



*by Tenga Rinpoche*

with translation based on a commentary by Ringu Tulku Rinpoche

ནམོ།

Namo

སངས་རྒྱལ་ཆོས་དང་དག་འདུན་ལ། །

sang gyä chö dang gen dün la

སྒོ་གསུམ་གྱལ་པས་སྐྱབས་སུ་མཆི། །

go sum gü pay kyab su chi

མཁའ་མཉམ་སེམས་ཅན་ཐམས་ཅད་ཀྱི། །

kha nyam sem chen tham che kün

སངས་རྒྱལ་ཐོབ་ཕྱིར་སེམས་བསྐྱེད་དོ། །

sang gyä thob chir sem kye do

*Namo,*

*With deep reverence and humility of body, speech and mind,*

*I take refuge in Buddha, Dharma and Sangha.*

*And I generate bodhicitta so that all beings, as limitless as space,*

*May attain perfect Buddhahood.*

*(Repeat three times)*

ཨོ་ཤུ་ཧཱ་ཏཱ་ལྷོ་ན་བཟླ་སྤྱ་ཤ་ཨཱུ་ཀོཙ་ཏྲི།

OM SHUNYATA JNANA BENZA SOBHAVA ETMAKO HAM <sup>1</sup>

སྟོང་པ་འེ་ངང་ལས་རྒྱུ་སྒྲུལ་སྤྱང་འཁོར་དཀར། །

tong pä ngang lä hung drä sung khor kar

དེ་དབུས་རྒྱུ་ལས་རྒྱུ་ཤེལ་གཞལ་ཡས་ཁང། །

de ü dhrum lä chu shel shäl yä khang

དབུས་སུ་པི་ལས་པདྨ་ཨ་ལས་རྒྱ། །

ü su pam lä pema a lä da

རང་སེམས་རྒྱ་དཀར་ཡོངས་གྱུར་ཡུལ། །

rang sem tam kar yong gyur utpala

རྒྱ་གྱིས་མཚན་ལས་འོད་འཕྲོས་དོན་གཉིས་བྱས། །

tam gyi tsen lä ö thrö dön nyi jä

ཡོངས་གྱུར་རང་ཉིད་ཡིད་བཞིན་འཁོར་ལོ་ནི། །

yong gyur rang nyi yi shin khor lo ni

རྒྱུ་ཤེལ་ལྟར་དཀར་ཞལ་གཅིག་ཕྱག་གཉིས་པ། །

chu shel tar kar shäl chig chag nyi pa

གཡས་པས་མཆོག་སྦྱིན་གཡོན་པས་ཡུལ་འཛིན། །

yä pä chog jin yön pä utpal dzin

ཞབས་གཉིས་སྦྱིལ་སྤྱང་རིན་ཆེན་རྒྱན་གྱིས་སྤྱས། །

shap nyi kyil trung rin chen gyen gyi trä

དར་གྱི་ཤམ་ཐབས་རྒྱ་བར་རྒྱབ་བརྟེན་པའི། །

dar gyi sham thab da war gyab ten pä

*Out of emptiness, by the power of the sound of HUNG, appears a white protection circle, like a huge tent.<sup>2</sup>  
In its centre, from the syllable DHRUM, appears a palace of white crystal.  
In the centre of the palace, appears a PAM, which becomes a thousand-petalled lotus flower, with an A upon it.  
The A transforms into a moon disc, and on this moon disc, my own mind appears as a white TAM, which then  
transforms into an utpala flower, with my mind as TAM in its centre.*

*The TAM radiates light, bringing in the blessings of Tara and all the Enlightened Beings.  
The light radiates a second time, transforming, healing and purifying all the beings of the Six Realms.  
In this way, the two purposes are accomplished.  
The light dissolves back into the TAM, instantly transforming me into White Tara, the Wish-Fulfilling Wheel.<sup>3</sup>*

*White, like crystal, with one face and two hands,  
Adorned with precious jewels and a lower garment of silk,  
Her right hand is in the mudra of supreme giving, the left holds an utpala flower.  
Her legs are in vajra posture; her back is supported by a moon disc.<sup>4</sup>*

གནས་གསུམ་འབྲུ་གསུམ་ཐུག་ཅིང་ཐཱ་ཌཱ་མ། །  
nä sum dru sum thug ü pe da tam  
དེལས་འོད་འཕྲོས་ཡེ་ཤེས་རྒྱན་བྲངས་བསྟིམ། །  
de lä o thrö ye she chen drang tim

*In the three places, are the three syllables OM AH HUNG.  
In the heart centre, on a lotus and a moon disc, is the white TAM.  
Light radiates and invites the Jnanasattva, which dissolves into myself.<sup>5</sup>*

སྒྲ་ཡང་འོད་འཕྲོས་དབང་ལྷ་སྒྲུན་བྲངས་ཏེ། །  
lar yang ö thrö wang lha chen drang te  
དབང་བསྐྱར་སྒྲུ་གང་རིགས་བདག་སྒྲུང་མཐའ་གསལ། །  
wang kur ku gang rig dag nang tha säl

*Again, light radiates, inviting all the Empowerment Deities.  
They grant empowerment and amrita fills my body.  
The overflow at the crown of my head appears as Amitabha, Buddha of Boundless Light.<sup>6,7</sup>*

ཐུག་ཡེ་པ་དཀོན་ལོ་ཅིབ་བརྒྱུད་ལྟེན། །  
 thug ü pe dar khor lo tsib gye ter  
 རྟེན་འོག་ཨོ་ཀུ་སུ་ཏཱ་ཡིག་དཀར། །  
 teng og om ha ü su tam yig kar  
 མུ་ཁྱུ་ནང་མར་སྐྱུ་གྱི་ཐྲེང་བ་དང། །  
 mu khyü nang mar ngag kyi threng wa dang  
 ཅིབ་བརྒྱུད་རྟེན་དུ་ཡི་གེ་བརྒྱུད་བཅས་གསལ། །  
 tsib gye teng du yi ge gye chä säl  
 དེ་ལས་འོད་འཕྲོས་འབྱུང་ལཱ་འདྲེས་མ་བསྐྱུ། །  
 de lä ö thrö jung ngä dang ma dü  
 སྐར་ཡང་འོད་འཕྲོས་ལྷ་དང་བྲང་སྟོང་དང། །  
 lar yang ö thrö lha dang drang song dang  
 རིག་འཛིན་རྣམས་ཀྱི་ཆོ་ཡི་དངོས་གྲུབ་བསྐྱུ། །  
 rig dzin nam kyi tse yi ngö drub dü  
 སྐར་འཕྲོས་སངས་རྒྱལ་བྱང་སེམས་བྱིན་རྒྱབས་དང། །  
 lar thrö sang gyä jang sem jin lab dang  
 ཆོ་ཡི་དངོས་གྲུབ་བསྐྱུས་ནས་ཏྲུ་ལ་ཐིམ། །  
 tse yi ngö drub dü nä tam la thim  
 འཆི་མེད་ཆོ་ཡི་དངོས་གྲུབ་ཐོབ་པར་གྱུར། །  
 chi me tse yi ngö drub thob par gyur

*In the heart centre, on the lotus and moon disc,  
 Is a hollow white wheel with eight spokes.  
 In the centre of the wheel is the seed syllable TAM, with OM above and HA below.  
 Around the inner circle of the wheel, stands the mantra garland, radiating light.<sup>8</sup>*

*The light radiates through the vastness of space, gathering the pure essences of all the Five Elements, which dissolve into myself.<sup>9</sup>  
 Again, light radiates, collecting the blessings and long-life siddhis of all the enlightened and worldly deities, gods, Vidyadharas and rishis who have accomplished long-life practice.<sup>10</sup>  
 Light radiates a third time, inviting the completely enlightened blessings and siddhis of all the Buddhas and Bodhisattvas to dissolve into the TAM.<sup>11</sup>  
 Thus, the siddhi of deathless life is accomplished.*

ཨོ་ཏཱ་རེ་ཏུ་རེ་ཏུ་རེ་སྐྱུ་རྒྱ།

OM TARE TUTTARE TURE SOHA

ཨོ་ཏཱ་རེ་ཏུ་རེ་ཏུ་རེ་མ་མཱ་ཡུ་པུ་ཏེ་ཏྲུ་ཀུ་རུ་སྐྱུ་རྒྱ།

OM TARE TUTTARE TURE MAMA AYUH PUNYE JNANA PUKTIM KURU SOHA

སྒྲོན་བཅུད་འོད་ཟླ་སྤང་འཁོར་གཞལ་ཡས་ཁང་། །  
nö chü ö shu sung khor shäl yä khang  
རང་ལ་ཐིམ་ཤིང་རང་ཡང་ཐིམ་ལ་ཐིམ། །  
rang la thim shing rang yang tam la thim  
ཐིམ་ཡང་འོད་ཟླ་མ་བཅོས་གཉུག་མའི་ངང་། །  
tam yang ö shu ma chö nyug mä ngang  
རང་བབ་སོ་མའི་གློད་དུ་མཉམ་པར་བཞག། །  
rang bab so mä long du nyam par shag

*The container and the contained, the whole universe and all beings, melt into light and dissolve into the protection circle.  
The circle melts into the crystal palace and the crystal palace melts into myself as White Tara.  
Tara dissolves into the seed syllable TAM and the TAM itself slowly dissolves, from the bottom of the lotus flower  
to the tip of the nadi, and melts into light.  
I allow my mind to rest in its original purity,  
And remain, freshly settled, in the uncontrived, natural space.<sup>12</sup>*

སྤར་ཡང་ཇེ་བཙུན་འཕགས་མའི་སྐྱེ་རུ་ལྷང་། །  
lar yang je tsün phag mä ku ru dang  
དགེ་བས་སེམས་ཅན་སངས་རྒྱལ་ཐོབ་པར་ཤོག །  
ge wä sem chen sang gyä thob par shog

*Once again, I arise in the form of Noble Tara.  
Through this merit, may all sentient beings attain Buddhahood.*

སཀ་མཁྱའི་ཇ་ཡུལ་༥ །

*Sarva Mangalam Dzayantu  
All is auspicious. May there be victory!*

His Eminence Benchen Tulku Tenga Rinpoche composed this concise daily practice text. This English translation was put together by the Bodhicharya team, based on a line-by-line verbal translation and commentary by Ringu Tulku Rinpoche. As Ringu Tulku explains in *White Tara: Healing Light of Wisdom*, the Tibetan, or English, or both, can be recited. For example, the English for each section can be recited first, in order to establish understanding, before chanting in Tibetan. (If only English is recited, the mantras should be included with the English.)

—•— denotes places it is possible to pause, to deepen meditation and/or clarify the visualisation.





TAM



DHRUM



PAM



A



OM



AH



HUNG

## Notes

In some places, more detail is given regarding the visualisation in the English than is strictly present in the Tibetan. These aspects are implied by the Tibetan and are taken from Ringu Tulku's commentary and translation of the sadhana.

1. *OM SHUNYATA JNANA BENZA SOBHAVA ETMAKO HAM*: Mantras are not translated from Sanskrit into Tibetan and are therefore not translated here. But Ringu Tulku gave some indication of the form of this mantra: This mantra is to remind ourselves of the true nature of phenomena. *Shunyata* is emptiness. *Jnana* is wisdom. As a whole, the mantra means something like: 'That's the nature of everything: emptiness and wisdom in union. How wonderful!'
2. PROTECTION CIRCLE: A white protection circle, like a huge tent, which covers the whole of the three worlds. Everybody in it is protected. It is made of rainbow light and nothing negative can come in. Only positive things can come in.
3. WISH-FULFILLING WHEEL is a name used for White Tara. You could also say: Wish-Fulfilling Activity or Wish-Fulfilling Accomplishment.
4. VISUALISATION OF WHITE TARA: She is the colour of moonlight, and seated in the vajra posture: very beautiful, young and fully energised. Her right hand is in the giving mudra, her left holds an utpala flower. At her back, is a moon disc. In the centre of her forehead, is a white *OM*; at her throat centre, a red *AH*; and in her heart centre, a blue *HUNG*. She is adorned with ornaments of precious jewels and a lower garment made of finest silk. She has seven eyes: three on her face, the third being in the centre of her forehead, one in the palm of each hand, and one in the centre of the sole of each foot.
5. *JNANASATTVA* / WISDOM BEINGS: These terms are synonymous. *Yeshe* here means *Yeshe pa* or *Yeshe sempa* (Tibetan), which is *Jnanasattva* in Sanskrit. The Tara that we have visualized ourselves as, is called *Damzig pa* (Tibetan) or *Samayasattva* (Sanskrit). And then the real, true Enlightened Beings, or Enlightened Deities, whom we invite, and who dissolve into, or integrate with, or become one with us, are called *Yeshe sempa*, the Wisdom Beings, or Wisdom Deities; which is *Jnanasattva* in Sanskrit.
6. AMITABHA: Every Buddha, or every Vajrayana practice we do, can be categorized into one of the Five Buddha Families. Each family has its own *rig dag*, the family head, or the Lord of that particular aspect of wisdom. Tara belongs to the Padma Family. Therefore, her *rig dag* is *nangwa ta yi*: Amitabha. And a small Amitabha resides on top of the head of Tara that you have become.
7. Now you have received the blessings of the *Jnanasattva* and you have received the empowerments, so you have become fully empowered and become like White Tara.
8. MANTRA VISUALISATION: In the heart centre of White Tara, is a small white wheel with eight spokes, upon a lotus and a moon disc. Each spoke is hollow inside, as are the circumference and the centre of the wheel. In the hollow centre of the wheel, is the white seed syllable *TAM*. On top of that is *OM* and below is *HA*. On the eight spokes of the wheel are the other eight syllables that make up the main, ten-syllable Tara mantra. Around the inner circle of the wheel, are the syllables of the longer mantra, specific to White Tara. So, both mantras are there. The mantras are standing up, arranged clockwise, and facing inside, so that you can read them from the inside. All the syllables are white, finely-written, and are radiating light.
9. THE FIVE ELEMENTS: Our body is made up of Five Elements. Everything is made up of Five Elements. Here, it is not the gross Five Elements, but the most purified essence of each of the Five Elements. *Dang ma* is like the quintessence. And the essence of these Five Elements re-nourishes the Five Elements of our body. So, these pure essences of the Five Elements are gathered by these radiating lights, and enter into you here. As a result, your body is completely rejuvenated, becomes more youthful and is fully re-invigorated.
10. SIDDHI is a Sanskrit noun which can be translated as 'perfection,' 'accomplishment,' 'attainment,' or 'success.' Specifically, *siddhi* describes the attainment such as enlightenment, whereas *siddhis* is used for many types of powers, like the 'eight siddhis' and so forth.
11. These all dissolve into the *TAM*, and are fully integrated.

12. COMPLETION STAGE: This part is very difficult to translate (since the experience pointed towards is impossible to put into words, in any language). Ringu Tulku talked about allowing your mind to be ‘unaltered,’ ‘to be in its most natural state;’ ‘primordial, natural, original, the way it always was in its true nature.’ Here are some more of his actual words, to offer more of the idea:

*“tam yang ö shu ma chö nyug mä ngang*

Then *TAM* also dissolves slowly, from the bottom of the lotus flower upwards, slowly, slowly up until the *nadi*, the dot on the top, and then *ö shu* melts into light.

Then, *ma chö nyug mä ngang* you allow your mind  
‘unaltered’ *ma chö*

*nyug mä* is ‘the way it always was, its true nature’

*rang bab so mä long du nyam par shag*

*rang bab* means ‘uncontrolled, uncontrived’

*rang* is ‘self’ and *bab* means ‘the way it settles naturally;’ therefore, *rang bab*  
*so mä* is ‘fresh’ or ‘freshly’

*long du* means ‘in the space,’ or ‘in the atmosphere’

*nyam par shag* means ‘meditate’ or ‘let it remain’

*nyam* means ‘laid down’ or ‘put down’

*nyam par* means ‘equally’

But here, *nyam par shag* is actually ‘meditate’ or ‘let it remain’

These things are very difficult to translate exactly.”