

White Tara Sadhana – “Purified Drop of Immortality”

Adapted from the Text Posted by the Garchen Buddhist Institute Online

Namo! In the Mother Victress, embodiment of all the Buddhas, Dharma, and Sangha, I and all beings take refuge and resolve to cultivate Bodhicitta, the mind of Awakening. (3X)

Purify the tormas with:

Om Ah Big-nan Ta-Kritta Hung Phet

Refine with:

Om Swabhava Shuda Sarwa Dharma Swabhava Shudo Ham

Like billowing clouds of sensory pleasures, the tormas manifest in a jeweled vessel.

I surrender it to the guardians residing in the four directions, and the evil spirits of karmic retribution. By renouncing harmful intent, accomplishing the benefit and happiness of beings is inevitable! **Buta-gatsa!**

I become the Noble Lady whose heart center radiates light in the ten directions, thus transforming into an indestructible, protective sphere. **Vajra Raksha Raksha!**

Once again, white light radiates to the buddhafields of the ten directions, becoming an invitation to the Transcendent Victress Mother, and her Bodhisattva sons and daughters.

I bow in reverence and present the inner, outer, and secret offerings. I confess my misdeeds and rejoice in virtue. For the benefit of all beings, I beseech you to remain eternally. I dedicate this virtue entirely to the complete Awakening of all beings.

The field of merit dissolves into me. May all beings know the bliss of Dewachen, freedom from all suffering, and unbiased equanimity. From within the state of emptiness appears the sacred land of the unexcelled Akanishta Buddhafield.

Within Akanishta is a palace encrusted by innumerable jewels and evergreen trees trimmed with exquisite garlands of utpala flowers and gems. There, in the middle of the palace, sits a TAM syllable in the center of a lotus and moon disk atop a magnificent, jeweled throne.

Light emanates from the TAM syllable, thereby transforming both myself and others into the resplendently radiant white wish-fulfilling chakra. My right-hand rests in the gesture of supreme generosity; my left-hand holds a white lotus flower.

Seated in cross-legged posture, and possessing the major and minor marks of a Buddha, my body radiates five-colored rainbow lights. I am adorned with the eight jeweled ornaments and five silken garments. Above my crown sits Amitabha, and in my three places are the syllables OM, AH, and HUNG.

From the white TAM syllable in my heart center, light radiates, inviting the meditation deity with whom I identify, and the empowerment deities who abide in Akanishta. They confer and seal the empowerment of non-duality.

Dza Hung Bam Ho Abhishéka-ta Samaya Shri-yé Hung

Om Vajra Argham/ Padyam/ Pupé/ Dhupé/ Aloké/ Gandhé/ Néwidé/ Shapta Pratitsa Soha
<bell>

Praise thusly: Gods and demi-gods bow their crowns in reverence at your lotus feet. Noble lady who liberates from all adversity, I praise and prostrate to Mother Tara.

In the Transcendent Victress's heart center is a white wheel. In the middle of the wheel is a TAM syllable, with OM and HA syllable on its right and left sides, respectively. The TAM is encircled by my name, or the names of those for whom I am dedicating the practice, and by the longevity mantra. The eight spokes of the wheel contain eight white seed syllables, and the wheel rotates clockwise. Its radiance gathers the power of blessings from the animate and inanimate in samsara and nirvana. As this light dissolves into me, I attain the supreme Vidyadhara level of an awareness-holder, with power over longevity.

In the wheel's three outer rings, the vowels circle clockwise, the consonants counterclockwise, and in the outermost ring the Ye-dharma Mantra circles clockwise. While these rotate, rays of light in white, yellow, red, blue, green, and maroon emanate from the body in spheres. Between the spheres are fresh blossoms of utpala flowers, whose splendor generates the four activities of longevity, glory, strength, and vigor.

Holding a mala between the palms of the hands, recite 7X:

Om Vasu-mati Shri-yé Soha and Om Vajra Ah Tsan-dra-yé Soha

Om Taré Tuttaré Turé Mama¹ Ayur Punyé Jyana Putring Kuru Soha (then *blow on the mala*)

Thus recite.

From emptiness arises the jeweled vessel of the torma, endowed with the five sensory pleasures. I offer it to Tara, the Transcendent Victress.

The lives of the glorious lamas and the doctrine of the Victorious One thrive and thus, the vitality of benefactors and the lifespans of all beings increase.

(Thus offer the torma. In front of oneself, visualize a mandala.)

Before me is a mandala, exquisitely arranged as a buddhafield. Atop the center of an udum-wara flower sits the Transcendent Conqueress, so lovely to behold, whose major and minor marks glow with splendor. She has a single face and seven eyes. Her right hand is in the mudra of generosity, and her left holds an utpala flower. She is adorned with silken garments and precious jewels.

¹ May substitute your name or that of another person of focus for your practice.

Above her crown sits Amitabha, and in her three places are the syllables OM, AH, and HUNG. Light radiates from the TAM in her heart center, inviting the deity resembling her from Akanishta, who then inseparably absorbs into her.

OM. Transcendent Victress, Buddhas, and Bodhisattvas, when I invite you with the power of indivisible faith, please come and care for me with great love and compassion! **Om Arya Taré Vajra Samaya Dza Tishta Lhen**

Offerings:

OM. To the supremely noble assembly, I offer actual and imaginary substances including the outer, inner, secret, and suchness; water for drinking and bathing, flowers, incense, butter lamps, fragrance, food, and music; the five sorts of sensory pleasures, the attributes of royalty, auspicious symbols, the prosperity and glory of gods and humans; and Samantabhadra's oceans of offering clouds.

Om Arya Tare Sapariwara Argham/ Padyam/ Pupé/ Dhupé/ Aloké/ Gandé/ Newidyé/ Shapta Pratitsa Soha/

Rupa/ Shapta/ Gandhé/ Rasa Spar-sha-nam Ratna Man-gala Pudza Ho

The Mandala Offering:

I mentally acquire Mt. Meru, the four continents and subcontinents with their surrounding wall, the divine realms, the 3,000-fold universe, ornamented by Vairocana; all things I possess as well as those not in my possession: I offer these to the Transcendent Victress.

Ratna Mandala Pudza Mega-la Ah Hung

By the virtue of my mental offering of this buddhafield, ornamented by Mt. Meru, the four continents, and the sun and moon, with a ground anointed by fragrant water and strewn with flowers, may all beings delight in the pure realms. (*Thus offer.*)

Mobile Arya Tara and all the Buddhas and Bodhisattvas abiding in the ten directions and the three times, I *prostrate* to you with utter sincerity.

I visualize *offerings* of actual and imaginary flowers, incense, butter lamps, perfume, feasts, music, and so forth. Retinue of Arya Tara, please accept them!

I *confess* the ten non-virtues, the five inexpiable transgressions, the afflictive emotions habituated by the mind, and my every misdeed, from beginningless time until today.

I *rejoice* in the merit of all virtues accumulated in the three times by the Hearers, Solitary Realizers, Bodhisattvas, ordinary people, and so forth.

Please *turn the wheel of the Dharma* of the greater, lesser, and common vehicles according to the varied thoughts, and intellectual capacities of sentient beings.

As long as samsara remains, *please do not pass into Nirvana*, but look with compassion upon sentient beings who are sinking in the ocean of suffering!

Whatever merit I have amassed is the cause of Awakening. Thus, before too long, may I become a glorious guide to transient beings. (*Dedication of merit.*)

Purification and refinement of the torma:

Purification: **Om Ah Bi-gnan Ta Krita Hung Phet**

Refinement: **Om Swabhava Shuda Sarwa Dharma Swabhava Shudo Ham**

I offer the torma of an elixir of ambrosial nectar in a jeweled vessel to Arya Tara and pray that glory, wealth, and prosperity will proliferate!

(*Insert Homage to the 21 Taras, if desired*)

Noble Arya Tara, with compassion for myself and all transient beings, you purify our obscurations so we may perfect the two accumulations. In every lifetime, you pacify disturbances arising from the eight and ten fears. Having attained merit, Dharma teachings and wealth proliferate. May all beings be rescued from danger and achieve your Awakened state!

While reciting the mantra... In Arya Tara's heart sits a white TAM encircled by the mantra garland. Its radiant light accomplishes every purpose, enhancing longevity and glory.

Om Taré Tuttaré Turé Mama Ayur Punye Jyana Putring Kuru Soha (*108X recitations followed by dissolution into emptiness, then meditation in pure awareness – as time allows. Then re-emerge and continue.*)

The Seven Verses of Supplication to Tara for Protection:

Exalted Mother Goddess Tara, residing in the unborn empty expanse of Dharmadhatu, who bestows bliss upon every sentient being, please protect me from all danger!

Since mother sentient beings are unaware that they themselves *are* the Dharmakaya, their minds are navigated by afflictive emotions, as they wander adrift through cyclic existence. Mother Goddess, please protect them!

Dharma has not yet arisen from the depths of some beings' hearts. By adhering to mundane words, they are deceived by erroneous philosophies. Authentic Mother Goddess, please protect them!

Having seen the nature of mind itself, so difficult to recognize, some still do not habituate it, but remain distracted by negative activities. Mindful Mother Goddess, please protect them!

Regardless of what they do, some remain shackled by their habitual pattern of dualistic grasping, at the self-arisen mind of nondual wisdom. Goddess of the mind of nonduality, please protect them!

Although they dwell in the absolute truth, some are ignorant of the interdependence of cause and effect, and confused by the meaning of that which should be understood. Omniscient Mother Goddess, please protect them!

Certain individual disciples do not yet comprehend that by possessing an innate space-like nature free of mental concepts, all phenomena are inseparable from space. Perfectly Awakened Mother, please protect them!

Om Arya Taré Sapariwara Argham/ Padyam/ Pupé/ Dhupé/ Aloké/ Gandé/ Newidyé/ Shapta Pratitsa Soha/

Gods and demigods bow their crowns in reverence at your lotus feet. Noble Lady who liberates from all adversity, I praise and prostrate to Mother Tara.

The one-hundred-syllable mantra:

**Om Benza Sato Samaya
Manu Palaya
Benza Sato Tenopa
Tishta Drido Mé Bhawa
Suto Khayo Mé Bhawa
Supo Khayo Mé Bhawa
Anu Rakto Mé Bhawa
Sarwa Siddhi Mé Prayatsa
Sarwa Karma Sutsa Mé**

**Sitam Shriya Kuru Hung
Ha Ha Ha Ha Ho
Bhagavan
Sarwa Tathagata
Benza Mamé Muntsa
Benzi Bhawa
Maha Samaya Sato
Ah (3X)**

Since you have pardoned repeated mistakes as arising from my deficiencies, lack of attainment, and my own foolishness; accordingly, it is certain that you will bestow the sacred siddhis!

OM! Although we now simultaneously reside in cyclic existence, please impart a healthy life, free of illness, and so forth, and the supreme siddhi!

Like a wish-granting jewel, through gods' and humans' veneration of gurus and deities, may we gain the siddhis, and may all be auspicious! By the virtue of my recitation, accomplishments, and veneration, may transient beings quickly actualize you! (*Thus dedicate.*) <Bell & drum>

Mantra meaning:

Om Tare Tuttare Ture Mama Ayur Punyé Jyana Putring Kuru Soha: *Liberate me from suffering, danger, and illness. I beseech you to bestow upon me abundant merit, wisdom, and longevity. May it be so!*

Colophon:

Thus, this particular Tara practice was composed in the fulfillment of the wish of the realized siddha, Tengye. Having had three dream experiences in which ambrosial nectar, as crystal mala, one-hundred-petalled utpala flowers, and so forth were bestowed by Arya Tara herself and believing these to be virtuous signs, the seventh Gartrul incarnation, Trinle Yongkhyab, immediately transcribed this sadhana, hardly altering her enlightened words. May it be virtuous! Mangalam! May it be auspicious!

This version omits the Praises to the 21 Taras, as well as supplemental texts by Pandita Jowo Je Atisha and Konchog Gyaltsen. The original form may be found through "Guru Google". Minor punctuation and wording changes were made by Yogi Khenpo Drimed Dawa, 8-4-21, who accepts responsibility for all errors and omissions.