White Khechari (Dakini) Sadhana with Tsok

The Continuing Yoga of the Profound Meaning, the White Khechari of Great Bliss

from the terma of Terchen Barway Dorje
Blessing Clouds That Quickly Accomplish Siddhi: The Seven-Line Supplication of Guru Padma, Accompanied by Supplications of the Lineage Gurus

OM AH HUM BADZRA GURU PADMA SIDDHI HUM
OM AH HUM BADZRA GURU PADMA TÖ TRENG TSAL BADZRA SAMAYA DZA DZA
SARWA SIDDHI PALA HUM AH HRIH MA HA RI NI SA RA TSA HRI YA TSITTA HRIM
HRIM DZA DZA
GU RU KAN DROI TSOK CHAY KYI DAK CHAK MÖ PAY BU NAM LA
Guru and hosts of dakinis, bless the bodies of us,

LÚ LA KU YI JIN GYI LOP NGAK LA SUNG GI JIN GYI LOP
your devoted children, with your bodies. Bless our speech with your speech.

GYU SHI DAK PAR JIN GYI LOP LAM SHI JONG PAR JIN GYI LOP
Bless us by purifying our four continuums. Bless us that we train in the four paths.

GU RU RAT NA MAN JU SHI RI YE TEN PAY KOR LO KYEN ZIK JAM PAL YANG
Manjushri, wise wheel of the teachings, in the presence of the teacher, you were the

TÔN PAY CHEN NGAR JANG SEM MA RU TSE DRAK NGAK TSOM BU CHI PAL SHIN JE SHE
bodhisattva Marutse; splendor of all gatherings of forceful mantra, you are Yamantaka.

KU YI DAK NYI CHEN POR SÓL WA DEP PE JUNG SANG SUM MI ZAY GYEN KOR LAY
I supplicate the great embodiment of body. From the inexhaustible wheel of ornamentation of
The Seven-Line Supplication of Guru Padma and the Supplication of the Lineage Gurus

JE YI GUNG LÖN DOR JE TRI TSÜN CHE KA LA CHÖ PAY YANG CHEN TSO GYAL MA
Padmakara’s three secrets, you are both the great minister Dorje Tritsun and Tsogyal, celestial Sarasvati.

YER ME TUK JEI TRÜL SHIR SÖL WA DEP PAK YÜL JA LÜJAM PAL SHE NYEN DANG
I supplicate their indivisible, compassionate basis of emanation. In India, Manjushrimitra the rainbow

KAY CHOK DRUP PAY WANG CHUK NA RO PA BO TAR GYA YI LO TSA SHA KYA PA
body; Naropa, the supremely learned lord of siddhas; In Tibet, Gya Shakyapa the translator;

KAY SHING DRUP PAY TRENG WAR SÖL WA DEP DUM GYA SHANG TROM SHE PA DOR JE DANG
I supplicate the garland of the learned and attained. Dumgya Shangtrom and Shepa Dorje; Glorious

PANG TOK TAR CHIN SÖ NAM YE SHE PA SÖ NAM GYA TSÖ SÖ NAM DRUP PAY PAL
Sonam Yeshe, who perfected abandonment and realization; Sonam Gyetso; glorious Sonam Drup:

CHOK KI TEN DZIN NAM LA SÖL WA DEP SÖ NAM GYUR ME SUNG RAP GYAM TSOI PAL
I supplicate the holders of the supreme doctrine. Sonam Gyurme; glorious Sungrap Gyamtso;

PAL SENG TRÜL PA MIN GYUR DOR JE DANG NGÖN JÖN GU RU TRAK TUNG NAK PO SOK
Mingyur Dorje, the emanation of Palgyi Senge; Guru Traktung Nakpo, who appeared in the past;

TRÜL PA CHIK TU DÜ LA SÖL WA DEP KAR MA SUNG RAP TRIN LAY RAP GYAY PAL
and so forth—I supplicate the emanations of them all embodied as one. Karma Sungrap Trinlay

SAP TER NGA DAK TOP DEN DÜ DÜL LING TRAK TUNG DE CHEN BAR WAY DOR JE LA
Rapgyay and Tobden Dudul Lingpa, the lord of profound treasure, Traktung Dechen Barway Dorje—

RAP TU GÜ PAY TSE CHIK SÖL WA DEP CHIK DANG DU MAY RÖL PA CHU DAY GAR
I supplicate you one-pointedly with the utmost respect. The water-moon dance, the play of one and
White Khechari Tsok Sadhana

GYAL DANG GYAL SAY NAM RÖL SAM MI KYAP DE NYI TSYUNG JÖ TA DRAL WAY CHIR many—the display of victors and their children is inconceivable. Since it is beyond the limits of

reckoning, your life is inconceivable—I supplicate you. Bless your child who, recollecting the guru’s

dharma, may I fully perfect the qualities of the levels and paths,

and quickly achieve the state of Vajradhara.

At the request of the supreme guides Gartrul Rinpoche and Abo Rinpoche, this was written by Dechen Barway Dorje at Palung Pungri and offered as an example of how foolish it is to praise oneself. May this bring virtue!
The Full Accomplishment of Supreme and Common Attainment:  
A Supplication to the Lineage of the Profound Ocean of Dakinis

RANG JUNG OK MIN TÖN PA DOR JE CHANG  YUM CHOK DOR JE TSÜN MO YING CHUK MA
Vajradhara, the self-arisen teacher of Akanishtha; Dhatishvari, the vajra queen and supreme mother;

KA CHÖ TSO MO SANG WA YE SHE YUM  SÖL WA DEP SO CHOK TÜN YONG DRUP SHOK
Secret Wisdom, the queen of khecharis—I pray to you. May I accomplish all supreme and common attainments.

SA CHÖ OR GYEN DOR JE NAL JOR MA  RIK SHII YE SHE KAN DRO CHEN MOI TSOK
Vajrayogini of terrestrial Uddiyana; assemblies of great wisdom dakinis of the four families;

KU YI KOR LOI WANG CHUK TRÖ MA NAK  SÖL WA DEP SO CHOK TÜN YONG DRUP SHOK
Black Krodhi, empress of the wheel of body—I pray to you. May I accomplish all supreme and common attainments.

DOR JE TRAK TUNG LAY KYI WANG MO DANG  RAP JIK DUR TRÖ DAK MO SENG GEI DONG
Karmendrani, the vajra drinker of blood; Singhamukha, ruler of terrifying charnel grounds; Dorje

NANG SI WANG GYUR DOR JE TÖ TRENG TSAL  SÖL WA DEP SO CHOK TÜN YONG DRUP SHOK
Tötrengtsal, master of all appearances and existence—I pray to you. May I accomplish all supreme and common attainments.

KA CHÖ YING KYI DA KI TSO GYAL MA  KAN DRÖ NGÖ SU JE ZUNG NUP CHEN JE
Tsogyal, the celestial dakini; Lord Nupchen, beloved of dakinis; Yeshe Yang, who traveled through

SHING NAM TOK ME GYU WA YE SHE YANG  SÖL WA DEP SO CHOK TÜN YONG DRUP SHOK
pure realms without impediment—I pray to you. May I accomplish all supreme and common attainments.
GYÜ PA KÜN GYI DZÖ DZIN RIN CHEN CHOK   TSOK JE TSOK DAK TSA GYÜ LA MA DANG
Supreme and precious holder of the treasury of all lineages, lord and master of feasts, root and lineage

MÓN LAM RIK SAY CHÖ KYI DAK POR CHAY   SÖL WA DEP SO CHOK TÜN YONG DRUP SHOK
gurus; Dharma lords of awakened aspiration—I pray to you. May I accomplish all supreme and common attainments.

NAY YŪL DUR TRÖ RANG JUNG SHING NAM SU   GYU MAI LŪ CHEN YE SHE KAN DROI TSOK
Wisdom dakinis with illusory bodies in the places, areas, charnel grounds, and self-arisen realms; and

PA WO DA KI LEK NYE TANG DZIN DAK   SÖL WA DEP SO CHOK TÜN YONG DRUP SHOK
dakas and dakinis who judge good and evil—I pray to you. May I accomplish all supreme and common attainments.

KYE PEI RIM PAY PUNG KAM LŪ DRIP JANG   TSEN PEI TRŪL KU KU YI DOR JER MIN
May obscurations of the aggregates, elements, and body be purified by the generation stage. May my

DZOK PA NGAK KYI NGAK LUNG DRIP KŪN JANG   TSANG YANG LONG KU SUNG GI DOR JER DRUP
body be ripened into a nirmanakaya with signs and marks, vajra body. May all obscurations of speech and winds be purified by the completion stage and by mantra. May my speech be accomplished as a

Ö SAL TIK LE YI DRIP TOK TSOK DAK   RANG RIK CHÖ KU TUK KYI DOR JER DZOK
sambhogakaya with the melody of Brahma, vajra speech. May obscurations of mind—thoughts—be purified by the drop of clear light. May self-awareness be perfected as dharmakaya, vajra mind.

NA TSOK TAP TSÜL CHA NYOM BAK CHAK JANG   NGO WO NYI KUR YE SHE DOR JER MIN
Through various means may equal obscurations and habits be purified. May my being be ripened into

NAM KÜN CHOK DEN CHEN MOR YONG DRUP SHOK   LŪ KAM NYIK MAI NGŌ PO TEN DIR SHAK
the svabhavikakaya, vajra wisdom. May I be fully accomplished as the great, the supreme, the complete. May impurities of my body’s elements be left here. May the arrow of my mind itself be propelled by the
A Supplication of the Lineage of the Profound Ocean of Dakinis

SEM NYI DA MO TAP KYI SHŪ KŪL TE NAM DAK SHING DU KAY CHIK PO NŪ PAI
bow of means. May I be transferred instantly to a completely pure realm. May the short path of a

NAL JOR CHUNG NGUI NYE LAM DRUP PAR SHOK SIN DHUJI DZAY KYI TOK ME JIK TEN DŪ
lesser yogin be accomplished. Through sindhura may I meet the illusory wisdom dakini, without

GYU MAI YE SHE KAN DROR TUK TRAY JAL LŪ TEN MI PANG KA CHŌ SHING DU TRI
impediment. May she lead me to the celestial realm without the abandonment of my body. May the
efforts of an intermediate yogin be successful. May I reach the realm of Akanishtha in this very place,

NAL JOR DRING GI BAY PA TAR CHIN SHOK SHEN DU MA MIK NAY DIR OK MIN SHING
not conceiving of it as elsewhere. May the appearance of my body become a rainbow body capable of

LŪ NANG JA KU TRŪL PA NA TSOK GYUR DRA TOK YI GEI KOR LŌ SA SUM YO
emanation and transformation. May I shake the three levels with sound and thought, the wheel of letters.

DE TONG MI CHE TUK KYI KOR DAY ZIK LAM CHOK DOR JEI KYŪ DI RING MIN PAR
May I see all samsara and nirvana with a mind of indivisible bliss and emptiness. Through this supreme

NAL JOR CHEN POI SANG JANG CHOK DRUP NAY TA DRAL DAK ME NGŪN GYUR YUM GYI LONG
vajra path may the cleansing and purification of a great yogin be fully accomplished. In the vast space of

MI SHIK DOR JE TSŪN MOI KA YING SU CHOK TU MIN GYUR DE CHEN DRUP PAR SHOK
the indestructible Vajra Queen, the expanse of the mother revealed, selflessness beyond limits, may
utterly unchanging great bliss be accomplished.

At the request of those with good karma and aspirations, this was written by Barway Dorje. May it be virtuous!
The Blessings for the Great Bliss Wisdom Dakini

Here are the blessings for the Great Bliss Wisdom Dakini. First is the blessing of the cleansing water:

MAM BAM KHAM AM RI TA BI SHUD DHE AH

TONG LAY SANG CHUI TENG DU HUM TING KA  DE NYI YONG GYUR KAR MA DA KI MA
From emptiness, above the cleansing water, appears a blue HUM. It is transformed into Karmadakini,

KYANG KUM GAR GYI YE SHE ME Ü RÖL  TUK Ü HUM TAR NGAK TRENG YÖN DU KOR
has all the features of the wrathful. She is dancing amidst wisdom fire. In the center of her heart is a HUM

DE LAY Ö ZER TSA LA TSUP PA TRÖ  SANG CHUR TIM PAY TU DANG DEN PAR GYUR
surrounded by the left-turning mantra. From it emerge light rays both hot and sharp. They dissolve into the cleansing water, endowing it with power. Think that. Recite that mantra a hundred times.

OM JNA NA DA KI NI KAR MA TA TRI TA BA DZRA TRO DHI SHO RI HUM PAY  (100x)

DA KI Ö SHU SANG CHUR TIM PA YI  TRIN LAY MA LÜ JE PEI NÜ DEN GYUR
The dakini melts into light and dissolves into the cleansing water. It becomes capable of accomplishing all activities.

OM JNA NA DA KI NI KAR MA TA TRI TA BA DZRA TRO DHI SHO RI HUM PAY  (3x)

Say the mantra three times and sprinkle the cleansing water.
Second, the blessing of the vajra and bell:

HUM LAY TAP KYI DAK NYI MI CHE PEI RANG SHIN DOR JE TSE NGA PAR GYUR
From HUM arises a five-pronged vajra embodying indestructible means.

Brandish the vajra three times and touch it to your heart.

MUM LAY SHE RAP KYI DAK NYI DRIL BU TONG NYI CHÖ KYI DRA YANG DROK PAR GYUR
From MUM arises a bell embodying discernment, ringing with the sound of dharma and emptiness.

Ring the bell three times and place it at your hip.

They embody the single nature of things, unity.

Form the gesture of embrace.

Third, the kila blessing

A KA SA MA RA TSA SHA DA RA SA MA RA YA PAY
Fumigate it with gugul while saying A KA SA MA. Anoint it with rakta while saying RA TSA SHA DA RA. Pelt it with mustard seeds while saying SA MA RA YA PAY.
The kila instantly becomes the vajra wrathful goddess of activity, dark blue with a lion’s face. Her two
wings are dark blue iron. She is heroic, with all the features of a wrathful goddess. Her wings of means
are within an expanse of wisdom fire within the wrathful expanse of E.

Recite the particular deity’s mantra.

While reciting the mantra three times, roll the kila in the ten directions. Then place it in its E pedestal.

Fourth, the blessing mantras will be of the nature of bodhichitta; and the knot holder, a stupa marked by HUM. Using this mala, all awareness mantras will be accomplished.

Recite the particular deity’s mantra.
The Blessings for the Great Bliss Wisdom Dakini

Fifteenth, the blessing of all musical instruments, such as the damaru and drum:

AH CHÖ NYI KYE WA ME PA LAY RANG JUNG KYEN DRAY BUI TSOK
AH From unborn dharmata appears a damaru of indivisible means and discernment,

GAK ME CHÖ DRA DROK PEI YANG TAP SHE YER ME DA MA RU
resounding with the sound of wisdom, the unimpeded melody of dharma: self-arisen

YE SHE RANG DRA DROK PAR GYUR BA DZRA DHAR MA DHA TU HO
causes, conditions, and results.

Play the damaru and beat the drum three times. Play and bless all the musical instruments.
This was written out of necessity by Barway Dorje.

RAM YAM KHAM OM AH HUM (3x)
The blessing of the white torma: Cleanse with RAM YAM KHAM. Purify with OM AH HUM.

BHU MI PA TI SA PA RI WA RA BA DZRA SA MA DZA

BHU MI PA TI SA PA RI WA RA OM A KA RO MU KHAM SAR WA DHAR MA NAM A DAY NU PEN
NA TO TA OM AH HUM PAY SO HA (3x)

HUM SA LA WANG WA TEN MA YÜL SHI DAK KAR CHOK NAY KYI LA LU DAM TSIK CHEN
HUM Goddess who rules the earth, lords of region and ground, virtuous local devas and nagas with

NYUK MAR NAY DANG LO BUR LHAK PEI TSOK KÜN LA CHÖ JIN TSANG JAR DI BÜL WAY
samaya, naturally resident and suddenly assembled: I present this purely made offering to you all.

DAK GI LA ME JANG CHUP DRUP PA LA GAL KYEN MA JE PEN PEI DONG DROK DZÖ
Do not obstruct my accomplishment of unsurpassable awakening. Assist me!

SAR WA BHU MI PA TI GE TSA

Dismiss them with SARVA BHUTA GACCHA. Written by Barway Dorje
The Stages of Activity for the Intermediate Liturgy of Vajrayogini, the Wisdom of Great Bliss

These are the concise instructions of Padma on the stages of the activity of intermediate elaboration for accomplishing Vajrayogini, the wisdom of great bliss, as an inseparable yidam. Samaya!

In preparation, elegantly and correctly set out the outer and inner supports and offerings described in the texts. Make a stable vow to practice with a good motivation. Visualize the sources of refuge, and with one-pointed devotion recite the following:

The invitation of the field of accumulation:

RANG GI NYING KAI SA BÔN LAY Ö ZER TRÔ PAY LA MA RIK DZIN TSA SUM KAN DROI
Light-rays from the seed syllable in my heart cause all the guru vidyadharas, the three roots,

TSOK DANG CHAY PA TAM CHAY KA KYAP KYI KOR LOR SAY PAR GYUR
and the dakinis to form an assembly that fills the sky.

Written by Barway Dorje.

NA MO KU SUM DÜ PEI DE SHEK RIK NGA DANG TSA SUM DRUP PA TEK CHEN LAM GYI CHOK
NAMO Sugatas of the five families who embody the trikaya, the three roots, the supreme mahayana

RIK NGAI PA WO NAL JOR GEN DÜN DE KYAP SÖL DRO PEN JANG CHUP SEM CHOK KYE (3x)
path, viras and yoginis of the five families, and the sangha: I take refuge in you and generate supreme bodhichitta for beings’ benefit.

Offer the seven branches, the daily confession:

DE SHEK TSA SUM KAN DROI LHA TSOK LA GÜ PAY CHAK TSAL CHÖ BÚL NONG PA SHAK
Sugatas, three roots, and dakinis: I salute you respectfully, make offerings, confess wrongs, rejoice in
CHOK MEN GE LA YI RANG GÖN PO NAM NYA NGEN MI DA SHUK SÖL DRO WEI DÖN
supreme and lesser virtue, request the protectors not to pass into nirvana but to remain, encourage the

CHÖ SUNG KÜL SHING GE TSOK SEM CHEN KÜN NAM KYEN JANG CHUP CHEN POI GYUR NGO O (3x)
teaching of dharma for beings' benefit, and dedicate all virtue to the omniscient great awakening of all beings.

Always train your mind in the four immeasurables:

DRO KÜN DE SHING DEI GYU GE WAR DEN DUK NGAL DEI GYU DIK CHAY TAK TU PANG
May all beings have happiness and its cause, virtue. May they forever abandon suffering and its cause,

NAM KÜN TEN DU DE WAY GA NAY TSIM DRA NYEN NYE RING ME PAR NYAM PAR SHOK (3x)
wrongdoing. May they be delighted and satisfied by complete, permanent happiness. May they be
impartial, without enemies, friends, near, and far.

DZA HUM BAM HO TSOK SHING Ö SHU DAK SHEN JIN LAP GYUR
DZA HUM BAM HO The field of accumulation melts into light, blessing me and all others.

In order to banish obstructors, command them and compel them with forceful mantra:

RAM YAM KHAM OM AH HUM (3x) SAR WA BIG NEN A KAR KA YA DZA
Cleanse with RAM YAM KHAM. Bless with OM AH HUM. Summon obstructors with SARVA BIGHNAN AKARKAYA DZA.

SAR WA BIG NEN NA MA SAR WA TA THA GA TA BHYO BI SHO MU KHE BHYE SAR WA TA
KHAM UT GA TE SPA RA NA I MAM GA GA NA KHAM GHRI HA NA DAM BA LIM TE SO HA (3x)

HUM HRIH PAL GYI TRO MO BAR WAI KA JUNG GI LHEN KYE KÜN TAK TRÜL PEI DÖN GEK TSOK
HUM HRIH By command of the blazing, glorious, wrathful goddess, all demons and obstructors—
In order to guard with a great blaze, set the perimeter:

HUM  DOR JEI RANG SHIN TSÖN CHA DRUK GI GUR  TRO WO TRO MOI TSAM KYI TRIN LAY DZÖ
HUM  A tent of six weapons, vajras in nature. Wrathful ones, male and female, guard the perimeter!

JUNG WA ME PUNG MAR NAK RAP TU KYIL  KA DAK TONG CHEN JIK TSOK YŪL LAY GYAL
The dark red elements, raging, swirl about. Primordial purity, great emptiness, defeats the warfare of the transitory composite.

BA DZRA RAK SHA RAM

Open the gate of symbol, salute, and offer confession:

HUM  RANG LŪ DAM TSIK SEM NYI YE SHE LHA  MA RIK GO CHAY RANG RIK TAP KYI SAL
HUM  My body is the samayasattva, my mind the wisdom deity. I close the door of ignorance and reveal

RANG JUNG RANG SHAL JAL WAR CHAK TSAL SHING  NGA DAK TRŪL PEI NONG PA CHI CHI SHAK
self-awareness through means. I encounter and salute my own self-arisen face and confess all the wrongs of the bewilderment of “I.”

TRA WE SHA YA PAY  NA MO NA MA  SA MA YA BI SHUD DHE  AH
Arouse great blessings with skin, silk, incense, and music:

HUM HRIH KYE ME CHÖ KU YE SHE KAN DROI LONG NANG WA MA GAK LONG KUI TRIN PUNG TRIK HUM HRIH In unborn dharmakaya, the expanse of the wisdom dakini, gather clouds of sambhogakaya,

TUK JE RANG JUNG TRÜL PA DU TROR CHAY MI NGÖN YING NAY KUR SHENG JIN CHEN POP unimpeded appearances, and self-arisen nirmanakaya, compassion, is emitted and withdrawn. Arise from

CHI NANG SHEN SUM YING RIK TIK LE KU NÖ CHÜ YE DAK CHEN POR JIN LOP SHIK the unapparent expanse and rain down great blessings. Bless the outer, inner, and alternative as expanse and awareness, drops and bodies. Bless the environment and inhabitants as great primordial purity.

SA MA YA JNA NA A WE SHA YA A AH

Bless the outer and inner offerings as wisdom:

RAM YAM KHAM TONG LAY BEN DHA SHA NGA DÜ TSINGA GYU LAY YE SHE KYEN GYI GYA YI TAP RAM YAM KHAM From emptiness appears a bhandha containing the five meats and nectars. The causes

NÖ CHÜ TSI DANG DRA GEK DRAL WAI TRAK TSA WA KA YING SAL TONG RAK TA PEL are sealed with the condition of wisdom. The nectar of the environment and inhabitants and the blood

ZA CHA PUNG PEI TOR MA DÖ YÖN TRIN KO GUI LONG CHÖ KOR DAY YING SU KYAP of liberated enemies and obstructors is transformed into the root rakta of space, lucidity-emptiness. Torma of piled food and drink, clouds of desirables, necessarily filling all the space in samsara and

CHI NANG NYER CHÖ KÜN ZANG MÖN PEI TOP DOR JEI NAM TAR SAM MI KYAP PAR GYUR nirvana: the outer and inner offerings are transformed through the power of Samantabhadra’s aspiration into the inconceivable vajra nature.
OM SAR WA PEN TSA AM RI TA AH HUM (3x)  OM MA HA RAK TA PU DZA AH HUM (3x)  OM MA HA BA LIM TA AH HUM (3x)

OM BA DZRA AR GHAM PA DYAM PU PE DHU PE A LO KE GEN DHE NE WI DE SHAP TA AH HUM

Take the ultimate vow of self-apparent self-awareness:

HO  CHI YI NAY YÜL NANG GI LÜ LA DZOK  DÜ SUM TOK PA NAY SUM KAN DROI TSO
HO  The external places and regions are complete within the body. Thoughts of the three times are the

TAM CHAY RANG LA LHÜN DRUP YE DZOK CHE  NAM YANG MI DA DA KII DAM TSIK ZUNG
principal dakinis of the three places. Everything is spontaneously present and primordially perfect
within me. I take the dakini samaya that is never transgressed.

SA MA YA TSI TTA BA DZRA STWAM

Then meditate on the samadhi of the main activity. Samaya.
A treasure of Dechen Barway Dorje.
Here is the essence of the entire profound path, the continuing yoga of the White Khechari of great bliss:

Here it is immeasurable in size. To indicate the trikaya, it is triangular. To indicate the nature of wisdom, its characteristic lucidity. The varied play of compassion is the causal unity, awareness-display, the life-elements, gathered and purified all the apprehended elements and accumulations, purify all the apprehended and apprehension with OM MAHA SHUNYATA, etc.

All dharmas are primordially pure, empty in nature. Spontaneously present qualities are their supreme mountain, charnel grounds, and lotus and vajra perimeters. They are surrounded by a tent of flame of the five wisdoms. Inside it, in the center of a vast pure realm on top of the mountain, is the expanse of that represents the boundless dharmadhatu.

In its center is a palace of light, the quintessence of means and discernment. White outside and red inside, it is immeasurable in size. To indicate the trikaya, it is triangular. To indicate the nature of wisdom,
NAM TAR GO SUM PAK LAM TA BAP GYAY  DUK TOL CHÖ KÖN SHING DZING BUR CHAY
it is as transparent as crystal outside and in. It has the three doors of liberation, the eight arches of the
noble path, parasols, a pointed roof, dharmachakras, trees, and pools.

DE Ü CHU KYE PE NYI RO YI TENG  GYU YIK BAP DANG TRO DÖN NYI JAY
In its center the causal syllable descends onto a lotus, sun, and corpse. It accomplishes the two aims

LAR TIM OK MIN KAN DROI JIN KÜL TE  RIK PEI YI GE YONG GYUR NANG DZAY MA
through the emanation and retraction of light, summoning the blessings of the dakini of Akanishtha.

DE CHEN NAL JOR MA PAL KAN DROI KU  KAR SAL DZAY DZUM SHÖN NUI LANG TSO BAR
The awareness syllable changes into Vairochani, the glorious yogini of great bliss, the dakini. Luminous

GYAY NYI NA TSÖ ZUR MIK GEK PEI NYAM  SHAL RAY MIN MA CHAK TSÜL PE MA SHAY
white, she is beautiful, smiling, and blazing with youthful vigor. Her appearance is that of a sixteen-

NU BUR TIL DANG TO WAI NAY Nam MAR  CHÖ CHEN DRO WA DÜL DZAY TRO DZUM SHAL
year-old. She looks to the side seductively. Her face and drawn brow display passion. Her lotus gapes.

CHÖ NYI YE SHE YING ZIK PAK GI DONG  YAY NA SHE DANG CHÖ PEI DRI GUK DANG
Her nipples, palms, and cheeks are red. As she subdues phenomena and beings, her expression is both
wrathful and smiling. Her sow’s head gazes into the space of the dharmadhatu wisdom. In her right

YÖN NA DÖ CHAK KEM PEI RAK TA TUNG  KOR WA TSAY CHÖ DOR JEI KAT WANG TEN
hand she holds the hooked knife that cuts through aggression. In her left she holds the rœka of dried-up
desire, which she drinks. She leans on the vajra khatvanga that eradicates samsara. She is adorned by

RIN CHEN RÜ PA DAR CHAY YE SHE GYEN  SI SHIR MI NAY SHAP NYI KYANG KUM RÖL
wisdom ornaments of jewels, bone, and silk. She dances with one leg outstretched and one contracted
DRO LA NYING JE KAR MAR GYÜN CHOK BEP YE SHE Ö PUNG ME YI LONG NA SHUK
as she does not abide in either samsara or nirvana. The white and red streams of her compassion for

NYI LAY Ö DANG Ö LAY ZER SHIN DU RIK SHII KAN DRO DÖ KAM LHA MO DRUK
beings flow continually. She abides in an expanse of wisdom fire. Like light from the sun and rays from

GO TSAM MA GYAY RANG TRUL JA TSÖN SHIN NANG LA RANG SHIN ME PEI LHA NAM NAY
the light, the dakinis of the four families, the six goddesses of the desire realm, and the eight gate-keepers
appear as her emanations, like rainbows. All the deities are appearance without essence.

NAY NGAI YIK DRÜ YE SHE WANG CHOK KUR NAY SUM YIK DRÜ DOR JE SUM GYAY TAP
The syllables at their five places bestow the supreme wisdom empowerment. The syllables at the three

SA BÖN Ö KYI RANG RANG NAY NAM NAY YE SHE KOR LO KUL DANG CHEN DRANG TIM
places place the seals of the three vajras. Light from the seed syllable invites the circle of wisdom deities
from their individual places of residence. Exhorted, they approach and dissolve into the visualized deities.

In that way invite and dissolve the wisdom deities.

HUM HRIIH OK MIN KA CHÖ SA CHÖ SA OK NAY KU SUM KU NGAI YE SHE KAN DRO NAM
HUM HRIIH From Akanishtha; from the celestial, terrestrial, and subterranean realms, wisdom dakinis

KUR SHENG KUR KYE NYUR DU DIR SHEK LA TUK JE JIN LOP CHOK TÜN DÜ DIR TSÖL
of the three and five bodies, arise! Come here quickly! Compassionately bless us and bestow supreme
and common attainments now.

SA MA YA PEN TSA DA KI NI BA DZRA SA MA YA DZA DZA HUM BAM HO
SA MA YA TIK TA LHEN

Emanate offerings through samadhi
White Khechari Tsok Sadhana

HRIH  RANG LAY YE SHE TRÜL GYI CHÖ PEI TRIN  YÖN CHAP SHAP SIL DZE PEI ME TOK DANG
HRIH  I offer wisdom offering clouds emanated from me: water for drinking and washing, beautiful

DRI SHIM NANG WA SAL JE REK DEI JUK  TSO WAI SAY CHOK GA WAI TÖ NGAK YANG
flowers, delicious scents, illumination, lotions pleasant to touch, the most nourishing food, and the

BÜL LO CHÖ SHAY CHOK TÜN NGÖ DRUP TSÖL
melody of pleasing praise. Accept these and bestow the supreme and common attainments.

OM JNA NA DA NI BA DZRA AR GHAM PA DYAM PU PE DHU PE A LO KE GHEN DHE NE WI
DE SHAP TA TRA TI TSA PU DZA SO  HA

TSAR DUK ZUK DANG NYEN GYUR YANG KYI DRA  SUNG SHIM DRI CHOK NÜ CHÜ TONG DEN SAY
Beautiful forms, melodious sounds, the most delicious scents, nourishing food, and the most colorful

KA DOK Ö TSER JAM LEK REK JAI CHI  WANG YÜL GYAY KYE SHAY NAY NGÖ DRUP TSÖL
and radiant fabrics pleasing to touch: accept these pleasing sense objects and bestow attainment.

BA DZRA RU PA SHAP TA GHEN DHE RA SA SPAR SHE TRA TI TSA SO  HA

SAK ME CHAK PEI RAK TA MAR GYI TSO  DAM DZAY SHA NGAI TOR MA LHÜN POR JI
A red ocean of rakta, undefiled passion; massive torma of the five meats, the substances of samaya;

YE NAY NAM DAK DÜ TSII CHU TER KHYIL  DE CHEN PA WOI KAR DANG TSEN DEN BAM
swirling waters of amrita pure from the beginning; the great-bliss dance of viras; authentic corpses; the

SHING CHUI SHA TRAK ZUNG JUK YE SHE TRÜL  DE KO NA NYI RO NYAM CHÖ PAR RÖL
flesh and blood of the ten objects; the wisdom miracle of unity; and the single flavor of just-that: I offer
these; enjoy them!
The Continuing Yoga of Profound Meaning, the White Khechari of Great Bliss

PEN TSA RAK TA BA LIM TA TA NA GA NA PU DZA HO SAR WA SID DHI RAK SHEN TU HO

Praise with pleasant melody:

HUM HRIH DE WA CHEN POI RANG NANG YE SHE TRÜL
NA TSOK ZUNG JUK KU NGAI RANG DANG NI
HUM HRIH The self-appearance of great bliss, the display of wisdom, the unity of variety, the radiance

CHIR YANG SHAR WA DE CHEN KAN DROI TSÛL SI SHI YUM CHIK NAL JOR MA LA TÔ
of the five bodies, is the great-bliss dakini who can appear as anything. I praise Yogini, the sole mother

SHI DANG SHI MIN SI PEI Ü NA CHAR SI DANG SI MIN CHÖ YING LONG DU JOR
of existence and peace. You appear amidst peace and amidst unpacified existence. You unite existence

SI SHIR MI NAY TA DRAL PA MO CHE KÜN GYI YUM CHOK PA RÖL CHIN MA TÔ
and what is not existence in the dharmadhatu. Great heroine, you do not abide in either existence or peace; you are beyond limits. I praise Paramita, the supreme mother of all.

DRUNG HRI PAY DZAY KOR LO YAY DÜN GYI TEN DANG NYI MAY SHUK
The circle separates with BHRUM HRI PAY DZA, and remains indivisible from the support in front.

TUK Ü CHÖ JUNG PE DA NYI KYIL TENG TUK SOK BAM YIK CHU SHEL TA BU LA
In the center of her heart is a dharma source, lotus, moon and sun disc. On top of these is her heart-life,

NYING PO TSA WAI NGAK TRENG YÖN DU KOR LŪ NANG SAL TONG JA TSÖN TÀ BU LA
the syllable BAM, like water-crystal. Surrounding it, the garland of the root essence mantra turns to the
NGAK NI JUNG JUK LUNG NGAK DRAK TONG DRA  SEM NYI RIK TONG DZIN ME GYAL WAI TUK
left. The appearance of my body is lucidity-emptiness, like a rainbow. Speech and breathing are wind

NGAK NAM SAL TEN Ö DANG NYING PO KOR  TRO DÜ GYAL KÜN CHÖ CHING JIN NÚ ĐÜ
and mantra, sound-emptiness. My mind itself is awareness-emptiness without fixation, the mind of the victors. The mantras are clear and stable. First the light and then the mantra spins. Through emanation

DRO WAI DRIP JONG LHR JAY NANG DRAK RIK  CHAK JA NGAK DANG YE SHE RÖL PAR SAY
and retraction, offerings are made to all victors; their blessings and power are absorbed. Beings' obscurations are purified; they are made into deities. Appearances, sound, and awareness are awakened

NAL JOR YEN LAK SHI DEN NGANG NAY DA
as the play of mudra, mantra, and wisdom. I repeat the mantra in the state of four-fold yoga.

OM SAR WA BUD DHA DA KI NI BE RO TSA NI BA DZRA WAR NA NI YE HUM HUM PAY  (Repeat many times)

OM OM OM SAR WA BUD DHA DA KI NI YE BA DZRA WAR NA NI YE BA DZRA BE RO TSA NI YE HUM HUM HUM PAY PAY PAY SO HA  (Repeat many times)

OM BAM BUD DHA DA KI NI HA RI NI SA SAR WA SID DHI HUM SO HA  (Repeat many times)

Repeat the uncommon root mantra, the essence mantra of all mother tantras, and the mantra that includes the principal and all the retinue.

For group practice, skip to INSERT on next page.

TAR NI NÖ CHÜ LHA DANG TUK SOK LA  DE YANG TIK LE NA DA Ö SAL NGANG
Finally the environment and inhabitants dissolve into the deity, and she into her heart-life. It dissolves

MA CHÖ MA LAY ZUNG JUK CHEN POR TA  LAR YANG LHR DANG NGAK KYI GO CHA GO
into a drop, a nada, and the clear light. In that state, look at great unity without alteration or adulteration. I arise again as the deity and don the armor of mantra. Recollecting the purity of the three gates,
The Continuing Yoga of Profound Meaning, the White Khechari of Great Bliss

GO SUM DAK PEI DÖN DREN DRO DÖN CHÖ GE TSOK NAM KYEN JANG CHUP CHEN POR NGO
I will engage in beings’ benefit. I dedicate all virtue to great, omniscient awakening.

Through that profound yoga whatever you wish for will be accomplished in this life. When you pass away you will be led to the highest celestial realm by the wisdom dakini. Finally, you will accomplish the vajra state, indistinguishable from the supreme mother of the victors. Sealed! Sealed! Sealed! This was correctly copied by Dechen Barway Dorje at Meri Barwa from the dakinis’ symbols written on tree bark. It was subsequently written out by my disciple Karma Dechen. May it cause all beings to be accepted by the Vajra Queen!

[Insert]

OM A AH I IH U UH RI RIH LI LIH E EH O OH AM AH KA KHA GA GHA NGA CHA CHHA JA JHA NYA TRA THRA DRA DHRA NRA TA THA DA DHA NA PA PHA BA BHA MA YA RA LA WA SHA SHA SA HA KSHA SVA HA OM YE DHAR MA HE TU PRA BHA VA HE TUN TESHAN TA THA GA TE HYA BA VAN TESH CHA YO NI RO DHA E VAM VA DI MA HA SHRA MA NA SVA HA (3x)

HUM YE SHE LHA TSOK CHEN DREN SHEK CHI NANG SANG WE CHU PA BUL
HUM Wisdom deities, I invite you. I present outer, inner, and secret offerings.

KU SUNG TUK YUN TRIN LE TU BA ME GAL TRUL NYAM CHAK SHAK
I praise your bodies, speech, minds, qualities, and activity. I confess all careless contraventions,

CHOK DANG TUN MONG NGU DRUP TSUL MA HA AM RI TA BA LIM TA RAK TA KHA HI mistakes, impairments, and violations. Bestow supreme and common siddhi!
To offer a torma at the end, cleanse the torma and golden drink with RAM YAM KHAM and bless them with OM AH HUM.
Offer the torma repeatedly with the mantra.

HUM JO RAP JIK DUR TRÖ KÜN GYI DAK PAL CHEN NAM KYI TUK LE TRUL
HUM JO Lady of all terrifying charnel grounds, emanated from the minds of those of Great

YUM CHOK KAN DROI KA SUNG CHING SANG GYE TEN PEI RA WA
Splendor, guardian of the supreme mother dakini’s commands, watcher over the Buddha’s

NAL JOR NAM KYI KÜL PO DZE NGÖN TSE PAL GYI CHEN NGA RU
doctrine, servant of yogins: in the past, in the presence of Great Splendor, you promised, “I will care

DRUP PEI NAL JOR TAM CHE LA BU SHIN TSE SHING NGÖ DRUP TER
for practitioners as for my own children and bestow siddhi upon them. I will always guard their
The Conclusion to the Intermediate Activity of the Great-Bliss Wisdom Dakini

The empress of great bliss, the dakini, delights in feast gatherings. When gathering at the foot of trees in charnel grounds and so on, gather the five nectars and the five meats, spices, vegetables, cooked rice, the amrita of intoxicating beverages, the ten objects for authentic union and liberation, and so on, in abundance. Open the mandala of the dakinis and perform the feast of yogins:

OM BI SHO TRO DHA BIG NEN U TSI TRA YA PAY

TUK KAI YE SHE Ö KYI ME LUNG CHU NGÖ TSEN BAK CHAK DRI MA JANG TOR TRU

Fire, wind, and water from the wisdom light of my heart cleanse, scatter, and wash substance, habit, and stains. The three syllables summon the amritas of body, speech, and mind. Through emanation and absorption they melt together and become of one flavor.
Offering the first portion:

HRIH ZUK DRA DRI RO REK JAI DÖ YÖN TRIN ZA TUNG YO DANG KUR WA KAR NGAR RIK

HRIH Clouds of desirable forms, sounds, scents, tastes, and touch; food and drink, cooked and fresh,

dairy and sweets, mamsa, madana, and so on: I offer these to the deities of the wisdom dakinis’ mandala.

GA NA TSA TRA PU DZA HO
Jewel Light-Rays: A Brief Fulfillment Liturgy for The Profound Meaning Dakini

OM BA DZRA AM RI TA KUN DA LI HA NA HA NA HUM PE
OM SO BHA WA SHUD DHA SAR WA DHAR MA SO BHA WA SHUD DHO HAM

To bless the fulfillment substances, cleanse them with OM VAJRA… and purify them with OM SVABHAVA…

TONG PEI NGANG LE KU SUNG TUK KYI YI GE DRU SUM DANG DE SHIN SHEK PA RIK NGA
From emptiness arise the three syllables of body, speech, and mind; and the ten syllables of the father

YAP YUM GYI SA BÔN DRU CHU TRO DÜI Ö DU SHU YONG SU GYUR PA LE KANG DZE SI
and mother tathagatas of the five families. Through radiation and absorption they melt into light and

SHII CHÖ TRIN SAK ME DÖ YÖN GYI RÖL MO GYA CHE SHING LHÜN TUK PA KOR DE SHIR
are transformed into fulfillment substances, clouds of offerings of existence and peace, an undefiled

SHENG LA NA ME PA NGÖN PAR TRA WA KÜN TU ZANG POI CHÖ PEI TRIN RAP JAM SAKME
display of desirables, vast and dense, the unsurpassable, resplendent offering clouds of Samantabhadra,

NAM KEI DZÖ DU YONG SU GYE PAR GENG SHING TRO WAR GYUR
arisen on the ground of samsara and nirvana, boundless, utterly filling all space.

NA MA SAR WA TA THA GA TA BHYO BI SHO MU KHE BHE SAR WA TA KHAM UT GA TE SPA
RA NA I MAM GA GA NA KHAM SO HA

Bless them with the sky-treasury mantra and mudra.

HUM HRIH NANG SI NAM DAK YUM GYI BHA GAI LONG
DE CHEN ZUK KUI SHING KAM KÖ LEK SHING
HUM HRIH Appearance and existence are utterly pure, the expanse of the mother’s bhaga. The realm of
the form body of great bliss is beautiful. Appearance and existence are a symphony of offerings, as
NANG SI CHÖ PEI RÖL MO KAR TAR TRA  YI TRÜL KÜN ZANG NAM TAR TRIN SHIN TIP
resplendent as stars. The mentally-emanated offerings of Samantabhadra are amassed like clouds. The

SAK ME TSOK TOR Ö PUNG LAM SE LAM  DAM DZAY MEN CHÖ RAK TAI GYAM TSO KYIL
undefiled feast tolama is a brilliant mass of light. The samaya substances are swirling oceans of amrita

NGÖ KÜN SAK ME GA SHII KAR GYI GEK  NA TSOK SI PEI JOR TSOK RI TAR PUNG
and rakta. All substantial things are the graceful dance of the four joys. All the good things of existence

KOR DAY KÜN KYAP MAY JUNG CHÖ PA DI  GYÜ SUM TSA GYÜ LA MAI TUK DAM KANG
are heaped like mountains. May the root and lineage gurus of the three lineages be satisfied by this

CHÖ KU YE SHE KAN DROI TUK DAM KANG  LONG KU NAL JOR MA PAL TUK DAM KANG
excellent offering of all samsara and nirvana. May the dharmakaya, the wisdom dakini, be satisfied.

TRÜL KU NAY SUM KAN DROI TUK DAM KANG  SANG SUM DOR JER DRUP PEI JIN LAP TSÖL
May the sambhogakaya, the glorious yogini, be satisfied. May the nirmanakayas, the dakinis of the

DE CHEN KA CHÖ KAR MOI TUK DAM KANG  LO PEI SHE RAP SER MOI TUK DAM KANG
three places, be satisfied. Bestow the blessing of the accomplishment of the three vajra secrets. May the

NAM KÜN CHOK DEN MAR MOI TUK DAM KANG  JA LÜ KA CHÖ DRUP PEI NGÖ DRUP TSÖL
White Khechari of great bliss be satisfied. May the yellow increaser of intelligence and discernment be satisfied. May the red one endowed with the supreme aspect be satisfied. Bestow the attainment of the

SHI DZAY DOR JE KAN DROI TUK DAM KANG  GYAY DZAY RIN CHEN PA MOI TUK DAM KANG
celestial rainbow body. May the pacifying Vajradakini be satisfied. May the enriching Ratnavirini be satisfied. May the overpowering Padma Washerwoman be satisfied. May the forceful, fierce Enraged
WANG DZAY PE MA TRU KEN TUK DAM KANG  DRAK MO TUM CHEN TRÖ MAI TUK DAM KANG
One be satisfied. Bestow the supreme and common attainments of the spontaneously accomplished four

LAY SHI LHÜN DRUP CHOK TÜN NGÖ DRUP TSÖL  ZUK DANG TSE PEL TROK JAY KAN DRO MA
actions. May the dakini who steals, who increases form and life, the goddess of desire, be satisfied.

RAP DZIN DÖ PEI LHA MOI TUK DAM KANG  TÜN MONG DRUP GYAY JOR WAI NGÖ DRUP TSÖL
Bestow the eight common attainments. May the dakinis of the twenty-four supreme places, the thirty-

NAY CHOK NYER SHI YÜL CHEN SUM CHU NYI  DUR TRÖ GYAY KYI KAN DROI TUK DAM KANG
two great regions, and the eight charnel grounds be satisfied. Bestow the supreme and common attain-

CHI NANG SANG WAI BAR CHAY SHI WA DANG  DÖN NYI LHÜN DRUP CHOK TÜN NGÖ DRUP TSÖL
ments which pacify outer, inner, and secret obstacles and bring the spontaneous accomplishment of the

GO SHII KAN DRO TSAM KYI NAL JOR MA  KE SENG SHING KYONG KAN DRO PAL MO DANG
two aims. May the dakinis of the four gates, the yoginis of the corners, the Gauris, the Singhas, the

TRA MEN WANG CHUK TSOK KYI TUK DAM KANG  TSA LUNG TEN DREL TAR CHIN NGÖ DRUP TSÖL
glorious dakinis who guard the realms, and the alloy Ishvaris be satisfied. Bestow the attainment of

MA GÖN CHAM DRAL KA YI SUNG MA DANG  NGAK SUNG SHEN MA DOR JE NGE NÚ MA
perfecting the interdependence of channels and winds. May the Mother, the Protector, their brothers and
sisters, the guardians of dictate, the Protectress of Mantra, Shenma, Dorje Ngenuma, Ishvara and

WANG CHUK YAP YUM SHING KYONG KAN DRO NGA  DRAM ZE JOK PO KA DANG TER SUNG TSOK
consort, the five dakinis who guard the realms, the Brahmin Jokpo, and all the guardians of dictate and
Tam chay tuk dam nyen po ying su kang  dön nyi bay me jo wai ngor drup tsöl

treasure, in all your strictness, be satisfied to the expanse’s extent. Bestow the attainment of effortless

gő kun ō sal long du tuk dam kāng  gö dral sak me long du tuk dam kāng

accomplishment of the two aims. May you all be satisfied in the expanse of clear light, the nature of all

substantial things. May you be satisfied in the undefined expanse without substance. May you be

zung juk de wa chen por tuk dam kāng  kor day du dral me par tuk dam kāng

satisfied by their unity, great bliss. May you be satisfied by the inseparability of samsara and nirvana.

nyam chak tok drip gal trül töl lo shak  gyur me tsang pa chok gi ngor drup tsöl

I confess impairments, violations, concepts, obscurations, contraventions, and confusion. Bestow the

attainment of changeless perfection.

In order to fulfill the request of Lama Chökyong Wangdrak, who is of noble birth and endowed with both dharma and wealth, this

was composed quickly by the vidyadhara Barway Dorje and written down by Karma Dulwa. Sujaya bhavantu!

The confession:

tok me ūn nay ma rik wang gyur pay  ku sung tuk dang tsa wa yen lak gi

I confess with heartfelt remorse all the impairments and violations of the samayas of body, speech, and

dam tsik nyam chak nyöṅ mong nyom juk dang

mind, and of the root and branch samayas, and all the afflictive, absorption, and cognitive obscurations

that have arisen through ignorance throughout beginningless time.

om ba dzra sat wa sa  ma ya  ma nu pa la ya  ba dzra sat wa te no pa tik ta

dri dho me bha wa  su to kyo me bha wa  su po kyo me bha wa  a nu rak to

me bha wa  sar wa sid dhim me tra ya tsa  sar wa kar ma su tsa me tsit tam

shri ya ku ru hum  ha ha ha ha ho bha  ga wan  sar wa ta ta ga ta ba dzra ma

me muntsa  ba dzri bha wa ma ha sa ma ya sat wa  ah
The offering of union:

AH GO SUM LHA NGAK YE SHE RÖL PA LAY TAP SHE DE WA CHEN PO LAY RUNG WAI

AH Through the play of the three gates as deity, mantra, and wisdom, means and discernment—the vajra

DOR JE PE MA JAR WAI SAK ME RÖL KAR MAR LHEN CHIK JOR WAI CHÖ PA BÜL

and lotus—become fit for great bliss and are united without defilement. I offer the union of white and red.

AH HE MA HA SU KHA HO

Then, the liberation offering:

HUM BAR WA TRO DANG TUM PEI TSOK NAM KYI NYAM PA KUK CHING DRAL WAI SHA TRAK RÜ

HUM Blazing, wrathful, and ferocious ones summon samaya-breakers and liberate them. Their flesh, blood,

SAK ME DÜ TSIR JIN LAP TEN SHI DI LHAK ME BAR WA TRO DAI SHAL DU TAP

and bone are blessed as undefiled amrita. I feed this support, without remainder, to the blazing krodhas.

AH PAY KHA HI

OM AH HUM DU YUN TSOK KYI CHU PA DI CHOK SUM TSA SUM GYA TSO DANG PA WO KHAN

OM AH HUM This desirable feast offering is presented to the ocean of the three jewels, the three roots, the viras,

DROI TSOK LA BUL KYEN NGEN BAR CHAY SHI WA DANG TRIN LAY NAM SHI DRUP TU SUL

and the dakinis. I pray that you pacify adversity and obstacles, and that you accomplish the four activities.

OM GU RU DE WA DA KI NI DHAR MA PA LA SA PA RI WA RA MA HA GA NA TSA TRA PU DZA HO (Repeat many times from OM AH HUM.)
This feast offering for the accumulation and fulfillment of feast offerings to the Dakini was written by Karma Drupgyu Tenpay Nyingma, the Third Bardor Tsiklu, on Lha Bap Duchen in the year 2002 while I was engaged in a Khechari retreat. Virtue! Through the blessing of offering desirable feasts, May we confess contraventions, errors, and wrongs. May we confess all violations of samaya and vows. I pray that you grant the siddhi of complete purification.

With the signs of presentation and acceptance, the yogins and yoginis enjoy the feast.

[The tsok song, Feast Song Pleasing to the Three Roots, can be inserted here if desired.]

[Chanted by chopön only]: HO DAM TSIK CHOK NI DU DRAL ME RO NYAM CHØ PA SHAY SU Söl
HO The supreme samaya is without gathering and separation. I pray that you accept this offering of equal flavor.

AH HO MA HA SU KHA A LA LA HO
The vajra yogins and yoginis respond: A HO.... Enjoy it and engage in all manner of song and dance.

[Chant long life prayers while feast is being served.]

[Chanted by chopön only]: TSOK LHAK TOR JIN LAP DZE PA LA TUK TE PAR SHU
Please direct your mind to the blessing of the feast’s leftovers.

LHAK MAY DAM TSIK DU YUN GYI PUNG PO ZE MI SHE PA NAM KHAY KHAM KANG WAR GYUR
The samaya leftovers become an inexhaustible mass of desirable things filling all space.

EH A RA LI PEM DZA
Sprinkle the leftovers with vajra rinse water.

HRIH YE SHE JIK TEN MA MO KAN DRO DANG WANG CHUK SHUK DRO NAY NYÜL JUNG POI TSOK
HRIH Wisdom and mundane matrikas, dakinis, ishvaris, force-goers, and elementals who wander

PAL GYI PA BAP DAM PA DI SHE LA KA SHIN TRIN LAY TAM CHAY DRUP PAR Dzö
through various places: accept this holy, glorious bequest. Accomplish all activity as commanded.
KHAN DRO GYAM TSOI KYIL KOR DU  TSOK KYI KOR LO KOR WA YI
Through turning this ganachakra in the mandala of the ocean of dakinis,

DAK SHEN DRO WA MA LU PA  KYIL KOR CHIK TU DRUP PAR SHOK
may I and all beings be accomplished as one mandala.

The exhortation:

HUM HRIH  MI NGÖN YING SHUK GYAL WA SAY DANG CHAY
HUM HRIH Victors and your children who abide in the

unmanifest expanse, and dakinis of the three bodies

and five families, I exhort you with devotion and yearning! Arise and perform entrusted activity.

The notice of command:

HUM HRIH  YE NAY DA TA MA ONG KAL PEI BAR  DÜ SUM GYAL WAI DAM LA TAK PA YI
HUM HRIH Dakinis, samaya-endowed dharmapalas, guardians, haughty males and females, and

treasure lords, placed under samaya by the victors of the three times from the beginning, right now, and

in future kalpas: accept this torma of flesh and blood, this golden drink of amrita, and this pure first
NANG SI WANG GYUR LA MAI KA SHIN DU  SHI GYAY WANG DRAK KANG CHÖL TRIN LAY DZÖ

portion of white and red amrita. As commanded by the guru with mastery over all appearance and existence, perform whatever activity — pacification, increase, attraction, or force — is entrusted to you.

**Delicitation of the rinse water amrita:**

HRIH MA SING TEN MA KYONG MA YA MAI TSOK  MA SING YE SHE DAM TSIK LAY LA DRUP

HRIH Mothers, sisters, goddesses of the ground, guardians, and yamas; wisdom, samaya, and action-born mothers and sisters; lake-goddesses and haughty guards of the perimeter: accept this

MEN MO DREK PA SO KA SUNG WA NAM  SHAL ChUI TOR MA DÜ TSI DI SHE LA

amrita torma of rinse water. Prolong the gurus’ lives. Increase the sangha.

**La mai ku tse sing la dü de pel bō kam chö shin kyong wai trin lay dzö**

Perform the activity of guarding the Tibetan region according to dharma.

**Dance the yogic dance of the deity; summon enemies and obstructors into the E beneath:**

HRIH TRÜL TOK ZUNG DZIN DRA DANG GEK  TONG CHEN EH YING LONG DU DRUP

HRIH Bewildered thoughts, apprehended and apprehending, enemies and obstructors are cast into the

Ö SAL NANG WAI CHAK GYAY NEN  YE SHE LU LANG DRO CHEN DUNG

expansions of E, great emptiness. They are held down by the mudra of luminous appearances. I sing wisdom

**Bar chay jung po dül du lok jang chup bar du gyay tap po**

songs and dance the great dance, grinding obstacles and elementals into dust. They are sealed until awakening!

**Stam bha ya ah mu kha bhun tsa ka ya wa ka tsi tta nen bhen dha bhen dha lam bam ram yam drung stam bha ya nen**
Enjoy the substances and taste the amrita.
The concluding stages of the activity: Present outer, inner, and secret offerings and praise:

HRIH RANG LAY RANG TRÜL CHÖ PEI TRIN GYAM TSO CHI NANG SANG WA SAK ME KA KYAP PEL
HRIH I offer to myself oceans of clouds of offerings emanated by me. Undefiled outer, inner, and secret

YE SHE KAN DROI KYIL KOR LHA TSOK NAM CHÖ PAY GYAY TSIM RAP TU NYE PAR GYUR
offerings fill all space. Through offering these to the deities of the wisdom dakinis’ mandala, they are

pleased, satisfied, and delighted.

OM BA DZRA AR GHAM PA DYAM PU PE DHU PE A LO KE GHEN DHE NE WI DE SHAP TA
TRA TI TSA PU DZA SO HA PEN TSA RAK TA BA LIM TA PU DZA HO

HRIH SAL TONG KU LA DRAK TONG DZIN ME RÖL
DE TONG TUK CHOK NAM KAI RANG SHIN NGANG
HRIH Your bodies are lucidity-emptiness. You revel in sound-emptiness without fixation. Your minds,

KU SUM YONG DZOK MIK ME NGO WO NYI KU NGA YER ME KAN DROI TSOK LA TÖ
like space, are supreme bliss-emptiness. Your nature is the complete trikaya without reference point.
I praise the dakinis, the indivisible five bodies.

The request for patience and the confession:

DAK CHAK MA RIK WANG GYUR PAY CHO GA CHAK GYA TING DZIN YEL
Whatever we have done wrongly through ignorance—incorrect ritual, mudras, or samadhi;

BAK ME GAL DANG NYAM PA KUN NONG GYÖ DRAK PÖ TÖL LO SHAK
carelessness; contraventions; and impairments—we confess with intense remorse.
OM AH HUM BA DZRA SAT WA SA MA YA MA NU PA LA YA OM AH HUM BA DZRA SAT WA TE NO PA TIK TA DRI DHO ME BHA WA SU TO KYO ME BHA WA SU PO KYO ME BHA WA A NU RAK TO ME BHA WA SAR WA SID DHIM ME TRA YA TSA SAR WA KAR MA SU TSA ME TSIT TAM SHRI YA KU RU HUM HA HA HA HA HO BHA GA WAN SAR WA TA TA GA TA OM AH HUM BA DZRA MA ME MUNTA OM AH HUM BA DZRI BHA WA MA HA SA MA YA SAT WA AH PAY (3x) BA DZRA MU

Repeat the hundred syllables of body, speech, and mind. Dismiss the wisdom beings with VAJRA MUH or, so that they remain, cast flowers:

JI SI NAM KA NAY KYI BAR SEM CHEN KÜN GYI DÖN GYI CHIR
Deities of the mandala, abide in this support as long as space remains for the benefit of all beings,

KYIL KOR LHA NAM TEN DI LA SHUK NAY NGÖ DRUP MA LÜ TSÖL

and bestow all attainments.

With the essence of interdependence, cause them to remain.

OM YE DHAR MA HE TU TRA BHA WA HE TUN TE KE TA TA GA TO TE KEN TSA YO NI RO DHA EH WAM WA DI MA HA SHRA MA NA OM SU TRA TIK TA BA DZRA YE SO HA

CHI NÖ TAM CHAY RANG LA DÜ DE YANG RIM SHIN TUK SOK DANG NA DA MI MIK TONG PAR SHAK
The whole external environment is withdrawn into me. I gradually dissolve into the heart-life, it into a nada, and that into emptiness without reference point, in which I rest.

LAR YANG ZUNG JUK GYU MAR DANG
I arise again as illusory unity.

Don the armor that protects the three places.

OM AH HUM KA WA TSI RAK SHA RAK SHA DRUNG
Song of the Path of the Twice-Born Wisdom Dakini: An Aspiration for Rebirth in the Celestial Realm

NA MO GU RU DA KI NI YE  DI NAY NYI MA LHO NUP GYAM TSOI LING
SER GYI SA SHI DONG BU TSUK PA SHIN
To the southwest of here is an island in the ocean. Its ground is golden and is planted in the earth like

RIN CHEN RI RAP CHÖ KYI JUNG NAY YIP  BA GAM PAK NI PAK TSAY DRUK TRI DANG
tree. In its center is a great jewel mountain shaped like a dharma-source. It is sixty thousand yojanas in

GYA NI TSAY ME RI LING SAM LAY DAY  DE YI MING NI O DI YA NA TE
height and immeasurable in breadth. It is surrounded by innumerable mountains and islands. This

DRANG ME GONG NAY GYAL WA RIK DZIN GYI  TSOM BU TEN SHI CHAY PA Ö KYI KUR
place is called Uddiyana. Numberless kalpas ago, assemblies of victorious vidyadhara attainted bodies

LEN CHIK MA YIN DRANG LAY DAY PAR NYE  DE YI SHUL DU LU YI KAN DRO NAM
of light there, taking their dwelling places with them. This happened not once but innumerable times.

DAK PEI KYE WA MANG PO NAY DE ZUNG  NAM SHIK DOR JE CHANG GI MÖN LAM TÚ
They left behind naga dakinis, who throughout many pure births continued to hold that place.

OR GYEN SHE JA OK MIN DAK PEI SHING  BEN DUR SA SHI SER GYI MIK MANG RI
Eventually, through the aspiration of Vajradhara, Uddiyana became a highest pure realm. Its ground is

YU YI PANG JONG RIN CHEN NA TSOK RI  TSEN DEN A GAR LHA YI JON SHING RIK
of lapis with squares of gold. Its meadows are of turquoise; its mountains made of various jewels.

DÜ TSII DZING BU YEN LAK GYE DEN CHU  DZE ZUK JA DANG CHEN ZEN RI DAK RIK
Its trees are divine, of sandalwood and agarwood. Its pools are amrita, water with the eight attributes.

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There are beautiful birds, predators, and other animals there, all endowed with bodhichitta and

Dū Tsiὶ Char Bep Ye She Nyi Da Sāl Dra Nam Ma Lū Chō Yang Nyen Par Drok

samadhi. The sky is filled with a lattice of five-colored rainbow clouds, raining down amrita. The sun

Lung Gi Shin Re Dri Zang Tsup Par Yo Teng Na Rik Dzin La Ma Kar Tar Tra

and moon of wisdom shine. All the sounds there are the pleasing melody of dharma. The wind is a gentle

breeze with a delicious scent. Above are the vīdyadhara gurus, as resplendent as stars.

Yi Dam Lha Tsok Bar Nang Ja Tar Shar De Tai Shing Chok Rin Po Che Yi Do

Yidam deities appear in the sky like rainbows. In that supreme realm is a precious rock called

Ar Ma Gar Bhai Chō Jung Pak Tse Chur Ye She Trūl Gyi Drong Kyer Nyam Gai Ü

armagarbha, shaped like a dharma-source. It is ten yojanas in breadth. On it is the delightful city of

Chī Nang Drip Me Ŭ Kyi Shal Ye Kang Sa Dūn Pak Pe Sur Shi Lok Gye Dang

miraculous wisdom. In the city’s center is a palace of transparent light. Because it is elevated over the

seven levels, it has four corners and eight sides. It is triangular, shaped like a dharma-source, to

Sa Chui Gōn Poï Chō Jung Sur Sum Yip Tsā Wa Tra La Ka Kyer Yang Pei Tsūl

represent mastery of the ten levels. It narrows to a point at its base and widens toward the top. The
dharma-source is white on the outside, red on the inside, and blazing with blue light. The palace’s

Chī Kar Nang Mar Chō Jung Tīng Ŭ Bar Mi Yo Sa Ten Pa Lam Dor Jei Ming

foundation is of immovable, hard vajra-diamond. Its five-colored walls represent the five families.

Ka Dok Nga Den Rik Ngai Rang Tak Kyi Tsik Pa Pa Gu Ta Bap Chu Chik Go

Against the brick upper walls, outside the doors, are eleven-part arches. On the surrounding

Dō Pei Nam Bur Lha Dang Lha Mö Gek Na Tsok Dō Yö Nye War Chō Pa Tro

promenade are graceful gods and goddesses emanating various desirable things. The curtained
DRE PÜL MÜN PEI KYIM DU ME TOK DANG RIN CHEN DAR GYI DA DING DRA WA DZE
ventilation windows are adorned by garlands of flowers, jewels, and silk. Moved by a breeze, little bells

DA WA LUNG CHÖ DRIL SIL NYEN PA DROK SER DUK LHA SHING SHAR BU RIN PO CHE
decorated with moons tinkle pleasantly. The palace has golden parasols, divine trees, precious hangings,
decorative ledges, and eaves in the shape of multi-colored lotuses. The boards of which it is

PU SHU NA TSOK PE MAI DA YAP DEN BEN DUR PANG LEP Ö BAR KA NA KEN
made are of lapis lazuli, blazing with light. It has an ornamental roof with a golden parasol and thirteen

GYA PIP TRE CHEN SER DUK CHU SUM DANG CHÖ KYI KOR LÖ TEK PEI DRA CHEN DANG
dharmachakras at its peak. The dharmachakras at the doors proclaim the roar of various vehicles. On

JANG CHUP SEM DEN RI DAK NGANG PE TEN MA JA ME KA LE YI SHAM BU DANG
either side of them are deer and geese endowed with bodhichitta. There are curtains of peacock

LUNG GI KYÖ PEI DAR DANG PEN TREN DZE PO DRANG DE YI NANG DU Ö NGAI LONG
feathers, and beautiful silk ribbons and banners blown by a breeze. Inside that palace, in an expanse of

MA CHAK PE MA Ö SAL NYI DA DANG YE SHE NYAM PA NYI KYI UK DRAL TENG
five-colored light, are the lotus of freedom from desire, the sun and moon of the clear light, and the
corpse representing the wisdom of equality. Standing on them is the great mother who gives birth to all

KOR DE MA LÛ KYE PEI YUM CHEN MO CHÖ KU YE SHE KAN DRO RANG RANG GI
samsara and nirvana, the dharmakaya, the wisdom dakini. Her wisdom body appears in accordance

DÛL JAI WANG PO TSAM PEI YE SHE KU SANG WA YE SHE DOR JE NAL JOR MA
with the faculties of individual disciples as Guhyajnana, Vajrayogini. She has one face, two arms, and a

SHAL CHIK CHAK NYI PAK DONG KAR DANG MAR YING KYI GYU MA DE CHEN KA LA CHÖ
sow’s head. White or red, she abides in the illusory, celestial expanse of great bliss. White or red, she
KAR MAR YE SHE YING KYI ZUK CHEN MA  CHIK DANG DU MAR DÖ GAR TSOM BU DANG
embrides the expasen of wiadom. She can emanate and express herself as one or many, as groups, as

NA TSOK CHIR YANG TRÜL PEI NYAM GYUR CHEN  CHI NANG GO TSAM KOR YUK KOR LO KOR
anything. She is surrounded by her circle, both inside and outside the palace, at the doors and corners.

GO YI YE YÖN DÜ TSII DZING BU LA  NYEN PAR DROK PEI JA DANG RIN PO CHE
To the left and right of the doors are pools of amrita, on which float birds with sweet calls. Trees of

NOR BU Ö ZER BAR DANG RET NAI SHING  NA TSOK RA WE KOR WA DRA WE DREL
jewels blazing with light-rays, linked by garlands of jewels hung with tinkling little bells, surround the

DRIL SIL DRA DROK SHING CHEN SHING KYONG ZUK  NA TSOK KÖ LEK SAM JÖ YÜL LE DE
palace. In those inconceivably beautiful and varied trees appear the forms of protectors. May I be born

YA TSEN CHOK GI SHING DER KYE WAR SHOK  DI NE DE CHEN KOR LOI TENG RÖL DU
in that supremely wondrous realm. May I actually see one pace above my mahasukha chakra, in the

KOM CHIK DOR WA MÖ PEI SA CHOK DER  TSE DIR MÖ SHING MÖN PEI SHING CHOK TU
supreme place of devotion, the baghavati, principal and retinue, to whom I have been unbearably

ZÖ ME YI KYI TRENG WAI CHOM DEN MA  TSO DANG KOR TSOK CHAY PA NGÖN TONG NE
devoted in this life, whose realm I have aspired to. I respectfully bow to and salute you with as many

JE NYE LÜ TRÜL GÜ PE DÜ CHAK TSAL  SÖ NAM JE WEI LONG CHÖ KÜN ZANG TRIN
emanations of my body as there are grains of sand. I offer Samantabhadra clouds of the wealth that results

LÜ DANG LONG CHÖ CHE TE CHÖ PAR BÜL  JIK TEN JIK TEN DE PEI KOR YUK NAM
from vast merit, along with my body and possessions. I transform all mundane and supramundane

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NAM DAK SHING DU TRUL TE MOLO BU L  TOK MA ME NE DANG CHE RANG SHIN GYI
worlds into pure realms and offer them through imagination. I confess from my heart all the wrongs I
have done throughout beginningless time, both inherent wrongs and violations of commitments, all
benefit for beings through realms and their contents. Through the power of my aspirations
acceptance of all beings by as many dakinis as there are particles in the three levels. Throughout the
times and beyond time, accept me, body and mind. So that I and others achieve mastery of
dreams, the clear light, the bardo, and the illusory body, I request that the melodious speech of dharma
of many doors continue for innumerable kalpas. I pray that you forever abide, spontaneously present
in the vajra body—unchanging, permanent, and stable throughout the three times—bringing unceasing
benefit for beings through realms and their contents. Through the power of my aspirations toward
generation, mantra, and completion may I achieve supreme liberation in this body. At the very moment
of recollecting the pure, highest, celestial realm and you—my guru, the supreme dakini, Vajrayogini—
DA TEI LÜ TEN TSE YI LHAK MA DIR LÜ LA NE SEM KYI DUK NGAL DRAL
may I reach that pure dakini realm. For the rest of this life, may my body be free of illness and my mind
of suffering. May secret kleshas and self-fixation be liberated in their own place. May I see the cities of

SANG WA NYÖN MONG DAK DZIN RANG SAR DRÖL
NANG GI TSA LUNG KAN DROI DRONG KYER TONG
dakinis within the inner channels and winds. May I realize that the outer twenty-four and thirty-two

CHI NANG YING SUM CHIK TU DREL WAR TOK RE DOK DRAL WEI YE SHE CHE DRUP SHOK
the outer, the inner, and the expanse. May I attain great wisdom without hope and fear. Within the

GYU MEI LÜ LA YE SHE LUNG GI SEM DAK PA DHU TII LAM NE TSANG PEI GOR
illusory body is the mind of wisdom wind. May it be ejected out of the aperture of Brahma from the

PO TSE OK MIN DAK PEI SHING CHOK DER YE SHE KAN DROI KA YING DE CHEN LONG
pure path of the avaduti. May it mix with the great clear light, the supreme mind of the wisdom dakini,

TUK CHOK Ö SAL CHE DANG RO CHIK DRE DÜN PEI MÖN LAM TOP DI DRUP PAR SHOK
the spacious expanse of great bliss, in the highest pure realm. May this powerful aspiration be

LANG KEI SHING DANG SIN DHUI DZE CHOK KI DRUP PEI RIK NGAK NÜ TOP TEN DREL DANG
accomplished. Through the interdependence of acquiring the power of awareness mantra through the use
of the supreme substances, Langka-wood and sindhura; and through the power of aspiration and

MÖN LAM TÛL SHUK TU YI DREL TOK CHE LÜ CHEN KAN DROI TSÜL GYI TSE DI LA
discipline, may I and all connected to me be accepted in this life by dakinis with bodies. In reliance
White Khechari Tsok Sadhana

General Tilaka May the Stain of Fixation on Substantiality Be purified without Abandoning the

Trul Pei Kan Dröl Ok Min Ka Chö Du Ke Chik Tsal Chen Da Pang Ji Shin Par

body. May I be led in an instant to the highest celestial realm by emanated dakinis, like an arrow shot

Ye She Tuk Kyi Ja La Dar Tak Shin Tok Me Dak Pei Shing Der Tri Par Shok

from a bow or silk tied to a bird. May the mind of wisdom lead me without impediment to that pure

De Ru Sha Nga Dú Tsii Long Chö Dang Jor Dang Dröl Wei Tül Shuk La Me Kyi

realm. The five meats and amritas are enjoyed there. The unsurpassed disciplines of union and liberation

are cultivated. May I experience all behavior and appearances there as pure, as the play of the

Chö Pa Chir Nang Kün La Dak Nang Gi Nyam Nyi Ye She Chen Poi Röl Pa Le

great wisdom of equality. May I be without doubt and thoughts of clean and dirty. Accepted by the

Te Tsom Tsang Meī Tok Pa Me Par Shok Ts'o Mö Je Zung Ye She Chik Tu Röl

principal, may I enjoy unity with her wisdom. Although it is difficult for samsaric beings who are hard

Dúl Ka Kor Wei Je Zung Zo Ka We Som Nyi Me Par Tso La Rap Dün Pe

to tame to bear her acceptance, may I, through unhesitating devotion to the principal, enter her mouth,

Shal Shuk Kor Lo Nga Ru Jin Lap Ne Se Kyi Tu Wo Nyi Du Gyur War Shok

be blessed in her five chakras, and be born as first among her children. May I kindly not abandon all the

Drel Dri Shūl Gyi Pa Ma Sem Chen Kūn Tse We Mi Tang Tak Tu Sung Shing Kyop

beings connected or known to me, such as my parents. May I continually protect them, and eventually

Nam Shik Dak Pei Shing Der Tri Par Shok Dor Jei Nal Jor La Shöl Che Dring Chung

lead them to that pure realm. May I protect from obstacles all who abide in the greater, intermediate, or
An Aspiration for Rebirth in the Celestial Realm

Kün la sung kyop bar che sel war shok  pa ma che da dra nyen bar ma kün
lesser vajra yogas. May I love and care for my parents, siblings, enemies, friends, and those in between,
nye ring chak dang me par tse shing jam  nam shik ka ying kan droi dür jar gyur
without distinction or partiality. May they all eventually become disciples of the dakinis of the expanse
kün kyang kün tu zang mor nyur drup shok  shing de chi röl chok tsam tam che du
of space. May they all attain the state of Samantabhadri. Outside that realm, in all directions, is the great
cannel ground of the herukas of Uddiyana. It is the means through which those with perverted
dül ka lok tok dül chir tap kyi go  or gyen trak tung röl pei dur trò che
thoughts who are hard to tame are tamed. It is a terrifying place. No being could bear going there. It is
lù chen gyu war mi zö jik pei ne  nyam pa dröl je tro wo tro mo dang
the realm of male and female wrathful ones who liberate samaya-breakers and of activity emanations of
ye she kan droi trin le trül pei shing  de tong jik trak nang wa me par shok
wisdom dakinis. Seeing it, may I be without fear. It is the miracle of wisdom that removes obstacles for
ka chö shing du drö dang drö gyur kün  bar che sel chir ye she cho trül te
all who do and will reach the dakini realm. May I have faith in and devotion for it. Without fear, with
de la de ching dün pa kye war shok  go sung tra men po mo tam che la
faith, may I ask the male and female alloy-gatekeepers to open the gates. As soon as I enter the palace of
mi jik mi trak de pe go ye söl  ye she po drang nang du chin ma tak
wisdom may I see the principal’s face, achieve the levels, and taste joy. May I receive the empowerments
tso moi shal tong sa top ga wa nyong  sang sum dor jei wang kur go sum min
of her three secrets, ripening my three gates. May all that I have one-pointedly prayed for be
White Khechari Tsok Sadhana

I have repeatedly made the good aspiration that all who form a connection with this reach the celestial realm. All who wish to reach the nirmanakaya realm, a hidden land, without abandoning their bodies: be diligent in making this aspiration! In response to the repeated and insistent request of my son Yudra Nyinpo, I, Barway Dorje, the lord of dakinis, composed these instructions like my heart in a place like a heart amidst pure appearances. My aspirations were set down in writing by the miraculous fingers of Karma Tashi Gyurme with the speed of an arrow. Through the virtue of this may all beings achieve the celestial state.

Longevity, freedom from sickness, well-being, dharma, wealth, and abundant merit. May we never be
KANG DU LA MA CHOK DANG MI DRAL WAR  TONG TÖ DREN REK DRO WA DRÖL WAR SHOK
separated from the supreme guru. May we liberate all beings who see, hear, recollect, or touch us.

Cast flowers of auspicious virtue and excellence:

HRIH  TONG NYI YE SHE KAN DROI NAM KA LA  SAL NANG LONG KUI KAN DROI TRIN CHEN TRIK
HRIH  In the sky of the wisdom dakini, the wisdom of emptiness, gather the great clouds of

sambhogakaya dakinis, clear appearance. May the rain of compassion, the nirmanakaya dakinis, fall on all, bringing the great blessings of virtue and auspiciousness!

TRUL KUI KAN DROI TUK JIE CHAR GYÜN GYI  JIN CHEN YONG LA GE WEI TRA SHI SHOK
Decorate the end with those auspicious words. This feast and concluding stages of the trikaya dakini of great bliss are complete and in order. All with the good fortune to practice them will effortlessly accomplish whatever attainments, immediate or ultimate, they seek. Samaya! Sealed! Sealed! A treasure of Dechen Barway Dorje. Sarvamangalam.

SANG CHEN RIK GYE DZÖ DZIN DAM PAY KAR  GYAL KÜN DÛ SHAL DÛ DÜL LING PA YI
The holy emanation, the treasury-holder of secret mantra’s hundred families, is Dudul Lingpa, the

embodiment of all victors. May his resultant dharma of profound, vast, and excellent secret mantra auspiciously fill all existence and peace.

Written by Mipam.

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This Feast Song Pleasing to the Three Roots blazes with bliss-emptiness, I offer it as a sign of the attainment of the trikaya. May it cause the fulfillment of my prayer that the sun of the three jewels shine forever.

Kye Ho! Within a rainbow-tent of the blazing wisdom of bliss-emptiness, embodiment of all dharmakayas

of great bliss, you of threefold kindness, Rigpe Dorje, bliss-emptiness indivisible, heed me! Accept this ganachakra of immaculate great bliss.

From the glorious mountain in the land of rakshasas, from wherever you are, Padmakara and you

oceans of vidyadharas and siddhas, gather like swans flocking to a lotus lake. Accept this ganachakra of immaculate great bliss.

Peerless Siddhartha, lord among sages; you who rest in equipoise and press the earth, along with your

entourage, while giving us the amrita that conquers dualism with non-duality, accept this ganachakra of immaculate great bliss.
Oceans of siddhas who have become fruition vidyadhāras, from your constant abode—my heart—and wherever else you dwell, gather while teaching the profound holy dharma, that beneficial honey-like rain. Accept this ganachakra of immaculate great bliss.

you heroes, the world’s single eye, accept this ganachakra of immaculate great bliss.

you heroes, the world’s single eye, accept this ganachakra of immaculate great bliss.

the siddhi of speech, great bliss; unreal, illusory yidams, accept this ganachakra of immaculate great bliss.

Glorious Four-Armed Protector, Six-Armed One, and Dorje Bernakchen, father and mother dharmapalas of heroic might, with your glorious entourages like dust-motes in sunlight, accept this ganachakra of immaculate great bliss.

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May we reach it repeatedly, applying our three gates to dharma.

May we never take bad births, May my karma and that of all my parents who wander through the six states be purified.

Also, all you who guard all victors’ teachings, throngs of dharmapalas so helpful to other beings, oceans of those with samaya: I offer you everything prescribed. Engage in correct activity and accept this ganachakra.

Likewise, lords of region, place, and ground, and my parents in the six states, my guests—enemies, friends, and the neutral: enjoy these fine things. May my debts be repaid and any misuse be purified.

Accept this ganachakra of immaculate great bliss.

E Ma Ho! I offer this wisdom feast with nine stanzas, like the yanras, As song and dance pleasing to the three roots. Keeping the root — vajra samaya — in your hearts, May you three jewels and three roots be pleased.

May my karma and that of all my parents who wander through the six states be purified. May we never take bad births, but ascend to the realm of freedom. May we reach it repeatedly, applying our three gates to dharma. I pray that great good for beings and the teachings be achieved.
With ten fingers dancing in auspicious delight,
May auspicious good be achieved for beings and the teachings.
May the victory banner of auspicious declaration be heard everywhere.
May the victors’ auspicious eternal teachings shine like the sun.
May the sunlight of Karmapa’s auspicious teachings reach everywhere.
I repeatedly pray with this auspicious good wish.

This was spontaneously written by one to whom the glorious Seventeenth Gyalwang Karmapa Ogyen Drodül Trinley Palchen Wangi Dorje, while residing at the seat of Okmin Tsurphu, gave the name Pal Traktung Barway Dorje Tsalak Maway Nyima Kunzang Lhundrup Gyepe De.

By its virtue may the pride of my disciples be subdued by the sun of holy dharma.
May the eyes of others’ disciples be opened by that sun’s brilliant light.
May the demon of self/other, dualism, be ground to dust.
May the light of selfless wisdom increase.

Samaya! Sealed! Sealed! Sealed!

Sarvamangalam!