

An Abbreviated Self-Generation Practice of Ārya Tārā

by Yongdzin Yeshe Gyaltsen (1713-1793 CE)

Refuge and Bodhicitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA

I go for refuge until I am enlightened.

JANG CHHUB BAR DU DAG NI KYAB SU CHHI

To the Buddha, the Dharma, and the Supreme Assembly.

DAG GI JIN SOG GYI PE DI DAG GI

By my practice of giving and other perfections,

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)

May I become a buddha to benefit all sentient beings. (3x)

The Four Immeasurables

SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÄN
PAR GYUR CHIG

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

SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYI GYU
DANGDRÄL WAR GYUR CHIG

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

SEM CHÄN THAM CHÄ DUG NGÄL ME PÄI DE WA DANG MI DRÄL
WAR GYUR CHIG

May all sentient beings be inseparable from the happiness that is free from suffering.

SEM CHÄN THAM CHÄ NYE RING CHHAG DANG NYI DANG DRÄL
WÄI TANG NYOM LA NÄ PAR GYUR CHIG

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

Special Bodhicitta

In order to secure the welfare of mother sentient beings, I must quickly achieve the precious state of complete and perfect Buddhahood. For this purpose, I will engage in the meditation-recitation practice of Venerable Aryā Tārā.

Meditation on the Self-Generation

OM SVABHĀVA ŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVA ŚUDDHO HAM

Everything becomes emptiness.

From the sphere of emptiness, from the syllable PAṀ arises a lotus, upon which from ĀḤ arises a moon disk upon which is my mind in the aspect of a green letter TĀṀ. From the TĀṀ syllable light rays emanate accomplishing the two purposes after which the absorb back into the TĀṀ, which transforms into myself as Venerable Khadiravani Tārā. My body is green in colour, and I have one face and two arms.

My right hand is in the gesture of supreme generosity. My left hand holds the stem of an utpala flower between my thumb and ring finger, the flower blossoms at the level of my ear. I am adorned in various jeweled ornaments and heavenly garments. I sit in the bodhisattva posture.¹

My crown is marked with an OM, my throat with an ĀḤ, and my heart with a HŪṀ. Light rays emanate from the HŪṀ at my heart. The wisdom beings, similar to visualized commitment beings, are invited from the realm of Potala. JAḤ HŪṀ BAṀ HOḤ. The wisdom and commitment beings become inseparable.

Receiving Empowerment

Once again light rays emanate from the HŪṀ at my heart, inviting the empowering deities of the five families together with their retinues. “I request all

¹ Left leg in the meditation posture, right leg pointing outwards.

you Thatāgatas to bestow the empowerment.” Having made this request, the empowering deities hold vases filled with wisdom nectar.

OM SARVA TATHĀGATA ABHISHEKATA SAMAYA SHRĪYE ĀḤ HŪM

The empowerment is bestowed. The empowering nectar fills my body, purifying all stains. The excess nectar gathers at my crown and transforms into Buddha Amitabha as a crown ornament.

Cleansing the Offerings

Cleanse the offerings with nectar. Purify the offerings with the mantra.

OM SVABHĀVA ŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVA ŚUDDHO HAṀ

From the sphere of emptiness from BHRUM letters appear vast and jeweled vessels inside are of each of which is a syllable OM. The OM syllables dissolve into light and arise as the divine offerings of greeting water, foot-washing water, flowers, incense, perfume, lights, food, drinking water and so forth.

The offerings exceed the vastness of space and give rise to extraordinary uncontaminated great bliss.

Blessing the Offerings

OM ARGHAM ĀḤ HŪM (greeting water)

OM PĀDYAM ĀḤ HŪM (foot washing water)

OM VAJRA PUṢPE ĀḤ HŪM (flowers)

OM VAJRA DHŪPE ĀḤ HŪM (incense)

OM VAJRA ĀLOKE ĀḤ HŪM (light)

OM VAJRA GANDHE ĀḤ HŪM (perfume)

OM VAJRA NAIVEDYE ĀḤ HŪM (food offering)

OM VAJRA ŚABDA ĀḤ HŪM (music)

Presenting the Offerings

Offering goddesses emanate from my heart and present the offerings.

OM ĀRYA TĀRE SAPARIVARA ARGHAM PRATĪCCHA HŪM SVAHA

OM ĀRYA TĀRE SAPARIVARA PĀDYAM PRATĪCCHA HŪM SVAHA
OM ĀRYA TĀRE SAPARIVARA PUṢPE PRATĪCCHA HŪM SVAHA
OM ĀRYA TĀRE SAPARIVARA DHŪPE PRATĪCCHA HŪM SVAHA
OM ĀRYA TĀRE SAPARIVARA ĀLOKE PRATĪCCHA HŪM SVAHA
OM ĀRYA TĀRE SAPARIVARA GANDHE PRATĪCCHA HŪM SVAHA
OM ĀRYA TĀRE SAPARIVARA NAIVEDYE PRATĪCCHA HŪM SVAHA
OM ĀRYA TĀRE SAPARIVARA ŚABDA PRATĪCCHA HŪM SVAHA

Praise

LHA DANG LHA MIN CHÖ PÄN GYI

Devas and titans bow down

ZHAB NYI PÄ MO LA TÜ DE

With their crowns at your lotus feet.

PHONG PA KÜN LÄ DRÖL DZÄ PÄI

I prostrate to the liberating mother,

DRÖL MA YUM LA CHHAG TSHÄL LO

Who liberates from all misfortunes.

(7x with prostrations)

Mantra Recitation

Then, engage in the recitation of the ten-syllable mantra informed by the yoga of the three integrations.²

OM TĀRE TUTTĀRE TURE SVĀHĀ

Recite the mantra as many times as you can, if possible one hundred times or more.

² With the yoga of the three integrations, the practitioner transforms the appearance of all beings into deities, all environments into pure lands, and all sounds into mantra.

Absorption

OM VAJRA MU (*Snapping left fingers mudra*) The Wisdom beings return to their natural abode and the commitment beings dissolve into me.

From my heart as the deity, light radiates. It goes out into space, embracing all the universal environment. All becomes a pure land, and all sentient beings transform into Khadiravani Tārā. Then the beings and environment in the form of Tārā melt into light melt into light and sink into myself as Venerable Tārā. As Tārā I melt into light and transform into the syllable TĀṂ.

The TĀṂ dissolves into the HŪṂ. The U of the HŪṂ absorbs into the HA, and the HA into the head. The head absorbs into the crescent moon. That absorbs into the dot. That absorbs into the squiggle, which becomes smaller and smaller, until it becomes imperceptible.

Instantaneous Self-Generation

From the sphere of emptiness, like a fish jumping from water, I arise in the form of Khadiravani Tārā. My crown is marked with an OM, my throat with an ĀḤ, and my heart with a HŪṂ.

Brief Dedication

GE WA DI YI NYUR DU DAG

Through the merits of these virtuous actions

PHAG MA DRÖL MA DRUB GYUR NÄ

May I quickly attain the state of Ārya Tārā

DRO WA CHIG KYANG MA LÜ PA

And lead all living beings, without exception,

DE YI SA LA GÖ PAR SHOG

Into that enlightened state.

Translator’s Colophon: This brief self-generation practice of Khadiravani Tārā was sourced from a subsequent permission text located in volume 13 of the collected works of Tsechogling Yongdzin Yeshe Gyaltsen (1713-1793). It was prepared to aid students who listened to Geshe Sonam Ngodrup’s Green Tārā commentary at Lama Yeshe Ling Centre in June 2024.

Additional verses of praise and dedication were sourced from the text of the *Four Mandala Offerings to Chittamani Tara* translated by Fabrizio Pallotti and available from FPMT education services.

This is a preliminary and unchecked translation for the use of Lama Yeshe Ling students and therefore is not for public distribution. All errors are my own and I request forgiveness from the Three Jewels for any significant ones.

Rory Tasker (Khedrup), August 2024.