Red Garuda
Refuge, Bodhicitta and Confession

Refuge

Om. In the Lama, Buddha, Bön, and Shenrab,

Yidam, Rigzin, Khandro, and protectors of the teaching.

I and all sentient beings equal to space,

Prostrating with our three doors, take refuge.

Generating bodhicitta

Om. I, not only for myself, but,

Just as all previous Buddhas and bodhisattvas generated the supreme bodhicitta for the benefit of beings,

Like that, I generate [the supreme bodhicitta],

With the aim that all beings obtain Buddhahood.
Confession

Namo: I and all sentient beings,
Confess to sources of refuge and the hosts of deities,
Whatever sinful and non-virtuous actions we may have done,
From all our previous lives until now.

Namo, dagsog drokun semchan thamché ki/
Tshayrab gongné düdi yanché du/
Digpa migé laychod gangiy pa/
Kyabné lhatso namla tholo shak/
The Means of Accomplishment [of the Red Garuda]:
Establishing the Boundary, Refuge, Bodhicitta and Supplication

As the [Red] Garuda, from my heart [comes],
One red syllable trom. As it emanates up
to the invisible realm,
All those who live in that realm,
The fire deities of primordial wisdom, are
invited [here].

I, as the fire deity, the Red Garuda,
Become inseparable [with the] enlightened
body [of the wisdom deity].
From the heart of that deity, with whom I
am inseparable, comes the syllables

A Yam Ram Mam Kham Drum
(Imagine those syllables clearly.)
They emanate, and from their melting [comes],
The citadel of a celestial mansion.
Inside of it is a phenomena-source, a blazing triangle, in the shape of the letter E.
Transcending any limit.
This immeasurable one [phenomena-source] is generated.

Like this, in the center of the celestial mansion, and in each of the four directions,
Clearly imagine: seated in the very center, and on the four petals of a lotus, are,
The five families of Garuda, fire deities of primordial wisdom.
Possessing all varieties of ornaments.
They are surrounded by a retinue of hundreds of thousands of Garudas. Outside of that, on seats of multicolored lotus, [Are seated] oath-bound protectors of the teachings, the eight classes of gods and spirits, and, These are [in turn] surrounded by the six classes of beings.
Recitation and Supplication to Garuda

(Then, the emanation and collection of the mantra recitation :)

I am the Garuda as [described] above.

Clearly, in the center of my heart is a Hūm syllable.

In the center of that [Hūm] are a sun disk, moon disk, and lotus.

In the center of that are immeasurably large crossed triangles and in the center of that is a red Trom marked by vermilion.

Light rays flash and pulse out.

Imagine that surrounding the [syllable Trom] are the syllables of the root mantra circling counter-clockwise like a swirling firebrand.
Dun kye kyi thuk kar yang de zhin sam mo

Recite:

Hūng trota ya gharuna tritrong hara
nyeloyo so thundhu

Imagine that by the power of the mantra, interlaced light rays emanate.
They supplicate the mental continuum of the deity, the great primordial wisdom Garuda who resides in space.
May I obtain the supreme and common siddhis!

Light rays emanate out. All the life-force, energy, and vital-essence of the gods and demons of the eight classes are gathered together.
Then, imagine that this [gathering] becomes my own life-force, energy, and vital-essence.

If one is also generating a Garuda mandala in front:) Imagine in this same manner [the mantra garland] in the heart of the Garuda in front.
Ö zer mar ṭrō rik drug gi drib ba jang
Lar du ō zer me ri tshöṅ cha
Kel be thog tshöṅ gyi chi rim du trō ne
Nang sid de gye dug be tsi ta nam ngo wo thig le kar mar du ne
Rang nyi la thim be
Tse trak dang sum po la
De gye gang gi yang kye du me bar sam

Light rays emanate downward and the sins of the six classes of beings are purified.
Light rays return and become a fire mountain of weapons.
Lightening like at the end of an eon emanates outwards.
Then, the hearts of the hostile eight classes of beings of the universe are absorbed into red and white essential drops.
Then, they are absorbed into me.
Due to that, my life-force, luster, and radiance cannot be destroyed by the eight classes [of gods and demons].
(Third, as for counting mantras:)

Hūng trota ya gharuna tritrong hara nyeloyo so thundhu
(Having finished reciting 100,000 of these mantras, power, blessings, and siddhis will become manifest.)

If you have a dream like this:
I am an emanation of Garuda, or flying in the sky, or sun rising, or moon rising.
Then, this is [a sign of] Red Garuda.
At this time, performing the praise of the mantra:

Hūng: Is the uncontrived space of the nature of Bön.

Trota: Is the state of the wrathful universe.

Ya: Is the great primordial wisdom.

Gharuna: Is the enlightened body of the wrathful Garuda.

Tritrong: The roar of the sound of the Garuda.

Hara: The light rays like a firebrand.

Nyetoyo: Sound of the mantras.

So: Is the supreme enlightened body, speech, and mind.

Thundhu: Is the collection of the vital essence of the entire universe.
[From] this mantra recitation of Garuda, the emanation of the Sugatha Buddhas, light rays emanate upward, making a supplication.

Light rays emanate out, and the potency of the hostile spirits is conquered.

Light rays emanate down, and the sins of the six classes of beings are purified.

[Through the light rays] returning back, power and *siddhis* are conferred [on me].

This offering through the emanation and collection of the essential mantra, is presented to the enlightened body of the wrathful Garuda.

Please confer on me your power, energy, and radiance!
Please purify my afflictions and obscurations.

Please pacify my hosts of conditions of harmful ignorance.

Please pacify suddenly arising illnesses due to gods and planets.

Please confer on me the supreme and ordinary siddhis.

Please protect these good teachings with joy.

I prostrate and praise you who subdues harmful and malevolent nagas.

(Thus offer [the praise].)


We apologize for any errors!

Please do not give this to anyone who has not received the full empowerment of the Red Garuda.