White Tara painted by the Gyalwang Karmapa

White Tara

An Easy Daily Practice of the Noble Wish-fulfilling Wheel entitled "Accomplishing Deathlessness" by Jamgön Kongtrul Lodrö Thaye

This daily practice of the Noble Lady was composed by Lödro Thaye in response to a request and offerings of auspicious divine substances by the awareness holder and dakini Pema Teewang Palmo. It was composed at an excellent time during the second "Joy" of the waxing moon during the month of miracles at Devikot in Nyingpo Taktshen Gatsal. May it spread, and may virtue and goodness increase!

Translated by Karma Sonam Drolma
NAMO GURU ARYA TARA YE
Homage to the lama, Noble Tara.

DROL MA NGAK GI WANG CHUG SER LING PA
To Tara, Ngagi Wangchuk, and Serlingpa;

DAK PO DU KHYEN RAY CHEN POM DRAK PA
to Gampopa, Dusum Khyenpa, [Drogön] Rechen, and Pomdrakpa;

ROLDOR KHA CHÖ WANG PO DE
At the feet of the victors Ogyenpa, Rangjung [Dorje], and Yungtön [Dorje Pa]; Rolpai Dorje, Khachö Wangpo, and Deshin

ZHIN SHEK
Shekpa; Rikpai Raldri, [Tongwa] Dönden, and Bengar [Jampal Zango]; Lord Goshri and Chödrak Gyamtso I pray.

SANG GYE NYEN PA MI CHÖ KÖN
To Sangye Nyenpa, Mikyö [Dorje], and Könchok

KAR MA CHAG MAY DUL MO PAL CHEN PO
to Karma Chagme, Dulmo [Chöje], and Pelchenpo [Chökyi Döndrup]; and to [Tai Situ] Tenpai Nyinje I pray.

DÜ DUL DOR JE PE MA NYIN JAY WANG
To Dudul Dorje and Pema Nyinje Wangpo;

GYAL WAY LUNG TEN YONG DZOK
and to you, Lodrö Thaye, Lord of the entire teachings

LO DRÖ THA YE KHYE LA SOL WA DEB
who was prophesied by the Victor, I pray.
DOR JE'I KU NYE KHA KYAB DOR JE DANG  PE MA WANG CHOG KYEN TSE'I Ö ZER GYAL
To Khakhyab Dorje, who attained the vajra body; to the victors Pema Wangchog [Gyalpo] and Khyentse Ozer,

RIK KUN KYAB DAK RIK PAI DOR JE SOK  TSA GYU LA MA KUN NGÖ JE TSUN MA
and to Rigpe Dorje, pervading lord of all the families and others; To the Noble Lady who embodies all the root and lineage lamas

GANG GI MIN DROL KA BAB GYU PAI SOL  RIM PA DRUK DEN NAM LA SOL WA DEB
and to those who hold the six traditions of her lineage of ripening, liberation, and dispensation I pray.

KYE NGAK DZOK PAI RIM PA TAR CHIN TE  CHI MAY YE SHE DOR JE'I KU
Bless that I perfect the stages of development, mantra, completion, and accomplish the supreme vajra wisdom

CHOG DRUB  GYAL WA KUN KYE YI ZHIN KHOR LO DANG
body of deathlessness. May I become inseparable from the Wish-Fulfilling Wheel

YER MAY DÖN NYI LHUN DRUP JIN GYI LAB
who gives birth to all the victors, and spontaneously accomplish the two benefits.

Now for refuge and bodhicitta:

KÖN CHOG KUN DU LA  MAR KYAB SU CHI
I take refuge in the Lama, the complete embodiment of the Three Jewels.

DRO LA PEN CHIR YI ZHIN KHOR LO DRUB
I will practice the Wish-Fulfilling Wheel in order to benefit beings.
To gather the accumulations, recite as follows:

RANG NYI DROL MAI TUK SOK Ö ZER GYI
With light rays emanating from my heart center as Tara,

PAK MA SAY CHAY DUN KAR CHEN DRANG GYUR
I invite the Noble Lady and her sons into the space in front.

BEDZRA SAMADZA
BEDZRA SAMADZA
KÖN CHOG SUM
I take refuge in the

LA DAK KYAB CHI
DIK PA MI GAI SO SOR SHAK
Three Jewels. I confess each and every sin and unvirtuous action.

DRO WAI GAI LA JE YI RANG
I rejoice in the virtue of all beings.

SANG GYE JANG CHUB YI KYI ZUNG
I hold the buddhas and bodhisattvas always in my mind.

SANG GYE CHÖ DANG TSOK CHOG LA
I take refuge in the Buddha, Dharma, and Sangha

JANG CHUB BAR DU KYAB SU CHI
until I attain enlightenment.

RANG ZHEN DON NI RAB DRUB CHIR
I give rise to bodhicitta in order to perfectly accomplish

JANG CHUB SEM NI KYE PAR GYI
the benefit of myself and others.

JANG CHUB CHOG GI SEM NI KYE GYI NE
Having given rise to the mind of perfect enlightenment,

SEM CHEN TAM CHE DAK GI DRON DU NYER
I will care for all sentient beings.

JANG CHUB CHOCHI YI ONG CHÖ PAR GYI
I will engage in the supreme and delightful conduct of awakening.

DRO LA PEN CHIR SANG GYE DRUB PAR SHOK
May I accomplish buddhahood for the benefit of all beings.

Having thus recited, dissolve the [visualized] assembly and rest in nonconceptuality

DRO KUN DE DEN DUK NGAL GYU CHE DRAL
May all beings have happiness and be free of suffering and its causes.

DE DANG MIN DRAL TANG NYOM CHER NAY SHOK
May they be inseparable from happiness and abide in great impartiality.
Now the yogas of generation and recitation:

OM SHUNYATA JNANA BEDZRA SOBHAWA EM AKO HAM
OM SHUNYATA JNANA BEDZRA SOBHAWA EMAKO HAM

TONG PAI RANG TSAL HUNG GI DRA DANG LE
DOR JE'I SUNG KHRONG DU CHU SHEL GYI
The natural power of emptiness manifests as the resonant sound of HUNG. From this arises a vajra protective circle.

ZHAI ME KHANG Ù PAY KAR DA WAI TENG
Within this appears a watermoon crystal palace, and in its center appear a white lotus and moon disk.

TAM LAY UTPAL KAR PO TAM GYI TSEN
Ô TRÔ DÔN NYI JE
On this appears a TAM, which becomes a white utpala flower marked by the letter TAM. Light radiates out, accomplishes the two benefits, and is reabsorbed. The flower and TAM transform into myself as the Noble Tara, who is the color of the moon. She is peaceful, smiling, beautiful, and radiating light of five colors.

ZHAI DZUM GEK NYAM Ô ZER NGA DEN TRO
TRAL WA CHAG SHAB YE SHE CHEN DUN DZE
CHAG YE CHOG JIN YÖN PAI TEB SIN GYI
Her forehead, hands, and feet are beautiful with seven wisdom eyes. Her right hand is in the gesture of supreme generosity.

UTPAL KAR POI DONG BU TUK KAR DZIN
the thumb and ring finger of her left hand hold the stem of a white utpala flower at her heart.

DAR KAR TÖ YOK NA NGAI ME TRI SOL
NOR BU MU
She wears an upper garment of white silk and a lower garment of the five colors. She is bedecked with
TIK CHU KYE DZE GYEN PEL
beautiful ornaments of jewels, pearls, and lotuses. Her curly hair is bound in back and hangs freely.

DA WAR GYAB TEN DOR JE’ KYIL TRUNG SHUK
She has a moon as her backrest, and is seated in the vajra posture.

NE SUM OM AH HUNG GI Ö ZER GYI
An OM, AH, and HUNG at her three places radiate light,

YE SHE SEM PA BEDZRA SAMADZA
inviting the wisdom deities BEDZRA SAMADZA
DZA HUNG BAM HO NYI SU ME PAR TIM
DZA HUNG BAM HO: They melt indissolubly into me.

LAR YANG Ö TRÖ RIK NGA CHEN DRANG GYUR
Light radiates again, inviting the deities of the five families.

WANG LHA NAM KYI NGON PAR WANG KUR TSOL
“Empowerment deities, please grant empowerment.”

SOL WA TAB PAY WANG GI LHA NAM KYI
In response to this prayer, the empowerment deities say:

OM SARWA TATHA GATA ABHI KEKATA SAMAYA SHRI YE HUNG

ZHE SUNG WANG KUR KU GANG DRI MA DAK
and bestow empowerment. My body is filled and stains are purified.

RIK DAK Ö PAK MAY KYI Ü
The Lord of the Family, Amitabha,

GYEN GYUR
becomes my head ornament.

TRUL PAI LHA MÖ DAK LA CHÖ CHING TÖ
Emanated goddesses make offerings and praises to me:

OM ARYA TARE BEDZRA ARGHAM, PAMYAM, PUKPE, DUPE, ALOKE, GENDHE, NEWIDE, SHABDA PRATITSA AH HUNG SOHA
OM ARYA TARE BEDZRA ARGHAM, PAMYAM, PUKPE, DUPE, ALOKE, GENDHE, NEWIDE, SHABDA PRATITSA AH HUNG SOHA

LHA DANG LHA MIN CHÖ PEN GYI
“We pay homage to and praise the mother Tara,

ZHAB KYI PE MO LA TÜ DE
who liberates from all misfortune,

PONG PA KUN LE DROL DZE MA
and to whose lotus feet even the devas
DROL MA YUM LA CHAG TSAL TÖ
and asuras bow with their crowns."

Thus

TUK KAR PE DAR KHOR LOI TE WAR TAM
In my heart on a lotus and moon is a wheel.

TENG OK OM HA TSIB GYE YIG DRU GYE
In the center is a TAM, above the TAM is an OM and below is a HA. On the eight
spokes are the eight syllables facing inward;

YAY KOR TÖN DAI DOK CHEN YO ME SAL

bright and clear, the color of the autumn moon.

OM TARE TUTTARE TURE SOHA

Thus do the main practice, which is the
recitation of the root mantra.

When you wish to do the long-life
supplement, recite as follows:

Around the TAM [on a wheel hub] is the long-life mantra between the OM and the HA.

Ö TRÖ RANG ZHEN DRIB JANG TSE PAL PEL
It radiates light, purifying the obscurations of myself and
others, increasing our life spans and brilliance.

PAK CHÖ JIN LAB TEN YO'I TSE CHU DU
Making offerings to the noble ones, it collects their blessings, as well as the life essences of inanimate and animate.

RANG TIM TSE DANG YE SHE CHOG TOB GYUR
Melting back into me, I attain supreme life and wisdom.

OM TARE TUTTARE TURE MAMA AYU PUNYE JNANA PUKTRIM KURU SOHA

During long-life practice and regular
daily practice this is the main recitation.

Sometimes recite
the following:

"Lama, Lord of the Family, please grant deathlessness and the power of life."
GU PE GYU KUL DE YI TUK Ō KYI
Through my devotion his stream of being is invoked.

KHOR DE TEN
Light from his heart
gathers in the vital essence and energy of

LHUNG ZE NANG ZHUH ZHU KHOH KHA NE LÜ
the inanimate and the animate in samsara and nirvana, which enters into his begging bowl.

RANG LU CHI ME
Melting, it boils and overflows;

DÜ TSI GANG WAR GYUR
Visualizing
my body becomes filled with deathless dutsi.

that, recite:

OM TARE TUTTARE TURE MAMA AYU PUNYE JNANA PUKTRIM KURU SOHA
At the end of the session, the
dissolution and re-araisal are as follows:

OM TARE TUTTARE TURE MAMA AYU PUNYE JNANA PUKTRIM KURU SOHA

NÖ CHU Ō ZHU TAM DANG DAK NYI KYANG
The outer world and its contents melt into light.

MI MIK Ō SAL CHAG GYA CHEN MOR TIM
Then I and the TAM merge into nonconceptual clear light, mahamudra.

LAR YANG PAK MAI KUR SAL DRU SUM TSEN
I reappear clearly in the form of the Noble Lady, adorned with the three syllables.

CHÖ KUN LHA NGAK YE SHE ROL PA’O
All phenomena are the play of the deity, mantra, and wisdom.

CHÖ KUN LHA NGAK YE SHE ROL PA’O
If you wish to offer
torma, recite as follows:

RAM YAM KHAM
RAM YAM KHAM

RIN CHEN NÖ DU DRU SUM Ō DU SHU
Within a precious vessel, the three seed syllables melt into light.

TOR MA ZAG MAY DÜ TSI GYAM TSOR GYUR
They become a torma, an ocean of undefiled dutsi.

OM AH HUNG
Three times

TUK SOK Ō KYI SE CHE
Light rays from the center of my

JE TSUN MA
heart invite the Noble Lady
DUN KHAR CHEN DRANG and her sons into the space in front.
BEDZRA SAMADZA
PEMA KAMALA YA TAM
BEDZRA SAMADZA
PEMA KAMALA YA TAM

OM TARE TUTTARE SAPARIWARA IDAM BALINGTA KAKA KAHI KAHI
OM TURE TUTTARE SAPARIWARA IDAM BALINGTA KAKA KAHI KAHI
Offer with three repetitions

OM ARYA TARE BEDZRA ARGHAM, PADYAM, PUKE, DHUPE, ALOKE, GENDHE, NEWIDE, SHABDA PRATITSA AH HUNG SOHA
OM ARYA TARE BEDZRA ARGHAM, PADYAM, PUKE, DHUPE, ALOKE, GENDHE, NEWIDE, SHABDA PRATITSA AH HUNG SOHA

Thus make the offerings
KHOR WA LE DROL TA RE MA
You are the mother TARE who liberates from samsara.

TU TA RE YI JIK GYE DROL
With TUTTARE you free us from the eight dangers.
TU RE NA WA NAM LAY DROL
With TURE you protect from all illnesses.

DROL MA LA YANG CHAG TSAL TÖ
I praise and bow to the mother, who liberates.

PAK MA GYAL WA SE CHE KYI
Noble Lady, Victors, and your sons!

CHÖ TOR ZHE LA DAK
Having accepted this offering torma, please grant me and those
KHOR CHE connected to me your blessings,

TAK TU SUNG KYOB JIN GYI LOB
and continually protect and guard us.
CHÖ CHÖ YUN RING TSO WA DANG
Please sustain Dharma activity for a very long time,

CHOG TUN NGÖ DRUB MA LU TSOL
and grant us all the ordinary and supreme siddhis without exception.

With the 100-syllable mantra, confess all errors.
Mandala Offering

OM BENZA SATTO SAMAYA MANU PA LA YA BENZA SATTO TE NO PA TI TA DRI DO ME BA WA

SU TO KA YO ME BA WA SU PO KA YO ME BA WA ANU RAK TO ME BA WA SARVA SIDDHI MEM TRA YA TSA

SARVA KARMA SU TSA ME TSI TAM SHRI YA KURU HUNGA HA HA HA HA HO BAGAWAN

SARVA TATHAGATA BENZA MA ME MUNTSA BENZE BAWA MAHA SAMAYA SATTO AH

If you have no representation, invite the [deities] to depart with:
BEDZRA MU

If you have one, invite the deities to remain with:
OM SUTRA TIKTA BEDZRA YA SOHA

GE DI GYAL YUM SHE RAB PA ROL CHIN
By this virtue, may I and all other beings quickly attain the state of the mother of the Victors, Prajnaparamita.

CHAY KUN JE TSUN DROL ME JE SU ZUNG
In all our lives, may the venerable Tara care for us with her compassion.

TSE DANG YE SHE GYE PAI TRA SHI SHOK
May there be the auspicious flowering of long life and wisdom.

LHAK PAI LHA CHOG KUN LE KYANG
She is the one who increases life.

JIN LAB NYUR ZHING TSE PEL MA
Her blessings are even more swift than those of all the most exalted deities.

JO WO LUK SHIN DRUB PAI TAB
May anyone who is connected with this practice, which is in the tradition of Lord Alisha, attain the supreme accomplishment!