

## SIDDHARTHA'S INTENT

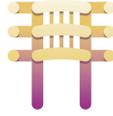
Zabtik Drolma Puja Teaching  
Dzongsar Jamyang Khyentse Rinpoche  
Taipei, Taiwan  
20 October, 2020

We are trying to achieve two things, two benefits. Of course, the most important is to do the puja so as to be blessed by Ārya Tārā. And I am also hoping that this puja can be done by individuals and in groups, without relying on monks and lamas. Vajrayana has so many, many different methods. There is the method of performing certain rituals for a specific aim. Of course, it goes without saying that everything that is part of the Vajrayana path is aiming for enlightenment eventually. That is fundamental, we don't need to repeat it. But as practitioners, we also want to clear the obstacles we encounter along the way, all kinds of obstacles such as sickness, war, famine, lawsuits. And we want to increase our good circumstances, for example by increasing longevity and maybe increasing prosperity.

Therefore, in the Vajrayana tradition there are just countless rituals. Somehow in Tibet and in the Himalayas, the custom or habit was built that these rituals are to be done by monks. Along the way, I think that became taken for granted. It became sort of a tradition. But there really is no good reason why only monks should do these rituals. There are only a very, very few rituals that only monks or nuns can perform. One example is the quarterly or half monthly confession pujas - obviously, that's something that is particularly there for monks and nuns.

I think we have been quite successful in introducing the Uṣṇīṣavijayā puja so that people are now doing it themselves here in Taiwan, in China, and in other parts of the world. I am hoping that the Tārā puja can be done similarly. And this is a really, really good ritual. It's very easy to do. Even though we have made the tormas today which is here in front of us, you don't need it. I am repeating this five times because this question is asked all the time.

You should have some vegetarian food. For some peculiar reason people tend to offer milk, but I don't know why. Someone made it up. Please don't choose not to do the puja based on the excuse of not having a tormas. You can do it without the tormas. You can do it without the tormas. You can do it without the tormas. However, using vegetarian food is necessary. Even if the practitioner is not a vegetarian, on that occasion it will be good if you are vegetarian. Make the standard offerings – of flowers, of incense. Actually, whatever is available, please, you can use it. There is no limit as to what can be offered. It can be just a single flower all the way to very elaborated offerings.



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Also, *when* you do the puja really doesn't matter. People tend to like doing it on the full moon day or the half-moon day, times like that. But that is not a must. Anyway, as I said, this is really, really, personally my favorite puja. I think there are several reasons for that. Tārā is sort of a mother-like figure, and being female she is known to be always quick to respond.

Of course, this is all dualistic thinking. But since we are dualistic, as you know, what choice do we have? Also, Tārā is one of the four main deities practiced by those great people at Nalanda University such as Nāgārjuna – even by the big, grand, great Nāgārjuna. I personally can say that the Tārā puja has helped me in so many ways.

So, this time today, going along with the second purpose, I will just show you how to do it. There is nothing much to say, so it is not going to take long.

The Chinese translation of the text may be different at different centres, which seems to be what's happening in Taiwan, I've noticed. This is the *Zabtik Drolchok - The Profound Essence of Tārā*, the green Tārā mind treasure discovered by Chokgyur Lingpa (also called *Zabtik Drolma*) and which is practiced by the Kagyupas and the Nyingmapas.

Now I will recite an optional guru lineage prayer.

Okay, so thinking that instantly Ārya Tārā with all her entourage is in front of you, recite:

DÜN-GYI NAMKHAR JETSÜNMA NGÖNSUM DU ZHUKPAR GYUR  
*In the sky before me, Noble Tārā is present in person.*

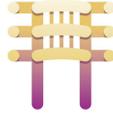
We take refuge in Ārya Tārā, and we also generate bodhicitta. This time we have no special tune or anything; we just read it. Shall we read it together maybe? Three times.

NAMO KÖNCHOK KÜN NGÖ JETSÜN MAR DAK SOG DROKÜN KYAB SU CHI..  
*Namo, In the Noble Lady, embodiment of all Precious Ones, I and all beings take refuge...*

Then in her presence, we accumulate merit through performing the Seven Branch prayer.

JETSÜN PHAGMA DRÖLMA DANG ...  
*To the noble Jetsün Tārā...*

You know, you can do this individually as your daily sadhana. Also, you can do this in a group. And as an offering, you can sprinkle some fresh water. You don't need to have this kind of bumpa [ritual vase]. You don't need this kind of bumpa. You don't need this kind of bumpa.



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All you need is just fresh water. Then as you chant the mantra, think that everything becomes an offering substance. Not just the offering substances that you see on the shrine, but the place where you are, the sounds, the smells - *everything* becomes an offering substance. If you have a musical instrument, then you can use that. That musical instrument doesn't have to be a bell. It doesn't have to be something traditional like a vajra and bell.

Rinpoche then leads students in reciting the offering liturgy.

OM BENZA AMRITA KUNDALI HANA HANA HUNG PHEY...  
*Om vajra amrita kundali hana hana hung phat ...*

Now, instantly think that all the gurus and bodhisattvas appear in front of you. And then recite the following verse:

CHOKCHU DÜZHI LAMA GYALWA SEYDANG CHEYPA TAMCHEY DÜN-GYI NAM KHAR  
BENZA SAMADZA.  
*The masters, conquerors and their offspring of the ten directions and four times are all in the sky before me, benza samadza.*

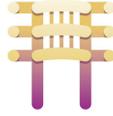
Now you are invoking these gurus and bodhisattvas. If you are doing a big puja you can also put your knees down and hold the incense - if you want to elaborate. Today we will just read the text.

MALÜ SEMCHEN KÜN GYI GÖN GYUR CHING DÜDE PUNG CHEY MI ZEY JOM DZEY LHA  
NGÖ NAM MALÜ JI ZHIN KHYEN GYUR PEY CHOMDEN KHOR CHEY NEDIR SHEK SU SOL  
PEMA KAMALAYA SATAM  
*Protector of all sentient beings, without exception, deity who defeats the endless hordes of maras, since you are fully omniscient, Blessed One and your retinue, please approach this place. Padma kamalaye satvam.*

All the buddhas and bodhisattvas are in front of you. Now again offer the Seven Branch prayer. That includes things like prostrations, confession, and so forth. So please recite this.

JI NYE SUDAG CHOKCHÜI JIGTEN NA...  
*However many sugatas, the lions among men, there are...*

After this, there is the mandala offering. The mandala offering is performed here because it is the most compact and easy way to accumulate merit. If you happen to have something like rice and flowers in front of you, you can sprinkle or throw them. But if you don't have such a thing, you don't need it. If you don't have this, you don't need it. I'm repeating this here



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because it is so important. Many people end up not doing the puja through saying: 'Oh, but I don't have rice.'

So, let's offer the mandala now.

OM AH HUNG DAGDANG TAYE...  
*Om ah hung, I and all the infinite beings...*

Now, after having made the mandala offering, we supplicate the buddhas and bodhisattvas, gurus, devas and dakinis, and also all the dharma protectors. We say to them, 'All of you are actually the same. But in order to benefit different beings you manifest in different ways. I offer you everything that I have. Bless me and all sentient beings. Protect us. Free us from disease and all kind of calamities. Increase our life force and fortune. May whatever I wish for come true - but may it all come true according to the dharma.' Let's do that.

NAMO SANGYE CHÖ DANG...  
*Namo Buddha, Dharma and Sangha...*

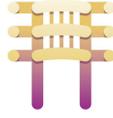
Now think that instantly you have become Ārya Tārā. When you do that, you don't even have to finish all the details of the visualization. Just for a few moments think that you have *become* Ārya Tārā. Inside your heart on the lotus and the moon is the letter TAM. And from this letter TAM comes lots of light. It invokes all the buddhas and bodhisattvas - especially Ārya Tārā, all her twenty-one different types. And they all come and sort of display themselves in front of you.

So, let's read that first part of the sloka up until the letter TAM.

RANGNYI KECHIG DRENDZOG SU JETSÜN PHAGMEY KUR SAL WAY...  
*Perfected in an instant of recollection, I am vividly present in the form of the Noble Lady...*

Now please just think about all the twenty-one Tārās. They are all in front of you. Then again, invoke them by saying, "Out of emptiness – the unobstructed display - Ārya Tārā, displaying in many forms, come here. Until I have made you offerings, remain with me." Please say this.

KYEME ÖSEL CHÖKU YING GAGMEY PHAGMEY...  
*From the non-arising space of luminous dharmakaya...*



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Now we will make offerings again. In fact, "puja" actually means "offering." And part of the offerings is also praise. We will see this again and again. So, let's make offerings. First the usual offerings of water, flowers, drinking water, all of that.

OM NGÖ JOR YI LEY JUNGWA YI KÜNTU ZANGPÖ CHÖTRIN GYI...  
*Om Lavishly filling the realm of phenomena with an offering cloud of Samantabhadra...*

Now we will do the mandala offering again.

OM AH HUNG KHAMSUM NÖCHÜ PALJOR DANG...  
*Om ah hung Three realms and worlds, the beings and their splendor...*

Now with Ārya Tārā before us, we offer praise. Offering praise is basically talking about how great someone is. When you praise somebody you say, "How beautiful your eyes are, how young you look, [or maybe] how old you look"...whatever. So, every sentence, every line, is just about Ārya Tārā's incredible qualities.

Just to give you a picture, the stanzas say such things as: "I prostrate to you, one who is so quick, so courageous... I prostrate to you who will dispel my fear. I prostrate to you who will give me whatever I need. I prostrate to you who will liberate me quickly and courageously. I prostrate to you whose eyes are like lightening." You know, her eyes are like this [Rinpoche gestures] and very, very fast and bright. "I prostrate to you who came out of the mouth of the three *loka* (three worlds)" ...which is Avalokiteśvara. "I prostrate to you who came out from Avalokiteśvara's mouth. I prostrate to you whose face is like one hundred autumn moons put together."

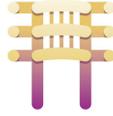
There are twenty-one Tārās. Some are just incredibly beautiful. Some are incredibly ugly. Some are so motherly. Some are seductresses. This shows that there are so many, many projections. Also, there is a tradition of chanting these praises twice - not once, *twice*. Then again three times! And then again seven times!

So, this concludes the Tārā puja basically. It is really such a beautiful ritual. So, thinking about all the twenty-one Ārya Tārās, pick one, whoever you like, or all twenty-one of them.

I came here because I have been asked to do a Tārā puja and since, as you know, I have no monks this time I am using you guys.

Rinpoche leads the recitation of the Twenty-One Praises of Tārā.

OM JETSÜNMA PAKMA DRÖLMA LA CHAKTSAL LO..  
*Om noble and exalted Tārā, I bow to you...*



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So, having finished the praises, let's do the offering again.

OM NGÖ JOR YI LE JUNGWA YI KÜNTU ZANGPÖ CHÖ TRIN GYI...

*Om Lavishly filling the realm of phenomena with an offering cloud of Samantabhadra...*

Now we'll do the second offering of the mandala.

OM AH HUNG KHAMSUM NÖCHÜ PALJOR DANG...

*Om ah hung Three realms and worlds, the beings and their splendor...*

Now, for this second recitation, what we should do is to visualize Ārya Tārā's right hand. Usually, she has the mudra of bestowing the supreme siddhis - suddenly she does this: [Rinpoche demonstrates the mudra of protection.] And then yourself, whoever you want to protect, such as your children, the whole of Taiwan, the whole world, whoever you wish to protect [receives her protection].

And this time I have two requests: There is a kid in America named Ken who is having a health problem. And there is also a Bhutanese person whose mind is not so stable. So, if you can think about them that's good. I'm giving you some sort of an idea of how they usually do this sort of thing in the monastery.

Translator: Rinpoche, so we should visualize ourselves under the palm of Ārya Tārā?

Rinpoche: Also, yes. And this is the great thing about the Vajrayana. You are Tārā, but now you are *also* under her protection. Okay, so we'll do the Twenty-One Praises three times.

OM JETSÜNMA PAKMA DRÖLMA LA CHAKTSAL LO..

*Om noble and exalted Tārā, I bow to you...*

Now we will again make offering.

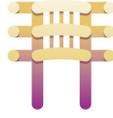
OM NGÖ JOR YI LE JUNGWA YI KÜNTU ZANGPÖ CHÖ TRIN GYI...

*Om Lavishly filling the realm of phenomena with an offering cloud of Samantabhadra...*

Now, there is the mandala offering.

OM AH HUNG KHAMSUM NÖCHÜ PALJOR DANG...

*Om ah hung Three realms and worlds, the beings and their splendor...*



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This time from Ārya Tārā's body comes lots of nectar, like a monsoon rain, which dissolves into oneself and into all those who we want to protect. Okay, so please chant this. Let's do it together seven times.

OM JETSÜNMA PAKMA DRÖLMA LA CHAKTSAL LO..  
*Om noble and exalted Tārā, I bow to you...*

If you have finished the seven recitations, then there is the supplementary recitation called "Reciting the Benefit." Can you do that?

LHAMO LA GÜ YANGDAG DENPAY LODEN GANG GI RAB DANG JÖ PEY..  
*With true devotion for this goddess, whichever wise person chants this...*

Next there is a torma offering. Usually, "torma" refers to something edible, but torma is much more than that. It's actually a gift - it's an offering. During the performance of a puja such as we are doing, someone should sprinkle water towards all the torma offerings.

OM BENZA AMRITA KUNDALI HANA HANA HUNG PHEY..  
*Om vajra amrita kundali hana hana hung phat...*

Now we will recite the blessing of the torma.

TONG PAY NGANG LEY OM YIG LEY RINCHEN NÖ CHOG YANG PAY NANG..  
*In the state of emptiness, from the syllable om appears the supreme and vast jewel...*

First, we will make offerings to Ārya Tārā and her retinue, three times.

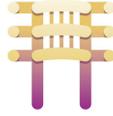
OM ARYA TARE SAPARIWARA IDAM BALINGTA KHAKHA KHAHI KHAHI  
*Om arya tare sapariwara idam balingta khakha khahi khahi*

The second offering is to all those who are guests, basically - dharmapalas, protectors, even the local deities. Now we offer to them.

OM AKARO MUKHAM SARWA DHARMANAM ADYE NUPEN NATOTA..  
*om akaro mukham sarwa dharmanam adye nupen natota...*

Now, offering:

OM CHÖJIN TORMA DAMPA DI YESHE CHENPÖ JE GONG LA..  
*Om With your great wisdom consider this sublime torma offering...*



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Once again, make a short offering and also praise.

OM ARYA TARE SAPARIWARA BENZA...  
*Om arya tare sapariwara vajra...*

Just as a side note, many of you are very familiar with Amitābha and Avalokiteśvara. You can see that in the praise Ārya Tārā is actually also Amitābha in female form.

Now there are prayers. And here you should particularly think about *what* you are praying for. Actually, you can pray for whatever you want to, but most of the time we don't know how to pray. We don't know what should be on our prayer "list." Chokgyur Lingpa and Jamgon Kongtrul and all these people have listed here quite well the things to pray for.

JETSÜN PHAGMA KHOR DANG CHEY...  
*Sublime and noble Lady, with your retinue...*

Now Ārya Tārā in front of you dissolves into you. In fact, you have always been Ārya Tārā, but the visualization sort of stabilizes, increases, reaffirms and reconfirms this. Also, while there is the appearance of Ārya Tārā, it doesn't have the quality of being any kind of solid entity; it's like a rainbow.

And then chant the Tārā mantra -

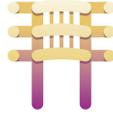
OM TARE TUTTARE TURE SVAHA  
*om tare tuttare ture svaha*

Now, we will do confession through reciting the Vajrasattva mantra.

OM VAJRASATTVA SAMAYE ANUPALAYA...  
*om vajrasattva samaye anupalaya...*

Now, let's say that you are doing this whole thing while you're on a train. Of course, then you don't have a shrine. So, at the end you can ask Ārya Tārā to depart until the next time you call her. But here, we do have a shrine, and we have statues of Tārā. This Tārā statue on the shrine, by the way, was for the longest time in the possession of Khandro Tsering Chödrön, the consort of Khyentse Chökyi Lodrö. I have placed it in the Taipei centre as an object of refuge - this statue and also the Uṣṇīṣavijayā stupa.

And then there is this Guru Rinpoche statue - which I became aware was about to be sold to some American tourist in Nepal, who probably would have used it as a decoration for his



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bathroom. So, I called Jen Xiang and told her she should buy this statue and give it to the Taiwan centre. And *this* thangka was offered by a female smuggler from China. Right now, she is in prison for something like twenty years.

So, let us pray, and let us now consecrate. Instead of asking the Tārās to depart, we ask them to please remain here.

Rinpoche leads recitation asking Tārās to remain.

At the conclusion, think that Tārā is you, you are Tārā. You, your mind, is Tārā. Remain in that state without any contriving - as much as you can. But before doing that, recite these two lines.

LHADANG RANGSEM YERMEY PA...  
*As the deity is indivisible from my own mind...*

Now we dedicate the merit.

GEWA DIYI NYUR DU DAG...  
*Through this virtue may I quickly...*

Now we say auspicious words so that Tārā will make our life auspicious.

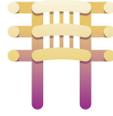
YIZHIN NOR DANG BUMPA ZANGPO TAR...  
*Like the wish-fulfilling jewel and the vase of bounty...*

Once again, we pray to Tārā.

Rinpoche leads students in reciting prayer to Tārā.

So that took us about an hour and a half. It only took that long because I was talking. Otherwise, I think it would take maybe half an hour. Today we are doing the sadhana only once. Sometimes the lamas will do a *mo* (divination) and they'll say, 'Oh, you need a hundred-Tārā puja done.' So, from now on, what you should do is call each other, 'Are you busy? Do you have some free time?' If you have five people, then how many do each of you need to do? I mean my math is terrible.

Student: For each person - twenty.



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Rinpoche: So, each person does twenty. I think it is possible to do that in one day. You have to get up early, but if you have *ten* people then each person needs to do less. You understand? This time I am just giving you the instructions. Please learn this.

Probably, we should have one standard translation, because I am thinking of doing this Tārā puja here in this room, from time to time. So, whenever we have some people who know the practice, we can just come together and do it. For instance, today there are about a hundred people. So, in one afternoon we've come and done this one time and already it's a hundred-Tārā puja. So please think about doing this.

That's it for today. The two people who requested this puja made some offering. Since there are no monks here, we are going to make the offering to you. Stephanie will give it to you. You can negotiate with her if it is too little.