

The Required Liturgies on the Occasion of Master Tāranātha's Severance Empowerment of Opening the Door to the Sky in the Gyaltang Tradition

By Tāranātha

Translated by Sarah Harding

Preliminaries:

Perform the obstracter torma ritual in the usual way or according to your own source text: cleanse and purify the torma, bless it with the long mantra of the "sky treasure," and dedicate it with "akāro." Say:

Nāmo! By the truth of the words of the Buddha, dharma, and sangha, by the truth of the words of the yidam, ḍākinīs, and dharma protectors, and by the power of my mantra, mudra, and meditative absorption, all spirits who would interfere with tonight's presentation of the empowerment of the profound method of severance and all disrupting types of devils and obstructers: don't stay here, go away!

Expel them by the *sumbha* mantra and strike with *hūṃ* and *phaṭ*. For the common vajra protection circle, say the following mantra and meditate on the meaning of emptiness:

oṃ vajra rakṣa rakṣa hūṃ hūṃ hūṃ phaṭ svāhā

For the direction protectors, cleanse, purify, and bless the torma. Invoke the guests with:

oṃ lokapāla saparivāra ākarṣaya jaḥ

Dedicate the torma by adding *akāro* to that mantra.

Supplicate for desired outcomes with:

Worldly protectors and your retinues,
accept this torma that is offered and given.
We yogins and our retinues...(etc.)

For their departure, add [*gatsa*]¹ at the end of *saparivāra*... {166}

For the grounds master torma, cleanse, purify, and bless. Then invoke the guests with:

oṃ bhūmipati saparivāra ākarṣaya jaḥ

Offer [the torma] by adding *akāro* to the end of *saparivāra* in that same mantra.

Supplicate for desired outcomes with:

Masters of grounds and masters of places and your retinues...(etc.)

For their departure, add *gatsa* to the end of the mantra.

Do the blessing of the offerings as in the general highest yoga tantras and impress the thought of refuge with “Buddha, dharma, sublime assembly...”. Afterwards recite the *Heart Sūtra* with the exorcism of evil. That is the preliminary practice.

[Main Practice]

For the main practice according to the sources, begin with the invitation:

Gurus and Jewels, please come here
from the mansion of pure devotion.
Yidam deity hosts please come here
from the infinite palace of natural purity.
Vajra *ḍākinīs* please come here
from the pure realm of the vajra.
Ratna *ḍākinīs* please come here
from the pure realm of blazing jewels.
Padma *ḍākinīs* please come here
from the pure realm of the lotus.
Karma *ḍākinīs* please come here
from the pure realm of dragon thunder.
Buddha *ḍākinīs* please come here
from the pure realm of the wheel.
Mothers and *ḍākinīs* please come here
from whatever fine place you abide.
Dharma guards and protectors please come here
from the palace of the precious doctrine.
oṃ guru deva ḍākinī... (etc., as usual)

Do the torma blessing as in *Samvara* or *Vārāhī* or whichever of the highest yoga mother tantras is appropriate. For the first part, the ritual of the yidam torma, do your particular [practice] or just the generic offering:

oṃ guru maṇḍala deva gaṇa saparivāra oṃ akāro...(etc)

The second [part] is as usual. For the third, if you have a special dharma protector, then do that torma ritual and add the generic offering:

oṃ śrīvajra dharmapāla saparivāra oṃ akāro...(etc.)

For those, the common [mantras]:

oṃ guru maṇḍala deva gaṇa pañtsa ḍākinī śrīvajra dharmapāla saparivāra arghaṃ...(etc.) for the outer offering. {167}

oṃ āḥ hūṃ for the inner offering.

Supplicate for desired outcomes as usual elsewhere:

Gurus, yidams, ḍākinīs, and
vajra dharma protectors and retinues,
accept this tormā that is offered and given.
We yogins and our retinues...(etc.)

The supplication before the self-empowerment:

phaṭ

In the mansion of Akaniṣṭha dharmadhātu,
Great Mother Perfection of Wisdom has blessings.

I supplicate the blessed one.
Mother, I pray to you.
I pray to the One Mother.
Great Mother, bless me.

On the mountain of Vulture's Peak,
Buddha Shākyamuni has blessings.
(From here on add the four lines from above).

On the Five-Peak Mountain of China,
Mañjuśrī Vādasimḥa has blessings.

In the pure realm Arrayed in Turquoise Petals,
Venerable Tārā has blessings.

In the infinite palace of pure bliss-emptiness,
Vajravārāhī has blessings.

In the mansion of the ḍākinī of Oḍḍiyāna,
Sukhasiddhī has blessings.

In the grass hut of India,
Āryadeva has blessings.

At Dingri Langkor of Latö,
Dampa Sangye has blessings.

In the hermitage of Rasa Panglung,²
Sönam Lama has blessings.

In the hermitage of Zangri Karmar,
Machik Lapdrön has blessings.

In the hermitage of Gyalthang Chuzang,
Samten Özer has blessings.

In the secluded site of Jangchub Ling,
Namkha Özer has blessings.

In the sacred sites of a hundred haunted retreats,
Shākya Özer has blessings.

In the kingdom of directionless vastness,
Delek Gyaltzen has blessings.

In the presence of the blessed guru,
Onse Chölek has blessings.

In the hermitage of Karak Samling,
Yikdruk Shepal has blessings.

In the secluded site of Chölung Jangtse,
Jetsun Drolchok has blessings. {168}

In the mansion of Draktö Dorje,
Chöku Lhawang has blessings.

In the secluded site of Chölung Demchok,
Lungrik Gyatso has blessings.

In the mansion of Takten Dorje,
Kunga Nyingpo has blessings.

In the sublime site of Chime Drubpa,
Kunga Sönam has blessings.

In the secluded site blessed by Dampa,
Kunga Yeshe has blessings.

In the realm of pure dharmadhātu,
Yönten Gönpö has blessings.

In the mansion of Mokchok Dorje,
Kunga Lhundrup has blessings.

At the secluded site of Nyamtok Tarchin,

Chöying Dorje has blessings.

In the mansion of Drowa Dulwa,
Sangye Dorje has blessings.

At the sacred site of Ngedön Nyingpo,
Ngawang Trinle has blessings.

At the seat of Lungrik Mawa,
Chöpel Gyatso has blessings.

At the sanctum site of Kedrup Gyatso,
Kunga Namgyal has blessings.

In the coil of Ogmin Tashi,
Jikme Wangpo has blessings.

At the sacred site blessed by ancestors,
Könchok Senge has blessings.

At the dharma school of Rikdrol Dupa,
Könchik Tenchö has blessings.

In the illusory appearance of Lhaden Gazhi,
Döndrup Gyaltsen has blessings.

Upon the seat of the crowning sun and moon,
my root guru has blessings.

In the dharma mansion in my heart,
yidam deities have blessings.

At the twenty-four sacred sites,
heroes and ḍākinīs have blessings.

In the eight great graveyards,
dharma guard protectors have blessings.

Among participants with pure sacred oaths,
vajra siblings have blessings.

In these sacred sites with blessings,
I pray to you, bless me
to know this rare, free and endowed life
and take to heart its grand purpose.
Bless me right now. {169}

I pray to you, bless me
to remember death and impermanence
and a sense of urgency in my being.
Bless me right now.

I pray to you, bless me
to mentally relinquish this life
and cast out the body as food.
Bless me right now.

I pray to you, bless me
to keep to haunted retreat sites
and develop love and compassion.
Bless me right now.

I pray to you, bless me
to realize the abiding nature of nonself
and cut off self-fixation at the root.
Bless me right now.

I pray to you, bless me
to pacify the four devils in their own ground
and actualize the three kāyas.
Bless me right now.

I pray to you, bless me
to bind apparent existence into service
and endow all relationships with meaning.
Bless me right now.
Bless me instantly.
Bless me right on this seat.

For the entry tormas at the time of the empowerment, the Supplication that Stirs Intentions:³

Mother, when your intention stirs in the East,
with the feelings of unwavering purpose,
your blue-black body radiates rays of light,
sublime topknot sways back and forth,
blue silk ribbons of your tiara flutter,
and bone ornaments swing,
encircled by a hundred thousand vajra ḍākinīs:
Mother Lapdrön, I pray to you.
Dharma Lamp of Enlightenment, I pray to you.

Mistress of experiential realization, I pray to you.
Vista of clear light, I pray to you.
Dākinī of primordial awareness, I pray to you.
Great Mother of space, bless me.

Mother, when your intention stirs in the South,
with the feelings of equitable purpose,
your yellow body radiates rays of light,
golden topknot sways back and forth,
yellow silk ribbons of your tiara flutter,
and bone ornaments swing, {170}
encircled by a hundred thousand ratna dākinīs:
Mother Lapdrön, I pray to you.
Dharma Lamp of Enlightenment, I pray to you.
Mistress of experiential realization, I pray to you.
Vista of clear light, I pray to you.
Dākinī of primordial awareness, I pray to you.
Great Mother of space, bless me.

Mother, when your intention stirs in the West,
with the feelings flawless, pure purpose,
your red body radiates rays of light,
coral topknot sways back and forth,
red silk ribbons of your tiara flutter,
and bone ornaments swing,
encircled by a hundred thousand padma dākinīs:
Mother Lapdrön, I pray to you.
Dharma Lamp of Enlightenment, I pray to you.
Mistress of experiential realization, I pray to you.
Vista of clear light, I pray to you.
Dākinī of primordial awareness, I pray to you.
Great Mother of space, bless me.

Mother, when your intention stirs in the North,
with the feelings of irrational purpose,
your green body radiates rays of light,
turquoise topknot sways back and forth,
green silk ribbons of your tiara flutter,
and bone ornaments swing,
encircled by a hundred thousand karma dākinīs:
Mother Lapdrön, I pray to you.
Dharma Lamp of Enlightenment, I pray to you.
Mistress of experiential realization, I pray to you.
Vista of clear light, I pray to you.
Dākinī of primordial awareness, I pray to you.
Great Mother of space, bless me.

Mother, when your intention stirs in the Center,
with the feelings of uncircumscribed purpose,
your white body radiates rays of light,
conch topknot sways back and forth,
white silk ribbons of your tiara flutter,
and bone ornaments swing,
encircled by a hundred thousand buddha ḍākinīs:
Mother Lapdrön, I pray to you.
Dharma Lamp of Enlightenment, I pray to you.
Mistress of experiential realization, I pray to you.
Vista of clear light, I pray to you.
Ḍākinī of primordial awareness, I pray to you.
Great Mother of space, bless me.

Bloody *arḡhaṃ*, *khyil li li*.
Flowers of five heads, *tho lo lo*.
Smoke of human fat, *chi li li*.
Melted marrow, *ya la la*.
Perfumed *rakta*, *khyil li li*.
Human flesh torma, *sam se sam*.
Human thighbone flute, *kyu ru ru*.
Human skull drum, *khro lo lo*.
Heroes to the right, *shar ra ra*.
Symbolic language of *phaṭ*, *sang se sang*
Heroines to the left, *tip se tib*. {171}
Sonorous song of *hūṃ*, *kyu ru ru*.
Dancing feet, *chem se chem*.
Flourishing hands, *shik se shik*.
Melodious songs of experience, *ur ru ru*.
Mists of blessings, *thu lu lu*.
Seasonal rains of instruction, *si li li*.

Mother Lapdrön, I pray to you.
Dharma Lamp of Enlightenment, I pray to you.
Mistress of experiential realization, I pray to you.
Vista of clear light, I pray to you.
Ḍākinī of primordial awareness, I pray to you.
Great Mother of space, bless me.

Ḍākinī of the vajra family in the East,
I pray to you with fierce faith.
Accept me with immeasurable great compassion
and bless me, your destined child.
Imbue all faithful disciples with the quintessence.

Ḍākinī of the jewel family in the South,
I pray to you with fierce faith.
Accept me with immeasurable great compassion
and bless me, your destined child.
Imbue all faithful disciples with the quintessence.

Ḍākinī of the lotus family in the West,
I pray to you with fierce faith.
Accept me with immeasurable great compassion
and bless me, your destined child.
Imbue all faithful disciples with the quintessence.

Ḍākinī of the karma family in the North,
I pray to you with fierce faith.
Accept me with immeasurable great compassion
and bless me, your destined child.
Imbue all faithful disciples with the quintessence.

Ḍākinī of the buddha family in the Center,
I pray to you with fierce faith.
Accept me with immeasurable great compassion
and bless me, your destined child.
Imbue all faithful disciples with the quintessence.

Afterwards, do the feast offerings and so on from *Vārāhī*, *Chakrasaṃvara*, or whatever source text is appropriate. To do an extended ritual, it is excellent to practice in connection with the feast activity of Object Severance itself. For a short practice, what is here is sufficient. For the main empowerment it is good to do the introduction (*ngo sprod*) as in the source text of the Gyalthang tradition itself, however there is nothing of essential meaning missing from what Jetsun Tāranātha has taught here. In any case, the long or short arrangement of the liturgy, from the formulation of the motivation and history of the teaching onwards, should be done according to the master's discretion.

mangalaṃ

References

Rgyal thang lugs kyi gcod dbang nam mkha' sgo 'byed kyi cho ga rje btsun tā ra nā thas mdzad pa'i skabs su nye bar mkho ba'i 'don cha, DNZ Shechen Printing, vol. 14, pp. 165-171; Kundeling Printing, pp. 611-617.

Dam chos sdug bsngal zhi byed rtsa ba'i chos sde dang/ yan lag bdud kyi gcod yul gyi glegs bam, TA, pp. 587-600. Dingri Langkor Tsuglag Khang, 2013.

¹ Added from the Dingri edition.

² *Ra sa spang lhung* or more commonly *spang lung* (but mistaken in Dingri text as *spang lhud*), literally “grassy valley goat land.” Sönam Lama was Machik Lapdrön’s principal guru.

³ This section is very similar to a text called *Ma gcig gi dbang bskur dgongs bskyod ma*, in Dingri, vol. TA of pp. 651-665.

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