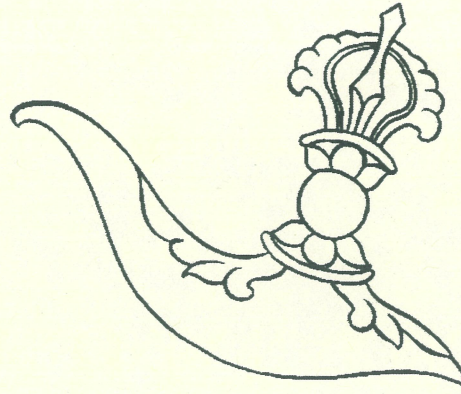


TRÖMA NAKMO

According to the Ensa-Ganden Ear-Whispered Lineage



*To be read only by those who have received the empowerment, commentary, and oral transmission of
Tröma Nakmo according to the Ganden-Ensa Ear-whispered Lineage*

Venerable Lady,
Tathâgata,
Direct seer of
ultimate reality,
Mother of
victorious ones,
Profound pacifier,
Free from constructs,
Protector of beings,
Manifesting
varied forms —
To you I offer praises!



DE-NYI NGÖN-GYUR
DE-SHIN-SHEK
TÖ-DREL
SAB-SHI
GYEL-WEY-YUM
NA-TSOK KU-TÖN
DRO-WEY-GÖN
JE-TSÜN KYÖ-LA
DAK TÖ-DÖ

The Sâdhana of Venerable Lady Tröma Nakmo
Entitled “A Swift Path to the Union”

(Tib. *rje tsun ma khros ma nag mo'i sgrub thabs zung 'jug nye lam she bya ba bshugs so*)

Composed by
Trashilhünpo Ngakchen Lobsang Söpa (bkraś lhun sngags chen blo bzang bzod pa, early 20th cent. c.e.)

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The Preliminary Practices

Namo Guru Vajrayoginîye

(Homage to Guru Vajrayoginî)

Here, I will present in a simple way the sâdhana of Venerable Tröma Nakmo transmitted from Buddha Vajradhâra, Venerable Mañjushrî, Mahâsiddha Dharmavajra, and Venerable Tsongkhapa. You could undertake this practice if you have trained your minds in the common path and have received the full four empowerments into the mandala of Heruka, Hevajra or other Highest Yoga Tantra deities. Furthermore, you should have thoroughly received the four empowerments of Venerable Tröma Nakmo [according to the Ganden Ear-Whispered Lineage].

First in a location that you find mentally conducive, arrange the representation of the [Machik Tröma Nakmo's] body: a drawn image or statue, a damaru, bell, katvanka and so forth, the outer and inner offerings, and tormas. Facing South or imagining you are facing South, taste the nectar [made of a Vajrayoginî nectar pill] and sit [comfortably] with the correct [Vairocana sevenfold] physical posture. [Do the warming-up yoga exercises according to the Six Yogas of Naropa in the morning if possible.]

YOGA OF IMMEASURABLES

Visualizing the Refuge Field

[All ordinary visions are absorbed into the absolute expanse of emptiness and awareness. Imagine that this environment is completely transformed into a pure land, smooth, flat, dark-blue with golden specs, no-obstruction.]

In space before me stands Guru Chakrasamvara Father-Mother in union, surrounded by the hosts of my root and lineage gurus, yidams [Machik Labdrön, peaceful and wrathful, Five Dâkinîs, and other yidams], the Three Jewels, entourage [dâkas, dâkinîs], and protectors.

Going for Refuge

Imagining that you and all beings are going for refuge together with the special virtuous mind of awakening, recite three times:

SHEN-DRÖL-WA-LA

to free others

RANG -DAM-LE

myself out of the mire

DRÖL-WA GÖ-PE

I must free

SHEN-DÖN-DU

for the benefit of others

To free others I must free myself out of this mire [of cyclic existence].

1b

SANG-GYE GO-PANG*Buddhahood***TOB-PEY-CHIR***to reach***GE-SHEK-NAM-LA***to the Buddhas Gone to Freedom***KYAB-SU-CHI***I go for refuge***For the benefit of others I go for refuge to the Buddhas *Gone to Freedom* to reach the buddhahood.****TOB-LAM***path of recognition***TÖN-PE***taught by the buddha***SUNG-PEY****MEN***medicine***DO-NGAK***sutras/tantras***CHÖ-NI***teachings***SHEN-DÖN-DU***for the benefit of others***The Teachings of the sutras and tantras are the path of recognition, the medicine, taught by the Buddha.****RANG-GYÜ***integrate Into my mind***DANG-DRE****CHÖ-PEY-CHIR***to put into practice***DAM-PEY-CHÖ-LA***to the holy Dharma***KYAB-SU-CHI***I go for refuge***For the benefit of others I go for refuge to the holy Dharma to integrate them into my mind and put into practice.****JE-SU***follower***DREN-NE****CHÖ-PEY***practitioners***SHING***field***CHÖ-ZIN***hold the teachings***GE-DÜN***sangha***SHEN-DÖN-DU***for the welfare of others***The Sangha is the field of follower practitioners who hold the Teachings.**

	<p> LAM-GYI DA-DROK SHU-WEY-CHIR <i>on the path companionship to seek</i> For the benefit of others I also go for refuge to the sublime Community to seek spiritual companionship on the path. (3X) </p> <p> <i>Generating Bodhicitta</i> </p> <p> DAK-NI DRO-WA-KÜN DÖN-DU <i>I to benefit all beings</i> Until reaching the heart of awakening I generate the sublime bodhicitta, </p> <p> KE-CHIK DOR-ME TEN-SUNG-WEY <i>for a second without forsaking holding firmly</i> holding firmly my intention and conduct to benefit all beings without forsaking even for a second. (3X) </p> <p> TSOK-KYI CHOK-LA-ANG KYAB-SU-CHI <i>to the sublime community also I go for refuge</i> </p> <p> SAM-CHÖ DE-NI JANG-NYING-PAR <i>intention/conduct until the heart of awakening</i> </p> <p> JANG-CHUB CHOK-TU SEM-KYE-DO <i>sublime bodhicitta I generate</i> </p>	<p>2b</p>
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Cultivating the Four Immeasurables**MA-GYUR DRO-KÜN DE-DANG-DEN***mothers all beings be happy***May all beings, my mothers, be happy****DÜN-NGEL GYÜ-CHE DREL-GYUR-CHIK***suffering its causes be free from***and be free from suffering and its causes!****DE-WAR NE GA-TEN-DEY-GYU***abide in happiness the causes of everlasting joy and happiness free of attachment/aversion I bring***May they abide in happiness and [equanimity] free of attachment and aversion, the cause of everlasting joy and happiness! I will bring all beings to that state! (3X)**Receiving Blessings from the Refuge Field*With your palms held together in prayer recite:*

Gurus and Precious Three Jewels, to you I bow and go for refuge. Please bless my mind stream!

Due to reciting this:

The refuge objects before me melt into the light of three rays of light – white, red, and dark blue.

They dissolve into me [through my crown, throat and heart] and I receive the blessings of their awakened body, speech, and mind.

[Imagine that countless beams of white, red, and dark blue nectar-light come from the refuge field and absorb into you and all the sentient beings surrounding you. You and all beings are completely filled with light-nectar. This purifies the two veils along with karmic propensities of all of them, accomplishes the twofold spiritual cultivation, and you and all beings come to realize the non-conceptual mind of the Dharmakâya. Your mind and body and the minds and bodies of all sentient beings around you turn into Tröma Nakmo's awakened mind and body. The beings who have been transformed into Tröma Nakmos suddenly fly up in the sky, just like a flock of birds if you threw a stone at them. Each one is headed to his/her Buddha paradise.]

3b

Instant Self-Generation as Tröma Nakmo

[Here done through the three-Kâya practice as emphasized by Je Tsongkhapa on the basis of the Manjushrî's instruction to him. Having received the blessings, your own body as flesh and bone dissolves. Now do a very abbreviated meditation of taking the three Bodies of the Buddha as the path. Then:]

Instantly I arise as Venerable Tröma Nakmo. *[Hold vajra & bell]*

[Imagine strongly – this is the Nirmânakâya form or Emanation Body of myself as Tröma Nakmo and I have come to awakening as Tröma Nakmo. Establish the divine pride, thinking “I am the actual resultant Nirmânakâya,” and clear appearance with one face and two arms.]

Consecrating the Inner Offering
Clearing and Purifying

Emanate Venerable Vajrayoginî from the heart of yourself [as Tröma Nakmo] and

Clearing [obstacles with mantra]:

OM VAJRAYOGINÎ HÛM PHAT *[Uncover the skullcup]*

[Then, collect and dissolve back to the heart-center as an auspicious connection to the completion stage practice.]

Purifying [all dualistic appearances with emptiness mantra]:

OM SVABHÂVA SHUDDHÂH SARVA DHARMÂH SVABHÂVA SHUDDHO 'HAM

Generating and Transforming

Within emptiness, [green] YAM becomes a [semi-circular] wind mandala, [red] RAM a [triangular] fire mandala, [3] KAMs a tripod of three human heads. Upon this tripod of three human heads, ÂH becomes a broad and expansive skullcup, white outside, red inside.

Inside the skullcup with the forehead facing myself, on a moon disc: in the east GO becomes cow meat; in the south KU dog meat; in the west DA horse meat; in the north HA elephant meat; and in the center NA human flesh.

On the top [of the five meats] in the east DHRÛM becomes excrement; in the south AM red blood; in the west DZIM semen; in the north KHAM brain [cerebral fluid]; and in the center HÛM urine.

Above them appear [letters:] in the east DHRÛM; in the south AM; in the west DZIM; in the north KHAM; and in the center HÛM. Furthermore, above each of them comes DHRÛM marked by OM ÂH HÛM.

They [letters] radiate downwards light, which fans the wind, blazes the fire, and heats up the skullcup. The five meats and five nectars together with the five letters and the three seed syllables all melt together into light. These transform into nectar of vast [ocean].

With the hand mudra, recite:

OM ÂH HÛM HA HO HRIH

Everything mixes together, blazing and melting into a vast golden [nectar] ocean of timeless awareness.

Consecrate with:

OM ÂH HÛM (3X)

5b

Consecrating the Outer Offerings
Clearing and Purifying

Clearing [obstacles with mantra]:

OM VAJRAYOGINÎ HÛM PHAT *[Sprinkle nectar]*

Purifying [all dualistic appearances with S mantra]:

OM SVABHÂVA SHUDDHÂH SARVA DHARMÂH SVABHÂVA SHUDDHO 'HAM

Generating and Transforming

Within emptiness, [8] **KAMs** become [8] skullcup vessels. Inside them **HÛMs** become offering substances. Their nature is empty; their aspect is each individual offering substance; and their function is to grant special, immaculate bliss when experienced by the six senses.

Including two water offerings along with music, consecrate them with [the mantra containing “OM and ÂH HÛM,” which invokes the great power of the body, speech and mind of all the buddhas]:

OM ARGHAM ÂH HÛM

OM PADYAM ÂH HÛM

OM VAJRA PUSHPE ÂH HÛM

OM VAJRA DHÛPE ÂH HÛM

OM VAJRA DÎPE ÂH HÛM

OM VAJRA GANDHE ÂH HÛM

OM VAJRA NAIVIDYE ÂH HÛM

OM VAJRA SHAPTA ÂH HÛM

Vajrasattva Meditation and Recitation

On my crown, upon a lotus and moon seat, sits Vajrasattva Father-Mother in union. Their bodies are white, each with one face and two hands. The Father holds a vajra and bell; the Mother a chopknife and skullcup. He is adorned with six mudra ornaments; she with five ornaments. He sits in the vajra posture; she sits in the lotus posture. In their hearts on a moon disc is a HÛM encircled by the mantra-garland. It cascades a stream of white nectar, cleansing all sicknesses, interfering forces, negative karma and obscurations.

OM VAJRA HERUKA SAMAYAM ANUPÂLAYA / HERUKA TVENO PATISHTA / DRIDHO ME BHABA / SUTOSHYO ME BHAVA /
SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SHIDDHIM ME PRAYACCHA / SARVA KARMA SUCHA ME / CHITTAM
SHRÎYAM KURU HÛM / HA HA HA HA HOH / BHAGAVAN VAJRA HERUKA MÂ ME MUÑCHA / HERUKA BHAVA MAHÂ SAMAYA
SATTVA ÂH HÛM PHAT (21X)

Recite the mantra twenty-one times and then contemplate:

Vajrasattva Farther-Mother dissolves into me, and my three doors – body, speech, and mind – become inseparable from
Vajrasattva’s awakened body, speech and mind.

YOGA OF THE GURU

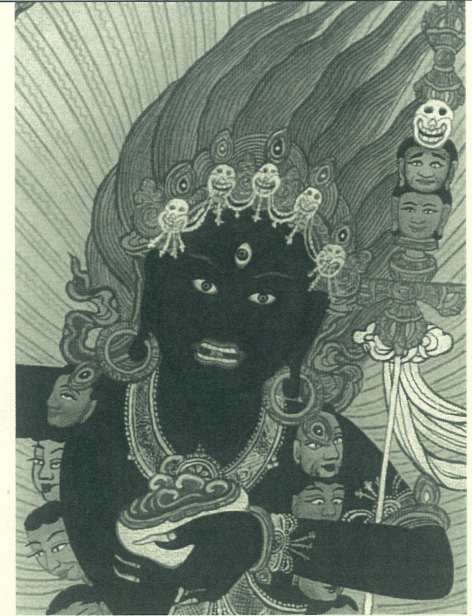
Visualizing the Guru

Contemplate:

The BAM on a lotus and sun disc at my crown becomes Venerable Tröma Nakmo inseparable from my guru.

She has one face. Her right hand holds a chopknife, her left at the heart a skullcup;
[the crook of her left arm holds] a katvânga.
She is naked and exudes wrath. Her right leg is out-stretched, left leg bent.
She stands in the midst of blazing [wisdom-awareness] fire.

A white OM marks her crown, a red ÂH throat, a blue HÛM heart, a yellow SVÂ navel,
and a green HÂ secret place.



7b

Inviting and Merging the Wisdom-Awareness Beings

The HÛM at her heart radiates light that invites the entire hosts of the root and lineage gurus, yidams, buddhas, bodhisattvas, dâkas, dâkinîs, and dharmapâlâs. It dissolves into my guru [Venerable Tröma Nakmo] at my crown and become the epitome of all the refuge objects in essence.

Prostration

With your palms held together in prayer recite:

KANG-GI DRIN-GYI

through kindness

DE-CHEN-NI

the state of great bliss

Vajradhâra, my jewel-like precious guru,

KE-CHIK-GI-NI

in an instant

TOB-GYUR-WA

I attain

through your kindness I attain

LA-MA RIN-CHEN TA-BÜ-YI (KU)

guru jewel-like

the state of great bliss in an instant;

DOR-JE-CHEN

Vajradhara

at your lotus feet I bow down!

SHAB-PE-LA

to your lotus feet

DÜ

I bow down

DE-NYI

NGÖN-GYUR

DE-SHIN-SHEK

TÖ-DREL

SAB-SHI

GYEL-WEY-YUM

ultimate reality direct seer

Tathâgata

free from constructs

profound pacifier

Mother of victorious ones

My Guru Venerable Lady, Tathâgata, direct seer of ultimate reality, Mother of victorious ones, profound pacifier,

NA-TSOK

KU-TÖN

DRO-WEY GÖN

LA-MA

JE-TSÜN-MA-LA

DÜ

manifesting varied forms

protector of beings

guru

Venerable Lady

I bow down

free from mental constructs, protector of beings, manifesting varied forms; to you I bow down!

Outer Offerings

OM GURU VAJRAYOGINÎ ARGHAM PRATICCHAYE SVÂHÂ

OM GURU VAJRAYOGINÎ PUSHPE ÂH HÛM SVÂHÂ

OM GURU VAJRAYOGINÎ DÎPE ÂH HÛM SVÂHÂ

OM GURU VAJRAYOGINÎ NEVIDE ÂH HÛM SVÂHÂ

OM GURU VAJRAYOGINÎ PADYAM PRATICCHAYE SVÂHÂ

OM GURU VAJRAYOGINÎ DHÛPE ÂH HÛM SVÂHÂ

OM GURU VAJRAYOGINÎ GANDHE ÂH HÛM SVÂHÂ

OM GURU VAJRAYOGINÎ SHAPTA ÂH HÛM SVÂHÂ

Seven Branch Prayer**LA-NA CHI-DANG MA-CHI-PEY***ordinary and extraordinary***KÜN-SANG***Samantabhadra***NAM-TRÜL***exquisite***CHÖ-PA-DREL***I make offerings***I make the exquisite offerings of Samantabhadra, ordinary and extraordinary.****GYI-DANG***I have done***GYI-TSEL***caused others to do***YI-RANG-WEY***rejoiced***DIK-TUNG***negative act/downfall***SHAK-SO***openly acknowledge***LE-CHE-DOM***vow not to repeat***I openly acknowledge and vow not to repeat any negative act and downfall that I have done, caused others to do and in which I have rejoiced.****DE-WAR NE-DANG***abiding in happiness and***SHEN-DE-LA***others to happiness***GÖ-PA***bringing***SOK-LA***and others***YI-RANG-NGO***I rejoice***I rejoice in abiding in happiness and bringing others to happiness, and other [virtuous acts].**

SHE-JA

all to be known

PANG-JA

to be abandoned

TOB-GOM-GYI

realization/meditation

DU-WEY

encompasses

CHÖ-KOR

the wheel of the Dharma

KOR-DU-SÖL

I request you to turn

I request you to turn the wheel of the Dharma that encompasses [all the stages of] realization and meditation of all to be known and to be abandoned!

DRO-WEY

beings

DONG-PAR

being bewildered

MI-GÖ-PAR

protect from

SÖ-NAM

as the field of merit

SHING-DU

SHUK-SÖL-DEB

I beseech you to stay

I beseech you to stay with us as the field of merit to protect beings from being bewildered!

DI-TSÖN

by the virtuous acts such as these

GE-WE

DRO-WA-KÜN

all beings

LA-ME

gurus

JE-SU ZIN-PAR-SHOK

may look after

By the virtuous acts such as these may our gurus look after all beings [in life after life]!

9b

Mandala Offerings

Offer the mandala as usual or as appears in the text here:

The Venerable Lady inseparable from my mind comes out of my crown. Then I [as Venerable Lady] peel the skin off my corpse and spread it out. On top of that, I place my corpse's internal organs, head, and heart in the center, four limbs in the four directions, and intestines on the perimeter.

These transform one by one into the golden ground base. Above the base are Mt. Meru, the victorious palace made of various precious treasures, four continents, the sun and moon and so forth. Nothing is missing.

**I offer these objects arisen from my body to you, field of gurus and the Three Precious Jewels.
In your compassion, accept these offerings for all beings' benefit!**

After that, recite [while holding the damaru, imagining it is a mandala plate]:

Outer, Inner, and Secret Mandala Offering

DE-TONG LHEN-CHIK KYE-WEY YE-SHE-KYI

bliss-emptiness *connate*

timeless awareness

SUNG-NAM

PUNG-KAM

KYE-CHE-LE

JUNG-WEY

expressions

aggregates source elements arisen from

This mandala with Mount Meru, continents, precious objects, treasure vase, with sun and moon, [Outer Mandala],

Arisen from my [5] aggregates, [12] elements and [6] sense powers [Inner Mandala],

RI-LING

RIN-CHEN

TER-BUM

NIN-DAR-CHE

KYAB-GÖN

TUK-JEY

TER-LA

BÜL-WAR-GYI

Mt. Meru/continents precious treasure vase with sun and moon

refuge protector

treasure of compassion I offer

Expressions of the connate timeless awareness of bliss-emptiness [*Secret and Suchness Mandala*]

I offer to you, my refuge-protector, treasure of compassion!

10b

Mandala Offering from the Sangchen Lobshe Tradition

[Imagine placing on top of Mt. Meru all the objects of attachment, aversion and ignorance and offer. In the end, imagine that yourself and others are blessed to become capable of being freed from the cyclic existence.]

DAK-GI CHAK-DANG MONG-SUM KYE-WEY-YÜL

my attachment/aversion/ignorance objects

DRA-NYEN BAR-SUM LÜ-DANG LONG-CHÖ-CHE

friends/enemies/strangers body and possessions as well as

I offer you without holding back all objects of my attachment, aversion and ignorance – my friends, enemies, and strangers, as well as my body and possessions.

11a

PANG-PA ME-PAR BÜL-GYI LEK-SHE-NE

without holding back I offer fully accept and

DUK-SUM RANG-SAR DRÖL-WAR JIN-GYI-LOB

three poisons on their own released grant blessings

Fully accept and grant your blessings that my three poisons may be naturally released on their own!

OM IDAM GURU RATNA MANDALAKAM NIRYATAYAMI *(I offer this precious mandala to the guru.)*

Supplication to the Lineage Gurus

[The Lineage Prayer and Request to Venerable Tröma Nakmo Entitled A Swift Path to Great Bliss was composed by Lobsang Tenzing Gyeltsen named Zasep Tulku, 2010.]

[As you recite each guru's name in the supplication prayer, focus on that particular guru and ask for his blessing. Imagine that they are really present and listening attentively to your request. Also you can imagine that an emanation of each lineage guru emerges and dissolves through your crown. Thereby you receive his blessing.]

1) DOR-JE CHANG-CHEN

Great Vajradhâra
Great Vajradhâra,

2) JE-TSÜN JAM-PEL-YANG

venerable Mañjushrî
Venerable Mañjushrî,

3) PA-WO DOR-JE

Pawo Dorje
Pawo Dorje [Dharmavajra],

4) GYEL-WA TSONG-KA-PA

Victorious Tsongkhapa
Victorious Tsongkhapa,

5) KE-DRUB CHÖ-JE

Kedrub Chöje
Kedrub Chöje, and

6) DRONG-TSE LHA-TSÜN-SHAB

Drong-tse Lhatsün,
Drong-tse-wa Lhatsün,

***SÖL-WA DEB-SO TSE-CHIK SUNG-JUK TSÖL**

I supplicate you in this life grant the union
I supplicate you: Grant me the union in this life!

Ganden Trönak

<p>KÜN-ZOB TRÜL-WEY NANG-WA RANG-SAR GAK DAK-ME NE-LUK TOK-PAR JIN-KYI-LOB* <i>deceptive confusion appearances natural cessation selflessness ultimate nature realization bless me</i> Bless me with the natural cessation of deceptive appearances of confusion! Bless me realization of ultimate nature, selflessness!</p>							
<p>7) SANG-PO TRA-SHI <i>Sangpo Trashi</i> Sangpo Trashi,</p>		<p>8) GYEL-WA SAM-GYI-DRUB <i>Gyelwa Samgyi-drub</i> Gyelwa Samdrub,</p>		<p>9) NAM-KA SANG-PO <i>Namka Sangpo</i> Namka Sangpo,</p>		<p>10) PEN-CHEN RIK-SENG-GE <i>great master Rik-senge</i> Great master Rikpa Senge,</p>	
<p>11) TRA-SHI RIN-CHEN <i>Trashi Rinchen</i> Trashi Rinchen, and</p>		<p>12) LO-SANG CHÖ-GYEN-PEL <i>glorious Lobsang Chögyen</i> Glorious Lobsang Chögyen,</p>		<p>*SÖL-WA DEB-SO TSE-CHIK SUNG-JUK TSÖL <i>I supplicate you in this life grant the union</i> I supplicate you: Grant me the union in this life!</p>			
<p>KÜN-ZOB TRÜL-WEY NANG-WA RANG-SAR GAK DAK-ME NE-LUK TOK-PAR JIN-KYI-LOB* <i>deceptive confusion appearances natural cessation selflessness ultimate nature realization bless me</i> Bless me with the natural cessation of deceptive appearances of confusion! Bless me with realization of ultimate nature, selflessness!</p>							

12a

<p>13) NGAK-WANG TEN-ZING <i>Ngawang Tenzin</i> Ngawang Tenzin,</p>	<p>14) KÜN-KYEN JAM-YANG-SHE <i>omniscient Jamyang Shepa</i> Omniscient Jamyang Shepa,</p>	<p>15) NGAK-WANG LO-SANG <i>Ngawang Lobsang</i> Ngawang Lobsang,</p>	<p>16) SAM-TEN GYA-TSO-DANG <i>Samten Gyatso</i> Samten Gyatso,</p>	12b	
<p>17) LO-SANG GYEL-TSEN <i>Losang Gyeltsen</i> Losang Gyeltsen, and</p>	<p>18) GU-GE LO-SANG-TEN <i>Guge Lobsang-ten</i> Guge Lobsang Tenzing,</p>	<p>*SÖL-WA DEB-SO TSE-CHIK SUNG-JUK TSÖL <i>I supplicate you in this life grant the union</i> I supplicate you: Grant me the union in this life!</p>			
<p>KÜN-ZOB TRÜL-WEY NANG-WA RANG-SAR GAK <i>deceptive confusion appearances natural cessation</i> Bless me with the natural cessation of deceptive appearances of confusion!</p>			<p>DAK-ME NE-LUK TOK-PAR JIN-KYI-LOB* <i>selflessness ultimate nature realization bless me</i> Bless me with realization of ultimate nature, selflessness!</p>		
<p>19) PEL-JOR LHÜN-PO <i>Penjor Lhünpo</i> Penjor Lhünpo,</p>	<p>20) GE-LEK GYEL-TSEN-DANG <i>Gelek Gyeltsen</i> Gelek Gyeltsen,</p>	<p>21) SANG-RI DRUB-WANG <i>Sangri Drubwang</i> Sangri Drubwang,</p>	<p>22) LO-SANG RAB-TU-TEN <i>Losang Rab-tu-ten</i> Losang Rabten, and</p>		

23) HE-LU-KA-PEL DE-CHEN NYING-PO-DANG*glorious Heruka Dechen Nyingpo***Glorious Heruka Dechen Nyingpo,*****SÖL-WA DEB-SO TSE-CHIK SUNG-JUK TSÖL***I supplicate you in this life grant the union***I supplicate you: Grant me the union in this life!****KÜN-ZOB TRÜL-WEY NANG-WA RANG-SAR GAK***deceptive confusion appearances natural cessation***DAK-ME NE-LUK TOK-PAR JIN-KYI-LOB****selflessness ultimate nature realization bless me***Bless me with the natural cessation of deceptive appearances of confusion! Bless me with realization of ultimate nature, selflessness!****24) GYEL-WA NYI-PA LO-SANG YE-SHE-SHAB***Second Buddha Losang Yeshe***Second Buddha Losang Yeshe [Kyabje Trijang Rinpoche] ,****25) NYEN-GYU NGA-DAK ZE-ME DOR-JE-CHANG***Ear-whispered Lineage master Zeme Vajradhâra***Master of Ear-whispered Lineage, Vajradhâra Zeme Rinpoche,****26) NGA-WANG LO-SANG TRIN-LE GYA-TSO-DANG***Ngakwang Losang Trinle Gyatso***Ngakwang Losang Trinle Gyatso [Yang-gyel Rinpoche] and****27) LO-SANG TEN-ZIN ZA-SEP RIN-PO-CHE***Losang Tenzin Zasep Rinpoche***Losang Tenzin Zasep Rinpoche [end of A Swift Path to Great Bliss]**

[For the verses below, focus on your root guru, the central figure.]

GYEL-KÜN CHI-SUK TSA-WEY LA-MA-CHOK

all the victorious ones ordinary form incomparable root guru

***SÖL-WA DEB-SO TSE-CHIK SUNG-JUK TSÖL**

I supplicate you in this life grant the union

O my incomparable root guru, all the victorious ones in an ordinary form, I supplicate you: Grant me the union in this life!

KÜN-ZOB TRÜL-WEY NANG-WA RANG-SAR GAK

deceptive confusion appearances natural cessation

DAK-ME NE-LUK TOK-PAR JIN-KYI-LOB*

selflessness ultimate nature realization bless me

Bless me with the natural cessation of deceptive appearances of confusion! Bless me with realization of ultimate nature, selflessness!

KYE-WA KÜN-TU YANG-DAK LA-MA-DANG

in all my lives from the authentic gurus

In all my lives, may I never be parted from the authentic gurus

DREL-ME CHÖ-KYI-PEL-LA LONG-CHÖ-CHING

never be parted splendor of the teachings enjoy

and enjoy the splendor of the teachings!

SA-DANG LAM-GYI YÖN-TEN RAB-ZOK-NE

Paths and stages qualities fully completing

Fully completing the qualities of the paths and stages,

DOR-JE-CHANG-GI GO-PANG NYUR TOB-SHOK

Vajradhâra state may I swiftly reach

may I swiftly reach the state of Vajradhâra!

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DRUB-CHOK JE-WE SHEK-SHÜL MA-GYU-GYI

great practitioners millions followed Mother Tantra

Millions of great practitioners followed this ultimate excellent path of Mother Tantra, Guru Venerable Lady.

LAM-SANG TAR-TUK LA-MA JE-TSÜN-MEY

ultimate excellent path Guru Venerable Lady

RIM-NYI NEN-JOR SAB-MO TAR-TUK-LA

two stages union perfect profound

Bless me that I may see the perfect profound union of the two stages as the final attainment!

TRUB-PA TA-RU TÖN-PAR JIN-GYI-LOB

as the final attainment see bless me

CHI-WEY TAR-YANG JE-TSÜN TRÖ-NAK-DANG

at the time of death venerable Trönk

At the time of my death, venerable Trönak

PA-WO NEN-JOR-MA-YI TSOK-CHE-PE

heroes yoginîs and hosts of

and hosts of heroes and yoginîs, may you

NGO-TSAR RÖL-MO DRA-CHE SU-WA-YI

with astonishing sound of music escort

escort me with astonishing sounds of music and

KA-CHÖ RIK-ZIN DRONG-DU TRI-DU-SHÖL

Kechara vidya-holder to the city take me

take me to the city of Kechara Vidya-holder!

DOR-NA KYE-SHING KYE-WA TAM-CHE-DU

In short throughout every life after life

In short, Guru Venerable Lady, throughout every life after life,

SA-LAM DRO-WA MA-LÜ TAR-CHIN-TE

stages/paths journey entire complete and

May I complete the entire journey through the paths and stages,

LA-MA JE-TÜN-MA-YI JE-SUNG-NE

guru Venerable Lady care for

may you care for me!

KA-CHÖ CHEN-PO GO-PANG TOB-PAR-SHOK

great Kechara state may I come to

and come to the state of great Kechara!

Supplication to the Root Guru

Joining your palms [at your heart], sincerely supplicate:

O my holy guru, you are in essence:

Union of all gurus! Union of all yidams! Union of all buddhas and bodhisattvas!

Union of all heroes and heroines! Union of all dâkas, dâkinîs and dharmapâlâs!

Source of all happiness and goodness! Essence of the entire goodness gathered!

Embodiment of the paths and stages! Quintessence of the four resultant kâyas!

Epitome of love, compassion and bodhicitta! Method and wisdom embodied in one!

Capital city of great freedom and realization of the profound view! Staircase of good rebirths!

Root of all good qualities, free of all the defects of existence and transcendence!

To you I supplicate!

In addition, it is said that you should supplicate [your root guru] and recall his kindness to your mind by using the prayers composed by previous masters . Light of Wisdom said:

DAK-PEY SHING-KAM KÜN-GYI DAK-PO-DANG

with the Lord of all pure lands

You are source of blessings, equal in nature with the Lord of all pure lands.

NGO-WO CHIK-TU GYUR-WEY

are equal in nature

JIN-LAB-CHEN

source of blessings

GANG-SHIK DREN-PA TSAM-GYI MÖ-NYI-LA

mere thought of you grants instant blessings

Mere thought of you grants me instant blessings.

JIN-GYI LAB-ZE LA-MAR

bestower of blessings guru

SÖL-WA-DEB

I supplicate

O my guru, bestower of blessings, I supplicate you!

NYE-KÜN BAK-CHAK DANG-CHE PANG-PEY TUK

all negativities with imprints abandoned mind

Your mind, abandoned all negativities with imprints;

DO-NGAK DAM-CHÖ SEL-WAR CHE-PEY SUNG

sublime teachings of sutra/tantra elucidating speech

Your speech, elucidating sublime teachings of sūtra and tantra;

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PAK-TSOK Ü-NA Lhang-nger shar-wey KU
outshining the whole host of exalted beings body
 Your body, outshining the whole host of exalted beings:

DÜ-SUM GYEL-WA TAM-CHE LA-MA-YI
all the three times' victorious ones very guru
 You are the very guru who gives birth to all the three times' victorious ones; and further expands the enlightened activity

TRIN-LE CHOK-CHUR GYE-ZE LA-MA-NYI
expand the enlightened activity in the ten directions
 of all victorious ones in the ten directions.

DÜ-PEY SANG-GYE NAM-KYI MA-TÜL-WA
to those beings yet unguided by previous buddhas
 You teach what to practice and what to discard to those yet unguided by previous buddhas, those difficult to guide in this

KYAB-SUM NGO-WOR LA-MAR SÖL-WA-DEB
epitome of three refuges guru I supplicate
 O my guru, epitome of three refuges, I supplicate you!

KYE-CHING LAR-YANG GYEL-WA MA-LÜ-PE
gives birth further of all victorious ones

KÜN-GYI CHE-WO LA-MAR SÖL-WA-DEB
agent of all guru I supplicate
 O my guru, agent of all, I supplicate you!

SÜ-KYANG DÜL-KA NYIK-DÜ DRO-NAM-LA
those difficult to guide in this degenerate time

LANG-DOR TÖN-CHING MIN-DRÖL LAM-CHOK-LA GÖ-ZE DA-ME LA-MAR SÖL-WA-DEB
teach what to practice/what to discard/bring to the sublime path of ripening liberating incomparable guru I supplicate
 degenerate time. You bring them to the sublime path of spiritual maturity and liberation. O my incomparable guru, I supplicate you!

KYE-PAR DAK-CHAK DÖN-DU MI-KYO-WAR YANG-DANG YANG-DU KOR-WAR JÖN-NE-NI
especially for our own welfare without being disheartened again and again you appear in the cycle of existence
 Especially, you appear in the cycle of existence again and again [solely] for our own welfare without being disheartened.

WANG-KUR GYÜ-SHE MEN-NGAK NANG-WA-YI JE-SU ZIN-ZE LA-MAR SÖL-WA-DEB
by granting empowerments/expounding tantra/delivering oral instructions look after guru I supplicate
 You look after us by granting empowerments, expounding tantra and delivering oral instructions. O my guru, I supplicate you!

DE-NE JANG-NYING BAR-DU-AN JE-SUNG-TE YANG-YANG CHÖ-KYI CHOK-NAM TÖN-PA-YI
from now on until the heart of awakening care for again and again by teaching the entirety of the dharma
 From now on until the heart of awakening, care for me! Purify my miserable existence by teaching me the entirety of the

NGEN-SONG JONG-WAR CHE-CHING*to purify miserable existence***JIN-LAB-DANG***grant blessings and***NGÖ-DRUB TSÖL-ZE***accomplishments***KYÖ-LE SHEN-DAK-SU***no one but you*

Dharma again and again! Grant me your blessings and spiritual accomplishments! [For such requests] there isn't one whom I can go to but you!

DE-CHIR DAK-LA LEK-NYI CHI-JUNG-YANG*thus good or bad whatever happens to me***DAK-NYI CHEN-PO KYE-RANG KYEN-MIN-PA***great lord than you*

Thus no matter whatever happens to me, good or bad, I have no other place of hope than you, my great lord!

RE-SA SHEN-NA ME-DO*no other place of hope***DRIN-CHEN-JE***holy kind master***NYAM-TAK DAK-LA CHI-KYANG***despite how discouraging***TUK-JE-SUNG***hold me with your compassion*

O my holy kind master, hold me with your compassion despite how discouraging I seem to be!

DAK-KYANG NAM-KÜN KYÖ-KYI JE-SHUK-TE*I also follow your footsteps wholeheartedly*

Bless me that I may also follow your footsteps wholeheartedly!

CHIN-CHI LOK-GI LO-NA KÜN-GAK-CHING*all variety of mistaken thoughts may cease*

Bless me that all variety of mistaken thoughts may cease!

DO-NGAK LAM-SANG KYE-SHING
excellent path of sūtra and tantra engender

CHI-NANG-GI
inner/outer

BAR-CHE TAM-CHE
all obstacles

SHI-WAR JIN-GYI-LOB
pacify bless me

Bless me that I may engender the excellent path of sūtra and tantra! Bless me that I may pacify all inner and outer obstacles!

[Having prayed with an ever-increasing love and reverence toward your root guru in this manner, the guru with love, compassion and strong affection towards you dissolves into a small dark blue light. Then it absorbs into yourself through the crown of your head and descend and melts down and merges with the letter BAM at your heart.]

Then, contemplate:

These supplications have pleased Guru Venerable Lady. She enters through my crown and dissolves into the drop of “mind-energy” at my heart.

[Intensify your experience of joy, happiness and bliss. Thus, your guru’s mind and your own are completely mixed together like pouring milk into milk or water into water. Your consciousness and the bliss-emptiness are now inseparable. Meditate on this state without effort and naturally, letting whatever may arise come and go naturally, as long as you wish.]



The Actual Practice

YOGA OF SELF-GENERATION

Taking Death as the Path of Dharmakâya

OM SVABHÂVA SHUDDHO SARVA DHARMA SVABHÂVA SHUDDHO' HAM
OM SHUNYATÂ JÑÂNA VAJRA SVABHÂVA ÂTMAKO' HAM

Everything is empty. *[Contemplate]*

Imagine that all things do not have even an atom of intrinsic existence; and its emptiness becomes the object of meditation; and your mind that ascertains emptiness becomes connate great bliss. Both do not have even slightest dual appearance just like water

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mixed with water. The timeless awareness with two purities [emptiness and connate great bliss] becomes the actual Dharmakâya, the Buddha's Truth Body.

Rest your mind in meditative equipoise on that single-pointedly. This is the "taking death as the path of Dhamrakâya."

Taking the Bardo as the Path of Sambhogakâya

Then not being distracted from that state, contemplate:

Due to the force of recalling my prayer previously made for beings' welfare, within emptiness my body of timeless awareness transforms into an appearance of the enjoyment body.

E appears and turns into a [single] tetrahedron phenomena-source, white outside and red inside, with its broad neck facing upwards and its fine tip pointing downwards. Inside of that appears a lotus-moon disc. On its top appears a black BAM above black Bhairava, facing downward, and red Kalarati, lying facing upwards.

This is the “taking the Bardo as the path of Sambhogakâya.”

YOGA OF PURIFYING BEINGS

Purifying the Environment and Beings Within

This [phenomena-source, the BAM with the lotus-moon disc] radiates light rays. They make offerings to the exalted beings and perform the beings' welfare [purifying their negative karma and obscurations]. They gather back and transform into a black chopknife marked by a BAM on handle.

Now that [chopknife with the BAM] radiates light, which transforms the entire environment into the pure lands and all beings within into the deity host of Venerable Lady.

Imagine that you now have purified all beings [and the environment].

Taking Rebirth as the Path of Nirmānakāya

All dissolve into me.

I transform into Venerable Tröma Nakmo with one face.

My right hand, pointing to space, holds aloft a chopknife.

My left hand at my heart holds a skullcup filled with blood of the four maras.

My outstretched right leg treads on black Bhairava;

My bent left leg on the breasts of red Kalarati.

The crook of my left arm holds a katvānga.

I have three eyes, my yellow hair streaming upwards.

I bare canine teeth.

My head is adorned with five dried human skulls.

I wear a long hanging garland of fifty freshly-severed human heads.



**Naked, I am adorned with the human bone ornaments,
Standing in the midst of a blazing fire of timeless awareness.**

This is “generating yourself as the deity” and “taking the rebirth as the path of Nirmânakâya.”

[Think, “Now I am born in Kechara Pure Land as Buddha Tröma Nakmo’s Emanation Body, Nirmânakâya.” Hold this recognition firmly and meditate on it for a while. Identify yourself strongly with this Tröma Nakmo, not as if you were looking at her from the outside, in order to overcome ordinary identity. With the divine pride of being the Emanation Body of Buddha Tröma Nakmo, improve your clear appearance by meditating on precise details of the form and repeatedly contemplate the symbolism in order to overcome ordinary appearance.]

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YOGA OF BEING BLESSED BY THE HEROES AND HEROINES

Meditating on the Body Mandala

[Locate accurately the place of the body mandala meditation—a tiny vacuole at each spoke of the knots or the five energy centers (chakras) inside the central channel. Then keep your attention focused within the central channel, which will cause your vital forces (prana) to enter, abide, and dissolve there.]

At my heart, in the center of the Dharma Chakra with 8 spokes (*nâdi*), is a blue BAM, which transforms into blue Venerable Lady surrounded by 8 [*dâkinîs*] similar to Venerable Lady on each spoke.

At my navel, in the center of the Emanation Chakra with 64 spokes, is a yellow BAM, which transforms into yellow Venerable Lady surrounded by 64 [*dâkinî*] replicas.

At my crown, in the center of the Great Bliss Chakra with 32 spokes, is a white BAM, which transforms into white Venerable Lady surrounded by 32 [dâkinî] replicas.

At my throat, in the center of the Enjoyment Chakra with 16 spokes, is a red BAM, which transforms into red Venerable Lady surrounded by 16 [dâkinî] replicas.

At my secret place, in the center of the Bliss Chakra with 32 spokes, is a green BAM, which transforms into green Venerable Lady surrounded by 32 [dâkinî] replicas.

Each stands on a sun disc. Furthermore, they all have the bodily form of the principal lady, complete with all ornaments and aspects.

Blessing the Sense Doors of the Principle Lady

LAM at my two eyes transforms into white Buddhalocanâ (Sangye-Chenma “Buddha Eye”) holding a mirror.

MAM at my two ears transforms into blue Mamaki holding a small hand drum.

AM at my nose transforms into yellow Ratnatârâ (Rinchen-Dölma “Jewel Tara”) holding scented water.

PAM at my tongue transforms into red Pândarâvasinî (Gö-Karmo “White Robed One”) holding food.

TAM at my body transforms into green Samayatârâ (Damtsik-Dölma “Pledge or Faithful Tara”) holding clothing.

HÛM at my heart transforms into blue Samantabhadrî (Küntu-Sangmo) holding a chopknife and a skullcup filled with nectar.

Blessing the Three Places of All the Deities

All have at their foreheads white OM, at their throats red ÂH, and at their hearts blue HÛM.

Inviting and Merging the Wisdom-Awareness Beings

HÛM [at their hearts] radiates light that invites from Oddhyâna the host of Venerable Lady surrounded by all the buddhas and bodhisattvas.

Make offering with:

**OM VAJRA YOGINÎ SAPARIVÂRA ARGHAM / PADYAM / PUSHPE / DHÛPE / ALOKE / GANDHE / NAIVIDYE / SHAPTA
ÂH HÛM SVÂHÂ**

JÂH HÛM BAM HO

All [wisdom-awareness beings] dissolve into one [with the pledge beings] inseparably.

[They are summoned, entered, bound, delighted, and absorbed non-dually into the deities of the body mandala.]

Receiving the Extensive Empowerment

Again HÛM at their hearts radiates light that invite the Buddha Five Dâkinîs with their retinues.

Make offering with:

OM PANCHAKULA SAPARIVÂRA ARGHAM / PADYAM / PUSHPE / DHÛPE / ALOKE / GANDHE / NAIVIDYE / SHAPTA
ÂH HÛM SVÂHÂ

“Bhagavan Tathâgatas, in your compassion you manifest in various emanation bodies to benefit beings.
You bring all beings to the activities of the four empowerments.
O incomparable sublime teachers, grant me the empowerment with your deep care for me!”

Having thus been requested, the Five Dâkinîs pour the vase water on the crown of my head, recite:

“O child, this is the great essence of the four kâyas of all the three times’ buddhas. Being empowered, may you actualize the four kâyas!”

OM SARVA TATHÂGATA VAJRABHAVA ABHISHEKETA SAMAYA SHRIYE ÂH HÛM *[Ring bell]*

Reciting this, they grant the empowerment. The stream of holy water fills my entire body and purifies all defilements. I receive the complete four empowerments.

The extra water overflows on the crown [of each deity, transforms into the corresponding Buddha] and becomes the crown ornament [of each deity]:

**Amoghasiddhi adorns the deities on my secret place and Samayatârâ (Damtsik-Dölma);
Ratnasambhava adorns the deities at my navel and Ratnatârâ (Rinchen-Dölma);
Akshobhya adorns the deities at my heart and Mamakî;**

Amitâbha adorns the deities at my throat and Pândarâvasinî (Gö-Karmo);
Vairocana adorns the deities at my crown and Buddhalocanâ (Sangye-Chenma);
Vajrasattva adorns [the principle deity, and] Samantabhadrî (Küntu-Sangmo).

Then the empowerment deities dissolve into me [through my crown].

[Stabilize again divine pride of yourself as a fully awakened Tröma Nakmo.]

Extensive Offerings

Then, emanate offering goddesses [from your heart] and make offerings.

They make offerings to [me as] the Venerable Lady and her hosts with the outer, inner, secret, and suchness offering clouds,
limitless and equal to the sky, thus delighting myself.

Outer Offerings

OM VAJRAYOGINÎ SAPARIVÂRA ARGHAM PRATICCHA HÛM SVÂHÂ
OM VAJRAYOGINÎ SAPARIVÂRA PADYAM PRATICCHA HÛM SVÂHÂ
OM VAJRAYOGINÎ SAPARIVÂRA PUSHPE ÂH HÛM SVÂHÂ
OM VAJRAYOGINÎ SAPARIVÂRA DHÛPE ÂH HÛM SVÂHÂ
OM VAJRAYOGINÎ SAPARIVÂRA ALOKE ÂH HÛM SVÂHÂ
OM VAJRAYOGINÎ SAPARIVÂRA GANDHE ÂH HÛM SVÂHÂ
OM VAJRAYOGINÎ SAPARIVÂRA NAIVIDYE ÂH HÛM SVÂHÂ
OM VAJRAYOGINÎ SAPARIVÂRA SHAPTA ÂH HÛM SVÂHÂ

Inner Offering

OM VAJRAYOGINÎ SAPARIVÂRA OM ÂH HÛM

Secret Offering

OM VAJRAYOGINÎ SAPARIVÂRA MUDRA PÛJA MEGHA SAMUDRA SPHARANA SAMAYA HÛM

Suchness Offering

OM VAJRAYOGINÎ SAPARIVÂRA YUGAH NÂDA PÛJA MEGHA SAMUDRA SPHARANA SAMAYA HÛM

Eight-Line Praise

Perform the mantra offering and praise with the eight lines of the mother.

[Heruka stated, "I myself and the messenger yoginîs will abide in the heart of the person who recites this praise and cause that person to generate the timeless awareness or wisdom of non-dual bliss and emptiness." When you recite this praise, imagine that all the numerous dâkas and dâkinîs, who dwell in the twenty-four holy places, enter your body and bless your vital essences, vital forces and chakras.]

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

OM NAMO BHAGAVATÎ / VAJRA VÂRAHÎ BAM HÛM HÛM PHAT

OM homage to the Bhagavati Vajravârahî BAM HÛM HÛM PHAT!

OM NAMO ÂRYA / APARA-JITE / TRAI-LOKYA / MÂTI VIDYE SHVARÎ HÛM HÛM PHAT

OM homage to the Queen of the female Ârya practitioners, invincible in the three worlds HÛM HÛM PHAT!

OM NAMO SARVA / BHÛTA BHAYÂ / VAHI MAHÂ VAJRE HÛM HÛM PHAT

OM homage to the Destroyer of all fears of evil spirits with your great vajra HÛM HÛM PHAT!

OM NAMO VAJRA / SANI AJITE / APARA-JITE / VASHAM KARI-NETRA HÛM HÛM PHAT

OM homage to the Abider on the vajra-seat, unconquered by others with controlling glances HÛM HÛM PHAT!

OM NAMO BRAHMANI / SHOSHANI / ROSHANI / KRODHE KARALENE HÛM HÛM PHAT

OM homage to the Desiccator of Brahma [*white drop*] with tummo-fire in a wrathful body HÛM HÛM PHAT!

OM NAMO TRASANI / MÂRANI / PRABHEDANÎ / PARAJAYE HÛM HÛM PHAT

OM homage to the Terrifier and desiccator of the demons, victorious over other forces HÛM HÛM PHAT!

OM NAMO VIJAYE / JAMBHANI / STAMBHANI / MOHANI HÛM HÛM PHAT

OM homage to the Victor over all that can make one dull, excited, or stupefied HÛM HÛM PHAT!

OM NAMO VAJRA / VÂRAHÎ / MAHÂ YOGINÎ / KAME-SHVARI KHAGE HÛM HÛM PHAT

OM homage to Vajravarâhî, great yoginî, dâkinî overpowering desire HÛM HÛM PHAT!

Praises

DE-NYI

ultimate reality direct seer

NGÖN-GYUR

DE-SHIN-SHEK

Tathâgata

TÖ-DREL

free from constructs

SAB-SHI

Profound Pacifier

GYEL-WEY-YUM

Mother of the victorious ones

Tathâgata, direct seer of ultimate reality, Mother of the victorious ones, profound pacifier, free from mental constructs,

NA-TSOK KU-TÖN

manifesting varied forms

DRO-WEY-GÖN

beings protector

JE-TSÜN

Venerable lady

KYÖ-LA

to you

DAK TÖ-DÖ

I offer praises

Protector of all beings, manifesting as varied forms—

Venerable Lady, to you I offer praises!

Then, imagine yourself as the deity, not different in essence from your ordinary body and mind. Practice clear appearance (sel-nang) of yourself as the deity, [in essence] the timeless awareness of non-dual bliss and emptiness, and divine pride (nga-ngyel).

[If you wish to make extensive praises and requests, continue with the following:]

MA-SAM JÖ-ME SHE-RAB-PA-RÖL-CHIN
Ineffable/indescribable/inexpressible Prajñâpâramitâ
Prajñâpâramitâ, ineffable, indescribable, inexpressible;

MA-KE MI-GAK NAM-KEY NGO-WO-NI
unborn unceasing of space the very nature
unborn, unceasing; the very nature of space,

SO-SOR-RANG-RIK YE-SHE CHÖ-YÜL-WA
self-knowing timeless awareness expanse
expanse of self-knowing timeless awareness—Mother of three times' victorious ones, to you I offer homage and praise!

DÜ-SUM GYEL-WEY YUM-LA CHAK-TSEL-TÖ
three times victorious ones Mother offer homage/praise

CHÖ-KU NAM-KA SHIN-DU YER-ME-KYANG
Dharmakâya like space indivisible yet
Dharmakâya, indivisible like space, yet

SUK-KU JA-TSÖN SHIN-DU SO-SOR-SEL
Nirmanakâya like a rainbow distinctly appearing
Nirmânakâya, distinctly appearing like a rainbow,

TAB-DANG SHE-RAB CHOK-LA NGA-NYE-PA
means and wisdom sublime gained complete mastery
You have gained complete mastery of sublime wisdom and means—Hosts of Five Dâkinîs, to you I offer homage and praise!

RIK-NGA KAN-DRÖ TSOK-LA CHAK-TSEL-TÖ
Five (Families) Dâkinîs hosts offer homage/praise

Extensive Praises [from: A Joyful Feast of the Union, 494-5 ff:]

1) TA-YE DRO-LA TSE-WE TAB-SHE-NYI KE-ME GOM-SHING TSOK-NYI SAK-PEY-TÜ
infinite beings in deep care method/wisdom meditated on the unborn gathered twofold cultivation with force
Lady Tathâgata, you have gathered the twofold cultivation and meditated on the unborn in your deep care for infinite beings.

DE-KO-NA-NYI NGÖN-GYUR PANG-TOK-ZOK DÖN-NYI TAR-CHIN DE-SHING-SHEK-MAR DÜ
directly seen ultimate reality perfected eradication/recognition fulfilled two aims Tathâgata lady I bow
With such force [of method and wisdom] you have directly seen ultimate reality, perfected eradication and recognition, and fulfilled the two aims; to you I bow!

2) TRÖ-DERL SAB-SHI Ö-SEL DU-MA-JE DAK-PA NYI-DANG-DEN-PEY CHÖ-YING-DANG
free of constructs profound/pacifier luminous unproduced endowed with two purities absolute expanse
Mother of the victorious ones and your spiritual heirs, profound pacifier, unproduced, luminous, free of mental constructs,

RO-CHIK GYUR-PEY SHE-RAB GO-NE-NI

one taste

wisdom

very

GYEL-WA SE-CHE

KYE-WEY

YUM-LA

DÜ

victorious ones and your heirs

Mother

I bow

the very wisdom of one taste with the absolute expanse endowed with two purities; to you I bow!

3) CHÖ-KYI KU-LE NAM-YANG YO-ME-SHING

from the Dharmakâya

never move

JI-SHING SIK-PA

seeing reality as it is

DRO-LA DOM-PEY-CHIR

to exhort beings

Venerable Lady, protector of beings, you never move from the Dharmakâya, seeing reality as it is;

TAB-KYI GO-NE NA-TSOK KUR-TÖN-PEY

with skillful means

manifesting varied forms

DRO-WEY GÖN-PO

protector of beings

JE-TSÜN-MA-LA

venerable Lady

DÜ

I bow

yet you manifest as varied forms with skillful means to exhort beings; to you I bow!

4) DU-SUM KE-CHIK KYEN-NE TUK-TSE-WE

know three times simultaneously

in love

DRO-LA LAM-SANG TÖN-SOK GYI-GÖ-GANG

teaching the excellent path to beings happily/whatever needed to be done

Machik, Knowing three times simultaneously, you happily carried out in love whatever needed to be done, such as teaching

LHÜN-GYI DRUB-DANG GYÜN-MI-CHE-PA-YI

carry out spontaneously and unceasingly

DRO-KÜN

all beings

DÖN-ZE

work for welfare

MA-CHIK KYE-LA DÜ

Machik to you I bow

the excellent path to all beings, spontaneously and unceasingly; the one who works for all beings' welfare, to you I bow!

5) DAK-SOK KÜN-GYI GEL-KYEN-KÜN SHI-SHING

our

all impediments

pacify and

TÜN-KYEN

conducive conditions

LHÜN-DRUB

spontaneously attain channels/vital forces

TSA-LUNG

JIN-GYI-LOB

bless

I pray to you: Bless our channels and vital forces so that we may pacify all our impediments and attain conducive conditions spontaneously!

RIM-PA NYI-SOK

such as two stages

YANG-DAK LAM-SANG-KÜN

all the infallible excellent paths

KE-SHING

cultivate and

TAR-CHIN

perfect

JIN-KYI-LOB-TU-SÖL

bless us

I pray

Bless us that we may cultivate and perfect all the infallible excellent paths such as two stages!

YOGA OF VERBAL RECITATION

Verbal Recitation

At the hearts of the deities in the five chakras of myself visualized as Venerable Lady, on a sun disc, is the letter BAM with the same color as each deity. A red-colored mantra-garland encircles the letter counterclockwise. It radiates light that invites all the victorious ones and their spiritual heirs, and dissolves into the mantra-garland.

OM HRÎH HÛM DÂKI VAJRA SARVA VIDA SVÂHÂ
OM RATNA RATNA MAHÂ RATNAYE SVÂHÂ

Recite as many as you can. [For example recite 10,000 times during a close retreat.]

Furthermore, recite the thirteen-syllable essence mantra. [Recite 100,000 times during a close retreat.]

OM ÂH HÛM GU-RU BAM HA RI NI SA SI-DDHI HÛM

Completion Stage

Imagine clearly your own mind as a blue tikle (drop) as small as a sesame seed, between the sun disc [top] and moon disc [bottom] joined together like a small pea [in the shape of an amulet]. It is located at the navel of the principle deity [blue Tröma Nakmo] residing at your heart chakra in the center of central channel.

Contemplate that it [the blue tikle] is of no intrinsic existence and is pure. Just as if your mind enters into the tikle, not looking at it from afar, one-pointedly settle in meditative equipoise. In essence, without letting your mind sway from inside the heart chakra, rest evenly without any reference point for a long time.

In the end after having thus long meditated, the tikle radiates light that touches all environments and beings within. They melt into light and dissolve into you. You, in turn, melt into light from below and above and dissolve into the deities at your heart. They dissolve into the sun and moon disc. That dissolves into the tikle. That disappears like a rainbow vanishing into the sky.

Again just as a fish jumps out of the water, arise yourself in the form of the deity [Tröma Nakmo] together with the deities of the chakras.

YOGA OF INCONCEIVABILITY

Gradual Dissolution

The letter BAM at my heart radiates light that pervades all the environments and beings within. They melt into light and dissolve into me. The deities of the five chakras dissolve into the principle lady at my heart. I also melt into light from above and below and dissolve into the deity at my heart. The principle lady also dissolves into the BAM at my heart.

BAM also gradually dissolves into the head of BAM. The head dissolves into the crescent moon. The crescent moon dissolves into the drop. The drop dissolves into the nâda, and that merges with emptiness, just as a rainbow disappearing into space.

[It is also suggested to meditate here in conjunction with maintaining mindfulness of the corresponding successive dissolution of the bodily elements. In the end imagine that you experience the luminosity of bliss merges inseparably with emptiness. Rest the mind in vast open awareness within this bliss-emptiness for as long as possible.]



YOGA OF DAILY ACTIONS

Within emptiness I arise instantly in the form of Venerable Lady Tröma Nakmo. My crown is marked with OM; my throat with ÂH; my heart with HÛM.

Thinking in this way, generate three letters at three places to protect yourself.

How to Practice In-Between Sessions

The Yoga of Eating

Bless your food and drink [first] and while clearly imagining the deities inside of you, partake in a manner of offering to them.

[Bless your food and drink as nectar by reciting three times the mantra:

OM ÂH HÛM HA HO HRÎH (3X)

(**OM** clears away obstacles; **ÂH** purifies the defects of smell, taste, and color; **HÛM** generates the substances, the five meats and five nectars; and **HA HO HRÎH** transform the substances into nectar.) Or recite in a group:

(OM ÂH HÛM) HA HO HRÎH (3X)

KA-DOK DRI-RO NÛ-PEY KYÖN-CHOM-SHING DÛ-TSIR GYUR
color smell potency faults are eliminated transformed into nectar

All faults of color, smell, and potency are eliminated, transformed into nectar.

GYA-CHER PEL-SHING JIN-GYI-LOB-PAR-GYUR OM ÂH HÛM (3X)
multiplied into a great ocean and blessed

It is multiplied into the great ocean and blessed.

**Throughout all of our lives may I and my group here never be separated from the Precious Three Jewels!
By continuously making offerings to you, Precious Three Jewels, may you grant us blessings!**

TÖN-PA LA-ME SANG-GYE RIN-PO-CHE

peerless master precious Buddha

Precious Buddha, the peerless master;

KYOB (CHÖ)-PA LA-ME DAM-CHÖ RIN-PO-CHE

peerless protector precious Dharma

Precious Dharma, the peerless protector;

DREN-PA LA-ME GEN-DÜN RIN-PO-CHE

peerless helper precious Sangha

Precious Sangha, the peerless helper,

KYAB-NE

KÜN-CHOK-SUM-LA

CHÖ-PA-PÜL

objects of refuge Three Precious Jewels we make these offerings

We make these offerings to you, Three Precious Jewels, the objects of our refuge.

Then, clearly recalling the deities of the body mandala inside of you and yourself as the deity, to invite all Buddhas in the form of Tröma Nakmo, utter the mantra:

PHAM!

Then recite:

JAH HÛM BAM HOH

and as we do so imagine the wisdom-awareness beings arrive, dissolve into the deities of the body mandala, and merge inseparably with them. Then enjoy the food or drink, regarding it as offering to them and thereby delighting all the buddhas.

Recite the following before you eat or drink:

OM DOR-JE-SUM YER-ME-PEY DAK RANG-NYI LA-MA-LHAR SEL-WE
from the three vajras inseparable nature myself as the Guru-deity clearly imagine

OM: I clearly imagine myself as the guru-deity, inseparable from the three vajras in nature.

ÂH SAK-ME YE-SHE DÜ-TSI-CHE
immaculate timeless awareness nectar

ÂH: This nectar of immaculate timeless awareness—

HÛM JAM-CHUB SEM-LE YO-ME-PAR LÜ-NE LHA-NAM TSIM-CHIR RÖL A HOH MAHÂ SUKHA HOH
from bodhicitta without stirring the deities dwelling in my body to satisfy I enjoy

HÛM: Without stirring from bodhicitta I enjoy to satisfy the deities dwelling in my body.]

The Yoga of Sleeping

Sleep while focusing on the tikle that you have meditated on during the completion stage.

[See the completion stage practice as outlined in this text: Imagine your own mind as a blue tikle as small as a sesame seed, between the sun disc (top) and moon disc (bottom) joined together like a small pea. It is located at the navel of the principle deity [blue Tröma Nakmo] residing at your heart chakra in the center of central channel. Contemplate that this blue tikle is of no intrinsic existence and is pure. Just as if your mind enters into the tikle, not looking at it from afar, one-pointedly abide in equipoise. Without letting your mind sway from inside the heart chakra, while resting single-pointedly on the tikle in equipoise, fall asleep without being interrupted by thoughts.

This yoga of sleeping is a ripening agent of your roots of virtue for mixing sleep with the luminosity and functions as the cause for directly knowing the Dharmakâya.]

The Yoga of Waking

Imagine that you wake up being guided by the sound of mantra and abide in the yoga of yourself as the deity.

[When you wake up the next morning, at daybreak in the sky appear all the vîras and yoginîs of the Kechara realm playing damarus, which makes the sound of Tröma Nakmo's mantra. They are also reciting the mantra. You wake up by the sound of the Tröma Nakmo's mantra. Due to these sounds you immediately remember emptiness. Upon awaking, imagine that from the state of emptiness you arise instantly in the form of Tröma Nakmo, just as clouds suddenly appear in a clear sky. Recall the three recognitions: yourself as Tröma Nakmo, the world as Kechara Pure Land, your room as the Tröma Nakmo's mandala, and all beings as heroes and heroines/dâkas and dâkinîs. From the union of bliss and emptiness a new world now appears, arising from the substance of your blissful mind and having the same nature as your mind. Rejoice that you were able to be awake without dying. Recall a strong resolve: "I am going to extract the meaning of this body with its freedoms and endowments by practicing the paths of guru Tröma Nakmo. I am not going to waste my life, this year, this month, and especially this day."

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This yoga of waking becomes a ripening agent for mixing the Sambhogakâya with dreaming and the Nirmânakâya with waking.]

The Yoga of Washing, Dressing and Three Integrations

Likewise you should know how to practice the yoga of washing, dressing, and three integrations and so forth.

Washing

[Imagine that light rays radiate from the BAM at your heart going out and inviting the Five Dâkinîs of the Buddhas with their retinues and empowerment deities. As you wash or bathe, imagine the Five Dâkinîs holding vases are pouring divine water of timeless awareness nectars over you and purify the body, speech and mind of yourself as Tröma Nakmo. Or imagine that the showerhead is Lama Tröma Nakmo and she is pouring holy water out of vase over you. The sound of the shower is her mantra. You can also recite her mantra or the one-hundred syllable mantra of Heruka while having a shower. Imagine all the negativities and impurities are purified. In the end the Five Dâkinîs dissolve into you. Then, start your activities, cleaning the room, arranging offerings and so forth.]

Dressing

[While dressing, recite OM ÂH HÛM three times to bless the clothes before you put them on. Instead of thinking of putting on ordinary clothes, imagine that you are offering the five ornaments and implements to yourself generated as Tröma Nakmo. Imagine that all clothes, especially

if they are given to you, are the bone ornaments that Tröma Nakmo is wearing. Also think: “I offer these bone ornaments and so forth to the great Tröma Nakmo. I offer them with profound faith so that I may be able to obtain the great vajra body.”]

Three Integrations

[During all your activities, in between sessions, it is important to maintain the three recognitions: all appearances, sounds and thoughts are the deity, mantra and dharmakâya, and they become the three joys without differentiation:

1) Both yourself and all forms you see (all outer appearance, environments and beings within-all visual forms) are an aspect of Tröma Nakmo’s holy body, non-dual appearance and emptiness. Throughout the day, remain in the recognition of yourself as Tröma Nakmo, the world as Kechara Pure Land with your room as the Tröma Nakmo’s mandala, and all beings as heroes and heroines, recalling them again and again.

2) Your speech and all sounds you hear (whether pleasant or unpleasant) are the sound of mantra, the speech of Tröma Nakmo, which is the non-duality of sound and emptiness;

3) All thoughts (any recollections or thoughts that arise) are Tröma Nakmo’s holy mind, which should be known to be the nature of the non-duality of bliss and emptiness, always in a state of pure awareness.]

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The Yoga of Torma

[During retreat, perform the torma offering in the last session every day.]

Consecrating the Torma

OM ÂH HÛM HA HOH HRIH [3X]

Inviting the Guests of Torma

[PHAIM! With the blazing mudra]

HÛM at my heart radiates light, which invites Venerable Lady Tröma Nakmo encircled by the host of gurus, yidams, buddhas, bodhisattvas, vîras, dâkinîs, and dharmapâlâs from Oddiyâna and Akanishta into the space before me. The Venerable Lady and her retinue partake of the essence of the torma by drawing straws of light through their [vajra-like] tongues.

Offering the Torma

[Emanate countless red Rasavajra goddesses from your heart to offer torma to the guests.]

[Offer the torma to Tröma Nakmo and her retinue with mudra:]

OM GURU VAJRAYOGINÎ SARVA-BUDDHA BODHISATVA SAPARIVÂRA IDAM BALINGTA KHA KHA KHÂHI (3X)

Thus offer the torma three times.

[Offer the torma to the worldly guests (to the dâkas and dâkinîs and the eleven assemblies) with mudra:]

**OM KHA KHA KHÂHI KHÂHI / SARVA YAKSHA RAKSHASA / BHUTA / PRETA / PISHACHA / UNMATA / APASMARA / VAJRA DÂKA
DÂKI NADAYA / IDAM BALIM GRIHNATU / SAMAYA RAKSHANTU / MAMA SARVA SIDDHIM ME / PRAYACCHANTU / YATEPAM /
YATHESHTAM / BHUJITHA / PUBHATHA JIGRATHA MATI KRAMATHA / MAMA SARVA KARTAYA / SADA SUKHAM VISHUDHAYA /
SAHAYIKA BHAVANTU / HÛM HÛM PHAT PHAT SVÂHÂ (2X)**

Thus offer to the worldly dâkinîs [and eleven assemblies] twice.

Outer Offerings

OM GURU VAJRAYOGINÎ SARVA BUDDHA BODHISATVA SAPARIVÂRA ARGHAM / PADYAM / PUSHPE / DHÛPE / ALOKE /
GANDHE / NAIVIDYE / SHAPTA ÂH HÛM SVÂHÂ

Inner Offering

OM GURU VAJRA YOGINÎ SARVA BUDDHA BODHISATVA SAPARIVÂRA OM ÂH HÛM [*Sprinkle nectar*]

Prostration to Vajradâkinî

PEL-DEN DOR-JE KAN-DRO-MA

Glorious Vajradâkinî

O Glorious Vajradâkinî,

KAN-DRO-MA-YI KOR-LO-GYUR

Universal Queen of dâkinîs

Universal Queen of dâkinîs,

YE-SHE-NGA-DEN

KU-SUM NYE

with five-fold wisdom-awareness/three kayas

DRO-WA KYOB-LA

to protector of beings

CHAK-TSEL-LO

I prostrate

you are endowed with fivefold wisdom-awareness and three kayas. Protector of beings, to you I prostrate!

JI-NYE

DOR-JE KAN-DRO-MA

so many Vajradâkinîs

O so many Vajradâkinîs,

KÜN-TU

TOK-PEY

CHING-CHÖ-CHING

totally sever the bond of dualistic concepts

you totally sever the bond of dualistic concepts

JIK-TEN

JA-WEY

RAB-JUK-MA

worldly activities

fully engaged in

while fully engaging in worldly activities;

DE-NYI-NAM-LA

to you all

to you all I prostrate!

CHAK-TSEL-LO

I prostrate



Tsok Feast Offering

[Insert the Tsok feast offering from A Joyful Feast of the Union, 512-521 ff.]

[If you wish to offer tsok feast, you should do so at this point. It is recommended to offer tsok feast in the last session of each day during retreat.]

First beautifully arrange the tsok substances in front of the mandala as lavishly as possible, as well as the madana (alcohol), bala (meat), and so forth in skullcup vessels. if there are many participants in the tsok feast offering, the karma-vajras make three prostrations and then recite:

1. Blessing the Tsok Feast Offering

TSOK-KYI YO-JE JIN-LAB NANG-WAR-SHU

tsok substances bless please

(Please bless the tsok substances!)

Clearing [obstacles with mantra]:

OM VAJRAYOGINÎ HÛM HÛM PHAT

Purify [all dualistic appearances into emptiness with emptiness mantra]:

OM SVABHÂVA SHUDDHÂH SARVA DHARMÂH SVABHÂVA SHUDDHO 'HAM

TONG-PA-NYI-DU GYUR

empty is

TONG-PEY NGANG-LE

within emptiness

ÂH-LE TÖ-PA

ÂH skullcap

YANG-SHING

vast and

GYA-CHE-WEY

expansive

NANG-DU

inside

All is empty. Within emptiness, ÂH becomes a vast and expansive skullcup. Inside that the five meats,

SHA-NGA

five meats

DÜ-TSI-NGA

five nectars

YE-SHE-NGA-NAM

fivefold wisdom-awareness melt

SHU-WA-LE

JUNG-WEY

arises

YE-SHE-KYI

timeless awareness nectar

DÜ-TSI

GYA-TSO CHEN-POR-GYUR

great ocean

the five nectars, and the fivefold wisdom-awareness all melt into a great ocean of timeless awareness nectar.

OM ÂH HÛM HA HOH HRIH

By reciting that many times:

It becomes an ocean of timeless awareness nectar.

It is very important to contemplate this way without being distracted.

2. Offering the First Portion of Tsok Feast

Once again, sprinkle the liquid or alcohol of the inner offering on all the tsok substances.

Then the karma-vajra makes three prostrations and recites:

LA-MA-DANG KÖN-CHOK-GYI DRUNG-DU MEN-PÜ BÜL-WAR-SHU

gurus and three precious jewels before the first portion of the medicinal nectars we offer

(We offer the first portion of the medicinal nectars before the gurus and Three Precious Jewels.)

The vajra-master and disciples recite:

MEN-PEY YÜL-LE RAB-DE-SHING

inferior objects fully transcending

I offer to you this sublime nectar, fully transcending inferior objects,

GYEL-WA KÜN-GYI

all victorious ones

DAM-TSIK-CHOK

utmost pledge

NGÖ-DRUB KÜN-GYI SHIR-GYUR-WA

of all accomplishments basis

Utmost pledge of all victorious ones, the basis of all spiritual accomplishments!

DÜ-TSI-CHOK-GI

sublime nectar

CHÖ-PAR-KYI

I offer

DRIB-PEY DRI-MA KÜN-SEL-NE

obstructions all defilements eliminate

May this [nectar of] great bliss, unsurpassable bodhicitta, eliminate all defilements of obscurations,

TOK-PA-KÜN-LE

of all dualistic concepts

NAM-DRÖL-WA

totally free

LA-NA-ME-PEY JANG-CHUB-SEM

unsurpassable bodhicitta

totally free of all dualistic concepts and delight you!

DE-WA CHEN-PO

great bliss

NYE-GYUR-CHIK

delight you

3. Offering the Tsok Feast

Again, the karma-vajra makes three prostrations and recites:

LA-MA-DANG KÖN-CHOK-GI DRUNG-DU TSOK-PÜ BÜL-WAR-SHU
gurus and three precious jewels before the first portion of the tsok we offer
(We offer the first portion of the tsok before the gurus and Three Precious Jewels.)

The vajra-master and disciples recite:

1) HO TING-ZING NGAK-DANG CHAK-GYA JIN-LAB-PEY SAK-ME DÜ-TSIY TSOK-CHÖ GYA-TSO-DI
samâdhi mantra mudra blessed feast of immaculate nectar this ocean of offerings
This ocean of offerings, feast of immaculate nectar, blessed by samâdhi, mantra, and mudra,

TSA-GYÜ LA-MEY TSOK-NAM NYE-CHIR BÜL OM ÂH HÛM DÖ-GÜ PEL-LA RÖL-PEY TSIM ZE-NE
hosts of root/lineage gurus to delight we offer magnificent desirables satisfied by enjoyment
we offer to delight you, hosts of root and lineage gurus. Satisfied by enjoyment of these magnificent desirables,

EH MA HO JIN-LAB CHAR-CHEN PAB-TU-SÖL
 blessings great rains please shower
Please shower great rains of blessings!

2) HO TING-ZING NGA-K-DANG CHAK-GYA JIN-LAB-PEY SAK-ME DÜ-TSIY TSOK-CHÖ GYA-TSO-DI
 samâdhi mantra mudra blessed feast of immaculate nectar this ocean of offerings
This ocean of offerings, feast of immaculate nectar, blessed by samâdhi, mantra, and mudra,

NEN-JOR WANG-MÖ LHA-TSOK NYE-CHIR BÜL OM ÂH HÛM DÖ-GÜ PEL-LA RÖL-PEY TSIM ZE-NE
 powerful yoginî deities host to delight we offer magnificent desirables satisfied by enjoyment
we offer to delight you, hosts of the powerful yoginî deities. Satisfied by enjoyment of these magnificent desirables,

EH MA HO KA-CHÖ NGO-DRUB TSEL-TU-SÖL
 Kechara accomplishment please grant
Please grant Kechara accomplishment!

	<p>3) HO TING-ZING NGAK-DANG CHAK-GYA JIN-LAB-PEY SAK-ME DÜ-TSIY TSOK-CHÖ GYA-TSO-DI <i>samâdhi mantra mudra blessed feast of immaculate nectar this ocean of offerings</i> This ocean of offerings, feast of immaculate nectar, blessed by samâdhi, mantra, and mudra,</p> <p>YI-DAM LHA-TSOK KOR-CHE NYE-CHIR BÜL OM ÂH HÛM DÖ-GÜ PEL-LA RÖL-PEY TSIM ZE-NE <i>hosts of yidam deities with retinues to delight we offer magnificent desirables satisfied by enjoyment</i> we offer to delight you, hosts of yidam deities with your retinues. Satisfied by enjoyment of these magnificent desirables,</p> <p>EH MA HO NGO-DRUB CHAR-CHEN PAB-TU-SÖL <i>accomplishment great rains please shower</i> Please shower great rains of spiritual accomplishment!</p> <p>4) HO TING-ZING NGAK-DANG CHAK-GYA JIN-LAB-PEY SAK-ME DÜ-TSIY TSOK-CHÖ GYA-TSO-DI <i>samâdhi mantra mudra blessed feast of immaculate nectar this ocean of offerings</i> This ocean of offerings, feast of immaculate nectar, blessed by samâdhi, mantra, and mudra,</p>	<p>40b</p>
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KÖN-CHOK RIN-CHEN TSOK-NAM NYE-CHIR BÜL OM ÂH HÛM DÖ-GÜ PEL-LA RÖL-PEY TSIM ZE-NE
hosts of precious jewels to delight we offer magnificent desirables satisfied by enjoyment
we offer to delight you, hosts of the Precious Three Jewels. Satisfied by enjoyment of these magnificent desirables,

EH MA HO DAM-CHÖ CHAR-CHEN PAB-TU-SÖL
holy Dharma great rains please shower
Please shower great rains of holy Dharma!

5) HO TING-ZING NGAK-DANG CHAK-GYA JIN-LAB-PEY SAK-ME DÜ-TSIY TSOK-CHÖ GYA-TSO-DI
samâdhi mantra mudra blessed feast of immaculate nectar this ocean of offerings
This ocean of offerings, feast of immaculate nectar, blessed by samâdhi, mantra, and mudra,

KAN-DRO CHÖ-KYONG TSOK-NAM NYE-CHIR BÜL OM ÂH HÛM DÖ-GÜ PEL-LA RÖL-PEY TSIM ZE-NE
dâkinîs dharma protectors host to delight we offer magnificent desirables satisfied by enjoyment
we offer to delight you, hosts of dâkinîs and dharma protectors Satisfied by enjoyment of these magnificent desirables,

	<p>EH MA HO TRIN-LE CHAR-CHEN PAB-TU-SÖL <i>enlightened activity great rains shower</i> Please shower great rains of enlightened activity!</p> <p>6) HO TING-ZING NGA-K-DANG CHAK-GYA JIN-LAB-PEY SAK-ME DÜ-TSIY TSOK-CHÖ GYA-TSO-DI <i>samâdhi mantra mudra blessed feast of immaculate nectar this ocean of offerings</i> This ocean of offerings, feast of immaculate nectar, blessed by samâdhi, mantra, and mudra,</p> <p>MAR-GYUR SEM-CHEN TSOK-NAM NYE-CHIR BÜL OM ÂH HÛM DÖ-GÜ PEL-LA RÖL-PEY TSIM ZE-NE <i>mother sentient beings host to delight we offer magnificent desirables satisfied by enjoyment</i> we offer to delight the host of sentient beings, my mothers. Satisfied by enjoyment of these magnificent desirables,</p> <p>EH MA HO TRÜL-NANG DUN-NGEL SHI-GYUR-CHIK <i>deceptive appearances suffering may pacify</i> May you pacify deceptive appearances and suffering!</p>	<p>41b</p>
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4. Outer and Inner Offerings

Imagine that you offer with offering goddesses emanating from your heart.

**OM VAJRAYOGINÎ SAPARIWÂRA ARGHAM / PÂDYAM / PUSHPE / DHÛPE / ALOKE / GANDHE / NAIVIDYE / SHABDA PRATÎCCHA
HÛM SVÂHÂ**

OM VAJRAYOGINÎ SAPARIWÂRA OM ÂH HÛM

5. Eight-Line Praise

[Play the bell and damaru along with HÛM HÛM PHAT]

OM CHOM-DEN-DE-MA DOR-JE PAK-MO-LA CHAK-TSEL HÛM HÛM PHAT

Bhagavatî Vajravarâhî to I prostrate

I prostrate to Bhagavatî Vajravarâhî

	<p> OM PAK-MO RIK-MEY WANG-CHUK KAM-SUM-GYI MI-TUB HÛM HÛM PHAT <i>ârya practitioners queen throughout the three worlds invincible</i> Queen of Ârya practitioners, invincible throughout the three worlds </p> <p> OM JUNG-PÖ JIK-PA TAM-CHE DOR-JE CHEN-PÖ JOM HÛM HÛM PHAT <i>evil spirits fears all great vajra destroyer</i> Destroyer of all fears of evil spirits with your great vajra </p> <p> OM DOR-JE-DEN SHUK SHEN-GYI MI-TUB WANG-JE-CHEN HÛM HÛM PHAT <i>vajra seat abider by others unconquered controlling gaze</i> Abider on the vajra-seat, unconquered by others, with your controlling gaze </p> <p> OM TUM-MO TRÖ-MÖ SUK-KYI TSANG-PA KEN-PAR-ZE HÛM HÛM PHAT <i>tummo wrathful body Brahma desiccator</i> Desiccator of Brahma with tummo energy-fire in your wrathful body </p>	<p>42b</p>
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- OM DÜ-NAM TRAK-CHING KEM-PE SHEN-GYI CHOK-LE-GYEL HÛM HÛM PHAT
demons terrifier and disciccator others victorious over
 Terrifier and desiccator of the demons, victorious over all others
- OM MUK-JE RENG-JE MONG-JE KÛN-LE NAM-PAR-GYEL HÛM HÛM PHAT
dull rigid stupefied all complete victor
 Complete victor over all who dull, rigid, and stupefied
- OM DOR-JE PAK-MO JOR-CHEN DÖ-WANG KAN-DROR-DÜ HÛM HÛM PHAT
Vajravarâhî great yoginî power over desire dâkinî I bow down
 I bow down to Vajravarâhî, great yoginî, dâkinî with power over desire

6. Offering the Tsok Feast to the Vajra Master

Then, in order to fulfill the commitment, place the vessel of madana in front of the vajra master, with the forehead of the skullcup vessel facing him. In it, place a little bala. The karma-vajra makes three prostrations and perform the lotus-turning mudra, [then holds up food and drink (tsok offerings) and chants]:

DOR-JE ZIN-PA GONG-SU-SÖL

Vajraholder consider me

Vajraholder, please consider me!

DE-PE SEM-KYI BÜL-LAK-KYI

with a mind of faith I offer

I offer to you with a mind of faith.

DAK-KYI TSOK-KYI KYE-PAR-DI

mine this extraordinary tsok feast

This extraordinary tsok feast of mine,

CHI-DE-WAR-NI SHE-SU-SÖL

as delights you please accept

Please accept as delights you!

The vajra master and disciples reply:

EMA SHI-WA CHEN-PO KYE

great peace O

EH MA! O great peace!

DEN-DEY DE-WA CHEN-PO-TE

such great bliss

and brings such great bliss!

Again, the karmavajra makes three prostrations and the lotus-turning mudra and chants:

DI-NI CHÖ-NAM SANG-POR TÖ

concerning this things as pure regard

Concerning this, regard all things as pure.

TSOK-CHEN BAR-WE NYÖN-MONG SEK

blazing great tsok delusions burns up

This blazing great tsok feast burns up all delusions

KÜN-KYANG AH HO MAHÂ SUKHA HOH

everything great bliss

Everything is AH HO great bliss!

DU-BA-LA-NI TE-TSOM ME

assembly no doubt

The assembly should have no doubts.

DRAM-SE DÖL-WA KYI-DANG PAK

Brahmins outcasts dogs and pigs

RANG-SHIN CHIK-TU RÖL-DU-SÖL

of one nature please enjoy

Brahmins, outcasts, dogs and pigs are of one nature – please enjoy!

[The Vajra master] replies:

DE-SHEK CHÖ-LA RIN-TANG ME

gone to bliss Dharma priceless

DÖ-CHAK-LA-SOK DRI-ME DREL

attachment and so forth stains free of

The Dharma of the Buddhas *Gone to Bliss (Sugata)* is priceless, free of all stains of attachment and so forth,

SUNG-DANG ZING-PA NAM-PANG-PA

subject and object complete eradication

Complete eradication of subject and object;

DE-SHIN-NYI-LA GÜ-CHAK-TSEL

to that very truth reverently I prostrate

to that very truth reverently we prostrate!

A HOH MAHÂ SUKHA HOH

The karmavajra performs the lotus-mudra with both hands, holding the bala on top of the skullcup with the right ring finger, that is, the arms are crossed with the right on top and, in sequence from the vajra master distributes the madana to all. All the tsok offerings in their entirety are offered with both hands to the master and disciples, with a double portion for the master.

*The recipients should accept their portion with both hands after performing a lotus-turning mudra, saying “**A HOH MAHÂ SUKHA HOH.**”*

*Then, when all have been served, and without the substances being placed on the floor, the vajra master says “I request you all to enjoy this tsok! Please eat!” Imagine that the substances of the tsok feast are in nature nectar, which you are offering to the letter BAM in your heart, the quintessence of all the buddhas. Say “**A HOH MAHÂ SUKHA HOH**” and enjoy the tsok feast.*

On these occasions, those who have not received the empowerment should be separated out. Furthermore, the practitioners, while contemplating offering to the letter BAM at the heart enjoy all the substances with satisfaction without conceptualization of purity or filth. During the entire tsok feast, do not quarrel, argue, and the like. The time should be passed with Dharma conversations, vajra songs and dances or else the discipline of keeping silence should be maintained. Also, the terminology, bala and madana, should be used without expressing the ordinary names for meat and alcohol. Do not place the tsok substances on bare ground. If you wish, perform the vajra song in just the way it occurs in the Hevajra rite or perform the “Song of the Spring Queen.”

7. "Song of the Spring Queen"

1) *HÛM DE-SHIN SHEK-PA TAM-CHE DANG
tathâgatâs all
 All tathâgatâs,

PA-WO-DANG-NI NEN-JOR-MA
vîras yoginîs
vîras, yoginîs,

KAN-DRO-DANG-NI KAN-DRO-MA
dâkas and dâkinîs
dâkas, and dâkinîs,

KÛN-LA DAK-NI SÖL-WA-DEB*
to all I supplicate
 to you all I supplicate.

DE-WA CHE-LA GYE-PEY HE-RU-KA
in great bliss delight Heruka
 O Heruka, who delights in great bliss,

DE-WE RANG-NYÖ-MA-LA NYEN-CHE-NE
bliss-intoxicated lady approach
 approach the bliss-intoxicated lady and

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CHO-GA SHIN-DU LONG-CHÖ-PA-YI-NI LHEN-KYE DE-WEY JOR-WA-LA SHUK-SO
according to the rite enjoying connate bliss enter union
 enter union of connate bliss, enjoying according to the rite!

A LA LA! LA LA HOH! A I ÂH! AH RA LI HOH! DRI-ME KAN-DRÖ-TSOK-NAM-KYI TSE-WE SIK-LA LE-KÛN ZÖ
immaculate dâkinî hosts in love watch over us perform all feats
 Immaculate dâkinî hosts, in your love watch over us and perform all feats!

2) *HÛM DE-SHIN SHEK-PA TAM-CHE DANG

tathâgatâs all

All tathâgatâs,

PA-WO-DANG-NI

vîras

vîras,

NEN-JOR-MA

yoginîs

yoginîs,

KAN-DRO-DANG-NI

dâkas and

dâkas, and

KAN-DRO-MA

dâkinîs

dâkinîs,

KÛN-LA DAK-NI SÖL-WA-DEB*

to all I supplicate

to you all I supplicate.

DE-WA CHEN-PÖ YI-NI

by great bliss minds

Your minds are fully stirred by great bliss.

RAB-KYÖ-PE

fully stirred

LÛ-NI KÛN-TU YO-WEY GAR-GYI-NI

bodies in a dance of constant motion

Your bodies are in a dance of constant motion.

CHAK-GYEY PE-MAR RÖL-PEY DE-WA-CHE

in mudra's lotus with a play great bliss

NEN-JOR-MA-TSOK-NAM-LA CHÖ-PAR-ZÖ

to the yoginî hosts make an offering

Make an offering of the great bliss to the yoginî hosts with your play in the mudra's lotus!

**A LA LA! LA LA HOH! A I ÂH! AH RA LI HOH! DRI-ME KAN-DRÖ-TSOK-NAM-KYI

immaculate dâkinî hosts

Immaculate dâkinî hosts, in your love watch over us and perform all feats!

TSE-WE SIK-LA LE-KÛN ZÖ**

in your love watch over perform all feats

3) *HÛM	DE-SHIN SHEK-PA TAM-CHE DANG	PA-WO-DANG-NI	NEN-JOR-MA	KAN-DRO-DANG-NI	KAN-DRO-MA
	<i>tathâgatâs all</i>	<i>vîras</i>	<i>yoginîs</i>	<i>dâkas and</i>	<i>dâkinîs</i>
	All <i>tathâgatâs</i> ,	<i>vîras</i> ,	<i>yoginîs</i> ,	<i>dâkas</i> , and	<i>dâkinîs</i> ,
KÛN-LA DAK-NI SÖL-WA-DEB*	YI-ONG SHI-WEY NYAM-KYI GAR-ZE-PA	RAB-GYE GÖN-PO KYÖ-DANG KAN-DRÖ-TSOK			
<i>to all I supplicate</i>	<i>attractive peaceful manner dance</i>	<i>utterly delighted protector you and dâkinîs hosts</i>			
to you all I supplicate.	Utterly delighted protector and dâkinî hosts, you dance in an attractive and peaceful manner.				
DAK-GI DÛN-DU SHUK-TE JIN-LOB-LA	LHEN-KYE DE-CHEN	DAK-LA TSEL-DU-SÖL			
<i>come before us bless</i>	<i>connate great bliss</i>	<i>granting us I pray</i>			
Come before us and bless us by granting us connate great bliss, I pray!					
A LA LA! LA LA HOH! A I ÂH! AH RA LI HOH!	DRI-ME KAN-DRÖ-TSOK-NAM-KYI	TSE-WE SIK-LA	LE-KÛN ZÖ		
	<i>immaculate dâkinî hosts</i>	<i>in your love watch over perform all feats</i>			
	Immaculate dâkinî hosts, in your love watch over us and perform all feats!				

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4) *HÛM	DE-SHIN SHEK-PA	TAM-CHE DANG	PA-WO-DANG-NI	NEN-JOR-MA	KAN-DRO-DANG-NI	KAN-DRO-MA		
	<i>tathâgatâs</i>	<i>all</i>	<i>vîras</i>	<i>yoginîs</i>	<i>dâkas and</i>	<i>dâkinîs</i>		
	All tathâgatâs,		vîras,	yoginîs,	dâkas, and	dâkinîs,		
KÛN-LA DAK-NI SÖL-WA-DEB*	DE-CHEN	TAR-PEY	TSEN-NYI	DEN-PA KYÖ	DE-CHEN	PANG-PEY	KA-TUB	DU-MA-YI
<i>to all I supplicate</i>	<i>great bliss</i>	<i>sign of freedom</i>	<i>you possess</i>	<i>abandon great bliss</i>	<i>much austerity</i>			
to you all I supplicate.	You possess the sign of freedom, great bliss. Do not say that freedom in one lifetime comes through							
TSE-CHIK	DRÖL-WAR	MI-SHE	DE-CHEN-KYANG	CHU-KYE	CHOK-GI	Ü-NA	NE-PA-YIN	
<i>freedom in one lifetime</i>	<i>do not say</i>	<i>great bliss</i>		<i>sublime lotus</i>	<i>in the center</i>	<i>abides</i>		
much austerity that abandons great bliss. That great bliss abides in the center of the sublime lotus!								
A LA LA! LA LA HOH! A I ÂH! AH RA LI HOH!	DRI-ME	KAN-DRÖ-TSOK-NAM-KYI	TSE-WE	SIK-LA	LE-KÛN	ZÖ		
	<i>immaculate dâkinî hosts</i>		<i>in your love</i>	<i>watch over</i>	<i>perform all feats</i>			
Immaculate dâkinî hosts, in your love watch over us and perform all feats!								

	<p>5) *HÛM DE-SHIN SHEK-PA TAM-CHE DANG PA-WO-DANG-NI NEN-JOR-MA KAN-DRO-DANG-NI KAN-DRO-MA <i>tathâgatâs all vîras yoginîs dâkas and dâkinîs</i> All tathâgatâs, vîras, yoginîs, dâkas, and dâkinîs,</p> <p>KÛN-LA DAK-NI SÖL-WA-DEB* DAM-KYI Ü-SU KYE-WEY PE-MA SHIN CHAK-LE KYE-KYANG CHAK-PEY KYÖN MA-GÖ <i>to all I supplicate born in the midst of a swamp as a lotus arise from attachment untainted by faults of attachment</i> to you all I supplicate. Just as a lotus, born in the midst of a swamp, you arise from attachment yet are untainted by the</p> <p>NEN-JOR-MA-CHOK PE-MEY DE-WA-YI SI-PEY CHING-WA NYUR-DU DRÖL-WAR-ZÖ <i>sublime yoginîs lotus bliss through bonds of cyclic existence swiftly free</i> faults of attachment. O sublime yoginîs, with the bliss of your lotus, swiftly free us from the bonds of cyclic existence!</p> <p>**A LA LA! LA LA HOH! A I ÂH! AH RA LI HOH! DRI-ME KAN-DRÖ-TSOK-NAM-KYI TSE-WE SIK-LA LE-KÜN ZÖ** <i>immaculate dâkinî hosts in your love watch over perform all feats</i> Immaculate dâkinî hosts, in your love watch over us and perform all feats!</p>	<p>47b</p>
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- 6) *HÛM DE-SHIN SHEK-PA TAM-CHE DANG PA-WO-DANG-NI NEN-JOR-MA KAN-DRO-DANG-NI KAN-DRO-MA
tathâgatâs all vîras yoginîs dâkas and dâkinîs
 All tathâgatâs, vîras, yoginîs, dâkas, and dâkinîs,
- KÛN-LA DAK-NI SÖL-WA-DEB* DRANG-TSIY JING-NE-NAM-KYI DRANG-TSIY CHÜ BUNG-WEY TSOK-KYI KÛN-NE TÛN-WA-TAR
to all I supplicate honey's source honey essence swarms of bees fully drunk
 to you all I supplicate. Swarms of bees fully drink the honey's essence from the honey's source [fragrant flowers].
- TSEN-NYI DRUK-DEN TSO-KYE GYE-PA-YI CHÜ-CHING-PA-YI RO-YI TSIM-PAR-ZÖ
of six signs with fully-opened lotus coming from essence taste satisfy us
 Likewise, satisfy us with the taste coming from the essence [great bliss] with your fully-opened lotus of six signs!
- **A LA LA! LA LA HOH! A I ÂH! AH RA LI HOH! DRI-ME KAN-DRÖ-TSOK-NAM-KYI TSE-WE SIK-LA LE-KÛN ZÖ**
immaculate dâkinî hosts in your love watch over perform all feats
 Immaculate dâkinî hosts, in your love watch over us and perform all feats!

2. Sending out the Leftover Tsok to the Spirits

Then the leftovers of the tsok are collected in reverse order of their distribution and placed on a tray or vessel in front of the vajra master. They are blessed as an ocean of nectar with pure water and madana, which the vajra master or you have used to rinse his/her mouth, spitting out through the fingers held in the blazing mudra. In practice, some madana is poured on top of the leftovers. If it is nighttime, include a torch or incense for the sake of safeguarding the spirits oppressed by obscurations.

Actual Offering to the Spirits

PHAIM! *[with the flaming mudra]* **UCHISTA BALIMTA BHAKSHASI SVÂHÂ**

JUNG-PO	LHAK-MA-LA	WANG-WA-NAM-LA	JIN-NO	NGOM-SHING	TSIM-PEY	KEL-WA-DANG	DEN-PAR-GYUR-CHIK
<i>to the spirits</i>	<i>entitled to the excess</i>		<i>give</i>	<i>enjoy and</i>	<i>satisfied</i>	<i>fortune</i>	<i>may they have</i>
I give [the leftover] to the spirits that are entitled to take the excess. May they have the fortune to enjoy and be satisfied!							

HO TING-ZING NGA-K-DANG CHAK-GYA JIN-LAB-PEY SAK-ME DÜ-TSIY TSOK-LHAK GYA-TSO-DI
samadhi mantra mudra blessed immaculate nectar this ocean of leftover feast

This ocean of leftover feast of immaculate nectar, blessed by samâdhi, mantra, and mudra,

DAM-CHEN SHING-KYONG TSOK-NAM NYE-CHIR BÜL OM ÂH HÛM DÖ-GÜ PEL-LA RÖL-PEY TSIM ZE-NE
oath-bound local protectors host to delight I offer magnificent desirables satisfied by enjoyment

I offer to delight you, host of oath-bound local protectors.

Satisfied by enjoyment of these magnificent desirables,

EH MA HO NEN-JOR THRIN-LE TSÜL-SHIN DRUB
yogis/yoginîs activities appropriate accomplish
Accomplish appropriate activities for us yogis/yoginîs!

Then, take the leftover tsok outside [while playing the musical instruments].



Concluding Practices

Requesting Forbearance

Now recite the hundred-letter mantra of Heruka:

OM VAJRA HERUKA SAMAYAM ANUPÂLAYA / HERUKA TVENO PATISHTA / DRIDHO ME BHABA / SUTOSHYO ME BHAVA /
SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SHIDDHIM ME PRAYACCHA / SARVA KARMA SUCHA ME / CHITTAM
SHRÎYAM KURU HÛM / HA HA HA HA HOH / BHAGAVAN VAJRA HERUKA MÂ ME MUÑCHA / HERUKA BHAVA MAHÂ SAMAYA
SATTVA ÂH HÛM PHAT (3X)

Requesting forbearance by reciting:

**Whatever I have done incorrectly due to not finding [the proper materials], not fully understanding, or not having the ability,
please be patient!**

OM VAJRA MUH

JAH HÛM BAM HOH *[with mudra]*

All the guests dissolve into me and I attain all the supreme and common spiritual accomplishments.

Dedication Payers

GE-WA DI-YI

by the virtue

NUR-DU DAK

I swiftly

TRÖ-MA NAK-MO DRUB-GYUR-NE

Tröma Nakmo

accomplish and

By the virtue coming from this [practice] may I swiftly accomplish the Törma Nakmo, and

DRO-WA CHIK-KYANG MA-LÜ-PA

every being

without exception

DE-YI SA-LA

to that state

GÖ-PAR-SHOK

may I lead

lead every being without exception to that state!

CHI-TSE GÖN-DANG PA-WO-MA SOK-KYI ME-TOK DUK-DANG GYEL-TSEN TOK-NE-SU
at the time of death protectors heroes/heroines others flowers parasols and victory banners holding up
At the time of death, O protectors, heroes, heroines, and others, may you, holding up flowers, parasols and victory

RÖL-MO SIL-NYEN-SOK CHÖ-CHING KA-LA CHÖ-PEY NE-SU TRI-PAR-SHOK
sweet music of cymbals and so forth offering to the Kechara Pure Land take me
banners, and offering the sweet music of cymbals and so forth, take me to the Kechara Pure Land!

LHA-MO TSE-MA DAM-TSIK TSE-MA-DANG DE-JÖ SUNG-YANG CHOK-TU TSE-MA-TE
goddesses authentic commitments authentic and their words utterly authentic
May the truths of the authentic goddesses, their authentic commitments, and their utterly authentic words,

DEN-PA DI-DAK-GI-NI LHA-MO-NAM DAK-CHAK JE-SU-ZIN-PEY GYUR-GYUR-CHIK
the truths goddesses us to be looked after may become the cause
become the cause for all of us to be looked after by these goddesses!

[Insert the extensive dedication prayer from “A Joyful Feast of the Union” 521-523 ff.]

[If you have the desire and time, make a prayer to the guru who is inseparable from the deity and protector and one-pointedly recite the extensive dedication prayers:]

GE-WA DI-YI

NUR-DU DAK

by the virtue

may I swiftly

JE-TSÜN TRÖ-MA NAK-MO DRUB-GYUR-NE

Venerable Tröma Nakmo

accomplish and

By the virtue coming from this [practice] may I swiftly accomplish Venerable Törma Nakmo, and

KAM-SUM DRO-WA CHIK-KYANG MA-LÜ-PA

three worlds every being

without exception

TRÖ-MA NAK-MÖ SA-LA

Tröma Nakmo

to the state may I lead

GÖ-PAR-SHOK

lead every being of the three worlds without exception to the state of Tröma Nakmo!

DAK-GI

DÜ-SUM

GE-WA

CHI-CHÖ-PE

NAM-KEY

TA-LE

GYUR-WEY

SEM-CHEN-NAM

I have done throughout three times by whatever virtuous act as the expanse of space as limitless sentient beings

By whatever virtuous act I have done throughout the three times, may all sentient beings as limitless as the expanse of space

LA-ME DOR-JE TEK-PEY NÖ-GYUR-TE

unsurpassable Vajrayâna become vessels

become the vessels for unsurpassable Vajrayâna and

KÜN-KYANG DOR-JE ZIN-PA-NYI GYUR-CHIK

all Vajradhâra may all become

all become Vajradhâra!

TSÜL-DIR CHÖ-PE KAN-DRÖ SEL-LAM-LE

practicing in this manner from the luminous path of dâkinî the bliss-emptiness union to the joyful palace

Practicing in this manner, may all traverse the luminous path of dâkinî to the joyful palace of the bliss-emptiness union,

DRÖ-NE PA-WO KAN-DRO JE-WEY-Ü

traverse heroes/dâkinîs myriad in the midst

and may all enjoy the ecstatic dances of great bliss in the midst of myriad heroes and dâkinîs!

DE-CHEN NYAM-GYEY-GAR-GYI TSEN-PAR-SHOK

great bliss ecstatic dances may all enjoy

CHI-RU NE-SUM KAN-DRO DROK-SU-KUK

outwardly three-places' dâkinîs as assistants attract

NANG-DU TSA-TIK LUNG-LA NE-DU NUN

inwardly channels/vital essences/forces focus on the vital points

Outwardly may I attract the three-places' dâkinîs as my assistants; inwardly focus on the vital points of channels, vital essences

<p>SANG-WA SEM-KYI DOR-JEY NEN-JOR-LA <i>secretly in the Vajra yoga of mind</i> and vital forces; secretly absorb in the Vajrayoga of mind; and complete the paths of the two stages!</p>	
<p>SHÖL-NE RIM-NYI LAM-NAM TAR-CHIN-SHOK <i>absorb paths of the two stages may I complete</i></p>	
<p>CHI-TSE GÖN-DANG PA-WO-MA SOK-KYI <i>at the time of death protectors heroes heroines others</i> At the time of death, O protectors, heroes, heroines, and others, may you, holding up flowers, parasols and victory banners, and</p>	52b
<p>ME-TOK DUK-DANG GYEL-TSEN TOK-NE-SU <i>flowers parasols and victory banners holding up</i></p>	
<p>At the time of death, O protectors, heroes, heroines, and others, may you, holding up flowers, parasols and victory banners, and</p>	
<p>RÖL-MO SIL-NYEN-SOK CHÖ-CHING <i>sweet music of cymbals and so forth offering</i> offering the sweet music of cymbals and so forth,</p>	
<p>KA-LA CHÖ-PEY NE-SU TRI-PAR-SHOK <i>to the Kechara Pure Land take me</i> take me to the Kechara Pure Land!</p>	
<p>NAM-SHIK TSE-YI DU-JE TONG-WA-NA <i>life controlled by karma delusions leaving behind</i> Leaving the life controlled by karma and delusions behind,</p>	
<p>KAN-DRO GYA-TSO KOR-WEY JE-TSÜN-MA <i>the ocean of dâkinîs encircled by Venerable Lady</i> may I clearly see with my naked eyes Venerable Lady encircled</p>	

MIK-GI LAM-DU SEL-WAR TONG-GYUR-NE

with naked eyes clearly see and

by the ocean of dâkinîs and

DE-DANG

NYING-JE

DAK-GYU

GANG-WAR-SHOK

by devotion and compassion

my mind

may become saturated

may my mind become saturated by devotion and compassion!

BAR-DO NANG-WA SHAR-WAR GYUR-MA-TAK

Intermediate state signs appear as soon as

As soon as the signs of the Intermediate state appear,

PA-WO KAN-DRO MA-NOR-LAM TEN-TE

heroes dâkinîs infallible path show

may heroes and dâkinîs show me the infallible path!

KA-CHÖ-NE KYE-NE TRÜL-PA-YI

Kechara pure land be reborn and my emanations

May I be reborn in the Kechara Pure Land and

MA-DAK SHING-GI DRO-WA DREN-GYUR CHIK

in the impure land beings may guide

my emanations guide all beings in the impure lands [to the Kechara]!

LHA-MO TSE-MA DAM-TSIK TSE-MA DANG

authentic goddesses authentic promises and

May the truths of the authentic goddesses, their authentic promises, and their utterly authentic words,

DE-JÖ SUNG-YANG CHOK-TU TSE-MA-TE

words

utterly authentic

DEN-PA DI-DAK-GI-NI LHA-MO-NAM

truths goddesses

become the cause for all of us to be looked after by these goddesses!

DAK-CHAK JE-SU-ZIN-PEY GYUR-GYUR-CHIK

us to be looked after may become the cause

PA-WO PA-MO DAM-CHEN TRIN-SHING-DU

heroes heroines protectors like clouds gather

May heroes, heroines and protectors gather like clouds!

TSA-LUNG TIK-LE LE-RUNG TOB-SU-GYUR

channels/vital forces/vital essences serviceable power

May my channels, vital forces and vital essences gain serviceable power!

CHÖ-YÜL TAR-CHIN NANG-SI DOK-PE NEN

Severance master bring the entire existence under control self/others two aims may I actualize spontaneously

May I fully master the Chö Severance and bring the entire apparent existence under control! May I actualize spontaneously the two aims of self and others!

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Auspicious Prayers

[Imagine in the space before you are the three roots, the three Jewels, and all the hosts of deities. They all sing the song for auspicious fortune and a gentle rainfall of flowers begins falling from all directions. All pervasive and vast. Know that without failure, the prayer will be answered and good fortune and auspiciousness will prevail.]

[Play bell at the end of each verse and throw some flower petals or rice into the space before you.]

GANG-GYI NAM-TRÜL TRANG-ME JE-WA-TRAK TONG-TRAK DÜN-CHU TSA-NYI TSOK-NAM KYI
your emanations countless millions of 72,000 hosts

Hosts of 72,000 [dâkinîs] and your countless millions of emanations, you dispel all the obstacles of practitioners and

DRUB-PA-PO-YI BAR-CHE-KÜN SEL-CHING DÖ-DÖN NGO-DRUB TSÖL-WEY TA-SHI-SHOK
all the obstacles of practitioners dispel and every desire/accomplishment grant may the auspicious fortune abide
grant fulfillment of every desire and accomplishment: May your auspicious fortune abide!

[Insert the aspiration prayers: A Joyful Feast of the Union, 523-4 ff.]

TA-SHI GANG-SHIK WANG-KUR GYU-SHE MEN-NGAK-GI KEL-DEN MIN-CHING DRÖL-WAR ZE-PEY KA-DRIN-CHEN

How auspicious! Our kind root and lineage gurus, the crown ornament of the three times' victorious ones, you bring the fortunate to spiritual maturity and liberation by bestowing empowerment, explaining tantra and giving oral instructions.

DÜ-SUM GYEL-WEY SHEL-KYIN TSA-GYÜ LA-MA-YI

DEN-PA DE-KYANG DE-CHOK-LA NE TRA-SHI-SHOK

Due to your validity may the auspicious fortune of resting in Supreme Bliss abide!

TA-SHI GANG-SHIK CHÖ-KYI JUNG-NE NYAM-GA-WAR

NA-TSOK CHU-KYE NYIN-CHE DEN-LA DE-WAR SHUK

How auspicious! Vajrayoginî, the sublime Mother who gives birth to all the victorious ones, you reside comfortably on the variegated-lotus and sun disc in our delightful phenomena-source.

GYEL-WA MU-LÜ KYE-PEY YUM-CHOK NEN-JOR-MA

DEN-PA DE-KYANG DE-CHOK-LA NE TRA-SHI-SHOK

Due to your validity may the auspicious fortune of resting in Supreme Bliss abide!

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TA-SHI GANG-SHIK SANG-CHEN SAB-MÖ DÖN-TÖN-PEY

KAN-DRO DRANG-ME SUNG-GI NYING-PO CHU-SUM-PA

How auspicious! Countless dâkinîs, you teach us the profound meanings of the great secret, the thirteen essences of the teaching; and

SA-SUM KYAB-PEY Ö-SER JE-WEY TRO-DU-CHEN

DEN-PA DE-KYANG DE-CHOK-LA NE TRA-SHI-SHOK

emanate and gather the myriad rays of light pervading the three worlds. Due to your validity may the auspicious fortune of resting in Supreme Bliss abide!

TA-SHI GANG-SHIK GYUR-ME LHÜN-GYI DRUB-PEY-YING

KAM-SUM-KÜN-LA DE-WA CHEN-PO KYAB-PEY TUK

How auspicious! Immutable, naturally-present absolute expanse, awakened mind, is permeated by great bliss throughout the entire

TSE-ME YÖN-TEN TRIN-LE SOK-KYI NYER-BAR-WA

DEN-PA DE-KYANG DE-CHOK-LA NE TRA-SHI-SHOK

three worlds; and is glorified by limitless qualities, enlightened activity and so forth! Due to its validity may the auspicious fortune of resting in Supreme Bliss abide!

	<p>TA-SHI GANG-SHIK KU-SUNG-TUK YOK-DRIN-LE RIK SHI-GYE WANG-DRUK RAB-JAM-LE-DRUB KAN-DRO-NGA</p> <p>How auspicious! Five dâkinîs, you are the families of the awakened body, speech, mind, qualities and activities; perfectly accomplish enlightened activity – pacifying, enhancing, magnetizing and overpowering; and</p> <p>SHING-NGAK-LHEN-KYE PO-NYA YI-TAR SHUK NYUR-WA DEN-PA DE-KYANG DE-CHOK-LA NE TRA-SHI-SHOK</p> <p>are the field-born, mantra-born and connate messengers. You swiftly enter into our minds as we aspire. Due to your validity may the auspicious fortune of resting in Supreme Bliss abide!</p> <p>TRA-SHI GANG-SHIK SHING-KYONG MA-MO-TSOK-NAM-KYI DÜ-DANG GEK JOM SHI-GYE-WANG-GI LE-ZE-CHING</p> <p>How auspicious! Hosts of local spirits and <i>mamo</i> spirits, you defeat demons and obstacles; perform the pacifying, enhancing, magnetizing and overpowering activities;</p> <p>SUNG-WEY KOR-LO GYA-CHEN TAK-TU TEN-GYUR-PA DEN-PA DE-KYANG DE-CHOK-LA NE TRA-SHI-SHOK</p> <p>and always guard the vast protection circle! Due to your validity may the auspicious fortune of resting in Supreme Bliss abide!</p>	55b
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This sâdhana could be combined with the eleven yogas as described in the sâdhana of Naro Vajrayoginî and the fourteen subjects as described in the root tantra of Chakrasamvara.

[The Vajrayoginî tantra in general, and especially the key points of the major rituals are included in the fourteen categories or crucial points which come in the fifty-first chapter of the Sambhara tantra. Here the author suggests that this Tröma Nakmo sâdhana can also be explained in the same way.]

GE-WE SI-TSOR JING-WEY NYAM-TAK-DAK

by virtue drowning in the ocean of existence

KA-CHÖ SANG-WEY NYE-LAM-LA GYU-DE

Kechari secret on the swift path relying through

By this virtue may I, through relying on the swift path of Secret Kechari, blissfully reach the sublime treasure island

KU-SUM NOR-BÜ LING-CHOK NYAM GA-WAR

three kayas treasure sublime island blissfully

DRO-NE MAR-GYUR DRO-NAM

reach mother beings

DER-TRI-SHOK

may I lead to that state

of the three kayas and lead all beings, my mothers, drowning in the ocean of existence, to that state!

This is the Sâdhana of Venerable Lady Tröma Nakmo, included in the Dharma Circles of Mañjushrî, Jamyang Chökor, and entitled “A Swift Path to the Union.” This text is composed based on the Increasing Light of Wisdom (She-rab nang-wa pel-je), a manual for the blessing empowerments and sâdhana of the Jamyang Chökor.

Furthermore, it also includes the additions for those who need the indispensable parts in practicing the Chö instructions according to the tradition of the holy Ganden mountain. Especially some devoted practitioners in Sang Kar (Zangsukar) Dung Ri, Geshe Trashi Püntsock in the place such as Gopa, Chief Wang-gyel, and Dradül who perform the 10th day rituals (Tsok feast) of Tröma Nakmo every month requested me repeatedly:

“We need the entire front-generation, self-generation, the mandala offering, tsok feast offering with dedication and auspicious prayers of Tröma Nakmo, which was transmitted from Venerable Tsongkhapa!”

This time seeing much needs, in order not to let the oral instructions of the holy Ensa Ear-Whispered Lineage deteriorate in this degenerated time and to fulfill the hope of the fortunate ones, Trashilhünpo Ngakchen (Tantric Practitioner and scholar from the Trashilhünpo monastery) Lobsang Sopa composed this sâdhana at his small house called Pelyön künkyil of the Trik-tse monastery in Ladak on the 10th day of the first month of 1950s.

Colophon:

The Sâdhana of Venerable Lady Tröma Nakmo Entitled “A Swift Path to the Union” (Tib. *rje tsun ma khros ma nag mo'i sgrub thabs zung 'jug nye lam she bya ba bshugs so*) is a concise yet profound text that encompasses all the essential practices to accomplish the yidam Tröma Nakmo according to the Ganden Ensa Ear-whispered Lineage. This Tröma Nakmo lineage is a major part of the Dharma Circles of Mañjushrî (Jamyang Chökor). The lineage has been transmitted from Buddha Vajradhâra, Venerable Mañjushrî, Mahâsiddha Dharmavajra, and Victorious Je Tsongkhapa and kept very strictly as an oral tradition up to the current generation.

The text was translated from the original Tibetan to English and compiled with some additional practices by Chöying Khandro in 2015. The additions to the original sâdhana include: 1) the lineage prayer, which was composed by Zasep Tulk Rinpoche, modified by Chöying Khandro, 2010; 2) praises, a tsok feast offering, extensive dedications and aspiration prayers, which were all taken from the self-initiation text of Tröma Nakmo, *A Joyful Feast of the Union* (Tib. *rje tsun ma khros ma nag mo'i dkyil 'khor gyi cho ga zung 'jug dga' ston she bya ba bshugs so*); and 3) the yoga of daily actions, which was based on various sources. Furthermore, in order to facilitate for non-Tibetan speaking practitioners in chanting with melodies in the original Tibetan, the text was put into the current form by adding phonetics and word-for-word translations to some parts. The recording of chanting this text is available on a cd. Contact: DakinisWhisper@gmail.com

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