White Tara Practice

When you do the refuge prayer visualize that all the deities of the three times are assembled in front of you in the space with the principal deity, in this case being Tara, as the chief one.

Next one is the torma offering. It is kind of an appeasement ceremony. This is dispelling all those harm causing spirits. Who causes us harm? It is because of the ripening of our past karma. In our many lifetimes, many things are owed to other beings and many things are owing to ourselves. So whatever kind of things as unsettled debts, outstanding debts, some of these will be the reason for the existence of harm-causing elements out there. These manifest as both with form and without form. Now when you make this torma offering to these spirits, in essence we are offering loving kindness and compassion, bodhichitta, but in aspect it is in the form of a torma. We also make offerings of the first brew fresh tea or whatever any other things that are readily available. These are in aspect though but in essence we make offering of bodhichitta. We also make these offerings to "directional protectors". These would be the samsaric protectors, elemental protectors, water, fire, wind etc. and all those who are born from the four sources of birth, mother's womb, from heat, from egg and miraculous birth. To all those then we make these appeasement offerings so that their harmful intentions would subside. In conjunction with the torma offering we will read the sanskrit incantation. There are two of them. The last one is the dissolution into emptiness, dissolving everything, all phenomena into emptiness. Unless we dissolve everything into emptiness including the samsaric beings then they will not be able to receive the bodhichitta in essence and in aspect, the torma. Actually there is neither the giver nor the receiver in that state of emptiness you yourself have to meditate. It will only then by the power of emptiness that the recipients will actually receive, otherwise they do not have a physical body nor do they have a stomach to digest the torma.
Next one is the visualization of the protection circle or protection chakra. Think of yourself as Arya Tara and then from your heart centre a profusion of light rays go to all the ten directions and then these light rays turn into an egg-shaped protection dome.

然後是觀想護輪，觀想自成度母，由自身度母心輪放射出極強烈的光芒，向十方照射，這些光芒化現成蛋形圓頂的護輪。

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We visualize the protection chakra like an egg-shape dome. Profusion of light rays emanated from the heart centre. These light rays represent loving kindness and compassion which are to benefit sentient beings. You should meditate and think that you are going to practice Tara in order to benefit sentient beings. Then visualize a host of buddhas and bodhisattvas in front of you in the space with Tara as the chief deity. In front of this assembly of divine beings offer the seven limb prayer which is the antidote to the six afflictive emotions. Antidote to "egocentric pride" is "prostrations", to "stinginess" is "offering", to "hatred" is "purification of negative karma", to "jealousy" is "rejoicing", to "ignorance" is "requesting buddha to turn the wheel of dharma", to "wrong view or doubt" is "requesting buddha not to pass into nirvana but to remain with us" and to "attachment and clinging" is "dedication".

觀想如蛋形圓頂護輪，從心輪間放射出強烈光芒，這些都是代表慈悲，利益衆生的光芒，要保持一個為利益衆生而修持白度母的心，觀想前方虛空有以白度母為主尊的佛菩薩海會，在這個海會前恭誦「七支行願祈請文」，此願文可以對治六種煩惱毒，「頂禮」對治以自我為中心的傲慢，「供養」對治貪吝，「懺悔、清淨罪業」對治瞋恨，「隨喜」對治嫉妒，「請佛轉法輪」對治無明愚癡，「請佛住世不入涅槃」對治邪見、懷疑，「迴向功德」對治貪執。

When you do the sadhana practice, after each sentence you try to practice in conjunction with the "view"; that is to say meditate in emptiness. Out of emptiness you try to visualize your own surrounding, wherever you are sitting or practicing, this impure surrounding is only just an illusion. In its puriest form the basic ground is completely
pure. Think of your surrounding as buddha pureland of great joy. In that buddha pureland environment, think of a buddha pureland mansion and in that mansion visualize a precious throne made out of precious materials which is symbolic of bodhichitta. On top of this throne lies a moon disc symbolizing relative bodhichitta. On top of the moon disc is a "Tam" syllable which is the seed syllable of Arya Tara. Out of this "Tam" a profusion of light rays which represent emptiness and wisdoms of the enlightened beings, emanate to all directions and reach out to the three realms of existence. These light rays reach out to the pure realms of the enlightened beings and the impure realms of samsaric beings. These light rays fulfil two purposes. One, these light rays representing bodhichitta, loving kindness and compassion when reaching out to and touching the mother sentient beings in your visualization, all the deluded attachments and clinging are purified just like hot sun rays touch snow flakes and the snow flakes will be melted away. When these light rays touch sentient beings their buddha nature will be awakened. When the light rays reach out to the enlightened beings, the buddhas and bodhisattvas will be very pleased because these light rays are loving kindness and compassion. These light rays are both emptiness and compassion. Through the emptiness you will receive back the blessing of all the buddhas and bodhisattvas. In the root text there is the mentioning of the precious throne and on top of the precious throne is a lotus seat. On top of the lotus seat is the moon disc and on top of the moon disc is the "Tam" syllable. Rinpoche says lotus is growing in muddy water and it symbolizes the enlightened beings although they are functioning to benefit sentient beings in samsara, they are not tainted by samsaric faults.

A way to practise the creation stage of your practice is at first it is very difficult to visualize everything and so what to do is first look at the thangka painting and try to leave an image on your mind stream. As you progress then you can visualize the details starting from the crown jewel downwards to the lotus seat. Then from the lotus seat slowly move upwards and then inspire and try to visualize all the details.

修持生起次第的一種方法，是先觀看本尊唐卡照片，將形象刻劃於心中，再觀想每一細節，從頂上寶冠的寶珠往下到蓮花座，然後再從蓮花座慢慢往上，如是修持，觀想可得以穩定。
All of these, the visualization of the creation stage of your practice, have to arise within the mind stream. Mind is like a mirror. One's physical body is like the Tara's celestial mansion or palace. That Tara is within one's own mind. The more the visualization becomes clearer the less there will be dualistic clinging. The nature of mind is clarity and emptiness and you will see in your visualization that Tara is clearly imprinted in your mind stream whose essence is emptiness. By practising like this, by practising the creation stage of the practice and getting used to this visualization, then after your death you will become one with the sambhogakaya state of buddhahood. Your consciousness will dissolve in the deity Tara.

In the root text it talks about the precious jewels and costumes altogether they add up to thirteen. This number thirteen is symbolic of Arya Tara having reached the thirteenth bhumi which is the bhumi of the holder of the vajra. That is so because having meditated on bodhichitta and having performed the six paramittas for three countless aeons, the result is the attainment of the thirteenth bhumi called the bhumi of the holder of vajra. Each ornament, each costume, has its significance and symbolism but it is sufficient to say that the number thirteen symbolizes the attainment of the thirteen bhumi (Rinpoche says it is the complete buddhahood state). Arya Tara's right palm of her hand is in "tshog jin" supreme give ("tshog" is supreme and "jin" is to give) mudra or gesture. It symbolizes the giving of the two siddhis, the common siddhi in this life and the supreme siddhi for your attainment of enlightenment. Common siddhi includes a whole lot of attainments like blessed with special power, prosperity, good health in this life and supreme siddhi is really the experiential understanding of mahamudra and reaching enlightenment. Her left hand is in the protection mudra holding three utpala flowers, one is fully bloomed utpala flower, the other is an utpala bud and the third is a fruit beared utpala flower. In the text it says white lotus flower and Rinpoche says there is no difference between white lotus flower and utpala flower.

In the text there is one sentence that says Amitabha is going to be on the crown of your
head. What happens is that from the "Tam" syllable a profusion of light rays reach out to all the buddhas and bodhisattvas and with undivided attention and devotion generated to Tara, you actually invoke the continuum of the wisdom deity, Tara. Then the blessings flow to you and together with the wisdom deity, Tara in front of you in space, you also invite the five dhyani buddhas. The wisdom deity dissolves in you and you receive the empowerments of the five dhyani buddhas. After going through the process of empowerment you finally end up with Buddha Amitabha on the crown of your head. That is to say you visualize yourself as Tara which we call the "samaya sattva". You visualize another Arya Tara in the space we call it the wisdom deity or "jana sattva". Then from your seed syllable "Tam" a profusion of light rays go out and reach out to all the buddhas and bodhisattvas including of course the wisdom deity, Arya Tara. When these light rays invoke her continuum or mind stream and seek her blessing, then the wisdom deity in the form of blessing as countless number of Arya Taras showering down from the space. From that wisdom deity, countless number of big and small Arya Taras manifest and shower down. When they are showering down, you, the visualized Arya Tara receive all those Taras. They dissolve in you. The five dhyana buddhas come and they give you the empowerment and you become one with the wisdom deity. The reason for that, Rinpoche says, normally we have this kind of habituated tendency thinking that you being separated from Arya Tara. When you go through this visualizing process, you the samaya sattva become same with the jana sattva, the wisdom deity by merging the two. Buddha Amitabha is one of the five dhyani buddha and when the empowerment is giving to you and when the water is pouring into you from the crown of your head, your entire body fills with nectar and the excess water overflows from the crown of your head. When it overflows, then there appears Amitabha buddha on the crown of your head, the visualized Tara.

法本提到我們頭頂上有阿彌陀佛，當我們觀想由「擔」字放射出強烈光芒，照
射接觸到所有佛和菩薩，我們以對度母專注的虔敬心，迎請智慧本尊的心續，然後
我們就得到加持，而智慧本尊度母與及五方佛都來到前面虛空安住，智慧尊融入我
們自身，而五方佛為我們灌頂，得到灌頂後阿彌陀佛就成為我們的頂嚴，換句話說
先觀想自身成度母名為三昧耶尊(誓句尊)，再觀想前方虛空有另外一個度母名為智
慧尊，由自身本尊「擔」字放射出強烈光芒，照射接觸到所有佛和菩薩包括度
母智慧尊，迎請智慧本尊的心續及祈請祂的加持，然後智慧本尊的加持，以無量的
大大小小的本尊形狀的度母，由度母智慧尊化現出來，如雨般從虛空降下，融入我
們自身的度母，而五方佛前來為我們灌頂，這樣我們就與度母智慧尊合而為一無二
無別。仁波切說我們這樣做的原因，就是我們一般都慣性地認為自己和度母是兩個
分開的個體，通過這些觀想，我們自身的三昧耶尊就能與智慧尊融合而成為一體，
阿彌陀佛是五方佛之一，當五方佛賜予我們灌頂，而甘露水從頂門灌注入我們身體，
滿溢而從頂門溢出，阿彌陀佛就會出現而成為我們自身度母的頂嚴。

(End of recording 1of 4)
(1/4 完)
When you do the creation stage practice there are different levels and different ways of doing it. There are different ways of doing it in the context of the tantra - action, performance, yoga and supreme yoga tantra depending on which particular practice you are doing. These different practices are done according to the different levels of bodhichitta that one can generate. When you can generate bodhichitta and when you have a sound understanding of tantric practice, then you can visualize instantly you are Arya Tara without having to go through the visualization or creation stage process. But to benefit the beginners, however, it is a good thing to go through these visualizations step by step because it will help one to experience the true nature.

You will be able to be your own judge as to which creation practice is suitable for you. If you have some experiential understanding of true nature of mind and if you have continuous compassion, then you can think of yourself as Tara, instant transformation of yourself into Tara. But if you have a lot of egocentric pride, jealousy etc. and if you consider yourself as ordinary being and Tara as extraordinary divine being, then it is helpful to go through the step by step visualization, the step by step creation stage of the practice. When you have loving kindness and compassion, that is like having acquired the life-force of the deity, Tara. Mind is like a mirror. Each deity practice has its own practice as outlined in the four Tantras. When you think of yourself as ordinary and Tara as divine, when you separate or when you are dualistic, then this ties in with the first of the four Tantras which is "action tantra".

Visualized Tara and the wisdom Tara, sanskrit is samaya sattva for visualized Tara and wisdom deity is jana sattva. Tibetan for samaya sattva is "Dam Tshig Sem Pa" and wisdom deity is "Ye She Sem Pa". Why do we call ourself or label ourself when we
visualize ourself as Tara or whatever deity it may be why do we label ourself "samaya sattva"? The reason is when we receive empowerment, at the end you pledge to uphold the obligations or samaya. "Dam Tshig" literally means bound by your sacred words. You are giving the words saying that I am going to do all the things that you are required to fulfill your obligations. So you created the samaya, obligation. Obligation at the end of the empowerment essentially you say "from this day onward I am going to generate loving kindness and compassion". So that was your sacred words. That was your samaya or obligations. So when you call yourself "samaya sattva" or visualized deity, you are the Tara who make a pledge saying that I am going to generate loving kindness and compassion. In our practice we use the sanskrit four syllables "Dza Hung Bam Ho". "Dza Hung Bam Ho", each of these syllables means the four immeasurables. (Rinpoche says "Dza Hung Bam Ho" these four are like solder that put two metal pieces together. "Dza" is loving kindness. "Hung" is compassion. "Bam" is rejoicing. "Ho" is equanimity. Without these one will not be able to establish connection with the divine deity. If you want to seal an envelope or something like that you would need glue. So the glue like thing that can establish connection between us and the deity is the four immeasurables.) Now wisdom deity or "jana sattva" also has loving kindness and compassion. The difference between you, the visualized Tara and the wisdom Tara is that the wisdom deity, Tara abides in the state of mahamudra. That is the difference. As far as compassion is concerned, the wisdom Tara and the visualized Tara is the same. As far as the basic ground, mind is concerned, the nature is the same. So therefore when you go through the creation stage of the practice and follow the visualization, the wisdom deity dissolves in the visualized deity. Rinpoche uses the example like water pours into water. Rinpoche also uses the example one burning candle, or burning light is being placed onto another burning wick. Mentioning about computer, Rinpoche says mind is very similar to computer because in the computer everything is possible, the images, sound, everything; but really there is no essence, there is no reality. So mind is like that. Rinpoche says don't ever treat and think that your physical body belongs to you. In the 37 Bodhisattva Practices it teaches us to think that the physical body is like a guesthouse. Separate your mind and consciousness from the physical body. Physical body is something subject to old age, sickness and death. Your mind is not subject to this kind of things. When the time comes, Rinpoche says, there is not a great deal of point in going to the doctor and taking care of your physical body because as you get older, the time has come and your body had deteriorated and so don't try to have so much attachment and not accepting the fact that it had deteriorated. So when you keep yourself clean, neat or when you make yourself beautiful, handsome or whatever the case may be, when you wear good clothes or when you wear ornaments, think that you are doing that to please other beings.
"Making Offerings", we make offerings to Tara. We think of ourselves as being inseparable from Tara and then come to the "praise". We praise Tara because at relative level Tara has to protect all the beings in the three realms of existence. Tara is one who carries out the enlightened activities of the buddhas of the three times. But at absolute level Tara means the dhammakaya great mother, prajna paramitta and nothing is outside the expanse of this dhammakaya, this Tara we talked about yesterday, the mahamudra that nothing can be outside the perimeter of the confines of mahamudra. Likewise everything is subsumed under the wisdom expanse of Tara. The root text says, "Phong Pa Kun Le Drol Dzed Ma", the one who liberates all sentient beings from all shortcomings, scarcities, tiresome tribulations, pain and sufferings of all sentient beings. It is Tara who is going to do the protecting of sentient beings because Tara means union of emptiness and compassion. Emptiness is Tara's mind. Emptiness means devoid of attachment and aversion and so this means devoid of pain and sufferings.

Visualization as contained in this sadhana is kind of detail so that you may have some kind of difficulty in visualizing the rotating mantra. How it does with all the details if you
can practice like it said in the textbook, by all means do so because it is already translated into English. If you have problems with these translations, if it is too much, then visualize a chakra with eight spokes and in the heart, visualize an "Tam" syllable. Around "Tam" visualize the mantra syllables laid counter-clockwise so that when it spins, it spins in the clockwise direction. If someone is not familiar with the Tibetan syllables, one question is whether one can visualize in English syllables? Rinpoche says, "yes, it is perfectly alright to visualize in English or in Chinese but try to make it as tiny as possible and visualize the sound which is very important."

法本中對觀想已有詳細的解說，如果對法本中的翻譯理解有困難，可以觀想一個八幅的法輪，中間有「擔」字，圍繞「呂」字有咒語逆時鐘方向排列，而順時鐘方向旋轉，有問題問如果不熟識藏文，可不可以觀想英文字母，仁波切說觀想英文或中文絕對可以，但是觀想咒語要越細緻越好，且觀想咒音亦很重要。

(End of recording 2 of 4)

Recording 3 of 4

Visualize a moon disc and on top of the moon disc visualize a "Tam" syllable. Now come the syllables from "Om" to "Ha" i.e. "Om Ma Ma Ah Yu Jana Pun Ye Put Trim Ku Ru Ha" laid counter-clockwise around the "Tam" syllable in the middle. That will only be half the circle. Between "Om" and "Ha", the remaining whatever space of the circle to make it a full circle, there you put whoever you need to be protected, whether it is your name or the name of a love one depending on the purpose of this practice and visualization. Whatever you include the whole is going to rotate clockwise. The "Tam" and the moon disc are on the hub of the chakra. Now try to visualize the whole of the chakra with eight spokes. Around that we have the eight syllables mantra "Ta Re Tut Ta Re Tu Re So" which are laid counter-clockwise but spinning clockwise around the chakra and out of this generates tremendous amount of light rays. These light rays reach out to all directions and bring back the blessings of "animate and inanimate". "Inanimate" refers to the whole cosmos and everything that is on it without the sentient beings and "animate" refers to all sentient beings. All the blessings are gathered by these lights and brought back. These light rays then dissolve in you. The result is, Rinpoche says, you attain the attainment of the king vidyadhara. What that means is when you receive all the blessings, and when you attain a level of attainment where at that stage there is no death or the king who has complete control over life and does not die. Now we are coming to the outer rotating mantra, the "vowels" laid in counter-clockwise but rotating in a clockwise direction. Then "consonants", all 30 of them will be opposite which are laid clockwise but rotate counter-clockwise. Outside that we have another set of mantra, the "ye dharma" mantra which is Nagarjuna's mantra of inter-dependent origination. That will be rotating clockwise but are laid counter-clockwise.

觀想一月輪(月盤)，月輪上有種子字「擔」字，圍繞中央「呂」字有咒語「Om
Ma Ma Ah Yu Jana Pun Ye Put Trim Ku Ru Ha 嘟嘰嘰阿玉響那浦耶曾anus咕咕哈」逆时钟方向排列，这些咒字占据咒蔓圆环的一半，周围受保护者的的名字等等，占据咒蔓圆环的另一半，而整个咒蔓是顺时钟方向旋轉，「卐」字和月輪是在整個法輪的中心處，整個法輪有八幅，圍繞「八幅法輪」有八字咒蔓「Ta Re Tut Ta Re Tu Re So 打咧度打咧度咧梳」逆时钟方向排列，而顺时钟方向旋轉，咒蔓向所有方向放射出極大的光芒，然後收回和世界的加持，器世界指宇宙內除了眾生以外的一切，情世界是指一切眾生，所有加持由這些光芒收攬帶回，然後這些光芒融入我們身體，而結是我們證得「持明王」的境界，達到一個完全可以控制生命、不死的、無死的境界。然後觀想外圍的咒蔓，母音字逆時鐘方向排列，而順時鐘方向旋轉，再外一團是30個子音字順時鐘方向排列，而逆時鐘方向旋轉，然後最外圍有另外一個咒蔓，是龍樹菩薩所造的緣起咒，咒字逆時鐘方向排列，而順時鐘方向旋轉。

Next one is blessing the mala. Have your mala kind of coiled up in the palm of your hand and then hold it in between the two palms. This physical mala is then transformed in your visualization as flowers, flower mala. You have now a flower mala in your palm. [While holding the flower mala, recite the 2 mantras (Page 15 line one) each seven times and then blow on the mala. Rinpoche says you must treat your mala with utmost care. If you are going to do like a million mantra, then during the entire million you'll keep it in your person to the extent that the warmth that is transferred onto the mala from your bodily heat is not diminished, always keep it warm. You always keep it to your person, treat it with care. For some specialized mantra, when you do the mantra and tell the beads you will not show to others. You will keep your hand in a bag and then start telling the beads inside the bag. There are also different ways of telling the beads. If you are doing a, for example, peaceful practice like Tara, then tell the beads with the thumb and the index finger. Increase activities like Zambala that help to increase prosperity etc. then the next finger you rest and tell. Then the powerful subjugating activities like Kurukula, then comes the next one. If you are doing like the wrathful deities like Vajrakiliya, then rest and tell with the small finger.] Then recite Tara's mantra. When you recite the mantra the whole thing that we just describe starts to spin. If you can visualize them as spinning it is good. If you cannot it is o.k. too. But if you are visualizing the whole thing spinning, then first visualize the whole thing visibly big. When the visualization stabilizes, make that smaller, smaller and smaller, as small as you can, reduce it while you are holding this flower in your palms. When it starts to spin, it spins slowly and then it gains momentum, faster, faster and faster. Then it spins so fast that now the spinning chakra all together disappears (like airplane propeller) because it spins so very fast. At that time try to meditate on mahamudra. (One question is that when we meditate on mahamudra, are we going to stop chanting the mantra or keep chanting the mantra? Rinpoche's answer is both. In one way, Rinpoche says that when it spins so fast and when you meditate on mahamudra, you do not have to recite the mantra. On the other hand, if you can recite the mantra while at the same time remain in meditation that is o.k. too. Another question is that when you do the mahamudra meditation do you continue to do the visualization? Rinpoche's answer is that no visualization but when conceptual thought arises then you go back to the visualization of chakra. When the rotating mala (chakra?) spins very fast, then you can do away with that visualization and recitation of the mantra but just stay in mahamudra meditation. But if conceptual thought arises then go back to the visualization.
That visualization is the creation stage of visualization. Creation stage of visualization by definition is to watch out for the conceptual thoughts. After all, recitation of the mantra is to help one to remain in meditation, to protect the mind from wandering off. This is somewhat comparatively more complex visualization because it is not a "terma" or "hidden treasure" that is discovered but rather it is a kind of direct teaching, karma or pronouncement originated from an Indian mahasiddha. That is why it tends to be little bit more complicated.

The creation stage should be practised separately. When you are alone, practise it yourself, just the creation stage only. From there you proceed on and then practise the visualization of the flower mala etc. But when you do the practice together with other and not by yourself, you cannot read the sadhana text with the normal speed and at the same time do the visualization clearly. This is not possible. So when you do the sadhana practice, read the text. As you keep on going, each time you will have a glimpse of the creation stage practice, visualization of the rotating mala etc. etc. Then it will be possible to do both simultaneously and yet have clear picture of all the visualizations.
Recitation of mantra is to protect, to safeguard the mind from wandering off. That is why we do as many as a million recitations of the Tara mantra for example. When you have recited the Tara mantra one million times on a continuous basis, then by the time you finish with that recitation, it has left an indelible imprint on your mind-stream. You tend to hear the recitation of the mantra even after it has finished. That means the mind of the deity and your own is now becoming inseparable. When it become inseparable, then you gain the power of the deity.

Up to this point is your normal practice when you do the Tara sadhana practice. Here it ends in other words. Now from here the continuation is kind of extra when you are doing special Tara puja to remove obstacles or all other purposes. Then you would do the rest of these. But for the sadhana practitioners who will just do the recitations and then the visualizations, it is enough to do up to this point. You do not have to do the rest of them. What follow are the mandala offering and the 21 Tara Praises. These are kind of additional practice. Here it says out of the emptiness, then visualize a precious container in which then, whether it be a torma or any sense object or whatever, you visualize and make an offering to Tara. Here the key thing is "pure vision". Normally it says either one is eating food do not be judgemental. The tasty or not so tasty food, none of them has an inherent existence or reality. Try to eat while you are in the meditation of the "view". In this case too, when you make an offering to Tara as mandala, you do so while your mind is tuned in the "view". Whatever you do try not to be separated from the visualization that yourself are no different from Tara and that you yourself are indeed Tara. That applies to whatever kind of activity you do even walking, talking, sleeping, whatever. Now if you make this mandala offering to Tara without attachment and while the mind is tuned towards the "view", then it is going to have tremendous benefit. It is going to lengthen the lama's life. It is going to benefit your benefactors. It is going to benefit you. It is going to benefit all sentient beings. So when you make this mandala offering visualize Tara and a host of deities in the space like what has been explained before and this mandala offering is then going to be followed by the "21 Tara Praise".

我們修持度母的法本到這裡為止，已經是完結。往下的都是在修持特別的度母法會，作驅除障礙或其他目的時，所作的額外修持，一般的度母修持，到這裡為止，已經足夠。往下的就不需修持。這些額外的修持，是「曼達的供養」及「廿一度母讃」。這裡提及由空性中觀想—承載著食子或其他妙欲供品(自身感官所喜歡的物品)，我
Rinpoche says the creation stage of Tara practice, there are several different ways of visualization. When you get into the details of the creation stage practice of Tara, there is no chance for conceptual thoughts to occur in your mind stream at all when you are into it. The visualization is complex. Be it, when you are into it, you are almost in a different dimension. You are in the dimension of Tara. With all these various kind of visualizations when you are into it there is absolutely no chance for anything else to occur in your mind except that it is too busy, mentally too active, too engrossed in it, kind of in the middle of this mantra. You are talking about the eight spokes chakra. Rinpoche says there is another visualization for example, there are two sets of chakra coming together and then instead of visualizing the eight syllables "Ta Re Tut Ta Re Tu Re So", those eight syllables come and manifest as eight protectors, eight different manifestations of Tara. If anyone later on is seriously go on a kind of retreat and then do complete recitation of Tara mantra, then you would want to do the detail one. If you want the additional information, the additional information is available in Chino Valley in Garchen Rinpoche's Centre.

Rinpoche says the创建阶段的度母修法，有许多不同的观想方法。当我们已深入到这些生起次第度母的修法，这时任何的概念念头亦已没有机会从我们的心中升起，因在我们的心里是太投入了，所以观想虽然复杂繁多，实在不应当作是很大的问题。因在我们投入到这些观想上，我们很可能已经进入到另外一个不同的境界，度母的境界，所以当我们口诵咒语，而心亦正在非常忙碌地投入到这些繁複的观想上，除了这些观想外，这时根本没有任何其他东西可以进入我们心中。仁波切说当修持此「八瓣法轮」，这里亦有另外的观想修法，例如观想两组法轮，相接接近融合，亦会观想八字咒语「Ta Re Tut Ta Re Tu Re So」打咧度打咧度咧梳，化现成八個保護我們的不同度母的化身，如果有任何师兄认真地想作完整的度母開關、念誦咒語等等，他们需要这些额外的观想详细资料，可以向仁波切在Chino Valley的
Next one we come to the "Seven Tara Protectors", a composition of Gyobpa Jigten Sumgon, the founder of Drikung Kagyu lineage. Yesterday Rinpoche was giving teaching on mahamudra. In this particular composition of Tara practice by Gyobpa Rinpoche, the entire mahamudra practice is included in this. It is a very important and powerful practice. After this you will make the offerings to Arya Tara with "Om Arya Tare Argham Padyam Pupam..." etc. After that, "Lha Dang Lha Min Chöd Pen Gyi", "the crowns of the gods and the humans would bow down to Arya Tara's lotus feet. You, who is the savior of all sentient beings who are undergoing deficiencies, I prostrate to Arya Tara and I praise." This one stanza is both the praise as well as prostration. Then you do the 100 syllables mantra "Om Arya Tare Samaya Ma Nu Pa La Ya..." etc. After that it is purification of whatever kind of violations you did. After having purified you will receive the siddhis or attainments you have asked from Arya Tara. When reciting "Om Dir Ni Ten Dang Lhen Chig Tu" up to "Chhog Nam Leg Par Tsol Tu Sol", visualize you are receiving the blessing, the showering down of Arya Tara. When Arya Tara showers down, it is not just showering down and dissolving in you but all the thangkas, statues or whatever Arya Tara images you have. You will receive the blessings together, all kinds of Arya Tara images showering down upon you. All these thangkas, statues or holy images of Arya Tara will enter. Then you receive the blessings for yourself of all the images, thangkas or statues, or whatever you have. Those are in the right order or sequence.

Then the next one is the auspicious prayer where it says, "I will attain the siddhis of venerating the goddess like the mighty king atop the victory banner! May the auspicious blessing of the gurus and yidams be present! Through the virtue of my approach, accomplishment and worship, may migrators swiftly realize you!". This will be the end. From "Om Khyed Kyi Sem Chen Don Kiu Dzed" to "Lar Yang Jön Par Dzed Du Sol","Bedzra Mu", and "Dag Dün Ye She Pa Rang Zhin Gyi Ying Su Sheg", "Dam Tshig
Pa Rang La Thim Par Gyur”. These few lines mean, "You carry out all the activities to benefit sentient beings and accordingly bestow the siddhis to benefit sentient beings. When you go into the realm of the buddhas. Please come back again to benefit sentient beings”. Now this part is for practitioners who do, out of the four tantras, the "action tantra", then this particular stanza is necessary. Because the practitioners of "action tantra" we have this kind of separation of self and the enlightened being. Now ours is different practice. Our practice is yoga tantra where we are visualizing ourselves as the deity. The deity is in our mind stream. Therefore we can omit this particular stanza and go on to the auspicious prayer.

下一段是吉祥祈願文「由供天母得成就，寶幢尖頂尊勝般，上師等眾願吉祥」，修法到此結束。而由「Om Khyed Kyi Sem Chen Dün Kun Dzed瞻既之闇情端冠錫」到「Lar Yang Jön Par Dzed Du Sol留恩莊怡錫度梳」，「Bedzra Mu邁吒木」與「Dag Dün Ye She Pa Rang Zhin Gyi Ying Su Sheg得端耶些巴橫先之英泰錫，Dam Tshig Pa Rang La Thim Par Gyur擔滅巴樓啦添保祖」，這數句的意思是「嗡，汝能利益諸有情，賜予隨順之成就，雖已往在佛國境，祈請諸行降臨此」，法本這部份祇是那些修持四部密續中的「事」部修法的行者所特別需要的，因為「事」部修法的行者，修法到這階段，自身需要與本尊分離，而我們的修法是不同的，我們修的是「瑜伽」部的修法，我們觀想自己是本尊，是我們的心，所以那部份的修法是不需要的，我們略過這段，而繼續念誦下一段的吉祥祈願文。

Next on Page 46 the four lines "Phag Drol Thug Je Dag Dro Drib Nying Jang", "Tshog Nying Dzog Te Kye Kun Jig Gyed Chü", "Mi Thun Zhi Te Drub Söd Chho Jor Gye" and "Dro Kun Jig Drol Khyöd Zhin Sang Gye Shog". Rinpoche says these lines are very important. Because of Arya Tara's compassion, it gets rid of my two obscurations, one arising out of affective emotions and the other obscuration arising out of cognitive obscurations opposite to omniscient. Then because of Arya Tara's compassion help me to accumulate the two accumulations i.e. merits and wisdom accumulations. Because of Arya Tara's compassion, it gets rid of the eight or ten fears, "Jig" is fear, and it removes all negativities, anything that one is adverse to and it increases one's virtues. It helps one to succeed in one's practice, increases one's prosperity and increases one's life span. Arya Tara is the liberator of all sentient beings and may I therefore become just like you and reach enlightenment. Rinpoche says it is a very important prayer.

法本中第四十六頁的四句「咱佐禿遮得佐接呢錫，作呢作爹遮寇積既朱，味通司爹竹削灼佐爾遮，佐寇積佐卻先山遮梳」，仁波切說這四句非常重要，因為本尊度母的慈悲，使我們清淨兩種障礙，煩惱障及所知障，亦因爲本尊度母的慈悲，使我們能夠積聚福德與智慧兩種資糧，因為本尊度母的慈悲，使我們能夠免除八種或十種怖畏，災劫逆緣，而善緣增長，幫助我們修行進步，財富增加，壽命增長。本尊度母是一切有情眾生的救度解脫者，祈願我們都能像您一樣成就佛的境界。

In conclusion, what we are doing the creation or completion stage of the practice, the real point is we are trying to understand the innate nature of the mind. When we do the creation practice, we are trying to see everything as pure because we see everything as
impure. Once everything is seen as pure, we try to experience emptiness. We try to see the empty nature of all phenomena and couple with this of course the generation of bodhichitta. Where there isn't, we try hard to generate bodhichitta. Where there is bodhichitta, we try our best to increase it. What we are trying to do is that we are trying so that our mind will not chase conceptual thoughts and what is the result? The result is, like Milarepa said in his teaching, everything will arise in the mind stream itself.

One question is that when we recite the same White Tara's mantra the second time (on Page 47) do we also visualize Tara also in front of you in the space. The answer is you have to visualize both Taras, you yourself as Tara and the wisdom Tara in front. Rinpoche says he has to visualize 4 Taras, inside him the Tara, Tara in the vase, Tara in the torma and Tara as a wisdom deity. It is like each of us visualizing one Tara. Ultimately Tara has only one essence. All the Taras we visualized become one. It is like looking at a Tara statue with 50 sets of eyes. Each set of eyes sees a Tara but all the 50 sets of eyes are seeing the same Tara. In answering to another question, Rinpoche says it is O.K. to practise Tara after receiving the lung without having received the Empowerment. Auspicious days to do the detail practice would be each month's 10th, 15th or 8th day according to the Tibetan calendar. Rinpoche says when you do something which is a virtuous deed like a dharma practice, you don't have to worry about about black or white.

(End of recording 4of 4)
(4/4 完)