

# *Offering the Gektor*

*Torma Offering to the Interferers*

*Translated by Lama Zopa Rinpoche*



*Foundation for the Preservation of the Mahayana Tradition*

# FPMT Education Services



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**Colophon:**

This Gektor offering practice was extracted from a compilation for commencing retreat, compiled from: *Becoming Vajrasattva* by Lama Yeshe; *Retreat Procedures* (from the works of Ngülchu Dharmabhadra and Pabongka Dechen Nyingpo) translated by Glenn Mullin; and *Retreat Preliminary Instructions for Vajrayogini* put together by Jampa Tenzin Trinlay Gyatso, translated by Lama Zopa Rinpoche and written down by Ven. Holly Ansett January 1997–February 1998.

# Offering the Gektor

## *Torma offering to the interferers*

### ***Blessing the torma***

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Dispel interferences with:

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OM KHANDAROHI HUM HUM PHAT (2x)

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With the first recitation, sprinkle the tormas with action vase water.

With the second recitation, sprinkle with inner offering.

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Purify into emptiness with:

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OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

From the sphere of emptiness the letter BHRUM becomes a vast and expansive jeweled vessel, inside of which the syllable OM melts and becomes a great ocean of uncontaminated exalted wisdom nectar.

OM AH HUM (3x)

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While reciting the passage below, the assistant to the rite lights the three butter lamps that are standing at the base of the gektor, while the practitioner puts frankincense on the charcoal.

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From the HUM at my heart, rays of light are emitted and hook all the assembly of the interferers that are obstacles for oneself to accomplish this profound retreat. They hook and invite them as guests for whom this torma is to be offered.

The practitioner picks up the plate of the gektor in such a way that the lights face towards him/her. The plate is held in the right hand and rotated clockwise until one says, "SVAHA". At "SVAHA," switch the plate to the left hand and snap the fingers of the right hand. Do this three times while reciting the mantra:

OM SARVA BIHANA / NAMAH SARVA TATHAGATA BHYO /  
VISHVA MUKHE BHYO / SARVA TAD KHAMUDGATE /  
SAPARANA IMAM GAGANA KHAM / GRIHANA IDAM  
BALIMTAYE SVAHA

*(3x while rotating the torma three times clockwise)*



Now turn the plate so that the lights are facing out. The right hand holds the plate in a threatening gesture (with forefinger and pinky finger extended upwards) and rotates the plate counterclockwise while reciting the mantra below. At the same time, the left hand, also in the threatening gesture rings the bell. Recite the mantra in a voice that is halfway between mild and fierce.

OM SUMBHA NI SUMBHA HUM HUM PHAT  
OM GRIHNA GRIHNA HUM HUM PHAT  
OM GRIHNA PAYA GRIHNA PAYA HUM HUM PHAT  
OM ANAYA HO BHAGAVAN VAJRA HUM HUM PHAT  
*(3x while rotating the torma three times clockwise)*

At the completion of this, give the torma to the assistant who takes both the incense burner and the gektor to the doorway. He remains facing outwards. The practitioner – his hands back to back, little fingers interlocked, right hand nearer to the heart, and holding vajra and bell – makes the annunciation of truth:

“Hark! By the strength of the truth of all holy teachers, such as the noble root and lineage teachers; by the truth of the sravakas, pratyekabuddhas, dharmapalas, and guardians; and especially by the truth of the deities of this mandala: May the evil spirits and interferences who would hinder this retreat be satiated by this torma and return to their own abodes. O harmful ones, do not doubt that if you do not go, the blazing fires of this wrathful wisdom vajra will smash your heads into a hundred pieces. Depart, for this is an annunciation of truth.”

The practitioner now thrice speaks the mantra fiercely while ringing the bell and throwing first rice and then mustard seeds. The assistant at this time gives the gektor one more turn to the left and takes it away outside while carrying the incense burner.

OM SUMBHA NI SUMBHA HUM HUM PHAT  
OM GRIHNA GRIHNA HUM HUM PHAT  
OM GRIHNA PAYA GRIHNA PAYA HUM HUM PHAT  
OM ANAYA HO BHAGAVAN VAJRA HUM HUM PHAT  
*(3x fiercely)*

Returning with the incense burner and empty plate, the assistant fumigates the room well while the practitioner continues to recite the action mantra in an intense and wrathful way while ringing the bell and playing the damaru while meditating on the fact that all hindrances have been removed:

OM KHANDAROH I HUM HUM PHAT *(as many times as necessary)*