

# *The Preliminary Practice of Vajrasattva*



FPMT Inc.  
1632 SE 11th Avenue  
Portland, OR 97214 USA  
[www.fpmt.org](http://www.fpmt.org)

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Set in Calibri 12.5./15, Century Gothic, Tibetan Machine Unicode, and Lydian BT.

## ***Practice Requirements***

To do this practice in full, you are required to have received a jenang, or permission empowerment to practice, from a qualified master, on the basis of a highest yoga tantra great initiation of Vajrasattva with consort. However, it is permitted to do this practice without such an empowerment as long as one does not generate oneself as the deity. Modified practice instructions for those engaging in this practice without empowerment are included as needed.

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# **PRACTICES**



# *The Yoga Method of the Glorious Supreme Heruka Vajrasattva*



*A retreat sadhana by Lama Thubten Yeshe  
with instructions by Lama Thubten Zopa Rinpoche*

## ***Altar Set-up***

The altar should include at least one set of seven waterbowls. The bowls should be placed in order from the deity's right to left (our left to right when facing the altar) representing: water for drinking, water for washing, flowers, incense, light, perfume, and food. The eighth offering of music is represented by the playing of musical instruments and chanting; however, if one desires, an eighth bowl representing music may also be placed on the altar.

Optional: torma made of three whites and three sweets (milk, yogurt, butter, sugar, molasses, honey) for making a torma offering. A packet of biscuits/cookies may be substituted. If doing Vajrasattva retreat, this torma should be on the altar for the duration of the retreat.

If you are doing Vajrasattva retreat, please see special instructions for the retreat altar on p. 165.

Ritual implements: Bell, dorje, damaru, and inner offering.

## ***Practice Requirements***

To do this practice in full, it is required to have received a *jenang* (permission-empowerment to practice) of Vajrasattva with consort from a qualified master on the basis of a highest yoga tantra great initiation. However, it is permitted to do this practice without such an empowerment as long as one does not generate oneself as the deity. Modified practice instructions for those engaging in this practice without empowerment are included as needed.



# *The Yoga Method of the Glorious Supreme Heruka Vajrasattva*

## *Initial Visualization*

On your right side is your father. On your left side is your mother. Your enemy and those sentient beings who make you agitated are in front of you. People you are attached to are seated behind you. All other universal living beings are surrounding you.

## *Refuge*

---

Use one of the following visualizations for taking refuge:

---

### *Option 1*

Visualize a standing Heruka embracing Vajra Varahi as your principal refuge object.<sup>1</sup> Around him are the dakas and dakinis, wrathful gods and peaceful goddesses, and many other buddhas, bodhisattvas, and arhats who have completely attained the everlasting, peaceful realization of enlightenment. There are sixty-two different deities in the Heruka mandala.

## Option 2

Visualize Vajradhara (Dorje Chang) as your principal refuge object. Vajradhara is blue in color. He sits in the lotus position and embraces his consort Dorje Palmo. She is red in color symbolizing blissful desire energy. Vajradhara is one nature with your guru. The essence of Vajradhara is your guru.

### Taking Refuge

SANG GYÄ CHHÖ DANG GE DÜN LA

**I forever take refuge in Buddha, Dharma, and Sangha,**

TAG TU DAG NI KYAB SU CHHI

**I take refuge in all the three vehicles,**

TEG PA SUM PO THAM CHÄ DANG

**In the dakas and dakinis of secret mantra yoga,**

NÄL JOR SANG NGAG KHA DRO MA

**In the heroes and heroines,**

PA WO PA MO WANG LHA MO

**The gods and goddesses,**

JANG CHHUB SEM PA DAG NYI CHHE

**And in the bodhisattvas of the ten bhumis.**

KHYÄ PAR DU YANG LOB PÖN LA

**But most of all,**

TAG TU KYAB SU CHHI WAR GYI (3x)

**I take refuge in my holy guru forever. (3x)**

### Generating Bodhichitta

SEM CHÄN KÜN GYI DÖN GYI CHHIR

DAG NI HE RU KAR GYUR NÄ

SEM CHÄN THAM CHÄ HE RU KÄI

GO PHANG CHHOG LA GÖ PAR GYI (3x)

**I must become Heruka in order to lead all sentient beings to the sublime state of Heruka-hood. (3x)**

---

The objects of refuge then melt into light and dissolve into Heruka, who in turn melts into light and dissolves into you.

If you have a highest yoga tantra empowerment of Heruka, then self-generate in that aspect (or as any other highest yoga tantra deity in order to bless the offerings according to that deity). If you do not have such an initiation, skip the line of self-generation below and continue with the practice on the following page.

---

Instantaneously, I arise as dark blue Heruka, with one face and two arms, holding dorje and bell.

---

An optional breathing exercise is on p. 100.

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## *Visualization of Heruka Vajrasattva*

Out of the void, about six inches above the crown of my head, appears the seed syllable PAM, which transforms into a thousand-petalled lotus. On top of the lotus appears the seed syllable AH, which transforms into a moon disc. In the center of the moon disc stands the seed syllable HUM. Suddenly, the HUM transforms into a white five-pronged vajra with a HUM at its center. Much radiant light emanates from both the HUM and the vajra, going out into the ten directions and completing the two purposes: offering great psychic blissful energy to all gurus and buddhas, and purifying the defilements of all sentient beings. The whole universe melts into light. This light then returns and is absorbed by the HUM in the vajra. The HUM and vajra also melt into light and transform into Heruka Vajrasattva.

Vajrasattva is white. He has one face and two arms. Sitting in the full lotus position, he holds a vajra in his right hand at his heart, and a bell in his left, which rests in his lap. His consort, Dorje Nyem-ma Karmo, embraces him, her legs encircling his body. She, too, is white and has one face and two arms. She holds a curved

knife in her right hand and a skullcup (kapala) in her left. They are both dressed in robes of heavenly silk and adorned by precious jewel ornaments. [They both have seed syllables] OM at the crown chakra, AH at the throat chakra, and HUM at the heart. Brilliant light radiates from the HUM at the heart, invoking the divine, supreme wisdom energy of all tathagatas to the space in front of Vajrasattva in the form of the wisdom beings.

## ***Blessing the Offerings***

OM KHANDAROHİ HUM HUM PHAT

*cleanses the offerings.*

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

*(OM ALL DHARMAS ARE PURE OF OWN-BEING, AS AM I.)*

*purifies them into emptiness.*

All is void. Out of the void appears a seed syllable AH. It turns into a huge white skullcup containing the five meats and nectars. They melt, becoming an ocean of the amrita-energy of divine transcendental wisdom.

---

Bless the offerings by saying three times:

---

OM AH HUM HA HOH HRIH (3x)

## ***Presenting the Offerings to the Wisdom Beings***

OM VAJRASATTVA ARGHAM PRATICCHA HUM SVAHA  
OM VAJRASATTVA PADYAM PRATICCHA HUM SVAHA  
OM VAJRASATTVA PUSHPE PRATICCHA HUM SVAHA  
OM VAJRASATTVA DHUPE PRATICCHA HUM SVAHA  
OM VAJRASATTVA ALOKE PRATICCHA HUM SVAHA



OM VAJRASATTVA GANDHE PRATICCHA HUM SVAHA  
 OM VAJRASATTVA NAIVIDYA PRATICCHA HUM SVAHA  
 OM VAJRASATTVA SHAPTA PRATICCHA HUM SVAHA

JAH HUM BAM HOH

---

The meaning of the offerings:

ARGHAM	nectar for drinking, offered by a white goddess
PADYAM	foot-washing water, offered by a white goddess
PUSHPE	flowers, offered by a white goddess
DHUPE	incense, offered by a smoke-colored goddess
ALOKE	light, offered by a red goddess
GANDHE	perfume, offered by a green goddess
NAIVIDYA	food, offered by a varied colored goddess
SHAPTA	sound/music, offered by a blue goddess

The meaning of JAH HUM BAM HOH:

JAH	inviting
HUM	the divine wisdom enters
BAM	becomes union-oneness, non-dual
HOH	indestructibly joyful

---

They become non-dual. The wisdom beings, who are the wisdom energy of all tathagatas, joyfully sink into Vajrasattva's divine heart, becoming completely one, like a drop of water sinking into the ocean.

## *Empowerment by the Buddhas of the Five Families*

Again, brilliant light radiates from the HUM at the divine heart, invoking all the initiating deities of the five families.

---

Make offerings to them with:

---

OM PANCH KULA SAPARIVARA ARGHAM [PADYAM,  
 PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA]  
 PRATICCHA HUM SVAHA



“O tathagatas, please bestow on me the [Heruka Vajrasattva] initiation.”

Upon this request, all the tathagatas hold up their initiation vases, which are full of the amrita-energy of divine transcendental wisdom, and the amrita starts to flow.

---

By saying the mantra the initiation is conferred:

---

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE HUM

The divine body of perfect absolute wisdom, Heruka Vajrasattva, is completely filled with the amrita-energy of blissful transcendental wisdom. Some amrita overflows and transforms into Akshobhya, who adorns Vajrasattva’s crown. The initiation deities melt into light and sink into Vajrasattva.

At the center of a moon disc at the divine heart stands the seed syllable HUM, encircled by the hundred-syllable mantra [standing counter-clockwise around the edge of the moon disc].

## Offerings to Heruka Vajrasattva

OM VAJRASATTVA ARGHAM [PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA] PRATICCHA HUM



SVAHA

OM VAJRASATTVA OM AH HUM

---

Sprinkle the inner offering.

---

## Praise



NYI ME YE SHE DRO WÄI PÄL

**Non-dual divine wisdom; magnificent inner jewel ornament of all mother sentient beings;**



CHHOG TU MI GYUR DE WA CHHE

**Supreme, unchanging, everlasting great bliss;**



DIG TUNG MA Ü DRUNG JIN PÄI

**Indestructible, magnificent wisdom mind that releases all sentient beings from all negativities of body, speech, and mind, especially broken vows and pledges:**



DOR JE SEM CHHOG LA CHHAG TSHÄL

**To you, glorious Vajrasattva, I prostrate.**

## Mandala Offering

### Long Mandala (Optional)

OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI / OM  
VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WÄI Ü SU /

RI GYÄL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB  
BA LANG CHÖ / JANG DRA MI NYÄN / LÜ DANG LÜ PHAG / NGA YAB  
DANG NGA YAB ZHÄN / YO DÄN DANG LAM CHHOG DRO / DRA MI  
NYÄN DANG DRA MI NYÄN GYI DA

RIN PO CHHEI RI WO / PAG SAM GYI SHING / DO JÖI BA / MA MO PA  
YI LO TOG KHOR LO RIN PO CHHEI / NORBU RIN PO CHHEI / TSÜN MO  
RIN PO CHHEI / LÖN PO RIN PO CHHEI / LANG PO RIN PO CHHEI / TA  
CHOG RIN PO CHHEI / MAG PÖN RIN PO CHHEI / TER CHEN PÖI BUMPA

GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA / DUG  
PÖ MA NANG SÄL MA / DRI CHHAB MA / NYI MA / DA WA / RIN PO  
CHHEI DUG /

CHHOG LÄ NAM PAR GYÄL WÄI GYÄL TSHÄN / Ü SU LHA DANG MII YI  
 PÄL JOR PHÜN SUM TSHOG PA MA TSHANG WA ME PA / TSANG ZHING  
 YI DU WONG WA DI DAG DRIN CHEN TSA WA DANG GYÜ PAR / CHÄ  
 PÄI PÄL DÄN LAMA DAM PA NAM DANG KHYÄ PAR DU YANG LA MA LO  
 ZANG THUB WANG DOR JE CHANG / CHEN PÖI LHA TSHOG KOR DANG  
 CHÄ PÄI NAM LA ZHING KHAM BÜL WAR GYI WO / THUG JE DRO WÄI  
 DÖN DU ZHE SU SÖL

ZHE NÄ KYANG DAG SOG DRO WA MAR GYUR NAM KHÄI THA DANG  
 NYAM PÄI SEM CHÄN THAM CHÄ LA / THUG TSE WA CHHEN PÖ GO NÄ  
 JIN GYI LAB TU SÖL

### *Short mandala (Optional)*

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

**This ground, anointed with perfume, strewn with flowers,**

RI RAB LING ZHI NYI DÄ GYÄN PA DI

**Adorned with Mount Meru, four continents, the sun and the  
 moon:**

SANG GYÄ ZHING DU MIG TE ÜL WAR GYI

**I imagine these as a buddha-field and offer it.**

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

**May all living beings thus enjoy this pure land!**

### *Secret Mandala*

DE TONG LHÄN CHIG KYE PÄI YE SHE KYI

**The right view of sunyata is one with the wisdom of great bliss.**

ZUNG NAM PHUNG KHAM KYE CHHE LÄ JUNG WÄI

**This wisdom transforms into Mount Meru, the sun, the moon,**

RI LING RIN CHHEN TER BUM NYI DAR CHÄ

**And all other phenomena in the universe.**

KYAB GÖN THUG JEI TER LA BÜL WAR GYI

**I offer everything magnificent to you, ocean of great kindness,  
 who are liberated and who liberates all mother sentient be-  
 ings as well.**



DAG GI CHHAG DANG MONG SUM KYE WÄI YÜL

**The objects of my attachment, aversion, and ignorance –**

DRA NYEN BAR SUM LÜ DANG LONG CHÖ CHÄ

**Friends, enemies, and strangers – and my body, wealth, and enjoyments:**

PHANG PA ME PAR BÜL GYI LEG ZHE NÄ

**Without any sense of loss or hesitation, I offer this collection.**

DUG SUM RANG SAR DRÖL WAR JIN GYI LOB

**Please accept it with pleasure and bless me and all sentient beings with freedom from the three poisons.**

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

*(I send forth this jeweled mandala to you, precious wisdom guru.)*

## ***Prayer of the Opponent Powers of Regret and Refuge***

Through ignorance and delusion, I have broken and damaged my pledges.

Holy guru, who has the power to liberate me;

My inner master, holder of the vajra, whose essence is great compassion;

Lord of all migratory beings: to you, I go for refuge.<sup>2</sup>

O Bhagavan Vajrasattva, destroyer of all defilements, who has attained all realizations and has passed to the other shore, I request you to please purify all negativities, and broken and damaged pledges of myself and other sentient beings.

## ***Purification (Power of the Remedy)***

Because of this request, brilliant light radiates from the mantra rosary and the HUM at the divine heart of Vajrasattva. The light purifies all negativities and obscurations of all sentient beings and

becomes an offering for all the buddhas and bodhisattvas. The essence of the perfect qualities of their holy body, speech, and mind, all their transcendental knowledge wisdom, returns in the form of light that sinks into the HUM and the mantra rosary at Vajrasattva's divine heart.

[From the HUM and the mantra rosary] a stream of blissful white amrita-energy begins to flow down through the central channel of the divine couple. The amrita flows out through their secret chakras in union and flows into me through my crown chakra. Flowing down through my central channel, this stream of transcendental wisdom amrita-energy fills my whole body, destroying all negativities and defilements of my body, speech, and mind. These are completely purified.

## Mantra Recitation

OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA  
TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME  
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SU  
CHAME / CHITTAM SHRIYAM KURU HUM / HA HA HA HA HO /  
BHAGAVAN / VAJRA HERUKA MAME MUNCHA / HERUKA  
BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT (7x, 21x, or  
*as many times as possible*)

## Common pronunciation

OM BENZA HEY RUKA SA MAYA MANUPALAYA / HEY RUKA  
DEYNO PATEETA / DEEDO MEY BAWA / SUTOKAYO MEY  
BAWA / SUPOKAYO MEY BAWA / ANURATO MEY BAWA /  
SARWA SIDDI MEY PRAYATSA / SARWA KARMA SUTSAMEY /  
TSEETAM SHRIYAM KU RU HUNG / HA HA HA HA HO /  
BAGAWAN / BENZA HEY RUKA MA MEY MUN TSA / HEY RUKA  
BAWA / MAHA SAMAYA SATTVA AH HUNG PAY

## Summary of the Meaning of the Mantra

O great being, whose holy mind is in the indestructible nature of all the buddhas, having destroyed every obscuration, attained all realizations, and passed beyond all suffering. You who have attained the realization of things just as they are, do not forsake me. Please bring me closer to your vajra holy mind and grant me the ability to realize the ultimate nature of phenomena. Please help me to realize great bliss. Lead me to your state and grant me all powerful attainments. Please bestow upon me all virtuous actions and glorious qualities.

---

At the end of your mantra recitation, recite the Vajrasattva mantra once more and ring the bell, while meditating on emptiness. Think: Even though everything appears inherently existent to us, no phenomenon has inherent existence. Every phenomenon is totally empty. In emptiness, there is no I, no creator of negative karma; there is no action of creating negative karma; there is no negative karma created. The bell itself signifies the wisdom of emptiness.

---

## Offerings and Praise



OM VAJRASATTVA ARGHAM [PADYAM, PUSHPE, DHUPE,  
ALOKE, GANDHE, NAIVIDYA, SHAPTA] PRATICCHA HUM  
SVAHA

OM VAJRASATTVA OM AH HUM

---

Sprinkle the inner offering

---

## Praise



NYI ME YE SHE DRO WÄI PÄL

**Non-dual divine wisdom; magnificent inner jewel ornament of  
all mother sentient beings;**



CHHOG TU MI GYUR DE WA CHHE

**Supreme, unchanging, everlasting great bliss;**



DIG TUNG MA Ü DRUNG JIN PÄI

**Indestructible, magnificent wisdom mind that releases all sentient beings from all negativities of body, speech, and mind, especially broken vows and pledges:**



DOR JE SEM CHHOG LA CHHAG TSHÄL

**To you, glorious Vajrasattva, I prostrate.**

## *Confirmation of Purification*

Vajrasattva says, “O child of good family, your negativities and obscurations and damaged and broken pledges are cleansed and purified.”

---

Think that what Guru Vajrasattva says has actually happened. All your negativities have been completely purified. There is not the slightest trace of defilement left on your mental continuum. Your mental continuum is completely pure.

---

## *Power of Restraint*

---

To make your confession perfect and most powerful, now apply the last of the four remedial powers, the power of not committing negative actions again. Think:

---

“From now on, I’ll abstain from all the vices that I can abstain from, and I’ll abstain from those that are extremely difficult for me to abstain from – for one day, one hour, one minute, or at least a few seconds.”

## *Absorption*

Your vow to abstain from creating negative karma pleases Guru Vajrasattva, who melts into light and absorbs into you. Those who have received a great initiation of highest yoga tantra can meditate here on the guru entering the heart. If you have not received such an initiation, you can meditate that the guru melts into light,

absorbs into you at the point between your eyebrows and blesses your body, speech, and mind.

Dorje Nyem-ma Karmo is transformed into light and is absorbed into Vajrasattva. Vajrasattva then melts into light and sinks into my heart. My three doors (of body, speech, and mind) become inseparably one with Vajrasattva's holy body, speech, and mind. Vajrasattva and I are completely one, and I enjoy the bliss of shunyata in full samadhi, beyond the dualistic view that discriminates between subject and object. This is the highest possible enjoyment.

---

Now meditate on emptiness – this is the meaning of “enjoying the bliss of shunyata.” Think, “In emptiness there is no I, no creator; there is no action of creating negative karma; there is no negative karma created. As well as this, all phenomena are totally non-existent – are empty from their own side.”

While contemplating the state of emptiness – while the mind is looking at everything as empty – dedicate the merits:

---

## *Dedication*

GE WA DI YI NYUR DU DAG

**Because of this merit,**

DOR JE SEM PA DRUB GYUR NÄ

**May I quickly become Heruka Vajrasattva**

DRO WA CHIG KYANG MA LÜ PA

**And lead each and every sentient being**

DE YI SA LA GÖ PAR SHOG

**Into his divine enlightened realm.**

JANG CHHUB SEM CHHOG RIN PO CHHE

**May the precious bodhi-mind**

MA KYE PA NAM KYE GYUR CHIG

**Not yet born arise and grow.**

KYE PA NYAM PA ME PAR YANG

**May that born have no decline,**

GONG NÄ GONG DU PHEL WAR SHOG

**But increase forever more.**

---

When doing retreat, on the last session of each day, offer the tormas as below.

---

### ***Torma Offering*** (Last session of the day only)

---

Self-generation into the aspect of Heruka should be done only by those with highest yoga tantra empowerment for Heruka; otherwise, you can self-generate into another highest yoga tantra deity and bless the torma according to that practice. If you do not have a highest yoga tantra empowerment, do not recite the self-generation verse below, however, it is still permissible to recite the “Blessing of the Torma,” etc.

---

I instantly arise as dark blue Heruka with one face and two hands, holding vajra and bell. Standing with my right leg extended, I embrace my consort, the red Vajra Varahi, who has one face and two hands and holds a curved knife and skullcup.

### ***Blessing the Torma***

OM KHANDAROHİ HUM HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

Everything becomes completely void. Out of the non-dual void appears the seed syllable AH, which transforms into a very large white skullcup. Inside the skullcup are the five meats and five nectars. The substances melt into liquid and become an ocean of amrita-energy of divine, blissful transcendental wisdom.

OM AH HUM HA HOH HRIH (3x)

## Offering the Actual Torma

In front of me appears Bhagavan Vajrasattva with Dorje Nyem-ma Karmo. On Vajrasattva's tongue a white HUM transforms into a white three-pronged vajra. From this three-pronged vajra hollow tubes of vajra-light appear, through which the essence of the torma is drawn forth and enjoyed.

OM VAJRASATTVA SAPARIVARA IDAM BALIMTA KHA KHA  
KHAHI KHAHI (3x or 7x)



OM VAJRASATTVA ARGHAM [PADYAM, PUSHPE, DHUPE,  
ALOKE, GANDHE, NAIVIDYA, SHAPTA] PRATICCHA HUM  
SVAHA

OM VAJRASATTVA OM AH HUM

---

Sprinkle the inner offering.

---

## Praise to Heruka Vajrasattva



NYI ME YE SHE DRO WÄI PÄL

**Non-dual divine wisdom; magnificent inner jewel ornament of  
all mother sentient beings;**



CHHOG TU MI GYUR DE WA CHHE

**Supreme, unchanging, everlasting great bliss;**



DIG TUNG MA Ü DRUNG JIN PÄI

**Indestructible, magnificent wisdom mind that releases all sen-  
tient beings from all negativities of body, speech, and mind,  
especially broken vows and pledges:**



DOR JE SEM CHHOG LA CHHAG TSHÄL

**To you, glorious Vajrasattva, I prostrate.**

---

At the end of the last session of each day, do extensive dedication prayers. For convenience, a collection of dedication prayers can be found on p. 62 of this booklet. You may also choose to do protector prayers to remove obstacles (see p. 153).

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### Notes:

- 1 Heruka is dark blue in color, with one face and two hands, holding vajra and bell. He stands with his right leg extended, embracing his consort, red Vajra Varahi who holds a curved knife and skullcup.
- 2 The verse, "Through ignorance....I go for refuge" has been moved from its original location in the text to be included here as a means to generate regret prior to purification, as per the instructions of Lama Zopa Rinpoche in *Teachings from the Vajrasattva Retreat*, p. 65.

### Colophon:

Because of encouragement from many intelligent Westerners that there was a need for a text for the sadhana of Vajrasattva that eliminates hindrances and produces profit on the stages of the path and is a preliminary to meditation on the two stages [of highest yoga tantra], one called Muni Jnana (Thubten Yeshe) has written this as an emergency delusion-cutter, so he asks forgiveness.

This version of the Vajrasattva sadhana is principally based on that found in *Becoming Vajrasattva*, by Lama Thubten Yeshe, edited by Nicholas Ribush, Wisdom Publications, 1995. That sadhana combined Lama Yeshe's original translation, which was interspersed with commentary, with Martin Willson's version, found in the transcript *Heruka Vajrasattva: Sadhana and Ritual Feast*, Wisdom Publications Transcript, 1984. The Nick Ribush edition has been slightly revised with additions, including the "Offering of the Torma," extracted from the 1995 Kopan Monastery booklet, *Heruka Vajrasattva Sadhana*. The original visualization of Vajrasattva has been modified according to the instructions of Lama Zopa Rinpoche – the hand mudras have been changed from the embracing mudra to the more traditional mudra of right hand at the heart and left in the lap.

Prepared in January 1999 by Ven. Constance Miller, FPMT Education Department. All errors are the responsibility of the editor.

Instructions for those with and without initiation were checked with Lama Zopa Rinpoche. Additional practice instructions were extracted from *Teachings from the Vajrasattva Retreat*, with permission from Lama Yeshe Wisdom Archive. Revised and reformatted with FPMT phonetics by Kendall Magnussen, FPMT Education Services, May 2003.



# *Heruka Vajrasattva*

## *Meditation and Recitation*

*(abbreviated version)*

### *Taking Refuge*

At all times I take refuge in Buddha, Dharma, and Sangha,  
In all the three vehicles, in the dakinis of secret mantra yoga,  
In the heroes, heroines, and powerful goddesses,  
In the great beings, the bodhisattvas,  
And above all, at all times I take refuge in my spiritual master.  
(3x)

### *Generating Bodhichitta*

I myself will become Heruka for the sake of all living beings and  
then I will lead all of them to Heruka's supreme state. (3x)

### *Visualization of Heruka Vajrasattva*

On the crown of my head, a syllable PAM transforms into a lotus and an AH into a moon cushion, upon which, from HUM a white five-pronged vajra emerges, marked by a HUM at its center. From the HUM light shines forth and the two purposes are accomplished. The light returns and transforms into white Vajrasattva (Dorje Sempa) with one face and two hands — the right holding a

vajra and left a bell at his lap. Seated in the vajra position, his right arm embraces his consort, Dorje Nyem-ma Karmo, who has one face and two hands holding curved knife and skullcup. Both are adorned with silks and various precious ornaments. At the crown is an OM, at the throat an AH, and at the heart a HUM. From the HUM at the heart light shines forth inviting the divine wisdom beings who are similar to themselves.

JAH HUM BAM HOH

They become inseparable.

Once more light shines forth from the HUM at their hearts, inviting the empowering deities.

“O tathagatas, I request you all to bestow upon them the actual empowerment.”

Having been thus requested they hold aloft vases filled with wisdom nectar, with which they bestow the empowerment.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH  
HUM

Their bodies are filled with wisdom nectar. The surplus that overflows on the crown of their heads transforms into Akshobhya, who becomes the crown ornament. On the moon disc at his heart stands the syllable HUM encircled by the hundred-syllable mantra.

## *Prayer of the Opponent Powers<sup>1</sup>*

Through ignorance and delusion, I have broken and damaged my pledges.

Holy guru, who has the power to liberate me;

My inner master, holder of the vajra, whose essence is great  
compassion;  
Lord of all migratory beings: to you, I go for refuge.

O Bhagavan Vajrasattva, please clear away all negative karma and  
obscurations of myself and all living beings and purify all degen-  
erated and broken commitments.

## *Purification*

Having been thus requested, light shines forth from the HUM and  
the mantra rosary at Vajrasattva's heart, completing the two pur-  
poses: purifying the negative karma and obscurations of all living  
beings, and presenting offerings to the buddhas and their sons.  
All enlightened qualities of their body, speech, and mind collect  
in the form of light and dissolve into the mantra rosary and HUM.  
Thereupon, a stream of white nectar begins to flow down from  
these through the joined organs of the lord and consort. This wis-  
dom nectar enters the crown of my head and fills my whole body,  
cleansing completely all my negative karma and obscurations of  
body, speech, and mind.

## *Mantra Recitation*

OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA  
TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME  
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SU CHAME  
CHITTAM SHRIYAM KURU HUM / HA HA HA HA HO /  
BHAGAVAN / VAJRA HERUKA MAME MUNCHA / HERUKA  
BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT (21x)

## *Common pronunciation*

OM BENZA HEY RUKA SA MAYA MANUPALAYA / HEY RUKA  
DEYNO PATEETA / DEEDO MEY BAWA / SUTOKAYO MEY

BAWA / SUPOKAYO MEY BAWA / ANURATO MEY BAWA /  
SARWA SIDDI MEY PRAYATSA / SARWA KARMA SUTSAMEY /  
TSEETAM SHRIYAM KU RU HUNG / HA HA HA HA HO /  
BAGAWAN / BENZA HEY RUKA MA MEY MUNTSА / HEY RUKA  
BAWA / MAHA SAMAYA SATTVA AH HUNG PAY

## Praise



Non-dual divine wisdom; magnificent inner jewel ornament of all mother sentient beings;



Supreme, unchanging, everlasting great bliss;



Indestructible, magnificent wisdom mind that releases all sentient beings from all negativities of body, speech, and mind, especially broken vows and pledges:



To you, glorious Vajrasattva, I prostrate.

## Confirmation of Purification

Vajrasattva says, “O child of good family, your negativities and obscurations and damaged and broken pledges are cleansed and purified.”

---

Think that what Guru Vajrasattva says has actually happened. All your negativities have been completely purified. There is not the slightest trace of defilement left on your mental continuum. Your mental continuum is completely pure.

---

## Power of Restraint

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Now think:

---

“From now on, I’ll abstain from all the vices that I can abstain from, and I’ll abstain from those that are extremely difficult for me to abstain from – for one day, one hour, one minute, or at least a few seconds.”

## Absorption

Guru Vajrasattva then dissolves into me, and my three doors become inseparable from Vajrasattva's holy body, speech, and mind.

---

If you are engaging in Vajrasattva retreat and this is the last session of the day, you may now perform the tormā offering (p. 22) followed by extensive dedication prayers.

---

## Dedication

GE WA DI YI NYUR DU DAG

**Because of this merit,**

DOR JE SEM PA DRUB GYUR NÄ

**May I quickly become Heruka Vajrasattva**

DRO WA CHIG KYANG MA LÜ PA

**And lead each and every sentient being**

DE YI SA LA GÖ PAR SHOG

**Into his divine enlightened realm.**

JANG CHHUB SEM CHHOG RIN PO CHHE

**May the precious bodhi-mind**

MA KYE PA NAM KYE GYUR CHIG

**Not yet born arise and grow.**

KYE PA NYAM PA ME PAR YANG

**May that born have no decline,**

GONG NÄ GONG DU PHEL WAR SHOG

**But increase forever more.**

### Notes:

- 1 The “Prayer of the Opponent Powers” has been moved from its original place in the text as per the instructions of Lama Zopa Rinpoche in *Teachings from the Vajrasattva Retreat*, p. 65. The original translation of the verse has been modified to match the translation in the Heruka Vajrasattva long retreat sadhana.

### Colophon:

This abbreviated meditation on Vajrasattva was originally extracted from the the Heruka Body Mandala sadhana, *The Excellent Increase of Great Bliss*, translated by Rob Preece, with minor editorial changes by Ven. Constance Miller, FPMT Education Department, for inclusion in the FPMT Prayer Book, January 1999.

Revised and edited by Kendall Magnussen, FPMT Education Services, May 2003 for use in the Vajrasattva Preliminary Packet. Additions made according to the instructions of Lama Zopa Rinpoche found in *Teachings from the Vajrasattva Retreat*, Lama Yeshe Wisdom Archive, 2000.

# *A Short Vajrasattva Meditation*

## *Purification with the Four Opponent Powers*



*by Lama Zopa Rinpoche*

## *Editor's Introduction*

In *Liberation in the Palm of Your Hand*, Pabongkha Rinpoche explains how the great Atisha would purify any negativity, no matter how small, immediately. Even in public or when riding his horse, as soon as he noticed a breach of his ethics, he would stop what he was doing, drop to one knee and then and there, purify it with the four opponent powers – the powers of dependence, regret, remedy, and restraint.

Of course, compared to us, Atisha may not have had that much to purify. Still, he would say, “I never break my pratimoksha vows; I rarely break my bodhisattva vows; but my tantric vows – I transgress those like falling rain.”

Atisha practiced purification in this way because of his deep realization of the psycho-mechanics of negative karma, especially its four fundamentals: negative karma is certain to bring suffering; it multiplies exponentially; if eradicated, it cannot bring its suffering result; and once created, it never simply disappears.

Through the study and practice of Dharma, we should try to attain Atisha's level of understanding. In the meantime, we should try to practice as he did.

Thus, we can be like the great Atisha – whenever we notice we have broken a vow or created any other kind of negative karma, we can purify that negativity with the four opponent powers without a second's delay.



# A Short Vajrasattva Meditation

## *Purification with the Four Opponent Powers*

### *Visualization*

On your right side is your father; on your left side is your mother. Your enemies and those sentient beings who make you agitated are in front of you, and your friends and those to whom you are attached are seated behind you. All other universal living beings, in human form, are surrounding you, as far as you can imagine.

Visualize your object of refuge, the merit field, in the space in front of you, either the elaborate visualization of “the one into many,” as in Jor Chö; or the simple visualization of “the many into one”: all Buddha, Dharma, and Sangha in the one aspect of Buddha Shakyamuni. As you recite the verse below, think that you and all sentient beings are together taking refuge in the Three Jewels.

### *The Power of Dependence: Taking Refuge*

I forever take refuge in Buddha, Dharma, and Sangha,  
And in all the three vehicles,  
In the dakinis of secret mantra yoga, in the heroes and heroines,  
In the empowering goddesses and the bodhisattvas.  
But most of all, I take refuge in my holy Guru forever. (3x)

## *The Power of Regret*

First recall the definition of negative karma – any action that results in suffering, usually an action motivated by ignorance, attachment or aversion.

Almost every action I do, twenty-four hours a day, is motivated by worldly concern, attachment to the comfort of this life. It is like this from birth to death in this life and has been like that from beginningless rebirths. Nearly every action I have ever created has been non-virtuous, the cause of suffering. Not only that, but continuously I have also been breaking my pratimoksha, bodhisattva, and tantric vows. Worst of all, I have created the heaviest of negative karmas in relation to my virtuous friends – getting angry at them, generating wrong views, having non-devotional thoughts towards them, harming their holy body, and disobeying their advice. Having these negative imprints on my mental continuum is unbearable. It's as if I've swallowed a lethal poison. I must practice the antidote right away and purify all this negative karma immediately, without a second's delay.

In this way, generate strong feelings of urgency and regret.

## *Remembering Impermanence and Death*

Many people my age or younger have died. It's a miracle that I'm still alive and have this incredible opportunity to purify my negative karma. Death is certain but its time is most uncertain. If I were to die right now, I would definitely be born in the lower realms. Because I could not practice Dharma there I would remain in the lower realms for countless eons. Therefore, how unbelievably fortunate I am to be able to purify my negative karma right now, without even a second's delay, by practicing the Vajrasattva meditation-recitation.

## *The Power of Dependence: Generating Bodhichitta*

But I am not practicing this Vajrasattva purification for myself alone. The purpose of my life is to release all hell beings, pretas, animals, humans, asuras, suras, and intermediate state beings from all their suffering and its causes and lead them to unsurpassed enlightenment. In order to do this I must first reach enlightenment myself. Therefore, I must purify all my negative karma immediately by practicing the Vajrasattva meditation-recitation.

### *Visualization*

Above the crown of my head, seated upon a lotus and moon seat, are Vajrasattva father and mother. Their bodies are white; each has one face and two arms. He holds a dorje and bell, she a curved knife and skullcup. They are embracing each other. The father is adorned with six mudras, the mother with five. He sits in the vajra posture, she in the lotus.

Vajrasattva is my root Guru, the holy mind of all the buddhas, the dharmakaya, who out of his unbearable compassion, which embraces me and all other sentient beings, appears in this form to purify me and all others.

---

In this way, your mind is transformed into Guru devotion – the root of all blessings and realizations of the path to enlightenment.

---

On a moon disk at Vajrasattva's heart stands a HUM encircled by a garland of the hundred syllable mantra. A powerful stream of white nectar flows from the HUM and mantra garland and I am cleansed of all sickness, spirit harm, negative karma and obscurations.

## *The Power of the Remedy: Mantra Recitation*

OM VAJRASATTVA SAMAYA MANUPALAYA / VAJRASATTVA  
TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME  
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SU  
CHAME / CHITTAM SHRIYAM KURU HUM / HA HA HA HA HO /  
BHAGAVAN SARVA TATHAGATA / VAJRA MAME MUNCHA /  
VAJRA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT (7x,  
21x, or 28x)

### *The Meaning of the Mantra*

You, Vajrasattva, have generated the holy mind (bodhichitta) according to your pledge (samaya). Your holy mind is enriched with the simultaneous holy actions of releasing transmigratory beings from samsara (the circling, suffering aggregates). Whatever happens in my life – happiness or suffering, good or bad – with a pleased, holy mind, never give up but please guide me. Please stabilize all happiness, including the happiness of the upper realms, actualize all actions and sublime and common realizations, and please make the glory of the five wisdoms abide in my heart.

---

Recite the mantra seven or twenty-one times or as many times as possible, practicing the three techniques of downward cleansing, upward cleansing and instantaneous cleansing (see p. 102). For the meaning of the mantra word by word, see p. 98.

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### *Generating Faith in Having Been Purified*

From the crown of my head, Guru Vajrasattva says, “Child of the race, your negativities, obscurations and broken and damaged pledges have been completely purified.”

---

Generate strong faith that all is completely purified just as Guru Vajrasattva has said.

---

## *The Power of Restraint: Refraining From Creating Negativities Again*

Before Guru Vajrasattva, I vow never again to commit those negative actions from which I can easily abstain and not to commit for a day, an hour or at least a few seconds those negative actions from which I find it difficult to abstain.

### *Absorption*

Guru Vajrasattva is extremely pleased with your pledge. Vajrasattva father and mother melt into light and dissolve into you. Your body, speech and mind become inseparably one with Guru Vajrasattva's holy body, speech and mind.

### *Meditation on Emptiness*

In emptiness, there is no I, creator of negative karma; there is no action of creating negative karma; there is no negative karma created.

---

Place your mind in that emptiness for a little while. In this way, look at all phenomena as empty – they do not exist from their own side. With this awareness of emptiness, dedicate the merits.

---

### *Dedication*

Due to all these merits of the three times collected by all the buddhas, bodhisattvas, myself, and all other sentient beings (which appear to be real, from their own side, but which are empty), may I (who appears to be real but is empty) achieve Guru Vajrasattva's enlightenment (which appears to be real but is empty) and lead all sentient beings (who appear to be real but are totally empty) to that enlightenment (which appears to be real but is empty) by

myself alone (who appears to be real but is also totally empty, non-existent from my own side).

May the precious bodhichitta, the source of all happiness and success for myself and all other sentient beings, be generated within my own mind and in the minds of all sentient beings without even a second's delay; and may that which has been generated be increased.

May I and all other sentient beings have Lama Tsong Khapa as our direct Guru in all our lifetimes, never be separated for even a second from the pure path that is greatly praised by the conqueror buddhas, and actualize the complete path – the three principal paths and the two stages of Highest Yoga Tantra – the root of which is Guru devotion, within our minds as quickly as possible.

Just as the brave Manjushri and Samantabhadra realized things as they are, I dedicate all these virtues in the best way, that I may follow after them.

Whatever dedication the three time victorious ones gone to bliss have admired as best, in the same way, I also perfectly dedicate all these roots of virtue so that I may perform good works.

### *Colophon:*

This teaching was given by Lama Zopa Rinpoche during the Vajrasattva retreat, Land of Medicine Buddha, Soquel, California, USA, 1999, and revised in New York, November 1999. Edited by Nicholas Ribush, 2001. Lightly revised for inclusion in *Essential Buddhist Prayers*, Vol. 2 by Venerable Constance Miller, FPMT Education Department, 2001.

*The Heruka Vajrasattva Tsog Offering*

*A Banquet of the Greatly  
Blissful Circle of Pure Offerings*

*An Antídote to the Vajra Hells*



*by Lama Thubten Yeshe*





# *The Heruka Vajrasattva Tsog Offering*

## *A Banquet of the Greatly Blissful Circle of Pure Offerings*

*An Antidote to the Vajra Hells*

### *Preliminaries*

---

After completing either the abbreviated or elaborate meditation on the generation of oneself in the form of Vajrasattva (see *Practice Tips* on p. 61), visualize as follows:

---

### *Meditation on the Mandala of Guru Vajrasattva: Field for the Collection of Merit*

HUM DE TONG NYI SU ME PÄI NAM RÖL LÄ

**HUM In the space before me,**

JUNG WÄI DOR JE SEM PÄI ZHÄL YÄ KHANG

**From the enjoyment of indivisible great bliss and emptiness,**

TEN DANG TEN PÄI KHYIL KHOR YONG DZOG DÜN

**Appear the complete supporting and supported mandalas of  
Vajrasattva.**

KÜN ZANG CHHÖ TRIN NAM KHÄI KHYÖN KÜN KANG

**Clouds of Samantabhadra's offerings fill all of space.**

NYI ME DE WA CHHEN PÖI KHA YING LA

**In the sphere of great non-dualistic bliss**

NGO TSHAR DRO NAM LHA DANG LHA MÖI THRÜL

**All beings miraculously appear as gods and goddesses**

ZHI GYÄ WANG DRAG TRÜL PÄI GAR KHÄN GYI

**Embodying thoroughly developed method and wisdom**

THAB SHE YONG SU DZOG PÄI KUR ZHENG GYUR

**As skillful dancers manifesting peace, expansion, power, and wrath.**

## *Blessing the Offerings*

---

The offering ingredients should then be blessed in the following manner by reciting:

---

OM KHANDAROHİ HUM HUM PHAT

---

All those who create obstacles are dispelled, and by reciting:

---

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

---

They are purified of ordinary appearances. Then visualize:

---

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 NAM ZHU WA LÄ  
JUNG WÄI YE SHE KYI DÜ TSII GYA TSHO CHHEN POR GYUR

**All becomes empty, and from the sphere of emptiness appears the letter AH, which transforms into a very large and spacious skullcup containing the five meats and five nectars. Melting, they all transform into a great ocean of wisdom nectar.**

OM AH HUM HA HO HRIH (3x)

## Presenting the Offerings and Reciting the Mantra<sup>1</sup>

THA MÄL WANG PÖI YÜL LÄ RAB DÄ SHING

**This pure offering is the yogi's commitment (samaya), and as the pure vision of their great bliss,**

YO GÄI DAM TSHIG DAG NANG DE WA CHHE

**Transcends being an object of ordinary senses.**

NGÖ DRUB KÜN GYI ZHIR GYUR DÜ TSII CHHOG

**It is the basis of all attainments and the most supreme nectar.**

TOG ME DE WA CHHEN PÖI NYE PAR DZÖ

**Therefore, O Guru, with your non-superstitious, simultaneously born great bliss, please enjoy it.**

1. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU

**HUM O miraculous rainbow cloud, appearing in dharmakaya space,**

LA MA YI DAM KHA DRO CHHÖ KYONG GI

**Holy body of Vajrasattva – having purified hallucination**

NGO WOR MA TOG NYI DZIN THRÜL NANG DAG

**And dual concepts that fails to see that the Guru, in essence, is the deity,**

DAM DZÄ DÖ YÖN NA NGÄI TSHOG CHHÖ LA

**The dakini, and the Dharma protector –**



LA MA DOR JE SEM PA NYE CHHIR BÜL



**To please you, Guru Vajrasattva, accept these sacred ingredients, pure offerings to please your five senses.**

LHÄN KYE DE CHHEN KYE WAR JIN GYI LOB

**Please bless me to generate simultaneously born great bliss.**



OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA  
TVENO PATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME  
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA  
SUCHAME CHITTAM SHRIYAM KURU HUM / HA HA HA  
HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA /  
HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

2. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU

**HUM O miraculous rainbow cloud, appearing in  
dharmakaya space,**

DÖ YÖN DE LA CHHAG PÄI NAM SHE NGÄ

**Holy body of Vajrasattva – purified of hallucination**

DÄL JOR DÖN ME JA WÄI THRÜL NANG DAG

**Of the five sense consciousnesses' clinging to the pleasure  
of desire objects,**

DAM DZÄ DÖ YÖN NA NGÄI TSHOG CHHÖ LA

**Which deprive this perfect human birth of all its meaning –**



LA MA DOR JE SEM PA NYE CHHIR BÜL



**To please you, Guru Vajrasattva, accept these sacred  
ingredients, pure offerings to please your five senses,**

TSHE DII NANG ZHEN DOG PAR JIN GYI LOB

**Please bless me to abandon clinging to the ordinary  
concepts and false appearances of this life.**



OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA  
TVENO PATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME  
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA  
SUCHAME CHITTAM SHRIYAM KURU HUM / HA HA HA  
HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA /  
HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

3. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU

**HUM O miraculous rainbow cloud, appearing in  
dharmakaya space,**

TSHÜL MIN YI JE NAM TOG LÄ NYÖN GYI

**Holy body of Vajrasattva – purified of hallucination:**

DRIB YOG NYI DZIN DÖN GYI THRÜL NANG DAG

**The demon dualistic concepts and veiling obscurations**

DAM DZÄ DÖ YÖN NA NGÄI TSHOG CHHÖ LA

**Of improper attention, superstition, karma, and delusion –**



LA MA DOR JE SEM PA NYE CHHIR BÜL



**To please you, Guru Vajrasattva, accept these sacred ingredients, pure offerings to please your five senses,**

NGE JUNG NAM DAG KYE WAR JIN GYI LOB

**Please bless me with pure renunciation.**



OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA  
TVENO PATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME  
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA  
SUCHAME CHITTAM SHRIYAM KURU HUM / HA HA HA  
HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA /  
HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

4. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU

**HUM O miraculous rainbow cloud, appearing in dharmakaya space,**

RANG NYI CHE DZIN DUG NGÄL KÜN GYI GO

**Holy body of Vajrasattva – purified of hallucination**

NYI DZIN DÜ KYI GONG PÖI THRÜL NANG DAG

**Of holding oneself more dear than others:**

DAM DZÄ DÖ YÖN NA NGÄI TSHOG CHHÖ LA

**The door to all suffering and dual concepts that is the chief of all evils –**



LA MA DOR JE SEM PA NYE CHHIR BÜL



**To please you, Guru Vajrasattva, accept these sacred ingredients, pure offerings to please your five senses.**

NAM DAG JANG SEM KYE WAR JIN GYI LOB

**Please bless me to generate immaculate bodhichitta.**



OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA  
TVENO PATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME  
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA  
SUCHAME CHITTAM SHRIYAM KURU HUM / HA HA HA  
HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA /  
HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

5. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU  
**HUM O miraculous rainbow cloud, appearing in  
 dharmakaya space,**

TOG PÄ PHAR ZHAG MING KYANG TAG YÖ LA  
**Holy body of Vajrasattva – purified of hallucination**

NYI DZIN DRI MA NGÄN PÄI THRÜL NANG DAG  
**The stain of dual concept holding**

DAM DZÄ DÖ YÖN NA NGÄI TSHOG CHHÖ LA  
**Merely imputed by superstition as true –**



LA MA DOR JE SEM PA NYE CHHIR BÜL   
**To please you, Guru Vajrasattva, accept these sacred  
 ingredients, pure offerings to please your five senses.**

CHHAG GYA CHHEN PO TOG PAR JIN GYI LOB  
**Please bless me to realize mahamudra.**



OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA  
 TVENO PATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME  
 BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
 SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA  
 SUCHAME CHITTAM SHRIYAM KURU HUM / HA HA HA  
 HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA /  
 HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

6. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU  
**HUM O miraculous rainbow cloud, appearing in  
 dharmakaya space,**

THA MÄL NANG ZHEN KÜN TOG THRA RAG KYI  
**Holy body of Vajrasattva – purified of hallucination**

NYI DZIN LUNG SHUG DRAG PÖI THRÜL NANG DAG  
**Of ordinary views and concepts: The eighty superstitious  
 minds,**

DAM DZÄ YE SHE NA NGÄI TSHOG CHHÖ LA  
**The violent, uncontrollable wind of the dualistic mind –**



LA MA DOR JE SEM PA NYE CHHIR BÜL   
**To please you, Guru Vajrasattva, accept these sacred  
 ingredients, pure offerings to please your five senses.**

NGE DÖN WANG ZHI TOB PAR JIN GYI LOB

**Please bless me with the four actual empowerments.**



OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA  
TVENO PATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME  
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA  
SUCHAME CHITTAM SHRIYAM KURU HUM / HA HA HA  
HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA /  
HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

7. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU

**HUM O miraculous rainbow cloud, appearing in  
dharmakaya space,**

NYE TUNG DRAG CHHAR WANG ME BAB PA LÄ

**Holy body of Vajrasattva – purified of hallucination**

DOR JE NYÄL WA NYONG WÄI THRÜL NANG DAG

**Of experiencing the vajra hells resulting from the  
uncontrollable downpour**

DAM DZÄ YE SHE NA NGÄI TSHOG CHHÖ LA

**Of black actions and broken samaya –**



LA MA DOR JE SEM PA NYE CHHIR BÜL



**To please you, Guru Vajrasattva, accept these sacred  
ingredients, pure offerings to please your five senses.**

DAG PA RAB JAM BA ZHIG CHHAR WAR SHOG

**May infinite purity alone spontaneously arise.**



OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA  
TVENO PATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME  
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA  
SUCHAME CHITTAM SHRIYAM KURU HUM / HA HA HA  
HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA /  
HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

## Offering to the Vajra Master

---

The offering of tsog to the vajra master should now be made while reciting:

---

DOR JE DZIN PA GONG SU SÖL

**O holder of the vajra, please pay attention to me.**

PA WO PA MO TSHOG KHOR DI

**This pure offering presented by the assembled circle of dakas and dakinis,**

ZUNG DANG DZIN PÄI TRÖ PA DRÄL

**This nectar free of all divisions of subject and object,**

DÜ TSII DE WA TAG TU RÖL

**Transcendentally blissful, please enjoy it eternally.**

AH LA LA HO

---

The vajra master then replies:

---

E MA DE CHHEN YE SHE KYÄI

**O hail, great blissful wisdom! The great collected offering,**

TSHOG CHHEN TUM MO BAR WÄI DRÖ

**The seed that causes the tummo heat to explode,**

MA SAM JÖ DÄ GA DE LA

**This joyful, blissful experience beyond concepts, beyond words –**

KÜN KYANG AH HO SU KHA CHHE

**Welcome, great eternal bliss!**

AH HO MAHA SUKHA HO

---

Distribute the tsog offerings to the assembly.

---



## Outer and Inner Offerings to Vajrasattva

---

The outer and inner offerings are then presented while reciting:

---

OM GURU VAJRASATTVA SAPARIVARA ARGHAM (PADYAM,  
PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA )  
PRATICCHA HUM SVAHA

OM GURU VAJRASATTVA SAPARIVARA OM AH HUM

## Verses of Praise

---

Praise is offered by reciting the following:

---

GANG GI TSHÄN TSAM JÖ PÄ KYANG

**Merely thinking of just your name**

LÄ NGÄN DIG TUNG MA LÜ PA

**Eradicates all obstacles and immediately purifies all  
negative karma.**

KÄ CHIG NYI LA DRUNG JIN PÄI

**Thus, to you unsurpassed Vajrasattva,**

DOR JE SEM PA LA CHHAG TSHÄL

**I make prostration.**

## Praise in Eight Lines

---

Next recite the following in praise of Heruka and Vajra Varahi.  
To punctuate each HUM HUM PHAT, sound the bell and damaru  
sharply 3 times, once on each syllable.

---



OM CHOM DÄN PA WÖI WANG CHHUG LA CHHAG TSHÄL HUM  
HUM PHAT

**OM I prostrate to the bhagavan, lord of the brave ones HUM  
HUM PHAT**



OM KÄL PA CHHEN PÖI ME DANG NYAM PÄI Ö HUM HUM PHAT  
**OM To you whose brilliance equals the fire that ends a great eon HUM HUM PHAT**



OM RÄL PÄI CHÖ PÄN MI ZÄ PA DANG DÄN HUM HUM PHAT  
**OM To you who have an inexhaustible crowning top-knot HUM HUM PHAT**



OM CHHE WA NAM PAR TSIG PA JIG PÄI ZHÄL HUM HUM PHAT  
**OM To you with bared fangs and a wrathful face HUM HUM PHAT**



OM TONG THRAG CHHAG NI BAR WÄI Ö ZER CHÄN HUM HUM PHAT  
**OM To you whose thousand arms blaze with light HUM HUM PHAT**



OM DRA TVA ZHAG DENG DUNG DANG KHATVANG DZIN HUM HUM PHAT  
**OM To you who hold an ax, an uplifted noose, a spear, and a skull-staff HUM HUM PHAT**



OM TAG GI PAG PÄI NA ZA DZIN PA CHÄN HUM HUM PHAT  
**OM To you who wears a tigerskin cloth HUM HUM PHAT**



OM KU CHHEN DÜ KHA GEG THAR DZÄ LA DÜ HUM HUM PHAT  
**OM I bow to you whose great smoke-colored body ends all obstructions HUM HUM PHAT**



OM CHOM DÄN DÄ MA DOR JE PHAG MO LA CHHAG TSHÄL HUM HUM PHAT  
**OM I prostrate to the bhagavati, Vajra Varahi HUM HUM PHAT**



OM PHAG MA RIG MÄI WANG CHHUG KHAM SUM GYI MI TUB HUM  
HUM PHAT

**OM To the queen of the female arya practitioners, invincible in the three realms HUM HUM PHAT**



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

**OM To you who destroys all fears of evil spirits with your great diamond-like means HUM HUM PHAT**



OM DOR JEI DÄN ZHUG ZHÄN GYI MI THUB WANG JE CHÄN HUM  
HUM PHAT

**OM To you whose eyes empower those who sit upon the diamond throne not to be conquered by anyone HUM HUM PHAT**



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

**OM To you whose wrathful body of inner fire can desiccate Brahma HUM HUM PHAT**



OM DÜ NAM TRAG CHING KEM PÄ ZHÄN GYI CHHOG LÄ GYÄL  
HUM HUM PHAT

**OM To you who terrify and dry up all demons and thus can vanquish all other forces HUM HUM PHAT**



OM MUG JE RENG JE MONG JE KÜN LÄ NAM PAR GYÄL HUM  
HUM PHAT

**OM To you who triumph over all that can make one ill-tempered, excited, or stupefied HUM HUM PHAT**



OM DOR JE PHAG MO JOR CHHEN DÖ WANG MA LA DÜ HUM  
HUM PHAT

**OM I bow down to Vajra Varahi, the consort who overpowers lust HUM HUM PHAT**

## Song of the Spring Queen

Here, the “Song of the Spring Queen” may be sung to request realizations.

Collect the remaining tsog from the assembly, starting from the back of the assembly hall.

1. HUM DE ZHIN SHEG PA THAM CHÄ DANG  
**HUM All you 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  
**We make request to you all.**  
 DE WA CHHOG LA GYE PÄI HE RU KA  
**Heruka who enjoys great bliss,**  
 DE WÄ RAB NYÖ MA LA NYEN JÄ NÄ  
**Come to the bliss-intoxicated lady,**  
 CHHO GA ZHIN DU LONG CHÖ PA YI NI  
**And with enjoyment, according to the rite,**  
 LHÄN KYE DE WÄI JOR WA LA ZHUG SO  
**Enter into the union of innate bliss.**



AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

DRI ME KHA DRÖI TSHOG NAM KYI  
**Host of immaculate dakinis**



TSE WÄ ZIG LA LÄ KÜN DZÖ  
**Look upon us with love, and grant all attainments.**

2. HUM DE ZHIN SHEG PA THAM CHÄ DANG  
**HUM All you 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

**We make request to you all.**

DE WA CHHEN PÖ YI NI RAB KYÖ PÄ

**As the mind stirs with great bliss,**

LÜ NI KÜN TU YO WÄI GAR GYI NI

**And the body moves in dance,**

CHHAG GYÄI PÄ MAR RÖL PÄI DE WA CHHE

**May the bliss enjoying the mudra's lotus**

NÄL JOR MA TSHOG NAM LA CHHÖ PAR DZÖ

**Be offered to the hosts of yoginis.**



AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

DRI ME KHA DRÖI TSHOG NAM KYI

**Host of immaculate dakinis**



TSE WÄ ZIG LA LÄ KÜN DZÖ

**Look upon us with love, and grant all attainments.**

3. HUM DE ZHIN SHEG PA THAM CHÄ DANG

**HUM All you 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

**We make request to you all.**

YI WONG ZHI WÄI NYAM KYI GAR DZÄ MA

**Lady dancing in charming, peaceful manner**

RAB GYE GÖN PO KHYÖ DANG KHA DRÖI TSHOG

**Most joyful lord and dakini host,**

DAG GI DÜN DU ZHUG TE JIN LOB LA

**Abide before me and bless me,**

LHÄN KYE DE CHHEN DAG LA TSÄL DU SÖL

**Bestow innate great bliss upon me.**



AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

DRI ME KHA DRÖI TSHOG NAM KYI

**Host of immaculate dakinis**



TSE WÄ ZIG LA LÄ KÜN DZÖ

**Look upon us with love, and grant all attainments.**

4. HUM DE ZHIN SHEG PA THAM CHÄ DANG

**HUM All you 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

**We make request to you all.**

DE CHHEN THAR PÄI TSHÄN NYI DÄN PA KHYÖ

**You possessing liberating great bliss,**

DE CHHEN PANG PÄI KA THUB DU MA YI

**Don't abandon it for great asceticism,**

TSHE CHIG DRÖL WAR MI ZHE DE CHHEN KYANG

**Which cannot liberate in one lifetime.**

CHHU KYE CHHOG GI Ü NA NÄ PA YIN

**Great bliss abides within the supreme lotus.**



AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

DRI ME KHA DRÖI TSHOG NAM KYI

**Host of immaculate dakinis**



TSE WÄ ZIG LA LÄ KÜN DZÖ

**Look upon us with love, and grant all attainments.**

5. HUM DE ZHIN SHEG PA THAM CHÄ DANG

**HUM All you 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

**We make request to you all.**

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

**Which, like a lotus born in mud,**

NÄL JOR MA CHHOG PÄ MÄI DE WA YI

**Is desire-born but unstained by its faults;**

SI PÄI CHHING WA NYUR DU DRÖL WAR DZÖ

**Quickly free me from samsara's bonds.**



AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

DRI ME KHA DRÖI TSHOG NAM KYI

**Host of immaculate dakinis**



TSE WÄ ZIG LA LÄ KÜN DZÖ

**Look upon us with love, and grant all attainments.**

6. HUM DE ZHIN SHEG PA THAM CHÄ DANG

**HUM All you 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

**We make request to you all.**

DRANG TSII JUNG NÄ NAM KYI DRANG TSII CHÜ

**Just as bees gather from all sides to extract**

BUNG WÄI TSHOG KYI KÜN LÄ THUNG WA TAR

**The honey-essence from every flower,**

TSHÄN NYI DRUG DÄN TSHO KYE GYÄ PA YI

**May I be fulfilled tasting the nectar**

CHÜ CHING PA YI RO YI TSHIM PAR DZÖ

**Held by the mature lotus of six qualities.**



AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

DRI ME KHA DRÖI TSHOG NAM KYI

**Host of immaculate dakinis**



TSE WÄ ZIG LA LÄ KÜN DZÖ

**Look upon us with love, and grant all attainments.**

## *Offering the Remaining Tsog*

---

Finally, the way to offer the remainder of the tsog is as follows:

---

OM AH HUM (3x)

DE TONG YER ME GYU MÄI KA PA LAR

**To the assembly of the eight classes of wrathful governing protectors**

YE SHE NGA YI DÜ TSII TSHOG LHAG NAM

**I present all the remaining pure offerings – the nectar of the five wisdoms contained in this skullcup –**

ZHING KYONG DREG PÄI DE GYÄ TSHOG LA BÜL

**An illusory appearance of indivisible bliss and emptiness.**

DAM CHHÖ DRUB PÄI LÄ ZHII THRIN LÄ DZÖ

**Do your duty, the four rites for Dharma practitioners.**

## *Concluding Prayer of Auspiciousness*

PHÜN TSHOG GE LEG JE WÄI TRÜN PÄI KU

**May all be auspicious for me to see my mind as the lama:**

THA YÄ DRO WÄI RE WA KONG WÄI SUNG

**Who understands perfectly all beings' thoughts,**

DRO WÄI SAM PA JI ZHIN ZIG PÄI THUG

**Whose speech fulfills countless beings' wishes,**

RANG SEM LA MAR JÄL WÄI TRA SHI SHOG

**And whose pure body arises from an infinite collection of merit.**



JUNG GYÜI CHHI WA BAR DO KYE WA SUM

**May all be auspicious for realizing the unity of dharmakaya  
and rupakaya**

JONG JE KU SUM LA DU KHYER WÄI THÜ

**By discovering my own subtle, continually residing  
consciousness**

RANG SEM NYUG SEM TRA MO JÄL WA LÄ

**Through the power of taking the three bodies as the path:**

KU THUG ZUNG JUG CHHAR WÄI TRA SHI SHOG

**The antidote to imminent death, bardo, and rebirth.**

TRÖ DRÄL KHA YING TONG PA CHHEN PÖI YUM

**May all be auspicious for everything within samsara and  
nirvana**

NANG SI DE WA CHHEN PÖI YE SHE LA

**To be synthesized with great emptiness and great bliss**

KHYÜ PÄI YA TSHÄN KHOR DÄ NGÖ PO KÜN

**Through the unusual embrace of the mother: the sphere of  
space beyond all puzzling divisions,**

DE TONG CHHEN POR DOM DZÄ TRA SHI SHOG<sup>2</sup>



**And the father: the great blissful wisdom, the appearance of  
all existent phenomena.<sup>8</sup>**

*Endnotes:*

1. Presenting the Offerings and Reciting the Mantra: Lama Zopa Rinpoche has suggested to individual students that as one offers the tsog with each verse, one should think that the offering generates great bliss in the mind of Guru Vajrasattva, who is the embodiment of all gurus, buddhas, Dharma, and Sangha.

As you recite the mantra, you can practice the three types of purification practices outlined for practice with the sadhana (see p. 102). Also, from Lama Zopa Rinpoche: “Visualize strong nectar and light rays flowing from Guru Vajrasattva that completely purifies all sentient beings’ obscurations and negative karmas, including any particular problem being experienced by someone for whom you wish to pray. All realizations of the entire path, especially those mentioned in the immediately preceding verse, are generated in your own and in all sentient beings’ minds.”

2. This final verse of auspiciousness was not included in the translations of either Jon Landaw or Martin Willson. A translation of this verse by Thubten Chödak and Piero Cerri, edited by Nick Ribush, has been included here.

*Original Colophon and Dedication:*

On the special day of the dakas and dakinis – the twenty-fifth day of the eleventh month of the Iron-Bird year (19 January 1982) – Venerable Lama Thubten Yeshe wrote this tsog offering of Heruka Vajrasattva for a puja performed at Bodhgaya, India under the bodhi tree by an international gathering of Sangha and lay students who together made hundreds and thousands of offerings. This puja was offered by the Italian gelong Thubten Dönyö, a disciple having unsurpassed understanding of the sutra and tantra path to enlightenment and indestructible devotion to Shakyamuni Buddha’s teachings, and who was adorned outwardly with saffron robes and inwardly with the three sets of vows.

This tsog offering was written with the prayer that all the Sangha of the ten directions enjoy harmonious relationships with one another, guard the precepts of pure moral conduct, and accomplish the practice of the three higher trainings, thereby becoming skillful guides providing great help to all beings. It is dedicated to the speedy return of our great Guru of unmatched and inexpressible kindness, Kyabje Trijang Dorje Chang. For the benefit of all sentient beings, our mothers, may we remain inseparable from this great Guru during our entire path to enlightenment.

Furthermore, it has been noted that in many countries today – Tibet, for example – those whose lives are not opposed to the three ordinations of the pratimoksha, bodhichitta, and tantric vows are not considered to be human beings! Yet even in such extremely degenerate times there are still many fortunate practitioners, and it is very important that these yogis and yoginis have a method, such as this Vajrasattva practice, powerful enough for achieving the

exalted realization of simultaneously born great bliss and emptiness. This profound method is easy and simple to practice, accumulates a great store of meritorious potential, and is capable of destroying all the negativities resulting from breaking one's pledged commitments. In fact, it is such a powerful method that many lamas of the Gelug tradition have stated that even transgressions of root tantric vows can be purified by reciting the Vajrasattva mantra. Therefore, one should understand that there is no negativity so strong that it cannot be purified through the practice of Vajrasattva.

For all these reasons, then, this tsog offering has been composed by Vajrasattva yogi and follower of Guru Shakyamuni Buddha's teachings, the bhikshu Muni Jñāna [Thub(ten) Yeshe (Tibetan) = Muni(shasana) Jñāna (Sanskrit).]

(The translation here of the Colophon and Dedication was done by Jon Landaw, using a version of this conclusion to which Lama Yeshe had added subsequent material after the original Tibetan printing of this tsog text. Martin Willson's translation of the original version of these concluding paragraphs can be found in *Becoming Vajrasattva*, Wisdom Publications, 1995, note 34, p. 273.)

*Postscript:*

The following poem in jest came uncontrollably and without premeditation to the mind of the author while he was composing this work:

All of samsara appears  
As a foe to one who fears  
He might be gored and torn  
By the proverbial rabbit's horn  
Of tantric ordinations:  
The golden ground foundation,  
  
In the common path untrained,  
In tantra unordained,  
He has no initiation;  
What a situation!  
How strange! What a joke!  
He's a skyflower yogi!

This tsog offering can be made to other highest yoga tantra deities by substituting that deity's name for Vajrasattva's and by blessing the offerings in accordance with the yoga method of that deity and reciting that deity's mantra.

Through the blessings of all the root and lineage lamas,  
The great accomplishments of the mind-bound deity Vajrasattva,  
And the divine actions of the dakinis and protectors of the three places,  
May auspiciousness allow all beings to be satisfied by ultimate peace.

*Translator's Colophon:*

The above was translated with the kind assistance of Lama Thubten Zopa Rinpoche and Ven. Könchog Yeshe, and edited by Jonathan Landaw. This translation of the “Song of the Spring Queen” was compiled by Gelong Thubten Don-drub (Neil Huston) by relying on previous translations of Alex Berzin, Martin Willson, Geshe Thupten Jinpa, and original contributions by the editor in September 1996. It was revised in August 2000 and again in February 2001. The praises to Heruka and Vajra Varahi were adapted from a translation by Alexander Berzin.

*Editor's Colophon:*

This text, *A Banquet of the Greatly Blissful Circle of Pure Offerings: An Antidote to the Vajra Hells*, and its attached notes were taken from *Becoming Vajrasattva* (Wisdom Publications, 1995) by Lama Thubten Yeshe, edited by Nicholas Ribush. It has been lightly adapted and edited for use in the FPMT Prayer Book by Venerable Constance Miller, FPMT Education Department, January 1999. All errors are the responsibility of this editor. Revised edition, for *Essential Buddhist Prayers*, October 2001. Version with chantable English, September, 2006.

*Notes Regarding This Practice**Altar and Gompa Set-up*

When performing this puja, one should set up the altar with the following items:

- a picture of Vajrasattva with consort
- 1 white, tear drop-shaped tormas made with the 3 whites and 3 sweets
- clean and beautiful looking offerings: 2 sets of 7 offering bowls, for the front and self-generations. These should be placed from right to left as one faces the altar for the front generation and from left to right for the self-generation.
- Bala and madana (meat and alcohol). The terms bala and madana are Sanskrit terms for the sacramental offerings of meat and alcohol, respectively. Although these substances appear as meat and alcohol to ordinary perception, they should instead be regarded in their true nature of simultaneously born bliss and void, and always referred to as bala and madana. When there are people present at the puja who do not practice tantra or who would lose faith upon being offered these substances, or who do not eat after noon, (such as Theravadan or Chinese Buddhist practitioners), Lama Zopa Rinpoche instructs that those passing out the tsog should not offer the bala and madana to them.




NOTE: When seating monks and nuns in the front, it is customary to seat monks on the left side of the throne (when facing the throne) and nuns on the right. During “big pujas” (these are defined as self-initiations or long pujas and pujas with extensive offerings, etc.) one can offer a stick of incense for the lama or geshe to hold during the verses of invocation.

*Ritual Implements*

One should have dorje, bell, damaru, and inner offering.

*Practice Tips*

Before doing Vajrasattva Tsog, it is good to do a short Vajrasattva practice or Six-Session Guru Yoga so that one generates oneself as the deity before starting the tsog puja (e.g., with the appropriate empowerment, as Heruka, Heruka Vajrasattva, or Vajra Yogini).

NOTE: Throughout the preceding text, small symbols such as bells  or hands in various mudras, such as prostration mudra  or showing the dorje  appear in the margins to help the practitioner know when to play ritual instruments, for example, or when to do certain mudras. It is hoped that these small indications will be helpful to those not yet familiar with these aspects of tantric practice.

NOTE: When collecting the leftover tsog, start from the back of the assembly hall and move toward the front. Collect from the Sangha members after the laity, ending with the most senior Sangha, and then collect from the presiding master last. Add the remaining bala and mandana to the plate. If it is still light outside, it is not necessary to accompany the leftover tsog with a stick of lighted incense. After dark, a burning stick of incense or other form of light should always accompany the leftover tsog.

# General Dedication Prayers

1. GE WA DI YI NYUR DU DAG  
**Due to the merits of these virtuous actions**  
LA MA SANG GYÄ DRUB GYUR NÄ  
**May I quickly attain the state of a Guru-Buddha**  
DRO WA CHIG KYANG MA LÜ PA  
**And lead all living beings, without exception,**  
DE YI SA LA GÖ PAR SHOG  
**Into that enlightened state.**
2. JANG CHHUB SEM CHHOG RIN PO CHHE  
**May the supreme jewel bodhichitta**  
MA KYE PA NAM KYE GYUR CHIG  
**That has not arisen, arise and grow;**  
KYE WA NYAM PA ME PA YANG  
**And may that which has arisen not diminish**  
GONG NÄ GONG DU PHEL WAR SHOG  
**But increase more and more.**
3. JAM PÄL PA WÖ JI TAR KHYEN PA DANG  
**Just as the brave Manjushri and Samantabhadra, too,**  
KÜN TU ZANG PO DE YANG DE ZHIN TE  
**Realized things as they are,**  
DE DAG KÜN GYI JE SU DAG LOB CHHIR  
**I, too, dedicate all these merits in the best way,**  
GE WA DI DAG THAM CHÄ RAB TU NGO  
**That I may follow their perfect example.**

4. DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI  
**I dedicate all these roots of virtue**  
 NGO WA GANG LA CHHOG TU NGAG PA DE  
**With the dedication praised as the best**  
 DAG GI GE WÄI TSA WA DI KÜN KYANG  
**By the victorious ones thus gone of the three times,**  
 ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI  
**So I might perform good works.**
5. DAG GI JI NYE SAG PÄI GE WA DI  
**I dedicate whatever virtues I have ever collected**  
 TÄN DANG DRO WA KÜN LA GANG PHÄN DANG  
**For the benefit of the teachings and of all sentient beings,**  
 KHYÄ PAR JE TSÜN LO ZANG DRAG PA YI  
**And in particular, for the essential teachings**  
 TÄN PÄI NYING PO RING DU SÄL JE SHOG  
**Of perfect, pure Losang Dragpa to shine forever.**

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If you wish to do a brief dedication only, proceed to p. 66 for the long life prayers of His Holiness the Dalai Lama and Lama Zopa Rinpoche. General dedication prayers continue on the following pages.

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6. PÄL DÄN LA MÄI NAM PAR THAR PA LA  
**May we not arise heresy even for a second**  
 KÄ CHIG TSAM YANG LOG TA MI KYE ZHING  
**In the actions of the glorious Guru.**  
 CHI DZÄ LEG PAR THONG WÄ MÖ GÜ KYI  
**May we regard whatever actions are done as pure.**  
 LA MÄI JIN LAB SEM LA JUG PAR SHOG  
**[With this devotion] may we receive the blessings of the**  
**Guru in our hearts.**

7. TSHE RAB KÜN TU GYÄL WA TSONG KHA PÄ  
**In all my lives, through the victorious one, Lama Tsongkhapa,**  
THEG CHHOG SHE NYEN NGÖ SU DZÄ PÄI THÜ  
**Acting in person as the Mahayana Guru,**  
GYÄL WÄ NGAG PÄI LAM ZANG DE NYI LÄ  
**May I never turn aside for even an instant**  
KÄ CHIG TSAM YANG DOG PAR MA GYUR CHIG  
**From the excellent path praised by the victorious ones.**
8. PÄL DÄN LA MA KHYE KU CHI DRA DANG  
**In whatever way you appear, glorious Guru,**  
KHOR DANG KU TSHEI TSHÄ DANG ZHING KHAM SOG  
**With whatever retinue, life span, and pure land,**  
KHYÖ KYI TSHÄN CHHOG ZANG PO CHI DRA WAR  
**Whatever noble and holy name you take,**  
DE DRA KHO NAR DAG SOG GYUR WAR SHOG  
**May I and others attain only these.**
9. CHHOG DANG THÜN MONG NGÖ DRUB MA LÜ KÜN  
**Every supreme and mundane attainment**  
GÖN KHYÖ TSHÜL ZHIN TEN PÄI JE DRO WAR  
**Follows solely upon pure devotion to you, my savior.**  
THONG NÄ LÜ DANG SOG KYANG YONG TANG TE  
**Seeing this I give up my body and even my life.**  
KHYÖ NYE KHO NA DRUB PAR JIN GYI LOB  
**Please bless me to practice only what will please you.**
10. PÄL DÄN LA MÄI KU TSHE TÄN PA DANG  
**May the glorious gurus' lives be long and stable.**  
KHA NYAM YONG LA DE KYI JUNG WA DANG  
**May all beings equaling the extent of space have happiness.**  
DAG ZHÄN MA LÜ TSHOG SAG DRIB JANG NÄ  
**May I and others without exception accumulate merit and  
purify negativities,**  
NYUR DU SANG GYÄ THOB PAR JIN GYI LOB  
**And may we be blessed to quickly attain buddhahood.**



11. TÖN PA LA NA ME PÄI TÄN PA DANG

**Only by the kindness of my gurus**

JÄL WA DI DRA LA MÄI DRIN YIN PÄ

**Have I met the unequalled teachings of Buddha.**

GE WA DI YANG DRO WA MA LÜ PA

**I dedicate all this merit so that all migratory beings without exception**

SHE NYEN DAM PÄ DZIN PÄI GYU RU NGO

**May be guided in the future by kind and holy gurus.**

12. PHÄN DZÄ DE YI TÄN PA SI PÄI THAR

**Until samsara ends, may the teaching that benefits**

NGÄN TOG LUNG GI NAM PAR MI YÖ ZHING

**Not be moved away by the wind of the evil superstitions.**

TÄN PÄI NGANG TSHÜL SHE NÄ TÖN PA LA

**May the whole world always be filled with people**

YI CHHE NYE PÄ TAG TU GANG WAR SHOG

**Who have understood and found stable faith in the teachings.**

13. DREN PA CHHOG DE KÄL WA PAG ME KYI

**What the supreme guide has, by boundless good fortune,**

NÄN TÄN NYING POR DZÄ NÄ DRUB PA DI

**Ardently made the core [of his practice] and therefore accomplished -**

THAB GANG ZHIG GI PHEL WAR GYUR NYAM PÄI

**May it spread by every method,**

NAM PAR CHÖ PÄ NYIN TSHÄN DA WAR SHOG

**And thus increase day and night.**

14. PHA MA SEM CHÄN THAM CHÄ DE DANG DÄN

**Due to all these merits, may all the father and mother sentient beings have all happiness,**

NGÄN DRO THAM CHÄ TAG TU TONG WA DANG

**And may all the lower realms be empty forever.**

JANG CHHUB SEM PA GANG NA SU ZHUG PA

**Wherever there are bodhisattvas, may all their prayers be accomplished immediately.**

DE DAG KÜN GYI MÖN LAM DRUB GYUR CHIG

**May I cause all this by myself alone.**

15. THONG NGAM THÖ SAM JE SU DRÄN KYANG RUNG

**Due to all the merit accumulated in the three times by myself and others,**

REG GAM TAM DU JÖ PA TSAM GYI YANG

**May those beings who merely see, hear, remember, touch, or talk to me**

DE YI MÖ LA DUNG WA KÜN ZHI NÄ

**Be freed in that very second from all their sufferings**

NAM PA KÜN TU DE DANG DÄN PAR SHOG

**And abide in happiness forever.**

16. DRO WÄI DUG NGÄL GANG CHI RUNG

**Whatever suffering sentient beings experience,**

DE KÜN DAG LA MIN GYUR CHIG

**May it ripen on me.**

DAG GI DE GE CHI SAG PA

**Whatever merit and its resulting happiness I have accumulated,**

DE KÜN ZHÄN LA MIN GYUR CHIG

**May others experience it.**

## *Long Life Prayer for His Holiness the Dalai Lama*

GANG RI RA WÄI KHOR WÄ ZHING KHAM DIR

**In the land encircled by snow mountains**

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

**You are the source of all happiness and good;**

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

**All-powerful Chenrezig, Tenzin Gyatso,**

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG  
**Please remain until samsara ends.**

---

According to the advice of Lama Zopa Rinpoche, after the long life prayer for His Holiness the Dalai Lama, recite the *Prayer That Spontaneously Fulfills All Wishes*.

---

## *Prayer that Spontaneously Fulfills all Wishes*

TONG NYI NYING JE ZUNG DU JUG PAI LAM  
**Savior of the Snow Land Teachings and transmigratory beings,**  
 CHE CHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN  
**Who extensively clarifies the path that unifies emptiness and compassion,**  
 CHAG NA PÄ MO TÄN DZIN GYA TSO LA  
**To the Lotus in the Hand, Lord Tenzin Gyatso, I beseech —**  
 SOL WA DEB SO ZHE DÖN LHÜN DRUB SHOG  
**May all your holy wishes be fulfilled!**

## *A Short Long Life Prayer for Lama Zopa Rinpoche*

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN  
**You who uphold the Subduer's moral way, who serve as the bountiful bearer-of-all,**  
 DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ  
**Sustaining, preserving, and spreading Manjunath's victorious doctrine;**  
 CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA  
**Who masterfully accomplish magnificent prayers honoring the Three Jewels:**  
 DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG  
**Savior of myself and others, your disciples, please, please live long!**

## Multiplying Mantras

---

To increase by 100,000 times the merit created, recite these special mantras at the end of the session:

---

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG  
PAR DZOG PÄI SANG GYÄ NAM PAR NANG DZÄ Ö KYI GYÄL  
PO LA CHHAG TSHÄL LO (1x)

JANG CHHUB SEM PA SEM PA CHHEN PO KÜN TU ZANG PO  
LA CHHAG TSHÄL LO (1x)

TADYATHA PÄNCHA GRIYA AVA BODHANI SVAHA  
OM DHURU DHURU JAYA MUKHE SVAHA (7x)

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG  
PAR DZOG PÄI SANG GYÄ MÄN GYI LHA BAIDURYA Ö KYI  
GYÄL PO LA CHHAG TSHÄL LO (1x)

---

To actualize all our prayers as well as to multiply the benefits by 100,000:

---

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG  
PAR DZOG PÄI SANG GYÄ NGO WA DANG MÖN LAM [THAM  
CHÄ RAB TU] DRUB PÄ GYÄL PO LA CHHAG TSHÄL LO (1x)

Due to the power of the blessings of the eminent buddhas and bodhisattvas, the power of infallible dependent arising, and the power of my pure special attitude, may all my pure prayers succeed immediately.

# Rítual for Commencing the Retreat

---

Begin by turning to the Three Jewels for refuge and generating the bodhi-mind.

---

## *Refuge and Bodhichitta*

I go for refuge until I am enlightened  
To the Buddha, the Dharma, and the Supreme Assembly.  
By my practice of giving and other perfections,  
May I become a Buddha to benefit all sentient beings. (3x)

---

If you have empowerment, then generate yourself as the deity as below. Otherwise, continue with “Blessing the Inner Offering” on the following page:

---

Instantly I arise as dark-blue Heruka with one face and two hands, holding dorje and bell.

## *Blessing the Inner Offering*

OM KHANDAROHÍ HUM HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

All is void. Out of the void appears a seed syllable AH. It turns into a huge white skullcup containing the five meats and nectars. They melt, becoming an ocean of the amrita-energy of divine transcendental wisdom.

Bless the offerings by saying three times:

---

OM AH HUM HA HOH HRIH (3x)

## ***Blessing the Action Vase***

OM KHANDAROHI HUM HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

While it is empty, from BHRUM appears a jeweled white vase with a big belly and a long neck, having a spout and so forth, complete with all the qualities.

OM TAPTE TAPTE MAHATAPTE SVAHA

The divine water (of the Ganges) and the vase water become inseparable. Above this from PAM appears a lotus and sun disc. Upon this is a human corpse seat and a PAM which transforms into a curved knife adorned with PAM. This transforms into the deity Khandarohi, red with one face and two arms. Her right hand holds a curved knife, and left a skullcup with a khatvanga resting on her left shoulder. She is adorned with bone ornaments, naked with her hair kept loose, wearing a crown of five dried human heads and a necklace of fifty dried human skulls. She has three eyes and stands with her right leg outstretched.

At her crown is a white OM, throat a red AH and heart a blue HUM. From HUM, beams are emitted invoking the wisdom beings similar to what one has visualized, and the empowering deities from their natural abode.

PHAIM

JAH HUM BAM HOH

They become non-dual. Empowering deities confer the empowerment and Ratnasambhava appears to adorn her crown.

## ***Blessing the Outer Offerings***

Dispel with:

OM KHANDAROHĪ HUM HUM PHAT

Purify with:

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

While the offerings are empty, KHAM appears and transforms into a skull container, inside of which from HUMs appear the offering substances. Empty in nature, they have the aspect of the individual offering substances. Their function as objects of enjoyment of the six senses is to confer special, uncontaminated bliss.

OM ARGHAM AH HUM  
OM PADYAM AH HUM  
OM VAJRA PUSHPE AH HUM  
OM VAJRA DHUPE AH HUM  
OM VAJRA ALOKE AH HUM  
OM VAJRA GANDHE AH HUM  
OM VAJRA NAIVIDYA AH HUM  
OM VAJRA SHAPTA AH HUM



## ***Presenting the Offerings to Khandarohī in the Vase***

OM ARGHAM [PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE,  
NAIVIDYA, SHAPTA] PRATICCHA HUM SVAHA

OM KHANDAROHĪ SAPARIVARA OM AH HUM

Sprinkle the inner offering

## Praise



Khandarohi, the female one dressed in white, is the element of fire,



The essence of remembering Dharma.



The principal dakini of the lotus rays,



To you, I prostrate and praise.

---

Now take the small dorje with the five-colored thread tied onto it. Place the small dorje on top of the action vase and hold the other end of the string with left thumb and ring finger at the heart.

---

From one's own heart, garlands of mantra go out through the mantra string persuading Khandarohi's (the vase deity) holy mind. Beams are emitted from the deity's heart. All the blessings of the holy body, holy speech, and holy mind of all the victors and their children (buddhas and bodhisattvas) of the ten directions are invoked in the aspects of nectar beams which absorb into the vase deity.

From the deity's holy body nectar flows down and fills up the whole vase.

OM KHANDAROHI HUM HUM PHAT (108x)

---

Now recite the hundred-syllable Vajrasattva mantra to purify any excesses, omissions, or mistakes in the ritual:

---

OM VAJRASATTVA SAMAYA MANUPALAYA / VAJRASATTVA  
TVENO PATISHTA / DRIDHO ME BHAVA / SUTOSHYO ME  
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIM ME PRAYACHHA / SARVA KARMA SUCHA  
ME / CHITTAM SHRIYAM KURU HUM / HA HA HA HA HOH /  
BHAGAVAN SARVA TATHAGATA MA ME MUNCHA / VAJRA  
BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT (1x)



---

Make offerings:

---

OM ARGAM PRATICCHA SVAHA  
 OM PADYAM PRATICCHA SVAHA  
 OM VAJRA PUSHPE PRATICCHA SVAHA  
 OM VAJRA DHUPE PRATICCHA SVAHA  
 OM VAJRA ALOKE PRATICCHA SVAHA  
 OM VAJRA GHANDE PRATICCHA SVAHA  
 OM VAJRA NAIVIDYA PRATICCHA SVAHA  
 OM VAJRA SHAPTA PRATICCHA SVAHA



OM KHANDAROHI SAPARIVARA OM AH HUM

---

Sprinkle the inner offering

---

## Praise



Khandarohi, the female one dressed in white, is the element  
 of fire,



The essence of remembering Dharma.



The principal dakini of the lotus rays,



To you, I prostrate and praise.

The vase deity melts into light with the fire of great attachment.  
 The essence of bodhichitta becomes of one taste with the vase  
 water.

---

Actualize the dispelling water (of the action vase) in this way.

Pick up the dorje that is on the vase. Wrap the string around it and  
 place it on the table. Now place a twig (having leaves) of a fruit  
 tree into the mouth of the vase. The vase is now empowered and  
 ready for work.

---

## Offering Torma to the Local Spirits

---

The torma for the local spirits stays on your altar for the duration of the retreat.

---

## Blessing the Torma

---

Dispel interferences with:

---

OM KHANDAROHI HUM HUM PHAT (2x)

---

With the first recitation, sprinkle the tormas with action vase water.

With the second recitation, sprinkle with inner offering.

---

Purify into emptiness with:

---

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

From the sphere of emptiness the letter BHRUM becomes a vast and expansive jeweled vessel, inside of which the syllable OM melts and becomes a great ocean of uncontaminated exalted wisdom nectar.

OM AH HUM (3x)

---

Visualize your offering as whatever those sentient beings need and would enjoy, and feel that you are also offering your body and speech to these beings, sacrificing yourself for the sake of all sentient beings.

---

## Offering the Torma

NAMAH SARVA TATHAGATA AVALOKITE OM SAMBHARA  
SAMBHARA HUM (3x)

I prostrate to the Tathagata Many Jewels.  
I prostrate to the Tathagata Holy Beautiful Form.  
I prostrate to the Tathagata Very Gentle Body.  
I prostrate to the Tathagata Free of all the Fears.

---

Recite:

---

I offer this ocean of nectar having five desirable qualities (for each of the five senses) to the earth goddess, Dema, to the multitudes of landlords, to the five long life sisters, and to all the rest of the protectors who abide in the Snow Land (Tibet), and, especially I offer this to the landlords and devas of this country. Please take this.

Please let me do here what I have to do: purify myself and gain wisdom and compassion for the sake of all sentient beings. I am not trying to take this place away from you, but am just using it for a short time. Therefore, please do not worry or be angry, jealous, or afraid. Please have compassion, help me, and do not interfere. Take this offering and whatever else you need. Please accomplish all the necessary conditions exactly according to our wishes.

Due to the power of my attitude, due to the power of the blessing of the tathagatas, and due to the power of the sphere of dharma (emptiness), may whatever we wish for, all the purposes (activities), may all this happen right now without any obstacles.

---

Visualize that the spirits take the offering, are very happy and satisfied, and give you permission to use the place in safety. Rely on these beings to dispel all obstacles and accomplish all the necessary conditions for completing retreat.

---

## Offering the Gektor (*Torma offering to the interferers*)

### Blessing the torma

---

Dispel interferences with:

---

OM KHANDAROHI HUM HUM PHAT (2x)

---

With the first recitation, sprinkle the tormas with action vase water.

With the second recitation, sprinkle with inner offering.

---

Purify into emptiness with:

---

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

From the sphere of emptiness the letter BHRUM becomes a vast and expansive jeweled vessel, inside of which the syllable OM melts and becomes a great ocean of uncontaminated exalted wisdom nectar.

OM AH HUM (3x)

---

While reciting the passage below, the assistant to the rite lights the three butter lamps that are standing at the base of the gektor, while the practitioner puts frankincense on the charcoal.

---

From the HUM at my heart, rays of light are emitted and hook all the assembly of the interferers that are obstacles for oneself to accomplish this profound retreat. They hook and invite them as guests for whom this torma is to be offered.

The practitioner picks up the plate of the gektor in such a way that the lights face towards him/her. The plate is held in the right hand and rotated clockwise until one says, “SVAHA”. At “SVAHA,” switch the plate to the left hand and snap the fingers of the right hand. Do this three times while reciting the mantra:

OM SARVA BIHANA / NAMAH SARVA TATHAGATA BHYO /  
VISHVA MUKHE BHYO / SARVA TAD KHAMUDGATE /  
SAPARANA IMAM GAGANA KHAM / GRIHANA IDAM  
BALIMTAYE SVAHA

*(3x while rotating the torma three times clockwise)*

Now turn the plate so that the lights are facing out. The right hand holds the plate in a threatening gesture (with forefinger and pinky finger extended upwards) and rotates the plate counterclockwise while reciting the mantra below. At the same time, the left hand, also in the threatening gesture rings the bell. Recite the mantra in a voice that is halfway between mild and fierce.

OM SUMBHA NI SUMBHA HUM HUM PHAT  
OM GRIHANA GRIHANA HUM HUM PHAT  
OM GRIHANA PAYA GRIHANA PAYA HUM HUM PHAT  
OM ANAYA HO BHAGAVAN VAJRA HUM HUM PHAT

*(3x while rotating the torma three times clockwise)*

At the completion of this, give the torma to the assistant who takes both the incense burner and the gektor to the doorway. He remains facing outwards. The practitioner – his hands back to back, little fingers interlocked, right hand nearer to the heart, and holding vajra and bell – makes the annunciation of truth:

“Hark! By the strength of the truth of all holy teachers, such as the noble root and lineage teachers; by the truth of the sravakas, pratyekabuddhas, dharmapalas, and guardians; and especially by the truth of the deities of this mandala: May the evil spirits and interferences who would hinder this retreat be satiated by this

torma and return to their own abodes. O harmful ones, do not doubt that if you do not go, the blazing fires of this wrathful wisdom vajra will smash your heads into a hundred pieces. Depart, for this is an annunciation of truth.”

---

The practitioner now thrice speaks the mantra fiercely while ringing the bell and throwing first rice and then mustard seeds. The assistant at this time gives the gektor one more turn to the left and takes it away outside while carrying the incense burner.

---

OM SUMBHA NI SUMBHA HUM HUM PHAT  
 OM GRIHANA GRIHANA HUM HUM PHAT  
 OM GRIHANA PAYA GRIHANA PAYA HUM HUM PHAT  
 OM ANAYA HO BHAGAVAN VAJRA HUM HUM PHAT  
*(3x fiercely)*

---

Returning with the incense burner and empty plate, the assistant fumigates the room well while the practitioner continues to recite the action mantra in an intense and wrathful way while ringing the bell and playing the damaru while meditating on the fact that all hindrances have been removed:

---

OM KHANDAROHİ HUM HUM PHAT *(as many times as necessary)*

## ***Establishing the Retreat Boundaries***

---

Remember the limits of your retreat – specifically the physical, verbal, and mental boundaries that you have set for yourself while engaging in this retreat. Mentally mark your retreat border, such as outside a particular gate or door. The border marks the point beyond which you don’t go and inside of which people who are not included in your retreat boundaries may not enter.

If this is a long retreat, include assistants and other people such as teachers, doctors, relatives, friends, etc. In addition, several unspecified people should be included in case one is later compelled

to meet someone (although in practice these people should not come in unless absolutely necessary). In order to not forget people, recite each of their names one by one on your mala and remember them in your mind. Visualize yourself and all those whom you have allowed or might need to enter your retreat boundaries within a diamond-like sphere of protection.

---

### *Consecrating the seat*

---

Hold the bell with your left hand in the mudra of concentration. While holding the vajra with your thumb in the palm of your right hand, touch the edge of your seat with your remaining four fingertips, palm facing down in the earth-controlling mudra. Say:

---

All the ground from my retreat seat down to the golden base, becomes adamantite, the quality of all vajras.

---

And recite:

---

OM AH VAJRA ASANA HUM SVAHA (7x)

---

Thus the seat is consecrated.

---

### *Protecting the directions*

---

Then recite the following mantra as many times as possible while gradually, starting from the east (in front of you) in the four directions, and going counterclockwise, sprinkle the inner offering onto oneself, around the place, material possessions, and enjoyments.

---

OM KHANDAROHİ HUM HUM PHAT (*as many times as possible*)

---

Thus, again protect yourself and dispel interferers.

---

## *Consecrating the practitioner*

---

Recite:

---

At my crown, a white OM transforms into a  
white wheel adorned with OM at its center.

At my throat, a red AH transforms into a  
red lotus adorned with AH at its center.

At my heart, a blue HUM transforms into a  
blue vajra adorned with HUM at its center.

---

Then, with the ring finger of the left hand, take the inner offering  
and place a drop at the crown, throat, and heart while reciting:

---

OM AH HUM (3x)

From these syllables beams of light are emitted to the ten directions to all the buddhas and bodhisattvas, summoning forth the blessings of their holy body, holy speech and holy mind in the aspect of the deities of the three vajras\* and beams of light which absorb into my three places. My three doors are blessed in the nature of the three vajras.

By this the preliminary practice is well completed.

---

Now take a little rest, have some drink and food. Refresh yourself.  
When dusk time comes, then start your first session of retreat.

---

## *At the end of retreat*

---

At the end of the retreat, imagine that the sphere of protection is dissolved, and the boundaries are released. Present the final torma and thanksgiving offerings as in the main sadhana text and do the Heruka Vajrasattva Tsog Offering.



Then, offer the burning puja of Dorje Khadro (included in this book) for purifying mistakes, excesses, and omissions in mantra recitations and the ritual.

[From Lama Yeshe, “There is no commitment to do this after the Vajrasattva retreat, but if you could do 110,000 or 115,000 Dorje Khadro mantras, it would be very powerful and beneficial.” Instructions on how to do this can be found on pp. 122–23 of *Becoming Vajrasattva*, Wisdom Publications.]

Finally, do extensive dedication of the merits of accomplishing your retreat and rejoice!

---

\*The deities of the three vajras are: vajra holy body – white Vairochana, vajra holy speech – red Amitabha, vajra holy mind – blue Akshobya.

## *A Simple Rítual for Commencing the Retreat*

---

First, clean the place well, and arrange the altar and meditation seat as indicated in Retreat Procedures, beginning on p. 61.

On a small table in front of you should be placed from your left to right: a small container with your inner offering (made of black tea, a small amount of drinking alcohol, and a dutsi pill), dorje, bell, damaru (optional), and mala.

Begin by turning to the Three Jewels for refuge and engendering the bodhi-mind.

---

### *Refuge and Bodhíchítta*

I go for refuge until I am enlightened

To the Buddha, the Dharma, and the Supreme Assembly.

By my practice of giving and other perfections,

May I become a Buddha to benefit all sentient beings. (3x)

---

If you have empowerment, generate yourself as the deity with the following line. Otherwise, continue with “Blesing the Offerings” below:

---

Instantly I arise as dark blue Heruka with one face and two hands, holding dorje and bell.

## ***Blessing the Offerings (outer and inner)***

OM KHANDAROHİ HUM HUM PHAT  
*cleanses the offerings.*

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
 SHUDDHO HAM  
*purifies them into emptiness.*

All is void. Out of the void appears a seed syllable AH. It turns into a huge white skullcup containing the five meats and nectars. They melt, becoming an ocean of the amrita-energy of divine transcendental wisdom.

---

Bless the offerings by saying three times:

---

OM AH HUM HA HOH HRIH (3x)

## ***Offering Torma to the Local Spirits***

---

The torma for the local spirits stays on your altar for the duration of the retreat.

---

### ***Blessing the torma***

---

Dispel interferences with:

---

OM KHANDAROHİ HUM HUM PHAT

---

Sprinkle with inner offering.

---



---

Purify into emptiness with

---

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

From the sphere of emptiness the letter BHRUM becomes a vast and expansive jeweled vessel, inside of which the syllable OM melts and becomes a great ocean uncontaminated exalted wisdom nectar.

OM AH HUM (3x)

---

Visualize your offering as whatever those sentient beings need and would enjoy, and feel that you are also offering your body and speech to these beings, sacrificing yourself for the sake of all sentient beings.

---

### *Offering the tormas*

NAMAH SARVA TATHAGATA AVALOKITE OM SAMBHARA  
SAMBHARA HUM (3x)

I prostrate to the Tathagata Many Jewels.  
I prostrate to the Tathagata Holy Beautiful Form.  
I prostrate to the Tathagata Very Gentle Body.  
I prostrate to the Tathagata Free of all the Fears.

---

Think:

---

“Please let me do here what I have to do: purify myself and gain wisdom and compassion for the sake of all sentient beings. I am not trying to take this place away from you, but am just using it for a short time. Therefore, please do not worry or be angry, jealous, or afraid. Please have compassion, help me, and do not interfere. Take this offering and whatever else you need.”

---

Visualize that the spirits take the offering, are very happy and satisfied, and give you permission to use the place in safety.

---

## ***Establishing the Retreat Boundaries***

---

Establish clearly within your mind your retreat boundaries. Retreat boundaries mark the point beyond which you don't go and inside of which people who are not included in your retreat boundaries may not enter. Meditate clearly on your internal and external boundaries.

---

## ***Consecrating the Retreat Place***

---

The residence is cleansed by reciting the action mantra while sprinkling the inner offering in all directions.

---

OM KHANDAROHİ HUM HUM PHAT *(as many times as necessary)*

## ***Meditation on the Protection Wheel***

---

Remember the limits of your retreat – specifically the physical, verbal, and mental boundaries that you have set for yourself while engaging in this retreat. Also, visualize yourself and all those whom you have allowed or might need to enter your retreat boundaries within a diamond-like sphere of protection. If this is a long retreat, include assistants and other people such as teachers, doctors, relatives, friends, etc. In addition, several unspecified people should be included in case one is later compelled to meet someone (although in practice these people should not come unless absolutely necessary).

---

## ***Consecrating the Seat***

---

Hold the bell with your left hand in the mudra of concentration. While holding the vajra with your thumb in the palm of your right

hand, touch the edge of your seat with your remaining four fingertips, palm facing down in the earth controlling mudra. Say:

---

All the ground from my retreat seat down to the golden base, becomes adamant, the quality of all vajras.

---

And recite:

---

OM AH VAJRA ASANA HUM SVAHA (7x)

---

Thus the seat is consecrated.

---

## Protecting the Directions

---

Recite the following mantra as many times as possible while gradually, starting from the east (in front of you) in the four directions, and going counterclockwise, sprinkle the inner offering onto oneself, around the place, material possessions, and enjoyments.

---

OM KHANDAROHİ HUM HUM PHAT (*as many times as necessary*)

---

Thus, again protect yourself and dispel interferers.

---

## Consecrating the Practitioner

---

Recite:

---

At my crown, a white OM transforms into a  
white wheel adorned with OM at its center.

At my throat, a red AH transforms into a  
red lotus adorned with AH at its center.

At my heart, a blue HUM transforms into a  
blue vajra adorned with HUM at its center.

---

Then, with the ring finger of the left hand, take the inner offering and place a drop at the crown, throat, and heart while reciting:

---

OM AH HUM (3x)

From these syllables beams of light are emitted to the ten directions to all the buddhas and bodhisattvas, summoning forth the blessings of their holy body, holy speech and holy mind in the aspect of the deities of the three vajras\* and beams of light which absorb into my three places. My three doors are blessed in the nature of the three vajras.

By this the preliminary practice is well completed.

---

Now take a little rest, have some drink and food. Refresh yourself. When dusk time comes, then start your first session of retreat.

---

## *At the end of retreat*

---

At the end of the retreat, imagine that the sphere of protection is dissolved, and the boundaries are released. Present the final torma and thanksgiving offerings as in the main sadhana text and do the Heruka Vajrasattva Tsog Offering.

Then, offer the burning puja of Dorje Khadro for purifying mistakes, excesses, and omissions in mantra recitations and the ritual.

[From Lama Yeshe, “There is no commitment to do this after the Vajrasattva retreat, but if you could do 110,000 or 115,000 Dorje Khadro mantras, it would be very powerful and beneficial.” Instructions on how to do this can be found on pp. 122–23 of *Becoming Vajrasattva*, Wisdom Publications.]

Finally, do extensive dedication of the merits of accomplishing your retreat and rejoice!

---

**Colophon:**

This is a compilation of practice instructions for commencing retreat from: *Becoming Vajrasattva* by Lama Yeshe; Retreat Procedures (Notes from the works of Ngülchu Dharmabhadra and Pabongka Dechen Nyingpo) translated by Glenn Mullin; and “Retreat Preliminary Instructions for Vajrayogini” put together by Jampa Tenzin Trinlay Gyatso, translated by Lama Zopa Rinpoche and written down by Ven. Holly Ansett January 1997–February 1998.

“Heruka Vajrasattva Retreat Preliminaries” and “Simple Ritual for Commencing the Retreat” were made for those wishing to engage in the 100,000 mantra retreat of Heruka Vajrasattva, without the assistance of a Tibetan geshe (as in many cases there are none available). Compiled, revised, and edited by Kendall Magnussen, FPMT Education Services, May 2003. All mistakes are solely the responsibility of the editor.



# *Appendices*



# Appendix I

## A Simple Vajrasattva Practice

### *Introduction*

Complete purification of our negative energy – which ensures that we will never need to experience the results of our negative actions – depends on strong, pure confession. The four steps in this largely internal practice are known as the four remedial powers. The two meditations here by Lama Thubten Zopa Rinpoche combine visualizations of Vajrasattva with the four powers; one is done while sitting and the other while prostrating.

### *The Practice While Sitting*

#### *The power of reliance*

Visualize about four inches above the crown of your head an open white lotus bearing a moon disc, upon which is seated Vajrasattva. He is white, translucent and adorned with beautiful ornaments and clothes of celestial silk. Every aspect of this visualization is the nature of light. He has two hands, crossed at his heart: the right holds a vajra, symbolic of great bliss; the left holds a bell, symbolic of the wisdom of emptiness. The vajra and bell together signify his attainment of the enlightened state, the inseparable unity of the wisdom and form bodies. At this heart is a moon-disc with the seed syllable HUM at its center and the letters of the hundred-syllable mantra of Vajrasattva standing clockwise around its edge.

---

Holding this visualization clearly in your mind, recite the following prayer for the taking of refuge and generation of bodhichitta:

---

### *Refuge and Bodhichitta*

I take refuge in the sublime precious three;  
 I will liberate all sentient beings  
 And lead them to enlightenment;  
 Thus perfectly do I generate bodhichitta. (3x)

### *The power of regret*

---

Recollect with deep regret the specific negativities you have created. Then meditate deeply on the meaning of the following:

---

The negative karma I have accumulated throughout beginningless time is as extensive as the treasury of a great king. Although each negative action leads to countless eons of suffering, it seems that I am constantly striving to create nothing but negative actions. Even though I am trying to avoid non-virtue and practice positive acts, day and night without respite negativities and moral downfalls come to me like rainfall. I lack the ability to purify these faults so that no trace of them remains; with these negative imprints still in my mind, I could suddenly die and find myself falling to an unfortunate rebirth. What can I do? Please Vajrasattva, with your great compassion, guide me from such misery!

### *The power of the opponent force*

Visualize light radiating in all directions, from the HUM at Vajrasattva's heart requesting the buddhas to bestow their blessings. They accept the request and send white rays of light and nectar, the essence of which is the knowledge of their body, speech, and mind. This light and nectar fall like a rain of milk and are absorbed into the HUM and mantra at Vajrasattva's heart. Filling his holy body completely, they enhance the magnificence of his appear-

ance, and increase the brilliance of the mantra until it shines with the light of one hundred-thousand moons reflecting off snowy mountains.

Then, while reciting the hundred-syllable mantra, visualize that white rays of light and nectar stream down continuously from the HUM and mantra at Vajrasattva's heart. They penetrate the crown of your head, filling your body and mind with infinite bliss.

OM VAJRASATTVA SAMAYA MANUPALAYA / VAJRASATTVA  
TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME  
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SU CHAME  
CHITTAM SHRIYAM KURU HUM / HA HA HA HA HO /  
BHAGAVAN SARVA TATHAGATA / VAJRA MAME MUNCHA /  
VAJRA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

---

Continue reciting the mantra and visualize the flow of light and nectar, while also performing the following four visualizations in turn.

---

### *Purification of body*

Your delusions and negativities in general, and particularly those of the body, take the form of black ink, and sicknesses and afflictions caused by spirits take the form of scorpions, snakes, frogs, and crabs. Flushed out by the light and nectar, they all leave your body through the lower openings, like filthy water flowing from a drain-pipe. You are now completely emptied of these problems; they no longer exist anywhere.

### *Purification of speech*

Your delusions and the imprints of negativities of speech take the form of liquid tar. The light and nectar fill your body as water fills a dirty glass: the negativities, like the dirt in the glass, rise to the

top and flow out through the upper openings of your body. You are completely emptied of these problems; they no longer exist anywhere.

### *Purification of the mind*

Your delusions and imprints of mental negativities appear as darkness at your heart. When struck by the forceful stream of light and nectar, the darkness instantly disappears. You are completely emptied of these problems; they no longer exist anywhere.

### *Simultaneous purification*

Finally, visualize these three purifications simultaneously; they sweep away the subtle obscurations that prevent you from seeing correctly all that exists. You are completely emptied of these problems; they no longer exist anywhere.

---

If you are short of time, or just lazy, and unable to do the preceding visualizations, there is a simplified, alternative visualization:

---

All the delusions and negativities that you have collected over beginningless lifetimes appear as darkness at your heart. As you recite the mantra, immeasurable, powerful rays of white light and nectar pour down from Vajrasattva's heart and penetrate the crown of your head. Instantly, the darkness at your heart is dispelled, just as the darkness in a room vanishes the moment a light is switched on.

### *The power of promise*

Make the following promise to Vajrasattva, specifying the period for which you intend to keep it:

"I shall not create these negative actions from now until..."

Vajrasattva is extremely pleased and says: "Child of the essence,

all your negativities, obscurations and degenerated vows have now been completely purified.”

Then Vajrasattva melts into light and dissolves into you. Your body, speech and mind become inseparably one with Vajrasattva’s holy body, speech, and mind.

---

At the conclusion of the meditation, recite the following prayers:

---

### *Dedication Prayers*

Through this virtuous action  
May I quickly become Vajrasattva  
And lead every living being, without exception,  
To his enlightened state.

May the supreme jewel bodhichitta  
That has not arisen, arise and grow;  
And may that which has arisen not diminish  
But increase more and more.

## *The Practice While Prostrating*

### *The power of reliance*

---

Visualize Vajrasattva in front of you, and all sentient beings in human form surrounding you. Take refuge and think:

---

In order to transform my body, speech, and mind into the holy body, speech and mind of Vajrasattva for the sole purpose of enlightening all mother sentient beings, with great respect I will now make prostrations.

### *The power of regret*

Recollect with deep regret the negativities you have created with body, speech, and mind.

### *The power of the opponent force*

While you prostrate, recite the Vajrasattva mantra. Visualize the mantra as a stream of white letters, made of light, flowing from a white OM at Vajrasattva's brow and absorbing into your own brow, completely purifying the obscurations of your body.

At the same time, visualize the mantra as a stream of red letters, made of light, flowing from a red AH at Vajrasattva's throat and dissolving into your own throat, completely purifying the obscurations of your speech.

Simultaneously, visualize the mantra as stream of blue letters, made of light, flowing from a blue HUM at Vajrasattva's heart and dissolving into your own heart, completely purifying the obscurations of your mind.

As you purify yourself in this way, visualize all sentient being around you also prostrating and purifying their own body, speech, and mind.



---

After each prostration, a replica of Vajrasattva absorbs into you and every other being. Think that your body, speech, and mind and those of all beings have been completely purified and are one with Vajrasattva's holy body, speech, and mind.

---

### *The power of promise*

At the end of the session, make the promise, visualize Vajrasattva dissolving into you and all sentient beings, and dedicate the merit of the practice.

#### *Colophon:*

Extracted with permission from *How to Meditate*, by Kathleen McDonald, Wisdom Publications ([www.wisdompubs.com](http://www.wisdompubs.com)). Edited for inclusion in this practice booklet by Kendall Magnussen, FPMT Education Services, May 2003.

## Appendix II

# The Meaning of the Mantra

OM	the qualities of Buddha's holy body, speech, and mind; all that is auspicious and of great value
VAJRASATTVA	the being who has the wisdom of inseparable bliss and emptiness
SAMAYA	a pledge that must not be transgressed
MANU PALAYA	lead me along the path you took to enlightenment
VAJRA SATTVA TVENOPATISHTHA	make me abide closer Vajrasattva's vajra holy mind
DRIDHO ME BHAVA	please grant me a firm and stable realization of the ultimate nature of phenomena
SUTOSHYO ME BHAVA	please grant me the blessing of being extremely pleased with me
SUPOSHYO ME BHAVA	bless me with the nature of well developed great bliss
ANURAKTO ME BHAVA	bless me with the nature of the love that leads me to your state

SARVA SIDDHIM ME PRAYACCHA	please grant all powerful attainments
SARVA KARMA SUCHAME	please grant all virtuous actions
CHITTAM SHRIYAM KURU	please grant your glorious qualities
HUM	the vajra holy mind
HA HA HA HA HOH	the five transcendental wisdoms
BHAGAVAN	one who has destroyed every obscura- tion, attained all realizations, and passed beyond suffering
SARVA TATHAGATA VAJRA	all those who have realized emptiness, knowing things just as they are
MAME MUNCHA	do not abandon me
VAJRA BHAVA	the nature of indestructible inseparability
MAHA SAMAYA SATTVA	the great pledge being; the great being who has the pledge, the vajra holy mind
AH	the vajra holy speech
HUM	the transcendental wisdom of great bliss
PHAT	clarifying the transcendental wisdom of in- separable bliss and emptiness and destroy- ing the dualistic mind that obstructs it

## *Appendix III*

# *How to Purify During Mantra Recitation*

There are three ways to make purification while reciting the mantra. One can do all three or only one, whatever is most comfortable and depending on one's individual practice.

### *The First Method*

Visualize the white blissful kundalini energy flows down from Vajrasattva father/mother in union into your central channel. It spreads throughout your nervous system, flowing very strongly like water coming from a hose or like a very powerful shower, and flushes out all negativities of your body, speech, and mind through the openings and pores of the lower part of your body. All this negative energy is expelled in the form of snakes, scorpions, ants, long worms, etc. or as black tar or dirty black oil. Feel that you are completely purified, clean clear, especially your gross negativities, and over-come with blissful energy.

### *The Second Method*

The blissful kundalini energy slowly fills your body starting from below. As the level of amrita rises, your negativities start to rise as well, floating on top of the nectar, like oil floating on water. Your negativities and defilements are slowly pushed upward by the pure amrita kundalini energy; it gradually overflows out of

your body through all your upper orifices and your crown chakra. You experience great bliss.

## *The Third Method*

An immense amount of powerful light energy, limitless blissful kundalini energy in the form of light, radiates from Vajrasattva's heart. Immediately as it makes contact with your crown chakra, the negative energy, especially your ignorant attachment energy, completely disappears, just as when a bright light is switched on in a dark room, the darkness instantly and completely disappears. You cannot say that the darkness leaves through the window or through the door when a light is turned on. It just disappears, no longer existing anywhere at all.

## Appendix IV

# Breathing Exercise

In your body there are three main channels. The central channel is like a transparent tube extending through the center of your body from the crown chakra to the secret chakra. The two side channels, smaller than the central channel, start from the nostrils, first running up into the head and then curving back and down (like umbrella handles), running downward and parallel on either side of the central channel, meeting it just below the navel chakra.

Begin by breathing in slowly, concentrating on the air entering the left nostril. As you breathe in, start slowly, then breathe slightly faster, then slow down at the end of the breath. Bring the air down through the left channel to the navel, where, as you exhale, the air flows into the right channel and up and out the right nostril. As you breathe, all your desire and attachment energy is expelled and disappears completely. Do this for three breaths.

Then repeat the process, concentrating instead on breathing in through the right nostril and breathing out through the left. As you breathe in this way, all your aversion energy and hatred are expelled and completely vanish. Do this for three breaths.

Then, breathe in through both nostrils. Bring the breath down through the central channel, together with your saliva. Hold your breath down at the level of the navel chakra, which is located four finger-widths below the navel. Gently tighten your pelvic and genital muscles and bring that energy up to meet the breath energy at the navel chakra. Keep them together and try to feel the energy. Hold the energy there until you start to feel uncomfortable.

Then gently and naturally release your breath. Exhale the breath energy out through your nose, while imagining that all your ignorance energy is expelled through the crown of your head. Your energy winds (prana) disperse into your central channel and dissolve inside, at your heart, instead of being exhaled outside. Do this for three breaths.

*Notes regarding this practice:***Altar and Gomba Set-up**

When performing this puja, set up an altar, preferably outside near a place where you can have a small fire, with the following items:

- ♦ a picture of Dorje Khadro
- ♦ clean and beautiful looking offerings: One set of 7 offering bowls for the deity. These should be placed from left to right as one faces the altar.
- ♦ Mix a cup of black sesame seeds with a little bit of melted butter. Then place the seeds on a clean plate in the shape of a scorpion (or your best version of one!). The plate can be placed on the altar or on a small table within reach of participants. Each person making the burning offering should have their own plate of scorpion-seeds.
- ♦ Build a small fire before starting the puja so that the wood/charcoals are sufficiently burning to consume the seeds when they are offered.
- ♦ If more than one person is making the burning offering, seat people in such a way so that everyone is close enough to the fire to be able to throw the seeds into the fire at the appropriate time. Alternatively, one or more individuals can be the designated offerers on behalf of the group.
- ♦ It is also helpful to have a towel or other cloth in your lap to catch excess seeds and be able to wipe your hands before turning pages in the text as needed.

*Ritual implements*

One should have dorje, bell, and inner offering.

*Practice tips*

When offering the scorpion seeds to the fire, do so with your right hand. Take only a few seeds at a time with your fingertips and, with your palm facing upwards, neatly offer them to the mouth of Dorje Khadro in the fire.

When the puja is complete, allow the fire to burn out on its own. Sprinkle the ashes in a clean high place, such as on a mountain top, or in rivers or large bodies of water. They are considered a blessed substance and so should be treated with care.

NOTE: Throughout the following text, small symbols of bells, dorjes, and damarus appear in the margins to help the practitioner know when one should ring these instruments or when to do certain mudras. It is hoped that these small indications will be helpful to those not yet familiar with these aspects of tantric practice. The following symbol refers to the lotus mudra.



## Appendix V

# Burning Offering to Dorje Khadro

### *Taking refuge and generating bodhichitta*

I go for refuge until I am enlightened  
To the Buddha, the Dharma, and the Supreme Assembly.  
By my merit from giving and other perfections,  
May I become a buddha to benefit all sentient beings. (3x)

### *Special bodhichitta prayer*

Especially to benefit all mother sentient beings, I shall attain the  
fully accomplished stage of buddhahood, quickly and more quickly.  
For this reason, I shall make the Dorje Khadro burning offering. (3x)

### *Meditation on emptiness*

---

Now say the mantra that purifies hindrances:

---

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

---

Now say the mantra that purifies the wrong conception and its  
view of the fire as self-existent:

---

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

## Visualization

The fire becomes void: that is, the wrong, ordinary view of fire as self-existent becomes empty. While you maintain this view of voidness, a blazing wisdom-fire appears, and at its center are the seed syllable HUM and a vajra. These transform into the wrathful deity, Dorje Khadro.

He is deep blue in color, has one face and two arms, and holds a vajra and a bell. He exhibits the mudra of divine wisdom, HUM. Wearing a crown of five skulls, he snarls into space, showing four great fangs. He is also adorned by a necklace of fifty bleeding heads and a scanty, tiger skin loin cloth. He is seated with his legs forming a circle, and his whole aspect is that of a powerful, magnificent destroyer of all negativities and obstructions.

He has a white OM at his crown chakra, a red AH at his throat chakra, and a blue HUM at his heart chakra. From the HUM at his heart, rays of light are emitted, inviting Dorje Khadro's transcendental wisdom and the initiating deities from their abode in absolute nature.

JAH HUM BAM HOH

They merge and never part, becoming non-dual.  
Thus initiated by these deities, he is crowned by Akshobhya.

## Offerings

OM VAJRA DAKA SAPARIVARA ARGHAM [*PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA*] PRATICCHA  
HUM SVAHA

## Praise

To you, Vajra Akshobhya:  
Great wisdom, the vajra sphere so very wise;  
Your three vajras of body, speech, and mind are the three  
mandalas;  
To you who has this knowledge, I prostrate.

## Visualization

While seeing yourself in ordinary human form, a black PAM, seed syllable of all your negativities, appears at your heart. At your navel, from a red RAM, a red fire mandala appears, and beneath your feet appears a blue YAM, which transforms into a blue air mandala. Light rays emanate from the PAM, bringing forth all negativities and obscurations of your three doors, which appear as black rays and are absorbed into the PAM. From below, a blue wind blows and blue air rises up your legs, fanning the fire that blazes at your navel. Flaming rays pursue the PAM, chasing it out through the door of your nose.

The PAM takes the form of a large black scorpion and is absorbed into the sesame seeds. These seeds are then offered to the mouth of Dorje Khadro.

## Offering mantra

OM VAJRA DAKA KHA KHA KHAHI KHAHI  
SARVA PAPAM DAHANA BAKMI KURU SVAHA

---

As this mantra is said, the following prayer should be made:

---

All negativities and obscurations that I have created, and all pledges that I have broken since beginningless samsaric lifetimes, SHIN-TING KURU SVAHA (*all are completely purified*).

Each time you say the mantra and make the prayer, also visualize clearly and strongly that you are continuously making offering.

---

## Offerings

OM VAJRA DAKA SAPARIVARA ARGHAM [PADYAM, PUSHPE,  
DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA] PRATICCHA  
HUM SVAHA

## Praise

In the center of the blazing wisdom-fire stands the dark blue, wrathful cannibal, Dorje Khadro. Just by remembering him, all demons and delusions are destroyed completely. To you, Dorje Khadro, I prostrate!

## Asking Forgiveness

Please forgive all my wrong actions, done while powerless through not understanding, and through not having found the materials to offer.

The transcendental wisdom returns to the absolute nature, from where it came, and the commitment deity (damtsigpa), Dorje Khadro, is transformed into a blazing fire.

## Dedications

Because of these merits, may I be taken care of by and not be separated from the Mahayana guru, who shows the infallible path, and drink the nectar of his speech, not being satisfied with just a few words. Through the power received by completing the practices of renunciation, bodhichitta, the right view, shunyata, the six perfections, and the two tantric stages, may I quickly attain the stage of buddhahood, possessed of the ten faculties.

May this benefit me so that I quickly reach buddhahood, omniscient mind, my prayers being fulfilled through the power of the blessings of the guru, who never betrays the three supreme jewels, of the unchangeable, absolute sphere, and of unbetraying interdependence.

*Colophon:*

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# COMMENTARY





# *The Benefits of Purification with Heruka Vajrasattva*

*Lama Thubten Yeshe*

We often find that when we meditate on the lam-rim – the path to liberation and enlightened realizations – we encounter many hindrances. We cannot understand why it is so difficult to meditate, to control our minds, to gain realizations. “Why do I meet with so many obstacles whenever I try to do something positive? Leading a worldly life was much easier than this. Even an hour’s meditation is so difficult.” Many such thoughts and questions arise.

It is not just a lack of wisdom. It is that over countless lives the negative energy forces of our body, speech, and mind have accumulated such that now they fill us like a vast ocean. If they were to manifest in physical form, they would occupy all of space. By contrast, our small intellectual knowledge-wisdom is as weak as the light of a flickering little candle. A little candle isn’t much help on a dark and windy night.

Our tiny candle-like knowledge-wisdom cannot control or release us from the overwhelming force of our negative mind. Thus, it is the energy of our wrong conceptions, our negative mind, that makes it difficult for us to actualize the everlasting peaceful path of liberation and to receive realizations. Therefore, we need a powerful purification practice like the tantric yoga method of Heruka Vajrasattva to destroy both the energy forces of the ignorant mind and the negative actions of body and speech that arise from it.

The yoga method of Heruka Vajrasattva has the power to purify all negative energy, which is the main thing preventing you from actualizing the path. This impure energy creates both physical and mental hindrances, and also leaves certain imprints. Philosophically, we say that these are neither mind nor form. If you are interested in this, you can investigate at another time what kind of phenomenon they are. The reason I bring it up is that when I'm talking about negativity, my meaning might be different from your previous understanding of the term. Most Westerners think that negativity refers to just the gross level of the emotions. It goes much deeper than that.

Take, for example, the physical body. The first time people come to a meditation course they have great trouble in just sitting. Something in their nervous system pulls their energy down to the base of their spine. The reason we recommend the classical cross-legged meditation posture is that when you sit with your back straight, the psychic energy flows properly, and thus, it is much easier for you to control your mind. However, this change in your nervous system makes it feel as if all your energy is falling down from your crown chakra to your lower chakra. This makes some people terrified that they are losing their minds. Not only do new students have trouble sitting, they also have to concentrate their minds for long periods listening to totally new ideas, which can also be very unsettling. These physical and mental problems really make them wonder why on earth they are sitting there.

The pressure in the lower chakra is caused by negative physical energy, which comes from the negative mind. In Mahayana Buddhism, we place less emphasis on such physical reactions and focus on the root of all problems, the ignorant, negative mind.

While insight meditation on the graduated path is the actual way to liberation, when you feel that you cannot meditate – there are too many interruptions, you cannot do anything, you cannot solve your problems – remember that there is something else you can do to remove obstacles to your progress: purification. In the experience of Tibetan lamas, sessions of insight meditation on

the path should alternate with sessions of a powerful purification practice, such as the yoga method of Heruka Vajrasattva. This combined approach ensures that you will gain the realizations you seek without frustration.

But do not have unrealistic expectations: “Today I’m completely negative, tonight I meditate, tomorrow I’ll be completely pure.” You cannot purify yourself overnight. Not only are such expectations wrong, they themselves become obstacles. Especially when retreating you should not expect anything – just relax. All you need to feel is that in this life you will act as positively as possible. If you can do that, good results will come whether you expect them or not. You won’t have to keep asking your lama for a prediction: “If I control my body, speech, and mind, avoid all negativities, and do only good, will I experience positive results?” Many students do this. Why? Because they don’t understand karma. If you always act wisely and keep your actions positive, what need is there to ask?

Just think: “From now until I die, whether realizations come to me or not, I shall act as positively as I can, trying to make my life as beneficial as possible for myself and others.” What more can you expect? That sort of expectation is far more reasonable and logical than thinking, “If I meditate for a month I’ll become Heruka Vajrasattva.” Such expectations only disturb your mind.

Even though you might have created negative actions all your life, a positive mind at the time of death guarantees that you will not be reborn in the lower realms. You receive this internal guarantee when you purify your negativities. It is not like ordinary guarantees; you can trust it completely. In the world, things are constantly changing. You can never trust worldly, paper guarantees. But the internal guarantee of positive karma ensures that at the time of death you will be able to control your mind and not fall under the influence of negative minds such as desire and hatred.

In order to gain higher realizations, it is most important to practice the powerful methods of purification found in the Vajrayana path. Many lamas have found that purification overcomes

the hindrances of both negative energy and its imprints.

While other Vajrasattva practices emphasize physical purification, the Heruka Vajrasattva yoga method is set up to emphasize mental purification. This makes it especially powerful.

## *No Negativity Cannot Be Completely Purified*

The moment the sun rises, the darkness of the night vanishes automatically. Similarly, when the light of wisdom appears in your mind, the dark shadow of ignorance naturally disappears.

Whenever you are depressed, anxious, or afraid, your view of the world becomes more distorted than ever, and your wrong conceptions multiply. Whenever your confused, dissatisfied mind arises, you become foggy and unclear. Even if you are outside in the sun or under a spotlight, there is darkness in your mind.

Therefore, it is highly beneficial to practice such a powerful tantric method as the yoga of Heruka Vajrasattva, which facilitates the growth of wisdom in your mind.

Most spiritual practitioners have taken vows and commitments as part of their religious practice. Those who lack wisdom feel that when they have broken some of their promises, they have done something irreversibly negative and become permanent sinners: “Oh, I promised not to do that, and now I’ve gone and broken my vow! Now I’ll never be saved.” That’s a big misconception. All relative phenomena in the realm of the senses are impermanent, changing all the time. By their nature, they will cease of their own accord.

Another misconception is the depressed thought that you are hopeless. “Try as I might, I am always making mistakes.” That’s not true. Nobody is completely negative. We all have a positive side and a negative side.

In his Vajrayana teachings, the Buddha explained that although the root downfalls of tantra are the highest vows of all, even they can be restored when broken. Such transgressions are

extremely negative, but since they are psychological phenomena, they can be purified.

In his Vinaya teachings, which are part of the Sutrayana path, the Buddha taught that there are certain unwholesome actions, such as murder, that cannot be fully purified in this lifetime. Thus, if you have broken one of the five precepts, you might feel that you have become permanently stained and get terribly upset. But you must remember that Lord Buddha gave his numerous different teachings according to the varying psychological needs of his many disciples. Sutra teachings were given to followers of a certain level of intelligence.

In the Vajrayana, the Buddha taught that there is no negativity that cannot be completely purified by the powerful methods of tantric yoga. Thus, you should never feel that because you have broken your vows or, for example, committed one of the so-called five inexpressible sins,<sup>1</sup> you are a hopeless sinner beyond redemption.

On the other hand, you should not rationalize that just because any negativity can be purified, you are free to do whatever you like. A broken cup can be repaired, but it's never the same as it was. Therefore, even though your vows and commitments can be restored when breached, it is better to keep them intact.

The best way to practice the Heruka Vajrasattva purification is in a three-month retreat, during which you recite the mantra one hundred thousand times. I usually ask students who want to take the Heruka Vajrasattva initiation to make a three-month retreat commitment. Also, it is easier for them to do this in the East than in the West, where the busy environment makes it almost impossible to find the time.

The retreat should be conducted under the right conditions, as explained in the retreat section of the book, *Becoming Vajrasattva*.<sup>2</sup> Very few, if any, students have been able to follow these instructions to the letter. It is very difficult to adhere strictly to the ideal retreat discipline. Nonetheless, many conscientious and

sincere Westerners have tried to do so, and although their concentration may not have been that strong, their three-month retreat has definitely changed their minds for the better.

Therefore, it is of great benefit to undertake this retreat, but make sure that the conditions you create are conducive to success. If I'm sitting here and someone is poking me with a needle, saying, "Come on, Lama, meditate, meditate," it's impossible. In the same way, it is hard to retreat in the middle of a city vibrating with the energy of aggression and desire. That's why Tibetan lamas always tried to find peaceful, isolated settings for their retreats. Good vibrations automatically help your practice.

If you can practice the Vajrasattva yoga method according to this commentary, there is no doubt that you will receive a most powerful purification. Why do you lack knowledge-wisdom and realizations? Because your mind is thickly clouded with the negative vibrations of delusion. The heavy obstacle of your ego concepts and an emotional inability to cope with problems allow no space. Wisdom cannot grow in this unclear atmosphere.

The Mahayana tradition emphasizes a combination of purifying and wisdom-generating meditations, rather than a preponderance of one over the other. When you purify the obscuring hindrances, your innate wisdom has a chance to develop. Thus, far from being contradictory, meditations on the graduated path and Vajrasattva purification are in complete harmony, and if you practice them together, you will quickly gain realizations.

Of course, I understand that not everyone is able to find the right circumstances for a three-month retreat. Each of us has prior commitments and responsibilities according to his or her individual karma...Those of you who cannot devote yourselves to intensive practice should not feel inferior to those who can. You have to accept your present situation. The time will come when you will be able to find an ideal retreat situation.

To develop your loving kindness, you can do Avalokiteshvara retreat. For wisdom, you can retreat on Manjushri. To overcome

weakness and feelings of inadequacy, you can do Vajrapani retreat. There are many different retreats you can do according to your need. Retreats are like therapy. In the West, when you are sick you get therapy to cure your illness. Retreats are similar: you put yourself into a certain situation depending upon what the particular problem is. That's why I say that retreat is like medicine: an antidote to both the disease and its symptoms.

Why is purification so powerful? Because your wisdom and method are powerful. There is not some supreme power up in the sky washing your sins away. Power comes from your mental approach, the psychological key to the yoga method.

As I said before, the Heruka Vajrasattva tantric yoga method can purify the worst negativities you can imagine, including broken tantric, bodhisattva, and pratimoksha vows. It also purifies the symptoms of dissatisfaction, such as anxiety neuroses, inferiority complexes, and arrogant pride. Therefore, whenever you find you have broken your vows you should not get emotionally upset and feel hopeless and depressed. That's not wise. Instead, just be aware of what has happened, understand the interdependence of your uncontrolled negative mind and the conditions that caused you to break your vows, and skillfully apply the methods of purification.

You can learn a lot from such experiences. Analyze your mind. Intellectually, you do not want to do things that you have vowed not to do, but your uncontrolled mind interacts with the conditions and forces you to do them. Hence, you can understand your karma and see how powerful it is. You know from your studies on the graduated path that your precious human rebirth gives you the potential to do anything. How can you feel hopeless and depressed?

Do not belittle the teachings on the graduated path, thinking that they are too simple for you, the great practitioner of tantra. They are not at all simple but really most profound. This is not the hyperbole of a true believer but a scientific fact that you can

prove for yourself by understanding and practicing the graduated path. In this way you can extract the essence from your precious human life, and instead of degenerating, you can progress. It is entirely in your own hands.

**Notes:**

1. The five inexpressible sins are: killing one's father, killing one's mother, killing an arhant, drawing blood from a Buddha, and causing a schism in the Sangha.
2. *Becoming Vajrasattva* - see the Helpful Resources section for more information on this book.

**Colophon:**

Extracted from *Becoming Vajrasattva*, by Lama Thubten Yeshe with permission from Wisdom Publications, [www.wisdompubs.com](http://www.wisdompubs.com).



# *Motivations for Practicing Vajrasattva*

*Lama Zopa Rinpoche*

In general, the outline of your motivation should be as follows:

Feel strong regret, then generate strong thoughts of impermanence and death, that death might happen right now. After that, generate strong bodhichitta motivation. Think of the lower realm sufferings, the general sufferings of samsara and of the living beings who are experiencing all these sufferings. Remember how kind and precious other living beings are, then think, “I, myself alone, must take full responsibility for freeing all living beings from the ocean of samsaric suffering and its cause, the defilements, and for leading them to enlightenment. I must achieve enlightenment in the quickest way possible, because it is so unbearable that sentient beings are suffering in samsara for even one second; it’s like they are suffering for eons. Therefore, I am going to do the Vajrasattva meditation-recitation to purify all my obscurations, defilements, negative karma, and downfalls.”

## *Generating Regret*

Generating regret by reflecting on our negative karma is the main meditation during the Vajrasattva sessions. The most important meditation is to review and recognize our negative karmas, so

that they are purified. In one session you can do the meditation in one way; in another session you can do it in another way.

The Tibetan term for regret is *nam-pa sün-jin-pa'i tob*. *Sün* means mistakes and *jin* means giving. It means giving the blame to the negative karma for whatever specific problems you experience. The power of regret is mentioned in the long Vajrasattva sadhana, just before you recite the Vajrasattva mantra and can be reflected on while you are reciting it:

Through ignorance and delusion, I have broken and damaged  
my pledges.

Holy Guru, who has the power to liberate me;

My inner master, holder of the vajra, whose essence is great  
compassion;

Lord of all migratory beings: to you, I go for refuge.

The way to do this is to first think of the definition of negative karma, or non-virtuous action. A negative karma is any action that brings a result of suffering. This is the general definition of a negative karma, or non-virtue. To make the definition more specific, we can say that a negative karma is any action that is motivated by a non-virtuous thought. This can mean ignorance or anger, but we should think in particular of attachment, because we live most of our life with the non-virtuous motivation of the attachment that clings to this life. For ordinary beings like us, our usual attitude is one of worldly concern. This means that during each twenty-four hours, all our activities become non-virtues, because our motivation is worldly concern. It is like this from our birth until our death, and it has been like this throughout our beginningless rebirths. Because this has been our attitude, our actions have become non-virtue. This applies even to those who are practicing Dharma. We think that we are practicing Dharma, but while we might create some virtue, we mostly create non-virtue because our motivation is the attachment that clings to this life.

Once you have clarified what non-virtue is, you can then see that all your actions throughout your entire life have been negative karmas. You have this broad perspective. On this basis, the result can only be suffering and obstacles to realizations.

After this, consider all the times that you have broken your pratimoksha, bodhisattva and tantric vows, not only in this life but also in past lives. Breaking these vows has very heavy shortcomings.

On top of that, think about the heaviest negative karmas of all, those collected in the relationship with the virtuous friend. These include harming the holy body of the Guru, disregarding advice, disturbing the holy mind, generating angry or negative thoughts towards the Guru, and giving up the Guru. You have done these negative actions in this life and in beginningless past lives. This is the heaviest negative karma.

When you examine each of these different negative karmas in this way, you can see the whole package. What needs to be purified – the obstacles to achieving enlightenment and to doing perfect works for all sentient beings – becomes very clear.

Then feel strong regret. The teachings say that you should feel as if you have swallowed a deadly poison. If there's poison in your stomach, you'll immediately do everything you can to get rid of it. In the same way here, you can't wait even one second to purify all these negative karmas. Since death can happen at any moment, you must purify them all. It's unbearable to delay freeing yourself from all these negative karmas for even one second.

Think like this just before you start to recite the Vajrasattva mantra or while you are reciting it. This is the way to practice the power of regret. The power of the remedy, *nyän-po kün-tu chö-pa'i tob*, refers generally to any virtue because virtue is the remedy that purifies negative karma. Here, taking refuge, generating bodhichitta, meditating on Vajrasattva, and reciting the mantra are all part of this power of the remedy.

At the end of the sadhana, after Vajrasattva says that you are purified, you practice the power not to commit the negative actions again. This is how you perfect the practice with the remedy of the four powers. It is very important to do this when you do Vajrasattva retreat. Make sure that you practice the four powers as strongly as possible.

## *Motivation for Vajrasattva Practice – I*

Think: Since my motivation is worldly concern, attachment clinging to this life, my activities today mostly became negative karma. It is the same for this week, this month, this year, and since my birth – most of my actions became negative karma. And during my beginningless rebirths, I have created uncountable negative karmas, the results of which I have not finished experiencing. On top of that, during beginningless past lives, I have created heavy karma by committing the ten non-virtues; by breaking pratimoksha, bodhisattva, and tantric vows, and by committing negative actions in relation to my gurus.

If I died now, I would immediately reincarnate in the lower realms. And it is uncertain when I could come back, when I could again receive a perfect human body with which to practice Dharma. Because of my negative karmas, I would have to experience eons of suffering in the hell realms.

Practicing Vajrasattva right now is the best solution. I am unbelievably fortunate to have this opportunity to do Vajrasattva meditation-recitation. Therefore, I must purify right now, without even a second's delay.

For one hell being, my kind mother, who is the source of all my past, present, and future happiness, to be suffering in the hell realm for one second is unbearable to me; it is as if that being is

suffering for eons. I must liberate it immediately from all its suffering and bring it to enlightenment. But there are numberless hell beings, and they are all the same in that they are the source of all my past, present and future happiness. They are experiencing unbelievably heavy suffering, so I must liberate them without even a second's delay.

For one preta being, who is the source of all my past, present, and future happiness, to be experiencing the heaviest suffering of hunger and thirst for even one second is unbearable to me; it is as if it is suffering for eons. But there are numberless hungry ghosts, who are the source of all my past, present, and future happiness. They are so precious in my life. Their suffering is unimaginable, so I must liberate them without even a second's delay and bring them to enlightenment.

For one animal being, my kind mother, who is the source of all my past, present, and future happiness, to be experiencing the unimaginable suffering of the animal realm for even one second is unbearable to me; it is as if it is suffering for eons. I must liberate them without even a second's delay and bring them to enlightenment. Now, there are numberless animals, my kind mothers, who are the source of all my past, present, and future happiness. It is much more unbearable that numberless animals are suffering, so I must liberate them without even a second's delay and bring them to enlightenment.

Because my mind is hallucinating, I don't see that human beings are totally hallucinating and trapped in the suffering of samsara. In reality, for one human being, the precious being who is the source of all my past, present, and future happiness, to be suffering in samsara even for one second is unbearable to my mind; it is as if that person is suffering for eons. But numberless human beings, who are the source of all my past, present and future happiness, are experiencing unimaginable suffering, so this is much

more unbearable. Therefore, I must liberate them and bring them to enlightenment, without even a second's delay.

It is the same with one asura being or with one sura being. My hallucinating mind doesn't see their suffering, but in reality they are totally hallucinating and experience only suffering. For them to suffer even for one second is unbearable to my mind, as if they are suffering for eons. I must liberate them without even a second's delay. It is even more unbearable that there are numberless asura and sura beings suffering in this way. Therefore, I must liberate them and bring them to enlightenment without even a second's delay.

It is the same with one intermediate state being. Its suffering for even one second is unbearable, as if it is suffering for eons. But there are numberless intermediate state beings. I must liberate them and bring them to enlightenment without even a second's delay.

Therefore, I must achieve enlightenment as quickly as possible (or you can think, 'without even a second's delay.') To do this, I need to actualize the path to enlightenment. Therefore, because I need to purify my defilements, negative karma, and downfalls, I am going to practice Vajrasattva.

My Vajrasattva meditation-recitation is purely for each hell being, each preta being, each animal being, each human being, each asura being, each sura being, and each intermediate state being. It is for each and every sentient being, including the members of my family and even my enemies.

If your parents or other members of your family have passed away, you can think that you are doing the Vajrasattva practice for them. Or if somebody has been very kind to you in the past and you want to do something for them, you can think of them.

## *Motivation for Vajrasattva Practice – 2*

Think of the definition of negative karma, or non-virtuous action. It is an action that results in suffering, an action motivated by a non-virtuous thought – by ignorance, anger, and especially the attachment that clings to this life. “Ignorance” here means, in particular, ignorance of karma. Actions motivated by any of these non-virtuous thoughts are transformed into non-virtue.

Think: In one day how many actions of my body, speech, and mind became non-virtues? Taking into account the above definition, almost every one of my actions have been non-virtuous. And it has been like this for weeks, months, years; it has been like this from birth up to now, and throughout beginningless rebirths. I have committed numberless times all these actions that only result in suffering, especially the ripening aspect result of rebirth in the lower realms.

On top of this, how many times have I committed the ten non-virtuous actions? How many of these ten non-virtues do I commit each day? Besides the negative karmas of killing, stealing, and sexual misconduct, how many times each day do I commit the non-virtuous action of gossiping? How many times do I commit the negative karma of covetousness? Of ill will? In my everyday life, how many times do I commit these negative karmas of body, speech, and mind? I have committed these negative karmas an inconceivable number of times in this life and I have committed so many more during my beginningless rebirths. I haven’t finished experiencing the suffering results of numberless negative karmas.

On top of this, even when I have taken vows, I have broken them. Even when I have taken pratimoksha, bodhisattva, or tantric vows, I have broken the root and branch vows. How many times do I break my vows in one day? How many times have I broken my vows in this life? How many times in past lives?

And how many times have I created heavy negative karma in relation to each of my virtuous friends? How many negative karmas have I created by breaking samaya, disregarding advice, generating heresy and negative thoughts and getting angry? How many times have I done this in this life? How many times have I done this in beginningless past lives? Even though I might not have created all these heavy negative karmas in this life, I have created them in past lives.

Not only is my death certain to happen, but it could happen at any moment, even before this session is over. Before this session finishes, I could be in the lower realms, I could be experiencing the heaviest suffering of samsara in a terrifying hell realm, just as Buddha explains in the texts. I could be there at any minute. And with all the heavy negative karmas I have created, it is uncertain when I will again have the opportunity to practice Dharma once I have fallen down into a hell realm. Therefore, without even a second's delay, I must purify all my defilements and negative karma.

I am extremely fortunate to have met the Buddhadharma, especially the skillful tantric method of the Vajrasattva meditation-recitation, with which I can purify my negative karma. Just as one small spark can burn a whole forest, Vajrasattva meditation-recitation can purify all the negative karma collected over many eons. And purifying this negative karma is the best thing to do with my life right now.

The numberless hell beings, who are the source of all my past, present, and future happiness, are experiencing unimaginable suffering in the hell realms. I must free them from all their suffering and bring them to enlightenment.

The numberless hungry ghosts, who are the source of all my past, present, and future happiness, are experiencing unimaginable suffering. I must free them from all their suffering and lead them to enlightenment.



The numberless animals, each of whom is so kind and so precious, the source of all my past, present, and future happiness, are experiencing unimaginable suffering. I must free them from all their suffering and bring them to full enlightenment.

The numberless human beings, each of whom is the source of all my past, present, and future happiness, are experiencing unimaginable suffering. I must free them from all their suffering and its cause and bring them to enlightenment.

The numberless asura beings, each of them is so kind and so precious, the source of all my past, present, and future happiness, are experiencing unimaginable suffering. I must free them from all their suffering and its cause and bring them to enlightenment.

The numberless sura beings, each of whom is the source of all my past, present, and future happiness, are experiencing unimaginable suffering. I must liberate them from all their suffering and its cause and bring them to full enlightenment.

The numberless intermediate state beings, each of whom is so kind and so precious, the source of all my past, present, and future happiness, are experiencing unimaginable suffering. I must liberate them from all their suffering and its cause and bring them to enlightenment.

To free all sentient beings from all the unimaginable suffering of samsara and its cause and bring them to enlightenment as quickly as possible, I myself must achieve full enlightenment as quickly as possible. Therefore, I must purify all my defilements, negative karma, and downfalls, which are obstacles to achieving realizations of the path to enlightenment. It is for this reason that I am going to practice Vajrasattva meditation-recitation.

Think also that you are practicing Vajrasattva meditation-recitation for the long life of the Buddha of Compassion, His Holiness

the Dalai Lama, and other virtuous friends. You are doing the practice to pacify obstacles to their lives and to accomplish immediately all their holy wishes. And you can also dedicate your practice of Vajrasattva meditation-recitation to a specific person, to a family member or a friend who is sick or dying or who has already passed away.

## *Motivation for Vajrasattva Practice – 3*

### *What is a Non-virtuous Action?*

Of the four powers, the most important is the power of regret. The strength of the thought of regret you generate determines how much negative karma gets purified.

First, start by defining negative karma, or non-virtuous action. What is a non-virtuous action? The shortest definition of a non-virtuous action is “any action that results only in suffering.” To make the definition clearer, we can say “any action motivated by non-virtuous thought.” And what is non-virtuous thought? Basically, it is ignorance, particularly ignorance of karma, or anger, or attachment.

What attitude dominates our lives? It is not anger but attachment. Most of the time we live our life with an attitude of attachment, the attachment that clings to this life. We live our life with the thought of the eight worldly dharmas. We are attached not just to our own happiness but to our happiness in this life. It is not just that we have the thought of seeking a good reputation, material rewards, praise and comfort—we can seek these out of a good heart, out of a wish to benefit others. Here it is the thought of seeking these things for our own happiness in this life, for example, seeking a good reputation or power, not to benefit others but for our own happiness, comes from attachment clinging to this life.

If we are seeking a good reputation or power in order to benefit other sentient beings, it becomes Dharma. If this is our motivation in seeking a good reputation, wealth or power, it becomes Dharma, especially if we use our reputation, wealth and power to benefit others. Otherwise, we are just collecting additional suffering. If our attitude is one of clinging to this life, all these things just bring us additional suffering.

A non-virtuous action is any action that brings only a suffering result, and especially it is any action done with ignorance of karma, anger or, in particular, the attachment that clings to this life. The reason that I say “in particular” is because as ordinary beings, we live our life mostly with attachment. Every action we do with this motivation of attachment, clinging to the happiness of this life, becomes a non-virtue. This applies not only to the actions of this life but to those we have done during beginningless rebirths.

### *Thinking About Non-virtue*

Think now about the ten non-virtuous actions.<sup>1</sup> From those ten actions, how many have we committed today? This week? This month? This year? This life? And how many times have we committed the ten non-virtuous actions during our beginningless past lives?

Now think about the times we have broken our pratimoksha, bodhisattva and tantric vows. We have degenerated our samaya vows in this life, and even though there are some that we haven’t degenerated in this life, we have degenerated them many times in past lives.

Then think about the very heavy negative karma created in relation to the virtuous friend. Think of the samaya you have broken with the guru. This has happened many times in this life, but this is not the first time we have broken our samaya. We have broken it many times in our past lives.

## *Thinking About Death*

Then think about death. Today, in this world, many people your age died. Many healthy people, who did not have cancer or any other sickness, died suddenly in car accidents or in other ways. They were very healthy, but suddenly they died today. And there are many people in this world dying right now and heading for the lower realms. Even though they received a human body, they didn't meet the Dharma – or they met the Dharma, but didn't get to practice. Many people are dying right now and facing the lower realms.

Now think: What is happening to these other people could happen to me today – it could happen even during this session. Death can happen at any moment. So, before my death happens, I must purify completely all my negativities. I can't stand for even one second not to have purified the causes of eons and eons of suffering in the lower realms and the obstacles to actualizing the path to enlightenment and to my liberating and enlightening all sentient beings. I must purify right now without even a second's delay.

## *Generating Bodhichitta*

Just as my present-life mother has been my mother and kind to me numberless times, every sentient being has been my mother and kind to me numberless times. My present-life mother kindly gave me this precious human body, which allows me to practice Dharma, and she has done the same thing numberless times in past lives. Just like this, every sentient being has been my mother and numberless times has given me a precious human body with which to practice Dharma. Each sentient being has been so kind to me; they are so precious in my life.

When I was in the womb of my present-life mother and when I was a baby, my mother was also kind in saving me from dangers to my life hundreds of times every day. Every day for many years

she protected my life from hundreds of dangers. And she had been kind in protecting my life from danger numberless times in past lives. Every sentient being has also been my mother and protected my life from hundreds of dangers numberless times during beginningless past lives. Each sentient being has been so kind to me; they are so precious in my life.

My present-life mother also led me in the path of the world; she educated me. And she has been kind in this way numberless times during my beginningless past lives. Just like this, every sentient being has also been kind to me by being my mother and giving me an education numberless times. Each sentient being has been so kind to me; they are so precious in my life.

My present-life mother also bore many hardships to ensure my happiness and well-being, to ensure my survival. In being my mother, she bore many hardships. She created much negative karma in order to take care of me, and as a result has experienced much suffering – I obliged her to create negative karma; she has had to experience the suffering results. For my happiness and well-being, for my very survival, she bore hardships numberless times during my beginningless past lives. Exactly like my present-life mother, every sentient being has been my mother and borne much hardship numberless times during beginningless past lives.

Each sentient being has been so kind to me; they are the most precious one in my life.

Therefore, I must repay their kindness. The best way to repay their kindness is to free them from suffering and its causes and bring them to enlightenment. This is the best way to repay their kindness.

To do this, I first need to practice Dharma myself. I need to have realizations of the lam-rim so that I can reveal Dharma to the sentient beings and cause them to practice Dharma. This is the best

way to repay the kindness of my kind mother sentient beings. Even though my kind mother sentient beings want happiness very much, they are devoid of happiness. Even when they have temporary happiness, they are devoid of the ultimate happiness of liberation from samsara. And even when they have liberation from samsara, they are devoid of the peerless happiness of enlightenment. Therefore, I must cause them to have all happiness and the cause of happiness. No matter how much they don't want to suffer, my kind mother sentient beings constantly suffer. They keep themselves busy constantly creating the cause of suffering. I must free them from all suffering and its causes. And this work of freeing them from all suffering and of bringing them all happiness, including full enlightenment, I must do by myself alone.

Take the complete responsibility for this upon yourself. Generate this special attitude of voluntarily doing this work for sentient beings.

I will free every hell being from their suffering and bring them to enlightenment by myself alone. I will free every hungry ghost from their suffering and bring them to enlightenment by myself alone. I will free every animal from their suffering and bring them to enlightenment by myself alone. I will free every human being from their suffering and bring them to enlightenment by myself alone. I will free every asura and sura from all their suffering and bring them to enlightenment by myself alone. I will free every intermediate state being from all their suffering and bring them to enlightenment by myself alone.

There is no other means of accomplishing this work for others except by first achieving full enlightenment myself. I need to have omniscient mind, which directly knows all the levels of mind, wishes, karma and intelligence of every sentient being, as well as all the various methods that are suitable for them. Therefore,

I need to actualize the steps of the path to enlightenment. Therefore, I need to purify my defilements, negative karma, downfalls and degenerated samaya vows. Therefore, I am going to practice the meditation and recitation of Vajrasattva!

*Notes:*

- 1 The ten non-virtuous actions are: killing, stealing, sexual misconduct, lying, divisive speech, harsh speech, gossip, covetousness, ill will, and wrong views.

*Colophon:*

Extracted from Teachings from the Vajrasattva Retreat by Lama Zopa Rinpoche, with permission from Lama Yeshe Wisdom Archive, [www.lamayeshe.com](http://www.lamayeshe.com). Lightly edited by Kendall Magnussen, FPMT Education Services, May 2003.





# *Introduction to the Heruka-Vajrasattva Tsog*

*by Lama Thubten Yeshe*

The tantric teachings of Shakyamuni Buddha state that meditation on Vajrasattva is a preliminary practice for the generation and completion stage meditations of highest yoga tantra. Furthermore, Vajrasattva meditation is necessary during the stages of the path themselves, in order to complete both collections of merit and wisdom, to remove the various blockages and interferences that arise at different points along the path, and to help you familiarize yourself with the successive realizations as they are gained.

In order to practice Vajrasattva, your mind must first be made suitable. This is accomplished by receiving the permissions (jen-ang) of body, speech, mind, qualities, and divine action, which are similar to the four great initiations. After doing this, and abiding in either the extensive or the abridged yoga of this deity, you can begin the Banquet of the Greatly Blissful Circle of Pure Offerings: An Antidote to the Vajra Hells, and, as has been said, [you can truly say,] “I am a fortunate, blissful one.” These permissions, which are of the highest yoga tantra aspect of Vajrasattva, have been transmitted through the ear-whispered lineage of the Gelug tradition of Tibetan Buddhism, and the warmth of the blessings of this lineage continues undiminished down to the present day. Therefore, this practice of Vajrasattva is available for you to practice, and you can do so secure in the knowledge that it is in no

way mistaken.

What follows is a tsog offering ceremony specifically designed to be performed in conjunction with the highest yoga tantra aspect of Vajrasattva. The Tibetan term tsog, which is often left untranslated, literally means “collection,” or “assembly,” and in the following practice it is often rendered as “pure offering.” However, the actual tsog is one’s meditation on transcendental, blissful wisdom. The entire purpose of offering the tsog ingredients is to generate the experience of this blissful wisdom within oneself and to overcome the ordinary appearance and conception of sensory objects. Thus, it is extremely important that from the very beginning of this practice you prevent ordinary appearances and conceptions from arising. Because the offering of tsog is a profound method for transcending mundane thought, the entire practice should go beyond your ordinary experience of subject and object.

*Colophon:*

The translation of the introduction to this translated text included here is what might be called an “interpretive” translation made by Jon Landaw, working together with Lama Yeshe himself, Lama Zopa Rinpoche, and Venerable Könchog Yeshe. Some suggested corrections were made later by Thubten Chödak and Piero Cerri. A more literal translation of the introduction by Martin Willson can be found in *Becoming Vajrasattva*, Wisdom Publications, 1995, note 28, p. 271.

The last paragraph of the introduction was not originally included in Lama Yeshe’s text. It is from an oral explanation of this tsog given to Jon Landaw by Lama Yeshe while working on the translation. It was thought to be helpful to include it here.

# *The Meaning of Tsog*

*by Lama Zopa Rinpoche*

Tsog does not just mean offering a tormo and food. There is a more extensive explanation of what tsog is and of the importance and benefits of offering tsog.

When only male yogis gather together, that is called a feast of heroes. When only female yoginis gather, that is called a feast of heroines. When both yogis and yoginis gather, that is called a feast of heroes and heroines. That is what is called tsog.

It is said by Pandit Ratna Raksherita:

Those doing the activities of yogis, it is called the feast of heroes;

Similarly, those doing the activities of yoginis, it is called the feast of heroines.

Those whose mind is enriched with control of the circle  
Of integrated method and wisdom, that is called the circle of  
unification.

The real meaning of tsog is experiencing transcendental wisdom – the unification of non-dual great bliss with the wisdom of emptiness. The very essence of tsog is the offering of that experience, the male and female heroes and heroines who in essence are the Guru-Deity, and the oneself experiencing all of this as the Guru-Deity.

The real meaning of tsog is integrating method and wisdom, the transcendental wisdom of non-dual bliss and emptiness. This is the secret meaning.

The reason we need the actual tsog substances is so we can develop the very heart of the Mahayana and tantric path, which brings enlightenment in just one brief life during these times of degeneration. The tantric path quickly ceases the defilements, including the actual negative imprints left on the mental continuum by the delusions. It is the quickest way to collect extensive merit. Otherwise, on the paramita path, it takes three countless great eons to collect enough merit to achieve enlightenment. Therefore, we need to use the transcendental wisdom of non-dual bliss and emptiness to increase this during this brief life during these times of degeneration. For that reason, we need to enjoy these tsog substances.

This is the principal method of the circle of tsog – to gain general attainments, restore samaya and tantric vows, and pacify obstacles. This is the main cause to achieve the Heruka and Vajrayogini pure land,<sup>1</sup> to be born there. Therefore, we should perform the tsog offering practice.

## When to Offer Tsog

It is best to offer tsog every day. If that is not possible, then we should do it twice a month. As it is explained in the *Heruka Root Tantra*:

Quickly attempt to make offerings.

Every waxing and waning of each month offer tsog.

Waning refers to the 10th of the Tibetan month; waxing refers to the 25th of the Tibetan month.

The great tantric master Abayakaya says:

Every day [offer tsog] as much as possible;<sup>2</sup>

It is especially admired in the nighttime.

[Offer tsog] at least once a month, or if that is not possible, at least once a year.

If one transgresses this circle, then your samaya is degenerated.

According the *Heruka Root Tantra*, the best time to offer tsog is the nighttime. From the *Heruka Root Tantra*:

Offering extensive food and drink –  
 Always do this at night time. Why?  
 Because it is admired to do it at nighttime.  
 Always wander at nighttime and always gather at nighttime.

This means the dakas and dakinis always wander at nighttime and gather at nighttime.

The eleventh month of the Tibetan calendar is a special time of the mother. It is a special time of Vajrayogini and a special month to offer tsog to Vajrayogini. The twelfth month of the Tibetan calendar is a special time of the father. It is a special time of Chakrasamvara and a special month to do Chakrasamvara tsog. It is especially important to offer tsog during these months.

Heruka appeared to Khedrup Je and spoke:

If good tsog is offered [during]  
 The waxing and waning of each month,  
 Then one has no hardships, no difficulties,  
 And one goes to the pure land of Tharpo Kachö.

This is in the biography of Khedrup Je,<sup>3</sup> who was Lama Tsongkha-pa's heart disciple.

Regarding the actual offering substances, even if you don't have any other substances, you must have bala (meat) and madana (alcohol). These two are of utmost importance.

From the tantra *Do Jung*:

Without torma intoxicating  
 You won't have quick attainments.

"Intoxicating" refers to alcohol; it does not refer to other drugs. From the *Heruka Root Tantra*:

Vajra goddess – intoxicating and meat –  
 If the capable being offers these with devotion and respect  
 Then Heruka will be actually pleased.  
 Therefore, make offerings with a very satisfied mind;  
 Then sublimeness<sup>4</sup> will be granted.

This means that for those who do this practice, because it pleases Heruka, sublimeness will be given to you. It will be very easy to achieve full enlightenment.<sup>5</sup> If you practice correctly, liberation is not far away and will not be difficult to achieve. It will be easy and it won't take long. It is completely in your hands.

When you offer tsog, the tsog substance of bala should be on the right side and madana on the left side.

The tantric text *Nyingpo Gyen (Heart Ornament)* mentions that we should use these special expressions for alcohol, “madana,” and for meat, “bala.”

What happens when you use these two terms is psychological. If you just use the terms alcohol and meat, then it is ordinary and one experiences an ordinary appearance. Also, when taste it, you only taste meat and alcohol. When the practice is done like this, it does not become part of tsog practice.

Because you have purified and blessed the substances into nectar, you taste it with pure thought and pure appearance. The real meaning of tsog is transcendental wisdom, non-dual bliss and emptiness. Therefore, when you take the tsog, you should experience it like that. Even if you are not actually able to experience it in this way, at least visualize that you are experiencing that. Take it with recognition, with the pure transcendent mind.

## *Cheese and Juice*

This is very important advice. Cheese is not qualified for tsog. It needs to be meat, as I have explained in these quotations from pure tantric texts.

I remember on one particular occasion in Bodhgaya, there were some Chinese Sangha. As I understand it, they would be totally shocked to see a Buddhist eating meat. According to their view, it is like killing a human being. This is because they are not familiar with tantric practice. Therefore, this is how they feel when they see Buddhists eating meat.

Once there were one or two Theravadan monks (the leaders of the temple in Bodh Gaya), at a tsog offering. At that time, the monks of His Holiness the Dalai Lama were passing out the meat and they offered it to them. His Holiness just smiled a little at the idea of offering meat to somebody who wouldn't understand. But Theravadans eat meat; they eat whatever people offer to them. Normally, they don't eat in the evening. For them, offering tsog substances or food in the afternoon or evening is strange.

One may use cheese on such occasions when there are people from other traditions who would be shocked and loose faith to see Buddhists eating meat. But it seems even some monks and other people who think it's a big deal use fruit juice for alcohol.

Those who do the work of passing out the tsog should be aware of what to do. Tell them not to pass meat and alcohol to those who do not practice highest yoga tantra, such as Chinese Buddhists, or Theravadans who do not eat in the evening or afternoon. There are two things: the first big mistake is offering food in the afternoon, and the second mistake is offering alcohol to them. Those who are passing out the tsog need to have a little awareness about this, like having a sign about a dangerous dog – Beware of Dog!

Strictly speaking, tsog should only be served to those who practice highest yoga tantra.

## *Offering the Tsog*

Also, you can't put tsog on the ground. Sometimes at Kopan, they offer the tsog and just throw it on the ground. It is always better to use a paper plate or paper bag. If you put it straight on the

ground, the people who serve the tsog as well as those who receive it actually receive a tantric vice (*bompo*). This is very heavy. It is better to use a paper bag to protect the tsog, like they do at Namgyäl monastery.

When you offer tsog, first offer it to the vajra master. When you collect the remaining tsog, start from the bottom of each row and work up to the top, collecting from the vajra master last.

To collect more merit, in addition to having the bala and madana, you may also offer other substances. Offer them as extensively as possible. On certain specific occasions, if you have the substances, you can make actual torma tsog using tsampa (or oats or other kinds of flour that can be shaped). Make the shape of the torma into a heart of a man, or a breast. The torma should have decorations; it should have a dharma wheel with flower petals around it, and it must have the sun, moon, and nada<sup>6</sup> at the top. This is according to the tradition of Lama Tsongkhapa and Pabongkha Rinpoche.

## *The Vajrasattva Mantra*

According to Lama Yeshe, when you recite the Vajrasattva mantra during Vajrasattva tsog you play the bell only. Ringing the bell during the mantra is not an offering. At this time, the sound of the bell symbolizes that no phenomena have inherent existence; everything is empty. It reminds you that negative karmas are empty and do not exist from their own side and therefore, you can purify negative karma. The bell reminds you of this and you can meditate on emptiness. Meditate that you who are the creator of negative karma, the action of creating negative karma, and the object of negative karma itself are all empty. This is the meditation to be done when ringing the bell during the Vajrasattva mantra.



*Endnotes:*

1. Tharpo Kachö (pure sky enjoyment).
2. This means if one can not do every day then do as many times as possible.
3. Of Lama Tsongkhapa's two main disciples, Khedrup Je is the one whose eyes are in a more wrathful aspect.
4. Enlightenment.
5. This is similar to saying that you will achieve liberation in the palm of your hand, very easily.
6. Three curves.

*Colophon:*

From letters to Merry Colony dictated by Lama Zopa Rinpoche to Venerable Holly Ansett and Venerable Tsen-la, Kachoe Dechen Ling, November 2006. Compiled and edited by Venerable Holly Ansett and Venerable Gyalten Mindrol, FPMT Education Department, December 2006.



## ***ADVICE***



# Guidelines for Completing 100,000 Vajrasattva Mantras

There are a number of ways you can complete your 100,000 Vajrasattva mantras. If you choose to complete your mantra count in retreat, it is strongly recommended that you purchase *Becoming Vajrasattva*, by Lama Thubten Yeshe (Wisdom Publications). *Becoming Vajrasattva* is a commentary on the practice of Heruka Vajrasattva and contains extensive heart advice for every aspect of retreat.

Retreat and daily practice options for how to accomplish your recitation-meditation of 100,000 mantras are described below.

## *Vajrasattva Retreat*

### *Group retreat*

Group retreats usually last for a period of three months, although some centers offer short-term Vajrasattva retreats to help people become familiar with the practice. It takes approximately two to three months to finish the recitation of 100,000 Vajrasattva mantras in retreat. Lama Yeshe expressed his support for doing Vajrasattva retreat with other like-minded practitioners in a group retreat:

My observations of Western students over many years have shown that when they do group retreats, they are more successful than when they retreat alone. This may not apply to all students, but it certainly does to most. Especially when students are new to retreat, or when the retreat is a long one of, say, three months, it is better to retreat with

a group. When you are alone, it is too easy not to follow the schedule. One day your meditation might be going well, so you will try to meditate all day and not stick to the sessions. The next day you will be down and unable to do any meditation. Or one morning you will feel tired and skip the first session to sleep in. Or your leg or head might hurt, so again, you'll make some excuse not to go. These things do not happen when you are a member of a group. You have a responsibility to the others to attend all sessions. In a group retreat everybody benefits from shared energy: you help each other.

— *Becoming Vajrasattva*

Vajrasattva group retreats are offered annually at:

Kopan Monastery in Nepal; [www.kopan-monastery.org](http://www.kopan-monastery.org)

Tushita Meditation Center in India; [www.tushita.info](http://www.tushita.info)

Root Institute in Bodhgaya, India; [www.rootinstitute.com](http://www.rootinstitute.com)

Other FPMT centers also offer Vajrasattva retreats. These are listed on the FPMT website under “Discovering Buddhism Retreats” at [www.fpmt.org/retreat/](http://www.fpmt.org/retreat/).

### ***Individual retreat***

Like group retreats, an individual retreat requires approximately three months to complete the mantra count. In a “full-time” retreat, you usually do from four to six sessions each day for one to two hours each. Many FPMT centers offer retreat facilities for individuals wishing to undertake longer retreats and can offer some help and guidance in the practice. See the “Retreat Facilities” section of the FPMT web page to locate a retreat center in your region. Retreats can also be done at home if the conditions are suitable and one has enough self-discipline, although if this is your first retreat, it is not recommended. Lama Yeshe also gives

advice on how to choose your place of retreat in his book, *Becoming Vajrasattva*.

## ***General Instructions for Doing Retreat***

In addition to reading Lama Yeshe's book, the materials in this booklet and those referred to in the "Helpful Resources" section provide a comprehensive picture of how to proceed in structuring your retreat. First, read the section entitled "Retreat Preliminaries" to get a good sense of how to set up for your retreat and become familiar with the ritual for commencing the retreat. If it is possible to request either a Tibetan geshe or a Western Sangha member to perform this ritual, this is best and can bring extra blessings. If you request an ordained person to help you start your retreat, it is customary to make them a money offering in thanksgiving for their offering of service.

While it is not a requirement, it is best to begin each day with a short or extensive guru yoga practice such as Lama Tsongkhapa Guru Yoga or Lama Chöpa. You can recite (and count) Vajrasattva mantras at the time of the limb of confession in the seven-limb prayer section of the respective sadhana.

The second session begins with the longer version of the Heruka Vajrasattva Retreat Sadhana. For the remaining sessions (three or four) you may use the Abbreviated Sadhana. If you like variety, you may also choose "A Short Vajrasattva Meditation" for some of your remaining sessions. Regardless of which sadhana you use, the last session of the day should include a "Torma Offering" and more extensive dedication prayers. *Essential Buddhist Prayers, Volume One* is a great resource for additional dedication prayers and mantras to increase the merit.

It is also recommended to recite a short lam-rim prayer and do lam-rim meditations at the beginning of every session. This helps direct your motivation and gives you the opportunity to develop deeper understanding and realizations of the path to enlightenment during the course of your retreat. Your guru yoga

practice already has a lam-rim prayer in it, so this instruction of reciting and meditating on the lam-rim refers only to your sessions of Vajrasattva practice only.

There are a number of lam-rim prayers to choose from in *Essential Buddhist Prayers*, Volume 1. Generally speaking, you will want to choose a prayer, recite it verse by verse up to the point in the lam-rim about which you are meditating (for example, the precious human rebirth), do a short (10–15 minute) meditation on that point of the lam-rim, then complete the prayer and begin your Vajrasattva sadhana. Your next session, you would begin with the same prayer, reciting it up to the next point in the lam-rim (i.e. impermanence and death), meditate, complete the prayer, and begin your Vajrasattva sadhana. After you have completed meditation on all the points of the lam-rim, start again or switch to a different prayer as a basis for your meditation. The outlines for the various points on which to meditate can be found in *Liberation in the Palm of Your Hand*, Wisdom Publications.

## *Heruka Vajrasattva tsog*

Once a week, or at least on the tenth and the twenty-fifth days of the Tibetan calendar, it is advisable to offer the “Heruka Vajrasattva Tsog” in the evening. This is a great practice of purification, celebration, and invocation of the blessings of our teachers and all holy beings to assist us in our practice. A wonderful audio CD of Lama Yeshe guiding this puja, using the Tibetan chants and including commentary, is available from the Foundation Store ([www.fpmt.org/shop](http://www.fpmt.org/shop)). In addition, there is a DVD called *Offering Tsok of Heruka Vajrasattva* of Lama Yeshe giving commentary on this practice available from the Foundation Store and the Lama Yeshe Wisdom Archive ([www.lamayeshe.com](http://www.lamayeshe.com)).



## Clearing obstacles

If you find yourself experiencing obstacles in retreat or to prevent obstacles from occurring, recite “Nagarjuna’s Praise of Four-Face Mahakala” and if there is time the compilation of protector prayers by Lama Zopa Rinpoche (*FPMT Retreat Prayer Book* or *Essential Buddhist Prayers, Vol. 2*), in the evenings after you have offered the tormas in order to invoke protection for virtuous activities.

## Finishing retreat

Once you have completed your 100,000 mantras, it is traditional to perform a “Burning Offering to Dorje Khadro” to purify mistakes, excesses, or omissions in the ritual and mantra recitation. Those who have time and enthusiasm may decide to follow Lama Yeshe’s advice:

There is no commitment to do this after the Vajrasattva retreat, but if you could do 110,000 or 115,000 Dorje Khadro mantras, it would be very powerful and beneficial.

Instructions on how to follow this instruction of extensive burning offerings to Dorje Khadro can be found on pp. 122–23 of *Becoming Vajrasattva*, Wisdom Publications.

## If you do not finish 100,000 mantras in retreat

If you do a Vajrasattva retreat, either alone or with a group, and are not able to complete the full count of 100,000 recitations of the mantra, you may continue a daily practice of Vajrasattva using any of the sadhanas in this booklet until you have completed your mantra count. It is important that you recite a minimum of twenty-one mantras a day in order to not break the momentum of your retreat.

Lama Zopa Rinpoche in *Teachings from the Vajrasattva Retreat* states:

Those who cannot stay to finish the Vajrasattva retreat but wish to continue to do the practice at home are most welcome to do so. Generally, the preliminary retreat instructions in the texts advise that one should finish a retreat in one place. Even when you are doing the preliminary practice of prostrations, when you are counting 100,000, 200,000, 300,000, 400,000 or whatever, the texts say that you should finish at one place.

Generally, this might be a skillful means to ensure that you complete the practice, because there will be fewer obstacles if you do it in the one place. I think the reason might be that there are fewer obstacles, which means that you can continue the practice every day and complete it.

However, practices can be done in a loose way or a strict way. When doing retreat in a strict way and when visualizing yourself as a deity, the commentaries normally mention that you have to finish the retreat where you begin it; you have to finish the retreat on the same seat. In Vajrasattva practice, however, you visualize Vajrasattva on your crown; you don't visualize yourself as Vajrasattva. And if you are not visualizing yourself as a deity, you can do the practice on different seats. There is no question of loose or strict retreat here; this is the normal instruction. Since in the case of Vajrasattva you are not visualizing yourself as Vajrasattva, those who cannot finish the retreat here can complete the 100,000 mantras by doing the practice every day at home, if they wish. I think it is extremely worthwhile to do this, because the Vajrasattva practice then gets done, and as we have been thinking in the motivations, you never know when death will happen. I think it is very good if those who

have to leave before the end want to continue the practice at home every day and finish their 100,000 mantras.

There are different versions of the Vajrasattva practice, including the very short sadhana that we have been using for one or two sessions each day. At home you can use whichever length Vajrasattva sadhana you like. I heard that some people who have to leave because they have to return to work were asking whether it is possible to continue the retreat at home. I think that continuing the retreat is extremely wise and extremely good, and I thank you very much.

### *Completing your 100,000 mantras as a daily practice*

While a full-time residential retreat is optimal, not everyone has the luxury of taking three months away to do retreat. You can complete your mantra count by doing Vajrasattva practice daily or completing your mantra recitations sometimes as daily practice and sometimes in retreat. Set up the altar and meditation seat as you would for a full-time retreat and recite any number of mantras each day. You do not have to perform the ritual for commencing the retreat or the daily tormā offering, although you can if you like. You may use any of the Vajrasattva sadhanas included in this booklet as the basis for your daily practice. Some days you may choose a shorter sadhana and other days a longer one.

It is recommended to do at least two Vajrasattva sessions each day – in the morning and evening, although if you can only manage one session, this is fine. Once you become familiar with the mantra, you can recite anywhere from 200-500 mantras each session. Thus you can complete 100,000 mantras in approximately eighteen months at a slow pace and in three and a half months at a brisk pace while still maintaining a regular work regimen. If you choose this option, it is important not to “break” retreat, meaning that you must recite at least a short Vajrasattva sadhana and twenty-one long mantras every day until your mantra count

is finished.

## ***Mantra counting***

There are detailed explanations on how to recite and count the mantra in Lama Yeshe's book referred to above. You will notice there are two types of Vajrasattva mantras. One begins OM VAJRASATTVA SAMAYA... and the other begins OM VAJRA HERUKA SAMAYA... You may use either version of the mantra to complete your count; however, you should do all of your 100,000 recitations using the same mantra. Usually one recites mantras for anywhere from fifteen minutes to two hours during any given session.

Traditionally, one uses a mala (rosary) of 111 beads and a pair of "counters" to count the number of mantras recited. These are available at most Tibetan Buddhist shops on-line, including The Foundation Store. Counters are used much like an abacus to keep track of how many hundreds, thousands, tens of thousands, and hundreds of thousands of mantras one recites. It is traditional to count only complete rounds of a mala recited. The rosary of 111 beads includes an additional 10% of mantras to be recited to make up for mistakes. As such, if your rosary has only 100 beads, you will need to formally count an additional 11,111 mantras after you have completed your 100,000.

## ***Vajrasattva practice with prostrations***

While traditionally, one does not move from one's seat when doing a mantra retreat, Lama Zopa Rinpoche has advised that for some sessions, you may do your Vajrasattva mantras while doing prostrations. Rinpoche gives instructions on how to do Vajrasattva practice with prostrations:

If there is enough space, in the one or two afternoon sessions, rather than sitting, you can do prostrations while re-

citing the Vajrasattva mantra. In these particular sessions it is easy to fall asleep, though in which session it is easy to fall asleep depends on the individual person. My suggestion is that in the one or two sessions after lunch, you do the Vajrasattva meditation-recitation with prostrations. In this way you will also be using your body to purify and to collect inconceivable merit. With each prostration, you will collect inconceivable merit. While doing the prostrations, you still do the same meditation of purification, with nectar coming from Vajrasattva and purifying you. Visualize numberless buddhas in all directions, think that they are the guru in the aspect of Vajrasattva, then make the prostrations.

It's very good to do prostrations because then you are also using your body to collect merit. You work very hard and spend a lot of money to take care of your body, so now you are using it to create the cause of enlightenment. You are making it useful by using it to achieve enlightenment in order to enlighten numberless sentient beings. This gives meaning to and makes worthwhile all the expenses you have incurred to take care of your body.

Your parents also suffered so much to look after your body. For so many months while you were in the womb and for so many years afterwards, they sacrificed their lives to take care of your body. They bore many hardships for many years to care for your body. Now you are making their sacrifice meaningful. By using your body to practice Dharma, you purify obstacles and collect merit in order to have realizations of the path to enlightenment. This gives meaning to your parents' sacrifice; it gives meaning to their suffering so much and creating so much negative karma for so many years in order to take care of you. What you are doing here now – using your body to practice Dharma, to do Vajrasattva retreat and prostrations – gives meaning to all the time

and effort they spent on you. You were the sole focus of their attention, day and night, for so many years. And they incurred many expenses in taking care of you, using money they earned with much hardship after many years of study, starting from kindergarten, struggling to find a job and so forth. You are now giving meaning to all the effort that they put into caring for you.

You can count the mantras while you are doing the prostrations. Using a short mala, as the Chinese usually wear, is a very easy way to do this.

— *Teachings from the Vajrasattva Retreat*

Practicing Vajrasattva with prostrations is also explained in “A Simple Vajrasattva Practice.”

## ***Solitary Vajrasattva***

It is most common for people to first be introduced to the solitary form of Vajrasattva. Then, after one has gained some experience in the methods of tantra, the aspect of Vajrasattva with consort is given as a practice, usually through the medium of receiving a *jenang* (permission-empowerment) into that practice. However, Lama Zopa Rinpoche has advised that for purposes of doing the Vajrasattva preliminary practice of 100,000 mantras, the aspect of Vajrasattva with consort be used, and has given permission to do this practice without having first received empowerment, as long as one does not generate oneself into the aspect of the deity. Practice instructions for how to do the *sadhanas* if one does not have the requisite empowerment are included where needed in the Vajrasattva practices contained in this booklet.

For those who are not completely comfortable visualizing Vajrasattva in the aspect of having a consort, a simple practice of Vajrasattva is provided in the appendices. If this is more suitable for your mind, “A Simple Vajrasattva Practice” can be used as the basis for

completing your accumulation of 100,000 mantras. For those very unfamiliar with practice sadhanas, “A Simple Vajrasattva Practice” may also be a good place to start to acquaint your mind with the practice and then you can progress to the more complex sadhanas included in this booklet.

## ***Conclusion***

The preliminary practice of doing 100,000 recitations of the Vajrasattva mantra is an incredibly satisfying experience. It purifies lifetimes of negative karmic accumulations and clears the way for lifetimes of happiness, liberation, and enlightenment. Doing this practice allows for the realizations of the path to flourish and grow within our mindstreams unhindered and creates great peace of mind. Regardless of how intimidating it may seem to undertake this task, it is extremely rewarding to take care of your spiritual self in this way. The material that is presented here is born from thousands of years of experience by those who have achieved realizations on the path. It is a road map for you to do the same.

# *Vajrasattva Retreat Procedures*

## *The practitioner undertaking the retreat*

The experience of yogis and yoginis in the Tibetan tradition is that, as a general qualification, you must have received teachings on the graduated path to enlightenment in a perfect manner and have been putting them into practice. As the specific qualification, you must have received initiation into the maha-anuttara yoga tantra aspect of Vajrasattva on the basis of a highest yoga tantra great initiation.

If it is not possible to receive initiation into the maha-anuttara yoga tantra aspect of Vajrasattva, it is still permissible to do this retreat, although you may not generate yourself into the aspect of the deity. This is the case even if one has received the Vajrasattva je-nang (permission to practice), but did not do so on the basis of having received a highest yoga tantra great initiation such as Heruka, Yamantaka, Kalachakra, etc.

## *The place of retreat*

For beginners, Lalita Vajra advises, “Stay in a place pleasing to the mind.” In accordance with this advice, choose a place (1) that has been blessed by previous meditators; (2) that is without harmful humans or non-humans; (3) that has clear, cool water and beautiful trees in which all the necessities of Dharma practice are easily found; and (4) that is far away from the noise and clamour of people. In brief, it should be a place harmonious to the mind. You can also do retreat in a monastery or at a Dharma center.



## ***When to start retreat***

Generally, the type and purpose of a retreat determine its starting time. Since Heruka Vajrasattva is a mother tantra, a retreat on this deity should start on the tenth or the twenty-fifth day of the Tibetan month. These are special auspicious dates for tantric yoga, when there is much movement of the dakas and dakinis and your nervous system can easily be blessed. For the same reason, it is best to start retreats on deities of the mother tantra class in the evening after sunset.

## ***Before starting retreat***

Before starting retreat you should cut your connections with the outside world and abandon whatever expectations you have of it. Furthermore, you must decide before your retreat starts who you will allow yourself to meet and how far from the place of retreat you can go. One of the most important preparations is your determination to succeed.

Anything that has been borrowed should be returned or left outside and anything that attracts bad spirits or hindrances should be removed from the place (e.g., very precious things, weapons, etc.) Arrangements should be made so that necessities and provisions such as food, shelter, fuel, etc., do not run out during the retreat.

Arrangements should be made for a retreat assistant, someone congenial and not an enemy, who understands and supports your virtuous activity. Your helper should be totally positive toward you and what you are doing, and you should have a good relationship with this person. Similarly, if you are retreating in a group, it should not include people with whom you cannot get along. Retreat assistants do not participate in the retreat, but rather do things such as shopping, cooking, or other things that require contact with the outside world while you are in retreat.

In addition, in order to insure your success, it is helpful to do virtuous activities prior to starting retreat such as making offerings and prayers to the Three Jewels, making offerings to the poor, saving the lives of sentient beings (such as by buying and releasing animals, birds, or fish otherwise destined to be slaughtered), etc.

## *Cleaning the retreat place*

The Clear Realization of the Great Lord states, “Polish the palace (mandala).” This is in reference to the house in which you will do the retreat. Your retreat room should be exceptionally clean and very neat and tidy. After cleaning your room, you can sprinkle saffron, sandalwood, rose water, or any other kind of perfume around so that it smells beautiful and not a trace of any bad odor remains. You should also sprinkle some blessed inner offering nectar (described below) around the room. Do all this before you start retreat and every morning as well.

## *The meditation seat*

Now arrange your meditation seat. It should be as comfortable as possible. The seat should not be flat; you should have a small pillow beneath your buttocks so that they are higher than your knees. Beneath the seat there should be a right-turning swastika drawn on the floor in chalk or rice, or on a piece of paper. The swastika is an ancient Indian symbol of auspiciousness. It also symbolizes the indestructible (vajra) seat that Buddha sat upon at Bodhgaya when he became enlightened. You can also put two kinds of grass under your seat. One is kusha grass, the grass that some Indian brooms are made of. Arrange two stalks of this so that their tips point in toward the center of the swastika from the back, their stems pointing backward. Kusha grass is composed of hundreds of slender strands, all lying parallel, orderly, close together, and pointing the one way. It symbolizes strong single-

pointed concentration and clear visualization – all your energy flowing in the one direction.

The other kind of grass is called tsa durwa in Tibetan; it is like couch or crab grass. This is arranged in the same way as the kusha grass, two pieces pointing in toward the center of the swastika from the back. The pieces you use should have as many joints as possible. This type of grass is considered auspicious for long life.

Traditionally, once you have arranged your seat you cannot move it for any reason whatsoever. However, Lama Zopa Rinpoche has given permission for students doing Vajrasattva retreat to move their seats and finish their mantra count in more than one place, if it is absolutely necessary.

In front of your meditation seat, there should be a small table for your dorje, bell, damaru (optional), inner offering, and sadhana text. The inner offering liquid is usually black tea with a special, blessed inner offering pill (dutsi pill) dissolved in it. A small amount of drinking alcohol can also be added. This helps to prevent the mixture from growing moldy. In a group retreat, it is not necessary that everyone have these things. It's enough if just one or two of the retreaters have them. If you don't have an actual dorje and bell, a drawing of them will do.

## *The rosary*

You should have a special rosary (mala) that you use only in retreats and do not allow other people to see. It is most advisable to have a mala with 111 beads. Once the retreat has started, you cannot take the rosary out of the room and should leave it on your table. You must never take your rosary into the bathroom. Before the retreat starts, the rosary should be blessed by a lama (if possible), and each morning, at the beginning of the first session, you should bless it yourself with the mantra OM RUCHIRA MANI PRAVARTAYA HUM. Say this mantra seven times and blow on the rosary. The mantra for blessing the rosary and blessing

one's speech – which increases the power of speech and mantras recited – at the beginning of each day can be found in *Essential Buddhist Prayers: An FPMT Prayer Book, Volume 1*, in the “Preliminary Prayers” section.

## *Arranging the altar*

After you have cleaned the room, arrange your altar. Put an image of Heruka Vajrasattva on the altar, or if it is a picture, hang it on the wall above. Ideally you would also have three tormas (offering cakes). In Tibet, these were traditionally made out of roasted barley flour, however, in the West, you can use chocolate, candy, biscuits, etc. The main torma is your offering to Heruka Vajrasattva and should be placed higher than the other two. The second torma is for Mahakala, the special wrathful protector of Heruka, whose job is to pacify uncontrolled energy and should be placed just below the main torma. Third, no matter where you retreat, there will be local spirits, who possess or control that place. To prevent them from taking offense at your intrusion onto their property and giving you harm, it is necessary to make an offering to them. This is your third torma. All three tormas should stay on your altar for the duration of your retreat. The tormas should be placed on the altar in such a way so that they will not become dirty during the course of the retreat, nor susceptible to being eaten by ants, mice, etc.

In addition, you will want to have a set of seven (or eight) water bowl offerings symbolizing: water for drinking, water for washing the feet, flowers, incense, lights, perfume, food, (and music). Of course, you can also use actual offerings of flowers, candles, etc. The bowls should be arranged in order from the deity's right to left (our left to right when facing the altar). For information on how to offer water bowls, please see *Basic Altar Set-up and Water Bowl Offerings*, an FPMT Education Department practice booklet.

## ***Ritual for commencing the retreat***

Usually a Tibetan geshe or Sangha member is requested to perform the ritual for commencing the retreat. However, if this is not possible, you can perform the ritual yourself as described below. All ritual items referred to may not be available. In this case, make creative substitutions as necessary; even pictures of things like dorjes and bells are sufficient. The main activities include: blessing the inner offering, blessing the action vase, blessing the outer offerings, offering the gektor to pacify interferences, consecrating the retreat place, establishing the boundaries for your retreat, consecrating the seat, and consecrating the practitioner. For beginners, if this ritual seems overwhelming, a simplified version is included in this book.

The ritual for commencing the retreat is usually done on the basis of generating oneself as a deity from the class of highest yoga tantra, however, it is permissible to do this ritual without such an empowerment, as long as you do not do the self-generation into the deity. This particular ritual is written according to the deity of Heruka, however, it can be done on the basis of another highest yoga tantra deity, simply by substituting the dispelling mantra and action deity appropriately.

As it is advised to begin your first session of retreat just after dusk, the ritual for commencing the retreat should be performed just prior to this, allowing time for a tea break or dinner between the ritual and the first session.

## ***Ritual Items***

For the ritual to begin retreat, the altar should be set up as described above with an additional set of offering bowls. In addition, you will need a gektor (torma for the interferers) offering plate, consisting of three small tormas (stacks of biscuits, cookies, etc. are fine) with a tea light candle (or butter lamp) placed

in front of each torma and three changbu (pieces of dough or bread which have been squeezed in the palm of one's hand with the thumb pressing down to leave an impression of all of one's fingers in the dough) placed on the back of the plate behind the tormas. The plate should be clean and uncracked. The gektor can be placed on the altar below the other tormas or off to the side. On a small table in front of you should be placed from your left to right: a small container with your inner offering, a small bowl of rice and a small bowl of mustard seeds, dorje, bell, damuru, action vase, and mala. The action vase is a vase with a big belly, a long neck, and a spout. In addition, you will need a small dorje with a five-colored thread attached to it long enough to extend from the center of the dorje placed on top of the vase to your heart. If five-colored thread is not available, red will suffice. The bell is set with the face toward one's seat. The vajra is placed to the left of the bell. The action vase should be two-thirds filled with saffron water and a lame bumdze pill (if possible). It should also have a mouth ornament (i.e., non-poisonous fruit tree twig). You will also need a small incense burner with charcoal and frankincense (gugul) to burn and white mustard seed. It is helpful to have a retreat assistant to perform the offering of the gektor, although it can be done without one.

## Helpful Resources

### *Commentaries on the purification practice of Vajrasattva*

***Becoming Vajrasattva***, by Lama Thubten Yeshe. A complete and extensive commentary on how to engage in Vajrasattva practice and how to do Vajrasattva retreat. Essential reading for any serious practitioner of Vajrasattva. Includes question and answer sessions with Lama Yeshe from students engaging in retreat. Available from Wisdom Publications and the Foundation Store ([www.fpmt.org/shop](http://www.fpmt.org/shop)).

***Teachings from the Vajrasattva Retreat***, by Lama Zopa Rinpoche. Transcript of teachings given by Lama Zopa Rinpoche during a three-month residential retreat. Includes commentary on Vajrasattva practice and extensive teachings on how to practice both Vajrasattva and prostrations to the Thirty-Five Confession Buddhas. This is an excellent resource for daily motivations to do Vajrasattva practice. Includes question and answer sessions from students engaging in retreat. Available from Lama Yeshe Wisdom Archive and the Foundation Store.

***Confession of Downfalls***, commentary on Vajrasattva purification practice and prostrations to the Thirty-Five Buddhas by Arya Nagarjuna, Geshe Ngawang Dhargyey, Geshe Rabten, Lama Zopa Rinpoche, and Gegen Kyentse. Previously entitled, *Mahayana Purification*, translated and edited by Brian Beresford. Available through Snow Lion Publications.

## ***Helpful practices to include in your Vajrasattva practice and retreat***

***Essential Buddhist Prayers: An FPMT Prayer Book, Volume 1***, Basic Prayers and Practices, collection of morning prayers, including blessing the speech, prostrations to the Thirty-Five Buddhas, and a ceremony for taking the Eight Mahayana Precepts, as well as lam-rim prayers, prayers of aspiration, extensive dedication prayers, and more. A necessary component of a complete Vajrasattva retreat! Available from the Foundation Store.

***Altar Set-up and Water Bowl Offerings***, practice booklet describing how to set up a simple altar and how to make water bowl offerings. Available from the Foundation Store.

***Preliminary Practice of Prostrations to the Thirty-five Confession Buddhas***, practice booklet for doing the prostrations to the Thirty-Five Buddhas. Recommended by Lama Zopa Rinpoche to do before Vajrasattva meditation sessions when in retreat. Available as short practice booklet only or extensive booklet including commentary on how to do the practice. Audio CD and poster of the Thirty-Five Buddhas is also available. Also included in *Essential Buddhist Prayers*, Vol. 1. Available from the Foundation Store.

***Heruka Vajrasattva Tsog***, audio CD with Lama Thubten Yeshe leading the Tibetan chanting. Includes commentary given by Lama during the breaktime. An inspirational practice companion. Available from the Foundation Store.

***Lama Tsongkhapa Guru Yoga***, practice booklet of the Ganden Lha Gyäma with instructions by Lama Zopa Rinpoche. Recommended guru yoga practice to do prior to your first session of Vajrasattva when in retreat to invoke the blessings of your teachers for success in gaining realizations. Available from the Foundation Store.



***Lama Chöpa Jorchö***, two longer versions of guru yoga practices that can be done prior to your first session of Vajrasattva practice when in retreat to maximize blessings and success. Available from the Foundation Store.

***Liberation Tibetan Calendar***, produced by the Liberation Prison Project. Provides both Western and Tibetan dates together with special practice days such as tsog. Available from the Foundation Store.

### *Recommended reading and video for break times*

***Liberation in the Palm of Your Hand***, by Pabongka Rinpoche. Excellent teachings on the entire graduated path to enlightenment (lam-rim) and good reading for break times during retreat to ripen realizations of the path within your mind. Available from Wisdom Publications and the Foundation Store.

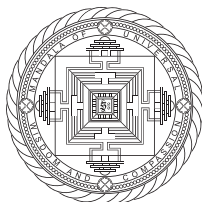
***Introduction to Tantra***, by Lama Thubten Yeshe. A clearly written explanation of the practice of tantra, how it works, and how to practice it most skillfully. Lama's teachings are especially attuned to the challenges of a Western mind. Wisdom Publications and the Foundation Store.

***Discovering Buddhism DVD***, thirteen 30-minute videos presenting the main ideas of the lam-rim by both Tibetan and Western teachers. Includes student interviews. Great resource for inspiration and lam-rim understanding. Available from the Foundation Store.

***Teachings by Lama Zopa Rinpoche***, lightly edited videos of Lama Zopa Rinpoche Available from the Foundation Store.

***Offering Tsok of Heruka Vajrasattva***, a three-part video series of Lama Yeshe giving commentary on Vajrasattva tsog and practice. Available from the Lama Yeshe Wisdom Archive.

# *Foundation for the Preservation of the Mahayana Tradition*



The Foundation for the Preservation of the Mahayana Tradition (FPMT) is a dynamic worldwide organization devoted to education and public service. Established by Lama Thubten Yeshe and Lama Zopa Rinpoche, FPMT touches the lives of beings all over the world. In the early 1970s, young Westerners inspired by the intelligence and practicality of the Buddhist approach made contact with these lamas in Nepal and the organization was born. Now encompassing over 150 Dharma centers, projects, social services and publishing houses in thirty-three countries, we continue to bring the enlightened message of compassion, wisdom, and peace to the world.

We invite you to join us in our work to develop compassion around the world! Visit our web site at [www.fpmt.org](http://www.fpmt.org) to find a center near you, a study program suited to your needs, practice materials, meditation supplies, sacred art, and online teachings. We offer a membership program with benefits such as Mandala magazine and discounts at the online Foundation Store. And check out some of the vast projects Lama Zopa Rinpoche has developed to preserve the Mahayana tradition and help end suffering in the world today. Lastly, never hesitate to contact us if we can be of service to you.

Foundation for the Preservation of the Mahayana Tradition

1632 SE 11th Avenue

Portland, OR 97214 USA

(503) 808-1588

***[www.fpmt.org](http://www.fpmt.org)***



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