

Drangsong 338 transliteration

1r

Mi nag mgo gsum gyis kong tse'i gsol mchod bzhugs pa legs swo / bkra shis /

An offering to Kong tse [through the ritual of] the Three-Headed Black Man

1v

1. na mo man ju go kha ya / 'di skongs rtse byangb (byang chub) seMs dpa' mchod pa'i / nas dkar mo bre gang steng du / lha shos tse lnga pa g.yag lugi (lug gi) brgyan tha ma la sdyed (sde brgyad) gtoMr (gtor ma)
2. shaMs / mda' dar dkar bo btags pa dang / dkar mo la g.yag ngar glud spos / dkar dud pa mar sur dang de nas ting^n (ting 'dzin) sgoM pa ni / stong pa'i ngang las / rangng (rang rang) gi gnas khang rinoe (rin po che) las
3. grub pa'i gzhal (gzhal yas) khang / shar dkar byang ljang / nub dmar lho sngo / steng 'og thaMd (thams cad) rinoe (rin po che) gser las grub ba'i / de'i phyi rim thaMd (thams cad) gzhal (gzhal yas) khang du gyur /
4. a ōM huM raM dza / ces brjod pas / yondg (yon bdag) pho mo rnaMs kyi thugs dkar Aa / spyi bor ōM lte bor huM / lte 'og du dza bsam la / yon bdag pho mo rnaMs

For this offering to the Bodhisattva Kongtse: on top of one bushel of barley place a five-pointed divine food-offering; a yak and a sheep, and tormas for the eight classes of worldly powers at the edge. Affix an arrow with a white cloth... a white yak, a ransom effigy, the smoke of frankincense, and a burnt offering of butter, and then meditate.

From the void there comes divine citadels that are respective dwellings formed of precious things: east, white; north, green; west, red and south, blue, with the upper part and the base formed of jewels and gold. All the outer circles are transformed into the divine citadel. A OM HUM RAM DZA. Having said this, then recite as follows: visualise, in the heart of our patron and patroness is the syllable A; on the crown of their head is the syllable OM, and at their navel the syllable HUM, and below the navel the syllable DZA. Patron and patroness,

2r

1. yig 'bru dpa' bo 'bru lngar byinyibs (byin gyis rlabs) par bsaM / bsgruben (bsgrub chen) yondg (yon bdag) pho rigs thaMd (thams cad) g.yrung (g.yung drung) seMs re re gyur par bsaM / de nas spyannng (spyang drang) pa'i ting^n (ting 'dzin) ni / kong tse byang chub
2. seMs dpa' sku'og (sku mdog) dkar po zhal 1 phyagnyis (phyag gnyis) pa / rinoe'i (rin po che'i) brgyan pa phyag g.yas na / mdar dar bsnaMs pa / yyon (g.yon) na mchod sbyin gyi rinoe (rin po che) bsnaMs pa / zhabs dkyil krung
3. du bzhugs pa / drang srong 'khorngs ('khor dang bcas) ste 'ja'^n ('ja' 'tshon) 'od kyi nang nas / bshos bsang mchod pa'i gnas 'dis spyang 'dreno ('dren no) / rol mo sgra dang bcas ste spyen (spyang 'dren) tshigd (tshig bcad) ni /
4. hūM rgya nag ri bo rtse lnga 'i steng / rtsan dan shel gyi **lhong** shing na / rien (rin chen) 'od kyi gzhal (gzhal yas) khang / de ni kong tse 'phrul rgyal la / 'khor du gtsug la rien (rin chen)
5. bskor / drang srong 'khors ('khor bcas) gshegsuol (gshegs su gsol) / a yu ni ra yo dza / de nas bzhugsuol (bzhugs su gsol) te / bdag kyang gtsug lags skyongs pa'i phyir / {dra} 'gro ba'i don du

Visualise them being blessed with the five Heroic Syllables, and all the clan members (*?pho rigs*) of the priest and of the patrons each becoming a spiritual hero.

Next, the meditation of the invitation.

Kongtse, the spiritual hero, white in colour, with one face and two arms; adorned with precious jewels, and holding in his right hand a beribboned arrow, and in his left precious items of offerings and gifts, seated in the lotus posture, surrounded by sages in rainbow light. With offerings of food and fumigation with invite you to this place.

The words of the invitation, to be recited to the accompaniment of musical sounds, are as follows.

HUM, on top of Mt Wutai in China, in a **lhong shing** of crystal sandal, in a divine citadel of precious light; there, Wise King Kong tse 'khor du gtsug la rin chen bskor; pray, come together with your entourage! A YU NI RA YO DZA.

Next, the invitation to be seated

In order to protect the gtsug lag,

2v

1. spyan 'dren mchod / drang srong 'khors ('khor dang bcas) bzhugsuol (bzhugs su gsol) / a ti sam ma ya dza / de nas gdan 'bulo ('bul lo) / rien (rin chen) 'bru gnyis bsnol ba'i bdan / rus sbal bsnol
2. ba'i khri stengsu (stengs su) / kong rtse 'khors ('khor bcas) bzhugsu (bzhugs su) gsol / sa ma ya ti ThaM lhan / dgyes skyed bsil 'tshal ba ni / tsan ldan dri bzang bsil zhing dang
3. pa'i tshul / kong rtse phyag dang zhabs gnyis bsil bar mo^d (mdzod) / thyes (thugs rje) 'gro pa'i don du bzhugsuol (bzhugs su gsol) / sa bdag snod pa zhi ba'i 'phrins ('phrin las) mdzod /
4. de nas rinoe'i (rin po che'i) nor bdun sogs mchod pa rnaMs lnga rnaM brgyad las sogs 'bul ste / huM slon dang bsher las bskyed pa yis / gtsang zhing bkraM pa'i mchod rdzas 'di / kong
5. tse drang srong {~~tshogs~~} tshogs la 'bul / gtsug lag skyongs phyir bzhesuol (bzhes su gsol) / oM badzra a rgham a / huM su sbe rgyuse (?) a lo ghe / gheen (?) shasta a huM / de nas mchod

I (bdag kyang – is this the subject) make offerings to you to invite you for the benefit of living beings; together with your retinue, please be seated.

Next, the offering of the seat

On top of this seat of two interlaced varieties of grain (?), this throne of addossed (?) tortoises, Kong tse and your retinue, pray be seated. SA MA YA TI THAM? LHAN

The generation of joy, and the request to wash

In the manner of washing and purifying with this fine-scented sandal, Kongtse, pray wash your hands and feet; please be seated with your compassion for the sake of living beings, and perform your actions for the pacification of harmful lords of the soil.

Next, making the offering of the seven jewels and so forth, as well as the fivefold and eightfold offerings and so forth.

These pure and finely-arranged offering substances that have been produced from humidity and moisture (slon dang bsher) do we offer to Kongtse and his sages. Please receive them with a view to protecting the gtsug lag. OM BADZA ARGHAM A / HUM SU SBE RGYUSEM A LO GHE / GHEEN SHASTA A HUM /

3r

1. bstod bya ste rngags gis sgra btang ste 'di skad do / huM phyoogs (phyogs phyogs) de yang pha gi na / nyi ma shar phyogs pa gi na / gling chen rgya mtsho mtha' med pha rol na / rien (rin chen) gser
2. gyi bye ma bdal ba'i steng / shel gyi khang pa suM brgya drug bcu ni / yar la g.yasu (g.yas su) brtsegs pa'i yang thog na / sprul pa rnaMs dgu rtsegs pa'i khri stengsu (stengs su) / lha rgyal
3. kong rtse 'phrul gyi rgyal po bzhugs / skuog (sku mdog) dkor (dkar po) shel 'dra mdzes pa'i mdog / lo ni gangs mang bskal pa khri 'buM bzhugs / 'khor ni grangs mang smra bsaM brjod
4. ba 'das / gnaM gyi gab tse suM brgya drug bcu dang / sa yi gab tse suM brgya drug cu dang / bar gyi gab tse khri stong brgya bcu thebs / thaMsd (thams cad) phyag gi mthil du bskol
5. zhing mkhyen / snga ma 'das du ji ltar byungbu (scribal err.) dang / phyi ma 'ong ba thaMs cad dang / da ltar gang yongs thaMs cad dang / 'gro drug seMn (sems can) thaMs cad khyed kyis mkhyen / bshos bsang bre

Next, for offering praise, make the sound of mantras (or praise?), saying as follows:

HUM, over there in that direction, there in the east where the sun rises, on the far side of the boundless ocean with its great continents, upon the expanse of golden sand, 360 crystal houses, on the top level built above and to the right, on the top of the nine tiered manifested thrones, sits the divine ruler Kong rtse, the wise king. He is beautifully coloured, with a body that is as white as crystal. He has been present for many years – for tens and hundreds of thousands of aeons – and his entourage is too numerous to enumerate. You took/takes (thebs) his 360 divination tables (gab tse) of the sky, the 360 divination tables of the earth and the 360 divination tables of the mid-air – all these do you turn (bskor) and know on the palm of your hand. You know everything that happened in the past, all that the future holds, all that is happening now, and you know all the living beings in the six samsaric realms.

3v

1. 'tang rtse lnga la / g.yag lug mdzes pa'i rgyan pa dang / dkar gsuM mngar gsuM mchod pa dang / dkar mo'i lag.yas (lag g.yas) spos dkar dud pa dang / mda' mo bya
2. pho sgro yi rgyan pa dang / gser skyems spos 'bru mchod pa rnaMs / kong rtse byang chub seMs dpa'i tshogs la 'bul / sa bdag gnod pa zhi ba'i 'phrins ('phrin las) mdzod /
3. a bhurda yu dznyan ma le bruM / raṭ rna manDal a ho / *ces kong tse'i gsol mchod 'di rgya'i lo tsha ba legs stang smang po'i bod skad du bsgyur ba yin pas ces par shes so* / bhu bhe mangga laM /
4. 'di bzheng dge ba'i mthu dbal gyis / sa bdag gnod pa logs (la sogs) bard (bar chad) kun zhi nas seMn (sems can) don du 'gro don 'phel bar shog / [syllables in Zhangzhung] / gza' dang chroul (cho 'phrul) bya ru ya brdub / kha ru
5. ma bsdub [Lubrak **ma gtub pa**] pa thaMd (thams cad) lto'dis (lto 'dis) dgra dang bgegs kyi steng du bhyo bhyo / oM bhag ta mug ti rde ba / phyi sri na mo'i tso tri ya sha gus ba za 'dre phung 'dre kha bsgyur 1 /

This five-pointed food offering that is on top of the bushel of grain, beautifully adorned with the yak and the sheep, and these offerings of three white and three sweet substances; this smoke of frankincense that is held in my white right hand, this arrow adorned with cock's feathers, and these offerings of golden libation, incense and grain – these do we offer to Kongtse and his hosts of bodhisattvas. Please perform the deeds that will pacify the harmful lords of the soil. Aa bhu rda yu dznyan ma le bruM / rad rna man Dal Aa ho /

This ritual of offering to Kongtse was translated into Tibetan by the Chinese translator Legs stang rmang po. nhu bhe mang ga laM / Through the great power of the virtue from composing this work, all obstructions caused by the harmful actions of the lords of the soil and so forth having been pacified may benefits for sentient beings and living creatures proliferate. [Zhangzhung syllables]

All gza dang cho 'phrul that are not (somehow overcome? brdub pa = 'jug pa, therefore = eaten? bya ru ma brdub / kha ru ma brdub), by this ritual bhyo bhyo on top of enemies and obstructors / OM bhag ta mug ti rde ba / phyi sri na mo'i tso tri ya sha gus ba Avert za 'dre and 'phung 'dre

4r

1. khri bsgyur ye bsgyur sded (sde brgyad) kyi sri kha lang pa kha bsgyur cig / lo tshe kha tshal hur thuM dza bzlog bhyoo (bhyo bhyo) / nad gdon bya kha phur kha lo skeg zla
2. keg za skeg mi kha braM mchu ltas ngan thaMd (thams cad) phyi la bzlog 1 bsgyur 1 / *sngags 'di shog 'dril byas nas khog par bcug / srid pa'i lto nag mgosuM (mgo gsum) gyi brjes kyi*
3. bya ba rnaMs bzhugso (bzhugs so) / kong rtse ston pa'i sku la phyago^l (phyag 'tshal lo) / *de nas mgosuM (mgo gsum) dbye ste mar me zungs la / gser skyeMs phyogs bzhir bstang la 'di skad do / huM 'phags pa kong*
4. tse gto la bzhengs / kye kong tse 'phrul gyi rgyol (rgyal po) la / gto yas glud kyi thaMd (thams cad) bcos / yon bdag rgyuor (rgyu sbyor) 'khor bcas kyi / ngan dgu sdig bcu bsgyur du gsol /
5. than ltas ngan pa thaMd (thams cad) bsgyur zhing bzlog / gto dang yas kyi thaMd (thams cad) tshims / zhim dgu'i zas kyis 'gu bar gyis / thaMd (thams cad) dgyes pa'i smon laM btab /

khri avert, ye avert; avert the exhalations (or the rising? kha lang pa) of the vampires who belong to the eight categories of worldly powers; avert lo tshe kha tshal / hur thum. Avert all illnesses, harmful influences, curses, slander, obstructions of years, months, days, gossip, malicious talk and inauspicious signs. Write this mantra on a slip of paper and swallow it (or: put it in the effigy?)

The following is the concluding section (rjes bya) of the Three-headed One of the Black Rituals of the phenomenal world.

Homage to the body of the Teacher Kongtse. Then for opening the [ritual of the] Three-headed one, place a butter lamp [before] it, make a golden libation in the four directions and recite as follows:

HUM, exalted Kongtse, arise for this ritual! Hey, Kongtse, Wise King, repair everything by means of the gto ritual, the yas offerings and the ransom; please avert the nine evil things and the ten misdeeds of our prosperous patrons and their associates. Avert and repel all ill omens; satisfy them all with the gto ritual and yas offerings; make them grateful ('gu ba) with the nine delicious foods, and make the aspiration that all should be pleased;

4v

1. 'doodn ('dod yon) lyoongd (longs spyod) tshims par bskod / da ni mdos kyi sgo dbye mtshal / phyogs bzhi sgo bzhi ma phye na / bsags pa'i gto yang gang du gtong / kye da ni mdos kyi
2. sgo dbye sher du dbye / gto yi laM bstan shar du bstan / sharogs (shar phyogs) dri za yul 'khor bsrungs / 'phrag ma dog la ru ma ngar / sa bdag stag skya zhe sdang can /
3. gdug pa ma ston zhe sdang ma byed cig / gto yas glud kyi sna ma skyil / gser skyeMs daM pa 'di bzhes la / mdos laM phye la yas laM sol / gdug pa'i dal zer
4. dgra la rgyab / yang gto yi laM bstan lho ru bstan / gto yi sgo dbye lho ru dbye / lho phyogs gshien (gshin rje) phags skyes po / 'phrag ma dog la ru ma ngar / sa bdag brug sngon
5. nga rgyal can / gdug pa ma bston nga rgyal skad ma 'don / gser skyeMs daM pa 'di bzhes la / gto yas glud kyi sna ma skyil / mdos laM phye la yas laM sol /

satisfy them with these enjoyable luxuries. Now, open the door of the mdos. If the doors of the four directions are not opened, where can this secret gto ritual be performed? Hey! Now, for the opening of the door of the mdos, open it on the east; show the way of the gto ritual, orient it to the east. Protect the community (yul 'khor) from the Fragrance-eaters in the east.

Do not be jealous, do not be angry! Angry pale tiger, lord of the place, do not show hostility, do not become angry, and do not inhibit the gto ritual, the yas offerings and the ransom; receive this excellent golden libation; open the path of the mdos, clear the path of the yas offerings! Sink your noxious dal zer (?) into the enemy!

Reveal the path of the gto ritual, orient it towards the south; open the door of the gto ritual onto the south. Phags skyes po, lord of death in the south, do not be jealous, do not be angry. Arrogant blue dragon, lord of the place, do not show hostility, and do not emit your proud roar; receive this excellent golden libation; do not inhibit the gto ritual, the yas offerings and the ransom; open the path of the mdos, and clear the path of the yas offerings.

5r

1. gto mkhan yon bdag 'khor bcas la / nga rgyal ma byed gdug pa'i skad ma 'don / yang mdos kyi sgo dbye nub du dbye / gto yi laM bstan
2. nub du bstan / nub phyogs klu dbang spyang mig bzang / khrag ma do la ru ma ngar / sa bdag bya dmar 'dod chags can / 'dod chags bya chen
3. me ma 'bar / gser skyeMs daM pa 'di bzhes la / gto yas {eḥa} glud kyi sna ma skyil / mdos laM phye la yas laM sol / gto mkhan yon bdag 'khors ('khor bcas) la /
4. 'phrag ma dog la gdug ma ston cig / gdug seMs sdang pa'i dgra la ston / yang gto yi laM bstan byang du bstan / mdos kyi sgo dbye byang du dbye / byang phyogs
5. gnodin (gnod byin) gnaM thos sras / 'phrag dog ru ngar ma byed l / sa bdag sbal na gdug pa can / gdug pa ma ston zhe sdang ma 'chang l / gti mug mun pa'i thog mda'

Do not behave arrogantly towards the priest, his patrons or those around them, and do not emit your proud roar!

Open the door of the mdos ritual, open it to the west; show the path of the gto ritual, orient it towards the west; Klu dbang spyang mig in the west, do not be jealous, do not be angry. Red bird, lord of the place, endowed with desire; do not ignite the fiery red bird of desire! Receive this excellent golden libation; do not inhibit this gto ritual, these yas offerings and this ransom; open the path for the mdos, and clear the path for the yas offering. Do not be jealous and do not show any harm towards the priest, the patrons and their entourage; direct your harmful mind to our hate-filled enemy!

Show the path of the gto ritual, orient it towards the north; open the door of the mdos, open it to north; Vaisravana, yaksha of the north, do not be jealous, do not be angry; sBal na, harmful earth lord, do not show any harm, do not harbour any anger; do not hurl your bolts of dark stupidity!

5v

1. ma 'phen l / gser skyeMs daM pa 'di bzhes la / gto yas glud kyi sna ma skyil / laM gdung 'phrang la ma 'gag l / mdos laM phye la yas laM sel / gto mkhan yon
2. bdag 'khors ('khor bcas) la / gti mug 'khros pa'i zhe sdang ma 'chang cig / gto sna yas sna sdang ba'i dgra la khrid / yang l gto yi laM bstan 'tshaMs bzhir bstan / gto sgo dbye ba 'tshaMs

3. bzhir dbye / 'tshaMs bzhir bsrung ba'i lhor (lho shar) me lha dang / byangr (byang shar) dbang ldan byangb (byang nub) rlung lha dang / lho nub srin po lasogs (la sogs) rdzu 'phrul can / sa bdag rgyal blon yuM sras 'bang dang bcas /
4. 'phrag dog ru nga ma byed 1 / gto yas glud kyi sna ma skyil / mdos laM phye la yas laM sol / gto mkhan yon bdag 'khors ('khor bcas) la / rko long gdug rtsub ma byed 1 /
5. sa bdag 'khrug pa'i nad rnaMs dgra la thong / gto sna sdang ba'i dgra la bsgyur / 'phrag dog ru nga dgra la bsgyur / 'phags pa kong rtse 'phrul rgyal bka' yin gyis / bcol

receive this excellent golden libation; do not inhibit the gto ritual, the yas offerings and the ransom; do not obstruct the narrow path (? lam gdung 'phrang); open the path of the mdos, clear the path for the yas offerings. Do not hold any anger of raging ignorance towards the priest and the patron and their entourages; lead a variety of gto rituals and yas offerings towards our hate-filled enemies.

Again, show the way for the gto, show it for the four directions; for the opening of the doors of the gto, open all four directions; the fire gods of the southeast, who are [among the gods who] protect the four directions; the dbang ldan of the northeast and the wind gods of the northwest; the srin po and other of the southwest who are endowed with magic; the earth lords, the kings and ministers, the mother and her sons, together with their subjects: do not be jealous or angry; do not inhibit the gto ritual, the yas offerings or the ransom; open the path to the mdos, clear the path of the yas offerings; do not do *rko long gdug rtsub* to the priest or his patrons and their entourage! Send our enemies the illness arising from lords of place being in conflict (? sa bdag 'khrug pa'i nad), and divert the various gto towards our hate-filled enemies; direct your jealousy and anger towards our enemies. Since this is the command of the exalted wise king Kongtse,

6r

1. ba'i 'phrins ('phrin las) 'grub par mdzod / ces sgo dbye la phud sbrang pa'o / de nas gser skyeMs gtang la 'di skad do / 3 / kye di ri srid pa'i lhrin (lha srin) sdyed (sde brgyad)
2. rnaMs / sa bdag klue (klu gnyen) 'khors ('khor bcas) rnaMs / btho ba rnaMs kyi zhabs sdus shig / dma' ba rnaMs kyi dbu chuM 1 / bar na gnas pa rnaMs gyi sku gzur 1 /
3. gser skyeMs gnyan po 'di bzhes la / mdos dang gtor mas laM phye zhig / zor 'phang slar la ma ltog 1 / phul 1 gtorMa'i (gtor ma'i) dpung phul 1 /
4. drongs shig gtoMa'i (gtor ma'i) sna drongs shig / lhen (lha chen) brgyad dang (klu chen) brgyad / lhrin (lha srin) sdyed (sde brgyad) dregs pa can / gzugs ni ci yang ma nges te / sprul pa stong 3 khyab

5. par nyul / legs nyes zhal lce drang du chod / daM la btags pa'i tha tshig can / gser skyeMs gnyeon (gnyen po) 'di bzhes la / mdos dang gtoMra'i (gtor ma'i) laM phye zhig /

accomplish the tasks that have been entrusted to you! With these words, open the doors and sprinkle first-drawn beer. Then make a libation and recite as follows. Kye! Today (di ri < de ring?), you eight classes of worldly powers and you lords of place with your entourages, bow down to the feet of those who are high, cause the heads of those who are lowly to shrink back, and step aside from the bodies of those who abide in the middle; receive this awesome golden libation; open the path for this mdos and these tormas, and do now allow the magical missiles that we cast to come back to us; offer, O offer this heap of gtor mas! Lead, yes lead these tormas; you eight great [classes of?] divinities and eight great klu, you haughty ones of the eight classes of worldly powers, with your bodies that are not at all clearly defined, pervade and wander through the billion worlds in your manifestations. Act as honest judges of right and wrong; you, oathbound ones with your commitments, receive this awesome golden libation! Open the path for the mdos and the tormas.

6v

1. zor 'phang slar la ma ltog 1 / phul 1 gtoMra'i (gtor ma'i) dpung phul 1 / drongs shig gtoMra'i (gtor ma'i) sna drongs zhig / rgyal chen bzhi dang phyogs skyongs bcu /
2. drag pa gza' bdud rgyud skar tshogs / 'jigen ('jig rten) drags pa ma rung pa / brda mi 'phrad pa'i gtuM phag can / gsang ba thob pa'i nga rgyal can / brten la
3. chags pa'i 'dod chags can / sprul pa '{e}gyed pa'i rdzu 'phrul can / mkha' la rgyu ba'i drag shul can / laM 'phrang bkag pa'i stobs bo che / gser skyeMs
4. gnyen po 'di bzhes la / mdos dang gtoMra'i (gtor ma'i) laM phye zhig / zor 'phang slar la ma ltog 1 / phul 1 gtor Ma'i dpung phung 1 / drongs shig gtoMra'i (gtor ma'i)
5. sna drongs shig / phyogs bzhi 'tshaMs brgyad steng 'og bla cu nas / lhrin (lha srin) sdyed (sde brgyad) dregs pa can / rko long gdug pa 'phrag dog can / ru yug byed pa'i rdol

Do not let the magical missiles that we hurl come back at us! Offer, yes, offer a heap of tormas. Lead, yes, lead the tormas; you four great kings and protectors of the ten directions; fierce planetary demons and lunar mansions; unruly fearsome worldly powers; raging ones who defy description; proud secret-holders; desirous ones who are attached to your supports; magical ones, who send forth your emanations; wrathful ones

who move through the sky; mighty ones who block the trails – receive this awesome golden libation! open the way for the mdos and the tormas; do not let the the magical missiles that we cast come back at us!

Offer, yes, offer a heap of tormas; lead, yes, lead the tormas. From the bla cu of the four directions, the four interstices, the zenith and the nadir, the haughty ones of the eight classes of worldly powers, jealous ones with their noxious envy; you who ...? ru yug byed pa'i rdo thab(s) can;

rdol thabs – spontaneity, letting whatever happens happen.

7r

1. thab can / gzhan la gnod pa'i gdug seMs can / las kyi dbang gi 'khor ba rnaMs / gser skyeMs gnyen po 'di bzhes la /
2. mdos dang gtoMra'i (gtor ma'i) laM phye zhig / zor 'phang slar la ma ltog 1 / phul 1 tyoMra'i (gtor ma'i) dpung phul 1 / drongs shig tyoMra'i (gtor ma'i) sna drongs shig / gzhi bdag
3. yul sa gnyeno (gnyen po) rnaMs / gser skyaMs gnyen po =/ mdos dang tyoMra'i (gtor ma'i) laM =/ zor 'phang slar la =/ phul 1 gtoMra'i (gtor ma'i) dpung =/ drongs shig tyoMra'i (gtor ma'i) =/ bcol pa'iphrins ('pa'i 'phrin las)
4. 'grub par mdzod / ces brjod do/ de nas dpaloMn (dpal mgon) la dkar gtor 'bul te / ōṃ ā mu kha sarba rda rma naM % ā rgya nud pan rbad da ōṃ a huṃ phaṭ sā hā % kye srid
5. pa rgyal po mtshan gsol ba / gza' rgad khra tsa mtshan gsol ba / srid pa nyul ba cheno (chen po) ste / dbang chen khra tsa zhes kyang bya / lus ni mi yi

you who have harmful thoughts towards others; those who are in samsara through the force of karma, receive this awesome golden libation; open the path for the mdos and the tormas; do not allow the magical bombs we cast to come back at us!

Offer, yes, offer a heap of tormas; lead, yes! lead the tormas. Awesome lords of place and territorial gods, receive this awesome golden libation; open the path for the mdos and the tormas; do not allow the magical bombs we cast to come back at us! Receive this awesome golden libation; open the path for the mdos and the tormas. Please accomplish the tasks that have been assigned to you.

After reciting these words, offer a white tormo to the glorious protectors (mantras): Hey, you who are known as the King of the Universe [and also] as the Fierce (rgad = rgod) Planet Khra tsa; great one, you who move through the phenomenal world and are also known as the Mighty Khra tsa. Your body is the size of a man's thumb,

185.31

khra tsa bcos thabs

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Katen 220-6, p. 1280 khra **tsha** bcos thabs

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Khra tsha mchod thabs 220-6 pp. pp., 59-62

Khra tsha sogs 143-125 pp. 1281-1289

7v

1. mthe bong tsaM / byi ba tsaM gyi rta la zhon / lag na nyes pa'i ru dar phyar / rgyug ni barng (bar snang) kha' la rgyug / bskor ni phyogs bzhi mtshaMs brgyad bskor /
2. 'dzaM gling mi dang seMn (sems can) kun la gnod pa byed / rkang bzhi phyug la nya bzung byed / bsaM pa tsaM gyi gnasu (gnas su) phyin / mchod na dpal gyi grogs kyang ste / khyod
3. la 'gras pas mi snaMs kun / phan seMs mi byed nyes pa'i sna yang 'dren / gnaM la bka' chad zur **ljin** pa / di ring bdagi (bdag gi) khyod mchod nas / 'dod pa'i
4. daM^s (dam rdzas) sna tshogs 'di / khra tsa 'khors ('khor bcas) thyamdng (thug daM bskang) / gnyes rab mchog dang ldan gyur 1 / tshe dpal bsoMdn (bsod nam) dngosruba^l (dngos grub stsol) / bdagi (bdag gi) bcol ba'i phrins (phrin las) grubr (grub par)
5. mdzod / kye lo yi rgyol (rgyal po) sa bdag dang / zla ba'i blon po tsang kun dang / zhagis (zhag gis) sa bdag 'drol bu lha lnga dang / dus tshod sa 3 byi ling

and you ride a horse the size of a mouse; in your hand you brandish a regimental ensign of harm, and as for the region through which you ride, that is the mid-air and the sky; the region you encompass is all four directions and the four interstices; you inflict harm on the humans and sentient beings of the world; you seize the hocks of four-legged cattle; you travel to any location just by thinking about it; a wondrous ally to all who worship you, but to all those who cross you you do not help, but visit with misfortunes, inflicting your punishments from (lit in) (TY) the sky with impartiality (?? zur 'dzin pa; TY zur sbyin: you can even make sharp edges out of space?). Today I am worshipping you. May these various desirable sacred substances bring delight to the hearts of you, Khra tsha and your followers, and cause you great joy. Bestow on us, I beg you, the accomplishment of a glorious life and wealth, and perform the deeds with which I have charged you!

Hey, earth-lord, king of the years, and Tsang kun, minister of the months, and the five divine 'Drol bu, earth-lords of the days; earth lords of the times, Byi ling 'phar ma,

8r

1. 'phar ma dang / bye ma gyur rgyal lasogs (la sogs) te / phyogs bzhi mtshaMs brgyad gar gnas pa'i / klueṅ (klu gnyen) sa bdag mthu bo che / lhrin (lha srin) sdyed (sde brgyad) rnaMs
2. la mchod pa 'bul / gnyes rab mchog dang ldan gyur 1 / bdag dang yon bdag rnaMs la thun par mdzod / mdos dang gtoMras (gtor mas) laM phye 1 / zhi
3. ba dang bde legs su gyur 1 / ōM ōM ka ni byi ka la bha rda la ma'i swa hwa § *ces brjod do / de nas mgo gsuM mdos bskor bya ste / dang la g.yasu (g.yas su) bskor ste 'di*
4. *skad do / kye da ni mdos bskor g.yas su bskor / kong tse 'phrul gyi gzhung chen nas / mdos bskor g.yasu (g.yas su) bskor tsaM na / sa bdag klueṅ (klu gnyen)*
5. g.yasu (g.yas su) 'khor / sno pa'i mtshon dang chas ste 'khor / pho skeg thaMd (thams cad) g.yas su bzlog / za 'dre za keg g.yasu (g.yas su) bzlog la steng du bhyo / gto 'di

Bye ma gung rgyal and others: wherever you may dwell in the four quarters and the interstices, mighty serpent spirits, awesome klu, and the eight classes of demigods – I make offerings to you! May you be filled with joy! Pray, be in harmony with me and my patrons! Open the way for the *mdos* and the tormas. Let there be peace and auspiciousness. (Mantras)

After reciting this, perform the turning of the mdos of the Three-Headed One. First turn it to the right and recite as follows. Hey, turn the mdos, turn it to the right. Just after we have performed the “Turning of the mDos to the Right” from the main text of Kongtse the Wise, the earth lords,

the serpent spirits and the *gnyan* turn to the right. Armed with sharp weapons they turn to the right, and repulse to the right all obstructions that beset males. Divert the parasitic demons and obstructions of the hours to the right and expel them!

8v

1. dgra yi steng du bhyo / gnod pa'i bgegs kyi steng du bhyo / za 'dre mo 'dre'i steng du bhyo / chung sri sman mo'i steng du bhyo / *ces brjod do / de nas g.yon phyogsu (phyogs su) lan*
2. *gsuM bskor* / kye da ni mi nag mgo *gsuM g.yon* du bskor / khyod ni g.yon du bskor tsaM na / za ma mo'i keg chen g.yon du bskor / mo bdud g.yon
3. du kyi li li / bu med mo bdud dal kha g.yon du bsgyur / bzlog 1 bsgyur 1 sa ma ya / *ces brjod do / de nas mgo gsuM phyir bsgyur la 'di skad do / kye mi*
4. nag mgo 3 'khor bcas rnaMs / da ni mgo 3 phyi la bsgyur / mgo 3 phyi la bsgyur tsaM na / lhrin (lha srin) sdyed (sde brgyad) phyi la bsgyur / bgegs rigs stong phrag brgya bcu phyir =/
5. nad rigs bzhi brgya rtsa bzhi phyir =/ bya kha yaM kha thaMs cad phyi la =/ god 'dre dbul 'dre thaMd (thams cad) phyi la =/ mo ngan rmis ngan thaMd (thams cad) phyi =/ de rnaMs phyi la sgyur tsaM na / 'dre dgu

Turn this ritual against the enemy, turn it against harmful obstructive demons; turn it against parasitic demons and demons of females; turn it against vampires that prey on infants and against sman mo demonesses! *After saying this, turn it to the left three times.* Hey, now turn the Three-Headed Black Man to the left. Upon your turning to the left the great obstructions of the times and the obstructions that beset women are turned to the right. Demons of women, turn to the left *kyi li li!* Demons of women and misfortunes, turn to the left. May they be repelled, may they be averted! Sa ma ya. Next, turn the Three-headed One to the outside and recite as follows.

Black man with the three heads and your retinue, now turn your three heads to the outside, and as you turn your three heads to the outside, so the eight classes of worldly powers turn towards the outside; the eighty thousand kinds of obstructions turn to the outside; the 404 kinds of illnesses are turned towards the outside; all bya kha and yam kha are turned towards the outside; all demons of loss and demons of impoverishment are turned towards the outside; all inauspicious divinations and all bad dreams are turned to the outside; and just as these are turned to the outside,

shog 1 ma yin r

1. kye mi nag mgo bo 3 pa yi / bskyed pa sme ba dgu po la / bshos bu gtor ma mthep kyu dang / rgyang bu 'dod yon yas sdzas 'bul / sme ba'i

2. gshed du sme ba skeg / ljang khu la ni dkar ba'i skeg / dkar ljang 'thab pa'i skeg zhog 1 / dkar 3 la ni dmar gyis skeg / dkar dmar
3. 'thabs pa'i skeg zlog 1 / dmar po la ni sngon po'i skeg / sngon dmar 'thab pa'i skeg zlog 1 / srog nag la ni ser po'i skeg / sngon ser 'thabs
4. pa'i skeg zlog 1 / ser po la ni ljang khu'i skeg / ser ljang 'thabs pa'i skeg zlog 1 / sme dgu'i lo skeg zla skeg dang / za skeg skeg rnaMs
5. thaMs cad zlog / yang 1 'phrin las bcol ba ni / mi nag mgo gsuM 'khor bcas la / rang rang gzugs dang naM rgyang dang / gtor ma 'theb kyu

shog 1 ma yin v

1. sha khrag dang / mi kha'i yas sdzas sna tshogs 'bul / chags phye nyaM ng zlog du gsol / lo skor bcu gnyis skeg rnaMs zlog =/ zla ba bcu gnyis skeg rnaM =/ nyi ma'i
2. dus tshod skeg rnaMs =/ lo ni rgyal po zla ba slon po dang dus tshod mtshon cha'i skeg rnaMs =/ pho skeg mo la grtsub pa dang / mo skeg pho la grtsub pa dang / chung
3. skeg che la brtsub pa dang / che skeg chung la brtsub pa dang / rje skeg 'bang la brtsub pa dang / 'bang rje . skeg . la brtsub pa dang / 'di rnaMs skeg pa thaMs cad rnaMs
4. bzlog 1 dgra dang bgegs la zlog / bsgyur 1 skeg rnaMs phyi la bsgyur / zlog cing bsgyur ba'i 'phrin las mdzod /
- 5.

9r

1. gdon bcu phyi =/ chags chen nyaMs chags phyi =/ skeg rigs thaMs cad phyi =/ lo skeg zla skeg phyi =/ zhag skeg za skeg phyi =/ mi nad phyugs nad =/ lhrin (lha srin)
2. sdyed (sde brgyad) dmag sna =/ bag sna skyel sna phyi =/ nad sna yaMs sna =/ ban byed bon byed phyi =/ pho bdud dal kha phi la =/ mo bdud dal kha phyi la bsgyur / chung bdud
3. chung sri phyi la bsgyur / god kha god 'dre phyi la bsgyur / mi kha braM mchu phyi la bsgyur / ltas ngan mi mthun snog^s (sna tshogs) rnaMs / mi nag mgo gsum
4. rna la bsgyur / bzlog 1 bzlog cig sa ma ya / bhyo mi kha dril mi kha bsgyur thuM rbad dril / shig shig rbad rbad dril dril bhyo bhyo bzlog
5. bzlogs / *ces brjod la mgo gsuM 'dug sa nas slang la phyi la bsgyur ro / bkris (bkra shis) / dge'o /*

Turn the nine dre demons and the ten gdon demons towards the outside; turn catastrophes and despair towards the outside; turn all kinds of obstructions towards the outside; turn obstructions of years and obstructions of months towards the outside; turn obstructions of days and obstructions of times of day towards the outside; turn diseases of humans and animals towards the outside; turn the vanguards of the armies of

the eight classes of worldly powers towards the outside; turn the leaders of bridal parties and departing escorts towards the outside; turn the front of illness and epidemics towards the outside; turn the curses (byed < byad) of Buddhist monks and Bonpo priests towards the outside; turn the misfortunes from demons of males towards the outside; turn the misfortunes of demons of females towards the outside; turn demons and vampires that prey on children towards the outside; turn the loss of livestock and the demons of loss towards the outside; turn gossip and malicious slander towards the outside; Three-Headed Black Man, turn away the various kinds of discordant inauspicious signs; repel them, repel them! *sa ma ya; bhyo!* Spin gossip around, avert gossip *thum rbad dril*. *With these words, take the three-headed one from its place and remove it to the outside.* Blessings and virtue.