



The Vajra Armor Mantra

The Vajra Armor Mantra, called Dorje Go-Drab in Tibetan, is among the most powerful healing practices in Tantric Buddhism. Long held as a secret practice, the Vajra Armor Mantra has been practiced for over a millennium by tantric adepts and Tibetan physicians as an effective method for treating diseases, purifying negative energies and protection from misfortune.

The Vajra Armor Mantra was first introduced into Tibet in the eighth century by Padmasambhava, who had collected various teachings and practices on this mantra from the ancient Indian Buddhist tradition. After teaching his close disciples in Tibet, he hid the Vajra Armor teachings in 124 places, to be discovered by future 'treasure finders' as prophesied in his writings. Padmasambhava predicted that a time would come when there would be a great need for this mantra and to preserve the integrity of the teachings and lineage, he hid different versions of this practice in many different places for safekeeping, until the designated treasure finder would reintroduce them to the world. Over the past one thousand years, there have been numerous major teaching cycles of the Vajra Armor Mantra that have been revealed, including those of Dorje Lingpa, Mipham, Dudjom Lingpa, and Trak-t'hung Namkha'l Jigme. These teachings outline a deep and profound path to realization and ultimately to Buddhahood through the practice of healing and rebalancing the outer and inner elements.

Among the prophecies related to the Vajra Armor Mantra,

...“When beings engage in the ten non-virtues, causing warfare and committing immense sin, these negative activities will pollute the mother elements and give the spirits opportunities to become more powerful. Thus, the seasons will become unbalanced, the crops will fail, the weather patterns will bring disaster, diseases will multiply every year and even the best remedies will no longer have any effect. Food and herbal medicine will lose their potency, requiring stronger dosages...at that time this mantra, which shall be known as the Vajra Armor, or “Ngak-Bum Dorje Go-Drab” – the One Mantra That is the Source of the 100,000 Methods – will be needed to save beings from this immense suffering. If you place one hundred percent trust in this mantra and if you receive the transmission from a true lineage holder and practice it according to the samayas, then this mantra will cure disease, protect and prevent illness, calamities, restore balance to the environment, and most importantly destroy the true cause of all suffering – anger, desire and ignorance.” – Padmasambhava

A Powerful Path to Enlightenment

The Vajra Armor Mantra is not only a powerful healing method, but a profound path to illumination, ultimately leading to the attainment of the rainbow body. It is one of the few paths, along with P’howa, that do not require the Ngondro (the 500,000 accumulations) as a prerequisite to practice. It is a path in its own right, with many levels and degrees of mastery. As one traverses the path, through a series of short retreats and ongoing practice, one systematically purifies the five elements within one’s own body and thus attains the ability to purify the elemental imbalances in another. In this way, diseases are removed. With further training, the practitioner cuts through the five poisons of anger, desire, ignorance, jealousy and pride, and in turn attains the ability to work directly with the elemental essences in the environment. Thus, one is able to control the weather patterns, increase prosperity, subjugate harmful influences and restore peace and harmony. In advanced stages of training, one gains control over the eight classes of spirits that live under, within and above the earth, thus preventing the rise and spread of contagious disease, natural disasters, and poverty. In the final stages of practice, the three poisons are transformed into the three kayas, and the five poisons become the five wisdoms. thus the very elemental essences of one’s body are transmuted into the five wisdom lights, and one’s own body is transformed into the ‘rainbow body.’

Overview of the Training Program



Although the Vajra Armor Mantra is actually a path to enlightenment, this mantra is largely known for its healing abilities. Few practitioners ever move beyond the outer levels of training and discover the mantra's true potential, and very few Lamas are teaching it. Lama Dawa Chhodak Rinpoche feels that now is the time to heed Padmasambhava's prophecies and introduce a course of training retreats so

that this profound practice can bring benefit in these very trying times. Based on the traditional tantric texts, he has outlined this retreat course so that practitioners can move through the levels of practice in a systematic way, and undergo traditional retreats under the supervision of a lineage holder.

Lama Dawa Rinpoche had close connections with this mantra for many lifetimes. He received the lineage transmissions and training in the Vajra Armor from his Root Guru, HH Dudjom Rinpoche, HH Dilgo Khyentse Rinpoche and from the Taklung Kyabgon, Matrul Rinpoche, who was also a famous physician. From 1999 to 2003, Lama Dawa Rinpoche has given the outer level teachings of the Vajra Armor mantra numerous times, and in 2003 led the first three-day group retreat. Since 2003 hundreds of students have attended the retreats with several graduating from the program.

Prerequisites for Vajra Armor Mantra Retreat

In order to participate in this training, you must have received Buddhist Refuge vows, and should have devotion to Padmasambhava, preferably receiving the empowerment to any aspect of him. Ideally, although it is not required, you should have some experience with the rules of bounded retreats and experience in intensive mantra recitation. This training is conducted in the traditional way, with no compromises. Participants are expected to abide by the samayas of tantric retreat and practice, and must pass a series of tests before they are authorized to progress to the next level and to use the mantra for others. If used with the right motivation, this practice can be the vehicle to attain enlightenment through the service of healing others. In this regard, it is a perfect path for Buddhist practitioners who are involved with the healing profession.

Using the Vajra Armor Mantra for Self Healing

In addition to using the Vajra Armor Mantra as a path to spiritual enlightenment, this mantra is often called for as an effective method to heal one's own diseases. In many situations, the mirror divination may indicate that it is necessary to learn and practice the mantra for one's own healing. In this case, attending one retreat is all you need to be able to use this mantra every day on your own.

Outline of the Levels of Training

In general, the levels of training is divided into four levels and can be understood in relation to the five elements.

The levels of training include instructions for conducting the silent retreat, teachings on the history of Guru Rinpoche and of this practice; teachings on the lineage; teachings and transmission of the mantra, including the lung (verbal transmission) and empowerment (wang); teachings on how to recite the mantra; the rules and samayas of the retreat, including the outer, inner and secret meaning of boundary; teachings on the meaning of the mantra; teachings on the cause of diseases, including the eight classes of spirits living above, beneath and on the earth; instruction on how the mantra provides protection from the major and minor causes of diseases; instruction on how to use the mantra to treat illnesses; making blessed healing water, and making sacred amulets. In level 3 students learn the practices outlined in Dorje Lingpa's Ley-Tsog.

At the end of the Level 1 and 2 retreats, students will undergo a series of tests related to the elements water or fire, and receive further instruction on how to use the mantra. These retreats are repeated until the tests are passed.

The final level of training involve 7-21 day dark retreats, where the participants are submerged in total darkness for one week while practicing the mantra. These are very advanced practices and are only embarked upon when the student has shown significant purification and progress through the previous levels of training. These retreats are related to the movement of the planets and the planetary spirits (rahulas) that are associated with them. These retreats require very close supervision by the lineage teacher, and for that reason are limited to very few people at a time.

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