SHORT TSOK OFFERING OF VAJRAYOGINI

THE GREAT CLOUD OF GLORIOUS AND EVERLASING MERIT

SAKYA INSTITUTE

THE BRIEF PRAYER TO THE LINE OF PRECEPTORS OF NARO-KHACHOD

I pray to the great Vajradhara, Vajrayogini, Mahasiddha Narotapa, the Phamthing brothers, Sherab Tseng, Mal Lotsawa, Sakyapa (Sachen Kunga Nyingpo) and to the Reverend brothers (Sonam Tsemo and Dagpa Gyaltsen).

I pray to Sakya Penchen, Phagpa Rinpoche, Kongchog Pal, Choje Draphupa, Sonam Gyaltsen, the excellent attainer of Yarlung (Senge Gyaltsen) and to Sonam Gyalchog.

I pray to Jamyang Chenpo Namkha Gyaltsen, Dagchen Choje (Lodo Gyaltsen), the relinquisher of all - Doringpa, the master Tsarchen, Jamyang Khyentse Wangchuk and to Lapsum Gyaltsen.

I pray to Wangchuk Rabten, Sonam Chogden, Sonam Chodrup, the auspicious Khyenrab Champa, Morchen Je, Khyabdag Nesar and to Kunga Lodo.

I pray to Namkha Chime, Champa Namkha Lekpa'i Lhundrup, Tenpa'i Nyima, Ngawang Rinchen - the master of all races, Kunga Tenzin, Jampal Zangpo and to Khyentse Wangpo.

I pray to the Lord of Secrecy Loter Wangpo, the spiritual ancestor Chokyi Nyima, the actuality of all the Conquerors Shenpen Nyingpo, Kyabgon Ngawang Kunga and to the Root Preceptors.

By the powers of meditating upon the yoga of the profound Khechari Process of Creation and the yoga of the central vein Process of Completion, bless me that there arises (in me) the Great Bliss of the Simultaneously-arisen Transcendental Knowledge and to obtain the stage of Khechari.

THE SHORT SADHANA OF VAJRAYOGINI

Namo Guru Vajrayoginiye!

(One who has received the initiations and has been ripened by the deep blessing should, if one wishes to meditate on Vajrayogini in a brief manner, begin by offering a prayer to the Place of Refuge:)

'Most Holy Root Guru, the Great Jewel seated on the lotus on the crown of my head, out of your great kindness, watch over me and bestow the perfections of body, voice and mind.'

(The Refuge and the Enlightenment Thought combined:)

'From now until Enlightenment,
I and all sentient beings take Refuge in the Guru and the Triple Gem.
To liberate all living beings by attaining the stage of Perfect Enlightenment,
I meditate upon this deep yoga.'

(Recite this 3 times.)

In the sky in front of one, upon a lion-throne, lotus and moon, is seated the Root Guru in the form of Vira Vajradharma. He is brilliant red in color, holding a damaru, skull-cup and khatvanga staff. Adorned with ornaments of bone, he is seated in the vajra position.

To that greatly kind Guru, in whom all refuges are combined, one offers a prayer with intense devotion from the heart. The Guru then dissolves into light, which is absorbed into oneself. By this, one's own mind, which is the letter BAM, vanishes into the Dharmadhatu, away from all activity.

Out of that state, in the region of one's heart, appear the letters E E, from which arises a Dharmakara. In its center is a moon-disc, and upon this is the letter BAM which is surrounded by the mantra-rosary. Rays of light issue forth from this (and fill one's body) by which one's body, the basis of purification, is purified. One's body then becomes a heap of light. By a transformation of this, one instantly appears as Vajrayogini, standing on top of a lotus, sun-disc, and the deities Kalinga and Bhairava. Her color is a brilliant red and She bears Vairocana, the Master of Her Race, on Her head as a crown. Her three eyes look upwards to the sphere of Khechara. She holds a curved knife in Her downstretched right hand; with Her left hand She holds aloft a blood-filled skull-cup from which She is drinking. On Her left shoulder rests a vajra-khatvanga staff. She is adorned with five dry skulls for a head ornament and a garland of fifty skulls and the five mudras of bone. She stands with Her right leg outstretched and the left one bent inwards.

Radiant in the mood of Great Bliss, She plays in the midst of the flames of Transcendental Knowledge.

Through the light rays which issue from the BAM in one's heart, the animate and inanimate objects of the worlds are purified. These now appear as the Body and the Realm of the Queen of the Vajra (Vajrayogini).

(Perfom the Flaming Mudra saying:)

PHAIM !

Again, from the BAM in one's heart, light rays issue forth. The holy yoginis - those simultaneously-born, place-born and mantra-born--all assemble together.

JAH HUM BAM HOH

They are absorbed into oneself. One's meditative form (the Samayasattva) and the transcendental manifestation (the Jnanasattva) become one without any duality.

OM YOGASHUDDHA SARVADHARMAH YOGASHUDDHO 'HAM

At various parts of the body, the essense of the deities appear, in the form of letters placed on moon-discs:

At the navel	Red	OM BAM
At the heart	Blue	HAM YOM
At the mouth	White	HRIM MOM
At the forehead	Yellow	HRIM HRIM
At the top of the head	Green	HUM HUM
At the main limb-joints	Smoke-color	PHAT PHAT

By the light rays that spread from the seed-syllable and mantra-rosary in one's heart, defilements of all beings are purified and the Noble Ones are given offerings.

All the blessings, strength and power of all the three kinds of spiritual messengers are gathered together and are absorbed into oneself, so that the perfections of Vajrayogini are obtained.

OM OM OM SARVA BUDDHA DAKINIYE VAJRA VARNANIYE VAJRA VAIROCANIYE HUM HUM HUM PHAT PHAT PHAT SVAHA

(This is the main mantra which should be recited as many times as one has promised.
The mantra-rosary spins counter-clockwise around the BAM in one's heart.
If one wishes, one may also recite the mental recitation.
Then one should offer a prayer to Vajrayogini:)

'To the reverend Guru Vajrayogini I pray, lead all beings to the Realm of Khechara.'

(Begin Tsok.)

TSOK

NAMO GURU VAJRAYOGINIYE!

(Those wishing to quickly attain to the state of Perfect Enlightenment for the benefit of others, having the extraordinary motivation of compassion, should attend to the unsurpassable method of Vajrayana which accomplishes the ocean of the two accumulations within the non-dual state of Bliss and Emptiness.
This daily practice of the brief ritual of the Tsok Offering using food and drink, follows in three parts:)

1. PREPARATION

(Set one's offerings of food and drinks beautifully in front of a painting or image of Jetsun Vajrayogini. If available, place any other suitable offerings. For the inner offering, place beer or pure water.)

2. THE MAIN PART

(Proceed with either the Yoga of Self-Creation or clearly and stably maintain concentration on the Off-Sessional Body of the Deity.)

OM SUMBHANI SUMBHA HUM HUM PHAT
OM GRIHANA GRIHANA HUM HUM PHAT
OM GRIHANAPAYA GRIHANAPAYA HUM HUM PHAT
OM ANAYA HOH BHAGAVANA VIDYARAJA HUM HUM PHAT
(Thus cleanse.)

OM SVABHAVA SHUDDAH SARVA DHARMAH SVABHAVA SHUDDHO HAM
(Thus purify.)

TONG PEI NGANG LE YAM LE LUNG
RAM LE ME'I KYIL KHOR GYI TENG DU
AH LE YE SHE KYI KAPALA
YANG SHING GYA CHE WAR TSHOK DZE SHA NGA
DUD TSI NGA KOL SHING OD TU SHU WA LE
JUNG WEI YE SHE KYI DUD TSI DOD YON
GYATSO'I TIN PHUNG TRO WAR GYUR

From the state of Emptiness there arises YAM ( ), which becomes an Air Mandala.
Above is RAM ( ), which transforms into a Fire Mandala.
Atop is an AH ( ), from which arises the wisdom skullcup, vast and wide and filled with the Tsok substance, the five meats and five nectars. They boil and dissolve into light, becoming a cloud-like heap of desire objects wisdom ambrosia.

OM AH HUM HA HOH HRIH
(Bless by reciting many times.)

(Perform the Blazing Mudra counter-clockwise in the sky in front of one's forehead:)
PHAIM !

(Thus recite:)

RANG GI NYING GA NE OZER TROPEI RANG SHIN GYI NE NE LAMA JETSUN DORJE NALJOR MALA SANG GYE JANGSEM PAWO KHANDRO CHO KYONG SUNG MEI TSOK KYI KORWA DUN GYI NAMKHAR

Rays of light issue from one's heart to invoke from their natural abode Guru Jetsun Vajrayogini surrounded by Buddhas, Bodhisattvas, Viras, Dakinis, Dharmapalas and Protectors. They appear in the sky in front of oneself.

OM VAJRA SAMAJAH

(Recite thus and then think that :
Offering goddesses emanate from oneself to make an ocean-like cloud of offerings of the All-Endowed experience of Bliss and Emptiness to the Field of Tsok, which is as pervasive as space. By thus offering, the objects of refuge are fully pleased (and then experience) stainless Bliss. The two accumulations of oneself and others are accomplished within an instant.)

OM AH HUM
GANG SHAR DE TONG ROLPA LE JUNG WEI
TSOK CHO DOD YON DUDTSI TIN CHENPO
TSAGYU LAMA CHOGSUM NYE CHIR BUL
SHENE THUGJE JIN GYI LAB TU SOL

'Whatever is perceived, I offer as a Tsok offering, the great clouds of desire objects ambrosia arising from the play of Bliss and Emptiness to please the Root and Lineage Gurus. Please, accept and compassionately bless us.'

OM GURU TRIRATNA SAPARIVARA OM AKAROMUKHAM SARVA DHARMANAM ADYANUTPANNATVADA OM AH HUM PHAT SVAHA
(Thus recite 3 times to offer to the Guru and the Triple Gem.)

OM AH HUM
GANG SHAR DE TONG ROLPA LE JUNG WEI
TSOK CHO DOD YON DUDTSI TIN CHENPO
YIDAM KYILKHOR LHA TSOK NYE CHIR BUL
SHENE CHOG THUN NGODRUB TSAL TU SOL

'Whatever is perceived, I offer as a Tsok offering, the great clouds of desire objects ambrosia arising from the play of Bliss and Emptiness to please the Assemblage of Yidams. Please, accept and bestow upon us the common and uncommon Siddhis.'

OM MANDALA DEVA GANA SAPARIVARA OM AKAROMUKHAM SARVA DHARMANAM ADYANUTPANNATVADA OM AH HUM PHAT SVAHA
(Recite 3 times to offer to the assemblage and personal deities.)

OM AH HUM
GANG SHAR DE TONG ROLPA LE JUNG WEI
TSOK CHO DOD YON DUDTSI TIN CHENPO
NALJOR MAPAL KHOR CHE NYE CHIR BUL
SHENE DETONG YESHE KYE TU SOL

'What ever is perceived, I offer as the Tsok offering, the great clouds of desire objects ambrosia arising from the play of Bliss and Emptiness to please Glorious Vajrayogini and her Retinue. Please, accept and generate (within us) the wisdom of Bliss and Emptiness.'

OM OM OM SARVABUDDHA DAKINIYE VAJRA VARNANIYE VAJRA VAIROCANIYE HUM HUM HUM PHAT PHAT PHAT SVAHA OM AKAROMUKHAM SARVA DHARMANAM ADYANUTPANNATVADA OM AH HUM PHAT SVAHA
(Recite 3 times to offer to Vajrayogini and her retinue.)

OM AH HUM
GANG SHAR DE TONG ROLPA LE JUNG WEI
TSOK CHO DOD YON DUDTSI TIN CHENPO
DORJE CHOSUNG GYATSO NYE CHIR BUL
SHENE BARCHE KUNSEL THUN KYEN DRUB

'Whatever is perceived, I offer as the Tsok offering, the great clouds of desire objects ambrosia arising from the play of Bliss and Emptiness to please the ocean of Vajradharma Protectors. By accepting, bless me with all the benefitting factors by eradicating all obstacles.'

OM SHRI VAJRA DHARMAPALA SAPARIVARA OM AKAROMUKHAM SARVADHARMANAM ADYANUTPANNATVADA OM AH HUM PHAT SVAHA
(Recite 3 times to offer to the Dharmapalas and Protectors.)

OM AH HUM
GANG SHAR DE TONG ROLPA LE JUNG WEI
TSOK CHO DOD YON DUDTSI TIN CHENPO
NESUM PAWO KHANDRO NYE CHIR BUL
SHENE ZABMO'I LAM GYI DOK DZO CHIK

'Whatever is perceived, I offer as the Tsok offering, the great clouds of desire objects ambrosia arising from the play of Bliss and Emptiness to please the Viras and Dakinis of the three places. By accepting, help me in the profound path.'

(Recite the mantra of the general torma offering to the Dakas and Dakinis:)
OM KHA KHA KHAHI KHAHI SARVA YAKSHA RAKSHASA BHUTA PRETA PISHACHI UNMADA APASMARA DAKA DAKINIYADAYA IMAM BALIM GRIHANTU SAMAYA RAKSHANTU MAMA SARVA SIDDHIM ME PRAYACCHANTU YETHEVAM YATHESTAM BHUNJATHA JIGHATHA PIPATHA MATIKRAMATHA MAMA SARVA KARYA SATSUKHAM VISHUDDHAYE SAHAYIKA BHAVANTU HUM HUM PHAT PHAT SVAHA

(Or recite:)
OM TRISTHANA DAKA DAKINI SAPARIVARA OM AKAROMUKHAM SARVADHARMANAM ADYANUTPANNATVADA OM AH HUM PHAT SVAHA
(Recite 3 times to offer to the Viras and Dakinis of the three places along with their retinue.)

(Then, to enjoy the second portion of the Tsok for oneself:)

DAKNYI DORJE NALJOR MEI
NYING GAR YIDAM LHA TSOK DANG
TEWAR TUM MO'I ME CHE'I TRO
CHO SUNG NOR LHE TSOK CHE SEL
TSOK CHO YESHE DU TSI GYUN
LAK NYI DORJE GANG LUK KYI
PHUL WE ZAK ME DE WE NYE
CHOK THUN NGO DRUP TSOL WAR GYUR

Oneself is Vajrayogini. At One's heart is the Assembly of Yidams. At One's navel, within the flames of Candali, is the gathering of Dharmapalas and Wealth Deities. By making an offering of a stream of wisdom nectar Tsok with One's two hands, using the Vajra container and pourer, (the deities) are pleased with stainless bliss. May the Supreme and Ordinary Siddhis be bestowed.
(Thus think and recite:)

OM AH HUM

(Partake of the Tsok in the state of Dharmata, the play of Clarity and Pervasiveness.)

(The Remainder)

OM AH HUM HAH HOH HRIH
(Recite 3 times to bless.)

PHAIM !

USHCITA BALINTA BHAKSHASI

GANG SHAR DE TONG ROLPA LE JUNG WEI
LHAK MEI DO YON DU TSI TIN CHEN PO
JUNG PO LHAK MAR WANG WEI TSOK LA JIN
NGOM SHING TSIM PEI KAL WA DEN GYUR CHIK

'Whatever is perceived, I give as the remainder, the great cloud of desire objects ambrosia arising from the play of Bliss and Emptiness to the spirits with the power to receive it. May all have the fortune of satisfaction and fulfillment.'
(Saying thus, take the remainder outside and place in a clean place.)

(If it pleases,sing the Vajra song, "The Queen of Spring":)

KOLLA E RETTI AVOLA MUMMUNIRE KAKKOLA GHANE KRIPITAHO
VAJJA E KARUNEKI A E NARO LA TAHIM BALA KYAJJA E HALE
KALINJARA VANI A E DUNDURA VAJJI A E CHA U SAMA KACCHU
RISI HLA KAPPURALA E A E MALA INDANA SALINJA TAHIM
BHARUKHA E A E PHREM KHANA KHATA KARANTE SHUDDHA
A SHUDDANA MUNI A E NIRAMSU AM GECHA DAWI TAHIM
JASA RAWA PANI A E MALA A JE KUNDURU BATA E DINTI
MATA HINNA BAJJI A E

TASHI GANG SHIK CHO KYI YING NE LE JUNG WEI
HERUKA PAL JIG JE GYAL PO BAR WEI KU
SHERAB PHAK MO'I PE MAR DORJE ROL DZE PEI
DEN PA DE KYANG DE CHOK LA NE TASHI SHOK

'Auspicious is the Fearsome King, Glorious Heruka,
whose blazing body arises from the Dharmadhatu.
By the truth of the play of the Vajra in the Lotus of the Wisdom Sun,
may there be auspicious abiding in the Great Bliss.'

CHI TSE GON DANG PAWO MA TSOK KYI
ME TOK DUG DANG GYALTSEN TOK NE SU
ROL MO LU YANG DA NYEN SOK CHO CHING
KHA LA CHO PEI NE SU TRI PAR SHOK

'At the time of death,
may I be led to the realm of Khechara by the Protectors, Viras and the Assembly of Dakinis who offer music, songs, the sound of cymbals, flowers and hold aloft umbrellas and banners of victory.'

LHA MO TSE MA DAM TSIK TSE MA DANG
DE SUNG TSIK KYANG TSE MEI CHOK YIN PEI
DEN PA DE DAK GI NI TAK CHAK NAM
TAK TU JE SU DZIN PEI GYUR GYUR CHIK

'Verifiably is the Goddess,
verifiably is the Samaya,
verifiably in excellence are Her spoken words.
By the power of these truths, may She always watch over us.'

3. CONCLUSION

OM GURU VAJRAYOGINI SAPARIVARA ARGHAM PRATICCHA SVAHA
OM GURU VAJRAYOGINI SAPARIVARA PADYAM PRATICCHA SVAHA
OM GURU VAJRAYOGINI SAPARIVARA PUSHPE PRATICCHA SVAHA
OM GURU VAJRAYOGINI SAPARIVARA DHUPE PRATICCHA SVAHA
OM GURU VAJRAYOGINI SAPARIVARA ALOKE PRATICCHA SVAHA
OM GURU VAJRAYOGINI SAPARIVARA GANDHE PRATICCHA SVAHA
OM GURU VAJRAYOGINI SAPARIVARA NAIVIDYE PRATICCHA SVAHA
(Recite thus to make the outer offering.)

OM AH HUM
(Recite thus to make the inner offering.)

PALDEN DORJE KHAN DRO MA
KHAN DRO MA YI KHOR LO GYUR
YESHE NGA DANG KU SUM NYE
DRO WA KYOP LA CHAK TSAL LO

'Salutations to the Glorious Vajra Dakini,
the universal ruler of the Dakinis,
the Protectress of beings,
endowed with the Three Wisdoms and the Three Bodies.'

(Conclude with the 100 syllable mantra:)

OM SHRI VAJRA HERUKA SAMAYA MANUPALAYA HERUKA TVENOPATISHTA DRIDHO ME BHAVA SUTOSHYO ME BHAVA ANURAKTO ME BHAVA SUPOSHYO ME BHAVA SARVA SIDDHIM ME PRAYACCHA SARVA KARMASU CA ME CITTAM SHREYA KURU HUM HA HA HA HA HOH BHAGAVAN VAJRA HERUKA MAME MUNCHA HERUKO BHAVA MAHASAMAYA SATTVA AH HUM PHAT

MA JOR PA DANG NYAM PA DANG
GANG YANG DAK MONG LO YI NI
GYI PA DANG NI GYI TSAL WA
DE KUN GON POE ZO PAR SOL

'Whatever was incomplete and spoiled and whatever my ignorant mind asked others to do or did myself, may the Lord forgive all such.'
(Thus confess faults.)

(If there is a shrine object, scatter flowers on it so that the Deity remains.)

OM SUPRATISHTA VAJRAYA SVAHA

(If there is no shrine object, invite the Torma guests to return (to their natural abode) by reciting:)

VAJRA MUH

(Return to Sadhana)

The three worlds separately dissolve into light and are absorbed into oneself. Oneself also dissolves by degrees until finally the nada vanishes into the Dharmadhatu's clear light.

(At this point one should meditate upon emptiness.)

Again, devoid of ornaments and hand-objects, Vajrayogini (oneself in the form of Vajrayogini) reappears, marked with the syllable armour of the deities. All become these three joys without differentiation.

(Conclude by dedicating the merit thus:)

'By this root of virtue, may I and all others, having attained to the state of the great Khachodma, remove all defects of Samsara and Nirvana. May we be blessed to achieve our own and other's aims.'

- END OF SADHANA -

(Tsok Dedication)

GE WA DI YI NYUR DU DAK
NALJOR MA PAL DRUP GYUR NE
DRO WA CHIK KYANG MA LU PA
DE YI SA LA GO PAR SHOK

'By this virtue, may I quickly attain to the state of Glorious Vajrayogini and place upon Her stage all beings without exception.'
(Thus dedicate.)

(Recite Prayers for the Blessings of Vajrayogini.)

PRAYER TO BEHOLD THE PLEASANT FACE OF KHECHARI

From among the everywhere visible Samsaric and Nirvanic miraculous
manifestations,
the dance of the Bliss-void of the infinitely Victorious Ones,
now and here comes holy, pleasing Khechari.
From my heart I remember You--protect me through Your sporting embrace.

The Simultaneously-risen, Mother of Conquerors, in Akanishtha,
the Place-born Dakinis at the twenty-four shrines,
the Karma-mudra women who fill the world--
Reverend One, You are the protector and refuge of me, the yogi.

You are the manifestation of one's own mind which is empty
and are the real BAM at the E-triangle in the Vajra City.
In the island of illusion You are clearly shown as a fearful demoness
and as a maiden who radiantly smiles.

Now, surely not having found that which truly exists,
no matter how I've searched about,
this person with a toil-wearied mind
is resting in a forest-hermitage away from talk.

Oh, arise now, Dakini from the Dharmakaya!
Guard me by the truth of the saying
(found) in Shri Heruka, King of Tantras:
'Attainment is won by reciting the near-essense mantra of the Vajra-queen.'

Having saved the lord of attainers, Vajra Ghantapa,
by the bliss of Your kiss and embrace
in the secluded dense forest of Odiyana,
you then led him to Khechara realm. Likewise save me also.

Reverend Kusali, on the banks of the Ganga,
You actually led into the sphere of the sky,
and as You accepted noble Narotapa,
take me also to Khechara, the city of damsels.

Through the compassion of the Root and Line Preceptors,
through the special swiftness of the profound path of the 'utmost secret
Great Tantra',
and through the power of pure aspiration of me, the yogi,
may I quickly behold the smiling face of Khechari, the Blissful One.

INVOCATION OF THE BLESSINGS OF THE SPIRITUAL LINEAGE OF VAJRAYOGINI

NAMO GURU VAJRAVARAH!

GYAL WA GYAMTSO'I RIK DAK DORJE CHO
GYAL WEI YUM CHOK DORJE NALJORMA
GYAL SEI T'U WO NAROTA PEI SHAP
SOL WA DEP SO LHEN KYE YESHE TSOL

SANG CHEN LOP SHE DZIN PEI P'AM T'ING PA
SANG DZOT KUN GYI TER GYUR SHERAB TSEK
SANG NGAK GYAMTS'O'I NGA DAK MAL LO'I SHAP
SOL WA DEP SO LHEN KYE YESHE TSOL

DORJE CHANG CHEN LACHEN SAKYAPA
DORJE'I SE CHOK JETSUN SONAM TSE
DORJE DZIN PEI TSUG GYEN DAK PEI SHAP
SOL WA DEP SO LHEN KYE YESHE TSOL

SAKYA PANCHEN KANG CHEN KHEI PEI JEI
SA SUM KYEI GU'I TSUNG GYEN P'AK PEI SHAP
SAKYEI TENZIN SHANG TON KON CHOK PEL
SOL WA DEP SO LHEN KYE YESHE TSOL

DRUP PEI WANG PO NAZA DAK P'UK PA
DRUP CHOK KHEI PEI TE PON CHO KYI JE
DRUP RIK NYEN GYUD NGA DAK YARLUNG PAR
SOL WA DEP SO LHEN KYE YESHE TSOL

DAK SHEN DRO WEI KYAMGON GYAL WA CHOK
DAK NYI CHEN PO JAM YANG NAMKHA'I TS'EN
DAK CHEN CHO JE LODO GYAL TS'EN SHAP
SOL WA DEP SO LHEN KYE YESHE TSOL

KAH DRIN NYAM MET JETSUN DORING PA
KAH SHIN DRUP PEI TENZIN LOSAL WANG
KAH GYUD SANG CHEN MA WA KHYENTSE'I SHAP
SOL WA DEP SO LHEN KYE YESHE TSOL

RIG NGAK CHANG WA LAB SUM GYAL TS'EN TANG
RIG GYA'I KHYAB DAK WANG CHUK RAB TEN PEL
RIG DROL T'AR CHIN JETSUN KANGYUR WAR
SOL WA DEP SO LHEN KYE YESHE TSOL

KYIL KHOR GYAMTSO'I KHYAB DAK SHA LU PA
KHIL KHOR KUN GYI TSO WO KHYEN RAB JE
KHIL KHOR KHOR LO'I DAK PO NAM NYI LA
SOL WA DEP SO LHEN KYE YESHE TSOL

NYEN GYUD DAM PEI TER DZOT MOR CHEN JE
NYEN GYUD NGA DAK KUNGA LEK JUNG SHAP
NYEN GYUD PEL KHEI KUNGA LODO LA
SOL WA DEP SO LHEN KYE YESHE TSOL

SA SUM KYE GUI NYEI CHIK THAR TSEI JE
SA TEN NYIN MOR JEI PEI NAM KHA LEK
SA CHUI WANG CHUK TENPEI NYIMA LA
SOL WA DEP SO LHEN KYE YESHE TSOL

DRUP PAI SAR SHUK NGAG WANG RINCHEN TANG
DRUP PA CHOG NYEI KUNGA TENZIN SHAP
DRUP NYI PAL TER JAMPAL ZANGPO LA
SOL WA DEP SO LHEN KYE YESHE TSOL

JAMPAL YANG NGO KHENTS'E WANGPO TANG
JAMPAL DRUP PA LOTER WANGPO'I SHAP
JAMYANG NAM TRUL CHO KYI LODO LA
SOL WA DEP SO LHEN KYE YESHE TSOL

NAM DAK GYU DEI MEN NGAG LA WANG SHING
NAM MANG DUL CHI LODRO GYE DZE PA
NAM DREN CHOK GYUR SHENPEN NYING PO LA
SOL WA DEP SO LHEN KYE YESHE TSOL

RIK TANG KYIL KHOR GYATSO KHYAP DAK CHOK
TREN PAI SI SHI DUNG WA SEL DZE PA
KA DRIN NYAM ME TSA WAI LAMA LA
SOL WA DEP SO LHEN KYE YESHE TSOL

DALJOR DUR CHEN MI TAK DRENPA YI
BA DEN KARPO KYO PEI LEI DRE KYI
LANG DOR THUN PEI LUNG GI RAB KUL NEI
JIK RUNG KHORWEI TSO LEI DOL WAR SHOK

LU MEI KYAB NEI TSUG GI NORBU TEN
MAR GYUR DRO WEI TON CHEN NYING LA SHUK
DOR SEM DUTS'I NYEI PAI DRIMA TRU
JETSUN LAMEI TUJEI KYONG WAR SHOK

YI HONG GYAL YUM CHI YI NALJORMA
BAM YIG NANG GI DROJE TSONMO CHOK
SEM NYI TONG SAL SANG WAI KHA CHOD YUM
RANG SHAL THONG WAI TSE GA ROL PAR SHOH

NOE KYI JIGTEN E YIG SHALME KHAN
CHUD KYI SEM CHAN BAM YIG NALJORMA
SUNG JUK DEWACHEN PO TINZIN GYI
CHIR NANG DAKPEI NANG WAR CHAR WAR SHOK

DEI TAR CHOK TANG DA WEI NAL JOR KYI
NAM SHIK TU NA GA MA CHE RUI DOK
LI TRI TRA DROL MAR SER MIK YO MEI
NGON SUM RIK DZIN DRONG TU TRI PAR SHOK

SIN DHUR LANGA LI YI DONG BUR CHE
RO DEN NEI SU DRUP CHING YUL KUN TU
NYUL WEI KANG GI DZO PUR KYIL RI CHEN
PO WEI TZE MEI KA CHO TRI PAR SHOK

NANG GI PHAK MO SUNG DZIN TRI SHING CHOM
CHOK GI DHU TIR SHUK PEI GAR KHEN MA
TZANG PEI GO NEI TIN LAM YING SU THON
TRAK THUNG PA WOR KHYU CHING ROL PAR SHOK

TE WEI PEI MOR LUNG NGEI TI LA KA
TSE CHIK GOM PEI KHA JOR NALJOR GYI
LU SEM TSA LA DRI SHON SHUK PA YI
DEWA CHOK GI DAK GYUD TSIM PAR SHOK

TAMAR O KYI TUMO DZEI DEN MA
DHU TIR DZUM KAR SHEI PEI ROL TSED KYI
HAM YIK SHON NU YONG SU NYEI CHEI NEI
SUNG JUK DEWA CHENPOI SA THOB SHOK

KYE GAG NEI SUM DRAL WA DO MEI SHEI
TONG SAL JO TU MEI PA NYUK MEI NGANG
SUNG JUK LO DEI RANG SEM NALJOR MA
RANG NGO SHEI NEI TAK TU KYONG WA SHOK

TSA LUNG TIGLEI EWAM YING SU TIM
SEM NYI DE CHEN CHO KUI PAL TOP NEI
DRANG YEI SU KUI NAM ROL PAK MEI KYI
NAM KHE'I THA LEI DRO DI KYONG PAR SHOK

(Auspicious Prayer)

NYIN MO DE LEG TSEN DE LEG
NYI MEI GUNG YANG DE LEG SHING
NYIN TSEN TAG TU DE LEG PEI
KON CHOG SUM GYI TASHI SHOK

'May there be happiness and well being during the day.
May there be happiness and well being during the night.
By the blessings of the Triple Gem,
May the days and nights always be auspicious.'

(After making an offering, the abundance of Tsok material should be offered to the field of merit, the Guru and the Sangha as a Dharma Feast or given to the field of benefit, the sick and poor. Again,strive to generate the accumulations.)

- END -

I, the activity-less Jamyang Khyentse Wangpo, wrote this honoring the kind advice given along with a flower of divine substances to me by the great spiritual friend and glorious Guru, Ngag Gi Wangchuk Jampa Phuntsok. By this merit, may all sentient beings perfect the ocean of the two accumulations and attain to the state of the Vajra Queen of Khechari within this very lifetime.
SVASTI!

In order to widen the garden of benefit and happiness of oneself and others,
this Tsok offering has been published at the monastery of Dege.

By this virtue, may we attain to the state of Khechari.
SARVAMANGALAM!