

Green Tara Seichim



**2002
East Wind**

Holistic Healing



GREEN TARA: THE SAVIOURESS OF THE WORLD

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OM TĀRE TUTTĀRE TURE SŌHĀ

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Notes:

1) Cover photograph courtesy of: Dharmapala Centre School of Thangka Painting < <http://www.bremen.de/info/nepal> >. The characters on the cover can be read: *Sekai Kyū sai Nyōjin Seikimu*: The Seichim of the Goddess "Saviouress of the World" (= Tara). The word Seichim is written as "The Mother (Source) of Vital Life Energy."

2) Stephen Comee is a practicing Buddhist and has received empowerments in the Green Tara teachings, mantras, and sadhanas, including the practice of the 21 Taras, from several high-ranking Nyingma lamas.

3) Some diacritical marks, such as those in the name Tārā, have been omitted for the sake of ease in reading. Note that while the diacriticals have been left in the the mantra OM TĀRE TUTTĀRE TURE SŌHĀ, this reflects the Saknsrkit original, as there are in effect no long vowels in pure Tibetan. To reproduce the rhythm as a Tibetan would say the mantra, you need to pronounce the 10-syllable mantra as though it had 20 syllables. O•M TA•A•RE TUT•TA•A•RE TU•RE SO•O•HA•A.

GREEN TARA SEICHIM

I. What Is Green Tara Seichim?

What Is Seichim?

Seichim, a word (pronounced “SAY-keem”) of unknown origin—but closely related to the ancient Egyptian word sekhem (سكخ), which means life-force, or energy—is used to indicate a system of healing that many feel has ancient origins in Tibet. This practice is said to have been handed down from very ancient times.

Seichim is not a religion, although this healing practice is becoming known in all cultures throughout the world. It has a built-in spiritual dimension. Seichim is a unity concept, because it is now accepted globally. Seichim teaches unity and harmony. Seichim is in harmony with nature and can be used to heal plants and trees, people and animals, and can even be used to help purify and harmonize water and air.

Seichim was discovered near the end of the twentieth century by an American man named Patrick Zeigler. He first experienced this energy in 1979–80 while in the Great Pyramid, after which he studied with the leader of Tariqa Burhaniya band of Sufi mystics, Sayyidi Fahrudin Sheikh Mohammed Uthman Abduh al-Burhani (d. 1983). He later developed it into a system of healing that he passed on to others by means of a system of empowerments, or attunements (which he modeled after the Reiki attunements). Various versions of it are now practiced by many around the globe.

After the system was enhanced by Phoenix Summerfield, who added some Egyptian elements to it (and probably even created the system known as Isis Seichim) that eventually led to both Deepa Slater and Helen Belot developing system associated with the goddess Sekhmet. Strangely enough, the Belot system teaches both Seichim and Sekhem as separate energies, but teaches and attunes students to them together. In the Belot lineage, Seichim is said to be connected with the Buddhist deity best known around the world in its female manifestation but its Chinese name, Kuan-yin. Maybe have suspected that this might in fact be a misapprehension, and that the divine being is actually the Saviouress of the World, Green Tara, the embodiment of love and compassion, she who was born of the tear that fell from the face of the Bodhisattva Avalokiteshvara (“Regarder of the Cries of the World”—note that he is in actual fact the Indian male form of the same female being called Kuan-yin in China and Kannon in Japan), when he took pity on human suffering.

Ancient Origins

Knowledge of other ancient healing systems sheds light on the pre-Usui origins of Reiki. The Tibetan Buddhist devotion to Green Tara is normally thought of as just performing sadhana (daily prayer rituals) and reciting her mantras. However, taught orally from teacher to student, there was also a healing system this is similar to the Reiki/Seichim method of initiation and attunement. There are other spiritual lineages in Tibetan Buddhism involving the transmission of ability through empowerments. Since Tibetan Buddhism is the only form of Buddhism that uses empowerments, it is likely that what Patrick Zeigler rediscovered was formerly a Tibetan technique that had been lost. It is known that a spiritual lineage of this type may end due to the failure of the teacher to pass it on. The lineage may then resume hundreds or thousands of years later when a monk or spiritual seeker receives instruction and empowerment during a mystical experience. Perhaps this is what happened to Zeigler. Perhaps he had been a Healing Master in a past life and this gave him the determination to seek the healing power again. Perhaps the lineage had come to an end only to be started again when Zeigler’s Seichim was reactivated during his mystical experience.

adapted from: <http://www.reiki.org/FAQ/HistoryOfReiki.html>

Seichim and Buddhism

Seichim is a well-known healing practice, and many believe that it may well have originated from the Buddhist tradition. As we know it today, Seichim is the work of an American man named Patrick Zeigler. Zeigler is said to have discovered the energy during a mystical experience that took place in the Great Pyramid. He was later chosen to receive the Esoteric teachings of the Burhaniya order of Sufis on the practice of the healing energy of love. Due to visions he had, and the guidance of his spiritual teacher, he received empowerment directly from the source of the energy. He then adapted the teaching so that it could be practiced by anyone who wished to use it. Some believe that Zeigler himself is not aware of the true source of the energy he has given to the world.

adapted from: http://www.mahatmareiki.com/history_reiki.html

Margot “Deepa” Slater, a trained Reiki and Seichim teacher, shares the story of her struggle to find a broadly-based, flexible, and creative form of energetic healing that suited her.

In 1991, I traveled to the United States and, through a strange series of coincidences, commenced training in Encinitas, California, with Marsha Jean Burack, also known as Marsha Nityankari, a Reiki and Seichim Master Teacher.

Marsha was a student of Zen Buddhism. She had studied and majored in anthropology and had traveled widely. She lived in a house that looked like an Egyptian temple and taught me in a typically paradoxical Zen way. . . .

Each time I began to initiate and teach the versions of Traditional Reiki and Seichim I had learned from Marsha, I was guided to extra and different movements and symbols. Initially, I resisted but finally decided to go with the flow and see what happened. A friend lent me a book. I found I was working with Tantric Yoga points. I began buying books on Yoga, which, in turn, led me to explore Buddhism. I slowly began putting the pieces of my vision together. I began to recognize the links between the ancient traditions of the Mystery Schools, Enochian Magic, Tantra, Taoism and Tibetan mysticism. By 1992, I had my first experience of the Way of the Five Bodies and Sekhmet, the primordial Egyptian Goddess.

I realized that within the teachings of Reiki and Seichim lay hidden truths. I named what I taught Newlife Reiki Seichim and Newlife Seichim Sekhem. I now understood the messages of Usui. The visionary woman at the end of my bed, I now recognized as Quan Yin. The hidden truths led to the Lion Path or the path of the Bodhisattva Warrior, and esoteric teachings of a secret Buddhist sect known as the Shingon Buddhists.

Shingon teachings are of a private and confidential nature. They place great importance on the “three secrets” of body, mind, and speech. Every person possesses these three functions, all of which harbor secrets that lead to the attainment of enlightenment. The secret of body finds expression in various hand gestures and meditation postures. The secret of mind relates to the “five wisdoms” which make the comprehension of reality possible. The secret of speech relates to the recitation of sounds and mantras. Through rituals, which are rooted in these “three secrets,” a connection between the practitioner and a particular Buddha or Deity together with recognition of various archetypal energies is brought about. The state of “Buddha in me / me in Buddha” can be realized. The way is a spiritual journey. It is unfolded through self-discovery, creativity, self-recognition, awareness to consciousness and enlightenment.



<http://www.newlifereikiseichim.com.au/about.html>

II. An Introduction to Green Tara

Origin of the Cult of Tara

The view that the divine bodhisattva known by the name Tara has assimilated into herself the various characteristics and qualities of goddesses of the Himalayan regions—from tribal snake deities to the great Shakti of Hinduism and even other goddesses from farther afield—is not a new one.

Whether this is due to the somewhat outmoded idea of the archetype, or due to cultural drift and diffusion, or to people’s general inability to keep specific details in mind is not really important. What is significant and valuable is the profound devotion the Tibetan people have for Tara and the genuine efficacy of her practice. In times of great difficulty, millions of people call upon “Great Noble Tara.”

Stephen Beyer, in *The Cult of Tara*, reported that until even experienced Tibetan artists were shown the details of the 21 Tara’s as depicted in illustrated foreign texts, they often did not know or could not recall which colors, gestures, and symbolic items belonged together. Also there seem to be waves of popularity for different lineage teachings of her practice, some claiming origin with one or another famous teacher of the past, and others none at all. That is, some versions of her ritual worship [Skt.: *sādhana*] or practice are regarded as *termas*—tantric texts revealed or uncovered by gifted individuals under extraordinary circumstances.

When her cult developed exactly is unknown. The Chinese pilgrim Hsuan Tsang, who visited the north Indian region between 633 and 645 reports, without describing it, a *Tolo* image in a temple near Nalanda Buddhist University to which the general population was particularly devoted. Could his *Tolo* have been *Tara*?

Her Name

The Sanskrit root *tar-* means “to cross [over],” meaning that this deity serves as a bridge. But it also can mean “tree,” “particularly,” and is also related to “star” and “pupil of the eye.” **Shri Tara Devi** is, to Hindus, the second of ten Mahavidyas according to a Hindu tantra that associates her with the Tibetan Buddhist Tara tradition.

In Tibetan, she is called Dolma or **Do’ma**, though often we see *Drolma* because it follows the Tibetan spelling (a *little* more—if we transliterate, it is actually *sgrolma*), which can mean the “Dark” or “Green” One, as well as the “Savioress.”

More than One Tara? The Two Wives

Often people say that **White Tara** and **Green Tara** (the two most distinctly different and popular forms of her) derive from Tritseun, (a.k.a. Birkuti), the Nepali wife, and Wen-ch'eng, the Chinese wife, of Tibetan King Songtsen Gampo (ca. AD 617–50,) though opinions differ as to which queen is which Tara.

Beyer, who explored the works of scholars such as Nebesky-Wojkowitz, Snellgrove, and Lessing, agrees that to pair Green Tara, because she has a dark complexion with the noblewoman from Nepal is ignorant, if not a case of bigoted “ethnological expectation.”

One of her most widely diffused Tantric manuals is known as *Tara of the Acacia Grove*, or the Khadira Forest, and also, Nepal is well known for its dark green rain forest. These facts lend support for those who think that Green Tara must represent the Nepalese woman. However, Nepal is also the direction from which reading and writing, not to mention the Dharma itself, came—attributes more of White Tara. This opinion, that the Nepali woman is the model for White Tara, is the view of Waddell and of Grundwedel.

Buton [Buston], the great Tibetan authority does not mention the “wives idea” at all; Kunga Dorje, author of the *Red Annals* says rather that the Chinese wife was an incarnation of Tara (non-specific) but that the Nepalese goddess **Bhirkuti** assumed the form of the other.

Green Tara

Green Tara is typically pictured as a dark green-skinned girl of 16. She wears striped leggings, but only her shoulders are covered above. She wears the many characteristic ornaments of the samboghakaya (the “enjoyment-body” of a Buddha who resides in a paradise)).

Green Tara has her right foot extended as if about to rise. Her left hand, in the gesture of granting refuge, holds the stem of a blue water lily or *utpala* that waves over her left shoulder, while her right hand, also holding a flower, offers that which we desire, a boon.

*Both hands signal with blue utpala flowers,
“Samsaric beings! Cling not to worldly pleasures.
Enter the great city of liberation!”
Flower-goads prodding us to effort. Homage to you!*

—First Dalai Lama (1391–1474)

The practice of Green Tara helps to overcome fear and anxiety, but devotees believe that she can grant wishes, eliminate suffering of all kinds, and bring happiness.

When called upon, she instantaneously saves us from eight specific calamities. The First Dalai Lama lists and interprets them as representations of obscurations or defects:

- 1) lions and pride;
- 2) wild elephants and delusions;
- 3) forest fires and hatred;
- 4) snakes and envy;
- 5) robbers and fanatical views;
- 6) prisons and avarice;
- 7) floods and lust;
- 8) demons and doubt;

Relation to Amitabha

It is said that, despite his having taken a vow before Amitabha Buddha to enable everyone without exception to achieve liberation from the endless round of rebirth, Chenrezig (Avalokiteshvara) became so discouraged at the untold numbers of sentient beings that he began to cry. From his tear was formed Tara.

In the words of **Nagarjuna**:

“Compassionate One who saves from samsara! Goddess born of the tears of the Lotus-bearer, by the power of the vow of Amitabha; most loving one who strives for the benefit of others. . . . I cannot describe your infinite virtues.”

The 21 Praises to Tara says: “On the face of Chenrezig, she is born from a tear as a bud from a lotus” or “born from the opening corolla of the lotus face of the Lord of the triple world.”

A different account is that, while Chenrezig emerged from one of the eyes of compassionate Buddha Amitabha, Tara came from the other. In her iconography, the association with the red Buddha, Amitabha, is indicated by a tiny image of him in her topknot.

White Tara

She is distinguished by “her body, clear as a stainless crystal gem, face, two hands, three eyes. She is “the youth of 16 years” but is bodied than Green Tara. Her right hand gesture, and with the thumb and holds a branch of white *utpala*, its

There are three flowers in symbolizing the three times (past, bloom, which is in seed, usually Kashyapa who lived in a past stands for the historical Buddha, brought you here today; and the future Buddha—the one expected

Her hair is dark blue, bound up back with long tresses hanging adorned with diverse precious

colored silk, and her robes are of red silk, the palms of her hand and the soles of her feet each have an eye, making up **the seven eyes of knowledge**; she sits straight and firm upon the circle of the moon, her legs crossed in the diamond posture.”

[This description (Beyer 379) from the beginning of her sadhana, is included as characteristic of the details in texts used as a basis for Tantric visualizations. We remind the reader that in fact the practitioner is not worshipping a goddess in these practices, since the image is his or her own self imagined as a deity.]

White Tara is referred to as “Mother of all the Buddhas.” This is because she embodies the motivation that is compassion. Her whiteness “Radiant as the eternal snows in all their glory” is indicative of the selflessness—the purity—of this compassion but especially the undifferentiated Truth of the Dharma.

Her seven eyes stand for her perception of suffering that is apparent (the two we normally have) that is psychological/spiritual (the one in her forehead) and that is inherent in activity (in her palms) and in what is usually considered as progress (in her soles.)



... white, as an autumn moon, radiating light.” She has one described in manuals as having often depicted as more full-hand makes the gift-bestowing ring finger of her left hand she petals on the level of her ear. various stages of growth present, and future.) The first on the right, stands for Buddha aeon; the second, in first bloom, Shakyamuni, whose activity has bud on the left symbolizes the next is Maitreya Buddha. at the back of her neck at the down; her breasts are full; she is ornaments, her blouse is of vari-

The mantra for White Tara is

OM! TARE TUTTARE TURE, MAMA AYUR PUNYE JNANA PUSHTIM KURU, SWAHA!

Tibetans say: OM TARE TUTTARE TURE, MAMA AYUR PUNYE JANA PUNTIN KURU SOHA

There is good link to a sadhana for White Tara in English via Lama Zopa and the FPMT for which no empowerment is required, though it is always beneficial to get one. White Tara is here an emanation of Amitayus (Tsepameh), the longevity aspect of Amitabha.

About the Tara Mantras

Her basic mantra which may be said by all forms and by anyone is

OM! TARE TUTTARE TURE, SWAHA!

There are mantras that go with the various forms and these may vary according to the lineage of transmission. The mantra that may be said for any deity conforms to the following (which is for Green Tara):

OM DROLMA [deity's name] SOHA [Tibetan pronunciation of *Svaha* = so be it!]

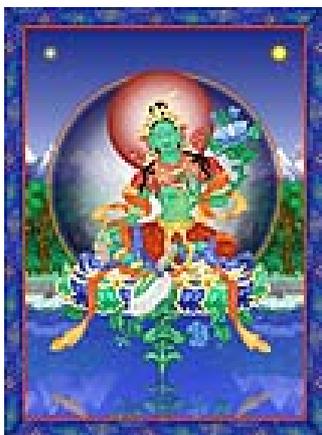
It is the peculiarities of the Tibetan language, and hence its alphabet that causes the change, but it is not much more than a difference in regional accent, really.

John Blofeld provides an interesting simile. He says that mantras may be likened to phone numbers with their various extensions. Area codes, too, may I add. In that case, dialing style does not matter, as long as you get the right number.

III. The Practice of Tara

from a handout prepared by Ven. Sangye Khadro

Amitabha Buddhist Centre (<http://web.singnet.com.sg/~fpmtsing/d-tara.html>)



Who is Tara and Why Do We Pray to Her?

The Origin of Tara

In the past, many aeons ago, during the time of Buddha Dundubhisvara (Drum-sound), in the Universe called Manifold Light, there lived a princess by the name of Moon of Wisdom-knowledge. She was a very devoted disciple and would daily set out many offerings to the Buddha and His Sangha. Eventually she generated bodhicitta, the aspiration to attain Enlightenment and become a Buddha herself, in order to help all living beings.

Some bhikshus came to know of this, and urged her to dedicate the merits she had created to be reborn as a male. However, the princess rejected this advice, saying:

Here there is no man, there is no woman,
No self, no person, and no consciousness.
Labelling “male” or “female” has no essence,

But deceives the evil-minded world.

She went on to make the following vow:

“There are many who desire Enlightenment in a man’s body, but none who work for the benefit of sentient beings in the body of a woman. Therefore, until samsara is empty, I shall work for the benefit of sentient beings in a woman’s body.”

From that time onward, the princess dedicated herself to winning full and complete Enlightenment. Once she accomplished that goal, she came to be known as Tara, the Liberator.

(from In Praise of Tara: Songs to the Saviouress, by Martin Willson, Wisdom Publications.)

There is another story regarding Tara which tells that Chenrezig (Kuan Yin, or Avalokiteshvara) had been working for a long time to help sentient beings. He had been able to help hundreds of thousands of beings become free from samsara, but then he checked and realized there were still so many more beings suffering in samsara. He began to cry, and from the pool formed by his tears a lotus arose and Tara appeared from the lotus, saying “Do not worry; I will help you.” Thus Tara is associated with Chenrezig, as well as with Amitabha Buddha (she has a tiny image of Amitabha Buddha on her crown.)



Why Do We Need to Practice Tara?

There are many inner obstacles to our mental development, and these inner obstacles can create external obstacles. To obtain success in our Dharma practice, to actualize the path to Enlightenment, we need to rely on a special deity or Buddha, for example, Tara. All actions of the Buddha manifest in the female form, Tara, to help sentient beings successfully accomplish both temporal and ultimate happiness.

(from Tara the Liberator, by Lama Zopa Rinpoche, Wisdom Publications.)

The Benefits of Tara Practice

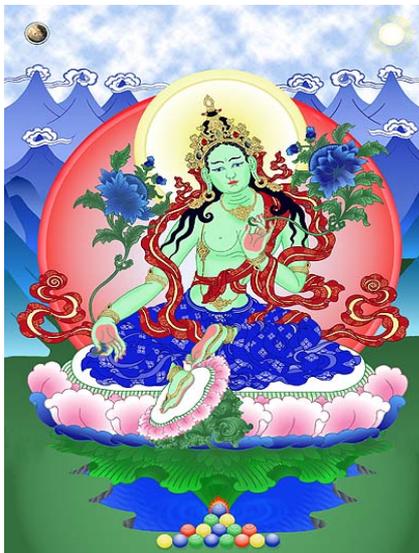
Lama Zopa Rinpoche further explains that through practicing Tara, we can obtain the following benefits:

- –we can create a great deal of merit
- –we can avoid a suffering rebirth in the next life
- –we can quickly attain Enlightenment
- –we receive initiation from millions of Buddhas
- –all our wishes can be fulfilled, e.g. it can help us with our health, business, getting a job, having a child, etc.
- –it protects us from fear and dangers

It is said that Tara protects from the 8 fears, of which there are an internal and an external aspect:

The 8 external fears	The 8 internal fears
1. floods	1. attachment
2. fire	2. anger
3. elephants	3. ignorance
4. snakes	4. jealousy
5. lions	5. pride
6. imprisonment/chains	6. miserliness
7. thieves	7. wrong views
8. ghosts	8. doubt

Green Tara and the Twenty-One Taras



The Symbolism of Green Tara

Green Tara is seated upon a lotus arising from the waters of a lake, just as Tara is said to have arisen from the compassionate tears of Avalokiteshvara. Her right hand is in the mudra of supreme generosity indicating her ability to provide beings with whatever they desire. Her left hand at her heart is in the mudra of bestowing refuge: her thumb and ring finger are pressed together to symbolize the united practice of method and wisdom, and the three remaining fingers are raised to symbolize the Three Jewels of Refuge - Buddha, Dharma, and Sangha. In each hand she holds the stem of a blue *utpala* flower. Each flower consists of three blossoms indicating that Tara, the embodiment of enlightened activities, is the Mother of the Buddhas of the past, present, and future.

Tara is dressed in the silken robes of royalty. She wears rainbow-colored stockings, a white half-blouse, and various jeweled ornaments. These symbolize her mastery of the perfections of generosity, morality, and so forth. The tiara fastened in her black hair is adorned with jewels, the central one is a red ruby symbolic of Amitabha, her spiritual father

and the head of her Buddha family.

She is seated in a distinctive posture, her left leg withdrawn to symbolize her renunciation of worldly passion and her right leg extended to show that she is always ready to arise and come to the aid of those who need her help.

With a warm compassionate gaze she looks down upon each sentient being as a mother regards her only child. Her emerald-green color—related to the wind element and hence to movement—signifies her ability to act swiftly and without delay to bring benefits to sentient beings.

(from Images of Enlightenment, by J. Landaw and A. Weber, Snow Lion Publications.)



From the Teachings of Ven Lama Thubten Yeshe

Tara is known as the “Mother of all Buddhas.” This is because she is the wisdom of reality, and all Buddhas and bodhisattvas are born from this wisdom. This wisdom is also the fundamental cause of happiness, and our own spiritual growth comes from this wisdom. That is why Tara is called the Mother. And Mother Tara has much wisdom to manifest many aspects, sometimes peaceful, sometimes wrathful, in different colors—all to help sentient beings.

The Twenty-One Taras

Tara has 21 primary emanations which perform different activities such as pacification, increase and so forth. The different colours of these 21 Taras correspond to the 4 different types of enlightened activity, as explained by Ven. Kirti Tsenshab Rinpoche:

Tara is the female Buddha of Enlightened Activity (Tib: trinley), of which there are 4 types: pacifying, increasing, overpowering and wrathful. Each of these is represented by a different colour:

TURE means liberating from the ignorance of the absolute nature of the I; it shows the true cessation of suffering.

SŌHĀ means “may the meaning of the mantra take root in my mind.”

Also, in the context of the Lam Rim, TĀRE refers to the graduated path of the lower capable being; TUTTĀRE refers to the path of the middle capable being; TURE refers to the path of the higher capable being. So the meaning is that by taking refuge in Tara and doing Tara practice, we can achieve the fully enlightened state with the four Kayas, which is the state of cessation of, or liberation from, the two obscurations.



To practice reciting Tara’s mantra, you can visualize Tara in front of you, with a white syllable **OM** at her crown, a red syllable **AH** at her throat, and a blue syllable **HUNG** at her heart. As you recite the mantra, visualize rays of light flowing from these three places, and striking your three places. These purify all negative karma and obscurations of your body, speech, and mind created from beginningless time.

Alternatively, you can visualize Tara on the crown of your head, and do the visualization as above.

Recite as many mantras as you wish. At the end, pray to Tara to help you develop bodhicitta—your practice of ethics, and your development of bodhicitta are what please Tara the most. This is the best offering you can make to Tara, and will bring you closer to

her.

Then, Tara dissolves into light, which dissolves through your forehead (or crown) and into your heart. Feel “My body, speech and mind are now blessed to become Tara’s body, speech and mind.” Then dedicate the merit that you will become Enlightened—like Tara—in order to be able to help all sentient beings.

(from Tara the Liberator, by Ven Lama Zopa Rinpoche, Wisdom Publications.)

Green Tara Heart Exercise

Breathe deeply into your heart. Focus on the flower (lotus) that is imprinted within your heart. It is not necessarily a lotus in all of you. Each person has a different flower vibration, but underlying is the vibration of the lotus, or the potential for enlightenment. Don’t be alarmed if you see a daffodil or a tulip!

Now breathe into your heart and find your particular flower image. If you do not see it clearly, you might feel it or have a sense of it. It is important that you connect with the flower image, because it helps you love the parts of yourself that you have pushed away.

Breathe in three times, and take a moment to let the flower image come into your vision. Focus on your vision, the color, and even open your senses to draw in the fragrance. Carry the flower in your heart as a gift from the Divine Mother. It brings healing, particularly healing of the feminine aspect. (This is for those of you who are in the male-gender bodies as well.)

Allow the flower to receive the parts of self that have been hiding from the light of love. Bring those parts of yourself that are tired and in need of help to sit in the petals of the flower. Rest in this image for as long as needed.



IV. The Popular Mantras of Some Forms of Taras

The main Tara forms in the tradition is the set called the 21 Taras. Some of the 21 Taras are correlated with other female deities, such as Saraswati, and some of them are different aspects, functions or forms of Tara.

There is a text of about three pages called the “Praises to the 21 Taras,” which is very important in all schools. Often lamas recite 100,000 repetitions of this text: Chagdud Tulku's experience of doing so is recounted in his biography *Lord of The Dance*. There are also a couple of shorter, one-page texts. There are various sets of mantras for the 21 Taras as well. Most Buddhist centres should have them. The mantras are also reproduced in John Blofeld's *Bodhisattva of Compassion*, along with many lovely Tara stories.

This list of the 21 Taras below is not the same as the list given above. It is neither the list according to Atisha, nor to the tradition of the Longchen Nying-Thig or Chogyur Lingpa, but there still seem to be twenty-one manifestations of Tara revered by the people. Here are the *popular* Tibetan mantras used to invoke her and her energy.

1) **Green Tara**—The Source of the Other 20 Emanations

OM TARE TUTTARE TURE SOHA

2) **The Tara Who Averts Disasters**

OM BANZA TARE SARVA BIGANEN SHINDHAM KURU SOHA

3) **The Tara Who Averts Earth-Born Calamities**

OM TARE TUTTARE TURE MAMA SARVA LAM LAM BHAYA SHINDHAM KURU SOHA

4) **The Tara Who Averts Destruction Wrought by Water**

OM TARE TUTTARE TURE MAMA SARVA BHAM BHAM DZALA BHAYA SHINDHAM KURU SOHA

5) **The Tara Who Averts Destruction Wrought by Fire**

OM TARE TUTTARE TURE MAMA SARVA RAM RAM DZALA BHAYA SHINDHAM KURU SOHA

6) **The Tara Who Averts Destruction Wrought by Wind**

OM TARE TUTTARE TURE MAMA SARVA YAM YAM DZALA BHAYA SHINDHAM KURU SOHA

7) **The Tara Who Increases Wisdom**

OM RATANA TARE SARVA LOKA JANA PITEYA DARA DARA DIRI DIRI SHEWNG SHENG DZA DZANJIA NA BU SHENG KURU SOHA

8) **The Tara Who Averts Heaven-Born Calamities**

OM TARE TUTTARE TURE MAMA SARVA EH EH MAHA HANA BHAYA SHINDHAM KURU SOHA

9) **The Tara Who Averts Destruction Caused by Armies**

OM TARE TUTTARE TURE MAMA SARVA EH EH MAHA HANA BHAYA SHINDHAM KURU SOHA

10) **The Tara Who Averts Hell-Born Calamities**

OM TARE TUTTARE TURE MAMA SARVA RANDZA DUSHEN DRODA SHINDHAM KURU SOHA

11) **The Tara Who Averts Evil Caused by Robbers**

OM TARE TUTTARE TURE MAMA SARVA DZORA BENDA BENDA DRKTUM SOHA

12) **The Tara Who Increases Power**

OM BEMA TARE SENDARA HRI SARVA LOKA WASHUM KURU HO

13) **The Tara Who Averts Evil Caused by Demons**

OM TARE TUTTARE TURE SARVA DUSHING BIKANEN BHAM PEH SOHA

14) **The Tara Who Averts Evil Affecting Cattle**

OM TARE TUTTARE TURE SARVA HAM HAM DUSHING HANA HANA DRASAYA PEH SOHA

15) **The Tara Who Averts Evil Caused by Wild Beasts**

OM TARE TUTTARE TURE SARVA HEH HEH DZALEH BENDA PEH SOHA

16) **The Tara Who Averts the Evil Affects of Poison**

OM TARE TUTTARE TURE SARVA DIKSHA DZALA YAHA RAHA RA PEH SOHA

17) *The Tara Who Subdues Demons*

OM GARMA TARE SARWA SHATDRUM BIGANEN MARA SEHNA HA HA HEH HEH HO HO HUNG HUNG BINDA
BINDA PEH

18) *The Tara Who Heals Sickness*

OM TARE TUTTARE TURE SARVA DZARA SARVA DHUKKA BRASHA MANAYA PEH SOHA

19) *The Tara Who Bestows Longevity*

OM TARE TUTTARE TURE BRAJA AYIU SHEI SOHA

20) *The Tara Who Bestows Prosperity*

OM TARE TUTTARE TURE DZAMBEH MOHEH DANA METI SHRI SOHA

21) *The Wish-Fulfilling Tara*

OM TARE TUTTARE TURE SARVA ATA SIDDHI SIDDHI KURU SOHA

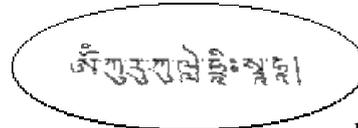


V. Other Popular Forms of Tara

Earlier, I have already mentioned White Tara, whose sadhana is often used to pray for longevity.



Kurukulle (Tibetan: rig che ma. English: The One of the Action Family): Goddess of Power. Also an important deity for all schools, though possibly more so for the Sarma (New Translation) schools. Kurukulle is to develop one's capacity and to make one attractive to beings. She is red-colored, and akin to the Protective deity Simhamukha, the Tibetan equivalent of Sekhmet. Her mantra is shown in Tibetan below, is: OM KURUKULLE HRĪ SŌHĀ



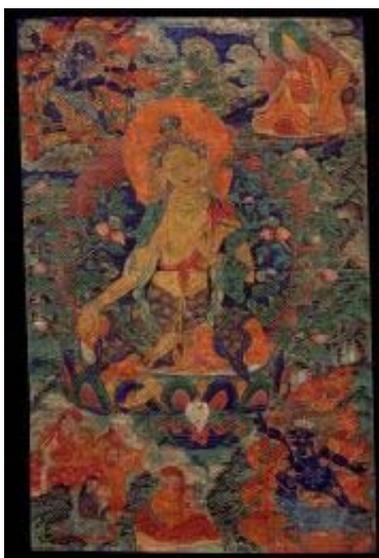
Slightly peaceful and slightly wrathful in a dark red appearance, she has one face, three eyes, dark yellow hair flowing upward and four hands. In the first pair of hands held upraised is a bow and arrow constructed of red *utpala* flowers and aimed to the left. The second pair hold in the right a hook and left a lasso. Adorned with a tiara of five white skulls, earrings, and a necklace of fifty heads, she wears a green scarf and a tiger skin skirt.

Standing with the right leg drawn up in a dancing posture and the left leg pressing on a corpse above a sun disc and red lotus seat she is completely surrounded by a circle of flames of pristine awareness.

At the top center is Amitabha, the buddha of boundless light, red in colour, seated with the two hands in the mudra (gesture) of meditative equipoise placed in the lap supporting a black begging bowl. At the bottom center are precious offerings of wishing jewels, red coral, and the like, with flower vases standing at each side.

"Culmination of the pristine awareness and compassion of all conquerors,
Well arising as the bliss-emptiness - Goddess of Power,
Controlling all beings of the three realms with a charming form;
Homage to the Dakini." (Nyingma liturgical verse).

There are numerous forms and lineages of Kurukulle arising from the Kriya and Anuttarayoga classes of tantra of the Sarma traditions and many forms from the 'Terma' (Revealed Treasure) traditions of the Nyingmapa School. In the Kriya tantras she is often portrayed, but not exclusively, as a red power emanation of Tara. However, most forms of red Tara are not Kurukulle. In Anuttarayoga, from the Shri Hevajra and Vajrapanjara Tantras, she is a power emanation of Shri Hevajra.



Norgyun (Basudarini/Vasundhara) / Yellow Tara (Tibetan: drol ma ser mo): from the 21 Taras of the lineage of Lord Atisha. This Tara is to remove poverty and bring wealth. Wealth practices always mention this deity. Her mantras are:

OM BASUDARINI SŌHĀ

OM TARE TUTARE TURE BASUDARINI SŌHĀ.

Yellow in colour with one face and two hands, the right hand is in the mudra (gesture) of supreme generosity holding a yellow vase extended across the knee. The left hand is held to the heart with the thumb and forefinger holding the stem of a red and blue *utpala* flower blossoming at the left ear. Peaceful, smiling and youthful she is adorned with flowing silks of various colours and gold and jewel ornaments, gold tiara and the like; seated with the right leg slightly extended in a relaxed manner and the left drawn up. On a moon disc and multi-coloured lotus seat encircled by a blue-red nimbus and an orange areola she sits surrounded by a lush green landscape. A white conch shell in a blue bowl is placed in front as an auspicious offering.

At the top left is the wrathful tutelary deity, Mahacakra Vajrapani, blue, with three faces and six hands embracing the consort. At the right is a lama wearing monastic robes and a yellow pandita hat, with a red meditation belt, seated on a cushion and deer skin. At the bottom right is the wrathful

protector Yama Dharmaraja, dark blue, with the head of a buffalo, holding a bone stick and lasso, riding on the back of a buffalo; surrounded by flames. At the left corner are three monks and a lay-woman seated on a mat. Tara is a completely enlightened buddha who had previously promised to appear, after enlightenment, in the form of a female bodhisattva and goddess for the benefit of all beings. Her primary activity is to protect from the eight fears. Practiced in all Schools of Tibetan Buddhism her various forms are found in all classes of tantra - Nyingma and Sarma.

From the tantra known as the “Twenty-One Praises of Tara” spoken by the buddha Samantabhadra arises a system of practice with 21 Tara emanations—1 for each verse. Each form of Tara has a specific color and accomplishes a specific activity. Based on that, there are 3 well-known and distinct lineages for the set of 21 Taras; Pandita Suryagupta, Lord Atisha, and the lineage from the Nyingma Lama - Longchenpa. The 3 lineages do not share the same iconographic forms. In the Atisha system, all the Taras appear in the same basic posture and only differ with the color of the body. Aside from these 3 lineages there are other less well-known sets of 21 Taras.

This painting belongs to a set of 21 depicting all the forms of Tara according to the Atisha Lineage. A short inscription is written in the areola above Tara’s head: “left five.”



Marici (Tibetan: o zer chen ma, English: She Having Light Rays), Goddess of the Dawn. Shown at right as peaceful in appearance, yellow in colour before a red solar disk, with three faces and eight hands. Seated atop a large mother sow, the left leg extended rests on the back of several sleeping piglets. The red orb of the morning sun encircles behind crowned with the upper spire of a stupa.



“She who holds the night, and by merely remembering quickly protects from all fears and bestows the stainless great bliss. To the goddess Marici I bow. ” (Sakya verse).

Marici, as the goddess of the dawn, is often invoked at sunrise or at the start of a journey. She protects travelers; she guards against thieves. Propitiated to remove obstacles and for protection on a journey. She is shown at left as the red goddess of the dawn - associated with the sun. Often, one of her 3 faces is the sow. She has 8 arms holding implements and rides on a throne drawn by nine pigs. Also, if one’s energy has been stolen by any being, she can get it back and restore it. Her mantra is:

OM MARI ZEYE SÖHÄ.



Red Tara Red Tara (Tibetan: drol ma mar mo): from the 21 Taras (#1) of the lineage of Lord Atisha.

Red in colour with one face and two hands, the right hand is in the mudra (gesture) of supreme generosity holding a red vase of power extended across the knee. The left hand is held to the heart with the thumb and forefinger holding the stem of a red and blue *utpala* flower blossoming at the left ear. Peaceful, smiling and youthful she is adorned with flowing green silks and various other colors, gold and jewel ornaments, gold tiara and the like; seated with the right leg slightly extended in a relaxed manner and the left drawn up. On a moon disc and multi-colored lotus seat encircled by a blue-red nimbus and orange areola she sits surrounded by a lush green landscape. A victory banner is placed in front as an auspicious symbol and offering.

Tara is a completely enlightened buddha who had previously promised to appear, after enlightenment, in the form of a female bodhisattva and goddess for the benefit of all beings. Her primary activity is to protect from the eight fears. In the practiced taught by Chagdud Tulku, her mantra is:

OM TARE TAM SÖHÄ.

V. The Process of Using Green Tara Seichim

Intention is the key, so it is important to have a clear intention of what is to be accomplished. Be centered and calm, focused and relaxed. At this point, connect with Green Tara and feel her transmitting his emerald-green energy to your heart. Thinking about Green Tara’s image, or chanting her seed syllable (*bija*) or one of her

mantras, either out loud or silently, or simply saying “I hereby channel the Green Tara energy now,” work very well. Notice this energy in the heart and feel full of compassion; after you can feel its connection to the hands, you are ready to begin.

Raise one hand or both hands and begin sending the energy, being aware of its source and its intended point of receipt. Keep the hand(s) relaxed (with the fingers loosely together) and the elbow (of the hand being used) bent. Any symbols and other energies you may want to use can also be projected or not, depending on intuition. You may also want to chant Green Tara’s mantra while channeling this energy.

A session should last about 20–30 minutes. Let intuition be your guide.

VI. Symbols to Use with the Green Tara Healing Energy

Only two new symbols are needed for Synergy Reiki Masters who wish to master Green Tara Seichim.

They are both mantras written in Tibetan.

1. TĀM! (Skt. TĀM!)



This mantra is written like the HUNG mantra of the Medicine Buddha—first draw the horizontal stroke from right to left, and then drop the straight and then curved lines, add the double curve at the bottom, the lunar crescent, and the dot at the top.

As Tam is the seed-syllable of Green Tara, one could theoretically do nothing but chant it and she would become manifest by the power inherent in the vibrations of the mantra. It is recommended, however, that you use the ordinary mantra of Green Tara: OM TARE TUTTARE TURE SOHA.

2. HRĪH! (also AUM)



*HRIH is the heart's seed syllable; it encapsulates the compassionate activity of the bodhisattva. In the HRIH we dedicate the totality of our transformed personality (which has become the Vajrakaya) to the service of *Amitabha*. This is the realization of the Bodhisattva ideal, symbolized in the figure of *Avalokiteshvara*.

The seed-syllable HRIH is not only the seal of Amitabha, just as HUNG is the seal of Vajrasattva, Aksobhya, and the Medicine Buddha—it also has a special meaning for the realization of the Bodhisattva way. HRIH is the inner voice, the moral law within us, the voice of the conscience, of inner knowledge—not the intellectual, but the intuitive, spontaneous knowledge—due to which we do the right thing for the sake of the good and not for the sake of any advantage.

As a sound-symbol, HRIH means far more than hinted at by its philological associations. Not only does it possess the warmth of the sun, as well as the emotional principle of goodness, compassion, and sympathy, but it also holds the power of illumination, the quality of making things visible, the faculty of perception, of direct vision. HRIH is a mantric solar symbol, a luminous, elevating, upwards moving sound composed of the pranic aspirate (H), the fiery R (RAM is the seed-syllable of the element "fire") and the high "i" sound, which expresses upward movement and intensity, and the final sigh-like “h,” with which we release all tension and obstacles.

VII. Self-Empowerment Method

Attunement transmissions from a person are traditional for Green Tara Shakti (energies); but the person merely holds and grounds the energy—the actual transmission is from the Green Tara Source)

This is not the same as Green Tara Seichim. I have set up a Green Tara Energy Self-Empowerment / self-attunement that may be called in by intention anytime, if it is in accord with your highest good, or that of your client.

You do not need to take refuge in the Buddha to receive this attunement. After activating the Self-Empowerment, you may run the Shakti as an all-purpose healing energy and use it to enhance meditation. You

VIII. Attunement Method

PART 1. SYNERGY REIKI METHOD of GREEN TARA EMPOWERMENT

A. The Procedure: To make it easy to absorb this information and to follow the process I shall give now a detailed outline of the whole process from beginning to end. In the process, the symbols are abbreviated thus: **MD** (Modern Dai Kō Myō); **C** (Chō Kū Rei); **GT1** (Green Tara's seed-syllable, **TĀM**, either drawn or recited); **GT2** (Amitabha's seed-syllable, **HRĪH**); **TD** (Tibetan Dai Kō Myō); **Om** (Sanskrit Om); **F** (Fire Serpent); **R** (Raku). Visualize the symbols as either glowing with green or golden light.

1. **Set the Space:** If you have a statue or picture of Green Tara, set it up on a small altar. Place symbols of the five elements—flowers (wood/air), incense (earth), water (water), candles (fire), and a bell/chime/vajra (metal) before it. Clear yourself and the space with symbols, smudging, etc., as you wish. If you desire, perform the Green Tara sadhana or the Praise to the 21 Taras, or recite Green Tara's mantra. Call in Green Tara, and connect with her and with her "Emerald-Green Light." Imagine her sitting upon a blue lotus upon a silver lunar-disk in the air before you to help you hold the energy and the intention.
2. **Build up the energy:** Recite the Green Tara Mantra at least 3 times—each time, strengthen your connection with her more in terms of body, speech, and mind.
3. **Walk up to the initiate:** Go behind them; open the aura and crown; proceed with the attunement.
4. **Attunement process**
 - a. **MD+C+GT1+GT2+TD** at head: draw symbols over hands, clap, open, blow and then seal with **Tib Om** at the ridge.
 - b. **MD+C+GT1+GT2+TD** at 3rd eye: draw symbols over hands, clap, open, blow and then go around and seal with **Tib Om** at the ridge.
 - c. **MD+C+GT1+GT2+TD** at throat: draw symbols over hands, clap, open, blow and then go around and seal with **Tib Om** at the ridge.
 - d. **MD+C+GT1+GT2+TD** at heart: draw symbols over hands, clap, open, blow and then go around and seal with **Tib Om** at the ridge.
 - e. **MD+C+GT1+GT2+TD +F** at back: draw symbols over back and then seal with **Tib Om** at the ridge.
 - f. **MD+C+GT1+GT2+TD** at knees: draw symbols over knees, clap, open, blow and then go around and seal with **Tib Om** at the ridge.
 - g. **MD+C+GT1+GT2+TD** at feet: draw symbols over tops of feet, clap, lift up, blow into soles and up the body to crown, draw **R** down front and then go around and seal with **Tib Om** at the ridge.
 - h. **MD+C+GT1+GT2+TD** at back: draw symbols over back; blow up from the feet to the head and back down, draw **R** down, and then seal with **Tib Om** at the ridge.
 - i. Look into the crown and imagine seeing the heart in a emerald-green and golden radiance. Place an affirmation like "You are now a successful Green Tara healer and Compassion, Love, and Wisdom guides you always. The Green Tara energy is available to you whenever you call for it with love and reverence." "So Be It! So It Is!"
Using the Violet Breath technique (see below), blow this affirmation down into the heart and imagine the energy going down through the body, through the feet until it connects with the healing love and power of the Earth. Complete and seal this process by chanting **GT1/GT2** and imaging them and **Tib Om** being pressed into the ridge.
 - j. Say a prayer of thanks for the process, dedicating the work to the highest good of all, in love, joy and light, then let go of the ridge.
5. Leave the crown open.
6. Close Aura. Come out of the aura slowly and respectfully, and move around to the front of the initiate.
7. Take a deep breath, focus the remaining initiating energy (the energy that circulates in the body after having finished), and blow it in the direction of the initiate as a final blessing and act of separation. Then bow in the direction of the initiate, speak internally that it is done.
8. Say the Green Tara Mantra once as you call them back.
9. Check to see if the initiate opened to the energy and is OK. Stabilize them if they are not. When they are ready, escort them out and get ready for the next initiate.

B. The Violet Breath Technique – Used in the beginning of the healing attunement.

1. Place the tongue at the roof of your mouth and contract the Hui Yin point at the perineum and run the Microcosmic Orbit.
2. Take a deep breath and visualize a beautiful white light descending into your crown.
3. Imagine this breath and light traveling through Microcosmic Orbit, down your Functioning Channel in the front, turning up at the Hui Yin point and going up the Governing Channel in your spine area until it

- reaches the center of your head.
4. Imagine the white light and the breath combining to form a white mist that quickly fills your head.
 5. Allow the mist to turn blue and begin to rotate in a clockwise manner (viewed from the back). As it rotates it goes from blue to violet.
 6. Within the violet light picture the Tibetan Master Symbol (**TD**).
 7. Breathe the Tibetan Master Symbol (**TD**) and violet light into the student's crown chakra, intending it to go down into the client's body all the way to the feet where it connects the initiate further with the Earth and Heaven while disconnecting them from the Master doing the initiation.

PART 2. TIBETAN *REIJU* EMPOWERMENT METHOD

1. **Set the Space:** As above—If you have a statue or picture of Green Tara, set it up on a small altar. Place symbols of the five elements—flowers (wood/air), incense (earth), water (water), candles (fire), and a bell/chime/vajra (metal) before it. Clear yourself and the space with symbols, smudging, etc., as you wish. If you desire, perform the Green Tara sadhana or the Praise to the 21 Taras, or recite Green Tara's mantra. Call in Green Tara, and connect with her and with her "Emerald-Green Light." Imagine her sitting upon a blue lotus upon a silver lunar-disk in the air before you to help you hold the energy and the intention.
2. **Build up the energy:** Feel all the energy flow into you and let it build up in you; at first starts to build up in the lower *dantian* and starts to fill up your entire being. As it builds, you become like a sacred furnace and begin to vibrate with the energy as you become filled with the Light and as the vibration of the energy rises.
3. **Tune into the initiate:** Tune into the initiate physically; notice their energy and start vibrating it, and then begin to send the built-up Green Tara energy from you into them—prepare them so that it's like they are merely waiting for the light of your energy. Let the light flow into their energetic system and enlighten them. They also become filled with the Emerald-Light Energy of Green Tara, Saviouress of the World.
4. **Attunement process:** When their energy is "radiant" with the energy and they are filled with the Emerald-Green Light, send more energy into them—have it vibrate throughout the whole being; have it go up the chakras, cleansing the whole body. Have it purify the physical body, from the inside out; have it cleanse all the chakras and meridians, and then have it start shooting out of their feet and hands and crown. Then send light into and purify the astral/emotional body, the mental/causal body, the etheric body, and the spiritual body or soul. Align all the energy systems. Hear Green Tara's Mantra embodied in them in bright, pulsating, radiant tones—see the **OM** in the 3rd eye chakra, the **TARE** in the throat chakra, the **TUTTARE** in the heart chakra, the **TURE** in the solar-plexus chakra, and the final **SÖHA** in either the sacral or root chakra. See the words shining and filling them with the Great Emerald-Light Radiance.

Pray to Green Tara and ask her to pass on the ability to use this energy to the initiate, and to make this empowerment permanent and to help the adjustment and detox be gentle but swift.

Then help the initiate back down into the physical body, and then help in the grounding process. Make certain they are energetically stable and fully grounded. Tell them to take a few moments to integrate the energy and come to themselves.

Then come back and make sure that you yourself are completely grounded. Bask in the afterglow of the Bright Emerald-Green Light.

Then say a prayer and thank Green Tara for her assistance. Take a few minutes to come to yourself.

Recite the Green Tara Mantra as many times as you like or have time for, but do it at least 3, 7, or 21 times.

OM AH HUNG
TAM

Appendix: Praises and Requests to the 21 Taras
 from Ven. Thubten Chodron's *Pearl of Wisdom, Book II*
 (used with permission)

Prepare for this practice by setting the proper motivation and reciting the preliminary prayers and practices.

Visualization



You are in your ordinary form. At your heart appears a white AH made of light. This transforms into a white moon disc. At its center appears a green syllable TAM, the essence of Tara's blissful omniscient mind of wisdom and compassion. Standing clockwise around the edge of the moon appear the letters of the mantra *om tare tuttare ture soha*, made of green light



From the TAM, rainbow-colored light goes out in all directions and invokes Tara to appear in the space in front of you. She is seated on a lotus and moon disc. Her body is made of emerald-green light; she is youthful and exquisitely beautiful. She is wearing the adornments of a bodhisattva. Her right hand, which rests upon her right knee, is in the gesture of giving; her left hand, which is held at her heart, is in the gesture of refuge and holds the stem of a blue *utpala* flower that blossoms by her ear. Her right leg is slightly extended. Her face is very beautiful and she smiles at all sentient beings.

In space are twenty-one other Taras, as well as all the Buddhas and bodhisattvas. Surrounding you are all sentient beings. You lead them in reciting the prayers and requests to Tara

Homage to the Twenty-one Taras

OM I prostrate to the noble transcendent liberator.

1
 Homage to Tara swift and fearless
 With eyes like a flash of lightning
 Lotus-born in an ocean of tears
 Of Chenrezig, three worlds' protector.

2
 Homage to you whose face is like
 One hundred autumn moons gathered
 And blazes with the dazzling light
 Of a thousand constellations.

3
 Homage to you born from a gold-blue lotus
 Hands adorned with lotus flowers
 Essence of giving, effort and ethics,
 Patience, concentration and wisdom.

4
 Homage to you who crown all Buddhas
 Whose action subdues without limit
 Attained to every perfection
 On you the bodhisattvas rely.

5
 Homage to you whose TUTTARE and HUM
 Fill the realms of desire, form and space.
 You crush seven worlds beneath your feet
 And have power to call all forces.

6
 Homage to you adored by Indra,
 Agni, Brahma, Vayu and Ishvara.
 Praised in song by hosts of spirits,
 Zombies, scent-eaters and yakshas.

7
 Homage to you whose TREY and PEY
 Destroy external wheels of magic.
 Right leg drawn in and left extended,
 You blaze within a raging fire.

8
 Homage to you whose TURE destroys
 The great fears, the mighty demons.
 With a wrathful frown on your lotus face,
 You slay all foes without exception.

9
 Homage to you beautifully adorned
 By the Three Jewels' gesture at your heart.
 Your wheel shines in all directions

10
 Homage to you, radiant and joyful
 Whose crown emits a garland of light.
 You, by the laughter of TUTTARA

With a whirling mass of light.

11
Homage to you with power to invoke
The assembly of local protectors.
With your fierce frown and vibrating HUM,
You bring freedom from all poverty.

13
Homage to you who dwells in a blazing wreath
Like the fire at the end of this age.
Your right leg outstretched and left drawn in,
Joy surrounds you who defeats hosts of foes.

15
Homage to the blissful, virtuous, peaceful one
Object of practice, nirvana's peace
Perfectly endowed with SOHA and OM
Overcoming all the great evils.

17
Homage to TURE with stamping feet
Whose essence is the seed-letter HUM
You cause Merus, Mandara and Vindaya
And all three worlds to tremble and shake.

19
Homage to you on whom the kings of gods,
The gods themselves and all spirits rely.
Your armor radiates joy to all
You soothe conflicts and nightmares as well.

21
Homage to you, adorned with three natures
Perfectly endowed with peaceful strength
You destroy demons, zombies and yakshas
O TURE, most exalted and sublime!

Conquer demons and lords of the world.

12
Homage to you with crescent moon crown
All your adornments dazzling bright.
From your hair-knot, Amitabha
Shines eternal with great beams of light.

14
Homage to you whose foot stamps the earth
And whose palm strikes the ground by your side.
With a wrathful glance and the letter HUM,
You subdue all in the seven stages.

16
Homage to you with joyous retinue
You subdue fully all enemies' forms
The ten-letter mantra adorns your heart
And your knowledge-HUM brings liberation.

18
Homage to you who holds in your hand
A moon like a celestial lake
Saying TARA twice and the letter PEY
You dispel all poisons without exception.

20
Homage to you whose eyes, the sun and moon,
Radiate with pure brilliant light
Uttering HARA twice and TUTTARA
Dispels extremely fearful plagues.

Thus the root mantra is praised
And twenty-one homages offered.

The Condensed Praise (recite in place of longer praises)

OM to the transcendent subduer, Arya (noble) Tara, I prostrate.
Homage to the glorious one who frees with TARE;
With TUTTARA you calm all fears;
You bestow all success with TURE;
To the sound SOHA I pay great homage.

Benefits of Reciting the Homage (optional)

Those endowed with perfect and pure respect for these goddesses--
The intelligent who recite these praises with most supreme faith
Both in the evening and upon waking at dawn--
Will have fearlessness bestowed on them by this remembrance.
After being purified of all evils completely,
They will attain destruction of all lower realms
And the seven million conquering Buddhas
Will quickly grant them every empowerment.
Thus they will attain greatness and so forth

To the ultimate state of supreme Buddhahood.
As a result all violent poisons--
Whether abiding within or spreading to others--
That they have eaten or drunk
By this remembrance will be completely removed
And they will eliminate quickly all afflictions by spirits, epidemics,
Poisons and all various sufferings.

If for oneself or for the sake of others,
These praises are read sincerely two, three or seven times,
Those wishing a child will have one
And those wishing wealth will attain this as well.
Without obstruction, all their wishes will be granted
And every single hinderance will be destroyed as it arises.

Visualization and Recitation

Visualize much radiant and blissful green light from the TAM and mantra at Tara's heart streams into you and into the sentient beings surrounding you. This light purifies the imprints of all negative actions and dispels sickness and harms from spirits. In addition, it brings inspirations and blessings from Tara, thus enabling you to realize the entire gradual path to enlightenment quickly. While doing this visualization, recite as much as possible Tara's peaceful mantra.



Requesting Prayer

O compassionate and venerable subduing goddess
May the infinite beings, including myself,
Soon purify the two obscurations and complete both collections
So that we may gain full enlightenment.
For all my lives, until I reach this stage,
May I know the happiness of humans and gods.
So that I may become fully omniscient,
Please pacify quickly all obstacles, spirits,
Obstructions, epidemics, diseases and so forth,
The various causes of untimely death,
Bad dreams and omens, the eight fears and other afflictions
And make it so they no longer exist.
May the mundane and supramundane collections
Of all excellent and auspicious qualities and happiness
Increase and develop and may all wishes
Be fulfilled naturally and effortlessly, without an exception.

May I strive to realize and increase the sacred Dharma
Accomplishing your stage and beholding your sublime face.
May my understanding of emptiness and the precious dedicated heart
Increase like the moon waxing full.
May I be reborn from an extremely beautiful and holy lotus
In the joyous and noble mandala of the conqueror.
May I attain whatever prophecy I receive
In the presence of Amitabha, Buddha of infinite light.
O deity, whom I have accomplished from previous lives
The enlightening influence of the three-time Buddhas
Blue-green, one face and two arms, the swift pacifier
O mother, holding an utpala flower, may you be auspicious!
Whatever your body O Mother of Conquerors

Whatever your retinue, life span and pure land,
May I and all others attain only these.
By the force of these praises and requests made to you,
May all disease, poverty, fighting and quarrels be calmed,
May the precious Dharma and everything auspicious increase
Throughout the world and directions where I and all others dwell.

Dedication of Merit and Auspicious Verses

Due to this merit may I soon
Attain the state of Arya Tara
That I may be able to liberate
All sentient beings from their suffering.
By whatever virtue I have collected
From venerating these subduing blessed ones,
May all sentient beings, without exception,
Be born in Sukhavati, the Joyful Pure Land.
You, who have abandoned all bodily defects and possess the signs and marks of a Buddha,
You, who have abandoned all defects of speech and possess a beautiful, sparrow-like voice,
You, who have abandoned all defects of mind and see all the infinite objects of knowledge,
O Brilliant Mother of Auspicious Glory, please bring your auspicious presence to us!



The 21 Taras, with Green Tara, the Source of All, in the Center

