



White Mahakala
(Tib, mGon dkar yid bzhin nor bu)

**Brief Daily Practice of the Rapidly Acting Lord of Pristine Awareness,
The Jewel, King of Power¹**

1. Preliminaries

Thought of Refuge

From this moment on: until attaining complete enlightenment solely for the benefit of others, I, together with all sentient beings of the Six Realms, continuously take refuge in the Buddha, Dharma, and Sangha; the Lama, Yidam, and Dakini.

x3

Shaping of Motive

Through the practice of generosity and other virtues, may I attain buddhahood in order to help others.

x3

¹ Edited version based on <http://tibetanaltar.blogspot.com/2009/07/white-mahakala-part-1.html> This is Part 5 in the series: <http://tibetanaltar.blogspot.com/2009/07/white-mahakala-part-1.html>. See also, Part 2 of 5: <http://tibetanaltar.blogspot.com/2009/07/white-mahakala-part-2-of-5.html>. Part 3 of 5: <http://tibetanaltar.blogspot.com/2009/07/white-mahakala-part-3-of-5.html>, and Part 4 of 5: <http://tibetanaltar.blogspot.com/2009/07/white-mahakala-part-4-of-5.html>.

The Four Immeasurables

May all sentient beings have happiness and the causes of happiness; may all sentient beings be free from suffering and the causes of suffering; may all sentient beings never be separate from the genuine happiness that is free from suffering; may all sentient beings abide in equanimity that is free from passion, aggression, and prejudice.

x3

2. Visualization

Om shunyata jnana bedzra sobhawa atmako nya ham

All things and I are the nature of that indestructible wisdom that is emptiness.²

From empty space, a circle of protection comes from HUM. In its center a lotus appears from PAM, above it a sun from RAM, and from GAM, two Ganesh, white, with elephant heads, each holding a radish and mongoose, lying face down.

Above them, one's mind appears as two vital drops of pure being, both white and red together, the size of a pea.

In the center is HUM, the color of quicksilver. From them, light shines, clearing away the suffering of all sentient beings that poverty causes.

The light is drawn in again and absorbed and the drops change to become the undifferentiated front and self generation, the forms of the Fast-acting Lord of Pristine Awareness, the Jewel, King of Power.

He is white in color and shines brilliantly. His face is wrathful with a smiling expression, full of humor. He has three eyes. His eyebrows, beard, and hair are orange and flaring.

² With this mantra, all appearances are refined to emptiness.

His forehead is marked with a cinnabar triangle. Above his head, King Akshyoba seals him.

His first right hand brandishes a chopper in the sky. The middle hand holds the precious wish-fulfilling gem to his heart. The last right hand rattles an acacia wood hand-drum.

The first left hand holds by his left thigh a skull-cup filled with nectar in which there is a vase filled with jewels, in the second hand there is a trident, and the last left hand holds a noose.

He stands on the seat of the lotus, sun, and two Ganesh with his feet in the position of preparing to move.

He wears flowing silks of different patterns, a tiger-hide loincloth, and on his back, a freshly flayed elephant-hide mantel. He is adorned by a crown of five skulls, each surmounted by a precious jewel set in gold; a garland of fifty freshly severed heads, dripping with blood; ornaments of jewels; jingling bells, and garlands of flowers.

Surrounded by throngs of hundreds of millions of power-gathering dakinis as attendants, he stands in the center of a mass of flames.

At his forehead, there is a white OM, at his throat a red AH and in his heart a red power-gathering dakini holding an elephant goad and a skull-cup filled with blood. At her heart is a vital drop of pure being and at its center a white HUM.

From one's own heart, light shines out inviting the Fast-acting Lord of Pristine Awareness, the Wish-Fulfilling Jewel, and all his throngs of dakinis from the Cool Grove Cemetery in the Southeast. *(bell)*

3. Accomplishment of the Deity

pema kamala ya sa tam

dza hung bam ho

om bedzra argham ah hung

om bedzra padyam ah hung

om bedzra pukpe ah hung

om bedzra dhupe ah hung

om bedzra aloke ah hung

om bedzra gendhe ah hung

om bedzra newidye ah hung

om bedzra shabda ah hung ()*

Lord of pristine awareness, compassionate one: your body is white, radiant with light, like a snow-covered mountain. You completely pacify the poverty of beings. I pay homage and praise you. Grant me the attainment of numerous desires.

4. Root Mantra

OM GURU MAHAKALA HARI NI SA SIDDHI DZA

(repeat 1,008 times, or as many times as possible)

5. Torma Offering

(cleansing mantra of Trowo Dutsi Kyilwa)

Om bedzra amrita kundrali hana hana hung pe

(purification mantra)

Om sobhawa shudha sarwa dharma sobhawa shudho ham

Out of empty space, wind appears from YAM, fire from RAM and above that, a skull-cup from AH. It is completely filled with the five meats and the five elixirs all marked by the syllables HUM, BHRUM, OM, JRIM, and KHAM. (**)

The wind blows, the fire blazes, and the ten substances and letters melt.

Elixir is drawn from the hearts of all Buddhas, and is absorbed into the contents, which become an ocean of elixir of pristine wisdom.

Om ah hum ha ho hri

x3

The assembly of wisdom deities drinks the torma, drawing it in with their tongues in the form of Vajra straws. (***)

Guru Mahakala ha ri ni sa siddhi dza idam baling ta kaka kahi kahi

Eat, eat, please eat, please eat this torma.

x7

om shri mahakala ya sha sa nam|

u pa kari nam|

e ko pash chi ma ka lo yam idam ratna trayaya|

a pa kari nri ya di pratijaña|

samara sita da|

idam duktram kaka kahi kahi|

mara mara|

grihana grihana|

bandha bandha|

hana hana|

daha daha|

patsa patsa|

di na me kena|
maraya hung phat|
idam baling ta kaka kahi kahi|

x3

om bedzra mahakala sapari wara|
argham|padyam|pukpe| dhupe|aloke|gendhe|newidye| shabda|tra tyi tsa hung so ha|

(drum & bell)

Lord of pristine awareness, compassionate one: your body is white, radiant with light, like a snow-covered mountain. You completely pacify the poverty of beings. I pay homage and praise you. Grant me the attainment of numerous desires. Accept this offering and torma. *(bell)*

To we practitioners and our companions grant good health, life, power, glory, fame, and good fortune.

Grant me attainment in enlightened activity, pacifying, enriching, and the others.

Through your commitment, protect me. Through all attainments, be my companion.

Eliminate premature death and sudden illness, demons and obstacles.

Eliminate nightmares and bad omens, evil activities, and plans.

Make the world happy with good harvests, make crops flourish, and make the Dharma flourish. Grant the best in happiness, and fortune, and everything the mind desires.
(bell)

6. Hundred Syllable Mantra of Vajrasattva

om vajra-sato samaya manupalaya
vajra-sato day-nopa day-ta dri-do mebawa
suto-kayo mebawa supo-kayo mebawa
anu-rakto mebawa sarwa siddam mepar-ya-tsa
sarwa karma sutsamay
chi-tum shereyang kuru hum
haha haha ho
bagawan sarwa tata-gato vajra mame mun-tsa
vajra bawa maha-samaya-sato ah

In the guru and the lord undifferentiated, I take refuge with devotion. Clear away all emotional confusion in me and all sentient beings.

7. Placing in Support

By staying in this very place, united to this representation, spare us illness and grant us long life and power. Grant us the Sublime Accomplishment in the most excellent way.

May the goodness prevail of the Lama and Yidam, the fulfillment of all fine qualities. May the goodness prevail of the dakinis and dharma protectors, who effect all enlightened activity.

ge way tsok nam sak pa kun
dak gir yong su zung me par
sem chen ma lu kun dun du
che ying la na me par ngo

8. Dedication of Merit

Through this merit may beings, having won omniscient perception, defeat all harmful enemies. May all beings be liberated from the ocean of existence and its surging waves of birth, old age, sickness, and death.