



A NECKLACE OF
YOUTHFUL UTPALA
A Praise of White Tara

Karmapa Ogyen Trinley Dorje

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Translation

Khenpo David Karma Choephel

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Contents

Translator's Introduction

A NECKLACE OF YOUTHFUL UTPALA

A Praise of White Tara

A NECKLACE OF YOUTHFUL UTPALA

A Praise of White Tara Arranged for Chanting in Tibetan

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Translator's Introduction

Within the Dakpo Kagyu and the Karma Kagyu in particular, the practice of White Tara has been transmitted from master to disciple from the very beginnings of the lineage. Marpa the Translator, who brought the teachings of the Kagyu lineage from India to Tibet, is known to have passed the practice of White Tara down through his disciple Ngok Chöku Dorje. The third of the Kagyu forefathers, Lord Gampopa, held three transmissions of the tradition brought to Tibet by Lord Atisha. As Gampopa transmitted these lineages to Dusum Khyenpa, Pakmodrupa, and other disciples, they have been preserved in several Kagyu lineages, including the Karma Kagyu.

Within the Karma Kagyu, the Second Karmapa Karma Pakshi wrote a collection of activity rituals of White Tara, and the Sixth Karmapa Tongwa Dönden had a pure vision of White Tara and Amitayus in which they taught him a White Tara practice that was passed down in a separate transmission. White Tara was also the yidam deity of the Ninth Karmapa Wangchuk Dorje, who compiled an entire volume of texts on her practice, although this volume is unfortunately no longer extant.

These days, White Tara is most practiced in the Karma Kamtsang according to *The Daily Practice for White Tara* written by the Eighth Situpa Tenpay Nyinche and the instruction manual for that practice,

A Chest of Amṛita by Jamgön Kongtrul Lodrö Thaye. Thus since the very beginning of the Karma Kagyu through to the present, White Tara has been one of the main practices of the Karmapas and other important Kagyu masters.

Despite the importance of White Tara in our tradition, until now there has been no long-life offering practice in this lineage based on her practice. Seeing that it would be beneficial if there were, the Gyalwang Karmapa Ogyen Trinley Dorje recently wrote one, titled *A Long-Life Offering of White Tara in the Karma Kagyu Tradition*. When he started writing it, he saw that there would be great benefits to beginning that project by writing praises of White Tara, which is the genesis of these praises, *A Necklace of Youthful Utpala*.

At the time, the Gyalwang Karmapa contacted me about it, and I began this translation. Though I produced a serviceable draft at that time, I was unable to finish it due to various conditions, and the translation languished for a couple of months. Recently, when His Holiness gave a transmission of both the long-life offering practice and this praise, he recommended that people recite this praise. This provided both the impetus and a good opportunity to finish this translation. Perhaps the hiatus was not a bad thing; sometimes translations improve when given a longer gestation period.

When he spoke about these praises, His Holiness said that reciting and contemplating these verses would help Karma Kamtsang practitioners understand the meaning of White Tara practice. In general, one of the reasons why reciting praises of buddhas and bodhisattvas is important is that as we recite the words, we recall their qualities and examples, inspiring us to feel faith and devotion. But these prais-

Translator's Introduction

es go beyond that to also describe the different stages of the practice of White Tara according to our tradition, in particular in the liturgy by Situpa Tenpay Ninche and the instructions by Jamgön Kongtrul.

The praises open with eight verses of homage that describe the activity, aspirations, and qualities of White Tara. Following them are specific requests we practitioners should make of White Tara. The first several in particular relate to the stages of the practice, including the creation phase, mantra recitation, and the completion phase, both with and without attributes. The praise concludes with aspirations to always be under the care of White Tara and to become able to accomplish activities and aspirations just like hers. When we compare these verses with the instructions in Jamgön Kongtrul's *Chest of Amṛita*, it becomes clear that these praises are not only beautiful and inspiring; they also distill the essence of White Tara practice in just seventeen stanzas.

The verses are presented first in English only so that English speakers can read and contemplate the meaning more easily. But since some might wish to chant them in Tibetan, either on their own or in a puja, they are also given with the Tibetan script and a phonetic transcription. The original Tibetan is in highly poetic language set in regular lines of nine syllables each. As it was mostly impossible to translate the meaning properly in a concise meter in English, the translation has several irregularities such as longer lines or extra lines in a few stanzas. Still, I hope that at least some of the flavor of the original comes through in translation so that English readers may also be inspired by His Holiness' work.

Khenpo David Karma Choephel

June 15, 2026

A NECKLACE OF YOUTHFUL UTPALA

A Praise of White Tara

Like a crystal colored many hues
By all the deeds of the infinite victors,
You appear distinctly as anything,
A magical illusion manifest
As the goddess of activity—I bow to you.

Born from a stream of tears shed from compassion
By the glorious lord of the three worlds,
You love all beings as your child, sole mother.
O beauty of the Potala—I bow to you.

By making the unprecedented oath,
“Until samsara is emptied, I shall only
Benefit beings in a female form,”
You give all women relief and inspiration—I bow to you.

Not even Great Brahma, with his brush, could capture on the face
Of a wall made of a hundred thousand molten moons
Your glory, O paragon of the beauty of existence and peace.
Purest white goddess of life, I bow to you.

A Necklace of Youthful Utpala

You look with unobscured, compassionate eyes
Repeatedly in the six times to see
Who languishes or thrives, among all beings.
But never satisfied, you emanate
The seven wisdom eyes—I bow to you.

Laden with gems of the two accumulations,
Your mudra of giving all various things desired
Grants, without bias, all beings a wondrous stream
Of the nectar of deathlessness—I bow to you.

You hold at your heart, so charmingly, the stem
Of a blooming utpala, its scent compassion,
And welcome all beings threatened by the sixteen dangers
With a loving smile—I bow to you.

Your beautiful body is as glorious as an autumn full moon.
Your voice, like Brahma's, pleases the ears of those who have good
fortune.

Bottomless is the ocean of your vast and profound mind.
Wish-Fulfilling Wheel, I bow to your body, speech, and mind.

On the clean face of the mirror of pure mind, let the pure
appearance
Of the coarse and subtle bodies of the deity, the Lady,
In the full youth of sixteen years, reach their culmination,
And make appearance and existence arise as her mandala.

A Necklace of Youthful Utpala

Make it so that they, who, with their three gates inseparable
From your body, speech, and mind, devote themselves to reciting,
Riverlike, your divine essence mantra with ten syllables
Spontaneously accomplish thus the four activities.

Make it so that the TĀṂ and mantra garland
In the middle of the wheel that grants all wishes
Shine out and reabsorb a net of lights
To gather all the life essence of samsara and nirvana
Into a bindu of life that cannot be destroyed.

Even the blowing winds and gales of an age of destruction
Cannot penetrate the stainless crystalline sphere
Filled with lights of many colors and fresh utpala flowers.
Hide me inside your orb of vajra protection.

In the expanse of the avadhuti, sealed by red and white bindus,
A TĀṂ, the nature of prana and mind, shines light.
Bring in the karmic prana with all its elements
So that I accomplish unchanging vajra youth.

Bless me that all dualistic, confused appearances
Gather in the ineffable expanse of the nada,
So that I see directly, unobscured,
The Noble Lady's luminous, coemergent face.

Bless me to become inseparable from
The ultimate self-aware wisdom, Chenrezik,

A Necklace of Youthful Utpala

And the natural radiance that appears,
Like the play of the moon on a lake's waters,
As the devī, the Venerable Lady.

With your hand of compassion, never let go
Of the jasmine garland of my lives
Strung on the thread of actions purely good.
May its scent of benefit and happiness waft everywhere.

Until the mandala of space has been exhausted,
May I, for each and every being's sake,
Remain for innumerable aeons, steadfast—
Accomplishing deeds and aspirations just like yours.

This praise is a result of multiple requests made by Karma Samten, who has the jewel of faith, as well as of a bit of study on the profound teachings of the Venerable Lady that I have engaged in over the last few years. In particular, when writing a new White Tara long-life offering, I saw that there would be great advantages if I began by writing a praise of her. Thus, recalling the greatness and benefits of this special deity's body, speech, and mind, I, an ordinary person called Ogyen Trinley Dorje who has been given the title of the Karmapa, completed this praise on the ninth day of the second Tibetan month of Fire Horse year (March 27, 2026), a date with an auspicious conjunction of earth and water.

By the merit of writing this, may all sentient beings with whom I have a good or bad connection always be accepted by the Venerable

A Necklace of Youthful Utpala

Lady and easily achieve the exalted ultimate state of eternal deathlessness. SARVA MAṄGALAṀ!

༡༡། །རྩེ་བཙུན་སྒྲོལ་མ་དཀར་མོ་ལ་བསྟོད་བ་ལུགས་གཞོན་ཅུའི་མགུལ་རྒྱན་
ཞེས་བྱ་བ་བཞུགས་སོ། །

A NECKLACE OF YOUTHFUL UTPALA A Praise of White Tara

Arranged for Chanting in Tibetan

རབ་འབྲམས་རྒྱལ་བའི་མཛད་བ་རྩེ་སྟོད་བ། །

rap jam gyal way dze pa ji nye pa
Like a crystal colored many hues

སྣ་ཚོགས་ཚོན་གྲིས་བསྐྱར་བའི་མན་ཤེལ་བཞིན། །

na tsok tsön gyi gyur way men shel shin
By all the deeds of the infinite victors,

མ་འདྲེས་ཅིར་ཡང་འཆར་བ་སྐྱེ་མའི་འདུལ། །

ma dre chir yang char wa gyu may trül
You appear distinctly as anything,

མིན་ལས་ལྷ་མོའི་སྐྱར་བཞེངས་ཁྱོད་ལ་འདུད། །

trin le lha moy kur sheng khyö la dü

A magical illusion manifest

As the goddess of activity—I bow to you.

དཔལ་ལྷན་འཛིག་རྟེན་གསུམ་གྱི་དབང་སྤྲུལ་གོ། །

pal den jik ten sum gyi wang chuk gi

Born from a stream of tears shed from compassion

སྤྲུལ་ཇེའི་སྤྱན་གྱི་ཆབ་རྒྱན་ལས་བྱང་ཞིང་། །

tuk jey chen gyi chap gyün le jung shing

By the glorious lord of the three worlds,

འཕྲོ་ཀུན་བྱ་ལྟར་བཅེ་བའི་མ་གཅིག་སུ། །

dro kün bu tar tse way ma chik pu

You love all beings as your child, sole mother.

གྲུ་འཛིན་རི་ཡི་མཛེས་མ་ཁྱོད་ལ་འདུད། །

dru dzin ri yi dze ma khyö la dü

O beauty of the Potala—I bow to you.

འཁོར་བ་མ་སྟོང་བར་དུ་བྱང་མེད་ཀྱི། །

khor wa ma tong bar du bü me kyi

By making the unprecedented oath,

ལྷན་པ་ཁོ་ནས་འགྲོ་དོན་བྱེད་དོ་ཞེས། །

nam pa kho ne dro dōn che do she
“Until samsara is emptied, I shall only

སྒྲོལ་མེད་དམ་བཅའ་མཛད་པས་མ་ལྷན་སེལ། །

ngön me dam cha dze pe ma nam la
Benefit beings in a female form,”

མི་འཇིགས་དབུགས་དབྱུང་སྦྱོལ་བ་བྱོད་ལ་འདུད། །

mi jik uk yung tsöl wa khyö la dü
You give all women relief and inspiration—I bow to you.

འབྲུམ་སྤག་ལྷ་བ་ལྷན་མའི་རྩིགས་ངོས་ལ། །

bum trak da wa shün may tsik ngö la
Not even Great Brahma, with his brush, could capture on the face

ཚངས་ཆེན་སིར་གྱིས་བྲིས་ཀྱང་མི་མཚོན་པའི། །

tsang chen pir gyi dri kyang mi tsön pay
Of a wall made of a hundred thousand molten moons

སྲིད་ཞིའི་མཚར་སྤྱག་ཡོངས་སུ་རྫོགས་པའི་དབྱིད། །

si shiy tsar duk yong su dzok pay chi
Your glory, O paragon of the beauty of existence and peace.

རབ་དཀར་ཚེ་ཡི་ལྷ་མོ་ཁྱོད་ལ་འདུད། །

rap kar tse yi lha mo khyö la dü

Purest white goddess of life, I bow to you.

སྒྲིབ་བྲལ་སྤྱུགས་རྗེའི་སྤྱན་གྱིས་དུས་བྱུག་ཏུ། །

drip dral tuk jey chen gyi dü druk tu

You look with unobscured, compassionate eyes

འགྲོ་ཀུན་སུ་ཞིག་རྒྱད་དམ་དར་བའི་ཚུལ། །

dro kün su shik gü dam dar way tsül

Repeatedly in the six times to see

ཡང་ཡང་བརྗེ་བས་གཞིགས་ཀྱང་མ་ངོམས་བར། །

yang yang tse we sik kyang ma ngom par

Who languishes or thrives, among all beings.

ཡེ་ཤེས་སྤྱན་བདུན་སྤྱུལ་པ་ཁྱོད་ལ་འདུད། །

ye she chen dün trül pa khyö la dü

But never satisfied, you emanate

The seven wisdom eyes—I bow to you.

ཚོགས་གཉིས་རིན་ཚེན་རྒྱན་ཆའི་ཁུར་དུད་པའི། །

tsok nyi rin chen gyen chay khur dü pay

Laden with gems of the two accumulations,

སྣ་ཚོགས་འདོད་ཀྱི་སྤྱོད་པའི་བྱལ་ཀྱི་ལས། །

na tsok dö gu jin pay chak gya le
Your mudra of giving all various things desired

ངོ་མཚར་འཆི་བ་མེད་པ་བདུད་ཚིའི་རྒྱུ། །

ngo tsar chi wa me pa dü tsi gyün
Grants, without bias, all beings a wondrous stream

རིས་མེད་འགོ་ལ་སྟེར་བ་ཁྱོད་ལ་འདུད། །

ri me dro la ter wa khyö la dü
Of the nectar of deathlessness—I bow to you.

སྟིང་རྗེའི་དྲི་བ་སྲུང་རབ་རྒྱས་ལྷུན་ལའི། །

nying jey dri sung rap gye ut pa lay
You hold at your heart, so charmingly, the stem

ཡུ་བ་སྤུགས་ཀར་འཛིན་པའི་འཛོ་སྐྱེག་གིས། །

yu wa tuk kar dzin pay jo gek gi
Of a blooming utpala, its scent compassion,

བརྒྱད་གཉིས་འཛིགས་པས་མནར་བའི་འགོ་བ་ཀུན། །

gye nyi jik pe nar way dro wa kün
And welcome all beings threatened by the sixteen dangers

བརྩེ་བའི་འཇུག་གྱིས་བསུ་བ་ཁྱོད་ལ་འདུད། །

tse way dzum gyi su wa khyö la dü
With a loving smile—I bow to you.

སྟོན་ལྷ་རྒྱས་བའི་དབལ་ལྟར་མཛེས་བའི་སྐྱ། །

tön da gye pay pal tar dze pay ku
Your beautiful body is as glorious as an autumn full moon.

སྐྱལ་བཟང་རྣ་བར་འཛེབས་བ་ཚངས་བའི་གསུང་། །

kal sang na war jep pa tsang pay sung
Your voice, like Brahma's, pleases the ears of those who have good fortune.

ཟབ་ཡངས་སྤྱགས་ཀྱི་རྒྱ་མཚོ་གཏིང་མཐའ་མེད། །

sap yang tuk kyi gya tso ting ta me
Bottomless is the ocean of your vast and profound mind.

ཡིད་བཞིན་འཁོར་ལོའི་སྐྱ་གསུང་སྤྱགས་ལ་འདུད། །

yi shin khor loy ku sung tuk la dü
Wish-Fulfilling Wheel, I bow to your body, speech, and mind.

རྣམ་དག་ཡིད་ཀྱི་མེ་ལོང་གཙང་མའི་ངོས། །

nam dak yi kyi me long tsang may ngö
On the clean face of the mirror of pure mind, let the pure appearance

བཏུ་བྱུག་ལང་ཚོ་རྫོགས་པ་རྗེ་བཙུན་མའེ། །

chu druk lang tso dzok pa je tsün may

Of the coarse and subtle bodies of the deity, the Lady,

ཕྱ་རབས་ལྷ་སྐྱའི་གསལ་སྣང་མཐར་སྒྲིབ་ཏེ། །

tra rak lha kuy sal nang tar chin te

In the full youth of sixteen years, reach their culmination,

སྣང་སྲིད་དགྲིལ་འཁོར་འཁོར་ལོར་འཆར་བར་མཛོད། །

nang si kyil khor khor lor char war dzö

And make appearance and existence arise as her mandala.

སྐོ་གསུམ་སྐྱ་གསུང་ཐུགས་དང་དབྱེར་མེད་པར། །

go sum ku sung tuk dang yer me par

Make it so that they, who, with their three gates inseparable

ལྷ་ལྟགས་སྤྱོད་པོ་ཡི་གེ་བཏུ་བ་སོགས། །

lha ngak nying po yi ge chu pa sok

From your body, speech, and mind, devote themselves to reciting,

བཞུས་བཛོད་ཚུ་བོའི་རྒྱན་བཞིན་བཙོན་པ་ཡིས། །

de jö chu woy gyün shin tsön pa yi

Riverlike, your divine essence mantra with ten syllables

ལས་བཞིའི་སློན་ལས་ལྷན་གྱིས་འགྲུབ་བར་མཛོད། །

le shiy trin le lhün gyi drup par dzö

Spontaneously accomplish thus the four activities.

ཡིད་བཞིན་འདོད་བ་འཇོ་བའི་འཁོར་ལོའི་དབུས། །

yi shin dö pa jo way khor loy ü

Make it so that the TĀṂ and mantra garland

རྗེ་ཡིག་ལྷགས་སྒྲིང་འོད་གྱི་བླ་བ་ཅན། །

tāṃ yik ngak treng ö kyi dra wa chen

In the middle of the wheel that grants all wishes

འཕྲོ་འདུས་འཁོར་འདས་ཡོངས་གྱི་ཚེ་བཅུད་ཀུན། །

tro dü khor de yong kyi tse chü kün

Shine out and reabsorb a net of lights

To gather all the life essence of samsara and nirvana

མི་ཤིགས་སློག་གི་སྤོང་ལེར་བསྐྱ་བར་མཛོད། །

mi shik sok gi tik ler du war dzö

Into a bindu of life that cannot be destroyed.

དྲི་མེད་རྩུ་ཤེལ་ནོར་བུའི་གྲུང་གྲིམ་ནི། །

dri me chu shel nor buy gur khyim ni

Even the blowing winds and gales of an age of destruction

སྣ་ཚོགས་འོད་དང་མུནྱལ་གཞིན་བྱས་གཏམས། །

na tsok ö dang utpal shön nü tam
Cannot penetrate the stainless crystalline sphere

འཇིག་དུས་རླུང་གི་རྒྱན་ཡང་མི་ཐར་བའི། །

jik dü lung gi gyün yang mi tar way
Filled with lights of many colors and fresh utpala flowers.

དོ་རྗེའི་སྤང་བའི་གུར་དུ་སྐྱ་བར་མཛོད། །

dor jey sung way gur du ba war dzö
Hide me inside your orb of vajra protection.

དཀར་དམར་ཐིག་ལེས་བཀག་བའི་རྒྱ་ཉིའི་རྫོང་། །

kar mar tik le kak pay dhū ti long
In the expanse of the avadhuti, sealed by red and white bindus,

རླུང་སེམས་རང་བཞིན་རྡོ་ཡིག་འོད་འབར་བར། །

lung sem rang shin tāṃ yik ö bar war
A TĀM, the nature of prana and mind, shines light.

ལས་རླུང་ཆ་དང་བཅས་པ་རབ་ཞུགས་པས། །

le lung cha dang che pa rap shuk pe
Bring in the karmic prana with all its elements

འཕོ་མེད་རྗེ་རྗེའི་ལང་ཚོ་འགྲུབ་པར་མཛོད། །

po me dor jey lang tso drup par dzö
So that I accomplish unchanging vajra youth.

གཟུང་འཛིན་འཁྲུལ་པའི་སྣང་བ་རྗེ་སྣོད་པ། །

sung dzin trül pay nang wa ji nye pa
Bless me that all dualistic, confused appearances

བཟོན་མེད་ལྷ་དའི་དབྱིངས་སུ་རབ་བཟུས་ནས། །

jö me nā day ying su rap dü ne
Gather in the ineffable expanse of the nada,

འོད་གསལ་སྣལ་སྤྱོད་འཕགས་མའི་རང་ཞལ་ཉིད། །

ö sal lhen kye pak may rang shal nyi
So that I see directly, unobscured,

སྤྱིབ་མེད་རྗེའི་པར་མཐོང་བར་བྱིན་གྱིས་རྫོབས། །

drip me jen par tong war jin gyi lop
The Noble Lady's luminous, coemergent face.

རང་རིག་དོན་གྱི་ཡེ་ཤེས་སྤྱན་རས་གཟིགས། །

rang rik dön gyi ye she chen re sik
Bless me to become inseparable from
The ultimate self-aware wisdom, Chenrezik,

རང་མདངས་ལྷ་མོར་འཆར་བ་རྗེ་བཙུན་མ། །

rang dang lha mor char wa je tsün ma
And the natural radiance that appears,

རང་བྱུང་ཚུ་མཚོར་རོལ་བའི་ལྷ་བ་ལྟར། །

rang jung chu tsor röl pay da wa tar
Like the play of the moon on a lake's waters,

རང་དང་དབྱེར་མེད་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས། །

rang dang yer me drup par jin gyi lop
As the devī, the Venerable Lady.

རྣམ་དཀར་ལེགས་བྱས་སྲད་བྱས་སྐྱེལ་བ་ཡི། །

nam kar lek che se bü drel wa yi
With your hand of compassion, never let go

སྐྱེ་བའི་ཚེ་རབས་ལྷ་ལྷོ་ཀ་ཡི་བྲེང་། །

kye way tse rap mal li ka yi treng
Of the jasmine garland of my lives

བྱུགས་རྗེའི་བྱུག་གིས་ནམ་ཡང་མི་འདོར་བར། །

tuk jey chak gi nam yang mi dor war
Strung on the thread of actions purely good.

ཕན་བདེའི་རི་བསུང་རབ་རྟུ་འཕྲོ་གླུར་ཅིག །

pen dey dri sung rap tu tro gyur chik

May its scent of benefit and happiness waft everywhere.

རི་སྲིད་ནམ་མཁའའི་དགྲིལ་འཁོར་མ་ཟད་བར། །

ji si nam khay kyil khor ma se bar

Until the mandala of space has been exhausted,

དེ་སྲིད་བདག་ཀྱང་སེམས་ཅན་རེ་རེའི་སྲིད། །

de si dak kyang sem chen re rey chir

May I, for each and every being's sake,

གྲངས་མེད་བསྐྱལ་པའི་བར་དུ་ལེགས་གནས་ནས། །

drang me kal pay bar du lek ne ne

Remain for innumerable aeons, steadfast—

མངོན་པ་སློན་ལམ་ཁྱོད་ལྟར་འགྲུབ་པར་ཤོག །

dze pa mön lam khyö tar drup par shok

Accomplishing deeds and aspirations just like yours.

ཅེས་པ་འདིའང་དད་པའི་ཤོར་ལྡན་ཀམ་བསམ་གཏན་གྱིས་བགྲང་བྱ་དུ་མའི་སློན་ནས་བསྐྱལ་མ་མངོན་
པ་དང་། ཉེ་བའི་ལོ་ལས་ནང་རང་ཉིད་ཀྱང་རྗེ་བཙུན་མ་འདི་ཉིད་ཀྱི་ཆོས་སློན་ཟབ་མོ་དུ་མ་ལ་བསྐྱལ་
སྐྱངས་ཅུང་ཟད་བགྲིས་པའི་ཉེར་ལེན་དང་། ལྷག་པར་གསར་ཅོམ་སློལ་དཀར་གྱི་བཏན་བཞུགས་ལ་
འཇུག་སྐྱའི་བསྟོད་པ་ཞིག་བརྩམས་ན་ལེགས་ཚོགས་སུ་ཆེ་བར་མཐོང་བའི་རྒྱུ་བྱས་ཏེ། ལྷག་པའི་
ལྷ་མོ་འདི་ཉིད་ཀྱི་སྐྱ་གསུང་ཐུགས་ཀྱི་ཆེ་བ་དང་། ཕན་ལོན་རྗེས་སུ་རྒན་པའི་སློན་ནས་དབལ་ཀམ་པའི་

A Praise of White Tara Arranged for Chanting in Tibetan

མཚན་གྱི་མེ་ཏོག་སྒྲི་བོར་ཐོག་པ། ཨོ་རྒྱན་ཐིན་ལས་སྲུ་འབོད་པའི་གྱི་ན་བ་དེས། མེ་ཏོ་ལོའི་བོད་
ཟླ་ ༡ ཚེས་ ༥ (སྐུ་ལོ་ ༡༠༡༩ ཟླ་ ༣ ཚེས་ ༡༧) ས་རྩུ་འབོད་པའི་སྐྱོར་བ་བཟང་པོ་ལ་གྲུབ་པར་
བགྱིས་པའི་དགེ་བ་འདིས་ཀྱང་བདག་ལ་བཟང་ངན་ལས་ཀྱིས་འབྲེལ་བའི་སེམས་ཅན་ཐམས་ཅད་
རྗེ་བཙུན་མས་རྣམ་པ་ཀླན་ཏུ་རྗེས་སྲུ་བཟུང་ནས། མཐར་ཐུག་འཆི་མེད་རྟག་པ་དམ་པའི་གོ་འཕང་
བདེ་ལྷག་ཏུ་འཛོལ་པའི་རྒྱར་གྲུར་ཅིག་གུ། །སང་མཚན་ལོ། །

This praise is a result of multiple requests made by Karma Samten, who has the jewel of faith, as well as of a bit of study on the profound teachings of the Venerable Lady that I have engaged in over the last few years. In particular, when writing a new White Tara long-life offering, I saw that there would be great advantages if I began by writing a praise of her. Thus, recalling the greatness and benefits of this special deity's body, speech, and mind, I, an ordinary person called Ogyen Trinley Dorje who has been given the title of the Karmapa, completed this praise on the ninth day of the second Tibetan month of Fire Horse year (March 27, 2026), a date with an auspicious conjunction of earth and water.

By the merit of writing this, may all sentient beings with whom I have a good or bad connection always be accepted by the Venerable Lady and easily achieve the exalted ultimate state of eternal deathlessness. SARVA MAṄGALAM!

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