

A White Tara Teaching

Going into the preliminaries,
taking refuge and generating bodhichitta,
relax in absolute truth,
in the state of enlightened mind.

With the svabhāva mantra's blessing,
instantly transform thought,
and reverse the appearance of impurity.

From authentic mind's
glowing appearance as BRHUM
shines forth the vessel of the world's
measureless crystal moon mansion
amidst which is a lotus moon seat
atop which TAM's radiant light rays
condense siddhis without exception
for a life indestructible as all of saṃsāra-nirvana,
steadfast and eternal as a swastika,
totally transformed in an instant into
immortal Tara the wish-granting chakra wheel,
body color white like the moon.

Clean like a crystal jewel,
stainless light rays of five colors radiate.

The smiling countenance of one
who is supremely, totally peaceful,
whose seven eyes have the excellence

of the wide open petals of an utpala lotus,
she gives what is best with her right hand,
and her left hand's joined thumb and ring finger
hold the stem of a white utpala.

She's charming, elegant, and has the look of love.

Beautified where the swelling curves of her breasts join,
her changing adornments chiefly white pearls,
she wears an upper garment of white silk,
and silk of various colors wrapped around her lower body.

Her curled hair's excess bound into a waving topknot,
a youthful body sitting in the manner of a heroine
with legs crossed in the vajra posture
against the backdrop of the moon,
at her heart center is the chakra wheel
together with its syllables.

At the crown of her head, on a lotus moon seat
is the lineage lord guru Amitabha
on the left side of whom is a one day old moon.

Then, summoned by heart-light,
light from the alms-bowl of the lineage lord radiates.

The dharmas of the vessel and liquid world
condensed into ambrosia enter the crown of the head
by the process of dependent origination
and that which cannot be destroyed by
whatever circumstances arise during an aeon,

the immortal, natural expanse,
effortless and mind-surpassing,
abiding at rest in naked self-countenance,
is again and again recollected as
connected with glowing appearance
for this is the point of the yoga of recitative speech.

All the life-siddhi delighting the mind,
The mind happy with liberation of the best kind,
The best kind of belief's transformative parts
Are the parts composed in syllables.

Sprung from the stream of speech.

1. A youth which does not decline.
2. Brilliant light visibly uncontrived.
3. Effortless strength.
4. Energy-producing skill.
5. Inexhaustible siddhi.
6. Equally meritorious.
7. Increasingly glorious.
8. Power which does not waver.
9. An unbreakable spirit.
10. Immortal life-force.
11. An immutable life.
12. Unobstructed mind.
13. Courage which transforms.
14. Virtuous signs victorious everywhere.

This twenty eighth teaching from the “Jo nang Khrid brgya” of Kunga Drolchok was translated by Palden Lotsawa (James Rutke).

Source

Kun dga’ Grol mchog. *Sgrol dkar gi khrid yig*. In Jo nang Khrid brgya, vol. 18 of the Gdams ngag Mdzod, 183.