

**THE MERITS
OF
PROTECTOR BLESSINGS**

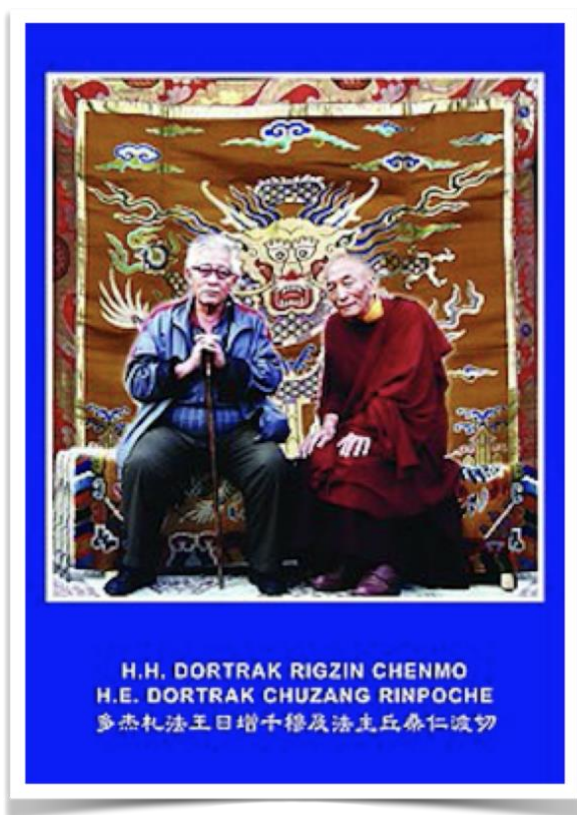
Teachings by Bao Shangshi
The 6th Rigzin Chenpo, Padma Wangchen
on 24 October & 3 November 2021,
at Theg Chog Ling (Taiwan)



www.victorious-bodhi.com
November 2021



ཚོགས་བདག་མ་རྒྱ་ལ། 荟众主玛哈嘎拉
TsogDag Mahakala



HE Dortrak Chuzang Rinpoche (right, above),
from whom Bao Shangshi, the 6th Rigzin Chenpo received complete
empowerment and teachings of the TsogDag Mahakala Practice.



Bao Shangshi, The 6th Rigzin Chenpo Padma Wangchen
An incarnation of Kathog Rigzin Chenpo Tsewang Norbu (a great tertön),
Sasang Mati Panchen (Jonang Lineage), and others.

THE MERITS OF PROTECTOR BLESSINGS

In the month of Labhab Duchen, Bao Shangshi, the 6th Rigzin Chenpo Padma Wangchen held two sessions of smoke offerings to TsogDag Mahakala. The first was on 24 October, and the second, on 3 November 2021. Both are auspicious dates, the first being the date of accomplishment of the Lord Avalokiteshvara, and the second, being protector day.

This is a compilation of English translations from Chinese by a volunteer team. The source texts are :

- 荟众主广大供养与实修 (www.victorious-bodhi.com, May 2019)
- 略说持修荟众主玛哈嘎拉要义 (FB, Theg Chog Ling 24 October 2021) and
- 殊胜会众主玛哈嘎拉供养前的教言 (FB, Theg Chog Ling, 6 November 2021).

The team is grateful to Bao Shangshi for the guidance and blessings for the translation. The team acknowledges that no translation is perfect. Any mistakes are that of the team.

May obstacles in the path to enlightenment be removed for all. May Bao Shangshi, the 6th Rigzin Chenpo Padma Wangchen, our most revered guru, remain in this world to guide sentient beings out of samsara, through the precious teachings of the Buddha.

All rights reserved © 2021 Kathog Rigzin Chenpo Padma Wangchen

Enquiries: rigzinchenpo2020@gmail.com
www.victorious-bodhi.com

[/bss/zs/merits of protector blessings/141121](#)

Introducing the Tsogdag Mahakala

There are various Mahakalas. The Tsogdag Mahakala is a manifestation of Samantabhadra, Vairocana, Manjusri, Avalokiteshvara, Mahasthamaprapta, and with wisdom, merged as One. This deity has the collective power of the protectors (Tibetan : gonpos) of the three worlds and 10 directions.

Appearance

The Tsogdag Mahakala is adorned with various spiritual belongings, implements and ornaments. They are respectful adornment of offerings. This Mahakala has the cumulative powers of the entire assembly, therein a collection of sacred items. As a leader of the protectors from the 10 directions, eight classes, and the 75 protectors, he holds the title “Leader of Assembly” of the 10 directions and of the eight classes.

There are tremendous merits from this Mahakala Practice, which include :

- as a manifestation of Vairocana, negative karma is removed speedily;
- as a manifestation of the three bodhisattvas, there is increased and enhanced compassion, wisdom and dharmic power;
- as a collective power of all the deities in the three worlds, both the eight classes of gods and demi-gods, and the earth lords can only choose to render support and not cause any harm;
- as an assembly of the protectors from the 10 directions, the people in this world will be blessed with more happiness, rewards, long-life, wisdom, and descendants; and
- as the collective powers of 75 protectors, there is no fear of invasion by enemies; respect is earned.

Origins of Practice

This practice originates from the :

- Tantra of Wrathful Secret Flaying Knife;
- Tantra of Wrathful Mantras of Curses;
- Tantra of Stacked Staffs; and
- Others

In these tantric practices, there are dharmic activities for eliminating obstacles, evoking the three worlds by hooking and summoning, increasing wealth, killing all enemies and stopping their activities. Altogether, there are three volumes of common and uncommon practices.

Own Lineage Practice

The is a lineage practice of Bao Shangshi, the 6th Rigzin Chenpo Padma Wangchen. As a child, he learnt the practice from, and studied under his maternal uncle Chagzhu Rinpoche, and personal tutor Thubten Norbu. As an adult, he received empowerments from Penor Rinpoche and Pekar Rinpoche. He had received the full empowerment and teachings from Chuzang Rinpoche.

THE MERITS OF PROTECTOR BLESSINGS

Session 1

Introduction

Before the Tsogdag Mahakala smoke offering, on the 19th of the 9th lunar month in the Gregorian calendar year 2021 which was also the anniversary of Lord Avalokiteshvara's date of accomplishment, Bao Shangshi, the 6th Rigzin Chenpo Padma Wangchen (Rinpoche) gave teachings on protector practice.

He was joined on-site by long-term retreaters of Theg Chog Ling, and volunteers in a smoke offering puja to Mahakala. As the Covid-19 pandemic was at level 2 alert (in Taiwan), for the safety of everyone, students from around the world joined Rinpoche on-line. The Theg Chog Ling is a retreat centre in Taichung, Taiwan established by Rinpoche in 2000.

Key Points on this Mahakala Practice

For the practice today, all participants should already have received either the Four Empowerments or the Mahakala Empowerment.

I will through the smoke from 13 stoves make 100,000 smoke offerings. How do we account for this? The main idea here is we will be offering smoke from 100,000 dharma pills.

The time, liturgy, offerings are all perfect. So now it is left for participants to maintain perfect mindsets, that of having the intention of practising for the Buddhadharma and to arouse bodhicitta as they do recitations. This is very important.

This (screen share) is a liturgy of a wrathful Mahakala. There are also peaceful gentle-looking ones. The wrathful ones help us destroy the external obstacles which can be with form or are formless, as well as the various categories of inner obscurations.

The dependent origination of them appearing in the wrathful form is for the destruction of obstacles, and through this dependent origination, obstacles can be speedily cleared. For this reason, we will be doing the Mahakala practice.

Removing Enemies

There is mention about “removing enemies” in this liturgy, as well as the offering of meats. The offer of meat has a different meaning for different practices : outer, inner or secret.

Take enemies for example. They could be :

- the human beings or animals with form and are separate entities from us;
- the disasters with form which we can see, that are caused by earth, water, fire, wind etc.
- the formless enemies - devas, asuras, rakshasas, or the eight classes of gods and demi-gods.
- inner obscurations. These are our own greed, hatred, ignorance and arrogance. On a daily basis, from the time we are awake until we go to bed again, we generate lots of afflictive emotions. There are times we could be calm and composed, but at other times, we are confused and have restless thoughts. We can't be at peace nor can we keep our minds still. Restless thoughts are our real enemies. Collectively, they are the demons of sufferings, a one of four demons.

Offering Flesh, Blood and Bones

In this liturgy, there is a section on removing or killing all enemies. These enemies are actually the secret demons inside us. At the back of the liturgy, there is this phrase, "Offering the flesh, blood, and bones of enemies etc." They do sound like curses but they are the eradication of our own delusions.

The short-term benefit of practising the Buddhadharma is to achieve these in this lifetime : Remove obstacles and negative connections, and to derive positive connections.

These are what we as human beings need to do as we do not realise emptiness the very minute we are born. We are all not without deluded thoughts, expectations and desires. Therefore, it is normal for us to think about our own wants. It is really difficult, or almost impossible for us not to have any expectations at all from our practices, in the beginning.

Expectations from Practice

If we practise without expectations, it is likely that most of us will be in low spirits and have no urge to practise. The Buddhadharma is a convenient and skilful mean. To arise faith in the Triple Gem and the Buddhadharma, in the beginning we can practise the dharma with our own worldly needs in mind, either for family, secular work, health or the problems we are facing.

So if we treat these issues with the same spirit as we do the dharma, and learn to transform our views about everything, through our practices, we should be able to remove obstacles to the point where the inner and outer worlds are in union with each other. Using this approach, it is certain that we will achieve our desired results.

Clearing obstacles and realising enlightenment are the main objectives of practice for all practitioners. This is also about removing enemies and the destructive demons. Amongst them, the greatest is our self-grasping and delusions. As delusions cause us much unrest, sorrows, and pain, they are directly harmful to us. They are really our self-inflicted harm.

On top of this, when you arise afflictive emotions, you hurt the people around you. They also see you as a devil. It is therefore written in the liturgy that, “To eradicate or to kill the demons as well as the enemies that harm us, we offer the ones with hatred, who could be vajra gurus or *ngaggas*, vajra siblings or other human beings, to the Mahakala.”

This is done by writing their names or drawing them on a *langga* and offering it directly to Mahakala’s mouth. Another way is to offer their flesh and blood to Mahakala. There are many other ways.

Coded Words

The words flesh, blood, and bones are only code words with secret meanings. The flesh is symbolic of our jealousy; blood our greed; and bones our hatred. Therefore, the offerings are symbolic of the three poisons: greed, hatred and jealousy.

In Vajrayana, there are many coded words. These words mean different things for outer, inner and secret practices. This is the reason why it is known as esoteric, or the *secret* Vajrayana, amongst others.

To sum it, the practice requires offerings of meat, blood, and bones, and this means destroying all the greed, hatred, and jealousy that is inside us. It is done through our power of faith in the Triple Gem, as well as by praying to Mahakala to render assistance to us.

As for the part of the liturgy that says, “Mahakala consumes the meat, chews the bones, and drinks the blood..”, please think about the greed, hatred and jealousy that are inside you and pray that Mahakala will help you to purify them, as well as to remove them, amongst others.

The Demon Inside

It is common for us to hold the view that demons are all outside us, but when we are firm on this view, the demons inside us will multiply even faster. Because having thoughts like this will only cause more demons to appear. It is akin to you wearing a demonic ring, and the demon is inside it.

When you think about demons, they will come. The reason is because there is already a demon inside you. So they say that the greedy ones will attract their same type. It is the same for those who have hatred and jealousy. We just attract the same kind to ourselves. Your friends are usually the same kind as you too.

“A reunion of bad luck” is a common saying which means when things are not going well for you, the people surrounding you will also be experiencing the same. The main reason for this is because you have issues within you, and this in turn draw lots of karmic distractions and they are the people and ghosts (formless beings) who have similar moods, blessings, karma and the sufferings as you.

So if you keep thinking about the ghosts that you dislike the most, you only draw yourself closer to them. On the other hand, if you are used to reciting the merits and virtues of the Buddha and Bodhisattvas, you will receive the corresponding blessings, power, and connection, thereby, you will arise faith, a mind of compassion, and have the right view and the view of emptiness. Good things will then follow suit.

If you consistently lament and think about demons, enemies, and bad people, or continuously think about how bad some people are, or that demons and earth lords have been harming you, all these thoughts and unending complaints will only bring you closer to them, and finally connecting you to them. Therefore, they only bring you harm, misfortune, depression and sadness. When these become a part of you, you become a devil yourself.

Purpose of Mahakala Practice

The main purpose for Mahakala practice which include recitations is to clear karmic obstacles - outer, inner, secret and other different kinds.

Only you yourself will know for yourself if you are laden with karmic obstacles. You do so by observing the number of afflictive thoughts and the demons inside you. If you have many, you will need to find the antidotes through practices, which include :

- analysing your thoughts, and transforming them as your path, either by turning your thoughts around or by accepting them positively;
- analysing and observing the nature of the existence of these thoughts, as well as the reality of, and the purpose for the thoughts. In addition, observe that the nature is impermanent and empty; and
- relying on the power of the Buddha and Bodhisattvas, and protection by the god and demi-god protectors, to purify the inner demonic obscurations.

Today should not be the only time that you work on removing demonic obstacles. Ask yourself how confident are you to achieve accomplishments in this lifetime? If you haven't the confidence to accomplish and cannot do so in this life, you will

have to go through the stage of bardo, be reborn again, or even be subject to countless transmigrations.

Then, you will still be praying to the Triple Gem and the protector Mahakala to protect you in all these lives, for your thoughts to be transformed into the right path, to benefit both yourself and others. If this aspiration is combined with a pure mind when doing recitations, you should be able to connect to Mahakala easily.

Connecting to Mahakala

Of all, the most important way to connect to Mahakala is to have the same aspirations as Mahakala. This way, both you and Mahakala will be of the same frequency, just like water mixing with water. In this state, you are in the same dimension as Mahakala, making it easier for you to receive the blessings.

So before the Mahakala practice today, relax and let go of all your thoughts. Be prepared for the practice which will last one to three hours. During this time, do not let your mind wander – let go of your worldly thoughts, and do not have discriminative views. Stay focused on the Mahakala Practice.

Then, in the state where your body is relaxed and your breathing natural, think : The Buddha and Bodhisattvas in the all-pervasive space are all looking at me compassionately, and comforting me with their compassionate voices. Next, sincerely pray to the Triple Gem.

We need to be sufficiently sincere in our prayers to be able to feel the powers of the Buddha and Bodhisattvas, which they have enough for all. If we are unable to feel their compassion, wisdom and power, we will need to deepen our faith, and think more about their qualities.

Session 2

Dependent Origination and Aspiration

We will be doing the Mahakala Practice today. We are now in the month of Lhabab Duchen, and today is a special Mahakala Day. We are now at the lychee garden (Theg Chog Ling's Putuoluo).

The Buddha had wanted to repay his mother's kindness so he taught the dharma at Tushita Heaven (Heaven of the 33 Devas), and returned to earth (Jambudvīpa) on the 22nd of the 9th month of the Tibetan Lunar Calendar. The 9th month is thus known as the month of Lhabab Duchen. As it is an auspicious month, practitioners will also observe the eight precepts this month.

The 9th, 19th and 29th in the 9th month of the Tibetan calendar are the three special days in a year for protector practices. So today being the 29th is a good day, especially for the Mahakala Practice. Let us pray for the dharma to flourish and for sentient beings to be liberated. Also, that practitioners take the right path, and the obstacles in the path be removed.

Meditative Concentration

No one likes the feelings of sadness nor pain. Because we lack meditative concentration, we are not at liberty to control ourselves so we suffer from both sadness and pain. Some people might even be depressed, anxious and fearsome. The reasons why we cannot control ourselves are mainly due to cognitive biases and low self-determination. There are also other reasons.

Cognitive biases are when the people in this world perceive everything as the truth and unchangeable. This being the case, they will only use their own ways to complete their tasks. Also,

everything must meet their expectations, and be aligned to their thoughts.

Impermanence and emptiness are never in their thoughts nor are they the considerations in their review of why things happened. They choose to cling on to happy times, and are unwilling to let go of them. They also wish that there is no suffering, and want to forget them, but cannot.

How we wish but cannot, to forget the things that cause our minds to arise thoughts of greed, hatred, ignorance and arrogance. The reason is because we are too attached to all the things that had happened in our lives, and we treat them as the truth, that they are correct and truly existing, also that they belong to us. Other than these, there are also many other causes that add weight to our existing pain.

What has been listed are actually issues caused by our own views. If only we know that everything that has happened is impermanent, and do not attach ourselves to them, we can definitely reduce the pain and sufferings that they bring to us. Most times, the pain and sufferings do not go away because we hold strongly to our own views, thus causing problems.

We all need to understand that all that had happened is impermanent, and that we cannot change what had already happened. While this is true, we continue to be attached to past incidences, and do not reduce the pain and sorrow that they have been bringing to us. All this is because of the issues in our views.

Although we understand that all that had happened is due to karma and is impermanent, and we also know the principle of selflessness, often times, we are still unable to let go of what had happened. So our actions contradict our cognitive understanding, amongst others.

Self-Determination

This is because we lack self-determination. So there will still be people who would continue to do the things that they know they should not do because they do not have firm determination. They are unable to persist in aligning their actions to the right views.

Most ordinary and secular folks hold inaccurate perceptions that are not synonymous with the truth. Their perceptions deviate from the truth. Deviant views are those that we firmly ingrain in us, and never forget them. Over time, we become stuck with these views which arise easily. We are also easily attached to them. These views cannot be forgotten, no matter how hard we try.

Like this, even the pure Buddhadharma which is useful cannot be retained in our minds because they are impure. Therefore, we cannot connect to the Buddhadharma as we will never be able to fully experience what the Buddhadharma is, because it goes away quickly, is soon forgotten, and finally lost.

What has just been mentioned is all about inner obscurations, lacking in self-control and self-determination. This means having understood the law of cause and effect, our actions are still not aligned to our understandings.

Such is the time that we will have to rely on the power of the Buddha and Bodhisattvas. We do so by praying to them, hoping to rely on their aspirations and the protection of the eight classes of gods and demi-gods. We hope to get a good dependent origination from these external forces.

Other ways to derive a good dependent origination include full prostrations, sessions of meditation of any posture,

circumambulation of stupas, accumulating merits and repentance.

Mastery of All Things

Most of us don't really know what is dependent origination. If at all, we only know a part of it. Because if we do, and grasp the concept well, we might just be able to have mastery of this world, and our own bodies.

It is common for us to fall sick, meet with opposing forces or have a headache, and they are all what we do not want. There are also many other similar occurrences from different dependent origination affecting our dharmic activities, our bodies, and secular work.

In fact, we should be able to transform the many issues that we see and hear about in this world, if we are able to grasp the concept of dependent origination well. Obviously, we are not able to do so because we do not quite understand it.

In addition to dependent origination, we also need to understand the law of emptiness. But if we don't fully understand what they both are, what else can we rely on?

Firm Faith

This being the case, we will need to rely on the power of our faith in the Triple Gem. At the very least, believe that the Buddha and Bodhisattvas exist, also their blessings, teachings and doctrines, as it is not easy to develop firm faith.

If we have faith in the Triple Gem and the dharma, at the bare minimum, we will be more willing to try to be effective in accepting and letting go, which are the principles of cause and effect.

There is no fixed time as to when you should read or listen to the dharma to increase your dharmic knowledge. The same applies to your practice. You simply need to learn how to make some adjustments to your own thoughts whenever time permits.

Morning and Night Practices

You can also make adjustments to your daily activities, such as sleeping, walking, or sitting. For activities that require your bodies, mouths, and external resources, do them when it is convenient. Such activities could be your morning and night practices.

For morning practices, you may do them before each day starts, when your mind is clearer, and when you are not yet bothered by day-to-day issues. Alternatively, you can do them after you have completed all your tasks, when you are more relaxed and unflustered. Therefore, both morning and night practices are important.

Make preparations in the morning. This is setting for yourself a rough plan of your activities for the day. Ask yourself if there is any chance that you could arise thoughts of greed, hatred, ignorance and arrogance in the day? Also, when you meet the different people from different backgrounds in the day, would you arise any impure thoughts and views?

Further, how would you be dealing with them if they do occur? How would you maintain purity of your three doors (body, speech and mind) for the day? The morning practice actually predisposes yourself to be vigilant and restrained. During practice, vow that you will not break samaya in the day, nor would you create negative karma through your speech and action.

It is understandable if there are instances where we cannot keep our vows. So by thinking about them in the morning practice helps reduce the chances of breaking them in the day.

For the night practice, reflect about the things that you have done that day and if you have done them correctly. Also, check if you have kept all your vows.

Rejoice in Your Own Good Deeds

For the things that you did correctly, please rejoice in your own good deeds. Then, supplicate the Triple Gem, because it is through their blessings, and the power of the Buddhadharma that you have managed to keep pure body, speech and mind. Give gratitude to the Buddha and Bodhisattvas (Victorious Ones) and to all sentient beings.

As for the things you didn't do well, sincerely repent, and wish you do better the next time. Also, that you will not commit the same mistakes again. Sincerely repent for all your past, current and future misdeeds.

By continuously repenting for your past misdeeds, you will gradually not recall the pain that they brought to you. This is because the act itself is able to erase bad memories, feelings of guilt, and purify your thoughts so that you don't recollect them anymore.

Bearing the thoughts that make you suffer and thoughts from opposing viewpoints only make the unpleasant incidences and your feelings of bitterness seem ever more recent and fresh in your memories. When you experience this, it is that you lack motivation to repent, resulting in the vivid memories.

In the same way, do not be biased about the future. This can bring great sufferings and discriminative thoughts, as you

would have created and accumulated far too much karmic debts even before anything else happens.

Repentance

Therefore, do not think too much about the things that have not happened. Do so only when they happen. Also, repent for your future misdeeds. Repent before the Victorious Ones if you have some awareness of possible future misdeeds.

Earlier, we talked about how sufficient repentance can help you have clarity in your awareness, and that it is easier for you to retain the blessings from the Victorious Ones if you are in the state of purity which makes connecting to them easier.

The fact of the matter is we cannot feel the purity of the realm that we are in now because our minds have been tainted. This is the reason why we are not able to connect and to visualise clearly during prayers.

It is like when there is no line connection because of different frequencies; a telephone call with noise interferences; you cannot hear what people say; and you are unable to see although you are able to hear what is happening. These are all due to our contaminated minds, as both the powers of blessing and of faith are weak. The end result is we have difficulties connecting with the Victorious Ones.

It would be easier for us to connect to the Victorious Ones if we keep our three doors just slightly purer. Because in this state, we will be able to see, hear, sense and even have some awareness of the realm of the Victorious Ones. Such feelings actually do exist when we are still at the stage of an ordinary folk.

When your faith deepens and is firmer, it will be the day when you totally believe that Mahakala exists. This is also the time that you completely believe in the Buddhadharma and know that protectors do exist, because you will be able to feel their power.

We are doing the Mahakala Practice today. The Buddha said that protectors exist and possess powers of blessings. Therein, protectors originate from the Buddha, and all that the Buddha said is the truth. In this regard, you should be able to feel the protectors. It is also the same when you are able to feel the truth and powers of all other dharmas. Through the powers of the protectors, you will also believe in the Buddha.

In the same way, the level of blessings you receive is congruent to your own cultivation of bodhicitta, in its vastness and purity. Understandably, you also will not receive any blessings if you are completely impure in your thoughts.

It is still alright because you can continue to recite as many mantras as possible so that you can collect more merits. At the very least, you might be able to redeem some karmic debts from speech, even if the debts from the other two doors (body and mind) cannot be cleared.

So before the protector practice today, please sincerely repent, and recite the Guru Rinpoche mantra, and supplicate the lineage masters. Your sincerity in repentance would have put you in a state of body and mind that is purer, in order for you to be able to feel the protectors.

The Merits of Protector Blessings

Through the blessings from the protectors, you can clear your own inner obscurations, as well as transform obstacles in your activities, family and bodies.

Practitioners, especially those who have received Bodhisattva Precepts, should pray daily, for sentient beings to receive blessings from the Triple Gem, particularly now when there are disasters and diseases spreading around the world. For those who have received Bodhisattva Precepts, this should be in addition to their practice of causal trade-offs, and observing precepts.

The purpose of protector practice is to protect the Buddhadharma and for it to flourish. It is also for the dharma to remain in this world continuously. This is also the practice that we should all do in special times, just like today.

Other than today, you may also do the protector practice during your morning and night sessions to send blessings to sentient beings, which means it becomes a component of your daily practice.

Quality of Practice

So we may say that today is a very special day, and the practice today is unique and common at the same time. It is considered as common because you need to have the same aspiration as your daily practice. Your attitude during practice is also important, so is the quality of your practice.

Be totally engaged in today's practice. Do not be distracted. Throw away all your greed, hatred, arrogance and ignorance and put your heart and soul into the Buddha and only practise the dharma, and recite. Arise a mind of bodhicitta and aspire to attain, even if it is a mere five- or ten-minute. Today is a rare opportunity, and there are not many of such.

You may during this time, also recall the practices you have done previously. Avoid practising with a troubled and biased mind. Although it is not easy to keep your mind completely

pure, for this precious opportunity today, please keep your minds as pure as possible.

If you are able to do so, even if it is for a short time, the power of purity should be able to cut off the source of your karma, as well as uproot the foundation. Through this purity, you break the link between the sufferings and biasedness that you have been accumulating from beginningless time. This way, the next time when delusions appear, you should be able to cope with them, as they won't be so distressing. It is therefore very important to try your best to keep a pure mind during the practice today.

Concluding Remarks and Instruction

In today's protector practice, we will be offering 100,000 dharma pills through the smoke from 13 stoves. This special way of making offerings can be considered as making 100,000 offerings. It will be done by following the steps in the liturgy closely. Each step has a purpose, function and merits. This will certainly be a beneficial practice.

We must not forget the Triple Gem for all our practices. We also must not forget sentient beings and pray for them. Also, we should arouse a mind of bodhicitta for their sake.

Additionally, we should observe our own minds and keep our thoughts pure, especially when we are now surrounded by lots of people who are ill. We should also pray for the people who are having obstacles in their work, body, soul, and others. Pray that they will all be protected and blessed by the Triple Gem.

For all the above reasons, and for us to achieve our own aspirations, we make offerings to the deities and those in the six realms. Let us now invite the Triple Gem.

THE MERITS OF PROTECTOR BLESSINGS

During the protector practice, relax, keep a pure mind, and sincerely repent for all your previous misdeeds. Repent as you recite the Mahakala mantra.



མི་གཉི་ཤུ་ཙུག་ལ་འདྲི་དཔེ་ཚའི་ནང་དུ་བཞག་ན་འདྲི་ཚའི་ཅི་འདྲར་
བསོམས་ཀྱིས་ཀྱང་ཉེས་པ་མི་འབྱུང་པར་འཇམ་དཔལ་ཙུ་གླུ་ལམ་གསུངས་མོ།།

此咒輪置於經書中，可滅誤時之罪

"Once the 26 syllables are held in a dharma book, transgressions from unmindful treatment will not arise" — Foot Tantra of Manjusrī