

WHITE DZAMBALA SADHANA

According to the Tradition of Atisha.
Translated by Zasep Tulku Rinpoche,
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Preliminary instructions:

In front arrange an image of Dzambala, or a mandala plate with 5 heaps of rice in front of the image, offerings, tormas.

Perform Chenrezig sadhana, either the long or short one.

Front generation, purified by amrita mantra.
OM VAJRA AMRITA KUNDALI HANA HANA HUNG PHAT.

Actual Practice:

OM SVABHAVA SHUDDHAH SARVA DHARMA SVABHAVA SHUDDHO HAM

Everything becomes void. From that state of voidness a jewelled mansion appears and in the middle a white **DZAM** letter arises. The **DZAM** transforms into Arya Dzambala, white-coloured, one face slightly wrathful, three eyes, orange-reddish curling hair blazing upwards. He is wearing wrathful deity ornaments. He has two hands. The right hand holds a three-pronged trident and the left hand holds a wooden club marked with a jewel. He is wearing silk cloth and jewel ornaments and rides a blue dragon which is sitting on a lotus and sun cushion. Behind him blaze wisdom flames. He becomes the essence of Buddha Dakha.

Surrounding him are four Dakinis:

- In the east is blue Vajra Dakini holding in her right hand a vajra and in the left hand a vessel filled with auspicious objects.
- In the south is yellow Ratna Dakini holding in her right hand a jewel and in the left hand an iron hook.
- In the west is red Padma Dakini. Her right hand holds a lotus and the left hand holds a victory banner marked with a jewel.
- In the north is green Karma Dakini whose right hand holds a double dorje and left hand holds a mongoose with a jewel coming from its mouth.

All are sitting with half-crossed legs, wearing various ornaments.

Light radiates from my heart, invoking Dzambala and his entourage from the Potala Pure Land.

VAJRA SAMA DZA DZA HUM BAM HO - They become non-dual oneness, dissolving into the Commitment Beings.

Again light from my heart invokes the 5 empowering deities and their entourage.

VAJRA SAMA DZA - the Tathagatas make request to bestow empowerment.

OM BA BAHA WA ABHI SHE DZA HUM - The initiating deities confer the empowerment while they recite this mantra. One's body fills with nectar - all negativities are purified and the surplus nectar transforms into the 5 Dhyanis Buddhas on top of the principal deity. The 4 entourage deities' bodies also fill with nectar and the surplus nectar transforms into Dzambala adorning the crown of their heads.

Then do the appropriate visualisation while reciting the mantra.

Visualization during mantra recitation:

Whilst reciting the mantra of Dzambala, oneself in ordinary form, visualise a white Dzambala, a red Dzambala and a blue Dzambala come down from Dzambala's crown, throat and heart and dissolve into my crown, throat and heart. Think "Now I have received the attainments of Dzambala's body, speech and mind as well as the supreme and common siddhis." Also visualise white light & nectar from his crown, red light & amrita from his throat and blue light & amrita from his heart dissolve into my three places filling them with the three coloured lights. Should think "Now I have overcome all obstacles to accumulating and acquiring the necessary material conditions for Dharma practice, and also removed the hindrances to acquiring wealth and purified the karma of poverty."

OM PADMA TRO TA ARYA DZAMBALA HRI DAYA HUM PHAT.

Recite as often as possible. [7 times]

OM VAJRA DAKINI PEE SHI NI [7 times]

OM RATNA DAKINI PEE SHI NI [7 times]

OM PADMA DAKINI PEE SHI NI [7 times]

OM KARMA DAKINI PEE SHI NI [7 times]

Before ending the session place Dzambala statue in the middle of a copper plate or bowl. If you have no statue, just visualise Dzambala sitting in the bowl. Visualise oneself as Arya Chenrezig, holding a vase in his right hand which transforms from the syllable **DRUM**. Inside the vase is nectar which is transformed from **OM AH HUM**. Visualise the 5 deities - Dzambala and the entourage now come inside the copper bowl or dissolve into the statue.

Say the Dzambala mantra - **OM PADMA TRO TA ARYA DZAMBALA HRI DAYA HUM PHAT** - 108 times while making water offering by pouring into the bowl. Then say the Dakini mantras 108 times each.

OM VAJRA DAKINI PEE SHI NI [108 times, then read:] - the vajra and vessel of jewels come from the heart of Vajra Dakini and dissolve into me. Think "I have received the siddhi to gather the positive energy and powers, the prosperity of the deva realms the naga realm and the human realm."

OM RATNA DAKINI PEE SHI NI [108 times, then read:] - The jewel and iron hook from the heart of Ratna Dakini dissolve into me. "I have received the power to gather the wealth and substances or treasure from all over the universe."

OM PADMA DAKINI PEE SHI NI [108 times, then read:] - Visualise a lotus flower and banner from her hearth dissolve into me. "I have received the power to positively influence kings, queens, ministers, leaders, wealthy people and nagas."

OM KARMA DAKINI PEE SHI NI [108 times, then read:] - A double dorje and bag of jewels from her heart dissolve into me. "Now I have received the power to gather the wealth of humans, achieve the fast-walking siddhi, food, clothing, etc."

Visualise the light and nectar from the four Dakinis in the respective colours dissolving into me.

At the end take a drop of water on the tongue as a blessing and flick water in the four directions. Make blessing for offering according to the general rule. Do purification of torma: **OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT**.

OM SVABHAVA SHUDDHAH SARVA DHARMA SVABHAVA SHUDDHO HAM - everything becomes void. From the state of voidness appears a **DRUM** syllable which transforms into a jewelled vessel. In the vessel **OM** appears which then transforms into a great torma - 9 desire objects - like an ocean. Bless with **OM AH HUM** 7 times.

OM PADMA TRO TA ARYA DZAMBALA HRI DAYA BALIMTA KA KA KAH KAH - 5 times.

OM PADMA TRO TA ARYA DZAMBALA HRI DAYA ARGAM PADYAM PUSHPE DHUPE DIPE GANDHE NAIVIDYA SHABDA AH HUM.

PRAISE:

I prostrate to you wrathful Padma Arya Dzambala and the four dakini families. You who are the emanation of Chenrezig and who brings the rain of nectar-blessings of the five Buddha families.

DEDICATION:

By the praise and recitation of mantra, may myself and circle of friends be protected and may our wishes be fulfilled with no more obstacles and interference. May our life span, merit and prosperity increase. May I achieve the power to have positive influence over the three worlds. May the Buddha's doctrine increase by teaching and practice.

Recite the Vajrasattva mantra once and request forbearance for mistakes or lack of correct substances.

If you have a Dzambala image, request Dzambala and the entourage to remain with the image.

During a retreat request Dzambala to remain with the image and mandala plate with the five heaps of rice.

During daily recitation if you don't have an image and mandala plate then say **VAJRA MU** and the Wisdom Beings return to their actual abode and the Commitment beings dissolve into me.

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NOTE:

While doing this practice it is very important to remember the purpose of the practice is to help develop Dharma and the cause of Dharma for the benefit of all sentient beings. One should think "Whatever wealth or prosperity I gain I will contribute towards the cause of Dharma and benefit of society." In order to gain the benefit from this practice one must have this motivation.

This commentary and sadhana was compiled by Zasep Tulku Rinpoche and edited by L. & M. Sheehy. [re-ordered 1994 by Gaden Samten Ling (Geshe Ngawang Kaldan)]