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Path to Enlightenment

Explanation of White Tara Practice

Lama Caroline

This text is a lightly edited transcription of a teaching given by Lama Caroline in Albagnano Healing Meditation Centre, Italy, on April 9, 2020.

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namo guru bye
namo buddhaya
namo dharmaya
namo sanghaya (x3)
namo tri ratnaya

lo chok sangpoi pel gyur trashi pa
thub chen ten pe trinle yar ngo da
phel gye dro lor tsam pe dze pa chen
pal den lame shab la sol wa deb

OM AH GURU VAJRADHARA SUMATI MUNI SHASANE KARMA UHTA
VARDANAYE SHRI BADHRA VAR SAMANYA SARWA SIDDHI HUNG HUNG (x3)

pa khyo kyi ku dang dag gyi lu
pa khyo kyi sung dang dag gyi ngag
pa khyo kyi tug dang dag gyi yi
don yer me chig tu jin gyi lob

ma khyo kyi ku dang dag gyi lu
ma khyo kyi sung dang dag gyi ngag
ma khyo kyi tug dang dag gyi yi
don yer me chig tu jin gyi lob

OM MUNI MUNI MAHA MUNI SHAKYAMUNIYE SOHA

OM MAITREYA MAITREYA MAHA MAITREYA ARYA MAITREYA SOHA

OM AH HUM KARUNA KARUNA MAHA KARUNA ARYA KARUNAYE SOHA

Hello everybody, this is Lama Caroline and I'm broadcasting from Albagnano Healing Meditation Centre in North Italy. Today I'm going to talk about how to recite the White Tara long-life practice. This has been requested by our precious master Lama Gangchen Rinpoche. In the Facebook page of Albagnano Healing Meditation Centre, Maria-Cristina is going to translate live into Italian. I believe also in the Chile Facebook - please send the links - so all the Spanish speaking people can follow in Spanish. We'll post the links.

As we all know we're in an extra-ordinary situation. We're locked down all over the world hoping that the corona virus will pass as swiftly as possible, and that as few people as possible will become ill and that everything will go back to normal or even better afterwards. So we're in this extra-ordinary situation and recently Lama Gangchen Rinpoche has been giving us a lot of advice about how to deal with this situation. For example, he's been giving us the transmission and the advice to practice Parnashawari - which I talked about recently. He also gave the advice for us to practice what we call the 3 long-life buddhas in order to increase life energy, in order to increase healing energy and in order to increase inner positivity. Two days ago I talked about how to practice Ushnishavijaya, so if anyone likes to listen to that it's on our YouTube channel, we're also making a transcript that we'll post soon with the details of the meditation. Today I'm going to talk about White Tara and then in 2 days I'll talk about how to practice Amitayus. Then we'll have some idea how to practice all three. Then if you'd like, you can join in the mantra marathon, the enlightenment marathon, the long-life marathon, which we're doing at the moment. When we do these mantras we'll be able to meditate correctly and our mantras will have the maximum benefit for ourself, our friends, our family, for our precious Guru and for everybody we wish to direct that energy towards. We've also posted a document *The Three Deities of Long-life Mantra Recitation* and you can download it if you wish to participate in the enlightenment marathon. It's an updated version, Lama Michel has made some corrections, so please download the new version which is on the site. This document has all the 3 mantras together. Maybe what I'll do first is just repeat it one time, the whole thing, then I'll start to talk about White Tara. Also many people are asking me questions about how to do these mantras so let me just repeat it one time, I'll go through all the mantras and then we'll talk about it. So those of you who've downloaded it please go to page 1 and we'll do it together.

Three Deities of Long Life mantra recitation

Prayer and mantra requesting the blessings of the root Guru, Lama Gangchen Lobsang Thubten Trinley Yarpel

lo chog zangpö päl gyur trashipa
thub chen tänpe trinle yar ngö da



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non-commercial practice and study.*

phäl je dro lor tsampe dze pa chän
päldän lame shab la sölwa deb

om ah guru vajradhara sumati muni shasane karma uhta vardanaye shri
badhra var samaniya sarwa siddhi hung hung (x3)

pha khyö kyi ku dang dag gi lü
pha khyö kyi sung dang dag gi ngag
pha khyö kyi thug dang dag gi yi
dön yerme chig tu jingyi lob

ma khyö kyi ku dang dag gi lü
ma khyö kyi sung dang dag gi ngag
ma khyö kyi thug dang dag gi yi
dön yer me chig tu jin gyi lob

Amitayus

OM NAMO BHAGAWATE APARIMITA AYUR GYANA SUMBINI TSITA
TEDZO RANDZAYA TATHAGATAYA / ARHATE SAMYAK SAMBUDDHAYA /
TAYATHA / OM PUNYE PUNYE MAHA PUNYE APARIMITA PUNYE
APARIMITA PUNYE GYANA SAMBHA ROPATSITE / OM SARWA
SAMSKARA PARISHUDHA DHARMATE GAGANA SAMUGATE /
SOBHAWA BISHUDDHE MAHA NAYA PARIWARE SVAHA

OM AMARANI ZEWANTEYE SVAHA

dümin chiwe tshänma thongwa na
de yi möla tsepame ku
sälwar thong ne chidag pa chom te
chime rigdzin nyurdu thobpar shog

je tsün lame kutshe rab tän ching
nam kar thrinle chog chur gyäpa dang
lo zang tänpe drönme sa sum gyi
drowe münsel tagtu ne gyur chig

White Tara

OM TARE TUTTARE TURE MAMA AYUR PUNYE GYANA PUSHTRIM
KURUYE SVAHA

OM TARE TUTTARE TURE GURU AYUR PUNYE GYANA PUSHTRIM
KURUYE SVAHA

OM TARE TUTTARE TURE SVAHA

dümin chiwe tshänma thongwa na
de yi möla yishin korlo ku
sälwar thong ne chidag pa chom te
chime rigdzin nyurdu thobpar shog

je tsün lame kutshe rab tän ching
nam kar thrinle chog chur gyäpa dang
lo zang tänpe drönme sa sum gyi
drowe münsel tagtu ne gyur chig

Ushnishavijaya

Long mantra

OM NAMO BHAGAVATE / SARVA TRAILOKYA PRATIVISHTAYA BUDDHAYA
TE NAMA / TADYATHA / OM BHRUM BHRUM BHRUM SHODHAYA SHODHAYA /
VISHODHAYA VISHODHAYA / ASAMA SAMANTA / AVABHA SPHARANA GATI /
GAGANA SVABHAVA VISHUDDHE / ABHIKSHINCHANTU MAM / SARVA
TATHAGATA

SUGATA VARA VACHANA AMRITA ABHISHEKERA / MAHAMUDRA MANTRA
PADAIH / AHARA AHARA / MAMA AYUS SANDHARANI SHODHAYA
SHODHAYA / VISHODHAYA VISHODHAYA / GAGANA SVABHAVA VISHUDDHE /
USHNISHA VIJAYA PARISHUDDHE SAHASRA RASMI SANCHODITE / SARVA
TATHAGATA AVALOKINI SHAT PARAMITA PARIPURANI / SARVA TATHAGATA
MATE DASHA BHUMI PRATISHTHITE / SARVA TATHAGATA HRIDAYA
ADHISHTHANA ADHISHTHITE / MUDRE MUDRE MAHAMUDRE / VAJRA KAYA
SAMHATANA PARISHUDDHE / SARVA KARMA AVARANA VISHUDDHE /
PRATINIVARTAYA MAMA AYUR VISHUDDHE SARVA TATHAGATA SAMAYA
ADHISHTHANA ADHISHTHITE / OM MUNI MUNI MAHA MUNI VIMUNI VIMUNI
MAHA VIMUNI / MATI MATI MAHA MATI / MAMATI SUMATI / TATHATA
BHUTAKOTI PARISHUDDHE / VISPHUTA BUDDHI SHUDDHE / HE HE JAYA
JAYA / VIJAYA VIJAYA / SMARA SMARA / SPHARA SPHARA / SPHARAYA
SPHARAYA / SARVA BUDDHA ADHISHTHANA ADHISHTHITE / SHUDDHE
SHUDDHE / BUDDHE

BUDDHE / VAJRE VAJRE MAHA VAJRE SUVAJRE / VAJRA GARBHE JAYA
GARBHE VIJAYA GARBHE / VAJRA JVALA GARBHE / VAJRODBHAVE VAJRA
SAMBAHAVE / VAJRE VAJRINI / VAJRAM BHAVANTU MAMA SHARIRAM SARVA
SATTVANAN CHHA / KAYA PARISHUDDHIR BHAVANTU / ME SADA SARVA
GATI PARISHUDDHI SHCHHA / SARVA TATHAGATA SHCHHA / MAM SAMAS
VASAYANTU / BUDDHYA BUDDHYA

SIDDHYA SIDDHYA / BODHAYA BODHAYA VIBODHAYA VIBODHAYA
MOCHAYA MOCHAYA / VIMOCHAYA VIMOCHAYA / SHODHAYA SHODHAYA /
VISHODHAYA VISHODHAYA / SAMANTENA MOCHAYA MOCHAYA / SAMANTA

RASMI PARISHUDDHE / SARVA TATHAGATA HRIDAYA / ADHISHTHANA
ADHISHTHITE / MUDRE MUDRE MAHA MUDRE / MAHA MUDRA MANTRA
PADAIH SVAHA

short mantras

OM BHRUM SVAHA / OM AMRITA AYUR DADE SVAHA

OM AH HUM TRAM HRIH / AM AH MAM SARVA SATTVAM SHCHHA
RAKSHA RAKSHA KURU SVAHA

OM AH GURU BUDDHA USHNISHAVIJAYA SARWA SIDDHI HUNG

OM AMITE / AMITOD BHAVE / AMITA VIKRANTE / AMITA GATRI /
AMITA GAMINI / AMITA AYUR DADE / GAGANA KIRTI KARE / SARVA
KLESHA KSHAYAM KARIYE SVAHA

dümin chiwe tshänma thongwa na
de yi möla nangyelmaye ku
sälwar thong ne chidag pa chom te
chime rigdzin nyurdu thobpar shog

je tsün lame kutshe rab tän ching
nam kar thrinle chog chur gyäpa dang
lo zang tänpe drönme sa sum gyi
drowe münsel tagtu ne gyur chig

This is the new version of what we have to recite. Many people have been asking many questions about how they should do this enlightenment marathon. When we do the marathon together, what we have to repeat is written clearly on the paper. Each mantra we repeat 1 mala, 1 rosary (which is 100 mantras). Some mantras are long, for example the Amitayus one is quite long, but the only one we repeat 3 or 7 times is the long Dharani of Ushnishavijaya - for all the rest we do one mala. When we're doing the recitation, for example if we're the umze, the chant leader, then we do one mala, one mala, and go on like this.

Some people have been saying: *oh for me that's too much, it's not possible* and things like that. If you really feel like that but you'd like to join in you can also choose one mantra to recite, for example there might be one practice that you feel a particular connection with such as White Tara. Then you can collect many mantras, let's say 10,000 or 100,000 of that one mantra and you can also put that in the mantra counter, that's also ok. There are different ways. We have this continuous thing where we are all reciting one mala, one mala, but if you can't it doesn't matter you can also just do many White Tara or many Amitayus mantras or many OM BHRUM SVAHA / OM AMRITA AYUR DADE SVAHAS, the short mantra of Ushnishavijaya, and we can offer many like this. I hope that's clear.

When we do the mantras there is a counter online, so let's say you do 10,000 mantras - you write in the mantra counter 10,000. Sometimes we count malas, one mala is 100 mantras, but this time we're asking if you did 37 mantras to write 37. If you did 524 then write 524. You write exactly your total number of mantras. Then we calculate and we don't miss anybody's mantras. Please write your exact number and then we can try to accumulate millions of mantras. I've got my special t-shirt on today, it says - *together we can* - together we can do millions of mantras, long-life mantras. This is the special t-shirt Lama Gangchen made last year - *together we can, insieme possiamo*. Together we can do many millions of long-life mantras if we put our mind to it.

Today we're going to talk about White Tara. Hopefully you can all see the image of Guru Buddha White Tara.

Someone from Chile sent me the question: ***for people who don't have the White Tara Initiation, if you have Tara Chittamani, Green Tara, or 21 Tara Initiation is it the same?*** Actually no, not really. But this is an emergency situation, we're in an extra-ordinary situation. Most of you, honestly, have received numerous times this initiation. Most of our sangha have received many times all the initiations either in person or through streaming from Lama Gangchen Rinpoche. In case there's somebody - let's say a new person - in our sangha who'd like to join in our enlightenment marathon and they don't have the transmission then I will repeat the mantra and they can repeat after me - this is like an emergency exception, the minimum condition to recite this mantra. Then in the future, when it's possible, please receive the *jenang*, the blessing permission, to do this practice in a more extensive way. Obviously now it's not possible, we're all on lockdown in our houses but when normal service is resumed, which it will be, then please go to a lama of our lineage and try and receive this initiation doing all the stages such as taking refuge, bodhisattva vows and so on. It's more beneficial. But now because of this extra-ordinary situation I will give the transmission of the mantra to anybody who hasn't received it so they can recite the Tara mantra imagining that Guru Buddha White Tara is in front.

Who is White Tara and why should we do the practice? In Indian-Tibetan Buddhism we have many female buddhas, which actually is very beautiful. I think one of the reasons why many of us are attracted to Tibetan Buddhism is this, that there are many archetypes of enlightenment that are female. We have many male ones and many female ones so somehow it's very balanced, very beautiful. We have one female buddha called Tara, Tara the Liberator. Tara the Swift Heroine. She's kind of, let's say, the Buddhist Madonna. For Christian people who have this kind of background, you can think of her like that. We have many different emanations of Tara, the divine mother. She's not a goddess, she's a buddha. She achieved enlightenment many eons ago and there's a very beautiful story about how she did that. She was a princess called Princess Wisdom Moon, so she was called Princess Yeshe Dawa in Tibetan or Jhana Chandra in Sanskrit. Her father and family were Buddhist so there were many Buddhist monks, coming to the royal palace in order to instruct the king and the courtiers about Buddhism. Naturally the princess was very interested. She went to the monks and asked: *please instruct me in the dharma, I wish to achieve enlightenment*. The monks said to the princess: *as a woman you can't achieve*

enlightenment, it's not possible because there are many conditions that you need to fulfil and as a woman you can't. She answered: *I don't agree.* What is says in the story is that she stamped her foot in front of the monks and said: *on the ultimate level there is no man, there's no woman. Everybody has the potential for enlightenment. I'm going to achieve enlightenment in the form of a woman.* Then she set about doing it. She concentrated very strongly, she entered into retreat, she generated renunciation, bodhichitta, she studied emptiness, the nature of reality, and engaged in many different practices and finally through her efforts and through putting her guru's instruction into practice she achieved enlightenment. She achieved awakening. Then she became known as Buddha Tara, Tara the Liberator.

Tara has the special quality of being able to liberate us from fear, from sorrow, from suffering. For me Tara has a kind of mother quality. So when we engage in the practice of Tara - any form of Tara - there's this feeling of been cared for very strongly and sweetly. It's a very comforting practice on many different levels.

According to the story of Buddha Tara, after she achieved enlightenment, every morning between breakfast and lunch she would sit down and as an enlightened person she would work to liberate many hundreds of thousands of beings from suffering. Then between lunch and evening she would do the same, and in the night she would do another session and liberate more and more beings from the different levels of samsara. Due to this she became known as Tara the Liberator, the Swift Heroine. In Tibetan Buddhism, Tara is definitely the most popular female buddha and there are many forms, many aspects of her. The most popular one is, as we know, the Green Tara form. But, we also have White Tara and then many other aspects. Actually there are 21 aspects of Guru Buddha Tara and from these come many of our female yidams like for example: Parnashawari, Kurukulle and Maritse. Many of our important female yidams are manifestations of Guru Buddha Tara. Every Tibetan person, who is a Buddhist, knows the homage to 21 Taras. It's kind of like the *ave maria* for Catholics. It's the most fundamental prayer, apart from taking refuge for Tibetan buddhists.

There's a huge amount of information, many beautiful stories and material about Guru Buddha Tara. Obviously I don't have time to tell you all of this today but there is another story about how Tara arose which is very nice.

This story is that Buddha Avalokiteshvara, the Buddha of Compassion, was looking over the world, over the realms of samsara - so that means the hells, the ghosts, the animals, the humans, the gods, the asuras, all the different states of beings. He saw them experiencing different kinds of suffering and pain and dissatisfaction. As Avalokiteshvara was looking at all these millions and billions of beings trapped in their illusions, trapped in their suffering, at a certain point out of empathy, out of great compassion, he started to cry. Tears came out of his eyes. From the 2 tears that ran down his face and fell down, from one tear arose Green Tara and from the other tear arose White Tara or Sita Tara as we also call her. So this is another origin legend of Tara: two forms of Tara, White Tara and Green Tara, that arose from the tears of Buddha Avalokiteshvara and arose to quickly liberate beings from their suffering - to lead them to awakening. It's a very beautiful story from our

tradition about how White Tara arose. It's a bit like the painting of the *Birth of Venus*. Anyway she arises like this from the waters, from the tear of the Buddha of Compassion.

There's another Tibetan story about King Songtsen Gyampo, who lived in the 8th century. He was a very important Tibetan King, one of the first Buddhist kings, instrumental in bringing the first wave of Buddhist teachers to Tibet. He had 2 wives, a Chinese wife and a Nepalese wife. The Chinese wife was considered to be an emanation of Green Tara and the Nepalese wife was considered to be an emanation of White Tara. I think he's considered to be Buddha Chenrezig, or Amitabha.

We, the Gelugpas, can trace our practice of White Tara, in our tradition, to Atisha. He was a great Indian master who lived in the late 11th century and was one of the great masters that brought Mahayana, Vajrayana and Theravada - all the 3 yantras - from India to Tibet. He started what is called the new tradition, the new Kadampa tradition, of Tibetan Buddhism. So actually it was Atisha who brought this practice of White Tara to Tibet from India. So where did he get it from? We have what we call long lineages of practices that go back to the Buddha. These go through many generations of masters, back through the Tibetan masters to the Indian masters and then can be traced back directly to the Historical Buddha Shakyamuni - these are called practices with long lineages. Then we have some practices which are called practices with shorter lineages. In this case a spiritual master has had a very powerful experience, a direct experience, let's say a spiritual revelation, related to a practice and then it's been transmitted from that master to the next. This is what happened with the White Tara practice.

I was saying before that many of our practices go back to the historical Buddha and they're called practices with a long lineage but then sometimes we have practices with a close lineage or a shorter lineage. Sometimes, because everybody can achieve enlightenment, not just the historical Buddha Shakyamuni, great masters can also have extra-ordinary powerful enlightenment or visionary experiences. That's considered as valid and that is passed on to their disciples and through successive generations and that is the case with the White Tara practice. As far as we know, the White Tara practice is due to the visionary experience of one of the teachers of Atisha. He's called Vagishvara Kirti, an Indian master. He had a direct vision of Tara appearing in this white form, in the form of long-life. This form of Tara was then transmitted to Jowo Atisha. When Atisha went to Tibet he transmitted 77 different practices of sutra and tantra to the Tibetan people. One of which was the 3 long-life practices of White Tara which was taken from something called the *Cycle of Cheating Death* by the great yogi Vagishvara Kirti. This is how this practice came about. Then from Atisha it was transmitted to Gyanpopa and then through the Kagyu and Sakya masters until finally it reached the Gelugpa tradition through Lama Tsongkhapa and the early new Kadampa masters, the early Gelugpas. The first Dalai Lama had a particularly special connection with Tara. Lama Gangchen was one of the close disciples of the first Dalai Lama when he was Panchen Sangpo Tashi and so Lama Gangchen since many lifetimes also has a special connection with Tara, White Tara, with Palden Lhamo, and with many other forms of Tara.

It's said in our buddhist histories that the yogi Vagishvara Kirti was reading what's called the *Supreme Tantra of Tara the Yogini, the Tantra of Tara*, which is the source of all rituals and he found this passage which I'll read you.

Put the person who is the object of the ritual in the middle of an 8 spoked wheel, on the eight spokes but the 8 syllables surrounded by the lords of the city of her mantra. By a green wheel one is protected, one cheats death with a white one.

He read this passage and he understood what it meant and from this he had a vision of White Tara. There are many special White Tara healing meditations based on this verse. This is the text which is the basis of the White Tara practice.

Personally I've known Lama Gangchen about 30 years. Very fortunately I've had 30 years of living and working with him. When I first went to Milan in the early 90s, before Self-Healing, there was a before Self-Healing, what Lama Gangchen used to do everyday was the White Tara practice. It's what we used to do in the gompa in Kunpen Lama Gangchen in Milan. Everyday we would do White Tara and we would also do Open-eye Chenrezig and the protector practice. Then we would sit there and sing mantras for hours and hours, it was very nice. They used to call Rinpoche the singing lama, we used to sing all these beautiful mantras and songs like *Lama Gangchen Rinpoche Guru supremo...* and all this kind of thing, many songs for hours and hours. Probably after that we would all sit there and eat pizza with Rinpoche. That's what we used to do in the early days before Self-Healing in the Kunpen gompa. For many of us older disciples the White Tara practice is something that's very special, it's very close to us because we have this very strong feeling that it's connected to Rinpoche.

I'm going to look at the very old White Tara sadhana that we used to do then together with Rinpoche in Milano, which is actually based on a sadhana from Kyabje Pabongkha Rinpoche. I'll explain from that how to do the visualisation of the mantra. Rinpoche asked me when I talk about these things not to explain all of the details of the sadhanas because now is not the moment. What we need is the point, how to do the meditation - so that's what I'll explain. All the things we normally explain about the preliminaries and the offerings and the tormas and many other things I'm not going to explain now. I hope that later on you can receive a complete explanation about all the practices that we're talking about in a short way these days.

So now we're doing this enlightenment marathon, so we are reciting the mantras of 3 different long-life buddhas. First we have Amitayus, then we have White Tara and then we have Ushnishavijaya. What we have to do if we have the initiations is: out of emptiness we arise as Amitayus, I'll explain tomorrow, but we put the guru into our heart together with our close ones, our mother, our father, and around them everybody else and then we say the mantra of Amitayus - sending long-life energy to these people. We say the mantras 100 times. Then we say the dedication prayer, then we dissolve into emptiness. Everything dissolves into emptiness. Then out of emptiness we arise as the next long-life buddha, White Tara. We do this if we've received the initiations. We arise as each healing buddha. First we arise from emptiness as Amitayus, then we say the long-life mantras - for our

guru and maybe for our father and mother, for those who need - then we dissolve into emptiness and we arise as White Tara. In our heart is our guru, our mother, our father, those in need, and we do the long-life mantras of White Tara then at the end after the dedication we dissolve back into emptiness. Then we arise as Ushnishavijaya. If you like with one face and 2 hands, in a simple form. If we've received the *jenang*, the initiation, we should do like this. We should do as correctly as we can.

If you haven't received the initiation you imagine that Amitayus is above your head and is sending you lights and nectars. Then at the end of the mantra recitation he dissolves into light and White Tara arises above your head, we visualise the lights and nectars during the mantras, and then she dissolves into light, into emptiness, and Guru Buddha Ushnishavijaya arises there. We can do like this. All these 3 long-life deities are Action Tantra practices. Amitayus also has a highest yoga tantra form but we can do in this simple way. The most important thing is to try and visualise as well as you can and if you can't visualise then no problem, try to sing the mantras and get the feeling. Concentrate on the person to whom you wish to send the long-life energy. Concentrate on the long-life energy - the feeling and the mantra, that's the most important thing.

Self-generation as White Tara.

This is taken from the short sadhana of White Tara which is in the Gelugpa prayer book of Pabongkha Rinpoche.

OM SVABHAVA SHUDDA SARWA DHARMA SVABHAVA SHUDDO HANG
Everything becomes emptiness.

What this means is things don't have a fixed essence. If we search for things we cannot find a fixed essence of anything. This means that everything arises due to causes and conditions, things are inter-connected. Therefore, we can change things for the better. If things did have a true essence nothing would be changeable and there would be nothing to do but accept life as it is. But, because, in fact, things are interdependent and things do arise due to causes and conditions that means if we know what is the right cause, the right condition, we can create positive results. So what we do is we think about this a little bit. For example, now we are all stuck at home so probably most of us can see some kind of nature, even if it's just a pot plant or a cactus or something in our house, but we can see some kind of nature or at least we can see the sun and the moon arising, you know going across the sky from left to right each day. We can see things that are moving and changing. We need to think about this. We need to observe things in nature - things change, things are connected, things are inter-dependent. We are not as solid and independent and unchanging as we think.

Thinking about this we switch off our ordinary vision of ourselves and our environment which at the moment is not so nice. We imagine this normal world full of suffering, full of problems, disappearing into inner space and then from inner space arises a beautiful white lotus flower, a huge white lotus, and in the centre is a full moon disc - very peaceful, very calming and very pacific. In the centre is a beautiful white light with a vibration TAM.

This TAM dissolves into light and in one instant, if we've received the initiation, we appear in the divine form, the enlightened form, of Guru Buddha Sita Tara, White Tara, the one who grants long-life.

Hopefully you can see an image of White Tara. We imagine that we arise like this. We have one face and 2 hands. The right hand is making the gesture of granting realisations. The left hand is holding the stem of an utpala flower. We look like a beautiful Indian princess, but not just a normal princess, an enlightened princess. We have the 32 major and 18 minor marks of a buddha. Very young, very vital looking, very energetic looking. We have 7 eyes. Obviously we all have 2 eyes, but then we have the third eye. This is showing us that we need to look at reality in what we call the middle way. Normally we're not very balanced are we. When something happens, for example when 2 people have a discussion we're pulled to one side of the story, we listen to one person and then maybe we go to the other person and we hear their side of the story and our mind is always pulled from one side to the other. We don't really have a balanced view of anything. For example if we read the newspaper we very easily get influenced by the news. We don't hear both sides of the story, we don't check. The Buddha suggests we need to have a balanced view of things. We should not just follow any kind of news, any kind of information. Right now this is actually difficult, we're following all these conspiracy theories, all this kind of negative news and we're becoming more stressed and everything's more difficult - no? So we have 3 eyes which means we need the middle way view of reality, the correct view of reality. This is what the third eye symbolises. Then on our 2 hands and 2 feet we also have eyes. Why do we have 7 eyes? It's because we need to develop the 7 wisdoms. Afterwards I'll explain to you what these 7 wisdoms are.

Anyway, I'm a beautiful, young female buddha with 7 eyes and I'm sitting on a cushion, which is not a normal cushion but a beautiful moon disc. Then at my 3 places, my 3 main chakras, are OM AH HUNG. The perfection of body, speech and mind. White, red and blue. Above my head is my Guru in the form of Guru Buddha Amitayus. All of you who've received this initiation in the past visualise like this. If you haven't received this initiation then let's say emergency way you can imagine Tara is in front of you or above your head. Those of you who've never received the mantra, I will say it. If you've never received please repeat after me 3 times and then the mantra becomes yours like one torch lighting another torch. The energy of the mantra passes from one person to the next and so on. Those of you who never received the practice before but would like to recite this mantra please repeat after me.

OM TARE TUTTARE TURE MAMA AYUR PUNYE GYANA PUSHTRIM
KURUYE SVAHA x3

That's the first mantra. Second mantra.

OM TARE TUTTARE TURE GURU AYUR PUNYE GYANA PUSHTRIM
KURUYE SVAHA x3

Third mantra.

OM TARE TUTTARE TURE SOHA x3

Any of you who have never received this practice, you now have the permission to visualise White Tara above your head and you can recite this mantra and send energy to the ones in your heart who need help. For example, those who need a long-life - your mother, your father, your friends, the people in your city, our beloved guru and so on. Let's say in an emergency way you can all now join in the enlightenment marathon. These are the mantras that we have to repeat.

So what do we visualise? If we have the initiation and we arise as Tara - what do we visualise when we recite the mantra? For those who have the initiation in our heart is the letter TAM. From the letter TAM light emanates and collects back all the life energy, which is endless, of all samsara and all nirvana. The universe has a huge amount of energy so all this pure energy of the elements, of life, of vitality from the holy beings absorbs into our heart. Then above our heart is Guru Buddha Amitayus and in his heart is a red letter HRI. From the HRI in the heart of Guru Buddha Amitayus red lights radiate out to the 10 directions. That means all over the universe. It attracts and collects the long-life energy and long-life essence of all samsaric and non-samsaric beings and the essence of all the elements, of space, wind, water, earth and fire as well as any energy that's been lost or dissipated. All this energy in the form of red lights and nectars, full of love, full of compassion, full of peace, full of all kinds of beautiful energy dissolves into the vase that Guru Buddha Amitayus holds in his hands above our head. The nectar in the long-life vase continuously increases and overflows and enters through what we call the door of Brahma. When we are a baby we have a fontanelle that closes but energetically we still have one door there, so through this door all this long-life energy and nectar flows down and completely fills our body.

In our heart chakra, between the 2 breasts in the centre of our body, is the letter TAM and the zero, the M sound, the tigle, the drop, the bindu. Inside that little drop or that little sphere of light our precious Guru, Lama Gangchen, is sitting there on a moon disc. Then around where our Guru is sitting are the mantras: OM TARE TUTTARE TURE MAMA AYUR PUNYE GYANA PUSHTRIM KURUYE SVAHA and OM TARE TUTTARE TURE GURU AYUR PUNYE GYANA PUSHTRIM KURUYE SVAHA. As we say these mantras the nectars of long-life descend through our body. I'm White Tara, and my whole body is filled up with long-life nectars, especially it goes directly into our Guru so that he becomes more vital, more happy, more healthy. In the sadhana it says: *it eliminates all the interferences to the long-life of my lama which are in reality the reflection of my own karmic projections.*

At the same time from the letters of the mantras OM TARE TUTTARE TURE MAMA AYUR PUNYE GYANA PUSHTRIM KURUYE SVAHA and OM TARE TUTTARE TURE GURU AYUR PUNYE GYANA PUSHTRIM KURUYE SVAHA many white lights emanate and fill the heart of ourself, of White Tara and fill our Guru with long-life energy. Our Guru is there and you can also if you like put your mother, your father, your

dear ones. If there's someone who is sick maybe it's not comfortable to put them exactly there in the heart but you can imagine them in front of you and that all the healing lights and nectar of Guru Buddha White Tara is absorbing through their crown and they are becoming more healthy, more happy and they recover. So from laying down they sit up and look happy and healthy and stand-up and are very well. We can also do like this. This is what we have to visualise.

If we don't have the initiation but we just received the mantra now for the first time then ok - emergency way - above our head we visualise White Tara. We say the mantra and in our heart we can imagine a bubble of light, a rainbow light, with our Guru or our dear ones, the ones to which we want to send the healing and long-life energy to. We can do like that. As I just said if there is somebody who's ill then we can send them energy, we imagine White Tara is above their head and then as we recite the mantra the long-life energy goes into them and they recover. That's another possibility.

What does the mantra mean? **Tara** means liberator. So it's something like *om liberator, liberator, liberate*. **Mama** means me, to me, **ayur** means life, long-life, **punye** means what we call merit, positive energy, **gyana** means with wisdom and **pushtim kuruye soha** means may these energies increase. So we're saying something like: *Oh Guru Buddha Tara, the liberator, the one who liberates, please increase my life, merit and wisdom*. So that's the first mantra. **Mama** means to me, so if we're doing the mantra to ourself we usually say OM TARE TUTTARE TURE MAMA AYUR PUNYE GYANA PUSHTRIM KURUYE SVAHA. The mantras are kind of like simplified Sanskrit sentences. However if we're doing it for our lama, then we would say OM TARE TUTTARE TURE GURU AYUR PUNYE GYANA PUSHTRIM KURUYE SVAHA. So we're saying: *Tara, the liberator, the one who liberates, please increase the life, merit and wisdom for my guru*.

When I was explaining about Ushnishavijaya, I think I explained that when we're born we have a certain amount of life energy - it's like a fuel tank - and over the course of our life we use it up. Why? Because we breathe and every time we breathe, breathe in and breathe out, we use some of our life energy. We have a certain number of breaths. According to the ancient Ayurvedic texts it should be enough for 100 years but we don't know exactly. We bring karma from another life into this life, so actually we have an unknown amount of fuel in our tank, but the thing is when it's all used up that's the end of our life unless we increase our life-energy. These long-life practices, like White Tara for example, have the special quality that we can increase the life energy that we have either lost because of normal ageing, or we lost because of negative emotions. I gave this example the other day. For example me, I'm not enlightened yet - sorry to tell you - in fact if I get angry or nervous then I feel very tired here in my heart, I'm losing my energy. I noticed that this is very true for me. If I have some negative emotion for me it's really too expensive and I feel tired and I feel weak afterwards. I'm losing too much of my life-energy. So we can lose our life-energy through negative emotions, through delusions, we can also lose it through pollution, wrong diet or by getting ill - these kinds of things.

In the White Tara cycle there are many beautiful healing meditations to bring back our life energy. Very beautiful. Today I don't have the time to explain all of these but there are

many beautiful long-life practices related to White Tara. I have a book in Tibetan it's 1100 pages long on White Tara with all the different meditations. So as you can imagine there's a lot of things to meditate on not just one or two visualisations like most of us think. The visualisation that I just explained: we're White Tara, above our head is red Supreme Healer Amitayus and then as we recite the long-life mantra the vase of immortality above our head overflows with long-life nectars and this flows down into our heart and the energy goes into our guru or our mother or father and then also radiates out also to those in need. This is a perfect visualisation. Very beautiful. We're tapping into the endless life energy of the universe. Actually this energy is endless isn't it? This is a very beautiful visualisation, it's sufficient for what we need to do in our enlightenment marathon: the recitation of many long-life mantras by our worldwide NgalSo sangha.

Another thing that we can do, according to the instruction of the third Kyabje Trijang Rinpoche, Lama Gangchen's root guru, is while we're reciting the long-life mantra we can also visualise the elements becoming very clear and pure. We can imagine our Guru in our heart, then as we say the mantras we imagine a rainbow of pure elements around our Guru. It means our Guru's elements become completely strong, revitalised, so he's recovering all the energy of the elements. Rinpoche always talks so much about the elements doesn't he, how important they are, the five elements as the basis of our life. So in the White Tara practice we have this very nice visualisation where we recite the mantra and a rainbow of 5 elements energy appears. We can do that around our Guru or also around ourselves if we like. If we're reciting for our Guru then we specifically do it around our Guru. That's another very beautiful visualisation we can do, its called the pavilion meditation.

Before you ask me the question I'm going to give you the answer because I know what you're going to ask. In the visualisation of the White Tara practice, it says from the letter TAM at my heart lights emanate and brings back the vital energy of all beings of samsara and nirvana. So when we do this we're not taking the energy of anybody else. What it means is there's endless amounts of energy in the universe so we're just tapping into it. It's like this idea of abundance that we have now in the West, that actually there's enough for everybody but we just need to tap into it. It's the idea that there's enough vital energy, enough pure element energy, enough life in the universe for everybody. We're not taking energy from anyone else we're just tapping into this infinite field of life energy that already exists. That's the first thing. Then the next one: light goes out from Amitayus above our head and brings all the pure essence of the elements, so if you like you can do each element one by one like in our NgalSo tradition. We like very much elements, so we can draw back the essence of space, the essence of wind, the essence of fire, the essence of water, the essence of earth. All this element energy is flowing down, we can also imagine a rainbow if we like. A rainbow of pure element energy is flowing into our Guru completely revitalising his energy, or to our mother, our father, our dear ones or to the sick ones in front. As we like.

Then in the White Tara sadhana of Pabongkha Rinpoche, it says the nectar descends in my body, fills it up and eliminates all the interferences to the long-life of my lama which are in reality the reflection of my own karmic projections. So ok, I said 2 days ago that I was going to talk about this. But then I was actually thinking about it and I remembered Lama

Gangchen Rinpoche himself said many times that he doesn't believe that this is actually the case. He says, for example, if it was ever the case that he was not feeling well that it wasn't absolutely anything to do with his disciples. I heard him say this. That there's no need to feel guilty, no need to feel sad or anything like this. But you know our Guru is very kind to us isn't he. Incredibly kind. So now we can remember his kindness and repay this kindness by sending him long-life energy. Now our Guru is 80 years old, he's a senior person in our society, and we hope that he reaches 102 years. So therefore he needs a lot of positive energy. We can repay his kindness so he can continue to live long and continue to be kind to us by doing this kind of practice, this kind of visualisation. That would be a very nice thing to do. I'm just sharing with you what I actually heard Lama Gangchen saying on the subject: nobody needs to feel guilty, nobody needs to feel sad, in fact if he ever is not so well he prefers everybody to continue to feel happy and be very positive because he says he's connected to all of us so he can feel it. So he prefers that we are in a good mood, in a positive mood, in a happy mood. This is a much better way to think. This is Rinpoche's actual instruction on the subject that I heard many times over the years. I think it's better we do like this. Regarding karma, karma is cause and effect which means we can only experience something that we have created the cause for ourself, except they say if you're a higher bodhisattva then it's possible because of their extra-ordinary spiritual development that they can take on the suffering of others. There are many stories like this but I don't want to confuse you at the moment. I've just told you what Rinpoche said many times: don't feel guilty, don't feel sad, don't feel stressed.

Are there any questions about how to recite the White Tara mantras - please send them on the chat so they can be forwarded to me?

When we do the White Tara mantra we can also develop what's called the 7 wisdoms. That's why White Tara has 7 eyes, they are 7 wisdom eyes. Before the questions come I will explain what the 7 wisdoms are. Maybe you'd like to know. Why does she have 7 eyes and not 23 eyes for example or 5 eyes. In Mahayana Buddhism, in our Vajrayana Buddhism, our Gelugpa tradition, we say we would like to achieve 7 wisdoms. So what are these?

The first wisdom, the first eye, we would like is the wisdom of **great understanding**. That means all the dharma we understand fully, when we hear all the dharma teachings there is no resistance in our mind. That would be wonderful.

The second wisdom eye is called **clear wisdom**. Which means we can understand the very subtle and extremely difficult points of the dharma without any emotional resistance. For example, we can understand about emptiness, which is very subtle and difficult to understand - we can get clearly the point.

The third wisdom eye we'd like to develop is called **quick wisdom**, it means quickly we get the point. So quickly we cut through non-understanding and wrong-understanding and doubts without any emotional resistance or intellectual resistance, we get quickly the point. Because sometimes we're not so fast. Like for example Rinpoche, Lama Gangchen, since 30 years he's saying the same things. Why? Because we're not so quick. We don't

have this quick wisdom so he's saying a lot: *looking with peace, touching with peace, peace with everything, everything with peace*. Why? He needs to repeat it many, many times because actually we're not so quick. It would be very nice to develop this quick wisdom.

The fourth wisdom eye is called **profound wisdom**. This means, for example, some dharma subjects are very deep, very profound, like the perfection of wisdom, some of the tantric teachings and many other things. This wisdom let's us understand the profound points of reality without any emotional or intellectual resistance.

The fifth eye of White Tara, Sita Tara, is the **wisdom to explain the dharma**. This gives us a special capacity that we can explain the Buddha's teachings, the dharma, in a way that's appropriate to each one. We can understand, for example, some people need an explanation in a conventional way, or in a simple way or an easy way, or a funny way, some people need things in a definite way, in very precise clear way, in an intellectual way - people have different inclinations but this wisdom to explain the dharma gives us the capacity to explain to each one in the way that's fitting with them so something changes in their mind. So we also hope to develop this one.

The sixth wisdom eye of Tara is the **wisdom of debating**. Actually, nowadays there's a lot of negative information, not just about the nature of reality but in general so it's good to have the capacity to be able to convince people of something that's positive and beneficial for them. These days more and more we have many confusing ideas in society, so this ability to show with reasoning why somebody should do something positive and convince them is actually a very positive capacity to have. For example, we can help people with gifts of money and material things and so on - but the greatest gift we can give people is the gift of dharma. If we can give the dharma, the Buddha's teachings, to people in a way that turns their mind away from negative habitual thought patterns, from feeling miserable, into a way where they become more positive, if we can convince them that's the right thing then that's good. We hope to develop this kind of debating wisdom so if they say: *oh I don't agree with you*, then we can explain in the right way why our idea's have some validity. Maybe not our personal ideas, but the Buddha's ideas or our Guru's ideas at least.

The seventh wisdom is called the **wisdom of writing**. That means for example we can compose, we can write book and sadhanas and we can transmit the dharma through this. These days we have so many ways, we have youtube, we have streaming, we have all kinds of ways of transmitting the dharma. But with this wisdom we know how to present it, like Lama Gangchen with Self-Healing - we can put dharma in a way that's exactly suitable for the people of that time. For example, if we make a recording of an ancient Indian tantra or sutra or the things the monks recite in the monastery maybe it sounds nice but it's too long and complicated for modern people. Rinpoche in his wisdom, put the dharma in a very modern and accessible way. He was also one of the first lamas to use audio-visual means in the 1990s because he knew we would be moving towards that.

Any questions about the practice? No questions! There's no questions so that means we have understood everything and now we can start to do the practice together. So let's do a kind of guided visualisation or meditation. In our little booklet of the long-life practices of the enlightenment marathon we only have the mantras because it presumes you know the visualisation. The image of Tara you can see on the card. Let's do the practice.

lo chog zangpö päl gyur trashipa
thub chen tänpe trinle yar ngö da
phäl je dro lor tsampe dze pa chän
päldän lame shab la sölwa deb

om ah guru vajradhara sumati muni shasane karma uhta vardanaye shri
badhra var samaniya sarwa siddhi hung hung (x3)

pha khyö kyi ku dang dag gi lü
pha khyö kyi sung dang dag gi ngag
pha khyö kyi thug dang dag gi yi
dön yerme chig tu jingyi lob

ma khyö kyi ku dang dag gi lü
ma khyö kyi sung dang dag gi ngag
ma khyö kyi thug dang dag gi yi
dön yer me chig tu jin gyi lob

We imagine our root guru and all the lineage gurus going back to Atisha and Vthagishvara Kirti, they absorb into our root guru and then our root guru comes to the crown of our head, dissolves through our crown and absorbs into our subtle mind at our heart.

OM SVABHAVA SHUDDA SARWA DHARMA SVABHAVA SHUDDO HANG
All things are empty of inherent existence and so am I.

Please think about emptiness and interdependence in anyway that you know.

From within emptiness there appears a white lotus flower. In the centre of the lotus is a full moon disc, a super moon disc, and upon this my mind takes the form of the letter TAM. This letter TAM in one instant transforms into a beautiful utpala lotus, then this lotus melts into light and transforms and I arise as Guru Buddha White Tara, the Noble One granting long-life. I have one face and 2 arms. My right hand makes the mudra that grants realisations and my left hand hold the stem of a white utpala flower. I am endowed with 7 eyes and my back rests on a full moon disc. I have the aspect of a young girl who possesses all the enlightened qualities. At my 3 places are the 3 letters OM AH HUNG. From them lights emanate, inviting all the wisdom beings and the deities of initiation. The wisdom beings dissolve into me and become inseparable and the deities of the initiation grant the initiation. As a result Guru Buddha Amitayus, red in colour, appears at the top of my head holding a long-life vase.

khorwa le drol tare ma
tuttara yi jik gye drol
ture nawa nam le drol
drolma yum la chag tsel lo

Tare Ma, mother that liberates from samsara
Tuttare, you who liberates from the eight fears
Ture, you who liberates from all sickness
To you, the Great Liberating Mother, I prostrate

At my heart chakra is a white letter TAM, from this lights emanate and the light collects and bring back into me the essence of the vital energy of all the beings of samsara and nirvana. From the red syllable HRI in the heart of Guru Buddha Amitayus above my head red light radiates spreading in the 10 directions attracting the long-life essence of all samsaric and non-samsaric beings, the essence of the elements as well as the vital energy which has been stolen or lost. All this energy in the form of lights and nectars dissolves into the vase that Guru Buddha Amitayus holds in his hand. The nectar and lights continuously increase and over-flow from the vase and they enter the top of my head completely filling my body. At my heart chakra inside the drop of the white letter TAM, in the tigle on the top, is my Guru who sits on a moon disc. Around the edge of the Guru's seat stand the letters of the mantra OM TARE TUTTARE TURE GURU AYUR PUNYE GYANA PUSHTRIM KURUYE SVAHA. As I recite the mantra, the nectars descend through my body and fill it up, eliminating all the interferences to the long-life of my Guru which are in reality the reflections of my own karmic projections. At the same time from the letters of the mantra lights emanate filling the hearts of Tara and also filling the heart of my guru who sits in my heart.

OM TARE TUTTARE TURE GURU AYUR PUNYE GYANA PUSHTRIM KURUYE
SVAHA x3

Actually today because I think it's nice, I'd like to dedicate this practice especially to the long-life of our precious Guru, Lama Gangchen Rinpoche, so let's do one mala together of the mantra OM TARE TUTTARE TURE GURU AYUR PUNYE GYANA PUSHTRIM KURUYE SVAHA concentrating on the Guru in our heart.

OM TARE TUTTARE TURE GURU AYUR PUNYE GYANA PUSHTRIM KURUYE
SVAHA *recitation 1 mala*

OM TARE TUTTARE TURE SOHA *recitation*

dümin chiwe tshänma thongwa na
de yi möla yishin korlo ku
sälwar thong ne chidag pa chom te
chime rigdzin nyurdu thobpar shog

je tsün lame kutshe rab tän ching
nam kar thrinle chog chur gyäpa dang
lo zang tänpe drönme sa sum gyi
drowe münsel tagtu ne gyur chig

nyinmo deleg tshän deleg
nyime gung yang deleg shing
nyintshän tagtu deleg pe
könchog sum gyi jin gyi lob
könchog sum gyi ngödrub tsöl
könchog sum gyi tashi shog

So the White Tara mantra we do like this so please try and do it. It's a very beautiful practice. Very peaceful. So we can do it for our Guru, for our mothers, our fathers, our dear ones and we can send healing energies to all those who are sick and suffering and who need.

Now we have 10 minutes left. I've been receiving messages from some of the sangha on how to deal with lockdown living. So maybe we can start to talk about this a little bit. As we know we're all locked down, each one in their own way. But many of us are locked down with our partner, so we have to have a good relationship with them especially now. It's so important we don't fall out with our partner. Why? Because we can't leave the house! Normally if we fall out we say *ciao* and we go out. Now, there's nowhere to go. Now is really the time that we put the dharma into practice. The first thing I could suggest - I got some questions about this - is the mantra *om yes soha*. When our partner says something or suggests something the best mantra for making peace is *om yes soha*. This will pacify most of our discussions. We are actually doing as it says in the lojong teachings, giving the victory to them. That means: *yes, you're right, I agree with you, wonderful*. This is one thing we can do to stop a lot of stress and tension in our lockdown situation.

Other sangha members have said they're having some difficulties because they like to do the Guru Puja and mantra recitations but their partner wants to be quiet. What shall we do? Well always we should try to see things from our partners perspective and think about how they feel and what they need. We could ask them how they feel. Anyway it's very easy nowadays, if our puja or our Led Zeppelin music or whatever is disturbing our partner we use headphones. It's very easy. All of us have wonderful headphones that we paid a lot of money for, so now it's the time to use the wonderful headphones and then we don't disturb our partner.

If you want to send questions, we have time these days. I can give you my opinion about how to deal with lockdown living, also from what I've heard Rinpoche saying over the years. Maybe some of us are feeling a little trapped in this situation, so how we can change the mind from negative to positive. We can also talk about these things over the next days.

Actually we have to talk about how to do the practices and many other things but in between we can also talk about these things, if you like.

I think that's enough for today, please continue with your mantras.

A question just arrived

If we want to do the White Tara mantra for Lama Gangchen is the mantra with GURU the best one to do?

Yes we should do OM TARE TUTTARE TURE GURU AYUR PUNYE GYANA PUSHTRIM KURUYE SVAHA. Guru means lama, so it means my lama. We use this generic word because we can use it for all gurus. If we like to do specifically for Lama Gangchen we say this one. If we want to specifically increase the life energy of our guru we use this mantra.

Thank you all very much for listening to NgalSo free tv. This is free but if anybody would like to support the work of Albagnano Centre and could consider making a donation for the expense of the streaming please do it. Our policy is to offer everything free, but we rely on your generosity so we can continue to do these kinds of things. If you like, that would be very nice, if you don't feel like you can there are many other kinds of generosity. At least recite the mantras of long-life, it's also one kind of generosity. Thank you all very much and see you all soon. Please continue to do the mantras. If you do them, it's doing something positive - they say in Buddhism if you have one stick it can easily break but if we put many together it becomes unbreakable, very powerful, so together we can! If we all recite together millions of mantras it's something very powerful and very positive. I appreciate very much all your efforts and please continue.

nyinmo deleg tshän deleg
nyime gung yang deleg shing
nyintshän tagtu deleg pe
könchog sum gyi jin gyi lob
könchog sum gyi ngödrub tsöl
könchog sum gyi tashi shog