



ஓ རྩୁଣ୍ଡାତ୍ମକେନ୍ଦ୍ରିୟଶବ୍ଦପରିହିତପ୍ରଦୂଷମର୍ଦ୍ଦପରି

THE WHITE TARA SADHANA BY THE OMNISCIENT TENPAI NYINJE

ଆଖିଦାରକୁଳପ୍ରସନ୍ନା ।

THE EIGHTH TAI SITU

ஓମ୍ ଅସ୍ତ୍ରୀ ନିଃପତ୍ରଯଶଶଭ୍ରାପମପତ୍ରାରକପଦ୍ମା ।

OM SWASTI

I prostrate to the Lama and to noble Tara.

ସ୍ଵର୍ଗବିଷ୍ଣୁରେତ୍ରାତ୍ମାକୁର୍ବିଷ୍ଣୁପାତ୍ରାରକପଦ୍ମା ।

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

"The White One Who Protects from

ଜୀବାହ୍ୱର୍ତ୍ତନାକୁର୍ବିଷ୍ଣୁପାତ୍ରାରକପଦ୍ମା ।

ସର୍ବପାତ୍ରର୍ବିଷ୍ଣୁପାତ୍ରାରକପଦ୍ମା

Death." The deity of activity was first taught. After that, the Tara

called "Khorlo Jangkhu" [The Green Wheel]

ସ୍ଵର୍ଗବିଷ୍ଣୁରେତ୍ରାତ୍ମାକୁର୍ବିଷ୍ଣୁପାତ୍ରାରକପଦ୍ମା

and then the "Yizhin Khorlo" [Wishfulfilling Wheel] of White Tara. Whatever is

ଶୈଖପାତ୍ରମନ୍ତ୍ରାରକପଦ୍ମା

ଦେଵମତ୍ରାରକପଦ୍ମାପାତ୍ରାରକପଦ୍ମା

pertinent to the Yizhin Khorlo

This teaching was explained by Ngawang Drakpa

has been expounded.

ଶୈଖପାତ୍ରମନ୍ତ୍ରାରକପଦ୍ମାପାତ୍ରାରକପଦ୍ମା

and after him, the great Atisha was the principal master. It is condensed

କୃତଶ୍ରୀଶବ୍ଦାରକପଦ୍ମାରକପଦ୍ମା

here for those who may wish to practice.

ྱ ཤྱାଖ୍ୟାତନୁଗ୍ରହକୁମାରୀପଦିଶର୍ମପଦମଣାବୀ କାମେଶ୍ୱରନୁଙ୍ଗନୁଷ୍ଠେ

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, Dromtönipa, Chennga.

શ્રીમતી મનુષા કૃતિસંગ્રહાકારીઓનાનાં

DRE-WAY ZHAP DAK PO DÜ KHYEN RE CHEN POM DRAK PA DRUP CHEN
Drepa, Dakpo, Düsum Khyenpa, Drogön Rechen, Pomdrakpa, Mahasiddha

କେବୁନ୍ତିଶାରୀପଦାଧିକାରୀ । ଅନ୍ତର୍ମାଣରେ ପ୍ରମାଣିତ

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.

藏文： བོད་ཡིག་ནི་འཇམ་དཔེ་བྱ་དྱེ་དྱེ དྱེ དྱེ དྱེ དྱེ དྱེ དྱེ དྱེ དྱེ

GYEL RÖL DOR KHA CHÖ WANG PO DE ZHIN SHEK
Rölpai Dorje, Khachö Wangpo, Dezhinshekpa,

RIK REL

କେବଳ ଶରୀରରେ ଜୀବନାପାତ୍ରରେ

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
Goshri Peljor Döndrup,

བྱତ୍ସ རྒྱତ୍ସ སୁଧ འର୍ବ དେଣ རୁଦ୍ଧ རୁଦ୍ଧ རୁଦ୍ଧ རୁଦ୍ଧ རୁଦ୍ଧ

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

དྲୟଦ୍ୱାରା ହିନ୍ଦୁକାଳେ ଦେଖିଲା ଏହାର ପରିମାଣ ।

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

དྲବ୍ୟକେର୍ପ୍ତି ଯଜ୍ଞବ୍ଳଦିନି କରେ ତୁମପାଶେଲାହୁଏଣ୍ଟି ।

BEI CHEN PO TEN PAY NYIN MOR JE LA SÖL WA DEP

Bulchenpo Chökyi Döndrup, Situ Tenpai Nyingje, to all these I pray.

西藏民族出版社

DÜ DÜL DOR JE PE MA NYIN JE WANG THEK CHOK DOR JE PE MA GAR WANG
Düdü Dorje, Pema Nyinje Wangpo, Tekchok Droje, Kongtrül Lodrö Thaye,

ଓঁ কৃষ্ণ মুদ্রণ প্রক্ষেপণ কেশলুপা প্রস্তুতি

root lineage length

TSEL KHA KHYAB DOR JE PE MA WANG CHOK GYEL TSA GYÜ LA MA
Khakhyap Dorje, Pema Wangchuk Gyel, Root lama and

गुरुद्वयस्त्रियोऽप्यनुकूला । शत्रुशीश्वीन् शत्रुभ्यामगदमवलम्बुद्धिर्विजया॥

all real Ven. f. whoever type free transmission tradition

KÜN NGÖ JE TSÜN MA GANG GI MIN DRÖL KA BAP GYÜ PAY SÖL

all lineage lamas, inseparable from Tara, who hold the tradition of mindrol [ripening and freeing] and kabab [direct oral transmission]

‘ོད་པ་ནི། རྒྱུན་འཇམ་དཔེ་’ ས୍ଵର୍ଗ དྲେ གྱུར་ ལྷྜ བྱାପୁ འିନ୍ଦା གྱା

lineage six hold pl. to prey visualization mantra perfection of emptiness

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

ସେଇବୁବୁଦ୍ଧିରୁ କ୍ଷମିତାଯୁଗେବୁନ୍ତିରେ ଶୁଣି ଆସିଥିଲାଏବୁ ।

stage accomplish having death no primordial wisdom vajra body supreme attain

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.

victorious all generate wishfulfilling wheel and inseparable meaning two

GYEL WA KÖN KYE YI ZHIN KHOR LO DANG YER ME DÖN NYEE

Mother of all the Buddhas, the wishfulfilling wheel, bless us that we become

କୁଣ୍ଠୁଦ୍ଵିତୀୟାନ୍ତଃ ॥ ॥

sponta- accomplishment bless
neous

HLÜN DRUP JIN GYEE LOP

inseparable from Tara and spontaneously accomplish the two meanings.

ବ୍ୟାପକ୍ରମକ୍ଷଣଦର୍ଶକଶ୍ରୀମହାକୁମାରୀ ପ୍ରତ୍ୱାମି

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

ପରମାତ୍ମାକ୍ରମକ୍ଷଣଶ୍ରୀମହାକୁମାରୀ

until I refuge to go I generosity etc. practice of

BAR DU DAK NI KYAP SU CHI DAK GEE JIN SOK GYEE PAY

enlightenment I take refuge. Through the merit of practicing

ଧର୍ମକୁମାରୀ ପ୍ରତ୍ୱାମିଦର୍ଶକଶ୍ରୀମହାକୁମାରୀ

merit by being to benefit for enlightenment accomplish may

SÖ NAM KYEE DRO LA PHEN CHIR SANG GYE DRUP PAR SHOK

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

ଅନ୍ତର୍ମାଲାଦୟେ ଅନ୍ତର୍ମାଲାଦୟେ

ଜୀବନରତ୍ନମଣ୍ଡଳୀଦୟେ ଜୀବନରତ୍ନମଣ୍ଡଳୀଦୟେ

being all happiness and happiness of

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

SEM CHEN THAM CHE DE WA DANG DE KAY

May all beings have happiness and

༄༅། ། སୁର୍ଯ୍ୟ གྲଭ རྒྱྲ དྲୁ རྒྱྲ དྲୁ རྒྱྲ དྲୁ

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

「藏文書寫法」 「藏文書寫法」

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

藏文題名：《藏文大藏經》

not separate become may near far attachment aversion separate of equanimity

MIN DREL WAR GYUR CHIK NYE RING CHAK DANG DANG DREL WAY TANG NYON
happiness beyond suffering. May they remain in great equanimity, beyond

କେତୁପାତ୍ରଶକ୍ତିପରାମରଣୀଷ । କେତୁପାତ୍ରମେଧାନିଷ୍ଠା ।

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 SOBAVA EMAKO HAM

Thus purifying

। རྒྱྲୟ གླྷ དྲ୍ଯ ང ཉ ཁ ག ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ ཁ

emptiness within from not condition of 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 various of protection sphere tent fire cap

NAM KHA GANG WA DANG CHE PA LE DOR JEW SUNG KHOR RA GUR ME PUNG

of HUNG that fills space. From this appears a vajra protection sphere vast and

תְּמִימָנָה וְעַמְלָה וְעַמְלָה וְעַמְלָה וְעַמְלָה וְעַמְלָה

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

ଶ୍ରୀଶବ୍ଦିପାତ୍ର

藏文大藏经

of inconceivable palace

this center in PAM from lotus white stem

CVI ZHEI YE KHANG

DEY II SII PAM LE PE MA KAR PO DONG BU

becomes an inconceivably spacious palace of crystal.

In its center appears PAM, which becomes a fully

with fully blossomed on At from moon full blurred

DANG CHE BA BAB TIL 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,

ਕੀਵਾਦਨਾਲਾਵਾ | ਮੈਰੀਜ਼ੇਂਡੁਕੁਹਾਸੇਵਾਨ੍ਹੰਦਾਗੁਪਤੋਭਾਅਕੁਹਾਨਾਗੁਪਤੋ

stain separate that on self mind IAM white from utpols 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

ସୁର୍ଯ୍ୟଶାନକାରୀଙ୍କରେ ଦୂରପରିମାଣରେ ଉଚ୍ଚତାରେ ଅନୁଭବ ହେଉଥିଲା

TAM letter white mark 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

សែនសាធារណ៍ និងក្រុមការជាតិ និងក្រុមការជាតិ និងក្រុមការជាតិ

sentient being of benefit do again gathered and completely became 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

ཇූදුන්දාස්සංඝ්ජිත්දක්සාපට්ඨයෙහළක්රුදුසුරුදුශීල

five having radiate grace and love manner with breast full pair with

five lights. She is full of welcoming grace, beautiful with two full breasts,

ஓଁ ପ୍ରମତ୍ତା କିମକେତୀଦୁଃଖପାତା ହସ୍ତଶୁଦ୍ଧିଲାଙ୍ଘନ

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

ଦ୍ୱା ତ୍ରୈକଷଣମନ୍ତ୍ରିମୁଦ୍ରାଯେଷେଷ୍ଟୁଳିଶ୍ଵର

and hand foot four hollow in another eye each thus ^{primordial} wisdom of eye
 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

ଦ୍ୱାଦ୍ସତ୍ତ୍ଵପା ତ୍ରୈଗ୍ରହମନ୍ତ୍ରିମୁଦ୍ରାଯେଷ୍ଟୁଳିଶ୍ଵର

seven have hand right in supreme generosity mudra and
 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.

ଅର୍ପନ୍ତିପାତ୍ରମନ୍ତ୍ରିମୁଦ୍ରାଯେଷ୍ଟୁଳିଶ୍ଵର

left in thumb ring finger join utpala white petal 100 ear near
 YON PE THEP SIN JAR WE UTLAPA KAR PO DAP GYA NYEN DRUNG DU
 The first and fourth fingers of her left hand hold a white utpala flower of
 one hundred petals,

ଶୁଦ୍ଧିମନ୍ତ୍ରପାତ୍ରମନ୍ତ୍ରିମୁଦ୍ରାଯେଷ୍ଟୁଳିଶ୍ଵର

unfold of stem heart at hold pearl white mainly with
 GYE PAY YU WA THUK KAR DZIN PA MU TIK KAR PO TSO WOR GYUR PAY
 which unfolds near her ear with its stem Mostly of white pearls and various
 at her heart.

རින් དෝ ཤු ཁේ ທැ ພ ນ ຕු ສ ຖ ສ ອ ມ ສ ພ ຖ ອ ດ ຊ ດ ພ ດ ປ ພ ດ ປ

jewels various of head ornament earrings throat ornament medium Jong arm ornament

RIN PO NA TSOK PAY U GYEN NYEN CHA GÜL GYEN DO SHEL SE MO DO PUNG GYEN
jewels are her crown, earrings, short, medium, and long necklaces, arm rings,

හා ඇ ස ස ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප

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

හු ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප

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

ර් ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප

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

හ් ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප ම ප

back of head bind feet vajra posture in rest and
TAK PAR CHING PA ZHAP DOR JEY KYIL MO TRUNG GEE ZHUK SHING
is tied on top of her head, and her feet rest in the vajra posture.

୨୭ । ଶାର୍ଦ୍ଦିକୁଣ୍ଡଲ୍ ପକ୍ଷିଶ୍ରମୀ । ଶାର୍ଦ୍ଦିକୁଣ୍ଡଲ୍ ପକ୍ଷିଶ୍ରମୀ

mean back curtain with

forehead on DM white

DA WAY GYAP YÖL CHEN DU GYUR

DEY TREL WAR OM KAR PO

A full moon disk supports her back.

She has a white OM on her forehead,

ମନ୍ତ୍ରୀରୁଧ୍ୟାଙ୍କୁଂ ଦେବରୁଧ୍ୟା ଶ୍ରୀମତୀରୁଧ୍ୟାଙ୍କୁଂ ଲେଖିଲୁଣ୍ଡରୁଧ୍ୟା ଶ୍ରୀମତୀ

throat st AH red

heart of part lower at HUNG blue

heart

DRIN PAR AH MAR PO

THUK KAY CHA ME DU HUNG NGÖN PO THUK

a red AH at her throat.

and a blue HUNG below her heart.

In the

西藏自治区人民代表大会常务委员会关于修改《西藏自治区实施〈中华人民共和国民族区域自治法〉办法》的决定

at center at lotus white and moon on TAM white it from light ray radiate

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

‘**ସମ୍ବନ୍ଧିତ ଶ୍ରୀଶକଳ ଦୂଷଣ ଜ୍ଞାନପଦ୍ମନାଭ ପଦ୍ମନାଭ**’

natural of place from visualized resemble of wisdom aspect invoke

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.

ମୁହଁରେ ପାଦିଲାଙ୍କିଳି ଅନ୍ତରେ ପାଦିଲାଙ୍କିଳି ଅନ୍ତରେ ପାଦିଲାଙ୍କିଳି

OM BENZA ARGHAM SOHA OM BENZA PARDYAM SOHA OM BENZA

[She appears I offer her drinking water, bathing water
before me.]

ਪ੍ਰਾਤੀਜੁਗੋਂ ਅੰਮ੍ਰਿਤੁਦੇਵੁਹੋਂ ਅੰਮ੍ਰਿਤੁਗੁਪਤੁਹੋਂ ਅੰਮ੍ਰਿਤੁਗੁਪਤੁਹੋਂ

PUPE AH HUNG OM BENZA DÜPE AH HUNG OM BENZA ALOKE AH HUNG OM BENZA
flowers incense light

ସ୍ତୋରିନ୍ ପାଇଁ ଏହାକୁ ବିଶ୍ଵାସ କରିବାକୁ ପାଇଁ ଆମେ ଏହାକୁ ବିଶ୍ଵାସ କରିବାକୁ ପାଇଁ

by empowerment deity family five retinue with invite

[radiates] and invites the five empowerment deities I offer them
and their retinues.

RIWARA ARGHAM SO HA PADYAM SOHA PUPE AH HUNG DÜPE AH HUNG ALO-
drinking water, bathing water, flowers, incense, light,

ଅ । ଗେହୁଙ୍କୀ । କୁଣ୍ଡାଙ୍କୀ । ଶୈଖିଙ୍କୀ । ପୂର୍ବାଙ୍କୀ ।

KE AH HUNG GENDHE AH HUNG NEWIDE AH HUNG SHAPDA AH HUNG
perfumed water food music

“**ବ୍ୟାକ୍ ପରିଚ୍ୟାନ କରିବାକୁ ପରିଚ୍ୟାନ କରିବାକୁ ମୁହଁମ୍ବି**” ।

thus supplicate empowerment

SARVA TATHAGATA ABIKENSATU MAM ZHE SÖL WA TAP PE WANG GI

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

ଶ୍ରୀକୃମନ୍ତରୀ । ଶ୍ରୀକୃମନ୍ତରୀପାତ୍ରଶ୍ରୀ । ଶ୍ରୀକୃମନ୍ତରୀ

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

藏文：**藏文**、**藏文**、**藏文**

bath offer es deity of water pure with just like I 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,

ବୁଦ୍ଧାରୀରେ ପାଇଲାମୁଣ୍ଡିଲେ କିମ୍ବା କିମ୍ବା କିମ୍ବା

bath offer

THRÜ SÖL LO OM SARVA TATHAGATA ABIKEKATA SAMAYA SHIRIYE HUNG
offer you a bath." [The Tathagatas bestow empowerment.]

କେବେ ଏହାରେ ପରିମୁଦ୍ରା ପରିଷ୍କାର କରାଯାଇଥାଏ ।

thus saying and vase of water by empowerment body and stain purified

ZHE SUNG SHING BUM PAY CHU WANG KUR KU GANG DRI MA DAK

Thus saying, the water in the vase empowers, filling the body and purifying stains.

water extra overflows from family of head Amitabha with

CHU HLAK MA YAR LÜ PA LE RIK KYI DAK PO Ö PAK ME KYEE

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

ਦ੍ਰਿਸ਼ਵਾਨੁਕਾਲਿਕ ਮੁਖ

head ornament become

ଓঁ শুভ্র মন্ত্র পর্বতী ভূত অক্ষয় কৃষ্ণ।

OM ARYATARA SAPARIWARA ARGHAM SOHA PADDYAM SOHA PUPE AH HUNG

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

1 8 15 8 1 8 16 2

وَالْمُؤْمِنُونَ الْمُؤْمِنَاتُ وَالْمُؤْمِنُونَ الْمُؤْمِنَاتُ

DÜPE AH HUNG ALOKE AH HUNG GENDHE AH HUNG NEW

ஓ । ད୍ୱାଙ୍ଗୁଂହୁ । ཆନ୍ଦାଙ୍କ'ମିକ'ତ୍ତ'ପକ'ଶୀ । ଜମ୍ବୁ

deva and asura crown with feet o'

SHAPDA AH HUNG HLA DANG HLA MIN CHÖ PEN GYEE ZHAP KYI

music With the top of their heads, devas bow to
and asuras

ଘନ୍ତ'ବ'ମହାର୍ତ୍ତା । ଧିନ୍ଦାପ'ଗୁଣ'ବନ୍ଦ'ମହାମହୀ । ଧିନ୍ଦ'ମ

lotus to bow misfortune all from save mother liberate

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

to your lotus feet. The one who saves from all misfortune, to the

ସୁମାଲ'ପ୍ରତିଶାନକ'ପାତ୍ରା । ମହାମହୀ । ରଦ୍ଧି'ଲିଙ୍ଗ

mother to prostrate praise self of heart at

YUM LA CHAK TSEL TÖ Then recite: RANG GI NYING GAR

Liberating mother I prostrate and give praise. In my heart,

ଘନ୍ତ'ବ'ମହାର୍ତ୍ତା । ଧିନ୍ଦାପ'ଗୁଣ'ବନ୍ଦ'ମହାମହୀ ।

lotus moon on wheel white spokes eight rim with

PE DAY TENG DU 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

ତେ'ପରାହୁ । ଦେଇ'ମାତ୍ରମହାକାଳ'ଯତ୍ତାମାତ୍ରା । ହେ'ମାତ୍ରମାୟୁଃପୁତ୍ର' ।

center at TAM that of edge at front from clockwise

TE WAR TAM DEY THAR DÜN NE YE KHOW DU OM MAMA AYU PUNE

is TAM ତାମ and at the edge, from the front
turning clockwise,

ස්වේච්ඡා පුද්ගල සිත්සාමූද්‍යා මා රේ මුදා මා රේ

spoke eight on

JANA PUKTING KURU HA TSIP GYE LA TA RE TUT TA RE

[Further in] on the
eight spokes:

දු රේ ආ

යිගේකමාමුද්‍යා එදාම්ප්‍රදාර්හම්

letter pl pearl of piece like white vivid

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

යිකෘත්සාමූද්‍යා

දැයාර්දාර්ම්ල්‍යාම්ප්‍රජාම්

not moving remaining that from light radiate Victor son with

MI YO WAR NE PA DE LE Ö THRÖ GYEL WA SE CHE

remain motionless. From them light radiates, making offerings to
the Victorious Ones and their

සක්දී

ලැබාරුත්සාමාමූද්‍යා

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]

ඩෘජ්‍යාම්ප්‍රදාර්ම්ල්‍යාම්ප්‍රජාම්ප්‍රජාම්

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,

ஓ ། ད୍ୱାଦୁଃକ୍ଷମଶୂନ୍ୟବ୍ୟକ୍ତିର୍ଵାଚ୍ଛବ୍ଦିଷ୍ଠାପନା

vital essence siddha all light ray of form collect

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

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

ସମ୍ବନ୍ଧଜ୍ଞାନୀର୍ବିଦ୍ୱାତ୍ମନାମାତ୍ମିକାଧାରନାଶବ୍ଦିଷ୍ଠାପନା

seed syllable mantra circle with to absorb brilliant shining radiance

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

absorbed into the seed syllable and mantra circles. Radiating

ରାପୁରାଜିର୍ବଳୀମେଦ୍ଦିଲ୍ଲିଦ୍ୱାତ୍ମନାଶୁଦ୍ଧିଷ୍ଠାପନା ପୋଷନୀ

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.

ଦ୍ୱାଦୁଃକ୍ଷମଶୂନ୍ୟବ୍ୟକ୍ତିର୍ଵାଚ୍ଛବ୍ଦିଷ୍ଠାପନା ଓଁନ୍ଦ୍ରର୍ବେଦ୍ରର୍ବେନ୍ଦ୍ରିୟାହୁ

way, remain in one-pointed samadhi.

OM TARE TUTTARE TURE SOHA

ଅସ୍ତ୍ରବ୍ୟକ୍ତିର୍ଵାଚ୍ଛବ୍ଦିଷ୍ଠାପନା ପ୍ରଯୋ

[Here the special long life
practice from p.38 may be done.]

Recite the root mantra as much as possible. At the end:

ॐ तेर्तुर्तेर्तुर्मायुयुः दुत्तेत्तुर्मुहीगुरुश्चना बैष्णोण

OM TARE TUTTARE TURE MAMA AYU PUNE JANA PUKTING KURU SOHA [Thus recite

ॐ तेर्तुर्तेर्तुर्मायुयुः दुत्तेत्तुर्मुहीगुरुश्चना बैष्णोण

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

ॐ तेर्तुर्तेर्तुर्मायुयुः दुत्तेत्तुर्मुहीगुरुश्चना बैष्णोण

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

प्रसादा उद्युक्तं मिष्ठमक्तं मासान्तदाशशुभ्युः देवतानां द्विष्टव्यताम्

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

दुष्मिष्ठीवलीष्मिष्ठानुष्मायुश्चनाश्च
त्रिष्ठुर्मुहीगुरुश्चना बैष्णोण

death can surely be prevented. Then, when you are focusing on the long life practice

၁၇၂ မြန်မာ့ယူနစ်သုတေသနများမှာ အမြတ်မြတ် ပေါ်လေ့ရှိခဲ့ကြောင်း ၁၆၃၈ ခုနှစ်တွင် ဖော်လေ့ရှိခဲ့ကြောင်း

and for daily practice, recite the long life mantra. To conclude the session:

༄༅ ། ས୍ଵାହା ཡକ୍ ପଶୁଷାମ ଶ୍ରୀ ପଦମଦୀତୁପ ଦୟାରୁ ଦୟାମନ

All perception and whatever is perceived become the mandala of noble Tara and it dissolves

ସନ୍ତୁଷ୍ଟିରେ ପାଇଲା ମହାଶୂନ୍ୟରେ ପାଇଲା

CHE SUNG KHOR LA THIM into the protection wheel). RANG NYI TEN DANG TEN PAR CHE PA ANG RIM GYEE Then oneself (Tara) and the wheel progressively

༄༅ ། རྒྱ །

heart set of TAM into dissolve it also bottom successively light clear in melt
THUK KAY TAM LA THIM DE ANG ME RIM GYEE Ö SEL DU. ZHUK
dissolve into TAM ^{angle} and from the base upward, it dissolves into clear
in the heart.

PAR GYUR LAR RANG NYI PHAK MA DRÖL MAY KUR GYUR PAY NE
 light. * Once again one becomes the body of noble Tara, and the three

* Here the protection meditation in page 29 may be done.

শাস্ত্রবৃক্ষেজ্ঞং কুশিশ্চ পর্যন্তা। শুভ্রশীলসুক্ষেপমন্ত্ৰ

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

དྲୟାନାମାଧ୍ୟରେ ପାଦକାଳୀନିତିରେ ପାଦକାଳୀନିତିରେ

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

དྲବ୍ୟାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ ପରିଚାଳନା କରିବାକୁ ପରିଚାଳନା କରିବାକୁ

sacred virtue this by swiftly I 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

ସମ୍ବନ୍ଧରେ କିମ୍ବା କିମ୍ବା ପ୍ରଦୀପ

accomplish broken 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

ସମ୍ବନ୍ଧରେ କାହାର ପାଇଁ କାହାର ପାଇଁ କାହାର ପାଇଁ

establish **may**

Then one may perform the torma offering. First, arrange

၁၅။ ပြောဆုံးမှုများ၊ ပုဂ္ဂန်များ၊ အောင်မြန်မာရွေ့ချောင်းများ၊ အောင်မြန်မာရွေ့ချောင်းများ၊

a white "chok dum" torma. OM BENZA AMRITA KUNDALI HANA HANA HUNG PHE

ସମ୍ବନ୍ଧରେ ଅଶ୍ଵାଷ୍ଟବ୍ରତରେ ଏହାକୁ ଶୁଣି ଆଶ୍ଵାଷ୍ଟବ୍ରତରେ

Thus purifying OM SOBAVA SHUDA SARVADARMA SOBAVA SHUDO HAM Thus purifying
negativities. concepts.

ସୁର୍ଯ୍ୟକୀୟରେ ପାଦମଧ୍ୟରେ ଶରୀରରେ ଅନ୍ତର୍ମାଣରେ ଏହି ପାଦମଧ୍ୟରେ ଅନ୍ତର୍ମାଣରେ ଏହି

emptiness within from forms 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 torma vessel formed of gems.

ସମ୍ବନ୍ଧ ଅଣ୍ଟିଲୁଙ୍କୁ ଦେଖିବାପାଇଁ ପ୍ରଦୟତି ଏହିମାତ୍ରମାତ୍ର ଦେଖିବାରେ କୁମରକେବେ

inside OM AH HUNG light in melt from arise of torma desire many ocean greet

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 torma, a great ocean

କାନ୍ତିରୁ ପାଦମୁଖରୁ ପାଦମୁଖରୁ ଅନ୍ତରୁ ପାଦମୁଖରୁ

color smell taste nourishment complete gather become

KHA DOK DRI RO NÜ THU PHÜN SUM TSOK PAR GYUR OM AH HUNG Repeat three
of whatever is desired, with perfect color, smell, [The torma is blessed.]
taste, and nourishment.

西藏民族出版社

self of heart in seed syllable from light radiate south Patala of

The seed syllable in one's heart radiates light and invites

mountain from noble Isha white Buddha and Bodhisattva

RI WO NE JE TSÜN MA DRÖL MA KAR MO LA SANG GYE DANG JANG CHUP SEM
from Potala mountain in the South, the noble white Tara, Buddhas, and Bodhisattvas

དྲବୀକ୍ଷଣାସମାପ୍ତଦ୍ଵାରା କ୍ଷେତ୍ରଶବ୍ଦିତାକୁ ହୁଏଛି ।

pl. all with retinue

PAY TSOK THAM CHE KYEE KOR WA BENZA SAMA DZA.

PFMA KAMAL AYA TAM

with their retinues.

[They appear in front of me.]

[I offer them a white
flower seat.]

藏文大藏经

deity pl. of torque visits opening extend and forms partake

HLA NAM KYI JAK DOR JEY BU GÜ DRANG TE TOR MA SÖL WAR GYUR

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

OM TARE TUTTARE TURE IDAM BALINGTA KA KA KAH! KAH! Offer three times to Tara.

OM AKARO MUKAM SARVA DHARMANAM ADE NÜPENA TÖDA OM AH HUNG PHE SOHA

བ୍ୟାନୁମାଣୀଏ ରକ୍ତକ୍ଷେତ୍ରର ଦୂରତ୍ବାପରିମାୟୀ

Three times offer to her retinue.

OM ARYA TARA SAPARIWARA

Offering to noble Tara

କୁଣ୍ଡଳୀ କୁଣ୍ଡଳୀ କୁଣ୍ଡଳୀ କୁଣ୍ଡଳୀ କୁଣ୍ଡଳୀ

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

ଅମ୍ବା ଶତାମ୍ବା ପ୍ରକଳ୍ପିତାମ୍ବା ଏହାମ୍ବା ।

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

face liberate TAFE

TUTTARE with fear eight liberate

ture

LE DRÔI TA BE MA

TUTTARE YEE JIK GYE DRÖL

TU RE

liberates from samsara; TUTTARE frees from the eight fears; TURE

ស'ស'ក'ុណ'ឃ'ស'ន'ស' । ឯ'ធម'ិ'ឈ'ិ'ឬ'ិ'ិ' । ិ'ិ'ិ'ិ' ।

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 JEY Ö KAR GYEE MA LÜ DRO WAY DÖN DZE CHING

white light of your compassion, you benefit every sentient being.

ស'ិ'ិ'ិ'ិ'ិ' । ិ'ិ'ិ'ិ'ិ'ិ' ।

protector not pl. of protect and refuge one children with bow

GÖN ME NAM KYI GÖN DANG KYAP GYEL WA SE DANG CHE LA DÜ

To those without a protector, you give I bow to the Victorious Ones and their protection and refuge; children.

ិ'ិ'ិ'ិ'ិ' । ិ'ិ'ិ'ិ'ិ'ិ' ।

offer gift torma this accept yogi self other assembled

CHÖ JIN TOR MA DI ZHEY LA NEL JOR DAK CHAK KHOR CHE

Please accept this offered gift of torma. To us yogins and all those connected with us,

ិ' । ិ'ិ'ិ'ិ'ិ' । ិ'ិ'ិ'ិ'ិ'ិ' ।

to 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

༄༅ ། མྔ རྒྱ ཤྲ୍ଵର୍ଗ རྩୁ རྩୁ རྩୁ རྩୁ རྩୁ རྩୁ རྩୁ

wealth vast great all obtain pacify increase

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

༄༅ ། ལྷ གླ ལྷ གླ ལྷ གླ ལྷ གླ ལྷ གླ

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,

༄༅ ། རྩୁ རྩୁ རྩୁ རྩୁ རྩୁ རྩୁ རྩୁ རྩୁ རྩୁ

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.

༄༅ ། རྩୁ རྩୁ རྩୁ རྩୁ རྩୁ རྩୁ རྩୁ

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.

༄༅ ། རྩୁ རྩୁ རྩୁ རྩୁ རྩୁ རྩୁ

do dream bed and sign bed 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.

၃၇၈၂-၁၇၈၃ ခုနှစ်၊ မြန်မာနိုင်ငံ၊ ရန်ကုန်မြို့၊ ရန်ကုန်မြို့၏ အနေ

world harmony and year good and crops pl. flourish and Dharma increase

WIK TEN DE SHING LO LEK DANG DRU NAM PEL SHING CHO PEL

Bestow a harmonious world and a good year, flourishing crops and expanding Dharma,

五、藏族文化藝術研究會編印《藏學研究》、藏文大辭典。

well-being auspiciousness end intention si)

WA DE L EK PHU N SUM TSOK PA DANG YI LA DÖ PA KÜN

well-being, auspiciousness and accomplishment of all good

‘ དཔལ་ནི རྒྱྱဏ් འච් ཡන් ལැබුණු වේ’

accomplishment do noble Tara I to supreme ordinary of

DRUP DZÖ PAK MA DRÖL ME PAK LA CHOK THUN MONG GI

intentions. Noble Tara, please grant all the supreme and ordinary

西藏民族學研究

siddhi exception bestow and especially present future of fear

NGÖ DRUP MA LÜ PA TSEL WA DANG KHYE PAR DU PHËL YÜN GYI JIK PA
siddhis, and especially, save me from present and

ବ୍ୟାକ୍‌ରୂପରେ ହେଉଥିଲା ଯୁଦ୍ଧରେ ଦୂରକ୍ଷେତ୍ରରେ ମହାଶ୍ଵରଙ୍କାଳୀପରିଷରରେ

from save end 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.

༄༅ རྒྱྲྙྰ ། ཡི གྲྷ དୁ བୋ ཤ ཉ མ ད ལ ། ཡ ང ན ཉ ད ད ཉ ད ཉ

grant

not obtain and impure

DU SÖL

Repeat the Vajrasattva
mantra three times.

MA JOR WA DANG NYAM
For the unobtained and

西藏民族學研究

80

whatever 1

confused mind

do

三

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

三、藏文新詞典編輯委員會編《藏文新詞典》[三] 西藏人民出版社

that all Protector forgive

WA DE KÜN GÖN PÖ ZÖ PAR DZÖ Thus confessing faults.
done, for all of these, Protector, please forgive me.

དྲିକ୍ଷିଣ୍ୟଦେଖୁନ୍ତିଶ୍ରୀ । ଏହାପର୍ଯ୍ୟନ୍ତକୁଣ୍ଡଳୀଙ୍କାମ୍ବିନ୍ଦୁ ।

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

ସମ୍ବନ୍ଧିତ ଦ୍ୱାରା ପରିଚୟ

॥ସମ୍ବନ୍ଧରେ କାହାରୁ ପରିଚୟ ଦେଖିଲୁଛା ॥

sickness not long life power and

siddhi

complete grant

please

grant health, long life, richness and all siddhis.

ॐ सुता तिक्ता बेंजाये सोहा । ऐसा यज्ञा होता है कि भवति विद्युत शक्ति विद्युत शक्ति ।

OM SUTA TIKTA BENZAYE SOHA Thus the torma guests are asked to remain
in the object.

श्रीमद्यज्ञवल्लभाप्तिष्ठान ॥ ॥ श्रीरवर्षश्चेष्टायन्त्रद्वयदण्डप्रदीपि

Then the prayers for auspiciousness
and dedication.

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

क्षम्यज्ञवल्लभाप्तिष्ठान ॥ ॥ श्रीरवर्षश्चेष्टायन्त्रद्वयदण्डप्रदीपि

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

emptiness within from
TONG PAY NGANG LE
From within emptiness,

अद्विष्टीष्टाप्तिष्ठान ॥ ॥ श्रीरवर्षश्चेष्टायन्त्रद्वयदण्डप्रदीपि

instantly with wheel white spoke ten tent shape in remain and
KE CHIK GEE KHOR LO KAR PO TSIP CHU GUR THAP SU NE SHING
instantly a white wheel with ten spokes arises and remains in the shape of a tent

श्रीरवर्षश्चेष्टायन्त्रद्वयदण्डप्रदीपि

invisibly swiftly spinning center round spacious inside self
MI NGÖN PAR NYUR DU KHOR WAY TE WA DUM PO YANG PAY NANG DU RANG NYID
spinning invisibly and swiftly. Inside its round and spacious center appears

ஓ। ད୍ୱାୟଶରମ୍ଭୁଷଣର୍ଥିଦ୍ୱାଲ୍ଲିତ୍ୱର୍ବର୍ତ୍ତଶ୍ରୀକ୍ଷରନାଳ୍ପାତା

noble Tara wishfulfilling wheel ornaments and dress

PHAK MA DRÖL MA YI ZHIN KHOR LO GYEN DANG CHA LUK

oneself as noble Yizhin Khorlo Tara with full and complete ornaments

ଘେନ୍ସୁଦ୍ୱାଲ୍ଲିତ୍ୱର୍ବର୍ତ୍ତଶ୍ରୀକ୍ଷରନାଳ୍ପାତା

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

ରଙ୍ଗନ୍ଧିତ୍ରୀଷ୍ଟେଦ୍ୱାତ୍ୱେଁ ତେଣୁହୁଁ ତୁମ୍ଭେତ୍ରୀତ୍ରୀଷ୍ଟେଦ୍ୱାତ୍ୱେଁ

self of on OM below HA 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

ଅନ୍ତର୍ଦ୍ଵାଳ୍ଲିତ୍ୱର୍ବର୍ତ୍ତଶ୍ରୀକ୍ଷରନାଳ୍ପାତା

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.

ରଙ୍ଗନ୍ଧିତ୍ରୀଷ୍ଟେଦ୍ୱାତ୍ୱେଁ ତେଣୁହୁଁ ତୁମ୍ଭେତ୍ରୀତ୍ରୀଷ୍ଟେଦ୍ୱାତ୍ୱେଁ

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

RANG GI THUK KAY SA BÖN LAY Ö ZER KAR PO SHEL TA BU SER PO

From the seed syllable in one's heart, white light like crystal, yellow

ସର୍ତ୍ତାଙ୍ଗୀ ମର୍ପିତାଙ୍ଗୀ ଫୁଣ୍ଡାନ୍ତାଙ୍ଗୀ

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,

ଖୁଲ୍ଲା ଫୁଲ୍ଲାମକର୍ତ୍ତାଙ୍ଗୀ ଅଳ୍ପିକାମଜିହ୍ଵାଙ୍ଗୀପୁରୁଷାଙ୍ଗୀ

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,

ଶ୍ରୀ ସେମଚେନଗ୍ଯିଦୋନ୍ଜେ ଶ୍ରୀପାନମଚୋକ୍ଚୁ ଶ୍ରୀପାନମକ୍ରି

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 blessings
 the Buddhas.

ଶ୍ରୀପାନମକ୍ରିପାନମକ୍ରିପାନମକ୍ରିପାନମକ୍ରିପାନମକ୍ରି

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

ରିମପାରଜୋନ୍ ରଂଗିଥୁକକୋଲାଥିମପେ ଜିତୁଲାଧିନ୍

succession in come self of heart at wheel in dissolve pacify increase empower
 RIM PAR JÖN RANG GI THUK KAY KHOR LO LA THIM PE ZHI GYE WANG
 lights. By dissolving into the wheel at one's heart, peaceful, increasing,
 empowering,

ஓ རୁଣାପନ୍ତକେଶାର୍ଥଦୀର୍ଘଶୂନ୍ୟରେଷହନ୍ତବୁଦ୍ଧିଲା

subdue activity various siddhi receive and certainty do

DRAK LAY NA TSOK PAY NGÖ DRUP THOP CHING TEN PAR JE

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

ରେଣ୍ଡଖୁଣ୍ଡମନ୍ତ୍ରପରେଶ୍ଵରଶିଳ୍ପିକଣ୍ଠଦମ୍ଭାର୍ତ୍ତମନ୍ତ୍ରକଣ୍ଠ

light remain pl. wheel of pavilion outside six feet about from

ଓ 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

ରେଣ୍ଡଖୁଣ୍ଡମନ୍ତ୍ରପରେଶ୍ଵରଶିଳ୍ପିକଣ୍ଠଦମ୍ଭାର୍ତ୍ତମନ୍ତ୍ରକଣ୍ଠ

light white pavilion that outside yellow that outside red that

ଓ 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,

ଶୈରଖୁଣ୍ଡମନ୍ତ୍ରପରେଶ୍ଵରଶିଳ୍ପିକଣ୍ଠଦମ୍ଭାର୍ତ୍ତମନ୍ତ୍ରକଣ୍ଠ

outside iron blue that outside green that outside light deep blue pavilion

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

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

iron blue

ଶୈରଖୁଣ୍ଡମନ୍ତ୍ରପରେଶ୍ଵରଶିଳ୍ପିକଣ୍ଠଦମ୍ଭାର୍ତ୍ତମନ୍ତ୍ରକଣ୍ଠ

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

၁။ । ອର୍ବସ'ହୁମ'ପେତୀକୁମ'ପ'ତନ୍ୟ । ଶ'ତ'ାତିବ'ମ'ଲୁହ'ପେତୀଧ'ହୁଏଷେରୁ

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

ତେମ'ଯଦମ୍ଭୀସର୍ବ'ଶ'ରକ୍ଷେତ୍ର'ବ୍ସମଳ'ତଦ'ଜ୍ଞାନ'ବ୍ୟାପ୍ତିର'ମ'ପା'ପା

even not pass space empty all utpala blue open just

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

ଶର୍ଵରତ୍ରୁଣ୍ୟ । ଯିଥେଶ୍ଵର'ପରିଶଳା'ତିକୁଣ୍ଡା । ମହାତ୍ମ୍ୟାଶବ୍ଦ'ମନ୍ତ୍ର'ଜୀବ

fill become

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

କ୍ଷେତ୍ରକୁଣ୍ଡ'ଶ୍ରୀଶୂରପୂର୍ବ'ପାତାଲ'ବିଶିଶ୍ଵାର୍ଗୀ । ଯଦେଶ୍ଵର'ପରିଶଳା'ତ୍ରୁଣ୍ୟ ।

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

ଶ୍ରୀଶର୍ଵରତ୍ର୍ୟପାତାଲ'ପେତୀଶ୍ରୀଶୂରପୂର୍ବ'ପାତାଲ'ବିଶିଶ୍ଵାର୍ଗୀ

crown of Amitabha of made to think by hand of begging bowl of

CHI WOY Ö PAK ME KYI THUK GYÜ KÜL WAY CHAK GI HLUNG ZE KYI

being reminded of the crown Amitabha, the nectar of the begging bowl in his hands

ၶ	၁၅၅၄	କୌଣସି	ରାଜୀନ୍ଦ୍ରିୟରେ ପାରିବା	ମୂଳବିଷ୍ଣୁ
	nectar	boil	self of crown from enter	body all
DÜ TSI KHÖL		RANG GI CHI WO NE ZHUK	LÜ THAM CHE	
boils,		enters through one's crown	and fills the whole	

ସାହିତ୍ୟକୀୟରେ ଦେଖାଯାଇଥିଲୁଗା ।

fill and death not accomplish become

GANG ZHING CHI ME DRUP PAR GYUR
body, accomplishing immortality.

માનુષીય જીવનની પ્રક્રિયા

Thinking in this way, also sometimes

ସମ୍ବନ୍ଧରେ ଜୀବନକାଳୀନ ଅବସଥା ପାଇଲୁଛି ।

recite the long life mantra.

ଦ୍ୟାସନଦୀଯୁଗେଷଣକୁରୀ ।

virtue this by sentient being all

GE WA DI YI SEM CHEN KÜN

By this virtue may all sentient beings'

藏文大藏经

neg. veil unwhole- downfall Dün sickness pacify
actions someness

DIK DRIP NYE TUNG NE DÖN ZH

negative actions, veils, unwhole-someness, downfalls, sickness, an Dün be pacified.

କେନ୍ଦ୍ରସମ୍ବଲିତକମଳାଯେଷେତୁଣ୍ଡ ।

life glory merit primordial wisdom increase

TSE PEL SÖ NAM YE SHEY GYE
May life, glory, merit, and primordial wisdom
increase

藏文大藏经

Tara of level swiftly accomplish may
DRÖL MAY GO PHANG NYUR THOP SH
May they swiftly accomplish the
realization of Tara.

‘**ਕ੍ਰਿਘਾਮਕਣਦਾਵਾ ਮੇਨਾਪਰੀਯੁਸਾ**’ ।

victorious supreme Amitayus of mother

DEE-L MAY GO-BHANG NYUB THOB SHOK SYEI CHOK TSE PAK ME PAY YUM

May they swiftly accomplish the realization of Tara.

རྒྱི་མྤେ ད୍ୱା ພର རୁ ໂ ສକ୍ଷେ | ຮୀ ພ ດ ດ ອ ມ ພ ດ ຖ ພ ດ ຖ ດ | 1

immortality surely grant she realization holder Bhagavati

CHE ME NGE PAR TER WA MO RIK PA DZIN MA CHOM DEN DE

she who surely grants immortality, Bhagavati, holder of realization,

ཡି ଦ୍ୟ ଅ କୁ ନ ଯ ର ତ ର ତ ର ତ ର ତ ର ତ ର | ॥ ଜେ ଶ୍ଵେ ଶ ଲେ ଦ ଶ୍ଵେ ଶ କୁ ତ ର |

wishfulfilling wheel of auspicious may

YI ZHIN KHOR LOY TRA SHI SHOK

This yidam practice was

Through Yizhin Khorlo may all be auspicious.

ଆମିଶର୍ଣ୍ଣୀକୁ ରୁଦ୍ଧେ କୁ ଦ୍ୱା ພର କୁ ଦ୍ୱା ພର ତ ର ତ ର ତ ର ତ ର ତ ର |

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

କେନ୍ଦ୍ରୀ ଶ୍ରୀ ପାତାଳ ପାତାଳ ପାତାଳ ପାତାଳ ପାତାଳ ପାତାଳ ପାତାଳ ପାତାଳ ପାତାଳ

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

କୁ ଦ୍ୱା | ॥

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.