

༄༅། །སྒྲགས་སྤང་མའི་གཏོར་འབུལ་བྱེད་བཤེ།

A Convenient Torma Offering Ritual to the Mantra Protectress

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KHYENTSE VISION
PROJECT

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sngags srung ma'i gtor 'bul khyer bde

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TRANSLATOR'S INTRODUCTION

This work is a ritual text for offering tormas to Ekajaṭī. It is short in length for convenient use as a daily practice. Ekajaṭī is one of the fiercest and most powerful Dharma protectors in Vajrayāna, particularly in the Nyingma tradition, where she guards the inner tantras and the highest Ati teachings of Dzogchen. As a fierce mother goddess, or *mamo*, Ekajaṭī embodies the wild and wrathful forces of nature and is the great mother-of-all, personifying ultimate unity. All aspects of Ekajaṭī's energy and appearance, as described in the text, symbolize the space-like and vital nature of primordial nonduality.

As the highest tantra protectress fully embodying all the teachings and mantras under her care, Ekajaṭī reminds us of their preciousness and secrecy. The torma offering should be regarded with this preciousness and secrecy. In Tibetan and Himalayan Buddhist societies, Ekajaṭī is traditionally supplicated at the outset of all Dzogchen and tantric teaching activities.

This ritual text comes from the first volume of Khyentse Wangpo's Seven Transmissions (Kabab Dun).

སྒྲགས་སྤྱད་མའི་གཏོར་འབྲུལ་བྱེད་བཞེ།

A Convenient Torma Offering Ritual to the Mantra Protectress

Namo Vajradharāya!

This is for those wishing to offer tormas to the mantra protectress, the wrathful wisdom mama goddess who guards the innermost profound Ati teachings of the Great Perfection. Place a triangular torma decorated with flesh and blood upon a clean surface and gather amṛta, rakta,¹ and other substances, such as the five sense enjoyments. Then, having begun by self-generating as any meditational deity, consecrate and purify the offering tormas.

[OM SVABHĀVA ŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVA ŚUDDHO 'HAM]

ཕདུན་དུ་བླག་མཚོ་ཀེང་རུས་ཁྲིར་༄

dün du trak tso keng rü trir

In front of us, on a sea of blood and a skeleton heap, ॐ

དཔེ་ཉི་དེ་གདན་ལ་ཐག་ཡིག་ལས་༄

pé nyi den la trak yik lé

From the syllable TRAG appears Ekajaṭī. ॐ

ཨི་ཀ་ཅ་ཏི་སྤྱག་ནག་མདོག་༄

e ka tsa tri muk nak dok

On a lotus and sun seat, she is deep maroon in color, ॐ

འཇིགས་ཚུལ་ཞལ་གཅིག་ཕྱག་གཉིས་མེད།
jik tsül zhal chik chak nyi ma
Terrifying, with one face and two arms. མེད།

རལ་གཅིག་སྒྲུན་གཅིག་རུ་མ་གཅིག་མེད།
ral chik chen chik nu ma chik
Inexhaustibly wrathful, she has a single sword, one eye, མེད།

མཆེ་གཅིག་མི་ཟད་ཁོ་ཚུལ་ཅན་མེད།
ché chik mi zé tro tsül chen
A single breast, and a single fang. མེད།

ཕྱག་གཡས་ཞིང་གི་དབྱུག་པ་འཕྱར་མེད།
chak yé zhing gi yuk pa char
Her right hand wields a speared human corpse. མེད།

གཡོན་པས་ཅི་ཏྲ་ལྷགས་སྤྱང་འབྱེད་མེད།
yön pé tsita chak chang gyé
Her left hand, holding a heart, commands wolf messengers. མེད།

གཅེར་བུ་དུར་ཁོད་རྒྱན་ཆ་དང་མེད།
cher bu dur trö gyen cha dang
She is naked, with charnel ground ornaments, མེད།

འཇའ་ཚོན་བེར་དང་སྒྲིན་དཀར་གསོལ་མེད།
ja tsön ber dang trin kar söl
Cloaked in rainbow light and white clouds, མེད།

བརྒྱུད་བསྐྱམ་སྟབས་ཀྱིས་གནས་པར་བསྐྱོལ་མེད།
kyang kum tab kyi né par gom
And standing with her legs outstretched and bending. མེད།

དེའི་སྒྱི་བོར་ཨོྭ་མེད།
de chi wor om
At her crown is OM, མེད།

མགྲིན་པར་ཨཱ་མེད།
drin par ah
At her throat is ĀḤ, མེད།

With the following, she is requested to remain:

ཏྲག་རྒྱ་ས་མ་ཡ་ཏིཤྲཱཎུ།

trak raksha sa ma ya tishtantu

TRAG RAKṢA SAMAYA TIṢṬHANTU ॥ [648]

Make the outer offerings from argham to śabda. Then, offer amṛta and rakta with the following:

མ་ཁ་པཎྜ་ཨ་མྲི་ཏ་ཁ་མི།

ma ha pentsa a mri ta kha hi

MAHĀPAÑCA AMṚTA KHĀHI ॥

མ་ཁ་རྒྱ་ཁ་མི།

ma ha rakta kha hi

MAHĀRAKTA KHĀHI ॥

After strongly uttering the mantras, recite the following three or seven times to offer the tormā:

ས་པ་རི་ལྷ་ར་ཨི་དྲི་བ་ལིཌྲ་ཁ་ཁ་ཁ་མི་ཁ་མི།

sa pa ri wa ra i dam ba lingta ka kha kha hi kha hi

SAPARIVĀRA IDAṂ BALIṂTA KHA KHĀ KHĀHI SAPARIVĀRA IDAṂKHĀHI ॥

Offering Praise

བེཧོ།

bhyo

BHYO ॥

ཁ་ལ་པ་མེ་ཏར་བའི་དུར་ཁྲོད་ནས།

kal pa mé tar bar wé dur trö né

Within a charnel ground, with a blaze like a cosmic inferno, ॥

ཤིན་ཏུ་གསོད་པའི་སྐྱག་ནག་ཁྲོས་མ་ནི།

shin tu sö pé muk nak trö ma ni

Is the fiercely savage dark goddess, ॥

ནམ་མཁའི་གཟུགས་ཅན་ལྷོ་སྤྲིན་གོས་སུ་བྱེན།

nam khé zuk chen lho trin gö su gyön

With a sky-like body cloaked in clouds. ॥

ཅིཏྲ་ཟ་ཞིང་དམ་ཉམས་སྤིང་ཁྲག་འདེན།

tsita za zhing dam nyam nying trak dren

Feasting on the heart blood of degenerate samaya, མ

ཞིང་ཚུང་དབྱུགས་པས་དབྲ་སྤིང་ཚལ་པར་འགས།

zhing chung yuk pé dra nying tsal par gé

Bludgeoning her enemies' hearts into pieces, མ

འཛིགས་བྱེད་ཆེན་པོ་རལ་པའི་ཐོར་ཚུགས་ཅན།

jik jé chen po ral pé tor tsuk chen

Wildly terrifying with a single crest of matted hair, མ

དཔྲལ་ན་སྤྱན་གཅིག་སྤིད་གསུམ་ཁོང་ནས་འབྲིན།

tral na chen chik si sum khong né jin

She emits the entire three worlds from one eye at her forehead; མ

ཞལ་ན་ཚེམས་གཅིག་དབྲ་པོའི་སློག་གཅོད་མ།

zhal na tsem chik dra wö sok chö ma

She slays the lifeforce of enemies with her mouth's single fang; མ

བྲང་ན་ལུ་གཅིག་སྐབ་མཆོག་བྱ་བཞིན་སྦྱོང་།

drang na nu chik drub chok bu zhin kyong

And she suckles great yogis as her children with her single breast. མ

ཤ་ཁྲག་ལངས་སྦྱོད་དམར་གཏོར་འདི་གསོལ་ལ།

sha trak long chö mar tor di söl la

Enjoy this red torma that is offered as flesh and blood མ

དམ་ཚིག་དབང་གིས་དམ་ཉམས་གཤེད་མ་མཛོད།

dam tsik wang gi dam nyam shé ma dzö

And destroy samaya violators by the power of your oath! མ

མ་མོ་སློག་ལ་དབྲེས་ཕྱིར་འདི་གསོལ་ལ།

ma mo sok la gyé chir di söl la

Partake of this to please the lifeforce of the mamos མ

བདག་གིས་བཅོལ་བའི་ཕྱིན་ལས་སྐབ་པར་མཛོད།

dak gi chöl wé trin lé drub par dzö

And accomplish the activities we have entrusted to you. མ

དམ་ཚིག་དུས་ལ་བབ་བོ་ས་མ་ཡེ།

dam tsik dü la bab bo samaya

The time for your sacred committed has arrived! Samaya! མཎ

After Offering the Praise

སྔགས་སྤང་མ་མོ་འཁོར་དང་བཅས་པ་ཡིས།

ngak sung ma mo khor dang ché pa yi

Mamo mantra protectress and your entourage, མཎ

གསང་སྔགས་བསྟན་པ་དར་ཞིང་རྒྱས་པ་དང་།

sang ngak ten pa dar zhing gyé pa dang

May the teachings of secret mantra spread and increase, མཎ

བདག་ཅག་འགལ་རྒྱུན་ཀླན་ཞི་མཐུན་པའི་རྒྱུན།

dak chak gal kyen kün zhi tün pé kyen

May all adversities be pacified and all harmonious conditions མཎ

མ་ཚང་མེད་འབྱོར་བསམ་དོན་སྤྱོད་སྲུབ་མཛད།

ma tsang mé jor sam dön lhün drub dzö

Be fully rendered to spontaneously accomplish our aspirations! མཎ

In this way, with the tormas obtained and confessions made, all depart, absorb, and rearise.

This was composed by the awareness-holder Gyurme Dorje. May virtue and goodness flourish!

NOTES

1. Amṛta and rakta are the “white” and “red” offerings of nectar and blood, which together with the tormā are the three inner offerings in Vajrayāna rituals.

GLOSSARY

amṛta

སྒྲུབ། • *sman*

Nectar (of immortality); the “white” offering among the three inner offerings in tantra.

Ekajaṭī

ཅེ་ཀ་ཙ་ཏི། རལ་གཅིག་མ། • *e ka tsa ti, ral gcig ma*

“Single plait woman”; “she with one knot of hair.”

Gyurme Dorje

གཏེར་བདག་གླིང་པ་འབྱུང་མེད་རྡོ་རྗེ། • *gter bdag gling pa 'gyur med rdo rje*

Gyurme Dorje (1646–1714) was the founder of Mindroling monastery, a prolific author, and a treasure revealer.

mamo

མ་མོ། • *ma mo*

Mamo is a Tibetan non-literal translation of the Sanskrit *mātr* (“mother”). Mamos are wrathful feminine spirits, or forces, sometimes protective but often destructive. As embodiments of the tantric feminine principle, they both symbolize and embody the wild power of Mother Nature. They are propitiated in Vajrayāna cultures to harmonize relationships and balance the natural world when there are disruptions.

mantra

སྒྲགས། • *sngags*

In Vajrayāna, mantras are the resonant seed syllables or phrases embodying a buddha’s essence. A mantra serves to protect and purify the mind from negative influences, and to empower the practitioner with the nature of the meditational deity.

protectress

སྒྲུང་མ། • *srung ma* • parirakṣaka dharmapāla

Protectresses are enlightened or worldly female guardian deities that serve to protect Vajrayāna practitioners and lineages from adversity. Palden Lhamo and Ekajaṭī are well-known protectresses in Tibetan and Himalayan Buddhism.

rakta

རྩྭ། • *rak+ta*

Blood; the “red” offering among the three inner offerings in tantra.