Mantra Recitation

When you grow tired of meditating on the form of the deity, perform the yoga of approach to arouse the awakened mind stream. Focus your attention on the syllable TĀṂ in your heart center, encircled by the ten-syllable mantra. When it becomes vividly clear, an unfathomable multitude of enlightened forms, mantra garlands, and light rays emanate forth, presenting offerings to the noble ones and enacting the benefit of beings. In particular, they stir the awakened mind streams of Exalted Lady Tārā and her retinue. All the blessings, capacity, and power of her compassion are gathered back in the form of light rays. They dissolve into the seed syllable and mantra garland in your heart center. Consider that your mindstream has thus been blessed. Then, recite the ten-syllable mantra OM TĀRE TUTTĀRE TURE SVĀHĀ as much as you are able.

III. Conclusion

When you conclude the session, pray for your desired aims with the following:

I beseech the Bhagavatī to bestow the supreme and common siddhis, without exception, upon me and all beings. [121]

Light rays emanating from your heart center transform your seat into rays of light, which dissolve into you. Your three places will be protected by the white syllable ॐ on your forehead and so forth.

Conclude by making dedications and aspirations such as:

By this virtue, may I swiftly
Accomplish Exalted Tārā
[And bring beings to her level,
Not leaving anyone behind.]²⁷

Then go about your daily activities.

IV. Torma Offering

A. Torma Offering to Tārā

In between sessions, should you wish to offer a torma, arrange it—whatever you have—along with the inner offering. Cleanse them with ॐ AMṚTA HŪM PHAṬ and purify them with ॐ SVABHĀVA ŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVA ŚUDDHO 'HAṀ. Within emptiness appears ॐ, from which emerges a vast, spacious vessel made of precious gems. Inside of that is HŪM, which melts and becomes a torma made of a great ocean of nectar. Recite ॐ ĀḤ HŪM HA HO HRĪḤ. As you say VAJRA SAMĀJAḤ, light rays emanate from your heart center and summon all the assemblies of deities of Ārya Tārā. Say PADMA KAMALĀYA STVAṀ. At the end of the ten-syllable mantra, add [ॐ] AKĀRO [MUKHAṀ SARVADHARMĀṆĀM ĀDYANUTTPANNATVĀT ॐ ĀḤ HŪM PHAṬ SVĀHĀ]. Reciting that seven times, present the offerings. Present the outer offerings from ARGHAṀ until ŚABDA. Present the inner offering with the three seed syllables.

Offer praises with:

Asuras and gods bowed their heads,
[Crowned, before your lotus feet.
From all sorrow you grant freedom—
To Mother Tārā, homage and praise.]²⁸

Pray for your desired aims with:

Accept this torma offering...²⁹

After reciting the one-hundred-syllable mantra, pray for forgiveness with:

Whatever has been lacking [or wrong,
And whatever through ignorance
I have done or caused to be done,
O Protector, forgive all this.]³⁰

If there is a physical support, request that the deities remain. If not, with VAJRA MUḤ request that they depart.

B. Torma Offering to Worldly Beings

If you wish to offer as a supplement a torma for the worldly beings, [122] pour milk, butter, beans, flowers, roasted rice, sweet-smelling water free of insects, fried bread, cooked meat, beer, and so forth into a beautiful vessel made of gold and the like, which is not cracked or broken. If you do not have those things, use whatever is available, such as cooked food and pure water. Then, with the confidence that you yourself are Tārā, recite OM ĀḤ HŪḤ, imagining that thereby the vessel encompasses all realms of this vast container-like world and its contents—beings—are filled with the essence of nectar. Recite OM AKĀRO [MUKHAḤ SARVADHARMĀṆĀM ĀDYANUTTPANNATVĀT OM ĀḤ HŪḤ PHAṬ SVĀHĀ] three times, and snap your fingers with each repetition. With that, imagine that all beings of the six classes, with the guardians of the ten directions at their head, are satisfied. With “Accept this torma offering,”³¹ entrust them with the activity. Cast the torma in a remote place.

Train in the yoga gradually in this way, four sessions per day. Through reciting the mantra 1,300,000 times as the approach, you will be authorized to perform many ritual activities.

Through the sweetness of these essentials for practice,
A skillful method to accomplish the Noble Lady
Based on Nāgārjuna’s and Sūryagupta’s direct instructions,
May the supreme and common elixirs be accomplished!

*This was composed by Khyentse Wangpo, the servant who pleases Guru Mañjughoṣa, with some clarifying remarks³² [123] on the teachings of Lord Vajradhara Dragpa Gyaltzen. Sarvadā suśreyo bhavatu!*³³

༄༅། །འཕགས་མ་སྐྱེལ་མའི་ཚོགས་མཚོད་ཤིན་ཏུ་
བསྐྱུས་པ་དངོས་གྲུབ་སྣེད་པོ།

The Essence of Accomplishment: An Extremely Concise Feast Offering to Noble Tārā

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

*Namo guru Āryatārāyai!*³⁴

If you wish to offer a feast to the goddess Noble Tārā, after you have completed the preliminary stages of your practice, sprinkle the feast substances, particularly the samaya substances of skillful means and wisdom, with cleansing water and amṛta.

RAM YAṂ KHAM

Fire, wind, and water—the display of wisdom awareness—
Burn, scatter, and purify reification of the feast substances.
Within a skull cup, the amṛta nectar transforms [202]
Into an ocean of sensual delights.

OM ĀḤ HŪM

HRĪḤ

From the dharmadhātu palace of Akaniṣṭha,
The saṃbhogakāya buddha field of Karmaprasiddhi,
And the nirmāṇakāya maṇḍala of the three abodes,
O yoginī Samayatārā,
Together with a maṇḍala of the oceanic Three Roots,
We invite you—come and join this feast gathering!
We offer you the delightful wisdom amṛta

Of all kinds of enjoyments.

We openly admit and confess our misdeeds, obscurations, and transgressions.

Liberate the collection of dualistic thoughts into the expanse of reality!

Bestow the supreme and common siddhis and activities!

OM GURU ĀRYATĀRĀ SAPARIVĀRA SARVAGAṆACAKRA PŪJĀ HOḤ

Then, recite the hundred-syllable mantra:

[OM VAJRASATTVA SAMAYAM ANUPĀLAYA VAJRASATTVATVENOPATIṢṬHA DRḌHO
ME BHAVA SUTOṢYO ME BHAVA SUPOṢYO ME BHAVA ANURAKTO ME BHAVA
SARVASIDDHIṀ ME PRAYACCHA SARVAKARMASU CA ME CITTAM ŚREYAḤ KURU
HŪM HA HA HA HOḤ BHAGAVAN SARVATATHĀGATAVAJRA MĀ ME MUṆCA
VAJRĪBHAVA MAHĀSAMAYASATTVA ĀḤ]

Gather the remainder and consecrate it with:

OM ĀḤ HŪM HOḤ

Summon the guests with:

PHEM

Dedicate the remainder with:

OM UCCHIṢṬA BALIṀTA KHĀHI

Make aspirations with:

Through this marvelous offering

To the divine assembly of the Noble Lady,

Having completed the accumulations of merit and wisdom,

May we swiftly attain the two accomplishments.

Then, make offerings, praises, and petitions, and confess mistakes. If you have a practice support, request the deities to remain. If you do not, request them to depart. Then, recite prayers of dedication, aspiration, auspiciousness, and so forth as usual.

This was written by Mañjughoṣa. Virtue!

NOTES

1. Read *sde bzhi* as a contraction of *pbun tshogs sde bzhi*, the four perfections of wealth, sensory enjoyments, Dharma, and liberation.
2. Appended to the version in Kabab Dun 2013, vol. 3, 485.1–486.4.
3. Appended to the version in Kabab Dun 2013, vol. 13, 545.1–546.3. This verse was translated by Charles Hastings, with advice from Lopön Sonam Jamtsho.
4. This probably refers to Jamyang Chökyi Wangpo (*jam dbyangs chos kyi dbang po), a body incarnation of Jamyang Khyentse Wangpo, who passed away at the age of fifteen.
5. “May there be virtue everywhere!”
6. The meaning of the Sanskrit word *rekhā* found in this line is not fully clear, and may have been used in a literal or metaphorical sense. According to Khenpo Choying Dorjee, this refers to a type of white silk cloth from Varanasi. Adzom Gyalse Rinpoche suggested that it refers to “an auspicious painting,” which might refer to the famous painted image of White Tārā belonging to Khyentse Wangpo, called the Wish-Fulfilling Wheel.
7. The term “sublime permanence” (*rtag pa dam pa*) is used as a quality of the nondual wisdom body. See Duckworth, *Mipam on Buddha-Nature*, 156.
8. The term *vajra nāda* has a sense of the indestructible, unstruck sound of underlying reality. According to Jamgön Kongtrul (*Systems of Buddhist Tantra*, 431), it is a synonym for the “primordial indestructible great vital essence.”
9. The Lord of the Family here refers to the Lord of the Lotus Family, Amitābha.
10. “Careless” (*bag med*) is the name given to the Female Water Ox year in the fifth sexagenary cycle of the Tibetan calendar.
11. “Homage to the guru, Noble Wish-Fulfilling Tārā.”
12. Vāgīśvarakīrti is held to have received two Tārā practice lineages from the goddess herself, after which they were successively passed down by the masters listed here. The lineages are: sgröl dkar tshe khrid kyi rjes gngang thob pa’i brgyud pa (<http://purl.bdrc.io/resource/L8LS13796>); sgröl dkar spyang bdun ma yid bzhin gyi ’khor lo’i rjes gngang/ tshe khrid skor gyi chos sna mang po’i yig lung (<http://purl.bdrc.io/resource/L0RKL296>).
13. Note that the more common spelling of Le Nagpa’s name is *sle nag pa*. For a story of how he passed down Tārā long-life practices to his student Shenyen Drowa, see Samuel, “Amitāyus and the Development of Tantric Practices for Longevity and Health in Tibet,” 265.
14. The eight syllables referred to here are the inner syllables of Tārā’s mantra, OM TĀRE TUTTĀRE TURE SVĀHĀ, minus the first and last syllables, OM and HĀ. The words appended to these eight syllables are MAMA ĀYUR PUṆYE JÑĀNA PUṢṬIM KURU.

15. “Vowels” and “consonants” here refer to the vowels and consonants of the Sanskrit alphabet.
16. It should be noted that Khyentse Wangpo does not here include signs (*rtags kyi bsnyen pa* or *mtshan ma'i bsnyen pa*) among the criteria of assessing a complete approach practice. Signs of accomplishment are varied, ranging from the ultimate sign of unwavering wisdom mind to great siddhis to more mundane aspects, such as always having sustenance. This third aspect of signs is mentioned elsewhere in Khyentse Wangpo’s Collected Works. See *dpal rdo rje sems dpa' thugs kyi sgrub pa dang 'brel ba'i spros bcas sgrub mchod rgyas par bya ba'i lag len rnam grol snye ma* (D13); *yang gsang bla ma'i sgrub pa thig le'i rgya can gyi bsnyen yig grub gnyis shing rta* (D498).
17. While there were numerous monasteries with this name in Tibet, the reference to Lhasa in the colophon suggests that this is Drib Tsechok Samten Ling (*grib tsho mchog bsam gtan gling*), established in the late eighteenth century. See Chan, *Tibet Handbook*, 170.
18. “May there always be blessings!”
19. Worth noting here is Khyentse Wangpo’s use of the feminine form *āryā* (compared to the more commonly used compound form *āryatārā*).
20. This group of offerings, which has five instead of the standard eight and begins with flowers (*puṣpe*), is found in other Tārā practices within the Tārā-related works of Dragpa Gyaltsen as well as Jamyang Khyentse Wangpo’s Drubtab Kuntu (*sgrub pa'i thabs kun las btus pa dangos grub rin po che'i 'dod 'jo*). See, for example, Dragpa Gyaltsen, *sgrol ma'i sgrub thabs yan lag drug*, 59a, which directs its reader to present “the five offerings, such as mentally arisen flowers and so forth, together with their respective mantras” to Tārā, the buddhas, and bodhisattvas (*de'i 'od kyis rje btsun ma la bla ma dang/ sangs rgyas dang byang chub sems dpa' thams cad kyis bskor ba bdun gyi nam mkhar spyang drangs/ de la yid las 'byung ba'i me tog la sogs pa'i mchod pa lnga sngas dang bcas pas dbul//*). They are also listed in Khyentse Wangpo’s rendition of the same practice (*slob dpon 'phags pa klu sgrub kyi thugs dam gnyan sgrol yan lag drug pa'i skor*, 307b), which instructs the reader to “make offerings [to Tārā, the buddhas, and bodhisattvas] with the fivefold pūjā of flowers and so forth” (*de la me tog la sogs pa'i pU dza lngas mchod la gsol ba gdab par bya ste*).
21. This prayer is based on Dragpa Gyaltsen, *sgrol ma'i sgrub thabs yan lag drug*, 59a.
22. This verse is taken from the Tārā-related works of Dragpa Gyaltsen. See *sgrol ma'i sgrub thabs yan lag drug*, 59b.
23. Literally, “six limbs.” This term (*yan lag drug*) has a range of meanings, depending on the context. In the Purāṇas (*Skandapurāṇa* 50; *Garuḍapurāṇa* XI), it is used to describe parts of the body—two arms, two thighs, head, and stomach—and also places connected to specific mantras (as seen in the present text, where the six branches are the eyes, ears, nose, tongue, heart, and forehead).
24. The buddha field of the Southern Potala (*lho phyogs po ta la*) is the pure realm of Avalokiteśvara and Tārā, located to the south of our own world of Jambudvīpa. Here Avalokiteśvara teaches the Dharma to gods at the mountain’s peak, while Tārā teaches to nāgas and asuras further down the mountain. See Dragpa Gyaltsen, *sgrol ma'i sgrub thabs yan lag drug*, 58.
25. Here, the Tibetan reads *ye shes sems ma*, which includes the feminine suffix *-ma*. This is reflected in the translation of the Sanskrit *jñānasattvā*, which uses the feminine suffix *-ā* rather than the more standard suffix *-a*.
26. Do Tulku Rinpoche notes that the main deity is offering the empowerment, and so the singular is used here. This verse is found in the empowerment section of Dragpa Gyaltsen, *sgrol ma yan lag drug*, 60a2: *ji ltar bltams pa tsam gyis ni/ lha rnam kyis ni khrus gsol ltar/ lha yi chu ni dag pa yis/ de bzbin bdag gis khrus bya'o//*

27. This prayer of dedicating merit is found in its entirety in Jamyang Khyentse Wangpo, *sgrol ma maN+Dal bzhi pa'i cho ga bya tshul mdor bsdus snying por dril ba phan bde'i ut+pal*, 400.
28. This prayer is given in full in Jamyang Khyentse Wangpo, *gnyan sgrol yan lag drug pa'i bsnyen sgrub las gum gyi rnam par gzhaq pa ut+pal chun po*, 106.
29. This is the second line in an offering to the great lords of the earth: *gzhi bdag chen po khyed rnams kyis/ mchod sbyin gtor ma 'di bzhes la/ rnal 'byor bdag cag 'khor bcas la/ nad med tshbe dang dbang phyug dang*/ dpal dang grags dang skal ba bzang*/ longs spyod rgya chen kun thob cing*/ zhi dang rgyas la sogs pa yi/ las kyi dngos grub bdag la stsol/ dam tshig can gyis bdag la srungs/ dngos grub kun gyi sdong grogs mdzod/ dus min 'chi dang nad rnams dang*/ gdon dang bgegs rnams med par mdzod/ rmi lam ngan dang mtsban ma ngan/ bya byed ngan pa med par mdzod/ jig rten bde zhing lo legs dang*/ 'bru rnams 'phel zhing phyugs 'phel ba/ dge legs thams cad 'byung ba'i gnas/ yid la 'dod pa kun 'grub mdzod//. See Jamyang Khyentse Wangpo, *dam can spyi'i gtor ma'i cho ga nyung ngur bsdus pa*, 641–42.*
30. Commonly inserted at the end of a sādhana as an apology, this verse can be found in Jamyang Khyentse Wangpo, *grub chen thang stong rgyal po'i rdo rje'i gsung g.yang 'gugs byin rlabs can*, 427.
31. See the note above on this prayer.
32. Specifically, in this text Khyentse Wangpo adds an outline (*sa bcad*) and replaces a protection wheel ritual with the tormā practice from the Sūryagupta tradition.
33. “May there always be good fortune!”
34. “Homage to the guru, Noble Tārā!”

