

The Heruka Vajrasattva Tsog Offering

**A Banquet of the Greatly
Blissful Circle of Pure Offerings**

An Antidote to the Vajra Hells



by Lama Thubten Yeshe

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Introduction

by Lama Thubten Yeshe

The tantric teachings of Shakyamuni Buddha state that meditation on Vajrasattva is a preliminary practice for the generation and completion stage meditations of highest yoga tantra. Furthermore, Vajrasattva meditation is necessary during the stages of the path themselves, in order to complete both collections of merit and wisdom, to remove the various blockages and interferences that arise at different points along the path, and to help you familiarize yourself with the successive realizations as they are gained.

In order to practice Vajrasattva, your mind must first be made suitable. This is accomplished by receiving the permissions (*jenang*) of body, speech, mind, qualities, and divine action, which are similar to the four great initiations. After doing this, and abiding in either the extensive or the abridged yoga of this deity, you can begin the Banquet of the Greatly Blissful Circle of Pure Offerings: An Antidote to the Vajra Hells, and, as has been said, [you can truly say,] “I am a fortunate, blissful one.” These permissions, which are of the highest yoga tantra aspect of Vajrasattva, have been transmitted through the ear-whispered lineage of the Gelug tradition of Tibetan Buddhism, and the warmth of the blessings of this lineage continues undiminished down to the present day. Therefore, this practice of Vajrasattva is available for you to practice, and you can do so secure in the knowledge that it is in no way mistaken.

What follows is a tsog offering ceremony specifically designed to be performed in conjunction with the highest yoga tantra aspect of Vajrasattva. The Tibetan term tsog, which is often left untranslated, literally means “collection,” or “assembly,” and in the following practice it is often rendered as “pure offering.” However, the actual tsog is one’s meditation on transcendental, blissful wisdom. The entire purpose of offering the tsog ingredients is to generate the experience of this blissful wisdom within oneself and to overcome the ordinary appearance and conception of sensory objects. Thus, it is extremely important that from the very beginning of this practice you prevent ordinary appearances and conceptions from arising. Because the offering of tsog is a profound method for transcending mundane thought, the entire practice should go beyond your ordinary experience of subject and object.

The Meaning of Tsog

by Lama Zopa Rinpoche

Tsog does not just mean offering a tormas and food. There is a more extensive explanation of what tsog is and of the importance and benefits of offering tsog.

When only male yogis gather together, that is called a feast of heroes. When only female yoginis gather, that is called a feast of heroines. When both yogis and yoginis gather, that is called a feast of heroes and heroines. That is what is called tsog.

It is said by Pandit Ratna Raksherita:

Those doing the activities of yogis, it is called the feast of heroes;

Similarly, those doing the activities of yoginis, it is called the feast of heroines.

Those whose mind is enriched with control of the circle
Of integrated method and wisdom, that is called the circle
of unification.

The real meaning of tsog is experiencing transcendental wisdom – the unification of non-dual great bliss with the wisdom of emptiness. The very essence of tsog is the offering of that experience, the male and female heroes and heroines who in essence are the Guru-Deity, and the oneself experiencing all of this as the Guru-Deity.

The real meaning of tsog is integrating method and wisdom, the transcendental wisdom of non-dual bliss and emptiness. This is the secret meaning.

The reason we need the actual tsog substances is so we can develop the very heart of the Mahayana and tantric path, which brings enlightenment in just one brief life during these times of degeneration. The tantric path quickly ceases the defilements, including the actual negative imprints left on the mental continuum by the delusions. It is the quickest way to collect extensive merit. Otherwise, on the paramita path, it takes three countless great eons to collect enough merit to achieve enlightenment. Therefore, we need to use the transcendental wisdom of non-dual bliss and emptiness to increase this during this brief life during these times of degeneration. For that reason, we need to enjoy these tsog substances.

This is the principal method of the circle of tsog – to gain general attainments, restore samaya and tantric vows, and pacify obstacles. This is the main cause to achieve the Heruka and Vajrayogini pure land,¹ to be born there. Therefore, we should perform the tsog offering practice.

When to Offer Tsog

It is best to offer tsog every day. If that is not possible, then we should do it twice a month. As it is explained in the *Heruka Root Tantra*:

Quickly attempt to make offerings.

Every waxing and waning of each month offer tsog.

Waning refers to the 10th of the Tibetan month; waxing refers to the 25th of the Tibetan month.

The great tantric master Abayakaya says:

Every day [offer tsog] as much as possible;²

It is especially admired in the nighttime.

[Offer tsog] at least once a month, or if that is not possible, at least once a year.

If one transgresses this circle, then your samaya is degenerated.

According to the *Heruka Root Tantra*, the best time to offer tsog is at nighttime. From the *Heruka Root Tantra*:

Offering extensive food and drink –
 Always do this at night time. Why?
 Because it is admired to do it at nighttime.
 Always wander at nighttime and always gather at nighttime.

This means the dakas and dakinis always wander at nighttime and gather at nighttime.

The eleventh month of the Tibetan calendar is a special time of the mother. It is a special time of Vajrayogini and a special month to offer tsog to Vajrayogini. The twelfth month of the Tibetan calendar is a special time of the father. It is a special time of Chakrasamvara and a special month to do Chakrasamvara tsog. It is especially important to offer tsog during these months.

Heruka appeared to Khedrup Je and spoke:

If good tsog is offered [during]
 The waxing and waning of each month,
 Then one has no hardships, no difficulties,
 And one goes to the pure land of Tharpo Kachö.

This is in the biography of Khedrup Je,³ who was Lama Tsongkhapa's heart disciple.

Regarding the actual offering substances, even if you don't have any other substances, you must have bala (meat) and madana (alcohol). These two are of utmost importance.

From the tantra *Do Jung*:

Without torma intoxicating
 You won't have quick attainments.

"Intoxicating" refers to alcohol; it does not refer to other drugs.
 From the *Heruka Root Tantra*:

Vajra goddess – intoxicating and meat –
 If the capable being offers these with devotion and respect
 Then Heruka will be actually pleased.
 Therefore, make offerings with a very satisfied mind;
 Then sublimeness⁴ will be granted.

This means that for those who do this practice, because it pleases Heruka, sublimeness will be given to you. It will be very easy to achieve full enlightenment.⁵ If you practice correctly, liberation is not far away and will not be difficult to achieve. It will be easy and it won't take long. It is completely in your hands.

When you offer tsog, the tsog substance of bala should be on the right side and madana on the left side.

The tantric text *Nyingpo Gyen (Heart Ornament)* mentions that we should use these special expressions for alcohol, “madana,” and for meat, “bala.”

What happens when you use these two terms is psychological. If you just use the terms alcohol and meat, then it is ordinary and one experiences an ordinary appearance. Also, when taste it, you only taste meat and alcohol. When the practice is done like this, it does not become part of tsog practice.

Because you have purified and blessed the substances into nectar, you taste it with pure thought and pure appearance. The real meaning of tsog is transcendental wisdom, non-dual bliss and emptiness. Therefore, when you take the tsog, you should experience it like that. Even if you are not actually able to experience it in this way, at least visualize that you are experiencing that. Take it with recognition, with the pure transcendent mind.

Cheese and Juice

This is very important advice. Cheese is not qualified for tsog. It needs to be meat, as I have explained in these quotations from pure tantric texts.

I remember on one particular occasion in Bodhgaya, there were some Chinese Sangha. As I understand it, they would be totally shocked to see a Buddhist eating meat. According to their view, it is like killing a human being. This is because they are not familiar with tantric practice. Therefore, this is how they feel when they see Buddhists eating meat.

Once there were one or two Theravadan monks (the leaders of the temple in Bodh Gaya), at a tsog offering. At that time, the monks of His Holiness the Dalai Lama were passing out the meat and they offered it to them. His Holiness just smiled a little at the idea of offering meat to somebody who wouldn't understand. But Theravadans eat meat; they eat whatever people offer to them. Normally, they don't eat in the evening. For them, offering tsog substances or food in the afternoon or evening is strange.

One may use cheese on such occasions when there are people from other traditions who would be shocked and loose faith to see Buddhists eating meat. But it seems even some monks and other people who think it's a big deal use fruit juice for alcohol.

Those who do the work of passing out the tsog should be aware of what to do. Tell them not to pass meat and alcohol to those who do not practice highest yoga tantra, such as Chinese Buddhists, or Theravadans who do not eat in the evening or afternoon. There are two things: the first big mistake is offering food in the afternoon, and the second mistake is offering alcohol to them. Those who are passing out the tsog need to have a little awareness about this, like having a sign about a dangerous dog – Beware of Dog!

Strictly speaking, tsog should only be served to those who practice highest yoga tantra.

Offering the Tsog

Also, you can't put tsog on the ground. Sometimes at Kopan, they offer the tsog and just throw it on the ground. It is always better to use a paper plate or paper bag. If you put it straight on the

ground, the people who serve the tsog as well as those who receive it actually receive a tantric vice (*bompo*). This is very heavy. It is better to use a paper bag to protect the tsog, like they do at Namgyäl monastery.

When you offer tsog, first offer it to the vajra master. When you collect the remaining tsog, start from the bottom of each row and work up to the top, collecting from the vajra master last.

To collect more merit, in addition to having the bala and madana, you may also offer other substances. Offer them as extensively as possible. On certain specific occasions, if you have the substances, you can make actual torma tsog using tsampa (or oats or other kinds of flour that can be shaped). Make the shape of the torma into a heart of a man, or a breast. The torma should have decorations; it should have a dharma wheel with flower petals around it, and it must have the sun, moon, and nada⁶ at the top. This is according to the tradition of Lama Tsongkhapa and Pabongkha Rinpoche.

The Vajrasattva Mantra

According to Lama Yeshe, when you recite the Vajrasattva mantra during Vajrasattva tsog you play the bell only. Ringing the bell during the mantra is not an offering. At this time, the sound of the bell symbolizes that no phenomena have inherent existence; everything is empty. It reminds you that negative karmas are empty and do not exist from their own side and therefore, you can purify negative karma. The bell reminds you of this and you can meditate on emptiness. Meditate that you who are the creator of negative karma, the action of creating negative karma, and the object of negative karma itself are all empty. This is the meditation to be done when ringing the bell during the Vajrasattva mantra.

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Preliminaries

After completing either the abbreviated or elaborate meditation on the generation of oneself in the form of Vajrasattva (see Practice Tips on p. 31), visualize as follows:

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

HUM DE TONG NYI SU ME PÄI NAM RÖL LÄ

HUM In the space before me,

JUNG WÄI DOR JE SEM PÄI ZHÄL YÄ KHANG

From the enjoyment of indivisible great bliss and emptiness,

TEN DANG TEN PÄI KHYIL KHOR YONG DZOG DÜN

**Appear the complete supporting and supported mandalas of
Vajrasattva.**

KÜN ZANG CHHÖ TRIN NAM KHÄI KHYÖN KÜN KANG

Clouds of Samantabhadra's offerings fill all of space.

NYI ME DE WA CHHEN PÖI KHA YING LA

In the sphere of great non-dualistic bliss

NGO TSHAR DRO NAM LHA DANG LHA MÖI THRÜL

All beings miraculously appear as gods and goddesses

ZHI GYÄ WANG DRAG TRÜL PÄI GAR KHÄN GYI

Embodying thoroughly developed method and wisdom

THAB SHE YONG SU DZOG PÄI KUR ZHENG GYUR

**As skillful dancers manifesting peace, expansion, power,
and wrath.**

Blessing the Offerings

The offering ingredients should then be blessed in the following manner by reciting:

OM KHANDAROHİ HUM HUM PHAT

All those who create obstacles are dispelled, and by reciting:

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

They are purified of ordinary appearances. Then visualize:

TONG PA NYI DU GYUR / TONG PÄI NGANG LÄ AH LÄ THÖ PA YANG
SHING GYA CHHE WÄI NANG DU SHA NGA DÜ TSI NGA NAM ZHU WA LÄ
JUNG WÄI YE SHE KYI DÜ TSII GYA TSHO CHHEN POR GYUR

**All becomes empty, and from the sphere of emptiness appears
the letter AH, which transforms into a very large and spacious
skullcup containing the five meats and five nectars. Melting,
they all transform into a great ocean of wisdom nectar.**

OM AH HUM HA HO HRIH (3x)

Presenting the Offerings and Reciting the Mantra⁷

THA MÄL WANG PÖI YÜL LÄ RAB DÄ SHING

This pure offering is the yogi's commitment (samaya), and as the pure vision of their great bliss,

YO GÄI DAM TSHIG DAG NANG DE WA CHHE

Transcends being an object of ordinary senses.

NGÖ DRUB KÜN GYI ZHIR GYUR DÜ TSII CHHOG

It is the basis of all attainments and the most supreme nectar.

TOG ME DE WA CHHEN PÖI NYE PAR DZÖ

Therefore, O Guru, with your non-superstitious, simultaneously born great bliss, please enjoy it.

1. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU

HUM O miraculous rainbow cloud, appearing in dharmakaya space,

LA MA YI DAM KHA DRO CHHÖ KYONG GI

Holy body of Vajrasattva – having purified hallucination

NGO WOR MA TOG NYI DZIN THRÜL NANG DAG

And dual concepts that fails to see that the Guru, in essence, is the deity,

DAM DZÄ DÖ YÖN NA NGÄI TSHOG CHHÖ LA

The dakini, and the Dharma protector –



LA MA DOR JE SEM PA NYE CHHIR BÜL



To please you, Guru Vajrasattva, accept these sacred ingredients, pure offerings to please your five senses.

LHÄN KYE DE CHHEN KYE WAR JIN GYI LOB

Please bless me to generate simultaneously born great bliss.



OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA

TVENO PATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME






BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /


SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA

SUCHAME CHITTAM SHRIYAM KURU HUM / HA HA HA

HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA /

HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

2. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU
**HUM O miraculous rainbow cloud, appearing in
 dharmakaya space,**
 DÖ YÖN DE LA CHHAG PÄI NAM SHE NGÄ
Holy body of Vajrasattva – purified of hallucination
 DÄL JOR DÖN ME JA WÄI THRÜL NANG DAG
**Of the five sense consciousnesses’ clinging to the pleasure
 of desire objects,**
 DAM DZÄ DÖ YÖN NA NGÄI TSHOG CHHÖ LA
Which deprive this perfect human birth of all its meaning –
 LA MA DOR JE SEM PA NYE CHHIR BÜL    
**To please you, Guru Vajrasattva, accept these sacred
 ingredients, pure offerings to please your five senses,**
 TSHE DII NANG ZHEN DOG PAR JIN GYI LOB
**Please bless me to abandon clinging to the ordinary
 concepts and false appearances of this life.**

 OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA
 TVENO PATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME
 BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /
 SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA
 SUCHAME CHITTAM SHRIYAM KURU HUM / HA HA HA
 HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA /
 HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

3. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU
**HUM O miraculous rainbow cloud, appearing in
 dharmakaya space,**
 TSHÜL MIN YI JE NAM TOG LÄ NYÖN GYI
Holy body of Vajrasattva – purified of hallucination:
 DRIB YOG NYI DZIN DÖN GYI THRÜL NANG DAG
The demon dualistic concepts and veiling obscurations
 DAM DZÄ DÖ YÖN NA NGÄI TSHOG CHHÖ LA
Of improper attention, superstition, karma, and delusion –



LA MA DOR JE SEM PA NYE CHHIR BÜL



To please you, Guru Vajrasattva, accept these sacred ingredients, pure offerings to please your five senses,

NGE JUNG NAM DAG KYE WAR JIN GYI LOB

Please bless me with pure renunciation.



OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA
TVENO PATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA
SUCHAME CHITTAM SHRIYAM KURU HUM / HA HA HA
HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA /
HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

4. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU

HUM O miraculous rainbow cloud, appearing in dharmakaya space,

RANG NYI CHE DZIN DUG NGÄL KÜN GYI GO

Holy body of Vajrasattva – purified of hallucination

NYI DZIN DÜ KYI GONG PÖI THRÜL NANG DAG

Of holding oneself more dear than others:

DAM DZÄ DÖ YÖN NA NGÄI TSHOG CHHÖ LA

The door to all suffering and dual concepts that is the chief of all evils –



LA MA DOR JE SEM PA NYE CHHIR BÜL



To please you, Guru Vajrasattva, accept these sacred ingredients, pure offerings to please your five senses.

NAM DAG JANG SEM KYE WAR JIN GYI LOB

Please bless me to generate immaculate bodhichitta.



OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA
TVENO PATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA
SUCHAME CHITTAM SHRIYAM KURU HUM / HA HA HA
HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA /
HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

5. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU
**HUM O miraculous rainbow cloud, appearing in
dharmakaya space,**

TOG PÄ PHAR ZHAG MING KYANG TAG YÖ LA
Holy body of Vajrasattva – purified of hallucination

NYI DZIN DRI MA NGÄN PÄI THRÜL NANG DAG
The stain of dual concept holding

DAM DZÄ DÖ YÖN NA NGÄI TSHOG CHHÖ LA
Merely imputed by superstition as true –



LA MA DOR JE SEM PA NYE CHHIR BÜL 
**To please you, Guru Vajrasattva, accept these sacred
ingredients, pure offerings to please your five senses.**

CHHAG GYA CHHEN PO TOG PAR JIN GYI LOB
Please bless me to realize mahamudra.



OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA
TVENO PATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA
SUCHAME CHITTAM SHRIYAM KURU HUM / HA HA HA
HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA /
HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

6. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU
**HUM O miraculous rainbow cloud, appearing in
dharmakaya space,**

THA MÄL NANG ZHEN KÜN TOG THRA RAG KYI
Holy body of Vajrasattva – purified of hallucination

NYI DZIN LUNG SHUG DRAG PÖI THRÜL NANG DAG
**Of ordinary views and concepts: The eighty superstitious
minds,**

DAM DZÄ YE SHE NA NGÄI TSHOG CHHÖ LA
The violent, uncontrollable wind of the dualistic mind –



LA MA DOR JE SEM PA NYE CHHIR BÜL 
**To please you, Guru Vajrasattva, accept these sacred
ingredients, pure offerings to please your five senses.**

NGE DÖN WANG ZHI TOB PAR JIN GYI LOB

Please bless me with the four actual empowerments.



OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA
TVENO PATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA
SUCHAME CHITTAM SHRIYAM KURU HUM / HA HA HA
HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA /
HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

7. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU

**HUM O miraculous rainbow cloud, appearing in
dharmakaya space,**

NYE TUNG DRAG CHHAR WANG ME BAB PA LÄ

Holy body of Vajrasattva – purified of hallucination

DOR JE NYÄL WA NYONG WÄI THRÜL NANG DAG

**Of experiencing the vajra hells resulting from the
uncontrollable downpour**

DAM DZÄ YE SHE NA NGÄI TSHOG CHHÖ LA

Of black actions and broken samaya –



LA MA DOR JE SEM PA NYE CHHIR BÜL



**To please you, Guru Vajrasattva, accept these sacred
ingredients, pure offerings to please your five senses.**

DAG PA RAB JAM BA ZHIG CHHAR WAR SHOG

May infinite purity alone spontaneously arise.



OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA
TVENO PATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA
SUCHAME CHITTAM SHRIYAM KURU HUM / HA HA HA
HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA /
HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

Offering to the Vajra Master

The offering of tsog to the vajra master should now be made while reciting:

DOR JE DZIN PA GONG SU SÖL

O holder of the vajra, please pay attention to me.

PA WO PA MO TSHOG KHOR DI

This pure offering presented by the assembled circle of dakas and dakinis,

ZUNG DANG DZIN PÄI TRÖ PA DRÄL

This nectar free of all divisions of subject and object,

DÜ TSII DE WA TAG TU RÖL

Transcendentally blissful, please enjoy it eternally.

AH LA LA HO

The vajra master then replies:

E MA DE CHHEN YE SHE KYÄI

O hail, great blissful wisdom! The great collected offering,

TSHOG CHHEN TUM MO BAR WÄI DRÖ

The seed that causes the tummo heat to explode,

MA SAM JÖ DÄ GA DE LA

This joyful, blissful experience beyond concepts, beyond words –

KÜN KYANG AH HO SU KHA CHHE

Welcome, great eternal bliss!

AH HO MAHA SUKHA HO

Distribute the tsog offerings to the assembly.

Outer and Inner Offerings to Vajrasattva

The outer and inner offerings are then presented while reciting:

OM GURU VAJRASATTVA SAPARIVARA ARGHAM (PADYAM,
PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA)
PRATICCHA HUM SVAHA

OM GURU VAJRASATTVA SAPARIVARA OM AH HUM

Verses of Praise

Praise is offered by reciting the following:

GANG GI TSHÄN TSAM JÖ PÄ KYANG

Merely thinking of just your name

LÄ NGÄN DIG TUNG MA LÜ PA

**Eradicates all obstacles and immediately purifies all
negative karma.**

KÄ CHIG NYI LA DRUNG JIN PÄI

Thus, to you unsurpassed Vajrasattva,

DOR JE SEM PA LA CHHAG TSHÄL

I make prostration.

Praise in Eight Lines

Next recite the following in praise of Heruka and Vajra Varahi.
To punctuate each HUM HUM PHAT, sound the bell and damaru
sharply 3 times, once on each syllable.



OM CHOM DÄN PA WÖI WANG CHHUG LA CHHAG TSHÄL HUM
HUM PHAT

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



OM KĀL PA CHHEN PÖI ME DANG NYAM PÄI Ö HUM HUM PHAT
**OM To you whose brilliance equals the fire that ends a great
eon HUM HUM PHAT**



OM RĀL PÄI CHÖ PĀN MI ZĀ PA DANG DĀN HUM HUM PHAT
**OM To you who have an inexhaustible crowning top-knot
HUM HUM PHAT**



OM CHHE WA NAM PAR TSIG PA JIG PÄI ZHĀL HUM HUM PHAT
**OM To you with bared fangs and a wrathful face HUM HUM
PHAT**



OM TONG THRAG CHHAG NI BAR WĀI Ö ZER CHĀN HUM HUM
PHAT
**OM To you whose thousand arms blaze with light HUM HUM
PHAT**



OM DRA TVA ZHAG DENG DUNG DANG KHATVANG DZIN HUM
HUM PHAT
**OM To you who hold an ax, an uplifted noose, a spear, and
a skull-staff HUM HUM PHAT**



OM TAG GI PAG PÄI NA ZA DZIN PA CHĀN HUM HUM PHAT
OM To you who wears a tigerskin cloth HUM HUM PHAT



OM KU CHHEN DÜ KHA GEG THAR DZĀ LA DÜ HUM HUM PHAT
**OM I bow to you whose great smoke-colored body ends all
obstructions HUM HUM PHAT**



OM CHOM DĀN DĀ MA DOR JE PHAG MO LA CHHAG TSHĀL
HUM HUM PHAT
**OM I prostrate to the bhagavati, Vajra Varahi HUM HUM
PHAT**



OM PHAG MA RIG MÄI WANG CHHUG KHAM SUM GYI MI TUB
HUM HUM PHAT

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



OM JUNG PÖI JIG PA THAM CHÄ DOR JE CHHEN PÖ JOM HUM
HUM PHAT

OM To you who destroys all fears of evil spirits with your great diamond-like means HUM HUM PHAT



OM DOR JE DÄN ZHUG ZHÄN GYI MI THUB WANG JE CHÄN HUM
HUM PHAT

OM To you whose eyes empower those who sit upon the diamond throne not to be conquered by anyone HUM HUM PHAT



OM TUM MO THRO MÖI ZUG KYI TSHANG PA KEM PAR DZÄ HUM
HUM PHAT

OM To you whose wrathful body of inner fire can desiccate Brahma HUM HUM PHAT



OM DÜ NAM TRAG CHING KEM PÄ ZHÄN GYI CHHOG LÄ GYÄL
HUM HUM PHAT

OM To you who terrify and dry up all demons and thus can vanquish all other forces HUM HUM PHAT



OM MUG JE RENG JE MONG JE KÜN LÄ NAM PAR GYÄL HUM
HUM PHAT

OM To you who triumph over all that can make one ill-tempered, excited, or stupefied HUM HUM PHAT



OM DOR JE PHAG MO JOR CHHEN DÖ WANG MA LA DÜ HUM
HUM PHAT

OM I bow down to Vajra Varahi, the consort who overpowers lust HUM HUM PHAT

Song of the Spring Queen

Here, the “Song of the Spring Queen” may be sung to request realizations.

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

1. HUM DE ZHIN SHEG PA THAM CHÄ DANG
HUM All you tathagatas,
PA WO DANG NI NÄL JOR MA
Heroes and yoginis,
KHA DRO DANG NI KHA DRO MA
Dakas and dakinis,
KÜN LA DAG NI SÖL WA DEB
We make request to you all.
DE WA CHHOG LA GYE PÄI HE RU KA
Heruka who enjoys great bliss,
DE WÄ RAB NYÖ MA LA NYEN JÄ NÄ
Come to the bliss-intoxicated lady,
CHHO GA ZHIN DU LONG CHÖ PA YI NI
And with enjoyment, according to the rite,
LHÄN KYE DE WÄI JOR WA LA ZHUG SO
Enter into the union of innate bliss.



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

DRI ME KHA DRÖI TSHOG NAM KYI
Host of immaculate dakinis



TSE WÄ ZIG LA LÄ KÜN DZÖ
Look upon us with love, and grant all attainments.

2. HUM DE ZHIN SHEG PA THAM CHÄ DANG
HUM All you tathagatas,
PA WO DANG NI NÄL JOR MA
Heroes and yoginis,

KHA DRO DANG NI KHA DRO MA

Dakas and dakinis,

KÜN LA DAG NI SÖL WA DEB

We make request to you all.

DE WA CHHEN PÖ YI NI RAB KYÖ PÄ

As the mind stirs with great bliss,

LÜ NI KÜN TU YO WÄI GAR GYI NI

And the body moves in dance,

CHHAG GYÄI PÄ MAR RÖL PÄI DE WA CHHE

May the bliss enjoying the mudra's lotus

NÄL JOR MA TSHOG NAM LA CHHÖ PAR DZÖ

Be offered to the hosts of yoginis.



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

DRI ME KHA DRÖI TSHOG NAM KYI

Host of immaculate dakinis



TSE WÄ ZIG LA LÄ KÜN DZÖ

Look upon us with love, and grant all attainments.

3. HUM DE ZHIN SHEG PA THAM CHÄ DANG

HUM All you tathagatas,

PA WO DANG NI NÄL JOR MA

Heroes and yoginis,

KHA DRO DANG NI KHA DRO MA

Dakas and dakinis,

KÜN LA DAG NI SÖL WA DEB

We make request to you all.

YI WONG ZHI WÄI NYAM KYI GAR DZÄ MA

Lady dancing in charming, peaceful manner

RAB GYE GÖN PO KHYÖ DANG KHA DRÖI TSHOG

Most joyful lord and dakini host,

DAG GI DÜN DU ZHUG TE JIN LOB LA

Abide before me and bless me,

LHÄN KYE DE CHHEN DAG LA TSÄL DU SÖL

Bestow innate great bliss upon me.



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

DRI ME KHA DRÖI TSHOG NAM KYI

Host of immaculate dakinis



TSE WÄ ZIG LA LÄ KÜN DZÖ

Look upon us with love, and grant all attainments.

4. HUM DE ZHIN SHEG PA THAM CHÄ DANG

HUM All you tathagatas,

PA WO DANG NI NÄL JOR MA

Heroes and yoginis,

KHA DRO DANG NI KHA DRO MA

Dakas and dakinis,

KÜN LA DAG NI SÖL WA DEB

We make request to you all.

DE CHHEN THAR PÄI TSHÄN NYI DÄN PA KHYÖ

You possessing liberating great bliss,

DE CHHEN PANG PÄI KA THUB DU MA YI

Don't abandon it for great asceticism,

T SHE CHIG DRÖL WAR MI ZHE DE CHHEN KYANG

Which cannot liberate in one lifetime.

CHHU KYE CHHOG GI Ü NA NÄ PA YIN

Great bliss abides within the supreme lotus.



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

DRI ME KHA DRÖI TSHOG NAM KYI

Host of immaculate dakinis



TSE WÄ ZIG LA LÄ KÜN DZÖ

Look upon us with love, and grant all attainments.

5. HUM DE ZHIN SHEG PA THAM CHÄ DANG

HUM All you tathagatas,

PA WO DANG NI NÄL JOR MA

Heroes and yoginis,

KHA DRO DANG NI KHA DRO MA

Dakas and dakinis,

KÜN LA DAG NI SÖL WA DEB

We make request to you all.

DAM GYI Ü SU KYE PÄI PÄ MA ZHIN

Supreme yogini, by the bliss of your lotus,

CHHAG LÄ KYE KYANG CHHAG PÄI KYÖN MA GÖ

Which, like a lotus born in mud,

NÄL JOR MA CHHOG PÄ MÄI DE WA YI

Is desire-born but unstained by its faults;

SI PÄI CHHING WA NYUR DU DRÖL WAR DZÖ

Quickly free me from samsara's bonds.



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

DRI ME KHA DRÖI TSHOG NAM KYI

Host of immaculate dakinis



TSE WÄ ZIG LA LÄ KÜN DZÖ

Look upon us with love, and grant all attainments.

6. HUM DE ZHIN SHEG PA THAM CHÄ DANG

HUM All you tathagatas,

PA WO DANG NI NÄL JOR MA

Heroes and yoginis,

KHA DRO DANG NI KHA DRO MA

Dakas and dakinis,

KÜN LA DAG NI SÖL WA DEB

We make request to you all.

DRANG TSII JUNG NÄ NAM KYI DRANG TSII CHÜ

Just as bees gather from all sides to extract

BUNG WÄI TSHOG KYI KÜN LÄ THUNG WA TAR

The honey-essence from every flower,

TSHÄN NYI DRUG DÄN TSHO KYE GYÄ PA YI

May I be fulfilled tasting the nectar

CHÜ CHING PA YI RO YI TSHIM PAR DZÖ

Held by the mature lotus of six qualities.



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

DRI ME KHA DRÖI TSHOG NAM KYI

Host of immaculate dakinis



TSE WÄ ZIG LA LÄ KÜN DZÖ

Look upon us with love, and grant all attainments.

Offering the Remaining Tsog

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

OM AH HUM (3x)

DE TONG YER ME GYU MÄI KA PA LAR

To the assembly of the eight classes of wrathful governing protectors

YE SHE NGA YI DÜ TSII TSHOG LHAG NAM

I present all the remaining pure offerings – the nectar of the five wisdoms contained in this skullcup –

ZHING KYONG DREG PÄI DE GYÄ TSHOG LA BÜL

An illusory appearance of indivisible bliss and emptiness.

DAM CHHÖ DRUB PÄI LÄ ZHII THRIN LÄ DZÖ

Do your duty, the four rites for Dharma practitioners.

Concluding Prayer of Auspiciousness

PHÜN TSHOG GE LEG JE WÄI TRÜN PÄI KU

May all be auspicious for me to see my mind as the lama:

THA YÄ DRO WÄI RE WA KONG WÄI SUNG

Who understands perfectly all beings' thoughts,

DRO WÄI SAM PA JI ZHIN ZIG PÄI THUG

Whose speech fulfills countless beings' wishes,

RANG SEM LA MAR JÄL WÄI TRA SHI SHOG

And whose pure body arises from an infinite collection of merit.

JUNG GYÜI CHHI WA BAR DO KYE WA SUM

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

JONG JE KU SUM LA DU KHYER WÄI THÜ

**By discovering my own subtle, continually residing
consciousness**

RANG SEM NYUG SEM TRA MO JÄL WA LÄ

Through the power of taking the three bodies as the path:

KU THUG ZUNG JUG CHHAR WÄI TRA SHI SHOG

The antidote to imminent death, bardo, and rebirth.

TRÖ DRÄL KHA YING TONG PA CHHEN PÖI YUM

**May all be auspicious for everything within samsara and
nirvana**

NANG SI DE WA CHHEN PÖI YE SHE LA

To be synthesized with great emptiness and great bliss

KHYÜ PÄI YA TSHÄN KHOR DÄ NGÖ PO KÜN

**Through the unusual embrace of the mother: the sphere of
space beyond all puzzling divisions,**

DE TONG CHHEN POR DOM DZÄ TRA SHI SHOG⁸ 

**And the father: the great blissful wisdom, the appearance of
all existent phenomena.⁸**

You may now recite Special FPMT Dedication Prayers and prayers
for the long lives of our teachers.

Endnotes:

1. Tharpo Kachö (pure sky enjoyment).
2. This means if one can not do every day then do as many times as possible.
3. Of Lama Tsongkhapa's two main disciples, Khedrup Je is the one whose eyes are in a more wrathful aspect.
4. Enlightenment.
5. This is similar to saying that you will achieve liberation in the palm of your hand, very easily.
6. Three curves.
7. Presenting the Offerings and Reciting the Mantra: Lama Zopa Rinpoche has suggested to individual students that as one offers the tsog with each verse, one should think that the offering generates great bliss in the mind of Guru Vajrasattva, who is the embodiment of all gurus, buddhas, Dharma, and Sangha.
 As you recite the mantra, you can practice the three types of purification practices outlined for practice with the sadhana. Also, from Lama Zopa Rinpoche: "Visualize strong nectar and light rays flowing from Guru Vajrasattva that completely purifies all sentient beings' obscurations and negative karmas, including any particular problem being experienced by someone for whom you wish to pray. All realizations of the entire path, especially those mentioned in the immediately preceding verse, are generated in your own and in all sentient beings' minds."
8. This final verse of auspiciousness was not included in the translations of either Jon Landaw or Martin Willson. A translation of this verse by Thubten Chödak and Piero Cerri, edited by Nick Ribush, has been included here.

Original Colophon and Dedication:

On the special day of the dakas and dakinis – the twenty-fifth day of the eleventh month of the Iron-Bird year (19 January 1982) – Venerable Lama Thubten Yeshe wrote this tsog offering of Heruka Vajrasattva for a puja performed at Bodhgaya, India under the bodhi tree by an international gathering of Sangha and lay students who together made hundreds and thousands of offerings. This puja was offered by the Italian gelong Thubten Dönyö, a disciple having unsurpassed understanding of the sutra and tantra path to enlightenment and indestructible devotion to Shakyamuni Buddha's teachings, and who was adorned outwardly with saffron robes and inwardly with the three sets of vows.

This tsog offering was written with the prayer that all the Sangha of the ten directions enjoy harmonious relationships with one another, guard the precepts of pure moral conduct, and accomplish the practice of the three higher trainings, thereby becoming skillful guides providing great help to all beings. It is dedicated to the speedy return of our great Guru of unmatched and inexpressible kindness, Kyabje Trijang Dorje Chang. For the benefit of all sentient beings, our mothers,

may we remain inseparable from this great Guru during our entire path to enlightenment.

Furthermore, it has been noted that in many countries today – Tibet, for example – those whose lives are not opposed to the three ordinations of the pratimoksha, bodhichitta, and tantric vows are not considered to be human beings! Yet even in such extremely degenerate times there are still many fortunate practitioners, and it is very important that these yogis and yoginis have a method, such as this Vajrasattva practice, powerful enough for achieving the exalted realization of simultaneously born great bliss and emptiness. This profound method is easy and simple to practice, accumulates a great store of meritorious potential, and is capable of destroying all the negativities resulting from breaking one's pledged commitments. In fact, it is such a powerful method that many lamas of the Gelug tradition have stated that even transgressions of root tantric vows can be purified by reciting the Vajrasattva mantra. Therefore, one should understand that there is no negativity so strong that it cannot be purified through the practice of Vajrasattva.

For all these reasons, then, this tsog offering has been composed by Vajrasattva yogi and follower of Guru Shakyamuni Buddha's teachings, the bhikshu Muni Jñāna [Thub(ten) Yeshe (Tibetan) = Muni(shasana) Jñāna (Sanskrit).]

(The translation here of the Colophon and Dedication was done by Jon Landaw, using a version of this conclusion to which Lama Yeshe had added subsequent material after the original Tibetan printing of this tsog text. Martin Willson's translation of the original version of these concluding paragraphs can be found in *The Tantric Path of Purification*, Wisdom Publications, 1995, note 34, p. 292.)

Postscript:

The following poem in jest came uncontrollably and without premeditation to the mind of the author while he was composing this work:

All of samsara appears
 As a foe to one who fears
 He might be gored and torn
 By the proverbial rabbit's horn
 Of tantric ordinations:
 The golden ground foundation,

 In the common path untrained,
 In tantra unordained,
 He has no initiation;
 What a situation!
 How strange! What a joke!
 He's a skyflower yogi!

This tsog offering can be made to other highest yoga tantra deities by substituting that deity's name for Vajrasattva's and by blessing the offerings in accordance with the yoga method of that deity and reciting that deity's mantra.

Through the blessings of all the root and lineage lamas,
The great accomplishments of the mind-bound deity Vajrasattva,
And the divine actions of the dakinis and protectors of the three places,
May auspiciousness allow all beings to be satisfied by ultimate peace.

Translator's Colophon:

The above was translated with the kind assistance of Lama Thubten Zopa Rinpoche and Ven. Könchog Yeshe, and edited by Jonathan Landaw. This translation of the "Song of the Spring Queen" was compiled by Gelong Thubten Dondrub (Neil Huston) by relying on previous translations of Alex Berzin, Martin Willson, Geshe Thupten Jinpa, and original contributions by the editor in September 1996. It was revised in August 2000 and again in February 2001. The praises to Heruka and Vajra Varahi were adapted from a translation by Alexander Berzin.

Editor's Colophon:

This text, *A Banquet of the Greatly Blissful Circle of Pure Offerings: An Antidote to the Vajra Hells*, and its attached notes were taken from *The Tantric Path of Purification* (Wisdom Publications, 1995) by Lama Thubten Yeshe, edited by Nicholas Ribush. It has been lightly adapted and edited for use by Venerable Constance Miller, FPMT Education Department, January 1999. All errors are the responsibility of this editor.

Colophon for the Introduction:

The translation of the introduction to this translated text included here is what might be called an "interpretive" translation made by Jon Landaw, working together with Lama Yeshe himself, Lama Zopa Rinpoche, and Venerable Könchog Yeshe. Some suggested corrections were made later by Thubten Chödak and Piero Cerri. A more literal translation of the introduction by Martin Willson can be found in *The Tantric Path of Purification*, Wisdom Publications, 1995, note 28, p. 290.

The last paragraph of the introduction was not originally included in Lama Yeshe's text. It is from an oral explanation of this tsog given to Jon Landaw by Lama Yeshe while working on the translation. It was thought to be helpful to include it here.

Colophon for The Meaning of Tsog, by Lama Zopa Rinpoche

From letters to Merry Colony dictated by Lama Zopa Rinpoche to Venerable Holly Ansett and Venerable Tsen-la, Kachoe Dechen Ling, November 2006.

Compiled and edited by Venerable Holly Ansett and Venerable Gyalten Mindrol, FPMT Education Department, December 2006.

Notes Regarding This Practice

Altar and Gompa Set-up

When performing this puja, one should set up the altar with the following items:

- A picture of Vajrasattva with consort
- One white, tear drop-shaped tormas made with the three whites and three sweets
- Clean and beautiful looking offerings: two sets of seven offering bowls, for the front and self-generations. These should be placed from right to left as one faces the altar for the front generation and from left to right for the self-generation.
- Bala and madana (meat and alcohol). The terms bala and madana are Sanskrit terms for the sacramental offerings of meat and alcohol, respectively. Although these substances appear as meat and alcohol to ordinary perception, they should instead be regarded in their true nature of simultaneously born bliss and void, and always referred to as bala and madana. When there are people present at the puja who do not practice tantra or who would lose faith upon being offered these substances, or who do not eat after noon, (such as Theravada or Chinese Buddhist practitioners), Lama Zopa Rinpoche instructs that those passing out the tsog should not offer the bala and madana to them.




NOTE: When seating monks and nuns in the front, it is customary to seat monks on the left side of the throne (when facing the throne) and nuns on the right. During “big pujas” (these are defined as self-initiations or long pujas and pujas with extensive offerings, etc.) one can offer a stick of incense for the lama or geshe to hold during the verses of invocation.

Ritual Implements

One should have dorje, bell, damaru, and inner offering.

Practice Tips

Before doing Vajrasattva Tsog, it is good to do a short Vajrasattva practice or Six-Session Guru Yoga so that one generates oneself as the deity before starting the tsog puja (e.g., with the appropriate empowerment, as Heruka, Heruka Vajrasattva, or Vajrayogini).

NOTE: Throughout the preceding text, small symbols such as bells  or hands in various mudras, such as prostration mudra  or showing the dorje  appear in the margins to help the practitioner know when to play ritual instruments, for example, or when to do certain mudras. It is hoped that these small indications will be helpful to those not yet familiar with these aspects of tantric practice.

NOTE: When collecting the leftover tsog, start from the back of the assembly hall and move toward the front. Collect from the Sangha members after the laity, ending with the most senior Sangha, and then collect from the presiding master last. Add the remaining bala and mandana to the plate. If it is still light outside, it is not necessary to accompany the leftover tsog with a stick of lighted incense. After dark, a burning stick of incense or other form of light should always accompany the leftover tsog.

