The Seven Line Prayer to the Guru

HUNG ORGYEN YÜL GYI NUB JANG TS'AM
HUNG On the northwest border of the land of Orgyen
རོ་རྩི་བསྟན་འཛིན་ཀྱི་དོན་ནུབ་འོརྱེན

PE MA GE SAR DONG PO LA
On the pistil stem of a lotus
སྡོང་པོ་བླ་ཀུན་ཏུ་ཐང་འགྲོ་ནུབ

YA TS'EN CH'OOG GI NGÖ DRUB NYE
Attaining the marvelous supreme qualities,
བྱ་ཐང་མ་ཆེན་ནུ་ངོ་འབྲུབ་འོག

PE MA 'JUNG NE SHE SU DRAG
Known as the Lotus-Born,
འཇུང་གུམ་ཐོན་ཞི་བ་སེ་འབྲག

'KOR DU K'A 'DRO MANG PÖ KOR
Surrounded by retinues of many Dakinis.
འགོ་དུ་མ་པོ་འབྲོ་མང་པོ་ཀོར

KYED KYI JE SU DAG DRUB KYI
Following you in my practice,
ཤུག་ཆུ་མ་དང་བོད་འབྲུབ་ཀྱི

JIN GYI LOB CH'IR SHEG SU SÔL
Please come in order to bless me.
ཞུ་བོད་སྦེན་ལོག་འོ།།

GURU PEMA SIDDHI HUNG
The Lineage Prayer for the Practice of the Profound Path of the Dakinis, which is the Descent of the Essence of Blessing.

 SID SHI'I K'YAB DAG CH'I MED NANG T'A YE
 All-pervading owner of Samsara and Nirvana, Amitabha, Infinite Light,

 NYING JE'I TER NGA PE MA KÜN TU CH'ANG
 Possessor of the treasure of compassion, Padma Kuntu Chang,

 TRÜL PA'I KU CH'OOG TS'O KYE DOR JE LA
 The supreme Manifestation Body, Tsokye Dorje, "Lake-Born Vajra,"

 SÖL WA 'DEB SO JIN LAB NGÖ DRUB TSÖL
 We pray you to bestow blessings and spiritual attainments.

 DA K'I' TSO MO YING CH'UG TS'O GYAL YUM
 Sovereign of the Dakinis, Ruler of the Sphere of Dharmadhatu, Mother Yeshe Tsogyal,

 DAM PA'I DZÖD DZIN DROG BEN LO TSÀ WA
 Holder of the treasure of instructions, Drogben Lotsawa,

 GONG GYÜD JIN T'OB TSA WA'I LA MA LA
 Root Guru who received the blessings of the Wisdom Mind Lineage,

 SÖL WA 'DEB SO JIN LAB NGÖ DRUB TSÖL
 We pray you to bestow blessings and spiritual attainments.

 RAB 'JAM NGÖ DRUB CH'OOG TSÖL YI DAM LHA
 Yidam-deity, bestower of infinite supreme spiritual attainments,
TEN DREL GYU MA'I GAR K'EN K'A 'DRO'I TS'OOG
Assembly of Dakinis, who display the dance of illusory interdependence,

T'RON LE T'OOG MED DAM CHEN CH'O KYONG LA
Oath-bound Dharma Protectors, whose miraculous activity is unobstructed,

SÖL WA 'DEB SO JIN LAB NGÖ DRUB TSÖL
We pray you to bestow blessings and spiritual attainments.

WANG GI GYÜD MIN DAM TSIG NAM PAR DAG
With empowerment that matures the mind, and completely pure Samaya,

RIM NYI LAM LE NYEN DRUB T'A RU CH'IIN
The Recitation and Accomplishment are completely perfected through the two stages on the Path.

NAM SHI'I DRÖD PA MIG T'RÜL TAR DRÖD NE
Magically passing through the four levels of Vidyadharahood,

MED JUNG DOR JE TSÜN MO'I SA T'OBO SHOG
May we attain the level of the sublime Vajra Queen!

This was written by Jnana (Dudjom Jigdräl Yeshe Dorje) in order to satisfy the desire of the one who requested it. Sarwa Mangalam.
OM SWASTI
Youthful maiden of the unchanging nature of Emptiness,
Dancing the non-dual, great Bliss Vajra Desire,
Yeshe Tsogyal, possessing all supreme endowments,
Kindly bestow my mind with Co-Emergent Joy!
By merely remembering this Yoga,
Like seeing a Wish-Granting Cow the two spiritual attainments and nine wishes are fulfilled.
As an offering of the method, this accomplishment practice
Is happily and correctly composed in a form that is easy to read.

This profound path of the heart essence of the Dakinis is the only Yoga through which the non-dual supreme Primordial Wisdom is developed, which is the root of all activities and spiritual attainments. If one desires to practice according to this method, first it is said that one must retreat to an isolated, undisturbed pleasing environment where Dakinis gather together to remain. Also it is said that one must go to a place that possesses all the good characteristics, and then the Puja for the land, etc. must be performed. Then, erecting the mandala carefully, lay out the substances for accomplishment. Conscientiously and impressively arrange the offerings, tormas and Samaya substances. Then purify the place of accomplishment that possesses good characteristics by cleaning it thoroughly. Then in the place where you will practice, arrange one white and one red torma.
RANG NYID KED CHIG GI DÜD 'DÜL YE SHE K’A 'DRO'I KUR GYUR
In an instant I arise as the body of the Mara-subduing Wisdom Dakini.

RAM YAM K’AM
Seed syllables of purification by fire, air, and water.

TONG PA'I NGANG LE BHRUM LE RIN PO CH’E'I NÖD ZAB CHING GYA CH’E WA'I NANG DU TOR MA K’A DOK DRI RO NÚ PA'UN SUM TS'OOG PAR GYUR
From within the nature of emptiness appears the letter BRUM, which transforms into a vast and deep jeweled vessel, within which is the torma that possesses the power of color, smell, tastes, and all good things.

OM AH HUNG
The blessing

BHU MI PĀTI SA PA RI WĀ RA BENCHRA SA MĀ DZA
Land Lords and your circles, keep your strong vows. Come here!

By saying this, invite the Lords of the Land.

The White Torma

SA TĀ NA PA TĪ CHE TRA PĀ LEN TSA NAME SARWA TAT'ĀGATE BHAYO BISHO MUK'EBHE SARWA TĀ K’AM UDGate SAP’ARAŅA IMAM GAGANA K’AM SOHĀ
Place-Lords and area-protectors and so on. Salutation to all the Jinas, due to this, the world is filled by offering, arising like sparks, vast like the sky and very pure.

Repeat three times and offer.
GANG DAG‘DIR NE LHA DANG LU  NÖD JIN SIN PO‘AM SHEN DAG LA
Whoever is staying here, Gods and Nagas, Yakshas, Rakshas, or any others,

KYIL K‘OR DÖN DU SA CH‘OG ‘DI  DAG SHU K‘YED KYI TSAL DU SÖL
In the presence of this mandala, we ask you to please grant this land.

Thus think that they accept to leave the place, returning once again to their own homes.

SARWA BHU TA  AH KAR SHA YA DZA
All demons come here!  All guests who are owed unpaid karmic debts are hooked.

The Second Torma

SARWA BHIGHNEN NAME SARWA TAT‘AĞATE BAYO BISHO MUK‘EBHE
SARWA T‘AĞATE K‘AM UDióATE SAP‘ARANA IMAM GAGANA K‘AM GRI HANE
DAM BA LING TE SOHÀ
All troublemakers, Salutation to all the Jinas, due to this, the world is filled by offering
arising like sparks, vast like the sky and very pure.

Repeat three times and dedicate.

HUNG  NANG SID DAG PA RAB JAM LA  NYI DZIN T‘RÜL PA‘I MING YANG MED
HUNG! In the pure infinite expanse of all that appears as existence, there is not even
the name of duality nor delusion.

LO BUR NAM TOG MA RIG GEG  DAG MED CH‘EN POR TS‘AM CHED DO
Due to the sudden arising of discursive thoughts, the obstructing force of ignorance is
created. Therefore establish the border of the Great Selflessness.
DHARMADHĀTU RAKCHA AH  By making a very strong sound, expel them. Then meditate on the establishment of the wheel of Protection.

Then the way to assemble the Mandala, as it is said: "Use the earth of such places as commercial centers, places where prostitutes are, and where men and women have intercourse together to build up a table in the shape of a women's organ." Actually construct one in this way or else use the following method which is easy to practice. Make a square table with each side the length of an arrow. Mix the five amritis, gray clay, Sindhura (red dust) and alcohol and spread it on the table. Then on top of that with the very red dust (Dulshon Marpo) construct two crossed triangles with a circle of lotus petals around it and surrounding walls of vajras and fire. At each of the six corners of the crossed triangles is a white Gakyil circle. At the center point make a Gakyil circle and make it with a letter BAM. This is the Nirmanakaya Body Mandala of the very pure Realm of Desire (Kamadhātu). On the center of this, on top of a tripod, is a skull cup, inside of which is a crossed triangle with Gakyil circles, at the six points and one in the center with the seed letter BAM, constructed so that it will not be destroyed by fluids. Fill the inside with alcohol mixed with sugar, honey and molasses, and Dharma-medicine (amrita). Cover the top with a red cloth folded into eight sections (i.e. folded three times). This is the Sambhogakāya Speech Mandala of the very pure Realm of Form. On top of that place a mirror moistened with amrita and sprinkle it completely with Sindhura (red dust) by using a loosely woven cloth. In the red dust construct the same mandala as previously made in the skull. This is the Dhammakaya Mind Mandala of the pure Formless Realm (Arupa Loka). Using a structure of bamboo construct an awning of red cloth over it. Outside of the mandala in a lotus or other-shaped pot, place a red "half-moon" shaped torma with some meat and sprinkle it with alcohol. Set out amrita, rakta, the two waters and the five offerings. Also the Samaya articles of vajra, bell, skall drum, thighbone horn, hastag, great fuel, and the general and special offerings which are the suitable articles of one's Samaya that make the Dakinis happy. Make the preparations according to the methods of those who have learned the correct methods of arrangement according to the lineage.
Then regarding the main practice, first, go for Refuge and develop Bodhicitta. The practitioner should face towards the western direction.

DŪN GYI NAM K’AR LA MA DANG YE SHE K’AR ‘DRO YER MED PA
In the space in front is the Lama and the Primordial Wisdom Dakini, indivisible:

KYAB YŪL KŪN DŪ NGO WOR SHUG
The united essential nature of all objects of Refuge.

NAMO RANG RIG YE SHE K’AR ‘DRO MAR ‘DU ‘DREL MED PAR KYAB SU CH’I
Homage! We take refuge continually in our own awareness, the Wisdom Dakini,

MA TOG NYI ‘DZIN TRŪL PA’I LO RANG DRÖL CH’EN POR SEM KYED DO [3x]
The unrealized deluded mind clings to duality. We develop the enlightened mind in the great liberation.

Repeat three times

The Accumulation of Merit:

AH KA DAG TING SEL K’AR ‘DRO MAR
AH! In the primordially pure, profoundly luminous Dakini

CH’Ō NYID NGÖN SUM T’ONG WE ‘DŪD
I bow to the direct perception of the Dharmata (Nature of Truth).

NYAM NANG GONG DU P’EL WE CH’ÖD
We offer the expanding experience of meditation.

RIG PA TS’ED LA P’EB PAR SHAG
And confess by reaching the ultimate point of awareness.
CH’Ö NYID ZED LA JE YI RANG
We rejoice in the exhaustion of phenomena into the Dharmata

JÖD MED CH’Ö K’OR KOR WAR KÜL
And beseech you to turn the inexpressible Dharma Wheel!

P’O WA CH’EN POR SHUG SÖL ‘DEB
We pray that you to remain firm in the Great Transference Wisdom Body.

GE TS‘OG ‘ØD SEL YING SU NGO
We dedicate all accumulated meritorious virtue into the sphere of the vast luminous space.

Thus, after accumulating merit:

TS‘OG SHING RANG ‘IM YER MED NGANG  DRIB DAG JIN GYI LAB PAR GYUR
The field of refuge dissolves into self, indivisible. Purifying obscurations, blessings are bestowed.

The descent of the blessings:
Symbolically offer incense and sound to please the Deities

OM AH HUNG AH LA LA HO SA MA YA HO SA MA YA STAM
Body, Speech, Mind, Wonderful. Keep your vows. Keep your vows and stay here!

AH NGO WO TONG PA’I SHING K’AM NE CH’Ö K’U’I K’A ‘DRO JIN P’OB CHIG
AH From the Pure Land of Void Intrinsic Nature: Dharmakaya Dakini, send forth Blessings!
RANG SHIN SEL WA'I P'O DRANG NE LONG KU'I K'A 'DRÖ CHIN P'OB CHIG
From the palace of luminous Spontaneous Nature: Sambhogakaya Dakini, send forth blessings!

T'UG JE KÜN K'YAB SHAL YE NE TRÜL KU'I K'A 'DRÖ JIN P'OB CHIG
From the measureless palace of all-pervading Compassion: Nirmanakaya Dakini, send forth Blessings!

KYE MED GONG NYAM YA LA LA 'GAG MED NGAG DRA DI RI RI
The unborn enlightened mind of equanimity – ya la la, the unceasing sound of mantras – di ri ri,

NANG WA 'JA KUR LAM SE LAM NANG SID SHIR SHENG JIN P'OB LA
All appearances, the Rainbow Body – lam se lam: send forth the Blessings of all that appears as phenomenal existence.

LO BUR T'RÜL PA'I BAR CH'ED SÖL DU 'DREL MED PAR WANG KUR CHIG
Clear away the sudden interrupting delusions. Grant continuous empowerment.

JÄNA AH BE SHA YA AH HUNG HUNG HUNG
Jnana must come and enter.

Blessing the offering materials

HUNG

KÜN TAG NA TS'OOG NANG WA'I CHÖ YONG DRUB CH'ÖD PA'I P'UNG PO NI HUNG
The phenomena of the many different appearances that are fully identified (separate objects with qualities) are a heap of fully-accomplished offerings.
KÜN TU ZANG PO'I GYU TRÜL LE NAM K'A TA BUR 'DZED PA MED
From the illusory emanation of Kuntuzangpo, the space is filled inexhaustibly.

BENZRA SA P'A RA ŅA K'AM
Thus it increases to encompass all space.

The Visualization of the Samaya Sattva (Commitment Being):

AH MA CHÖ KA DAG DE SHIN NYID LHÜN DRUB KÜN NANG NYING JE'I TSAL
AH The uncontrived, originally pure Nature As It Is. All appearances, spontaneously accomplished as Compassion's display.

SOR TOG YE SHE YI GE BAM K'A LA 'JA TS'ÖN SHIN DU SHAR
Discriminating Primordial Wisdom, the letter BAM arises from space like a rainbow.

'ÖD TRÖ MA DAG NGO 'DZIN JANG NÖD CHÜD DE CH'EN PE MA 'ÖD
Radiating light cleanses impure grasping and clinging. The universe and its contents become Dechen Padma Öd.

NGO TS'AR DAG PA'I DRONG K'YER Ü PE MA NYI DA'I DEN TENG DU
In the center of this wondrous, pure city, upon the seat of a lotus, sun, and moon,

RANG NYID YE SHE TS'O GYAL MA DE TONG YER MED KAR MAR DANG
Is myself, Yeshe Tsogyal. With a red-white complexion, indivisible Bliss and Emptiness,

TS'EN PE'I LANG TS'O CH'OG TU BAR T'IG LE NYAG CHIG SHI 'DZUM SHAL
Blazing supremely, with the youthful major and minor Marks. Serene, smiling face symbolizing the sole essence (t'igle).

T'AB SHE ZUNG JUG CH'A GYI K'YI DAG TOG TSED CHÖD DRI GUG DANG
Two arms, symbolizing the union of method and wisdom. Holding the curved vajra blade, symbolizing having cut the concept of self,
And holding a skull that bestows the supreme spiritual attainment. She is standing up, with both legs equally balanced,

cher mo dar dang rin po ch'ed me tog t'reng wa du me gyen
Naked, with silks and precious jewels, adorned with a garland of many flowers.

chi wor t'ab ch'og rig kyi dag pe ma gar wang t'od t'reng tsal
Above her is the supreme skilful method, the Lord of the Family, Padma Garwang Töd Treng Tsal

Dor je dril 'dzin long k'u'i ch'ed 'ja 'od zer t'ig long du jid
In the Sambhogakaya aspect, holding Vajra and bell, glimmering in an expanse of rainbow light rays and molecules.

den sum kyi k'od pa la tsal sum yal wa rab 'jam k'un
His body is arranged in the “three seats,” completely filled by the Three Roots, the whole infinity of the Victorious Ones.

ma dre til gong ch'ur shin dzog död ney dag nyam ch'ën por sel
Unmixed, as distinct as sesame seeds in a pod, visualized clearly as the originally pure great equanimity.

The invocation of the Primordial Wisdom Mandala

With the skull drum and so forth make the offering of melodious sound:

hung
de ch'ën kye med p'o drang ne rang jung 'gag med k'a 'dro'i ts'o'og
HUNG  From the unborn palace of Great Bliss, the gathering of self-arisen, unceasing Dakinis
T'UG JE ZUG KYI KUR SHENG LA 'DIR SHEG WANG KUR JIN CH'EN POB
Arising as form out of compassion, come here and bestow empowerment and great blessings.

BENZRA SA MĀ DZA DZA HUNG BAM HO
Thus consider that all Dakinis of the three places come like gathering clouds.

Requesting to be Seated and then Offering Prostrations:

HUNG YING NE CHEN DRANG YE SHE PA GO SUM DOR JE'I NGO WOR SHUG
Oh Wisdom Dakini, invoked from the sphere of the Dharmadhatu, please dwell in the Vajra Essence of the Three doors.

K'A 'DRO SEM KYI GYU T'RÜL GAR LHEN CHIG KYE LA CH'AG TS'AL LO
We bow to our mind’s magical dance-like display, the Dakini inherent from the beginning.

SA MA YA TISH'TRA LHEN NA MO HO
Keep your vows, Sit here steadily, Salutation.

The Offering:

HO YÜL DRUG 'DÖD YÖN KÖD PA'I CHÖ NANG YANG 'DZIN PE MA LED PAR
The perfectly arranged desirable objects of the six sense fields appear, yet are unadulterated by clinging.

YE DRÖL CHÖD PA'I TRIN DU SHAR DE WA CH'EN PO'I NGANG DU 'BUL
These primordially liberated offerings arise like clouds, and are offered within the Great Bliss!
OM SAR WA PŪ DZA ME GHA AH HUNG
OM All ceremonial offering clouds are offered purely!

The Activity of Praise:

HUNG YE NE MA CHÔ RIG PA'I SHI DE CH'EN K'A 'DRO'I RANG SHIN TE
HUNG The natural state of pure awareness, uncontrived from the beginning, is the manifest nature of the Dakini of Great Bliss.

NGÖN SUM LHUG PAR JAL WA'I NGANG NGO TS'AR CH'EN PÔ CH'AG TS'AL TÖD
Within the vision of uninterrupted direct perception, we prostrate and praise this Great Wonder!

The Activity of Recitation:

Possessing clarity, stability and recollection of the pure meaning, begin:

T'UG KAR NYI DA'I GA'U'I BUB BAM TAR NGAG KYI T'ReNG WE KOR
In one's heart, in the center of a joined sun and moon, is the syllable BAM surrounded by the mantra syllables.

'O'D T'RO TEN YO'I NGÖ KÜN K'YAB NANG DRAG TOG PA'I CH'Ô NAM KÜN
Light radiates forth and pervades all that is the universe and its contents. Appearances, sounds, thoughts and all Dharmas

LHA NGAG YE SHE RÔL PAR TA
Are the play of the Deity, mantra and Primordial Wisdom.
ཌོི་དྭ་ཉི་བོམ་ཧ་རི་ནི་སིད་ཐི་ཧུང

**OM JÁ NA DĀ KI NĪ BAM HA RI NI SA SID DHI HUNG**

Om Wisdom Dakinis of the five family, grant accomplishments, ordinary and extraordinary!

Thus abandoning all faults during the recitation, recite the Nyen-pa with single-pointed Samadhi.

རང་གི་འགེ་གཏེན་གྱིི་སྟེར་པོ་ལེ་‘ཐོད་སེར་ཆོས་འདི་བཟླ་ལུ་བྲོ་

**RANG GI T'UG KA'I NGAG T'Reng Le ’ÖD ZER CH'ÔD PA'I TS'UL DU T'rô**

From the circle of mantra syllables in one's heart, light rays radiate forth as offerings,

CHI WO'I RIG DAG T'UG GYÜD KUL KU SUNG T'UG KYI WANG JIN KÜN

Pleasing and arousing the enlightened intention of the Lord of the Family at my crown: All Body, Speech and Mind Empowerments and Blessings

‘ཐོད་སྦུད་ཀྱིའི་དམ་པར་དུ་རང་གི་སྦེར་ཐིམ་པ་ཡི

Are condensed into light rays and nectar, which dissolve into my four places.

WANG KUR NAM SH'I JED LE KYI DE CH'EN YE SHE NYAM SU NYONG

Through this bestowing of the Four Empowerments the primordial wisdom of Great Bliss is experienced.

Thus visualizing the emanation and reabsorption instructions, recite the Drupa mantra accordingly.

T'UG SOG LE JUNG ‘ÖD ZER TRIN NAM K'A GANG WAR RAB T'rô PE

Clouds of light rays arise from the seed syllable in one's heart; by intensely radiating forth they fill all space.
GANG Dül Shi Gye Wang Drag Gi 'Trīn Le 'Tām Ched Drub Par Gyur

By taming through pacification, increasing, power and wrathful means, all miraculous activities are accomplished!

Thus meditate and attach these mantras onto the root mantra:

**OM Jā Na Dā Ki Nī Bam Ha Ri Ni Sa**

May diseases, negative forces, negativity and obscurations be pacified (SHAN TING KURU SO HA – pacifying).

**OM Jā Na Da Ki Ni Bam Ha Ri Ni Sa Ts’e Sōd Pal ’Jor Pu Tring Ku Ru Om**

May life, merit, glory, and wealth increase (PUSH TRING KU RU OM – increasing).

**OM Jā Na Da Ki Ni Bam Ha Ri Ni Sa K’Am Sum Nōd Chūd Wā Sham Ku Ru Ho**

May the Three Realms, Universes and Contents come under my power (WA SHAM KU RU HO – bringing under power).

**OM Jā Na Da Ki Ni Bam Ha Ri Ni Sa Nōd Jed Dra Gēg Mā Ra Ya P’et**

May harm doers, enemies, and obstructing forces be subdued (MA RA YA PHAT – subduing).

Thus recite each Le-jor mantra individually, according to the Nyen-Drub manner of recitation.

The Offering of Amrita, Raka and Torma:

At the conclusion of the session, sprinkle the torma with medicine (Men) and blood (Rakta).

Then:

**Ram Yam K’Am** Cleanses **Om Ah Hung Ho** Blesses
After the Nyen-pa mantra, attach:

OM JA NA DÅ KI NÌ BAM HA RI NI SA SA PA RI WÅ RA MA HÅ PEN TSA AMRI TA RAK TA BA LING TA K’Å K’Å K’Å HI K’Å HI

OM Wisdom Dakini Families and your retinues – the great five amritas, rakta, torma – eat, eat, please eat and enjoy!

Thus, repeat seven or three times.

HUNG DE CH’EN DOR JE K’Å ’DRO MA KU SUNG T’UG DANG YE SHE NGA
HUNG Vajra Dakini of Great Bliss; Body, Speech, Mind and the Five Primordial Wisdens;

YONG DZOG K’Å ’DRO KÜN GYI TSO K’OR LÖ GYUR WA TOB CH’EN MO
Sovereign of all the fully perfected Dakinis; Great powerful female universal monarch;

NGÖ DRUB T’RIN LE KÜN GYI DAG CH’Ö YING ’OG MIN K’Å CHÖD SHING
Possessor of all spiritual attainments and miraculous activities, in the space activity Pure Land of the Highest Sphere of Truth (Ogmin Dharmahatu).

ORGYEN NE SU TAG TU SHUG SHING DANG KU YI KÔD PA’I TSOG
Always remaining in the place of Orgyen, a mass of perfectly arranged Pure Lands and Kayas.

RE RE LA YANG K’Å ’DRO BUM GAR GYI NAM GYUR SAM LE DE
Again, one hundred thousand dakinis dancing in different ways with inconceivably varied expressions.

GYUR WA MED PA’I K’Å ’DRO BUM SUNG YANG NAM K’Å K’YAB PA LA
One hundred thousand unchanging Dakinis, whose melodious speech fills the space.
TS’ANG PA’I LU LEN K’A ‘DRO BUM TOG MED NAM T’AR SUM YING LE
One hundred thousand Dakinis singing like Brahma. From the sphere of the Three Emancipations, beyond thought,

T’UG JE RÖL PA’I K’A ‘DRO BUM GYEN DANG YÖN TEN LONG CHÖD LE
One hundred thousand Dakinis delighting in compassion. From the complete enjoyment of ornaments and qualities,

SAM MI K’YAB PA’I K’A ‘DRO BUM DRO WA’I DÖN DZED T’RIN LE SHI
One hundred thousand inconceivable Dakinis accomplish the four miraculous activities for the purpose of sentient beings.

LHÜN GYI DRUB PA’I K’A ‘DRO BUM YE SHE DANG NI LE LE DRUB
One hundred thousand spontaneously accomplished Dakinis surrounded by ten million primordial wisdom

K’OR GYI K’A ‘DRO JE WA BUM KÜN KYANG DÜD TSI RAK TA DANG
And Action-accomplished Dakinis, all of you please accept these offerings of amrita, rakta and

‘DÖD YÖN TOR MA’I CH’ÖD PA SHE CH’I NANG SANG WA’I BAR CH’ED SÖL
The torma of desirable qualities. Dispel outer, inner and secret obstacles.

CH’OG DANG T’ÜN MONG NGÖ DRUB TSÖL T’RIN LE NAM SHI NYUR DU DRUB
Bestow supreme and common spiritual attainments, swiftly accomplish the four miraculous activities!

Then sounding the small hand drum and other instruments, offer the torma to the sky in a high place.

[Insert the Dharmapalas here]
Then the specific Samaya of the offering of the Wheel of Gathering (Ganachakra) as it is said:

Yogis and Yoginis assembling in an isolated place should adorn themselves with many ornaments, alcohol, meat, etc. and all Samaya substances should be gathered together. Then, on silken cloth within the outer area of the Mandala draw a red Source of Dharma (Cho Jung: crossed triangle), and there place chang and the specific drinking substances. Draw a white Gakyil circle and on it place the meat and arrange all edible Samaya substances. Sprinkle nectar on all substances to cleanse them.

HUNG  RANG RIG TSAL LE RAM YAM K’AM  TRÖ PE TS’OG KYI NYE KYÖN JANG
HUNG  From the creative power of one’s own awareness the syllables RAM YAM KHAM, radiate forth and cleanse all imperfections in the Tsog materials.

ZA TUNG LONG CHÖD DAM TS’IG DZE YE SHE DÜD TSI’I NGO WOR GYUR
The Samaya substances of food, beverage and all that is utilized is transformed into the nature of Primordial Wisdom nectar.

OM AH HUNG  Repeat three times to bless

Then the invocation of the field of assembly:

By burning incense and playing the skull drum, cymbals, melodiously chant:

HUNG  ‘OG MIN DE CH’EN PE MA ‘ÖD NGO TS’AR SHING K’AM SAM YE NE
HUNG  From the inconceivable, wondrous Pure Land, Ogmien Dechen Pedma Öd,

YE SHE K’A ‘DRO’I LHA TS’OG NAM ‘DÖD YÖN TS’OG KYI DU WAR SHEG
The entire assembly of Primordial Wisdom Dakini Deities come to this Ganachakra gathering of desirable objects.
U TRA T’OR TS’UG SHIG SEY SHIG  RÚ PA’I GYEN CH’A T’RA LA LA
Hair partly knotted, partly flowing, shig se shig; bone ornaments rattling, tra la la;

DAR GYI CHÖD PEN PU RU RU  DÁ RU CHANG TE T’RO LO LO
Silken scarves on the crown fluttering, pu ru ru; skull drums sounding, dro lo lo;

YER K’A DRIL BU SI LI LI  DA KED SHUG LU KYU RU RU
Tiny bells tinkling, si li li; Dakini language gently whistling, kyu ru ru;

T’RIL JOR DE NYAM GAR TAB GYUR  DOR JE’I LU DANG DZAP YANG DIR
In the dancing posture of union, experiencing bliss, the deep melodious tune of the Vajra song resonates.

T’UG KYI GONG PA ‘ÖD SEL YING  NAL JOR P’O MO’I 'DU WA LA
Your mind’s enlightened intention is the sphere of clear light: this gathering of male yogis and female yoginis

DA TA NYID DU SHEG SU SÖL  TS’OG K’ANG RANG SHIN TRÚL PA’I SHING
Entreats you to come forth at this moment! This Ganachakra dwelling is a naturally emanated Pure Land.

‘DÖD YÖN DOR JE’I DAM TS’IG DZE  CHIR NANG LHA DANG NGAG KYI DRA
The desirable qualities are the Vajra Samaya substances. Whatever appears is the sound of Deities and Mantras.

YE SHE CH’EN POR JIN P’OB CHIG  EH AH RA LI HRING P’EM DZA
Grant the blessing of the Great Primordial Wisdom! You must come. Come! Come! You are invited!

Thus they are invoked.
Make the ts'og portion into three parts. Then:

The first offering (Pud):

HO NA TS'O'G NANG WA CH'I YI TSOG RANG JUNG ĐÖD YÖN NANG GI TS'O'G
HO Various diverse appearances are the outer Ganachakra Tsog. Self-originated desirable objects are the inner Ganachakra Tsog.

NYI MED 'DZIN DREL SANG WA'I TS'O'G LO DE NYUG MA'I NGANG DU BÛL
Non-duality, free from grasping, is the secret Ganachakra Tsog. We offer these within the innate nature, beyond intellect!

GHA NA TSAKRA PÛ DZA HO
(Enjoy the ceremonial offerings in the food assembly.)

Then the confession (Shakpa):

AH YE DRÖL CH'AL WA'I DAM TS'I G LA 'GAL DANG SHAG JA MI MIG KYANG
AH In the originally liberated empty Samaya, although there is no object to contradict or confess,

LO BUR TAR NANG T'RÜL PA'I DRIB TS'O'G KYI CH'ÖD PE KANG SHING SHAG
We confess the obscurations of sudden confused perceptions, satisfying the assembly of Dakinis with the offerings of Tsog.

SA MA YA SHUDDHE AH
(Our oaths are pure in sunyata)
Finally the Drel Wa (liberating)

Take the third portion of the Tsog offering and bring all offering goddesses into oneself. Then:

NRI TRI BENZRA ANGKUSHA DZA DZA HUNG BAM HO
(Human, non-human enemies must come here!)

Hooking all enemies and obstructing forces, dissolve them:

HUNG ZUNG 'DZIN TOG PA'I RU DRA KÜN DAG MED RIG PA'I TS'ÖN GYI DREL
HUNG All rudras of the concepts of grasper and grasped are liberated by the weapon of the Selfless Awareness.

NYAM PA NYID KYI YING SU TAB SHEN MED DE WA CH'EN POR RÖL
Dispersed into the sphere of equanimity, consumed in the Great Bliss without attachment!

Thus they are liberated and offered.

If you wish to do other practices that pleasely fulfill the mind of the Yidam (Kang-Wa), that restore lost vows, or for confessing and purifying lost vows, do it here.
The Melodious Tambura of the Lotus
Concise fulfillment of the Dakinis

HRI TS'OOG K'ANG DE CH'EN PE MA 'ÖD
HRI In the assembly palace of great exaltation, Radiant Lotus Light,

NAL 'JOR DE CH'EN DRUB PA PO
Maha yogis and yoginis who are accomplishing the great wisdom exaltation,

DAM DZE DE CH'EN DÜD TSI CH'E
Offering sublime great exaltation amrita,

MED JUNG DE CH'EN TRIN P'UNG T'RO
Illuminate in clouds of wondrous exaltation,

K'A 'DRO DE CH'EN GYAL MO'I TS'OOG
Great Bliss Queen, Yeshe Tsogyal, and your gathering of dakinis,

T'UG DAM DE CH'EN YING SU KANG
May I fulfill your great bliss wisdom Dharmakaya mind.

RIG KÜN K'YAB DAG 'ÖD MI GYUR
All-pervading Lord, essence of all Buddha families, holder of unchangeable boundless light,

NANG WA T'A YE T'UG DAM KANG
Buddha Amitabha, may I fulfill your unconditioned wishes.

'DRO WA KÜN 'DÜL NYING JE'I TER
Subduer of all beings by the treasure of your compassion,
CHEN RE ZIG KYI T'UG DAM KANG
Avalokiteshvara, may I fulfill your unconditioned wishes.

K’OR ’DE ZIL NÖN T’ÖD T’RENG TSAL
Conqueror of all samsara and nirvana who wears a rosary of bone ornaments

PE MA GAR WANG T’UG DAM KANG
Supreme victorious vajra dancer, Padmasambhava, may I fulfill your unconditioned wisdom heart.

KYIL K’OR TSO CH’OG YING CH’UG YUM
Supreme principle of the mandala, abiding in Dharmakaya

YE SHE TS’O GYAL T’UG DAM KANG
Victorious Ocean of Wisdom, Yeshe Tsogyal, may I fulfill your unconditioned wishes.

GANG ’DÜL TRÜL PA’I GYU T’RÜL GAR
Those who subdue by any skillful means according to sentient beings’ phenomena with miraculous activities.

BUM T’RAG K’A ’DRO’I T’UG DAM KANG
All one hundred thousand dakinis, may I fulfill your unconditioned wishes.

T’OG MED T’RIN LE DZU T’RÜL DAG
Holders of unobstructed miraculous activity,

DAM CHEN CH’Ö SUNG T’UG DAM KANG
Keepers of pure samaya, Dharmapalas, may I fulfill your unconditioned wishes.

DORJE T’EG PA’I DAM TS’IG DANG
Whatever samaya of the Vajrayana tradition
'GEL WA'I NYAM CH'AG CHI CH'I SHAG
Is broken, I confess.

CH'I NANG SANG WA'I BAR CH'ED GEG
Please purify outer, inner, and secret obstacles

P'O MED 'ÖD SEL LONG DU SÖL
In inconceivable flawless wisdom light.

CH'OG DANG T'ÜN MONG NGÖ DRUB KÜN
May all supreme and common siddhis

TS'E 'DIR 'DRUB PA'I T'RIN LE DZÖD
And activities be accomplished in this life.

This was requested of Jnana (Jigdräl Yeshe Dorje) by Ngawang Kalden Dorje. May virtue increase.
**BRIEF DAKINI TSOK OFFERING**

HRI  TS'O GG K'ANG TRÜL PA'I SHING K'AM CH'E  TS'O GG DZE ZAG MED LONG CHÖD TER
HRI  In the great Pure land of the manifested Ganachakra Palace is the treasure of utilizable, exhaustless Ganachakra substances.

'DÖD YÖN GYEN GYI DAM TS'IG 'DI  NE SUM K'A 'DRO GYA TS'O'I TS'O GG
Through this Samaya of ornamented desirable objects, may the ocean-like assembly of Dakinis of the three places,

BUM T'RAY DÀ K'I'I T'UG DAM KANG  SANG SUM DANG GAL NYAM CH'AG SHAG
And the one hundred thousand Dakinis, be pleasingly fulfilled! We confess all broken vows and contradictions of the three secrets.

TSA LUNG T'IG LE'I BAR CH'ED SÖL  PA WO K'A 'DRO'I SÜN K'A DOK
Clear away the obstacles of the channels, winds and essential fluids! Dakas and Dakinis, reverse the negative forces;

BAR WA SUM GYI YE SHE POR  DU WA SUM GYI TEN 'DREL DRIG
Elevate the primordial wisdom of the "three blazings"; arrange the interdependent connection of the" three collections".

ZUNG 'JUG DE CH'EN CH'AG GYA CHE'I  NGÖ DRUB DAM PA TSAL DU SÖL
Please bestow the sacred spiritual attainment of the non-dual, great bliss Great Mudra.

The yogi Trulshig Dorje requested this from Jnana (Jigdral Yeshe Dorje).
TSOK ACCUMULATION

RAM YAM K'AM
OM AH HUNG

YING KYI BHEN DAR RIG PA'I TS'OOG TOR SHAM
In the skull-cup of the Absolute Realm, the torma offering of clear awareness is displayed;

DRÖN DRUG 'JA ZER T'IG LE'I 'DÖD YÖN TRA
The desirable objects shine in the light of the six lamps and rainbow light t'igles.

NGO TS'AR SAM MI K'YAB PA'I DAM TS'IG 'DI
These are the wonderful and inconceivable samaya substances:

RANG RIG TSA WA SUM GYI LHA TS'OOG LA
To the assembly of deities of the Three Roots, our own clear awareness,

NYI MED NYAM PA'I NGANG DU CH'ÖD PA 'BÜL
We offer in the state of non-dual equanimity.

TOG PA'I DRA ZUR T'IG LE CH'EN POR SHAG
We confess conditioned thoughts in the Great T'igle.

ZUNG 'DZIN DRA GEG KYE MED YING SU DRÖL
The obstacle-creating enemies of grasping at subject and object are liberated into the unborn unexpanse.

T'RÜL NANG SHI T'OOG SED PA'I T'RIN LE DRUB
Perform the activity of awakening delusive appearances into the primordial ground.
Having spontaneously and perfectly accomplished the four visions of primordial awareness,

May we be enlightened in the originally pure Youthful Vase Body.

Thus, when I was 33 years old, on the 17th day of the first month of the Fire Mouse Year, I, Jigdral Yeshe Dorje, became slightly ill. At that time Dzogchen Trülshig Dorje made one hundred offerings of the Dakini Tsog. At dawn the same night, I dreamed of a woman who sang these words very clearly and when I awoke the memory of them stayed with me, so I wrote them down. From then on, I started to have good signs that my illness was ending.

Then Lay Kyi Dorje (the Karma Acharya) holds the substances of method and wisdom and offers them with the Lotus Dance (Pedma Gar) mudra. The recipient accepts it with the Vajra Dance (Dorje Gar) mudra, and through the non-dual union of the indivisible Bliss and Emptiness partake of all the desirable objects, until all are fully satisfied.

If one wishes, the Vajra song may be offered:

All beings are the manifest nature of supreme joy.

The Yogini is the naturally dwelling mandala.
SA SUM MA LÜ ’DRO WA SANG GYE KYI RANG SHIN
All the beings of the three realms without exception are natural Buddhas.

NYING JE SHÖN NU MA DANG LHEN CHIG RÖL PAR JA-O
Together with them, transformed through compassion into youthful Dakinis, we enjoy these offerings.

A RE TI MUG CH’UG KYI MI SHE SO
Alas, ignorant beasts do not understand this!

LHAN KYE DZE ME LANG NE DE WA CH’E LA NÖ
Beautiful inherent Dakinis accept it in Great Bliss.

GANG GI DÖN DAM PA NI MA GOM PAR
Whoever does not meditate in the absolute truth,

DE YI SANG GYE NYID NI T’OJB PA MA YIN NO
Will not attain the nature of Buddha.

NANG DANG CH’I NI YE WA MED PAR SHE PAR GYI
Understand that inner and outer are indistinguishable, and

’JIG TEN T’AM CHED DREL WAR NÜ PA-O
Thus you will have the potential to liberate all worldliness.

A RE TI MUG CH’UG KYI MI SHE SO
Alas, ignorant beasts do not understand this!

LHAN KYE DZE ME LANG NE DE WA CH’E LA NÖ
Beautiful inherent Dakinis accept it in Great Bliss.
Then the offering of the remains is:
Collect the remains from the enjoyed offerings and add to the earlier remains, and sprinkle with Amrita from the mouth.

OM AH HUNG
'DÖD YÖN DOR JE'I DAM TS'IG NAM K'A GANG WA'I DÜD TSI'I TRIN DU GYUR
OM AH HUNG The Vajra Samaya substances of desirable objects fill the sky and become clouds of Amrita. Consider this.

Thus, making the blazing fire mudra, invite the guests to the Offering of the Remains.

KÜN NANG 'DÖD YÖN LHAG TOR 'DI KÜN TOG LHAG DÜD DRÖN LA Bül
These torma remains of continuously appearing desirable qualities are offered to all thoughts, the guests who collect remains.

MA RIG T'RÜL PAR GÖL WA'I PUNG SHI LA DAG PA'I TRIN LE DZÖD
This mistaken heap of the confusion of ignorance: Purify into the primordial ground by performing miraculous activity!

OM U TSI TRA BA LING TA K'À HI
OM Eat the torma of the remains.

Thus offer it outside.

K'A 'DRO MÁ YI DRONG KYER DU TS'OOG KYI K'OR LO KOR WA YI
In the city of the Dakinis, and opening the mandala of offerings.

DAG SHEN 'DRO WA MÀ LÜ PA KYIL K'OR CHIG TU DRUB PAR SHOG
May I and all sentient beings attain realization within a single mandala.
Thus increase the merit by making a prayer of aspiration.

At this point, if one does not offer a torma to the protectors, this is not in error, as it is not given in this Sadhana. If one wishes to do more, the puja for harmony and happiness can be inserted here.

[Conclude Dharmapalas]

Then receive the Spiritual Attainments:

HO YE SHE K’A 'DROI SANG SUM GYI NGÖ DRUB DÜD TS'I YIG CH'EN PO

HO Primordial wisdom Dakinis of the three secrets, with the great wealth of the nectar of spiritual attainment:

DRUB CH'OĞ DAG LA TSAL NE KYANG GO SUM DOR JER MIN DRÖL DЗÖD

By bestowing the supreme accomplishment upon me, may my three doors ripen and liberate into the three Vajras.

GYUR MED KU YI KYIL K'OR NE DORJE TS'E YI NGÖ DRUB TSÖL

From the unchanging Body mandala bestow the spiritual attainment of Vajra life.

'GAG MED SUNG GI KYIL K'OR NE MI SHIG YANG KYI NGÖ DRUB TSÖL

From the unobstructed Speech mandala bestow the spiritual attainment of indestructible melody.

T'RÜL MED TUG KYI KYIL K'OR NE 'ÖD SEL CH'OĞ GI NGÖ DRUB TSÖL

From the unconfused Mind mandala bestow the supreme spiritual attainment of Supreme Radiant Luminosity.

SAM YE YÖN TEN KYIL K'OR NE 'DÖD 'JUNG YID SHIN NGÖ DRUB TSÖL

From the inconceivable mandala of pure qualities bestow the spiritual attainment of fulfilling whatever wish arises.
T'Og Med 'Trin Le Kyil K'or Ne  Gang 'Dül 'Dro Dön Ngö Drub Tsöl
From the mandala of unhindered miraculous activity bestow the spiritual attainment of taming through whatever means is meaningful for sentient beings;

T'ün Mong Le Shi'i Ngö Drub Tsöl  K'Yed Par Wang Chu'i Ngö Drub Tsöl
Bestow the spiritual attainment of the four ordinary activities! Bestow the spiritual attainment of the ten extraordinary empowerments!

La Med Ch'og Gi Ngö Drub Tsöl  Sar Wa Siddhi P'a La Ho
Bestow the unsurpassable supreme spiritual attainment. All real attainments - give us!

Thus having pleased them, delight in the nectar within the skull-cup. Take some Sindhura (red dust) from the mirror (with your ring fingertip) and make a thigle on your heart. Once again, for the purpose of expressing one's gratitude, make offerings and praise.

The Offering:

Ho Yül Drug 'Död Yö'kö' P'ai Chö  Nang Yang 'Dzin Pe Ma Led Par
Ho  The perfectly arranged desirable objects of the six sense fields appear, yet are unadulterated by clinging.

Ye Dröl Chöd P'ai Trin Du Shar  De Wa Ch'en Po'i Ngang Du Bûl
These primordially liberated offerings arise like clouds, and are offered within the Great Bliss!

Om Sar Wa Pü Dza Me Gha Ah Hung
Om  All ceremonial offering clouds are offered purely!
The Activity of Praise:

HUNG YE NE MA CHÖ RIG PA'I SHI DE CH'EN K'A 'DRO'I RANG SHIN TE HUNG The foundational pure awareness, primordially uncreated, is the natural Dakini of Great Bliss.

NGÖN SUM LHUG PAR JAL WA'I NGANG NGO TS'AR CH'EN PÔ CH'AG TS'AL TÖD Within the vision of uninterrupted direct perception we prostrate and praise this Great Wonder!

The Confession:

HO YE SHE K'A 'DRO'I KYIL K'OR DU CH'ÖD DANG TING 'DZIN T'RIN LE SOG HO In the mandala of primordial wisdom Dakinis, all offerings, Samadhi, miraculous activities, etc.

TS'ÜL SHIN MA GYI NONG PA KÜN 'ÖD SEL NYUG MA'I NGANG DU SHAG That have not been done correctly, and all faults, we confess within the innate radiantly luminous primordial continuum.

AH AH AH

In order to remain firm:

'DIR NI TEN DANG LHEN CHIG TU Here the support is simultaneously

K'OR WA SID DU SHUG NE KYANG Living within the cycles of samsara,
NED MED TS’E DANG WANG CH’UG DANG
Grant long life, great power, freedom from disease,

CH’ÖG NAM LEG PAR TSAL DU SÖL
And all that is auspicious.

OM SUPRA TIKTRA BENZRA YE SO HÅ

Clarifying the limitations of Eternalism and Nihilism

HO RIG PA RANG SHAR TS’EN MA’I LHA NYI MED LO ’DE CH’EN POR DAL
HO Self-arisen pure awareness in the aspect of Deity gently remains in the great state of non-duality beyond intellect.

LAR YANG ZUNG ‘JUG GYU MA’I TSAL NÖD CHÜD YE SHE RÖL PAR SHAR
Once again, the non-dual display of illusion arises as the primordial wisdom play of the Universe and its contents.

OM AH HUNG

Thus seal the three doors with the Dakini’s Mudra of Body, Speech and Mind.
The Dedication of Merit:

HO DÜ SUM SAG PA'I GE TS'OG KÜN MIG MED T'A DREL LONG DU NGO
HO All the accumulated virtue throughout the three times, we dedicate to the expanse of non-conceptuality, free from limitation.

K'AM SUM K'OR WA'I SEM CHEN KÜN DAG NYAM CH'EN POR SANG GYE SHOG
May all sentient beings of the three realms of Samsara attain Buddhahood in the great pure Equanimity.

OM YE DHARMĀ HETU PRABHAWA HETUN TEKEN TAT'ĀGATO
HYAWADAT TEKEN TSAYO NIRODHA EWAM BĀDĪ MAHĀ
SHRAMANAYE SOHĀ

The prayer of Good Fortune:

TSA SUM K'A 'DRO'I JIN LAB T'Ü DAG CHAG DRUB CH'OOG K'OR CHE KYI
By the strength of the blessing of the Three Roots Dakinis, for myself and the assembly of supreme practitioners,

'GAL KYEN KÜN SHI SAM DÖN DRUB 'DRO K'AM DONG TRUG TRA SHI SHOG
May all adverse circumstances be pacified and our aspirations accomplished. May there be the good fortune of "churning the depths" of the Realms of sentient beings!

Thus, flowers rain down and all bliss and good fortune completely prevail!
Regarding the pure qualities of practicing according to this system, it is said, "By doing the complete practice of the three stages of Preparation, Actual Practice and Completion, the unsurpassed result will be achieved. By merely meditating on Nyen-Drub with fervent regard, certain spiritual attainments will be achieved. By offering one Ganachakra, according to the system, signs of pure qualities on the path will increase." Making pure offerings according to the practice will replenish all failings and perfect great merit. Whoever cleanses negativity through this method will achieve the result of Liberation. This practice is not for those without faith. If one has great devotion and has not broken commitments, they are certain to become a vessel for spiritual attainment. Thus, these secret oral instruction are undeceiving and certain. This sadhana brings the cause, the generation of co-emergent primordial awareness, close. It is the only practice that engages one swiftly into Bliss. This method is the essential essence. It is revealed as a wish-granting Cow of Plenty for those fortunate ones. From Oming Shing, the palace of the Four Joys, the attractive City of Dakinis, the Wisdom Dakinis come to invite myself and others. May we dance together with the Herukas! Thus all those Dharma holders who possess great fortune, in order that they may happily engage directly in the main Sadhana, I have made it clear and complete by adorning it with the necessary additions. I, Jigdrel Yeshe Dorje, the sprout-like Vidyardhara, wrote this down during the auspicious time of the Dakini's gathering in the astonishing wish-fulfilling highest place of Great Bliss. May the actual state of the non-dual Primordial Wisdom Dakinis be accomplished!

SARWA DA MANGALAM
The Aspiration to Apply to the Gradual Path of the Dakini’s Heart Essence

HO LA MA YE SHE K’A ‘DRO’I KYIL K’OR DU
HO Completing the merit of my two accumulations

DAG GI TS’OG NYI SÖD NAM CHI SAG PA
Within the mandala of the Lama Wisdom Dakini,

MA LÜ K’A K’YAB ‘DRO WA YONG LA NGO
I dedicate it all, without exception, to the space-filling sentient beings:

KÜN KYANG LA MED ‘DRE BU T’OB GYUR CHIG
May they all attain the unexcelled fruit!

DENG ZUNG JANG CH’UB NYING PO CH’I KYI BAR
From now until I attain the heart of enlightenment,

K’YAB DAG LA MA YUM CH’EN LHAG PA’I LHA
May I remain inseparable from the supreme Refuge.

YER MED KYAB KYI CH’OG TU MI ‘DREL WAR
The Lordly Lama, the Great Mother and all her deities,

GONG GYÜD JIN LAB NYING LA P’O WAR SHOG
May the blessings of their mind-stream fill my heart!

SAG JONG LAM GYI RAN GYÜD SHING SA DÜL
Taming my own mind-ground on the path of adopting and abandoning,

WANG SH’I’I RIM PE T’AR PA’I SA BÖN T’EB
Progressively (ripened) by the four empowerments, may I reach the level of ultimate freedom.
DAM TS’IG DAG PE LAM GYI GEG LE DRÖL
May I be free from obstacles by keeping pure samaya and

MÖ TSÖN DRAG PÖ NYAM LEN BOG TÖN SHOG
May my earnest practice of faith and commitment bring benefit!

KYED RIM SEL WE TA MEL NANG SHEN DAG
May I purify all ordinary appearance by clearly visualizing the development stage.

RANG JIN LAB KYI TUM MO’I DE DRÖD ‘BAR
By the downpour of my own blessings, may the bliss-warmth of tummo blaze!

SHU DE’I JOR WE PO’ NYI’ GA’ WA JONG
By the flow of the melting bliss, may the messengers bring purity of ecstasy!

LO’ DE GONG PE CHÖ NYID DON TÖG SHOG
By resting in meditation beyond intellectual concerns, may I attain the real sense of dharmata.

KA DAG RIG PA ZANG T’EL JEN PAR SHAR
May the primordially pure awareness beyond objectification arise in all its rawness,

LHÜN DRUB NANG SHI’I SA LAM TSEN T’AB DRÖD
And may I walk the grounds and paths of the binding skillful means of the spontaneously realized four appearances!

RANG DON KUN ZANG CHÖ’I GYAL SA ZIN
For my own benefit, may I reach the kingdom of the dharmakaya of Samantabhadra

SHEN DON ZUG K’OR WA DONG TRUG SHOG
And, for the benefit of others, assume the form bodies of cyclic existence.

The realized one, Kunzang Longdrol requested this of Jigdral Yeshe Dorje.