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*Within is the daily practice to White Tara composed by the omniscient Tai Situ Tenpai Nyinjey.*

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*she is known as White Tara, the wish-fulfilling wheel, with her independent practice lineage.*

*and continued by the great Atisha, and here it has been arranged and abridged for others who wish to practice it daily.*

*This lineage was established  
by Ngawang Dragpa,*

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶ

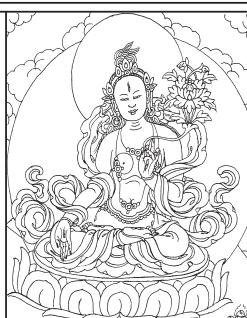
NAMO GURU AHRYA TARA YE DROLMA NGAG

### *Homage to the guru sublime Tara.*

Tara,

Two

<p>শী'ন'ব'দ'ভ'ু'গ' শ'স'ে'র' ফ'ু'দ'য'া   র'ক' দ'ব'ত'ম' ফ'ু'ক' ভ'ু'গ' ফ'ু' প'ন' ব'ব'শ'া   ক'ণ'স' দ'ব' ন'স' ম'ন' প'ন' র'ক' ফ'ু'ম' প'ন' য'া   ফ'ু'প' ক'ে'র'</p> <p>GI WANGCHUG SERLINGPA Ngawang Dorje, Serlingpa,</p>	<p>জ'ও' দ'ো' ত'ু' চ'ে'ন' ন'গ'া দ'ৈ'প'া শ'ব'</p> <p>JOWO DROM TUN CHEN-NGA DREPAI SHAB Dromtonpa, Chen Ngawa, the Venerable Dregpa,</p>	<p>দ'গ'প'ো' দ'ু'চ'ে'ন' র'ে'চ'ে'ন' প'ো'ম'দ'্র'া'গ'প'া</p> <p>DAGPO DUCHEN RECHEN POMDRAGPA Gampopa, Dusum Khyenpa, (1st Karmapa), Drogen Rechen, (Situpa lineage), Pomdragpa,</p>	<p>দ'ু'ব' চ'ে'ন'</p> <p>DRUB CHEN Mahasiddha</p>
<p>ক'ে'শ' গ'ু' ফ'ু' ম'ন' শ'স' এ'ন' দ'ব'শ'া   অ' ক'ু'ক' দ'ব' ন'দ' স'দ' ফ'ু'ন' শ'ু'দ' ফ'ু'ক' ফ'ু'শ'া   দ'ব' দ'ব' ম'ন' র' ফ'ু'ন' দ'ব' দ'ব' দ'ব' দ'ব'</p> <p>CHOCHI LAMAR SOLWA DEB Karma Pakshi, (IIInd Karmapa), to you lamas I supplicate.</p>	<p>অ' র'ে'জ'ে'ন' প'াং' র'ং'জ'ু'ং' য'ো'ং'ত'ু'ন' জ'ল'</p> <p>ORJENPA DANG RANGJUNG YONGTUN JAL Orgyenpa, Rangjung Dorje, (IIIrd Karmapa), victorious Yungtunpa,</p>	<p>র'ো'ল'ো' খ'াচ'ু' ও'ং'প'ো' দে'শ'ি'ন' শে'গ'</p> <p>ROLDOR KHACHU WANGPO DESHIN SHEG Relpai Dorje, (IVth Karmapa), Khacho Wangpo, (IIInd Shamarpa), Deshin Shegpa, (Vith Karmapa),</p>	<p>White Tara</p>

<p>আ</p>	<p>অ' শ'ু'ক'ি'   ফ'ু'ম' দ'ব' দ'ব'শ'া ম'</p> <p>LAMA DANG PAGMA To the Lama and</p> <p>ম'ন' দ'ব' দ'ব'শ'া   ফ'ু'ক' ফ'ু' প'ন' দ'ব' ন'গ'া ম'ন'   ব'ব'শ'া ফ'ু'.</p> <p>in the anuyoga tantra, she is the white goddess saving us from death.</p>		<p>অ' দ'ো'ল'া' ল'া' চ'াগ' ত'স'ল'ো'   দ'ব' দ'ব' ম'ন' ফ'ু'ন' ফ'ু'শ'া</p> <p>DROLMA LA CHAG TSAL LO the noble Tara I prostrate.</p> <p>Found in "The Origin of Tara"</p> <p>শ'স'ন'স' প'ন' প'ন' গ'ু' ফ'ু'ন'   ফ'ু'স' ফ'ু' ফ'ু'ন' শ'স' প'ন' ফ'ু'ন'শ'া</p> <p>known as an activity deity, an aspect of the green wheel,</p>	<p>One</p>
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<p><b>༄༅།</b></p> <p>රිග්‍රල དුංද ཚෙංග ഗോ ଶ୍ରୀ ജയ RIGRAL DUNDEN BENGAR GO SHRI JAY Ratnabhadra, Tongwa Donden, (Vth Karmapa), Bengar Jampal Zangpo, Goshrije (1st Gyalsabpa),</p> <p>குஞ்சா வாங் KUNCHOG WANG Kunchog Yenlag, (Vth Shamarpa),</p> <p>நாங்ஜே நீங்பா மிசூ SANGJEH NYENPA MICHUR The Ist Sangye Nyenpa, Mikyo Dorje, (VIIIth Karmapa),</p>	<p>චොாரா ജம்தோ සාබ්‌லா සොවාଦ CHODRAG JAMTSOI SHABLA SOLWADEB Chodrag Gyamtso, (VIIth Karmapa), to you I supplicate.</p> <p>வாங்சுகா டார்ஜே சோஙாங் நாம்டா டெஸ் WANGCHUG DORJE CHOWANG NAMDAG TSEN Wangchug Dorje, (IXth Karmapa), Chokyi Wangchug, (VIth Smamarpa),</p> <p>சிஞ்சீ தூஞென தெக்காங் தாங் SISHI TSUGJEN TEGCHOG DORJE DANG the crest ornament of samsara and nirvana Tegchog Dorje, (XIVth Karmapa),</p>	<p>நாங்ஜே நீங்பா மிசூ SANGJEH NYENPA MICHUR The Ist Sangye Nyenpa, Mikyo Dorje, (VIIIth Karmapa),</p>
<p>SOLWADEB to you I supplicate.</p> <p>DUDUL DORJE PEMA NYINJEY WANG Dudul Dorje, (XIIth Karmapa), Pema Nyinje, (IXth Situpa),</p>	<p>KARMA CHAGMAY DULMO PAL CHENPO Karma Chagme, the resplendent Chokyi Dhundrup, (VIIIth Smamarpa),</p> <p>TENPAI NYINMOR JEYLA Tenpai Nyinje, (VIIIth Situpa),</p>	<p>JALWAI LUNGTEEN YONG prophesied by the Buddha, fully realized lord of</p>

Three

<p><b>༄༅།</b></p> <p>நாங்கா சாங்கா சாங்கா SHIN KHORLO DANG mother of all Buddhas,</p> <p>நாங்கா சாங்கா சாங்கா YERMAE DUN NYI LHUNDRUB JINILOB spontaneously inseparable from the two aims, for this grant your blessing.</p> <p>நாங்கா சாங்கா சாங்கா CHUB BARDU DAGNI CHABSUCHI refuge until I reach enlightenment,</p>	<p>நாங்கா சாங்கா சாங்கா DAG GI CHINSOG JIPAI SONAM CHI through the merit of practicing generosity and so on,</p>	<p>நாங்கா சாங்கா சாங்கா SANGJEH CHO DANG TSOG CHI CHOGNAM LA In the Buddha, the Dharma and the exalted assembly,</p> <p>நாங்கா சாங்கா சாங்கா DROLA PENCHIR SANGJEH DRUPPAR SHOG may I accomplish buddhahood for the benefit of all sentient beings.</p>
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Four

<p><b>ਵੈਸਾਖੁਨਾਵੁਹ ਸੇਮਨਾ ਮਕ੍ਰੋਹਾ</b></p> <p><i>In this way generate the refuge taking attitude.</i></p> <p><b>ਦ੍ਰੇਲਵਾ ਜੁਰ ਚਿਗ</b></p> <p><i>causes of suffering,</i></p> <p><b>ਲਾ ਨਾਯਪਾਰ ਜੁਰ ਚਿਗ</b></p> <p><i>or aversion,</i></p>	<p><b>ਸੇਮਚੇਨ ਤਮਚੇਵ ਦੇਵਾ ਦੰਡੁ ਜੁਰ ਚਿਗ</b></p> <p><i>May all sentient beings have happiness and the causes of happiness,</i></p> <p><b>ਦੁਗਨਗਲ ਦੁਗਨਗਲ ਜੀ ਜੁਧਾਂ</b></p> <p><i>may they be free from suffering and the causes of suffering,</i></p> <p><b>ਦੁਗਨਗਲ ਮੈਪਾਈ ਦੇਵਾ ਦਾਮਪਾ ਦੰਡੁ ਵਾ ਜੁਰ ਚਿਗ</b></p> <p><i>may they be inseparable from the perfect joy-beyond-suffering,</i></p> <p><b>ਓਮ ਸ਼ੁਨਯਾ ਜਾਨਾ ਬੰਦਾ ਸੋਭਾਵਾ ਏਮਾਕੋ ਹਾਮ</b></p> <p><i>So reflect on the four immeasurables.</i></p>	<p><b>ਨੀਰੇਂ ਚਾਗ ਦੰਡੁ ਤਾਂਗ ਨੀਓਮ ਚੇਨਪੋ</b></p> <p><i>may they remain in the great equanimity beyond attachment</i></p> <p><b>ਟੋਂਪਾਈ ਨਗਾਂ ਲੇਈ ਮਾਚੁਰਪਾਈ ਸੇਮ</b></p> <p><i>To purify.</i></p> <p><i>From the state of emptiness, one's uncontrived mind,</i></p>	<p><b>ਵੈਸਾਖੁਨਾਵੁਹ ਸੇਮਨਾ ਮਕ੍ਰੋਹਾ</b></p> <p><i>the wish-fulfilling wheel of the</i></p> <p><b>ਵੈਸਾਖੁਨਾਵੁਹ ਸੇਮਨਾ ਮਕ੍ਰੋਹਾ</b></p> <p><i>White Tara</i></p>
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<p><b>ਦ੍ਰੋਤੈਯੇ ਸ਼ਾਬਲਾ ਸੋਲਵਾਡੇਬ</b></p> <p><i>Lodro Thaye, (1st Jamgon Kontrul), to you I supplicate.</i></p> <p><b>ਟਸਾਜੁ ਲਾਮਾ ਕੁਨ ਨਗ ਜੇਤਸੁਨਮਾ</b></p> <p><i>root lamas of the lineage who have truly realized the venerable mother,</i></p> <p><b>ਚੇਹ ਨਗ ਦ੍ਰੋਪਾਈ ਰਿਮਪਾ ਰਿਨਮਾਲਾ</b></p> <p><i>holders of the six stages,</i></p>	<p><b>ਖਾਚਾਬ ਦੋਰ੍ਜੇ ਪੇਮਾ ਵਾਂਗਚੋਗ ਦੰਡ</b></p> <p><i>Khakyab Dorje, (XVth Karmapa), Pema Wangchog, (XIth Situpa),</i></p> <p><b>ਗਾਂਗ ਗੀ ਮਿੰਡ੍ਰੋਲ ਕਾਹਬਾਬ ਜੁਪਾਈ ਸੋਲ</b></p> <p><i>the realized ones of the practice lineage,</i></p> <p><b>ਜਿਮਾਏ ਸ਼ੁਨਾਕੁ ਮਨਸਾ ਏ</b></p> <p><i>Jalwa Kunchev YI</i></p>	<p><b>ਚੇਨਤੇ ਓ-ਝੇਰ</b></p> <p><i>Khyentse Ozer, (IIInd Jamgon Kongtrul),</i></p> <p><b>ਰਿਮਪਾ ਦ੍ਰੁਗ ਦੇਨ ਨਾਮਲਾ</b></p> <p><i>the wish-fulfilling wheel of the</i></p>
<p><b>ਦ੍ਰੋਤੈਯੇ ਸ਼ਾਬਲਾ ਸੋਲਵਾਡੇਬ</b></p> <p><i>Dzog Tenpai Dag</i></p> <p><i>the teachings,</i></p> <p><b>ਰਿਗਪਾਈ ਦੋਰਜੇ ਸੋਗ</b></p> <p><i>Rigpai Dorje,</i></p> <p><i>(XVIth Karmapa),</i></p> <p><b>ਸੋਲਵਾਡੇਬ</b></p> <p><i>to you all I supplicate.</i></p>	<p><b>ਟਸਾਜੁ ਲਾਮਾ ਕੁਨ ਨਗ ਜੇਤਸੁਨਮਾ</b></p> <p><i>Tsajju Lama Kun Ngo Jetsunma</i></p> <p><i>Finishing the development, mantra and completion stages,</i></p>	<p><b>ਚੇਨਤੇ ਓ-ਝੇਰ</b></p> <p><i>Chentse O-Zer</i></p> <p><i>Khyentse Ozer, (IIInd Jamgon Kongtrul),</i></p> <p><b>ਰਿਮਪਾ ਦ੍ਰੁਗ ਦੇਨ ਨਾਮਲਾ</b></p> <p><i>the wish-fulfilling wheel of the</i></p>

<p><b>四</b></p> <p>જી   ནંહ ད્રા દાંગ ન્મધ ગંવા દાંગ ચેપા લાય દોર્જે સુંગ્કોર રા ગુરમાય પુંગ બર્વા યાંગ શિંગ જાચે વાર NANG HUNG GI DRA DANG NAMKHA GANGWA DANG CHEYPA LAY DORJEI SUNGKHOR RA GURMAY PUNG BARWA YANG SHING JACHEY WAR <i>appears the sound of a 'Hung' pervading the sky, from which arises a vajra protection circle, fence, and canopy, all a blazing inferno from the outside, vast in size.</i></p> <p>જુરપાઇ ઉસુ ધ્રૂમ લાય દાવા ચુશેલ જી શેલાય ખાંગ In the centre appears the syllable 'Dhrum' which becomes a celestial moonstone palace,</p> <p>ડુ આ લાય ન્યા ગંવા ન્યોપાઈ દ્રિમા દાંગ ડ્રેલવા the syllable 'Ah' becomes a full moon disc, stainless, perfect,</p>	<p>જી   པર્પાઇ ઉસુ પામ લેય પેમા કાર્પો ડોંગ બુ દાંગ ચેપા રાબતુ જેપાઈ ટેંગ DEI U-SU PAM LEY PEMA KARPO DONG BU DANG CHEYPA RABTU JEHPAI TENG <i>within it's centre the syllable 'Pam' becomes an exceedingly abundant white lotus with it's stem, upon which</i></p> <p>ડેએ ટેંગડુ રાંગસેમ ટામ કાર્પો લેય ઉત્પાલ કાર્પો તામ્યિગ કર્પુર ત્સેનપા DEI TENGDU RANGSEM TAM KARPO LEY UTPALA KARPO TAMYIG KARPUR TSENPA <i>upon which is one's mind as a white 'Tam', which becomes a white Utpala flower marked with a white syllable 'Tam'.</i></p>	<p><b>Five</b></p>
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<p><b>五</b></p> <p>જી   પેચા મુક્ષા શ્વીર શ્વીર નુદા   શિર પણ મષેષ શ્વીર શ્વીર નાન અનુભૂતિ દાંગ દ્વારા નુદા નુદા નુદા નુદા નુદા નુદા   PAE CHOG JINJI CHAGJA DANG is in the mudra of supreme generosity</p> <p>શુષણા ગાંડ હેર વા   શુદ્ધિસા દાંગ દ્વારા નુદા   શુદ્ધિસા દાંગ દ્વારા નુદા   શુદ્ધિસા દાંગ દ્વારા નુદા   શુદ્ધિસા દાંગ દ્વારા નુદા   શુદ્ધિસા દાંગ દ્વારા નુદા   TUGKAR DZINPA near her heart.</p> <p>શબ્દી દુબુ કેરાગ યેર્કહા ટ્રેનગ વાંગ ચેપા SHABCHI DUBU KERAG YERKHAI TRENGWA DANG CHEYPA armlets, bracelets, anklets, a belt of tiny bells and so on.</p>	<p>જી   યુનપા ટેબ્સિન જાર્વાય ઉત્પાલ કાર્પો દાબજેહ ન્યેન દ્રુંગડુ જેરપા યુવા YUNPAI TEBSIN JARWAI UTPALA KARPO DABJEH NYEN DRUNGDU JERPAI YUWA and her left, between the thumb and forefinger, holds a white utpala flower of a hundred petals unfolding by her ear with it's stem</p> <p>મુતિગ કાર્પો ત્સોવર રિનપોચે નાતોગપાઈ ઉઝેન ન્યેનચા ગુલજેન દોશેલ સેમો દોપંગ જેન ચાગ MUTIG KARPO TSOWOR RINPOCHE NATSOGPALI U-JEN NYENCHA GULJEN DOSHEL SEMO DOPUNG JEN CHAG She wears precious ornaments of white pearl and other jewels, a crown, earrings, necklaces both long and short,</p> <p>લા દ્રાય ચી મેતો દુમા દ્રાપ LHA DZAY CHI METOG DUMAE DZAEP Beautified by celestial flowers,</p> <p>લા દ્રાએ ચી દાર કરપોઇ તુર યોગ LHA DZAE CHI DAR KARPOI TUR YOG she wears an upper garment of divine white silk</p>	<p><b>Six</b></p>
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<p><b>ད</b></p> <p>DANG WANGPOI SHU TABUI DARJI MAY-YOG SOLWA <i>and rainbow coloured silk lower garments</i></p> <p>SHING DAWAI JAB YOLCHEN DU JUR <i>with a full-moon disc as her backrest,</i></p> <p>U-SU PAYKAR DANG DAWA LA TAM KARPO <i>is a white lotus, moon-disc and a white "Tam",</i></p>	<p>DEI TRALWA OM KARPO <i>at her forehead a white "Om"</i></p> <p>DELEY U-ZER TRUR <i>from which light radiates.</i></p>	<p>DRINPAR AH MARPO <i>at her throat a red "Ah"</i></p> <p>RANGSHIN JI NAYNAY GOMPA DANG DRAWAI YESHEPA CHEN <i>By thus visualizing uncontrivedly, the wisdom deity identical to your form, is invoked.</i></p>	<p>U-TRA LIWA TAGPAR CHINGPA <i>her braided hair is bound on top of her head</i></p> <p>TUGKAI CHAMAYDU HUNG NGONPO <i>and at the lower area of her heart is a blue "Hung".</i></p> <p>TUGKAI <i>In the center of her heart</i></p>
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White Tara

<p><b>ྃ</b></p> <p>DELAY U-TRUR PAGPA CHUR <i>From this light radiates as an offering to the noble ones</i></p> <p>DOG DAWA CHUSHEL TAR KARSHING OZER NGA DENDU TROWA GEG CHING CHAGPAI NYAM CHEN NUBUR ZUNG GI DZEYPA <i>white like the colour of moonstone, with a radiance of five-coloured light, graceful, loving, proud, with full attractive breasts.</i></p> <p>DZUM SHEL CHEN <i>great serenity,</i></p>	<p>SEMCHEN JI DUNJAY <i>and to benefit all sentient beings.</i></p> <p>U-LA CHEN SUM DANG <i>her face has three eyes</i></p> <p>CHAGSHAB SHITIL DUANG CHEN RAYRAY TEY YESHE CHI CHENDUN DANG DENPA <i>and eyes are also in the palms of her hands and feet making altogether seven eyes of wisdom.</i></p>	<p>LARDUR SHING YONGSU JURPA LEY RANG NYI PAGMA DROLMA KU <i>The light returns completely, one becomes the noble Tara,</i></p> <p>SHIWA CHENPOI <i>She smiles with</i></p> <p>CHAGYAI <i>Her right hand</i></p>
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White Tara

<p><b>༄༅།</b></p> <p> ཤ ད ར ས བ ན བྷ ཟ མ ཁ གྷ</p> <p>DRANG    BENDZA SAMADZA (She appears)</p> <p> ཤ བ ཕ ཉ ག ཕ བ ན ཁ གྷ</p> <p>OM BENDZA ARGHAM SOHA (I offer drinking water)</p> <p> ཤ བ ཕ ཉ ག ཕ བ ན ཁ གྷ</p> <p>OM BENDZA PADAM SOHA (I offer bathing water)</p> <p> ཤ བ ཕ ཉ ག ཕ བ ན ཁ གྷ</p> <p>OM BENDZA PUKPE AH HUNG (I offer flowers)</p> <p> ཤ བ ཕ ཉ ག ཕ བ ན ཁ གྷ</p> <p>OM BENDZA DHUPE AH HUNG (I offer incense)</p> <p> ཤ བ ཕ ཉ ག ཕ བ ན ཁ གྷ</p> <p>OM BENDZA AHLOKE AH (I offer light)</p>
<p> ཤ ཁ གྷ ཉ ཁ གྷ</p> <p>HUNG    OM BENDZA GENDHE AH HUNG (I offer perfume)</p> <p> ཤ ཁ ཉ ཁ གྷ ཉ ཁ གྷ</p> <p>OM BENDZA NEWIDEY AH HUNG (I offer flowers)</p> <p> ཤ ཁ ཉ ཁ གྷ ཉ ཁ གྷ</p> <p>OM BENDZA SHABDA AH HUNG (I offer music)</p> <p> ཤ ཁ ཉ ཁ གྷ ཉ ཁ གྷ</p> <p>DZA HUNG BAM HO (She merges with me)</p> <p> ཤ ཁ ཉ ཁ གྷ ཉ ཁ གྷ</p> <p>NYISU MEYPAR TIM Melting inseparably.</p> <p> ཤ ཁ ཉ ཁ གྷ ཉ ཁ གྷ</p> <p>LARYANG SABUN JI U-CHI Again light streams from the seed-syllable</p>
<p> ཤ ཁ ཉ ཁ གྷ ཉ ཁ གྷ ཉ ཁ གྷ ཉ ཁ གྷ</p> <p>WANG LHA RIG NGA KHORCHEY CHEN DRANG invoking the empowerment deities of the five families together with their entourages</p>
<p> ཤ ཁ ཉ ཁ གྷ ཉ ཁ གྷ ཉ ཁ གྷ ཉ ཁ གྷ</p> <p>OM PENTSA KULA SAPARI WARA...ARGHAM SOHA... PADAM SOHA...PUKPE AH HUNG...DHUPE AH HUNG...AHLOKE AH HUNG... (I offer... drinking water... bathing water... flowers... incense... light</p>

Seven

<p><b>༄༅།</b></p> <p> ར ས ད ལ ར ཚ ད ཁ ཁ ཁ</p> <p>YAR LURPA LAY RIGCHI DAGPO UPAGMAY CHI URJEN PAR JUR overflows from the crown of my head, and the family lord, Amitabha, appears.</p> <p> ཤ ཁ ཉ ཁ གྷ ཉ ཁ གྷ ཉ ཁ གྷ</p> <p>OM ARHYA TARA SAPARI WARA...ARGHAM SOHA...PADAM SOHA...PUKPE AH HUNG...DHUPE AH HUNG... AHLOKE AH HUNG...GENDHE AH HUNG...NEWIDEY AH HUNG...SHABDA AH HUNG</p> <p>(The Noble Tara is offered... drinking water... bathing water... flowers... incense... light...perfume ...food... and music).</p> <p> ཤ ཁ ཉ ཁ གྷ ཉ ཁ གྷ ཉ ཁ གྷ</p> <p>LHDANG LHAMIN CHURPEN JI "Gods and demi-gods pay homage</p> <p> ཤ ཁ ཉ ཁ གྷ ཉ ཁ གྷ</p> <p>SHABCHI PEMO LA TURDE and bow down to the lotus feet</p> <p> ཤ ཁ ཉ ཁ གྷ ཉ ཁ གྷ</p> <p>PONGPA KUNLEY DROLDEZYE MA of the goddess who saves from misfortune</p> <p> ཤ ཁ ཉ ཁ གྷ ཉ ཁ གྷ</p> <p>DROLMA YUMLA CHAGTSAL TUR to the consort Tara we prostrate".</p>
---

Eight



१

PAGPA NAMCHI JINLAB DANG TEN YOKHOR DAYCHI TSECHUR NGODRUB TAMCHEY O-ZER JI NAMPAR

*then the blessings of the noble ones, and the life-essence and accomplishments of the beings of the world gather in the form of light*

四  
DUR

ୟୁ  
JUR

*In this way remain in one-pointed samadhi.*

## SABON NGAG TRENG DANG CHEYPA LA TIMPAE TRAG DANG ZIJI RABTU BAR SHING CHIMEY TSEYI NGODRUB TOBPAR

*that melts into the seed-syllable, the mantra sequence and the rest.*

*Shining with a blazing brilliance it further, in dazzling splendour, bestows the realization of deathless-life.*

ॐ तरे तुरहू ते तुरे सोहा ॥  
OM TARE TUTARE TURE SOHA  
ॐ तरे तुरहू ते तुरे मा ॥  
OM TARE TUTARE TURE MA

*Repeat the ten root-syllables Then:*

*as much as one can.*

*Then:*

Nine

१

༄༅༅༅ ། དྲྲྲ ສମନ୍ତରଦ୍ଵାରା ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ

## JUR DEY TAMCHEY SUNGKHOR LA TIM

*which melts completely into  
the protection circle.*

## RANG NYI TENDANG TENPAR CHEY PA-ANG RIMJI TUGKAI TAM LA TIM

*The outer visualization melts into oneself,  
then successively melts into the “Tam” in one’s heart.*

ଦେବମଶ୍ୟମ୍ଭୁଷିତାଦ୍ଵାରାଶବ୍ଦିକୁତ୍ରମଶ୍ୟମ୍ଭୁଷିତାଦ୍ଵାରା

**DE-ANG MEY RIMJI O-SAL DU SHUGPAR JUR**  
*which then gradually dissolves, to  
come to rest in the state of clear light.*

ଶ୍ରୀ ମହାଦେଵ ପଦମାତ୍ରା ମହାନ୍ତିର୍ମଲା ମହାନ୍ତିର୍ମଲା ମହାନ୍ତିର୍ମଲା

**LAR RANG NYI PAGMA DROLMAI KUR JURPAI NEYSUM DU OM AH HUNG GI**  
*Again one appears as the noble Tara, with Om, Ah and Hung ornamenting*

# ମହାଦେବଶ୍ରୀ

Ten

དྷଁ· ພ· ດ ປ ຕ ພ ສ ຕ ຢ ດ ປ  
GEWA DIYI NYURDU DAG  
*Through this merit  
may I quickly*

If tormas are being offered  
in this session then

**DHARMA SOBHAWA  
SHUDDHO HAM**

*place a white chogdum torma and*

*to  
purify.*

**TONGPAI NGANG LEY TORNUR YANG SHING JACHEWA RINPOCHE LEY DRUBPAI NANGDU OM AH HUNG O-DU SHUWA**  
*From emptiness appears a vast, precious, and perfect torma-vessel, within which Om, Ah and Hung melt into light*

*From emptiness appears a vast, precious, and perfect torma-vessel, within which Om, Ah and Hung melt into light*

White Tara

# ମାଘୁୟୁଃପୁଞ୍ଜେହ୍ନ୍ତିର୍ବ୍ୟକ୍ଷମାନଶ୍ଵରୀ

## MA AHYU PUNYE JANA PUKTING KURU SOHA

MA AHYU PUNYE JANA PUKTING KURU SOHA

*and 1,000,000 repetitions is said to bring all accomplishments.*

ོད-ସ୍ତୋ-ଶ୍ରୀ-ପାତା-ନା-ମା-କା-ବି-ଦୁ-ଶ୍ରୀ-ପାତା-ନା-ମା-କା-ବି-ଦୁ-

*mainly recite  
the root-mantra,*

*and in daily practice concentrate on the great syllables of the increasing mantra.*

*Then the closing session:*

NANGSI TAMCHEY PAGMA DROLMAI CHILKHOR DU

*Then the whole external world becomes  
the mandala of the noble Tara*

White Tara

<p><b>༄༅།</b></p> <p>LEY JUNGWAI TORMA DURGI JAMTSO CHENPO KHADOK DRIRO NURTU PUNSUM TSOGPA JUR  <i>out of which a torma appears, a vast ocean of desire-fulfilment,  perfect in colour, smell, taste, power and strength.</i></p> <p>RANG GI NYING GAI SABON LEY U-TRUR LHO CHOG POTALAI RIWO NEY JETSUNMA DROLMA KARMO LA SANGJEH DANG JANGCHUB  <i>seven times.</i></p> <p>SEMPAI TSOG TAMCHEY CHI KORWA BENDZA SAMADZA  <i>and bodhisattvas, together with their entire entourages, (they appear).</i></p>	<p>OM AH HUNG  <i>Three or</i></p> <p>Light radiates from the seed-syllable in one's heart invoking, from the Patala mountain in the south, the venerable White Tara and a host of Buddhas</p> <p>PEMA KAMALA YA SATAM  <i>(Requesting them to remain)</i></p> <p>LHANAM CHI JAG DORJE BUGUR DRANGTEY TORMA  <i>From the tongues of the deities vajra-tubes extend and they partake</i></p>	<p><b>༄༅།</b></p> <p><i>Eleven</i></p>
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<p><b>༄༅།</b></p> <p>TURE NAWA KUNLEY CHONG  <i>by 'Ture' protecting  from all sickness,</i></p> <p>DZEY CHING  <i>without  exception,</i></p> <p>JOR DAGCHAG KHOW CHEY LA  <i>grant us, the practitioners, our  entourages and followers,</i></p>	<p>DROLMA LA NI CHAGTSAL TUR  <i>to Tara I prostrate.</i></p> <p>GUNMEY NAMCHI GONDANG CHAB  <i>offering help and protection  to the defenceless,</i></p> <p>NEYMEY TSE DANG WANGCHUG DANG  <i>a life free of illness, one of wealth,</i></p>	<p>GANG GI TUGJEI U-KAR JI  <i>Your white light of compassion,</i></p> <p>JALWA SEYDANG CHEYLA DUR  <i>to the Buddhas, Bodhisattvas,  and entourage, I bow.</i></p> <p>PALDANG DRAG DANG KALWA ZANG  <i>glory, fame, good fortune,</i></p>	<p>MALU DROWAI DUN  <i>benefits all beings</i></p> <p>CHURJIN TORMA DI SHEY LA  <i>Partaking of the torma  generously offered,</i></p> <p>LONGCHUR JACHEN KUN  <i>vast enjoyments,  may they all be</i></p>	<p><b>༄༅།</b></p> <p><i>Twelve</i></p>
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<b>ସପ୍ତତିଦା</b>   ବିନ୍ଦୁଶ୍ରୀଷତ୍ତବଶାଧୟି   ଯଶ୍ଶୁଦ୍ଧିଶ୍ରୀଷତ୍ତବଶାଧୟି   ଦ୍ୱାକ୍ଷେତ୍ରଶ୍ରୀଷତ୍ତବଶାଧୟି   ଦ୍ୱାକ୍ଷେତ୍ରଶ୍ରୀଷତ୍ତବଶାଧୟି				
TOB CHING attained.	SHI DANG JEHLA SOGPA YI <i>The peaceful, increasing, and the other</i>	LEYCHI NGODRUB DAGLA TSOL <i>activity accomplishments - bestow them on me.</i>	DAMTSIG CHENJI DAG LA SUNG <i>Help us to protect the great commitments,</i>	NGODRUB KUNJI <i>and support all</i>
ଶୁଦ୍ଧିଶ୍ରୀଷତ୍ତବଶାଧୟଦା   ଦ୍ୱାକ୍ଷେତ୍ରଶ୍ରୀଷତ୍ତବଶାଧୟଦା   ଯଶ୍ଶୁଦ୍ଧିଶ୍ରୀଷତ୍ତବଶାଧୟଦା   ଦ୍ୱାକ୍ଷେତ୍ରଶ୍ରୀଷତ୍ତବଶାଧୟଦା   ଶୁଦ୍ଧିଶ୍ରୀଷତ୍ତବଶାଧୟଦା	ଶୁଦ୍ଧିଶ୍ରୀଷତ୍ତବଶାଧୟଦା   ଦ୍ୱାକ୍ଷେତ୍ରଶ୍ରୀଷତ୍ତବଶାଧୟଦା   ଯଶ୍ଶୁଦ୍ଧିଶ୍ରୀଷତ୍ତବଶାଧୟଦା   ଦ୍ୱାକ୍ଷେତ୍ରଶ୍ରୀଷତ୍ତବଶାଧୟଦା   ଶୁଦ୍ଧିଶ୍ରୀଷତ୍ତବଶାଧୟଦା			
TONG DROG DZUR accomplishments.	DUMIN CHIDANG NEYNAM DANG <i>Prevent untimely death and sickness,</i>	DUNDANG GEKNAM MEYPAR DZUR <i>remove negative influences and obstructions,</i>	MILAM NGEN DANG TSENNA NGEN <i>bad dreams and bad omens,</i>	
ଶୁଦ୍ଧିଶ୍ରୀଷତ୍ତବଶାଧୟଦା   ଦ୍ୱାକ୍ଷେତ୍ରଶ୍ରୀଷତ୍ତବଶାଧୟଦା   ଯଶ୍ଶୁଦ୍ଧିଶ୍ରୀଷତ୍ତବଶାଧୟଦା   ଦ୍ୱାକ୍ଷେତ୍ରଶ୍ରୀଷତ୍ତବଶାଧୟଦା   ଶୁଦ୍ଧିଶ୍ରୀଷତ୍ତବଶାଧୟଦା	ଶୁଦ୍ଧିଶ୍ରୀଷତ୍ତବଶାଧୟଦା   ଦ୍ୱାକ୍ଷେତ୍ରଶ୍ରୀଷତ୍ତବଶାଧୟଦା   ଯଶ୍ଶୁଦ୍ଧିଶ୍ରୀଷତ୍ତବଶାଧୟଦା   ଦ୍ୱାକ୍ଷେତ୍ରଶ୍ରୀଷତ୍ତବଶାଧୟଦା   ଶୁଦ୍ଧିଶ୍ରୀଷତ୍ତବଶାଧୟଦା			
JAJHEY NGENPA MEYPAR DZUR <i>and ward off negative people.</i>	JIGTEN DESHING LOLEG DANG <i>Grant worldly happiness, good years,</i>	DRUNAM PELSHING CHUR PELWA <i>flourishing harvests, increasing dharma,</i>	DELEG PUNSUM TSOG <i>happiness and goodness</i>	

 <b>SOLWA JUR</b> <i>of the torma.</i>	<b>OM TARE TUTTARE TURE IDAM</b> <b>BALINGTA KHA KHA KHAI KHAHI</b>	<b>एक-शशुभूति-श्वर्ग-पत्रम्।</b> <i>Three times, to the venerable goddess.</i>	<b>ॐ अङ्ग-मुख-सर्व-हृषीकेशव्।</b> <b>OM AHKARO MUKHAM SARWA DHARMA NAM AHDE NU</b>
 <b>PENNA TOTA OH AH</b> <b>HUNG PEH SOHA</b>	<b>हृषीकेशव् अङ्ग-मुख-सर्व-हृषीकेशव्।</b> <i>Three times, offering to the vast entourage.</i>	<b>ॐ अह्रा तारा सपरिवारा अर्घम सोहा पदाम् सोहा पुक्पे अहुंग।</b> <i>(Offering the noble Tara... drinking water... bathing water... flowers...)</i>	
 <b>DHUPE AH HUNG-AHLOKE AH HUNG-GENDHE AH HUNG</b> <b>NEWIDE AH HUNG-SHABDA AH HUNG</b> <i>incense... light... perfume... food... and music)</i>	<b>हृषीकेशव् अङ्ग-मुख-सर्व-हृषीकेशव्।</b> <i>Three times, offering to the vast entourage.</i>	<b>विष्वामित्र-यजुर्मा। चूर्ण-यज्ञिना-विष्वामित्र-यजुर्मा॥</b> <b>KHORWA LEY DROL TAREMA</b> <i>By 'Tare' saving from samsara,</i>	<b>तुत्तरे यि जिग जेह द्रोल</b> <i>by 'Tuttare' freeing from the eight fears,</i>

<p><b>༄༅།</b></p> <p>PA DANG perfectly complete.</p> <p>YIGLA DURPA KUNDRUB DZUR <i>May all that is wished for be accomplished.</i></p> <p>TSOLWA DANG exception,</p> <p>CHERPAR DU TREL YUNJI JIGPA LEY CHOB CHING <i>especially protection against present and future fears,</i></p> <p>SOL <i>Repeat the hundred syllables three times.</i></p>	<p>PA DANG perfectly complete.</p> <p>YIGLA DURPA KUNDRUB DZUR <i>May all that is wished for be accomplished.</i></p> <p>TSOLWA DANG exception,</p> <p>CHERPAR DU TREL YUNJI JIGPA LEY CHOB CHING <i>especially protection against present and future fears,</i></p> <p>SOL <i>Repeat the hundred syllables three times.</i></p>	<p>PAGMA DROLMAE DAGLA CHOG TUNMONG GI NGODRUB MALUPA <i>Noble Tara, bestow on me all of the extraordinary and ordinary accomplishments without</i></p> <p>CHURCHU SHIN YUNRING DU TSOWAI CHOG JINPAR DZEYDU <i>and grant your greatest gift, I pray, of a long-life of dharma practice.</i></p> <p>GANGYANG DAG MONG LOYI NI <i>whatever I have done in ignorance,</i></p> <p>JIPA DANG NI JI TSOLWA <i>or caused others to do,</i></p>	<p><b>༄༅།</b></p> <p>CHIG GI KHORLO KARPO TSIBCHU GURTAB SU NEY SHING MI NGONPAR NYURDU KHORWAI TEWA DUMPO <i>instantly appears a ten spoked white wheel, rotating so quickly that it can only be distinguished as a vast orb,</i></p> <p>NYI PAGMA DROLMA YISHIN KHORLO JENDANG CHALUG YONGSU DZOGPAR SALWAI TUGKAR KHORLO YIG DRU DANG CHEY <i>within which I appear as the noble Tara, the wish-fulfilling wheel, clear and complete with all ornaments and articles,</i></p> <p>KAR KHORLO YIG DRU DANG CHEYPA <i>including the wheel at the heart with the seed-syllables and so on.</i></p> <p>RANG NYI CHI TENGDU OM <i>above one is an 'Om',</i></p> <p>OGTU HA <i>below a 'Ha'</i></p> <p>TSIBCHI TSAWA BUK TONG GI TEYCHI NANGDU DUN <i>the spokes are hollow, and within them at their base starting in front and going clockwise</i></p>
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Thirteen

Fourteen

<p><b>NEY YEYKORDU YIGE JEHCHEY YIG DRUNAM KARPO</b> are the eight remaining syllables all white.</p>	<p><b>RANG GI TUGKAI SABONLEY OZER KARPO SHEL TABU</b> From the seed-syllable in one's heart white light like crystal radiates,</p>	<p><b>White Tara</b></p>
<p><b>SERPO SER TABU</b> yellow like gold,</p>	<p><b>MARPO PEMARAHA TABU</b> red like ruby,</p>	<p><b>CHAG KHA TORANG CHI NAM TABU</b> iron-blue like the early morning sky;</p>
<p><b>TABU NAM RIMPAR TRUR</b> each radiating in succession,</p>	<p><b>SEMCHEN JI DUNJAY</b> for the benefit of beings</p>	<p><b>JALWANAM CHUR</b> and as an offering to the victorious ones.</p>
<p><b>CHOGCHUI JALWANAM CHI JINLAB OZER</b> From the Buddhas of the ten directions come blessings in the form of</p>		

<p><b>DEYKUN GONPUR ZOPAR DZUR</b> all of these, protector, I ask you to forgive.</p>	<p><b>DINI TEN DANG LHEN CHIG TU</b> In this way confess your faults.</p>	<p><b>KHORWA SIDU SHUGNEY CHANG</b> Please remain with us as a support, as long as samsara exists.</p>	<p><b>NEY</b></p>
<p><b>MEY TSE DANG WANGCHUG DANG</b> Grant a life free of sickness, one of might,</p>	<p><b>CHOGNAM LEGPAR TSALDU SOL</b> and of greatest merit, I pray.</p>	<p><b>OM SUTRA TIKTA BENDZA YE SOHA</b></p>	<p><b>The torma deities settle into the supports.</b></p>
<p><b>Recite aspiration and auspicious prayers.</b></p>	<p><b>If one wishes to do the protection meditation then the self-visualization appears instantly in the usual form:</b></p>	<p><b>TONGPAI NGANG LEY KAY</b> <i>From the nature of emptiness</i></p>	<p><b>White Tara</b></p>



ପ୍ରଦେଶ ମାନ୍ୟକଷେତ୍ରରେ ଯିନି ଏକ ଅଧିକାରୀ ହୁଏଥିବା ପାଇଁ ଆଜିର ମାନ୍ୟକଷେତ୍ରରେ ଏକ ଅଧିକାରୀ ହୁଏଥିବା ପାଇଁ ଆଜିର

PA DZINMA CHUR DENDEY

*victorious one,  
wisdom holder*

*ruler, (of Dego)*

YISHIN KHLORLOI TASHI SHOG

*the wish-fulfilling wheel  
may good fortune arise.*

by the lazy Dharmakara, (the VIIIth Tai Supta), in the year of the bountiful harvest, on an auspicious day in sagadawa, (the fourth Tibetan month), in the great palace of Lhundrub Teng. Mangalam Jayantu!

*These four sections were composed at the sincere request of Lodro, guardian of the laws of the ten virtuous actions, keeper of the peace,*

White Tara

ଶ୍ରୀଦେବାକ୍ଷ୍ରସମ୍ପଦମାତ୍ରା ଶ୍ରୀଦେବାକ୍ଷ୍ରସମ୍ପଦମାତ୍ରା

**O-CHINKHAI GURKHANG NAM CHANG DOMREI BAR TAGCHEN**  
*a dark-blue sphere of light, all a meter's distance from one another,*

**TENG OGCHOG TSAM KUNTU KHORWA DUMPOI NAMPA CHEN**  
*above and below, vast globes encircling completely in all directions*

শুণো পুরুষের মাঝে একটি অসমীয়া বিশ্বাস।

**SAWA TENPA SUBMEYPA LUNG SERBU TSAMYANG MITARWA BAR TONG TAMCHEY UTPALA NGONPO KHA JEHMA TAGPAE GANGWA JUR**  
*solid, firm, unwavering, resisting even the icy wind, all spaces completely filled with freshly opened blue utpala flowers.*

*Repeat the ten syllables  
as much as one can.*

*Lastly visualize everything dissolving into clear light,  
then reappearing as before.*

### *During tesdrub retreat:*

# **CHIWOI UPAGMAY CHI TUGJUR**

*Through continuous heartfelt  
exhortation to Amitabha*

White Tara