

# Modern Buddhism

Also by Geshe Kelsang Gyatso

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Clear Light of Bliss  
Heart of Wisdom  
Universal Compassion  
Joyful Path of Good Fortune  
Guide to Dakini Land  
The Bodhisattva Vow  
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GESHE KELSANG GYATSO

# Modern Buddhism

THE PATH OF COMPASSION  
AND WISDOM

VOLUME 3 OF 3  
PRAYERS FOR DAILY PRACTICE



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VOLUME 3 OF 3  
Prayers for Daily Practice







## *Liberating Prayer*

PRAISE TO BUDDHA SHAKYAMUNI

O Blessed One, Shakyamuni Buddha,  
Precious treasury of compassion,  
Bestower of supreme inner peace,

You, who love all beings without exception,  
Are the source of happiness and goodness;  
And you guide us to the liberating path.

Your body is a wishfulfilling jewel,  
Your speech is supreme, purifying nectar,  
And your mind is refuge for all living beings.

With folded hands I turn to you,  
Supreme unchanging friend,  
I request from the depths of my heart:

Please give me the light of your wisdom  
To dispel the darkness of my mind  
And to heal my mental continuum.

Please nourish me with your goodness,  
That I in turn may nourish all beings  
With an unceasing banquet of delight.

Through your compassionate intention,  
Your blessings and virtuous deeds,  
And my strong wish to rely upon you,

May all suffering quickly cease  
And all happiness and joy be fulfilled;  
And may holy Dharma flourish for evermore.

**Colophon:** This prayer was composed by Venerable Geshe Kelsang Gyatso and is recited at the beginning of teachings, meditations and prayers in Kadampa Buddhist Centres throughout the world.

# *Prayers for Meditation*

BRIEF PREPARATORY PRAYERS FOR MEDITATION



# Introduction

We all have the potential to gain realizations of all the stages of the path to enlightenment. These potentials are like seeds in the field of our mind, and our meditation practice is like cultivating these seeds. However, our meditation practice will be successful only if we make good preparations beforehand.

If we want to cultivate external crops, we begin by making careful preparations. First, we remove from the soil anything that might obstruct their growth, such as stones and weeds. Second, we enrich the soil with compost or fertilizer to give it the strength to sustain growth. Third, we provide warm, moist conditions to enable the seeds to germinate and the plants to grow. In the same way, to cultivate our inner crops of Dharma realizations we must also begin by making careful preparations.

First, we must purify our mind to eliminate the negative karma we have accumulated in the past, because if we do not purify this karma it will obstruct the growth of Dharma realizations. Second, we need to give our mind the strength to support the growth of Dharma realizations by accumulating merit. Third, we need to activate and sustain the growth of Dharma realizations by receiving the blessings of the holy beings.

The brief prayers that follow contain the essence of these three preparations. For more information on them, see *The New Meditation Handbook* or *Joyful Path of Good Fortune*.

*Geshe Kelsang Gyatso*

1987

# *Prayers for Meditation*

## **Going for refuge**

I and all sentient beings, until we achieve enlightenment,  
Go for refuge to Buddha, Dharma and Sangha.  
(3x, 7x, 100x, or more)

## **Generating bodhichitta**

Through the virtues I collect by giving and other perfections,  
May I become a Buddha for the benefit of all. (3x)

## **Generating the four immeasurables**

May everyone be happy,  
May everyone be free from misery,  
May no one ever be separated from their happiness,  
May everyone have equanimity, free from hatred and attachment.

## **Visualizing the Field for Accumulating Merit**

In the space before me is the living Buddha Shakyamuni  
surrounded by all the Buddhas and Bodhisattvas, like the  
full moon surrounded by stars.

### **Prayer of seven limbs**

With my body, speech and mind, humbly I prostrate,  
And make offerings both set out and imagined.  
I confess my wrong deeds from all time,  
And rejoice in the virtues of all.  
Please stay until samsara ceases,  
And turn the Wheel of Dharma for us.  
I dedicate all virtues to great enlightenment.

### **Offering the mandala**

The ground sprinkled with perfume and spread with flowers,  
The Great Mountain, four lands, sun and moon,  
Seen as a Buddha Land and offered thus,  
May all beings enjoy such Pure Lands.

I offer without any sense of loss  
The objects that give rise to my attachment, hatred and  
confusion,  
My friends, enemies and strangers, our bodies and  
enjoyments;  
Please accept these and bless me to be released directly  
from the three poisons.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

### **Prayer of the Stages of the Path**

The path begins with strong reliance  
On my kind Teacher, source of all good;  
O Bless me with this understanding  
To follow him with great devotion.

This human life with all its freedoms,  
Extremely rare, with so much meaning;  
O Bless me with this understanding  
All day and night to seize its essence.



My body, like a water bubble,  
Decays and dies so very quickly;  
After death come results of karma,  
Just like the shadow of a body.

With this firm knowledge and remembrance  
Bless me to be extremely cautious,  
Always avoiding harmful actions  
And gathering abundant virtue.

Samsara's pleasures are deceptive,  
Give no contentment, only torment;  
So please bless me to strive sincerely  
To gain the bliss of perfect freedom.

O Bless me so that from this pure thought  
Come mindfulness and greatest caution,  
To keep as my essential practice  
The doctrine's root, the Pratimoksha.

Just like myself all my kind mothers  
Are drowning in samsara's ocean;  
O So that I may soon release them,  
Bless me to train in bodhichitta.

But I cannot become a Buddha  
By this alone without three ethics;  
So bless me with the strength to practise  
The Bodhisattva's ordination.

By pacifying my distractions  
And analyzing perfect meanings,  
Bless me to quickly gain the union  
Of special insight and quiescence.

When I become a pure container  
Through common paths, bless me to enter  
The essence practice of good fortune,  
The supreme vehicle, Vajrayana.

The two attainments both depend on  
My sacred vows and my commitments;  
Bless me to understand this clearly  
And keep them at the cost of my life.

By constant practice in four sessions,  
The way explained by holy Teachers,  
O Bless me to gain both the stages,  
Which are the essence of the Tantras.

May those who guide me on the good path,  
And my companions all have long lives;  
Bless me to pacify completely  
All obstacles, outer and inner.

May I always find perfect Teachers,  
And take delight in holy Dharma,  
Accomplish all grounds and paths swiftly,  
And gain the state of Vajradhara.

### **Receiving blessings and purifying**

From the hearts of all the holy beings, streams of light  
and nectar flow down, granting blessings and purifying.

*At this point, we begin the actual contemplation and meditation.  
After the meditation, we dedicate our merit while reciting the  
following prayers:*

### **Dedication prayers**

Through the virtues I have collected  
By practising the stages of the path,  
May all living beings find the opportunity  
To practise in the same way.

May everyone experience  
The happiness of humans and gods,  
And quickly attain enlightenment,  
So that samsara is finally extinguished.

### **Prayers for the Virtuous Tradition**

So that the tradition of Je Tsongkhapa,  
The King of the Dharma, may flourish,  
May all obstacles be pacified  
And may all favourable conditions abound.

Through the two collections of myself and others  
Gathered throughout the three times,  
May the doctrine of Conqueror Losang Dragpa  
Flourish for evermore.

### **The nine-line *Migtsema* prayer**

Tsongkhapa, crown ornament of the scholars of the  
Land of the Snows,  
You are Buddha Shakyamuni and Vajradhara, the  
source of all attainments,  
Avalokiteshvara, the treasury of unobservable  
compassion,  
Manjushri, the supreme stainless wisdom,  
And Vajrapani, the destroyer of the hosts of maras.  
O Venerable Guru-Buddha, synthesis of all Three Jewels,  
With my body, speech and mind, respectfully I make  
requests:  
Please grant your blessings to ripen and liberate myself  
and others,  
And bestow the common and supreme attainments.

(3x)

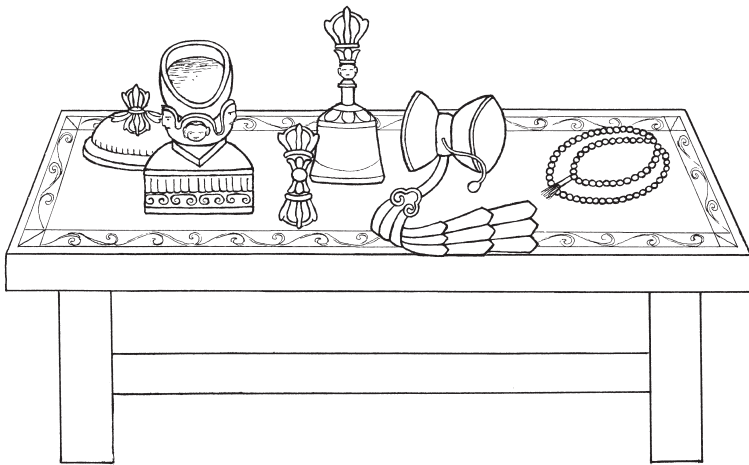
**Colophon:** These prayers were compiled from traditional sources by Venerable Geshe Kelsang Gyatso.



*Naropa*

*The Yoga of Buddha Heruka*

THE BRIEF SELF-GENERATION SADHANA OF HERUKA  
BODY MANDALA & CONDENSED SIX-SESSION YOGA



*Tantric commitments objects:  
inner offering in kapala, vajra, bell, damaru, mala*

# Introduction

Those who have received the empowerment of Heruka body mandala, but who are unable to practise the extensive sadhana, *Essence of Vajrayana*, can practise this short sadhana, which contains the very essence of Heruka body mandala practice.

It is very important to improve our understanding of and faith in this precious practice through sincerely studying its commentary as presented in *Modern Buddhism – Volume 2: Tantra*, in the chapter *The Practice of Heruka Body Mandala*. Having understood the meaning clearly and with strong faith we can enter, make progress on and complete the quick path to the enlightened state of Buddha Heruka.

*Geshe Kelsang Gyatso*

*April 2010*



*Je Phabongkapa*



# *The Yoga of Buddha Heruka*

## PRELIMINARIES

### **Going for refuge**

I and all sentient beings, until we achieve enlightenment,  
Go for refuge to Buddha, Dharma and Sangha. (3x)

### **Generating the supreme good heart, bodhichitta**

Through the virtues I collect by giving and other perfections,  
May I become a Buddha for the benefit of all. (3x)

### **Guru yoga**

## VISUALIZATION AND MEDITATION

In the space before me is Guru Sumati Buddha Heruka –  
Je Tsongkhapa inseparable from my root Guru, Buddha  
Shakyamuni and Heruka – surrounded by all the Buddhas  
of the ten directions.

**INVITING THE WISDOM BEINGS**

From the heart of the Protector of the hundreds of Deities  
of the Joyful Land,  
To the peak of a cloud which is like a cluster of fresh,  
white curd,  
All-knowing Losang Dragpa, King of the Dharma,  
Please come to this place together with your Sons.

*At this point we imagine that wisdom being Je Tsongkhapa  
together with his retinue dissolves into the assembly of Guru  
Sumati Buddha Heruka, and they become non-dual.*

**THE PRACTICE OF THE SEVEN LIMBS**

In the space before me on a lion throne, lotus and moon,  
The venerable Gurus smile with delight.  
O Supreme Field of Merit for my mind of faith,  
Please remain for a hundred aeons to spread the doctrine.

Your mind of wisdom realizes the full extent of objects  
of knowledge,  
Your eloquent speech is the ear-ornament of the fortunate,  
Your beautiful body is ablaze with the glory of renown,  
I prostrate to you, whom to see, to hear and to remember  
is so meaningful.

Pleasing water offerings, various flowers,  
Sweet-smelling incense, lights, scented water and so forth,  
A vast cloud of offerings both set out and imagined,  
I offer to you, O Supreme Field of Merit.

Whatever non-virtues of body, speech and mind  
I have accumulated since time without beginning,  
Especially transgressions of my three vows,  
With great remorse I confess each one from the depths  
of my heart.

In this degenerate age you strove for much learning and  
accomplishment.

Abandoning the eight worldly concerns, you made your  
freedom and endowment meaningful.

O Protector, from the very depths of my heart,  
I rejoice in the great wave of your deeds.

From the billowing clouds of wisdom and compassion  
In the space of your Truth Body, O Venerable and holy  
Gurus,

Please send down a rain of vast and profound Dharma  
Appropriate to the disciples of this world.

From your actual deathless body, born from meaning  
clear light,

Please send countless emanations throughout the world  
To spread the oral lineage of the Ganden doctrine;  
And may they remain for a very long time.

Through the virtues I have accumulated here,  
May the doctrine and all living beings receive every benefit.  
Especially may the essence of the doctrine  
Of Venerable Losang Dragpa shine forever.

#### OFFERING THE MANDALA

The ground sprinkled with perfume and spread with flowers,  
The Great Mountain, four lands, sun and moon,  
Seen as a Buddha Land and offered thus,  
May all beings enjoy such Pure Lands.

I offer without any sense of loss  
The objects that give rise to my attachment, hatred and  
confusion,  
My friends, enemies and strangers, our bodies and enjoyments;  
Please accept these and bless me to be released directly from  
the three poisons.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

### MAKING SPECIAL REQUESTS

O Guru Sumati Buddha Heruka, from now until I attain  
enlightenment,  
I shall seek no refuge other than you.  
Please pacify my obstacles and bestow upon me  
The two attainments of liberating and ripening.  
Please bless me so that I will become definitive Heruka,  
In which state I shall experience all phenomena as purified  
and gathered into emptiness, inseparable from great bliss.  
(3x)

### GENERATING THE EXPERIENCE OF GREAT BLISS AND EMPTINESS

Due to my making requests in this way, all the Buddhas of the ten directions dissolve into Je Tsongkhapa who is inseparable from my root Guru, he dissolves into Buddha Shakyamuni at his heart, and Buddha Shakyamuni dissolves into Heruka at his heart. With delight, Guru Heruka, who is the nature of the union of great bliss and emptiness, enters my body through my crown, and dissolves into my mind at my heart. Because Heruka, who is the nature of the union of great bliss and emptiness, becomes inseparable from my mind, I experience spontaneous great bliss and emptiness. I perceive nothing other than the emptiness of all phenomena, the mere absence of all phenomena that I normally see or perceive. My subtle mistaken appearance of all phenomena, including the channels, winds and drops of my body, is purified.

*At this point we meditate briefly on the emptiness of all phenomena while experiencing great bliss.*

### THE ACTUAL SELF GENERATION

In the vast space of emptiness of all phenomena, the nature of my purified mistaken appearance of all phenomena – which is the Pure Land of Keajra – I appear as Buddha Heruka with

a blue-coloured body, four faces and twelve arms, the nature of my purified white indestructible drop. I am embracing Vajravahni, the nature of my purified red indestructible drop. I am surrounded by the Heroes and Heroines of the five wheels, who are the nature of my purified subtle body – the channels and drops. I reside in the mandala, the celestial mansion, which is the nature of my purified gross body. Although I have this appearance it is not other than the emptiness of all phenomena.

*At this point, (1) while experiencing great bliss and emptiness, (2) we meditate on the clear appearance of the mandala and Deities with divine pride, while (3) recognizing that the Deities are the nature of our purified channels and drops, which are our subtle body, and that the mandala is the nature of our purified gross body.*

*In this way we train sincerely in one single meditation on generation stage possessing these three characteristics. Holding the third characteristic – recognizing the Deities as the nature of our purified subtle body, and the mandala as the nature of our purified gross body – makes this concentration an actual body mandala meditation.*

*If we wish to practise completion stage meditation, we should change ourself through imagination from Heruka with four faces and twelve arms into Heruka with one face and two arms. We then engage in the meditations on the central channel, indestructible drop, indestructible wind, tummo and so forth.*

*Then, when we need to rest from meditation, we can practise mantra recitation.*

## Reciting the mantras

### THE ESSENCE MANTRA OF HERUKA

At my heart is wisdom being Buddha Heruka, definitive Heruka.

O Glorious Vajra Heruka, you who enjoy  
The divine illusory body and mind of clear light,  
Please pacify my obstacles and bestow upon me  
The two attainments of liberating and ripening.  
Please bless me so that I will become definitive Heruka,  
In which state I shall experience all phenomena as purified  
and gathered into emptiness, inseparable from great bliss.

OM SHRI VAJRA HE HE RU RU KAM HUM HUM PHAT DAKINI  
DZALA SHAMBARAM SÖHA

(21x, 100x, etc.)

### THE THREE-OM MANTRA OF VAJRAYOGINI

At the heart of imagined Vajrayogini (Vajravara) is wisdom being Buddha Vajrayogini, definitive Vajrayogini.

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE  
VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT  
SÖHA

*Recite at least as many mantras as you have promised.*

*The 'three-OM' mantra is the union of the essence and close essence mantras of Vajravara. The meaning of this mantra is as follows. With OM OM OM we are calling Vajrayogini – the principal Deity – and her retinue of Heroines of the three wheels. SARWA BUDDHA DAKINIYE means that Vajrayogini is the synthesis of the minds of all Buddhas, VAJRA WARNANIYE means that she is the synthesis of the speech of all Buddhas, and VAJRA BEROTZANIYE means that she is the synthesis of the bodies of all Buddhas. With HUM HUM HUM we are requesting Vajrayogini and her retinues*

*to bestow upon us the attainments of the body, speech and mind of all the Buddhas. With PHAT PHAT PHAT we are requesting them to pacify our main obstacle – the subtle mistaken appearance of our body, speech and mind; and SÖHA means ‘please build within me the basic foundation for all these attainments’.*

**THE CONDENSED MANTRA OF THE SIXTY-TWO DEITIES OF HERUKA BODY MANDALA**

At the heart of each of the sixty-two Deities is their individual wisdom being, their own definitive Deity.

OM HUM BAM RIM RIM LIM LIM, KAM KHAM GAM GHAM  
NGAM, TSAM TSHAM DZAM DZHAM NYAM, TrAM THrAM  
DrAM DHrAM NAM, TAM THAM DAM DHAM NAM, PAM  
PHAM BAM BHAM, YAM RAM LAM WAM, SHAM KAM SAM  
HAM HUM HUM PHAT

(7x, 21x, 100x, etc.)

*When we recite this mantra we are making requests to wisdom being Buddha Heruka with Vajravarahi, and his retinue of Heroes and Heroines of the five wheels, to pacify our obstacle of subtle mistaken appearance and to bestow upon us the attainments of outer and inner Dakini Land. Outer Dakini Land is the Pure Land of Keajra and inner Dakini Land is meaning clear light. The moment our mind is free from subtle mistaken appearance we open the door through which we can directly see all enlightened Deities. For as long as our mind remains polluted by subtle mistaken appearance this door is closed.*

## Dedication

Thus, through my virtues from correctly performing  
the offerings, praises, recitations and meditations  
Of the generation stage of Glorious Heruka,  
May I complete all the stages  
Of the common and uncommon paths.

For the sake of all living beings  
May I become Heruka;  
And then lead every living being  
To Heruka's supreme state.

And if I do not attain this supreme state in this life,  
At my deathtime may I be met by the venerable Father  
and Mother and their retinue,  
With clouds of breathtaking offerings, heavenly music,  
And many excellent, auspicious signs.

Then, at the end of the clear light of death,  
May I be led to the Pure Land of Keajra,  
The abode of the Knowledge Holders who practise the  
supreme path;  
And there may I swiftly complete this profound path.

May the most profound practice and instruction of  
Heruka,  
Practised by millions of powerful Yogis, greatly increase;  
And may it remain for a very long time without  
degenerating,  
As the main gateway for those seeking liberation.

May the Heroes, Dakinis and their retinues  
Abiding in the twenty-four supreme places of this world,  
Who possess unobstructed power for accomplishing  
this method,  
Never waver from always assisting practitioners.



### **Auspicious prayers**

May there be the auspiciousness of a great treasury of blessings  
Arising from the excellent deeds of all the root and lineage

Gurus,

Who have accomplished the supreme attainment of Buddha

Heruka

By relying upon the excellent, secret path of the King of Tantras.

May there be the auspiciousness of the great excellent deeds  
of the Three Jewels –

The holy Buddha Jewel, the pervading nature Heruka,  
definitive Heruka;

The ultimate, great, secret Dharma Jewel, the scriptures and  
realizations of Heruka Tantra;

And the supreme Sangha Jewel, the assemblies of Heruka's  
retinue Deities.

Through all the great good fortune there is

In the precious, celestial mansions as extensive as the three  
thousand worlds,

Adorned with ornaments like the rays of the sun and  
the moon,

May all worlds and their beings have happiness, goodness,  
glory and prosperity.

### **Prayers for the Virtuous Tradition**

So that the tradition of Je Tsongkhapa,

The King of the Dharma, may flourish,

May all obstacles be pacified

And may all favourable conditions abound.

Through the two collections of myself and others

Gathered throughout the three times,

May the doctrine of Conqueror Losang Dragpa

Flourish for evermore.

**The nine-line *Migtsema* prayer**

Tsongkhapa, crown ornament of the scholars of the  
Land of the Snows,  
You are Buddha Shakyamuni and Vajradhara, the  
source of all attainments,  
Avalokiteshvara, the treasury of unobservable  
compassion,  
Manjushri, the supreme stainless wisdom,  
And Vajrapani, the destroyer of the hosts of maras.  
O Venerable Guru-Buddha, synthesis of all Three Jewels,  
With my body, speech and mind, respectfully I make  
requests:  
Please grant your blessings to ripen and liberate myself  
and others,  
And bestow the common and supreme attainments.

(3x)

## *Condensed Six-session Yoga*

*Everyone who has received a Highest Yoga Tantra empowerment has a commitment to practise six-session yoga. If we are very busy, we can fulfil our six-session commitment by doing the following practice six times each day. First we recall the nineteen commitments of the five Buddha families that are listed below, and then, with a strong determination to keep these commitments purely, we recite the Condensed Six-session Yoga that follows.*

### THE NINETEEN COMMITMENTS OF THE FIVE BUDDHA FAMILIES

#### **The six commitments of the family of Buddha Vairochana:**

- (1) To go for refuge to Buddha
- (2) To go for refuge to Dharma
- (3) To go for refuge to Sangha
- (4) To refrain from non-virtue
- (5) To practise virtue
- (6) To benefit others

**The four commitments of the family of Buddha Akshobya:**

- (1) To keep a vajra to remind us to emphasize the development of great bliss through meditation on the central channel
- (2) To keep a bell to remind us to emphasize meditation on emptiness
- (3) To generate ourself as the Deity while realizing all things that we normally see do not exist
- (4) To rely sincerely upon our Spiritual Guide, who leads us to the practice of the pure moral discipline of the Pratimoksha, Bodhisattva and Tantric vows

**The four commitments of the family of Buddha Ratnasambhava:**

- (1) To give material help
- (2) To give Dharma
- (3) To give fearlessness
- (4) To give love

**The three commitments of the family of Buddha Amitabha:**

- (1) To rely upon the teachings of Sutra
- (2) To rely upon the teachings of the two lower classes of Tantra
- (3) To rely upon the teachings of the two higher classes of Tantra

**The two commitments of the family of Buddha Amoghasiddhi:**

- (1) To make offerings to our Spiritual Guide
- (2) To strive to maintain purely all the vows we have taken

CONDENSED SIX-SESSION YOGA

I go for refuge to the Guru and Three Jewels.

Holding vajra and bell I generate as the Deity and make offerings.

I rely upon the Dharmas of Sutra and Tantra and refrain from all non-virtuous actions.

Gathering all virtuous Dharmas, I help all living beings through the practice of the four givings.

*All nineteen commitments are referred to in this verse. The words, 'I go for refuge to the . . . Three Jewels', refer to the first three commitments of the family of Buddha Vairochana – to go for refuge to Buddha, to go for refuge to Dharma and to go for refuge to Sangha. The word, 'Guru', refers to the fourth commitment of the family of Buddha Akshobya – to rely sincerely upon our Spiritual Guide.*

*The words, 'Holding vajra and bell I generate as the Deity', refer to the first three commitments of the family of Buddha Akshobya – to keep a vajra to remind us of great bliss, to keep a bell to remind us of emptiness and to generate ourselves as the Deity. The words, 'and make offerings', refer to the first commitment of the family of Buddha Amoghasiddhi – to make offerings to our Spiritual Guide.*

*The words, 'I rely upon the Dharmas of Sutra and Tantra', refer to the three commitments of Buddha Amitabha – to rely upon the teachings of Sutra, to rely upon the teachings of the two lower classes of Tantra, and to rely upon the teachings of the two higher classes of Tantra. The words, 'and refrain from all non-virtuous actions', refer to the fourth commitment of the family of Buddha Vairochana – to refrain from non-virtue.*

*The words, 'Gathering all virtuous Dharmas', refer to the fifth commitment of the family of Buddha Vairochana – to practise virtue. The words, 'I help all living beings', refer to the sixth*

*commitment of the family of Buddha Vairochana – to benefit others. The words, ‘through the practice of the four givings’, refer to the four commitments of the family of Buddha Ratnasambhava – to give material help, to give Dharma, to give fearlessness and to give love.*

*Finally, the entire verse refers to the second commitment of the family of Buddha Amoghasiddhi – to strive to maintain purely all the vows we have taken.*

*More detail on the vows and commitments of Secret Mantra can be found in the book Tantric Grounds and Paths.*

**Colophon:** This sadhana was compiled from traditional sources by Venerable Geshe Kelsang Gyatso, June 2009, and revised April 2010

# *Blissful Journey*

HOW TO ENGAGE IN A CLOSE RETREAT OF  
HERUKA BODY MANDALA



*Kyabje Trijang Rinpoche*



# Introduction

Sincere practitioners of *The Yoga of Buddha Heruka* sadhana can perform a close retreat of Heruka body mandala in accordance with the following instructions.

Having set out ritual objects, and torma and other offerings, in either a traditional or simple manner, in the evening of the first day on which the retreat begins you should engage in the practice of *The Yoga of Buddha Heruka* from *Going for refuge* up to and including *Reciting the mantras*; then perform torma and tsog offerings as presented below. The session should be concluded by reciting the *Dedication* and remaining prayers from the sadhana.

Beginning on the second day, if you intend to do four sessions of retreat each day, in the first three sessions you should engage in the practice of *The Yoga of Buddha Heruka* from *Going for refuge* up to and including reciting the *Dedication* and remaining prayers, without any additions. In the fourth or last session you should engage in the practice of *The Yoga of Buddha Heruka* from *Going for refuge* up to and including *Reciting the mantras*, and then perform the torma offerings as presented below; the session should be concluded by reciting the *Dedication* and remaining prayers from the sadhana.

Having collected 100,000 recitations of the essence mantra of Heruka, 100,000 recitations of the three-OM mantra of Vajrayogini,

and 10,000 recitations of the condensed mantra of the sixty-two Deities of Heruka body mandala you then need to perform a fire puja, or burning offering. This practice and its explanation can be found in the book *Essence of Vajrayana*. In this way your close retreat of Heruka body mandala will be completed. Until the fire puja is completed you should engage in at least two sessions of *The Yoga of Buddha Heruka* each day, making tormas offerings in the last session.

Once you have completed the close retreat of Heruka body mandala you can engage in the practice of Heruka body mandala self-initiation, which can be found in the sadhana *Union of No More Learning*. It is most important that whenever you recite the sadhana *The Yoga of Buddha Heruka* you should strongly concentrate on its meaning, free from distraction and impure motivation. Between sessions you should carefully read the commentary to this sadhana presented in *Modern Buddhism – Volume 2: Tantra*, in the chapter *The Practice of Heruka Body Mandala*.

*Geshe Kelsang Gyatso*

*April 2010*

# *Blissful Journey*

## TORMA OFFERING

*Having engaged in the practice of The Yoga of Buddha Heruka from Going for refuge up to and including Reciting the mantras, now perform the torma offering.*

### **Blessing the inner offering**

OM KHANDAROHI HUM HUM PHAT

OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA

SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from YAM comes wind, from RAM comes fire, from AH a grate of three human heads. Upon this from AH appears a broad and expansive skullcup. Inside from OM, KHAM, AM, TRAM, HUM come the five nectars; from LAM, MAM, PAM, TAM, BAM come the five meats, each marked by these letters. The wind blows, the fire blazes, and the substances inside the skullcup melt. Above them from HUM there arises a white, upside-down khatanga, which falls into the skullcup and melts whereby

the substances take on the colour of mercury. Above them three rows of vowels and consonants, standing one above the other, transform into OM AH HUM. From these, light rays draw the nectar of exalted wisdom from the hearts of all the Tathagatas, Heroes and Yoginis of the ten directions. When this is added the contents increase and become vast.  
OM AH HUM (3x)

### **Blessing the outer offerings**

OM KHANDAROHI HUM HUM PHAT  
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA  
SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from KAMs come broad and expansive skullcups, inside which from HUMs come water for drinking, water for bathing, water for the mouth, flowers, incense, lights, perfume, food and music. By nature emptiness, they have the aspect of the individual offering substances, and function as objects of enjoyment of the six senses to bestow special, uncontaminated bliss.

OM AHRGHAM AH HUM  
OM PADÄM AH HUM  
OM ÄNTZAMANAM AH HUM  
OM VAJRA PUPE AH HUM  
OM VAJRA DHUPE AH HUM  
OM VAJRA DIWE AH HUM  
OM VAJRA GÄNDHE AH HUM  
OM VAJRA NEWIDE AH HUM  
OM VAJRA SHAPTA AH HUM

### **Blessing the tormas**

OM KHANDAROHI HUM HUM PHAT

OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA

SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from YAM comes wind, from RAM comes fire, from AH a grate of three human heads. Upon this from AH appears a broad and expansive skullcup. Inside from OM, KHAM, AM, TRAM, HUM come the five nectars; from LAM, MAM, PAM, TAM, BAM come the five meats, each marked by these letters. The wind blows, the fire blazes, and the substances inside the skullcup melt. Above them from HUM there arises a white, upside-down khatanga, which falls into the skullcup and melts whereby the substances take on the colour of mercury. Above them three rows of vowels and consonants, standing one above the other, transform into OM AH HUM. From these, light rays draw the nectar of exalted wisdom from the hearts of all the Tathagatas, Heroes and Yoginis of the ten directions. When this is added the contents increase and become vast.  
OM AH HUM (3x)

### **Inviting the guests of the tormas**

PHAIM

Light rays radiate from the letter HUM on the sun seat at my heart and invite to the space before me the entire assembly of the Deities of Chakrasambara together with his mundane retinues, such as the directional guardians who reside in the eight charnel grounds.

OM AHRGHAM PARTITZA SÖHA

OM PADÄM PARTITZA SÖHA

OM VAJRA PUPE AH HUM SÖHA

OM VAJRA DHUPE AH HUM SÖHA

OM VAJRA DIWE AH HUM SÖHA  
OM VAJRA GÄNDHE AH HUM SÖHA  
OM VAJRA NEWIDE AH HUM SÖHA  
OM VAJRA SHAPTA AH HUM SÖHA

From a white HUM in the tongue of each guest, there arises a white, three-pronged vajra, through which they partake of the essence of the torma by drawing it through straws of light the thickness of only a grain of barley.

### **Offering the principal torma**

OM VAJRA AH RA LI HO: DZA HUM BAM HO: VAJRA DAKINI  
SAMAYA TÖN TRISHAYA HO (3x)

*With the first recitation, offer the torma to the Principal Father, with the second to the Principal Mother, and with the third to the four Yoginis, beginning in the east and offering counter-clockwise.*

### **Offering the torma to the Deities of the heart wheel, speech wheel and body wheel**

OM KARA KARA, KURU KURU, BÄNDHA BÄNDHA, TRASAYA  
TrASAYA, KYOMBHAYA KYOMBHAYA, HROM HROM, HRAH  
HRAH, PHAIM PHAIM, PHAT PHAT, DAHA DAHA, PATSA  
PATSA, BHAKYA BHAKYA BASA RUDHI ÄNTRA MALA  
WALAMBINE, GRIHANA GRIHANA SAPTA PATALA GATA  
BHUDZAMGAM SARWAMPA TARDZAYA TARDZAYA,  
AKANDYA AKANDYA, HRIM HRIM, GYÖN GYÖN, KYAMA  
KYAMA, HAM HAM, HIM HIM, HUM HUM, KILI KILI, SILI  
SILI, HILI HILI, DHILI DHILI, HUM HUM PHAT

## Offering the tormas to the Deities of the commitment wheel

OM VAJRA AH RA LI HO: DZA HUM BAM HO: VAJRA DAKINI  
SAMAYA TÖN TRISHAYA HO (2x)

### Outer offerings

OM AHRGHAM PARTITZA SÖHA  
OM PADÄM PARTITZA SÖHA  
OM VAJRA PUPE AH HUM SÖHA  
OM VAJRA DHUPE AH HUM SÖHA  
OM VAJRA DIWE AH HUM SÖHA  
OM VAJRA GÄNDHE AH HUM SÖHA  
OM VAJRA NEWIDE AH HUM SÖHA  
OM VAJRA SHAPTA AH HUM SÖHA

OM AH VAJRA ADARSHE HUM  
OM AH VAJRA WINI HUM  
OM AH VAJRA GÄNDHE HUM  
OM AH VAJRA RASE HUM  
OM AH VAJRA PARSHE HUM  
OM AH VAJRA DHARME HUM

### Inner offering

OM HUM BAM RIM RIM LIM LIM, KAM KHAM GAM GHAM  
NGAM, TSAM TSHAM DZAM DZHAM NYAM, TrAM THrAM  
DrAM DHrAM NAM, TAM THAM DAM DHAM NAM, PAM  
PHAM BAM BHAM, YAM RAM LAM WAM, SHAM KAM SAM  
HAM HUM HUM PHAT OM AH HUM

### Secret and thatness offerings

Through Father and Mother uniting in embrace, all the principal and retinue Deities enjoy a special experience of great bliss and emptiness.

### **Eight lines of praise to the Father**

OM I prostrate to the Blessed One, Lord of the Heroes  
HUM HUM PHAT

OM To you with a brilliance equal to the fire of the great aeon  
HUM HUM PHAT

OM To you with an inexhaustible topknot HUM HUM PHAT

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

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

OM To you who hold an axe, an uplifted noose, a spear  
and a khatanga HUM HUM PHAT

OM To you who wear a tiger-skin garment HUM HUM PHAT

OM I bow to you whose great smoke-coloured body dispels  
obstructions HUM HUM PHAT

### **Eight lines of praise to the Mother**

OM I prostrate to Vajravaraḥi, the Blessed Mother HUM  
HUM PHAT

OM To the Superior and powerful Knowledge Lady  
unconquered by the three realms HUM HUM PHAT

OM To you who destroy all fears of evil spirits with your  
great vajra HUM HUM PHAT

OM To you with controlling eyes who remain as the vajra  
seat unconquered by others HUM HUM PHAT

OM To you whose wrathful fierce form desiccates Brahma  
HUM HUM PHAT

OM To you who terrify and dry up demons, conquering  
those in other directions HUM HUM PHAT

OM To you who conquer all those who make us dull, rigid  
and confused HUM HUM PHAT

OM I bow to Vajravaraḥi, the Great Mother, the Dakini  
consort who fulfils all desires HUM HUM PHAT



### **Requesting the fulfilment of wishes**

You who have destroyed equally attachment to samsara  
and solitary peace, as well as all conceptualizations,  
Who see all things that exist throughout space;  
O Protector endowed with strong compassion, may I be  
blessed by the waters of your compassion,  
And may the Dakinis take me into their loving care.

### **Offering the torma to the mundane Deities**

The directional guardians, regional guardians, nagas and  
so forth, who reside in the eight great charnel grounds,  
instantly enter into the clear light, and arise in the form of  
the Deities of Heruka in the aspect of Father and Mother.  
From a white HUM in the tongue of each guest, there  
arises a white, three-pronged vajra, through which they  
partake of the essence of the torma by drawing it through  
straws of light the thickness of only a grain of barley.

OM KHA KHA, KHAHI KHAHI, SARWA YAKYA RAKYASA,  
BHUTA, TRETA, PISHATSA, UNATA, APAMARA, VAJRA  
DAKA, DAKI NÄDAYA, IMAM BALING GRIHANTU, SAMAYA  
RAKYANTU, MAMA SARWA SIDDHI METRA YATZANTU,  
YATIPAM, YATETAM, BHUDZATA, PIWATA, DZITRATA,  
MATI TRAMATA, MAMA SARWA KATAYA, SÄDSUKHAM  
BISHUDHAYE, SAHAYEKA BHAWÄNTU, HUM HUM PHAT  
PHAT SÖHA (2x)

*With the first recitation, offer the torma to the guests in the  
cardinal directions, and with the second to the guests in the  
intermediate directions.*

### **Outer offerings**

OM AHRGHAM PARTITZA SÖHA  
OM PADÄM PARTITZA SÖHA  
OM VAJRA PUPE AH HUM SÖHA

OM VAJRA DHUPE AH HUM SÖHA  
OM VAJRA DIWE AH HUM SÖHA  
OM VAJRA GÄNDHE AH HUM SÖHA  
OM VAJRA NEWIDE AH HUM SÖHA  
OM VAJRA SHAPTA AH HUM SÖHA

### **Inner offering**

To the mouths of the directional guardians, regional guardians, nagas and so forth, OM AH HUM

### **Requests**

You the entire gathering of gods,  
The entire gathering of nagas,  
The entire gathering of givers of harm,  
The entire gathering of cannibals,  
The entire gathering of evil spirits,  
The entire gathering of hungry ghosts,  
The entire gathering of flesh-eaters,  
The entire gathering of crazy-makers,  
The entire gathering of forgetful-makers,  
The entire gathering of dakas,  
The entire gathering of female spirits,  
All of you without exception  
Please come here and listen to me.  
O Glorious attendants, swift as thought,  
Who have taken oaths and heart commitments  
To guard the doctrine and benefit living beings,  
Who subdue the malevolent and destroy the dark forces  
With terrifying forms and inexhaustible wrath,  
Who grant results to yogic actions,  
And who have inconceivable powers and blessings,  
To you eight types of guest I prostrate.  
I request all of you together with your consorts, children  
and servants

To grant me the fortune of all the attainments.  
May I and other practitioners  
Have good health, long life, power,  
Glory, fame, fortune,  
And extensive enjoyments.  
Please grant me the attainments  
Of pacifying, increasing, controlling and wrathful actions.  
O Guardians, always assist me.  
Eradicate all untimely death, sicknesses,  
Harm from spirits and hindrances.  
Eliminate bad dreams,  
Ill omens and bad actions.

May there be happiness in the world, may the years be good,  
May crops increase, and may Dharma flourish.  
May all goodness and happiness come about,  
And may all wishes be accomplished.

*At this point you can, if you wish, make the tsog offering. This starts on page 323.*

### **Purifying any mistakes made during this practice with the hundred-letter mantra of Heruka**

OM VAJRA HERUKA SAMAYA, MANU PALAYA, HERUKA  
TENO PATITA, DRIDHO ME BHAWA, SUTO KAYO ME BHAWA,  
SUPO KAYO ME BHAWA, ANURAKTO ME BHAWA, SARWA  
SIDDHI ME PRAYATZA, SARWA KARMA SUTZA ME, TZITAM  
SHRIYAM KURU HUM, HA HA HA HA HO BHAGAWÄN,  
VAJRA HERUKA MA ME MUN TSA, HERUKA BHAWA, MAHA  
SAMAYA SATTÖ AH HUM PHAT

OM YOGA SHUDDHA SARWA DHARMA YOGA SHUDDHO HAM  
VAJRA MU

The mundane beings return to their own places, and the assembly of the Deities of the in-front-generation dissolve into me.

## **Dissolution and generating the action Deities**

The charnel grounds and protection circle dissolve into the celestial mansion. The celestial mansion dissolves into the Deities of the commitment wheel. They dissolve into the Deities of the body wheel. They dissolve into the Deities of the speech wheel. They dissolve into the Deities of the heart wheel. They dissolve into the four Yoginis of the great bliss wheel. They dissolve into me, the Principal Deity Father and Mother, the nature of the white and red indestructible drop. I, the Principal Deity Father and Mother, also melt into light and dissolve into the letter HUM at my heart, in nature the emptiness of the Dharmakaya.

From the state of emptiness our world arises as Heruka's Pure Land, Keajra. I and all sentient beings arise as the Blessed One Heruka, with a blue-coloured body, one face, and two arms embracing Vajravarahi.

*The session should be concluded by reciting the Dedication and remaining prayers from the sadhana The Yoga of Buddha Heruka.*

THE TSOG OFFERING TO HERUKA BODY MANDALA

**Blessing the outer and inner offerings, the environment  
and beings, and the substances of the tsog offering**

OM AH HUM (3x)

By nature exalted wisdom, having the aspect of the inner offering and the individual offering substances, and functioning as objects of enjoyment of the six senses to generate a special, exalted wisdom of bliss and emptiness, inconceivable clouds of outer, inner and secret offerings, commitment substances and attractive offerings, cover all the ground and fill the whole of space.

EH MA HO Great manifestation of exalted wisdom.

All realms are vajra realms

And all places are great vajra palaces

Endowed with vast clouds of Samantabhadra's offerings,

An abundance of all desired enjoyments.

All beings are actual Heroes and Heroines.

Everything is immaculately pure,

Without even the name of mistaken impure appearance.

HUM All elaborations are completely pacified in the state of the Truth Body. The wind blows and the fire blazes.

Above, on a grate of three human heads, AH within a qualified skullcup, OM the individual substances blaze.

Above these stand OM AH HUM, each ablaze with its brilliant colour. Through the wind blowing and the fire blazing, the substances melt. Boiling, they swirl in a great vapour. Masses of light rays from the three letters radiate to the ten directions and invite the three vajras together with nectars. These dissolve separately into the three letters. Melting into nectar, they blend with the mixture. Purified, transformed and increased,

EH MA HO They become a blazing ocean of magnificent  
delights.

OM AH HUM (3x)

### **Inviting the guests of the tsog offering**

PHAIM

From the sacred palace of the Dharmakaya,  
Great Master, holder of the supreme lineage of the Vajrayana,  
Who fulfil our hopes for all the attainments,  
O Assembly of root and lineage Gurus, please come to this  
place.

From the twenty-four holy places throughout the world,  
O Glorious Heruka, whose nature is the compassion of all  
the Buddhas,  
And all the Heroes and Heroines of these places,  
Please come here to bestow the attainments that we long for.

From the pure and impure lands of the ten directions,  
O Assembly of Yidams, Buddhas, Bodhisattvas and Dharma  
Protectors,  
And all the beings of samsara and nirvana,  
Please come here as guests of this tsog offering.

OM GURU VAJRADHARA CHAKRASAMBARA SÄMANDALA  
DEWA SARWA BUDDHA BODHISATTÖ SAPARIWARA EH  
HAYE HI VAJRA SAMAYA DZA DZA

PÄMA KAMALAYE TÖN

### **Making the tsog offering**

HO This ocean of tsog offering of uncontaminated nectar,  
Blessed by concentration, mantra and mudra,  
I offer to please my kind root Guru, Guru Sumati Buddha  
Heruka.

OM AH HUM

Delighted by enjoying these magnificent objects of desire,

EH MA HO

Please bless me so that I may attain outer and inner

Dakini Land.

HO This ocean of tsog offering of uncontaminated nectar,

Blessed by concentration, mantra and mudra,

I offer to please the four Yoginis of the great bliss wheel.

OM AH HUM

Delighted by enjoying these magnificent objects of desire,

EH MA HO

Please bless me so that I may attain spontaneous great bliss.

HO This ocean of tsog offering of uncontaminated nectar,

Blessed by concentration, mantra and mudra,

I offer to please the Heroes and Heroines of the vajra mind.

OM AH HUM

Delighted by enjoying these magnificent objects of desire,

EH MA HO

Please bless me so that I may experience delight with the  
messengers of the vajra mind family.

HO This ocean of tsog offering of uncontaminated nectar,

Blessed by concentration, mantra and mudra,

I offer to please the Heroes and Heroines of the vajra speech.

OM AH HUM

Delighted by enjoying these magnificent objects of desire,

EH MA HO

Please bless me so that I may experience delight with the  
messengers of the vajra speech family.

HO This ocean of tsog offering of uncontaminated nectar,

Blessed by concentration, mantra and mudra,

I offer to please the Heroes and Heroines of the vajra body.

OM AH HUM

Delighted by enjoying these magnificent objects of desire,

EH MA HO

Please bless me so that I may experience delight with the messengers of the vajra body family.

HO This ocean of tsog offering of uncontaminated nectar,  
Blessed by concentration, mantra and mudra,  
I offer to please the Deities of the commitment wheel.

OM AH HUM

Delighted by enjoying these magnificent objects of desire,  
EH MA HO

Please bless me so that I may pacify all obstacles.

HO This ocean of tsog offering of uncontaminated nectar,  
Blessed by concentration, mantra and mudra,  
I offer to please all other Yidams, Buddhas, Bodhisattvas  
and Dharma Protectors.

OM AH HUM

Delighted by enjoying these magnificent objects of desire,  
EH MA HO

Please bless me so that I may attain all the realizations of  
Sutra and Tantra.

HO This ocean of tsog offering of uncontaminated nectar,  
Blessed by concentration, mantra and mudra,  
I offer to please the assembly of mother sentient beings.

OM AH HUM

Delighted by enjoying these magnificent objects of desire,  
EH MA HO

May suffering and mistaken appearance be pacified.

### **Outer offerings**

OM AHRGHAM PARTITZA SÖHA

OM PADÄM PARTITZA SÖHA

OM VAJRA PUPE AH HUM SÖHA

OM VAJRA DHUPE AH HUM SÖHA

OM VAJRA DIWE AH HUM SÖHA

OM VAJRA GÄNDHE AH HUM SÖHA



OM VAJRA NEWIDE AH HUM SÖHA  
OM VAJRA SHAPTA AH HUM SÖHA

### **Inner offering**

OM HUM BAM RIM RIM LIM LIM, KAM KHAM GAM GHAM  
NGAM, TSAM TSHAM DZAM DZHAM NYAM, TrAM THrAM  
DrAM DHrAM NAM, TAM THAM DAM DHAM NAM, PAM  
PHAM BAM BHAM, YAM RAM LAM WAM, SHAM KAM SAM  
HAM HUM HUM PHAT OM AH HUM

### **Secret and thatness offerings**

Through Father and Mother uniting in embrace, all the principal and retinue Deities enjoy a special experience of great bliss and emptiness.

### **Eight lines of praise to the Father**

OM I prostrate to the Blessed One, Lord of the Heroes  
HUM HUM PHAT  
OM To you with a brilliance equal to the fire of the great  
aeon HUM HUM PHAT  
OM To you with an inexhaustible topknot HUM HUM PHAT  
OM To you with a fearsome face and bared fangs HUM  
HUM PHAT  
OM To you whose thousand arms blaze with light HUM  
HUM PHAT  
OM To you who hold an axe, an uplifted noose, a spear  
and a khatanga HUM HUM PHAT  
OM To you who wear a tiger-skin garment HUM HUM PHAT  
OM I bow to you whose great smoke-coloured body dispels  
obstructions HUM HUM PHAT

### **Eight lines of praise to the Mother**

OM I prostrate to Vajravarahi, the Blessed Mother HUM  
HUM PHAT

OM To the Superior and powerful Knowledge Lady  
unconquered by the three realms HUM HUM PHAT

OM To you who destroy all fears of evil spirits with your  
great vajra HUM HUM PHAT

OM To you with controlling eyes who remain as the vajra  
seat unconquered by others HUM HUM PHAT

OM To you whose wrathful fierce form desiccates Brahma  
HUM HUM PHAT

OM To you who terrify and dry up demons, conquering  
those in other directions HUM HUM PHAT

OM To you who conquer all those who make us dull, rigid  
and confused HUM HUM PHAT

OM I bow to Vajravarahi, the Great Mother, the Dakini  
consort who fulfils all desires HUM HUM PHAT

### **Making the tsog offering to the Vajra Master**

EH MA HO Great circle of tsog!

O Great Hero we understand

That, following in the path of the Sugatas of the three times,  
You are the source of all attainments.

Forsaking all minds of conceptualization

Please continuously enjoy this circle of tsog.

AH LA LA HO

### **The Master's reply**

OM With a nature inseparable from the three vajras  
I generate as the Guru-Deity.

AH This nectar of uncontaminated exalted wisdom and bliss,

HUM Without stirring from bodhichitta,

I partake to delight the Deities dwelling in my body.

AH HO MAHA SUKHA

## Song of the Spring Queen

HUM All you Tathagatas,  
Heroes, Yoginis,  
Dakas and Dakinis,  
To all of you I make this request:  
O Heruka who delight in great bliss,  
You engage in the Union of spontaneous bliss,  
By attending the Lady intoxicated with bliss  
And enjoying in accordance with the rituals.  
AH LA LA, LA LA HO, AH I AH, AH RA LI HO  
May the assembly of stainless Dakinis  
Look with loving affection and accomplish all deeds.

HUM All you Tathagatas,  
Heroes, Yoginis,  
Dakas and Dakinis,  
To all of you I make this request:  
With a mind completely aroused by great bliss  
And a body in a dance of constant motion,  
I offer to the hosts of Dakinis  
The great bliss from enjoying the lotus of the mudra.  
AH LA LA, LA LA HO, AH I AH, AH RA LI HO  
May the assembly of stainless Dakinis  
Look with loving affection and accomplish all deeds.

HUM All you Tathagatas,  
Heroes, Yoginis,  
Dakas and Dakinis,  
To all of you I make this request:  
You who dance with a beautiful and peaceful manner,  
O Blissful Protector and the hosts of Dakinis,  
Please come here before me and grant me your blessings,  
And bestow upon me spontaneous great bliss.  
AH LA LA, LA LA HO, AH I AH, AH RA LI HO  
May the assembly of stainless Dakinis  
Look with loving affection and accomplish all deeds.

HUM All you Tathagatas,  
Heroes, Yoginis,  
Dakas and Dakinis,  
To all of you I make this request:  
You who have the characteristic of the liberation of great bliss,  
Do not say that deliverance can be gained in one lifetime  
Through various ascetic practices having abandoned great bliss,  
But that great bliss resides in the centre of the supreme lotus.  
AH LA LA, LA LA HO, AH I AH, AH RA LI HO  
May the assembly of stainless Dakinis  
Look with loving affection and accomplish all deeds.

HUM All you Tathagatas,  
Heroes, Yoginis,  
Dakas and Dakinis,  
To all of you I make this request:  
Like a lotus born from the centre of a swamp,  
This method, though born from attachment, is unstained by the  
    faults of attachment.  
O Supreme Dakini, through the bliss of your lotus,  
Please quickly bring liberation from the bonds of samsara.  
AH LA LA, LA LA HO, AH I AH, AH RA LI HO  
May the assembly of stainless Dakinis  
Look with loving affection and accomplish all deeds.

HUM All you Tathagatas,  
Heroes, Yoginis,  
Dakas and Dakinis,  
To all of you I make this request:  
Just as the essence of honey in the honey source  
Is drunk by swarms of bees from all directions,  
So through your broad lotus with six characteristics  
Please bring satisfaction with the taste of great bliss.  
AH LA LA, LA LA HO, AH I AH, AH RA LI HO  
May the assembly of stainless Dakinis  
Look with loving affection and accomplish all deeds.

### **Blessing the remaining tsog offering**

HUM Impure mistaken appearances are purified in emptiness,

AH Great nectar accomplished from exalted wisdom,

OM It becomes a vast ocean of desired enjoyment.

OM AH HUM (3x)

### **Giving the remaining tsog offering to the spirits**

HO This ocean of remaining tsog offering of  
uncontaminated nectar,

Blessed by concentration, mantra and mudra,

I offer to please the assembly of oath-bound guardians.

OM AH HUM

Delighted by enjoying these magnificent objects of desire,

EH MA HO

Please perform perfect actions to help practitioners.

*Send out the remainder of the tsog offering to the spirits.*

HO

O Guests of the remainder together with your retinues

Please enjoy this ocean of remaining tsog offering.

May those who spread the precious doctrine,

The holders of the doctrine, their benefactors and others,

And especially I and other practitioners

Have good health, long life, power,

Glory, fame, fortune,

And extensive enjoyments.

Please grant me the attainments

Of pacifying, increasing, controlling and wrathful actions.

You who are bound by oaths please protect me

And help me to accomplish all the attainments.

Eradicate all untimely death, sicknesses,

Harm from spirits and hindrances.

Eliminate bad dreams,

Ill omens and bad actions.

May there be happiness in the world, may the years  
be good,  
May crops increase, and may Dharma flourish.  
May all goodness and happiness come about,  
And may all wishes be accomplished.

By the force of this bountiful giving  
May I become a Buddha for the sake of living beings;  
And through my generosity may I liberate  
All those not liberated by previous Buddhas.

**Colophon:** This sadhana was compiled from traditional sources by Venerable Geshe Kelsang Gyatso, April 2010.

*Quick Path to Great Bliss*

VAJRAYOGINI SELF-GENERATION SADHANA

by Je Phabongkhapa





# Introduction

The instructions on the Highest Yoga Tantra practice of Venerable Vajrayogini were taught by Buddha Vajradhara in the forty-seventh and forty-eighth chapters of the *Condensed Root Tantra of Heruka*. This particular lineage of instructions, the Narokhacho lineage, was passed directly from Vajrayogini to Naropa, and from him through an unbroken lineage of realized practitioners to the present-day Teachers.

After Buddha Vajradharma had taught the practice he left the mandalas of Heruka and Vajrayogini intact in twenty-four auspicious places in this world. Thus even to this day there are countless manifestations of Vajrayogini in this world who help sincere practitioners to gain realizations by blessing their mental continuum.

In many respects the practice of Vajrayogini is ideally suited to the present day. By relying upon this practice sincerely, with a good heart and a mind of faith, it is definitely possible to attain full enlightenment; but to accomplish such results we must practise the extensive sadhana regularly.

This particular sadhana, *Quick Path to Great Bliss*, was composed by the great Lama Phabongkha Rinpoche. Compared to other sadhanas it is not very long, but it contains all the essential practices of Secret Mantra. To practise the sadhana successfully

we should first receive the empowerment of Vajrayogini, and then study authentic instructions on the practice such as those found in the commentary *Guide to Dakini Land*. This sadhana is suitable both for our regular daily practice and for retreat; and we can practise it alone or in a group.

*Geshe Kelsang Gyatso*

1985

# *Quick Path to Great Bliss*

## THE YOGA OF IMMEASURABLES

### **Going for refuge**

In the space before me appear Guru Chakrasambara Father and Mother, surrounded by the assembly of root and lineage Gurus, Yidams, Three Jewels, Attendants and Protectors.

*Imagining yourself and all sentient beings going for refuge, recite three times:*

I and all sentient beings, the migrators as extensive as  
space, from this time forth until we reach the essence  
of enlightenment,  
Go for refuge to the glorious, sacred Gurus,  
Go for refuge to the complete Buddhas, the Blessed Ones,  
Go for refuge to the sacred Dharmas,  
Go for refuge to the superior Sanghas.

(3x)

## **Generating bodhichitta**

*Generate bodhichitta and the four immeasurables while reciting three times:*

Once I have attained the state of a complete Buddha, I shall free all sentient beings from the ocean of samsara's suffering and lead them to the bliss of full enlightenment. For this purpose I shall practise the stages of Vajrayogini's path. (3x)

## **Receiving blessings**

*Now with your palms pressed together, recite:*

I prostrate and go for refuge to the Gurus and Three Precious Jewels. Please bless my mental continuum.

*Due to reciting this:*

The objects of refuge before me melt into the form of white, red and dark blue rays of light. These dissolve into me and I receive their blessings of body, speech and mind.

## **Instantaneous self-generation**

In an instant I become Venerable Vajrayogini.

## **Blessing the inner offering**

*Purify the inner offering either with the mantra emanating from the four mouths or with the following:*

OM KHANDAROHİ HUM HUM PHAT  
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA  
SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from YAM comes wind, from RAM comes fire, from AH a grate of three human heads. Upon this from AH appears a broad and expansive skullcup.

Inside from OM, KHAM, AM, TRAM, HUM come the five nectars; from LAM, MAM, PAM, TAM, BAM come the five meats, each marked by these letters. The wind blows, the fire blazes, and the substances inside the skullcup melt. Above them from HUM there arises a white, upside-down khatanga, which falls into the skullcup and melts whereby the substances take on the colour of mercury. Above them three rows of vowels and consonants, standing one above the other, transform into OM AH HUM. From these, light rays draw the nectar of exalted wisdom from the hearts of all the Tathagatas, Heroes and Yoginis of the ten directions. When this is added the contents increase and become vast.  
OM AH HUM (3x)

### **Blessing the outer offerings**

*Now bless the two waters, flowers, incense, lights, perfume, food and music.*

OM KHANDAROHI HUM HUM PHAT  
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA  
SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from KAM come skullcup vessels inside which from HUM come offering substances. By nature emptiness, they have the aspect of the individual offering substances, and function as objects of enjoyment of the six senses to bestow special, uncontaminated bliss.

OM AHRGHAM AH HUM  
OM PADÄM AH HUM  
OM VAJRA PUPE AH HUM  
OM VAJRA DHUPE AH HUM  
OM VAJRA DIWE AH HUM  
OM VAJRA GÄNDHE AH HUM  
OM VAJRA NEWIDE AH HUM  
OM VAJRA SHAPTA AH HUM

## **Meditation and recitation of Vajrasattva**

On my crown, on a lotus and moon seat, sit Vajrasattva Father and Mother embracing each other. They have white-coloured bodies, one face and two hands, and hold vajra and bell and curved knife and skullcup. The Father is adorned with six mudras, the Mother with five. They sit in the vajra and lotus postures. On a moon in his heart is a HUM encircled by the mantra rosary. From this a stream of white nectar descends, cleansing all sickness, spirits, negativities and obstructions.

OM VAJRA HERUKA SAMAYA, MANU PALAYA, HERUKA  
TENÖ PATITA, DRIDHO ME BHAWA, SUTO KAYO ME BHAWA,  
SUPO KAYO ME BHAWA, ANURAKTO ME BHAWA, SARWA  
SIDDHI ME PRAYATZA, SARWA KARMA SUTZA ME, TZITAM  
SHRIYAM KURU HUM, HA HA HA HA HO BHAGAWÄN,  
VAJRA HERUKA MA ME MUN TSA, HERUKA BHAWA, MAHA  
SAMAYA SATTÖ AH HUM PHAT

*Recite the mantra twenty-one times and then contemplate:*

Vajrasattva Father and Mother dissolve into me and my three doors become inseparable from the body, speech and mind of Vajrasattva.

## **THE YOGA OF THE GURU**

### **Visualization**

In the space before me arising from the appearance of the exalted wisdom of non-dual purity and clarity is a celestial mansion which is square with four doorways, ornaments and archways, and complete with all the essential features. In the centre on a jewelled throne supported by eight great lions, on a seat of a lotus of various colours, a sun and a moon, sits my kind root Guru in the aspect of Buddha Vajradharma. He has a red-coloured body, one face, and

two hands which are crossed at his heart and hold a vajra and bell. His hair is tied up in a topknot and he sits with his legs crossed in the vajra posture. He assumes the form of a sixteen-year-old in the prime of his youth, adorned with silks and all the bone and jewelled ornaments.

Beginning in front of him and circling counter-clockwise are all the lineage Gurus from Buddha Vajradhara to my root Guru. They are in the aspect of Hero Vajradharma with red-coloured bodies, one face and two hands. Their right hands play damarus which reverberate with the sound of bliss and emptiness. Their left hands hold at their hearts skullcups filled with nectar, and their left elbows hold khatangas. They sit with their legs crossed in the vajra posture. In the prime of their youth, they are adorned with six bone ornaments.

The Principal and all of his retinue have at their foreheads OM, at their throats AH, and at their hearts HUM. From the HUM at their hearts light rays radiate and invite from their natural abodes the Gurus, Yidams, hosts of mandala Deities, and the assembly of Buddhas, Bodhisattvas, Heroes, Dakinis, Dharmapalas and Protectors.

OM VAJRA SAMADZA DZA HUM BAM HO

Each becomes a nature which is the synthesis of all objects of refuge.

### **Prostration**

*With your palms pressed together, recite:*

Vajra Holder, my jewel-like Guru,  
Through whose kindness I can accomplish  
The state of great bliss in an instant,  
At your lotus feet humbly I bow.

Offering goddesses emanate from my heart and perform  
the offerings.

### **Outer offerings**

OM AHRGHAM PARTITZA SÖHA  
OM PADÄM PARTITZA SÖHA  
OM VAJRA PUPE AH HUM SÖHA  
OM VAJRA DHUPE AH HUM SÖHA  
OM VAJRA DIWE AH HUM SÖHA  
OM VAJRA GÄNDHE AH HUM SÖHA  
OM VAJRA NEWIDE AH HUM SÖHA  
OM VAJRA SHAPTA AH HUM SÖHA

OM AH VAJRA ADARSHE HUM  
OM AH VAJRA WINI HUM  
OM AH VAJRA GÄNDHE HUM  
OM AH VAJRA RASE HUM  
OM AH VAJRA PARSHE HUM  
OM AH VAJRA DHARME HUM

### **Inner offering**

OM GURU VAJRA DHARMA SAPARIWARA OM AH HUM

### **Secret offering**

*Contemplate that innumerable knowledge goddesses such as  
Pemachen emanate from your heart and assume the form of  
Vajrayogini. Guru Father and Mother embrace and experience  
uncontaminated bliss.*

And I offer most attractive illusory mudras,  
A host of messengers born from places, born from mantra  
and spontaneously born,  
With slender bodies, skilled in the sixty-four arts of love,  
And possessing the splendour of youthful beauty.



### **Thatness offering**

*Remember that the three circles of the offering are indivisible bliss and emptiness.*

I offer you the supreme, ultimate bodhichitta,  
A great, exalted wisdom of spontaneous bliss free from  
obstructions,  
Inseparable from the nature of all phenomena, the sphere  
of freedom from elaboration,  
Effortless, and beyond words, thoughts and expressions.

### **Offering our spiritual practice**

I go for refuge to the Three Jewels  
And confess individually all negative actions.  
I rejoice in the virtues of all beings  
And promise to accomplish a Buddha's enlightenment.

I go for refuge until I am enlightened  
To Buddha, Dharma and the Supreme Assembly,  
And to accomplish the aims of myself and others  
I shall generate the mind of enlightenment.

Having generated the mind of supreme enlightenment,  
I shall invite all sentient beings to be my guests  
And engage in the pleasing, supreme practices of  
enlightenment.  
May I attain Buddhahood to benefit migrators.

### **Kusali tsog offering**

My own mind, the powerful Lady of Dakini Land, the size  
of only a thumb, leaves through the crown of my head and  
comes face to face with my root Guru. Once again I return  
and, slicing the skull from my old body, place it upon a grate  
of three human heads which has arisen instantaneously. I  
chop up the rest of my flesh, blood and bones, and heap it

inside. By staring with wide open eyes I purify, transform and increase it into an ocean of nectar.

OM AH HUM HA HO HRIH (3x)

Innumerable offering goddesses holding skullcups emanate from my heart. With the skullcups they scoop up nectar and offer it to the guests, who partake by drawing it through their tongues which are straws of vajra-light.

I offer this nectar of commitment substance  
To my root Guru, the nature of the four [Buddha] bodies;  
May you be pleased.

OM AH HUM (7x)

I offer this nectar of commitment substance  
To the lineage Gurus, the source of attainments;  
May you be pleased.

OM AH HUM

I offer this nectar of commitment substance  
To the assembly of Gurus, Yidams, Three Jewels and  
Protectors;  
May you be pleased.

OM AH HUM

I offer this nectar of commitment substance  
To the guardians who reside in the local places and  
in the regions;  
May you assist me.

OM AH HUM

I offer this nectar of commitment substance  
To all sentient beings in the six realms and the  
intermediate state;  
May you be freed.

OM AH HUM

Through this offering all the guests are satiated with an  
uncontaminated bliss

And the sentient beings attain the Truth Body free from  
obstructions.

The three circles of the offering are the nature of non-dual  
bliss and emptiness,

Beyond words, thoughts and expressions.

### **Offering the mandala**

OM VAJRA BHUMI AH HUM

Great and powerful golden ground,

OM VAJRA REKHE AH HUM

At the edge the iron fence stands around the outer circle.

In the centre Mount Meru the king of mountains,

Around which are four continents:

In the east, Purvavideha, in the south, Jambudipa,

In the west, Aparagodaniya, in the north, Uttarakuru.

Each has two sub-continents:

Deha and Videha, Tsamara and Abatsamara,

Satha and Uttaramantrina, Kurava and Kaurava.

The mountain of jewels, the wish-granting tree,

The wish-granting cow, and the harvest unsown.

The precious wheel, the precious jewel,

The precious queen, the precious minister,

The precious elephant, the precious supreme horse,

The precious general, and the great treasure vase.

The goddess of beauty, the goddess of garlands,

The goddess of music, the goddess of dance,

The goddess of flowers, the goddess of incense,

The goddess of light, and the goddess of scent.

The sun and the moon, the precious umbrella,

The banner of victory in every direction.

In the centre all treasures of both gods and men,

An excellent collection with nothing left out.

I offer this to you my kind root Guru and lineage Gurus,

To all of you sacred and glorious Gurus;  
Please accept with compassion for migrating beings,  
And having accepted please grant us your blessings.

O Treasure of Compassion, my Refuge and Protector,  
I offer you the mountain, continents, precious objects,  
treasure vase, sun and moon,  
Which have arisen from my aggregates, sources and  
elements  
As aspects of the exalted wisdom of spontaneous bliss  
and emptiness.

I offer without any sense of loss  
The objects that give rise to my attachment, hatred and  
confusion,  
My friends, enemies and strangers, our bodies and  
enjoyments;  
Please accept these and bless me to be released directly  
from the three poisons.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

### **Requesting the lineage Gurus**

Vajradharma, Lord of the family of the ocean of  
Conquerors,  
Vajrayogini, supreme Mother of the Conquerors,  
Naropa, powerful Son of the Conquerors,  
I request you, please bestow the spontaneously born  
exalted wisdom.

Pamtingpa, holder of the explanations of the great secrets  
for disciples,  
Sherab Tseg, you are a treasure of all the precious secrets,  
Malgyur Lotsawa, lord of the ocean of Secret Mantra,  
I request you, please bestow the spontaneously born  
exalted wisdom.

Great Sakya Lama, you are powerful Vajradhara,  
Venerable Sonam Tsemo, supreme vajra son,  
Dragpa Gyaltsen, crown ornament of the vajra holders,  
I request you, please bestow the spontaneously born  
exalted wisdom.

Great Sakya Pandita, master scholar of the Land of the  
Snows,  
Drogon Chogyal Pagpa, crown ornament of all beings of  
the three grounds,  
Shangton Choje, holder of the Sakya doctrine,  
I request you, please bestow the spontaneously born  
exalted wisdom.

Nasa Dragpugpa, powerful accomplished one,  
Sonam Gyaltsen, navigator of scholars and supremely  
accomplished ones,  
Yarlungpa, lord of the whispered lineage of the family of  
accomplished ones,  
I request you, please bestow the spontaneously born  
exalted wisdom.

Gyalwa Chog, refuge and protector of all migrators, both  
myself and others,  
Jamyang Namka, you are a great being,  
Lodro Gyaltsen, great being and lord of the Dharma,  
I request you, please bestow the spontaneously born  
exalted wisdom.

Jetsun Doringpa, you are unequalled in kindness,  
Tenzin Losel, you have practised in accordance with the [Guru's]  
words,  
Kyentse, the expounder of the great, secret lineage of  
words,  
I request you, please bestow the spontaneously born  
exalted wisdom.

Labsum Gyaltzen, holder of the mantra families,  
Glorious Wangchug Rabten, all-pervading lord of the  
hundred families,  
Jetsun Kangyurpa, principal of the families,  
I request you, please bestow the spontaneously born  
exalted wisdom.

Shaluwa, all-pervading lord of the ocean of mandalas,  
Kyenrabje, principal of all the mandalas,  
Morchenpa, lord of the circle of mandalas,  
I request you, please bestow the spontaneously born  
exalted wisdom.

Nesarpa, navigator of the ocean of whispered lineages,  
Losel Phuntsog, lord of the whispered lineages,  
Tenzin Trinlay, scholar who furthered the whispered  
lineages,  
I request you, please bestow the spontaneously born  
exalted wisdom.

Kangyurpa, all-pervading lord upholding the Ganden  
doctrine,  
Ganden Dargyay, friend of migrators in degenerate  
times,  
Dharmabhadra, holder of the Ganden tradition,  
I request you, please bestow the spontaneously born  
exalted wisdom.

Losang Chopel, lord of the Sutras and Tantras,  
You have completed the essence of the paths of all the  
Sutras and Tantras.  
Jigme Wangpo, scholar who furthered the Sutras and  
Tantras,  
I request you, please bestow the spontaneously born  
exalted wisdom.

Dechen Nyingpo, you have the blessings of Naropa  
To explain perfectly in accordance with Naropa

The essence of the excellent ripening and liberating paths  
of the Naro Dakini,  
I request you, please bestow the spontaneously born  
exalted wisdom.

Losang Yeshe, Vajradhara,  
You are a treasury of instructions on the ripening and  
liberating [paths] of the Vajra Queen,  
The supreme, quick path for attaining the vajra state,  
I request you, please bestow the spontaneously born  
exalted wisdom.

Kelsang Gyatso, you have completed all the profound  
and essential exalted states,  
You are the compassionate Refuge and Protector of  
mother sentient beings,  
You reveal the unmistakable path,  
I request you, please bestow the spontaneously born  
exalted wisdom.

My kind root Guru, Vajradharma,  
You are the embodiment of all the Conquerors,  
Who grant the blessings of all Buddhas' speech,  
I request you, please bestow the spontaneously born  
exalted wisdom.

Please bless me so that through the force of meditation  
On the Dakini yoga of the profound generation stage,  
And the central channel yoga of completion stage,  
I may generate the exalted wisdom of spontaneous  
great bliss and attain the enlightened Dakini state.

### **Receiving the blessings of the four empowerments**

I request you O Guru incorporating all objects of refuge,  
Please grant me your blessings,  
Please grant me the four empowerments completely,  
And bestow on me, please, the state of the four bodies. (3x)

*Contemplate that as a result of your requests:*

White light rays and nectars radiate from the OM at the forehead of my Guru.

They dissolve into my forehead, purifying the negativities and obstructions of my body.

I receive the vase empowerment, and the blessings of my Guru's body enter my body.

Red light rays and nectars radiate from the AH at the throat of my Guru.

They dissolve into my throat, purifying the negativities and obstructions of my speech.

I receive the secret empowerment, and the blessings of my Guru's speech enter my speech.

Blue light rays and nectars radiate from the HUM at the heart of my Guru.

They dissolve into my heart, purifying the negativities and obstructions of my mind.

I receive the wisdom-mudra empowerment, and the blessings of my Guru's mind enter my mind.

White, red and blue light rays and nectars radiate from the letters at my Guru's three places.

They dissolve into my three places, purifying the negativities and obstructions of my body, speech and mind.

I receive the fourth empowerment, the precious word empowerment, and the blessings of my Guru's body, speech and mind enter my body, speech and mind.

### **Brief request**

I request you my precious Guru, the essence of all Buddhas of the three times, please bless my mental continuum.

(3x)



## **Absorbing the Gurus**

Requested in this way, the encircling lineage Gurus dissolve into my root Guru in the centre. My root Guru too, out of affection for me, melts into the form of red light and, entering through the crown of my head, mixes inseparably with my mind in the aspect of a red letter BAM at my heart.

## THE YOGA OF SELF-GENERATION

### **Bringing death into the path of the Truth Body**

This very letter BAM expands and spreads to the ends of space whereby all worlds and their beings become the nature of bliss and emptiness. Once again, contracting gradually from the edges, it becomes an extremely minute letter BAM which dissolves in stages from the bottom up into the nada. Then even the nada disappears and becomes the Truth Body of inseparable bliss and emptiness.  
OM SHUNYATA GYANA VAJRA SÖBHAWA ÄMAKO HAM

### **Bringing the intermediate state into the path of the Enjoyment Body**

From the state of emptiness where all appearance has gathered like this there appears a red letter BAM standing upright in space, in essence an aspect of my own mind, the exalted wisdom of non-dual bliss and emptiness.

### **Bringing rebirth into the path of the Emanation Body**

From the state of emptiness, from EH EH comes a red phenomena source, a double tetrahedron. Inside from AH comes a moon mandala, white with a shade of red. Upon this standing in a circle counter-clockwise rests the mantra  
OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE  
VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT SÖHA.

I, the letter BAM in space, see the moon and, motivated to take rebirth in its centre, enter the centre of the moon.

Light rays radiate from the moon, letter BAM, and mantra rosary making all worlds and beings of samsara and nirvana into the nature of Venerable Vajrayogini. These gather back and dissolve into the letter BAM and mantra rosary which change completely into the supported and supporting mandala, fully and all at once.

### **Checking meditation on the mandala and the beings within it**

Furthermore, there is the vajra ground, fence, tent and canopy, outside of which a mass of five-coloured fires blaze, swirling counter-clockwise. Inside these is the circle of the eight great charnel grounds, the Ferocious One and so forth. In the centre of these is a red phenomena source, a double tetrahedron, with its broad neck facing upwards and its fine tip pointing downwards. Except for the front and back, each of the other four corners is marked by a pink joy swirl whirling counter-clockwise.

Inside the phenomena source, in the centre of an eight-petalled lotus of various colours, is a sun mandala. Upon this I arise in the form of Venerable Vajrayogini. My outstretched right leg treads on the breast of red Kalarati. My bent left leg treads on the head of black Bhairawa, which is bent backwards. I have a red-coloured body which shines with a brilliance like that of the fire of the aeon. I have one face, two hands and three eyes looking towards the Pure Land of the Dakinis. My right hand, outstretched and pointing downwards, holds a curved knife marked with a vajra. My left holds up a skullcup filled with blood which I partake of with my upturned mouth. My left shoulder holds a khatanga marked with a vajra from which hang a damaru, bell and triple banner. My black

hair hanging straight covers my back down to my waist. In the prime of my youth, my desirous breasts are full and I show the manner of generating bliss. My head is adorned with five human skulls and I wear a necklace of fifty human skulls. Naked, I am adorned with five mudras and stand in the centre of a blazing fire of exalted wisdom.

### THE YOGA OF PURIFYING MIGRATORS

At my heart inside a red phenomena source, a double tetrahedron, is a moon mandala. In the centre of this is a letter BAM encircled by a mantra rosary. From these light rays radiate, leaving through the pores of my skin. Touching all sentient beings of the six realms, they purify their negativities and obstructions together with their imprints and transform them all into the form of Vajrayogini.

### THE YOGA OF BEING BLESSED BY HEROES AND HEROINES

#### **Meditation on the body mandala**

At my heart, in the centre of a phenomena source and moon seat, is a letter BAM which is the nature of the four elements. By splitting it changes into the four letters YA, RA, LA, WA which are the seeds of the four elements. They are the nature of the heart channel petals of the four directions such as the Desirous One. These transform starting from the left into Lama, Khandarohi, Rupini and Dakini. In the centre, the crescent moon, drop, and nada of the letter BAM, whose nature is the union of my very subtle red and white drops, transform into Venerable Vajrayogini.

Outside these in sequence are the channels such as the Unchanging One of the twenty-four places of the body, such as the hairline and crown, and the twenty-four

elements from which come the nails, teeth, and so forth. These channels and elements, which are by nature inseparable, become the nature of the twenty-four letters of the mantra, OM OM and so forth, standing in a circle counter-clockwise from the east. These transform into the eight Heroines of the heart family: Partzandi, Tzändriakiya, Parbhawatiya, Mahanasa, Biramatiya, Karwariya, Lamkeshöriya and Drumatzaya; the eight Heroines of the speech family: Airawatiya, Mahabhairawi, Bayubega, Surabhakiya, Shamadewi, Suwatre, Hayakarne and Khaganane; and the eight Heroines of the body family: Tzatrabega, Khandarohi, Shaundini, Tzatrawardini, Subira, Mahabala, Tzatrawardini and Mahabire. These are the actual Yoginis who are non-dual with the Heroes of the twenty-four external places such as Puliramalaya. The channels and elements of the eight doors such as the mouth, by nature inseparable from the eight letters HUM HUM and so forth, transform into Kakase, Ulukase, Shönase, Shukarase, Yamadhathi, Yamaduti, Yamadangtrini and Yamamatani. They all have the bodily form of the Venerable Lady, complete with ornaments and details.

### **Absorbing the wisdom beings and mixing the three messengers**

*Perform the blazing mudra and recite:*

PHAIM

Light rays radiate from the letter BAM at my heart and, leaving from between my eyebrows, go to the ten directions. They invite all the Tathagatas, Heroes and Yoginis of the ten directions in the aspect of Vajrayogini.

DZA HUM BAM HO

*The wisdom beings are summoned, dissolve, remain firm and are delighted. Now with the lotus-turning mudra followed by the embracing mudra, recite:*

OM YOGA SHUDDHA SARWA DHARMA YOGA SHUDDHO HAM  
I am the nature of the yoga of the complete purity of all  
phenomena.

*Contemplate divine pride.*

### **Putting on the armour**

At places in my body arise moon mandalas upon which  
at my navel is red OM BAM, Vajravarahi; at my heart blue  
HAM YOM, Yamani; at my throat white HRIM MOM, Mohani;  
at my forehead yellow HRIM HRIM, Sachalani; at my crown  
green HUM HUM, Samtrasani; at all my limbs smoke-coloured  
PHAT PHAT, essence of Chandika.

### **Granting empowerment and adorning the crown**

PHAIM

Light rays radiate from the letter BAM at my heart and invite  
the empowering Deities, the supported and supporting  
mandala of Glorious Chakrasambara.

O, all you Tathagatas, please grant the empowerment.

Requested in this way, the eight Goddesses of the doorways  
drive away hindrances, the Heroes recite auspicious verses,  
the Heroines sing vajra songs, and the Rupavajras and so  
forth make offerings. The Principal mentally resolves to  
grant the empowerment and the four Mothers together with  
Varahi, holding jewelled vases filled with the five nectars,  
confer the empowerment through the crown of my head.

‘Just as all the Tathagatas granted ablution  
At the moment of [Buddha’s] birth,  
Likewise do we now grant ablution  
With the pure water of the gods.

OM SARWA TATHAGATA ABHIKEKATA SAMAYA SHRIYE HUM’

Saying this, they grant the empowerment. My whole body is filled, all stains are purified, and the excess water remaining on my crown changes into Vairochana-Heruka, together with the Mother, who adorn my crown.

### **Offerings to the self-generation**

*If you are doing self-generation in conjunction with self-initiation it is necessary to bless the outer offerings at this point.*

Offering goddesses emanate from my heart and perform the offerings.

### **Outer offerings**

OM AHRGHAM PARTITZA SÖHA  
OM PADÄM PARTITZA SÖHA  
OM VAJRA PUPE AH HUM SÖHA  
OM VAJRA DHUPE AH HUM SÖHA  
OM VAJRA DIWE AH HUM SÖHA  
OM VAJRA GÄNDHE AH HUM SÖHA  
OM VAJRA NEWIDE AH HUM SÖHA  
OM VAJRA SHAPTA AH HUM SÖHA

OM AH VAJRA ADARSHE HUM  
OM AH VAJRA WINI HUM  
OM AH VAJRA GÄNDHE HUM  
OM AH VAJRA RASE HUM  
OM AH VAJRA PARSHE HUM  
OM AH VAJRA DHARME HUM

### **Inner offering**

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE  
VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT  
SÖHA OM AH HUM

## Secret and thatness offerings

*To perform the secret and thatness offerings either imagine:*

I, Vajrayogini, stand in union with Chakrasambara, who has transformed from my khatanga, and generate spontaneous bliss and emptiness.

*or imagine that as Vajrayogini you transform into Heruka and with divine pride perform the secret and thatness offerings:*

With the clarity of Vajrayogini I give up my breasts and develop a penis. In the perfect place in the centre of my vagina the two walls transform into two bell-like testicles and the stamen into the penis itself. Thus I take on the form of Great Joy Heruka together with the Secret Mother Vajrayogini who is by nature the synthesis of all Dakinis.

From the sphere of the unobservability of the secret place of the Father, from a white HUM there arises a white, five-pronged vajra, and from a red BÄ there arises a red jewel with a yellow BÄ marking its tip.

From the sphere of the unobservability of the secret place of the Mother, from an AH there arises a red, three-petalled lotus, and from a white DÄ there arises a white stamen, signifying white bodhichitta, with a yellow DÄ marking its tip.

OM SHRI MAHA SUKHA VAJRA HE HE RU RU KAM AH  
HUM HUM PHAT SÖHA

Through Father and Mother being absorbed in union, the bodhichitta melts. When from my crown it reaches my throat [I experience] joy. When from my throat it reaches my heart [I experience] supreme joy. When from my heart it reaches my navel [I experience] extraordinary joy. When from my navel it reaches the tip of my jewel I generate a spontaneous exalted wisdom whereby I remain absorbed

in the concentration of inseparable bliss and emptiness. Thus, through this bliss inseparably joined with emptiness remaining in single-pointed absorption on the thatness that is the lack of inherent existence of the three circles of the offering, I delight in the secret and thatness offerings.

*Then contemplate:*

Once again I become Venerable Vajrayogini.

### **Eight lines of praise to the Mother**

OM NAMO BHAGAWATI VAJRA VARAHI BAM HUM HUM PHAT

OM NAMO ARYA APARADZITE TRE LOKYA MATI BIYE SHÖRI  
HUM HUM PHAT

OM NAMA SARWA BUTA BHAYA WAHI MAHA VAJRE HUM  
HUM PHAT

OM NAMO VAJRA SANI ADZITE APARADZITE WASHAM  
KARANITRA HUM HUM PHAT

OM NAMO BHARAMANI SHOKANI ROKANI KROTE KARALENI  
HUM HUM PHAT

OM NAMA DRASANI MARANI PRABHE DANI PARADZAYE  
HUM HUM PHAT

OM NAMO BIDZAYE DZAMBHANI TAMBHANI MOHANI  
HUM HUM PHAT

OM NAMO VAJRA VARAHI MAHA YOGINI KAME SHÖRI KHAGE  
HUM HUM PHAT

### THE YOGA OF VERBAL AND MENTAL RECITATION

#### **Verbal recitation**

At my heart inside a red phenomena source, a double tetrahedron, in the centre of a moon mandala, is a letter BAM encircled by a red-coloured mantra rosary standing counter-clockwise. From these, immeasurable rays of red light radiate. They purify the negativities and obstructions



of all sentient beings and make offerings to all the Buddhas. All the power and force of their blessings is invoked in the form of rays of red light, which dissolve into the letter BAM and mantra rosary, blessing my mental continuum.

OM OM OM SARWA BUDDHA DAKINIYE VAJRA WARNANIYE  
VAJRA BEROTZANIYE HUM HUM HUM PHAT PHAT PHAT  
SÖHA

*Recite at least as many mantras as you have promised to.*

### **Mental recitation**

*(1) Sit in the sevenfold posture and bring the phenomena source, moon and mantra letters from the heart down to the secret place if you want to generate bliss, or to the navel if you want to generate a non-conceptual mind, and enclose them with the winds. As if mentally reading the mantra rosary, which stands counter-clockwise in a circle, collect just three, five, or seven recitations. Then, while holding your breath, focus your mind on the pink joy swirls spinning counter-clockwise in the four corners of the phenomena source other than the front and the back, and especially on the nada of the BAM in the centre, which is about to blaze.*

*(2) The red joy swirl at the upper tip of the central channel and the white joy swirl at the lower tip, each the size of only a grain of barley, travel to the heart while spinning furiously counter-clockwise. At the heart they mix and gradually diminish into emptiness. Place your mind in absorption on bliss and emptiness.*

### **THE YOGA OF INCONCEIVABILITY**

From the letter BAM and the mantra rosary at my heart, light rays radiate and pervade all three realms. The formless realm dissolves into the upper part of my body in the aspect of rays of blue light. The form realm dissolves into the middle part of my body in the aspect of rays of red light. The desire

realm dissolves into the lower part of my body in the aspect of rays of white light. I, in turn, gradually melt into light from below and above and dissolve into the phenomena source. That dissolves into the moon. That dissolves into the thirty-two Yoginis. They dissolve into the four Yoginis, and they dissolve into the Principal Lady of the body mandala. The Principal Lady, in turn, gradually melts into light from below and above and dissolves into the phenomena source. That dissolves into the moon. That dissolves into the mantra rosary. That dissolves into the letter BAM. That dissolves into the head of the BAM. That dissolves into the crescent moon. That dissolves into the drop. That dissolves into the nada, and that, becoming smaller and smaller, dissolves into clear light emptiness.

### THE YOGA OF DAILY ACTIONS

From the state of emptiness in an instant I become Venerable Vajrayogini. At places in my body arise moon mandalas upon which at my navel is red OM BAM, Vajravarahi; at my heart blue HAM YOM, Yamani; at my throat white HRIM MOM, Mohani; at my forehead yellow HRIM HRIM, Sachalani; at my crown green HUM HUM, Samtrasani; at all my limbs smoke-coloured PHAT PHAT, essence of Chandika.

*To protect the main directions and intermediate directions recite twice:*

OM SUMBHANI SUMBHA HUM HUM PHAT  
 OM GRIHANA GRIHANA HUM HUM PHAT  
 OM GRIHANA PAYA GRIHANA PAYA HUM HUM PHAT  
 OM ANAYA HO BHAGAWÄN VAJRA HUM HUM PHAT

## The yoga of the tormas

*Set up offerings in the traditional manner and then purify them in the following way:*

OM KHANDAROHI HUM HUM PHAT

OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA

SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from KAM come skullcup vessels inside which from HUM come offering substances. By nature emptiness, they have the aspect of the individual offering substances and function as objects of enjoyment of the six senses to bestow special, uncontaminated bliss.

OM AHRGHAM AH HUM

OM PADÄM AH HUM

OM VAJRA PUPE AH HUM

OM VAJRA DHUPE AH HUM

OM VAJRA DIWE AH HUM

OM VAJRA GÄNDHE AH HUM

OM VAJRA NEWIDE AH HUM

OM VAJRA SHAPTA AH HUM

## Blessing the tormas

OM KHANDAROHI HUM HUM PHAT

OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA

SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from YAM comes wind, from RAM comes fire, from AH a grate of three human heads. Upon this from AH appears a broad and expansive skullcup. Inside from OM, KHAM, AM, TRAM, HUM come the five nectars; from LAM, MAM, PAM, TAM, BAM come the five meats, each marked by these letters. The wind blows, the

fire blazes, and the substances inside the skullcup melt. Above them from HUM there arises a white, upside-down khatanga, which falls into the skullcup and melts whereby the substances take on the colour of mercury. Above them three rows of vowels and consonants, standing one above the other, transform into OM AH HUM. From these, light rays draw the nectar of exalted wisdom from the hearts of all the Tathagatas, Heroes and Yoginis of the ten directions. When this is added the contents increase and become vast.  
OM AH HUM (3x)

### **Inviting the guests of the torma**

PHAIM

Light rays radiate from the letter BAM at my heart and invite Venerable Vajrayogini surrounded by the assembly of Gurus, Yidams, Buddhas, Bodhisattvas, Heroes, Dakinis, and both Dharma and mundane Protectors to come from Akanishta to the space before me. From a HUM in the tongue of each guest there arises a three-pronged vajra through which they partake of the essence of the torma by drawing it through straws of light the thickness of only a grain of barley.

### **Offering the principal torma**

*Offer the torma while reciting three or seven times:*

OM VAJRA AH RA LI HO: DZA HUM BAM HO: VAJRA DAKINI  
SAMAYA TÖN TRISHAYA HO

### **Offering the torma to the mundane Dakinis**

*Offer the torma while reciting twice:*

OM KHA KHA, KHAHI KHAHI, SARWA YAKYA RAKYASA, BHUTA,  
TRETA, PISHATSA, UNATA, APAMARA, VAJRA DAKA, DAKI  
NÄDAYA, IMAM BALING GRIHANTU, SAMAYA RAKYANTU,  
MAMA SARWA SIDDHI METRA YATZANTU, YATIPAM, YATETAM,

BHUDZATA, PIWATA, DZITRATA, MATI TRAMATA, MAMA SARWA  
KATAYA, SÄDSUKHAM BISHUDHAYE, SAHAYEKA BHAWÄNTU,  
HUM HUM PHAT PHAT SÖHA

### **Outer offerings**

OM VAJRA YOGINI SAPARIWARA AHRGHAM, PADÄM, PUPE,  
DHUPE, ALOKE, GÄNDHE, NEWIDE, SHAPTA AH HUM

### **Inner offering**

OM VAJRA YOGINI SAPARIWARA OM AH HUM

### **Praise**

O Glorious Vajrayogini,  
Chakravatin Dakini Queen,  
Who have five wisdoms and three bodies,  
To you Saviour of all I prostrate.

To the many Vajra Dakinis,  
Who as Ladies of worldly actions,  
Cut our bondage to preconceptions,  
To all of you Ladies I prostrate.

### **Prayer to Behold the Beautiful Face of Vajrayogini**

Bliss and emptiness of infinite Conquerors who, as if in  
a drama,  
Appear as so many different visions in samsara and nirvana;  
From among these you are now the beautiful, powerful  
Lady of Dakini Land,  
I remember you from my heart, please care for me with  
your playful embrace.

You are the spontaneously born Mother of the Conquerors  
in the land of Akanishta,  
You are the field-born Dakinis in the twenty-four places,

You are the action mudras covering the whole earth,  
O Venerable Lady, you are the supreme refuge of myself,  
the Yogi.

You who are the manifestation of the emptiness of the mind itself,  
Are the actual BAM, the sphere of EH, in the city of the vajra.  
In the land of illusion you show yourself as a fearsome cannibal  
And as a smiling, vibrant, fair young maiden.

But no matter how much I searched, O Noble Lady,  
I could find no certainty of your being truly existent.  
Then the youth of my mind, exhausted by its elaborations,  
Came to rest in the forest hut which is beyond expression.

How wonderful, please arise from the sphere of the  
Dharmakaya  
And care for me by the truth of what it says  
In the Glorious Heruka, King of Tantras,  
That attainments come from reciting the supreme close  
essence mantra of the Vajra Queen.

In the isolated forest of Odivisha  
You cared for Vajra Ghantapa, the powerful Siddha,  
With the bliss of your kiss and embrace and he came to  
enjoy the supreme embrace;  
O, please care for me in the same way.

Just as the venerable Kusali was led directly  
From an island in the Ganges to the sphere of space,  
And just as you cared for the glorious Naropa,  
Please lead me also to the city of the joyful Dakini.

Through the force of the compassion of my supreme root  
and lineage Gurus,  
The especially profound and quick path of the ultimate,  
secret, great Tantra,  
And the pure superior intention of myself, the Yogi,  
May I soon behold your smiling face, O Joyful Dakini Lady.

## Requesting fulfilment of wishes

O Venerable Vajrayogini, please lead me and all sentient beings to the Pure Land of the Dakinis. Please bestow on us every single mundane and supramundane attainment. (3x)

*If you wish to make a tsog offering you should include it at this point. The tsog offering starts on page 373.*

## Offering the tormas to the general Dharma Protectors

OM AH HUM HA HO HRIH (3x)

HUM

From your pure palace of great bliss in Akanishta,  
Great powerful one emanating from Vairochana's heart,  
Dorje Gur, chief of all the Protectors of the doctrine,  
O Glorious Mahakala come here please and partake of this offering and tormas.

From Yongdui Tsel and Yama's palace  
And from the supreme place of Devikoti in Jambudipa,  
Namdru Remati, chief Lady of the desire realm,  
O Palden Lhamo come here please and partake of this offering and tormas.

From the mandala of the bhaga sphere of appearance and existence,  
Mother Yingchugma, principal Lady of all samsara and nirvana,  
Chief of Dakinis and demons, fierce female protector of the mantras,  
O Great Mother Ralchigma come here please and partake of this offering and tormas.

From Silwa Tsel and Haha Gopa,  
From Singaling and the Ti Se snow mountain,  
And from Darlungnay and Kau'i Dragdzong,  
O Zhingkyong Wangpo come here please and partake of this offering and tormas.

From the eight charnel grounds and Risul in the south,  
From Bodhgaya and glorious Samye,  
And from Nalatse and glorious Sakya,  
O Legon Pomo come here please and partake of this  
offering and torma.

From the charnel grounds of Marutse in the north-east,  
From the red, rocky hills of Bangso in India,  
And from the supreme places of Darlung Dagram and so forth,  
O Yakya Chamdrel come here please and partake of this  
offering and torma.

Especially from Odiyana, Land of the Dakinis,  
And from your natural abode,  
Completely encircled by mundane and supramundane Dakinis,  
O Father-Mother Lord of the Charnel Grounds come here  
please and partake of this offering and torma.

From the supreme places such as Tushita, Keajra, and so forth,  
Great Protector of the doctrine of the second Conqueror,  
Dorje Shugden, five lineages, together with your retinues,  
Come here please and partake of this offering and torma.

I request you, I make offerings to you, O Host of Protectors  
of the Conqueror's doctrine,  
I propitiate you and rely upon you, O Great Protectors of  
the Guru's words,  
I cry out to you and beseech you, O Host of Destroyers of  
the obstructors of Yogis,  
Please come here quickly and partake of this offering  
and torma.

I offer a torma adorned with red flesh and blood.  
I offer drinks of alcohol, medicine nectars, and blood.  
I offer the sound of large drums, thigh-bone trumpets,  
and cymbals.  
I offer large, black silk pennants that billow like clouds.



I offer breath-taking attractions equal to space.  
I offer loud chants that are powerful and melodious.  
I offer an ocean of outer, inner and secret commitment  
substances.  
I offer the play of the exalted wisdom of inseparable bliss  
and emptiness.

May you protect the precious doctrine of Buddha.  
May you increase the renown of the Three Jewels.  
May you further the deeds of the glorious Gurus,  
And may you fulfil whatever requests I make of you.

### **Requesting forbearance**

*Now recite the hundred-letter mantra of Heruka:*

OM VAJRA HERUKA SAMAYA, MANU PALAYA, HERUKA  
TENO PATITA, DRIDHO ME BHAWA, SUTO KAYO ME BHAWA,  
SUPO KAYO ME BHAWA, ANURAKTO ME BHAWA, SARWA  
SIDDHI ME PRAYATZA, SARWA KARMA SUTZA ME, TZITAM  
SHRIYAM KURU HUM, HA HA HA HA HO BHAGAWÄN,  
VAJRA HERUKA MA ME MUN TSA, HERUKA BHAWA, MAHA  
SAMAYA SATTÖ AH HUM PHAT

*Request forbearance by reciting:*

Whatever mistakes I have made  
Through not finding, not understanding,  
Or not having the ability,  
Please, O Protector, be patient with all of these.

OM VAJRA MU The wisdom beings, guests of the torma,  
dissolve into me and the worldly beings return to their  
own places.

### **Dedication prayers**

By this virtue may I quickly  
Accomplish the actual Dakini,

And then lead every living being  
Without exception to that ground.

At my deathtime may the Protectors, Heroes, Heroines  
and so forth,  
Bearing flowers, parasols and victory banners,  
And offering the sweet music of cymbals and so forth,  
Lead me to the Land of the Dakinis.

By the truth of the valid Goddesses,  
Their valid commitments,  
And the supremely valid words they have spoken,  
May [my virtues] be the cause for me to be cared for by  
the Goddesses.

### **Extensive dedication**

*If you have the time and the wish you can finish with these prayers,  
which were composed by Tsarpa Dorjechang:*

In the great ship of freedom and endowment,  
Flying the white sail of mindfulness of impermanence,  
And blown by the favourable wind of accepting and  
abandoning actions and effects,  
May I be delivered from the fearsome ocean of samsara.

Relying upon the crown-jewel of the non-deceptive objects  
of refuge,  
Taking to heart the great purpose of migrators, my mothers,  
And cleansing my stains and faults with the nectar of  
Vajrasattva,  
May I be cared for by the compassionate, venerable Gurus.

The beautiful Mother of the Conquerors is the outer Yogini,  
The letter BAM is the supreme inner Vajra Queen,  
The clarity and emptiness of the mind itself is the secret  
Dakini Mother;  
May I enjoy the sport of seeing the self-nature of each.

The worldly environment is the celestial mansion of the  
letter EH,  
And its inhabitants, the sentient beings, are the Yoginis of  
the letter BAM;  
Through the concentration of the great bliss of their union,  
May whatever appearance arises be pure appearance.

Thus, through the yogas [numbering] the directions and  
the moon,  
May I eventually be led directly to the city of Knowledge  
Holders  
By the coral-coloured Lady of joy  
With freely hanging vermilion hair and orange, darting  
eyes.

Having practised in a place of corpses with sindhura and  
a langali stem,  
And having wandered throughout the land,  
May the beautiful Lady to whom the swirl at my forehead  
transfers  
Lead me to the Land of the Dakinis.

When the inner Varahi has destroyed the creeping vine of  
apprehender and apprehended,  
And the dancing Lady residing in my supreme central  
channel  
Has emerged through the door of Brahma into the sphere  
of the pathway of clouds,  
May she embrace and sport with the Hero, Drinker of  
Blood.

Through the yoga of unifying [the two winds], meditating  
single-pointedly  
On the tiny seed of the five winds at the lotus of my navel,  
May my mental continuum be satiated by a supreme bliss  
From the fragrant drops pervading the channels of my  
body-mind.

When, through the laughing and smiling play of the  
beautiful Lady  
Of blazing light tummo within my central channel,  
The youthful letter HAM has been completely softened,  
May I attain the ground of the great bliss of union.

When the reddish-black RAM residing in the centre of the  
three channels at my navel  
Has been set ablaze by my upper and lower winds,  
And its cleansing fire has burned away the seventy-two  
thousand impure elements,  
May my central channel be completely filled with pure  
drops.

When the five-coloured drop between my eyebrows has  
gone to my crown,  
And the stream of moon-liquid originating from it  
Has reached the stamen of my secret lotus,  
May I be satiated by the four joys of descending and  
ascending.

When, through being struck by the rays of five lights  
radiating from that drop,  
All stable and moving phenomena, my body and so forth,  
Have been transformed into a mass of brilliant, clear  
rainbows,  
May I once again enter the natural abode, the sphere of  
bliss and emptiness.

When the Yogini of my own mind, the union beyond intellect,  
The primordial state of inexpressible emptiness and clarity,  
The original nature free from arising, ceasing and abiding,  
Recognizes its own entity, may I be forever nourished.

When my channels, winds and drops have dissolved into  
the sphere of EVAM,  
And the mind itself has attained the glory of the Truth Body  
of great bliss,

May I care for these migrators as extensive as space  
With immeasurable manifestations of countless Form Bodies.

Through the blessings of the Conquerors and their  
marvellous Sons,  
The truth of non-deceptive dependent relationship,  
And the power and force of my pure, superior intention,  
May all the points of my sincere prayers be fulfilled.

### **Auspicious prayers**

May there be the auspiciousness of swiftly receiving the  
blessings  
Of the hosts of glorious, sacred Gurus,  
Vajradhara, Pandit Naropa, and so forth,  
The glorious Lords of all virtue and excellence.

May there be the auspiciousness of the Dakini Truth Body,  
Perfection of wisdom, the supreme Mother of the Conquerors,  
The natural clear light, free from elaboration from the  
beginning,  
The Lady who emanates and gathers all things stable and  
moving.

May there be the auspiciousness of the Complete Enjoyment  
Body, spontaneously born,  
A body, radiant and beautiful, ablaze with the glory of the  
major and minor marks,  
A speech proclaiming the supreme vehicle with sixty  
melodies,  
And a mind of non-conceptual bliss and clarity possessing  
the five exalted wisdoms.

May there be the auspiciousness of the Emanation Body,  
born from the places,  
Ladies who with various Form Bodies, in various places,  
Fulfil by various means the aims of various ones to be tamed  
In accordance with their various wishes.

May there be the auspiciousness of the supreme Dakini,  
mantra-born,  
A venerable Lady with a colour similar to that of a ruby,  
With a smiling, wrathful manner, one face, two hands  
holding curved knife and skullcup,  
And two legs in bent and outstretched positions.

May there be the auspiciousness of your countless  
millions of emanations  
And the hosts of the seventy-two thousand [Dakinis]  
Eliminating all the obstructions of practitioners  
And bestowing the attainments that are longed for.

## THE TSOG OFFERING

### **Blessing the tsog offering**

OM KHANDAROHI HUM HUM PHAT  
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA  
SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from AH comes a broad and expansive skullcup inside which the five meats, the five nectars, and the five exalted wisdoms melt and there arises a vast ocean of the nectar of exalted wisdom.

OM AH HUM HA HO HRIH (3x)

*Contemplate that it becomes an inexhaustible ocean of exalted wisdom nectar.*

### **Offering medicine nectars**

I offer this supreme nectar  
That far transcends vulgar objects;  
The supreme commitment of all the Conquerors,  
And the foundation of all attainments.

May you be pleased with the great bliss  
Of the unsurpassed bodhichitta,  
Purified of all stains of obstructions,  
And completely free from all conceptions.

### **Making the tsog offering**

HO This ocean of tsog offering of uncontaminated nectar,  
Blessed by concentration, mantra and mudra,  
I offer to please the assembly of root and lineage Gurus.

OM AH HUM

Delighted by enjoying these magnificent objects of desire,

EH MA HO

Please bestow a great rain of blessings.

HO This ocean of tsog offering of uncontaminated nectar,  
Blessed by concentration, mantra and mudra,  
I offer to please the divine assembly of powerful Dakinis.

OM AH HUM

Delighted by enjoying these magnificent objects of desire,  
EH MA HO

Please bestow the Dakini attainment.

HO This ocean of tsog offering of uncontaminated nectar,  
Blessed by concentration, mantra and mudra,  
I offer to please the divine assembly of Yidams and their  
retinues.

OM AH HUM

Delighted by enjoying these magnificent objects of desire,  
EH MA HO

Please bestow a great rain of attainments.

HO This ocean of tsog offering of uncontaminated nectar,  
Blessed by concentration, mantra and mudra,  
I offer to please the assembly of Three Precious Jewels.

OM AH HUM

Delighted by enjoying these magnificent objects of desire,  
EH MA HO

Please bestow a great rain of sacred Dharmas.

HO This ocean of tsog offering of uncontaminated nectar,  
Blessed by concentration, mantra and mudra,  
I offer to please the assembly of Dakinis and Dharma  
Protectors.

OM AH HUM

Delighted by enjoying these magnificent objects of desire,  
EH MA HO

Please bestow a great rain of virtuous deeds.



HO This ocean of tsog offering of uncontaminated nectar,  
Blessed by concentration, mantra and mudra,  
I offer to please the assembly of mother sentient beings.

OM AH HUM

Delighted by enjoying these magnificent objects of desire,  
EH MA HO

May suffering and mistaken appearance be pacified.

### **Outer offerings**

OM VAJRA YOGINI SAPARIWARA AHRGHAM, PADÄM, PUPE,  
DHUPE, ALOKE, GÄNDHE, NEWIDE, SHAPTA AH HUM

### **Inner offering**

OM VAJRA YOGINI SAPARIWARA OM AH HUM

### **Eight lines of praise to the Mother**

OM I prostrate to Vajravarahi, the Blessed Mother HUM  
HUM PHAT

OM To the Superior and powerful Knowledge Lady  
unconquered by the three realms HUM HUM PHAT

OM To you who destroy all fears of evil spirits with your  
great vajra HUM HUM PHAT

OM To you with controlling eyes who remain as the vajra  
seat unconquered by others HUM HUM PHAT

OM To you whose wrathful fierce form desiccates Brahma  
HUM HUM PHAT

OM To you who terrify and dry up demons, conquering  
those in other directions HUM HUM PHAT

OM To you who conquer all those who make us dull,  
rigid and confused HUM HUM PHAT

OM I bow to Vajravarahi, the Great Mother, the Dakini  
consort who fulfils all desires HUM HUM PHAT

## **Making the tsog offering to the Vajra Master**

Vajra Holder please listen to me,  
This special tsog offering of mine,  
I offer to you with a mind of faith;  
Please partake as is your pleasure.

EH MA, great peace.

This great, blazing tsog offering burns up delusions  
And in that way brings great bliss.

AH HO Everything is great bliss.

AH HO MAHA SUKHA HO

Concerning this, all phenomena are seen as pure,  
Of this the assembly should have no doubt.  
Since brahmins, outcasts, pigs and dogs  
Are of one nature, please enjoy.

The Dharma of the Sugatas is priceless,  
Free from the stains of attachment and so forth,  
The abandonment of apprehender and apprehended;  
Respectfully I prostrate to thatness.

AH HO MAHA SUKHA HO

## **Song of the Spring Queen**

HUM All you Tathagatas,  
Heroes, Yoginis,  
Dakas and Dakinis,  
To all of you I make this request:  
O Heruka who delight in great bliss,  
You engage in the Union of spontaneous bliss,  
By attending the Lady intoxicated with bliss  
And enjoying in accordance with the rituals.  
AH LA LA, LA LA HO, AH I AH, AH RA LI HO  
May the assembly of stainless Dakinis  
Look with loving affection and accomplish all deeds.

HUM All you Tathagatas,  
Heroes, Yoginis,  
Dakas and Dakinis,  
To all of you I make this request:  
With a mind completely aroused by great bliss  
And a body in a dance of constant motion,  
I offer to the hosts of Dakinis  
The great bliss from enjoying the lotus of the mudra.  
AH LA LA, LA LA HO, AH I AH, AH RA LI HO  
May the assembly of stainless Dakinis  
Look with loving affection and accomplish all deeds.

HUM All you Tathagatas,  
Heroes, Yoginis,  
Dakas and Dakinis,  
To all of you I make this request:  
You who dance with a beautiful and peaceful manner,  
O Blissful Protector and the hosts of Dakinis,  
Please come here before me and grant me your blessings,  
And bestow upon me spontaneous great bliss.  
AH LA LA, LA LA HO, AH I AH, AH RA LI HO  
May the assembly of stainless Dakinis  
Look with loving affection and accomplish all deeds.

HUM All you Tathagatas,  
Heroes, Yoginis,  
Dakas and Dakinis,  
To all of you I make this request:  
You who have the characteristic of the liberation of great bliss,  
Do not say that deliverance can be gained in one lifetime  
Through various ascetic practices having abandoned great  
bliss,  
But that great bliss resides in the centre of the supreme lotus.  
AH LA LA, LA LA HO, AH I AH, AH RA LI HO  
May the assembly of stainless Dakinis  
Look with loving affection and accomplish all deeds.

HUM All you Tathagatas,  
Heroes, Yoginis,  
Dakas and Dakinis,  
To all of you I make this request:  
Like a lotus born from the centre of a swamp,  
This method, though born from attachment, is unstained  
by the faults of attachment.  
O Supreme Dakini, through the bliss of your lotus,  
Please quickly bring liberation from the bonds of samsara.  
AH LA LA, LA LA HO, AH I AH, AH RA LI HO  
May the assembly of stainless Dakinis  
Look with loving affection and accomplish all deeds.

HUM All you Tathagatas,  
Heroes, Yoginis,  
Dakas and Dakinis,  
To all of you I make this request:  
Just as the essence of honey in the honey source  
Is drunk by swarms of bees from all directions,  
So through your broad lotus with six characteristics  
Please bring satisfaction with the taste of great bliss.  
AH LA LA, LA LA HO, AH I AH, AH RA LI HO  
May the assembly of stainless Dakinis  
Look with loving affection and accomplish all deeds.

### **Blessing the offerings to the spirits**

OM KHANDAROH I HUM HUM PHAT  
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA  
SHUDDHO HAM  
Everything becomes emptiness.

From the state of emptiness, from AH comes a broad and  
expansive skullcup inside which the five meats, the five  
nectars, and the five exalted wisdoms melt and there  
arises a vast ocean of the nectar of exalted wisdom.

OM AH HUM HA HO HRIH (3x)

## Actual offering to the spirits

PHAIM

UTSIKTRA BALINGTA BHAKYÄSI SÖHA

HO This ocean of remaining tsog offering of  
uncontaminated nectar,

Blessed by concentration, mantra and mudra,

I offer to please the assembly of oath-bound guardians.

OM AH HUM

Delighted by enjoying these magnificent objects of desire,

EH MA HO

Please perform perfect actions to help practitioners.

*Send out the remainder of the tsog offering to the accompaniment  
of music.*

May I and other practitioners

Have good health, long life, power,

Glory, fame, fortune,

And extensive enjoyments.

Please grant me the attainments

Of pacifying, increasing, controlling and wrathful actions.

You who are bound by oaths please protect me

And help me to accomplish all the attainments.

Eradicate all untimely death, sicknesses,

Harm from spirits and hindrances.

Eliminate bad dreams,

Ill omens and bad actions.

May there be happiness in the world, may the years be good,

May crops increase, and may Dharma flourish.

May all goodness and happiness come about,

And may all wishes be accomplished.

By the force of this bountiful giving

May I become a Buddha for the sake of living beings;

And through my generosity may I liberate

All those not liberated by previous Buddhas.

### Prayers for the Virtuous Tradition

So that the tradition of Je Tsongkhapa,  
The King of the Dharma, may flourish,  
May all obstacles be pacified  
And may all favourable conditions abound.

Through the two collections of myself and others  
Gathered throughout the three times,  
May the doctrine of Conqueror Losang Dragpa  
Flourish for evermore.

### The nine-line *Migtsema* prayer

Tsongkhapa, crown ornament of the scholars of the  
Land of the Snows,  
You are Buddha Shakyamuni and Vajradhara, the  
source of all attainments,  
Avalokiteshvara, the treasury of unobservable  
compassion,  
Manjushri, the supreme stainless wisdom,  
And Vajrapani, the destroyer of the hosts of maras.  
O Venerable Guru-Buddha, synthesis of all Three Jewels,  
With my body, speech, and mind, respectfully I make  
requests:  
Please grant your blessings to ripen and liberate myself  
and others,  
And bestow the common and supreme attainments. (3x)

**Colophon:** This sadhana was translated under the  
compassionate guidance of Venerable Geshe Kelsang Gyatso.  
The verse to Venerable Geshe Kelsang Gyatso in *Requesting the  
lineage Gurus* was composed by the glorious Dharma Protector,  
Dulzin Dorje Shugden, and included in the sadhana at the  
request of Geshe Kelsang's faithful disciples. The verse to Dorje  
Shugden in *Offering the tormas to the general Dharma Protectors* was  
composed by Venerable Geshe Kelsang Gyatso and included in  
the sadhana at the request of his faithful disciples.

*Liberation from Sorrow*

PRAISES AND REQUESTS TO THE  
TWENTY-ONE TARAS





# Introduction

Tara is a female Buddha, a manifestation of the ultimate wisdom of all the Buddhas. Each of the Twenty-one Taras is a manifestation of the principal Tara, Green Tara. Tara is also known as the 'Mother of the Conquerors'.

Tara is our common mother, our Holy Mother. When we are young we turn to our worldly mother for help. She protects us from immediate dangers, provides us with all our temporal needs, and guides and encourages us in our learning and personal development. In the same way, during our spiritual growth we need to turn to our Holy Mother, Tara, for refuge. She protects us from all internal and external dangers, she provides us with all the necessary conditions for our spiritual training, and she guides us and inspires us with her blessings as we progress along the spiritual path.

'Tara' means 'Rescuer'. She is so called because she rescues us from the eight outer fears (the fears of lions, elephants, fire, snakes, thieves, water, bondage and evil spirits), and from the eight inner fears (the fears of pride, ignorance, anger, jealousy, wrong views, attachment, miserliness and deluded doubts). Temporarily Tara saves us from the dangers of rebirth in the three lower realms, and ultimately she saves us from the dangers of samsara and solitary peace.

If we rely upon Mother Tara sincerely and with strong faith, she will protect us from all obstacles and fulfil all our wishes. Since she is a wisdom Buddha, and since she is a manifestation of the completely purified wind element, Tara is able to help us very quickly. If we recite the twenty-one verses of praise, we shall receive inconceivable benefits. These praises are very powerful because they are Sutra, the actual words of Buddha. It is good to recite them as often as we can.

*Geshe Kelsang Gyatso*  
1979

# *Liberation from Sorrow*

## **Going for refuge**

I and all sentient beings, until we achieve enlightenment,  
Go for refuge to Buddha, Dharma and Sangha. (3x)

## **Generating bodhichitta**

Through the virtues I collect by giving and other  
perfections,  
May I become a Buddha for the benefit of all. (3x)

## **Generating the four immeasurables**

May all sentient beings possess happiness and its causes,  
May they be free from suffering and its causes,  
May they never be separated from the happiness that is  
without suffering,  
May they abide in equanimity, without feeling close to  
some out of attachment or distant from others out of  
hatred.

## Inviting Arya Tara

From the supreme abode of Potala,  
Born from the green letter TAM,  
You who liberate migrators with the light of the letter TAM,  
O Tara, please come here together with your retinue.

## Prostration

Gods and demi-gods bow their crowns  
At your lotus feet;  
O Liberator from all misfortune,  
To you, Mother Tara, I prostrate.

## Homage to the Twenty-one Taras

OM Homage to Venerable Arya Tara

### *Praising Tara by her life story*

Homage to Tara, the Swift One, the Heroine,  
Whose eyes are like a flash of lightning,  
Who arose from the opening of a lotus,  
Born from the tears of the Protector of the Three Worlds.

### *Praising Tara by the brightness and radiance of her face*

Homage to you with a face like a hundred full moons  
in autumn  
Gathered together into one;  
Blazing with brilliant light  
Like a thousand constellations.

### *Praising Tara by her colour, what she holds and her causes*

Homage to you who are bluish gold,  
Your hand perfectly adorned with a lotus flower;  
Who arose from practising giving, moral discipline,  
Patience, effort, concentration and wisdom.

*Praising Tara by her being honoured by the Conquerors and the  
Bodhisattvas*

Homage to you who surmount the Tathagatas' ushnishas,  
Whose victorious actions are limitless;  
Who are greatly honoured by the Sons of the Conquerors,  
Who have attained every perfection.

*Praising Tara by her subduing unfavourable conditions*

Homage to you who with the letters TUTTARA and HUM  
Fill the realms of desire, direction and space.  
With the seven worlds beneath your feet,  
You are able to draw all beings to bliss.

*Praising Tara by her being worshipped by the great worldly gods*

Homage to you who are worshipped by Indra, Agni,  
Brahma, Vayu and the other mighty gods;  
And before whom the host of evil spirits,  
Zombies, smell-eaters and givers of harm respectfully offer  
praise.

*Praising Tara by her destroying opponents*

Homage to you who by saying TRÄ and PHAT  
Completely destroy the obstructions of enemies.  
You suppress with your right leg drawn in and your  
left extended,  
And blaze with a fierce and raging fire.

*Praising Tara by her purifying demons and the two obstructions*

Homage to TURE, extremely fearsome one,  
Who completely destroy the chief of demons.  
With the wrathful expression on your lotus face  
You vanquish all foes without exception.



*The Twenty-one Taras*

*Praising Tara by the objects she holds in her right and left hands*

Homage to you whose fingers perfectly adorn your heart  
With the mudra symbolizing the Three Precious Jewels.  
Adorned with a wheel of all directions  
Whose radiant light outshines all.

*Praising Tara by her crown ornament and the sound of her laughter*

Homage to you whose very joyful and shining crown  
ornament  
Radiates a garland of light;  
Who, with your mirthful laughter of TUTTARE,  
Subdue the demons and worldly gods.

*Praising Tara by her accomplishing divine actions through the ten directional guardians*

Homage to you who are able to summon  
All the directional guardians and their retinues.  
Frowning and shaking, with the letter HUM,  
You rescue all from their misfortune.

*Praising Tara by her crown ornament*

Homage to you with a crescent moon adorning your crown,  
And all your ornaments shining brightly;  
With Amitabha in your top-knot  
Eternally radiating light.

*Praising Tara by her wrathful posture*

Homage to you who dwell amidst a garland of flames  
Like the fire at the end of the aeon.  
With your right leg extended and left drawn in,  
You destroy the hosts of obstructions of those who delight  
in the Dharma Wheel.

*Praising Tara by the light that radiates from the letter HUM*

Homage to you who strike the ground with the palm of  
your hand  
And stamp it with your foot.  
With a wrathful glance and letter HUM,  
You subdue all seven levels.

*Praising Tara by her Dharmakaya aspect*

Homage to you who are happy, virtuous and peaceful,  
Within the sphere of the peace of nirvana.  
Fully endowed with SÖHA and OM,  
You completely destroy heavy evil actions.

*Praising Tara by her divine actions of peaceful and wrathful  
mantras*

Homage to you who completely subdue the obstructions  
Of those who delight in the Dharma Wheel;  
Rescuing with the array of the ten-letter mantra  
And the knowledge-letter HUM.

*Praising Tara by her divine actions of wrathfully shaking the  
three worlds*

Homage to TURE, stamping your feet,  
Born from the seed in the aspect of HUM,  
Who cause Mount Meru, Mandhara and Vindhya,  
And all the three worlds to shake.

*Praising Tara by her divine actions of dispelling internal and  
external poisons*

Homage to you who hold in your hand  
A moon, the lake of the gods;  
Saying TARA twice and the letter PHAT,  
You completely dispel all poisons.



*Praising Tara by her divine actions of dispelling conflicts and  
bad dreams*

Homage to you who are honoured by the kings of the  
hosts of gods,  
And the gods and the kinnaras.  
Through your joyful and shining pervasive armour  
All conflicts and bad dreams are dispelled.

*Praising Tara by her divine actions of dispelling diseases*

Homage to you whose two eyes, like the sun or the full  
moon,  
Radiate a pure, clear light.  
Saying HARA twice and TUTTARA,  
You dispel the most violent, infectious diseases.

*Praising Tara by her divine actions of subduing evil spirits  
and zombies*

Homage to you who have the perfect power of pacifying  
Through your blessing of the three thatnesses;  
Subduer of the hosts of evil spirits, zombies and givers  
of harm,  
O TURE, most excellent and supreme!

This concludes the praise of the root mantra  
And the twenty-one homages.

**Benefits of recitation of this Sutra**

The wise who recite this with strong faith  
And perfect devotion to the Goddess,  
In the evening and upon arising at dawn,  
Will be granted complete fearlessness by remembering  
her.

Through the complete purification of all negativity  
They will destroy all paths to the lower realms.  
They will swiftly be granted empowerment  
By the seventy million Conquerors.

They will attain greatness here  
And advance to the ultimate state of Buddhahood.  
Their violent and great poisons,  
Both stable and moving,

And even those that they have eaten or drunk,  
Will be thoroughly eliminated by remembering her.  
They will be able to prevent all suffering  
That arises from spirits, diseases or poisons;

And be able to help others in the same way.  
If they recite these seven times, six times a day,  
Those who wish for a son will attain a son,  
And those who wish for wealth will attain wealth.

All their wishes will be accomplished.  
No more obstacles will arise for them,  
And those that have already occurred  
Will all be completely destroyed.

### **Prayer of seven limbs**

To Venerable Arya Tara  
And all the Buddhas and Bodhisattvas  
Residing in the ten directions and the three times,  
I prostrate with sincere faith.

I offer you flowers, incense, lights,  
Perfumes, foods, music and other offerings,  
Both actually set out and mentally imagined;  
Please accept these, O Assembly of Aryas.

I confess all negative actions,  
The five heinous actions and the ten non-virtues,  
That I have committed since beginningless time  
Through my mind being overcome by delusions.

I rejoice in the merit of all the virtues  
Collected throughout the three times  
By Bodhisattvas, Solitary Conquerors,  
Hearers, ordinary beings and others.

Please turn the Wheel of Dharma  
Of the great, small and common vehicles,  
According to the different wishes  
And capacities of living beings.

For as long as samsara has not ceased,  
Please do not pass beyond sorrow;  
But with compassion care for all living beings  
Drowning in the ocean of suffering.

May all the merit I have collected  
Become the cause of enlightenment;  
And before too long may I become  
The Glorious Guide of migrators.

### **Offering the mandala**

OM VAJRA BHUMI AH HUM  
Great and powerful golden ground,  
OM VAJRA REKHE AH HUM  
At the edge the iron fence stands around the outer circle.  
In the centre Mount Meru the king of mountains,  
Around which are four continents:  
In the east, Purvavideha, in the south, Jambudipa,  
In the west, Aparagodaniya, in the north, Uttarakuru.  
Each has two sub-continents:

Deha and Videha, Tsamara and Abatsamara,  
Satha and Uttaramantrina, Kurava and Kaurava.  
The mountain of jewels, the wish-granting tree,  
The wish-granting cow, and the harvest unsown.  
The precious wheel, the precious jewel,  
The precious queen, the precious minister,  
The precious elephant, the precious supreme horse,  
The precious general, and the great treasure vase.  
The goddess of beauty, the goddess of garlands,  
The goddess of music, the goddess of dance,  
The goddess of flowers, the goddess of incense,  
The goddess of light, and the goddess of scent.  
The sun and the moon, the precious umbrella,  
The banner of victory in every direction.  
In the centre all treasures of both gods and men,  
An excellent collection with nothing left out.  
I offer this to you my kind root Guru and lineage Gurus,  
To all of you sacred and glorious Gurus,  
And especially to you, assembly of Arya Taras, together with  
your retinues.  
Please accept with compassion for migrating beings,  
And having accepted, out of your great compassion,  
Please bestow your blessings on all sentient beings pervading  
space.

The ground sprinkled with perfume and spread with flowers,  
The Great Mountain, four lands, sun and moon,  
Seen as a Buddha Land and offered thus,  
May all beings enjoy such Pure Lands.

Thus, O Sublime object of refuge,  
Please quickly protect all living beings  
From fears such as sickness, spirits, obstacles,  
Untimely death, bad dreams and ill omens.

### **Requesting fulfilment of wishes**

O Venerable, Blessed, Compassionate Mother,  
May I and all countless living beings  
Quickly purify the two obstructions, complete the two  
collections,  
And attain the state of complete Buddhahood.

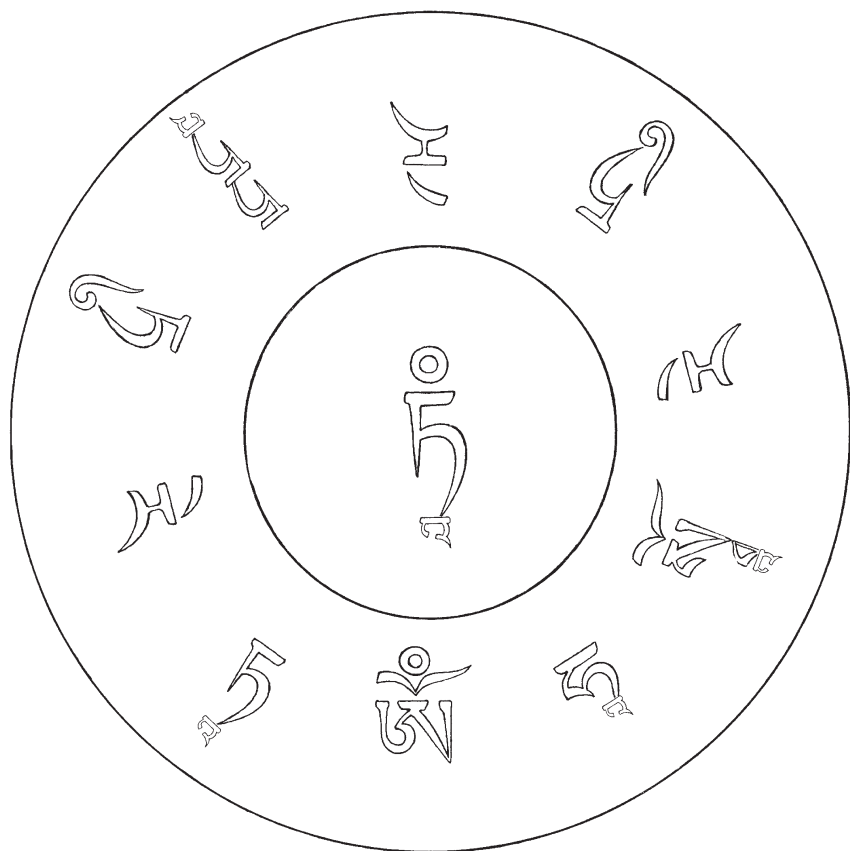
Throughout all our lives before we reach Buddhahood,  
May we attain the supreme happiness of humans and  
gods;  
And so that we may accomplish the omniscient mind,  
Please quickly pacify and eliminate all interferences,

Evil spirits, hindrances, epidemics and sickness,  
As well as the various causes of untimely death,  
Bad dreams, ill omens, the eight fears  
And all other forms of danger.

May all mundane and supramundane collections  
Of good fortune, happiness, goodness and excellence  
increase,  
And may every beneficial purpose without exception  
Be effortlessly and spontaneously accomplished.

May I strive in my practice of sacred Dharma and increase  
my realizations,  
May I always accomplish you and behold your sublime face;  
And may my understanding of emptiness and the precious  
bodhichitta  
Increase and grow like a waxing moon.

May I be born from a sacred and most beautiful lotus  
In the excellent, joyful mandala of the Conqueror;  
And there may I accomplish the prophecy I receive  
Directly from Conqueror Amitabha.



*TAM and the mantra rosary*  
OM TARE TUTTARE TURE SÖHA

O Goddess upon whom I have relied in previous lives,  
Embodiment of the divine actions of all the Buddhas of the  
three times,  
Bluish-green One with one face and two hands,  
O Swift Pacifier, Mother holding an upala, may everything  
be auspicious.

O Conqueror Mother Tara,  
Whatever your body, retinue, life span and Pure Land,  
And whatever your supreme and excellent name,  
May I and all others attain only these.

Through the force of my making these praises and  
requests to you,  
Please pacify all sickness, poverty, misfortune, fighting  
and quarrelling,  
Throughout all directions where I and others live,  
And cause the Dharma and all good fortune to flourish.

### **Mantra recitation**

OM TARE TUTTARE TURE SÖHA (21x, 100x, etc.)

*The meaning of this mantra is: with OM we are calling Arya Tara, TARE means permanent liberation from the suffering of lower rebirth, TUTTARE means permanent liberation from samsaric rebirth, TURE means the great liberation of full enlightenment, and SÖHA means please bestow. Together the meaning is: 'O Arya Tara, please bestow upon us permanent liberation from the suffering of lower rebirth, permanent liberation from the suffering of samsaric rebirth, and the great liberation of full enlightenment.'*

## **Dedication**

By this virtue may I quickly  
Become Arya Tara,  
And then lead every living being  
Without exception to that ground.

Through the virtues I have collected  
By worshipping the Blessed Mother,  
May every living being without exception  
Be born in the Pure Land of Bliss.

## **Auspicious verse**

You, who having abandoned all bodily faults, possess  
the signs and indications,  
Who having abandoned all verbal faults, possess a  
heavenly voice,  
Who having abandoned all mental faults, realize all  
objects of knowledge;  
O Lady of blessed, glorious renown, may there be the  
auspiciousness of your presence.

## **Prayers for the Virtuous Tradition**

So that the tradition of Je Tsongkhapa,  
The King of the Dharma, may flourish,  
May all obstacles be pacified  
And may all favourable conditions abound.

Through the two collections of myself and others  
Gathered throughout the three times,  
May the doctrine of Conqueror Losang Dragpa  
Flourish for evermore.



**The nine-line *Migtsema* prayer**

Tsongkhapa, crown ornament of the scholars of the  
Land of the Snows,  
You are Buddha Shakyamuni and Vajradhara, the  
source of all attainments,  
Avalokiteshvara, the treasury of unobservable  
compassion,  
Manjushri, the supreme stainless wisdom,  
And Vajrapani, the destroyer of the hosts of maras.  
O Venerable Guru-Buddha, synthesis of all Three  
Jewels,  
With my body, speech and mind, respectfully I make  
requests:  
Please grant your blessings to ripen and liberate myself  
and others,  
And bestow the common and supreme attainments.

(3x)

**Colophon:** This sadhana was compiled from traditional sources by Venerable Geshe Kelsang Gyatso, and translated under his compassionate guidance.



*Avalokiteshvara Sadhana*

PRAYERS AND REQUESTS TO THE BUDDHA OF  
COMPASSION



# Introduction

Avalokiteshvara, or 'Chenrezig' in Tibetan, is an enlightened being who is a manifestation of all Buddhas' compassion. He is known as the 'Buddha of Compassion'. He usually appears as white in colour with four arms. His first two hands are pressed together at his heart, symbolizing his respect for his Spiritual Guide, Buddha Amitabha, who is on his crown. Even though Avalokiteshvara is an enlightened being, he still shows respect to his Spiritual Guide. His first two hands hold a jewel, which symbolizes his own enlightenment. This mudra is indicating, 'I attained jewel-like great enlightenment through receiving blessings from my Spiritual Guide Amitabha.'

His second left hand holds a white lotus flower. A lotus grows in the mud at the bottom of a lake, but its flowers bloom on the surface of the water, completely free from the stains of mud. By holding a lotus flower Avalokiteshvara is showing that, because he attained enlightenment, he is free from all obstacles and has a completely pure body, speech and mind. His second right hand holds a crystal mala, symbolizing that he can free all living beings from samsara and lead them to liberation.

If we rely sincerely upon Avalokiteshvara and recite his mantra with strong faith, temporarily we will improve our realizations of the stages of the path, especially our realization

of great compassion, and ultimately we will attain supreme Buddhahood in Avalokiteshvara's Pure Land, the Pure Land of Bliss.

This sadhana is very blessed. The main body of the sadhana was composed by a great Tibetan Yogi called Drubchen Tangtong Gyalpo, who came from Ngam Ring Monastery in eastern Tibet. The prayer of seven limbs, offering the mandala, requesting the five great meanings, and the final dedication verse were later added from traditional sources.

*Geshe Kelsang Gyatso*

1978

# *Avalokiteshvara Sadhana*

## **Going for refuge**

I and all sentient beings, until we achieve enlightenment,  
Go for refuge to Buddha, Dharma and Sangha. (3x)

## **Generating bodhichitta**

Through the virtues I collect by giving and other perfections,  
May I become a Buddha for the benefit of all. (3x)

## **Visualizing Arya Avalokiteshvara**

I and all living beings as extensive as space  
Have at our crowns a white lotus and a moon seat.  
Upon these, from HRIH, arises Arya Avalokiteshvara.  
He has a white, translucent body that radiates five-coloured  
lights.  
He has a smiling expression, and gazes upon us with eyes of  
compassion.  
He has four hands, the first two pressed together at his heart,  
And the lower two holding a crystal mala and a white lotus  
flower.

He is adorned with silks and jewelled ornaments  
And wears an upper garment of an antelope skin.  
His crown is adorned with Amitabha.  
He sits with his legs crossed in the vajra posture,  
Supported from behind by a stainless moon.  
He is the synthesis of all objects of refuge.

### **Prayer of seven limbs**

With my body, speech and mind, humbly I prostrate,  
And make offerings both set out and imagined.  
I confess my wrong deeds from all time,  
And rejoice in the virtues of all.  
Please stay until samsara ceases,  
And turn the Wheel of Dharma for us.  
I dedicate all virtues to great enlightenment.

### **Offering the mandala**

The ground sprinkled with perfume and spread with  
flowers,  
The Great Mountain, four lands, sun and moon,  
Seen as a Buddha Land and offered thus,  
May all beings enjoy such Pure Lands.

Contemplating how all these pitiful migrators are my  
mothers,  
Who out of kindness have cherished me again and again,  
I seek your blessings to generate a spontaneous  
compassion  
Like that of a loving mother for her dearest child.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI



### **Praise to Arya Avalokiteshvara**

You whose white-coloured body is unstained by faults,  
Whose crown is adorned with a fully enlightened  
    Buddha,  
Who gaze upon migrators with eyes of compassion,  
To you Arya Avalokiteshvara I prostrate.

### **Requesting the five great meanings**

O Arya Avalokiteshvara, Treasure of Compassion,  
And all your retinue, please listen to me.

Please quickly release me and all my mothers and fathers,  
The six classes of living being, from the ocean of samsara.

Please generate quickly in our mental continuum  
The vast and profound Dharma of the unsurpassed  
    bodhichitta.

With your compassionate nectar please purify swiftly  
The karma and delusion we have accumulated since  
    beginningless time.

And with your hands of compassion please swiftly lead me  
And all living beings to the Pure Land of Bliss.

O Amitabha and Avalokiteshvara,  
Throughout all our lives please be our Spiritual Guide;  
And by perfectly revealing the unmistakable path  
Please lead us all swiftly to the state of Buddhahood.

## **Mantra recitation**

As a result of these single-pointed requests,  
Light rays radiate from Arya Avalokiteshvara's body  
And purify all impure karmic appearances and  
mistaken awareness.

The environment becomes the Pure Land of Bliss,  
And the body, speech and mind of all the inhabitants  
Transform into the body, speech and mind of  
Avalokiteshvara.

Everything that we know through seeing, hearing and  
thinking becomes inseparable from emptiness.

OM MANI PÄME HUM

*The meaning of this mantra is: with OM we are calling  
Avalokiteshvara, MANI means the precious jewel of enlighten-  
ment, PÄME means liberation and HUM means please bestow.  
Together the meaning is: 'O Avalokiteshvara, please bestow the  
precious jewel of enlightenment to liberate all living beings.'  
Through the recitation of this mantra we train in the compassion-  
ate mind of bodhichitta.*

## **The three recognitions**

All the physical forms of myself and others are  
[manifestations of] Arya Avalokiteshvara's body,  
All sounds are [manifestations of] the six-letter mantra,  
And all mental activity arises from great exalted wisdom.

## **Dedication**

By this virtue may I quickly  
Become Arya Avalokiteshvara,  
And then lead every living being  
Without exception to that ground.

May the precious, supreme bodhichitta  
Grow where it has not yet grown;  
Where it has grown may it not decrease,  
But flourish for evermore.

### **Prayers for the Virtuous Tradition**

So that the tradition of Je Tsongkhapa,  
The King of the Dharma, may flourish,  
May all obstacles be pacified  
And may all favourable conditions abound.

Through the two collections of myself and others  
Gathered throughout the three times,  
May the doctrine of Conqueror Losang Dragpa  
Flourish for evermore.

### **The nine-line *Migtsema* prayer**

Tsongkhapa, crown ornament of the scholars of the  
Land of the Snows,  
You are Buddha Shakyamuni and Vajradhara, the  
source of all attainments,  
Avalokiteshvara, the treasury of unobservable  
compassion,  
Manjushri, the supreme stainless wisdom,  
And Vajrapani, the destroyer of the hosts of maras.  
O Venerable Guru-Buddha, synthesis of all Three  
Jewels,  
With my body, speech, and mind, respectfully I make  
requests:  
Please grant your blessings to ripen and liberate myself  
and others,  
And bestow the common and supreme attainments. (3x)

**Colophon:** This sadhana was translated under the  
compassionate guidance of Venerable Geshe Kelsang Gyatso, 1978



# Glossary

***Absorption of cessation*** An uncontaminated wisdom focused single-pointedly on emptiness in dependence upon the actual absorption of peak of samsara. See *Ocean of Nectar*.

***Action mudra*** A Highest Yoga Tantra consort who assists in developing great bliss. See *Clear Light of Bliss* and *Tantric Grounds and Paths*.

***Affirming negative*** See *Negative phenomenon*.

***Aggregate*** In general, all functioning things are aggregates because they are an aggregation of their parts. In particular, a person of the desire realm or form realm has five aggregates: the aggregates of form, feeling, discrimination, compositional factors and consciousness. A being of the formless realm lacks the aggregate of form but has the other four. A person's form aggregate is his or her body. The remaining four aggregates are aspects of his mind. See also *Contaminated aggregate*. See *Heart of Wisdom*.

***Akshobya*** The manifestation of the aggregate of consciousness of all Buddhas. He has a blue-coloured body.

***Alertness*** A mental factor that is a type of wisdom which examines our activity of body, speech and mind, and knows whether or not faults are developing. See *Understanding the Mind* and *Meaningful to Behold*.

***Amitabha*** The manifestation of the aggregate of discrimination of all Buddhas. He has a red-coloured body. See *Eight Steps to Happiness*.

***Amoghasiddhi*** The manifestation of the aggregate of compositional factors of all Buddhas. He has a green-coloured body.

***Arya Tara/Tara*** A female Buddha who is a manifestation of the ultimate wisdom of all the Buddhas. 'Arya' means 'Superior' and 'Tara' means 'Liberator'. Because she is a wisdom Buddha, and a manifestation of the completely purified wind element, Tara is able to help us very quickly.

***Aryadeva*** A third century AD Indian Buddhist scholar and meditation master, who was a disciple of Nagarjuna.

***Attachment*** A deluded mental factor that observes its contaminated object, regards it as a cause of happiness and wishes for it. See *Understanding the Mind* and *Joyful Path of Good Fortune*.

***Attention*** A mental factor that functions to focus the mind on a particular attribute of an object. See *Understanding the Mind*.

***Bardo*** See *Intermediate state*.

***Basis of imputation*** All phenomena are imputed upon their parts, therefore any of the individual parts, or the entire collection of the parts, of any phenomenon is its basis of imputation. A phenomenon is imputed by mind in dependence upon its basis of imputation appearing to that mind. See *Heart of Wisdom* and *Ocean of Nectar*.

***Beginningless time*** According to the Buddhist world view, there is no beginning to mind, and so no beginning to time. Therefore, all living beings have taken countless previous rebirths.

***Blessing*** The transformation of our mind from a negative state to a positive state, from an unhappy state to a happy state, or from a state of weakness to a state of strength, through the inspiration of holy beings such as our Spiritual Guide, Buddhas and Bodhisattvas.

***Bodh Gaya*** The place where Buddha Shakyamuni showed the manner of attaining enlightenment; near the modern city of Gaya in the north Indian state of Bihar.

**Brahma** A worldly god who resides in the first form realm. See *Ocean of Nectar*.

**Changing suffering** For beings within samsara every experience of happiness or pleasure that arises from samsara's enjoyments is changing suffering. This is because these experiences are contaminated and have the nature of suffering.

**Commitments** Promises and pledges taken when engaging in certain spiritual practices.

**Compositional factors** The aggregate of compositional factors comprises all mental factors except feeling and discrimination, as well as non-associated compounded phenomena. See *Heart of Wisdom* and *Understanding the Mind*.

**Concentration** A mental factor that makes its primary mind remain on its object single-pointedly. See *Joyful Path of Good Fortune*, *Understanding the Mind* and *Meaningful to Behold*.

**Consciousness** The six consciousnesses, or primary minds, are the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and mental consciousness. See *Understanding the Mind*.

**Conqueror Buddha** Buddhas are called 'Conquerors' because they have conquered all the obstructions to attaining liberation and enlightenment, or maras. See also *Mara*.

**Conscientiousness** A mental factor that, in dependence upon effort, cherishes what is virtuous and guards the mind from delusion and non-virtue. See *Meaningful to Behold* and *Understanding the Mind*.

**Contact** A mental factor that functions to perceive its object as pleasant, unpleasant or neutral. See *Understanding the Mind*.

**Contaminated aggregate** Any of the aggregates of form, feeling, discrimination, compositional factors and consciousness of a samsaric being. See also *Aggregate*. See *Heart of Wisdom*.

**Dakini Land** The Pure Land of Heruka and Vajrayogini. In Sanskrit it is called 'Keajra' and in Tibetan 'Dagpa Khacho'. See *Guide to Dakini Land*.

**Dakinis** Female Tantric Buddhas and those women who have attained the realization of meaning clear light. Dakas are the male equivalent. See *Guide to Dakini Land*.

**Damaru** A small hand-drum used in Tantric rituals. Playing the damaru symbolizes the gathering of the outer Dakinis into our body, and the manifestation of the inner Dakini (the mind of clear light) within our mind through the blazing of inner fire. It is also used as a music offering to the Buddhas.

**Deity** 'Yidam' in Tibetan. A Tantric enlightened being.

**Delusion** A mental factor that arises from inappropriate attention and functions to make the mind unpeaceful and uncontrolled. There are three main delusions: ignorance, desirous attachment and anger. From these arise all the other delusions, such as jealousy, pride and deluded doubt. See also *Innate delusions* and *Intellectually-formed delusions*. See *Joyful Path of Good Fortune* and *Understanding the Mind*.

**Demi-god** A being of the demi-god realm, the second highest of the six realms of samsara. Demi-gods are similar to gods but their bodies, possessions and environments are inferior. See *Joyful Path of Good Fortune*.

**Desire realm** The environment of hell beings, hungry ghosts, animals, human beings and demi-gods, and the gods who enjoy the five objects of desire.

**Dharma Protector** An emanation of a Buddha or a Bodhisattva whose main functions are to avert the inner and outer obstacles that prevent Dharma practitioners from gaining spiritual realizations, and to arrange all the necessary conditions for their practice. Also called 'Dharmapala' in Sanskrit. See *Heart Jewel*.

**Discrimination** A mental factor that functions to apprehend the uncommon sign of an object. See *Understanding the Mind*.

**Dorje Shugden** A Dharma Protector who is an emanation of the Wisdom Buddha Manjushri. His main functions are to avert the inner and outer obstacles that prevent practitioners from gaining



spiritual realizations, and to arrange all the necessary conditions for their spiritual development. See *Heart Jewel*.

***Dromtonpa*** (AD 1004-1064) Atisha's foremost disciple. See *Joyful Path of Good Fortune*.

***Elements, four*** Earth, water, fire and wind. These elements are not the same as the earth of a field, the water of a river, and so forth. Rather, the elements of earth, water, fire and wind in broad terms are the properties of solidity, liquidity, heat and movement respectively.

***Example clear light*** A mind of clear light that realizes emptiness by means of a generic image. See *Clear Light of Bliss* and *Tantric Grounds and Paths*.

***Faith*** A naturally virtuous mind that functions mainly to oppose the perception of faults in its observed object. There are three types of faith: believing faith, admiring faith and wishing faith. See *Transform Your Life*, *Joyful Path of Good Fortune* and *Understanding the Mind*.

***Feeling*** A mental factor that functions to experience pleasant, unpleasant or neutral objects. See *Understanding the Mind*.

***Field of Merit*** Generally, this refers to the Three Jewels. Just as external seeds grow in a field of soil, so the virtuous internal seeds produced by virtuous actions grow in dependence upon Buddha Jewel, Dharma Jewel and Sangha Jewel. Also known as 'Field for Accumulating Merit'.

***Form aggregate*** Includes all the objects of the five sense awarenesses – all colours and shapes (visual form), sounds, smells, tastes and tactile objects. A person's form aggregate is his or her body.

***Form realm*** The environment of the gods who possess form and who are superior to desire realm gods. So-called because the gods who inhabit it have subtle form. See *Ocean of Nectar*.

***Functioning thing*** A phenomenon that is produced and disintegrates within a moment. Synonymous with impermanent phenomenon, thing and product.

**Gelug** The tradition established by Je Tsongkhapa. The name 'Gelug' means 'Virtuous Tradition'. A Gelugpa is a practitioner who follows this tradition. The Gelugpas are sometimes referred to as the 'new Kadampas'. See *Heart Jewel*.

**Generic image** The appearing object of a conceptual mind. A generic image, or mental image, of an object is like a reflection of that object. Conceptual minds know their object through the appearance of a generic image of that object, not by seeing the object directly. See *Heart of Wisdom* and *Understanding the Mind*.

**Geshe** A title given by Kadampa monasteries to accomplished Buddhist scholars. Contracted form of the Tibetan 'ge wai she nyen', literally meaning 'virtuous friend'.

**Geshe Chekhawa** (AD 1102-1176) A great Kadampa Bodhisattva who composed the text *Training the Mind in Seven Points*, a commentary to Bodhisattva Langri Tangpa's *Eight Verses of Training the Mind*. He spread the study and practice of training the mind throughout Tibet. See *Universal Compassion*.

**Ghantapa** A great Indian Mahasiddha and a lineage Guru in the Highest Yoga Tantra practices of Heruka and Vajrayogini. See *Guide to Dakini Land*.

**Gods** Beings of the god realm, the highest of the six realms of samsara. There are many different types of god. Some are desire realm gods, while others are form or formless realm gods. See *Joyful Path of Good Fortune*.

**Gungtang** Gungtang Konchog Tenpai Dronme (AD 1762-1823), a Gelug scholar and meditator famous for his spiritual poems and philosophical writings.

**Guru** Sanskrit word for 'Spiritual Guide'.

**Heroes and Heroines** A Hero is a male Tantric Deity embodying method. A Heroine is a female Tantric Deity embodying wisdom. See *Guide to Dakini Land*.

**Hevajra** A principal Deity of Mother Tantra. See *Great Treasury of Merit*.

**Hinayana** Sanskrit term for 'Lesser Vehicle'. The Hinayana goal is to attain merely one's own liberation from suffering by completely abandoning delusions. See *Joyful Path of Good Fortune*.

**Hungry ghosts** Beings of the hungry ghost realm, the second lowest of the six realms of samsara. Also known as 'hungry spirits'. See *Joyful Path of Good Fortune*.

**Imprint/s** There are two types of imprint: imprints of actions and imprints of delusions. Every action we perform leaves an imprint on the mental consciousness, and these imprints are karmic potentialities to experience certain effects in the future. The imprints left by delusions remain even after the delusions themselves have been abandoned, like the smell of garlic lingers in a container after the garlic has been removed. Imprints of delusions are obstructions to omniscience, and are completely abandoned only by Buddhas.

**Imputation, mere** According to the highest school of Buddhist philosophy, the Madhyamika-Prasangika school, all phenomena are merely imputed by conception in dependence upon their basis of imputation. Therefore, they are mere imputations and do not exist from their own side in the least. See *Heart of Wisdom* and *Ocean of Nectar*.

**Imputed object** An object imputed by the mind in dependence upon its basis of imputation. See *Heart of Wisdom* and *Ocean of Nectar*.

**Indra** A worldly god. See *Heart of Wisdom*.

**Inferential cognizer** A completely reliable cognizer whose object is realized in direct dependence upon a conclusive reason. See *Understanding the Mind*.

**Inner fire** 'Tummo' in Tibetan. An inner heat located at the centre of the navel channel wheel. See *Clear Light of Bliss*.

**Intellectually-formed delusions** Delusions that arise as a result of relying upon incorrect reasoning or mistaken tenets. See *Understanding the Mind*.

**Intention** A mental factor that functions to move its primary mind to the object. It functions to engage the mind in virtuous, non-virtuous and neutral objects. All bodily and verbal actions are initiated by the mental factor intention. See *Understanding the Mind*.

**Intermediate state** 'Bardo' in Tibetan. The state between death and rebirth. It begins the moment the consciousness leaves the body, and ceases the moment the consciousness enters the body of the next life. See *Joyful Path of Good Fortune* and *Clear Light of Bliss*.

**Je Phabongkhapa** (AD 1878-1941) A great Tibetan Lama who was an emanation of Heruka. Phabongkha Rinpoche was the holder of many lineages of Sutra and Secret Mantra. He was the root Guru of Kyabje Trijang Dorjechang (Kyabje Trijang Rinpoche).

**Je Tsongkhapa** (AD 1357-1419) An emanation of the Wisdom Buddha Manjushri, whose appearance in fourteenth-century Tibet as a monk, and the holder of the lineage of pure view and pure deeds, was prophesied by Buddha. He spread a very pure Buddhadharma throughout Tibet, showing how to combine the practices of Sutra and Tantra, and how to practise pure Dharma during degenerate times. His tradition later became known as the 'Gelug', or 'Ganden Tradition'. See *Heart Jewel* and *Great Treasury of Merit*.

**Kapala** A skullcup used or visualized in Tantric meditation, symbolizing the indivisible union of great bliss and emptiness.

**Kyabje Trijang Rinpoche** (AD 1901-1981) A special Tibetan Lama of the twentieth century who was an emanation of Buddha Shakyamuni, Heruka, Atisha, Amitabha and Je Tsongkhapa. Also known as 'Trijang Dorjechang' and 'Losang Yeshe'.

**Lineage** A line of instruction that has been passed down from Spiritual Guide to disciple, with each Spiritual Guide in the line having gained personal experience of the instruction before passing it on to others.

**Living being** Synonymous with sentient being. Any being who possesses a mind that is contaminated by delusions or their imprints. Both 'living being' and 'sentient being' are terms used to distinguish beings whose minds are contaminated by either of these two obstructions from Buddhas, whose minds are completely free from these obstructions.

**Lord of Death** Although the mara, or demon, of uncontrolled death is not a sentient being, it is personified as the Lord of Death, or 'Yama'. The Lord of Death is depicted in the diagram of the Wheel of Life clutching the wheel between his claws and teeth. See *Joyful Path of Good Fortune*.

**Losang Dragpa** 'Sumati Kirti' in Sanskrit. The ordained name of Je Tsongkhapa. See *Great Treasury of Merit*.

**Mahamudra** A Sanskrit term, literally meaning 'great seal'. According to Sutra, this refers to the profound view of emptiness. Since emptiness is the nature of all phenomena, it is called a 'seal', and since a direct realization of emptiness enables us to accomplish the great purpose – complete liberation from the sufferings of samsara – it is also called 'great'. According to Tantra, or Vajrayana, Mahamudra is the union of spontaneous great bliss and emptiness. See *Mahamudra Tantra, Great Treasury of Merit and Clear Light of Bliss*.

**Mahayana** Sanskrit term for 'Great Vehicle', the spiritual path to great enlightenment. The Mahayana goal is to attain Buddhahood for the benefit of all sentient beings by completely abandoning delusions and their imprints. See *Joyful Path of Good Fortune* and *Meaningful to Behold*.

**Maitreya** The embodiment of the loving kindness of all the Buddhas. At the time of Buddha Shakyamuni he manifested as a Bodhisattva disciple in order to show Buddha's disciples how to be perfect Mahayana disciples. In the future, he will manifest as the fifth founding Buddha.

**Mala** A set of prayer beads used to count recitations of prayers or mantras, usually with one hundred and eight beads. See *Guide to Dakini Land*.

**Mandala offering** An offering of the entire universe visualized as a Pure Land, with all its inhabitants as pure beings. See *Guide to Dakini Land* and *Great Treasury of Merit*.

**Mara** A Sanskrit term for 'demon', and referring to anything that obstructs the attainment of liberation or enlightenment. There are four principal types of mara: the mara of the delusions, the mara of contaminated aggregates, the mara of uncontrolled death, and the Devaputra maras. Of these, only the last are actual sentient beings. The principal Devaputra mara is wrathful Ishvara, the highest of the desire realm gods, who inhabits the Land of Controlling Emanations. A Buddha is called a 'Conqueror' because he or she has conquered all four types of mara. See *Heart of Wisdom*.

**Marpa** (AD 1012-1096) Marpa Lotsawa, or Marpa the translator, was a great lay Tantric Yogi and the Spiritual Guide of Milarepa. See *Joyful Path of Good Fortune*.

**Meaning clear light** A mind of clear light that realizes emptiness directly without a generic image. Synonymous with inner Dakini Land and with Mahamudra Tantra. See *Clear Light of Bliss*.

**Meditation** A mind that concentrates on a virtuous object, and is a mental action that is the main cause of mental peace. There are two types of meditation – analytical meditation and placement meditation. When we use our imagination, mindfulness and powers of reasoning to find our object of meditation, this is analytical meditation. When we find our object and hold it single-pointedly, this is placement meditation. There are different types of object. Some, such as impermanence or emptiness, are objects apprehended by the mind. Others, such as love, compassion and renunciation, are actual states of mind. We engage in analytical meditation until the specific object that we seek appears clearly to our mind or until the particular state of mind that we wish to generate arises. This object or state of mind is our object of placement meditation. See *The New Meditation Handbook*.

**Meditation break** See *Subsequent attainment*.

**Mental continuum** The continuum of a person's mind that has no beginning and no end.

**Mental factor** A cognizer that principally apprehends a particular attribute of an object. There are fifty-one specific mental factors. Each moment of mind comprises a primary mind and various mental factors. See *Understanding the Mind*.

**Mental image** See *Generic image*.

**Mere appearance** All phenomena are mere appearance because they are imputed by mind in dependence upon a suitable basis of imputation appearing to mind. The word 'mere' excludes any possibility of inherent existence. See *Ocean of Nectar*.

**Merit** The good fortune created by virtuous actions. It is the potential power to increase our good qualities and produce happiness.

**Migrator** A being within samsara who migrates from one uncontrolled rebirth to another. See also *Living being*.

**Milarepa** (AD 1040-1123) A great Tibetan Buddhist meditator and disciple of Marpa, celebrated for his beautiful songs of realization.

**Mindfulness** A mental factor that functions not to forget the object realized by the primary mind. See *Understanding the Mind*, *Meaningful to Behold* and *Clear Light of Bliss*.

**Nagarjuna** A great Indian Buddhist scholar and meditation master who revived the Mahayana in the first century AD by bringing to light the teachings on the *Perfection of Wisdom Sutras*. See *Ocean of Nectar*.

**Nalanda Monastery** A great seat of Buddhist learning and practice in ancient India.

**Naropa** (AD 1016-1100) An Indian Mahasiddha and a lineage Guru in the Highest Yoga Tantra practice of Vajrayogini. See *Guide to Dakini Land*.

**Negative phenomenon** An object that is realized through the mind explicitly eliminating a negated object. There are two types of negative phenomenon: affirming negatives and non-affirming negatives. An affirming negative is a negative phenomenon realized by a mind that eliminates its negated object while realizing another phenomenon. A non-affirming negative is a negative phenomenon realized by a mind that merely eliminates its negated object without realizing another phenomenon. See *Ocean of Nectar*.

**Non-affirming negative** See *Negative phenomenon*.

**Object of negation** An object explicitly negated by a mind realizing a negative phenomenon. In meditation on emptiness, or lack of inherent existence, it refers to inherent existence. Also known as 'negated object'.

**Obstructions to liberation** Obstructions that prevent the attainment of liberation. All delusions, such as ignorance, attachment and anger, together with their seeds, are obstructions to liberation. Also called 'delusion-obstructions'.

**Obstructions to enlightenment** The imprints of delusions, which prevent simultaneous and direct realization of all phenomena. Also known as 'obstructions to omniscience'. Only Buddhas have overcome these obstructions.

**Offering** That which delights the holy beings.

**Phabongkha Rinpoche** See *Je Phabongkhapa*.

**Perfection of Wisdom Sutras** Sutras of the second turning of the Wheel of Dharma, in which Buddha revealed his final view of the ultimate nature of all phenomena – emptiness of inherent existence. See *Heart of Wisdom* and *Ocean of Nectar*.

**Pratimoksha vow** 'Pratimoksha' is the Sanskrit term for 'personal liberation', and so a Pratimoksha vow is a vow that is motivated mainly by the wish to attain personal liberation. There are eight types of Pratimoksha vow. See *The Bodhisattva Vow*.



**Primary mind** A cognizer that principally apprehends the mere entity of an object. Synonymous with consciousness. There are six primary minds: eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and mental consciousness. Each moment of mind comprises a primary mind and various mental factors. A primary mind and its accompanying mental factors are the same entity but have different functions. See *Understanding the Mind*.

**Pure Land** A pure environment in which there are no true sufferings. There are many Pure Lands. For example, Tushita is the Pure Land of Buddha Maitreya, Sukhavati is the Pure Land of Buddha Amitabha, and Dakini Land, or Keajra, is the Pure Land of Buddha Vajrayogini and Buddha Heruka. See *Living Meaningfully, Dying Joyfully*.

**Ratnasambhava** The manifestation of the aggregate of feeling of all Buddhas. He has a yellow-coloured body.

**Realization** A stable and non-mistaken experience of a virtuous object that directly protects us from suffering.

**Sadhana** A ritual prayer that is a special method for attaining spiritual realizations, usually associated with a Tantric Deity.

**Saraha** One of the first Mahasiddhas, and the Teacher of Nagarjuna. See *Essence of Vajrayana*.

**Shantideva** (AD 687-763) A great Indian Buddhist scholar and meditation master. He composed *Guide to the Bodhisattva's Way of Life*. See *Meaningful to Behold* and *Guide to the Bodhisattva's Way of Life*.

**Shepherd-like bodhichitta** The wish to lead all living beings to Buddhahood in the way that a shepherd leads his sheep to safety. Just as shepherds first supply all the needs of their flock and attend to their own needs last of all, so some Bodhisattvas want to lead all living beings to Buddhahood first and then attain enlightenment for themselves last of all. See *Joyful Path of Good Fortune*.

**Stupa** A symbolic representation of Buddha's mind.

**Subsequent attainment** The period between meditation sessions; also known as 'meditation break'. See *Joyful Path of Good Fortune*.

**Superior being 'Arya'** in Sanskrit. A being who has a direct realization of emptiness. There are Hinayana Superiors and Mahayana Superiors.

**Sutra** The teachings of Buddha that are open to everyone to practise without the need for empowerment. These include Buddha's teachings of the three turnings of the Wheel of Dharma.

**Torma offering** A special food offering made according to either Sutra or Tantra. See *Essence of Vajrayana* and *Guide to Dakini Land*.

**Tranquil abiding** A concentration that possesses the special bliss of physical and mental suppleness that is attained in dependence upon completing the nine mental abidings. See *Joyful Path of Good Fortune* and *Meaningful to Behold*.

**Transference of consciousness** 'Powa' in Tibetan. A practice for transferring the consciousness to a Pure Land at the time of death. See *Living Meaningfully*, *Dying Joyfully* and *Great Treasury of Merit*.

**Tsog offering** An offering made by an assembly of Heroes and Heroines. See *Essence of Vajrayana* and *Guide to Dakini Land*.

**Vaibhashika** The lower of the two schools of Hinayana tenets. This school does not accept self-cognizers and asserts external objects to be truly existent. See *Meaningful to Behold* and *Ocean of Nectar*.

**Vairochana** The manifestation of the aggregate of form of all Buddhas. He has a white-coloured body.

**Vajra and bell** A vajra is a ritual object resembling a sceptre and symbolizing great bliss, and a bell is a ritual hand-bell symbolizing emptiness. See *Guide to Dakini Land* and *Tantric Grounds and Paths*.

**Vajradhara** The founder of Vajrayana, or Tantra. He appears directly only to highly realized Bodhisattvas to whom he gives Tantric teachings. To benefit other living beings with less merit, he manifested in the more visible form of Buddha Shakyamuni.

He also said that in degenerate times he would appear in an ordinary form as a Spiritual Guide. See *Great Treasury of Merit*.

**Vajradharma** The manifestation of the speech of all Buddhas. He looks like Conqueror Vajradhara, except that his body is red. There are three ways in which we can visualize him: in his outer aspect as Hero Vajradharma, in his inner aspect as Buddha Vajradharma, or in his secret aspect as Buddha Vajradharma with consort. See *Guide to Dakini Land*.

**Vajrasattva** Buddha Vajrasattva is the aggregate of consciousness of all the Buddhas, appearing in the aspect of a white-coloured Deity specifically in order to purify the negativity of living beings. He is the same nature as Buddha Vajradhara, differing only in aspect. The practice of meditation and recitation of Vajrasattva is a very powerful method for purifying our impure mind and actions. See *Guide to Dakini Land*.

**Vinaya** The moral discipline of the Pratimoksha, and in particular the moral discipline of the ordained Sangha.

**Vow** A virtuous determination to abandon particular faults that is generated in conjunction with a traditional ritual. The three sets of vows are the Pratimoksha vows of individual liberation, the Bodhisattva's vows, and the Secret Mantra or Tantric vows. See *The Bodhisattva Vow* and *Tantric Grounds and Paths*.

**Wheel of Dharma** A collection of Buddha's teachings. Dharma is compared to the precious wheel, one of the possessions of a legendary chakravatin king. This wheel could transport the king across great distances in a very short time, and it is said that wherever the precious wheel travelled the king reigned. In a similar way, when Buddha revealed the path to enlightenment he was said to have 'turned the Wheel of Dharma' because, wherever these teachings are present, deluded minds are brought under control.

**Wisdom** A virtuous, intelligent mind that makes its primary mind realize its object thoroughly. A wisdom is a spiritual path that functions to release our mind from delusions or their imprints. An example of wisdom is the correct view of emptiness. See *Heart of Wisdom*, *Ocean of Nectar* and *Understanding the Mind*.

**Wisdom being** An actual Buddha, especially one who is invited to unite with a visualized commitment being.

**Wrong awareness** A cognizer that is mistaken with respect to its engaged, or apprehended, object. See *Understanding the Mind*.

**Yidam** See *Deity*.

**Yoga** A term used for various spiritual practices that entail maintaining a special view, such as Guru yoga and the yogas of sleeping, rising and experiencing nectar. 'Yoga' also refers to 'union', such as the union of tranquil abiding and superior seeing. See *Guide to Dakini Land*.

**Yogi/Yogini** Sanskrit terms usually referring to a male or a female meditator who has attained the union of tranquil abiding and superior seeing.

# Bibliography

Geshe Kelsang Gyatso is a highly respected meditation master and scholar of the Mahayana Buddhist tradition founded by Je Tsongkhapa. Since arriving in the West in 1977, Geshe Kelsang has worked tirelessly to establish pure Buddhadharma throughout the world. Over this period he has given extensive teachings on the major scriptures of the Mahayana. These teachings are currently being published and provide a comprehensive presentation of the essential Sutra and Tantra practices of Mahayana Buddhism.

## Books

The following books by Geshe Kelsang are all published by Tharpa Publications:

*The Bodhisattva Vow* A practical guide to helping others. (2nd. edn., 1995)

*Clear Light of Bliss* A Tantric meditation manual. (2nd. edn., 1992)

*Eight Steps to Happiness* The Buddhist way of loving kindness. (2000)

*Essence of Vajrayana* The Highest Yoga Tantra practice of Heruka body mandala. (1997)

*Great Treasury of Merit* How to rely upon a Spiritual Guide. (1992)

*Guide to Dakini Land* The Highest Yoga Tantra practice of Buddha Vajrayogini. (2nd. edn., 1996)

*Guide to the Bodhisattva's Way of Life* How to enjoy a life of great meaning and altruism. (A translation of Shantideva's famous verse masterpiece.) (2002)

*Heart Jewel* The essential practices of Kadampa Buddhism. (2nd. edn., 1997)

*Heart of Wisdom* An explanation of the Heart Sutra. (4th. edn., 2001)

*How to Solve Our Human Problems* The four noble truths. (2005)

*Introduction to Buddhism* An explanation of the Buddhist way of life. (2nd. edn., 2001)

*Joyful Path of Good Fortune* The complete Buddhist path to enlightenment. (2nd. edn., 1995)

*Living Meaningfully, Dying Joyfully* The profound practice of transference of consciousness. (1999)

*Mahamudra Tantra* The supreme Heart Jewel nectar. (2005)

*Meaningful to Behold* Becoming a friend of the world. (5th. edn., 2007)

*Modern Buddhism* The Path of Compassion and Wisdom. (2011)

*The New Meditation Handbook* Meditations to make our life happy and meaningful. (4th. edn., 2003)

*Ocean of Nectar* The true nature of all things. (1995)

*Tantric Grounds and Paths* How to enter, progress on and complete the Vajrayana path. (1994)

*Transform Your Life* A blissful journey. (2001)

*Understanding the Mind* The nature and power of the mind.  
(3rd. edn., 2002)

*Universal Compassion* Inspiring solutions for difficult times.  
(4th. edn., 2002)

### Sadhanas and Other Booklets

Geshe Kelsang has also supervised the translation of a collection of essential sadhanas, or prayer booklets.

*Avalokiteshvara Sadhana* Prayers and requests to the Buddha of Compassion.

*The Bodhisattva's Confession of Moral Downfalls* The purification practice of the *Mahayana Sutra of the Three Superior Heaps*.

*Condensed Essence of Vajrayana* Condensed Heruka body mandala self-generation sadhana.

*Dakini Yoga* Six-session Guru yoga combined with self-generation as Vajrayogini.

*Drop of Essential Nectar* A special fasting and purification practice in conjunction with Eleven-faced Avalokiteshvara.

*Essence of Good Fortune* Prayers for the six preparatory practices for meditation on the stages of the path to enlightenment.

*Essence of Vajrayana* Heruka body mandala self-generation sadhana according to the system of Mahasiddha Ghantapa.

*Feast of Great Bliss* Vajrayogini self-initiation sadhana.

*Great Liberation of the Father* Preliminary prayers for Mahamudra meditation in conjunction with Heruka practice.

*Great Liberation of the Mother* Preliminary prayers for Mahamudra meditation in conjunction with Vajrayogini practice.

*The Great Mother* A method to overcome hindrances and obstacles by reciting the *Essence of Wisdom Sutra* (the *Heart Sutra*).

*A Handbook for the Daily Practice of Bodhisattva and Tantric Vows.*

*Heartfelt Prayers* Funeral service for cremations and burials.

*Heart Jewel* The Guru yoga of Je Tsongkhapa combined with the condensed sadhana of his Dharma Protector.

*The Kadampa Way of Life* The essential practice of Kadam Lamrim.

*Liberation from Sorrow* Praises and requests to the Twenty-one Taras.

*Mahayana Refuge Ceremony and Bodhisattva Vow Ceremony.*

*Medicine Buddha Prayer* A method for benefiting others.

*Medicine Buddha Sadhana* A method for accomplishing the attainments of Medicine Buddha.

*Meditation and Recitation of Solitary Vajrasattva.*

*Melodious Drum Victorious in all Directions* The extensive fulfilling and restoring ritual of the Dharma Protector, the great king Dorje Shugden, in conjunction with Mahakala, Kalarupa, Kalindewi and other Dharma Protectors.

*Offering to the Spiritual Guide* (Lama Chopa) A special way of relying upon a Spiritual Guide.

*Path of Compassion for the Deceased* Powa sadhana for the benefit of the deceased.

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*Powa Ceremony* Transference of consciousness for the deceased.

*Prayers for Meditation* Brief preparatory prayers for meditation.

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*A Pure Life* The practice of taking and keeping the eight Mahayana precepts.

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*The Root Tantra of Heruka and Vajrayogini.*

*Treasury of Wisdom* The sadhana of Venerable Manjushri.

*Union of No More Learning* Heruka body mandala self-initiation sadhana.

*Vajra Hero Yoga* A brief practice of Heruka body mandala self-generation.

*The Vows and Commitments of Kadampa Buddhism.*

*Wishfulfilling Jewel* The Guru yoga of Je Tsongkhapa combined with the sadhana of his Dharma Protector.

*The Yoga of Buddha Amitayus* A special method for increasing lifespan, wisdom and merit.

*The Yoga of Buddha Heruka* The brief self-generation sadhana of Heruka body mandala & Condensed six-session yoga.

*The Yoga of Buddha Maitreya* Self-generation sadhana.

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## Study Programmes of Kadampa Buddhism

Kadampa Buddhism is a Mahayana Buddhist school founded by the great Indian Buddhist Master Atisha (AD 982-1054). His followers are known as 'Kadampas'. 'Ka' means 'word' and refers to Buddha's teachings, and 'dam' refers to Atisha's special Lamrim instructions known as 'the stages of the path to enlightenment'. By integrating their knowledge of all Buddha's teachings into their practice of Lamrim, and by integrating this into their everyday lives, Kadampa Buddhists are encouraged to use Buddha's teachings as practical methods for transforming daily activities into the path to enlightenment. The great Kadampa Teachers are famous not only for being great scholars but also for being spiritual practitioners of immense purity and sincerity.

The lineage of these teachings, both their oral transmission and blessings, was then passed from Teacher to disciple, spreading throughout much of Asia, and now to many countries throughout the modern world. Buddha's teachings, which are known as 'Dharma', are likened to a wheel that moves from country to country in accordance with changing conditions and people's karmic inclinations. The external forms of presenting Buddhism may change as it meets with different cultures and societies, but its essential authenticity is ensured through the continuation of an unbroken lineage of realized practitioners.

Kadampa Buddhism was first introduced into the West in 1977 by the renowned Buddhist Master, Venerable Geshe Kelsang Gyatso. Since that time, he has worked tirelessly to spread Kadampa Buddhism throughout the world by giving extensive teachings, writing many profound texts on Kadampa Buddhism, and founding the New Kadampa Tradition–International Kadampa Buddhist Union (NKT-IKBU), which now has over a thousand Kadampa Buddhist Centres and groups worldwide. Each Centre offers study programmes on Buddhist psychology, philosophy and meditation instruction, as well as retreats for all levels of practitioner. The emphasis is on integrating Buddha’s teachings into daily life to solve our human problems and to spread lasting peace and happiness throughout the world.

The Kadampa Buddhism of the NKT-IKBU is an entirely independent Buddhist tradition and has no political affiliations. It is an association of Buddhist Centres and practitioners that derive their inspiration and guidance from the example of the ancient Kadampa Buddhist Masters and their teachings, as presented by Geshe Kelsang.

There are three reasons why we need to study and practise the teachings of Buddha: to develop our wisdom, to cultivate a good heart and to maintain a peaceful state of mind. If we do not strive to develop our wisdom, we will always remain ignorant of ultimate truth – the true nature of reality. Although we wish for happiness, our ignorance leads us to engage in non-virtuous actions, which are the main cause of all our suffering. If we do not cultivate a good heart, our selfish motivation destroys harmony and good relationships with others. We have no peace, and no chance to gain pure happiness. Without inner peace, outer peace is impossible. If we do not maintain a peaceful state of mind, we are not happy even if we have ideal conditions. On the other hand, when our mind is peaceful, we are happy, even if our external conditions are unpleasant. Therefore, the development of these qualities is of utmost importance for our daily happiness.

Geshe Kelsang Gyatso, or 'Geshe-la' as he is affectionately called by his students, has designed three special spiritual programmes for the systematic study and practice of Kadampa Buddhism that are especially suited to the modern world: the General Programme (GP), the Foundation Programme (FP) and the Teacher Training Programme (TTP).

### GENERAL PROGRAMME

The General Programme provides a basic introduction to Buddhist view, meditation and practice that is suitable for beginners. It also includes advanced teachings and practice from both Sutra and Tantra.

### FOUNDATION PROGRAMME

The Foundation Programme provides an opportunity to deepen our understanding and experience of Buddhism through a systematic study of six texts:

- 1 *Joyful Path of Good Fortune* – a commentary to Atisha's Lamrim instructions, the stages of the path to enlightenment.
- 2 *Universal Compassion* – a commentary to Bodhisattva Chekhawa's *Training the Mind in Seven Points*.
- 3 *Eight Steps to Happiness* – a commentary to Bodhisattva Langri Tangpa's *Eight Verses of Training the Mind*.
- 4 *Heart of Wisdom* – a commentary to the *Heart Sutra*.
- 5 *Meaningful to Behold* – a commentary to Venerable Shantideva's *Guide to the Bodhisattva's Way of Life*.
- 6 *Understanding the Mind* – a detailed explanation of the mind, based on the works of the Buddhist scholars Dharmakirti and Dignaga.

The benefits of studying and practising these texts are as follows:

(1) *Joyful Path of Good Fortune* – we gain the ability to put all Buddha’s teachings of both Sutra and Tantra into practice. We can easily make progress on, and complete, the stages of the path to the supreme happiness of enlightenment. From a practical point of view, Lamrim is the main body of Buddha’s teachings, and the other teachings are like its limbs.

(2) and (3) *Universal Compassion* and *Eight Steps to Happiness* – we gain the ability to integrate Buddha’s teachings into our daily life and solve all our human problems.

(4) *Heart of Wisdom* – we gain a realization of the ultimate nature of reality. By gaining this realization, we can eliminate the ignorance of self-grasping, which is the root of all our suffering.

(5) *Meaningful to Behold* – we transform our daily activities into the Bodhisattva’s way of life, thereby making every moment of our human life meaningful.

(6) *Understanding the Mind* – we understand the relationship between our mind and its external objects. If we understand that objects depend upon the subjective mind, we can change the way objects appear to us by changing our own mind. Gradually, we will gain the ability to control our mind and in this way solve all our problems.

### TEACHER TRAINING PROGRAMME

The Teacher Training Programme is designed for people who wish to train as authentic Dharma Teachers. In addition to completing the study of fourteen texts of Sutra and Tantra, which include the six texts mentioned above, the student is required to observe certain commitments with regard to behaviour and way of life, and to complete a number of meditation retreats.

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