

The Sadhana of Chíntachakra White Tara



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Set in Calibri 12.5./15, Century Gothic, Lydian BT, and Tibetan Machine Unicode.

Printed in the USA.

The Sadhana of

Chintachakra White Tara

Homage to Arya Tara, the Wish-Fulfilling Wheel, the mother who gives birth to the buddhas of the three times. Just by remembering you bestows all attainments.

Here I put down this sadhana in a concise form.

Those who wish to practice the sadhana of Chintachakra White Tara should arrange the offerings and tormas properly and, with a special and virtuous state of mind, should visualize the objects of refuge.

Refuge

I and all living beings as extensive as space, from today on until the essence of enlightenment is achieved, take refuge in the glorious holy gurus, take refuge in the fully accomplished buddhas, take refuge in the holy Dharma, take refuge in the Supreme Assembly. I take refuge in the venerable lady White Tara, the Wish-Fulfilling Wheel, and the complete entourage of deities. (3x)

I prostrate and take refuge in the holy Guru and Three Precious Jewels. Please bestow your blessings on my mindstream.

Generation of the Mind of Enlightenment

In order to attain the fully accomplished state of a buddha for the sake of all living beings, I will enter into the sadhana of White Tara, the Wish-Fulfilling Wheel. (3x)

Blessing the Offerings

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

Thus purifying.

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

Dissolving into emptiness.

Out of emptiness from eight OM [syllables] appear spacious, extensive jeweled vessels inside of which the syllables OM transform into different offering substances, which are clear, unobstructed, and as extensive as space.

OM ARGHAM AH HUM
OM PADYAM AH HUM
OM PUSHPE AH HUM
OM DHUPE AH HUM
OM ALOKE AH HUM
OM GANDHE AH HUM
OM NAIVIDYA AH HUM
OM SHAPTA AH HUM



I instantly become the venerable Tara. The syllable TAM at my heart emanates rays of light, inviting from her Potala abode the Lady Tara, the Wish-Fulfilling Wheel, surrounded by the assembly of buddhas and bodhisattvas to the space above. The light dissolves back into my heart.

Prostrations

Gods and asuras with their crowns
 Bow down to your lotus feet.
 I prostrate to Mother Tara,
 The one who rescues from all needs.

Thus offer prostrations.

Offerings

OM GURU ARYA TARE SAPARIVARA ARGHAM (*PADYAM,*
PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA)
 PRATICCHA HUM SVAHA

Bodhichitta Vow

I take refuge in the Three Jewels.
 I regret all my unwholesome deeds.
 I rejoice in the merit of all beings.
 I will hold bodhichitta until enlightenment.

[I take refuge until complete enlightenment
 In the Buddha, the Dharma, and the Supreme Assembly.
 In order to fulfill the purpose of myself and others,
 I generate the mind of enlightenment.
 Having generated the mind of enlightenment,
 I invite all living beings as my guests.
 I will remain in this excellent conduct of the bodhisattvas.
 Thereby, may I achieve the state of a buddha
 In order to benefit all living beings.]

The Four Immeasurables

May all living beings be endowed with happiness and the causes of happiness.

May all living beings be free from suffering and the causes of suffering.

May all living beings be endowed with the happiness that is free from suffering.

May all living beings remain in a state of equanimity, free of attachment for those they hold close and aversion for those they keep distant.

Thus meditate on the four immeasurables.

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

Dissolving into emptiness.

Out of emptiness from the syllable PAM comes a white lotus and from AH a moon disc, on top of which is my own consciousness in the form of a white syllable TAM emanating rays of light. The light collects back and I become the venerable Wish-Fulfilling Wheel, with a white body, one face, and two arms. My right hand is in the gesture of supreme giving; my left hand is at my heart and holds between thumb and ring finger the stem of an utpala flower that blossoms at the level of my ear. It has three blossoms, the center one in full bloom, the right one having already blossomed and gone to fruit, and the left not yet opened. These three symbolize the buddhas of the three times. I am adorned with jeweled ornaments and clad in a variety of silken garments. My upright body is supported by a moon disc, and I am seated in the vajra position. At my

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crown is a white OM, at my throat a red AH, and at my heart a blue HUM. At my heart on a moon disc is the white syllable TAM, which emanates rays of light, inviting from Potala buddha-field in the south the venerable Wish-Fulfilling Wheel surrounded by an assembly of buddhas and bodhisattvas.

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JAH HUM BAM HOH

They become non-dual. Again rays of light emanate from the syllable at my heart inviting the initiating deities.



“Please bestow on me the initiation.”

Thus requesting.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH
HUM

Thus reciting and conferring the initiation with the wisdom nectar.

My body is filled, purifying all stains. The excess nectar overflowing from my crown transforms into Buddha Amitabha.

Offerings should be blessed as before.

[OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

Out of emptiness from eight OM syllables appear spacious, extensive jeweled vessels inside of which the syllables OM transform into different offering substances, which are clear, unobstructed, and as extensive as space.

OM ARGHAM AH HUM
OM PADYAM AH HUM
OM PUSHPE AH HUM
OM DHUPE AH HUM
OM ALOKE AH HUM
OM GANDHE AH HUM
OM NAIVIDYA AH HUM
OM SHAPTA AH HUM

Offerings

OM ARYA TARE SAPARIVARA ARGHAM (PADYAM, PUSHPE,
DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA) PRATICCHA
HUM SVAHA

Prostrations and Praises

I prostrate to Mother Tara, the liberator of beings from existence,
The one who liberates from the eight worldly fears with TUTTARE,
Freeing from all illnesses with TURE.

All the wisdom and activities of compassion of the extensive
buddhas,

Appearing in the form of the extremely beautiful goddess,
Bestowing longevity and supreme attainments to a great number
of beings,

I prostrate to the one who is extremely white and holds an utpala
in her hand.

And then:

At the heart center of myself visualized as Arya White Tara
is an eight-spoked wheel with a hub and three rims. At the
center on a moon disc is my own mind as a white TAM en-
circled by the mantra for increase:

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

ཨོྃ་རྩེ་རྩེ་རྩེ་རྩེ་མ་མ་ཨུ་ཡུ་རྩེ་རྩེ་ན་ཕུའི་ཀུ་ཅེ་[ཡེ]་
སྩེ།

The seed syllable and all the letters of the mantras are in the nature of light. Dewdrops of nectar stream forth from the letters.

At my crown is the lord of the family, Lord Amitayus, red in color, with one face and two arms, holding a golden vase filled with the nectar of immortality, in the gesture of meditative equipoise. Clad in silk and jeweled ornaments, he sits in the vajra position. He is adorned at the heart with the red syllable HRIH, from which hook-like red rays of light emanate in all ten directions, collecting all of my life energies that have been robbed, stolen, or caused to be taken away or scattered by human and non-human beings, as well as the essence of the five great elements, and the life energies and merits of all living beings, the brilliance and dignity of the three worlds, and so forth. All the wealth and goodness of existence and the blessings of the body, speech, and mind of the guru, buddhas, and bodhisattvas are collected back in the form of nectar and rays of light in different colors and absorb into the vase in Amitayus' hands. By this absorption the white nectar overflows and enters into my crown opening, absorbing into the wheel, the mantra, and the seed syllable at my heart. From that, rays of nectar flow down, filling my entire body. My outer body is washed; the accumulation of unwholesome imprints and obscurations, illnesses, disturbances, and obstacles of life are cleansed and purified, thus restoring my life energies, merits, and broken vows and commitments, and I attain the siddhi of immortality.

Think thus.

Mantra for Increase

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

ॐ तुरे तुरे तुरे ममा अयुः पुण्ये ज्ञाने पुष्टिं कुरु [ये]
स्वाहा

Outside of myself is a white wheel made of space-iron, with space inside, like two hats joined together. The ten spokes, above, below, and in the eight directions have very sharp points turning clockwise at an extremely fast speed, thereby cutting into pieces all obstacles. Tongues of flames of light rays burn and swirl, and thus all disturbing forces are completely burnt like feathers burnt in fire.

Think thus.

Again from the wheel and the mantras at my heart white rays of light emanate, filling my entire body, pacifying illness, disturbances, obscurations, unwholesome imprints, and all obstacles to life. The rays of light go out of the pores of my body and form a white circle of light outside of myself, bringing about the accomplishment of all peaceful activities.

Think thus.

Again yellow rays of light emanate, filling my body, bringing about an increase of life, merit, and the wisdoms of hearing, contemplation, and meditation. The light radiates out, forming a yellow circle outside the white circle, bringing about the accomplishment of the activities of increase.

Again red rays of light emanate, endowing me with the power and energy to bring the three worlds under my control. The light radiates out, forming a red circle outside of the yellow circle, bringing about the accomplishment of the activities of control.

Again dark blue rays of light emanate, endowing me with the power and energy to achieve all activities of destruction. The lights radiate out, forming a blue circle outside the red circle, bringing about the accomplishment of the activities of destruction.

Again green rays of light emanate, endowing me with the power to achieve all enlightened activities. Lights radiate out, forming a circle of green light outside of the blue circle, bringing about the accomplishment of all enlightened activities.

Again, brown rays of light emanate, bringing about stability of the power of the activities and attainments. The light radiates out, forming a brownish circle outside the green circle, bringing about stability.

All these six circles are egg-shaped and of one single piece, very hard and strong, and cannot be destroyed even by the winds at the end of existence. All the space between each circle is filled with fresh, newly blossomed blue utpala flowers, soft and tender.

Having generated yourself in the form of Lady Tara, hold yourself in this form while generating the protective wheel and six light circles. Keep your mind fixed on this visualization. Then, either recite the mantra or hold the winds according to your wish. This should be done according to the oral instructions. When the recitation is finished, recite the hundred-syllable mantra and cleanse yourself of errors of excess and omission. Make offerings and praises.

Dedication

Through the merit collected by this practice,
 May I quickly attain the state of the Wish-Fulfilling Wheel,
 And may I lead all living beings, without exception,
 To her state of enlightenment.
 Thus dedicating the roots of merit.

Offering the Torma

And then, the way to make the torma offering in between sessions. One should bless the offerings as before.

Blessing the Offerings

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
 SHUDDHO HAM

Out of emptiness from eight OM syllables appear spacious, extensive jeweled vessels inside of which the syllables OM transform into different offering substances, which are clear, unobstructed, and as extensive as space.

OM ARGHAM AH HUM
 OM PADYAM AH HUM
 OM PUSHPE AH HUM
 OM DHUPE AH HUM
 OM ALOKE AH HUM
 OM GANDHE AH HUM
 OM NAIVIDYA AH HUM
 OM SHAPTA AH HUM

Blessing the Torma

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

Out of emptiness from the letter OM comes a vast, extensive jeweled vase, inside of which the syllable OM melts and transforms into a great ocean of undefiled wisdom nectar.

OM AH HUM (3x)

From one's heart from the syllable TAM rays of light emanate, inviting the Lady Tara surrounded by multitudes of buddhas and bodhisattvas. They all partake of the essence of the torma through the opening of light at the tips of their tongues.

OM ARYA TARA SAPARIVARA IDAM BALIMTA KHA KHA KHAHI
KHAHI (7x)

Offerings

OM ARYA TARE SAPARIVARA *ARGHAM (PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA)* PRATICCHA
HUM SVAHA

Praises

Venerable Bhagavati Tara,
Please bless me to eliminate all the obstacles of life
Of my own (or someone else's)
And bestow on me the attainment of immortality.

Thus make requests for the desired purposes. If one has arranged tormas for the protectors and local gods, then offer them here. Then recite the hundred-syllable mantra.

OM PADMASATTVA SAMAYA MANUPALAYA / PADMASATTVA
 TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME
 BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /
 SARVA SIDDHIM ME PRAYACHHA / SARVA KARMA SUCHAME
 / CHITTAM SHRIYAM KURU HUM / HA HA HA HA HOH
 BHAGAVAN / SARVA TATHAGATA PADMA MAME MUNCHA /
 PADMA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT

Whatever mistakes I have made because of not knowing,
 Or lacking ability,
 Or not finding the proper materials,
 Please be patient with these.

If one has objects representing the wisdom beings, then recite:

Please reside in these images.

[By residing for the benefit of all living beings,
 Please bestow your blessings of health, life energies,
 Power, and supreme attainments.

OM SUPRATISHTHA VAJRAYE SVAHA]

If one has no object, then recite:

VAJRA MU

The wisdom beings depart to their natural abodes.
 The commitment beings absorb into me.

Think thus.

From the syllable at my heart rays of light emanate. All the container and contained dissolve into light and absorb into the brownish circle. The six circles and protective wheel dissolve in stages from outer to inner. The protective wheel also dissolves into me, I absorb into the wheel, the wheel into the mantra rings, the rings into the TAM, which dissolves by stages into emptiness. Out of emptiness I arise as the Lady Tara, marked at the crown with OM, at the throat with AH, and at the heart with HUM.



Dedication

Through the merit collected by this practice
May I attain the state of venerable Tara
And lead all living beings without exception
To her state of enlightenment.

When the signs of untimely death appear,
By instantly seeing the form of the Wish-Fulfilling Wheel,
The power of the Lord of Death is eliminated.
May I swiftly attain the state of a knowledge holder of immortality.

Through the roots of merit accumulated by this meditation,
Recitation, praises, and offerings to the venerable Tara,
May all obstacles, interferences, evils, and disturbances
be pacified,
And may I enjoy the glory of immortality.

By merely seeing your body, hearing your speech, and
remembering you,
All signs of untimely death are destroyed.

In all my lifetimes, may I be guided by the venerable Tara,
And may I be able to enjoy the holy Dharma.

May I swiftly attain the activities of pacification, increase,
Power, and destruction, the eight siddhis, and so forth.
May I quickly attain all the common and supreme attainments,
And may all my hope and wishes be spontaneously fulfilled.

Thus reciting the dedication, prayers, and auspicious words.

Whoever holds this sweet dew of nectar of immortality,
The sadhana of the white utpala flower,
In the palms of their hands respectfully,
Arya Tara will rejoice in that fortunate being.

Colophon:

This concise sadhana of the venerable Chintachakra White Tara was written at the request of some interested persons by the one named Trijang Tulku of Ganden Monastery. The faithful one Lhamo Tsering, making respectful offerings, financed this printing. By the merit of this, may all living beings, including the late upasika Tsewang Norbu, be guided by the Lady Tara. May the life, dignity, merits, and all wholesome activities of the one who has financed this printing increase like a lake in summer. May he very soon become like the Lady Tara in liberating living beings.

Translator's colophon:

The above colophon to the original text was also written by Trijang Tulku. This sadhana was taken from the Collected Works of the Ven. Khri-byang rDo-rje Chang bLo-bzang Ye-shes bsTan-'dzin rGya-mtsho, vol. 2, Mongolian Lama Gurudeva, New Delhi, 1978 and was originally translated by Carol Savvas and Lodro Tulku and published in Transformation Into the Exalted State, Opuscula Tibetana, Fasc. 18, June 1987.

Editor's colophon:

This sadhana of Chintachakra White Tara has been used here by permission of the translators. The original translation has been further edited for distribution to FPMT students by Ven. Constance Miller, FPMT Education Department, November 2003.

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