

༄༅། །རྩེ་བཅུན་སྒྲོལ་མ་ཡིད་བཞིན་འཁོར་ལོའི་གསང་བ་བསམ་གྱིས་
མི་བྱབ་པ་རྩེས་སུ་དྲན་པའི་སྒྲུ་འཆི་མེད་རྟག་པ་དམ་པའི་དབྱངས་སྟོན།

A Melody of Sublime, Everlasting
Deathlessness: A Song to Remember the
Inconceivable Secrets of Ārya
Cintāmaṇicakra Tārā

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

*rje btsun sgrol ma yid bzhin 'khor lo'i gsang ba bsam gyis mi khyab pa rjes su dran pa'i glu 'chi med
rtag pa dam pa'i dbyangs snyan*

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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INTRODUCTION

Jamyang Khyentse Wangpo composed this supplication to White Tārā as a song of longing. Filled with evocative metaphors and beautiful imagery, it reveals the immense devotion that he had for Ārya Tārā, and through poetic descriptions of her enlightened qualities, it serves as a teaching on how one may supplicate her.

This form of Tārā, known as Wish-Fulfilling Wheel (Cintāmaṇicakra Tārā), is the bestower of longevity. She is often depicted as luminous white and has the youthful appearance of a sixteen-year-old maiden. With seven eyes—three on her face, one on the palm of each hand, and one on the sole of each foot—her right hand is in the offering mudrā, and her left hand, in the mudrā of granting refuge, holds the stem of an utpala flower, which blossoms next to her ear. She is seated in the vajra posture on a moon disk seat, atop a white lotus.

The song is structured in seven verses, the first five beginning with one of the syllables of Tārā’s mantra—OM TĀRE TUTTĀRE TURE SVĀHĀ—followed by an explanation of its meaning and significance. The last line of each verse requests the bestowal of a particular siddhi. The last two verses serve as concluding aspirations. Through all these verses of longing, Khyentse Wangpo brings to mind Tārā’s extraordinary qualities of virtue, protection, wisdom, compassion, and charm. Khyentse Wangpo praises her enlightened body, speech, and mind, and describes the many ways in which Tārā benefits, protects, and liberates beings, while reminding that she is all-pervasive throughout saṃsāra and nirvāṇa. Finally, the concluding verses make spiritual aspirations through rich metaphors of rainbow clouds, falling flowers, and songs pervading the globe.

Khyentse Wangpo’s close connection to Tārā was especially evident in a sacred image of White Tārā, “The Wish-Fulfilling Wheel,” which was displayed in the empowerment room of his residence called “The Garden of Immortality.” This image spoke to Khyentse Wangpo on numerous occasions and bestowed

empowerments with rays of light.¹ It is even possible to read this text as a praise to that masterpiece.

འཆི་མེད་རྟག་པ་དམ་པའི་དབྱངས་སྒྲཏ།

A Melody of Sublime, Everlasting Deathlessness

Aho!

OM

Auspicious white silk² of countless virtues,
You have perfected the excellent marks, each and every contour of enlightened
form.

Seeing them ravishes the mind—I long for Ārya Tārā, the Wish-Fulfilling Wheel!
Bestow the siddhi of unchanging, sublime immortality.³

TĀRE

All vast and profound teachings that liberate from the ocean of saṃsāra
Arise from the *vīṇā* of the Noble Lady's secret speech.
Hearing them brings complete liberation—I long for Ārya Tārā, the Wish-Fulfilling
Wheel!
Bestow the siddhi of the unceasing *vajra nāda*.⁴

TUTTĀRE

Wisdom appearance of Mother Prajñāpāramitā,
You protect against the torments of dualistic fixation.
Through remembering you, the supreme is granted—I long for Ārya Tārā, the
Wish-Fulfilling Wheel!
Bestow the siddhi of the unmistakable luminous essence.

TURE

The youthful vigor of your compassion is swift like lightning.
Great blissful companion, you mesmerize with ten million qualities of
renunciation and realization.

You shower down the twofold benefit—I long for Ārya Tārā, the Wish-Fulfilling
Wheel! [129]

Bestow the siddhi of effortless and limitless enlightened qualities.

SVĀHĀ

Granting all things virtuous and good, just as they are,
Splendor of the supreme magical display of pacifying, increasing, magnetizing, and
subjugating,

You pervade all of saṃsāra and nirvāṇa—I long for Ārya Tārā, the Wish-Fulfilling
Wheel!

Bestow the siddhi of unobstructed enlightened activity to grant everything
desirable.

May the lotus feet of the eminent holders of the teachings remain firm for a
hundred eons.

May the vast world be pervaded with the illumination of teaching, practice, and
activity.

And while devout rulers, ministers, and citizens enjoy the ten virtues,
May the siddhi of the spontaneous fulfillment of wishes be bestowed.

In the sky, rainbow clouds of the five wisdoms billow.

In midair, flowers of virtue and goodness fall like raindrops.

And on the earth, I offer this auspicious song of joyfulness for all beings

As a virtuous aspiration for all the world.

Composed by the servant who delights of the Lake-Born Guru, Pema Ösal Do Ngak Lingpa, on the occasion of a sādhana offering ritual of the Noble Wish-Fulfilling Moon. The flute of these words of supplication, remembering her inconceivable secrets, was played by the fingers of whatever arose in my mind. May the light of virtue and goodness pervade all the worlds and become everlasting!

NOTES

1. See [Lotsawa House](#).
2. The meaning of the Sanskrit word *rekhā* found in this line is not fully clear, and may have been used in a literal or metaphorical sense. According to Khenpo Choying Dorjee, this refers to a type of white silk cloth from Varanasi. Adzom Gyalse Rinpoche suggested that it refers to “an auspicious painting,” which might refer to the famous painted image of White Tārā belonging to Khyentse Wangpo, called the Wish-Fulfilling Wheel.
3. The term “sublime permanence” (*rtag pa dam pa*) is used as a quality of the nondual wisdom body. See Duckworth, *Mipam on Buddha-Nature*, 156.
4. The term *vajra nāda* has a sense of the indestructible, unstruck sound of underlying reality. According to Jamgön Kongtrul (*Systems of Buddhist Tantra*, 431), it is a synonym for the “primordial indestructible great vital essence.”

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GLOSSARY

devout rulers, ministers, and citizens

ཆོས་ལྷན་གྱི་སྒྲོན་འབངས་བཅས། • *chos ldan rgyal blon 'bangs bcas*

A sense of leaders, their cabinets, and the citizens they lead all being faithful and virtuous.

excellent marks

མཚན་བཟང་། • *mtshan bzang*

The thirty-two major marks of a buddha.

five wisdoms

ཡེ་ཤེས་ལྔ་། • *ye shes lnga* • *pañcājñāna*

Wisdom of the dharmadhātu, mirror-like wisdom, wisdom of equality, wisdom of discernment, and all-accomplishing wisdom.

magical display

སྒྱུ་འཕྲུལ། • *sgyu 'phrul*

An illusory display.

Noble Wish-Fulfilling Moon

འཕགས་མ་ཡིད་བཞིན་ལྷ་བ། • *'phags ma yid bzhin zla ba*

An epithet for Ārya Cintāmaṇīcakra Tārā (cf. colophon in *'phags ma yid bzhin zla ba tshe sbyin ma'i sgrub thabs snying por dril ba 'chi med bdud rtsi'i gter mdzod*; [Tsadra](#)).

Pema Ösal Do Ngak Lingpa

པདྨ་འོད་གསལ་མདོ་སྒྲགས་ལྷིང་པ། • *pad+ma 'od gsal mdo sngags gling pa*

An epithet of Jamyang Khyentse Wangpo used in connection with the discovery and sharing of treasure texts.

sādhana offering ritual

སྒྱུབ་མཚན། • *sgrub mchod*

According to the *bod rgya tshig mdzod chen mo* dictionary, this type of extensive ritual involves making offerings and praises to the *yidam* tutelary deity.

ten virtues

དགེ་བ་བཅུ། • *dge ba bcu* • daśakuśala

To renounce killing, taking what is not given, sexual misconduct, lying, sowing discord, harsh speech, worthless chatter, covetousness, wishing harm to others, and wrong views.

twofold benefit

དོན་གཉིས། • *don gnyis* • dvārtha

Benefit for oneself and benefit for others.

vajra nāda

རྫོཿའི་རྒྱ་ད། • *rdo rje'i nA da*

Indestructible, primordial sound.

vīṇā

རྒྱུད་མངས། • *rgyud mangs*

An Indian stringed instrument.