

Gathering the Collection of Kusali

Ŧang sem kha chö wang mo theb sor tsam

My mind, the powerful lady of Khechara,

- *My own mind, Dakini Land Lady,*

Chi wo nä thön tsa wäi Ia ma Dang

About the size of a thumb, emerges from my crown,

- *Thumb sized, leaves through the crown of my head,*

Zhäl jor Dzä ching Iar yang chhir jön te

Comes face to face with my root guru, and then returns.

- *Comes face to face with my root Lama.*

Ŧang jung mi göi gye pu sum gyi teng

After I split the skull off my old body,

- *I return and slice off my old skull,*

Iü po nying päi thö pa kog nä käl

It comes to rest on three hearthstones of self-arisen human heads.

- *Place on a hearth of three human heads.*

De nang Ihag ma sha thrag rü pa nam

The remaining flesh, blood, and bones are chopped up and heaped inside.

- *I chop up all my flesh, blood, and bones,*

Tub te pung Ia chän chher zig pa yi

Gazing with wide-open eyes,

- *Heap it in skull. By staring wide-eyed*

Jang tog bar jä Dü tsii gya tshor gyur

I purify, transform, and increase them into an ocean of nectar.

- *Purify, transform, increase nectar.*

Bless it with:

OM ĀḤ HŪḤ HA HO HRĪḤ (3x)

Think that:

Ŧang gi nying ga nä Iha mo thö pa thog pa pag tu me pa trö
te Dü tsi nä thö pä lum lum chü te Drön nam Ia phül wä jag

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Dor jēi ö zer gyi bu gü Drang te söI war gyur

From my heart emerge innumerable goddesses holding skull-cups. With these skullcups, they scoop up the nectar and offer it to the guests who partake of it with their vajra tongues by drawing it through straws of light.

Offer to the root guru seven times with:

Ku zhii Dag nyi tsa wäi Ia ma Ia

To my root guru, the nature of the four bodies,

▪ *I offer nectar, may you be pleased,*

Dam Dzä Dü tsi büI Io nye gyur chig

I offer this nectar of commitment substance. May you be pleased.

▪ *Root Guru, essence of four bodies.*

OM ĀḤ HŪḤ (7x)

[Offer from the crown of the head.]

Ngö Drub jung nä gyü päi Ia ma Ia

To the lineage gurus, the source of attainments,

▪ *I offer nectar, may you be pleased,*

Dam Dzä Dü tsi büI Io nye gyur chig

I offer this nectar of commitment substance. May you be pleased.

▪ *Lineage gurus, source of attainment.*

OM ĀḤ HŪḤ

[Offer from the forehead.]

Ia ma yi Dam chhog sum sung tshog Ia

To the assembly of gurus, yidams, Three Jewels, and guardians,

▪ *I offer nectar, may you be pleased.*

Dam Dzä Dü tsi büI Io nye gyur chig

I offer this nectar of commitment substance. May you be pleased.

▪ *Gurus, yidams, Three Jewels, protectors.*

OM ĀḤ HŪḤ

[Offer from the heart.]

Nyug mar nä päi nä zhi Drong Dag Ia

To the resident indigenous lords of the land and town,

- *I offer this pure nectar to you,*

Dam Dzä DÜ tsi büI lo töng Drog Dzö

**I offer this nectar of commitment substance. May you
provide a thousand-fold help.**

- *Local guardians, so please help me.*

OM ĀḤ HŪḤ

[Offer from the navel.]

Ŧig Drug bar Döi sem chän tham chä Ia

**To all sentient beings—those of the six realms and
the intermediate state—**

- *I offer nectar, may you be freed,*

Dam Dzä DÜ tsi büI lo DröI gyur chig

**I offer this nectar of commitment substance. May you be
freed.**

- *All beings of six realms and bardo.*

OM ĀḤ HŪḤ

[Offer from the knee.]

PhüI wä Drön kün zag me De wä tshim

**Due to this offering all the guests are satisfied with
uncontaminated bliss.**

- *The guests are satisfied with great bliss.*

Sem chän nam kyang Drib Dräl chhö ku thob

**The sentient beings, freed of obstructions, attain
the dharmakaya.**

- *Freed sentient beings attain truth body.*

Chhö päi khor sum ma sam jö Dä kyi

**The three spheres of the offering become the entity of
nondual bliss and emptiness,**

- *Three circles off rings nature is bliss,*

De tong nyi su me päi ngo wor gyur

Beyond words, thoughts, and expression.

- *Voidness beyond words, thoughts, expression.*