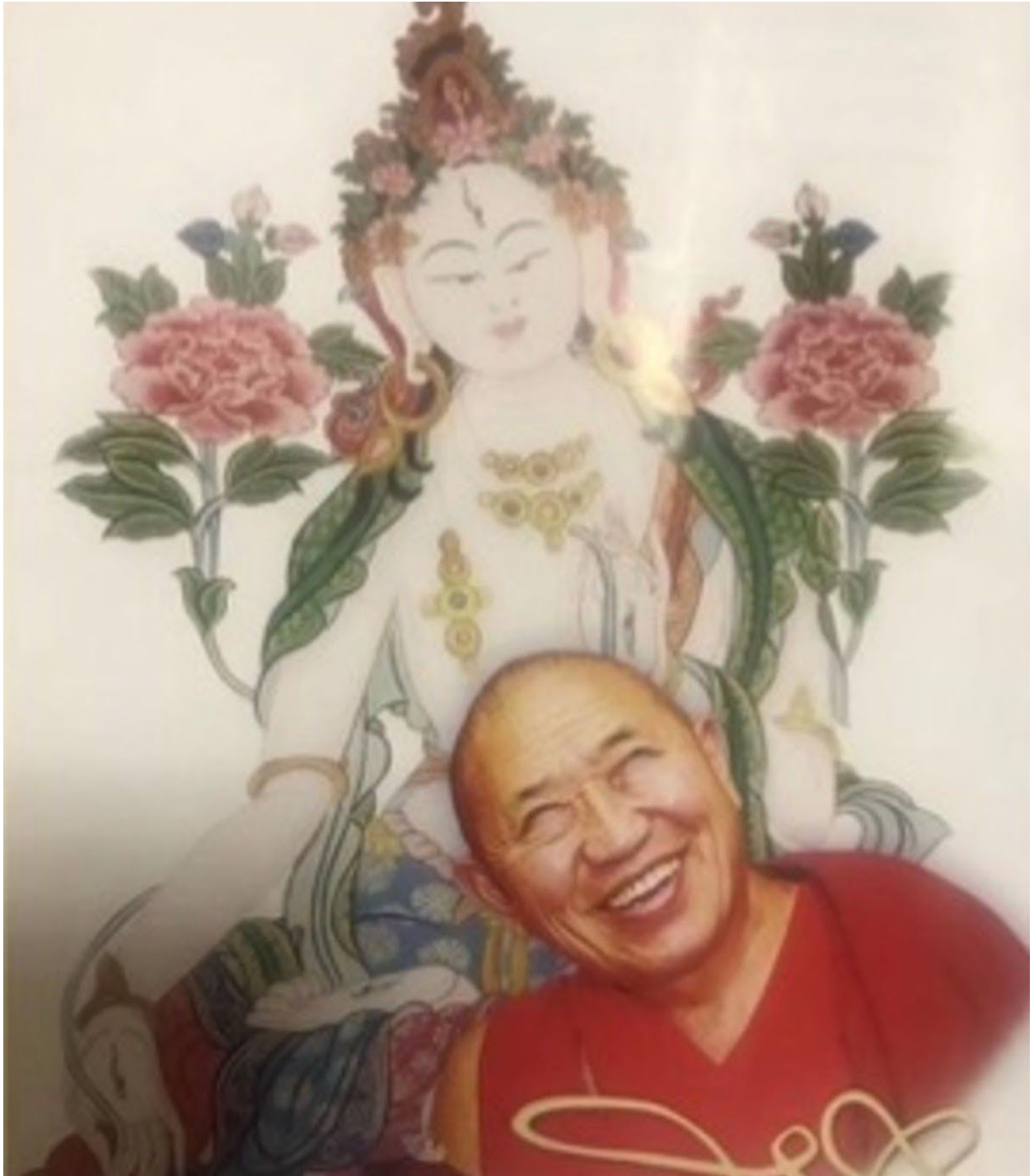

**The Seven Verses of Supplication to Tara Accumulation for
the Long Life of H.E. Garchen Rinpoche,
Teaching and Led by Khenpo Samdup Rinpoche**



**The Seven Verses of Supplication to Tara,
Teaching and Led by Khenpo Samdup Rinpoche
for the World Wide Sangha, October 7, 2020**

Today and every Wednesday, we will practice the Seven Verses of Supplication to Tara for the long life of His Eminence Garchen Rinpoche, and we will accumulate this prayer 100,000 times. All of the sangha in different countries will be joining and participating with us in order to accumulate this prayer. Many people cannot join us in the Zoom meeting, but they can chant wherever they are, and in their own language. The meaning of this Supplication to Tara prayer is very profound and powerful. When you clearly understand the meaning of these words as you chant them, you can connect with the yidam deity, and that's the reason it is beneficial for you to recite the prayer in the language that is best for you.

We chant this prayer for the long life of H.E. Garchen Rinpoche, and also at the same time for many spiritual masters who benefit other sentient beings. When we are chanting and accumulating this prayer, our focus is on the long life of the guru. This also helps to remove our life obscurations, and we can gain more enthusiasm for practice as well. This very special method creates our accumulation of merit. If you think of chanting this prayer for your own sake, then the practice will not be of much benefit to you. When you chant the prayer and are engaged in the practice, while thinking of the long life of your root guru, and thinking of benefiting others, then that becomes a very powerful practice. Many yogi practitioners use this Supplication to Tara in order to benefit others, and then they also benefit themselves too. Buddhists believe that everything is interdependent. This is the reason prayers are practiced effectively through our bodhicitta intention, and then we connect with the yidam deity and the root guru. We understand that the yidam deity, root guru, and our nature of mind are all inseparable when we are into non-dual wisdom, Mahamudra. We dedicate this practice, and that benefits

ourselves and others, as well as benefiting the long life of the guru and the guru's Dharma activities. This Supplication to Tara practice encompasses the entirety of five-part Mahamudra (bodhicitta, yidam deity, guru yoga, Mahamudra, and dedication), which constitutes the essence of all the Dharma teachings taught by the compassionate victor, Lord Buddha Shakyamuni.

We receive so many teachings from spiritual teachers and our root guru, especially the Mahamudra pith instructions, along with many empowerments. If you practice, then that is perfect. Even if you're not really focused, but you're chanting and accumulating the prayer while thinking of the long life of the guru, that is fine if you are really practicing Mahamudra. However, when we don't follow the words of our root guru and spiritual teachers, and we don't practice, then that affects the guru's life and Dharma activities. That's the reason we are practicing this Seven Verses of Supplication to Tara prayer, in order to repair our broken samayas and create accumulation of merit. At the same time, we remove our obscurations, and we also benefit ourselves, our relatives, our loved ones, spiritual sangha, and whomever you wish to benefit. That benefits the guru's life, and the guru is able to stay longer and benefit more beings. This Supplication to Tara prayer is perfect for us to practice, because it is not too long, we easily understand the meaning, and the meaning is profound. It is especially perfect for us to practice, because Tara is H.E. Garchen Rinpoche's yidam deity, and we also receive blessing empowerments from him.

I wrote the Supplication to Tara commentary, and the reason is that when I was in Arizona in 2013, I was staying upstairs in the Lama house, in a small room next to H.E. Garchen Rinpoche's room. On January 5th, H.E. Garchen Rinpoche opened the door, came into my room, and asked me, "Where is my Supplication to Tara commentary? Can you give it back to me?" I told him, "I don't have the Supplication to Tara commentary. I didn't borrow it from you." He said, "No, you have the Supplication to Tara commentary. I lent it to you. I need that. You have to bring that

to me.” He kept pushing and pushing for me to return this commentary, and his eyes were also very wide. Then I told him, “I really don’t have the Supplication to Tara commentary. I have never seen it before, so I don’t have it.” Then he said, “If you don’t have it, then you are a Khenpo, so you must write a Supplication to Tara commentary.” Then he went back to his room, and I thought about what H.E. Garchen Rinpoche had said to me. The next day I thought, *Oh, I have to write the commentary, because that is special and auspicious that Rinpoche came and asked that of me. If I write the commentary, maybe it will be good for me and also benefit others, and there will be a special connection with Tara.* Then I started the project. I went back to Ohio, and I wrote the commentary for each verse, one by one. This Supplication to Tara commentary was more difficult to write, because at that time I didn’t have any other commentaries to look through. In another way that was great, because I could come up with my own understanding and thoughts.

This teaching is very profound. It can explain many different practice levels. If someone, for example a beginning practitioner, wants to take refuge or is looking for protection, this outer level practice is helpful for them. They can directly understand the outer level method, which is the easiest way to practice, and the easiest level to explain in the commentary. If someone is more of a philosopher, these teachings can be explained by the Madhyamaka teachings, followed by the two truths. Each verse of the Supplication to Tara prayer can explain the generation stage of the inner yidam deity practice. Also, this Supplication to Tara prayer elucidates secret level, Mahamudra instructions. Deciding which direction to go when writing the commentary was difficult, so I tried to compound all of these outer, inner, and secret levels together, because this Supplication to Tara teaching benefits all of these different levels of practitioners. Someone who is looking for protection, or who is going to study Buddhist philosophy, or who wants to practice the yidam deity, or who wants to practice Mahamudra, then this commentary will be of genuine benefit. All of these meanings are included in the Supplication to Tara root text.

I wanted to accomplish the entire project on a special day, and one day I recognized that a long life ceremony for H.E. Garchen Rinpoche was going to be held in Los Angeles. I began thinking about bringing the entire project to fruition before this date, including the printing of the book, so that I could offer the commentary to H.E. Garchen Rinpoche during the long life ceremonies. I finished the commentary on November 3, 2013.

Since starting the commentary, I always practice the Seven Verses of Supplication to Tara, and it is immensely beneficial. Actually, I have learned so many Dharma teachings, practiced many different kinds of yidam deities using long sadhanas, practiced Drubchens and Drubchors, and I have studied many different philosophies from different lineages while in the Shedra. Out of all of these practices, it is this Supplication to Tara that always comes into my mind when I have difficulties, or when I need something. I use this practice all the time, and it's always very helpful.

Historically, this Supplication to Tara has very special blessings. When Kyobpa Jigten Sumgon purified all of his obscurations and attained enlightenment, Tara appeared to him. At that time, he made supplications to Tara directly face to face. These supplications naturally arose from his mind. It is not something written. That is the reason this prayer has more blessings and is more powerful.

First, we need to have a bodhicitta intention. Today everyone has this good intention of wanting the guru to have a long life in order to benefit countless beings, and for his Dharma activities to flourish. Through our bodhicitta intention, we connect with and visualize the yidam deity, then we chant this Supplication to Tara prayer, and this is the yidam deity practice. When we practice the Supplication to Tara, we need to have three elements in tact: clear and vivid visualization, stable enlightened dignity, and recollection of purity. We use these three, and then we understand that the yidam deity and root guru are inseparable. We have to recognize that they have the same essence and the same nature. Then you meditate

and look to your own mind nature. Then you recognize that your mind nature, the root guru, and yidam deity are all the same essence.

I want to share the meaning of this prayer with you; however, we don't have much time. If we go into greater detail this takes days and days, and then we won't have time to chant the prayers. We have so many different kinds of practices, but if you really know this practice, then you will also understand other practices clearly. This Supplication to Tara practice is short, and it holds the entire five-part Mahamudra within these verses. Also, the entire meaning of tantra is held within this Supplication to Tara prayer. Tantra teaching is followed by ground, path, and result. All of the tantra practices, the Vajrayana teachings, are subsumed in these three categories: ground, path, and result. When you read this Supplication to Tara prayer, the first verse is the ground, then the second, third, fourth, fifth, and sixth verses are all the path. The last verse is the result. That means that the essence, the main point of the entire teachings of tantra (ground, path, and result) are all held within this sadhana. Also, as you chant this prayer, you are practicing the yidam deity, and the Vajrayana teachings followed by outer level, inner level, and secret level. Tantra teachings are followed by these three different levels, and this practice sadhana has all three.

That means this practice is good for beginners, because you can use the outer level method to practice Tara. If we do this, then we use Tara's image or a special object of Tara, and we visualize Tara in front of us as we make supplications to Tara. Outer level practice is a little different, because when you visualize Tara, for example, then you cannot visualize Manjushri. Likewise, when you visualize Chenrezig, then you cannot visualize Tara. For outer level practice you visualize different Buddhas in front of you.

Then for inner level practice, you visualize yourself as Tara, or Chenrezig, for example, but these Buddhas are still visualized as different Buddhas. For this practice, you visualize yourself as Tara, then chant this prayer. In secret level

practice, each word of the Supplication to Tara prayer is talking about your nature mind. Then you recognize that when you are into nature mind, the essence nature of all of the Buddhas is no different. All of the Buddhas have the same nature, the same essence. That means that when you practice in this way, you are accomplishing all of the Buddha's yidam deities.

However, when you are in the outer level practice, then you cannot say that all of the Buddhas are the same. Each Buddha has a different form, different ornaments, different aspects of benefiting others, and they have different kinds of aspirations. That is outer level practice. In absolute truth, which is secret level practice, then all Buddhas are the same. The essence of this Supplication to Tara prayer is all secret level, yidam deity practice. That means that you can hold all of the yidam deities as the same, with this one practice, and in one session. The yidam deities are not separate. At that time, you can recognize the root guru, the yidam deity, and nature mind are inseparable. Of course for outer level practice, our nature mind, the Buddhas, and our root guru are separate. They are different. At the inner level, we bring nature mind, Buddha, and our root guru almost together, but at the secret level all are inseparable. That absolute truth, secret level practice, is also in this Supplication to Tara.

For this teaching, we are following two different levels: relative truth (outer level practice) and absolute truth (inner level practice, which subsumes secret level as well). Beginners follow by relative truth, and meditators (practitioners) follow by absolute truth. It all depends on the individual level of the practitioner, and either way is beneficial.

It is in this way that you should think of the meaning of these words as you chant each of the seven verses in this Supplication to Tara. The first verse of the root text is as follows:

**In the realm of the unborn mother, the Dharmadhātu,
Abides the reverend Mother, the Deity Tara.**

She bestows happiness on all sentient beings.

I supplicate Mother Tara (of Dharmadhātu) to protect us from all fears.

First, I will explain absolute truth, inner level practice. When you chant, “**In the realm of the unborn mother,**” in absolute truth it means that you are Tara. Where is your realm? Your realm means a non-delusion state. When your mind is into the nature, it is not deluded, and that is Dharmadhātu. That is your realm. The meaning of unborn is that your mind does not actually exist. It means that all is emptiness, that nothing inherently exists. You have to look to your own mind nature. Your mind nature is unborn, and that is absolute truth Mother Tara. Tara means mother of all Buddhas. This doesn't mean mother in the ordinary sense that we are used to in which mothers give birth to their children. You cannot think in that way. Absolute truth Mother Tara is prajñāpāramitā. All of the Buddhas come from prajñāpāramitā absolute truth. That's why we have this unborn Dharmadhātu, which I explain in the beginning of the Tara commentary. How is Tara the mother of all Buddhas? When you realize your mind nature, it is absolute truth Mother Tara. What is nature? Nature is unborn. What does unborn mean? It means emptiness, and that self and phenomena do not inherently exist. Who realizes this? That is called the perfect mother. That empty nature is called the perfection of wisdom. Who realizes the perfection of wisdom? Buddha realizes the perfection of wisdom. Where do Buddhas come from? Buddhas come from the perfection of wisdom. What does the perfection of wisdom mean? It is emptiness. What does emptiness mean? You recognize that your mind is empty, not born, and does not inherently exist. You realize, so then you can become Buddha. Where does Buddha come from? Buddha comes from realizing emptiness. Emptiness is the mother of all Buddhas. That is absolute truth Tara.

Following absolute truth, “**In the realm of the unborn mother,**” means that you look to your mind, and you cut through all thoughts. We call this trekchö in

Dzogchen, which means to cut through. When you chant this, cut through all of the conceptual dualistic thoughts. “**Unborn,**” means that you are really into your nature, and you release all thoughts. This becomes very powerful. In this way, you are resting in the nature of mind, and you don’t have any thoughts or emotions. You can release all fears. We have lots of fears all of the time. Where does fear come from? It comes from self-grasping. Self-grasping is actually dualistic thoughts. Dualistic thoughts are based on self-grasping. When you chant, “**In the realm of the unborn mother,**” it means you really look into your nature, and self does not exist. It is not born. If self does not exist, you are in non-conceptual nature, and then all of your fears go away, and you realize yourself as emptiness. Who has fears? Who wants to do all of these crazy things? Who is pushing to do all of these crazy things? Without doubt, you recognize that no one is pushing you to do these things. No one really wants to do all of these crazy things. All are just delusions. You recognize that when you are into mind nature, and then you can release all of the fears. When you release thoughts and emotions, you are free from dualistic thinking. Where does Tara reside? She resides in your own non-dual nature, which is unborn Dharmadhātu. When you chant this, you look to your mind and release all thoughts. Your mind goes into non-dualistic conception, and then at that time you are really into the nature. This is absolute truth Tara. Use these words to guide and support your meditation.

When you follow relative truth (outer level practice) while chanting, “**In the realm of the unborn mother, the Dharmadhātu,**” you visualize a special pure land where Mother Tara resides. Next, you chant, “**Abides the reverend Mother, the Deity Tara,**” and you visualize Mother Tara in that pure land. You realize that Tara is free from fears, has immeasurable love and compassion, and benefits all beings the same way a mother lovingly cares for her child. Then you call out to Tara as a child does for its mother, *I have so much going on due to my selfish nature, my self-grasping. Due to that I have thoughts and emotions, which create so many fears. Please Tara, help me. I have a big problem.* As long as devotion arises, you can

connect to Tara at the outer level. When you think and practice in this way, it is very good. You can follow either way, outer or inner level, or a combination of both. That's what I do when I practice. When the mind gets distracted, outer level practice is better. If you have more thoughts, problems, or distractions, you can use Tara's image and follow outer level practice. Then when your mind is more settled, it is good to go into inner level practice. You can go back and forth between both levels. You cannot practice outer and inner levels simultaneously, but you can stay at each level for as long as you need. Then mentally chant these two sentences over and over again, and it can cut through the thoughts and emotions, and you can go into the nature. In this way, you can contemplate and meditate for a long time on each of these words.

Following inner level practice, "**Abides the reverend Mother, the Deity Tara,**" means that absolute truth Tara is Dharmadhātu. Which is the absolute truth Tara? Your mind nature is the absolute truth Tara. You realize, *Oh, this non-conceptual nature is the Buddha.* "**Abides,**" means you always have Buddha nature, and that the deity Tara is always with you. Your mind nature is inseparably the essence of Tara and all of the Buddhas of the three times.

"**She bestows happiness on all sentient beings.**" I will explain outer level Tara first. Outer level Tara vastly benefits all sentient beings. We think, *Tara, you have compassion. You have wisdom, and you are always thinking of and benefiting all sentient beings just as though they are your children. Please help me. I have this problem.* You are calling out to Tara. That is outer level practice.

When following inner level practice, "**She bestows happiness,**" means that when you are really resting in mind nature, then all absolute truth happiness arises. You really understand your absolute truth nature, and absolute truth happiness arises within your own mind. All sentient beings have this. If you want to have ultimate absolute truth happiness, you recognize that your nature is Buddha, and then absolute truth happiness arises.

You can practice either way, outer or inner level, and both are very good and beneficial. The main point is that you have to play this root text again and again in your mind. Then your mind focuses on this prayer, and you can connect with outer level or inner level Tara. Outer level Tara is always in the pure land, and you're calling her to help and benefit you and all beings. At the inner level, you realize that your own mind nature is inseparably Tara. Practicing both ways are correct.

Then, **“I supplicate Mother Tara (of Dharmadhātu) to protect us from all fears.”** At that time, you're free from all fears. When you look to your mind nature, fear does not exist, because self does not exist. As long as self does not exist, then fear is not possible. Where does fear come from? All fear comes from self-grasping, from selfishness. When you are really into your nature, self does not exist. That nature is Mother Tara (of Dharmadhātu). That is absolute truth protection, and at that time you are free from all fears. That is the highest level of protection, and that is the way we have to chant this prayer for inner level practice.

When you truly understand absolute truth, compassion arises for all those beings who don't know absolute truth. That is why they have so many fears. You can think of them and carry them under your compassion protection. When you practice this prayer for others, that also benefits you, because they are the object of prayer. This means that you practice for people who have problems or fears, and compassion arises for them. Those beings are helping you, and you also can help them too, due to interdependence.

Following outer level practice when chanting, **“I supplicate Mother Tara (of Dharmadhātu) to protect us from all fears,”** great devotion arises to Tara through our understanding of Tara's enlightened body, enlightened speech, enlightened mind, enlightened qualities, enlightened activities, and her immeasurable love and compassion to benefit all beings. With certainty, realize that. Tara is also free from fears. She is always looking to benefit us, and we look to ourselves, and we act so selfishly with strong self-grasping. Due to that, twenty-four hours a day we have so

much fear. These fears are ceaseless. When we recognize that, immense devotion arises to Tara, and we recognize our own problem. When we contemplate this, we recognize that everyone has that same problem, because everyone has strong self-grasping. Due to self-grasping, emotions arise, and due to following the emotions, each individual has so many fears. None of these Samsaric beings are free from fear. On the surface, some beings may appear beautiful and attractive with abundant material wealth, but actually they have ceaseless fears just as all beings do. No one is free from fears. All human beings, animals, and of course all of the lower realm beings suffer tremendously from these fears. When we understand this, compassion truly arises for others. Cultivate that again and again, and it will really help to connect with the Yidam and to connect with other beings.

This first verse is the same as the ground, and therefore holds the entire meaning within these four lines. Ground means that absolutely truly we are Buddha. Buddha does not arise from somewhere else. Your nature mind is Buddha, and this is the ground. Path means that through your practice, you realize what you already have, which is the ground. Result means that you see the ground and the result as no different.

The benefits of cultivating and meditating this first verse are vast. You can change your life with this practice. How can you change your life? We have so many fears. As long as you have fears, then you are suffering. With this practice, you can release your fears followed by two different ways: outer level and inner level practices. When you release your fears, then happiness arises along with tremendous compassion for all beings. At the same time, you recognize your true nature, and you begin to wake up from dualistic thoughts.

As long as you memorize these verses, then they are always with you. That means outer level Tara is always with you, and when outer level Tara is with you, that helps you to recognize inner level Tara. If outer level Tara is not with you, you

don't have any support, so even if you have inner level Tara you don't recognize this.

**Not realizing oneself as Dharmakāya,
the minds of sentient beings are overpowered by negative emotions.
These beings wandering in Samsara are my mothers.
I supplicate Mother Tara Deity (of Great Compassion), please protect
us.**

First, I will explain the inner level practice. “**Not realizing oneself as Dharmakāya,**” means that you really look into your mind. You are seeing your nature mind. You realize, *Oh, I didn't see this nature from beginningless time until now. Now I recognize my nature.* When you chant, “**Not realizing oneself as Dharmakāya,**” you understand that, *So far I didn't recognize that nature. My mind is always following delusions.* Now you just stop the delusions and look into your nature. When you practice this prayer, then you recognize that you have Dharmakāya nature.

When you recite, “**the minds of sentient beings are overpowered by negative emotions,**” you recognize how powerful these negative emotions are. From beginningless time until now, negative emotions control us. When we are controlled by negative emotions, we are not able to create virtue and merit, and instead we create suffering in this life and future lives. Then you also see that all of these beings are controlled by negative emotions. “**These beings wandering in Samsara are my mothers.**” You recognize, *Oh, all these sentient beings have this Dharmakāya nature. The reason they don't recognize it is due to negativity. That is why all these beings are suffering in Samsara.* When you chant this verse, you truly recognize the suffering of sentient beings, and very strong compassion arises from your mind and heart. Through this compassion, you can connect with other sentient beings. “**The minds of sentient beings are overpowered by negative emotions, these beings wandering in Samsara are my mothers.**” Then recognize

that all of these beings used to be my mothers, but due to emotions, they endure endless suffering in Samsara. When you recognize that, strong love and compassion arises for all of these beings.

“I supplicate Mother Tara Deity (of Great Compassion), please protect us.”

Then we supplicate Tara, *You have **compassion**, please help us and all of these beings.* That is the outer level practice of supplicating Tara. For inner level practice, you recognize that your mind is Buddha, and from beginningless time until now we didn't recognize this due to emotions. Now you realize, *Oh, I have this nature.* You recognize this nature. Then you also recognize that all other beings have this same nature, but the problem is that other beings don't recognize this nature because of emotions. Then very strong compassion arises in your mind. That compassion is absolute truth Tara, and it is your own protection.

If the meaning of dharma is not born in one's heart,

One just follows the words of conventional meaning.

We are deceived by delusory philosophical views and dogmas.

I supplicate Mother Tara of Perfect Wisdom, please protect us.

When you recite, **“If the meaning of Dharma is not born in one's heart,”** you also look to your mind, and you recognize that your mind is influenced by emotions. It is not influenced by love, compassion, bodhicitta, and wisdom. Dharma is not in your mind. Then you think, *Oh, my mind is always influenced by emotions,* and then you recognize the absence of compassion and wisdom in your own mind. That's the reason we have to practice the Four Thoughts That Turn the Mind meditation, so that our mind is turned into the Dharma. When we chant, **“one just follows the words of conventional meaning,”** we realize that we always follow the words of conventional meaning. That's the reason, **“We are deceived by delusory philosophical views and dogmas.”** If we follow the words and do not follow the meaning, if we follow the wrong view, if we are attached to our own religion and have hatred to others, then that is also a problem. That is the reason we have to

study, contemplate, and meditate in order to understand the meaning of Dharma, and to create wisdom. **“I supplicate Mother Tara of Perfect Wisdom, please protect us.”** Tara has wisdom. We didn’t have wisdom, so that’s the reason we have done so many wrong and incorrect things. That’s the reason we supplicate to outer level Tara. When Dharma is born into your mind, then you understand absolute truth reality. Wisdom arises from your own mind. That wisdom is absolute truth Tara. **“I supplicate Mother Tara of Perfect Wisdom, please protect us.”** That protection is your own wisdom, and is absolute truth Tara.

**It is difficult to understand our own mind is Buddha’s mind.
Seeing (nature mind), but not familiarizing with it through practice,
We are lost in unwholesome worldly activities.
I supplicate Mother Tara of Perfect Mindfulness, please protect us.**

It is difficult to understand our mind is Buddha’s mind. How do we recognize this? You really need to look into your nature. There is lots of information to share on this; however, I will briefly explain due to time constraints. It is very difficult to understand that our mind is Buddha’s mind. That is the reason we follow the wrong direction and create the causes of suffering. We are stuck in Samsara. When we chant this, **“It is difficult to understand our own mind is Buddha’s mind,”** we have to look to our own mind. Our own mind is itself present and free from dualistic, conceptual thoughts. At that time, thoughts do not exist in our mind. Without thoughts, we also release emotions. Then your mind becomes present and is peaceful, and the mind does not create any causes of Samsara. This removes all Samsaric habituations and creates enlightened qualities. Each word of this prayer brings your mind’s awareness and mindfulness into the nature. If you focus on this prayer while chanting each of these words, you recognize that your mind is Buddha’s mind. The nature of mind is not a delusion mind. Then what is Buddha’s mind? Non-conceptual mind is Buddha’s mind. There are no thoughts. There is no dualism. Buddha’s mind means free from conceptual thoughts, free from dualistic

thoughts. It is non-dual. When you look to your nature, that is Buddha's mind. Then you understand, *Oh, I have that. It's the nature of mind.*

“Seeing nature mind,” then you recognize your mind, “but not familiarizing with it through practice,” so many people have this problem. You receive many Mahamudra teachings, we introduce that your mind is Buddha's mind, you recognize that you have Buddha nature, but you don't practice. That's why this verse explains, **“Seeing (nature mind), but not familiarizing with it through practice.”** We have to meditate and habituate our mind through mindful awareness.

“We are lost in unwholesome worldly activities.” We always follow worldly activities. Every word of this prayer, one by one, guides us, helping us to recognize, *Oh, whatever I'm doing, my whole life has become unwholesome worldly activities. My whole life is not meaningful. All I'm doing is creating the causes of suffering.* When we chant that, we recognize this problem and what we are doing. That's the reason, **“I supplicate Mother Tara of Perfect Mindfulness.”** If you don't have mindfulness, then your mind is following the emotions. We supplicate to mindfulness, the embodiment of Tara. This is the outer level supplication to Tara. We create the habit of mindfulness. When mindfulness arises, that is Tara. As long as you have mindfulness, then you already have protection. Without mindfulness your mind is controlled by emotions, and then 1,000 Buddhas cannot protect you. Who can protect you? Your mindfulness can protect you. Your compassion can protect you. Your wisdom can protect you. As long as you have mindfulness, you are free from fears, and that can protect you. Supplication to Tara means that you have to create your own mindfulness. Your own mindfulness is absolute truth Tara. That is absolute truth protection.

The absolute nature of mind is self-arisen, non-dual Buddha wisdom.

**Yet, because of habitual grasping to dualistic conception,
We are bound by it, no matter what we do.**

I supplicate Mother Tara of Non-Dual Wisdom, please protect us.

“**The absolute nature of mind is self-arisen,**” means that mind is not born. We have already talked about the unborn mind. That’s why mind is self-arisen. Self-arisen is not born. Born is dependent upon conditions. Mind nature is unconditioned, and that is the reason it’s called self-arisen. It’s always there. Mind nature is not dependent. It is, “**self-arisen, non-dual Buddha wisdom.**” When you chant this verse, you recognize that your mind is self-arisen, always present. Wherever you are reborn, your self-arisen nature mind is never lost. When your mind is dependent upon an object, then at that time it is not self-arisen. Your mind is deluded. Self-arisen means non-dual. You really have to look into your nature. Then you feel it is self-arisen. You recognize this, and you gain your own experience. At that time, you are absolute truth Tara. Tara is not somewhere else. Tara is within your own mind, because the self-arisen mind is the Buddha. That is non-dual Buddha wisdom.

“**Yet, because of habitual grasping to dualistic conception,**” we don’t recognize this. The reason is because of habitual grasping to dualistic conception. Dualistic means mind, subject, and object. Twenty-four hours a day your mind is followed by subject and object. You never stay in self-arising nature for even one second if you don’t practice Mahamudra meditation. If you meditate Mahamudra, then maybe sometimes you are in nature mind, and you’re not deluded. That’s the reason, “**we are bound by it no matter what we do.**” We see this very strong habitual grasping to dualistic conception that has bound us. “**We are bound by it, no matter what we do.**” We always have dualistic conceptual thoughts, and we follow dualistic grasping. We don’t recognize our self-arising nature. We supplicate to the self-arising embodiment of Tara. This is the outer level supplication to Tara. When you rest in the absolute nature of mind, at that time you recognize your non-dual, self-arising nature is absolute truth Tara. That is absolute truth protection. “**I supplicate Mother Tara of Non-Dual Wisdom, please protect us.**”

**Although we abide in the perfect meaning of absolute truth,
We do not understand the interdependence of cause and effect on
the relative level.
We are ignorant about the true reality of phenomena.
I supplicate Mother Tara of (Two Truth) Omniscience, please protect
us.**

“**Although we abide in the perfect meaning of absolute truth,**” means that actually our mind’s nature is always Buddha. It is non-deluded, but we don’t recognize that. The absolute truth Tara is always there, yet we don’t recognize this. What happens when we don’t recognize absolute truth? The problem is that, “**we do not understand the interdependence of cause and effect on the relative level.**” Absolutely all sentient beings are Buddha, but we have to follow the relative truth cause and effect. If we don’t recognize relative truth cause and effect, then it doesn’t matter if in absolute truth we are Buddha or not. Nothing is going to change you if you don’t understand and follow the relative truth. The main point is that even though you are absolute truth Buddha, if you are controlled by emotions, and you don’t follow cause and effect, this doesn’t protect you. It cannot protect you. That’s the reason we have to follow cause and effect, the relative truth level. “**We are ignorant about the true reality of phenomena,**” means that we don’t recognize the two truths, absolute truth and relative truth. We supplicate Tara, and ask Tara to please protect me, and protect all other beings. We supplicate Tara, *Please help me to recognize cause and effect.* We supplicate to the realized two truth embodiment of Tara. That is the outer level supplication to Tara. When two truth omniscient wisdom arises in your mind, that is absolute truth protection Tara.

**Like the nature of space, which is beyond all conceptual limits,
The reality of all conditioned phenomena is no different from that,
But there are disciples on the path who do not realize it.
I supplicate Mother Tara of Perfect Enlightenment (of the Three**

Kayas), please protect us.

Our mind nature is the same as space. It is empty, which is beyond all conceptual limits. It does not inherently exist: **“The reality of all conditioned phenomena is no different from that.”** All of these conditioned things are the same as our mind nature. Everything is emptiness. Nothing permanently, inherently exists. All of these objects also do not exist. They are the same as the subject. **“But there are disciples on the path who do not realize it,”** we don’t recognize this. That’s the reason we, **“supplicate Mother Tara of Perfect Enlightenment (of the Three Kayas), please protect us.”** Enlightenment is the Three Kayas: the Dharmakaya, Sambhogakaya, and Nirmanakaya. We supplicate to the enlightened Buddha: Dharmakaya, Sambhogakaya, Nirmanakaya. The reason we do this is because we don’t recognize absolute truth Dharmakaya. Absolute truth Dharmakaya is the same as space. You realize what this means when you look into your mind nature. Your mind nature does not inherently exist. You recognize that it does not exist when your mindful awareness is looking into your nature. You recognize that self does not exist. It is the same as space. That is called Dharmakaya. That is Buddha nature. It is clear, empty, inseparable with mind, and always present. It is unconditional. It’s free from all dualistic thoughts. You recognize that, then that is the enlightened quality. That is the cause of the Three Kayas. Our mind nature has Three Kayas: the emptiness of mind is Dharmakaya; the clarity of mind is Sambhogakaya; and the inseparability of clarity and emptiness is called Nirmanakaya. This means that the Three Kayas are all within your own mind. They are not separate from you. They do not arise from somewhere else. When you rest in the absolute nature of mind, at that time you recognize the Three Kayas, and that is absolute truth protection. That is absolute truth Tara. That is the reason you supplicate to the Three Kayas, which really means your own absolute nature mind.

I explained in a very short way how you should understand the meaning of the verses when you are chanting. Most of you know that it took around two months to

share this teaching the last time I taught it in May. It takes about two months to share all of these details and to follow the commentary. It's not easy to just use the root text and share the depth of meaning that is held within this Supplication to Tara. Giving you information in this abbreviated way is difficult, because if we don't follow in more detail, then each of these words are very similar. Each word is directing you to look into mind nature, but in different ways. If you go into more detail, you understand in a deeper way. These different verses have different aspects, different ways of supplicating Tara. These verses also help us to recognize the habitual patterns we have created that keep us in cyclic existence. You recognize your own nature mind, and then you recognize the relative truth protection and the absolute truth protection. This Supplication to Tara is a protection prayer. When people request prayers from me, I always chant The Seven Verses of Supplication to Tara. That feels good, because I think I can help others when I use this prayer.

We are gathering together to accumulate this Supplication to Tara prayer. This is the power of Sangha. Then the power of Dharma, this Supplication is yidam deity practice, guru yoga practice, and Mahamudra practice. That is the reason the power of Dharma is there. Then there is the power of intention. We have a bodhicitta intention, and that is the reason we are accumulating this prayer. When these three come together, then that benefits us, it benefits others, and it is also increasing the long-life of our spiritual teacher so that he may continue to benefit countless beings.

Question: Khenpo, I had a question. Thank you for the teachings. How do you recommend chanting it in English? Is there a rhythm or a melody, or a way to chant that you recommend?

Answer: I think whichever way is good for you. Chant in the way that gives you a connection to Tara and the guru. I think English is good for you, because you

recognize each word's meaning. You can chant this prayer mentally while meditating, or you can chant aloud while meditating. I have shared many times before that I use this prayer all the time. I mostly chant mentally, because I have a deeper connection this way. Sometimes I chant quickly, "MA KYE-WA ME-PEI CHÖ-YING NA YUM JE-TSUN LHA-MO DROL-MA ZHUG." In this way, mind is not always there. Mind can be connected, but it can go away. Right? So, then I chant slower, "MA KYE-WA ME-PEI CHÖ-YING NA." When the words are chanted mindfully and clearly, it means that mind is connected with the prayer, and the meaning of the words are understood. These words give you the mindful awareness to look into the nature of mind. Mentally chanting in this way can also be counted as accumulations too. You can also chant some lines in the verses slowly and connect with them mentally, and the rest you can chant in the way that we usually chant. That also helps to connect to the meaning of the prayer. If you chant this prayer one hundred times, it is great to mentally chant it at least three or four times.

We are chanting this prayer together for a couple of months, I think until the first week in December. Actually, you can use this prayer your whole life. This prayer can transform and change your life. We need something for protection, and something that is easy to use. This prayer is perfect. It's not too long, and the meaning is very profound. Even if you cannot do a lot of other yidam deity practice, but you use this Supplication to Tara practice, then yidam deity practice is in this prayer, guru yoga is in this prayer, and Mahamudra is in this prayer. As long as you really connect with the meaning when you chant these verses, then you always have protection. You always have something to support yourself.

When fears arise, think about what you are going to do. Recognize that you have fear, then chant this prayer mentally. Your fear disappears. This prayer is very powerful, and your fear is removed right away. It is not the same as watching television and listening to music. Sometimes when we have fear, or something is

going on in our lives, people watch T.V. and listen to music to distract their mind and to think of something different, but that will never make the problem go away. It will come back again and again, and it will become stronger and stronger. When you distract your mind in this way, you forget your problem for a short moment due to ignorance. When practicing this prayer, the emotions and all problems are taken onto the path. Then when you have fears it's great, because you can use this prayer. Without fears, you don't remember to practice this prayer. Fear is taken onto the path. When you have emotions, use this prayer. Your emotions are taken onto the path. Whatever kind of problems or difficulties you have, use this prayer. All of your obstacles are taken onto the path, and then all obstacles become useful. Your fear is useful. Your emotion is useful. Your obstacles are useful. Your problems become useful. You can take everything onto the path.

My recommendation is that you memorize this prayer in English, because then you can really use this everywhere and anytime. I have memorized this prayer in Tibetan. Sometimes in the middle of the night, we wake up with fears due to self. If you look through the fear, and then you think about how you cannot sleep again because your mind keeps following the fears, and then your mind follows the emotion, and then more emotion arises, it's difficult, right? If you keep thinking of how you don't want to wake up, and that you don't want to have this fear, then you always wake up again and again. You always have fear that is stronger and stronger. Then you are suffering, and your whole life becomes suffering. When you wake up in the night with fears, recognize that you have fears. Chant these words, "In the realm of the unborn mother, the Dharmadhātu." Where is fear? Fear does not exist, because you look into your nature, and that way you can release your fears. Also, chanting this mentally as you go to sleep will help release your fears. It is the same for the day time too. In the day time, we also have fears, we have emotions, we have thoughts and obstacles, so use this prayer. You can release emotions. You can release all of your obstacles when you chant this prayer. Use this as your

protection, and you can take everything onto the path.

You can chant this prayer for others too. Chant this prayer for anyone you feel compassion toward who has problems or difficulties. In many situations, you cannot physically go to help someone, so just chant this prayer for them, and then that is perfect. Dharma practitioners have to practice in this way. It is not wise to jump into some situations, because it creates more problems, and you may be creating more fears or difficulties for others. When you see that others have problems, chant this prayer for them. Then if they really need you to help, you can physically go to help. In most situations, you cannot help in person, because some people will not allow you to do that, or they may not like someone they don't know coming to them. Your presence may create more fears for them, which in turn creates more problems. That's the reason if you recognize that someone has difficulties, you can chant this prayer anywhere as long as you have memorized it. This prayer will change your life. It's your protection for your entire life, and you can protect others. Also, we chant the prayer for our guru, to protect our guru and spiritual teachers, and friends. Bring spiritual teachers, your friends, and anyone you want to help into your mind, and bring them into your bodhicitta intention when we accumulate the recitation of the prayer.

First, we are going to chant in Tibetan 2-3 times, and then we're going to chant independently ourselves. You can chant in Tibetan or English, or whichever language you prefer. We can all unmute. When we all unmute and chant together, it is sometimes very good. In the monastery we chant in a similar way. We chant the entire Kangyur text in Tibetan, which is all of Buddha's teachings. Each person is chanting aloud while reciting different volumes of the canon, so we are not simultaneously chanting together. We can accumulate and create merit in that way. Then you have a choice. If you want to chant in English, or in Tibetan, or if you want to chant slow, or fast, whatever you want to do you have a choice, and you can count your recitations yourself. You can accumulate this prayer anytime, and

then submit the number of your recitations to Drikung Dharma Surya, or Gar Drolma, or Canada Garchen Meditation Centre. We are going to calculate the total number of recitations after two months. First, we chant the Tibetan together.

MA KYE-WA ME-PEI CHÖ-YING NA
YUM JE-TSUN LHA-MO DROL-MA ZHUG
DE SEM-CHEN KÜN-LA DE TER-MA
DAG JI-PA KÜN-LE KYAB-TU SÖL

RANG CHÖ-KU YIN-PAR MA-SHE-PAR
SEM NYÖN-MONG WANG-DU GYUR-PA YI
MA KHOR-WAR KYAM-PA'I SEM-CHEN LA
YUM LHA-MO KHYÖ-KYI KYAB-TU SÖL

CHÖ NYING-NE GYÜ LA-MA KYE-PAR
THA-NYE TSIG-GI JE-DRANG NE
DRUB-THA NGEN-PE LÜ-PA LA
YUM-YANG DAG-GI LHA-MÖ KYAB-TU SÖL

TOG-PAR KA-WA RANG-GI SEM
THONG-NE GOM-PAR ME-CHE-PAR
CHA-WA NGEN-PE YENG-PA LA
YUM DREN-PA'I LHA-MO KYAB-TU SÖL

SEM RANG-JYUNG NYI-ME YE-SHE LA
NYI-SU DZIN-PA'I BAG-CHAG-KYI
JI-TAR CHE-KYANG CHING-PA NAM
THUG-NYI ME-KYI LHA-MÖ KYAB-TU SOL

YANG DAG-GI DÖN-LA NE-CHE KYANG
GYU DRE-KYI TEN-DREL MI-SHE PE
SHE-CHE'I DÖ-LA MONG-PA LA

YUM KÜN-KHYEN-GYI LHA-MÖ KYAB-TU SÖL

TRÖ-DREL NAM-KHA'I TSEN-NYI CHEN

THAM-CHE DE-DANG YER-ME KYI

DA-DUNG LOB-MA'I GANG-ZAG LA

YUM DZOG-SANG-GYE-KYI KYAB-TU SÖL

Link to video from this teaching, Garchen Meditation Centre youtube channel
(October 7, 2020):

<https://www.youtube.com/watch?v=1ZHEkBbDjZc>

Link to the First Day of Teachings on, Supplication to the Ultimate Illustrious Tara,
Garchen Meditation Centre youtube channel (April 4, 2020):

<https://www.youtube.com/watch?v=9lE3O4gL7Cc>

Transcription and editing: Amanda Voss Owen. Please forgive all of my errors. May
all beings benefit.



THE SEVEN VERSES OF SUPPLICATION TO TĀRĀ

MA KYE-WA ME-PEI CHÖ-YING NA

In the realm of the unborn mother, the Dharmadhātu,

YUM JE-TSUN LHA-MO DROL-MA ZHUG

Abides the reverend Mother, the Deity Tara.

DE SEM-CHEN KÜN-LA DE TER-MA

She bestows happiness on all sentient beings.

DAG JI-PA KÜN-LE KYAB-TU SÖL

I supplicate Mother Tara (of Dharmadhātu) to protect us from all fears.

RANG CHÖ-KU YIN-PAR MA-SHE-PAR

Not realizing oneself as Dharmakāya,

SEM NYÖN-MONG WANG-DU GYUR-PA YI

The minds of sentient beings are overpowered by negative emotions.

MA KHOR-WAR KYAM-PA'I SEM-CHEN LA

These beings wandering in Samsara are my mothers.

YUM LHA-MO KHYÖ-KYI KYAB-TU SÖL

I supplicate Mother Tara Deity (of Great Compassion), please protect us.

CHÖ NYING-NE GYÜ LA-MA KYE-PAR

If the meaning of dharma is not born in one's heart,

THA-NYE TSIG-GI JE-DRANG NE

One just follows the words of conventional meaning.

DRUB-THA NGEN-PE LÜ-PA LA

We are deceived by delusory philosophical views and dogmas.

YUM-YANG DAG-GI LHA-MÖ KYAB-TU SÖL

I supplicate Mother Tara of Perfect Wisdom, please protect us.

TOG-PAR KA-WA RANG-GI SEM

It is difficult to understand our own mind is Buddha's mind.

THONG-NE GOM-PAR ME-CHE-PAR

Seeing (nature mind) but not familiarizing with it through practice,

CHA-WA NGEN-PE YENG-PA LA

We are lost in unwholesome worldly activities.

YUM DREN-PA'I LHA-MO KYAB-TU SÖL

I supplicate Mother Tara of Perfect Mindfulness, please protect us.

SEM RANG-JYUNG NYI-ME YE-SHE LA

The absolute nature of mind is self-arisen, non-dual Buddha wisdom.

NYI-SU DZIN-PA'I BAG-CHAG-KYI

Yet, because of habitual grasping to dualistic conception,

JI-TAR CHE-KYANG CHING-PA NAM

We are bound by it, no matter what we do.

THUG-NYI ME-KYI LHA-MÖ KYAB-TU SOL

I supplicate Mother Tara of Non-Dual Wisdom, please protect us.

YANG DAG-GI DÖN-LA NE-CHE KYANG

Although we abide in the perfect meaning of absolute truth,

GYU DRE-KYI TEN-DREL MI-SHE PE

We do not understand the interdependence of cause and effect on the relative level.

SHE-CHE'I DÖ-LA MONG-PA LA

We are ignorant about the true reality of phenomena.

YUM KÜN-KHYEN-GYI LHA-MÖ KYAB-TU SÖL

I supplicate Mother Tara of (Two-Truth) Omniscience, please protect us.

TRÖ-DREL NAM-KHA'I TSEN-NYI CHEN

Like the nature of space, which is beyond all conceptual limits,

THAM-CHE DE-DANG YER-ME KYI

The reality of all conditioned phenomena is no different from that,

DA-DUNG LOB-MA'I GANG-ZAG LA

But there are disciples on the path who do not realize it.

YUM DZOG-SANG-GYE-KYI KYAB-TU SÖL

I supplicate Mother Tara of Perfect Enlightenment (of the Three Kayas), please protect us.

When Lord Jigten Sumgön had a vision of the seven Taras at the Echung cave, he supplicated them with this prayer known as the

Seven Verses of Supplication to the Protectress Tara. It is widely known for its extremely powerful blessings.

This prayer is from the root text of the commentary, Supplication to the Ultimate Illustrious Tara, by Khenpo Samdup Rinpoche.