

ADDITIONAL CHANTS FOR THE
BARCHEY KÜNSEL CYCLE



ARRANGED BY
KYABJE TULKU URGYEN RINPOCHE

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༄༅ །མ་རིག་གཉིད་སྐྱོད། །བརྒྱད་པའི་གསོལ་འདེབས་བདེ་ཆེན་ཞིང་
མཐོན། འཇིག་རྟེན་ལྷ་ལྷ་ལྷ། འཇིག་རྟེན་ལྷ་ལྷ་ལྷ། འཇིག་རྟེན་ལྷ་ལྷ་ལྷ། འཇིག་རྟེན་ལྷ་ལྷ་ལྷ།
མཚོག་བཞགས་པ། མཚོག་བཞགས་པ། མཚོག་བཞགས་པ། མཚོག་བཞགས་པ། མཚོག་བཞགས་པ།
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གི་བརྟན་བཞགས་བདེན་ཚིགས། རྒྱལ་ཐོ་བསྐྱེད་པ། དེའོས་གྲུབ་ལེན་པ།
དུས་གསུམ་སངས་རྒྱལ།

- Wake-up Practice*
- Lineage Supplication*
- Fivefold Consecration*
- Appended Details to Trinley Nyingpo*
- Yeshe Kuchok Apology*
- Tseringma Torma-Offering*
- The Turquoise Chamber Mending-Chant*
- Liberation Offering*
- Short Feast Chant*
- Verses of Truth to Support the Longevity of Sublime Beings*
- Brief Ritual for the King Poles*
- Receiving the Siddhis*
- Düsum Sangye Supplication with extra verse*

༄༅། རྩོམ་པ་མ་དེག་གཉིད་སྤོག།

AWAKENING AT DAWN FROM THE SLEEP OF IGNORANCE

Guru pema pawo khandrö tsok dang
cheypa tamchey ku gartab sung dakay
ngakyi lu-yang tukyi gongpa rigpa rangshar
gyi ngowo dak-la tedey dadril gyi dradang
chetey zil chenpö dün-gyi namkhar jönpar
gyurᄃ

Guru Padma together with his host of dakas and dakinis, accompanied by the music of hand-drums and bells, has arrived with great splendor in the sky before me. Their bodies in dancing postures, their voices as melodies of symbolic language and mantra songs, and their minds as the essence of self-occurring awareness are all directed towards me. ᄃ

Je lama khan droi tsok nam kyiᄃ
Mi dak la tuk je chen gyi zikᄃ
Du tanda kham sum sem chen namᄃ
Sem lung ma ten gyi ngang du nalᄃ

Dey say nay trul pay nang war khyam མ

Lord guru and host of dakinis, མ
Gaze upon me with your compassionate eyes. མ
Now all sentient beings of the three realms are asleep, མ
Their minds in a state of indifference. མ
When waking up, they wander through experiences of
confusion. མ

Ma dro druk gyur pay sem chen la མ
Bu rang rig tok pay nal jor ngay མ
Zhing kha chö nay su dren pay chir མ
Pa lama khye kyi je shuk nay མ

So that I, your child, a yogi who realizes natural awareness, མ
May guide all my mothers, the sentient beings of the six
realms, མ
To the pure land of celestial realms, མ
I will follow you, father guru. མ

Lü ngak yi tang nyom mi nay par མ
Dön tö sam gom pay ten la bab མ
Ley ja wa tün zhi treng la chuk མ

Not remaining indifferent in thought, word or deed, མ
I will gain certainty by learning, contemplating and
meditating, མ
And arrange my life around the four sessions. མ

Nay ri trö nyam gay zhing di ru མ
Dak rang shen dön nyi drub pa yi མ
Khye lama khan droi tsok nam kyi མ
Mi dak gi go sum jin gyi lob མ

In this delightful realm of a mountain retreat མ

I will accomplish the welfare of self and others.ॐ
Guru, may you and your host of dakinis,ॐ
Bless my body, speech and mind.ॐ

Then, expel the stale breath three times.

༄༅ །སྤྱི་མའི་སྤྱུགས་སྤྱུབ་བར་ཆད་ཀྱན་སེལ་གྱི་བརྒྱུད་པའི་
གསོལ་འདེབས་དངོས་གྲུབ་དཔལ་སྟེར་ཞེས་བྱ་བ་བཞུགས་སོ།།

BESTOWER OF THE SPLENDOR OF ACCOMPLISHMENTS

BARCHEY KÜNSEL LINEAGE SUPPLICATION

THE SUPPLICATION TO THE LINEAGE OF TUKDRUB
BARCHEY KÜNSEL, ENTITLED BESTOWER OF THE
SPLENDOR OF ACCOMPLISHMENTS

Deden shing-gön kyabdag chökyi ku
Ö-tsen tongbar chimey lhayi lha
Solwa debso chinang barchey sol
Jin-gyi lobshig chogtün ngödrub tso!

Protector of the Blissful Realm, all-pervasive dharmakaya lord,
Shining with thousands of effulgent marks, deathless god of
gods,

I supplicate you, dispel the outer and inner obstacles!
Bless me, bestow the supreme and common siddhis!

Drudzin dagpo namrang longchö dzog
Nyingjei wangchuk drogön pekar chang
Solwa debso chinang barchey sol
Jin-gyi lobshig chogtün ngödrub tsol

Lord of Potala, sambhogakaya Vairochana,
Mighty Compassionate One, protector of beings, White Lotus-
Holder,

I supplicate you, dispel the outer and inner obstacles!
Bless me, bestow the supreme and common siddhis!

Palden pema leytrung trülpey ku
Nangsi silnön gyalwang tötreng tsal
Solwa debso chinang barchey sol
Jin-gyi lobshig chogtün ngödrub tsol

Glorious nirmanakaya, Lotus-Born,
Splendrous subjugator of all that appears and exists, Tötreng
Tsal, king of victorious ones,

I supplicate you, dispel the outer and inner obstacles!
Bless me, bestow the supreme and common siddhis!

Yeshe khala chöpey tsogkyi je
Sangwey dagmo yingchuk tsogyal mar
Solwa debso chinang barchey sol
Jin-gyi lobshig chogtün ngödrub tsol

Queen of wisdom dakini gatherings,
Mistress of Secrets, Dhatvishvari Tsogyalma,
I supplicate you, dispel the outer and inner obstacles!
Bless me, bestow the supreme and common siddhis!

Jigten migchig gyaltsab beyro je
Jampal dorje trisong yabsey la

Solwa debso chinang barchey sol
Jin-gyi lobshig chogtün ngödrub tsol

Regent Vairochana, single eye of the world,
Manjushrivajra Trisong, father and sons,
I supplicate you, dispel the outer and inner obstacles!
Bless me, bestow the supreme and common siddhis!

Damdzin namtrül neter gyatsey dag
Nyigmey drodül chokgyur dechen ling
Solwa debso chinang barchey sol
Jin-gyi lobshig chogtün ngödrub tsol

Incarnation of Damdzin, lord of one hundred treasures and
places,
Tamer of the beings of the dark age, Chokgyur Dechen Lingpa,
I supplicate you, dispel the outer and inner obstacles!
Bless me, bestow the supreme and common siddhis!

Kyabdag jamyang khyentse wangpo dang
Khorlo gönpo lodrö taye la
Solwa debso chinang barchey sol
Jin-gyi lobshig chogtün ngödrub tsol

All-pervasive lord Jamyang Khyentse Wangpo
And sovereign of the mandala, Lodrö Thaye,
I supplicate you, dispel the outer and inner obstacles!
Bless me, bestow the supreme and common siddhis!

Leymön kalden zabsang tenpa dzin
Lungzin chödag gyüpar cheypa la
Solwa debso chinang barchey sol
Jin-gyi lobshig chogtün ngödrub tsol

Heirs to the profound secret teachings, with fortunate karmic
 aspirations,
 Predicted Dharma-holders, and masters of the lineage,
 I supplicate you, dispel the outer and inner obstacles!
 Bless me, bestow the supreme and common siddhis!

Yidam daki damchen neyter kyong
 Zungjug yeshe rölpey khorlo la
 Solwa debso chinang barchey sol
 Jin-gyi lobshig chogtün ngödrub tsol

Yidams, dakinis, vow-holders, and guardians of the treasures
 and places,
 Circle who revel in nondual wisdom,
 I supplicate you, dispel the outer and inner obstacles!
 Bless me, bestow the supreme and common siddhis!

Jangchub bardu tsasum lhagpey lhey
 Jesung jiggye dushi dug-nga sog
 Chinang sangwey barchey kün zhizhing
 Kusum lamey gopang nyurtob shog

Supreme divinities of the Three Roots, accept me until
 enlightenment,
 Pacify the eight fears, four maras, and five poisons,
 And the outer, inner and secret obstacles.
 Let me swiftly attain the state of the Trikaya Guru.

*This was composed by Padma Garwang Trinley Drodül Tsal, a joyful
 servant of Padma, at Devikoti Tsari-like Jewel Rock [Tsandra Rinchen Drak],
 the upper retreat of Palpung, on an auspicious day in the waxing part of the
 second month. The scribe was Karma Gyurmey who is endowed with the fortune
 of karmic aspirations. May virtuous goodness increase.*



༄༅ །འཇིག་རླབས་རྣམ་ལྔ།

JINLAB NAMNGA

THE FIVEFOLD CONSECRATION

The third point consists of five consecrations: cleansing water, vajra and bell, kilaya, mala, and drum.

CLEANSING WATER

Om hayagriva hung pheḥḥ
Rang-nyi kechig gi pema heruka pema
dang tötrag dzinpey kur gyur. De-i tukka
ney ram yam kham tröpey madagpey
ngödzin tamchey sek tor jangḥ
Tongpey ngangley sangchui tengdu ma
surya mandala nyima la neypey hung yig
marpo. Sapha rana pheḥ. Sangha rana
hung. Trodu yongsu gyurpa ley. Om pema
maha khrodhishori hung pheḥ. Tromo
wangchuk ma marmo drilbu dang bhanmar
dzinpey kur gyurḥ

OM HAYAGRIVA HUNG PHATꣳ

In a single instant, I become Padma Heruka holding a lotus and a skull-cup with blood. From my heart-center radiate RAM YAM KHAM, burning, scattering and cleansing all impure fixation on concreteness. ꣳ

From within emptiness, upon the cleansing water, appears MA SURYA MANDALA. Upon this sundisk is a red letter HUNG. SAPHARANA PHAT, SANGHARANA HUNG. Radiating and gathering back, it transforms, OM PADMA MAHA KRODHISHVARI HUNG PHAT, into red Krodhishvari holding a bell and a skull-cup with blood.ꣳ

Imagining this, touch with the one-pointed vajra mudra. Consecrate by saying 108 times:

**Om maha trodhishori sarva drabayam
shodaya om ah hung hrih thahꣳ**

OM MAHA KRODHISHVARI SARVA DRABAYAM SHODAYA OM AH HUNG
HRIH THAHꣳ

Now imagine that

**Tromo wangchuk mai rangzhin chu-i dü
trarab tu gyurꣳ**

It becomes atoms of water, the nature of Krodhishvari.ꣳ

[Say three times:]

**Om maha trodhishori sarva drabayam
shodaya hung pheyꣳ**

OM MAHA KRODHISHVARI SARVA DRABAYAM SHODAYA HUNG PHATꣳ

In this way, cleanse and sprinkle yourself, the place and all the articles. Always perform these acts of cleansing and sprinkling at the very beginning.

VAJRA AND BELL

Hungley yeshe dorje dangᄁ
Ah ley tongnyi dradrok drilᄁ
Tabshey nyitsön lagtu zungᄁ
Om bendza gandey ahᄁ

From HUNG, the wisdom vajraᄁ
And from AH, the bell issuing sounds of emptinessᄁ
Are taken in hand, symbolizing means and knowledge.ᄁ
OM VAJRA GANDE AHᄁ

KILAYA

Om bendza kili kilaya hung pheyᄁ
Phurbu seychoᄁg kurgyur peyᄁ
Neysum om ah hung ökyiᄁ
Dorje sumdu jin-gyi lobᄁ
Gekdang damsī logdren namᄁ
Dülwey nüpa denpar gyurᄁ
Om bendza kili kilaya sarva bighnan bam
hung pheyᄁ

OM VAJRA KILI KILAYA HUNG PHATᄁ
From the three placesᄁ
Of the form of Kilaya Supreme Sonᄁ
The lights of OM AH HUNG consecrate it into being the three
vajras,ᄁ
Endowing it with the power to tameᄁ
All obstructors, samaya corrupters, and false guides..ᄁ
OM VAJRA KILI KILAYA SARVA BIGHANAN BAM HUNG PHATᄁ

Roll the kilaya.

MALA

Place the mala in your left hand and say:

A chandraꣳ
Dawa laney tram yig ngaꣳ
Ötrö sangye tamchey kyiꣳ
Sung gi dorjei jinlab düꣳ
Yönten denpey trengwar gyurꣳ
Lhanam tukdam külwa dangꣳ
Dzapdey sangye tamchey kyiꣳ
Sung-yang mizey drubpar shogꣳ
Om ah hung bendza guru pema trandza
gyana sarva siddhi hungꣳ

A CHANDRAꣳ

Five TRAM syllables dwelling on a moondiskꣳ
Radiate light and gather back the blessingsꣳ
Of the vajra speech of all buddhas.ꣳ
They become a mala imbued with special qualities.ꣳ
May it invoke the heart samaya of all deities,ꣳ
And may the recitation accomplishꣳ
The unending melodious speech of all buddhas.ꣳ
OM AH HUNG VAJRA GURU PADMA PRAJNA JNANA SARVA SIDDHI
HUNGꣳ

Recite the essence mantras of the particular deity you are to practice.

DRUM

Nyima laney hung yig giꣳ
Sangye kün-gyi jinlab düꣳ
Kyemey chökyi dradrok peyꣳ
Yeshe rangzhin ngaru gyurꣳ

Mamo khandro wangdü shing‡
Tukdam külwey leydrub gyur‡
Bendza tsamara tsamara hung‡

The syllable HUNG on a sundisk‡
Gathers back the blessings of all buddhas,‡
Becoming the drum, the nature of wisdom,‡
Resounding with the Dharma tones of nonarising.‡
Magnetizing the mamo dakinis,‡
It fulfills the activity of invoking their heart samayas.‡
VAJRA CHAMARA CHAMARA HUNG‡

Sound the drum and dhamaru, and play extensive music.

GIVING THE TORMA

Burn, scatter and cleanse the torma with:

Ram yam kham
Tongpey ngang-ley drung ley rinpoche-i nö
yangshing gyachey wey nangdu torma
kadog driro nüpa pünsum tsokpar gyur

RAM YAM KHAM

From the state of emptiness, BHRUM becomes a vast and open jewel vessel. Inside, is a torma with perfect color, fragrance, taste and potency.

Consecrate it with:

Om ah hung

OM AH HUNG

Invite with:

Bhumipati sapa rivara bendza samah dzah

BHUMIPATI SAPARIVARA VAJRA SAMAHJAH

Dedicate it (by saying 3 times:)

Bhumipati sapa rivara akaro mukham sarva
dharma nam adyanut phanna tota om ah
hung phey soha

BHUMIPATI SAPARIVARA AKARO MUKHAM SARVA DHARMA NAM
ADYANUT PHANNA TVATA OM AH HUNG PHAT SVAHA

Then say:

Gangdag dirney lha dang lu
Nöjin sinpo am shendag la
Kyilkhör döndu sachok di
Dagshu kyekyi tsaldu sol

Whoever dwells at this site, devas, nagas,
Yakshas, rakshasas or anyone else,
As I request you to lend this place for the mandala,
Please hand it over to me.

Request three times in this way, and imagine that permission is given.



༄། །ཐུགས་སྐྱབ་ལས་བྱང་བསྐྱེས་བ་སྟོན་ལས་སྟོང་པོའི་
 རྣམ་འབྲོར་གྱི་བྱུང་འདེབས་བཞུགས་སོ།།

APPENDED DETAILS TO TRINLEY NYINGPO

For Trinley Nyingpo, the Yoga of the Essence Practice of Tukdrub Barchey Künsel, make first the supplication Chöku Künzang, the lineage supplication and so forth. Preceding that, if you have not tamed the locality, give the local lord a kartor in the general way. Then say:

Rang-gi nying-gey sabön ley özer tröpey
 lama rigdzin gyutrül drawa chenpö kyilkhor
 gyi lhatsok dün-gyi namkhar bendza sama
 dzah

The rays of light shining from the seed syllable in my heart center invite the assembly of mandala deities of the great magical net of vidyadhara gurus. VAJRA SAMAH JAH

Thus in the presence of the objects of refuge, visibly filling the sky, chant the refuge and the bodhichitta three times with "NAMO, dagdang..." and so forth, until "...drubpar gyi" At the end of that, say:

Dzah hung bam hoh
 Kyab-yül nam rangla tim

JAH HUNG BAM HOH

All the objects of refuge dissolve into myself.

Rang-nyi kechig gi tachok heruka trotum
zöpar kawa ziji kalpey meytar barwar gyur

In an instant, I become Supreme Steed Heruka with overwhelming wrath and ferociousness and with a majestic brilliance that blazes like the fire at the end of the aeon.

Cleanse the gektor with

OM HAYAGRIVA HUNG PHAT

Purify it with

Om sobhava shuddha sarva dharma
sobhava shuddhoh hang

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHOH
HANG

Tongpey ngang-ley drung ley rinpochey nö
yangshing gyache wey nangdu torma
kadog driro nüpa pünsum tsokpar gyur

From the state of emptiness, BHRUM becomes an open and vast jewel vessel. Inside is a torma with perfect color, fragrance, taste and potency.

Om ah hung,
Ha hoh hrih
Om sarva bhuta akarkhaya dzah

While showing the garuda mudra with your hands, say OM AH HUNG three times. At the end consecrate it with HA HOH HRIH. With the hook mudra, summon the guest by OM SARVA BHUTA AKARSHAYA JAH. Dedicate it by saying three times:

Om sarva bighanan namah sarva tathagata
bhayo bisho mukhebhya sarva thakam
utgate saparana imam gagana kham
ghrihana dam balayade soha

OM SARVA BIGHANAN NAMAH SARVA TATHAGATA BHAYO VISHVA
MUKHEBHYA SARVA THAKAM UTGATE SAPARANA IMAM GAGANA
KHAM GHRIHANA DAM BALAYADE SVAHA

Hung hrihꜻ
Nyingang trülpey dön-gek jungpo künꜻ
Torma dilong rangrang neysu dengꜻ
Hung hung hungꜻ
Om sumbhane sumbhane hung grihana
grihana hung grihana payah hung ah naya
hoh bhagavan vidyarajaya hung pheyyꜻ

HUNG HRIHꜻ

All demons, obstructors and evil spirits of deluded dualistic
perception,ꜻ

Enjoy this torma and disperse to your own places.ꜻ

HUNG HUNG HUNGꜻ

OM SUMBHANE SUMBHANE HUNG GRIHANA GRIHANA HUNG GRIHANA
PAYAH HUNG AH NAYA HOH BHAGAVAN VIDYARAJAYA HUNG PHATꜻ

*Thus recite the subjugating mantras, burn gugul and along with awe
inspiring music, expel the obstructors.*

Nyingang yeshe lha ngak chokui ngangꜻ
Tsam kyi kyilkhör rangshin lhun-gyi drubꜻ
Bendza raksha raksha dhrungꜻ

In the nondual wisdom state of deity, mantra, and
dharmakayaꜻ

The boundary mandala is naturally self perfected.‡

VAJRA RAKSHA RAKSHA BHRUNG‡

Thus imagine that the protection circle is established. After that follow the text from "OM AH HUNG Kusum lamey lhatsok ... Host of Trikaya Guru deities..." and so forth.

When it comes time to recite the mantra, if you wish to open the recitation mansion, then after the praises, say:

Dhrung bisho bishuddhe hrih hung phe
dzah‡

Dag-nyi tsawey kyilkhör ley‡

Yeshe kyilkhör nyipa jey‡

Dün-gyi namkhar zhukpa yi‡

Nyikey tuksog yigey tar‡

Ngak-treng drarchey khorwa ley‡

Özer pag-ye tröwar gyur‡

BHRUNG VISHVA VISHUDDHE HRIH HUNG PHAT JAH‡

From myself, the root mandala,‡

A second wisdom mandala unfolds,‡

And remains in the sky before me.‡

Around the seed syllables in both our hearts‡

Spin the resounding mantra garlands,‡

Sending out countless rays of light.‡

Thus open up the recitation mansion. Then make the recitation invocation with "HUNG HRIH Nyingpo jangchub sem..." and so forth. Beginning with "Chiwö rikdag...", Light radiates from the heart center of the Crown Buddha Amitabha above..." and so forth, recite a suitable number along with the visualizations for the recitations, gradually decreasing the number from 300 for each of the three kayas, to 100 for the combined then to 21 for the activities. At the end, repeat the Vowel-Consonant and the Essence of Causation three times. Make offerings with "OM AH HUNG Chichö döyön...", I present you as outer offering..." and so forth and praise with "HUNG HRIH Ngowo ösel...", From the

essence..." Say the Barchey Lamsel supplication and then repeat the Hundred Syllables three times. At the end say:

Om ah hung soha bendza samaya kaya
vaka tsitta guna karma sobhava atma koh
hangᄁ

OM AH HUNG SVAHA VAJRA SAMAYA KAYA VAKA CHITTA GUNA
KARMA SVABHAVA ATMA KOH HANGᄁ

Omᄁ
Shintu nampar dagpa yiᄁ
Yeshe rigtsal changwey lhaᄁ
Döney rangdang lhenchig kyeᄁ
Dorje zhiyi yingsu dzogᄁ

Damtsig yeshe yermey parᄁ
Jangchub semsu rochig peyᄁ
Wangkur jinlab meypo cheyᄁ
Kuzhi ngowor lhün-gyi drubᄁ
Om bendza samaya hung sato hoh kaya
vaka chitta gyana bendzaᄁ
dzah hung bam hohᄁ

OMᄁ
The deities wielding the power of awareness-wisdom,ᄁ
Completely and utterly pure,ᄁ
Are primordially intrinsic to myselfᄁ
And perfect as the nature of the four vajras.ᄁ

With the wondrous blessings and empowermentsᄁ
Of the one taste of bodhichitta,ᄁ
Indivisible samaya and wisdomᄁ
Are spontaneously present as the essence of the four kayas.ᄁ

OM VAJRA SAMAYA HUNG SATVAM HOH KAYA VAKA CHITTA JNANA
VAJRA མཎ
JAH HUNG BAM HOH མཎ

By so tossing the flower of awareness, initiate yourself and indivisibly unite the samaya and wisdom beings.

Perform either extensively or concisely, whichever is suitable, the general torma offerings for the vow-holders, the torma offering to the teaching guardian Five Tseringma Sisters and to the treasure guardian Kyungtsünma, as well as mending and apologies. After doing a general torma offering, of suitable length, to the treasure guardians and to the local lords, begin the feast offering.

For the short way, you don't need to open up the recitation mansion and so forth. So, after having recited according to the text, do the Vowel-Consonant and Essence of Causation, chant the offerings and praises, the supplication Barchey Lamsel and repeat the Hundred Syllables three times.

Do the short torma dedication composed by Chokling beginning with "RAM YAM KHAM OM AH HUNG Lama Yidam ..." and so forth, the short torma dedication for the teaching and treasure guardians of Tukdrub [Barchey Künsel] beginning with "RAM YAM KHAM OM AH HUNG HOH Rang-gi tukkey..., The rays of light shining from" and so forth until "... ngödrub tsol. ...I praise you respectfully, grant the siddhis of fulfilling all wishes." Following that, begin the feast offering.

Then for the following thanksgiving, make offerings with "OM AH HUNG Chichö döyön..., I present you as outer offering ..." and so forth and praises with "HUNG HRIH From the essence..." and so forth. At the end of saying "HUNG HRIH In the essence mandala..." and so forth, receive the siddhis with the Tötrenq mantra chant and "KAYA VAKA CHITTA JNANA KARMA SARVA SIDDHI PHALA HUNG." Then apologize for faults by saying:

Om མཎ
Rigdzin kyilkhör lhatsok nam མཎ
Dagla senching gongsu sol མཎ
Dagchag marig trülpa yi མཎ
Chag-gya masel dzapdey yel མཎ
Tingdzin gongpey tselma dzog མཎ

Jing-gö chalpar gyurpa sokᄁ
Nongpar gyurpa chichi paᄁ
Nyingney gyöpey tolle shakᄁ
Dribmey tsangpey ngödrub tsolᄁ

OMᄁ

Entire assembly of vidyadhara mandala deities,ᄁ
Please listen and pay heed to us!ᄁ
Through our ignorance and confusionᄁ
We have not visualized the mudra and have neglected the
recitation.ᄁ
Not perfecting the power of concentration and meditationᄁ
We have been dull, agitated, mixed-up, and so forth.ᄁ
Whatever mistakes we may have made,ᄁ
We openly admit with sincere regret.ᄁ
Please grant the siddhi of unobscured purity.ᄁ

*Repeat the Hundred Syllables three times and A A A at the end. If you have
the support of a front visualization, request the deities to remain permanently
with:*

Om
Dirni tendang lhenchig du
Khorwa sidu zhukney kyang
Nemey tsedang wangchuk dang
Choknam lekpar tsaldu sol
Om sutra tita bendzaye soha

OM

Remain inseparable from this image
For as long as samsara exists,
Fully bestow upon me everything sublime,
As well as good health, longevity and mastery.

OM SUPRA TISHTHA VAJRAYESVAHA.

Visualizing yourself as the mandala circle, utter:

Hung hung hung
Nangcha layi khorlo ösel gyi yingsu tim

HUNG HUNG HUNG

The manifest aspect of the circle of deities dissolves into the space of luminosity.

Next, imagine while uttering:

Pey pey pey
Lar-yang rangdang nangcha tamchey
kyilkhor gyi khorlö kusung tuk-kyi yeshe
nampa tamchey pey rangzhin du gyur

PHAT PHAT PHAT Once more I and all appearance are the nature of the wisdom endowed with all aspects of the body, speech and mind of the mandala circle.

Begin with "HOH Rigdzin lamey kyilkhor..., By the power of accomplishing the mandala of the vidyadhara guru..." and so forth. Perfectly spread the light of virtuous goodness by adorning with dedication, aspiration and proclaiming auspiciousness.

This was composed by Manjugosha. (Jamyang Khyentse Wangpo the First.)



འུཾ །ཡེ་ཤེས་སྐུ་མཚོག་གི་བཤགས་པ།།

YESHE KUCHOK

Om፥

Yeshe kuchok rangshin kyilkhor ni፥

Dagye shindu tröpa mi nga yang፥

Tukje nyisel öshin nyomdsey pa፥

Dirsheg dagla gongshing shugsu sol፥

OM፥

Natural mandala of the supreme wisdom body፥

Like the full moon, you are devoid of constructs.፥

Yet your compassion manifests equally for all, like the light of
the radiant sun;፥

Please come here, pay heed to us and be seated.፥

Jömey sherab mi yo chökyi ku፥

Dechen longchö dzogku rig nga tso፥

Tukje tab khey gyeche rölpä yi፥

Shitro trülpey kula chagtsal lo፥

Inexpressible knowledge, unshakable dharmakaya,፥

Great bliss of sambhogakaya, lords of the five families,፥

Vast display of compassion and skillful means,፥

Peaceful and wrathful nirmanakayas, we pay homage to you.፥

Ngösu jordang yikyü namtrül peyᄁ
Küntu sangpo lamey chötrin gyiᄁ
Kha ying namdag gyacher yong ködeyᄁ
Chinang sangwey chöpa gyamtsö chöᄁ

With unsurpassable offering-clouds of Samantabhadra,ᄁ
Actually present and mentally created,ᄁ
Vastly and fully displayed within pure space,ᄁ
We present you with an ocean of outer, inner and secret
offerings.ᄁ

Küntu sangmo sangwey bhaga laᄁ
Gyalwey kyilkhör rabjam malü künᄁ
Dudrel mepey ngangdu rochig parᄁ
Nyimey jangchub semkyi nyegyur chigᄁ

Since all the infinite mandalas of the victorious ones, without
exception,ᄁ
Are of one taste in the state beyond meeting and partingᄁ
Within the secret bhaga of Samantabhadri,ᄁ
May you be pleased by this nondual awakened mind.ᄁ

Semkyi rangshin chöying namkha cheyᄁ
Chönam namdag yeny ösel shingᄁ
Naljor nyi ying masam leydey paᄁ
Nyamnyi jangchub semla tagtu düᄁ

The nature of mind is the great space of dharmata.ᄁ
All phenomena are pure and primordially luminous.ᄁ
The space of this practice transcends thought, word and
description.ᄁ
To this awakened mind of equality, we continually pay
homage.ᄁ

Ahᄁ

Künzang dzogchen yeney delwa laᄁ

Chinang sangwa köpey kyilkhör niᄁ

Nangsi namdag lhadang lhamö yingᄁ

Jungdang jung gyur yabyum lhündzög

namᄁ

Sangchen rabgye zungchen dagnyi meyᄁ

Kha ying long yang pemo kyilwa laᄁ

Nyimey tige chenpor ösel shingᄁ

Machö trömey jangchub nyingpö kuᄁ

Chir yang nangwa dechen yungdrung lhaᄁ

AHᄁ

The outer, inner and secret mandalas,ᄁ

Displayed within the primordially all-encompassing great
perfection of Samantabhadra,ᄁ

Are pure appearance and existence, the realm of male and
female deities.ᄁ

What has occurred and what will occur – the spontaneously
perfected lords and ladiesᄁ

Contained within the expansive spaceᄁ

Of the vast lotus of the great sovereign consort who fully
enjoys the great secret –ᄁ

Are luminous as the great sphere of nonduality.ᄁ

The unfabricated body of enlightened essence beyond
constructsᄁ

Manifests in every way as the unchanging deities of great
bliss.ᄁ

Dudrel meypa sangwey kyilkhör niᄁ

Dagnyi chenpo rig nga yabyum dangᄁ

Jangchub chamdrel trowo tromö tsokᄁ

Dorje lhamo tsogje tsogkyi dagᄃ
Rig nga palchen trogyal yabyum chuᄃ
Neydang yülgyi chakgya goma shiᄃ
Yeshe trülpey lhatsog mangpo dangᄃ
Matar jamshing singtar dung lasogᄃ
Legnye tangdzin damtsik jechö peyᄃ
Chinang khandro naljor mayi tsogᄃ
Pang gyur dorje damchen gong su solᄃ

In the secret mandala beyond meeting and parting,ᄃ
Great sovereigns, male and female deities of the five families,ᄃ
Bodhisattvas with consorts, hosts of male and female wrathful
deities,ᄃ
Vajra goddesses, lord and chief of the gatheringᄃ
Who is the great Glorious One of the five families,ᄃ
Wrathful kings and your consorts, ten in all,ᄃ
Mudra-deities of the places and countries, four female
gatekeepers –ᄃ
All of you numerous deities emanated out of wisdom,ᄃ
Loving like a mother and affectionate like a sister,ᄃ
Outer and inner hosts of dakini yoginisᄃ
Who judge good and evil, and determine the samayas,ᄃ
Witnesses endowed with the vajra samaya, please think of us.ᄃ

Hungᄃ

Tukjey dungtsob naljor dagchag giᄃ
Drowey döndu jangchub semkye deyᄃ
Lamey jangchub gophang tobjay chirᄃ
Tenpa gyamtso sosö dültrim dangᄃ
Kusung tugdang nyamjor dompey chogᄃ
Daka dorje damtsig ten-gyi nyerᄃ

Chidang kyepar lhagpey damtsik namᄃ
Ngachir nöshing nyerdu meyso tsalᄃ

HUNGᄃ

As successors of the compassionate ones,ᄃ
We yogis, who arouse bodhichitta for the sake of beings,ᄃ
In order to reach the state of unexcelled enlightenment,ᄃ
Have taken and sworn to keep, both in the past and in the
future,ᄃ
The respective disciplines of the ocean of teachings,ᄃ
The supreme precept of union with body, speech and mind,ᄃ
The unsurpassable vajra samaya, to be permanently kept,ᄃ
And the general, specific and supreme samayas.ᄃ

Yüнду mitong dawar migyi laᄃ
Dönley gölshing dogsem machi kyangᄃ
Zöja long yö nyampey lelo yiᄃ
Longdu magyur tsalshug chungwa dangᄃ

Though we never intended to transgress them nor to abandon
them for long,ᄃ
Neither to stray from their meaning nor give them up,ᄃ
Through the laziness of thinking, "There will be time enough
later,"ᄃ
We have not reached mastery and our power is weak.ᄃ

Sheyshin miden bagmey wang gyur teyᄃ
Gomla mitsön nyendrub yel lasogᄃ
Tsawa kusung tugkyi damtsik laᄃ
Tsordang matsor marig wang gi niᄃ
Tönpey kadang damley galgyur teᄃ

Inattentive and overpowered by carelessness,ᄃ
Lazy in meditation and negligent during sadhana practice,ᄃ

Concerning these root samayas of body, speech and mind;
 Knowingly and unknowingly, by the power of ignorance;
 We have defied the teacher's command and the samayas.

Naljor gangshig damtsik nyampa dang;
 Kechig tsam yang trepar mija shey;
 Kaley jungwa detar matog tey;
 Sang go chölwey yesel kawa dang;
 Ngönshey chungwey kyönchen matog tey;

"A yogi should not associate;
 With samaya violators, even for an instant!"
 So it is taught, but we failed to observe it.
 As they are difficult to discern, we have violated the secrecy,
 And lacking in higher perceptions we failed to recognize those
 who are at fault.

Nyamdang tsogdrey nyampa kangwa dang;
 Nyamdang nömin namla chöshey dang;
 Nyamla midzem nyampey kyön lasog;
 Nyamdang drogshing nyampa dedag gi;
 Nyamdrib kyön-gyi göpar gyurto tsal;

We have shared feasts with violators and absolved them,
 Given teachings to violators and unworthy recipients;
 Unafraid of violators, the faults of transgressors, and the like,
 We have associated with violators; thus, due to these
 violations,
 We are tainted by the defilement of broken samayas.

Tsedi kyen dang yün gyi dribgyur nam;
 Rangnong gyöpey semkyi tölshag na;
 Jampey tugje dagla gongney kyang;
 Nyimey yingsu migyur dag ködey;

Mimig tangnyom ngangdu shugney kyang ൑
Nyimey dön-gyi tsangpa tsaldu sol ൑

All these causes of misfortune in this life and of ongoing
obscurations ൑

We openly admit with full remorse and regret ൑

Please consider us with loving kindness ൑

And establish us unshakably in the space of nonduality ൑

Though you abide in the impartial state beyond concepts ൑

Please bestow upon us the nondual, ultimate purity ൑

Döndam migmey tröley deypa la ൑

Namtog gang yang migpar migyur tey ൑

Kündzob gyuma tsamgyi wang gi ni ൑

Nongpar chi na rangnong zöpar sol ൑

Ultimately, in the nonconceptual state beyond constructs ൑

No thought whatsoever can be found ൑

If any mistakes were made through the relative, which is just
illusion ൑

We fully regret them and ask your forgiveness ൑

༄ །ལྷ་མའི་ཐུགས་སྐྱབ་བར་ཆད་ཀུན་སེལ་གྱི་བཀའ་གཏེར་
 ལྷ་མའི་གཏོར་བསྟོ་བསྐྱེས་པ་བཞུགས་སོ།།

TSERINGMA TORMA OFFERING

THE SHORT TORMA DEDICATION
 FOR THE TEACHING AND TREASURE GUARDIANS OF
 TUKDRUB BARCHHEY KÜNSEL

Om Svasti.

Here is a short and concise dedication of the New Treasure Tukdrub Barchey Künsel for the teaching guardians, the five Tseringma sisters, and the treasure guardian Khyung Tsünma.

Cleanse the torma with “RAM YAM KHAM”, consecrate it with “OM AH HUNG HO” and make the invitation saying:

Rang-gi tukkai sabön ley jungwey özer gyi
 kasung tashi tsering che-nga dang, tersung
 dorje khyung tsünma khor yangkhor trülpa
 yangtrül dang cheypa bendza samah dzah

The rays of light shining from the seed syllable in my heart center invite the teaching guardians, the five Tashi Tseringma sisters, the treasure guardian Dorje Khyung Tsünma, and their primary and secondary retinues, together with their emanations and re-emanations. VAJRA SAMAH JAH

Invoke their heart samaya with

Om bendza dakini ahyukhe shori hrih mam
lam am tam tsitta hring hring dzah dzah

OM VAJRA DAKINI AHYUKHE SHVARI HRIH MAMLAM AM TAM CHITTA
HRING HRING JAH JAH

Make offerings with

Om bendza argham ... shapta pratitsa soha
Maha pantsa amrita rakta maha sukha
balingta bhundza hoh

OM VAJRA ARGHAM ... SHAPTA PRATICHA SVAHA
MAHA PANCHA AMRITA RAKTA MAHA SUKHA BALINGTA BHUNJA HO

Mentsün che-ng khordang cheypey jak
dorje bugu chen gyi ökyi tormey chüdrang
tey sölwar gyur

Five Mentsün sisters and your retinues enjoy this torma,
consuming its essence with the light of the hollow vajra of your
tongues.

Offer the tormas by uttering three times:

Om bendza dakini ahyukhe shori samaya
dzah, ahyur punye puktim kuru soha
Om gyana dakini mam lam am tam sarva
siddhi hung hung
Om bendza mati hung saparivara idam
balingta kha kha khahi khahi

OM VAJRA DAKINI AHYUKHE SHVARI SAMAYA JAH, AHYUR PUNYE
PUSHTING KURU SVAHA

OM JNANA DAKINI MAM LAM AM TAM SARVA SIDDHI HUNG HUNG
OM VAJRA MATI HUNG SAPARIVARA IDAM BALINGTIA KHA KHA KHAHI
KHAHI

Pal zhingley kyepey dhaki wangchukma,
ying chöku tröpa dang drelwa ley ma-yö
zhindu, rigpa rangnang longku yeshe
khandro nam-nga yi tsüldu zhengetey, trülku
menmöi tsülgyi sangye kyi tenpa sungwar
dzeypa jomo tashi tseyi wangchukma, ting-
gi zhelsangma, miyo langsangma, chöpen
drinsangma, telkar drosangma, kharak
khyung tsünma, khor sipa sumgyi menmo
bumtrak yangpey tsok dang cheypa la
söllo, chödo, büllo
Nyerab kyichok, gyerab kyiphül dampar
gyurtey, naljorpa dagchag pönlob yönchö
khordang cheypa la gyepey zhaltön,
dzumpey dangchung, lüdang dribma zhindu
mi drelwar drokney chödang tünpey longchö
gya chenpo tsalwa dang, gyalpöi chepey
jikpa sok trelkyen ngenpa tamchey zhiba
dang, ci sampey dön tamchey chödang
tünpar yizhin du drubpar dzeydu sol

Glorious queens of dakinis, born from the pure realms, without moving from the unconstructed space of dharmakaya, you manifested in the forms of the five aspects of sambhogakaya wisdom dakinis, the self-display of awareness. In the form of the nirmanakaya menmos, you protect the doctrine of the Buddha: Lady Tashi Tseyi Wangchukma, Ting-gi Zhelsangma, Miyo Langsangma, Chöpen Drinsangma, Telkar

Drosangma and Kharak Khyung Tsünma, together with your retinues, the vast assembly of a hundred thousand of menmos of the three planes of existence; I serve you, I offer you, I proffer you these – the most eminent of pleasing things, the most excellent of delightful things.

To us, the yogis, masters and disciples, venerated ones and benefactors, and all our following reveal your delighted faces. Radiantly smile upon us and never part, like the shadows of our bodies. Bestow upon us a vast wealth in conformity with the Dharma, pacify all temporary negative conditions such as the terrors of an oppressor's punishment, and completely fulfill all our wishes which are in accordance with the Dharma.

Kye, yeshe kyedzey chöku yumchen mo፥
 Gyalkün dorjei tsünmo naljorma፥
 Longku rik-ngey yumchok yingchukma፥
 Traktung gyedey trodi shorir nang፥

Kye! Great Dharmakaya mother who gives birth to wisdom,፥
 Vajra Queen of all victorious ones, Yogini,፥
 Five queens of space, supreme consorts of the five
 sambhogakaya aspects,፥
 You manifest as the Krodhishvaris who delight the herukas.፥

Trülku deshek dorje rinpoche፥
 Pema leykyi khandröi gardzey pa፥
 Ney-yül durtrö küntu natsok zuk፥
 Gangchen sangye tensung khorlöi dag፥

Performing the nirmanakaya dances of the sugata, vajra,፥
 Ratna, padma and karma dakinis,፥
 You appear in various forms throughout the places, valleys
 and charnel grounds.፥

Queen of the mandala of those who guard the Buddha's
doctrine in the Land of Snow.ᄃ

Lhenchig kyemey yeshe namröl ley ᄃ
Ngödrub choktsöl mentsün chedey nga ᄃ
Trülpa yangtrül nyingtrül sammi khyab ᄃ
Nangsi dhaki kün-gyi khorlö gyur ᄃ
Samye gyutrül drawey tsoknam la ᄃ
Güpey tödo döгүй ngödrub tsöl ᄃ

From the wisdom display of the Co-emergent One,ᄃ
You appear as the five Mentsün sisters, bestowers of the
supreme siddhi,ᄃ

Whose emanations, secondary emanations and their re-
emanations surpass thought in number.ᄃ

Universal rulers of all the dakinis of appearance and
existence,ᄃ

Inconceivable assembly of the magical net,ᄃ

I praise you respectfully, grant the siddhis of fulfilling all
wishes.ᄃ

In this way make praises and request the activities.

*This was composed by the joyful servant of the Lotus Master, [Jamyang
Khyentse Wangpo], condensing the treasure root text.*



༄༅། །ཐུགས་སྐྱབ་བར་ཆད་ཀུན་སེལ་གྱི་སྐོང་བ་བསྐྱེས་པ་
གཡུ་ཞལ་མ་བཞུགས་སོ།།

THE TURQUOISE CHAMBER MENDING-CHANT

A CONDENSED MENDING-CHANT FOR TUKDRUB
BARCHEY KÜNSEL,
THE HEART PRACTICE, DISPELLER OF ALL OBSTACLES

Hung hrih
Tsogkhang pema drawa jinrey chag
Tsogpey naljor phomo damrey tsang
Tsogshong pema bhandza gyarey yang
Tsogdzey yeshe dütsi chürey che

HUNG HRIH

The Lotus Net gathering hall is completely filled with splendor.
The gathered yogis and yoginis have very pure samaya.
The lotus *bhanja* gathering tray is quite vast.
The gathering articles, the wisdom nectar, has such great
potency.

Tenyo nödu sizhi paljor tib
RanglÜ bhandzar phungkham dütsi kang
Dhuti penö tiglung marchen tam
Yingkyi shongpar rigpey torchen sham
Dröndrug subsu nagshi döyön tra

The splendor and wealth of existence and peace are assembled
in the vessel of the animate and the inanimate.

The bhandha of my body is filled with the nectar of the
aggregates and elements.

The lotus vessel of the dhuti is brimming with the great rakta
of bindu and prana.

The great torma of awareness is arrayed on the tray of space.
The desirable objects of the four visions shine within the
sphere of the six lamps.

Kyepar meydu jungwey damtsik dzey
Rangjung gyutrül gyen-gyi rölmö yi
Tsedag nangwa taye tugdam kang
Ku-nga tsewang tarchin ngödrub tsol

Particularly, with the wonderful samaya substance,
The self-existing ornaments of magical display,
May the samaya with Life-Lord Amitabha be mended.
Bestow the siddhi of perfecting the life-empowerment of the
five kayas.

Drodül tukje chenpö tugdam kang
Khorwa dongney trukpey ngödrub tsol
Kyilkhor tsochok guru tukdam kang
Nangsi zilgyi nönpey ngödrub tsol

May the samaya with the Great Compassionate Tamer of
Beings, be mended,

Bestow the siddhi of shaking samsara from its depths.
May the samaya with Guru Supreme Lord of the Mandala be
mended,

Bestow the siddhi of mastering appearance and existence.

Drogön gyalwey dungdzin tukdam kang
Khamsum wangdu düpey ngödrub tsol
Penchen mawey senge tukdam kang
Khyennyi yeshe gyepey ngödrub tsol

May the samaya with the Lord of Beings, Gyalwey Dungdzin,
be mended.

Bestow the siddhi of mastering the three realms.

May the samaya with the great pandita Lion of Speech be
mended.

Bestow the siddhi of expanding the wisdoms of the twofold
knowledge.

Guru kyechok tsülsang tukdam kang
Dögu charzhin bebpey ngödrub tsol
Düdül dren-gyi domey tukdam kang
Barchey düpung jompey ngödrub tsol

May the samaya with Guru Kyechok Tsülzang be mended.

Bestow the siddhi of showering desirable things like a rain.

May the samaya with the matchless Tamer of Mara be
mended.

Bestow the siddhi of vanquishing the hordes of obstacle-maras.

Palchen dzamling gyenchig tukdam kang
Dug-nga rangsar drölwey ngödrub tsol
Dzogpey sangye pejung tukdam kang
Lhündrub drölwa zhiden ngödrub tsol

May the samaya with Great Glorious Dzamling Gyenchik be mended.

Bestow the siddhi of spontaneously freeing the five poisons.

May the samaya with the perfect buddha Padmakara be mended.

Bestow the siddhi of the four types of spontaneously present liberation.

Khyepar phagpey rigdzin tukdam kang
Drodül trinley tagye ngödrub tsol
Trogyal dzutrül tuchen tukdam kang
Damsi dugpa tsarchö ngödrub tsol

May the samaya with the Specially Exalted Vidyadhara be mended.

Bestow the siddhi of perfecting the activities to tame beings.

May the samaya with the wrathful king Dzutrül Tuchen be mended.

Bestow the siddhi of abolishing the wicked samaya violators.

Tragtung dorje draktsal tukdam kang
Chetsen drenda drelwey ngödrub tsol
Palchen kalden drendzey tukdam kang
Leyzhi drubgye choggi ngödrub tsol

May the samaya with Heruka Dorje Draktsal be mended.

Bestow the siddhi of incomparable majesty.

May the samaya with Great Glorious Kalden Drendzey be mended.

Bestow the siddhi of the four eminent activities and eight accomplishments.

Sangdag raksha tötreng tukdam kang
Sikeg yül-ley gyalwey ngödrub tsol

Khyabdag dechen gyalpo tukdam kang
Chimey jalü dorje ngödrub tsol

May the samaya with Lord of Secrets, Raksha Tötrenge be
mended.

Bestow the siddhi of vanquishing the armies of *si* and *gek*.
May the samaya with all-pervading lord, Dechen Gyalpo, be
mended.

Bestow the siddhi of the deathless vajra rainbow body.

Gosung pawo yabyum tukdam kang
Leyzhi lhün-gyi drubpey ngödrub tsol
Nyurdzey phagma drölmay tukdam kang
Jungshi chiyi barchey chiru sol

May the samaya with the gate-keeping dakas and their
consorts be mended.

Bestow the siddhi of spontaneously accomplishing the four
activities.

May the samaya with Swift-acting Noble Tara be mended.

Externally, dispel the outer obstacles of the four elements.

Tumchen miyo gönpo tukdam kang
Tsalung nangi barchey nangdu sol
Sangdag dorje bechön tukdam kang
Trültog sangwey barchey yingsu sol

May the samaya with Great Fierce Lord Achala be mended.

Internally, dispel the inner obstacles of nadis and pranas.

May the samaya with Lord of Secrets, Dorje Bechön, be
mended.

Dispel within dharmadhatu the secret obstacles of confused
thoughts.

Trogyal mewa tsekpai tukdam kang
Dribdang mitsang jung-ngey longdu jong
Chidag leykyi shinjei tukdam kang
Dümin chidok tendra tromla tob

May the samaya with the wrathful king Mewa Tsekpa be
mended.

Purify obscurations and impurities in the spaces of the five
elements.

May the samaya with Lord of Death, Action Yamaraja, be
mended.

Avert untimely death and disperse the enemies of the doctrine.

Durtrö dagpo dagmō tukdam kang
Seynor chugpel drajag chomkün ching
Shingkyong lhamen che-nga tukdam kang
Chogtün ngötsol dütrug tamag dok

May the samaya with the Lord and Mistress of Charnel
Grounds be mended.

Increase food, wealth and cattle and paralyze enemies, bandits
and thieves.

May the samaya with the realm-protectors Five Divine Maiden
Sisters be mended.

Bestow the supreme and common siddhis and avert strife in
this age as well as border attacks.

Tersung dorje khyungtsün tukdam kang
Naljor khorkyong tuktig takhyab pel
Tsasum kündü nangsi zilnön gyi
Kyilkhor lhatsok tukdam yingsu kang

May the samaya with the treasure guardian Dorje Khyung
Tsünma be mended.

Protect the yogis and their retinues and let the Heart Essence
expand to fill the sky.

For the assemblies of deities of the mandala of the Embodiment
of the Three Roots, mastering appearance and existence.

May the heart samaya be spontaneously mended!

Dagchag marig wang gyur gosum gyi
Tsawa yanlag damley galwa nam
Döney majung makye miney par
Namdag yedröl chenpö ngangdu shag
Tsewang longchö choggi ngödrub tsol

All the transgressions of the root and branch samayas
We have committed with our three doors under the power of
ignorance,

Are originally non-occurring, unborn and non-dwelling.

We apologize for this in the pure state of the great primordial
freedom.

Bestow the life-empowerment, enjoyment and the supreme
siddhi.

Trültog bagchag chönyi yingsu dok
Lhündrub nangzhi dangtsal tarchin ney
Kadag chösey shönnu bumku ngang
Künzang pema gyalpo chokdrub shig

Send confused thoughts and habitual patterns back into the
space of dharmata.

Having perfected the manifest expression of the four visions of
spontaneous presence,

May we, in the state of the primordially pure youthful vase
body of the exhaustion of dharmas,

Accomplish the supreme Ever-Excellent Lotus King.

While traveling through the valleys (of Tibet), on the occasion of commencing one hundred gana pujas in the Lotus Face, the central chamber of Samye, on the eleventh month, the fortunate Padma Garwang Lodrö Thaye wrote these lines of self-liberated occurrence, like a dance of lightning, accompanied by virtuous omens. May it be valuable. May virtue increase.



༄ | བསྐྱལ་མཚོད།།

LIBERATION OFFERING

At the time of the liberation offering, if you haven't arranged for a separate linga, use the last pure part of the feast offering. With HUNG dissolve the offering goddesses back into yourself. Alternately, if you have earlier set aside [a piece] before the consecration, then use that. In any case, say:

Pema maha shri heruka koh ham
Dagnyi pema herukai kur gyur

PEMA MAHA SHRI HERUKA KOH HAM

I have become the form of Padma Heruka.

Namo, könchok sumla chaktsal lo, könchok
sumgyi ka denpa dang, chönyi nampar
dagpey denpa dang, chöchen gyumdrey
luwa mepey denpa dang, rigdzin zhi-tro
gyutrül nampar rölpey lhatsok namkyi
denpa dang, trülpa yangtrül chagnyen dang
cheypa namkyi denpa dang, denpa chenpö
jinlab kyi marungpey semchen drelwey
zhingdu gyurpa tamchey tsenma dzeykyi
ten dila chipar gyurchig.
Nri yam dzah, nri benza angkusha dzah. tri
yam dzah, tri benza angkusha dzah

NAMO, Salutation to the Three Jewels! By the truth of the words of the Three Jewels, by the truth of the pure innate nature, by the truth of the unfailing cause and effect of conditioned things, by the truth of the magical display of the peaceful and wrathful vidyadhara deities, by the truth of the emanations, re-emanations, and attendants, and by the blessings of the great truth, may all incorrigible beings who are fit to be liberated, be present in this support -- the material linga.

NRI YAM JAH, NRI VAJRA ANGKUSHA JAH. TRI YAM JAH, TRI VAJRA ANGKUSHA JAH.

Summon with the hook mudra and with JAH HUNG BAM HOH draw in, dissolve, bind, fasten and inebriate. Then raise the action dagger, and say: "Hung, Palchen tuktrül dorje ginkara, ...".





SHORT FEAST OFFERING

Ram yam kham om ah hungꎵ
Om ah hung benza guru pema siddhi hungꎵ
Saparivara maha gana chakra pudza
khakha khahi khahiꎵ

Hungꎵ
Chomden khordang cheynam kyiꎵ
Chöpa gyamtso dishe shigꎵ
Nyamchag gyamtso malü shagꎵ
Tukdam gyamtso malü kangꎵ
Ngödrub gyamtso tsaldu solꎵ
Trinley gyamtso malü drubꎵ
Utsita balingta khakha khahi khahiꎵ

RAM YAM KHAM OM AH HUNGꎵ
OM AH HUNG VAJRA GURU PADMA SIDDHI HUNGꎵ
SAPARIVARA MAHA GANA CHAKRA PUJA KHAKHA KHAHI KHAHIꎵ

HUNGꎵ
Blessed one with your retinue,ꎵ
Accept this ocean of offerings.ꎵ
I apologize for an ocean of breaches.ꎵ
May an ocean of wishes be fulfilled.ꎵ

Bestow an ocean of siddhis.ॐ

Perfect an ocean of activities.ॐ

UTSITA BALINGTA KHAKHA KHAHI KHAHIॐ



༄༅ | ཡུལ་དམ་པ་རྣམས་ལ་བདན་བཞུགས་
བདེན་ཚིགས་སུ་སྦྱུལ་བ་འཚི་མེད་རྗེ་རྗེས་གྲུབ་པའི་ལང་ཚོ་
ཞེས་གྲུབ་བཞུགས་སོ།།

THE YOUTHFULNESS THAT
ACCOMPLISHES INDESTRUCTIBLE
IMMORTALITY

AN UTTERANCE OF VERSES OF TRUTH TO SUPPORT THE
LONGEVITY OF SUBLIME BEINGS
BY CHOKGYUR LINGPA

Om ah hung
Kuchok gyurmey namnang tseyi gyal
Sungchok gakmey pema tseyi dag
Tukchok trülmey mikyö tseta ye
Yönten lhündrub trinley tokmey pey
Ratna karma tseyi lhatsok nam
Lamey kutse tenpar jin-gyi lob
Om amarani dziwen tiye soha

OM AH HUM

Unchanging supreme Body, Vairocana King of Life,
Unceasing supreme Speech, Lotus Lord of Life,
Unmistaken supreme Mind, Akshobhya Boundless Life,
Ratna and karma assemblies of life deities,
Of spontaneously present qualities and unimpeded activities,
Bestow your blessings that the guru's life may be firm!
OM AMARANI JIVANTIYE SVAHA.

Neychok namdag chimey tagpey zhing
Jikdrel senge tekpey dorje trir
Tsawey lama orgyen tsepag mey
Kuyi ökyi khordey tsechü dü
Gyalwa seydang chepey tsewang kur
Jalü dorjei kuru drubpar shog
Om ah hung benza guru pema siddhi
ahyukhe hung nri dzah sarva siddhi phala
hung ah

In the eminent and pure abode, the permanent realm of
immortality,
Upon the vajra throne supported by the lions of fearlessness,
Root guru Orgyen Boundless Life
Gather the nectar of longevity from samsara and nirvana with
the light of your body!
May the victorious ones with their sons confer the life
empowerment
Accomplished in the vajra form of the rainbow body!
OM AH HUM VAJRA GURU PADMA SIDDHI AHYUSHE HUNG NRI JAH
SARVA SIDDHI PHALA HUNG AH

Dagnyi palchen dorje zhönnui ku
Kuley seychok trülpa drangmey trö
Barchey dragek tamchey nyurdu drel

Lamey kudra drelwey sönam kyi
Dagkyang barchey dükyi yülley gyal
Shedrub tenpey gyaltsen drengwar shog
Om benza kili kilaya sarva bighanan bam
hung phey

I am the form of Great Glorious Vajra Kumara,
Emanatingcountless emanations of Supreme Sons from my
body

To swiftly liberate all obstacles, enemies and obstructors.
By the merit of freeing enemies to the guru's bodily form,
May I be victorious in the battle with obstacle-maras
And hoist the banner of the doctrine of teaching and practice!

OM VAJRA KILI KILAYA SARVA BIGHANAN BAM HUNG PHAT

Jetsün drölma dün-gyi namkhar jön
Utpal palbeu nyima charkey ö
Dagchag pönlob namla phokpa yi
Döpey dönnam tamchey nyurdu drub
Chiwa meypa dorjei sogtob ney
Sangye tenpa yünring dzinpa dang
Drowa namla phende pelwar shog
Om tare tuttare ture sarva artha siddhi
siddhi kuru soha

Jetsun Tara is present in the sky before me
With a blue lotus and a knot of glory, her light shining like the
rising sun.

By striking us, both master and disciples,
May all wishes be quickly fulfilled!
Having attained the vajra life of immortality,
May we uphold the Buddhist teachings forever

And increase the benefit and happiness for all beings!
OM TARE TUTTARE TURE SARVA ARTHA SIDDHI SIDDHI KURU SVAHA.

This was written to support the longevity of all my eminent guides, the great personages who uphold the Buddhadharma, such as the lords of refuge with the black and red crowns, and since the Jamgön Lama (Jamgön Kongtrül Lodrö Thaye) said that we, father and sons, must have a practice that combines Guru and Kilaya. At some point, I also had the wish to write a text such as this for our monks to chant. At the time when the lord of refuge Situ Rinpoche, master and disciples, created a wondrous and auspicious circumstance for my long life by means of the Lamey Tukdrub Yizhin Norbu, I offered this, in the manner of an escort, as a practice to support longevity. May it be meaningful!

It is extremely important that sublime beings offer one another this type of support for longevity. It is most excellent to meditate, recite and supplicate to support the guru's life.

[Written by Chokgyur Lingpa.]



Lama kukham sangla solwa deb
Choktu kutse ringwar solwa deb
Trinley darshing gyela solwa deb
Lama dang drelwar meypar jin-gyi lob

I pray that the guru may have good health!
I pray that his life may last for a very long time!
I pray that his activity may spread and flourish!
Grant the blessings to be indivisible from the guru!

༄ །རྒྱལ་ཐོ་བསྐྱུས་པ་བཞུགས་སོ།།

A BRIEF RITUAL FOR THE KING POLES

Present an offering tormā, by placing it in front of the king poles and say:

Ram yam kham
Namdag chöying ngang-nyi ley
Rangjung chöpey phungpo ni
Künzang chöpey trinta bü
Pag-ye namkha gangwar gyur
Om benza argham padyam pushpe dhupe
aloke ghandhe naividya shabta ah hung

RAM YAM KHAM

From the state of the pure dharmadhatu,
A mass of self-appearing offerings,
Like the offering cloud of Samantabhadra,
Fills up the space beyond limitations.

OM VAJRA ARGHAM PADIYAM PUSHPE DHUPE ALOKE GHANDHE
NAIVIDYA SHABTA AH HUNG

Consecrate the tormā according to the ritual text.

Next, invite by saying:

Rang-gi nying-ga ney özer trpey rirab kyi
chokzhi ney gyalpo chenpo deyzhi
khordang cheypa banza samah dzah

The rays of light shining from my heart center invite the Four
Great Kings from the four directions of Mount Sumeru.

VAJRA SAMAJAH.

By saying

Dzah hung bam hoh

JAH HUNG BAM HOH

imagine that they remain inseparable from their representations.

Next, give the tormas by repeating three times:

Om dhrikta rakshtaya soha, om viru
dhakaya soha, om viru pakshaya soha, om
beyshramanaya soha, saparivara idam
balingta khakha khahi khahi

OM DHRIKTA RAKSHTAYA SVAHA,

OM VIRU DHAKAYA SVAHA,

OM VIRU PAKSHAYA SVAHA

OM VAISHRAMANAYA SVAHA,

SAPARIVARA IDAM BALINGTA KHAKHA KHAHI KHAHI

Make offerings, saying:

Om tsatur maharadza saparivara argham
padyam pushpe dhupe aloke ghandhe
naividya shabta pratishcha soha

OM CHATUR MAHARAJA SAPARIVARA ARGHAM PADYAM PUSHPE DHUPE

ALOKE GHANDHE NAIVIDYA SHABTA PRATISHCHA SVAHA

And praises, saying:

Zabching gyachen zikpa po
Yülkhor sungdang pagkye po

Chenmi zangdang namtö sey
Sharlho nubjang chokzhi yi
Gyalchen la chaktsal tö

You who see the deep and the vast,
Yülkhor-sung and Phagkyepo,
Chenmi-Sang and Namtösey,
Four Great Kings of the east, south, west and north,
I salute you and offer praise.

Next, say:

Chöjin torma dizhey la
Naljor dagchag khordang chey
Neumey tsedang wangchuk dang
Paldang drakdang kalpa zang
Longchö gyachen küntob ching
Zhidang gyela sokpa yi
Leykyi ngödrub dagla tsol
Damtsig chen-gyi dagla sung
Ngödrub kün-gyi dongdrok dzö

Accept this offering torma
And give us, practitioners and our followers,
A life span of good health and strength,
Splendor, fame and good fortune,
Riches, all vast and fully attained;
Bestow upon us the siddhi
Of the pacifying, increasing and other activities.
May the loyal protectors guard us.
May we be accompanied by all siddhis.

Dümin chidang neynam dang
Döndang geknam meypar dzö

Milam ngendang tsenma ngen
Jajey ngenpa meypar dzö

Vanquish untimely death and all sickness,
Evil forces and obstructors.
Eliminate bad dreams and evil omens,
And all unwholesome activity.

Jigten dezhing lolek dang
Drunam phelzhing chöphel wa
Delek phünsum tsokpa dang
Jila döpa kündrub dzö

May this world have peace and good seasons.
May the crops prosper and the Dharma flourish.
May there be perfect peace and goodness,
And the fulfillment of all wishes.

Having enjoined them to the activities in this way, request them to remain firmly, by adding this to the end of the four mantras above:

Sutra tiktha benzaye soha

SUPRATISHTHA VAJRAYE SVAHA

Utter the verse of auspiciousness:

Neydir nyinmo delek tsen delek
Nyimey gung-yang delek shing
Nyintsen tagtu delek pa
Könchok sum-gyi dengdir tsol

May this site have peace and goodness throughout day and
night.
May noon also have peace and goodness.

May there always be peace and goodness day and night.
At this moment may the Three Jewels bestow this goodness.

When taking down the poles (at the end of retreat), place offering tormas and consecrate them just as before, but there is no need to make an invitation. After having presented the tormas, offerings and praises, and at the end of having enjoined them to carry out the activities, apologize for your failings, saying:

Manye yongsu matsang dang
Gang-yang nüpa machi pa
Dini gyipa gangnong pa
Dekün khyekyi zödzey rik

For whatever I could not acquire or left incomplete,
And whatever I was unable to do,
For any of my deeds in which I failed,
I beg you to bestow your forgiveness.

Then request them to take leave, saying:

Om
Khyekyi semchen dökün dzey
Jesu tünpey ngödrub tsol
Sangye yüldu shekney kyang
Laryang jönpar dzeydu sol
Benza muh

OM

You who act for the welfare of sentient beings,
Grant the accomplishments to which I aspire.
Buddhas, although you depart to other places,
Please be kind enough to return once again.

VAJRA MU

Utter suitable verses of auspiciousness and leave the offering tormas in a clean place. Take down the poles and put them in a remote location.

This was written by Khyentse Wangpo. May it be virtuous.



༄༅ །དངོས་གྲུབ་ལེན་པ།།

RECEIVING THE SIDDHIS

NGÖDRUB-LEN LITURGY FOR A RECITATION RETREAT OF
THE TRINLEY NYINGPO AS EXTRACTED FROM THE
TRINLEY GYEPA SADHANA OF LAMEY TUKDRUB BARCHEY
KÜNSEL
WITH NOTES FROM THE TEACHINGS OF TULKU URGYEN
RINPOCHE

Hung hrihᄁ
Chö-ying tadang drelwey kyilkhor neyᄁ
Drola tsechig gongpey tukdam chenᄁ
Gongpa dadang nyenney gyüpa yiᄁ
Rigdzin tsalchang lhatsok gongsu solᄁ

HUNG HRIHᄁ
From the boundless dharmadhatu mandala,
Compassionate ones who one-pointedly consider sentient
beingsᄁ
Please listen to me, deity assemblies of power wielding
vidyadharas
Of the mind, sign and hearing lineages.ᄁ

Daggi möpey semchen kündön duᄃ
Sokchir mitang tingdzin tsechig peyᄃ
Nyendrub namzhi damcha tarchin naᄃ
Dengdir ngödrub solwey düla babᄃ

For the benefit of all sentient beings, I have devotedlyᄃ
And with one-pointed concentration, not abandoning even at
the cost of my life,ᄃ
Perfected my commitment of the four aspects of approach and
accomplishment,ᄃ
So now the time has come to receive the siddhis.ᄃ

Kudang yeshe choggi ngödrub dangᄃ
Tsedang sönam tünmong ngödrub namᄃ
Danta nyidu dagla tsalney kyangᄃ
Miyö kusung tuksu drubpar dzöᄃ
Om ah hung benza guru pema tötrenᄃg tsal
benza samaya dzah siddhi phala hung ah,
kaya vaka tsitta gyana karma sarva siddhi
phala hungᄃ

Bestow upon me right now, the supreme siddhis of the kayas
and wisdomsᄃ

And all the common siddhis of life and merit,ᄃ
And make me attain accomplishment
As the immutable Body, Speech, and Mind.ᄃ

OM AH HUNG VAJRA GURU PADMA TÖTRENᄃG TSAL VAJRA SAMAYA JAH
SIDDHI PHALA HUNG AH, KAYA VAKA CHITTA JNANA KARMA SARVA
SIDDHI PHALA HUNGᄃ

Thus invoke and partake of the substance of siddhi.

Hung hrihᄃ
Nyingpo jangchub semkyi kyilkhör duᄃ

Yeshe gyumar rölpey lhatsok nam ॐ
Minda dorjei damtsig jegong la ॐ
Jinlab wangdang ngödrub tsaldu sol ॐ

HUNG HRIH ॐ

In the essence mandala of bodhichitta, ॐ
Gathering of deities reveling in wisdom magic, ॐ
Without departing, remember your vajra samaya, ॐ
And bestow blessings, empowerments and siddhis! ॐ

Attach this to the end of the Tötrenge Tsal recitation:

Guru dheva dakini kaya vaka tsitta gyana
karma sarva siddhi phala hung ॐ

GURU DHEVA DAKINI KAYA VAKA CHITTA JNANA KARMA SARVA SIDDHI
PHALA HUNG ॐ

and receive the siddhis, touching your three places.

Tsakham dütsi dangmey gang ॐ
Choggi ngödrub ngöndu gyur ॐ
Dangmey özer chokchur trö ॐ
Tünmong ngödrub bemey drub ॐ
Namkün kyilkhör khorlo dang ॐ
Yermey chenpor jinlab gyur ॐ

My nadis and dhatus are filled with the essence of nectar. ॐ
I have realized the supreme siddhi. ॐ
By the light rays of the essence radiating throughout the ten
directions, ॐ
The common siddhis are effortlessly accomplished. ॐ
Thus I am blessed to be inseparable, forever, ॐ
From the great circle of the mandala. ॐ

*Imagining this, apologize for mistakes with the "Om, Rigdzin kyilkhor ..."
and continue with the request to remain, the dissolution and re-mergence.*



NOTES FROM QUESTIONS TO TULKU URGYEN RINPOCHE

On the last day of your retreat get up early and do the Trinley Nyingpo including the feast offering. After repeating the offerings and praises at the end of the feast, chant the above in the following order to receive the accomplishments.

1. "Hung Hrih, From the boundless dharmadhatu...".

2. "Hung Hrih, In the essence mandala... GURU DHEVA DAKINI KAYA VAKA TSITA PHALA HUNG". *Take the Glorious Torma and touch your forehead, throat, and heart.*

3. "My nadis and dhatus ...". *Drink the consecrated wine from your kapala and eat a piece of the torma or biscuit to receive the accomplishments.*

4. "Om, Whole assembly of vidyadhara deities ...". *Recite the Hundred syllable mantra three times.*

5. *Dissolve the mandala by repeating HUNG three times. Reemerge by saying "Phat" three times.*

6. *Dedicate by saying "Hoh, By the power of accomplishing ...".*



DÜSUM SANGYE SUPPLICATION

Düsum sangye guru rinpoche‡
Ngödrub kündag dewa chenpö zhab‡
Barchey künsel düdül dragpo tsal‡
Solwa debso jin-gyi labtu sol‡
Chinang sangwey barchey shiwar dang‡
Sampa lhün-gyi drubpar dzey du sol‡

Buddhas of the three times, Guru Rinpoche‡
Lord of all siddhis, Great Bliss,‡
Dispeller of all obstacles, Wrathful Tamer of Mara,‡
I supplicate you, bestow your blessings.‡
Pacify the outer, inner and secret obstacles‡
And spontaneously fulfill all wishes.‡

Tukje dagla jin-gyi lob‡
Tsewey dagsok lamna drong‡
Gongpey dagla ngödrub tsol‡
Nüpey dagsok barchey sol‡
Chiyi barchey chiru sol‡
Nanggi barchey nangdu sol‡
Sangwey barchey yingsu sol‡
Güpey chaktsal kyabsu chi‡
Om ah hung benza guru pema siddhi hung‡
Om ah hung benza guru pema tötreng tsal

benza samaya dzah siddhi phala hung ah ॐ

With your kindness, bestow your blessings upon me. ॐ

With your affection, guide myself and others on the path. ॐ

With your realization, grant me the siddhis. ॐ

With your powers, dispel the obstacles of myself and others. ॐ

Clear the outer obstacles externally. ॐ

Clear the inner obstacles internally. ॐ

Clear the secret obstacles spontaneously. ॐ

Respectfully I bow down and take refuge in you. ॐ

OM AH HUNG VAJRA GURU PADMA SIDDHI HUNG ॐ

OM AH HUNG VAJRA GURU PADMA THOTRENG TSAL VAJRA SAMAYA
JAH SIDDHI PHALA HUNG AH ॐ

Translated in accordance with the oral teachings of Tulku Urgyen Rinpoche at Nagi Gumpa by Erik Pema Kunsang and Graham Sunstein. Partly sponsored by Andreas Kretschmar. Edited by Marcia Binder Schmidt and Michael Tweed.

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*"Treating the representations of Body, Speech and Mind with respect
and veneration creates a tremendous amount of merit. Please don't place
Dharma texts where people walk and sit."*

—Chökyi Nyima Rinpoche—



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