

Drolkar Gyünkhyer Düpa,
Short White Tara Sadhana
by Tenga Rinpoche

Namo.

Sang gyä chö dang gen dün la
go sum gü pay kyab su chi
kha nyam sem chen tham che kün
sang gyä thob chir sem kye do

Namo,

With deep reverence and humility of body speech and mind
I take refuge in Buddha, Dharma and Sangha.
And I generate bodhicitta so that all beings limitless as space
May attain the perfect Buddhahood.

om shunyata jnana benza sobhava etmako ham

tong pä ngang lä hung drä sung khor kar
de ü dhrum lä chu shel shäl yä khang
ü su pam lä pema a lä da
rang sem tam kar yong gyur utpala

From the nature of emptiness, by the power of the sound of *HUNG*
Appears a white protection tent.
In its centre, the letter *DRUM* appears and transforms into a palace of white crystal.
In the centre of the palace appears the letter *PAM*,
Which becomes a thousand petalled lotus with the letter *AH* on it.
The *AH* transforms into a moon disc
And on this moon disc, my mind appears as a white *TAM*.
The *TAM* then transforms into an utpala flower with my mind as *TAM* in its centre.

tam gyi tsen lä ö thrö dön nyi jä
yong gyur rang nyi yi shin khor lo ni

The *TAM* radiates light, bringing in all the blessings of Tara and the enlightened
beings.
Then light radiates a second time, transforming, healing and purifying all the beings
of the six realms. In this way the two purposes are accomplished.
The light dissolves back into the *TAM*, instantly transforming myself into White Tara,
the Wish Fulfilling Activity.

chu shel tar kar shäl chig chag nyi pa
yä pä chog jin yön pä utpal dzin
shap nyi kyil trung rin chen gyen gyi trä
dar gyi sham thab da war gyab ten pä

White as crystal, with one face and two hands,
Adorned with precious jewels and a lower garment of silk,

The right hand is in the mudra of supreme giving, the left holds an utpala flower.
Legs are in vajra posture and back is supported by a moon disc.

***nä sum dru sum thug ü pe da tam
de lä o thrö ye she chen drang tim***

In the three places are the three syllables *OM AH HUNG*
In the heart centre, on a lotus and moon disc, is the white *TAM*
Light radiates and invites the *jnanasattva*⁽³⁾ which dissolves into myself.

***lar yang ö thrö wang lha chen drang te
wang kur ku gang rig dag nang tha sä***

From *TAM* in the heart centre, again lights radiate inviting all the empowerment deities. Amrita fills my body and the overflow at the crown of the head appears as Amitabha, Buddha of Boundless Light.

(Now you have received the blessings of the jnanasattva and you have received the empowerments, so you have become fully empowered and become like White Tara.)

***thug ü pe dar khor lo tsib gye ter
teng og om ha ü su tam yig kar
mu khyü nang mar ngag kyi threng wa dang
tsib gye teng du yi ge gye chä sä***

In the heart centre, on the lotus and moon disc
Is a hollow white wheel with eight spokes.
In the centre of the wheel is the seed syllable *TAM* with *OM* above and *HA* below.
In the inner circle is the mantra garland radiating light.

***de lä ö thrö jung ngä dang ma dü
lar yang ö thrö lha dang drang song dang
rig dzin nam kyi tse yi ngö drub dü
lar thrö sang gyä jang sem jin lab dang
tse yi ngö drub dü nä tam la thim***

This light radiates through the vastness of space inviting the pure essence of the five elements⁽⁴⁾ which dissolve into the *TAM*.
Again light radiates, gathering all the blessings and long life *siddhi* of the enlightened and worldly deities, gods, divine beings, vidyadharas and rishis who have accomplished long life practice.
Light radiates a third time, inviting the completely enlightened blessings and *siddhi* of all the buddhas and bodhisattvas to dissolve into the *TAM*.

che me tse yi ngö drub thob par gyur
Thus, the *siddha* of immortal life is accomplished.

OM TARE TUTTARE TURE SOHA

***OM TARE TUTTARE TURE MAMA AYUH PUNYE JNANA
PUKTIM KURU SOHA.***

*nö chü ö shu sung khor shäl yä khang
rang la thim shing rang yang tam la thim
tam yang ö shu ma chö nyug mä ngang
rang bab so mä long du nyam par shag*

Container and the contained, the universe and all beings melt into light and dissolve into the crystal palace.

The crystal palace melts into White Tara, who dissolves into the seed syllable *TAM*. The *TAM* dissolves slowly into light.

Now, allow the mind to rest in its true nature, the uncontrived and fresh natural state.

lar yang je tsün phag mä ku ru dang
And again arise in the form of Noble Tara.

ge wä sem chen sang gyä thob par shog
Through this merit, may all sentient beings attain Buddhahood

Sarva Mangalam Dzayantu
All is auspicious. May there be victory!

Benchen Tulku Tenga Rinpoche composed this concise daily practice manual.
This translation is based on a verbal commentary given by Ringu Tulku Rinpoche,
Drolkar Gyünkhyer Düpa

(1) VISUALISATION OF WHITE TARA: She is of a moonlight colour, sitting in the vajra posture, very beautiful, young and energetic. The right hand is in the giving mudra, the left holds an utpala flower. At her back is a moon disc. At her forehead a white OM, at her throat a red AH and at her

heart a blue HUNG. She is adorned with ornaments of precious jewels and a lower garment made of finest silk.

She has seven eyes: three on her face, the third being in the centre of her forehead, one in the palm of each hand and one in the centre of the sole of each foot.

At the centre of her heart on a lotus and moon disc is a small wheel with white spokes, each spoke is also hollow inside as are the circumference and the centre.

In the hollow centre of the wheel is your white seed syllable TAM, on top of that is Om and below HA.

In the inner circle is the mantra garland radiating light, both the short and long mantras.

The mantras are standing up, clockwise, and facing inside, so that you can read from inside.

(2) *JANANASATTVA*: It is not “awareness aspect.” It’s not *yeshe* as “wisdom,” or *yeshe* as “awareness,” but this is *yeshe pa*, means like *jnanasattva*. The Tara that we have visualized ourselves is called *damzig pa* or *samayasattva*. And then the real, true enlightened beings, or enlightened deities who we invite and who dissolve or integrate or become one with us are called *yeshe sempa*, the wisdom beings, or wisdom deities.

(3) *AMITABHA*: Every Buddha or every Vajrayana practice we do can be categorized in one of the Five Buddha types of Families. Each family has its *rig dag*, the family head, or the Lord of that particular aspect of wisdom. Tara belongs to the Padma Family, therefore the *rig dag* is *nangwa ta yi*. Amitabha.

A small Amitabha resides on top of the head of Tara that you have become.

(4) These are not the gross five elements, but the most purified essence of the five elements. Our body and everything is made of five elements. And the essence of the five elements nourishes the five elements in our body. Therefore our body rejuvenates, becomes more youthful and is completely invigorated. *dang ma*.

So these five pure essences of the five elements are brought by these lights and enter into you.

(5) The *TAM* dissolves slowly from the bottom of the lotus to the tip of the *nadi* and melts into light.