



BURNING OFFERING TO VAJRADAKA

Fire Puja

INDIANA BUDDHIST CENTER

A ritual practice for purification of past negative karmas, the heart practice of Je Tsongkhapa

This booklet created for Geshe Jinpa Sonam and the members of IBC by Sonam Tsering

Not to leave the IBC teaching room without permission

The Four Opponent Powers for Purification:

The following is the Sutra from which these four powers are explained by Buddha himself:

The Noble Sutra of the Teaching on the Four Factors

In the language of India: *Arya caturdharmanirdesa nama mahayana sutra*

In the language of Tibet: *'Phags pa chos bzhi bstan pa zhes bya ba theg pa chen po'i mdo*

In the English language: *The Noble Sutra of the Great Vehicle entitled The Teaching on the Four Factors*

Homage to the buddhas and bodhisattvas!

Thus, have I heard. Once the Bhagavan was dwelling in the Sudharma assembly hall in the heaven of the Thirty-Three, together with a great gathering of five hundred monks, and many great bodhisattva mahasattvas, including Maitreya and Manjushri. At that time, the Bhagavan said to the great bodhisattva mahasattva Maitreya, "O Maitreya, bodhisattva mahasattva, if you possess four factors, you will overcome harmful actions that have been committed and accumulated. What are these four? The action of total rejection, the action as remedy, the power of restoration, and the power of support.

"Action of total rejection" means that if you have committed a non-virtuous action, you feel great remorse for it.

"Action as remedy" means that once you have committed a non-virtuous action, you put great effort into virtuous action.

"Power of restoration" means that by correctly taking a positive vow, you gain indestructible restraint.

"Power of support" means taking refuge in the Buddha, Dharma and Sangha, and not forsaking bodhicitta; if you possess this power, you will not be overwhelmed by harmful actions.

O Maitreya, bodhisattva mahasattva, if you have these four factors, harmful actions that have been committed and accumulated can be overcome. The bodhisattva mahasattva should continually read this sutra, recite it aloud, reflect on it, and meditate on it, and do all these many times. Through this, it will not be possible for the effects of negative conduct to come about.

Once the Bhagavan had said this, the bodhisattva mahasattva Maitreya, the monks, the bodhisattvas, and the children of the gods, such as Indra, and all the members of the retinue rejoiced and praised what had been taught by the Bhagavan.

This completes the Mahayana Sutra entitled the Noble Teaching on the Four Factors.

འཇམ་པར་སྲུང་འབྱིན་གཉེན་པོ་ཀུན་ཏུ་སྤྱོད། །ཉེས་པ་ལས་ཕྱོག་ཉེན་གྱི་སྣོབས་ནམས་ལོ།

མཚམས་མེད་ལ་སོགས་ལྷིག་པའི་ཚོགས་ཆེན་ཡང་། །ཟེལ་གྱིས་གཞོན་ཅིང་སྤྱོད་བར་རྒྱལ་བས་གསུངས།

The Victors have stated that these four practices can overwhelm

Even the greatest mass of bad karma done in the past,

Even an act like an "immediate" evil deed.

These are the powers of destruction, antidote activity, stopping, and foundation.

It is important to generate the four powers of purification while performing this ritual.

1. REFUGE ཉེན་གྱི་སྣོབས།

First, take refuge in the Three Jewels. Understand that the teachings of the Buddha are the best method we have for moving in a safe direction throughout life.

Pabongkha Rinpoche states in his Notes to a Teaching on the "Thousand Angels of the Heaven of Bliss: "In order for a practice of purification to have any great power, all four of the four

antidote powers must be present. The "power of the foundation" refers to a practice of taking refuge and feeling the Wish for enlightenment.

The point is that you need some solid ground or foundation that you can use to pick yourself back up from after you've committed a bad deed. And the vast majority of our bad deeds are "founded" on or committed relative to one of two groups: the Buddhas or other unenlightened living beings. Wrong deeds that we do relative to Buddhas must be cleaned away through the practice of taking refuge. Those that we do relative to other unenlightened beings must be cleaned through the Wish for enlightenment. This then is why, according to our own system, the power of the foundation consists of just these two practices: taking refuge and feeling the Wish for enlightenment.

ཕག་གི་རྟོག་པ་བརྗོད་པ་ལས།
གང་དག་སངས་རྒྱལ་སྐྱབས་དོང་པ། དེ་དང་ངན་འགྲོར་འགྲོ་མི་འགྱུར།
མི་ཡི་ལུས་ནི་སྤངས་ནས་སྲ། དེ་དག་ལྷ་ཡི་ལུས་འཛོལ་བོ།
ཚོས་དང་དག་འདུན་ལའང་དེ་ལོ་ན་ལྷར་བརྟོན་རྟོ།

The Account of the Pig states:

Anyone who takes refuge in the Buddha
Can never go to the lower realms;
After they leave behind this body
They will win the body of a god.

2. REGRET རྣམ་པར་སུན་འབྱིན་པའི་སྣོབས། :

Then, knowing that the Buddhas are beings who are totally pure and can help us and developing a wish to become a Buddha ourselves, recognize that the past negative deeds that we have collected and committed are obstacles to our achieving Buddhahood. From this, generate strong regret for the negative deeds we have done.

Ritually, regret is accompanied by confession, as is done in the Seven-Limb practices. There are many confession practices, such as the Three Heaps Sutra, or the General Confession. In Geshe Drolungpa's Steps of the Teaching:

།དང་པོ་འགྲོད་པས་བདག་ལ་རབ་སྦྱང་ནས། །དུག་པོས་སྐྱུག་ལྷར་བཤགས་པས་སྦྱང་བ་རྟེ།
།ཉེ་བར་འཁོར་གྱིས་ལྷས་དང་བསྐྱོ་བའི་རྒྱལ། །གསེར་འོད་དམ་པའི་ཚོ་གས་བཤགས་པའོ།།
For the first, feel a sense of strong regret
And scold yourself; then purify
With confession, like vomiting after being poisoned.
Confess as through the Holy Golden Light, the King of Dedication,
Or in Upali's Sutra.

3. REMEDY གཉེན་པོའི་སྣོབས། :

Then, performing the ritual think of emptiness and that due to the fact that all things are empty by nature, this ritual is a powerful antidote for eliminating past negative deeds from our mind-streams.

Which is the most important of the four powers? We turn for our answer to the First Panchen Lama's *"Song for Opening Pure Hearts,"* consisting of Responses to Questions Posed with Motivations of Purest White:

མྱིག་པ་བཤགས་པར་བྱེད་པ་ལ། ལྷོབས་བཞི་གཙོ་བོ་དེའི་ནང་ནས། གཉེན་པོ་ཀུན་ཏུ་སྐྱོད་པ་མཚོག

The main factor among the Four Powers in the practice of confessing negativities is the antidote activity, which is supreme.

There are six forms of the power of the antidote that are mentioned in Master Shantideva's *Compendium of the Trainings*. These include relying on the collection of sutras, by reading something like the perfection of wisdom; and relying on the study of emptiness, contemplating on how the three spheres of the bad deed you've done are devoid of any nature of their own... [The "three spheres" refers to the person who did the bad deed (yourself); the person towards whom you did the bad deed; and the bad deed itself.]

Kadampa Geshe Drolungpa in Steps of the teaching says:

ཁག་ཉེས་པ་ཐོག་མཚོག་མདོ་ཟབ་ལ་སྐྱོར་དང་། །ཚོས་ཀུན་སྐྱོད་པ་ཉིད་ལ་འཇུག་པ་དང་།
ཁགས་ལྡགས་མཐུ་ཚེན་བསྐྱེད་བརྗོད་བྱེད་པ་དང་། །བདེ་བཤགས་སྐྱུ་གཟུགས་བྱེད་དང་མཚོད་སོགས་སོ།

For the second you could apply yourself
To profound sutras of the greater way;
Learn how all things have emptiness;
Recite secret words of power;
Make images of Those Gone to Bliss;
Make offerings, and other such practices.

4. RESTRAINT ལྷོག་པའི་སྣོབས།

Finally, when finished, restrain yourself from ever committing negative deeds again. It is most powerful if you can make a vow to restrain yourself for as long as you believe you can (a year, a day, an hour, a minute) and the power from maintaining that vow makes the merit you create from expiating these karmic imprints much more powerful.

Again, from Geshe Drolungpa:

ཁགསུམ་པ་ཉེས་སྐྱོད་མ་ལུས་ལྷོམ་པ་ཡིས། །ལྷོར་སྐྱོད་ནམས་ཀྱང་ཟད་བྱེད་སྣོབས་བརྟེན་བའོ།

ཕྱིན་ཚད་སྣོམ་པ་དམ་དུ་འཛིན་པས་སྣོབས། །ཁགསུམ་པོ་དག་ཀྱང་བརྟེན་པར་བྱེད་པ་སྟེ།

འདི་མེད་ན་ནི་བཤགས་པའང་ཚོག་ཙམ་རིང་པོར་ཟད་པའི་ཕྱིར།

As for the third, the one where you
Stop yourself from doing the bad deed,
Suppose you've used the previous powers
To end the karma; now you must use
The three to restrain yourself firmly
From doing such things in the future.

If this particular power is lacking, you may confess your wrong but it's just merely words.

Preparation

Before beginning the ritual fire puja, one needs a vessel within which to start a small fire, preferably outside. This vessel can be an outdoor fire pit, a chiminea, or a large can. Ghee is traditionally used to help ignite and maintain the fire, but it is not necessary.

One will also need black sesame seeds mixed with ghee. On a nice plate or tray, place the ghee-mixed seeds into the form of a black scorpion.

Finally, have an image of Vajradaka (or, if you can afford the vessel that you would use would be in the shape of Vajradaka, but it is not necessary) on a small altar with appropriate offerings laid out.

Burning Offering to Dorje Khadro

Refuge

I go for refuge, until I am enlightened,
To the Buddha, the Dharma and the Supreme Assembly.
Due to all the merits created
By my practice of giving and the other perfections,
May I attain the state of a Buddha
In order to benefit all migratory beings. (*3 times*)

Special Bodhicitta Prayer

Especially for the sake of all sentient beings
I must quickly, quickly in this very life
Attain the state of a fully enlightened buddha
For this reason I will now practice the Dorje Khadro burning offering. (*3x*)

Mantra for dispelling interferers

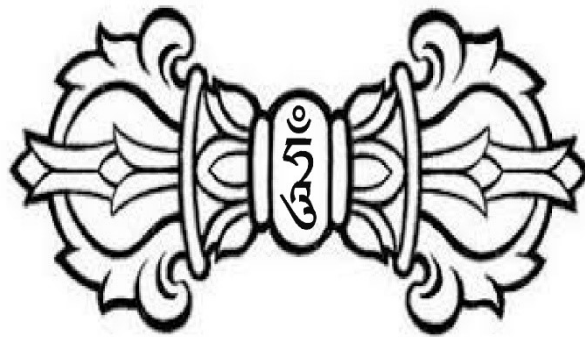
OM VAJRA AMRITA KUNDALI HANA HANA HUM PEY

Purifying mantra

OM SVABHAVA SHUDDHA SARWA DHARMA SVABHAVA SHUDDHO HAM

Visualization

The fire becomes void, that is, the wrong ordinary view of the fire as being self-existent becomes empty. The blissful wisdom realizing emptiness manifests in the form of a triangular, blazing fire. In the middle of the fire is an eight petalled lotus and sun-disc with the seed-syllable HUM (ॐ) at its center. The HUM melts into light and becomes a five-pronged wrathful vajra, marked by a HUM at its center.



These then transform into the wrathful holy body of Dorje Khadro.



He is black in color, has one face and two hands, holding a vajra and a bell. He exhibits the mudra of divine wisdom and wearing a crown of five skulls, he snarls into space showing four great fangs. He is also adorned with a necklace of fifty bleeding heads and a scanty tiger-skin loin cloth. He is seated with his legs forming a circle, and his whole aspect is that of a powerful, magnificent destroyer of all negativities and obstructions.

He has a white OM at his crown chakra, a red AH at his throat chakra and a blue HUM at his heart chakra. From the latter, rays of light are emitted, inviting Dorje Khadro's transcendental wisdom and the initiating deities from their abode in absolute nature.



DZA HUNG BAM HO

The transcendental wisdom-beings merge with the samaya-being and become non-dual. Thus, initiated by these deities, Akshobya adorns Dorje Khadro's crown.

If you have set up an altar, first bless the offerings with:

OM VAJRA AMRITA KUNDALI HANA HANA HUM PEY

OM SVABHAVA SHUDDHA SARWA DHARMA SVABHAVA SHUDDHO HAM



All is void. Out of the void, from KAM (ཀཎྟ), eight skullcaps appear.

In them, from HUMs, the offering-objects arise, whose nature is emptiness, whose aspect is the various offering-objects, and whose function is, as objects enjoyed by the six senses, to give special uncontaminated bliss.

OM ARGHAM AH HUM, OM PADYAM AH HUM, OM VAJRA PUSHPE AH HUM,
 OM VAJRA DHUPE AH HUM, OM VAJRA ALOKE AH HUM, OM VAJRA GANDHE AH
 HUM, OM VAJRA NEVIDE AH HUM, OM VAJRA SHAPTA AH HUM
 OM AH HUM (3x)



Offerings

OM VAJRA DAKA SAPARI WARA _____
 (ARGHAM, PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NEVIDE, SHAPTA)
 PRATI TSA HUM SOHA

Praise

To you Vajra Akshobya, great wisdom,
 The vajra sphere so very wise,
 Your three vajras of body, speech and mind, being the
 three mandalas,
 To you who have this knowledge, Dorje Khadro, I
 prostrate.



Visualization

Seeing yourself in ordinary human form, a black PAM, seed-syllable of all your negativities, appears at your heart. At your navel, a red RAM, the red fire mandala appears, and beneath your feet a blue YAM, which transforms into a blue air mandala.

པཎྜཱཾ

རྨྱཾ

ཡཾ

Light rays emanate from the PAM, bringing forth all the negativities and obscurations of your three doors, which appear as black rays and are absorbed into the PAM. From below, a blue wind blows, and blue air rises up your legs, fanning the fire that blazes at your navel. Flaming rays pursue the PAM, chasing it out through the door of your nose. The PAM takes the form of a scorpion and is absorbed into the sesame seeds. These seeds are then offered to the mouth of Dorje Khadro.



Offering Mantra

OM VAJRA DAKA KHA KHA KHAHI KHAHI SARWA PAPAM DAHANA BAKMI KURU SOHA

As this mantra is said, the following prayer should be made:

All the negativities and obscurations that I have created, and all pledges that I have broken since beginningless samsaric lifetimes SHINTIM KURU SOHA (are all completely purified).

Each time that you say the mantra and make the prayer, also visualize clearly and strongly that you are continuously making offerings.

Offerings

OM VAJRA DAKA SAPARI WARA _____ (ARGHAM, PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NEWIDE, SHAPTA) PRATI TSA HUM SOHA

Praise

In the centers of the blazing wisdom fire stands the dark blue wrathful cannibal, Dorje Khadro. Just by remembering him, all demons and delusions are destroyed completely. To you, Dorje Khadro, I prostrate.

Asking forgiveness

Please forgive all my wrong actions, done while powerless through not understanding, and through not having found the materials to offer.

The transcendental wisdom returns to the absolute nature from where it came, and the samaya-being Dorje Khadro is transformed into a blazing fire.

Dedication

Because of these merits, may I be taken care of and not be separated from
The Mahayana guru who shows the infallible path,
And drink the nectar of his speech, not being satisfied with a few words only.

In the land encircled by snow white mountains, the source of all happiness and benefit
flows in your person, Chenrezig, Tenzin Gyatso. Remain until Samsara ends.