

A LONG SADHANA OF VAJRAYOGINI

According to the pure and unbroken lineage tradition
of the Indian Mahasiddha Naropa
(1016 - 1100 C.E.)

Composed by Kyabje Pabongka Rinpoche
(1878 - 1941 C.E.)

This sadhana practice is intended only for those people
who have received this Vajrayogini¹ Mahaanuttarayogatantra²
initiation from a qualified Lama.

Gaden for the West

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A LONG SADHANA OF VAJRAYOGINI

First Yoga: The Yoga of Sleep

Second Yoga: The Yoga of Arising

Third Yoga: The Yoga of Experiencing Nectar

[These first 3 yogas are performed beforehand]

Fourth Yoga: The Yoga of Immeasurables

Visualizing the Objects of Refuge

In the space before me stands Guru Chakrasamvara³, father and mother, surrounded by a host of figures: my root and lineage Gurus, Yidams, Three Jewels of Refuge, and Dharma Protectors.

Taking Refuge

I and all living beings equal in number to the extent of space
From this time forth until the attainment of the essence of Enlightenment
Go for refuge to the glorious sacred Gurus,
We go for refuge to the fully Enlightened Bhagavan Buddhas
We go for refuge to the sacred Dharma teachings,
We go for refuge to the Sangha community of Arya Noble Ones. [3x]

Generating Bodhicitta

Once I have attained the state of a fully Enlightened Buddha
I shall free all beings from the ocean of samsara's suffering.
I shall lead them all to the bliss of full Enlightenment.
It is for these purposes that I shall practice the stages of Vajrayogini's path. [3x]

Requesting Blessings from the Objects Of Refuge

I prostrate to and take refuge in the Gurus and Three Precious Gems
And request you please to bless my mindstream with waves of inspiring strength. [3x]

Dissolving the Objects of Refuge and Receiving Blessings

The objects of refuge before me melt into the form of white, red and dark blue rays of light, which dissolve into me so that I receive their blessings of body, speech and mind.

Instant Self-Generation as Vajrayogini

Instantly I arise as the Revered Vajrayogini.

[Holding Vajra & Bell]

Consecrating the Inner Offering (Nang.Chö) in Four Parts⁴

[Uncover the skullcup]

Purifying hindrances with wrathful action mantra

OM KHANDAROHI HUM HUM PHAT

[Sprinkle nectar]

Purifying all dualistic appearances with emptiness mantra

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHOH HAM

Visualisation

Everything becomes Empty. Within a state of Emptiness, from YAM ཡམ་ comes a wind mandala, from

RAM རམ་ a fire mandala, from three AH's ཨ་ a tripod of three human heads, on top of which from AH ཨ་ comes a broad and expansive skullcup. Inside it, from

			<i>[In a counter-clockwise direction]</i>
[the east\ a white]	OM	ཨྵཾ	[transforms into yellow excrement]
[the north\ a green]	KHAM	ཁྵཾ	[transforms into white brain]
[the west\ a red]	AM	ཨྶཾ	[transforms into white sperm]
[the south\ a yellow]	TRAM	ཏྵཾ	[transforms into red blood]
[the centre\ a blue]	HUM	ཨྷཾ	[transforms into blue urine]

arise the five nectars, and from

[In a clockwise direction]

[the southeast\ a white]	LAM	ལྵཾ	[transforms into dark ox meat]
[the southwest\ a blue]	MAM	མྵཾ	[transforms into red dog meat]
[the northwest\ a red]	PAM	པྵཾ	[transforms into white elephant meat]
[the northeast\ a green]	TAM	ཏྶཾ	[transforms into green horse meat]
[the centre\ a red]	BAM	བྵཾ	[transforms into red human flesh]

arise the five meats, each marked with these syllables.

By the wind moving and the fire blazing, the substances inside the skullcup melt⁵. On top of these, from HUM ཨྷཾ there arises a white, upside-down khatvanga, which falls into the skullcup and melts, whereby these substances become nectar, the colour of mercury⁶.

Above this appear three garland strings of the Sanskrit vowels and consonants stacked on top of each other.

These transform into OM ཨྵཾ AH ཨ་ HUM ཨྷཾ, from which light rays emanate and hook back nectar of pristine awareness from the hearts of all the Buddhas, Vira-heroes and Yoginis of the ten directions. By this being added to the nectar in the skullcup, the nectar increases and becomes inexhaustible.

Blessing with the 3 syllable mantra

OM	AH	HUM	[3x]
ཨྵཾ	ཨ་	ཨྷཾ	

Consecrating The Outer Offerings

OM KHANDAROHĪ HUM HUM PHAT

[Sprinkle nectar]

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHOH HAM

Everything becomes Empty. Within a state of Emptiness, from eight KAMs ॐ come skullcup vessels, inside of which, from HUMs ॐ, come the offering substances. In nature they are Empty, in aspect they have the forms of the individual offering substances. Their function is to confer distinguished, uncontaminated bliss to be enjoyed by the six cognitive powers.

OM VAJRA ARGHAM PRATICCHA AH HUM SVAHA [water for drinking]

OM VAJRA PADHYAM PRATICCHA AH HUM SVAHA [water for washing]

OM VAJRA PÜSHPE PRATICCHA AH HUM SVAHA [flowers]

OM VAJRA DHUPE PRATICCHA AH HUM SVAHA [incense]

OM VAJRA DIPE PRATICCHA AH HUM SVAHA [light]

OM VAJRA GANDHE PRATICCHA AH HUM SVAHA [perfume]

OM VAJRA NAIVIDHYE PRATICCHA AH HUM SVAHA [food]

OM VAJRA SHABDA PRATICCHA AH HUM SVAHA [music]

Heruka Vajrasattva Practice

On the crown of my head on a lotus and moon-disc⁷, are Vajrasattva father and mother, their bodies white in colour, with one face and two arms, holding vajra and bell and curved knife and skullcup, and embracing each other. The father is adorned with the six mudra ornaments and the mother with the five mudra ornaments. They sit in the vajra and lotus positions. In their heart, on a moon-disc is a HUM ॐ encircled by the mantra-mala, from which cascades a stream of white nectar, cleansing me of all sickness, harmful spirits, unwholesome karmas and obstacles.

OM VAJRA HERUKA SAMAYA MANUPALAYA, HERUKA
TVENOPATISHTA, DRIDHO ME BHAVA, SUTOSHYO ME BHAVA,
SUPOSHYO ME BHAVA, ANURAKTO ME BHAVA, SARVA SIDDHI ME
PRAYACCHA, SARVA KARMA SUCCHA ME, CHITTAM SHRIYAM
KURU HUM HA HA HA HA HO, BHAGAVAN, VAJRA HERUKA MA ME
MUNCHA, HERUKA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT.

[Recite 28 times]

- First 7x - Vase initiation, empowers to practice generation stage, actualize Nirmanakaya
- Second 7x - Secret initiation, empowers to practice path of Illusory Body, actualize Sambhogakaya
- Third 7x - Wisdom initiation, empowers to cultivate messengers of the path, actualize Dharmakaya
- Fourth 7x - Word initiation, empowers to do Mahamudra \ Clear Light practice, actualize Svabhavikakaya

Vajrasattva father and mother dissolve into me, and my three gateways become inseparable from the body, speech and mind of Vajrasattva.

Fifth Yoga: The Yoga of the Guru

Visualising The Merit Field

In the space before me, arising out of the pristine awareness of non-dual purity and luminous clarity, comes a square celestial mansion complete with four doorways, ornaments, archways and all the standard parts. In the centre of it, on a jewelled throne supported by eight great lions, on lotus, moon-disc and sun-disc, sits my kind root Guru, in the form of Guru Buddha Vajradharma⁸. He has a red-coloured body, one face and two arms crossed at his heart holding vajra and bell. His hair is tied up in a topknot and he sits with his legs crossed in the vajra position. In the prime of his youth, he is at the budding age of sixteen. He is adorned with silk garments and the bone and jewelled ornaments.

Starting in front of him and circling around counter-clockwise sit all the lineage Gurus from Buddha Vajradhara to my own root Guru. Each is in the form of Vira Vajradharma, with a red-coloured body, one face and two arms, with the right hand playing a damaru that reverberates with the sound of Bliss and Emptiness, and the left hand holding at his heart a skullcup filled with nectar. With his left elbow he supports a khatvanga. He sits with his legs crossed in the vajra position.

Adorned with the six bone ornaments, each is vibrant in the prime of his youth.

The main figure and all his entourage have OM ॐ at their foreheads, AH ॐ at their throats, and HUM ॐ at their hearts. From the HUMs ॐ at their hearts, light rays emanate, drawing forth from their natural abodes the Gurus, Yidams and hosts of their mandalas' deities, the Buddhas, Bodhisattvas, Vira-heroes and Dakinis, together with hosts of Dharma-protectors and Guardians.



Guru Buddha Vajradharma

OM VAJRA SAMAJA DZA HUM BAM HO

Each becomes the essence of all the objects of refuge.

Prostrating to the Merit Field

I humbly bow to your lotus feet, O Vajra holder, my jewel-like Guru, by whose kindness I instantly attain a state of Great Bliss⁹.

Presenting Outer Offerings to the Merit Field

Offering goddesses emanated from my heart make you offerings.

OM VAJRA ARGHAM PRATICCHA AH HUM SVAHA	[water for drinking]
OM VAJRA PADHYAM PRATICCHA AH HUM SVAHA	[water for washing]
OM VAJRA PÜSHPE PRATICCHA AH HUM SVAHA	[flowers]
OM VAJRA DHUPE PRATICCHA AH HUM SVAHA	[incense]
OM VAJRA DIPE PRATICCHA AH HUM SVAHA	[light]
OM VAJRA GANDHE PRATICCHA AH HUM SVAHA	[perfume]
OM VAJRA NAIVIDHYA PRATICCHA AH HUM SVAHA	[food]
OM VAJRA SHABDA PRATICCHA AH HUM SVAHA	[music]
OM AH VAJRA ANDARSHE HUM	[form]
OM AH VAJRA VINI HUM	[sound]
OM AH VAJRA GANDHE HUM	[smell]
OM AH VAJRA RASE HUM	[taste]
OM AH VAJRA SPARSHE HUM	[touch]
OM AH VAJRA DHARME HUM	[phenomena]

Presenting the Inner Offering

OM GURU VAJRADHARMA SAPARIWARA OM AH HUM

[Sprinkle nectar]

Presenting the Secret Offering

I offer you voluptuous illusory consorts, a host of messenger dakinis, born from places, born from mantras, and spontaneously born; having slender figures, skilled in the sixty-four arts of love, and possessing the glow of vibrant youth.

Presenting the Suchness Offering

I offer you supreme ultimate Bodhicitta: beyond words, thoughts, and expressions; spontaneous and indivisible; the Empty sphere of all things; free from mental creations of true existence; great pristine awareness simultaneous with Bliss and without obstructions.

Five Limbs Offering

I go for refuge to the Triple Gem. I confess individually my unwholesome karmas. I rejoice in the merit of all living beings. I take hold with my mind the perfect state of a Buddha. I go for refuge until I am Enlightened to the Buddhas, their Dharma teachings, and the supreme Sangha Assembly, and I do so to attain an Enlightened mind. In order to fulfill the aims of myself and others, I shall develop a supreme Enlightened Motive, and towards all dear beings, my invited guests, I shall act with supreme Enlightening Conduct. May I become a Buddha to benefit all.

Kusali Tsog Offering

My own mind (BAM འཇིགས་པོ་) as the Lady of Dakini-Land¹⁰, the size of a mere thumbnail, emerges from the crown of my head, goes before my root Guru face to face, and then comes back again. I slice off the top of the head of my old body, and place it on a tripod of three human heads which has spontaneously appeared. I chop up the rest of my flesh, blood and bones, and by staring at it with wide-open eyes, purify, transform and increase it into an ocean of nectar.

Rang sem Ka.chö Wang.mo teb.sor/
tsam¹¹
Chi.wo ney tön tsa.vey lama dang/
Shel.jor dzey ching lar yang chir tön/ tey
Rang jung min.gö gyey bu sum.gyi teng/
Lü.po nying.pey tö.pa kok ney / kel
Dey nang lhak.ma sha trag rü.pa nam/
Tub tey pung la chen cher sik.pa / yi
Jang tok bar jey dü.tsi gya.tsor gyur/

OM AH HUM HA HO HRIH¹² [3x]

From my heart emanate innumerable goddesses holding skullcups. With these skullcups, they scoop up nectar and offer it to the guests, who partake by drawing it up through a straw of vajra-light which appears from each of their tongues.

Rang.gi nying.ga ney lha.mo tö.pa tok pa
pak.tu mey.pa trö tey
dü.tsi ney tö.pey lum lum chu tey drön
nam la pul wey jak
Dor.jey ö.ser.gyi bu gü drang tey söl war
gyur/

Offering the Nectar

I offer this nectar of pure substances to bind me close to my root Guru, who is the essence of the four Buddhakayas. May you be pleased.

Ku shi dak nyi tsa.vey la.ma la/
Dam dzey dü.tsi bul.lo nyey gyur chig/

OM AH HUM [*hold inner offering cup above head, sprinkle nectar 7x*]

I offer this nectar of pure substances to bind me close to the lineage Gurus, who are the source of powerful attainments. May you be pleased.

Ngö.drub jung.ney gyü.pey la.ma la/
Dam dzey dü.tsi bul.lo nyey gyur chig/

OH AH HUM [*hold at forehead - 1x*]

I offer this nectar of pure substances to bind me close to the Gurus, Yidams, Three Supreme Jewels of Refuge and hosts of Guardian Protectors. May you be pleased.

La.ma yi.dam chog.sum sung tsog la/
Dam dzey dü tsi bul lo nyey gyur chig

OM AH HUM [*hold at heart - 1x*]

I offer this nectar of pure substances to the local head of the natural sites. May you grant me thousand-fold help.

Nyug mar ney pey ney zhi drong dag la/
Dam dzey dü.tsi bul.lo tong drog dzö.

OH AM HUM [*hold at navel - 1x*]

I offer this nectar of pure substances to all living beings of the six realms and to those of the bardo. May you be freed.

Rig.drug bar.dö sem.chen tam.che la /
Dam dzey dütsi bul.lo dröl gyur chig.

OH AM HUM [*hold at knee - 1x*]

By having been made these offerings, all the guests become satiated with uncontaminated Bliss. All living beings as well become freed from all obstacles, and attain the Dharmakaya. The nature of the three circles of the offering is non-dual Bliss and Emptiness, beyond all words, thoughts and expressions.

Pul.vey drön kun zag.me de.vey tsim/
Sem.chen nam kyang drib drel chö.ku
tob/
Chö.pey kor sum ma sam jö dey kyi/
Dey.tong nyi su mey.pey ngo wor gyur.

Long Mandala Offering

OM VAJRA BHUMI AH HUM
 The golden ground of great power
 OM VAJRA REKHE AH HUM
 The outer iron mountain wall,
 Around Mt. Sumeru in the centre:
 Purvavideha in the east;
 Jambudvipa in the south;
 Aparagodaniya in the west;
 Uttara Kuru in the north;
 Deha and Videha islands in the east;
 Chamara and Aparachamara islands in the south;
 Shatha and Uttara Mantrina islands in the west;
 Kurava and Kaurava islands in the north.
 In the east is the Treasure Mountain,
 In the south the Wish-granting Tree,
 In the west the Wish-granting Cow,
 In the north, the Natural Harvest.
 Here are the Precious Wheel,
 the Precious Jewel,
 the Precious Queen,
 the Precious Minister,
 the Precious Elephant,
 the Precious Supreme Horse,
 the Precious General,
 the Great Treasure Vase,
 Here are the Goddess of Beauty,
 the Goddess of Garlands,
 the Goddess of Music,
 the Goddess of Dance,
 the Goddess of Flowers,
 the Goddess of Incense,
 the Goddess of Light,
 the Goddess of Perfume,
 Here are the sun and the moon,
 the Precious Umbrella,
 the Banner of Universal Triumph, and in the
 centre are all the treasures of gods and humans.

This magnificent collection, lacking in nothing,
 I offer to you, glorious and holy Gurus.
 Out of compassion accept it for the sake of all
 beings and then please bestow on me your
 blessing.

Om vajra bhumi ah hum/
 Wang chen ser.gyi sa zhi/
 Om vajra rekey ah hum/
 Chi chag ri kor yug.gi kor.wey
 Ü.su ri gyel.po ri rab/
 Shar lü pag.po/
 Lho dzam.bu ling/
 Nub ba lang chö/
 Jang dra mi nyen/
 Lü dang lü pag/
 Nga yab dang nga yab zhen/
 Yo den dang lam chog dro/
 Dra mi nyen dang dra mi nyen gyi da/
 Rin.po.chey ri wo/
 Pag sam.gyi shing/
 Dö jö.i ba/
 Ma mö pa yi lo tog/
 Kor.lo rin.po.chey/
 Nor.bu rin.po.chey/
 Tsün.mo rin.po.chey/
 Lön.po rin.po.chey/
 Lang.po rin.po.chey/
 Ta chog rin.po.chey/
 Mag pön rin po che,
 Ter chen pö.i bum.pa/
 Geg.ma, /
 Treng.wa.ma,/
 Lu.ma,/
 Gar.ma,/
 Me.tog.ma/
 Dug.pö.ma,/
 Nang sel ma,/
 Dri.chab.ma,/
 Nyi.ma, da.wa,/
 Rin.po.chey dug/
 Chog.ley nam par gyel wai gyel tsan,/
 Ü su lha dang mi yi/

Pal jor pun sum tsogpa ma tsang/
 Wa med pa de dak dren/
 Chen tsa wa dang gyu par, cha pai pal
 dan/
 La ma dam pa nam la bul war gyio/
 Tug je dro wai don du zhe su sol/
 Zhe ney jin gyi lab tu sol.

Body Mandala Offering

To you the treasure of compassion, Refuge-Protector, I offer Mount Meru, the continents, the Precious substances and Treasure Vase, together with the sun and the moon, which are formed from my aggregates and cognitive bases and spheres, which are objects held by the pristine awareness of simultaneous Bliss and Emptiness.

Dey.tong lhen.chig kyey.pey ye.shey kyi
Sung nam pung kam kyey chey ley jung
wey
Ri ling rin.chen ter bum nyi.day chey
Kyab gön tug.jey ter la bul.war gyi

Inner Offering

All those objects of my minds' three poisons, coveted friend, foe and stranger, body, wealth, worldly pleasures, without a feeling of loss we surrender.
Receive them please and free all beings from their bondage.

Dag.gi chak dang mong sum kyey wey yul
Dra nyen bar sum lü dang long.chö chey
Pang pa mey par bul.gyi leg shey ney
Dug sum rang sar dröl war jin.gyi lob

OM IDAM GURU RATNA MANDALA KAMNIR YATAYAMI

I offer this mandala to you precious Gurus

Requests to the lineage Gurus

To Vajradharma, Lord of the family of an ocean of Buddhas, to Vajrayogini, supreme motherly consort of the Buddhas, at your feet Naropa, chief son of the Buddhas, I make requests. Bestow on me please the pristine awareness of simultaneous Emptiness and Bliss.

To the Pam-t'ing-pa brothers, holders of the explanations and teachings of the great secrets; to Sherab Tzeg, you became a storehouse of all the secret treasures; at your feet Ma Lotzawa, Lord of an ocean of secret mantras, I make requests. Bestow on me please the pristine awareness of simultaneous Emptiness and Bliss.

To the great Sakya Lama Kunga Nyingpo, you attained the state of Vajradharahood; to the Venerable Sonam Tseymo, supreme Vajra-son; at your feet Dragpa Gyaltsen, Ushnisha crown-protrusion of the Vajra-holders, I make requests. Bestow on me please the pristine awareness of simultaneous Emptiness and Bliss.

To the great Sakya Pandita Kunga Gyaltsen, Venerable Master of the Scholars of the Land of Snow; to you Drogon Chogyal Pagpa, crown ornament of the three realms' beings; at your feet Shangton Choje, holder of the Sakya teachings, I make requests. Bestow on me please the pristine awareness of simultaneous Emptiness and Bliss.

To Naza Drag Pugpa, Lord of the Realized Ones; to Depon Choje, Master Scholar and Supreme Realized One; to Yarlungpa¹⁴, Lord of the whispered teachings of the family of Realized Ones, I make requests. Bestow on me please the pristine awareness of simultaneous Emptiness and Bliss.

To Kyabgon Gyalwa Chog, Refuge-Protector of all beings, both self and others; to Jamyang Namkhai-tzen, you have a great self-nature; at your feet Choje Lodro Gyaltsen, Dharma Lord of great self-nature, I make requests. Bestow on me please the pristine awareness of simultaneous Emptiness and Bliss.

La Gyü Sol Deb¹³

Gyel.wa gya.tsö rig dag Dor.jey Chö/
Gyel.vey yum chog Dor.jey Nel.jor.ma/
Gyel.sey tu.wo Na.ro.ta.pey shab/
Söl.wa deb.so lhen.kyey ye.shey tsöl/

Sang.chen lob.she dzin.pey Pam.ting.pa/
Sang.dzö kun.gyi ter gyur She.rab Tsek/
Sang ngak gya.tsö nga dak Mel Lö shab/
Söl.wa deb.so lhen.kyey ye.shey tsöl/

Dor.jey chang wang la chen Sa.kya.pa/
Dor.jey sey chog Jey.tsun Sö.nam Tsey/
Dor.jey dzin.pey tsuk gyen Drag.pey
shab/
Söl.wa deb.so lhen.kyey ye.shey tsöl/

Sa.kya Pan.chen gang.chen key pey jey/
Sa sum kyey gü tsug gyen Pag.pey Tsen/
Sa.kyey ten.dzin Shang.tön Chö.jey shab/
Söl.wa deb.so lhen.kyey ye.shey tsöl/

Drub.pey wang.chug Na.sa Drag.pug.pa/
Drub chog key pey Dey.pön Chö.kyi Jey/
Drub rig nyen gyü nga dak Yar.lung.par/
Söl.wa deb.so lhen.kyey ye.shey tsöl/

Dak.shen dro.vey Kyab gön Gyel.wa
Chog/
Dak nyi chen.po Jam.yang Nam.key tsen/
Dak.chen Chö.jey Lo.drö Gyel.tsen shab/
Söl.wa deb.so lhen.kyey ye.shey tsöl/

To Jetzun Doringpa, unequalled in kindness; to the Master Tenzin Losal, you have practised in accordance with the words of the Gurus; at your feet Mawa Khyentze, expounder of the great lineage Teachings of Buddha's words, I make requests. Bestow on me please the pristine awareness of simultaneous Emptiness and Bliss.

To Lab Sum Gyaltzen, holder of the mantras of the Buddha-families; to glorious Wangchug Rabten, all-pervading Lord of a hundred Buddha-families; to Jetzun Kagyurpa, principal Head of the Buddha-families, I make requests. Bestow on me please the pristine awareness of simultaneous Emptiness and Bliss.

To Zha Lu Pa, all-pervading Lord of an ocean of mandalas; to Kyen Rabje, principal Head of all the mandalas; at your feet Morchenpa, Lord of a circle of mandalas, I make requests. Bestow on me please the pristine awareness of simultaneous Emptiness and Bliss.

To Nasarpa, navigator across the ocean of whispered teachings; to Losal Phuntsok, Lord of the whispered teachings; at your feet Tenzin Trinley, scholar who furthered the whispered teachings, I make requests. Bestow on me please the pristine awareness of simultaneous Emptiness and Bliss.

To Kyab dag Kagyurpa, all-pervading Lord Upholding the Ganden teachings; to Ganden Dhargyey, friend of all beings of degenerate times, to Dharmabhadra, holder of the Ganden tradition, I make requests. Bestow on me please the pristine awareness of simultaneous Emptiness and Bliss.

To Losang Chopel, Lord of Sutra and Tantra, you have completed the essential points of the paths of all Sutras and Tantras; to Jigme Wangpo, Scholar who furthered the Sutras and Tantras, I make requests. Bestow on me please the pristine awareness of simultaneous Emptiness and Bliss.

Ka.drin nyam mey Jey.tsun Do.ring.pa/
Ka shin drub.pey Ten.dzin Lo.sel Wang/
Ka.gyö sang chen Ma wa Kyen.tsey shab/
Söl.wa deb.so lhen.kyey ye.shey tsöl/

Rig ngag chang.wa Lab.sum Gyel.tsen
dang/
Rig gyey kyab dak Wang.chug Rab.ten pel/
Rig.kyi tso.wo Jey.tsun Kag.yur.pa/
Söl.wa deb.so lhen.kyey ye.shey tsöl/

Kyil.kor gya.tsö kyab dak Sha.lu.wa/
Kyil.kor kun.gyi tso.wo Kyen.rab jey/
Kyil.kor kor.lö dag.po Mor.chen shab/
Söl.wa deb.so lhen.kyey ye.shey tsöl/

Nyen gyü gya.tsö dey.pön Ney Sar.pa/
Nyen gyü nga dak Lo.sel Pun.tsok dang/
Nyen gyü pel key Ten.dzin Trin.ley shab/
Söl.wa deb.so lhen.kyey ye.shey tsöl/

Gan.den ten.dzin Kyab dag Ka.gyur.pa/
Gan.den Dar.gyey nyig dü dro.vey nyen/
Gan.den luk dzin Dharma.bhadrey shab/
Söl.wa deb.so lhen.kyey ye.shey tsöl/

Do.gyü kun.gyi lam.gyi ney dzog.pey/
Do.gyü nga dak Lo.sang Chö.pel dang/
Do.gyü pel ke Jig.me Wang.pö shab/
Söl.wa deb.so lhen.kye ye.shey tsöl/

To Pabongka Rinpoche, Dechen Nyingpo, you have received the blessings of Naropa to explain as well as Naropa the essential points of the excellent ripening and liberating path of the Naropa Dakini, I make requests. Bestow on me please the pristine awareness of simultaneous Emptiness and Bliss.

Na.ro ka.chö min.dröl lam sang ney/
Na.ro.pa shin leg.par dom.pa.la/
Na.ro jin.lab Dey.chen Nying.po la/
Söl.wa deb.so lhen.kyey ye.shey tsöl/

To Kyabje Trijang Rinpoche, Losang Yeshe, Vajra holder, you are a treasury of ripening and liberating instructions about the Vajra Queen, the supreme quick path for achieving the Vajra Enlightened State, I make requests. Bestow on me please the pristine awareness of simultaneous Emptiness and Bliss.

Dor.jey go.pang drub.pey nyey lam
chog/
Dor.jey tsun.mö min.dröl dam.pey dzö/
Dor.jey dzin.pa Lo.sang Ye.shey la/
Söl.wa deb.so lhen.kyey ye.shey tsöl/

To Kyabje Song Rinpoche, Losang Tsöndru, within the state of the winds of discursive thought conquered into the central nadi, you have achieved the consummation of the bliss chakra, I make requests. Bestow on me please the pristine awareness of simultaneous Emptiness and Bliss.

Zab.sel ying.rig mi.che de.way.long/
Zab.dön kye.me drog.pay pay.kyi.drav/
Zab.mö lam.tön Lo.sang Tsön.dru.la/
Söl.wa deb.so lhen.kyey ye.shey tsöl /

To all you Yoginis and devoted practitioners who are not the main lineage holders of Vajrayogini Tantra, we pay homage to your great wisdom and understanding. May your humility and love and enthusiasm inspire us, and may your energy nurture us and our children to continue our great unbroken lineage.¹⁵

To my root Guru, Zasep Rinpoche, Losang Tenzin Gyaltzen, your body incorporates all the infinite Buddhas without exception; you are a Master in giving discourses on the extremely certain path to Enlightenment to beings as extensive as space out of your great loving compassion, I make requests. Bestow on me please the pristine awareness of simultaneous Emptiness and Bliss.

Bestow on me waves of inspiring strength, so that by the force of my having meditated on the Dakini-yoga of the profound generation stage, and on the yoga of the central energy channel of the completion stage, I might develop the pristine awareness of simultaneous Emptiness and Bliss and attain the Enlightened Dakini state.

Kyey.rim zab.mo ka.chö nel.jor dang/
Dzog.rim u.mey nel.jor gom.pey tü/
Dey.chen lhen.kyey ye.shey kyey.wa
dang/
Ka.chö go.pang to.par jin.gyi lob/

Requesting The Blessings Of The Four Empowerments

Precious Gurus incorporating all objects of Refuge, to you I make requests. Bestow on me please waves of inspiring strength. Confer on me fully the four empowerments, and bestow on me please the Enlightened state of the four Buddhakayas.

[3x]

Receiving the Blessings of the Four Empowerments

From an OM ॐ at my Gurus' crown chakras are emitted white nectars and rays of light. They dissolve into my crown chakra, purify the unwholesome karmas and obstacles concerning my body, and confer the vase empowerment. The blessings of the Gurus' bodies enter my body.

From an AH ॐ at my Gurus' throat chakras are emitted red nectars and rays of light. They dissolve into my throat chakra, purify the unwholesome karmas and obstacles concerning my speech, and confer the secret empowerment. The blessings of the Gurus' speech enter my speech.

From a HUM ॐ at my Gurus' heart chakras are emitted blue nectars and rays of light. They dissolve into my heart chakra, purify the unwholesome karmas and obstacles concerning my mind, and confer the wisdom empowerment of pristine awareness. The blessings of the Gurus' minds enter my mind.

From the three syllables at my Gurus' three chakras are emitted white, red and blue nectars and rays of light. They dissolve into my three chakras, purify the unwholesome karmas and obstacles concerning my body, speech and mind, and confer the fourth empowerment, the word empowerment. The blessings of the Gurus' bodies, speech and minds enter my body, speech and mind.

Requesting Blessings from the Merit Field

I make requests to you, precious Gurus, you are the essence of all the Buddhas of the three times. I request you please to bestow on my mind-stream waves of inspiring strength.

[3x]

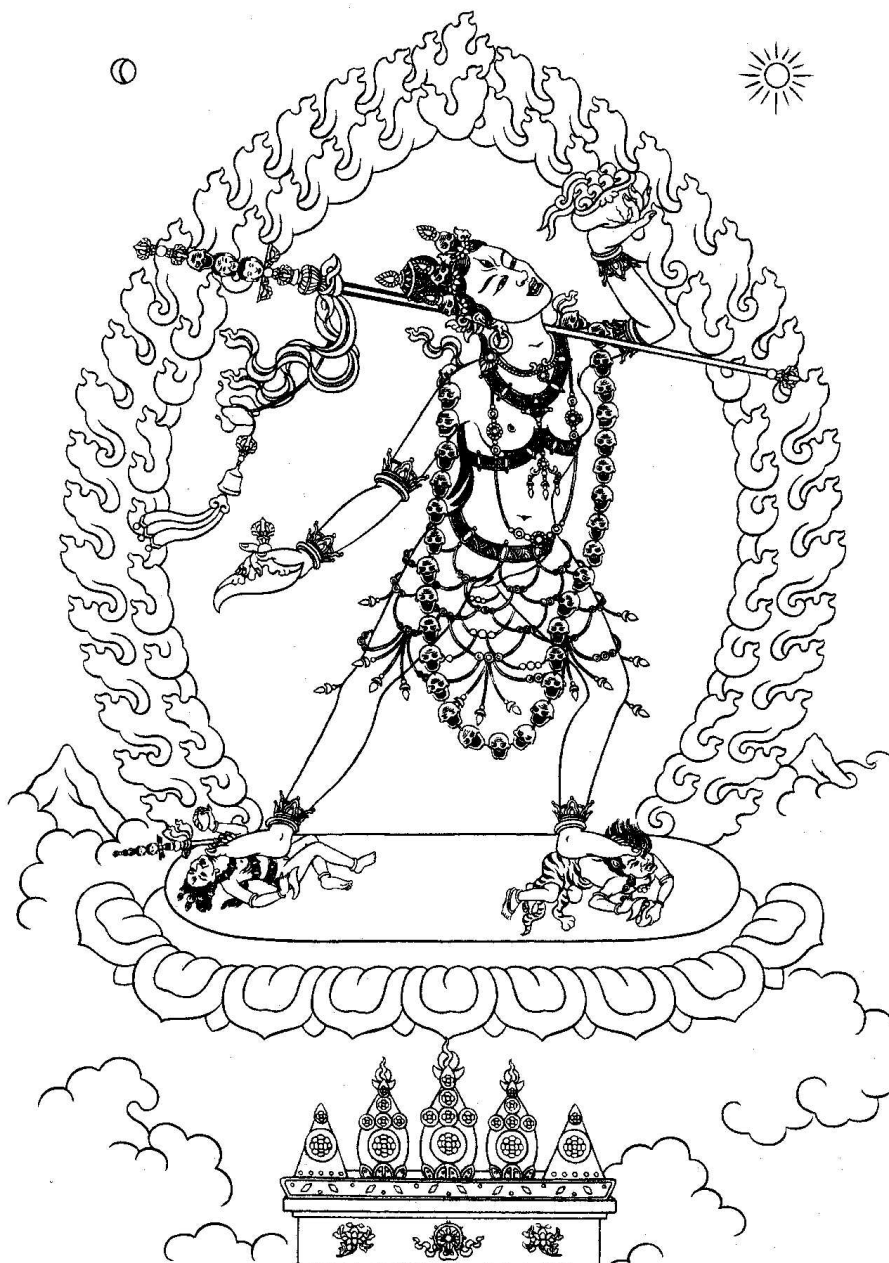
Receiving the Blessings of the Merit Field

Having been thus requested, the encircling lineage Gurus dissolve into my root Guru¹⁶ in the centre. Then my root Guru as well, out of his affection for me, melts into the form of red light, enters through the crown of my head, and merges inseparably with my mind, the syllable BAM ॐ at my heart chakra.

[Contemplate]

In the centre of this, on top of a sun-disc, I arise in the form of Vajrayogini. With my outstretched right leg, I tread on the breasts of red Kalarati. With my bent left leg, I tread on the back of black Bhairava, who is on his stomach with his head facing backwards. My body is red in colour, with a brilliance like the fire of the Aeon of Destruction. I have one face, two arms, and three eyes which look up towards Dakini-land. With my right hand I hold a downwards-facing outstretched curved knife marked with a vajra. With my left I hold up in the air a skullcup filled with nectar, which I partake of with my upturned mouth. With my left shoulder I support a khatvanga marked with a vajra, from which hang a damaru, bell and triple banner. My glistening black hair covers my back down to my waist. In the prime of my youth, my desirous nipples erect, I experience ever-enhancing Bliss. I have five dried human skulls adorning my head. I wear a long hanging necklace of fifty dried skulls. Naked, I am adorned with the five mudra ornaments, standing in the centre of a blazing fire of pristine awareness.

[Contemplate on the clear appearance of oneself as Nirmanakaya Vajrayogini]



Vajrayogini

Seventh Yoga: The Yoga of Purifying Living Beings

At my heart center, inside a red chö-jung, is a moon-disc, on top of which is a red syllable BAM འམ་ encircled with the mantra, from which light rays emanate, radiating out from the pores of my skin. Reaching all living beings of the six realms, the light rays purify them of both their unwholesome karmas and delusions, together with their imprints, and transform them all into Vajrayoginis.

Eighth Yoga: The Yoga of Receiving the Blessings of the Heroes and Heroines

[Optional section]

Generating the Body Mandala

Generating the Central Vajrayogini and the Four Essence Dakinis

The syllable BAM འམ་ in the centre of the moon-disc and chö-jung in my heart chakra divides²¹ into the seed syllables of the four elements,

YA	RA	LA	VA
ཡ	ར	ལ	འ

situated on and of the nature of the four branch energy channels of my heart chakra²² which are in the four directions. These transform, starting from the left²³, into: Lama, Khandarohi, Rupini, and Dakini. In their center, the remaining crescent moon, thigle, and nanda (འོ) transform into holy Vajrayogini, the actuality of integration, the extremely subtle spring drop.

Generating the Thirty-two Surrounding Dakinis

In stages beyond them,

- the energy-channels such as "The Unbreakable One" which go to my twenty-four bodily places such as my hairline and the crown of my head;
- their twenty-four elemental drops that develop as "Tooth," "Nail," and so forth which are actually indivisible from the channels and elements;
- and the first twenty-four syllables of the mantra, OM, OM, OM, and so forth which are situated in a circle going counter-clockwise from the East,

all transform and become :

- the eight Virini-heroines of the mind family²⁴, namely: Pracchanda, Chandakshi, Prabhavati, Mahanasa, Viramati, Kharvari, Lankeshvari and Drumachaya;
- the eight Virini-heroines of the speech family, namely: Airavati, Mahabhairava, Vayuvegi, Surabhaksha, Shyamadevi, Subhadra, Heyakarna and Khaganana;
- the eight Virini-heroines of the body family, namely: Chakravega, Khandarohi, Shaundini, Chakravarini, Suvira, Mahabala, Chakravartini and Mahavirya.

They are in actuality the Yoginis who are non-dual with the Vira-heroes at the twenty-four external sacred places such as Pullir-Malaya.

The energy-channels and constituent energy-drops of my eight gateways such as my mouth, and the last eight syllables of the mantra, which are of inseparable nature with them, transform into; Kakasya, Ulukasya, Shvanasya, Shukarasya, Yamadati, Yamaduti, Yamadamshtini, and Yamamathani. All of these have the bodily form of the Revered Vajrayogini, complete with all details and parts.

[Contemplate]

[End of optional section]

Absorbing the Jnanasattvas and Mixing the Three Messengers

[Do flaming mudra] PHAIM! ཨླྀྃ Light rays emanate from the syllable BAM ཨླྀྃ at my heart, emerge from between my brows, go to the ten directions and bring forth all Tathagata Buddhas, Yoginis, and Vira-heroes - all in the form of Vajrayogini which dissolve into myself.

DZA HUM BAM HO

OM YOGA SHUDDHA SARVA DHARMA YOGA SHUDDHO HAM

I am the nature of the yoga of purity of all phenomena.

Donning the Armour

At my bodily places, there arise moon-discs. On top of these:

at my navel is a red	OM BAM	ཨླྀྃ	in the nature of Vajra-Varahi;
at my heart a blue	HAM YAM	ཨླྀྃ	as Yamani;
at my throat a white	HRIM MOM	ཨླྀྃ	as Mohani;
at my forehead a yellow	HRIM HRIM	ཨླྀྃ	as Sachalani;
at the crown of my head a green	HUM HUM	ཨླྀྃ	as Samtrasani;
and at all my limbs smoke-coloured [shoulders, wrists, hips and ankles]	PHAT PHAT	ཨླྀྃ	in the nature of Chandika

Receiving Initiation, Especially for the Body Mandala

[Do flaming mudra] PHAIM! ཨླྀྃ From the syllable BAM ཨླྀྃ at my heart light rays emanate and bring forth the empowering deities, the supporting Heruka Chakrasamvara mandala and its supported deities.

All Tathagata Buddhas, I request you to confer empowerment upon me.

Having been thus requested, the eight guardian Dakinis of the doorways and corners scare away interfering spirits, the Vira-heroes proclaim auspicious verses, the Virini-heroines sing Vajra-songs, and Rupavajra and so forth make offerings. The principal deity gives permission for the empowerment to be conferred, and the four mother-consorts together with Vajravarahi holding vases filled with the five nectars confer the empowerment on the crown of my head.

Just as all the Tathagata Buddhas received initiation as soon as they were born, likewise do we now confer initiation.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE HUM

Saying this, they confer the empowerment. My entire body becomes filled with nectar, purifying all my stains. The excess nectar that stays on the crown of my head as a protrusion transforms into a Vairochana-Heruka with motherly consort adorning my head.

[Stabilise divine vajra pride of oneself as a fully enlightened Vajrayogini.]

Outer Offerings to Oneself as Vajrayogini

Offering goddesses emanated from my heart make the offerings:

OM VAJRA ARGHAM PRATICCHA AH HUM SVAHA	[water for drinking]
OM VAJRA PADHYAM PRATICCHA AH HUM SVAHA	[water for washing]
OM VAJRA PÜSHPE PRATICCHA AH HUM SVAHA	[flowers]
OM VAJRA DHUPE PRATICCHA AH HUM SVAHA	[incense]
OM VAJRA DIPE PRATICCHA AH HUM SVAHA	[light]
OM VAJRA GANDHE PRATICCHA AH HUM SVAHA	[perfume]
OM VAJRA NAIVIDHYA PRATICCHA AH HUM SVAHA	[food]
OM VAJRA SHABDA PRATICCHA AH HUM SVAHA	[music]
OM AH VAJRA ANDARSHE HUM	[form]
OM AH VAJRA VINI HUM	[sound]
OM AH VAJRA GANDHE HUM	[smell]
OM AH VAJRA RASE HUM	[taste]
OM AH VAJRA SPARSHE HUM	[touch]
OM AH VAJRA DHARME HUM	[phenomena]

Inner Offering to Oneself as Vajrayogini

OM OM OM SARVA BUDDHA DAKINIYE VAJRA VARNANIYE
VAJRA VAIROCHANIYE HUM HUM HUM PHAT PHAT PHAT SVAHA OM AH HUM

[Sprinkle nectar]

Secret and Suchness Offering to Oneself as Vajrayogini

As Vajrayogini I stand in union with Heruka Chakrasamvara, who has been transformed from my khatvanga, and generate simultaneous Bliss and Emptiness.

The secret organ of the father transforms from a non-objectifying Yab state of Emptiness into a white HUM ཧུམ་ from which comes a white, five-spoked vajra, and from a red BYA བྱ་ comes a red jewel head marked at the tip with a yellow BYA བྱ་. The secret organ of the mother transforms from a non-objectifying Yum state of Emptiness into a red AH ཨ་ from which comes a red, three-petalled lotus, and from a white BYA བྱ་ comes a white stamen signifying white Bodhicitta, and marked at the tip with a yellow BYA བྱ་.

OM SHRI MAHA SUKHA VAJRA HE HE RU RU KAM
AH HUM HUM PHAT SVAHA.

From the father and mother being in union²⁵ the Bodhicitta melts, and when from the crown of my head it reaches my throat, I experience Bliss.

When from my throat it reaches my heart - Supreme Bliss.

When from my heart it reaches my navel - Distinguished Bliss.

And when from my navel it reaches the tip of my lotus and his jewel, the Pristine Awareness of Simultaneous Bliss and Emptiness arises, and I remain in single-pointed concentration on the inseparability of Bliss and Emptiness.

Focused in single-pointed concentration on the significance of Suchness²⁶, namely that the three circles of the offering are Empty by nature, and joining this with the inseparability of Bliss and Emptiness as before, all are satiated with the secret offering and the offering of Suchness.

[Meditate]

Sixteen Praises to Heruka and Vajrayogini YAB-YUM²⁷

[Play bell and damaru with arms crossed at heart for each HUM HUM PHAT]

OM NAMO BHAGAVATE /
VIRA SHAYE HUM HUM PHAT
OM MAHA KALPA /
AGNI SAMNI BHAYA HUM HUM PHAT
OM DZATA MAKU /
TROTA TAYA HUM HUM PHAT
OM DHAMTRA KARA / LOTRA VIKANA /
MUKAYA HUM HUM PHAT
OM SAHASRA /
BHUNDZA BHASURAYA HUM HUM PHAT
OM PARASHUPA /
SHODHADA / SHULA KHATVANGA /
DHARINE HUM HUM PHAT
OM BYADADZINAM /
WARA DHARAYE HUM HUM PHAT
OM MAHA DHUMINDHA /
KARA WAPUKAYA
HUM HUM PHAT
OM NAMO BHAGAVATI /
VAJRA VARAHI BAM HUM HUM PHAT
OM NAMO ARYA / APARA-JITE /
TRAI-LOKYA / MATI VIDYESHVARI
HUM HUM PHAT
OM NAMO SARVA / BHUTA BHAYA /
VAHE MAHA VAJRA
HUM HUM PHAT
OM NAMO VAJRA / SANI AJITE /
APARA-JITE /
VASHAM KARI-NETRA
HUM HUM PHAT
OM NAMO BRAHMANI / SHOSHANI /
ROSHANI / KRODHE KARALENE
HUM HUM PHAT
OM NAMO TRASANI / MARANI /
PRABHADANI / PARAJAYE
HUM HUM PHAT
OM NAMO VIJAYE / JAMBHANI /
STAMBHANI / MOHANI
HUM HUM PHAT
OM NAMO VAJRA / VARAHI /
MAHA YOGINI / KAME-SHVARI KHAGE
HUM HUM PHAT

OM I bow down to the Bhagavan, Lord of
the Brave Ones HUM HUM PHAT
OM to you whose brilliance equals the fire
that ends a great eon HUM HUM PHAT
OM to you who wear an inexhaustible
crowning top-knot HUM HUM PHAT
OM to you with bared fangs and a wrathful
face HUM HUM PHAT
OM to you whose thousand arms blaze with
light HUM HUM PHAT
OM to you who hold a axe, an up-lifted
noose, a trident, and a khatvanga
HUM HUM PHAT
OM to you who wear a tiger-skin loincloth
HUM HUM PHAT
OM to you whose great smoke-coloured
body ends all obstructions I bow down HUM
HUM PHAT
OM I bow down to the Bhagavati Vajra
Varahi BAM HUM HUM PHAT
OM to the Queen of the female Arya
practitioners, invincible in the Three Realms
HUM HUM PHAT
OM to you who destroy all fears of harmful
spirits with your great Vajra wisdom
HUM HUM PHAT
OM to you who remaining on the Vajra-seat
cannot be overcome by others, but place
them under your power by your glance
HUM HUM PHAT
OM to you who as tummo energy-fire in a
wrathful body can dessicate Brahma
HUM HUM PHAT
OM to you who terrify and dry up the
demons and thus can vanquish others
HUM HUM PHAT
OM to you who triumph over all that can
make you ill-tempered, excited or stupefied
HUM HUM PHAT
OM I bow down to Vajravarahi, the Great
Yogini who transforms desire
HUM HUM PHAT

Once again, I become Vajrayogini.

Ninth Yoga: The Yoga Of Verbal & Mental Mantra Recitation

Verbal mantra recitation

Inside the chö-jung at my heart is a moon-disc, in the centre of which is a syllable BAM ཨླ encircled with a red mantra-mala standing counter-clockwise. From these, immeasurable rays of red light emanate, cleansing all living beings of their unwholesome karmas and delusions, and making offerings to all the Buddhas.

They bring back the Buddhas' blessings in the form of rays of red light, which dissolve into the syllable BAM ཨླ together with the mantra- mala, thus blessing my mindstream with waves of inspiring strength.

[Bless mala, then recite mantra as much as possible]

OM OM OM SARVA BUDDHA DAKINIYE VAJRA VARNANIYE
VAJRA VAIROCHANIYE HUM HUM HUM PHAT PHAT PHAT SVAHA
ཨླ་ཨླ་ཨླ་ས་ཅྲ་སྲ་རྩྱ་རྩྱ་གཞི་ཡི་བཟླ་ལྷ་རྩྱ་ཡི་བཟླ་བེ་རོ་ཙ་ཞི་ཡི་རྩྱ་རྩྱ་སྲ་སྲ་སྲ་སྲ་
[If doing wisdom shower mantra at end of retreat, insert HUM HA AN DZE before SVAHA]

Mental recitation *[Optional]*

First and Second Tangential Completion Stage Practices *[Optional]*

Heruka Vajrasattva Mantra²⁸

OM VAJRA HERUKA SAMAYA MANUPALAYA, HERUKA
TVENOPATISHTA, DRIDHO ME BHAVA, SUTOSHYO ME BHAVA,
SUPOSHYO ME BHAVA, ANURAKTO ME BHAVA, SARVA SIDDHI ME
PRAYACCHA, SARVA KARMA SUCCHA ME, CHITTAM SHRIYAM
KURU HUM, HA HA HA HA HO, BHAGAVAN, VAJRA HERUKA MA ME
MUNCHA, HERUKA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT.

[1x while ringing bell]

Tenth Yoga: The Yoga of Inconceivability

Light rays emanate from the syllable BAM ཨླ together with the mantra-mala at my heart and pervade all the three realms. The formless realm dissolves into the upper part of my body²⁹ in the form of rays of blue light. The form realm dissolves into the middle part of my body³⁰ in the form of rays of red light. The desire realm dissolves into the lower part of my body³¹ in the form of rays of white light.

I, as well, melt into light in stages from above and below and dissolve into the chö-jung.³²

That dissolves into the moon-disc and that dissolves into the thirty-two Yoginis.

They dissolve into the four Yoginis and they dissolve into the Principal Lady of my body-mandala.

The Principal Lady as well melts into light in stages from above and below and dissolves into the chö-jung.

That dissolves into the moon-disc and that dissolves into the mantra-mala.

That dissolves into the syllable BAM ཨླ and that dissolves into the head of the BAM ཨླ

That dissolves into the da-che³³ ཨླ and that dissolves into the thig-le³⁴ ཨླ

That dissolves into the nanda³⁵ ཨླ and that as well, growing smaller and smaller, dissolves into the Clear Light Emptiness.

[Contemplate³⁵]

Eleventh Yoga: The Yoga of Daily Activities

Instant Self-Generation as Vajrayogini

Within the sphere of Emptiness I instantly arise as the Revered Vajrayogini.

Donning the Body Armour

At my bodily places arise moon-discs. On top of these:

at my navel is a red	OM BAM	ཨོཾ་བཙོ་མོ་	in the nature of Vajra- Varahi;
at my heart a blue	HAM YAM	ཧཱུཾ་ཡཾ་	as Yamani;
at my throat a white	HRIM MOM	ཧྲིཾ་མོཾ་	as Mohani;
at my forehead a yellow	HRIM HRIM	ཧྲིཾ་ཧྲིཾ་	as Sachalani;
at the crown of my head a green	HUM HUM	ཧཱུཾ་ཧཱུཾ་	as Samtrasani;
and at all my limbs smoke-coloured [shoulders, wrists, hips and ankles]	PHAT PHAT	ཕཎ་ཕཎ་	in the nature of Chandika

Protection Field

[With mudras]

OM SUMBHA NI SUMBHA HUM HUM PHAT
 OM GRIHNA GRIHNA HUM HUM PHAT
 OM GRIHNA-PAYA GRIHNA-PAYA HUM HUM PHAT
 OM ANAYAHO BHAGAVAN VAJRA HUM HUM PHAT

[2X]

The Torma Offering

Consecrating the Outer Offerings

OM KHANDAROHI HUM HUM PHAT

[Sprinkle nectar]

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

Everything becomes Empty. Within a state of Emptiness, from KAMs ཀཾ་ come skullcup vessels, inside of which from HUMs ཧཱུཾ་ come the offering substances. In nature they are Empty, in aspect they have the forms of the individual offering substances. Their function is to confer distinguished, uncontaminated Bliss as objects to be enjoyed by the six cognitive powers.

OM VAJRA ARGHAM PRATICCHA AH HUM SVAHA	[water for drinking]
OM VAJRA PADHYAM PRATICCHA AH HUM SVAHA	[water for washing]
OM VAJRA PÜSHPE PRATICCHA AH HUM SVAHA	[flowers]
OM VAJRA DHUPE PRATICCHA AH HUM SVAHA	[incense]
OM VAJRA DIPE PRATICCHA AH HUM SVAHA	[light]
OM VAJRA GANDHE PRATICCHA AH HUM SVAHA	[perfume]
OM VAJRA NAIVIDYE PRATICCHA AH HUM SVAHA	[food]
OM VAJRA SHABDA PRATICCHA AH HUM SVAHA	[music]

Consecrating the Torma Offering

OM KHANDAROHI HUM HUM PHAT

[sprinkle nectar]

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDO HAM

Everything becomes Empty. Within a state of Emptiness, from YAM ཡམ་ comes a wind mandala, from RAM རམ་ a fire mandala, from three AH's ཨ་ a tripod of three human heads, on top of which from AH ཨ་ comes a broad and expansive skullcup. Inside it, from

			<i>[In a counter-clockwise direction]</i>
[the east\ a white]	OM	ཨོཾ	[transforms into yellow excrement]
[the north\ a green]	KHAM	ཁམ་	[transforms into white brain]
[the west\ a red]	AM	ཨམ་	[transforms into white sperm]
[the south\ a yellow]	TRAM	ཏཱམ་	[transforms into red blood]
[the centre\ a blue]	HUM	ཧཱུཎ་	[transforms into blue urine]

arise the five nectars, and from

[in a clockwise direction]

[the southeast\ a white]	LAM	ལམ་	[transforms into dark ox meat]
[the southwest\ a blue]	MAM	མམ་	[transforms into red dog meat]
[the northwest\ a red]	PAM	པམ་	[transforms into white elephant meat]
[the northeast\ a green]	TAM	ཏཱམ་	[transforms into green horse meat]
[the centre\ a red]	BAM	བམ་	[transforms into red human flesh]

arise the five meats, each marked with these syllables.

By the wind moving and the fire blazing, the substances inside the skullcup melt³⁶. On top of these, from HUM ཧཱུཎ་ there arises a white, upside-down khatvanga, which falls into the skullcup and melts, whereby these substances become nectar, the colour of mercury³⁷. Above this appear three garland strings of the Sanskrit vowels and consonants stacked on top of each other.

These transform into OM ཨོཾ AH ཨ་ HUM ཧཱུཎ་, from which light rays emanate and hook back nectar of pristine awareness from the hearts of all the Buddhas, Vira-heroes and Yoginis of the ten directions. By this being added to the nectar in the skullcup, the nectar increases and becomes inexhaustible.

OM AH HUM

[3x]

Inviting the Guests of the Torma Offering

[Do flaming mudra] PHAIM! ॐ From the syllable BAM ॐ at my heart, light rays emanate and from Akanishta Buddha-field bring forth in the space before me Vajrayogini encircled by a host of Gurus, Yidams, Buddhas, Bodhisattvas, Vira-heroes, Dakinis, Dharma Protectors and worldly protectors. From a HUM ॐ on the tongue of each of these guests comes a three-spoked vajra through which each partakes of the offering, drawing up the essence of the torma through a straw of light, the thickness of only a grain of wheat.

Offering The Torma

OM VAJRA ARA-LI HOH JAH HUM BAM HOH
VAJRA DAKINIYE SAMAYA STVAM TRISHYA HOH

[3x-7x]

OM KHA KHA KHAHI KHAHI SARVA YAKSHA RAKSHASA
BHUTA PRETA PISHACHA
UNMADA, APASMARA, VAJRA DAKA DAKINIYE-DAYA
IMAM BALIM GRIHANTU
SAMAYA RAKSHANTU,
MAME SARVA SIDDHIM ME PRAYACCHANTU
YATHI PAM YATISHTAM BHUJATHA PIBHATA JIGRATHA
MATI KRAMATA MAMA SARVA KARTAYA
SAD-SUKHAM VISHUDDHAYA SAHA-YIKA BHAVANTU
HUM HUM PHAT PHAT SVAHA

[2x]

Presenting Outer Offerings

OM VAJRAYOGINI SAPARIWARA ARGHAM, PADHYAM, PÜSHPE
DHUPE, DIPE, GANDHE, NAIVIDYA, SHABDA AH HUM

Presenting the Inner Offering

OM VAJRAYOGINI SAPARIWARA OM AH HUM

[Sprinkle nectar]

Praise To Vajrayogini

I prostrate to you, Glorious Vajrayogini. You have complete control over your mandala circles and their Dakinis. Possessing the five pristine awarenesses and the three Buddhakayas, you protect living beings. I prostrate to as many Vajra Dakinis as you manifest, who as ladies engaged in worldly affairs, cut off our bondage to preconceptions.

Prayer For The Revelation Of The Dakini's Lovely Face³⁸

In the theatre of the bliss-Empty of infinite victors
You show all appropriate visions of life or liberty.
Here now, beautiful Queen of Dakini-angels, my
heart recalls you.

Please sustain me with the blissful play of your
embrace.

In the Highest Heaven, you are the ecstatic consort
of the Victors,

In the twenty-four holy lands, you are Queen of
regional Dakinis,

On this earth, you are every physical Consort-Holy
Lady, you are this yogin's highest Savior.

You are the spontaneity of my mind's live
Emptiness,

Actual E-realm³⁹ BAMའི་ in the vajra city,

On this magic continent you manifest yourself as a
fearsome ogress and a smiling radiant maiden.

Holy Lady, no matter how much I sought,
I found no certitude of your truth-status; But at last
my mind-youth, weary of its fantasies,
Found relief in the forest hut of the inexpressible.

EMA. Arise now from the Dakini realm! Sustain me
by the truth of the King of Tantras,

The Glorious Heruka, which guaranteed
attainment

Just by reading the supreme quintessence mantra
of the Vajra Queen.

In the forest on the outskirts of Odivisha,

You sustained with the bliss of your embrace,
the Mahasiddha Vajraghantapa, and he flourished
in that highest kiss - Please sustain me in just that
way.

You visibly took the Holy Kusali from within the
Ganges

Into the realm of heavenly sky,

And you also looked after glorious Naropa -
So may you take me to the city of the Blissful
Dakinis.

Ta yey gyel wey dey.tong dö gar ni/
Si shi mik trul chir yang char.wa ley/
Deng dir ka.chö wang.mo yi wong ma/
Nying ney dren no kyu.bey tsey gey
kyong/

Og.min shing na lhen.kyey gyel yum ma/
Nyer shi yul na shing kyey da.ki.ma/
Nor dzin kya.pey kar.ma. mu.dra ma/
Nel.jor dag.gi kyab chog Jey.tsun ma/

Kyö ni sem nyi tong.pey rang tsel tey/
Dor.jey drong na E ying Bam.gyi ngö/
Gyü.mey ling na jik rung sin.mo dang/
Dzum.kar yo wey lang.tso sar.pa tön/

Dag.gi ji tar tsel yang pak.ma kyö/
Den.par dru.pey ngey pa ma nyey ney/
Trö.pey du.pey sem.kyi shö.nu dey/
Jö drel nak.kyi kang bur ngel so ten/

E ma da ni da.ki ying ney sheng/
He.ru.ka pel gyü.kyi gyel.po ley/
Dor.jey Tsun.mö nyey.wey nying.po chog/
Lak.pey drub.chey sung pey den.pey
kyong/

O.di.vi.shey wey tey nak trö du/
Drub.pey wang.chuk Dor.jey Dril.bu.pa/
Kyü dang tsum.bey dey.wey jey kyang
tey/

Ka jor chog.gi röl shin dak kyang kyong/

Gang.gey ling ney Jey.tsun Ku.sa.li/
Ngön sum nam.key ying su tri pa dang/
Pel.den Na.ro.ta.pa jey sung tar/
Dag kyang ka.chö ga.mey drong du tri/

By the power of the compassion of the great Root
and Lineage Lamas,
By the power of the distinctive profundity of the
quick path of the ultimate secret of the great Tantra,
And by the power of my own yogic pure high
resolve, may I quickly behold your smiling face,
blissful Dakini.

Tsa.gyü la.ma chog.gi tug.jey dang/
Gyü chen sang tey nyur lam sab kyey
dang/
Nel.jor dag.gi lhag sam dag.pey tü/
Ka.chö ga.mey dzum shel nyur tong shog/

Requests to Vajrayogini

O Venerable Vajrayogini, I request you please to
lead me and all living beings to the Pure Land of
the Dakinis. I request you to bestow on us all
mundane and extra-worldly powerful attainments
without exception. [3x]

Jey.tsun Dor.jey Nel.jor.mey/
Dag dang sem.chen tam.che dak.pa ka.cho
du tri par dzey du sol/
Jig.ten dang jig.ten ley dey.pey ngö.drub
ma lu pa tsel du söl/

Torma offering to the Dharma Protectors

Blessing the Torma

OM AH HUM HA HO HRIH [3x]

Offering the Torma

[First play bells, damarus, cymbals, drums,etc. and light incense]
HUM

From Highest Heaven Great Bliss Palace
Glorious Panjara Mahakala
Chief protector of the teachings
Vairochana's powerful heart-emanation
Please come here and accept this torma offering.

Og.min dey.chen dak pey po drang ney/⁴⁰
Nam.nang tug.ley trul.pey tu wo chey/
Ten. sung kun.gyi tso.wo Dor.jey Gur/
Pel.den Gö.n.po dir jön chö tor shey/

Shri Devi Remati Queen of the Desire Realm⁴¹
From Yongdü tsel and Yama's palace
And the holy land of Devikoti in Jambudvipa
Please come here and accept this torma offering.

Yong.dü.tsel dang Shin.jey po.drang
dang/
Dzam.ling De.vi.ko.ti ney chok ney/
Dö.kam tso.mo Nam.dru Re.ma.ti/
Pel.den Lha.mo dir jön chö tor shey/

Great Mother Ekajati, chief of Ogresses and
Dakinis, Fierce protectress of the mantras, Consort
of the Creator, Queen of world and Nirvana
From the mandala realm of the yoni of creation
Please come here and accept this torma offering.

Nang si bha.ga ying.kyi kyil.kor ney/
Kor dey kun.gyi dak.mo Ying.chuk.yum/
Ngak sung drak.mo ma.mo kan.drö tso/
Yum.chen Rel Chig dir jö chö tor shey/

Mahakala Lord of Local Deities
From Cool Grove and Haha Wilderness, from Sri
Lanka
From Mount Kailash from Darlung land and
Kaudrag Fort
Please come here and accept this torma offering.

Sil.wa.tsel dang Ha Ha Gö.pa dang/
Sing.ga Ling dang Ti.sey gang ri dang/
Dar.lung ney dang Ka.u.drak Dzong ney/
Shing Kyong wang.po dir jön chö tor
shey/

Karma Protector-Couple
From the eight death grounds, from southern Risul,
From Bodhgaya, glorious Samye, Nalatze, and splendid
Sakya,
Please come here and accept this tormas offering.

Jamsing Ogre-Couple, from the holy lands,
From the northeast death ground Maru tze,
From the red slopes of Mount Dragri in India,
From Darlung, and from Dragram and so forth,
Please come here and accept this tormas offering.

Especially you, Kinkara Father-Mother,
Dancing Skeleton Lords of the Cremation Grounds,
From the Ugyen Dakini Holy Land and your natural
home,
Surrounded with mundane and transcendent Dakinis,
Please come here and accept this tormas offering.

I pray to you! I worship you! O hosts of Guardians of
Buddha's teachings!
I propitiate you! I serve you! O great Guardians
protectors of the Guru's word! I summon you!
I beseech you hosts of yogin-defending gods,
Please come here quickly and accept this tormas offering.

I offer this sacrifice, red with flesh and blood!
I offer this drink of jagad tea, medicinal spirits and
blood!
I offer the music of large drums and thigh-bone
trumpets!
I offer a large black silk pennant that billows like a
cloud!

I offer all space full of fascinating wild animals!
I offer the deep chants of thundering, booming voices!
I offer an ocean of outer, inner and secret pure
substances!
I offer the play of bliss-Void indivisible wisdom!

May you preserve the awesomeness of Buddha's
Teaching!
May you intensify the reverence given the Three Jewels!
May you magnify the beneficial work of the glorious
Guru!
May you accomplish the goals ordained by us the
yogins!

Dur.trö.gyey dang lho chog Ri.sul dang/
Dor.jey den dang Pel.gyi Sam.yey dang/
Na.la.tsey dang Pel.den Sa.kya ney/
Ley.gön po mo dir jön chö tor shey/

Jang shar Ma.ru.tsey.yi dur trö dang/
Gya gar bang so mar.po drag ri dang/
Dar.lung Drag.ram la sok ney chog ney/
Nö jin Cham.drel dir jön chö tor shey/

Kyey bar Ö.gyen kan.dro yul dang ni/
Rang shin ney ney jig.ten jig.ten ley/
Dey pey kan.drö yong kor Dur trö.kyi/
Dag.po yab yum dir jön chö tor shey/

Söl.lo chö.do Gyel wey ten sung tsog/
Drup.so ten.no la.mey ka sung chey/
Bö.do kul.lo nel.jor dra lhey tsog/
Ring pey tsul.gyi dir jön chö tor shey/

Sha trag mar.gyi gyen bey tor mey chö/
Dza.gey men pu rak,tey tung.vey chö/
Nga chen kang ling röl.mö dra yi chö/
Dar nak pen.chen trin tar ti.bey chö/

Yi.trok chen sik nam.kha nyam bey chö/
Rab ji nyen bey yang.kyi nga rö chö/
Chi nang sang wey dam dzey gya.tso
chö/
Dey.tong yer mey ye.shey rol.pey chö/

Sang.gyey ten.pa nyen.po kyey.kyi
sung/
Kön.chog u.pang nyen.po kye.kyi tö/
Pel.den la.mey trin.ley kyey.kyi pel/
Nel.jor chöl.vey dö dön kyey.kyi drub/

[Damaru and bell]

Tsog Offering (*Optional*)

[The Tsog offering begins here. The sadhana continues after the tsog offering P.33]

Consecrating the Tsog Offerings

OM KHANDAROHI HUM HUM PHAT

[Sprinkle nectar]

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

Everything becomes Empty. Within a state of Emptiness, from an AH comes a broad and expansive skullcup inside of which are the five meats and the five nectars, which melt and transform into a great ocean of nectar of pristine awareness.

OM AH HUM HA HO HRIH *[3x]*

Offering the nectar

I offer this supreme nectar which far transcends vulgar objects, which is the supreme method to bind me closer to all the Victorious Buddhas, and which is the foundation of all powerful attainments. May you be pleased with the Great Bliss of peerless ultimate Bodhichitta which is completely purified of all taints of the obstacles and freed from all conceptions.

Offering The Tsog

HO! This ocean of offering tsog of undefiled nectar

Blessed by samadhi, mantra and mudra

We offer in order to please you hosts of root and lineage Gurus

OM AH HUM *[Bell & Damaru on each syllable]*

Contented by your sport with all these splendours that could be wished for

E MA HO *[Bell & Damaru]* Please let fall a great rain of blessings.

HO! This ocean of offering tsog of undefiled nectar

Blessed by samadhi, mantra and mudra

We offer in order to please you hosts of powerful female yogic dieties.

OM AH HUM

Contented by your sport with all these splendours that could be wished for,

E MA HO Please bestow the dakini powerful attainments.

HO! This ocean of offering tsog of undefiled nectar

Blessed by samadhi, mantra and mudra

We offer in order to please you hosts of yidam dieties with your entourage

OM AH HUM

Contented by your sport with all these splendours that could be wished for,

E MA HO Please let fall a great rain of powerful attainments.

HO! This ocean of offering tsog of undefiled nectar

Blessed by samadhi, mantra and mudra

We offer in order to please you hosts of Precious Jewels of Refuge

OM AH HUM

Contented by your sport with all these splendours that could be wished for

E MA HO Please let fall a great rain of sacred Dharma.

HO! This ocean of offering tsog of undefiled nectar
Blessed by samadhi, mantra and mudra,
We offer in order to please you hosts of Dakinis and Dharmapalas
OM AH HUM
Contented by your sport with all these splendours that could be wished for
E MA HO Please let fall a great rain of virtuous conduct.

HO! This ocean of offering tsog of undefiled nectar
Blessed by samadhi, mantra and mudra,
We offer in order to please you hosts of beings who were once our mothers
OM AH HUM
Contented by your sport with all these splendours that could be wished for,
E MA HO Please still the sufferings of distorted views.

Presenting the Outer Offerings

OM VAJRAYOGINI SAPARIWARA ARGHAM, PADHYAM, PÜSHPE, DHUPE, DIPE, GANDHE,
NAIVIDYE, SHABDA AH HUM

Presenting the Inner Offering

OM VAJRAYOGINI SAPARIWARA OM AH HUM

[Sprinkle nectar]

Sixteen Praises to Heruka and Vajrayogini YAB-YUM⁴²

[Play bell and damaru with arms crossed at heart for each HUM HUM PHAT]

OM NAMO BHAGAVATE / VIRA SHAYE HUM HUM PHAT	OM I bow down to the Bhagavan, Lord of the Brave Ones HUM HUM PHAT
OM MAHA KALPA / AGNI SAMNI BHAYA HUM HUM PHAT	OM to you whose brilliance equals the fire that ends a great eon HUM HUM PHAT
OM DZATA MAKU / TROTA TAYA HUM HUM PHAT	OM to you who wear an inexhaustible crowning top-knot HUM HUM PHAT
OM DHAMTRA KARA / LOTRA VIKANA / MUKAYA HUM HUM PHAT	OM to you with bared fangs and a wrathful face HUM HUM PHAT
OM SAHASRA / BHUNDZA BHASURAYA HUM HUM PHAT	OM to you whose thousand arms blaze with light HUM HUM PHAT
OM PARASHUPA / SHODHADA / SHULA KHATVANGA / DHARINE HUM HUM PHAT	OM to you who hold a axe, an up-lifted noose, a trident, and a khatvanga HUM HUM PHAT
OM BYADADZINAM / WARA DHARAYE HUM HUM PHAT	OM to you who wear a tiger-skin loincloth HUM HUM PHAT
OM MAHA DHUMINDHA / KARA WAPUKAYA HUM HUM PHAT	OM to you whose great smoke-coloured body ends all obstructions I bow down HUM HUM PHAT
OM NAMO BHAGAVATI / VAJRA VARAHI BAM HUM HUM PHAT	OM I bow down to the Bhagavati Vajra Varahi BAM HUM HUM PHAT
OM NAMO ARYA / APARA-JITE / TRAI-LOKYA / MATI VIDYESHVARI HUM HUM PHAT	OM to the Queen of the female Arya practitioners, invincible in the Three Realms HUM HUM PHAT
OM NAMO SARVA / BHUTA BHAYA / VAHE MAHA VAJRA HUM HUM PHAT	OM to you who destroy all fears of harmful spirits with your great Vajra wisdom HUM HUM PHAT
OM NAMO VAJRA / SANI AJITE / APARA-JITE / VASHAM KARI-NETRA HUM HUM PHAT	OM to you who remaining on the Vajra-seat cannot be overcome by others, but place them under your power by your glance HUM HUM PHAT
OM NAMO BRAHMANI / SHOSHANI / ROSHANI / KRODHE KARALENE HUM HUM PHAT	OM to you who as tummo energy-fire in a wrathful body can dessicate Brahma HUM HUM PHAT
OM NAMO TRASANI / MARANI / PRABHADANI / PARAJAYE HUM HUM PHAT	OM to you who terrify and dry up the demons and thus can vanquish others HUM HUM PHAT
OM NAMO VIJAYE / JAMBHANI / STAMBHANI / MOHANI HUM HUM PHAT	OM to you who triumph over all that can make you ill-tempered, excited or stupefied HUM HUM PHAT
OM NAMO VAJRA / VARAHI / MAHA YOGINI / KAME-SHVARI KHAGE HUM HUM PHAT	OM I bow down to Vajravarahi, the Great Yogini who transforms desire HUM HUM PHAT

Offering the Tsog to the Vajra Master

Vajra-holder please heed my request. / Please enjoy, as is your pleasure,
This special tsog that I offer / with a mind filled with faith.

E MA great peace KYAI.

This blazing great Tsog burns up delusions / And in this way brings on Great Bliss.
Everything, AH HO, is Great Bliss /
AH HO MAHA SUKHA HO.

Concerning this, all things are to be seen as pure / You should have no doubt about this.
Since Brahmins, outcastes, pigs and dogs / are of one nature, please enjoy.

The Buddha-dharma is invaluable.
It is free of stains such as longing desire;
The abandonment of grasping consciousness and its objects.
Therefore, respectfully I bow to Thusness.
AH HO MAHA SUKHA HO

[Offer the tsog to the Vajra master(if present) and distribute the tsog to the assembly.]

Song To Move the Dakinis' Hearts

HUM! We make our requests to you / Tathagatas gone beyond,
Great Viras and Yoginis, All Dakas and Dakinis.

- 1) Heruka delights in supreme bliss / thereby becomes intoxicated
By this blissful intoxication / brings satisfaction to the Consort,
To accord with precepts of practice / entering the union of innate bliss.

A LA LA, LA LA HO, A IE A AH, A RA LI HO
You the vast multitudes of / Immaculate Dakinis
Look upon us all with love, / bestow powerful attainments

HUM! We make our requests to you / Tathagatas gone beyond,
Great Viras and Yoginis, All Dakas and Dakinis.

- 2) Through inspiring the mind of great bliss / and the moving dance of their bodies,
There arises the play of great bliss / within the lotus of the consort
This bliss we offer to you / multitudes of powerful Yoginis /

A LA LA, LA LA HO, A IE A AH, A RA LI HO
You the vast multitudes of / Immaculate Dakinis
Look upon us all with love, / bestow powerful attainments

HUM! We make our requests to you / Tathagatas gone beyond,
Great Viras and Yoginis, All Dakas and Dakinis.

- 3) Yoginis who dance so sensually / with enchanting and graceful movements,
The Protector so fully to please / and the multitudes of Dakinis
Come before us and inspire us all, / bestow upon us innate great bliss.
A LA LA, LA LA HO, A IE A AH, A RA LI HO
You the vast multitudes of / Immaculate Dakinis
Look upon us all with love, / bestow powerful attainments
HUM! We make our requests to you / Tathagatas gone beyond,
Great Viras and Yoginis, All Dakas and Dakinis.
- 4) Great bliss which is endowed with / countless liberating qualities
Without which freedom cannot be gained / though one endures great austerity,
That sublime bliss so abides within / the centre of the supreme lotus.
A LA LA, LA LA HO, A IE A AH, A RA LI HO
You the vast multitudes of / Immaculate Dakinis
Look upon us all with love, / bestow powerful attainments
HUM! We make our requests to you / Tathagatas gone beyond,
Great Viras and Yoginis, All Dakas and Dakinis.
- 5) Just as a lotus born out of mud / great bliss though evolving from desire
Is unsullied by defilements, / arising immaculately pure.
May samsara's bonds be swiftly loosed / by your lotus bliss great Yoginis.
A LA LA, LA LA HO, A IE A AH, A RA LI HO
You the vast multitudes of / Immaculate Dakinis
Look upon us all with love, / bestow powerful attainments
HUM! We make our requests to you / Tathagatas gone beyond,
Great Viras and Yoginis, All Dakas and Dakinis.
- 6) Just as swarming bees will so draw forth / the purest nectar of fragrant flowers
May we too be fully satisfied / by the captivating nectars of
The lotus in full maturity / possessing six refined qualities.
A LA LA, LA LA HO, A IE A AH, A RA LI HO
You the vast multitudes of / Immaculate Dakinis
Look upon us all with love, / bestow powerful attainments

[Prepare the left over tsog before continuing]

Consecrating the Left Over Tsog

OM KHANDAROHI HUM HUM PHAT

[Sprinkle nectar]

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

Everything becomes Empty. Within a state of Emptiness, from an AH comes a broad and expansive skullcup inside of which are the five meats and the five nectars, which melt and transform into a great ocean of nectar of pristine awareness.

OM AH HUM HA HO HRIH *[3x]*

Offering the Left Over Tsog

PHAIM! UCHISHTA BALIMTA BHYAK-SHASI SVAHA

HO This ocean of remaining tsog of undefiled nectar
blessed by samadhi, mantra and mudra,
We offer in order to please you hosts of oath-bound realm protectors
OM AH HUM
Contented by your sport with all these splendours that could be wished for,
E MA HO, please accomplish the virtuous conduct of the yogic path as you have
pledged.

[Take the left over tsog outside.]

Prayer of Request to Oath Bound Realm Protectors For Accumulating Good Fortune and Eliminating Hindrances

HO By offering this ocean of remaining Tsog to the guests
Who are left together with their entourage
May the precious teachings proliferate
May the upholders of the teachings, the offering patrons
Together with their entourage, and especially we yogins
May we all gain freedom from sickness
May we gain a long life, fame, good fortune and abundant wealth.

Bestow on us the powerful attainments of actions
Such as pacification, increase and so forth
Oath-bound Protectors protect us!
Help us obtain all powerful attainments.

Make us meet no untimely death, sickness, demons or interfering spirits.
See that we have no bad dreams, ill omens or calamities.

May we have worldly happiness, good crops and harvests.
May the Dharma flourish, all goodness and joy come about
And may all wishes within our minds be fulfilled.

And by the force of this bountiful giving
May I become a Buddha for the sake of all beings
And by my generosity may I liberate all those
Who were not liberated by previous Buddhas.

[At this point the sadhana resumes]

Requesting Forbearance

OM VAJRA HERUKA SAMAYA MANUPALAYA,
HERUKA TVENOPATISHTA, DRIDHO ME BHAVA,
SUTOSHYO ME BHAVA, SUPOSHYO ME BHAVA,
ANURAKTO ME BHAVA, SARVA SIDDHIM ME PRAYACCHA,
SARVA KARMA SUCCHA ME, CHITTAM SHRIYAM KURU HUM
HA HA HA HA HO BHAGAVAN,
VAJRA HERUKA MA ME MUNCHA,
HERUKA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT *[1x Ringing bell]*

Whatever I have done incorrectly because of not finding the proper materials, or not fully knowing, or lack of ability, please be patient with all of these.

Inviting Guests to Return to their Respective Places

OM VAJRA MU

[With mudra]

The wisdom-being guests for the torma return to their own abodes.
The commitment beings dissolve into me.

Dedication

By the merit of this practice may I quickly achieve the Dakini powerful attainment and may I lead all living beings, without exception, to this state.

At the time of my death, may I be offered flowers, upheld umbrellas and banners, the music of cymbals and voices and so forth, by Dharma Protectors, Vira-heroes, Virini-heroines and so forth, and be led to reside in Dakini-land.

May the truth of the valid goddesses, their valid commitments and the supremely valid words they have spoken, become the causes for us to receive the protection of the goddesses.

Extensive prayer of dedication⁴³ (Optional)

Thus by the force of rightly contemplating
The good developing and liberating paths of the Queen
Dakini Buddha Consort,
May we be unfailingly and happily looked after
By the authoritative Lama, source of Siddhis!

In the ship of the free, well-endowed human life- form,
Flying the white sail of awareness of impermanence,
Blown by winds of ethical choices aware of
evolutionary effects,
May I be delivered from the fearsome ocean of
samsara!

Helplessly compelled by my love for mother beings,
May I don the armour of energy of the enlightened
spirit
And entering the ocean of Bodhisattva deeds,
May I become a fit vessel of the developing initiations!

From the kindness of the qualified Vajra Holder,
By enjoying the glory of the elixir of the Dakini
blessing
Combined with an Unexcelled Yoga Tantra initiation,
May I become a fit vessel to contemplate the liberating
path!

May I guard as carefully as my eyeballs
The vows and commitments sworn to at that time
And by the yogas of sleeping, rising, and elixir tasting,
May I delight in the three pleasures of the three doors!

Relying on the crown-jewel of infallible refuges,
Taking to heart the great aim of mother beings,
Cleansing stains of wrongs with Vajrasattva's elixir,
May the compassion of the Holy Lama see me through!

The Outer Yogini is the beautiful Buddha-consort,
The supreme Inner Vajra Queen is the syllable BAMའྩ,
The Secret Dakini Consort is my live mind's Emptiness
brilliance
May I delight in the erotic bliss of beholding your true
face!

Ka chö wang mo

Dey tar gyel yum ka.chö wang.mo yi/
Min.drol lam zang tsul shin gom pey tu/
Ngo.drub jung ney tsen.den la.ma yi/
Gye shin drel mey jey su dzin.par shog/

Del jor dru chen mi tak dren pa yi/
Ba den kar.po kyö pa len.dre.kyi/
Lang dor tun pey lung.gi rab kul ney/
Jig.rung kor.vey tso ley drol war shog/

Mar gyur dro la tsey.vey shen wang.gi/
Lab chen jang.chub sem.kyi go go tey/
Gyel sey chö pa gya.tso jing shug pey/
Min.jey wang.gi nö du rung.war shog/

Tsen.den dor.je dzin.pey ka drin ley/
Nel.jor la me wang dang je.tsun mey/
Jin.lab du.tsi pel la long.chö pey/
Drol lam gom.pey nö du rung.war shog/

Dey tsey nö pey dam tsig dom.pa nam/
Mig.gi drey bu shin du sung wa dang/
Nyel dang du.tsi nyang wey nel.jor.gyi/
Go sum ga wa sum la rö! war shog/

Lu mey kyab ney tsuk.gi nor.bur ten/
Mar gyur dro.we dön chen nying la
shug/
Dor sem du.tsi nye pey dri ma tru/
Je.tsun la.mey tug.je kyong war shog/

Yi.wong gyel yum chi yi Nel.jor.ma/
Bam.yig nang.gi Dor.je Tsun.mo chog/
Sem nyi tong sel sang wey Ka.chö Yum/
Rang shel tong wey tsey gey rö! war
shog/

May I complete the yoga of deity self-generation,
Best developer of realization of path and goal,
Wondrous art of transmuting the unpurified reality of
death, bardo, and rebirth into the Three Buddhakayas.

The environment is the E-syllable ཨྲྀ crystal palace,
Its living beings are BAM syllable ཨྲྀ Yoginis,
By the samadhi of the great bliss of Integration,
May all appearance dawn as pure vision of perfection!

Vividly envisioning inner channels⁴⁴ and drops as
thirty-seven deities,
All mundane and transcendent things dissolving into
the actuality of the three types of messengers,
By donning the armour of the mantra letters,
May I not be shaken by the outer and inner demons!

By means of verbal and mental recitation
Focused one-pointedly on the mantra wheels
In the heart Dharma chakra and navel Emanation
chakra,
And by the two accessory perfection stages herald,
May I develop the ecstatic Bliss-Void indivisible
wisdom!

By the laser noose radiating from the BAM syllable ཨྲྀ
and mantra mala
Melting beings and things of the three realms into
light,
Dissolving them into me, then myself gradually
melting into Emptiness
May the living mind abide in the blissful Empty realm!

Resurrecting as the goddess marked by armour
mantras,
May the fierce goddess mantras prevent all
obstructions,
And perfect those activities with their components
Wherein whatever occurs dawns as the goddess's
triple secret!

Thus, by means of the eleven yogas, at the right time
May the coral-coloured blissful Lady,
Her vermilion hair let down, her orange eyes flashing,
Take me physically to the city of Knowledge Holders!

Jang shi chi.wa bar.do kyey.wa sum/
Ku sum lam du kyer.vey mey jung tab/
Lam drey tok.pa kyey.vey min jey
chog/
Dag lhar kyey.pey nel.jor tar.chin shog/

Nö.kyi jig.ten E.yig shel mey kang/
Chu.kyi sem.chen Bam.yig nel.jor.ma/
Sung.juk dey.wa chen.po ting dzin.gyi/
Chir nang dak.pey nang.war char.war
shog/

Nang.gi tsa kam so dun lhar sel tey/
Kor dey chö kun po.nya nam sum.gyi/
Ngo wor tim la ngag yig go gö pey/
Chi nang gek.kyi yo wa mey.par shog/

Chö.kor trul.pey kor.lo ngag kor la/
Tsey chig mik pey ngag yi dey pa dang/
Shar jung dzog.rim sung.gi po.nya yi/
Lhen.kyey dey.tong ye.shey dren.par
shog/

Bam.yig ngag treng ley trö ö shag.kyi/
Kam sum nö chö wö shu rang la tim/
Rang yang rim.gyi tong.par tim.pa ley/
Sem nyi dey.tong ying su ney par shog/

Dey ley go chey tsen pey lhar sheng
ney/
Tsam ngam dra yi bar.chey kun sung
shing/
Gang shar lha.yi sang sum du char wey/
Chö lam yen.lak dang chey tar.chin
shog/

Dey tar chog dang da.vey nel.jor.gyi/
Nam shig du na ga ma ji ru dok/
Li tri tra drol mar ser mig yo mey/
Ngon sum rig dzin drong du tri par
shog/

Having practised among corpses in the death ground
With a Langali trunk filled with vermilion sindhura,
Then searching in all lands - may this beauty, to whose
brow
The bliss swirl at my urna jumps, take me to Dakini
Heaven!

Should I fail to achieve liberation within this lifetime
May I, by striving one-pointedly at such practices as
meditation and recitation,
Be watched over by Kechara's Queen of Bliss and
achieve liberation
In the intermediate state or within just a few lifetimes.

May I be liberated instantly through a practice done at
death, in which my mind
As the Bam syllable འྲ , is raised by the swift-moving
scent-bearer
Through the central channel up to the Brahma aperture
Mixing there with the blissful wisdom of the
Conquerors' Mother

May the inner Varahi destroy the grasping vines of
subject and object,
And may the Dancing Lady who dwells in the supreme
central channel
Emerge from the Brahma aperture into the realm where
clouds make their way
To embrace the blood-drinking Hero in Blissful delight

Through the kiss yoga of one-pointed meditation
On the tilaka heated by the five winds at my navel
lotus,
When the fragrant drops melt in my body-mind's
channels,
May my mind-stream be satiated with that bliss
supreme!

When the Tummo Beauty of ordinary clear light,
With her smiling, teasing erotic play in the central
channel,
Has totally delighted the HAM syllable ཨ youth
May I attain the Great Bliss Integration State!

Sin.dur lang.ga.li yi dong bur chey/
Ro den ney su drub shing yul kun tu/
Nyul wey gang.gi dzo pur kyil ri chen/
Pö pey dzey mey ka.chö tri par shog/

Gel tey tsey dir drol war ma gyur
kyang/
Gom dey sok la tse chig bey pey tu/
Bar.do ney sam ring min kyey wa ru/
Ka.chö ga mey jey su dzin par shog/

Dri shön gyok drö rang sem Bam.yig
zug/
Dhu.ti lam ney tsang pey gor kyö pa/
Gyel yum dey.tong tug dang sey wa yi/
Da key lam.gyi key.chik drol war shog/

Nang.gi pag.mo sung dzin tri shing
chom/
Chog.gi dhu.tir shuk pey gar ken ma/
Tsang pey go ney trin lam ying su tön/
Trag tung pa.wo kyu ching röl war
shog/

Tey wey pey.mor lung ngey ti.la.ka/
Tsey chik gom pey ka jor nel.jor.gyi/
Lu sem tsa la dri zhön shug.pa yi/
Dey.wa chog-gi dag gyu tsim par shog/

Ta mel ö.kyi tum.mo dzey den mey/
Dhu.tir dzum kar shey pey röl.tsey kyi/
Ham.yig zhön.nu yong su nyey jey ney/
Zung.juk dey.wa chen.po sa tob shog/

When the red-black RAM འཇམ་མཚོ་ at the centre of three
channels at the navel
Has blazed up with my upper and lower winds, its
Brahma flame
Purging the waste drops from my seventy-two
thousand channels
May my central channel completely fill with essential
drops!

When the five-coloured drop at the centre of my brow
Goes to my crown, may its moon-water stream flow
down to the stamen of my secret lotus,
And may I be satiated by the four joys falling and
rising!

When the five-coloured light rays from that drop shine
on my body and all things still and moving,
Transforming them into masses of radiant clear
rainbows
May I return to my natural realm of bliss and
Emptiness!

May the primordial ground,
Birth, cessation, and duration-free,
The inexpressible experiential subtlety of brilliant
Emptiness
Integration inconceivable, my living mind, the Yogini
Recognize her own face and always sustain us all.

When the channels, winds and drops dissolve into the
EVAM realm.
And attain the glory of the live mind Great Bliss
Dharmakaya
May I sustain infinite universes of living beings with
the measureless play of my numberless Nirmanakaya
forms

In short, by the force of being looked after unfailingly
By the revered Lama of Ka.chö,
Swiftly completing my progress on the stages and
paths
May I attain the exaltation of great heavenly
Dakinthood.

By the strong force of the blessings of miraculous
Victors
With their Bodhisattva offspring,
Of the infallible truth of relativity,
And of my own pure altruistic high resolve.
May all the aims of my pure vows be accomplished!

Tey wey tsa sum ü.ney mar nak RAM/
Teng wok lung.gi bar wey tsang pey
mey/
Tong trag dön nyi nyik mey kam sek
tey/
Dang mey dhu.ti yong su gang war
shok/

Ka dok nga den min tsam tig.le ni/
Chi wor sön ley jung wey da chü gyun/
Sang wey chö kyey sen.drü bar dag tu/
Yey bab mey ten ga shi tsim par shog/

Tig.ley dey ley tro.pey wö ngey ser/
Pok pey rang lu la sok ten yo kun/
Dang sel ja tson pung.por gyur ley lar/
Rang ney dey.tong ying su juk par
shog/

Kyey gak ney sum drel.wa dö mey shi/
Tong sel jo du mey pa nyuk mey
ngang/
Zung.juk lo dey rang sem nel.jor.ma/
Rang ngo shey ney tak tu kyong war
shog/

Tsa lung tig.ley E.vam ying su tim/
Sem nyi dey.chen chö.ku pel tob ney/
Drang yey zug.ku nam röl pak mey.kyi/
Nam key ta ley dro di kyong war shog/

Dor na La.ma Jey.tsun Ka.chö mey/
Drel.wa mey par jey su sung wey tu/
Sa lam drö pa nyur du tar.chin ney/
Ka.chö chen.po go.pang to.par shog/

Mey jung sey chey gyel.wey jin.lab
dang/
Ten.drel lu wa mey.pey den.pa dang/
Dag.gi lhag sam dag pey tu tob.kyi/
Nam dag mön pey ney di drub.par
shog/

Auspicious Prayers (*Optional*)

Let us all have the great good fortune
Of the sudden showering of the blessings
Of the host of holy, glorious Gurus,
Such as the Great Sage Naropa, Lord of
Vajradharas,
Masters of all virtue, goodness, and successes!

Let us all have the great good fortune
Of the Dharmakaya Dakini, Prajnaparamita,
Transcendent Wisdom, the supreme mother of the
Victors,
Natural Clear Light primordially free of
fabrications,
The Lady who creates and withdraws all still and
moving things!

Let us all have the great good fortune
Of the ecstatic Sambhogakaya
Body of shining beauty, ablaze with glory of signs
and marks,
Speech proclaiming the Supreme Vehicle with
sixtyfold melody
Mind with five wisdoms, with non-conceptual bliss
and clarity!

Let us all have the great good fortune
Of the Nirmanakaya Field-Born Dakinis
Whose various Form Bodies in various lands
Accomplish with various means the aims
Of various disciples with various inclinations!

Let us all have the great good fortune
Of the Supreme Mantra-Born Dakini,
The ruby-coloured Holy Lady, with her fierce
smile,
Hands holding curved knife and skullcup, legs
extended and drawn in!

Let us all have the great good fortune
Of your seventy-two thousand hosts of countless
millions of emanations.
Who eliminate all obstructions for practitioners,
And bestow their cherished goal,
The Supreme Siddhi of Enlightenment!

Tashi Shog

[Play bell at the end of each verse]

Pun.tsok gey.lek kun.gyi pel nga wa/
Dor.jey Chang wang Pen.chen Na.ro sok/
Pel.den la.ma dam.pey tsok nam kyi/
Jin.lab nyur du juk pey ta.shi shog/

Gyel.vey yum chog shey.rab pa.röl chin/
Rang shin ö.sel dö ney trö dang drel/
Ten yö ngö kun tro dang du dzey ma/
Ka.chö chö.kyi ku yi ta.shi shog/

Tsen pey pel bar rab dzey ji pey ku/
Druk chu yang den teg chog drok pey sung/
Ye.shey nga.den dey sel mi tok tug/
Lhen.kyey long.chö dzog.ku ta.shi shog/

Na.tsok shing du na.tsok zug.ku yi/
Na.tsok tab.kyi na.tsok dul jey dön/
Na.tsok sam pa ji.shin drub dzey ma/
Shing kyey trul pey ku yi ta.shi shog/

Pey.ma ra gey dok tsung Jey.tsun ma/
Dzum trö nyam den zhel chig chag nyi.kyi/
Dri tö lek dzin shab sung kyang kum tsul/
Ngak kyey ka.chö chog.gi ta.shi shog/

Gang.gi nam trul drang mey jey wa trag/
Tong drag dun chu tsa nyi tsoq nam.kyi/
Drub.pa po yi bar.chey kun sel ching/
Dö dön ngö drub tsöl wey ta.shi shog/

[Damaru, bell & music]

Gaden for the West Colophon

This English translation of Kyabje Pabongka Rinpoche's long Vajrayogini sadhana is compiled from a variety of sources. Under the kind supervision of the Venerable 13th Zasep Tulku Rinpoche, this Gaden for the West (GFTW) version has been edited by Chuck Damov (with particular thanks to Julia Milton) and formatted by Peter Lewis.

Please forward editing suggestions / corrections to chuckdamov@yahoo.ca, and formatting suggestions / corrections to peterl@netidea.com.

Updated versions will be available on the web.

We dedicate any and all merit of this effort to the study and pure practice of the precious Vajrayana teachings.

Endnotes

¹ Dorje Neljorma, Tibetan

² Highest Yoga Tantra

³ Chakrasamvara is also known as Heruka.

⁴ In the Mahaanuttarayogatantra class the main offering is the inner offering. For this reason we need the inner offering set.

⁵ purify

⁶ transforms

⁷ imagine a gap between lotus and head

⁸ Note that in the long sadhana one visualises Guru Buddha Vajradharma (Lama Sang.gyey Dorje Chö) while in the short sadhana of Vajrayogini one visualises Guru Vira Vajradharma.

⁹ Mahasukha

¹⁰ i.e. Vajrayogini

¹¹ This is chanted to the tune of the short mandala offering (Sa zhi pö kyi ...).

¹² With mudra

¹³ Chanting melody is the same as the long mantra of Lama Tsong Khapa.

¹⁴ Senge Gyaltsen

¹⁵ This verse added by Zasep Rinpoche at Vajra Yogini retreat, Vajra Ling Australia 1999

¹⁶ Buddha Vajradharma

¹⁷ Purifies ordinary death

¹⁸ Purifies ordinary bardo

¹⁹ Purifies ordinary rebirth

²⁰ Inverted double-tetrahedral reality source or upside down double pyramid

²¹ From its four element nature

²² such as "KAMINI" and so forth

²³ north

²⁴ The body, speech and mind families are all of Vajrayogini.

²⁵ burning of tummo

²⁶ emptiness

²⁷ The 8 praises to the yab, Heruka, are inserted by Zasep Rinpoche for the purpose of familiarization. The order of yab/yum is according to tradition.

²⁸ To purify any impure mantra recitation.

²⁹ crown to neck

³⁰ neck to heart

³¹ heart to feet

³² The rest of the visualisations in this paragraph are not required if you have not visualised the body mandala.

³³ crescent moon

³⁴ drop, bindu (Sanskrit)

³⁵ If you have received the teaching, do the extraordinary inconceivable yoga at this point.

³⁶ purify

³⁷ transforms

³⁸ Chant with Lama Tsong Khapa tibetan mantra melody (Mig-me tze-wai ...)

³⁹ wisdom

⁴⁰ Chanted, ring bell every second beat, playing cymbals and large drums if available.

⁴¹ Palden Lhamo (Tibetan)

⁴² The 8 praises to the yab, Heruka, are inserted by Zasep Rinpoche for the purpose of familiarization. The order of yab/yum is according to tradition.

⁴³ By Tsarpa Dorjechang

⁴⁴ Nadis (Sanskrit); tsa (Tibetan)