

- OM ṬUM MO THRO MÖI ZUG KYI TSHANG PA KEM PAR DZÄ HUM HUM PHAT  
**OM You desiccate Brahma with your fierce and wrathful female form HÜṂ HÜṂ PHAṬ**  
 ▪ *OM You dry up Brahma with your wrathful tummo HUM HUM PHAT*
- OM DÜ NAM TRAG CHING KEM PÄ ZHÄN GYI CHHOG LÄ GYÄL HUM HUM PHAT  
**OM You conquer opponents by terrifying and desiccating demons HÜṂ HÜṂ PHAṬ**  
 ▪ *OM You frighten demons and vanquish all forces HUM HUM PHAT*
- OM MUG JE RENG JE MONG JE KÜN LÄ NAM PAR GYÄL HUM HUM PHAT  
**OM You vanquish all those that stupefy, paralyze, and confuse HÜṂ HÜṂ PHAṬ**  
 ▪ *OM Victor over what makes us dull, stiff, confused HUM HUM PHAT*
- OM DOR JE PHAG MO JOR CHHEN DÖ WANG KHA DROR DÜ HUM HUM PHAT  
**OM I prostrate to Vajravarahi, great yogini, dakini-queen of desire HÜṂ HÜṂ PHAṬ**  
 ▪ *OM I bow to great Mother who conquers desire HUM HUM PHAT*

*Then, in order to fulfill the commitment, hold the padmabhanja vessel of madana so that its forehead faces the vajra teacher and then set it down in front of him or her. Place a little bala on top of it.*

*The action-vajra makes three prostrations, performs the lotus-turning mudra, and recites:*

- DOR JE DZIN PA GONG SU SÖL  
**Vajra holder, please pay attention to me.**  
 ▪ *Vajra holder, heed my plea.*
- DAG GI TSHOG KYI KHYÄ PAR DI  
**This special tsog of mine,**  
 ▪ *Please partake for your pleasure*
- DÄ PÄI SEM KYI BÜL LAG KYI  
**I offer with a mind of faith,**  
 ▪ *This special tsog I offer*

CHI DE WAR NI ZHE SU SÖL

**Please partake of it as you please.**

- *With a mind filled with great faith.*

*The teacher and disciples recite:*

E MA ZHI WA CHHEN PO KYE

**E MA! O great peace!**

- *E MA! Great peace, this great tsog*

TSHOG CHHEN BAR WÄ NYÖN MONG SEG

**This blazing great tsog burns up afflictions.**

- *That burns off all delusion*

DE DRÄI DE WA CHHEN PO TE

**Great bliss such as this—**

- *And in this way brings great bliss.*

KÜN KYANG A HO SU KHA CHHE

**Everything is, A HO, great SU KHA.**

- *Everything, A HO is bliss.*

A HO MAHĀ SUKHA HOḤ

*Again, [the action-vajra] makes three prostrations and the lotus-turning mudra and then recites:*

DI NI CHHÖ NAM ZANG POR TÖ

**Here, view phenomena as good.**

- *Phenomena are all pure*

DÜ PA LA NI THE TSHOM ME

**The congregation should have no doubt,**

- *Of this we should have no doubt;*

DRAM ZE DÖL PA KHYI DANG PHAG

**Since brahmins, outcasts, pigs, and dogs**

- *Brahmins, outcasts, pigs, and dogs*

RANG ZHIN CHIG TU RÖL DU SÖL

**Are of one nature, please enjoy.**

- *Are all of the same nature.*

*In response, [the teacher and disciples] recite:*

DE SHEG CHHÖ LA RIN THANG ME

**The Dharma of the sugatas is priceless,**

- *Buddhadharma is priceless*

DÖ CHHAG LA SOG DRI MA DRÄL

**Free from the stains of attachment and so forth**

- *Free of stain such as desire.*

ZUNG DANG DZIN PA NAM PANG PA

**And devoid of the aspects of apprehended and apprehender;**

- *Abandon clinging, grasping*

DE ZHIN NYI LA GÜ CHHAG TSHÄL

**Respectfully, I prostrate to reality.**

- *With respect I bow to thusness.*

A HO MAHĀ SUKHA HOḤ

*Then, the action-vajra performs the lotus mudra with both hands and, by holding the bala above with the ring finger of his right hand, distributes the madana [to the members of the assembly] in descending order of seniority, beginning from the vajra teacher. Upon completing that, the action-vajra offers the tsog substances with both hands to all the teachers and disciples without any omissions, such as that of not offering the teacher a double portion or more. Also, the recipients of the tsog, while saying A HO MAHĀ SUKHA HOḤ, should receive the tsog by performing the lotus-turning mudra with both hands.*

*Nonvessels should be kept away on these occasions. Furthermore, the practitioners, while contemplating offering to the syllable VAM at the heart—the nature that encompasses all the buddhas—partake of all the substances with relish without giving rise to conceptualizations of purity or filth. In particular, it is taught that if bhikshu vajra-holders and the like were to despise the madana and tsog substances they would incur the thirteenth [tantric] root downfall. Thus while they should certainly taste the nectar, they should simply touch the inner offering on the tongue rather than drink it without conscientiousness. If drinking without conscientiousness is prohibited even for lay people, what need is there to mention [that it is also prohibited] with respect to the ordained?*

*During the entire tsog, no one should quarrel, argue, and the like. The time should be passed with Dharma conversations, vajra song and dance, or else the discipline of keeping silence should be maintained. Also, coded terminology should be used without expressing the ordinary names for meat and alcohol. The tsog substances should not be placed on bare ground. Forms of conduct such as those above need to*