

The yidam [Tara] is like a fully opened flower. We have the seed of the same flower within us. By our faith and meditation, and by the blessings of the lamas who show us the seed and how to cultivate it, we make it flourish into the full flower of the yidam.

— Chagdud Khadro
Excerpt from *Red Tara Commentary*

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Front Cover Photograph: Red Tara Statue in the Shrineroom at Khadro Ling, Três Coroas, RS, Brazil
Tray Card Photo: Rinpoche's Hand (Adriana Zebrauskas)

RED TARA

An Open Door to Bliss and Ultimate Awareness

The Concise Practice and Red Tara Commentary

with instructions compiled from the teachings of
H.E. Chagdud Tulku Rinpoche

Read by
Chagdud Khadro

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Introduction

This Red Tara practice is an open door to bliss and ultimate awareness. Not one of you, not one living being in fact, would not choose true happiness over suffering, yet no one is free of suffering. This is because the nature of suffering is delusion, and delusion is pervasive and powerful. Delusion begins when original, undifferentiated awareness is obscured by a dualistic projection of self and other.

Over countless lifetimes the patterns of dualistic projection become more entrenched and obscurations become denser. This causes continuous vacillation between attachment and aversion, hope and fear. The state of imbalance gives rise to poisonous emotions of stupidity, anger, grasping, pride and jealousy, which in turn manifest as outer obstacles such as sickness, war, famine and the infinite variety of negative karmic circumstances

So it is a very great claim to say that Tara meditation can reduce the outer obstacles and dissolve the inner obscurations accumulated during the course of rebirth after rebirth in cyclic existence. Yet it is true. The blessings of Tara practice come so quickly that full realization of pristine awareness, the nondual nature of your being, can be attained in this very lifetime, or at least in the transition of death. Tara is the flawless expression of the inseparability of emptiness, awareness and compassion. Just as you use a mirror to see your face, Tara meditation is a means of seeing the true face of your mind, devoid of any trace of delusion.

Tara herself took the bodhisattva vow and worked for the welfare of sentient beings for countless aeons. By choice, she always took rebirth in female form. As she followed the bodhisattva path to ultimate buddhahood, she liberated immeasurable beings from samsaric existence and relieved the sufferings of countless others. For this reason Tara is known as the noble mother, the swift savior, the mother of all victorious ones.

For those who have faith in and pray to Tara, her benefit is just as swift and direct now as it always has been. There are many miraculous stories of her activities, but you do not have to believe in miracles to understand that through prayer and meditation it is possible to dissolve the concepts of the dualistic mind. As harmful thoughts decrease, the corresponding obstacles of enemies and adverse situations disperse. As grasping and greed lessen, there is less frustration and pain of loss. As you are freed from dualistic delusion, you achieve a state of open awareness. The heaviness and solidity of phenomena, including your own corporeal form, give way to the recognition that the essential nature of all phenomena is emptiness, pristine awareness and compassion. As you attain the recognition of your original, pure buddha nature, your own compassion becomes unobstructed. What is a greater miracle than this?

When you begin this practice, you do so with a supreme endowment, your own human body. You may have some negativity about your body—it gets sick, it grows old, it is the focal point of great attachment during your life, then deteriorates into a corpse at death, it is uncomfortable and distracting during meditation—yet despite all this, the body is a peerless vehicle for reaching ultimate liberation. The body is the foundation of all the activities that increase realization and create the conditions of enlightenment. Of all the types of bodies in the six realms of samsaric rebirth, the human body is the most useful and difficult to obtain. There is no greater loss than that of your body. If it is threatened by sickness and death, pray strongly to Tara for the blessing of healing and protection. The power of Tara practice also increases your ability to heal and protect others.

As you practice now, begin with the aspiration that not only you but all beings will find liberation from the sorrows of samsara, that all will attain ultimate realization of the noble Tara and experience directly the unsurpassable happiness of Tara's pure awareness and radiant compassion, which is none other than one's own buddha nature.

Chagdud Tulku Rinpoche

Chagdud Gonpa / Dechhen Ling

Cottage Grove, Oregon

May 1984, Excerpt from *Red Tara: An Open Door to Bliss and Ultimate Awareness*

Biographies

His Eminence Chagdud Tulku Rinpoche—meditation master, teacher and artist—held many great lineages of the Nyingma tradition of Vajrayana Buddhism from Tibet: the Dudjom, Khyentse, Apong Tertön, Khenpo Ngaga, Padgyal Lingpa and Longchen Nyingt'hiḡ. Founder of Chagdud Gonpa Foundation and Chagdud Gonpa Brasil, he wrote several books on Buddhism and the path of meditation including, *Lord of the Dance*, *Life in Relation to Death*, and his autobiography, *Gates to Buddhist Practice*



Chagdud Tulku Rinpoche

Chagdud Khadro is an American lama in the Nyingma lineage of Tibetan Buddhism, and the spiritual director of Chagdud Gonpa Brasil, in Tres Coroas, Brazil, the first monastery for laypeople in the Tibetan Vajrayana tradition in Latin America. As the wife and student of the late Chagdud Tulku Rinpoche since 1979, she received constant training from him in both organizing dharma activities and in the teachings and practices of Vajrayana. Together, they founded Padma Publishing (USA) and Rigdzin Editora (Brazil) which have published many translations of Tibetan works into English and Portuguese. She compiled Chagdud Rinpoche's teachings on the Dudjom Tersar Ngondro, the Longsal Nyingpo P'howa and collaborated with him on his autobiography, *The Lord of the Dance*. Ordained as a lama in 1997, she teaches the development and completion stage practices of Vajrayana, focusing particularly on the teachings of death and dying and on the practice of P'howa, the transference of consciousness at the moment of death.



Chagdud Khadro

Chagdud Gonpa



In the 12th century, Chagdud Gonpa monastery was built by Chagdud Sherab Gyaltzen, the spiritual advisor to the Mongol emperor of China. He was given the name, "Chagdud," when he turned the barrel of the emperor's gun inside out and into nine knots with his bare hands. He then made an offering of it to create auspicious conditions free of war and social unrest. The title, "Chagdud," in Tibetan means "iron knot."

H.E. Chagdud Tulku Rinpoche, born in 1930, was recognized at the age of two as being the incarnation of the abbot of Chagdud Gonpa monastery, a monastery which is active today. His mother, Delog Dawa Drolma, was one of Tibet's most well known lamas and as such, was able to establish excellent training for her son. Chagdud Rinpoche belonged to the last generation of teachers to have inherited the vast wealth of Tibetan Vajrayana teachings and methods before the occupation of Tibet in the 1950s. He held many great lineages of the Nyingma tradition: the Dudjom, Khyentse, Apong Tertön, Khenpo Ngaga, Padgyal Lingpa and Longchen Nyingt'hig.

Early in his life, it was prophesied that he would travel to a country whose name contained the Tibetan letters "A" and "KHA." At that time, no one knew of a country with the name "America." With the Communist invasion and the subsequent exile of 100,000 refugees, Chagdud Rinpoche fled to India where he served both as lama and physician during the difficult refugee resettlement. Here and later in Nepal, he met several North American Buddhist practitioners, including his wife-to-be, now known as Chagdud Khadro. They eventually brought him to the States in 1979. In the 1980s, Rinpoche traveled and taught constantly, establishing a sangha of practitioners. In the fall of 1988, he and his students acquired 286 acres in northern California and Rigdzin Ling, Chagdud Gonpa's main North American center, was born.

The scope of the prophecy concerning the country with "A" and "KHA" was understood more deeply when, in 1995, Chagdud Rinpoche moved to Brazil to establish the first Tibetan Buddhist organization in South America. "A" and "KHA" stand for the entire Western Hemisphere of the Americas, thus indicating the extent of Rinpoche's role in establishing the Buddhist tradition in the West. In 1999, the construction of a Tibetan style temple in Tres Coroas in the southern state of Rio Grande do Sul was completed under his direction.

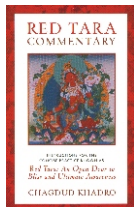
Here, on November 17, 2002, H.E. Chagdud Tulku Rinpoche passed into Parinirvana. According to his wishes, the spiritual directorship of Chagdud Gonpa Brasil Khadro Ling was assumed by his wife, Chagdud Khadro.

Recommended



The Practice

Red Tara: An Open Door to Bliss and Ultimate Awareness
www.tibetan treasures.com under "Practice Materials/Practice Texts" or (877)479-6129



The Commentary

Red Tara Commentary: Instructions for the Concise Practice Known as Red Tara: An Open Door to Bliss and Ultimate Awareness

www.tibetan treasures.com under "Dharma Books" or (877)479-6129

On the Web

For more information on books and recordings by Chagdud Rinpoche and Chagdud Khadro:

www.tibetan treasures.com
www.dakinimusic.com

For more information about Red Tara practice, Chagdud Rinpoche, Chagdud Khadro and Chagdud Gonpa and its teachers, centers and activities, please go to:

www.chagdud.org

Other Recordings on Dakini Music



Chagdud Tulku Rinpoche The Chod Feasts

Recorded in his retreat room in 1999, Chagdud Rinpoche sings from the Cycle of the Wrathful Black Dakini, T'hröma Nagmo, A Treasure of Dudjom Lingpa. Liner notes include historical photographs, instructions on the practice and biographical notes
1 CD / 1 hour / 12 page booklet



Dzongsar Khyentse Rinpoche O Caminho do Bodisatva

The Way of the Bodhisattva: A Commentary on Chapters 1 to 3 of the *Bodhicharyavatara* by Shantideva

Liner notes include introduction to this classic Mahayana Buddhist text by Chagdud Rinpoche. CD tracks are cued to the verses. Recorded live in English and Portuguese.
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