

༄༅། །སྒྲོལ་མ་ལ་བྱུག་འཆེལ་བ།

A Homage to Tārā

Prayers and Practices of Ārya Tārā

In celebration of Khyentse Foundation's 25th anniversary

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT



White Tārā

from Jamyang Khyentse Wangpo's 200th Anniversary Collection

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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. *Root Vajra Verses* presents Khyentse Wangpo's mind and earth treasure revelation from the Heart Essence of Ārya Tārā, received in a visionary encounter at Shang Zabulung. 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 sādhanā dedicated to the goddess. *Essentials for Tārā Practice* is Khyentse Wangpo's reprise of a general sādhanā 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 sādhanā.

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.

༄༅། །སྒྲ་མ་དང་སྒྲོལ་མ་དབྱེར་མེད་ལ་གསོལ་འདེབས་
དུས་གསུམ་སངས་རྒྱས་ཐམས་ཅད་ཀྱི་ཡུམ།

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

དུས་གསུམ་སངས་རྒྱས་ཐམས་ཅད་ཀྱི།
dü sum sang gyé tam ché kyi
Inseparable from the Exalted Lady Tārā,

ཡུམ་གྱུར་རྗེ་བཙུན་སྒྲོལ་མ་དང་།
yum gyur jé tsün dröl ma dang
Mother of all the buddhas of the three times,

དབྱེར་མེད་ཙ་འེ་སྒྲ་མ་ལ།
yer mé tsa wé la ma la
O root guru, I supplicate you—

གསོལ་བ་འདེབས་སོ་བྱིན་གྱིས་སྒྲོལས།
söl wa deb so jin gyi lob
Please grant your blessings!

བདག་དང་མཐའ་ཡས་སེམས་ཅན་ཀུན།
dak dang ta yé sem chen kün
Grant your blessings for the total pacification

འཇིགས་པ་བརྒྱད་དང་བཅུ་དྲུག་སོགས།

jik pa gyé dang chu druk sok

Of every outer and inner adverse circumstance, [493]

ཕྱི་དང་ནང་གི་འགལ་ཁྱེན་ཀུན།

chi dang nang gi gal kyen kün

Such as the eight and sixteen dangers,

ཉེ་བར་ཞི་བར་བྱིན་གྱིས་སློབས།

nyé war zhi war jin gyi lob

Faced by myself and all limitless beings.

མཐུན་ཁྱེན་ཆོ་བསྙེད་དཔལ་འབྱོར་རྒྱས།

tün kyen tsé sö pal jor gyé

Grant your blessings so that the favorable circumstances

བསམ་སྦྱོར་ཐམས་ཅད་ཆོས་བཞིན་འབྲུབ།

sam jor tam ché chö zhin drub

Of longevity, merit, and wealth may flourish,

ཕྱི་མ་བདེ་ཅན་ཞིང་ཁམས་སུ།

chi ma dé chen zhing kham su

Every thought and deed is accomplished in harmony with the Dharma,

བྱང་ཆུབ་ཐོབ་པར་བྱིན་གྱིས་སློབས།

jang chub tob par jin gyi lob

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!

༄༅། །རྩོམ་སྒྲིལ་མ་ལ་བསྐྱགས་པ་འདོད་
དོན་འགྲུབ་པའི་ཤེས་བཞིན།

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

Namastāraye!

ཁྱོད་མཚན་ཐོས་པ་ཅམ་གྱིས་ཀྱང་།
khyö tsen tö pa tsam gyi kyang
By merely hearing your name,
འགྲོ་རྣམས་འཁོར་མཚོ་ལས་སྒྲོལ་བའི།
dro nam khor tso lé dröl wé
Beings are freed from saṃsāra's ocean.

ངོ་མཚར་ཁོ་ནར་ཡིད་ཆགས་པས།
ngo tsar kho nar yi chak pé
Enraptured by this wondrous miracle,

ཚུ་གཅིག་གསུམ་པས་གསོལ་འདེབས་ན།
tsé chik gü pé söl deb na
I supplicate you with total devotion.

རབ་མཛེས་མཁྱེད་བྱེ་བའི་རྩལ།
rab dzé ma gé jé wé dül
Your gorgeous form is adorned with virtuous marks,

གཅིག་ཏུ་སྤངས་པའི་དགེ་མཚན་ཅན།།

chik tu pung pé g'é tsen chen

Like millions of powdered emeralds piled up high.

མཛེས་སྐྱབ་བདག་གི་མིག་ལས་དུ།།

dzé ku dak gi mik lam du

May you display this splendid form before my eyes,

ཞི་འཇུག་ཉམས་བརྒྱས་རྩལ་པར་མཛོད།།

zhi dzum nyam gyé röl par dzö

With a hundred peacefully smiling expressions.

འཇིག་རྟེན་འཇིག་རྟེན་འདས་པ་ཡི།།

jik ten jik ten dé pa yi

From the accomplishment of your secret *vidyā* mantra,

དངོས་གྲུབ་རིན་ཆེན་རྒྱ་མཚོའི་དབྱིག།

ngö drub rin chen gya tsö yik

An ocean of precious treasures,

རིག་པའི་གསང་སྤྲུགས་གྲུབ་པ་ལས།།

rik pé sang ngak drub pa lé

Siddhis, both mundane and supramundane, well forth.

ས་གསུམ་པན་བདེ་སྦྱིན་གྱར་ཅིག།

sa sum pen dé jin gyur chik

Thus, may you grant benefit and bliss throughout the three planes.

ཟབ་ཅིང་མཚན་ཏུ་ཞི་བའི་དབྱིངས།།

zab ching chok tu zhi wé ying

Basic space is profound and sublime peace.

ཕྱོགས་དང་ཆ་ལས་རྣམ་གྲོལ་བས།།

chok dang cha lé nam dröl wé

It is free of directions and parts.

བྱིན་གྱིས་བརྒྱབས་པའི་སྐད་ཅིག་ལ།།

jin gyi lab pé ké chik la

When bestowing your blessings, at that very moment,

གཟུང་འཛིན་དབུ་མར་བེམ་མཛད་གསོལ།

zung dzin u mar tim dzé söl

Make duality dissolve into the central channel!

ཁྱེད་པར་སླིགས་ལས་ཆེར་སླིགས་པའི།

khyé par nyik lé cher nyik pé

Most especially, for all of us living in dread of the decline

དུས་ཀྱི་རྒྱུད་པས་རབ་སྐྱག་ནམས།

dü kyi gü pé rab trak nam

Of these dark and degenerate times,

ཉིན་མཚན་མེད་པར་རྒྱལ་བའི་ཡུམ།

nyin tsen mé par gyal wé yum

Mother of All Victors, day and night I turn to you.

ཁྱོད་ལས་སྐྱབས་གཞན་སེམས་པ་བྲལ།

khyö lé kyab zhen sem pa dral

I know no other protection than you.

དེ་སླད་བྱགས་རྗེའི་ཕྱག་བརྒྱའས་ནས།

dé lé tuk jé chak kyang né

So, extend your hand of compassion,

འཛིགས་པ་མཐའ་དག་བསལ་བ་དང་།

jik pa ta dak sal wa dang

Dispel all my fears,

ཀུན་དགའི་གནས་སུ་དབུགས་དབྱུང་བའི།

kün gé né su uk yung wé

And grant me the bountiful fortune

སྐལ་པ་བཟང་པོ་གྲུབ་པར་མཛད།

kal pa zang po drub par dzö

Of finding relief in a perfect realm.

སྐར་ལ་གནས་སྐབས་སྡེ་བཞི་ཡི།

lar la né kab dé zhi yi

In the meantime, I beseech you, make the qualities of the four perfections¹

ཡོན་ཏན་མེ་ཏོག་མཛེས་འབར་བར།

yön ten mé tok dzé bar war

Blossom with blazing beauty,

མཐར་ཐུག་སྐུ་གསུམ་མི་ཕྱིད་པའི།

tar tuk ku sum mi ché pé

And laden with such abundance,

ཟུང་འཇུག་སྟེ་མ་དུད་མཛད་གསོལ།

zung juk nyé ma dü dzé söl

The indivisible three kāyas are ultimately unified.

མདོར་ན་འདི་ནས་བྱང་ཆུབ་བར།

dor na di né jang chub bar

In short, from now until awakening,

འཕགས་མ་དགེས་པའི་སྐུ་ཟུར་དང་།

pak ma gyé pé chen zur dang

May I remain forever

ནམ་ཡང་མི་འབྲལ་འགྲོགས་པ་ལས།

nam yang mi dral drok pa lé

Under Noble Tārā's joyful gaze,

འདོད་དགའི་རེ་ལྡན་གས་གྱུར་ཅིག།

dö gü ré kha dzok gyur chik

And thus may the beautiful picture of all desired aims be perfected.

These small flowers of auspicious supplication were scattered by the vidyādhara Mañjughoṣa 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.

༄༅། །འཕགས་མ་སྒྲོལ་མ་ལ་ཙ་སྒྲགས་དང་སྒྱུར་བའི་སྒྲོ་ནས་གསོལ་བ་འདེབས་པ་དོན་ཀླན་
གྲུབ་པའི་དབྱངས་སྟུན།

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

ཨོྲཱེ་ཏུ་རྟུ་རེ་ཏུ་རེ་སྤྲ་སྤ།

om taré tuttaré turé soha

OM TĀRE TUTTĀRE TURE SVĀHĀ

ཨོྲཱི་གྲིས་ཐར་དང་འདོད་རྒྱའི་ནོར་སྟེར།།

om gyi tar dang dö gñ nor ter

With OM the jewel of liberation and all that could be wished for is bestowed.

དཔལ་དང་གཡང་སོགས་སྐལ་པ་བཟང་པོས།།

pal dang yang sok kal pa zang pö

With the excellence of splendor, prosperity, and the like,

སྲིད་ཞིར་སྦྲན་མཛད་གསང་བ་གསུམ་བདག།

si zhir men dzé sang wa sum dak

You bring healing to existence and peace, mistress of the three secrets,

མཆོག་སྦྱིན་འཕགས་མ་ཡུམ་ལ་འདུད་དོ།།

chok jin pak ma yum la dü do

Noble Mother of perfect generosity, to you I pay homage!

རྟེ་རེ་བྱུགས་བསྐྱེད་རིན་ཆེན་གྲུ་བོས།།

taré tuk kyé rin chen dru wö

With TARE, the precious vessel of bodhicitta,

འཁོར་བ་ངན་སོང་སྤྱག་བསྐྱེད་མཆོལ་ས།།

khor wa ngen song duk ngal tso lé

You constantly liberate living beings, who are in number as extensive as space,

མཁའ་མཉམ་ཡིད་ཅན་རྟག་ཏུ་སྦྱོལ་བའི།།

kha nyam yi chen tak tu dröl wé

From the ocean of suffering in cyclic existence and the lower realms.

རྗེ་བཙུན་སྦྱོལ་མ་ཡུམ་ལ་འདུད་དོ།།

je tsün dröl ma yum la dü do

Noble Mother Tārā, to you I pay homage!

ཏུཊྲ་རེ་ཞེས་བྱིན་རྒྱབས་བདུད་ཅིས།།

tuttaré zhé jin lab dü tsi

With TUTTARE, the ambrosia of blessings

འཇིགས་བཅས་སྐྱེད་པའི་ཆ་གདུང་བསལ་ནས།།

jik ché gñ pé tsa dung sal né

Banishes the tormenting heat of fear and misery,

ཕན་བདེའི་པོ་རྫོ་རྒྱས་པར་མཛད་པའི།།

pen dé pe mo gye par dze pé

And causes the lotus of benefit and well-being to bloom.

གདུང་བ་སྦྱོབ་མ་ཡུམ་ལ་འདུད་དོ།།

dung wa kyob ma yum la dü do

To you, Mother, who protects from distress, I pay homage!

ཏུ་རེ་ཁྱོད་ཞབས་རྒྱ་པའི་མོད་ནས།།

turé khyö zhab dren pé mö né

TURE—the instant I remember you, Venerable One,

གང་འདུལ་མཆོན་དང་སྐྱེ་ཡི་བཀོད་པས།།

gang dül tsen dang ku yi köpé

With your display of attributes and forms to tame beings as appropriate,

བདག་ལྷ་འོ་མོངས་པ་ཀླན་ལས་སྤང་བའི།

dak té pong pa kün lé sung wé

You protect against all the misfortunes of belief in a self.

ཐུགས་རྗེས་མུར་མ་ཡུམ་ལ་འདྲད་དོ།

tuk jé nyur ma yum la dü do

I pay homage to you, compassionate and swift Mother.

སྤྱ་ཐྱ་ཐིན་ལས་རྫོགས་ལྷན་སྤྱན་གྱིས།

soha trin lé dzok den trin gyi

SVĀHĀ—bountiful clouds of enlightened activity

དགེ་ལེགས་ནོར་བུའི་གྲུ་ཆར་འབབས་པས།

ge lek nor bü dru char beeb pé

Rain down jewels of virtue and goodness

ཁམས་གསུམ་འགྲོ་ཀླན་དབུགས་འབྱིན་སྟོལ་བའི།

kham sum dro kün uk jin tsöl wé

That bring relief to all beings of the three realms.

ཡིད་བཞིན་འཁོར་ལོ་ཡུམ་ལ་འདྲད་དོ།

yi zhin khor lo yum la dü do

I pay homage to you, Mother, Wishfulfilling Wheel.

ས་དོར་ན་སྤྱས་བཅས་རྒྱལ་བ་ཡོངས་ཀྱི།

dor na sé ché gyal wa yong kyi

In brief, to you, the embodiment of the primordial wisdom

ཡེ་ཤེས་གཅིག་བསྐྱེས་འཕགས་མ་ཁྱེད་ལ།

ye she chik dü pak ma khyö la

Of all the victorious ones and their spiritual heirs,

སྙིང་ནས་གྲུས་པས་གསོལ་བ་འདེབས་སོ།

nying né güpé sol wa deb so

Noble Lady, I pray with heartfelt devotion,

བྱང་ཆུབ་བར་དུ་རྗེས་སུ་རྩེད་ཤིག།

chang chub bar du je su zung shik

Take care of me until enlightenment.

དམ་ཚཱ་བ་སྐྱབ་པའི་འགལ་རྒྱུན་ནི་ཞིང་།།

dam chö drub pé gal kyen zhi zhing

Pacify all circumstances that prevent the accomplishment of the sacred Dharma.

ཚེ་བསོད་དཔལ་འབྱོར་རིག་དང་བཅུ་བའི།།

tsé sö pal jor rik dang tse wé

Grant your blessings that, with all favorable conditions in abundance,

མཐུན་རྒྱུན་མ་ལུས་ཕུན་སུམ་ཚོགས་པས།།

tün kyen ma lü pün sum tsok pé

Long life, merit, splendor, knowledge, and love,

དོན་གཉིས་འབྲུབ་པར་བྱིན་གྱིས་སྒོ་བས་ཤིག།

dön nyi drub par jin gyi lob shik

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

དུས་གསུམ་རྒྱལ་བ་སྤྲུལ་བཅས་སྐྱེད་པའི་ཡུམ།།

dü sum gyal wa sé ché kye pé yum

Mother who gives birth to the victorious ones of the three times and their heirs,

བཅོམ་ལྷན་རྒྱུ་བཅུན་འཕགས་མ་སྒྲོལ་མ་དང་།།

chom den je tsün pak ma dröl ma dang

Blessed one, revered and Noble Lady Tārā,

དབྱིར་མེད་སྒྲུ་མ་སངས་རྒྱས་ཀྱན་འདུས་ལ།།

yer mé la ma sang gye kün dü la

Inseparable from the master, embodiment of all the buddhas,

སྒོ་གསུམ་རྩེ་གཅིག་གྲུས་པས་གསོལ་བ་འདེབས།།

go sum tsé chik gü pé söl wa deb

With devotion and one-pointedness of body, speech, and mind I pray to you.

འཆི་མེད་རྫོང་པ་དེ་བའི་ཡེ་ཤེས་ཀྱིས།

chi mé dor jé de wé ye she kyi

With your immortal and blissful vajra wisdom,

སྒྲིན་ཅིང་གྲོལ་ནས་དོན་གཉིས་ཟུར་འབྲུབ་ཤོག།

min ching dröl né dön nyi nyur drub shok

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

༄། །རྩེ་བཙུན་སྒྲོལ་མའི་སྤྱིང་ཏིག་ལས། ཅུ་བ་རྩེ་རྩེའི་ཚིག་ཀླད་།

Root Vajra Verses from the Heart Essence of Ārya Tārā

Homage and Introduction

In the language of India, this text is called *Vajrapādakam*. ཁྱེད་

In the language of Tibet, it is called *Dorje Tsik* (“Vajra Verses”). ཁྱེད་

Homage to Ārya Tārā! ཁྱེད་

In the hidden land of Shang Zabulung, ཁྱེད་

In the Palace of the Bliss-Gone Assembly, ཁྱེད་

The queen of ḍākinīs, Lady Tsogyal, ཁྱེད་

Thus entreated the Oḍḍiyāna Master: ཁྱེད་

“From Noble Padmapāṇi’s tears ཁྱེད་

A lotus blossomed, ཁྱེད་

And from it Ārya Tārā was born! ཁྱེད་

Please reveal to me her concise means of accomplishment.” ཁྱེད་

When she issued this request, ཁྱེད་

The Great Oḍḍiyāna Master replied: ཁྱེད་

“Listen, Noblewoman of Kharchen, ཁྱེད་

Tārā is the dharmakāya endowed with all supreme aspects, ཁྱེད་

Her form is the saṃbhogakāya of great bliss, ཁྱེད་

And she has myriad nirmāṇakāya manifestations. ཁྱེད་

If you wish to accomplish this Swift Heroine, ཁྱེད་

Begin with ripening, ཁྱེད་ [465]

And after that, accomplishment and offering, ཁྱེད་

And later, the profound yoga. ཁྱེད་

These three aspects make up the concise practice.” ཁྱེད་

Main Body

Ripening

First, a master who has reached accomplishment, ॐ
Or is wise and loving, ॐ
Should perform for a disciple whose karmic affinity has awakened, ॐ
Or who has faith, intelligence, and diligence, ॐ
A ritual for the site ॐ
And the threefold preparatory ritual: ॐ
Draw and establish the maṇḍala, ॐ
Enter awareness in the correct manner, ॐ
And grant entry to the disciple. ॐ
Confer the five common awareness empowerments ॐ
And the elaborate vase empowerment, absorb the wisdom deity, ॐ
Give the permission blessing, ॐ
Confer the secret mantra empowerment, ॐ
Along with the wisdom empowerment and the fourth empowerment, ॐ
Grant prophecies, and uplift the disciple with honor and praise. ॐ [465]
This is the concise ritual with elaboration. ॐ
Alternatively, for one with the fortune ॐ
To have been previously ripened by someone else, ॐ
Confer the four profound symbolic empowerments. ॐ
For supreme practitioners, meditative absorption will suffice. ॐ
Then the root and branch samaya vows ॐ
Should be guarded like one's own life. ॐ
If one simply abides by this alone, ॐ
One will reach supreme accomplishment within sixteen lifetimes. ॐ

Accomplishment and Offering

Having thus received the ripening empowerments, ॐ
In a supremely sacred place extolled for its qualities, ॐ
Rise early in the morning, and upon a *kuśa*-grass seat, ॐ
Perform ablutions, don clean clothing, ॐ
And seat yourself in the cross-legged lotus posture. ॐ

Take refuge, arouse bodhicitta, and exert yourself in accumulation and purification. ॐ
Arise as the innate deity, dispel obstructing forces, ॐ
Bind the cardinal and intermediate directions with the protective circle, ॐ
Bring down wisdom blessings, consecrate the offering substances, ॐ
And settle yourself in the state of ordinary simplicity. ॐ

By virtue of performing these six rituals, ॐ
Tārā appears in the sky, ॐ
Which billows with clouds of the oceanic Three Jewels. ॐ
Gazing at her, recite the seven branches and offer a maṇḍala. ॐ
Having completed these steps, ॐ
Recite the *Homage and Praise to the Twenty-One Tārās* ॐ
Two, three, or seven times. ॐ
This causes light rays to shine from Tārā's heart, ॐ
Cleansing your bodily elements⁷ into emptiness. ॐ

Instantly, you arise in the form of Tārā. ॐ
In both of your heart centers⁸ is a moon seat, ॐ
Upon which the mantra garland is clearly arrayed. ॐ [467]
Recite it conjoined with the rise and fall of the breath. ॐ
In forms arisen from the five aspects of enlightenment, ॐ
All the wisdom beings symbolically enter you. ॐ
Then perform the activity of emanating-and-absorbing visualization and recitation. ॐ

Once again, invite the empowerment deities ॐ
Who confer empowerment, and a stream of amṛta ॐ
Fills your entire body. In the twenty-four sacred places, ॐ
Visualize the Tārās of awakened body, speech, and mind, ॐ
Along with the twenty-one emanations, ॐ
And make offerings, recite praises, and so on. ॐ

Then a second deity emerges from you. ॐ
Gazing upon it in front of you, offer a *gaṇacakra* feast. ॐ
The deity reenters you, ॐ
Confers empowerment, and vividly abides. ॐ
Perform immense activity fire offerings, ॐ
Compassionate rope-of-rescue rituals to guide the dead, ॐ
And cleansing rituals to remove faults. ॐ
Resound the Sanskrit vowels and consonants, ॐ
Perform pacifying, enriching, magnetizing, and fierce activities, ॐ
And the other activities of skilled vajra masters, ॐ
Who adhere to the words of the guru, ॐ
And behave according to the general secrets. ॐ

Finally, dissolve all elaborations of the apparent aspect ॐ
And arise in the form of the innate deity. ॐ
Dedicate the merit, make aspirations, ॐ
Recite auspicious verses, and maintain the yoga of conduct. ॐ

Anyone who practices in this way ॐ
Will become equal to the Noble Lady herself ॐ
In every action, now and forever. ॐ
What need is there to say more? ॐ
This concludes the second part of the concise vajra verses. ॐ [468]

The Profound Yoga

In order for those with proficiency in the path of elaboration ॐ
To reach the freedom of liberated ease, ॐ
There is the profound path of vajra yoga, ॐ
Which I will briefly describe in vajra verse: ॐ

In a remote and pleasant place, ॐ
Inspire yourself with fierce determination to be free. ॐ
Take refuge, arouse bodhicitta, exert yourself in purifying and increasing,⁹ ॐ
Cultivate the guru yoga of blessings, ॐ
Take the four empowerments, and merge your mind with the guru's mind. ॐ
Following the four classes of tantra, ॐ
Cultivate the generation stage of inseparable profundity and clarity, ॐ
Which applies the seal of bliss-emptiness, in four daily sessions. ॐ

Having thoroughly trained body, speech, and mind, ॐ
Accomplish the meditative absorption of unified calm abiding and higher insight. ॐ
Generate blissful warmth with winds and yogic heat. ॐ
With a mudrā,¹⁰ bring down, hold, reverse, spread, and stabilize the essence drops ॐ
To generate the four joys. ॐ
Settle in the state endowed with the six special qualities. ॐ
(Relying upon the first three classes of tantra,)¹¹
Practice the yoga of winds, mind, and essences, ॐ
Seed syllables, yogic breathing, and recollection, ॐ
Fearless conduct, and the yoga of light and darkness, ॐ
Thereby completing the branches of the path. ॐ

Thus, if you avoid mental engagement with distractions ॐ
And maintain one-pointed endeavor, ॐ
After six months, three years, or twelve, ॐ
You will accomplish the level of the Magical Net. ॐ
This concludes the third section of the concise vajra verses. ॐ

Conclusion

This teaching, which can never be discerned ॐ
By an assembly of sophists ॐ

Who lack the guru's pith instructions, § [469]
 I have explained perfectly in vajra verses. §
 In order to encapsulate the entire ocean of tantric classes §
 Of the Ārya, sole mother of all buddhas, §
 In a single essential teaching, §
 I have explained everything perfectly and concisely— §
 The preliminaries, outer yogas, §
 And the supreme endeavor of the inner yogas. §
 In order to encompass all the stages of the path, §
 I have explained them perfectly in three phases. §

 In the age of dregs, the final five-hundred years, §
 In order to protect beings in general and the land of Tibet §
 From all fear, §
 I, Pema Tötrenge, have revealed this teaching, §
 And particularly the two activity practices. §
 I concealed it in the essential sphere of mind in the space of reality, §
 For the sake of Ösal Trulpe Dorje, §
 Who was blessed by Jampal Chökyi Shenyen §
 As a holder of self-existing awareness. §

Samaya. Sealed. Sealed. Sealed. Secret. Symbol dissolved. §

I, Ösal Trulpe Dorje, a servant who delights the Lake-Born Guru, revealed this when I was twenty-four years old. On the tenth day of the waxing moon in the fifth lunar month of the Female Water Hare "Adornment" year of the fourteenth Rabjung cycle¹² (1843), when I was visiting a delightful meadow of medicinal herbs near the Great Palace of the Peaceful and Wrathful Bliss-Gone Buddhas in Shang Zabulung, Guru Rinpoche and his partner Yeshe Tsoqyal came in person and blessed me. I brought these verses forth from the treasury of wisdom mind and set them down in writing. I kept them secret for twenty-seven years, and after practicing them a little and benefitting myself and others through many avenues, I offered this, along with an exceptional sacred object that is inseparable from the wisdom form of Ārya Tārā, to the disciples of Lodrö Tayepe De,¹³ emanation of the great translator Vairocanarakṣita, ^[470] Mañjuśrī in person. By this act, may this supreme glorious guru remain firmly among us for one hundred eons, and may his enlightened activity that delights the victorious ones be forever all-pervasive and spontaneously accomplished.

༄༅། །རྩོམ་སྒྲིབ་མ་ཡིད་བཞིན་འཁོར་ལོའི་གསང་བ་བསམ་གྱིས་
མི་བྱབ་པ་རྗེས་སུ་དྲན་པའི་སྒྲུ་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 silk¹⁴ 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.¹⁵

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*.¹⁶

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!

༄༅། །སྤྲུལ་ཡིད་བཞིན་འཁོར་ལོའི་སྤྱགས་དམ་གནད་ནས་
སྤྲུལ་བའི་གསོལ་འདེབས་འཆི་མེད་ཆོ་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

Namo guru cintācakrāya!

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 Cintāmaṇicakra'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,¹⁷ 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”),¹⁸ 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.

༄༅། །རྩེ་བཙུན་སྒྲོལ་མ་དཀར་མོ་ཡིད་བཞིན་འཁོར་ལོའི་སྐྱབ་ཐབས་ཤིན་ཏུ་བསྐྱས་པ་འཆི་
མེད་གྲུབ་པའི་ཉེ་ལམ།

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

ནམ་གུ་རུ་ཨྲཱ་ཏཱ་ར་ཅིཏྲ་ཅ་ཀྲ་ཡ།
namo guru arya tara chintachakraya
*Namo guru Ārya Tārā Cintācakrāya.*¹⁹

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:

མདུན་གྱི་ནམ་མཁར་ཙ་བརྒྱད་ཀྱི་སྒྲ་མ་ནམས་མདོན་སུམ་ཏྲ་བུར་བཞུགས་པར་མོས།།
dün gyi nam khar tsa gyü kyi la ma nam ngön sum ta bur zhuk par mö
The root and lineage gurus are present in the sky before me.

སྐབ་དབང་སྒྲོལ་མ་དག་གི་དབང་ཕྱག་དང་།།
tub wang dröl ma ngak gi wang chuk dang
Śākyamuni, Tārā, Vāgīśvarakīrti,²⁰

དོ་རྩེ་གདན་པ་བ་རི་སྒྲེ་ནག་པ།

dor jé den pa ba ri lé nak pa

Vajrāsana, Bari Lotsāwa, Le Nagpa,²¹

བཤེས་གཉིན་སྒྲེ་བ་དྲགས་པོ་སྒྲོམ་ཚུལ་རྩེ།

shé nyen dré ba dak po gom tsül jé

Shenyen Drewa, Dagpo, Gomtsul Je,

ཤེས་རབ་བྱང་ཚུབ་རྣམས་ལ་གསོལ་བ་འདེབས།

shé rab jang chub nam la söl wa deb

Sherab Jangchub—I supplicate all of you!

འདུལ་འཛིན་འབྲི་གུང་གླིང་པ་དམ་ཚུལ་གླིང་།

dül dzin dri gung ling pa dam chö ling

Dulzin, Drigung Lingpa, Damchö Lingpa,

ཚོས་ཀྱི་ཚུལ་བྲིམས་ལྷ་ལུང་ཐོག་གནས་པ།

chö kyi tsül trim lha lung tok né pa

Chökyi Tsultrim, Lhalung, Tognepa,

ཚོས་དབང་བྱང་ཚུབ་བཟང་པོ་མངྏ་ལ།

chö wang jang chub zang po manga la

Chöwang, Jangchub Zangpo, Maṅgala,

བསོད་ནམས་ལྷ་དབང་རྣམས་ལ་གསོལ་བ་འདེབས།

sö nam lha wang nam la söl wa deb

Sönam Lhawang—I supplicate all of you!

དཔལ་ལྷན་རྒྱལ་མཚན་རྩེ་བཙུན་ཕྱིན་ལས་པ།

pal den gyal tsen jé tsün trin lé pa

Palden Gyaltzen, Jetsun Trinlepa,

ཚར་ཆེན་མཁྱེན་བརྩེ་བསྐྱབ་གསུམ་དབང་རབ་ཞབས།

tsar chen khyen tsé lab sum wang rab zhab

Tsarchen, Khyentse, Labsum, Wangrab,

བསོད་ནམས་མཚོག་ལྷན་བསོད་ནམས་མཚོག་གྲུབ་དང་།

sö nam chok den sö nam chok drub dang

Sönam Chogden, Sönam Chogdrub,

རིན་ཆེན་འཇམ་དཔལ་རྣམས་ལ་གསོལ་བ་འདེབས།།
rin chen jam pal nam la söl wa deb
Rinchen Jampal—I supplicate all of you!

ལོ་སེམས་འཛིན་ཀུན་གྱི་ཆོས་ཉིད་མཚན།།
lo sal ten dzin kün lo chö nyi tsen
Losal Tenzin, Kunlo, Chönyi,

ཐེང་པེ་ཉི་མ་ཀུན་དགའ་རིན་ཆེན་དང་།།
ten pé nyi ma kün ga rin chen dang
Tenpe Nyima, Kunga Rinchen,

བཙུང་རྩ་བརྒྱུད་སྟོན་ཀུན་འདུས་པ།།
benza ratna gyü söl kün dü pa
And Vajra Ratna; embodying the whole lineage,

རྩ་བའི་སྐུ་རྣམས་ལ་གསོལ་བ་འདེབས།།
tsa wé la ma nam la söl wa deb
All the root gurus—I supplicate all of you! [27]

དེ་ལྟར་གསོལ་བ་བཏབ་དང་ཚོགས་གཉིས་མཐུས།།
dé tar söl wa tab dang tsok nyi tü
Through the power of my supplication and the two accumulations,

འཕགས་མའི་གསང་གསུམ་གསལ་སྣང་མཐར་ཕྱིན་ཞིང་།།
pak mé sang sum sal nang tar chin zhing
Bless me that I may perfect the vivid appearance of the Noble Lady's three secrets,

འོད་ཟེར་སྒྲོ་བསྐྱུས་མཚོག་ཐུན་ཕྱིན་ལས་དང་།།
ö zer tro dü chok tün trin lé dang
That I may master the supreme and common activities by projecting and gathering
rays of light,

འཆི་མེད་ཡེ་ཤེས་འབྲུག་པར་ཕྱིན་གྱིས་སྒྲོ་བས།།
chi mé yé shé drub par jin gyi lob
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:*

སངས་རྒྱལ་ཆོས་དང་ཚོགས་ཀྱི་མཆོག་རྣམས་ལ།

sang gyé chö dang tsok kyi chok nam la

In the Buddha, the Dharma, and the Supreme Assembly,

བྱང་ཚུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཆི།

jang chub bar du dak ni kyab su chi

[I take refuge until awakening.

བདག་གི་སྤྱིན་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས།

dak gi jin sok gyi pé sö nam kyi

Through the merit of generosity and so forth,

འགྲོ་ལ་པན་ཕྱིར་སངས་རྒྱལ་འབྲུབ་པར་ཤོག།

dro la pen chir sang gyé drub par shok

May I attain buddhahood for the benefit of beings.]

རང་ཉིད་སྐད་ཅིག་འཕགས་མའི་སྐྱར་གསལ་བའི།

rang nyi ké chik pak mé kur sal wé

In an instant I become vividly present in the form of the Noble Lady.

ཐུགས་ཀའི་སྒྲུ་མེད་ཀྱི་ལས་འོད་འཕྲོས་པས།

tuk ké da teng tam lé ö trö pé

On the moon disc in my heart is TĀM, from which light streams out,

སྒྲུ་མ་སྐྱང་མཐས་དབྱར་བརྒྱན་རྩི་བཙུན་མ།

la ma nang té ur gyen jé tsün ma

Inviting the Exalted Lady—crowned with guru Amitābha

འཁོར་བཅས་མདུན་གྱི་ནམ་མཁར་སྐྱོན་ངངས་གྱུར།

khör ché dün gyi nam khar chen drang gyur

And accompanied by her retinue—into the sky before me.

ན་མོ་གུ་རུ་བྱུང་།

namo gurubhyah

NAMO GURUBHYAḤ

ན་མ་ཨླུ་རྩ་རྩ་ས་པ་རི་ཁ་རི་བྱུང་།

nama ārya tara sapariwarebhyah

NAMA ĀRYA TĀRĀ SAPARIVAREBHYAḤ

With that, pay homage.

ཨོཾ་གུ་རུ་ཨྲཱ་ཏྲ་ར་ས་པ་རི་ཝཱ་ར་ཨྲཱི་པུའྲི་པུའྲི་རྩུབ་ཨྲཱ་ལོ་ཀེ་གཞུ་ནི་མི་རྩུ་ཤུང་ཨྲཱི།

om guru aya tara sapariwara argham padyam pupé dupé aloké gendé naividye shabda
ah hung

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

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

དཀོན་མཆོག་གསུམ་ལ་བདག་སྐྱབས་མཆི།།

kön chok sum la dak kyab chi

In the Three Jewels, I take refuge.

སྤྲིག་པ་ཐམས་ཅད་སོ་སོར་བཤགས།།

dik pa tam ché so sor shak

[Each and every misdeed, I confess.

འགྲོ་བའི་དགེ་ལ་རྗེས་ཡི་རངས།།

dro wé gé la jé yi rang

In the virtue of beings, I rejoice.

སངས་རྒྱས་བྱང་ཆུབ་ཡིད་ཀྱིས་གཟུང་།།

sang gyé jang chub yi kyi zung

The Buddha's awakening, I hold in mind.

སངས་རྒྱས་ཆོས་དང་ཆོག་མཆོག་ལ།།

sang gyé chö dang tsok chok la

In the Buddha, Dharma, and Supreme Assembly,

བྱང་ཆུབ་བར་དུ་སྐྱབས་སུ་མཆི།།

jang chub bar du kyab su chi

I take refuge until awakening.

རང་གཞན་དོན་ནི་རབ་བསྐྱབ་ཕྱིར།།

rang zhen dön ni rab drub chir

To fulfill the goals of myself and others,

བྱང་ཆུབ་སེམས་ནི་བསྐྱེད་པར་བབྱི།།

jang chub sem ni kyé par gyi

I generate the heart of awakening.

བྱང་ཚུབ་མཆོག་གི་སེམས་ནི་བསྐྱེད་བགྱིས་ནས།

jang chub chok gi sem ni kyé gyi né

Having roused the heart of supreme awakening,

སེམས་ཅན་ཐམས་ཅད་བདག་གིས་མགྲོན་དུ་གཉེར།

sem chen tam ché dak gi drön du nyer

I will provide for all beings as my guests.

བྱང་ཚུབ་སློད་མཆོག་ཡིད་འོང་སྟུང་པར་བགྱི།

jang chub chö chok yi ong ché par gyi

Performing supremely pleasing bodhisattva deeds,

འགྲོ་ལ་པན་ཕྱིར་སངས་རྒྱས་འབྲུབ་པར་ཤོག།

dro la pen chir sang gyé drub par shok

May I attain buddhahood for the benefit of beings!]

With that, make the pledge.

སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་རྒྱ་དང་ལྡན་པར་གྱུར་ཅིག།

sem chen tam ché dé wa dang dé wé gyu dang den par gyur chik

May all beings have happiness [and the causes of happiness.

སྤུག་བསྐྱེད་དང་སྤུག་བསྐྱེད་གྱི་རྒྱ་དང་བྲལ་བར་གྱུར་ཅིག།

duk ngal dang duk ngal gyi gyu dang dral war gyur chik

May they be free from suffering and the causes of suffering.

སྤུག་བསྐྱེད་མེད་པའི་བདེ་བ་དང་མི་འབྲལ་བར་གྱུར་ཅིག།

duk ngal mé pé dé wa dang mi dral war gyur chik

May they never be separated from true happiness free of suffering.

ཉེ་རིང་ཆགས་སྡང་དང་བྲལ་བའི་བཏང་སྟོམ་ལ་གནས་པར་གྱུར་ཅིག།

nyé ring chak dang dang dral wé tang nyom la né par gyur chik

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.

ཨོ་སྤྱ་བྱ་བ་ཤུཌ་སའ་རྣ་སྤྱ་བྱ་བ་ཤུཌ་ཨོ།

om sobhawa shuddha sarwa dharma sobhawa shuddho hang

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

སྟོང་པའི་ངང་ལས་པོ་ལས་པར་དཀར་དང་།།

tong pé ngang lé pam lé pé kar dang

Out of emptiness, from PAM appears a white lotus.

ཨ་ལས་སྒྲེ་སྟེང་རང་སེམས་ཏྲེ་དཀར་པོ།།

a lé da teng rang sem tam kar po

From A appears a moon disc, upon which is my mind, a white TĀM

དེ་ལས་འདྲ་ཟེར་འཕྲོས་འདུས་ཡོངས་གྱུར་ལས།།

dé lé ö zer trö dü yong gyur lé

That projects rays of light, gathers them back,

རང་ཉིད་སྟོལ་མ་ཡིད་བཞིན་འཁོར་ལོ་ནི།།

rang nyi dröl ma yi zhin khor lo ni

And transforms into Tārā Wish-Fulfilling Wheel.

སྟོན་སྒྲེའི་མདངས་ཅན་བཙུ་བྱ་ལང་ཚོས་སྒྲེག།

tön dé dang chen chu druk lang tsö gek

Glowing like the autumn moon, I am a youthful and alluring sixteen-year-old.

ཞལ་གཅིག་ཕྱག་གཉིས་ཡེ་ཤེས་སྒྱུན་བདུན་མཛེས།།

zhal chik chak nyi yé shé chen dünn dzé

With one face and two hands, I have seven wisdom eyes.

ཕྱག་གཡས་མཚོག་སྒྱུན་གཡོན་པས་ཡུཌལ་དཀར།།

chak yé chok jin yönn pé utpal kar

My right hand is in the mudrā of supreme generosity,

མེ་ཏོག་འབྲས་བུ་གོང་བུས་དུད་པ་བསྐྱམས།།

mé tok dré bu gong bü dü pa nam

And my left hand holds a curving white utpala with flower, fruit, and bud.

མཐོན་མཐིང་ལྷ་ར་གནག་དབུ་སྒྲིའི་བྱར་ཕུད་ནི།

tön ting tar nak u tré zur pü ni

My hair, dark as blue sapphire, is tied in a knot on my crown

ལྷག་པར་བཅིངས་པའི་ལན་བུ་རིང་དུ་འཕྱང་།།

tak par ching pé len bu ring du chang

While the remaining tresses, braided from my nape, flow freely down.

དར་དང་རིན་ཆེན་སྒྲ་ཚྲིགས་རྒྱན་གྱིས་སྤྲས།།

dar dang rin chen na tsok gyen gyi tré

I am adorned with all manner of silk and jewel ornaments.

ཟླ་བའི་འོད་ཀྱི་རྒྱབ་ཡོལ་ལ་བརྟེན་ནས།།

da wé ö kyi gyab yöl la ten né

With moonlight as a backdrop,

ཞབས་གཉིས་དོ་རྩེའི་སྦྱིལ་ཁྱུང་བྱང་པོར་བཞུགས།།

zhab nyi dor jé kyil trung drang por zhuk

I sit upright with my two legs in vajra posture.

གནས་གསུམ་འབྲུ་གསུམ་མཚན་པའི་འོད་ཟེར་གྱིས།།

né sum dru sum tsen pé ö zer gyi

Light rays from the three seed syllables marking my three places

ཡེ་ཤེས་སེམས་དཔའ་བཤྲོ་ས་སྐྱ་ཨོ།

yé shé sem pa benza sa ma dza

Invite the wisdom beings—VAJRA SAMĀJAḤ!

ཨོ་རྩྱུ་བོ་རྟོར་ལ་གཉིས་མེད་ཐིམ།།

dza hung bam hoh rang la nyi mé tim

JAḤ HŪM BAḤ HOḤ—they merge inseparably with me.

སྒྲར་ཡང་འོད་འཕྲོས་དབང་ལྷ་སྦྱན་བྲངས་ནས།།

lar yang ö trö wang lha chen drang né

Again light streams out, inviting the empowerment deities,

ཡེ་ཤེས་བདུད་མྱེའི་རྒྱན་གྱིས་དབང་བསྐྱར་བས།།

yé shé dü tsi gyün gyi wang kur wé

Who bestow empowerments with a stream of wisdom nectar,

སྐྱུ་གང་སྒྲིབ་དག་གྱེན་ཏུ་འགྱིལ་བ་ལས།།

ku gang drib dak gyen tu khyil wa lé

Filling my body and purifying my obscurations.

རིགས་བདག་འོད་དཔག་མེད་པས་དབྱར་བརྒྱན་གྱིར།།

rik dak ö pak mé pé ur gyen gyur

As the nectar swirls, the lord of the family Amitābha appears, adorning my crown.

ཨོྲཱ་ཏྲ་རྩ་ས་བ་རིལླ་ར་ཨཱྩྩྭ་པུཾྩྭ་ཐུབ་ཨཱ་ལྷ་ཀེ་གཞྩྩྭ་ནི་མི་བྱ་ཤུ་ཨཱ་ཱྩྱ།

om aya tara sapariwara argham padyam pupé dupé aloké gendé naividye shabda ah hung

OM ĀRYA TĀRĀ SAPARIVĀRĀ ARGHAM [PĀDYAM PUṢPE DHŪPE ĀLOKE GANDHE
NAIVEDYE] ŚABDA ĀḤ HŪṢ

With that, make offerings.

འཁོར་བ་ལས་སྒྲོལ་ཏུ་རེ་མ།།

khor wa lé dröl ta ré ma

With TĀRE, you free us from saṃsāra.

ཏུརྟ་རེ་ཡིས་འཇིགས་བརྒྱད་སྒྲོལ།།

tuttaré yi jik gyé dröl

With TUTTĀRE, you free us from the eight fears.

ཏུ་རེས་ན་བ་རྣམས་ལས་སྒྲོལ།།

tu ré na wa nam lé dröl

With TURE, you free us from illness.

སྒྲོལ་མ་ཡུམ་ལ་ཐུག་འཚལ་ལོ།།

dröl ma yum la chak tsal lo

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

ཐུགས་ཀར་རྩ་བའི་རང་བཞིན་འཁོར་ལོ་དཀར།།

tuk kar da wé rang zhin khor lo kar

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

ཅིབས་བརྒྱད་མུ་བྱུད་ལྔ་ལྷན་ཏེ་བར་དྲི།།

tsib gyé mu khyü nga den té war tam

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

མཐའ་སྐོར་སྤེལ་ཚིག་མདུན་རྒྱབ་ཨོ་དང་ཏྲ།།

ta kor pel tsik dün gyab om dang ha

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

ཅིབས་བརྒྱད་དྲ་རེ་ལ་སོགས་ཡིག་འབྲུ་བརྒྱད།།

tsib gyé ta ré la sok yik dru gyé

On the eight spokes are the eight syllables, such as TĀ and RE.²²

མུ་བྱུད་ནམས་ལ་རིམ་བཞིན་དབྱངས་གསལ་དང་།།

mu khyü nam la rim zhin yang sal dang

On the rims, from the innermost out, are the vowels (arranged counterclockwise), the consonants (arranged clockwise),²³

ཏེན་སྟིང་དོ་ར་འདྲ་ལྔའི་བྲང་བས་བསྐོར།།

ten nying do ra ö ngé treng wé kor

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

སྦྱི་བོར་འོད་དཔག་མེད་པ་ཡོངས་གྲུར་ལས།།

chi wor ö pak mé pa yong gyur lé

Amitābha on my crown transforms

སྤྲ་མ་བཅོམ་ལྷན་མགོན་པོ་ཚེ་དཔག་མེད།།

la ma chom den gön po tsé pak mé

Into the bhagavān guru and guardian Amitāyus,

དཀར་དམར་མདངས་ཅན་མཉམ་གཞག་ཚེ་བུམ་འཛིན།།

kar mar dang chen nyam zhak tsé bum dzin

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

དར་དང་རིན་ཆེན་རྒྱན་ཕྱོགས་སྤྱིལ་ཀྱང་བཞུགས།

dar dang rin chen gyen dzok kyil trung zhuk

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

3. MEDITATING ON THE PROTECTION WHEEL

རང་གི་ཕྱི་རོལ་འཁོར་ལོ་དཀར་པོའི་གུར།

rang gi chi röl khor lo kar pö gur

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

གཡས་འཁོར་མེ་འབར་གདོན་བགགས་བར་ཆད་བསྐྱེགས།

yé khor mé bar dön gek bar ché sek

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

སྤྱགས་ཀའི་དྲྀ་ཡིག་སྤྱགས་ཐེང་བཅས་པ་ལས།

tuk ké tam yik ngak treng ché pa lé

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

དཀར་མེར་དམར་མཐིང་ལྗང་དང་མཆིན་ཁའི་འོད།

kar ser mar ting jang dang chin khé ö

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

རིམ་པར་འཕྲོས་པས་ལྷས་ཀྱི་ནང་ཀྱན་གང་།

rim par trö pé lü kyi nang kün gang

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

ཞི་རྒྱས་དབང་དྲག་མཆོག་གི་ཕྱིན་ལས་རྣམས།

zhi gyé wang drak chok gi trin lé nam

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

རིམ་དང་གཅིག་ཅར་འབྱུང་ཅིང་བརྟན་པར་བྱས།

rim dang chik char drub ching ten par jé

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

ལྷག་མ་བ་སྤྱའི་སྒོ་ནས་ཕྱིར་འཕྲོས་པས།

lhak ma ba pü go né chir trö pé

Light streams out through my pores,

འཁོར་ལོ་འི་ཕྱི་ནས་འོད་གྱི་གུར་ཁང་དུག།

khor lö chi né ö kyi gur khang druk

And forms six luminous spheres outside the wheel.

སྒོ་ངའི་ནམ་པ་ལ་བྱར་གཅིག་གྱུར་པའི།།

go ngé nam pa ta bur chik gyur pé

Together they become one, shaped like an egg,

བར་མཚམས་ཀླུ་ཏུལ་སྒྲོན་པོ་གསར་པས་གཏམས།།

bar tsam utpal ngön po sar pé tam

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

རབ་འབྱམས་ལས་གྱི་དོས་གྲུབ་ཀྱན་འབྱུང་ཅིང་།།

rab jam lé kyi ngö drub kün drub ching

All the siddhis of boundless activity are accomplished.

4. GATHERING THE ELIXIR OF LONGEVITY

རིགས་བདག་ཐུགས་ཀྱི་རྫི་ལས་འོད་འཕྲོས་པས།།

rik dak tuk ké hri lé ö trö pé

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

རང་གི་སྒྲ་ཆོ་ཆད་ཉམས་ཡར་བ་དང་།།

rang gi la tsé ché nyam yar wa dang

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

སྲིད་ཞིའི་ཆེ་བཅུད་བསྐྱུས་ནས་བུམ་པར་ཐིམ།།

si zhi tsé chü dü né bum par tim

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

བདུད་ཕྱིའི་རྒྱན་ལུད་ཚངས་པའི་སྒོ་ནས་ཞུགས།།

dü tsi gyün lü tsang pé go né zhuk

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

ལུས་ཀྱན་ཁྱབ་པས་དུས་མིན་འཆི་བ་སྦྱངས།།

lū kūn khyab pé dü min chi wa jang

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

འཆི་མེད་ཚེ་ཡི་དངོས་སྒྲུབ་ཐོབ་པར་གྱུར།།

chi mé tsé yi ngö drub tob par gyur

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

སྒྲར་ཡང་ཐུགས་ཀའི་རྒྱ་ཡིག་སྒྲགས་བཅས་ལས།།

lar yang tuk ké tam yik ngak ché lé

Once more, from the TĀM syllable and mantra garland in my heart

བདུད་ཚིའི་རྒྱུན་དང་འདྲ་ཟེར་དཀར་པོ་ནི།།

dü tsi gyün dang ö zer kar po ni

Streams an endless cascade of nectar and white light rays,

སྒྲགས་ཀྱི་རང་སྒྲོ་སྒྲགས་པ་དཔག་མེད་འཕྲོས།།

ngak kyi rang dra drok pa pak mé trö

All resounding with the mantra's sound.

ལུས་ཀྱི་ནང་གང་ནད་གདོན་སྤིག་སྒྲིབ་སྦྱངས།།

lū kyi nang gang né dön dik drib jang

They fill my body, purifying it of illness, harmful spirits, misdeeds, and obscurations,

ཚེ་བསོད་དཔལ་འབྱོར་ཡེ་ཤེས་ཡོན་ཏན་སྒྲེལ།།

tsé sö pal jor yé shé yön ten pel

Increasing longevity, merit, wealth, pristine wisdom, and qualities

མཐར་ནི་བ་སྦྱའི་བྱ་གཙུག་ཆད་ཀྱང་།།

tar ni ba pü bu ga tsün ché kyang

Until even the pores of my skin

བདུད་ཚིའི་ཟིལ་པ་ཕྱམ་མེར་གཏམས་པ་ཡིས།།

dü tsi zil pa tram mér tam pa yi

Are filled with glittering drops of nectar

འཆི་མེད་འཕགས་མའི་གོ་འཕང་ཐོབ་པར་གྱུར།།

chi mé pak mé go pang tob par gyur

And the Noble Lady's immortal state is attained.

ཨོྭ་རེ་ཏུ་རེ་ཏུ་རེ་སྐྱ་སྐྱ།

om tare tuttare ture soha

OM TĀRE TUTTĀRE TURE SVĀHĀ

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

ཨོྭ་རེ་ཏུ་རེ་ཏུ་རེ་མ་མ་ཨྲ་ཡུར་པུའུ་རྩོ་ན་པུའུ་ཀུ་ཅ་སྐྱ་སྐྱ།

om tare tuttare ture mama ayur punye dznyana pushtim kuru soha

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:

བཅོམ་ལྷན་འདས་མ་ཡིད་བཞིན་འཁོར་ལོ་ཡིས།།

chom den dé ma yi zhin khor lo yi

Bhagavati, Wish-Fulfilling Wheel,

བདག་དང་མཐའ་ཡས་སེམས་ཅན་ཐམས་ཅད་ཀྱི།།

dak dang ta yé sem chen tam ché kyi

For myself and all infinite beings

དུས་མིན་འཆི་བའི་འཇིགས་པ་ཞི་བ་དང་།།

dü min chi wé jik pa zhi wa dang

Pacify the fear of untimely death

ཚོ་དང་ཡེ་ཤེས་དངོས་གྲུབ་སྤུལ་དུ་གསོལ།།

tsé dang yé shé ngö drub tsal du söl

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.

སྣོ་བཅུད་སྤུང་འཁོར་འོད་ཟེ་རང་ཉིད་དང་།།

no chü sung khor ö zhu rang nyi dang

The world, all beings, and the protection circle melt into light, dissolving into me.

རང་ཡང་རིམ་གྱིས་འོད་གསལ་ངང་དུ་བྱིས།།

rang yang rim gyi ö sal ngang du tim

I gradually dissolve into the state of luminosity as well.

སླར་ཡང་ཡིད་བཞིན་འཁོར་ལོའི་སླར་གསལ་བའི།

lar yang yi zhin khor lö kur sal wé

Once more, I appear vividly in Wish-Fulfilling Wheel's form,

གནས་གསུམ་ཡི་གོ་གསུམ་གྱིས་མཚན་པར་བྱུར།

né sum yi gé sum gyi tsen par gyur

My three places marked with the three syllables.

དག་བ་འདི་ཡིས་བདག་སོགས་སེམས་ཅན་ཀུན།

gé wa di yi dak sok sem chen kün

Through this merit, in this life may I and all beings

ཚེ་འདིར་ཚེ་རིང་ནད་མེད་དམ་ཚཱ་ལྷན།

tsé dir tsé ring né mé dam chö den

Enjoy longevity, good health, and the sublime Dharma.

ཕྱི་མ་བདེ་བ་ཅན་གྱི་ཞིང་སྤྱིས་ནས།

chi ma dé wa chen gyi zhing kyé né

In the next life, may we be born in the Blissful Realm

ཡིད་བཞིན་འཁོར་ལོའི་གོ་འཕང་ཟུར་ཐོབ་ཤོག།

yi zhin khor lö go pang nyur tob shok

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.²⁴ 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,²⁵ 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.²⁶

༄༅། །གུབ་ཆེན་ཉི་མ་སྤྲས་པའི་ལུགས་ཀྱི་སྒྲུབ་མ་
སྤྱི་སྒྲུབ་ཀྱི་མཛེན་རྟགས་རྣམ་འབྲུར་ཉེར་མཁོ།

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

Oṃ svastī.

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.²⁷ 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:

ཨོཾ་བཙུང་ས་མཎཌཾ་

om benza samadza

OM VAJRA SAMĀJAḤ

Pay homage to the guru with:

ནཱོ་མོ་གུར་བྱུང་།

namo gurubhyah

Namo gurubhyah.

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

ནཱོ་མེ་ཨྲཱ་ཏཱ་ཏཱ་ས་པ་རི་ལྷ་རེ་བྱུང་།

namah aya tara sapariwarebhyah

Namah Āryā Tārā saparivārebhyah.

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

To present the offerings, recite:

ཨོཾ་བཙུང་ཕུཤེ་ཨཱ་ཏུཾ། ཨོཾ་བཙུང་ཏཱེུ་ཨཱ་ཏུཾ། ཨོཾ་བཙུང་ཨ་ལོ་ཀཱེ་ཨཱ་ཏུཾ། ཨོཾ་བཙུང་གཎ་ཏེུ་ཨཱ་ཏུཾ། ཨོཾ་བཙུང་ནི་མི་ཏུ་
ཨཱ་ཏུཾ།

om benza pushpé ah hung | om benza dhupé ah hung | om benza aloké ah hung | om
benza ghandé ah hung | om benza naiwidyé ah hung

OM VAJRA PUṢṢE ĀḤ HŪṂ | [OM VAJRA DHŪPE ĀḤ HŪṂ | OM VAJRA ĀLOKE ĀḤ HŪṂ
| OM VAJRA GANDHE ĀḤ HŪṂ | OM VAJRA NAIVEDYE ĀḤ HŪṂ]²⁸

Perform the seven pure branches with:

དཀོན་མཆོག་གསུམ་ལ་བདག་སྐྱབས་མཆོ།།

könchok sum la dak kyab chi

I go for refuge in the Three Jewels.

དྲིག་པ་ཐམས་ཅད་སོ་སོར་བཤགས།།

digpa tamche sosor shak

[I openly confess the harmful deeds I have done,

འགྲོ་བའི་དགེ་ལ་རྗེས་ཡི་རང་།།

drowé gé la jé yi rang

Rejoice in the goodness of beings,

སངས་རྒྱས་བྱང་ཆུབ་ཡིད་ཀྱིས་གཟུང་།།

sangyé jangchub yi kyi zung

And hold in mind the buddha's awakening.

སངས་རྒྱས་ཆོས་དང་ཚོགས་མཆོག་ལ།།

sangyé chö dang tsok chok la

In the Buddha, Dharma, and Saṅgha,

བྱང་ཆུབ་བར་དུ་སྐྱབས་སུ་མཆི།།

jangchub bardu kyab su chi

I take refuge from now until awakening.

རང་གཞན་དོན་ནི་རབ་བསྐྱབ་ཕྱིར།།

rang zhen dön ni rab drub chir

To best bring about the benefit of myself and others,

བྱང་ཆུབ་སེམས་ནི་བསྐྱེད་བར་བགྱི།།

jangchub sem ni kyéwar gyi

I will give rise to the mind of awakening.

བྱང་ཆུབ་མཆོག་གི་སེམས་ནི་བསྐྱེད་བགྱིས་ནས།།

jangchub chok gi sem ni kyé gyi né

Having aroused the mind of supreme awakening,

སེམས་ཅན་ཐམས་ཅད་བདག་གིས་མགྲོན་དུ་གཉེར།།

semchen tamché dak gi drön du nyer

I will invite all beings as my guests

སྦྱོད་མཆོག་ཡིད་འོངས་སྦྱད་པར་བགྱི།།

chö chok yi ong chepar gyi

And engage in the supreme pleasing conduct.

འགོ་ལ་ཕན་ཕྱིར་སངས་རྒྱས་འབྲུག་པར་ཤོག།

dro la pen chir sangyé drub par shok

May I become a buddha to benefit beings!]²⁹

Cultivate the four immeasurables by reciting:

སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་རྒྱ་དང་ལྡན་པར་གྱུར་ཅིག།

semchen tamché déwa dang déwé gyu dang denpar gyur chik

May all beings have happiness and [the causes of happiness.

སྤྱག་བསྐྱེད་དང་སྤྱག་བསྐྱེད་གྱི་རྒྱ་དང་བྲལ་བར་གྱུར་ཅིག།

dugngal dang dugngal gyi gyu dang dralwar gyur chik

May they be free from suffering and the causes of suffering.

བདེ་བ་དང་ཡུན་རིང་དུ་མི་འབྲལ་བར་གྱུར་ཅིག།

dewa dang yünring du mi dralwar gyur chik

May they never part from happiness for long,

སེམས་ཅན་ཐམས་ཅད་འཇིག་རྟེན་གྱི་ཚོས་བརྒྱད་མགོ་སྟོམས་པར་གྱུར་ཅིག།

semchen tamche jigten gyi chö gye go nyompar gyur chik

And may all beings have equanimity toward the eight worldly concerns.]]³⁰

2. GATHERING THE ACCUMULATION OF WISDOM

Recite:

ཨོ་ཤུན་ཏུ་རྫོན་བཟོ་སྤྱ་མ་ཡུའ་ཀོ་ཏཱི།

om shunyata jnana benza sobhawa atmako ham

OM ŚUNYATĀ JÑĀNA 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 PAṂ appears and becomes a lotus, and the syllable A appears and becomes a moon disk; above these is a green syllable TĀṂ. It transforms into an utpala marked with TĀṂ, 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 places³¹ 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 HŪṂ is at the upper part of your heart. A green syllable TĀṂ 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 TĀṂ in your heart center summons the wisdom being, whose appearance is identical to yours, from the Southern Potala buddha field.³² With JAḤ HŪṂ VAṂ HO, the wisdom being³³ 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:

ཨོཾ་བཙྰ་པུཤེ་ཨུཾ་ཧྲཱི། ཨོཾ་བཙྰ་རྩུ་པེ་ཨུཾ་ཧྲཱི། ཨོཾ་བཙྰ་ཨ་ལོ་ཀེ་ཨུཾ་ཧྲཱི། ཨོཾ་བཙྰ་གནྟེ་ཨུཾ་ཧྲཱི། ཨོཾ་བཙྰ་ནི་མི་དུ་
ཨུཾ་ཧྲཱི།

om benza pushpé ah hung | om benza dhupé ah hung | om benza aloké ah hung | om
benza ghandé ah hung | om benza naiwidyé ah hung

OM VAJRA PUŠPE 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:

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་རྒྱུ་བདག་ལ་མཛོན་པར་དབང་བསྐྱར་བ་སྦྱུང་དུ་གསོལ།།
dézhin shegpa tamché kyī dak la ngönpar wang kurwa tsal du söl

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.]³⁴

ཨོཾ་སར་ཏ་ཐུ་ག་ཏ་ཨ་རྩི་ཤེ་ཀ་ཏ་ས་མ་ཡ་ཤི་ཡེ་ཨུཾ།

om sarwa tatagata abhishekata samaya shriye hung

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:

བཅོམ་ལྷན་འདས་མས་བདག་དང་སེམས་ཅན་ཐམས་ཅད་ལ་མཆོག་དང་ཐུན་མོང་གི་དངོས་གྲུབ་མ་ལུས་པ་
སྦྱལ་དུ་གསོལ།།

chomdendemé dak dang semchen tamché la chok dang tünmong gi ngödrub ma lüpa
tsal du söl

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 OM on your forehead and so forth.

Conclude by making dedications and aspirations such as:

དགེ་བ་འདི་ཡིས་སྦྱར་དུ་བདག།

géwa di yi nyurdu dak

By this virtue, may I swiftly

རྒྱ་བཅུན་སྦྱོལ་མ་འགྲུབ་གྱུར་ནས།།

jétsün drölma drubgyur né

Accomplish Exalted Tārā

འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ།།

drowa chik kyang ma lüpa

[And bring beings to her level,

དེ་ཡི་ས་ལ་འགོད་པར་ཤོག།

dé yi sa la göpar shok

Not leaving anyone behind.]³⁵

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 OM AMṚTA HŪM PHAṬ and purify them with OM SVABHĀVA ŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVA ŚUDDHO 'HAM. Within emptiness appears OM, from which emerges a vast, spacious vessel made of

precious gems. Inside of that is HŪṢ, which melts and becomes a torma made of a great ocean of nectar. Recite OM ĀḤ HŪṢ 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 STVAṢ. At the end of the ten-syllable mantra, add [OM] AKĀRO [MUKHAṢ SARVADHARMĀṆĀṢ ĀDYANUTTPANNATVĀṢ OM ĀḤ HŪṢ PHAṢ SVĀHĀ]. Reciting that seven times, present the offerings. Present the outer offerings from ARGHAṢ until ŚABDA. Present the inner offering with the three seed syllables.

Offer praises with:

ལྷ་དང་ལྷ་མིན་ཅོད་པན་གྱིས།།

lha dang lhamin chöpen gyi

Asuras and gods bowed their heads,

ཞབས་ཀྱི་པོ་རྒྱུ་ལ་བརྟུང་དེ།།

zhab kyi pemo la tū dé

[Crowned, before your lotus feet.

ཕོངས་པ་ཀླན་ལས་སྦྱེལ་མཛད་མ།།

pongpa kün lé dröl dzema

From all sorrow you grant freedom—

སྦྱེལ་མ་ཡུམ་ལ་ཐུག་འཆེལ་བསྟོད།།

drölma yum la chagtsal tö

To Mother Tārā, homage and praise.]³⁶

Pray for your desired aims with:

མཆོད་སྦྱིན་གཏོར་མ་འདི་བཞེས་ལ་”

chöjin torma di zhé la

Accept this torma offering...³⁷

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

མ་འབྱོར་པ་དང་ཉམས་པ་དང་།།

ma jorpa dang nyampa dang

Whatever has been lacking [or wrong,

གང་ཡང་བདག་སྤོང་ལོ་ཡི་ནི།

gangyang dak mong lo yi ni

And whatever through ignorance

བགྱིས་པ་དང་ནི་བགྱིད་སྤྱལ་བ།།

gyipa dang ni gyi tsalwa

I have done or caused to be done,

དེ་ཀུན་མགོན་པོས་བཟོད་པར་མཛོད།

de kün gönpo zöpar dzö

O Protector, forgive all this.]³⁸

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 [MUKHAṀ SARVADHARMĀṆĀM ĀDYANUTTPANNATVĀT OM ĀḤ HŪḤ PHATṢ 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,”³⁹ 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 remarks⁴⁰ [123] on the teachings of Lord Vajradhara Dragpa Gyaltsen. Sarvadā suśreyo bhavatu!*⁴¹

༄༅། །འཕགས་མ་སྒྲུལ་མའི་ཚླགས་མཚན་ཤིན་ཏུ་
བསྐྱུས་པ་དངོས་གྲུབ་སྒྲིང་པོ།

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

*Namo guru Āryatārāyai!*⁴²

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.

རི་ཡཾ་ཁཾ།

ram yam kham

RAM YAM KHAM

ཡེ་ཤེས་རིག་ཅུལ་མེ་རླུང་ཚུས།།

yeshé rigtsal mé lung chü

Fire, wind, and water—the display of wisdom awareness—

ཚླགས་རྫས་དངོས་འཛིན་བསྐྱེད་གཏོར་སྦྱངས།།

tsogzé ngözin sek tor jang

Burn, scatter, and purify reification of the feast substances.

བླ་སྒྲུའི་སྦྱོད་དུ་བདུད་ཚྱེའི་བཅུད།།

bhandhé nö du dütsi chü

Within a skull cup, the amṛta nectar transforms [202]

འདོན་ཡོན་གྱ་མཚོའི་ཕུང་པོར་གྱུར།

döyön gyatsö pungpor gyur

Into an ocean of sensual delights.

ཨོཾ་ཧཱུྃ།

om ah hung

OM ĀḤ HŪM

ཧྲིཿ

hrih

HRĪḤ

འོག་མིན་ཚེས་དབྱིངས་པོ་བྱང་ནས།

ogmin chöying podrang né

From the dharmadhātu palace of Akaniṣṭha,

ལས་རབ་བཀོད་པ་ལོངས་སྤྱིའི་ཞིང་།

lerab köpa longkü zhing

The saṃbhogakāya buddha field of Karmaprasiddhi,

གནས་གསུམ་སྤྱུལ་པའི་དཀྱིལ་འཁོར་ནས།

né sum trülpé kyilkhör né

And the nirmāṇakāya maṇḍala of the three abodes,

དམ་ཚིག་སྒྲོལ་མ་རྣལ་འབྱོར་མ།

damtsik drölma naljor ma

O yoginī Samayatārā,

ཙ་གསུམ་གྱ་མཚོའི་འཁོར་དང་བཅས།

tša sum gyatsö khor dang ché

Together with a maṇḍala of the oceanic Three Roots,

ཚོགས་གྱི་འདུ་བར་སྤྱན་འདྲེན་གཤེགས།

tsok kyi duwar chen dren shek

We invite you—come and join this feast gathering!

ལོངས་སྤྱོད་རྣམ་པ་ཐམས་ཅད་པའི།

longchö nampa tamché pé

We offer you the delightful wisdom amṛta

ཡེ་ཤེས་བདུད་ཕྱི་འཁྱེས་མཚོད་འབྲུལ།

yeshé dütsi nyé chö bü

Of all kinds of enjoyments.

དྲིག་སྒྲིབ་ཉེས་ལྷུང་མཐོལ་ཞིང་བཤགས།

dik drib nyé tung töl zhing shak

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

གཟུང་འཛིན་རྟོག་ཚོགས་དབྱིངས་སུ་སྒྲེལ།

zung dzin tok tsok ying su dröl

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

མཆོག་ཐུན་སྤྱོད་ལས་དངོས་གྲུབ་སྦྱུང།

chok tün trinlé ngödrub tsöl

Bestow the supreme and common siddhis and activities!

ཨོྃ་གུ་རུ་ཨུ་ཊྲ་ཏཱ་རེ་ས་པ་རི་ལྷ་ར་སཐ་ག་ཏ་ཅཱ་ཤུ་ཛ་རྟེ་

om guru aya taré sapariwara sarwa ganatsakra puja ho

OM GURU ĀRYATĀRĀ SAPARIVĀRA SARVAGAṆACAKRA PŪJĀ HOḤ

Then, recite the hundred-syllable mantra:

ཨོྃ་བཛ་སད་ས་མ་ཡ་མ་རུ་ལ་ཡ་བཛ་སད་ཏཱ་ལྷ་རི་ཛྲོ་མེ་རྩ་མ་སུ་ཏྲོ་མེ་རྩ་མ་སུ་པོ་ཏྲོ་མེ་རྩ་བ་ཨ་རུ་
རྟོ་མེ་རྩ་བ་སཐ་སི་རྩྱེ་སྤྱེ་ཡ་ཚུ་སཐ་ཀམ་སུ་ཅ་མེ་ཅི་རྩྱེ་ཤེ་ཡ་ཀུ་རུ་རྩྱེ་རྩ་རྩ་རྩ་རྩ་ག་ལྷན་སཐ་ཏ་ལྷ་ག་ཏ་
བཛ་ལྷ་མེ་ལུ་རྩ་བ་རྩྱེ་རྩ་བ་མ་རུ་ས་མ་ཡ་སུ་ཨུ།

om benzasata samaya manupalaya benzasata tenopa tishta didho mé bhawa sutokshyo
mé bhawa supokshyo mé bhawa anurakto mé bhawa sarwa siddhi mé prayatsa sarwa
karma tsu tsa mé tsitam shreya kuru hung ha ha ha ha ho bhagawan sarwa tathagata
benza ma mé muntsa benzri bhawa mahasamayasata ah

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

Gather the remainder and consecrate it with:

ཨོྃ་ཨུ་ཏྲུ་རྟེ་

om ah hung ho

OM ĀḤ HŪṀ HOḤ

Summon the guests with:

པེམ།

pem

PHEM

Dedicate the remainder with:

ཨོཾུཅིཤྱཏི་ཐ་བལྟ་མཁའི།།

om utsishta balingta khahi

OM UCCHIṢṬA BALIṂTA KHĀHI

Make aspirations with:

རྗེ་བཙུན་པག་མཁའ་ལྷ་ཚོགས་ལ།།

jetsün pagmé lhatsok la

Through this marvelous offering

མཇུང་ཆོཔ་པ་སྤལ་བ་ཡིས།།

mejung chöpa pülwa yi

To the divine assembly of the Noble Lady,

བསོད་ནམས་ཡེ་ཤེས་ཚོགས་རྫོགས་ནས།།

sönam yeshé tsok dzok né

Having completed the accumulations of merit and wisdom,

དངོས་གྲུབ་རྣམ་གཉིས་མུར་ཐོབ་ཤོག།

ngödrub nam nyi nyur tob shok

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 *phun 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. According to three early Buddhist tantras, *Mañjuśrīmūlakalpa*, *Mahāvairocanaśāmbhodhi*, and *Tārāmūlakalpa*, Ārya Tārā was born from a lotus that bloomed in a lake of tears shed by the merciful eyes of the Lord of Compassion, Avalokiteśvara, here in the form of the bodhisattva Padmapāṇi, the Lotus-Bearer. Gazing upon the realms of beings, *Padmapāṇi* was so overcome with sadness at the sufferings of the world that he wept tears of compassion that formed a lake in which lotuses bloomed, giving rise to the various liberating emanations of Tārā.
7. Here, the Tibetan word is *dung kham* (*dung kham*), which possibly relates to the term *dung khang* (*dung khang*), meaning skull. Lama Tsering Gyaltzen explains that *dung kham* probably refers to the bodily elements here, with *dung* (*dung*) referring to the head and *kham* (*kham*) referring to the body’s elements or constituents (oral communication, September 8, 2022).
8. This refers to you as Tārā and to the Tārā who appears in front of you.
9. Purifying obscurations through Vajrasattva recitation and meditation, and increasing merit and wisdom through offering the maṇḍala. These are two sections of the fivefold uncommon preliminary practices on the Vajrayāna path.
10. Spiritual consort.
11. Note that this line was inserted as an addendum and is not part of the original mind treasure revelation.
12. According to the Tibetan lunar calendar, the Female Water Year, called “Adornment,” is the thirty-seventh year of each sixty-year cycle (Rabjung).
13. This refers to Jamgön Kongtrul Lodrö Taye.

14. 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.
15. 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.
16. 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.”
17. The Lord of the Family here refers to the Lord of the Lotus Family, Amitābha.
18. “Careless” (*bag med*) is the name given to the Female Water Ox year in the fifth sexagenary cycle of the Tibetan calendar.
19. “Homage to the guru, Noble Wish-Fulfilling Tārā.”
20. 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: sgrol dkar tshe khrid kyi rjes gngang thob pa'i brgyud pa (<http://purl.bdrc.io/resource/L8LS13796>); sgrol dkar spyen 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>).
21. 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 Drewa, see Samuel, “Amitāyus and the Development of Tantric Practices for Longevity and Health in Tibet,” 265.
22. 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.
23. “Vowels” and “consonants” here refer to the vowels and consonants of the Sanskrit alphabet.
24. 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).
25. 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 tshe mchog bsam gtan gling*), established in the late eighteenth century. See Chan, *Tibet Handbook*, 170.
26. “May there always be blessings!”
27. 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 rnams kyiis ni khrus gsol ltar/ lha yi chu ni dag pa yis/ de bzhin bdag gis khrus bya'o//*.
28. 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 bsduis snying por dril ba phan bde'i ut+pal*, 400.
29. This prayer is given in full in Jamyang Khyentse Wangpo, *gnyan sgrol yan lag drug pa'i bsnyen sgrub las gsum gyi rnam par gzbag pa ut+pal chun po*, 106.

30. 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 tshe 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 kyī 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 bsodus pa*, 641–42.*
31. Commonly inserted at the end of a sādhanā 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.
32. See the note above on this prayer.
33. 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.
34. “May there always be good fortune!”
35. Worth noting here is Khyentse Wangpo’s use of the feminine form *āryā* (compared to the more commonly used compound form *āryatārā*).
36. This group of offerings, which has five instead of the standard eight and begins with flowers (*puspe*), 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 dngos 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 spyān 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 kyī 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*).
37. This prayer is based on Dragpa Gyaltsen, *sgrol ma'i sgrub thabs yan lag drug*, 59a.
38. This verse is taken from the Tārā-related works of Dragpa Gyaltsen. See *sgrol ma'i sgrub thabs yan lag drug*, 59b.
39. Literally, “six limbs.” This term (*yan lag drug*) has a range of meanings, depending on the context. In the Purāṇas (*Skandapurāṇa* 50; *Garudapurāṇa* 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).
40. The buddha field of the Southern Potala (*lbo 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.
41. 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*.
42. “Homage to the guru, Noble Tārā!”

