

A Complete
Vajrasattva Practice
and
Tsog Offering



Vajrasattva
Drawing by Legphub Gyaso



Foundation for the Preservation of the Mahayana Tradition
Education Services

by Lama Zopa Rinpoche
and Lama Thubten Yeshe





Notes

1. 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 Ven. Kōnchog Yeshe. Some suggested corrections were made later by Thubten Chōdak and Piero Cerri. A more literal translation of the introduction by Martin Willson can be found in *The Tantric Path of Purification*, Wisdom Publications, 1995, note 28, p. 290.

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.

2. The terms *bala* and *mandana* 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 *mandana*.

3. *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.

4. As you recite the mantra, you can practice the three types of purification practices outlined for practice with the sadhana (see Appendix II following the short Vajrasattva sadhana, p. 13, this section.) 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.”

5. 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 *The Tantric Path of Purification*, Wisdom Publications, 1995, note 34, p. 292.

6. Thub(ten) Yeshe (Tibetan) = Muni(shasana) Jñana (Sanskrit).

7. 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 Chōdak and Piero Cerri, edited by Nick Ribush, has been included here.

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 *The Tantric Path of Purification* (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 Ven. Constance Miller, FPMT Education Department, January 1999.

All errors are the responsibility of this editor.

Revised edition, for *Essential Buddhist Prayers*, October 2001.

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.



Visualize as follows: 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 (A): 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.



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,

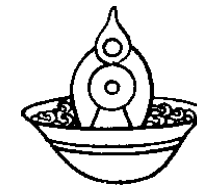
In the common path untrained,
In tantra unordained,
He has no initiation;
What a situation!
How strange! What a joke!
He’s a sky-flower yogi!

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.⁷

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 Dondrub (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.





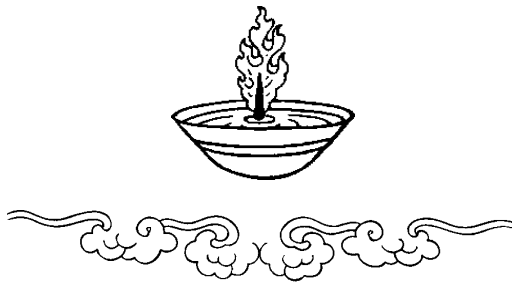
Original Colophon and Dedication⁵

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 Geluk 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 Jñana.⁶



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 (B): 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.






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

Offering the Remaining Tsog


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

OM AH HUM (3x)

To the assembly of the eight classes of wrathful governing protectors
I present all the remaining pure offerings –
The nectar of the five wisdoms contained in this skullcup –
An illusory appearance of indivisible bliss and emptiness.


 Do your duty, the four rites for Dharma practitioners.

Concluding Prayer of Auspiciousness




May all be auspicious for me to see my mind as the lama:
Who understands perfectly all beings' thoughts,
Whose speech fulfills countless beings' wishes,
 And whose pure body arises from an infinite collection of merit.

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

By discovering my own subtle, continually residing consciousness
Through the power of taking the three bodies as the path:

 The antidote to imminent death, bardo, and rebirth.

May all be auspicious for everything within samsara and nirvana
To be synthesized with great emptiness and great bliss
Through the unusual embrace of the mother: the sphere of space
beyond all puzzling divisions,

And the father: the great blissful wisdom, the appearance of all existent
phenomena.   



Vajrasattva and consort
Drawing by Andy Weber
(Alternative visualization)





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

Offering the Remaining Tsoḡ

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

OM AH HUM (3x)

De tong yer me gyu m̄ai ka pa lar
Ye she nga yi d̄u tsii tshog lhag nam
Zhing kyong dreg p̄ai de gȳa tshog la b̄ul
Dam chh̄o drub p̄ai l̄a zhii thrin l̄a dz̄o



Concluding Prayer of Auspiciousness

Ph̄un tshog ge leg je w̄ai tr̄un p̄ai ku
Tha ȳa dro w̄ai re wa kong w̄ai sung
Dro w̄ai sam pa ji zh̄in zig p̄ai thug
Rang sem la mar j̄al w̄ai tra shi shog

Jung gȳui chhi wa bar do kye wa sum
Jong je ku sum la du khyer w̄ai th̄u
Rang sem nyug sem tra mo j̄al wa l̄a
Ku thug zung jug chhar w̄ai tra shi shog

Tr̄o dr̄al kha ying tong pa chhen p̄oi yum
Nang si de wa chhen p̄oi ye she la
Khȳu p̄ai ya tsh̄an khor d̄a nḡo po k̄un
De tong chhen por dom dz̄a tra shi shog



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

ཨོཾ་བཛྲ་སདྲ་ས་མ་ཡ། མ་རུ་བྲ་ལ་ཡ། བཛྲ་སདྲ་ །དེ་ལོ་པ་ཉི་ལྔ། དི་
རྩོམ་གྱི་མ། ལུ་པོ་ཉེ་མེ་གྲུ་མ། ལུ་ཉེ་ཉེ་མེ་གྲུ་མ། ཨ་རུ་རྩོམ་གྲུ་མ།
སཐ་སྐྱི་ལྷོ་པ་ཡ་རྩུ། སཐ་ཀམ་སུ་ཙ་མེ། ཙེ་ཉེ་གྲི་ཡི་ཀུ་རུ་རྩུ། ཉ་ཉ་
ཉ་ཉ་ཉེ། ལྷ་ག་ཐབ་སཐ་ཉ་བྲ་ག་ཉ། བཛྲ་མ་མེ་ལུ་ལྷ། བཛྲ་གྲུ་ཐ་མ་
དུ་ས་མ་ཡ་སདྲ་ལྷ་རྩུ་པཎ། | (7x or 21x)

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 appendix 2, p. 13). For the meaning of the mantra word by word, see appendix 3, pp. 14–15.

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.

Dedication

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.



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



bestow innate great bliss upon me.
 AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
 Host of immaculate dakinis
 look upon us with love, and grant all attainments.


4. HUM All you tathagatas,
 heroes and yoginis,
 dakas and dakinis,
 we make request to you all.
 You possessing liberating great bliss,
 don't abandon it for great asceticism,
 Which cannot liberate in one lifetime.
 Great bliss abides within the supreme lotus.
 AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
 Host of immaculate dakinis
 look upon us with love, and grant all attainments.


5. HUM All you tathagatas,
 heroes and yoginis,
 dakas and dakinis,
 we make request to you all.
 Supreme yogini, by the bliss of your lotus,
 which, like a lotus born in mud,
 is desire-born but unstained by its faults;
 quickly free me from samsara's bonds.
 AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
 Host of immaculate dakinis
 look upon us with love, and grant all attainments.

6. HUM All you tathagatas,
 heroes and yoginis,
 dakas and dakinis,
 we make request to you all.
 Just as bees gather from all sides to extract
 the honey-essence from every flower,
 may I be fulfilled tasting the nectar
 held by the mature lotus of six qualities.
 AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
 Host of immaculate dakinis
 look upon us with love, and grant all attainments.



Lhän kye de chhen dag la tsäl du söl

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

 Dri me kha dröi tshog nam kyi

Tse wä zig la lä kün dzö

4. HUM De zhin sheg pa tham chä dang

Pa wo dang ni näl jor ma

Kha dro dang ni kha dro ma


Kün la dag ni söl wa deb


De chhen thar päi tshän nyi dän pa khyö

De chhen pang päi ka thub du ma yi

Tshe chig dröl war mi zhe de chhen kyang

Chhu kye chhog gi ü na nä pa yin

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

 Dri me kha dröi tshog nam kyi

Tse wä zig la lä kün dzö

5. HUM De zhin sheg pa tham chä dang

Pa wo dang ni näl jor ma

Kha dro dang ni kha dro ma


Kün la dag ni söl wa deb


Dam gyi ü su kye päi pä ma zhin

Chhag lä kye kyang chhag päi kyön ma gö

Näl jor ma chhog pä mäi de wa yi

Si päi chhing wa nyur du dröl war dzö

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

 Dri me kha dröi tshog nam kyi

Tse wä zig la lä kün dzö

6. HUM De zhin sheg pa tham chä dang

Pa wo dang ni näl jor ma

Kha dro dang ni kha dro ma


Kün la dag ni söl wa deb


Drang tsii jung nä nam kyi drang tsii chü

Bung wäi tshog kyi kün lä thung wa tar

Tshän nyi drug dän tsho kye gyä pa yi

Chü ching pa yi ro yi tshim par dzö

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

 Dri me kha dröi tshog nam kyi

Tse wä zig la lä kün dzö



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.





Appendices

Appendix I

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.




OM To you who terrify and dry up all demons and thus can vanquish
all other forces HUM HUM PHAT 
OM To you who triumph over all that can make one ill-tempered, excited,
or stupefied 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.

1. HUM All you tathagatas,
heroes and yoginis,
dakas and dakinis,
we make request to you all.
Heruka who enjoys great bliss,
come to the bliss intoxicated lady,
and with enjoyment, according to the rite,
enter into the union of innate bliss.
 AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
 Host of immaculate dakinis
look upon us with love, and grant all attainments.
2. HUM All you tathagatas,
heroes and yoginis,
dakas and dakinis,
we make request to you all.
As the mind stirs with great bliss,
and the body moves in dance,
may the bliss enjoying the mudra's lotus
be offered to the hosts of yoginis.
 AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
 Host of immaculate dakinis
look upon us with love, and grant all attainments.
3. HUM All you tathagatas,
heroes and yoginis,
dakas and dakinis,
we make request to you all.
Lady dancing in charming, peaceful manner
most joyful lord and dakini host,
abide before me and bless me,







OM Dü nam trag ching kem pä zhän gyi chhog lä gyäl HUM HUM PHAT 

OM Mug je reng je mong je kün lä nam par gyäl HUM HUM PHAT 

OM Dor je phag mo jor chhen dö wang ma la dü HUM HUM PHAT 

Song of the Spring Queen

1. HUM De zhin sheg pa tham chä dang
 Pa wo dang ni näl jor ma
 Kha dro dang ni kha dro ma
 Kün la dag ni sö! wa deb
 De wa chhog la gye päi he ru ka
 De wä rab nyö ma la nyen jä nä
 Chho ga zhin du long chö pa yi ni
 Lhän kye de wäi jor wa la zhug so
 AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
 Dri me kha dröi tshog nam kyi
 Tse wä zig la lä kün dzö
2. HUM De zhin sheg pa tham chä dang
 Pa wo dang ni näl jor ma
 Kha dro dang ni kha dro ma
 Kün la dag ni sö! wa deb
 De wa chhen pö yi ni rab kyö pä
 Lü ni kün tu yo wäi gar gyi ni
 Chhag gyäi pä mar rö! päi de wa chhe
 Näl jor ma tshog nam la chhö par dzö
 AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!
 Dri me kha dröi tshog nam kyi
 Tse wä zig la lä kün dzö
3. HUM De zhin sheg pa tham chä dang
 Pa wo dang ni näl jor ma
 Kha dro dang ni kha dro ma
 Kün la dag ni sö! wa deb
 Yi wong zhi wäi nyam kyi gar dzä ma
 Rab gye gön po khyö dang kha dröi tshog
 Dag gi dün du zhug te jin lob la



Appendix II

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 overcome 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 III

Detailed explanation of the meaning of the mantra

OM	the qualities of buddha's holy body, speech, and mind; all that is auspicious and of great value
VAJRA SATTVA	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 to 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 obscuration, 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



Outer and Inner Offerings to Vajrasattva

The outer and inner offerings are then presented while reciting:

OM GURU VAJRASATTVA SAPARIVARA ARGHAM ... SHAPTA
PRATICCHA HUM SVAHA
OM GURU VAJRASATTVA SAPARIVARA OM AH HUM

Verses of Praise

Praise is offered by reciting the following:

Merely thinking of just your name
Eradicates all obstacles / and immediately purifies all negative karma.
Thus, to you unsurpassed Vajrasattva,
I pay homage and 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.

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

OM To you whose brilliance equals the fire that ends a great eon HUM HUM PHAT

OM To you who have an inexhaustible crowning top-knot HUM HUM PHAT

OM To you with bared fangs and a wrathful face HUM HUM PHAT

OM To you whose thousand arms blaze with light HUM HUM PHAT

OM To you who hold an ax, an uplifted noose, a spear, and a skull-staff HUM HUM PHAT

OM To you who wears a tiger-skin cloth HUM HUM PHAT

OM I bow to you whose great smoke-colored body ends all obstructions HUM HUM PHAT

OM I prostrate to the bhagavati, Vajra Varahi HUM HUM PHAT

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

OM To you who destroys all fears of evil spirits with your great diamond-like means 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 To you whose wrathful body of inner fire can desiccate Brahma HUM HUM PHAT



Outer and Inner Offerings to Vajrasattva

The outer and inner offerings are then presented while reciting:

OM GURU VAJRASATTVA SAPARIVARA ARGHAM ... 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
Lä ngän dig tung ma lü pa
Kä chig nyi la drung jin päi
Dor je sem pa la chhag tshäl






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.



OM Chom dân pa wöi wang chhug la chhag tshäl HUM HUM PHAT  



OM Käl pa chhen pöi me dang nyam päi ö HUM HUM PHAT  



OM Räl päi chö pän mi zä pa dang dân HUM HUM PHAT  

OM Chhe wa nam par tsig pa jig päi zhäl HUM HUM PHAT  



OM Tong thrag chhag ni bar wäi ö zer chän HUM HUM PHAT  



OM Dra tva zhag deng dung dang khatvang dzin HUM HUM PHAT  



OM Tag gi pag päi na za dzin pa chän HUM HUM PHAT  



OM Ku chhen dü kha geg thar dzä la dü HUM HUM PHAT  

OM Chom dân dä ma dor je phag mo la chhag tshäl HUM HUM PHAT  

OM Phag ma rig mäi wang chhug kham sum gyi mi tub HUM HUM PHAT  

OM Jung pöi jig pa tham chä dor je chhen pö jom HUM HUM PHAT  

OM Dor jei dân zhug zhän gyi mi thub wang je chän HUM HUM PHAT  

OM Tum mo thro möi zug kyi tshang pa kem par dzä HUM HUM PHAT  



VAJRA BHAVA
MAHA SAMAYA SATTVA

the nature of indestructible inseparability
the great pledge being; the great
being who has the pledge, the vajra
holy mind

AH
HUM

the vajra holy speech
the transcendental wisdom of great
bliss

PHAT

clarifying the transcendental wisdom
of inseparable bliss and emptiness
and destroying the dualistic mind
that obstructs it

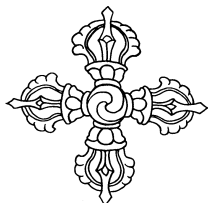




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Lama Yeshe. *The Tantric Path of Purification*. Wisdom Publications: Boston, 1995.



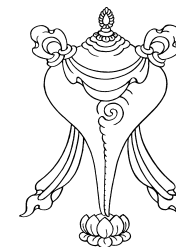
Colophon:

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 Ven. Constance Miller, FPMT Education Services, June 2001.

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7. HUM O miraculous rainbow cloud
 Appearing in the space of dharmakaya,
 Holy body of Vajrasattva -
 Having purified the hallucinated vision
 Of experiencing the vajra hells
 Resulting from the uncontrollable downpour
 Of negative actions and broken samaya -
 In order to please you, Guru Vajrasattva,
 I am presenting these sacred ingredients
 As pure offerings to be enjoyed by your five senses.
 May infinite purity alone 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:

O holder of the vajra, please pay attention to me.
 This pure offering presented by the assembled circle of dakas and
 dakinis,
 This nectar free of all divisions of subject and object,
 Transcendentally blissful, please enjoy it eternally.

AH LA LA HO

The vajra master then replies:

O hail, great blissful wisdom!
 The great collected offering,
 The seed that causes the tum-mo heat to explode,
 This joyful, blissful experience beyond concepts, beyond words -
 Welcome, great eternal bliss!

AH HO MAHA SUKHA HO

Distribute the tsog offerings to the assembly.





7. HUM Kha ying ja tshön dor je sem päi ku
 Nye tung drag chhar wang me bab pa lä
 Dor je nyäl wa nyong wäi thrül nang dag
 Dam dzä ye she na ngäi tshog chhö la
 La ma dor je sem pa nye chhir bül
 Dag pa rab jam ba zhig chhar war shog

ཨོ་བཟླ་ཉེ་སུ་ཀ་མ་མ་ཡ། མ་རུ་བླ་ལ་ཡ། ཉེ་སུ་ཀ། །རྩོམ་པ་ཉེ་ལྷ། འི་རྩོམ་
 ལྷ་མ། ལྷ་ཉེ་ལྷ་ལྷ་མ། ལྷ་པོ་ལྷ་ལྷ་མ། ཨ་རུ་ར་ལྷ་ལྷ་མ། མཚ་མི་རྩི་
 ལྷ་པ་ཡ་ལྷ། མཚ་ཀ་ལྷ་ལྷ་མ། ལྷ་ཉེ་ལྷ་ལྷ་མ། ལྷ་ཉེ་ལྷ་ལྷ་མ། ལྷ་ཉེ་ལྷ་ལྷ་མ། ལྷ་ཉེ་ལྷ་ལྷ་མ།
 མཚ། བཟླ་ཉེ་སུ་ཀ་མ་མ་ལྷ། ཉེ་སུ་ཀ་ལྷ་ལྷ་མ་མ་རུ་ལྷ་ལྷ་མ་ལྷ་ལྷ་མ།

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
 Pa wo pa mo tshog khor di
 Zung dang dzin päi trö pa dräl
 Dü tsii de wa tag tu röl

AH LA LA HO

ཨ་ལ་ལ་ལོ།

E MA De chhen ye she kyäi
 Tshog chhen tum mo bar wäi drö
 Ma sam jö dä ga de la
 Kün kyang ah ho su kha chhe

AH HO MAHA SUKHA HO

ཨ་ཉེ་མ་རུ་ལྷ་ལྷ་མ།

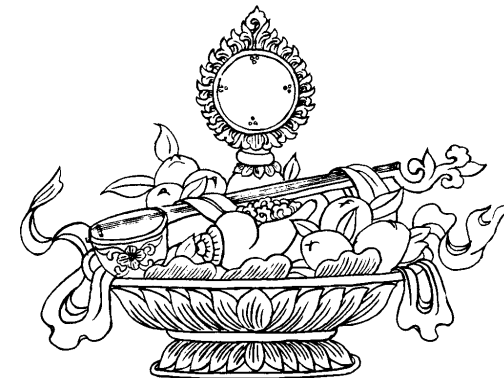
Distribute the tsog offerings to the assembly.



The Heruka Vajrasattva Tsog Offering

A Banquet of the Greatly Blissful Circle of Pure Offerings:

An Antidote to the Vajra Hells



composed by Lama Thubten Yeshe



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 mandana (meat/cheese and alcohol/black tea/fruit juice). The Dalai Lama has said that when doing tsog for large gatherings where some of the participants are from other Buddhist traditions or would not understand the offering of meat and alcohol, because this is part of tantric practice, it is also acceptable to offer cheese in place of meat and juice in place of alcohol.

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: 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.

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.



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 ○ miraculous rainbow cloud
 Appearing in the space of dharmakaya,
 Holy body of Vajrasattva –
 Having purified the hallucinated vision:
 The stain of dualistic conception holding
 What is merely imputed by superstition as true –
 In order to please you, Guru Vajrasattva,
 I am presenting these sacred ingredients
 As pure offerings to be enjoyed by your five senses.
 Please bless me to realize the great seal of emptiness.



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 ○ miraculous rainbow cloud
 Appearing in the space of dharmakaya,
 Holy body of Vajrasattva –
 Having purified the hallucinated vision
 Of ordinary appearance and conception:
 The eighty superstitions both gross and subtle,
 The violent, uncontrollable wind of the dualistic mind –
 In order to please you, Guru Vajrasattva,
 I am presenting these sacred ingredients
 As pure offerings to be enjoyed by your five senses.
 Please bless me to receive 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

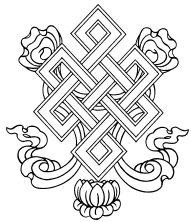


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5. HUM Kha ying ja tshön dor je sem päi ku
Tog pä phar zhag ming kyang tag yö la
Nyi dzin dri ma ngän päi thrül nang dag
Dam dzä dö yön na ngäi tshog chhö la
La ma dor je sem pa nye chhir bü
Chhag gya chhen po tog par jin gyi lob

ཨོ་པར་ཅི་རུ་ཀ་མ་མེ་ལ། མ་རུ་ལྷུ་ལ་ལ། ཅི་རུ་ཀ་ །རྩེ་ལོ་པ་ཉི་ལྷུ་ འི་རྩོ་མེ་
ལྷུ་མ། ལུ་ཉི་ལྷུ་མེ་ལྷུ་མ། ལུ་པོ་ལྷུ་མེ་ལྷུ་མ། ལུ་རུ་རྩོ་མེ་ལྷུ་མ། མཚན་མི་རྩི་
ལྷུ་པ་ལྷུ་ལྷུ་ མཚན་ཀམ་ལུ་ཅེ་མེ། ཅི་རྩོ་ལྷུ་ལྷུ་ལྷུ་ ཅི་རྩོ་ལྷུ་ལྷུ་ ཅི་རྩོ་ལྷུ་ལྷུ་ ཅི་རྩོ་ལྷུ་ལྷུ་
མཚན་ མཚན་ཅི་རུ་ཀ་མ་མེ་ལུ་ལྷུ་ ཅི་རུ་ཀ་ལྷུ་མ་མ་རྒྱ་མ་ཡ་མ་དུ་ལྷུ་རྩྭ་པའ།།

6. HUM Kha ying ja tshön dor je sem päi ku
Tha mäl nang zhen kün tog thra rag kyi
Nyi dzin lung shug drag pöi thrül nang dag
Dam dzä ye she na ngäi tshog chhö la
La ma dor je sem pa nye chhir bü
Nge dön wang zhi tob par jin gyi lob



ཨོ་པར་ཅི་རུ་ཀ་མ་མེ་ལ། མ་རུ་ལྷུ་ལ་ལ། ཅི་རུ་ཀ་ །རྩེ་ལོ་པ་ཉི་ལྷུ་ འི་རྩོ་མེ་
ལྷུ་མ། ལུ་ཉི་ལྷུ་མེ་ལྷུ་མ། ལུ་པོ་ལྷུ་མེ་ལྷུ་མ། ལུ་རུ་རྩོ་མེ་ལྷུ་མ། མཚན་མི་རྩི་
ལྷུ་པ་ལྷུ་ལྷུ་ མཚན་ཀམ་ལུ་ཅེ་མེ། ཅི་རྩོ་ལྷུ་ལྷུ་ལྷུ་ ཅི་རྩོ་ལྷུ་ལྷུ་ ཅི་རྩོ་ལྷུ་ལྷུ་ ཅི་རྩོ་ལྷུ་ལྷུ་
མཚན་ མཚན་ཅི་རུ་ཀ་མ་མེ་ལུ་ལྷུ་ ཅི་རུ་ཀ་ལྷུ་མ་མ་རྒྱ་མ་ཡ་མ་དུ་ལྷུ་རྩྭ་པའ།།



The Heruka Vajrasattva Tsog Offering



Introduction¹

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 (*je-nang*) 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.



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

HUM
De tong nyi su me päi nam röl lä
Jung wäi dor je sem päi zhäl yä khang
Ten dang ten päi khyil khor yong dzog dün
Kün zang chhö trin nam khäi khyön kün kang

Nyi me de wa chhen pöi kha ying la
Ngo tshar dro nam lha dang lha möi thrül
Zhi gyä wang drag trül päi gar khän gyi
Thab she yong su dzog päi kur zheng gyur

Blessing the Offerings

OM KHANDAROHI HUM HUM PHAT

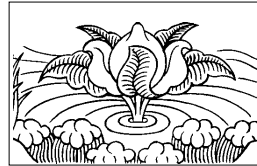
ཨོཾམཛཱ་རོའི་ཧུཾ་ཧུཾ་པཎ།

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO
HAM

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 tsi
gya tsho chhen por gyur

OM AH HUM HA HO HRIH (3x)

ཨོཾ་ཨཱེེ་ཧུཾ་ཧུཾ་ཧཱེེ།



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 O miraculous rainbow cloud
Appearing in the space of dharmakaya,
Holy body of Vajrasattva -
Having purified the hallucinated vision:
The demon dualistic conception and veiling obscurations
Of improper attention, superstition, karma, and delusions -
In order to please you, Guru Vajrasattva,
I am presenting these sacred ingredients
As pure offerings to be enjoyed by your five senses.
Please bless me to generate immaculate 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 O miraculous rainbow cloud
Appearing in the space of dharmakaya,
Holy body of Vajrasattva -
Having purified the hallucinated vision
Of holding oneself more dear than others:
The door to all suffering and the dualistic conception
That is the chief of all evils -
In order to please you, Guru Vajrasattva,
I am presenting these sacred ingredients
As pure offerings to be enjoyed by your five senses.
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



ལྷ་མ། ལུ་ཏེ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ།
 ལྷ་མ། ལུ་ཏེ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ།
 ལྷ་མ། ལུ་ཏེ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ།

3. HUM Kha ying ja tshön dor je sem päi ku
 Tshül min yi je nam tog lä nyön gyi
 Drib yog nyi dzin dön gyi thrül nang dag
 Dam dzä dö yön na ngäi tshog chhö la
 La ma dor je sem pa nye chhir bül
 Nge jung nam dag kye war jin gyi lob



ལྷ་མ། ལུ་ཏེ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ།
 ལྷ་མ། ལུ་ཏེ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ།
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4. HUM Kha ying ja tshön dor je sem päi ku
 Rang nyi che dzin dug ngäl kün gyi go
 Nyi dzin dü kyi gong pöi thrül nang dag
 Dam dzä dö yön na ngäi tshog chhö la
 La ma dor je sem pa nye chhir bül
 Nam dag jang sem kye war jin gyi lob

ལྷ་མ། ལུ་ཏེ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ། ལུ་པོ་ལྷོ་མེ་ལྷ་མ།
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Preliminaries

After completing either the abbreviated or elaborate meditation on the generation of oneself in the form of Vajrasattva, visualize as follows:

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

HUM
 In the space before me,
 From the enjoyment of indivisible great bliss and emptiness,
 Appear the complete supporting and supported mandalas of
 Vajrasattva.
 Clouds of Samantabhadra’s offerings fill all of space.

In the sphere of great non-dualistic bliss
 All beings miraculously appear as gods and goddesses
 Embodying thoroughly developed method and wisdom
 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 KHANDAROHI HUM HUM PHAT

ཨོཾཀཎ་དཱ་ལོ་ཏུ་ཏུ་པཎ།

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:
 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)

ཨོཾཨུཾཏུཾཏུཾཏུཾ



Presenting the Offerings and Reciting the Mantra

Tha mäl wang pöi yül lä rab dä shing
Yo gäi dam tshig dag nang de wa chhe
Ngö drub kün gyi zhir gyur dü tsii chhog
Tog me de wa chhen pöi nye par dzö

1. HUM Kha ying ja tshön dor je sem päi ku
La ma yi dam kha dro chhö kyong gi
Ngo wor ma tog nyi dzin thrül nang dag
Dam dzä dö yön na ngäi tshog chhö la
La ma dor je sem pa nye chhir bül
Lhän kye de chhen kye war jin gyi lob



ཨོཾ་བཏུང་ཉེ་རུ་ཀ་ས་མ་ཡ། མ་རུ་བྲ་ལ་ཡ། ཉེ་རུ་ཀ་ །རྩེ་ལོ་པ་ཉེ་ལྷ། རི་རྩོ་མེ་
བྲ་མ། ལུ་ཉེ་ལྷོ་མེ་བྲ་མ། ལུ་པོ་ལྷོ་མེ་བྲ་མ། ཨ་རུ་ར་ལྷོ་མེ་བྲ་མ། བཟ་སློན་གྱི་
ལྷོ་བྲ་ཡ་ལྷོ། བཟ་ཀམ་ལུ་ཅ་མེ། ཅི་རྩོ་ལྷོ་ཡི་ཀུ་རུ་རྩོ། ཉ་ཉ་ཉ་ཉ་ཉ། ལྷ་པ་
མེ། བཏུང་ཉེ་རུ་ཀ་ས་མེ་ལུ་ལྷ། ཉེ་རུ་ཀ་བྲ་མ་མ་རུ་ས་མ་ཡ་ས་ལུ་ལྷོ་རྩོ་པཌ།

2. HUM Kha ying ja tshön dor je sem päi ku
Dö yön de la chhag päi nam she ngä
Däl jor dön me ja wäi thrül nang dag
Dam dzä dö yön na ngäi tshog chhö la
La ma dor je sem pa nye chhir bül
Tshe dii nang zhen dog par jin gyi lob

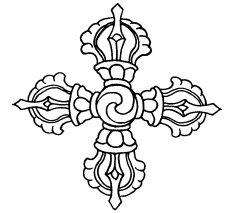
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Presenting the Offerings and Reciting the Mantra³

This pure offering is the yogi's commitment (*samaya*)
And, as the pure vision of their great bliss,
Transcends being an object of ordinary senses.
It is the basis of all attainments and the most supreme nectar.
Therefore, O guru, with your non-superstitious
Simultaneously born great bliss, please enjoy it.

1. HUM O miraculous rainbow cloud
Appearing in the space of dharmakaya,
Holy body of Vajrasattva -
Having purified the hallucinated vision
And dualistic conception that fails to recognize
That the guru, in essence, is the deity,
The dakini, and the Dharma protector -
In order to please you, Guru Vajrasattva,
I am presenting these sacred ingredients
As pure offerings to be enjoyed by your five senses.
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 O miraculous rainbow cloud
Appearing in the space of dharmakaya,
Holy body of Vajrasattva -
Having purified the hallucinated vision
Of the five sense consciousnesses' clinging
To the pleasure of desirable objects,
Thereby depriving this perfect human birth of all meaning -
In order to please you, Guru Vajrasattva,
I am presenting these sacred ingredients
As pure offerings to be enjoyed by your five senses.
Please bless me to abandon clinging
To the ordinary concepts and appearances of this life.