SHI TR'O YANG ZAB DÜ PA NI  
The Concise Yangzab Shitr'o

First come the refuge and generation of the enlightened attitude

KYAB NE KÖN CHOG NAM LA KYAB SU CHI  
I go for refuge to the Three Rare and Precious Jewels, source of all protection.

NGÖN CHE GYÄL WA'I DZE PA ME JUNG TAR  
Just like the wondrous actions of the Victorious Ones of the past,

DE ZHIN DAG GI DÜ 'DI NE TSAM JA  
so too, will I act from now on.

'DRO WA YONG KYI LA MAR DAG GYUR CHIG  
May I become a spiritual guide for all sentient beings.

Recite this three times

The main practice — Generating oneself as the deity

AH CHÖ NAM MIG ME TONG NYI NYING JE'I TSÄL  
All phenomena resolve into non–referential emptiness. From the power of compassion,

PE NYI'I TENG DU HUNG YIG 'TRO 'DÜ LE  
the syllable HUNG upon a lotus and solar disc radiates and gathers back light

KE CHIG DAG NYI TAM DRIN MAR SÄL DANG  
from which I instantaneously arise as the radiant and brilliant red Hayagriva

SHÄL CHIG CH'AG NYI DRI GUG TÖ TR'AG 'DZIN  
with one face and two hands holding a drigug—chopper and a blood–filled skull–cup,

K'A TRAM CHÄN CHUG DUR TR'Ö CHE GYE SÖL  
a khatvanga staff nestling in the crook of his arm and dressed in the eight charnel ground ornaments.
He is embraced by the blue–black Varahi who holds a drigug–chopper and skull–cup,
and, his two feet spread with one leg bent and the other drawn in, he is standing upon a lotus and sun disc and the four maras.

In his five places, clearly and vividly visualized, are the heroic dakas of the five families in union with their consorts

and the five families of blood–drinkers in union with theirs.

perfect in the sambhogakaya ornaments and his two hands holding the vajra–scepter and bell.

White Yeshe Ts'ogyäl, who is holding a drigug–chopper and skull–cup, embraces him,

and in his five places are the five clearly visualized and spontaneously present families of Victorious Ones.

Above the crown of his head wheels the garuda bird, ‘Sky–Soaring King’,

the five seed–syllables in his five places surrounded by mantra malas.

From the three seed–syllables in his three places and from the syllable in his heart–centre,

light streams forth, inviting the jñanasattva to merge inseparably with him.

1. I.e., Tötrengtsäl’s
WANG LHE WANG KUR RIG DAG U GYÄN GYUR
The deities of empowerment bestow empowerment and the lord of the family becomes his crown ornament.

Offerings and praise

NANG SI ’KOR ’DE KÜN ZANG CHÖ PA’I TRIN
All phenomena of the world of appearance and possibility be it samsara or nirvana, become an infinite cloud of offerings such as Bodhisattva Samantabhadra made

PAG ME RANG NANG DAG PA’I LHA LA CHÖ
and this I offer to the spontaneously manifesting deity of absolute purity.

DÖ NE MA CHÖ KÜN SHI RIG PA’I LONG
The expanse of pure awareness, ground of all and everything, unaltered from the very start,

KÜN NANG CHO ’TRÜL RANG SEM LHA LA TÖ
I praise the deity, my own mind as the miraculous display of perfect manifestation.

Reciting the mantra

NE NGAR SA BÖN NGAG KYI TR’ENG WE ’KOR
The five seed–syllables in his five places surrounded by mantra malas

GYÄL CHÖ JIN DÜ ’DRO WA’I DRIB NYI JANG
make offerings to the Victorious Ones and gather back their blessings, purifying the twofold obscuration of beings.

NANG SI DOR JE SUM DU LHUN DRUB GYUR
All that appears and exists spontaneously transforms into the three vajras.

Recite OM AH HUNG HRIIH MA TR’OM HA RI NI SA RA TSA HRII YA OM HUNG TRAM HRIIH AH PÄNTSA MAHA TRODHAYA TSITTA HRING HRING DZAH SIDDHI P’ALA HUNG.
Offering, praises and confession

HRIH NGÖ 'JOR YI TRÚL CHÖ TRIN GYAM TSÖ CHÖ
I make oblation of oceans of clouds of both real and mentally-created offerings.

'KOR 'DE DAG PA RAB 'JAM LHA LA TÖ
I praise the deity of the all–encompassing purity of both samsara and nirvana.

'GÁL 'TRÚL NONG PA CHI CHI ZÖ PAR SÖL
I beg your forbearance for all faults, errors or mistakes I may have made:

ZÖ PAR SHE LA TS'ANG PAI NGÖ DRUB TSÖL
please be patient with me and grant me the accomplishment of purity.

Recite the Hundred–Syllable Mantra three times

At the close of the session

NANG DRAG RIG SUM LHA NGAG CHÖ KU'I NGANG
Appearances, sound and awareness are of the very nature of deity, mantra and the enlightened dimension of absolute reality.

KU DANG YE SHE RÖL PAR 'JAM LE PA
the infinite display of enlightened body and primordial awareness.

ZAB SANG NÄL 'JOR CHEN PO'I NYAM LEN LA
In this great profound and secret practice of yoga

YER ME TUG KYI T'IG LER RO CHIG SHOG
may they become inseparably one taste with the bindu of the heart.

NYIN MO DE LEG TS'ÄN DE LEG
May the day be well and the night be well

NYI MA'I GUNG YANG DE LEG SHING
and the midday hours bring happiness too.
NYIN TS'ÄN TAG TU DE LEG PA
May day and night always be well,
KÖN CHOG SUM GYI DENG 'DIR TSÖL
and may the Three Rare and Precious Jewels grant this this very instant.

This was put together as seemed best to him by one called Lho Jedrung. By whatever virtue there is in it, may all beings swiftly attain buddhahood.