Kunzang Palchen Ling

Subtle Essence Vajrasattva
To the one into whom is collected the power and strength of all the Tathagatas, manifesting as

dor je tro wu kur tun pa nam par jom la chak tsal lo  gya gar kay du

the enlightened body through vajra wrath. Nampar Jom, I pay homage. In Indian language,

bedzra bi da rana nama dha ra ni  bu kay du  dor je nam par jom pa zhe ja way zung

bendza bi da ra nra na ma dharani; In English, "The dharani of the one named Nampar Jompa."

sang gye dang jang chup sem pa tam chay la chak tsal lo

I pay homage to all the buddhas and bodhisattvas. These words were heard by me. At one

di kay dag gi tu pa du chik na  chom den de dor je la zhug te

time, the Bhagavati was abiding in Vajra; through the Buddha's power, Vajrapani’s body

sang gye kyi tu lak na dor je lu tam chay dor je jin gyi lap ne dor je ting nge

was entirely blessed with vajra, and he became engaged evenly in the vajra samadhi.

dzin la nyom par zhug so  de ne lak na dor je sang gye kyi tu dang

Then, Vajrapani, through the Buddha's power and the Buddha's blessing and

sang gye kyi jin gyi lap dang  jang chup sem pa tam chay kyi jin gyi lap kyi

the blessings of all the bodhisattvas, emerging from vajra wrath,

dor je tro wo le jung wa  dor je nyung po rap tu me te  mi chu pa  mi shik pa  den pa

supremely pronounced the vajra essence: uninterrupted, indestructible, true, firm, stable,

sa wa  ten pa  tam chay du tok pa may pa  tam chay du ma pam pa

unimpeded in any way, undefeatable in any way,
terrifying any sentient being, expelling any sentient being,

stopping any mantra, subduing any mantra, conquering any activity,

destroying any activity of others, summoning all spirits,

annihilating all demons, liberating from all demons,

achieving all mantra activity, accomplishing what is not accomplished,

causing what is accomplished not to be wasted,

supremely granting all wishes, guarding all sentient beings,

pacifying, enriching, paralyzing any sentient being, stupefying this one tremendously

powerful among secret mantras was supremely spoken by Vajrapani through the Buddha’s power.
SAR WA SA TO NI BO DHA YA BO DHA YA SAM BO DHA YA SAM BO DHA YA
DRA MA DRA MA SAM DRA MA YA SAM DRA MA YA

SAR WA BHU TA NI KU TRA KU TRA SAM KU TRA YA SAM KU TRA YA
SAR WA SHA TRUN GHA TRA GHA TRA

SAM GHA TRA YA SAM GHA TRA YA SAR WA BID YA BA DZRA BA DZRA
SA PO TRA YA BA DZRA BA DZRA KA TRA BA DZRA BA DZRA

MA TRA BA DZRA BA DZRA MA TA BA DZRA BA DZRA AH TRA HA SA NILA BA DZRA SU BA DZRA YA SO HA HE PU LU NI RU PU LU

DRI HA NA KUL LU MI LI TSUL LU KU RU KUL LU BA DZRA BI DZA YA YA SO HA KI LI KI LA YA SO HA KA TRA KA TRA

MA TRA MA TRA RA TRA RA TRA MO TRA NA TRA MO TRA NA YA SO HA TSA RA NI TSA RA HA RA HA RA SA RA SA RA

MA RA YA BA DZRA BI DA RA NA YA SO HA TSIN DA TSIN DA BHIN DA BHIN DA MA HA KI LI KI LA YA SO HA BEN DHA BEN DHA

TRO DHA BA DZRA KI LI KI LA YA SO HA TSU RU TSU RU TSEN DRA KI LI KI LA YA SO HA TRA SA YA TRA SA YA

BA DZRA KI LI KI LA YA SO HA HA RA HA RA BA DZRA DHA RA YA SO HA TRA HA RA TRA HA RA DZRA TRA BA DZRA NA YA SO HA

MA TI TI RA BA DZRA SHRU TI TI RA BA DZRA TRA TI TI RA BA DZRA MA HA BA DZRA AH TRA TI HA TA BA DZRA A MO GHA BA DZRA

E HE YA HI BA DZRA SHI DRAM BA DZRA DHA RA YA SO HA DHA RA DHA RA
DHI RI DHI RI DHU RU DHU RU
The root of all tantras, this dharani, having purified all the sins of myself and all sentient beings,

removes all suffering; it is wonderfully adorned with all the qualities. Sentient being with impairment

of faculties, whose life is depleted and whose life force is impaired, who have misfortune, and from
whom the gods have turned away, whose beloved and others are angry, and whose servants or
spouse, etc., are acting harmfully, for whom there is discord, and who suffer loss of wealth, who are threatened
through being worn down with misery, injury, fear, destitution, planets,
constellations, curses, or insufferable demons, and those having bad dreams arisen from
exhaustion with misery, in all cases, by that dharani they are cleansed and made pure. Listen
himself in pure cloth, practices this sutra, the profound sphere of conduct of buddhas, through
the powerful intensity of this sutra, even unbearable illnesses of various creatures, all will be
pacified. Life and merit will increase. One will be freed from all sins. Best gold, or also silver
vases being appropriate, are to be tied with pure cloth and filled with jewels, white mustard
NGUL GYI BUM PA DAK KYANG RUNG  TSANG MAY GU KYI TRI ZHING GANG
seeds, durwa, precious, clear sandalwood, crystal, vajra flowers, and water. Having recited
this vajra yoga 21 times or 108 times, to continually practice this bathing ritual.

Here completed the Namjom.

Extended Supplication to Guru Rinpoche

REPEAT ONCE FROM BEGINNING, THEN CONTINUE.
I pray that you come here to grant your blessing. GURU PADMA SIDDHI HUM.
JIN GYI LOP CHIR SHEK SU SUL  NAY CHOK DI RU JIN POP LA
I pray that you come here to grant your blessing. Rain down blessings into this supreme place.

DRUP CHOK DAK LA WANG SHI KUR  GEK DANG LOK DREN BAR CHAY SUL
Bestow the four empowerments on me, the supreme practitioner. Dispel obstructors, misleaders, and obstacles.

CHOK DANG TUN MONG NGU DRUP TSUL
Bestow supreme and common attainments.

GU RU KAN DROI TSOK CHAY KYI  DAK CHAK MU PAY BU NAM LA
Guru and hosts of dakinis, bless the bodies of us,

LU 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.

YI LA TUK KYI JIN GYI LOP  WANG SHI KUR WAR JIN GYI LOP
Bless our minds with your minds. Bless us with the four empowerments.

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.

KU SHI TOP PAR JIN GYI LOP
Bless us that we attain the four bodies.
The Trikaya Supplication

E MA HO   TRU DREL CHU KYI YING KYI SHING KAM SU   CHU NYI DU SUM KYE GAK ME PE NGANG
E MA HO In the dharmadhatu realm beyond elaboration, the state of dharmata in which there are no
three times, beginning, or end, you are the actionless, naturally perfect mahasukhakaya. Like space,
your compassion is impartial. I supplicate the dharmakaya Guru. I supplicate Padmakara of Uddiyana.

DE CHEN LHUN GYI DRUP PE SHING KAM SU   KU SUNG TUK DANG YUM TEN TIN LE KYI
In the realm of natural great bliss you are the sugata kaya with the five wisdoms of body,
speech, mind, qualities, and activity. Your compassion is displayed in various ways.

YE SHE NGA DEN DE WAR SHEK PE KU   TUK JE JE DRAK NA TSOK SO SOR TUN
speech, mind, qualities, and activity. Your compassion is displayed in various ways.

LA MA LONG CHU DZOK KU LA SUL WA DEP   O GYEN PE MA JUNG NE LA SUL WA DEP
I supplicate the sambhogakaya Guru. I supplicate Padmakara of Uddiyana.

MI JE JIK TEN DAK PE SHING KAM SU   TUK JE CHEN PU DRO WE DUN LA JUN
In this pure world-realm called Forbearance, you help beings through great compassion.

KANG LA KANG DUL TAP KYI DRO DUN DZE   DE DANG MA JUN DA TA DU SUM GYI
You benefit beings in ways appropriate to each. I supplicate the nirmanakaya Gurus of the past,

LA MA TRUL PE KU LA SUL WA DEP   O GYEN PE MA JUNG NE LA SUL WA DEP
present, and future. I supplicate Padmakara of Uddiyana.
Trikaya Supplication

E MA HO   CHU KU KUN ZANG DRUK PA DOR JE CHANG
TUN PA DOR SEM CHOM DEN SHAK YE GYAL
E MA HO Dharmakaya Samantabhadra, Vajradhara the Sixth, Teacher Vajrasattva, Bhagavat

GUN PO TSE PA ME DANG CHEN RE ZI   YER ME PE MA DE LA SUL WA DEP
Shakyaraja, Protector Amitayus, and Avalokita: I supplicate Padma, all of you as one.

KU YI DAK NYI JAM PAL SHIN JE SHE   SUNG GI DAK NYI WANG CHEN TA KE TSER
Manjushri Yamantaka is your body, mighty Hayagriva your speech,

TUK KYI DAK NYI YANG DAK HE RU KA   GU RU YI SHIN NOR BU LA SUL WA DEP
And Perfect Heruka your mind. I supplicate Guru Wish-Fulfilling Jewel.

YUN TEN ZIL NUN CHEM CHOK HE RU KA   TRIN LE DAK NYI DOR JE SHUN NUI KU
Your overwhelming qualities are Supreme Heruka, your activity Vajrakumara. You are Perfect

MA MO KAN DROI TSO WO NGUN DZOK GYAL   PAL CHEN TU TRENG TSAL LA SUL WA DEP
King, the leader of matrikas and dakinis. I supplicate Great Splendor Kapalamala.

KU YI YING SU GYU TRUL SHI TROI NGANG   SUNG GI DANG KE YEN LAK CHU NYI DEN
The magical peaceful and wrathful ones inhabit your body. Your speech has the twelve branches.

TUK KYI GONG PA ZANG TAL YONG LA KYAP   KAN DROI TSO WO JE LA SUL WA DEP
Your mind’s wisdom is penetrating and all pervasive. I supplicate the lord and leader of dakinis.

KU TSAP LUNG TEN SUNG TSAP TER DU BE   TUK KYI GONG PA LE CHEN BU LA TE
You prophesied your representatives, concealed your words as treasure, entrusted your wisdom to

TSE WE SHAL CHEM BU BANG YONG LA SHAK   DRIN CHEN TRUL PE KU LA SUL WA DEP
karmic disciples, and left your loving testament to all Tibetans. I supplicate you, nirmanakaya so kind.

KA DRIN DREN NO GU RU RIN PO CHE   TUK DAM SHAL SHE GONG PE ZUNG DU SUL
I remember your kindness, Guru Rinpoche. Please care for me, remembering your promise.
In these evil times I have no other hope. See me with compassion, nirmanakaya of Uddiyana.

Avert with your power the unrest of evil times. Please grant your blessing and the great empowerment of wisdom. Cause experience and realization to increase. Give me the ability to serve dharma and beings. Please cause me to achieve Buddhahood in this life.

Mahavajradhara, Tilo, Naro, Marpa, Mila, Gampopa, Pamodrupa, and the fathers and sons of the

Drikung, Tsalpa, Taklung, and the rest: I supplicate beings’ protectors, the Kagyu gurus.

Samantabhadra, Vajrasattva, Garap Dorje, Shri Singha, Padmakara, the twenty-five disciples,

So, Zur, Nup, Nyag, the hundred tertöns, and the rest: I supplicate the gurus of kama and terma.

You mastered yidams; overcome all that appears and exists; conquered the barbaric Mongolian emperor’s arrogance; and defeated fire, water, weapons, and the four elements: I supplicate at the feet of Karma Pakshi.

The Karmapa embodies all victors of the three times. He has empowered you to enact all his activity.
TA YI SI TUR RAP DRAK KYE RAP TRENG RIM PAR JUN PA NAM LA SUL WA DEP
I supplicate your successive births, you renowned as Tai Situpa. Heart-son of Uddiyana, the second

OGYEN SANG GYE NYI PE TUK KYI SE TER JIN DRUP TOP GYA TSOI KOR LU GYUR
Buddha, you are a chakravartin among the ocean of siddhas who reveal terma. Your life is

NAM TAR SAM YE NYIK DU TEN DROI GUN CHOK GYUR LING PE SHAP LA SUL WA DEP
inconceivable; you protect dharma and beings in evil times. I supplicate Chokgyur Lingpa.

CHI TAR GYAL WE SE PO SHI WA LHA NANG TAR DRUP PE WANG CHUK SHA WA RI
Externally you are the bodhisattva Shantideva. Internally you are Shavaripa, a lord among siddhas.

SANG WAR PK CHOK DUK NGAL RANG DRUL NGU JIK ME CHU KYI WANG POR SUL WA DEP
Secretly you are really the supreme aryā Self-Liberator of Suffering. I supplicate Jikme Chökyi Wangpo.

JI TA JI NYE SHE JA TAM CHE KYEN MIK ME TUK JE DRO WA BU TAR GONG
You know everything, what there is and how it is. You view beings as your children with non-

KOR WA DONG TRUK NU PE CHU KYI GYAL KYEN TSE WANG POI SHAP LA SUL WA DEP
referential compassion. Dharmaraja, you are able to empty samsara from its depths. I supplicate at the feet of Khyentse Wangpo.

SHE JA KUN ZIK YUN TEN GYA TSOI TER GYAL WE LUNG TEN LO DRU TA YE DE
Treasury of an ocean of virtues, you see everything. Lodrö Thaye, you were prophesied by the Buddha.

RIK KUN KYAP DAK PE MA KAR GYI WANG DZAM LING SHING TA CHEN POR SUL WA DEP
Padma Garwang, you are the overlord of all families. I supplicate the great chariot of Jambudvipa.

DAK DZIN TRUL PE CHING WA TSE NE CHE JU ME CHU KUI RANG SHAL JEN PAR BU
You sever the bonds of self-fixated delusion, expose the naked face of the inexpressible
KUN KYANG JANG CHEN SA RU KYEL DZE PA   LO DRU RIN CHEN SHAP LA SUL WA DEP
dharmakaya, and bring everyone to great awakening. I supplicate at the feet of Lodrö Rinchen.

NANG WA TA YE TUK KYI KA LONG NE   CHEN RE ZI WANG NYI ME KYIL KOR GYE
In the vast sky of Amitabha's mind rose the sun of Avalokiteshvara. A light-ray shone

PE MA JUNG NE TUK LE U ZER TRU   DRO WE MUN PA MA LU SEL DZE PA
from Padmakara's mind. You illuminate all beings' darkness.

KAR MA CHA ME SHAP LA SUL WA DEP   JE TSUN KYE RANG TA BUR JIN GYI LOP
I supplicate at the feet of Karma Chakme. Noble lord, bless me so that I become like you.

DRO DUN TRIN LE CHOK TAR KYAP GYUR PE   ZAP MO KAN DROI SANG DZU DZIN
Your activity of helping beings is impartial and boundless. You hold the profound, secret

MUN LAM WANG GYUR DRO WE GUN   KA DRIN SUM DEN LA MA JE
treasury of the dakinis. Beings' protector, you have mastered aspiration. Lord guru of threefold

BAR WE DOR JE SHAP LA SUL WA DEP   OK MIN CHU KYI YING KYI PO DRANG NE
kindness, Barway Dorje, I supplicate at your feet. From the citadel of Akanishtha, the

DU SUM SANG GYE KUN GYI NGO WO NYI   RANG SEM CHU KU NGUN SUM TUN DZE PE
dharmadhatu; essence of the Buddhas of the three times, root guru who reveals my mind, the

TSA WE LA ME SHAP LA SUL WA DEP   PAL DEN TSA WE LA MA RIN PO CHE
dharmakaya: I supplicate you. Glorious, precious root guru,

DAK KI CHI WOR PE ME DEN SHUK NE   KA DRIN CHEN POI GO NE JE ZUNG SHING
be seated on a lotus above my head. Care for me with great kindness, and please grant

KU SUNG TUK KYI NGU DRUP TSAL DU SUL
the siddhis of your body, speech, and mind.
Then recite the supplication beginning GURU RATNA MANJUSHRIYE and the Lineage of Subtle Essence Vajrasattva

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

TUN 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 SUL 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

JE YI GUNG LUN DOR JE TRI TSUN CHE   KA LA CHU 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 TRUL SHIR SUL WA DEP   PAK YUL JA LU JAM 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 SUL 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 SU NAM YE SHE PA   SU NAM GYA TSO SU NAM DRUP PAY PAL
Sonam Yeshe, who perfected abandonment and realization; Sonam Gyatso; glorious Sonam Drup:

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

PAL SENG TRUL PA MIN GYUR DOR JE DANG   NGUN JUN GU RU TRAK TUNG NAK PO SOK
Mingyur Dorje, the emanation of Palgyi Senge; Guru Traktung Nakpo, who appeared in the past;
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!
A Supplication to the Lineage of Subtle Essence Vajrasattva

LA MA DOR SEM RIK KYI TSO
Guru Vajrasattva, leader of the family;

DUNG SHUK DRAK PO SÖL WA DEB
I pray to you with fierce longing.

LONG KU ZHI WA DOR JE YING
Peaceful sambhogakāya of the Vajradhātu,

DUNG SHUK DRAK PO SÖL WA DEB
I pray to you with fierce longing.

LO PÖN KU KU RA DZA DANG
Master Kukurāja,

DUNG SHUK DRAK PO SÖL WA DEB
I pray to you with fierce longing.

SHI RI SENG HA PE MA JUNG
Śrī Singha, Padmasambhava,

DUNG SHUK DRAK PO SÖL WA DEB
I pray to you with fierce longing.

BAR WAY DOR JE CHO KYI DAG
Barway Dorje, heirs of dharma,

DUNG SHUK DRAK PO SÖL WA DEB
I pray to you with fierce longing.

DÔ MA'I KÜN ZANG CHÖ KYI KU
Primordial Samantabhadra, dharmakāya:

NGEN SONG DONG NE TRUK PAR SHO
May hell be emptied from its depths.

TÛL KU TRAK TUNG DRO WO HLA
Wrathful nirmanakāya blood-drinkers:

NA RAK DONG NE TRUK PAR SHO
May hell be emptied from its depths.

GYEL PO DZA DANG HE RU KA
King Jah, Heruka:

TSO GYEL SANG GYE YE SHE LA
Yeshe Tsogyal, Sangye Yeshe:

KA DANG TER SUNG TSOK CHE LA
Protectors of command and treasure:

NA RAK DONG NE TRUK PAR SHO
May hell be emptied from its depths.
YING RIK YER ME ZHI DRO HLA
NGÖN GYUR KÜN ZANG SA TOB SHOG

May the peaceful and wrathful deities, inseparable expanse and awareness, manifest. May we attain the state of Samantabhadra.

Written by Barway Dorje at the behest of Padma Mati.

Blessing the white torma:
Cleanse with RAM YAM KHAM. Purify with OM AH HŪM.

BHUMIPĀTI SAPĀRIVĀRA OM AKARO MUKHAM SARVA DHARMĀH NAM ADYANUTPANNA TVATTA OM ĀH HŪM PHAT SVĀHĀ (3 X)

HUM SA LA WANG WA TEN MA YUL ZHI DAG KAR CHOG NEY KYI HLA LU DAM TSIG CHEN HŪM Goddesses with dominion over the earth and lords of place, Virtuous gods and nāgas with samaya,

NYUG MAR NEY DANG LO BUR HLAG PE'I TSOK KÜN LA CHÖ JIN TSANG JAR DI PUL WAY Naturally resident and recently arrived, To you all I present this purely prepared, generous offering.

DAG GI LA MEY JANG CHUB DRUB PA LA GAL KYEN MA JE PEN PE'I DONG DROK DZÖ Do not impede my accomplishment of supreme awakening. Be my helpful assistants.

SAR WA BHU MI PA TI GE TSA With that ask them to leave. Also written by Barway Dorje.

RANG GI NYING KA'I HUM LEY Œ ZER TRÖ PEY LA MA DOR JE SEM PEY KYIL KOR GYI HLA TSOK THAM CHEY KA KYAB KYI KOR LOR SAY PAR GYUR The HŪM in my heart emits light-rays that awaken all the deities of Guru Vajrasattva’s mandala as a circle that fills the sky.
The Preliminaries to the Activity of Subtle Essence Vajrasattva

To perform ritual for the benefit of oneself and others, living or dead, By means of the profound path of Subtle Essence Vajrasattva, Conduct the activity in the following way. Samaya! First, prepare the mandala; The support, accomplishment, and empowerment materials; And the outer and inner offerings and tormas. Then begin with the gathering of accumulations:

3 X

HO, NYING PO NYAG CHIG JO MA'I CHÖ
HO I hold as inseparable refuges
LU ME PAG PA'I TSIG CHE LA
The single essence, inexpressible dharma,
LU ME PAG PA'I TSIG CHE LA

MA TOK GYU MA TA Ü DRO
I will free illusory unrealized beings

CHOG LA GU DÜ TRUL LEY DOK
I devotedly bow to the supreme and turn from delusion.

DZA HUM BAM HO
Jah Hum Vam Ho
TSOK ZHING ONG ZHU RANG TIM JIN LAP GYUR
The field of accumulation melts into light and dissolves into me, blessing me.

RAM YAM KHAM
OM AH HUM
SARWA BIGHNAN A KAR SHA YA DZA
SARWA BIGHNAN NA MA SARWA TATAGATA BHYO BI SHA MUKEH BHE
SARWA TA KHAM UGATE SAPA RANA IMAM GAGANA KHAM GHRI HANA IDAM BALIM TA YE SO HA (3X)

Free from obstructors, meditate on a circle of protection:
HUM DRUL NANG DON NAM SHEN SE DROL TA DANG DREL WAR NYUR DU DENG
HUM Demons of deluded projection, liberated from craving. Quickly depart to freedom from limits.

SUNG JA SUNG JE NYI ME LONG DOR JE TA BUR ZHOM SHIG TREL A RAKSHA HAM
The expanse in which the protected and the protecting are not two is indestructible like vajra. Ah Raksha Ham

Open the symbolic door, prostrate, and make a vow:

HUM MA RIK BU DREL RANG RIK JEL LO DE PO ME CHEN POR ZUNG HRIDAYA HUM
Hum Freed from the casing of ignorance, I encounter self-awareness. I will hold great, unchanging transcendence of the intellect. Hridaya Hum.

OM AH HUM NGO WO KA DAG CHÖ KU LONG RANG SHIN HLÜN DRUB ZUG KU'I JIN
Om Ah Hum In nature, the primordially pure expanse of dharmakaya; In character, the blessing of the spontaneously present rupakaya:

YING RIK TIK LE YER ME PA'I DU TROL DREL WA'I YE SHE POB DZA NA AH WEY SHA YA DZA
Send down wisdom beyond meeting and separation, Tilakas of inseparable expanse-awareness. Jnana Avesaya Jah

Bring down blessing. Bless the offerings:

Ö SEL NANG WA NA TSOK KÜN JI NYE YE SHE CHOG GI LONG
All the various appearances of luminosity, The entire expanse of supreme wisdom,

LO DEY ZAG PA ME PA DZE KYAB DEL KÜN ZANG ROL PAR PEL
Immaculate substances beyond the intellect, Become the all-pervasive play of Samantabhadra.

OM JNANA AMRITA RAKTA BALIMTA AH HUM (3 X)

OM BENZRA SAPA RA NA KAM SARWA PU DZA AH HUM OM BENZRA TSITTA SA MA TI AH HUM
Om Vajra Spharana Kham Sarva Puja Ah Hum Om Vajra Citta Samadhi Ah Hum.
Clarify samadhi and meditate on the generation stage. These are the preliminaries. Samaya! Sealed! Sealed! Sealed! From the treasure of Barway Dorje.

The Unembellished Very Secret Sadhana of Subtle Essence Vajrasattva

To accomplish Vajrasattva without embellishment, complete in the ground, stabilize your body, speech and mind. If you wish, prepare a sand mandala with a tent of vajras and five-colored light, a filled vase, natural crystal, and offering materials. Preceded by the preparatory gathering of the accumulations:

OM MAHĀ SHŪNYATĀ JÑĀNA VAJRA SVABHĀVA ĀTMAKO 'HAM
Purify with that mantra.

KAY CHIG RIK TSAL TRO DU LEY YE SHE NGA LEY DRUP PA YI
Instantaneously, from the emanation and withdrawal or awareness-display, Appears a tent of vajra light.

DOR JE Ö KYI GUR KYIM Ü RANG JUNG PUNG KHAM ZHEL ME KANG
Made of the five wisdoms. In its center is the self-arisen palace of the aggregates and elements,

NAM DAG KÖ LEG YANG PE Ü PE MA NYI DA TSEG PE TRI
Pure, beautifully arrayed, and vast. In its center, on a throne of a stacked lotus, sun, and moon,

MA CHÖ SEM NYI HUM KAR PO Ö KYI DE SHEG GYEL NAM CHÖ
Is my unaltered mind itself, a white HUM. Its light presents offerings to the victorious sugatas,

JIN DU LAR TRO DRO DRIB JANG KÜN KYANG KU DANG ZHING KHAM KYI
Collects their blessings, and radiates again, purifying beings’ veils. They are all awakened as the play of kayas and realms.

ROL PAR SE NE TSUR DU TIM YONG GYUR PEL DEN DOR JE SEM
The light is withdrawn again and dissolves into the Hum. It is transformed into glorious Vajrasattva,
As white as snow or a conch shell, 
As lustrous and luminous as if captured in sunshine.

He has one smiling, tranquil face. His Right hand holds a golden vajra to his heart.

His left hand holds a silver bell at his left hip. His topknot is decorated by a variety of jewelry.

A long necklace, and jeweled belt. His blouse is of multi-colored silk.

With short sleeves and a floating band of silk. His skirt and scarf are of brocade.

Supreme empowerment is conferred by the ten syllables at the five places. Light-rays from the seed syllable in their hearts

Invites the wisdom circle from its natural place And from Akanistha.

Invite them, request them to be seated, and present prostrations and offerings. Exhort them with incense, music, and fierce longing.
HUM ÖG MIN DAG PA NGÖN PAR GA  SEL TONG DU TRO DREL WA NE
HUM From pure Akanistha, Abhirati,     And inseparable lucidity-emptiness,
RIK TONG LA MA DOR JE SEM DRO ONG DREL WAY TSUL DU SHEG
Awareness-emptiness, Guru Vajrasattva,  Come here without coming or going.
MO LO YI TSHO NYOK ME DIR DOR JE'I GYU MA RAB TRUL NE
Manifest your vajra magic In the unsullied lake of my devoted mind.
GANG DUL JA TSÖN ZUG KYI KU CHU DA'I GAR GYI NANG WAR DZÖ
Illuminate me with the water-moon dance Of your guiding rainbow rupakaya.
OM BENZRA SA TA SA PA RI WA RA EH HYA HE BENZRA SA MA YA DZA
Om Vajrasattva Saparivara E Hya Hi Vajra Samaya Jah
YE ONG HLA YI CHAR DANG CHU KU DANG CHAK ZHAB TRU KYI SIL
I refresh your body, hands, and feet With pleasing divine rain and water.
DAM TSIG YE SHE NYI ME DU CHAK ME NAM DAG PE DAR ZHUG
As non-dual samaya and jnana, Please be seated on this passionless, pure, lotus and moon.
JIG TEN DE DANG JIG TEN GYI DÖ PAY LONG CHÖ YÖN TEN KÜN
I offer you all the desirable things In the world and beyond it as clouds
JI NYE KÜN TU ZANG PO YI NAM TAR TRIN GYI CHÖ PAR ROL
Like the miracle of Samantabhadra. Please enjoy them.
NA MA SARWA TA TA GA TA BHYO BI SHA MU KHE BHE SARWA TA KHAM U GA TE SA PA RA NA IMAM GA GA NA KHAM SA HA
Namah Sarva Tathāgata Bhyo Viśva Mukhe Bhyah
Sarva That Kham Uṭgate Spharaṇa Imam Gagana Kham Svāhā
YI DANG CHO NI CHOR WA YI DE WA CHEN PO GA WA ZHI
I pray that you accept the unsurpassable offering of goddesses, Scented, beautiful, and warm, whose gentle touch,
Beauty, and delicious taste satisfy,
Giving rise to the four pleasures of great bliss

Through the union of mind and dharmas.

Om Pana Pem Penu Surata Tipū Sarva Tathāgata Samayogī Siddhi Hūm
Om Śrī Vajra Rāga Puśpe Pu
Om Śrī Vajra Rāga Ghandhe Ghan

With medicinal amrita, immaculate awareness-emptiness;
Ah Streaming rakta, passionless lucidity-emptiness;

Colorful, fragrant, delicious, and nutritious -

Thoughts are liberated in the vast dharmadhatu.
I offer these in great primordial purity beyond the intellect.

Offer praise with mudra and dance:

Your supreme body, speech, and mind have been perfect from the beginning. Your qualities and activity are wondrous.

You are the pure ground, the deity of awareness. I prostrate to Vajrasattva.
Supreme families of the five wisdoms, All the outer and inner aggregates, elements, and senses

Appear spontaneously as the perfect peaceful and wrathful ones. I prostrate to the self-arisen mandala.

Take hold of the samadhi of mantra repetition:

In his heart, in a tent of light Is a bright, luminous vajra.

In its center, on a moon, is a white HUM Surrounded by syllables the color of pearl.

Light-rays are emanated and withdrawn, reaching all space, presenting offerings to victors, attracting their blessings, wisdom,

And siddhi, and generating ability and power. The bad karma, wrongs, and veils of the six realms are purified.

All beings are brought to the state of the six supreme families. In order to achieve the six wisdoms,

Repeat these six vajra syllables. Om Vajrasattva Hum

If you want to accomplish the body mandala of the hundred families:

Among the channel-petals in the heart Of Vajrasattva, myself,

Is self-awareness, Samantabhadra father and mother, blue. Above them, below, and in the light-channels in the four directions,
Are the five families. In the directions, corners, corners, and branch channel-petals, are the sixteen father and mother bodhisattvas, The father and mother Takrits, and the six sages.

All the Vajradhatu deities are there. From their upward-swirling light, horse-face and the other gatekeepers. Outside, in the minor channels, the Isvaris are vividly present.

In the center of the head chakra in the conch mansion, appears Supreme Heruka, father and mother.

In the channels to the four directions are the father and mother blood-drinkers of the five families.

In the branch petals are the sixteen Gauris and Singhas, and the eight Uplifters. At the four gates, are Horse-Face and the other gatekeepers. Outside, in the minor channels, the Isvaris are vividly present.

In the channel-petals of the other chakras Vidyadhara, Dakinis, and dharma protectors are vividly present.

As numerous as sesame seeds within an open pod. In their three places are the three syllables.

The ten wisdom syllables at the five places Bestow supreme empowerment.

Light from their heart-essences invites the wisdom mandala From Abhirati and the boundless realm of Akanistha.

*Exhort them with incense, music, and fierce longing.*
HUM ÖG MIN DAG PA NGÖN PAR GA
From pure Akanistha, Abhirati,
And inseparable lucidity-emptiness,
SEL TONG DU TRO DREL WA NE
RIK TONG LA MA DOR JE SEM
Awareness-emptiness, Guru Vajrasattva,
DRO ONG DREL WAY TSUL DU SHEG
MO LO YI TSHO NYOK ME DIR
Manifest your vajra magic
DOR JE'I GYU MA RAB TRUL NE
GANG DUL JA TSÖN ZUG KYI KU
Illuminate me with the water-moon dance
CHU DA'I GAR GYI NANG WAR DZÖ
OM BENZRA SA TA PA RI WA RA EH HYA HE BENZRA SA MA YA DZA
Ye Ong Hla Yi Char Dang Chu
I refresh your body, hands, and feet
KU DANG CHAK ZHAB TRU KYI SIL
DAM TSIG YE SHE NYI ME DU
As non-dual samaya and jnana,
CHAK ME NAM DAG PE DAR ZHUK
JIG TEN DE DANG JIG TEN GYI
I offer you all the desirable things
DÔ PAY LONG CHÖ YÖN TEN KÜN
JI NYE KÜN TU ZANG PO YI
Like the miracle of Samantabhadra.
NAM TAR TRIN GYI CHÖ PAR ROL
NA MA SARWA TA TA GA TA BHYO BI SHA MU KHE BHE SARWA TA KHAM U GA TE SAPA RA NA IMAM GA GA NA KHAM SA HA
YI DANG CHO NI CHOR WA YI
I pray that you accept the unsurpassable offering of goddesses, Scented, beautiful, and warm, whose gentle touch,
Beauty, and delicious taste satisfy, Giving rise to the four pleasures of great bliss

Through the union of mind and dharmas.

With medicinal amrita, immaculate awareness-emptiness; Ah Streaming rakta, passionless lucidity-emptiness;

And clouds of torma, desirable appearance-emptiness-- Ho Colorful, fragrant, delicious, and nutritious --

Thoughts are liberated in the vast dharmadhatu. I offer these in great primordial purity beyond the intellect.

Offer praise with mudra and dance:

Ho Your supreme body, speech, and mind have been perfect from the beginning. Your qualities and activity are wondrous.
KÜN ZHI NAM DAG RIK PE HLA
You are the pure ground, the deity of awareness. I prostrate to Vajrasattva.

HO RIK CHO YE SHE NGA DANG DEN
Supreme families of the five wisdoms, All the outer and inner aggregates, elements, and senses

TSEL NANG ZHI DANG DRO WOR DZO
Appear spontaneously as the perfect peaceful and wrathful ones. I prostrate to the self-arisen mandala.

After the praises, the visualization for mantra repetition:

NYING Ü KÜN ZANG TU KA RU
In the center of my heart is Samantabhadra. In his heart, on a moon disc, is a blue HUM syllable

NGAG KYI TRENG WA YE SU KHOR
Surrounded by the Right-turning mantra garland. In the hearts of the peaceful and wrathful deities

TUK KAR YIK GYE DRU RE SAL
Are the brilliant hundred syllables, one syllable each. Light from the principals’ hearts strikes the hearts of their

TUK KAR POK PE TUK GYÜ KÜL
entourages, Exhorting them. Blessing and wisdom

LAR TRO DAK ZHEN LEY NYÖN JANG
Light radiates again, purifying my karma and kleshas and those of others. The doors to lower births are closed.

YE SHE ROL PA HLA DANG NGAK
The environment and its inhabitants Become the boundless circle of the peaceful and wrathful ones, The play of deity, mantra, and wisdom.

Diligently repeat the hundred syllables of purification:
If abbreviated, repeat the six syllable essence mantra:

OM BENZRA SATWA HUM

If you want, recite the general mantra of the peaceful and wrathful deities:

OM AH HUM BO DHI CITTA MA HA SU GA DZAN NA DHA TU AH OM RU LU RU LU HUM JO HUM

Om Ah Hum Bodhicitta Mahasukha Jnanadhatu Ah Om Rulu Rulu Hum Bhyo Hum

HUM YE SHE LHA TSOK CHEN DREN SHERG CHI NANG SANG WA'I CHU PABUL

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,

CHOG 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!

If you want to accomplish a front-generation for the benefit of others, set up a sand, painted, or pile mandala, whichever is appropriate, and a vase, empowerment implements, torma, rakta, amrita, the common offerings, and fulfillment materials. Purify them with the mantra of empty dharmata and bless the offerings so that they fill all space.

BREAK

OM MAHA SHUNYATA DZANA BADZRA SA BHAWA ATMA KO HAM
Om Maha Sunyata Jnana Vajra Svabhava Atmako Ham

HUM TAM CHE TONG PA'I NGANG NYI LEY NE DI ÒG MIN DAG PE ZHING
HUM From the emptiness of everything This place arises as the pure realm of Akanistha,
A palace of measureless array. In its center, on a lion throne, lotus, and moon,
Are father and mother Samantabhadra, blue and white with sambhogakaya apparel. With hands in equipoise they sit in vajra and lotus posture
Amidst light on a lion throne, lotus, and moon. In front are blue Aksobhya and Datisvari.
In the four directions are white Vairocana and Vajratopa. Yellow Ratnasambhava and Buddhalocana, red Amitabha
And Pandaravasini, and green Amoghasiddhi and Tara. They hold a vajra, a wheel, a jewel,
A lotus, a crossed vajra, and bells. In full costume they sit on their five thrones, lotuses, and moons.
On the eight spokes are father and mother Ksitigarbha and Lasye, Akasagarbha and Malye, Avalokita and Gila,
Vajrapani and Dance, Maitreya and Incense, Sarvanivaranaviskhambin
And Flowers, Samantabhadra and Lights, And Manjushri and Perfume, all with the full sambhogakaya costume.
On the eight petals are unadorned Doer and Deed And the six sages, adorned as nirmanakayas, standing on lotuses and moons.
At the four gates are the four father and mother Takrits. Above, amidst a swirling expanse of the five lights,
Is a blazing charnel ground palace. Within it, amidst a mass of flame, are the deities of awareness-display.

Dark blue Supreme Heruka holds a vajra and a skull-cup of blood. He wears the complete apparel of great splendor.

Sky-Face embraces him, holding a vajra and skull. They stand majestically On the six types of beings the eight principal animals, a lotus, and a sun.

In the center and the four directions are the father and mother blood-drinkers Of the five families. They wear the complete apparel of the wrathful ones,

Are vividly present. Outside them are the vivid eight Gauris, Eight Singhas, eight Uplifters, and, at the four gates,

Horse-Face and the other gatekeepers of the four families.

In their three places are the three syllables. The ten wisdom syllables above their heads

Bestow supreme empowerment. The light of the four samaya mudras flows from their heart-essences.

Inviting the wisdom mandala from the realm of Akanistha.
Invite them, request them to be seated, and present prostrations and offerings. Praise them and properly repeat mantra. Exhort them with incense, music, and fierce longing.

HUM ÖG MIN DAG PA NGÖN PAR GA
Hum From pure Akanistha, Abhirati,
SEL TONG DU TRO DREL WA NE
And inseparable lucidity-emptiness,

RIK TONG LA MA DOR JE SEM
Awareness-emptiness, Guru Vajrasattva
DRO ONG DREL PE TSUL DU SHEK
Come here without coming or going.

MO LO YI TSO NYOK ME DIR
Manifest your vajra magic
DOR JE GYU MA RAB TRUL NE
In the unsullied lake of my devoted mind.

GANG DUL JA TSÖN ZUG KIYI KU
Illuminate me with the water-moon dance
CHU DI GAR GYI NANG BAR DZÖ
Of your guiding rainbow rupakaya.

OM SHANTA TRODHA SA PA RI WA RA YE HYA HI BENZRA SA MA DZA
Om Santa Krodha Saparivara E Hyā Hi Vajra Samaya Jah

YI ONG HLA YI CHAR DANG CHU
I refresh your body, hands and feet
KU DANG CHAK ZHAB DRU KYI SIL
With pleasing divine rain and water.

DAM TSIG YE SHE NYI ME DU
As non-dual samaya and jnana,
CHAK ME NAM DAG PE DAR ZHUG
Please be seated on this passionless, pure, lotus and moon.

JIG TEN DE DANG JIG TEN GYI
I offer you all the desirable things
DÖ PE LONG CHÖ YÓN TEN KÜN
In the world and beyond it as clouds.

JI NYE KÜN TU ZANG PO YI
Like the miracle of Samantabhadra.
NAM TAR TRIN GYI CHÖ PAR ROL
Please enjoy them.

NA MA SARWA TA TA GA TA BHYO BI SHA MU KHE BHE SARWA TA KHAM U GA TE SAPA RA NA IMAM GA GA NA KHAM SA HA
Namah Sarva Tathāgata Bhyo Viśva Mukhe Bhyah Sarva That Kham Utgate Spharaṇa Imam Gagana Kham Svāhā
I pray that you accept the unsurpassable offering of goddesses. Scented, beautiful, and warm,

whose gentle touch, Beauty, and delicious taste satisfy. Giving rise to the four pleasures of great bliss

Through the union of mind and dharmas.

Om Pana Pem Penu Surata Tipu Sarva Tathagata Samayogi Siddhi Hum
Om Sri Vajra Raga Dhupe Dhu   Om Sri Vajra Rage Puspe Pu
Om Sri Vajra Raga Aloke Hrih   Om Sri Vajra Raga Ghandhe Ghan
Om With medicinal amrita, immaculate awareness-emptiness; Ah Streaming rakta, passionless lucidity-emptiness;
Hum And clouds of torma, desirable appearance-emptiness - Ho Colorful, fragrant delicious, and nutritious -
Thoughts are liberated in the vast dharmadhatu. I offer these in general primordial purity beyond the intellect.

Amrita Rakta Balimta Dharmadhatu Puja Ho
Offer praise with mudra and dance:

Ho  Your supreme body, speech, and mind have been perfect from the beginning. Your qualities and activity are wondrous.
KÜN ZHI NAM DAG RIK PE HLA  
You are the pure ground, the deity of awareness.

HO RIK CHOG YE SHE NGA DANG DEN  
Ho Supreme families of the five wisdoms, 

TSEL NANG ZHI DANG DRO WOR DZOG  
Appear spontaneously as the perfect peaceful and wrathful ones. I prostrate to the self-arisen mandala.

Accomplish the front-generation and the vase together.

DÜN KYE TSO WO TUK KA RU  
In the heart of the principal of the front-generation, On a moon disc, is a blue Hum syllable

NGAG KYI TRENG WA YE SU KHOR  
Surrounded by the Right-turning mantra garland. In the hearts of the peaceful and wrathful deities

TUK KAR YIK GYE TRU RE NE  
Are the brilliant hundred syllables, one syllable in each. Light from the principals’ hearts strikes the hearts of their entourages,

TUK KAR PO PE TUK GYU KUL  
Exhorting them. Blessing and wisdom Are collected and dissolve into me.

LAR TRO DAG ZHIN LE NYÖN JANG  
Light radiates again, purifying my karma and klesas and those of others. The doors to lower births are closed. The environment and its inhabitants

YE SHE RÖL PA HLA DANG NGAG  
Become the boundless circle of the peaceful and wrathful ones, The play of deity, mantra, and wisdom.

Diligently repeat the hundred syllables of purification:
Subtle Essence Vajrasattva

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 TSITTAM SHRI YA KU RU HUM HA HA HA HA HO BHA GA WAN SAR WA TA TA GA TA BA DZRA MA ME MUN TSA BA DZRI BHA WA MA HA SA MA YA SAT WA AH

If abbreviated, repeat the six syllable essence mantra:

If you want, recite the general mantra of the peaceful and wrathful deities:

OM AH HUM BODHICITTA MAHASUKHA JNANADHATU AH OM RULU RULU HUM BHYO HUM

HUM YE SHE LHA TSOK CHEN DREN SHEK CHI NANG SANG WA'I CHU PABUL 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, mistakes, impairments, and violations. Bestow supreme and common siddhi!

BUM HLE KU LE ZAG ME KYI YE SHE DÜ TSI'I GYÜN BAB NE

From the bodies of the vase deities Flow streams of immaculate wisdom amrita,

BUM PAR KHYIL DANG WANG DZE NAM HLA NGAG TING DZIN ROL PAR GYUR

Filling the vase. The empowerment implements Become the play of deity, mantra, and wisdom.
If abbreviated, repeat the six syllable essence mantra:

अंबेदक्रियानुत्तमेऽन्नमो

OM BENZRA SA TA HUM

If you want, recite the general mantra of the peaceful and wrathful deities:

अंबेदक्रियानुत्तमेऽन्नमो

OM AH HUM BODHICITTA MAHASUKHA JNANADHATU AH OM RULU RULU HUM BHYO HUM

Adorn the end with the vowels and consonants.

युधिष्ठिरस्वरूपाकर्मानारिताः सर्वकालिकश्रुतश्चान सर्वसत्कारिकोऽन्नमो

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 TRA BHA WA HE TUN TESHAN TA THA GA TE HYA VA DA TESH NYA CHA YO NI RO DHA E VAM VA DI MA HA SHRA MA NA SO HA (3x)

हुम येसहे ल्हा त्सोक चें द्रें शे क़ी नाङ संग वाई चु ह पाबुल

HUM Wisdom deities, I invite you. I present outer, inner, and secret offerings.

कु सूंग तुक युन ल्रिन ले तु बा मेग आल त्रुल न्याम चाक शाक

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,

चोग दांग तुंग मंग न्गू द्रुप त्सुल मा हा अम रि ता बा लिम ता राक ता क्हाही

CHOG 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!

तार नि बुम ह्ला ओ जु ने बुम चुङ न्योंग द्रोल दु त्सिर ग्युर

TAR NI BUM HLA Ö ZHU NE BUM CHÜ NYONG DROL DÜ TSIR GYUR OM AH HUM

Finally the deities in the vase melt into light. The contents of the vase become amrita that liberates through taste. OM AH HUM
Subtle Essence Vajrasattva

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 TSITTAM SHRI YA KU RU HUM HA HA HA HA HO BHA GA WAN SAR WA TA TA GA TA BA DZRA MA ME MUN TSA BA DZRI BHA WA MA HA SA MA YA SAT WA AH (3x)

Offer amrita. Recite the hundred syllables three times— Then receive samadhi empowerment. Samaya!
Having cleansed the disciples, Protect them and have them supplicate:  
Guru, great Vajrasattva, Embodiment of compassion, please attend me!  
I pray that you admit me to the mandala of the ocean of wisdom.  
Cause them to confess all violations And give them the vows of the progressive vehicles.
Impart samaya and place them in it.  
HUM In your heart is relative bodhicitta In the form of a moon disc.  
On it is absolute bodhicitta, a white crystal vajra. Understand this: there is no birth, cessation, or dwelling.  
DAKA AMRITA VAJRA CITTA HUM

Generate the disciples as the deities and dissolve the jnanasattvas. Stabilize that, then bestow the vase empowerment:  
HUM This precious vase is filled with wisdom water. Its immaculate stream of amrita purifies veils  
And fills your body. I empower you As the vivid, complete body of the deity.
Exhort with the six and hundred syllables. AH Bodhicitta amrita purifies speech and winds.
The complete secret empowerment increases great bliss. The knowledge empowerment points out awareness-display through analogy. May you receive the ultimate empowerment of leapover. Give them amrita and display a crystal.  
JNANA AMRITA MAHASUKHA CATUR HRIDAYA AH HUM
HUM Qualities are the peaceful and wrathful deities. Mantra is the unborn sounds of wisdom.
This torma contains the blessing of activity. I bestow upon you supreme, complete empowerment.
Bestow it while reciting the hundred syllables, the mantra of the peaceful And wrathful ones, and the six syllables that liberate through wearing.
The concluding ritual is as usual. Samaya!

To help the dead, cleanse and purify the focal support:  
The focal support in front of me is the actual deceased, Vivid with complete elements and senses.  
HUM By the truth of the three jewels and the countless peaceful  
And wrathful ones, may the consciousness of this deceased person,  
No matter where it is within the three realms, Be summoned here and become inseparable from this support.  
HUM VAJRA JNANA NRI AKARSAYA JAH
Summon and dissolve it. Then give a torma:  
HUM Followers, spirits, consuming ghosts, Living maras, and all who menace the dead:  
Take this torma and leave! If you do not, you will surely be destroyed!  
Banish them forcefully and imagine a protection circle. Purify wrongs and veils with wisdom fire and water:  
The deceased’s wrongs and veils emerge from their nostrils In the form of a scorpion and dissolve into the sesame seeds.  
They are burnt by the wisdom fire of Vajrasattva And purified by the water of Mamaki.  
OM VAJRASATTVA SARVA PAPAM DAHANA BHASMIN KURU HUM
Dispose of the fire and water and dissolve them into emptiness.
Offer ablution to the deities and purify the deceased’s karma and klesas:  
HUM This water’s nature is the six perfections. It purifies the six klesas and  
Their ripening as birth in the six states Through the power of deity, mantra, and mudra.

At the end of the hundred syllables mantra append:  
May all karma, klesas, and habits that might cause the deceased to return to any of the six realms be pacified  
SANTIM KURUYE SVAHA!
Subtle Essence Vajrasattva

Dissolve the deceased’s karma and klesas into A, SU, NRI, TRI, PRE, and DUH in the six places within their body. Your fingers, the fathers and mothers of the five families, Burn them away with light from their union.

Append to the hundred syllables The six syllables, the ten, and the six mantras.

Purify them with sand and separate them with mudra. They then prostrate and pray with grief and longing:

Vajrasattva and peaceful and wrathful deities, I pray that you protect me; I have no refuge!
I pray that you regard me; I have no protector!
Through your great compassion, free me from Lower states and lead me to liberation.
Bestow full or abbreviated empowerment as appropriate. Dedicate blessed food and drink:

Deceased, I present to you in the form of Vajrasattva These desirable, beautiful forms, pleasant sounds, Fine fragrances, delicious tastes, and fine, soft fabric. They have been blessed and dedicated; enjoy them and be satisfied!

OM VAJRA RUPA PRATICCHA SVAHA

Show them the way and affix aspirations: HUM Child of victors, cast away craving for samsara!
Go quickly now to Abhirati, Dense Array, Glorious, Sukhavati, or Perfect Action, Whichever pure realm you wish.
Go now! Eject them with PHAT.

HUM The fire of the victors’ compassion and wisdom Burns away the seeds of habit and karma.
Liberated from all the three realms of samsara, May you achieve the resultant three kayas.
Recite dharani and burn the name-inscription. That is profound activity for others’ good.

Samaya!

The Ritual of Prostrations to All Families

NA MO CHOG CHUR ZHUG PE LA ME KÜN CHOG SUM

NAMO To the unsurpassable three jewels of the ten directions,

GYU PA DRUK DEN LA MA RIK DZIN TSOK HLA DANG KAN DRO YE SHE SUNG MAR CHE

The guru vidyadharas of the six lineages, The deities, dakinis, and wisdom protectors;

TSA SUM GYA TSOR DANG WAY CHAK TSAL LO CHO KÜN DU MA JE PE KÜN LA KHYAB

To the ocean of the three roots I prostrate with faith. All things, you are not composite and all pervasive.

CHÖ NYI RANG ZHIN CHOK HLUNG DRAL WA’I ZHI ZUNG JUG HLUN DZOG KHOR DE KÜN GYI PAL

The nature of everything, you are the unbiased ground. Unity, you are the natural perfection and splendor of all samsara and nirvana.

KÜN ZANG YAB YUM KU LA CHAK TSAL LO PUNG NGA NE DAG Ö NGE KHA DOK TSER

I prostrate to Samantabhadra father and mother. The five aggregates purified in place, you shine with five-colored lights.

YE SHE NGA DEN RIK CHOG NGA YI TSO KU DANG ZHING KHAM YÖN TEN TRIN TRO WA

The five wisdoms, you are the heads of the five supreme families. Your qualities are the emanation of clouds of bodies and
LONG CHO DZOG KU RIK NGAR CHAK TSAL LO KHAM NGA NE DAG KHOR DE ZHI LA NE
I prostrate to the sambhogakayas of the five families. The five elements purified in place, you dwell on the ground of samsara and nirvana.

MA RIK RANG SANG RANG RIK TONG PAR NE JO ME RANG ZHIN SHE RAB TONG PE YING
Ignorance removed by itself, you are self-aware emptiness. Inexpressible in nature, you are the empty expanse of prajña.

YING CHUK YUM CHEN NGA LA CHAK TSAL LO TSOK GYE SHE PA MIK GYU CHU BO ZHIN
I prostrate to the five great mothers, the Dhatesvaris. The eight consciousnesses are like a mirage river.

DER NANG RANG ZHIN NGO ME CHU DA TAR DZIN ME MA CHÖ RANG DAG JANG CHUB SEM
Apparent objects are unreal, like water moons. Unaltered, without fixation, they are naturally pure bodhisattvas.

CHI NANG SEM PA GYE LA CHAK TSAL LO YUL GYE TOK DANG TOK ME CHING NANG YANG
I prostrate to the eight outer and inner bodhisattvas. Their eight objects, whether realized or unrealized,

MI LAM DÖ YÖN YUL NYI YE NE ME MA DANG SAM JO TRO PE TA DANG DRAL
Are like sense objects in a dream; they have never existed. They are indescribable, inconceivable, and beyond embellishment.

TONG NYI SEM MA GYE LA CHAK TSAL LO TOK TSOK JA WA JI PA KÜN GYI ZHI
I prostrate to emptiness, the eight female bodhisattvas. To the ground of all thoughts of doer and deed,

YI CHO NE DAG KÜN ZANG YAB YUM DANG RIK DRUK DUK NGEL JANG DANG NE DAG PE
The mind and things purified in place, Samantabhadra father and mother; And to the six great nirmanakaya sages who purify in place

TRUL KU TUB CHEN DRUK LA CHAK TSAL LO TAK CHE TA ZHI KYE NE NAM PA ZHI
The sufferings of the six stages, I prostrate. To the four extremes, permanence, termination, etc; and the four births;

NE DAG TRO CHEN ZHI DANG TRO MO ZHI GO WA YAB YUM KYE LA CHAK TSAL LO
Purified in place as the four male and female wrathful ones: To the eight father and mother gatekeepers, I prostrate.

NANG TONG LU NE RANG JUNG ZHI WA'I HLA YE NE NAM DAG TAB KYI KU RU ZHING
The peaceful deities are self-arisen within this appearance-emptiness body. Pure from the start, they have arisen as bodies of means.
Subtle Essence Vajrasattva

They purify the sufferings of the six states and lower births. I prostrate to the deities of Vajradhatu.

NA MO NA MA HO HO RANG RIK YE SHE YING LE O SHAR WA'I
NAMO NAMAH HO HO The light of the expanse of self-aware wisdom

TAB KYI DUK PA DUL DZE GAR GUR DEN CHE TSEN TRO WO GYAL PO HE RU KA
Displays the nine modes to methodically guide the vicious. Heruka, greatest king of wrathful ones,

HLA YI HLA CHOG KYO LA CHAK TSAL LO DUK NGA NE GYUR BUDDHA BENZRA DANG
Deity of deities, I prostrate to you. The five poisons, transformed, Buddha, Vajra,

RATNA PEMA KAM HE RU KA RANG TSAL YE SHE NGA YE ROL PA TE
Ratna, Padma, and Karma herukas, Are the natural display of the five wisdoms.

TRA TUNG TRO GYAL NGA LA CHAK TSAL LO JUNG WA NGA DANG SHA TRAK DRO UG SEM
I prostrate to the five blood-drinking wrathful kings. I prostrate to the transformed five elements and flesh,

NE GYUR YING CHUK NGA LA CHAK TSAL LO TAB KYI JOR KE RAKSHA TRO WO GYUL
Blood, warmth, breath and mind, the five krodhesvaris. Skilled in methodical union, Raksa Wrathful King;

NYAM KANG TAB KHE SA NU TRO WO GYAL TSEN TOK JANG KHE GU HYA TRO WO GYAL
Skilled in repairing violations, Sanu Wrathful King; Skilled in purifying thoughts of attributes, Guhya Wrathful King

TAB KYI DROL DZE YAKSHA DRO WO GYAL PAL CHEN TRAK TUNG ZHI LA CHAK TSAL LO
Skilled in liberating, Yaksra Wrathful King; I prostrate to the four blood-drinkers of great splendor.

KYE NE ZHI YI TOK PA NE GYUR PE LUNG GI TRO WO ZHI LA CHAK TSAL LO
I prostrate to the four agama wrathful ones. Thoughts of the four births transformed.

NAM SHE TSOK GYE NE GYUR MA MO GYE KO RI TSO RI GHAMA TRA MO HA
I prostrate to the eight matrikas, The eight consciousnesses transformed.

ME SHA BE TA LI DANG TSANDA LI PUKA MA MO GYE LA CHAK TSAL LO
Gauri, Cauri, Ghasmari, Pramoha, Smesani, Vetali, Candali, and Puska. I prostrate to the eight mixed matrikas. The wisdom expanse of the transformed elements and senses:
The Ritual of Prostrations to All Families

SEM HA JA DRI SI LA SHA NA MA
Singha, Vyagri, Srila, Svanama,
TRI TA KAM KA KHA KHA U LU KA
Krita, Kamka, Khakha, and Uluka.

KHAM DANG WANG PO NE GYUR YE SHE YING
TRA MEN MA MO GYE LA CHAK TSAL LO
In order to purify the suffering of the six states in these billion worlds, The six great sages are transformed into matrikas.

TONG KHAM TRO DRUK DUK NGEL JANG PE CHIR
JA JE TUB CHEN DRUK PO NE GYUR PA
You hold a lasso of sun-rays, ring a bell, hold a great garuda, Throw a shooting star, strike a tree with a spear,

NYI ZER ZHAG PA DRIL TROL KYUNG CHEN TOK
KAR DA PEN DANG DUNG TUNG LAG RAKSHA DEB
Cast lightening, and hold a vajra and sword. I prostrate to the eight Uplifters.

LOK TRENG TRO DANG DOR JE RAL DRI DZIN
MA MO POR JE GYE LA CHAK TSAL LO
The views of permanence, termination, limits, and destruction

TAK TA CHE TA TAR TA JIG PAR TA
NE GYUR TA DONG PAG DONG TREL GYI DONG
Are transformed into Horse-Face, Sow-Face, Monkey-Face,

JANG DONG TSE ME NAM ZHI NGO WO NYI
KYIL KHOR GO MA ZHI LA CHAK TSAL LO
And Wolf-Face, in nature the four immeasurables. I prostrate to the four gatekeepers of the mandala.

BAR WAY DRAK KYAM MU REN KYONG DZE PE
SIN MO LA SOK ZHI DZE MA MO DRUK
Guardians of the perimeter in the blazing courtyard of blood, Raksasi and the rest, the six matrikas who pacify;

KYAB JUG LA SOK GYE DZE WANG CHUK DRUK
ZA JE LA SOK WANG JE MA MO DRUK
Visnu and the rest, the six matrikas who increase; Eater and the rest, the six matrikas who charm;

LUNG HLA LA SOK DRAK DZE TRA MEN DRUK
WANG MO NYI SHU ZHI LA CHAK TSAL LO
And Vayudevi and the rest, the six matrikas who use force: I prostrate to the twenty-four Isvaris.

TOB DEN DREG PE CHUNG MA CHAK GYA ZHI
KHU JUG RA DANG SENG GE CHO GE GO
The four mudras, wives of powerful haughty beings, Have the heads of a cuckoo, a goat, a lioness, and a lark.
They hold a hook, a lasso, a chain, and a bell. I prostrate to the four yogini gatekeepers.

In the expanse of one body, the five wisdoms are clear. In the space of three bodies, the four bodies are inseparable.

Beyond limits, spontaneous bodies, the union of expanse-awareness: I prostrate to the magical peaceful and wrathful deities.

You determine good and bad and guard the mandala’s perimeter. You bestow supreme and common siddhi on those with samaya.

You assist those obedient to the commands. I prostrate to the ocean of samaya-bound protectors.

By my prostrating with faith and devotion To the forty-two peaceful deities drinkers,

And the more than fifty blazing blood-drinkers, May all the impairments and violations

Of deceased and all beings be repaired. May all our concepts and veils be removed.

May our bad karma, wrongs, and veils be purified. May the three realms of samsara be emptied.

May the resultant three bodies be attained. May supreme siddhi be achieved.

Abbreviated from the source text by Barway Dorje.

Lunch break.
The Combined Sādhana of the Outer, Inner, and Secret Dharmapālas of the Four Sādhanas of the Guru's Heart and the Heart Essence of the Great Perfection

The activity of the profound combined Sādhana of the outer, inner, and secret dharmapālas Of the Heart Essence of the Trikāya Guru: Assemble the offering tormas. Meditate on the yoga of yourself as the Guru. Cleanse, purify, and bless the offerings.

In front is a charnel ground. In its center is a lake of blood, turbulent with fire and wind.

In its midst is a lotus and sun, on which appears A blue TRAK emanated from my heart.

Its light-rays accomplish the two aims, liberate the aggressive, And collect their power and strength, dissolving them into the TRAK.

It melts into light and is transformed into Samantabhadri, the matrika Ekajāti, the protectress of mantra.

She is dark blue. Her sky-like face has three eyes.

She frowns, with an upturned nose and bared fangs. At her crown is a single turquoise topknot.

Swirling to the left, it blazes with light and light-rays. Of her two hands, the Right holds a heart.

A vajra khatvānga rests at her Right elbow. Her left hand unleashes turquoise wolves on enemies.
She wears elephant, tiger, and human skins, And is adorned by a crown of skulls, a garland of severed heads,

Necklaces of hearts, suns, and moons, silks, And jewelry of gems and bones.

In a concealed way she suppresses the four destroyers, Standing on them with her two legs spread heroically.

She is surrounded by her four emanated sister matrikas And the six heart thieves.

From my heart emerges the dark brown syllable RĀ. In front of me it becomes Rāhula,

Who is dark red and has nine heads And a raven’s face. In his four hands he holds

A crocodile victory banner and a snake lasso, And draws a bow, shooting an arrow.

His body has nine eyes and a ferocious mouth in the belly. He wears crocodile and human skins

And is adorned by skulls, strings of hearts, and snakes. His snake-tail floats in a lake of blood.

Surrounded by the eight planets, the four faces, and the constellations, He dwells amidst smoke, clouds, fire, and wind.

From my heart emerges the dark red syllable NRÌ. It is transformed into samaya-bound Vajrasādhu.

Red-brown, he has three eyes and bites his lower lip. He wears a helmet and a red silk cloak.
His Right hand holds a vajra, his left an enemy’s heart. A spear with a red silk banner rests at his elbow.

His two feet wearing boots, he rides a lion. The only mother, Dorje Yudrönma,

Is white and holds a mirror and an arrow adorned by silk. She wears silks and beautiful jewelry.

She rides a doe sidesaddle. together with their entourage of three hundred and sixty

In the principals’ three places are the three syllables. In the center of their hearts are their vivid essence syllables.

Light-rays from the self-generation’s heart Like hooks exhort them.

From Akaniśtha, the protectress of mantra; From the sky, great Rāhula;

From Oyuk Shang, Vajrasādhu; And from the snow-covered peaks, Yudrönma,

Are invited along with their retinues.

Exhort them with incense and music.

From the dharmadhātu and Akaniśtha, From the places where blood-drinkers play,
YUM CHIK E KA DZA TI MA
Only mother, Ekajāti,  

TONG KHAM NE DANG NAM KHA' I YING
From this galaxy and from space,  

ZA DŪ NAK PO DONG MO ZHI
Black Rāhula with your retinue, the four faces,  

SHANG KYI DRI MO' I KU KHAR DANG
From the fortress of Bremo in Shang,  

KYE Ü CHEN PO DOR JE LEK
Great being Vajrasādhu, I pray,  

KONG PO'I NE DANG DE MO'I GANG
From Kongpo and Demo,  

DOR JE YU DRON PAL KYI YUM
Glorious mother Dorje Yudrön,  

RIK DANG TRUL PA YANG TRUL DANG
Your families, emanations, and further emanations,  

MA LU LU PA ME NAM KÜN
All of you, none of you left out,  

MA MO E KA DZA TI TRAK RAKSHA
Mamo Ekajāti Trak Rakṣa  

MA MA PI RO TSA DI PAM SAPARI WARAR BADRA SAMAYA DZA DZA
Mama Piroča Dipam Sapārivāra Vajra Samaya Jah Jah  

DZA HUM BAM HOH  SAMAYA TISHTHA LHEN  BAZRA SAMAYA HUM
Jah Hūm Vam Hoh  Samaya Tišṭha Lhen  Vajra Samaya Hūm
The Combined Sadhana of the Dharmapalas

HO TSANG JER NYER CHÖ KÜN ZANG TRIN DÖ YÖN ROL MO GA WA'I CHI
HO I offer pure things of common use, clouds like Samantabhadra’s, The delightful music of sense pleasures,

MEN TOR RAKTA ZAK ME DZE KAR NGAR MEN DRU RIN CHN BÜL
Immaculate amrīta, rakta, and torma, The whites, the sweets, herbs, grain, and jewels.

NYAM PE DRA GEK DREL WA YI SHA TRAK RU PA WANG POR CHE
I offer the flesh, blood, bone, and senses Of liberated breakers, enemies, and obstructors,

RANG TSAM CHÖ PAR JIN LAB NE BÜL LO GYE ZHE TRIN LE DZO
Blessed as appropriate offerings. Accept them with joy and perform activity.

OM BAZRA ARGHAM PÄDYAM PUPE DHUPE ALOKE GHANDHE NEWIDE SHABDA TRATI TSA SA HA
Om Vajra Argham Pädyam Puše Dhupe Áloke Ghandhe Naividyā Šabda Pratīcchā Svāhā

RUPA SHABDA GHANDHE RASA SA PARSHE TRATI TSA HO MAHA SHAMA SHANA PUDZA HO
Rūpa Šabda Ghandhe Rāsa Sparše Pratīcchā Ho Mahā Śmaśana Pūja Ho

JAK DOR JE BU GU MEN TOR RAKTI CHU DRANG TE SÖL WE GYI SHING TSIM NE LE TAM CHE DZE PAR GYUR
With their tongues, vajra tubes, they imbibe the amrīta, rakta, and torma. Pleased and satisfied, they perform all actions.

Her accomplishment and wrathful approach mantra:

OM TRAK RAKSHA KHA MUNTRA MUNTRI RULU RULU HUM JO HUM DZA SAPARI WARA IDAM BALIMTA KHA KHAHII KHAHII (3X)
Om Trak Rakša Kha Muntra Muntri Rulu Rulu Hūm Bhyo Hūm Jah Sapārivāra Idam Balimta Kha Khaḥi Khāhi

For Rāhula, at the end of the deity mantra append:

HRĪH SHAK RU RAKGA TSITTA TRAM MAMA YO TRA DRAM HAHAA KESHA LA DZA DZA SAPARI WARA IDAM BALIMTA KHA KHAHII KHAHII (3X)
Hrīh Śakru Rakga Čitta Tram Mama Yekra Dram Haha Keśa La Jah Jah Sapārivāra Idam Balimta Kha Khaḥi Khāhi
To accomplish the samaya-bound father and mother Together:

Om Badzra Sadhu Samaya Bhag Tram Tram Shini Tramani Tri Dza Dza Hum Bam HoH Saplari Wara Idam Balimta Kha Kha Khahi Khahi (3x)

Om Vajrasādhu Samaya Bhag Tram Tram Śini Pramani Tri Jah Jah Hūm Vam Hoh Sapārivāra Idam Balimta Kha Kha Khahi Khahi (3x)

To accomplish Dorje Yudrönma:

Om Badzra Dakini Tare Piro Čakra Pam Pramo Śag Sarva Siddhi Hūm Sa Ha Saplari Wara Idam Balimta Kha Kha Khahi Khahi (3x)

Om Vajra Dākinī Tāre Pīro Ćakra Pām Pramo Śag Sarva Siddhi Hūm Svāhā Saplari Wara Idam Balimta Kha Kha Khahi Khahi (3x)

Three times, offering the torma.

Aññatābhadrīyā barren

Mahā Amrita Kha Hi Mahā Rakta Kha Ram Kha Hi Mahā Amrita Khāhi Mahā Rakta Kharam Khāhi

After those offerings, praise and supplicate:

Hūm Jo Ying Dang Ye She Yer Me Le Kun Tu Zang Pō’i Gyu Trul Gar Hūm Bhyo From inseparable space and wisdom, You are Samantabhadrī’s magic dance.

Rhul Pe Tro Mo Drol Dze Yum Playfully wrathful mother, you liberate.

La Me Ten Pe Nyin Pō’i Sok You guard the life-essence of the unsurpassable teaching, Ati, the great perfection,

Ten Dang Ten Dzin Kyong Dze Pe And those who hold it.

Pung Je Be Pe Ma Mo Zhi I praise the four hidden matrika destroyers,

Sha Za Trak Tung Sok Có Dang Flesh Eater, Blood Drinker, Taker of Life,
U LEN NYING TROK MA MO DRUK
Robber of Breath, the six matrika heart-thieves,
MA MO BUM DE TSOK LA TÖ
And the hundred thousand matrikas.

NAM PAR NANG DZE YING NE TRUL
Emanated from the space of Vairocana,
LU SIN RIK TE DUK PA DÜL
Born to a naga and rakṣasa, you tame the vicious.

LAK NA DOR JE KA NYEN PA
You attend Vajrapani.
BISHNA RA TSA KHYÖ LA TÖ
Viṣṇurājah, I praise you.

KYÖ KI LÖN PO ZA CHEN GYE
The eight planets are your ministers.
YUM GYUR DONG MO CHE ZHI DANG
The four face-sisters are your consorts.

LONG CHÖ GYU KAR LHA MO SOK
You enjoy the goddesses of the constellations.
DRA HE RA TSA KHOR DANG CHE
Graherājah, I praise you.

SEM PA CHEN PO DOR JE LEK
Vajrasādhu, great being.
JIK TEN KYONG PAR KU ZHING PA
You arose to save the world.

TSONG DRÖN DRA HLE GYAL PO DZE
You protect those at market; you are the king of dralas.  Samaya-bound being, I praise you.

CHI NANG SO KHA SUNG WA DANG
You guard outside and inside.  You protect the teachings and yogins like your own children.

TSA LUNG TIK LE DROK DZE MA
You befriend our channels, energy, and essence.  Dorje Yudrönma, I praise you.

KYE Ü CHE DA CHEN PO NI
Great siblings of Vajrasādhu,
SUM GYA DRUK CHU LA SOK DANG
The three hundred and sixty,

KA KHOR TSOK DANG YUM GYUR PE
And all his retinue and the earth-goddesses
TEN MAR CHE LA DAK TÖ DO
Who are his consorts: I praise you.
In the presence of Vajrapani
And Padmasambhava you each made promises.

Do not break them;
Accomplish whatever activity is entrusted to you.

Praise them with that. Then the approach and accomplishment:

Light-rays from my heart
Exhort the protectors in front.

They recollect their past promises
And accomplish whatever activity I entrust to them.

Om Ekājāti Čitta Kha Rakmo Bhyo Jah Sarva Siddhi Hūm

Her accomplishment and wrathful approach mantra:

Om Trak Rakṣa Kha Muntra Muntri Rulu Rulu Hūm Bhyo Hūm Jah

For Rāhula, at the end of the deity mantra append:

Hṛīh Śakru Rakga Čitta Tram Mama Yekra Dram Haha Keśa La Jah Jah

To accomplish the samaya-bound father and mother together:

Om Vajrasādhu Samaya Bhag Tram Tram Śini Pramani Tri Jah Jah Hūm Vam Hoh
To accomplish Dorje Yudronma:

**OM BAZRA DAKINI TARE PIRO TSATRA PAM TRAMO SHAK SARVA SIDDHI HUM SA HA**

Om Vajra Dākinī Tāre Pīro Ćakra Pām Pramo Śag Sarva Siddhi Hūm Svāhā

Accomplish an appropriate number. Here, and at the end of sessions, offer tormas and entrust activity. Bless them and dedicate them repeatedly with mantra:

**RAM YAM KHAM OM AH HUM OM TRAK RAKSHA KHA MUNTRA RULU RULU RAKSHA RAHULA**

Ram Yam Kham Om Āh Hūm Om Trak Rakša Khamuntra Rulu Rulu Rakša Rāhula

**BAZRA SADHU MAMA PIRO TSA DIPAM SAPARI WARA IDAM BALIMTA KHA KHA KHAHI KHAHI**

Vajrasādhu Mama Piročaṇī Dipam Sapārivāra Idam Balimta Kha Kha Khāhi Khāhi

**HUM JO OG MIN YING NE KU ZHING PE NGAK SUNG E KA DZA TI MA**

HŪM BHYO Arisen from the space of Akaniśtha, Ekajāti, protectress of mantra,

**DAM TSE TOR MA DI ZHE LA NYING TIK TEN PA SUNG WA DANG**

Accept this samaya torma. Guard the heart-essence teachings.

**RIK DZIN GYÜ PE TRIN LEY PEL NAL JOR DRUB PO U ZHIN KYONG**

Increase the activities of the vidyādhara lineage. Protect yogins and practitioners like your own children.

**YING RIK TIK LE YE SHE POR MI TÜN DRA GEK DÜ TSOK DROL**

Increase the wisdom of space, awareness and tilakas. Liberate enemies, obstructors, and Māras.

**DAM NYAM NAM LA CHE PA PO TÜN KYEN TSE SÖ PAL DRAK DANG**

Punish samaya breakers. Increase resources, life, merit, wealth, fame,

**NYAM TOK YÖN TEN PEL ZHING GYE SA LAM GAL KYEN BAR CHE SÖL**

Experience, realization, and learning. Remove obstacles to the stages and paths.
Quickly accomplish whatever acts I entrust to you.

Arisen from unmanifest space, Guardian of the supreme secret,

Father, mother, and children, Rāhula, you blaze like the fire at time’s end.

Father, mother, eight planets, and retinue, Accept this offering torma and golden drink.

Immediately kill hateful enemies and sorcerers. Repel invasion, civil strife, and ill fortune.

Assist those with samaya. Take the lives of those who break it.

Dispel bad days, conjunctions, And periods of time.

Quickly perform the holy activity Of perfect auspiciousness.

Arisen from the place of samaya, Great being, Tikletsal,

With your three hundred and sixty siblings, Accept this command torma, golden drink,

And agreeable singed offering. As commanded by the bhagavat Vajrapani
The Combined Sadhana of the Dharmapalas

And Padmasambhava, Guard against outer, inner, and secret obstacles.

Be a road god for all feast guests. Watch over us all day and night.

Kye! Glorious only mother, Yudrönma. With your retinue of dharmapālas and Yamas,

Come here and accept this offering torma. As commanded by your brother,

You rule clear divination. Bestow upon me undeluded supercognition.

I pray that you repel adversity and obstacles. Increase life, affluence, possessions, and livestock.

Dispel contagious diseases of humans and livestock, As well as blights, frost, and hail.

Guard the border between dharma and anti-dharma. Repel external and internal conflict and ill fortune.

Accomplish without delay all I have asked.

GO TO KANG SOL, p 25 [mid page "OM KARMA KRODISHWARI HUM PAY..."] to p 80 [2nd line "CHO SOL DO TO SAM..."]

RETURN TO THIS TEXT, p 54, [OM AH BIGHNAN TA TRIT SARWA DUSHTAM UTSA TAYA PE]
Subtle Essence Vajrasattva

They will soon gain common siddhi. The essence teachings will spread.

These are the three root dharmapālas Of the Vidyādhara's Heart-Essence.
This is their profound activity. If yogins are diligent in this
They will soon gain common siddhi. The essence teachings will spread.
Ultimately, obstacles to the stages and paths will be removed. Experience, realization, and wisdom will increase.
Therefore, make continuous offerings. Approach them, and treasure this in your heart.
Samaya! Sealed! Sealed! Sealed!

This was revealed as profound treasure by Dechen Barway Dorje. It was transcribed from the scroll by my disciple of peerless faith and samaya, Karma Dulwa, also known as Karma Tengye, at the practice place called Karma Tempa Tagye Ling on an auspicious day on which thunder resounded in the month Vaiśakha of the Water Dragon year. Through this may the teachings of the definitive secret spread throughout every place in this world and long remain. May this cause the end of breakers who seek to destroy the teachings. Sarva Vijayantu!

The Conclusion to the Activity of Subtle Essence Vajrasattva

The conclusion to the Subtle Essence: Set out the feast, tormas, and other necessaries. Cleanse, purify, and bless them.

OM AH BIGHNAN TA TRIT SARWA DUSHTAM UTSA TAYA PE
Om Āh Vighnāntakrit Sarva Duṣtam Uḍataya Phat

RAM YAM KHAM OM SWA BHAWA SHUDDHA SARWA DHARMA SWA BHAWA SHUDDHO HAM
Ram Yam Kham Om Svabhāva Śuddha Sarva Dharma Svabhāva Śuddho ‘Ham

NŌ CHU TAM CHE TONG PAR GYUR RANG JUNG TSOK KHANG ZHEL YE KHANG
All the vessels and contents become empty. In a self-arisen feast palace

NAL JOR HLA DANG HLA MOR SEL YO JE YE SHE ROL PE GYEN
The yogins appear clearly as gods and goddesses. The implements are the ornamental display of wisdom.
The feast substances are the five meats and five nectars. Through the union of the three and ten syllables

ME LUNG TOB KYI ZHU ZHING KHOL ZAG ME DÖ YÖN NGA YI DZE

And the power of wind and fire, they melt and boil, Becoming undefiled desirable sense-objects,

YE SHE DÜ TSI GYA TSOR GYUR

An ocean of wisdom nectar.

TSOK KHANG DI RU SHEG NE KYANG NÖ CHÜ MA LU JIN PO CHIG BADZRA SA MA YA DZA

Come to this feast hall. Rain down your blessings on all the vessels and contents. Vajra Samaya Jah.

Offer the select portion, fulfillment, confession, and liberation:

ZHI TRO HLA TSOK KÜN LA BÜL TUK DAM NYEN PO KANG GYUR CHIK

And all the peaceful and wrathful deities, May our strict bond be fulfilled!

GA NA CHAKRA PUDZA HO

Ganacakra Puja Ho

To bless the fulfillment substances, cleanse them with OM VAJRA … and purify them with OM SVABHAVA…
I offer divine water for drinking and cooling the feet, Beautiful flowers, incense of the finest fragrance, Bright lamps, perfume, Divine food, and music.

Also, in order to dispel the obstacles of all yogins, Repair their violations and breakages, And gather vast accumulations, Perform the rituals of fulfillment and remorseful confession. Set out the common offerings, amrita, rakta, torma, And the desirables, a hundred and eight of each. Place them beautifully, with all the splendor you can. Bless them with mantra and mudra, And increase them through samadhi until they fill all space.

From emptiness arise the three syllables of body, speech and mind; Through radiation and absorption they melt into light and are transformed into fulfillment substances, clouds of offerings of existence and peace, an undefiled display of desirables, vast and dense, the unsurpassable, resplendent.

Also, in order to dispel the obstacles of all yogins, Repair their violations and breakages, And gather vast accumulations, Perform the rituals of fulfillment and remorseful confession. Set out the common offerings, amrita, rakta, torma, And the desirables, a hundred and eight of each. Place them beautifully, with all the splendor you can. Bless them with mantra and mudra, And increase them through samadhi until they fill all space.

Also, in order to dispel the obstacles of all yogins, Repair their violations and breakages, And gather vast accumulations, Perform the rituals of fulfillment and remorseful confession. Set out the common offerings, amrita, rakta, torma, And the desirables, a hundred and eight of each. Place them beautifully, with all the splendor you can. Bless them with mantra and mudra, And increase them through samadhi until they fill all space.
The Conclusion to the Activity of Subtle Essence Vajrasattva

GYEL WA ZHI DRO HLA TSOK LA
To the victors, the peaceful and wrathful deities,
Multiplying them a million times the number of sand-grains.

DAG DANG SEM CHEN TAM CHE KYI
May all my wrongs, veils, samaya impairments,
Klesas, absorptions, cognitive habits,

NYÖN MONG NYOM JU SHE JA YI
And bad karma, and those of all beings,

LAM NGA SA CHU YÖN TEN DZOG
Of the five paths and ten stages.

DRE Ü KÜN ZANG NGÖN GYUR SHOG
May resultant Samantabhadra be manifest.

OM GURU BADZRA SATTVA SARWA DEWA SHANTA TRODHA SAPARI WARABADZRA ARGHAM PADMYPUPEDHUPE ALOKE GHANDE NEWIDE SHABDA TRATITTSA SA HA
Om Guru Vajrasattva Sarva Deva Santa Krodha Saparivara Vajra Argham Padym Puspe Dhupe Aloke Ghande Naividya Sabda Praticcha Svaha

OM KHAM SUM JIG TEN DI DAG NA
In all the countless qualified skulls

DÜ TSI NGA DANG SHA CHEN NGA
I offer these five amritas and five meats,

DÜ TSI CHEN PO AH MRI TA
Great amrita, self-arisen, unborn,

PO GYUR TSEN MA DREL PE DZA
Free from change or fluctuation,

ZHI WA DOR JE YING KYI HLA
To the peaceful deities of Vajradhatu

JE NYI BUM DU DRUL NE BUL
Multiplying them a million times the number of sand-grains.

DIG DRIB DAM TSIG NYAM CHAK DANG
Klesas, absorptions, cognitive habits,

BAG CHAK LE DEN KÜN JANG NE
Be purified. May we perfect the qualities

NA RAK NE NAM DONG DRUK NE
May the hells be emptied from their depths.

OM KHAM SUM JIG TEN DI DAG NA
In all these billion worlds

YE NE NAM DAG YE SHE NGA
Pure from the start as the five wisdoms,

RANG JUNG KYO ME CHI PO DREL
Unchanging immortality, substance

KHOR DE RO NYAM DÜ TSI DI
The same flavor of samsara and nirvana,

BAR WAY TRO WO TSOK CHE LA
And the blazing wrathful ones
NYE ME NYAM PA CHEN POR BUL
On great, non-dual equality.

DAG DANG SEM CHEN THAM CHE KYI
May all my wrongs, veils, samaya impairments,

NYÖN MONG NYOM JUG SHE JA YI
And bad karma, and those of all beings,

LAM NGA SA CHU YÖN TEN TSOK
Of the five paths and ten stages.

DRE Ü KÜN ZANG NGÖN GyUR SHOG
May resultant Samantabhadra be manifest.

LA MA KÜN ZANG Dor JE SEM
Guru Samantabhiddra, Vajrasattva,

TRAK TUNG NAG POR DAM TSIG DZE
And Black Blood-Drinker: I offer you

PAN TSA AH MRI TA OM AH HUM
Panca Amrita Om Ah Hum

TSO GYEL SANG GYE YE SHE DANG
Yeshe Tsogyal, Sangye Yeshe,

YE SHE DÜ TSI MEN CHÖ BUL
I offer you jnana amrita.

CHO KYI DAG PO SE DANG TSE
Dharma heirs and children,

CHI NANG KA TER SUNG MA LA
And outer and inner guardians of command and treasure: I offer you jnana amrita.
The Conclusion to the Activity of Subtle Essence Vajrasattva

**PAN TSA AH MRI TA OM AH HUM**
Panca Amrita Om Ah Hum

Receive siddhi. Written by Barway Dorje.

**Confession of Samaya Impairments and Violations from the Peaceful and Wrathful Sugatas of the Spacious Expanse who Empty Hell to its Depth**

The stages of confession of impairments and violations to the peaceful and wrathful sugatas of the spacious expanse. Confess with the complete four powers. The supports are the mandala, samadhi, and mantra. With remedial virtue, regret, and commitment:

KYIL KHIR TSO WO DOR JE SEM PA DANG RANG RANG TUK Ù DA WAR TUK SO TAR
In the heart of Vajrasattva, the principal of the mandala, and in the hearts of each of the deities, is a moon on

CHI TRU YIK GYE KOR LE Ö ZER DANG DÜ TSI TSOK KYI DAG ZHEN DRIB JANG SAM
which is each deity’s respective heart-essence surrounded by the hundred syllables of purification, radiating light and emitting amrita that purify my veils and those of others.

Recite the hundred syllable mantra of the five families:

OM HUM TRAM HRI AH HUM JO HUM

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 TSITTAM SHRI YA KU RU HUM HA HA HA HA HO BHA GA WAN SAR WA TA TA GA TA BA DZRA MA ME MUN TSA BA DZRI BHA WA MA HA SA MA YA SAT WA AH (3x)

The inexpressible ultimate confession:

OM YE SHE KU CHOG RANG ZHIN KYIL KHIR NE DA GYE ZHIN DU TRO PA MI NGA YANG
OM From the natural mandala of the supreme wisdom body, Like the full moon you are beyond embellishment.
Yet the brilliant sunlight of your compassion shines equally on all. Come here, I pray, and remain attentive to me.

AH Inexpressible wisdom, the unmoving dharma-kaya; Great bliss, the principals of the five families, the

sambhogakaya; And skillful compassion, the vast play of the nirmanakaya: I prostrate to the peaceful and

wrathful trikaya.

I fill all space with a pure array. I worship you with oceans of outer, inner, and secret offerings

Are of one flavor beyond meeting and parting. May you be pleased by that non-dual bodhicitta.

Apparent existence is a pure expanse of gods and goddesses. All the naturally perfect fathers and mothers that
have appeared or ever will
SANG CHEN RAB GYE ZUNG CHEN DAG NYI MA’I KHA YING LONG YANG PE MO KHYIL PA DIR
Embody great secret pleasure, Dwelling in this vast, spacious, swirling lotus.

NYI ME TIK LE CHEN PO Ö SEL ZHING MA CHÖ TRO ME JANG CHUB NYING PO’I KYU
Luminous in the great sphere of non-duality, They possess the unaltered, unembellished body of awakening-essence.

CHIR YANG NANG WA DE CHEN YUNG DRUNG HILA DU DREL ME PA SANG WA’I KYIL KHOR DIR
Appearing as anything, they are the deities of unchanging great bliss. In this secret mandala beyond meeting and

TRÜL PA’I GO WA YAB YUM GYE LA SOK YING YE YING NYI TRUL PA MANG PO’I TSHOG
The emanated eight male and female gatekeepers, All the many emanations of expanse-awareness;

DOR JE HLA MOK TSHOG JE TSHOG KYI DAK RIK NGA PEL CHEN TRO GYEL YAB YUM CHU
The vajra goddesses, the lord and master of the assembly; The ten wrathful monarchs, the father and mothers of great

NE DANG YUL GYI CHAK GYE GO MA ZHI YE SHE TRUL PA’I HLA TSOK MANG PO DAK
Of the five families; the mudras of the places and lands; the four gatekeepers; The many emanated wisdom deities;

MA TAR JAM SHING SING TAR DUNG LA SOK LEK NYE TANG DZIN DAM TSIK JE CHÖ PA’I
The twenty-eight outer and inner dakinis and yoginis, As loving as mothers, as affectionate as sisters,

CHI NANG KHAN DRO NAL JOR NYER GYE TSOK PANG GYUR DOR JE DAM CHEN GONG SU SÖL
Who judge and decide on samaya. Witnesses, bound by vajra samaya, I pray that you consider me.

HUM TUK JE’I DUNG TSÖB DOR JE NAL JOR DAK DRO WA’I DÖN DU JANG CHUB SEM KYE NE
HUM I, a vajra yogin and scion of compassionate lineage, Having generated bodhicitta for the good of beings,

LA ME GO PANG TOB PAR JA WA’I CHIR TEN PA GYA TSO SO SO’I DÜL TRIM DANG
Have undertaken, in order to achieve the unsurpassable state, The individual vinaya rules of the ocean of the

Confession of Samaya Impairments
The supreme vows of the body, speech, mind and union; The ultimate vajra samaya not to be transgressed;

And the general, special, and additional samayas. All that I have promised and declared at various times

I will not give up, nor will I transgress it. Although I have no intention to contravene of turn from this,

And careless, have lacked diligence in meditation, And have neglected approach and accomplishment.

Through ignorance I have knowingly and unknowingly Violated the root samayas of body, speech, and mind,

Because I could not tell the difference and lack supercognition I have failed to recognize faults.

I have joined breakers in assemblies and fulfillment And have taught dharma to breakers and the unreceptive.

Not avoiding breakers, I have become stained By their contamination. All of this will bring adversity

In this life and obscure me in the next. I confess it all with regret and acknowledge my fault.
Confession of Samaya Impairments

PAK PA'I KA CHE DAK LA MI TANG ZHING
May the noble ones not punish me!

NYI ME YING SU MI GYUR DAK KÔ DO
And bring me to the unchanging expanse of non-duality. I pray that you remain in non-referential equanimity.

NYI ME DÖN GYI TSANG PA TSAL DU SÔL
And grant me ultimate non-dual perfect purity. Absolute truth beyond embellishment is inexpressible.

NAM TOK GANG YANG MIK PAR MI GYUR TE
It cannot be conceived of by any thought.

TUK DANG GAL WAR GYUR PA TOL LO SHAK
Caused by illusory relative truth.

I think that if abbreviated the Twenty-Eight Samayas and the Inexpressible Confession are sufficient.

DE NE KYIL KHOR TSO WO DOR SEM KYI
Then Vajrasattva, the principal of the mandala, says, "Yogins, all of your impairments and violations

DAM TSIK NYAM CHAK DAK GO KHAM SUM GYI
Of samaya are purified. May you empty the three realms Of samsara and the lower realms from the depths!"

ZHE SUNG U JUNG DZE PAR GYUR
With those words he grants assurance.

In that way, think that all impairments, violations, Wrongs, and veils are purified as stainless crystal. For the good of others empty hell from its depths. This will accomplish great good for beings. Samaya! A terma of Dechen Barway Dorje

DAK DANG KHAM SUM DRO KUN GYI
I confess in the expanse of awareness-wisdom My impairments, violations, ignorance and delusion,
RIK PA YE SHE LONG DU SHAK  DAK CHING TSANG NE NGO DRUB TSÖL
As well as those of all beings of the three realms. Bestow the siddhi of purification and perfection.

SA MA YA BI SHUDHE AH HUM
Samaya Visuddhe Ah Hum

HUM  TRO TSOK TRUL PA'I CHAK GYA ZHI  JANG CHUB LAM LA BAR CHÖ PA'I
The wrathful emanated four mudras  Summon into this support Maras and enemies

DÜ DRA MIK TEN DIR KHUK DZA  DRAK PO DREL NE YING SU TOB
Who impede the path to awakening.  Forcefully liberated, they are fed to space.

DZA HUM MA RA YA MAM SA RAKTA KHA HI
Jah Hum Ma Ra Ya Mam Sa Rakta Kha Hi

AH  SI SUM E YING BANDHA RU  NYÖN MONG BAK CHAK JOM PA'I DZE
In the skull-cup of the three worlds, the expanse of E,  Is the substance that conquers klesas and habits.

MA HA SHING CHU DREL WA'I TRAK  PE MA KHA YING LEY JUNG GYÜN
The blood of the liberated great ten objects  And the stream that flows from lotus space,

MU LA TSI DANG TSA WA'I CHÜ  DU SUM KHIR WA'I GYÜN CHÖ PA
The root nectar that ends the continuity  Of the three times of samsara,

SEL TONG YE SHE KYE PA'I DZE  CHAK ME MAR CHEN RAKTA DI
The substance that gives rise to the wisdom of lucidity-emptiness.  I offer this great red rakta, dispassion,

ZHI DANG TRO WO'I HLA LA BÜL  TUK DAM KANG NGO NYAM CHAK SHAK
To the peaceful and wrathful deities.  I fulfill our bond and confess violations.

DAK DANG DRO WA TAM CHE KYI  DIK DRIB DAM TSIK NYAM CHAK DANG
May all my wrongs, veils, samaya impairments, Klesas, absorptions, cognitive habits,

NYÖN MONG NYOM JUK SHE JA YI  BAK CHAK LEY NGEN KÜN JANG NE
And bad karma, and those of all beings,  Be purified. May we perfect the qualities
LAM NGA SA CHU'I YÖN TEN DZOG
Of the five paths and ten stages.
NA RAK NE NAM DONG TRUK NE
May the hells be emptied from their depths.

DRE BU KÜN ZANG NGÖN GYUR SHOG
May resultant Samantabhadra be manifest.
MA HA RAK TA KHA HI
Maha Rakta Khahi

HUM NANG SI NÖ KYI ZHONG PA RU
HUM
In the vessel that contains all appearance
And existence is a feast of food and drink,

LU CHEN PUNG KHAM KYE CHE DANG
The aggregates, elements, and senses of all beings,
And these immaculate, desirable tormas,

PAK TU ME PA DRANG ME PUNG
Countless, innumerable, a massive pile.
ZHEN SE NAM PAR DROL WA'I DZE
I offer these substances of liberation free from craving

SÖ NAM YE SHE TSHOG DZOG CHIR
In order to complete the accumulations of merit and wisdom
To the countless peaceful and wrathful deities.

DAK DANG SEM CHEN THAM CHE KYI
May all my wrongs, veils, samaya impairments,
Klesas, absorptions, cognitive habits,

NYÖN MONG NYOM JUK SHE JA YI
And bad karma, and those of all beings,
BAK CHAK LE NGEN KÜN JANG NE
Be purified. May we perfect the qualities

LAM NGA SA CHU'I YÖN TEN DZOG
Of the five paths and ten stages.
NA RAK NE NAM DONG DRUK NE
May the hells be emptied from their depths.

DRE Ü KÜN ZANG NGÖN GYUR SHOG
May resultant Samantabhadra be manifest.
MA HA BA LIM TA KHA HI
Maha Balimta Khahi

HUM TONG NYI YING KYI KONG Ü RU
HUM
In the lamp of the space of emptiness
Filled with the butter of the elemental aggregates,

RANG RIK Ö KYI DONG Ü TSUK
I plant the wick of self-aware lucidity
And light the great flame of self-arisen clear appearance.
With this light, the expanse of primordial purity, I fulfill my bond with the peaceful and wrathful deities.

In the lamp of the environment, appearances, Filled with the butter of the pure elements,

I plant the wick of the supreme mountain and the four continents  And light the luminous flame of the sun and moon.

In the lamp of the bodies of inhabiting beings,     Filled with the butter of their elements and senses,

I plant the wick of the five sense organs  And light the flame of lucid awareness.

In the lamp of the vast all-basis,   Filled with the butter of various karmic appearances,

I plant the wick of interdependence, the rays,   And light the flame of awareness-display, the chains,

With this light, spontaneous utter luminosity, I fulfill my bond with the peaceful and wrathful deities.

With this light, the expanse of primordial purity, I fulfill my bond with the peaceful and wrathful deities.

With this light, the expanse of primordial purity, I fulfill my bond with the peaceful and wrathful deities.

With this light, the expanse of primordial purity, I fulfill my bond with the peaceful and wrathful deities.

With this light, the expanse of primordial purity, I fulfill my bond with the peaceful and wrathful deities.

With this light, the expanse of primordial purity, I fulfill my bond with the peaceful and wrathful deities.
Confession of Samaya Impairments

NAM ZHI'I RIK Dzin Dre Bur Min Ye Dzog Don Gyi Nang Sel Di
Ripening into the resultant four vidyāhara states. With this primordially complete, ultimate light

Zhi Tro Rab Jam Tuk Dam Kang Dak Dang Sem Chen Tam Che Kyi
I fulfill my bond with the peaceful and wrathful deities. May all my wrongs, veils, samaya impairments,

Dik Drib Dam Tsik Nyam Chak Dang Nyön Mong Nyom Juk She Ja Yi
Klesas, absorptions, cognitive habits, and bad karma, and those of all beings,

Bak Chak Le Ngen Kün Jang Ne Lam Nga Sa Chu'i Yön Ten Dzog
Be purified. May we perfect the qualities of the five paths and ten stages.

Na Rak Ne Nam Dong Truk Ne Drel Ü Kün Zang Ngön Gyur Shog
May the hells be emptied from their depths. May resultant Samantabhadra be manifest.

Ma Ha Dza Na Di Pam Pu Dza Ho Maha Jnana Dipam Puja Ho

Hüm Nang Si Zhing Dang Zhel Ye Khang Dze Zuk Rin Chen Ja Tsön Tra
Hüm Appearance and existence are a pure realm and palace, filled with visual beauty, jewels vibrant rainbows,

Hla Yi Do Gar Me Tok Dang Tsen Den La Tsi A Ga Ru
The dance of deities, bright flowers, the fragrances of sandalwood, musk, aloes,

Na Gi Gur Gum Si La Ha Pi Wang Ling Bu Sil Nyen Nga
Nagi, saffron, silha, the music of lutes, flutes, cymbals, drums,

Lu Yang Sok Chak Ley Jung Dra Kar Sum Ngar Sum Ma Da Na
Song, and the sounds made by beings, the taste of the three whites and three sweets, liquor

Hla Mi Zhel Ze Ro Gyar Den Jam Dze Dar Zab Go Chog Rik
Hundred-flavored foods of gods and humans, the touch of the finest soft and lovely silks,

Rek Ja Na Tsok Dö Yön Nga Kün Zang Nam Tar Tob Ley Trül
And other fine things to touch. I emanate these five desirables
Through Samantabhadra’s miraculous power. In order to reverse craving and delusion,

I offer them to the peaceful and wrathful victors. I fulfill our bond and confess violations.

May all my wrongs, veils, samaya impairments, Klesas, absorptions, cognitive habits,

And bad karma, and those of all beings, Be purified. May we perfect the qualities Of the five paths and ten stages.

May the hells be emptied from their depths. May resultant Samantabhadra be manifest.

Fulfillment of the Protectors of the Quintessence of the Great Perfection

HUM Great guardian of secret, unsurpassable ati, emanation.

Protectress of mantra, you are Samantabhadri’s mind emanation.

By these pleasing fulfillment offerings may you be satisfied: The commonly-used things, the five desirables, amrīta, rakta, torma,

Viras for union, male and female kimkaras who liberate, Sense organs, singed fat, blood, human meat,

Corpse cudgels, turquoise and iron wolves, enemies’ hearts and heads, Your image painted on Nepalese cotton,
Fulfillment of the Protectors of the Great Perfection

SOK KHIR CHANG MO NYING LA NGAK KYI JANG  YU ZANG LA DO NAL Ü'I GYAL TSEN DANG
Yantras, mantras inserted in a she-wolf’s heart,  Fine turquoise, your soul stone, bastard banners,

RANG JUNG YAM SA LEY ZHI DRUB PA'I DZE  CHO JUNG UR MO ZHEL YE DUR TRÖ GYEN
Natural slate, the substance that accomplishes the four actions,  Dharma sources, iron palaces with charnel-ground decorations,

NA TSOK SI ZHI ROL MO SAM YE DI  YUM CHIK E KA DZA TI TUK DAM KANG
And all the inconceivably many displays of existence and peace.  Only mother Ekajāti, may these fulfill our bond.

MA MO MUK NAK RAL CHIK TUK DAM KANG  KA DÖ BE PA MA ZHI TUK DAM KANG
May our bond be fulfilled, dark brown matrika Ekajāti.  May our bond be fulfilled, four hidden attendants.

SHEN PA SHA ZA NYING TROK TUK DAM KANG  MA MO BUM DE ZHI YI TUK DAM KANG
May our bond be fulfilled, destroyers, carnivores, and heart-thieves.  May our bond be fulfilled, four hundred thousand matrikas.

DAM TSIK NYAM CHAK NYAM KÜN ZÖ PAR SÖL  NAM DAK YE SHE CHEN PO YING NYI LEY
I pray for your patience with all my samaya violations.  From the space of great, pure wisdom, 

TÜN MONG DÖ PA'I RE DRE KÜN DRUB CHING  DI CHI SA LAM BAR CHE TAM CHE SÖL
Please accomplish all my common wishes.  Please remove all obstacles to stages and paths in this and future lives.

CHOG TU YING RIK YE SHE GONG DU POR  TA DREL CHO KU'I GYAL SA ZIN PAR DZÖ
Especially, please increase the wisdom of expanse-awareness.  Please guide me to the citadel of the dharmakāya beyond limits.

E DZA  MI NGÖN NAM KA CHO YING DRAK PO LONG  NAM PAR NANG DZE TUK TRUL ZA DÜ CHE
E JAH From the fierce expanse of unmanifest space, the dharmadhātu,  Great planet-Māra, you are Vairocana’s mind emanation.

GYE KYE MEN NA KAR SUM NYER CHÖ DANG  DÖ YÖN TOR MA JA NAK TSA RA ROG
I offer you pleasing herbs, the three whites, commonly-used things,  The desirables, torma, ravens and other black birds,
A pure torma made from unrefined grain decorated with a raven's head. Both white and blue argham, images of the sun and moon.

Rainbow clouds, brocade, fish, snakes, crocodiles, dragons. Black clouds flashing with lightning, great hailstorms.

Swords, banners, bows and arrows, snakeskin. And all the agreeable things that exist.

May our bond be fulfilled, Rāhula, supreme planet. May our bond be fulfilled, emanations, eight great planets.

May our bond be fulfilled, goddesses of the twenty-eight constellations. May our bond be fulfilled, four faces, his consorts.

May our bond be fulfilled, father, mother, and emanations. May our bond be fulfilled, messengers, forty mighty ones.

I pray for your patience with all I have done that has displeased you. I confess in your presence, supreme deity and protector,

My failure to realize the view and conduct of ati, the unsurpassable vehicle; My non-realization of ineffability, evenness, singularity, and spontaneity;

And my failure to offer supports and torma to the protectors of the expanse. Please forgive me. Please dispel deterioration and changes of the elements.

For the present, please do not send drought, famine, hail, meteor showers. Excessive rain, blight, or plagues of insects.
Protect our fields. Increase green grass, good crops, and grain.

May humans and livestock be healthy; increase life and wealth. Ultimately, may I perfect the four visions and quickly achieve

The four vidyādhara states in this very life. Please accomplish whatever activity I think of, and all resources.

You dwell in this world as a mighty, magical king of spirits. You were placed in samaya by Vajrapani.

Great being, father and mother, these fulfill our bond: Pure outer, inner, and secret offerings;

The flesh, blood and sense organs of enemies and criminals; A red goatskin; the incense of singed goat-fat;

Dark red tormas and ornamental white ones; The whites, the sweets, herbs, grain, jewels, and brocade;

Natural crystal; iron pyrite; the marrow of a black goat; Dice; the heart of a goat;

A vajra-headed goat with twisted horns; glowing amber; A doe: these are your life-supports.
Subtle Essence Vajrasattva

Mar ser sak zhu ja zhu chak tsen rik sen ge gyen den kor sum pa wo'i che
An orange helmet; various scepters; a decorated lion; the three possessions of a warrior;

Mar nak jol ber dar hlam sak chen hlam da dar me long dar kar go dang ber
A dark red silk cloak; fine boots; a silk-arrow; a mirror; a white silk robe and cloak;

Tsitti tren wa rin chen na tsok gyen ser ngül zang chak rik je gar wa'i che
A necklace of hearts; various jewelry; Gold, silver, copper, iron, and the tools of a smith;

Zuk dro kor cha dra zang chen zik tsok jik ten kham na si pa'i long chö kyi
Beautiful offerings pleasing to your sight; And all the wealth of existence in this world:

Dor je dzin pa'i ka nyen dam tsik chen kye ü benzra sa du'i tuk dam kang
By these I fulfill our bond, great being, Vajrasādhu, You who bear the strict samaya of the vajra holder.

Shang kyi dre mor pe ma dam la shak dam chen dor je lek pa'i tuk dam kang
May our bond be fulfilled, samaya-bound Vajrasādhu, You who were placed in samaya by Padma at Dremo in

Jo mo'i gang dang dol mo'i tsö la zir cham chik sha me yu dön tuk dam kang
Shang. May our bond be fulfilled, only sister, fleshless Yudrönma, You who were bound at Jomo Gang and Demo Lake.

Kye ü'i dra hla zak hla lam hla dze kye chik mak pön chen po'i tuk dam kang
Great being, you are my drala, my guard against thieves, my road god. May our bond, great general, be fulfilled.

Je dro tsong dang sha gyen gyel ka dzin dön drub a jo chen po'i tuk dam kang
You bring victory in travel, business, and dice. May our bond, great, successful elder brother, be fulfilled.

Dra dül kyel su bar che kyen sel hla dor je dü dül chen po'i tuk dam kang
You are the god who conquers enemies and escorts us safely. May our bond, great conqueror of Māras, be fulfilled.

Ra chik nam gyi dak po'i tuk dam kang dru chik sa yi je wo'i tuk dam kang
May our bond be fulfilled, one-goat lord of the sky. May our bond be fulfilled, one-ship lord of the earth.
LEY JE GING CHEN DE ZHI TUK DAM KANG CHE DA SUM GYA DRUK CHU TUK DAM KANG
May our bond be fulfilled, four great messenger agents. May our bond be fulfilled, three hundred and sixty siblings.

YUM GYUR TEN MA CHU NYI TUK DAM KANG GE NYEN NYI SHU TSA CHIK TUK DAM KANG
May our bond be fulfilled, twelve earth-goddess mothers. May our bond be fulfilled, twenty one upasakas.

TUK GEL NONG PA GANG CHI ZÖ PAR SÖL ZHE NE TU TOB TSEL GYI MI TÜN CHOG
I pray for your patience with whatever I have done displeasing to you. Forgive me and pacify all impediments to power and skill.

TSA SE SER WA NE TSÖN MU GE ZHI DRU NOR LONG CHÖ NYEN DRAK TOB KOR GYE
And all blights, frost, hail, sickness, violence, and famine. Increase grain, livestock, wealth, fame, power, and entourage.

TSONG DRÖN TROM TOK CHÖ LA MO ZHI DU DRA JAK CHOM KÜN CHEN ZEN JE PUR DOK
Bring all gatherings and crowds to dharma through the four interests. Repel enemies, thieves, brigands, predators, curses, and kīla magic.

DOR NA SEM GU DRUB PA'I TRIN LEY DZÖ
In short, accomplish the activity of fulfilling all my wishes.

HUM SANG WA CHÖ GI DUR TRÖ DIR
Amrita, torma, rakta, wealth, a feast,

HLA DZE NYER CHÖ DÖ YÖN NGA
Are divine necessaries, the five desirables,

MEN TOR RAKTA LONG JO TSOK
Various gifts, the dance of vidyas,
JOR DROL GYE GU’I DAM TSIL DZE  WANG NGA’I ME TOK TSIL SUR PO
All the pleasing samaya substances of union and liberation, Flowers of the five sense organs, incense of human flesh,

ZHŪN CHEN NANG SEL DRAK TRI DRI  SHA RU ZHEL ZE THŌ KANG DRA
Lights of human fat, perfume of blood and gall, Food of flesh and bone, and the sound of skull drums and bone trumpets.

CHI NANG SANG WA’I CHÖ DZE DI  YI DANG CHÖ KHAM NE DAK PA’I
Through these outer, inner and secret offerings, May Samantabhadra father and mother,

KŪN ZANG YAB YUM TUK DAM KANG  PUNG PO KHAM NGA NE DAK PA’I
Mind and dharmas pure in their own place, be satisfied. May the fathers and mothers of the five families,

RIK NGA YAB YUM TUK DAM KANG  YUL GYE TSOK GYE NE DAK PA’I
The aggregates and elements pure in their own place, be satisfied. May the male and female bodhisattvas,

SEM PA SEM MA’I TUK DAM KANG  NYÖN MONG DRUK PO NE DAK PA’I
The eight objects and consciousnesses pure in their own place, be satisfied. May the six sages,

TUB PA DRUK GI TUK DAM KANG  MU ZHI NE DAK GO WA ZHI
The six kleshas purified in their own place, be satisfied. May the four gatekeepers, the four extremes pure in their own place;

WANG PO’I NE DAK GO MA ZHI  ZHI WA ZHI CHU TSA NYI KYI
The four female gatekeepers, the four faculties pure in their own place; And all the forty-two peaceful deities without exception

HLA TSOK MA LU TUK DAM KANG  TUK DAM KANG PA’I JIN LAP KYI
Be satisfied. Through the blessing of their satisfaction,

DAK DANG SEM CHEN TAM CHE KYI  DIK DRIB DAM TSIL NYAM CHAK DANG
May all my wrongs, veils, samaya impairments, Kleshas, absorptions, cognitive habits,

NYÖN MONG NYOM ZUK SHE JA YI  BAK CHAK LE DEN KŪN JANG NE
And bad karma, and those of all beings, Be purified. May we perfect the qualities
LAM NGA SA CHU'I YÖN TEN DZOG
Of the five paths and ten stages.

DRE BU KÜN ZANG NGÖN GYUR SHOG
May resultant Samantabhadra be manifest.

HUM RANG RIK YE SHE NGO WO NYI
HUM May supreme Heruka

NYÖN MONG MA RIK NE GYUR PA'I
May Krodhisvari,

KHA KHAM ZHI DANG NE GYUR PA'I
May Vajraheruka father and mother,

TI MUK SA KHAM NE GYUR PA'I
May Buddhaheruka father and mother,

NGA GYEL CHU KHAM NE GYUR PA'I
May Ratnaheruka father and mother,

ME KHAM DÖ CHAK NE GYUR PA'I
May Padmaheruka father and mother,

LUNG KHAM TRAK DOK NE GYUR PA
May Karmaheruka father and mother,

TOK PA ZHI PO NE GYUR PA'I
May the four agama wrathful ones,

KYE NE NAM ZHI NE GYUR PA
May the four Krodhins,

KYE CHE TOK PA NE GYUR PA'I
May the sixteen Gauris and Singhas,

NA RAK NE NAM DONG DRUK NE
May the hells be emptied from their depths.

CHE CHOG DRAK TUNG TUK DAM KANG
The essence of self-aware wisdom, be satisfied.

TRO DHI SHA R'I' TUK DAM KANG
The klesha of ignorance transformed, be satisfied.

BENDZA TRAK TUNG YAB YUM DANG
Space and anger transformed, be satisfied.

BUDDHA TRAK TUNG YAB YUM DANG
Bewilderment and earth transformed, be satisfied.

RATNA TRAK TUNG YAB DANG YUM
Pride and water transformed, be satisfied.

PE MA TRAK TUNG YAB DANG YUM
Fire and desire transformed, be satisfied.

KARMA TRAK TUNG YAB DANG YUM
Air and jealousy transformed, be satisfied.

LUNG GI TRO WO'I TUK DAM KANG
The four concepts transformed, be satisfied.

TRO DHI ZHI YI TUK DAM KANG
The four births transformed, be satisfied.

KE SENG CHU DRUK TUK DAM KANG
The ayatanas transformed, be satisfied.
RIK DRUK NANG WA NE GYUR PA
May the eight Uplifters,
Por je gye kyi tuk dam khang
The appearances of the six stages transformed, be satisfied.

TSE ME ZHI YI NGO WO NYI
May the four gatekeepers, Horse-Face and the others, The very nature of the four immeasurables, be satisfied.

ZHI PA’I LEY DZE WANG CHUK DUN
May the seven Isvaris who pacify,
Gye dze wang gi ma mo dun
The seven powerful matrikas who increase,

WANG DZE MA MO CHEN MO DUN
The seven great matrikas who charm,
Druk dze tro’i ma dun dang
The seven wrathful goddesses who employ force,

GO MA ZHI CHE TUK DAM KANG
And the four outer gatekeepers be satisfied.
Gyel wa zhi tro hla tsok nam
May the victors, the peaceful and wrathful deities,

DÖ YÖN CHÖ JE PAK ME KYI
Be satisfied by these countless desirable offerings. By fulfilling our strict bond,
Tuk dam yen po khang gyur ne

NYAM CHAK TAM CHE KANG GYUR CHIK
May all impairments and violations be repaired. May our thoughts, veils, and habits be purified.
Tok drip bak chak dak pa dang

DIK DRIB LEY NGEN JANG GYUR CHIK
May our wrongs, veils, and bad karma be purified. May the hells be emptied to their depths.
Na rak ne nam dong truk ne

TRUL NANG KHIR WA RANG SAR DROL
May the deluded projections of samsara be liberated in their own place. May we attain the unsurpassable resultant state,
Dre ü la na me pa yi

KU NGA YE SHE TOB PAR SHOG
The five bodies and wisdoms.
Satisfy them with dance, mudra, melodious mantra, Gifts and offerings. Through such fulfillment and confession, Impairments and violations will be repaired, Obstacles will be pacified, the accumulations Of merit and wisdom will be completed, And you will quickly attain the state Of Samantabhadra Vajrasattva. This Subtle Essence Vajrasattva, The Subtle Heart-Essence of the Peaceful and Wrathful, And Emptying Hell to its Depths Are profound instructions from the lineage of Samantabhadra, Vajrasattva, Kukurajah, King Jah, Vajraheruka, Sri Singha, And Padmakara father and mother. Samaya!

This bandha received them From kind Yeshe Tsogyal. I wrote them down correctly And concealed them at Million Mamo Rock. With the aspiration that I recover them In the future, during my final life I entrusted them to Singhamukha as their treasure guardian. Samaya! Profound seal! Treasure seal! Symbols dissolved! Sealed! Sealed! Sealed!

I, Dechen Barway Dorje, found this at Mamo Means Lake. Reminded by Ati, a yogin of profound, great yoga, I deciphered it. May it be a cause of the emptying of the three realms to their depths! Mangalam! Virtue!

At the request of Karma Tendar and Karma Lodrö, this fulfillment of the Mother, Planet, and Samaya-bound was written by Dechen Barway Dorje. May it cause the teachings of the great secret essence to spread and long remain! Sarva mangalam

If you want, recite the general mantra of the peaceful and wrathful deities:

Om Ah Hum Bodhicitta Mahasukha Jnanadhatu Ah Om Rulu Rulu Hum Bhyo Hum

The Lamp of Aspiration

Om Ah Hum Dur Trö Sang Wa Chog Gi Kyil Kor Du Dor Je Lob Pön Nyen Gyì Ù Zung Ne Om Ah Húm In this supreme mandala, the secret charnel ground, Led by the mighty vajra master, Gyal Wa'i Dung Tsob Che Dang Cham Drel Nam Nam Zhiik Jang Chub Hlum Su Zhuk Pa'i Tse We brothers and sisters are the victors’ scions. When we enter the womb of awakening Kor Wa'i Yang Sa Chen Por Mi Tum Zhing Ma Rik Mun Pa'i Nang Du Mi Tum La May we not fall into the great abyss of samsara Nor be wrapped in the darkness of ignorance.

Chong Rong Zab Mo'i Nang Du Mi Kye Dang Nyel Wa'i Zang Kar Nang Du Mi Tum Zhing May we not be born in that deep, narrow gorge Nor fall into the cauldrons of hell.
We may hear the ferocious roar of predators. May the brilliant beacon of your compassion not be weak.

In this and every future life may we never be separated from our kind, holy spiritual friend; may these bright lamps illuminate us, showing us, practicing vidyadharas, our way.

Through pride, rage, or miserable vanity we may fall into the cauldrons of hell. Through the karmic agony of anger and hatred we may fall into the great abyss of samsara.

When we leave this life and our bodies behind, may the brilliant beacon of your compassion not be weak. Subtle Essence Vajrasattva
NANG WA'I GO JE ZHÜN MAR DANG DEN DI  RIK DZIN DRUB PA PO YI SHÜL TSÖN CHIK
May these bright lamps illuminate us, Showing us, practicing vidyadharas, our way.

DÖ CHAK DZIN PA LEY KYI DUK NGEL GYI  CHONG RONG ZAB MO'I NANG DU KYE SI PE
Through the karmic agony of desire and obsession We may fall into that deep, narrow gorge.

SEL WA'I MAR ME TUK JE DER MA CHUNG  NANG WA'I GO JE ZHÜN MAR DANG DEN DI
May the brilliant beacon of your compassion not be weak. May these bright lamps illuminate us,

RIK DZIN DRUB PA PO YI SHÜL TSÖN CHIK  TRAK DOK ZUK DU LEY KYI DUK NGEL GYI
Showing us, practicing vidyadharas, our way. Through the karmic agony of painful jealousy

TSÖN CHA DUK PA'I BAL GYI POK SI PE  SEL WA'I MAR ME TUK JE DER MA CHUNG
We may be pierced by the blades of sharp weapons. May the brilliant beacon of your compassion not be weak.

NANG WA'I GO JE ZHÜN MAR DANG DEN DI  RIK DZIN DRUB PA PO YI SHÜL TSÖN CHIK
May these bright lamps illuminate us, Showing us, practicing vidyadharas, our way.

SA CHU KHYE PAR RIM GYI DRÖ PA'I TSE  NYÖN MONG BAK CHAK MA LU DER JANG NE
Passing progressively through the special ten stages, May we purify all kleshas and habits Right there.

DRO DÖN TOK PA ME PA'I TSÖN DRU KYI  SA CHU CHIK CHAR DZOG PAR GYUR NE NI
Through our diligent, unstoppable service of beings May we complete the ten stages all at once.

JANG CHUB SEM PA NAM KYI DÜN SU SHIK  JANG CHUB SEM MA NAM KYI TA KYOR CHIK
May bodhisattvas welcome us. May bodhisattvas surround us.

TRO WO DRO MO NAM KYI GYAB TEN CHIK  SA CHU KHYE PAR TSE MOR CHIN PA'I TSE
May male and female wrathful ones follow us. When we reach the apex of the ten special stages

CHIR MI DOK PA'I NGO DRUB DER TOB SHOG  KÜN TU Ö KYI SA LA CHIN PA'I TSE
May we achieve the siddhi of irreversibility Right there. When we reach the stage of total luminosity
Yi Dam Hla Tsok Nam Kyi Shül Tsön Chik  Tra Shi Hla Mo Gye Kyi Ta Kyor Chik
May yidam deities point the way.  May the eight auspicious goddesses surround us.

Ye She Ting Nge Dzin Gyi Gyab Ten Chik  Dor Je Dzin Pa’i Sa La Chin Pa’i Tse
May wisdom samadhi follow us.  When we reach the stage of a vajra holder

Sel Wa’i Ting Nge Dzin Gyi Shül Tsön Chik  Chö Pa’i Hla Mo Nam Kyi Ta Kyor Chik
May luminous samadhi show us the way.  May offering goddesses surround us.

Jang Chub Sem Pa Nam Kyi Gyab Ten Chik  Pe Ma Chen Gyi Sa La Chin Pa’i Tse
May bodhisattvas follow us.  When we reach the lotus stage

She Rab Ting Nge Dzin Gyi Shül Tsön Chik  Go Wa Chen Po Nam Kyi Ta Kyor Chik
May the samadhi of knowledge show us the way.  May the great gatekeepers surround us.

Ta Tri Chen Po Nam Kyi Gyab Ten Chik  Khör Lor Tsok Chen Sa La Chin Pa’i Tse
May the great Takrits follow us.  When we reach the stage of the great assembly circle

De Pa’i Sang Gye Nam Kyi Dünn Su Shik  Ye Dam Hla Tsok Nam Kyi Gyab Ten Chik
May the Buddhas of the past welcome us.  May yidam deities follow us.

Ma Tsok Wang Chuk Nam Kyi Ta Kyor Chik  Kö Pa Rab Dzog Sa La Chin Pa’i Tse
May the mothers and ishvaris surround us.  When we reach the stage of utterly perfect array

Ye She Dro Wo Nam Kyi Zhel Tong Ne  Rik Dzin Nam Kyi Zhing Du Kye Ne Kyang
My we see the faces of the wisdom wrathful ones.  Be born in the realm of vidyadhāras,

La Me Ku Sung Tuk Su Drub Par Shog  She Ja’i Drib Pa Ma Lu Jang Ne Ni
And accomplish supreme body, speech, and mind.  Our having purified all cognitive veils,

Yi Ge Sum Gyi Gol Sa Dir Kak Go  De Wa Ko Sha’i Sa La Chin Pa’i Tse
May the pitfalls of the three letters be blocked Right there.  When we reach the stage of Devakosha
This means of confessing impairments and violations Is the instruction of Vajrasattva. I, Padma, have set it down in writing.
And will leave it for the good of the future. May it liberate all beings throughout space. Samaya! Based on a reference in the root text of the terma, I, Barway Dorje, have extracted this from Self-Liberated Wisdom.

Distribution of feast to assembly of practitioners.
The shrine master says:

HO CHÖ NAM NYAM PA'I CHÖ NYI TE TSANG ME'I TOK PA KÜN DANG DRAL
HOH All things have the same nature, Beyond all concepts of clean and dirty

ZANG NGEN PANG LANG TRO PA ME RO NYAM CHEN POR ZHE SU SÖL
And all ideas of good, bad, acceptance, and rejection. I pray that you accept this in the great equality of flavor.

The master and assembly respond:

KYE ZUNG DZIN DREL WA DAM PA'I CHÖ ZHEN ME DE CHEN LE ONG WA
Hey! Holy dharma beyond subject and object Comes from great bliss without craving.

ZAG PA ME CHING RIN TANG DREL NGO TSAR CHÖ CHEN EH MA HO
Immaculate, priceless, this great offering Is amazing! E MA HOH

Recite Long Life Prayers while feast is served to assembly of practitioners.

The assembly enjoys the feast. Then dedicate the leftovers:

TSOK LHAK TOR JIN LAP DZE PA LA TUK TE PAR SHU
Please direct your mind to the blessing of the feast’s leftovers.

HLAK MA'I DAM TSIK DÖ YÖN GYI PUNG PO ZE MI SHE PE NAM KHA'I KHAM KANG BAR GYUR
The leftovers become an inexhaustible mass of desirable samaya substances that fill all the realms of space.

E AH RALI HRIM HRIM PEM DZA

HUM KE SENG WANG CHUK MA SING DZA WANG CHUK JEN MO DREN GYI TSOK
HŪM Gaurīs, Singhas, Iśvarīs, Mothers, sisters, friends, and maids

TA KYONG RIK NAM HLAK MA ZHE NAM ZHI TRIN LEY DRUB PAR DZÖ
All who guard the perimeter, accept these leftovers. Accomplish the four activities.
SARWA UTSISH TA BA LIM TA KA HI KARMA ASHTA SIDDHI HUM

DOR JE SEM PAI KYIL KHOR DU TSOK KYI KHOR LO KOR WA YI
Through turning this ganachakra in the mandala of the vidyadhara guru,

DAK ZHEN DRO WA MA LÜ PA KYIL KHOR CHIK TU DRUB PAR SHOG
may I and all beings be accomplished as one mandala.

GO TO KANG SOL p 87 [last two lines "HUM HRIH.."] - p 94 ["TAM JAY DI LAY.."]

Offer torma to guardians and earth goddesses. Perform the horse dance:

HUM GYÜ SUM LA MAI CHEN NGA RU DAM CHA KA YI SUNG MA NAM
HŪM Guardians of command, sworn in the presence Of the gurus of the three lineages,

CHÖ ZHE DAK GI TRIN LEY NAM DRUB NE TAK TU SUNG KYOB DZÖ
Accept this offering. Accomplish my activity, And always protect me.

HUM TSOK DANG KA YI TSOK CHE DI TEN KYONG YA MAI TSOK CHE NAM
HŪM Attend this feast and associated command, Earth goddesses, guards, and yamas.

PAL GYI KA ZHIN DIR JÖN NE ZHAL CHU ZHE NE TRIN LEY DZÖ
Come here as commanded by Great Splendor. Accept this rinse water and perform activity.

HUM E WAM MA YA'I KYIL KHOR TU MA RIK TSEN MA'I TOK TSOK DRUB
HŪM Into the mandala of EVAM MAYA Are cast ignorance and thoughts of attributes.

YE SHE ZHI YI CHAK GYE TAB PAL GYI LU DRO TAR CHIN GYUR
They are sealed by the mudra of fourfold wisdom. Splendor’s song and dance are complete.

GO TO KANG SOL p 95 [1st line "OM BADZRA MA HA.."] to p 96 [next to last line "PUR PA TRINLAY .."]
RETURN TO NEXT PAGE 84 ["OM BENZA SATA SHANTA.."]

A MU KA LAM TAM BHA YA NEN
May we achieve the supreme. May our lives and merit increase. May we be filled with affluence and happiness.

Sing the victory, and celebrate. With that, the stages of feast activity are accomplished. Conclude with offerings of thanks, dissolution, re-arising, Sealing with aspirations, and auspiciousness. Present offerings and praise as before:

OM BENZRA SA TA SHANTA  KRODHA SA PA RI WA RA ARMGHAM  PADYAM PUPE DHUPE ALOKE  GHANDEH NEWIDE SHABTA PANCHA RAKTA BALIMTA TIRA DHARMA DHA TU PUDZA HO

Praise as earlier in the text:

HO KU SUNG TUK CHOG YE NE DZOG  YÖN TEN TRIN LEY DE PO CHE
HO Your supreme body, speech, and mind have been perfect from the beginning. Your qualities and activity are wondrous.

KÜN ZHI NAM DAG RIK PA'I HLA  CHAK TSEL DOR JE SEM PA'I LA'O
You are the pure ground, the deity of awareness. I prostrate to Vajrasattva.

HO RIK CHOG YE SHE NGA DANG DEN  CHI NANG PUNG KHAM KYE CHE KÜN
HO Supreme families of the five wisdoms, All the outer and inner aggregates, elements, and senses

CHAL NANG ZHI DANG TRO WOR DZOG  CHAK TSEL RANG JUNG KYIL KHOR LA'O
Appear spontaneously as the perfect peaceful and wrathful ones. I prostrate to the self-arisen mandala.

CHO GA TING DZIN NYAM PA DANG  DAM TSIK NYAM DANG GANG GEL WA
I confess with regret All imperfect ritual and samādhi,

TSOK NAM DAK GI GYÖ PE SHAK  DRIB ME TSANG PA'I NGO DRUB CHOL
And all violations of samaya. Please bestow the siddhi of unveiled perfect purity.

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 TSITTAM  SHRI YA KU RU HUM  HA HA HA HA HO  BHA GA WAN  SAR WA TA TA GA TA  BA DZRA MA ME MUN TSA  BA DZRI BHA WA  MA HA SA MA  YA SAT WA AH
For as long as space lasts, For the good of all beings,

Deities of the mandala, remain in this support And bestow all siddhis.

The environment and entourage dissolve into me. I dissolve, as soon as I think of it, into a nāda.

Vajrasattva arises again, Wearing the armor of great wisdom.

Through this virtue may all beings throughout space Reach the supreme realm of space and tilakas.

Flowers of siddhi descend like rain. May there be splendid, brilliant, total auspiciousness.

This is the path of noble vidyādhāras, Revealed by Vajrasattva. Profound, all connection with it is good. Fortunate ones, cherish it! Samaya! Sealed! Sealed! Symbols dissolved!

Written down by Barway Dorje.

GO TO KANG SOL FOR ENDING PRAYERS, WHICH BEGIN AFTER P 98 ["CHAG CHU DU ZHI GYAL WA..."]
The Inscription Ritual for the Dead from Subtle Essence Vajrasattva

NAMO VAJRASATTVAYE!

This is the way to care for the dead using Subtle Essence Vajrasattva: Gather a name inscription, the tormas, and the other requisite materials. Cleanse the focal support with:

OM BENDZRA SA TA HUM

Purify it with:

OM SA BHA WA SHUDDHA SARWA DHARMA SA BHA WA SHUDDHO HAM

The focal support in front of me is the actual deceased, Vivid with complete elements and senses.

With the hook mudra:

HUM CKOK SUM ZHI TRO RAB JAM KYI DEN PE TSE DE NAM SHE NI

By the truth of the three jewels and the countless peaceful And wrathful ones, may the consciousness of this deceased person.

KHAM SUM SI PA GAR NE KYANG DIR KU TEN DIR YER ME GYUR

No matter where it is within the three realms, Be summoned here and become inseparable from this support.

HUM BENDZRA JNANA NRI AH KARSHA YA DZA (3 X)

The obstructors' torma:

RAM YAM KHAM SAR WA BI GHA NAN AH KARSHA YA DZA

Bless it with RAM YAM KHAM. Summon followers of the dead with: SARVA VIGHNĀN ĀKARŚAYA JAH
Last day: The Inscription Ritual

Rotate it clockwise with:

OM SARWA BIGHANAN NA MA SARWA TATAGATA BHAYO MISHA MUKHE BHE SARWA TA KHAM UGATE SAPARANA EMAM GAGANA KHAM GRIHANA DAM BALINGTA YE SO HA (3x)

Om Sarva Vighnān Namah Sarva Tathāgata Bhyo Viśva Mukhe Bhyah Sarva That Kham Utgate Spharańa Imam Gagana Kham Ghrīhana Dam Balimtaye Svāhā (3x)

Three times; the peaceful purification.

Then rotate it counterclockwise with:

OM SUMBHA NI SUMBHA HUM GRIHANA GRIHANA HUM GRIHANA PA YA GRIHANA PA YA HUM A NA YA HO BHAGAWAN VIDYA RA DZA TRODHA YA HUM PE (3 X)

Om Sumbha Nisumbha Hūm Ghrīhana Ghrīhana Hūm Ghrīhanapaya Ghrīhanapaya Hūm Anayaho Bhagavān Vidyārājah Krodhaya Hūm Phat (3x)

Three times; the semi-peaceful purification. Then:

HUM DI YI JE DRANG JUNG PO DANG ZA DRI SŌN DŪ ZHIN CHAK NAM
HUM Followers, spirits, consuming ghosts, Living maras, and all who menace the dead:

TOR MA DI LONG ZHEN DU DENG DE NA LAG PAR GYUR TA RE
Take this torma and leave! If you do not, you will surely be destroyed!

HUM HUM HUM HUM BISHWA BAZRA TRODHA DZALA MANDALA PE PE HA LA HA LA HUM

Hūm Hūm Hūm Viśva Vajra Krodha Jvala Mandala Phat Phat Hala Hala Hūm

Pelt them with mustard seeds; the forceful purification:

BENDZRA RAKSHA RAKSHA
The protection circle.

Then purify wrongs and veils with wisdom fire and water:

The deceased’s wrongs and veils emerge from their nostrils In the form of a scorpion and dissolve into the sesame seeds.

Holding sesame seeds between your joined thumb and ring finger:

Nine times. Dispose of the fire and water and dissolve them into emptiness.

Then face the mandala, holding a mirror and ablution implements:

In a pure mansion of ablution I offer ablution and cleansing

With wisdom water with eight attributes. Om Sarva Tathāgata Abhiśekata Samaya Śrīye Hūm

The ablation. Then dry them:
Holding raiment:

SAB JAM YANG PA HLA YI GO MI KYO DOR JE KU NYE LA
This fine, smooth, divine fabric is pleasing to Akshobhyavajra's body.

MI CHE DE PE DAG BUL NA MIK YUL DOR JE KU TOB SHOG
I offer it with unconditional faith may the deceased attain the vajra body.

OM BENZRA WAfrica RAtNA MALA A LANG KARA PUDZA HO
Om Vajra Vastra Ratna Mála Ālangkara Pūja Ho

Offer raiment. Then purify the disciple's karma and kleshas.

HUM DI NI CHIN DRUK RANG ZHIN CHU NYÖN MONG DRUK PO JANG JE NE
HUM This water's nature is the six perfections. It purifies the six kleshas and
RIK DRUK KYE WAI NAM MIN LE HLA NGAG CHAG GYAI TOB KYI JANG
Their ripening as birth in the six states through the power of deity, mantra and mudra.

MIK YUL RIK DRUK DU KHOR WAY LEY NYÖN BAG CHAK TAM CHE SHAN TAM KU RU YE SO HA
May all karma, kleshas, and habits that might cause the deceased to return to any of the six realms be pacified.
SANTIM KURUYE SVAHA!

Cleanse the name inscription. Then purify the locations of the six realms:
The deceased’s karma and kleshas dissolve into A, SU, NRI, TRI PRE and DUH in the six places within their body.

Append to the hundred syllables The six syllables, the ten, and the six mantras. Purify them with sand and separate them with mudra. They then prostrate and pray with grief and longing:

Pelting the name inscription with sand and sesame seeds:

With vajra binding mudra:
Three times. Then ask a relative to prostrate while holding the name inscription:

DOR JE SEM PA ZHI TRO HLA
KYAB ME DAG DRA KYAB SU SÕL
Vajrasattva and peaceful and wrathful deities, I pray that you protect me; I have no refuge!

GÖN ME DAG LA ZIK NE KYANG
TUK JE CHEN PO NGEN SONG LEY
I pray that you regard me; I have no protector! Through your great compassion, free me from

DRÕL ZHING TAR PA’I NE SU DRONG
Lower states and lead me to liberation.

Free them from obstructors.

BENDZRA RAKSHA RAKSHA

Meditate on a protection circle with:

JI TAR TAM PA TSAM GYI NI
HLA NAM KÚN GYI TRU SÕL TAR
Just as when the Buddha was born All devas offered him ablution,

HLA YI CHU NI DAG PA YE
DE ZHIN DAG GI KU TRU GYI’O
I offer you ablution in the same way With pure, divine water.

OM SARWA TATAGATA ABHISHEKATA SAMAYA SHRI YE HUM
Om Sarva Tathāgata Abhiśekata Samaya Śrīye Hūm
Cleanse the name inscription.

SA ZHI PÖ CHU JUK SHING ME TOK TRAM   RI RAB LING ZHI NYI DE GYEN PA DI
This ground, annointed by perfume and covered by scattered flowers, is decorated by the supreme mountain, the sun, and the moon.

SANG GYE ZHING DU MIK TE PUL WA YI   DRO KÜN NAM DAK ZHING LA CHÖ PAR SHOG
I offer it conceiving it as a Buddha realm; May all beings enjoy pure realms.

Offer a mandala.

LA MA DOR JE SEM PA CHE   TUK JE’I RANG ZHIN GONG SU SÖL
Guru, great Vajrasattva, Embodiment of compassion, please attend me!

YE SHE GYAL TSO KYIL KHIR DU   DAK NYI JUK PAR DZE DU SÖL
I pray that you admit me to the mandala Of the ocean of wisdom.

S supplicate.

DÖN DAM TRO ME JO LEY DE PA LEY   NAM TOK GANG YANG MIK PAR MI GYUR TE
Absolute truth beyond embellishment is inexpressible. It cannot be conceived of by any thought.

KÜN DZOB GYU MA TSAM GYI WANG GI NI   TUK DANG GAL WA GYUR WA TÖL LO SHAK
I confess all contraventions of your hearts Caused by illusory relative truth.

NONG PA CHO NA RANG NÖNG ZÖ PAR SÖL
If I admit my fault, I pray that you be tolerant.

OM BA DZRA SAT WA   SA  MA YA   MA NU PA LA YA   BA DZRA SAT WA TE NO PA   TIK TA DRI DOH 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 TSITTAM   SHRI YA KU RU HUM   HA HA HA HA HO
BHA GA WANG   SAR WA TA TA GA TA   BA DZRA MA ME MUN TSA   BA DZRI BHA WA   MA HA SA MA
YA SAT WA AH
Purify them. Then the taking of vows:

Then the special generation of bodhicitta and placement of samaya:

Sprinkle it with water from the activity vase.
The deceased instantaneously becomes Vajrasattva, appearance without essence, wearing sambhogakaya apparel, holding a vajra and bell, marked by the three syllables at the three places, seated with crossed legs on a lotus and moon.

Countless deities of the wisdom mandala are invited from their natural place and from the mandala in order to bless the deceased, into whom they dissolve inseparably.

Three times, in order to bring down blessings. Then stabilize with:

TISHTA BADZRA
Tištha Vajra

Then:

HUM RIN CHEN BUM PA YE SHE CHU YONG SU GANG PA’I ZA ME GYUN
HUM This precious vase is filled with wisdom water. Its immaculate stream of amrita purifies veils

DÜ TSI DRIB JANG LU GANG NE HLA KU SEL DZOG WANG KUR RO
And fills your body. I empower you As the vivid, complete body of the deity.

OM BENDZRA SA TA HUM

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 TSITTAM SHRI YA KU RU HUM HA HA HA HA HO
BHA GA WAN SAR WA TA TA GA TA BA DZRA MA ME MUN TSA BA DZRI BHA WA MA HA SA MA YA SAT WA AH

Saying that, bestow the vase empowerment.

DENG NE KHYO NYI PAK PA’I RIK SU KYE DRO DÖN GYUN CHE ME PA’I DAM CHA ZUNG

Today you have been born into this noble family. Promise to ceaselessly help beings.

LA MA HLA YI KA DRIN ZHAL WA’I CHIR LO LANG GO SUM DAK KYANG BÜL WAR TSAL

In order to repay the kindness of the guru and deity, Please mentally offer your three gates.

MANDALA PU DZA HO

Dedicate blessed food and drink:

RAM YAM KHAM OM AH HUM

DE ZHEN SHEK PA RIN CHEN MANG LA CHAK TSAL LO
I prostrate to the tathagata Many Jewels.

DE ZHIN SHEK PA ZUK DZE DAM PA LA CHAK TSAL LO
I prostrate to the tathagata Holy Beauty.

DE ZHIN SHEG PA KU JAM LE LA CHAK TSAL LO
I prostrate to the tathagata Boundless Body.

DE ZHIN SHEK PA JIK PA TAM CHE DANG YONG SU DREL WA LA CHAK TSAL LO
I prostrate to the tathagata Free from All Fear.

Say the names of the four tathagatas.

Nama Sarva Tathagata Awalo Kite Om Sambhara Sambhara Hum

Namah Sarva Tathagata Avalokite Om Sambhara Sambhara Hūm

Three Times.
Deceased, I present to you in the form of Vajrasattva. These desirable, beautiful forms, pleasant sounds, fine fragrances, delicious tastes, and fine, soft fabric. They have been blessed and dedicated; enjoy them and be satisfied.

Om Vajra Rūpa Śabta Ghandhe Rāsa Sparśe Pratīćcha Svāhā

Offer singed food. Then show them the way and affix aspirations:

HUM Gyal Se Khyö Ni Khor Wa Dir Chak Zhen Pong La Ngön Par Ga
HUM Child of victors, cast away craving for samsara! Go quickly now to Ahirati,

Tuk Po Kö Dang Pal Den Zhing De Wa Chen Dang Ley Rab Dzog
Dense Array, Glorious, Sukhavati, or Perfect Action,

Gang Dö Dak Pa’i Zhing Kham Su Du Dir Nyur Du Dro War Gyi PHAT
Whichever pure realm you wish. Go now!

Eject them with PHAT.

HUM Gyal Wa’i Tuk Je Ye She Me BAK Chak Ley Kyi Sa Bön Sek
HUM The fire of the victors’ compassion and wisdom Burns away the seeds of habit and karma.

Kham Su Khor Wa Yong Drol Ne Ku Sum Dre Ü Ngön Gyur Shog
Liberated from all the three realms of samsara, May you achieve the resultant three kayas.

Recite dharani and burn the name-inscription. That is profound activity for others’ good. Samaya!

By Barway Dorje, at the request of the cantor Könchok Tendzin.