



Venerable Namgyel's
Online Sangha
We Serve

Green Tara Sadhana



Commentary on Green Tara

by Lama Zopa Rinpoche

Introduction

The venerable Tara, a female aspect of the Buddha, was originally born as a princess called Yeshe Dawa in the world called Manifold Lights. She was greatly devoted to the teachings of the Buddha of that period whose name was Drum Sound, and for many hundreds of millions of years made offerings to the numberless buddhas, bodhisattvas and arhats of the time. Each day she would prepare offerings of precious cloth in each of the ten directions and, because of the merits of this, she received bodhichitta.

Some monks of that period told Tara that if she made prayers to receive a male body and to be of benefit to the teachings, her prayers would be successful. However, she replied, “Many work for sentient beings with male bodies but few with female. Therefore, I shall work for all sentient beings as a female until samsara ends.” Remaining in the palace, unattached to the sense objects she enjoyed, she practised meditation and attained the state known as “Releasing All Living Beings.” Through the power of this, each and every morning she released hundreds of millions of others from worldly thoughts, bringing them to the same level, and every afternoon she did the same. Then she changed her name to “Tara”—the Liberator—and consequently, the Buddha Drum Sound prophesied that she would be known as the Goddess Tara until all sentient beings received enlightenment.

A great number of Indian pandits and yogis have become enlightened through the practice of this yoga method. Among them are Tilopa, Naropa, Dombhipa, Kamakashi, Kandhapa, Lalavajra, Dipankara (Atisha), and Madhyemasingha. Similarly in Tibet, countless Tibetan lamas have accomplished all the sutra and tantra realisations by relying on Tara. Among these are: Dromtonpa; Lama Tsong Khapa; the great yogi Landol Rinpoche; the great yogi who attained Arya Tara, Taguwa; the great teacher Yeshe Gyatso; the Venerable Ngawang Tsultrim; the Venerable Deupa Gyaltsen; the great Lama Jampa Tenzin Gyatso; the venerable lama, embodiment of all buddhas and manifestations of Tara herself in a human body, Losang Yeshe Tenzin Gyatso; the venerable, depthlessly kind Lama Losang Tsondu, who understands completely every single teaching of the Buddha and is the second Buddha of wisdom Manjushri; and innumerable others. Therefore, as long as we continue to observe the law of karma, we need never doubt that Tara will help us also to reach enlightenment.

The Mantra

Arya Tara is the female one who releases (liberates). She can help prevent hindrances and help to generate quickly the steps of the path to enlightenment. From her side there is nothing left to be released as she has removed every single obscuration and received enlightenment ages ago by following the path. She wished to receive enlightenment in a female body and in that way to benefit sentient beings. We are the object whom she helps. She releases us. This is the purpose and function of the mantra: OM TARE TUTTARE TURE SOHA.

Most mantras contain OM. Between OM (at the beginning) and SOHA or HUM (at the mantra's end) is the deity's meaning, which signifies the path. It contains the method and wisdom of the path; we actualise the method and wisdom by purifying our body, speech and mind and becoming oneness with Tara. OM signifies Tara's holy body, speech and mind, and the TARE TUTTARE TURE contains the essence of the Four Noble Truths.

TARE signifies release from samsara. The female one who releases. This shows Tara's function. The help she gives us is to release us from samsara, thus freeing us from suffering.

TUTTARE signifies dispelling fears. The female one who cuts off, or dispels, the eight fears or dangers, stopping each inner fear, which is related to an outer danger:

1. Ignorance is the danger of the elephant
2. Hatred is the danger of fire
3. Attachment is the danger of water
4. Pride is the danger of the lion
5. Jealousy is the danger of the snake
6. Wrong view is the danger of the thief
7. Doubt is the danger of the hungry-ghost
8. Miserliness is the danger of chains

Tara saves from all these eight dangers of the disturbed and unsubdued mind and its karmic actions; she is the female one who releases from the eight fears. "Release" shows the true path of cessation; the true path of both the Theravada and the Mahayana. So Tara releases us from the cause of suffering, the eight fears of the disturbed and unsubdued mind and its action of karma.

TURE signifies releasing from disease. Not only the physical diseases that we ordinary beings recognise. Tara not only releases us from physical sufferings, she also benefits by releasing sentient beings from mental diseases, the 84,000 diseases of the disturbed and un subdued mind and its karmic actions. This shows the true cessation of suffering by actualising the true path: realising nirvana—release from samsara—and the enlightenment within one’s own mind. Tara shows the true path to us and to all sentient beings: this is how she leads those who wish to and who need to be brought to the release of nirvana and then on to enlightenment. Gradually, she brings sentient beings to Buddhahood by showing the path. Tara liberates us and all sentient beings from the fears of samsara, bringing us to the blissful state of peace for oneself (nirvana), and then further liberating us from the bondage of the blissful state of peace to bring us to ultimate enlightenment.

Tara is a special deity, a manifestation of all the Buddhas’ holy actions of body, speech and mind. Therefore, she is called “mother.” By depending on Tara one receives enlightenment, as those who in the past have depended on this special deity, this manifestation of all the buddhas' holy actions, have received enlightenment. Thus, Tara is the mother from whom all the buddhas of the three times have been born and from whom we receive enlightenment. In this way we shall all be born from Mother Tara. Why is it that Tara is called “Mother”? Tara is the essence of the holy minds of all the buddhas. The holy mind, which is the absolute guru, the Dharmakaya, is the base upon which we refer to “Mother Tara.” Thus, even though we recognise her in female aspect, the base upon which we label her is the Dharmakaya, the holy mind of all the buddhas, the absolute guru.

There is not one Buddha that has not been born from the absolute guru, the Dharmakaya. No sentient being received enlightenment without depending on the guru. The absolute guru manifests in different forms and reveals different methods according to the level of one’s own mind. This is the relative guru arising from the absolute guru. All past and present buddhas have been and all future buddhas will be born from the absolute guru, which functions to release from all suffering and obscurations.

Green Tara Sadhana

The Foundation of All Good Qualities

by Je Tsongkhapa

The foundation of all qualities is the gracious guru;
And to rely upon him or her correctly is the root of the path.
Inspire us to understand this well and rouse our energies,
So that we may follow with the greatest respect!

Inspire us so that we may realise how this excellent support,
With its once-found freedoms, is so rare and momentous;
And let us always be determined, day and night,
To make the most of this precious opportunity!

Let us remember that life and limb are as transient and ephemeral
As bubbles in water: death, the destroyer, approaches swiftly;
And after death the results of positive and negative actions
Will accompany us, just as a shadow follows the body.

Inspire us so that we may gain firm conviction in this,
And remain always conscientious:
Avoiding even the slightest harmful actions,
While cultivating every form of virtue!

Inspire us to see the shortcomings of mundane pleasures,
Which only disappoint, lead to every form of suffering
And cannot be relied upon;
Instead let us enthusiastically pursue the bliss of liberation!

Inspire us so that, motivated by this pure intention,
With mindfulness, vigilance and conscientiousness,
We may take to heart the pratimoksha vows,
Which are the very root of the teachings.

Just as we have fallen into the ocean of existence,
All other beings, our very own past mothers, have too—
Inspire us to see this and to master supreme bodhicitta,
And to take responsibility for liberating all beings.

Inspire us to see that even if we develop the intention,
Unless we train in the three types of ethical discipline,
We will not attain awakening, and thus to apply ourselves
With great energy to upholding the bodhisattva vows.

Inspire us to calm distraction towards the erroneous,
And to enquire correctly into the genuine nature,
So that we may swiftly generate within our minds
The path that perfectly unites tranquility and insight.

Inspire us, so that having trained in the common path
And become suitable vessels, we may easily set out
On the sublime approach of fortunate individuals
And enter the Vajrayāna, supreme among vehicles.

At that time, inspire us with unfeigned certainty
In the teaching that pure vows and commitment
Are the basis for attaining two types of siddhi,
And let us guard them even at the risk of our lives.

Then, inspire us, so that having realised the key points
Of the two stages, which are the essence of the tantras,
We may never waver from the yoga of the four sessions
And practise according to the noble guru's instructions.

Thus, may you inspire us with your blessings,
So that the spiritual guides who reveal the excellent path
And companions who practise authentically may live long,
And all outer and inner obstacles may be fully pacified!

In all our lives, may we never be separated from genuine gurus,
May we enjoy the splendour of the Dharma,
And by perfecting the qualities of the paths and stages,
May we swiftly attain the level of Vajradhara!

Visualisation

Visualise Green Tara in the space in front of you. She has a radiant green light body, so beautiful. Sitting on a multi-coloured lotus, her left foot is drawn in (like when we sit meditating) and her right foot is stretched out, resting on a small multi-coloured lotus.

Tara's left foot drawn in indicates her complete and effortless control over desire energy and her right foot out indicates her willingness and capability to get up and act for sentient beings. Tara's left hand is at her heart in the mudra symbolising the Triple Gem, holding the stem of a blue utpala flower. Her right hand extends over her right knee, in the mudra of granting sublime realisations.

Often Mother Tara is referred to as the wish-fulfilling Buddha. She represents the quick capacity (represented as female) to cut through problems, to get things done, to remove obstacles.

Imagine her as beautiful as possible: young, radiant, full of energy, full of bliss, she wears coloured silken garments, and jewellery on her ears, ankles, arms and neck.

Imagine that she is the manifestation of your Lama. It is their mind manifesting in this aspect of Green Tara for your benefit. Now, recite three times the Refuge and Bodhicitta prayer.

Going for Refuge and Generating Bodhicitta

**I go for refuge until I am enlightened
To the Buddha, the Dharma and the Supreme Assembly
By the accumulation of merits, of practising generosity and so forth
May I become a Buddha to benefit all sentient beings. [x3]**

*sang gyä chö dang tsog kyi chog nam la
jang chub bar du dag ni kyab su chi
dag gi jin sog gyi pä sö nam gyi
dro la phän chir sang gyä drub par shog [x3]*

The Four Immeasurable Thoughts

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

May all sentient beings be free from suffering and the causes of suffering.

May all sentient beings never be separated from happiness that is free from suffering.

May all sentient beings abide in equanimity, free from desire for friends and hatred for enemies.

The Seven Limb Practice

Reverently I prostrate with my body, speech and mind;

I present every type of offering, actual and imagined;

I declare all my negative actions accumulated since beginningless time

And rejoice in the merit of all holy and ordinary beings.

Please remain until the end of cyclic existence

And turn the wheel of Dharma for living beings.

I dedicate my own merits and those of others to the great enlightenment.

Mandala Offering

This ground, anointed with perfume, strewn with flowers,

Adorned with Mount Meru, four continents, the sun and the moon:

I imagine this as a Buddha field and offer it.

May all living beings enjoy this pure land!

Inner Mandala Offering

The objects of my attachment, aversion and ignorance –

Friends, enemies and strangers – and my body, wealth and enjoyments:

Without any sense of loss I offer this collection.

Please accept it with pleasure and

Bless me with freedom from the three poisons.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Then imagine one chakra at a time, powerful, blissful light coming from each of Tara Buddha's five chakras, entering your chakras and filling you completely, first purifying you and then filling you with blessings.

First, Tara sends powerful blissful white light from the **OM** at her brow chakra, which enters your brow chakra and completely fills you. You imagine that all your problems and sufferings, and heaviness and grossness of your body are purified by this light, and all the harm you have ever done to any living being with this body and all your infinite past bodies is also purified, eradicated completely, not one atom left. After a little time, you again imagine the light coming, this time visualising that your body has become a blissful light body, just like Tara's; nothing gross; indestructible, just like it will be when you attain the deity's body, the sambhogakaya.

Second, she sends red light from the **AH** at her throat chakra, which purifies all the problems of your speech, inappropriate speech, useless speech, the inability to express yourself appropriately, and all the harm you have ever done to any living being with your speech in this life and in infinite past lives is also totally purified, eradicated by the blissful red light, not one atom left. Then the light comes again, and this time you imagine that you are totally full of all the blissful, perfect, compassionate, wisdom appropriate speech of Lama Tara, such that whatever sound you utter is necessarily beneficial to any living being who hears it, all of which is your potential. Feel full of this powerful energy.

Third, Tara sends powerful beams of dark blue light from the blue **HUM** at her heart chakra, which enters your heart chakra. Imagine that all the unhappiness of your mind: your confusion, arrogance, anger, jealousy, pride, resentment, hurt, anxiety, self-hate and so on is all totally purified, and that all your delusions, including the root ego-grasping, which are the cause of your own suffering and of why you harm others, is totally eradicated by the powerful blue light, not one atom left. The light comes again and this time you feel full of the blissful, omniscient, compassionate mind of Lama Tara, which is your potential.

Fourth, you visualise that Tara sends from the yellow **SO** at her navel chakra—four finger-widths below the navel—powerful laser beams of yellow light that penetrate your navel chakra, filling you completely. It purifies totally all your hopelessness, powerlessness, inability to act effectively, all the blocked energy. Then you imagine that the light from Lama Tara's navel chakra fills you with power, the ability to act effortlessly, to do what needs to be done, with wisdom and compassion for the benefit of all living beings.

Fifth, you visualise that Tara sends powerful beams of green light from the green **HA** at her secret chakra that penetrate your secret chakra, filling you completely. Imagine that it totally purifies all your out-of-control, unhappy attachment energy, all the yearning, the desire, which makes you miserable and unclear and dissatisfied, not one atom left. Then you imagine this blissful green light penetrating your secret chakra, filling you completely with transformed desire energy, complete bliss, satisfaction, contentment, fulfilment, happiness, pleasure.

Then you visualise all the five lights coming from Tara's five chakras simultaneously, penetrating your five chakras, this time feeling that even the subtle stains of all delusions are totally eradicated, not one atom left. Feel very blissful.

Stay in this blissful state, concentrating on being oneness with the energy of Mother Tara.

Tara's lotus dissolves upwards into her body. Then she comes to sit above your crown, facing the same direction as you. Then, out of her wish to be oneness with your mind—and she is your guru, remember—she dissolves into green light and melts into your crown and goes down your central channel—which is closer to the back of your body and runs just in front of your spine—to your heart chakra, where she merges with your subtle consciousness, your clear light consciousness. You think: "Tara's mind, the guru's mind, my mind: same thing." And you feel blissful.

Then you visualise all sentient beings surrounding you—in front, above, below, to the sides, everywhere (anyway, it's said that there is not an atom of space where there aren't sentient beings). Recite Tara's mantra—

Om Tare Tuttare Ture Soha

—as much as you can, as you imagine that the energy of the mantra goes out and hooks all Tara's energy, which then goes out to all sentient beings, liberating them, and comes back to you, filling you with bliss and wisdom, and all her sublime qualities, which is your own potential.

When you have finished mantras, say the following:

**Please Root Guru, glorious and precious,
Remain upon a lotus at my heart
And, looking after me through your great kindness,
Grant me siddhis of body, speech and mind.**

Now you dissolve every thing into what they call space-like emptiness. This is not the actual meaning of emptiness but in tantra it is a very powerful way of getting to emptiness. First you imagine that the entire universe dissolves into empty space: your place, the planet, the galaxies. This universe, and all the beings in it, which we cling to as so real, as existing from its own side, just dissolves into vast empty space, not one atom left: "zero."

Then you dissolve your body, the basis of this "I", the thing we know most, identify with most: you imagine that from your feet up towards your heart chakra and from your crown down towards your heart chakra it just dissolves; you feel that everything absorbs into your heart chakra. Then you dissolve your thoughts, these elaborate conceptual constructions, all the thoughts of "I", which have no basis in reality, which are completely made up, "an hallucination." All of it dissolves into empty space, not one atom left, zero.

All there is left is your Lama Tara consciousness, very subtle, pure, as vast as space: "I am the Dharmakaya," you think, "This is who I am." Feel completely blissful—this is your nature. And you feel that you are in the nature of emptiness. For a moment you meditate conceptually on emptiness, at whatever level you understand its meaning. Then you let go of all thoughts and you abide in this vast, blissful, space-like emptiness for as long as you like.

When it's time to finish, you are roused out of this blissful emptiness by your compassion, your wish to benefit others: you manifest again in your body and imagine that your mind is oneness with Mother Tara's mind. And you make strong prayers that with this body and speech you will benefit whichever sentient beings you come into contact with: human, animal, whatever, that the purpose of your body and speech is to benefit others. And then you do the dedication prayers.

Dedications

Through the merits of these virtuous actions
May I quickly attain the state of a guru-buddha
And lead all living beings, without exception,
Into that enlightened state.

*ge wa di yi nyur du dag
lama sang gyä drub gyur nä
dro wa chig kyang ma lü pa
de yi sa la gö par shog.*

May the precious bodhi-mind
Not yet born arise and grow
May that born have no decline
But increase forever more.

*jang chub sem chog rinpoche
ma kye pa nam kye gyur chig
kye-pa nyam-pa me pa yang
gong nä gong du phel war shog.*

Just as the brave Manjushri and Samantabhadra too,
Realised things as they are,
Also I dedicate all these merits in the best way,
That I may follow their perfect example.

*jam päl pa wö ji tar khyen pa dang
kün tu zang po de yang de zhin te
de dag kün gyi je su dag lob chir
ge wa di dag tham chä rab tu ngo.*

I dedicate all these roots of virtue
With the dedication praised as the best
By the victorious ones thus gone of the three times,
So that I might perform the noble bodhisattva's deeds.

*dü sum sheg päi gyäl wa tham chä kyi
ngo wa gang la chog tu ngag pa de
dag gi ge wäi tsa wa di kün kyang
zang po chö chir rab tu ngo war gyi.*

Long Life Prayer for All Spiritual Mentors

**May the spiritual teachers who lead me on the sacred path
And all spiritual friends who practise it have long life.
May I pacify completely all outer and inner hindrances—
Grant such inspiration, I pray.**

**May the lives of the venerable spiritual mentors be stable,
And their virtuous actions spread in the ten directions.
May the light of Losang's teachings,
Dispelling the darkness of the beings in the three worlds,
Always increase.**

Prayer for the Long Life of Gen Losang Namgyel La

**Wisdom Light of True Compassion,
Source of Tara's Love Maternal,
Losang's Doctrine perfect holder,
We request your life eternal.**

**Teacher, Father, Mother, Guru -
We entreat you, live forever,
Guiding all to liberation,
Perfecting our minds forever.**

**With your always skilful guidance,
And profound, compassionate ways,
Shining Tara's light eternal,
Guiding to Her Tathagata Mind.**

Long Life Mantra

**OM A GURU VAJRADHARA SUMATI VIJAYA SARVA SIDDHI
HUM**

White Tara Long Life Mantra

**OM TARE TUTTARE TURE GURU SUMATI VIJAYA AYUR
PUNYE JNANA PUSHTIM KURU YE SVAHA**

**May all beings everywhere
Plagued by sufferings of body
and mind,
Obtain an ocean of happiness
and joy
By virtue of my merits.**

**May no living creature suffer,
Commit evil or ever fall ill,
May no one be afraid or
belittled,
With a mind weighed down by
depression.**

**May the blind see forms
And the deaf hear sounds,
May those whose bodies are
worn with toil
Be restored on finding repose.**

**May the naked find clothing,
The hungry find food;
May the thirsty find water
And delicious drinks.**

**May the poor find wealth,
Those weak with sorrow find joy,
May the forlorn find hope,
Constant happiness and
prosperity.**

**May there be timely rains
And bountiful harvests;
May all medicines be effective
And wholesome prayers bear
fruit.**

**May all who are sick and ill
Quickly be freed from their
ailments,
Whatever diseases there are in
the world,
May they never occur again.**

**May the frightened cease to be
afraid
And those bound be freed;
May the powerless find power
And may people think of
benefiting each other.**

**For as long as space remains,
For as long as sentient beings
remain,
Until then may I, too, remain
To dispel the miseries of the
world.**

Multiplying Mantras

**CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG
PAR DZOG PÄI SANG GYÄ NAM PAR NANG DZÄ Ö KYI GYÄL
PO LA CHHAG TSHÄL LO**

(1x)

**JANG CHHUB SEM PA SEM PA CHHEN PO KÜN TU ZANG PO LA
CHHAG TSHÄL LO**

(1x)

**TADYATHA PÄNCHA GRIYA AVA BODHANI SVAHA
OM DHURU DHURU JAYA MUKHE SVAHA**

(7x)

**CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG
PAR DZOG PÄI SANG GYÄ MÄN GYI LHA BAIDURYA Ö KYI
GYÄL PO LA CHHAG TSHÄL LO**

(1x)

**CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG
PAR DZOG PÄI SANG GYÄ NGO WA DANG MÖN LAM [THAM
CHÄ RAB TU] DRUB PÄ GYÄL PO LA CHHAG TSHÄL LO**

(1x)

**Due to the power of the blessings of the eminent Buddhas and
bodhisattvas, the power of infallible dependent arising, and the power
of my pure special attitude, may all my pure prayers succeed
immediately.**

Praises to the 21 Taras

OM! Homage to the venerable Arya Tara.

1. Homage! Tara, swift, heroic!

**Eyes like lightning instantaneous!
Sprung from op'ning stamens of the
Lord of three world's tear-born lotus!**

2. Homage! She whose face combines a

**Hundred autumn moons at fullest!
Blazing with light rays resplendent
As a thousand star collection!**

3. Homage! Golden-blue one, lotus

**Water born, in hand adorned!
Giving, effort, calm, austerities,
Patience, meditation her sphere!**

4. Homage! Crown of tathagatas,

**Actions triumph without limit!
Relied on by conquerors' children,
Having reached ev'ry perfection!**

5. Homage! Filling with TUTTARE,

**HUM, desire, direction, and space!
Trampling with her feet the seven worlds,
Able to draw forth all beings!**

6. Homage! Worshipped by the all-lords,

**Shakra, Agni, Brahma, Marut!
Honoured by the hosts of spirits,
Corpse-raisers, gandharvas, yakshas!**

7. Homage! With Her TRAD and PHAT sounds

**Destroying foes' magic diagrams!
Her feet pressing, left out, right in,
Blazing in a raging fire-blaze!**

**8. Homage! TURE, very dreadful!
Destroyer of Mara's champion(s)!
She with frowning lotus visage
Who is slayer of all enemies!**

**9. Homage! At the heart her fingers
Adorn her with Three Jewel mudra!
Light-ray masses all excited!
All directions' wheels adorn her!**

**10. Homage! She so joyous, radiant,
Crown emitting garlands of light!
Mirthful, laughing with TUTTARE,
Subjugating maras, devas!**

**11. Homage! She able to summon
All earth-guardians' assembly!
Shaking, frowning, with her HUM sign
Saving from every misfortune!**

**12. Homage! Crown adorned with crescent
Moon, all ornaments most shining!
Amitabha in her hair-knot
Sending out much light eternal!**

**13. Homage! She 'mid wreath ablaze like
Eon-ending fire abiding!
Right stretched, left bent, joy surrounds her
Troops of enemies destroying!**

**14. Homage! She who strikes the ground with
Her palm, and with her foot beats it!
Scowling, with the letter HUM the
Seven levels she does conquer!**

**15. Homage! Happy, virtuous, peaceful!
She whose field is peace, nirvana!
She endowed with OM and SOHA,
Destroyer of the great evil!**

**16. Homage! She with joy surrounded
Tearing foes' bodies asunder,
Frees with HUM and knowledge mantra,
Arrangement of the ten letters!**

**17. Homage! TURE! With seed letter
Of the shape of syllable HUM!
By foot stamping shakes the three worlds,
Meru, Mandara, and Vindhya!**

**18. Homage! Holding in her hand the
Deer-marked moon of deva-lake form!
With twice spoken TARA and PHAT,
Totally dispelling poison!**

**19. Homage! She whom gods and their kings,
And the kinnaras do honour!
Armoured in all joyful splendour,
She dispels bad dreams and conflicts!**

**20. Homage! She whose two eyes bright with
Radiance of sun and full moon!
With twice HARA and TUTTARE
She dispels severe contagion!**

**21. Homage! Full of liberating
Pow'r by the set of three natures!
Destroys hosts of spirits, yakshas,
And raised corpses! Supreme! TURE!**

**These praises with the root mantras
And prostrations thus are twenty-one!**

A Song of Longing for Tara, the Infallible **By Lama Losang Tenpey Gyaltzen**

From my heart I bow to Divine Mother Tara, essence of love and compassion, the most precious objects of refuge gathered into one. From now until I reach enlightenment, hook me with your great love and kindness to liberate me.

By the witness of the Three Jewels, not just from my mouth but from the depths of my innermost heart and bones, I pray to you morning and evening. Show your blissful face to me, Loving One, Grant me the nectar of your speech.

Great gurus and small gurus cheat us with their made-up teachings, selling Dharma, teaching without comprehension, not observing who is qualified and who is not, being concerned about their own happiness and the eight worldly concerns. Since I can no longer trust friends of this degenerate age, you are my principal guru. Inspire me, Divine Mother, essence of love. Arouse the great power of your compassion and think of me.

I take refuge in you, Tara; like you, no Buddha could ever deceive me. But understanding the odd character of these times, most Buddhas have gone into the bliss of nirvana. Even though they have great compassion, we have no connection. Since for me there are no other deities, you are my principal deity. Bestow realisations upon me, Divine Mother, essence of love. Arouse the great power of your compassion and think of me.

Most Dharma protectors do not show their powers. Tired of those who invoke them, they do not act. Other protectors, lacking insight but proud of their power, may be friendly for a while but will later do me harm. Since I cannot rely on other protectors, you are my principal protector. With divine action, Wisdom Mother, essence of love, arouse the great power of your compassion and think of me.

To ordinary view the names of objects are the same as their meaning. Like this, they produce afflictions and bind us to samsara. When it is time to die, unless I understand the true nature, could a wish-fulfilling gem enable me to carry even a sesame seed with me? Since I do not trust in illusions, you are my real richness. Please grant my desires, Divine Mother, essence of love. Arouse the great power of your compassion and think of me.

I cannot rely on non-virtuous friends for even a day. They pretend to be close to me and all the while have in mind the opposite. They are friends when they wish it and enemies when they don't. Since I cannot trust in this kind of friend, you are my best friend. Be close to me, Divine Mother, essence of love. Arouse the great power of your compassion and think of me.

You are my guru, my yidam, my protector, my refuge, my food, my clothes, my possessions, and my friend. Since your divine quality is everything to me, let me spontaneously achieve all that I wish.

Although I am overwhelmed by my habitual, uncontrolled mind, please cut these self-centred thoughts so I will be able to give my life millions of times without difficulty to each sentient being. Inspire me to be able to develop this kind of compassion to benefit all.

Empower me to cut the root of samsara, self-grasping, and to understand the pure doctrine, the most difficult middle way, free from the errors of extremes.

Inspire me to practice as a bodhisattva, turning away from what is worldly, dedicating all my virtues to teaching living beings, never for even one instant thinking of just my own happiness. Let me wish to attain Buddhahood for the benefit of all.

Empower me to actualise as much as possible the most subtle vows and to keep them without a careless mind, thus becoming the most perfect bodhisattva.

Outwardly, let me be simple in my practice, while inwardly, actualise the depth of the diamond vehicle with the strong wish to practice the two stages. Inspire me to attain enlightenment quickly for the benefit of all.

Divine Wisdom Mother Tara, you know everything about my life – my ups and downs, my good and bad. Think lovingly of me, my only mother.

I give myself and all who trust in me to you, Divine Wisdom Mother Tara. Being completely open to you, let us be born in the highest pure land. Set me there quickly with no births in between.

May the hook of your compassion and your skilful means transform my mind into Dharma and transform the minds of all beings, whoever they are. They have all been my mother, the mother of one unable to follow the Conqueror's teachings.

By reciting this prayer three times a day and by remembering the Divine Wisdom Mother Tara, may I and all beings who are connected to me reach whatever pure land we wish.

May the Three Jewels and especially the Divine Wisdom Mother, whose essence is compassion, hold me dear until I reach enlightenment. May I quickly conquer the four negative forces.

If, as long as you live, you recite this prayer three times every day, not just from the mouth (in words only) but strongly linked with your mind, you will have close connection and will see Tara's face. No hindrances will be experienced and all wishes will be fulfilled. You will have a close relationship with all Buddhas and bodhisattvas, and they will hold you dear. If you recite the "Homage to the Twenty-one Taras" and this prayer, you will attain the Divine Liberating Mother.

Colophon: This prayer to Venerable Tara, in heart words making his own requests and also non-deceptive to others, was composed by the Buddhist monk Losang Tenpey Gyaltsen, in his nineteenth year, the Water Mouse year (1852), on the third day of the miracle month (second month of the lunar calendar) at Bengar Namgyel Ling. It is sure to have great benefit.