

Meditations on
White Tara



ཏཱ་ལྷ་ཀུན་ལྷོ་ལཱ་ཏཱ་ཀཱ་

with the mantra of
Infinite Light Buddha, Amitayus



Foundation for the Preservation of the Mahayana Tradition
Education Services





Short White Tara Meditation

Colophon:

Composed by Lama Zopa Rinpoche in Taipei, Taiwan, March 1994. Lightly edited by Ven. Constance Miller, FPMT Education Services, April 1999.
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White Tara Sadhana

Colophon:

Original text by Kyabje Pabongkha Dechen Nyingpo. Translated from the Tibetan by Barry Clarke, with additional instructions from Venerable Lama Thubten Zopa Rinpoche, 1982.

The contents of this booklet were extracted from the Dharma files of Lama Zopa Rinpoche. The practices and mantras herein were lightly edited and compiled for FPMT centers and students by Ven. Constance Miller, FPMT Education Department, May 1999.
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PLEASE NOTE: As with all tantric practices, an empowerment, or initiation, into the practice of the specific deity is required (in this case, White Tara) in order to visualize oneself as the deity. If you do not have such an empowerment, then it is advised to visualize the deity either above the crown of your head or in the space in front of you.

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One of our principal objectives is to serve as a repository for a wide variety of practice texts primarily within the Gelug tradition, especially those authored or translated by Lama Zopa Rinpoche and Lama Thubten Yeshe. We work in close collaboration with the Lama Yeshe Wisdom Archive, Boston, Massachusetts, which serves as a repository for the commentaries and transcripts of teachings by Lama Zopa Rinpoche and Lama Yeshe.

If we can be of service to you in any way, please contact us at:

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Care of Dharma Books



Dharma books contain the teachings of the Buddha; they have the power to protect against lower rebirth and to point the way to liberation. Therefore, they should be treated with respect – kept off the floor and places where people sit or walk – and not stepped over. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects should not be placed on top of Dharma books and materials. Licking the fingers to turn pages is considered bad form as well as negative karma. If it is necessary to dispose of written Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, it is taught to first recite a prayer or mantra, such as OM, AH, HUM. Then, you can visualize the letters of the texts (to be burned) absorbing into the AH and the AH absorbing into you, transmitting their wisdom to your mindstream. After that, as you continue to recite OM, AH, HUM, you can burn the texts.

Lama Zopa Rinpoche has recommended that photos or images of holy beings, deities, or other holy objects not be burned. Instead, they should be placed with respect in a stupa, tree, or other high, clean place. It has been suggested to put them into a small structure like a bird house and then seal the house. In this way, the holy images do not end up on the ground.

Short White Tara Meditation

for Long Life



Before the practice, generate the motivation that you are doing this practice not just for yourself but for the benefit of all sentient beings. Then from the heart take refuge in Buddha, Dharma, and Sangha.

Visualize White Tara above your head or in front of you at the height of your forehead. Visualize long life nectar coming from Tara's heart. This blissful white light energy enters your crown and completely fills your body. Feel strongly and concentrate clearly that all your negative karma, obscurations, spirit harms, and sicknesses are completely purified.

Meditate on the above visualization in the following way. While reciting one mala of Tara's mantra concentrate on the nectar entering and filling your body. After this, at the completion of one mala, feel strongly that your life has been increased, your merit developed, and your scriptural understanding and wisdom increased, and that you have achieved undying realizations.

OM TARE TUTTARE TURE MAMA AYUR PUNYE JÑANA PUSHTIM
KURU YE SVAHA

ཨོཾ་ཏཱ་རེ་ཏུ་ཏུ་རེ་ཏུ་རེ་མ་མ་ལུ་ཡུ་རྫུ་ཐུ་རྫོ་ན་པུ་མི་ཀུ་རུ་ཡེ་སྤྲུ་ཀུ།

At the completion, dedicate the merit to all sentient beings so that you achieve the state of buddhahood in order to benefit all sentient beings.





White Tara
Artist unknown



Infinite Light Buddha, Amitayus
Artist unknown.



For those who have a daily mantra commitment of Amitayus, the following prayer of praise and the recitation of the mantra of Amitayus can be inserted in the White Tara practice after the Tara mantra recitation. The various length mantras of Amitayus have all been included here for convenience.

Praise to Amitayus

Amitayus, principle guide for this world;
 Destroyer of all untimely death;
 Refuge for all who suffer without a protector;
 Homage to Buddha Amitayus.

Amitayus Long Mantra

NAMO RATNA TRA YAYA / OM NAMO BHAGAVATE / APARIMITA
 AYUR JÑANA / SUPINISH CHITATAYE / JORA JAYA / TATHA-
 GATAYA / ARHATE SAMYAKSAM BUDDHAYA / TADYATHA / OM
 PUNYE PUNYE / MAHA PUNYE / APARIMITA PUNYE / AYU PUNYE /
 MAHA PUNYE / AYUR JÑANA / SARVA RUPA SIDDHI / AYUR
 JÑANA / KE CHE BHRUM / OM BHRUM / AH BHRUM / SVA
 BHRUM / HA BHRUM / CHE BHRUM / OM SARVA SAMSKARA /
 PARISHUDDHA DHARMATE / GAGANA SAMUDGATE / SVABHAVA
 VISHUDDHE / MAHA NAYA PARIVARA YE SVAHA

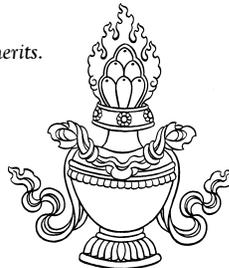
Amitayus Middle-length Mantra

OM NAMO BHAGAVATE / APARIMITA AYUR JÑANA / SUPINISH
 CHITATAYE / JORA JAYA / TATHAGATAYA / ARHATE SAMYAKSAM
 BUDDHAYA / TADYATHA / OM PUNYE PUNYE / MAHA PUNYE /
 APARIMITA PUNYE / APARIMITA PUNYE JÑANA / SAMBHARO
 PACHITE / OM SARVA SAMSKARA / PARISHUDDHA DHARMATE /
 GAGANA SAMUDGATE / SVABHAVA VISHUDDHE / MAHA NAYA
 PARIVARA YE SVAHA

This has unbelievable benefits, by purifying and collecting infinite merits.

Amitayus Short Mantra

OM AMARANI JIVAN TIYE SVAHA



White Tara Sadhana

*The brimming nectar of immortality born on the continuum
 of wish-fulfilling wheel holy White Tara.*



Refuge and Bodhichitta

I go for refuge until I am enlightened.
 To the Buddha, the Dharma, and the Supreme Assembly.
 By my practice of giving and other perfections,
 May I become a buddha to benefit all sentient beings. (3x)

Emptiness Meditation and Self-generation

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO
 HAM
 (OM I am the embodiment of the purity of all subjective and objective
 phenomena SVAHA)

From the sphere of emptiness appears a white lotus and on it a moon disk. On that appears my own mind in the form of a white syllable TAM, which transforms into an utpala flower marked by TAM. This transforms into self-generated, life-granting Arya Tara with one face and two arms. My right hand holds an utpala flower. In youthful aspect, I am adorned with all the major and minor marks of a tathagata and endowed with seven eyes.

Screened by a full moon behind me, my three places are marked by three syllables OM, AH, and HUM. From the seed syllable TAM at my heart, light



is emitted, inviting the wisdom beings and initiating deities. The wisdom beings merge inseparably with me, Tara, and the initiating deities confer empowerment. By the overflow of nectar, my crown is adorned with Amitayus. From the TAM at my heart light is emitted, activating the infinite nectar of longevity from beyond cyclic existence and dissolving it back into my heart.

Mantra recitation and visualization

From the red HRIH at Amitayus' heart, rays of red light shine out into the ten directions, hooking back the essence of long life from all samsaric and non-samsaric beings and from the four elements, and also hooking back all the life previously stolen by black magic and so forth. All this is drawn into the nectar in the long life vase in Amitayus' lap. The nectar increases limitlessly and overflows into my crown, completely filling my body.

At my heart, in the tige on the white TAM, sits my own guru (or anyone whose long life you want to pray for). Surrounding him on a moon disk are all sentient beings: enemies, friends, and strangers. Surrounding them, on the edge on the moon disk, are the letters of the mantra:

OM TARE TUTTARE TURE MAMA AYUR PUNYE JÑANA PUSHTIM
KURU YE SVAHA

The nectar flowing through my body completely eliminates from my guru (or whomever you are doing this practice for) all hindrances to long life (which are, in fact, my own karmic vision*). The nectar also purifies the hindrances to life and the black karmic vision of all sentient beings. At the same time, light from the letters of the mantra fills my own Tara body and the bodies of all sentient beings at my heart, especially those practicing virtue in the three worlds.

While doing this visualisation, first repeat:

OM TARE TUTTARE TURE MAMA AYUR PUNYE JÑANA PUSHTIM
KURU YE SVAHA (21x)

ཨོཾ་ཏཱ་རེ་ཏུ་ཏུ་རེ་ཏུ་རེ་མ་མ་ཨུ་ཡུ་རྩུ་ཏུ་རྩུ་བ་པུ་ཏི་གུ་རུ་ཡི་སྣུ་ཏུ།



then:

OM TARE TUTTARE TURE SVAHA
(at least one mala, or as many times as possible)

ཨོཾ་ཏཱ་རེ་ཏུ་ཏུ་རེ་ཏུ་རེ་སྣུ་ཏུ།



If one has a mantra commitment for the deity Amitayus, one can insert here the praise and recitation of Amitayus' mantra found on pg. 8.

Think strongly:

The hindrances that cause my guru to appear sick or that prevent his holy wishes from being fulfilled are all purified. All sentient beings are purified. All human beings who are accumulating virtue by even merely taking refuge or by repeating OM MANI PĀDME HUM achieve long life.

Dedication

Upon seeing the signs of untimely death, by clearly beholding the holy body of the wish-fulfilling wheel Tara, may I intrepidly and instantaneously conquer the lord of death and swiftly attain the rank of an immortal master of knowledge.

Perform other dedication prayers as you wish.

ཨོཾ་

* This applies only to the appearance of sickness in regards to the guru.

