THE DAILY PRACTICE OF WHITE TARA
by the Omniscient Tai Situ Tenpé Nyinjé
Please note:
This sadhana should be practiced only by people who have received the appropriate empowerment, transmission, and instruction from a qualified guru.
Om svasti, I prostrate to the Lama and to Noble Tara.
Here, from the Mother Yoga Tantra’s Drölma Ngön Jung is the practice titled The White One Who Ransoms Death. The deity of activity was the first one taught; in addition there came the Tara practice, the Green Wheel, and then White Tara, the Wishfulfilling Wheel. According to the Wise One’s explanations contained within that, this oral instruction follows the treatise of Ngawang Drakpa. Emphasizing the tradition of Atisha, it is condensed here for those who wish to practice.

The lineage supplication for the daily practice of White Tara:

namo guru arya tara yé
I prostrate to the Guru, sublime Tara.

dröl ma ngak gi wang chuk ser ling pa
Tara, Ngagi Wangchuk, Serlingpa,

jo wo drom tön chen nga dre pé shap
Lord Atisha, Dromtön, Chenga, Drepa,
དགས་པོ་ས་མེན་རས་ཆེན་ོམ་ག་པ།
dak po du khyen ré chen pom drak pa
Dakpo Lhaje, Dusum Khyenpa, Drogön Rechen, Pomdrakpa,

དབྱུང་ཆོས་ི་་མར་གསོལ་བ་འདེབས།
drup chen chö kyi la mar söl wa dep
and Mahasiddha Karma Pakshi, I supplicate all of you.

ཨོ་ན་པ་དང་རང་ང་གང་ོན་ལ།
orgyen pa dang rang jung yung tön gyal
Orgyenpa, Rangjung Dorje, Gyalwa Yungtön,

རོལ་ོར་མཁའ་ོད་དབང་པོ་དེ་བཞིན་གཤེགས།
röl dor kha chö wang po de shin shek
Rölpai Dorjé, Khachö Wangpo, Deshin Shekpa,

རིག་རལ་དོན་ན་བན་ར་གོ་ེ།
rik ral dön den ben gar go shri je
Rikpé Raldri, Tongwa Dönden, Bengar Jampal Sangpo, Goshri Paljor Döndrup,
chö drak gya tsoi shap la söl wa dep
and Chödrak Gyatso, I supplicate all of you.

sang gyé nyen pa mi kyö kön chok bang
Sangye Nyenpa, Mikyö Dorje, Könchok Bang,

wang chuk dorjé cho wang nam dak tsen
Wangchuk Dorjé, Chökyi Wangchuk, Namdaktsen

karma chak mé dul mo pal chen po
Karma Chakme, Dulmo Chöje, Palchenpo Chökyi Döndup,

ten pé nyin mor je la söl wa dep
and Tai Situ Tenpé Nyinjé, I supplicate all of you.

du dul dor je pema nyin jé wang
Dudul Dorje, Pema Nyinje Wangpo,
thek chok dor je pe ma gar wang tsel
Thekchok Dorje, Pema Garwang Tsel,

kha khyap dor je pe ma wang chok gyel
Khakhap Dorje, Pema Wangchuk Gyel,

khyen tsé ö ser rik pé dor jé shap
Khyentse Öser and Rangjung Rikpé Dorjé—

tsa gyu la ma kun ngö je tsun ma
all root and lineage lamas, who have deeply realized the Noble Lady,

gang gi min dröl kha bap gyu pé söl
those holding the six traditions of her transmission

rim pa druk den nam la söl wa dep
that mature and liberate, I supplicate all of you.
Grant your blessing that I perfect the stages of creation, mantra, and completion.

and attain the supreme vajra body of immortal wisdom.

Grant your blessing that I become inseparable from the Mother, source of the Victorious Ones and Wishfulfilling Wheel.

In such a way, may the two benefits be spontaneously fulfilled.

Refuge and bodhicitta:
sang gyé chö dang tsok kyi chok nam la
To the Buddha, Dharma, and Sangha,

jang chup bar du dak ni kyap su chi
I go for refuge until full awakening.

dak gi jin sok gyi pé ső nam kyi
Through the merit of practicing generosity and the other perfections,

dro la phen chir sang gyé drup par shok
may I attain full awakening for the benefit of all beings.

Thus go for refuge and generate bodhicitta.

sem chen tham che de wa dang de wé gyu dang den par gyur chik
May all beings have happiness and its cause.
May all beings be free of suffering and its cause.

May they never be separated from genuine happiness beyond suffering.

May they remain in great equanimity, beyond attachment and aversion to those near and far.

Thus meditate on the Four Immeasurables.
Om shunyata jnana benza sobhava etmako ham

Thus purify.

tong pé ngang lé ma chö pé sem nang
Out of emptiness arises the uncontrived mind,

Hung gi dra dang nam kha gang wa dang ché pa lé
manifesting as the resonant sound of (HUNG) pervading all space.

dor jé sung khor ra gur me pung bar wa yang shing
From this appears a vajra protection circle with its fence and tent, vast and blazing.
In its middle, from (DHRUM) comes a boundless palace of water-moon crystal.

In its center appears the letter (PAM), which becomes a fully blossomed white lotus on its stem.

Above it, from the letter (A) appears a clear and flawless full moon disk.

Upon it, my mind in the form of a white (TAM) transforms into a white utpala flower, marked by a white (TAM).
དེ་ལས་འོད་འོས་འཕགས་པ་མཆོད། སེམས་ཅན་ི་དོན་ས།

It radiates lights, making offerings to the Noble Ones and benefitting beings.

ྱར་འས་ཤིང་ཡོངས་་ར་པ་ལས་རང་ཉིད་འཕགས་མ་ོལ་མ་

The lights return, and the TAM and flower transform into myself as Noble Tara.

མདོག་་བ་་ཤེལ་ར་དཀར་ཞིང་འོད་ཟེར་་ན་་འོ་བ་

Her body is white like a water-moon crystal and radiates five-colored lights.

གེག་ཅིང་ཆགས་པའི་ཉམས་ཅན་་འར་ང་གིས་མཛས་པ།

She is beautiful, charming, and attractive with full breasts;

ཞི་བ་ཆེན་པོའ་འམ་ཞལ་ཅན།

She smiles in great peace.
u la chen sum dang chak shap shi thil du’ang
She has three eyes in her face as well as eyes in palms of her hands

chen re re te ye shé kyi chen dun dang den pa
and the soles of her feet, making seven eyes of wisdom altogether.

chak ye pé chok jin gyi chak gya dang
Her right hand is in the mudra of supreme generosity.

yön pé thep sin jar wé ut pa la kar po
The thumb and ring finger of her left hand hold at her heart

dap gya nyen drung du gyé pé yu wa thuk kar dzin pa
the stem of a white utpala flower, its hundred petals unfolding by her ear.

mu tik kar po tso wor gyur pé rin po na tsok pé u gyen
Her crown and earrings, her short, medium, and long necklaces,
nyen cha gul gyen do shal se mo do pung gyen  
her armbands, bangles, anklets, and her belt trimmed with small bells  

chak shap kyi dup bu ke rak yer ké treng wa dang ché pa  
are fashioned of many jewels, mostly snow-white pearls.  

lha ze kyi me tok du mé dze pa  
She is adorned with abundant celestial flowers  

lha ze kyi dar kar poi tö yok dang  
and wears an upper garment of heavenly white silk  

wang poi shu ta bui dar gyi me yok söl wa  
and a lower one of rainbow-hued silk.  

u tra li wa tak par ching pa  
Her curly hair is bound in the back
and her legs rest in vajra posture;

a full moon is her backdrop.

At her forehead is a white ॐ (OM),

at her throat, a red Āḥ (ĀḤ),

and slightly below her heart, a blue Ὕ (HUNG).
In the center of her heart on a lotus and moon disk is a white (TAM).

It radiates lights, inviting from her natural place the wisdom aspect of Tara, similar to the self visualization.

I offer vajra drinking water, bathing water, flowers, incense,
om benza aloké ah hum  om benza gendhé ah hung
light, perfumed water,

om benza néwidye ah hung  om benza shabda ah hung
food, and melodic sounds.

dzah hung bam hoh nyi su me par thim
She melts indivisibly into me.

lar yang sa bön gyi ö kyi wang lha rik nga khor ché chen drang
Again, light from the seed syllable invites the empowerment deities of the five families and their retinues.

om pentsa kula sapariwara argham soha
To the five empowerment deities and their retinues, I offer water for bathing,

om pentsa kula sapariwara pupé soha
To the five empowerment deities and their retinues, I offer flowers.
om pentsa kula sapariwara dhupé ah hung
To the five empowerment deities and their retinues, I offer incense.

om pentsa kula sapariwara aloké ah hung
To the five empowerment deities and their retinues, I offer lights.

om pentsa kula sapariwara gendhé ah hung
To the five empowerment deities and their retinues, I offer perfumed water.

om pentsa kula sapariwara néwidye ah hung
To the five empowerment deities and their retinues, I offer food.

om pentsa kula sapariwara shabda ah hum
To the empowerment deities and their retinues I offer music.

sarwa tathagata abhikintsatu mam
May all the tathagatas empower me.
ཞེས་གསོལ་བ་བཏབ་པས་དབང་གི་མས་ིས།
shé söl wa tap pé wang gi lha nam kyi
In this way the empowerment deities are supplicated.

ཇི་ར་བམས་པ་ཙམ་ིས་ནི།
ji tar tam pa tsam gyi ni
The Five Fathers respond, “As soon as [the Buddha] was born,

་མས་ིས་ནི་ས་གསོལ་ར།
lha nam kyi ni tru söl tar
the deities offered him an ablution of pure celestial water;

་ཡི་་ནི་དག་པ་ཡིས།
lha yi chu ni dak pa yi
in the same way, I bathe you

དེ་བཞིན་བདག་གིས་ས་གསོལ་ལོ།
de shin dak gi tru söl lo
with pure heavenly water.”

ཟོད་ང་ཐུབ་མུ་ཤིས་ལ་ཕུམ་མ་དབང་མ་ཕྲོ།
om sar wa ta tha ga ta abhi ke ka ta sa ma ya shri yé hung
shé sung shing bum pé chu wang kur
Then, the five mothers empower me with water from their vases;

ku gang  dri ma dak
filling my body, it purifies stains.

chu lhak ma yar lu pa lé rik kyi dak po
The excess overflows, and the head of the family,

ö pak mé kyi ur gyen par gyur
Amitabha, becomes my crown ornament.

Imagine that emanated goddesses make offerings to you as Tara:

om arya tara sapariwara argham soha
To Noble Tara and her retinue they offer water for drinking.
om arya tara sapariwara padyam soha
To Noble Tara and her retinue they offer water for bathing.

om arya tara sapariwara pupé ah hung
To Noble Tara and her retinue they offer flowers.

om arya tara sapariwara dhupé ah hung
To Noble Tara and her retinue they offer incense.

om arya tara sapariwara aloké ah hung
To Noble Tara and her retinue they offer lights.

om arya tara sapariwara gendhé ah hung
To Noble Tara and her retinue they offer fragrance.

om arya tara sapariwara néwidye ah hung
To Noble Tara and her retinue they offer food.
om arya tara sapariwara shabda ah hung
To Noble Tara and her retinue they offer music.

lha dang lha min chö pen gyi
Devas and asuras bow their crowns

shap kyi pe mo la tu de
at your lotus feet.

phong pa kun lé dröl ze ma
I pay homage and give praise to Mother Tara,

dról ma yum la chak tsal tò
who liberates from all poverty.

Then recite:
In my heart, on a lotus and moon is a white wheel with eight spokes and a rim.

In its center is (TAM); starting from the front, arranged clockwise around it are

On its eight spokes are: (TA RÉ TUT TA RÉ TU RÉ SO).
ཡི་གེ་མས་་ཏིག་གི་ོག་པོ་ར་དཀར་མ་མེ་མི་གཡོ་བར་གནས་པ།
The letters are luminous white, like beads of pearl, and do not move.

dེ་ལས་འོད་འོས། ལ་བ་ས་བཅས་མཆོད།
They radiate lights, making offerings to the Victorious Ones and their offspring.

སེམས་ཅན་མས་ི་ཚ་ེལ་བ་སོགས་ི་དོན་ས།
and benefitting beings with increased longevity, and other favors.

འཕགས་པ་མས་ི་ིན་བས་དང་བན་གཡོ་འཁོར་འདས་ི་ཚ་བད་
The blessings of the Noble Ones, the vital essence of the world and its beings,

དངོས་བ་ཐམས་ཅད་འོད་ཟེར་ི་མ་པར་བས།
of samsara and nirvana as well as all the siddhis are collected in the form of light.
sa bön ngak treng dang ché pa la thim pé trak dang si ji
and absorbed into the seed syllable and the mantra circles.

rap tu bar shing chi mé tse yi ngö drup thop par gyur
They blaze with brilliance and majesty, bestowing the siddhi of immortality.

Remaining in one-pointed samadhi, recite:

**Recite the ten root letters as much as possible. At the end:**

*om tā re tuttā re ture mama āyu punye jnāna puktim kuru svā hā*
Thus recite this long life mantra 108 times. While accumulating repetitions, one million recitations of the root mantra is said to be the accomplishment of the mantra. With ten million, it is said that all activities are accomplished. In a retreat of about seven days, if you recite the mantra with devotion and joy, you can even experience the ability to reverse untimely death. Then, when you are focusing on the long life practice and also when engaging in the daily practice, recite the long life mantra.

Now to conclude the session:

All apparent existence becomes the mandala of Noble Tara,

which dissolves into the circle of protection.

Sequentially, the outer world and myself as Tara dissolve into the (TAM) in my heart.
Then the TAM gradually dissolves from its lowest part upward. I rest in clear light.

[If you wish to do the practice of the protection wheel, click now here.]

I arise again in the form of Noble Tara,

whose three places are marked with (OM AH HUNG).

Ultimately, all the phenomena of sights, sounds, and so forth have no inherent nature;

what appears is illusion-like and utterly pure as the essential nature of the wisdom deities.
By this virtue,

may I swiftly accomplish White Tara

and establish all beings without exception

on her level.

Speak thus.

[To conclude, click here for aspiration and auspiciousness prayers.]
Between sessions, if you offer torma, set up a white chok dum torma:

Om benza amrita kundali hana hana hung pé

Thus cleanse.

Om sobhawa shuddha sarva dharmaḥ sobhawa shuddho ham

Thus purify.

Tong pay ngang lé tor nö yang shing gya che wa rin po che lé drup pé nang du

Out of emptiness arises a vast and spacious torma vessel made of jewels.
om ah hung o du shu wa lé jung way tor ma

Within it, ཀོ་ོ (OM, AH, HUNG) melt into light, from which arises a torma —

dö gui gya tso chen po kha dok dri ro nu thu phun sum tsok par gyur

a great ocean of everything that could be desired in superlative color, smell, taste, and vitality.

Repeat three or seven times.

rang gi nying gai sa bön lé ö trä

The seed syllable in my heart radiates light,

lho chok po ta lé ri bo né je tsun ma dröl ma kar mo la

inviting from Potala Mountain in the south, the noble White Tara,
sang gyé dang jang chup sem pé tsok tham che kyi kor ba
surrounded by a gathering of all the buddhas and bodhisattvas.

benza samadzah / pema kamalaya satam

lha nam kyi jak dor jé bu gu drang te tor ma sól war gyur
The deities partake of the torma, drawing it through the hollow of their vajra tongues.

om taré tuttaré turé idam balingta khakha kha hi kha hi

Offer to Tara three times.

Om akaro mukham sarwa dharmanam adé nutpenna tota om ah hung pé soha

Three times offer to her retinue:
om arya tara sapariwara argham soha
To Noble Tara and her retinue I offer water to drink.

om arya tara sapariwara padyam soha
To Noble Tara and her retinue I offer water for bathing.

om arya tara sapariwara pupé ah hung
To Noble Tara and her retinue I offer flowers.

om arya tara sapariwara dhupé ah hung
To Noble Tara and her retinue I offer incense.

om arya tara sapariwara aloké ah hung
To Noble Tara and her retinue I offer light.

om arya tara sapariwara gendhé ah hung
To Noble Tara and her retinue I offer fragrance.
om arya tara sawariwara néwidye ah hung
To Noble Tara and her retinue I offer food.

om arya tara sapariwara shabda ah hung
To Noble Tara and her retinue I offer melodic sounds.

Thus make offerings.

khor wa lé dröl ta ré ma
You are the mother who with TARÉ liberates from samsara;

tuttaré yi jik gye dröl
With TUTTARÉ you give freedom from the eight fears;

turé na wa kun lé kyop
With TURÉ you protect from all illness.
I praise and prostrate to you, the Noble Liberator.

With the white light of your compassion,

you benefit every living being.

To those without a protector, you give protection and refuge.

I bow to the Victorious Ones and their heirs.

Please accept this torma, offered to those above and below.
nal jor dak chak khor ché la
May we practitioners and all connected to us

né mé tse dang wang chuk dang
have good health, long life, strength,

pal dang drak dang kal pa sang
glory, fame, good fortune,

long chö gya chen kun thop ching
as well as great and vast resources.

shi dang gyé la sok pa yi
Please grant us the siddhi of the four activities —

lé kyi ngo drup dak la tsöl
pacifying, increasing, and the others.
དམ་ཚག་ཅན་ིས་བདག་ལ་ངས།
You who keep samaya, protect us.

ངོས་བ་ན་ི་ོངས་ོགས་མཛད།
Assist us in attaining all siddhis.

ས་མིན་འཆི་དང་ནད་མས་དང་།
Eliminate untimely death and disease,

དོན་དང་བགེགས་མས་མེད་པར་མཛད།
negative influences and obstructing spirits.

ི་ལམ་ངན་དང་མཚན་མ་ངན།
Banish omens, bad dreams,

་ེད་ངན་པ་མེད་པར་མཛད།
and harmful actions.
jik ten de shing lo lek dang
Give your support to a joyous world, bountiful harvests,

dru nam phel shing chö phel dang
thriving crops, flourishing Dharma,

de lek pun sum tsok pa dang
well-being, and abundance.

yi la dö pa kun drup dzö
May all our wishes for good be accomplished.

phak ma dröl mé dak la chok thun mong gi ngö drup ma lu pa tsöl wa dang
Noble Tara, please grant all the supreme and ordinary siddhis,
khye par du tral yun gyi jik pa lé kyop ching
and especially, protect us from present and future fears.

chö chö shin yun ring du tso wé chok jin par ze du söl
Bestow the supreme gift of a long life engaged in the Dharma.

om benza sato samaya manu palaya

benza sato tenopa tikta dridho mé bhawa

sutokhayo mé bhawa supokhayo mé bhawa

anurakto mé bhava sarva siddhi mém prayatsa

sarwa karma sutsa mé tsittam shreyah
kuru hung ha ha ha ha ho bhagawen

sarva tathagata benza mamé muntsa

bendzi bhawa maha samaya sato ah

Repeat the hundred syllables three times. [Back to the beginning of the mantra].

ma jor pa dang nyam pa dang
Whatever was lacking or defective,

gang yang dak mong lo yi ni
whatever my deluded mind has done or caused to do,

gyi pa dang ni gyi tsal gang
for all of these,
I pray for the Protector’s patience.

Thus faults are acknowledged.

Please remain here together with the support

as long as samsara exists

and grant good health, long life,

power, and the supreme siddhi.
om sutra tishtha benza ye soha

Thus the torma guests are asked to remain in the support. Then make aspiration prayers and prayers of auspiciousness.
If you wish to meditate on the wheel of protection, after dissolving the self-visualization and before arising again in the body of union, recite:

tong pé ngang lé ke chik gi khor lo kar po tsip chu gur thap su né shing
From emptiness instantly arises a white wheel, resembling a tent with ten spokes,

mi ngön par nyur du khor wé te wa dum po yang pé nang du spinning swiftly and invisibly. Within its round and spacious center,

rang nyi phak ma dröl ma yi shin khor lo gyen dang cha luk
I appear clearly as Noble Tara, the Wish-Fulfilling Wheel,
yong su dzok par sal wé thuk kar khor lo yik dru dang ché pa
perfectly complete in ornament and attire. In my heart is the mantra wheel
with its syllables.

rang nyi kyi teng du om og tu ha tsip kyi tsa wa bup tong gi the kyi
An औ (OM) is above me and ह (HĀ) below. Inside the hollow area of each
spoke’s joint,

nang du dun né yé kor du yi ge gye ché yik dru nam kar po
from the front clockwise, are the eight white syllables.

rang gi thuk ké sa bön lé ö ser kar po shel ta bu
The seed syllable in my heart radiates one after another crystalline white
lights,

ser po ser ta bu mar po pe ma ra ga ta bu
golden yellow lights, ruby red lights,
metallic blue lights (the color of the sky at dawn), emerald green lights,

and deep blue sapphire lights.

They benefit sentient beings and make offerings to the Victorious Ones

in the ten directions. Their blessings return in sequence

as white, yellow, red, metallic blue, green, and deep blue lights.

Through their dissolving into the wheel at my heart,
the siddhis of the various activities — pacifying, enriching, empowering, and subduing — are attained and stabilized.

The remaining lights form successive pavilions, starting about six feet from the outer perimeter of the wheel. The nearest pavilion is made of white light;

beyond this is a yellow one; beyond that, a red one;

beyond that, a metallic blue one; beyond that, a green one;
and beyond that, a deep blue one. They are about six feet apart

and spherical with a seamless surface.

Strong, firm, and without gaps — not even a trace of wind can pass through them.

The empty spaces are filled with blue utpala flowers fresh in bloom.

After reciting the ten syllables as much as possible, dissolve into clear light and arise in the body of union as previously described. The lamas also explain this to be the practice of the completion stage with characteristics.

[Back to the main practice]
To engage in the long-life practice:

chi woi ö pak mé kyi thuk gyu kul wé
Through invoking the mind of Amitabha above my crown,

chak gi lhung se kyi du tsi khöl
nectar from the begging bowl in his hands heats and overflows;

rang gi chi wo né shuk
entering through my crown,

lu tham che gang shing chi mé drup par gyur
it fills my entire body, ensuring immortality.
Thinking in this way, you should sometimes recite the long-life mantra.
gyal chok tse pak mé pé yum
Mother of the supreme, victorious Amitayus,

chi mé ngé par ter wa mo
You who surely bestow immortality,

rik pa dzin ma chom den dé
Vidyadhara and Bhagavati,

yi shin khor loi ta shi shok
May the auspiciousness of the Wish-Fulfilling Wheel be present.

ge wa di yi sem chen kun
By this virtue may all sentient beings’ negative actions, obscurations, faults,

dik drip nyé tung ne dön shi
downfalls, sicknesses, and harmful influences be pacified.
tse pal sō nam ye shé gyé
May lifespan, glory, merit, and primordial wisdom increase.

dröl mé go phang nyur thop shok
May they swiftly accomplish the realization of Tara.

At the request for a daily practice by Lodro, King of Dege, who holds the wealth of the four abundances and the discipline of the ten virtues, this was written by the lazy Dharma Kara, the Eighth Tai Situ, in the year of a bountiful harvest on an auspicious day during the fortnight of the increasing moon of the eighth month, in the great palace of the capital of Lhundrup Teng. Mangalam jayentu.
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