The White Tara Sadhana by the Omniscient Tenpai Nyinje

The Eighth Tai Situ
OM SWASTI  I prostrate to the Lama and to noble Tara.

Here from the Mother Tantra Yoga, in Dröma Ngön Jung, is [the practice called]

"The White One Who Protects from Death." The deity of activity was first taught. After that, the Tara called "Khorlo Jangkhu" [The Green Wheel]

and then the "Yizhin Khorlo" [Wishfulfilling Wheel] of White Tara. Whatever is pertinent to the Yizhin Khorlo This teaching was explained by Ngawang Drakpa has been expounded.

and after him, the great Atisha was the principal master. It is condensed here for those who may wish to practice.
The lineage supplication for the daily practice of White Tara:

NAMO GURU ARYA TARA YE

DRÖL MA NGAK GI WANG CHUK SER LING PA JO WO DROM TÖN CHEN NGA
Tara, Ngawang Drakpa, Serlingpa, Jowoje, Dromtonpa, Chennga,

DRE-WAY ZHAP DAK PO DÜ KHYEN RE CHEN PON DRAK PA DRUP CHEN
Drepa, Dakpo, Dusum Khyenpa, Drogön Rechen, Pondrakpa, Mahasiddha

CHÖ KYI LA MAR SÖL WA DEP O GYEN PA DANG RANG JUNG YUNG TÖN
Karma Pakshi; at the feet of all Ogyenpa, and Rangjung Dorje, Gyelwa Yungtön,
these I supplicate.

GYEL RÖL DOR KHA CHÖ WANG PO DE ZHIN SHEK RIK REL
Rölpa Dorje, Khachö Wangpo, Dezhishekpa, Rikpai Reldi
DÖN DEN BEN GAR GO SHRI JE CHÖ DRAK GYA TSOY ZHAP LA SÖL WA
Tongwa Dönden, Bengar Jampel Zangpo, Chödrak Gyatso; at the feet of all these
Goshrī Peljor Döndrup,

DEP SANG GYE NYEN PA MI KYÖ KÖN CHOK BANG
I supplicate. Sangye Nyenpa, Mikyö Dorje, Könchok Yenlak

WANG CHUK DOR JE CHÖ WANG NAM DAK TSEN KAR MA CHAK ME DÜL MO
Wangchuk Dorje, Chökyi Wangchuk Namdaktsen, Karma Chakme, Dülmo Chöje

PEL CHEN PO TEN PAY NYIN MOR JE LA SÖL WA DEP
Pelchenpo Chökyi Döndrup, Situ Tenpai Nyingje, to all these I pray.

DŪ DÛL DOR JE PE MA NYIN JE WANG THEK CHOK DOR JE PE MA GAR WANG
Düdül Dorje, Pema Nyinje Wangpo, Tekchok Droje, Kongtrül Lodrö Thaye,
TSEL KHA KYAB DOR JE PE MA WANG CHOK GYEL TSA GYÜ LA MA
Khakhyap Dorje, Pema Wangchuk Gyal, Root lama and

KÜN NGÖ JE TSÜN MA GANG GI MIN DRÖL KA BAP GYÜ PAY SÖL
all lineage lamas, inseparable who hold the tradition of mindröl [ripening and
from Tara, freeing] and kabab [direct oral transmission]

LINEAGE SIX HOLD PL. TO PRAY

RIM PA DRUK DEN NAM LA SÖL WA DEP KYE NGAK DZOK PAY
I supplicate the ones who hold the six lineages. Completing the stages of

RIM PA THAR CHIN TE CHI ME YE SHEY DOR JE KU CHOK DRUP
visualization, mantra, and emptiness, [bless us with] the attainment of the supreme
vajra body of deathless primordial wisdom.

GYEL WA KÖN KYE YI ZHIN KHOR LO DANG YER ME DÜN NYEE
Mother of all the Buddhas, the wishfulfilling wheel, bless us that we become
spontaneous accomplishment bless

HLÜN DRUP JIN GYEE LOP
inseparable from Tara and spontaneously accomplish the two meanings.

Buddha, Dharma, and Sangha of supreme pl. to enlightenment

SANG GYE CHÖ DANG TSOK KYI CHOK NAM LA JANG CHUP

In the supreme Buddha, Dharma, and Sangha until

generosity etc. practice of

enlightenment I take refuge. Through the merit of practicing

being to benefit for enlightenment accomplish may

the Six Paramitas, may I attain enlightenment for the benefit of all beings.

Thus take refuge and generate Bodhicitta. (Three times.)

May all beings have happiness and
cause with become may suffering and suffering of cause

GYU DANG DEN PAR GYUR CHIK DUK NGEL DANG DUK NGEL GYI GYU DANG

the cause of happiness. May all beings be free of suffering and

separate become may suffering without happiness supreme

DREL WAR GYUR CHIK DUK NGEL ME PAY DE WA DAM PA DANG

and the cause of suffering. May they never be separated from the supreme

not separate become may near far attachment aversion separate of equanimity

MIN DREL WAR GYUR CHIK NYE RING CHAK DANG DANG DREL WAY TANG NYOP

happiness beyond suffering. May they remain in great equanimity, beyond

great in remain become may

CHEN PO LA NE PAR GYUR CHIK Thus meditate on the four

attachment and aversion. immeasurables. (Three times.)

\

OM SHUNETA JANA BENZA SOBAYA EMAKO HAM Thus purifying
emptiness within from not condition or mind appear HUNG of sound
TONG PAY NGANG LE MA CHÖ PAY SEM NANG HUNG GI DRA DANG
From within emptiness arises the mind, free from conditioning, and giving the sound
sky space fill from vajra of protection sphere tent fire heap
NAM KHA GANG WA DANG CHE PA LE DOR JEY SUNG KHOR RA GUR ME PUNG
of HUNG that fills space. From this appears a vajra protection sphere vast and
blaze spacious and vast become center in DRUM from moon water crystal
BAR WA YANG SHING GYA CHE WAR GYUR PAY Ü SU DRUM LAY DA WA CHU SHEL
spacious, which is encircled and shielded by a blazing fire. In the center, DRUM

of inconceivable palace this center in PAM from lotus white stem
GYI ZHEI YE KHANG DEY Ü SU PAM LE PE MA KAR PO DONG BU
becomes an inconceivably spacious palace of crystal.

DANG CHE PA RAP TU GYE PAY TENG DU AH LAY DA WA NYA KANG WA NYOK PAY
blossomed white lotus with its stem. On top of this AH becomes a clear and full,
stain separate that on self mind TAM white from utpala white
DRI MA DANG DREL WA DAY TENG DU RANG SEM TAM KAR PO LE UTPALA KAR PO stainless moon disk. On it, one’s mind, the white TAM becomes a white utpala
TAM letter white merk that from light radiate noble offering
TAM YIK KAR POY TSEN PA DE LE Ö THRÖ PHAK PA CHÖ flower, marked with a white letter TAM. It radiates lights, making offerings to the noble ones
sentient being of benefit do again gathered and completely become self
SEM CHEN GYI DÖN JE LAR DÜ SHING YONG SU GYUR PA LE RANG NYI and benefiting beings. The lights return and [TAM] completely becomes noble
noble Tara body color moon water crystal like white and light rays
PHAK MA DRöl MA KU DOK DA WA CHU SHEL TAR KAR ZHING Ö ZER Tara (oneself). Her body is white like water crystal and radiates
five having radiate grace and love manner with breast full pair with
NGA DEN DU THRO WA GEK CHING CHAK PAY NYAM CHEN NU BUR ZUNG GEE five lights. She is full of welcoming grace, beautiful with two full breasts,
Beautiful peace great of smile face with head on eye three
DZE PA ZHI WA CHEN POY DZUM ZHEL CHEN U LA CHEN SUM
she smiles in great peace. She has three eyes

DANG CHAK ZHAP ZHII THIL DU ANG CHEN RE RE TE YE SHE KYI CHEN
on her face and another eye in each hollow of her hands and feet, thus seven eyes

DUN DANG DEN PA CHAK YE PE CHOK JIN GYI CHAK GYA DANG
of wisdom altogether. Her right hand is in the mudra of excellent generosity.

The first and fourth fingers of her left hand hold a white utpala flower of
one hundred petals,

which unfolds near her ear with its stem

Mostly of white pearls and various
RIN PO CHE TSO K PA YU GYEN NYEN CHA GÜL GYEN DO SHEL SE MO DO PUNG GYEN
jewels are her crown, earrings, short, medium, and long necklaces, arm rings,
hand leg of ring belt small bell garland with celestial
CHAK ZHAP KYI DUP BU KE RAK YER KHAY THRENG WA DANG CHE PA HLA DZE
bangles and anklets, and belt encircled with small bells. She is adorned
of flower many adorn heavenly of silk white of upper garment and
KYI ME TOK DU ME DZE PA HLA DZE KYI DAR KAR POY TÖ YOK DANG
with many celestial flowers. Her upper garment is a heavenly silk scarf and
rainbow like silk of lower garment wear head hair soft
WANG POY ZHU TA BUY DAR GYI ME YOK SÖL WA U TRA LI WA
her lower garment is of rainbow-like silk. Her soft hair
back of head bine feet vajra posture in rest and
TAK PAR CHING PA ZHAP DOR JIY KYIL MO TRUNG GEE ZHUK SHING
is tied on top of her head, and her feet rest in the vajra posture.
DA WAY GYAP YÖL CHEN DU GYUR  
A full moon disk supports her back.  

DEY TREL WAR OM KAR PO  
She has a white OM on her forehead,

DRIN PAR AH MAR PO  
a red AH at her throat,

THUK KAY CHA ME DU HUNG NGÖN PO THUK  
and a blue HUNG below her heart.  

KAY Ü SU PE KAR DANG DA WA LA TAM KAR PO DE LAY ÖZER THRO  
center of her heart is a white TAM on a lotus and moon disk. It radiates lights

RANG ZHIN GYI NE NE GOM PA DANG DRA WAY YE SHE PA CHEN DRANG  
and invokes from its natural place the wisdom aspect of Tara.

BENZA SA MA DZA  
[She appears before me.]

OM BENZA ARGHAM SOHA  
I offer her drinking water, bathing water
PUPE AH HUNG  OM BENZA DÜPE AH HUNG  OM BENZA ALOKE AH HUNG  OM BENZA
flowers  incense  light

GENDE AH HUNG  OM BENZA NEWIDE AH HUNG  OM BENZA SHAPDA AH HUNG
perfumed water  food  music

DZA HUNG BAM HO NYEE SU ME PAR THIM
We dissolve becoming inseparable.

LAR YANG SA BÖN GYI Ö
Again, the light of the
seed syllable

do not dissolve again  seed syllable of light

by empowerment deity family five retain with  invite

KYEE WANG HLA RIK NGÀ KHO R CHE CHEN DRANG  OM PENTS KULA SAPA-
radiates] and invites the five empowerment deities  and their retinues.

I offer them

RIWARA ARGHAM SO HA PADYAM SOHA PUPE AH HUNG DÜPE AH HUNG ALO-
drinking water,  bathing water, flowers,  incense,  light.
KE AH HUNG GENDHE AH HUNG NEWIDE AH HUNG SHAPDA AH HUNG

perfumed water food music

SARVA TATHAGATA ABIKENSATU MAN ZHE SÖL WA TAP PE WANG GI

[May all the Tathagatas empower me.] Thus having been supplicated, the empowerment

deity pl. by just as birth as soon as deity pl. by

HLA NAM GYEE JI TAR TAM PA TSAM GYEE NI HLA NAM KYEE
deities respond: “At the birth of the Buddha, the deities

bath offer as deity of water pure with just like 1 by

NI THRÜ SÖL TAR HLA YI CHU NI DAK PA YI DE ZHIN DAK GEE
offered a bath of pure celestial water; just so, I, too,

bath offer

THRÜ SÖL LO OM SARVA TATHAGATA ABIKEKATA SAMAYA SHIRIYE HUNG
offer you a bath.” [The Tathagatas bestow empowerment.]
Thus saying, the water in the vase empowers, filling the body and purifying stains.

Water extra overflows from family of head Amitabha with

The excess overflows and [I am] crowned with the Buddha of the family

Imagine that offerings are being made to one by the emanation goddesses.

Offering to noble Tara drinking water, bathing water, flowers,

Incense, light, perfumed water, food,
SHAPDA AH HUNG
HLA DANG HLA MIN CHÖ PEN GYEE ZHAP KYI
music
With the top of their heads, devas and asuras
draw on their lotus feet. The one who saves from all misfortune,
All from above, all from below, all from the side.

PE MC LA TÜ DE
PHONG PA KÜN LE DRÖL DZE MA
DRÖL MA

Then recite:
YUM LA CHAK TSEL TÖ
liberating mother I prostrate and give praise.

RANG GI NYING GAR
In my heart,

LOTUS MOON ON WHEEL WHITE SPOKES EIGHT RIM WITH

PE DAY TENG DJ KHOR LO KAR PO TSIP GYE MU KHYÜ DANG CHE PAY
on a lotus and moon is a white wheel with eight spokes and a rim. In the center

center at TAM that of edge at front from clockwise

TE WAR TAM DEY THAR DÜN NE YE KHRÖ DJU CM MAMA AYU PUNE
is TAM and at the edge, from the front
turning clockwise,
JANA PJKTING KURU HA TSIP GYE LA TA RE TUT TA RE

[Further in] on the eight spokes:

TU RE SO YI GE NAM MU TIK GI DOK PO TAR KAR HRAM ME

The letters are vivid white like beads of pearls and

not moving remaining that from light radiate Victor son with

MI YO WAR NE PA DE LE Ö THRO GYEL WA SE CHE
remain motionless. From them light radiates, making offerings to

the Victorious Ones and their

offer sentient being pl. of life increase etc. of benefit do

CHÖ SEM CHEN NAM KYI TSE PEL WA SOK KYI DÖN JE
children, and benefitting beings with increased longevity and so forth.

[Bodhisattvas]

noble pl. of blessing and world sentient being samsara nirvana of

PHAK PA NAM KYI JIN LAP DANG TEN YO KHor DE KYI

The blessing of the noble ones, and the vital essence and siddhis of the world

and beings,
vital essence siddha all light ray of form collect

TSE CHU NGÖ DRUP THAM CHE Ö ZER GYI NAM PAR DÜ

of samsara and nirvana, are collected in the form of light and

seed syllable mantra circle with to absorb brilliant shining radiance

SA Bôn NGAK TRENG DANG CHE PA LA THIM PE TRAK DANG ZI JI

absorbed into the seed syllable and mantra circles. Radiating

blaze and death, not life of siddha attain become

RAP TU BAR ZHING CHI ME TSE YI NGÖ DRUP THOP PAR GYUR In this
brilliantly and majestically, they bestow the siddhi of immortality.

way, remain in one-pointed samadhi. OM TARE TUTTARE TURE SOHA

[Here the special long life practice from p.3 may be done.]

Recite the root mantra as much as possible. At the end:
OM TARE TUTTARE TURE NAMA AYU PUNE JANA PUKTING KURU SOHA (Thus recite

this long life mantra 108 times. One million recitations of the root mantra

is said to be accomplishment of the mantra. With ten million, it is said that

all activities are

accomplished. In a retreat of about seven days with devotion and joy, untimely

depth can surely be prevented. Then, when you are focusing on the long life practice
and for daily practice, recite the long life mantra. To conclude the session:

Nang si tham che phag ma dröl may kyil khor du gyur de tham
All perception and whatever is perceived become the mandala of noble Tara

Che sung khor la thim rang nyi ten dang ten par che pa ang rim gyee
into the protection wheel. Then oneself (Tara) and the wheel progressively

Thuk kay tam la thim de ang me rim gyee ö sel du. Zhuk
dissolve into TAM and from the base upward, it dissolves into clear

Par gyur lar rang nyi phak ma dröl may kur gyur pay ne
Once again one becomes the body of noble Tara, and the three

* Here the protection meditation in page 29 may be done.
three in OM AH HUNG with mark become appearance sound of phenomena all
SUM DU OM AH HUNG GEE TSEN PAR GYUR NANG DRAK KYI CHÖ THAM CHE places are marked with OM, AH, HUNG. Ultimately, the appearance

absolute in substantial not phenomena part magic like wisdom deity essence in outlook
DÖN DAM PAR RANG ZHIN ME PA NANG CHA GYU MA TA BU YE SHE HLAY NGO WOR NAM and sound of all phenomena are insubstantial; [as a result of] sacred outlook, the essence of magiclike appearance is seen as

sacred virtue this by swiftly 1 Tara white
PAR DAK GO GE WA DI YEE NYUR DU DAK DRÖL MA KAR MO the wisdom deity. By this virtue, may I swiftly accomplish white

achieve sentient being one even not excluded that of level on
DRUP GYUR NE DRO WA CHIK KYANG MA LÜ PA DE YI SA LA Tara. May all beings without exception be established

establish may
GÖ PAR SHOK Then one may perform the torma offering. First, arrange on her level.
a white "chok dam" torna. OM BENZA AMRITA KUNDALI HANA HANA HUNG PHE

Thus purifying

Thus purifying

emptiness within from torna vessel spacious and vast gems from form

TONG PAY NGANG LE TOR NÖ YANG SHING GYA CHE WA RIM PO CHE LAY DRUP PAY
From within emptiness arises a spacious and vast torna vessel formed of gems.

NANG DU OM AH HUNG Ö DU ZHU WA LE JUNG WAY TOR MA DÖ GUY GYA TSO CHEN PO
Inside, OM, AH, HUNG melt into light, from which arises a torna, a great ocean

color smell taste nourishment complete gather become

Repeat three

of whatever is desired, with perfect color, smell, [The torna is blessed.]
taste, and nourishment.
The seed syllable in one's heart radiates light and invites

from Potala mountain in the South, the noble white Tara, Buddhas, and Bodhisattvas

with their retinues. [They appear in front of me.] [I offer them a white flower seat.]

From an opening in the extended vajra-shaped tongues of the deities, they partake of the torma.

Offer three times to Tara.
OM AKARO MUKAM SARVA DHARMANAM ADE NÜPENA TÖDA ON AH HUNG PHE SOHA

Three times offer to her retinue.

OM ARYA TARA SAPARIWARA
Offering to noble Tara

ARGHAM SOHA PASYAM SOHA PUPE AH HUNG DÜPE AH HUNG ALOKE
drinking water bathing water flowers incense light

AH HUNG GENEDE AH HUNG NEWIDE AH HUNG SHAPDA AH HUNG KHOR WA
perfumed water food music TARE

from liberate TARE TUTTARE with fear eight liberate TURE

LE DRÜL TA RE MA TUTTARE YEE JIK GYE DRÖL TURE
liberates from samsara; TUTTARE frees from the eight fears; TURE
sickness all from protect liberate one to prostration praise one of
NA WA KÜN LE KYOP DRÖL MA LA NI CHAK TSEL TÖ GANG GI
protects from all sickness. Praise and prostration to the Liberating One. With the

compassion of light white with not exclude sentient being benefit and
THUK JÉY Ö KAR GYEE MA LÜ DRO WAY DÜN DZE CHING
white light of your compassion, you benefit every sentient being.

protector not pl. of protect and refuge one children with bow
GÜN ME NAM KYI GÜN DANG KYAP GYEL WA SE DANG CHE LA DÜ
To those without a protector, you give protection and refuge;

offer gift torma this accept yogi self other assembled
CHÖ JIN TOR MA DJI ZHEY LA NEL JOR DAK CHAK KHOR CHE
Please accept this offered gift of torma. To us yogins and all those connected

with us,

not sick not life and power and glory and fame and fortune
LA NE ME TSE DANG WANG CHUK DANG PAL DANG DRAK DANG KEL WA
grant health, long life, and richness, glory, fame, and good fortune
wealth vast great all obtain pacify increase

ZANG LONG CHÖ GYA CHEN KÜN THOP CHING ZHI DANG GYE
and all great, vast wealth. Pacifying,

so forth of activity of siddhi I to grant samaya

LA SOK PA YI LE KYI NGÖ DRUP DAK LA TSÖL DAM TSIK
increasing and so forth, please grant me the siddhi of all activity. You with samaya,

with by I protect obtain all support do

CHEN GYEE DAK LA SUNG NGÖ DRUNG KÜN GYEE TONG DROK DZÖ
protect me. Give support in obtaining all siddhis.

untimely and sickness pl. and Dün and hindrance pl. eliminate

DÜ MIN CHI DANG NE NAM DANG DÖN DANG GEK NAM ME PAR
Eliminate untimely death and sickness, Dün and hindrances.

dream bad and sign bad action bad eliminate

DZÖ MI LAM NGEN DANG TSEN MA NGEN JA JE NGEN PA ME PAR DZÖ
Eliminate bad dreams, omens and harmful actions.
world harmony and year good and crops pl. flourish and Dharma increase
JIK TEN DE SHING LO LEK DANG DRU NAM PEL SHING CHÖ PEL
Bestow a harmonious world and a good year, flourishing crops and expanding Dharma,

well-being auspiciousness and intention all
WA DE LÉK PHUN SUM TSOK PA DANG YI LA DÜ PA KÜN
well-being, auspiciousness and accomplishment of all good

accomplishment do noble Tara to supreme ordinary of
DRUP DZÖ PAK MA DRÖL ME DAK LA CHOK THUN MÖNG GI
intentions. Noble Tara, please grant all the supreme and ordinary

without siddhi exception bestow and especially present future of year
NGÖ DRUP MA LÜ PA TSEL WA DANG KHYE PAR DU PHEL YÜN GYI JIK PA
siddhis, and especially, save me from present and

from save and Dharma practice while long time life siddhi do
LE KYOP CHING CHÖ CHÖ ZHIN YÜN RING DU TSO WAY CHOK JIN PAR DZE
future fears. Grant the siddhi of long life with continuous practice of Dharma.
Grant.

DU SŪL
Repeat the Vajrasattva mantra three times.

MA JOR WA DANG NYAM
For the unobtained and

and whatever I confused mind do and do cause

PA DANG GANG YANG DAK MONG LO YEE NI GYEE PA DANG NI GYI TSEL
the impure, for whatever with my confused mind I have done or caused to be

done, for all of these, Protector, please forgive me.

object and together with samsara as long as stay also

DI NI TEN DANG HLEN CHIK TU KHOR WA SI DU ZUK NE KYANG
Please remain here together as long as samsara exists and also

with the object

sickness not long life power and siddhi complete grant please

NE ME TSE DANG WANG CHUK DANG CHOK NAM LEK PAR TSEL DU SŪL
grant health, long life, richness and all siddhis.
Thus the torma guests are asked to remain in the object.

Then the prayers for auspiciousness and dedication.

If one wishes to do the practice of the protection wheel,

after finishing the session of self-visualization and before arising again in the body of union:

From within emptiness,

instantly a white wheel with ten spokes arises and remains in the shape of a tent.

invisibly swiftly spinning center round spacious inside self

spinning invisibly and swiftly. Inside its round and spacious center appears
PHAK MA DRÖL MA YI ZHIN KHOR LO GYEN DANG CHA LUK
oneself as noble Yizhin Khorlo Tara with full and complete ornaments

complete full appear heart at wheel syllable with

YONG SU DZOK PAR SEL WAY THUK KAR KHOR LO YIK DRU DANG CHE PA
and dress. At the heart is the wheel with syllables; above oneself is

self of on DH below MA spoke of root hollow of area of

RANG NYI KYI TENG DU OM OG DU HUNG TSIP KYI TSA WA BUP TONG GI THE KYI
OM and below is HUNG. Inside the hollow area of each spoke joint, from the

inside front from clockwise letter eight with syllable pl. white

NANG DU DÜN NE YE KOR DU YI GYE CHE YIK DRU NAM KAR PO
front clockwise, are the eight syllables whose letters are white.

self of heart at seed syllable from light ray white crystal like yellow

RANG GI THUK KAY SA BÖH LAY Ö ZER KAR PO SHEL TA BU SER PO
From the seed syllable in one's heart, white light like crystal, yellow
gold like red ruby like iron blue dawn of sky
SER TA BU MAR PO PE MA RA GA TA BU CHAK KHA THO RENG KYI NAM
like gold, red like ruby, iron blue like the dawn sky,

like green emerald like deep blue sapphire like pl. succession in
ta bu JANG KHU MA GE TA BU CHIN KA IN DRA NI LA TA BU NAM RIM PAR
green like emerald, deep blue like sapphire radiate in succession,

radiate sentient being of benefit do BUDDHA pl. offer direction ten
TRÖ SEM CHEN GYI DÖN JE GYEL WA NAM CHÖ CHOK CHUY
benefiting sentient beings and making offerings to the Buddhas.

Buddha pl. of blessing light ray white yellow red blue green deep blue in appearance
GYEL WA NAM KYI JIN LAP Ö ZER KAR SER MAR NGO JANG THING GI NAM PAR
of the Buddhas of the ten directions come in succession appearing as white, yellow,
red, blue, green, and deep blue

succession in come self of heart at wheel in dissolve pacify increase empower
RIM PAR JÜN RANG GI THUK KAY KHRÖ LA THIM PE ZHI GYE WANG
lights. By dissolving into the wheel at one's heart, peaceful, increasing, empowering,
DRAK LAY NA TSOK PAY NGO DRUP THOP CHING TEN PAR JE

subduing, the siddhis of the various activities are received and stabilized.

Ö HLAK MA NAM KHOR LOY GUR KHANG GI CHI NE DOM GANG TSAM NE

The remaining lights begin about six feet from outside the wheel's pavilion.

Ö KAR POY GUR KHANG DEY CHIR SER PO DEY CHIR MAR PO DEY

a white light pavilion, outside that a yellow one, outside that a red one,

CHIR CHAK KHA DEY CHIR JANG KHU DEY CHIR Ö CHIN KHAY GUR KHANG

outside that an outside that a green, outside that a deep blue; iron blue

pl. also six feet each between distance above below direction corner all to

NAM KYANG DOM REY WAR THAK CHEN TENG OG CHOK TSAM KÜN TU

These pavilions are also six feet distant from each other, and spherical in
sphere in appearance strong firm broken not wind little

KHOR WA LUM POY NAM PA CHEN SA WA TEN PA SUP ME PA LUNG SER BU appearance with an unbroken surface, strong, firm, and without gaps, not even

even not pass space empty all utpala blue open just

TSAM YANG MI THAR WA WAR TAM CHE UT PA LA NGON PO KHA JE MA THAK PE a little wind can pass through. The empty spaces are filled with newly blossomed, fill become

GANG WAR GYUR Recite the ten syllables as much as possible. At the end, blue utlapa flowers. dissolving into clear light

and arising into the body of union [as on p. 18]. When you are doing the long life practice:

CHI WOY Ö PAK ME KYI THUK GYÜ KÜL WAY CHAK GI HLUNGZE KYI being reminded of the crown Amitabha, the nectar of the begging bowl in his hands
nectar boil self of crown from enter body all
DÜ TSI KHÔL RANG GI CHI WO NE ZHUK LŪ THAM CHE
boils, enters through one’s crown and fills the whole

fill and death not accomplish become
GANG ZHING CHI ME DRUP PAR GYUR
Thinking in this way, also sometimes
body, accomplishing immortality.

recite the long life mantra.

virtue thus by sentient being all
GE WA DI YI SEM CHEN KÜN
By this virtue may all sentient beings'

neg. veil unwhole-downfall Diṅ primordial wisdom increase
DIK DRIP NYE TUNG NE DÖN ZHI TSE PEL SÖ NAM YE SHEY GYE
negative actions, veils, unwhole-someness, downfalls, sickness, and Diṅ be pacified.
May life, glory, merit, and primordial wisdom increase.

Tara or level swiftly accomplish may victorious supreme Amitayus of mother
DRÖL MAY GO PHANG NYUR THOP SHOK GYEL CHOK TSE PAK ME PAY YUM
May they swiftly accomplish the mother of the supremely victorious Amitayus,
realization of Tara,
CHE ME NGE PAR TER WA MO RIK PA DZIN MA CHOM DEN DE
she who surely grants immortality, Bhagavati, holder of realization,

wishfulfilling wheel of auspicious may

YI ZHIN KHOR LOY TRA SHI SHOK
This yidam practice was
Through Yizhin Khorlo may all be auspicious.

written at the request of Lodro, King of Dege, by the lazy Dharma Kara, the

Eighth Tai Situ, in the year of the rich harvest, on an auspicious day, in the
increasing fortnight of the eighth month,

in the great palace of the capital of Hlundrup Teng. Mangalam Jayantu.

This White Tara sadhana is offered with deep devotion and great joy for the
perfect health and long life of His Holiness the XVII Gyalwa Karmapa.
Karma Triyana Dharmachakra
352 Meads Mountain Road
Woodstock, New York 12498

During the auspicious month of Vasak, under the kind and skillful guidance of the Venerable Khenpo Karthar Rinpoche, this White Tara sadhana was prepared by Tenzin Chonyi and Michele Martin with the assistance of the KTD Translation Committee.