

Vajrasattva Retreat Sadhanas



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

Practice Requirements

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

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4 Preliminary Practice of Vajrasattva

*The Yoga Method of the
Glorious Supreme
Heruka Vajrasattva*



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

Altar Set-up

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

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

If you are doing Vajrasattva retreat, please see special instructions for the retreat altar on p. 165 of the booklet *Vajrasattva Preliminary Practices*.

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

Practice Requirements

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

The Yoga Method of the Glorious Supreme Heruka Vajrasattva

Initial Visualization

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

Refuge

Use one of the following visualizations for taking refuge:

Option 1

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

Option 2

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

Taking Refuge

SANG GYÄ CHHÖ DANG GE DÜN LA

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

TAG TU DAG NI KYAB SU CHHI

I take refuge in all the three vehicles,

TEG PA SUM PO THAM CHÄ DANG

In the dakas and dakinis of secret mantra yoga,

NÄL JOR SANG NGAG KHA DRO MA

In the heroes and heroines,

PA WO PA MO WANG LHA MO

The gods and goddesses,

JANG CHHUB SEM PA DAG NYI CHHE

And in the bodhisattvas of the ten bhumis.

KHYÄ PAR DU YANG LOB PÖN LA

But most of all,

TAG TU KYAB SU CHHI WAR GYI (3x)

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

Generating Bodhichitta

SEM CHÄN KÜN GYI DÖN GYI CHHIR

DAG NI HE RU KAR GYUR NÄ

SEM CHÄN THAM CHÄ HE RU KÄI

GO PHANG CHHOG LA GÖ PAR GYI (3x)

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

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

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

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

An optional breathing exercise is on p. 100.

Visualization of Heruka Vajrasattva

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

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

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

Blessing the Offerings

OM KHANDAROHI HUM HUM PHAT
cleanses the offerings.

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

(OM ALL DHARMAS ARE PURE OF OWN-BEING, AS AM I.)
purifies them into emptiness.

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

Bless the offerings by saying three times:

OM AH HUM HA HOH HRIH (3x)

Presenting the Offerings to the Wisdom Beings

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



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

JAH HUM BAM HOH

The meaning of the offerings:

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

The meaning of JAH HUM BAM HOH:

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

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

Empowerment by the Buddhas of the Five Families

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

Make offerings to them with:

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



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

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

By saying the mantra the initiation is conferred:

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE HUM

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

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

Offerings to Heruka Vajrasattva



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

OM VAJRASATTVA OM AH HUM

Sprinkle the inner offering.

Praise



NYI ME YE SHE DRO WÄI PÄL

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



CHHOG TU MI GYUR DE WA CHHE

Supreme, unchanging, everlasting great bliss;



DIG TUNG MA Ü DRUNG JIN PÄI

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



DOR JE SEM CHHOG LA CHHAG TSHÄL

To you, glorious Vajrasattva, I prostrate.

Mandala Offering

Long Mandala (Optional)

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

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

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

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

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

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

Short mandala (Optional)

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DÄ GYÄN PA DI

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

SANG GYÄ ZHING DU MIG TE ÜL WAR GYI

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

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

May all living beings thus enjoy this pure land!

Secret Mandala

DE TONG LHÄN CHIG KYE PÄI YE SHE KYI

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

ZUNG NAM PHUNG KHAM KYE CHHE LÄ JUNG WÄI

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

RI LING RIN CHHEN TER BUM NYI DAR CHÄ

And all other phenomena in the universe.

KYAB GÖN THUG JEI TER LA BÜL WAR GYI

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

DAG GI CHHAG DANG MONG SUM KYE WÄI YÜL

The objects of my attachment, aversion, and ignorance –

DRA NYEN BAR SUM LÜ DANG LONG CHÖ CHÄ

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

PHANG PA ME PAR BÜL GYI LEG ZHE NÄ

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

DUG SUM RANG SAR DRÖL WAR JIN GYI LOB

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

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

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

Prayer of the Opponent Powers of Regret and Refuge

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

Holy guru, who has the power to liberate me;

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

Lord of all migratory beings: to you, I go for refuge.²

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

Purification (Power of the Remedy)

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

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

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

Mantra Recitation

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

Common pronunciation

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

Summary of the Meaning of the Mantra

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

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

Offerings and Praise



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

OM VAJRASATTVA OM AH HUM

Sprinkle the inner offering

Praise



NYI ME YE SHE DRO WÄI PÄL

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



CHHOG TU MI GYUR DE WA CHHE

Supreme, unchanging, everlasting great bliss;



DIG TUNG MA Ü DRUNG JIN PÄI

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



DOR JE SEM CHHOG LA CHHAG TSHÄL

To you, glorious Vajrasattva, I prostrate.

Confirmation of Purification

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

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

Power of Restraint

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

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

Absorption

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

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

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

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

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

Dedication

GE WA DI YI NYUR DU DAG

Because of this merit,

DOR JE SEM PA DRUB GYUR NÄ

May I quickly become Heruka Vajrasattva

DRO WA CHIG KYANG MA LÜ PA

And lead each and every sentient being

DE YI SA LA GÖ PAR SHOG

Into his divine enlightened realm.

JANG CHHUB SEM CHHOG RIN PO CHHE

May the precious bodhi-mind

MA KYE PA NAM KYE GYUR CHIG

Not yet born arise and grow.

KYE PA NYAM PA ME PAR YANG

May that born have no decline,

GONG NÄ GONG DU PHEL WAR SHOG

But increase forever more.

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

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

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

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

Blessing the Torma

OM KHANDAROHI HUM HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

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

OM AH HUM HA HOH HRIH (3x)

Offering the Actual Torma

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

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



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

OM VAJRASATTVA OM AH HUM

Sprinkle the inner offering.

Praise to Heruka Vajrasattva



NYI ME YE SHE DRO WÄI PÄL

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



CHHOG TU MI GYUR DE WA CHHE

Supreme, unchanging, everlasting great bliss;



DIG TUNG MA Ü DRUNG JIN PÄI

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



DOR JE SEM CHHOG LA CHHAG TSHÄL

To you, glorious Vajrasattva, I prostrate.

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

Notes:

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

Colophon:

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

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

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

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

Heruka Vajrasattva Meditation and Recitation

(abbreviated version)

Taking Refuge

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

(3x)

Generating Bodhichitta

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

Visualization of Heruka Vajrasattva

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

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

JAH HUM BAM HOH

They become inseparable.

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

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

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

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH
HUM

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

Prayer of the Opponent Powers¹

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

Holy guru, who has the power to liberate me;

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

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

Purification

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

Mantra Recitation

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

Common pronunciation

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

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

Praise



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



Supreme, unchanging, everlasting great bliss;



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



To you, glorious Vajrasattva, I prostrate.

Confirmation of Purification

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

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

Power of Restraint

Now think:

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

Absorption

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

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

Dedication

GE WA DI YI NYUR DU DAG

Because of this merit,

DOR JE SEM PA DRUB GYUR NÄ

May I quickly become Heruka Vajrasattva

DRO WA CHIG KYANG MA LÜ PA

And lead each and every sentient being

DE YI SA LA GÖ PAR SHOG

Into his divine enlightened realm.

JANG CHHUB SEM CHHOG RIN PO CHHE

May the precious bodhi-mind

MA KYE PA NAM KYE GYUR CHIG

Not yet born arise and grow.

KYE PA NYAM PA ME PAR YANG

May that born have no decline,

GONG NÄ GONG DU PHEL WAR SHOG

But increase forever more.



Notes:

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

Colophon:

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

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

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