

The Quick Path to Great Bliss: The Uncommon Sadhana of Venerable Vajrayogini Naro Khechari Together with the Self-Initiation Ritual, The Mandala Rite, Banquet of Great Bliss Arranged Simply and Clearly for the Sake of Easy Verbal Recitation

Even if you have received [a highest yoga tantra] initiation and the blessing [initiation] of Vajrayogini, if you have not received the profound instructions on the two stages, refrain from reading this.

With great respect, I prostrate to the feet of the guru, inseparable from Venerable Vajrayogini. With your great compassion, please care for me.

A. Preparation

Yogas 1, 2, and 3

To start, perform the first yoga of sleeping, the second yoga of waking, and the third yoga of tasting nectar.

4. Yoga of Immeasurables

Sit with the physical essentials [of the seven-fold posture] and recite:

Dün gyi nam khar la ma khor lo dom pa yab yum la tsa gyü kyi la ma yi dam
chhog sum ka dö sung mäi tshog kyi kor nä zhug par gyur

In the space before me are Guru Chakrasamvara father and mother, encircled by the assemblies of root and lineage gurus, yidams, the Three Jewels, Dharma protectors, and guardians.

Taking Refuge

Imagine yourself and all sentient beings going for refuge:

Dag dang dro wa nam khäi tha dang nyam päi sem chän tham chä dü di nä
zung te ji si jang chhub nying po la chhi kyi bar du

I and all living beings, equaling the limits of space, from now until reaching the essence of enlightenment,

Päl dän la ma dam pa nam la kyab su chhi o

Go for refuge to the glorious holy gurus;

Dzog päi sang gyä chom dän dä nam la kyab su chhi o

We go for refuge to the complete buddha bhagavans;

Dam päi chhö nam la kyab su chhi o

We go for refuge to the holy Dharma;

Phag päi gen dün nam la kyab su chhi o (3x)

We go for refuge to the arya Sangha. (3x)

Generating Bodhichitta

Dag gi dzog päi sang gyä kyi go phang thob par jä la

I will attain the state of complete buddhahood

Sem chän tham chä khor wäi dug ngäl gyi gya tsho lä dräl nä dzog päi jang
chhub kyi de wa la gö par ja

And then free all sentient beings from the ocean of samsara's suffering and place them in the bliss of complete enlightenment.

Dei chhir du dor je näl jor mäi lam gyi rim pa nyam su lang war gyi o (3x)

Therefore, I shall practice the stages of the path of Vajrayogini (3x)

It is also appropriate to perform the recitation of the Four Immeasurables in the usual way.

Then, joining your palms, recite:

La ma dang kön chhog rin po chhe nam pa sum la chhag tshäl zhing kyab su
chhi o / khye nam kyi dag gi gyü jin gyi lab tu söl

To the gurus and the precious Three Jewels, I prostrate and go for refuge. Please bless my continuum.

Dün gyi kyab yül nam ö zer kar mar thing sum gyi nam par zhu nä rang la thim
pä ku sung thug kyi jin lab thob par gyur

The objects of refuge before me melt into the aspect of white, red, and dark blue rays of light and absorb into me, whereby I receive the blessings of the body, speech, and mind.

Instantaneous Self-Generation

Rang nyi kä chig gi je tsün dor je näi jor mar gyur

Instantaneously I become Venerable Vajrayogini.

Blessing the Inner Offering

Cleanse the inner offering with the four-faced mantra or with:

OM KHAṆḌAROHI HUM HŪM PHAT

Purify it with:

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA ŚHUDDHO 'HAM

[Tong pa nyi du gyur] tong päi ngang lä YAM lä lung / RAM lä me / AH lä mi göi
gye bu sum gyi teng du AH lä thö pa yang shing gya chhe wäi nang du

[Everything becomes emptiness.] From within emptiness, from YAM comes wind, from RAM, fire, and from ĀḤs, three hearthstones of human heads. Upon these, from ĀḤ comes a wide and expansive skullcup.

OM KHAM AM TRAM HUM nam lä dü tsi nga / LAM MAM PAM TAM BAM nam lä
sha nga yi ge de dag gi tshän pa / lung yö me bar wä thö päi nang gi dzä
nam zhu war gyur

In it, from OM, KHAM, AM, TRAM, and HŪM come the five nectars and from LAM, MAM, PAM, TAM, and VAM¹ come the five meats, each marked by its syllable. The wind blows, the fire blazes, and the substances in the skullcup melt.

¹ This syllable (वं) is pronounced BAM by Tibetans. It is written here as VAM in accordance with the International Alphabet of Sanskrit Transliteration (IAST)

De dag gi teng du HUM lä kye päi kha tam ga kar po go thur du tä nä zhu wa thö par lhung nä dzä de dag ngül chhüi dog chän du gyur

Above them, from HŪṂ comes a white upside-down khatvanga. It melts and falls into the skullcup, whereby the substances become the color of mercury.

Dei teng du yang säi gyi threng wa sum tseg su nä pa OM AH HUM du gyur päi ö zer gyi chhog chüi de zhin sheg pa dang / pa wo dang näi jor ma tham chä kyi thug ka nä ye she kyi dü tsi kug nä nän pä mang por bar zhing pel war gyur

Above them three garlands of vowels and consonants, stacked one above the other, transform into OM ĀḤ HŪṂ, whose light rays draw back the nectar of exalted wisdom from the hearts of the tathagatas, heroes, and yoginis of the ten directions. When this is added, the contents multiply and increase abundantly.

Bless it by reciting:

OM ĀḤ HŪṂ (3x)

Blessing the Outer Offerings

Cleanse with:

OM KHAṆḌAROHI HUṂ HŪṂ PHAṬ

Purify with:

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA ŚHUDDHO 'HAṂ

[Tong pa nyi du gyur] tong päi ngang lä KAM lä thö päi nö nam kyi nang du HUM lä chhö dzä nam rang zhin tong nyi / nam pa chhö dzä so söi nam pa chän / je lä wang po drug gi chö yül du zag pa me päi de wa khyä par chän ter war gyur

[Everything becomes emptiness.] From within emptiness, from KAMs come skullcups. Inside them, from HŪṂs come the offering substances. Their nature is emptiness; their aspect is the various offering substances; and their function, as objects of the six senses, is to bestow special uncontaminated bliss.

Bless the two waters, the objects of enjoyment, and music with:

OM ARGHAṂ ĀḤ HŪṂ

OM PĀDYAṂ ĀḤ HŪṂ

OM VAJRA PUṢHPE ĀḤ HŪṂ

OM VAJRA DHŪPE ĀḤ HŪṂ

OM VAJRA GANDHE ĀḤ HŪḤ
OM VAJRA NAIVIDYA ĀḤ HŪḤ
OM VAJRA ŚHAPTA ĀḤ HŪḤ

At this point, if performing the self-initiation, offer the preliminary tormā, and bless the place and offering items in accordance with the mandala rite.

Blessing the Preliminary Torma

Cleanse with:

OM KHAṆḌAROHI HUḤ HŪḤ PHAṬ

Purify with:

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA ŚHUDDHO 'HAḤ

[Tong pa nyi du gyur] tong päi ngang lä YAM lä lung / RAM lä me / AH lä mi göi
gye bu sum gyi teng du AH lä thö pa yang shing gya chhe wäi nang du
**[Everything becomes emptiness.] From within emptiness, from YAM comes wind, from
RAM, fire, and from ĀḤs, three hearthstones of human heads. Upon these, from ĀḤ comes
a wide and expansive skullcup.**

OM KHAM AM TRAM HUM nam lä dü tsi nga / LAM MAM PAM TAM BAM nam lä
sha nga yi ge de dag gi tshän pa / lung yö me bar wä thö päi nang gi dzä
nam zhu war gyur

**In it, from OM, KHAM, AM, TRAM, and HŪḤ come the five nectars and from LAM, MAM,
PAM, TAM, and VAM come the five meats, each marked by its syllable. The wind blows, the
fire blazes, and the substances in the skullcup melt.**

De dag gi teng du HUM lä kye päi kha tam ga kar po go thur du tä nä zhu wa
thö par lhung nä dzä de dag ngül chhüi dog chän du gyur

**Above them, from HŪḤ comes a white upside-down khatvanga. It melts and falls into the
skullcup, whereby the substances become the color of mercury.**

Dei teng du yang säl gyi threng wa sum tseg su nä pa OM AH HUM du gyur päi
ö zer gyi chhog chüi de zhin sheg pa dang / pa wo dang näl jor ma tham chä
kyi thug ka nä ye she kyi dü tsi kug nä nän pä mang por bar zhing pel war gyur

**Above them three garlands of vowels and consonants, stacked one above the other,
transform into OM ĀḤ HŪḤ, whose light rays draw back the nectar of exalted wisdom from
the hearts of the tathagatas, heroes, and yoginis of the ten directions. When this is added,
the contents multiply and increase abundantly.**

Bless it by reciting:

Performing the blazing mudra, recite:

PHAIṂ

Rang gi thug kar da dân la nă păi BAM yig gi ö zer gyi dur thrö chhen po gyä na nă păi chhog kyong dang / zhing kyong dang / lu la sog pa nam chän drang

From the syllable VAM on the moon disc at my heart, light rays invite the directional protectors, local protectors, nagas, and so forth who abide in the eight great charnel grounds.

Chhog tsham gyä du khö pa nam kä chig gi ö säi du chug pa lä / je tsün dor je näl jor mäi kur zheng päi

Set in the eight cardinal and intermediate directions, they instantaneously enter into clear light and arise as the exalted body of Venerable Vajrayogini.

Drön nam kyi jag la HUM kar po lä jung wäi dor je tse sum pa kar po nă dru tsam khö päi dor jei ö zer gyi bu gü drang nă söl war gyur

From a white HUM on the tongue of each guest arises a white three-spoked vajra. These transform into straws of light, the thickness of a mere grain of barley, through which they draw up and partake [of the essence of the torma].

Offer to the general dakinis:

OM KHA KHA / KHĀHI KHĀHI / SARVA YAKṢHA RAKṢHASA / BHŪTA / PRETA / PIŚHĀCHA / UNMĀDA / APASMĀRA / VAJRA ḌĀKA ḌĀKINYĀ DAYA / IMAṂ BALIṂ GRIHNANTU / SAMAYA RAKṢHANTU / MAMA SARVA SIDDHIM ME PRAYACCHANTU / YATHAIVAM / YATHEṢṢṬAṂ / BHUJATHA / PIBĀTHA / JIGRATHA / MĀTI KRAMATHA / MAMA SARVA KARTAYA / SADSUKHAṂ VIṢHUDDHAYE / SAHAYIKA BHAVANTU HŪṂ HŪṂ PHAṬ PHAṬ SVĀHĀ (2x)

OM ARGHAṂ PRATĪCCHHA SVĀHĀ
OM PĀDYAṂ PRATĪCCHHA SVĀHĀ
OM VAJRA PUṢHPE ĀḤ HŪṂ SVĀHĀ
OM VAJRA DHŪPE ĀḤ HŪṂ SVĀHĀ
OM VAJRA DĪPE ĀḤ HŪṂ SVĀHĀ
OM VAJRA GANDHE ĀḤ HŪṂ SVĀHĀ
OM VAJRA NAIVIDYA ĀḤ HŪṂ SVĀHĀ
OM VAJRA ŚHAPTA ĀḤ HŪṂ SVĀHĀ

Chhog kyong dang zhing kyong dang / lu la sog pa nam kyi zhäl du

Lha yi tshog nam ma lü dang
To the entire assembly of gods,

Lu yi tshog nam ma lü dang
To the entire assembly of nagas,

Nö jin tshog nam ma lü dang
To the entire assembly of harm-givers,

Sin pöi tshog nam ma lü dang
To the entire assembly of cannibals,

Jung pöi tshog nam ma lü dang
To the entire assembly of evil spirits,

Yi dag tshog nam ma lü dang
To the entire assembly of hungry ghosts,

Sha zäi tshog nam ma lü dang
To the entire assembly of flesh-eaters,

Nyo je tshog nam ma lü dang
To the entire assembly of crazy-makers,

Je je tshog nam ma lü dang /
To the entire assembly of forgetful-makers,

Kha dröi tshog nam ma lü dang
To the entire assembly of dakas,

Ma möi tshog nam ma lü /
To the entire assembly of female demons,

Ma lü pa ni tham chä dag
All of you, without exception,

Dir sheg dag la gong su söl
please come here and pay attention to me.

Tän pa sung dang dro wäi dön dzä chhir
Great glorious Dharma protectors,

Thug dam chä shing zhäl gyi chhe pa nam
Your inexhaustibly ferocious, frightful forms, which are as quick as thought,

Päl chhen ka dö yi tar gyog pa yi
Subdue evil and destroy dark forces.

Jig päi zug chän drag tum mi zä pa
You who have made heart commitments and taken oaths

Dug pa düi dzä nag pöi chhog nam jom
For the sake of guarding the doctrine and enacting the welfare of migrating beings,

Näl jor lä la drä bu ter dzä ching

Who grant the results of yogic actions

Thu tob jin lab sam gyi mi khyab päi

And have inconceivable powers and blessings,

Nö jin tshog sog gyä la chhag tshäl lo

To the eight groups—the hosts of harm-givers and so forth—I prostrate.

De gyä tsün mo sä dang yog chä pä

The eight groups, together with your consorts, children, and servants,

Ngö drub kün gyi ka drin dag la tsöl

Bestow upon me the kindness of all attainments.

Näl jor dag chag khor chä la

May we, the yogis, along with our retinues,

Nä me tshe dang wang chhug dang

Gain health, long life, power, and wealth,

Päl dang drag dang käl wa zang

Glory, fame, good fortune,

Long chö gya chhen kün thob ching

And abundant enjoyments.

Zhi dang gyä la sog pa yi

Bestow on us the attainments of the actions

Lä kyi ngö drub dag la tsöl

Of pacification, increase, and so forth.

Sung mä tag tu drog dzö chig

Guardians, please always assist us

Dü min chhi dang nä nam dang

Avert untimely death, sickness,

Dön dang geg nam zhi wa dang

Pacify spirits, and obstructors.

Mi lam ngän dang tshän ma ngän

Eliminate bad dreams,

Ja je ngän nam me par dzö

Bad omens, and bad activities.

Jig ten de zhing lo leg dang

Make the world happy, the harvests good,

Dru nam phel zhing chhö phel dang

The crops grow, the Dharma flourish,

All happiness and goodness occur,

Yi la dö pa kün drub shog

And all our wishes come about.

Päl dän la ma dam pa nam kyi thug gong dzog pa dang / nam kha dang
nyam päi sem chän tham chä kyi dön du chhag gya chhen po chhog gi ngö
drub je tsün dor je näl jor mäi go phang thob par ja wäi chhir du

**In order to attain the state of Venerable Vajrayogini, the supreme attainment of
mahamudra, for the sake of fulfilling the intentions of the glorious holy gurus and for all
sentient beings equaling space,**

Je tsün dor je näl jor mäi sin dhu räi kyil khor drub ching chhö pa dang dag nyi
jug ching wang lang war tshäl na

**I am going to accomplish the sindura mandala of Venerable Vajrayogini, make offerings,
enter the mandala, and receive the initiations.**

Kar chhog la ngön par ga wäi sung ma khyä par chän khye nam kyi chhö jin
gyi tor ma gya chhen po di zhe la / kyil khor chhen pöi ja wa thar ma chhin gyi
bar du bar chhä tham chä sung wa dang / jang chhub drub päi drog dzä du
söl

**You special guardians who delight in the white forces, please accept this vast torma
offering, guard me from all obstacles that hinder my completion of the activity of the great
mandala, and assist me in the accomplishment of enlightenment.**

Gang dag nag pöi chhog su gyur pa sang chö ta war mi wang wäi geg dang
log par dren pa tham chä säi chhog dir ma nä par zhän du song zhig

**All dark forces—interferers and those who lead astray, who are not empowered to view the
secret conduct—do not remain here. Go elsewhere.**

Fiercely play the damaru, bell, and so forth, while reciting:

OM SUMBHA NISUMBHA HUM HÜM PHAT

OM GRIHṆA GRIHṆA HUM HÜM PHAT

OM GRIHṆĀPAYA GRIHṆĀPAYA HUM HÜM PHAT

OM ĀNAYAHO BHAGAVĀN VAJRA HUM HÜM PHAT (2x)

Take the [preliminary] torma out to a clean place.

Blessing the Place and the Offering Substances

Cleanse with:

OM KHAṆḌAROHI HUM HÜM PHAT

Purify with:

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA ŚHUDDHO 'HAM

[Tong pa nyi du gyur] / Tong päi ngang lä dhrum lä rin po chhe na tshog lä drub päi zhäl yä khang dru zhi go zhi pa / ta bab zhi dze pa gyän tham chä kyi gyän pa tshän nyi tham chä yong su dzog päi nang du

Everything becomes emptiness. From within emptiness, from BHRUM comes a square celestial mansion comprised of various precious substances. It has four doors, ornaments, and landings, and is complete in all features.

AH lä ye she kyi ka pa la yang shing gya chhe wäi nang du HUM HUM zhu wa lä jung wäi lha dzä lä drub päi chhö yön / zhab sil / me tog / dug pö / mar me / dri chhab / zhäl zä / röi mo nam

Inside, from ĀḤs come vast and expansive exalted wisdom skullcups within which are HÜMs. The HÜM within each of them melts and arises as divine substances, from which drinking water, water for the feet, flowers, incense, butter lamps, perfume, food, and music are established.

Zang zhing gya chhe wa / dang shing thog pa me pa sa dang bar nang nam kha gang wa / phag pa kün tu zang pöi nam par thar pa lä jung wäi chhö päi trin gyi phung po ta bu sam gyi mi khyab pa

They are excellent and extensive, transparent and unobstructive, fill the ground and space, and are inconceivable like the billowing clouds of offerings that are found in the biography of Arya Samantabhadra.

La ma dang je tsün dor je näi jor mäi lha tshog sang gyä dang jang chhub sem pa tham chä kyi chän lam du jung zhing gyä par gyur chig

May they arise and multiply before the eyes of the gurus, the assembly of deities of Venerable Vajrayogini, and all the buddhas and bodhisattvas.

Performing the mudras, bless the offerings:

OM ARGHAM ĀḤ HÜM / OM PĀDYAM ĀḤ HÜM
OM VAJRA PUṢHPE ĀḤ HÜM / OM VAJRA DHŪPE ĀḤ HÜM
OM VAJRA DĪPE ĀḤ HÜM / OM VAJRA GANDHE ĀḤ HÜM
OM VAJRA NAIVIDYA ĀḤ HÜM / OM VAJRA ŚHAPTA ĀḤ HÜM

Perform the sky-treasure mudra at the level of your forehead:

OM VAJRA SPHARAṆA KHAM

Thereby, the offerings increase abundantly.

Recite the mantra below three times. The first recitation invites the guests of the offering to the space in front. With the second, the room is blessed by them. With the third, think that the offerings are blessed. Play the big musical instruments [drums, etc.].

OM VAJRA GHAṆḌE RAṆITA / PRARAṆITA / SAṂPRARAṆITA / SARVA BUDDHA KṢHETRA
PRACHĀLINI PRAJÑĀPĀRAMITĀ NĀDA SVABHĀVE / VAJRA DHARMA HRĪDAYA /
SANTOṢHAṆI HŪṂ HŪṂ HŪṂ HO HO HO A KHAṂ SVĀHĀ (3x)

If you wish, offer the mandala and eighteen prostrations as in the Heruka or Hevajra [rites].

Second, there are four parts to the actual practice:

- 1. Meditation on the self-generation*
- 2. Establishing the vase*
- 3. Establishing the front generation and making offerings*
- 4. Taking the initiations*

Firstly, the Vajrasattva meditation and recitation.

Vajrasattva Meditation and Recitation

Rang gi chi wor pä däi dän la dor je sem pa yab yum ku dog kar po zhäl chig
chhag nyi kyi dor dril dang dri thö dzin pä phän tshün khyü pa

On my crown, on a lotus and moon seat are Vajrasattva father and mother. They have white-colored bodies, one face and two arms, holding vajra and bell, and curved knife and skullcup. They are embracing one another.

Yab chhag gya drug dang yum chhag gya ngä gyän ching / dor je dang pä
mäi kyil trung gi zhug päi thug kar da wäi teng du HUM gi thar ngag threng gi
kor wa lä dü tsi kar pöi gyün bab pä nä dön dig drib tham chä jang war gyur

The father is adorned with the six mudras, while the mother is adorned with the five mudras. They sit in the vajra and lotus postures. On a moon at the heart is a HŪṂ encircled by the mantra garland, from which cascades a stream of white nectar, cleansing away all sickness, spirits, negativities, and obstructions.

Thinking in this way, recite:

OM VAJRA HERUKA SAMAYA / MANUPĀLAYA / HERUKA /
TVENOPATIṢṬĀ / DRĪḌHO ME BHAVA / SUTOṢHYO ME BHAVA / SUPOṢHYO ME BHAVA /
ANURAKTO ME BHAVA / SARVA SIDDHIṂ ME PRAYACCHHA / SARVA KARMASU CHA ME /
CHITTAṂ ŚHREYAḢ KURU HŪṂ / HA HA HA HA HOḢ / BHAGAVAN / VAJRA HERUKA MĀ
ME MUÑCHA / HERUKA BHAVA / MAHĀ SAMAYASATVA ĀH HŪṂ PHAṬ (21x)

At the end, think that:

Dor je sem pa yab yum rang la thim pä / rang gi go sum dang dor je sem päi
ku sung thug yer mi chhe par gyur

Vajrasattva father and mother absorb into me, whereby my three doors become inseparable from the body, speech, and mind of Vajrasattva.

5. Yoga of the Guru

Dün gyi nam khar dag säi nyi su me päi ye she kyi rang nang lä drub päi zhäl
yä khang dru zhi go zhi gyän ta bab dang chä pa tshän nyi tham chä yong su
dzog päi

In the space before me, established from the self-appearance of the exalted wisdom of nondual purity and clarity, is an inestimable square mansion complete in all features with four doors, ornaments, and gateways.

Ü su seng ge chhen po gyä kyi teg päi rin po chhei thri na tshog pä ma da wa
nyi mäi dän gyi teng du drin chän tsa wäi la ma de nyi sang gyä dor je chhö
kyi nam pa chän ku dog mar po zhäl chig chhag nyi kyi dor je dang dril bu
thug kar nöl nä dzin pa

In the center of this is a jeweled throne supported by eight great lions. On a cushion of a variegated lotus, moon, and sun is actually my kind root guru in the aspect of Buddha Vajradharma. His body is red in color with one face and two arms crossed at his heart, holding vajra and bell.

U tra räi päi chö pän chän / zhab dor jei kyil mo trung gi zhug pa / zhön nu lang
tsho chu drug lön päi na tshö chän / dar dang rü pa dang rin po chhei gyän
tham chä kyi gyän pa

His hair is tied up in a crowning top knot. He sits with his legs crossed in the vajra posture. He is sixteen years old, in the prime of youth, and is adorned with silken garments and all the bone and jeweled ornaments.

Dei dän nä tsam te yön kor du sang gyä dor je chhang nä tsa wäi la mäi bar
gyi gyü päi la ma tham chä pa wo dor je chö kyi nam pa chän ku dog mar po
zhäl chig chhag nyi

Starting in front and encircling him counterclockwise are all the lineage gurus, from Buddha Vajradhara to my root guru. They are in the aspect of Hero Vajradharma. They have red-colored bodies, one face and two arms.

Yä pä de tong gi dra drog päi da ma ru thröl wa / yön pä thö pa dü tsi gang
wa thug kar dzin pa / dru mo yön na kha tam ga nam pa / zhab dor jei kyil
trung gi zhug pa / rü päi gyän drug gi gyän ching / zhön nu lang tsho dar la
bab pa

The right hand plays a damaru that resonates with the sound of bliss and emptiness, while the left at the heart holds a skullcup filled with nectar. They each hold a khatvanga in the

sit with their legs crossed in the vajra posture, and are adorned with the six bone ornaments.

Tso khor tham chä kyi träl war OM / drin par AH / thug kar HUM / thug käi HUM lä
ö zer thrö / rang zhin gyi nä nä la ma yi dam kyil khor gyi lha tshog dang / sang
gyä jang sem pa wo kha dro / chhö kyong sung mäi tshog dang chä pa

The principal and his retinue each have an OM̐ at the forehead, an AH̐ at the throat, and a HÜM̐ at the heart. From the HÜM̐ at the heart, light rays radiate and invite from their natural abodes the gurus, yidams, assembly of mandala deities, buddhas, bodhisattvas, heroes, and dakinis, together with hosts of Dharma protectors and guardians.

OM̐ VAJRA SAMĀJAḤ / JAḤ HÜM̐ VAM̐ HOḤ

Think that:

Re reang kyab nä kün dü kyi ngo wor gyur
Each becomes, in nature, the embodiment of all objects of refuge.

Prostration

Joining the palms, pay homage by reciting:

Gang gi drin gyi de chhen nä
I bow to the lotus feet of the vajra-holder,

Kä chig gi nyi thob gyur wa
O guru, whose body is like a jewel,

La ma rin chhen ta büi ku
Through whose kindness

Dor je chän zhab pä la dü
The state of great bliss will be attained in an instant.

Making Offerings

Think that:

Rang gi thug ka nä trö päi chhö päi lha mo nam kyi chhö par gyur
Offering goddesses emanate from my heart and perform the offerings:

Outer Offerings

OM ARGHAM PRATĪCCHHA SVĀHĀ
OM PĀDYAM PRATĪCCHHA SVĀHĀ
OM VAJRA PUṢHPE ĀḤ HŪM SVĀHĀ
OM VAJRA DHŪPE ĀḤ HŪM SVĀHĀ
OM VAJRA DĪPE ĀḤ HŪM SVĀHĀ
OM VAJRA GANDHE ĀḤ HŪM SVĀHĀ
OM VAJRA NAIVIDYA ĀḤ HŪM SVĀHĀ
OM VAJRA ŚHAPTA ĀḤ HŪM SVĀHĀ

OM ĀḤ VAJRA ADARŚHE HŪM
OM ĀḤ VAJRA VINI HŪM
OM ĀḤ VAJRA GANDHE HŪM
OM ĀḤ VAJRA RASE HŪM
OM ĀḤ VAJRA SPARŚHE HŪM
OM ĀḤ VAJRA DHARME HŪM

Inner Offering

OM GURU VAJRADHARMA SAPARIVĀRA OM ĀḤ HŪM

Secret Offering

Countless knowledge ladies such as Padmini are emanated from my heart and each transforms into the form of Vajrayogini. Due to the guru father and mother entering into absorption, they are pervaded by uncontaminated bliss. Think that and present the secret offering, saying:

Yi ong lang tshöi päi dzin drug chu zhii
I offer illusion-like mudras beautiful in the glory of youth,

Dö päi gyu tsäl la khä lü thra ma
Slender and skilled in the sixty-four arts of love;

Zhing kye ngag kye lhän kye pho nyäi tshog
A host of beautiful messenger dakinis,

Dze dug gyu mäi chhag gya nam kyang bül
Born of sacred place, mantra-born, and innately born.

Infusing the three spheres of offering with indivisible bliss and emptiness, present the offering of suchness, saying:

Drib dräl lhän kye de wäi ye she chhe

I offer you supreme ultimate bodhichitta,

Chhö kün rang zhin trö dang dräl wäi ying

The great exalted wisdom of unobstructed innate bliss,

Yer me lhün drub ma sam jö lä dä

The sphere free from elaboration, the nature of all phenomena,

Dön dam jang chhub sem chhog khyö la bül

Spontaneous and indivisible, beyond words, thoughts, and expression.

[The Seven Pure Practices]

Perform the regular confession, saying:

Kön chhog sum la dag kyab chhi

I take refuge in the Three Jewels.

Dig pa tham chä so sor shag

I confess all my negative actions individually.

Dro wäi ge la je yi rang

I rejoice in the virtues of living beings.

Sang gyä jang chhub yi kyi zung

I keep in my mind a buddha's enlightenment.

Sang gyä chhö dang tshog chhog la

I take refuge until I am enlightened

Jang chhub bar du dag kyab chhi

In the Buddha, the Dharma, and the Supreme Assembly.

Rang zhän dön ni rab drub chhir

In order to fulfil the aims of myself and others,

Jang chhub sem ni kye par gyi

I will generate the mind of enlightenment.

Jang chhub chhog gi sem ni kye gyi nä

Having generated the mind of supreme enlightenment,

Sem chän tham chä dag gi drön du nyer

I will invite all sentient beings to be my guests.

I will undertake the pleasing, supreme conduct of enlightenment.

Dro la phän chhir sang gyä drub par shog
May I become a buddha to benefit living beings.

Gathering the Collection of Kusali

Rang 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 la 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 lar yang chhir jön te
Comes face to face with my root guru, and then returns.

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

Rang 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,*

Lü 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 lhag 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 la 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:

Rang gi nying ga nä lha mo thö pa thog pa pag tu me pa thö te dü tsi nä thö
pä lum lum chü te drön nam la phül wä jag dor jei ö zer gyi bu gü drang te söl
war gyur

From my heart emerge innumerable goddesses holding skullcups. 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 la ma la
To my root guru, the nature of the four bodies,

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

Dam dzä dü tsi büi lo nye gyur chig
I offer this nectar of commitment substance. May you be pleased.

- *Root Guru, essence of four bodies.*

OM̐ ĀḤ HŪḤ (7x) [*Offer from the crown.*]

Ngö drub jung nä gyü päi la ma la
To the lineage gurus, the source of attainments,

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

Dam dzä dü tsi büi lo nye gyur chig
I offer this nectar of commitment substance. May you be pleased.

- *Lineage gurus, source of attainment.*

OM̐ ĀḤ HŪḤ [*Offer from the forehead.*]

La ma yi dam chhog sum sung tshog la
To the gurus, yidams, Three Jewels, and hosts of guardians,

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

Dam dzä dü tsi büi lo nye gyur chig
I offer this nectar of commitment substance. May you be pleased.

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

OM̐ ĀḤ HŪḤ [*Offer from the heart.*]

Nyug mar nä päi nä zhi drong dag la
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.*

OM̐ ĀḤ HŪḤ [*Offer from the navel.*]

Rig drug bar dōi sem chän tham chä la

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

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

Dam dzä dü tsi bül lo dröl gyur chig

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

- *All beings of six realms and bardo.*

OM̐ ĀḤ HŪM̐ [*Offer from the knee.*]

Phül 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.*

Offer the mandala with SA ZHI PÖ KYI. At the time of the self-initiation, perform the extensive mandala offering.

Mandala Offering

OM BÄN DZA BHU MI AH HUM wang chhen ser gyi sa zhi / OM BÄN DZA RE KHE
AH HUM chhi chag ri khor yug gi kor wäi ü su / rii gyäl po ri rab / shar lü phag po
/ lho dzam bu ling / nub ba lang chö / jang dra mi nyän

**OM̐ VAJRA BHUMI ĀḤ HŪM̐, mighty golden ground. OM̐ VAJRA REKHE ĀḤ HŪM̐, encircled
by a wall of iron mountains; in the center, Mount Meru, king of mountains; in the east,
Videha; in the south, Jambudvipa; in the west, Godaniya; in the north, Kuru;**

Lü dang lü phag / nga yab dang nga yab zhän / yo dän dang lam chhog dro /
dra mi nyän dang dra mi nyän gyi da / rin po chhei ri wo / pag sam gyi shing /
dö jöi ba / ma mö pa yi lo tog

Deha and Videha; Chamara and Aparachamara; Shatha and Uttaramantrin; Kuru and Kaurava; the precious mountain, wish-granting tree, wish-fulfilling cow, uncultivated harvest;

Khor lo rin po chhe / nor bu rin po chhe / tsün mo rin po chhe / lön po rin po chhe / lang po rin po chhe / ta chhog rin po chhe / mag pön rin po chhe / ter chhen po yi bum pa

The precious wheel, precious jewel, precious queen, precious minister, precious elephant, precious horse, precious general, great treasure vase;

Geg ma / threng wa ma / lu ma / gar ma / me tog ma / dug pö ma / nang säl ma / dri chhab ma

The charm goddess, garland goddess, song goddess, dance goddess, flower goddess, incense goddess, light goddess, perfume goddess;

Nyi ma / da wa / rin po chhei dug / chhog lä nam par gyäl wäi gyän tshän

The sun and moon; the precious parasol and banner of victory over all directions.

Ü su lha dang mi / päi jor phün sum tshog pa matshang wa me pa / tsang zhing yi du wong wa di dag drin chän tsa wa dang gyü par / chä päi päi dän la ma dam pa nam la ül war gyi o

In the center, the riches of gods and humans, perfect, lacking nothing, pure, and enchanting. To the glorious, holy, and kind root and lineage gurus, I offer this universe.

Thug je dro wäi dön du zhe su söl / zhe nä jin gyi lab tu söl

Please accept it out of compassion, for the sake of living beings. Having accepted it, please bless me.

De tong lhän chig kye päi ye she kyi

The mountains, continents, precious objects, treasure vase,

- *Mount Meru, lands, precious things and vase,*

Zung nam phung kham kye chhe lä jung wäi

As well as the sun and the moon that have arisen from my aggregates, constituents, and sources

- *Sun and moon, formed by my skandhas,*

Ri ling rin chhen ter bum nyi dar chä

As apprehension aspects of the exalted wisdom of innate bliss and emptiness,

- *Objects held by bliss and void wisdom*

Kyab gön thug jei ter la bül war gyi

I offer to you, refuge protector, treasure of compassion.

- *I offer to you, refuge savior.*

Dag gi chhag dang mong sum kye wäi yül
The objects of my attachment, anger, and ignorance—

- *All objects of my mind's three poisons,*

Dra nyen bar sum lü dang long chö chä
Friends, enemies, strangers, body, and resources—

- *Friends, foes, strangers, body, wealth, pleasure,*

Phang pa me par bül gyi leg zhe nä
Without any sense of loss, I offer them. Please kindly accept them,

- *I offer without feeling a loss.*

Dug sum rang sar dröl war jin gyi lob
And bless me to pacify the three poisons in dependence on their own objects.

- *Please grant strength that three poisons may cease.*

IDAM GURU RATNA MAṄḌALAKAṂ NIRYĀTAYĀMI

Requests to the Lineage Gurus

Gyäl wa gya tshöi rig dag dor je chhö
To Vajradharma, lord of the family of the ocean of victorious ones;

- *Vajradharma, family holder;*

Gyäl wäi yum chhog dor je näi jor ma
Vajrayogini, supreme mother of the victorious ones;

- *Vajrayogini, supreme mother;*

Gyäl sä thu wo na ro ta päi zhab
Naropa, preeminent child of the victorious ones,

- *Naropa, chief son of the victors;*

Söl wa deb so lhän kye ye she tsöl
I make request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*

Sang chhen lob shä dzin päi pham thing pa
To the Pamtingpas, holders of the explanations of the great secrets for disciples;

- *Pamtingpas, holders of great secrets;*

Sang dzö kün gyi ter gyur she rab tseg
Sherab Tseg, you are a treasure of all the secret treasures;

- *Sherab Tseg, treasure of all secrets;*

Sang ngag gya tshöi nga dag mäi löi zhab
Mal Lotsawa, chief of the ocean of secret mantra,

- *Mäl Lotsawa, secret mantra lord:*

Söl wa deb so lhän kye ye she tsöl

I make request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*

Dor je chhang wang la chhen sa kya pa

To the great Sakya lama [Kunga Nyingpo], powerful lord Vajradhara;

- *Sachen Kunga Nyingpo, Vajradhara;*

Dor jei sä chhog je tsün sö nam tse

Jetsun Sonam Tsemo, supreme vajra child;

- *Sönam Tsemo, supreme vajra child;*

Dor je dzin päi tsug gyän drag päi zhab

Dragpa [Gyaltsen], crown ornament of vajra holders,

- *Dragpa Gyältsen, vajra holders' crown:*

Söl wa deb so lhän kye ye she tsöl

I make request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*

Sa kya pän chhen gang chän khä päi je

To the great Sakya Pandita, lord of the scholars of the land of snows;

- *Sakya Pandita, master scholar;*

Sa sum kye güi tsug gyän phag päi tshän

[Chogyal] Phagpa, crown ornament of all beings of the three levels;

- *Chögyäl Phagpa, crown of all three realms;*

Sa kyäi täm dzin zhang tön chhö jei zhab

Shangton Choje, holder of the Sakya doctrine,

- *Shangtön Chöje, holder of Sakya:*

Söl wa deb so lhän kye ye she tsöl

I make request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*

Drub päi wang chhug nam za drag phug pa

To Namza Dragpugpa, powerful lord of adepts;

- *Naza Dragpugpa, lord of adepts;*

Drub chhog khä päi de pön chhö kyi je

Dharma Lord [Sonam Gyältsen], supreme adept, helmsman of scholars;

- *Sönam Gyältsen, master realized one;*

Drub rig nyän gyü nga dag yar lung par

Yarlungpa, chief of the whispered lineage of adepts,

- *Yarlungpa, realized lineage chief:*

Söl wa deb so lhän kye ye she tsöl

I make request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*

Dag zhän dro wäi kyab gön gyäl wa chhog

To Gyalwa Chog, refuge protector of all living beings, myself and others;

- *Gyälwa Chog, protecting all beings;*

Dag nyi chhen po jam yang nam khäi tshän

Dagchen Jamyang Namkha Gyältsen;

- *Jamyang Namkha Gyältsen, great being;*

Dag chhen chhö je lo drö gyäl tshän zhab

Dagchen Lodro Gyältsen, lord of the Dharma,

- *Lodro Gyältsen, great lord of Dharma;*

Söl wa deb so lhän kye ye she tsöl

I make request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*

Ka drin nyam me je tsün do ring pa

To Jetsun Doringpa, unparalleled in kindness;

- *Jetsün Doringpa, kindness unmatched;*

Ka zhin drub päi tän dzin lo säl wang

Holder of the teachings, powerful Losel [Gyatso], who practiced as advised;

- *Losel Gyatso, practiced gurus' words;*

Ka gyü sang chhen ma wa khyen tsei zhab

[Jamyang] Khyentse, propounder of the oral lineage of the great secrets,

- *Jamyang Khyentse, expounds great secrets;*

Söl wa deb so lhän kye ye she tsöl

I make request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*

Rig ngag chhang wa lab sum gyäl tshän dang

To Labsum Gyältsen, holder of knowledge mantras;

- *Labsum Gyältsen, mantra knowledge one;*

Rig gyäi khyab dag wang chhug rab tän päi

Glorious Wangchug Rabten, pervasive lord of the hundred families;

- *Wangchug Rabten, hundred family lord*

Rig kyi tso wo je tsün ka gyur wa

Jetsun Kangyurwa, principal of the families,

- *Jetsün Kagyur, family principal;*

Söl wa deb so lhän kye ye she tsöl

I make request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*

Kyil khor gya tshöi khyab dag zha lu wa

To Shaluwa, pervasive lord of the ocean of mandalas;

- *Shaluwa, mandala ocean lord;*

Kyil khor kün gyi tso wo khyen rab je

Khyenrabje, principal of all the mandalas;

- *Khenrabje, head of all mandalas;*

Kyil khor khor löi dag po mor chhen zhab

Morchenpa, lord of the circle of mandalas,

- *Morchenpa, mandala circle lord;*

Söl wa deb so lhän kye ye she tsöl

I make request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*

Nyän gyü gya tshöi de pön nä sar wa

To Nesarwa, helmsman of the ocean of the whispered lineage;

- *Nesarwa, the whispered-line helmsman;*

Nyän gyü nga dag lo säi phün tshog dang

Losel Phuntsog, chief of the whispered lineage;

- *Losel Phuntsog, lord of whispered line;*

Nyän gyü pel khä tän dzin thrin lä zhab

Tenzin Trinley, skilled in spreading the whispered lineage,

- *Tenzin Trinley, whispered-line scholar;*

Söl wa deb so lhän kye ye she tsöl

I make request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*

Gan dön tän dzin khyab dag kan gyur wa

To the pervasive lord Kangyurwa Ganden Tenzin;

- *Kangyurwa, lord of Ganden doctrine;*

Gan dön dar gyä nyig dü dro wäi nyen

Ganden Dhargye, friend of living beings in the time of degeneration;

- *Ganden Dhargye, friend of all beings;*

Gan dön lug dzin dhar ma bha dräi zhab

Dharmabhadra, holder of the Ganden tradition,

Söl wa deb so lhän kye ye she tsöl

I make request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*

Do gyü kün gyi lam gyi nä dzog päi

To Lozang Chophel, chief of sutra and tantra,

- *Losang Chophel, sutra-tantra lord,*

Do gyü nga dag lo zang chhö phel dang

Who completed the essentials of the paths of all sutras and tantras;

- *You completed main points of all paths;*

Do gyü pel khä jig me wang pöi zhab

Jigme Wangpo, skilled in spreading sutra and tantra,

- *Jigme Wangpo, sutra-tantra sage:*

Söl wa deb so lhän kye ye she tsöl

I make request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*

Phabongkha Rinpoche

Na ro kha chö min dröl lam zang nä

To Dechen Nyingpo, blessed by Naropa,

- *Dechen Nyingpo, blessed by Naropa,*

Na ro pa zhin leg par dom pa la

Who instructed perfectly—just as Naropa did—

- *Explains like Naropa perfectly*

Na rö jin lab de chhen nying po la

In the essentials of the excellent ripening and liberating paths of Naro Khechari,

- *Essence of Naro dakini path:*

Söl wa deb so lhän kye ye she tsöl

I make request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*

Kyabje Trijang Rinpoche

[Dor jei go phang drüb päi nye lam chhog

To Losang Yeshe, vajra-holder,

- *Losang Yeshe, the vajra holder*

Dor je tsün möi min dröl dam päi dzö

Treasury of instructions on the ripening and liberating paths of the Vajra Queen,

- *Of treasure of Vajra Queen teachings,*

The supreme quick path for accomplishing the vajra state,

- *Quick path to attain the vajra state:*

Söl wa deb so lhän kye ye she tsöl

I make request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*

Root Guru

Rig dang kyil khor gya tshöi khyab dag chhog

Supreme pervasive lord of an ocean of families and mandalas;

- *My kind root Lama Vajradhara,*

Drän pä si zhii dung wa sel dzä pa

The remembrance of you dispels the sufferings of cyclic existence and peace.

- *Embodiment of all conquerors,*

Ka drin nyam me tsa wäi la ma la

To the incomparably kind root guru,

- *Granting blessings of all buddhas' speech:*

Söl wa deb so lhän kye ye she tsöl

I request: please bestow the innate exalted wisdom.

- *Please bestow great bliss and void wisdom.*

Kye rim zab mo kha chö näi jor dang

Please grant me blessings that, through the force of meditating

- *Please bless me through force of my practice*

Dzog rim ü mäi näi jor gom päi thü

On the profound Khechara yoga of the generation stage

- *On Dakini yoga of kye rim*

De chhen lhän kye ye she kye wa dang

And the central channel yoga of the completion stage,

- *And shushuma yoga of dzog rim*

Kha chö go phang thob par jin gyi lob

I may generate the exalted wisdom of innate great bliss and attain the state of Khechara.

- *Please grant spontan'ously born great bliss.*

Blessings of the Four Initiations

Kyab nä kün dü la ma la

To the guru encompassing all objects of refuge,

- *I request you, dear Lama,*

Söl wa deb so jin gyi lob

I make requests: please grant blessings;

- *Essence of refuge jewels,*

Wang zhi dzog par kur wa dang

Please confer the four initiations completely,

- *Please grant four empowerments.*

Ku zhii go phang tsäl du söl (3x)

And bestow the state of the four bodies. (3x)

- *Bestow please, the four bodies. (3x)*

Think that:

La mäi träl wäi OM lä dü tsi ö zer kar po thrö / rang gi träl war thim

White light rays and nectars radiate from the OM at my guru's forehead and absorb into my forehead.

Lü kyi dig drib dag

The negativities and obstructions of my body are purified.

Bum päi wang thob

I receive the vase initiation.

La mäi küi jin lab lü la zhug

The blessings of my guru's body enter my body.

La mäi drin päi AH lä dü tsi ö zer mar po thrö / rang gi drin par thim

Red light rays and nectars radiate from the AH at my guru's throat and absorb into my throat.

Ngag kyi dig drib dag

The negativities and obstructions of my speech are purified.

Sang wäi wang thob

I receive the secret initiation.

La mäi sung gi jin lab ngag la zhug

The blessings of my guru's speech enter my speech.

La mäi thug käi HUM lä dü tsi ö zer ngön po thrö / rang gi nying gar thim

Blue light rays and nectars radiate from the HUM at my guru's heart and absorb into my heart.

Yi kyi dig drib dag

The negativities and obstructions of my mind are purified.

She rab ye she kyi wang thob

I receive the wisdom initiation.

The blessings of my guru's mind enter my mind.

La mäi nä sum gyi yi ge lä dü tsi ö zer kar mar thing sum thrö / rang gi nä sum la thim

White, red, and dark blue light rays and nectars radiate from the syllables at my guru's three places and absorb into my three places.

Lü ngag yi sum gyi dig drib dag

The negativities and obstructions of my body, speech, and mind are purified.

Wang zhi pa tshig wang rin po chhe thob

I receive the fourth initiation, the precious word initiation.

La mäi kü sung thug kyi jin lab rang gi lü ngag yi sum la zhug par gyur

The blessings of my guru's body, speech, and mind enter my body, speech, and mind.

One should know the uncommon way of taking the four initiations orally [from the guru]. Then, again:

Request

Dü sum sang gyä tham chä kyi ngo wo la ma rin po chhe la söl wa deb so / dag gi gyü jin gyi lab tu söl (3x)

Precious guru, nature of all the buddhas of the three times, to you I make request: please bless my continuum. (3x)

Zhe söl wa tab pä / tha kor gyi gyu päi la ma nam ü kyi tsa wäi la ma la thim

Due to the request, the encircling lineage gurus absorb into my root guru at the center.

Tsa wäi la ma yang rang la je su chhag pä ö mar pöi nam par zhu wa / rang gi chi tsug nä zhug / nying gar BAM yig mar pöi nam par gyur pa dang rang sem yer me du dre par gyur

My root guru also, out of affection for me, melts into red light, enters through my crown, and merges indivisibly with my mind, which is in the aspect of a red syllable VAM at my heart.

[B. Actual Practice]

B1. Meditating on the Self-Generation

6. Yoga of Generating Oneself as the Deity

Bringing Death into the Path of the Dharmakaya

BAM yig de nyi je chher song te nam khäi tha dang nyam par gyur pä nö chü tham chä de tong gi rang zhin du gyur

This very syllable VAM expands and becomes equal to the extent of space, whereby the entire environment and all its inhabitants become the nature of bliss and emptiness.

Lar yang tha nä rim gyi dü te shin tu thra wäi BAM yig tu gyur pa og nä rim gyi na däi bar du thim

Once again it gradually contracts from the edges, becoming a minute syllable VAM. From the bottom, it gradually absorbs up into the nada.

Na da yang mi mig par de tong yer me kyi chhö kur gyur

The nada also becomes unobservable and becomes the dharmakaya of indivisible bliss and emptiness.

OM ŚHŪNYATĀ JÑĀNA VAJRA SVABHĀVA ĀTMAKO' HAM

Bringing the Intermediate State into the Path of the Sambhogakaya

De tar nang wa tham chä dü päi tong päi ngang lä ngo wo rang sem de tong nyi su me päi ye she kyi zung nam yin pa la nam pa BAM yig mar po gyen du threng wäi nam par nam khar nä par gyur

From within emptiness, in which all appearances have thus been withdrawn, my mind, in nature the apprehension aspect of the exalted wisdom of nondual bliss and emptiness, takes the aspect of an upright red syllable VAM abiding in space.

Bringing Birth into the Path of the Nirmanakaya

Tong päi ngang lä E E lä chhö jung mar po dru sum nyi tseg kyi nang du A lä da wäi kyil khor kar la mar wäi dang chän gyi

From within emptiness, from E E come the red phenomena sources—two intersecting tetrahedrons—inside of which, from A comes a moon disc, white tinged with red.

Teng du OM OM OM SAR WA BUD DHA DA KI NYE BÄN DZA WAR NA NI YE BÄN DZA BE RO TSA NI YE HUM HUM HUM PHÄ PHÄ PHÄ SO HA / zhe päi ngag yön kor du khö par gyur

On top of it, arranged counterclockwise, is the mantra: OM OM OM SARVA BUDDHA ḌĀKINĪYE VAJRA VARṆANĪYE VAJRA VAIROCHANĪYE HŪṀ HŪṀ HŪṀ PHAṬ PHAṬ PHAṬ SVĀHĀ

Rang nam khäi BAM yig gi da wa thong wa na dei ü su kye wa len päi phen pa dang dân pä da wäi ü su zhug

As the syllable VAM in space, upon seeing the moon, I develop the intention to take rebirth in its center, whereby I descend there.

Da wa BAM yig ngag threng dang chä pa lä ö zer thrö / khor dä kyi nö chü tham chä je tsün dor je näi jor mäi rang zhin du jä

Light rays radiate from the moon, the syllable VAM, and the mantra garland, transforming all the environments and beings of samsara and nirvana into the nature of Venerable Vajrayogini.

De nam tshur dü te BAM yig ngag threng dang chä pa la thim pa yong su gyur pa lä / ten dang ten päi kyil khor dü chig tu dzog par gyur

These gather back and absorb into the syllable VAM and the mantra garland. From their transformation, the supporting and supported mandalas become complete, all at once.

De yang dor jei sa zhi ra wa gur la re dang chä päi chhi röl tu kha dog na nga päi me pung yön kor du khyil zhing bar wa

Specifically, there is the vajra ground, fence, tent, and canopy, outside of which a mass of five-colored fire swirls counterclockwise and blazes.

Dei nang du tum drag la sog päi dur thrö chhen po gyä kyi kor wäi

Inside this is the circle of the eight great charnel grounds, the “Ferocious One” and so forth.

Ü su chhö jung mar po dru sum nyi tseg kyi deng ka chhe wa gyen du chhog shing / tse mo tra wa thur du zug pa / dñn gyab nyi pang päi dra zhir ga khyil mar kya yön kor du khor wa re re tshän pa

In their center are the red phenomena sources—two intersecting tetrahedrons—with the broad surfaces facing upward and the fine tips planted downward. Except for the front and back, the four corners are each marked with pink joy swirls spinning counterclockwise.

Chhö jung gi nang du na tshog pä ma dab ma gyä päi te war nyi mäi kyil khor gyi teng du rang nyi je tsün dor je näl jor mäi kur gyur pa ni

Inside the phenomena sources is an eight-petaled variegated lotus, in the center of which, on top of a sun disc, I arise in the form of Venerable Vajrayogini.

Zhab yä kyang pä dü tshän ma mar möi nu mäi teng nä nän pa / yön kum pä jig je nag pöi go wo gyab tu tab nä nän pa

My outstretched right leg treads on the breasts of red Kalaratri. My bent left leg treads on black Bhairava's head, which is bent backward.

Ku dog mar mo käl päi me ta büi zi ji chän / zhäl chig chhag nyi chän sum dag pa kha chö du zig pa

My body is red, with a brilliance like the fire at the end of an eon. I have one face, two arms, and three eyes looking up toward the pure land of Khechara.

Chhag yä pä dor je tshän päi dri gug thur du kyang nä dzin pa / yön pä thö pa thrag gi gang wa teng chhog su zung nä zhäl gyen du chhog par söl wa

My right hand is extended and holds a curved knife marked with a vajra pointing downward, while my left raises a skullcup filled with blood from which I drink with my upturned mouth.

Thrag pa yön par dor je tshän päi kha tam ga la da ma ru dang dril bu dang phän tse sum pa chhang zhin pa nam pa

On my left shoulder rests a khatvanga marked with a vajra, from which hangs a damaru, a bell, and a three-pointed banner.

Ü tra nag po sil bur gyur pä ku ke yän chhä kheb pa / lang tsho dar la bab ching dö päi nu bur gyä pa / de wa kye päi nyam chän

My black hair falls loosely to my waist. In the prime of my youth, my nipples swollen with desire. I bear the countenance that generates bliss.

Mi go kam po ngäi u gyän dang / kam po ngab chüi do shäl chän / cher bu chhag gya ngä gyän pa / ye she kyi me bar wäi ü na zhug pa o

Five dried human skulls crown my head and I have a necklace of fifty dried skulls. Naked, I am adorned with the five mudras and stand in the center of a blazing fire of exalted wisdom.

7. Yoga of Purifying Living Beings

Rang gi nying gar chhö jung mar po dru sum nyi tseg kyi nang du da wäi kyil
khor gyi ü su BAM yig la ngag threng gi kor wa lä ö zer thrö te / ba püi bu nä
phar song / rig drug gi sem chän tham chä la phog pä dig drib bag chhag
dang chä pa jang / de tham chä dor je näl jor mäi kur gyur

At my heart, inside the red phenomena sources—two intersecting tetrahedrons—is a moon disc. At its center is the syllable VAM̐ encircled by the mantra garland. Light rays radiate from these, and leaving through my pores, strike all the sentient beings of the six realms, whereby their negativities, obstructions, and imprints are cleansed. They all transform into the form of Vajrayogini.

8. Yoga of Being Blessed by the Heroes and Heroines

This has three sections:

a. Generating the Body Mandala

Rang gi nying gäi chhö jung da dän dang chä päi ü kyi BAM yig jung wa zhii
dag nyi lä je wäi jung wa zhii sa böñ YA RA LA WÄi yi ge zhi

At the center of the phenomena sources and moon cushion at my heart is the syllable VAM̐, which is in the nature of the four elements. It splits into the four letters YA, RA, LA, and VA, which are the seed [syllables] of the four elements.

Nying gäi dö ma la sog pa chhog zhii tsa dab kyi rang zhin du nä pa yong su
gyur pa lä / yön nä tsam te / la ma / dum kye ma / zug chän ma / kha dro ma
dang zhi

They abide as the nature of the heart channel petals of the four directions—kamini and so forth. Starting from the left, these totally transform into Lama, Khandaroha, Rupini, and Dakini.

Ü su BAM yig gi da chhe thig le na da dang chä pa shin tu thra wäi chi thig
zung jug gi ngo wo je tsün dor je näl jor ma o

The crescent moon, drop, and nada of the central syllable VAM̐, the nature of the most subtle spring-drop union, totally transform into Venerable Vajrayogini.

Dei chhi rim du lü kyi tra tsham dang chi tsug la sog päi nä nyer zhii tsa mi chhe
ma la sog pa dang / so dang sen mo bab pa la sog päi kham nyer zhi

Outside these are the twenty-four grain syllables of the mantra, OM̐ OM̐ and so forth, circling counterclockwise from the east.

Tsa kham ngo wo yer me shar nä yön kor du nä päi OM OM sog ngag kyi yig
dru nyer zhii ngo wor nä pa yong su gyur pa lä

They are inseparable in nature from the energy channels and constituents, which are, in sequence:

- the channels—*abhedya* and so forth—of the twenty-four places of the body—the hairline, the crown, and so forth,
- and the twenty-four constituents—nails, teeth, and so forth.

These totally transform into:

Rab tum ma / tum mig ma / ö dän ma / na chhen ma / pa wöi lo chhen ma /
khar wa ri / lang käi wang chhug ma / shing drib ma te thug kyi rig kyi pa mo
gyä

- **The eight heroines of the mind family—Prachanda, Chandakshi, Prabhavati, Mahanasa, Viramati, Kharvari, Lankeshvari, and Drumacchaya;**

Sa sung ma / jig je chhen mo / lung shug ma / chhang thung ma / ngo sang lha
mo / rab zang ma / ta na ma / ja dong ma te sung gi rig kyi pa mo gyä

- **The eight heroines of the speech family—Airavati, Mahabhairava, Vayuvega, Surabhakshi, Shyamadevi, Subhadra, Hayakarna, and Khaganana; and**

Khor löi shug chän ma / dum kye ma / chhang tsang ma / khor löi go chha ma /
shin tu pa mo / tob chhen ma / khor lö gyur ma / tsön drü chhen mo te küi rig
kyi pa mo gyä nam su gyur pa

- **The eight heroines of the body family—Chakravega, Khandaroha, Shaundini, Chakravarmini, Suvira, Mahabala, Chakravartini, and Mahavirya.**

Chhi röl gyi pu li ra ma la sog päi nä nyer zhii pa wo nyi me kyi näl jor ma ngo
so

These are actual yoginis who are nondual with the heroes of the twenty-four external places such as Pulliramalaya and so forth.

Kha la sog päi go gyä kyi tsa kham nam HUM HUM la sog päi yig dru gyä po
dang ngo wo yer me lä kha dong ma / üg dong ma / khi dong ma / phag
dong ma / shin je tän ma / shin je pho nya mo / shin je chhe wa ma / shin je jom
ma nam su gyur pa

The channels and constituents of the eight doors, the mouth and so forth—inseparable in nature from the eight grain syllables, HŪM HŪM and so forth, totally transform into:

- **Kakasya, Ulukasya, Shvanasya, Shukarasya, Yamadadhi, Yamaduti, Yamadanshtrini, and Yamamathani.**

Tham chä kyang je tsün mäi küi nam pa chän gyän chha lug yong su dzog pa
o

All have the appearance of the body of the Venerable Lady complete with the usual ornaments and attributes.

This is the final instruction that is the uncommon profound essential point of this system. Apart from mere seeds, previous literature is unclear on this point. In dependence on the oral instructions of my guru, I have stated it so that it is most easy to understand. So, cherish this.

b. Causing the Exalted Wisdom Beings to Dissolve into Oneself as the Deity and Mixing the Three Messengers

Performing the blazing mudra, recite:

PHAIM

Rang gi thug käi BAM yig lä ö zer thrö pa min tsham nä thön te chhog chur song wä / chhog chüi de zhin sheg pa dang / pa wo dang näl jor ma tham chä dor je näl jor mäi nam par chän drang

From the syllable VAM at my heart, light rays radiate. Emerging from between my eyebrows, they go to the ten directions, and invite all the tathagatas, heroes, and yoginis in the aspect of Vajrayogini.

JAḤ HŪM VAM HOḤ

(1) The exalted wisdom beings are summoned [JAḤ], (2) they enter [HŪM], (3) they are bound [VAM], and (4) they are delighted [HOḤ].

Performing the lotus-turning mudra followed by the embracing mudra, recite:

OM YOGA ŚHUDDHĀḤ SARVA DHARMĀḤ YOGA ŚHUDDHO 'HAM

Cultivate divine pride, thinking:

Chhö tham chä nam par dag päi näl jor gyi dag nyi de nga o
I am the nature of the yoga of complete purity of all phenomena.

c. Donning the Armor

Rang gi nä nam su da wäi kyil khor gyi teng du
At my places, upon moon discs:

Te war OM BAM mar mo dor je phag mo
At my navel is red OM VAM, the nature of Vajravarahi;

Nying gar HUM YOM ngön mo zhin je ma
At my heart, blue HAM YOM, Yamini;

Khar HRIM MOM kar mo mong je ma
At my throat, white HRIM MOM, Mohani;

At my forehead, yellow HRIM HRIM, Sanchalani;

Chi tsug tu HUM HUM jang gu trag je ma

At my crown, green HŪM HŪM, Santrasani;

Yän lag tham chä la PHAT PHAT dü kha tsan di

käi ngo wo nam su gyur

At all my limbs, smoke-colored PHAṬ PHAṬ, Chandika.

Conferring the Initiation and Imprinting the Seal

PHAIM

Rang gi thug käi BAM yig lä ö zer thrö pä / wang gi lha päi khor lo dom päi ten
dang ten päi kyil khor chän drang

**From the syllable VAM at my heart, light rays radiate and invite to the space before me the
initiating deities, the supporting and supported mandala of glorious Chakrasamvara.**

De zhin sheg pa tham chä kyi ngön par wang kur du söl

“All tathagatas, please confer the initiation.”

Zhe söl wa tab pä

Having thus been requested,

Go tsham ma gyä kyi geg trä

The eight ladies of the doors and corners drive out interferers,

Pa wo nam kyi shi pa dzö

The heroes express auspiciousness,

Pa mo nam kyi dor jei lu len

The heroines sing vajra songs,

Zug dor je ma la sog pä chhö

And the rupavajras and so forth make offerings.

Tso wö wang kur wäi gong pa dzä

The principal [deity] decides that the initiation should be conferred.

Yum zhi phag mo dang chä pä rin po chhei bum pa dü tsi ngä gang wa zung
te chi wo nä wang kur war gyur

**The four mothers, together with Varahi, holding aloft jeweled vases filled with the five
nectars confer the initiation through my crown, saying:**

Ji tar tam pa tsam gyi ni

“Just as all the tathagatas offered a bath

De zhin sheg kün thrü söl tar

At the time of the Buddha's birth,

Lha yi chhu ni dag pa yi
So too do I offer a bath

De zhin dag gi thrü gyi o
With the pure water of the gods."

OM SARVA TATHĀGATA ABHIṢHEKATA SAMAYA SHRĪYE HŪṀ

Zhe wang kur wä lü tham chä gang / dri ma tham chä dag
Due to this initiation, my entire body is filled. All stains are purified.

Chhüi lhag ma chi tsug tu nä pa yong su gyur pa lä nam nang he ru ka hum
dang chä pä ü gyän par gyur
**The excess water remaining on the top of my head transforms and I am crowned by Heruka-
Vairochana and mother.**

At this point in the context of self-initiation, bless the offerings of the self-generation.

Blessing the Offerings to the Self-Generation

Cleanse with:

OM KHAṆḌAROHI HUṀ HŪṀ PHAṬ

Purify with:

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA ŚHUDDHO 'HAṀ

[Tong pa nyi du gyur] tong päi ngang lä KAM lä thö päi nö nam kyi nang du
HUM lä chhö dzä nam rang zhin tong nyi / nam pa chhö dzä so söi nam pa
chän / je lä wang po drug gi chö yül du zag pa me päi de wa khyä par chän
ter war gyur

**[Everything becomes emptiness.] From within emptiness, from KAMs come skullcups.
Inside them, from HŪṀs come the offering substances. Their nature is emptiness; their
aspect is the various offering substances; and their function, as objects of the six senses, is
to bestow special uncontaminated bliss.**

Bless the two waters, the objects of enjoyment, and music with:

OM ARGHAṀ ĀḤ HŪṀ

OM PĀDYAṀ ĀḤ HŪṀ

OM VAJRA PUṢHPE ĀḤ HŪṀ

OM VAJRA DĪPE ĀḤ HŪḤ
OM VAJRA GANDHE ĀḤ HŪḤ
OM VAJRA NAIVIDYA ĀḤ HŪḤ
OM VAJRA ŚHAPTA ĀḤ HŪḤ

Making Offerings

Rang gi thug ka nä trö päi chhö päi lha mo nam kyi chhö par gyur
Offering goddesses emanate from my heart and perform the offerings:

Outer Offerings

OM ARGHAM PRATĪCCHHA SVĀHĀ
OM PĀDYAM PRATĪCCHHA SVĀHĀ
OM VAJRA PUṢHPE ĀḤ HŪḤ SVĀHĀ
OM VAJRA DHŪPE ĀḤ HŪḤ SVĀHĀ
OM VAJRA DĪPE ĀḤ HŪḤ SVĀHĀ
OM VAJRA GANDHE ĀḤ HŪḤ SVĀHĀ
OM VAJRA NAIVIDYA ĀḤ HŪḤ SVĀHĀ
OM VAJRA ŚHAPTA ĀḤ HŪḤ SVĀHĀ

OM ĀḤ VAJRA ĀDARŚHE HŪḤ
OM ĀḤ VAJRA VĪNI HŪḤ
OM ĀḤ VAJRA GANDHE HŪḤ
OM ĀḤ VAJRA RASE HŪḤ
OM ĀḤ VAJRA SPARŚHE HŪḤ
OM ĀḤ VAJRA DHARME HŪḤ

Inner Offering

OM OM OM SARVA BUDDHA ḌĀKINĪYE VAJRA VARṆANĪYE VAJRA VAIROCHANĪYE HŪḤ
HŪḤ HŪḤ PHAṬ PHAṬ PHAṬ SVĀHĀ OM ĀḤ HŪḤ

Secret and Suchness Offering

Present the secret and suchness offering imagining:

Rang nyi dor je näl jor ma dang kha tam ga khor lo dom par gyur pa nyom par
zhug pä lhän kye kyi de tong kye par gyur

**I am Vajrayogini. My khatvanga becomes Chakrasamvara. We enter into absorption,
thereby generating innate bliss and emptiness.**

Visualizing myself as the yogini, I give up my breasts and they transform into a vola. The two walls of the pure place inside my kakkola transform into two pure bells. The pistil transforms into the vola itself. I assume the form of Heruka of Great Joy with the secret mother, Vajrayogini, who by nature incorporates all the dakinis.

From the unobservable state of the father's secret place comes a white HŪṂ, which turns into a five-tipped white vajra. Then comes a red VYĀ, which turns into a red jewel marked at its tip by a yellow VYĀ. From the unobservable state of the mother's secret place comes an Ā, which turns into a three-petaled red lotus. A white DYĀ appears, becoming a white center representing white bodhichitta, marked at its tip by a yellow DYĀ.

OM ŚHRĪ MAHĀ SUKHA VAJRI HE HE RU RU KAṂ ĀḤ HŪṂ HŪṂ PHAṬ SVĀHĀ

Due to the father and mother entering into absorption, the bodhichitta melts, and when from the crown of my head it reaches my throat, I experience joy. When from my throat it reaches my heart, supreme joy. When from my heart it reaches my navel, distinguished joy. And when from my navel it reaches the tip of my jewel, due to the innate exalted wisdom being produced, I enter into meditative equipoise on the samadhi of the inseparability of bliss and emptiness.

In this way, through bliss and emptiness being indivisibly conjoined, I delight in the secret and suchness offerings of single-pointed meditative equipoise on the meaning of suchness, the emptiness of inherent existence of the three spheres of offering.

Once more, I transform in aspect into the Venerable Lady.

Praise of Vajrayogini in Eight Lines

Perform the offering of mantra and praise with the Eight Lines of the Mother:

OM NAMO BHAGAVATI VAJRAVĀRĀHĪ VAM HŪM HŪM PHAT
OM NAMO ĀRYA APARĀJITE TRAILOKYAMĀTI VIDYĒSHVARĪ HŪM HŪM PHAT
OM NAMAḤ SARVA BHUTA BHĀYĀVAHE MAHĀVAJRE HŪM HŪM PHAT
OM NAMO VAJRĀSANI AJITE APARĀJITE VAŚHAMKARI NETRA HŪM HŪM PHAT
OM NAMO BHRAMAṆĪ ŚHOṢHAṆĪ ROṢHAṆĪ KRODHE KARALENI HŪM HŪM PHAT
OM NAMAS TRĀSANI MĀRAṆĪ PRABHEDANĪ PARĀJAYE HŪM HŪM PHAT
OM NAMO VIJĀYE JAMBHANI STAMBHANI MOHANI HŪM HŪM PHAT
OM NAMO VAJRAVĀRĀHĪ MAHĀYOGINĪ KĀMEŚHVARI KHAGE HŪM HŪM PHAT

9. Yoga of Verbal and Mental Recitation

This has two sections:

a. Verbal Recitation

Think that:

Rang gi nying gar chhö jung mar po dru sum nyi tseg kyi nang du da wäi kyil
khor gyi ü su BAM yig la ngag threng kha dog mar pö yön kor du kor wa lä ö
zer mar po pag me thrö

At my heart, inside the red phenomena sources—two intersecting tetrahedrons—is a moon disc. At its center is the syllable VAM encircled by the red mantra garland circling counterclockwise. Countless rays of red light radiate from these,

Sem chän tham chä kyi dig drib jang / sang gyä tham chä chhö

Cleansing the negativities and obstructions of all sentient beings and making offerings to all buddhas.

De nam kyi jin lab nü thu tham chä ö zer mar pöi nam par chän drang BAM yig
ngag threng dang chä pa la thim pä gyü jin gyi lab par gyur

All their blessings, abilities, and power are invoked in the form of rays of red light that absorb into the syllable VAM and the mantra garland, whereby my continuum is blessed.

At the minimum, recite the number of mantras fulfilling your daily commitment:

OM OM OM SARVA BUDDHA ḌĀKINĪYE VAJRA VARṆANĪYE VAJRA VAIROCHANĪYE HŪM
HŪM HŪM PHAT PHAT PHAT SVĀHĀ

b. Mental Recitation

Seated with the physical essentials [of the seven-fold posture], bring the phenomena sources, moon and grain syllables down from the heart

- *to the secret place, if you wish to generate bliss, or*
 - *to the navel, if you wish to generate nonconceptuality,*
- and conjoin the winds. Mentally read the counterclockwise-circling mantra garland just three, five, or seven times.*

Then, hold your breath while focusing your mind on

- *the pink joy swirls spinning counterclockwise in the four corners of the phenomena sources, excluding the ones in front and at the back,*
- *and in particular, the nada of the syllable VAM at the center that is about to burst into flames.*

Then, the white and red joy swirls at [respectively] the upper and lower tips of the central channel, each the size of a mere grain of barley, spin counterclockwise. At the heart, they merge and vanish into emptiness. Settle into meditative equipoise on bliss and emptiness.

10. Yoga of the Inconceivable

There are two types. The uncommon one is to be practiced as explained in the [oral] commentary. The common one is to think as follows:

Rang gi nying gäi BAM yig ngag threng dang chä pa lä ö zer thrö / kham sum tham chä khyab

Light rays radiate from the syllable VAM and mantra garland at my heart, pervading all three realms.

Zug me kham ö zer ngön pöi nam pä lü kyi tö kyi chha la thim

The formless realm, in the aspect of blue light rays, absorbs into the upper part of my body.

Zug kham ö zer mar pöi nam pä bar gyi chha la thim

The form realm, in the aspect of red light rays, absorbs into the middle part of my body.

Dö kham ö zer kar pöi nam pä mä kyi chha la thim

The desire realm, in the aspect of white light rays, absorbs into the lower part of my body.

Rang yang tö mä nä rim zhin ö du zhu nä chhö jung la thim

I also melt into light progressively from above and below and absorb into the phenomena sources.

De da wa la thim

They absorb into the moon.

De näl jor ma so nyi la thim
That absorbs into the thirty-two yoginis.

De näl jor ma zhi la thim
They absorb into the four yoginis.

De lü kyil gyi tso mo la thim
They absorb into the principal lady of the body mandala.

Tso mo yang tö mä nä rim zhin ö du zhu nä chhö jung la thim
The principal lady of the body mandala also melt into light progressively from above and below, and absorbs into the phenomena sources.

De da wa la thim
They absorb into the moon.

[De ngag threng la thim
That absorbs into the mantra garland.

De BAM yig la thim
That absorbs into the syllable VAM.

De BAM gyi go wo la thim
That absorbs into the head of the VAM.

De da tshe la thim
That absorbs into the crescent moon.

De thig le la thim
That absorbs into the drop.

De na da la thim
That absorbs into the nada.

De yang je thra je thrar ö säI tong pa nyi du thim par gyur
That, too, becomes smaller and smaller and absorbs into clear light emptiness.]

11. Yoga of Conduct

Tong päi ngang lä rang nyi kä chig gi je tsün dor je näl jor mar gyur päi
From within emptiness, instantaneously I become Venerable Vajrayogini.

Donning the Armor

Nä nam su da wäi kyil khor gyi teng du
At my places, upon moon discs:

Te war OM BAM mar mo dor je phag mo
At my navel is red OM VAM, the nature of Vajravarahi;

At my heart, blue HAM YOM, Yamini;

Khar HRIM MOM kar mo mong je ma

At my throat, white HRIM MOM, Mohani;

Träl war HRIM HRIM ser mo kyö je ma

At my forehead, yellow HRIM HRIM, Sanchalani;

Chi tsug tu HUM HUM jang gu trag je ma

At my crown, green HÜM HÜM, Santrasani;

Yän lag tham chä la PHAT PHAT dü kha tsan di käi ngo wo nam su gyur

At all my limbs, smoke-colored PHAT PHAT, Chandika.

Protection with That Which Terrorizes

OM SUMBHA NISUMBHA HUM HÜM PHAT

OM GRIHṆA GRIHṆA HUM HÜM PHAT

OM GRIHṆĀPAYA GRIHṆĀPAYA HUM HÜM PHAT

OM ĀNAYAHO BHAGAVĀN VAJRA HUM HÜM PHAT (2x)

When only doing the self-generation, the second section, about what to do in the break between sessions, comprises: the yoga of the three attitudes; left handed conduct; outer offerings; and the ten-day offerings. Furthermore, there are the yogas of sleeping, rising, washing, eating, and clothing, and so on, which should be done as explained in the commentaries.

For the torma yoga, the offerings and torma should be set out according to the traditions. The yoga should be practiced as below.

Here, on the occasion of the self-initiation:

B2. Establishing the Vase

Cleanse with:

OM KHAṆḌAROHI HUM HÜM PHAT

Purify with:

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA ŚHUDDHO 'HAM

[Tong pa nyi du gyur] Tong päi ngang lä BAM lä pä ma dang / A lä da wäi teng du DHRUM lä rin po chhei bum pa tshän nyi tham chä dang dân päi nang du E E lä chhö jung mar po dru sum nyi tseg kyi nang du A lä da wäi kyil khor kar la mar wäi dang chän gyi

[Everything becomes emptiness.] From within emptiness, from VAM comes a lotus and from A, a moon. Upon it, from BHRUM comes a jeweled vase possessing all features. Within it,

two intersecting tetrahedrons. Inside, from A comes a moon disc, white tinged with red.

Teng du BAM yig mar pöi thar OM OM OM SAR WA BUD DHA DA KI NI YE BÄN
DZA WAR NA NI YE BÄN DZA BE RO TSA NI YE HUM HUM HUM PHÄ PHÄ PHÄ
SOHA zhe päi ngag threng kha dog mar pö yön kor du kor wa lä ö zer thrö /
phag pa chhö / sem chän gyi dön jä / tshur dü yong su gyur pa lä

**Upon this is the red syllable VAM encircled counterclockwise by the red mantra, OM OM OM
SARVA BUDDHA DÄKINĪYE VAJRA VARṆANĪYE VAJRA VAIROCHANĪYE HŪM HŪM HŪM PHAT
PHAT PHAT SVÄHÄ. From these, light rays radiate, making offerings to the aryas and enacting
the welfare of sentient beings. Gathering back, a complete transformation occurs.**

Na tshog pä ma dab ma gyä päi te war nyi mäi kyil khor gyi teng du je tsün dor
je näi jor mäi kur gyur pa ni

**At the center of an eight-petaled variegated lotus, upon a sun disc, arises the exalted body of
Venerable Vajrayogini.**

Zhab yä kyang pä dü tshän ma mar möi nu mäi teng nä nän pa / yön kum pä
jig je nag mo go wo gyab tu tab nä nän pa

**Her outstretched right leg treads on the breasts of red Kalaratri. Her bent left leg treads on
black Bhairava's head, which is bent backward.**

Ku dog mar mo käl päi me ta büi zi ji chän / zhäl chig chhag nyi chän sum dag
pa kha chö du zig pa

**Her body is red, with a brilliance like the fire at the end of an eon. She has one face, two
arms, and three eyes looking up toward the pure land of Khechara.**

Chhag yä pä dor je tshän päi dri gug thur du kyang nä dzin pa / yön pä thö pa
thrag gi gang wa teng chhog su zung nä zhäl gyen du chhog par söi wa

**Her right hand is extended and holds a curved knife marked with a vajra pointing
downward, while her left raises a skullcup filled with blood from which she drinks with her
upturned mouth.**

Thrag pa yön par dor je tshän päi kha tam ga la da ma ru dang dril bu dang
phän tse sum pa chhang zhin pa nam pa

**On her left shoulder rests a khatvanga marked with a vajra, from which hangs a damaru, a
bell, and a three-pointed banner.**

Ü tra nag po sil bur gyur pä ku ke yän chhä khep pa / lang tsho dar la bab
ching dö päi nu bur gyä pa / de wa kye päi nyam chän

**Her black hair falls loosely to her waist. In the prime of her youth, her nipples swollen with
desire, she bears the countenance that generates bliss.**

Mi go kam pöi ngäi u gyän dang / kam po nga chüi do shäl chän / cher pu
chhag gya ngä gyän pa / ye she kyi me bar wäi ü na zhug pa o

Five dried human skulls crown her head and she has a necklace of fifty dried skulls. Naked, she is adorned with the five mudras and stand in the center of a blazing fire of exalted wisdom.

Performing the blazing mudra, recite:

PHAIṂ

Rang gi thug käi vaṃ yig lä ö zer thrö pa min tsham nä thön te chhog chhur
song wä

From the syllable VAM at my heart, light rays radiate and, emerging from between my eyebrows, go to the ten directions.

chhog chüi de zhin sheg pa dang pa wo dang näi jor ma tham chä dor je näi
jor mäi nam par chän drang

They invite all the tathagatas, heroes and yoginis of the ten directions in the aspect of Vajrayogini.

JAḤ HŪṂ VAṂ HOḤ

(1) [The exalted wisdom beings] are invoked [JAH], (2) they enter [HUM], (3) they are bound [VAM], and (4) they are delighted [HOH]. Performing the lotus-turning mudra [two times, first to the left, then to the right,] followed by the embracing mudra. Recite:

OM YOGA ŚHUDDHĀḤ SARVA DHARMĀḤ YOGA ŚHUDDHO 'HAM

Dei nä nam su da wäi kyil khor gyi teng du

At her places, upon moon discs,

Te war OM BAM mar mo dor je phag mo

At her navel is red OM VAM, the nature of Vajravarahi;

Nying gar HUM YOM ngön mo zhin je ma

At her heart, blue HAM YOM, Yamini;

Khar HRIM MOM kar mo mong je ma

At her throat, white HRIM MOM, Mohani;

Träl war HRIM HRIM ser mo kyö je ma

At her forehead, yellow HRIM HRIM, Sanchalani;

Chi tsug tu HUM HUM jang gu trag je ma

At her crown, green HŪṂ HŪṂ, Santrasani;

Yän lag tham chä la PHAT PHAT dü kha tsan di käi ngo wo nam su gyur

At all her limbs, smoke-colored PHAT PHAT, Chandika.

PHAIṂ

Rang gi thug käi BAM yig lä ö zer thrö / wang gi lha päl khor lo dom päi ten
dang ten päi kyil khor dün gyi nam khar chän drang
**From the syllable VAM at my heart, light rays radiate and invite to the space in front the
initiating deities, the supporting and supported mandala of glorious Chakrasamvara.**

De zhin sheg pa tham chä kyi ngön par wang kur du sö
“All tathagatas, please confer the initiation.”

Zhe sö wa tab pä
Having thus been requested,

Go tsham ma gyä kyi geg trä
The eight ladies of the doors and corners drive out interferers,

Pa wo nam kyi shi pa jö
The heroes express auspiciousness,

Pa mo nam kyi dor jei lu len
The heroines sing vajra songs,

Zug dor je ma la sog pä chhö
And the rupavajras and so forth make offerings.

Tso wö wang kur wäi gong pa dzä
The principal [deity] decides that the initiation should be conferred.

Yum zhi phag mo dang chä pä rin po chhei bum pa dü tsi ngä gang wa zung
te chi wo nä wang kur war gyur
**The four mothers, together with Varahi, holding aloft jeweled vases filled with the five
nectars confer the initiation through my crown, saying:**

Ji tar tam pa tsam gyi ni
“Just as all the tathagatas offered a bath

De zhin sheg kün thrü sö tar
At the time of the Buddha’s birth,

Lha yi chhu ni dag pa yi
So too do I offer a bath

De zhin dag gi thrü gyi o
With the pure water of the gods.”

OM SARVA TATHĀGATA ABHIṢHEKATA SAMAYA SHRĪYE HŪM

Zhe wang kur wä lü tham chä gang / Dri ma tham chä dag
Due to this initiation, her entire body is filled. All stains are purified.

Chhüi lhag ma chi tsug tu nä pa yong su gyur pa lä nam nang he ru ka hum dang chä pä ü gyän par gyur

The excess water remaining on the top of her head transforms and she is crowned by Heruka-Vairochana and mother.

Blessing the Outer Offerings

Bless the two waters, the near-enjoyments, as well as music.

Cleanse with:

OM KHAṄḌAROHI HUM HÜM PHAṬ

Purify with:

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA ŚHUDDHO ‘HAM

[Tong pa nyi du gyur] tong päi ngang lä KAM lä thö päi nö nam kyi nang du HUM lä chhö dzä nam rang zhin tong nyi / nam pa chhö dzä so söi nam pa chän / je lä wang po drug gi chö yül du zag pa me päi de wa khyä par chän ter war gyur

[Everything becomes emptiness.] From within emptiness, from KAMs come skullcups. Inside them, from HÜMs come the offering substances. Their nature is emptiness; their aspect is the various offering substances; and their function, as objects of the six senses, is to bestow special uncontaminated bliss.

Bless the two waters, the objects of enjoyment, and music with:

OM ARGHAM ĀḤ HÜM / OM PĀDYAM ĀḤ HÜM / OM VAJRA PUṢHPE ĀḤ HÜM / OM VAJRA DHÜPE ĀḤ HÜM / OM VAJRA DĪPE ĀḤ HÜM / OM VAJRA GANDHE ĀḤ HÜM / OM VAJRA NAIVIDYA ĀḤ HÜM / OM VAJRA ŚHAPTA ĀḤ HÜM

Making Offerings

Rang gi thug ka nä trö päi chhö päi lha mo nam kyi chhö par gyur

Offering goddesses emanate from my heart and perform the offerings:

OM VAJRAYOGINĪ SAPARIVĀRA ARGHAM PRATĪCCHHA HÜM SVĀHĀ
OM VAJRAYOGINĪ SAPARIVĀRA PĀDYAM PRATĪCCHHA HÜM SVĀHĀ
OM VAJRAYOGINĪ SAPARIVĀRA PUṢHPE PRATĪCCHHA HÜM SVĀHĀ
OM VAJRAYOGINĪ SAPARIVĀRA DHÜPE PRATĪCCHHA HÜM SVĀHĀ
OM VAJRAYOGINĪ SAPARIVĀRA DĪPE PRATĪCCHHA HÜM SVĀHĀ
OM VAJRAYOGINĪ SAPARIVĀRA GANDHE PRATĪCCHHA HÜM SVĀHĀ
OM VAJRAYOGINĪ SAPARIVĀRA NAIVIDYA PRATĪCCHHA HÜM SVĀHĀ
OM VAJRAYOGINĪ SAPARIVĀRA ŚHAPTA PRATĪCCHHA HÜM SVĀHĀ

OM OM OM SARVA BUDDHA ḌĀKINĪYE VAJRA VARṆANĪYE VAJRA VAIROCHANĪYE HŪṀ
HŪṀ HŪṀ PHAṬ PHAṬ PHAṬ SVĀHĀ OM ĀḤ HŪṀ

Praise

Päl dän dor je kha dro ma

To Glorious Vajradakini,

- *Glorious Vajra Dakini,*

Kha dro ma yi khor lö gyur

Wheel-turning queen of dakinis

- *Vajra Queen of dakinis*

Ye she nga dang ku sum nye

Who attained the five exalted wisdoms and three bodies,

- *With five wisdoms, three bodies:*

Dro wa kyob la chhag tshäl lo

Protector of living beings, I prostrate.

- *To you, Savior, I prostrate.*

Ji nye dor je kha dro ma

To as many vajradakinis as there are

- *To the Vajrayoginis,*

Kün tu tog päi chhing chö ching

Cutting the bonds of conceptualization

- *Ladies of worldly action.*

Jig ten ja war rab jug ma

And engaging in worldly activities,

- *Cut our bonds to conceptions.*

De nye nam la chhag tshäl lo

To all of them, I prostrate.

- *To dakinis, I prostrate.*

Then, after performing the lotus-turning mudra, recite:

HŪṀ

Hold the dharani [five-colored] thread with your left hand and the rosary with your right. Think:

Rang gi thug ka nä ngag kyi threng wa zung thag la thril nä song / je tsün mäi
ku la phog te ba püi bu ga nä dü tsii gyün jung wä bum pa gang war gyur

The mantra garland leaves from my heart by spiraling along the thread. Upon contact with the exalted body of the Venerable Lady, streams of nectar emerge from her pores, whereby the vase becomes filled.

OM OM OM SARVA BUDDHA ḌĀKINĪYE VAJRA VARṆANĪYE VAJRA VAIROCHANĪYE HŪṀ HŪṀ
HŪṀ PHAṬ PHAṬ PHAṬ SVĀHĀ (108x)

OM SUMBHA NISUMBHA HUṀ HŪṀ PHAṬ
OM GRIHṆA GRIHṆA HUṀ HŪṀ PHAṬ
OM GRIHṆĀPAYA GRIHṆĀPAYA HUṀ HŪṀ PHAṬ
OM ĀNAYAHO BHAGAVĀN VAJRA HUṀ HŪṀ PHAṬ (21x)

OM KHAṆḌAROHI HUṀ HŪṀ PHAṬ (21x)

OM SARVA TATHĀGATA ABHIṢHEKATA SAMAYA SHRĪYE HŪṀ (21x)

Making Offerings

OM VAJRAYOGINĪ SAPARIVĀRA ARGHAM / PĀDYAM / PUṢHPE / DHŪPE / DĪPE / GANDHE /
NAIVIDYA / ŚHAPTA PRATĪCCHHA HŪṀ SVĀHĀ

OM OM OM SARVA BUDDHA ḌĀKINĪYE VAJRA VARṆANĪYE VAJRA VAIROCHANĪYE HŪṀ
HŪṀ HŪṀ PHAṬ PHAṬ PHAṬ SVĀHĀ OM ĀḤ HŪṀ

Praise

Päl dän dor je kha dro ma

To Glorious Vajradakini,

- *Glorious Vajra Dakini,*

Kha dro ma yi khor lö gyur

Wheel-turning queen of dakinis

- *Vajra Queen of dakinis*

Ye she nga dang ku sum nye

Who attained the five exalted wisdoms and three bodies,

- *With five wisdoms, three bodies:*

Dro wa kyob la chhag tshäl lo

Protector of living beings, I prostrate.

- *To you, Savior, I prostrate.*

Ji nye dor je kha dro ma

To as many vajradakinis as there are

- *To the Vajrayoginis,*

Kün tu tog päi chhing chö ching

Cutting the bonds of conceptualization

- *Ladies of worldly action.*

Jig ten ja war rab jug ma

And engaging in worldly activities,

De nye nam la chhag tshäl lo

To all of them, I prostrate.

- *To dakinis, I prostrate.*

Purifying Errors

Recite the hundred-syllable mantra:

OM VAJRA HERUKA SAMAYA / MANUPĀLAYA / HERUKA /
TVENOPATIṢṬA / DRIDHO ME BHAVA / SUTOṢHYO ME BHAVA / SUPOṢHYO ME BHAVA /
ANURAKTO ME BHAVA / SARVA SIDDHIṀ ME PRAYACCHHA / SARVA KARMASU CHA ME /
CHITTAṀ ŚHREYAḤ KURU HŪṀ / HA HA HA HA HOḤ / BHAGAVAN / VAJRA HERUKA MĀ ME
MUÑCHA / HERUKA BHAVA / MAHĀ SAMAYASATVA ĀH HŪṀ PHAṬ (1x)

Ma jor pa dang nyam pa dang

Whatever was not acquired or was performed incorrectly,

Gang yang dag mong lo yi ni

Whatever I did or caused to be done

Gyi pa dang ni gyi tsäl gang

Out of a deluded mind,

De kün gön pö zö par söl

Please, protector, be patient with all this.

Pouring the offering water of the conch into the vase, recite:

OM ĀḤ HŪṀ

Bum nang gi je tsün ma ö du zhu wä bum chhu nü pa dang dän par gyur

The Venerable Lady inside the vase melts into light and the vase water becomes powerful.

B3. Establishing the Front Generation and Making Offerings.

Initially, observing the nectar speech mandala:

Cleanse with:

OM KHAṆḌAROHI HUM HŪṀ PHAṬ

Purify with:

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA ŚHUDDHO 'HAṀ

[Tong pa nyi du gyur] Tong päi ngang lä AH lä thö pa yang shing gya chhe wäi nang du / sha nga dü tsi nga ye she nga nam zhu wa lä jung wäi ye she kyi dü tsii gya tsho chhen por gyur

[Everything becomes emptiness.] From the empty state, from ÄḤ comes a wide and expansive skullcup. Inside, the five meats, the five nectars, and five exalted wisdoms melt and become a great ocean of nectar of exalted wisdom.

Performing the mudra, recite:

OM ÄḤ HÜḤ HA HO HRĪḤ (3x)

Then, observing all three mandalas:

Cleanse with:

OM KHAṆḌAROHI HUḤ HÜḤ PHAṬ

Purify with:

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA ŚHUDDHO 'HAḤ

[Tong pa nyi du gyur] Tong päi ngang lä
[Everything becomes emptiness.] From the empty state,

YAM lä lung gi kyil khor
from YAM comes a wind mandala,

RAM lä mei kyil khor
from RAM a fire mandala,

BAM lä chhüi kyil khor /
from VAM a water mandala,

LAM lä säi kyil khor /
from LAM an earth mandala,

SUM lä ri rab kyi teng du
and from SUM Mount Sumeru.

AH lä ye she kyi ka pa la yang shing gya chhe wa dü tsi yong su gang wäi teng du HUM lä na tshog dor jei te wa la HUM gi tshän pa

Above these, from ÄḤ comes a wide and expansive skullcup that is completely filled with nectar. Above this, from HÜḤ comes a variegated vajra marked at its center by HÜḤ.

De lä ö zer chhog chur thrö pä og dor jei sa zhi / khor yug dor jei ra wa dang dra wa / teng dor jei gur dang la re /

From it, light rays radiate to the ten directions, thereby forming the vajra ground below; the vajra fence around; and the vajra tent and canopy above.

Chhi röl tham chä däi dra wa dang / ye she kyi me ri rab tu bar wa dang chä päi nang du

Everywhere on the outside is the net of arrows and a blazing mountain of exalted wisdom fire.

Dur thrö chhen po gyä kyi yong su kor wäi ü su E E lä chhö jung mar po dru sum nyi tseg kyi nang du

Inside this is the circle of the eight great charnel grounds. In their center, from E E come the red phenomena-sources— two intersecting tetrahedrons.

A lä da wäi kyil khor kar la mar wäi dang chän gyi ü su BAM yig mar pöi thar / OM OM OM SAR WA BUD DHA DA KI NI YE BÄN DZA WAR NA NI YE BÄN DZA BE RO TSA NI YE HUM HUM HUM PHÄ PHÄ PHÄ SOHA / zhe päi ngag threng kha dog mar pö yön kor du kor wa lä

Inside, from A comes a moon disc, white tinged with red. Upon this is the red syllable VAM encircled counterclockwise by the red-colored mantra, OM OM OM SARVA BUDDHA ḌĀKINĪYE VAJRA VARṆANĪYE VAJRA VAIROCHANĪYE HŪṀ HŪṀ HŪṀ PHAṬ PHAṬ PHAṬ SVĀHĀ.

Ö zer thrö / phag pa chhö / sem chän gyi dön jä / tshur dü yong su gyur pa lä na tshog pä ma dab ma gyä päi te war nyi mäi kyil khor gyi teng du je tsün dor je näi jor mäi kur gyur pa ni

From these, light rays radiate, making offerings to the aryas and enacting the welfare of sentient beings. Gathering back, a complete transformation occurs. At the center of an eight-petaled variegated lotus, upon a sun disc, arises the exalted body of Venerable Vajrayogini.

Zhab yä kyang pä dü tshän ma mar möi nu mäi teng nä nän pa / yön kum pä jig je nag mo go wo gyab tu tab nä nän pa

Her outstretched right leg treads on the breasts of red Kalaratri. Her bent left leg treads on black Bhairava's head, which is bent backward.

Ku dog mar mo käl päi me ta büi zi ji chän / zhäl chig chhag nyi chän sum dag pa kha chö du zig pa

Her body is red, with a brilliance like the fire at the end of an eon. She has one face, two arms, and three eyes looking up toward the pure land of Khechara.

Chhag yä pä dor je tshän päi dri gug thur du kyang nä dzin pa / yön pä thö pa thrag gi gang wa teng chhog su zung nä zhäl gyen du chhog par söl wa

Her right hand is extended and holds a curved knife marked with a vajra pointing downward, while her left raises a skullcup filled with blood from which she drinks with her upturned mouth.

On her left shoulder rests a khatvanga marked with a vajra, from which hangs a damaru, a bell, and a three-pointed banner.

Ü tra nag po sil bur gyur pä ku ke yän chhä kheb pa / lang tsho dar la bab
ching dö päi nu bur gyä pa / de wa kye päi nyam chän

Her black hair falls loosely to her waist. In the prime of her youth, her nipples swollen with desire, she bears the countenance that generates bliss.

Mi go kam pöi ngäi u gyän dang / kam po nga chüi do shäl chän / cher pu
chhag gya ngä gyän pa / ye she kyi me bar wäi ü na zhug pa o

Five dried human skulls crown her head and she has a necklace of fifty dried skulls. Naked, she is adorned with the five mudras and stand in the center of a blazing fire of exalted wisdom.

PHAIM

Rang gi thug käi BAM yig lä ö zer thrö pa min tsham nä thön te chhog chur
song wä / chhog chüi de zhin sheg pa dang / pa wo dang näl jor ma tham
chä dor je näl jor mäi nam par chän drang

From the syllable VAM at my heart, light rays radiate. Emerging from between my eyebrows, they go to the ten directions, and invite all the tathagatas, heroes, and yoginis in the aspect of Vajrayogini.

JAḤ HŪḤ VAḤ HOḤ

OM YOGA ŚHUDDHĀḤ SARVA DHARMĀḤ YOGA ŚHUDDHO 'HAM

Dei nä nam su da wäi kyil khor gyi teng du

At her places, upon moon discs:

Te war OM BAM mar mo dor je phag mo

At her navel is red OM VAḤ, the nature of Vajravarahi;

Nying gar HUM YOM ngön mo zhin je ma

At her heart, blue HAḤ YOM, Yamini;

Khar HRIM MOM kar mo mong je ma

At her throat, white HRIM MOM, Mohani;

Tral war HRIM HRIM ser mo kyö je ma

At her forehead, yellow HRIM HRIM, Sanchalani;

Chi tsug tu HUM HUM jang gu trag je ma

At her crown, green HŪḤ HŪḤ, Santrasani;

Yän lag tham chä la PHAT PHAT dü kha tsan di

käi ngo wo nam su gyur

PHAIṂ

Rang gi thug käi BAM yig lä ö zer thrö pä / wang gi lha päi khor lo dom päi ten
dang ten päi kyil khor chän drang

**From the syllable VAM at my heart, light rays radiate and invite to the space before me the
initiating deities, the supporting and supported mandala of glorious Chakrasamvara.**

De zhin sheg pa tham chä kyi ngön par wang kur du söi

“All tathagatas, please confer the initiation.”

Zhe söi wa tab pä

Having thus been requested,

Go tsham ma gyä kyi geg trä

The eight ladies of the doors and corners drive out interferers,

Pa wo nam kyil shi pa dzö

The heroes express auspiciousness,

Pa mo nam kyil dor jei lu len

The heroines sing vajra songs,

Zug dor je ma la sog pä chhö

And the rupavajras and so forth make offerings.

Tso wö wang kur wäi gong pa dzä

The principal [deity] decides that the initiation should be conferred.

Yum zhi phag mo dang chä pä rin po chhei bum pa dü tsi ngä gang wa zung
te chi wo nä wang kur war gyur

**The four mothers, together with Varahi, holding aloft jeweled vases filled with the five
nectars confer the initiation through her crown, saying:**

Ji tar tam pa tsam gyi ni

“Just as all the tathagatas offered a bath

De zhin sheg kün thrü söi tar

At the time of the Buddha’s birth,

Lha yi chhu ni dag pa yi

So too do I offer a bath

De zhin dag gi thrü gyi o

With the pure water of the gods.”

OM SARVA TATHĀGATA ABHIṢHEKATA SAMAYA SHRĪYE HŪṂ

Zhe wang kur wä lü tham chä gang /

Due to this initiation, her entire body is filled.

Dri ma tham chä dag

All stains are purified.

Chhüi lhag ma chi tsug tu nä pa yong su gyur pa lä

The excess water remaining on the top of her head transforms

Nam nang he ru ka hum dang chä pä ü gyän par gyur

And she is crowned by Heruka-Vairochana and mother.

Then, performing the mudra, recite:

PHAIṂ

Rang gi thug käi BAM yig lä ö zer thrö pä og min nä je tsün dor je näi jor ma la
la ma yi dam sang gyä jang sem pa wo kha dro chhö dang jig ten kyong wäi
tshog kyi kor wa dün gyi nam khar chän drang

**From the syllable VAM on the moon disc at my heart, light rays radiate and invite from
Akanishta Venerable Vajrayogini, encircled by the assemblies of gurus, yidams, buddhas,
bodhisattvas, heroes, dakinis, and Dharma and worldly protectors to the space in front of
the mandala.**

Blessing the Offerings

Cleanse with:

OM KHAṂDAROHĪ HUṂ HŪṂ PHAṬ

Purify with:

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA ŚHUDDHO 'HAṂ

[Tong pa nyi du gyur] Tong päi ngang lä KAM lä thö päi nö nam kyi nang du
HUM lä chhö dzä nam rang zhin tong nyi / nam pa chhö dzä so söi nam pa
chän / je lä wang po drug gi chö yül du zag pa me päi de wa khyä par chän
ter war gyur

**[Everything become emptiness.] From within emptiness, from KAMs come skullcups. Inside
them, from HŪMs come the offering substances. Their nature is emptiness; their aspect is
the various offering substances; and their function, as objects of the six senses, is to bestow
special uncontaminated bliss.**

OM ARGHAṂ ĀḤ HŪṂ

OM PĀDYAṂ ĀḤ HŪṂ

OM ĀÑCHAMĀṂ ĀḤ HŪṂ

OM PROKṢHAṂ ĀḤ HŪṂ

OM VAJRA DHŪPE ĀḤ HŪM
OM VAJRA ALOKE ĀḤ HŪM
OM VAJRA GANDHE ĀḤ HŪM
OM VAJRA NAIVIDYA ĀḤ HŪM
OM VAJRA ŚHAPTA ĀḤ HŪM

OM RŪPA ĀḤ HŪM
OM ŚHAPTA ĀḤ HŪM
OM GANDHE ĀḤ HŪM
OM RASE ĀḤ HŪM
OM SPARŚHE ĀḤ HŪM

Rang gi thug ka nä trö päi chhö päi lha mo nam kyi chhö par gyur
Offering goddesses emanate from my heart and perform the offerings:

Dag ching dri me yi ong wäi
These supreme mantric drinking waters,

- *Supreme mantric offering,*

Ngag kyi yön chhab chhog di dag
Pure, stainless, and pleasing,

- *Pleasing pure and free from stains,*

Dag gi dä pä bül lag na
I offer to you with faith.

- *Drinking water I offer,*

Zhe nä dag la ka drin tsöl
Having enjoyed these, please grant me your kindness.

- *Enjoy please and grant kindness.*

OM ĀḤ HRĪH PRAVĀRA SADKĀRAM ARGHAM PRATĪCCHHA HŪM SVĀHĀ

Dag ching dri me yi ong wäi
These supreme mantric footbaths,

- *Supreme mantric offering,*

Ngag kyi zhab sil chhog di dag
Pure, stainless, and pleasing,

- *Pleasing pure and free from stains,*

Dag gi dä pä bül lag na
I offer to you with faith.

- *Water for feet I offer,*

Zhe nä dag la ka drin tsöl

OM ĀḤ HRĪH PRAVĀRA SADKĀRAM PĀDYAM PRATĪCCHHA HŪM SVĀHĀ

Dag ching dri me yi ong wäi
These supreme mantric mouthwashes,

- *Supreme mantric offering,*

Ngag kyi zhäl sil chhog di dag
Pure, stainless, and pleasing,

- *Pleasing pure and free from stains,*

Dag gi dä pä bül lag na
I offer to you with faith.

- *Water for mouth I offer,*

Zhe nä dag la ka drin tsöl
Having enjoyed these, please grant me your kindness.

- *Enjoy please and grant kindness.*

OM ĀḤ HRĪH PRAVĀRA SADKĀRAM ĀÑCHAMĀÑĀM PRATĪCCHHA HŪM SVĀHĀ

Dag ching dri me yi ong wäi
These supreme mantric sprinkling waters,

- *Supreme mantric offering,*

Ngag kyi sang tor chhog di dag
Pure, stainless, and pleasing,

- *Pleasing pure and free from stains,*

Dag gi dä pä bül lag na
I offer to you with faith.

- *Sprinkling water I offer,*

Zhe nä dag la ka drin tsöl
Having accepted these, please grant me your kindness.

- *Enjoy please and grant kindness.*

OM ĀḤ HRĪH PRAVĀRA SADKĀRAM PROKṢHAṆAM PRATĪCCHHA HŪM SVĀHĀ

Offering the Near-Enjoyments

Ting dzin pir gyi dri päi min leg zug
Exquisite forms painted with the brush of samadhi,

- *With forms arising from samadhi,*

Thri shing zhön nu zhin du lü thra zhing
Slender bodies, like tender young vines,

- *Their bodies slender as coiling vines;*

Zhin rä gyä pä da wäi dze pa throg

Full faces that steal away the beauty of the moon,

- *Radiant beauty outshining the moon,*

Ut päi ngön pöi mig chän chhu drö mar

Utpala-blue eyes, red lips,

- *Lotus-blue eyes, red lips, hold flowers.*

Pel leg me tog threng wa dzin dzä ma

Ladies holding splendidly arranged garlands of flowers,

- *Attractive in the bliss of desire,*

Dö päi de la chhag pa mang trül te

Seized by the bliss of desire:

- *Goddesses who bestow enjoyments,*

Kyil khor pa nam gye pa kye päi chhir

I make offering with the bliss of these enjoyment goddesses

- *I offer these joy maidens to you*

Nyer chö lha möi de wä chhö par ja

In order to generate delight in the mandala beings.

- *To delight the mandala beings.*

OM VAJRA PUṢHPE PRATĪCCHHA ĀḤ HŪM

Ting dzin pir gyi dri päi min leg zug

Exquisite forms painted with the brush of samadhi,

- *With forms arising from samadhi,*

Thri shing zhön nu zhin du lü thra zhing

Slender bodies, like tender young vines,

- *Their bodies slender as coiling vines;*

Zhin rä gyä pä da wäi dze pa throg

Full faces that steal away the beauty of the moon,

- *Radiant beauty outshining the moon,*

Ut päi ngön pöi mig chän chhu drö mar

Utpala-blue eyes, red lips,

- *Lotus-blue eyes, red lips, hold incense.*

Dri zhim dug päi pö nö dzin dzä ma

Ladies holding vessels of fragrant incense,

- *Attractive in the bliss of desire,*

Dö päi de la chhag pa mang trül te

Seized by the bliss of desire:

- *Goddesses who bestow enjoyments,*

Kyil khor pa nam gye pa kye päi chhir

I make offering with the bliss of these enjoyment goddesses

- *I offer these joy maidens to you*

Nyer chö lha möi de wä chhö par ja

In order to generate delight in the mandala beings.

- *To delight the mandala beings.*

OM VAJRA DHÜPE PRATĪCCHHA ĀḤ HŪṂ

Ting dzin pir gyi dri päi min leg zug

Exquisite forms painted with the brush of samadhi,

- *With forms arising from samadhi,*

Thri shing zhön nu zhin du lü thra zhing

Slender bodies, like tender young vines,

- *Their bodies slender as coiling vines;*

Zhin rä gyä pä da wäi dze pa throg

Full faces that steal away the beauty of the moon,

- *Radiant beauty outshining the moon,*

Ut päl ngön pöi mig chän chhu drö mar

Utpala-blue eyes, red lips,

- *Lotus-blue eyes, red lips, hold bright light.*

Rin chhen ö bar nang säi dzin dzä ma

Ladies holding lights of glittering jewels,

- *Attractive in the bliss of desire,*

Dö päi de la chhag pa mang trül te

Seized by the bliss of desire:

- *Goddesses who bestow enjoyments,*

Kyil khor pa nam gye pa kye päi chhir

I make offering with the bliss of these enjoyment goddesses

- *I offer these joy maidens to you*

Nyer chö lha möi de wä chhö par ja

In order to generate delight in the mandala beings.

- *To delight the mandala beings.*

OM VAJRA DĪPE PRATĪCCHHA ĀḤ HŪṂ

Ting dzin pir gyi dri päi min leg zug

Exquisite forms painted with the brush of samadhi,

Slender bodies, like tender young vines,

- *Their bodies slender as coiling vines;*

Zhin rä gyä pä da wäi dze pa throg

Full faces that steal away the beauty of the moon,

- *Radiant beauty outshining the moon,*

Ut päi ngön pöi mig chän chhu drö mar

Utpala-blue eyes, red lips,

- *Lotus-blue eyes, red lips, hold perfume.*

Tong sum ngä dang dri chhog dzin dzä ma

Ladies holding supreme pleasant fragrances of the billion worlds,

- *Attractive in the bliss of desire,*

Dö päi de la chhag pa mang trül te

Seized by the bliss of desire:

- *Goddesses who bestow enjoyments,*

Kyil khor pa nam gye pa kye päi chhir

I make offering with the bliss of these enjoyment goddesses

- *I offer these joy maidens to you*

Nyer chö lha möi de wä chhö par ja

In order to generate delight in the mandala beings.

- *To delight the mandala beings.*

OM VAJRA GANDHE PRATĪCCHHA ĀḤ HŪḤ

Ting dzin pir gyi dri päi min leg zug

Exquisite forms painted with the brush of samadhi,

- *With forms arising from samadhi,*

Thri shing zhön nu zhin du lü thra zhing

Slender bodies, like tender young vines,

- *Their bodies slender as coiling vines;*

Zhin rä gyä pä da wäi dze pa throg

Full faces that steal away the beauty of the moon,

- *Radiant beauty outshining the moon,*

Ut päi ngön pöi mig chän chhu drö mar

Utpala-blue eyes, red lips,

- *Lotus-blue eyes, red lips, hold nice food.*

Ro gya dän päi zhäl zä dzin dzä ma

Ladies holding food endowed with a hundred flavors,

- *Attractive in the bliss of desire,*

Seized by the bliss of desire:

- *Goddesses who bestow enjoyments,*

Kyil khor pa nam gye pa kye päi chhir

I make offering with the bliss of these enjoyment goddesses

- *I offer these joy maidens to you*

Nyer chö lha möi de wä chhö par ja

In order to generate delight in the mandala beings.

- *To delight the mandala beings.*

OM VAJRA NAIVIDYA PRATĪCCHHA ĀḤ HŪḤ

Offering Music

Yi ong röl möi chha jä tha yä lä

Listening to the many diverse melodies of captivating music

- *I offer beautiful music sounds*

Jung wäi dang nyän mi dra du ma chän

Arising from infinite instruments,

- *Of countless heavenly instruments.*

Thö pä lü sem dung wa zhi je pa

Torments of body and mind are pacified.

- *By hearing sounds of various tunes*

Na tshog röl möi dra yi chhö par ja

I make offerings with the various sounds of music.

- *Body-minds' torments dissolve to bliss.*

OM VAJRA ŚHAPTA PRATĪCCHHA ĀḤ HŪḤ

Offering the Sixteen Knowledge Ladies

Phül jung zug dze yi throg gyän gyi pü

Beautiful magnificent forms, adorned with alluring ornaments,

- *Youthful and sensual goddesses,*

Lang tsho rab gyä lu dang gar la khä

In the prime of their youth, skilled in song and dance,

- *Beautifully adorned in perfect form,*

Wang po drug la mä jung de wa ter

- *Singing and dancing Goddess of Bliss,*