

# *Vajra Armor Protection Wheel*

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*Short Practice and Meditation*

*Translated by Lama Zopa Rinpoche and  
Fabrízio Pallottí Champa Pelgye*



Lama Zopa Rinpoche  
Practice Series

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Set in Calibri 12/15, Century Gothic, Helvetica Light, Lydian BT, and Monlam Uni Ouchan 2.

### ***Practice Requirements:***

Anyone can do this practice. However, you are permitted to generate yourself as Vajrapani only if you have received:

- the initiation (*wang*) of Vajrapani
- or the initiation of any deity of performance, yoga, or highest yoga tantra and the subsequent permission (*jenang*) of Vajrapani
- or the initiation of any deity of the tathagata or vajra types of action tantra and the subsequent permission of Vajrapani

Otherwise, you should visualize Vajrapani above your head or in front of you.

The *Lama Zopa Rinpoche Practice Series* is a special collection of practice materials that serves to present and preserve Rinpoche's practice lineage, oral instructions, and translations.

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## *Technical Note*

Comments by the compiler or editor are contained in instruction boxes. For example:

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Recite these two verses three times.

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Instructions or advice by Lama Zopa Rinpoche are marked by the symbol ❖. For example:

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❖ Then recite the following verses and meditate on the guru entering your heart.

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Italics and a small font size indicate instructions and comments found in the Tibetan text. Words in square brackets have been added by the translator for clarification. For example:

*This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].*

# Vajra Armor Protection Wheel

## Short Practice

*[Herein is the Vajra Armor Protection Wheel meditation and recitation:]<sup>1</sup>*

RANG NYI CHHAG DOR THING NAG NGAM

**I become the very ferocious dark blue Vajrapani,**

DOR JE DRÜL ZHAG DZIN PA YI

**Holding a vajra and a snake lasso.<sup>2</sup>**

KU LA DUR THRÖ PÄL CHHÄ DZOG

**My holy body is complete with the glorious ornaments of  
the charnel grounds,**

ZHAB ZUNG PÄ NYIR DOR TAB DRÄ

**And I stand with my two feet stretched out on a lotus and  
sun.**

YE SHE ME PUNG LONG DU ZHUG

**I abide amidst a blazing transcendental wisdom fire.**

KU LÄ ME KHYUNG CHAG DIG DANG

**From my holy body fire garudas, iron scorpions,**

PHAG NAG LUNG ME TSÄN DUG GI

**Black pigs, wind, fire, and the noxious vapors of poison**

NGÄN LUNG SER LUNG TSHUB TAR THRÖ

**Are emitted like violent winds and hailstorms,**

NÄ RIM DÖN GEG LAG PAR SAM

**Destroying all disease, epidemics, spirit harms, and  
interferers.**

## Mantra Recitation

ཨུམ། །རྩྱཾ་བཟླ་པཎ་མུ། ཨོྩྱཾ་པདྨ་ཤ་བཟླ་པཎ་མུ། འཁ་པར་ཤེགས།  
 ལྷ་ག་འཁོར། ཏྲུའུམ། སཐ་བི་དེ་ཏུ། ཏ་ཀ་ཏ་ཀ། བརྗེ་ན་རྒྱ་རྒྱ་སྣུ་རྣུ།

HÜM VAJRA PHAT / OM PADMAŚHAVARI PHAT / NÄN PAR  
 SHIG / NĀGANAN / TADYATHĀ / SARVAVIRITA / HANA HANA /  
 VAJRENA RAKṢHA RAKṢHA SVĀHĀ<sup>3</sup>

*Recite this as many times as possible. At the end of the recitation, [blow on] water to bless it. Then, drink and anoint yourself with it.*

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❖ You can also recite the mantra, blow on cream or butter, and apply it to infected areas on the skin.

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*In your daily practice, blow into your nostrils.*

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❖ After you finish reciting the mantra, hold your hand in front of your mouth and blow the air up, so it goes into your nostrils.

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*At the conclusion of the session, think that all disease and spirit harms are totally destroyed. Then, abide for a while in the state of meditation on the actual mode of existence [emptiness], beyond what is to be protected and what protects [conventional truth]. While empty, one arises again as the deity's holy body.*

*Then, make dedication prayers and prayers of auspiciousness.*

DAG DANG ZHÄN SEM CHÄN THAM CHÄ DANG SANG GYÄ THAM  
 CHÄ KYI DÜ SUM DU SAG PÄI GE WÄI TSA WA LA TEN NÄ DAG NYI SEM  
 CHÄM SU THONG THÖ DRÄN PA DANG REG PA TSAM GYI KYANG DRO  
 WA KÜN GYI RE WA GANG YIN PA THA DAG YONG SU DZOG PAR JE  
 PA LA YI ZHIN GYI NOR DANG PAG SAM SHING DU YONG WAR SHOG

**Due to all the roots of virtue accumulated in the three times by myself, all sentient beings, and all the buddhas, through any sentient being merely seeing, remembering, or touching me, may I fulfill all the hopes of all transmigrating beings perfectly and completely, just like a wish-fulfilling jewel or a wish-fulfilling tree.**

KYE WA THOG ME NÄ SAG PÄI DIG DRIB THAM CHÄ KÄ CHIG NYI DER  
DAG NÄ DAG PÄ ZHÄN CHE PÄI JANG CHHUB KYI SEM GYÜ LA KYE WA  
DANG Ö SÄL CHHAG GYA CHHEN PO DE LAG TU GYÜ LA KYE NÄ LA  
ME DZOG JANG GI GO PHANG NYUR DU THOB PAR SHOG

**May all the negative karmas and obscurations accumulated since beginningless births be instantly and completely purified.**

**May the mind of enlightenment that cherishes others more than oneself be generated in one's mental continuum. Having easily generated the great seal of clear light in their minds, may they quickly achieve the state of highest, complete enlightenment.**

DOR NA SHE NYEN DAM PA NYE JÄ NÄ

**In short, by pleasing the holy virtuous master,**

THUB PÄI GONG PA NYE PÄI MANG THÖ KYI

**With the activities of much listening that bring to completion**

DRUB PÄI JA WA LEG PÄ THAR CHHIN NÄ

**The realization of the Muni's intent,**

GYÄL WÄI TÄN PA CHHOG CHUR GYÄ JE SHOG

**May I spread the teachings of the Victorious One in the ten directions.**

*This text was extracted by Jñana from The Most Wrathful Chakra of Protecting the Root Attainment for the purpose of use in daily practice.*

## Colophons:

### *Original Colophon:*

The dedications were composed by the one with the name of Thubten Zopa for the sake of [making] the freedoms and richnesses meaningful.

### *Publisher's Colophon:*

Initially translated by Lama Zopa Rinpoche, March 2003, and scribed by Ven. Holly Ansett. Edited by Kendall Magnussen, August 2011, relying on a similar translation by Ven. Thubten Pemba, May 2009. The last three dedication verses translated by Fabrizio Pallotti Champa Pelgye, 2014. Mantra transliterated by Ven. Tenzin Tsomo and Joona Repo, FPMT Education Services, May 2019. Reviewed by Joona Repo, FPMT Translation Services, August 2019.



# *Vajra Armor Protection Wheel Meditation*

## *Taking Refuge and Generating Bodhichitta*

I take refuge until I am enlightened  
In the Buddha, the Dharma, and the Supreme Assembly.  
By my merits of generosity and so forth,  
May I become a buddha to benefit transmigratory beings. (3x)

## *Eight Verses of Thought Transformation*

Determined to obtain the greatest possible benefit  
From all sentient beings,  
Who are more precious than a wish-fulfilling jewel,  
I hold them most dear at all times.

Wherever I am and whoever I am with,  
I always consider myself the lowest of all  
And from the depths of my heart  
Hold others dear and supreme.

In all actions, I examine my mental continuum  
And the minute a delusion arises,  
Since it endangers myself and others,  
I forcefully confront and avert it.

Whenever I see sentient beings who are wicked in nature  
And overwhelmed by negative actions and heavy suffering,  
I hold such rare ones dear,  
As if I had found a precious treasure.

When, out of envy, others mistreat me  
With abuse, insults, or the like,  
I accept defeat  
And offer the victory to them.

When someone whom I have benefited  
And in whom I have great hope  
Gives me terrible harm,  
I regard them as my virtuous friend.

In short, both directly and indirectly,  
I offer every happiness and benefit to all my mothers.  
I secretly take upon myself  
All their harms and sufferings.

Also, I do not defile all these practices  
By the stains of the superstitions of the eight worldly concerns  
And by knowing all phenomena to be illusory,  
Without trusting in them, I am freed from bondage.

## ***Four Immeasurables***

### ***Immeasurable Equanimity***

How wonderful it would be if all sentient beings were to abide  
in equanimity, free from the closeness of attachment and the  
distance of hatred.

May they abide in equanimity.

I myself will cause them to abide in equanimity.

Please, Guru-Buddha, bless me to be able to do this.

## *Immeasurable Loving Kindness*

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Lama Zopa Rinpoche replaces the original words “to have happiness and the causes of happiness” with “to achieve buddhahood,” because “happiness” tends to bring to mind temporary samsaric happiness, whereas what sentient beings actually need is enlightenment. For the original version, see below.

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How wonderful it would be if all sentient beings were to achieve buddhahood.

May they achieve buddhahood.

I myself will cause them to achieve buddhahood.

Please, Guru-Buddha, bless me to be able to do this.

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The original version:

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How wonderful it would be if all sentient beings were to have happiness and the causes of happiness.

May they have happiness and its causes.

I myself will cause them to have happiness and its causes.

Please, Guru-Buddha, bless me to be able to do this.

## *Immeasurable Compassion*

How wonderful it would be if all sentient beings were free from suffering and the causes of suffering.

May they be free from suffering and its causes.

I myself will cause them to be free from suffering and its causes.

Please, Guru-Buddha, bless me to be able to do this.

## *Immeasurable Joyfulness*

How wonderful it would be if all sentient beings were never separated from the happiness of higher rebirth and liberation.

May they never be separated from these.

I myself will cause them never to be separated from these.

Please, Guru-Buddha, bless me to be able to do this.

## *Tonglen (Taking and Giving) Practice*

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❖ Generate great compassion towards sentient beings and think:

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“How wonderful it would be if all sentient beings were free from suffering and the causes of suffering.”

Take all of their problems, especially relationship problems and sickness. Take all the suffering and the causes of suffering, all the obscurations—all the undesirable things—in the form of pollutions that are then absorbed into the self-cherishing thought. The self-cherishing thought is completely destroyed and the real I, which the self-cherishing thought grasps at and thinks is so precious, becomes empty. Then, place the mind in emptiness as much as you can.

Spend some time on taking and then some time on emptiness. Also, from time to time, with loving kindness, dedicate your own body, possessions, and three times’ merits towards others, especially to the person who hates you. However, mostly do the practice of taking.

## *Destroying the Self-Cherishing Thought*

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❖ What you should remember most, again and again:

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“These problems are the shortcomings of the self-cherishing thought; that is who gave them to me. There is no reason why I should experience them, so I am returning them back to the self-cherishing thought and letting him suffer.”

All the time, whenever there’s a problem, use this. Try to recognize self-cherishing easily and then use it as a weapon to destroy itself by giving the problem back to it.

Whenever a problem arises, instead of blaming it on the outside, blame it on the self-cherishing thought and give it back to the self-cherishing thought. Continuously, keep the self-cherishing thought as your worst enemy. In this way, keep yourself away from the self-cherishing thought, as you would from a poisonous snake. This way, no matter how many problems you have, even if they equal the size of this earth, even if you have hailstorms of problems, immediately they are no longer problems. This is the very essential Mahayana thought transformation, how you can immediately stop the problems.

### *Visualización*

Visualize the deity Vajrapani in oneness with all the gurus that you have relied upon and made a connection with (i.e., having received teachings from them in a guru-disciple relationship).

[Dark blue Vajrapani is very ferocious, holding a vajra and a snake lasso. His holy body is complete with the glorious ornaments of the charnel grounds and he stands with his two feet stretched out on a lotus and sun. He abides amidst a blazing transcendental wisdom fire. From his holy body fire garudas, iron scorpions, black pigs, wind, fire, and the noxious vapors of poison are emitted like violent winds and hailstorms, destroying all diseases, epidemics, spirit harms, and interferers.]

### *Mantra Recitation*

As you recite the mantra, five-colored nectar comes to your five places separately: white from the forehead, red from the throat, blue from the heart, yellow from the navel, and green from the secret place. This purifies the five delusions, their imprints left on your mind, the negativities accumulated because of them, and all obscurations and negative karmas accumulated during

beginningless lifetimes as well as the harms of nagas and other beings. They all come out through the pores and lower doors of your body in the form of dirty black liquid, like when you wash very dirty clothes or the body. All diseases—such as cancer or whatever is the main disease that you have—come out in the form of animals, snakes, frogs, and sea animals.

### ***Vajra Armor Protection Wheel Mantra***

OM PADMAŚHAVARI PHAṬ / NĀN PAR SHIG / NĀGANAN /  
TADYATHĀ / SARVAVIRITA / HANA HANA / VAJRENA RAKṢHA  
RAKṢHA SVĀHĀ<sup>4</sup>

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❖ With each mala recited, purify oneself for eighty-seven recitations and purify other sentient beings for the remaining twenty-one. Blow on the water after that.

Another method is to bless the water by visualizing different colored nectar beams emitting from Vajra Armor and going into boiled water, which is in a big jar, bucket, or any other container in front of you. Again, blow on the water.

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Generate faith that the water becomes nectar of the highest transcendental wisdom, understanding, infinite compassion for all sentient beings, and perfect power to immediately purify and pacify all diseases—such as cancer or whatever you have—and all defilements.

After one round of the rosary, blow on the water. In this way, do any number of sessions a day—perhaps three or four. During each session, do one to one and a half hours or more of recitation. Keep going like this, purifying yourself and blessing the water.

## *Concluding Visualization*

At the end of the session, all those negative karmas and diseases that came out in various forms are piled up like mountains around you, covering the whole earth. A chasm, nine stories deep, appears beneath you. The Lord of Death appears and opens his mouth. Then, all these go inside his mouth and are transformed into nectar. The Lord of Death is completely satisfied and his mouth becomes sealed with a golden vajra. He then returns to his own place, which is far away and from which it is impossible to return, and the earth closes back up. This way, it becomes a method for long life.

## *Dedication*

May the precious supreme bodhichitta  
 Not yet born arise.  
 May that arisen not decline,  
 But increase more and more.

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Lama Zopa Rinpoche does many extensive versions of this dedication prayer, but one common one is:

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Due to all the past, present, and future merits collected by me, the numberless buddhas, and the numberless sentient beings, may bodhichitta be generated in the hearts of all the sentient beings of the six realms, and especially in the hearts of everybody in this world, including all the students, benefactors, and volunteers in the FPMT organization. May it be generated in the hearts of all those who rely upon me, all those for whom I have promised to pray, and all those whose names have been given to me. May it be generated in my heart and in the hearts of all my family members, those who are living and those who have died. May the bodhichitta that has already been generated increase.

❖ Meditate on making charity of one's own body, speech, and mind; possessions; and three times' merits as well as all the resultant happiness—including enlightenment—to all sentient beings.

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Whatever suffering sentient beings have, may I experience it.  
Whatever merit and happiness I have accumulated, may others experience it.

Due to all the past, present, and future merits collected by me, the numberless buddhas, and the numberless sentient beings, in whatever life I am in, may my actions never cause even the slightest harm to any sentient being. Instead, may they only bring the greatest benefit.

Whatever suffering or happiness I experience, may it always be only the cause for all sentient beings to achieve enlightenment as quickly as possible.

Due to all the past, present, and future merits collected by me, the numberless buddhas, and the numberless sentient beings, however many sick sentient beings there are, who have cancer and so forth—all diseases—and those who have the karma to become sick, may they be liberated from these. From now on, may they never experience sickness again.

Due to all the past, present, and future merits collected by me, the numberless buddhas, and the numberless sentient beings, which are completely empty of existing from their own side, may I, who am completely empty of existing from my own side, achieve the state of full enlightenment, which is completely empty of existing from its own side, and lead all sentient beings, who are completely empty of existing from their own side, to that state, which is completely empty of existing from its own side, by myself alone, who am completely empty of existing from my own side.



# Practice Advice

It is good to continue at least one session a day, but do more sessions a day if you can. Drink three, four, or five mouthfuls of blessed water at the end of each session. Think that every disease is purified as well as its causes: negative karmas, delusions, and defilements. After drinking the water, think that you have received omniscience, perfect power, infinite compassion embracing all living beings, and all the infinite qualities of a fully enlightened being.

This is one of the most powerful mantras to cure cancer. It is also commonly used for any disease, black magic, and spirit harm. If you recite it many times every day, you can become a great healer helping other people. You can give others the water blessed with this mantra to drink and, in this way, heal them.

## Colophon:

Composed by Venerable Lama Thubten Zopa Rinpoche in Genting, Malaysia, April 1997. Typed and slightly edited by Ven. Jampa Lundrup. Further editing by Kendall Magnussen, August 2011. Words in brackets for the description of the deity were extracted from *Vajra Armor Protection Wheel Short Practice* and added here for convenience.

Mantra transliterated by Ven. Tenzin Tsomo and Joona Repo, FPMT Education Services, May 2019. The following prayers were updated: *Taking Refuge and Generating Bodhichitta*, *Eight Verses of Thought Transformation*, *Four Immeasurables*, and the first and last dedication prayers, October 2019.

# Notes

- 1 The Tibetan text starts with a note stating: "I received the oral transmission from Trulshig Rinpoche."
- 2 If one does not have this initiation, one can still do the practice by visualizing the deity, of one nature with your gurus, in the space in front of you. See *Practice Requirements* on page 2.
- 3 This mantra is composed of both Sanskrit and Tibetan syllables: HŪṂ VAJRA PHAṬ / OM PADMAŚHAVARI PHAṬ / nan par shig / NĀGANAN / TADYATHĀ / SARVAVIRITA / HANA HANA / VAJRENA RAKṢHA RAKṢHA SVĀHĀ
- 4 See note 3.

# Care of Dharma Materials



Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or buttocks will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stupas, ritual implements, malas, reading glasses, and so forth, should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ॐ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪḤ or the *Heart Sutra*, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, if undamaged, they should be put in a stupa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.



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