Waking Yoga

Text arranged and translated by Lama Lodu Rinpoche
Yoga upon first awakening. In the morning:

All appearances are the bindu endowed with the five wisdoms and from its turbulent spontaneously luminous center.

Pa wo kha dro nam kyi da ru dang yerka dang yidam kyi nga k da drok pe nyi le se par gyur

Dakas and Dakinis rouse us from sleep, their drums, bangles and the mantras of the Yidams sounding.

Hung sheng shik pema

Hung arise Pema Jungne

Jung ne kha droi tsok

And your assembly of Dakinis.

Gong shik chok chui du sum de shek nam

Consider us, Tathagatas of the ten directions and three times. Great Lord, Pema Totreng

Je tsun chenpo pema to
TRENG TSEL RIK DZIN KHA DROI NE NE SHEK SU SÖL
UTRA DZE PEI TOR TSUK SHIK SE SHIK RINCHEN

Tsel, knowledge holder, please arise from the land of the Dakinis. Your hair in a beautiful topknot sways to and fro, your

GYEN CHA HANG PO SI LI LI DUR TRÖ RÜ PEI GYEN CHA TRO LO LO DRA DANG RÖL MO MANG PO U RU RU YIDAM LA TSOK HUNG DRA DI

many jewels and ornaments tinkle si li li, the bone ornaments of the charnel ground rattle tro lo lo. Much sound and music

resound u ru ru. The assembly of Yidam deities sounds Hung di ri ri.

RI RI/KHADRO ME NGA KAR JE SHIK SE SHIK GING CHEN PA WOI DRO DUNG TRAB SE TRAB MA MO KHADRO TRIN TAR TIB SE TIB

The five classes of Dakinis dance shik se shik while the gingchen Dakas leap about trab se trab. The mother Dakinis gather

like clouds tib se tib.
The eight classes of protectors perform their activity truk se truk. A thousand Shangchens speak si li li. On the right is the father lineage sha ra ra.

To the left is the mother lineage sha ra ra. In the sky silk banners flutter lab se lab. The aroma of incense rises.

tu lu lu.Dakinis whisper their secret symbolic language di ri ri and Dakas sing their brave songs, kyu ru ru. Many Hungs resound.
Mang po di ri ri phe kyi da ke dra po sang se sang da dang dro druk sém chen tam che la tuk je

The wrathful spoken symbol Phe clears and purifies. Gazing upon us and all sentient beings with compassion please

Di ri ri

Zik la ne dir shek su sól ne dir tuk je cong te shek ne kyang dak ki jang chub

arise in this very place. Having come here and regarded us with compassion, until I achieve the heart of Enlightenment.

Nying po ma tob par gek dang lok dren bar che dül wa dang chok dang tün hong ngö drub tsel du sól

please subdue blockages, obstructions and those things which lead us astray. Please grant supreme and ordinary siddhis
Thus did Tsogyel reverently supplicate. With the body held erect, clear the air three times. All phenomena are naturally unborn, unceasing and nonabiding. There is no reference for coming or going. Remembering this, direct awareness into space and in the nonconceptual nature allow the awareness to settle as it will. The whole assembly of mental events arise as the Dharmakaya. From that nature, one's own body becomes clearly established as the Yidam deity's body just like an illusion. Natural awareness is freed from the foggy state of mind.
and seeing all things in the deities nature proceed:

SEM CHEN TAMCHE KHRU WAI MEL NE DANG PAR GYUR CHIK

All sentient beings will arise from the pit of samsara

Thus it is said. And so through the operation of corresponding tendrel confused appearances arise as the Yidams body. And one should proceed according to these instructions by the scholar saint Kyungpo. On the tongue of myself as the

SEL CHE YI TENG AH LE DA TENG AH KAR Ô BAR WEI DÜN NE YE KOR OM DANG YANG YIK KAR

Yidam clearly from Ah comes a moon disk on which an Ah blazes with white light. In front of that and circling to the right is
De gyab sel je so ha yon kor mar
De gyab ten drel nyig po ye kor ngo
De le ö trò

The letter Om and the vowels in white. Outside of that are the consonants and So Ha red in color and circling to the left.

Outside of that is the essence of conditioned coproduction blue and circling to the right. From these light radiates attracting

Tsa sum chok sum gyi
Jin lob la ngak ô zer nam par dü
Lar yang ô trò drub pa rik dzin dang

The blessing of the Three Roots and the Three jewels as well as the deities mantras which come together as light rays. Again

Light radiates forth attracting the speech empowerment of the Siddhas, the knowledge holders, the sages who have accomplished the

Drang song den drub nam kyi ngak nü tu
Yig dru tsul dü che la tim par gyur

Under the Yidam deity's mantra:

Truth. This coalesces as seed syllables and dissolves into my tongue.
OM AH AH EE EE U U RI RI LI LI AY AY OH OH ANG AH KA KHA GA GHA NGA TSA TSHA DZA DZHA NYA TA THA DA DHA NA TA THA DA DHA NA

PA PHA BA BHA MA YA RA LA WA SHA KA SA HA KATHA SO HA.

OM YE DHARMA HETU TRA BA WA HETUN TAYKEN TATHA GATO

HAYA WANDE TSEN TSAYO NERODHA EVAN WANDI MAHA SHRAMANA SO HA.

The vowels, consonants and tendrel are recited together three, seven, or twenty-one times in all.
The mantra chains and the moon melt successively and dissolve in the Ah which melts into red and white nectar.

PAR SHU CHE LA TIM PE NU PAI TOB DEN GYUR  by dissolving into the tongue it becomes endowed with empowering energy. My tongue having been thus empowered may I have the confidence of the Tathagatas.

TSIK GI ZI JI TU DE NI  And by the power of the splendor of these words may all sentient beings be tamed. And whatever words I speak may their  SEM CHEN TAMCHE DÜL WAR SHO  DA GI TSIK NI CHI ME PEI  DÖN DE
So it is said. These are the general and special instructions of Ogyen Rinpoche. This monlam is the speech of the Buddha and is specifically recommended by the holy ones.

There are many transforming mantras, but since they are inconvenient to do, [OM SAMVARA SAMVARA BI MA NA SARA MAHA DZAMBA HUNG OM SAMARA]

by reciting these together seven times their effectiveness increases immeasurably. Then, in addition: [OM RUTSI RAMA]
NITRA BAR DA NA YE SO HA HUNG BENZA DZI HA MANTRA DHARA BARBANI OM By thus performing the threefold recitation the power of the mantra is increased one hundred thousand times. These mantras together with the yangsel and the tendrel at the beginning of a yidam practice bless the mala. If recited at mealtime it is said that enabling power is generated.