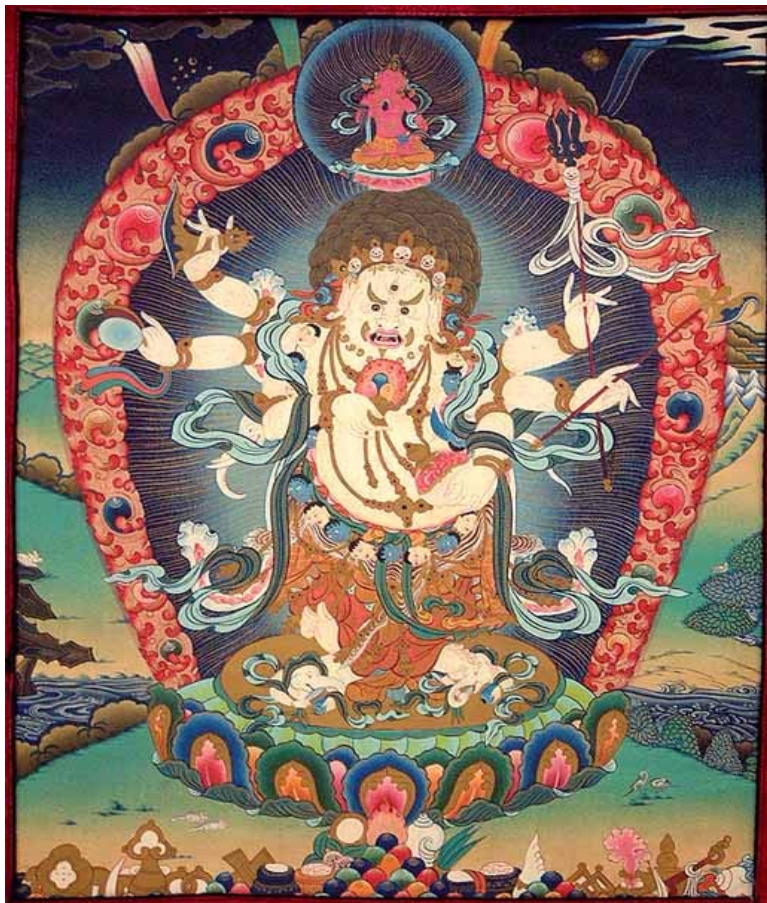


## THE PRACTICE OF WHITE MAHAKALA

The practice of White Mahakala is done to bring wealth and good fortune in the areas of family, business, knowledge and spirituality. The practice removes obstacles to the flow of prosperity and invokes positive energies.

### ABOUT WHITE MAHAKALA

White Mahakala is a powerful deity of wealth and prosperity. He is a wrathful form of the deity of compassion, Avalokiteshvara. In this form, he demonstrates the compassionate activity of overcoming obstacles and attracting positive influences. His body is white and he is standing. He has six arms, each holding a different implement, and three eyes. He is adorned with jeweled ornaments and wears a beautiful skirt made of many scarves with jewels hanging down on the skirt. His main right hand holds a wish-fulfilling jewel mounted on a jewel-tipped handle in front of his chest. This emblem appears in pictures of deities associated with wealth.



## ABOUT THE RITUAL

In this ritual, the practitioner first clears the area of obstacles and obstructions—the negative forces which block the flow of wealth. Food offerings are taken outside and scattered around the premises as an offering to those spirits. He then invokes the guardians of the ten directions of the universe and requests that they open the door for positive energies to enter. Next, the wealth deities (positive energies) of each direction are invited to the space: first, for the benefit of the earth and material things, and then for all sentient beings.

When the wealth deities are invited, the practitioner waves an arrow with five different color scarves attached to it. Each person attending will be asked to wave an offering scarf as a signal to the deities that it is time for them to enter. The following invocation is used and is repeated several times:

CHAR-KHU-YI  
YANG-KHU-YI  
CHAR-YANG-KHUYI

The mantra of White Mahakala is:

OM GURU MAHAKALA HARI NISA SIDDHI TSA

It is repeated many times during the ritual to establish the vibration of White Mahakala in the space. The practice lasts approximately one hour.

## THE OFFERINGS

The following offerings are needed for the White Mahakala practice and should be assembled before Lama Wangdu arrives:

- Incense (several sticks) and holder for burning incense
- Candle and matches
- A bottle of red wine, and small bowl or glass to pour it into, and a spoon (a few drops of wine will be distributed to each person with the spoon)
- Silver coins (quarters or half dollars will do if silver dollars are unavailable) wrapped in yellow paper or fabric (one for each person attending), on a plate
- A single flower in a vase
- Meat (dried meat such as beef jerky works best), on a plate
- Sweets such as candy, cookies, fruit, and flowers, on a plate
- Uncooked rice (about a cup), in a bowl
- Mixed dried beans (about a cup), in a bowl
- A silk offering scarf (katak) for each person (these can be purchased at stores carrying Tibetan/Nepali imports)
- A few extra plates for offerings to be carried outside and scattered around.

These items should be placed on the same table or close to the place where Lama Wangdu will be sitting. You can cover the table with a nice cloth if you have one.

In the Buddhist tradition, ceremonies like the White Mahakala puja are believed to help improve one's life circumstances through the practice of generosity—priming the pump by making an offering out of our own abundance. The offerings made in the puja are offered for the benefit of all beings. The food offerings should be of good quality and reflect an attitude of abundance. During the ritual, they will be blessed and distributed to those present. Everything that is not consumed will be left with you to share with family and friends.

At the conclusion of the practice, it is customary to make an offering of money. It is customary to place cash in an envelope in a silk offering scarf (katak) and present it to Lama Wangdu. You should make offerings in an amount according to your means and your gratitude for the blessings you will receive.

#### ABOUT LAMA WANGDU

Lama Tsering Wangdu Rinpoche was born in 1936 in the village of Langkor in West Dingri, Tibet. The area is associated with Padampa Sangye, a great Indian mahasiddha who brought important teachings to Tibet. Lama Wangdu traveled to Nepal on retreat in his early 20's and eventually settled in the Tibetan refugee camp in Kathmandu, where he has lived for many years. He is well-known there for the efficacy of his healings, exorcisms, divinations and other practices. He visits the United States for several months each year under the sponsorship of Nityananda Institute. In 2004, he opened a monastery in Kathmandu near the Boudhanath Stupa.