

༄༅། །གཏེར་སྤྱད་བདུད་བཙན་ལྷ་གསུམ་གྱི་གསོལ་མཆོད།

**An Offering Prayer to the Terma Protectors:
Māras, Tsen, and Nāgas**

Terdak Lingpa Gyurme Dorje



KHYENTSE VISION
PROJECT

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

gter srung bdud btsan klu gsum gyi gsol mchod

D19

Kabab Dun, vol.1 (ka), 649.1–650.3, Dzongsar 2013.

Translated by Cinthia Font with permission and guidance from Minling Jetsün Khandro Rinpoche and Jetsün Dechen Paldron. The translation was completed under the patronage of Khyentse Foundation and the supervision of Khyentse Vision Project.

First Published 2025

Version 1

Generated from KVP's reading room on 17-Sep-2026

Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

This work is licensed under a [Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License](https://creativecommons.org/licenses/by-nc-nd/4.0/).

CONTENTS

TRANSLATOR'S INTRODUCTION	1
AN OFFERING PRAYER TO THE TERMA PROTECTORS	3
NOTES	9
BIBLIOGRAPHY	11
GLOSSARY	13

TRANSLATOR'S INTRODUCTION

This text is a concise ritual for making offerings to the Dharma protectors who guard the sacred Mantrayāna teachings and their practitioners. The three types of protectors in this text—māras, tsen, and nāgas—are propitiated as guardians of the treasure teachings discovered by Chögyal Terdak Lingpa (1646–1714), also known as Rigdzin Gyurme Dorje, founder of the Mindröling lineage.

Although they were not contemporaries, Jamyang Khyentse Wangpo was deeply connected with Terdak Lingpa. At twenty-one, he was ordained at Mindröling Monastery, where he received the Rigdzin Tugtik transmission, Terdak Lingpa's treasure cycle. Khyentse Wangpo wrote a short daily sādhana for the Rigdzin Tugtik titled, *Essentialized Yoga of the Two Stages of the Profound Dharma*, which can be found in his Collected Works (Kabum).¹

གཏེར་སྤྱད་གསལ་མཚོད།

An Offering Prayer to the Terma Protectors

Homage to Padma Vajra!

If you wish to make offerings to the three kinds of treasure protectors—māras, tsen, and nāgas—in a clean vessel arrange the representation of māras with a curved tip, the triangular representation of tsen, and the round representation of nāgas wrapped by a serpent. They are each ornamented with the appropriate substances. Having cleansed, purified, and consecrated them, say and imagine:

རང་གི་ཐུགས་ཀའི་རྩྱི་གི་འོད་ཟེར་གྱིས་གཏེར་སྤྱད་བདུད་བཙན་ཁྱ་གསུམ་འཁོར་དང་བཅས་པ་སོ་སོའི་གནས་
ནས་སྤྱན་རླངས་པ།

rang gi tugké hung gi özer gyi tersung dü tsen lu sum khor dang chepa sosö né né chen
drangpa

Rays of light shining forth from HŪM in my heart center invite the treasure protectors
—māras, tsen, and nāgas—from their individual abodes.

ཱུྃ

hung

HŪM

ཐག་འཐུང་པ་དྲུ་རྒྱ་པོ་ཡི།

tragtung pema dragpo yi

In the presence of the heruka Pema Drago,

སྤྱན་རླུང་ཁས་སླངས་དམ་ཁྱོས་པའི།

chen ngar khé lang dam nöpe

Having made promises and taken oaths,

གཏེར་སྤྱད་བདུད་བཅོན་གྱི་གསུམ་པོ།

tersung dü tsen lu sumpo

Māras, tsen, and nāgas—the three treasure protectors—

དམ་ཚིག་གནས་འདིར་གཤེགས་སུ་གསོལ།

damtsik né dir shek su söl

Please come here to this seat of samaya!

ཨོྭ་བདུད་ཏི་མ་རུ་ཇེ་

om du tri mara du ja

OM DU TRI MĀRA DU JAḤ

ཨོྭ་ཤུ་ལ་ར་ཇ་ཡམ་ཇེ་

om shu la ra ja yam ja

OM ŚŪLA RĀJA YAṂ JAḤ

ཨོྭ་ན་ག་དུ་ན་ཕུ་ཇེ་

om naga duna pu ja

OM NĀGA DUNA PHU JAḤ

Thus, invite them.

Make the offerings with:

ཨོྭ་བཙུན་མཚན་པདྨ་པུཤེ་དུཔེ་ཤལེ་ཀེ་གཙུག་ནི་མི་རྩུ་ཤལ་པ་རྒྱུ་སྤྱུ་སྤྱུ།

om benza argham padyam pushpé dhupé aloké gandhé naiwidyā shabda pratitsa soha

OM VAJRA ARGHAM [PĀDYAM PUṢPE DHŪPE ĀLOKE GANDHE NAIVIDYĀ] ŚABDA
PRATĪCCHA SVĀHĀ

ཨོྭ་བདུད་ཏི་མ་རུ་ཇེ་ས་པ་རི་མྱ་ར་ཨི་དྲི་བ་ལི་ཏ་ཁ་ཁ་ལུ་ནི་ཁུ་ནི།

om du tri mara du ja sapariwara idam balingta kha kha khahi khahi

OM DU TRI MĀRA DU JAḤ SAPARIVĀRA IDAṂ BALIṂTA KHA KHA KHĀHI KHĀHI

In the same way:

ཨོྭ་ཤུ་ལ་ར་ཇ་ཡམ་ཇེ་ས་པ་རི་མྱ་ར་ཨི་དྲི་བ་ལི་ཏ་ཁ་ཁ་ལུ་ནི་ཁུ་ནི།

om shula raja yam ja sapariwara idam balingta kha kha khahi khahi

OM ŚŪLA RĀJA YAṂ JAḤ [SAPARIVĀRA IDAṂ BALIṂTA KHA KHA KHĀHI KHĀHI]

ཨོྭ་ན་ག་དུ་ན་ཕུ་རྩེ་ས་པ་རི་ལྷ་ར་ཨི་དྲི་བ་ལི་ཏ་ཁ་ཁ་ལྷ་ནི་ལྷ་ནི།

om naga duna pu ja sapariwara idam balingta kha kha khahi khahi

OM NĀGA DUNA PHU JAḤ [SAPARIVĀRA IDAṢ BALIṢTA KHA KHA KHĀHI KHĀHI]

Thus, add the tormā mantra to the end of each of the individual mantras and recite them three or seven times. Afterward, offer the tormas followed by the praises.

ཨོྭ་

Jo!

BHYOH

བདུད་ཡུལ་ཁ་རག་མཁོ་དགུ་ནེ།

duyül kharak go gu na

In the land of the māras, at Kharak's Nine Pinnacles, གླིང་

སོག་བདག་བདུད་ཀྱི་རྒྱལ་པོ་ནེ།

sogdak dü kyi gyalpo ni

Is Sogdak, king of the māras, གླིང་

འཁོར་དུ་བདུད་དམག་འབུམ་གྱིས་བསྐྱོར་ཅེ།

khordu dü mak bum gyi kor

Surrounded by an army of a hundred thousand māras— གླིང་

དམ་ཚིག་ཅན་གྱི་གྲོགས་མཛོད་ཅིག་ཅེ།

damtsik chen gyi drok dzö chik

Be of service to those who guard samaya! གླིང་

དམ་ཉམས་རྣམས་ཀྱི་རྩ་བརྒྱུད་ཚོད་ཅེ།

dam nyam nam kyi tsa gyü chö

Sever the root and the lineage of samaya breakers! གླིང་

དག་པོའི་བདུད་དུ་ཁྱོད་བསྐྱོས་པ་གྱི་ཅེ།

drawö dü du khyö kyöpa kyi

You have been appointed as the one who counters obstacle-creating enemies. གླིང་

དག་པོའི་སློག་ལ་རྩར་བུམ་པོབ་ཅེ།

drawö sok la hur tum pob

Strike the enemy's life force with summoning mantras! གླིང་

བཅོལ་བའི་ཕྱིན་ལས་སྐྱབ་པར་མཛད།

chölwé trinlé drubpar dzö

Carry out the activity entrusted to you! §

ཨོ།

Jo!

BHYOH

བཅོན་ཡུལ་ཟངས་མང་དམར་པོ་ན།

tsenyül zangtang marpo na

In the land of the tsen, at Red Copper Steppe, § [650]

བཅོན་རྗེ་ཡམ་ཤུད་དམར་པོ་ནི།

tsenjé yamshü marpo ni

Is the lord of the tsen, red Yamshu §

འཁོར་དུ་བཅོན་དམར་སྟོང་སྡེ་སྟོར་ན།

khör du tsen mar tong dé kor

Surrounded by an army of a thousand red tsen— §

སྐྱུལ་པ་མི་དམར་རྩ་དམར་འབྱེད།

trülpa mi mar ta mar gyé

Send forth emanations in red human form on red horses! §

བདག་ལ་སྤང་བའི་དག་པོ་འདི་ནི།

dak la dangwé drawo di

Cleave the life vein and drink the blood §

སྟོག་ཅོད་ལ་སྤྱིང་ཁག་འཐུང་།

sok tsa chö la nying trak tung

Of these enemies who are hostile to me! §

དུས་ལ་བབ་པོ་རྩལ་མ་ཞན།

dü la babpo tsél ma zhen

The time has come. Do not be feeble! §

ཨོ།

Jo!

BHYOH

ལུ་ཡུལ་ན་ཁ་བེ་ཕྱོན་ནེ།

luyül na trazé ngön na

In the land of the nāgas, at Blue Striped Cliff, ॐ

ལུ་བདུད་མི་ཕྱོན་ཏྲ་ཕྱོན་ནིེ།

lu dü mi ngön ta ngön ni

Is the nāga in blue human form, on a blue horse, ॐ

འཁོར་དུ་ལུ་བདུད་འབུམ་གྱིས་བསྐོར་ཏེ།

khor du lu dü bum gyi kor

Surrounded by a hundred thousand nāga demons— ॐ

སྤུལ་སྤུལ་སྤོམ་སྤྲིག་པོ་ཉར་འབྱེད་ཏེ།

bal drül dom dik ponyar gyé

Send forth emissaries as frogs, snakes, spiders, and scorpions! ॐ

སྤྲིག་ཅན་དག་པོ་ལས་རན་ལེ།

dik chen drawo lé ngen la

Rain down all kinds of illnesses ॐ

ལུ་ནད་སྤྱོད་ཆོགས་ཆར་ལྟར་པོབ་ཏེ།

lu né natsok char tar pob

Upon my malevolent enemies! ॐ

མཛོ་རིགས་བཙོ་བརྒྱད་པོ་བྲང་པོབ་ཏེ།

dze rik chogyé podrang tob

Cast them into a colony of eighteen types of lepers! ॐ

བཞེས་ཤིག་ཐོགས་མེད་ཕྱིན་ལས་མཛོད་ཏེ།

zhe shik togmé triné dzö

Please accept this offering and enact your untrammelled activities! ॐ

Thus, having praised and implored them, offer the tormas in a clean place.

This was set down in writing by Gyurme Dorje. Sarva maṅgalam!

NOTES

1. *zab chos rig 'dzin thugs thig gi rim gnyis kyi rnal 'byor snying por dril ba*. B761.

BIBLIOGRAPHY

Source Text Editions

- Terdak Lingpa Gyurme Dorje. *gter srung bdud btsan klu gsum gyi gsol mchod*. In *mkhyen brtse'i dbang po'i bka' babs*, vol. 1, 649–50. Dzongsar: rdzong sar khams bye'i slob gling, 2013.
- Terdak Lingpa Gyurme Dorje. *gter srung bdud btsan klu gsum gyi gsol mchod*. In *mkhyen brtse'i dbang po'i bka' babs bris ma*, vol. 15, 341–42. Dzongsar: rdzong sar dgon pa, 2014.

Tibetan Sources

- Terdak Lingpa Gyurme Dorje. *skong gso dngos grub rol mtsbo*. Shechen Publications, 2011. BDRC W1KG13837.
- Terdak Lingpa Gyurme Dorje. *bstan pa skyong ba'i dam can chen po rnams kyi phrin las dngos grub*. In *gsung 'bum 'gyur med rdo rje*, vol. 10, 343–464. Dehra Dun: D.G. Khochhen Tulku, 1998. BDRC MW22096_635A73.

Secondary References

- Dudjom Rinpoche Jikdrel Yeshe Dorje. *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History*, vol. 2. Translated and edited by Gyurme Dorje and Matthew Kapstein. Boston: Wisdom Publications, 1991.
- De Nebesky-Wojkowitz, Rene. *Oracles and Demons of Tibet*. Oxford: Oxford University Press, 1956, 1996 reprint.
- Karmay, Samten G., ed. “Numéro spécial *Lha srin sde brgyad*.” *Revue d'Etudes Tibétaines*, no. 2 (2003).

GLOSSARY

Blue Striped Cliff

ཁ་ཟེ་སྒོན། • *khra ze sngon*

The name of the nāga king's abode. Also known as the “great blue castle of the nāgas,” it is described as sitting atop a cliff of carnelian.

heruka

ཁག་འཐུང་། • *khrag 'thung* • heruka

A class of wrathful tantric deities, called “blood-drinkers.”

Kharak

ཁ་རག་ • *kha rag*

A mountain in the Tsang area of Tibet and an important pilgrimage site. It is identified in this text as the mountain where Nine Pinnacles, the castle of the māras is located. The sources are vague about whether Nine Pinnacles is a castle *in* the mountain range or *is* the mountain itself.

māra

བདུད། • *bdud* • māra

A class of obstructive forces. Outer māras are any external being or situation that distracts one from the path; inner māras are thoughts, feelings, and experiences that mire one in saṃsāra.

nāga

ལྷ། • *klu* • nāga

Beings of the water and the underworld, in serpent form, who are considered to possess great intelligence and powers, and are able to cause illnesses and obstruction to those who disregard them and bestow an abundance of positive circumstances for those who propitiate them. They are included in the eight classes of gods and demons (*aṣṭagatyaḥ; lha 'dre sde brgyad*).

Nine Pinnacles

མགོ་དགུ ་ *mgo dgu*

The castle of the māra king at Kharak. The sources are vague about whether Nine Pinnacles is a castle *in* the mountain range or *is* the mountain itself.

Padma Vajra

པདྨ་བཟོ། ་ *pad+ma badz+ra*

A manifestation of Padmasambhava in red form.

Pema Dragpo

པདྨ་དག་པོ། ་ *pad+ma drag po*

Literally, “Wrathful Lotus,” a fierce manifestation of Padmasambhava. One of his twelve emanations (*rnam ’phrul bcu gnyis*). Also known as Dorje Dragpo Tsal (*rdo rje drag po rtsal*) and Guru Dragpo (*gu ru drag po*). In this form he is red with three faces, six hands, and in union with his consort. He has large blue wings which unfurl behind him as he stands surrounded by roaring flames of pristine awareness.

Red Copper Steppe

ཟངས་ཐང་དམར་པོ། ་ *zangs thang dmar po*

A terrifying mountainous copper land in the center of which stands a leather castle within a lake of boiling blood.

Rigdzin Gyurme Dorje

རིག་འཛིན་གྱུར་མེད་རྡོ་རྗེ། ་ *rig ’dzin gyur med rdo rje*

Rigdzin Terdak Lingpa Gyurme Dorje (1646–1714) was a great visionary and treasure revealer. He founded the Mindröling Nyingma tradition.

Sogdak

སྟག་བདག ་ *srog bdag*

King of the māras, also known as the “Butcher” (alternative names include *lcam sring* or *beg tse*).

tsen

བཙན། ་ *btsan*

A category of beings included in the eight classes of gods and demons, said to be red-skinned sky travelers, and mountain and river-dwellers who cause diverse diseases.

Yamshu

ཡམ་ཤུ། ་ *yam shud*

Lord of the tsen, often identified as a form of Tsi’u Marpo (*tsi’u dmar po*), one of the major protectors of Samye, Tibet’s first Buddhist monastery.