

# Addendum to the *Werma Sādhana Manual*

## August 2006

*All page and line numbers appear at the left margin.*

### Erratum to “Feast Offering for the Great Gathering of Werma & Drala”

3, 11            Warrior Manene,

### Errata to the *Werma Sādhana Manual*

*Page numbers correspond to the First Edition, third printing (July 2003; noted by “9 8 7 . . . 3”), of the manual. Page numbers of the second and third printings are identical. For corrections to the second printing, refer to “Errata to the Werma Sādhana Manual (July 2003),” which is also posted on our website. “Up” indicates that lines are counted from the bottom of the page. Many thanks to Diane Metzger, who discovered many of these errors.*

- vii, 6            . . . teaching the “Conquering the Four Māras” seminar at the Keltic . . .
- x, 7-8 up        . . . Polly Wellenbach. (*Delete last sentence.*)
- 8, 12-13        . . . from your heart center. In this case, they look like oriental ladies-in-waiting, . . .
- 10, 6            Even before . . .
- 11, 13 up        . . . strength, or anything, first of all
- 12, 13 up        . . . this twofold process . . .
- 12, 7 up        . . . like terry cloth,
- 12, 3 up        . . . given birth to, *kye*; and . . .
- 18, 3            talked about in relation to . . .
- 20, 13 up        . . . some seeds of
- 37, 16            . . . power of lightning, all the
- 38, 15            . . . armor of red gold. . . .
- 75, 12 up        . . . pennants are white and bring . . .
- 75, 4 up        hooked knife; on the right . . .
- 75, 3 up        . . . a broad white forehead and
- 81, 8 up        . . . forces of fire, water, . . .

- 85, 2 up . . . boots from . . .
- 87, 15 up . . . lungta-raising chant, . . .
- 97, 1 . . . is not, in a way, different. . . .
- 98, 10 up we practice being able to make . . .
- 98, 6 up . . . are available is in
- 121, last–122, 1 . . . on a horse. The white flag . . . (*Delete sentence.*)
- 125, 16 up . . . were his first choice, . . .
- 155, 21 . . . were in attendance, . . .
- 160, 5 On February 27, 1979, . . .
- 160, 10 up . . . serve people inside through . . .
- 161, 7-8 couldn't do what he needed to do here at the house. He said. . . . Kerry was feeling rather tired and didn't want to go, not knowing exactly what was happening, but His .. .
- 195, 12 collection of biographies . . .
- 201, 13 up . . . surrounded by bodhisattvas, . . .
- 201, 11 up reincarnates as Gesar of Ling, along with a team of local and transcendental deities. In some
- 203, 6 Dorje Dradül produced . . .
- 212, 3 ink. However, the Dorje Dradül would sometimes remove the covers, and on some occasions Sakyong Mipham Rinpoche may wish to have the covers removed.
- 213, 2-3 warrior days. For group practice in the past, men would sit on the left, facing the shrine; women, on the right. However, the Sakyong has said that this segregation of men and women is not necessary for monthly Werma feasts, although we may seat men and women separately on more formal occasions such as Kalāpa Assembly. In general, everyone faces the shrine, but for large shrine
- 213, 9 up . . . posture, "Supplication to the Shambhala Lineage," "Homage," and one . . .
- 214, 10 . . . a back as possible. It
- 214, 14 up covers of the ink or of the inner offerings of saké and tea. The shrine
- 215, 3 arrow to the leader.

- 216, 12 up . . . the master warrior (San. vīrāchārya)
- 217, 5 As you chant, visualize an abundance . . .
- 221, 4-5 . . . the arrow to the leader.
- 221, 11-16 *Replace these lines with the following:*
- People may do individual or group *Werma Sādhana* retreats. During the lifetime of the Druk Sakyong, our understanding was that in the future, people who have accumulated a hundred million mantras (or an appropriate amount determined by the Sakyong) would receive an abhiṣheka and be authorized to do the elaborate retreat practice that is described in *The Scorpion Seal*.
- Individual Retreat*
- The following guidelines for individual retreat are based on a meeting of Sakyong Mipham Rinpoche and John Rockwell (November 26, 1992).
- 225, 9 . . . one-and-one-half . . .
- 225, 11 up Replace the entire section on Werma Feast with the revised section below.
- 232, 5 led inexorably . . .
- 233, 12 . . . serve as secret armor.
- 236, 15-16 *Strife, enmity, scandal, warfare, lawsuits, recurrent calamity, and so on—  
Pacify all such obstructing discord.*
- Multiply the power and strength of the virtuous windhorse,  
The four-legged miracle.  
Please accomplish the spiritual and temporal, supreme and ordianry siddhis  
And without exception whatever mind desires.*
- 237, last . . . mind. However, it is not necessary to do the lungta-raising visualization practice as a separate activity, since just chanting the invocation is said to raise windhorse. If you are using. . . .
- 238, 9 . . . invocation of the four dignities,
- 242, 2 After this line, add this verse:
- Show your smiling face of deathless amṛita.  
O great White Light of A of the womb of space,  
You soar on top of the great three worlds.  
You play joyfully on a small seat of grass.*
- 245, 10 . . . directions, and to all . . .

- 245, 14up . . . high plains of Tibet.
- 246, 21 Thöpa Ga), living . . .
- 247, 10 *In his left he brandishes a bow.*
- 247, 13 . . . wise Denma Chang Tra. (In a translation meeting, the Dorje Dradül explained that *Denma* refers to a place, *Chang* means “jackal,” and *Tra* means “hawk.”) Every king . . .
- 247, 3 up *I offer their heart’s blood, . . .*
- 249, 1-2 *Bury the evil enemies upside down.  
Glorify the good friends.*
- 249, 9-11 The first two lines deserve special attention. Our original, more literal translation (“Bury the black enemies upside down./Glorify the white nyen.”) evokes the imagery of black and white just as is found in the Gesar epic, where it is very common. The epic is about the Mukpo clan and its relations with other clans. According to Khenpo Tsering Gyurme, “black” does not mean “nonvirtuous,” nor does “white” mean “virtuous.” Rather, “black” refers to those who oppose and are harmful to you, and “white” refers to those who are your allies and helpful to you. “Black enemies” (Tib. dgra nag po) are extremely negative and harmful. “White nyen” (Tib. gnyen dkar po) refer to friends or relatives, those who support you. It is spelled differently than the nyen (Tib. gnyan) that is a local mountain deity, which we know in the phrase “lha, nyen, and lu.” To bury
- 250, 5 . . . or at a Shambhala oryoki meal.
- 258, 14 up . . . lhasang smoke:
- 262, 13 up . . . and others may join

## Werma Feast

Shambhala centers should schedule a Werma feast once a month on a warrior day: either the ninth, nineteenth, or twenty-ninth day of the Tibetan lunar calendar. So that more people may conveniently attend, it is fine to schedule the feast on a weekend that is close to one of these days.

### *View*

Celebrating a feast is one of the best ways of repairing samaya, gathering as a saṅgha of warriors, and cultivating Great Eastern Sun vision. The Druk Sakyong commented on the feast in this way:

The whole idea here is that the entire range of sense perceptions from lusting to buying a tie—eating food is somewhere in the middle of that—is simplified into a feast concept, how to use the food and liquor properly.

Sakyong Mipham Rinpoche has explained the purpose of a feast like this:

Altogether, the idea of feast practice is purification and reconnecting our samaya. Samaya comes in many forms, but basically you could say that breaking samaya is any time your mind wanders from the perception of ordinary mind. . . . When we do the feast offering, we look at food, we eat food, we drink, and we try to see it in a very pure way, ordinary way. There is some kind of celebration. Feast practice is not some kind of bizarre ritual that we are doing. It is just reminding ourselves that rather than thinking of food conventionally, as something we have to do, it actually becomes the path. We can see it as amṛita, or transforming neurosis.

Or, in the words of the feast liturgy itself:

With this wondrous feast we purify our mind  
By reconfirming our bodhichitta vow, samaya vow, and warrior vow.  
With this feast we recognize our fellow Shambhala warriors to be brothers and sisters.  
We will regard them as our personal dralas.

### *Feast Conduct*

If you arrive late to a feast, it is permissible to enter before the group has begun the front visualization. After that point, you should not enter at all. When entering late, do three half-prostrations and say the Vajrasattva mantra quietly, as a kind of apology for tardiness. Then catch up to the group by quickly and silently going through the liturgy that has been missed.

The practice is short enough that most people can do the entire liturgy without having to leave the room. However, if you must take a break, the best time to do so is during the actual feasting, and it should be simply to go to the bathroom. As usual, the Vajrasattva mantra should be recited when leaving or reentering the shrine hall during sādhana practice, along with the customary bow. If you must leave early, finish the liturgy quietly on your own and then leave.

After the feast substances have been blessed, one should enjoy the food and liquor with a constant awareness of sacred outlook. Since disparaging remarks about the food violate sacred view, feast participants should refrain from them. In relating to liquor as amṛita, the Druk Sakyong advised: “One has to watch oneself properly, thoroughly, so that each sip of alcohol is processed by sanity rather than just casually indulged in.” The leftover blessed food and liquor can be saved for later; it should not be thrown away.

It is recommended that there be no talking for the first few minutes of the feast—at least until after the conclusion of the longevity supplications. After that, conversation may begin but, as the Sakyong expressed it, “It is also fine not to talk.” We should take care not to let conversation drift into what the Sakyong has called “restaurant chit-chat” and be distracted from sacred outlook.

## *Feast Liturgy*

The feast liturgy, *Feast Offering for the Great Gathering of Werma & Drala*, was composed by Sakyong Mipham Rinpoche at the Kalāpa Valley, Cape Breton, Nova Scotia in January 2005. It was introduced as a practice at Shambhala Mountain Center in the summer of the same year. To practice the feast, one should receive a reading transmission for the text, just as with the *sādhana*. Although existing Werma practitioners may attend a Werma feast gathering before receiving the lung, they should receive the lung at the next possible opportunity.

According to the Sakyong, this liturgy incorporates tantric elements common to all vajrayāna feast practice. Its vajrayāna elements provoke a sense of richness; at the same time, its simplicity is invigorating. Our previous way of doing a Werma feast—serving a meal with saké after a group practice session—was more civilian in style. But now that the Rigden Abhiṣheka has occurred, feasting becomes a more elaborate Shambhalian display, to which we invite the werma, drala, and other guests.

Here is an explanation of a few terms found in the liturgy. Page references are given in the left margin.

- 1 *kapāla*. A skull cup used as an offering vessel in vajrayāna practice. In this feast practice, the *kapāla* is visualized as red on the inside and white on the outside. It is as vast as the dharmadhātu and “adorned with the skulls of nonthought,” three skulls that support the principal *kapāla* like a trivet.

*amṛita* (San.; Tib. *dütsi*; “deathless”). Blessed liquor used in vajrayāna practice.

*three worlds*. The three levels of existence: lha, nyen, and lu.

*five meats and five amṛitas*. These substances, ordinarily considered impure, are understood to be intrinsically pure by practitioners with sacred outlook. When seen in their purity, the five meats—flesh of a human, cow, dog, elephant, and horse—are the male buddhas of the five families; the five *amṛitas*—urine, excrement, blood, semen, and brains—are consorts of the buddhas. In this feast practice, the five meats and five *amṛitas* are visualized inside the cosmic *kapāla*. When they are boiled by the “fire of the Great East,” they become *samaya-amṛita*, which is the “elixir of life.”

- 2 *Primordial and perfect Rigden,/ Fearless lion Gesar,/ Guru Virāchārya*. These three beings are dharmakāya, sambhogakāya, and nirmāṇakāya, respectively. Guru Virāchārya (San. “master warrior”) refers to the Sakyong.

*Dawa Sangpo* (Tib.; San. Suchandra; “Excellent Moon”). The first of the seven dharmarājas (San. “dharma kings”) of Shambhala. *Dawa Sangpo* was the first to request Buddha Shākyamuni to teach the *Kālachakra Tantra*.

- 3 *Warrior Manene*. A goddess and helper of Gesar, representing the female aspect of warriorship.

*nine cosmic gods, Kangwa Sangpo, Tsugna Rinchen, thirteen dralas, gods of the twelve-year cycle*. For some discussion of these, see Robin Kornman’s commentary on the “Drala Invocation” in this manual.

- 4 *Ga-de, Drupa, Denma, Shenpa, Tagrong, Dege.* Some of the ancient clans of Tibet.
- 5 OM MAṆIRĀJA-VĪRĀCHĀRYA-GAṆACHAKRA-PŪJA HOḤ. This is an offering mantra to the entire assembly of feast guests. It means something like: “OM feast offering to the jewel sovereign and master warriors HOḤ.”

## *Preparations*

For a Werma feast, the Sakyong has said that we can follow the general tradition of vajrayāna feasts. Men and women are not segregated in the shrine hall, but may sit wherever they please.

The shrine set-up is the same as for group Werma practice, with these additions:

- Place the feast substances—meat (or fish), trays of food, and liquor—on a table next to the shrine. Unlike some sādhanas, you do not need to place them on different sides of the shrine. Also be sure to provide nonalcoholic beverages for people who do not wish to drink alcohol. All the beverages should contain a little amṛita. For the amṛita, add a few grains of amṛita substance or add a little saké from a storage jar in which crushed amṛita substance has been dissolved.
- Place a tsok on the side table. A tsok is a torma that is eaten by the feast participants. Traditionally, it is made from roasted barley flour, butter, sugar, and liquor. It is shaped roughly in the form of a cone, painted red, and decorated with small butter balls. You can ask a Vajrayoginī practitioner to show you exactly how to make it. If you do not have the knowledge or resources to make a proper tsok, you can use a cake, such as a pound cake or fruitcake.

Also prepare a small separate tsok for any prominent Tibetan teacher visiting your center. If you want to be more elaborate, you may prepare a small tsok for the officiating dorje loppön.

- Place a feast kapāla (preferably a real skull kapāla) on the table with other feast substances. To prepare the kapāla, fill it with fresh sake and add a little amṛita. Place a long-handled spoon for serving the amṛita on top of the kapāla or next to it.
- Place a tea offering on the main shrine or on the protectors’ shrine, if you have one.
- Prepare a plate, glass, and utensils for the dorje loppön.

## *Practice Instructions*

The practice is led by a dorje loppön and an umdze. The loppön’s function is to invoke drala by waving the arrow and also to preside over the feast. As usual, the umdze leads the chanting. The chöpön serves the shrine, the loppön, and other practitioners.

To begin the session, all chant:

“Supplication to the Shambhala Lineage”  
“Homage”  
“The Supplication to the Rigden Father”  
“The Supplication to the Mother Lineage”  
“Invocation for Raising Windhorse.”

After the invocation, you may do a formal practice of raising lungta, using the visualization of Ashe. However, this is not necessary, since merely chanting the invocation is a method of raising windhorse. The expansion and radiation of lungta naturally leads into the formless practice that follows.

Sit for ten to twenty minutes. Such formless practice is very important, as its luminosity and emptiness provide the ground for the visualization that follows.

At the end of formless practice, chant the “Lightning of Blessings.” Then chant *The Roar of the Werma* through the mantra recitation on p. 14. For a feast, the mantra recitation does not need to be lengthy.

At the end of the recitation, return to p. 12 and make the outer offerings for a second time. Then begin the *Feast Offering for the Great Gathering of Werma & Drala*. Remember to maintain your self visualization of the Rigden during the feast.

### **Feast Offering**

- 1 KI KI SO SO . . . : The chöpön sprinkles conch water onto all the feast substances, then places a lighted stick of incense in the top of the tsok.
- 5 OM MAÑIRĀJA-VĪRĀCHĀRYA-GAṄACHAKRA-PŪJA HOḤ: After this offering mantra, do the protectors’ chants. According to the Sakyong, these should include at least the following:
  - “Four-Armed Mahākāla”
  - “Ekajaṭī”
  - “Abbreviated Supplication to Gesar”
  - “The Silver Banner of the Golden Drink of Pomra”
  - “Concluding Request to the Protectors”

The Four-Armed Mahākāla is specifically related to the Kagyü lineage, Ekajaṭī to the Nyingma lineage, and Gesar and Magyal Pomra to the Shambhala lineage. Note that the usual order of the Gesar and Magyal Pomra chants is reversed for this feast, according to the Sakyong’s request. If you wish, you may include other protectors’ chants that are regularly done at your center, chanted in their customary order. During the protectors’ chants, the chöpön prepares a plate of food for the loppön.

At the beginning of “The Concluding Request to the Protectors,” the chöpön (or an assistant) takes out the tea offering.

Facing the loppön and the practitioners, the chöpön presents the feast substances and chants:  
“This glorious feast of the senses. . . .”

- 6 All respond by saying, “KI KI SO SO / We enjoy this glorious feast. . . .”

The chöpön offers the feast kapāla and a plate of food to the loppön, then serves amṛita from the kapāla to all the practitioners, who receive it in their left hand. The chöpön and assistants serve food and liquor. All practitioners should remember to leave some leftovers, which are collected and offered at the end of the feast section.

As food is being served, chant the following supplications: “Supplication to Padmasambhava,” “Supplication for the Longevity of the Seventeenth Glorious Gyalwang Karmapa,” and “Supplication for the Longevity of Sakyong Mipham Rinpoche.” If you have not yet received food, chant with your hands in añjali. But as soon as you have received food or drink, simply eat and chant simultaneously, without holding añjali.

While enjoying the feast, the loppön presides as the master of ceremonies. During this time, there can be various Shambhalian offerings, such as readings and uplifting music.

At a signal from the loppön, the chöpön collects the leftovers (ending with the loppön) on a plate, places the plate on the front table, adds a little amṛita from the feast kapāla, and puts a lighted stick of incense in the top.

All chant the “Preta Invocation.” At the beginning, the chöpön blesses the leftovers with water from the conch. During the last line of the invocation, the chöpön (or an assistant) takes the leftovers outside and offers them in a clean place where people do not walk.

All chant the section for dispelling obstacles, then return to p. 14 of the sādhana.

### **Conclusion**

- 14 According to the italic note in the text, practitioners dissolve the self visualization of the Rigden and then recite the Vajrasattva mantra. Then chant to the end of the sādhana.

Chant the “Invocation,” then sit for ten to twenty minutes in formless meditation, ending with the Shambhala dedication of merit.

### *Chöpön Procedures*

At some point during the preliminary sitting period, light charcoal for the lhasang.

- 6 KI KI SO SO SAMAYA HO: Sprinkle the shrine offerings with water from the conch. Then light the candles and incense on the shrine. If you also have a Buddhist shrine and a protectors’ shrine in the room, open them by lighting candles and incense at this time. Remain standing at the shrine to perform the lhasang.
- 7 “The white smoke of the lhasang . . .”: Perform the lhasang by placing powdered juniper on the burning charcoal. Keep the lhasang burning until the wisdom drala has completely dissolved at the end of page 8.

- 10 “With a mind of faith . . .”: Again add powdered juniper to the charcoal, then bring the arrow to the loppön.
- 11 “Come, having considered the words of your vow”: After this line, take back the arrow from the loppön and replace it on the shrine.
- 14 At the end of the mantra recitation for the self visualization, offer incense for the repetition of the outer offerings.

### **Feast Liturgy**

- 1 KI KI SO SO . . .: Sprinkle the feast substances with water from the conch and place a lighted stick of incense in the top of the tsok. If there is a small separate tsok for a visiting teacher, place incense in the top but do not light it.
- 5 During the protector’s chants, prepare a plate of food, including tsok, for the loppön.

At the beginning of “The Concluding Request to the Protectors,” take out the tea offering, or have an assistant do this.

“This glorious feast . . . enjoy it”: Facing toward the loppön and the assembly, say this. Hold the feast kapāla with a spoon in the left hand and the loppön’s plate in the right hand.

- 6 After all say A LA LA HOḤ, present the feast substances to the loppön, crossing your hands so that the loppön easily receives them in the correct hands. Often we just give the plate of food to the loppön, along with a spoon so that he or she can take some amṛita. While you continue to hold the kapāla, the loppön takes some amṛita with the spoon. Then the loppön takes the kapāla, offers some amṛita into your left palm, and returns the kapāla and spoon.

Using your left hand, offer a spoonful of amṛita into the left hand of each practitioner. If the assembly is large, additional chöpöns with kapālas can serve practitioners. With the assistance of others, cut the tsok and serve food and liquor.

At a signal from the loppön, collect the leftovers on a plate, ending with the loppön. Set the plate on the front table, add a little amṛita from the feast kapāla, and put a lighted stick of incense in the top of this.

At the beginning of the “Preta Invocation,” consecrate the leftovers with water from the conch. During the last line of the invocation, take the leftovers outside and offer them in a clean place where people do not walk.

### *Synopsis of the Practice*

- “Supplication to the Shambhala Lineage
- “Homage”
- “The Supplication to the Rigden Father”
- “The Supplication to the Mother Lineage”
- “Invocation for Raising Windhorse”

(Raise lungta)

Formless meditation, 10-20 minutes

“Lightning of Blessings”

*The Roar of the Werma*, pp. 1-14

*Feast Offering for the Great Gathering of Werma & Drala*, pp. 1-5

“Four-Armed Mahākāla”

“Ekajaṭī”

“Abbreviated Supplication to Gesar”

“The Silver Banner of the Golden Drink of Pomra”

“Concluding Request to the Protectors”

*Feast Offering for the Great Gathering of Werma & Drala*, pp. 5-6

“Preta Invocation”

*Feast Offering for the Great Gathering of Werma & Drala*, p. 6 (dispelling obstacles)

*The Roar of the Werma*, pp. 14-15

“Invocation”

Formless meditation, 10-20 minutes

Shambhala dedication of merit