

*The Swift Attainment of the Activity of the
Four Actions: A Convenient and Clearly
Composed Ritual Arrangement of the
Offering of Sixty-Four Parts
(Drugchuma)*

༡༡། །རྒྱལ་ཅུ་མའི་འདོན་བསྐྱེགས་འབྱེར་བདེ་ནག་འགྲོས་སུ་བཀོད་པ་
ལས་བཞིའི་འཕྲིན་ལས་སྦྱར་འབྲུབ་ཅེས་བྱ་བ་བཞུགས་སོ།།

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FPMT

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Set in Calibri 12/15, Century Gothic, Helvetica Light, Lydian BT, and Monlam Uni Ouchan 2.

Practice Requirements:

One must have received a highest yoga tantra initiation in order to perform this practice, preferably that of Vajrabhairava.

Technical Note

Comments by the compiler or editor are contained in instruction boxes. For example:

Recite these two verses three times.

Italics and a small font size indicate instructions and comments found in the Tibetan text and are not for recitation. Words in square brackets have been added by the translator for clarification. For example:

This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].

A Guide to Pronouncing Sanskrit

The following five points will enable you to easily learn the pronunciation of most transliterated Sanskrit mantras:

1. Ś and Ṣ produce sounds similar to the English “sh” in “shoe.” The difference between the two is where the tongue is positioned in the mouth.
2. C is pronounced similar to the “ch” in “chap.” CH is similar but is more heavily aspirated.
3. Ṭ, ṬH, Ḍ, ḌH, Ṇ are retroflex letters and have no exact equivalent in English. These sounds are made by curling the tongue to the palate and correspond roughly to the sounds “tra” (Ṭ), aspirated “tra” (ṬH), “dra” (Ḍ), aspirated “dra” (ḌH), and “nra” (Ṇ).
4. All consonants followed by an H are aspirated: KH, GH, CH, JH, ṬH, ḌH, TH, DH, PH, BH. Note that ṬH and TH are pronounced like the “t” in “target” (not like the “th” in “the”) and PH is pronounced like the “p” in “partial” (not like the “ph” in “pharaoh”).
5. Long vowels have a dash above them (Ā, Ī, Ū, Ṛī, and Ḍī) and take approximately double the amount of time to pronounce versus their short counterparts (A, I, U, Ṛ, and Ḍ).
6. Ṃ indicates a nasal sound. At the end of a word it is generally pronounced as an “m.” Ḥ indicates an “h”-sounding aspiration. Ṛ is pronounced similar to the “ri” in “cringe.” Ṇ is pronounced similar to the “ng” in “king.”

For more information, please consult the FPMT Translation Services’ *A Guide to Sanskrit Transliteration and Pronunciation*, available online: https://fpmt.org/wp-content/uploads/education/translation/guide_to_sanskrit_transliteration_and_pronunciation.pdf

The Swift Attainment of the Activity of the Four Actions: A Convenient and Clearly Composed Rítual Arrangement of the Offering of Sixty-Four Parts

The following is a clearly composed way in which to make the offering of sixty-four parts. First, recite the Hundred Deities of Tuṣita and migtsemas. Then, either do the extensive sādhanā of the deity or, if abbreviated, perform the instantaneous self-generation. Bless the inner offering and the offerings:

Blessing the Inner Offering¹

Cleanse with:

OM HRĪḤ ṢṬRĪḤ VIKRITĀNANA HŪṢ PHAṬ

Purify with:

OM SVABHĀVA ŚUDDHAḤ SARVA DHARMAḤ SVABHĀVA
ŚUDDHO 'HAṢ

TONG PA NYI DU GYUR / TONG PĀI NGANG LĀ YAM LĀ LUNG GI KYIL
KHOR NGÖN PO ZHŪI YIB TA BU BA DĀN GYI TSHĀN PA / DEI TENG DU
RAM LĀ MEI KYIL KHOR MAR PO DRU SUM PA / DEI TENG DU AH LĀ
MI GÖI GYE PU SUM GYI TENG DU / AH LĀ JUNG WĀI THÖ PA KAR PO

Everything becomes emptiness. From within emptiness, from YAM comes a blue bow-shaped wind maṇḍala marked by banners; above that, from RAM, a red triangular fire maṇḍala; above that from ĀḤs, three hearthstones of human heads; and above them, from ĀḤ, a white skullcup.

DEI NANG GI SHAR DU BHRUM LĀ JUNG WĀI BA LANG GI SHA GÖ
TSHĀN PA / LHOR AM LĀ JUNG WĀI KYII SHA KŪ TSĀN PA / NUB TU JRIM
LĀ JUNG WĀI LANG PO CHHEI SHA DĀ TSHĀN PA / JANG DU KHAM

LÄ JUNG WÄI TÄI SHA HÄ TSHÄN PA / Ü SU HUM LÄ JUNG WÄI MII SHA
NÄ TSHÄN PA

In it, in the east, from BHRUM, comes bull flesh marked by GO; in the south, from AM, dog flesh marked by KU; in the west, from JRIM, elephant flesh marked by DA; in the north, from KHAM, horse flesh marked by HA; in the center, from HÜM, human flesh marked by NA.

SHAR LHOR LAM LÄ JUNG WÄI DRI CHHEN BI TSHÄN PA / LHO NUB
TU MAM LÄ JUNG WÄI RAK TA RÄ TSHAN PA / NUB JANG DU PAM LÄ
JUNG WÄI JANG SEM KAR PO SHÜ TSHÄN PA / JANG SHAR DU TAM LÄ
JUNG WÄI KANG MAR MÄ TSHÄN PA / Ü SU BAM LÄ JUNG WÄI DRI
CHHU MÜ TSHÄN PA

In the southeast, from LAM, feces marked by VI; in the southwest, from MÄM, blood marked by RA; in the northwest, from PAM, white *bodhicitta* marked by ŚU; in the northeast, from TÄM, marrow marked by MA; in the center, from PAM, urine marked by MÜ.

DE DAG GI TENG DU OM KAR PO / AH MAR PO / HUM NGÖN PO SUM /
TENG NÄ TENG DU TSEG PAR GYUR / RANG GI THUG KÄI HUM LÄ Ö ZER
TRÖ / LUNG LA POG PÄ / LUNG YÖ / ME BAR TE / THÖ PÄI DZÄ NAM ZHU
ZHING KHÖL WAR GYUR

Above them are a white OM, a red ÄH, and a blue HÜM, stacked one above the other. From the HÜM at my heart, rays of light radiate, striking the wind, whereby the wind blows, the fire blazes, and the substances inside the skullcup melt and boil.

YI GE SUM LÄ Ö ZER RIM PA ZHIN DU TRÖ PÄ / KU DOR JE / SUNG DOR JE /
THUG DOR JE NAM KUG NÄ / YI GE SUM LA RIM GYI THIM PA NAM THÖ PAR
LHUNG NÄ ZHU WÄ

Rays of light radiate successively from the three syllables, drawing forth the vajra body, vajra speech, and vajra mind, whereupon they dissolve into the three syllables one by one. They fall into the skullcup and melt,

HUM GI KHA DOG DRI NŪ KYI KYÖN JANG / ÄH DÜ TSIR TOG PAR JÄ / OM
GYI MANG POR BAR ZHING PEL WAR GYUR

**Whereby HŪṂ purifies the faults of color, odor, and potency;
ÄḤ transforms it into nectar; and OM causes it to multiply
and increase.**

OM ÄḤ HŪṂ (3x)

Blessing the Outer Offerings

Cleanse with:

OM HRĪḤ ṢṬRĪḤ VIKRITĀNANA HŪṂ PHAṬ

Purify with:

OM SVABHĀVA ŚUDDHAḤ SARVA DHARMAḤ SVABHĀVA
ŚUDDHO 'HAṂ

TONG PA NYI DU GYUR / TONG PÄI NGANG LÄ AH LÄ JUNG WÄI THÖ
PA YANG SHING GYA CHHE WA NAM KYI NANG DU / HUM HUM ZHU WA
LÄ JUNG WÄI CHHÖ YÖN / ZHAB SIL / DRI / ME TOG / DUG PÖ / MAR
ME / ZHÄL ZÄ / RÖL MO NAM

**Everything becomes emptiness. From within emptiness,
from ÄḤs come vast and expansive skullcups in which are
HŪṂs. The HŪṂs melt and become drinking water, water for
bathing the feet, perfume, flowers, incense, lights, food, and
music.**

RANG ZHIN DE TONG NAM PA CHÖ DZÄ / JE LÄ WANG PO DRUG GI
CHÖ YŪL DU ZAG PA ME PÄI DE WA KHYÄ PAR CHÄN KYE PAR GYUR

**Their nature is bliss and emptiness; their aspect is offering
substances; and their function, as objects of the six senses, is
to generate special uncontaminated bliss.**

OM ARGHAṂ ÄḤ HŪṂ / OM PÄDYAṂ ÄḤ HŪṂ / OM GANDHE
ÄḤ HŪṂ / OM PUṢHPE ÄḤ HŪṂ / OM DHŪPE ÄḤ HŪṂ / OM
ÄLOKE ÄḤ HŪṂ / OM NAIVIDYA ÄḤ HŪṂ / OM ŚHAPTA ÄḤ
HŪṂ



Karmayama father and mother

Generating Karmayama

Cleanse with:

OM HRĪḤ ṢṬRĪḤ VIKRITĀNANA HŪM PHAṬ

Purify with:

OM SVABHĀVA ŚUDDHAḤ SARVA DHARMAḤ SVABHĀVA
ŚUDDHO 'HAṀ

TONG PA NYI DU GYUR / TONG PĀI NGANG LĀ DŪN DU PĀ MA DANG
NYI MA DANG DRA GEG NAM KYI NYING GA NĀ DZI PĀI MA HE RAB
TU THRÖ PĀI DĀN GYI TENG DU / YA LĀ THÖ YUG YĀ TSHĀN PA

Everything becomes emptiness. From within emptiness, in front of me come seats of a lotus, a sun, and an extremely wrathful buffalo that tramples on the hearts of enemies and obstructors. On top of these, from YA comes a skullclub marked by YA.

DE LĀ Ö THRÖ / DRA GEG DUG PA CHĀN THAM CHĀ TSHAR CHĀ /
TSHUR DŪ YUG TO LA THIM

Light radiates from the skullclub, eliminating all malicious enemies and obstructors. It is then gathered back, absorbing into the skullclub.

DE YONG SU GYUR PA LĀ / LĀ KYI SHIN JE NAG PO ZHĀL CHIG
CHHAG NYI PA ME HEI DONG PA CHĀN / MAR ZHING DUM PĀI CHĀN
SUM DANG DĀN PA / YĀ PĀ THÖ YUG DANG YÖN PĀ ZHAG PA DZIN PA

From its complete transformation arises black Karmayama with one face, two arms, and the face of a buffalo. He has three red, round eyes. His right hand holds a skullclub and his left holds a noose.

U TRA MAR SER GYEN DU DZE PA / LING GA MAR PO GYEN DU LANG
PA / DEI YÖN DU TSAM DANG TSE SUM LĀ KYE PĀI TSA MUN DI NAG MO
ZHĀL CHIG CHHAG NYI PA YĀ TSE SUM DANG YÖN THÖ PA DZIN PA

His reddish-yellow hair streams upward and his red *liṅga* stands erect. On his left from a CAṀ and trident arises black

Cāmuṇḍī with one face and two arms. Her right hand holds a trident and her left holds a skullcup.

YA WA TI LA SOG PA SHIN JE PHO MÖI KHOR GYI KOR WÄI / TSO KHOR
THAM CHÄ KYI CHI WOR OM KAR PO / DRIN PAR AH MAR PO / THUG
KAR HUM NGÖN PÖ TSHÄN PAR GYUR

They are surrounded by an assembly of male and female yamas such as Yavati. The crowns of the principal deity and his retinue are marked by white OṂs, their throats by red ĀḤs, and their hearts by blue HŪMs.

RANG GI THUG KÄI HUM LÄ Ö ZER THRÖ PÄ LHO CHHOG RIM PA DÜN
GYI SA OG NÄ LÄ KYI SHIN JE YAB YUM KHOR DANG CHÄ PA KÄ CHIG
GI CHÄN DRANG

From the HŪM at my heart, light rays radiate. They instantly invite Karmayama father and mother, together with their retinue, from seven levels beneath the earth in the south.

JAḤ

JAM PÄL SHIN JEI SHE KYI KA DÖ CHHOG
CHHÖ KYI GYÄL PO YAB YUM YA WA TI
PHO NYA MO LA SOG PÄI KHOR DANG CHÄ
THRIN LÄ NAM ZHII LÄ LA CHÄN DREN NA

**Supreme attendant of Mañjuśrī-Yamāntaka—
Dharmarāja together with your retinue, including Yavati,
The male and female messengers, and others—
As you are invited to perform the four actions,**

LING GI CHHOG GYUR DZAM LING LHO YI CHHOG
THAR JE CHAG KYI THÖ KHAR BAR WA NÄ
LHO TRIN NAG PO LUNG GI KYÖ PA ZHIN
TSE WÄI THUG KYI NÄ DIR SHEG SU SÖL

**Out of your mind of love, please come to this place
Like a dark southern cloud, as swift as wind,
From the Annihilator's Blazing Fortress of Iron Skulls
In the south of the supreme continent of Jambudvīpa.**

OM KĀLARŪPA SAPARIVĀRA AKARṢAYA JAḤ /
JAḤ HŪṂ VAṂ HOḤ

NYI SU ME PAR GYUR

[The commitment and wisdom beings] become nondual.

LAR YANG THUG KĀI HUM LĀ Ö ZER THRÖ / SHIN JE SHE RIG NGA
CHĀN DRANG

**Again, from the HŪṂ at my heart, light rays radiate and invite
the five Yamāntaka families.**

KHYE NAM KYI DI LA NGÖN PAR WANG KUR DU SÖL

Please bestow initiation on this one.

ZHE SÖL WA TAB PĀ DE NAM KYI YE SHE KYI DÜ TSI GANG WĀI BUM
PA THOG TE

**Having requested in that way, they hold up vases filled with
wisdom nectar and bestow initiation through the crown
saying:**

OM VAJRI BHAVA ABHIṢĪCA HŪṂ

ZHE CHI WOR NĀ WANG KUR WĀ DRI MA DAG / CHHŪI LHAG MA YAR
LÜ PA LĀ DOR JE NAG PO TSE NGA PĀ U GYĀN PAR GYUR

**The initiation purifies the stains. The excess water overflows
and transforms into a five-pronged black vajra, adorning his
crown.**

OM KĀLARŪPA SAPARIVĀRA SAMAYA STVAṂ

OM KĀLARŪPA SAPARIVĀRA ARGHAṂ / PUṢPE / DHUPE /
ĀLOKE / GANDHE / NAIVIDYA / ŚAPTA PRATĪCCHA HŪṂ
SVĀHĀ

OM KĀLARŪPA HŪṂ PHAṬ OM ĀḤ HŪṂ

OM CĀMUṆḌĪ HŪṂ PHAṬ OM ĀḤ HŪṂ

YA WA TI LA SOG PA SHIN JE PHO MÖI TSHOG KHOR DANG CHÄ PA
NAM KYI ZHÄL DU OM AH HUM

**To the mouths of Yavati and others—the assembly of male
and female yamas together with their retinues—OM ĀḤ HŪṀ.**

JAḤ

JAM PÄL KA NYÄN TÄN SUNG NI
DAM CHÄN SHIN JEI GYÄL PO TE
ZHÄL CHIG CHHAG NYI JIG ZUG CHÄN
GÖN PO KHYÖ LA DAG TÖ DO

**Guardian of the teachings who obeys Mañjuśrī's commands—
Oath-bound Yamarāja
With one face, two arms, and a terrifying form—
To you, protector, I offer praise.**

If you wish, perform the confession and restoration.

The Confession

HŪṀ

LA MA CHHOG DANG KYIL KHOR LHA TSHOG DANG
KA DÖ SUNG MAR CHÄ PA GONG SU SÖL
TSA GYÜ LA MA CHHÖ KUR MA TOG PAR
NYÖN MONG WANG GI LOG TA GYI PA DANG

**Supreme guru, assembly of maṇḍala deities,
And guardians following commands—please pay attention
to me.**

**Not realizing that the root and lineage gurus are
the dharmakāya,**

**Due to the power of the afflictions, I have given rise to
wrong views.**

TSA WA YÄN LAG DAM TSHIG MA SUNG DANG
KU SUNG THUG DANG CHHI NANG SANG WA YI

DAM TSHIG LÄ DÄ NYEN DRUB YEL WA DANG
 CHHÖ TOR MÄN DANG DAM DZÄ BAG PA SOG

**I have neglected guarding the root and branch commitments;
 Transgressed body, speech, and mind as well as outer, inner,
 and secret commitments;
 Been idle with regard to nearing and accomplishment;
 Have offered inferior offerings and *tormas*; polluted
 commitment substances; and so forth.**

DOR NA GO SUM GO NÄ NYE PÄI TSHOG
 THUG DANG GÄL WAR GYUR PA CHI CHHI PA
 LA MA YI DAM SUNG MAR CHÄ PA LA
 TRÖ DRÄL CHHÖ YING NGANG DU SHAG PAR GYI

**In short, whatever collections of faults committed through my
 three doors
 Have displeased you,
 I confess to the guru, *yidam*, and guardians
 In the *dharmadhātu* free of elaborations.**

The Restoration

HÜM

DE CHHEN LHÜN DRUB DÖ MÄI RANG ZHIN LÄ
 NA TSHOG CHHÖ PÄI JE DRAG THA YÄ PA
 CHHÖ KYI GYÄL PO YAB YUM CHÄN LAM DU
 LEG PAR JUNG WÄ GYE PA KYE GYUR CHIG

**From the nature of primordial innate great bliss,
 May an infinite variety of diverse offerings
 Excellently arise before the eyes of Dharmarāja father and mother
 And give rise to delight.**

MAR CHHEN THRAG GI CHHÖ YÖN DRA GEG KYI
 WANG PÖI ME TOG SHA NÄI DÜ TRIN DANG
 TSHIL CHHEN MAR ME ZHAG CHHEN DRI CHHAB DANG
 SHA RÜ ZHÄL ZÄ NA TSHOG RÖL MO DI

**May this drinking water of great red blood,²
 Flowers of the sense organs of enemies and obstructors,
 clouds of smoke of various meats,
 Lamps of great fat, perfumes of great grease,³
 Feasts of flesh and bone, and a variety of music**

CHHÖ KYI GYÄL PO YAB YUM THUG DAM KANG
 DREG PA PHO GYÄ MO GYÄ LA SOG PÄI
 KA DÖ LÄ JE THUG DAM KONG GYUR NÄ
 NÄL JOR TSÖL WÄI THRIN LÄ DRUB PAR DZÖ

**Restore my commitments with Dharmarāja father and mother.
 Having restored my commitments with the servants who
 follow commands⁴—
 The eight arrogant males, eight arrogant females, and others—
 Accomplish the activities entrusted to you by yogis.**

LUNG TAR NYUR GYOG TA NAG TSHOG NAM DANG
 MIG MÄN DANG CHHAG TOB DÄN RA DANG LUG
 NGAM JI YAG GÖ DRA JOM CHÄN ZÄN DANG
 PHUR DING RÖL PÄI JA NAG TSHOG NAM KYI

**May herds of black horses, as swift as wind;
 Goats and sheep, strong and with a black luster;
 Magnificent wild yaks; carnivorous beasts destroying enemies;
 And flocks of black birds, flying and soaring,**

CHHÖ KYI GYÄL PO YAB YUM THUG DAM KANG
 DREG PA PHO GYÄ MO GYÄ LA SOG PÄI
 KA DÖ LÄ JE THUG DAM KONG GYUR NÄ
 NÄL JOR TSÖL WÄI THRIN LÄ DRUB PAR DZÖ

**Restore my commitments with Dharmarāja father and mother.
 Having restored my commitments with the servants who
 follow commands—
 The eight arrogant males, eight arrogant females, and others—
 Accomplish the activities entrusted to you by yogis.**

CHAR TRIN TAR NAG DRAG PÖI NGA RO CHÄN
 NGAM PÄI KHA LANG DÜ KYI TRIN TAR YO
 DOR JEI RA DÄN DRA GEG SOG LA RÖL
 RAB JI DZE PÄI MA HEI TSHOG NAM KYI

**May herds of splendid and beautiful buffalos,
 Who are as black as rainclouds, with fierce roars,
 Terrifying breaths billowing like seasonal clouds, and vajra horns;
 And who enjoy the lives of enemies and obstructors,**

CHHÖ KYI GYÄL PO YAB YUM THUG DAM KANG
 DREG PA PHO GYÄ MO GYÄ LA SOG PÄI
 KA DÖ LÄ JE THUG DAM KONG GYUR NÄ
 NÄL JOR TSÖL WÄI THRIN LÄ DRUB PAR DZÖ

**Restore my commitments with Dharmarāja father and mother.
 Having restored my commitments with the servants who
 follow commands—
 The eight arrogant males, eight arrogant females, and others—
 Accomplish the activities entrusted to you by yogis.**

DAM NYAM LÄ LA NGAM PÄI THÖ YUG DANG
 DRA GEG CHHING JE DÜ KYI ZHAG PA DANG
 SOG THROG TSHÖN CHHA THRAM BAM THÖ THRAG SOG
 TÄN DRA JOM PÄI CHHA KYEN DAM PA DI

**May these sacred implements for annihilating enemies of
 the teachings:
 Skullclubs craving the brains of those who degenerate
 commitments,
 Nooses of time⁵ to bind enemies and obstructors,
 Weapons for robbing life, *trambam*-clubs,⁶ skullcups filled
 with blood, and so forth**

CHHÖ KYI GYÄL PO YAB YUM THUG DAM KANG
 DREG PA PHO GYÄ MO GYÄ LA SOG PÄI
 KA DÖ LÄ JE THUG DAM KONG GYUR NÄ
 NÄL JOR TSÖL WÄI THRIN LÄ DRUB PAR DZÖ

**Restore my commitments with Dharmarāja father and mother.
Having restored my commitments with the servants who
follow commands—
The eight arrogant males, eight arrogant females, and others—
Accomplish the activities entrusted to you by yogis.**

ZHING CHHEN YANG ZHI GO THRENG DO SHÄL DANG
DOR JEI GO TSHÖN MAR CHHEN TOR MÄI TSHOG
DÖ YÖN NA NGA LHÜN PO LING ZHIR CHÄ
CHHI NANG SANG TEN MA TSHANG ME PA DI

**May these outer, inner, and secret supports, lacking in nothing:
Great fields,⁷ antelope skins, necklaces of head garlands,
Vajra armor and weapons, an array of tormas of great red
blood,
The five kinds of objects of desire, and Mount Meru together
with the four continents**

CHHÖ KYI GYÄL PO YAB YUM THUG DAM KANG
DREG PA PHO GYÄ MO GYÄ LA SOG PÄI
KA DÖ LÄ JE THUG DAM KONG GYUR NÄ
NÄL JOR TSÖL WÄI THRIN LÄ DRUB PAR DZÖ

**Restore my commitments with Dharmarāja father and mother.
Having restored my commitments with the servants who
follow commands—
The eight arrogant males, eight arrogant females, and others—
Accomplish the activities entrusted to you by yogis.**

TOB CHHEN SHIN JEI GYÄL PO KHOR CHÄ KYI
A TI SHA DANG LO ZANG DRAG PA YI
TÄN LA NÖ PÄI DRA GEG TSHAR CHHÖ LA
TÄN DANG TÄN DZIN BU ZHIN KYONG WAR DZÖ

**Exceedingly powerful Yamarāja, together with your retinue,
Annihilate the enemies and obstructors
Who harm the teachings of Atiśa and Lozang Dragpa
And protect the teachings and its holders like your children.**

Blessing and Offering the Torma

*Bless the torma in the same way as the inner offering:*⁸

Cleanse with:

OM HRĪḤ ṢṬRĪḤ VIKRITĀNANA HŪḤ PHAṬ

Purify with:

OM SVABHĀVA ŚUDDHAḤ SARVA DHARMAḤ SVABHĀVA
ŚUDDHO 'HAḤ

TONG PA NYI DU GYUR / TONG PÄI NGANG LÄ YAM LÄ LUNG GI KYIL
KHOR NGÖN PO ZHŪI YIB TA BU BA DÄN GYI TSHÄN PA / DEI TENG DU
RAM LÄ MEI KYIL KHOR MAR PO DRU SUM PA / DEI TENG DU AH LÄ
MI GÖI GYE PU SUM GYI TENG DU / AH LÄ JUNG WÄI THÖ PA KAR PO

**Everything becomes emptiness. From within emptiness, from
YAM comes a blue bow-shaped wind maṇḍala marked by
banners; above that, from RAM, a red triangular fire maṇḍala;
above that from ĀḤs, three hearthstones of human heads;
and above them, from ĀḤ, a white skullcup.**

DEI NANG GI SHAR DU BHRUM LÄ JUNG WÄI BA LANG GI SHA GÖ
TSHÄN PA / LHOR AM LÄ JUNG WÄI KYII SHA KŪ TSÄN PA / NUB TU JRIM
LÄ JUNG WÄI LANG PO CHHEI SHA DÄ TSHÄN PA / JANG DU KHAM
LÄ JUNG WÄI TÄI SHA HÄ TSHÄN PA / Ü SU HUM LÄ JUNG WÄI MII SHA
NÄ TSHÄN PA

**In it, in the east, from BHRUM, comes bull flesh marked by
GO; in the south, from AM, dog flesh marked by KU; in the
west, from JRIM, elephant flesh marked by DA; in the north,
from KHAM, horse flesh marked by HA; in the center, from
HŪM, human flesh marked by NA.**

SHAR LHOR LAM LÄ JUNG WÄI DRI CHHEN BI TSHÄN PA / LHO NUB
TU MAM LÄ JUNG WÄI RAK TA RÄ TSHAN PA / NUB JANG DU PAM LÄ
JUNG WÄI JANG SEM KAR PO SHŪ TSHÄN PA / JANG SHAR DU TAM LÄ
JUNG WÄI KANG MAR MÄ TSHÄN PA / Ü SU BAM LÄ JUNG WÄI DRI
CHHU MŪ TSHÄN PA

In the southeast, from LAṂ, feces marked by VI; in the southwest, from MĀṂ, blood marked by RA; in the northwest, from PAṂ, white bodhicitta marked by ŚU; in the northeast, from TĀṂ, marrow marked by MA; in the center, from PAM, urine marked by MŪ.

DE DAG GI TENG DU OM KAR PO / AH MAR PO / HUM NGÖN PO SUM /
TENG NÄ TENG DU TSEG PAR GYUR / RANG GI THUG KÄI HUM LÄ Ö
ZER TRÖ / LUNG LA POG PÄ / LUNG YÖ / ME BAR TE / THÖ PÄI DZÄ NAM
ZHU ZHING KHÖL WAR GYUR

Above them are a white OM, a red ĀḤ, and a blue HŪM, stacked one above the other. From the HŪM at my heart, rays of light radiate, striking the wind, whereby the wind blows, the fire blazes, and the substances inside the skullcup melt and boil.

YI GE SUM LÄ Ö ZER RIM PA ZHIN DU TRÖ PÄ / KU DOR JE / SUNG DOR JE /
THUG DOR JE NAM KUG NÄ / YI GE SUM LA RIM GYI THIM PA NAM THÖ
PAR LHUNG NÄ ZHU WÄ

Rays of light radiate successively from the three syllables, drawing forth the vajra body, vajra speech, and vajra mind, whereupon they dissolve into the three syllables one by one. They fall into the skullcup and melt,

HUM GI KHA DOG DRI NÜ KYI KYÖN JANG / ÄH DÜ TSIR TOG PAR JÄ / OM
GYI MANG POR BAR ZHING PEL WAR GYUR

Whereby HŪM purifies the faults of color, odor, and potency; ĀḤ transforms it into nectar; and OM causes it to multiply and increase.

OM ÄḤ HŪM (3x)

Offering the Torma

RANG GI THUG KÄI HUM NGÖN PÖI Ö ZER CHAG KYÜI NAM PA CHÄN
GYI CHHOG KYONG CHO NGA KHOR DANG CHÄ PA KUG TE CHHOG
TSHAM NAM SU KHÖ PA NI / KÄ CHIG GI Ö SÄL DU CHUG PA LÄ / PÄL
DOR JE JIG JE ZHÄL CHIG CHHAG NYI KYI DRI GUG DANG THÖ PA
DZIN PÄI KUR ZHING PÄI

From the blue HŪṂ at my heart, light rays in the form of hooks summon the fifteen directional protectors together with their retinues. They are set in the cardinal and intermediate directions and then, instantly, placed into clear light from which they arise in the form of glorious Vajrabhairava with one face and two arms, holding curved knife and skullcup.

DRÖN NAM KYI JAG HUM LÄ KYE PÄI DOR JE TSE CHIG PA MAR PO Ö
KYI BU GU CHÄN NAM SU GYUR

The tongues of the guests transform into red single-spoked vajra straws of light that are generated from HŪṂs.

OM YAMARĀJA SADOMEYA / YAMEDORU ṆAYODAYA /
YADAYONI RAYAKṢEYA / YAKṢEYACCHA NIRĀMAYA / HŪṂ
HŪṂ PHAṬ PHAṬ SVĀHĀ (1x)

OM BHŪ CARANAṂ / YA PĀTĀLA CARAYA / MĀN KHE
CARAYA / TA PŪRVA NIGĀNAṂ / KA DAKṢIṆA ḌĪGĀYA / HŪṂ
PAŚCI MANĀṂ / PHAṬ UDTARA TIGĀYA / OM I / HRĪḤ YA /
ṢṬRĪḤ VA / VI KṢHI / KRI KO / TĀ YE / NA A / NĀ DE / HŪṂ
BHYOḤ / PHAṬ SARVA BHUTE BHYAḤ (4x)

OM DAŚADIKĀ LOKAPĀLA SAPARIVĀRA ARGHAṂ / PĀDYAṂ /
GANDHE / PUṢPE / DHUPE / ĀLOKE / NAIVIDYA / ŚAPTA
PRATĪCCHA HŪṂ SVĀHĀ

OM DAŚADIKĀ LOKAPĀLA SAPARIVĀRA OM ĀḤ HŪṂ

With folded hands, recite:

CHOM DÄN CHHÖ JE JAM YANG CHÄN LAM DU
DÜ DÜL TÄN PA SUNG WAR ZHÄL ZHE PA
LÄ KYI SHIN JE MA MO KHA DRO MA
JUNG PO RO LANG CHI GYI KA NYÄN TSHOG
CHHI NANG KYONG WÄI DAM CHÄN MA LÜ LA
DAG NI RE WÄI SEM KYI DÜ CHING CHHI

**In front of the Bhagavān Dharma Lord Mañjuśa,
The assembly of *karmayamas, mātrkās, ḍākinīs,
Bhūtas, vetālas,* and minions⁹
Promised to tame demons and protect the teachings.
I pay homage to and approach
All the outer and inner oath-bound protectors with a hopeful
mind.**

CHHOG KYONG KHOR DANG CHÄ PA NAM KYI DAM DZÄ DÜ TSI
BAR WÄI TOR MA DI ZHE LA / DAG CHAG PÖN LOB YÖN CHHÖ KHOR
DANG CHÄ PA NAM KYI NÄ NÖ PA / KYEN CHHI NANG GI GÄL KYEN
BAR CHÖ THAM CHÄ NYE WAR ZHI WA DANG

**Directional protectors and your retinues, please accept this
blazing torma of commitment substances. Please pacify all
illnesses, harm, misfortunes, outer and inner unfavorable
conditions, and obstacles of us—teachers and students, bene-
factors, and beneficiaries.**

TSHE DANG SÖ NAM LUNG TOG KYI YÖN TÄN THAM CHÄ PHEL ZHING
GYÄ PA DANG / SI PA SUM GYI MI NOR ZÄ SUM WANG DU DU ZHING
THÖ SAM GOM SUM PHEL WA DANG / DE DAG LA NÖ CHING TSHE
WAR JE PÄI DRA GEG DUG PA CHÄN THAM CHÄ NYE WAR ZHI WÄI
THRIN LÄ DZÖ CHIG (Clap 1x)

**Increase and expand our lifespans, merit, and all of our
good qualities arising from scripture and realization. Bring
the people, wealth, and sustenance of the three existences
under control; increase listening, contemplation, and medi-
tation; and perform the activity of pacifying all the enemies,
obstructors, and malicious beings that harm or are hostile to
us. (Clap 1x)**

*Then, perform the offering three more times, [first reciting]: OM HRĪḤ
ṢṬRĪḤ VIKRITĀNANA HŪḤ PHAṬ OM ĀḤ HŪḤ [and then], as before: “OM
YAMARĀJA” up to “obstructors and malicious beings that harm or are
hostile to us.”*

At the end [of the final recitation]:

CHHÖ KYI GYÄL PO YAB YUM KHOR DANG CHÄ PA NAM KYI JAG HUM
LÄ KYE PÄI DOR JE TSE CHIG PA MAR PO Ö KYI BU GU CHÄN GYI TOR
MÄI CHÜ THAM CHÄ DRANG TE SÖL WAR GYUR

The tongues of Dharmarāja father and mother, together with those of their retinue, transform into red single-spoked vajra straws of light that are generated from HŪṂs. With these, they draw up and partake of all of the tormā's essence.

OM KĀLARŪPA SARVA VIGHNAN ŚĀTRUṂ MĀRAYA IDAṂ
BALINTA KHA KHA KHĀHI KHĀHI HŪṂ PHAṬ (3x)

OM TSA MUN DI YA WA TI LA SOG PA SHIN JE PHO MÖI TSHOG KHOR
DANG CHÄ PA NAM KYI ZHÄL DU I DAM BA LIN TA KHA KHA KHA HI
KHA HI HUM PHÄ (3x)

OM to the mouths of Cāmuṇḍī, Yavati, and so forth—the assembly of male and female yamas and their retinues—IDAṂ BALINTA KHA KHA KHĀHI KHĀHI HŪṂ PHAṬ. (3x)

OM KĀLARŪPA SAPARIVĀRA ARGHAṂ / PUṢPE / DHUPE /
ĀLOKE / GANDHE / NAIVIDYA / ŚAPTA PRATĪCCHA HŪṂ
SVĀHĀ

OM KĀLARŪPA HŪṂ PHAṬ OM ĀḤ HŪṂ
OM CĀMUṆḌĪ HŪṂ PHAṬ OM ĀḤ HŪṂ

YA WA TI LA SOG PA SHIN JE PHO MÖI TSHOG KHOR DANG CHÄ PA
NAM KYI ZHÄL DU OM AH HUM

To the mouths of Yavati and so forth—the assembly of male and female yamas and their retinues—OM ĀḤ HŪṂ.

CHHÖ GYÄL YAB YUM KHOR CHÄ LA
DAG GI CHHÖ TOR PHÜL WA YI
KÖN CHHOG U PHANG MÖ PA DANG
THEG PA CHHEN PO SÜN JIN DANG

**By presenting this offering tormā
To Dharmarāja father and mother and their retinue,
May those that loathe the glory of the Three Jewels,
Disparage the Mahāyāna,**

TÄN PA JIG DANG YEN JE DANG
LA MÄI KU LA DO WA DANG
NÄL JOR DAG LA DANG WA NAM
DE DAG CHHÖ KYI GYÄL PÖ DRÖL

**Destroy the teachings and create disputes,
Harm the guru's body,
And hate us yogis
Be liberated by Dharmarāja.**

DRA GEG A MU KA MA RA YA PHÄ (Clap 1x)
Enemies and obstructors—AMUKA MĀRAYA PHAṬ. (Clap 1x)

Torma Offering to the Landlord Spirits

Cleanse with:

OM VAJRA AMṚITA KUṆḌALI HANA HANA HÜM PHAṬ

Purify with:

OM SVABHĀVA ŚHUDDHAḤ SARVA DHARMĀḤ SVABHĀVA
ŚHUDDHO 'HAḤ

TONG PA NYI DU GYUR / TONG PÄI NANG LÄ DHRUM LÄ / RIN PO
CHHEI NÖ YANG SHING GYA CHHE WA NAM KYI / NANG DU OM Ö DU
ZHU WA LÄ JUNG WÄI TOR MA KAR SUM NGAR SUM / ZAG PA ME PÄI
YE SHE KYI DÜ TSII GYA TSHO CHHEN POR GYUR

**Everything becomes emptiness. From within emptiness
comes BHRŪM, from which comes a vast and expansive pre-
cious vessel. In it, OM melts into light and becomes a tormā of
the three whites and three sweets—a great ocean of uncon-
taminated transcendental wisdom nectar.**

OM ÄḤ HÜM (3x)

Offer the torma:

NAMAḤ SARVA TATHĀGATA AVALOKITE OṂ SAṂBHARA /
SAṂBHARA HŪṂ (3x or 7x)

CHOM DÄN DÄ DE ZHIN SHEG PA GYÄL WA RIN CHHEN MANG LA
CHHÄG TSHAL LO / DE ZHIN SHEG PA ZUG DZÄ DAM PA LA CHHÄG
TSHAL LO / DE ZHIN SHEG PA KU JAM LÄ LA CHHAG TSHÄL LO / DE ZHIN
SHEG PA JIG PA THAM CHÄ DANG DRÄL WA LA CHHAG TSHÄL LO

**To Bhagavān, Tathāgata, Victorious One Abundant Jewels,
I prostrate.**

To Tathāgata Holy Beautiful Form, I prostrate.

To Tathāgata Infinite Body, I prostrate.

To Tathāgata Free from All Fears, I prostrate.

PHUN TSHOG DÖ YÖN NGA DÄN PÄI
DÜ TSII GYA TSHÖI TOR MA DI
SA YI LHA MO TÄN MA SOG
TONG SUM ZHI DAG TSHOG NAM DANG

**I offer this torma, an ocean of nectar
Possessing the five perfect desirable qualities,
To the hosts of landlord spirits of the billionfold universes,
The earth goddess, Tenma, and the others,**

TSHE RING CHHE NGA TÄN KYONG CHÄ
GANG CHÄN NÄ PA THAM CHÄ DANG
KHYÄ PAR YÜL CHHOG DI NYI KYI
YÜL LHA ZHI DAG NAM LA BÜL

**To all those who live in the Land of Snow,
The Five Sisters of Long Life together with the protectors
of the teachings,
And especially to the landlord spirits,
The local gods of this very region.**

ZHE NÄ NÄL JOR YÖN CHHÖ KÜN
 LÄ DANG JA WA CHI JE KYANG
 KO LONG THRAG DÖG MA DZÄ PAR
 THUN KYEN YI ZHIN DRUB PAR DZÖ

**Having accepted it, without annoyance and jealousy,
 Accomplish favorable conditions as we wish
 For whatever actions and activities
 All we yogis, benefactors, and beneficiaries perform.**

Recite the Power of the Truth:

DAG GI SAM PÄI TOB DANG NI
 DE ZHIN SHEG PÄI JIN TOB DANG
 CHHÖ KYI YING KYI TOB NAM KYI
 DÖN NAM GANG DAG SAM PA KÜN
 DE DAG THAM CHÄ CHI RIG PAR
 THOG PA ME PAR JUNG GYUR CHIG

**By the power of my thoughts,
 The power of the tathāgatas' blessings,
 And the power of the dharmadhātu,
 May all my aims and wishes whatsoever
 Be fulfilled appropriately
 Without obstruction.**

Torma Offering to Kālarūpa

HŪṂ

CHHI DAG NAG PO LHO CHHOG KYI
 RIM PA DÜN GYI SA OG NA
 SOG LA NGAM PÄI SHIN JE NI
 NAG PO MA HEI DÄN TENG DU
 YA LÄ JUNG WÄI YUG PA NI
 THÖ PÄ TSHÄN PA LÄ JUNG WA

**Seven levels beneath the earth in the south
 On a seat of a black buffalo,
 Is the Black Lord of Death—
 Yamarāja, who craves for lives.
 You arose from a club marked by a skull
 That came from YA.**

TING NÄ THRÖ PA MA HEI DONG
 ZA JE ZHÄL DANG CHHE WA TSIG
 THRÖ PÄI CHÄN TSA MAR PO THRUG
 TRA SER MA RA GYEN DU DZE
 LAG YÖN ZHAG PÄ DRA GEG CHHING
 YÄ PÄI YUG PÄ DÜL DU LOG

**You have a buffalo face, wrathful from its very depths,
 A devouring and gaping mouth with bared fangs,
 Wrathful bloodshot eyes raging,
 And yellow hair and beard streaming upwards.
 In your left hand is a noose to bind enemies and obstructors,
 And in your right, a club to smash them to dust.**

CHHÖ KYI GYÄL PO SHIN JE TSHOG
 MA MO CHHEN MO TSA MUN DI
 TSE SUM THÖ THRAG DZIN DZÄ PA
 DRÄN DANG CHÄ PÄI DÜ LA BAB

**Dharmarāja, assembly of yamas,
 Great Mātṛkā Cāmuṇḍī
 Holding a trident and skullcup filled with blood,
 Together with your servants, the time has come.**

[Take the tormas out and] recite:

SHA CHHEN THRAG ZHAG CHHEN PO YI
 TOR MA GYA TSHO CHHÖ PAR ZHE
 GYÄL WÄ GÖ PÄI DAM TSHIG DANG
 NYING JE DRA GEG NYUR DU DRÖL

**Accept this tormo-ocean
Of great meat and great blood and fat as an offering.
In accordance with the commitment bestowed on you by
the victorious ones, and out of your compassion,
Swiftly liberate enemies and obstructors.**

DANG WÄI DRA DANG NÖ PÄI GEG
DÜ DANG BAR DU CHÖ PA NAM
ZUNG SHIG CHHING SHIG NAM PAR DOM
KHUG CHIG DRONG SHIG WANG DU DÜ

**Hostile enemies and harmful obstructors,
Demons and those who hinder—
Grab them, bind them, tie them up,
Draw them forth, lure them, subjugate them,**

SÖ CHIG TRÖ CHIG RENG PAR GYI
CHHE ZHIG NÖN CHIG MUG PAR GYI
THÜL ZHIG CHHOM SHIG NAM PAR SHIG
DÜL THRÄN TSAM YANG ME PAR DZÖ

**Slay them, expel them, and paralyze them.
Grind them to dust, trample them, and stupefy them.
Subdue them, defeat them, and destroy them
So that not even an atom of them remains!**

OM KĀLARŪPA HŪṂ PHAṬ
BHYOḤ CĀMUṂḌI HŪṂ PHAṬ

TOB CHHEN SHIN JEI GYÄL PO KHOR CHÄ KYI
A TI SHA DANG LO ZANG DRAG PA YI
TÄN LA NÖ PÄI DRA GEG TSHAR CHHÖ LA
TÄN DANG TÄN DZIN BU ZHIN KYONG WAR DZÖ

**Exceedingly powerful Yamarāja, together with your retinue,
Annihilate the enemies and obstructors
Who harm the teachings of Atiśa and Lozang Dragpa
And protect the teachings and its holders like your children.**

Requesting Forgiveness

OM YAMĀNTAKA SAMAYA / MANUPĀLAYA / YAMĀNTAKA /
 TVENOPATIṢṬA / DṚḌHO ME BHAVA / SUTOṢYO ME
 BHAVA / SUPOṢYO ME BHAVA / ANURAKTO ME BHAVA /
 SARVA SIDDHIṢ ME PRAYACCHA / SARVA KARMASU CA
 ME / CITTAṢ ŚRĪYAṢ KURU HŪṢ / HA HA HA HA HOḤ /
 BHAGAVAN / YAMĀNTAKA MĀ ME MUÑCA / YAMĀNTAKA
 BHAVA / MAHĀ SAMAYASATVA ĀH HŪṢ PHAṬ

MA NYE YONG SU MA SHE DANG
 GANG YANG NŪ PA MA CHHI PĀ
 DIR NI JA WA GANG GYI PA
 DE KŪN KHYÖ KYI ZÖ DZĀ RIG

**Whatever I have done here
 Due to not finding materials
 Or lacking understanding or ability,
 Please be patient with all this.**

Requesting Departure

VAJRA MUḤ

CHHOG KYONG KHOR CHĀ RANG NĀ SU SHEG PAR GYUR
**The directional protectors and their retinues depart to their
 own abodes.**

Dedication

NAM DAG SAM PĀ TSHŪL DIR BĀ PA LĀ
 JUNG WĀI GE WĀ THA YĀ DRO WA KŪN
 KYE ZHING KYE WAR JAM YANG ZHI THRO YI
 DRĀL WA ME PAR JE SU DZIN GYUR CHIG

**Through the virtues that have arisen
 From having made effort with pure thought in this way,
 May the infinite living beings be inseparably cared for, in life
 after life,
 By peaceful and wrathful Mañjuśrīs.**

NAM KHA JI SI KU NGÄI DAG NYI CHÄN
 KHA JOR DÜN DÄN GO PHANG NGÖN GYUR NÄ
 THA DAG DRO DI GO PHANG DE NYI LA
 KÄ CHIG NYI LA DE LAG GÖ PAR SHOG

**Through having actualized the state endowed with the seven
 branches of union
 That has the nature of the five bodies for as long as space
 endures,
 May I set all living beings
 In that very state in a single instant.**

Colophons

Original Colophon:

Although this text has no [author’s] colophon, the arrangement of the ritual was composed by Dorje Chang Phabongkha Dechen Nyingpo for the recitation practice of Nagsho Gelong Ngagwang Lozang. The section for blessing the tongues of the directional protectors—“...transform into red single-spoked vajra straws of light...”—and the extensive words for increase—“Increase and expand our lifespans, merit, and all of our good qualities...”—were included in the *Collected Works* in an accurate manner without modifying them with careless-word nonsense.

Publisher’s Colophon:

Translated by Joona Repo, FPMT Translation Services, 2020, from pha bong kha bde chen snying po, *drug cu pa’i ’don bsgrigs ’khyer bde nag ’gros su bkod pa las bzhi’i ’phrin las myur ’grub in khyab bdag rdo rje pha bong kha pa dpal bzang po’i gsung ’bum*, vol. 5, BDRC W3834, Lhasa: zhol par khang, s.d., 274–282. Reviewed by Ven. Steve Carlier and edited by Ven. Tenzin Tsomo, FPMT Education Services, 2020.

Notes

- 1 The blessing of the inner offering included here is extracted from the Solitary Hero Vajrabhairava long *sādhana*. Alternatively, one may use the condensed blessing from the short *sādhana* if doing the practice in an abbreviated way. If the inner offering has already been blessed, for example in the context of a Vajrabhairava *sādhana* recited before this practice, the blessing of the inner offering can be omitted.
- 2 Tib. *dmar chen*, a tantric term for human blood.
- 3 Great fat (Tib. *tshil chen*) and great grease (Tib. *zhag chen*) are tantric terms for human fat and grease. Similarly, the term “great meat” (Tib. *sha chen*) is used to refer to human flesh.
- 4 Tib. *bka' sdod las byed*.
- 5 Tib. *dus kyi zhags pa*, a metaphor for death.
- 6 Tib. *khram bam*. Related to a variety of different clubs, such as the *tramshing* (Tib. *khram shing*), this is a type of notched stick whose function and meaning have various interpretations. René de Nebesky-Wojkowitz (p. 359) suggests that the trambam refers to a club made from a mummified corpse (Tib. *bam*).
- 7 Tib. *zhing chen*, a tantric term for “human skin.”
- 8 Again, one may use the blessing from the short Vajrabhairava *sādhana* if the practice is being performed in an abbreviated manner.
- 9 Tib. *ci bgyi bka' nyan*.

Care of Dharma Materials



Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

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If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A [ꠠ] and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪM or the *Heart Sūtra*, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, if undamaged, they should be put in a stupa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.



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