

# The Daily Practice of the Noble Wish-Fulfilling Chakra (White Tara)

Called “The Attainment of Deathlessness”



## History of this Sadhana

This White Tara practice was written by Jamgon Kongtrul Lodro Thaye, the first Jamgon Kongtrul Rinpoche, who lived 1813-1899. Jamgon Kongtrul Rinpoche is one of the four Regents of the Kagyu lineage of Tibetan Buddhism. The sadhana is clearly based on (and quotes in some places) an earlier, somewhat longer sadhana by the eighth Tai Situ Rinpoche, who lived about 100 years earlier. It is likely Lodro Thaye wrote this particular sadhana inspired by the need for a shorter practice suitable for daily recitation in lay life.

Jamgon Kongtrul Lodro Thaye was one of the most famous and revered masters of Tibetan Buddhism. Born in 1813, he took on the responsibility of explaining and composing texts that incorporated teachings from all the Tibetan Buddhist traditions. These were all brought together in his *Five Treasuries of Knowledge*. Because of this gigantic scholarly work we have many teachings that would otherwise have been lost to us. He died in 1899.

*Given by the Ven. Kalu Rinpoche  
to Catherine Rathbun*

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May all beings be happy!*

### **A Vow for Living**

I vow to celebrate life,  
To promote what is good and wholesome,  
To study the laws of Nature in depth,  
To seek with eyes of increasing clear vision,  
Holding that there is no difference between  
my self and any other.

### **A Bodhisattva's Vow**

I will strive to help all beings who cross my path  
To walk with them on Love's journey from life to life,  
Hand in hand to search with them through the  
deep reaches of space,  
Holding myself from final awakening until the  
time of realization that all are one.

— Catherine Rathbun, 1983

siddhi = spiritual powers

The Four Maras are: obsession with psycho-physical existence, with mortality, with emotional disturbance, and with entertainment.

### OM SVASTI SIDDHI

I bow respectfully to the Deathless Noble Lady, the very thought of whom defeats the threat of the Four Maras. In order to obtain the excellent siddhi, the instructions for her daily practice ritual will now be given.

At dawn or in the early part of the day, meditate on the descent of the nectar of life, feeling yourself to be seated on a cushion of bliss and contemplating the dharmas in a systematic way.

### Taking Refuge

To Lama Mind, the gathering of all jewels, I go for Refuge, And for the benefit of beings I aspire to attain to the Wish-Fulfilling Chakra. (Recite three times)

Chakra = wheel. "Wish-Fulfilling Chakra" is an epithet for Tara.

Now I imagine that I become Tara, and from my heart-life centre light radiates by which Noble Tara and her retinue are invoked in space before me.

### VAJRA SAMAJAH

### Generating Merit

KUNCHOG SUMLA DA CHAB CHI

To the Triple Gem I go for Refuge,

DI PA MIGE SO SOR SHE

And lay open unwholesome states separately.

DROWI GELA JEYI RANG

I rejoice in the unfolding of all beings

SANGYE CHANGCHUB YICHI ZUNG.

And grasp the bodhicitta with the mind.

bodhicitta (changchub) = The attitude of loving-kindness and compassion toward all beings; the aspiration to attain enlightenment for the benefit of all beings.

SANGYE CHO DANG TSHOCHO LA

To the Buddha, the Dharma and the excellent Sangha Until enlightenment is realized, I go for Refuge.

CHANGCHUB BARDU CHABSU CHI

I and others, for the sake of the highest attainment Will allow the bodhicitta to arise.

RANGSHAN DON-NI RABDRUB CHIR

CHANGCHUB SEM-NI CHEPAR JI.

CHANGCHUB CHOGI SEM-NI CHEJI NE

As the mind of excellent bodhi arises

SEMCHEN TAMCHE DAGI DRONDU NYER

All beings will I invite as guests to the banquet.

CHANGCHUB CHOCHO YI-ON CHOPAR JI

Following the path of the bodhisattva,

DROLA PANCHIR SANGYE DRUB PAR SHO.

In order to benefit all beings, may I realize Awakening.

*Having recited this, imagine that Tara and her retinue are absorbed into the heart centre, and rest without reference.*

### Divine Abidings

May all beings be happy  
May they be apart from suffering and its causes,  
May they never be without joy,  
May they abide in great equanimity.

### Self-Arising Yoga

OM SUNYATA JÑANA VAJRA SVABHAVA ATMAKO HAM

*SUNYATA = emptiness*

*JÑANA = pristine awareness, original wisdom*

*VAJRA = Tib. "dorje", a symbol of adamantine purity*

*SVABHAVA = literally "own-nature", the universal root essence*

*ATMAKO = from "atman", meaning Universal Consciousness or the Divine element in humans*

*utpala = a peony*

*The five colours are: white, yellow, red, green and blue*

  
TAM

From the energy of emptiness,  
embodied in the reverberating sound of HUM,  
a protective circle of vajras appears around my body.  
Rising up within this is an infinite palace of water crystal,  
like a clear moonstone.  
In its centre is a white lotus and a moon disk,  
and on this seat stands a TAM.  
From this appears a white utpala flower adorned with a TAM.  
From this light streams forth to benefit self and others.

The light returns;  
the flower transforms and gathers into the form of me myself  
manifesting as Noble Tara, the colour of the moon.  
I am peaceful and smiling with the grace and charm of youth.  
Rays of light of five colours radiate from my body.  
My brow, hands and feet are enhanced  
with the seven eyes of wisdom.  
My right hand is held in the excellent mudra of Bestowal and,  
with the thumb and ring finger of the left hand,  
I hold the stem of a white utpala flower to my heart.  
White silks swirl about my upper body  
and I wear a lower gown of five colours.  
I wear ornaments embossed with jewels and pearls,  
and blossoms of the water-born lotus adorn me.  
Some of my hair is bound up on the top of my head;  
the rest cascades freely.

With my back supported by the full moon,  
I sit cross-legged in the vajra posture.  
From my forehead, throat and heart,  
the radiance of the letters  
OM AH HUM invoke the jñanasattva.



OM



AH



HUM

VAJRA SAMAJAH

JAH HUM BAM HOH

...and we merge together and become one.

*VAJRA SAMAJAH invokes the deities. JAH HUM BAM HOH causes them to merge into oneself. The Jñanasattva, usually translated as "wisdom-being", is the aspect of Tara called from the buddha-realm, as distinct from the commitment-being or "samayasattva" imagined in front.*

## Consecration

Again light emanates from my heart centre, invoking the Dhyani Buddhas of the five lineages and their consorts, called Devas.

“O Devas of Consecration,  
pray bestow the full Wongkur on me.”

To this prayer, the Consecration Devas respond:

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SRIYE HUM

With these words empowerment is bestowed.

My body becomes filled with amrit nectar and defilements are purified.

Then the nectar overflows out of the top of my head, forming into the Buddha Amitabha, lord of the lineage family, adorning the crown of my head.

Finally emanated Devas make offerings to me:

OM ARYA TARE VAJRA  
ARGHAM PADYAM PUSPE DHUPE ALOKE GENDHE NAIVIDYA  
SHABDA  
PRATICCHA AH HUM SVAHA

...and they give praise saying:

“Laying their crowns at your lotus feet,  
Devas and asuras pay homage to you.  
To you, who liberate all from poverty,  
To mother Tara, we bow down and give praise.”

*Buddha Amitabha is a red figure, one of the five Dhyani Buddhas. He appears as a peaceful Buddha, red in colour, holding a begging-bowl in his lap. The other four are Vairocana (white), Ratnasambhava (gold), Amoghasiddhi (green) and Akshobhya (dark blue).*

*The eight offerings are:  
ARGHAM = water for drinking  
PADYAM = water for washing  
PUSPE = flowers  
DHUPE = incense  
ALOKE = light  
GENDHE = scented water  
NAIVIDYA = food  
SHABDA = music*

*Devas and asuras = In this context, these terms refer to powerful beings living in the realms of the gods and the titans.*

## Mantra Yoga

*The wheel lies horizontally,  
the rim surrounding the body*

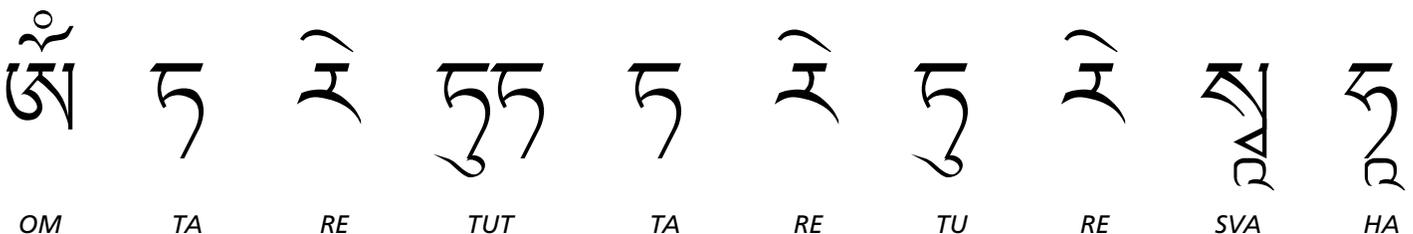
In my heart centre is a lotus and moon,  
and upon this lies an eight-spoked wheel.  
At the centre of the wheel stands a TAM.  
Above is an OM, and below is a HA.

Between these, standing on the eight spokes of the wheel, are the eight intermediate letters of the mantra,  
TA RE TUT TA RE TU RE SVA,  
starting in front and appearing clockwise, unmoving, radiating and shining with the colour of the autumn moon.

OM TARE TUTTARE TURE SVAHA

*Thus do the main practice, the repetition of the root mantra*

*The autumn moon in Tibet is extremely bright and clear, since the monsoons have come and gone.*





## The Torma Offering

RAM YAM KAM

In the vast jewelled receptacle of the heart  
the three seed syllables dissolve into light  
and the limitless torma of heart-mind transforms into the  
ocean of amrit nectar.

OM AH HUM (Three times)

*Jetsun-ma = Holy One*

Then, light from my heart-life centre invokes the Jetsun-ma  
and her retinue in the space in front.

*VAJRA SAMAJAH invokes the deities.  
PADMA KAMALAYA STVAM invites them  
to abide a while.*

VAJRA SAMAJAH PADMA KAMALAYA STVAM

*Offer the torma by reciting this three times.*

OM TARE TUTTARE SAPARIVARA IDAM BALINGTA  
KHA KHA KHAHI KHAHI

*Present the eight offerings:*

OM ARYA TARA VAJRA  
ARGHAM PADYAM PUSPE DHUPE ALOKE  
GANDHE NAIVIDYA SABDA  
PRATICCHA AH HUM SVAHA

*Then recite:*

With TARE you liberate beings from samsara.  
With TUTTARE you liberate from the Eight Fears.  
With TURE you liberate from sickness.  
To you, O Mother, I bow down and give praise.

*In this way give praise.*

*The "Noble Lady" is Tara. The "victors"  
are the Buddhas, who have conquered  
ignorance and awakened. Their  
"offspring" are bodhisattvas who have  
aroused bodhicitta and are working to  
awaken for the benefit of all sentience.*

Now the Noble Lady, the victors, and their offspring accept  
and eat the torma.

"Pray preserve and protect me, and grant me your grace  
waves,  
That my dharma practice may continue for a long time.  
And pray grant the supreme and common attainments."

*The attainments or "siddhi" are the fruits  
of spritual training. The two kinds  
referred to are the "common" or lower  
and merely psychic, and the "supreme"  
or higher attainments available only to  
those who have grasped the essential  
emptiness of all phenomena.*

### **Confession and Dismissal**

*If you do not know the 100-syllable mantra, you may recite "OM VAJRA SATTVA HUNG" three times.*

*Then reciting the hundred-syllable mantra, confess all faults, errors of ceremony, and lapses of attention.*

OM VAJRA SATTVA ..... etc.

*If there is no image present, let the Devas depart with:*

VAJRA MUH

*If there is an image, invite the deity to dwell therein, and to dwell within you with:*

OM SUPRATISHTHA VAJRAYE SVAHA

### **Dedication**

*"Prajnaparamita" or "Perfection of Wisdom" is another epithet for Tara. It is also the name of an important Buddhist sutra.*

By this wholesome action, may I and others and all beings Attain to the Prajnaparamita, the Mother of all Buddhas. In all future lifetimes, may I be held in the embrace Of Noble Tara, and may there be auspicious blessings For the increase of life and wisdom.

TASHI SHOG!

### **Merit Sharing**

May any merit which has been raised here, for the good and the wholesome, be shared forth now to help all beings who are suffering.

### **Long Life Prayer for the Lama**

May the lama live long,  
May her good health increase,  
May her dharma activity flourish.

*Long life prayers for the lama — usually much longer and more elaborate than this one — are always an integral part of Tibetan dharma practice and must be performed at the end of every session.*

*May all who encounter this sadhana, according to the tradition of Jomo [Atisha], of her whose blessing in the increase of life is quicker than that of all other supreme, excellent deities, attain the supreme.*

*This daily practice of the Noble One was written at the exhortation of the dakini of family Pema Tsemang Talmo (which she accompanied with auspicious divine materials) by Lödrö Taye on the excellent occasion of the accomplishment of the second delight during the waxing moon of the month of miracles at the heart of Deviboti, Tabtengatsal. May virtue and well-being increase.*