The SADHANA of the VISION of LORD KARMA PAKSHI
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From the Mind Treasure of the Great Terton Mingyur Dorje
Note:

This Secret Mantra sadhana should be practiced only by people who have received the appropriate empowerment, transmission, and instruction from an experienced guru.
While practicing the wisdom protector Bernakchen, the vidhyadhara Mingyur Dorje had a vision from which this practice originated of the mahasiddha Karma Pakshi in the middle as the principle deity surrounded by the mandala of the five oceans of the Great Compassionate One. By practicing this:

He magnetized the yidam and gained power over appearance and existence,

Subdued the arrogance of Mongolians, non-Buddhists, and kings,
And conquered the power of fire, water, poison, weapons, and the elements.

I supplicate Karma Pakshi.

This is praised as the greatest for receiving the blessings of the Jewels and dispelling obstacles of ghosts, döns, and spirits.

— The Karmapa, Orgyen Trinley Dorje
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The Seven-Line Prayer of Guru Rinpoche

In the northwest of Uddiyana

On the center of a lotus stem

You achieved the wondrous supreme siddhi

And are renowned as Lotus Born

Encircled by many ēōkinis
We practice following your example

And ask you come and grant your blessings

Bring down your blessings into this place.

Confer the four empowerments upon me, the practitioner of the supreme.

Dispel obstructing forces, misleaders, and obstacles.

Bestow the common and supreme siddhis.
Om Ah Hum Vajra Guru Padma Siddhi Hum

Om Ah Hum Vajra Guru Padma Tötreng Tsal Vajra Samaya Jaḥ Jaḥ

Sarva Siddhi Phala Hum Āḥ Hrīḥ Ma Ha Ri Ni Sa Racha Hrīḥ Ya Citta Hrīṃ Hrīṃ Jaḥ Jaḥ

guru khan drö tsok che kyi
Guru and your assembly of dakinis:

dak chak mö pei bu nam la
For us, your devoted children,

lłu la ku yi jin gyi lop
Bless our bodies with your body.

ngak la sung gyi jin gyi lop
Bless our speech with your speech.
Bless our minds with your mind.

Bless us with the conferral of the four empowerments.

Bless us that our continuums be purified.

Bless us that we master the four paths.

Bless us that we obtain the four kayas.

Oṃ āḥ hūṃ vajra guru padma dewa ḍākinī kāya abhiṣiñcha oṃ
vāka abhiṣiṅcha āḥ   citta abhiṣiṅcha hūṃ   sarva abhiṣiṅcha hrīḥ
A SUPPICATION TO THE THREE FOREFATHERS

The Melody Fulfilling All Wishes: A Supplication to Those Who Are Precious to the Practice Lineage. Homage to the Bhagavan Glorious Vajrasattva.

Through great perseverance you traveled to the Land of the Aryas many times.

With great intelligence you saw the suchness of all things.

With great siddhi you demonstrated whatever miracles [were appropriate].

I supplicate at the feet of the Great Translator.
Through great power you cut the enemy at the root.

Through great austerity you pleased your guru.

With great diligence you raised the victory banner of the Practice Lineage.

I supplicate at the feet of the Great Repa.

You were thoroughly awakened to the supreme mahayana,

And actualized the realization of mahamudra.
Your great activity pervades space.

I supplicate at the feet of the Great Meditator of Nyi.

Through the power of supplicating these holy beings with devotion,

May the supreme holders of the teachings of the Practice Lineage live long.

May the precious teachings spread in the ten directions.

And may great virtue and excellence pervade the world.
This prayer came from the pure vision teaching of the all-seeing Lama, Jamyang Khyentse Wangpo.

In all my future lifetimes, may I never be apart

From the authentic gurus and embrace the dharma's glory.

May I perfect the qualities of all the paths and levels,

And may I swiftly realize the state of Vajradhara.
The Supplication of the Vision of Lord Karma Pakshi

Lord of the three kayas, refuge of all the three worlds,
You have tamed Dharma perverters, and you love beings as your children.
Through the dharma of the mantrayana, you establish beings on the path of ripening and freeing.
I supplicate at your feet, Pema Jungne.
By realizing the samadhi of things as they are, you subdue the troops of Mara.

The meaning of the Dharma, as vast as an ocean, has entered your mind.

You are the only refuge of all sentient beings, beneficial in every contact.

I supplicate you, Mahasiddha Karma Pakshi.

Essence of the vajra mind of all the victorious ones,

You are handsome in appearance, manifesting here in the form of a repa.
You sing the melodious song of the profound dharma to the ten directions.

I supplicate the renowned Dorje Drakpa.

Your body is deep brown in color. Your two eyes gaze intensely.

You conquer dons, obstructors, and Dharma perverters, placing them in great awakening.

Mingyur Dorje, supreme guide in this dark age,

I supplicate you. Grant me the supreme and ordinary siddhis.
Heruka, mighty lord of dance, your body is the color of the dawn.

You conquer the troops of the four maras.

You are complete in all the qualities of awesome dignity.

I supplicate you, Hayagriva, king of power.

Supreme mother of all dharmas, radiant like a ruby,

You place the seal of dharmadhatu on the three realms.
Body of great bliss, inseparable form and emptiness,

I supplicate you, Vajrayogini.

For those who cannot be tamed by peace, Mahakala Bernakchen, Ranjung Gyalmo, Dorje Lekpa, and others,

Use the skillful means of wrathfulness.

I praise the host of dharmapalas and protectors
Through the blessings of supplicating in this way,

May I and others, limitless as space, be free from faults. May favorable conditions increase, and

Especially, may revulsion for the dharmas of samsara arise from our depths.

Remembering impermanence, confusion is self-purified.

May we realize all appearance as the divine body of emptiness, all sound as inexpressible emptiness,

All mind as groundless and rootless emptiness.
Not being bound to anything, may whatever appears arise as dharmakaya.

Accomplishing the practices of tummo, illusory body, dream yoga, and luminosity,

May I attain the rainbow body of inseparable bliss and emptiness in one lifetime.

May every being I contact attain complete buddhahood.

The profound dharma essence of this sadhana came to the great powerful vidyadhara Mingyur Dorje himself. In a vision of Lord Karma Pakshi and his retinue, the extraordinary instructions were uttered, followed by the sadhana and so forth. They are a complete
embodiment of the three jewels and a complete embodiment of the three roots. They are particularly great in the blessings that bestow the supreme and ordinary siddhis. Although there is already a supplication in the main text of the sadhana, Karma Yishin persistently maintained that another supplication was needed. Therefore I, Karmaka Düle Namgyal, wrote this on the tenth day of the fifth month of the Earth Monkey year. May there be virtue. SARVA MANGALAM
GURU BUDDHA DHARMAKĀYA NAMO! I prostrate to the guru, the dharmakaya. Here is the method of practicing the guru sadhana. I, the Vidyadhara Mingyur Dorje by name, in the Year of the Snake, at the age of twenty-five, was performing the practice of the protector Dorje Bernakchen. At dawn I saw, not in a dream, but in reality with my own eyes, a flashing red light that filled the entire room. I thought, “Could this be some illness or a magical trick? I fell unconscious and lay senseless for a short time. When I awoke, I saw in the sky before me the mandala of the guru, illusory yet real. One of the females of the retinue of the mandala was looking at me and pointing at the central deity, who uttered these words to me. SAMAYA

kye ho rang rik ye she jō me ni

kye ho! The self-aware wisdom is beyond expression.
The world of attachment appears from the radiance of the mind itself.

Not recognizing the ground of awareness, one follows the very sources of confusion.

Clinging, naive beliefs, and habitual patterns all are interlinked, and thus the magic show of appearance arises.

Whatever arises, be it pleasant or painful, is unreal appearance.

Just look at it nakedly and rest the mind in naked self-awareness.
nang wa da yi la ma nang way yül
All things appearing are manifestations of the sign guru.

gang shar shen me rang dröl e ma ho
Whatever arises in the mind is free from craving, and liberates itself.

This is the way to see the ground of mind itself. Appearance is the sign guru. This is the method of meditating on the nature of mind. Now the way to practice action on the path:

kye ho! When the unceasing varieties of appearance arise,

Confusion gives way to fascination, dualistic fixation, hope, and fear.

Here is how to view what arises as the five poisons:
The confusion that results from the kleshas

Is the mind that seeks pleasure in passion and the other poisons —

Food and wealth, prosperity, dominion, and a life-companion.

Let the mind remain free from the activity of hope and fear.

Rest in the great vast space that transcends conceptual mind.

Do not cling to whatever arises. Whatever arises is self-liberated.
Not wandering from this awareness is the path of direct insight.

Next is the way to train the mind on the path.

Do not cling to whatever arises from the emanating and withdrawal of natural insight.

Remain free from the complexities of desire and fixation.

Within that state of simplicity, train in meditative experience.

In the space of emptiness, all appearance is empty.
In the midst of that abides inexpressible wisdom that transcends intellect.

There abides the experience of naked seeing, free from distraction and confusion.

It is insubstantial, yet from it proceed the varieties of appearance.

The activity of emanating and withdrawal is the path of ground insight.

Whatever arises is unreal. It is the path of arising and freeing.

If you realize this, you will attain buddhahood in one lifetime.
Based on that, I wrote this sadhana. The sadhana: The mandala is an eight-petaled lotus.
On top of that is the guru torma surrounded in front and in back by seven triangular tormas. Amrita, torma, rakta, and various offering substances are also arranged. If you practice this sadhana free from doubts and second thoughts, with genuine devotion, there is no doubt that you will truly see his face. The actual sadhana itself: Taking refuge and arousing bodhicitta: development of self and front visualizations; inviting; prostrating; requesting to be seated; outer, inner, and secret offerings; fulfilling and confessing; praising; supplicating; receiving empowerment and so forth. It is very important to practice these ten ordered divisions without alterations, additions, or adulterations. 

Click here to offer tormas and prayers from the Supplement.

Then refuge and bodhichitta:

na mo sang gye chö dang gendün la
NAMO! With devotion I go for refuge with my three gates
To the Buddha, Dharma, and Sangha. [Repeat three times]

May the suffering in the lower realms be pacified.

Of those who have been my mothers, all sentient beings of the six realms,

May they attain blissful buddhahood. [Repeat three times]

May the masses of thoughts and dualistic fixation be naturally pacified.

May self-luminous, naked seeing be accomplished.

Click here to return to the Supplement.
In the mandala of vast space,

In the middle of crossed red sources of dharmas

On an eight-petaled lotus in full bloom

Is a Hūṃ, the sound of the dharma-kāya.

From that arises Mahasiddha Karma Pakshi,

Dark red in color and ablaze with awesome wrath.
He rolls his bloodshot eyes, staring in all directions.

He has a black triangular goatee, shiny and twisted into a point.

On his head is the black crown, bright with gold.

He wears the three dharma robes,

And in his hands he holds a dorje and phurbu.

He sits in the vajra posture,
pema nyo day tri teng sal
On a lotus, sun, and moon seat, radiant and majestic.

chi wor pema jung ne ni
Above his head is Pema Jungne,

ku dok kar la mar dang den
White in color and fresh-complexioned. and dharma robes.

pe sha po ka cho go söl
He wears a lotus crown, deep-sleeved gown,

dor je tö pa kha tvang nam
Seated in the vajra posture on a lotus and moon,

dor je kyil trung pe dar shuk
He holds a vajra, skullcup, and khatvanga.
Ye su ha ya drāi wa mar
To his right is red Hayagriva,

shal dong che tsik chen sum mar
Open-mouthed, with clenched fangs and three red eyes.

Chi wor ta go jang shur tser
On his crown is a green horse’s head, neighing.

Tum ngam tro woy wang tak dzok
He is complete in all the signs of the awesome wrathful empowerment.

Tō yuk me shak chak na nam
He holds a skull-ornamented mace and a lasso of flames,

Shap nyi dor tap ru tra dzi
And he stands in the heruka posture, trampling Rudra.
To the left is Dorje Pakmo, red in color,

Fierce, wrathful, and awesome, with all the ornaments of a wrathful deity.

On her crown is a pig’s head, loudly snorting.

In her hands she holds a hooked knife and a skullcup of blood.

She has a khatvanga in the crook of her arm and assumes a dancing pose

On a corpse, lotus, sun, and moon.
Behind is Rechung Dorje Drakpa.

He wears a white cotton hat, shaped like a horn.

Handsome and charming, wearing a cotton shawl,

He is pleasing to behold.

In his hands he holds a dorje and bell.

Dressed in the style of a yogi,
dor kyil pema nyi dar ne
He sits in vajra posture on a lotus, sun, and moon.

dün du dor je ber nak chen
In front is Dorje Bernakchen

ting nak trö ngam sin poy suk
in the form of a rakshasha — dark blue and wrathful.

shal dre che tsik chen sum yo
His mouth is open, his fangs clenched, and he rolls his three eyes.

dur trö che gye tro che dzok
He is complete in the eight wrathful charnal-ground ornaments.

dar nak jöl ber ku la söl
He wears a full black silk robe,
sang dri tö trak chak na nam
And holds a copper knife and a skullcup of blood.

shap nyi dor tap lok dren nen
His two legs are in overthrowing posture, trampling misleaders.

rang jung gyal mo dreu shön
Rangjung Gyalmo rides a mule.

ting nak tro tum ö du bar
She is dark blue, wrathful, and blazes with light.

kha tvang pur bu me long drül
In her four hands she holds a khatvanga, phurbu, mirror, and snake.

chak shir nam shing shap tsen kyil
She is mounted sidesaddle.
Dorje Lekpa rides a billy goat.

Dark red, holding a hammer and bellows,

From the guru mandalas of the self and front visualizations,

Light rays emanate in the ten directions.

O, Mahamudra guru of the phenomenal world

With your retinue, please come to this place.
From the Palace of Lotus Light,

Supreme Pema Jungne, lord of the families,

Along with an ocean of vidyadharas,

I invite you here. Please come.

From the dharmadhatu mandala of the phenomenal world,
drup chen karma pakshi je
Lord Mahasiddha Karma Pakshi,

ka gyü gya tsoy tsok dang che
along with an ocean of Kagyu gurus,

ne dir chen dren she su söl
I invite you here. Please come.

chang lo chen gyi ne chok ne
From the supreme place of Chang Lo Chen,

re chung dor je drak pa ni
Rechung Dorje Drakpa,

drup top gya tsoy tsok dang che
along with an ocean of siddhas,
I invite you here. Please approach.

From the semicircular palace of wrath and power,

Hayagriva, glorious supreme steed,

Along with an ocean of dakas,

I invite you here. Please come.

From the celestial realm of Ogyen,
dor je pak mo gyal kün yum  
Vajravarahi, mother of all buddhas,

khan dro gya tsö tsok dangché  
Along with an ocean of dakinis,

né dir chen dren shek su sol  
I invite you here. Please come.

ok min jang chok dur trò chok  
From the supreme northern charnal grounds of Akanistha,

drák po tuk kyil khor ne  
The mind-mandala of the wrathful ones,

ma hā kā la dor je ber  
Mahakala Dorje Bernakchen,
Along with an ocean of dharmapalas,

I invite you here. Please come.

From the azure tent palace of Mulay

Mahakali Rangjung Gyalmo,

Along with an assembly of ten million mamos,

I invite you here. Please come.
dzam ling dak pay yül jong ne
From the pure land of Jambudvipa,

dam chen dor je lek pa che
Great samaya-bound Dorje Lekpa,

che da sum gya druk chur che
With your retinue of three hundred and sixty,

ne dir chen dren shek su söl
I invite you here. Please come.

nang si sil nön lha tsok nam
O hosts of deities who overpower the phenomenal world,

da ta nyik dü kal pa la
In this kalpa of the dark age,
nal jor dak la sung way chir
In order to protect me, the yogi,

ma tok nyur du ne dir jön
Please come here without delay.

tsö den nyik ma nga do dir
In this age of conflict when the five corruptions are rampant,

dak gi lhang lhang mi bö gyü
I call out unceasingly.

bar che sal chir shek su söl
Please come and clear away obstacles.

ngö drup tsöl chir shek su söl
Please come and grant siddhis.
Please come and grant your blessings.

Please come and bestow supreme abhisheka.

Please come and guide me on the path.

By the power of your compassion, come here!

In the crossed triangular sources of dharma,
The six paramitas are complete.

On that is a blazing lotus, sun, and moon seat —

spontaneously existing, inseparable union of skillful means and wisdom

It blazes with light, majestic and elegant.

Please sit on this excellent seat.

To the assembly of deities who have the power to transform the phenomenal world,
With great respect I prostrate before you with my three gates.

I offer all things pleasing drinking water,

Water to wash your feet, flowers,

Incense, butter lamps, perfumed water,

Food, music, clothing, and more.

These outer offerings of desirable sense objects samsara and nirvana.
nang si khor de kün kang te
Fill the entire phenomenal world —

tsa wa sum gyi lha tsok la
To the hosts of deities of the three roots,

chö do bül lo gye par röl
I make this offering. Please enjoy it.

gye je tö chang ngo la dang
I offer for your enjoyment the skullcup of sparkling blue liquor,

gur gum drang tsi chü kyi bak
Enriched with saffron and honey —

tap kyi dü tsir pel wa di
The amrita that increases skillful means.
I make this offering. Please enjoy it.

The red maharakta, blazing with light —

The amrita that increases wisdom.

The great torma, as large as Mount Meru,

Red in color, with white spots.
chos do bül lo gye par röl
I make this offering. Please enjoy it.

nang si sil non lha tsok nam
Hosts of deities who overpower the phenomenal world,

tuk dam nyen po kang gyur chik
May your sacred wishes be fulfilled.

tsa wa yen lak dam tsik dang
The root and branch samaya

ku sung tuk kyi dam tsik nam
And the samaya of body, speech, and mind —

nyam gyur tam che töl lo shak
All violations of these I confess.
jang dak tsang pay ngö drup tsöl
Please grant me the siddhi of complete purification.

hūṃ hūṃ hūṃ  nang si sil nön dü shi chom
hūṃ hūṃ hūṃ  You overpower the world of appearance and conquer the four maras.

kye chi me pa ö kyi ku
Your body of light is beyond birth and death.

po gyur me par dro dön dze
You are unwavering in your benefit of beings:

pema jung ne ku la tö
Pema Jungne, I praise you.

de nyi trül pay ne gyur le
You, who are an emanation of him,
The heruka who appears in the form of a monk,

Master of miracles and magical power,

Karma Pakshi, I praise you.

You are the vajra mind of all the buddhas.

Lord of great power, the vajra holder,

Holder of the treasury of vajrayana,
Rechung Dorje Drakpa, I praise you.

Hayagriva, destroyer of Rudra,

Your green horse’s head is pride transformed.

Your red body magnetizes the three realms.

Hayagriva, I praise you.

Vajravarahi, who overcomes Kalaratri,
Your black sow’s head is ignorance transformed.

Holding a skull cup and hooked knife, you cut the root of discursive thought.

Vajravarahi, I praise you.

Mahakala Dorje Bernakchen,

Your awesome wrath is jealousy transformed.

Holding a copper knife, you cut the root of the five poisons.
kün tok kün jom tö trak röl
Enjoying your skullcup of blood, you conquer all discursive thought.

dor je ber chen ku la tö
Dorje Bernakchen, I praise you.

bab lha mo rang jung ma
Protector of the teachings, Rangjung Gyalmo

si sum lha drey de pön chok
supreme leader of gods and demons in the three worlds,

nyam pay sok uk dü dze mo
You take away the life and breath of those who break their commitments.

rang jung gyal moy ku la tö
Rangjung Gyalmo, I praise you.
Dorje Lekpa, messenger who abides in the command,

Your emanations fill the three thousand worlds.

You accomplish actions with the speed of lighting.

Dorje Lekpa, I praise you.

Visualizing myself as the lama,

In the center of my heart in a bindu of light
Is Pema Jungne, the chief deity, with his retinue of two.

Vivid, luminous, and clear,

In his heart center is Hṝḥ surrounded by the awareness mantra.

May whatever activity is wished for be quickly accomplished.

Om āḥ Hūṃ Vajra Guru Padma Siddhi Hūṃ
Om āḥ Karma Pākṣhi Hūṃ
Om Vajrapāṇi Hūṃ
These are the ultimate mantras.
THE SADHANA OF LORD KARMA PAKSHI

CA CHA JA JHA NYA TA THA ĐA ĐHA Nä TA THA DA DHA NA PA PHA BA BHA MA

YA RA LA VA ŚHA ŚHA SA HA KṢA

OM VAJRASATVA SAMAYAM ANUPĀLAYA VAJRASATVA TVENOPATIŚHTHA

DṚĐHO ME BHAVA SUTOŚHYO ME BHAVA SUPOŚHYO ME BHAVA

ANURAKTO ME BHAVA ARVA SIDDHIM ME PRAYACCHA SARVA-KARMASU CHA ME

CHITTAM SHREYAH KURU HŪṂ HA HA HA HA HOḤ BHAGAVĀṆ SARVA-TATHĀGATA

VAJRA MĀ ME MUṆCHA VAJRĪ BHAVA MAHĀSAMAYASATVA ĀḤ
OM YEAH DHARMA HETU PRABHAVA HETUUN TAȘHAN TATHAΓATO HYAVADATE

TEȘAN CHA YO NIRODHA EVA(701,547),(874,612)(701,547),(874,612) MĀHĀŚHRAṆĀH SVĀHĀ

Repeat three times

Recite the vowels and consonants, the hundred-syllables, and the essence of interdependence to make up deficiencies.

The offering of the Tongtsik:

hūṃ ye she lha tsok chen dren shek su söl
hūṃ Assembly of wisdom deities, I invite you. Please come.

chi nang sang way dzap nyen chö par bül
I recite the outer, inner, and secret mantras as offerings.
ku sung tuk yön trin le dzok la tö
I praise your perfection of body, speech, mind, qualities, and activity.

nyam chak gal trül tam che töl lo shak
I confess all my weakness, broken vows, and wrong practice and mistakes.

chok dang tün mong ngö drup tsal du söl
Please bestow the supreme and ordinary siddhis.

mahā amṛta rakta balimṭa khāhi
The Short Ganachakra of the Karma Pakshi Guru Sadhana

Namo guru karmakaye On a mat of human skin, gather together all the sublime feast offering substances. Then, having performed the visualization of the mandalas of the self and front, sprinkle the ganachakra substances with amrita.

Rang nyi la may tuk ka ne Visualizing myself as the lama, from my heart center

Ram yam kham trö sek tor trü With RAM YAM KHAM burn, expel, and wash away [all negativities].

Om āḥ hūṃ gi jin lap ne It is blessed with OM ĀḤ HŪṂ

Dö yön chö pay trin du gyur And becomes clouds of offerings that please the senses.
Invitation:

In the southwest, from the island of Ngayap,

Guru Pema Jungne,

Along with an assembly of the eighty siddhas,

I invite you to this place. Please come.

From the supreme place of Okmin Tsurphu,
drup chen karma pakshi la
Mahasiddha Karma Pakshi,

tsa gyü la may tsok dang che
Along with an assembly of root and lineage lamas,

ne dir chen dren shek su söl
I invite you to this place. Please come.

chang lo chen gyi ne chok ne
From the supreme place of Changlo Chen,

je tsún vajra kīrti la
Jetsun Dorje Drakpa,

khandro gya tsoy tsok dang che
Along with an ocean of dakinis,
I invite you to this place. Please come.

From your eclectic solitary place of practice,

Great terton Mingyur Dorje,

Along with an assembly of lamas of the three lineages,

I invite you to this place. Please come.

From the infinite mandala of samsara and nirvana,
pa wo ta chok gyal po dang
Daka Hayagriva

sang wa ye she khandro ma
And the Secret Wisdom Dakini,

ne dir chen dren shek su söl
I invite you to this place. Please come.

chö kyi ying kyi kyil khor ne
From the mandala of dharmadhatu,

chö kyong dor je ber nak chen
Dharmapala Dorje Bernakchen,

rang jung gyal mo dor je lek
Rangjung Gyalmo, and Dorje Lekpa,
I invite you to this place. Please come.

Upon the yogis and yoginis assembled here,

Rain down great blessings of body, speech, and mind,

And saturate us with the amrita of the supreme and ordinary siddhis

So that the sprout of great bliss may grow.

VAJRA SAMĀJĀḤ
The first offering:

kyil khor lha tsok gye pay dze
This is the substance that pleases the assembly of deities of the mandala,

sak me de chen dor jey chü
The vajra quintessence of inexhaustible great bliss.

la na me pay dam dze bül
I offer this unsurpassable samaya substance.

wang dang jin lap tsal du söl
Please grant me abhiseka and blessings.

Present the offering.

hūṃ hrīḥ tsok khang ye she röl pay kyil khor du
HŪṂ HRĪḤ  In this mandala of the wisdom play, the hall of feast offering,
This feast substance is the great wisdom amrita of immortality.

Drinking water, water for your feet, and so on, are the outer offerings.

Forms, sounds, fragrances, tastes are the inner offerings that please the senses.

Amrita, rakta, torma — the feast substances of upaya and prajna —

Are a continuous stream of billowing clouds of Samantabhadra offerings.

May these great clouds of offerings of whatever arises fulfill your wishes,
Guru Pema Jungne, may these fulfill your wishes.

Mahasiddha Karma Pakshi, may these fulfill your wishes.

Rechung Dorje Drakpa, may these fulfill your wishes.

Vidyadhara Mingyur Dorje, may these fulfill your wishes.

Daka Hayagriva, may these fulfill your wishes.

Supreme Mother of Secret Wisdom, may these fulfill your wishes.
Dharmapalas, mahakalas, mahakalis, brothers and sisters, may these fulfill your wishes.

O universal three roots, great mandala of the victorious ones,

Through the blessings of fulfilling your wishes,

May the darkness of obscuring ignorance be banished far away.

May the supreme vision of all knowledge be attained.

May the hosts of beings tormented by karma be liberated.
ring du dral ne chö kyi dü tsi yi
May they find relief on the path of liberation by the amrita of Dharma.

tar pay lam du uk jin sang gye shok
May they attain buddhahood. of ignorance

drip nyi ma rik dri me bak pa yi
May the defiling stains of the two obscurations

nye tung gyur pa kha na ma toy tsok
And the masses of degrading and perverted actions

top shi shak tsang nyi du dze ne kyang
Be repaired and purified through the four strengths,

trin le nam shi ngo drup be me tsöl
And may you grant the effortless siddhis of the four activities.
Thus recite the hundred-syllables.
The liberation offering:

ngö dzin trül pay dak dzin dra
The enemy — ego and confused grasping —

ka dak dor je pur bü dral
Is destroyed by the primordially pure dorje phurbu

And annihilated in the space of dharmadhatu.

I offer this in order to please the deities of the mandala.

The master and disciple enjoy the ganachakra.
A Long Life Prayer for H.H. the Fourteenth Dalai Lama:

In the northern pure land of Tibet, a land of Dharma,

Encircled by a ring of snow mountain ranges,

You are a treasure of compassion, the source of all

That benefits all beings and brings them happiness.

The great Noble Chenrezik in human form,
You, Tenzin Gyatso, are the crown jewel of

The oceans of those who uphold the Sage’s teachings.

May you live unwaveringly until the end of existence.

A Long Life Prayer for H.H. the Seventeenth Gyalwang Karmapa:

May the King of the Shakyas, the glory of the excellent ten powers,

The lord of the world, Gyalwa Gyatso,
tuk jey dak nyi tso kye dor jey shap
The essence of compassion, the Lake-Born Vajra,

kyap yül kün gyi deng dir ge lek tsöl
And all the sources of refuge grant good fortune here and now.

ma me tuk kye kya reng kyi drang pay
The dawn of your impeccable bodhichitta brings forth

chok trül nyin mor je pay tsen pey si
The brilliant marks and signs of a supreme nirmanakaya,

shing dir sal way kal sang lek shar we
The sun that shines brightly on the fortunate aeon of this realm

dak chak re wa dön che nyi du gyur
And fulfills our hopes and benefit.
The glory that upholds the Victor’s teachings of scripture and realization,

You are the embodiment of the ocean of pervasive compassion.

I bow to the Karmapa, who holds the vajra

That fully possesses the activity of spontaneous power.

The Karmapa’s successive births, a string of pearls,

Glow with the luster of white deeds for the teachings.
kün gyi nam tar tsül shin kyong khe pay
You are skilled in properly upholding their examples.

pal den dro way gön por shap ten söl
Glorious protector of beings, I pray that you live long.

gya chen lung gi gö sang lhap lhup yo
The fine silk of vast scriptures, draped and waving,

pül jung nyam tok nor buy tse gyen dze
Is beautified by the jewel of complete experience and realization

nam chö ser gyi yu wa rap ten pay
Atop the firm golden staff of intelligence:

kye chok ten pay gyal tsen shap ten shok
May this great being, the victory banner of the teachings, live long.
You have received the treasury of instructions from many mahasiddhas

Such as the crown jewel of siddhas, Lhodrak Marpa, and others.

Protector who sustains and spreads the siddhas’ teachings,

Lord of the mandala of siddhas, I pray that you live long.

By embracing China, Tibet, and all other countries,

From east to west, as the realm of your deeds,
You have planted the seeds of all beings’ joy and goodness:

May the good traditions of excellent dharma and prosperity flourish.

By the blessings of truth from the lama, yidam, and three jewels;

By the union of dharmata and interdependence, the nature of things;

And by the mighty strength of truthful words from a pure motivation:

May what we wish for be effortlessly accomplished.
A long life prayer for all gurus:

ལོ་མི་སྐུ་ཁོམིས་བེཟིང་བེརི་གསོལ་བེ་འདེབེས།
I supplicate that the lamas may be healthy.

ཆོས་ཀྱི་ཏུ་སྐུ་ཚོི་རིིང་བེརི་གསོལ་བེ་འདེབེས།
I supplicate that their lives be supremely long.

ཐླིན་ལས་དརི་ཞིང་རྒྱས་ལ་གསོལ་བེ་འདེབེས།
I supplicate that their activity spread and flourish.

ལོ་མི་དང་འབྲལ་བེ་མིེད་པརི་བྱིན་གྱིིས་རློབེས།
Bless me to never be separate from the lamas.

དཔལ་ལྡན་ལོ་མིའི་ཞབེས་པད་བེརྟོན་པ་དང༌།
May the glorious lamas’ lotus feet be firm.

མིཁོའ་མིཉིམི་ཡོངས་ལ་བེདེ་སྐྱེིད་འབྱུང་བེ་དང༌།
May happiness come to all throughout space.
May I and all others gather the accumulations, purify obscurations,

And swiftly be brought to buddhahood.

Dedicating the leftovers:

The twenty-eight female guardians, obedient to the glorious one,

The mother and sister dakinis, sky- and earth-goers, and others,

Accept the leftovers and torma of the command gift.

Clear away obstacles to the practice of enlightenment.
The "enjoining to action" offering:

hūṃ ma gön cham dral ye she jik ten gyi
Mahakali and other wisdom and worldly brothers and sisters,

chö kyong sung me ka yi tor ma long
Dharmapalas and protectors, receive this command torma.

nal jor jang chup drup pay bar che söl
Clear away this yogi’s obstacles to the practice of enlightenment.

trin le nam shi dra gek tal war lok
By means of the four activities, reduce enemies and obstructing spirits to dust.

Offering to the Tenma:

bhyo bö kham kyong way ten ma chu nyi dang
O twelve female protectors of the land of Tibet,
Along with your servants and retinue, accept this torma.

Perform the actions that bestow the supreme and ordinary siddhis.

Please repel the attacks of outside armies in this time of turmoil.

Homage. Through the truth of the command of the Three Jewels and Three Roots,

all harm-doers, Samaya violators, hidden demons, be cast underneath the torma plate, blazing Mount Meru.
Under a sumdung, after forcefully casting grain, the vajra server turns the torma plates face-down, and seals them with the loppon’s vajra. The Tenma offering finished, the objects are summoned and dissolved under the torma plates.

In this mandala of the guru who embodies all buddha families,

May spirits attempting to impede accomplishment

Be imprisoned beneath the torma vessel, Mount Meru.

I dance the dance of the display of yogic conduct.
The Hayagriva dance:

ཨོཾ་ལཾ་ཨཱཿཿ ལཾ་ཧཱུྃྃ་ལཾ་སྟྭཾཾ་བྷཱ་ཡེ་ནན།

Thus recite.

ཨོཾ་བེཛྲ་ཨོརྒྷཾཾ་པཱདྱཾཾ་པུཥྤེེ་དྷཱུ་པེ་ཨོ་ལོ་ཀེ་གནྡྷེེ་ནཻ་ཝིདྱཾ་ཤེབྡ་པྲ་ཏཱིཙྪ་སྭཱ་ཧཱ།

Bowing with as many bodies

As there are atoms in all realms,

I praise all the worthy and pay homage
In every way with utmost faith.

Confess errors, as in the feast offering.

We ask that you be patient with

Anything we’ve left out or marred,

With anything that we did or

Had others do from ignorance.
Oṃ vajrasatva samayam anupālaya vajrasatva
tvenopatiṣṭhṭha

Drīḍho me bhava sutoṣhyo me bhava supoṣhyo me bhava

Anurakto me bhava arva siddhim me prayaccha sarva-karmasu cha me

Chittam shreyaḥ kuru hūṃ ha ha ha ha hoḥ bhagavān sarva-tathāgata

Vajra mā me muñcha vajrī bhava mahāsamayasatva āḥ

Amend duplications and omissions with the hundred-syllable mantra.

As requested by the practitioner of Chö, Karma Wangchuk of Gina in Kham, I, the Fourteenth Karmapa, wrote this. May there be virtue.
The supplication:

Out of the vast unborn space of dharmadhatu

Emanates the unceasing play of compassion,

The divine assembly — ocean of victorious ones.

I supplicate you with heartfelt devotion.

Please bestow your blessing, empowerment, and siddhis.
bêdä dâng ta ye sem chen nam
Bless me that I and limitless beings may awaken

ma rik bak chak se pa le
From the habitual patterns of ignorance.

rang nang yûl du trûl pa yi
My confusion about the objects of our perception —

ngö dzin a te dûn drô kûn
Taking them as real, clinging to them, and being preoccupied with them —

gyu mar she par jin gyi lop
May I know these to be illusory.

tse di tak ten dûn drô nam
I am preoccupied with the permanence and stability of this life.
Bless me that I may see through this illusion.

This continuity of body and mind results from previous existence.

Bless me that I may realize my true nature.

This present illusory body is held so dear.

Bless me that I may know it will be destroyed.

The entertainment of gossip and chatter —
drak cha ta bur tok gyur chik
May I realize this to be like an echo.

rang che duk ngay lung tsup di
The whirlwind of one’s five poisons —

ye she nga ru tok gyur chik
May I realize them to be the five wisdoms.

nang si khor de shing kham di
This buddhafield of the phenomenal world — samsara and nirvana —

mi lam ta bur tok gyur chik
May I realize it to be like a dream.

chir dak dang ta ye sem chen nam
In general, for me and limitless sentient beings,
When this illusory body is unexpectedly destroyed,

When I wander alone in the bardo,

When I leave behind friends and wealth,

When the fruits of my virtues and failures ripen,

When I see the palace of the Lord of Death,

When my mind is distracted and panicked by illusory appearances,
When my mind is overwhelmed by sadness and despair,

When I remember the virtues and failures of the past life,

When I frantically try to think of what to do,

When I search for a dwelling place for the next life,

When I find myself empty-handed,

When my mind is agitated and wanders helplessly,
pa pema jung ne tu ma chung
Father Pema Jungne, may your power not be small.

je karma pakshi tuk jey tsal trük shik
Lord Karma Pakshi, show me the strength of your compassion.

khor yi dam chö kyong tsal ma shen
O yidams and dharmapalas, do not hold back your power.

dü ne kap de tsam shar bay dü
When that time comes,

pa la may tuk je chi duk ta
O father lama, I will see the extent of your compassion.

dak ngen song sum du ma tang shik
Do not send me to the three lower realms.
In the pure realm of the dakinis,

In the lightning flash of an instant, through your miraculous powers,

May I reach the point of nonreturning.

In that way, by the power of supplicating with intense longing,

From the heart of the lama and the assembly of deities in front

Come emanations, mantras, hand implements, and rays of light.
char tar bap te rang la sip sip tim
They fall like rain and dissolve into me.

lù ne tsa khor shi po mer gyi gang
The four nadi chakras in my body are filled to the brim,

wang shi yong dzok chik char top par gyur
And I instantly attain the complete perfection of the four abhishekas.

Recite this mantra as much as you can.

Then the lama in front dissolves into my heart center,

The retinue melts into light and dissolves into me,
And I rest in the nonreferential inexpressible state, beyond conceptual mind.

Then:

All phenomena are free of fixation and naturally self-purified.

Thought of attachments are self-liberated in emptiness,

Free from the limitations of thought and expression.

This is dharmakaya, suchness — I rest in this state.

Thus rest in the natural essence.
When rising from that:

In postmeditation, various appearances of samsara and nirvana are but the great transparent unceasing play of manifestation.

May the essence of the accumulation of conditioned and unconditioned virtue, like great clouds,

Gather over all sentient beings, as limitless as space,

To shield them from the scorching torment of unwholesome action.
I dedicate this merit so that the sprout of bodhicitta may flourish.

Then the prayer of aspiration:

By this and whatever virtue has been accumulated in the three times,

May I quickly attain the body, speech, mind,

Quality, and action of the glorious Karmapa,

And establish all beings at that same level.
lo gyü le rung sap moy lam la shuk
May my mind be workable and enter the profound path.

dam chö drup la bar che mi jung bar
May no obstacles arise in my practice of the holy dharma,

nyur du tong nyi nying jey tsal chen dzok
And may the great power of sunyata and compassion

sung juk dor je chang wang drup gyur chik
Be quickly perfected.

Prayer of auspiciousness:

si le de kyang si pay gyu tap kyi
He has transcended the world, and yet, by using the illusory ways of the world,
He performs the activity of all the buddhas of the three times.

May the goodness of Mahasidda Karmapa, embodiment of the three roots,

And the divine assembly of his mandala be present.

This was written by Jamgön Pema Garwang as an embellishment for this guru sadhana.

By turning the wheel of ganachakra

In the mandala of the ocean of siddhas,
May I and all sentient beings

Accomplish the same mandala.
A SUPPLEMENT TO THE KARMA PAKSHI
GURU YOGA

As a supplement to the sadhana of the vision of Karma Pakshi by the great treasure revealer Yonge Mingyur Dorje, first, offer a kartor with golden beverage.

From emptiness, the torma vessel arises as a vast precious vessel,

within which the torma arises as a mass of desirable things, amrita in nature.

Consecrate with three repetitions.
bhūmipati saparivāra vañjra sama jaḥ

With this, invite the ones who protect virtues.

bhūmipati saparivāra akāro mukham sarva dharmānāṁ ādyutpannatvāt oṃ āḥ hūṁ phaṭ svāhā

With three repetitions, offer the torma.

gang dak dir né lha dang lu

Whatever devas and nagas abide here,

nö jin sin po-am zhen dak la

And also yakshas, rakshasas, and others,

lek jar chö tor di bul gyi

I offer you this well-prepared offering torma.
zhé la ge wé dong drok dzö
Accepting it, please become supportive of my virtue.

Return to the main text Refuge and Bodhichitta.

RAṂ YAM KHAṂ

tong pé ngang lé rin chen nö yang par
From emptiness, the torma vessel arises as a vast precious vessel,

tor dzé dō yöṅ long chö pung por gyur
Within which the torma arises as a mass of desirable things.

OM ĀḤ HŪṂ  The obstructors’ torma is consecrated by reciting that three times.

hung  ka sang nyen pō kyil khor dir
HŪṂ  All who might obstruct the attainment of siddhi
ngö drup bar ché je pé gek
In this strict mandala of the secret command teachings,

dö yön chö jin tor ma long
Take this desirable torma of offering and generosity.

di ru ma duk zhen du deng
Don’t stay here. Go elsewhere.

Oṃ SUMBHA NISUMBHA HUM HŪṂ PHAṬ
Oṃ GṛIHNA GṛIHNA HUM HŪṂ PHAṬ
Oṃ GṛIHṆĀPAYA GṛIHṆĀPAYA HUM HŪṂ PHAṬ
Oṃ āNAYA HO BHAGAVĀṆ VIDYĀ RĀJA HUM HŪṂ PHAṬ

With this, expel obstructors.
hūṃ nang si lha yi po drang bar

**HŪṂ** Everything that appears and exists is the blazing palace of the deities,

*སྐོན་ཆེ་མི་དཔུང་ཁྲི་ཚོགས་འཁྲུགས༔*

tson cha mé pung tro tsok truk

With throbbing weapons, masses of flame, and wrathful deities.

*དེག་ཚོགས་ཤེ་ཁྲིག་དམིརི་ཉིལ་གཏུབ༔*

gek tsok sha trak mar nyil tup

[If you stay], your flesh and blood will be chopped into red ribbons —

*མིང་ཡེང་གྲགས་པ་མི་ཏ་རི༔*

ming yang drak pa mé ta ré

Even your names will be unknown.

*ཧཱུྃྃ་ཧཱུྃྃ་ཧཱུྃྃ༔*

**HŪṂ HŪṂ HŪṂ**

*Thus visualize the circle of protection.*
Then, the descent of blessings:

Everything that appears and exists is the mandala of deities.

Please rain down the blessing of self-liberation without fixation.

All things in samsara and nirvana are unreal — forms like magical illusions.

They are self-liberated in the vast expanse of space,

Inseparable space and awareness, pure from the beginning, an expanse beyond elaboration.
The samadhi of inexpressible self-awareness is clarified.

These offering substances to be offered to the mandala of the Three Roots,

These outer, inner, and secret offerings,

Their imperfections are all purified.

They become utterly pure, and then fill all of space.
Having thus consecrated the offerings, begin the generation stage of the root text.