



The Regular Practice of Tara called *The Source of All Activities*

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 by 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. By 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 Vairocana 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 Ashvagosha 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 Shakyamuni, Gelongma Palmo, Lady Mandarawa, and so forth. In Tibet, as Dakini Yeshe Tsogyal, Machig Lobdron, Achi Chokyi Drolma, and many of the abbesses of the Drigung Terdrom 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 SVASTI! 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 Noble One. Please grant the ordinary and extraordinary achievements.

In an appropriate place in the front of an image of Tara, perform all the offerings that you can arrange.

Sit in a comfortable place with a relaxed mind.

Establish the mind in the four foundations, take refuge, cultivate bodhicitta, and pursue the deity yoga.

REFUGE AND CULTIVATION OF BODHICITTA

CHOG SUM KUN DU PHAG MA'I LHA TSOG LA / JANG 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 enlightenment is achieved.

DRO KUN SI PA'I JIG TSOG LE KYOB SHIR / JANG CHUB SEM NYI DAM PA RAB
KYE DO

In order to protect all sentient beings from the fears of samsara, I cultivate the two types
of bodhicitta.

Recite three times.

MEDITATION ON EMPTINESS

OM SHUN YA TA JNA NA BAZ RA SVA BHA VA AT MA KO HAM

VISUALIZATION

ZUNG DZIN DU PA'I CHO NAM TONG PAR JANG / TONG PA'I NGNG LE SUNG
KHOR YANG PA'I U

All the phenomena of grasping and fixation dissolve into emptiness. The vast
protections manifest from that emptiness.

PE DA'I TENG NA RANG RIG TAM JANG GU / WO ZER TRO TE DRO TRUG DRIB
PA JANG

At the center is a lotus and moon disc. On that is a green TAM, the nature of my
awareness.

GYAL CHO TSUR DU RANG NYI PHAG MA'I KU / ZHAL CHIG CHAG NYI CHOG JIN
UT PAL ZIN

Light radiates and purifies the obscurations of all sentient beings. It then makes
offerings to all the buddhas and returns.

ZHAB NYI CHE KYIL GYING TAP ZHON NU TSUL / JANG NGON TAR DANG RAT
NE DO SHEL CHEN

I become Tara with one face and two arms in the giving mudra, holding a green lotus,
two legs in the half-lotus posture, with a dignified youthful form, blue-green in color,
wearing silken robes

TSEN PE WO TRO LONG CHO ZOG PA'I KU / NE SUM DRU SUM WO ZER CHOG
KUN TRO

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 WO SER RUNG LA TIM / DU SUM DE SHEG RANG ZUK
YUM CHEN MO

bringing all the buddhas' wisdom, compassion, and activities, which dissolve into me.
I become the embodiment of the sugatas of the three times.

OFFERINGS

OM AR YA TA RE TA SA PA RI WA RA AR GHAM PRA TI TSA SWA HA
OM AR YA TA RE SA PA RI WA RA PAD YAM PRA TI TSA SWA HA
OM AR YA TA RE SA PA RI WA RA PUSH PAM PRA TI TSA SWA HA
OM AR YA TA RE SA PA RI WA RA DHU PAM PRA TI TSA SWA HA
OM AR YA TA RE SA PA RI WA RA A LO KAM PRA TI TSA SWA HA
OM AR YA TA RE SA PA RI WA RA GHAN DE PRA TI TSA SWA HA
OM AR YE TA RE SA PA RI WA RA NAI WI TE PRA TI TSA SWA HA
OM AR YA TA RE SA PA RI WA RA SHAP TA PRA TI TSA SWA HA

PRAISE

LHA DANG LHA MIN CHO PAN GYI / ZHAB KYI PE MO LA TU NE
The crowns of gods and demigods pay homage to your lotus feet.

PHONG PA KUN LE DROL DZE MA / DROL MA YUM LA CHAG TSEL TO
You who liberate from all unfavorable conditions: I praise and prostrate to Mother Tara.

MANTRA RECITATION

THUG KAR DA TENG TAM JANG NGAG KYI KOR / CHO TRIN GYAL KUN CHO TE
JIN LAB DU

On a moon disc at the heart level is a TAM syllable surrounded by the mantra, radiating light to

NANG TONG YER ME RAB JAM GYAL WA'I ZHAL / LAR YANG NGAG LE WO ZER
PAG ME TRO

all the buddhas, bringing back the blessings that dissolve into me, revealing the inseparability of appearance and emptiness, the nature of the infinite qualities of all buddhas.

CHI NO DE CHEN NANG CHU KYE DRO NAM / PHAG MA'I KUR GYUR NGAG KYI
RANG DRA DROG

Again from the mantra, infinite light radiates which transforms all outer phenomena into Dewachen, all beings into Tara's form, all reciting the secret mantra.

OM TA RE TU TA RE TU RE SVA HA

Repeat the mantra as many times as possible.

OFFERINGS

OM AR YA TA RE TA SA PA RI WA RA AR GHAM PRA TI TSA SWA HA
OM AR YA TA RE SA PA RI WA RA PAD YAM PRA TI TSA SWA HA
OM AR YA TA RE SA PA RI WA RA PUSH PAM PRA TI TSA SWA HA
OM AR YA TA RE SA PA RI WA RA DHU PAM PRA TI TSA SWA HA
OM AR YA TA RE SA PA RI WA RA A LO KAM PRA TI TSA SWA HA
OM AR YA TA RE SA PA RI WA RA GHAN DE PRA TI TSA SWA HA
OM AR YE TA RE SA PA RI WA RA NAI WI TE PRA TI TSA SWA HA
OM AR YA TA RE SA PA RI WA RA SHAP TA PRA TI TSA SWA HA

PRAISE

LHA DANG LHA MIN CHO PAN GYI / ZHAB KYI PE MO LA TU NE
The crowns of gods and demigods pay homage to your lotus feet.

PHONG PA KUN LE DROL DZE MA / DROL MA YUM LA CHAG TSEL TO
You who liberate from all unfavorable conditions: I praise and prostrate to Mother Tara.

DISSOLUTION

CHI NANG NO CHU WO ZHU RANG LA THIM / RANG YANG MI MIG MA CHO CHO
KYI YING

All outer and inner phenomena melt into light and dissolve into me. I also melt into the non-objectified,

WO SEL DON DAM CHO KU DE WA CHE / THA MEL SHE 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.

DEDICATION

GE WA DI DANG KHOR DAY SAG YO KYI / KHA NYAMMA GEN DRO WA YO DO
CHOG

By this virtue and the virtue accumulated in samsara and nirvana, and the innate nature,
may all the mother sentient beings, countless as infinite space, attain the form of Noble
Tara,

DUG NGA RANG DROL YE SHE CHEN PO LONG / GAG DRUB DROL WA'I PHAG
MA'I KU THOB SHOG

free from rejection and acceptance, the state of great wisdom which is liberated from
the five poisons.

Adorn with other dedication prayers.

*This regular Noble Tara's meditation practice was composed by Khenchen Rinpoche,
Konchog Gyaltsen 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 Victorious One.*

Sarva Mangalam