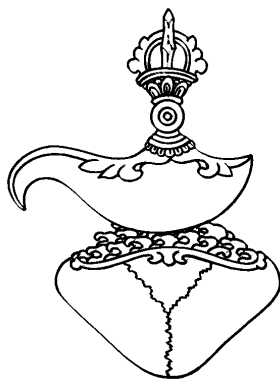


# *The Quick Path to Great Bliss:*

## *The Uncommon Sadhana of Perfect Pure Vajrayoginí Naro Khecharí*

*by Phabongkha Dechen Nyíngpo*



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Set in Calibri 12/15, Century Gothic, Helvetica Light, Lydian BT, and Monlam Uni Ouchan2.

Cover page and page 23, line drawings © Robert Beer. Used with permission. Pages 6, 15, 16, 26–32, 40, 51, 52, and 66, line drawings © Andy Weber. Page 38, Mandala of Vajrayogini © Andy Weber. Used with permission. Page 42, calligraphy of VAM in Lantsa script (Ranjana) by Tom Truty.

### *Practice Requirements:*

Restricted. In order to perform these practices, you must have received a highest yoga tantra initiation and the blessing initiation (*jinlab*) of Vajrayogini.

*Even if one has 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.*

*—Phabongkha Dechen Nyingpo*

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## Technical Note

Comments by the compiler or editor are contained in instruction boxes.  
For example:

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Recite these two verses three times.

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Italics and a small font size indicate instructions and comments found in the Tibetan text. Words in square brackets have been added by the translator for clarification. For example:

*This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].*

In this special edition of the Vajrayogini long sadhana,  
BAM is used in place of VAM for the letter འ  
to reflect the pronunciation of the letter in Tibetan,  
rather than using its standard transliteration in Sanskrit.

## A Guide to Pronouncing Sanskrit

The following six points will enable you to learn the pronunciation of most transliterated Sanskrit mantras found in FPMT practice texts:

1. ŚH and ṢH are pronounced similar to the “sh” in “shoe.”
2. CH is pronounced similar to the “ch” in “chat.” CHH is also similar but is more heavily aspirated.
3. Ṭ, TH, Ḍ, ḌH, Ṇ are retroflex letters and have no exact equivalent in English. These sounds are made by curling the tongue to the palate and correspond roughly to the sounds “tra” (Ṭ), aspirated “tra” (TH), “dra” (Ḍ), aspirated “dra” (ḌH), and “nra” (Ṇ).
4. All consonants followed by an H are aspirated: KH, GH, CH, JH, TH, DH, PH, BH. Note that TH is pronounced like the “t” in “target” (not like the “th” in “the”) and PH is pronounced like the “p” in “partial” (not like the “ph” in “pharaoh”).
5. Vowels with a dash above—Ā, Ī, Ū, ṚĪ, and ṚĪ—are elongated to approximately double the amount of time it takes to pronounce their non-elongated counterparts: A, I, U, ṚĪ, and ṚĪ.
6. Ṃ indicates a nasal sound. At the end of a word it is generally pronounced as an “m.” Ḥ indicates an “h”-sounding aspiration. ṚĪ is pronounced similar to the “ree” in “reed.” ṆG is pronounced similar to the “ng” in “king.”

To facilitate correct pronunciation, FPMT practice texts use a slightly modified version of the International Alphabet of Sanskrit Transliteration (IAST). For more information, please consult the FPMT Translation Services’ *A Guide to Sanskrit Transliteration and Pronunciation*, available online: <http://fpmt.org/wp-content/uploads/education/translation/A-Guide-to-Sanskrit-Transliteration-and-Pronunciation.pdf>



*Mahasiddha Naropa*

# **The Quick Path to Great Bliss:**

## **The Uncommon Sadhana of Perfect**

### **Pure Vajrayoginī Naro Khecharī**

*Even if one has 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.<sup>1</sup>*

NAMO GURU VAJRADHARMĀYA

*In the mandala of uncontaminated supreme bliss,  
Heruka, who skillfully binds all emptinesses and elaborations,  
Glorious Lord of Heroes, father and mother,  
You perpetually sport with delight in the indestructible drop.*

*With your illusory dance of the sphere of E, one taste with compassion—  
The dance of the lovely Lady of Joy—  
Lady skilled in means for guiding wretched transmigratory beings to  
the sphere of great bliss,  
Mother of the victorious ones, Vajra Queen, look after me forever.*

*Illusionists of the twenty-four places who conjure up multitudes of  
manifestations in unlimited forms  
In order to take care of the fortunate ones,  
Dakinis born from sacred-places, born from mantra, and innately born,  
Out of compassion take care of me and grant the desired attainments.*

*Inasmuch as times have become degenerate,  
This supreme quick path is exceptionally profound and swift;  
Fortunate ones, take this extract as your ornament without further  
embellishment—  
The heart essence of the dakinis—sublime among the oceans of  
the tantras' meanings.*

*This instruction has been revealed clearly in the Explanatory Tantra of the Root Tantra of the Glorious Chakrasamvara. Lord Naropa, the crown jewel of all the pandits and adepts in the Land of Aryas [India], having beheld the face of the Perfect Pure Lady directly, obtained these instructions and explained them well. In the land of Tibet, it is one of the Thirteen Golden Dharmas of the oral transmission lineage of the glorious Sakya father and sons. It is also the uncommon hidden dharma concealed in the heart of the great Tsongkhapa, Dharma king of the three realms. Here, I set forth an easy way of practice in accordance with the uncommon sadhana of Perfect Pure Vajrayogini renowned as Naro Khechari.*

*The yogi must train his continuum well through the common path, obtain the four initiations that definitely sow the seeds of the four pure bodies in any of the legitimate mandalas of mother tantra, such as that of Heruka or Hevajra, and strive to guard the commitments and vows like his eyeballs. On top of that, he must definitely obtain well the profound blessing of the sindhura mandala that clearly introduces the outer, inner, and secret vajra queens. Having obtained orally the common as well as the uncommon instructions, in accordance with the unmistakable tradition of the explanation of the great secrets for disciples, there are two stages of practice:*

- *What is to be done in the actual sessions, and*
- *What is to be done during the session breaks*

*The first has three parts:*

- A. Preparation*
- B. Actual practice*
- C. Conclusion*



## A. Preparation

*In an isolated place that is agreeable to the mind, gather a painted image or statue, commitment substances—damaru, bell, khatvanga, and so forth—as well as the outer and inner offerings and tormas. Set up a comfortable seat facing west, or imagine it to be so.*

*The stages of actual practice are just as they have been said by Je Sachen [Kunga Nyingpo]:*

*“Sleeping, waking, tasting nectar,  
Immeasurables, guru, generating oneself as the deity,  
Yoga of purifying transmigratory beings,  
Blessing by the heroes and heroines,  
The two—verbal recitation and mental recitation—as one,  
Yoga of inconceivability,  
And yoga of conduct—  
In this way, there are eleven yogas.”*

### 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 sevenfold 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 Sublime Ones, 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 transmigratory 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 Rare Sublime Ones, 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 holy body, speech, and mind.**

### *Instantaneous Self-Generation*

RANG NYI KÄ CHIG GI JE TSÜN DOR JE NÄL JOR MAR GYUR

**Instantaneously I become Perfect Pure Vajrayogini.**

### *Blessing the Inner Offering*

*Cleanse the inner offering with the four-faced mantra, or with:<sup>2</sup>*

OM KHAṆḌAROHI HUṂ HÜṂ 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 ÄḤs, three  
hearthstones of human heads. Upon these, from ÄḤ 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 HÜM come the five nectars and from LAM, MAM, PAM, TAM, and BAM<sup>3</sup> 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 HÜM 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 ÄH HÜM, whose light rays draw back the nectar of exalted wisdom from the hearts of **all** the tathagatas, heroes, and yoginis of the ten directions. When this is added, the contents multiply and increase abundantly.**

*Bless it by reciting:*

OM ÄH HÜM (3x)

## Blessing the Outer Offerings

*Cleanse with:*

OM KHAṆḌAROHI HUM HŪM PHAT

*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 ÄḤ HÜM  
OM PÄDYAM ÄḤ HÜM  
OM VAJRA PUṢHPE ÄḤ HÜM  
OM VAJRA DHÜPE ÄḤ HÜM  
OM VAJRA DĪPE ÄḤ HÜM  
OM VAJRA GANDHE ÄḤ HÜM  
OM VAJRA NAIVIDYA ÄḤ HÜM  
OM VAJRA ŚHAPTA ÄḤ HÜM

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

## 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 PAR 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 HÜM encircled by the mantra garland, from which cascades a stream of white nectar, cleansing away all sickness, spirits, negativities, and obscurations.**

*Contemplating in this way, recite:*

OM VAJRA HERUKA SAMAYA / MANUPÄLAYA / HERUKA /  
TVENOPATIṢṬA / DṚḌHO ME BHAVA / SUTOṢHYO ME  
BHAVA / SUPOṢHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIṢ ME PRAYACCHHA / SARVA KARMASU CHA  
ME / CHITTAṢ ŚHREYAḤ KURU HÜM / HA HA HA HA HOḤ /  
BHAGAVAN / VAJRA HERUKA MÄ ME MUÑCHA / HERUKA  
BHAVA / MAHÄ SAMAYASATVA ÄH HÜM 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 ME CHHE PAR GYUR

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



## 5. Yoga of the Guru

DÜN GYI NAM KHAR DAG SÄL 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 GYI 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 holy body is red in color with one face and  
two arms crossed at his heart, holding vajra and bell.**

U TRA RÄL PÄI CHÖ PÄN CHÄN / ZHAB DOR JE 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 DÜN 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 of him and encircling 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 JE 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 crook of their left arm. In the prime of youth, they 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 ĀḤ at the throat, and a HŪṂ at the heart. From the HŪṂ 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 HŪṂ BAM HOḤ

*Think that:*

RE REANG KYAB NÄ KÜN DÜ KYI NGO WOR GYUR

**Each transforms into the nature encompassing all objects of refuge.**

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When doing an abbreviated practice, go to *Request* on page 37.

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## **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 BŪI 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 HŪṢ SVĀHĀ  
OM VAJRA DHŪPE ĀḤ HŪṢ SVĀHĀ  
OM VAJRA DĪPE ĀḤ HŪṢ SVĀHĀ  
OM VAJRA GANDHE ĀḤ HŪṢ SVĀHĀ  
OM VAJRA NAIVIDYA ĀḤ HŪṢ SVĀHĀ  
OM VAJRA ŚHAPTA ĀḤ HŪṢ SVĀHĀ

OM ĀḤ VAJRA ADARŚHE HŪṢ  
OM ĀḤ VAJRA VĪNI HŪṢ  
OM ĀḤ VAJRA GANDHE HŪṢ  
OM ĀḤ VAJRA RASE HŪṢ  
OM ĀḤ VAJRA SPARŚHE HŪṢ  
OM ĀḤ VAJRA DHARME HŪṢ

## *Inner Offering*

OM GURU VAJRADHARMA SAPARIVĀRA OM ĀḤ HŪṢ

## 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 PÄL 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 from sacred-place, mantra-born, and innately born.**

## Suchness Offering

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

DRIß 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]<sup>4</sup>*

*Perform the regular confession, saying:*

KÖN CHHOG SUM LA DAG KYAB CHHI

**I take refuge in the Three Rare Sublime Ones.**

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 transmigratory 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.**

JANG CHHUB CHÖ CHHOG YI ONG CHÄ PAR GYI

**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 transmigratory beings.**

## *Gathering the Collection of Kusali*

RANG SEM KHA CHÖ WANG MO THEB SOR TSAM

**My mind, the powerful lady of Khechara,**

CHI WO NÄ THÖN TSA WÄI LA MA DANG

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

ZHÄL JOR DZÄ CHING LAR YANG CHHIR THÖN TE

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

RANG JUNG MI GÖI GYE PU SUM GYI TENG

**After I split the skull off my old body,**

LÜ PO NYING PÄI THÖ PA KOG NÄ KÄL

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

DE NANG LHAG MA SHA THRAG RÜ PA NAM

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

TUB TE PUNG LA CHÄN CHHER ZIG PA YI

**Gazing with wide-open eyes,**

JANG TOG BAR JÄ DÜ TSII GYA TSHOR GYUR

**I purify, transform, and increase them into an ocean of 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 TRÖ

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 skull-cups. With these skullcups, they scoop up the nectar and offer it to the guests who partake of it with their vajra tongues by drawing it through straws of light.**

*Offer to the root guru seven times with:*

KU ZHI DAG NYI TSA WÄI LA MA LA

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

DAM DZÄ DÜ TSI BÜL LO NYE GYUR CHIG

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

OM ĀḤ HŪṂ (7x)

*[offer from the crown of the head]*

NGÖ DRUB JUNG NÄ GYÜ PÄI LA MA LA

**To the lineage gurus, the source of attainments,**

DAM DZÄ DÜ TSI BÜL LO NYE GYUR CHIG

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

OM ĀḤ HŪṂ

*[offer from the forehead]*

LA MA YI DAM CHHOG SUM SUNG TSHOG LA

**To the gurus, yidams, Three Sublime Ones, and hosts of guardians,**

DAM DZÄ DÜ TSI BÜL LO NYE GYUR CHIG

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

OM ĀḤ HŪṂ

*[offer from the heart]*

NYUG MAR NÄ PÄI NÄ ZHI DRONG DAG LA

**To the resident indigenous lords of the land and town,**

DAM DZÄ DÜ TSI BÜL LO TÖNG DROG DZÖ

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

OM ĀḤ HŪṂ

*[offer from the navel]*

RIG DRUG BAR DÖI SEM CHÄN THAM CHÄ LA

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

DAM DZÄ DÜ TSI BÜL LO DRÖL GYUR CHIG

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

OM ĀḤ HŪḤ

*[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.**

SEM CHÄN NAM KYANG DRIB DRÄL CHHÖ KU THOB

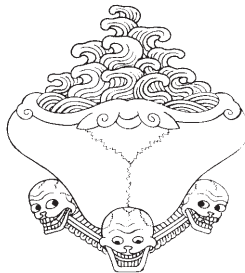
**The sentient beings, freed of obscurations, attain  
the dharmakaya.**

CHHÖ PÄI KHOR SUM MA SAM JÖ DÄ KYI

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

DE TONG NYI SU ME PÄI NGO WOR GYUR

**Beyond words, thoughts, and expression.**



## *Mandala Offering*

OM BĀN DZA BHU MI AH HUM WANG CHHEN SER GYI SA ZHI / OM  
BĀN DZA RE KHE AH HUM CHHI CHAG RI KHOR YUG GI KOR WĀI Ü  
SU / RII GYÄL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB  
BA LANG CHÖ / JANG DRA MI NYÄN

**OM VAJRA BHUMI ĀḤ HŪṂ, mighty golden ground. OM VAJRA  
REKHE ĀḤ HŪṂ, encircled by a wall of iron mountains; in the  
center, Mount Meru, king of mountains; in the east, Videha;  
in the south, Jambudvīpa; 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 / PÄL JOR PHÜN SUM TSHOG PA MA TSHANG WA  
ME PA / TSANG ZHING YI DU WONG WA DI DAG DRIN CHÄN TSA WA  
DANG GYÜ PAR / CHÄ PÄI PÄL DÄN LA MA DAM PA NAM LA ÜL WAR  
GYI WO

**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 transmi-  
gratory beings. Having accepted it, please bless me.**

DE TONG LHÄN CHIG KYE PÄI YE SHE KYI  
**The mountains, continents, precious objects, treasure 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**

RI LING RIN CHHEN TER BUM NYI DAR CHÄ  
**As apprehended aspects of the exalted wisdom of innate bliss,  
KYAB GÖN THUG JEI TER LA BÜL WAR GYI  
I offer to you, refuge savior, treasure of compassion.**

DAG GI CHHAG DANG MONG SUM KYE WÄI YÜL  
**The objects of my attachment, anger, and ignorance—  
DRA NYEN BAR SUM LÜ DANG LONG CHÖ CHÄ  
Friends, enemies, strangers, body, and resources—  
PHANG PA ME PAR BÜL GYI LEG ZHE NÄ  
Without any sense of loss, I offer them. Please kindly accept  
them,**

DUG SUM RANG SAR DRÖL WAR JIN GYI LOB  
**And bless me to pacify the three poisons in dependence on  
their own objects.**

IDAM GURU RATNA MAṆḌALAKAM NIRYĀTAYĀMI  
**I offer this precious mandala to the guru.**

## Requests to the Lineage Gurus

GYÄL WA GYA TSÖI RIG DAG DOR JE CHHÖ

**To Vajradharma, lord of the family of  
the ocean of victorious ones;**

GYÄL WÄI YUM CHHOG DOR JE NÄL JOR MA

**Vajrayogini, supreme mother of  
the victorious ones;**

GYÄL SÄ THU WO NA RO TA PÄI ZHAB

**Naropa, preeminent child of  
the victorious ones,**

SÖL WA DEB SO LHÄN KYE YE SHE TSÖL

**I request: please bestow the innate exalted  
wisdom.**

SANG CHHEN LOB SHÄ DZIN PÄI PHAM THING PA

**To the Pamtingpas, holders of the explana-  
tions of the great secrets for disciples;**

SANG DZÖ KÜN GYI TER GYUR SHE RAB TSEG

**Sherab Tseg, you are a treasure of all  
the secret treasures;**

SANG NGAG GYA TSHÖI NGA DAG MÄL LÖI ZHAB

**Mal Lotsawa, chief of the ocean of secret  
mantra,**

SÖL WA DEB SO LHÄN KYE YE SHE TSÖL

**I request: please bestow the innate exalted  
wisdom.**



DOR JE CHHANG WANG LA CHHEN SA KYA PA  
**To the great Sakya lama [Kunga Nyingpo],**  
**powerful lord Vajradhara;**



DOR JEI SÄ CHHOG JE TSÜN SÖ NAM TSE  
**Jetsun Sonam Tsemo, supreme vajra child;**



DOR JE DZIN PÄI TSUG GYÄN DRAG PÄI ZHAB  
**Dragpa [Gyaltsen], crown ornament of vajra**  
**holders,**



SÖL WA DEB SO LHÄN KYE YE SHE TSÖL  
**I request: please bestow the innate exalted**  
**wisdom.**

SA KYA PÄN CHHEN GANG CHÄN KHÄ PÄI JE  
**To the great Sakya Pandita, lord of**  
**the scholars of the land of snows;**



SA SUM KYE GÜI TSUG GYÄN PHAG PÄI TSHÄN  
**[Chogyal] Phagpa, crown ornament of all**  
**beings of the three levels;**



SA KYÄI TÄN DZIN ZHANG TÖN CHHÖ JEI ZHAB  
**Shangton Choje, holder of the Sakya**  
**doctrine,**



SÖL WA DEB SO LHÄN KYE YE SHE TSÖL  
**I request: please bestow the innate exalted**  
**wisdom.**

DRUB PÄI WANG CHHUG NAM ZA DRAG PHUG PA

**To Namza Dragpugpa, powerful lord of adepts;**



DRUB CHHOG KHÄ PÄI DE PÖN CHHÖ KYI JE

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



DRUB RIG NYÄN GYÜ NGA DAG YAR LUNG PAR

**Yarlungpa, chief of the whispered lineage of adepts,**



SÖL WA DEB SO LHÄN KYE YE SHE TSÖL

**I request: please bestow the innate exalted wisdom.**

DAG ZHÄN DRO WÄI KYAB GÖN GYÄL WA CHHOG

**To Gyalwa Chog, refuge savior of all transmigratory beings, myself and others;**



DAG NYI CHHEN PO JAM YANG NAM KHÄI TSHÄN

**Dagchen Jamyang Namkha Gyaltsen;**



DAG CHHEN CHHÖ JE LO DRÖ GYÄL TSHÄN ZHAB

**Dagchen Lodro Gyaltsen, lord of the Dharma,**



SÖL WA DEB SO LHÄN KYE YE SHE TSÖL

**I request: please bestow the innate exalted wisdom.**

KA DRIN NYAM ME JE TSÜN DO RING PA  
**To Jetsun Doringpa, unparalleled in  
 kindness;**



KA ZHIN DRUB PÄI TÄN DZIN LO SÄL WANG  
**Holder of the teachings, powerful Losel  
 [Gyatso], who practiced as advised;**



KA GYÜ SANG CHHEN MA WA KHYEN TSEI ZHAB  
**[Jamyang] Khyentse, propounder of the oral  
 lineage of the great secrets,**



SÖL WA DEB SO LHÄN KYE YE SHE TSÖL  
**I request: please bestow the innate exalted  
 wisdom.**

RIG NGAG CHHANG WA LAB SUM GYÄL TSHÄN  
 DANG

**To Labsum Gyaltsen, holder of knowledge  
 mantras;**



RIG GYÄI KHYAB DAG WANG CHHUG RAB TÄN PÄL  
**Glorious Wangchug Rabten, pervasive lord  
 of the hundred families;**



RIG KYI TSO WO JE TSÜN KAN GYUR WA  
**Jetsun Kangyurwa, principal of the families,**



SÖL WA DEB SO LHÄN KYE YE SHE TSÖL  
**I request: please bestow the innate exalted  
 wisdom.**

KYIL KHOR GYA TSHÖI KHYAB DAG ZHA LU WA  
**To Shaluwa, pervasive lord of the ocean  
of mandalas;**

KYIL KHOR KÜN GYI TSO WO KHYEN RAB JE  
**Khenrabje, principal of all the mandalas;**

KYIL KHOR KHOR LÖI DAG PO MOR CHHEN ZHAB  
**Morchenpa, lord of the circle of  
mandalas,**

SÖL WA DEB SO LHÄN KYE YE SHE TSÖL  
**I request: please bestow the innate  
exalted wisdom.**



NYÄN GYÜ GYA TSHÖI DE PÖN NÄ SAR PA  
**To Nesarpa, helmsman of the ocean of  
the whispered lineage;**

NYÄN GYÜ NGA DAG LO SÄL PHÜN TSHOG DANG  
**Losel Phuntsog, chief of the whispered  
lineage;**

NYÄN GYÜ PEL KHÄ TÄN DZIN THRIN LÄ ZHAB  
**Tenzin Trinley, skilled in spreading  
the whispered lineage,**

SÖL WA DEB SO LHÄN KYE YE SHE TSÖL  
**I request: please bestow the innate  
exalted wisdom.**



GAN DÄN TÄN DZIN KHYAB DAG KAN<sup>N</sup> GYUR WA  
**To the pervasive lord Kangyurwa Gaden  
Tenzin;**



GAN DÄN DAR GYÄ NYIG DÜ DRO WÄI NYEN  
**Gaden Dhargye, friend of transmigratory  
beings in the time of degeneration;**



GAN DÄN LUG DZIN DHAR MA BHA DRÄI ZHAB  
**Dharmabhadra, holder of the Gaden  
tradition,**



SÖL WA DEB SO LHÄN KYE YE SHE TSÖL  
**I request: please bestow the innate exalted  
wisdom.**

DO GYÜ KÜN GYI LAM GYI NÄ DZOG PÄI  
**To Lozang Chopel, chief of sutra and tantra,**



DO GYÜ NGA DAG LO ZANG CHHÖ PHEL DANG  
**Who completed the essentials of the paths  
of all sutras and tantras;**

DO GYÜ PEL KHÄ JIG ME WANG PÖI ZHAB  
**Jigme Wangpo, skilled in spreading sutra  
and tantra,**



SÖL WA DEB SO LHÄN KYE YE SHE TSÖL  
**I request: please bestow the innate exalted  
wisdom.**

*Phabongkha Rinpoche*

NA RO KHA CHÖ MIN DRÖL LAM ZANG NÄ

**To Dechen Nyingpo, blessed by Naropa**

NA RO PA ZHIN LEG PAR DOM PA LA

**To instruct perfectly—just as Naropa did—**

NA RÖ JIN LAB DE CHHEN NYING PO LA

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

SÖL WA DEB SO LHÄN KYE YE SHE TSÖL

**I request: please bestow the innate exalted  
wisdom.**



*Kyabje Trijang Rinpoche*

[DOR JE GO PHANG DRÜB PÄI NYE LAM CHHOG

**To Losang Yeshe, vajra-holder,**

DOR JE TSÜN MÖI MIN DRÖL DAM PÄI DZÖ

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

DOR JE DZIN PA LO ZANG YE SHE LA

**The supreme quick path for accomplishing  
the vajra state,**

SÖL WA DEB SO LHÄN KYE YE SHE TSÖL

**I request: please bestow the innate exalted  
wisdom.**





*His Holiness the Dalai Lama*

TONG NYI NYING JE ZUNG DU JUG PÄI LAM

**Savior of the Land of Snow teachings and  
transmigratory beings,**

CHHE CHHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN

**Who extensively clarifies the path that unifies  
emptiness and compassion,**

CHHAG NA PÄ MO TÄN DZIN GYA TSHO LA

**To the Lotus Holder, Tenzin Gyatso, I beseech –**

SÖL WA DEB SO LHÄN KYE YE SHE TSÖL

**I request: please bestow the innate exalted wisdom.**

*Kyabje Choden Rinpoche*

ME JUNG LÖ DRÖ ZANG PÖ GYÄL WE TEN

**To the unsurpassable lord of the Dharma, who without fear**

PEL LA JIG ME LA DRÄL CHO KI JE

**spread the teachings of the Buddha with your excellent and  
noble intelligence**

KE MANG GA KYÄ MANG THÖ NORBÜ CHUG

**rich in the jewel of many teachings that give joy to countless  
scholars**

SÖL WA DEB SO LHÄN KYE YE SHE TSÖL

**I request: please bestow the innate exalted wisdom.**

*Kyabje Serkong Tsenshab Rinpoche*

ZUNG JUG NYEN GYÜ NOR BÜI DZÖ CHE NÄ

**Jeweled treasure of the close lineage to the unified state**

ZUNG JUG TSE DIR DRUB PÄI KÄL DÄN DRÖL

**By attaining the unified state in this very life, you liberate the fortunate.**

ZUNG JUG LAM TÄN NGAG WANG GE DÜN LA

**You who show the path to that unified state, Ngawang Gendün,**

SÖL WA DEB SO LHÄN KYE YE SHE TSÖL

**I request: please bestow the innate exalted wisdom.**

*Kyabje Song Rinpoche*

KÜN TOG DRI ZHÖN U MAR DÜL WÄI YING

**To the teacher of the excellent path, Lozang Tsondru,**

KÜN KHYAB DE WÄI KHOR LO YONG DZOG PA

**Consummating the all-pervasive wheel of bliss—**

KÜN ZANG LAM TÖN LOB SANG TSÖN DRÜ LA

**The sphere of taming the mount of the conceptual thoughts in the central channel—**

SÖL WA DEB SO LHÄN KYE YE SHE TSÖL

**I request: please bestow the innate exalted wisdom.**

*Kyabje Lama Zopa Rinpoche*

THUB PÄI TÄN PA LUNG TOG SÄL DZÄ NÄ

**Clarifying the scriptures and realizations, the teachings of the Muni,**

TÄN PA MA KHYAB KHYAB SÄL DZAM BÜI LING

**You spread and illuminate those teachings wherever they have not yet spread in the world.**

ZÖ PÄ KA THUB GYÄL SÄ NGÖ GYUR NÄ

**Having become an actual son of the conquerors, you bear hardships with patience.**

PA RA TEN JUNG THRA MO GYÜ TOG PA

**In your continuum is realization of the perfection of wisdom,  
subtle dependent arising.**

SÖL WA DEB SO LHÄN KYE YE SHE TSÖL

**I make request: please bestow the innate exalted wisdom.]**

KYE RIM ZAB MO KHA CHÖ NÄL JOR DANG

**Please grant me blessings that, through the force of  
meditating**

DZOG RIM Ü MÄI NÄL JOR GOM PÄI THÜ

**On the profound Khechara yoga of the generation stage**

DE CHHEN LHÄN KYE YE SHE KYE WA DANG

**And the central channel yoga of the completion stage,**

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.**

### *Blessings of the Four Initiations*

*Request three times, saying:*

KYAB NÄ KÜN DÜ LA MA LA

**To the guru encompassing all objects of refuge,**

SÖL WA DEB SO JIN GYI LOB

**I make requests: please grant blessings;**

WANG ZHI DZOG PAR KUR WA DANG

**Please confer the four initiations completely,**

KU ZHI GO PHANG TSÄL DU SÖL (3x)

**And bestow the state of the four holy 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 fore-  
head.**



LÜ KYI DIG DRIB DAG /

**The negativities and obscurations 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 holy 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 ĀḤ  
at my guru's throat and absorb into my throat.**

NGAG KYI DIG DRIB DAG

**The negativities and obscurations 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 holy 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 HŪṂ  
at my guru's heart and absorb into my heart.**

YI KYI DIG DRIB DAG

**The negativities and obscurations of my mind are purified;**

SHE RAB YE SHE KYI WANG THOB

**I receive the wisdom initiation.**

LA MÄI THUG KYI JIN LAB YI LA ZHUG

**The blessings of my guru's holy 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 obscurations 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 holy 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 request: please bless my continuum. (3x)**

ZHE SÖL WA TAB PÄ / THA KHOR 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 in the aspect of a red syllable BAM at my heart.**



## [B. Actual Practice]

### 6. Yoga of Generating Oneself as the Deity

#### *Bringing Death into the Path of the Dharmakaya*

BAM YIG DE NYI JI CHER SONG TE NAM KHÄI THA DANG NYAM PAR  
GYUR PÄ NÖ CHÜ THAM CHÄ DE TONG GI RANG ZHIN DU GYUR

**This very syllable BAM 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 BAM. From the bottom, it gradually absorbs up into the nada.**

NA DA YANG MI MIG PAR DE TONG YER ME KYI CHHÖ KUR GYUR

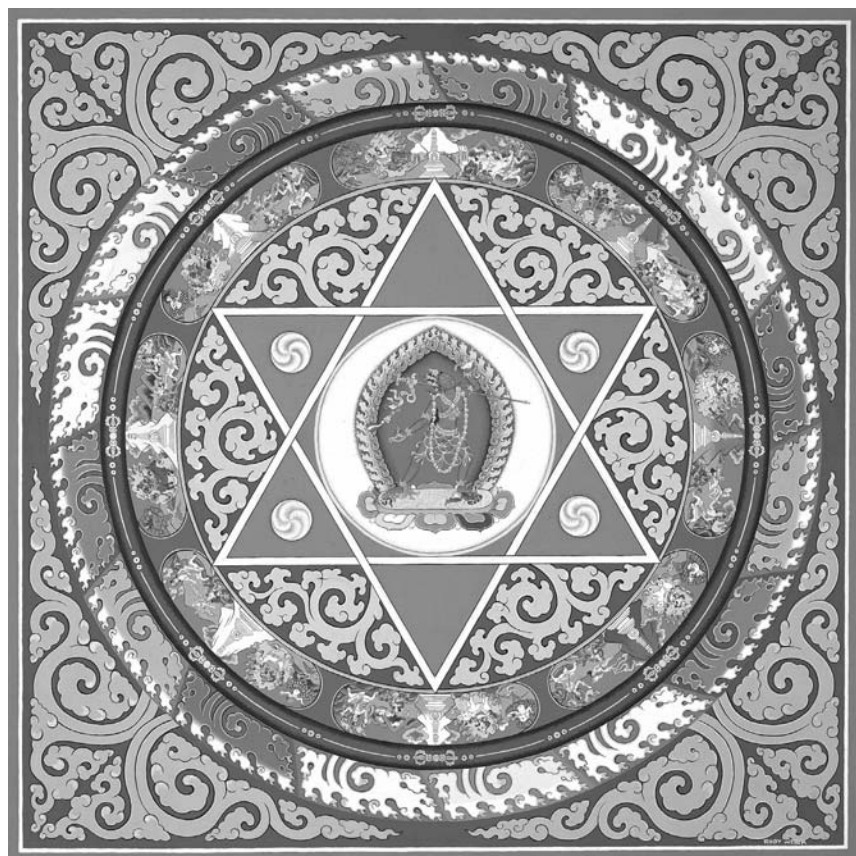
**The nada also becomes unobservable and becomes the dharmakaya of indivisible bliss and emptiness.**

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 the empty state 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 BAM 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 BUDDHA DAKINI DAKINI YE BÄN DZA  
WAR NA NI YE BÄN DZA BE RO RSA NI YE HUM HUM HUM PHAT PHAT  
PHAT 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 HŪṢ HŪṢ HŪṢ PHAT PHAT PHAT SVĀHĀ**

RANG NAM KHÄI BAM YIG GI DA WA THONG WA NA DEI Ü SU KYE  
WA LEN PÄI PHEN PA DANG DÄN PÄ DA WÄI Ü SU ZHUG

**As the syllable BAM 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 NÄL JOR MÄI RANG  
ZHIN DU JÄ

**Light rays radiate from the moon, the syllable BAM, and the mantra garland, transforming all the environments and beings of samsara and nirvana into the nature of Perfect Pure 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 BAM 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  
KHYEN DU CHHOG SHING / TSE MO TRA WA THUR DU JUG PA / DÜN  
GYAB NYI PANG PÄI DRA ZHIR GA KYIL MAR KYA YÖN KOR DU KHOR  
WA RE RE TSHÄN PA

**In the 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 Perfect Pure 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 holy 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 skull-cup 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  
TSHÖ 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 swelling with desire, I bear the countenance that generates bliss.**

MI GO KAM PÖI NGÄI U GYÄN DANG / KAM PO NGÄ 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 skulls. Naked, I am adorned with the five mudras and stand in the center of a blazing fire of exalted wisdom.**

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When doing an abbreviated practice that omits *Conferring the Initiation and Imprinting the Seal*, after “a blazing fire of exalted wisdom.” add: “**I am crowned by Heruka-Vairochana and mother.**”

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## 7. Yoga of Purifying Transmigratory 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 BÜI 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 BAM encircled by the mantra garland. Light rays radiate from these, and leaving through my pores, strike all the sentient beings of the six classes, whereby their negativities, obscurations, and imprints are cleansed. They all transform into the form of Vajrayogini.**

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When doing an abbreviated practice, go to section 8b. on page 47.

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## 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 BÖN YA RA  
LA WÄI YI GE ZHI

**At the center of the phenomena sources and moon cushion at my heart is the syllable BAM, 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 BAM, the nature of the most subtle spring-drop union,<sup>5</sup> totally transform into Perfect Pure Vajrayogini.**

DEI CHHI RIM SU 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 seed syllables of the mantra, OM OM 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 CHUG 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, Chakravarmine, 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 / UG  
DONG MA / KHYI 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 seed syllables, HŪṂ HŪṂ and so forth, totally transform into:**

- **Kakasya, Ulukasya, Shvanasya, Shukarasya, Yamadadhi, Yamaduti, Yamadanshrini, 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 Perfect Pure 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 Absorb into Oneself as the Deity and Mixing the Three Messengers***

*Performing the blazing mudra, recite:*

PHAIṂ

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 BAM 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 HÜṂ BAM HOḤ

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

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

OM YOGA ŚHUDDHĀḤ SARVA DHARMĀḤ YOGA ŚHUDDHO  
'HAṂ

*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 the 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

ཐཱ་ཨོཾ་བ་མར་མོ་དོར་ཇེ་ཤག་མོ་

**At my navel is red OM BAM Vajravarahi;**

NYING GAR HAM YOM NGÖN MO ZHIN JE MA

ཡིང་གར་ཧམ་ཡོམ་ངོན་མོ་མཛིན་ཇེ་མཎ་

**At my heart, blue HAM YOM Yamini;**

KHAR HRIM MOM KAR MO MONG JE MA

ཀམར་ཧའིམ་མོམ་ཀར་མོ་མོང་ཇེ་མཎ་

**At my throat, white HRIM MOM Mohani;**

TRÄL WAR HRIM HRIM SER MO KYÖ JE MA

ཏྲཱེལ་ཨོཾ་ཧའིམ་ཧའིམ་སེར་མོ་ཀྱོ་ཇེ་མཎ་

**At my forehead, yellow HRIM HRIM Sanchalani;**

CHI TSUG TU HUM HUM JANG GU TRAG JE MA

ཅི་ཏུག་ཏུ་ཧུམ་ཧུམ་ཇམ་གུ་ཏྲག་ཇེ་མཎ་

**At my crown, green HÜM HÜM Santrasani;**

YÄN LAG THAM CHÄ LA PHAT PHAT DÜ KHA TSAN DI

ཡཱན་ལག་ཐམ་ཅཱ་ལ་ཤཱཏ་ཤཱཏ་དུ་ཀམ་ཏཅན་དི་

KÄI NGO WO NAM SU GYUR

ཀཱེ་ངོ་འོ་པ་སམ་སུ་གཡུར་

**At all my limbs, smoke-colored PHAT PHAT,  
the nature of Chandika.**

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When doing an abbreviated practice, go to *Making Offerings* on page 50

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### Conferring the Initiation and Imprinting the Seal

PHAIṂ

RANG GI THUG KÄI BAM YIG LÄ Ö ZER THRÖ PÄ / WANG GI LHA PÄL  
KHOR LO DOM PÄI TEN DANG TEN PÄI KYIL KHOR CHÄN DRANG

**From the syllable BAM 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 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 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

**Due to this initiation, my 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 NAM  
NANG HE RU KA YUM 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, then:*

### ***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 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 ĀDARŚHE HŪM  
OM ĀḤ VAJRA VĪNI HŪM  
OM ĀḤ VAJRA GANDHE HŪM  
OM ĀḤ VAJRA RASE HŪM  
OM ĀḤ VAJRA SPARŚHE HŪM  
OM ĀḤ VAJRA DHARME HŪM

## Inner Offering

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

## Secret and Suchness Offering

*Present the secret and suchness offering imagining:*

RANG NYI DOR JE NĀL JOR MA DANG KHA TAM GA KHOR LO DOM  
PAR GYUR PA NYOM PAR ZHUG PĀ LHĀN KYE KYI DE TONG KYE PAR  
GYUR

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

*Or, [you may choose to present the secret and suchness offering after transforming your divine pride of being Vajrayogini to that of Heruka, and transforming the gender signs, by reciting:]*

*Visualizing myself as the yogini, I give up my breasts and they transform into a vola.<sup>6</sup> 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 Perfect Pure Lady.*

### **Praise of Vajrayoginī in Eight Lines**

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

OM NAMO BHAGAVATI VAJRAVĀRĀHĪ VAṂ HŪṂ HŪṂ PHAṬ

OM NAMO ĀRYA APARĀJITE TRAILOKYAMĀTĪ VIDYĒSHVARĪ

HŪṂ HŪṂ PHAṬ

OM NAMAḤ SARVA BHUTA BHĀYĀVAHE MAHĀVAJRE

HŪṂ HŪṂ PHAṬ

OM NAMO VAJRĀSANI AJITE APARĀJITE VAŚHAṂKARI

NETRA HŪṂ HŪṂ PHAṬ

OM NAMO BHRAMAṆĪ ŚHOṢHAṆĪ ROṢHAṆĪ KRODHE

KARALENI HŪṂ HŪṂ PHAṬ

OM NAMAS TRĀSANI MĀRAṆĪ PRABHEDANĪ PARĀJAYE

HŪṂ HŪṂ PHAṬ

OM NAMO VIJĀYE JAMBHANI STAMBHANI MOHANI

HŪṂ HŪṂ PHAṬ

OM NAMO VAJRAVĀRĀHĪ MAHĀYOGINĪ KĀMEŚHVARI KHAGE

HŪṂ HŪṂ PHAṬ

## 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 BAM 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 away the negativities and obscurations 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 BAM 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  
HÜM HÜM HÜM PHAṬ PHAṬ PHAṬ SVĀHĀ



## b. Mental Recitation

*Seated with the physical essentials [of the sevenfold 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 BAM 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 BAM 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.**

*[If meditation is not done on the body mandala:]*

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 NGAG THRENG LA THIM  
**That absorbs into the mantra garland.**

DE BAM YIG LA THIM  
**That absorbs into the syllable BAM.**

DE BAM GYI GO WO LA THIM  
**That absorbs into the head of the BAM.**

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 SÄL TONG PA NYI DU THIM PAR GYUR

**That, too, becomes smaller and smaller and absorbs into clear light emptiness.**

*[Alternatively,] at the time of meditating on the body mandala, you should recite as follows:*

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 melts 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 BAM.**

DE BAM GYI GO WO LA THIM

**That absorbs into the head of the BAM.**

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 SÄL 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

**From within emptiness, instantaneously I become Perfect  
Pure 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 BAM Vajravarahi;**

NYING GAR HAM 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;**

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,  
the nature of Chandika.**

ཨོཾ བོ

ཨོཾ ཨོཾ

ཨོཾ ཨོཾ

ཨོཾ ཨོཾ

ཨོཾ ཨོཾ

ཕཌཌ ཕཌཌ

## Protection with That Which Terrorizes

OM SUMBHA NISUMBHA HUM HŪM PHAṬ  
 OM GṚIHṆA GṚIHṆA HUM HŪM PHAṬ  
 OM GṚIHṆĀPAYA GṚIHṆĀPAYA HUM HŪM PHAṬ  
 OM ĀNAYAHO BHAGAVĀN VAJRA HUM HŪM PHAṬ (2x)

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In the first recitation, in a counterclockwise direction, snap the thumb and index finger of the left hand in the four cardinal directions and at the zenith and nadir—that is, once in front and once above it; once to the left; once behind and once below it; then once to the right. During the second recitation, going clockwise, snap your fingers in the intermediate directions.

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When doing an abbreviated practice and skipping *Torma Offering*, go to *Prayers* on page 72.

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## C. Conclusion

*The stages of how to perform the conclusion are the yoga of maintaining the three recognitions as well as left conduct, the outer offerings, and the tenth-day offerings. In addition, the yogas of sleeping, rising, washing, eating, and clothing etc. are to be done as explained in the commentaries.*

### Torma Offering

*For the yoga of the tormas, arrange the offerings and tormas according to the ritual tradition.*

### Blessing the Outer Offerings

*Cleanse with:*

OM KHAṆḌAROHĪ HUM HŪM PHAT

*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 KAṂs 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 ARGHAM ĀḤ HŪṢ  
 OM PĀDYAM ĀḤ HŪṢ  
 OM VAJRA PUṢHPE ĀḤ HŪṢ  
 OM VAJRA DHŪPE ĀḤ HŪṢ  
 OM VAJRA ALOKE ĀḤ HŪṢ  
 OM VAJRA GANDHE ĀḤ HŪṢ  
 OM VAJRA NAIVIDYA ĀḤ HŪṢ  
 OM VAJRA ŚHAPTA ĀḤ HŪṢ

## *Blessing the Tormas*

*Cleanse the torma with:*

OM KHAṆḌAROHI HUM HŪṢ PHAT

*Purify it with:*

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA  
 ŚHUDDHO ‘HAM

[TONG PA NYI DU GYUR] TONG PĀI NGANG LĀ YAM LĀ LUNG / RAM  
 LĀ ME / AH LĀ MI GÖI GYE BU SUM GYI TENG DU AH LĀ THÖ PA YANG  
 SHING GYA CHHE WĀI 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 LĀ DÜ TSI NGA / LAM MAM PAM  
 TAM BAM NAM LĀ SHA NGA YI GE DE DAG GI TSHĀN PA / LUNG YÖ  
 ME BAR WĀ THÖ PĀI NANG GI DZĀ NAM ZHU WAR GYUR

**In it, from OM, KHAM, AM, TRAM, and HŪṢ come the five nectars and from LAM, MAM, PAM, TAM, and BAM 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 HÜṂ 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 HÜṂ, whose light rays draw back the nectar of exalted wisdom from the hearts of all 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 HÜṂ (3x)

### *Inviting the Guests of Tormas*

PHAIṂ

RANG GI THUG KÄI BAM YIG LÄ Ö ZER THRÖ PÄI / OG MIN NÄ JETSÜN  
DOR JE NÄL JOR MA LA LA MA YI DAM SANG GYE JANG SEM PA WO  
KAN DRO CHHÖ DANG JIG TEN KYONG WÄI TSHOG KYI KOR WA DÜN  
GYI NAM KAR CHÄN DRANG

**From the syllable BAM at my heart, light rays radiate and invite from Akanishta to the space before me Perfect Pure Vajrayogini, encircled by the assemblies of gurus, yidams, buddhas, bodhisattvas, heroes, dakinis, and Dharma and worldly protectors.**

DRÖN NAM KYI JAG LA HUM LÄ KYE PÄI DOR JE TSE SUM PA NÄ DRU  
TSAM KHÖ PÄI Ö ZER GYI BU GÜ TOR MÄI CHÜ DRANG TE SÖL WAR  
GYUR

**From a HŪM at the tongue of each guest arises a three-spoked vajra, the thickness of a mere grain of barley, with which each partakes of the torma by drawing it up through a straw of light.**

## *Offering the Torma*

*Offer it by reciting:*

OM VAJRA ĀRALI HOḤ / JAḤ HŪM BAM HOḤ / VAJRA  
ḌĀKINYA SAMAYA STVAṂ TRIŚHYA HOḤ (3x or 7x)

*Offer to the general dakinis:*

OM KHA KHA / KHĀHI KHĀHI / SARVA YAKṢHA RAKṢHASA /  
BHŪTA / PRETA / PIŚHĀCHA / UNMĀDA / APASMĀRA / VAJRA  
ḌĀKA ḌĀKINYĀ DAYA / IMAM BALIṂ GṚHNANTU / SAMAYA  
RAKṢHANTU / MAMA SARVA SIDDHIM ME PRAYACCHANTU /  
YATHAIVAM / YATHEṢṢṬAM / BHUJATHA / PIBĀTHA /  
JIGRATHA / MĀTI KRAMATHA / MAMA SARVA KARTAYA /  
SADSUKHAM VIṢHUDDHAYE / SAHAYIKA BHAVANTU HŪM  
HŪM PHAṬ PHAṬ SVĀHĀ (2x)

## *Making Offerings*

*Make outer offerings with:*

OM VAJRAYOGINĪ SAPARIVĀRA ARGHAM / PĀDYAM / PUṢHPE /  
DHŪPE / ALOKE / GANDHE / NAIVIDYA / ŚHAPTA ĀḤ HŪM

*Make the inner offering with:*

OM VAJRAYOGINĪ SAPARIVĀRA OM ĀḤ HŪM

### *Praise to Vajrayoginī*

PÄL DÄN DOR JE KHA DRO MA

**To Glorious Vajradakini,**

KHA DRO MA YI KHOR LÖ GYUR

**Wheel-turning queen of dakinis**

YE SHE NGA DANG KU SUM NYE

**Who attained the five exalted wisdoms and three holy bodies,**

DRO WA KYOB LA CHHAG TSHÄL LO

**Protector of transmigratory beings, I prostrate.**

JI NYE DOR JE KHA DRO MA

**To as many vajradakinis as there are,**

KÜN TU TOG PÄI CHHING CHÖ CHING

**Cutting the bonds of conceptualization**

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.**

### *Prayer to Behold the Beautiful Face of Khechara*

THA YÄ GYÄL WÄI DE TONG DÖ GAR NI

**The pageant of bliss and emptiness of the infinite victorious  
ones**

SI ZHII MIG THRÜL CHIR YANG CHHAR WA LÄ

**Appearing in various magical displays in both cyclic existence  
and peace,**

DENG DIR KHA CHÖ PÄL MO YI ONG MA

**Now here, from among these, the lovely glorious Lady of  
Khechara:**

NYING NÄ DRÄN NO KHYÜ PÄI TSE GÄ KYONG

**Longing for you from my heart; care for me with the joyful  
play of your embrace.**

OG MIN ZHING NA LHÄN KYE GYÄL YUM MA

**Innately-born mother of the victorious ones in the land of  
Akanishta,**

NYER ZHII YÜL NA ZHING KYE DA KI MA

**Sacred-place-born dakinis in the twenty-four places,**

NOR DZIN KHYAB PÄI KAR MA MU DRA MA

**Action-mudras pervading the earth,**

NÄL JOR DAG GI KYAB CHHOG JE TSÜN MA

**Perfect Pure Lady, you are the supreme refuge of me, the yogi.**

KHYÖ NI SEM NYI TONG PÄI RANG TSÄL TE

**The natural expression of the emptiness of mind itself—**

DOR JEI DRONG NA E YING BAM GYI NGÖ

**In the vajra city, you are the sphere of E, the actual BAM.**

GYU MÄI LING NA JIG RUNG SIN MO DANG

**In the land of illusion, you show yourself as a terrifying  
*rakshasi*,**

DZUM KAR YO WÄI LANG TSHO SAR PA TÖN

**And as a vibrant, smiling young maiden.**

DAG GI JI TAR TSÄL YANG PHAG MA KHYÖ

**But no matter how I searched for you, O arya,**

DEN PAR DRUB PÄI NGE PA MA NYE NÄ

**Not finding certainty of you being truly established,**

TRÖ PÄ DUB PÄI SEM KYI ZHÖN NU DE

**The youth of my mind, exhausted by elaborations,**

JÖ DRÄL NAG KYI KHANG BUR NGÄL SO TEN

**Came to rest in the forest hut beyond expression.**

E MA DA NI DA KI YING NÄ ZHENG

**How wondrous! Arise now from the sphere of the dakinis,**

HE RU KA PÄL GYÜ KYI GYÄL PO LÄ

**Look after me by the truth of what is said**

DOR JE TSÜN MÖI NYE WÄI NYING PO CHHOG

**In the *Glorious Heruka*, king of tantras,**



LAG PÄ DRUB CHE SUNG PÄI DEN PÄ KYONG

**“Accomplishments come by reciting the supreme near-  
essence mantra of the Vajra Queen.”**

O DI VI SHÄI WÄ THÄI NAG THRÖ DU

**In the isolated forest of Odivisha,**

DRUB PÄI WANG CHHUG DOR JE DRIL BU PA

**The powerful lord of siddhas, Vajra Ghantapada,**

KHYÜ DANG TSUM BHÄI DE WÄ JE KYANG TE

**Nurtured by the bliss of your embrace and kiss, enjoyed  
the supreme union—**

KHA JOR CHHOG GI RÖL ZHIN DAG KYANG KYONG

**Likewise look after me, too.**

GANG DÄI LING NÄ JE TSÜN KU SA LI

**Just as you led Jetsun Kusali directly**

NGÖN SUM NAM KHÄI YING SU THRI PA DANG

**From an island in the Ganges to the sphere of space**

PÄL DÄN NA RO TA PA JE ZUNG TAR

**And took care of the glorious Naropa,**

DAG KYANG KHA CHÖ GA MÄI DRONG DU THRI

**Lead me, too, to the city of the joyful lady of Khechara.**

TSA GYÜ LA MA CHHOG GI THUG JE DANG

**Through the force of the compassion of the supreme root  
and lineage gurus,**

GYÜ CHHEN SANG THÄI NYUR LAM ZAB KHYÄ DANG

**The especially profound quick path of the ultimate secret  
great tantra,**

NÄL JOR DAG GI LHAG SAM DAG PÄI THÜ

**And the pure exceptional attitude of myself, the yogi,**

KHA CHÖ GA MÄI DZUM ZHÄL NYUR THONG SHOG

**May I swiftly behold the smiling face of the joyful lady of  
Khechara.**

## *Request for the Fulfillment of Wishes*

JE TSÜN DOR JE NÄL JOR MÄ / DAG DANG SEM CHÄN THAM CHÄ  
DAG PA KHA CHÖ DU THRI PAR DZÄ DU SÖL

**Perfect Pure Vajrayogini, please take me and all sentient beings to Khechara pure land.**

JIG TEN DANG JIG TEN LÄ DÄ PÄI NGÖ DRUB MA LÜ PA TSÄL DU SÖL

**Please bestow upon us the mundane and supramundane attainments without exception.**

*If you wish to offer tsog, do so at this point.*

## *Offering to the General Protectors*

*[Bless with:]*

OM ÄḤ HÜḤ / HA HO HRĪḤ (3x)

HÜḤ

OG MIN DE CHHEN DAG PÄI PHO DRANG NÄ

**From the palace of pure great bliss in Akanishta,**

NAM NANG THUG LÄ TRÜL PÄI THU WO CHHE

**Great powerful one emanating from the mind of Vairochana,**

TÄN SUNG KÜN GYI TSO WO DOR JE GUR

**Vajrapanjara, principal of all the guardians of the doctrine,**

PÄL DÄN GÖN PO DIR JÖN CHHÖ TOR ZHE

**Glorious savior, please come here and partake of this tormaa offering.**

YONG DÜI TSHÄL DANG SHIN JEI PHO DRANG DANG

**From Parijatavana,<sup>7</sup> Yama's palace,**

DZAM LING DE WI KO TII NÄ CHHOG NÄ

**And Devikoti, the supreme abode in the Jambu Continent,**

DÖ KHAM TSO MO NAM DRU RE MA TI

**Revati Remati, chief lady of the desire realm,**



*Vajrapanjara*



*Palden Lhamo*

PÄL DÄN LHA MO DIR JÖN CHHÖ TOR ZHE

**Palden Lhamo, please come here and partake of this tormā offering.**

NANG SI BHA GA YING KYI KYIL KHOR NÄ

**From the mandala of the bhaga sphere of appearance and existence,**

KHOR DÄ KÜN GYI DAG MO YING CHHUG YUM

**Dhatvishvari, mistress of all samsara and nirvana,**

NGAG SUNG DRAG MO MA MO KHA DRÖI TSO

**Wrathful guardian of mantra, leader of *matrikas* and dakinis,**

YUM CHHEN RÄL CHIG DIR JÖN CHHÖ TOR ZHE

**Great mother Ekajati, please come here and partake of this tormā offering.**

SIL WA TSHÄL DANG HA HA GÖ PA DANG

**From Shitavana, Attahasa,**

SING GA LING DANG TE SEI GANG RI DANG

**Island of Lanka, Kailash snow mountain,**

DAR LUNG NÄ DANG KHA ÜI DRAG DZONG NÄ

**From the land of Darlung and Khaui Dragdzong,**

ZHING KYONG WANG PO DIR JÖN CHHÖ TOR ZHE

**Lord Kshetrapala,<sup>8</sup> please come here and partake of this  
torma offering.**

DUR THRÖ GYÄ DANG LHO CHHOG RI SÜL DANG

**From the eight charnel grounds and the mountain valley  
in the south,**

DOR JE DÄN DANG PÄL GYI SAM YÄ DANG

**Vajra seat, glorious Samye,**

NA LA TSE DANG PÄL DÄN SA KYA NÄ

**Nalatse, and glorious Sakya,**

LÄ GÖN PHO MO DIR JÖN CHHÖ TOR ZHE

**Karma Saviors,<sup>9</sup> male and female, please come here and  
partake of this torma offering.**

JANG SHAR MA RU TSE YI DÜR THRÖ DANG

**From the charnel ground of Marutse in the northeast,**

GYA GAR BANG SO MAR PÖI DRAG RI DANG

**The rocky mountain of the red tomb in India,**

DAR LUNG DRAG RAM LA SOG NÄ CHHOG NÄ

**Supreme places such as Darlung and Dragram,**

NÖ JIN CHAM DRÄL DIR JÖN CHHÖ TOR ZHE

**Yaksha Chamdral, please come here and partake of this  
torma offering.**

KHYÄ PAR O GYÄN KHA DRÖI YÜL DANG NI

**Especially from Oddiyana, land of dakinis,**

RANG ZHIN NÄ NÄ JIG TEN JIG TEN LÄ

**And the natural abodes, encircled by mundane and  
supramundane dakinis,**



*Lord of the Charnel Grounds, father and mother*

DÄ PÄI KHA DRÖ YONG KOR DUR THRÖ KYI

**Lord of the Charnel Grounds, father and mother,**

DAG PO YAB YUM DIR JÖN CHHÖ TOR ZHE

**Please come here and partake of this tormā offering.**

SÖL LO CHHÖ DO GYÄL WÄI TÄN SUNG TSHOG

**I request, I make offerings, assembly of guardians of  
the Victorious One's teachings,**

DRUB SO TEN NO LA MÄI KA SUNG CHHE

**I practice, I rely upon you, great guardians of the guru's  
words,**

BÖ DO KÜL LO NÄL JOR DRA LHÄI TSHOG

**I cry out to you, I exhort you, assembly of yogis' war gods,**

RING PÄI TSHÜL GYI DIR JÖN CHHÖ TOR ZHE

**Please come here swiftly and partake of this tormā offering.**

SHA THRAG MAR GYI GYÄN PÄI TOR MÄ CHHÖ

**I offer you a torma adorned with red flesh and blood;**

DZA GÄ MÄN PHŪ RAK TÄI TUNG WÄ CHHÖ

**I offer you drinks of alcohol, choice medicines, and blood;**

NGA CHHEN KANG LING RÖL MÖI DRA YI CHHÖ

**I offer you the sound of music from great drums and  
thighbone trumpets;**

DAR NAG PHÄN CHHEN TRIN TAR TIB PÄ CHHÖ

**I offer you great banners of black silk that billow like clouds.**

YI THROG CHÄN ZIG NAM KHA NYAM PÄ CHHÖ

**I offer you breathtaking, magnificent, expansive gifts<sup>10</sup>  
equaling space;**

RAB JI NYÄN PÄI YANG KYI NGA RÖ CHHÖ

**I offer you the roar of magnificent, pleasing chants;**

CHHI NANG SANG WÄI DAM DZÄ GYA TSHÖ CHHÖ

**I offer you oceans of outer, inner, and secret commitment  
substances;**

DE TONG YER ME YE SHE RÖL PÄ CHHÖ

**I offer you the sport of the exalted wisdom of indivisible bliss  
and emptiness.**

SANG GYÄ TÄN PA NYÄN PO KHYÖ KYI SUNG

**May you guard the sacred doctrine of the Buddha;**

KÖN CHHOG U PHANG NYÄN PO KHYÖ KYI TÖ

**May you praise the sacred status of the Rare Sublime Ones;**

PÄL DÄN LA MÄI THRIN LÄ KHYÖ KYI PEL

**May you propagate the enlightened activities of the glorious  
gurus;**

NÄL JOR CHÖL WÄI DÖ DÖN KHYÖ KYI DRUB

**And may you accomplish the desired aims entrusted to you  
by yogis.**

*Take the torma outside.*

## *Recite the Hundred-Syllable Mantra of Heruka*

OM VAJRA HERUKA SAMAYA / MANUPĀLAYA / HERUKA /  
TVENOPATIṢṬĀ / DṚḌHO ME BHAVA / SUTOṢHYO ME  
BHAVA / SUPOṢHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIṢ ME PRAYACCHHA / SARVA KARMASU CHA  
ME / CHITTAṢ ŚHREYAḤ KURU HŪṢ / HA HA HA HA HOḤ /  
BHAGAVAN / VAJRA HERUKA MĀ ME MUÑCHA / HERUKA  
BHAVA / MAHĀ SAMAYASATVA ĀH HŪṢ PHAṬ

## *Requesting Forbearance*

MA NYE YONG SU MA SHE DANG

**Whatever I have done here**

GANG YANG NŪ PA MA CHHI PĀ

**Due to not finding materials**

DIR NI JA WA GANG GYI PA

**Or lacking understanding or ability,**

DE KŪN KHYE KYI ZÖ DZĀ RIG

**Please be patient with all this.**

## *Requesting Departure*

OM VAJRA MUḤ

TOR DRÖN YE SHE PA NAM RANG NYI LA THIM ZHING

**Of the torma guests, the wisdom beings absorb into me**

JIG TEN PA NAM RANG NĀ SU SHEG PAR GYUR

**And the worldly beings return to their own abodes.**

## Prayers

*Perform prayers such as:*

GE WA DI YI NYUR DU DAG

**Due to this virtue**

KHA CHÖ MA NGÖ DRUB GYUR NÄ

**May I quickly become Khechari**

DRO WA CHIG KYANG MA LU PA

**And lead all transmigratory beings**

DE YI SA LA GÖ PAR SHOG

**Without exception to that state.**

CHHI TSHE GÖN DANG PA WO MA TSHOG KYI

**At the time of my death may the savior and an assembly of  
heroes and heroines,**

ME TOG DUG DANG GYÄL TSHÄN THOG NÄ SU

**Holding aloft flowers, parasols, and victory banners**

RÖL MO SIL NYÄN DRA NYÄN SOG CHHÖ CHING

**And offering the music of cymbals, melodious singing, and  
so forth,**

KHA LA CHÖ PÄI NÄ SU THRI PAR SHOG

**Lead me to the land of Khechara.**

LHA MO TSHÄ MA DAM TSHIG TSHÄ MA DANG

**May these truths—the valid goddesses, their valid  
commitments,**

DE JÖ SUNG YANG CHHOG TU TSHÄ MA TE

**And the supremely valid words expressed by them—**

DEN PA DI DAG GI NI LHA MO NAM

**Become causes for us**

DAG CHAG JE SU DZIN PÄI GYUR GYUR CHIG

**To be guided by the goddesses.**

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When doing an abbreviated practice, go to the last verse of *Auspicious Prayers* on page 78.

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## *Tsarpa Dorjechang's Prayer*

*When you have the desire and time, recite the prayer composed by  
Tsarpa Dorjechang [Tsarchen Losel Gyatso]:*

DÄL JOR DRU CHHEN MI TAG DRÄN PA YI

**In the great ship of leisure and fortune,**

BA DÄN KAR PO KYÖ PA LÄ DRÄ KYI

**Propelled by the white sail of impermanence,**

LANG DOR THÜN PÄI LUNG GI RAB KÜL NÄ

**Spurred on by the favorable winds of adopting and  
discarding in accordance with cause and effect,**

JIG RUNG KHOR WÄI TSHO LÄ DRÖL WAR SHOG

**May I be delivered from the fearsome ocean of samsara.**

LU ME KYAB NÄ TSUG GI NOR BUR TEN

**Relying on the crown jewel, the infallible objects of refuge,**

MAR GYUR DRO WÄI DÖN CHHEN NYING LA ZHUG

**Keeping in my heart the great welfare of mother  
transmigratory beings,**

DOR SEM DÜ TSI NYE PÄI DRI MA THRÜ

**Washing away the stains of faults with the nectar of  
Vajrasattva,**

JE TSÜN LA MÄI THUG JE KYONG WAR SHOG

**May I be looked after by the compassion of the perfect pure  
guru.**

YI ONG GYÄL YUM CHHI YI NÄL JOR MA

**The outer yogini—the lovely mother of the victorious ones,**

BAM YIG NANG GI DOR JE TSÜN MÖI CHHOG

**The inner supreme Vajra Queen—the syllable BAM,**

SEM NYI TONG SÄL SANG WÄI KHA CHÖ YUM

**The secret mother of Khechara—the emptiness and clarity  
of the mind itself,**

RANG ZHÄL THONG WÄI TSE GÄ RÖL WAR SHOG

**May I enjoy the joyful play of seeing their natural faces.**

NÖ KYI JIG TEN E YIG ZHÄL ME KHANG

**The world of the environment is the inestimable mansion  
of the syllable E.**

CHÜ KYI SEM CHÄN BAM YIG NÄL JOR MA

**The sentient beings who are its inhabitants are the yoginis  
of the syllable BAM.**

ZUNG JUG DE WA CHHEN PÖI TING DZIN GYI

**With the meditative concentration of the great bliss of unity,**

CHIR NANG DAG PÄI NANG WAR CHHAR WAR SHOG

**May whatever appears arise as pure appearances.**

DE TAR CHHOG DANG DA WÄI NÄL JOR GYI

**In this manner, through the yogas of the directions and  
the moon,**

NAM ZHIG DÜ NA GA MA JI RÜI DOG

**Some day, may the coral-colored Lady of Joy**

LI THRII TRA DRÖL MAR SER MIG YO MÄ

**With loose vermillion hair and orange darting eyes**

NGÖN SUM RIG DZIN DRONG DU THRI PAR SHOG

**Take me directly to the city of knowledge-holders.**

SIN DHUR LANG GA LI YI DONG BUR CHÄ

**After I have practiced in a corpse-laden place with sindhura  
and langali stem,**

RO DÄN NÄ SU DRUB SHING YÜL KÜN TU

**And roamed through the land,**

NYÜL WÄ GANG GI DZÖ PUR KHYIL RI CHÄN

**May the beautiful lady to whose mid-brow the imprint of  
the swirl transfers**

PHÖ PÄI DZE MÄ KHA CHÖ THRI PAR SHOG

**Lead me to Khechara.**

NANG GI PHAG MÖ ZUNG DZIN THRI SHING CHOM

**When the inner Varahi has destroyed the creeping vines of  
the apprehended and the apprehender,**

CHHOG GI DHU TIR ZHUG PÄI GAR KHÄN MA

**And the dancing lady residing in my supreme central channel**

TSHANG PÄI GO NÄ TRIN LAM YING SU THÖN

**Departs through my Brahma aperture into the sphere of  
space,**

THRAG THUNG PA WOR KHYÜ CHING RÖL WAR SHOG

**May I embrace and sport with the blood-drinking hero.<sup>11</sup>**

TE WÄI PÄ MOR LUNG NGÄI TI LA KA

**Through the yoga of union of meditating single-pointedly**

TSE CHIG GOM PÄI KHA JOR NÄL JOR GYI

**On the *tilaka* drop of the five winds at the lotus of my navel,**

LÜ SEM TSA LA DRI ZHÖN ZHUG PA YI

**May my continuum be satisfied with the supreme bliss**

DE WA CHHOG GI DAG GYÜ TSHIM PAR SHOG

**Of the winds entering the channels of my body-mind.**

THA MÄL Ö KYI TUM MO DZE DÄN MA

**When the beautiful maiden of ordinary light *tummo*—**

DHU TIR DZUM KAR ZHÄ PÄI RÖL TSE KYI

**With her playful smile and laugh in the central channel—**

HAM YIG ZHÖN NU YONG SU NYE JÄ NÄ

**Completely softens the youthful syllable HAM,**

ZUNG JUG DE WA CHHEN PÖI SA THOB SHOG

**May I obtain the ground of great bliss union.**

TE WÄI TSA SUM Ü NÄ MAR NAG RAM

**When the reddish-black RAM abiding in the center of  
the three channels of the navel**

TENG OG LUNG GI BAR WÄI TSHANG PÄI ME

**Is set ablaze by the upper and lower winds,**

TONG THRAG DÖN NYI NYIG MÄI KHAM SEG TE

**And the Brahma fire burns up the seventy-two thousand  
impure constituents,**

DANG MÄ DHU TI YONG SU GANG WAR SHOG

**May my central channel be completely filled.**

KHA DOG NGA DÄN MIN TSHAM THIG LE NI

**When the five-colored drop between my eyebrows has  
gone to my crown,**

CHI WOR SÖN LÄ JUNG WÄI DA CHHÜI GYÜN

**And the stream of moon liquid originating from it**

SANG WÄI CHHU KYE ZEU DRÜI BAR DAG TU

**Has reached the pistil of my secret lotus,**

YÄ BAB MÄ TÄN GA ZHI TSHIM PAR SHOG

**May I be satisfied by the four joys descending from above  
and supported from below.**

THIG LE DE LÄ THRÖ PÄI Ö NGÄI ZER

**When struck by the rays of the five lights radiating from  
that drop,**

PHOG PÄ RANG LÜ LA SOG TÄN YO KÜN

**All stable and moving phenomena—my body and so forth—**

DANG SÄL JA TSHÖN PHUNG POR GYUR LÄ LAR

**Transform into a mass of transparent clear radiant rainbows,**

RANG NÄ DE TONG YING SU JUG PAR SHOG

**May I again enter the natural state, the sphere of bliss and  
emptiness.**

KYE GAG NÄ SUM DRÄL WA DÖ MÄI SHI

**When the yogini of my mind, the union beyond intellect,**

TONG SÄL JÖ DU ME PA NYUG MÄI NGANG

**The primordial state of inexpressible emptiness and clarity,**

ZUNG JUG LO DÄ RANG SEM NÄL JOR MA

**The basis that is from the beginning free of the three—  
production, cessation, and abidance—**

RANG NGO SHE NÄ TAG TU KYONG WAR SHOG

**Comes to know itself, may I always be nurtured by you.**

TSA LUNG THIG LE E BAM YING SU THIM

**When the channels, winds, and drops have absorbed into  
the sphere of EVAM**

SEM NYI DE CHHEN CHHÖ KÜI PÄL THOB NÄ

**And my mind itself has attained the glorious dharmakaya  
of great bliss,**

DRÄNG YÄ ZUG KÜI NAM RÖL PAG ME KYI

**May I look after these transmigratory beings as extensive as  
space**

NAM KHÄI THA LÄ DRO DI KYONG WAR SHOG

**With the limitless sport of countless nirmanakayas.**

MÄ JUNG SÄ CHÄ GYÄL WÄI JIN LAB DANG

**Due to the blessings of the eminent victorious ones and  
their sons,**

TEN DREL LU WA ME PÄI DEN PA DANG

**The truth of infallible dependent arising,**

DAG GI LHAG SAM DAG PÄI THU TOB KYI

**And the power of my pure exceptional intention,**

NAM DAG MÖN PÄI NÄ KÜN DRUB PAR SHOG

**May all the aims of my pure prayers be accomplished.**

## *Auspicious Prayers*

PHÜN TSHOG GE LEG KÜN GYI PÄL NGA WA

**May there be the auspiciousness of the quick entrance of  
the blessings**

DOR JE CHHANG WANG PÄN CHHEN NA RO SOG

**Of the assemblies of glorious holy gurus,**

PÄL DÄN LA MA DAM PÄI TSHOG NAM KYI

**Who possess the glory of all perfect virtue and goodness**

JIN LAB NYUR DU JUG PÄI TRA SHI SHOG

**Such as the powerful Vajradhara and the great pandit Naropa.**

GYÄL WÄI YUM CHHOG SHE RAB PHA RÖL CHHIN

**May there be the auspiciousness of the dharmakaya of Khechari,**

RANG ZHIN Ö SÄL DÖ NÄ TRÖ DANG DRÄL

**The supreme mother of the victorious ones, the perfection of  
wisdom,**

TÄN YÖI NGÖ KÜN TRO DANG DÜ DZÄ MA

**By nature clear light, free from elaboration since  
the beginning,**

KHA CHÖ CHHÖ KYI KU YI TRA SHI SHOG

**Lady who emanates and gathers back all things animate  
and inanimate.**

TSHÄN PEI PÄL BAR RAB DZE JI PÄI KU

**May there be the auspiciousness of the innate  
sambhogakaya,**

DRUG CHÜI YANG DÄN THEG CHHOG DROG PÄI SUNG

**Body of majestic beauty blazing with the glory of the major  
and minor marks,**

YE SHE NGA DÄN DE SÄL MI TOG THUG

**Speech that proclaims the supreme vehicle and is endowed  
with the sixty melodious qualities,**

LHÄN KYE LONG CHÖ DZOG KÜI TRA SHI SHOG

**Mind with the five exalted wisdoms, blissful, clear, and  
nonconceptual.**

NA TSHOG ZHING DU NA TSHOG ZUG KU YI

**May there be the auspiciousness of the nirmanakaya, born  
from sacred-place,**

NA TSHOG THAB KYI NA TSHOG DÜL JÄI DÖN

**Accomplishing the welfare of the various ones to be subdued  
with various means,**

NA TSHOG SAM PA JI ZHIN DRUB DZÄ MA

**With various form bodies in various places**

ZHING KYE TRÜL PÄI KU YI TRA SHI SHOG

**In accordance with various wishes.**

PÄ MA RA GÄI DOG TSHUNG JE TSÜN MA

**May there be the auspiciousness of the supreme mantra-  
born Khechari,**

DZUM THRÖI NYAM DÄN ZHÄL CHIG CHHAG NYI KYI

**The perfect pure lady with a ruby-like color,**

DRI THÖ LEG DZIN ZHAB ZUNG KYANG KUM TSHÜL

**One face with a smiling wrathful demeanor, two hands  
excellently holding curved knife and skullcup,**

NGAG KYE KHA CHÖ CHHOG GI TRA SHI SHOG

**And two legs, one extended and one bent.**

GANG GI NAM TRÜL DRANG ME JE WA THRAG

**May there be the auspiciousness of your countless tens of  
millions of emanations,**

TONG THRAG DÜN CHU TSA NYI TSHOG NAM KYI

**Assemblies of seventy-two thousand,**

DRUB PA PO YI BAR CHHÄ KÜN SEL CHING

**Dispelling all obstacles of practitioners**

DÖ DÖN NGÖ DRUB TSÖL WÄI TRA SHI SHOG

**And bestowing the desired aims and siddhis.**

*Since the recitation of the above stanzas composed by Jampa Choleg  
is said to be a cause for increasing your resources, you should adorn  
the conclusion of the practice with these and other auspicious verses.*

**.Colophon:**

In the celebration where the constituent fluctuating on the paths of the sun  
and the moon  
And the primordial element that has been awakened on the path of Rahu  
Dawn as the sport of great bliss,  
These profound instructions of practice have been established as a treasury  
of nectar.

Thus, *The Quick Path to Great Bliss: The Uncommon Sadhana of Perfect Pure Vajrayogini Naro Khechari* has been arranged solely for the purpose of presenting the sequence in which the yogis who train in this path can conveniently engage in the practice for their daily yoga, nearing retreats, and so on. When performing practices related to accomplishing the mandala and making offerings, combining the sadhana with the mandala rite, one should distinguish the special manner of practice.

The fifty-first chapter of *The Heruka Root Tantra* says:

Attire, the five mudras, and so forth;  
Branches of wisdom; stake and tent;  
Having uttered the ALI KALI;  
Preceding empty cause and so forth;  
Having the applications beginning from the entry of sound and so forth  
Until absorption;  
Satiated by nectar; nirvana;  
Hand offering; conferring of initiation;  
Protection by great armor;  
Making offerings with all the mantras—  
In this way, the fourteen principles  
Have been briefly explained.

*The Key to Liberation Through Seeing* says:<sup>12</sup>

With respect to the preliminaries, actual practice, and conclusion,  
The first is [of two types:] common and uncommon.  
The common refers to contemplating leisure and fortune, their rarity,  
Impermanence, actions and their effects, and the drawbacks of samsara.  
The uncommon refers to the guiding [preliminaries] of refuge, bodhichitta,  
Vajrasattva [meditation and recitation], and guru yoga.  
With respect to the actual practice, there are the two stages: those of  
generation and completion.  
On the occasion of the generation stage, from between the two, activity



and agent, counted within the latter  
 Is the holding of the mind on the general and specific [attributes of the]  
 body mandala  
 With the aspect of the two types of pride.  
 With respect to the bases, paths, and results of the completion stage,  
 On the second, dharmata is shown directly and indirectly.  
 In the latter, there are two types: with and without attachment.  
 Without attachment, the pair of meditations gathering the wind-mind into  
 the central channel  
 Accomplishes bliss and emptiness in meditation.  
 The third is the attainment of the result possessing seven branches.  
 Perform the inconceivable, and reveal the summary and concluding  
 Dharma.

May the benefit to transmigratory beings increase!

### *Translator's Colophon:*

Translated by Losang Chomo with the invaluable help of Venerable Geshe Jampa Gyatso and others in 2002 from Phabongkha Dechen Nyingpo (pha bong kha bde chen snying po), *The Quick Path to Great Bliss, rje btsun rdo rje rnal 'byor ma nA ro mkha' spyod kyi sgrub thabs thun mong ma yin pa bde chen nye lam*, in *khyab bdag rdo rje 'chang pha bong kha pa dpal bzang po'i gsung 'bum*, vol. 4, BDRC W3834, Lhasa: zhol par khang, s.d., 7–45. This is a reviewed edition of Phabongkha's long Vajrayogini sadhana presented under the title of *Nearing Path to Great Bliss in The Initial Practices of Vajrayogini: An FPMT Manual for Initiates*, Portland: FPMT Inc., 2012, 65–164. Translation reviewed by Joona Repo, FPMT Translation Services, and Losang Chomo, 2019. Edited by Joona Repo and Ven. Tenzin Tsomo, FPMT Education Services, March 2019.

This is a special edition of the Vajrayogini long sadhana produced for the Vajrayogini retreat with Lama Zopa Rinpoche at Institut Vajra Yogini, France, in May–June 2019. For the original version, 2019 edition, please visit the FPMT Foundation Store.

# Appendix

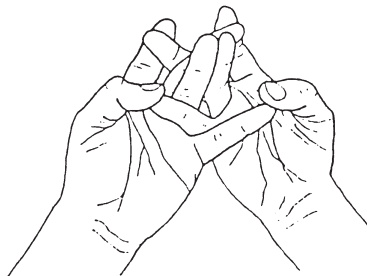
## *Illustrations of Mudras*

The images of the following mudras are provided for your reference. Please note that there may be slight variations in the way that different teachers perform some of these mudras.

### *Blazing Mudra for PHAIM*



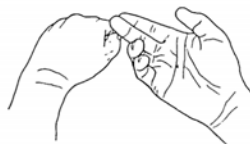
### *Mudra for Offering a Mandala*



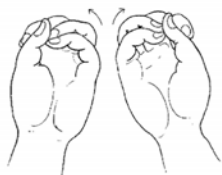
## Mudras for the Outer Offerings



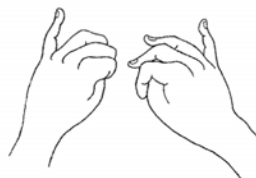
ARGHAM



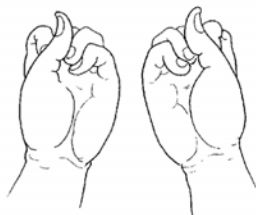
PĀDYAM



PUṢHPE



DHŪPE



DĪPE / ĀLOKE



GANDHE



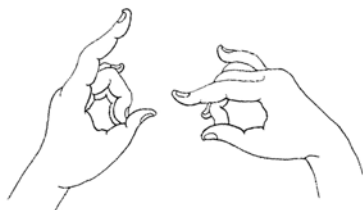
NAIVIDYA



ŚHAPTA



ĀDARŚHE



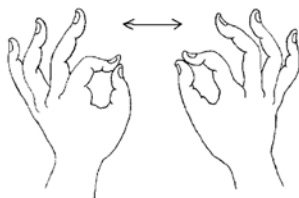
VĪṆI



GANDHE



RASE



SPARŚHE



DHARME

## Mudras for OM AH HUM / HA HO HRIH



OM



ĀḤ



HŪṂ



HA HO HRĪḤ

## Mudras for JAH HUM BAM HOH



JAḤ



HŪṂ



VAM



HOḤ

# Notes

- 1 Traditionally, to be allowed to study and meditate on the body mandala, which is included in this long sadhana, one needs to have received an oral commentary on the practice. This restriction stems from the Sakya tradition. These days, different Gelug teachers approach this issue with varying degrees of strictness. Students who have received the blessing initiation of Vajrayogini from Lama Zopa Rinpoche may perform the long sadhana without having received the commentary.
- 2 The “four-faced mantra” refers to the *Protection with That Which Terrorizes* mantra on page 59 (OM SUMBHA NISUMBHA).
- 3 In this special edition of the long Vajrayogini sadhana, BAM is used in place of VAM for the letter འ to reflect the pronunciation of the letter in Tibetan, rather than using its standard transliteration in Sanskrit.
- 4 This prayer is often referred to in Tibetan as *nam dag bdun*, literally meaning “the pure seven.” In this text, however, it is referred to as *rgyun bshags* or “regular confession.”
- 5 Tib. *dbyid thig*, refers to white and red bodhichitta.
- 6 The term “vola” is a secret tantric term for the vajra or penis, while “kakkola” refers to the lotus or vagina.
- 7 Tib. yongs 'du'i tshal, i.e. “Parijata Forest.” This is a divine forest or park of parijata trees located on Mt. Meru.
- 8 Tib. zhing skyong dbang bo. This appears to refer to the four-face form of Mahakala.
- 9 Tib. *las mgon pho mo*.
- 10 Tib. *spyang gzigs*. This refers to offerings made to protector deities, such as animals and weapons.
- 11 i.e. Heruka.
- 12 This work, *nA ro mkha' spyod kyi rnal 'byor bcu gcig gi nyams len la sgro 'dogs gcod pa dang sems 'dzin zung 'brel du gtong tshul mthong grol lde mig*, was composed by the Fifth Dalai Lama, Ngawang Lozang Gyatso.

# Care of Dharma Materials



Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or buttocks will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stupas, ritual implements, malas, reading glasses, and so forth, should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ཨ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪṢ or the *Heart Sutra*, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, if undamaged, they should be put in a stupa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.



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