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
Introduction

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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 torma 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 the *Heruka Root Tantra*, the best time to offer tsog is the 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, 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 sublimeness\(^4\) 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 TÖNG 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 KHIR YONG DZÖG 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 DZÖG 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 KHANDAROHI 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 Mantra

**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 TSI 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 J E 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 J E 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 J IN GYI LOB**
Please bless me to generate simultaneously born great bliss.

**OM VAJ RA 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 CHHITAM SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAVAN / VAJ RA 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 DŻÄ DÖ YÖN NA NGÄI TSHØG 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,

**TSHÉ DII NANG ZHEN DOG PAR JIN GYI LOB**
Please bless me to abandon clinging to the ordinary concepts and false appearances of this life.

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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:

**DRIIB YOG NYI DZIN DÖN GYI THRÜL NANG DAG**
The demon dualistic concepts and veiling obscurations

**DAM DŻÄ DÖ YÖN NA NGÄI TSHØG CHHÖ LA**
Of improper attention, superstition, karma, and delusion –
To please you, Guru Vajrasattva, accept these sacred ingredients, pure offerings to please your five senses,

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 / VAJ RA HERUKA MAME MUNCHA / HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

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

HUM O miraculous rainbow cloud, appearing in dhammakaya 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 –

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

Please bless me to generate immaculate bodhichitta.

OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA TVENO PATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SUCHAME CHITTAM SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAVAN / VAJ RA 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 pā 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.

6. **HUM** Kha ying ja tshön dor je sem päi ku
HUM O miraculous rainbow cloud, appearing in
dharmakaya space,
Tha mäl nang zhen kun tog thra rag kyi
Holy body of Vajrasattva – purified of hallucination
Nyi dzin lung shug drag pōi 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.
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 SUCHAM E CHITAM 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 THRUL 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.
Offering to the Vajra Master

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

DOR JE DZN 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 DZN 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:

EMA 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 VAJRA SATTVA SAPARIVARA ARGHAM (PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAVIDYA, SHAPTA) PRATICHHA HUM SVAHA

OM GURU VAJRA SATTVA 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.

HUM HUM PHAT

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 Räl päi chö pän mi zä pa dang dän 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 zhäl HUM HUM PHAT
OM To you with bared fangs and a wrathful face HUM HUM PHAT

OM Tong thrag chhag ni bar wäi ö zer chän 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 chän HUM HUM PHAT
OM To you who wears a tigerskin cloth HUM HUM PHAT

OM Ku chhen dü kha g eg thar dzä la dü HUM HUM PHAT
OM I bow to you whose great smoke-colored body ends all obstructions HUM HUM PHAT

OM Chom dän dä ma dor je phag mo la chhag tshäl HUM HUM PHAT
OM I prostrate to the bhagavati, Vajra Varahi HUM HUM PHAT
OM PHAG MA RIG MĀI 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 PŌIJIG PA THAM CHĀ DOR JE CHHEN PŌ 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 JEI DĀN ZHUG ZHĀN GYI MI THUB WANG JE CHĀN 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 MŌI ZUG KYI TSHANG PA KEM PAR DZĀ HUM HUM PHAT
OM To you whose wrathful body of inner fire can desiccate Brahma HUM HUM PHAT

OM DŪ NAM TRAG CHING KEM PĀ ZHĀN GYI CHHOG LĀ 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 LĀ 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 DŌ WANG MA LA DŪ 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,
   Tshe chig dröl war mi zhe de chhen kyang
   Which cannot liberate in one lifetime.
   Chhu kye chhog gi ü na nā 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,
PÄ 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 KYY 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 ZJUNG 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 SHOG**  
And the father: the great blissful wisdom, the appearance of all existent phenomena.

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 Jñana [Thub(ten) Yeshe (Tibetan) = Muni(shasana) Jñana (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.
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 torma 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 Theravadan 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.