

༄༅། །ལས་ཀྱི་མ་ཚའི་མཚོད་ཐབས།

### A Method for Making Offerings to the Mamos of Activity

རིན་ཚེན་སྤོད་མཚོག་གང་རུང་དུ།      བཤོས་བྱ་བྱར་གསུམ་སྤྲད་ལྗེས་ལ།།  
*In an appropriate fine vessel made of precious substances, place a food offering that is three-sided on a round base,*

བཤོས་བྱ་བཞི་དང་སྤྲན་ལེབ་དང་།      བུས་པ་བཅས་ལ་དཀར་དམར་བརྒྱན།།  
*together with four smaller food offerings, an offering of medicine, and a vase, adorned with white and red ornaments.*

གསེར་སྦྱིམ་ས་དང་བཅས་བཤམ་པར་བྱ།      རོལ་ཚའི་དབྱངས་བཅས་འདི་སྐད་དོ།།  
*Arrange these with a serkyem (offering of drink). Recite the following to the accompaniment of music:*

ཨོཾ་ཨུཾ་ཧུཾ།

**Om ah hung**

**Om ah hung**

ཧུཾ།

**Hung**

ཚོས་དབྱིངས་རང་བྱུང་རིག་པའི་དབྱིངས་སྤོང་དབུས།།

Chö-ying rang-jung rik-pey ying-long ü

*In the center of the expanse of the basic space of phenomena—the basic space of pure awareness, which occurs by its very nature—from the feast hall in the charnel ground of the sublime holy place of Tidro,*

དུར་ཐོད་ཚོགས་ཁང་ཉི་སྤྲོའི་གནས་མཚོག་ནས།།

Dur-tröd tsok-kang ti-dro ney-chok ney

**Hung**

‘Midst the vastness of the basic space, from feast hall in Tidro’s charnel ground,

མ་གཅིག་ལས་ཀྱི་མཁའ་འགྲོ་གཤེགས་སུ་གསོལ།།

Ma-chik ley-kyi kan-dro shek-su sol

*O sole mother, dakini of activity, I pray that you approach! In your delighted state of profound and secret timeless awareness, remain in this place.*

ཟབ་གསང་ཡེ་ཤེས་དབྱེས་པས་གནས་འདིར་བཞུགས།།

Zap-sang yey-shey gycy-pey ney-dir zhuk

come, sole mother, action dakini!  
Remain with joy in deep awareness.

དམ་ཇུས་མཚོད་གཏོར་གསེར་སྐྱེས་མཁུ་གཉན་པོ་བཞེས།      སྐྱབ་པའི་རིག་འཛིན་རྣམས་འབྱོར་བུ་བཞིན་སྐྱོངས།  
 Dam-dzey chöd-tor ser-kyem nyen-po zhey      Drup-pey rik-dzin nel-jor bu-zhin kyong  
*Accept the crucial samaya substances of offerings, torma, and serkyem. Protect practitioners  
 who are accomplished masters of awareness as you would your children.*

Accept offerings, torma, and  
 serkyem.  
 Protect yogins as you would  
 your child.

མ་ཡེངས་བསྟན་པའི་བྱ་ར་མཛད་དུ་གསོལ།  
 Ma-yeng ten-pey ja-ra dzey-du sol  
*I pray that, without distraction, you will watch over the teachings.*

Do not stray from guarding  
 the teachings.

༄༅། །ཨ་ཕྱིའི་བསྐྱེད་བསྟོད།

**Fulfillment and Praise for the Grandmother Goddesses**

[Translator’s note: This poem is written in a style known as “garland of consonants,” an acrostic poem in which the lines begin with words that incorporate the consonants of the Tibetan alphabet in succession (ka, kha, ga, nga, etc.), just as there are English acrostic poems whose lines begin with words that start with A, B, C, D, etc., in succession. Because of the differences in grammar and vocabulary between the two languages, it is virtually impossible to translate such a poem in a way that preserves this unique style; I have settled for highlighting the significant syllables in the phonetics, to try to hint at the skill involved in this composition.]

ཀ་དག་དབྱིངས་ལས་མ་གཡོས་ཀུན་བཟང་མོ།      ཁ་དོག་མ་ངེས་རིགས་ལྗེའི་མཁའ་འགྲོར་ཤར།  
**Ka**-dak ying-ley ma-yö kün-zang mo      **Ka**-dok ma-ngey rik-ngey kan-dror shar  
*Samantabhadri, without wavering from the basic space of original purity, arises as the dakinis  
 of the five families in many colors—*

Künzangmo, not moving  
 from pure space,  
 dawns as the five family  
 dakinis.

ག་རུག་དུལ་བྱའི་སྒྲོང་རོར་སྐྱུལ་པའི་སྐྱ།      ང་ཡི་སྐྱབས་གྱུར་དབྱིངས་ལྷག་མཚོད་ལྗེའི་སྐྱ།  
**Ga**-ru dul-jey nang-ngor trul-pey ku      **Nga**-yi kyap-gyur ying-chuk chey-ngey ku  
*nirmanakayas manifesting in the perceptions of those to be guided, wherever they are. These are  
 my refuge, the forms of the five sisters of the richness of basic space.*

Emanations perfect for each  
 one.  
 These five sisters of space,  
 my refuge.