THE SMILE OF SUN AND MOON

A Commentary on The Praise to the Twenty-One Taras

by Khenchen Palden Sherab Rinpoche

Translated and edited by Anna Orlova

SKY DANCER PRESS
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Dedicated to the long life of
Khenchen Palden Sherab Rinpoche
Khenchen Palden Sherab Rinpoche is a renowned scholar and meditation master of Nyingma, the Ancient School of Tibetan Buddhism.

He was born in 1942 in the Droshul region of Kham, Eastern Tibet. Starting his education at the age of four, he was trained to become the next abbot of Gochen monastery. At the age of twelve he entered Riwoche monastery and completed his studies just before the Chinese invasion. His root teacher was the illustrious Khenpo Tenzin Dragpa (Katog Khenpo Akshu) who later attained the rainbow body, the highest Dzogchen realization.

In 1960 Rinpoche escaped to India. Eventually, he was appointed head of the Nyingmapa department of the Central Institute of Higher Tibetan Studies in Sarnath. He held this position for seventeen years, dedicating all his time and energy to ensure the survival and spread of the Buddhist teaching.

Rinpoche moved to the United States in 1984 to work closely with H.H. Dudjom Rinpoche, the supreme head of the Nyingmapa lineage. He travels extensively within the U.S. and throughout the world, giving teachings at numerous retreats and seminars and establishing meditation centers.

His three volumes of collected works in Tibetan include:
- Opening the Eyes of Wisdom, a commentary on Sangye Yeshe's Lamp of the Eye of Contemplation;
- Waves of the Ocean of Devotion, a biography-praise to Nubchen Sangye Yeshe, and
- Vajra Rosary, biographies of his main incarnations;
- The Mirror of Mindfulness, an explanation of the six bardo;
Advice from the Ancestral Vidyadhara, a commentary on Padmasambhava's Stages of the Path, Heap of Jewels;
Blazing Clouds of Wisdom and Compassion, a commentary on the hundred-syllable mantra of Vajrasattva;
The Ornament of Vairochana’s Intention, a commentary on the Heart Sutra;
Opening the Door of Blessings, a biography of Machig Labdron;
Lotus Necklace of Devotion, a biography of Khenchen Tenzin Dragpa;
The Essence of Diamond Clear Light, an outline and structural analysis of The Aspiration Prayer of Samantabhadra;
The Lamp of Blazing Sun and Moon, a commentary on Mipham’s Wisdom Sword;
The Ornament of Stars at Dawn, an outline and structural analysis of Vasubandhu’s Twenty Verses;
Pleasure Lake of Nagarjuna’s Intention, general summary of Madhyamaka;
Supreme Clear Mirror, an introduction to Buddhist logic;
White Lotus, an explanation of prayers to Guru Rinpoche;
Smiling Red Lotus, short commentary on the prayer to Yeshe Tsogyal;
Clouds of Blessings, an explanation of prayers to Terchen Tsasum Lingpa;
other learned works, poems, prayers and sadhanas.

He compiled and published The Treasury of Jewels, a collection of the most essential Nyingmapa prayers and practices, which includes the texts recited daily at Gochen monastery.

Currently, Rinpoche is working on his autobiography, A Story of Human Life, Waves of the River of Distraction, and a history of Samphu Netog monastic university, which includes the biographies of Ngog Lotsawa Loden Sherab and his disciples entitled Opening the Door of Devotion.

His works in English include The Light of Dharma; The Prajnaparamita, The Six Perfections; Ceaseless Echoes of the Great Silence, a commentary on the Heart Sutra; Lion’s Gaze, a commentary on Tsig Sum Nedek; and The Door to Inconceivable Wisdom and Compassion.

TRANSLATOR’S NOTE

Tara, the female buddha of compassion, an embodiment of activity, manifests in various forms and ways to help those in need.

On the absolute level, she is Samantabhadri, the mother of all the buddhas, the originally enlightened state of mind. Arising from this state, known as dharmakaya, are numerous emanations who protect sentient beings and guide them on the path to liberation and omniscience.

Practicing on Tara, visualizing her and reciting her mantra connects one to her compassion; her blessings remove obstacles and lead to realization.

The Praise to the Twenty-One Taras, words of Buddha Shakyamuni, was memorized and recited by almost every Tibetan. However, it was usually practiced in the style of outer tantras; The Praise was hardly ever regarded to be an Anuyoga or Dzogchen text. The importance and unique character of Khenchen Palden Sherab’s commentary is in presenting all four levels of its meaning. It illustrates one of the principles of Buddhist teaching: taming beings according to their needs, the ability to reach to the minds of people with different capabilities, sometimes in the same words and at the same time; other famous examples are Manjushri Namasangiti and The Seven Line Prayer.

Rinpoche wrote this commentary spontaneously during the 1997 retreat, which was dedicated to the twenty-one Taras. He spent quite a bit of time explaining it to me, and I felt that it was most essential to translate this precious teaching into English. Rinpoche closely supervised the translation, clarifying all the difficult places. My primary goal was to be as close to the original as possible, preserving the original structure.
and style of the commentary. Sometimes the translation of the root text that appears in bold font within the commentary is different from the stanza at the beginning of each chapter. I have chosen an alternative translation to convey all the different levels and shades of meaning.

I truly believe that this book will benefit all kinds of readers; however to understand it fully, a certain dharma background and practice are important. To practice on Tara, it is necessary to obtain empowerment and transmission from a qualified master.

This book is an offering to the vajra guru, Khenchen Palden Sherab; his kindness to me has no limits.

My deepest thanks go to Keith Endo for his invaluable suggestions; this translation would never have been possible without him.

I am very grateful to Alex Chernoguzov for helping on every stage of this project, particularly, design and layout, to Anna Zhuranska for the beautiful artwork, to Joan Kaye for all the support and inspiration that she gives me, and to John Pettet for proofreading and useful comments.

This translation is the first text from Khenchen Palden Sherab Rinpoche's collected works to benefit his Western students. May it become an auspicious beginning!

Anna Orlova (Pema Ling Tso)
March, 2004
OM! Homage to the Noble Lady Tara.

Homage, Tara, quick one,
Heroine whose eyes flash like lightening,
Born from the opening corolla of the lotus face
Of the lord of the triple world.

Homage, Mother whose face is filled
With the light of an array of a hundred full autumn moons,
Shining with the brilliant open light
Of the hosts of a thousand stars.

Homage, Mother, golden one,
Her hand adorned with a blue lotus,
Whose field of practice is generosity, effort,
Austerity, calm, acceptance, and meditation.

Homage, Crown of Tathagata,
Her actions endlessly victorious,
Venerated by the sons of the conqueror
Who have attained every single perfection.

Homage, Mother, filling all regions, sky and
the realm of desire
With the sounds of TUTTARA and HUM,
Trampling the seven worlds with her feet,
Able to summon all before her.

Homage, Mother, worshipped by Indra, Agni, Brahma,
By Marut and different mighty ones.
Honored by the hosts of spirits, of yakshas,
Of gandharvas and the walking dead.
Homage, Mother, destroying the magical devices of outsiders
With the sounds of TRET and PHAT,
Trampling with her right leg bent and the left extended,
Ablaze with a raging wildfire.

Homage, TURE, terrible lady,
Who annihilates the warriors of Mara,
Slaying all enemies with a frown
Of wrath on her lotus face.

Homage, Mother, her hand adorns her heart
In a mudra that symbolizes the Three Jewels.
Adorned with the universal wheel,
She radiates turbulent light.

Homage, Joyful Mother, whose brilliant diadem
Spreads out garlands of light,
Subjugating Mara and the world
With mocking, laughing TUTTARA.

Homage, Mother, able to summon before her
All the hosts of protectors of the earth.
Moving her frowning brows, she saves
From all poverty by the sound of HUM.

Homage, Mother, whose diadem
Is a crescent moon, blazing with all her ornaments,
Ever shining with the brilliant light
Of Amitabha in her piled hair.

Homage, Mother, residing amidst the garland that blazes
Like the fire at the end of the world era,
Right leg extended, left bent, encompassed by joy,
Annihilating hosts of enemies.
Homage, Mother, who hits the earth
with the palm of her hand,
Who pounds on it with her feet.
Frowning wrathfully, she shatters
The seven underworlds by the sound of HUM.

Homage, Mother, blissful, virtuous, calm,
Whose field of activity is peaceful nirvana,
Endowed with the true perfection of SVAHA and OM,
Destroying great evils.

Homage, Mother, encompassed by joy,
Who shatters the bodies of enemies,
Saviouress manifesting from the rigpa of HUM,
Arraying the sounds of the ten-syllable mantra.

Homage, TURE, stamping her feet,
Whose seed syllable appears in the form of HUM,
Shaking Mount Meru, Mandara, Binduchal,
And the triple world.

Homage, Mother, holding the rabbit-marked moon,
Which is like a heavenly lake,
Dispelling all poison with the sound of PHAT
And the twice spoken TARA.

Homage, Mother, served by the ruler of the hosts of gods,
By gods and kinnaras,
Dispelling conflicts and bad dreams
With her armor of joy and splendor.

Homage, Mother, whose two eyes
Are the sun and full moon, shining with brilliant light,
Who dispels deadly disease
With TUTTARA and twice-spoken HARA.
Homage, Mother, endowed with the power to pacify
By the array of the three natural states,
Destroying the hosts of evil spirits, yakshas
and the walking dead,
TURE, most excellent Mother.

This is the praise with the root mantra,
And these are the twenty-one homages.

Reverently recited by whoever has intelligence
And genuine devotion to the goddess,
Arising at dawn or evening to remember it,
It grants complete fearlessness.
All evil deeds are pacified; all evil destinies are destroyed.
Quickly, one will be initiated by the seventy million buddhas.

Attaining greatness by this practice,
One will proceed to the ultimate state, buddhahood.
Even if one has eaten or drunk
A dreadful poison, vegetable or animal,
By remembering the praise, the poison is completely dispelled.
One completely abandons the hosts of sufferings
Caused by evil spirits, contagious diseases and poisons.
For other beings as well,
If one recites the praise clearly
Two, three, and seven times,
Those wishing for sons will gain sons.
Those wishing for wealth will gain wealth.
All desires will be fulfilled.
There will be no hindrances, all obstacles will be destroyed.

The twenty-one homages and praises to Noble Lady Tara are completed.
The detailed commentary on

*The Praise to the Twenty-One Taras Together with Its Benefits, from the Root Tantra of Noble Lady Tara,*

according to the words and meaning, entitled

**THE LIGHT OF SMILING SUN AND MOON, WISDOM AND SKILLFUL MEANS, THAT OPENS THE YOUTHFUL LOTUS OF DEVOTION, EFFORT AND SUPREME BODHICITTA**
Homage to the lama and the supreme deity Manjushri
Vajratikshna, inseparable from Guru Loden Choksi!

Supreme emanation of the thousand buddhas of the
Auspicious Eon,
Greatly praised like the white lotus,
Protector of the world, supreme teacher Shakyamuni—
I bow my head to your feet, marked with thousand-spoked
wheels.

Great omniscient wisdom, knowing all aspects of existence,
A magical dance, appearing according to the interests
of beings—
You are the speech of all the Victorious Ones, arising
as a vajra.
I pay homage to protector Amitayus,
whose name is light, blazing thousandfold².

Protector Amitabha, lord of the blissful realm,
You appeared on a lotus in the center of Lake Dhanakosa
And destroyed the duality of the three realms, leaving
not a trace.
I bow down to Tsokye Dorje³, supreme teacher of Vajrayana.

You embody the supreme wisdom of all the Victorious Ones
of space and time,
Glowing like the red-yellow light of a newly risen sun.
By merely recollecting you, dark ignorance is destroyed
and dispersed.
With a hundredfold faith, I bow to youthful Manjushri.
In the all-encompassing ocean of innumerable worlds
You display the dance of millions of inconceivable
moon-like emanations,
According to the countless propensities of the boundless
lake of sentient beings.
I pay homage to Avalokiteshvara, lord of immeasurable
compassion.

The mother of the four sublime beings⁴, Prajnaparamita,
Samantabhadri,
Supreme Vajravarahi in the land of Akanishta⁵,
All-taming magical display, the twenty-one Taras—
I pay homage to the assembly of the great secret dakinis
of the three kayas.

You are born from the tears of compassion of
Avalokiteshvara.
Amitabha resides in the midst of your dark-blue hair.
You liberate all sentient beings from poverty, troubles
and fears.
I pay homage to the mother of the Victorious Ones,
Noble Lady Tara.

You are the unity of all sounds of the animate and inanimate,
samsara and nirvana,
More glorious than millions of full moons.
You embody all the Victorious Ones of the three times and
the four kinds of knowledge.
From my heart, I pay homage to Vajra Sarasvati.

Go Karmo, the supreme consort of Amitayus,
Manifested in this world as the queen of the assembly
of dakinis—
You attained the supreme immortal body at Maratika.
I pay homage to the only mother Mandarava, queen
of the siddhas.
In the white lotus—the land of central Tibet—

In order to compile the great secret teaching of

Buddha Padma,

The goddess Sarasvati again emanated in human form.

I pay homage to Yeshe Tsogyal, queen of the dakinis.

The profound instructions—the stream of nectar of the great secret Tantrapitaka

From Samantabhadra, Vajradhara and the five buddha families,

The essence, which spread and increased in the land of Akanishta—

Pervaded this world through the supreme siddhas.

In particular, the supreme teacher of Secret Mantra,

Padmasambhava,

Who mastered the display of awareness,

Perceiving all phenomena as primordial buddhahood,

Directly showed pure equality through extraordinary activity.

From the secret treasury of body, speech, mind, qualities, and activities

There appeared the mind lineage of the Victorious Ones,

the symbolic lineage of the *vidyadharas* and

The aural lineage of individuals,

The dakinis' entrustment lineage, the aspiration and initiation lineage,

The lineage of prophesied transmission, the word lineage of yellow scrolls,

The lineage of blessing and sacred substance, and

the lineage of compassionate aspiration.

This maturing and liberating river of nine lineages flowed down.

With a hundred thousand *vidyadharas*
of the Canonical, Treasure, and Visionary lineages of the Early Translation School,

The realm of Akanishta overflowed.
By this energy, the omniscient Jigme Lingpa
in the place with the power to bless,
known as glorious unsurpassed Samye Chimpu,
where the infinite Three Roots gathered like clouds,
in the Cave of the Great Secret Flower
at the time of one-pointed profound samadhi,
three times he saw the face of the omniscient Lord of Dharma, Longchenpa;
they became inseparable in the expanse of ultimate wisdom.

having opened the secret treasury of the dakinis,
holders of mother tantras,
he revealed the profound Treasure of the Queen of Great Bliss—
the essence of the doctrine of the great secret Vajrayana,
brought forth from the realization of the summit of the vehicles, the Great Perfection.

I took as the basis the pith instructions and explanations of meaning
of the inner practice of the Queen of Great Bliss,
the twenty-one Taras—
teachings rare in both India and Tibet—
and also whatever I could find in the schools of later translation,
in the tantras, and in commentaries on Tara by Taranatha and the others.

though I don't have even the scent
of the three qualifications for composing a treatise,
I have never lost the confidence in the Four Truths and the Three Supreme Ones, so
I would like to write a commentary

on the speech of the Victorious Ones—this Praise to the Twenty-One Taras, Together with Its Benefits—
according to my understanding, the commentaries of the scholars of the Old and New Schools and
whatever arose from my own discursive thoughts.

Ocean of dakinis, bestow the power and blessings!
According to the absolute meaning, our incomparable teacher, Shakya Senge, manifested as Dharmakaya Samantabhadra, Vajradhara, Vajrasattva and Vairocana in the land of Akanishta. Through the nine successive vehicles: the outer aspect as the three causal vehicles, the inner aspect as the three vehicles of austere awareness, and the secret aspect as the three vehicles of overpowering means, he manifested according to the capabilities of those to be tamed: ordinary, middle and supreme, to establish each of them gradually or directly on the path of the unexcelled supreme enlightenment.

In this case, Vajrayana in general, and the cycle of inner tantras of Secret Mantra in particular, were revealed by the eighty-four mahasiddhas, the eight supreme siddhas and others, mainly from the countries of India, Oddiyana and Singhal, and spread in the human world.

Especially in the Snowy Land of Tibet, the Dharma King Trisong Detsen, an emanation of Manjushri, invited the great regent of the Buddha, the omniscient great abbot Shantaraksita, as well as the second Buddha, Padmasambhava. Guru Rinpoche subdued the spirits and demons of Tibet, gave them refuge and upasaka vows, bestowed empowerments and bound them under oath by putting the samaya vajra on their heads. The unchangeable glorious Samye temple, with its sanctuaries and sacred objects, was erected according to three traditions. The one hundred and eight Buddhist panditnas, among them the lord of five hundred panditnas, great scholar Vimalamitra, as well as Shantigarbha and others, were invited mainly from India. The holy Dharma of the nine successive vehicles, all that exists, was translated into Tibetan by one hundred and eight great Tibetan translators and one thousand and eight secondary translators. This excellent teaching included sutras, tantras, and treatises elucidating the intent, from the lower vehicle of the Shravakas up to the highest Dzogchen Atiyoga. Not a mere translation but composed according to learning, reflection and meditation, the Buddha's teaching shone like the sun.

In particular, the second Buddha of Vajrayana, great master Padmasambhava, turned the three successive Dharma Wheels. The first turning was The Oral Instruction, Garland of Views, and The Drop of Nourishment to the Mother Deities. The intermediate
turning included The Accomplishment of Sugatas, The Eight Sadhana Teachings and in particular, The Great Empowerment of the Mandala of Padma, the Speech and the tantras of Hayagriva, the tantras of Liberating Sorcery of Mother Deities and so forth. The last turning included the outer, inner and secret cycles of profound and extensive teaching on Noble Lady Tara from The Ocean of Dharma That Embodies All Teachings.

The queen of dakinis, Yeshe Tsogyal, bestowed on the twenty-five disciples, king and subjects, as well as others, a complete cycle of oral instructions, upheld in Nyingma, the Early Translation School, as three great doctrinal sections: the long lineage of kama, the short lineage of terma, and the profound pure vision lineage. This particular teaching is a part of this tradition.

The omniscient Jigme Lingpa was the wisdom emanation of Dharma King Trisong Detsen. In central Tibet, from the Lake Drak Da where Yeshe Tsogyal was born, he obtained the pith instructions on the outer, inner and secret practice of the wisdom dakini—the legacy of guru yab yun, passed down through the mind lineage. By hearing the sweet song of a bee—the sign language of the dakinis of the symbolic lineage of Vidyadharas—the knot of Jigme Lingpa’s throat channel released, and he opened the gate of the most profound terma teaching. This profound instruction of the aural lineage, explaining the literal meaning of the tantras of Noble Tara, is independent of the others. It is the blazing display of the wisdom that perceives all phenomena, transforming all appearances into melodious vajra speech.

The entire meaning of the praise to Noble Lady Tara Homage to the Twenty-One Taras—the spontaneous vajra speech, independent of training, diligence and effort—was never explained in the past by any Tibetan scholar. Wishing to elucidate it, I relied mainly on Jigme Lingpa’s amazing extraordinary teaching, The Inner Sadhana of the Queen of Great Bliss, the Twenty-One Taras Together with Benefits, and also on the commentaries by Taranatha and others, which added the hidden meaning. The commentary has four topics: the title, the homage of the translator, the subject of the text and the conclusion.
First. The title

The Twenty-One Homages and Praises with the Root Mantra of Noble Lady Tara.

In Sanskrit: *Arya tare mantra mula stottra nama skeri kawing shatika nama.*

In Tibetan: *'Phag ma sgrol ma'i rtsa ba'i sngags kyi bstod cing phyag 'tshal ba nyi shu rtsa gcig pa zhes bya ba.*

Second. The homage of the translator

OM! Homage to Noble Lady Tara.

From The Great Commentary on Gathering All Intentions by omniscient Jigme Lingpa:

- OM represents the five wisdoms and their form aspects.
- A is dhammaphuta wisdom and its embodiment, Vairochana.
- The Short A (*a chung*) is mirror-like wisdom and its embodiment, Vajrasattva.
- The O-vowel (*na ro*) is equality wisdom and its embodiment, Ratnasambhava.
- The Crescent (*zla phyed*) is discriminating wisdom and its embodiment, Amitabha.
- The Drop (*thig le*) is all-achieving wisdom and its embodiment, Amoghasiddhi.

A tantra states:

- A is Vairochana and Akshobhya.
- The O-vowel (*na ro*) is Ratnasambhava.
- The Crescent (*zla phyed*) is Amitabha.
- The Drop (*thig le*) is Amoghasiddhi.

From The Great Commentary on Manjushri Nama Sangiti by the second Buddha, Padmasambhava:

OM is the form of the five wisdoms.

Condensing all this, omniscient Rongzompa states:

OM is composed of A, U, M. Viewed as the seed syllables of the
Three Vajras, they represent the Body, Speech and Mind of Noble Lady Tara. Protecting all beings by nonconceptual love, compassion and wisdom and completely abandoning wrongdoing of body, speech and mind, is Lady. Going far beyond the limits of samsara and nirvana is Exalted or Noble. Protecting sentient beings from the cause and result of fear and suffering is the Liberator or Tara. For this reason from my heart, I pay homage to You, Noble Lady, with devotion of body, speech and mind.

Third. The subject of the text

This text consists of two parts: the individual praises to the twenty-one Taras followed by the general explanation of the benefits.

Part 1

The individual praises to the twenty-one Taras

Each of the praises is explained according to four levels: the literal, general, hidden and ultimate meanings.
OM

Calligraphy by Khenchen Palden Sherab Rinpoche
1. The Noble Lady Tara Nyurma Pamo
2. The Noble Lady Tara Loter Yangchenma
3. The Noble Lady Tara Sermo Sonam Tobched
4. The Noble Lady Tara Tsugtor Namgyalma
5. The Noble Lady Tara Rigjed Lhamo
6. The Noble Lady Tara Jigjed Chenmo
7. The Noble Lady Tara Zhengyi Mithubma
8. The Noble Lady Tara Zhen Migyalwa'i Pamo
9. The Noble Lady Tara Sengdeng Nagchi Drolma
10. The Noble Lady Tara Jigten Sumle Gyalma
11. The Noble Lady Tara Norther Drolma
12. The Noble Lady Tara Tashi Donjed
13. The Noble Lady Tara Yulle Gyaljed
14. The Noble Lady Tara Tronyerchen
15. The Noble Lady Tara Rabzhima
16. The Noble Lady Tara Rigngag Tobjom
18. The Noble Lady Tara Maja Chenmo
19. The Noble Lady Tara Dugkarmo
20. The Noble Lady Tara Ritod Loma Jonma
21. The Noble Lady Tara Lhamo Odzer Chenma
CHAPTER ONE

Noble Lady Tara Nyurma Pamo, Swift Heroine
Who Increases Bodhicitta, the Root of Fame and Overpowers All Appearances
Homage, Tara, quick one,
Heroine whose eyes flash like lightning,
Born from the opening corolla of the lotus face
Of the lord of the triple world.

First: the literal meaning.
Homage. Who is the object of homage?
Liberating from the temporary and ultimate suffering of samsara and its cause, you are the Liberator or Tara, the very embodiment of activity of all the Victorious Ones. By non-conceptual great compassion, accomplishing benefit and happiness for all the beings pervading space, not distracted even for an instant, you are the quick one. Destroying by appropriate means the negative forces, taming those afflicted by disturbing emotions, and protecting from all fears with unimpeded power and ability, you are the heroine. Your supreme eyes of great wisdom, knowing all aspects, instantly, like lightening, perceive without hindrance all that is knowable over the ten directions and the three times.

The protector of the triple world—the gods above, the nagas below, and the humans on the earth—is Noble Avalokiteshvara, the lord of the four immeasurables: compassion, loving kindness, joy and equanimity. From his eyes, which are like the center of the lotus flower of his beautiful face, appeared two tears of strong compassion for all sentient beings. From the tear of his right eye appeared white Tara and from the tear of his left eye appeared green Tara.

I pay homage to you, Noble Lady Tara, with devotion, from my heart.

Second: the general meaning, the instructions for visualization according to the development stage of Mahayoga.
First, purify the mind by wholeheartedly praying to all the
Homage, Tara, quick one,
Heroine whose eyes flash like lightening,
Born from the opening corolla of the lotus face
Of the lord of the triple world.

First: the literal meaning.

Homage. Who is the object of homage? Liberating from the temporary and ultimate suffering of samsara and its cause, you are the Liberator or Tara, the very embodiment of activity of all the Victorious Ones. By non-conceptual great compassion, accomplishing benefit and happiness for all the beings pervading space, not distracted even for an instant, you are the quick one. Destroying by appropriate means the negative forces, taming those afflicted by disturbing emotions, and protecting from all fears with unimpeded power and ability, you are the heroine. Your supreme eyes of great wisdom, knowing all aspects, instantly, like lightening, perceive without hindrance all that is knowable over the ten directions and the three times.

The protector of the triple world—the gods above, the nagas below, and the humans on the earth—is Noble Avalokiteshvara, the lord of the four immeasurables: compassion, loving kindness, joy and equanimity. From his eyes, which are like the center of the lotus flower of his beautiful face, appeared two tears of strong compassion for all sentient beings. From the tear of his right eye appeared white Tara and from the tear of his left eye appeared green Tara.

I pay homage to you, Noble Lady Tara, with devotion, from my heart.

Second: the general meaning, the instructions for visualization according to the development stage of Mahayoga.

First, purify the mind by wholeheartedly praying to all the
lineage masters, going for refuge and meditating on the four immeasurables. Then meditate in this way: From emptiness, on a throne of lotus and moon appears Noble Lady Tara Nyurma Pamo. She is red in color, wrathful, smiling and passionate. She sits in the dismounting posture. She has one face and two arms. Her right hand is in the mudra of supreme charity. Her left hand is in the protection mudra, also called the Three Jewels mudra. With this mudra she holds an utpala flower with her thumb and ring finger. In the center of its wide petals is a white conch shell, curling clockwise. The glorious sound of relative and absolute bodhicitta pervades the entire world, including the gods realm. Meditate that it fills everything with peace, benefit and happiness. You can either visualize yourself as dakini Yeshe Tsogyal with Tara in your heart center or you can visualize Tara in front of you, whichever is more comfortable. Here mantra recitation is the essential point.

Third: the hidden meaning according to Anuyoga, the completion stage with attributes.

It is explained according to the tantras of definitive meaning and by condensing the speech of the second Buddha, Padmasambhava, the great pandita Vimalamitra, omniscient Longchenpa and others.

The lotus face of the lord of the triple world...

From the millions of subtle channels of the vajra body, the principal ones are the three channels existing in the manner of pillars. Inside they appear as the form of the three clear syllables OM AH HUM. The three channels are the basis of the outer aspect: an ordinary body, speech and mind, the inner aspect: desire, anger and ignorance, and the secret aspect: an awakened state of body, speech and mind. In the center there is a light-blue ground channel, avadhuti. On the right there is a white roma and on the left there is a red changma. These two, from below the navel up to the crown of the head, coil around the central channel, in a manner of a chain, forming twenty-one knots.

Homage, Tara, quick one,
Heroine whose eyes flash like lightening.

A yogi practicing the path of skillful means takes as a foundation devotion and faith in the natural abiding state of
vajra body. He examines the scriptures with bodhicitta and effort. Never closing the eyes of method and wisdom, he generates the four joys, first successively and then in reverse order, in the four chakras. By dissolving the changing karmic wind and the subtle fluids of male and female energy into the unchanging avadhūti, the twenty-one channel knots are quickly and easily untied. Having traversed the ten bhumis and five paths instantly like a flash of lightning, one meets the twenty-one Taras of stainless coemergent wisdom, and awakens to the nature of the great mother Prajñaparamita, Samantabhadri.

Omniscient Longchenpa states:

While traversing the ten bhumis, there are twenty-one knots of avadhūti, right and left channels. Untying them in pairs, on the twentieth you attain the tenth bhumī. Releasing the last one, at the crown of a head, you reach the peak—the supreme state.

Fourth: the ultimate meaning according to Atiyoga, the completion stage without attributes.

All possible phenomenal appearances: samsara, nirvana and the path are united and complete in the state of one's only natural face, self-arisen rigpa—the unimpeded, originally pure union of awareness and emptiness. This awareness manifests as wisdom, compassion and power. The essence is the emptiness of dharmakāya. The nature is the clarity of sambhogakāya. The compassion is all-pervading nirmanakāya. The essence of the three kayas is the primordially enlightened state of Noble Lady Tara. Therefore, I pay homage to Tara, quick one, heroine whose eyes flash like lightning.

All of the following twenty verses of praise to Tara are explained in this way to be understood by everyone. The outer, literal meaning is explained mainly according to Prajñaparamita. The inner, general meaning is explained according to the development stage based mainly on Mahāyoga. The secret, hidden meaning is explained according to Anuyoga, the completion stage with attributes. The ultimate, most secret meaning is explained according to Atiyoga, the completion stage without attributes.
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The mantra of Noble Lady Tara
Nyurma Pamo

अङ्गेकृता तुरो सिद्धि कृन्तु अङ्गेकृता

OM TARE TUTTARE TURE
BODHI CHITTA SVABA

Visatizing yourself as dakini Yeshe Tsogyal, first recite the mantra OM PADMO YOGINI JNANA VARAHI HUM as many times as you can. Meditating on Tara in your heart, recite the mantra of Tara. Alternatively, you can visualize yourself as Tara or Tara in front of you, and recite the mantra of Tara.

CHAPTER TWO

Noble Lady Tara Loter Yangchenma (Vajra Sarasvati), Melodious One, the Treasure of Intelligence
Homage, Mother whose face is filled
With the light of an array of a hundred full
autumn moons,
Shining with the brilliant open light
Of the hosts of a thousand stars.

First: the literal meaning.
Who is the object of homage?
You, whose face is very white, lovely and beautiful, glowing with light like an array of a hundred full autumn moons, all together, without the dust from earth and water. You are adorned with completely open, immeasurable twofold knowledge like the hosts of a thousand stars. The brilliant light of your clear wisdom manifesting the four correct analytical knowledges shines forth.

Noble Lady Tara, Goddess Vajra Sarasvati, I pay homage to you.

The four correct analytical knowledges are:
The analytical knowledge of meaning, the analytical knowledge of phenomena, the analytical knowledge of definitive words and the analytical knowledge of courageous eloquence.

Second: the general meaning according to the generation stage.
In the radiant heart center of oneself, dakini Yeshe Tsogyal, on the throne of lotus and moon appears Vajra Sarasvati, shining white like an autumn moon. She has one face, two arms and two legs. She sits in the dismounting posture. Her right hand is in the mudra of supreme charity. Her left hand, in the Three Jewels mudra, holds an upala flower blooming at her ear. On its pistil is a clear ritual mirror (melong) marked with the syllable HRIM, radiating light. She opens the treasure of
wisdom, the blazing display of supreme knowledge of all the Victorious Ones and their sons. This wisdom of the four analytical knowledges instantly and completely dispels the darkness of stupidity and ignorance of all sentient beings.

Thus, meditate on Vajra Sarasvati and recite the mantra.

Third: the hidden meaning according to the completion stage with attributes.

The bodhicitta, which is like an autumn moon, descends from the crown of the head to the jewel and goes up from the jewel to the crown of the head through the four chakras, successively and in reverse order, like a pile of moons. All the subtle channels are completely filled with the coemergent wisdom of bliss and emptiness, like the hosts of a thousand stars.

Fourth: the ultimate meaning according to the completion stage without attributes.

The absolute bodhicitta—the self-arisen wisdom of awareness and emptiness—is liberated at its ground, free from transition and change. It is the originally pure inner space of all-pervasive Samantabhadri—the absolute clear light, abiding just as it is. The direct realization of this wisdom is the face of white Vajravarahi, which is like a hundred autumn moons. Relying on unceasing devotion and pure perception, by the blessings of the vidyadhara lamas of the stainless three lineages, one opens the great door of wisdom. One masters the effortless undefiled wisdom of the four analytical knowledges and the eight great treasures of confidence, which is like the hosts of a thousand stars.
The mantra of Noble Lady Tara
Loter Yangchenma

Om Tare Tuttare Ture
Prajna Hrim Hrim Svaha

CHAPTER THREE
Noble Lady Tara Sermo Sonam Tobched,
Golden One Who Increases the Power of Merit
Homage, Mother, golden one,
Her hand adorned with a blue lotus,
Whose field of practice is generosity, effort, 
Austerity, calm, acceptance, and meditation.

First: the literal meaning.
Who is the object of homage?
You, whose supreme beautiful body is golden in color like the refined gold of Jambu River. You, who holds a blue lotus, born in water, adorning your left hand. By practicing the six causal paramitas of generosity, effort, austerity or conduct, calm or wisdom, acceptance or patience and meditation, you liberate sentient beings and establish them on the path. You attained mastery of ocean-like bodhisattva conduct and actualized the qualities of the ten powers, unchallenged by anyone.

To you, bhagavati Noble Lady Tara, I pay homage.

The ten powers are the powers over:
life, mind, necessities, deeds, birth, devotion, aspiration, miraculous abilities, wisdom and Dharma.

Second: the general meaning according to the generation stage.

On a throne of a lotus and moon appears Sonam Tobched. She is yellow, with one face and two arms. She sits in the dismounting posture. Her right hand is in the mudra of supreme charity. Her left hand, in the Three Jewels mudra, holds an upala flower. On top of the flower is a wish-fulfilling jewel showering down whatever one desires. Light, the color of a rising sun, radiates from the body of Noble Lady and empowers you to perform the ocean of bodhisattva activities. Meditate that you obtain all the qualities of the ten powers and recite the mantra.
Third: the hidden meaning according to the completion stage with attributes.

The water-born lotus is the secret lotus. The hand means vajra. From their union arises the unchanging conduct or austerity; the meditation, which is the essence of bliss; the non-conceptual wisdom of bliss, clarity and emptiness; the effort of joy, ever-abiding in this bliss and emptiness; the equal acceptance of all pleasure and suffering, and the generosity of egoless bliss. Thus, one fully perfects the conduct of the victorious sons, bodhisattvas, completing the six paramitas. If one is well acquainted with the path of skillful means, channels and winds, of inner Secret Mantra, all the knots of the body channels will be untied. The essence of the wondrously perfected two accumulations is the stainless coemergent wisdom of bliss-emptiness, Noble Lady Tara, explained according to the way of practice.

Fourth: the ultimate meaning according to the completion stage without attributes.

Like a lotus, spontaneously cleansed of the impurity of subject and object, the primordial state of being just as it is—an expanse of naturally arisen wisdom—is unfabricated, with nothing to be removed or added. If one abides within this state, the six paramitas, paths and bhuminis are unified and perfected. The basic space of Samantabhadri, Noble Lady Tara, is actualized.

From the Mahayana sutra, The Request of Brahma, Noble Mind:

Not grasping is generosity. Not keeping is conduct. Not abiding is acceptance. Non-exertion is effort. No thought is meditation. No focus is wisdom.
The mantra of Noble Lady Tara  
Sermo Sonam Tobched  

ॐ तारे तु तारे तु तुरे तुरे 
Mom pa pun me sva ha  

CHAPTER FOUR  

Noble Lady Tara Tsugtor Namgyalma  
(Ushnishavijaya),  
Victorious One of Ushnisha  
Who Accomplished Immortality
Homage, Crown of Tathagata,
Her actions endlessly victorious,
Venerated by the sons of the conqueror
Who have attained every single perfection.

First: The literal meaning.

Who is the object of homage?
You who emanated from the crown chakra of the Tathagata as the wisdom goddess of knowledge mantra. You whose activity is completely victorious over all that is unvirtuous and over infinite disturbing emotions. You who are deeply venerated by the Victorious Ones and their sons who have attained the ten wisdoms of the ten bhumis, and the ten paramitas. By perfecting all the abandonments and realizations of the ten bhumis and five paths, they abandoned the ten obscurations, which comprise emotional and cognitive obscurations, imputed and innate in essence. You are Prajnaparamita, the mother of the four noble sons.

I pay homage to you, Noble Lady Tara.

ten bhumis are:
The first one is the Joyous. The second is the Immaculate. The third is the Illuminating. The fourth is the Radiant. The fifth is the Hard to Accomplish. The sixth is the Manifest. The seventh is the Far-Reaching. The eighth is the Unperturbable. The ninth is the Excellent Intelligence. The tenth is the Cloud of Dharma.

ten paramitas are:
Generosity, conduct, patience, effort, concentration, knowledge, skillful means, power, aspiration and wisdom.

four sons are:
Shravakas, pratyekabuddhas, bodhisattvas and buddhas.
Second: the general meaning according to the generation stage.

On a throne of a lotus and moon appears Tsugtor Namgyalma. She is golden, with one face and two arms. She sits in the dismounting posture. Her right hand is in the mudra of supreme charity. Her left hand, in the Three Jewels mudra, holds a blue utpala flower, which opens at her ear. On its pistil is a vase of immortality, radiating light in ten directions. It collects all essences of samsara and nirvana, which become nectar filling the vase. Meditate that it dissolves into you and the others, granting the siddhi of immortal life, and recite the mantra.

Third: the hidden meaning according to the completion stage with attributes.

According to the profound meaning of the secret path, Tathagata is the wisdom of the four joys. By the power of the wind and the pure essences coming together, the wisdom of great bliss is drawn to the crown of the head and is absorbed there, which is completely victorious. The ten paramitas (perfections) are the dharmanayaka wisdom of the naturally pure ten winds, the great mother of the Victorious Ones and their sons.

Fourth: the ultimate meaning according to the completion stage without attributes.

The crown knot of the Tathagata is the view of the pinnacle of the nine yanas, Dzogchen Atiyoga: in the expanse of self-arisen wisdom, rigpa, all possible phenomenal appearances of samsara and nirvana are originally perfect and primordially enlightened, with nothing to search for. The fluctuating karmic winds and ordinary deluded perceptions liberate upon arising, vanishing naturally like clouds fading in the sky, and are established in the kingdom of the great dharmanayaka, fundamentally free. This state—an unimpeded rainbow body—is the crown knot of the Tathagata, endlessly victorious Noble Lady Tara.
The mantra of Noble Lady Tara
Tsugtor Namgyalma

ॐ तारे तुत्तारे तुरे तुरे तरे तुरे

OM TARE TUTTARE TURE
AYUR DATE BHRUM SVAHA

CHAPTER FIVE

Noble Lady Tara Rigjed Lhamo (Kurukulle),
Magnetizing Goddess of Vedic Knowledge
Homage, Mother, filling all regions, sky and the realm of desire
With the sounds of TUTTARA and HUM,
Trampling the seven worlds with her feet,
Able to summon all before her.

First: the literal meaning.
Who is the object of homage?
Reflect on the supreme body of the red Tara Kurukulle.
From the dharani of TUTTARA blazes forth multicolored light, accomplishing the four actions\(^\text{23}\) precisely and without obstruction. Its power comes from the union of the wisdom of great emptiness with great compassion. The essence of it is the syllable HUM. With its natural sound, you, Noble Lady, fill the realm of desire, boundless (all regions) realm of form and the expanse (sky) of formless realm. You conquer the seven worlds, as if trampling them under your feet. You have the power to magnetize and summon before you all the three worlds, without exception. Mother of the Victorious Ones, Noble Lady Tara Kurukulle, I pay homage to you.

The seven worlds are:
According to Dragpa Gyaltsen: the five lokas\(^\text{24}\) and the two upper realms of form and formlessness.
According to Taranatha: nagas, pretas, asuras, vidyadharas, humans, kimnara\(^\text{25}\) and gods.
According to Venerable Gedun Gyatso\(^\text{26}\): the six realms and the bardo.

Second: the general meaning according to the generation stage.
On a throne of a lotus and moon appears red Kurukulle with one face and two arms. She sits in the dismounting posture. Her right hand is in the mudra of supreme charity. Her left hand is in the Three Jewels mudra. At her ear, on the pistil of an utpala flower, is a bow and arrow ready to shoot. Sharp
rays of light blaze from it, destroying the pride of all the arrogant ones of the seven worlds. They put the dust under the feet of the Victorious Lady on their heads. Meditate on this and recite the mantra.

Third: the hidden meaning according to the completion stage with attributes.

TUTTARA, or longing, is the fire of tummo.
HUM, unchanging and indestructible, is the great bliss.
Desire is the secret chakra.
Regions are the central channel filled with bliss.
Filling the sky is inexpressible coemergent wisdom.
The seven worlds are the five chakras and the chakras of fire and wind.

Thus, the essence of dharmadhatu is tummo. The blazing mass of fire melts the moon, the very embodiment of bliss, which pervades the five chakras. Again, from the secret place the moon is summoned to the crown of the head, and so on. This is the explanation according to the way of practicing an absolute tummo, bliss and emptiness, mahamudra.

Fourth: the ultimate meaning according to the completion stage without attributes.

TUTTARA and HUM are the abiding state, dharmadhatu, bodhicitta—the very wisdom of self-arisen rigpa. When it becomes manifest, by naturally liberating the consciousness of the five sense-doors, primordially free from grasping, the realm of desire is trampled under one’s feet. When the movements of unified mind consciousness and afflicted mind consciousness are originally liberated, the realm of form is trampled under one’s feet. When the universal basis (kiln gzhi) and the consciousness of the universal basis (kun gzhi’i rnam shes) are unified and liberated in originally unimpeded and pure great dharmadhatu, the formless realm is trampled under one’s feet. Thus, the seven collections of consciousness, mind consciousness being the principal one, are already liberated from the start in the great expanse, the innate vajra ground. Having attained certainty in this, one is empowered to reign over the great primordial kingdom, and controls all of samsara and nirvana, reaching the state of the great mother Samantabhadri, Noble Lady Tara Kurukulle.
The mantra of Noble Lady Tara
Rigjed Lhamo

OM TARE TUTTARE TURE
KURU KULLE NRI DZA SVAVA

CHAPTER SIX

Noble Lady Tara Jigjed Chenmo,
Great Terrifying Lady
Who Completely Destroys Negative Forces
Homage, Mother, worshipped by Indra, Agni, Brahma, 
By Marut and different mighty ones. 
Honored by the hosts of spirits, of yakshas, 
Of gandharvas and the walking dead.

First: the literal meaning.

Who is the object of homage?
You, Noble Lady, are worshipped and praised by all:
Indra, the lord of the gods, is the guardian of the eastern direction. Likewise, the sage Agni, the god of fire, is from the southeast; Brahma, the creator of the world, is from above; and Marut, the god of wind, master of crafts and design, is from the northwest.
Different mighty ones are Yama from the south; the king of nagas Varuna, the lord of water, from the west; the earth goddess Tenma and the holder of the earth, Lagpa Chempo, from below; the sovereign of the desire realm, great Ishvara, proclaimed to be the creator of the world; and all other kings of the gods.
The spirits are the chieftains of the retinue of Indra and other obstructing and misleading spirits from the northeast.
The walking dead (rolang) are the deceiving retinue of Legden, rakshas who attained the power of sorcery, from the southwest.
Gandharvas are Shinta and the others, the retinue of the lord of the gods, Indra, from the east.
Yakshas are Vaishravana and other lords of wealth, together with their retinue, from the north.
All those roaring arrogant ones, existing in this world, known as the guardians of the ten directions, actually came in your presence to honor and praise you. To you, they offered the crown jewels from their heads.
Noble Lady Tara, I pay homage to you.
Homage, Mother, worshipped by Indra, Agni, Brahma, By Marut and different mighty ones. Honored by the hosts of spirits, of yakshas, Of gandharvas and the walking dead.

First: the literal meaning.

Who is the object of homage? You, Noble Lady, are worshipped and praised by all: Indra, the lord of the gods, is the guardian of the eastern direction. Likewise, the sage Agni, the god of fire, is from the southeast; Brahma, the creator of the world, is from above; and Marut, the god of wind, master of crafts and design, is from the northwest.

Different mighty ones are Yama from the south; the king of nagas Varuna, the lord of water, from the west; the earth goddess Tenma and the holder of the earth, Lagpa Chempo, from below; the sovereign of the desire realm, great Ishvara, proclaimed to be the creator of the world; and all other kings of the gods.

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Yakshas are Vaishravana and other lords of wealth, together with their retinue, from the north.

All those roaring arrogant ones, existing in this world, known as the guardians of the ten directions, actually came in your presence to honor and praise you. To you, they offered the crown jewels from their heads.

Noble Lady Tara, I pay homage to you.
Second: the general meaning according to the generation stage.

On a throne of a lotus and moon appears dark-red Jigjed Chenmo with one face and two arms. She sits in the dismounting posture. Her right hand is in the mudra of supreme charity. Her left hand, in the Three Jewels mudra, holds an upala flower blooming at her ear. On its pistil is an indestructible phurba, surrounded by blazing lassoes of flames and sparks. This turbulent fire and its natural sound, HUM, split the heads of demons and obstructing spirits who cause delusion, insanity and loss of memory. They become unconscious in the state of dharmata, never to rise again. Meditate on this and recite the mantra.

Third: the hidden meaning according to the completion stage with attributes.

Indra is earth. Agni is fire. Brahma is water. Marut is wind. Different mighty ones are the sky. Dissolving the winds of the five elements into tigle is worship. The spirits are channels. The walking dead are tigle. Gandharvas are wind. Yakshas are discursive thoughts. Honored is hiding and dissolving all of it into an expanse of indestructible great tigle—the state of dharmadhatu, the great mother.

Fourth: the ultimate meaning according to the completion stage without attributes.

On the relative level, all possible appearances—the five primordial great elements, the five skandhas, the twelve ayatanas and the eighteen dhatu—are originally pure. On the absolute level, they are the great equanimity; inseparable from the truth of pure equality, all possible appearances from the very basis are the self-arisen spontaneous mandala. In the expanse of the unique self-arisen wisdom, the five primordial elements are the five great mothers. The five skandhas are the five male buddhas. Ayatanas and dhatu are male and female bodhisattvas. Thus, when the originally pure complete mandala of the deities of the three seats manifests, all deluded ordinary grasping at subject and object is purified into its basic space, and all the demons of ego-clinging are subdued and trampled, not even leaving a name.
The mantra of Noble Lady Tara
Jigjed Chenmo

निदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुนिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घुनिदर्घु

OM TARE TUTTARE TURE
SARVA BIGHNEN BAM HUM PHAT SVAHA

CHAPTER SEVEN

Noble Lady Tara Tummo Zhengyi Mithubma,
Unconquerable Fierce Lady
Who Dispels Wars and Natural Disasters
Homage, Mother, destroying the magical devices of outsiders
With the sounds of TRET and PHAT,
Trampling with her right leg bent and the left extended,
Ablaze with a raging wildfire.

First: the literal meaning.

Who is the object of homage?
You who act wrathfully to benefit sentient beings, hard to tame by peaceful means. By the ripping sound of the wrathful mantra TRET and the splitting sound of PHAT, you completely destroy the spells of enemies with evil thoughts and deeds, hail, lightening and other natural disasters caused by the magic of the eight classes of spirits, and invading troops with artillery and weapons. Your right leg bent and the left extended symbolize wisdom-emptiness and great compassion beyond focus, not abiding in the extremes of samsara or nirvana. You trample the evil spirits of clinging to "I" and "mine" who never rise again. You are ablaze with masses of wisdom fire. From the expanse of the compassionate furrows in your brow, undulating like ocean waves, you cause meteors and sparks to blaze forth in abundance.

Noble Lady Tara, I pay homage to you.

Second: the general meaning according to the generation stage:

On a throne of a lotus and moon appears Tummo Zhengyi Mithubma, black like dense rainclouds. She is surrounded by blazing wisdom fire. Her wrathful frown undulates like waves in a stormy ocean. She sits in the dismounting posture. Her hair is tucked up, Her right hand is in the mudra of supreme charity, Her left hand, in the Three Jewels mudra, holds an open upala flower blooming at her ear. On its pistil is a sword, blazing with a mass of fire. It crushes all into dust—both the magic spells of the eight classes of...
spirits, which cause hail and lightening, and the machine of war: weapons of mass destruction, enemies and killers. Meditate on this and recite the mantra.

Third: the hidden meaning according to the completion stage with attributes.

TRET is ripping. PHAT is cutting or splitting. By their sound, the cycle of deluded thoughts caused by karma and emotions, the wind of the twelve time cycles, and other karmic winds are stopped in the expanse of the central channel.

The right leg bent means that the right channel, roma, is looking upward. The left leg extended means that the left channel, changmu, is looking downward.

Trampling these two by the central channel means that the karmic wind of dualistic grasping filling the two channels is stopped within awadhuti.

Blazing fire is the short A syllable, the fire of thummo, moving up and down. Stirred or raging is the stormy water of the melting HAM syllable at the crown chakra. Again, intensely blazing is chandali, the very embodiment of dharmadhatu, which melts the blissful moon of HAM, filling all chakras with coemergent bliss.

Great Mother of Bliss-Emptiness, I pay homage to you.

Fourth: the ultimate meaning according to the completion stage without attributes.

By the sounds of TRET and PHAT, the grasping at subject and object, samsara and nirvana, hopes and fears, and whatever clinging to duality arises is naturally liberated, like clouds, disappearing in the sky. When the unimpeded awareness-emptiness of dharmata nakedly manifests, all dualistic concepts and all hopes and fears about samsara and nirvana, good and bad, pleasure and pain and so forth, all are ripped and split apart.

By the raging fire of wrathful action, you reverse samsara and stir up its depths. With the two feet of the great self-arisen wisdom of awareness and emptiness, you trample the cycle of deluded discursive thought such as dualistic grasping at the bonds of samsara and liberation of nirvana, never to rise again.

Great Mother Samantabhadri, I pay homage to you.
The mantra of Noble Lady Tara
Zhengyi Mithubma

ॐ तारे तुत्तारे तुरे
वैज्र ताका हना लित्सा पhat स्वाहा
Homage, TURE, terrible lady,
Who annihilates the warriors of Mara,
Slaying all enemies with a frown
Of wrath on her lotus face.

First: the literal meaning.

Who is the object of homage?
TURE means swift one. Noble Lady, your compassion is as swift as lightning. To save me and other sentient beings from this horror of deluded perception, you manifest the form of the Extremely Terrifying Lady without leaving the peace of dharmadhatu. You completely destroy the warriors of Mara, the four demons who are very hard to tame: the demon of conceptual thoughts, avarice and other disturbing emotions, the demon of the aggregates, the demon of the lord of death, and the demon of the son of gods. When you are peaceful, your smiling face is as beautiful as a lotus. To subdue those who harm the Buddha's teaching and sentient beings and who obstruct practicing the holy Dharma, you arise in a wrathful form, frowning with anger. All the hosts of enemies and obstructing forces—emotional and cognitive obscurations—posing obstacles to liberation and omniscience, are completely destroyed, slain, and defeated within the peaceful state of dharma-kaya.

Noble Lady Tara, I pay homage to you.

Second: the general meaning according to the generation stage.

On a throne of a lotus and moon appears Noble Lady Zhen Migyalwa'i Pamo. She is dark-red, with one face and two arms. She sits in the dismounting posture. Her right hand is in the mudra of supreme charity. Her left hand, in the Three Jewels mudra, holds an open utpala flower blooming at her ear. Above it is a vajra, blazing with fire and sparks. Hot, jagged
Homage, TURE, terrible lady,  
Who annihilates the warriors of Mara⁴¹,  
Slaying all enemies with a frown  
Of wrath on her lotus face.

*First: the literal meaning.*

Who is the object of homage?
TURE means swift one. Noble Lady, your compassion is as swift as lightning. To save me and other sentient beings from this horror of deluded perception, you manifest the form of the Extremely Terrifying Lady without leaving the peace of dharmadhatu. You completely destroy the warriors of Mara, the four demons who are very hard to tame: the demon of conceptual thoughts, avarice and other disturbing emotions, the demon of the aggregates, the demon of the lord of death, and the demon of the son of gods. When you are peaceful, your smiling face is as beautiful as a lotus. To subdue those who harm the Buddha's teaching and sentient beings and who obstruct practicing the holy Dharma, you arise in a wrathful form, frowning with anger. All the hosts of enemies and obstructing forces—emotional and cognitive obscurations—posing obstacles to liberation and omniscience, are completely destroyed, slain, and defeated within the peaceful state of dharmakaya.

Noble Lady Tara, I pay homage to you.

*Second: the general meaning according to the generation stage.*

On a throne of a lotus and moon appears Noble Lady Zhen Migyalwa'i Pamo. She is dark-red, with one face and two arms. She sits in the dismounting posture. Her right hand is in the mudra of supreme charity. Her left hand, in the Three Jewels mudra, holds an open utpala flower blooming at her ear. Above it is a vajra, blazing with fire and sparks. Hot, jagged
rays of light radiate from the vajra, completely burning, scattering and destroying the demons and enemies of disturbing emotions, those who make arguments, lawsuits and other troubles. Meditate on this and recite the TURE mantra.

Third: the hidden meaning according to the completion stage with attributes.

Annihilating the warriors of Mara means dissolving the root of samsara, the karmic wind of life-force, into the central channel, gaining total victory over all the demons.

Slaying all enemies with a frown
Of wrath on her lotus face.

If one focuses on impure tīle, wind and mind and binds them in the central channel, it will slay all the hosts of enemies, conceptual clinging to impure sensual bliss. One will meet Noble Lady Tara whose wind and mind are the deity's pure form, inseparable from the wisdom body of co-emergent great bliss.

Again, to bring all this together, the non-dual wisdom of bliss-emptiness manifests as the terrible lady to scare the unfortunate. Cutting the karmic wind and conceptual clinging by this path is slaying all enemies. Swiftly attaining the realization by this path of skillful means is TURE or Swift One.

Fourth: the ultimate meaning according to the completion stage without attributes.

Mother, who annihilates the warriors of Mara, slaying all enemies with a frown of wrath on her lotus face.

Outwardly, all the changing concepts such as time or the period of one breath are the absolute wind of wisdom—the great life-breath.

The Magical Net of Manjushri states:

The great life-breath is unborn.

In the expanse of self-existing awareness and emptiness—e Great Perfection—all the impure thoughts and winds are eradicated upon arising, naturally dissolving without trace. Coemergent heroine, the original innate awareness—the shy mother Black Trom, Noble Vajravarahi—I pay homage you.
The mantra of Noble Lady Tara
Zhen Migyalwa'i Pamo

OM TARE TUTTARE TURE
DAHA PATSA HUM PHAT SVAHA

CHAPTER NINE
Sengdeng Nagchi Drolma,
Noble Lady Tara of the Teak Forest,
Protecting from All Fears
Homage, Mother, her hand adorns her heart
In a mudra that symbolizes the Three Jewels.
Adorned with the universal wheel,
She radiates turbulent light.

First. The literal meaning.
Who is the object of homage?
You, whose heart is adorned with the mudra of the Three Jewels, also called the mudra of supreme charity. In this mudra, the index finger, middle and small fingers are pointing up. The tips of the ring finger and the thumb are joined together. You are adorned with the wheel of the universal monarch, protecting all beings everywhere in the ten directions from the eight great terrors and other harm. Turbulent light and beams of light radiate from your body, taming beings by means appropriate to their needs. Protecting from all the fears, Sengdeng Nagchi Drolma, I pay homage to you.

Second: the general meaning according to the generation stage.
On the throne of a lotus and moon appears Noble Lady Tara Sengdeng Nagchi Drolma with one face and two arms. Her color is blue-green like an emerald. She radiates turbulent light. She sits in the dismounting posture. Her right hand is in the mudra of supreme charity. Her left hand, in the mudra of the Three Jewels, holds the stem of an utpala flower, which blooms at her ear. On its pistil is a universal wheel, blazing with turbulent light. Beams of light radiating from her body and the wheel protect from all adversity, harm and obstacles of samsara led by the twofold eight terrors.
Meditate on this and recite the mantra.
The twofold eight terrors are:

1. Due to the strong power of ignorance, one is intoxicated from the alcohol of delusion and disregards the karmic law of cause and effect; this is the terror of the elephant of ignorance.
   Through the habits of desire and attachment, one is bound by subject and object; this is the terror of chains.
   Harming the definitive meaning (of the Buddhist teaching), one cannibalizes the life-force of liberation; this is the terror of the cannibals of doubt moving in the sky of ignorance.
   Influenced by non-human beings and thus engaging in evil actions, one is carried away by the stream of existence where karmic winds whip up waves of birth, old age, sickness and death; this is the terror of water, the turbulent ocean of desire.
   Fighting and quarreling with others, one is tormented by attachment and hatred towards oneself and others; this is the terror of the fire of anger burning the forest of virtue.
   Wandering in the fearful desert of beliefs in the extremes, transitory collection and the view of perverted conduct, one experiences the terror of the thieves and robbers of wrong views who steal the wealth of liberation into the supreme state.
   Experiencing everything as the enemy, one's mind is filled with the poison of envy, unable to bear the good fortune of others; this is the terror of the poisonous snake of jealousy.
   Holding one's own ethics to be superior, one's opinion of oneself becomes inflated and one criticizes others; this is the terror of the sharp claws of the lion of pride.
   These are the eight great terrors together with their respective causes.

2. The eight terrors caused by the twenty subdisturbances:
   Conceit and hostility cause the terror of punishment by the king.
   Hypocrisy, spite, sloth and agitation cause the terror of enemies.
   Dishonesty, trickery and forgetfulness cause the terror of evil spirits.
   Lack of modesty, consideration and mindfulness cause the terror of leprosy.
   Faithlessness causes the terror of loneliness.
   Stinginess causes the terror of poverty.
Anger, enmity and jealousy cause the terror of thunderbolts and meteors. Laziness, negligence and distraction cause the terror of not fulfilling one's goals.

From these two sets of eight terrors, Noble Lady, you protect us.

Third: the hidden meaning according to the completion stage with attributes.

Symbolizing the Three Jewels are the two seminal essences and the wind.
Hand means uniting these three into a single state or mudra.
Heart means bringing all these into the center of each of the three channels at the heart.
Adorned is completely binding and holding them there.
Self-radiant with turbulent light.

By the light of the absolute tumma of the wisdom body, the coemergent wisdom of bliss-emptiness blazes turbulently with the hundred-fold radiance of inner experience and realization.

Fourth: the ultimate meaning according to the completion stage without attributes.

The three gateways (body, speech and mind) as well as the triad of appearance, sound and awareness are primordially the three vajras, the essence of the Three Jewels. When one wakes up to this, the direct cause of root and subsidiary disturbing emotions—the twenty mountain peaks of nihilistic views, ego-clinging and the innate belief in a transitory collection—is destroyed by the vajra of self-awareness, the clear light of wisdom, and the three realms are awakened to the enlightened state of the Great Perfection—the expanse of Samantabhadri.
The mantra of Noble Lady Tara
Sengdeng Nagchi Drolma

OM TARE TUTTARE TURE
DANA TRAYA SVAHA

CHAPTER TEN

Noble Lady Tara Jigten Sumle Gyalma, Victorious Over the Three Worlds, Who Overpowers the Universe
Homage, Joyful Mother, whose brilliant diadem
Spreads out garlands of light,
Subjugating Mara and the world
With mocking, laughing TUTTARA.

First. The literal meaning.
Who is the object of homage?
You, whose body with major and minor marks brings supreme joy to all beings. Garlands of multicolored beams radiate from your body and the jewels of your brilliant, splendid diadem. Your speech— the melodious laughing sound of the TUTTARA mantra, endowed with the eight kinds of laughter—bewilders and dominates the lord of the Zhentrul Wangjed gods, Mara Garab Wangchuk, and all the hosts of maras. Overpowering kings, ministers, monks, householders and the entire universe, you set them on the path of liberation and omniscience.

Noble Lady Tara, I pay homage to you.

Second: the general meaning according to the generation stage.

On the throne of lotus and moon appears Noble Lady Tara Jigten Sumle Gyalma, red in color, with one face and two arms. She sits in the dismounting posture. Her right hand is in the mudra of supreme charity. Her left hand, in the mudra of the three Jewels, holds an upapla flower blooming at her ear. On its pistil is a victory banner. Intense light emanates from her body and the victory banner, overpowering all the gods of the realm of Desire. The mantra of her speech, endowed with the eight modes of laughter, HA HAA, HI HI, HE HAI, HO HAU, ubjugates all the gods of Zhentrul Wangjed.

Imagine that all beings respectfully pay homage to you and recite the mantra.
Third: the hidden meaning according to the completion stage with attributes.

Her head, adorned by brilliant light of supreme coemergent joy, symbolizes the coemergent bliss, which is stabilized at the crown chakra.

Laughing and mocking is bringing down, holding, reversing and spreading the tigle successively and in reverse order in the four chakras, which makes eight, corresponding to the eight modes of laughter.

TUTTARA, which means passion, is the intense longing to increase the fire of tummo.

Mara is ordinary attachment and thought.

The world means ordinary desire and sensations, impure body, speech and mind.

Overpowering them within the stainless expanse of the wisdom of great bliss is Chandali, Noble Lady of Bliss and Emptiness.

Fourth: the ultimate meaning according to the completion stage without attributes.

When the great power of understanding, experience and realization of the naturally arisen wisdom, rigpa, expands, one's perception is overwhelmed, and all deluded experience of dualistic grasping is subdued. When one's projections are mastered, all other possible appearances of the three worlds are united and complete in the expanse of a single tigle of natural awareness. The three realms are subjugated and overpowered within the state of Jigten Sumle Gyalma, completely Victorious over the Three Worlds.
The mantra of Noble Lady Tara
Jigten Sumle Gyalma

अनुरूपिकायमन्त्रः जिज्ञाः सुम्नियः गयः

OM TARE TUTTARE TURE
LOKA PASHAM KURU SVAHA

CHAPTER ELEVEN
Noble Lady Tara Norter Drolma,
Bestowing Wealth and Removing Poverty
Homage, Mother, able to summon before her
All the hosts of protectors of the earth.
Moving her frowning brows, she saves
From all poverty by the sound of HUM.

First. The literal meaning.
Who is the object of homage?
You, Noble Lady, who are able to summon before you the earth goddess Tenma, protecting this great earth; Gawo, Jogpo and other great naga kings; Vaishravana and other yaksha kings; the lord of gods Indra and the rest—all the guardians of the ten directions together with their retinues—as servants to perform your activities. You are half-peaceful, half-wrathful, passionate and dignified. Your frowning brows are moving. The syllable HUM in your heart radiates light that gathers all the wealth and glory of the gods, Ilagas and men. Showering down whatever one desires, you completely liberate sentient beings from all the suffering of want and poverty.

Noble Lady Tara, I pay homage to you.

Second: the general meaning according to the generation stage.
On a lotus and moon seat appears Noble Lady Norter Drolma. She is golden-red in color, half-peaceful, half-wrathful, passionate and dignified. She sits in the dismounting posture. She has one face and two arms. Her right hand is in the mudra of supreme charity. Her left hand, in the mudra of the Three Jewels, holds an utpala flower blooming at her ear. On its pistil is a treasure vase that grants all wishes. The light of the mantra HUM radiates from her three places of body, speech and mind, showering down all the wealth and glory of gods, nagas and humans. Imagine that it fills every house, all the land and the world, and recite the mantra.
Third: the hidden meaning according to the completion stage with attributes.

Protectors of the earth symbolize the essence of the red element. It is summoned from "underneath the earth" (below the navel) and stabilized from the crown chakra down to the jewel.

Frowning brows symbolize the moon of white tigle, its path running from the secret place up to the point between the eyebrows and then to the crown of the head. Stabilizing it accomplishes the Sky-Treasure and other samadhis—symbolized by HUM—and therefore liberates from poverty.

This special method, part of the teaching on the samadhi of bliss-emptiness, stops the movement of the red and white elements from above and below.

Fourth: the ultimate meaning according to the completion stage without attributes.

The hosts of protectors of the earth symbolize ignorance—not recognizing one's true nature, the wisdom of rigpa—which is the cause of obscured dualistic perception, the perceiving subjects and apprehended objects of samsara. As soon as one realizes the meaning of rigpa, one's own projections and concepts are overwhelmed, and one is able to influence (summon) the perception of others.

The syllable HUM springs forth from realization of self-arisen wisdom of rigpa. It blazes with light—the display of the five wisdoms—overpowering all possible appearances. The great accumulation is originally perfected, and all poverty of the duality of samsara and nirvana is completely removed. This is the state of Noble Lady Norter Drolma.
The mantra of Noble Lady Tara
Norter Drolma

OM TARE TUTTARE TURE
MAMA BASU PUSHTIM KURU SVABA

CHAPTER TWELVE

Noble Lady Tara Tashi Donjed,
Accomplishing Auspiciousness,
Who Brings Timely Seasons, Posterity,
Glory and Harmony to the Land
Homage, Mother, whose diadem
Is a crescent moon, blazing with all her ornaments,
Ever shining with the brilliant light
Of Amitabha in her piled hair.

First. The literal meaning.
Who is the object of homage?
You, whose diadem is a crescent moon, literally "a piece of moon". Its light showers down nectar, benefiting plants, medicine herbs and harvests. Your body is adorned with jewels and other ornaments, blazing with brilliant white light that removes suffering and subdues the arrogance of billions of great lords of wealth.

Sometimes you manifest as an ascetic yogini. Buddha Amitabha, residing in your bee-black piled hair, always radiates the limitless light of great nonconceptual compassion for the sake of sentient beings, infinite as the sky. This light showers down a rain of auspicious symbols and removes all the poison of inauspicious circumstances of the animate and inanimate, establishing the world and beings in supreme auspiciousness, glory, prosperity and virtue.

Noble Lady Tara, I pay homage to you.

Second: the general meaning according to the generation stage:
On the throne of lotus and moon appears Noble Lady Tara Tashi Donjed, golden in color, with one face and two arms. She sits in the dismounting posture. Her right hand is in the mudra of supreme charity. Her left hand, in the mudra of the Three Jewels, holds the stem of an utpala flower, which blooms at her ear. On its pistil is an auspicious glorious knot shining with light. Light radiates from Noble Lady, the infinite knot, crescent moon and Amitabha, showering the rain of auspicious symbols. Meditate that it removes the poison of the inauspi-
ciOllS

circumstances of the animate and inanimate, thus establishing the entire world and beings in perfect balance, and recite the mantra.

Third: the hidden meaning according to the completion stage with attributes.

The crescent moon of her diadem is the tigle of white bodhicitta stabilized at the crown chakra.

Her piled hair means that it abides there firmly, like a body and its shadow.

Amitabha is the essence of red tigle.

Ever shining with the brilliant light...

If you are able to bind these two (tigle) together within the unchanging avadhuti, the pure vision mandala of empty form and clear light of Mahamudra dawns without limits.

Fourth: the ultimate meaning according to the completion stage without attributes.

The crescent moon of her diadem symbolizes the fourth absolute word empowerment—the abiding nature of the Great Perfection—particularly the realization of chos nyid ngon sun, Manifest Dharmata.

Blazing with all her ornaments is nyam nang gong phel, Expansion of Experiential Vision.

Amitabha in her piled hair is rigpa tsad pheb, Consummation of Awareness.

Ever shining with the brilliant light is reaching cho nyid zad sar, Exhaustion of Phenomena in Dharmata, and expanding inseparably into the five kayas and wisdoms.
The mantra of Noble Lady Tara
Tashi Donjed

The mantra is:

OM TARE TUTTARE TURE
MANGALAM SHRI MAHA PANI SVAHA

CHAPTER THIRTEEN

Noble Lady Tara Yulle Gyaljed,
Victorious Over War
and Other Obstacles With and Without Form
Homage, Mother, residing amidst the garland that blazes
Like the fire at the end of the world era,
Right leg extended, left bent, encompassed by joy,
Annihilating hosts of enemies.

First. The literal meaning.

Who is the object of homage?
You who reside amidst a blazing garland of raging wisdom fire, like the fire at the time of destruction, the end of an eon.
You display various dancing postures: your right leg extended, left bent, and so on. On a lotus in your hand stands a vajra with its points open. Light and vajra sparks radiate from it, annihilating hosts of enemies, obstacles and harm-doers and completely surrounding everything with a vajra tent.
Protecting me and all sentient beings from fear, you bring us joy. You completely destroy the hosts of human and non-human enemies and harm-doers—the very embodiment of the two obscurations and deluded projections of one's own mind.
Noble Lady Tara, I pay homage to you.

Second: the general meaning according to the generation stage.

On the throne of a lotus and moon, in the midst of blazing wisdom flames, appears Noble Lady Tara Yulle Gyaljed, red in color, with one face and two arms. Her two legs are in the dismounting posture. Her face has three eyes, and is half-peaceful half-wrathful. Her right hand is in the mudra of supreme charity. Her left hand, in the Three Jewels mudra, holds the stem of an utpala flower blooming at her ear. On its pistil stands a vajra with its points open. Light and sparkling vajras radiate from it, annihilating the hosts of enemies and harm-doers. Meditate that it returns back, surrounding your-
self and all others\textsuperscript{36} with an indestructible protection tent, and recite the mantra.

Third: the hidden meaning according to the completion stage with attributes.

Like the fire at the end of an eon is chaṇḍali, the A stroke, the extreme heat of wisdom fire, the very embodiment of dharma-dhatu.

Right leg extended, left bent, encompassed by joy, symbolize the cause of all-pervading\textsuperscript{37} arising of body and appearances: the tīlge and the channels.

Her right leg extended is the moon, the right channel, coming from the syllable HAM at the crown chakra.

Her left leg bent is the sun, the left channel, coming from the syllable AH at the secret place.

Thus the right and left channels or the upper life-force wind and the lower downward-clearing wind circulate (encompass) the whole body. Also circulating is the movement and energy of winds of the five elements in each chakra, the display of them arising, abiding and dissolving.

Joy means destroying the karmic winds by bringing them in the central channel and transforming them into the wisdom tīlge of coemergent bliss and emptiness, which annihilates the demons of mundane grasping and the hosts of enemies, disturbing emotions.

Fourth: the ultimate meaning according to the completion stage without attributes.

The fire at the end of an eon is self-arisen awareness and emptiness. When it manifests, it is able to completely burn all the grasping and clinging of deluded perception.

Right leg extended, left bent, encompassed by joy, symbolize skillful means—the blazing energy of knowledge and loving kindness—joined with emptiness-wisdom in the inner luminosity of the unchanging wisdom of great bliss.

Annihilating hosts of enemies means that outwardly earth and stones\textsuperscript{38}, inwardly an illusory body, and secretly deluded thought, dualistic grasping, hopes and fears are annihilated.
self and all others with an indestructible protection tent, and recite the mantra.

Third: the hidden meaning according to the completion stage with attributes.

Like the fire at the end of an eon is chandali, the A stroke, the extreme heat of wisdom fire, the very embodiment of dharmadhatu.

Right leg extended, left bent, encompassed by joy, symbolize the cause of all-pervading arising of body and appearances: the tigle and the channels.

Her right leg extended is the moon, the right channel, coming from the syllable HAM at the crown chakra.

Her left leg bent is the sun, the left channel, coming from the syllable AH at the secret place.

Thus the right and left channels or the upper life-force wind and the lower downward-clearing wind circulate (encompass) the whole body. Also circulating is the movement and energy of winds of the five elements in each chakra, the display of them arising, abiding and dissolving.

Joy means destroying the karmic winds by bringing them in the central channel and transforming them into the wisdom tigle of coemergent bliss and emptiness, which annihilates the demons of mundane grasping and the hosts of enemies, disturbing emotions.

Fourth: the ultimate meaning according to the completion stage without attributes.

The fire at the end of an eon is self-arisen awareness and emptiness. When it manifests, it is able to completely burn all the grasping and clinging of deluded perception.

Right leg extended, left bent, encompassed by joy, symbolize skillful means—the blazing energy of knowledge and loving kindness—joined with emptiness-wisdom in the inner luminosity of the unchanging wisdom of great bliss.

Annihilating hosts of enemies means that outwardly earth and stones, inwardly an illusory body, and secretly deluded thought, dualistic grasping, hopes and fears are annihilated.
The mantra of Noble Lady Tara
Yulle Gyaljed

OM TARE TATTARE TURE
VAJRA DZOLA PHAT PHAT RAKSHA RAKSHA SVAHA

CHAPTER FOURTEEN

Noble Lady Tara Tronyerchen,
Frowning Lady,
Destroying the Evil of Nine Kinds
of Harm-doers, Eight Classes of Spirits,
Damsi and Obstructing Forces
Homage, Mother, who hits the earth  
with the palm of her hand,  
Who pounds on it with her feet.  
Frowning wrathfully, she shatters  
The seven underworlds by the sound of HUM.

First. The literal meaning.

Who is the object of homage?

With your hand in the pointing mudra you forcefully hit the earth with its four continents and Mount Meru. When you pound on it with your feet, the world shakes and trembles. Frowning wrathfully, by the great roaring sound of HUM, rays of light and a rain of flaming thunderbolts, you destroy the heads and hearts of the gongpo, dams and other powerful evil spirits throughout the seven underworlds. They fall unconscious in the state of dharmata.

Noble Lady Tara, I pay homage to you.

According to Taranatha, the seven underworlds beneath the earth are, from the bottom up:

the Ground of Asuras, the Supreme Ground, the No-Ground, the Ground Itself, the Essence Ground, the Excellent Ground, the Pure Ground.

Second: the general meaning according to the generation stage.

On the throne of lotus and moon appears Noble Lady Tara tonyerchen, black like rainclouds, with one face and two arms. She sits in the dismounting posture. Her right hand is in the mudra of supreme charity. Her left hand, in the mudra of the Three Jewels, holds the stem of an utpala flower blooming in her ear. On its pistil stands a pestle. With the sound of HUM, he radiates light, showering flaming vajras. By this light and by her hands and feet hitting the earth, she splits the heads of
powerful evil spirits, damsì, gongpo, and misleading demons. They fall unconscious in the state of dharmata. Meditate on this and recite the ten-syllable mantra.

Third: the hidden meaning according to the completion stage with attributes.

The earth is the mandala of the navel chakra. Pounds with her feet means the feet of the absolute goddess of the blazing wisdom fire of tummo—the very embodiment of dharmadhatu, the emptiness-wisdom. The flames are hitting with her hand.

From the lower end of the central channel, the refined Brahma fire, chandali, is coiling seven times up to the crown chakra like a blazing snake, which is symbolized by the seven underworlds.

The blazing fire of tummo causes the bodhicitta to melt and descend, calming the passion of fire. It shatters, destroys and releases the knots of the channels caused by karma and disturbing emotions.

Fourth: the ultimate meaning according to the completion stage without attributes.

The earth is ignorance. In its impure state, it is alaya—the universal ground of various habitual tendencies. In its pure state, it is dharmadhatu—the abiding nature, the ultimate universal ground.

Hits with her hand and pounds with her feet.

Having met a qualified teacher who bestows the complete instructions and introduces one directly and without error to the natural state, the Great Perfection, one lays as the foundation—like the earth—an unchanging devotion to the lama as Buddha. One holds as a life-pillar the profound path of wisdom and effort. The view of practicing the essence of the two accumulations—inseparable space and awareness—is like one's eyes. Awareness and meditation practice, are like one's legs. In this way, one hits upon the essential points of the two supreme paths—Cutting Through to Original Purity (trekcho) and Leaping Over in Spontaneous Presence (thogal)—which is like uniting hands and feet.
Frowning wrathfully, she shatters
The seven underworlds by the sound of HUM.

The six collections composed of the five collections of consciousness and the impure mental consciousness, are put together with their basis—the consciousness of alaya, the universal ground of various habitual tendencies. When these seven collections together with their objects are dissolved and destroyed in the state of originally pure dharmadhatu, vanishing like clouds in the sky, one actualizes the state of Dharmakaya Samantabhadri—Noble Lady Tara.
The mantra of Noble Lady Tara Tronyerchen

ОМ ТАРЕ ТУТТАРЕ ТУРЕ
HUM HUM HAM SHAM TRIG NAN PHAT SVAHA

CHAPTER FIFTEEN

Noble Lady Tara Rabzhima,
Perfectly Calm One,
Pacifying Evil Deeds and Obscurations
Homage, Mother, blissful, virtuous, calm,
Whose field of activity is peaceful nirvana,
Endowed with the true perfection of SVAHA and OM,
Destroying great evils.

First: The literal meaning.
Who is the object of homage?
Blissful, you attained the fruit, free from suffering. Virtuous, you renounced non-virtue, the origin and cause of suffering. Calm, you exhausted the objects of renunciation, karma and disturbing emotions, by the wisdom that realizes selflessness, the truth of the path. You abandoned the seeds of the two obscurations together with their habitual tendencies and have attained the peace of dharma-kaya-nirvana, the cessation of suffering.

To summarize your all activities arising from this dharma-kaya state: you establish sentient beings on the foundation of the path, the path itself and the consummation of the path. To elaborate: Noble Lady, your field of activity is the very same twenty-seven activities set forth in The Ornament of Realization of Prajñāparamita. Your speech is the ten-syllable root mantra that starts with OM and ends with SVAHA and the eighteen-syllable and other action mantras. If a person who has committed evil actions recites these true and perfect mantras with remorse from the depths of his heart, by the power of compassion and recitation according to the sadhana, the great evils such as the five deeds of immediate retribution and so forth, which cause one to fall into the lower realms— as well as their result, great suffering— will be destroyed.

Noble Lady Tara, I pay homage to you.

Second: the general meaning according to the generation stage.
On the throne of lotus and moon appears Noble Lady Tara
Rabzhima, white like the full moon and smiling. She sits in the
dismounting posture. She has one face and two arms. Her right
hand is in the mudra of supreme charity. Her left hand, in the
mudra of the Three Jewels, holds the stem of an utpala flower
blooming at her ear. On its pistil stands an anointing vase filled
with nectar. From her heart emanate countless purifying god-
desses, looking the same as Tara and holding vases. Oneself
and others are put on a moon throne. By the light radiating
from Noble Lady and the bath bestowed by the emanated god-
desses, all evil deeds and obscurations causing rebirth in the
lower realms are washed away. Meditate on this and recite the
mantra.

Third: the hidden meaning according to the completion stage with
attributes.

Blissful, virtuous, calm, and peaceful nirvana.

Using one's own and another's body as skillful means, one
focuses on the four activities of bringing down, holding,
reversing and spreading the tigle in the four chakras, reaching

The essence of wisdom of the four stainless joys—the
coemergent wisdom of great bliss—is Noble Lady Tara,
explained according to the yoga of the path of skillful means.

Fourth: the ultimate meaning according to the completion stage
without attributes.

If one masters the naturally arisen wisdom, blissful is
discriminating wisdom; virtuous is mirror-like wisdom; calm
is equanimity wisdom; peaceful nirvana is dharmadhatu
wisdom; destroying great evils is all-accomplishing wisdom.

When the state of Noble Lady Tara of one's intrinsic
awareness—the natural expression of the five wisdoms—is
actualized, all obscuring evils such as clinging to self,
reality, attributes, and dualities, are naturally pacified and
destroyed.
The mantra of Noble Lady Tara Rabzhima

ॐ तारे तूतारे तुरे सर्वपापम् गैटे गैटे स्वाहा

CHAPTER SIXTEEN

Noble Lady Tara Rignagag Tobjom, Destroying the Power of Evil Spells Cast by Enemies and Sorcerers
Homage, Mother, encompassed by joy,
Who shatters the bodies of enemies,
Saviouress manifesting from the rigpa of HUM,
Arraying the sounds of the ten-syllable mantra.

First. The literal meaning.
Who is the object of homage?
You who are surrounded by the assembly of rishis and vidyadhars who have accomplished true speech and mantra power and the assembly of great bodhisattvas endowed with inconceivable memory, samadhi, wisdom and courage, their minds filled with supreme joy. The light of your wisdom, compassion and power shatters the bodies of evil enemies and conquers Mara, the lord of formless negative forces. It also completely destroys the power and strength of evil spells and curses. You, Noble Lady, make me the rishi, accomplished in the power of true speech.

Noble Lady Tara Rigngag Tobjom, I pay homage to you.
Recite the ten-syllable mantra OM TARE TUTTARE TURE SVAHA—the enlightened sound of great awareness—arrayed inseparably from your own speech. Clearly visualize in your mind the form of the wrathful lady. The light coming from the syllable HUM in your heart center destroys the sorcery of buddhist and non-buddhist enemies who use the power of evil spells to create obstacles for all sentient beings, your disciples.

Second: the general meaning according to the generation stage.
On the throne of lotus and moon appears Noble Lady Tara Rigngag Tobjom, red in color, with one face and two arms. She sits in the dismounting posture. Her right hand is in the mudra of supreme charity. Her left hand, in the mudra of the Three
Jewels, holds the stem of an utpala flower. On its pistil is a crossed vajra that completely destroys the power of curses, black magic and the evil spells of enemies.
Meditate on this and recite the mantra.

Third: the hidden meaning according to the completion stage with attributes.

**Encompassed by joy** symbolizes exhaling the ordinary karmic wind, mainly the stale wind from the right and left channels, gently inhaling the pure wind of the essence of the five wisdoms, holding it inside as in a vase, and spreading the wisdom wind throughout the chakras.

**Shattering the bodies of enemies** is dissolving the impure karmic wind within the central channel.

**Arraying the sounds of the ten-syllable mantra.**
The ten syllables represent the ten winds, ripening as the essence of wisdom.

**The saviouress manifesting from the rigpa of HUM.**
The essence of the ten winds and the five wisdoms is the syllable HUM, the inseparability of wind and mantra. Since the actuality of Noble Lady Tara is the great vajra life-breath, the deity of wind and mantra, this line shows the way to practice on her.

The ten winds are the five basic winds: life-sustaining, fire-equalizing, pervasive, upward-moving and downward-clearing winds; and the five ancillary winds of the five elements: yellow wind of earth, white wind of water, red wind of fire, green wind of wind and blue wind of space.

Fourth: the ultimate meaning according to the completion stage without attributes.

The fourth line reads:

**Saviouress manifesting from the rigpa of HUM.**
The self-arisen wisdom of HUM, rigpa, the very essence of the five wisdoms, is Noble Lady Tara.

*The Great Commentary on Manjushri Namastungit* by the second Buddha, Padmasambhava, states:

All aspects are buddha, the supreme all-knowing rigpa.
This indicates the view of Dzogchen. These very phenomena, all possible aspects of existence, are the display of enlightened intention; this is realized by self-arisen wisdom, rigpa. Thus, this all-knowing awareness is supreme.

The first line reads:

**Homage, Mother, encompassed by joy.**

This line shows that all appearances, sound and awareness, are the primordial mandala of enlightened body, speech and mind—the energy and display of the self-arisen, originally awakened rigpa.

From the Dzogchen tantra, *The All-Creating King*:

The teacher of teachers is the All-Creating King.

All phenomena, which appear and abide

Manifest in the state of unborn dharma dhatu.

This is the display of the form mandala

of enlightened essence.

Likewise, all sounds, which appear and abide

Are arrayed into speech by words within the unborn dharma dhatu.

In essence, they are united as ineffable Buddha-speech.

This again is the display of the All-Creating King.

*Kye!* The teacher of teachers, the All-Creating King

Manifests as the mandalas of rigpa, enlightened essence.

Thus, all recollection, thought and awareness

Are realized to be the very state of the unborn All-Creating King.

The second line reads:

**Who shatters the bodies of enemies.**

This shows that if one realizes self-arisen rigpa in its emptiness and clarity as it is, all the hosts of enemies—ordinary, deluded ego-clinging—go directly to self-liberation.

The third line reads:

**Arraying the sounds of the ten-syllable mantra.**

The essence of Tara, the self-arisen rigpa, is the syllable HUM, the display of the five wisdoms. When one realizes it to be the essence of Noble Lady, the unchanging result is freedom from obscurations, the ten powers⁴³.
The mantra of Noble Lady Tara
Rignag Tobjom

Noble Lady Tara Pagme Nonma,
Boundless Subduer,
Binding Enemies, Robbers, Thieves and Hunters
Homage, TURE, stamping her feet, 
Whose seed syllable appears in the form of HUM, 
Shaking Mount Meru, Mandara, Binduchal, 
And the triple world.

First. The literal meaning.

Who is the object of homage? 
You, TURE, or Swift One. Quick to tame evil sentient beings, you pound on them with the soles of your two feet, stamping on the earth. You radiate turbulent light in the form of countless seed syllables HUM from the HUM in your heart. You shake the abodes of great worldly gods—Mount Meru, Mount Mandara, Mount Binduchal or Kailash—as well as the triple world: the desire, form and formless realms, or, alternatively, the subterranean, surface and upper worlds. By this wrathful magical power, you subjugate the bodies, speech and minds of bandits, robbers, thieves, hunters and other enemies, establishing sentient beings in bliss.

Noble Lady Tara, I pay homage to you.

Second: the general meaning according to the generation stage.

On the throne of lotus and moon appears Noble Lady Tara Pagme Nonma, golden-red in color like the clouds at sunrise. She sits in the dismounting posture. She has one face and two arms. Her right hand is in the mudra of supreme charity. Her left hand, in the mudra of the Three Jewels, holds the stem of an utpala flower. On its pistil is a stupa.

Rays of light in the form of countless syllables HUM radiate from the HUM in her heart. This light and her feet striking the ground shake Mount Meru, Mount Mandara, Mount Binduchal and the triple world. By this wrathful power, all the obstacles, objects of your concentration, are suppressed under her feet. Meditate on this and recite the mantra.
Third: the hidden meaning according to the completion stage with attributes.

Mount Meru is the Bone of Brahma, the backbone, the central channel. The two other mountains are Excellent Mind and Endowed With a Conch Shell, the right and left great channels.

Shaking is completely filling the channels with bodhicitta.

The triple world is the three channels according to the upward and downward systems, which makes six altogether.

Whose seed syllable appears in the form of HUM.

HUM is the support of vajra mind—avodhini, the channel of the stainless essence. The seeds and potentialities of all channels dissolve there.

Fourth: the ultimate meaning according to the completion stage without attributes.

TURE, stamping her feet, means perceiving the lama as truly the Buddha with the strong power of faith, longing and genuine devotion.

Whose seed syllable appears in the form of HUM.

HUM is the self-arisen wisdom, rigpa, actualized by true instructions of lamas of authentic lineage.

Shaking the three mountains and the triple world.

When one’s mind is liberated within the expanse of one’s natural awareness, rigpa—the spontaneously accomplished essence of the three kayas—the three realms of existence are established in the primordial kingdom of inherent perfection.
The mantra of Noble Lady Tara
Pagme Nonma

OM TARE TUTTARE TURE
HUM HUM BAM HO SVAHA

CHAPTER EIGHTEEN

Noble Lady Tara Maja Chenmo,
Great Peacock,
- tecting from and Pacifying
- All Kinds of Poison
Homage, Mother, holding the rabbit-marked moon,  
Which is like a heavenly lake,  
Dispelling all poison with the sound of PHAT  
And the twice spoken TARA.

First. The literal meaning.
Who is the object of homage?
You who hold in your left hand a mandala of the rabbit-marked full moon, white and round like a lake of nectar in the heavenly realms. Meditating on the clear appearance of the samadhi of your body removes poison from the environment. As will be explained later, the profound ten-syllable mantra of your speech has twice-spoken TARA and is adorned with PHAT. Reciting it removes all poison from sentient beings.

Noble Lady Tara, I pay homage to you.

Second: the general meaning according to the generation stage.
On the throne of lotus and moon appears Noble Lady Tara Maja Chenmo, white in color, with one face and two arms. She sits in the dismounting posture. Her right hand is in the mudra of supreme charity. Her left hand, in the mudra of the Three Jewels, holds the stem of an utpala flower. On its pistil is a full moon marked with a rabbit. Rays of nectar light radiate from it, spreading wider and wider in all directions and completely removing all poisons from the environment and sentient beings. Meditate on this and recite the ten-syllable mantra and also the mantra OM TARE TUTTARE TURE SARVA VISHA TARA PHAT SVAHA.

Third: the hidden meaning according to the completion stage with attributes.
The heavenly lake is the city of the vajra body.
The rabbit-marked moon is kunda (white tigle), the coemergent support, arising from this body.

Holding is binding and not losing this tigle, which essence is inseparable from emptiness and the non-duality of bliss-emptiness.

TARA means liberation. Pronouncing it two times liberates from cognitive and emotional obscurations and from ordinary desire, destroying the poison of impure perception of the body and its channels, winds and essences.

Fourth: the ultimate meaning according to the completion stage without attributes.

The heavenly lake is the abiding nature, the Great Perfection.

The rabbit-marked moon symbolizes Great Perfection of the ground, the self-arisen wisdom, rigpa—free from increasing and decreasing, transition and change—the spontaneously accomplished mandala of the full moon.

Dispelling all poison is the view of Great Perfection of the path. The cause of the poisons in the animate and inanimate worlds is ignorance, both inherent and conceptualized, that does not recognize one's true nature. As a result of meditation, the great energy of self-arising rigpa shines and expands within this ignorance, becoming the great medicine of realizing the profound truth of dharma. All kinds of poison—conceptual grasping at deluded dualistic appearances of world and beings—are purified and removed in the groundless expanse of the originally pure dharma dhatu. This is symbolized by the twice-spoken TARA, which means liberation.

From The Inner Practice of the Queen of Great Bliss by omniscient Jigme Lingpa:

HO! All adversity is based on poison.
The cause of poison is disturbing emotions.
May this great medicine of the supreme rigpa
Remove it from all sentient beings!
The mantra of Noble Lady Tara
Maja Chenmo

The mantra of Noble Lady Tara
Maja Chenmo

OM TARE TUTTARE TURE
SARVA VISHA TARA PHAT SVAHA

CHAPTER NINETEEN

Noble Lady Tara Dugkarmo,
Invincible Queen White Umbrella,
Dispelling Conflicts and Bad Dreams
Homage, Mother, served by the ruler of the hosts of gods,
By gods and kinnaras,
Dispelling conflicts and bad dreams
With her armor of joy and splendor.

First. The literal meaning.
Who is the object of homage?
You, Invincible Queen White Umbrella. The rulers of the hosts of gods of the realms of desire and form—Indra, Brahma and so forth—and worldly gods who bring both harm and benefit, such as mountain gods, the deities of trees and water, and kinnara kings, together with all the other gods, put their heads in veneration at your feet.

The protective armor of meditation on the completely blessed mantra and mudra of bhagavati White Umbrella brings joy and bliss, causing the three doors, practitioner's body, speech and mind, to blaze with power and splendor, which completely uproot black magic and spells, misuse of mantric power, arguments and negative signs in dreams.

Noble Lady Tara Tsugtor Dugkarma, I pay homage to you.

Second. the general meaning according to the generation stage.
On the throne of lotus and moon appears Invincible Lady Tsugtor Dugkarma, white in color, with one face and two arms. She sits in the dismounting posture. Her right hand is in the mudra of supreme charity. Her left hand, in the mudra of the Three Jewels, holds the stem of an utpala flower. On its pistil is a white umbrella. Fire, weapons and vajra sparks emanate from her body, completely destroying hostility towards the dharma, worldly disputes, curses and misuse of mantric power. Her crown symbolizes stabilizing the bodhicit-
ta at the crown chakra. Her earrings symbolize stopping any
denigration of the lama. Her shoulder ornaments, bracelets
and anklets symbolize abandonment of killing. Her necklace
symbolizes not forgetting the mantra, which protects from
clinging to attributes. To bind the bodhicitta by mudra, she
wears a belt. To cover the lower body, she wears a skirt. These
eight ornaments, protecting the practitioner like glorious
armor, completely dispel all negative dreams caused by the
disturbance of channels, winds and essences.

Meditate on this and recite the mantra.

Third: the hidden meaning according to the completion stage with
attributes.

The ruler of the gods is the central channel.

Gods and kimnaras are the right and left channels.

The all-encompassing armor symbolizes the concealment
of the channels, winds, essences and bliss within the stainless
dharmadhatu, the indestructible great tigle, which occurs in
four stages. The tigle is concealed within the channels.
Discursive thoughts are concealed within wisdom. Bliss is
concealed within the clear light. Clear light is concealed
within non-grasping.

Dispelling conflicts and bad dreams...

If one masters the four levels of concealment, the blockages
and imperfections of channels, winds and essences will be
pelled.

rth: the ultimate meaning according to the completion stage
without attributes.

The ruler of the hosts of gods means resting in the state of
impeded rigpa, liberated upon arising, having been
produced to this state by a qualified teacher who has an
hentic lineage.

Served by the gods and kimnaras indicates the natural
action of the two great accumulations of merit and
sdom.

Her armor of joy and splendor...

Whatever arises as the object of the six collections of
sciousness is originally liberated wisdom.
ta at the crown chakra. Her earrings symbolize stopping any
denigration of the lama. Her shoulder ornaments, bracelets
and anklets symbolize abandonment of killing. Her necklace
symbolizes not forgetting the mantra, which protects from
clinging to attributes. To bind the bodhicitta by mudra, she
wears a belt. To cover the lower body, she wears a skirt. These
eight ornaments, protecting the practitioner like glorious
armor, completely dispel all negative dreams caused by the
disturbance of channels, winds and essences.
Meditate on this and recite the mantra.

Third: the hidden meaning according to the completion stage with
attributes.

The ruler of the gods is the central channel.

Gods and kinnaras are the right and left channels.

The all-encompassing armor symbolizes the concealment
of the channels, winds, essences and bliss within the stainless
dharmadhatu, the indestructible great tigle, which occurs in
four stages. The tigle is concealed within the channels.
Discursive thoughts are concealed within wisdom. Bliss is
concealed within the clear light. Clear light is concealed
within non-grasping.

Dispelling conflicts and bad dreams...
If one masters the four levels of concealment, the blockages
and imperfections of channels, winds and essences will be
dispelled.

Fourth: the ultimate meaning according to the completion stage
without attributes.

The ruler of the hosts of gods means resting in the state of
unimpeded rigpa, liberated upon arising, having been
introduced to this state by a qualified teacher who has an
authentic lineage.

Served by the gods and kinnaras indicates the natural
perfection of the two great accumulations of merit and
wisdom.

Her armor of joy and splendor...
Whatever arises as the object of the six collections of
consciousness is originally liberated wisdom.

Meditate on this and recite the mantra.
Dispelling conflicts and bad dreams...
Within this boundless expanse of spontaneous presence, liberated upon arising, all clinging to concepts and attributes subsides and is naturally dispelled.
The mantra of Noble Lady Tara
Dugkarmo

ॐ तारे तुत्तारे तुरे महत्त्वातुरे तुरे
हुम हुम फात फात राक्षा राक्षा माम स्वाहा

CHAPTER TWENTY

Ritod Loma Jonma,
Noble Lady Tara of Mountain Retreat,
Clothed in Leaves,
Who Removes Contagious Diseases
Homage, Mother, whose two eyes
Are the sun and full moon, shining with brilliant light,
Who dispels deadly disease
With TUTTARA and twice-spoken HARA.

First. The literal meaning.
Who is the object of homage?
You whose two eyes are like the sun and the full moon. From the sun of your right eye shines radiant light, destroying those who bring disease like dry grass burnt by fire. From the moon of your left eye descends a rich stream of nectar, healing sickness, contagious diseases, and their causes and consequences. The ten-syllable root mantra of your speech is adorned with TUTTARA and the action mantra, which has twice-spoken HARA. Clearly meditating on your supreme body and devotedly reciting your mantra dispels all the deadly epidemics that are hard to cure.

Noble Lady Tara Ritod Lorna Jonma, I pay homage to you.

Second: the general meaning according to the generation stage.
On the throne of lotus and moon appears Noble Lady Tara Ritod Lorna Jonma, yellow-red like saffron, with one face and two arms. She sits in the dismounting posture. Her right hand is in the mudra of supreme charity. Her left hand, in the mudra of the Three Jewels, holds the stem of an utpala flower blooming at her ear. On its pistil is a zalatog filled with nectar. Light blazes from the sun and full moon of her eyes, burning contagious disease and those who cause it, and healing sickness. Meditate on this and recite this mantra with TUTTARA and twice-spoken HARA:

OM TARE TUTTARE TURE NAMA TARE
MANO HARA HUM HARA SVAHA.
Third: the hidden meaning according to the completion stage with attributes.

Sun and moon symbolize the two inner seminal fluids.

Her two eyes, wide open, are the two mantras of vajra body, AH below and HAM above.

The brilliant light arises from the wisdom of the great bliss.

HARA means robbing.

Twice-spoken HARA symbolizes taking away the enemy—the duality of samsara and nirvana—by the unity of bliss and emptiness.

TUTTARA, or torment, means austerity. The sun is pressed down within the great emptiness of the avadhuti. The moon is frozen at the crown chakra. The austerity of dissolving them within the changeless immovable state dispels the disease of ejecting the tige.

Fourth: the ultimate meaning according to the completion stage without attributes.

Sun and full moon symbolize the basic space of Primordial Purity and Spontaneous Presence.

The brilliant light shining from her two eyes is the outer radiance of practicing according to trekcho and thogal—the four lamps and so forth.

Who dispels deadly disease

With TUTTARA and twice-spoken HARA.

By the supreme path of trekcho and thogal, the fearsome dreamlike appearances of samsaric delusion are instantly enjoined away and swiftly removed.
The mantra of Noble Lady Tara
Ritod Loma Jonma

ཟེ་ཤུུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ་ཙུ

OM TARE TUTTARE TURE
NAMA TARE MANO HARA HUM HARA SVAHA

Goddess Endowed with Light, Who Ransoms the Longevity and Life-force of the Sick
Homage, Mother, endowed with the power to pacify
By the array of the three natural states,
Destroying the hosts of evil spirits, \textit{yakshas} and the walking dead,
TURE, most excellent Mother.

\textit{First. The literal meaning.}

Who is the object of homage?
You, Goddess Odzer Chenma. Meditate that the very body, speech and mind of the Tara practitioner are the originally pure divine essence of the body, speech and mind of Noble Lady. At the crown of her head is the natural state of the body, white OM. At her throat is the natural state of speech, red AH. At her heart is the natural state of mind, blue HUM. When one meditates on these syllables \textit{assembled} in one's three places, one abides in the \textit{three natural states} of deity, mantra and samadhi of Noble Tara. Therefore, the array of the three syllables OM AH HUM is the supreme protection against all obstacles.

The light of the syllables OM AH HUM is \textit{endowed with the power to completely pacify} all obstacles that harm one's three doors (body, speech and mind): outer forces with and without form, inner disorder of the elements and the sickness of illusory body, and secret obstacles of dualistic grasping and disturbing emotions. By this light radiating from the three syllables of enlightened body, speech and mind, Noble Lady, you instantly summon all the evil spirits who steal the vitality and longevity of the sick, such as the eighteen species of \textit{don}, including the \textit{namdrup} and others; the \textit{walking dead (rolang)} who perform black magic and cast evil spells; and \textit{yakshas} who steal vitality. You \textit{destroy} their evil intentions. TURE, your enlightened mind is very swift. You are the very nature of \textit{supreme} compassion.
Noble Lady Tara Odzer Chenma, I pay homage to you.

Second: the general meaning according to the generation stage.

On the throne of lotus and moon appears Noble Lady Tara Lhamo Odzer Chenma, white in color, with one face and two arms. She sits in the dismounting posture. Her right hand is in the mudra of supreme charity. Her left hand, in the mudra of the Three Jewels, holds the stem of an upatila flower blooming at her ear. On its pistil is a golden fish.

Light radiates from the three syllables OM AH HUM of her body, speech and mind. It summons those who steal the vitality and longevity of the sick: the dön spirits of suffering, rolangs of karma and yakslus of disturbing emotions. The vitality and longevity are brought back as a gift, collected and returned (to their owners). Visualizing this, recite the mantra.

Third: the hidden meaning according to the completion stage with attributes.

The array of the three natural states...

Our body is composed of six elements. At the time of its destruction, in the bardo of dharmata, white tigle obtained from the father descends from the crown chakra down through the right channel and dissolves in the heart. One experiences whiteness like a rising moon. Red tigle obtained from the mother moves up from below the navel through the left channel and melts in the heart. One experiences redness like spreading flames. When the white and red elements melt together, consciousness fades away. Darkness, like dense dusk, arises. These three subtle experiences of appearance, increase, and attainment, are the three natural states.

Pacification is clarity without grasping, like the autumn sky, the originally pure emptiness of the great clear light—the closer attainment.

Evil spirits symbolize channels.

Walking dead symbolize tigle.

Yakshas symbolize discursive thought.

All of them are destroyed in the space of clear light.

TURE, most excellent Mother, is the unique wisdom of coemergent bliss-emptiness.
Fourth: the ultimate meaning according to the completion stage without attributes.

The three natural states are the three doors to liberation: cause, free from attributes, result, free from aspiration, and essence, the emptiness of self-arisen, unimpeded rigpa—originally pure, unconstructed and beyond concept. The essence of one's natural awareness is the emptiness of dharmakaya. Its nature is the clarity of sambhogakaya. Its unceasing compassion is nirmanakaya. Having recognized one's intrinsic awareness to be the original state of the three kayas, fortunate disciples are established (arrayed) in the primordial kingdom in this very life and body—relaxing within the uncontrived state of being just as it is—and also establish others there by spontaneously accomplished activities.

Mother, endowed with the power to pacify...

Pacification symbolizes the great traceless self-liberation of deluded perception caused by the two obscurations and dualistic grasping, similar to ice melting into water.

Evil spirits symbolize suffering.

Walking dead symbolize karma.

Yakshas symbolize disturbing emotions.

All these discursive thoughts fixating on concepts and attributes are liberated at the time of realizing the abiding nature of the Great Perfection. If you realize it in the morning, you reach enlightenment that same morning. If you realize it in the evening, you reach enlightenment that same evening. Fortunate ones with supreme abilities become awakened at the moment of realizing, without the need to meditate. It is swift, TURE, and most excellent.
The twenty-one emanations of Tara, the mother of all the buddhas, manifest swiftly to protect sentient beings from all fears, pacify evils, disease and misfortune, increase longevity, wealth and merit, overpower the deluded perception, and destroy the enemy of five poisons, one's disturbing emotions.

The *Praise to the Twenty-One Taras*, connecting the practitioner to Tara's enlightened activity, was memorized and recited by almost every Tibetan regardless of school or tradition.

In this book, Khenchen Palden Sherab Rinpoche presents *The Praise to the Twenty-One Taras* in view of Longchen Nyingthig *termas* teaching. It has four levels of meaning: the outer, inner, secret, and the ultimate meaning explained according to *Prajnaparamita*, *Maha*, *Anu* and *Atiyoga*.

The profound instructions of a living master, this commentary gives us an insight into our true nature—the originally enlightened state, the essence of the Noble Lady Tara.