Introduction

Chenrezig is the emanation of the Buddha Amitabha's compassion and Tara is the emanation of his wisdom. Chenrezig cultivated indomitable courage to benefit all sentient beings until the exhaustion of samsara. For limitless kalpas, he benefited sentient beings through bringing them to the state of liberation, however, the total number of sentient beings did not decrease. One day, he became exhausted and tears came to his eyes. Be being overwhelmed by the suffering of sentient beings, these two tears became Tara and Bhrikuti. Tara said to him, "Those who fear the suffering of samsara, I will protect them. Don't fear, I will protect them." Thus she works together with Chenrezig to benefit sentient beings.

Buddha Vairochana made the Twenty One Verses of Praise to Tara and taught many Tara Tantra teachings. She has countless manifestations with different numbers of faces and hands. Acharya Ashvagosh said "The body of Tara manifests in many forms such as Brahma,
Vishnu, Shiva, wrathful forms, peaceful forms, Uma Deva, and so forth, Mamaki, Tara, Pantari, Buddha Lotsani, and so on, depending on the level of sentient beings. She is the basis of the manifestation of all female deities. In India, she manifested as Mayadevi, the mother of Buddha, Gelongma Pelmo and Lady Mandarawa and so forth, and in Tibet, Dakini Yeshe Tsogyal, Machig Lobdro, Achi Chokyi Drolma, and many of the Abbesses of the Drigung Terdom nunnery. Just hearing her name with devotion frees one from the eight or sixteen fears. Practicing her meditation and reciting her mantras dispels all obstacles. One will be born in Dewachen, the pure land of Buddha Amitabha.

OM SWASTI The embodiment of all the victorious one's activities, the great mother of the Buddhas of the three times, the supreme object of hope for the beings of these degenerate times.

I surrender to the Nobel One. Please grant the ordinary and extraordinary achievements.

In an appropriate place in the front of an image of the Tara, perform all the offerings that one can arrange. Sit in a comfortable place with a relaxed mind. Establish the mind in the four foundations, take refuge and bodhicitta, and pursue the deity yoga.
CHOG-SUM KUN-DU PHAG-MAY LHA TSOG LA/ CHANG-CHUB BAR-DU DAG-SOG KYAB-SU CHI/
To the assembly of the Bhagawati deities, the embodiment of the Triple Gem, I and others take refuge until
DRO-KUN SI-PAY JIG-TSOK LAY KYOB CHIR/ CHANG-CHUB SEM-NYI DAMPA RAB KYE DO/ (3X)
enlightenment is achieved. In order to protect all sentient beings from the fears of Samsara,
I cultivate the two types of bodhicitta. Repeat three times.

OM SHUNYATA JANA BAZRA SVABHAVA ATMA KOHAM

ZUNG-DZIN DU-PAY CHÖ-NAM TONG-PAR JANG/ TONG-PAY NGANG-LAY SUNG-KHOR YANG PAY Ü/
All the phenomena of grasping and fixation dissolve into emptiness. The vast protections manifest from that
PE-DAI TENG-NA RANG-RIG TAM JANG GU/ WÖ-ZER TRÖ-TE DRO-TRUG DRIB-PA JANG/
emptiness. At the center, is a lotus and moon disk. On that is a green TAM (\( \frac{10}{10} \)), the nature of ones awareness.
GYAL-CHÖ TSUR-DÜ RANG-NYI PHAG-NAY KU/ ZHAL-CHIG CHAG-NYI CHOC-JIN UTPAL ZIN/
Light radiates and purifies the obscuration of all sentient beings. It then makes offering to all the Buddhas and
ZHAB-NYI CHE-KYI GYING TAP ZHON-NU TSUL/ JANG-NGON TAR-DANG RATNAY DO-SHAL CHEN/
returns. I become Tara with one face and two arms in the giving mudra, holding a green lotus, two legs in the half
TSEN-PE WÖ-TRÖ LONG-CHÖ ZOG-PAY KU/ NAY-SUM DRU-SUM WÖ-ZER CHOG-KUN TRÖ/
lotus posture, with a dignified youthful form, blue-green in color, wearing silken robes and jewel ornaments, radiating light, in the Sambhogakaya form. Light manifests to all directions from the three syllables in the three places

GYAL-KUN KHYEN-TSE WÖ-SER RANG-LA TIM/ DÜ-SUM DE-SHEG RANG-ZUK YUM CHEN-MO/
bringing all the Buddha’s wisdom, compassion and activities which dissolve into me. I become the embodiment of
the Sugatas of the three times.

Offerings: OM ARYATARE SA-PARI WARÅ ARGAM PRATITSA SVAHA/ PADIYAM/ PUSHPAM/ DHUPAM/
ALOKAM/ GHANDHE/ NAIWITE/ SHAPTA PRATITSA SVAHA/

Praise: LHA-DANG LHA-MIN CHÖ-PAN GYI/ ZHAB-KYI PE-MO LA-TŪ NAY/  
Praise: The crowns of gods and demigods pay homage to your lotus feet,

PHONG-PA KUN-LAY DROL-DZAY MA/ DROL-MA YUM-LA CHAK-TSAL TŌ/

You who liberate from all unfavorable conditions, I praise and prostrate to Mother Tara.

THUG-KAR DA-TENG TAM-JANG NGAG-KYI KOR/ CHÖ-TRIN GYAL-KUN CHÖ-TE JIN-LAB DŪ/

Mantra Recitation: On a moon disk at the heart level is a TAM syllable surrounded by the mantra, radiating light to

NANG-TONG YER-ME RAB-JAM GYAL-WAY ZHAL/ LAR-YANG NGAG-LAY WÖ-ZER PAK-ME TRŌ/  
all the Buddhas bringing back the blessings which dissolve into me, revealing the inseparability of appearance

CHI-NŌ DE-CHEN NANG-CHŪ KYE-DRO NAM/ PHAG-MAY KUR-GYUR NGAG-KYI RANG-DRA DROK  
and emptiness, the nature of the infinite qualities of all Buddhas. Again from the mantra, infinite light radiates  
which transforms all outer phenomena into Dewachen, all beings into Tara’s forms, all reciting the secret mantra.

OM TARE TUTTARE TURE SVĀHA

Repeat the mantra as many times as possible.
Offerings: OM ARYATARE SA-PARI WARĀ ARGAM PRATITSA SVAHA/ PADYAM/ PUSHPAM / DHUPAM/
ALOKAM/ GHANDHE/ NAIWITE/ SHAPTA PRATITSA SVAHA/
Praise: LHA-DANG LHA-MIN CHÔ-PAN GYI/ ZHAB-KYI PEMA LA-TŬ NE/  
Praise: The crowns of gods and demigods pay homage to your lotus feet,

PHONG-PA KUN-LAY DROL DZAY MA/ DROL-MA YUM-LA CHAK-TSAL TŎ/
You who liberate from all unfavorable conditions, I praise and prostrate to Mother Tara.

CHI-NANG NŎ-CHŬ WŎ-ZHU RANG-LA THIM/ RANG-YANG MI-MIG MA-CHŎ CHŎ-KYI YING/
Conclusion: All outer and inner phenomena melt into light and dissolve into me. I also melt into the nonobjectified

WŎ-SAL DON-DAM CHŎ-KU DE-WA CHE/ THA-MAL SHAY-PA NANG-SI CHAG-GYA CHE/  
unfabricated Dharmadhatu, the ultimate clear light Dharmakaya, the great bliss.  
All is in the Mahamudra state—the ordinary mind.
Rest in the nature of mind as such.

GE-WA DI-DANG KHOR-DAY SAK-YÖ KYI/ KHA-NYAM MA-GYEN DRO-WA YÖ-DO CHOK/
Dedication: By this virtue and the virtue accumulated in Samsara and Nirvana, and the innate nature, may all the

DUK-NGA RANG-DROL YE-SHE CHEN-PÖ LONG/ GAK-DRUB DROL-WAY PHAG-MAY KU-THOB SHOG/
mother sentient beings countless as infinite space attain the form of Noble Tara, free from rejection and accep-
tance, the state of great wisdom which is liberated from the five poisons.

DORJE CHANG CHEN TILLI NARO DANG/ MARPA MILA CHÖ JE GAMPOPA/
Dorje Chang, Tilopa, Naropa, Marpa, Milarepa, Dharma Lord Gampopa,

PHAGMO DRUPA GYALWA DRIKUNGPA/ KAGYU LAMA NAMKYI TASHI SHOG/
Phagmodrupa and Lord Drigungpa, please bestow upon us the most auspicious blessing of all the Kagyu Lamas.

SO-NAM DI-YI THAM-CHE ZIG-PA NYI/ THOB-NE NYE-PAY DRA-NAM PHAM-CHE TE/
By this virtue may I achieve the all knowing state and may all who travel on the waves of birth, old age, sickness and death
KYE-GA NA-CHI BA-LONG TRUG-PA YI/ SI-PAY TSHO-LEY DRO-WA DROL-WAR SHOG/
cross the ocean of samsara by defeating all enemies—confusion (the cause of suffering).

CHANG-CHUB SEM-CHOG RIN-PO CHE/ MA-KYE PA-NAM KYE-GYUR CHIG/
Bodhichitta, the excellent and precious mind. Where it is unborn, may it arise.

KYE-PA NYAM-PA ME-PAR YANG/ GON-GNE GONG-DU PHEL-WAR SHOG/
Where it is born, may it not decline, but ever increase, higher and higher.

LA-MA KU-KHAM SANG-WAR SOL-WA DEB/ CHOG-TU KU-TSHE RING-WAR SOL-WA DEB/
I pray that the Lama may have good health and long life.

TRIN-LEY DAR-SHING GYE-PAR SOL-WA DEB/ LA-MA-DANG DRAL-WA ME-PAR JYIN-GYI LOB/
I pray that your Dharma activities spread far and wide. I pray that I may not be separated from you.

JAM-PAL PA-WÖ Ji-TAR KHYEN-PA DANG/ KUN-TU SANG-PO DE-YANG DE-SHIN TE/
As Manjushri and likewise Samantabhadra realized the ultimate state, Buddhahood,
DE-DAG KUN-GYI JE-SU DAG-LOB CHING/ GE-WA DI-DAG THAM-CHE RAB-TU NGO/
I will follow in their path and share the merit for all sentient beings.

SANG-GYE KU-SUM NYI-PAY JYIN-LAB DANG/ CHÖ-NYI MI-GYUR DEN-PAY JYIN-LAB DANG/
By the blessing of the Buddha who attained the three kayas; by the blessing of the truth of the unchanging Dharma-as-such;

GE-DUN MI-CHE DÜ-PAY JYIN-LAB KYI/ JI-TAR NGÖ-SHIN MON-LAM DRUB-PAR SHOG/
by the blessing of the indivisible Sangha order; may the merit I share bear fruit.

DAK-DANG KHOR-DAY THAM-CHAY KYI/ DU-SUM DU-SAG PA-DANG/
By the virtues collected in the three times by myself and all beings in samsara and nirvana,

YÖ-PAY GE-WAY TSA-WA DI/ DAG-DANG SEM-CHEN THAM-CHAY NYUR-DU
and by the innate root of virtue, may I and all sentient beings quickly attain

LA-NA ME-PA YANG-DAG-PAR DZOG-PAY JYANG-CHUB RIN-PO-CHE THOB-PAR GYUR CHIG/
unsurpassed, perfect, complete, precious Enlightenment.
SUPPLICATION TO TARA, THE SEVEN PROTECTORS.

In the unborn Dharmadhatus abide the Reverend Mother, the deity Tara.

She bestows happiness on all sentient beings. I request her to protect me from all fears.
RANG-CHÖ-KU YIN-PAR MA-SHE PAR/ SEM-NYON-MONG WANG-DU GYUR-PA YI
Through not understanding oneself as Dharmakaya, one’s mind is overpowered by the kleshas.

MA KHIR-WAR KYAM-PAY SEM-CHEN LA/ YUM LHA-MÖ KHYO-KYI KYAB-TU SOL
Our mothers, sentient beings, wander in samsara. Please protect them, Deity Mother.

CHÖ NYING-NE GYU-LA MA-KYE PAR/ THA-NYE TSIK-GI JE-DRANG NE/
If the meaning of Dharma is not born in one’s heart, one just follows the words of conventional meaning.

DRUB-THA NGEM-PAY LÜ-PA LA/ YUM YANG-DAK-GI LHA-MÖ KYAB-TU SOL/
Some are deceived by dogma. Please protect them, Perfect Mother.

TOK-PAR KA-WA RANG-GI SEM/ THONG-NE GOM-PAR MI-CHE PAR/
It is difficult to realize one’s mind. Some realize, but do not practice.

CHA-WA NGEM-PAY YENG-PAY LA/ YUM DREN-PAY LHA-MÖ KYAB-TU SOL/
Their minds wander to worldly activities. Please protect them, Deity Mother of Recollection.
SEM RANG-JYUNG NYI-ME YE-SHE LA/ NYI-SU ZIN-PAY BAG-CHAK KYI/
Non-dual wisdom is the self-born mind. By the habits of grasping at duality,
JI-TAR CHE-KYANG CHING-PA NAM/ THUK NYI-ME-KYI LHA-MÖ KYAB-TU SOL
some are bound, no matter what they do. Please protect them, Deity of Non-dual Wisdom.
YANG DAG-GI DON-LA NAY-CHE KYANG/ GYU DRE-KYI TEN-DREL MI-SHE PAY/
Although some abide in the Perfect Meaning*, they don’t realize the interdependence of cause and effect.
"Shunyata.

SHE-CHAY DON-LA MONG-PA LA/ YUM KUN-KHYEN LHA-MÖ KYAB-TU SOL/
They are ignorant of the meaning of objects of knowledge. Please protect them, Omniscient Deity Mother.
TRO-DRAL NAM-KHAY TSEN-NYI CHEN/ THAM-CHAY DE-DANG YER-ME KYI/
The nature of space is free from boundaries. Nothing is different from that.
DA-DUNG LOB-MAY GANG-SAK LA/ YUM-DZOK SANG-GYAY-KYI KYAB-TU SOL/
Still, practitioners and disciples don’t realize this. Please protect them, Perfect Buddha Mother.
Once when Lord Jigten Sumgon was staying at Echung cave having attained Buddhahood, he had a vision of the seven Taras. At that time he made this supplication prayer. This prayer has manifold magnificent blessing.

Dedication Prayer
by
Lord Jigten Sumgon

Glorious, holy, venerable, precious, kind root and lineage Lamas,
Divine assembly of Yidams and assemblies of Buddhas, Bodhisattvas, Yogins, Yoganis and Dakinis dwelling in the ten directions,
Please hear my prayer.

By the power of this vast root of virtue,
May I benefit all beings through my body, speech and mind.
May the afflictions of desire, hatred, ignorance, arrogance, and jealousy not arise in my mind.
May thoughts of fame, reputation, wealth, honor and concern for this life not arise for even a moment.
May my mind-stream be moistened by loving-kindness, compassion, and bodhicitta;
and through that may I become a spiritual master with good qualities equal to the infinity of space.
May I gain the supreme attainment of Mahamudra in this very life.
May the torment of suffering not arise even at the time of my death.
May I not die with negative thoughts.
May I not die confused by wrong view.
May I not experience an untimely death.
May I die joyfully and happily in the great luminosity of the Mind-as-such
and the pervading clarity of Dharmata.
May I, in any case, gain the supreme attainment of Mahamudra at the time of death or in the bardo.

Translated from the Tibetan by Venerable Khenpo Konchog Gyaltshen Rinpoche with the assistance of Rick Finney.

Adorn with other dedication prayers.

This regular Noble Tara’s meditation practice was composed by Venerable Khenpo Konchog Gyaltshen Rinpoche

at the repeated requests of several practitioners, in the Tibetan King year of 2120 and Rabjung 17, Water Bird

year, the first month, 28th day (March 20 1993). By this virtue may all limitless sentient beings, in the conventional
level be free from all undesirable conditions, and ultimately may they achieve the omniscient state of the victori-
ous one. Sarva Mangalam.
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