Yumka

The Queen of Great Bliss
May whoever uses this book be empowered by the teaching of
Buddha Dharma for the benefit of all sentient beings!

Palyul Ling International

Established by the Third Holiness Penor Rinpoche in 1998, Palyul Ling International offers a complete course of study and practice in the Palyul Nyingma tradition of Tibetan Buddhism for those who wish to follow the path to liberation.

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ISBN: 978-0-9831830-5-1

Printed for free distribution by
The Corporate Body of the Buddha Educational Foundation
11F, No. 55, Sec. 1, Hang Chow South Road, Taipei, Taiwan, R.O.C.
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শুভহিতীক্ষপুরুষগণ স্থায়ঃস্তশ্চ কর্মসংক্রামকঞ্চনং স্বাগতঃ

imestamped: 2023-03-25T17:40:06.436754Z
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The Verses of Prayer to the Eight Noble Auspicious Ones

If these verses are repeated just once before beginning any kind of activity, whatever is wished for will be accomplished in accordance with one's needs. Keep this in mind while reciting.

OM NANGSI NAM DAG RANG SHIN LHÜNDRUB PI
OM! To all who dwell in the natural, spontaneously present, perfectly pure phenomenal existence,

TASHI CHOGCHÜ SHING NA SHUGPA YI
The auspicious realms of the ten directions,

SANGYE CHÖ DANG GEDÜN PHAGPI TSOG
To the Buddhas, Dharma, and assemblies of the noble Sangha,

KÜN LA CHAGTSAL DAG CHAG TASHI SHOG
I prostrate and pray that all may be auspicious for us.

DRÖNMİ GYALPO TSAL TEN DÖNDRUB GONG
To Drönme Gyalpo, Tsalten Döndrup Gong,

JAMPI GYEN PAL GEDRAG PAL DAM PA
Jampe Gyenpal, Gedrag Paldampa,
KÜN LA GONGPA GYACHER DRAG PA CHEN
Künla Gongpa Gyacher Drapachen,

LHÜNPO TAR PHAG TSALDRAG PAL DANG NI
Lhünpo Tar Phag Tsal Drag Pal,

SEMCHEN THAMCHE LA GONG DRAG PI PAL
Semchen Thamchched Lagong Dragpai Pal,

YITSIM DZE PA TSAL RAB DRAG PAL TE
Yidtshim Zedpa Tsalrab Dragpal—

TSEN TSAM THÖPI TASHI PALPHEL WA
Merely hearing your names increases all glory and auspiciousness;

DEWAR SHEG PA GYELA CHAG TSAL LO
I prostrate to you, the eight sugatas.

JAMPAL SHÖNNU PALDEN DORJE DZIN
To youthful Manjushri, glorious Vajrapani,

CHENREZIG WANG GÖNPO JAMPI PAL
Powerful Avalokiteshvara, noble protector Maitreya,
SA YI NYINGPO DRIB PA NAMPAR SEL
Ksitigarbha, Sarvanivarana Viskambhin,

NAMKHI NYINGPO PHAG CHOG KÜNTU ZANG
Akashagarbha, the supreme noble Samantabhadra,

UTPAL DORJE PEKAR LU SHING DANG
Holders of utpala flower, vajra, white lotus, naga tree,

NORBU DAWA RALDRI NYIMA YI
Wish-fulfilling jewel, moon, sword, and sun—

CHAGTSEN LEGNAM TASHI PAL GYI CHOG
The excellent hand emblems of supreme noble
good fortune;

JANGCHUB SEMPA GYE LA CHAG TSAL LO
I prostrate to you, the eight bodhisattvas.

RINCHEN DUGCHOG TASHI SER GYI NYA
The supreme jeweled umbrella, the auspicious golden fishes,

DÖJUNG BUM ZANG YI ONG KAMALA
The wish-fulfilling vase, exquisite lotus flower,
NYEN DRAG DUNG DANG PHÜN TSOG PALBE-U
The conch of fame and glory, the fully endowed endless knot,

MI NUB GYALTSEN WANG GYUR KHORLO TE
The eternal victory banner, all-powerful wheel—

RINCHEN TAG CHOG GYE KYI CHAG TSEN CHEN
You who hold these eight supreme precious signs

CHOG DŪ GYALWA CHŌ CHING GYE KYE MA
Offered to the conquerors of all directions and times,

GEG SOG NGO WO DRENPE PAL PEL WI
Attractive maidens of pleasure, recalling your nature increases all
that is noble—

TASHI LHAMO GYELA CHAG TSAL LO
I prostrate to you, the eight goddesses of good fortune.

TSANG PA CHENPO DEJUNG SE ME BU
Maha Brahma, Maheswara, Vishnu,

MIG TONG DEN DANG GYALPO YULKHOR SUNG
Thousand-eyed Indra, and guardian king Dhritarashtra,

The Verses of Prayer to the Eight Noble Auspicious Ones
- 4 -
PHAG KYE PO DANG LUWANG MIGMI ZANG
Virudhaka, Virupaksa and

NAMTHÖ SEDANG LHA DZE KHORLO DANG
Vaishravana—the holders of celestial articles:

TRISHULA DANG DUNG THUNG DORJE CHEN
Wheel, trident, short spear, vajra,

PIWAM RALDRI CHÖTEN GYALTSEN DZIN
Vina, sword, stupa and victory banner—

SA SUM NESU GELEG TASHI PEL
Who make auspiciousness and positivity grow in the three realms;

JIGTEN KYONGWA GYELA CHAG TSAL LO
I prostrate to you, the eight guardians of the world.

DAGCHAG DENG DIR JAWA TSOM PA LA
Through the activity that myself and others are about to begin,

GEG DANG NYEWAR TSEWA KÜN SHI NE
By pacifying all obstructions and harms,

The Verses of Prayer to the Eight Noble Auspicious Ones
DÖ DÖN PALPHEL SAM DÖN YISHIN DRUB
May glory and endowments increase and all wishes be accomplished!

TASHI DELEG PHÜNSUM TSOG PAR SHOG
May good fortune, happiness and prosperity be fully endowed!

If this prayer is recited upon awakening, all that is meaningful will be accomplished. If recited before sleep, excellent dreams will be observed. If recited prior to going to another country or place, there will be victory in all directions. If recited before beginning an activity, the desired purpose will increase. If recited regularly, one's life expectancy, reputation and endowments will increase. Happiness and prosperity will be fully endowed and one's wishes be fully accomplished. All negativities and obscurations will be cleansed resulting in higher rebirth and ultimate liberation. All these benefits are promised by the supreme words of the conquerors.

Thus, in the Year of the Fire Monkey, during the third month under the excellent alignment of the constellations, I, Jampal Gyepai Dorje (Mipham Rinpoche), found this great wishfulfilling crystal in the lake of my mind. May all be auspicious!
Seven-Line Prayer to Guru Rinpoche

HUNG ORGYEN YUL GYI NUB JANG TSAM
HUNG! In the northwest country of Oddiyana,

PEMA GESAR DONGPO LA
In the heart of a lotus flower,

YATSEN CHOG GI NGÖDRUB NYE
Endowed with the most marvelous attainments,

PEMA JUNGNÉ SHE SU DRAG
You are renowned as the “Lotus Born.”

KHOR DU KHANDRO MANGPÖ KOR
Surrounded by many hosts of dakinis,

KHYE KYI JE SU DAG DRUB KYI
Following in your footsteps,

JIN GYI LAB CHIR SHEG SU SOL
I pray to you: Come, inspire me with your blessings!

GURU PEMA SIDDHI HUNG

Repeat three times.
Prayer to the Guru Trikaya

E MA HO!
EMAHO! How Astonishing!

TRÖ' DRAL CHÖ KYI YING KYI SHING KHAM SU
In the pure land of dharmadhatu, free from conceptualization,

CHÖ NYI DÜSUM KYE GAG ME PI NGANG
In the state of dharmadata, unborn and unceasing throughout the three times,

JA DRAL LHÜN DZOG DEWA CHENPÖ KU
Free from activity, spontaneously accomplished, the great blissful body,

NAM KHA SHIN DU THUGJE CHOG RIME
Compassionate without partiality like the sky,

LAMA CHÖ KYI KU LA SOLWA DEB
Dharmakaya lama, to you I pray.

ORGYEN PEMA JUNG NE LA SOLWA DEB
Lotus Born of Uddiyana, to you I pray.
DECHEN LHÜN GYI DRUB PI SHING KHAM SU
In the pure land of spontaneously accomplished great bliss,

KU SUNG THUG DANG YÖNTEN TRINLE KYI
Body, speech, mind, quality and action,

YESHE NGA DEN DEWAR SHEG PI KU
The buddha body possessing the fivefold primordial wisdom,

THUGJI JE DRAG NA TSOG SOSOR TÖN
 Appropriately manifesting in various forms of compassion,

LAMA LONG CHÖ DZOG KU LA SOLWA DEB
Sambhogakaya lama, to you I pray.

ORGYEN PEMA JUNG NELA SOLWA DEB
Lotus Born of Uddiyana, to you I pray.

MIJE JIGTEN DAG PI SHINGKHAM SU
Into the pure land of this world of endurance you came,

THUGJE CHENPÖ DROWI DÖN LA JÖN
Through great compassion for the sake of
GANG LA GANG DUL THAB KYI DRODÖN DZE
Benefiting sentient beings by skillfully taming them according to their intellect.

DE DANG MA JÖN DATA DÜSUM GYI
Lama of the past, present and future,

LAMA TRULPI KU LA SOLWA DEB
Nirmanakaya lama, to you I pray.

ORGYEN PEMA JUNG NE LA SOLWA DEB
Lotus Born of Uddiyana, to you I pray.

Prayer to the Guru Trikaya
- 10 -
Prayer to the Lineage of the Great Perfection

CHÖ KU KÜN TU ZANGPÖ GONG PA YI
By the mind stream of dharmakaya Samantabhadra,

DORJE SEMPA GARAB DORJE DANG
Vajrasattava, Garab Dorje,

SHR-I SENG HI BARDU JIN LAB TE
And Sri Singha have been blessed;

DE DANG MAJÖN DATA DÜSUM GYI
Of the past, present and future, the three times,

DZOGCHEN GYÜPI LAMA LA SOLWA DEB
Great perfection lineage guru, to you I pray.

ORGYEN PEMA JUNG NE LA SOLWA DEB
Lotus Born of Uddiyana, to you I pray.

DITAR MIG GI YUL DU NANGWA YI
Thus, whatever forms appear to the eyes that see
CHI NANG NÖ CHÜ NGÖPO THAMCHE KÜN
All things as outer environment and inner essence,

NANG YANG DAG DZIN MEPI NGANG LA SHOG
However they appear, let them rest without self attachment and conceptualization.

ZUNG DZIN DAG PA SAL TONG LHA YI KU
Perceiver and perceived when purified are the body of the deity, clear and empty;

DÖ CHAG RANGDROL GYI LAMA LA SOLWA DEB
To the guru in whom desire is self-liberated, I pray.

ORYGEN PEMA JUNG NE LA SOLWA DEB
Lotus Born of Uddiyana, to you I pray.

DI TAR NAWI YUL DU DRAG PA YI
Thus, whatever sounds that appear to ears that hear, 

NYEN DANG MINYEN DZIN PI DRA NAM KÜN
All sound as pleasant and unpleasant, 

DRAG TONG SAM NO DREL WI NGANG LA SHOG
Let them rest, free from the notion of sound and emptiness.

Prayer to the Lineage of the Great Perfection
DRAG TONG KYE GAG ME PA GYEL WI SUNG
The union of sound and emptiness, unarisen and unceasing, is the speech of the victorious lord;

DRAG TONG GYEL WI SUNG LA SOLWA DEB
To the union of sound and emptiness, the speech of victor, I pray.

ORGYEN PEMA JUNGNE LA SOLWA DEB
Lotus Born of Uddiyana, to you I pray.

DI TAR YI KYI YUL DU GYU WA YI
Thus, whatever thoughts arise in the mind towards its objects

NYÖN MONG DUG NGI TOGPA CHI SHAR YANG
Make five poisons and afflictions;

NYÖN SU JE CHÖ LO YI CHÖ MI SHUG
Do not review the past, do not guess the future, do not contrive!

GYUWA RANG SAR SHAGPE CHÖKUR DRÖL
By letting such movements rest in their own place they liberate into the dharmakaya;

RIGPA RANGDRÖL GYI LAMA LA SOLWA DEB
To the guru in whom awareness is self-liberated, I pray.

Prayer to the Lineage of the Great Perfection
ORGYEN PEMA JUNGNE LA SOLWA DEB
Lotus Born of Uddiyana, to you I pray.

CHI TAR SUNG WI YUL NANG DAG PA DANG
All appearances of objects perceived as being outside are pure.

NANG TAR DZIN PI SEM NYI DROL WA DANG
All mental operations seeming inside are liberated in the mind itself.

BAR DU ÖSEL RANG NGOSHE PA RU
In between these two, clear light will come to recognize its own face.

DÜSUM DESHEG NAMKYI THUGJE YI
With the compassion of the sugatas of three times,

DAG DRI RANG GYÜ DROLWAR JIN GYI LOB
Please grant blessing that a mind like mine be liberated.

ORGYEN PEMA JUNG NE LA SOLWA DEB
Lotus Born of Uddiyana, to you I pray.
Prayer to the Lineage of Longchen Nyingthig

Künzang Dorsem Garab Sri Seng
Samantabhadra, Vajrasattva, Garab Dorje, Shri Singha,

Pema Kara Jebang Nyishu Nga
Padmakara and his twenty-five disciples: the king and subjects,

So Zur Nub Nyag Tertön Gyatsha Sog
So Yeshe Jungne, Zur Choying Rangdrol, Nubchen Sangye Yeshe,
   Nyag Jnanakumara, as well as the hundreds of tertons—

Kater Lama Nam La Solwa Deb
To the lamas of the kama and terma lineages, I pray.

Dzam Ling Dzebi Gyendrug Chog Nyi Dang
To those of the six ornaments and the two supreme ones, the
   adornments of the Jambu continent:

Thugje Lung Tognyam Pi Thu Nga Yang
You who are equally endowed with compassion, learning and
   realization, yet

Prayer to the Lineage of Longchen Nyingthig
NAG TRÖ DAM PAR BEPI TUL SHUG KYI
Secretly engaging in practice in the sacred forests—

KHOR DE CHÖ KUR DZOG PI LONGCHENPA
Longchenpa, having accomplished the completion of samsara and nirvana in the dharmakaya,

DRIMED ÖZER SHAB LA SOLWA DEB
Trimed Özer (Longchenpa), at your feet I pray.

SHEJA KÜN KHYEN DRO LA JE TSI TER
Knowing all phenomena, a treasure of compassion for all beings,

DRIMED ÖZER YANGTRUL THUG TER DZÖ
Reincarnation of Trimed Ozer and the source of mind treasure,

ÖSAL LONGCHEN NAMKHI NALJORPA
Sky yogi of the vast expanse of clear light—

JIGME LING PI SHAB LA SOLWA DEB
Jigme Lingpa, at your feet I pray.
PHAG PA JIGTEN WANGCHUG THUGJI TRUL
The compassionate manifestation of Arya Avalokiteshvara,

DROLWA THAR LING DRÖD PI DEPÖN CHOG
Supreme guide who leads beings to the continent of liberation,

DREL TSE DÖNDEN LONGCHEN NALJORPA
Benefitting whoever connects with this yogin of Longchenpa’s tradition—

JIGME GYALWI NYU GUR SOLWA DEB
To Jigmed Gyalwe Nyugu, I pray.

CHI TAR GYALWI SEPO SHI WA LHA
Outerly, the Bodhisattva Shantideva,

NANG TAR DRUBPI WANGCHUG SHAWARI
Innerly, the lord of all the accomplished masters, Shawari,

SANGWA PHAG CHOG DUGNGAL RANGDRÖL NGÖ
Secretly, the actual supreme Arya Avalokiteshvara, Dugngal Rang Drol (the Liberator of All Sufferings)—
JIGME CHÖ KYI WANG POR SOLWA DEB
To Jigme Chokyi Wangpo, I pray.

CHÖ GYE DÜPA RONYAM NGANGDU SHIG
Having untied the knot of the "eight concerns" within the equality of one taste,

LÖ JE RIMO KADAG YING SU YAL
The design of the contrived intellect has disappeared in the sphere of original purity.

DZOG PA CHENPÖ NELUG NGÖN SUM ZIG
Actually perceiving the fundamental nature of the great perfection—

LUNGTOG TENPI NYIMAR SOLWA DEB
To Lungtog Tenpa Nyima, I pray.

DÜSUM GYALWA KÜN GYI YESHE KU
The primordial wisdom being of all the buddhas of the three times,

PHO CHEN DORJI KU NYE BI MALA
Vimala, who has attained the indestructible body of the great transference,
YESHE GYU MI GARKHEN NGAG GI WANG
Ngagi Wangpo, performer of the illusory dance of primordial awareness—

PEMA LE DREL TSAL LA SOLWA DEB
To Pedma Ledrel Tsal, I pray.

RIGDZIN CHENPO JIGMED LINGPA YI
The great vidyadhara Jigmed Lingpa’s

ZAB TER DAGPO KÜNZANG SHEN PHEN GYI
Holder of the profound terma treasures, Kunzang Shenphen,

SAMYE GYU TRUL DRAWI ROLMO CHE
(Kunsang Shenphen’s) great play of the net of illusory display, beyond the reaches of mind—

PALCHEN DÜPA TSAL LA SOLWA DEB
To Palchen Dupa Tsal, I pray.

GYAL KÜN KHYENTSİ RANG ZUG JAMPE PAL
Jampa Pal, the personal expression of the wisdom and compassion of all the buddhas,
NYIG DÜ NGURMIG GAR GYI GYE ROL PA
Who joyfully appears in the form of a monk in these extreme degenerate times,

SANG SUM DORJE DRUBPI LAMA CHOG
The supreme lama who accomplishes the three vajra secrets—

THUBTEN CHÖKYI DAWAR SOLWA DEB
To Thubten Chokyi Dawa, I pray.

YÖNTEN SANGYE KÜN DANG NYAM NA YANG
Although your qualities are equal to all the buddhas,

KADRIN SANGYE KÜN LE LHAG PI GÖN
Protector, your kindness surpasses all the buddhas combined—

TSAWI LAMI SHAB LA SOLWA DEB
To the feet of the root guru, I pray.

NGE LUG TOGPA KYEWAR JIN GYI LOB
Grant blessings to develop understanding of the fundamental nature.
The Source of Accomplishment, the Sprout of the Two Truths,
A Prayer to the Wisdom Dakini, the Great Blissful Queen Dechen Gyalmo

GURU DEWA DAKINI SARWA SIDDHI PHALA HUNG

DE TONG TRÖ DANG DRALWI PHODRANG NE
From the palace that is the union of bliss and emptiness, beyond elaboration,

CHÖ KÜ TÖNPA KÜNZANG YAB YUM LA
To the dharmakaya teacher, Samantabhadra in union with consort,

NYI ME DZIN DRAL NGANG NE SOLWA DEB
I pray within the state of non-duality and freedom from grasping;

SHÖNNU BUMPI KU RU JIN GYI LOB
Please bless me as the youthful vase body.

Prayer to the Wisdom Dakini
21
NANG TONG LHÜN GYI DRUPPI PHODRANG NE
From the palace of the spontaneously accomplished union of appearance and emptiness,

LONG KÜ TÖNPA RIG NGA TONG SAL LA
To the sambhogakaya teachers, the five buddhas with their consorts,

ZUNG JUG DECHEN NGANG NE SOLWA DEB
I pray within the inseparable state of great bliss;

THA DRAL LONG CHÖ DZOG KUR JIN GYI LOB
Please bless me as the limitless sambhogakaya.

SAL TONG ROL TSAL GAG ME LONG YANG NE
From the vast expanse of the union of clarity and emptiness, the ceaseless manifesting power,

THUGJE TRULKÜ TÖNPA SAMYE LA
To the compassionate nirmanakaya teacher in inconceivable forms,

NAM SUM DE PI NGANG NE SOLWA DEB
I pray with the threefold faith;

GANG DUL TRULPI KU RU JIN GYI LOB
Please bless me as the nirmanakaya, which tames beings by whatever means necessary.

Prayer to the Wisdom Dakini
ÖGMIN PEMA Ö KYI PHODRANG DU
In the Palace of Unexcelled Lotus Light,

TÜNPI SHAL KYIN PEMA JUNGNE LA
To Padmasambhava, the regent of the teacher (Buddha),

KADRIN DRENPI NGANG NE SOLWA DEB
I pray, remembering your kindness;

GYUR ME DORJI KU RU JIN GYI LOB
Please bless me as the unchanging vajra body.

NE YUL DUR TRÖ KHACHÖD YONG KYI DAG
The sovereign of all the sacred places, charnel grounds, and celestial lands,

DORJE PHAGMO JNANA SAGARAR
To Jnana Sagara (Yeshe Tsogyal, the emanation of) Vajravarahi,

CHU DRUG GA WI NGANG NE SOLWA DEB
I pray from within the sixteen-fold bliss;

DE TONG NYI DZIN DRALWAR JIN GYI LOB
Please bless me to abandon dualistically grasping bliss and emptiness.

Prayer to the Wisdom Dakini
23
GYAL KÜN KYE YUM KHANDRÖ SANG SUM NA
In the three secrets of the Dakini, the creator mother of all the buddhas,

DEN SUM YONG DZOG DAMPA RIG GYI LHA
Reside the one hundred sublime deities of the three seats;

NGÖ DZIN SHEN DRAL NGANG NE SOLWA DEB
Without fixation that grasps to reality, I pray;

LHA TSOG RO CHIG TOG PAR JIN GYI LOB
Please bless me to realize the hosts of deities as one in taste.

NGO WO RANG· SHIN THUGJI DAG NYI JE
The lord who is empty nature, clear essence, and pervasive compassion,

TSA SUM NYU GU KHYENTSİ Ö ZER LA
To Khyentse Ödzer, the son of the three roots,

DE DAM GONG PHEL NGANG NE SOLWA DEB
I pray within the state of increasing faith and samaya.

THUG YI CHIG TU DRE PAR JIN GYI LOB
Please bless me to unite your mind and mine into one.

Prayer to the Wisdom Dakini
24
DRO PHEN NYINGJE KÜN KHYAB LONG YANG NE
From the vast expanse of omnipresent compassion for beings,

JIGME THRINLE Ö ZER PAL BAR LA
To Jigme Trinle Ödzer Palbar,

DAMTSIG GYÜN DEN NGANG NE SOL WA DEB
I pray within the stream of samaya;

RABJAM TRINLE DRUB PAR JIN GYI LOB
Please bless me to accomplish the infinite enlightened activities.

SOL TAB THUGJE KHOR DE CHÖ SO CHOG
By the power of compassionate prayer, all phenomena of samsara and nirvana,

KÜN DZOB GYU MI PE GYE NAMROL KYANG
In relative truth, manifest according to eight similes of illusion;

DÖNDAM DE SHEG NYINGPOR YONG DUM PA
In absolute truth they are perfect in the enlightened state,

NYANG DE THA DRAL DÖN GYI ÜMA CHOG
The cessation of sorrow (nirvana), free from extremes, the true middle way,

Prayer to the Wisdom Dakini
CHAG DZOG YER ME YESHE KHANDRÖ SHAL
The great seal (Mahamudra), and the great perfection (Dzogchen), all inseparable in the face of the Wisdom Dakini.

NGÖN SUM THONG NE THAYE DRO WA KÜN
May I see it directly; and may I obtain the glorious power

DAG ME LHAMO TSO GYAL NALJOR MI
To establish all the limitless beings into

GO PHANG CHOGLA GÖ NÜ PAL THOB SHOG
Yogini Yeshe Tsogyal's supreme state of selflessness.

Thus this prayer of the Wisdom Dakini Dechen Gyalmo (Queen of Great Bliss) called “The Sprout of the Two Truths, Source of All Accomplishment” was written by yogi Kunzang Shenphen within the confines of meditational equipoise and appearance of post-meditation at the request of my devoted and learned disciple yogi Samantabhadra Dharmadi, a holder of pure samayas, and my niece Tsoknyi Wangmo whose previous virtuous karmas have ripened at this time.
The Main Sadhana of Yumka Tsogyal Dechen Gyalmo called "Glorious Garland of Great Bliss" from Longchen Nyingthig

Homage to the Great Blissful Dakini Queen! In the center of a half-moon shaped mandala with one door, there is a red dharmadaya (two triangles forming a six-pointed star) endowed with the name of the deity. Upon that place the sustainer of bliss, Madana, or the precious essence of medicines. Along with the support of crystal and mirror, arrange the outer and inner offerings around them and have the offerings face toward the west.

[The following paragraph is not in the original sadhana.]

RANG GI NYING GI HUNG LE ÖDZER THRÖ PE
By radiating lights from the HUNG at your heart,

YESHE KHANDRÖ KYILKHOR GI LHA TSOG
THAMCHE DÜN GYI NAMKHIR BENZAR
SAMADZA
Invoke the assembly of the Wisdom Dakini’s deity mandala in front of you in space.
First, Taking Refuge

NAMO KYE ME YESHE KHANDRÖ KU
Homage, the unborn, wisdom body of the Dakini,

GAG ME RANGJUNG NALJOR MA
Ceaseless and self-arisen Vajrayogini,

GYAL YUM DORJE PHAGMO LA
Vajravarahi, the mother of all the victors (buddhas), to you

DU DRAL ME PAR KYAB SU CHI
I go for refuge without union or separation from you.

Repeat three times.

Second, Developing Aspirational and Practical Bodhicitta

HO DI NE JANGCHUB MA THOB PAR
HO! From now until I have attained enlightenment,

YESHE KHANDRO KHYÖ DRUB NE
By accomplishing your state, Wisdom Dakini,
CHOG RI DRALWI SEMCHEN NAM
Without partiality, all sentient beings

DE CHEN SA LA GÖ PAR GYI
I shall lead into the state of great bliss.

Repeat three times.

[The following sections are taken from the Rigdzin Dupa Sadhana:]

The Accumulation of Merit

HO CHU LE CHU BUR JI SHIN DU
HO! Like the bubbles arising from water,

The deities manifest from the space of wisdom. To you,

I prostrate with the actual recognition of my rigpa.

I offer increasing visions of meditative experience.
RIGPA TSE PHEB NGANG DU SHAG
I confess within in the complete fullness of rigpa.

CHÖ NYI ZE LA JE YI RANG
I rejoice in the wearing out of phenomenal reality.

PHO CHEN LONG NE CHÖ KHOR KOR
From the depth of space of the great transference, turn the wheel of dharma.

JA LÜ CHENPOR SHUG SOL DEB
Remain in the great rainbow body, I pray!

GE TSOG SHÖN NU BUM KUR NGO
I dedicate all the merit ever accumulated to the realization of the youthful vase body!

DZA HUM BAM HO  TSOG SHING NAM RANG LA THIMPAR GYUR
DZA HUM BAM HO  The refuge dissolves into me.

[The preceding line is not found in the main sadhana.

The following section is not found in the main sadhana. If one is practicing the sadhana of Rigdu but not performing Tsog, it is not necessary to do the following Kar Tor and Geg Tor offerings, go to the “blessing the offering” on page 38.]
BENZAR MAHA SHIRI HERUKO HANG

DAG NYI DORJE TRO WÖ KUR GYUR
One transforms into wrathful vajra heruka.

RAM YAM KHAM

OM SOBHAWA SHUDHA SARWA DHARMA
SOBHAWA SHUDDO HANG

TONGPA NYI DU GYUR
Everything becomes emptiness.

TONGPI NGANG LE DRUM LE RINPOCHE YI NÖ
YANG SHING GYA CHE WE NANG DU
From within emptiness appears DRUM from which arises a vastly jeweled

TORMA KHA DOG DRI RO NÜPA PHÜN SUM TSOG
PA DÜDTSI GYATSO CHEN POR GYUR
Vessel containing the torma of perfect color, smell, taste and
potential, a vast ocean of nectar.
OM AH HUNG

Repeat three times.

BHU MI PATI SAPARIWARA BENZAR SAMA DZA

Repeat three times.

SA THANA PATI CHETRA PALENDZA NAMA
SARWA TATHAGATA BAYO BISHO MUKHEBHE
SARWA THAKHAM UTGATE SAPARANA IMAM
GAGANA KHAM SOHA

Repeat three times.

Offering and Request for Fulfillment of Wishes

GANG DAG DIR NE LHA DANG LU
All those who dwell in this place gods and nagas,

NÖ JIN SIN POAM SHEN DAG LA
Yakshas, rakshas and others,
KYIL KHOR DÖN DU SA CHOG DIR
For the sake of the mandala in this place,

DAG SHU KHYE KYI TSAL DU SOL
I pray: please grant us the space!

BHUMI PATI YAKI GA TSA

Torma for Harmful Spirits (Geg Tor)

SARWA BUDDHA AKARSHAYA DZA

SARWA BI GHAN NAN NAMA
SARWA TATHAGATA BHAYO BISHO MUKHEBE
SARWA THAKHAM UTGATE SAPARANA IMAM
GAGANA KHAM GRIHANE IDAM BALINGTA YE
SOHA

Repeat three times.
Commanding the Harmful Spirits

HRIH NÖ CHÜ TRUL PI KYIL KHOR DIR
HRIH! In this manifest mandala of the environment and beings,

LAG TA BAR CHÖ DÜD KYI RIG
All you malicious and obstructing demonic forces,

TORMA LONG LA SHEN DU DENG
Take this torma offering and go elsewhere.

KA LE DE NA DORJE SHOM
If you dare disobey this command, you shall be annihilated by the vajra!

Incite with the mantra of four HUNG syllables and magical substances:

OM SUMBHANI SUMBHANI HUNG GRIHANA
GRIHANA HUNG GRIHANAPAYA GRIHANAPAYA
HUNG

ANAYA HO BHAGAWEN VIDYARADZA TRODHA
HUNG PHET
Meditation on the Wheel of Protection

HRIH NANG SI DAG PA RABJAM LA
HRIH! All existence is infinite purity;

GEG DANG BAR CHÖ MING YANG ME
Not even the name of obstructers and obstacles exist.

LOBUR NAMTOG TRUL PI DÖN
But whatever harmful influences arise, the delusions of fleeting thoughts,

CHÖ YING NGANG DU TSAM CHE DO
I dissolve them and trap them within the all-pervading space of dharmadhatu.

Descent of the Wisdom Blessings

HUNG TRÖ DRAL CHÖ KÜ PHODRANG NE
HUNG! From the unelaborated dharmakaya palace,

DANG PÖ SANGYE KÜNTU ZANG
Primordial buddha Samantabhadra,
RIG NGA YABYUM TRUL KHOR CHE
Together with buddhas of the five families, their consorts, emanations and retinues—

GONG GYÜ LA ME JIN CHEN PHOB
Lamas of the enlightened intention lineage—shower down your blessings!

GYU TRUL DORJI PHODRANG NE
From the illusory manifested vajra palace,

GARAB JAMPAL SHENYEN DANG
Garab Dorje (Prahevajra), Jampal Shenyen (Manjusrimitra),

SHRI SING JNANA SUTRA SOG
Shri Singha, Jnanasutra, and all the

DA GYÜ LA ME JIN CHEN PHOB
Lamas of the symbolic transmission lineage, shower down your blessings!

DRO DUL TRUL PI PHODRANG NE
From the palace of the nirmanakaya, who tame beings,

RIGDZIN GYE DANG PEMA JUNG
The eight vidyadharas and Padmasambhava (Guru Rinpoche),

Yumka Sadhana
JE BANG NYI SHU TSA NGA SOG
The king, the twenty-five disciples and all the

NYEN GYÜ LA ME JIN CHEN PHOB
Lamas of the aural transmission, shower down your blessings!

KYIL KHOR DI LA TRAG CHIG TÖN
Make this mandala radiant!

DRUB DZE DI LA SHAG CHIG KYIL
Make the ritual substances and objects glisten!

LÜ NGAG YI LA DECHEN POR
Ignite the great bliss in body, speech and mind!

CHOG DANG THÜN MONG NGÖDRUB TSOL
Grant us siddhis, supreme and ordinary!

OM AH HUNG VIDYADHARA E A RA LI PHEM
PHEM

HUNG HUNG HUNG HUNG HUNG HUNG

Recite thus, and play the musical instruments vigorously.

Yumka Sadhana
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Third, Blessing the Offering Materials

OM AH HUM NGÖ PÖR DZIN PI NAMTOG KÜN
OM AH HUNG! All thoughts of grasping phenomena as real

CHI NANG SANG SUM CHÖ PI TRIN
Have become the threefold outer, inner, and secret offering clouds.

KÜN TU ZANGPÖ DÖYÖN NI
The objects of enjoyment of Samantabhadra

NAMKHA TA BUR DZE PA ME
Are inexhaustible like the sky.

SARWA PUDZA SAMAYA HO

Repeat three times.

Fourth, Developing Stage According to Ati Meditation

AH NANG WA THAMCHE YUM NGI LONG
AH! All appearances are the vast expanse of the five mothers;
SI PA THAMCHE KHANDRÖ DAL
All existence is contained within the mandala of the Dakini.

GYU KYEN LE DE SHAL YE KHANG
Outside a celestial palace, transcending cause and condition

THIGLE NYAG CHIG CHÖ YING GO
Is a single sphere with a dharmadhatu entrance.

DE CHEN BARWI PHO DRANG Ü
In the center of this palace of blazing bliss

CHU KYE GESAR SHI PI TENG
Upon the pistil of a blossoming lotus,

NYI MI DEN LA KHANDRÖ TSO
On a sun seat is the chief of the dakinis:

CHÖ KÜ LONG NA KÜNZANG MO
Samantabhadri in the vast expanse of dharmakaya,

LONG KÜ SHING NA WARAHİ
Vajravarahi in the field of sambhogakaya,
TRUL KÜ YESHE TSOGYAL MA
Yeshe Tsogyal in the form of nirmanakaya.

SHAL CHIG CHAG NYI KU DOG MAR
With one face and two arms, her red-colored body

CHER MO NYAMPI DOR TAB CHEN
Is naked, in the dancing posture,

SHINTU CHAG DANG SHE PI SHAL
Expressing great passion with a laughing face.

CHAG YE THÖ PI CHANG TE-Ü
While her right hand plays a skullcap drum,

NYEN GYI THE KAR TÖ CHING TROL
Raised to ear level and

YÖNPE DRI GUG YU WA NI
Her left hand holds a curved blade handle,

KU LA TEN NE CHOG TU GYING
Resting at her side, she stands in a great haughty posture.
BHAGA GYE SHING NUMA BUR
Her bhaga is developed and her breasts swell.

RINPOCHE DANG SHÖN NÜ GYEN
She is adorned with precious jewels, youthful ornaments,

PUNDA RIKI DO SHAL CHANG
A garland of pundarika flowers, and

RÜPI GYEN DRUG KU LA DZE
Six kinds of bone ornaments.

NAG NUM Ü TRI LEN TSAR CHEN
She has plaied glossy black hair

RINPOCHE YI TSE DREN JI
And her jeweled diadem glows brilliantly.

Ü MI CHEN NI YING LA ZIG
While her dharmakaya middle eye gazes upwards into space,

LONG KÜ CHEN GYI DRO WA DUL
Her sambhogakaya right eye disciplines beings and
TRULKÜ CHEN GYI KHAM SUM GUG
Her nirmanakaya left eye summons the three worlds.

KULA GYÜ DI KYIL KHOR DZOG
All deities of the tantra are present in her body.

THUG KA PAL GYI BE Ü YING
At her heart, in the sphere of the infinite glorious knot,

MA KYE RANG JUNG YONG DRUB LHA
Dwell the self-arisen, spontaneously present deities not generated by visualization;

KHORLO TSIB NGI TEWA RU
At the center of the wheel with five spokes

KÜN SHI YI CHÖ NE DAG PI
In the pure place of the ground of all mind,

KHYAB DAL RIGPA KÜNTUZANG
Is all-pervasive intrinsic awareness, Samantabhadra,

NANG TONG NYI ME YUM DANG JOR
In union with consort, the non-duality of appearance and emptiness.
TSIB NGAR ZUG TSOR DU SHE DANG
On the five spokes are the deities of pure form, sensation, perception

DU JE NAM SHE DAG PI LHA
Formation and consciousness:

NAM NANG RIN JUNG NANG THA DANG
Vairocana, Ratnasambhava, Amitabha,

DÖN DRUB DORJE MI KYÖ PAR
Amoghasiddhi and Vajra Akshobya, together with

SA CHU CHEN DANG MAMAKI
The innately pure form of earth, Locana; water, Mamaki;

ME LUNG GÖ KAR DAM TSIG DROL
Fire, Pandara; and air, Samayatara:

NAMKHA YING KYI WANGCHUG NGAR
The five lords of the expanse of space,

NE DAG RIG KI YUM NGE TRIL
In embrace with the five family consorts.
YE CHOG WANGPÖ TSA SHI LA
The channels of the four sense faculties of the right side

NAM SHE DAGPI NANGSEM SHIR
Are the four inner bodhisattvas of the four pure consciousnesses.

YUL SHI DAG PI SEM ME TRIL
They are embraced by the female bodhisattvas of the four sense-objects:

MIG LA SA NYING GE MO MA
As the eye, Kshitigarbha and Lasya;

NAWAR CHAG DOR LUMA NYI
As the ear, Vajrapani and Gita;

NA LA NAM NYING THRENG WA MO
As the nose, Akashagarbha and Malya;

CHE LA CHENREZIG GARMA
As the tongue, Avalokitesvara and Nritya.

YÖN CHOG WANGPÖ TSA SHI LA
In the four channels of the four sense-faculties of the left side
WANGPO DAG PI CHI SEM SHIR
Are the four external male bodhisattvas of the pure sense faculties,

DÜ SHI DAG PI SEM ME TRIL
Embraced by the female bodhisattvas of the four pure times:

MIG LA JAMPA DUG PÖ MA
As the eye, Maitreya and Dhupa;

NAWAR DRIB SEL METOG CHEN
As the ear, Nivaranaaviskambhin and Pushpa;

NA LA KÜNZANG ALOKE
As the nose, Samantabhadra and Aloka; and

CHE LA JAMPAL DRI CHAB MA
As the tongue, Manjushri and Gandha.

TRALWA CHE DANG NYING GA DANG
The forehead, tongue, heart,

TE WA SANG NE KANG THIL YÖN
Navel, genitals, and sole of the left foot:
JIGTEN DRUG DANG NYÖN MONG NGA
The pure forms of the six realms—the five emotional defilements

SER NA TAWA NE DAG PI
And avarice—

RIGPI KYE BU THUB PA DRUG
Are the awakened beings, the Six Munis (Buddhas).

YEN LAG SHI LA SEMCHEN GYI
The four limbs are

LÜ KYI NAMPAR SHEPA DANG
The pure form of the four aspects of the body: consciousness,

WANGPO REG JA REG SHE SHI
Sense faculty, touch, and its perception—

NE DAG GO WA YAB SHI LA
The four male door-protectors, together with

TAG CHE TA DANG DAG TA DANG
The pure forms of the views of eternalism, nihilism, self and
Tsen Mar Tawa Ne Dag Yum
characteristics—the female door-protectors:

Lag Ye Shinje Chag Kyu Ma
As the right hand, Yama and Ankusha;

Yön Par Tob Chen Shagpa Mo
As the left hand, Mahabala and Pahsa;

Kang Yön Tam Drin Chag Drog Ma
As the left foot, Hayagriva and Shirnkala; and

Ye Par Düdtsi Khyil Dril Bu
As the right foot, Amita Kundali and Ghanta.

Tse Me Shi Yi Trinle Chen
They fulfill the four boundless activities.

Dag Ja Dag Je Dzogpa Le
Due to the perfect path of purification of the objects

Yong Drub Den Sum Tsang Wi Lha
The spontaneously present deities of the three seats,
NANGLA RANG SHIN ME PAR SAL
Are vividly perceived without inherent reality.

DE YI BAPU BU GA LA
Within the hair follicles of the body

TRAG THUNG GYÜ DI KYIL KHOR NI
The esoteric mandala of the blood drinkers

MALÜ LÜPA ME PAR DZOG
Is complete without exception.

KÜN KYANG KU DOG CHAG TSEN DANG
All are in the illusory manifestation of many colors, with hand implements

NAM GYUR MA NGE GYU TRUL NI
Expressions and gestures, all of uncertain variety,

RANG JUNG RANG SHAR CHENPO-O
Spontaneously self-arisen in a supreme manner.

BUM TRAG YANG PI KHANDRÖ KOR
She is surrounded by a vast assembly of hundreds of thousands of dakinis.
RIG DAG PEMA THÖTRENG TSAL
Her crown lord is Pema Thodthreng Tsal (Padmasambhava),

ACHARYA SHON KAR SAL DZUM
The Archarya (master), who is youthful, clear, white, and smiling,

HERUKA PA CHANGDRIL TROL
In the heruka costume playing the hand-drum and bell.

DAM TSIG YESHE NYI SU ME
The samaya deities and the wisdom deities are indivisible.

GOMPA TSAM GYI NGÖDRUB THOB
By merely meditating on this, one achieves spiritual attainment.

SAMAYA

Fifth, Invitation with Devotional Mind

HUNG YUL GYI MING NI GYAGAR YUL
HUNG! In the country known as India

NE KYI CHOG GYUR UGYEN NE
In the supreme land which is Oddiyana

Yumka Sadhana
DHUMATHALA KHANDRÖ DRONG
Is dhumathala, the city of the dakinis,

LING GI LING CHOG NGA YAB LING
And Chamaradvipa, the supreme island among islands.

DÖN LA ÖGMIN DE CHEN SHING
In reality, they are the unexcelled great blissful pure lands;

NAMPA KHACHÖ TRULPI NE
In appearance, they are the manifested celestial lands.

GYE SHING SHUGPI YUL KÜN NE
From all those lands, wherever you dwell in delight,

CHÖ KU YUM CHEN TSOGYAL MA
The great dharma kaya mother Tsogyal,

BUM TRAG KHANDRÖ KHOR DANG CHE
Together with your entourage of hundreds of thousands of dakinis,

JIN GYI LAB CHIR SHEG SU SOL
Please come forth and grant your blessings!

Yumka Sadhana
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NE CHOG DI RU JIN PHOB LA
Please bestow your blessings on this excellent place!

DRUB CHOG DAG LA WANG SHI KUR
Confer the four empowerments upon us, the excellent meditators!

GEG DANG LOG DREN BAR CHE SOL
Dispel obstructors, corrupting influences and obstacles!

CHOG DANG THUN MONG NGODRUB TSOL
Please grant both the common and supreme spiritual attainments!

OM AH HUNG BENZAR JANA DAKINI E A RA LI PHEM PHEM DZA

Sixth, Request to be Seated and Saluted

HO DÖ NE DAM TSIG YESHE PA
HO! Primordially, the samaya deity and the wisdom deity

NYI SU ME PA DORJI TEN
Are indivisible like the vajra seat.
KHANDRO SEMKYI CHÖTRUL DU
Dakini, the miraculous manifestation of enlightened mind,

LHEN CHIG KYE LA CHAG TSAL LO
Innate wisdom, by realizing you I pay homage.

NAMO NAMA HUNG

Seventh, Offering of Sensory Objects

HO NANG SHING SI PI CHÖ SO CHOG
HO! All phenomenal existence

DÖ YÖN NGA YI GYEN DU SHAR
Arises as the ornaments of the five sense objects;

SEM KYI YI SHIN TER CHEN PO
This great wish-fulfilling treasure of the mind,

LANG DOR ME PI GYE CHÖ BUL
I offer joyfully to you without any discrimination.
BENZAR JNANA DAKINI PUPE DHUPE ALOKE GHENDHE NEVITE SHAPTA

MAHA MUDRA RAKTA PENTSABA BALINGTA SARWA PUDZA AH HUNG

Eighth, Praise and Aspiration

HUNG GYALWA KÜN YUM DORJE NALJOR MA
HUNG! Vajrayogini, the mother of all the buddhas,

NATSOG YUM GYUR SHERAB PHAROL CHIN
Prajnaparamita, the universal mother,

GYE CHAG SHE PI NAMGYUR TSOGYAL YUM
Tsogyal, the mother with a delightful, passionate smiling expression,

SANGYE PEMI CHAM LA CHAG TSAL TÖ
The consort of Buddha Padmasambhava, to you I pay homage and offer praise.

THONGWE YI TRÖG TSEN PI LANG TSO CHEN
Your body is attractive, with youthful and auspicious marks and signs;
THÖ PE NAMDROL GAG ME DA YI SUNG
Your speech liberating upon hearing, with ceaseless symbols;

DREN PE DE TONG YESHE KYE PI THUG
Your mind generates wisdom of bliss and emptiness upon recollecting;

DAKKI JE MO KHARCHEN ZA LA TÖ
Queen of the dakinis, Princess of Kharchen, to you I offer praise.

CHU DRUG GA TER CHOG GI PHONYA MÖ
The supreme support, Tsogyal, who bestows the sixteen-fold bliss

SALNANG GYUMI TING DZIN DANG DROG PE
By absorption in your illusory clear samadhi,

CHI NANG SHEN SUM TSALUNG THIGLI KHAM
May the outer, inner, other and the elements of channels, energy, and essence

KÜNTUZANGMÖ LONG DU DAG GYUR CHIG
Become purified into the vast expanse of Samantabhadri.
Recitation for Achieving the Accomplishment

RANG NYI KHANDRÖ THUG KA RU
In the heart of the Dakini who is oneself

PHAGMO THING NAG DRI THÖ CHEN
Is a dark blue Varahi holding a curved knife and skullcup.

NYING Ü GA KYIL BAM TSEN TAR
In her heart is a red spiral upon which is a "BAM" Syllable

NGAG TRENG KHORWI Ö ZER GYI
Surrounded by a garland of mantras revolving counterclockwise with rays of light radiating.

LHA KÜ NANG SHEN SALWAR JE
Focusing clearly on the visual appearances of the divine bodies.

RIG DAG LAMI THUG GYU KUL
Invoke the mind of Guru Padmasambhava, the family lord.

DE LE Ö TRÖ DÖN NYI JE
From him rays are emanating that accomplish the dual purpose.
LAMI KU LE DÜDTSI GYÜN
From the body of the Guru a stream of ambrosia

ZAG ME DEWA CHENPOR BAB
Descends as immaculate great bliss.

GAWA SHI YI JE LE KYI
Through the process of the four stages of bliss

WANG SHILL YESHE NYAM SU NYONG
The wisdoms of the four empowerments are experienced.

Root Mantra

OM PEMO YOGINI JANA WARA HI HUNG
Concentrating on the deities in her body.

OM GUHYA JNANA BODHICITTA MAHASUKHA RULU RULU HUNG JHO HUNG
[The following mantras are not found in the original text. They are of general use after the recitation of a mantra. Repeat three times.]

Ａ, Ａ, Ｉ, Ｉ, Ｕ, Ｕ, ＲＩ, ＲＩ, ＬＩ, ＬＩ, Ｅ, Ｅ, Ｏ, Ｏ, ＡＭ, ＡＨ

ＫＡ, ＫＨＡ, ＧＡ, ＧＨＡ, ＮＧＡ; ＴＳＡ, ＴＳＨＡ, ＤＺＡ, ＤＺＨＡ, ＮＹＡ; ＴＲＡ, ＴＨＲＡ, ＤＲＡ, ＤＲＨＡ, ＮＡ;

ＴＡ, ＴＨＡ, ＤＡ, ＤＨＡ, ＮＡ; ＰＡ, ＰＨＡ, ＢＡ, ＢＨＡ, ＭＡ; ＹＡ, ＲＡ, ＬＡ, ＷＡ; ＳＨＡ, ＫＡ, ＳＡ, ＨＡ, ＫＨＡ

ॐ ＢＥＮＺＡＲ ＳＡＴＯ ＳＡＭＡＹＡ

ＭＡＮＵ ＰＡＬＡＹＡ

ＢＥＮＺＡＲ ＳＡＴＯ ＴＥ ＮＯ ＰＡ

ＴＩＳＴＨＲＡ ＤＲＩＤＨＯ ＭＥ ＢＨＡＷＡ

ＳＵＴＯ ＫＨＡＹＯ ＭＥ ＢＨＡＷＡ

ＳＵＰＯ ＫＨＡＹＯ ＭＥ ＢＨＡＷＡ

ＡＮＵＲＡＫＴＯ ＭＥ ＢＨＡＷＡ
SARWA SIDDHI ME PRAYATSA

SARWA KARMA SUTSA ME

TSITTAM SHRIHYAM KURU HUNG

HA HA HA HA HO

BHAGAWEN SARWA TATHAGATA

BENZAR MA ME MUNRTSA BENZIR BHAWA

MAHA SAMAYA SATO AH

OM YE DHARMA HETU PRABAWA HETUN
TEKHENT TATHAGATO HAYWADA TEKHENTSQA
YO NIRODHA EWAM BHADI MAHA SHRAMANA YE
DRUB PAR GYUR CHIG SOHA
“The Lute of the Gandharavas,” the Garland of Offerings of the Sixteen Vajra Goddesses

Homage to Arya Samantabhadra and the enlightened offering goddesses!

For the practice of the Lute of the Gandharavas, the Garland of offerings of the Sixteen Vajra Goddesses, sprinkle purified water on the offering materials.

OM HUNG TRAM HRI AH

LHA DZE DANG TING NGE DZIN LE DRUB PI CHI
NANG SANGWE CHÖ TRIN

May the outer, inner, and secret clouds of offerings, accomplished by divine materials and samadhi

NGO WO YE SHE KYI DÜD TSI LA NAM PA DÖD
YÖN GYI TRIN PHUNG ZED MI SHE PA

Be in essence, the nectar of primordial wisdom, and in appearance, the inexhaustible clouds of objects of enjoyment,

KÜNTU ZANGPÖ CHÖ PI NAMROL DU GYE PAR
GYUR CHIG

Fulfilled by Samantabhadra's magical way of offering.
Nama Sarwa Tathagata Bhayo Bhisho Mu
Khe Bhe Sarwa Tha Khram Ugate Sapharana
Emam Gagana Khram So Ha

Repeat three times.

Here, one may recite the Mantra of Offering Cloud. Next, with a very sweet melody and
tone recite:

Pema Gye Pa Ta Bu Lang Tso Chen
Youthful as a lotus in full bloom,

Reg Na Dewi Chog Ter Utpal Mig
With a touch you bestow supreme bliss, blue lotus-eyed one

Zug Kyi Nam Gyur Ngom Pi Yid Trog Ma
Displaying various physical poses, stealer of the heart—

Dorje Geg Mo Ma Yi Nye Gyur Chig
With the Vajra Alluring Goddess may you be pleased!

Guru Sarwa Tathagata Saparidara Benzar
Lasye Hung Tratitsa Ho

The Garland of Offering of the Sixteen Vajra Goddesses

- 60 -
SID NA NAM PAR DZE PI DA WE KYANG
Even the moon, the world's most exquisite beauty,

TA NA DUG PI ZUG KYI CHAR MI NYE
Does not approach the form of the lovely-to-see,

NORBÜ DO SHEL DZIN PI YID ONG MA
The charming one wearing a jeweled necklace mugebhe

DORJE TRENG WA MA YI NYE GYUR CHIG
With the Vajra Garland Goddess may you be pleased!

GURU SARWA TATHAGATA SAPARIWARA BENZAR
MA LE TRAM TRATITSA HO

JAM NYEN PUNDA RI KI LANG TSO LA
The tender, supple youth as of a fresh-bloomed white lotus,

REG JAM WANG PÖ SHU YI TRI SHING CHEN
Endowed with the softness of the vine of Indra's bow,

KE NYEN GYUR KHUG TONG GI LU LEN MA
Singers with thousands of sweet vibrato voices—
DORJE LU MI TSOG KYI NYE GYUR CHIG
With the Vajra Singer may you be pleased!

GURU SARWA TATHAGATA SAPARIWARA BENZAR
GIRTI HRI TRATITSA HO

BUNG WA PEMI TSAL NA YO WA SHIN
Like honey bees lilting in a lotus garden,

CHAG SHAB SER YÜ DU BÜ DZE PI GAR
Hands and feet with bangles of gold and turquoise, beautiful dancers

MIG TRUL TA BUR GUR WI YO DEN MA
Transform like an magical illusion—

DORJE GAR MI TSOG KYI NYE GYUR CHIG
With the host of Vajra Dancer may you be pleased!

GURU SARWA TATHAGATA SAPARIWARA BENZAR
NIRTI AH TRATITSA HO

CHU DRUG LANG TSÖ NYÖ PI NAM GYUR DE
With intoxicating demeanor and the youthfulness of sixteen years,

The Garland of Offering of the Sixteen Vajra Goddesses
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NYING LA GA WI YA TSEN CHIR YANG TER
Bestowing whatever wonders delight the heart,

DRI SHIM PÖ PHOR THOG PI MI LEG MA
Bearing a pot of fragrant incense, lovely eye-browed one—

DORJE DUG PÖ MA YI NYE GYUR CHIG
With the Vajra Incense Goddess may you be pleased!

GURU SARWA TATHAGATA SAPARIWARA BENZAR
DHUPE HUNG TRATITSA HO

TSANG WANG CHI ME BU MÖ JO GEG KYANG
Even the seductive charms of the immortal girls of Lord Brahma

SHIN TU DZE PI LANG TSÖ TEN PA TROG
Are robbed of confidence by this great youthful beauty

U DUM WA RI CHÜN CHANG YI TROG MA
Wearing a wreath of udumwara flowers, stealer of the heart—

DORJE METOG MA YI NYE GYUR CHIG
With the Vajra Flower Goddess may you be pleased!
GURU SARWA TATHAGATA SAPARIWARA BENZAR
PUSHPE TRAM TRATITSA HO

YID ONG TA NA DUG PI KHUR TSÖ LA
Cheeks pleasing and attractive,

LI TRII THIG LE KÜ PI RI DAG MIG
Vermillion tinted orbs, doe-eyed one,

NYE DI DRÖN ME THOG PI SHIN ZANG MA
Fair maiden bearing the lamps of sun and moon—

DORJE NANG SEL MA YI NYE GYUR CHIG
With the Vajra Lamp Goddess may you be pleased!

GURU SARWA TATHAGATA SAPARIWARA BENZAR
ALOKE HRI TRATITSA HO

CHI ME BU MÖ PAL DZIN MIN LEG ZUG
Graceful matured body glorious as immortal maidens,

SHAL NE UTPAL LA YI DRI THUL SHING
Emitting the scent of uppala from her mouth,

The Garland of Offering of the Sixteen Vajra Goddesses
- 64 -
ZANG DRUG MEN GYI JUG PE GYE PA KONG
With six excellent medicinal unguents she fills with joy—

DORJE DRI CHAB MA YI NYE GYUR CHIG
With the Vajra Perfume Goddess may you be pleased!

GURU SARWA TATHAGATA SAPARIWARA BENZAR
GHENDHE AH TRATITSA HO

LANG TSÖ CHA SHE DZOG PI PEMA DANG
A lotus of youthful perfection and

NAM GYUR CHIR YANG CHAR WI A DARSHA
A mirror in which anything can appear,

PHEN TSUN DREN PA TA BÜ ZUG DZE MA
As if rivaling each another, most beautiful formed one—

DORJE ME LONG MA YI NYE GYUR CHIG
With the Vajra Mirror Goddess may you be pleased!

GURU SARWA TATHAGATA SAPARIWARA BENZAR
RUPA OM TRATITSA HO
TING DZIN RI MO KHEN GYI DRI PI ZUG
A body drawn by the artist of samadhi,

SHIN DZE MANDHARA WE THÖ CHING CHEN
A beautiful face with a wreath of mandarava flowers tied around her head,

DUM PÖ NGA LE DE TONG DRA JIN MA
She who pulls the sound of emptiness-bliss from the round drum—

DORJE NGA DUM MA YI NYE GYUR CHIG
With the Vajra Round Drum Goddess may you be pleased!

GURU SARWA TATHAGATA SAPARIWARA BENZAR
MIRTAMGI HRI TRATITSA HO

RATNI SOR DUB TROL WE KHU TSUR GYI
Her hand resounds with precious rings,

DRI ZI BU MOR DREN PI TAM BU RA
The tambura rivaling the ghandarva maidens,

NA WI CHID DU DRENG WI YID TROG MA
Playing to enthrall the ear, the enchantress—
DORJE PI WAM MA YI NYE GYUR CHIG
With the Vajra Lute Goddess may you be pleased!

GURU SARWA TATHAGATA SAPARIWARA BENZAR
WINI HUNG TRATITSA HO

GA WA CHU TRUG LUNG GI TAR KYÖN NE
Riding the mount of the sixteen bliss-energies,

THIG LE CHU DRUG NE SU DAG PA LE
Purifying the sixteen types of bindus,

TONG NYID CHU DRUG LINGBÜ DRAR TÖN PI
She reveals the sixteen emptinesses in the sound of a flute;

DORJE LINGBU MA YI NYE GYUR CHIG
With the Vajra Flute Goddess may you be pleased!

GURU SARWA TATHAGATA SAPARIWARA BENZAR
WAMSE TRAM TRATITSA HO

DA SHÖN PE KAR TA BÜ LANG TSÖ PAL
The glory of youth like the full moon and white lotus,

The Garland of Offering of the Sixteen Vajra Goddesses
- 67 -
MIG GI DÜDTSIR JIN DANG CHAB CHIG PAR
Bestowing nectar to the eyes while

NYEN GYUR DZA NGI DRA DROG NA CHUNG MA
Sounding the clay drum sweetly, the maiden—

DORJE DZA NGA MA YI NYE GYUR CHIG
With the Vajra Clay Drum Goddess may you be pleased!

GURU SARWA TATHAGATA SAPARIWARA BENZAR
MU RENDZE AH TRATITSA HO

TONG NYI NAM KHI GYEN GYUR LHA YI GÖ
The clothes of the gods, like the ornament of sky-like emptiness,

RIN TANG JÖD DU ME PI PAN TSALI
Inexpressibly precious in five colors,

TRUL DEN SOR TSE DRÖN PI DZA NA MO
Donning them with miraculous fingertips, the beloved—

DORJE REG JA MA YI NYE GYUR CHIG
With the Vajra Feeling Goddess may you be pleased!
GURU SARWA TATHAGATA SAPARIWARA BENZAR
PARSHE TRAM TRATITSA HO

CHAG ME CHAG PA CHEN PÖ ZUR MIG GI
The sidelong glances of desireless, great desire

PA WÖ YID LA NYÖ PI CHOM KÜN JUG
Enter as robbers, intoxicating even heroes;

LAG NA RO GYI PAL DZIN SHAL ZE THOG
Bearing in hand the splendid hundred-flavored food—

DORJE RO MI TSOG KYI NYE GYUR CHIG
With the hosts of the Vajra Taste Goddess may you be pleased!

GURU SARWA TATHAGATA SAPARIWARA BENZAR
RASA HRI TRATITSA HO

DEWE DE WI THAR SÖN TONG PA NYI
Perfection of bliss through bliss, emptiness,

DECHEN CHÖ KYI JUNG NE NGAL KHUR CHEN
Whose womb is the great blissful source of dharma,
DETONG NGANG LE GYAL KÜN KYED PI YUM
The consort yielding all the conquerors from the state of bliss-emptiness—

CHÖ KYI DORJE MA YI NYE GYUR CHIG
With the Vajra Dharma Goddess may you be pleased!

GURU SARWA TATHAGATA SAPARIWARA BENZAR DHARMA DHATU AH TRATITSA HO

This is the Garland of Offering of the Sixteen Vajra Goddesses. This song of the gandharva maidens, having a thousand lute tones, was given to me by the Lady of Speech, the goddess, Sarasvati.
Offering of Sensory Objects

HO NANG SHING SI PI CHÖ SO CHOG
HO! All phenomenal existence

DÖ YÖN NGA YI GYEN DU SHAR
Arises as the ornaments of the five sense objects;

SEM KYI YI SHIN TER CHEN PO
This great wish-fulfilling treasure of the mind,

LANG DOR ME PI GYE CHÖ BUL
I offer joyfully to you without any discrimination.

BENZAR JNANA DAKINI PUPE DHUPE ALOKE
GHENDHE NEVITE SHAPTA
MAHA MUDRA RAKTA PENTSA BALINGTA SARWA
PUDZA AH HUNG
Praise and Aspiration

HUNG GYALWA KÜN YUM DORJE NALJOR MA
HUNG! Vajrayogini, the mother of all the buddhas,

NATSOG YUM GYUR SHERAB PHAROL CHIN
Prajnaparamita, the universal mother,

GYE CHAG SHE PI NAMGYUR TSOGYAL YUM
Tsogyal, the mother with a delightful, passionate smiling expression,

SANGYE PEMI CHAM LA CHAG TSAL TÖ
The consort of Buddha Padmasambhava, to you I pay homage and offer praise.

THONGWE YI TRÖG TSEN PI LANG TSO CHEN
Your body is attractive, with youthful and auspicious marks and signs;

THÖ PE NAMDROL GAG ME DA YI SUNG
Your speech liberating upon hearing, with ceaseless symbols;

DREN PE DE TONG YESHE KYE PI THUG
Your mind generates wisdom of bliss and emptiness upon recollecting;

The Offerings and Praise
- 72 -
DAKKI JE MO KHARCHEN ZA LA TÖ
Queen of the dakinis, Princess of Kharchen, to you I offer praise.

CHU DRUG GA TER CHOG GI PHONYA MÖ
The supreme support, Tsogyal, who bestows the sixteen-fold bliss

SALNANG GYUMI TING DZIN DANG DROG PE
By absorption in your illusory clear samadhi,

CHI NANG SHEN SUM TSALUNG THIGLI KHAM
May the outer, inner, other and the elements of channels, energy, and essence

KÜNTUZANGMÖ LONG DU DAG GYUR CHIG
Become purified into the vast expanse of Samantabhadri.

OM BENZAR SATO SAMAYA

MANU PALAYA

BENZAR SATO TE NO PA

TISTHRA DRIDHO ME BHAWA

The Offerings and Praise
- 73 -
SUTO KHAYO ME BHAWA
Süto khyo me bha\n
SUPO KHAYO ME BHAWA
Süpo khyo me bha\n
ANURAKTO ME BHAWA
Anurakto me bha\n
SARWA SIDHI ME PRAYATSA
Sarwa siddhi me prayat\n
SARWA KARMA SUTSA ME
Sarwa karma sutsa me \n
TSITTAM SHRIHYAM KURU HUNG
Tsit\n
HA HA HA HA HO
h\n
BHAGAWEN SARWA TATHAGATA
Bhagawen sarwa t\n
BENZAR MA ME MUNTS\A BENZIR BHAWA
Benzar ma me muntsa benzir bha\n
MAHA SAMAYA SATO AH
Maha samaya sato ah
[The Full Sadhana of Protectors]
Narag Kongshag, "The Supreme Confession for Purifying All Violations and Breakages (of Vows), All Negative Actions, and Obscurations"

Visualize in the space before us all the masters, sugatas, peaceful and wrathful deities, who are seated upon thrones formed by lotus, sun and moon cushions. While performing the confession in their actual and vivid presence, physically, we emanate bodies equal to the atoms in the world; verbally, we recite the confession; and mentally, we feel remorse. In post-meditation, by maintaining the view and keeping the samayas, siddhis will be quickly accomplished.

LAMA RIGDZIN GYAL WA SHI TRÖ KYIL KHOR GYI LHA TSOG THAMCHE DUN GYI NAMKHAR BENZAR SAMA DZA

The entire mandala of the peaceful and wrathful deities of the lama vidyadharas appear in the space in front; VAJRA SAMA DZA

E MA HO CHOG CHU DÜ SHI KÜN GYI DAG NYI CHE

How astonishing! All the great beings of the ten directions and four times,
LAMA GYAL WA SHI TRO YONG DZOG GONG
All the lamas and victorious peaceful and wrathful deities please grant your attention!

DIR SHEG NYI DA PEMI DEN LA SHUG
Come forth and be seated on the seats of lotus, sun and moon.

NYAM CHAG NA RAG JANG CHIR CHAG CHÖ SHE
To purify violations and breakages (of vows) and the hells, please accept our offerings and prostration:

YÖNTEN PHÜNTSOG LAMA NAM LA CHAG TSAL LO
To all lamas endowed with perfect qualities, we prostrate;

MIG ME TRÖDRAL CHÖ KYI KU LA CHAG TSAL LO
To the non-conceptual state of the dharmakaya's simplicity, we prostrate;

DECHEN LONG CHÖ DZOGPI KU LA CHAG TSAL LO
To the sambhogakaya of perfect bliss, we prostrate;

DRO GÖN CHIR YANG TRUL PI KU LA CHAG TSAL LO
To the nirmanakaya lord of beings, manifesting in diverse forms, we prostrate;
NE LUG MINGYUR DORJI KU LA CHAG TSAL LO
To the vajrakaya, the immutable nature of reality, we prostrate;

YANGDAG NGÖN PAR JANGCHUB KU LA CHAG TSAL LO
To the perfect abhisambodhikaya, we prostrate;

NYÖN MONG SHI DZE SHI WI LHA LA CHAG TSAL LO
To the peaceful deities, pacifiers of afflicting emotions, we prostrate;

LOG TA TSAR CHÖ TRO WÖ KU LA CHAG TSAL LO
To the wrathful deities, destroyers of false view, we prostrate;

THAB GÖN TSE DAG JAMPAL KU LA CHAG TSAL LO
To the soft and glorious body (Yamantaka), lord of means and master of life, we prostrate;

KYÖNDRAL DRADROG PEMA SUNG LA CHAG TSAL LO
To Lotus Speech (Hayagriva), perfect vibration, we prostrate;

YANGDAG DÖN DEN BENZAR THUG LA CHAG TSAL LO
To Vajra Mind, authentic and real, we prostrate;
DUG NGA NE SEL DÜDTSI MEN LA CHAG TSAL LO  
To Ambrosial Medicine (Amritakundalin), who cures the illness of the five poisons, we prostrate;

DREG PA JOM DZE PHUR PI LHA LA CHAG TSAL LO  
To the kilaya deities (Vajrakilaya), subjugators of arrogant forces, we prostrate;

JUNG WA NGA DAG MAMÖ TSOG LA CHAG TSAL LO  
To the host of mamos, controllers of the elements, we prostrate;

SADANG LAM DZOG RIGDZIN TSOG LA CHAG TSAL LO  
To all vidyadharas, who have mastered all the levels and paths, we prostrate;

TEN PA SUNG DZE DAMCHEN NAM LA CHAG TSAL LO  
To the oath-bound ones, protectors of the teachings, we prostrate;

DRA GEG DULDZE NGAGDAG TSOG LA CHAG TSAL LO  
To all masters of mantra, subduers of enemies and obstructers, we prostrate;

HUNG! RANG RIG RANG SHE TRUL PA DRAL  
HUNG! Within reflexive awareness, self-cognizant and free of delusion,
NYAM NYI NGANG LE YESHE SHAR
In the state of equalness, wisdom dawns.

KÜNPUZANGPO YAB YUM LA
To purify mental activity,

YI CHÖ DAG CHIR CHAG TSAL LO
We prostrate to the Samantabhadra consort deities.

MI TOG YER ME GONG PA LA
In the non-conceptual, inseparable enlightened intension,

YESHE NGA YI Ö DANG SAL
The light of the five wisdoms appears luminous and clear.

RIG NGA DE WAR SHEG PA LA
To purify the afflictive emotions,

NYÖN MONG DAG CHIR CHAG TSAL LO
We prostrate to the sugatas of the five families.

YING KYI NGANG LE KYE PI GYU
The causality arising from space
YESHE NGA YI DROG SHAR WA
Dawns as the companions of the five wisdoms.

YING KYI YUM CHEN NGA NAM LA
To purify the elements,

JUNG WA DAG CHIR CHAG TSAL LO
We prostrate to the five great female buddhas of space.

YESHE TRUL PA MANG PÖ TSOG
To the great host of wisdom emanations,

DRO WI DÖN DU RANG SHAR WE
Spontaneously manifesting for the sake of beings,

JANGCHUB SEM PA GYE NAM LA
To purify the (eight) consciousnesses,

NAMSHE DAG CHIR CHAG TSAL LO
We prostrate to the eight bodhisattvas.

YESHE NGANG LE YÖNTEN DZOG
Within wisdom, all the enlightened qualities are complete,
CHI DÖ NGÖDRUB CHAR TAR BEB
And whatever siddhis are wished for pour down like rain.

CHÖ PI LHAMO GYE NAM LA
To purify the place and time,

YUL DÜ DAG CHIR CHAG TSAL LO
We prostrate to the eight offering goddesses.

DUG PA DUL DZE PA WÖ KU
The form of those heroes who tame vicious beings

DAG TU DZIN PI KYÖN DANG DRAL
Is free of the fault of self-clinging.

TA TRI GO WA SHI NAM LA
To purify false views,

LOG TA DAG CHIR CHAG TSAL LO
We prostrate to the four wrathful door-keepers.

JAM DANG NYING JE GA WA DANG
Benefiting beings through love, compassion,
TANG NYOM SHI YI DRO DÖN DZE
Sympathetic joy and equanimity,

GO KYONG TRO MO SHI NAM LA
To purify eternalism and nihilism,

TAG CHE DAG CHIR CHAG TSAL LO
We prostrate to the four wrathful door-protectresses.

TOG PA DRUG LE KHOR WA DRUG
The six realms of cyclic existence arise from the six dualistic concepts;

MA RIG WANG GI JUNG WA NAM
Tame all beings who arise by the power of ignorance,

THUGJE DUL DZE THUB DRUG LA
By the power of ignorance, to purify delusion,

TRUL PA DAG CHIR CHAG TSAL LO
We prostrate to the six munis.

HUANG! KÜNTUZANGPO RIG PI TSAL
HUANG! To the play of Samantabhadra's awareness,
CHEMCHOG TSO LA CHAG TSAL LO
To Lord Samvara, we prostrate.

DUG NGA MA PANG TAR CHIN PI
Fully accomplished, without abandoning the five poisons,

HERUKA LA CHAG TSAL LO
To the herukas, we prostrate.

YING LE KU SHENG THAB SHE JOR
Manifesting from space, the union of skillful means
and wisdom,

TRO MO YUM LA CHAG TSAL LO
To the wrathful female buddhas, we prostrate.

THUG LE TRUL PI SANG CHEN MO
Mind manifestations of the wrathful female buddhas, the ladies of
great secret,

TRO MO GYE LA CHAG TSAL LO
To the eight wrathful female buddhas, we prostrate.

ZA JE CHE SHOG PHO NYA MO
Winged female messengers with fangs devouring,
TRA MEN GYE LA CHAG TSAL LO
To the eight tramen, we prostrate.

GUG DREN CHING DOM GYE DZE MA
Women who entice, capture, tie and enrapture,

GO MA SHI LA CHAG TSAL LO
To the four female door keepers, we prostrate.

JIGTEN CHA LUG TRUL PA MO
Female emanations appearing in worldly guise,

WANGCHUG MA LA CHAG TSAL LO
To the ishvaris, we prostrate.

HUNG! YAMANTAKA SHINJI SHE
HUNG! To Yamantaka, the executioner of the lord of death,

NGAM JI DREG PI KHIR GYI KOR
Surrounded by a host of terrifying and arrogant beings,

JAMPAL KU LA CHAG TSAL LO
To the soft and glorious body, we prostrate.
HUNG! TAMDRIN GYALPO WANG GI LHA
HUNG! To King Hayagriva, deity of power,

WANG DRAG THAB KYI KHOR GYI KOR
Surrounded by a host of beings who use powerful and wrathful means,

PEMA SUNG LA CHAG TSAL LO
To the lotus speech, we prostrate.

HUNG! PALCHEN BENZAR HERUKA
HUNG! To great glorious Vajra Heruka,

RANG NANG SAL WI KHOR GYI KOR
Surrounded by his self-emanated entourage,

YANG DAG THUG LA CHAG TSAL LO
To the perfect enlightened mind, we prostrate.

HUNG! CHOMDEN CHEMCHOG HERUKA
HUNG! To the destroyer, Samvara Heruka,

SHI TRO RABJAM LHA YI KOR
Surrounded by infinite peaceful and wrathful deities,
YÖNTEN GYE LA CHAG TSAL LO
To the fully developed qualities, we prostrate.

HUNG! DORJE SHÖNNU TRINLE KU
HUNG! To Vajra Kumara, embodiment of activity,

TRO CHU BAR WI KHIR GYI KOR
Surrounded by a host of ten blazing, wrathful ones,

TRINLE DZE LA CHAG TSAL LO
To the agents of activity, we prostrate.

HUNG! NGÖN DZOG GYALPO HERUKA
HUNG! To King Heruka, manifest perfection,

JUNG WA NGA LE DRUB PI KHIR
Surrounded by the host arisen from the five elements,

MAMÖ TSOG LA CHAG TSAL LO
To the mamos, we prostrate.

HUNG! RIGDZIN DORJE DRAGPO TSAL
HUNG! To Vidyadhara Dorje Dragpo Tsal, and
SA DANG LAM LA NE PI KHOR
His entourage traversing levels of the path,

RIGDZIN TSOG LA CHAG T SAL LO
To the host of vidyadharas, we prostrate.

HUNG! SANGWI DAG PO GÖ NGÖN CHEN
HUNG! Guardians of the secrets, clothed in blue,

JIGTEN DREG PA NAM KYI KOR
Surrounded by a host of worldly, arrogant beings,

TEN PA KYONG LA CHAG T SAL LO
To the protectors of the teachings, we prostrate.

HUNG! TOB DEN NAG PO THU T SAL CHEN
HUNG! Black mahakala, endowed with power and vitality,

DRAG NGAG DAG PO MANG PÖ KOR
Surrounded by a host of many lords of wrathful mantras,

DRA GEG DUL LA CHAG T SAL LO
To the subjugator of enemies and obstructers, we prostrate.
DE TAR GYAL WA SHI TRÖ LHA
Whoever prostrates, upon hearing the names of the victors

GANG GI TSEN THÖ CHAG TSAL NA
And the peaceful and wrathful deities,

DAMTSIG NYAM CHAG KÜN JANG NE
Will purify all violations and breakages of samaya,

TSAM ME NGA YI DIG PA DAG
Including the five most negative actions,

NA RAG NE KYANG DONG TRUG TE
And will stir the depths of hell,

RIGDZIN GYALWI SHING DU DRAG
Liberating all beings to the vidyadhara victor's pureland.

LE KYI NAM PAR MIN PI KYÖN
By disclosing verbally the faults that will ripen as karma,

NGAG TU THOL LA YI KYI SHAG
And confessing them mentally,
ME NGAG TÖN LA DUNG WE JANG
They will be purified by chanting in an intense and lamenting way.

MÖ PE THAL MO NYING GAR JAR
Thinking of this, fold your hands to the heart,

DE PE KYANG CHAG DAB TE TSAL
And devotedly offer a full prostration,

SHI TRÖ LHA TSOG TSEN NE JÖ
Repeating the names of the peaceful and wrathful deities.

JE SÜ LÜ NGA TSUG CHE TE
Next, performing the five-pointed prostration,

DORJE SEMPA CHI WOR GOM
Visualize Vajrasattva upon the crown of your head

NA RAG DONG TRUG NYING PO DE
And recite the essence mantra which liberates the hells.

OM BENZAR SATO SAMAYA
MANU PALAYA

BENZAR SATO TE NO PA

TISTHRA DRIDHO ME BHAWA

SUTO KHAYO ME BHAWA

SUPO KHAYO ME BHAWA

ANURAKTO ME BHAWA

SARWA SIDDHI ME PRAYATSA

SARWA KARMA SUTSA ME

TSITTAM SHRIHYAM KURU HUNG

HA HA HA HA HO

BHAGAWEN SARWA TATHAGATA

BENZAR MA ME MUN TSA BENZIR BHAWA
MAHA SAMAYA SATO AH

If this mantra is correctly recited 108 times in one session without distraction, you will become a child of the victors of the three times.

HO! SHI TRÖ RABJAM GONG SU SOL
HO! Entire assembly of peaceful and wrathful deities, please grant your attention.

GYALWI KA DANG LA ME LUNG
By not following correctly the Buddha's teaching and our master's advice,

JI SHIN MA CHE GAL SHING TRUL
We have transgressed and erred.

DORJE LOPÖN DRIN CHEN LA
Debasing and harboring false views

SHE KUR TAB DANG TA WA LOG
Toward our vajra master,

ZUNG MA CHE DANG CHAM DRAL LA
And with enmity, harsh speech, aggression and attachment,
NGEN SEM TSIG TSUB CHAG DANG JE
Actually striking and harming

DEG TSOG NÖ PA NGÖ SU SHOR
Our master's consort or our spiritual brothers and sisters—

KU YI DAMTSIG NYAM PA NAM
All these violations of the samaya of enlightened body,

SHI TRÖ LHA TSOG CHEN NGAR SHAG
We confess in the presence of peaceful and wrathful deities.

YIDAM LHA DANG KHOR MA SAL
Failing to visualize the yidam deity and entourage,

DZAB DANG DE JÖ MA DAG CHAG
Reciting the mantra recitation incorrectly and with interruption—

SUNG GI DAMTSIG NYAM PA NAM
All these violations of the samaya of enlightened speech,

RIG NGA SHITRÖ CHEN NGAR SHAG
We confess in the presence of the peaceful and wrathful deities of the five families.
SANG CHÜ NYER TE DAM CHE PA
Disclosing the ten entrusted, secret promises to all,

KÜN LA DRAG SHING DAM DZE TEN
And revealing samaya substances—

THUG KYI DAMTSIG NYAM PA NAM
All these violations of the samaya of enlightened mind,

GYAL WA SHI TRÖ CHEN NGAR SHAG
We confess in the presence of the peaceful and wrathful deities.

SHE PAR JA WI DAMTSIG NGA
Five samayas that must be recognized—

RIG NGAR MA SHE LOG PAR TE
Ignorant of the five families, thus holding wrong view;

MI PANG WA YI DAMTSIG NGA
Five samayas not to be rejected—

MA RIG WANG GI DUG NGAR GÖL
Through ignorance straying into the five poisons;

Narag Kongshag
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DANG DU LANG WI DAMTSIG NGA
Five samayas to be accepted —

TSANG MER TE DANG BAG ME CHE
Discriminating between clean and dirty, and acting heedlessly;

DRUB PAR JA WI DAMTSIG NGA
Five samayas to be accomplished —

RANG LA NE PAR MA SHE LOG
Not realizing we possess them and thus going astray;

CHE PAR JA WI DAMTSIG NGA
Five samayas to be practiced —

YE SAL MA SHE LOG PAR CHE
Ignorant of their classifications, acting wrongly;

YEN LAG DAMTSIG NYAM PA NAM
All the violations of the branch samayas,

YIDAM LHA YI CHEN NGAR SHAG
We confess in the presence of the yidam deities.
NYEN PA DRUB PI TING DZIN YEL
Inattentive during the practices of the samadhis on the approach and accomplishment;

NYA TONG DÜ DRUG CHÖ PA CHAG
Failing to perform offerings on the full and new moon, and at the six other occasions;

LE LO YENG WA NYI KYI MUG
Distracted by laziness, falling into torpor through drowsiness;

SOG JOG SER NE GYU KYEN CHUNG
Stingy in our offering through miserliness and hoarding;

TSOG KYI CHANG KU KHA TSAR SHOR
Prematurely eating the tsog offerings—

PHÜ NYAM LHAG MA THRI WA DANG
Hence polluting the offering of the first part, making an insufficient remainder offering;

BAG ME CHÖ PA TSING PA YI
And behaving carelessly and roughly—

TSOR DANG MA TSOR NYAM PI KYÖN
All the faults of these conscious and unconscious violations,

Narag Kongshag
KHANDRO DAMCHEN CHEN NGAR SHAG
We confess in the presence of the dakini and oath-bound ones.

YI KYI DAM NYAM TA WE SHAG
All mental violations of samaya we confess in the view.

DE YANG KÜNSHI JANGCHUB SEM
Furthermore, the ground of all—bodhichitta,

YIN PA ME PI TA WA TOG
Is realized by the view of non-existence,

MIN PA MI PE GOM NYAM LEN
Practiced by the meditation of not non-existence,

YIN MIN ME PI CHÖ PA TOG
And realized by the action which is neither existent or non-existent.

RE DOG ME PI JANGCHUB SEM
With bodhichitta, beyond hope and fear,

TSA WA YEN LAG THAM CHE KYI
All violations and breakages of the root and branch samayas,
CHAG NYAM MA JUNG MA KYE PA
Never existed nor ever occurred.

SHAG JA SHAG JE NYI ME DROL
They are free in the inseparable state of the confessor and the action to be confessed.

HUNG CHÖ KYI YING NYI TRÖ PA ME PA LA
HUNG! Dharmadhatu is free of all mental elaborations.

YÖ ME NYI SU TA WA TANG RE CHE
It is so tedious, this dualistic view of existence and non-existence!

NGÖ PO TSEN MAR DZIN PA NYÖN RE MONG
How disturbing to cling to the characteristics of material things!

TRÖ ME DECHEN LONG DU SHAG PAR GYI
We confess in the unelaborated expanse of great bliss.

KÜNTU ZANGPO ZANG NGEN ME PA LA
In the state of Samantabhadra, there is no good or bad;

TSANG DANG MEWAR TA WA THANG RE CHE
It is so tedious, this view of pure and impure!
ZANG NGEN NYI SU DZIN PA NYÖN RE MONG
How disturbing to cling to the duality good and bad!

KÜN ZANG DECHEN LONG DU SHAG PAR GYI
We confess in the expance of the great bliss, Samantabhadra.

NYAM PA NYI LA CHE CHUNG ME PA LA
The state of equality is free of dimensions.

DAG DANG SHEN DU TA WA THANG RE CHE
It is so tedious, the view of oneself and others!

CHE CHUNG NYI SU DZIN PA NYÖN RE MONG
How disturbing to cling to the duality of dimensions!

NYAM NYI DECHEN LONG DU SHAG PAR GYI
We confess in the expanse of the great bliss of equality.

JANGCHUB SEM LA KYE SHI ME PA LA
Bodhichitta escapes birth and death.

DI DANG CHI MAR TA WA THANG RE CHE
It is so tedious, this view of this life and the next!
KYE SHI NYI SU DZIN PA NYÖN RE MONG
How disturbing to cling to the duality of birth and death!

CHI ME YUNG DRUNG LONG DU SHAG PAR GYI
We confess in the changeless and immortal expanse.

THIGLE CHEN PO DRA ZUR ME PA LA
The great sphere is without corners.

ZUG DANG DZE SU TA WA THANG RE CHE
It is so tedious, this view of form and substance!

DRA ZUR YIB SU DZIN PA NYÖN RE MONG
How disturbing to cling to shape with corners!

KÜN NE DUM PO THIGLI LONG DU SHAG
We confess in the expanse of the perfectly round sphere.

DÜ SÜM GYUR WA ME PI NGANG NYI LE
Within the unchanging state of the three times,

THOG MAR TA MAR TA WA THANG RE CHE
It is so tedious, to consider the view of beginning and end!

Narag Kongshag
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PHO GYUR NYI SU DZIN PA NYÖN RE MONG
How disturbing to dualistically cling to change and movement!

DÜ SÜM GYUR WA ME PI LONG DU SHAG
We confess in the immutable expanse of the three times.

RANGJUNG YESHE TSÖL DRUB DRAL WA LA
The self-arisen wisdom is free of all effort and practice.

GYU DRE NYI SU TA WA THANG RE CHE
It is so tedious, the dualistic view of cause and result!

TSOL DRUB NYI SU DZIN PA NYÖN RE MONG
How disturbing to dualistically cling to effort and practice!

RANGJUNG TSOL ME LONG DU SHAG PAR GYI
We confess in the natural and effortless expanse.

RIGPA YESHE TAG CHE DRAL WA LA
The state of awareness-wisdom is free of eternalism and nihilism.

ZUNG DZIN NYI SU TA WA THANG RE CHE
It is so tedious, the dualistic view of subject and object!
TAG CHE NYI SU DZIN PA NYÖN RE MONG
How disturbing to dualistically cling to eternalism and nihilism!

RIGPA YESHE LONG DU SHAG PAR GYI
We confess in the vast expanse of awareness-wisdom.

CHÖ NYI NAM DAG TRÖ PA ME PA LA
Within the pure and simple view of dharmata,

ZUG NGU NYI SU TA WA THANG RE CHE
It is so tedious, the dualistic view of pain!

TA Ü NYI SU DZIN PA NYÖN RE MONG
How disturbing to cling to limitations!

CHÖ NYI NAM DAG LONG DU SHAG PAR GYI
We confess in the pure and vast expanse of dharmata.

SHAL YE KHANG LA YANG DOG ME PA LA
In the celestial palace unlimited by concepts of size,

CHI DANG NANG DU TA WA THANG RE CHE
It is so tedious to consider inner and outer!
YANG DOG NYI SU DZIN PA NYÖN RE MONG
How disturbing to dualistically cling to notions of size!

SHAL YE YANG DOG ME PI LONG DU SHAG
We confess in the open dimension of the celestial palace.

YUM GYI KHA LA TO MEN ME PA LA
In the matrix of the female buddha, there is no high or low.

TENG DANG OG TU TA WA THANG RE CHE
It is so tedious to consider above and below!

THO MEN NYI SU DZIN PA NYÖN RE MONG
How disturbing to dualistically cling to high and low!

BHA GA YANG DOG ME PI LONG DU SHAG
We confess in the open expanse of the universal matrix.

CHÖ KYI KU LA NYI SU ME PA LA
As the dharmakaya is free of duality,

CHI DANG NANG DU TA WA THANG RE CHE
It is so tedious to consider an inner and outer!
NÖ CHÜ NYI SU DZIN PA NYÖN RE MONG
How disturbing to dualistically cling to environment and beings!

CHÖ KU GYUR WA ME PI LONG DU SHAG
We confess in the immutable expanse of dharmakaya.

MA RIG TRUL PI SEM CHEN NYING RE JE
How sad, the way beings bewildered by ignorance,

ZUG ME CHÖ LA NGÖ PO TSEN MAR DZIN
Cling to formless things as definable entities!

GANG ZAG TRUL PI SEM NI YONG RE GÖL
How misled, the confused minds of beings!

KYE ME CHÖ LA NGA DANG DAG TU TOG
Believing unborn phenomena to have an I or self,

NANG SI GYU MA YIN PAR MA SHE TE
And not understanding the illusoriness of phenomenal existence,

ZANG ZING NOR LA SEM KYI CHAG PA KYE
Attachment arises to material objects and wealth.
Khorwa rang shin me par ma she pe
Not recognizing the non-inherent existence of samsara,

Nyen she trul pi drog la tag par dzin
Relatives and friends, illusory companions, are regarded as being eternal.

Mi she kye wö lo di yong re gol
Oh, how mistaken are the minds of ignorant beings!

Den pi dön bor mi gi le la tsön
Forsaking the value of truth, they strive in non-virtuous works.

Tön pi ka bor mi chö yeng we lü
Heeding not the master's words, they are lured by the distraction of mundane affairs.

Rang rig dön me yeng wi le la tsön
Disregarding their own awareness, they're involved in distracted occupations.

Di dri dön me sem chen nying re je
Alas, how unfortunate are such beings who futilely act in this way!

Ye si me pi long du shag par gyi
We confess in the integrated state of the vast expanse.

Narag Kongshag
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Having confessed through the view, then during the feast-offering and practice, the fulfillment is made using medicine, rakta, torma, and the light of the lamps. First, take the skull-cup of nectar and offer it up, recite the lines and present the fulfillment offering.

HUNG MA CHÖ RANGJUNG CHEN PÖ DZE

HUNG! The unconstrived, great self-arisen substances,

DÖ NE DAG PE TSANG ME DRAL

Pure from the beginning, are beyond the concept of pure and impure.

TSA WA GYE LA YENLAG TONG

The eight main and one thousand branch ingredients,

RIG NGA GYAL WA DRUB PI DZE

Substances for accomplishing the five buddha families,

DAMTSIG KONG WI MEN CHEN DI

Are the supreme medicines for fulfilling samayas.

OG MIN DAL KHYAB CHEN PO NA

All the buddhas, who spontaneously dwell
RANG SHIN SHUG PI SANGYE NAM
In the vast all-pervading Akanistha,

YESHE NGA YI Ö KYI KANG
Are satisfied by the offering of the five wisdom lights

KUNZANG CHÖ PI TRIN GYI KANG
And the clouds of offerings of Samantabhadra.

THUG KYI GONG PA DZOG PA DANG
Fulfilling their wishes,

THUG JI TRUL PE RIG DRUG DROL
Their emanations of compassion liberate the six realms.

THOG MI SANGYE Ö MI GYUR
The primordial buddha, "Immutable Light,"

KÜNTUZANGPÖ THUG DAM KANG
Samantabhadra’s samaya is fulfilled.

RANG LE YESHE SHAR WI KU
And also his wisdom-mind emanations,

Narag Kongshag
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SHI TRO RABJAM LHA TSOG KANG
The gathering of peaceful and wrathful deities is fulfilled.

THUG JI TRUL PE DRO DÖN DZE
Emanations of compassion who benefit beings,

DORJE CHANG NE RIM PAR JÖN
Manifest successively from the Vajradhara.

DRO WA DREN PA THAMCHE KYI
All the guides of beings,

KU DANG SHING KHAM CHÖ PE KANG
Their kayas and purelands, are satisfied by these offerings.

THUG KYI GONG PA DZOG GYUR CHIG
Thus, may their intentions be fulfilled.

DAMTSIG NYAM CHAG SHAG PAR GYI
We confess all violations and breakages of samaya.

[Recite the One-Hundred-Syllable Mantra.]
Holding the rakta, recite:

HUNG CHÖ NYI LEN GYI YESHE CHU
HUNG! Dharmata is the moistness of the wisdom liquid;

THUGJE CHAG PE KHA DOG MAR
Compassion creates its red color.

SI PA KYE PA GYU YI TRAG
The creator of living existence is the causal blood.

PEMA RAKTA RANGJUNG TRAG
Lotus-rakta is the self-arisen blood.

SHING CHU DRAL WA SOG GI TRAG
The liberation of the ten enemies is the life-blood.

TSI CHÜ MARPO JUNG WI TRAG
The red essence is the elemental blood.

THAMCHE DAG PA WANG GI DZE
In their pure aspect these are substances of power.
MA DAG KHAM SUM KHOR WI GYU
In their impure aspect these are the causes of cyclic existence in the
three realms.

HERUKA YI GONG PA YI
The wisdom-mind of the herukas

SI SUM KHOR WI BAG CHAG DRAL
Liberates the ingrained tendencies of the three levels of existence.

CHÖ PI DZE SU CHIN LAB TE
Consecrated as offering substances,

YUM CHEN KÜNȚUZANGMO LA
To the great female buddha Samantabhadri

YESHE CHAR WI DÖN CHIR BUL
We present these so that wisdom may unfold.

TRAG THUNG TROWÖ TSOG NAM LA
To the wrathful host of blood-drinkers,

THUGJE KUL WI CHÖ PAR BUL
We present this offering to arouse your compassion.
MAMO KHANDRO THAMCHE LA
To the mamos and dakinis,

DAMTSIG SO WI DZE SU BUL
We offer these substances to restore our samaya.

CHÖ KYONG KA SUNG THAMCHE LA
To the dharmapalas and all protectors of the teaching,

TRINLE DZE PI DÖN CHIR BUL
We offer these to enhance your activity.

DAMTSIG KONG LA NGÖDRUB TSOL
By fulfilling our samayas grant us siddhis.

[Recite the One-Hundred-Syllable Mantra.]

Then, holding the tsog offering and torma, offer them to the deities while reciting these words:

HUNG KHAM SUM SO WA ZE KYI GYU
HUNG! The sustenance of the three realms is the essential food:

DRU DANG SHING TOG RO DRUG ZE
Grains, fruit and food of the six flavors;

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SHING CHU DRAL WI PHUNG PÖ SHA
Flesh of the liberated enemies;

DZA GE PA WO DRU YI CHÜ
Distilled grain, the alcoholic drink of warriors—

SHAL ZE DÖ YÖN NA TSOG SU
Devotedly, we present these offerings

MÖ PE SAM TE CHÖ PA BUL
Of food and various sense delights.

CHÖKYI YING SU MÖ PE BUL
Envisioning the dharmadhatu, we offer.

SHIWI LHA LA DZE PAR BUL
To beautify the peaceful deities, we offer.

TROWÖ LHA LA JI PAR BUL
To glorify the wrathful deities, we offer.

LAMA NAM LA NYE PAR BUL
To please the masters, we offer.
KHANDRO NAM LA GYE PAR BUL
To delight the dakinis, we offer.

KA SUNG NAM LA TSIM PAR BUL
To satisfy the protectors of the teaching, we offer.

DAMTSIG KONG WI TEN DU BUL
As a means to fulfill the samayas, we offer.

[Recite the One-Hundred-Syllable Mantra.]

Taking the lamp, recite:

HUNG DZE KYI KONG BU GYA TSA RU
HUNG! In one hundred lamps

TSANG MI DONG BU GYA TSA TSUG
We insert one hundred clean wicks

JUNG WI CHÜ MAR SHUN GYI KANG
And fill them with melted butter, essence of the elements.

SEL WI MAR ME GYA PAR NE
Lighting the one hundred bright lamps,
DAMTSIG NYAM CHAG KANG WI CHIR
To purify the violations and breakages of samayas,

MÖ PE GYAL WA NAM LA BUL
We offer them to all the victors.

OG MIN CHÖ YING PHODRANG NE
From the dharmadhatu palace of Akanistha,

YESHE Ö NGA TRAG DANG DEN
The five radiant wisdom lights

SHITRO RABJAM THUG DAM KANG
Fulfill the samayas with the infinite peaceful and wrathful deities.

NYING GA CHÖ KYI PHODRANG NE
In the dharma palace of the heart,

YESHE SA BÖN THIGLE SAL
The wisdom seed essence shines,

RANGJUNG SHI WI THUG DAM KANG
Fulfilling the samayas with the self-arisen peaceful deities.
LE PA DUNG KHANG PHODRANG NE
In the palace of the brain and skull,

RANG TSAL DRÖ KYI ÖZER BAR
The light rays from the natural energy of heat blaze forth,

RANGJUNG TRO WI THUG DAM KANG
Fulfilling the samayas with the self-arisen wrathful deities.

MÖ GÜ DE PI NANG WA LA
In the atmosphere of devotion and trust,

RIGPA RANGJUNG GAG ME SAL
The self-arisen awareness is present,

DORJE LOPÖN THUG DAM KANG
Fulfilling the samaya with the vajra master.

TSA LUNG THIGLI DANG PA LA
In the translucent channels, energies and essences,

SHE PA RANGJUNG SAL LER NE
The self-arisen consciousness is vividly present,
MA MO KHANDRÖ THUG DAM KANG
Fulfilling the samaya with the mamos and dakinis,

JIGTEN SI PA YANG PA LA
In the vast universe,

ZA KAR Ö KYI THIGLE SAL
Appear spheres of light from the planets and stars,

CHI YI DAMCHEN THUG DAM KANG
Fulfilling the samaya with the external oath-bound ones.

DAMTSIG NYAM CHAG THAMCHE KÜN
By the power of your promises,

THUG DAM WANG GI NGAG PAR DZÖ
Please absolve all violations and breakages of samaya

CHOG DANG THÜN MONG NGÖDRUB TSOL
And bestow all common and supreme siddhis.

[Recite the One-Hundred-Syllable Mantra.]
Brief fulfillment prayer

HUNG KASANG ME DU JUNG WI KYIL KHOR DU
HUNG! To all the masters, yidams and assembly of deities,

LAMA YIDAM LHA TSOG YONG DZOG LA
In the wondrous mandala of the secret doctrine,

RANGJUNG CHÖ KYI YING KYI KONG BU RU
We offer the lamps of awareness-wisdoms,

RIGPA YESHE MARME TAM TE BUL
Placed in the receptacle of the spontaneously arisen dharmadhatu.

TSA GYE YENLAG TONG JAR AMRITA
The nectar of eight main and one thousand branch ingredients,

KU NGA YESHE YONG DZOG CHÖ PAR BUL
We offer to the five kayas and all wisdoms.

TOR SHONG NAM DAG PAL GYI TORME TAM
By placing the splendid torna on the clean torna plate,
DÖ YÖN YONGSU DZOG PI CHÖ PAR BUL
We offer all sense-delights.

KHAM SUM KHORWA YONG DROL KHA YING DAG
Within pure space, completely free of the three realms of samsara,

CHAG ME RAKTA MAR GYI NYE CHÖ BUL
We offer the red, desireless rakta for your enjoyment.

DRU CHÜ TONG LA JAR WI PA WÖ DZE
Distilled grain of one thousand ingredients, the substance of warriors,

ZI JIN KYE CHIR DZA GE CHÖ PA BUL
We offer this alcohol to enhance your magnificence,

A LA LA TE GYE PAR SHE SU SOL
A LA LA! Please enjoy it!

[Recited the One-Hundred-Syllable Mantra.]

The Complete Sacred Eight Herukas, a sadhana discovered by Guru Chokyi Wangchug, and the Self-Arisen Wrathful Herukas, a sadhana of the Northern Treasures Lineage, discovered by Rigung Godem, were combined to form this Shi Tro Narag Kong Shag sadhana.
Marme Mönlam: The Light Offering

In front of the vajra master, are the female wisdom holders, wearing ornaments and holding a kapala with amrita. The vajra brothers and sisters each hold a lamp and stick of incense in their hands. Without any doubt in your mind, consider you are actually in the presence of the vajra sovereigns, their consorts, and the noble one who dispels the darkness of ignorance. Arousing deep devotion, recite this melodious chant.

HUNG! DÜ SUM GYALWA THAMCHE SHUG PI NE
HUNG! You who embody all the buddhas of past, present and future,

MARIG MÜNSEL PAGPI LHA TSOG DANG
Gathering of noble deities who dispels the darkness of ignorance,

TÖNPA DORJE GYALPO YABYUM NAM
Master vajra sovereigns and your consorts,

CHE DANG CHAM DREL DÜ PA GYATSÖ TSOG
Vast, ocean-like gathering of brothers and sisters,

MA LÜ THAMCHE DAG LA TSER GONG NE
All of you, without exception, look upon us with love;

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JANGCHUB CHOG GI KYIL KHIR DIR SHUG TE
Remaining here in this mandala of supreme enlightenment,

DAG GI MÖNLAM DRUB PI PANG PO DZÖ
Bear witness to the accomplishment of our aspirations and prayers!

DORJE GYALPO SANGYE DÜPI PAL
Vajra sovereigns, glorious embodiments of all buddhas;

GYALWI YUM CHOG GYALWA KYE PE YUM
Supreme consorts of the buddhas, the female buddhas who give birth to all the victors;

THUG TRUL GYAL SE JANG SEM TEN PI TSE
Emanations of their wisdom mind, offspring of the buddhas, holders of the teaching of the awakened mind of bodhichitta;

CHE CHAM DAMTSIG CHIG PI RIGDZIN TSOG
Brothers and sisters, gathering of vidyadharas who share the same samaya—

DENG NE ZUNG TE JANGCHUB MA THOB BAR
From now on, until enlightenment is realized,
MI DRAL CHI TSUG GYEN DU DROG PAR SHOG
Without ever separating, remain as the jewel ornament on the crown of my head!

DAG GI DÛ SUM KÜNTU GO SUM YUL
When all past, present and future perceptions of my body, speech and mind arise,

TA NA MILAM NYI DANG DRENG WI TSE
Even those of dream and sleep,

LAMA YABYUM CHE CHAM THONG PAR SHOG
May I see them as the lama and consort, and vajra brothers and sisters!

KU SUNG THUG KYI GYE PA KÜN DRUB CHING
May I please your body, speech and mind,

DE GÛ DUNG WI SI SHÛ TEN PAR SHOG
And serve you with the deepest devotion and respect!

TSE DI NANG WA NUB PAR GYUR WI TSE
When perceptions of this life fade away, and
CHIWA DANGPO ÖSAL CHÖ KYI KU
At the moment of death, when the dharmakaya luminosity first dawns—

NGO SHE TSAL DZOG TENPA THOB NE KYANG
Having received the instruction on how to perfect the skill of its recognition,

CHÖ KU ÖPAGME DANG YERME PAR
By not separating from the limitless light of dharmakaya, Amitabha—

KADAG CHÖ KÜ YING SU DROL WAR SHOG
May I be liberated into the dharmakaya space of primordial purity!

RANG RIG CHÖ KUR RANG TSAL MA DZOG NE
When my rigpa has not perfected its own risings into dharmakaya

BARDÖ NANG SHE RANG NANG LHAR SHAR NE
And perceptions and awareness of the bardo arise as self-appearing deities,

RANG SEM DAG PI TSAL DU NGO TRÖ DE
Introducing my own mind to its own pure energy and
DRA ÖZER SUM DANG DEN RANG DRAR CHE
Manifesting as sound, color, light, and radiance with its own sound,

NGA DEN LONG KÜ SHING DU DROL WAR SHOG
May I be liberated into the pure sambhogakaya realm complete with its five certainties!

DE TAR RANG RIG TSE LA MA PHEB NE
When my rigpa does not mature into its fullness,

SIPA BARDÖ TRUL PE YENG GYUR NA
And I am distracted by the delusory appearances of the bardo of becoming—

DORJE GYALPO YABYUM JE DREN TE
By remembering the vajra sovereign and consort,

NANG SAL MAR ME DI YI GYÜ TEN NE
And by virtue of this lamp of appearance and clarity—

PAWO KHANDRÖ TSOG KYI YONG KOR TE
Completely surrounded by a gathering of heroes and dakinis,

KHA CHÖ DAG PI NE SU DROL WAR SHOG
May I be liberated into the pure celestial domain!

Narag Kongshag
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LE KYI WANG GI RIG DRUG YUL THONG SHING
Whilst I see the realms of the six classes of beings dominated by their past karma,

BAG CHAG WANG GI KHOR WA DIR KHYAM KYANG
And I wander in this samsara, driven by habitual tendencies,

KYE DZOG ZABMO DI YI TSAM JAR NE
Through uniting the profound generation and completion,

DAL JOR CHO GYE DEN PI LÜ THOB TE
I have obtained a free and well-favored human body.

KYIL KHOR CHIG TU TSOG PI TENDREL DANG
Through the auspiciousness of gathering in this one mandala,

MARMè CHIG LA TE PI TING DZIN GYI
And through the samadhi of focusing on this one lamp,

MI DRAL TSOM BU CHIG TU TSOG PAR SHOG
May we all unite in the one mandala gathering and never separate!

DE TSE PHAG CHOG YIDAM LHAR GYUR SHING
At that time, transforming into the noble, supreme yidam deity,
DORJE LOPÖN JAMPI KU DRIN GYI
And through the loving kindness of the vajra master,

TÖ SAM GOM SUM YANG DAG RANG GYŪ DEN
May my mindstream be penetrated by perfect hearing, contemplation, and meditation.

TSUL SHIN CHÖ LA NYER TSE KÜNshi SHING
Pacifying all harm and dangers, through practicing according to the dharma,

DRUB PI DRE BU TAR CHIN DRUB PAR SHOG
May I realize the ultimate fruition of accomplishment!

NGO DRUB NAM NYI CHOG GI NOR CHANG SHING
As one who holds the supreme jewel of the two siddhis,

MA DAG DRO WA DRUG GI KHAM NAM SU
In the realms of the six classes of impure beings,

GYAL RIG JEU RIG MANG RIG DRAM ZI RIG
Whether a warrior, merchant, low in caste or priest,

DOL PA BÜ ME KHYEU GE JONG DANG
Laborer, woman, child or shramana,

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KÜNṬU GYU DANG LAB NE RIG JE KHEN
A sage, expert in all kinds of learning,

RIG KYI KUR WA DANG NI MA KUR WA
Born in a family of honor or disrepute,

ME DANG TÖ DANG NE PA CHÖ MA DANG
Low or high, invalid, or teacher of buddha-dharma,

JA DANG RI DAG DRONG KHYER LONG MO WA
Bird or beast or beggar in the city

GANG LA GANG DUL DE LA DER THÜN DU
Teaching each and every being, in whichever way they need,

NA TSOG ZUG KYI DROWA DUL WAR SHOG
May I take on different forms in order to train beings!

JIN DANG NYEN MA DÖN THÜN DÖN CHÖ SOG
Generosity, pleasing speech, concordant message, and beneficial behavior—

DU WA NAMPA SHI YI PUNG DROG CHE
Keeping to these four ways of attracting disciples,
THAB LA KHE PI NAM DRANG PAG ME KYI
And skilled in an immeasurable number of methods—

RANG KAL DANG DEN CHÖ KYI CHAR BEB SHING
May I pour down a rain of dharma, according to the needs of each one,

PHA MA DRO DRUG KHOR WA LE DRAL SHING
Liberate the six classes of beings, my fathers and mothers, from samsara,

MA RIG MUN PI DRÖN ME JE PAR SHOG
And be a lamp to dispel the darkness of ignorance!

NANG SI KHIR DE CHÖ YING YE NE LONG
Since all that appears and exists, samsara and nirvana, is from the very beginning perfectly contained within the expanse of dhammadhatu,

MA RIG DAG PA RANGJUNG DORJE CHOG
And ignorance when purified is the naturally arisen supreme vajra,

JA TSOL ME PA DRO KÜN CHAM CHIG TU
May all beings, effortlessly, as one,
RIG DAG YIDAM LHA DANG NYI ME PAR
Be indivisible from the yidam, the lord of buddha families,

NYI SU ME PI DRE BU THOB PAR SHOG
And obtain the fruition of non-duality!

Pray in this way.
Inexpressible Absolute Confession

OM YESHE KU CHOG RANG SHIN KYIL KHOR NI
OM! The supreme embodiment of primordial wisdom, the natural mandala,

DAGYE SHIN DU TRÖ PA MI NGA YANG
Although without elaboration, just like the full moon,

THUGJI NYI SAL Ö SHIN NYOM DZE PE
Appears as the display of compassion, without bias, equally like the clear light of the sun.

DIR SHEG DAG LA GONG SHING SHUG SU SOL
Please come here, listen to me, and be seated.

JO ME SHE RAB MIYO CHÖ KYI KU
To inexpressible wisdom, the immovable dharmakaya,

DECHEN LONG CHÖ DZOG KU RIG NGI TSO
To the great bliss sambhogakaya, lord of the five buddha families,
THUGJE THAB KHE GYA CHER ROL PA YI
To the vast display of the skillful means of great compassion,

SHI TRO TRUL PI KU LA CHAG TSAL LO
The peaceful and wrathful nirmanakaya buddhas, I bow down.

NGÖ SU JOR DANG YID KYI NAM TRUL PI
Actual material offerings and those mentally manifest

KÜN TU ZANG PO LA ME CHÖ TRIN GYI
Are like the limitless clouds of Samantabhadra’s offerings,

KHA YING NAM DAG GYA CHEN YONG KÖ DE
Perfectly arranged throughout the reaches of the pure sphere of space.

CHI NANG SANG WA CHÖ TRIN GYA TSÖ CHÖ
I offer this ocean-like cloud of outer, inner, and secret offerings.

KÜN'TU ZANGMO SANGWI BHA GA LA
In the secret bhaga (female secret place) of Samantabhadri (Kuntuzangmo)

GYALWI KYIL KHOR RABJAM MA LU KÜN
Dwell all the infinite mandalas of the buddhas.
DU DRAL MED PI NGANG DU RO CHIG PE
Within the one taste, beyond union or separation,

NYI ME JANGCHUB SEM KYI NYE GYUR CHIG
Take pleasure in the non-dual bodhichitta.

SEMS KYI RANG SHING CHÖ YING NAM KHA CHE
The mind’s nature is the great space of the dharmadatu.

CHÖ NAM NAM DAG YE NE ÖSEL SHING
All phenomena are perfectly pure as the primordial clear light.

NALJOR NYID YING MA SAM LE DE PE
The nature of this yoga is the sphere beyond thought and speech.

NYAM NYID JANGCHUB SEM LA TAG TU DŪ
I bow down constantly to this bodhichitta, the nature of equality.

KUNZANG DZOGCHEN YE NE DAL WA LA
Within the primordially pervasive, great perfection of Samantabhadra,

CHI NANG SANG WA KÖ PI KYIL KHOR NI
Are the great arrangements of outer, inner and secret mandalas.
NANG SID NAM DAG LHA DANG LHA MÖ YING
In the pure display of phenomenal existence, the sphere of male and female deities,

JUNG DANG JUNG GYUR YABYUM LHÜN DZOG NAM
The elements and their evolutes are the spontaneous expression of the deities in union.

SANG CHEN RAB GYE ZUG CHAN DAG NYID MA
Great mistress, who possesses the delightful form of the great secret,

KA YING LONG YANG PEMO KYIL WA LA
In your lotus, the vast expanse of the sphere of space,

NYI ME THIGLE CHEN POR ÖSAL SHING
Is the clear light realm of the great bindu of non-duality,

MA CHÖ TRÖ ME JANGCHUB NYING PÖ KU
The embodiment of the essence of bodhicitta, uncontrived without elaboration.

CHIR YANG NANG BA DECHEN YUNG DRUNG LHA
All appearances are the deities of indestructible great bliss.
DU DRAL ME PA SANGWI KYIL KHOR NI
This secret mandala, beyond meeting or parting,

DAG NYI CHEN PO RIG NGA YABYUM DANG
The great self-nature of the five buddha family consort deities,

JANGCHUB CHOM DRAL TRO WO TRO MÖ TSOG
The family of bodhisattvas, the hosts of male and female wrathful deities,

DORJE LHAMO TSOG JE TSOG KYI DAG
The assembly of vajra goddesses and the lords, masters of the assemblies,

RIG NGA PAL CHEN TRO GYAL YABYUM CHU
The glorious herukas (wrathful victors) of the five buddha families in consort as ten,

NE DANG YUL GYI CHAG GYA GO MA SHI
The four gate keepers of the places and countries,

YESHE TRUL PI LHA TSOG MANG PO DANG
The many assemblies of wisdom emanation deities

MA TAR JAM SHING SING TAR DUNG LA SOG
Who are as loving as mothers and affectionate as sisters,

Inexpressible Absolute Confession
LEG NYE TANG DZIN DAMTSIG JE CHÖ PI
Hosts of outer and inner dakinis and yoginis

CHI NANG KHANDRO NALJOR MA YI TSOG
Who oversee samaya, weighing the good and bad—

PANG FYUR DORJE DAMCHEN GONG SU SOL
All of you who uphold the vajra commitment, please bear witness to me.

HUNG THUGJE DUNG TSOB NALJOR DAG CHAG GI
HUNG! We the descendants of the compassion lineage of yogis

DRO WI DÖN DU JANGCHUB SEM KYE DE
Who generate bodhichitta for the benefit of all beings,

LA ME JANGCHUB GO PHANG THOB JI CHIR
In order to reach the unsurpassed state of awakening,

TENPA GYATSO SO SÖ DUL TRIM DANG
We practice the various disciplines of the ocean of teachings and

KU SUNG THUG DANG NYAM JOR DOM PI CHOG
Maintain the supreme vow of the union of body, speech and mind.

Inexpressible Absolute Confession
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DA KA DORJE DAMTSIG TEN GYI NYER
The vajra samaya, not lightly transgressed and necessary to maintain.

CHI DANG KYE PAR LHAG PI DAMTSIG NAM
All general, special and extraordinary samayas,

NGA CHIR NÖ SHING NYER DU ME SO TSAL
That I successively received and swore to preserve,

YÜN DU MI TONG DA WAR MI GYI CHING
Were never intended to be lost or transgressed.

DÖN LE GOL SHING DOG SEM MA CHI KYANG
Without intention to deviate or abandon them,

DÖ JA LONG YÖ NYAM PI LE LO YI
Yet due to laziness, I have postponed the practices.

LONG DU MA GYUR TSAL SHUG CHUNG WA DANG
Without accomplishment, my meditation potential is feeble.

SHE SHIN MI DEN BAG MED WANG GYUR TE
Lacking mindfulness and overpowered by carelessness,
GOM LA MI TSÖN NYEN DRUB YEL LA SOG
I have not persevered in meditation and have been distracted during mantra recitation.

TSA WA KU SUNG THUG KYI DAMTSIG LA
Concerning the root samaya of body, speech and mind,

TSOR DANG MA TSOR MA RIG WANG GI NA
Overpowered by my lack of awareness, both knowingly and unknowingly,

TÖN PI KA DANG DAM LE GAL GYUR TE
I have transgressed my teacher's words and contradicted the vows.

NALJOR GANG SHIG DAMTSIG NYAM PA DANG
With any practitioner who has allowed samaya to deteriorate,

KED CHIG TSAM YANG TRED PAR MI JA SHE
One should not associate, even for an instant.

KA LE JUNG YANG DE TAR MA TOG TE
Although stated in the scriptures, adherence to this is difficult.

SANG GO CHOL WE YE SAL KA WA DANG
The secret path is difficult to define and so hard to understand clearly.
NGÖN SHE CHUNG WE KYON CHEN MA TOG TE
Lacking omniscience, it is difficult to discern who is at fault.

NYAM DANG TSOG DRE NYAM PA KANG WA DANG
I have associated with transgressors in feast and fulfillment restoration ceremonies;

NYAM DANG NÖD MIN NAM LA CHÖ SHE DANG
I have taught dharma to transgressors and improper vessels;

NYAM LA MI DZEM NYAM PI KYÖN LA SOG
I have failed to be conscientious about deteriorations, their faults and so forth;

NYAM DANG DROG SHING NYAM PA DE DAG GI
I have befriended transgressors and due to all of this—

NYAM DRIB KYÖN GYI GÖ PAR GYUR TO TSAL
These faults of obscurations and defilements, whatever they may be,

TSE DI KYEN DANG YÜN GYI DRIB GYUR NAM
Are the cause of obstructions in this life and the future.
RAB NONG GYÖ PI SEM KYI THOL SHAG NA
With a mind of overwhelming regret and remorse I completely confess.

JAMPI THUGJE DAG LA GONG NE KYANG
Please pay heed to me with your great compassion and

NYI ME YING SU MINGYUR DAG KÖD DE
Place me firmly in the realm of non-duality.

MI MIG TANG NYOM NGANG LA SHUG NE KYANG
Since you abide in the state of equanimity, free of conceptualization,

NYI ME DON GYI TSANG PA TSAL DU SOL
Please bestow perfectly the blessings of absolute non-duality.

DON DAM MIG ME TRÖ LE DE PA LA
Within the non-conceptual absolute truth, free from elaboration,

NAM TOG GANG YANG MIG PAR MA GYUR TE
There is no conceptual activity whatsoever to be observed.

KÜN DZOB GYUMA TSAM GYI WANG GI NA
Whatever faults committed, due to mere illusion on the relative level,
The extract is the fourth chapter of The Confession Tantra, the Stainless King. It was translated into Tibetan by Vimalamitra and Nyag Jnanakumara. Samaya!

Repeat the One-Hundred-Syllable Mantra.
Prayer of Aspiration

Nam Khī Thar Thug Ta Ye Semchen Nam
May all sentient beings, as limitless as the sky,

Ma Be Shin Du Ku Sum Ngön Gyur Te
Effortlessly actualize the three kayas—

Pha Ma Dro Drug Semchen Ma Lü Pa
Having been our parents, may every sentient being of the six realms,

Cham Chig Dö Mi Sa La Chin Par Shog
Reach the primordial state, altogether, as one.
Blessing the Offerings

The cycle of the feast offering (tsog) is supreme among the means of accumulation of merit.

For the sacred substances to attract dakinis, the inner offerings should be well arranged.

HO DEWA CHENPÖ NÖ CHOG TU
HO! In the excellent vessel of the great bliss

TSOG KYI KHIRLO LONG CHÖD NI
Is the arrangement of the delightful ganachakra feast.

LANGDOR ME PI DAM TSiG DZE
The samaya substances free from discrimination are

OM AH HUNG GI DÜDTSIR GYUR
Transformed into ambrosia by OM AH HUNG.

Invitation and Offering

[Arrange the first portion of the feast offering into three parts.]
HUNG ÖG MIN NE DANG KHACHÖ SHING
HUNG! The unexcelled pure land, celestial pure lands,

PAWO KHANDRO DU WI NE
And the sacred places where the viras (heroes) and dakinis are assembled,

NYI SHU TSA SHI TRULPI YUL
The twenty-four emanated lands,

NANG TAR DORJE PHUNGPO DRONG
Inwardly are the cities of our vajra body.

The Eight Celestial Sacred Places (Khagacharya) of the Cycle of Mind

CHI WO DZA LEN DARA DANG
The crown of the head is Jalandhara,

MIN TSAM PULI RAMA LA
The eyebrows are Pulliramalaya,

TAG PI TSA KHAM ARBUTA
The nape of the neck is Arbuda,
DZÖ PU RAME SHWARA DANG
The urna is Rameshvara,

NAWA YEPA ORGYEN YUL
The right ear is the country of Oddiyana,

YÖNPA GODHA WARI SHING
The left ear is the land of Godavari,

MIG NYI DEWI KOTA DANG
The two eyes are Devikota, and

TRAGPA MALA WA GYE NA
The shoulders are Molava; in these eight places

SHUGPI PAWO NALJOR MA
You who are dwelling, viras and yoginis (the chiefs)

KHANDRO DANG NI KHANDRO MA
The retinues of dakas and dakinis,

TSOG KYI DUWAR SHEG SU SOL
Please come here for the gathering of the ceremony of the feast.

Yumka Tsog
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U TRA THOR TSUG DEM SE DEM
The topknots of the hair of the viras and dakas bob, sounding, dem-se-dem

CHANG LÖ ZARBU TA LA LA
The hair of the dakinis freely swing, ta-la-la,

NYEN CHA DU BU KYI LI LI
Earrings and bangles revolve, kyi-li-li,

RÜ GYEN YER KHA TRO LO LO
Bone ornaments and tinkling bells ring, tro-lo-lo,

CHANG TEU DRIL BÜ DRA DANG CHE
Hand drums and bells sound;

DORJI LU DANG GAR LA ROL
Enjoy the vajra songs and dances.

DÖ YÖN LONG CHÖD TSOG SU BUL
I offer the wealth of sensual enjoyments as the feast.

DAMTSIG NYAMPA THOL LO SHAG
I confess the transgressions of my sacred obligations.
CHI NANG BARCHÖD YINGSU DROL
Liberate the outer and inner obstacles into the ultimate sphere!

CHOG DANG THÜN MONG NGÖ DRUB TSOL
Please bestow upon me both the supreme and common accomplishments!

The Eight Earthly Sacred Places (Gochariya) of the Cycle of Speech

LONG CHÖ KHORLO LAM PA KA
The chakra of wealth (throat) is Lampaka,

CHEN DANG KAL KHUNG KAMA RU
The underarms and kidney cavity are Kamarupa,

NUMA NYI NI O TI TE
The two nipples are Oti,

TEWA TRISHA KÜNI DRONG
The navel is Trishanku,

NAYI TSEMO KOSA LA
The tip of the nose is Koshala,
Yaken ka ling kayi yul
The palate is the country of Kalinga, and

Nying ga kantsi ka dang ni
The heart is Kanchika,

Himala yi drong khyer na
And Himalaya; in these eight places

Shugpi pawo naljor ma
You who are dwelling, viras and yoginis (the chiefs),

Khandro dang ni khandro ma
The retinues of dakas and dakinis,

Tsog kyi duwar sheg su sol
Please come here for the gathering of the ceremony of the feast.

U tra tor tsug dem se dem
The topknots of the hair of the viras and dakas bob, sounding dem-se-dem,

Chang lö zarbu ta la la
The hair of the dakinis freely swing, ta-la-la,
NYEN CHA DU BU KYI LI LI
Earrings and bangles revolve, kyi-li-li,

RÜ GYEN YER KHA TRO LO LO
Bone ornaments and tinkling bells ring, thro-lo-lo,

CHANG TEU DRIL BÜ DRA DANG CHE
Hand-drums and bells sound;

DORJI LÜ DANG GAR LA ROL
Enjoy the vajra songs and dances.

DÖ YÖN LONG CHÖD TSOG SU BUL
I offer the wealth of sensuous enjoyments as the feast.

DAMTSIG NYAMPA THOL LO SHAG
I confess the transgressions of my sacred obligations.

CHI NANG BARCHÉ YINGSU DROL
Liberate the outer and inner obstacles into the ultimate sphere!

CHOG DANG THÜN MONG NGÖ DRUB TSOL
Please bestow upon me both the supreme and common accomplishments!
The Eight Subterranean Sacred Places (Bhugarbha) of the Cycle of the Body

玛哈摩利喜瑟提里

TSENMA TRETA PURII SHING
The genitals are the land of Pretapuri,

藏藏摩利喜瑟提里

SHANGLAM DRIHA DE WI YUL
The anus is the land of Grihadevata,

藏藏摩利喜瑟提里

THE WONG MARO LA RAGTA
The thumbs and big toes are Maru and the thighs are Saurashtra,

藏藏摩利喜瑟提里

JINPA SU WAR NA DVI PA
The calves are Suvarnadvipa,

藏藏摩利喜瑟提里

SORMO CHU DRUG NAGA RA
The sixteen fingers and toes are Nagara,

藏藏摩利喜瑟提里

PÜMO KULEN TA DANG NI
The knees are Kulanta, and

藏藏摩利喜瑟提里

BOL GONG SINDHÜ DRONG KHYER NA
The ankles are Sindhu; in these eight places

藏藏摩利喜瑟提里

SHUGPI PAWO NALJOR MA
You who are dwelling, viras and yoginis (the chiefs,)

Yumka Tsog
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KHANDRO DANG NI KHANDRO MA
The retinues of dakas and dakinis,

TSOG KYI DUWAR SHEG SU SOL
Please come here for the gathering of the ceremony of the feast.

U TRA THOR TSUG DEM SE DEM
The topknots of the hair of the viras and dakas bob, sounding dem-se-dem,

CHANG LÖ ZARBU TA LA LA
The hair of the dakinis freely swing, ta-la-la,

NYEN CHA DU BU KYI LI LI
Earrings and bangles revolve, kyi-li-li,

RÜ GYEN YER KHA TRÖ LO LO
Bone ornaments and tinkling bells ring, thro-lo-lo,

CHANG TEU DRIL BÜ DRA DANG CHE
Handdrums and bells sound;

DORJI LÜ DANG GAR LA ROL
Enjoy the vajra songs and the vajra dances.

Yumka Tsog
- 149 -
DÖ YÖN LONG CHÖD TSOG SU BUL
I offer the wealth of sensual enjoyments as the feast.

DAMTSIG NYAMPA THOL LO SHAG
I confess the transgressions of my sacred obligations.

CHI NANG BARCHÉ YINGSU DROL
Liberate the outer and inner obstacles into the ultimate sphere!

CHOG DANG THÜN MONG NGÖ DRUB TSOL
Please bestow upon me both the supreme and common accomplishments!

Confession

[If you are performing a combined Feast and Fulfillment by Confession Ceremony recite the following:]

HO YESHE KHANDRÖ LHA TSOG GONGSU SOL
HO! Divine hosts of wisdom dakinis, please heed me!

DÖ CHAG SHE DANG TI MUG WANG GYUR PE
Having yielded to the power of desire, hatred and ignorance,
LÜ NGAG SEM KYI DIG CHE THOL SHING SHAG
I confess the sinful deeds of body, speech and mind I have committed.

TEGRPA MENPI WANGDU GYURPE NA
Having yielded to the power of the lower vehicle,

YANG DAG DÖNMA TOGPA THOL LO SHAG
I confess to not understanding the perfect meaning.

NYINGJE CHUNG SHING SHE DANG WANG GYURPE
Having yielded to the power of too little compassion,

DROWI DÖNMA GYI PA THOL SHING SHAG
I confess to not acting for the benefit of sentient beings.

LE LO NYI KYI WANGDU GYUR PA YI
Having yielded to the power of laziness and sleep,

GOM DANG DRUB PA YELWA THOL SHING SHAG
I confess to being inattentive in meditation and practice.

SER NA JUR GEG WANGDU GYURPE NA
Having yielded to the power of avarice and stinginess,
CHÖ PA LO DAR DE PA THOL SHING SHAG
I confess to neglecting to perform monthly and yearly offerings.

NGA GYAL KHENG SEM WANGDU GYURPE NA
Having yielded to the power of pride and arrogance,

LAMI KU SUNG THUG DANG GALWA SHAG
I confess to being disrespectful toward the body, speech and mind of the teacher.

TSE DUNG CHUNGWI WANGDU GYURPE NA
Having yielded to the power of too little love and affection,

DROG CHE THUG DANG GALWA THOL SHING SHAG
I confess to disharmony with spiritual friends.

DA DROG NGEN PI WANGDU GYURPE NA
Having yielded to the power of bad companions,

PHÜ DANG LHAGMAR GYURPA THOL SHING SHAG
I confess to impairment of the first portion and making it a remainder.
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PHÜ DANG LAGMA NYAMPI KYON WANG GI
Having yielded to the power of the fault of impairing the first portion as a remainder,

ལུང་ཐེག་མི་བཞིན་དཔོན་བཞིན་དཔོན་བཞིན་

PHÜ NYÜL THUG DANG GALWA THOL SHING SHAG
I confess to offending the seekers of the first offering.

ལུང་ཐེག་མི་བཞིན་དཔོན་བཞིན་

PHÜ NYUL THUG DANG GALWI KYEN WANG GI
Having offended the seekers of the first portion

ནུང་ཐེག་མི་བཞིན་དཔོན་བཞིན་

KHANDRÖ KACHE NE GYUR THOL LO SHAG
I confess to being worthy of punishment by the dakinis.

ཁངས་རྒྱུད་མི་ཧོ་ཐུ་ཙུག་པོ་

DROLWI DÜNA NYINGJE CHUNG WA YI
Having had too little compassion at the time of liberating,

ལོང་ཐོབ་མི་ཐུ་ཙུག་པོ་

SEMCHEN NEMA TOB PA THOL SHING SHAG
I confess to not being able to liberate beings into the enlightened state.

སེམ་ཐོབ་མི་ཧོ་ཐུ་ཙུག་པོ་

NYÖNMONG NEMA TOB PI KYÖN WANG GI
Not having liberated the emotional defilements,

ཉོན་མོང་ཐོབ་མི་ཧོ་ཐུ་ཙུག་པོ་

YUN GYI DRIB PAR GYUR PA THOL LO SHAG
I confess to their having become a prolonged obscuration.

Yumka Tsog

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JOR WI DÜSU TING DZIN MA SAL WE
Having lacked clarity of contemplation at the time of union,

ZUNG MI THUG DANG GALWA ZÖ PAR SOL
I pray to be forgiven for offending the mind of the consort.

ZUNG MI THUG DANG GALWI KYON WANG GI
Having offended the mind of the consort,

CHAG SHING KHORWAR KYEWA THOL LO SHAG
I confess to causing attachments and birth in samsara.

SHAG NE KUSUNG THUG KYI NGÖDRUB TSOL
Please purify me and bestow the attainments of your body, speech and mind.

By thus confessing from the depth of your heart, the transgressions of sacred obligations will be repaired.

[The following hundred syllable mantra is not found in the original text, repeat three times:]

OM BENZAR SATO SAMAYA
MANU PALAYA
BENZAR SATO TE NO PA

TISTHRA DRIDHO ME BHAWA

SUTO KHAYO ME BHAWA

SUPO KHAYO ME BHAWA

ANURAKTO ME BHAWA

SARWA Siddhi ME PRAYATSa

SARWA KARMA SUTSA ME

TSITTAM SHRIHYAM KURU HUNG

HA HA HA HA HO

BHAGAWEH SARWA TATHAGATA

BENZAR MA ME MUNTSa BENZIR BHAWA

MAHA SAMAYA SATO AH
Kongshag Dorje Thol Lu, “The Spontaneous Vajra Song of Fulfillment and Confession”

This is the great fulfillment and confession of samayas based on the ganachakra offering of inner and outer desirable objects. The enlightened mindstreams of this assemblage of vidyadharas are the nature of the abandonment and realization of mandalas of the nine vehicles. They manifest in the sky in front as guests. Invoke them:

NAMO DE SHEG NYING PÔ DROWA YONG LA KHYAB
Homage! Buddha nature pervades all sentient beings.

SEM NI GYA CHEN CHOG TU RAB KYE CHING
Generate extremely vast bodhichitta.

DROWA DI DAG MA LÜ SANGYE GYU
All these sentient beings are the causes of enlightenment.

DI NA NÖ MIN SEM CHEN GANG YANG ME
Here, there is not a single being who is not a vessel.

SHENG SHIG SHENG SHIG TOB CHU NGA WI LHA
Rise up, rise up, you deities possessing the ten powers.
DÜ LE MI DA THUGJI WANG GI NA
With the power of timely compassion,

SEM CHEN DÖN LA GONG PI KÖNCHOG SUM
You, the triple gem, think only of benefiting sentient beings.

YI KYI TRUL SHING SHAM PI NE DI RU
To this place, where both actual and imagined offerings are made,

GYALWA KHOR CHE MA LÜ SHEG SU SOL
All buddhas with your retinues, please come forth!

BENZAR SAMA DZA

PEMA KAMALA YA TAM
Request the deities to be seated. After reciting the verses from the Samadhrajtsutra, which describes the field of accumulation (refuge tree), through profound clear vajra concentration together with the mudra of offering, the blessing of all the appearances and existence arise. First, sprinkle the inner offerings on the ritual cakes.

OM KÜN TAG NANG WA NÖ KYI TOR SHONG DÜ
OM! On the plate of torma, representing the appearances of conceptual imputation,
SHEN WANG SI PA CHÜ KYI TORMAR JANG
Purify the torma, dependent phenomena of existence.

YONG DRUB CHÖYING LONGCHEN GONGPA WI
With the understanding of the full establishment of the vast expanse of dharmadatu,

NANG SI SHIR SHENG KÜNZANG CHÖPI TRIN
The basic reality of all appearances and existence arises as the clouds of Samantabhadra's offerings,

PHOME NAMKHA DZÖ DU NGAWANG GYUR
Having power over the unchanging treasure of space.

OM AH HUNG
Reciting OM AH HUNG seven times transforms the offerings into primordial wisdom nectar.

NAMA SARWA TATHAGATA BHAYO BISHO MUKHEBHE SARWA TAKHAM UTGATE SAPHARANA IMAM GA GANA KHAM SOHA
Repeat three or seven times.
Through reciting the sky treasury mantra and performing the mudra, bless the clouds of Samantabhadra’s offering.

AH RANGJUNG LHÜNDRUB JA ZER LÜ KYI BUB
AH! In the sphere of the self-arisen spontaneous body of rainbow light,

GYU TRUL TSOG GYE ROLPA SIN PÖ DRONG
Exists the city of rakshasas, the display of the magical net of the eight assemblies.

NYING Ü ZANGDOG PALRII PHO DRANG NE
At the center of the heart, residing in the glorious palace of the Copper-colored Mountain—

RIG DÜ MAHA GURÜ THUG DAM KANG
Mahaguru (Padmasambhava), the essence of all deities—may your wishes be fulfilled!

SHI YING TONG SAL KÜNTU ZANGPO YI
Samantabhadra, the basic sphere of reality—emptiness and clarity,

SHI NANG LONG KÜ TSAL LE GONG PA PHÖ
Your intention transferred from the basic appearance of sambhogakaya power.
DA TSIG LO LE DE PI KYIL KHOR NE
From within the mandala which is beyond thought, sign and word—

GONG GYÜ DAG PA NYI DEN THUG DAM KANG
May your wishes be fulfilled in the twofold enlightened intention lineage!

NGE PA NGA DEN LHÜNDRUB LONG KÜ TSAL
The spontaneous expression of sambhogakaya, complete with the five certainties,

RIGDZIN RIGPI KHIR LA DA TÖN CHING
Displays the symbolic transmission to the retinue of vidyadharas of the awareness lineage.

GONG DI DÖN GYÜ TSIG DZOG TRUL PI GAR
The magical dance of the emanation body is complete with the meanings of the intention and symbolic transmissions—

NYEN GYÜ THÖ DROL CHEN MÖ THUG DAM KANG
May the aural lineage, the great liberation upon hearing, be fulfilled!

TSÖN JE TAG KYI DA SHOG CHENPÖ WANG
The indicative, symbolic, great sign and script empowerment,
LE CHEN KYE BÜ NYING LA KUR WA LE
Bestowed upon the heart of fortunate beings,

TSÖN JA DÖN GYI GONG PI SANG DZÖ DOL
Causes the indicated meaning of the secret treasure of intention to
overflow—

TE GYA MÖNLAM WANG GYÜ THUG DAM KANG
May the wishes of the dakini-entrusted and the empowered
aspiration lineages be fulfilled!

DÖ NE KÜN TU ZANGPÖ RANG RIG LA
The faults of considering the primordial all-pervasive

KHYAB DAL GONG PA GÜ DU CHE PA DANG
self-awareness of Samantabhadra as separate from oneself,

SANGYE SHEN DU TSAL WI NONG PA KÜN
And of searching for the state of buddhahood elsewhere—

DAG NE JA TSOL DRAL WI SA LA KYOL
May they be purified and lead me to the effortless state!
General fulfillment of the nine yanas

KADAG CHOG YEN CHENPÖ GONG PA LA
In the realization of the great, directionless, primordial purity,

DRANG JI THEGPA THA DE MA DRUB KYANG
Although the various vehicles are not separately enumerated,

KÜN TOG DUL JI KHAM WANG SAM PI CHIR
According to the elements, faculties and inclinations of conceptual beings to be tamed—

THEGPA RIM GUR SHAR WI THUG DAM KANG
May your wishes be fulfilled in the nine vehicles that arise!

From among the three classes of teachings, the fulfillment of the vinaya mandala of the shravakas (hearers)

Khörwa Dug Ngal Chenpor She Pa Yi
By knowing the great suffering of samsara,

KÜN DZOB DEN SHIī LAM LA RAB SHUG NE
Shravakas entered the path of the relative four truths
DAG DZIN CHING WA CHÖ PA NYEN THÖ KYI
And cut the bondage of ego-clinging—

TSOM BÜ KYIL KHOR NGA YI THUG DAM KANG
May their five-heap mandala be fulfilled!

SO THAR DUL WI DE NÖ CHENPO YI
Going against the pratimoksha vows shown in the great vinaya class of teachings,

CHE DANG RANG SHIN GAL WI NYE PA KÜN
All the misdeeds that I have committed, both proscribed and natural,

MI CHAB MI BE NYING NE SHAG PAR GYI
I confess them from the heart, without concealing anything—

DAG LA PHAG PA DRA CHOM JIN GYI LOB
Bless me to attain the state of a sublime arhat.

The sutra mandala of pratyekabuddhas (solitary realizers)

LHAG PI TSULTRIM LAB PE GYÜ DAM SHING
Taming one's mind with the training of higher morality,
PHUNG SOG RANG SHIN ME PAR TOGPA DANG
(The pratyekabuddhas) know the lack of inherent existence of the aggregates, and so on,

TENDREL CHUNYI LUG LE DOG PA YI
Reversing the order of twelve links of dependent origination—

RANG GYAL KYIL KHOR SHI YI THUG DAM KANG
May the pratekyabuddhas' four mandalas be fulfilled!

NAM DAG TSULTRIM MI YO TING DZIN GYI
All degeneration of pure morality, unwavering concentration,

LAB PA DO DI SUNG TSAM NYAM PA KÜN
And the training in the sutra vows to be protected—

GYÖ PE SHAG SO JANG SHING DAGPA DANG
I confess with regret. May they be cleansed and purified.

TSOG DANG SERÜ RANG GYAL NGÖDRUB TSOL
May I accomplish the siddhis of both the solitary and congregated pratekyabuddhas!
Abhidharma mandala of the bodhisattvas

CHÖ KÜN GYU MA TA BUR SHE PI NGANG
In the state of understanding of all phenomena as illusory,

NYING JE SHEN DÖN DRUB LA CHE PA SHING
(Bodhisattvas) are extremely courageous, benefiting others through compassion and

DEN NYI LAM KHYER NGÖN PI DE NÖ KYI
Practicing the path of the two truths—

KYIL KHOR CHOG KYI DRANG DEN THUG DAM KANG
May the enumerated mandalas of abhidharma be fulfilled!

SO SOR TOG PI SHERAB TING NGE DZIN
Straying from the discriminating wisdom and samadhi concentration,

TAG CHE MU SHII LAM DU GOLWA DANG
Into the path of the four extremes of eternalism and nihilism,

NYING JI NYUGU KAM PI NONG PA KÜN
And allowing buddha compassion to wither—
DAG NE KÜNTU Ö KYI SA LA KYOL
By purifying all these errors may I attain the state of complete illumination!

From the three outer tantras: fulfillment of kriya (action) and carya (conduct)

DAG PA SUM DANG TSANG DRA SUM CHÖ CHING
Engaging in the three purities and the three kinds of ritual purification,

DAM YE THA DE JE KHOL NAMPAR DRUB
And seeing the samaya deity and wisdom deity as lord and servant,

TE PE DEWA LAM JE JA GYÜ KYI
With this view, the kriya tantra practitioner takes bliss as the path—

KYIL KHOR DRUG GI LHA TSOG THUG DAM KANG
May the mandala of the six deities of kriya tantra be fulfilled!

TRI YI THAB DANG YOGI NALJOR LA
Applying the method of kriya and the meditation of the yoga tantra equally,
CHA NYAM JOR WE MA NING THEGPA TE
Forms the vehicle of equal application.

NGON JANG NGA YI KYIL KHIR GYAL CHOG DRUB
Practicing the mandala of fivefold manifested enlightenments to achieve the supreme state—

CHÖ GYÜ KYIL KHIR GYATSÖ THUG DAM KANG
May the ocean of carya tantra mandalas be fulfilled!

JA CHÖ GYÜ DI LHA NGAG TING DZIN DANG
I acknowledge and confess the violations of gross and subtle samayas and

TRA RAG DAMTSIG NYAM PA THOL LO SHAG
The commitments to deities, mantras and samadhi practice of the action and conduct tantras—

KHA CHÖ LA SOG DRUBCHEN NAM GYED KYI
May the common spiritual attainments, including the pure lands and so on,

THÜN MONG NGÖDRUB DZE ME CHAR DU NYIL
Be showered down without end!
Fulfillment of yoga tantra

CHI NANG SANG SUM NAM DAG DEN PA YI
Understanding all outer, inner and secret phenomena as the truth of complete purity,

LHA DANG NALJOR NYI ME CHEN POR TOG
And the inseparability of deity and practitioner,

CHAG GYA SHI DANG ZAB SAL TING DZIN NYE
Attaining the four seals, and the profound clear samadhi—

LING TSE GU DEN YOGI THUG DAM KANG
May the yoga of the ninefold yantras be fulfilled!

DAG DANG LHA LA ZANG NGEN TE PA DANG
Considering oneself as inferior or superior to the deity,

NYEN DRUB CHÖ PA JIN SEG CHAG PA DANG
And the interruption of practicing recitation and meditation, making timely offerings and performing fire rituals,

KYIL KHOR DRUB PI YENLAG NYAMPA KÜN
Along with all imperfections, including the degeneration of the branch practices of the mandala, are confessed—
ZÖPAR SHE NE CHOG GI NGÖDRUB TSOL
Please have patience with me and bestow the supreme siddhis!

Fulfillment of the mahayoga tantra from the three inner unsurpassed tantras

DE TONG LONG YANG TING DZIN SUM GYI BUB
In the heart of the three concentrations, the vast expanse of bliss and emptiness,

KYERIM NÖ CHÜ DAG PA RABJAM SU
Where the generation stage discerns the infinite purity of the universe and the beings,

YONG SHAR GYUTRUL SHI TRO KA GYE SOG
From which arises the magical net of peaceful and wrathful deities, the eight classes of herukas, and so on,

TSOM BÜ KYIL KHOR CHU NYI THUG DAM KANG
May the twelve-heaped mandala be fulfilled!

SHE JA NGA DANG MI PANG DANG DU LANG
Degeneration of the five samayas to be known, five samayas not be discarded,
DRUB DANG CHE JI DAMTSIG NYI SHU NGA
Five samayas to be accepted, five to be practiced, and five in which to be engaged—these twenty-five and

SANG CHU LA SOG NYAM CHAG DIG DRIB KÜN
The ten secrets, and other downfalls, negativities and obscurations,

SHAG SO RIGDZIN NAM SHII SA LA KYOL
I confess. May you lead me to the state of the four vidyadhars!

Fulfillment of anuyoga tantra

KÖ PA LÜ KYI SHAL ME KHANG CHEN NANG
Within the body, which is a celestial palace,

TSA SUM KHORLO NGA YI JA ZER BUB
Appears the rainbow light of three channels and five chakras,

YING DANG YESHE NYAM JOR RIG PI TSAL
In the midst of which is the display of rigpa through the union of reality and wisdom—

ANU YOGI KYILKHOR THUG DAM KANG
May the mandala of anuyoga tantra be fulfilled!
NAM SHE TSOG GYE NYE NYÖN NYI SHU DANG
May the eight assemblies of consciousness, the twenty close afflicting emotions,

SEM JUNG NGA CHU GYE TRI SHI TONG GI
The fifty mental factors, and the eighty-four thousand assemblies of conceptual thoughts

TOG TSOG DAG NE DREN DZOG CHAG GYI KU
Be purified — through instantaneous recollection,

LHEN KYE DEWA CHEN PÖ SA LA KYOL
May the mudra body, the state of great bliss that is spontaneously born, be accomplished!

Fulfillment of Osel Dzogpachenpo (Clear Light Great Perfection)

SHE RIG ZANG THAL NYUGMI SHAL YE SU
In the palace of awareness that is innate unobstructed reality,

YE DANG DRÖN DRUG JA ZER THIGLI LONG
Amidst the sphere of bindu and rainbow light of the primordial manifestations of the six lamps,

Kongshag Dorje Thol Lu
- 171 -
RIGPA CHÜ DU MIN PA ATII LHA
Appears the ati's deities who are the ripening of intrinsic awareness.

SHAL CHAG DZIN PA DAG PI THUG DAM KANG
Free from grasping to a physical form with face and hands, may their wishes be fulfilled!

Above the four lamps, recognizing the lamp at the time of intermediate state (bardo) is to realize the self-appearing mandala of clear light, which leads oneself to the original primordial state. The ultimate lamp of effect is to achieve stability in the pure realm of the youthful vase body in the vast expanse of primordial wisdom.

RANGDRÖL RIGPA DORJE LU GU GYÜ
Self-liberated rigpa is the indestructible vajra chain.

SHUG TANG SUM DANG ZIG TANG NAM SUM GYI
Training with the threefold sitting positions and the threefold gazes,

CHÜN TE NANG SHI CHÖZE DÖ MI YING
One exhausts all phenomena with four appearances in the primordial vast expanse,

LHÜNDRUB DZOGPA CHENPÖ SA LA KYÖL
Leading toward the ultimate state of the spontaneously accomplished great perfection.

Kongshag Dorje Thol Lu
- 172 -
Brief Tsog Offering

by Rigdzin Jigme Lingpa

RAM YAM KHAM OM AH HUNG

TSOG DZE DÖ YÖN YESHE ROLPI GYEN
The desirable substances of the ganachakra are ornaments of wisdom play.

TSOG JE TSOG DAG RIGDZIN LAMA DANG
Lord of the feast, master of the feast, vidyadhara master,

DEN SUM KYIL KHOR NE YUL NYER SHI DAG
And the lords of the three seats of the mandala and of the twenty-four sacred places,

PAWO KHANDRO DAM CHEN CHÖ KYONG NAM
Dakas, dakinis, samaya bound dharma protectors—

DIR SHEG LONG CHÖ TSOG KYI CHÖ PA BUL
Come forth and accept this enjoyable feast offering.
GAL TRUL NONG PA DAMTSIG NYAM PA SHAG
I confess my transgressions, confusions, errors and deterioration of samaya.

CHI NANG BARCHÉ CHÖ KYI YING SU DRÖL
Liberate outer and inner obstacles into dharmadhatu.

LHAG TOR SHE LA TRINLE DRUB PAR DZÖ
Accept the leftovers and accomplish enlightened activity.

GURU DEWA DAKINI GANA TSAKRA PUTSA
UTSITA BALINGTA KHA HI

Fulfillment

KA DAG CHOG YEN CHEN PÖ GONG PA LA
In the great intentionality of the directionless open dimension of original purity,

DRANG JI THEG PA THA DE MA DRUB KYANG
Although the various vehicles in actual nature are not distinct,

KÜN TOG DUL JI KHAM WANG SAM PI CHIR
In order to satisfy the needs and faculties of beings in relative understanding,
THEG PA RIM GU SHAR WI THUG DAM KANG
May the arising of the nine stages of vehicles be fulfilled!
Repeat many times.
Kongshag Dorje Thol Lu – Supplication Prayer

Supplication prayer to the three roots, dakinis and oath-bound dharma protectors

DOR NA RABJAM KYIL KHOR GYATSÖ LONG
In short, in the expanse of the infinite ocean of mandalas,

THA DE RIGPE TAG PI SI SHÜ DRÖN
All worldly and transcendent guests are discriminatively labeled by awareness.

DUL NYE MA TSANG ME PA THAMCHE DANG
To all of them, countless like the grains of sand, I pray,

NANG WA YAB KYI RANG SHIN RAHULA
Especially to the protector Rahula, the male consort of appearance,

TONG PA YUM GYI NGO WO E KA DZA
And the protectress Ekajati, the female consort of emptiness,

ZUNG JUG THUGJE BENZAR SADHU SOG
To the protector Vajrasadhu, compassion: the union of both, and all

NYINGTHIG NYEN PÖ KA SUNG THAMCHE DANG
The secret dharma protectors of the Nyingthig teachings
ORGYEN GYAGAR BALYUL KHACHI LING
From Odiyana, India, Nepal, Kashmir,

A SHI YUL DANG DRU SHA ZANG LING YUL
Asha, Drusha, Zangling,

SER LING NGA YAB LANKI LING TREN DANG
Serling, Ngayab Lanka’s small continent,

GYA NAG JONG YUL GESAR MAG GI LING
China, the war land of Gesar,

TSA RI TRA DANG LHO MÖN DRE MÖ SHONG
Caritra, South Mon, Sikkim,

NGA RI KOR SUM Ü TSANG RU SHI DANG
The three provinces of Ngari, the four districts of U Tsang,

DO KHAM GANG DRUG BE NE NYEN PÖ YUL
The six highlands of Do Kham, sacred land of hidden treasures,

JONG NGA LING DRUG SER RI LHÜN PÖ PO
Five provinces, six continents, the peak of Mount Meru,
SUM CHU TSA SUM NE YUL DUR TRÖ NYEN
The abode of the thirty-three gods, fearful charnel grounds—

CHÖ KHOR TSUG LAG DRUB NE WEN NE KYI
In monasteries, temples, practice sites and solitary places,

KHOR YUG JÖN SHING DRAG RI TSO LING LA
In the surroundings, trees, rocky mountains, lakes, and continents—

NE PI PAWO DAKKI CHÖ SUNG TSOG
The assemblies of oath bound dakinis and dharma protectors, residing in these places,

SHEŁ NE SUNG DANG JE SU NANG WA DANG
Who have authority over: the teachings actually spoken (by Buddha), the speech that has (Buddha’s) assent,

JIN LAB LUNG TEN DAG NANG TEN CHÖ DANG
Blessed teachings, prophesied teachings, teachings of pure appearances, commentaries,

THUG TER GONG TER ZAB TER DZE TER SOG
Mind treasures, profound treasures, substance treasures and so on,

TER RIG CHÖ GYE CHÖ KYI KA TE CHING
And the eighteen different kinds of treasures—

Kongshag Dorje Thol Lu - Supplication Prayer

- 178 -
KYIL KHOR GYATSÖ MU REN LA NE PI
To those who reside in the rim of the ocean-like mandalas,

DAMCHEN DAKKI TEN SUNG GYATSÖ YI
The ocean of oath-bound protectors and dakinis—

THUG DANG GAL GYUR NONG PA CHI CHI PA
Whatever errors that I have committed against your wishes,

NYING NE SHAG SO TSANG PI SHAL RE TÖN
I confess them from the heart. May you all kindly show the face of purity!

TAG CHE THA DRAL U MA CHEN PÖ BUB
The great center channel is free from the two extremes of eternalism and nihilism.

KHOR DE RO KYANG ZUNG JUG CHAG GYA CHER
The two left and right channels are samsara and nirvana.

JAR WE NANG SEM SHEN DROL DZOGPA CHI
Uniting both with the seal of emptiness and clarity in the great perfection, where one is liberated from the attachment to appearances and mind,

Kongshag Dorje Thol Lu - Supplication Prayer
- 179 -
TING DZIN NAMKHA DŽÖ KYI GYU TRUL LE
Through the display of magical sky treasure concentration,

ZUNG DZIN PHAT KYI TOR WI JE SHIG CHER
The utterance of PHAT destroys grasping to subject and object

LO DREL THUG TRE SHE PI NGO WO RU
As intrinsic awareness meets the non-conceptual mind.

TSOG GYE KA NE DAG PI TASHI TAG
I offer the primordial purity of the eight consciousnesses that
   appears as the sign of auspiciousness,

NANG WA GYEN DU SHAR WI GYAL SI DÜN
The seven royal possessions that appear as the ornament of
   appearances,

RIG TONG JEN PAR DROL WI DÖ YÖN NGA
The five sensual objects that liberate as naked, empty awareness

KYEN NGEN LAM DU LONG PI CHAG GYA GAR
The dance of mudra that turns adversities into the path.

BULLO CHOG THÜN NGÖDRUB GYATSOR KYIL
May you shower down the ocean of common and uncommon
   spiritual attainments!

Kongshag Dorje Thol Lu - Supplication Prayer
- 180 -
LONG CHEN SHÖN NU BUM KÜ KAPA LAR
In the skull cup of the great expanse of the youthful vase body,

DUG SUM NAM TOG DREG PA TUL WI TRAG
The swirling blood of the subdued form of the three malevolent poisons,

KU SUM YONG DROL CHENPÖ BALINGTA
The torma of the complete liberation of the three enlightened bodies,

RE DOG TSAR CHÖ SHA NGA DÜD TSI NGA
The five nectars and five meats that destroy all hopes and fears,

NYI DI DANG MA TSA GYE YEN LAG TONG
The luminous sun and moon, the eight roots and thousand branches of channels,

RANGJUNG LHÜNDRUB NANG GI DAM DZE KÜN
The self-arisen, spontaneously accomplished inner samaya substances—

BULLO TUL SHUG THAR CHIN NGÖDRUB TSOL
All of these I offer. May you grant the spiritual attainments of accomplishing the ascetic practices!
DÖ MI TONG CHEN YING KYI BHAGI LONG
In the vast expanse of the cosmic womb, the great primordial emptiness,

NAM KÜN CHOG DEN RIGPI DORJE YI
The sublimely endowed vajra of pristine awareness

TENDREL LUG DOG KHOR WI BAG CHAG DRAL
Liberates the habitual tendencies of samsara through the reverse order of dependent origination.

DE TONG GA SHII NYAM TSAL DZOG PI GAR
The display of the complete experience of the four joys that is the union of bliss and emptiness,

JOR DRÖL TUL SHUG THAR CHIN SANGWI DZE
The secret substance that is the outcome of the perfect ascetic practice of union and liberation—

BUL LO SHEN NANG WANG DÜ NGÖDRUB TSOL
I offer this to you. May you bestow the accomplishment of having control over external appearances!

TSEN MA DZE DANG TSEN ME TING DZIN GYI
I offer you the substantial and non-substantial samadhi mudras
LE SHII TRINLE DRUBPI CHAG GYA DANG
That accomplish the four enlightened activities,

SHUG DROL MÖ PI TSÖN CHA KHYÖ LA BUL
As well as the weapons of destruction, curses, and forceful liberation.

MÖN JUG SEM KYE DRAG PHUG SHA TAR GYÖN
Wearing the cave-like hat of aspirational and engaging bodhichitta,

CHAG ME KHIR WA PANG PI NALJOR LA
The desireless yogi who has renounced samsara,

MA NYE KHA YOG CHAL DROG NGEN JOR SHOM
To whom unfounded accusation is delivered, idle hearsay spoken and harmful actions inflicted,

DRUB LA BAR CHÖ THUG GYÜ TRUG PA YI
Which obstruct practice and cause agitation,

MÖN LAM LOG PI DRA DRE NYING TRAG THUNG
Drinks the heart blood of the enemies and demons who have such perverted aspiration!

THÖN THING RAL PI LEG BAM MEN CHE NE
From the prized possession of the dark blue scriptural texts worn on braided hair,
DOG PI NYER CHE TRA MO YEN CHE DU
To the small things of utility,

DOR NA NALJOR YI LA DZA WI DZE
In short, all the substances that are dear to a yogi—

TSA SUM DAMCHEN DAKKII LA DOR BUL
I offer to the dwelling places of the three roots, oath-bound dakinis
 and dharma protectors.

NAG TRÖ BE THA TSO LING DRAG KYIB SOG
In the midst of deep forests, isolated lakes, islands, rocky shelters
 and other indeterminate places,

NGE ME NE SU JANGCHUB DRUB PI CHIR
In order to accomplish buddhahood,

TAG MO RI SUL DRIM TAR GYU WI TSE
Wandering like a tigress in the valley,

NALJOR LÜ LA DRIB MA SHIN DU DROG
May you all accompany the yogis like their very shadow!

TEN YO NANG SEM SHEN PE CHING PA YI
The dualistic grasping with which we cling to all phenomenal objects,
TRA RAG NAM TOG GYA GYÜ GYUTRUL CHEN
Gives rise to the illusory display of conceptual thoughts that are swirling;

SI SHI NYI ME SHAR DROL DÜ NYAM LONG
Expansive liberation arises with the realization of the non-duality of samsara and nirvana;

BUL LO CHÖ NYI ZE SAR KHYOL WAR SHOG
With this offering, may all phenomena be exhausted in the nature of dharmata (ultimate reality)!

KÜNSHII NGANG NE LE LUNG YÖ PI TRUL
From the ground of consciousness, the magical display of karmic wind blows

BAG CHAG SEM NYI NGAL GYAR THUMPA LE
The habitual mind into the trap of the prison-like womb,

JUNG WI SHA TRAG DRÖ WUG PHUNG PÖ KHAM
From which come the flesh, blood, heat, breath and the aggregates that

BUL LO DAG GI JA LÜ DRUB PAR SHOG
I offer to you. May I attain the rainbow body!

Kongshag Dorje Thol Lu - Supplication Prayer
- 185 -
DI TSÖN DÜ SUM SAG PI GE TSA KÜN
Demonstrating this, whatever merits I have accumulated in the three times,

DREN RIG ZAG PA ME PI YESHE KYI
By the wakeful mind of uncontaminated primordial wisdom,

KHOR SUM YONG DAG CHENPOR GYE TAB NE
I seal with the complete purity of the three spheres of action.

NE LUG DZOGPA CHENPÖ LONG DU AH
Meditating on the syllable AH, may I realize the vast expanse of the reality of the great perfection!

Guhe Dhathim
At the glorious Akanishta, Chimphu,
In the Dakini’s Akanishta, Chumphuhe flower cave,
At the time when Bhusukuwa Khyentse Ozer was
Exerting himself in the accomplishment of the essence,
At the beginning of the miraculous month of the iron dragon year,

Kongshag Dorje Thol Lu - Supplication Prayer

- 186 -
My teacher, Drungcher Dradrog,
Invited by King Utrayana
On the great day of making offerings and veneration,
As a conducive condition to the accomplishment of the essence
Brought together by the pure auspiciousness of the place
The appearance of the face of the pure wisdom vidhyadhara.
This arose from the secret treasury of the enlightened intention of Longchenpa.
The symbolic words appeared.
It is easy to practice and carry and complete in all profound aspects.
It purifies breakages, negativities and obscurations, and fulfills the wishes of the enlightened.
It can avert the inauspiciousness of temporary circumstances.
Wishes are fulfilled, and siddhis attained.
For that reason, this upadesha,
I advise my followers to embrace it,
And entrust it to the Nyingthik dharma protectors.
To those without fortune who have wrong view I seal it.
Samaya
Gya Gya Gya
The chöpon vajra performer recites the offering:

**Ho lama pawo chenpo gong su sol**
HO! Great warrior Guru, grant your attention!

**Dir ni cho nam zang por tö**
Look upon all the phenomena as excellent!

**Düpa nam la the tsom me**
There are no doubts in this assembly.

**Dram ze khyi dang dol pa yang**
Brahmins, dogs, and even outcasts too,

**Rang shin chig tu gong te rol**
As the single nature of all, please enjoy this offering!

The Vajra Acharya recites:

**Dewar sheg pa chö kyi ku**
The sugata, the dharmakaya,
DÖ CHAG LA SOG DRIMA PANG
Free of the taint of desire and other stains,

ZUNG DZIN NAM PAR DRAL WA YI
Utterly free of subject-object grasping,

DE SHIN NYI LA DAG KYANG TSAL
Is the suchness that I also enjoy!

A LA LA HO!

Thus saying, partake of the tsog.

The assembly recites:

HO DAG LÜ PHUNG KHAM KYE CHE NI
HO! The aggregates, elements and sense organs of my body

DEN SUM TSANG WI NGOWO TE
Are in essence the complete three seats.

DAMPA RIG GYI KYILKHIR LHA
In this mandala of the hundred peaceful and wrathful deities
GUL KYÖ THAMCHE DEWA CHE
All movement is great bliss.

DORJI DAMTSIG LANA ME
The unsurpassed vajra samaya,

JANGCHUB SEMKYI TRINCHEN POR
The great cloud of bodhicitta,

NYIME NYAM PI NGANG DU ROL
All this I enjoy in the state of nondual equality.

NALJOR LAM KYI TSOG DZOG NE
Perfecting the accumulations of the yogic path.

ZE KYI DRIB PAR MI GYUR SHING
Through the tsog offering the obscurations will not arise.

TEN PA ME PI JIN DAG KYANG
And may the generous patron also

THEG CHEN DRE BUR CHÖ PAR SHOG
Enjoy the fruits of the mahayana.
The Prayer That Swiftly Accomplishes All Wishes

E MA HO TSO Ü GESAR PEMI DONGPO LA
How astonishing! On the pollen heart of a lotus in the center of a lake,

KU NGA YESHE LHÜN GYI DRUB PI LHA
Is the spontaneously accomplished primordial wisdom deity of the five kayas,

RANGJUNG CHENPO PEMA YABYUM NI
The great self-born lotus guru and consort

KHANDRÖ TRIN PHUNG TRIG LA SOLWA DEB
Surrounded by dakinis like massive heaps of clouds—to you I pray.

SAMPA NYUR DU DRUBPAR JIN GYI LOB
Grant blessings that my wishes may be swiftly accomplished!

LE NGEN CHE PI NAM MIN THÜ KYE PI
The effects of fully ripening negative karma—

NE DÖN BARCHÖ MAG TRUG MUGI TSOG
Disease, negative forces, obstacles, war, strife and famine,

Supplemental Prayers - 191 -
KHYÖ SHAL DREN PI MÖLA ZEJE PI
Are exhausted by merely remembering your face.

SHAL SHE NYING NE KUL LO ORGYEN JE
I entreat you from the depth of my heart to remember your promise,
   Lord Orgyen.

SAMPA NYUR DU DRUB PAR JIN GYI LOB
Grant blessings that my wishes may be swiftly accomplished!

DEDANG TSULTRIM TONG LA GOM PA DANG
Training in devotion, moral conduct, generosity,

THÖPE GYÜ DROL TREL YÖ NGO TSA SHE
Liberation of the mindstream through knowledge, modesty, self-control

SHERAB PHÜN SUM TSOG PI NOR DÜN PO
And excellent wisdom — may they seven riches

SEMCHEN KÜN GYI GYÜ LA RANG SHUG NE
Spontaneously arise in the mindstream of all sentient beings.

JIGTEN DE KYI DEN PAR UG JIN DZÖ
May these resuscitate peace and happiness in this world.
Sampa Nyur du Drub par Jin Gyi Lob
Grant blessings that my wishes may be swiftly accomplished!

Gang la ne dang dug ngal mi dö kyen
Whosoever does not desire disease, suffering and other undesirable circumstances like

Jungpo dön dang gyalpo chepa dang
Untamed demons and the king’s punishment,

Me chu chen zen lam trang jigpa che
The great danger of fire, water, wild animals, and hazardous paths—

Tse yi pa thar tug pi ne kab kün
During such times and when the end of life is reached,

Kyab dang resa shen du ma chi pe
There is no other refuge and saviour except you;

Thugje zung shig guru orgyen je
So hold me fast with your compassion, Lord Orgyen Guru.

Sampa Nyur du Drub par Jin Gyi Lob
Grant blessings that my wishes may be swiftly accomplished!

Supplemental Prayers
- 193 -
Prayer to Guru Rinpoche to Clear Obstacles on the Path

DÜSUM SANGYE GURU RINPOCHE
Guru Rinpoche, buddha of the three times,

NGÖDRUB KÜNDAG DEWA CHENPÖ SHAB
Guru of Great Bliss, the source of all siddhis,

BARCHE KÜNSEL DÜDUL DRAGPO TSAL
Wrathful One Who Subdues All Negativity, remover of all obstacles,

SOLWA DEBSO JINGYI LAB TU SOL
Grant your blessings we pray!

CHI NANG SANGWI BAR CHE SHIWA DANG
Through you, may all obstacles—outer, inner and secret—

SAMPA LHÜN GYI DRUB PAR JIN GYI LOB
Be pacified, and may all our aspirations be fulfilled!

Repeat three times.

Optional Prayer

ORGYEN RINPOCHE LA SOLWA DEB
To Orgyen Rinpoche we pray:
GAL KYEN BARCHE MI JUNG SHING
Without impediment or obstacles arising, grant us

THÜN KYEN SAMPA DRUB PA DANG
Favorable circumstances, the fulfillment of our aspirations,

CHOG DANG THÜN MONG NGÖDRUB TSOL
And attainments, ordinary and supreme.

MA HA GURU KYED KU CHI DRA DANG
Oh, greatest lama, in all of your enlightened forms,

Khor DANG KUTSI TSE DANG SHINGKHAM DANG
Retinues, life span, and pure realms,

KYED KHI TSENCHOG ZANGPO CHI DRA WAR
And in the excellence of all your supreme characteristics,

DE DRA KHO NAR DAG SOG GYUR WAR SHOG
May we become identical with you in every way.

KYED LA TÖ CHING SOLWA TAB PI THÜ
By the power of this prayer and praise,
DAG SOG GANG NA NE PI SA CHOG SU
May I and all others, wherever we may be, in every direction on the earth,

NE DÖN ÜL PHONG TAB TSÖD SHIWA DANG
Have all our poverty, illness, obsessions and wars pacified,

CHÖ DANG TASHI PHEL WAR DZE DU SOL
And may the holy dharma and good fortune increase without end.
Long Life Prayer for the Fourth Holiness Pema Norbu Rinpoche

OM SWATI DÖ NE SISHI KÜN KHYAB DORJE SEM
OM SWATI! Primordially, you are Vajrasattva, pervading all
samsara and nirvana,

LHA SE DAM DZIN YESHE ROLPA TSAL
Prince Lhase Damdzin’s lively display of wisdom,

DRUBPI WANG CHUG PEMA NORBU TSEN
Known as Pema Norbu, the master of accomplished ones,

YANG SI TRUL PI KU CHOG SHAB TEN SÖL
Supreme reincarnation, please remain firm!

GYALWI RING LUG SANG CHEN NGA GYUR WI
In the tradition of enlightened ones, the great secret school of
Nyingmapa,

DO NGAG SHE DRUB GYA TSÖ KHOR LO GYUR
You are the chakravartin ruler of the ocean of sutras and tantras,
both their teachings and practices.

PHAG NOR YEN LAG DÜN GYI PUNG TSOG CHE
Assembler of the seven-branched wealth of the aryas,

Supplemental Prayers
- 197 -
MI JIG SENGGI TRI LA SHAB TEN SOL
Please remain firm on a fearless snow lion throne.

PO ME TAG TEN CHI ME TSE TA YE
Immortal life, unchanging and firm,

MI SHIG SHOM SHIG DRALWA YE SANGYE
Indestructible, free from calamity, is the original buddha.

KÜNZANG CHÖ KÜ NGO WO TSÖ SHE SÖL
Please remain as the nature of the dharmakaya primordial buddha.

DAG GI MÖ GE PHÜN SUM TSOG PA DANG
Through my fully endowed fervent devotion, and

TSA SUM TEN DANG KÖNCHOG DEN PI THÜ
The truth of the Three Jewels and the three roots,

JI TAR MÖN PA YI SHIN DRUB PA YI
May all aspirations wished for be fully accomplished,

TASHI PAL GYI SA SUM NANG WAR SHOG
And may the glory of good fortune prevail throughout the three realms!
Long Life Prayer for All Lamas

PALDEN LAMI KU TSE TEN PA DANG
May the lives of the glorious spiritual teachers be firm and

KYA NYAM YONG LA DE KYID JUNG WA DANG
May all sentient beings, who are equal in number to space, be well
and happy.

DAG SHEN MA LÜ TSOG SAG DRIB JANG NE
Through myself and all others, accumulating merit and cleansing
obscurations,

NYUR DU SANGYE SA LA GÖ PAR SHOG
May we quickly be placed on the stage of buddhahood.

LAMA KU KAM ZANG WAR SOLWA DEB
I pray for the excellent health of the teacher;

CHOG TU KU TSE RING WAR SOLWA DEB
I pray for his supreme long life as well.

TRINLE DAR SHING GYE PAR SOLWA DEB
I pray for the ever-increasing expansion of miraculous activity.
LAMA DANG DRAL WA ME PAR JIN GYI LOB
Grant blessings that I may never be separate from the lama!

SANGYE KÜN DÙ PEMA THÖ TRENG GI
Pema Thötreng (Lotus Guru with Skull Garland), the essence of all buddhas,

DAG SOG JE ZUNG TSE RAB THAM CHE DU
In every lifetime lead and protect us all,

GAL KYEN KÜN SHI SAM DON NYUR DRUB NE
Pacify all our obstacles, and swiftly fulfill all our aspirations.

THAR THUG PEMA Ö DU KYE WAR SHOG
May we ultimately be born in the Realm of Lotus Light.
Blessing the Remainder

OM AKARO MUKHAM SARWA DHARMA NAM ADYA NUT PEN NA TO TA OM AH HUNG PHET SO HA

PHEM LHAGLA WANGWI KA NYEN NI
PHEM! Those who have power over the remainder, listening to this command,

KHANDRO SUMCHU TSA NYI DANG
Are thirty-two dakinis,

GING CHEN KYÖ SHUG LANG KA BUM
One hundred thousand lankas and male and female gingchens,

PHÖ NYA SUM GYA DRUGCHÜ DE
Three hundred sixty divisions of angels,

GYOGMA SHI DANG BARMA GYE
Four gyogma and eight barma,

MAMÖ DÜN DANG SINGMO SHI
Seven mamos and four sisters,
ＳＨＵＧＤＲＯ ＮＥ ＮＹＵＬ ＴＲＡＭＥＮ ＮＡＭ
The swiftly-going Tramens searching for a place,

ＬＨＡＧ ＬＡ �ược ＳＨＩＮＧ ＴＳＯＧ ＫＨＡＮＧ ＤＲＩＭ
Waiting for the remainders and wandering the assembly hall.

ＰＨＡＭ ＰＨＡＢ ＺＡＮＧＰＯ ＤＩ ＳＨＥ ＬＡ
Enjoy this good offering of the remainder.

ＭＩ ＴＨＵＮ ＫＹＥＮ ＮＧＥＮ ＢＡＲＣＨＥ ＳＯＬ
Clear out all the obstacles of unfavorable conditions

ＣＨＯＬＷＩ ＴＲＩＮＬＥ ＤＲＵＢ ＰＡＲ �婵зна
And gain accomplishment with all activities.

Ｔｏｓｓｔｈｅｔｏｒｍａｏｕｔｓｉｄｅ.

Ａｓｐｉｒａｔｉｏｎ

ＴＳＯＧ ＫＨＯＲ ＰＨＵＬ ＷＩ ＳＯＮＡＭ ＫＹＩ
By the merit of making the tsog offering

ＭＩ ＺＥＤ ＴＥＲ ＬＡ ＬＯＮＧ ＣＨＯＤ ＣＨＩＮＧ
May the inexhaustible treasures be enjoyed,
YESHE NANG WA RAB DZOG NE
And by fully perfecting the vision of primordial wisdom,

DAG PA CHEN PÖ SA THOB SHOG
May we attain the state of primordial purity.

YESHE KHANDRÖ KYIL KHOR DU
In the mandala of the Wisdom Dakini,

TSOG KYI CHÖ PA PHUL PA YI
Due to the merit of making tsog offerings,

DAG SHEN DRO WA MA LÜ PA
May all the beings without exception, myself and others,

KYIL KHOR CHIG TU DRUB PAR SHOG
Attain buddhahood in one mandala.
Protector Prayers (conclusion)

NAMO RIDGZIN TSA GYÜ KYI PALDEN LAMA
DAMPA NAM KYI KA DEN PA DANG
Homage! Through the power of the truth of the vidyadharcas, the
glorious and sacred root and lineage masters,

SANGYE KYI KA DEN PA DANG CHÖ KYI KA DEN
PA DANG
the truth of the Buddhas, the truth of the Dharma,

GENDÜN GYI KA DEN PA DANG
and the truth of the Sangha,

SANG NGAG DANG RIG NGAG DANG ZUNG
NGAG DANG NYINGPO DANG CHAG GYA DANG
TING NGE DZIN GYI DENPA DANG
the truth of secret mantras, intrinsic awareness mantras, dharani
mantras, essence mantras, mudras and states of samadhi,
CHÖNYI DÖ NE TONG KYANG CHÖ CHEN GYU DRE LU WA ME PI DENPA DANG
the truth of the infallibility of the cause and effect of phenomenal reality, though the reality of dharmata is primordially empty,

KHYE PAR DORJI CHÖ KYONG WI SUNG MA KA DÖ PHO NYI MAG TSOG KHOR DANG CHE PA NAM KYI KA DEN PA DANG
and especially, through the power of the truth of the protectors who guard the vajrayana teachings along with armies of messengers and attendants who carry out commands with all their retinues—

DEN PA CHEN PÖ THU LA TEN NE TEN DANG DRO WI CHI DRA
By the power of all theses great truths, may the obstructors to the teachings and to beings in general, 

KHYE PAR RIGPA DZIN PA DAG CHAG YÖN CHÖ KHOR DANG CHE PA
and especially the forces of obstruction to us, the vidyadharas, together with our patrons and retinues—

NAM LA NGA DRA LAG GI DAR WA
those who have risen up against us in the past,
CHI DRA YI LA SEM PA
those who plot future harm

DA DRA THE DU DZUG PI ZUG CHEN DANG WI
DRA DANG
and those who are now in our path, those who have forms and those
who have no forms but bring harm,

ZUG ME NÖ JE GEG KYI TSOG DANG CHEPA
THAM CHE SI PA SUM GYI KHONG GAR NE GAR
DRÖ KYANG
may all of these, wherever they may be in the three states of
conditioned existence, wherever they have fled,

KE CHIG YÜ TSAM LA MIG PI TEN DI LA KHUG
CHIG
instantly, may they be summoned into this focal point for
visualization!

At the end of the root mantra append NIR TRI BENZAR ANGKU SHA DZA and
dissolve.

OM MAHA KALAYA SHASA NA U PAHA RINI
ESHA A PENTSZA MAKAŁO A YAM

IDAM RATNA TRAYA YA A PAKA RI NA YA DI
TRATI JNA MA RA SI TA DA EDM AL DUSHTEN KHA
KHA KHA HI KHA HI

MARA MARA GHRIHANA GHRIHANA BHENDHA
BHENDHA HANA HANA DAHA DAHA

PATSZA PATSA DINA MEKE NA HUNG PHET HUNG

NIR TRI BENZAR ANGKU SHA DZA

OM AH HUNG HO

OM MAHA KALAYA SHASA NA U PAHA RINI

ESHA A PENTSZA MAKAŁO A YAM
IDAM RATNA TRAYA YA A PAKA RI NA YA DI
TRATI JNA MA RA SI TA DA EDAM DUSHTEN KHA
KHA KHA HI KHA HI

MARA MARA GHRIHANA GHRIHANA BHENDHA
BHENDHA HANA HANA DAHA DAHA

PATSA PATSA DI NA ME KE NA HUNG PHET HUNG

SAPARIWARA IDAM BALINGTA KHA KHA KHAHI
KHAHI

Repeat three times.
JANGCHUB SEM DANG DEN PI KYE BU YI
When persons having the mind of bodhichitta

THUG KYE DAM CHA MI NYAM TEN DRÖ DÖN
Without impaired vows and aspirations, to benefit the teachings and the beings,

KAL ME THAR PI SA BÖN DEB PA LA
Strive to sow the seed of liberation in the minds of unfortunate beings,

DAMCHEN GYATSO RU NGA TRAG DOG PONG
The ocean of samaya-bound protectors abandon jealousy or hatred (towards them)!

SHIN TU DUL KA LE DREL ME PI RIG
The classes of beings who are very difficult to tame due to their lack of karmic connections,

KA SUNG DREG PI ZA KHA ZUG PA LE
Having been punished by the oath-bound haughty protectors,

CHI TSUL JAM PI DREL WA SHAG NA ANG
Nevertheless they try to make connections through calm outward appearance.
KA DÖ PHO NYI TSOG KYI ZA NGU GYI
May the messengers of oath-bound protectors liberate them!

TENZIN KYE BÜ KU TSE TENPA DANG
May you make the life of the holders of the teachings firm,

GYAL TAN DAR GYE DRO WI DE KYI PEL
Spread the teachings of the Victor and increase the happiness of migratory beings.

MAG JAG CHOM PÖ LE NGEN GYÜN CHE DE
May you end the stream of destructive non-virtuous actions of war and robbery,

SAMDÖN LHÜN GYI DRUB PI TRINLE DZÖ
And spontaneously fulfill all my wishes through your activities!

Written by Paltrul Rinpoche.
[The following prayer comes from Nying Thig:] 

\[\text{Ram Yam Kam} \]

\[\text{Om Ah Hung} \]

\[\text{Hung Kye Chig Dren Dzog Rang Dun Thö Gye Teng} \]

Hung! Instantaneously upon recollection, in the space in front of oneself, upon a hearth of skulls,

\[\text{Dum Chig Kapala Yi Nö Nang Du} \]

Within a kapala (skull) which has a single fracture,

\[\text{Sha Nga Düdtsi Nga Dang Jor Drol Dze} \]

Are the five meats, the five nectars, and the substances of union and liberation.

\[\text{Trö Dü Trul Gyi Gyet Kunsang Sum Chü} \]

Through the radiation and re-absorption of light rays, the essence of the three secrets of all buddhas are

\[\text{Chen Drang Tormi Dze Dang Ye Me Gyur} \]

Invoked to become indivisible with the torma and substances.
NGÖ DZIN DRIME MA BAG CHÖ TOR DZE
The offering torma and substances, unpolluted by the stain of grasping to true existence,

CHI NANG SANGWI PAL YÖN RAB DEN DI
Possessing the supreme and glorious outer, inner and secret qualities,

CHOG SUM TSA SUM KA SUNG DAMCHEN CHI
Are offered to the three jewels, the three roots, the oath-bound protectors and dharmapalas in general, and

KHYE PAR NGAG SUNG EKAZATI DANG
Specifically to the protector of the mantra, Ekazati and

PAL GON MA NING GÖNPO PHÖ GYU DANG
Palgon Maning (Mahakala), the male class protectors; and

DROL GING DORJE LEKPA CHE KHOR CHE
Drolging Dorje Lekpa, his relatives and retinue;

ZA DÜD CHENPO DONGMO DE GYE KHOR
Zadüd Chenpo (the great Rahula) the eight classes of Dongmo and their retinue;
DURTRÖ LHAMO MING SING GYE PO DANG
Durtrod Lhamo (The Charnel Ground Goddess) with her retinue of eight relatives; and

TSERING CHE NGA YU DRON TEN MAR CHE
Tseringma (The Five Long-Life Sisters), Yudronma and the twelve Tenma;

CHI NANG SANGWI LHA SIN DE GYE NAM
The outer, inner, and secret aspects of the eight classes of gods and spirits;

TRUL PA YANG TRUL KHOR DANG YANG KHOR CHE
And all the manifestations, further emanations and their assemblies;

CHÖ CHING TÖ DO KANG NGÖ NGA SOL LO
Partake these offerings and praise, and be pleasingly fulfilled!

GYE SHING TSIM PAR ZÖD LA NYAM CHAG SHAG
Through your pleasure and satisfaction, may all broken commitments be confessed!

RABJAM TRINLE GANG CHOL DRUB PA DANG
Extensively accomplish whatever degree of concerned activity is necessary!
TREL PHUG YONG GYE SANGYE DRUB PAR SHOG
May all temporary and ultimate accumulations of virtue lead to achievement of buddhahood!
The Abbreviated Prayer to the Three Roots

From within emptiness, upon air, fire and a tripod of skulls,

Rests a skull containing the five meats and the five nectars.

These samaya substances, whose nature is non-dual samaya and primordial wisdom,

Are offered to the lineage masters, the assembly of yidam-deities, and

In particular, to the four- and six-armed mahakala;

To the protector of mantra, four-headed Ma Ning Mahakala;
LHA CHEN KHYAB JUG NAM SE NGEN NE MA
To Lha Chen (Siva), Kyab Jug (Vishnu), Nam-Sei (Vaisravana), Ngen Ne Ma;

TSERING CHED NGA YU DRON TSI MAR SOG
To Tsering Ched Nga, Yu Dron, Tsi Mar, and so on.

DOR NA TON CHOG NYAM MED SHAK KYI GYEL
In short, to the supreme guide, the unequalled King of the Shakyas (Buddha Shakyamuni);

DZAM LING GYEN CHOG PAL GYE RIGDZIN GYE
To the supreme ornaments of this world, to the glorious eight Vidhadharas;

KHEN LOP BI MA CHÖGYAL BANG DROG DANG
To the Khenpo (Pandita Shantiraskshita), to the Lopon (Vajra Master Padmasambhava), to Vimalamitra, to the Dharma King (Trisong Detsun) to the twenty-five disciples and their friends; and to

SO ZUR NUB NYAG NYANG GUR JANG SUM DANG
So Zur, Nub Chen, Nyag Jnanakumara, and the three of Nga Dak Nyang Ral Nyima Odzer, Guru Cho Wang and Jang Dag; and to

LINGPA CHU CHIG DRI ME NAM NYI DANG
The eleven Lingpas and the two stainless ones (Longchen Rabjam and Jigme Lingpa); and to

Protector Prayers
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MINGYUR DORJE TER DAG LINGPA DANG
Mingyur Dorje and Terdag Lingpa; and to

KÜNZANG SHERAB JIGME LINGPA SOG
Kunzang Sherab, Jigme Lingpa, and so on,

KA TER RIGDZIN GYATSÖ THA TSIG LA
You, the residing ocean-like assembly of dharmapalas of the three lineages,

NE PI GYÜ SUM DAMCHEN GYATSÖ TSOG
Who are under the command of the ocean-like assembly of vidyadharas of kama and terma,

SOL LO CHÖ DO NGA SOL GYE PA KONG
I pray and make offerings to pleasingly fulfill you.

GYALWI TENDANG TENZIN BUTAR SUNG
Protect the Buddha’s doctrine and its holders as your own children.

NAG CHOG DU DE PUNGTSOG SHOM PAR DZÖ
Destroy the assembly of the various classes of negative demonic forces.

Protector Prayers
- 217 -
DAG CHAG DAMTSIG NYAM CHAG NYE TUNG DRIB
May the obscurations of myself and others, having broken and failed in our samaya,

JANG DAG TSANG PI NGÖDRUP TSALWA DANG
Be cleansed and purified, and may spiritual attainments be bestowed.

NAM SHI TRINLE YEL WA ME PA DRUB
May the four miraculous activities be steadfastly accomplished.

JANGCHUB BAR DU THUGJE KYONG WAR DZÖ
Until enlightenment, grant protection with your loving compassion.

TEN LA SHUG SAM RANG NE CHI DER SHEG
Either remain as my support or return to your own place.

CHOG THUN NGÖDRUP DRUB PI TASHI SHOG
Bestow the good fortune of accomplishing the ordinary and supreme spiritual attainments.

Even though the ocean-like empowerment that ripens the mind has been bestowed, the accumulations of offering materials, tormas, dedications of merit and so forth have been but a sample (i.e. an incomplete offering). In order to remedy this downfall and please the deities, this (prayer) has been written by Palchen Düpa (the previous Penor Rinpoche). GE'O GE'O
Dedication of Torma to the Three Roots and Dharma Protectors Entitled,"Swift Activity"

Ram Yam Kham

Om Ah Hung

Repeat three times.

Hung Lama Yidam Khandro Chökyong Nam
Hung! To the lama, yidam, dakini and dharma protectors,

Dir Sheg Gye Pi Den La Shug Su Sol
I pray, please come forth and be happily seated.

Jin Lab Long Yang TSA Gyü Lama Dang
May the root and lineage gurus, the source of the vast expanse of blessings,

Ngödrub Trin Trig Yidam Shitro Lha
The peaceful and wrathful deities who gather the cloud of siddhis,
GÖ DÖ CHAR BEB PA WO KHANDRÖ TSOG
The assembly of dakinis who shower down the fulfillment of all needs and desires,

CHÖ TOR DI SHE CHOL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks through your activities.

KHA TAR KHYAB PA LEG DEN TSOG KYI DAG
Legden Tsogdag (mahakala) pervades all like the sky,

YESHE GÖNPO CHAG SHI CHAG DRUG PA
Four- and six-armed mahakala who possesses primordial wisdom,

SHAL SHI MA NING KU SUNG THUG YÖN TEN
Four-faced Maning as well as the mahakala of body, speech, mind, quality

TRINLE GÖNPO YABYUM KHOR DANG CHE
And activity, including their consorts and retinues,

CHÖ TOR DI SHE CHOL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks through your activities.
Possessing power and strength resembling the wind and fire of the end of time,

Dorje Berchen, Lhamo Rangjungma,

Tantra Protectress Ekajati, Sogdrubma,

Shenpa Marnag as well as the gathering of haughty attendants,

Accept this torma offering and accomplish the entrusted tasks through your activities.

Holding the lasso of wind over the universe, the male consort Ishvara Mahadeva,

And Uma Devi, the female consort, as well as the assembly of dakinis,
LHA SIN KÜN GYI MAG PUNG TRIN TAR DÜ
Gathering the army of all the gods and cannibals like clouds,

DRANG SONG CHENPO ZA CHOG RAHULA
The great sage, and supreme Rahula,

CHÖ TOR DI SHE CHOL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks through your activities.

TUM CHEN NGAM PI NGA RO DRUG TAR DROG
Making violent and extremely ferocious sounds like a dragon,

SHING KYONG SENGİ DONG CHEN YAB DANG YUM
Shing Kyong, the lion-faced male and female consorts,

GYAL CHEN NAM MANG THO SE TA NGON CHEN
Great King Vaishravana, Tangon Chen,

DUR TRO DAG PO DAG MO NGE NU MA
Ngen Nu Ma, the male and female lords of the charnel grounds,

LE KYI SHINJE DAMCHEN DORJE LEG
Lekyi Shinje, Damchen Dorje Legpa,

Protector Prayers
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CHÖ TOR DI SHE CHÖL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks through your activities.

TRINLE NGÖDRUB THOG ME LOG TAR CHUG
Bestowing siddhis and accomplishing activities unobstructedly like lightning,

TSERING CHE NGA ACHI YUDRÖN MA
The five sister protectors including Tseringma and Achi Youdron,

KHA RAG CHUNG TSÜN LA SOG TEN MI TSOG
The assembly of the twelve Tenma protectors including Kharag Khyung Tsun,

NÖ JIN SHANG LÖN BEGTSE TSOG KYI DAG
Nojin Shanglön, Begtse, Tsogdag (Mahakala),

ZAM LHA RIG NGA TA DAG KUBERA
Five classes of Zambala, Tadag, Kubera,

KÜN KHYIL CHE SUM LA SOG NOR DAG NAM
All the wealth deities including the three Kunkhyil protectors,
CHÖ TOR DI SHE CHÖL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks
through your activities.

DRAG NGAG THU TSAL THOG SER SHIN DU BEB
Those who shower malignant mantras, power and strength like
lightning and hailstones,

TA NAG DREG PA SHA ZA KHA MO CHE
Tanag Dregpa, Shaza Khamoche,

DE PÖN SUM CHU NGAG DAG CHO GYE DANG
Thirty Depons, eighteen lords of tantra,

SHANA SADAG DENYI KYEBU SOG
Shvana Sadag, Denyi Kyebu and so on,

ZADONG GING NGA DÜSHEN TSIKYI DAG
Zadong, the Five Gings, Dushen, Tsikyi Dag,

CHÖ TOR DI SHE CHÖL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks
through your activities.

DRA WÖ TENG DU LUNG TAR JAG PAR GYUG
Like wind, they attack enemies and robbers,
PUDRI CHE SUM NGAGDAG NYOKHA DANG
The three Pudri brothers, Ngagdag Nyokha and

JAGPA MELEN LUTSEN PÜN DÜN DANG
Jagpa Melen, Seven Lutsan brothers,

DREG PA DE NGA PEHAR TSIMARA
The five classes of haughty spirits, Pehar, Tsimar,

ZAB TER KA YI SUNG MA THAM CHE KYI
All the samaya bound protectors of profound treasure teachings,

CHÖ TOR DI SHE CHÖL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks
through your activities.

From the teachings of the Yutog Nyingtig:

SO RIG TEN SUNG THU CHEN DREG PI DE
Protector of the teachings of medicine, the great powerful class of
haughty spirits,

DORJE DÜDUL EKAZATI DANG
Dorje Dudul, Ekajati and
KHYAB JUG DUNG DONG SHA ZA CHE CHANG DONG
Vishnu, Dungdong, Shaza, jackal-faced

NÖ JIN SHEN MAR SOG GYI PU DRI MAR
Yaksha Shenmar, Sog Gi Pudri Mar,

SIN PO MAR PO DÜ MO SOG DAG CHE
Sinpo Marpo, Dumo Sogdag,

DAMCHEN DE GU KHOR DANG CHE PA NAM
The nine classes of Damchen with your retinues,

CHÖ TOR DI SHE CHÖL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks through your activities.

If one has received all the teachings then one can recite further this way:

NO THONG NGÖDRUB DAM DEN BU LA TSOL
Bestow sharp siddhis upon this samaya-bound child.

DRANG SONG SER KYA CHUNG PO NGO KYA DANG
Drangsong Serkya (Kapila) and brother Ngokya,
KHYEU CHUNG MAR KYA DANG CHE PÜN SUM DANG
Kheuchung Markya that total three brothers,

YESHE KHYEU CHUNG KHOR GYI MEN SUNG SUM
Yeshe Kheuchung and their retinues, the three Mensung,

YESHE LHAMO MA JE LHAMO DANG
Yeshe Lhamo, Maje Lhamo,

THONG JE LHAMO MEN GYI DRANG SONG CHE
Thongje Lhamo and the medicine sage,

CHÖ TOR DI SHE CHOL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks through your activities.

KÜNZANG THUG TER NYER DZIN PU DRI SUM
Three Pudris who are the protectors of the mind treasure of Samantabhadra,

MÜN PA SOG ZEN GÖNPO NAG PO CHE
Munpa Sogzen, Gonpo Nagpoche (Mahakala),

NYI PHANG SE DANG GING CHEN DORLEG JANG
Nyiphang Se and Gingchen, green Dorje Legpa
SHEN YANG GURGÖN LHAMO DÜ SOL MA
Gurgon, Lhamo Dusolma and others,

CHO TOR DI SHE CHÖL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks through your activities.

DORJE SHOG GÖ DECHEN GYALMO CHE
Dorje Shoggoe, Dechen Gyalmo and relatives,

CHANGSHÖN CHE SUM THU CHEN DE SHI DANG
Three Changshon brothers, four classes of Thuchen

KARMO NYI DA DÜ GYAL THÖ TRENG CHEN
Karmo, Sun, Moon, Dugyal Thotrengchen,

PU TRA MING SING KAR DÜ CHAM DREL CHE
Putra Mingsing, both male and female consorts of Kardu,

CHÖ TOR DI SHE CHÖL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks through your activities.
Shigpo Lingpa’s Great Compassionate One as the Gathering of All Buddhas Protector Prayer

GÖNPO CHAM DRAL PALGÖN DÜN CHU NGA
Gonpo and consorts, the seventy-five Palgon

MACHIG PALDEN SHENPA RAGOCHEN
Machig Palden, Shanpa Ragochen,

LANGKA DRINCHU MARA NYING ZEN DANG
Langka Drinchu (Ravana), Mara, Nying Zen,

ZADONG NYINGKÜN NAGA TIPATSA
Zadong Nyingkun, Naga, Tipatsa,

THANGLHA GANGLTSEN KHOR DANG CHE NAM KYI
Thanglha Gangtsen with all their retinues,

CHÖ TOR DI SHE CHÖL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks through your activities.

DRAG PO DE SHI RIGDZIN SOGDRUB PI
The four classes of wrathful protectors who are the protectors of Rigzin Sogdrub (the Sadhana of the Life-Force of Vidyadharas),

Protector Prayers
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THU DEN KA SUNG DREG PI TSO WO GYAL
Powerful oath-bound protector who is the main king,

LUDÜ MÜNNAĞ SHAZEN TRAGRAL CHEN
Ludud Munnag, Shazen, Tagrelchen,

EKAZATI DORJE LEGPA DANG
Ekajati, Dorje Legpa and

KHYAB JUG CHENPO KA YI JARA DZÖ
Great Vishnu, will you all look after the teachings.

CHÖ TOR DI SHE CHÖL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks through your activities.

GÖNPO TSOG DAG YABYUM KA KHOR DANG
Gonpo Tsogdag (Mahakala) with his consort and retinues,

TSO DRAG NYI KYI NANG GI SUNG MA CHE
The two inner protectors of lakes and cliffs,

MA NING LE GÖN PALBAR REMATI
Maning Legon, Palbar Remati,

Protector Prayers
- 230 -
ZHANGDUN TSENGÖ NAMSE SHING KYONG CHE
Zadud Tsengod, Namse, Shingkyongche,

CHI YI TER SUNG GENYEN DORJE GYAL
The outer treasure holder, Genyen Dorje Gyal,

TSOMEN ÖDEN LUDÜ RAKSHA SOG
Tsomen, Oden, Ludud Raksha and so on,

GYÜ SUM DAMCHEN GYA TSÖ TSOG NAM KYI
May all the ocean of samaya-bound protectors

CHÖ TOR DI SHE CHÖL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks through your activities.

The Dharma Protectors of the Four Cycles of Ratling Dupa

PALDEN NGAG SUNG DAMCHEN DORJE LEG
Glorious tantra protector Damchen Dorje Legpa,

GENYEN NYOKHA LUNGTSEN YUDRÖN MA
Gyenyen Nyokha, Lungtsan, Yudronma,
APARDZITA NOR NYAG YESHE DRAG
Aparajita, Nornyag, Yeshe Drag,

DORJE NYENNÜ KHARI MING SING CHE
Dorje Ngennu, Khari brother and sister,

CHÖ TOR DI SHE CHÖL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks through your activities.

MANING DE NGA DUNGDZIN DRAG LHA GÖN
The five classes of Máning, Dungzin, Draglhagon,

JOWO TSOGDAG SHAL SHI SHANGLÖN CHE
The four-faced Tsogdag (Mahakala), Great Shanglon,

DÜ GÖN RAGSHA NO JIN SHENPA MAR
Düdgön Raksha, Yaksha Shanpa Mar,

NGAG SUNG RAL CHIG DÜSÖL SHING KYONG CHE
Protectress of tantra Ekajati, Düdsol, Shing Kyong,
CHÖ TOR DI SHE CHÖL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks through your activities.

DURTRÖ DAGMO NGENE REMENTA
Dutro Dagmo Ngene, Remanta,

NAMSE DZAMLHA NOR WANG TSERING MA
Vaishravana, the Lord of Wealth Zambala, Tseringma,

ZA DÜ DORLEG PU DRI CHE SUM DANG
Zadud Dorje Legpa, Pudri Che Sum,

THANGLHA POMRA YUDRÖN NGOMGYAL LU
Thanglha, Pomra, Yudron, Ngomgyal, Naga,

CHÖ TOR DI SHE CHÖL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks through your activities.

DRUB PI THÜN KYEN YAR GYI PAL TAR PEL
Those who increase the facilities of practice like the prosperity of summer time,

THANG LHA DRAG GI TSEN GÖ POM RA CHE
Thanglha, Trag gi Tsangod, great Pomra,
GUR LHA CHU SUM GENYEN NYERCHIG DANG
The thirteen Gurlha, the twenty-one Genyens,

CHÖ KHOR DRUB NE WEN NE CHÖ SHIN KYONG
Protecting monasteries, practice places, and retreat centers
virtuously,

NYUG MAR NE DANG LO BUR LHAG PA YI
Continuously residing and those who came suddenly,

SHI DAG PHO MO KHOR DANG CHE PA NAM
All the male and female local protectors with their retinues,

CHÖ TOR DI SHE CHÖL WI TRINLE DZÖ
Accept this torma offering and accomplish the entrusted tasks
through your activities.

SANGYE TEN SUNG KÖNCHOG U PHANG TÖ
May you protect the teachings of Lord Buddha, praise the glory of
the three jewels,

GENDÜN DE KYONG NALJOR TSE PAL PEL
Take care of the sangha community, increase the life and prosperity
of yogis,
NYEN PI DAR CHAR DRAG PI DUNG Bü LA
Raise high the flag of fame, blow the conch of reputation

KHOR DANG LONG CHÖ GYE PA NYI DU DZÖ
And increase our retinue and wealth.

SHI GYE WANG DRAG LE NAM MA LÜ PA
May all the activities of pacification, enrichment, subjugation, and wrath

BE ME LHÜN GYI DRUB PAR DZE DU SOL
Be spontaneously accomplished without effort through your activities.

TEN LA SHUG SAM RANG NE CHI DER SHEG
Whether you stay inseparable with the object of worship or happily go back to your place.

SI SHI GE LEG GYE PI TASHI SHOG
May you bring auspiciousness through increasing all the good things of samara and nirvana.
Offering Praise to the Guardians of the Vajrayana
Entitled, "Song of Brahma"

Na ma Shri Benzar Dharma Pala Ye
Khangyam Dechung Nyid Dechung Dechung Nyingtham

Tsang Pa Drin Ngön Khyab Jug Dang Ni
Wang Po Nye Wang Tsün Mor Che
Brahma, Nilkanta (Shiva), Vishnu, Indra, Upendra, and their queens,

Lha Chen Kun Gyi Ngön Par Töpa Palden
Dorje Nagpo Che
And the great gods all praise glorious vajra mahakala

Lha Min Tsog Dang Lha Min Yi Chen Ten
Drama Lü Lag Dze Pa
Who destroys the gathering of demi-gods and all the enemies of the teachings who have the mindset of demi-gods.

Heruka Yi Trul Pi Chog Gyur Tro Dhi Yum
Gyi Dag Por Dü
The supreme emanation of heruka and the consort of the wrathful female deity, to you I pay homage.
TRÖ PI SHAL GYI TRIN NAG TRIG LE DANG MIG LOG SHAG NAM YO SHING
From your wrathful face that resembles dense black clouds wavers the lasso of lightning-like angry eyes.

TSEM KYI NYUGU GANG RI DANG DZIN KYIN THANG ZÖL GYI DRA LA BEB
The sprouts of her teeth are snow white from which hailstorms are discharged upon enemies.

CHAG KYI DER MO NAMCHAG BARWE NYAM PI TSI TA DRUNG JIN PI
Her iron claws are like blazing thunderbolts which remove the heart of perverted beings from the root.

SI GYAL MA SHE NGAG SUNG TSO MO NAMKHI RAL CHIG DZIN LA TÖ
To Sigyalma (the Victorious One in the Entire Existence), the main protectress of tantra teachings, Ekajati, I offer praise.
DIG CHEN DRA WÖ NYING TRAG DZING BUR MI DUG ZUG KYI TSANG TSING TRIG
In the pool of heart blood of the evil enemies appears his wild thicket-like ugly appearance,

SI SUM SOG UG CHIG CHAR NGUB PI TO SHAL JIG RUNG KHA LA DANG
His fierce mouth gapes in the sky inhaling the life wind of the three worlds instantaneously.

LEG NYE JE PI CHEN TONG DRE LE DAM NYAM NYING LA DUG CHAR BEB
eyes that discriminate between good and evil, you shower poisonous rain upon the hearts of samaya breakers.

EKAZATII DREN YOG THU CHEN DRA CHEN NAG PO KHYÖ LA TÖ
I pray to the black Rahula, the powerful servant of protectress Ekajati.
LE JE MÜN PI LUNG NAG DANG DROG BÜ PI ZUG DANG DORJE DA
With black wind and attendants with bellow-shaped bodies and holding vajra arrows,

LHEN CHIG BE PE DRA NYING TOR SHING DRA WÖ LE PA GEM DZE PI
Striking at one time, they destroy the hearts and smash the brains of enemies.

DROL GING LE KYI SHEN PA CHOG DANG DAMCHEN MAMO NGEN NE MA
The liberators of perverted beings, the Gings (servants of Heruka), the supreme Lekyi Shanpa, protector Damchen, Mamo (female deity) and Ngan Ne Ma,

KOR NOR SUNG WI JEPO KÜN LA RAB TU DANG WE DAG CHAG TSAL
To all those who protect the wealth (of the practitioner), I pay homage with pure faith.
NÖ JIN TER GYI GYATSO CHE LE GÖ DÖ NOR BÜ
CHOG JIN PI
The one who bestows the wish fulfilling jewel from the yakshas' ocean of treasures,

NAM MANG THÖ SE LHAMOR CHEPA GANG DAG BU MANG DEN PI TSOG
The protector Vaishravana with his consort and the gathering of those who have many sons,

THUGJI DENG KA NAMPAR YO SHING JAM PI
CHAG GI NYUL DZE PE
Waving the hood of compassion, and wandering with the hand of loving-kindness,

DE DAG KÜN LA GÜ PE DÜ DO DRU NOR LONG CHÖ CHAR TAR PHOB
I pay homage with respect to all of them. May you all shower grains, wealth and prosperity like rain!

PALDEN LAMI JIN LAB TRIN TRIG YIDAM
NGÖDRUB CHAR GYÜN BEB
May the glorious guru’s cloud of blessings gather and the stream of rain-like siddhis of the yidam shower upon us!
KHANDRÖ TRINLE DREBU YUR ZA CHÖ KYONG
SUNG MI RA WA TEN
May the fruits of the activities of the dakinis ripen and the fence of
dharma protectors be stable!

DÜ SUM GE WI TASHI YANG KHYIL PHÜNTSOG
CHOG LE NAM GYAL WE
May auspiciousness, fortune and the virtues of three times swirl,
bringing perfect prosperity and victory over all!

YAR DAM NYEN PO DRUB PAR DZÖ CHIG KYAB Ö
NAM KYI THÜN GYUR DZÖ
May you all accomplish your sacred oaths and may all those who are
worthy of refuge render support!

I wrote this faithful praise to the vajra dharma protectors while traveling in the U region.
My dharma brother Ngedon Norbu asked me to write this due to the circumstance of some
theives stealing our belongings. This was written by a monk from Do Kham known as
Gyalse Zhemphen Thaye, in the place below the Zheu Nyin Dzong Monastery, may it be
propagated without obstruction and by it may all enemies of the dharma be destroyed!
Virtue!
Fulfillment and Confession Prayer to an Ocean of Samaya-Bound Protectors

**OM YESHE LE DRUB NGÖN SHE THU TSAL CHEN**
OM! Having powerful clairvoyance arising from primordial wisdom,

**LEG NYE TANG DZIN DAMTSIG JE CHÖ CHING**
Weighing good and evil, and keeping watch over the samayas,

**KA SHIN JE SU DRUB PI DROG DZE PI**
Supporting (the practitioner) to fulfill the words (of the teacher),

**DAMCHEN GYATSO TSOG NAM GONG SU SOL**
I request the assemblies of the ocean-like samaya bound (protectors to) take heed (of my prayers).

**DAG NI NALJOR NGAG CHANG DRUB PA PÖ**
Though I, as a yogi, the holder of tantric teachings and a practitioner

**SANG NGAG DORJI CHOG TU DAM LANG TE**
Accepted the vow of the supreme indestructible tantra practice
KU SUNG THUG SU DRUB PAR DAM CHE KYANG
And promised to accomplish the enlightened body, speech and mind,

MA RIG WANG GI DE TAR NGO MA THOG
Yet due to ignorance I have not been able to do so.

GAL TRUL NYAM CHAG THAMCHE THOL LO SHAG
Therefore, I confess all errors, mistakes and violations.

LÜ DANG NGAG YI NYÖN MONG WANG GYUR PE
My body, speech and mind being controlled by negative emotions,

MI GI DIG NAM GYI DANG GYI TSAL WA
Whatever non-virtuous actions and sins that I committed or encouraged in others

SHEN GYI GYI LA JE SU YI RANG WA
Or rejoiced in others who have committed non-virtuous actions,

THAMCHE MA LÜ DÜ DIR THOL LO SHAG
I confess all these now without exception.

CHÖ KU KHA NYAM TRÖ DANG DRAL WA LA
Though the dharmakaya is non-conceptual like space,
NAM TOG TSEN ME NGA DANG DAG TU ZUNG
I grasped it as "I" and "mine" through concepts and fixations,

TA GOM MA SAL TING DZIN DÖN LE YEL
The (faults of) unclear view and meditation as well as straying from the object of concentration, and

CHÖ NYI DÖN DANG GAL WA THOL LO SHAG
Going against the meaning of ultimate reality I confess.

NYIN TSEN KÜNTU DRUB PAR DAM CHE KYANG
Though I have vowed to practice day and night,

GOM PA YÜN THUNG DE DRANG NYUNG WA DANG
(The faults of) short meditation sessions, and few recitations,

NYEN DRUB YEL SHING CHO GA LHAG CHE GYUR
Straying from the practice of approach and accomplishments, omission and duplication of rites and rituals,

CHÖ TOR SHAM NYE JOR DRÖL LE THA LOG
Mistaken arrangements of torma offering, perverted methods of union and liberation,
SANG GO CHOL SHING KA LE DE PI KYÖN
Opening the secret doors and breaking orders,

GAL TRUL NYAM CHAG THAMCHE THOL LO SHAG
I confess all errors, mistakes, and violations.

NYAM DANG DROG SHING NYAM PA KANG WA DANG
Accompanying and fulfilling the wishes of degenerated beings,

NYAM LA CHÖ SHE NYAM DANG TSOG DRE DANG
Giving teachings and mixing with them in an assembly,

NYAM LA MI DZEM NYAM CHAG SHIG RAL GYUR
Not being cautious of them, and breaking, destroying and tearing samayas,

NYAM DRIB KYÖN NAM THAMCHE THOL LO SHAG
I confess all the obscurations and degeneration, all the errors.

YUN RING DÜ NE NYEN CHING DRUB PI LHA
(Doing) approach and accomplishment practices of the deity for a very long time,
DAMCHEN SUNG MI THUG DANG GAL GYUR PA
(Whatever things I have done that) go against the wishes of the samaya-bound protectors—

DÜ SU MA CHÖ NYEN DRUB MA TSANG DANG
Not making timely offerings, incomplete rituals of accumulation and recitation,

LE THA MA LONG NGÖN CHÖ LE LA KUL
Urging the deity in the wrathful action of destroying beings who are not perverted,

TSANG DRA NYAM SHING TA GOM MA DAG DANG
Lacking cleanliness and having impure view and meditation,

TSE DUNG GYÜN CHE CHÖ PE MA KANG DANG
Cutting the stream of affection, and not fulfilling with offerings,

KONG WA MA DZOG CHO GA LHAG CHE GYUR
Incomplete mending rituals, the omission and duplication of rites and rituals,

NYAM CHAG NYE TUNG BAG ME GAL TRUL KÜN
All the violations, errors, downfalls and delusions due to carelessness,
THOL LO SHAG SO JANG SHING DAG PAR DZÖ  
I speak up, confess and entreat you to correct and purify these!

LHA CHOG NAM DANG JI SI NE KYI BAR  
As long as there are supreme deities dwelling in our midst,

DAG DANG MI DRAL SEM KYI GOM PA DZÖ  
May I meditate upon them without losing focus.

THUGJE GONG LA KYIL KHIR NYEN PO ZUNG  
May you hold the secret mandala with your compassionate wisdom mind.

DAG LA JIN LAB WANG DANG NGÖDRUB TSOL  
And bestow upon me blessings, empowerments and spiritual attainments,

YESHE THONG JE MA RIG MUNPA SEL  
The means to see primordial wisdom that clears the darkness of ignorance,

NYAM NYI DZOG PI DÖN NAM SO SOR JE  
Discriminating the particular meaning of the complete sameness (of samsara and nirvana).
YÖNTEM LHÜNDRUB YING SU DAG KÖ DE
May you place me in the vast expanse of spontaneously accomplished attributes

KHA SHIN MI TOG CHÖ KUR DRUB PA LA
To accomplish the dharmakaya that is non-conceptual like space,

NYI SHIN ÖSAL LONG CHÖ DZOG PI TSO
The clear light sambhogakaya, sovereign like the sun,

ZER SHIN TRUL PE DRO DÖN LHÜNDRUB CHING
And the nirmanakaya, spontaneously benefiting sentient beings like the sun’s rays.

NAM KHI THA LE GYUR PI DROWA KÜN
May all the migratory beings, infinite like the sky

TRINLE NAM SHI YING SU DROL WAR SHOG
Be liberated in the vast expanse of the four activities!

Thus, recite the One-Hundred-Syllable Mantra. This was taken from the fifth volume of the collected works of Vidhyadhara Jigme Lingpa. Virtue!”
Entrusting Activity to the Samaya-Bound Dharma Protectors

KYE THUB PI TENPA RINCHEN BARWI NÖ
The teachings of Lord Buddha are like a blazing vessel of precious substances,

DRA CHOM TSULTRIM JE SU JE PA YI
Emphasizing the morality that results in the attainment of arhat state,

LAB SUM YONG DÜ SA TÖL JÖN PI SHING
May the wish-fulfilling tree of the three trainings

NUB PA ME PAR PHEL WI GYELTSEN TSUG
Never diminish but increase, and may the victory banner of (the teachings) be established!

DA DÜ NYIG MA NGA YI ZIR WA DI
At the present time when beings are tormented by the five degenerations,

KÜN TOG DRANG DÖN LAM GYI DUL KI TSE
When it is difficult to tame beings through the path of conceptuality and provisional meaning,
NGEDÖN JANGCHUB SEMPI DE NÖ CHE
May the bodhisattvas' great teachings of the definitive meaning

YÖNTEN JANGCHUB SEM NYI GYE PAR DZÖ
And the good qualities of the twofold bodhichitta be increased!

KHYEPAR MIG TRUL TA BUR DRO WI LAM
Particularly, the swift path that is like a magical illusion is

DORJE THEGPA GYATSÖ MINDRÖL DANG
The ripening and liberating aspects of ocean-like vajrayana teachings,

PHAG LAM NGE SANG THEGPA CHOG GI TSE
Especially the exalted path that is definitive and secret, the pinnacle of the supreme vehicle.

KÜN NE KÜNTU DAR WI TRINLE DZÖ
May you disseminate these in all directions at all times through your activities!

GYALWE DUL JI KHAM WANG SAM PA DANG
The victorious ones consider the nature and faculties of beings,

JE SU THÜNPAR SUNG PI TENPA LA
And have impartially given the teachings accordingly;

Protector Prayers
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CHOG LHUNG TRAG DOG DÖN GYI KÜN TRI CHEN
Jealous teachers who distort the teachings with partiality,

MÖNLAM LOG PI DAM SII NYING TRAG THUNG
May you drink the heart blood of these evil spirits who make perverted aspirations.

GANG GI WANG CHUG LÜ CHEN THAMCHE KYI
One with authority over sentient beings

KHUR DU CHI WI DRUL DUG TA BÜ SEM
Bears a heavy burden with the mind of those who are harmful like poisonous snakes,

TEN DRÖ PHEN DE SHIG LA CHE PA DER
Who set out to destroy the teachings and the happiness of beings;

SUNG KYOB DZE NA KHYÖ KYI YAR DAM DRAL
If you protect them, you will break your promise.

LOG PAR TAWA DZIN DANG LA LÖ DE
Those beings with perverted and barbaric views,

KÖNCHOG U PHANG ME PI GYEL TREN GYI
Whose kingdoms’ policies disgrace the glory of the three jewels— Protector Prayers

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CHAB SI KAR DA SA LA LHUNG WA TAR
May their policies be brought down like shooting stars,

JE PI MÖ LA DÖN NYING KOG MAR CHUNG
And their internal organs removed through the throat.

CHÖ TÖ DREG PI KYIL KHOR MA THONG SHING
Formless beings who have not seen the mandala of the mundane protectors the object of offering and praise,

SANGYE NYI PI DAMTSIG LA GONG PI
And have transgressed the samaya given by Padmasambhava—

NAG CHOG LOBUR LHAG PI DRE GÖ PUNG
This army of the dark forces and violent demons who have lately assembled—

GYA DRE LANG POR CHÖPI DÜ THA TUNG
May you deflect their disrespectful behavior now during these degenerating times.

MANG DU THÖ PA LUNG GI YÖNTEN DANG
Noble beings possess knowledge acquired through extensive study of the scriptures.
TOG PE DAG GYÜ DROL WI KYE BU NAM
Through high realizations they have liberated their minds.

TEN PI TSA LAG CHIG TU NE PI CHIR
Since they remain as the only friends of the teachings,

KU TSE DZE TRIN YAR DI CHE POR DZÖ
May you increase their lives and virtuous activities like the waxing moon!

KHYIM NA NE KYANG YANG DAG TA LA DE
Though they are lay people, they have trust in the right view

KÖNCHOG SUM LA LAMAR JE PA NAM
And respect the three jewels with high esteem.

THEG PA CHEN PÖ DUL JA NYI KYI CHIR
Since they are the disciples of the mahayana teachings,

YEL WA ME PI MEL TSE SUNG KYOB DZÖ
May you watch and protect them without negligence!

CHÖ DANG SI KYI SHI LA PHÜNTSOG PEL
May you increase perfect spirituality and worldly status in our native place,
JE SU LAM TRANG CHÖM KUN TSE WA SUNG
And if we journey to other places, may you protect us from the harm
of robbers and thieves along the treacherous ways.

SAM DÖN YI SHIN DRUB PI TRINLE KYI
Through your enlightened activities that fulfill aspirations,

TSOG NYI DRE BUR MIN PI TASHI SHOG
May you bring auspiciousness in the ripening of the two accumulations!

This was written by Khyentsei Lha. Virtue!

General Protector Prayers

GANG SHIG YI LA DREN PA SAM GYI KYANG
Those by whom, through simply recollecting,

DÖ PI NGÖDRUB TSOLWA DZE PA YI
The desired accomplishments are granted,

CHÖ KYONG YISHIN NORBU KHYE NAM KYI
May all of you wish-fulfilling jewel-like dharma protectors

DAG GI SAMDÖN MA LÜ DRUB PA DANG
Establish my every need, without exception,
SANGYE TEN PA GYE PI TRINLE DZÖ
And lead the dharma to flourish forever.

NGÖN TSE ORGYEN CHENPÖ CHEN NGA RU
In the past, in the presence of the Great Orgyen (Padmasambhava),

TSUL SHIN DRUB PAR JE PI GANG ZAG LA
For all individuals who are practicing according to the dharma,

MA YI BU TAR KYONG WAR SHEL SHE PI
You promised to protect them like a mother protecting her own children.

CHÖKYONG SUNG MA NAM KYI TASHI SHOG
May all be auspicious by the virtue of the dharma protectors!
Invoking the Obligation

HUNG SHENG SHIG KHANDRO DÜPI LHA
HUNG! Rise, assembly of dakinis!

CHO KYI YING NE KUR SHENG LA
Rise in the form-body from the absolute sphere and

JANGCHUB DRUPBI BARCHE THUL
Subdue the obstacles to the attainment of enlightenment.

NÖ CHÜ JUNGWI GÜ PA SOL
Arrest the decline of the world and beings.

TSALUNG WANG THANG NYAMPA SÖ
Restore the deterioration of my channels, energy and power.

DRUPBI DREBU CHI PAR DZÖ
Please enable us to achieve the fruit of our practice.
HUNG! In the time of Samantabhadra that transcends the three times,

In the unexcelled pure land, which is the naturally pure state,

The teachers, disciples and the complete mandala of the three seats

Turned the great secret vajra dharma wheel.

The three celestial realms, which are free from substantive grasping.

Are proclaimed as the source of tantras.

As for those tantras, appearing to fortunate incarnate beings,
RANG SHIN NYI DU JUNGWI TSE
At the time of their natural appearance

DRAG DA TSOGYAL LA TSÖ RU
At the Tsogyal Spirit Lake of Dragda,

PALDEN RANG JUNG DORJI GYÜ
The glorious "Rangjung Dorje" tantra

NE SUM KHANDRÖ JIN LAB SHING
Was blessed by the dakinis of the three places, and

SE LEN ME PI DA YIG LE
From these symbolic scripts, free of craving and enthralment,

DZE ME TERGYI GO CHE TSE
The door of this inexhaustible dharma treasure was opened. At that time

TRULPA SHI LA DAG PA YI
Delusions were purified into the original state.

TENDREL SHINDU TRINLE DZÖ
In accordance with that auspicious event, please fulfill our activities.
Offering to Tenma

HUNG PAL GYI KA NYEN BÖ KHAM KYONG
HUNG! You who obey the command of the Glorious One and protect Tibet,

MA SING TEN MA CHU NYI NAM
The twelve Ma Sing Tenma,

DIR JÖN TOR MI SHAL CHU SHE
Come! Accept the rinsing water of the tormas

CHOL PI TRINLE DRUB PAR DZÖ
And carry out the activities we demand of you!

Ta Dro Offering

HUNG YESHE KHANDRÖ KYILKHOR DIR
HUNG! In the mandala of the Wisdom Dakini

LOG PAR DRENPI DAMSI KÜN
All misleading transgressors of the sacred obligations
NEN NO THEG PA RIMGÜ GYA
Are buried and sealed with the nine yanas;

NAM YANG DANG WAR MA GYUR CHIG
May they never rise again!

TAM BHA YA NEN

Offering

HO NANG SHING SI PI CHÖ SO CHOG
HO! All phenomenal existence of the world and beings

DÖ YÖN NGA YI GYEN DU SHAR
Arises as the ornaments of the five sense objects;

SEM KYI YI SHIN TER CHEN PO
This great wish-fulfilling treasure of the mind,

LANG DOR ME PI GYE CHÖ BUL
Without any discrimination I joyfully make these offerings to you.
BENZAR JNANA DAKINI PUPE DHUPE ALOKE
GHENDHE NEVITE SHAPTA MAHA MUDRA RAKTA
PENTSA BALINGTA SARWA PUDZA AH HUNG

Praise and Aspiration

HUNG GYALWA KÜN YUM DORJE NALJOR MA
HUNG! Vajrayogini, the mother of all the buddhas,

NATSOG YUM GYUR SHERAB PHAROL CHIN
Prajnaparamita, the universal mother,

GYE CHAG SHE PI NAMGYUR TSOGYAL YUM
Tsogyal, the mother with a delightful, passionate smiling expression,

SANGYE PEMI CHAM LA CHAG TSAL TÖ
The consort of Buddha Padmasambhava, to you I pay homage and
offer praise.

THONGWE YI TRÖG TSEN PI LANG TSO CHEN
Your body is attractive, with youthful and auspicious marks and
signs;
THÖ PE NAMDROL GAG ME DA YI SUNG
Your speech liberating upon hearing, with ceaseless symbols;

DREN PE DE TONG YESHE KYE PI THUG
Your mind generates wisdom of bliss and emptiness upon recollecting;

DAKKI JE MO KHARCHEN ZA LA TÖ
Queen of the dakinis, Princess of Kharchen, to you I offer praise.

CHU DRUG GA TER CHOG GI PHONYA MÖ
The supreme support, Tsogyal, who bestows the sixteen-fold bliss,

SALNANG GYUMI TING DZIN DANG DROG PE
By absorption in your illusory clear vision,

CHI NANG SHEN SUM TSALUNG THIGLI KHAM
May the outer, inner, other and the elements of channels, energy and essence

KÜNTUZANGMÖ LONG DU DAG GYUR CHIG
Become purified into the vast expanse of Samantabhadri.
Confession of Faults

HUNG YESHE KHANDRÖ KYILKHOR DU
HUNG! In the mandala of the wisdom dakini,

CHÖ DZE MA TSANG DRUBPA YEL
Making incomplete offerings and being inattentive in practice,

TINGDZIN JING MUG THIB LA SOG
Having contemplation that is torpid, foggy, dull, and so forth,

GAL TRUL NONG PA ZÖ PAR SOL
Please forgive these errors, delusions, and mistakes.

OM BENZAR SATO SAMAYA

MANU PALAYA

BENZAR SATO TE NO PA

TISTHRA DRIDHO ME BHAWA

SUTO KHAYO ME BHAWA

Yumka Tsog - Invoking the Obligation
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SUPO KHAYO ME BHAWA

ANURAKTO ME BHAWA

SARWA SIDDHI ME PRAYATSA

SARWA KARMA SUTSA ME

TSITTAM SHRIHYAM KURU HUNG

HA HA HA HA HO

BHAGAWEN SARWA TATHAGATA

BENZAR MA ME MUNTS SA BENZIR BHAWA

MAHA SAMAYA SATO AH

Repeat three times.
Taking the Accomplishment

HO KHAN DRO DRUB PI DAM TSIG DA NANG THEM
HO! The commitment to accomplish the dakini culminates this instant.

NGÖ DRUB TSOL WI DÙ LA DA BAB NA
The moment to bestow siddhis has now arrived!

MI NE YE SHE THUG KYI KYIL KHOR NE
From the mandala of the indivisible wisdom heart,

KU SUNG THUG DANG NYAM JOR WANG CHÜ TOB
The body, speech, mind and union of the ten powers

DA TA NYI DU DAG LA TSAL DU SOL
Are bestowed upon me at this very moment.

OM PEMO YOGINI JNANA WARAHİ BENZA KAYA WAKKA TSITTA SARWA SIDDHI PHALA HO
Place the substances of accomplishment at your three places, then partake.
Request for the Deities to Remain in the Images

OM DIR NI TEN DANG LHEN CHIG TU
OM! Remain here, one with these images and objects,

KHOR WA SI DU SHUG NE KYANG
Until samsara comes to an end;

NE ME TSE DANG WANG CHUG DANG
Grant us freedom from illness, long life, power and prosperity and

CHOG NAM LEG PAR TSAL DU SOL
Make everything supremely auspicious we pray!

OM SUPRATISHTHA BENZAR YE SOHA

The Completion Stage

HO CHU LE CHU BUR DOL WA SHIN
HO! Like the bubbles in the water dissolving,

RANG LE TRUL PI KYIL KHIR LHA
The deities of the mandala, emanated by myself,
YESHE YING SU BENZAR MU
I dissolve into the all-pervading space of wisdom, Vajra Mu!

[Remain silent for a moment]

JE THOB GYU MI LHA KUR DANG
In the post-meditation, everything arises as the illusory body of the deity.

Dedication Prayers

HO KHANDRO MA YI KYIL KHOR DU
HO! In the mandala of the dakini,

KYE DZOG DE JÖ GYI PA YI
By mantra recitations and the practice of generation and completion stages,

GE WI TSA WA GANG LAG PA
Whatever cause of virtue I have accumulated

DROKÜN SANGYE THOB CHIR NGO
I dedicate to the enlightenment of all sentient beings.

Repeat three times.
Prayer

HO NANG SI THAMCHE DAG PA KHA CHÖ SHING
HO! All appearance and existence are the pure land of the dakini.

DE CHEN GYURME DORJE NALJOR MA
Changeless, great blissful, adamantine yogini,

NAMKÜN CHOG DEN DON GYI PHAGMO DANG
The supreme permanent aspects of the essence of Varahi,

RANG SHAL JAL TE NGON PAR JANGCHUB SHOG
By seeing your true face may I attain full enlightenment!
Instructions to repeat this prayer three times should be added here.

Prayer for Auspiciousness

HO RIGDZIN GYÜ PI JIN LAB DANG
HO! By the blessing of the lineage of the vidyadharas, and

KÖN CHOG SUM GYI DEN PA DANG
By the truth of the Buddha, Dharma and Sangha, and
SANG NGAG ZAB MÖ TENDREL GYI
By the auspiciousness of the profound secret mantrayana,

JIG GYE SHI WI TASHI SHOG
May all be auspicious to quell the eight fears!

TSE SÖ GYE PI TASHI SHOG
May all be auspicious for developing life and merit!

NANG WA WANG DÜ TASHI SHOG
May all be auspicious to bring perception under our control!

LOG DREN TSAR CHÖ TASHI SHOG
May all be auspicious to annihilate negative, disturbing forces!

NANG SHEN LHA KÜ CHAG GYAR DZOG
Liberate all attachment to perception into the mudra of the perfect buddha form;

DRA DRAG DECHEN NGAG SU DAG
Purify all sound into the great bliss of mantra;

DREN TOG Ö SAL CHÖ KUR MIN
Mature all thoughts into the luminosity of dharmakaya reality.
JA LÜ ZANG THAL TASHI SHOG

May all be auspicious, so that we attain the translucent rainbow body!

Further prayers of auspiciousness may be recited. Samaya! Terma seal! Profound seal!

Vidhyadhara Jigme Lingma wrote this at the place of Drakda Tsogyal Latso. The symbolic script was revealed forth from the heart of the Dakini, the Spontaneously Present Queen, then deciphered, and later arranged into this liturgy.
[The following is not found in the original text, but are general dedication prayers:]

Dedication Prayers

SÖNAM DI YI THAM CHE ZIG PA NYI
By this merit, may we attain complete omniscience

THOB NE NYE PI DRA NAM PHAM JE SHING
And defeat all the enemies of negative forces.

KYE GA NA CHI BA LONG TRUG PA YI
From the turbulent waves of birth, old age, sickness, and death,

SID PI TSO LE DROWA DROL WAR SHOG
From the ocean of existence, may all beings be set free!

RINCHEN GE TSOG DI YI DRO WA KÜN
Through the accumulation of this precious merit,

TAK TU DAM PI CHÖ DANG MI DRAL SHING
May all beings never be separated from the supreme dharma!

RANG SHEN DÖN NYI DZOGPA THAR CHIN NE
May they perfectly accomplish the two purposes of self and others,
CHÖ NGA DROG PE JIGTEN DZE PAR SHOG
May the melodious beat of the dharma drum beautify the world!

SANGYE TENPA DAR SHING GYE PAR SHOG
May the propagation of the Buddha’s doctrine be ever increasing!

SEMCHEN THAMCHE DE SHING KYI PAR SHOG
May all sentient beings be happy and joyous!

NYIN DANG TSEN DU CHÖ LA CHÖ PAR SHOG
May they practice the dharma throughout day and night!

RANG SHEN DÖN NYI LHÜN GYI DRUB PAR SHOG
May the two purposes, of self and others, be spontaneously accomplished!

GANG DU KYE PI KYE WA THAM CHE DU
Wherever I am born, in all lifetimes,

THO RI YÖN TEN DÜN DEN THOB PAR SHOG
May I obtain the seven qualities of the upper realms.
KYE MA THAG TU CHÖ DANG TRED GYUR CHIG
By connecting with the dharma at the moment of my birth,

TSUL SHIN DRUB PI RANG WANG YÖ PAR SHOG
May I possess the personal power to practice dharma correctly!

DE YANG LAMA DAM PA NYE JE CHING
Moreover, may I please all supreme spiritual teachers,

NYIN DANG TSEN DU CHÖ LA CHÖ PAR SHOG
Engaging in the dharma throughout the day and night!

CHÖ TOG NE NI NYING PÖ DÖN DRUB TE
Through realizing the dharma, may its essence be accomplished.

TSE DIR SID PI GYATSO GAL WAR SHOG
The ocean of existence crossed over in that very life.

SI PAR DAM PI CHÖ RAB TÖN JE CHING
Demonstrating the supreme teachings of the precious dharma in the realms of existence,

SHEN PHEN DRUB LA KYO NGAL ME PAR SHOG
May I bring great benefit to others without ever tiring!
LAB CHEN SHEN DÖN CHOG RI ME PA YI
Through the great task of benefiting others without partiality,

THAM CHE CHAM CHIG SANGYE THOB PAR SHOG
Together, may all beings achieve buddhahood!

GYAL WA KÜN GYI NYE LAM CHIG PU RU
Praised by the buddhas as the only swift path of all the buddhas,

GYALWE YONG NGAG THEG CHOG DZOGPA CHE
The supreme vehicle, the great perfection,

GYAL WANG PEMI RING LUG NGA GYUR WE
The earlier translation school tradition of the Lord of Victorious Ones, Guru Padmasambhava.

GYAL TEN CHOG THAR GYE PI TASHI SHOG
May there be the good fortune of this doctrine of the Buddha increasing in all directions.

SA LA OG MIN ORGYEN KHANDRO NE
Upon the highest buddha realm of Orgyen Khandro,
NYI PA MIN CHING DROL WA ATII LING
Is the second, fully-matured and liberated Ati-Ling,

NGE PA DÖN GYI GA WI TSAL CHEN PO
As a pleasure garden in the ultimate sense.

SID THI BAR DU DAR SHING GYE GYUR CHIG
Until the end of existence may I propagate and increase the doctrine!

THUBTEN DZE PI GYEN CHIG LONGCHENPA
Longchenpa—the single ornament beautifying the doctrine of Lord Buddha,

SHE DRUB TEN PI NGA DAG JIGME LING
Jigme Lingpa—possessor of both scholastic understanding of the teachings and accomplishment,

TSUNG ME LA MI TEN PA SID THI BAR
Until the end of existence, may the teaching of these incomparable teachers

SHE DRUB THO SAM GOM PE DZIN GYUR CHIG
Be maintained academically and applicably through hearing, contemplation, and meditation.
NGA GYUR TEN PA GYATSÖ KHORŁÖ GYUR
Turning the dharma wheel of the ocean-like doctrine of Nyingmapa,

DRO LA THUG TSI DRA DROG DZOG CHEN PA
To resonate the sound of the great perfection, out of loving kindness
   for all beings,

DON KÜN DRUB PA JIGME LINGPA YI
Jigme Lingpa accomplished all that is meaningful.

TEN PA PHEL GYE YÜN RING NE GYUR CHIG
May the doctrine expansively increase and remain firm forever!

TASHI PHEN DI JUNG NE NAMGYAL LING
On the island of the victorious, source of all auspiciousness, benefit
    and happiness,

DRUB NE CHÖ DRA GENDÜN DE NAM KÜN
Holy place and center of the dharma with the entire gathering of the
   sangha—

NYIN TSEN DÜ KÜN NAM YENG MA CHI PA
At all times, day and night, without distraction,
ZAB DON CHÖ LA CHÖ PI TASHI SHOG
May auspiciousness be sustained through the practice of the absolute profound dharma.

TASHI GYAL WA SE CHE THUGJE DANG
Through the fortune of the compassion of the victorious ones and their sons,

TSA SUM CHÖ KYONG NAM KYI DEN TOB KYI
And the power of truth of the three roots and the dharma protectors,

THEG CHEN TEN PI NGA DAG PALYUL WI
May auspiciousness be sustained through the longevity of the Palyul lineage,

TEN PA YÜN RING NE PI TASHI SHOG
Sovereign holder of the teachings of the great vehicle.

LAB PA SUM DEN NGUR MIG DZIN PA YI
May the upholders of the three precepts, the saffron-robed

DÜ PI TSOG KYI NE DIR YONG GANG NE
Gatherings of sangha, completely fill this place.
TAG TU SHE DRUB JA WE SID THI BAR
Until the end of existence, may the activity of learning and practice continue to bring

THUB TEN CHOГ THAR GYE PI TASHI SHOG
The auspiciousness of Buddha’s doctrine spreading in all directions.

PHEN DI JUNG NE TEN PA DAR GYUR CHIG
May the doctrine, the source of benefit and bliss, increase.

TSE RAB KÜN DU CHÖ LA CHÖ GYUR CHIG
In all lifetimes may the dharma be practiced and

GYAL KHAM KÜN TU DAR SHING GYE GYUR CHIG
May it spread and increase in all countries.

DRO KÜN CHAM CHIG SANGYE THOB PAR SHOG
May all sentient beings together achieve buddhahood!

DE SHEG SE CHE KÜN GYI THUG KYED DANG
Through the compassion of all the buddhas, their heirs,

DZE PA MON LAM KHYEN TSE NU PI TSUL
And their realized activities, prayers, knowledge, loving kindness and power,
LA ME YESHE GYU TRUL CHI DRA WA
Whatever illusory display of unsurpassed primordial wisdom is expressed,

DE DRA KHO NA DAG SOG GYUR WAR SHOG
May we all become just like that.

GYALWI TEN PA DAR SHING GYE PA DANG
May the doctrine of the buddhas flourish and increase.

TENZIN NAM KYI SHED PI DÖN KÜN DRUB
May the wishes of the doctrine holders be fulfilled.

MA LÜ KYE GÜ GAL KYEN KÜNSHI SHING
May all the non-conducive circumstances of all beings be pacified.

PHÜNTSOG THA DAG YISHIN JOR GYUR CHIG
May everything be completely excellent and all wishes be fulfilled!

DE TAR DRUB PAR JE PA YANG KÖNCHOG SUM GYI DEN PA DANG
In order to accomplish these prayers, by the truth of the three jewels,
SANGYE DANG JANGCHUB SEMPA THAMCHE KYI JIN GYI LAB DANG
The blessings of all the buddhas and bodhisattvas,

TSOG NYI YONG SU DZOG PI NGA THANG CHEN PO DANG
The power of the completion of the two accumulations,

CHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KYAB PI TOB KYI DE DE SHIN DU DRUB PAR GYUR CHIG
And the inconceivable strength and perfect purity of the expanse of dharmadhatu, may all our aspirations be accomplished!

GYAL WA KÜN GYI SANG CHEN DZÖ
The great secret treasure of all the buddhas

LA ME CHOG GI TENPA DI
Is this unexcelled, supreme teaching.

JI TAR KHA LA NYI SHAR SHIN
Like the dawning of sun in the sky,
GYAL KHAM YONG LA DAR GYE SHOG
May it flourish and increase in all countries.
Prayer to Preserve the Palyul Tradition

NAMDAG TENPA DARWA PALYUL GÖN
In the Palyul Monastery, the perfectly pure doctrine is propagated.

GYALWI NAM TRUL JÖN PA KHA CHÖ SHING
Like the celestial realm, all the manifestations of the buddha appear here, and

DREL TSE JANGCHUB LAMDREN DÜ DE CHE
Whoever has a karmic connection with this great assembly of sangha is guided on the path to liberation.

CHÖ LING DI NYID SI THAR TEN GYUR CHIG
May this center of dharma remain firm forever until the end of samsara.

Prayer of the Three Vajra States

NANG DRAG RIG SUM LHA NGAG CHÖ KÜ NGANG
Appearances, sound and awareness are experienced as the deity, mantra, and the dharmakaya.

KU DANG YESHE ROL PA JAM LE PA
Within this vast expanse of the display of enlightened phenomena and primordial wisdom,
ZAB SANG NALJOR CHENPÖ NYAMLEN LA
Through the practice of the great yoga of the profound secret,

YER ME THUG KYI THIG LE RO CHIG SHOG
May we remain indivisible with the essence of the one taste of enlightened mind.

KYE WA KÜN TU YANG DAK LAMA DANG
In all lifetimes, may I never be separated from the perfect lama!

DRAL ME CHÖ KYI PAL LA LONG CHÖ CHING
Constantly enjoy the glory of dharma,

SA DANG LAM GYI YÖNTEN RAB DZOG NE
And by fully perfecting all the qualities of the stages and paths,

PALDEN LAMI GO PHANG NYUR THOB SHOG
May I swiftly achieve the state of glorious lama!
DEDICATION OF MERIT

May the merit and virtue accrued from this work adorn Amitabha Buddha's Pure Land, repay the four great kindnesses above, and relieve the suffering of those on the three paths below. May those who see or hear of these efforts generate Bodhi-mind, spend their lives devoted to the Buddha Dharma, and finally be reborn together in the Land of Ultimate Bliss. Homage to Amita Buddha!

NAMO AMITABHA

南無阿彌陀佛
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This book is strictly for free distribution, it is not to be sold.

Printed in Taiwan
1,200 copies; April 2019
TE009 - 16579
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