Narak Kong Shak – 'The Supreme Confession for Purifying All Violations and Breakages (of Vows), and All Negative Actions and Obscurations'

Visualise in the space before us all the Masters, Sugatas, Peaceful and Wrathful Deities, who are seated upon thrones formed by lotus, sun and moon cushions. White performing the confession in their actual and vivid presence, physically, we emanate bodies equal to the atoms in the world; verbally, we recite the confession; and mentally we feel remorse. In post-meditation, by maintaining the View and keeping the Samayas, siddhis will be quickly accomplished.

EMAHO. CHOK CHU DÜ SHI KUN GYI DAK NYI CHÉ
Emaho. Supreme sovereigns of the ten directions and four times,

LAMA GYAL WA SHYI TRO YONG DZOK GONG
All Masters, Gurus, Peaceful and Wrathful Deities please heed us.

DIR SHEK NYI DA PÉMÉ DEN LA SHYUK
Come forth and be seated on these thrones formed by lotus, sun and moon cushions.

NYAM CHAK NA RAK JANG CHIR CHAK CHÖ SHYÉ
To purify violations and breakages (of vows) and the hells; please accept our offerings and obeisance.

YÖNTEN PUNTSOK LAMA NAM LA CHAK TSAL LO
We prostrate to all Masters endowed with perfect qualities.

MIK MÉ TRÖDRAL CHÖ KYI KU LA CHAK TSAL LO
We prostrate to the non-conceptual state of the Dharmakaya's simplicity.

DÉCHEN LONG CHÖ DZOGPÉ KU LA CHAK TSAL LO
We prostrate to the Sambhogakaya of perfect bliss;

DRO GÖN CHIR YANG TRUL PÉ KU LA CHAK TSAL LO
We prostrate to the Nirmanakaya Lord of Beings, manifesting in diverse forms.

NÉ LUK MINGYUR DORJÉI KU LA CHAK TSAL LO
We prostrate to the Vajrakaya, the immutable nature of reality;

YANG DAK NGÖN PAR CHANG CHUP KU LA CHAK TSAL LO
We prostrate to the perfect Abhisambodhikaya;

NYÖN MONG SHYI DZÉ SHYI WÉ LHA LA CHAK TSAL LO
We prostrate to the Peaceful Deities, pacifiers of turbulent emotions;

LOK TA TSAR CHÖ TRO WÖ KU LACHAK TSAL LO
We prostrate to the Wrathful Deities, destroyers of false view;

TAP GÖN TSE DAK JAM PAL KU LACHAK TSAL LO
We prostrate to the "Soft and Glorious" Body (Yamantaka),Lord of Means and Master of Life;

KYÖN DRAL DRA DROK PÉMA SUNG LA CHAK TSAL LO
We prostrate to "Lotus Speech" (Hayagriva), perfect vibration;

YANG DAK DÖN DEN BENZAR TUK LA CHAK TSAL LO
We prostrate to "Vajra Mind", authentic and real;

DUK NGA NÉ SEL DÜDTSI MEN LA CHAK TSAL LO
We prostrate to "Ambrosial medicine" (Amrtakundalin), who cures the illness of the five poisons;

DREK PA JOM DZÉ PUR PÉ LHA LA CHAK TSAL LO
We prostrate to Kilaya Deities (Vajrakilaya), subjugators of arrogant forces;

JUNG WE NGA DAK MA MÖ TSOK LA CHAK TSAL LO
We prostrate to the host of Mamos, controllers of the elements;

SA DANG LAM DZOK RIGDZIN TSOK LA CHAK TSAL LO
We prostrate to all Vidhadharas, who have mastered all the levels and paths;

TEN PA SUNG DZÉ DAMCHEN NAM LA CHAK TSAL LO
We prostrate to "Oath-bound Ones", protectors of the Teachings;

DRA GEK DUL DZÉ NGAK DAK TSOK LA CHAK TSAL LO
We prostrate to all Masters of mantra, subduers of enemies and obstructors.

HUM! RANG RIK RANG SHÉ TRUL PA DRAL
Hung! Within intrinsic awareness, self-cognisant and free of delusion-

NYAM NYI NGANG LÉ YESHÉ SHAR
The state of equality – primordial wisdom dawned,

KUNTUZANGPO YAB YUM LA
To purify mental projections,

YI CHÖ DAK CHIR CHAK TSAL LO
We prostrate to Samantabhadra Yab-Yum.

MI TOK YER MÉ GONG PA LA
Within the indivisible, non-conceptual (state) of awareness,

YESHÉ NGA YI Ö DANG SAL
The luminous glow of the five primordial wisdom is present,

RIK NGA DÉ WAR SHEK PA LA
To purify the turbulent emotions,

NYÖN MONG DAK CHIR CHAK TSAL LO
We prostrate to the Sugatas of the Five Families.

YING KYI NGANG LÉ KYÉ PÉ GYU
From the potential of Space (Dharmadhatu),

YESHÉ NGA YI DROK SHAR WA
Arose the companions of the Five Wisdoms,

YING KYI YUM CHEN NGA NAM LA
To purify the elements,

JUNG WA DAK CHIR CHAK TSAL LO
We prostrate to the five great Mothers of Space.

YESHÉ TRUL PA MANG PÖ TSOK
To the great host of wisdom emanations,

DRO WÉ DÖN DU RANG SHAR WÉ
Spontaneously manifesting for the sake of beings,

CHANGCHUP SEM PA GYÉ NAM LA
To purify the (eight) consciousnesses,

NAMSHÉ DAK CHIR CHAK TSAL LO
We prostrate to the Eight Bodhisattvas.

YESHÉ NGANG LÉ YÖNTEN DZOK
Within the primordial wisdom, all qualities are complete,

CHI DÖ NGÖ DRUP CHAR TAR BEP
And whatever siddhis are desired, pour down like rain,

CHÖ PÉ LHA MO GYÉ NAM LA

To purify the world and the age and times,

YUL DÜ DAK CHIR CHAK TSAL LO
We prostrate to the Eight Offering Goddesses.

DUK PA DUL DZÉ PA WÖ KU
Subjugators of the vicious forces, valiant beings.

DAK TU DZIN PÉ KYÖN DANG DRAL
Untouched by self-clinging,

TA TRI GO WA SHYI NAM LA
To purify false views,

LOK TA DAK CHIR CHAK TSAL LO
We prostrate to the Four Wrathful Door-Keepers

JAM DANG NYING JÉ GA WA DANG
Benefiting beings through love, compassions,

TANG NYOM SHYI YI DRO DÖN DZÉ
Sympathetic joy and equanimity,

GO KYONG TRO MO SHYI NAM LA
To purify eternalism and nihalism,

TAK CHÉ DAK CHIR CHAK TSAL LO
We prostrate to the For Wrathful Door-Protectresses.

TOK PA DRUK LÉ KHORWA DRUK
The six realms of cyclic existence arise from the six dualistic concepts,

MA RIK WANG GI JUNG WA NAM
All beings are created through the power of ignorance,

TUKJÉ DUL DZÉ TUB DRUK LA
To purify delusion,

TRUL PA DAK CHIR CHAK TSAL LO
We prostrate to the Six Munis.

HUM! KUNTUZANGPO RIK PÉ TSAL
Hung! Creativity of Samantabhadra's Awareness,

CHEMCHOK TSO LA CHAK TSAL LO
To Lord Samvara, we prostrate.

DUK NGA MA PANG TAR CHIN PÉ
Fully accomplished without abandoning the five poisons,

HERUKA LA CHAK TSAL LO
To the Herukas, we prostrate.

YING LÉ KU SHYENG TAP SHÉ JOR
Manifesting from Space, the union of skilful means and wisdom,

TRO MO YUM LA CHAK TSAL LO
To the Wrathful Mothers, we prostrate.

TUK LÉ TRUL PÉ SANG CHEN MO
Mind manifestations of the Wrathful Mothers, great mystical daughters,

TRO MO GYÉ LA CHAK TSAL LO
To the Eight Wrathful Females, we prostrate.

ZA JÉ CHÉ SHOK PO NYA MO
Winged female messengers with fangs devouring,

TRA MENGYÉ LA CHAK TSAL LO
To the Eight Tramen (Pisacis), we prostrate.

GUK DREN CHING DOM GYÉ DZÉ MA
Women who entice, capture, tie and enrapture,

GO MA SHYI LA CHAK TSAL LO
To the Four Female Keepers, we prostrate.

JIKTEN CHA LUK TRUL PA MO
Female emanations appearing in worldly guise

WANGCHUK MA LA CHAK TSAL LO
To the Ishvaris, we prostrate

HUM! YAMANTAKA SHINJÉ SHÉ
Hung! Yamataka, executioner of the Lord of Death,

NGAM JI DREK PÉ KHOR GYI KOR
Surrounded by a host of terrifying and arrogant beings,

JAM PAL KU LA CHAK TSAL LO
To the 'Soft and Glorious' Body, we prostrate.

HUM! TAM DRIN GYAL PO WANG GI LHA
Hung! King Hayagriva, God of Power,

WANG DRAK TAP KYI KHOR GYI KOR
Surrounded by a host of beings (who utilise) powerful and wrathful means,

PÉMA SUNG LA CHAK TSAL LO
To the 'Lotus' Speech, we prostrate.

HUM! PAL CHEN BENZA HERUKA
Hung! Great glorious Vajra Heruka

RANG NANG SAL WÉ KHOR GYI KOR
Surrounded by his self-created entourage,

YANG DAK TUK LA CHAK TSAL LO
To the 'Pure and Authentic' Mind, we prostrate.

HUM! CHOM DEN CHEM CHOK HERUKA
Hung! Bhagavan, Samvara Heruka,

SHYI TRO RABJAM LHA YI KOR
Surrounded by a myriad of Peaceful and Wrathful Deities,

YÖNTEN GYÉ LA CHAK TSAL LO
To the fully-blossomed Qualities, we prostrate.

HUM! DORJÉ SYÖNNU TRIN LÉ KU
Hung! Vajra Kumara, embodiment of activity,

TRO CHU BAR WÉ KHOR GYI KOR
Surrounded by a host of Ten Blazing Wrathful Ones,

TRIN LÉ DZÉ LA CHAK TSAL LO

To the agents of Activity, we prostrate.

HUM! NGÖN DZOK GYAL PO HERUKA
Hung! Heruka, King of manifest perfection,

JUNG WA NGA LÉ DRUP PÉ KHOR
Surrounded by a host crystallised from the five elements

MAMÖ TSOK LA CHAK TSAL LO
To the Mamos, we prostrate.

HUM! RIGDZIN DORJÉ DRAK PO TSAL
Hung! Vidyadhara, Dorjé Drakpo Tsal,

SA DANG LAM LA NÉ PÉ KHOR
His entourage traversing levels of the path,

RIGDZIN TSOK LA CHAK TSAL LO
To the host of Vidyadharas, we prostrate.

HUM! SANG WÉ DAK PO GÖ NGÖN CHEN
Hung! Guardian of the Secrets, clothed in blue,

JIKTEN DREK PA NAM KYI KOR
Surrounded by a host of worldly, arrogant brings,

TEN PA KYONG LA CHAK TSAL LO
To the Protectors of the Teaching, we prostrate.

HUM! TOP DEN NAK PO TU TSAL CHEN
Hung! Black Mahakala, endowed with power and vitality,

DRAK NGAK DAK PO MANG PÖ KOR
Surrounded by a host of guardians of the wrathful mantras,

DRA GEK DUL LA CHAK TSAL LO
To the subjugators of enemies and obstructors, we prostrate

DÉ TAR GYAL WA SHYI TRO LHA
Whoever prostrates upon hearing the names of the Jinas,

GANG GI TSEN TÖ CHAK TSAL NA
And the Peaceful and Wrathful Deities,

DAM TSIK NYAM CHAK KUN JANG NÉ
Will purify all violations and breakages of Samaya

TSAM MÉ NGA YI DIK PA DAK
And the five most negative actions,

NA RAK NÉ KYANG DONG TRUK TÉ
And will stir the depths of Hell,

RIGDZIN GYAL WÉ SHYING TU DRAK
Liberating all beings to the Vidyadhara Jinas Pureland.

LÉ KYI NAM PAR MIN PÉ KYÖN
By disclosing verbally the defects of karma which will fully ripen,

NGAK TU TOL LA YI KYI SHAK

And confessing them mentally,

MÉ NGAK TÖN LA DUNG WÉ JANG
They will be purified by chanting in an intense and lamenting way.

MÖ PÉ TAL MO NYING GAR JAR
Thinking of this, fold your hands to the heart,

DÉ PÉ KYANG CHAK DAP TÉ TSAL
And devotedly offer a full prostration,

SHYI TRÖ LHA TSOK TSEN NÉ JÖ
Repeating the names of the Peaceful and Wrathful Deities,

JE SÜ LU NGA TSUK CHÉ TÉ
Next, performing the five-pointed prostration

DORJÉ SEM PA CHI WOR GOM
Visualise Vajrasattva upon the crown of your head,

NA RAK DONG TRUK NYING PO DÉ
And recite the heart (mantra) which liberates the Hells.

OM BENZAR SATO SAMAYA

MANU PALAYA

BENZAR SATO TEI NO PA

TSTHRA DRIDHO MEI BHAWA

SUTO KHAYO MEI BHAWA

SUPO KHAYP MEI BHAWA

ANURAKTO MEI BHAWA

SARWA SIDDHI MEI PRAYATSA

SARWA KARMA SUTSA MEI

TSITTAM SHRIHYAM

KURU HUNG

HA HA HA HA HO

BAGAWAN SARWA TATHAGATA BENZA MA MEI MUNTSA BENZI BHAWA MAHA SAMAYA SATO AH

If this mantra is undistractedly and correctly recited 108 times in one session, you will become a child of the Victors of the three times.

HO! SHYI TRO RAB JAM GONG SU SOL
Ho! Myriad Peaceful and Wrathful Deities, please pay heed to us,

GYAL WÉ KA DANG LAMÉ LUNG
Following incorrectly the Buddha's teaching and our Master's advice,

JI SHYIN MA CHÉ GAL SHYING TRUL
We have transgressed and erred.

DORJÉ LOB PÖN DRIN CHEN LA

Debasing and harbouring false view

SHÉ KUR TAP DANG TA WA LOK
To our Vajra Master,

ZUNG MA CHÉ DANG CHAM DRAL LA
And through enmity, harsh speech, aggression and attachment,

NGEN SEM TSIK TSUP CHAK DANG CHÉ
Actually striking and harming,

DEK TSOK NÖ PA NGÖ SU SHOR
Our Master's consort or our spiritual brothers and sisters,

KU YI DAM TSIK NYAM PA NAM
All violations of the Samaya of Body,

SHYI TRÖ LHA TSOK CHEN NGAR SHAK
We confess in the presence of Peaceful and Wrathful Deities.

YIDAM LHA DANG KHOR MA SAL
Failing to visualise the yiddam deity and entourage,

DZAP DANG DÉ JÖ MA DAK CHAK
Reciting the mantra and recitation incorrectly and with interruption,

SUNG GI DAM TSIK NYAM PA NAM
All violations of the Samaya of Speech,

RIK NGA SHYITRÖ CHEN NGAR SHAK
We confess in the presence of the Peaceful and Wrathful Deities of the five families.

SANG CHUI NYER TÉ DAM CHÉ PA
Disclosing the ten entrusted secret promises to all,

KUN LA DRAK SHING DAM DZÉ TEN
And revealing Samaya substances,

TUK KYI DAM TSIK NYAM PA NAM
All violations of the Samaya of Mind,

GYAL WA SHYI TRÖ CHEN NGAR SHAK
We confess in the presence of the Peaceful and Wrathful Deities.

SHÉ PAR JA WÉ DAM TSIK NGA
Five samayas which must be known,

RIK NGAR MA SHÉ LOK PAR TÉ
Ignorant of the five families, thus holding wrong views.

MI PANG PA YI DAM TSIK NGA
Five samayas no to be abandoned,

MA RIK WANG GI DUK NGAR GÖL
Through ignorance straying into the five poisons.

DANG DU LANG WÉ DAM TSIK NGA
Five samayas to be adopted

TSANG MER TÉ DANG BAK MÉ CHÉ
Discriminating between 'clean' and 'dirty', and acting unconsciously.

DRUP PAR JA WÉ DAM TSIK NGA
Five samayas to be practiced,

RANG LA NÉ PAR MA SHÉ LOK
Not realising we possess them and thus going astray.

CHÉ PAR JA WÉ DAM TSIK NGA
Five samayas to be performed

YÉ SAL MA SHÉ LOK PAR CHÉ
Ignorant of their classifications, acting wrongly.

YEN LAK DAM TSIK NYAM PA NAM
All the violations of the branch samayas,

YI DAM LHA YI CHEN NGAR SHAK
We confess in the presence of the Yidam Deities.

NYEN PA DRUP PÉ TING DZIN YEL
Inattentive during our concentration on the Approach and Accomplishment practices,

NYA TONG DÜ DRUK CHÖ PA CHAK
Failing to perform offerings on the full and new moon, and at the four other occasions,

LÉ LO YENG WA NYI KYI MUK
Distracted by laziness, falling into torpor through drowsiness,

SOK JOK SER NÉ GYU KYEN CHUNG
Stingy in our offering through miserliness and hoarding,

SOK KYI CHANG KU KHA TSAR SHOR
Prematurely eating the tsok offerings,

PÜ NYAM LHAK MA TRI WA DANG
Hence polluting the ‘first-fruit’ offering, and making an insufficient remainder offering,

BAK MÉ CHÖ PA TSING PA YI
And behaving carelessly and roughly,

TSOR DANG MA TSOR NYAM PÉ KYÖN
All the faults of these conscious and unconscious violations,

KHANDRO DAM CHEN CHEN NGAR SHAK
We confess in the presence of the Dakinis and Oath-bound Ones.

YI KYI DAM NYAM TA WE SHAK
All mental violations of samaya we confess in the View.

DE YANG KUN SHYI CHANG CHUP SEM
Furthermore, the Ground of All, the Bodhicitta,

YIN PE MÉ PÉ TA WA TOK
Is realised by the View of ‘non-existence’,

MIN PA MÉ PÉ GOM NYAM LEN
Practiced by the Meditation of ‘not non-existence’,

YIN MIN MÉ PÉ CHÖ PA TOK
And realised by the Action which is neither existence or non-existence,

RÉ DOK MÉ PÉ CHANG CHUP SEM
(In the state of) Bodhicitta beyond hope and fear,

TSA WA YEN LAK TAM CHÉ KYI
All violations, breakages of the root and branch samayas,

CHAK NYAM MA JUNG MA KYÉ PA
Never existed nor occurred,

SHAK JA SHAK JÉ NYI MÉ DROL
They are free in the inseparable state of the confessor and the action to be confessed.

HUM! CHÖ KYI YING NYI TRÖ PA MÉ PA LA
Hung! Dharmadhatu is free of all mental elaborations,

YÖ MÉ NYI SU TA WA TANG RÉ CHÉ
It is so tedious, this dualistic view of existence and non-existence!

NGÖ PO TSEN MAR DZIN PA NYÖN RÉ MONG
How disturbing to cling to the characteristics of material things!

TRÖ MÉ DÉCHEN LONG DU SHAK PAR GYI
We confess in the unelaborated expanse of perfect bliss.

KUNTUZANG PO ZANG NGEN MÉ PA LA
(in the state of) Samantabhadra, there is no good or bad,

TSANG DANG MÉ WAR TA WA TENG RÉ CHÉ
It is so tedious, this view of pure and impure

ZANG NGEN NYI SU DZIN PA NYON RÉ MONG
How disturbing to cling to the duality ‘good’ and ‘bad’!

KUN ZANG DÉCHEN LONG DU SHAK PAR GYI
We confess in the expanse of the perfect bliss, Samantabhadra.

NYAM PA NYI LA CHÉ CHUNG MÉ PA LA
The state of equality is free from dimensions,

DAK DANG SHYEN DU TA WA TANG RÉ CHÉ
It is so tedious, the view of oneself and others!

CHÉ CHUNG NYI SU DZIN PA NYÖN RÉ MONG
How disturbing to cling to the duality of dimensions!

NYAM NYI DÉCHEN LONG DU SHAK PAR GYI
We confess in the expanse of the perfect bliss of equality.

CHANG CHUP SEM LA KYÉ SHI MÉ PA LA
Bodhicitta escapes birth and death,

DI DANG CHI MAR TA WA TANG RÉ CHÉ
It is so tedious, this view of this life and the next!

KYÉ SHI NYI SU DZIN PA NYÖN RÉ MONG
How disturbing to cling to the duality of birth and death!

CHI MÉ YUNG DRUNG LONG DU SHAK PAR GYI
We confess in the changeless and immortal expanse.

TIKLÉ CHEN PO DRA ZUR MÉ PA LA
In the great sphere without corners,

ZUK DANG DZÉ SU TA WA TANG RÉ CHÉ
It is so tedious, this view of form and substance!

DRA ZUR YIP SU DZIN PA NYÖN RÉ MONG
How disturbing to cling to shape with corners!

KUN NÉ DUM PO TIKLÉI LONG DU SHAK
We confess in the expanse of the perfectly round sphere.

DÜ SÜM GYUR WA MÉ PÉ NGANG NYI LÉ
In the unchanging state of the three times,

TOK MAR TA MAR TA WA TANG RÉ CHÉ
It is so tedious, to consider the view of beginning and end!

PO GYUR NYI SU DZIN PA NYÖN RÉ MONG
How disturbing to dualistically cling to change and movement!

DÜ SÜM GYUR WA MÉ PÉ LONG DU SHAK
We confess in the immutable expanse of the three times.

RANG JUNG YESHÉ TSOL DRUP DRAL WA LA
The self-arisen wisdom is free of all effort and practice,

GYU DRÉ NYI SU TA WA TANG RÉ CHÉ
It is so tedious, the dualistic view of cause and result!

TSOL DRUP NYI SU DZIN PA NYÖN RÉ MONG
How disturbing to dualistically cling to effort and practice!

RANG JUNG TSOL MÉ LONG DU SHAK PAR GYI
We confess in the natural and effortless expanse.

RIGPA YESHÉ TAK CHÉ DRAL WA LA
Within the state of Awareness-wisdom, free of eternalism and nihilism,

ZUNG DZIN NYI SU TA WA TANG RÉ CHÉ
It is so tedious, the dualistic view of subject and object!

TAK CHÉ NYI SU DZIN PA NYÖN RÉ MONG
How disturbing to dualistically cling to eternalism and nihilism!

RIGPA YESHÉ LONG DU SHAK PAR GYI
We confess in the vast expanse of Awareness-wisdom.

CHÖ NYI NAM DAK TRÖ PA MÉ PA LA
Within the pure and simple view of Dharmata!

ZUK NGU NYI SU TA WA TANG RÉ CHÉ
It is so tedious, the dualistic view of pain!

TA Ü NYI SU DZIN PA NYÖN RÉ MONG
How disturbing to cling to limitations!

CHÖ NYI NAM DAK LONG DU SHAK PAR GYI
We confess in the pure and vast expanse of Dharmata.

SHYAL YÉ KHANG LA YANG DOK MÉ PA LA
In the celestial palace unlimited by concepts of size,

CHI DANG NANG DU TA WA TANG RÉ CHÉ
It is so tedious to consider inner and outer!

YANG DOK NYI SU DZIN PA NYÖN RÉ MONG
How disturbing to dualistically cling to notions of size!

SHYAL YÉ YANG DOK MÉ PÉ LONG DU SHAK
We confess in the open dimension of the celestial palace.

YUM GYI KHA LA TO MEN MÉ PA LA
In the matrix of the Mother, there is no ‘high’ or ‘low’,

TENG DANG OK TU TA WA TANG RE CHE
It is so tedious to consider ‘above’ and ‘below’!

TO MEN NYI SU DZIN PA NYÖN RÉ MONG
How disturbing to dualistically cling to ‘high’ and ‘low’!

BHA GA YANG DOK MÉ PÉ LONG DU SHAK
We confess in the open expanse of the universal matrix.

CHÖ KYI KU LA NYI SU MÉ PA LA
As the Dharmakaya is free from duality,

CHI DANG NANG DU TA WA TANG RÉ CHÉ
It is so tedious to consider ‘inner’ and ‘outer’!

NÖ CHÜ NYI MÉ DZIN PA NYÖN RÉ MONG
How disturbing to dualistically cling to environment and beings!

CHÖ KU GYUR WA ME PÉ LONG DU SHAK
We confess in the immutable expanse of Dharmakaya.

MA RIK TRUL PÉ SEM CHEN NYING RÉ JÉ
How sad the way beings bewildered by ignorance,

ZUK MÉ CHÖ LA NGÖ PO TSEN MAR DZIN
Cling to formless things as definable entities.

GANG ZAK TRUL PÉ SEM NI YONG RÉ GÖL
How misled, the confused minds of beings!

KYÉ MÉ CHÖ LA NGA DANG DAK TU TOK
Believing unborn phenomena to have an ‘I’ or ‘self’

NANG SI GYU MA YIN PAR MA SHÉ TÉ
And not understanding the illusoriness of phenomenal existence,

ZANG ZING NOR LA SEM KYI CHAK PA KYÉ
Attachment arises to material objects and wealth.

KHORWA RANG SHYIN MÉ PAR MA SHÉ PÉ
Not recognising the non-inherent existence of Samsara,

NYEN SHÉ TRUL PÉ DROK LA TAK PAR DZIN
Relatives and friends, confused companions, are regarded as being eternal.

MI SHÉ KYÉ WÖ LO DI YONG RÉ GÖL
Oh, how mistaken are the minds of ignorant beings,

DEN PÉ DÖN BOR MI GÉI LÉ LA TSÖN
Forsaking the value of Truth, they strive in un-virtuous works,

TÖN PÉ KA BOR MI CHÖ YENG WÉ LÜ
Heeding not the Master’s word, they are lured by the distraction of mundane affairs.

RANG RIK DÖN MÉ YENG WÉ LÉ LA TSÖN

Disregarding their own Awareness, they're involved in distracted occupations,

DI DRÉ DÖN MÉ SEM CHEN NYING RÉ JÉ
Alas, how unfortunate are such beings who futilely act in this way.

YÉ SI M É PÉ LONG DU SHAK PAR GYI
We confess in the integrated state of the vast expanse.

(Having confessed through the view, then during the Feast-Offering and practice the fulfilment is made using medicine, rakta, torma, and the light of the lamps. First, taking the skull-cup of nectar and offering it up, recite the lines and present the fulfilment offering).

HUM! MA CHO RANG JUNG CHEN PÖ DZÉ
Hung! To uncontrived, great self-arisen substances,

DÖ NÉ DAK PÉ TSANG MÉ DRAL
Pure from the beginning and beyond the concept of being pure and impure.

TSA WA GYÉ LA YENLAK TONG
The eight main ingredients and the 1000 branch ones,

RIK NGA GYAL WA DRUP PÉ DZÉ
Substances for accomplishing the five Buddha families,

DAM TSIK KONG WÉ MEN CHEN DI
Are the supreme medicines for fulfilling samayas.

WO MIN DAL KHYAP CHEN PO NA
All the Buddhas who spontaneously dwell

RANG SHYIN SHYUK PÉ SANGYÉ NAM
In the vast all-pervasive Akanistha,

YESHÉ NGA YI Ö KYI KANG
Are satisfied by the offering of the five wisdom lights,

KUN ZANG CHÖ PÉ TRIN GYI KANG
And the clouds of offerings of Samantabhadra,

TUK KYI GONG PA DZOK PA DANG
Fulfilling their wishes,

TUK JEI TRUL PÉ RIK DRUK DROL
Their emanations of compassion liberate the six realms.

TOK MÉ SANGYÉ Ö MI GYUR
The Primordial Buddhas, "Immutable Light",

KUNTUZANGPÖ TUK DAM KANG
Samantabhadra's samaya is fulfilled.

RANG LÉ YESHÉ SHAR WÉ KU
And also his wisdom-mind emanations,

SHYI TRO RABJAM LHA TSOK KANG
The infinite Peaceful and Wrathful Deities are fulfilled.

TUK JÉI TRUL PÉ DRO DÖN DZÉ
Emanations of compassion who benefit beings,

DORJÉ CHANG NÉ RIM PAR JÖN
Manifest successively from Vajradhara,

DRO WA DREN PA TAMCHÉ KYI
All the Guides of beings,

KU DANG SHYING KHAM CHÖ PÉ KANG
Their Kayas and Pure Lands are all satisfied by these offerings,

TUK KYI GONG PA DZOK GYUR CHIK
Thus may their intentions be all fulfilled.

DAM TSIK NYAM CHAK SHAK PAR GYI
We confess all violations and breakages of samaya.

Holding the rakta, recite…

HUM! CHÖ NYI LEN GYI YESHÉ CHU
Hung! Dharmata is the moistness of the wisdom liquid,

TUKJÉ CHAK PÉ KHA DOK MAR
Compassion creates its red colour.

SI PA KYÉ PAGYU YI TRAK
The creator of living existence is the causal blood,

PÉMA RAKTA RANG JUNG TRAK
Lotus-Rakta is the self-arisen blood,

SHYING CHU DRAL WA SOK GI TRAK
The liberation of the ten enemies is the life-blood,

TSI CHÜ MAR PO JUNG WÉ TRAK
The red essence is the elemental blood,

TAMCHÉ DAK PA WANG GI DZÉ
In their pure aspect these are substances of power,

MA DAK KHAM SUM KHOR WÉ GYU
In their impure aspect these are causes of cyclic existence in the three realms,

HERUKA YI GONG PA YI
The Wisdom-Mind of the Herukas,

SI SUM KHOR WÉ BAK CHAK DRAL
Liberates the ingrained tendencies of the three levels of existence,

CHÖ PÉ DZÉ SU CHIN LAB TÉ
Consecrated as offering substances,

YUM CHEN KUNTUZANGMO LA
We present these to the great mother Samantabhadri,

YESHÉ CHAR WÉ DÖN CHIR BUL
In order that wisdom may unfold,

TRAK TUNG TROWÖ TSOK NAM LA
To the wrathful host of blood-drinkers,

TUKJÉ KUL WÉ CHÖPAR BUL
We present this offering to arouse your compassion.

MAMO KHANDRO TAMCHÉ LA
To the Mamos and Dakinis (Mataris),

DAM TSIK SO WÉ DZÉ SU BUL
We offer these substances to restore our samaya.

CHÖ KYONG KA SUNG TAMCHÉ LA
To the Dharmapalas and all protectors of the Teaching,

TRINLÉ DZÉ PÉ DÖN CHIR BUL
We offer these to enhance your activity.

DAM TSIK KONG LA NGÖ DRUP TSOL
By fulfilling our Samayas grant us siddhi.

Then taking the Tsok Offering and Torma, recite these words making the offering to the Deities.

HUM! KHAM SUM SO WA ZÉ KYI GYU
Hung! The substances of the three realms is essential food stuff,

DRU DANG SHING TOK RO DRUK ZÉ
Grains, fruit and food of the six flavours,

SHYING CHU DRAL WÉ PUNG PÖ SHA
Flesh of the liberated enemies,

DZA GÉ PA WO DRU YI CHÜ
Distilled grain, the alcoholic drink of warriors

SHYAL ZÉ DÖ YÖN NA TSOK SU
Devotedly we present these offerings,

MÖ PÉ SAM TÉ CHÖ PAR BUL
Of food and various sense delights.

CHÖKYI YING SU MÖ PAR BUL
Considering the Dharmadhatu, we offer,

SHYIWÉ LHA LA DZÉ PAR BUL
To beautify the Peaceful Deities, we offer.

TROWÖ LHA LA JI PAR BUL
To glorify the Wrathful Deities, we offer.

LAMA NAM LA NYÉ PAR BUL
To please the masters, we offer.

KHANDRO NAM LA GYÉ PAR BUL
To delight the Dakinis, we offer.

KA SUNG NAM LA TSIM PAR BUL
To satisfy the protectors of the Teaching, we offer.

DAM TSI K KONG WÉ TEN DU BUL
As a means to fulfil the samayas, we offer.

Taking the lamp, recite…

HUM! DZÉ KYI KONG BU GYA TSA RU
Hung! In one hundred lamps,

TSANG MÉ DONG BU GYA TSA TSUK
We insert one hundred clean wicks,

JUNG WÉ CHÜ MAR SHYUN GYI KANG
And fill them with melted butter, essence of the elements,

SAL WÉ MAR MÉ GYA PAR NÉ
Lighting the one hundred bright lamps,

DAM TSIK NYAM CHAK KANG WÉ CHIR
To purify the violations and breakages of samayas,

MÖ PÉ GYAL WA NAM LA BUL
We offer them to all the Jinas.

WOMIN CHÖ YING PO DRANG NÉ
From the Dharmadhatu palace of Akanistha

YESHÉ Ö NGA TRAK DANG DEN
The five radiant wisdom lights,

SHYITRO RAB JAM TUK DAM KANG
Fulfil the samayas with the infinite Peaceful and Wrathful Deities.

NYING GA CHÖ KYI PHO DRANG NÉ
In the Dharma palace of the heart,

YESHÉ SA BÖN TIKLÉ SAL
The wisdom seed essence shines,

RANG JUNG SHYI WÉ TUK DAM KANG
Fulfilling the samayas with the self-arisen Peaceful Deities,

LÉ PA DUNG KHANG PO DRANG NA
In the palace of the brain and skull,

RANG TSAL DRÖ KYI Ö ZER BAR
The light rays from the natural energy of heat blaze forth,

RANG JUNG TRO WÉ TUK DAM KANG
Fulfilling the samayas with the self-arisen Wrathful Deities.

MÖ GÜ DÉ PÉ NANG WA LA
In the atmosphere of devotion and trust,

RIGPA RANG JUNG GAK MÉ SAL
The self-arisen Awareness is present,

DORJÉ LOB PÖN TUKDAM KANG
Fulfilling the samaya with the Vajra Master.

TSA LUNG TIKLÉ DANG PA LA
In the translucent channels, energies and essences,

SHÉ PA RANG JUNG SA LER NÉ
The self-arisen consciousness is vividly present.

MA MO KHANDRÖ TUK DAM KANG

Fulfilling the samaya with the Mamos and Dakinis (Mataris),

JIKTEN SI PA YANG PA LA
In the vast universe,

ZA KOR Ö KYI TIKLÉ SAL
Appear the light-points of the planets and stars,

CHI YI DAMCHEN TUK DAM KANG
Fulfilling the samaya with the external oath-bound ones.

DAM TSIK NYAM CHAK TAMCHÉ KUN
By the power of your promises,

TUK DAM WANG GI NGAK PAR DZÖ
Please absolve all violations and breakages of Samaya

CHOK DANG TUN MONG NGÖ DRUP TSOL
And bestow all common and supreme siddhis.

Brief fulfilment prayer

HUNG KASANG MÉ DU JUNG WÉ KYILKHOR DU
Hung! To all the Masters, Yidams and Deities complete,

LAMA YIDAM LHA TSOK YONG DZOK LA
In the wonderful Mandala of the Mystic Doctrine

RANG JUNG CHÖ KYI YING KYI KONG BU RU
We offer the lamps of Awareness-Wisdoms,

RIGPÉ YESHÉ MARMÉ TAM TÉ BUL
Paced in the receptacle of the self-created Dharmadhatu.

TSA GYÉ YENLAK TONG JAR AMRITA
The nectar of eight main and 1,000 branch ingredients

KU NGA YESHÉ YONG DZOK CHÖ PAR BUL
We offer to the five kayas and all wisdoms,

TOR SHYONG NAM DAK PAL GYI TORMÉ TAM
By placing the splendid Torma on the Clean Torma plate,

DÖ YÖN YONGSU DZOK PÉ CHÖ PAR BUL
We offer all sense-delights.

KHAM SUM KHORWA YONG DROL KHA YING DAK
Within the pure Space, completely free of the three realms of samsara,

CHAK MÉ RAKTA MAR GYI NYÉ CHÖ BUL
We offer the red desireless Rakta for your enjoyment,

DRU CHÜ TONG LA JAR WÉPA WÖ DZÉ
The substance of warriors, distilled grain of 1,000 ingredients –

ZI JIN KYÉ CHIR DZA GÉ CHÖ PAR BUL
To enhance your magnificence, we offer this alcohol –

A LA LA TÉ GYÉ PAR SHYÉ SU SOL
A La La! Please enjoy it!

The Complete sacred Eight Herukas Sadhana, discovered by Guru Chokyi Wangchuk, and the Self-Arisen Wrathful Herukas Sadhana of the Northern Treasures Lineage, discovered by Rigdzin Godem, were combined to form this Shi Tro Narak Kong Shag Sadhana.

Marmé Mönlam: The Light Offering

In front of the Vajra master, are the female wisdom holders, wearing ornaments and holding kapala with amrita. The Vajra brothers and sisters each hold a lamp and stick of incense in their hands. Without any doubt in your mind, consider you are actually in the presence of the Vajra Sovereigns and their consorts, and the Noble One who Dispels the Darkness of the Ignorance, and arousing deep devotion, recite this melodious chant:

HUM! DÜ SUM GYALWA TAMCHÉ SHYUK PÉ NÉ
Hung! You who embody all the Buddhas of past, present and future,

MARIK MUNSEL PAKPÉ LHA TSOK DANG
Noble One who Dispels the Darkness of Ignorance, with all your deities,

TÖNPA DORJÉ GYALPO YABYUM NAM
Master, Vajra sovereigns and your consorts

CHÉ DANG CHAM DRAL DÜ PA GYALSÖ TSOK
Vast, ocean-like gathering of brothers and sisters:

MA LÜ TAMCHÉ DAK LA TSER GONG NÉ
All of you, without exception, look upon us with your love, and

CHANG CHUP CHOK GI KYIL KHOR DIR SHYUK TÉ
Remaining here in this mandala of Supreme Enlightenment,

DAK GI MÖNLAM DRUP PÉ PANG PO DZÖ
Bear witness to the accomplishment of our aspirations and prayers!

DORJÉ GYALPO SANGYÉ DÜPÉ PAL
Vajra Sovereigns, glorious embodiments of all Buddhas,

GYALWÉ YUM CHOK GYALWA KYÉ PÉ YUM
Supreme Consorts of the Buddhas, the mothers who give birth to the Buddhas,

TUK TRUL GYAL SÉ CHANG SEM TEN PÉ YUM
Emanations of their Wisdom Mind, sons of the Buddhas, holders of the Teaching of the Awakened Mind of Bodhicitta,

CHÉ CHAM DAM TSIK CHIK PÉ RIGDZIN TSOK
Brothers and sisters, gathering of Vidyadharas who share one and the same samaya,

DENG NÉ ZUNG TÉ CHANG CHUP MA TOP BAR
From now on, until enlightenment is realised,

MI DRAL CHI TSUK GYEN DU DROK PAR SHOK
Without ever separating, remain as the jewel ornament on the crown of my head!

DAK GI DÜ SUM KUNTU GO SUM YUL
When all past, present and future perceptions of my body, speech and mind,

TA NA MILAM NYI DU DÉNG WÉ TSÉ
Even those of dream and sleep, arise

LAMA YABYUM CHÉ CHAM TONG WAR SHOK
May I see them as the Lama yabyum, and Vajra brothers and sisters!

KU SUNG TUK KYI GYÉ PA KUN DRUP CHING
May I please your Body, Speech and Mind,

DÉ GÜ DUNG WÉ SI SHYÜ TEN PAR SHOK
And serve you with the deepest devotion and respect!

TSÉ DII NANG WA NUP PAR GYUR PÉ TSÉ
When perceptions of this life fade away, and

CHIWA DANGPO Ö SAL CHÖ KYI KU
At the moment of death, when first the Dharmakaya luminosity dawns,

NGO SHÉ TSAL DZOK TENPA TOP NÉ KYANG
Having received the instruction on how to perfect the skill of its recognition,

CHÖ KU Ö PAK MÉ DANG YERMÉ PAR
By not separating from the 'Limitless Light' of Dharmakaya, Amitabha,

KADAK CHÖ KÜI YING SU DROL WAR SHOK
May I be liberated into the Dharmakaya space of primordial purity!

RANG RIK CHÖ KUR RANG TSAL ME DZOK NÉ
When my Rigpa has not perfected its own risings into Dharmakaya

BARDÖ NANG SHÉ RANG NANG LHAR SHAR NAÖR
And perceptions and awareness of the Bardo arise as self-appearing deities,

RANG SEM DAK PÉ TSAL DU NGO TRÖ DÉ
Introducing my own mind to its own pure energy, and

DRA ÖZER SUM DANG DEN RANG DRAR CHÉ
Manifesting as sound, colour, light and radiance, with its own self-sound,

NGA DEN LONG KÜI SHYING DU DROL WAR SHOK
May I be liberated into the pure Sambhogakaya realm complete with its Five Certainties!

DÉ TAR RANG RIK TSÉ LA MA PEP NÉ
So, when my Rigpa does not mature into its fullness,

SIPA BARDÖ TRUL PÉ YENG GYUR NA
And I am distracted by the delusory appearances of the Bardo of Becoming,

DORJÉ GYALPO YUBYUM JÉ DREN TÉ
By remembering the Vajra Sovereign and his consort,

NANG SAL MAR MÉ DI YI GYÜ TEN NÉ
And by virtue of this lamp of appearance and luminosity,

PAWO KHANDRÖ TSOK KYI YONG KOR TÉ
Completely surrounded by a gathering of Pawos and Khandros,

KHA CHÖ DAK PÉ NÉ SU DROL WAR SHOK
May I be liberated into the pure celestial domain!

LÉ KYI WANG GI RIK DRUK YUL TONG SHYING
Whilst I see the realms of the six classes of beings dominated by their past karma,

BAK CHAK WANG GI KHOR WA DIR KHYAM KYANG
And I wander in this Samsara, driven by habitual tendencies,

KYÉ DZOK ZAPMO DI YI TSAM JAR NÉ
Through practicing together these profound generation and completion phases,

DAL JOR CHO GYÉ DEN PÉ LÜ TOP TÉ
I have obtained a free and well-favoured human body;

KYIL KHOR CHIK TU TSOK PÉ TENDREL DANG
Through the auspicious tendrel of gathering in this one mandala,

MARMÉ CHIK LA TÉ WÉ TING DZIN GYI
And through the samadhi of focusing on this one lamp,

MI DRAL TSOM BU CHIK TU TSOK PAR SHOK
May we all unite in the one Mandala gathering and never separate!

DÉ TSÉ PAK CHOK YIDAM LHAR GYUR SHYING
At that time, transforming into the noble, supreme Yidam deity,

DORJÉ LOB PÖN JAMPÉ KU DRIN GYI
And through the loving kindness of the Vajra master,

TÖ SAM GOM SUM YANG DAK RANG GYÜ DEN
May my mindstream be penetrated by perfect hearing, contemplation and meditation, and

TSUL SHYIN CHÖ LA NYER TSÉ KUN SHYI SHYING
Pacifying all harm and dangers, through practicing according to the Dharma,

DRUP PÉ DRÉ BU TAR CHIN DRUP PAR SHOK
May I realise the ultimate Fruition of accomplishment!

NGO DRUP NAM NYI CHOK GI NOR CHANG SHYING
As one who holds the supreme jewel of the two siddhis,

MA DAK DRO WA DRUK GI KHAM NAM SU
In the realms of the six classes of impure beings,

GYAL RIK JÉU RIK MANG RIK DRAM ZÉI RIK
Whether as a warrior, merchant, low casts or priest,

DOL PA BÜ MÉ KHYÉU GÉ JONG DANG
Labourer, woman, child or shramana,

KUNTU GYU DANG LAP NÉ RIK JÉ KHEN
A sage, expert in all kinds of learning,

RIK KYI KUR WA DANG NI MA KUR WA
Born in a family of honour or disrepute,

MÉ DANG TÖ DANG NÉ PA CHÖ MA DANG
Low or high, invalid or teacher of Buddhadharma,

JA DANG RIDAK DRONG KHYER LONG MO WA
Bird or beast or beggar in the city –

GANG LA GANG DUL DÉ LA DER TUN DU
Teaching each and every being, in whichever way they need,

NA TSOK ZUK KYI DROWA DUL WAR SHOK
May I take on different forms in order to train beings!

JIN DANG NYEN MA DÖN TUN DÖN CHÖ SOK
Generosity, pleasing speech, the right message, and beneficial behaviour:

TAP LA KHÉ PÉ NAM DRANG PAK MÉ KYI
And skilled in an immeasurable number of methods,

RANG KAL GANG DEN CHÖ KYI CHAR BEP SHING
May I pour down a rain Dharma, according to the needs of each one,

PA MA DRO DRUK KHOR WA LÉ DRAL SHYING
Liberate the six classes of beings, my fathers and mothers, from Samsara

MARIK MUN PÉ DRÖN MÉ JÉ PAR SHOK
And be a lamp to dispel the darkness of ignorance!

NANG SI KHOR DÉ CHÖ YING YÉ NÉ LONG
Since all that appears and exists, Samsara and Nirvana, is from the very beginning perfectly contained within the expanse of Dharmadhatu,

MARIK DAK PA RANG JUNG DORJÉ CHOK
And ignorance when purified is the naturally arisen Supreme Vajra,

JA TSOL MÉ PA DRO KUN CHAM CHIK TU
May all beings, effortlessly, as one,

RIK DAK YIDAM LHA DANG NYI MÉ PAR
Be indivisible from the Yidam, the Lord of Buddha families,

NYI SU MÉ PÉ DRÉ BU TOP PAR SHOK
And obtain the Fruition of non-duality!

Pray in this way.