THE DAILY PRACTICE OF WHITE TARA

by the Omniscient Tai Situ Tenpa Nyinje
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:

I prostrate to the Guru, sublime Tara.

Tara, Ngagi Wangchuk, Serlingpa,

Lord Atisha, Dromtön, Chenga, Drepā,
dak po du khyen ré chen pom drak pa
Dakpo Lhaje, Dusum Khyenpa, Drogön Rechen, Pomdrakpa,
and Mahasiddha Karma Pakshi, I supplicate all of you.

orgyen pa dang rang jung yung tön gyal
Orgyenpa, Rangjung Dorje, Gyalwa Yungtön,

röl dor kha chö wang po de shin shek
Rölpai Dorjé, Khachö Wangpo, Deshin Shekpa,

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 chö 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.

kye ngak dzok pé rim pa thar jin te
Grant your blessing that I perfect the stages of creation, mantra, and completion
chi mé ye shé dor jé ku chok drup
and attain the supreme vajra body of immortal wisdom.

gyal wa kun kye yi zhin khor lo dang
Grant your blessing that I become inseparable from the Mother, source of the Victorious Ones and Wishfulfilling Wheel.

dön nyi lhun drup jin gyi lop
In such a way, may the two benefits be spontaneously fulfilled.

Refuge and bodhicitta:

sang gyé cho 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.
Through the merit of practicing generosity and the other perfections,

may I attain full awakening for the benefit of all beings.

Thus go for refuge and generate bodhicitta.

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.

Out of emptiness arises the uncontrived mind,

manifesting as the resonant sound of HUNG pervading all space.

From this appears a vajra protection circle with its fence and tent, vast and blazing.
In its middle, from དྲོོུ (DHRUM) comes a boundless palace of water-moon crystal.

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

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

Upon it, my mind in the form of a white བ (TAM) transforms into a white utpala flower, marked by a white བ (TAM).
de le ö trö  pak pa chö  sem chen gyi dön jé
It radiates lights, making offerings to the Noble Ones and benefitting beings.

lar du shing yong su gyur pa lé rang nyi phak ma dröl ma
The lights return, and the TAM and flower transform into myself as Noble Tara.

ku dok da wa chu shel tar kar shing ö ser nga den du tro wa
Her body is white like a water-moon crystal and radiates five-colored lights.

gek ching chak pé nyam chen nu bur sung gi dze pa
She is beautiful, charming, and attractive with full breasts;

shi wa chen poy dzum shal chen
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.
and the soles of her feet, making seven eyes of wisdom altogether.

Her right hand is in the mudra of supreme generosity.

The thumb and ring finger of her left hand hold at her heart

The stem of a white utpala flower, its hundred petals unfolding by her ear.

Her crown and earrings, her short, medium, and long necklaces,

her armbands, bangles, anklets, and her belt trimmed with small bells
are fashioned of many jewels, mostly snow-white pearls.

She is adorned with abundant celestial flowers

and wears an upper garment of heavenly white silk

and a lower one of rainbow-hued silk.

Her curly hair is bound in the back

and her legs rest in vajra posture;
da wé gyap yöl chen du gyur
a full moon is her backdrop.

dei tral war om kar po
At her forehead is a white རྒྱུར་ (OM),

drin par ah mar po
at her throat, a red ཞུང་ (ĀḤ),

thuk ké cha me du hung ngön po
and slightly below her heart, a blue ཀྱུན་ (HUNG).

thuk ké u su pe kar dang da wa la tam kar po
In the center of her heart on a lotus and moon disk is a white སྤྲིས་ (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,

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 padyam soha
To the five empowerment deities and their retinues, I offer water for washing their feet,
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.

shé söl wa tap pé wang gi lha nam kyi
In this way the empowerment deities are supplicated.

ji tar tam pa tsam gyi ni
The Five Fathers respond, "As soon as [the Buddha] was born,
the deities offered him an ablution of pure celestial water;
in the same way, I bathe you
with pure heavenly water."

-
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:
ཕྲྭུ་ཤུུ་ཱུ་ིེ་ཧི་ཞུ་ཧེ།

**om arieda tara sapariwara argham soha**
To Noble Tara and her retinue they offer water for drinking.

ཕྲྭུ་ཤུུ་ཱུ་ིེ་ཧི་ཞུ་ཧེ།

**om arieda tara sapariwara padyam soha**
To Noble Tara and her retinue they offer water for bathing.

ཕྲྭུ་ཤུུ་ཱུ་ིེ་ཧི་ཞུ་ཧེ།

**om arieda tara sapariwara püpe ah hung**
To Noble Tara and her retinue they offer flowers.

ཕྲྭུ་ཤུུ་ཱུ་ིེ་ཧི་ཞུ་ཧེ།

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

ཕྲྭུ་ཤུུ་ཱུ་ིེ་ཧི་ཞུ་ཧེ།

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

ཕྲྭུ་ཤུུ་ཱུ་ིེ་ཧི་ཞུ་ཧེ།

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

To Noble Tara and her retinue they offer music.

Devas and asuras bow their crowns

at your lotus feet.

I pay homage and give praise to Mother Tara,

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 ཨ (TAM); starting from the front, arranged clockwise around it are

On its eight spokes are: བོ འ ཁ བ ག ལ ད བ ན (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.

de lé ö trö gyal wa se ché chö
They radiate lights, making offerings to the Victorious Ones and their offspring

sem chen nam kyi tse pel wa sok kyi dön jé
and benefitting beings with increased longevity, and other favors.

phak pa nam kyi jin lap dang ten yo khor dé kyi tse chu
The blessings of the Noble Ones, the vital essence of the world and its beings,

ngö drup tham che ö ser gyi nam par du
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:

Om taré tuttāre turé soha
Recite the ten root letters as much as possible. At the end:

[If you wish to do long life practice, now click here]

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  རང་ཉིད་ེན་དང་བེན་པར་བཅས་པའང་རིམ་ིས་གས་ཀའི་ྃ་ལ་ཐིམ།

(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 ŌṂ ĀḤ HŪṂ (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:

་མཚམས་་གཏོར་མ་འལ་ན། དཀར་གཏོར་ོགས་མ་བཤམས་ནས།

Om benza amrita kundali hana hana hung pé

Thus cleanse.

Om sobhawa shuddha sarva dharmah 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 ö du shu wa lé jung way tor ma

Within it, བོད་སུ་(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.

om ah hung

Repeat three or seven times.

rang gi nying gai sa bön lé ö trö

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 söl 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:
To Noble Tara and her retinue I offer water to drink.

To Noble Tara and her retinue I offer water for bathing.

To Noble Tara and her retinue I offer flowers.

To Noble Tara and her retinue I offer incense.

To Noble Tara and her retinue I offer light.

To Noble Tara and her retinue I offer fragrance.
To Noble Tara and her retinue I offer food.

To Noble Tara and her retinue I offer melodic sounds.

Thus make offerings.

You are the mother who with TARÉ liberates from samsara;

With TUTTARÉ you give freedom from the eight fears;

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 ngö 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,

ja je ngen pa mé par zö
and harmful actions.
Give your support to a joyous world, bountiful harvests,
thriving crops, flourishing Dharma,
well-being, and abundance.

May all our wishes for good be accomplished.
Noble Tara, please grant all the supreme and ordinary siddhis,
and especially, protect us from present and future fears.
ཆོས་ོད་བཞིན་ན་རིང་་འཚ་བའི་མཆོག་ིན་པར་མཛད་་གསོལ།

Bestow the supreme gi of a long life engaged in the Dharma.

ཌོ་ཐལ་སེ་མ་ལྡན། ས་གུ་སུལ།

om benza sato samaya manu palaya

བཞིན་ན་རིང་་འཚ་བའི་མཆོག་ིན་པར་མཛད་་གསོལ།

benza sato tenopa tikta dridho mé bhawa

སུམ་ཐལ་སེ་མ་ལྡན། ས་གུ་སུལ།

sutokhayo mé bhawa supokhayo mé bhawa

མདོ་གུ་སེ་མ་ལྡན། ས་གུ་སུལ།

anurakto mé bhava sarva siddhi mém prayatsa

སྔལ་ལྷ་སེ་མ་ལྡན། ས་གུ་སུལ།

sarwa karma sutsa mé tsittam shreyah

ཀུར་ཧུང་ཧ་ཧ་ཧ་ཧ་ཧ་ཧི་ཐེ བྷ་ག་སྐབས།

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,
དེ་ཡང་བཟོད་པར་མཛད་་གསོལ། །

de yang sö par dze du söl
I pray for the Protector’s patience.

Thus faults are acknowledged.

dir ni ten dang lhen chik tu
Please remain here together with the support

khor wa si du shuk né kyang
as long as samsara exists

ne me tse dang wang chuk dang
and grant good health, long life,

chok nam lek par tsal du söl
power, and the supreme siddhi.
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:

From emptiness instantly arises a white wheel, resembling a tent with ten spokes,

spinning swiftly and invisibly. Within its round and spacious center,

I appear clearly as Noble Tara, the Wish-Fulfilling Wheel,

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 རྒྱུ་ (OM) is above me and ཀ ག (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,

chak kha tho reng kyi nam ta bu jang gu ma ge ta bu
metallic blue lights (the color of the sky at dawn), emerald green lights,
chin kha in dra ni ta bu nam rim par trò
and deep blue sapphire lights.

sem chen gyi dön jé gyal wa nam chö
They benefit sentient beings and make offerings to the Victorious Ones

chok chui gyal wa nam kyi jin lap ö ser
in the ten directions. Their blessings return in sequence

kar ser mar ngo jang thing gi nam par rim par jön
as white, yellow, red, metallic blue, green, and deep blue lights.

rang gi thuk ké khor lo la thim pé
Through their dissolving into the wheel at my heart,

shi gyé wang drak lé na tsok pé ngo drup thop ching ten par jé
the siddhis of the various activities — pacifying, enriching, empowering, and subduing — are attained and stabilized.
ö lhak ma nam khor loi gur khang gi chi né
The remaining lights form successive pavilions, starting

dom gang tsam né ö kar poy gur khang
about six feet from the outer perimeter of the wheel. The nearest pavilion is made of white light;

dei chir ser po  dei chir mar po
beyond this is a yellow one; beyond that, a red one;

dei chir chak kha  dei chir jang gu
beyond that, a metallic blue one; beyond that, a green one;

dei chir ö chin khé gur khang nam kyang dom rei bar thak chen
and beyond that, a deep blue one. They are about six feet apart

teng ök chok tsam kun tu khor wa dum poi nam pa chen
and spherical with a seamless surface.
sa wa ten pa sup mé pa lung ser bu tsam yang mi thar pa war
Strong, firm, and without gaps — not even a trace of wind can pass through them.

tong tham che ut pa la ngön po kha je ma thak pé gang war gyur
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.

[Back to 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 sö 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.