



White Tara Meditation

	<p>I take refuge in the Buddha, the Dharma and Sangha; I take refuge in the Lama, Yidam and Khandro; I take refuge in the channels, vital wind, centers and their nature, the bodhichitta; I take refuge in complete openness, lucid presence and compassion.</p> <p>□ Ho! Mesmerized by the sheer variety of perceptions, which are like the illusory reflections of the moon in water; Beings wander endlessly astray in samsara's vicious cycle; In order that they may find comfort and ease in the luminosity and all-pervading space of the true nature of their minds; I generate the immeasurable love, compassion, joy and equanimity of the awakened mind, the heart of bodhichitta.</p>	2
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Sentient beings are numberless, I train in order to free them; Delusions are inexhaustible, I train in order to transform them; Reality is boundless, I train in order to realize it; The awakened way is unsurpassable, I train in order to embody it.



White Tara Meditation

“Om Shunyata Jnana Benza Sobhava Emako Ham”

“Thus I become aware of my own natural emptiness; Thus I become aware of my own natural wisdom.”



“Hung”

“From the sound of Hung appears a blazing vajra fire encircling me as protection; In its center is a moon-stone celestial palace; In the center of this palace is a white lotus ; On the white lotus, is a full moon, complete and perfect; On this is the immaculate support of a white “Tam” which is radiating light; As this light returns, it appears as Noble Tara; Her body is brilliant white, the color of moon-stone; It is overflowing with a radiance of five-colored light; She is smiling in her great kindness; On her face there are three eyes; On the four hollows

of her hands and feet are four eyes; With these she gazes upon us with seven eyes of wisdom; Her right hand shows the mudra of excellent generosity; And in her left hand she holds a white lotus between the first and fourth finger; The white lotus blossoms fully with a hundred petals; This flower is unfolding at her ear with its stem at her heart; She is beautified by ornaments of celestial flowers; Her upper garment is a noble white silk scarf; Her lower garment is a rainbow like silk; Her curled hair is tied up on the top of her head; And she is seated in the vajra position; Om - At her forehead she has a white syllable Om; Ah - At her throat she has a red syllable Ah; Hung - At her heart a blue syllable Hung; And in the center of her heart she has the white syllable TAM on a white lotus;

Light is streaming outward in all directions from these three places; I offer her drinking water; I offer her bathing water; I offer her flowers; I offer her incense; I offer her light; I offer her perfume; I offer her food; I offer her music; I request her blessing; Now we melt together; and become inseparably one.”

1. Mudra of Drinking Water (**ARGHAM**)



3. Mudra of Flower (**PUSHPE**)



2. Mudra of Washing Feet (**PADYAM**)



Top View



Side View

4. Mudra of Incense (DHUP)



5. Mudra of Light (ALOKE)



6. Mudra of Perfume (GANDHE)



7. Mudra of Divine Food (NAIVIDYA)



8. Mudra of Divine Music (SHAPTA)



“Again light radiates from the seed syllable Tam; Invoking the circle of the five Buddhas families ; I offer them drinking water, bathing water, flowers, incense, light, perfume, food, music; And I request their blessing; The Buddhas and Dakinis bathe me with nectar; The same nectar they anointed Shakyamuni Buddha with; They say:

“By nectar water we are bathing you the newborn Tara”; I receive this blessing; I am now endowed with the unlimited ability to liberate all beings.”

“As I recite the mantra, streams of light radiate from my heart as an offering; Bestowing extension of life and protection from all destructive forces; Bestowing peace and confidence to all sentient beings; This blazing radiance now bestows complete liberation; We find joy in the natural nirvana which dawns upon recognizing our innate peace.”

Om Tare tuttare ture mama ayur punya jnana pustim kuruye svaha

Dedication

May the teachings of the Buddha spread and flourish

May all sentient beings be happy and joyful

May we practice the dharma day and night

May the benefits for self and others be fully accomplished

Colophon: This White Tara Sadhana is a concise and adapted version of the Kagyu White Tara offering practice written by the eighth Tai Situ at the request of the King of Dege. It was abbreviated and adapted by myself, Pema Khandro Rinpoche, in order to provide a concise meditation, filled with the direct meaning of White Tara's mind for my students and friends to begin practicing on Dakini Day, January 22, 2017 in Washington, D.C. in the USA, in commemoration of the first women's march in recorded history, the march of Mahaprajapati Gotami and the first Buddhist nuns, to be given on this occasion of the American Women's March in Washington. Copyright Pema Khandro 2017. No reproduction without permission, all rights reserved. www.PemaKhandro.org