

## Sadhana of the White Dakini (Nirmanakaya)



### Introduction

The idea for this sadhana came to me in a dream. I was guided by the White Dakini, in the form of Vajravarahi – a manifestation of Vajrayogini. Though she appeared white in color, she is normally red. In white form, she is also a manifestation of Samantabhadri – the embodiment of transcendent wisdom.

According to Jigmed Lingpa (1726-1798), the Nyingma master famous for finding hidden treasures or *termas*, Simhamukha represents the Nirmanakaya, Vajravarahi represents the Sambhogakaya, and Samantabhadri represents the Dharmakaya. However, in this instance, as White Vajravarahi, she appeared in Nirmanakaya form.

She took me to a hidden place and showed the text in a script that I did not recognize. It was written on white paper in gold. Lines of gold looped across the page along with rectangular blocks of gold, slightly reminiscent of a musical score, but flowing about

rather than straight. I did not know what to make of it for some time. But over time, this text came to me so that I might share it with you.

As a Nirmanakaya text, the focus of this practice involves generation-stage practices based primarily on the sacred feminine. While this text may be used by anyone for study purposes, practitioners need to have completed *ngondro* or do a short version as a preliminary practice to other meditations daily and have an empowerment such as Vajrayogini, a practice involving Vajravarahi or other Highest Yoga Tantra empowerment. This practice is for yogis, yoginis and other lay practitioners.

Since I am not a realized being and have no notable credibility for such an endeavor, I acknowledge that this may contain errors or omissions for which I accept complete responsibility. I ask only that you see it with the naked awareness of transcendent wisdom and find in it whatever benefit you may.

There are two other texts in this series, the Sadhana of the Red Dakini (Sambhogakaya) and the Sadhana of the Blue Dakini (Dharmakaya). May they too be of benefit.

## **Sadhana of the White Dakini**

*In a terrifying charnel ground, on a mountain, in a cave (imagined or real) or in a place pleasing to the heart:*

**HOMAGE to Samantabhadri, Simhamukha, and Vajravarahi.**

*Mantra of Increasing Mantras – magnifies the effect of all that follows. Light goes out as offering to Buddhas and returns as a blessing:*

**Om Sambara Sambara Bimana Sara Maha Zambaba Hung Phat Soha! (3X)**

### ***Ngondro – The Incomparable Preliminary Practices***

*Four Thoughts that Turn the Mind:*

I prostrate Samantabhadra and Samantabhadri.  
Because I suffer due to my own actions and I now have this precious human life without knowing when I will die, I will now engage in virtuous actions for the benefit of all sentient beings with great joy and devotion.

*Refuge Tree visualization:*

In front of me on a jeweled throne supported by eight snow lions sits my Root Guru in the form of Padmasambhava and Yeshe Tsogyal in union. Below and in front are tantric deities. On their right (*your left*) are all the Buddhas of the four times. Behind are the scriptures emblazoned with and resonating the vowels and consonants. On their left (*your right*) are all the Bodhisattvas. Above are Samantabhadra and Samantabhadri in union. All are surrounded by countless Dakinis and Dharmapalas filling all of space. My Mother and Father are next to me. All other sentient beings, including my enemies, are in front of me.

*Outer Refuge and Bodhicitta:*

I take refuge in the Buddha, Dharma and Sangha most excellent,  
Abiding softly and deeply in pure, nonconceptual awareness of the  
ineffable, oneness, openness, and the spontaneous radiant display  
manifesting immeasurable, unconditional lovingkindness,  
compassion, joy and equanimity for the benefit of all.

*Inner Refuge and Bodhicitta:*

I take refuge in the Guru, Yidam, and Dakini,  
Abiding softly and deeply in pure, nonconceptual awareness of the  
ineffable, oneness, openness, and the spontaneous radiant display  
manifesting immeasurable, unconditional lovingkindness,  
compassion, joy and equanimity for the benefit of all.

*Secret Refuge and Bodhicitta:*

I take refuge in the Dharmakaya, Sambhogakaya, and Nirmanakaya,  
Abiding softly and deeply in pure, nonconceptual awareness of the  
ineffable, oneness, openness, and the spontaneous radiant display  
manifesting immeasurable, unconditional lovingkindness,  
compassion, joy and equanimity for the benefit of all.

*Most secret Refuge and Bodhicitta:*

I take refuge ... *Dissolve the visualization into pure awareness with lovingkindness and  
compassion for all. Abide briefly in complete stillness.*

*Action Bodhicitta – The Four Immeasurables:*

May all sentient beings have happiness and the causes of happiness.  
May they be liberated from suffering and the causes of suffering.  
May they never be separated from the happiness that is free from sorrow.  
May they rest in equanimity, free from attachment and aversion. (3X)

*Vajrasattva purification:*

*Visualize Vajrasattva and Vajratopa in union above the crown of your head. White nectar  
enters the crown of your head from their place of union, purifying your body, speech and  
mind as it fills your body while reciting the mantras.*

**OM Benza Sato Samaya**  
**Manu Palaya**  
**Benza Sato Tenopa**  
**Tishta Drido Me Bhawa**  
**Suto Khayo Me Bhawa**  
**Supo Khayo Me Bhawa**  
**Anu Rakto Me Bhawa**  
**Sarwa Siddhi Me Prayatsa**  
**Sarwa Karma Sutsa Me**  
**Sit-Tam Shriya Kuru Hung**  
**Ha Ha Ha Ha Ho**  
**Bhagavan**  
**Sarwa Tathagata**  
**Benza Mame Muntsa**  
**Benzi Bhawa**  
**Maha Samaya**  
**Sato AH**  
*(Repeat 3X or 1X)*

*Then: Om Benzra Sato Ah (108X or as many times as you can)*

*Then: Om Ah Hung Hri (108X or as many times as you can)*

*Offerings (outer, inner, secret, most secret) with bell and drum or hand mudra:*

I make the eight outer offerings:

**Om Argham Ah Hung** (*water for drinking*)

**Om Padyam Ah Hung** (*water for washing*)

**Om Pupe Ah Hung** (*flowers*)

**Om Dupe Ah Hung** (*incense*)

**Om Aloke Ah Hung** (*butter lamp*)

**Om Gande Ah Hung** (*perfume*)

**Om Newite Ah Hung** (*food*)

**Om Shapta Ah Hung** (*music*)

I make the inner offerings of semen, bones, brain, blood, and flesh:

**Om Maha Mamsa Rakta Gorotsana Kengniriti Shukra Pudza Ah Hung** (3X)

I make the secret offering of union of lotus and vajra:

**Om Benzra Peme Bhandza Pudza Ah Hung** (3X)

I make the most secret offering of Buddhanature:

**Om Tathagatagarba Ah Hung** (3X)

*Seven Line Prayer Guru Yoga:*

**OM AH HUNG**

In the northwest of the land of Orgyen,

In the heart of a lotus flower,

Endowed with the most marvelous attainments,

You are renowned as the lotus-born,

Surrounded by many hosts of dakinis,

Following in your footsteps,

I pray to you: Come and bless me with your grace!

**GURU PADMA SIDDHI HUNG** (3X)

**OM AH HUNG BENZRA GURU PEME SIDDHI HUNG** (108X or as many times as you can)

*White light radiates from the forehead of Padmasambhava into my forehead purifying my body, planting the seed of Nirmanakaya, empowering the practice of the generation stage, and revealing appearance-emptiness.*

*Red light radiates from the throat of Padmasambhava into my throat purifying my speech, planting the seed of Sambhogakaya, empowering the practice of the jnanamudra yogas, and revealing luminous-emptiness.*

*Blue light radiates from the heart of Padmasambhava into my heart purifying my mind, planting the seed of Dharmakaya, empowering the practice of karmamudra yogas, and revealing bliss-emptiness.*

*Yellow light radiates from the navel of Padmasambhava into my navel purifying all subtle obscurations, planting the seed of Abhisambodhikaya, empowering the practice of Dzogchen Trekcho, and revealing awareness-emptiness.*

*Green light radiates from the secret place of Padmasambhava into my secret place purifying all habitual tendencies, planting the seed of Vajrakaya, empowering the practice of Dzogchen Tegal, and revealing great compassion-emptiness.*

The guru dissolves into light and merges inseparably into myself. (*Abide in oneness.*)

*Dedication:*

With all the good virtue I have accumulated in samsara and nirvana,  
I pray that discursive thought of all sentient beings would be eliminated,  
That they would achieve the ultimate liberation and  
Obtain the rainbow body just like Rigpa Guru Padmasambhava's.

### ***The Specific Preliminaries***

Emptiness mantra – establishes awareness of emptiness as the basis for the recitation and meditation – “all things and I are the embodiment of that indestructible wisdom that is emptiness”:

**Om Svabhava Shuddha Sarwa Dharma Svabhava Shuddho Ham  
Om Shunyata Jnana Benzra Swabhava Atmako Ham**

Clearing away non-conductive conditions by first expelling negative mental obscurations and afflictive emotions (as “demons”):

From luminous emptiness, my own Buddhanature, arises a VAM syllable, transforming into White Vajravarahi. In her form I generate the (*red*) tormas offering by clearing away concepts, increasing to countless numbers, blessing with all desirable qualities to arise as the offering that becomes inexhaustible.

**Om Ah Hung Ho (3X)**

Light radiates from my heart to summon and draw in the demonic forces. I make the offerings (*with bell and drum*):

**Sarwa Balingta Kha Kha Khahi Khahi**

*They partake and are satisfied. Take the torma plate outside holding it with the right hand, palm down, with index and middle fingers on the top edge and the thumb and ring finger fingers supporting it from below the edge. Place it away from the shrine room. Leave the torma and return with the plate upside down, placing it back on the offering table.*

*Cast out the obstructive spirits with:*

**Om Sumbhani Sumbhani Hung Phat** <snap fingers of left hand>

**Om Grihana Grihana Hung Phat** <snap>

**Om Grinapaya Grinapaya Hung Phat** <snap>

**Om Ayaya Ho Bhagawan Bidya Radza Hung Phat** <snap>

*Followed by bell and drum.*

*Wheel of Protection:*

From the VAM at my heart, burning fire, vajra weapons, and tiny Vajravarahis stream forth in all directions to annihilate any remaining obstructions. The vajra weapons then form a solid foundation of blue vajras encircled by a vajra fence, vajra canopy, a surrounding mass of blazing fire, vajra water with pounding waves, and vajra wind that is sharp and violent. The five poisons are transformed into the five wisdoms as the wheel of protection.

**Om Nama Sarwa Kaya Girti Nitti Ah Hung** (3X)

*Establishing the conducive conditions*

In my ordinary form, a rain of blessings descends from everywhere and melts into me and my environment, removing all impurities.

*Blessing of the offering materials:*

I arise again as White Vajravarahi.

**Ram Yam Kham** (3X)

*RAM (fire) burns away impure characteristics, YAM (wind) blows and scatters all clinging to objects as truly existing, and KHAM (water) cleanses all habitual and negative instincts leaving me in a pure state of being. The offerings are now blessed with:*

**Om Ah Hung** (3X)

I bless the eight outer offerings:

**Om Argham Padyam Pupe Dupe Aloke Gande Newite Shapta Ah Hung** (3X)

As White Vajravarahi I bless the three offerings of medicine, torma, and rakta (*lit. blood*). The syllable BHRUM transforms into a vast jeweled skull cup resting upon a hearth of three heads and containing the five nectars (*feces, brain, semen, blood, and urine*) marked with the syllables OM, KHAM, AM, TRAM and HUNG in the east<sup>1</sup>, north, west, south and center; and five meats (*cow, dog, elephant, horse, and human*) marked with the syllables LAM, MAM, PAM, TAM, and VAM in the SE, SW, NW, NE, and center. The wind blows and the fire blazes. The seed syllables melt into the Five Buddhas and Consorts. From the points of their union, red and white substances mingle and descend into the skull cup and dissolve into the five meats and nectars filling the cup and dissolving the five meats and nectars. The five Buddhas and Consorts also dissolve and melt into the nectar. From a HUNG above, a white upside-down khatvanga melts into the nectar turning it into the color of mercury. This offering of medicine (*amrita*), now fully endowed with the five wisdoms, is blessed with:

**Om Ah Hung Sarwa Pantsa Amrita Hung Hri Ta (3X)**

Next a second vast jeweled vessel representing the entire inanimate world manifests containing the white torma, which represents the entire animate world, is blessed with:

**Om Ah Hung Maha Balingta Tedzo Balingta Balawate Guya Samaya Hung Hri Ta (3X)**

Then, a vast vessel made of a freshly severed skull filled with blood – the red torma – symbolizing all desires and attachments of the three realms, but is of the nature of desireless great bliss, is blessed with:

**Om Ah Hung Maha Rakta Dzola Mandala Hung Hri Ta (3X)**

### *The Main Practice*

*The samadhis of the three kayas:*

The Samadhi of Suchness (*dharmakaya*) is emptiness, neither existent nor non-existent, a nonconceptual pure awareness.

The Samadhi of Luminosity (*sambhogakaya*) is great compassion for the suffering of all sentient beings and the illusory nature of all appearances.

The Samadhi of Supreme Cause (*nirmanakakaya*) is the union of emptiness and compassion radiating brilliant red light from the seed syllable VAM in all directions to liberate all sentient beings.

*Generating the support:*

In the center of the wheel of protection, the syllable AH is transformed into a blue, long, inverted, three-sided pyramid (*tetrahedron*) in the form of space.

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<sup>1</sup> “East” is always closest to you (in front), when viewed from the outside. North is to your right, west is on the far side, and south is to your left.

On top of this, the syllable YAM is transformed into a crossed vajra encircled by dark green smoke as the element air.

Above this, the syllable RAM is transformed into a red cube as the element fire.

Over this, the syllable VAM is transformed into a sphere of white light as the element water.

Next, the syllable LAM is transformed into a gold cube of light as the element earth.

At the top, the syllable SUM is transformed into Mt. Meru in the shape of a four-sided pyramid covered with gold, lapis lazuli, rubies and mother of pearl respectively.

Reciting BHRUM, the syllable descends to the top of Mt. Meru, melts into light, and causes the celestial mansion to appear, surrounded by the eight charnel grounds.

In its center is a 1000-pedalled lotus with a sun disk and crossed vajra and a blue square.

There are four sides of five concentric walls and a red landing with sixteen offering goddesses facing in. At the top of the outer wall is a yellow border with jewels and then tiny pillars up to the roof. The outer east wall is white, the outer south wall is yellow, the outer west wall is red, and the outer north wall is green. There are four entrances with four pillared porticos decorated with Dharma wheels, umbrellas, banners, antelopes and yak-tail fans.

Inside there are eight pillars made of skulls that support four beams made of bones. The walls are made of dry, moist and fresh skulls. The rafters are adorned with garlands of fingers, skulls, organs, genitals and the sun and moon. The dome of the room is a great god's skull and a hanging net of intestines and skulls. The top of the roof is a heart, banner and canopy made of human skin. A terrifying firelight pervades the environment.

#### *Generation of the seat and the deity:*

In the center a white inverted dharmodaya appears containing a white lotus. On the lotus with sun disk appears the white seed syllable VAM, my pure awareness, arises as a five-pointed vajra representing the five primordial wisdoms. Light radiates from the vajra as an offering to the Buddhas and returns as a blessing. It then radiates to all sentient beings, transforming them into Vajravarahis; then returns transforming the vajra into myself as brilliant white Vajravarahi (*samayasattva – commitment being*).

I have one face with three eyes with a semi-wrathful expression and two arms. In my right hand is a vajra and in my left is a skull cup filled with the elixir of primordial awareness. I am youthful and naked with nothing to hide, standing in a dancing pose with my secret lotus open. I am adorned with a crown of 5 skulls alternating with 5 vajras, a necklace of 50 dried skulls, and 5 bone ornaments. I hold a khatvanga tipped with a vajra, 3 skulls, a wish-fulfilling vase and crossed vajras in my left arm as my consort, with hanging drum, bell and 3-pointed banner. I am surrounded by the fire of primordial wisdom.

Upon moon discs at my navel is a red Vajravarahi, at my heart a blue Yamani, at my throat a white Mohani, at my forehead a yellow Sachalini, at the crown of my head a green Samtrasani, and at my limbs a smoking-gray Chandika.

At my heart is a white double tetrahedron (*two inverted, three-sided pyramids superimposed on each other forming a six-pointed star on the top*), inside of which is a lotus and sun disc, and the white seed syllable VAM (*samadhisattva – essence being*), the nature of my Root Guru and the union of bliss and emptiness, standing upright. It is surrounded by the mantra arranged counter-clockwise facing outward: OM VAJRA VAIROCHANIYE SOHA.



I am surrounded by four dakinis in the four cardinal directions. The one on my left is green, the one in back is red, the one on my right is yellow, and the one in front is white. Outside this is a circle of eight dakinis, then another circle of eight, then a third circle of eight, and a fourth circle of eight making a total of five circles of dakinis all in the form of Vajravarahi with vajra, skull cup and so forth.

*Invoking the jnanasattvas (wisdom beings). Form the “blazing mudra” and raise over your head, then gracefully make three small circles counterclockwise, three clockwise, and three more counterclockwise. Then say **Phem!** loudly and release the mudra outwards.*

From the white VAM at my heart, light radiates out to the Akanashita Buddhfield to invite Vajravarahi and all dakas and dakinis and purified sentient beings now in the form of Vajravarahi. Through the power of your commitment, come to me.

### **OM Benzra Samaya Dza**

*Homage:* I bow down to the host of the mandala of Vajravarahi, illusory bodily forms of primordial awareness inseparable from myself.

### **Atipuhō Pratidza Ho**

#### *Offerings*

From the VAM at my heart eight offering yoginis appear.

To the divine host of the mandala of Vajravarahi they make outer offerings (*with bell and drum*):

**Om Ah Hung Argam Padyam Pupe Dupe Aloke Gande Newite Shapta Pudza Ho** (3X)

They make inner offerings of semen, bones, brain, blood, and flesh (*with bell and drum*):

**Om Ah Hung Maha Mamsa Rakta Gorotsana Kengniriti Shukra Pudza Ho** (3X)

They make the secret offering of union of lotus and vajra (*with bell and drum*):

**Om Ah Hung Benzra Peme Bhandza Pudza Ho** (3X)

They make the most secret offering of Buddhanature (*with bell and drum*):

**Om Ah Hung Tathagatagarba Pudza Ho** (3X)

The host of jnanasattvas partakes of the offerings and is pleased (*follow with drum*). Take offering plate(s) with edible red and white tormas outside for other beings. Return plates to shrine and place them upside down.

#### *Request for empowerment:*

**Om Sarwa Tathagata Abishekata Samaya Hung**

My body is filled with water and is purified. Excess water on the crown of my head transforms into Vairocana.

*With DZA the beings are above me, with HUNG they enter the crown of my head and descend through the central channel to the VAM, with VAM they become inseparable with the samadhisattva VAM, and with the HO I experience great bliss!*

**Dza Hung Vam Ho**

**Om Svabhava Shuddha Sarwa Dharma Svabhava Shuddho Ham**

*Praise*

To the enlightened bodily form of Vajravarahi arisen from luminosity,  
To her enlightened speech, the unceasing melody of mantra,  
To her enlightened mind of primordial awareness, luminous clarity,  
To the White Dakini, who is the utter perfection of the five kayas of enlightened presence, I  
bow down (*bell*).

### ***Mantra Recitation & Dissolution***

*While visualizing the complete mandala previously constructed with myself as Vajravarahi and the mantra rotating clockwise (as seen from the outside), white light radiates out to all Buddhas and sentient beings as Vajravarahi and returns as blessings:*

**OM Vajra Vairochaniye Soha** (*Recite 108X or as many times as you can. For accumulation, recite as many as you vow.*)

*Dissolve the visualization from the outside into yourself as Vajravarahi, then yourself into the samadhisattva seed syllable, then the seed syllable from the bottom up through the crescent, bindu and nada into emptiness. Emptiness is not a thing, it is not no-thing, it is not both, it is not neither! Abide softly and deeply in the innate happiness – the pure, naked, nonconceptual awareness of transcendent wisdom – as long as you can....*

*Arise once again in the inner peace of bliss-emptiness of the illusory bodily form of White Vajravarahi with the pure awareness of clear light, and radiating white light for the benefit of all sentient beings! See all beings as Buddhas, hear all sounds as mantras, think all thoughts as the wisdom of the Buddhas, accept all phenomena as the pure Buddhafield of enlightenment.*

### ***Closing prayers***

The conventionally visualized being (*samayasattva*) and the being of primordial awareness (*jnanasattva*) are not two different things,  
So there is no need to make a request to remain.  
They arise from myself and are transformations of my own free will,  
My own awareness being the ground and source,

So what need is there for empowerment or full establishment?  
Furthermore, the many desirable sense qualities  
Are ornaments of the play of primordial awareness, my own mind,  
Emanated from myself and offered to myself.  
Do not seek samaya in other substances of offering.  
The measureless palace of phenomena, the spiritual preceptor and deities,  
Are all a great mandala setting its seal on reality.  
Just as the appearances in the mandala of water  
Are devoid of self-nature, for example,  
View them as arising from a state free of taking things as real.

Penetrating insight beyond word or expression, the unwavering enlightened dimension of  
absolute reality (*dharmakaya*),  
Chief of the five families, the enlightened dimension of perfect enjoyment of the qualities of  
great bliss (*sambhogakaya*),  
And the great enlightened dimension of manifest appearance, the hundredfold skillful means  
of compassion (*nirmanakaya*),  
To all the deities of the three dimensions of enlightened presence I bow down (*bell*).

**Mantra of Increasing Mantras: Om Sambara Sambara Bimana Sara Maha Zambaba  
Hung Phat Soha**

*Purification mantras*

*Sanskrit vowels:* **OM a, aa i, ii u, uu ri, rii li, lii e, ey o, oh ang, ah**

*Sanskrit consonants:*

**ka kha ga gha nga/  
tsa ts'a dza dz'a nya/  
ta t'a da d'a na/  
ta t'a da d'a na/<sup>2</sup>  
pa p'a ba b'a ma/  
ya ra la wa/  
sha kha sa ha kya SO HA/**

*Mantra of Dependent Origination:*

**Om Yedharma Hetu Prabhawa  
Hetun-Tekhan Tathagato Hyawadata  
Tekhantsa Yo Nirodha Evam-Wadi  
Maha-Shramana-Ye So-Ha**

*100 Syllable Mantra of Vajrasattva:*

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<sup>2</sup> The second line has a silent “r” and is represented here phonetically.

**OM Benza Sato Samaya  
Manu Palaya  
Benza Sato Tenopa  
Tishta Drido Me Bhawa  
Suto Khayo Me Bhawa  
Supo Khayo Me Bhawa  
Anu Rakto Me Bhawa  
Sarwa Siddhi Me Prayatsa  
Sarwa Karma Sutsa Me  
Sit-Tam Shriya Kuru Hung  
Ha Ha Ha Ha Ho  
Bhagavan  
Sarwa Tathagata  
Benza Mame Muntsa  
Benzi Bhawa  
Maha Samaya  
Sato Ah**

*Long Life Prayers*

**H.H.Dalai Lama**

For this realm encircled by snow-covered mountains  
You are the source of every benefit and bliss without exception.  
Tenzin Gyaltso, you who are one with Avalokiteshvara,  
May you remain steadfast until Samsara's end!

**Khenchen Lama**

In the Dharmadhatu appearing as Amitabha,  
In the Sambhogakaya form as wisdom Buddha Manjushri,  
Padmasambhava's heart son Sangye Yeshe,  
Incarnated as Padma Dagnag Lingpa in previous life  
And Paljea pa Dorjee in this lifetime,  
May your life be longer than the duration of samsara  
So that all your virtuous intentions can be accomplished.  
Please give me your heart blessings so that  
My mind is united with yours in the Buddha nature.  
So, I pray!

*Wish for Bodhicitta*

**Om Ah Hung Shri  
Ananta Vajra Sarwa**

## **Siddhi Phala Hung Ah!**

Glorious, precious root lama,  
Sit on the lotus seat on the crown of my head.  
With your great kindness please accept me.  
Please bestow the realizations of body, speech, and mind.  
In all the activities of the glorious lama,  
May no wrong view arise even for a moment.  
By the devotion of seeing whatever he does as perfect  
May the blessing of the lama enter my mind.  
Throughout the succession of my lives, from the perfect lamas  
May I never be separated and, enjoying the glory of the Dharma,  
Perfect all the qualities of the stages and the paths  
And swiftly attain the stage of Vajradhara.  
The lamas who have become the glory of the Dharma, may their lives be stable;  
May the land be entirely filled with Doctrine-holders;  
May the wealth and power of the patrons of the Doctrine increase,  
And may the auspiciousness of the Doctrine remain forever.

Bodhichitta, the excellent and precious mind.  
Where it is unborn, may it arise.  
Where it is born, may it not decline,  
But ever increase, higher and higher.

### *Dedication:*

By the virtue of this, may I and all sentient beings accomplish the state of the dakini. Without leaving a single sentient being behind, may I liberate them to the state of the dakini. (3X)

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*This sadhana was written by Khenpo Drimed Dawa to the best of my limited ability for the benefit of all sentient beings in 2009-2012, Tucson Arizona. Please forgive all errors or omissions. They are my own.*

*Sealed Sealed Sealed*