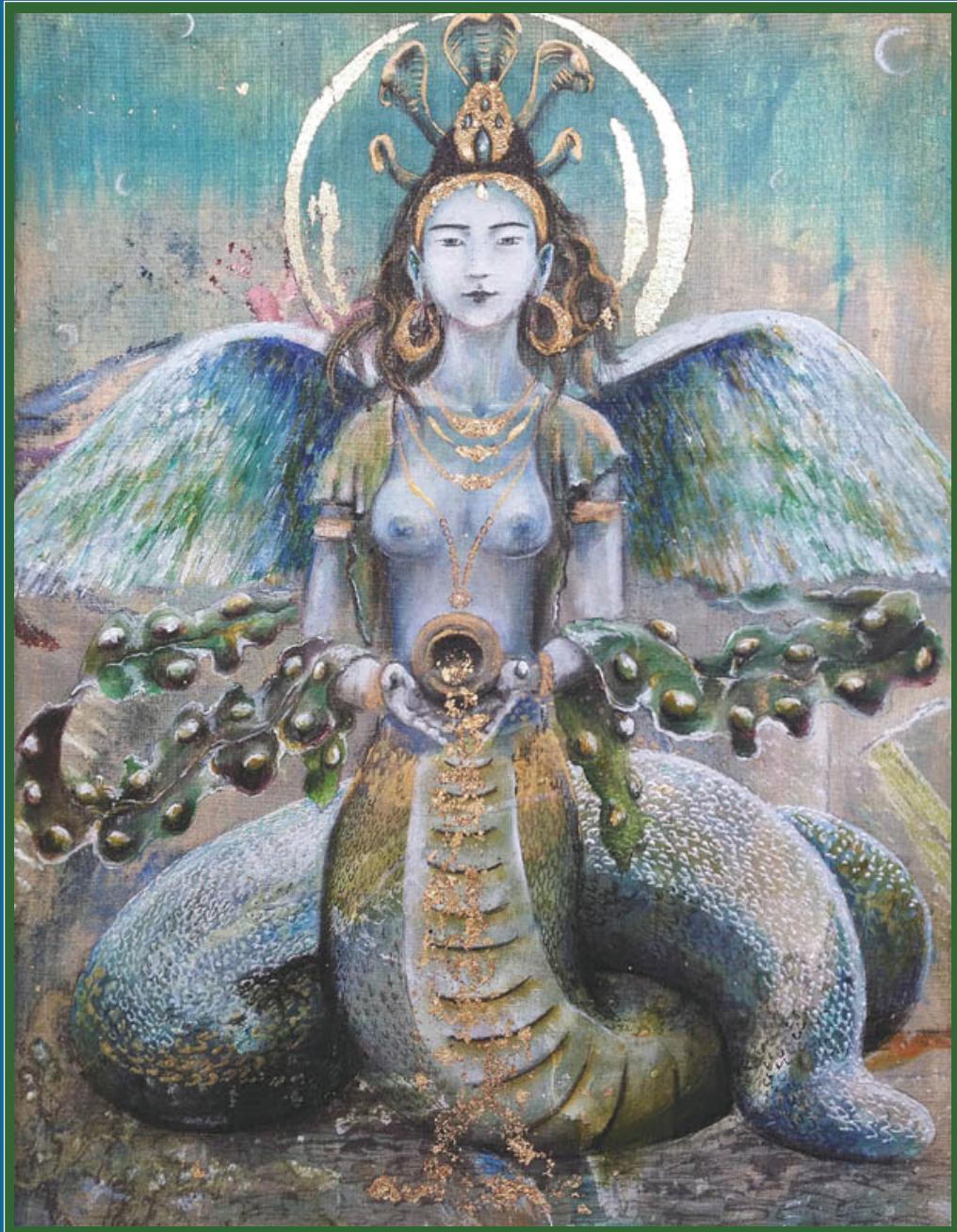


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LUTOR ZHUK SO

Lutor - offering to the Nagas



## **Brief Introduction to Lu and related offering practices by**

### **Menri Geshe Nyima Kunchap**

Lubum, words of the enlightened teacher Tonpa Shenrab:

“All earth is the body of Lu, Nyen, Sadak. All water is the blood of Lu, Nyen, Sadak. All fire is the heat of Lu, Nyen, Sadak. All air is the breath of Lu, Nyen, Sadak. All trees are the channels of Lu, Nyen, Sadak. All mountains and rocks are the bones of Lu, Nyen, Sadak.”

When people dig up land, disturb sacred stones, cutdown formidable trees, destroy rock formations, disturb significant bodies of water or eradicate forests, they inevitably cause harm to Lu, Nyen and Sadak, who control the five elements of nature. Consequently, the balance of basic elements is upset, externally causing terrible disasters to occur, such as earthquakes, wild fires, hurricanes, tsunamis and many other kinds of inauspicious circumstances, while also causing internal harm to health and the well-being of sentient beings. In particular, humans experience Lu-related diseases, such as tumors, various lesions, skin diseases, arthritis, swelling, poor circulation and other serious ailments. Tonpa Shenrab, seeing with his enlightened realization all the harm done to the world and its inhabitants, prescribed various teachings and methods of pacifying internal and external harm, including three cycles of teachings about Lu – “White”, “Black” and “Multi-coloured” volumes of Lubum as well as methods for making rectifying offerings, such as Lu-chö (diverse offering), Lu-sang (smoke offering) and Lu-tor (water offering) as the extensive, medium-length and concise methods. Thereby, this Lutor water offering practice originates from Tonpa Shenrab himself. If, on occasion, one wishes to address the Lu with this special ritual, it is best to choose an auspicious time. There are particular days during the three months of spring and the three months of autumn, which are more propitious for offering to the Lu, while winter and summer months are widely considered to be inauspicious for these rituals; such is the tradition of Buddhists and Bonpo of Lo (Mustang), Dolpo, Humla and other regions in the Himalayas. Every household, that relies on and respects the Lu, will have a special shrine dedicated to them on the lower level of their house. The shrine must be filled with special substances treasured by Lu and fashioned in the shape of a temple. Requests and offering rituals, such as this Lutor practice, are performed in front of this shrine every year on auspicious days in spring and autumn. This unique ancient tradition is preserved in all villages where people respect the Lu. Many different herbs, put together to make Lumen (medicine for Lu), are regularly offered to the Lu. Three white substances – yoghurt, milk, and butter, three sweet substances – sugar, molasses, and honey, as well as five types of cereal are prepared for the ritual. Beautiful flowers can also be included in the offering, however, they must be both thornless and non-poisonous. Clean spring water is always used to perform the ritual. The offering is done in the

morning, before noon, and not after midday. On the day of the ritual, one should avoid eating salt, garlic, onions, meat and refrain from drinking alcohol. In Zhang-Zhung, Tibet, Dolpo, and other Himalayan regions, the tradition of performing such activities has been preserved for many thousands of years and continues uninterrupted to the present day. These rituals are performed not only to address disturbances of the elements but also to ensure rainfall at appropriate times, a good harvest, to achieve wealth, good fortune and to increase one's influence and general prosperity. It is also often used to cure disease related to Lu and to prolong life. Inhabitants of the Himalayas consider these methods very important and place great trust in them.

**Menri Geshe Nyima Kunchap**

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### **Practical guide to the ritual**

This practical guide to the water offering is based on lectures given by Khenpo Geshe Rinchen Tenzin Rinpoche as well as instruction by such knowledgeable lamas as Yangton Lama Sherab Tenzin Rinpoche, Geshe Nyima Kunchap Rinpoche and Zhu Lama Khyimsar Rinpoche. Originally, instruction was given in an informal manner and was not intended to be made into a written transcript. The final text was edited by the translator extensively to provide for ease of comprehension in English. Meticulous care was given to keep the meaning in full accordance with traditions in Yungdrung Bon.

Lutor is a great method of applying generosity and is accessible to anyone with sufficient kindness and purity of intent. Auspicious connection with Lu has many benefits. It can bring health, prosperity, aid in personal matters and help bear children. Lu offerings can also help heal various diseases, such as skin ailments, allergies, obesity, poor circulation in the body, tumors and various other health issues. In particular, Lu are strongly connected with the elements of Earth and Water and therefore can help with illness resulting from an imbalance of these fundamental elements of nature[1]. Generally speaking, one can ask Lu for help with regard to any worldly concern. When asking for help in a matter, one can expect results from repeating the ritual 1000 times, thereby reciting the mantra about 100,000 times. To preserve a good relationship with Lu, it is important to be aware of actions that cause them harm. As Geshe Nyima Kunchap already mentioned above, one should avoid carelessly digging up earth, disturbing the natural flow of water in springs, rivers and lakes, using explosives in nature or causing industrial or domestic pollution. Modern human life is such that some of these actions may be unavoidable. In that case, it is advisable to first make heartfelt offerings to the Lu, asking permission and to pay forward

any possible debt that could be incurred; this is not unlike building a house on another person's property. Lu, or Naga in Sanskrit (I will use both words interchangeably) are beings of cyclic existence and are not a fitting source of Refuge. They are generally ignorant of the Ultimate Nature of reality and, just like all beings in the six realms, they suffer and are driven by the five poisons. In many ways they are similar to humans, even though to us they seem to have magical powers of healing, the ability to bring prosperity, as well as to cause difficult circumstances. Because of this ability to help humans in worldly matters, many shamanic traditions see Naga as divinities and rely upon them as the source of salvation. According to Bon, Lu are one of the Eight Classes of Spirits[2]. They are neither inherently good or bad. As with any being in cyclic existence, karmic connections from the past can manifest differently, sometimes resulting in difficult circumstances. Everyone we interact with in this world of uncertainty in some past life was our dearest mother. It is essential to remember this and to approach Lu with altruistic kindness, the utmost care for their wellbeing and aim to share one's connection to the teaching so that all beings, including the Lu, may eventually attain absolute freedom from suffering. Lu cannot be placed squarely in one of the Six Realms[3]. Depending on their individual type of suffering, they can experience states ranging from hungry ghost[4] to demi-god[5]. Generally, as one of the Eight Classes, they are thought of as demi-gods. Similar to humans, they experience happiness, kindness and generosity and, like us, can be carried away by the five poisons. Some Lu are spiritual protectors, while many receive blessings from Tonpa Shenrab and his enlightened teaching, and all are simply sentient beings looking for ultimate happiness. One must remember that, especially while performing rituals and various methods of interacting with them. As a practice of generosity, depending on purity of intent, the virtue of a well performed ritual can have great benefits over many lifetimes. At the end of each practice, it is imperative to dedicate the accumulated merit for the benefit of all sentient beings without prejudice. This Lutor offering belongs to Nangshen Tegpa, the second vehicle within Yungdrung which can be applied to advance on the spiritual path. At this level of practice, the primary concern is with cosmic harmony, rectifying karmic debt and accumulating merit. However, generosity can be applied at any philosophical level, and even if, on its own merits, Lutor belongs to a more easily accessible vehicle, an advanced practitioner will still be able to use it with ease, and thus benefit sentient beings without obstructing their intimate spiritual view.

The lineage and the blessing of Lutor starts with Tonpa Shenrab himself. In fact, the mantra used in this ritual are his actual words. The transmission of the lineage continued uninterrupted in the human realm until the eighth century CE, when during the reign of the Tibetan king Trisong Detsen (ཁྲི་ཤོང་ལྷེ་བཙན་), when Yungdrung Bon experienced major political persecution. Gyerpung Drenpa Namkha, one of the greatest sages of all time, hid the text together with many other Bonpo scriptures inside walls, statues and restricted places at Samye Monastery as it was being built. The holy treasure was later uncovered by three Indian acharya, who then sold it to Zibon

Gurwo. Prior to meeting the three acharya, Zibon Gurwo received all empowerments and blessings from the enlightened goddess Yeshe Walmo herself. From then on, the lineage continued uninterrupted to the present day. It is best to get a live transmission of sound (ཐུང་།) from a holder of the blessing, such as one's Lama or an experienced fellow practitioner. However, in these trying times it may be difficult to get the transmission in person. To begin with, receiving instruction and blessings via the Internet is rapidly becoming the norm for personal practice. Nevertheless, one should aim to get a proper transmission at the first available opportunity.

As a ritual, Lutor relies on the offering of various substances. With a little preparation, it is very easy to perform. The main substance is called Lumen, which literally translates from Tibetan as "medicine for Lu". It contains many different ingredients and can be acquired from your Lama or a monastery. Most large Bonpo monasteries have sets of various substances for tantric practice available via a monastery shop or at the office. Obviously, these sets are a little harder to come by in the West, but not at all impossible. It is fine to use these substances in homeopathic quantities, which is very convenient. If your Lama or another practitioner has offering rilbu (see below), it is ok to crush one or two into a larger mixture. The substances are there to provide an auspicious connection and diluting them is perfectly acceptable. At the very least, one should prepare a bowl of clean water, to serve as the main substance, which is then enriched with blessings of the lineage, pure intent, the power of mantra and the infinite energy of the mind applied in visualisation. That is the absolute minimum. In practice, it is nearly always possible to arrange a more luxurious material offering and such opportunity should not be ignored. Various substances, which are mentioned in the main text, can be added into the water torma. One can easily find clean non-poisonous flowers that grow with no thorns on the stem and add their petals into offering bowls. Natural saffron is very convenient to use. Three whites (which are milk, yogurt and butter) and three sweets (sugar, honey and molasses or brown sugar) can be found in most local shops. Grains such as wheat, rye, porridge, barley, rice, semolina, etc. are good for Lutor, while buckwheat and peas should be avoided. Given the choice, it is very good to use milk from a white cow or a white goat, but any natural cow milk will suffice, and full fat milk is better. Sheep products should be avoided, including milk and yogurt. Only plant textiles should be included – cotton (cotton balls, cut up threads of cloth of different colour, etc.), linen is also fine, whereas silk and wool are to be avoided because their animal origin. As with any ritual offering, all substances, including textiles, should be natural and not synthetic or made of plastic. Ideally, bowls used for the offering should be made of crystal, because of its strong connection with the life-force of naga, just as turquoise is for humans and white conch shell is for beings in god realms, but any of the Five Precious Metals[6], such as bronze or silver and precious and semi-precious stones, such as lapis-lazuli, turquoise, coral, sapphires and even diamonds can be used in the torma in various ways. Along with the offering bowls, stones and metals can be reused. There is

no need to pour them out with the disposable part of the offering. To make the preparation more convenient, the disposable part of the offering can be made in balls of flour. Lu-men, saffron, three whites, three sweets, cotton threads and other substances that do not spoil easily are added to flour and made into small balls. Once dry, they can be stored for a long while and used as required. This is called toril, short for torma rilbu, meaning “balls of offering substances”. Five precious metals and various stones can be included by sanding off some precious dust into the flour with a metal file. Consequently, at the time of the ritual, preparation will only take a few minutes.

Water offering bowls can be set up in a number of ways. Lutor is often performed after Chutor – a more general offering practice using water. In this instance, it is fine to use the very same setup, only adding a little fresh water with milk, lu-men and perhaps some flowers into the torma used for Chutor. Performed on its own, different arrangements are possible – from simple to more extensive. The simplest way is to arrange 5 or 7 bowls in a line, like the daily water offering. A more extensive setup involves 10 vessels – one bowl, big enough to hold all of the disposable substances together, and 9 smaller bowls with the central one raised higher on a tripod, the same as for Chutor. Depending on what is used to raise the central bowl, three or four straight planks can be employed to make a square on top of the big vessel by resting them on the edges of the big bowl. This is simply to provide support for the other smaller vessels. The top bowl goes in the centre, which is raised above all the others. There could also be a small plate between the tripod itself and the top bowl to provide extra stability. It is also fine to use a nice tall crystal glass. The eight remaining smaller bowls go around the edges – 3 on each side. In the end, it will look a lot like a Chutor torma with 8 additional offering bowls positioned on top of it. This setup is especially convenient for multiple repetitions of the ritual, as it allows for milk and water to flow over the edges into the large vessel when more offering substances are added to the smaller bowls with every repetition of the ritual. Instead of setting up planks, one can simply put the whole setup on a large plate. An alternative would be to place 8 smaller bowls around a larger bowl, which for a single repetition of the ritual that will do just as well. Naturally, the mantra can be recited as many times as time allows. For the minimal setup, 9, 7 or even 5 bowls can be arranged in a circle, putting one in the centre, or just simply arranging them in a straight line. It is acceptable to use the same bowls as those employed for the regular water offering on the altar. It is best to do lutor early in the morning, and afterwards the offering bowls they can be cleaned and used in the usual manner. At the end, after the final dedication of merit, offering substances should be poured into the large vessel in reverse order and then disposed of in an unpolluted place of nature. When setting up the torma, dry substances such as lumen, rice and different cereals are usually distributed into the offering bowls first, then three whites and three sweets and finally milky water. It is more comfortable to use a medium size jar with the handle at 90 degrees to the spout, however, any clean milk jar will do. With all offerings for naga, it is auspicious to use glass or crystal as a substance in any part of the torma, however a copper jar from a chutor is very

often used instead. Ideally, the torma should be placed atop a white or a multicolored cloth. The colour black should be avoided. Lutor can be done in nature at a special place of Lu, such as next to a spring, a natural body of water or next to a formidable tree, in long meandering ravines between rock formations. When performed on a special occasion or as a ritual in connection with a particular purpose, the location should be central to the local naga. For example, before starting to dig for a foundation of a new house, it is good to perform Lutor on the very spot the building is going to be constructed. As a regular practice of generosity, Lutor can be done in front of an altar to represent reliance on one's ultimate refuge and the path to enlightenment, however any clean location is acceptable.

Flat ritual bells called "ting-shak" are used during the ritual, whose sound is produced by striking two metal disks against each other. Again, these are the same as those used for Chutor. Tink-shak can be found in shops that sell ritual items. They are made of copper, bronze, silver or a combination of metals. Size is not significant for the ritual, however, for group events it is good to have larger ting-shak and for personal use a smaller size is more convenient. Quality of a set of ting-shak, as with any musical instrument, however simple, depends mostly on craftsmanship. A good quality ting-shak will resonate with a clear even note. Spending more on ritual items is one way to make offerings to the enlightened refuge, but be careful to see it as exactly that and not to fall into the ridiculous pit of being proud of possessions. One can also perform the practice even without a full traditional set of substances. With intimate faith in the Refuge and kindness of the Enlightened Intent, it is possible to do this regular ritual with one bowl of clean water and a single flower. Blessing of the lineage, the mantra and kindness manifested as the visualisation is what makes the practice successful. However, if possible, one should apply one's best efforts to arrange a more luxurious setup. The tradition is there for a purpose and having a nice big torma for a ritual is always preferable. Before the ritual it is good to recite preliminary prayers in order to prepare the mind for a sincere practice. These include faithful prayers of taking refuge, cultivating the enlightened motivation and also a short purification ritual to consecrate the substances. When Lutor is performed in conjunction with Chutor, these are already present in the text of Chutor, there is no need to repeat it twice. Performed separately, use prayers that you are most familiar with.

Purification is usually done with substances of water and incense. As most texts of purification rites will clearly point out, the material substances are there to represent selfless non-duality and the purifying liberty of primordial wisdom. Depending on that spiritual vehicle used and the manner, in which suffering is purified according to that vehicle, enlightened qualities of inherent primordial wisdom are invoked for purification in different ways. While keeping with the fundamental view of one's own spiritual path, it is important to understand how this same essence is represented in whatever method or text is being applied. Every method relies on a particular view of Nature and the primary cause of suffering — what the defilements are and the

most effective method of purification. While endeavouring to intimately expand and develop one's own spiritual view, it is possible to remain humble in action and continue to formally apply methods and prayers appropriate for the vehicle used. Such is the tradition. To understand this meaning fully, it is important get proper instruction from a knowledgeable Lama.

As with any sadhana, first — take refuge. Here, the primary refuge is in Primordial Wisdom in the form of Shenlha Okar. The best refuge is to realize the Nature of Primordial Wisdom within one's own experience through study and practice, guided by a qualified Lama. Then, we also take refuge in all the many genuine teachings that lead sentient beings away from suffering and toward virtue. The Eternal Enlightened Teaching (Yungdrung Bon) here refers to all paths of genuine virtue that can guide sentient beings to salvation. The essence here is not limited to one culture, language or a particular religious tradition, but all valid spiritual paths. Next, we take refuge in holy spiritual guides. They are referred to as "Lama". "La" stands for refuge in genuine enlightened teachings and "ma" loving all sentient beings as one's own mother. Therefore, a Lama is anyone, who acts with selfless love and equal care for all beings, while relying on the four sources of spiritual Refuge — buddhas, enlightened teachings, holy sages and the teacher — the root of all spiritual knowledge. Finally, we take refuge in Ludrub Yeshe Ningpo. He was the first Lama to receive this teaching from Tonpa Shenrab. Yeshe Ningpo was a great sage, well known for his connection to Naga. A student of Tonpa Shenrab, he brought many teachings into their realm and was very beneficial for Lu. In gratitude, as a human, he received many remarkable abilities. For this reason, he is respectfully referred to "Ludrub". Students of the Great Perfection teachings from Zhang-Zhung (Zhang-Zhung Nyen Gyud) may know him as one of the 24 lineage holders, who attained full enlightenment, manifesting the Rainbow Light Body. He was truly a great spiritual master.

All benefits of a ritual come from the inexhaustible power of one's own mind. In altruism, free from the self, caring loving kindness has the freedom to manifest in various mental and verbal activity of the ritual — visualisation and mantra. Aided by substances to provide an auspicious connection, the blessing of Tonpa Shenrab and lineage masters is shared with the Lu realm. Once familiarised with the practicalities of a traditional approach, put there to guide us in virtuous action, one can apply all aspects of the ritual in joyful freedom. This is a time to forget about one's troubles, ambitions and impressions of past events. No need for expectations. One's energy and creative power of awareness should be applied directly, as the infinite creative potential of the mind, guided by compassion, produces forms and sounds of what is commonly known as visualisation. There is no need to be thinking about it as something to "do correctly", constantly tortured by thoughts of self-evaluation. Let your natural capacity for kindness and love manifest itself in action as pure forms, goodness and benefit, totally free from constraints and the uncertainty of the ego. Pure clarity manifests as empty forms of infinite kindness in action. Our compassionate essence is Ludrub Yeshe Niyngpo and has the inexhaustible power to benefit all



Lu. In front of us, according to a literal translation of the text, but in fact everywhere, we imagine all classes and tribes of Naga. They are depicted similar to mermaids in appearance – humans above the waist and like water dwellers below – long flexible fish or snake tails. Depending on the power and class of a particular Lu, they may have five, seven or nine serpentine heads forming a hood above the head. Their bodies have different colours – white, red, yellow, green, brown and some are black. These represent different types or ethnicities of Lu. We take the form of Ludrub Yeshe Ningpo – sitting in the lotus posture (yungdrung khiltrung), white in colour, adorned with 13 peaceful ornaments, his left hand resting below the navel in the mudra of equanimity – fingers extended, palm facing upward, thumb touching the ring finger next to where it joins the palm. The right hand is extended in the mudra of generosity for the Lu – palm facing upward, tips of ring finger and thumb pressed against each other, three other fingers fully extended. In the palm of the left hand visualise the Moon with the letter “ཨ” or “A” in the centre. It is also permissible to imagine whatever letter represents the sound “Ah” in your language. The Moon radiates light in all directions and pacifies suffering and discontent of all Naga. As the light returns, it transforms the Moon into the Precious Jewel. It produces wish-fulfilling nectar, which flows outward, reaching all Lu and satisfying all their desires. Pressing of sun and moon between fingertips in the mudra of the right hand produces a stream of healing nectar. It flows down the three extended fingers of the mudra and towards the countless Naga gathered around. They are all healed of illness, including all suffering caused by reckless human action. The common perception that the Naga exact revenge directly on those who cause them suffering is not exactly correct. While in certain circumstances that may be so, often the angry malevolent suffering Naga will be the source of pain for any being in its proximity without regards for who was originally at fault. Healed and happy Lu are beneficial, while those unhappy and malicious inflict adverse circumstances causing suffering to all around them.

In particular, Lu provide the conditions for the Four Demons of Suffering[7] to manifest. The primary cause of suffering is, of course, one’s own ignorance of the actual nature of mind and of all phenomena, which results in the five poisons causing one to accumulate negative karma. Fitting conditions must be present for any kind of karma to materialise, either good or bad. Lu can provide such conditions necessary for the consequences of past actions to manifest. In particular, the text mentions four demons of suffering in cyclic existence — suffering of birth, illness, old age and death. Malevolent Naga can cause difficult birth and miscarriages, suffering illness, poor quality of life in old age and premature death. Every being trapped in cyclic existence experiences all four each lifetime, but the suffering can be exacerbated when faced with inauspicious circumstances. Like any of the eight classes, Naga can be seen as keepers and collectors of karmic debt. That is why this Lutor offering, if performed with generosity and kindness, is also a practice of rectifying karmic debt. As we practice, minds fully immersed in recitation and visualisation, we see all the beings in the Naga realms in a state of happiness,

fulfilment, benevolence and prepared to help sentient beings. They are all listening to the teachings we have to share.

We are connected to the Naga through the power of the mind and can share our spiritual knowledge and experience directly with them. To perform this practice with some level of success one should, at the very least, have a genuine connection with the lineage, know about the suffering of cyclic existence and have faith in the path to liberation. Standing firmly on the spiritual path, a sincere practitioner will do their utmost to always act out of kindness towards other sentient beings wishing for their ultimate liberation. Faith, refuge and enlightened intent are qualities one must possess at least to some extent for this Lutor practice to be successful. Certainly, stability of one's resolve is not a given, but are qualities to be cultivated. As one proceeds along the spiritual path, certainty will come with experience

As one becomes more aware of the true nature of suffering and of all phenomena, with advancement of genuine spiritual practice, one will be able to share spiritual abilities with others more directly, especially with "spirits" like Naga, who can experience thought and states of the human mind directly. Our own intimate knowledge of the essential view, meditation and spiritual conduct, the way in which we overcome suffering to rise beyond the turmoil of the five poisons[8], which is the real refuge, and also experience of the Ultimate Freedom — is what we share directly.

The higher and more stable we are in our practice, in the View or how we see true nature of existence, the more effective any offering will be. To a layman with some faith and kindness, the ritual is somewhat similar to a gift to help overcome some difficulty, however, for a more advanced practitioner with deep spiritual knowledge, the offering becomes a way to share their true insight with the Lu. In any case, if the ritual is performed with substances, mantra and visualisation, and more directly — with the experience of ultimate truth, the blessings of Tonpa Shenrab, Ludrub Yeshe Ningpo and all the lineage Lamas is shared with Lu.

Pacified and freed from suffering, the Lu face us to receive teachings from Ludrub Yeshe Ningpo. Immersed in this contemplation, recite the mantra 108 times. If one intends to practice for a longer period and accumulate more repetitions of the mantra, the tradition is to repeat the whole ritual every time after each recitation of 108 mantra, except for the final dedication, which is only done once at the end. For example, approximately 1,000 recitations of the mantra would be accumulated in about 10 repetitions of the offering.

### Dedicating the offering.

Next, all offerings are dedicated to the Lu. One should envisage them distributed equally and without prejudice. There are five kinds of Lu mentioned in the text. Their names in Tibetan coincide with the names of social classes, or “castes”, in India, however, there are only some similarities. Gyal are Naga with white skin. They enjoy a higher status and are thought of as of the ruling class. Jeu are yellow in colour and are often managers or official representatives. Dramze have reddish skin and Mang, who are thought to be the general population, have bodies with a green hue. Dolwe are black and are thought of as ill-tempered. True kindness must manifest toward all Lu equally and without any discrimination.

The mantra at the end of this section should also be recited 108 times.

The next section of the ritual is concerned with confession, repentance and rectification. As representatives of all who caused harm and destruction in the Naga world with reckless action, we address all Lu with sincere regret, generously applying our energy in this offering ritual in order to rectify the damage caused.

It is good to recite the mantra at the end of this prayer 108 times as well.

If we intend to repeat the sadhana again without pausing for a break, it is good to refresh the substances, go back to the beginning and start over. At the end of the session, before taking a break, recite the final request to depart and the corresponding mantra once.

As with any practice of virtue, one should also dedicate the accumulated merit for the benefit of all sentient beings – may they all quickly become liberated from suffering in cyclic existence. Any dedication prayer is fine here, but usually the commonly known “Go Sum Dakpe...” is used. After completing the ritual, dispose of the offering substances properly. It is best to offer them in clean places of nature, associated with the Lu. If generosity was performed next to a spring or a natural body of water, as is the tradition on special occasions, the offering substances should be respectfully decanted next to or into the water. Do not pour it into the mouth of a spring. It is better to offer it nearby or further downstream. In the case of a river or a lake, pour it carefully next to the shore. If at home, it is convenient to pour the substances into a flower bed or under a tree; any clean place of nature will do. When there isn’t a suitable place nearby, as a last resort, one can pour the substances into a container and take it out later.

### Footnotes and Endnotes

[1] The Four Basic Elements of Nature, or just the Four Elements are Sky, Wind, Fire, Water and Earth. These are translations and should not be taken literally. To explain in the simplest terms, the elements are the basic constituents, upon which all matter exists.

The Sky element, often very appropriately called "Space", represents the very basic space where everything arises. Wind is movement, giving birth to the most fundamental energy of creation. Fire is heat and energy, part of any process of creation or transformation. Water represents ability to combine and enable the liquid properties of matter. Earth provides mass and substance. Arising one out of the other, the basic elements produce the world as we know it. The potential energy of Space first manifests as basic movement, the element of Wind. In turn, the energy of this movement produces Heat, whereafter Heat and Wind produce the Water element and then all four together act together to give rise to the Earth element. Many parallels can be found in western fundamental particle physics.

Tibetan medicine is based on the concept of three "Dosha" or fundamental aspects of a human body. Ayurveda and Chinese medicine rely on the same principles, while differing in diagnostics and methods of treating imbalances. The literal translations of names of fundamental aspects of a human body are quite unfortunate and, if left without proper explanation, can and often do cause a lot of skepticism. For that reason, the terms from Ayurveda are often used in place of a proper translation. So, the three Dosha (the term is also taken from Ayurveda) are Vata, Pitta and Kapha in Sanskrit or Wind, Bile and Phlegm when translated into English.

Vata, or Wind, is all movement in the body. This includes everything, from the circulation of the blood and the lymph to the transmission of signals within the nervous system, muscle agility and movement of joints and bones. Vata Dosha is fully dependent on the Wind Element.

Pitta, or Bile, is all warmth, transformation and metabolism in the body and is created by the Fire Element.

Kapha, or Phlegm, are all of the actual "material" in the body - the liquids, flesh, bone, tendons, etc. Naturally, its existence relies upon Water and Earth Elements.

From a more spiritual point of view, the three Doshas and the five elements arise out of the fundamental ignorance of the Ultimate Truth of the Nature of Reality, which gives rise to the three basic poisons of reacting to manifesting energy, in turn resulting in the Five Poisons. As the ignorant perception solidifies, it results in the five outer and inner elements.

For effective spiritual practice, it is important to find out about the nature of suffering, what this fundamental ignorance is, and how it produces all the various poisons and suffering in cyclic existence, by studying with a knowledgeable spiritual guide. In modern times these teachings are not hard to come by - these are the fundamentals of all Bonpo and Buddhist spiritual traditions.

[2] Also "Eight Classes of Gods and Demons" or just simply "Eight Classes". According to one of the many possible subdivisions, the eight classes are Lha, Lu, Gyalpo, Mamo, Tsen, Teurang, Za, Nojin. In this case, the "Lu" subclass includes three types of spirits -- Lu, Nyen and Sadag, as all are strongly connected with land and nature. There are many more names and types of spirits one can find in different Buddhist and Bonpo traditions, however, "Eight Classes" is the general term for all of them together.

[3] Ignorant of the ultimate nature of mind, energy and appearing matter, beings continue to suffer the cycle of birth, illness, old age and death - unavoidable traits of any lifetime of worldly existence. Depending on accumulated mental traits and karma, they are born in different bodies and worlds. These worlds are usually subdivided into six kinds - worldly gods, demi-gods ("asura" in Sanskrit), humans, animals (including insects, birds, fish, etc.), hungry ghost ("preta" in Sanskrit) and the hell realms. There are many kinds of each of these worlds, just like there are many kinds of animals. Some worlds, humans and animals for example, interact with each other on a physical level, while others may only have mental bodies and interact via the mind, like humans and some types of spirit beings such as Nagas. It is good to find out more from other sources, such as your kind Lama.

[4] "Preta" in Sanskrit.

[5] "Asura" in Sanskrit.

[6] Iron, Zinc, Bronze, Silver and Gold.

[7] Not to be mistaken with Four Demons of Grasping at dualism from the Chod tradition.

[8] Anger, greed, pride, jealousy and ignorance.

## Words of gratitude

We are especially grateful to Victor Malkin-Pereverzev for his efforts in translating the original Tibetan text into English and for sharing his knowledge in the practical guide to the ritual.

My profound appreciation also goes to Iwona Zawadzka for being the driving force behind this translation project. Her tireless efforts ensured the project came to fruition.

Antony Gallion was instrumental in polishing the English text to its final form. His patience and expertise provided invaluable support to the translation.

May this virtue bring happiness to all beings and provide auspicious space for successful spiritual practice.

Tomasz Radek

11.04.2022 Białystok

ནེའུ་ཚུང་གི་བྱུང་གསོལ་ནི།

### **Water purification by Neuchung**

Namo!

See this magical nectar,

Essence of purity, water of absolute clarity!

In the primordial emptiness never existing,

In the expanse of all that is known,

Omnipresent like the cerulean sky,

Compassionate power of wisdom, like forming of clouds,

Shenrab manifests as the ultimate teacher of truth.

His bountiful blessing, like rain, touches all without exception,

Spiritual fortunes brimming like lakes in the spring,

In faith and inspired, parched earth nourished by droplets,

Virtues abound in charity, as harvesting fruit.

And so, with this clear and magical water of purity,

This palace, substances, yogi and benefactors

All dedicated to making a bountiful offering,

Though grounded in matter of constantly cyclic existence,

And thus, may be tainted with poison,

Sullied or touched by impurity,

In presence of sages and gods residing in bliss as my witness,

Whatever may be inapt or corrupted,

By means of the ultimate purity

All shall become purified!

(Turn your palms in the mudra while reciting the following mantra four times.)

### **SO DU TRO BAR CHAP DAL A RAM LA**

ན་མོ་ངོ་མཚར་མད་དུ་བྱང་བ་ཡི།

NAMO NGO TSAR MEDU JUNG WAI

Namo! See this magical nectar,

ཚངས་པའི་གཙང་མས་བདུད་ཅིའི་གཙང་མུ་འདི།

TSANGPE TSANG DZE DUTSI TSANG CHU DI

Essence of purity, water of absolute clarity!

དང་པོ་ཡེ་མེད་སྟོང་པ་ལ།

DANGPO YEME TONGPA LA

In the primordial emptiness never existing,

དགུང་སྟོན་མཐོངས་པོ་བོན་ཉིད་དབྱིངས་ན་གདལ།

GUNG NGON TONGPO BON NYI YING NE DAL

In the expanse of all that is known,

Omnipresent like the cerulean sky,

ཐུགས་རྗེའི་སྤྱིན་དཔུང་སྟོན་པའི་སྐུ་ལ་འདུས།

TUKJE TRING PUNG TONPE KU LA DU

Compassionate power of wisdom, like forming of clouds,

Shenrab manifests as the ultimate teacher of truth.



བྱིན་ལྷབས་ཆར་པ་འགྲོ་བ་ཡོངས་ལ་བབས།

JINLAB CHARPA DROWA YONG LA BAB

His bountiful blessing, like rain, touches all without exception,

དབྱིད་གསུམ་རྗེང་བུ་ལས་འཕྲོ་ཅན་ལ་འབྱེལ།

CHI SUM DZING BU LETRO CHEN LA KHIL

Spiritual fortunes brimming like lakes in the spring,

ས་གཞིར་སྐྱེས་པའི་དད་པ་ཅན་ནུས་བད།

SA ZHIR KOMPE DEPA CHEN NAM BANG

In faith and inspired, parched earth nourished by droplets,

ཡོན་ཏན་འབྱུང་བཅུད་སྦྱིན་པ་ཅན་གྱིས་བཅས།

YONTEN DRU CHU JINPA CHEN GI NGE

Virtues abound in charity, as harvesting fruit.

དེ་ལྟར་ཚངས་པའི་གཙང་རྩས་བདུད་རྩིའི་གཙང་ཁུ་འདིས།

DETAR TSANGPE TSANG DZE DUTSI TSANG CHU DI

And so, with this clear and magical water of purity,

དེང་གི་གཞལ་ཡས་གནས་མཆོག་དང་།

DENG GI ZHAL YE NE CHOK DANG

This palace, substances,

རྒྱ་སྦྱར་ཡོན་བདག་གཤེན་མཆེད་དང་།

GYU JOR YONDAK SCHEN CHE DANG

yogi and benefactors,

མཚོག་ཕྱིན་རྩེ་སུ་བཟློས་པ་རྣམས།

CHOK JIN DZE SU NGOPA NAM

All dedicated to making a bountiful offering,

འཁོར་བའི་རྒྱན་གྱི་ས་ཡིན་པས།

KORWE JIN GI SA YIN PE

Though grounded in matter of constantly cyclic existence,

མི་གཙང་དུག་དང་ངི་མས་གོས།

MI TSANG DUK DANG DRIME GO

And thus, may be tainted with poison,

Sullied or touched by impurity,

བདེར་གཤེགས་ལྷ་གཤེན་རྣམས་ཀྱི་སྒྱུན་ལམ་དུ།

DER SHEK LHA SHEN NAMKI CHEN LAM DU

In presence of sages and gods residing in bliss as my witness,

ཤིན་རུ་མི་མངའ་རབ་རུ་མི་མཛེས་པ།

SCHIN TU MI NGA RAB TU MI DZE PA

Whatever may be inapt or corrupted,

གཙང་མའི་ཚན་གྱིས་བཏབ་པས་དག་སྒྱུར་ཅིག

TSANG ME TSENGI TAB PE DAK GYUR CHIK

By means of the ultimate purity

All shall become purified!

ཕྱག་རྒྱ་ཐལ་མོ་སྒྱུར་ནས་ཐུགས་བརྩོད་པ། ཞེས་ལན་བཞི་བརྩོད་ལ་ཁྱུས་བྱའོ།

Turns your palms in the mudra while reciting the following mantra four times.

བསྟོ་བཟུ་སྟོ་འབར་བྱ་བ་གདལ་ཨ་རི་ལྟོ།

## **SO DU TRO BAR CHAP DAL A RAM LAM**

This prayer was first pronounced by Neuchung, the younger sister of Tonpa Shenrab, as she was making an offering of pure substances. A concise method of water purification, it can often accompany the usual preliminary practices.

It is the advice of many Lamas, such as Samling Lama Yangton Sherab Tenzin, Khenpo Geshe Rinchen Tenzin and Geshe Yungdrung Kalzang to recite this water purification in order to prepare the substances. However, while included here for convenience, it is not an integral part of the Lutor, and one may choose any other appropriate method of purification.

ལུ་གཏོར་བཞུགས་སོ།

**LUTOR ZHUK SO**

Lutor - offering to the Lu<sup>1</sup>

འད་འུང་སྐད་དུ། ལུར་ཟང་མེར་རོ་ཐ་ཏ་ཐོ། བོད་སྐད་དུ། ལུ་ཡི་གཏོར་མ་ནར་མར་བཏང་བའི་ཆོ་ག་ནི།

In the language of Shang-Shung “MUR SANG WER RO TRA TA TRO”

In tibetan “Lu yi tor ma nar mar tangwei choga ni”

In English “Regular offering to the Lu”

ཡེ་ཤེས་ལྷ་ཡི་སྐུ་ལ་སྐྱབས་སུ་མཆིའོ།

**YE SHE LHA YI KU LA KYAP SU CHI WO**

God of Primordial Wisdom I take as my Refuge;

གཡུང་དྲུང་བོན་གྱི་སྐུ་ལ་སྐྱབས་སུ་མཆིའོ།

**YUNG DRUNG BON GI KU LA KYAP SU CHI WO**

Body of teachings of Indestructible Bon I take as my Refuge;

གཤེན་རབ་སླ་མ་རྣམས་ལ་སྐྱབས་སུ་མཆིའོ།

**SHEN RAP LAMA NAM LA KYAP SU CHI WO**

Lamas, Sages and Saints, I take as my Refuge;

ལུ་ལས་གྲུབ་བའི་བོན་པོ་ཡེ་ཤེས་ལྷིང་པོའི་སྐུ་ལ་སྐྱབས་སུ་མཆིའོ།

**LU LE DRUP PE BON PO YE SHE NYING PO KU LA KYAP SU CHI WO**

Yogi of Lu, the great Yeshe Nyingpo, I take as my Refuge;

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<sup>1</sup> ལུ། - “Lu”, more often known as “Naga” from traditions originating in India.

ལུ་གཏོར་རྒྱུ་པའི་སྒྲ་མ་རྣམས་ལ་སྐྱབས་སུ་མཆིའོ།

**LU TOR GYU PE LAMA NAM LA KYAP SU CHI WO**

All lineage Lamas of gifts for the Lu I take as my refuge!

རང་ཉིད་མདུན་དུ་ལུ་རྣམས་བསམ་བྱས་ཏེ།

**RANG NYI DUN DU LU NAM SAM JE TE**

In front of me I imagine a multitude of Lu.

ཕྱག་གཡོན་མཉམ་བཞག་ལ།

**CHAG YON NYAM ZHAK LA**

My left hand is resting in equanimity,

གཡས་པས་མཆོད་སྤྱོད་བརྒྱུང་བྱས་ཏེ།

**YE PE CHO JIN KYANG JE TE**

The right hand is extended, offering generosity.

ཕྱག་མཐིལ་ཨ་ལས་སྒྲ་བ་སྒྲོམས།

**CHAG THIL A LE DAWA GOM**

In the palm of my hand I imagine the Moon with the letter “A”

འོད་འཕྲོས་ལུ་རྣམས་གདུག་རྩལ་ཞི།

**WO TRO LU NAM DUK TSUP ZHI**

Light, radiating from it, disarms any hatred held by the Lu.

སྒྲར་འདུས་ལོར་བྱ་རིན་ཆེན་ལས།

**LAR DU NOR BU RIN CHEN LE**

As the light returns, the Moon is transformed into a Precious Jewel.

ཡིད་བཞིན་བདུད་ཅི་འབབ་པར་བསམ།

**YI ZHIN DU TSI BAP PAR SAM**

Wish-fulfilling nectar flows out from it.

མཐེབ་སྤྱི་ཉི་ཟླ་ལག་མཐེལ་མནན།

**THEP SIN NYI DA LAK THIL NEN**

Pressing Sun and Moon together between my fingertips,

མནན་པས་བདུད་ཅི་བབས་ནས་ནི།

**NEN PE DU TSI BAP NE NI**

A stream of healing nectar is produced.

སོར་མོ་གསུམ་གྱི་གདེངས་ཀ་ལ།

**SOR MO SUM GI DENG KA LA**

Passing my three fingers, as if serpent hoods of Lu,

ལུ་ནམས་གསོ་བའི་སྒྲན་དུ་གྱུར།

**LU NAM SO WE MEN DU GYUR**

The nectar becomes a healing medicine for the Lu.

དེ་ཡི་ནད་ནམས་སོས་པ་དང་།

**DE YI NE NAM SO PA DANG**

Which dissolves all their illness and ill intent.

བདུད་བཞིའི་གདུག་རྩལ་ཞི་བ་དང་།

**DU ZHI DUK TSUP ZHI WA DANG**

The four demons of suffering<sup>2</sup> become pacified.

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<sup>2</sup> བདུད་བཞི། - birth, ageing, illness and death.

བསམ་སྒྱུར་ངན་པ་རྒྱན་ཆད་ནས།

**SAM JOR NGEN PA GYUN CHE NE**

Hostility of the Lu is thereby transformed.

བདག་གི་མདུན་དུ་བཀའ་ཉན་བསམ།

**DAK GI DUN DU KA NYEN SAM**

They gather in front of me, heeding the words of my teaching.

དེ་ནས་སྐྱེས་འདི་བརྒྱ་ཙུའང་བསྒྲས་ཏེ།

*Recite the mantra 108 times:*

ཨོྩ་ན་ག་ཁུ་ཏ་ཏྲཱི། ར་ག་ར་ཇ་ཏི།

**OM NAGA UTA HUNG NAGA RA DZA SHREE**

མུར་བཅང་མེར་རོ་ལྷ་ཏི་ལྷ་ཏི། ཞེས་བརྗོད་དོ།

**MUR SANG WER RO K'HA HEE K'HA HEE**

*Now, recite the following:*

ཨོྩ་དེ་བཞིན་ཉིད་ཀྱི་སྤྱིན་སྟོབས་དང་།

**OM DE ZHIN NYID KI JIN TOP DANG**

OM. By the generous power of the Ultimate Truth, direct as it is,

སྐྱེས་དང་ཕྱག་རྒྱའི་བྱིན་ཆེན་དང་།

**NGAK DANG CHAG GYE JIN LAP DANG**

With blessings of mantra, mudra and substances in abundance,

རྒྱ་རྒྱུན་རྒྱས་ཀྱི་རྣམ་མཐུ་ཡིས། བདག་གི་དམིགས་པས་དབང་བསྐྱུར་ནས།

**GYU KYEN DZE KI NU THU YI DAK GI MIG PE WANG GYUR NE**

With the force of causality and the power of my contemplation,

མི་ཟད་རྒྱུ་གྱི་གཏོར་མ་འདིས།

**MI ZE GYEN GI TOR MA DI**

I present this beautiful and inexhaustible offering,

མུར་ཟངས་ལྷེར་རོ་འཁོར་དང་བཅས།

**MUR SANG WER RO KHOR DANG CHE**

To the ruler of Lu, Mursang Werro and all of his retinue,

རྒྱལ་རིགས་རྗེ་རྒྱ་རིགས་དམངས་རིགས་དང་། བྲམ་ཟེའི་རིགས་དང་གདོལ་བའི་རིགས།

**GYAL RIG JEU RIG MANG RIG DANG DRAM ZE RIG DANG DOLWE  
RIG**

To tribes of the Lu, such as Gyal, Jeu, Mang, Drumze and Dolwe,

ལུ་རིགས་ཉི་ཤུ་ཅུ་ལ།

**LU RIG NYI SHU TSA NGA LA**

And all the twenty five kinds of the Lu!

མི་ཟད་རྒྱུ་གྱི་གཏོར་མ་འདིས།

**MI ZE GYEN GI TOR MA DI**

May this graceful and inexhaustibly generous offering

སྤང་ཁིད་རིན་ཆེན་གཏོར་གྱིས་བཀང་།

**NANG SI RIN CHEN TER GI KANG**

Fill the world with treasures and valuable gifts for the Lu!

དད་པའི་སྟོབས་གྱིས་འབྲུལ་ལགས་གྱི།

**DE PE TOP KI BUL LAK KI**

By the power of faith and by giving this generous offering



མོས་པའི་ཚུལ་གྱིས་ལེན་པར་གྱིས།

**MÖ PE TSUL GI LEN PAR GI**

And with taking of gifts in unwavering trust,

གཞོན་པའི་ཡིད་དང་བྲལ་ནས་ཀྱང།

**NÖ PE YI DANG DRAL NE KYANG**

All the Lu, having parted with malice and hateful intentions,

སྐྱབས་པའི་སེམས་དང་ལྡན་གྱུར་ཅིག།

**KYOP PE SEM DANG DEN GYUR CHIK**

Fill their hearts with kindness and loving will to support.

སྔོན་གྱི་སྤྱི་མཐུན་བསོད་ནམས་གྱིས།

**NGON GI CHI THUN SO NAM KI**

By auspicious connection, arising from previous virtue,

རིགས་དྲུག་གནས་ནས་འཁོར་བའི་སྤྱུ།

**RIG DRUK NE NE KHOR WE LU**

All the Lu, who were born in six realms, such as gods,

ལྷ་ཡི་རིགས་དང་ལྷ་མིན་རིགས། མི་ཡི་རིགས་དང་བྱུང་སྐྱེས་རིགས། ཡི་དྲུགས་རིགས་དང་དམྱལ་བའི་  
རིགས།

**LHA YI RIG DANG LHA MIN RIG MI YI RIG DANG JOL SONG RIG YI**

**DAK RIG DANG NYAL WE RIG**

Demi-gods, humans, animals, pretas or hell,

མུར་བཅས་རིགས་རྒྱལ་འཁོར་བཅས་ལ།

**MUR ZANG RIG DRUK KHOR CHE LA**

To the six kinds of Mursang<sup>3</sup>, as well as their multiple retinues,

མི་ཟད་རྒྱལ་གྱི་གཏོར་མ་བསྒྲ།

**MI ZE GYEN GI TOR MA NGO**

I commit this graceful and inexhaustibly generous offering!

བདུད་ཅིའི་ཆར་དུ་བབ་གུར་ཅིག།

**DU TSI CHAR DU BAP GYUR CHIK**

May the all-healing nectar cascade upon them like rain!

བདུད་ཅིའི་ཆར་དུ་བབ་ནས་ཀྱང་།

**DU TSI CHAR DU BAP NE KYANG**

The receiving of nectar by all of the Lu in abundance,

ཕམ་རྒྱལ་མེད་པར་ཐོབ་གུར་ཅིག དགའ་མགུ་མཉེས་ཤིང་ཆོམ་གུར་ཅིག།

**PHAM GYAL ME PAR THOP GYUR CHIK**

**GA GU NYE SHING TSIM GYUR CHIK**

Full of joy, with no winners or losers, they are satisfied!

རང་རང་སྤྱལ་བསྐྱལ་བལ་ནས་ཀྱང་།

**RANG RANG DUK NGAL DRAL NE KYANG**

May the Lu become free from their pain in cyclic existence,

དལ་འབྱོར་ས་ལ་གནས་པ་དང་།

**DAL JOR SA LA NE PA DANG**

Being blessed with auspicious conditions and freedoms so hard to attain,

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<sup>3</sup> Lu or Naga in the language of Zhang-Zhung.

བདེ་བའི་འབྲས་བུ་ཐོབ་གུར་ཅིག

**DE WE DRE BU THOP GYUR CHIK**

May they come to fruition achieving the ultimate bliss!

ཨོྃ་མུར་བཅས་ན་ག་ར་ཇ་ཐིམ་ཐིམ་ཡེ་སྟོ་ཏྲཱ།

**OM MUR SANG NAGA RA DZA TIM TIM YE SOHA**

གཞན་ཡང་སྐྱ་ཡི་སྡེ་ཚོགས་འཁོར་བཅས་རྣམས།

**ZHEN YANG LU YI DE TSOK KHOR CHE NAM**

For the Lu of all kinds, including all of their retinues,

བྱིད་ལ་མཚོད་པ་འབུལ་བ་ནི། དཀར་གསུམ་མངར་གསུམ་འོ་མའི་མུ།

**KHYE LA CHO PA BUL WA NI KAR SUM NGAR SUM OME CHU**

I offer, as gifts, milk water, three whites and three sweets,

རིན་ཆེན་སྒྲ་ལྔ་སྐྱ་ཡི་གཏེར།

**RIN CHEN NA NGA LU YI TER**

Five metals of value and all kinds of treasures for Lu,

དར་བབ་བལ་ཚོན་དཀོར་ཆ་དང་།

**DAR ZAP BAL TSON KOR CHA DANG**

Cottons and wools and silks in brocades, all shining and white,

དབང་ལག་ཁྱ་སྟོན་སྟེར་མ་དང་།

**WANG LAK CHU SIN DER MA DANG**

Medicinal herbs such as “wanglak” and “crocodile claw”,

གྱ་མཚོ་ལྷ་བ་ཅི་ཕྱན་དང་།

**GYA TSO BU WA TSI MEN DANG**

Essential oils of medicines, holystone<sup>4</sup>, mesua ferrea,

ན་ག་གེ་སར་པ་ད་མ་གེ་སར་དང་། ཉེ་ལོ་ལྷ་དཔལ་གཙང་ཆེན་རྣམས།

**NA GA GE SAR PE MA GE SAR DANG NYE LO UPAL TSANG CHEN  
NAM**

Pistils of lotus, immaculate flowers Upal.

ལུ་རྒྱལ་ཁྱེད་ལ་འབྲུལ་ལགས་ཀྱིས།

**LU GYAL KHYE LA BUL LAK KI**

Ruler of Lu, I present you this beautiful offering,

གུ་པེ་ཙེ་ལ་ལྷེ་པར་མཛོད།

**GU PE ZHE LA NYE PAR DZO**

And respectfully ask to accept it, delight and enjoy!

ཕྱོགས་བརྒྱའི་ལུ་ཡི་ཕོ་བྲང་དུ།

**CHOK CHU LU YI PO DRANG DU**

In places of Lu, their palaces in ten directions,

བདུད་ཅིའི་ཆར་དུ་འབབ་གུར་ཅིག།

**DU TSI CHAR DU BAP GYUR CHIK**

May the all-healing nectar, abundant, flow like the rain,

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<sup>4</sup> གྱ་མཚོ་ལྷ་བ།

ལན་ཆགས་སྒྲིང་བྲིན་བྱང་གུར་ཅིག

**LEN CHAK NYING TRIN JANG GYUR CHIK**

Misdeeds from the past, that cloud the heart, to be cleansed and forgiven!

ཕྱགས་བཅུའི་འཇིག་རྟེན་མཐའ་དག་གི་འཇིག་རྟེན་འདི་དང་གཞན་ནམས་ཀྱན།

**CHOK CHU JIK TEN THA DAK GI JIK TEN DI DANG ZHEN NAM KUN**

In all of the universe, in ten directions, in this world and also in others,

བདག་དང་ཡོན་བདག་འཁོར་བཅས་ལ།

**DAK DANG YON DAK KHOR CHE LA**

For me and my sponsor, as well as for all those around us,

ལ་ལེགས་རྩི་རྟོག་རྒྱས་པ་དང་།

**LO LEK TSI TOK GYE PA DANG**

May years be auspicious, harvest and wealth be abundant,

རིམས་མེད་ཆར་ཁྱུ་འབབ་པ་དང་།

**RIM ME CHAR CHU BEP PA DANG**

Rainfall be good and there be no plague or disease!

ཆོ་རིང་ནད་མེད་ཞོར་འཕེལ་བའི།

**TSE RING NE ME NOR PEL WEY**

Good health, prosperity, wealth, longevity, all of the blessings,

ལྷ་ཡི་དངོས་གྲུབ་རྩལ་དུ་གསོལ།

**LU YI NGO DRUP TSAL DU SOL**

I ask to bestow upon all us the siddhi of Lu!

ཨོྭ་ན་ག་ར་ཇ་འདྲ་འདྲ་ཡེ་སྤྲ།

**OM NAGA RA DZA DU DU YE SOHA**

ཨོྭ་མུར་བངས་ན་ག་ར་ཇ་ཐེམ་ཐེམ་ཡེ་སྤྲ།

**OM MUR SANG NAGA RA DZA TIM TIM YE SOHA**

རྒྱལ་རིགས་རྗེའུ་རིགས་དམངས་རིགས་དང་། བྲམ་ཟེའི་རིགས་དང་གདོལ་བའི་རིགས།

**GYAL RIG JEU RIG MANG RIG DANG DRAM ZE RIG DANG DOL WA  
RIG**

Gyal, Jeu, Mang, Drumze and Dolwe,

ལུ་རིགས་ཉི་ཤུ་ཅུ་ལ། འཁོར་བྱེ་བ་ས་ཡས་བསྐྱོར་བ་ལ།

**LU RIG NYI SHU TSA NGA LA KHOR JE WA SA YE KOR WA LA**

Twenty five kinds of the Lu and their myriad retinues,

མི་བད་རྒྱུ་གྱི་གཏོར་མ་འདི་ཕུལ་བས། བདག་དང་རྒྱ་འབྱོར་ཡོན་བདག་གིས།

**MI ZE GYEN GI TOR MA DI PHUL WE DAK DANG GYU JOR YON  
DAK GI**

If I or my sponsor have ever caused harm or destruction,

ལུ་ཡི་གནས་དང་ཕོ་བྲང་ལ། ས་ཀོ་རྩོ་སློག་གིང་བཅད་དང་།

**LU YI NE DANG PO DRANG LA SA KO DO LOK SHING CHE DANG**

By digging the earth, cutting down trees or disturbing formations of rock,

རྩིང་བསྐྱེལ་ཡུར་བ་བྲངས་བ་དང་།

**DZING KIL YUR WA DRANG PA DANG**

By building of water canals, irrigation or the flooding of lakes,

ཐབ་གཞིབ་མཐོན་དང་སྒྲེ་མཐོལ་གྱིས།

**THAP ZHOP KHON DANG ME NOL GI**

Polluted by burning, creating all kinds of disturbance,

ལྷ་ནམས་བརྒྱལ་དང་སྒྱོམ་པ་དང་།

**LU NAM GYAL DANG NYO PA DANG**

Causing mental disorder, fainting and twisting of bodies,

སྒྲུབ་པ་དང་ནི་འགྲམ་པ་དང་། བསད་དང་མཐོན་འགྲམ་ཅི་བྱང་ཡང་།

**ME PA DANG NI DRAM PA DANG**

**SE DANG KHON DRE CHI JUNG YANG**

Resulting in death or other malevolent actions,

Whatever accrues in our reckless behavior,

གཏོར་མ་བདུད་ཅི་འདི་ཕུལ་བས།

**TOR MA DU TSI DI PUL WE**

Repaired by giving this wonderful all-healing nectar,

ལྷ་ཡི་ནད་ནམས་ཞི་གུར་ཅིག་རེ་བ་ཡིད་བཞིན་བསྐང་གུར་ཅིག་

**LU YI NE NAM ZHI GYUR CHIK RE WA YI ZHIN KANG GYUR CHIK**

The Lu become cured of illness and all of their wishes fulfilled!

ཨྲི་ན་ག་ར་ཇ་ཐིམ་ཐིམ་ཡེ་སྟེ་རྒྱ།

**OM NAGA RA DZA TIM TIM YE SOHA**

གཤེགས་གསོལ་ནི། *Request to depart*

ལུ་ནམས་མཉེས་ཤིང་རང་རང་གཤེགས།

**LU NAM NYE SHING RANG RANG SHEK**

Satisfied and joyful, the Lu depart back to their natural dwellings.

ན་ག་ར་ཇ་སང་སང་ཕྱད་ཕྱད་ཡེ་སྤ་དྲ།

**NAGA RA DZA SANG SANG CHO CHO YE SOHA**

ལུ་ཡི་གཏོར་མ་ནར་མར་བཏང་བའི་ཆོ་ག་སྟོན་པ་གཤེན་རབ་ཀྱི་གསུངས་ནས། དེ་ནས་དབལ་བོན་སྟག་ལྷ་མེ་འབར་ལ་བརྒྱད་  
དོ། བཟླ་ན་པ་འཕེལ་འགྲིབ་ཀྱི་དུས་སུ་བྲན་པ་ནམ་མཁས་བསམ་ཡས་དཀོར་ཁང་དུ་སྤུས་སོ། ཕྱིས་ཨ་ཙ་ར་མི་གསུམ་གྱི་གཏོར་  
ནས་བཏོན་ཏེ། གཟི་བོན་སྐྱར་བོ་ལ་བཀའ་བབས་ནས་རིམ་པར་སྤེལ་བ་དགེའོ།

This ritual “Regular offering to the Lu” was first pronounced by Tonpa Shenrab himself. The lineage was bequeathed to Walbon Tagla Mebar. Later, at a time of decline and persecution of the teaching, Drenpa Namka hid the text in a storage room at Samye Monastery. Later, three acharias found the hidden treasure and, after enlightened oral instructions vouchsafed to Zibon Gurwo, the teaching flourished again.

Translated from Tibetan into English by  
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