

A Sadhana of Venerable Tara Called Udamvara Flower A subsection of the Three Special Deities passed down from Master Marpa the Translator

Arising from the Ushnisha, destroying the Lord of Death (Namgyalma); she who liberates the fears of Samsara (Tara); Lord of All Families, Vajrasattva; I bow to the wonderful and supreme deities. From all the sadhanas and permission blessings of these [three deities] that exist which come from various lineages of tradition, here is the Sadhana of Venerable Arya Tara which comes from the Venerable Great One from Lhodrak (Marpa). It is drawn from the Three Special Deities which were compiled by the rare stream [of Marpa]

*Sitting on a clean, comfortable seat in concentration, recite the preliminary bodhicitta three times:
Taking refuge and generating the altruistic dedicated heart "*

Refuge:

In the Buddha, Dharma, and Supreme Assembly, I take refuge until Enlightenment. By the merit of my generosity and other deeds, may I attain Buddhahood for the sake of beings. (three times)

Accumulation of Merit:

Instantly I appear clearly as Venerable Arya Tara. At the heart center on a moon is a blazing green TAM syllable. By the light of the syllable, Venerable Tara, who is inseparable from the lama, appears in the sky in front, surrounded by an assembly of Buddhas and Bodhisattvas.

NAMO GURU TSARANAYA/ NAMO BUDHAYA/ NAMO DHARMAYA/ NAMO SANGHAYA/
NAMO ARGHAM PRATITSA SOHA/
NAMO PADYAM PRATITSA SOHA/
NAMO PUSHPE PRATITSA SOHA/
NAMO DUPE PRATITSA SOHA/
NAMO ALOKE PRATITSA SOHA/
NAMO GENDE PRATITSA SOHA/
NAMO NEVIDE PRATITSA SOHA/
NAMO SHAPTA PRATITSA SOHA

Seven Limb Prayer:

I prostrate with complete purity to Venerable Arya Tara and all the Buddhas and Bodhisattvas who dwell in the ten directions and three times.

I offer real and imagined flowers, incense, butter lamps, scent, food, music, and so forth. May the assembly of Arya [Tara] please accept it.

I confess all my sins from beginningless [time] until now, [committed] with a mind under the sway of the afflictions, such as the ten non virtues and the five inexpiable acts

I rejoice in whatever merit has been accumulated in the three times by Hearers, Solitary Realizers, Bodhisattvas, ordinary beings, and others.

Please turn the wheel of the Dharma of the great and small common vehicles according to the intentions and mental dispositions of sentient beings.

Until Samsara is emptied, please do not pass into Nirvana but look with compassion upon sentient beings that are drowning in the ocean of suffering.

May whatever merit I have accumulated become the cause of Enlightenment and may I become a glorious leader of beings for a long time without hindrance.

(Recite [the whole seven branch prayer] three times). Thus one gathers the accumulations through prostrating, offering, confessing sin, [and] generating the two types of bodhicitta of the preliminaries.

BENZA MU The supports for accumulation return to their natural place.

The Four Immeasurables: (Relative Bodhicitta)

May all beings have happiness and the causes of happiness. May they be free from suffering and the causes of suffering. May they not be separated from the sublime happiness that is free from suffering. May they rest in the great equanimity that is free of the duality of attachment and aversion. *(three times)*

(Ultimate Bodhicitta)

Meditate that by this your mind is mixed definitively with the Four Abodes of Brahma.

Creating the deity:

At my heart center is a moon disc [arising] from an A syllable. Upon the moon is a green TAM from which light radiates. All the flesh and blood of the body and the sins and obscurations of the mind are purified, becoming a mass of light. From this complete transformation I become Venerable Tara with a body that is green like a heap of emeralds. I have one face and two arms; my right hand is performing the mudra of supreme generosity; my left hand holds the stem of an extremely full and attractive blue Utpala flower between the ring finger and thumb at my heart center. I am well developed, in the full bloom of the youth of a mature sixteen year old; my round breasts are full and firm. I have a smiling face and am endowed with wide eyes like the petals of a lotus. I wear upper and lower garments of utterly splendid divine silk. My sapphire-colored hair is bound at the crown of my head. I am beautiful with head ornaments, earrings, necklaces, sashes, longer crystal necklaces, and golden armlets; I am lovely and radiating light. My two legs are in half-vajra posture; the right foot is extended, resting on a multi-colored lotus and moon seat; at my heart center is a moon, [arising] from an A syllable. Atop the moon is a green TAM syllable from which light radiates inviting the wisdom deities from the realm of Ogmin who appear the same as my visualized form.

Mentally make homage and offering supplications:

OM ARYA TARE SAPAREWARA ARGAM PRATITSA SOHA/

OM ARYA TARE SAPAREWARA PADYAM PRATITSA SOHA/

OM ARYA TARE SAPAREWARA PUSHPE PRATITSA SOHA/

OM ARYA TARE SAPAREWARA DUPE PRATITSA SOHA/

OM ARYA TARE SAPAREWARA ALOKE PRATITSA SOHA/

OM ARYA TARE SAPAREWARA GENDE PRATITSA SOHA/

OM ARYA TARE SAPAREWARA NEVIDE PRATITSA SOHA/

OM ARYA TARE SAPARGEWARA SHAPTA PRATITSA SOHA/

With their crowns the gods and demi-gods bow at your lotus feet. I praise and prostrate to Mother Tara, she who liberates all the destitute.

I pray compassionate Reverend Bhagavati, may the two obscurations of myself and all limitless sentient beings be cleaned away and, quickly completing the two accumulations, may we attain perfect Buddhahood. Until that time, in all our lives, may we attain the sublime happiness of gods and humans. In our effort to accomplish omniscience may obstacles such as obstructing spirits, epidemics and diseases, the various kinds of untimely death, and the harm of bad dreams, bad omens, the eight fears, and so forth be quickly pacified and eliminated. Pray you may worldly and beyond-worldly, perfectly complete auspiciousness, happiness and goodness increase and the vast meanings without exception be accomplished spontaneously without effort. May we be diligent in practice; may the Holy Dharma flourish; may we always behold your sublime face when we practice you; may we comprehend the meaning of emptiness; and may great bodhicitta flourish and grow like the waxing moon.

If you would like to chant the praise, think that you and those to be protected are contained under the goddess' hand that is in the granting refuge gesture and recite the Twenty-one Homages as many times as possible. If you are able, actually do prostrations. To conclude, perform offering prayers to whatever degree you are able; in any case:

Descent of Wisdom Beings:

DZA HUNG BAM HO/

The Commitment and Wisdom beings become inseparable. At each of the crown, throat, and heart centers is a moon mandala marked, respectively, with a white OM, red A, and blue HUNG.

Mantra Recitation:

The mantra circles around the TAM at the heart center. (*Thinking thus, recite:*)

On a moon disc at the heart level is a TAM syllable surrounded by the mantra radiating light to all buddhas, bringing back the blessings which dissolve into me, revealing the inseparability of appearance and emptiness, the nature of infinite qualities of all the buddhas. Again infinite light radiates from the mantra and transforms all outer phenomena into Sukhavati and all beings into Tara's form, reciting the secret mantra.

OM TARE TUTTARE TURE SVA HA

Repeat the ten syllables as much as possible, abandoning faults such as [reciting] unclearly, too fast or slow, and so forth. It is said that it is the Praise that accomplishes the power of the mantra; therefore, at the end of the session also repeat the Twenty-one Homages as much as possible. If mainly doing the Praise, recite the Praise as the corresponding main body [of the practice]. Then, since it is the mantra that accomplishes the power of [the praise], at the end of the session also recite the essence (the mantra) 108 [times]. In the mode of explanation of the scriptures, after the wisdom [deities] have been drawn forth from one's [own] body and one has done the offering, praise, and supplication, one requests the deity to come.

Recite the 21 Praises to Tara Here

At the ends of the session offer and praise:

OM ARYA TARE SAPARE WARA ARGAM PRATITSA SOHA
OM ARYA TARE SAPARE WARA PADYAM PRATITSA SOHA
OM ARYA TARE SAPARE WARA PUSHPE PRATITSA SOHA
OM ARYA TARE SAPARE WARA DUPHE PRATITSA SOHA
OM ARYA TARE SAPARE WARA ALOKE PRATITSA SOHA
OM ARYA TARE SAPARE WARA GENDE PRATITSA SOHA
OM ARYA TARE SAPARE WARA NEVIDE PRATITSA SOHA
OM ARYA TARE SAPARE WARA SHAPTA PRATITSA SOHA

With their crowns the gods and demigods bow at your lotus feet.

I praise and prostrate to Mother Tara, she who liberates all destitute.

100 Syllable Mantra:

OM BENZA SATO SAMAYA/ MANU PALAYA/ BENZA SATO TENO PA/ TITO DRIDO MEBAWA/
SHRIYAM KURU HUNG/ HA HA HA HA HO/ BAGAWAN SARWA TATAGATA/ BENZA MAME
MUN TSA/ BENZA BAWA/ MA HA SA MA YA SATO A/

The collecting (dissolution) and (re)arising:

The light from the seed [syllable] of the heart center, gradually collecting all of the container and its contents (whole of cyclic existence), dissolves into me like breath hitting a mirror. I also dissolve into the string of mantra in the heart center and the mantra string dissolves into the seed [syllable]. Thinking that that, too, like a vanishing rainbow, dissolves into a state of non-referential luminosity, rest in equipoise. [Then,] once again, I take the form of Tara, marked with the three syllables in the three places.

Dedicating the virtue:

Victorious Mother Tara, however is your form, however is your retinue, your lifespan, and your pureland, however is your excellent and good name – may I and others become solely like that.

By the power of praising and supplicating you, pray wherever I and others reside may illness, obstructive spirits, poverty, and fighting be pacified, and may the Dharma and auspiciousness flourish.

May I be born in a holy, exceedingly beautiful lotus in the mandala of the Victorious Ones, the wonderful Copper Field and there may I receive prophecy directly perceived by Amitabha.

May it be auspicious that in all my [successive] lives, the deity of accomplishment be She of the enlightened activity of all the Buddha's of the three times, the swift and courageous Mother of one blue-green face and two arms, holding a lotus.

Having abandoned faults of body, she is endowed with the marks and signs; having abandoned faults of speech, she has the melody of the Kalapinka bird; having abandoned faults of mind, she sees the entirety of knowable objects; may the auspiciousness of She of Glorious Blazing Auspiciousness come!

Also by this, may the Venerable One from Lhodrak's teachings never diminish and may that cause many beings to follow suit; may it illuminate the supreme teachings! At the request of Most Venerable Che-nga Rinpoche, this was translated from the Tibetan into English by Tracy Howard in New York City, Spring 2007.