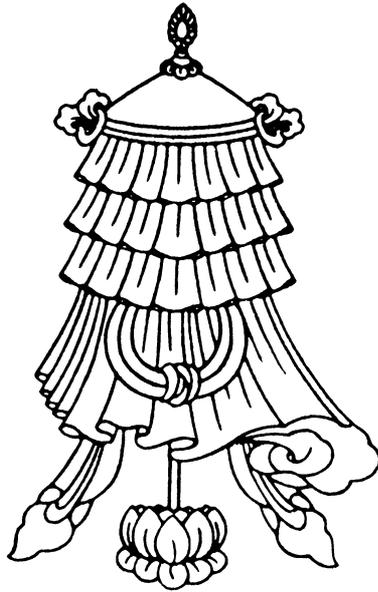


Cha Sum

The Rítual of the Three Parts



translated by Carol Savvas and Lodro Tulku

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Cha Sum

The Rítual of Three Parts



This ritual is said to be very powerful to eliminate obstacles which occur in one's life and spiritual practice. It is often performed by lamas for the sake of one who is sick, when the illness is thought to be caused by a class of spirits. This ritual follows the injunctions of the Buddha, who taught that one should not harm any living being, even those who do harm to oneself, and therefore, rather than using wrathful means to harm the interfering spirits, one offers them tormas, praises, and various offerings such as water, flowers, incense, lights, perfume, food, and music.

One who wishes to do the ritual called "Three Parts" should arrange tormas and offerings according to the existing tradition.

The Way to Bless the Offerings

OM VAJRA YAKSHA HUM

OM VAJRA JVALA ANALA HANA DAHA PACHA MATHA
BHANJA RANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

Everything becomes empty. Out of emptiness from OM comes a vast, jewelled vessel in which the syllable OM melts into light and transform into godly substances, water for the feet, water for the mouth, flowers, incense, lights, perfume, food and sound and become clear, unobstructed and as extensive as space.

OM ARGHAM AH HUM
OM PADYAM AH HUM
OM VAJRA PUSHPE AH HUM
OM VAJRA DHUPE AH HUM
OM VAJRA ALOKE AH HUM
OM VAJRA GANDHE AH HUM
OM VAJRA NAIVIDYA AH HUM
OM VAJRA SHAPTA AH HUM



The Way to Bless the Torma

OM SVABHAVA VISHUDDHE DHARMA / TE VAJRA SIDDHI
HUM / NAMA SARVA TATHAGATEBHYO VISHVA MUKHEBHYA /
SARVA TADKHAMUDGATE SPHARANAH IMAM GAGANA
KHAM SVAHA / OM AMRITE HUM PHAT / OM AKARO
MUKHAM SARVA DHARMANAM ADYA NUDPANNA TVADTA /
NAMA SARVA TATHAGATA AVALOKITE / OM SAMBHARA
SAMBHARA HUM / OM RU RU SPURU JVALATISHTHA SIDDHA
LOCHANI SARVA ARTHA SANGHANI SVAHA

By the power of my own thought,
By the power of the blessings of the tathagatas,
And by the power of the dharmadhatu,
Whatever purposes are thought of,
May all these be unobstructedly fulfilled.
Thus reciting the words of truth.

Part One:

Offering to the Worldly Protectors of the Ten Directions

The Invitation

O Lords, come and be seated.

In the present time of five degenerations, although this is such a bad place for you to come and stay, in order to protect the teachings of Buddha Shakyamuni and to give us assistance, please come to this very place. O powerful direction protectors and worldly protectors, richly endowed with power, compassion, method, and pledges. You gods, rishis, pretas, rakshas, nagas, knowledge-holders, kings, all you owners of interferences, all of you who show yourselves in mighty forms, come and be seated, you worldly protectors of the ten directions.

When you are invited for the sake of the propagation of the Buddha's teachings, please come and enjoy these offerings, which are offered for the sake of all living beings.

OM EH HYA HI DASHADIKA LOKAPALA SAPARIVARA SAMAYE
SVAHA

Offerings

OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM AGNIYE /
OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE /
OM KUVAIRAYE / OM URDHAM BRAHMANAYE SURYA GRAHA
ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE / OM
ARDHAPRITHIVIBHYA ASUREBHYA NAGEBHYA SAPARIVARA
PRAVARASADKARAM ARGHAM PRATICCHA SVAHA

Thus offering water for the mouth.

KAMALAYE TAM

Thus offering seats.

OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM AGNIYE /
OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE/
OM KUVAIRAYE / OM URDHAMBRAHMANAYE SURYAGRAHA
ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE / OM
ARDHAPRITHIVIBHYA ASUREBHYA NAGEBHYA SAPARIVARA
PRAVARSAADKARAM PADYAM PRATICCHA SVAHA

OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM AGNIYE /
OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE/
OM KUVAIRAYE / OM URDHAMBRAHMANAYE SURYAGRAHA
ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE / OM
ARDHA PRITHIVIBHYA ASUREBHYA NAGEBHYA SAPARIVARA
PRAVARSAADKARAM PUSHPE PRATICCHA SVAHA

OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM AGNIYE /
OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE /
OM KUVAIRAYE / OM URDHAMBRAHMANAYE SURYAGRAHA
ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE/
OM ARDHA PRITHIVIBHYA ASUREBHYA NAGEBHYA
SAPARIVARAPRAVARSAADKARAM DHUPE PRATICCHA SVAHA

OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM AGNIYE /
OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE /
OM KUVAIRAYE / OM URDHAMBRAHMANAYE SURYAGRAHA
ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE / OM
ARDHA PRITHIVIBHYA ASUREBHYA NAGEBHYA SAPARIVARA
PRAVARSAADKARAM ALOKE PRATICCHA SVAHA

OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM AGNIYE /
OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE/

OM KUVAIRAYE / OM URDHAMBRAHMANAYE SURYAGRAHA
ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE / OM
ARDHA PRITHIVIBHYA ASUREBHYA NAGEBHYA SAPARIVARA
PRAVARSAADKARAM GANDHE PRATICCHA SVAHA

OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM AGNIYE /
OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE /
OM KUVAIRAYE / OM URDHAMBRAHMANAYE SURYAGRAHA
ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE / OM
ARDHA PRITHIVIBHYA ASUREBHYA NAGEBHYA SAPARIVARA
PRAVARSAADKARAM NAIVIDYA PRATICCHA SVAHA

OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM AGNIYE /
OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE /
OM KUVAIRAYE / OM URDHAMBRAHMANAYE SURYAGRAHA
ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE / OM
ARDHA PRITHIVIBHYA ASUREBHYA NAGEBHYA SAPARIVARA
PRAVARSAADKARAM SHAPTA PRATICCHA SVAHA

Thus making offerings.

To Indra, the god who holds the vajra, the king of gods and owner of interferences, to the multitude of interfering spirits of the east, I make offerings, compliments, and prostrations.

To the devouring god of fire, the one who burns, king of the rishis and owner of interferences, to the multitude of interfering spirits of the southeast, I make offerings, compliments, and prostrations.

To the god Yama, who holds in his hand a club, the king of the mamos and owner of interferences, to the multitude of interfering spirits of the south, I make offerings, compliments and prostrations.

To the god of the southwest, endowed with all wholesome qualities, the king of the rakshas and owner of interferences, to the

multitude of interfering spirits of the southwest, I make offerings, compliments, and prostrations.

To the god of the water who holds the lasso, the king of the naga realm and owner of interferences, to the multitude of interfering spirits of the west, I make offerings, compliments, and prostrations.

To the god who holds the life energies by way of the wind, the king of the knowledge-holders and owner of interferences, to the multitude of interfering spirits of the northwest, I make offerings, compliments, and prostrations.

To Yaksha, the one who holds the stick, the protector of wealth and owner of interferences, to the multitude of interfering spirits of the north, I make offerings, compliments, and prostrations.

To the powerful leading god of the northeast, the king of the bhutas and owner of interferences, to the multitude of interfering spirits of the northeast, I make offerings, compliments, and prostrations.

To the great god Brahma above, to the gods of the sun and moon and god Rahula, to the gods of the seven days and the stars, I make offerings, compliments, and prostrations.

To the naga below, the god of the earth, the holder of the earth with big hands, to the multitude of those who are pledge-bound, I make offerings, compliments, and prostrations.

Thus offering praises.

The Way to Offer the Tormas

OM RUTRAYE / OM SHATASAHASRA AKSHIYE / OM AGNIYE /
 OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE /
 OM KUVAIRAYE / OM URDHAMBRAHMANAYE SURYAGRAHA
 ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE / OM ARDHA
 PRITHIVIBHYA / OM ASUREBHYA NAGEBHYA SAPARIVARA /
 NAMA SARVA TATHAGATABHYO VISHVA MUKHEBHYA SARVA
 TADKHAMUDGATE SPHARANAH IMAM GAGANAKHAM
 GRIHNA IDAM BALIMTE SVAHA

O vajra-holding god of the east, with your entourage, please accept this torma offering.

O god of fire, god Yama, god of the rakshas of the southwest, owner of water, owner of wind, owner of wealth, powerful god owner of spirits, the great god Brahma, gods of sun and moon above, all gods and nagas of the earth, gods of themoutains, and the multitude of yakshas, please accept with delight these tormas that are offered to each of you.

Be seated in your own places together with your mothers and daughters, friends and family, soldiers and forces.

Gather here together and partake well of these offerings of flowers, fine aromas, perfumes, and tormas, and make my actions fruitful.

Thus dedicating the offerings.

Requests

Please take this offering, and may the yogi myself and all others be free from illness.

May we be endowed with long life, power, fame and fortune, dignity and great wealth.

May we be granted the attainment of all actions of pacification, increase, and so on.

May the pledge-holders always protect and assist us in achieving all attainments.

May they pacify untimely death, illness, evils, disturbances, obstacles, bad dreams, bad signs and omens, and bad activities.

May the world have peace, good crops, and increase of grains.
May the Dharma flourish, causing all goodness to arise.
May all that I have in my mind be fulfilled.

Thus making requests for the desired purposes.

Part Two:

Offering to the Interfering Spirits Known as Don

O gods and asuras, yakshas, mahoragas, garudas, suparnas, pre-tas, gandharvas, rakshas, all of you of the Don class of interfering spirits, those who abide on the earth, endowed with special powers, along with you mothers and daughters and all your entourage and servants. Kneeling on the ground with folded hands, I make this request.

Please listen to me. In order to give your assistance come to this very place.

OM EH HYA HI

LOKAKARAYE DEVA NAGA YAKSHA GANDHARVA ASURA
GARUDA KINNARA MAHORA MANUSHA AMANUSHA
SAPARIVARA SAMAYE SVAHA

Offering to the Don

OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
ARGHAM PRATICCHA SVAHA

Thus offering water for the mouth. Then make the offering of seats, and water for the feet, flowers, incense, etc. up to sound.

KAMALAYE TAM

OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
PADYAM PRATICCHA SVAHA

OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
PUSHPE PRATICCHA SVAHA

OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
DHUPE PRATICCHA SVAHA

OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
ALOKE PRATICCHA SVAHA

OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
GANDHE PRATICCHA SVAHA

OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
NAIVIDYA PRATICCHA SVAHA

OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
SHAPTA PRATICCHA SVAHA

Torma Offering to the Don

OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
NAMA TATHAGATABHYO / VISHVA MUKHEBHYA / SARVA
TADKHAMUDGATE SPHARANAH IMAM GAGANA KHAM
GRIHNA IDAM BALIMTE SVAHA

Those spirits who reside on Mount Meru in pleasure groves, in godly realms, in mountains in the east and west, in the homes of the sun and moon, in all the mountains and in precious jewel

islands, in all the rivers and at the confluence of rivers, in lakes, pools, ponds, and river banks, mountain streams and rivulets, those who dwell in empty villages and empty animal corrals, empty houses, simple dwelling places of gods, temples, sites of stupas, and places where asceticism is practiced, elephants' grazing grounds, those who reside in treasure rooms of kings and at crossroads where three or four roads meet, those who reside at highways or at the place of a single tree, in the great cemeteries and forests, where lions, yetis, and dangerous animals dwell, in very quiet places or frightening, isolated places, those who dwell on supreme continents, on Mount Meru or in cemeteries, be delighted and contented with these garlands of flowers, perfumes, incense, praises, tormas, and lights, which I offer respectfully. Take these offerings, eat them well, and make my actions fruitful.

Thus requesting assistance.

Part Three:

Offering to the Interfering Spirits Known as Geg

One instantly becomes the deity Hum Jah.

Thinking thus, perform the gesture of the Wrathful King of Desire.

By the truth of the Buddha, by the truth of the Dharma, by the truth of the spiritual community, by the blessings of the secret tantra and the mantras of wisdom, all of the Geg class of interfering spirits instantly gather around oneself.

OM TAKKI HUM JAH

Thus thinking that one has called all the Geg interfering spirits together with their entourage, in front of oneself.

Offering to Geg

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI SVAHA /
OM GUNGGUNG SVAHA SAPARIVARA SADKARAM ARGHAM
PRATICCHA SVAHA

KAMALAYE TAM

Thus offering water for the mouth and offering the seat. Then make offerings of water for the feet, etc. up to sound, as before.

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI SVAHA /
OM GUNGGUNG SVAHA SAPARIVARA PADYAM PRATICCHA
SVAHA

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI SVAHA /
OM GUNGGUNG SVAHA SAPARIVARA PUSHPE PRATICCHA
SVAHA

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI SVAHA /
OM GUNGGUNG SVAHA SAPARIVARA DHUPE PRATICCHA
SVAHA

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI SVAHA /
OM GUNGGUNG SVAHA SAPARIVARA ALOKE PRATICCHA
SVAHA

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI SVAHA /
OM GUNGGUNG SVAHA SAPARIVARA GANDHE PRATICCHA
SVAHA

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI SVAHA /

OM GUNGGUNG SVAHA SAPARIVARA NAIVIDYA PRATICCHA
SVAHA

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI SVAHA /
OM GUNGGUNG SVAHA SAPARIVARA SHAPTA PRATICCHA
SVAHA

And then:

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI
SVAHA / OM GUNGGUNG SVAHA SAPARIVARA / NAMA
SARVA TATHAGATABHYO / VISHVA MUKHEBHYA / SARVA
TADKHAMUDGATE SPHARANAH IMAM GAGANA KHAM
GRIHNA IDAM BALIMTE SVAHA 3x

Reciting three times, make the torma offering.

Those who wander about in the night, those spirits and flesh-eaters, rakshas who partake of raw meat, all varieties of beings, those who dwell in trees and branches, to all these beings, I offer this torma of meat and beer, radishes, cooked rice, and many fruits. Be satisfied with these offerings. Pacify all ill will, and from today forward generate a helpful attitude toward us. Although adorned with many jewels, [as this is not enough], one should do virtue. One should tame the mind and hold the vows well. We abandon harming all evil spirits, and we do virtue. These are the words of the great Buddha. There is no one who is not afraid of weapons. We all cling to our lives. Take your own body as an example. [If you are harmed, doesn't it hurt you?] So then, don't harm others.

OM all you great and small spirits who send harms to us: Take all these illnesses away and go back to your own places. Everything I have been able to do, in terms of making offerings and paying respects, I have done. Therefore, keep your pledges well; fulfill my desires completely; and in addition, always remain within the

bounds of your pledge and remove the illnesses of my sponsor.
All you spirits, go back to your own places.

SARVA BIGNANA GACHA

Reciting this, think that all the geg interfering spirits go back to their own places.

Offerings to the Don

OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
PRAVARASADKARAM ARGHAM PRATICCHA SVAHA

GACHA

The eight classes of Don spirits and their entourage depart to their own places.

Offerings to the Worldly Protectors

OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM
AGNIYE / OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM
VAYOVIYE / OM KUVAIRAYE / OM URDHAM BRAHMANAYE
SURYAGRAHA ADHIPATAYE CHANDRA NAKSHATA
ADHIPATAYE / OM ARDHAPRITHIVIBHYA ASUREBHYA
NAGEBHYA SAPARIVARA PRAVARASADKARAM ARGHAM
PRATICCHA SVAHA

GACHA

The direction protectors and their entourage depart to their own places.

Torma Offering to the Pretas

NAMA SAMANTA BUDDHANAM SARVA TATHAGATA
 AVALOKITE OM SAMBHARA SAMBHARA HUM 3x

Reciting three times, make torma offerings to the pretas.

Dedication

By the power of this great practice of giving for the sake of all living beings, may I attain the self-born state of a buddha, and through this practice of giving may I be able to liberate all who have not been liberated by the victorious ones of the past.

SARVA MANGALAM

Colophon:

Through whatever wholesome imprints arise from the effort of this practice, may all undesired occurrences of all mother living beings be pacified, and finally, may all beings accomplish the ground and path and the two states [of generation and completion]. May this become the cause to attain the victorious state of the four bodies of the Buddha.

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