Kunzang Palchen Ling

ཐོམ་ལྷོག

Kang Söl
At the northwest border of Uddiyana, at the center of a lotus,
you achieved wondrous, supreme siddhi, and are renowned as Padmakara.
You are surrounded by an entourage of many dakinis. I follow in your footsteps.
I pray that you come here to grant your blessing. Rain down blessings into this supreme place.
Bestow the four empowerments on me, the supreme practitioner. Dispel obstructors, misleaders, and obstacles.
Bestow supreme and common attainments.

OM AH HUM BADZRA GURU PADMA SIDDHI HUM
OM AH HUM BADZRA GURU PADMA TO TRENG TSAL BADZRA SAMAYA DZA DZA SARWA SIDDHI PALA HUM AH HRIH MA HA RI NI SA RA TSA HRI YA TSITTA HRIM HRIM DZA DZA
Guru and hosts of dakinis, bless the bodies of us,

your devoted children, with your bodies. Bless our speech with your speech.

Bless our minds with your minds. Bless us with the four empowerments.

Bless us by purifying our four continuums. Bless us that we train in the four paths.

Bless us that we attain the four bodies.

OM AH HUM BADZRA GURU PADMA DEWA DAKINI KAYA ABHIKINTSA OM
WAKA ABHIKINTSA AH TSITTA ABHIKINTSA HUM SARWA ABHIKINTSA HRI
In the dharmadhatu realm beyond elaboration, the state of dharmata in which there are no three times, beginning, or end, you are the actionless, naturally perfect mahasukhakaya. Like space, your compassion is impartial. I supplicate the dharmakaya Guru. I supplicate Padmakara of Uddiyana.

In the realm of natural great bliss you are the sugatakaya with the five wisdoms of body, speech, mind, qualities, and activity. Your compassion is displayed in various ways.

I supplicate the sambhogakaya Guru. I supplicate Padmakara of Uddiyana.

In this pure world-realm called Forbearance, you help beings through great compassion.

You benefit beings in ways appropriate to each. I supplicate the nirmanakaya Gurus of the past, present, and future. I supplicate Padmakara of Uddiyana.

Dharmakaya Samantabhadra, Vajradhara the Sixth, Teacher Vajrasattva, Bhagavat
GUN PO TSE PA ME DANG CHEN RE ZI     YER ME PE MA DE LA SUL WA DEP
Shakyaraja, Protector Amitayus, and Avalokita: I supplicate Padma, all of you as one.

KU YI DAK NYI JAM PAL SHIN JE SHE     SUNG GI DAK NYI WANG CHEN TA KE TSER
Manjushri Yamantaka is your body, mighty Hayagriva your speech,

TUK KYI DAK NYI YANG DAK HE RU KA     GU RU YI SHIN NOR BU LA SUL WA DEP
And Perfect Heruka your mind. I supplicate Guru Wish-Fulfilling Jewel.

MA MO KAN DROI TSO WO NGUN DZOK GYAL     PAL CHEN TU TRENG TSAL LA SUL WA DEP
King, the leader of matrikas and dakinis. I supplicate Great Splendor Kapalamala.

KU YI YING SU GYU TRUL SHI TROI NGANG     SUNG GI DANG KE YEN LAK CHU NYI DEN
The magical peaceful and wrathful ones inhabit your body. Your speech has the twelve branches.

TUK KYI GONG PA ZANG TAL YONG LA KYAP     KAN DROI TSO WO JE LA SUL WA DEP
Your mind's wisdom is penetrating and all pervasive. I supplicate the lord and leader of dakinis.

KU TSAP LUNG TEN SUNG TSAP TER DU BE     TUK KYI GONG PA LE CHEN BU LA TE
You prophesied your representatives, concealed your words as treasure, entrusted your wisdom to

TSE WE SHAL CHEM BU BANG YONG LA SHAK     DRIN CHEN TRUL PE KU LA SUL WA DEP
karmic disciples, and left your loving testament to all Tibetans. I supplicate you, nirmanakaya so kind.

KA DRIN DREN NO GU RU RIN PO CHE     TUK DAM SHAL SHE GONG PE ZUNG DU SUL
I remember your kindness, Guru Rinpoche. Please care for me, remembering your promise.
In these evil times I have no other hope. See me with compassion, nirmanakaya of Uddiyana.

Avert with your power the unrest of evil times. Please grant your blessing and the great empowerment of wisdom. Cause experience and realization to increase. Give me the ability to serve dharma and beings. Please cause me to achieve Buddhahood in this life.

Mahavajradhara, Tilo, Naro, Marpa, Mila, Gampopa, Pamodrupa, and the fathers and sons of the drikung, Tsalpa, Taklung, and the rest: I supplicate beings’ protectors, the Kagyu gurus.

Samantabhadra, Vajrasattva, Garap Dorje, Shri Singha, Padmakara, the twenty-five disciples, and the fathers and sons of the

So, Zur, Nup, Nyang, the hundred tertöns, and the rest: I supplicate the gurus of kama and terma.

You mastered yidams; overcame all that appears and exists; conquered the barbaric Mongolian emperor’s arrogance; and defeated fire, water, weapons, and the four elements: I supplicate at the feet of Karma Pakshi.
The Karmapa embodies all victors of the three times. He has empowered you to enact all his activity.

I supplicate your successive births, you renowned as Tai Situpa. Heart-son of Uddiyana, the second Buddha, you are a chakravartin among the ocean of siddhas who reveal terma. Your life is inconceivable; you protect dharma and beings in evil times. I supplicate Chokgyur Lingpa.

Externally you are the bodhisattva Shantideva. Internally you are Shavaripa, a lord among siddhas. You know everything, what there is and how it is. You view beings as your children with non-referential compassion. Dharmaraja, you are able to empty samsara from its depths. I supplicate at the feet of Khyentse Wangpo.

Padma Garwang, you are the overlord of all families. I supplicate the great chariot of Jambudvipa.
DAK DZIN TRUL PE CHING WA TSE NE CHE   JU ME CHU KUI RANG SHAL JEN PAR BU
You sever the bonds of self-fixated delusion, expose the naked face of the inexpressible

KUN KYANG JANG CHEN SA RU KYEL DZE PA   LO DRU RIN CHEN SHAP LA SUL WA DEP
dharmakaya, and bring everyone to great awakening. I supplicate at the feet of Lodrö Rinchen.

NANG WA TA YE TUK KYI KA LONG NE   CHEN RE ZI WANG NYI ME KYIL KOR GYE
In the vast sky of Amitabha’s mind rose the sun of Avalokiteshvara. A light-ray shone

PE MA JUNG NE TUK LE U ZER TRU   DRO WE MUN PA MA LU SEL DZE PA
from Padmakara’s mind. You illuminate all beings’ darkness.

KAR MA CHA ME SHAP LA SUL WA DEP   JE TSUN KYE RANG TA BUR JIN GYI LOP
I supplicate at the feet of Karma Chakme. Noble lord, bless me so that I become like you.

DRO DUN TRIN LE CHOK TAR KYAP GYUR PE   ZAP MO KAN DROI SANG DZU DZIN
Your activity of helping beings is impartial and boundless. You hold the profound, secret

MUN LAM WANG GYUR DRO WE GUN   KA DRIN SUM DEN LA MA JE
treasury of the dakinis. Beings’ protector, you have mastered aspiration. Lord guru of threefold

BAR WE DOR JE SHAP LA SUL WA DEP   OK MIN CHU KYI YING KYI PO DRANG NE
kindness, Barway Dorje, I supplicate at your feet. From the citadel of Akanishtha, the

DU SUM SANG GYE KUN GYI NGO WO NYI   RANG SEM CHU KU NGUN SUM TUN DZE PE
dharmadhatu; essence of the Buddhas of the three times, root guru who reveals my mind, the

TSA WE LA ME SHAP LA SUL WA DEP   PAL DEN TSA WE LA MA RIN PO CHE
dharmakaya: I supplicate you. Glorious, precious root guru,

DAK KI CHI WOR PE ME DEN SHUK NE   KA DRIN CHEN POI GO NE JE ZUNG SHING
be seated on a lotus above my head. Care for me with great kindness, and please grant
the siddhis of your body, speech, and mind. Then recite the supplication beginning GURU RATNA MANJUSHRIYE and the Yamantaka Lineage Supplication as usual.

GU RU RAT NA MAN JU SHI RI YE   TEN PAY KOR LO KYEN ZIK JAM PAL YANG
Manjushri, wise wheel of the teachings, in the presence of the teacher, you were the

TUN PAY CHEN NGAR JANG SEM MA RU TSE   DRAK NGAK TSOM BU CHI PAL SHIN JE SHE
bodhisattva Marutse; splendor of all gatherings of forceful mantra, you are Yamantaka.

KU YI DAK NYI CHEN POR SUL WA DEP   PE JUNG SANG SUM MI ZAY GYEN KOR LAY
I supplicate the great embodiment of body. From the inexhaustible wheel of ornamentation of

JE YI GUNG LUN DOR JE TRI TSUN CHE   KA LA CHU PAY YANG CHEN TSO GYAL MA
Padmakara's three secrets, you are both the great minister Dorje Tritsun and Tsogyal, celestial Sarasvati.

YER ME TUK JEI TRUL SHIR SUL WA DEP   PAK YUL JA LU JAM PAL SHE NYEN DANG
I supplicate their indivisible, compassionate basis of emanation. In India, Manjushrimitra the rainbow

KAY CHOK DRUP PAY WANG CHUK NA RO PA   BO TAR GYA YI LO TSA SHA KYA PA
body; Naropa, the supremely learned lord of siddhas; In Tibet, Gya Shakyapa the translator;

KAY SHING DRUP PAY TRENG WAR SUL WA DEP   DUM GYA SHANG TROM SHE PA DOR JE DANG
I supplicate the garland of the learned and attained. Dumgya Shangtrom and Shepa Dorje; Glorious

PANG TOK TAR CHIN SU NAM YE SHE PA   SU NAM GYA TSO SU NAM DRUP PAY PAL
Sonam Yeshe, who perfected abandonment and realization; Sonam Gyatso; glorious Sonam Drup:

CHOK KI TEN DZIN NAM LA SUL WA DEP   SU NAM GYUR ME SUNG RAP GYAM TSOI PAL
I supplicate the holders of the supreme doctrine. Sonam Gyurme; glorious Sungrap Gyamtso;
PAL SENG TRUL PA MIN GYUR DOR JE DANG   NGUN JUN GU RU TRAK TUNG NAK PO SOK
Mingyur Dorje, the emanation of Palgyi Senge; Guru Traktung Nakpo, who appeared in the past;

TRUL PA CHIK TU DU LA SUL WA DEP   KAR MA SUNG RAP TRIN LAY RAP GYAY PAL
and so forth—I supplicate the emanations of them all embodied as one. Karma Sungrap Trinlay

SAP TER NGA DAK TOP DEN DU DUL LING   TRAK TUNG DE CHEN BAR WAY DOR JE LA
Rapgyay and Tobden Dudul Lingpa, the lord of profound treasure, Traktung Dechen Barway Dorje—

RAT RAP TU GU PAY TSE CHIK SUL WA DEP   CHIK DANG DU MAY RUL PA CHU DAY GAR
I supplicate you one-pointedly with the utmost respect. The water-moon dance, the play of one and

GYAL DANG GYAL SAY NAM RUL SAM MI KYAP   DE NYI TSAY ZUNG JU TA DRAL WAY CHIR
many—the display of victors and their children is inconceivable. Since it is beyond the limits of

NAM TAR SAM MI KYAP LA SUL WA DEP   DE TAR LA MAY NAM TAR JE DREN NAY
reckoning, your life is inconceivable—I supplicate you. Bless your child who, recollecting the guru’s

DAY SUM MU GU TEM KYANG ME PA YI   SUL DEP BU LA JIN GYI LAP PA DANG
life as it is, supplicates with unfluctuating three-fold faith and devotion. May I be inseparable from

KYE KUN DAM PA KYE DANG DRAL ME SHOK   KYE WA KUN TU YANG DAK LA MA DANG
you, the holy one. Throughout all births may I be inseparable from the genuine guru.

DRAL ME CHU KYI PAL LA LONG CHU NAY   SA DANG LAM GYI YUN TEN RAP DZOK TE
Partaking of the splendor of dharma, may I fully perfect the qualities of the levels and paths,

DOR JE CHANG GI GO PANG NYUR TOP SHOK
and quickly achieve the state of Vajradhara.
At the request of the supreme guides Gartrul Rinpoche and Abo Rinpoche, this was written by Dechen Barway Dorje at Palung Pungri and offered as an example of how foolish it is to praise oneself. May this bring virtue!

A Supplication to the Lineage of Tsogyal’s Collar Pouch: A Secret Practice of Great Splendor Vajrakumara.

GU RU BA DZRA KI LA YA NA MA YE
Homage to the Guru, Inseparable from Vajrakaya!

CHU KU KUN ZANG LONG KU DOR JE SEM TRUL KU RIK DZIN RO LANG DE WA TSAL
Dharmakaya Samantabhadra, sambhogakaya Vajrasattva, nirmanakaya Vidyadhara Vetalasukha,

SHI RI SENG HA PE MA JUNG NAY SHAP SUL WA DEP SO DU LAY NAM GYAL SHOK
Shri Singha, and Padmakara—I supplicate you. May I be victorious over Mara.

YE SHE TSO GYAL SANG GYAY YE SHE SHAP SAP MU TUN PA CHU DAK GYU PAR CHAY
Yeshe Tsogyal, Sangye Yeshe, teachers of the profound, along with your dharma heirs and

lineages—Kila vidyadharas of the three lineages—I supplicate you. May I be victorious over Mara.

DU BAP TUN PA LHA DANG NYI ME PAY TRAK TUNG DE CHEN BAR WAY DOR JE DANG
Timely teacher, inseparable from the deity, Traktung Dechen Barway Dorje; your lineage holders of

ripening and liberation, your children, disciples, and Dharma heirs—I supplicate you. May I be victorious over Mara.

DOR JE SHUN NU TRO CHU YAB YUM DANG SAY CHOK NYER CHIK SA SU GO MAR CHAY
Vajrakumara, the ten wrathful fathers and mothers, the twenty-one supreme sons, the scavengers
and predators, and the gatekeepers—the three mandalas of the yidam—I supplicate you. May I be victorious over Mara.

May the dualism of ignorance be pierced by the representative kila. May existence appear as the mudra of Vajrakumara. May expanse-awareness, great bliss beyond meeting and separation, be realized. In this life, may self-awareness, Vajradhara, be attained.

In accordance with the wish of Lodro Rapten, this was written by Barway Dorje. Virtue!

I will teach the profound, secret practice of Great Splendor Vajrakumara. Practice it in a simple way. In preparation, gather the accumulations. Having visualized the sources of refuge in the sky in front, first go for refuge on behalf of yourself and others.

From now onward, until the essence of awakening, I and all other beings, desiring liberation from the suffering of samsara, go for refuge to the guru, the three jewels, and the deities of the three roots, with fierce faith, devotion, and yearning.

Then generate bodhichitta before the supreme assembly.
From now, for the benefit of all beings throughout space, until I accomplish the state of the yidam, Great Splendor, by regarding all beings as a mother does her children I will establish them all in supreme bliss.

In addition, vigorously gather the accumulations.

I present salutations and offerings to the three jewels, confess unvirtuous deeds, rejoice in virtue, request that you remain, encourage the turning of the dharmachakra, and, without conceptualization, dedicate all virtue to great awakening.

The sources of refuge melt into light and dissolve into me, blessing me.

Tsogyal's Collar Pouch: The All-Inclusive, Essential Activity Taking the Secret Practice of Great Splendor Vajrakumara On The Path.
PA LAM DRAK CHEN PE NYI DU SCHI DANG LHA CHEN PO MO JI CHING NUL WAY TENG perceiving the environment and its contents as real. In the center of a pure, blazing, vajra charnel ground, above a great diamond rock, lotus, sun, the four maras, and Mahadeva—male and female, lying crossed—the causal scepter and syllable radiates and reabsorbs light. From this arises the
greatly glorious king of the wrathful, in nature Akshobhya: Vajrakumara. Dark blue, he has three faces. Red, white, and blue, they are the trikaya. His nine eyes are the wisdoms of the nine vehicles.

His terrifying fangs—the paramitas—consume the six kleshas. His ears are the super-uniquenesses; his beards are the factors of awakening—all blazing with wisdom fire. Because of the purification of thoughts of the three times, some of his billions of hairs blaze upward, some are bound,

and some descend freely. He is marked by Akshobhya in the ushnisha of the vajra family. His six moving arms are the six wisdom families. The first two hold a nine-pronged vajra, which overpowers the nine levels, and a mass of wisdom fire, which burns up the karma and kleshas of samsara. The middle two hold a five-pronged vajra, which conquers the five poisons, and a khatvanga,
which subdues the Rudras of the three realms. The last two liberate the three existences with a

Palgyi chay chu top chu pa rul chin bar way u gyen yen gul lu lu tsi koku
Mount Meru kila. He wears the eight appurtenances of the charnel grounds, the complete branches of the noble path. The ten appurtenances of the glorious are the perfected ten powers.

Ku la tre shing kor lo gyay dep yum kam sum drul dzay ut pal dung trak top
His body is ornamented by a blazing crown, earrings, necklaces, bracelets, and so on. The mother,

Tro mo bar way chay den ku la tril tse me du shi shap kyi lha chen teng
Diptachakra, holds an utpala, which liberates the three realms, and a skull-cup of blood, which she offers to the father. Wrathful, she possesses blazing appurtenances and embraces the father's body.

Si shir chak tok me pay kyang kum rul ye she me trin bar way long du sal
His four feet—the immeasurables and means of attraction—are at play, with the right legs bent and

Trul pay ye she kyung chen lay na ding chi wor hum ka ra dang dra jin yum
the left legs straight, free of attachment to, or impediment in, existence and peace, standing on Mahadeva. He is vivid in a blazing expanse of wisdom fire-clouds. An emanated, great wisdom

Trel war nam par gyal dang dor je nyem pung yay shin je she dang dur tru dak
garuda soars above him. In the top of his head are Humkara and the mother Drajin. Behind his

Drin par pe ma wang chen dor je tum si ter du tsi kyil dang lung jin ma
forehead are Vijaya and Vajratopa. In his right shoulder are Yamantaka and Vetali. In his throat are

Pung yun juk pa ngun po der mo yum te war mi yo dor je tun kung ma
Hayagriva and Vajrachandali. At the center of existence are Amritakundalin and Lungjinma. In his left shoulder are Niladanda and the mother Dermo. At his navel are Achala and Dorje Tunkungma.

La yay shen gyi mi tup da nyem yum la yun kam sum nam gyal su je ma
In his right thigh are Aparajita and the mother Danyema. In his left thigh are Trilokavijaya and
SANG WAR TOP PO CHE DANG KYU JE YUM NA TSOK DOK CHEN TRO TUM DUR TRU CHAY

Sujema. In the secret place are Mahabala and the mother Kyojema. They are of various colors,

RANG RANG CHAK TSEN YAY DANG PUR BU YUN NAY NAM TAY KYI CHI RUL YAY YUN NAY

Wrathful and ferocious, and adorned with the charnel ground appurtenances. They hold their respective

TRUL PAY TRA CHAK SA SU DUL TAR TRUK NAY NGA KU YI BA PU BU GA NAY

scepters in their right hands and kilas in their left. At the same levels, but outside the body, alloy attendants, the scavengers and predators, emanated to the left and right respectively, move about

Say Chok Tro WU TSA TSA KAR TAR TRO CHI RUL SHO NA PUR SUNG DAM CHEN TSOK

like dust motes. From the pores in the five places on his body, the wrathful, supreme sons shoot out

TRIN LAY TOK ME LUNG DANG LOK SHIN NYUR KUN KYANG NANG LA RANG SHIN MA DRUP PAR

like sparks or stars. Outside this are the shvanas, the Kila guardians, and the samaya-bound. Their

NGU MIN NGUN SUM BAR NANG JA TAR SAL GYAL WAY JIN LAP NAY SUM OM AH HUM

unstoppable activity is as quick as the wind or lightning. All of this is appearance without inherent existence, unreal yet manifest, as vivid as a rainbow in the sky. Blessed by the victors, at his three

RIK NGAY WANG KUR NAY NGAR DRU CHOK CHU GYAY TAP DRI JANG PUNG PO NYUN MONG KAM

places are OM, AH, and HUM. Empowered by the five families, the five places are sealed by the ten supreme syllables, purifying stains, and transforming the aggregates, kleshas, and elements into the

YE SHE NGAR JAY MI KYU U LA GYEN TUK SOK U KYI OK MIN CHOK CHU SHING

five wisdoms. His head is adorned by Akshobhya. Light from his heart-vitality invites the deities of

BAR WAY DUR TRU NAM NAY PAL CHEN PU KYL KOR LHA TSOK CHEN DRANG NYI ME TIM

the mandala of Great Splendor from Akanishtha, from the realms in the ten directions, and from the blazing charnel grounds. They dissolve non-dually into him.

Burn incense, play music, and beckon with skins and silk.
HUM From the play of Dharmadhatu, the realm of Akanishtha, deities of Great Splendor, miracles of
unborn birth, be undistracted, consider with pleasure your strict vow! Please come here so that I may accomplish
the kila of existence.

Present external, internal, secret, and like-that offerings:

In this well-arranged realm of charnel ground play, divine substances of common use are

beautifully set out. I offer things desirable to the fierce, the substances that please herukas—

medicine, rakta, torma, supports for objects of liberation, implements of liberating, direct action, the four joys,
qualified consorts, dance, and the limit of elaboration—

just that, indivisible unity.

I praise great, blazing form from the expanse of Dharmadhatu: Vajrakumara and the mother
TOP CHU TRO GYAL GE CHU TRO MO CHU KU NGAY SAY CHOK GO MAR CHAY LA TU
Diptachakra; the wrathful kings—the ten powers—and ten wrathful females—the ten virtues;

PAL GYI KYIL KOR GAR GU RUL PAY LHA DOR JE TRA MEN TSOK DANG SHO NA SHI
the supreme sons—the five bodies—and the gatekeepers. I praise the mandala of splendor, deities

RE TI SE MO GING CHEN SUNG MAR CHAY DOR JE PUR PAY KYIL KOR LHA LA TU
who display the nine moods, vajra alloy deities, the four Shvanas, the Retis, Semos, great gingkaras and guardians:
the mandala of Vajrakila.

Clarify the japa samadhi:

TUK CHOK TSI TA SUR GYAY PA U KYI RANG SHIN DE YI U
His supreme heart is eight-sided, of the nature of light. In its center, on a lotus and moon, is

PE DAR MI KYU DOR SEM KAR YUM CHAY LONG CHU DZOK KU CHAY
Akshobhya Vajrasattva, white, with the mother, in sambhogakaya dress. In the center of his heart,

TUK U NYI MAR HUM TING LA TSA NGAK YAY KOR SHIN TU SAL
on a sun, is a blue HUM, surrounded clockwise by the root mantra, very bright and distinct. It proclaims

RANG DRA DROK CHING KOR WAY U TRU PAY GYAL CHU JIN NU DU
its own sound and spins. Its light radiates, presenting offerings to victors and absorbing their

LAR TRU NU KYI GU PA SAL CHU KYI SEM CHEN LAY DRIP JANG
blessings and power. Again light radiates, dispelling all ruination of the environment, purifying the

KUN CHOK TSA SUM TUK DAM KUL MA MO KAN DRO WANG DU DU
karmic obscurations of the contained sentient beings, appealing to the vows of the three jewels and

SUNG MA DAM CHEN DREN TU KUL DREK TSOK TSAR CHAY NU TSAL DU
roots, charming mamos and dakinis, enlisting the service of guardians and the samaya-bound,
eradicating the haughty, and absorbing their power. View appearances, sound, and thought as the play of deity, mantra, and supreme wisdom.

Perform the visualizations of approach, accomplishment, and activity. At times, recite the combined essence mantra.

Conquer the dualism of appearances with realization. View existent beings as the circle of deities and mantra. In the state of the undefiled drop of great bliss, primordially pure self-awareness, lucid in its depths, be without removal or addition toward everything. You will accomplish Vajrakumara in this life. Samaya! The activity of protection and prevention:

I am the principal, Great Splendor. In my heart is a glorious knot of light. Within it, in a sun-moon container, is the syllable HUM. In its bindu are the gurus; in its crescent moon, the ocean of vidyadharas; in the letter's head, the yidams; in the little A, the dakinis; in the U, the dharmapalas;

and within the hollow of the HA, the first letter of my name. In front of the HUM are the main persons and to its right and left are my wealth and possessions.
RAKSHA RAKSHA

Surrounding this is the protection mantra, revolving with its own sound. Surrounding the principal

TSIP BAR TSON CHA NA TSOK TSAY CHIR TEN  TSIP CHU KONG DU TRO CHUI LHA TSOK SAL

are the sons and the other deities of the mandala. Surrounding them is the tent of Diptachakra, a ten-spoked wheel, which turns continuously. Between its spokes are various outward-facing weapons.

DE CHIR SA CHU ME LUNG NAM KAY GUR  LHA TSOK KUN GYI SRUNG NGAK DRUK TAR DROK

Within the ten spokes are the ten wrathful ones with their attendants. Surrounding the wheel are

TUK JAY O KYI PA ROL SRUNG WAY GUR  TSUR DU GOM PAY SRUNG WAY KOR LOR TIM
tents of earth, water, fire, air, and space. All the deities thunderously declaim the protection mantra.

JUNG WAY TOP KYI SREK TOR SHAL SHING NEN  LAR YANG O KYI GYAL KUN JIN NU DU
guardian gods, and haughty spirits. They are then burnt, cast, washed and crushed by the elements.

SRUNG KOR LA TIM SHOM SHIK DRAL WA YI  YONG DRUP YE SHE CHEN POI KOR LOR GYUR

Light is emitted again. It absorbs the blessing and power of all victors. These dissolve into the protection wheel. It becomes a wheel of indestructible authentic great wisdom.

OM BADZRA KILI KILAYA DIPTA CHAKRA MAMA KA WA TSI SAPARIWARA JANA CHAKRA

RAKSHA RAKSHA KURU DRUNG SOHA

Between sessions, in order to dispel obstacles and attain siddhi, offer torma and praise. Entrust activity. Set out flesh, blood, and various foods mixed with herbs, grain, and jewels. Cleanse and purify the offering and bless it with mantra and mudra. Invite the torma guests with mantra and offer it to them with their respective mantras and the bhandhamudra, or with this:
They imbibe the torma with their tongues, which are weapon-tubes. Pleased and satisfied, they immediately do whatever is asked of them.

Offer as many times as appropriate with the bhandhamudra.

They imbibe the torma with their tongues, which are weapon-tubes. Pleased and satisfied, they immediately do whatever is asked of them.

Maha Amrita Khaahi  
Maha Rakta Khaahi  
Om Badzra Argham Padyam Pushpe Dhupe Aloké Ghandhe Naividada Shabda Tratitsaye Soha
Praise them and entrust them with activity:

HUM YING NAY YE SHE BAR WAY KUR TON PA DOR JE ZHON NU KOR LO GYAY DEP YUM

The display of the expanse, blazing wisdom bodies—Vajrakumara, mother Diptachakra, the ten wrathful fathers and mothers, the supreme sons, and the four gatekeepers—I praise the blazing deities of the glorious mandala.

Enraged, through compassion, by the viciousness of maras you surpass the gods in compassionate power.

You could grind worlds into dust with your ferocious strength. I salute and praise Mahakalashvana.

I praise the play of expanse and wisdom as the ten cognitions: the ten ferocious Singhas,

the ten ferocious dog-faced wrathful goddesses, the ten alloy-deities and their children.

From within your hair and from all parts of your bodies are emanated scavengers, predators, and little wrathful ones. They descend like hail and with sharp weapons sever the aortas of haughty beings. I praise the Shvanas, those of compassionate means. I praise your further emanations and the mothers—the four Shvana sisters, the four ladies, the four rhino-hide ladies
KYE BU GING SHI WANG CHUK GE NYEN CHAY  
KU SUNG TUK KYI ROL PA NAM LA TO

of the earth, the four gingkaras, the ishvaris, and the upasakas—the play of body, speech, and mind.

NYIN TRUL KYI CHANG SA CHEN DREK PAY TSOK  
MON PA SHEN PA LHA DANG JUNG POR CHAY

There are still further emanations—dogs, wolves, carnivores, haughty beings, hunters, butchers, devas

DOR JE PUR BUI SRUNG MA TAM CHAY LA  
GO SUM RAP TU DANG WAY DAK TO DO

and elementals. With utmost awe and body, speech, and mind, I praise all the guardians of Vajrakila.

DAK CHAK RIK DZIN TEN DANG LA MAR CHAY  
SRUNG SHING KYOP DZAY TAK TU GO WAY LHA

You are our gods; you always protect and guard us—vidyadharas, the teachings, and our gurus.

YE SHE JIK TEN DOR JE TRA MEN TSOK  
DAM TSIK NYEN POI CHO TOR DI SHAY LA

Wisdom, mundane, and vajra alloy deities, accept this offering torma of strict samaya.

DU NAM TAK TU MI DRAL SRUNG KYOP DZO  
NAY TSON MU GAY DU TRUK BAR CHAY KYEN

Always protect us without separation. Perform the activity of pacifying sickness, war, famine, agitation,

TSA SAY SER WA LO NAY JUNG WA TRUK  
NO CHU GU PA SHI WAY TRIN LAY DZO

obstacles, adversity, drought, hail, blights, disturbance of the elements, and all degeneration of the

GO SUM DE SHING TSE SO NYEN DRAK PAL  
DRU NOR LONG CHO TA CHUK KANG DRO SOK

environment and its contents. Perform the activity of increasing well-being of the three gates, life,

KOR DANG LEK TSOK PEL WAY TRIN LAY DZO  
YE SHE YON TEN KYEN TSE NU TU TSAL

merit, fame, glory, grain, wealth, possessions, horses, livestock, employees, retinue, and all that is good.

CHOK MEN DRO WA MO SHI NANG WA DANG  
DO GU WANG DU DU PAY TRIN LAY DZO

Perform the activity of attracting wisdom, qualities, knowledge, kindness, power, ability, great and
lesser beings (through the four interests), appearances, and everything we want. Perform the activity of liberating enemies with form, robbers, thieves, predators, formless obstructers, adventitious demons, and innate ones—all who wish to harm us.

May I always be protected by the vajra guardians in this life. May I see the glorious deities' faces in the bardo. I pray that you bring me to the realm of Akanishtha in my next life. In brief, throughout all my future lives may I never need to depend on any other guide. May I always be nourished by the compassion of Vajra Splendor. Bring me to the accomplishment of the supreme glorious heruka.

Offer and repeatedly entrust activity with that. These profound instructions of Guru Padma are like my heart's blood. He bestowed them on me through his compassion and love. They are not found elsewhere, and are uncommon. I wear them at my throat, in a pouch. Later, for future benefit, I will place a command seal on them and conceal them as treasure. May they be encountered by a heart son and be of vast benefit to all! Samaya! Seal! Seal! Seal! A treasure of Barway Dorje. Virtue!
Supplication and Offering Ritual


Namo to the Guru Dakini!

This is a convenient, daily torma dedication to the profound, greatly blissful dakini, the general three roots, dharmapālas and treasure guardians.

First, gather a three roots torma, and whatever wealth, medicine, alcohol, outer offerings you have, or in brief, just best part of one’s food, the golden libation to serve as the visualization support. Then, with yourself possessing the appearance of the deity, recite:

**OM KARMA KRODHISHWARI HUM PAY** RAM YAM KHAM

**OM KARMA KRODHISHVARI HŪM PHAT** RAM YAM KHAM

TONG PA'I NGANG LE LUNG ME TÖ GYE KYI TENG DU KA PA LA DUM BU CHIG PA YI GE AH TSEN PA TONG

Out of the sphere of emptiness, there is a single-piece kapala marked by the letter AH with a

SUM TSAM GYI KYOK DANG CHAY PA DRĀL WA RANG LA TEN PA'I NANG DU SHA NGA DŪ TSI NGA SO SOR

ladle the size of the three-thousand-fold universe, sitting atop wind, fire, and a skull-stand. Its

RIG NGA YAB YUM GYI SA BÖN GYI TSEN PAR GYUR TUK KI Ö KYI LUNG ME KÜL WA'I

forehead is facing myself. Inside are the five meats and five nectars, each marked by the seed-
TENG GI DRI SUM DANG SA BÖN NAM ZHU ZHING DAM YE NYI SU ME PA'I DÜ TSI GYA TSO KHA DOK DRI heart-center rouse the wind and fire, making the substances within the skull cup grow warm and melt. It becomes an ocean of nectar, the non-duality of the samaya being and wisdom being, excellent in color, smell, taste and potency.

RO NÜ PA PÜN SUM TSOG PAR GYUR

Recite this three times, and bless the skull cup with the garuda mudra:

RANG GI TUG KA'I Ö ZER CHAG KYU TA BÜ KÜL TE RANG ZHIN DÁG PA ÖG MIN RIG NGA'I SHING

By invoking light rays like iron hooks from my heart center, I invite from the realm of the five buddha families, naturally pure Akanista; from the three spheres of enlightened body, speech, and mind; from the 24 holy places, the 32 countries, the 8 great charnel grounds; and from the respective abodes of gods, humans, nagas and so forth, wherever they reside, all the buddhas, bodhisattvas, gurus, yidams, dakas, yoginis, and dharmapālas in the form of the three roots and dakini! VAJRA SAMA JAH
HŪM HRIH DAK PA'I YING NE GYEL DANG GYEL WA'I SE GYA BÖ DRUP PA'I SHING NAY LA MA TANG

HŪM HRI From the pure expanse, the victor and his children; From India and Tibet, lands of accomplishment, the guru;

NE YŪL DUR TRÖ KÜN NE KAN DRO NAM SUNG MA GYA TSÖ TSOG CHE SHEG SU SŎL

from all the holy places, countries, and charnel grounds, the dakinis; along with the ocean-like gathering of protectors —

SARWA BENDZRA SA MA YA E HYA HI PEMA KA MA LA YA SA TAM

Please come here! SARVA VAJRA SAMAYA E HYA HI PEMA KAMALĀYA SATAM

HŪM TŪN MONG CHÖ PA NYER CHÖ CHEN ZIG DANG KHYE PAR CHÖ PA DŌ YŎN MEN RAG TOR

HŪM Behold the common outer offerings; the special offering of sense pleasures, medicine,

LA ME CHÖ PA JOR DRÖL CHAG GYA GAR ZAG ME RÖL PE TUG DAM ZHIN DU BŬL

alcohol and torma; and the unsurpassed offering of the dance of unifying and liberating mudras. I offer this immaculate display in accordance with samaya.

OM BADZRA ARGHAM PADYAM PUSHPE DHUPE ALOKE GHANDHE NAVIDYA SHABDA PRATITSTSAYE SWA HA

OM VAJRA ARGHAM PADYAM PUSHPE DHUPE ALOKE GHANDHE NAVIDYA SHABDA PRATICCHAYE SVAHA

BADZRA RUPA SHABDA GHANDHE RASA SPARSHĘ PRATITSTSAYE SWA HA MAHA AMRITA KHA HI

VAJRA RUPA SHABDA GHANDE RASA SPARSHĘ PRATICCHAYE SVAHA | MAHA AMRITA KHAHI

MAHA RAKTA KHA HI SARWA SHATUN MAMSA RAKTA TSITTA KHA HI A LA LA HO MAHA SUKHA PUDZA HO

MAHA RAKTA KHAHI | SARVA SHATRUN MAMSA RAKTA CITTA KHAHI | A LA LA HO MAHA SUKHA PUJA HO
Each ladle at its respective side draws nectar in accord with what one wishes, from the central skull cup into their individual skull cup. Then the deities draw in the essence of all the offerings with their vajra-straw tongues and enjoy.

Imagining this, offer mantra and mudra:

OM GURU BADZRA DHARA PADMA BADZRA TÖ TRENG DZAL SAPARIWARA IDAM PUDZA BALINGTA KHA KHA KHA HI KHA HI

OM BADZRA GURU PADMAKARA MANDARA HYAGHRIWA BADZRA AMRITA KUNDRALI SAPARIWARA IDAM PUDZA BALINGTATA KHA KHA KHA HI KHA HI

OM GURU DEWA DRAKA DRAKINI SAPARIWARA IDAM PUDZA BALINGTATA KHA KHA KHA HI KHA HI

OM SARWA BUDDHA BODDHISATWA DRAKA DRAKINA SAPARIWARA IDAM PUDZA BALINGTATA KHA KHA KHA HI

OM KAMADEWA SHRI HERUKA SARWA SAPARIWARA IDAM PUDZA BALINGTA KHA KHA KHA HI KHA HI

OM MANDZUSHRI YAMANTAKA HAYAGRIWA BADZRAPANI LOKATRI BADZRA KILI KILAYA SAPARIWARA IDAM PUDZA BALINGTA KHA KHA KHA HI
OM SARWA BUDDHA DRAKINI BADZRAWARAH KRODHIKALI SENGHAMUKHE BADZRA RATNA PADMA KARMA LOKA SARWA DRAKINI SAPARIWARA IDAM PUDZA BALINGTA KHA KHA KHA HI KHA HI

OM PISHATSI SHARMA SHANA DRAKINI SAPARIWARA IDAM PUDZA BALINGTA KHA KHA KHA HI KHA HI

OM MAHADEWA UMADEWI BADZRA MAHAKALA TIRA RUTRA MAMA KALI SAPARIWARA IDAM PUDZA BALINGTA KHA KHA HI KHA HI

OM SHRI MAHAKALA BHURU KURU I TSI KI VYI UTSTMA KRODHA SAPARIWARA IDAM PUDZA BALINGTA KHA KHA HI KHA HI

OM BADZRA KAWU WAPA MAHAKALAYA RURU RORU SAPARIWARA IDAM PUDZA BALINGTA KHA KHA HI KHA HI

OM DZYANA EKADZATRI MAMO KHYI KHA LE MAMA RALI PRAMAYE SAPARIWARA IDAM PUDZA BALINGTA KHA KHA HI KHA HI

OM SHRI MAHAKALA GANAGUHYA RAM KSHETRAPALA SENGHAMUKHE DEWA TSATRI BADZRASADHU SAMAYA SAPARIWARA IDAM PUDZA BALINGTA KHA KHA HI KHA HI

OM BAI SHRAMANA MANI BHADRA WASU DHARINI MAHAYAKSHA ASHTRA SARWA SAPARIWARA IDAM PUDZA BALINGTA KHA KHA HI KHA HI
OM DZYANA DRAKINI DHARMATARE SA MA WA SHAM KARMA PISHATSI PANTSA SAPARIWARA IDAM PUDZA BALINGTA KHA KHA KHA HI KHA HI

OM PADMA DRAKINI MU KHU TRA WAK BHADRE MUM LAM HRIH TAM SAPARIWARA IDAM PUDZA BALINGTA KHA KHA KHA HI KHA HI

OM NAGARAKSHA RAHULA SHRI MAHAKALA KAKA MUKHA SANKRI BIKSHU ATSARA SAPARIWARA IDAM PUDZA BALINGTA KHA KHA KHA HI KHA HI

OM SARWA DHARMAPALA NIDHIPATI YAMA RATSA KALA RUPA TRISHULA NAGA RATSA SAPARIWARA IDAM PUDZA BALINGTA KHA KHA KHA HI KHA HI

OM TSANTRA PRAMANI SARWA SUM TRI RI TRI NANA KHARE BHRUM BADZRA THANGKARA SAPARIWARA IDAM PUDZA BALINGTA KHA KHA KHA HI KHA HI

OM RAZDA PANTSA PE HARATA GINGKARA TSE-U RAGA RATRI SAPARIWARA IDAM PUDZA BALINGTA KHA KHA KHA HI KHA HI

OM SARWA YAKSHA BHUMIPATI SAPARIWARA IDAM PUDZA BALINGTA KHA KHA KHA HI KHA HI


dharmakshlaradhipati
sahamaya

sahamaya

sahamaya

sahamaya

sahamaya
In the center of each skull cup are the dakinis of the gurus, dakinis of the siddhas and vidyādharas of India and Tibet. In the eastern ladle and bhandha are the dakinis of the peaceful and wrathful yidams. In the southern ladle and bhandha is the assembly the enlightened buddhas of the five families, their consorts and the male and female bodhisattvas. In the western ladle and bhandha are white, yellow and red Vajrayogini, Vajravarahi, Krodhi, and Singhamukha, and the dakas and dakinis of the sacred lands and charnel grounds. In the northern ladle and bhandha are the flesh-eating local guardians, dharmapālas, with the treasure guardians of the father and mother lineages, and in midst of the respective nectars are the protectors of the holy places and treasures, earth-guardian spirits, tenmas and masters of the land. With mantra and mudra that bring about whatever is wished, dedicate to them in a state of meditative absorption.

Request wishes thusly:

NAMO TSA GYÜ KYI LA MA RIG DZIN DRUP TOP GYA TSO YI DAM GYEL WA SHI TRO MA NE SUM GYI Namo. Root and lineage gurus, vidyādharas, ocean of siddhas, yidams, victorious ones, peaceful and wrathful deities, mother dakinis of the three places, dakas and dakinis. In particular, the great and powerful one among the three worlds, the iron hook that draws in the triple-realm, the lasso which binds the triple-existence, captain of the gods, lord of asuras, life-spirit of all yogis, hero who subdues Mara’s forces, doctor for the diseases of the three poisons, guardian spirit of all beings, great guardian of the teachings and temples, master of the great and glorious Shiva and his wife Uma, the glorious lord Dorje Rolang, sole father Legden Nagpo, protector Maning Nagpo, guardian of glorious wisdom Charog Tsenchen, goddess Düsol Nagmo,
Nagmo, mantra protectress Achi Chökyi Drönma, dakinis who have power over local guardians, the Five Sisters, Demon Rahula Black Vishnu, noble one Sampa Kundrüp, samaya-holder Dorje

Legpa, yaksha Norbu Sangpo, lord of wealth maharaja Vaishravana and glorious Jingi Charbeb, his eight horsemen

the eight goddesses, the butcheress Sogdrüp Nagmo, the karmic protectors, the five Atsara siblings,

pride-tamer Naga Raksha, charnel ground goddess Dorje Ngenu, the king and queen of the five Yamarajas

the karmic lords of death, yaksha Tsiu Marpo, upasaka Dorje Dradül, tsango Jakpa Meylen, great deity Dorje

Chograbtsal, naga-king Bramse Gyokpo, upasaka Yeshe Tsalden, treasure guardian Shinje Gongtsen

– accept this torma offering and protect the teachings of the Buddha!

Glorify the Three Jewels! Protect the dominion of the Sangha and the Dharma! Dispel the world’s
SEM CHEN GYI PEN DE PEL  NANN JOR PA NAM KYI DONG DROK DZO  NGAG CHANG NAM
decline! Enhance the happiness and well-being of sentient beings! Act as the companion of yogis!

KYI TRIN LE DRUB  DANG WA’I DRA TUL NO’I GEG CHOM  KHYE PAR DU DAM TSIG DIR
Accomplish the activity of mantra-holders! Subdue hateful enemies and conquer harmful hindrances!

DUPA NAM KYI CHI NANG SANG WA’I BAR CHE SHI WA TANG TUN KYEN MON PA’I LEG TSOG TAM
Especially those who are under oath, pacify the outer inner and secret obstacles. Increase and develop all the

CHE PEL SHING GYE PA DANG CHOG DANG TUN MONG GI NGO DRUB MA LUPA NYUR DU DRUB PA’I TRIN
prosperity and well-being that we pray for as favorable circumstances. Perform the enlightened activity

LE DZÖ CHIG
of quickly accomplishing all supreme and common siddhis!

Then, praise:

HUM HRH  KU NGE RANG ZHIN GYEL WA ZHI DANG TRO  JUNG WA KHAM NGE YE SHE RIK KYI YUM
HÜM HRI  Peaceful and wrathful Victors, nature of the five kayas, Consorts of the wisdom lineage of the five elements,

TSA GYÜ LA MA KHAN DRO DRUP TOP CHE  JANG CHUP SEM PA GYEL SE TSOG LA TÖ
Root and lineage gurus, dakinis and siddhas, Assembly of bodhisattvas, Victor’s children, I praise!

MA CHÖ TRÖ DREL LA MA CHÖ KYI KU  DE CHEN LONG CHÖ LA MA CHÖ KYI JE
To unfabricated simplicity, the dharmakaya guru, Great bliss, the samboghakaya guru, lord of the dharma,

PE DONG LE JÖN LA MA DRÜL PA’I KU  KU SUM DOR JE CHANG LA CHAK TSEL TÖ
The lotus stem arisen nirmanakaya guru, To triple-kaya Varjadhara, I pay homage and praise!
To immortal Padmasambhava, Mandarava, The mother of life of the four classes, Pema Wangchen Tsal

Zilnon, Gyogma, Wrathful King and Dutshikyil, To the deities of indestructible long-life, I praise!

Vairochana, wisdom dakinis who fly through the sky, Vajrayogini, glorious Tröma Nagmo,

Lion-faced, animal-headed deities, those who abide in the sites, countries and charnel grounds, To those guardian dakas and dakinis, I praise!

The four classes of tantra: Kriya, Charya, Yoga and Anutarayoga, The male and female peaceful and wrathful tutelary deities,

The dakinis of the four classes, secondary dakinis, flesh-eating demons, and Mamo protectors who circle the perimeter of the mandala.

The residing dakinis and dharmapālas specializing in certain activities, To the obedient ones as numerous as the dust particles of Mt. Meru, I praise!

The great male and female deities of peace and mastery over the desire realm, The wrathful vajra protectors, Dorje Rolang and
His sole consort Kali together with the leader of the haughty ones, To you who magnetize and tame three realms, I praise!

Sole father, Black Lekden, lord of the feast, Protector of the expanse, supreme Rahula,

The supreme protector of all the teachings and monasteries, To you, the black one known as the raven, I praise!

The enlightened activity of all the Victorious Ones gone to bliss, Is manifest in the blazing form of the terrifying wrathful one,

The owner of wild offerings, goddess Ngenu, To the assembly of mother deities who guard the Buddha’s teaching, I praise!

Emerging from the nondual expanse, the black Maning, The most terrifying Mahakala blazing with splendor,
NE YUL SHING NAM KYONG DZE SENG GE DONG    A MRA TSE PA ZIK DEN CHE LA TÖ
The Lion Faced One, protector of sacred places and buddhafields,    To the omniscient one, Ahna Tsegpa, I praise!

GÖN BO LU YI RING LUK SUNG MA CHE    GYU RA’I CHÖ TER GANG ZAK KYONG DZE PA’I
The great protector of Nagarjuna’s tradition, The dharma, treasures and followers of the Kyura lineage,

WANG CHUG MI YI LHA MO CHÖ KYI DRÖN    RIK CHEN WANG GI KHAN DRO CHE NGAR TÖ
The almighty goddess of humans, Chökyi Drönma, To the five magnetizing noble dakini sisters, I praise!

LHEN KYE RIG ZHI KHAN DRO DEN MAR CHE    TER SUNG YE SHE LE DRUP KÜN LA TÖ
The four spontaneously born dakinis along with their tenmas, To all those wisdom dakinis who protect the treasures, I praise!

LE GÖN JA SENG TRÜL PA A TSA RA    DEN TANG TSUG LAG KYONG DZE NAM LA TÖ
The protector of activity, the emanation of the raven and lion-faced one, Atsara, To those who guard the teachings and monasteries, I praise!

GYEL CHEN KU NGA NOR DAG NÖ JIN GYE    NAM MANG TÖ SE MUG DZIN NOR DAG NGA
The five great kings, the eight yakshas, Vaisravana, the five Mukzin wealth lords,
NOR GYÜN MA DANG DROG MO LHA MÖ TSOG

Vasundra and her assembly of goddess friends, To the assembly of the three related rings of wealth gods, I praise!

TSEN JE LOG SHAG MAR PO NE KYI DAG
ZHEN YANG NE KYI NYER SUNG SHEN JE GYEL

King of the tsen spirits, Red Lightning, guardians of sacred sites, As well as the Lord of Death, guardian of the sacred sites,

YUM JIG RO LANG CHE DA SOG DAG BÜN
SA DANG TEN GYI TER SUNG NAM LA TÖ

With his sole consort Rolang and her kin, To the guardians of the treasures and earth, I praise!

PUG DIR DEN CHE NGÖN JÖN KA DAM DANG
WANG GI GYÜ DRÖL DOR JE DAM CHA CHEN

Those who abide in this place who swore oaths to previous teachers, Those with vajra samaya who were liberated through the empowerment lineage,

LHA MEN GYEL MO SIN CHIG MA DANG CHE
NA BÜN GE NYEN TER DAG KÜN LA TÖ

The queen Lhamen along with her only sister,To all the upasaka treasure lords residing in mist, I praise!

TEN DANG TSUG LAG NAL JOR SUNG MA'I LHA
NYUG NE LO BUR LHAG DANG KE CHIG TU

Protector deities of the teachings, monasteries and yogas, Primordially, suddenly and instantly,

LEG PEL NYE NÖL NYING NYE DAM TSIG TSOG
SA ZHI YÜL KHAR ZHI DAG KÜN LA TÖ

Those with samaya who increase fortune and decrease misfortune, To all the local deities of sites, regions and castles, I praise!

HUM HRIH
PADMASAMBHAVA, THE EMBODIMENT OF ALL THE ROOT AND LINEAGE GURUS,
AMITAYUS, THE EMBODIMENT OF THE THREE KAYAS OF ALL THE BUDDHAS

YI DAM KÜN DU TA DRIN CHEN RE ZIG
CHÖ SÖL TÖ DO DAG GYÜ JIN GYI LOB

Hayagriva Avalokiteshvara, the embodiment of all the yidams I give you offerings, prayers and praise. Bestow your blessings upon me!

The Abridged Torma Ritual for the Three Roots

HŪM HRI
PADMASAMBHAVA, THE EMBODIMENT OF ALL THE ROOT AND LINEAGE GURUS,
AMITAYUS, THE EMBODIMENT OF THE THREE KAYAS OF ALL THE BUDDHAS

YI DAM KÜN DU TA DRIN CHEN RE ZIG
CHÖ SÖL TÖ DO DAG GYÜ JIN GYI LOB

Hayagriva Avalokiteshvara, the embodiment of all the yidams I give you offerings, prayers and praise. Bestow your blessings upon me!
NE SUM KHAN DRO CHI PEL NAL JOR MA  CHÖ KYONG PO GYU GÖN PO DE NGA YAB
Dakinis of the three worlds and yoginis of universal splendor  Male dharmapālas and the five classes of male protectors

MO GYU NGAG SUNG SHEN MA PEL LHA MO  CHÖ DO SOL LO CHOG TUN NGO DRUB TSOL
Female mantra guardians Ekazati, Shenma and Pal Lhamo  I give you offerings and prayers. Bestow supreme and common siddhis!

MA NING ZE CHOG DAM CHEN TSEN GÖ BAR  DUR TRÖ DAG PO DAG MO TA DAG GYE
Supreme Maning, Rahula, Vajrasaddhu, and Tsengo Bar  Lord and lady of the charnel grounds and the eight horsemen

ZHING KYONG NAM SE DOR JE NGE NU MA  SOL LO CHÖ DO LE ZHI TRINLE DZÖ
Lokapala Vaishravana and Dorje Ngenuma,  I give you prayers and offerings. Perform the four enlightened activities!

PEL GÖN A TSAR CHE NGA TRAG SHE NAG  TSE RING CHE NGA LE SHIN DREG PA NGA
Glorious protectors, the five Atsara brothers, and Black Tragsheh  The five sisters of long life, and the five haughty activity lords.

DE GYE TEN MA YUL LHA ZHI DAG LA  SOL LO CHÖ DO BÜL LO TRIN LE DZÖ
The eight classes of tenma, regional deities and local guardians  I give you prayers, offerings and gifts. Accomplish enlightened activity!

PO LHA DRA LHA NE DAG GE NYEN DANG  GÖN KYOB DONG DROG DZE PA TAM CHE LA
Male spirits, guardian spirits, local spirits, upasakas,  And all who protect, defend, and provide assistance,

SOL LO CHÖ DO ZHI JE DÜ KÜN TU  YAG TRÖ NYE NÖL CHI SAM LHÜN DRUB DZÖ
I give you prayers and offerings. At home, abroad and always  Grant goodness, intercept evil and spontaneously accomplish whatever I wish!

By continually entreating the long life protectors, favorable circumstances and well-being coincided. This was written by Barway Dorje on the 10th day between practice sessions. May it be virtuous!
Verses of Offering and Invocation to Gonpo Maning

HŪM JO  CHÖ YING ROL PA KYE ME ZHING  DUR TRO GYE SOG ZHUG NE NE
HŪM JO From the display of dharmadhātu, the unborn realm, The eight charnel grounds, wherever you dwell,

NYING JE CHEN PO DRO PE KU  MA HA KA LA SHEG SU SOL  PE NYI RU TA DEN LA ZHUG
Wrathful form of great compassion, Mahakala, please come here! Rest upon a lotus, sun and Ruta seat.

CHO KYONG KHOR CHE GYE KYE CHIR  NGO SU JOR DANG YI KIY TRUL
To please you, dharma protector and your retinue, Behold these outer, inner and secret offerings,

CHI NANG SANG PE CHÖ PA DANG  DÖ YÓN CHEN ZIK LONG CHÖ TSOG
Actually present and mentally emanated. These sense pleasures, this gathering of enjoyments,

PUN SUM TSOG PE YO JE KYI  CHÖ DO BUL LO NGA SOL LO  CHO KYONG KHOR CHE
These completely excellent things, I offer them! I present them! I invest you with power! May my samaya with the

TUG DAM KANG  DŪ TSI CHU CHEN RAKTA DANG  MAM SA LE PA DÖN NYING NAM
dharmapālas and their retinue be mended! With the great ambrosial extract, rakta Mamsa, brain, and vital organs,

DRU RIG ZE NA JOR WA YI  MAR CHEN TOR MA RI LHAR PUNG  DRAG PO'I CHÖ PA NA
Varieties of grain, foods, and wealth, The great red torma is heaped into a divine mountain. I offer this panoply of

TSOG BUL  KHYE PAR DAM NYAM JE MA YI  SOG BU DA TSE YUL DANG KHOR
wrathful offerings! In particular, I offer the vital breath, life force, land and retinue Of samaya breakers and

SÖ NAM PAL JOR NGA TANG NAM  DAM CHEN KHYE NAM GYE CHIR BUL
enemies. As well as merit, wealth, and power, In order to please you, samaya-holders!

MA HA KA LA CHÖ PA ZHE  HŪM  NGO WO TA CHOG HER RU KA  TRO PA TRO CHEN DÖ PE GYAL
Mahakala, accept these offerings! HŪM Essential Heruka, supreme steed, Furious king of greatly wrathful wishes
GAR GU ROL PE PA WO CHE  
TSOG KYI DAG PO KHYÖ LA TÖ  
JIG TEN WANG CHUG
Great hero of the nine types of dance    To the master of the assembly, I praise!    Great god, Lord of the World,

HLA CHEN PO  
TAB KYI DUG PA DUL PE TSE  
LEG DEN SA CHOG NAG PO CHE
Life force that skillfully tames evil,  Excellent son, supreme Lekden Nakpo,

DOR JE RO LANG GON PO TE  
JIG TEN SUM NA TU CHE WA
Protector Dorje Rolang,  Most powerful within the three worlds,

DAM CHEN DROG DZE KYÖ LA TÖ  
PAL BAR DÜ DUL WANG CHUG TSE
To the samaya-bound allies, I praise!  Gloriously blazing, great and powerful tamer of Maras,

DU SUM GYAL WAY TEN PA SUNG  
SI SUM DREG TSOG ZIL GYI NÖN
Sustainer of the Buddha’s teachings of the three times,  Overwhelming the three realms’ arrogant hosts,

RIG JE CHEN PO KHYÖ LA TÖ  
KHYE KYI KU LA TRIL WAY YUM
To Mahabhairava, I praise!  Female who embraces your form,

TSANG PE KA TUB DO KHYE MA  
TRUL JE SI SUM WANG GYUR PE
She who opposes the austerities of Brahma,  Commanding power over the three realms,

DU TSEN HLA MO KHYÖ LA TÖ  
LEY LA DRUP PE DROL GENG ZHI
To Goddess Kalaratri, I praise!  Four Drolgeng who accomplish activity,

GO ZHI RU DREN PO NYI TSOG  
CHI GO DRAG TSAL LO TAR KHYU
Hosts of messengers, division leaders of the four gates,  Flashing wrath like lightning whenever it’s needed,

TRIN LE DRUB JE NAM LA TÖ  
KHYÖ LA TRIN LEY CHOL WA NI
To accomplishers of enlightened activity, I praise!  You who are entrusted with activity,

SANG GYE TEN PA SUNG WA DANG  
TEN DZIN KU TSE TRIN LE PEL
Guard the Buddha’s teachings,  Increase the lifespan and activity of the teachers,
ZAB CHÖ CHOG CHUR KHYAB PA DANG TEN DANG NAL JOR LA TSE WEY
Make the profound dharma pervade the ten directions, Destroy enemies, hindrances, and Mara’s evil forces,

DRA GEG JE MA DÜ KYI PUNG MING YANG ME PAR LAG PA DZO
That would harm the teachings and yogins, So that they no longer exist even in name.

NE DÖN ZHI DANG TSE SÖ GYE MO ZHI WANG DU DU BA SO
Pacify disease and negativity, expand life and merit, Carry out the four activities, and so forth.

LE LAM CHÖ TÜN SAM PA DRUB NGÖN LE TREL KYEN BAR CHE SOL
Fulfill wishes concordant with the dharma, the excellent path, Clear away the obstacles of past karma and present conditions. Don’t forget your promise, swiftly accomplish these prayers and wishes!

TU DAM MA YEL TRIN LE DZÖ
Carry the offering torma to a clean place.

According to the wishes of Ümdze Karma Rabzang, Orgyen Kunzang Chökyi Wangpo wrote these scattered thoughts at the age of twenty-one. I confess any ignorant, mistaken understandings to the deities of the three roots. By the excellent performance of this wholesome gathering of virtue, may the majestic sublime protectors ensure the happiness and benefit of the teachings and all beings! May all be auspicious!

Prayer and Offering to Gonpo Lekden
HUM CHÖ KU CHÖ NYI NGANG LE MA Ö KYANG LONG CHÖ JO PA LONG GU YE SHE SEL
HŪM Dharmakaya, never wavering from dharmatā, Sambhogakaya, clear wisdom of the nine-fold expanse
Nirmanakaya, skillful body that benefits beings  Subduer of the legions of maras, glorious Heruka,

Che Da Yum Cho Trul Pa Yang Khor Bum
Along with your kin, consort, emanations and your hundred-thousand fold retinue,

Lekden Yeshe Gonpo, please come here  Along with your kin, consort, emanations and your hundred-thousand fold retinue,

Drala La Wer Ma Kha Drag Chen Non Dang  Dzi U Dra Ma Ming Sing Ru Dren Zhi
Warrior spirit Drala, Werma and sharp-eyed Khedrak,  The four brothers and sisters who over-seer like the best shepherds,

All of you with your retinues please come here.  On this cushioned seat atop a throne of lotus, sun and human corpse,

Each of you be happily seated, as I respectfully prostrate,  Please recollect your glorious vow from lives past!

The multitude of outer offerings are arranged in a row,  The symphony of inner sense pleasures are amassed into a divine cloud

The secret conduct of union and libration manifests anything whatsoever.  Manifold actual and imagined wealth, divine offerings,

A stream of untainted ambrosia, medicine, torma, and rakta  All kinds of pleasing offerings and various forms of weapons and armor

Fragrant Chinese tea, golden libation and fresh milk,  Hero’s wine turquoise in color and potent,
Increased and surging with and blessed through mantra and mudra
To the inseparable guru and protectors, I offer!

Sole father blazing with splendor, Lekden, lord of the assembly,
Sole consort Krodhisvari, children and retinue,

Father and mother emanations, thirteen warrior spirits
Drama with his brothers and only sister, and four division leaders,

Of the yogins, teachers, disciples and retinue,
Expand their life, merit, fortune and power to the limits of space.

May all physical enemies, carnivorous beasts and invading armies
Be instantly liberated and ground to dust. May harm from disturbances of the four elements, the eight classes of demons, haughty emanations,

local demons, female spirits and spirits of the dead be dispelled. In brief, may the Buddha’s teachings spread and
grow. May the holders of the teachings be protected. May the degeneration of countries be dispelled, and may bliss and happiness increase. Help to accomplish these wishes that are in accord with the Dharma!

This was composed by Barway Dorje due to the encouragement of Karma Lodro Rabten and common students. May it virtuous!

Homage to Mahakala. Prayer and Offering to Glorious Four-Armed Mahakala, the Consummation of all Dharmapālas

HUM JO CHO NYI NGANG LE MA YÖ KYANG DE SHEG DRO WA’I DÖN DU NI
HÜM JO Although never wavering from the state of dharmatā, Sugata who fulfills the benefit of beings,

TSE ME TUG JE KU TRUL PA’I YE SHE GÖN PO CHAG ZHI PA
The immeasurably compassionate emanation, Wisdom protector Four Armed Mahakala,

KHOR DANG CHE PA TAM CHE KÜN NE DIR CHEN DREN SHEG SU SOL
Together with your entire retinue, I invite you to this place, Please come here.

RIN CHEN BAR WA’I ZHEL YE NA CHÖ PA’I TRIN TSOG JAM PE GYEN
In the celestial palace of sparkling gems, Ornaments by flowing clouds of offerings,

NA TSOG PE NĪ RO DEN LA GÖN PO KHIR CHE ZHUG SU SOL
On myriad lotus, sun and corpse seats, We request that the protector and retinue be seated.

TISH TRA LHEN TAM DZE GHEN PA’I TOR MA DANG DRA GEG DÖN NYING MAR GYI TRAG
TISH TRA LHEN I offer torma adorned with sacred substances, Red blood from the hearts of enemies and obstructers,

DZAM BU TRI WA’I ZHEL ZE DANG MEN RAK PŪ KYI CHÖ CHING TÖ
The bound food offerings Jambudvipa Medicine, rakta, the choicest offerings and praise you.
HO PAL DOR JE GÖN PO JIG JE CHEN PO HER RU KA RANG ZHIN CHÖ NYI DU CHIG CHING NGO WO

HO Glorious Vajra Protector Mahabhairava, Heruka, Whose being is one with dharamatā,

YE SHE SU TSUNG PA TSIN NYI TRIN LE TOG ME DU NYAM PA MI TÜN PE CHOG TAM CHE
Whose essence is equal to primordial wisdom, Whose defining character is the same as unobstructed activity.

JOM PAR JE PE PA WO NANG SI LHA DRE KÜN GYI YONG JE ZHING KYONG DRAG PO LE KYI
Hero who defeats all disharmonious factors. Dutiful captain who wrathfully protects and completely masters,

KA NYEN GYI DE PÖN MI PAM DOR JE ZI KYI GYEL PO RIG DZIN NAL JOR BU ZHIN KYONG WA
All gods and demons of appearance and existence. Unconquerable vajra, majestic king, Vidyādhara who protects
yogis like his own children, May the oath-holding ones improve the meditation of the practitioners. One who has the luster of peace,

The magnificence of fullness. Possessing the power of subjugating activity, And swiftly liberating enemies and obstructors.

Skilled in protecting the teachings, Protector of the virtuous Dharma, Subduer of negative enemies,

Lord of power and might Wrathful Vajra, please hear me! Dwell in this support of the Vajra-holder father and son,

The lineage of master and disciple, and ours. Act as, I, the yogin’s guide who protects

from the fear of the four obstructing maras, Along the path that leads to the realm of great bliss, unexcelled unity.

May I encounter the escort of samadhi that leads to the genuine path. Thus, until attaining the path of enlightenment, may I not enter wrong paths of body, speech or mind. May my mind be directed towards

liberation and enlightenment. May all that is discordant in this world be conquered.

From your auspicious and excellent abode, spontaneously accomplish whatever is wished.
DE LEG KYI NE NE CHE CHI SAM LHÜN GYI DRUB PAR DZE DU SÖL
Having unimpededly obtained the supreme and common siddhis,

NGO DRUB TOG PA ME PAR TOB NE DRO WA YONG KYI PEL DANG GÖN DU GYUR PAR DZE DU SÖL
Act as the glorious protector of all beings. At all times and situations,

DU DANG NE KAB TAM CHE DU TRIN LE KYI JA WA LA SÖL WA JI TAR TAB PA ZHIN DU DRUB PAR
fulfill our prayers for enlightened activity just as we have prayed. Furthermore, thoroughly pacify

DZE DU SÖL ZHEN YANG DAG CHAG GI PEL DEN LA MA DAM PA NAM KYI KU
all obstacles to the lives and spiritual practice of our glorious, sublime gurus.

TSE DANG TUG DAM GYI WAR CHE TAM CHE NYI BAR ZHI ZHING NGA RI DANG CHAB OG GI GEL KYEN
Having thoroughly pacified all impediments to power and authority,

TAM CHE NYE BAR ZHI NE TUG DAM ZAB MO DANG PANG TOG GI YÖN TEN TAM CHE DA WA YAR GYI NGO
Make all the qualities of profound samaya, renunciation and realization flourish and expand ever more,

TAR GONG NE GONG DU PEL ZHING GYE PAR DZE DU SÖL
like the waxing moon!

This protector prayer was composed by Pal Galo.

Prayer and Offering to Mahakali

OM MA DAG NÖ CHU DONG PAR JANG DONG PA'I NGANG LE YE SHE KYI LUNG ME TÖ GYE DENG NYI DU
OM The impure world and its contents are purified and emptied. From the state of emptiness is wisdom wind, fire, and A kapala on top of three skulls.

TÖ PAR SHA NGA DÜ TSI NGA LUNG ME KOL WA'I DAM TSIG GI DÜ TSI RAB BAR Ö NYI DE
Within the kapala are five meats and five nectar. The blazing light of samaya nectar, boiled by wind and fire, invites
YE SHE DÜ TSI JEN DRANG NE  YER ME OM DANG AH HUM GI  JIN LAP DRI RO TSUNG ME GYUR

the wisdom nectar, and blessed by Om, Ah, and Hūm inseparable. It becomes incomparable in smell and taste.

TSA GYU LA MA YI DAM LHA TSOG DANG  PA WO KHAN DRO CHÖ KYONG TSOG CHEN DRANG

I invite the root and lineage gurus, assemblies of yidams and deities, And hosts of dakas, dakinis, and dharmapalas.

They gather like clouds in the sky before me. To the embodiment of all yidams, root guru, I offer!

To the embodiment of all Jewels, root guru, I offer! To the embodiment of all dharmapālas, root guru, I offer!

In particular, two armed Mahakala, Palden Lhamo, the self-arisen Queen,

I offer to you, your siblings and retinue. King Vaishravana, lord of mantra,

I offer these vast gifts of undefiled five meats,

Five nectars, the supreme root and lineage torma, Amrita, alcohol, and rakta. Please enjoy them.

I offer the five sense pleasures, secret offerings, And ever-excellent suchness offerings.

With my three doors, I fully praise your realization Of the abiding mode of purified flaws and perfected qualities.
By requesting that you fulfill these wishes, May I and all others be granted

supreme and common siddhis While seated upon this very cushion.

In particular, may longevity, good health and prosperity flourish. In the instant that a thought arises in my mind,

may it be accomplished. Please grant me the power at this very moment, To swiftly accomplish all the wishes of

the Karmapa, And to grind to dust all who harm the Karmapa’s teachings.

I dedicate the faithful virtue of this offering and praise, So that all transmigrating beings, my mothers,

Obtain the state of perfect buddhahood!

This prayer to Rinchen Palmo was written by the sage, Karmapa Mikyö Dorje.

Of the practice lineages of the Buddha’s general and specific teachings, Hordes of Mara that cause harm and affliction,

HUM DZA YE SHE GÖN PO CHAM DREL KHOR TSOG NAM GYEL TEN CHI DANG KHYE PAR DRUP GYÜ KYI
HŪM DZA Yeshe Gonpo, consort and retinue Embodied people and formless samaya corrupters

ZUG CHEN MI DANG ZUG ME DAM SI YI NÖ CHING TSE WAR JE PA'I DÜ PUNG DANG (cont next page)

Of the practice lineages of the Buddha’s general and specific teachings, Hordes of Mara that cause harm and affliction,
DUG PA'I SEM CHANG DA DRA PÖ TSUG NAM   MA RUNG TUM PO CHEN PÖ'I ZHEL DU TOB
Those with poisonous minds who cannot bear this speech, I feed them to the mouth of the great ferocious wrathful one.

NGÖN GYI GYEL WA NAM GYI KA GÖ ZHIN   DAM CHA MA YEL SUNG KYOP TRIN LE DZÖ  (3x)
In accordance with the command of past victors, Don’t forget your commitment. Perform the activity of guarding and protecting.

LO DRÖ JE WA'I TOP LE RAB BAR ZHING   KAR CHOG TEN SUNG GANG DU CHOG CHUR DAG
The intense blaze of intelligence magnified ten million times, And the virtuous dharmapālas protectors purifying in all directions,

TUK KYE DAM TSEN YEL ME DOR RAM KYE   DRUB TEN DI NYI SUNG ZHING KYOP DZÖ LA
Wipe out the persistent spirits that harm the bodhicitta vow. Hey! Guard and protect this practice lineage.

DA ME DRO WOR TA TSIG JE DREN DZÖ
Don’t forget your samaya, remember it!

This was written spontaneously by the 16th Karmapa.

HUM SIL WA TSEL GYI DUR TRÖ NE   PEL DEN GÖN PO NAG PO CHE   KHOR DU NAG PO TONG GI KOR
HUM From the charnel ground of Cool Grove, I invite to this place of offering, Glorious Protector Mahakala,

CHÖ PE NE DIR CHEN DRIN NA   SANG GYE TEN PE GYEL TSEN DE
surrounded by thousands of black ones. The banner of the Buddha’s teaching is like the sun rising in the sky.

NYI MA GUNG LA SHAR WA ZHIN   GE DÜN BU PANG GUNG LA TÖ   DANG PA'I DRA WO LE NGEN NAM
I praise the sky of the supreme Sangha. Make hateful enemies with bad karma disappear without the slightest trace!

JE SHUL TSAM YANG ME PAR DZÖ   DRAG PO'I TRIN LE NYUR DU DRUB
Swiftly accomplish wrathful activity!
HUM JO LA MA YI DAM KHAN DRO DANG    CHÖ KYONG MA GÖN TSAM DREL NAM
HŪM JO   Guru, yidam, dakini and dharmapālas,   Mahakala, Mahakali and siblings,

NE DIR CHEN DREN SHEG SU SÖL    SANG GYE TEN PA DAR WA DANG
I invite you to this place. Please come here! Spread the Buddha’s teachings,

CHOG TÜN LE NAM DRUB PAR DZÖ
and accomplish supreme and common activity!

This was written by the 17th Gyalwang Karmapa, Orgyen Trinley Dorje at the seat of Ogmin Tsurphu.

Supplication, praise, fulfillment, confession, and entrustment of activity to the glorious wisdom protector Bernakchen father and mother, inseparable from the glorious Gyalwang Karmapa.

HUM JO   CHÖ KU CHÖ YING GYUR MEY YING ROL NE   DÛL JA CHOG MEN LE CHEN DÛL WA’I CHIR
HŪM JO Unchanging dharmakāya, the dharmadhātu, you guide disciples of varying karma through

LONG TRÛL NYI ZER DÛL TOR SOSOR SEL    GYUR MEY NYI TAR ZHUG LA SÖL WA DEB
various sambhogakāyas and nirmanakāyas as numerous as dust motes in sunlight. I supplicate you unchanging like the sun.

LONG KU GAG ME TRIN LE GYUN CHE ME    WANG PO YANG RAB LE CHEN DÛL JALA
The constant activity of your sambhogakāya is unceasing. For disciples of the highest acumen

NGE PA NGA GNEN GO NE TRIN LE DZE    GYUN CHE ME PAR ZHUG LA SÖL WA DEB
you perform activity through the five certainties. I supplicate you, the unceasing.
LE CHEN DÜL JA THA MA DÜL WA’I CHIR \hspace{1cm} JE WA THRAG GYA’I ZHING LA WANG GYUR PA’I

To guide lesser disciples you embody the activity of the thousand Buddhas of the three time

DÜ SUM SANG GYE TONG GI TRIN LE PA \hspace{1cm} TÖN DA’I ZUG TAR SEL LA SÖL WA DEB

with mastery of a billion realms. I supplicate you, as radiant as the autumn moon.

CHÖ GÖ SER DANG ZHI DZUM DÜL WA’I KU \hspace{1cm} RIG PA’I DOR JE YI KYI KHA LA SHAR

Of a hundred thousand dākinis that liberates through being seen. Wearing golden robes, tranquil and smiling, Rigpe Dorje, you shine in the sky of my mind.

DÖ PA’I DE PA KOM PA CHU DÖ TAR \hspace{1cm} LEN CHIG MA YIN YI KYI KHA LA SHAR

My faithful yearning is like wanting water when one’s thirsty; you repeatedly rise in the sky of my mind.

SHAR YANG DRO WANG MEY PA’I NAM MIN LÜ \hspace{1cm} LÜ KYI LE DE JOG PAR DZE LA TÖ

Yet, I cannot go to you with this ripened body. I praise you who complete the karma of my body.

NGAG NI LUNG RO MA DAG TAM GYI ZHI \hspace{1cm} KYE NE GAG PA MEY PA’I NGAG CHAR TAM

My speech is stale wind, impure conversation. My babble has no beginning or end.

ME KYANG DZOG PA MEY KYI GYATSO CHE \hspace{1cm} NYEL ME ZHIN DE KEM PAR DZE LA TÖ

It is an endless ocean of talk. I praise you who dry it up as with the fires of hell

LÜ NI NYÖN MONG LE KYI WANG GI KYE \hspace{1cm} SHING LO ZHIN DÜ RANG WANG MEY PARKHYER

My body was formed by the karma of my kleshas. It is blown about like a leaf beyond my control.

DRAG PO’I ZIR MIG DRO ZHAL NGAM PA’I ZHAL \hspace{1cm} LE NGEN KYE GO CHO DZE KHYE LA TÖ

Furious countenance with wrathful gaze: I praise you who close the door to bad karmic rebirths.
DE PA’I SEM DI NYIN TSEN KÜN TU GYU   DÖ PA’I SÖL DEB MA LA BU’I BÖ TAR
My faithful mind wanders day and night. I pray to you with longing like a child calling their mother.

DÜNG YANG YANG YANG BÖ KYANG KAPFANG MA   DÜ SUM SEL ZIG KHYE LA CHAG TSEL TÖ
I call to you repeatedly, yet my voice is weak. I prostrate to and praise you who clearly see the three times.

DÖ CHAG WANG GI KHOR WA’I NE SU KYE   ZHE DANG WANG GI LHA MIN NE SU KYE
Through desire I was born in samsara. Through anger I was born as an asura.

TI MUG WANG GI YANG DAG NE LUG DRIB   KU SUNG THUG DANG GAL WA THÖL LOSHAG
My ignorance conceals the true nature. I confess my contraventions of your body, speech, and mind.

CHÖ ZHIN DRUB KYANG CHÖ MIN LE LA NGAM   KA ZHIN SAM KYANG RANG DÖN WANG DUSHO
Although I practice dharma, I furiously engage in non-dharmic deeds. Although I reflect on your
commands I am overpowered by selfishness. My selfishness is greater than a vast ocean. I confess that I have
cast the jewel of my

GYA TSO’I KYIL DU DOR WA THOL LOSHAG   NYÖN MONG WANG GI CHE’I LE LA NGAM
mind, which could have helped me and others, into that ocean. Through kleshas I have engaged

NGA DAG BÜ KYI RO WO CHE LE THO   RANG SEM GANG WA ME PA’I RIN PO CHER
in furiosus self-promotion. My ego is bigger than the axial mountain. I confess that I have filled the

NYÖN MONG CHÛ KYI KANG THOL LOSHAG   JANG CHUB SEM DI RANG SO ZHIN DU SUNG
unfillable jewel of my mind with kleshas. I guard bodhichitta like my own life.

DRO KHAM PHA MAR KA ZHIN CHI DRUB ZHÜ
As you commanded, I help beings, my parents, as best I can.

JANG CHUB SEM DI YANG YANG PA MAR KYE   CHI SUNG KA TAR MA DRUB THOL LOSHAG
I repeatedly generate bodhichitta for our parents. I confess my disobedience of your commands.
My klesha-ridden mind is like an undefeated warrior. Please bind me tightly with the lasso of your compassion!

My klesha-ridden mind is like an undefeated warrior. Please bind me tightly with the lasso of your compassion!

THOG MEY LE DI THA ME KHOR WAR KYAM DA DUNG GYUR WA MEY PA’I DUG SEN CHEN
Through beginningless karma I wander through endless samsara. I am still incorrigibly stubborn.

NYÖN MONG SEM DI PA’ WO CHIG THUB DRA THUG JE’I ZHAG PEY DAM DU CHING WAR DZÖ
My klesha-ridden mind is like an undefeated warrior. Please bind me tightly with the lasso of your compassion!

NGAR YANG GYUR WA MEY PAR SÖLTAB SHING DA YANG GYUR WA MEY PAR SÖL DEB NA
In the past I prayed to you constantly. If I pray to you constantly now,

THUG CHOG YE SHE SEL DRIB MEY PA RU GUNG NGÖN NYI DA SHAR TAR SEL WAR DZÖ
since your wisdom is unfluctuating, please illuminate me like the sun and moon at the zenith of the sky.

KYE WA DI NE TSE RAB THAM CHE DU NAM TOG NGEN PA’I JEY SU MI DRO WAR
In this and all future lives, may I never be led by bad thoughts.

SAM DON THA DAG CHÖ ZHIN DRUB PA DANG THAR THUG CHÖ KU’I DE NYI TOG PAR SHOG
May all my wishes be accomplished in accord with dharma. May I finally realize the dharmakāya.

Through my voicing these aspirations and supplications as best I can, may the Buddha’s teachings and particularly those of the traditions of accomplishment of the essence flourish and spread. May all those who hold them live long. May their activity flourish. In brief, may I and all others be freed from obstacles. May we be without sickness. May we accomplish the wishes of our glorious guru.

Written in prayer and aspiration on March 27th, 2014, the Tibetan year 2141, by the Third Bardor Tulkū, Karma Drupgyu Tenpay Nyima, also named Pal Traktung Jikdral Dongay Drayang Dechen Kunzang Barway Dorje by the Seventeenth Gyalwang Karmapa. May virtue increase! SARVA MANGALAM!

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Please accept this offering of tea and grain. Please fulfill my wishes in accordance with dharma.

May this aspiration, made by the Third Bardor Tulku on October 29, 2012, be accomplished!

A Condensed Torma Offering to the Swift-Acting Six-Armed Yeshe Gonpo

OM SWASTI LA MA GÖN PO YER ME LA CHAG TSEL LO NANG CHÖ TOR MA JIN LAP PA’I YI DAM TAR JA
Homage to the Guru and Protector inseparable! Perform the inner torma offering in the manner of the yidam who confers blessings:

Cleanse the torma:

OM BENDZRA A MRI TA KUN DA LI HA NA HA NA HUM PE
OM VAJRA AMRITA KUDALE HANA HANA HUM PHET

Purify:

OM SWA BHA WA SHUDHA SARWA DHARMA SA BHA WA SHUDHA HAM
OM SVABHAVA SHUDHA SARVA DHARMA SVABHAVA SHUDHA HAM

From the space of emptiness, wind emerges from YAM, fire from RAM, above which, from A, a kapala completely filled with the five nectars marked by

HUM DHRUM AM DZAM KHAM NAM KYI TSEN PA LUNG YO ME BAR DZE CHU YI GE DANG CHE PA ZHU
HUM BHRUM AM HAM KHAM arises, buffeted by winds and blazing flame. They melt, together with the ten substances and their syllables.

Sang Gye Nam Kyi Tug Ka Ne Dü Tsi Chen Drang Te Tom Pe Ye She Kyi Dü Tsi Gya Tso Chen Por Gyur
Nectar flows from the heart centers of the buddhas and dissolves, becoming a great ocean of wisdom nectar.
OM AH HUM HA HO HRI  
Bless three times.

OM SA BHA SHUDHA SARWA DHARMA SA BHA WA SHUDHA HAM  
Purify.

TONG PE NGANG LE RANG GI DÜN DU PE NYI LA HUM LE YE SHE KYI GÖN PO CHAG DRUG PA KU DOK TING NAG  
DANG PO NYI DRI TÖ BAR PA NYI MI GO TRENG WA DANG TSE SUM  
From the emptiness before oneself emerges a HUM upon a lotus and sun disk, from which the six-armed protector  
of wisdom [Yeshe Gonpo] arises. His body is dark blue, and his first two [arms hold] a knife and skull-cup, the  
middle two hold a garland of human heads and trident. The last two hold a drum and lasso.

TA MA NYI DA MA RU DANG ZHAG PA TA PAG DANG GO TRENG RU PA DRUL DANG CHAG ZHAB LA DRIL BU YER  
KHA’I TRENG WE GYEN PA ZHAB NYI NYAM PA’I TAB KYI ZHENG PE TSOG KIYI DAG PO NEN PA  
The lord of the assembly stands upon both legs, treading upon a tiger skin, a garland of heads and a snake, his  
hands and feet are ornamented by little bells.

CHEN SUM TSE TSEG MA RA MIN MA BU TRA GYEN DU DZE PA MI KYÖ PE BU GYEN CHEN  
He has three eyes, numerous of fangs, and his beard, eyebrows and hair stream outwards. He dons the Akshobya  
crown.

SINDHU RI TIG LE TREL WAR JUG PA TSENDEN GYI DONG PO LA GYAB TEN PA  
His forehead is anointed with a dot of [red] sindhura [powder], and he is supported from behind by a sandalwood  
tree,

ME PUNG BAR WE U NA ZHUG PO  
abiding within a blazing mass of flames.  
On his left, from JO emerges black Palden Lhamo riding on a mule.

TRAM SHING DANG NE KYEL TO PA  
DÜN DU NÖ JIN KASHE TRA PA LA MUG NAG DRI TÖ ÐIZIN PA DAM  
She brandishes a scored stick and bag disease.  
In front brown yaksha Kesha Trapala holds knife and skull,
NAG NYÖN PA LA ZHÖN PA     YE SU DZI NA MI TRA MAR NAG CHANG TI DANG KHOR LO DZIN PA
riding a crazed black bear.  To the right is dark red Jinamitra holds a Chang-tiew and a wheel.

GYAB TU TA KI RA DZA NAG PO PU DRI DANG TÖ TRAG DZIN PA
Behind, black Takiraja wielding a sword and a blood-filled skull.

YÖN DU DÜ GÖN TRAKSHA RU TSÖN DANG TÖ NYING DZIN PA
To the left, the demonic protector Trakshada holds a weapon and a heart-filled skull.

DÜ TA NAG PO TING KAR LA CHIB PA DAR NAG GI DZOG BER DANG SOG HLAM SOL WA
He rides a demon-horse with white hooves, wearing a cloak of black silk and Mongolian boots.

DE’I CHI ROL DU PEL GÖN DÜN CHU TSA NGA   DAM CHEN GYA TSO TSOG DANG CHE PA
On the periphery are the seventy-five glorious protectors, and an ocean-like assembly of oath-bound ones.

RANG GI NYING NE Ö ZER TRO
Light rays stream from your heart center.

SHAR LHOR SEL WE TSAL TSENDEN GYI ZHING KANG CHIG PE DRUNG DU YE SHE KI GÖN PO CHAG DRUG PA TENG NA TSA KYI LA MA
In the southwest, before a sandalwood tree in Cool Grove, is six-armed Yeshe Gonpo with the root and lineage gurus above him.

YE NA PA WO NGAR DANG CHE SHING   YÖN NA PA MO DZUM DANG CHE PA
To his right the heroes look ferocious, and to the left the heroines smile.

KA DÖ ZHING KYONG PO NYA DAM CHEN GYA TSO DAM TSO DANG CHE PA
Attendants and protecting emissaries gather with an ocean of oath-bound troops.

OM BEDZRA MA HA KA LA SA PA RI WA RA SHIM (21 X) BEDZRA SA MA DZA DZA HUM BAM HO
OM VARJA MAHAKALA SAPARIWARA KASHIM (twenty-one times)   VAJRA SAMA JAH JAH HUM BAM HO
Reciting this three times, make offerings to the common oath-bound ones. NOTE: Recite once per Lama Tatop.
OM BEDZRA MA HA KA LA SA PA RI WA RA ARGHAM PADYAM PUPE DHUPE A LO KE GHENDE NEWIDE SHAPTA TRA TI TSA YE SO HA

Bless with OM AH HUM

OM BEDZRA MA HA KA LA CHIM CHE TRA BIGHA NAN YA KA SA PA RI WA RA OM AH HUM

HUM NYUR DZE CHEN RE ZIG LA CHAG TSEL LO ZHAB DU DANG CHE BI NA YA KA NEN

HŪM Homage to the one of swift activity, Chenrezig, who wearing anklets subdues evil spirits.

NAG PO CHEN PO TAG GI SHAM TAB CHEN CHAG DRUG TRUL GYI GYEN GYI NAM PAR GYEN

The one clothed in a tiger-skin shirt, Mahakala, whose six-armed manifestation is adorned with

YE PE DRI GU BAR PE TRENG WA DZIN TA ME DA MA RU NI DRAG TU DRÖL YÖN PE TÖ PA

ornaments. His right hands hold a curved knife, a mala, and a drum fiercely resounding. His left

DANG NI DUNG TSE SUM DE ZHIN ZHAG PE ZUNG NE CHING WAR JE DRAG PO ZHEL NE

hands hold a skull cup, trident and a tied lasso. His wrathful face bears fangs ferociously. The

CHE WA NAM PAR TSIG CHEN SUM DRAG PO BU TRA GYEN DU BAR TREL WAR SINDHU RA YI

brows of his wrathful three eyes burn upward. At his forehead red Sindhura power is thickly applied.

LEG PAR JUG CHI WOR MI KYÖ GYEL PO GYE TAB TEN TRAG DZAG MI GO NGA CHU DO

Seated above his head is King Akshobhya. He wears a necklace of fifty dripping human heads.

SHEL CHEN RIN CHEN TÖ KAM NGA YI BU LA GYEN SHING NE JÖN NE TOR MA LEN PAR DZO

His head is adorned with five precious dried skulls. Accept this wooden torma.

CHÖ JIN TOR MA DI ZHE LA NAL JOR DAG CHAG KHOR CHE LA NE ME TSE DANG

Accept this sacrificial torma and grant us yogins along with our companions, good health, long lives,

WANG CHUG DANG PEL DANG DRAG DANG KEL PA ZANG LONG CHÖ GYE CHEN KÜN TOB CHING

power, glory, renown, virtue, and great wealth. Bestow upon me the accomplishments of pacifying,
ZHI DANG GYE LA SOG PA YI LE KI NGO DRUB DAG LA TSÖL DAM TSIG CHEN GYI DAG LA
increasing and so forth activity. Grant me the accomplishment of activity. Protect me, oath-bound ones.

SUNG NGO DRUB KÜN GYI DONG DROG DZO DU MIN CHI DANG NE NAM DANG DÖN DANG
Help practitioners obtain all accomplishments. Dispel untimely death, illnesses, evil spirits

GEG NAM ME PAR DZO MI LAM NGEN DANG TSEN MA NGEN JA JE NGEN PA ME PAR DZO
and obstacles. Dispel nightmares, bad omens and evil activity.

SUN TSOG PA DANG YI LA DÖ PA KÜN DRUB DZO
abundance and all that is desired be attained.

It is also appropriate to do this after the prayer to The Guru and Protector Inseparable, the practice of The Protector Removing
Veils, and so forth.

Recite the hundred syllables, the request for patience, aspirations, and declarations of goodness.

This easily carried brief torma ritual of the six-armed wisdom protector was composed by Taranatha at Gangkar Castle at the
request of Nyima Namgyal, the custodian of Gangkar Dorje Den. Mangalam!

OM BE TA LI BE TA LI TSE TSE LHA MO ZHEL CHIG CHAG ZHI MA BUNG BU GA PA LA CHIB PA CHEN DRANG
ZHING TOR MA SÖL WAR GYUR
OM Vetali, Vetali, life, life! The goddess with one face and four arms, riding a donkey with a white blaze, is invited
and accepts the torma.

OM HUM SHRI AH DE WI KA LI KA LI MA HA KA LI HUM JO IDAM BALINGTA KA KA KHA HI KHA HI
JO DUR TRÖ DAG MO NGÖ DRUB ZHEL TUM MO TSIG JE YI DAG KHA
JO Lady of the charnel grounds, your face is siddhi. Ferocious, you bear your fangs, preta in mouth.
DAM TSIG SUNG MA TRAG DAG MA   KI LI DRA DROG JOR JIN MA   DUR TRÖ RO YI TSOG BU NA
Guardian of samaya, you delight in blood. Shouting KILL, you are in union. Amongst corpses in a charnel ground,

TSOG DANG PO NYER CHE PA RU   TSIG JE TUM MO DÜ SÖL MA   SÖL ZHIG ZHE SHIG
Surrounded by your entourage and messengers, Düsölma, you bear your fangs ferociously. Enjoy this,

DAM TSIG LA   NE SU NE PAR DZE DU SÖL   DAG GI SEM LA TSI DÖ PA   DE NI
accept this, samaya goddess. Please remain in place. Please accomplish

KHYÖ KYI DRUB PAR DZÖ   DAG GI LE NI CHI JE KYANG   DE LA KHYÖ KYI DRO DZÖ CHIG
Whatever I wish. Please assist Whatever I do.

LHA MO NAG MO TU MO CHE   CHAG MA KHYÖ LA DAG TÖ DO   TEN LA NÖ PA’I DUG PA KÜN
Great, powerful, black goddess, Arya, I praise you! Please quickly liberate

NYUR DU DRÖL WA’I TRIN LE DZÖ   NYEN DANG TSEN DU JA RA DZÖ
All the vicious who harm the teachings. Please watch over us day and night.

TSÖL WA’I TRIN LE DRUB PAR DZÖ
Please accomplish all we ask of you.

From a scroll from Marpa’s whispered lineage.

PEL GYI NAG DANG YONG DU TIN TSO NE   MA CHIG LHA MO PÖN YOG DIR JÖN CHIG
The glorious forest and wish-fulfilling azure lake, Sole mother, chief goddess, and servants, please come here!

NGÖN TSE GYEL PA’I JEN NGAR ZHEL ZHE TAR   SANG GYE TEN PA SUNG CHIR DA JÖN CHIG
In accord with you promise to the Conquerors past, To protect the Buddha’s teachings, come now!
Uttering cries of “Ru Ru,” come now! Having arrived, please sit upon these delightful seats.

HUM  GYEL WA’I TEN SUNG MA MO CHEN MO NI  MO GYÜ KÜN GYI GYEL MO DÜ SÖL MA
HŪM Great mamo, protector of the Conqueror’s teachings, Dusolma, you are queen of all female protectors.

Peaceful Palden Lhamo of a hundred named and a thousand titles, Wrathful desirous mighty lady, the daughter of Brahma,

You control the three and four times of the world. Queen of armies, Reti, her four brothers, and so forth,

The great hurler of kilas, the seven iron kila mamos, Wrathful sovereign, the four arbiters of existence

Assembly of sky-dwelling mamos and emanated servants, To the lady whose affection is like a mother’s, along with her retinue,

We offer samaya-substance, medicine and rakta. We offer the five meats and five nectars.

We offer the torma, a collection of samaya fare, We offer the choicest beverage of mixed blood, wine and mamsa.

Having accepted these, protect the yogis and their retinue, and dispel negative conditions. When travelling, welcome us and bid us farewell. When at home protect companions and wealth.
DANG WA'I DRA TÜL TÜN PA'I DROG DANG DRÖ  
Subdue hateful enemies, deliver harmonious friends,  
Never distracted from watching over and protecting all things,

CHÖ TÜN SAM PA YI ZHIN DRUB DANG  
Accomplish all our wishes that are in accord with the Dharma,  
And accomplish the four activities instantaneously!

Thus request their activity, and dissolve them into the support.

For the sake of the student Karma Tsewang Demchog, glorious Traktung Barway Dorje wrote this on the occasion of special day of Palden Lhamo’s visit. Sarva Sujaya!

The Invocation and Offering to Ekajati

HUM JO  
Samantabhadri, Peace, Mukhale: you have been emanated as Ekajati, who gave birth to great splendor.

DE WA CHEN PÖ TA CHOG PEL DANG JOR  
In union with glorious Hayagriva, great bliss, you liberate the three realms.

JA ROG TSEN CHEN BAY PA'I YUM CHIG MA  
You are Yamantaka’s consort and the single hidden mother of the one named Raven. Ati’s guardian, you are the goddess of yogins’ vitality.

BE PA MA ZHI CHANG MO GU BUM TSOG  
I praise and supplicate you and the four concealed ones, your nine hundred thousand wolves, your innumerable secondary and tertiary emanations, and the hundred thousand matrikas.

FULFILL THIS VIDYADHARA’S WISHES. DISPEL OBSTACLES AND ADVERSITY. GUARD AND PROTECT ME DAY AND NIGHT.
Send your messengers, predators, and wolves to my enemies. Goddess who quickly accomplishes the four activities,

May the spreading and flourishing of Barway Dorje’s [teachings] increase and be meritorious! Written by Barway Dorje at the request of Dargyay. Virtue!

May the protectress of tantra, Ekajati be encircled by a hundred million wisdom mamos.

Her duty is to safeguard the Buddha’s teachings and the vidyādharas. Her food is the flesh and blood of enemy samaya-breakers.

Approach and receive this ornamented torma. The time has come to protect the Buddha’s teachings.

The time has come to elevate the Three Jewels. The time has come to extend the lama’s life span.

The time has come to dispel obstacles for yogins. The time has come for dharmapālas to perform enlightened activity.

Moreover, mamos, dakinis and dharmapālas, fulfill the requests of the yogins.

Written by Drungmase (the 1st Garwang Rinpoche, Drungmase Mase Lodro Rinchen)
Give the uppermost portion of the torma to the prayers and offerings of Great Sage

RAM YAM KHAM  OM AH HUM
Purify with RAM YAM KHAM  Bless with OM A HUM

HUM NAM NANG CHEN PÔ YE SHE GYU MA’I TRÜL  DRANG SONG CHEN PO ZA CHOOG RA HU LA
To the great Vairocana’s wisdom emanation, the great sage supreme planet, Rahula,

I offer inner, outer and secret samaya substances. Follow the body of this yogin like a shadow

Nonconceptually overcome the outsider enemies who perform curses. Spontaneously fulfill all our wishes in accordance with the Dharma.

On the virtuous third day of the eight month of the water bird year, during the approach and accomplishment practices of Vaishravana, seeing the appearance of an emanation of the Great Sage with extraordinary signs, and after just have awakening from this, Kagyu Tashi wrote precisely what he saw. May this is be virtuous!

Supplication and Offering to the Great Samaya Beings

OM AH HUM  ZAG ME SER KYEM TOR MA DANG  DÖ YÖN GYE GU CHÖ TRIN DI
OM AH HUM  I offer this undefiled golden beverage, torma and these offering clouds of all

DOR JE DZIN PE KA NYEN PA  KYE BU DZA TEG LE TSA LA  NAM SA CHE KYI DAG PO TE
desirable things to Kyebu Badzra Thigle Tsal, the one who obeys Vajradhara. The lord of the sky and earth,

GAR WA MAR NAG TU VO CHE  YUM CHIG DOR JE YU DRÖN MA  CHE DA SUM GYE DRUG CHUR CHE
the Red Blacksmith and Black Blacksmith. The sole mother, Dorje Yudronma along with her three hundred and sixty siblings. I respectfully make offerings to all who are worthy.
In accordance with the oaths you took from Vajrapani, Padmasambhava and the lineage of vajradharas, protect the teachings and sustain the followers. Fulfill the wishes of this yogin.

Those who have the karma of being entrusted with this duty, do not forget it.

This was written by Barway Dorje at the Vajra Rock in Dritsam at the request of Karma Dorje. May it flourish and be victorious.

Supplication and Offering to the Three Protectors of the Four Kinds of the Guru’s Heart Practice, Ekajati, Rahula and the Red Blacksmith. Then praise and supplicate:

Queen of the expanse, Samantabhadri, supreme mother who gave birth to Great Splendor, matrika Ekajati, Chief among all guardians of highest ati: I praise Ekajati, the single mother. Ruler of space, great leader of the haughty who guards the wisdom drop of expanse-awareness, attendant of vajrapani the lords of secrets: praise rahula, the supreme planet. Vajrasadhu, authentic being, you appear as the attendant from Shang in order to protect practitioners.
GYA BÖ DOTSANG NAM SA CHE KYI DAG  DAM CHEN KYE BU KYÖ LA DAG TÖ DO
You guard the borders between India and Tibet, Amdo and Tsang, and the sky and the earth. I praise the oath-bound being.

TSANG DANG KONG MO DE MO KE LA SHAR  RIG DZIN PE MA’I KA LA TAG PA YI
You appear in Tsang, as the goddess of Kongpo, and on Kailash. You, the single mother of all great yogins,

CHE ZHE NÄL JOR KÜN GYI YUM CHIG MA  DOR JE YU DRÖN MA LA RAB TU TÖ
are bound by the vidyadhara Padma’s command. I praise Dorje Yudrönma.

KA YI SUNG MA CHAM DREL KYE NAM LA  DAM DZE DÜ TSI RAK TA TOR MA DANG
to you brothers and sisters, guardians of the doctrine, I offer samaya substances - amrita, rakta, and torma -

NA TSOK CHEN ZIG GYE GÜ CHÖ TRIN BÜL  ZHE NE CHI NANG BAR CHE KYEN NGEN SHI
and present offering clouds of everything pleasing. Accept these and pacify external and internal obstacles and adverse conditions.

TSE SÖ PAL JOR PEL LA MÖ ZHI DÜ  LO BUR HUR TUM LÜ SOG BAR CHE DOK
Increase life, merit, glory, and prosperity. Assemble beings with the four attractions. Avert sudden disasters and obstacles to body and life.

MI TÜN DRA GEG DÖN TSOG YING SU DROL
Liberate into the expanse discordant enemies, obstructers, and demons.

YING KYI GYAL MO MA TAR SUNG GYOB DZÖ
Queen of the expanse, protect me as a mother.

KHYAM JUK CHEN PÖ TRIN LE KHA TAR PEL  DOR JE LEG PE TSOG DRÖN LAM LHA DZÖ
great Vishnu, spread your activity like space itself. Vajrasadhu, be a road-god for feast guests.

CHAM CHIG SHA ME LEG NYÖN SHE TÖN  TAR TUK YING RIG TIG LE YE SHE PEL
single fleshless sister, display your supercognition of good and evil. Increase the wisdom of the ultimate drop of expanse-awareness.
perform the activity of causing me to perfect the four appearances and achieve in this one life the rainbow body of great transference.

In response to the request of my attendants this was written at the center of Meri Barwa by Barway Dorje.

The Supplication and Offering to the Activity Protectors, the Five Atsara Brothers

HŪM Powerful protectors of the assets of Bodhgaya, Nalanda, and Bikamalashila monasteries.

Emanations of a crow’s face, transcending that which is called “miraculous powers,” Five protector Atsara Brothers,

continually support and sustain the wheel of dharma. While doing so, guard the yogins.

Occasionally liberate enemies and obstructers in a wrathful manner. Along with your retinue of dharmapālas

enjoy these samaya substances, medicine, rakta, torma offerings, and imagined desirable objects.

Having done so, pacify illness and negative forces. Increase life span, merit, splendor and fortune.

Collect all that is desirable. Forcefully act to deter disputes, slander, gossip and shouting.

Guard against, repel and vanquish all misfortune, embodied hostile beings and
ZUG ME SAM JOR LOK PA KÜN   TSAR CHÖ SUNG DANG DOK PAR DZÖ
disembodied aspiration corruptors. Dispel disease and distress.

NE DANG NYE WAR TSE WA SÖL   ZHI JE LAM TRANG CHU SOG LE
Accompany us like an escort along roads, dangerous passes, water and so forth, at home and abroad.

GYEL MA TA BÜ DONG DROG DZÖ   DRA KÜN JAG DANG BAK ME LE
In the morning, night and continuously act as a watchman against all enemies,

NYIN TSEN MEL TSE GYÜN DU DZÖ   DAG GI ZE NOR COR CHA NAM
robbers and recklessness. I entrust all my food, resources and wealth to your careful watch.

SUNG WE NYER KHA KHYÖ LA CHÖL   ZHEN YANG DAG KJOR LONG CHÖ KÜN
Furthermore, always similarly protect all my companions and possessions.

TAG TU YER ME SUNG BAR DZÖ   GYEL WE KA DANG DAM PE LUNG
May the dharmalalas of the teachings of the Buddha and excellent scriptural transmissions

DE LE CHÖ KYONG MA DA SHIG   CHÖL WE TRIN LE NYUR DU DZÖ
not pass away. Swiftly perform the activities we request.

Offer the select portion of the feast torma. Pray for the continued well-being of the guests who partake of the torma, request that they depart, and do as you wish. Think that the oath-bound ones are behind you fulfilling their samaya.

HUM DOR JE CHANG KI TRIN LAY DE   KOR LO DE CHOK TUK LAY DRÜL
Through Vajradhara’s enlightened activity, Heruka was emanated from his mind

YE SHE GÖN BO CHA ROK TSÄN   TE YI DRÜL BAY GA DÖ NI
The wisdom protector who bears the mark of the crow is the emanation of Heruka’s attendant.
LAY GÖN YONG GYI DZO WO DE  MA HA KA LA JA RO DONG
The foremost of all activity protectors is Crow Faced Mahakala.

YANG DRÜL BĀL GÖN A DZA RA  KYÖ LA TÖ DO TRIN LAY DZO
His remanifestation is glorious protector Atsara. I praise you. Please perform your enlightened activities.

NĀN JOR DRÜL BAY RANG ZUG NI  SHI GAYA WANG TRAK NAM PA SHI
Those emanations embodied as yogins are endowed with the four kinds of activity - pacifying, increasing, magnetizing, and subjugating.

GA KOR KYAY CHEN NAM BA NYI  ZHÖN NU TANG NI GYOK CHE SOK
His closest attendants are the two strong ones, the young one, the swift one and so forth.

SOL LO CHÖ TO TUK DAM GANG  KYÖ LA CHÖ BAY YÖN DAN KYI
I pray and make offerings. May these wishes be fulfilled. By offering these objects to you,

DI CHI PAR TO TÜ SUM TU  GO SUM GE LA PAR JÖ BAY
in the three stages of this life, the next and in the bardo, may

ZUK JĀN ZUK ME DRA TANG GEK  MA LÜ SUNG TANG TSAM JÖ DZÖ
embodied and disembodied enemies and spirits that obstruct applying the three gates in virtue

SAM JOR CHÖ TANG TÜN BA TANG  LÜ NGAK GE LA GÖL WA YI
be completely guarded against and stopped. May my thoughts and actions be harmonious with the Dharma,

GYU GYEN DEN DREL TRIN LAY DZÖ  NAY GAP MI TÜN PAR CHAY SHI
and may my body and speech be employed in virtue. Perform actions of the interdependence of causes and conditions.

TÜN CHOK YÖN DĀN GAYA BA TANG  LUNG SEM NANG SEM WANG TU DÜ
Pacify temporary discordant obstacles. Increase good qualities of conducive circumstances.
GYEN NGĀN PAR CHAY DŪL TU LOK  TAR TUK TAR BAY TRONG KYER TU
Master inner winds and appearances. Crush all calamity and interference into dust.

TSOK NYI DZOK BAY DRAY BU NI  GU SUM JŪ TU MIN BA TANG
The fruit of the perfection of the two accumulations is the city of final liberation. I pray that the supreme

TÖN NYI HLÜN KYI DRUP BA YI  TRIN LAY TAM BA DZAY TU SÖL
activity of the ripening of the three bodies and the natural accomplishment of two-fold benefit be done.

HUM  LAY GYI GÖN BO DZÜN BAY ZUK  DEN TANG GOR KYI SUNG MA KYÖ
HŪM  Protector of activity in the form of a monk. You who are the guardian of enlightened supports and offerings.

NAY DÖN DOK BAY RIK NGAK TRUP   GYA PÖ DRÖ BAY GANG GYOK DÂN
Accomplish the vidya mantras that avert illness and negative influences. You who swiftly travel between Tibet and China.

TÜN MONG RIK NGAK TOK ME KYEN   TÛ SUM NGÖN SHE ME LONG SÄL
You unobstructedly know the common vidya mantras. You are clear mirror that perceives the three times.

LEK NYE LUNG DÄN NYUR TU DZÖ   GYEN NGĀN PAR JÖ DRA DÖN TSOK
Swiftly make prophesizes of good and evil. Bind, guard against and stop misfortune, obstacles, and enemies.

JING TANG SUNG TANG TSAM JÖ DZÖ   BAK TSAY MANG BÔ PA RÖL DRÖ
If many miles away there are hostile and powerful armies, may they be overcome in an instant by

KÄL DE DOP CHEN TSE WAY BUNG   TRAK NGAK DOP GYI GAY JIK DRÖL  (cont. next page)
the force of your subjugating mantra. Not only in mere words, but may they be destroyed.
Guard against the fear of the mantric invisibility stick that conceals enemies and bandits.

Quickly fulfill our wishes just as we desire.

I offer the three white substances, medicine, torma, ambrosia and the golden drink.

I pray that you guard against all illness, negative influence and obstacles

by means of the vidya mantras, and recite pacifying mantra.

Grant healing medicine. Quickly perform healing.

May medicine and goods be attained through the vidya mantras. Dispel suffering and anguish,

and cause great happiness to arise in body and mind.

Offer torma in front of the support. By arranging the medicine and materials they become blessed.
Undying vidyādha-ra Atsara, ageless one in the time of youth. Having white eyebrows and moustache symbolizing longevity. Possessing green hair of essence-extraction nectar.

Holding the mala of vidya mantras of life. Collecting longevity nectar in the vase of life.

Draw all life from the three realms! Bring all life from the three worlds!

Gather the essence of the elements! Pour the nectar into the long-life vase, and onto my tongue,

which then dissolves into my heart. Grant a life with indestructible aggregates.

Confer vitality of the unchanging five elements.

Wave the arrow of the five elements and conclude.

This offering of blessings, desirable objects and golden drink are offered to the great activity protector, and guardian of the teachings, Atsara, his five bothers and retinue.
accept them. It is my wish to please you all. Please swiftly fulfill whatever I ask, and always guard the wealth of my company and myself.

This was written by Barway Dorje in accordance with the request of the one named Pema, the lama of the Nyi district.

Herein is the entreaty for victory

GYE  GOR DAK GYÄL BO KOR JAY LA  DIR CHÖN PÜ TANG CHÖ DOR ZHE
KYE  Lord of guarding wealth, and your retinue who have come here, please accept these top portions of offerings and torma. Remember the oaths you’ve taken. By renouncing jealousy and

malevolence in the mind, may auspicious goodness arise!

This was composed by the one named Ten in the glorious dharmachakra park, Surmang Monastery.

You display the form of a completely wild and wrathful ogress, Your body a great shining blaze,

You cut the degenerate heart which seeks out donated wealth  Soverign of the world, Glorious Blazing Lady, you I praise!
To you, mistress of charnel ground mamos and your retinue, We offer the three whites, three sweets, various medicines, all pure.

Guard yogins and perform the activity of protection! We offer you various grains, fine silks, jewels and riches. Increase and gather food, wealth and enjoyments!

We offer you a torma of various meats, organs and blood. Liberate all harmful enemies and carnivorous beasts!

We offer sizzling goat meat and grease, and the smoke of white incense, The Five aggregates, pools of bile and human skin, May these wishes be fulfilled!

A bejeweled donkey, bear, goat and sheep, Sharp weapons and the hero’s nectar wine,

We offer these concordant sayama-substances, And request that you honor your oath.

Protectors of donations and goods, take charge of these. Do not be distracted, protect these gifts.

Guard during the day and watch at night, All of my food, wealth, gifts and goods.

If an enemy comes forth, remove their armor and break their weapons. If a thief steals, investigate with your magical emanation.

Moreover, if the loss is not due to selling and giving, but is actually thievery, Dishonor that thief.
ZHÂN YANG DZONG TANG CHIN BA MA DOK BAY RANG ZHIN GÜ KYER TROK KYER MA GUR JIK
By offering to and exalting the three jewels, May there be no malice due to borrowing and lending.

GÖN CHOK CHOK SU PÜL TANG NYEN TSÄN LAY GYI TANG YAR WAY JE SU MA KU SHIK
If a thief steals even a bowl-full of food, down to a needle a thread, Do not fail to pursue and find them!

GÜ KYER TROK BAY SAY NI POR KANG DZAM NOR NI BU NYAK KAP DZAM YÄN CHÖ GYI
Wealth guarding Momos who protect the goods of yogins, I entrust my riches to you,

JEN DRANG DZE JÖ DZÖ LA MA SHOR JIK NÄN JOR GOR SUNG MA MO NOR SI JÄN
Do not have a lazy disposition, but always on guard.

DAK KI NOR DZAY KYÖ LA JÖL SIN KYI RANG ZHIN LE LO MA DZAY DAK DU SUNG
Protect these rewards that have been gathered and increase, Assist us in accomplishing

DU WA DÜ TANG PE LAY DZAY GYONG DZÖ JI SAM LAY NAM DRUP BAY TROK GYI SHIK
activities just as we wish!

Dechen Barway Dorje wrote this at the holy site of accomplishment, Blazing Fire Mountain, according to the wish of Gelong Karma Dukwa. May the protectors of the wealth of the three jewels be noble. Sujaya!

To incite the three roots and dharmapālas to act swiftly, dedicate the torma to them, and recite:

RAM YAM KHAM OM AH HUM (3X)
Ram Yam Kam. Om A Hum.

HUM LA MA YI DAM KAN DRO CHÖ GYONG NAM DIR SHEK GYE BAY DÄN LA ZHUK SU SÖL
HUM Lama, yidam, dakini and dharmapālas, please come here and be seated upon these
delightful seats. Root and lineage gurus of immense blessings, cloud-like gathering of the peaceful and wrathful deities of accomplishment.
dakas and dakinis who rain down our needs and desires,

please accept this torma offering and perform the requested activities.

Lek Dhen all-pervasive like the sky and Ganesh, The exalted four-Armed and Six-Armed Mahakala,

and Four-Faced Maning, Along with their retinue male and female protectors of body, speech, mind, qualities and activities,

Please accept this torma offering and perform the requested activities. The mighty wind and fire at the end of the aeon,

Dorje Berchen, Goddess Rangjungma, Sovereign over the desire realm, Goddess Dusolma,

Vajrayana guardian Ekajati who accomplishes life. Dark Red Female Butcher, and the haughty ones of activity,

Ishvara the great god who wields the wind-lasso of cyclic existence,

Goddess Uma Devi along with her retinue of dakinis, All of the gods and spirits gathered together with their cloud-like armies,

And he great sage, supreme planet, Rahula, Please accept this torma offering and perform the requested activities.
Those with wrathful ferocious roars resounding like thunder, The male and female lion-headed local guardians.

The male and female lion-headed local guardians.

The blue horse of the great king Vaishravana. The lords and ladies of the charnel grounds, and Ngenuma,

The blue horse of the great king Vaishravana. The lords and ladies of the charnel grounds, and Ngenuma,

Yama of activity and Vajrasaddhu, Please accept this offering torma and perform the requested activities.

The ones with unimpeded activity and accomplishment like flashes of lightning, The Five Long Life Sisters and Lady Yudronma.

The noble garuda of Kharak and so forth local guardians, Yakshas, Zhanglon, lords of mountain peaks,

The five types of wealth gods, horse keeping Kubera, The three brothers of Kun Khyil and so forth wealth lords,

May your wrathful mantra and powerful weapons descend like lightning and hail.

Haughty persuasive demon of Tanak, The thirty commanders, eighteen lords of mantra,

Dog-faced deities, earth lords, essence beings and so forth. Rahula, the five skeletons, and lords of demons, slaughterers and astrology,
Please accept this offering torma and perform the requested activities. Atop enemies, swiftly attack evildoers like the wind.

The three sword-wielding siblings, and the lord of mantra, Crazy Mouth, Jakpa Meylen and the seven naga king brothers,

The five factions of haughty ones, spirit king Tsimara, And all the protectors of the profound treasure teachings,

Please accept this offering torma and perform the requested activities. May favorable conditions for practice unfold like the glory of summer.

Beast of the Tangla Mountains, Thirteen deities of the great Pomra Mountain slopes, And the Twenty One Genyen Spirits, Protect the teaching sites, practice places and hermitages in accordance with the dharma.

Male and female local deities that abide in the natural state, And spontaneous insight, along with their retinues, Please accept this offering torma and perform the requested activities.

Guardians of the Buddha dharma, glorify the three jewels, Develop the sangha, extend the longevity of the yogins, Raise the banner of renown, blow the conch of honor, increase retinue and wealth. Employing all pacifying, increasing, magnetizing and subjugating activities. I pray that you effortlessly and spontaneously accomplish all of this.
Be seated on a cushion and depart when you wish. May there be the auspiciousness that virtue and goodness increase within samara and nirvana. Thus, thinking that I have a little entry to the rain of blessing of Chokgyur Lingpa, who applies practice to whatever arises, I wrote this on a Wednesday when there were favorable constellations. May it be virtuous!

CHOK SUM NGO WO BÄL GÖN LA MA TANG GYÜ DE GYA TSO NAY SUM KAN DRÖ TSOK
Guru, glorious protector, essence of the three jewels, Dakinis of the ocean of tantra of the three worlds,

MA GÖN ZA DOR TSE RING CHE NGA LA CHÖ SÖL DÖ TO SAM DÖN NYUR DRUP DZÖ (3X)
Mahakala and Mahakali, Rahula, and the Five Sisters of Long Life, Please accept this offering torma and perform the requested activities. Recite 3x

Written by Jigme Lingpa. May it be auspicious!

The General Mending Ritual and Gathering of the Sea of Enjoyment of Desirable Objects and Jewels of the Three Roots of the New Treasures.
The Blessings of Mending
The Playful Sea of Jeweled Enjoyments, a General Mending Offering of the New Treasure's Three Roots

Blessing the mending offering  Cleanse with:

OM BADZRA AMRITA KUNDALI HANA HANA HUM PAY

Purify

OM SWABHAWA SHUDDHA SARWA DHARMA SWABHAWA SHUDDHO HAM

From the state of emptiness, the three syllables of enlightened body, speech and mind and the ten seed syllables
of the five Tathagatas and their consorts radiate expanding and retracting light that becomes massive and thick.

offering clouds containing in abundance all the immaculate objects of enjoyment within samara and nirvana.

Manifesting as the ground of samsara and nirvana, the unsurpassed, actual, variegated, infinite, stainless

sky treasury of Samantabhadra’s offering clouds are utterly vast and filled, spreading [in the sky].

Bless with the mantra and mudra of sky treasury. If you desire to perform the general mending offering, gather the torma and golden libation.

Cleanse with RAM YAM KHAM. Bless with OM AH HUM.

RAM YAM KHAM    OM AH HUM

In this supreme place, the self-manifested blazing charnel ground, Spontaneously perfect arrangements of sadhana ritual substances, harmoniously displayed. With these mentally emanated Samantabhadra offering clouds, and

Stainless mending substances of the generation, mantra and completion stages, May samaya with the guru, the three jewels, the three roots,
The peaceful and wrathful yidams and the ocean-like assembly of dakinis be mended! May samaya with the Glorious Four- and Six-Armed Projector,

KAN DRO GYA TSÖ TSOK JAY TUK DAM GANG  Bäl gön chak zhi chak truk dor je kur

YAP JIK LEK DÄNGYÜ GÖN PER CHEN NAK  RO LANG TSOK GYI DAK BO MA NING TANG
Sole father Lekden and Tantra Protector Bernakchen, Maning, Lord of the Vetalas,

JE JANG CHA ROK SENG GE DONG JÄN SOK  SHAL ZHI PING TANG NYUR GYOK TRI GUK JÄN
The jackel, raven and lion-faced ones and so on, Four-faced Bing, Nyurgyok, Wielder of the Curved Blade,

MAK SOR TUNG GYONG RANG JUNG GYÄL MO TANG  MAK GYÄL MÄN GYÄL A CHI TSE RING MA
Magzor, Dungkyong, Rangjung Gyalmo, and Makgyal, Mengyal, Achi Tseringma,

SHÄN MA SOK DRUP DOR JE NGAY NÜ MA  MO GYÜ MA MO YONG GYI TUK DAM GANG
Shenma Sokdrup, Dorje Ngenuma, And all protectors of the female class be mended!

NAM SAY DZAM HLA RIK NGA DA DAK GYAY  SHÄN MA MAR NAK LAY GÖN A DZA RA
Five Vaishravana Dzamlha and their eight horsemen, The dark red butcher, activity protector Atsara,

LAY SHIN CHÖ GYÄL GU NGAY GYÄL BO TANG  DZI MAR PEK DZE SE TRAP YE DZU SOK
The kings of five forms, Dharmaraja, karmic Lord of Death, Tsimar Betse, Setrap Yedzu, and so forth

DRAK DZÄN CHAK BA ME LEN DOR JE LEK  NYEN CHEN DE ZHI LA SOK DER KYI DAK
Tragtsen, Jakpa Melen, and Dorje Lekpa, The four great nyen/friends, lords of treasure,

DZÄN JE RÖL BA GYA DÜN LA SOK BAY  YE SHE JIK DEN CHÖ GYÖNG SUNG MA NAM
Ts'en, lord Rolpa, the seven Kya, and so forth, Wisdom and worldly deities, dharma protectors and protectresses,
TUK DAM GYE BA CHEN BO GANG WAY TŪ   NAY DÖN PAR CHAY SHI SHING SUNG GYOP TANG
Through the power of this great mending of samaya, Pacify obstacles of sickness and spirit harm, provide protection,

NYÄN TRAK TSE TANG SŌ NAM YE SHE BEL   MI TŪN SIL NŌN TŪN CHOK MŌ ZHI DŪ
And may renown, life, merit, and wisdom flourish. Subjugate all that is disharmonious, and with the four stages of devoted conduct bring together all that is harmonious.

DRA CHAK CHOM GŪN JĀN ZĀN TĀL WAR LOK   NAM GŪN MEL DZE YAK DRŌ NYE NŌL TANG
Smash all enemies, robbers, conquerors, and wild beasts to dust. Always be attentive and increase goodness and intercept calamity.

DRO NA SU GYEL DUK NA SUNG GYOP TANG   DOR NA DĀN DRO NĀN JOR DE GYI BEL
When travelling, welcome us and bid us farewell, when staying, protect and sustain us, In brief, make the joy and happiness of the teachings, beings, and yogins flourish.

CHŌ TŪN SAM BA HLŪN KĪ DRUP BAR DŽŌ
May all wishes in harmony with the Dharma be spontaneously fulfilled!

Barway Dorje composed this for Menlha Tsering. Karma Artha Siddhi.

A Mending Offering for the Great Dharma Activity Protector Atsara

After properly cleansing, purifying, and blessing, recite:

HUM HRIH   WOK MIN TŪR TRŌ GYAY TANG DOR JE DĀN   NA LAN TRA SOK GYĀL WAY GAN DHO LA
HUM HRIH   In Akanistha, the eight charnel grounds, Varjasana, Nalanda, and so forth, the gandhola of the Victorious One,

CHOK JU MU ME SANG GYAY DĀN BA LA   GONG BAY TAM JĀN A DZAR CHE DE ZHI
Atsara and the four siblings, holders the samaya of enlightened intent Concerning the teachings of the buddhas of the ten directions without limit,
Through the outer, inner and secret practice supports, the mending substances, The outer offering materials, gifts of medicine, torma, and rakta,

Unsurpassed offerings pleasing to embodied beings, and In particular, the whites and sweets, torma and long haired yaks.

May faults be repaired, and all that displeases you be dispelled into the expanse. Repel attacks from outer and inner obstacles, enemies and spirits.

Pacify and protect us from sickness and harmful spirits. Unimpededly accomplish the four activities!

This was quickly written for the samaya-holding student Karma Dondam who requested “I need something like this” by I, the vidhyadara Barway Dorje while tipsy due to parting of mandana, May it be virtuous!

May the raven, banner, jeweled cup, and so forth Harmonious and pleasing things mend our samaya!

Increase life, glory and wealth, and gathered with the four devotions. Protect and sustain us at home and abroad.

We will be stirred by the clouds of illness, famine and agitation. These are your magical creations.
To alleviate them we should apply samaya substances, torma and amrita, ritual objects, amendment materials, and practice materials.

May samaya with the offended mamos be mended! By the blessings of the mending offerings,

Please repel illness, evil influence and obstacles For myself and all beings equal to space.

I and other ignorant and lazy ones, Who are in contradiction to traversing the bhumis and the paths,

Request forgiveness from the assemblies of dakinis. May the world be auspicious and happy! Recite 3x

Recite the 100-syllable mantra

TSITTAM SHRI YAH KURU HUM  HA  HA  HA  HOH  BHAGAWAN SARWA TATHAGATA BADZRA MA ME MUNTSA BADZRA BHAWA MAHA SAMAYA SATWA AH
This was composed by Lord Rangjung Dorje.

A Condensed Mending and Casting Away Ritual

HUM JO  DZA WA SUM TANG TAM JÄN SUNG MAY TSOK  TUK DAM GANG TANG CHÖ TANG SÖL WAY TÜ
HUM JO  Through the power of mending samaya, making offerings, and supplicating  Three roots and the
assemblies of oath-bound protectors,

MI NGÖN YING NAY TRAK BÖ GU ZHENG LA  DÄN TANG LA MA NÄN JOR DAK JAK LA
Appear in your wrathful forms from the invisible expanse.  Please cast away hindrances and curses which harm

NÖ BAY CHAY KA PUR KA DOK DU SÖL  TRO WÖ TRAK SHÜ TRO MÖ RIK NGAK TANG
The teachings, gurus, and us yogins.  Ward off fierce, wrathful male and female deities of the vidya mantras,

PÄN CHE PÖN CHE BAY DRE BÖ DONG DOK  HLA YI GA CHAY DÜ GYI TRAM DEP TANG
Curses of Monks and Bonpos and cursed spirits.  Stop the punishment of the gods, falsity of demons,

ZA YI TOK BEP GYÄL BÖ NYO BOK DOK  NÖ JIN CHAY BA MA MÖ TAR YAM TANG
Eclipses and the madness of the kings. Block the punishment of yakshas, epidemics of the mamos,

SHIN JE SA KA LU YI TUK ZER DOK  MU YI GO KOR DZÄN KYI NÖ BA DOK
The mouth of Yama and the poisonous nails of the nagas.   Reverse the confusion of mu spirits and the harm of tsen.

TEU RANG YÜL DRE JUNG BÖ CHO TRÜL DOK  SHIN JE DAY TRAM PUR BÜ WÄL KA TANG
Overcome the magic of the demons and ghosts of Theurung.   Cast away Yama’s fixed time of death, the kila’s blade,

DA YI CHU GOR TREK BAY TRÜL KOR DOK  PÄN KYI DO DRUP NGAK SÖR TÜN SOR TANG
The horse’s water wheel and the confusion of demons.  Reverse the sorcery and sorcery-substance of monastic sutric
accomplishment,

PÖN KYI CHO MAR SUM BAY LANG SÖR DOK  MU DEK NGÄN NGAK GYE BAY DA SÖR DOK
The black magic of Bonpos,   Oppose the magical arrow created by the tirthikas’ evil mantra,
Turn away the evil curses of women and the cursed clap of children. Reverse bad divinations, astrological calculations and dreams.

Inauspicious years, months, and days. Dispel the eight fears and eighteen kinds of untimely death.

To the 80,000 types of obstructing spirits JO! To the 21,000 types of harmful spirits JO!

To the 360 Yedrog spirits JO! To the 81 evil omens JO!

May all be cast away; perform your enjoined activity now! SARVA DUSHTANA MARAYA ESA JO! Cast away!

Barway Dorje composed at the request of the dharmapāla ritual conductor, Karma Tenpa. May this become a cause for victory in the battle with obstacles to the teachings and those who hold them.

The General Acclamation

Before the three kayas, the haughty ones of the three tantras, the male, female and neuter protectors of the expanse, deities of cutting through to primordial purity and cross over and guardians of wisdom tantra, I supremely empower you.
Brahma, gather the three realms and the four aspirations. Summon the female protectors of fire with the hook of existence.

Lungki Shak Bay Kam Gyi Po Gyü Guk Tam Jay Wang Dù Wang Che Nga Söl Lo
Summon the male protectors of the elements with the lasso of wind. I install you with the power to gather and govern all.

Kam Sum Tsok Gyi Dak Bo Si Ba Sum Jik Che Ma Ha Ka La Ro Lang Che
Lord of the three realms and the triple world, Ganesh. Yamantaka, Mahakala and Great Vetala.

Hla Yip Yön Lek Dän Yap Tang Yum Dù Zhi Dül Dzay Gön Bo Nga Söl Lo
Leader of the gods, Ishvara and consort. Tamer of the four maras, protector I invest you with power.

Ye She Ying Gyi Sung Ma Ma Mö Dzo Gün Zang A Ti Yë Tik Sung Ma Chok
Chief of the mamo guardians of the sphere of primordial wisdom. Foremost protector of Samantabhadra’s wisdom line of Ati yoga.

Si Shi Gün Kyap Kan Dro Gün Kyi Dzo Ying Gyi Yum Chen Gün Zang Nga Söl Lo
Leader of the dakinis that pervade all samsara and nirvana. Great mother of space, Samantabhadri I empower you.

Drup Ba Lung Tang Po Nyå Ju Nyå Sok Na Tsok Trül Che Trek Bay Sok Nam La
The twelve messengers that protect the practice texts, scriptures, and so forth. The various emanated haughty ones.

Rap Dü Jik Den Nam Dru Sok Ki Dak Drup Chok Lek Nyê Dong Dzin Nga Söl Lo
The master who fully controls all those who are sovereign within the world. The ones who grant good-fortune to the practitioners and dispel their obstacles, I invest you with power.

Pak Tang Pö Yül Dän Zhi Dzuk Lak Jay Lek Gyong Tam Ba Chö Gyi Nyêr Dzin Bay
Guardian of the welfare of India, Tibet, bases of the teachings and monasteries. Custodian of the holy doctrine.

Ngö Tang Drül Bay Rang Zhin Tu Döp Dak Lay Gön Drül Ba A Dzar Nga Söl Lo
The actual and emanated essence of Vajrapani. I empower the protector of activity, the emanation Atsara.
NAM KA DZÖ CHANG DER DAK NAM TÖ SAY NOR BU ZANG BO NÖ JIN DA DAK GYAY
Keeper of the sky treasury, terma guardian Vaishravana. Norbu Zangpo and the eight horse-owning yaksha.

PAK MA NOR CHANG TROK MO HLA MÖ TSOK DRU NOR YIK NAM BEL DZAY NGA SÖL LO
The wealthy noble lady and her goddess friends. I empower you to increase crops, wealth and riches.

YING GYI KAN DRO MA MÖ TSÜL DÖN BA YE SHE WANG TANG TAM TSIK LAY LA TRUP
Space dakinis in the form of mamos, accomplish activities of wisdom, power and samaya.

SOK JÖ SHA SA NYING KI BU TRI TANG TROK CHE TUK GYÜ SUNG MAR NGA SÖL LO
Proectors of the heart lineage who kill, eat, stab, and deprive the life [of afflictions that plague beings], I empower you.

WANG KI HLA MO YUM JIK TSAN DRA LI NAY TANG SHING KI DAK MO DÖ GU DAK
Goddess of magnetism, Yumchik Tsandali, who is the lady of the practice sites, fields and granting all wishes.

NA TSOK LAY ZHI NGÖ DRUP CHOK DER WAY SHING GYONG NAY DIR SUNG MAR NGA SÖL LO
She who enacts the manifold displays of the four activities. I enthrone the protectress of this practice site.

MI SÜN SOK TANG NÄN JOR GOR KYI DAK TAM TSIK TROK DZAY TAM NYAM DZAY NAY JÖ
Master of subduing savages and protecting the assets of yogins. She who assists samaya-holders and fully cuts down samaya-spoliers.

NYUR DZAY LAY GYI KAN DRO NGAY NÜ MA TUK DAM MA YEL MA MOR NGA SÖL LO
Karma dakini of swift activity, Ngenuma. I empower the mamos who never stray from their samaya.

A TI SUNG MA KYUK JUK DOR JE LEK BU TRI DZÄN GÖ DOR JE DRAN DÜL CHE
Protectors of Ati Yoga, Vishnu and Vajrasaddhu. Wild sword wielding tsen and Dorje Dradul.

CHAK BA ME LEN TANG HLA DOR JE BAR NYUR GYOK TRIN LAY DRUP BAR NGA SÖL LO
Jakpa Meylen and Thanglha Dorje Bar. I install all of you to swiftly accomplish activity.
Fortunate naga king, Takshaka who guards Humdze hill. Bodhisattva naga king of Sindhu Ocean.

Mighty one of this world called brahmin Serkya. I empower you treasure guardians to increase good things.

Those who have taken oaths in the presence of Padmasambhava. Great treasure protector upasaka Yeshe Tsal.

Lord of Death, and Red Gongsten one who wields lightning and thunder.

Mentsun and all the guardians of the sacred sites, I invest with power.

The five great kings, Minister Tsiumar, swift Putra, Bhatra and great Galgul, Lord father with the crystal mala.

Sole mother with the turquoise mala. I enthrone these protectors of the dharmachakra teachings.

To all of you mighty guardians of the teachings, I offer manifold outer, inner and secret offerings, as well as the unsurpassed ritual, practice and mending offerings. Having made these offerings, I enthrone my guardians.

You who are sufficient to carry out enlightened activity without any other assistance, Pacify and guard against conflict, and increase life-span and wealth.
Saying that we needed an acclamation for the treasure guardians in accordance with our lineage, Karma Rigdrol Gyatso requested this with a long khata. This was written by the One Who Pleases Dakinis, Dechen Barway Dorje at the place near the sacred site of the apparent letter Hum.

Then, to offer the torma, to invoke to act and to collect in general, place the lamp above the torma offering. Raise the alcohol, and from the blessings of the three syllables (OM A HUM), and by powerfully urging according to the text (below) in order to empower the torma, recite:

3x

NA MO GÖN CHOK DZA SUM HLA NGAK DEN BAY TÜ DRO LA TSE SHING DÂN LA NÖ CHE JING
Namo. Sublime deities of the three roots, by the power of the truth of the mantra, may the life-force and consciousness of those who endanger beings,

TÜ SUM DAK LA DANG WAY DRA GEK GYI LA SOK NAM SHE DOR MA DI LA KUK 3x
harm the teachings and are my hateful enemies and obstructers of the three times be drawn into this torma. Recite 3x

GUK CHING DOM NYÖ DZAH HUM BAM HO PHAT DRÄL WAY SHA TRAK OM AH HUM KI LAP
Summon, tie, bind, and madden with DHAH HUM BAM HO PHAT. Liberate the flesh and blood with OM AH HUM.

DÜ DZI RANG ZHIN YE SHE JIK DEN KYI CHÖ GYONG TAM JÂN GYA TSÖ SÖL WAR KYUR
They become of the nature of nectar. Please partake of this wisdom deities, mundane deities and the ocean of vowed dharma pālas.

OM GURU DEWA DRAKINI DHARMAPALA NIDHIPATI LOKAPALA SAPARIWARA IDAM BALINGTA KHA KHA KHA HI KHA HI
Finally, with the skull mudra, dedicate three times.

HUM HRIH  GYÄL WA GU NGÖ RIN DZIN LA MAY TSOK  TEK GÜ SHI TRO KAR DÖN YI DAM HLA
HUM HRI  The vidhyadhara lamas who are not different from the victorious ones. The peaceful and wrathful

MA SING YE SHE LAY DRUP KAN DRÖ TSOK  TÜN MONG SHI GYAY WANG KI TRIN LAY TANG
deities of the nine vehicles, and the yidam deities of adapting appearance. Dakinis enacting wisdom activity in the
form of mothers and sisters

LA ME CHOK KI NGÖ DRUP DER DZAY HLAB  SAK ME YE SHE DÜ DZI DOR MA BUL
Deities engaging in common pacifying, increasing, and magnetizing activity, as well supreme accomplishment. To
all of you, I offer this torma of uncontaminated wisdom ambrosia.

GO SUM CHIN LAP TUK JE PU ZHIN GYÖNG  DAK GYÖ YONG TRÖL ZHÄN DÖN TAR CHIN DZÖ
Grant the blessing of the three doors, and compassionately care for me like your own child. May my mind be
completely liberated, and may you fully accomplish the benefit of others.

HUM JO  CHÖ GYI YING LAY NYING JE TRÖ BAY HLAB  MI ZAY BAR WA CHEN BÖ GUR ZHENG BA
HUM JO  Wrathful deity of compassion from the Dharmadhatus, manifests as the terrible Great Flaming One.

HE RU KA BÄL RIK GYI TRO GYÄL TSOK  TAR CHE TRO MO DUM NGAM KRO DHI YUM
Heruka and the glorious lineage of wrathful kings. The destroyer, fearsome deity of awesome wrath, consort Trödhi.
BĀL BAR YE SHE GŎN BO PO GYŬ DE YING GŬI MA MO MO GYŬ MĀN MOR JAY
Brilliantly blazing male wisdom protectors and female Mamo deities of the expanse.

CHI NANG SANG WAY GA TANG DER SUNG TSOK NGA JŎL DANG RAK TA JŎL SHU WAY GYEM
Inner, outer and secret guardians of the teachings and treasures. Thank you for fulfilling what was previously requested.

CHI JŎL DRŬP BAY DEN TU DRA GEK GYĬ SHA TRŎK TŎN NYING DŬ DZŬR BĂR WĂ YĬ
For future success, I offer this blended nectar that is in essence the flesh and blood of enemies and obstructers

DŬ DZŬ RAK TA MAR KYŎ SHŎ BU BŬL HLA YĬ SAY CHŎK ZA TANG DUNG WAY PŬ
in the form of amrita, rakta and balingta. I offer the best portions of divine food and drink. Having invited you,

TUŬK DAM GŬL LA JŎN BAY JA TAR BŬL TRĬN LAY DZAY TȘE NGO TŎN NGOK CHĂ TA TANG
I make these offerings like offering scarves. As you carry out your activity, I offer you payment gifts and I offer the

DRA GEK DRĔL WAY BA SAY BA CHŎNG BŬL
heroic food and liquor so that you will liberate enemies and obstructers. I offer these drinks.

DRO DŬK GŶEL SŪ SHŬ GŶEM ZHŬK BAY DEN BŬL LO GŶE BAR RŎL LA TRĬN LAY DZŎ
Please see us off when traveling and welcome us when we return. Joyfully partake of then and carry out activity

NAM ZHI LAY TANG DŎ DŎN KANG SŎL WA TOK ME NYŬR TU DRŬP BĂR DZAY TU SŎL
Please effortlessly and swiftly accomplish the four activities and all that was asked of you to fulfill. Request in this way.

DŬN SŬNG GŶA TȘO CHŎ BAY RAP GŶE NAY CHĬ NANG MĬ TŬN GŎL GŶE NŬNG GŶOĤ TANG
The ocean of guardians of the Buddhadharma utterly rejoice in their offerings. They guard against inner and outer

LEK TSĂN SHĬ GŶAY WANG TRŎK TŬN MŎNG TSOK MI NŬP DŬ GŶE BŬNG LAY YŬL GŬL NAY
adversities, and accumulate the common auspicious activities of pacifying, increasing, magnetizing, subjugating.
Having vanquished the rising forces of Mara, may harmonious factors, longevity, health, and prosperity flourish.

May the forces of enemies and obstructers to gaining mastery over all that is desired in the three realms be reduced to microscopic particles of dust. Pacify all interferences and obstructers now and in the time to come.

This was who requested by my disciple and son Pema Tsewang, my disciple Karma Dondham and Bhyekhandze Dewapuni. It was written immediately and swiftly by Dechen Barway Dorje

The purified eight collections [of consciousness] of the haughty ones is bodhicitta. Mamos and dakinis are the emptiness of space.

At all times may the Victor’s teachings be abundant. May everything not be illusory, but be encompassed in dharmatā.

May nothing transgress the vow of guru Samantabhadra. SAMAYA

This was composed by Barway Dorje on the slope of a white hill in Lhakim Tashi. May it be virtuous. Auspiciousness!
Beating to Dust

OM BADZRA MAHA KALAYA DEWI KAKHA MUKHA PARA BHINDHA TSINDHA TSINDHA BHINDHA BHINDHA

KYER TSE NYAM BAY NÚ BA DRA WO CHAY MA KÖ RANG LA DOK
Reverse the force of those enemies and sorcerers who practice Bonpo black magic.

TÚ TSE NYAM BAY NÚ BA DRA WO CHAY MA KÖ RANG LA DOK TIRTIKA
Reverse the force of those enemies and sorcerers who engage Tirtika practices.

NYAM BAY NÚ BA DRA WO CHAY MA KO RANG LA DOK

MA MA RAKSHA DOK DOK YAMA RAKSHA DOK DOK KILAYA DU TRI DOK DOK YAKSHA RAKSHA DOK DOK

TSANTRA RAKSHA DOK DOK NAGA RAKSHA DOK DOK DEWA BUTRI DOK DOK

TSA TUR TRAMA DOK DOK NATHA GASHA DOK DOK MA HA YAKSHA DUTRI DOK DOK

HRISHTI RAKSHA DOK DOK BHUTA PARI TRAM KA TAM JAY MA RA YA JO JO DOK DOK

CHANG CHUP SEM TANG DĀN BAY GYE BU YI TUK GYE TAM JA MI NYAM DĀN DRÖ TÖN
A person endowed with bodhicitta possesses the undegenerated bodhisattva vow that benefits the Dharma and sentient beings.

GÄL ME TAR BAY SA BÖN DEP BA LA TAM JĀN GYA TSÖ RU NGA TRAK DOK BANG
Plant the seed of liberation in unfortunate ones. May the oath-bound protectors renounce the ocean of malice and jealousy.
SHIN DU DÜL GA LAY DRAY ME BAY RIK   GA SUNG TREK BAY SA KA SUK BA LAY
That class that is extremely difficult to tame, lacking auspicious relationships, are ripe for meeting with the dharmapalas.

CHI TSÜL JAM BÖ DREL WA ZHAK NA ANG   GA DÖ PO NYAY TSOK GYI SA NGU KYI
With a gentle external appearance they send their messengers to subdue their defilements.

DÄN DZIN GYE BÜ GU TSE DÄN BA TANG   GYÄL DÄN TAR GYAY DRO WAY DE GYI BEL
May the lives of those who hold the teachings be firm. May the teachings of the Victorious Ones flourish and happiness increase.

MAK CHAK CHOM BAY LAY NGÄN GYÜNJAY NAY   SAM DÖN HLÜN KYI DRUP BAY TRIN LAY DZÖ
Having cut the stream of evil actions such as war and robbery, may the dharmapalas spontaneously fulfill our wishes and carry out enlightened activity!

The concluding offerings and praises of thanks:

OM SHRI BADZRA KUMARA DHARMAPALA SAPARIWARA ARGHAM PADOAM PUSHPE DHUPE ALOKE GHANDHE NAVIDYA SHABDA TRATITSAYE SOHA PENTSA RAKTA BALINGTA KHAHI

HUM   TAP KYI CHO PAY DRO DON DU   JAM DANG NYING JAY GANG DUL WA
You help beings through skillful behavior and tame each one with love and compassion.

SANG GYAY TRIN LAY DZOK DZAY PAY   PUR PA TRIN LAY LHA LA CHAK TSAL TO
I salute and praise you, Kila, the deity of activity who perfects buddhas' activity.

The confession of failings:

HO   KYIL KOR LHA NAM CHEN NGAR CHO DRUP DZAY   MA TSANG WA DANG CHO GA LHAK CHAY TRUL
In the presence of the mandala's deities I confess with regret all imperfections of the offerings and
accomplishment materials, errors of excess and omission in the ritual, and defects in the visualization of deities, repetition of mantras, and samadhi. Bestow the siddhi of purification and restitution.

Recite the hundred syllables of general ablation.

Enter the wisdom deities into the supports; dismiss the mundane ones.

Withdraw the self- and front-generations, and re-arise:
PAL CHEN YAP YUM KUR SAL NAY SUM DU  DRU SUM GYAY DAP DOR JE GO CHA GO vivid as Great Splendor, father and mother. Their three places are sealed by the

SHOM ME SANG SUM DRO DUN JE PAR GYUR
three syllables. I don the vajra armor of the indestructible three secrets, with which I will benefit beings.

Affix the seal of pure dedication and aspirations:

KYE NGAK KYIL KOR SUM GYI TRIN LAY DRUP  DZOK PA NYING JE TAP DANG TSA TIK LUNG
May the activity of generation, mantra, and the three mandalas be accomplished. May completion, the

PUR SHI GONG CHU NGUN GYUR DENG TSAY LONG  TAL JIN YING RIK TAR CHIN DRUP PAR SHO method of compassion, the channels, winds, and drops—the enactment of the four kilas—be achieved; may full confidence arise. May the penetration of space and awareness be perfectly accomplished.

Cast flowers of virtue, excellence, and auspiciousness:

GYU SUM LA MAY JIN LAP TUK JE TRIN  DOR JE SHUN NU DRUP NYI CHOK CHAR BEP
The clouds of the three lineages' gurus' compassion rain down the two supreme accomplishments

KAN DRU TRIN LAY DU GU LO TOK TRUNG  CHOK TUN DRAY BU MIN PAY TA SHI SHOK of Vajrakumara. The dakinis' activity -- various, desired fruits -- is born. May there be the auspicious ripening of the supreme and common results!

Those concluding activities are the stages at the end of the activity. These procedures are definitely necessary when practicing as yoga any of the activity liturgies. Samaya. Sealed. Sealed. Sealed. A treasure of Barway Dorje.
Ending Prayers

Victors and your children of the ten directions and four times, Gurus, yidams, dakinis, and dharmapalas,

All of you, as numerous as particles in a realm: I pray that you come here. Be seated in the sky before me on lotuses and moons.

I prostrate to you with devotion of body, speech, and mind. I present outer, inner, secret, and suchness offerings.

In the presence of the supreme supports, the sugatas, I am mortified by my previous wrongdoing.

I fully confess, with regret, my present ill deeds. I vow to turn away from them henceforward.

I rejoice in all merit and virtuous deeds. Victors, don’t pass into nirvana;

May all beings reach unsurpassable liberation. Buddhas and your children, I pray that you think of me.

With this excellent aspiration that I have written I emulate the wisdom.

May precious gurus, the glorious richness of the teachings, be everywhere, like space.

Of the victor Samantabhadra, his children, Arya Mañjushri, and all the rest.

May precious gurus, the glorious richness of the teachings, be everywhere, like space.
Ending Prayers

NYI DA ZHIN DU KUN LA SEL PAR SHOK   RI WO ZHIN DU TAK TU TEN PAR SHOK
May they be illuminate everyone, like the sun and moon.  May they be as permanent and stable as mountains.

TEN PE ZHI MA GE DUN RIN PO CHE   TUK TUN TRIM TSANG LAB SUM GYI CHUK SHOK
May the precious sangha, the ground of the teachings, Be harmonious, pure of discipline, and rich with the three trainings.

TEN PE NYING PO SANG NGAK DRUB PE DE   DAM TSIK DEN SHING KYE DZOK TAR CHIN SHOK
May the communities that practice secret mantra, the essence of the teachings, Possess samaya and perfect generation and completion.

TEN PE JIN DAK CHO KYONG GYAL PO YANG   CHAB SI GYE SHING TEN LA MIN PAR SHOK
May monarchs who protect dharma, sponsors of the teachings, Increase their kingdoms and benefit the teachings.

TEN PE ZHAB DEK GYAL RIK LON PO YANG   LO DRO RAB PEL TSAL DANG DEN PAR SHOK
May royal ministers, servants of the teachings, Develop their intellects and be powerful.

TEN PE NYING PO SANG NGAK DRUB PE DE   DAM TSIK DEN SHING KYE DZOK TAR CHIN SHOK
May all the vast nations with faith in the teachings Be happy; may their obstacles be pacified.

TEN PE ZHI MA GE DUN RIN PO CHE   TUK TUN TRIM TSANG LAB SUM GYI CHUK SHOK
May everyone connected to me by good karma or bad Be cared for by the victors now and forever.

TEN LA DE PE YANG PE GYAL KAM KUN   DE KYI DEN ZHING BAR CHE ZHI WAR SHOK
May beings enter the gate of the supreme vehicle  And achieve the great sovereignty of Samantabhadra.
DE CHEN TSOK KYI KHIR LO TAK ROL PA  DU SUM GYAL WE TER CHEN KAR MA PA
Constantly enjoying the gacchakra of great bliss, The Karmapa is the great treasury of the three times' victors.

YAB SE GYU PAR CHE SI TSO DIR   KAL PA KAL PE BAR DU ZHAB TEN SOL
In this ocean of existence, may he and his lineage of father and sons  Remain for kalpas and kalpas, I pray.

GANG GI ZAB SANG SUNG GI SANG WA LA   TO SAM DRUB PE NYING POR JE PA YI
Those who take hearing, thinking about, and meditating  On his profound, secret speech as the essence--

PONG DANG LOK PE DE NAM TAM CHE NI  YER GYI CHU WO TA BUR GYE GYUR CHIK
All the communities of meditation and study--  May they flourish like a river in summer.

DE TAR DRUB PAR JE PANG KON CHOK SUM GYI DEN PA DANG SANG GYE DANG JANG CHUB SEM
In order to accomplish that: By the truth of the three jewels, the blessings of all Buddhas and
bohisattvas, the great might of their completed two accumulations, and the power of the inconceivable,

YING RANG ZHING NAM PAR DAK PA SAM GYI MI KYAB PE TOB KYI DE ZHIN DU DRUB PAR GYUR CHIK
natural purity of the dharmadhatu, may it be accomplished.

GYAL WA KUN GYI NYE LAM CHIK PU WA  GYAL WE YONG NGAK TEK CHOK DZOK PA CHE
The single short path of all victors  Is the supreme vehicle, the great perfection, praised by all victors.

GYAL WANG PE ME RING LUK NYING MA WA  GYAL TEN NYI MORE JE PE TA SHI SHOK
May there be the goodness of the lord victor Padma's Nyingma tradition  Illuminating the victors' teachings like the sun.

DU ZHI LE GYAL GYAL WE  TRIN LE PA  KAR MA PA TEN TEN PE NYING PO NI
Victorious over the four maras, you are the victors' activity.  Karmapa, your teachings are the teachings' essence.
May they fill every direction to its end, filling it unceasingly. May there be the goodness of their increase, increasing permanently.

A chakravartin among an ocean of emanated, great treasure-revealers, Drodül Ogyen Chokgyur Dechen Lingpa,

May your tradition never diminish anywhere, anytime. May there be the goodness of it flourishing and spreading for a long time.

From the state in which appearances, sounds, and awareness are deity, Mantra, and dharmakaya, a boundless play of kayas and wisdom,

The practice of great yoga, profound and lucid, May I be inseparable, and of one flavor with the heart-essence

In every birth may I be inseparable from the genuine guru And enjoy the splendor of dharma.

Perfecting the qualities of the stages and paths, May I quickly attain the state of Vajradhara

The ground of all prosperity in existence and peace Is Shakyamuni’s teaching. May it long remain.

May the holy beings who hold it prosper And have long lives, I pray.
Ending Prayers

The only source of help and happiness is the teaching. May it long remain.

May the lives of those who hold the teaching be as stable as victory banners.

May gurus, the splendor of the teachings, live long. May holders of the teachings cover the Earth.

May I and all others gather the accumulations, purify veils, and quickly achieve Buddhahood.

Merit as stable as a mountain, lineage holders as brilliant as the sun and moon, fame as widespread as space, may these boons be present here and now.

By whatever good I and others accumulate in the three times, may all beings throughout the reaches of space

Become vessels for the unsurpassable mahayana, and may we all achieve the state of a vajra holder.
Infallible sources of refuge, the three jewels and three roots; In particular, Avalokita, the protector of Tibet;

Noble Tara; Guru Padmakara: I pray to you; consider your samaya and promises.

Grant your blessing that these aspirations be fully accomplished. Because beings in this time of degeneracy are all wrong in their thinking and deeds,

And because of disturbances among the outer and inner elements, There are previously unknown epidemics among humans and cattle;

Foreign invasions that menace the teachings. May everything that menaces and harms Tibet

May we all love one another, Filling Tibet, both its center and borders, with happiness and prosperity.

May the Buddha’s teachings spread, flourish, and long remain.

Through the power of the truth of the three roots, the victors, and their children;
As soon as they cast aside this impure body   May they be instantly born in Sukhavati.

And all beings connected to me by good or bad karma   Have long lives without sickness, and increase their

All the beings I’ve had butchered or whose flesh I have eaten;   All the deceased connected to me by food,

And the power of all the good deeds performed by me or others throughout the three times,   May I; my

By the power of the truth of the wisdom that knows all that is true;   The power of the goodness of this very

The three jewels, dakinis, and dharmapalas;   The truth of dharmata, dharmas, and the truths of cessation and

By the truth of the root and lineage gurus, yidam deities,

May these prayers and aspirations be fruitful.

Through whatever roots of goodness there are in samsara and nirvana;   And through the power of our pure

Wealth, or dharma;   The path;

Ending Prayers

May these prayers and aspirations be fruitful.

Through whatever roots of goodness there are in samsara and nirvana;   And through the power of our pure

As soon as they cast aside this impure body   May they be instantly born in Sukhavati.
DE WA CHEN DU DZU TE KYE WAR SHOK    KYE MA TAK TU SA CHU RAB DRO DE
As soon as they are born there may they traverse the ten levels

TRUL PE CHOK CHUR ZEN DON JE PAR SHOK
And help others through emanations throughout the ten directions.

TA TYA TA    PENTSA DRI YA AH WA BO DHI NI SO HA
TADYATHA PAÑCHINDRAYA AVABODHANI SVAHA

KUN ZANG DOR JE CHANG CHEN MEN CHE NE    DRIN CHEN TSA WE LA MA YEN CHE KYI
Whatever aspirations have been made for beings’ good-- From those made by Samantabhadra-Vajradhara

DRO WE DON DU MON LAM GANG TAB PA    DE DAK TAM CHE DAK GI DRUB PAR SHOK
Down to those made by my kind root guru-- May I accomplish all of them.

CHAK TSEL WA DANG CHO CHING SHAK PA DANG    JE SU YI RANG KUL ZHING SOL WA YI
Whatever slight virtue I have accumulated Through prostrating, offering, confessing,

GE WA CHUNG ZE DAK GI CHI SAK PA    TAM CHE DAK GI JANG CHUB CHEN POR NGO
Rejoicing, appealing, and praying: I dedicate it all to great awakening.

RAB JAM GYAL KUN DU PE NGO WO NYI    ZAB SANG MIN DROL DAM PE DZO DZIN PA
Embodiments of all the infinite victors, Holders of the treasury of profound and secret ripening and liberation,

CHO JE PAL DEN BA ROM YAB SE KYI    TEN PE NYI ME DZAM LING KYAB GYUR CHIK
The glorious Barom fathers and sons: May the sun of their teachings fill this world.

DU SUM SANG GHE KU NGO CHO KYI JE    PAL DEN LA MA DAR MA WANG CHUK DANG
The actual presence of the Buddhas of the three times, The glorious dharma lord Tarma Wangchuk;
Ending Prayers

DRO WE GON PO TI SHRI RE PA YI  TSE RAB TRENG WE JE SU DZIN GYUR CHIK
And beings’ protector Tishri Repa: May they care for me throughout my series of lives.

DIR BE GE WE DAK ZHEN DRO WA KUN  E VAM ZUNG JUK CHOK GI DOM PA CHE
Through my performing these good deeds, may I and all other beings Quickly achieve the unity of EVAM, supreme Mahasamvara,

MI KYO HE RU KA PAL BA ROM PA  YER ME LA ME GONG PANG NYUR TOB SHOK
Akshobhya Heruka, glorious Barompa, The state of the guru indivisible from him.

SANG CHEN RIK GYI DZO DZIN DAM PE KAR  GYAL KUN DU ZHEL DU DUL LING PA YI
Holder of the treasury of the hundred families of great secrecy, Holy dance embodying all victors, Düdül Lingpa,

ZAB GYE ME JUNG DRE BU’I SANG NGAK CHO  SI ZHI CHOK TAR KYAB PE TA SHI SHOK
May there be the goodness of your profound, vast, wondrous resultant secret mantra dharma spreading throughout existence and peace, filling every direction to its limit.

Written by Mipam.