

*A Compilation of  
Tsog Offerings to Vajrayoginí*

*Long, Abbreviated, and  
Extremely Abbreviated*



Foundation for the Preservation of the Mahayana Tradition, Inc.  
1632 SE 11th Avenue  
Portland, OR 97214 USA  
www.fpmt.org

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### *Practice Requirements:*

Restricted. In order to perform this practice, you must have received the blessing initiation (*jinlab*) of Vajrayogini.

The performance of these tsog offerings should be preceded by either the sadhana of the deity or by taking refuge and generating bodhichitta, self-generation as Vajrayogini, and the blessing of the inner offering.

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## *Technical Note*

Comments by the compiler or editor are contained in instruction boxes.  
For example:

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Recite these two verses three times.

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Italics and a small font size indicate instructions and comments found in the Tibetan text. Words in square brackets are added by the translator for clarification. For example:

*This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].*

# Vajrayoginī Tsog Offering

By Phabongkha Dechen Nyíngpo

*Then, if you would like to perform a tsog offering, set out beautifully whatever tsog substances you have obtained, together with the madana and bala arranged in skullcup vessels, and place these in front of the mandala. If you were to perform the hand offering, it should be done at this point.*

## Blessing the Tsog Offerings

*If there are many participants in the tsog offering, the action-vajra makes three prostrations and recites:*

TSHOG KYI YO JÄ JIN LAB NANG WAR ZHU

**Please bless the tsog substances.**

*The teacher sprinkles the inner offering with the tip of the vajra:*

*Cleanse with:*

OM KHAṄḌAROHĪ HUṂ HŪṂ PHAT

*Purify with:*

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA  
ŚHUDDHO ‘HAM

*Think:*

[TONG PA NYI DU GYUR] TONG PÄI NGANG LÄ AH LÄ THÖ PA YANG  
SHING GYA CHHE WÄI

**[Everything becomes emptiness.] From within emptiness,  
from ÄḤ comes a wide and expansive skullcup.**

NANG DU SHA NGA DÜ TSI NGA YE SHE NGA NAM ZHU WA LÄ JUNG  
WÄI YE SHE KYI DÜ TSII GYA TSHO CHHEN POR GYUR

**Inside it, the five meats, the five nectars, and the five  
transcendental wisdoms melt and become a great ocean of  
transcendental wisdom nectar.**

OM ĀḤ HŪḤ HA HOH HRĪḤ (3x)

*Having recited that many times, think:*

YE SHE KYI DÜ TSII GYA TSHO ZÄ MI SHE PAR GYUR

**It becomes an inexhaustible ocean of transcendental wisdom  
nectar.**

*Since the above blessing of the tsog substances is very important, one  
should perform it without distraction.*

## Offering the Tsog

*Once again, sprinkle inner offering, water, and alcohol on all the tsog  
substances.<sup>1</sup> Then, the action-vajra makes three prostrations and recites:*

LA MA DANG KÖN CHHOG GI DRUNG DU MÄN PHŪ BÜL WAR ZHU

**We offer the first portion of the medicinal nectars before the  
gurus and the Three Rare Sublime Ones.**

*The teacher and disciples recite:*

MÄN PÄI YÜL LÄ RAB DÄ SHING

**Far transcending inferior objects,**

GYÄL WA KÜN GYI DAM TSHIG CHHOG

**Supreme commitment of all the victorious ones,**

NGÖ DRUB KÜN GYI ZHIR GYUR PA

**The basis of all attainments—**

DÜ TSI CHHOG GI CHHÖ PAR GYI

**This supreme nectar, I offer.**

DRIB PÄI DRI MA KÜN SÄL NÄ

**Having been cleansed of all stains of **obscurations**,**

TOG PA KÜN LÄ NAM DRÖL WA

**It is completely freed from all conceptions;**

LA NA ME PÄI JANG CHHUB SEM

**May you be pleased by great bliss—**

DE WA CHHEN PÖ NYE GYUR CHIG

**Unsurpassed bodhichitta.**

*Again, the action-vajra makes prostrations and then recites:*

LA MA DANG KÖN CHHOG GI DRUNG DU TSHOG PHÜ BÜL WAR ZHU

**We offer the first portion of the tsog before the gurus and  
the Three **Rare Sublime Ones**.**

*The teacher and disciples recite:*

HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI

**HOḤ I offer this ocean of tsog offering of uncontaminated  
nectar—**

ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI

**Blessed by samadhi, mantra, and mudra—**

TSA GYÜ LA MÄI TSHOG NAM NYE CHHIR BÜL

**In order to please you hosts of root and lineage gurus.**

OM AH HUM DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ

**OM ĀḤ HŪḤ Satisfied by enjoying an abundance of all that is  
desired,**

E MA HO JIN LAB CHHAR CHHEN WAB TU SÖL

**E MA HO! Please let fall a great rain of blessings.**

HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI

**HOḤ I offer this ocean of tsog offering of uncontaminated  
nectar—**

ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI

**Blessed by samadhi, mantra, and mudra—**

NÄL JOR WANG MÖI LHA TSHOG NYE CHHIR BÜL

**In order to please you hosts of deities of the powerful yogini.**

OM AH HUM DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ

**OM ĀḤ HŪṀ Satisfied by enjoying an abundance of all that is desired,**

E MA HO KHA CHÖ NGÖ DRUB TSÄL DU SÖL

**E MA HO! Please bestow the attainment of Khechara.**

HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI

**HOḤ I offer this ocean of tsog offering of uncontaminated nectar—**

ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI

**Blessed by samadhi, mantra, and mudra—**

YI DAM LHA TSHOG KHOR CHÄ NYE CHHIR BÜL

**In order to please you hosts of yidam deities along with your retinues.**

OM AH HUM DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ

**OM ĀḤ HŪṀ Satisfied by enjoying an abundance of all that is desired,**

E MA HO NGÖ DRUB CHHAR CHHEN WAB TU SÖL

**E MA HO! Please let fall a great rain of attainments.**

HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI

**HOḤ I offer this ocean of tsog offering of uncontaminated nectar—**

ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI

**Blessed by samadhi, mantra, and mudra—**

KÖN CHHOG RIN CHHEN TSHOG NAM NYE CHHIR BÜL

**In order to please you hosts of Precious Rare Sublime Ones.**

OM AH HUM DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ

**OM ĀḤ HŪṀ Satisfied by enjoying an abundance of all that is desired,**

E MA HO DAM CHHÖ CHHAR CHHEN WAB TU SÖL

**E MA HO! Please let fall a great rain of holy Dharma.**

HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI

**HOḤ I offer this ocean of tsog offering of uncontaminated nectar—**

ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI

**Blessed by samadhi, mantra, and mudra—**

KHA DRO CHHÖ KYONG TSHOG NAM NYE CHHIR BÜL

**In order to please you hosts of dakas, dakinis, and Dharma protectors.**

OM AH HUM DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ

**OM ĀḤ HŪḤ Satisfied by enjoying an abundance of all that is desired,**

E MA HO THRIN LÄ CHHAR CHHEN WAB TU SÖL

**E MA HO! Please let fall a great rain of enlightened activities.**

HO TING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI

**HOḤ I offer this ocean of tsog offering of uncontaminated nectar—**

ZAG ME DÜ TSII TSHOG CHHÖ GYA TSHO DI

**Blessed by samadhi, mantra, and mudra—**

MAR GYUR SEM CHÄN TSHOG NAM NYE CHHIR BÜL

**In order to please you hosts of mother sentient beings.**

OM AH HUM DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ

**OM ĀḤ HŪḤ Satisfied by enjoying an abundance of all that is desired,**

E MA HO THRÜL NANG DUG NGÄL ZHI GYUR CHIG

**E MA HO! Please pacify mistaken appearances and suffering.**

## Outer Offerings

OM VAJRAYOGINĪ SAPARIVĀRA ARGHAḤ / PĀDYAḤ /  
PUṢḤPE / DHŪPE / ĀLOKE / GANDHE / NAIVIDYA / ŚHAPTA  
PRATĪCCHHA ĀḤ HŪḤ

## Inner Offering

OM VAJRAYOGINĪ SAPARIVĀRA OM ĀḤ HŪḤ

## Praise [of Vajrayoginī] in Eight Lines

OM CHOM DĀN DĀ MA DOR JE PHAG MO LA CHHAG TSHĀL HUM  
HUM PHAT

**OM I prostrate to Bhagavati Vajravarahi HŪḤ HŪḤ PHAT**

OM PHAG MA RIG MĀI WANG CHHUG KHAM SUM GYI MI THUB HUM  
HUM PHAT

**OM Arya, queen of knowledge women, invincible in the three  
realms HŪḤ HŪḤ PHAT**

OM JUNG PÖI JIG PA THAM CHĀ DOR JE CHHEN PÖ JOM HUM  
HUM PHAT

**OM You destroy all fear of evil spirits with your great vajra  
HŪḤ HŪḤ PHAT**

OM DOR JE DĀN ZHUG ZHĀN GYI MI THUB WANG JE CHĀN HUM  
HUM PHAT

**OM You abide on the vajra seat, invincible, with  
overpowering eyes HŪḤ HŪḤ PHAT**

OM TUM MO THRO MÖI ZUG KYI TSHANG PA KEM PAR DZĀ HUM  
HUM PHAT

**OM You desiccate Brahma with your fierce and wrathful  
female form HŪḤ HŪḤ PHAT**

OM DÜ NAM TRAG CHING KEM PĀ ZHĀN GYI CHHOG LĀ GYĀL HUM  
HUM PHAT

**OM You conquer opponents by terrifying and desiccating  
demons HŪḤ HŪḤ PHAT**

OM MUG JE RENG JE MONG JE KÜN LĀ NAM PAR GYĀL HUM HUM  
PHAT

**OM You vanquish all those that stupefy, paralyze, and  
confuse HŪḤ HŪḤ PHAT**

OM DOR JE PHAG MO JOR CHHEN DÖ WANG KHA DROR DÜ HUM  
HUM PHAT

**OM I prostrate to Vajravarahi, great yogini, dakini-queen of  
desire HÜM HÜM PHAT**

*Then, in order to fulfill the commitment, hold the padmabhanja<sup>2</sup> vessel of  
madana so that its forehead faces the vajra teacher and then set it down  
in front of him or her. Place a little bala on top of it.<sup>3</sup>*

*The action-vajra makes three prostrations, performs the lotus-turning  
mudra, and recites:*

DOR JE DZIN PA GONG SU SÖL

**Vajra holder, please pay attention to me.**

DAG GI TSHOG KYI KHYÄ PAR DI

**This special tsog of mine,**

DÄ PÄI SEM KYI BÜL LAG KYI

**I offer with a mind of faith,**

CHI DE WAR NI ZHE SU SÖL

**Please partake of it as you please.**

*The teacher and disciples recite:*

E MA ZHI WA CHHEN PO KYE

**E MA! O great peace!**

TSHOG CHHEN BAR WÄ NYÖN MONG SEG

**This blazing great tsog burns up afflictions.**

DE DRÄI DE WA CHHEN PO TE

**Great bliss such as this—**

KÜN KYANG A HO SU KHA CHHE

**Everything is, A HO, great SU KHA.**

A HO MAHÄ SUKHA HOḤ

Again, [the action-vajra] makes three prostrations and the lotus-turning mudra and then recites:

DI NI CHHÖ NAM ZANG POR TÖ

**Here, view phenomena as good.**

DÜ PA LA NI THE TSHOM ME

**The congregation should have no doubt,**

DRAM ZE DÖL PA KHYI DANG PHAG

**Since brahmins, outcasts, pigs, and dogs**

RANG ZHIN CHIG TU RÖL DU SÖL

**Are of one nature, please enjoy.**

In response, [the teacher and disciples] recite:

DE SHEG CHHÖ LA RIN THANG ME

**The Dharma of the sugatas is priceless,**

DÖ CHHAG LA SOG DRI MA DRÄL

**Free from the stains of attachment and so forth**

ZUNG DANG DZIN PA NAM PANG PA

**And devoid of the aspects of apprehended and apprehender;**

DE ZHIN NYI LA GÜ CHHAG TSHÄL

**Respectfully, I prostrate to reality.**

A HO MAHĀ SUKHA HOḤ

*Then, the action-vajra performs the lotus mudra with both hands and, by holding the bala above with the ring finger of his right hand, distributes the madana [to the members of the assembly] in descending order of seniority, beginning from the vajra teacher. Upon completing that, the action-vajra offers the tsog substances with both hands to all the teachers and disciples without any omissions, such as that of not offering the teacher a double portion or more. Also, the recipients of the tsog, while saying A HO MAHĀ SUKHA HOḤ, should receive the tsog by performing the lotus-turning mudra with both hands.*

*Nonvessels<sup>4</sup> should be kept away on these occasions. Furthermore, the practitioners, while contemplating offering to the syllable VAM at the heart—the nature that encompasses all the buddhas—partake of all the*

*substances with relish without giving rise to conceptualizations of purity or filth. In particular, it is taught that if bhikshu vajra-holders and the like were to despise the madana and tsog substances they would incur the thirteenth [tantric] root downfall. Thus while they should certainly taste the nectar, they should simply touch the inner offering on the tongue rather than drink it without conscientiousness. If drinking without conscientiousness is prohibited even for lay people, what need is there to mention [that it is also prohibited] with respect to the ordained?*

*During the entire tsog, no one should quarrel, argue, and the like. The time should be passed with Dharma conversations, vajra song and dance, or else the discipline of keeping silence should be maintained. Also, coded terminology should be used without expressing the ordinary names for meat and alcohol.<sup>5</sup> The tsog substances should not be placed on bare ground. Forms of conduct such as those above need to be followed accordingly, so it is important to know the presentation of conduct well.*

*Since there is a possibility of great gain or loss for us beginners when participating in a circle of tsog,<sup>6</sup> you should understand how to perform such a circle of tsog from the extensive scriptural sources—such as the works of the Omniscient Buton and The Chakrasamvara Circle of Tsog composed by the Lord of the Victorious Ones, the Omniscient, Glorious, and Excellent Jetsun Lozang Kelsang Gyatso.*

*If you wish, perform the vajra song in the way it occurs in the Hevajra [rite], or perform the Song of the Queen of Spring:*

## Song of the Queen of Spring

HUM DE ZHIN SHEG PA THAM CHÄ DANG

**HŪṀ All tathagatas,**

PA WO DANG NI NÄL JOR MA

**Heroes and yoginis,**

KHA DRO DANG NI KHA DRO MA

**Dakas and dakinis,**

KÜN LA DAG NI SÖL WA DEB

**To all of you, I request.**

DE WA CHHE LA GYE PÄI HE RU KA

**Heruka, you who delight in great bliss,**

DE WÄ RAB NYÖ MA LA NYEN JÄ NÄ

**Approach the bliss-intoxicated lady**

CHHO GA ZHIN DU LONG CHÖ PA YI NI

**And, through enjoyment according to the rite,**

LHÄN KYE DE WÄI JOR WA LA ZHUG SO

**Enter into the union of innate bliss.**

A LA LA / LA LA HOḤ / A I ÄḤ A RA LI HOḤ

DRI ME KHA DRÖI TSHOG NAM KYI

**Hosts of immaculate dakinis**

TSE WÄ ZIG LA LÄ KÜN DZÖ

**Look upon us with love and perform all activities.**

HUM DE ZHIN SHEG PA THAM CHÄ DANG

**HÜḤ All tathagatas,**

PA WO DANG NI NÄL JOR MA

**Heroes and yoginis,**

KHA DRO DANG NI KHA DRO MA

**Dakas and dakinis,**

KÜN LA DAG NI SÖL WA DEB

**To all of you, I request.**

DE WA CHHEN PÖ YI NI RAB KYÖ PÄ

**Due to your mind being stirred by great bliss,**

LÜ NI KÜN TU YO WÄI GAR GYI NI

**Your body completely sways in dance.**

CHHAG GYÄI PÄ MAR RÖL PÄI DE WA CHHE

**Thereby, offer the great bliss of enjoying the mudra's lotus**

NÄL JOR MA TSHOG NAM LA CHHÖ PAR DZÖ

**To the hosts of yoginis.**

A LA LA / LA LA HOḤ / A I ÄḤ A RA LI HOḤ

DRI ME KHA DRÖI TSHOG NAM KYI

**Hosts of immaculate dakinis**

TSE WÄ ZIG LA LÄ KÜN DZÖ

**Look upon us with love and perform all activities.**

HUM DE ZHIN SHEG PA THAM CHÄ DANG

**HÜṂ All tathagatas,**

PA WO DANG NI NÄL JOR MA

**Heroes and yoginis,**

KHA DRO DANG NI KHA DRO MA

**Dakas and dakinis,**

KÜN LA DAG NI SÖL WA DEB

**To all of you, I request.**

YI ONG ZHI WÄI NYAM KYI GAR DZÄ PA

**Dancing with enchanting, soothing grace,**

RAB GYE GÖN PO KHYÖ DANG KHA DRÖI TSHOG

**You, delighted savior, and hosts of dakinis,**

DAG GI DÜN DU ZHUG TE JIN LOB LA

**Abide before me and bless me.**

LHÄN KYE DE CHHEN DAG LA TSÄL DU SÖL

**Please bestow innate great bliss upon me.**

A LA LA / LA LA HOḤ / A I ÄḤ A RA LI HOḤ

DRI ME KHA DRÖI TSHOG NAM KYI

**Hosts of immaculate dakinis**

TSE WÄ ZIG LA LÄ KÜN DZÖ

**Look upon us with love and perform all activities.**

HUM DE ZHIN SHEG PA THAM CHÄ DANG

**HÜṂ All tathagatas,**

PA WO DANG NI NÄL JOR MA

**Heroes and yoginis,**

KHA DRO DANG NI KHA DRO MA

**Dakas and dakinis,**

KÜN LA DAG NI SÖL WA DEB

**To all of you, I request.**

DE CHHEN THAR PÄI TSHÄN NYI DÄN PA KHYÖ

**Possessing great bliss, the defining quality of liberation**

DE CHHEN PANG PÄI KA THUB DU MA YI

**You do not assert liberation in one lifetime**

TŠHE CHIG DRÖL WAR MI ZHE DE CHHEN KYANG

**Through the many austerities that have abandoned great bliss.**

CHHU KYE CHHOG GI Ü NA NÄ PA YIN

**Great bliss, rather, abides in the center of the supreme lotus.**

A LA LA / LA LA HOḤ / A I ÄḤ A RA LI HOḤ

DRI ME KHA DRÖI TSHOG NAM KYI

**Hosts of immaculate dakinis**

TŠE WÄ ZIG LA LÄ KÜN DZÖ

**Look upon us with love and perform all activities.**

HUM DE ZHIN SHEG PA THAM CHÄ DANG

**HÜM All tathagatas,**

PA WO DANG NI NÄL JOR MA

**Heroes and yoginis,**

KHA DRO DANG NI KHA DRO MA

**Dakas and dakinis,**

KÜN LA DAG NI SÖL WA DEB

**To all of you, I request.**

DAM GYI Ü SU KYE PÄI PÄ MA ZHIN

**Supreme yogini, by the bliss of your lotus—**

CHHAG LÄ KYE KYANG CHHAG PÄI KYÖN MA GÖ

**Born from attachment but untainted by its faults,**

NÄL JOR MA CHHOG PÄ MÄI DE WA YI

**Like a lotus growing in the midst of mud—**

Sİ PÄI CHHING WA NYUR DU DRÖL WAR DZÖ

**Quickly free me from the bondage of existence.**

A LA LA / LA LA HOḤ / A I ÄḤ A RA LI HOḤ

DRI ME KHA DRÖI TSHOG NAM KYI

**Hosts of immaculate dakinis**

TSE WÄ ZIG LA LÄ KÜN DZÖ

**Look upon us with love and perform all activities.**

HUM DE ZHIN SHEG PA THAM CHÄ DANG

**HÜM All tathagatas,**

PA WO DANG NI NÄL JOR MA

**Heroes and yoginis,**

KHA DRO DANG NI KHA DRO MA

**Dakas and dakinis,**

KÜN LA DAG NI SÖL WA DEB

**To all of you, I request.**

DRANG TSII JUNG NÄ NAM KYI DRANG TSII CHÜ

**Just as swarms of bees always drink**

BUNG WÄI TSHOG KYI KÜN NÄ THUNG WA TAR

**The essence of honey from its source;**

TSHÄN NYI DRUG DÄN TSHO KYE GYÄ PA YI

**Through the blossoming lotus possessing the six qualities,**

CHÜ CHING PA YI RO YI TSHIM PAR DZÖ

**May I be satisfied by the taste from binding the essence.**

A LA LA / LA LA HOḤ / A I ÄḤ A RA LI HOḤ

DRI ME KHA DRÖI TSHOG NAM KYI

**Hosts of immaculate dakinis**

TSE WÄ ZIG LA LÄ KÜN DZÖ

**Look upon us with love and perform all activities.**

*If one wishes, perform the melodious song Entreating the Heart-Drop of the Dakinis, a most secret melodious song of the great Changkya Dorjechang, and so forth.*

## Offering the Leftover Tsog

Then arrange the leftover tsog in a vessel. If it is nighttime, include a light to *guide the spirits*.<sup>7</sup> Place the leftover tsog upon the table in front of oneself and, from the center of the blazing mudra, *spray a sprinkle of clean water and alcohol upon it from your mouth*.

PHAIṂ

UCCHHIṢṬA BALIṂTA BHYAKṢHASĪ SVĀHĀ

JUNG PO LHAG MA LA WANG NAM LA JIN NO

**I bestow this to the *bhutas*<sup>8</sup> who are entitled to the leftover tsog.**

NGÖM SHING TSHIM PÄI KÄL WA DANG DÄN BAR GYUR CHIG

**May they possess the fortune of enjoyment and satisfaction.**

HO ṬING DZIN NGAG DANG CHHAG GYÄ JIN LAB PÄI

**HOḤ I offer this ocean of leftover tsog of uncontaminated nectar—**

ZAG ME DÜ TSII TSHOG LHAG GYA TSHO DI

**Blessed by samadhi, mantra, and mudra—**

DAM CHÄN ZHING KYONG TSHOG NAM NYE CHHIR BÜL

**In order to please you hosts of oath-bound local protectors.**

OM AH HUM DÖ GÜI PÄL LA RÖL PÄ TSHIM DZÄ NÄ

**OM ĀḤ HŪṂ Satisfied by enjoying an abundance of all that is desired,**

E MA HO NÄL JOR THRIN LÄ TSHÜL ZHIN DRUB

**E MA HO! Properly accomplish activities for us yogis.**

*Performing music, take out the leftover tsog.*

HO LHAG MÄI DRÖN NAM KHOR CHÄ KYI

**HOḤ Guests for the leftovers together with your retinues,**

TSHOG LHAG GYA TSHO DI ZHE LA

**In accepting this ocean of leftover tsog,**

TÄN PA RIN CHHEN GYÄ PA DANG

**Make the precious teachings flourish,**

TÄN DZIN YÖN CHHÖ KHOR CHÄ DANG

**And make the upholders and patrons of the teachings along  
with their retinues,**

KHYÄ PAR NÄL JOR DAG CHAG LA

**And especially we yogis,**

NÄ ME TSHE DANG WANG CHHUG DANG

**Gain health, long life, power, and wealth,**

PÄL DANG DRAG DANG KÄL WA ZANG

**Glory, fame, good fortune,**

LONG CHÖ GYA CHHEN KÜN THOB CHING

**And abundant enjoyments.**

ZHI DANG GYÄ LA SOG PA YI

**Bestow on us the attainments of the actions**

LÄ KYI NGÖ DRUB DAG LA TSÖL

**Of pacification, increase, and so forth.**

DAM TSHIG CHÄN GYI DAG LA SUNG

**Oath-bound protectors, protect us,**

NGÖ DRUB KÜN GYI TONG DROG DZÖ

**And help us obtain all siddhis.**

DÜ MIN CHHI DANG NÄ NAM DANG

**Avert untimely death, sickness,**

DÖN DANG GEG NAM ME PAR DZÖ

**Spirits, and obstructors.**

MI LAM NGÄN DANG TSHÄN MA NGÄN

**Eliminate bad dreams,**

JA JE NGÄN PA ME PAR DZÖ

**Bad omens, and bad activities.**

JIG TEN DE ZHING LO LEG DANG

**Make the world happy, the harvests good,**

DRU NAM GYÄ SHING CHHÖ PHEL DANG

**The crops grow, the Dharma flourish,**

DE LEG THAM CHÄ JUNG WA DANG

**All happiness and goodness occur,**

YI LA DÖ PA KÜN THOB SHOG

**And all our wishes come about.**

JIN PA GYA CHHEN GYUR PA DI YI THÜ

**By the force of this bountiful giving,**

DRO WÄI DÖN DÜ RANG JUNG SANG GYÄ SHOG

**May we spontaneously become buddhas for the sake of  
transmigratory beings.**

NGÖN TSHE GYÄL WA NAM KYI MA DRÄL WÄI

**Then, by our generosity, may we liberate the multitudes of  
beings**

KYE WÄI TSHOG NAM JIN PÄ DRÖL GYUR CHIG

**Who were not liberated by the victorious ones of the past.**

*These verses above set out the stages of how to conveniently offer a circle of tsog.*

### Colophon:

Translated by Losang Chomo with the invaluable help of Venerable Geshe Jampa Gyatso and others in August 2002 from the tsog offering section of Phabongkha Dechen Nyingpo (pha bong kha bde chen snying po), *Feast of Great Bliss, rje btsun rdo rje rnal 'byor ma nA ro mkha' spyod dbang mo'i dkyil 'khor gyi cho gab de chen dga' ston*, in *pha bong kha bde chen snying po'i gsung 'bum*, vol. 4, BDRC W3834, Lhasa: zhol par khang, s.d., 111–119. This reviewed translation, edited by Joona Repo, FPMT Translation Services, and Losang Chomo, 2019, is based on the edition found in *The Initial Practices of Vajrayogini: An FPMT Manual for Initiates*, Portland: FPMT Inc., 2012, 165–187.

# *A Pleasing Uncontaminated Feast*

## *An Abbreviated Tsog Offering of Perfect Pure* *Vajrayoginī, the Powerful Lady Naro Khecharī*

*By Phabongkha Dechen Nyīngpo*

Dance of the essence of the great bliss of all victorious ones,  
Great illusory body of transcendental wisdom,  
Bhagavati, queen of knowledge women,  
At this very moment please bestow the two attainments, just as  
we desire.

*Those who wish to please the mother of the victorious ones, the Vajra Queen, with an offering of tsog should lay out the tsog articles according to usual practice.*

### *Blessing the Tsog Offerings*

*Cleanse with:*

OM KHAṆḌAROHI HUṀ HŪṀ PHAT

*Purify them with:*

OM SVABHĀVA ŚHUDDHAḤ SARVA DHARMĀḤ SVABHĀVA  
ŚHUDDHO 'HAṀ

[TONG PA NYI DU GYUR] TONG PÄI NGANG LÄ AH LÄ THÖ PA YANG  
SHING GYA CHHE WÄI NANG DU SHA NGA DÜ TSI NGA YE SHE NGA  
NAM ZHU WA LÄ JUNG WÄI YE SHE KYI DÜ TSII GYA TSHO CHHEN POR  
GYUR

**[Everything becomes emptiness.] From within emptiness, from ĀḤ comes a wide and expansive skullcup. Inside it, the five meats, the five nectars, and the five transcendental wisdoms melt and become a great ocean of transcendental wisdom nectar.**

OM ĀḤ HŪḤ HA HO HRĪḤ

*By reciting that many times:*

YE SHE KYI DÜ TSII GYA TSHO ZÄ MI SHE PAR GYUR

**It becomes an inexhaustible ocean of transcendental wisdom nectar.**

*Bless the environment and its beings:*

NÖ NAM DAG PA RAB JAM ZHÄL ME KHANG

**The environment is an infinitely pure inestimable mansion.**

CHÜ KÜN DAG PA RAB JAM LHÄI KHOR LO

**All beings are an infinitely pure circle of deities.**

TSHOG CHHÖ DAG PA RAB JAM ZAG ME TRIN

**The tsog offerings are infinitely pure uncontaminated clouds [of offerings].**

MA LÜ DAG PA DE CHHEN RÖL PAR GYUR

**Everything becomes the play of pure great bliss.**

## *Invocation*

*To invite the guests, while burning incense and playing music, recite:*

HOḤ

DRIN CHHEN LA MA YI DAM YER ME PAR

**Kind guru who is indivisible from the yidam;**

DOR JE TSÜN MO PA WO KHAN DRÖI TSHOG

**Vajra Queen, the assembly of heroes and dakinis;**

ZHÄN YANG CHHOG SUM JI NYE SI ZHII DRÖN

**As well as the Three Rare Sublime Ones, and as many guests of samsara and nirvana as there are,**

MA LÜ TSHOG KYI KHOR LOR SHEG SU SÖL

**Without exception, please come to this circle of tsog.**

## Offering the Tsog

*Offer the first portion of medicinal nectar:*

MÄN PÄI YÜL LÄ RAB DÄ SHING

**Far transcending inferior objects,**

GYÄL WA KÜN GYI DAM TSHIG CHHOG

**Supreme commitment of all the victorious ones,**

NGÖ DRUB KÜN GYI ZHIR GYUR PA

**The basis of all attainments—**

DÜ TSI CHHOG GI CHHÖ PAR GYI

**This supreme nectar, I offer.**

DRIB PÄI DRI MA KÜN SÄL NÄ

**Having been cleansed of all stains of obscurations,**

TOG PA KÜN LÄ NAM DRÖL WA

**It is completely freed from all conceptions;**

LA NA ME PÄI JANG CHHUB SEM

**May you be pleased by great bliss—**

DE WA CHHEN PÖ NYE GYUR CHIG

**Unsurpassed bodhichitta.**

*With that, offer the medicinal nectar.*

*Then offer the first portion of tsog:*

HOḤ

DE CHHEN ZAG ME GYE GÜI TSHOG CHHÖ DI

**This pleasing tsog offering of uncontaminated great bliss,**

DRIN CHHEN LA MA LO ZANG DOR JE CHHANG

**I offer to the kind Lama Lozang Dorjechang,**

DO NGAG GYÜ SUM LA MAR CHÄ LA BÜL

**And the gurus of the three lineages of sutra and mantra,**

GO SUM DAN TA NYI DU JIN GYI LOB

**Please bless my three doors at this very moment.**

HOḤ

DE CHHEN ZAG ME GYE GÜI TSHOG CHHÖ DI

**This pleasing tsog offering of uncontaminated great bliss,**

CHOM DÄN PHAG MA RIG MÄI WANG CHHUG MA

**I offer to the bhagavati arya, queen of knowledge women,**

NÄ SUM PA WO KHAN DROR CHÄ LA BÜL

**And the heroes and dakinis of the three places,**

GYE ZHIN JE ZUNG NYAM TOG BAR DU SÖL

**Please care for me with delight and kindle my realizations.**

HOḤ

DE CHHEN ZAG ME GYE GÜI TSHOG CHHÖ DI

**This pleasing tsog offering of uncontaminated great bliss,**

DRANG ME GYÜ DE ZHI YI KYIL KHOR LHA

**I offer to the innumerable mandala deities of the four classes  
of tantra,**

RIN CHHEN CHHOG SUM KA DÖ CHÄ LA BÜL

**And the Three Rare Sublime Ones and their attendants,**

CHHOG THÜN DRUB NYI DÖ GUR TSÄL DU SÖL

**Please bestow the two attainments, supreme and common,  
just as we desire.**

HOḤ

DE CHHEN ZAG ME GYE GÜI TSHOG CHHÖ DI

**This pleasing tsog offering of uncontaminated great bliss,**

THOG ME NÄ ZUNG DRIN CHHEI MA GÄN DRO

**I dedicate to the guests who suffer deprivation, to whom I  
owe karmic debts, and to those who deserve compassion;**

NYAM THAG LÄN CHHAG NYING JEI DRÖN LA NGO

**My old mother sentient beings who have shown me great  
kindness since beginningless time,**

THA DAG LA ME DZOG JANG NYUR THOB SHOG

**May they all swiftly attain unsurpassable complete enlightenment.**

*Then, if presenting the pleasing offering cloud to the vajra master, perform it elaborately according to the [relevant section in the] extensive sadhana's tsog offering.*

*In order to delight the male and female yogis who have gathered in the circle of tsog here, the action-vajra recites the following and offers the tsog to the assembly in their seated order [of seniority]:*

THA MÄL TOG PA DRÄL WA YI

**All yogis and yoginis without exception,<sup>9</sup>**

YO GA YO GI MA LÜ KÜN

**Free of conceptions of ordinariness,**

TSANG DANG ME WA KÜN BOR NÄ

**Having renounced all purity and filth,**

TSHOG KYI KHOR LOR RÖL WAR DZÖ

**Please enjoy this circle of tsog.**

*The recipients recite:*

HOḤ

LEG SO DE CHHEN YE SHE CHHE

**Excellent! Supreme food**

KYE PAR JE PA ZÄ KYI CHHOG

**That produces the great transcendental wisdom of great bliss,**

DÜ TSI NGA YI ZA WA NI

**This nutriment of the five nectars,**

A LA LA GA WÄ RÖL WAR JA

**A LA LA Partake of it with joy.**

*Enjoy the tsog with firm divine pride.*

*If it is not convenient for an action-vajra to recite the lines above, it is also acceptable to visualize that he or she does so and for everyone to recite the lines together.*

## Offering the Leftover Tsog

*If you like, sing the Song of the Spring Queen and other vajra songs. Then collect the [impure] leftovers and mix them with the pure leftovers. Spray the leftovers with inner offering or other alcohol from the mouth. If it is nighttime, plant a lit stick of incense into the leftovers to guide the spirits.<sup>10</sup>*

PHAIṂ

UCCHHIṢṬA BALIṂTA BHYAKṢHASĪ SVĀHĀ

JUNG PO LHAG MA LA WANG WA NAM LA JIN NO

**I bestow this to the bhutas who are entitled to  
the remaining tsog.**

NGOM SHING TSHIM PÄI KÄL WA DANG DÄN PAR GYUR CHIG

**May they possess the fortune of enjoyment and satisfaction.**

HOḤ

TḤRA MEN MA LA SOG PÄI JIG TEN PA

**To the worldly ones, the *tramenmas*<sup>11</sup> and so forth,**

DOR JEI SANG TSHIG THÖ PÄI DAM TSHIG CHÄN

**Oath-bound [protectors] who listen to the secret vajra  
words,**

LHAG LA WANG WÄI LHA SUNG THAM CHÄ KÜN

**And to gods and protectors who are entitled to  
the remaining tsog,**

LHAG TOR LONG LA GYÄL WÄI KA SHIN SUNG

**By enjoying this torma of leftovers, protect us in accordance  
with the commands of the Victorious One.**

*Saying that, take the leftovers to a clean place.*

*At the end, make tsog prayers and requests for your wishes to be fulfilled:*

DE TAR TSHOG KYI KHOR LO PHÜL WÄI THÜ

**Through the power of having thus offered a circle of tsog,**

TSA GYÜ LA MÄI JIN GYI LAB TU SÖL

**May the root and lineage gurus please bestow their  
blessings,**

YI DAM LHA YI NGÖ DRUB CHHAR TAR PHOB

**May the yidam deities let fall a rain of attainments,**

PA WO KHAN DRÖ BAR CHHÄ MA LÜ SÖL

**May the heroes and dakinis dispel all obstacles without  
exception,**

CHHÖ KYONG SUNG MÄ NYAM PÄI DRA WO DRÖL

**May the guardians and protectors of the Dharma liberate  
degenerate enemies,**

CHHE CHAM KÜN GYI NYAM TOG GONG PHEL SHOG

**And may the experience and realization of all [vajra] brothers  
and sisters increase.**

DOR JE SUM GYI LAM GYI NÄ NAM KÜN

**May we be able to realize exactly, and without exception,**

MA LÜ JI ZHIN TOG PAR NÜ PA DANG

**All the essential points of the path of the three vajras,**

JIG TEN KHAM NAM MA LÜ KÜN TU YANG

**And may all the world systems without exception,**

THAM CHÄ NÄ ME DE KYI DÄN PAR SHOG

**Be free of sickness and have happiness and joy.**

DAM TSHIG NYAM CHHAG THAM CHÄ SOR CHHÜ NÄ

**Having rectified all transgressions of commitments,**

TÖN CHHOG DOR JE CHHANG DANG TSHUNG PÄI KU

**May I at this very moment attain**

DAN TA NYI DU NGÖN DU JÄ NÄ SU

**A body equal to that of the supreme teacher Vajradhara,**

DRO WA MA LÜ DAG GI DREN PAR SHOG

**And through this may I lead all transmigratory beings to that state.**

*With these, and other prayers, request that your wishes be fulfilled.*

## Requesting Departure

*Then request the guests to depart:*

DE TAR DAG PA RAB JAM KHOR LÖI TRIN

**Thus the clouds of infinitely pure circles of transcendent ones**

JIG TEN DÄ NAM DAG GYÜ NYI ME THIM

**Absorb to become nondual with my continuum,**

DRÖN ZHÄN RANG RANG SO SÖI NÄ SU SHEG

**And the other guests depart for their own abodes.**

TĦA DAG MIG ME LONG DU BÄN DZA MUH

**Everything into the objectless expanse VAJRA MUĦ.**

*Conclude by performing prayers, auspicious verses, and the like in the usual way.*

*With regard to all the instructions, such as how to perform the visualizations, practice, and conduct that have not been written here, one should understand these from the great and authoritative tsog scriptures.*

## Colophon:

This way to practice the extremely abbreviated tsog offering of the Perfect Pure Vajrayogini, the Powerful Lady Naro Khechari, was requested by the steward Jamyangpa, a lifelong assistant with pure intention, who is hardworking and perfectly takes on his responsibilities, cherishing them as if they were his own heart. He offered a white scarf, mandala, and the three representations [of

enlightened body, speech, and mind], requesting a composition needed by the distracted and lazy beings of the current time, so that they would not incur a breakage of the commitment to perform the tenth-day offering. The tulku with the name of “Phabongkha” composed this in the Rabgyal year of the Iron Dragon [1940] in the month of Saka Dawa at Tashilhunpo Dechen Kelsang Palace. The scribe was Dendra Lobsang Dorje.

**Publisher’s Colophon:**

Translated by Joona Repo, FPMT Education Services, 2016, from Phabongkha Dechen Nyingpo (pha bong kha bde chen snying po), *A Feast Giving Rise to Uncontaminated Delight: An Abbreviated Tsog Offering of the Perfect Pure Vajrayogini—the Powerful Lady Naro Khechari, rje btsun rdo rje rnal 'byor ma nA ro mkha' spyod dbang mo'i tshogs mchod mdor bsdus zag med dgyes rgu'i dga' ston*, in *pha bong kha bde chen snying po'i gsung 'bum*, vol. 4. Lhasa: zhol par khang, s.d., 279–283. The translations of several verses have been drawn, for consistency, from Losang Chomo’s translation of Phabongkha’s *Vajrayogini Tsog Offering* on pp. 5–20. Translation reviewed by Losang Chomo, 2018. Revised by Joona Repo, March 2019.

# Short Tsog Offering

By Phabongka Dechen Nyinpo

HOḤ

TING DZIN NGAG GYÄ JIN LAB TSHOG CHHÖ DI

**Blessed by samadhi, mantra, and mudra, this offering feast**

TSA GYÜ LA MA YI DAM CHHOG SUM DANG

**We offer in order to please you direct and indirect gurus,  
mind-sealed deities, Three Sublime Ones,**

KHA DRO CHHÖ KYONG MAR GYUR RIG DRUG SOG

**Sky-goers, Dharma protectors, and six types of beings who  
have been our mother—**

CHHOG MÄN TSHOG KYI DRÖN NAM NYE CHHIR BÜL

**The guests of the higher and lower assemblies.**

ZHE NÄ JIN LAB NGÖ DRUB DAM CHHÖ CHHAR

**By taking this, please grant inexhaustible rains**

DZÄ ME WAB CHING THRIN LÄ KÜN DRUB DZÖ

**Of blessings, attainments, and holy Dharma, and accomplish  
all enlightened activities.**

NYING JEI DRÖN NAM THRÜL NANG DUG NGÄL ZHI

**Pacify the hallucinated appearances of the suffering guests  
of compassion,**

JANG SEM YANG DAG TA WÄ GYÜ CHHUG SHOG

**And enrich their mental continuums with bodhichitta and  
right view.**

**Colophon:**

Translated by Lama Zopa Rinpoche from Phabongkha Dechen Nyingpo's (pha bong kha bde chen snying po) *The Way to Accumulate Tsog Offerings in relation to "Lama Chopa: Indivisible Bliss and Emptiness"*, *bla mchod bde stong dbyer med ma'i sgo nas tshogs mchod grangs sogs bya tshul*, s.l.: s.n., s.d., on Saka Dawa, 2004, at Buddha Amitabha Pure Land, Washington, USA. Scribed by Ven. Losang Tenzin. Edited by Kendall Magnussen, FPMT Education Services, October 2004. Translation amended by Lama Zopa Rinpoche at Kachoe Dechen Ling, Aptos, 2006; changes input by Paula Chichester. Revised by Ven. Steve Carlier and changes approved by Ven. Ailsa Cameron, 2019.

# *Extremely Abbreviated Tsog*

*by Lama Zopa Rinpoche*

## *Offering the Tsog*

HO DE TONG YER ME JIN LAB TSHOG CHHÖ DI

**HOḤ In order to please this assembly of guests—**

TSA GYÜ LA MA YI DAM WANG MO SOG

**The root and lineage gurus, the mind-sealed deities,  
Vajrayogini, and so forth,**

CHHOG SUM KHAN DRO DAM CHÄN GYA TSHO DANG

**The Three Sublime Ones, the ocean of dakinis and oath-  
bound protectors, and the beings of the six realms who  
have been my mothers—**

MAR GYUR RIG DRUG DRÖN TSHOG NYE CHHIR BÜL

**I present this blessed tsog offering of inseparable bliss and  
emptiness.**

OM ÄḤ HÜḤ

GYE ZHIN ZHE NÄ NYAM CHHAG THAM CHÄ KONG

**Having joyfully accepted it, may all degenerated  
commitments be restored.**

NYUR DU KHA CHÖ ZHING DU THRI DU SÖL

**Please lead us quickly to the pure land of the Khechara.**

CHHOG THÜN NGÖ DRUB CHHAR CHHEN NYUR BAB NÄ

**Through causing a great rain of supreme and common  
attainments to quickly fall,**

MAR GYUR DRO WÄI THRÜL NANG DRIB PA KÜN

**May all the obscuring hallucinated appearances of mother  
transmigratory beings**

BÄ ME DA TA NYI DU JANG GYUR CHIG

**Be effortlessly purified this very moment.**

---

Recite 1x, 3x, or any number of times.

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### *Colophon:*

In these degenerate times there are those who are like Mount Meru when it comes to taking commitments upon themselves but like the smallest atoms when it comes to practicing. In order to restore degenerated commitments of all sorts and in order to please the glorious holy guru, I, Thubten Zopa, a so-called incarnation, with great delight have written this at the time of the new year of the Wood Tiger (1974). Also, by this, may the teachings of the Victorious Lozang Dragpa remain for a long time.

### *Editor's Colophon*

Lightly edited by Ven. Joan Nicell, FPMT Education Services, 2019.

### *Colophon for the Entire Compilation:*

This is a special edition produced for the Vajrayogini retreat with Lama Zopa Rinpoche at Institut Vajra Yogini, France, in May–June 2019.

# Appendix:

## A Guide to Pronouncing Sanskrit

The following six points will enable you to learn the pronunciation of most transliterated Sanskrit mantras found in FPMT practice texts:

1. ŚH and ṢH are pronounced similar to the “sh” in “shoe.”
2. CH is pronounced similar to the “ch” in “chat.” CHH is also similar but is more heavily aspirated.
3. Ṭ, ṬH, Ḍ, ḌH, Ṇ are retroflex letters and have no exact equivalent in English. These sounds are made by curling the tongue to the palate and correspond roughly to the sounds “tra” (Ṭ), aspirated “tra” (ṬH), “dra” (Ḍ), aspirated “dra” (ḌH), and “nra” (Ṇ).
4. All consonants followed by an H are aspirated: KH, GH, CH, JH, TH, DH, PH, BH. Note that TH is pronounced like the “t” in “target” (not like the “th” in “the”) and PH is pronounced like the “p” in “partial” (not like the “ph” in “pharaoh”).
5. Vowels with a dash above—Ā, Ī, Ū, ṚĪ, and ḶĪ—are elongated to approximately double the amount of time it takes to pronounce their nonelongated counterparts: A, I, U, ṚI, and ḶI.
6. Ṃ indicates a nasal sound. At the end of a word it is generally pronounced as an “m.” Ḥ indicates an “h”-sounding aspiration. ṚI is pronounced similar to the “ree” in “reed.” ṆG is pronounced similar to the “ng” in “king.”

To facilitate correct pronunciation, FPMT practice texts use a slightly modified version of the International Alphabet of Sanskrit Transliteration (IAST). For more information, please consult the FPMT Translation Services' *A Guide to Sanskrit Transliteration and Pronunciation*, available online: <http://fpmt.org/wp-content/uploads/education/translation/A-Guide-to-Sanskrit-Transliteration-and-Pronunciation.pdf>

# Notes

- 1 According to Geshe Ngawang Dakpa, when this tsog offering is performed elaborately, these three liquids are sprinkled from separate containers.
- 2 This is a secret tantric term for “skullcup.”
- 3 According to Geshe Ngawang Dakpa, since it is not so practical to place the bala on top of the madana, they can be placed in two separate containers.
- 4 This refers to those who have not received initiation.
- 5 The secret tantric terms for meat and alcohol are “bala” and “madana” respectively.
- 6 Skt. *gaṇacakra*. Tib. *tshogs kyi 'khor lo*.
- 7 The spirits referred to here are a kind of *graha* spirit known as “*cāyā*” (Tib. *grib gnon gyi gdon*). The light used here is that of a stick of incense, which is planted into the leftover tsog.
- 8 This refers to a category of spirits (Tib. *'bung po*) which includes *cāyā-grahas* (Tib. *grib gnon gyi gdon*).
- 9 Tib. *yo ga yo gi ma lus kun*. Alternatively, this could be translated as “All yogas and yogis without exception.”
- 10 Here it refers to the *cāyā-graha* spirits.
- 11 Tib. *phra men ma*. Although these have identified by some authors as being synonymous with the carnivorous *piśācī*, according to the late Trulshik Rinpoche these are in fact peaceful goddesses.



Foundation for the Preservation of the Mahayana Tradition