

Modern Buddhism

The Path of
Compassion
and Wisdom



Geshe Kelsang Gyatso

Volume 3
Prayers for Daily Practice

GESHE KELSANG GYATSO

Modern Buddhism

THE PATH OF COMPASSION
AND WISDOM

VOLUME 3 OF 3
PRAYERS FOR DAILY PRACTICE



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Contents

| | |
|--------------------------------------|-----|
| Illustrations | 276 |
| <i>Liberating Prayer</i> | 279 |
| <i>Prayers for Meditation</i> | 281 |
| <i>The Yoga of Buddha Heruka</i> | 291 |
| <i>Blissful Journey</i> | 309 |
| <i>Quick Path to Great Bliss</i> | 333 |
| <i>Liberation from Sorrow</i> | 381 |
| <i>Avalokiteshvara Sadhana</i> | 401 |
| Glossary | 411 |
| Bibliography | 427 |
| Study Programmes of Kadampa Buddhism | 432 |
| Tharpa Offices Worldwide | 437 |
| Index | 439 |
| Further Reading | 465 |

Illustrations

| | |
|--|-----|
| Naropa | 290 |
| Tantric commitment objects: inner offering in kapala, vajra, bell, damaru, mala | 292 |
| Je Phabongkhapa | 294 |
| Kyabje Trijang Rinpoche | 310 |
| The Twenty-one Taras | 388 |
| TAM and the mantra rosary | 396 |

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)

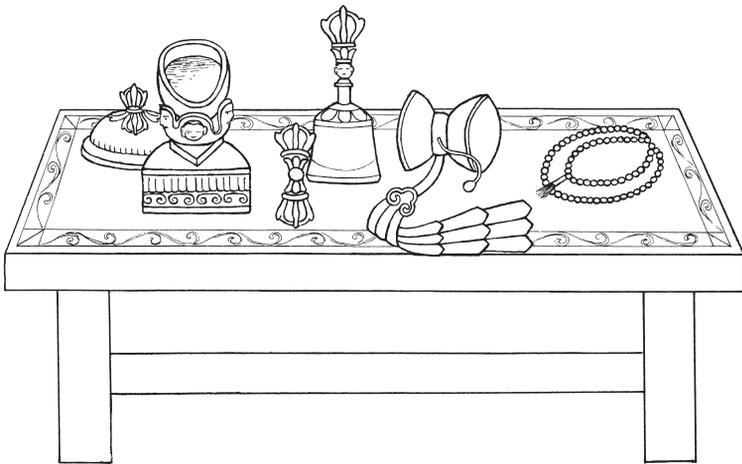
Colophon: These prayers were compiled from traditional sources by Venerable Geshe Kelsang Gyatso.



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

THE YOGA OF BUDDHA HERUKA

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 KHANDAROHİ 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 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

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-continent:

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 torma 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 torma.

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 torma.

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 torma.

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 torma.

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 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

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 classes of evil spirits 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.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

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.

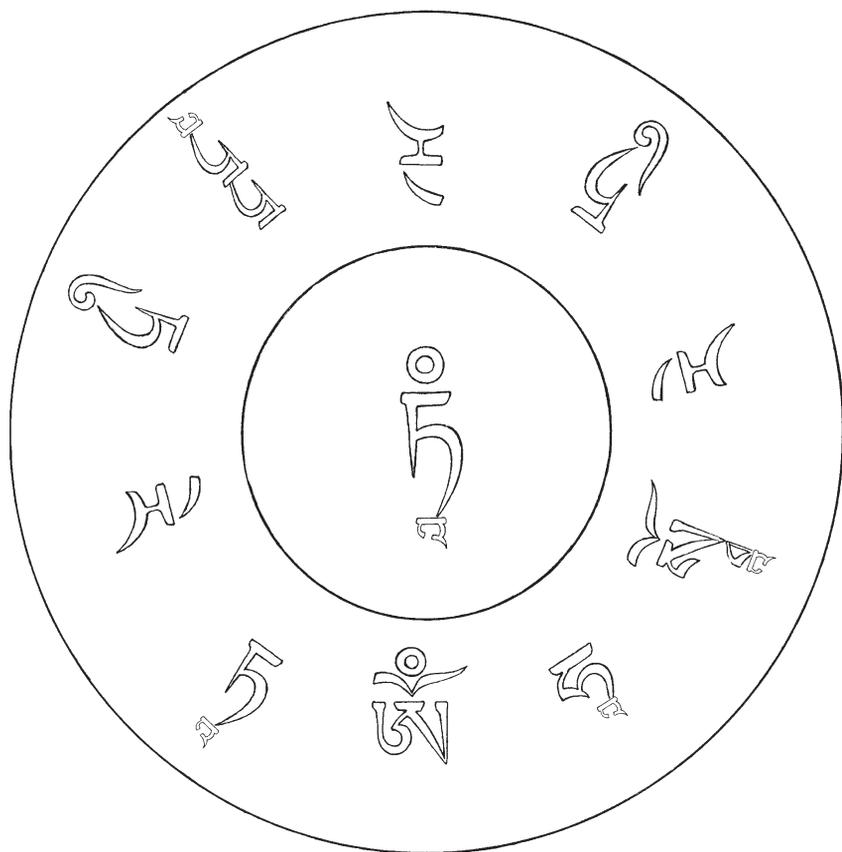
Throughout all our lives before we reach Buddhahood,
May we attain the supreme happiness of humans and
gods;
And so that we may accomplish the omniscient mind,
Please quickly pacify and eliminate all interferences,

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 western 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.

Pathway to the Pure Land Training in powa – the transference of consciousness.

Powa Ceremony Transference of consciousness for the deceased.

Prayers for Meditation Brief preparatory prayers for meditation.

Prayers for World Peace.

A Pure Life The practice of taking and keeping the eight Mahayana precepts.

Quick Path to Great Bliss Vajrayogini self-generation sadhana.

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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.

The Yoga of Buddha Vajrapani Self-generation sadhana.

The Yoga of Enlightened Mother Arya Tara Self-generation sadhana.

The Yoga of Great Mother Prajnaparamita Self-generation sadhana.

The Yoga of Thousand-armed Avalokiteshvara Self-generation sadhana.

The Yoga of White Tara, Buddha of Long Life.

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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.

MODERN BUDDHISM

All Kadampa Buddhist Centres are open to the public. Every year we celebrate Festivals in many countries throughout the world, including two in England, where people gather from around the world to receive special teachings and empowerments and to enjoy a spiritual holiday. Please feel free to visit us at any time!

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Index

A

- action mudra 14, 210
- actions 40. *See also* inappropriate actions; non-virtuous actions; virtuous actions
 - bad/good 73
 - contaminated 120
 - impure 22
 - pure 58–59, 91
- adverse conditions
 - accepting 88, 94
 - pacifying 252
 - transforming 23
- Advice from Atisha's Heart* 138
- affectionate love 66–67, 156
 - eight benefits of 78
- affirmative phenomenon 132
- ageing. *See also* suffering, of
 - ageing
 - freedom from 206
- aggregates
 - contaminated/uncontaminated 165–167
 - Akanishta. *See* Pure Land
 - Akshobya 181
 - Ambhidana Tantra* 213
 - Amitabha 91, 181
 - Amoghasiddhi 181
 - analogies
 - actor 133
 - bird leaving nest 30
 - blind turtle 26
 - cutting down tree 60
 - eagles soaring 126
 - fire in house 45
 - magician's illusion 9, 99, 107, 132–133, 160
 - poisonous tree 57
 - seeing two moons 139
 - sky and clouds 130
 - sun shining on snow mountain 242
 - thorn bush 52
 - two empty glasses 250
 - two wings of a bird 138, 157
 - Ananda 26

anger 4, 57, 66, 156, 252
 controlling 22, 252
 destroying merit 85
 overcoming through meditating on emptiness 108, 129
 solving daily problems of 5, 76
 animals 8, 10, 32, 42, 60, 76, 260
 rebirth as 32, 35, 55, 62
 suffering of 8, 42, 79
 appearance 67. *See also*
 mistaken appearance; mere appearance; clear appearance
 deceptive 98, 100, 121, 132
 dream 117, 155
 illusory 132
 nature of mind 155
 of waking world 117
 to mind 98, 123
 Aryadeva 92
 Arya Tara 13, 19, 140
 emanations of 14
 reliance upon 11
 Atisha 4, 24, 432
 life story of 11–20
 quotes by 138, 241
 attachment 57, 66, 100, 141
 as root of suffering 6
 controlling 5–7, 22
 laziness of 28, 29
 overcoming through meditating on emptiness 108, 117, 120, 129, 133
 root of 5
 transforming into spiritual path 157–159, 203

attainments 267
 common/uncommon 16
 five 252, 267
 non-deceptive 28
 of liberating/ripening 242–243
 request to bestow 252, 254
 worldly 28, 156
 attention 109
 Avadhutipa 12, 13, 14
 Avalokiteshvara 11, 128
Avalokiteshvara Sadhana 401–409

B

basis of imputation
 for car 123, 165
 for Heruka 164, 166–167, 249
 for I 164–166, 184, 208
 for mind 109
 meaning of 165
 Baso Chokyi Gyaltsen 212
 beginningless time 4, 26, 72, 113, 164, 185, 206, 237
 beseeching the Spiritual Guides to remain 240–241
 birth 45. *See also* rebirth; suffering, of birth
 black near-attainment. *See* subtle minds, black near-attainment
 blessings 10, 35, 36, 37, 38, 81, 138, 159
 applying effort to receive 35, 37, 227
 Guru yoga as gateway to receiving 226
 of all Buddhas 230, 242

- of all Heroes and Heroines
267
- receiving in degenerate times
217
- receiving within our channels
and drops 222, 224
- bliss. *See also* clear light, of bliss;
great bliss; spontaneous
great bliss; union of great
bliss and emptiness
- sexual 159, 260
- types of 202
- Blissful Journey* 255, 309–332
- Bodh Gaya 3, 14
- Bodhibhadra 12
- bodhichitta 12, 14, 15, 208, 229,
263. *See also* ultimate
bodhichitta
- as gateway to enlightenment
226
- conventional 97, 138, 209
- definition of 65
- etymology of 65
- five stages of training 66–82
- meditation on 228–229
- part of clear light 197
- qualified 141
- shepherd-like 94
- training in actual 80–82
- training in the path of 83–96
- Bodhisattva 80, 94, 115, 160, 202
- meaning of 65–66
- Superior 86, 138, 243
- Bodhisattva's path 65, 83
- Bodhisattva's vow 15, 83–85
- body. *See also* emptiness, of
body; inherent existence, of
body; vajra body; very subtle
body
- at the time of death 51
- continuously residing 93, 184,
200, 201, 206, 209
- obscured by delusions 209
- conventionally existent 107
- deceptive nature of 105–106
- divine 200
- from parents 206
- gross 206, 208, 209
- impure 22, 53
- manifestation of emptiness
128
- parts of 103
- pure 209
- true/ultimate nature of
105–107
- body wheel 224
- brain 30
- Buddha 27, 61, 76, 83, 231. *See
also* refuge; Shakyamuni,
Buddha
- attainments of ripening and
liberating 243
- awakened one 36
- compassion of 9
- existing by convention 108
- faith in 7, 9, 10
- function of 10, 36
- kindness of 9
- quotes by 81, 156, 262
- all phenomena are like
dreams 99
- blind turtle 26
- from *Sutra of the Four Noble
Truths* 41, 56, 58, 61

magician's creations 9, 132
 rarity of experiencing great bliss 260
 searching for body with wisdom 101
 source of all happiness 10, 36
 uncommon quality of 125
 Buddhadharmā 20, 22, 26, 27, 97, 156. *See also* Buddha's teachings
 meeting 27
 Buddha nature 88, 159, 164, 206
 according to Highest Yoga Tantra 230
 complete ripening of 243
 our real 185
 very subtle body 93
 Buddha of Compassion 96
 Buddha's body 209, 225
 seed of 207
 Buddha's mind 225
 emptiness of 243
 seed of 207
 Buddha's speech 225, 265
 seed of 207
 Buddha's teachings 3–7, 8, 10, 20, 28, 73, 199. *See also* Buddhadharmā; Dharma
 method to solve human problems 4
 scientific method 7
 supreme medicine 21
 three sets of 15
 two stages of 4
 Buddhism 116, 236
 entering 27, 35, 226
 founder of 3

What is 3–7
 Buddhist 6, 21
 Buddhist faith 7–10. *See also* faith
 Buddhist path 35

C

cancer 87
 car 6, 28, 54, 117, 123, 165
 emptiness of 101
 central channel 159, 169–171, 171–173, 176, 177, 178, 193, 204, 205, 207, 267. *See also* channels
 four attributes of 170, 171
 meditation on 186
 like a wishfulfilling cow 256
 penetrating
 of another's body 210
 of our own body 210, 212
 ten doors 210–211
 cessation 61
 Chakrasambhara 215. *See also* Heruka
 Chandragarbha. *See* Atisha
 channel knots 170, 172
 at heart 177, 187
 channels 222, 223, 224. *See also* central channel
 explanation of 171–176
 free from obstacles 222, 224
 life 170, 171
 right and left 170, 172–173, 176, 178, 184, 190, 203
 ordinary inner heat
 increasing in 204

- other names for 172
- channel spokes 173
- channel wheel/s 170–171, 173
 - chart of four major 173
 - crown 172, 205, 211
 - heart 172, 173, 182, 205, 210, 211, 223, 224
 - chart of spokes of 174
 - dissolving winds into 194, 196
 - importance of 174, 187, 212
 - jewel 174, 211
 - navel 172, 196, 205, 211
 - secret place 174, 211
 - throat 172, 205, 211
 - wheel of fire 211
 - wheel of wind 211
- cherishing love 66
 - training in 70–78
- cherishing others 79, 84
 - advantages of 75–76
 - two levels of 71
- clairvoyance 16, 33
- clear appearance 160, 163, 164, 166, 249
 - training in 247–248
- clear light 194, 195–196, 207, 210, 212, 257, 259, 260. *See also* example clear light; meaning clear light; ultimate example clear light
- foundation of all other minds 197
- fully qualified 199, 201
- levels of experience of 200
- mounted wind of 184
- nature of 195
 - of bliss 188, 201, 205, 260, 268
 - of death 259
 - of sleep 259
 - realization of 260
 - three types of 259
 - training in 260
 - what is 259
- Clear Light of Bliss* 192, 211, 212
- compassion 4, 11, 23, 66, 74, 94
 - as gateway to path to enlightenment 69
 - as main offering 236
 - as nature of conventional bodhichitta 97
 - dying with mind of 91
 - Heruka, manifestation of 164
 - meditation on taking with 88–92
 - of Buddha 9
 - part of clear light 197
 - training in universal 23, 79–80
- completion stage 15, 161, 163, 221
- completing 242
- definition of 169
- effective meditation on 224, 229
- five stages of 178, 200–201, 223
- of Mahamudra 199–214
- principal objects of 169
- The Tantra of 169–186
- training in 255–256
- concentration 49, 196. *See also* three higher trainings
- bliss of suppleness of 202
- nature of 59

- of absorption of cessation 202
 - of close placement 137, 248
 - of continual placement 137, 248
 - of placing the mind 137, 247
 - of replacement 137, 248
 - penetrating central channel with 205
 - perfection of 84, 85–86, 88, 94
 - conceptual minds 115, 120, 192
 - conceptual thought 115–116
 - imprints of 124
 - mounted winds of 184
 - Condensed Heruka Root Tantra* 156, 260
 - Condensed Perfection of Wisdom Sutra* 101
 - Condensed Root Tantra* 216
 - Condensed Six-session Yoga* 305–308
 - conscientiousness 16, 34
 - consciousness 109, 179, 237
 - at birth 43
 - at death 51, 177
 - consort 210. *See also* action
 - mudra
 - contact 109
 - continuously residing body. *See* body, continuously residing
 - continuously residing mind. *See* mind, continuously residing
 - continuously residing speech 206
 - conventional nature 130. *See also* conventional truth
 - of I 114
 - conventional search 101
 - conventional truth 107, 249. *See also* union of the two truths
 - and ultimate truth 121–127
 - deceptive phenomena 122
 - gross and subtle 123
 - conventional world 133
 - convention, existing by way of 108
 - correct belief 91–92, 167, 248
 - covetousness 39
 - creative yoga 163, 169
 - cycle of impure life 23, 26, 56. *See also* samsara
- ## D
- daily life 67, 75
 - Dakini Land, Pure 221
 - outer/inner 255
 - Dakinis 13
 - death 29–32, 36, 87, 89, 185, 207. *See also* suffering, of death
 - meditation on 31
 - permanent separation of body and mind 208
 - realization of 29
 - state of mind at 39
 - deathless body 185, 206, 209. *See also* body, continuously residing; vajra body
 - deathless person 185, 206, 208
 - deceptive phenomena 122
 - dedication 241–242, 269
 - Deity/Deities 163, 164, 200, 215, 222, 257
 - of Heruka’s body mandala 224–225
 - deluded views 62

- delusions 22, 60, 74, 100, 116, 160, 209
 abandonment of 201, 206
 conceptions of eight extremes
 root of 120
 controlling 5, 142, 252
 function of 57
 innate 206
 intellectually-formed 206
 meditate on emptiness to
 overcome 108
 reducing 90, 133
 root of 158
 sickness of 21
 source of daily problems 4
 suffering from 6
- demi-gods
 rebirth as 8
 suffering of 43, 79
- depression 5, 73
- desire/s 53–54
 transforming experience of
 objects of 263
- Dharma 3, 4, 26, 432. *See also*
 Buddhadharma;
 Buddha's teachings; Kadam
 Dharma; refuge
 actual protection 37
 giving 85
 great mirror of 23
 method to solve daily
 problems 6–7
- Dharmakaya 216, 243. *See also*
 Truth Body
- Dharma practice 7, 26, 28, 29,
 30, 31, 52, 59, 68
 as offering 236
 eliminating main obstacle to
 32
 obstacles to 237
- Dharmarakshita 14
- Dhipamkara Shrijana. *See* Atisha
- discrimination 109
- dissatisfaction 54, 55, 92
- distractions 88, 205
 overcoming 184
 prevention of 59
- divine pride 160, 163–167
 training in 248–249
- doctor 21, 36, 46, 87
- Dorje Shugden 231
- dream/s 4, 30, 43, 117
 appearances 117
 elephant 98
 mere appearance to mind 133,
 134
 of samsara 36
 phenomena as like 99
 relative validity of 122
 world 99, 155
- Dromtonpa 22
- drops 176, 210. *See also*
 indestructible drop
 flowing in central channel
 202, 205
 flowing in left and right
 channels 204
 free from obstacles 224
 melting of 202, 204, 205
 red and white 175, 176, 204,
 222, 223
- dualistic appearance 127, 176

E

- effort 7, 29, 31
 - perfection of 84, 85, 88, 94
 - to receive Buddha's blessings 35, 37, 227
- eighteen root downfalls 16
- eight extremes 120, 124, 129
 - emptiness of 116–121, 125
- eighty indicative conceptions 192
- elements 179
 - earth 181, 190
 - fire 181, 190
 - six, needed to experience bliss 203
 - space 182
 - water 181, 191
 - wind 181, 190
- Emanation Body 159, 164, 243, 265
- emanations 81, 91, 138
 - of Arya Tara 14
 - of definitive Heruka 230
 - of Guru Sumati Buddha Heruka 241
 - of Heruka 216
 - of Heruka and Vajrayogini 217
- empowerment/s 159
 - four 265
 - of Heruka body mandala 230
 - of Highest Yoga Tantra commitment of 267
- emptiness/es 98–99, 107, 204
 - all same nature 128–130
 - application in meditation break 129
 - and clear light 199–202
 - basis for training in ultimate bodhichitta 97
 - conventional bases of 129
 - correct view of, qualified 141
 - direct realization of 86, 97, 107, 114, 125, 138, 176, 199, 200
 - existing by convention 108
 - generic image of 113, 114, 200
 - manifestations of 117, 129, 130
 - non-deceptive 199
 - non-mistaken awareness of 114
 - object of negation of 111, 132
 - of all phenomena 86, 98, 109, 125, 136, 215, 250, 261, 262, 263, 268
 - of body 100–108, 110, 118, 128, 135
 - of book 108
 - of car 101
 - of coming and going 118–119
 - of eight extremes 116–121
 - of emptiness 118, 124
 - of I 110–116, 126, 136
 - of impermanent phenomena 118
 - of mind 109–110
 - of obstructive contact 131
 - of permanent phenomena 118
 - of produced phenomena how to meditate on 126–127
 - of production and disintegration 116–117
 - of singularity and plurality 119–120
 - phenomena not other than 102, 243

- practice of, in our daily activities 132–135
 profound view of 28
 real nature of phenomena 60
 signs of correct meditation on 113
 space-like 106, 113, 126
 space-like meditative equipoise on 126
 studying 127
 synonyms of 123
 universal solution to problems 135
 yoga of equalizing samsara and nirvana 130
 Enjoyment Body 159, 164, 216, 243, 265
 enlightened beings 197, 236. *See also* Buddha; Shakyamuni, Buddha
 enlightenment 32, 87, 93
 actual 251
 as realization of union of two truths 243
 attaining within one single life 221
 attaining within three years 252
 attainment of 201, 255
 bodhichitta wish to attain 65, 81, 82, 83
 definition of 26, 80
 depending upon great bliss 203
 depending upon kindness of others 69
 depending upon receiving blessings 138
 led to by Spiritual Guide 229
 meaning and goal of human life 25, 26, 28, 138
 path to 83
 principal method to attain 14
 pure and everlasting happiness of 27, 61, 82
 quick path to 71, 76, 94, 155, 216, 260
 showing the manner of accomplishing 3
 state of 156, 250
 environment
 impure 22, 53
 equalizing self and others 70–71
Essence of Vajrayana 184, 215, 293
 example clear light 16. *See also* ultimate example clear light
 exchanging self with others 72–78
 existence from its own side/
 side of the object 102, 110, 115, 122, 124, 129, 133, 134.
 See also inherent existence
 extremes of existence/non-existence 114–115, 139
- ## F
- faith 37, 90, 138, 233, 242, 252.
 See also Buddhist faith
 as spiritual life 7
 false objects 121, 123
 fear 44, 46, 51, 56, 99, 113, 160
 of death 185
 of lower rebirth 34
 feelings 5, 6, 109

- five impurities 22
- Form Body 85, 209, 210, 233,
243. *See also* Emanation
Body; Enjoyment Body
cause of 208
subtle/gross 243
- former lives 66, 236
wasted 29, 74
- fortunate rebirth 39. *See also*
rebirth
- forty-six secondary downfalls
16
- four complete purities 156, 157,
158
- four empties 195–196, 196
Four Hundred Verses 92
- Four Kadampa Guru Deities 11
- functioning thing 118
Fundamental Wisdom 121
- future lives 264
countless 35
preparing for 29
showing the existence of 30
happiness and freedom of 42
suffering of 8, 36, 38, 41, 228
cessation of 121
liberation from 7, 56, 58, 60
- G**
- Ganden Oral Lineage 212, 226,
249, 252
essence practice of 252
- Gelug tradition 216
- generation stage 15, 160, 161,
163–168, 186, 208
completing 242
definition of 163
- function of 164
motivated by bodhichitta
168, 229
principal objects of 169
The Tantra of 163–168
training in non-dual appear-
ance and emptiness of
249–250
- generic image 113, 114, 115, 200
- Geshe Chekhawa 91, 109, 133
- Ghantapa 187, 198, 216, 222
story of 217–219
- giving 76. *See also* taking and
giving
benefits of meditation on 94
in conjunction with six
perfections 92–95
perfection of 84–85
- gods
rebirth as 8, 56
suffering of 43, 79
- great bliss 199, 215. *See also*
spontaneous great bliss
training in 260
two characteristics of 202, 205,
210, 260
- great bliss and emptiness 231
generating experience of 244
- great bliss wheel 223–224
- great scope 21, 63, 141
path of a person of 65–247
- Guhyasamaja 217
- Guhyasamaja Tantra 257
- Guide to Dakini Land* 242, 264,
267
- Guide to the Bodhisattva's Way of
Life* 73, 74, 75, 93, 100, 102,
124, 208

- Gungtang 47, 199
- Guru 212. *See also* Guru yoga;
 lineage Gurus; Spiritual
 Guide
 meaning of 229
 root 229–230, 232
- Guru Sumati Buddha Heruka
 230, 233, 236, 237, 240, 241,
 244, 324
 making requests to 242–243
 visualization and meditation
 on 231–233
- Guru yoga
 gateway to receiving blessings
 226
 of *Heart Jewel* according to
 Highest Yoga Tantra 231
 of Segyu lineage 231
 training in 229–245
- Gyalwa Ensapa 252
- ## H
- happiness
 cause of 39
 depends upon 10, 36, 75
 from virtuous actions 38
 in samsara, no real 57, 92
 of future lives 42
 pure and everlasting 23, 56,
 81, 93
- hatred. *See also* anger
 overcoming through medi-
 tating on emptiness 120
- heart 89, 90
 good 66, 91, 229
 warm 66, 67, 70
 heart channel wheel. *See* channel
 wheel/s, heart
Heart Jewel 231
Heart of Wisdom 104, 132
Heart Sutra 128
 hell beings 91
 rebirth as 32, 35, 91
 suffering of 8, 43, 55, 79
- Heroes and Heroines 166,
 222–226, 247
 of the heart, speech and body
 wheels 224
- Heroines of the commitment
 wheel 224
- Heruka 14, 162, 176, 200, 230,
 264
 basis of imputation for 216
 definitive 216, 230, 243
 etymology of 215
 generation stage of 160,
 163–167
 interpretative 216
 meaning of 215
 Pure Land of 217, 221
- Heruka body mandala 176,
 215–257
 close retreat of 255
 lineage of these instructions
 215–222
 mistaken appearance of 250
 obstacles to 237
 preliminary practices of
 226–245
 training in completion stage of
 255–256
 training in generation stage of
 244–255

- five stages of 244
 - three characteristics of 245
 - what is the 222–226
 - Heruka Losang Yeshe. *See*
 - Kyabje Trijang Rinpoche
 - Hevajra 13
 - Hevajra and Heruka Tantras* 13
 - Hevajra Root Tantra* 211
 - Highest Yoga Tantra 156, 158,
 - 185, 199, 202, 204, 209
 - division of 257
 - explanation of Buddha nature 207
 - path of seeing of 206
 - realization of 222
 - seed of realizations of 230
 - two stages of 163
 - very essence of 163, 260
 - Hinayana 16
 - human beings
 - basis of suffering of 45
 - rebirth as 8, 55, 74, 79
 - causes of 32
 - opportunity of 27
 - suffering of 8, 25, 43, 79
 - human life 68
 - accomplish real meaning of 4, 25, 26, 31, 38, 60
 - as result of virtuous actions 75
 - freedoms and endowments of 32, 62
 - inconceivable meaning of 202
 - preciousness of our 25–29, 32, 62
 - meditation on 27
 - solving problems of 60
 - ultimate goal and meaning of 9, 42, 61, 138
 - obstacle to realizing 72
 - wasting 42
 - hungry ghosts
 - rebirth as 8, 32, 35
 - suffering of 43, 55, 79
- I
- I. *See also* emptiness, of I;
 - inherent existence, of I
 - basis of imputation of 119
 - conventional nature of 114
 - self that we normally see 111, 114, 167, 168
 - ultimate nature of 114
 - ignorance 79, 81, 104. *See also*
 - self-grasping
 - controlling 22
 - sleep of 36
 - illusions, magician's. *See*
 - analogies
 - illusory body 178, 200, 207, 212, 259
 - of the third stage 201
 - pure 201, 206, 208, 209, 221
 - imagination 92, 159, 163, 167, 169
 - impermanence, subtle 118
 - impermanent phenomena 131
 - emptiness of 118
 - imprints 39
 - karmic 117
 - of conceptual thoughts 124
 - imputation 108, 123. *See also*
 - basis of imputation

- of our I 114
 upon our subtle body 208
- inappropriate actions 39, 85, 167
 abandoning 58
 purification of 236
- indestructible drop 169,
 176–177, 197, 212
 attributes of 177
 inside indestructible wind and
 mind 185, 194, 207
 meditation on 187
 red and white 222, 224
- indestructible mind 207
- indestructible red drop 224
- indestructible white drop 224
- indestructible wind 200, 207,
 212
- indestructible wind and mind
 169, 177–181, 207
 meditation on 188
- Indra and Brahma 3
- inferential cognizer 115
- inherent existence 102, 108, 133,
 134
 appearance of 121, 132
 eight extremes of 120
 object of negation of 111, 132
 of body 102, 107, 127
 of body we normally see 128
 of I 113, 160, 164
 identifying 110–111
 we normally see 111
 self-cherishing, relationship
 to 72
 synonyms of 98
- initial scope 21, 141
 path of a person of 25–40
- inner fire/heat. *See* tummo
- inner peace 72, 261
- inner winds. *See* wind/s
- intention 4, 90, 109, 117, 121, 252
- isolated body 212
- isolated body and speech of
 completion stage 178, 200
- isolated mind 200, 212
- isolated speech 212
- ## J
- Jangchub Ö 11, 17, 18, 19, 20
- jealousy 43, 76, 100
 controlling 22
 problems of 239
- Je Phabongkhapa 216, 257, 264,
 267, 294
- Je Sherab Senge 231
- Jetari 12
- Je Tsongkhapa 4, 20, 21, 64, 212,
 220
 founder of Gelug tradition
 216
 founder of new Kadampa
 tradition 10
 instructions on Mahamudra
 Tantra given by 199
 ordained name of 199
 quotes by 66, 97, 203, 204
- Joyful Path of Good Fortune* 139
- ## K
- Kadam Dharma 22–23, 27. *See*
also Buddhadharmā;
 Buddha's teachings; Dharma;
- Kadam Lamrim 10, 71

as great mirror 23
 as scientific method 23
 as supreme medicine 23
 preciousness of 20–23
 Kadampa Buddhism 432–433
 Kadampas 10–20
 Kadampa Teachers/Geshes 432
 Kadampa tradition 3
 Kagyu tradition 216
 karma 38–40, 59, 73, 116–117
 collective 116
 meaning of 38
 meditation on 40
 pure/impure 176
 purifying 233
 karmic connection 217
 karmic imprints 117
 Keajra. *See* Pure Land
 Kharak Gomchen 87
 Khedrubje 220
 killing 39, 75
 kindness 13, 78
 of Buddha 9
 of living beings 68–70, 72
 meditation on 70
King of Concentration Sutra 9, 132
 kusali tsog offering 265
 Kyabje Trijang Rinpoche 217,
 222, 257, 310

L

Lamp for the Path to Enlightenment 20
 Lamrim 87, 432. *See also* Kadam
 Lamrim
 Examination of our practice
 141–142

pre-eminent attributes of 21
 laziness 31, 85, 88, 94
 of attachment 28–29, 30
 leprosy 87
Liberating Prayer 279–280
 liberation 56
 attainment of 206
 how to attain 8–9
 path to 56, 58. *See also* three
 higher trainings
 permanent 7, 21, 32, 38, 60, 91
 temporary 8, 61
 why we need to attain 7–8
Liberation from Sorrow 381–399
 lineage Gurus 212, 222
 listening to Dharma instructions
 22, 138
 living beings 10, 23, 26, 36, 65,
 77, 80
 as our mothers 67
 cherishing love for 75
 countless 19
 in Pure Land Keajra 221
 kindness of 23
 repaying kindness of 13
 love 76, 84. *See also* affectionate
 love; cherishing others;
 wishing love
 lower rebirth. *See also* rebirth;
 three lower realms
 cause of 32
 dangers of 32–34
 fear of 34
 prevention of 91
 protection from 35

M

- magician's illusions. *See*
analogies
- Mahakaruna 219
- Mahamudra 14, 157, 161, 202.
See also meaning clear light;
union of great bliss and
emptiness
as collection of merit and
wisdom 201
completion stage of 199–214
definition of 199
etymology 199
meaning of 201
nature of 200
ripening seed of the realization
of 231
Sutra 199
synonyms of 201
uncommon 212
- Mahasiddha Dharmavajra 212
- Mahayana 16
- Maitreya 20, 232
- malice 39
- mandala 222. *See also* Heruka
body mandala; Vajrayogini,
body mandala of
- mandala offering 242
- Manjushri 212
- mantra
meaning of 252
of Heruka, essence 252–253
of sixty-two Deities of Heruka
body mandala, condensed
254–255
of Vajrayogini, three-OM
253–254, 267
recitation, training in 252
- Marpa 216, 220
- meaning clear light 16, 178,
200–201, 206, 212, 221. *See
also* Mahamudra
as actual inconceivability 268
inner Dakini Land 255
of the fourth stage 201
synonyms of 201
- meditation 159, 184
definition of 40
preparing for 283–284
- meditative equipoise 125
- mental awareness 184
- mental pain 8, 41, 52, 55, 73, 79,
85
- mental peace 26, 36, 40, 57, 59, 80
happiness depends upon 10
- mental recitation 267
- mere absence 108, 118, 124, 128,
131. *See also* emptiness
of all phenomena we normally
see 136, 262, 268
of the body we normally see
105, 106, 135
of the self we normally see
113, 126, 136
- mere appearance 101, 105, 160
existing conventionally as
107, 115
part of conventional truth 122
to waking/dreaming mind
99, 133, 155
using to solve problems 117,
133
- mere imputation 116, 165. *See
also* basis of imputation;
imputation

- of singularity/plurality 119
- mere name 88, 94, 105, 107, 115
- merit 39, 78, 87, 167, 233, 236
 - cause of Form Body 85
 - collection of 94, 201, 230, 263
 - destroying 85
- middling scope 21, 141
 - path of a person of 41–62
- Milarepa 42, 47, 211, 219–221
 - empty cave 81
 - quote from 155
 - teaching on emptiness 130
- mind 65, 117, 130, 178, 205, 206.
 - See also* emptiness, of mind;
 - peace of mind; subtle minds;
 - very subtle mind
- appearances as nature of 155
- appearances to 98, 107, 108, 123
- at death 30, 39
- basis of imputation of 109
- conceptual/non-conceptual 115
- continuously residing 185, 201, 206
- creator of world 116–117
- deceptive 72
- depending upon 99
- existing by convention 108
- gross 197
- impure 22, 117, 155–156
 - depending upon impure winds 175
- imputed by 108
- like a field 39
- mistaken 67
- nature and function of 30, 179
- projections of 98, 102, 108, 155–156
- pure 155–156
- uncontaminated, definition of 124
- valid 67, 115
- mindfulness 16, 34, 178, 192
 - subtle 193
 - very subtle 194
- miracle powers 16
- mirage 99, 100, 107, 122
- mirror of Dharma 23
- mistaken appearance 26, 80, 86, 122, 260
 - Buddhas free from 36, 125
 - subtle 127, 156, 202, 205, 254
 - abandoning 242, 255, 262
 - preventing 260
 - root of self-grasping 158
 - two moons reminding us of 139
 - wisdom free from 251
- mistaken awareness 122
 - due to imprints of self-grasping 114
- mistaken view 165, 167
- modern technology 4, 62
- modern world 4
- monk 14, 15, 219
- moral discipline 39, 59. *See also*
 - three higher trainings
 - nature of 58
 - necessary to progress in spiritual training 59
 - perfection of 84, 85, 88, 94
 - three types of 15
 - three types of higher 15

mother 9, 79
 kindness of 68
 recognizing livings beings as
 66–67

N

nada 143, 188, 268
 Nagarjuna 78, 121, 209
 Naropa 216, 257, 290
 negated object. *See* object of
 negation
 new Kadampa tradition 10
 New Kadampa Tradition 433
 nirvana 9, 28, 56, 61, 135, 221,
 261. *See also* liberation
 attainment of 60
 meaning and nature of 204
 non-affirming negative
 phenomenon 132
 non-Buddhist 6, 18, 21
 non-conceptual direct perceiver
 124
 non-conceptual mind 115
 non-dual appearance and
 emptiness 249–252
 non-virtuous actions 4, 23,
 38–39, 51, 79
 arising from ignorance 4, 57
 avoiding 34, 76
 main cause of lower rebirth
 32
 purification of 87, 230,
 236–238
 nothingness 60, 112, 113, 134

O

object of negation 111, 132
 obstructions to enlightenment
 160
 obstructions to liberation 160
Ocean of Great Explanation 14
Ocean of Nectar 104, 132
 offerings 234–236
 definition of 236
Offering to the Spiritual Guide
 212
 omniscient wisdom 86, 87
 ordinary appearances 94, 157,
 226, 249, 262
 freedom from gross 200
 meaning of 159–161
 ordinary beings 102, 123, 159,
 192, 216
 appearances to 124
 experiencing only ordinary
 bliss 260
 very subtle body, speech and
 mind manifesting at sleep/
 death for 207
 ordinary conceptions 94, 157,
 226, 262
 abandoning of 201
 gross 200
 meaning of 159–161
 ordinary death, intermediate
 state and rebirth 164
 ordination 14
 origins 56
 meaning of 57
Ornament of Clear Realization 20

P

- Padmasambhava 16
 Palden Sangpo 231
 Pamtingpa 257
 past lives. *See* former lives
 path of accumulation 80, 86, 87
 path of bodhichitta
 training in 83–95
 path of meditation 80, 86, 87,
 160
 path of No More Learning 80,
 86, 87
 path of preparation 80, 86, 87
 path of seeing 80, 86, 87
 of Highest Yoga Tantra 206
 path/s. *See also* spiritual path
 bringing future result into 94
 correct 60, 229
 liberating 62
 meaning of 58
 Vajrayana 252
 vast and profound 12
 wrong 237
 path to enlightenment 27, 69,
 80, 84, 94, 97
 patience 75
 perfection of 84, 85, 88, 94
 peace of mind 40
 depends upon 10, 36
 destroying 57, 100
 dying with 39
 happiness depends upon 10,
 36
 method to experience 135
 permanent 9, 56, 60, 65
Perfection of Wisdom Sutras 15,
 20, 121
 permanent phenomena 118, 131
 emptiness of 118
 person 102, 179. *See also* initial
 scope; middling scope; great
 scope
 phenomena. *See also* emptiness,
 of all phenomena
 existing as mere imputations
 165
 existing conventionally 108,
 115
 gathered into emptiness 243
 like dreams 43, 99, 133
 like illusions 99
 like rainbows 134
 not other than emptiness 102
 real nature of all 60
 poison 57
 police 36
 potential 92, 185, 237, 241
 for taking rebirth in a Pure
 Land 91
 to benefit livings beings 87,
 88, 94, 265
 poverty 52, 55, 61, 84
 powa 221. *See also* transference
 of consciousness
 Pratimoksha vows 15
*Prayer for the Flourishing of the
 Doctrine of Je Tsongkhapa* 199
 prayers 37, 219
Prayers for Meditation 281–289
 preliminary guides 234, 239
 preliminary practices 226–245.
 See also Prayers for
 Meditation
 uncommon 212

- pride 14
 primary mind 109
 problems 4–7, 22, 55
 inner and outer 6
 solving 23, 70
 source of 4, 66
 universal solution to 135
 produced phenomena 116–117
 emptiness of 126
 produced space 131
 promise 35, 37, 38, 83
 prostration 233–234
 puja 37
 Pure Land 30, 91, 202, 242
 Akanishta 209, 221
 Keajra 217, 220, 221–222, 263
 attainment of 248
 outer Dakini Land 255
 outer places of Heruka as 176
 Pure Dakini Land 221
 rebirth in 91, 221
 Sukhavati 91, 221
 Tushita 221
 purification 39, 87, 230, 233,
 236–238, 263, 264
 of our world 155
 signs of 89
- Q**
- Quick Path to Great Bliss* 264,
 268, 333–380
- R**
- Rahulagupta 13
 rainbow 99, 117, 119, 134, 215
 Ratnasambhava 181
 realizations 7, 58, 59, 69, 88, 233,
 252
 common/uncommon 16
 development of 23
 Tantric 92, 167
 real nature of things 4
 rebirth 197, 265. *See also* lower
 rebirth; suffering, of rebirth
 contaminated 45, 55, 79
 freedom from 206
 fortunate/unfortunate 39
 in a Pure Land 91, 221
 various realms of 8
 what determines our 39
 red increase. *See* subtle minds,
 red increase
 refuge 12, 27, 32, 34, 36, 263
 gateway to entering
 Buddhism 35, 226
 going for 35–38
 meditation on 37–38, 227
 vow, commitments of 35, 37,
 227
 regret 46, 50
 for non-virtuous actions 237
 rejoicing 239–241
 relative truths and relative
 falsities 123
 renunciation 7, 28, 41, 61, 138,
 263
 development of 23, 56
 gateway to liberation 65, 226
 motivation for three higher
 trainings 59
 qualified 141
 realization of 56
 solving problems of attach-
 ment 5

training in 56, 228
 requesting the turning of the
 Wheel of Dharma 240
 Rinchen Sangpo 16, 17
Root Tantra of Heruka 257
 Rupakaya 85. *See also* Form
 Body

S

samsara 6, 8, 27, 45, 53, 65, 105,
 116, 130, 176
 free from 86, 221
 no real happiness in 57, 81
 root of 120, 158, 165
 Sangha 35, 37, 227. *See also*
 refuge
 Saraha 58
 satisfaction 54
 scientific method 7, 23
 Secret Mantra 155. *See also*
 Tantra
 self-cherishing 100, 141, 184
 abandoning 88
 and self-grasping 72
 destroying 89, 90
 disadvantages of 72–75, 77
 what is 72
 self-generation 208, 220, 261,
 262, 263, 265
 self-grasping 45, 57, 89, 90, 114,
 141, 164, 165
 abandonment of 9
 profound bliss of 202
 and self-cherishing 72
 cessation of 204
 dependent on mounted wind
 203
 different aspects of 120
 imprints of 110, 114, 125
 inner poison 57
 poisonous tree of 60
 reducing 128
 root of 158
 source of all delusions and
 suffering 5, 7, 9, 57, 61
 sense awareness 182
 sense powers 182
 Serlingpa 15
 seven limbs 233–243
Seven Sets of Abhidharma 14
 sexual intercourse 204, 210
 sexual misconduct 39
 Shakyamuni, Buddha 2, 7, 14,
 20, 209, 229
 founder of Buddhism 3
 reliance upon 10
 Shantideva 74, 102, 105, 106,
 107, 208, 209, 210. *See also*
 Guide to the Bodhisattva’s
 Way of Life
 Sherab Tseg 257
 Shilarakshita 14
 sickness 22, 36, 90, 252. *See also*
 suffering, of sickness
 freedom from 206
 six perfections 15
 as our daily practice 84
 training in 83–95
Six-session Yoga, Condensed
 305–308
 Six Yogas of Naropa 211
Song of the Spring Queen 203
 special request prayer 242–243
 speech wheel 224

- spiritual experience 46, 51
- Spiritual Guide 12, 17, 19, 83, 212, 216, 242. *See also* Guru as Buddha 161
 as emanation of Buddha 138
 as emanation of Heruka 216
 inner 60, 81
 reliance upon 138–139, 229.
See also Guru yoga
 who is our 229
- spiritual path 23, 29, 37, 69, 264
 necessary conditions for 62
 training in 259
 transforming daily actions
 into 268
 transforming daily
 experiences into 263
 transforming worldly pleasure
 into 157, 158
- spiritual practice 40, 50, 52, 62, 161
- Spiritual Teacher 38, 138, 227, 229
- spontaneous great bliss 178, 205, 225. *See also* great bliss
- Stages of the Path to Enlightenment* 10
- stealing 39, 75, 122
- subtle body 208, 222
- subtle minds 192, 197
 black near-attainment 193, 193–194, 195, 196
 of reverse order 197
 red increase 193, 194–195, 195
 of reverse order 197
 white appearance 192, 193, 195
 of reverse order 197
- suffering 4, 6, 8, 9. *See also*
 future lives, suffering of;
 human beings, suffering of
 changing 81, 93
 conceptions of eight extremes,
 root of 120
 developing fear of 56
 from non-virtuous actions 38
 from self-cherishing 73
 future, prevention of 236
 human, basis of 45
 liberation from 6, 9, 36
 of ageing 8, 37, 47–50, 61
 of birth 43–45
 of death 8, 23, 37, 50–51
 of others 76, 79
 of rebirth 8, 53, 61, 79
 of sickness 8, 23, 37, 45–47, 61
 of this life 42
 other types of 52–56
 permanent liberation from
 61–62, 221
 protection from 3
 root of 5
- Sukhavati. *See* Pure Land
- Superior being 124, 195
 superior seeing 86, 137
 suppleness 205, 220, 248
- Sutra 1–142, 153–294, 155, 157, 205, 209, 261, 277–418
 as basic foundation 204
 Buddha nature in 206
 gross body is the real body,
 according to 209
 types of bliss 202
- Sutra and Tantra 4, 10, 16, 20, 87
 no contradiction between 157

- union of 156
Sutra of the Four Noble Truths 41,
 56, 58, 61
- T**
- taking
 in conjunction with six
 perfections 87–92
 meditations on 89–90
- taking and giving 83
 benefits of 87
 in conjunction with six
 perfections 87–95
 in Highest Yoga Tantra 265
- Tantra. *See also* completion
 stage; generation stage;
 Mahamudra
 as Buddha's ultimate
 intention 204
 definition of 157
 divisions of 257
 four classes of 158
 preciousness of 155–161
 principal objects abandoned in
 159–161
 synonyms of 155
 uncommon attainment of 16
- Tantric commitment objects 292
Tantric Grounds and Paths 184,
 308
- Tantric practitioner 163, 210
- Tantric vows 15
- Temples 37
- ten grounds 15
- Theravada 3
- The Yoga of Buddha Heruka* 229,
 231, 291–308
- things that we normally see 57,
 132, 133, 141, 158. *See also*
 inherent existence
- three higher realms 8
- three higher trainings 15–16,
 58–61, 202. *See also*
 concentration; moral
 discipline; wisdom
 meditation on 61
- Three Jewels 37
- three lower realms 8, 27, 32. *See
 also* lower rebirth; rebirth
- Togden Jampel Gyatso 212
Training the Mind in Seven Points
 109, 133
- tranquil abiding 16, 85, 137, 202,
 205, 248
- transference of consciousness
 30, 221
- transmission 230
- Trisong Detsen 16
- true existence 98, 100, 105, 107,
 108, 117, 122. *See also*
 inherent existence
- true-grasping ignorance 114.
See also self-grasping
- true nature. *See* ultimate nature;
 ultimate truth
 of body 105, 106
 of phenomena 107, 116
- truth 107. *See also* conventional
 truth; ultimate truth; union
 of two truths
 synonyms of 123
- Truth Body 85, 164, 194, 216,
 265
 cause of 208

- Heruka imputed upon 243
 Nature 159, 243
 Wisdom 159, 243
- tummo 176, 204, 211, 220, 221
- Tushita. *See* Pure Land
- twenty-four places 174
 inner places 175, 176
 of Heruka 223
 of our body 223
 outer places 176
- two abandonments. *See* central channel
- ## U
- ultimate bodhichitta 125, 138, 209
 definition of 97
 levels of 125
 simple training in 135–139
 training in 97–139
- ultimate example clear light 178, 196. *See also* example clear light
 meaning of 200
- ultimate nature 106, 107, 121, 128. *See also* ultimate truth
 of I 114
 of mind 109
- ultimate search 101, 102
- ultimate truth 97, 250. *See also* emptiness; ultimate nature;
 union of the two truths
 conventional truth and 121–127
 definition of 124
 solving daily problems of ignorance 5
 synonyms of 123
- uncontaminated mind
 definition of 124
- unfindability 107, 134
 of body 105
 of I 113, 114
 of mind 109
- union of great bliss and emptiness 201, 206, 207, 209, 216.
See also Mahamudra;
 meaning clear light
 as the actual inconceivability 268
- union of meaning clear light and pure illusory body 178, 201
- Union of No More Learning 208, 218
- union of our very subtle wind and very subtle mind 185, 188
- union of spontaneous great bliss and emptiness 175
- union of Sutra and Tantra 156–157
 no pure practice of 17
- union of the indestructible wind and mind 207
- union of the two truths 127–132
 realization of 243
- universal compassion 28, 69, 76, 90, 157. *See also* compassion
 quick path to enlightenment 71
 solving problems of anger 5
 training in 79–80
- unmistaken awareness 124
- unproduced space 118, 131

V

- Vairochana 182
 vajra body 206, 208, 209
 Vajradhara 211, 213, 238, 264
 Vajradharma 246, 264
 vajra-like concentration 160
 Vajra Master 203
 vajra recitation 184
 Vajrasattva 239, 264
 Vajravaraḥi 215, 222, 223, 224,
 225
 Vajrayana 155. *See also* Tantra
 Vajrayana path 252
 Vajrayogini 216, 217, 219, 220,
 222, 258
 body mandala of 267
 instructions of 257–267
 mandala of 266
 valid mind 122, 123, 134
 very subtle body 93, 206, 208,
 242. *See also* body,
 continuously residing
 manifesting at sleep and death
 207
 very subtle mind 39, 99, 184,
 206, 242, 250. *See also* mind,
 continuously residing
 and emptiness 194
 imprint on 39
 manifesting at sleep and death
 207, 259
 manifesting during sleep 261
 mounted upon very subtle
 wind 194
 perceiving emptiness 259
 realization of clear light 260

- realizing two truths 251
 very subtle speech 185, 206
 manifesting at sleep and death
 207
 very subtle wind. *See* winds,
 very subtle
 Vidyakokila 12
 Vinaya 17
 virtue/non-virtue 32
 virtuous actions 38, 39, 40, 49,
 51, 75
 dedication of 241
 rejoicing in 239

W

- war 239
 Wheel of Dharma 3, 240, 432
 white appearance. *See* subtle
 minds, white appearance
 wind/s 177–184
 called ‘life-force’ 179
 definition of 179
 different elements, of the
 190–192
 dissolving at death 196–197,
 207
 downward-voiding 178, 179,
 183, 204, 205
 entering, abiding and
 dissolving 169, 178, 187,
 211, 259
 degree of dissolution 200
 into indestructible drop
 196–197
 signs of 188–197, 207
 through body mandala of
 Vajrayogini 267

- equally-abiding 178, 179, 181, 183
 explanation of inner 179–184
 five branch 178, 182, 182–184
 chart of 182
 function of 179
 gross 183, 190, 194
 impure 175, 178
 life-supporting 178, 179, 182
 three levels of 183
 mounted by mind of black
 near-attainment 193, 194, 195
 mounted by mind of red
 increase 193, 195
 mounted by mind of white
 appearance 192, 193, 195
 mounts for minds 177, 179
 of self-grasping 178, 203
 pervading 178, 179, 182, 183
 root
 chart of 180
 six characteristics of 179–181
 seven, permanent cessation of 197
 subtle 179, 190, 194
 upward-moving 178, 179, 181, 183
 very subtle 184, 194, 207
 wisdom 4, 67, 163, 165, 167. *See also* three higher trainings
 cause of Truth Body 85
 increasing 133
 inner light of 26, 80
 manifestation of 257
 nature and function of 59
 of meditative equipoise 125
 perfection of 84, 86–87, 88, 95
 possessed by Buddhas 251
 realizing emptiness, solving problems of ignorance 5
 uncontaminated 125
 wisdom being/s 252, 254
 inviting 232–233
 Wisdom Dharma Protector 11, 154
 wishfulfilling jewel 21, 82, 93
 wishing love 66, 94, 95
 eight benefits of 78
 training in 77–78
 world 51, 163, 168, 176
 as karmic appearance 116–117
 conventional 133
 created by mind 117, 155, 168
 dream 30, 99, 134, 155
 impure 8
 material development in 25
 modern 4
 waking 99, 117, 133, 134
 worldly
 intelligence 60
 people 107
 pleasure 31, 54
 transforming 157, 158–159
 wrathful actions 252
 wrong awarenesses 57, 115, 118
 wrong objects 6
 wrong views 39
- ## Y
- Yamantaka 217
 Yeshe Ö 17, 18, 19
 yoga, meaning of 259

- yoga of being blessed by Heroes
and Heroines 267
- yoga of daily actions 268
- yoga of equalizing samsara and
nirvana 130
- yoga of experiencing nectar 263
- yoga of immeasurables 264
- yoga of inconceivability 268
- yoga of purifying migrators
265–266
- yoga of rising 262, 263
- yoga of self-generation 265
- yoga of sleeping 259, 261–262,
263
- yoga of the Guru 264–266
- yoga of verbal and mental
recitation 267
- yogas of the channel, drop and
wind 186, 210
- Yogi 142
- Yogini/s 142
of the great bliss wheel
223–224
- Z**
- Zen 3

Further Reading



If you have enjoyed reading this book and would like to find out more about Buddhist thought and practice, here are some other books by Geshe Kelsang Gyatso that you might like to read. They are all available in various formats from Tharpa Publications.

INTRODUCTION TO BUDDHISM

An explanation of the Buddhist way of life

An ideal guide for everyone interested in Buddhism and meditation. This book presents the central principles behind the Buddhist way of life, such as meditation and karma, as tools for developing qualities such as inner peace, love and patience.

'A brilliantly clear and concise introduction to this vast subject. Very highly recommended.' *Yoga & Health Magazine*

TRANSFORM YOUR LIFE

A blissful journey

By following the practical advice given in this book, we can transform our mind and our life, fulfil our human potential, and find everlasting peace and happiness.

'We all enjoy limitless possibility for happiness and fulfilment; this book can help us attain it ... a work of deep spiritual insight.' *The Napra Review*

THE NEW MEDITATION HANDBOOK

Meditations to make our life happy and meaningful

This popular and practical manual allows us to discover for ourselves the inner peace and lightness of mind that comes from meditation. The author explains twenty-one step-by-step meditations that lead to increasingly beneficial states of mind, and that together form the entire Buddhist path to enlightenment.

'This manual provides a succinct and inspiring overview of the many ways in which Buddhism can be applied to the situations and activities of daily life.' *Spirituality and Health*

HOW TO SOLVE OUR HUMAN PROBLEMS

The Four Noble Truths

This book shows how Buddha's popular teaching on the Four Noble Truths can help us to solve basic human problems such as dissatisfaction and anger, and provides a profound illumination of our human experience and our potential for deep inner freedom.

'This book offers peace of mind in these troubled times.'
Publishing News

'Geshe Kelsang Gyatso has a unique gift for addressing everyday difficulties.' *Booklist*

MAHAMUDRA TANTRA

The supreme heart jewel nectar

Tantra is very popular, but very few understand its real meaning. This book explains how we can attain the sublime union of bliss and emptiness, known as Mahamudra, which is the very essence of Buddhist Tantric meditation.

'This book renders everything so clearly that I would propose this book as both an excellent introduction to Buddhist practice and for those seeking to complete the training.' *Amazon Reviewer, Madrid, Spain*

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