



MO OF GYALCHEN DORJE SHUGDAN

**mo** Mo's and its ritual as is used in relation to the Dharmapala Dorje Shugdan.

The way to practice decisive divination's by means of Gyalchen Dorje Shugdan. For practitioners endowed with Samaya, who have received Sogtae (srog gta) (life entrustment) and made effort in retreat and applied conduct. This text contains the ritual and divination results.

On an excellent cube, made from a precious wood not smaller than 2cm, draw the figures of the letters. Light fragrant incense and put the MO dice in a nice clean bowl, high up on the shrine in front of the Guru's Yidams and Dharma protectors and cover the bowl up with some clean red cloth or silk. Go for refuge with single pointed requests to the five families of the Dharmapala. After the appropriate prayers whilst focussing and formulating the question in comprehensive way and with a strong trust in de protector cast the dice. The letter showing upwards on the face of the dice after casting, indicates the outcome of the advice and what to do and to avoid.

There are two current text on divination in use and circulation. His Eminence Kyabje Dagom Dorje Chang composed one text, the other was done by Dorje Shugden himself when he spoke through Dulzin Choyang Kuten and composed this one. The both texts are highly accurate. When Dorje Shugden spoke through Choyang Dulzin Kuten, the session for over two hours. Dorje Shugden gave the direct lineage, oral transmission, and explanation of this text. This text was composed on the spot. It was written down by the scribe in the presence in Dorje Shugden's peaceful form as Dulzin.

In order to engage in this profound practice of Divination relying on the infallible Dorje Shugden, it is highly recommended:  
Receive the empowerment of Tsongkapa called: Je Tse Zin Ma and engage in formal retreat with minimum of 100,000 migtsayma.  
No fire puja required.

Receive the initiation of Yamantaka, solitary or 13-Deity is fine, engage in the retreat. Minimum 400,000 heart mantra, and 40,000 other three mantras each.  
Seal with a sacred pacifying Fire Puja.

Receive Sogtae (life entrustment) of Dorje Shugden, engage in an extended retreat at least 1,000,000 (one million minimum) heart mantra and long mantra 100,000 is ok.  
Seal with a sacred Dorje Shugden pacifying Fire puja.

Then upon finishing retreat, request one's lama permission to start the divinations and can get one's divination dice consecrated by one's lama. One should do with the highest of motivations as in Lam Rim Prayers or King of Prayers.

The side benefit would be the ability to divine the future for situations beyond logical thinking or a logical course of action. When one has finished the retreat, received the permission of one's lama, with a good motivation one may receive questions and proceed to divine to help others.

This practice is not for only high lamas. This is for anyone whom is sincere and does the divinations free of the 8 worldly dharmas as best as you can. The accuracy will depend on your samaya, guru devotion, motivation and 'upkeep' of your Dorje Shugden commitments. Dorje Shugden retreats are to clear obstacles to realizing the real non-dualistic nature of the mind thereby propelling yourself to Liberation. Wisdom is also needed; therefore, it is Manjushri in Lama form-Tsongkapa, Manjushri in Yidam form-Yamantaka and Manjushri in Protector form-Dorje Shugden.

The Gelugs have a saying that we practice Lama Manjushri, Yidam Manjushri and Protector Manjushri. That is to all awaken the Manjushri within us lying dormant for aeons.

LTW

I received the transmission of this MO text in 1988 at Manjushri institute by Gyalchen Dulzin Dorje Shugdan himself, through Choyang Dulzin Kuten whom was at the time a good friend of mine. Later I typed the hand-written text, a translation by David Molk, up and created a proper set text. A need for the MO Dice related to this text composed in 1986, arose. I made a Dice according to the instructions from Sandalwood first for preservation purpose and later to fulfil the need for more Dice.



## mo part one: casting the dice



### refuge

Sang gya cheu dang tsog kyi chog nam la /  
jang chub bar du dag ni kyab su chi /  
dag gi jin sog gyi pai so nam kyi /  
dro la pen chir sang gya drub par shog (3x)

### ganden lha gya ma

Ganden lha gyay gon gyi tug kar ne  
rab kar sho sar pung dray chu tzin tser  
cho kyi gyelpo kun kyen lozang drag  
se dang che pa ne dir shag su sol

### seven limbs

Dun gyi nam kar seng tri pe dai teng  
jetsun lama gye pay tzum kar chen  
dag lo de pay sonam zhing chog tu  
ten pa gye chir kel gyar zhug su sol

she jay kyon kun jel way lo dro tug  
kelsang na way gyen gyur leg she sung  
drag pay pel gyi lha mer dze pay ku  
tong to dren pay don la chag tsel

yi ong cho yon na stog metog dang  
dri shim dug po nang sel dri chab sog  
ngo sham yi trul cho trin gyatso di  
sonam zhing chog kye la cho **•par bul**

gang zhig tog me du ne sag pa yi  
lu ngag yi kyi dig pa chi gyi dang  
kye par dompa sum gyi mi tun chog  
nying ne gyo pe drag po so sor shag

nyig may du dir mang to drub la ston  
cho gye pang pay den jor yo je  
gon po kyo kyi lab chen tze pa la  
dag chag sam pa tag pe yi rang ngo

### refuge

Until I archive enlightenment I go for refuge to  
the Buddha, Dharma and the Sangha. Through  
the virtues I collect by generosity and other perfection's,  
May I reach Buddhahood to benefit all living beings. (3x)

### ganden lha gya ma

From the Lords heart of Tushita's hundreds deity's.  
Aloof on a white yoghurt like cloud.  
All knowing Lozang Dragpa, King of the Dharma,  
Together with your sons. Please come to this place.

### seven limbs

Before me, on a lion throne lotus and moon  
The great Guru's smile with delight,  
Supreme Field of merit for my mind of faith  
remain here for hundred aeons to spread the dharma

Your wisdom mind sees all objects of knowledge  
Your eloquent speech adorns the ear of the fortunate.  
Your body is a blaze with the glory of renown.  
I prostrate to you who are so meaning full to see hear and remember.

Pleasing water offerings, various flowers, fragrant incense,  
lights, perfumes and so forth.  
A vast ocean of offerings both set out and imagined.  
I offer to you, supreme field of merit.

Whatever non-virtues of body speech and mind accumulated  
since beginning less time, particular what has contradicted my three vows.  
From my heart I confess and regret each one of them.

Striving for accomplishment and learning in this age of degeneration,  
Abandoning the eight worldly dharma's you made live meaningful.  
O protector, from the depths of our hearts  
We rejoice in the great wave of deeds.

## mo part one: casting the dice

jetsun lama dampa kye nam kyi  
cho ku la kyen tse trin trig me  
ji tar tsam pay dul jay tzin ma la  
zab gye cho kyi char pa ab tu sol

dag sog ji nye sag pay ge wa di  
ten dang dro wa kun la gang pen dang  
kye par jetsun losang drag pa yi  
ten pay nying po ring du sel je shog.

### mandala offering

Sa zhi po kyi jug shing me tog tram /  
ri rab ling zhi nye da gyan pa di /  
sang gye zhing du mig te ul war gyi /  
dro kun nam dag zhing la cho par shog

**OM IDAM GURU RATNA MANDALAKAM NIRYATAYAMI**

### mig ste ma

Ngo drub kun jung tub wang dorje chang  
mig me tse way ter chen chen ra sigs  
dri me kyen pay wang po jam pel yang  
du pung ma lu jom tze sang way dag  
gang chen ke pay tsug gyen losang drag

kyab sum kun du lama sangye la  
go sum gu pay go ne sol wa deb  
rang zhen man ching drol war jin gyi lob  
chog dang tun mong ngo drub tsel du sol 7x

Pel den tsa way lama rinpoche  
dag gi chi wor pemey den zhug la  
ka drin chen po go ne je zung te  
ku zung tug kyi ngo drub tsel du sol

pel den tsa way lama rinpoche  
dag gi nying kar pe mey den zhug la  
ka drin chen po go ne je zung te  
chog dang tun mong ngo drub tsel du sol

O, holy guru's from the clouds of wisdom and compassion,  
amassed in the sphere of your truth body.  
Send a downpour of profound dharma,  
Appropriate to the disciples of this world.

May the collection of virtue accumulated here  
Be of benefit to the to the teachings and all living beings.  
And may the essence of the doctrine  
of venerable Lozang Dragpa shine forever.

### mandala offering

The ground sprinkled with perfume and spread with flowers  
the Great Mountain, Four lands Sun and Moon  
seen as a Buddhaland and offered thus  
May all beings enjoy such pure lands

**OM IDAM GURU RATNA MANDALAKAM NIRYATAYAMI**

### mig ste ma

Source of all attainments, Shakyamuni Vajradhara.  
Treasure of great compassion Avalokeshkitesvara.  
Powerful lord of Manjushri's stainless knowledge,  
Vajrapani lord of the secrets who destroys mara's.  
From all the scholars of the land of Snow, Losang drag, you are the crown.

To the Buddha lama, the embodiment of all refuge,  
Requesting respectfully with the three doors to bless myself  
and others to be ripened and find liberation.  
Please grant the common and supreme attainments. 7x

Glorious and precious root guru,  
Please sit on the lotus seat at my heart.  
Care for me with your great kindness,  
Grant the blessings of body, speech and mind.

Glorious and precious root guru,  
Please sit on the lotus seat at my heart.  
Care for me with your great kindness,  
Bestow the common and supreme attainments.

## mo part one: casting the dice

pel den tsa way lama rinpoche  
dag gi nying kar pemey den zhug la  
ka drin chen po go ne je zung te  
jang chub nying po bar du ten par zhug

Tse rab kun tu gyel wa tsong ka pay  
teg chog she nyen ngo su tze pay tu  
gyel we ngag pay lam zang de nyi le  
ke chig tsam yang dog pa ma gyur chig

### Invocation of the yidam

**HUM** ! rang nyi yidam hlar se way /  
dun du mar nag me lung u/  
pe nyi dra geg tzi pa yi/  
jig rung ngam ji senge teng/  
ten sung nying gi norbu chog/  
• **gyalchen dorje shugden** tsel/  
ku la rab jung che kyi tze/  
u la tang zha ser do sol/  
chag na pu dri dra nying tog/  
drub pa po la gye pay tsul/  
tro tum dra geg drol way nyam/  
la je kache marpo sog kor tsog gyatso kor war gyur/  
dag nyi tug kay o zer gyi/  
rang zhin ying dang ten pay ne/ gar zhug podrang so sor ne  
yeshe pa nam ke chig la/ • **chen dam ye yer me gyur.** Bu: 1/2/3/2/4

### seven limb prayer

**HUM** ! go sum gu pe go ne chag tsel zhing  
chi nang nyer cho sha trag tor tsog dang  
kyem chang gya ja che mar o zho che  
ngo sham yi trul nam ka kang te bul

dam tze kang tze ten tze tun tze dang  
chi nang sang way chen zig sang cho che  
nam ka kang te bul gyi kor che nam tug dam kang  
zhing nyam chagso gyur chig

Glorious and precious root guru,  
please sit on the lotus seat at my heart  
Care for me with your great kindness  
Until the essence enlightenment ripens remain firm.

Trough Buddha's Tsongkhapa's supreme vehicle and those realised ones,  
May all my lives be cherished.  
This excellent path praised by realised ones,  
May it never turn away even for one instant.

### invocation of the yidam

**HUM!** Before myself as the yidam,  
In the midst of a wind swept dark red fire.  
On a lotus and sun trampling enemies and obstructors.  
Seated on a terrifying magnificent lion is our heart jewel  
**Dharmapala mighty Dorje Shugdan.**  
His body is adorned by the monk's robes.  
And wearing a golden hat on his head,  
Holding a nada sword and an enemy's heart.  
Showing delight towards the practitioner.  
With a fierce gaze subduing enemies and hinderers.  
With his chief attendant Kache marpo,  
And surrounded by a large retinue.  
Rays of light from my heart invite,  
From the natural sphere and all palaces where ever they abide,  
In an instant, all wisdom beings to become one with the commitment beings.

### seven limb prayer

**HUM** Respectfully prostrating to you with body, speech and mind.  
Offerings both outer and inner, tsog and torma.  
alcohol, tea, cakes, milk and curd.  
Send forth as actual substances and mentally imagined.

Commitment, fulfilment, reliance and appropriate substances.  
Offerings both outer inner, incense and bliss to the eye.  
With offering substances such as these filling the whole space,  
offered to you and retinue. May you fulfilled and my samaya's be restored.

## mo part one: casting the dice

dag chag sam jor ja cho nong pa yi  
ten sung chenpo tug dang gel gyi kun  
nying ne shag so nyur du jang tzo la  
ma yi bu zhin tse we je zung tzo

hla chog kye la nying ne kul war ni  
lozang gyel way ring lug dar zhing gye  
palden lamay ku ste chab si pel  
gendun de nam she drub pel war dzo

khe par yi la nag pay do don nam  
sam pa ji zhin nyur du drub pa yi  
le trinle no nyur tog me kyi  
tu tsel ngon sum ton pay du la bab

gyun dre den shen je pay du la bab  
ma nye ka yog sel way du la bab  
nyam chung gon me kyob pay du la bab  
cho den bu zhin kyong way du la bab

dor na di ne jang chub nying po bar  
lama hla sung du kur nga sol na  
nyin sum ja ra tsen sum mel tse yi  
sung kyob 3x Bu: 1/4/1

jam pel dorje tug kyi rang zug ngo  
dulzin cho kyi gyelpo kur zheng ne  
losang ten dang tenzin yon cho kyi  
re don mi lu trul me sel ton tzo

All harmful actions, intentions and morals held,  
And have contradicted the great one dharmapala,  
From the heart confessed, purify them swiftly,  
Care for us with love like a mother for her only child

This heart felt exhortation of you supreme deity,  
is to spread and increase the victor Lozang's dharma.  
For long life and dominion of the glorious gurus.  
Increase the study and the practice of the sangha.

To show your versatile strength through unobstructed might,  
quick, decisive and enlightened conduct.  
Accomplish the four type of activities according to my wishes.  
Now the time has come.

Distinguish truth in accord with cause and effect Now!  
Dispel accusations against the innocent Now!  
Protect the humble who are without a protector Now!  
Nurture Dharma practitioners as your own children Now!

From Now until attaining the essence of enlightenment.  
As the guru and protectors embodiment you are praised.  
Never waver in your actions as my protector,  
Watch over the three periods of the day and night! 3x

*As manjushri's vajra mind you manifest,  
As Dulzin the Dharma king you arise,  
Lozang's unmistakable dharma jewel like illuminate and fulfil the intended purposes of  
its upholders, benefactors and the benefitted.*



## mo part one: casting the dice

### Request to avert obstacles

**HUNG** jam gon gyäl wai tän sung dor je shug dän rig nga  
drag po tsäl kor dang chä pa kye nam kyi sha trag mar  
gyi tor ma di she la/ sang gyä kyi tän pa chi dang/  
kyä par jam gön chö kyi gyäl po tsonka ka pa chen poi do  
ngag kyi tän pa sung/ kön chog gi u pang tö/ ge dün  
gyi de kyong/ la mai ku tse sing/ näl jor pa dag chag  
pön lob yön chö kor dang chä pa nam kyi chö drub pai gäl  
kyen tam chä sö/ tün kyen tam chä pä kä  
ching nyi la täl wai dü/ län shin du lag pai tring lä dzö chig!

### OM DHARMAPALA MAHA RANDZA VAJRA BEGAWÄN RUDRA: PANTSA KULA SAPARIWARA DRA GEG AHMUKA MARAYA PHAT!

clap hands

### Serkyem

#### OM HRIH TRI WI TRI TA NA NA HUNG PHAT-OM SVABHAVA SHUDDHA SARWA DHARMA SVABHAVA SHUDDHO HAM

tong pa ni du gyur/ tong pai nang lä YAM lä lung/ RAM lä mä/ AH lä mi goi gye  
pu sum gyi teng du / AH lä tö pa yang sing gya che wai nang du/ sha nga dü tsi  
nga yi ge sum/ gyi jang tog bar sum jä pa lä sag pa me pai ye she kyi dü tsi gya tso  
chen por gyur **OM AH HUM** x3

**HUNG**, dön nyi leg **tsog char beb lama** dang  
chog tun ngo drub kun tsol yidam lhar  
• **de ter dütsi tung** wa di bü/ gyi  
she nä sam dön nyur du hlun drub dzö

Bell- Bu on beat

nä sum **pawo ka drö** tsog kün dang  
tu den ten sung dam chen gyatso la  
• **de ter dütsi tung** wa di bü/ gyi  
she nä sam dön nyur du hlun drub dzö

kyä par jig ten le de ten sung chog  
tu tob nyän nyur **Dorje shugdän** la  
• **de ter dütsi tung** wa di bü/ gyi  
she nä sam dön nyur du hlun drub dzö

### Request to avert obstacles

**HUNG** O protector of Lord Mañjushri Tsong Khapa's teachings, fierce five families of Dorje Shugdän and entourage: Having accepted this torma of red flesh and blood, protect the teachings of Buddha in general and especially the great king of the Dharma, Lord Mañjushri Tsong Khapa's sutra and tantra teachings! Raise the status of the Triple Gem and protect the Sangha community and extend the life of the Guru. For us, the practitioners, master, disciples and benefactors, please act to dispel obstacles to Dharma practice and establish favourable conditions. Dissolve all harmful, malicious enemies and obstructors which degenerate moral disciplines instantly to ashes!

### OM DHARMAPALA MAHA RADZA BENDZA BEGAWAN RUDRA: PANTSA KULA SAPARIWARA DRA GEG AMUKA MARAYA PHAT!

### Serkyem

#### OM HRIH TRI WI TRI TA NA NA HUNG PHAT- OM SVABHAVA SHUDDHA SARWA DHARMA SVABHAVA SHUDDHO HAM

All phenomena dissolve into their true nature from YAM comes wind from RAM comes fire. From AH a grate of three human heads. From AH appears a broad skull cup filled with the five meats and nectars. These are purified and increased. Transformed by the three letters they become a great ocean of pure nectar. **OM AH HUM** 3x

**HUNG**, to the **gurus** who fulfil two purposes  
and let the blessings rain upon us,  
The yidams who bestow all common and uncommon attainments.  
This offering of blissful nectar drink,  
Partake swiftly and spontaneously accomplish our wishes.

To the host of **heroes and heroines** of the three places.  
And ocean of powerful, oath bound dharma protectors.  
This offering of blissful nectar drink,  
Partake swiftly and spontaneously accomplish our wishes.

Especially to the glorious supra mundane protector  
Fierce, strict and swift venerable **Dorje Shugden**.  
This offering of blissful nectar drink,  
Partake swiftly and spontaneously accomplish our wishes.



## mo part one: casting the dice

zhi gye wang **dang ngön chö rab** jam lä  
tog me tsöl tzä nam gyur rig nga la  
• **de ter dutsi tung** wa di büi gyi  
she nä sam dön nyur du hlun drub dzö

dze dug **yum gu na dren gelong gyä**  
lä kän tum pay tag shar chu sog la  
• **de ter dütsi tung** wa di büi gyi  
she nä sam dön nyur du hlun drub dzö

ka kor nyän po dam nyam sog gi she  
shintu tro tum **kache marpo la**  
• **de ter dutsi tung** wa di büi gyi  
she nä sam dön nyur du hlun drub dzö

shän yang trul pa yang trül sam ye dang  
**ka drö hla sin tong sum** yo wa la  
• **de ter dutsi tung** wa di büi gyi  
she nä sam dön nyur du hlun drub dzö

de tar chö ching trin lä küi way tu  
nam zhiy trin lä du drug kä chig kyang  
• **yel wa me par pa yi bu** zhin du  
tag tu kyong shing tag tu je zung dzö

**ka drö dreg** pay tsog kyang dulzin je  
yar dam nyen po ta tsig dren tzo la  
dag gi gang dang gang cho la di nam  
• **da ta nyur du drubla ma yel zhig**

Bu: 1/2/3/2/4

To the **five families** who bestow without obstruction  
infinite activities of peace, increase, power and wrath  
This offering of blissful nectar drink,  
Partake swiftly and spontaneously accomplish our wishes.

To the **nine beautiful consorts, the eight guiding monks.**  
The ten youthful fierce guardians and retinue  
This offering of blissful nectar drink,  
Partake swiftly and spontaneously accomplish our wishes.

Those against and who degenerate samaya are opposed,  
To the fierce attendant minister **Kache Marpo.**  
This offering of blissful nectar drink,  
Partake swiftly and spontaneously accomplish our wishes.

The inconceivable emanations and countless **Daka's, Dakini's and gods**  
Filling the three thousand worlds.  
This offering of blissful nectar drink,  
Partake swiftly and spontaneously accomplish our wishes.

**Behold me**, by offering of different type and requesting fiercely,  
Perform the four type of activity during the six periods.  
As a father cares for his only child,  
Give your protection attending all times.

**Dakini's, Dreg pa and assembly** bound to lord Dulzin  
Never weaver in your strict sworn oaths and promise.  
Swift and with accomplishment hold me dear,  
And act without distraction.



## mo part one: casting the dice

### Special request

tsa gyu lama yidam konchog sum  
pawo kadro cho kyong sung chi dang  
kye par cho zhin kyong way gyelpo che  
Dorje Shugdan rig nga dragpo tsel  
kor dang che pa nam kyi den pa dang  
gyu dre ten drel lu me den pay tu  
dering tag jay don nam mi lu war  
trul me sel por ton tzo hla chen po

**OM BENZA WI KI WITRANA SOHA 7x**

### Special request

By the validity of the Root and lineage gurus, objects of refuge,  
Yidams, Heroes Dakini's and general Dharma protectors  
Dorje Shugden, and entourage,  
With enlightened insight,  
By the ablution of the unfailing truth,  
Of dependant origination, cause and effect,  
I request to Elucidate the matter in consideration today,  
Unblemished and without mistake O great deity.

**OM BENZA WI KI WITRANA SOHA 7x**



**Raise the dice above the vessel, touch it three times to one's fore head and recite seven times: the heart mantra. Om vajra wiki vitrana svaha**  
**The best way for a clear result is to formulate the question in an articulate and comprehensive way, so it is easy to focus during the mantra recitation and the casting of the dice. Then cast the dice in an unbroken or cracked, well scented vessel. One should regard as the outcome as the emanation of the Dharmapala's speech, with the reverence of the Dharmapala presence.**

To read the results more extensively consult the commentary included as part two of this text, advice related to several areas such as what to do, which interference's might be causing trouble and how to avert, matters for the household and advice to engage and start new projects for dharma purposes and business. Prospect for guests and health.

**consult the result as follows:**

## mo part one: casting the dice



**1.DA - MO of middling result but for dharma practitioners a good mo.**

**2.TZA-MO of excellent result for the dharma practitioner & householder.**



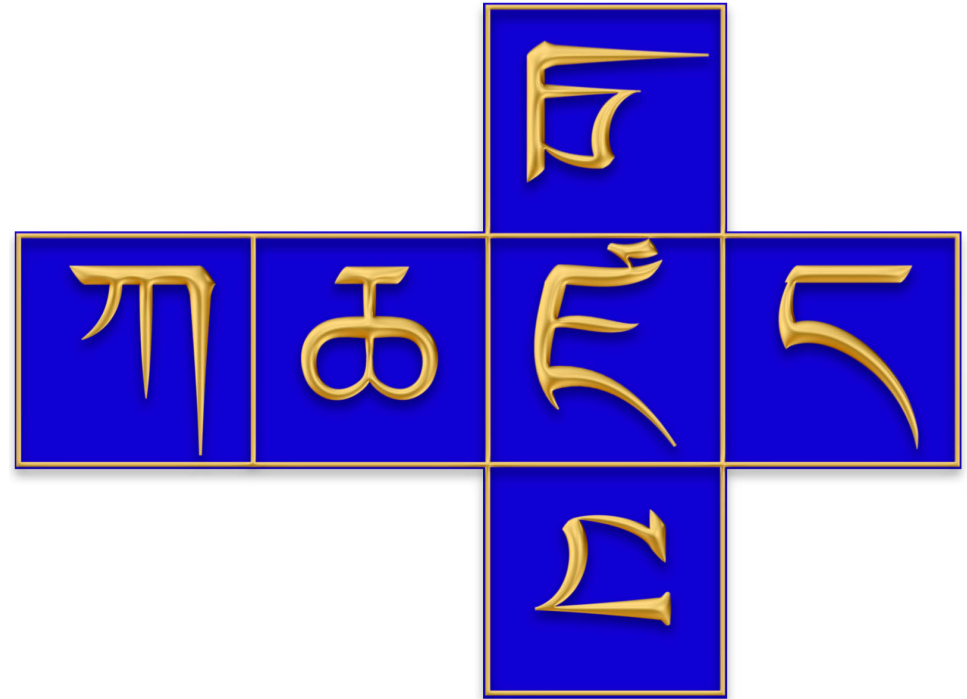
**3.CHA-MO is generally a bad mo result.**

**4.KA-MO of middling result for householder and dharma practitioner.**



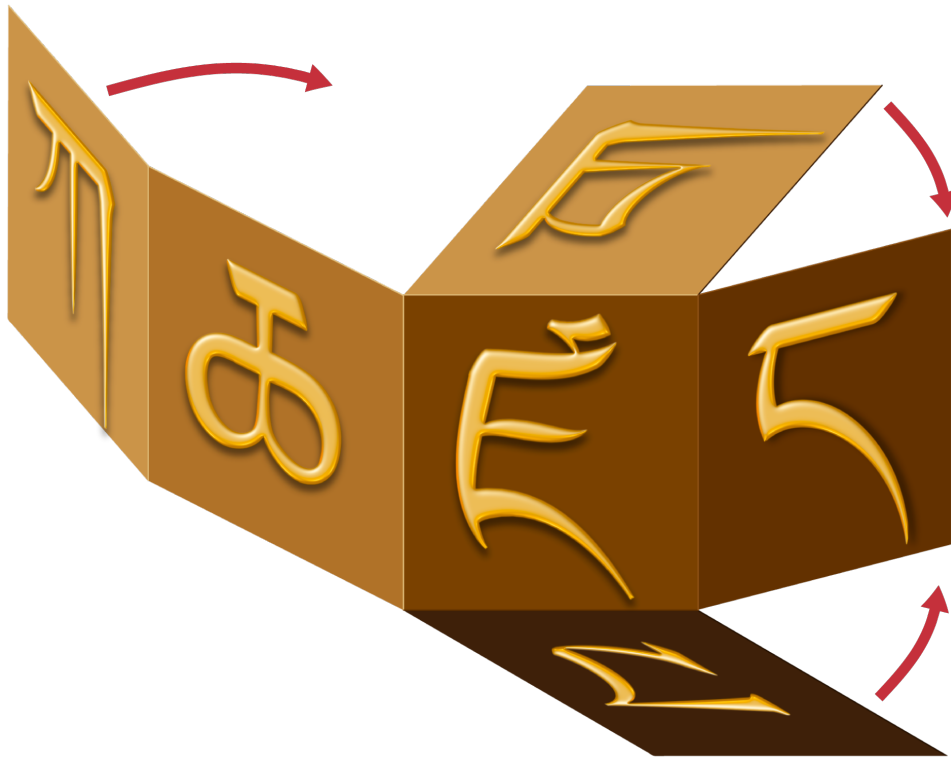
**5.GA - MO of an excellent result as practise for success can be completed.**

**6.PA - MO generally a bad mo result especially for dharma practitioners.**



**Lay out of the MO dice and the way the letters are placed on the dice if one folds the lay out together.**

The dice can be made from a precious wood, such as Sandal wood or African black wood or any other rare and precious woods as long as the fruits and the sap from the tree is non-poisonous. For example, Hamlock or Yew wood have a poisonous substance in them.



**The dice itself** measures 2cm to 2.5 cm in square with the letters engraved or carved into it and it should be polished properly. If the dice is to be made from Sandal wood one can use Sandal essential oil mixed with linseed oil and chalk to polish, for any other precious wood, also just use linseed with olive oil and fine chalk. Paint the engraved letter gold after cleaning out the engraved letters.

## mo part two: commentary to the results



### I.DA - MO of middling result but for dharma practitioners a good mo.

Prospects for a Dharma practitioner  
Yet for the dharma and its upholders - **da** - is a good mo.  
Furthermore, it is well to make effort in such activities as teaching the dharma, taking ordination.

**Practice general:** Guru Puja (Lama chöpa)Tsog. Sponsor the recitation or do the Kelsang Pal Chen\*, Dorje Denma. (de four female earth protectors and family) And supplication to the protector upon whom one relies, starting these activities on a auspicious day.

### Prospects for the householder

Although it is not unfavourable for the head of the household, worldly activity is not very good. If it is an activity which cannot be avoided,  
**Practice:** Make offerings to the three jewels, practice generosity and think to benefit others. Rituals and offerings to the Landowner spirits and Nagas and give gifts. Do the preliminary practice of a hundred tormas, occasionally honour the local deities. Quite some measure of the desired goals will be accomplished.

### Guest Prospects

Guests will come soon with out delay.

### House site

The house or quarters are unsuitable, better to postpone or leave it.

### Prospects for an intended purpose

The objective is strongly desired. If one is able to practice earnestly accomplishment will be quite great.

**Practice:** Recite the mantra of the So Sor Drang wa \* Sutra, make offerings and Torma 's

### Dispute

One is not victorious in the said basis of conflict.

**Practice:** Meet peacefully and exert oneself in the averting rituals of Sitata patra (white Umbrella deity ) De hart of wisdom sutra and Simhamukta (lion face Dakini)

### Prospects for sickness

If one has been sick for a long duration, its a bit difficult. However for some one who has been sick for a short time

**Practice:** Do long, middeling and short puja's, one may erect prayer flags or victory banners on top of protector temples, or repair bridges and cast Tsa Tsa 's.

### Life prospects

The life root is not unstable nevertheless.

**Practice:** recite long live sutra (Tse Do) Long Live Mantra's (Amitayus) and save lives as much as one can (Buying animals and set them free).

**Medicine prospects-** If the doctor's prescription is in accord with one's own wishes one can follow it and health will improve.

## mo part two: commentary to the results

### Path prospects

In order to clear the path and immediately proceed on it, recite Tashi tsegpa \* Nangsa nang Gye \*, print and put up prayer flags.

### Wealth prospects

It is difficult for the cherished wealth to come to hand.



### 2.TZA-MO of excellent result for the dharma practitioner & householder.

Especially, what ever is motivated in accordance with the dharma, will be accomplished.

**Practice:** The practice of the Guru - yoga for the great purpose of benefiting is supremely excellent.

Put great emphasis on doing Lama Chopa with tsog, and Yug Cho or known as the Kalarupa Dru chuma torma.

### Prospects for a householder

The home life is happy.

**Practice:** Make offerings to the Three Jewels with admiration and respect.

### House site

The house or quarters are good, choose an auspicious date.

### Wealth prospects

Cherished wealth and desired purposes will be swiftly accomplished as wished.

Furthermore, desired types of business, agriculture and livestock increase.

**Practice:** Make offerings to the three Jewels, in particular recite well Zung -Du (the all mantra texts), Yang Gug (wealth summoning of ritual from Rinchen Shugdan).

And the mantra's of Hayagriva and Norgyuma \* etc.

### Prospects for intended purpose

The desired aims will be swiftly accomplished without obstruction.

### Dispute

The truthful cause is definitely victorious. A cause without a truth is better left aside. It not good to pretend to truth with deception. If one has has the truth,

**Practice:** Perform the Four Hundred (Gya Zhi) (lights, offerings, torma's with the male and female effigies en mantra's) and do propitiation. Then one will see the case end well.

### Prospects for sickness

Prospects for sickness are that one's life is stable and, in connection with the doctor's advice, if one takes the cure skilfully and continually, the sickness will be gradually dispelled.

## mo part two: commentary to the results

### Life prospects

The life root is stable and excellent

### Prospects of harm by spirits

There is a spirit which is either a king enchanter spirit (Gyel Gong) following after something taken from an old monastery, or else one is harmed by an offended protecting spirit of one's ancestors.

**Practice:** Persevere in recitation of the 8.000 verse Prajna para mita sutra, sutra of Ser O, Golden light sutra.

The four hundred ?. Throw King spirit catchers. Rituals to appease the Tsen (Tsen Sol) and the Cha Sum (or the three part torma ritual) see cha sum.

### Medicine prospects

If one has had a strong relation with a doctor for a long time, one should meet with this doctor. Otherwise if there is a choice of an acquaintance or a well-known practitioner then that is good. One may consult whomever is convenient and wherever there is no difficulty.

**Practice:** Stay calm and content, Offer torma's to the Naga's (Lu tor) and the water offering torma's (Chab tor)

### Enemy prospects

If one has not disturbed the enemy yet, it is possible they are interfering without reason. Supplicate one particular deity and one will be victorious.

### Guest prospects

The pure -minded guest is soon seen.

### Business prospects

Acting skilfully, engage in business, agriculture and livestock with wisdom according to circumstances and it will be excellent later. The path proceeded on is convenient and will accomplish the desired aims.

### Loss

Whether property or wealth has been secretly carried off or lost through lack of mindfulness, if one engages with skill into regaining that what was lost it is possible to recover most of it.



### 3.CHA-MO is generally a bad mo result.

If Dharma practitioners practice with solely a Dharmic motivation, they will gradually accomplish their goals.

Request the Sangha to recite the Kangyur, Ghuya samaya, Heruka and Yamantaka rituals (self entry).

The Yug Cho or Dru Chuma torma's to Kalarupa. Mara averting activity from the white Umbrella Deity (Sita ta patra - Du Dog),

Fire puja's (jin sek) of the four type of activities (pacification, increasing, peaceful and averting),

Preliminary practices and it is important to engage in extensive and increasing virtue.

### Prospects for a householder

Between family members and close relations there has been dangerous kinds of activity like that of wild beasts.

## mo part two: commentary to the results

As well as bossy (argumentative) speech such as 'It's your fault! No, it's yours! Due to disturbed social balance there is no space for reasoning.

As a means to increase wealth and heal the social balance and household property in particular,

**Practice:** Consecrate stupa's, Bury Treasure vase (ordinary) for gathering desired wealth, Offer the Yug Cho (Dru Chuma to Kala rupa ). Do the Kangso of Vaisra vana, recite the Ser O Yang Kyab (the Golden Light Wealth Protection ).

And as loss of wealth or enjoyment of social balance is seen especially do the ritual for summoning wealth and positive energy: Yang Gug (rinchen s puja) and supplicate one's particular deity.

### House site

If there is a way to postpone choosing the prospective residence, do so. It's not good to negotiate for a better deal.

### Friends' prospects

One's friends' prospects are middling. As for one's wealth, there are some obstacles for live stock.

**Practice:** Do Kangso for Vaisravana, recite the mantra of Norgyuma, do the ritual of Tzambula's wealth accomplishment and the wealth summoning ritual (yang gug Rinchen S. puja)

### Prospects for an intended purpose

The essence of the desired aim is not good, like a rainbow it's too nebulous.

**Dispute** Argument is not victorious, meet peacefully.

**Practice:** Recite the sutra for evil disputes, (Ka Chu Nagpo) and the averting ritual (Dug Dog) from Sitata patra or the white umbrella Deity - Dug Kar.

### Prospects for sickness

If one is skilful in keeping the patient's abode clean and not mixing the patient's food and clothing with those of degenerated samaya's, there is no great problem.

**Practice:** Do Kang So of the protecting deity, The recitation of Samaya Vajra, Ablution healing (Jab Trul), peaceful fire puja (Jin Sek), set many spirit catchers and effigies such as the spirit catcher in connection with TARA ( Drol ma Yul Do) and King spirit catchers (Gyel Do) and recite the Dong Gyen Do (the Stem ornament Sutra) These are considered to be important and it is good to practice these methods successively.

### Prospects for life

If the Life root has undergone a course of treatment through medicine and rituals dedicated to long life, one may assume one will be quite joyful.

**Practice:** If one strives in the recitation of the extensive, middling and the brief Prajna- para-mita Sutra's, receiving long life empowerment's, engaging in life saving / freeing procedures, doing the Chi- lu for long life (long life naga), receiving a change of name etc. It will be well, no need to say to remember the three Jewels.

### Prospects of harm by spirits

One is harmed by a King spirit, female spirits, Ghost or, particularly, by the protective deity of the family head.

The condition seems to be related to having offended the protector upon whom one relies through having broken or degenerated one's commitments to make regular offerings etc.

**Practice:** It is important to recite the Twenty thousand and the Eight thousand verses of the Prajna para mita Sutra. The four hundred Gya Zhi, and intensively worship the protective deity.



## mo part two: commentary to the results

### Medicine prospects

Use medicine according to the doctor's advice,

**Practice:** Meditate on the kind root Guru and Medicine Buddha as being inseparable. It is good if one can be skilful in taking medicine and food.

### Enemy prospects

It is important to engage with effort in different types of rituals to avert and suppression of enemies and disruptive Spirits (Dra Si Non Pa)

**Practice:** The rituals for dispelling defeat (Pam Tay Kyen Sel ) and averting enemies (Dra Dog ) in a peaceful manner rather than with a wrathful expression.

It is good to print and put up prayer flags in colours according with the elements of the birth years of the principal and general family members together with the recitation of the Peak Ornament of the Victory Banner (Gyel tsen Tsemo Pung Gyen ) It is good to make smoke offerings (Sang ), supplicate the Protector and perform the 'High praise to the deities who destroy enemies (Dra Lha Pang To).

### Guest prospects

It's unlikely that the desired guests come soon

### Business prospects

Middling profits in business, agriculture and milk giving livestock.

**Practice:** Carefully do the rituals for supplication to the enemy destroying deities (Dra Lha ), the assisting deities (Drog Lha). It is important to carefully to investigate whilst engage in these.

### Prospects for Loss

Whether taken by others, oneself powerless, or lost by oneself. Thinking carefully and the use of skilful means it will be all right, but better than that is not seen (or to be expected).



### 4.KA-MO of middling result for householder and dharma practitioner.

Ka is generally a Mo of middling result. Such things as revealing the great meaning of Dharma, Or teaching the Dharma or taking ordination may be engaged in at the proper time and results will be middling.

**Practice:** Make an effort to do preliminary practices and in making Tsog offerings.

### Prospects for Householders

Although the home is peaceful, the guardian bears a grudge, or else, after the family members have been disharmonious the guardian deity has been offended, or the regular tormas offering may have been missed.

**Practice:** Whatever it is, Do Guru puja Tsog, Tara ritual, recite Samaya Vajra etc. And, furthermore supplicate and make offerings to the protecting deity, the guardian deity.

## mo part two: commentary to the results

### House site

The residence is, indeed, not good in the long run.

**Practice:** but if one supplicates the local deities, offers the torma of the four elements (jung tor) etc and if one makes offerings to those worthy of offerings and gifts to those suitable to receive gifts, it will be well.

### Prospects for friends

Some type of obstructor has shown its face between friends or relatives.

**Practice:** In order to avert it, recite Norgyuma's mantra and supplicate one's particular deity, The essence of one's wealth will increase.

Abandon the desire for desirable objects of different types, and or the wealth about which one has doubts or not yet decided. In order to avert defeat in business through loss from within, recite the mantra of Norgyuma.

Recite the sutra called Entering the Joyful City (Yang Pay Drong Kyer Jug Do). Do the wealth protecting ritual (Yang Kyab), propitiate the protectors and offer torma's to the Naga's and torma's of repayment (Len Tor). Further more, practice generosity and make many offerings as possible.

### Prospects for sickness

If the symptoms of a sickness seem severe and look bad, the mo shows that there is nothing wrong or at risk, it just seems bad. If it is a Wind or Phlegm disturbance or an injury through being struck without fracture (with fracture and concussion seek medical attention)

**Practice:** In both situations do Kangso So for the general protectors and Palden Lhamo. Supplicate one's personal deity. The deity of the country and the deity of one's birthplace. Wear the White Umbrella Deity's (Sitata patra) protection wheel (Dug kar sung dog), offer sang. And make supplication to the protectors. If one suspects one might have harmed a spirit, throw spirit catchers (Do) and effigies (Lu) in that direction.

### prospects for life

If one is able to persistently take the medicine, do healing rituals, and take good care of oneself, there is nothing wrong. Supplicate the long live deities.

### prospects of harm by spirits

One is harmed either by a disturbed protector or by inner fighting between King spirits or others.

**Practice:** Do Kang so and Tsog offerings to one's personal deity and make offerings to the country's deity's.

Throw the King spirit catcher (Gyal-do). Do the puja called 'four hundred Gya zhi' and throw the Preta spirit catcher (Kam bar do), Keep the abode clean and repeatedly make offerings to the bases of body speech and mind. offer Sang and make ablution.

### Prospects for medicine

If one has faith in another doctor's advice one may change doctors and that will be all right.

**Practice:** Do the Three-part torma (Cha Sum), offer the torma of the four elements (Jung Tor) and the practice of the White Umbrella deity - Sitatapatra - (Dug Kar) will also be effective.

### Prospects for pregnancy

With the practices described below all should be well,

## mo part two: commentary to the results

**Practice:** To clear away obstacles to birth and pregnancy, do much recitation of Tara's mantra and the mother should wear the protection wheel of the So Sor Drang Ka Sutra. Do puja in worship of the protecting deity and there is nothing to fear.

### Prospects for guests

The guest travelling nearby is seen to come soon.

### Prospects for business

Although prospects are good for business, agriculture, real estate and Dairy livestock etc. one can do some practice to clear temporary obstructing conditions.

**Practice:** Do Tara ritual, offer Sang, make supplication, do the Nam Jom and Me Tse combined ablution ritual (Nam Me Trul) and one should be skilled in doing business.

### Prospects for an intended Purpose

There are many superstitious conceptions about the intended purpose which creates a condition making it difficult to accomplish according to one's wishes. Although one could strive persistently it will cause dispute in the long run. If one begins something else it will be good.

### Prospects for dispute

If one can leave aside that which is unnecessary for both you and the other, then that's good. If one has a wish to be victorious, recite thousand White Umbrella Deity's (Sita tapatra) mantra's, Supplicate and make offerings to the general protectors, put up prayer flags on the right day's and finally one will not be defeated.

### Path prospects

Proceeding on whichever path convenient to oneself seems wise, if one offers Sang to the protecting deity and recites the sutra of 'Dispelling the darkness of the ten directions (Chog Chu mun sel ) it will be fine.



### 5.GA - MO of an excellent result as practise for success can be completed.

Ga is generally a mo of an excellent mo result. It is especially good for whom ever is fit for it, Whether ordained or lay to engage in Dharmic activity. However for a practitioner it is supremely excellent. If one practices for great, everlasting aims, one is victorious.

### Prospects for a house holder

Although things are fine at home, if faced with harm from land owner deities or naga's.

**practice:** Do the great averting ritual called Dog chen and the ritual for the naga's called Lu Chog.

### House site

One will gain the residence in accordance with one's wish.

**Practice:** Repeatedly offer Sang and Sur to please the land and local spirit lords.

## mo part two: commentary to the results

### **Prospects of friends**

Real friends are beneficial like a very special medicine. Friends in name only should be cast out like something without essence. The more good acquaintances and friends the better. With increase of wealth and reputation it becomes supremely excellent. Desirable types of livestock increase Furthermore if one obtains such things as crops, gold and silver or precious sorts of articles as a means to stabilise them,

**Practice:** Recite Norgyuma's mantra, do Vaisra vana Kangso. The wealth protecting ritual Yang Kyab, the wealth summon ding ritual from Rinchen Shugdan Yang Gug and supplicate one's own personal deity. In any case involving attainment of wealth or reputation, this will be accomplished.

### **Prospects for an intended purpose**

Although it's difficult to accomplish one's desired aims immediately, if one practices with serious effort, one will be victorious.

### **Prospects for dispute**

Truthful arguments will be victorious without a doubt, if one's standpoint is lacking truth, leave the dispute.

### **Prospects for sickness**

Although there is a great imbalance of bodily elements with the advice of a skilled physician (and de help of a loving nurse carer) and good conditions, looking after one's health, the sickness will gradually dispelled. Nobody can harm, live will be excellent and stable.

### **Prospects of harm by spirits.**

This spirit is either a life demon (Son dre) chasing a precious thing after one has travelled to the west, or can be the harm of a landowner/king spirit being, or due to a condition after having soiled a spring, a tree or a Naga's abode.

Since one is harmed by one of these type of beings.

**Practice:** Throw Gyel Do's or King spirit catchers, do Cha Sum the Three Part torma ritual. For the naga's do Lu Pang Tong offering to satisfy the naga's. Sa dag don drol the ritual to avert harm by landowners. Je drol the ritual to avert harm from demons. Recite the Dharini of Lui Ngak Yi sum ching pa le drol freeing the body speech and mind from bondage as many time possible and recite the Trunk Ornament Sutra Dong Gyen Do and clean the house.

### **Prospects for medicines**

One can consult one's former physician or a new doctor. One has to consult a physician of ones personal preference.

Consider initial positive result from treatment as a good sign.

**Practice:** Offer torma's to the Naga's Lu tor, Cha Sum the three part torma ritual and the Naga ritual to please the Naga's Lu Chog.

### **Prospects for pregnancy**

**Practice:** Recite many of the praises to Tara (the Twenty-one praises). Make prostration's and offerings at very sacred places of the Enlightened Body Speech and Mind. Do circumambulation's and requesting prayers one choice for success. One will bear a child of a beneficial type.

### **prospects for enemy's**

**Practice:** Do puja for the deities who destroy enemies (Dra Lha).

**Prospects for guests.** The great beloved guest soon arrives.

## mo part two: commentary to the results

### Prospects for business

For profit in business, agriculture and livestock etc.

**Practice:** Offer Sang and make supplication to the protecting deities.

### Prospects for path

The path proceeded on is good if one makes careful preparation.

### Prospects for loss

If the wealth was stolen recompense will come. After one has lost something through lack of mindfulness it will be recovered. Faced with dispute;

**Practice:** Do the Kangso of the Dharmapala upon whom relies carefully with offerings and supplication.



### 6.PA - MO generally a bad mo result especially for dharma practitioners.

#### Prospects for house holders

The members of the family, each taking care of themselves, should worship the three jewels be intelligent and careful. If they are not careful there will be internal fighting. Parents and loving family members could be separated.

**Practice:** The recitation of the Brief, Middeling and the to us known extensive Prajna-para mita sutras.

The practice of the White Umbrella deity Sitata-patra (Du dog) will help.

Recite the dispelling of all faults (Nye Pa Kun Sel), Yhe twenty one praises of Tara,

Heart of Wisdom sutra and make many 'repayment' torma (Len tor) offerings and also Naga torma's (Lu tor).

### Prospects for house site

Rather than a place which is temporarily nice, if one moves to a previous residence it's okay but not to a new place because it will be difficult to get a new place in accordance to ones wishes.

### Prospects of friends

To abandon affection for longterm friends in favour of those who are just temporarily helpful is harmful.

### Prospects for wealth

If one wishes wealth, one should recite many mantra's for protection and the increase of wealth and livestock.

**Practice:** Recite the mantras of the White Umbrella deity Sitata-patra (Du dog), the Eight thousand verses of the the to us known extensive Prajna-para mita sutras.

The Golden Light Sutra (Ser-O). Do the Kangso of white Mahakala and Vaisravana. And do the full ritual of the treasure vase of the Blazer of Glory of the three realms Rinchen Shugdan and hiding it, sponsor a lama to do this. It is best if one preserves in un-broken, timely practice of Kangso and Tsog offerings with fellow practitioners of pure samaya. Also, in wealth summon ding (Yang cug), wealth accomplishing (Yang Drub), and in wealth restoring (Yang So) type of rituals. Furthermore, do peaceful fire puja (Jin sek) of Dorje shugdan. Offer Sang and do supplicating and appeasing rituals. (Sol)

## mo part two: commentary to the results

### **Prospects for an intended Purpose**

It is difficult to accomplish the desired aims at the moment. It is better to leave it if possible. However, if there is work that can not be avoided it is good if one throws spirit catchers (Do) and practice wrathful mantric activity.

### **Prospects for enemies**

It is not good to oppose the enemy. There will be no difference in regard to victory if one meets the challenge with peaceful means.

### **Prospects for dispute**

There is no victory in a meaningless dispute. If confronted with bullying, a violent opponent.

**Practice:** do the great averting ritual (Dog chen) of Tara, recite the Heart of Wisdom sutra, the White Umbrella deity Sitata-patra (Du dog), and make supplication of one's own related deity.

### **Prospects for sickness**

For this difficult imbalance of bodily elements, the patient must take medications for a long time, no other method will help.

**Practice:** Recite as many times as possible (Kun Rig), recite the Heart of Wisdom mantra, the White Umbrella deity Sitata-patra (Du dog), and recite a text called Za Yum. receive authorisation to practice Garuda Vajrapani, receive the Jab Trul a healing ablution, recite Nang Sa Nang Gye. Offer tormas to the four elements (protectors of the four directions) the Jung Zhi. Offer repayment tormas to the Naga's (Len Lu tor). Do long life ritual Tse Chog and practice vast generosity for a year.

### **Prospects for life**

In order to stabilise the root of life,

**Practice:** Do long life practice. Take an Amitayus initiation and do the Nam Gyel ma practice, the Tse Chog long life ritual. Receive a new name, change one's clothing and give things for the Dharma to clear away obstructions.

If one is of vast minded motivation practice giving and taking (Tong len). The main thing is to clear away obstructions through purification. After having travelled far it seems that one is harmed by either a king enchanter spirit (Gyel Gong) following after an object one has. Or by a Naga or Tsen spirit whose abode such as a spring, one has defiled. Throw preta? spirit catchers (Kam Bar Do), recite the Pure Gold sutra (Dag Ser Do), recite four hundred mantras of 'Gya zhi'. Throw effigies (lue) and do rituals for the Naga's.

### **Prospect for medicines**

Consult the doctor of one's wish. Don't keep changing doctors. It is best if you follow the original one's advice.

### **Prospects for pregnancy**

Chances for pregnancy are not good. If one makes offerings to the three jewels, practice generosity. Do hundred thousand recitations of the Twenty-one praises to Tara together with the sadhana practice. Make single pointed requests for the ripening of one's hopes, the parents will be delighted with the conception of a boy or girl.

### **Prospects for guests**

By either hearing unhappy news about the awaited guest or receiving some object from them one's doubts will be dispelled.

## mo part two: commentary to the results

### Prospects for business

If one has already begun some business for profit one should do vast practices for dispelling obstructions. If one is about to begin something it is better to leave it.

### Prospects for Path

If one is accompanied by good close friends, it is good. And to clear away obstructions, when embarking one should offer Sang and make supplication(Sol) to ones protector, recite Nang Sa Nang Gye, Tashi Tseg pa and recite White Umbrella Sutra a thousand times.

### Prospects for loss

That, what has been seized by others, will soon be recovered without delay. That, of which there is doubt as to its location, has little hope for recovery.



The way to do this decisive divination's by practitioners, one needs abide in the samaya of the Life Entrustment of the supreme deity Dorje Shugdan with the exhortation by means of the Guru's truth, The Three Jewels and the explanation of these results. One can use this method of Mo to settle ones aspirations and beliefs and as an infallible divination for the sake of others or whatever is necessary depending on ones wishes. For the sake of a practice in accordance with his trust and reliance, thinking that to be without a text such as this was undisable. The western monk from Italy, Jampa Pelgye repeatedly urged its composition. In order not to refuse him and also, because in these times when beings try to perform divination's depending on whether a black or a white pebble comes up in the hand and concerning them selfs with the portend of good and bad dreams.

Wishing from my side to compose this text and thinking it would be permissible to do so. I, protector of the Sakya's Teachings, Dulzin Kirti Dhatza Dragpa Gyeltsen, spontaneously and directly expressed what arose in pure appearance to me. Using the method for making decisive divination's by means of the Queen of conquerors, Dorje Palden Lhamo as a base. Within the tradition of the previous supreme scholars such as those beautiful ornaments of the Gelugpa teachings, the Dalai Lama and the Penchen lama's, masters and practitioners.

At this day, Saka Dawa, the twenty eight day of the Fire Tiger year in my central abode Podrang Dechen Chog. May Virtue and Goodness Increase (5th june 1986)

## mo part two: commentary to the results

Since there were many omissions and mistakes in the first edition after its composition on request by the Italian monk, Jampa Pelgye, I, Choyang Kuten upon request, conscientiously made this second edition from which 500 copies where printed. It is not meant for general distribution. If one has a personal desire for it, it is to be offered upon request without payment. 1988 Tibetan year of the Earth Dragon.

Translated into English by David Molk. May the pure explanation of Buddha's true path to enlightenment be heard and realised everywhere.

Newly set with illustrations by LTW on Thurs 13/05/2004, The 10th tib month Day of the dakini's.

May there always be the auspiciousness of the World peace protector, guardian of that what brings real inner and outer peace.

