

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, all attainments are bestowed, all fears and dangers are pacified.

Imagine the objects of refuge: White Tara and the 21 Taras, Lama Atisha and all the Gurus, Buddhas and Bodhisattvas in the space before you.

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)

Please bestow your blessings on my mindstream.

Namo Gurubhye

Namo Buddhaya

Namo Dharmaya

Namo Sanghaya

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)

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 the mind that attaches to the appearance of inherent existence and the objects that it grasps (the cause of aversion and attachment).

Prostrations

Gods and asuras with their crowns Bow down to your lotus feet.
I prostrate to Mother Tara, liberator of baseless needs.

Mandala offering

The ground is blessed with scent and flowers strewn, adorned with Mt. Meru, the four lands, sun and moon. Transformed as a pure land and offered. May all wandering beings enjoy this buddha land.

All those objects of my mind's three poisons, coveted, friend, foe and stranger, body, wealth, worldly pleasure. Without a feeling of loss, I surrender. Receive them please and free all beings from their bondage.

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 fulfil 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 objects of refuge, which is the field of accumulation of merit dissolves into me and I relax into the natural state of existence.

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

Dissolve into emptiness.

If you have not received the empowerment, then arise as your ordinary self (or a deity with whom you normally practice) and then proceed with White Tara above the crown of your head.

Out of emptiness from the syllable PAM པཎྜེ 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 ཏཎྜེ emanating rays of light. The light collects back and I become the Venerable Wish-Fulfilling Arya Tara, 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 centre one in full bloom, the right one having already blossomed and gone to fruit, and the left not yet opened. These three symbolise the buddhas of the three times. I am adorned with jewelled 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 crown is a white OM ཨྎ, at my throat a red AH ཨྎ, and at my heart a blue HUM ཧྲུཿ. At my heart on a moon disc is the white syllable TAM ཏཎྜེ, which emanates rays of light, inviting from Potala buddha-field in the south the venerable Wish-Fulfilling Arya Tara surrounded by an assembly of buddhas and bodhisattvas.


JAH HUM BAM HOH

Thus, invoking the wisdom beings to come and abide in my experience of TARA.

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, who frees from all illnesses with TURE. All the wisdom, compassion and activities of the buddhas appears in the form of the extremely beautiful goddess. To the one who is brilliantly white, who holds an utpala flower in her hand, and who bestows longevity and supreme attainments to sentient beings, I bow.

And then:

At the heart chakra of Tara is an eight-spoked wheel with a hub and three rims. At the centre on a moon disc is my own mind as a white TAM  encircled by the mantra for increase.

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

On the eight spokes are eight syllables:

TA RE TU TA RE TU RE SVA

On the inner rim the vowels are placed counterclockwise:

OM A AA I II U UU RI RII LI LII E AI O AU AM AH SVAHA

On the middle rim the consonants are arranged clockwise:

OM KA KHA GA GHA NGA / CHA CHHA JA JHA NYA / TA THA DA DHA NA /
TA THA DA DHA NA / PA PHA BA BHA MA / YA RA LA VA / SHA SHA SA HA
KSHA SVAHA

And on the outer rim is the mantra of the Essence of Dependent Arising
arranged clockwise:

OM YE DHARMA HETU PRABHAVA HETUN TESHAN TATHAGATO
HYAVADAT TESHAN CHA YO NIRODHA EVAM VADI MAHA SHRAMANA
YE SVAHA

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 colour, 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 jewelled 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 colours 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. You can do this visualisation while reciting the mantra:

Mantra for Increase

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

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, maroon (or purple) rays of light emanate, bringing about stability of the power of the activities and attainments. The light radiates out, forming a maroon (or purple) 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 visualisation. Then, either recite the mantra or hold the winds according to your wish. This should be done according to the oral instructions.

Mantra Recitation

OM TARE TUTTARE TURE SVAHA

ॐ | ॐ हूँ रे हुं हूँ रे हुं हूँ रे सुहूँ

When the recitation is finished, recite the hundred-syllable mantra and cleanse yourself of errors of excess and omission. Make offerings and praises.

OM PADMASATTVA SAMAYA MANUPALAYA / PADMASATTVA
TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME BHAVA /
SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SIDDHIM ME
PRAYACCHA / SARVA KARMA SUCHA ME / 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.

Offerings (optional, can recite the Mandala offering or traditional offerings)

OM. To the supremely noble goddess, I offer actual and imaginary substances: Water for drinking and bathing, flowers, incense, lights, perfume, food and music; the outer, inner, secret and muchness offerings; the pleasures of the five senses, auspicious symbols, all the prosperity and magnificence for gods and humans; Samantabhadra's oceans of offering clouds.

Praises

All the wisdom, compassion and activities of the buddhas appears in the form of the extremely beautiful goddess. To the one who is brilliantly white, who holds an utpala flower in her hand, and who bestows longevity and supreme attainments to sentient beings, I bow.

(Optional Praises extracted from Tara Sadhana composed by the 7th Gartrul Incarnation, Trinle Yongkhab.)

Since mother sentient beings are unaware that they themselves are the Dharmakaya, their minds are navigated by afflictive emotions as they wander adrift through cyclic existence. Mother Goddess, please protect them!

Dharma has not yet arisen from the depths of some beings' hearts. By adhering to mundane words, they are deceived by erroneous philosophies. Authentic Mother Goddess, please protect them!

Having seen the nature of mind itself, so difficult to recognise, some still do not habituate it but remain distracted by negative activities. Mindful Mother Goddess, please protect them!

Regardless of what they do, some remain shackled by their habitual pattern of dualistic grasping at the self-arising mind of non dual wisdom. Goddess of the mind of non duality, please protect them!

Although they dwell in the absolute truth, some are ignorant of the interdependence of cause and effect and confused by the meaning of that which should be understood. Omniscient Mother Goddess, please protect them!

Certain individuals do not yet comprehend that by possessing an innate space like nature free of mental concepts, all phenomena are inseparable from space. Perfectly enlightened Mother, please protect them!

Dissolution

From the syllable at my heart, rays of light emanate. All the container and contained dissolve into light and absorb into the maroon (or purple) 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.

(Or your normal form if you haven't received the empowerment)

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.

Dedication

Through the merit collected by this practice,
May I quickly attain the state of the Wish-Fulfilling Arya Tara. May I 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.

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 jewelled 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 jewelled 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
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20 Chintachakra White Tara 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 Gan-den 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 Gu- rudeva, 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:

The original White Tara Sadhana written by Trijang Tulku was abridged by Paula Chichester on the occasion of the White Tara on-line retreat at Land of Joy in November of 2020, with the intention to make it more accessible for people to practice. This is not intended to substitute for the original version offered by the FPMT.