



A Casket of Jewels

*The Extensive Practice
of the Thirteen Deity Glorious Vajrabhairava*



A Casket of Jewels

Meditation on the Thirteen Deity Glorious Vajrabhairava

by

Je Tsongkhapa

translated and formatted by Wolfgang Saumweber, using the Tibetan text of the ACIP electronic version, Je Tsongkhapa's Tibetan text from the Collected Works (sung bum) of Je Tsongkhapa published by TBRC, and Sharpa Tulku's, Richard Guard's and Alexander Berzin's translation for the Solitary Hero Vajrabhairava "Victory Over Evil".

This translation was greatly facilitated and inspired by Cornelia Weishaar-Gunter's German translation of the sadhana text and H.E. Dagyal Kyabgon Rinpoche's commentary on the Thirteen Deity sadhana/practice (in German, also translated by Cornelia Weishaar-Gunter).

Whenever there were questions in the translation we used Lhundup Pandita's commentaries on the Thirteen-Deity Vajrabhairava Practice, "The Jewel Treasure House of the Three Bodies" and "The Staircase That Leads to the Three Bodies" in the Tibetan original (published by Konchog Lhadrepa, Delhi & the TBRC edition of the Collected Works of Lhundup Pandita) and in Sharpa Tulku and Richard Guard's translation (Tibet House, Delhi 2002).

Images were taken from traditional Tibetan or Mongolian woodcut prints of various origin. The line drawings were done by Andy Weber, Robert Beer and Wolfgang Saumweber. The Thirteen-Deity Mandala was painted by Andy Weber.

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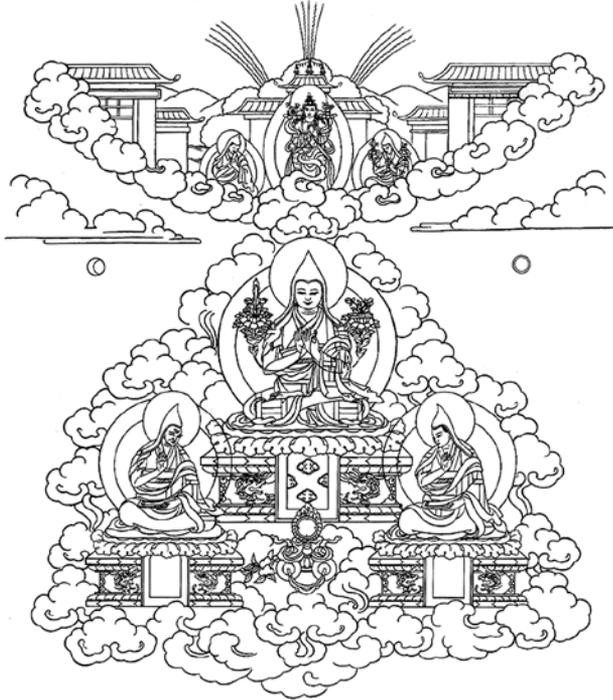
Version 1.6

Preliminaries

Refuge and Generating Bodhicitta

I go for refuge until I am enlightened
To the Buddhas, the Dharma and the Highest Assembly.

From the virtuous merit that I collect
By practising giving and other perfections
May I attain the state of Buddha
To benefit all sentient beings. (3x)



Guru Yoga (Ganden Lha Gyama)

From the heart of the Lord of Tushita's hundred gods,
Floating on white clouds like a cluster of fresh curds,
All-knowing Losang Drappa, King of the Dharma,
Please come here, together with your spiritual sons.

In the space before me on a lion throne, lotus and moon
Sits the holy lama smiling with delight.
O supreme field of merit for my mind of faith,
Please stay for a hundred eons to spread the teaching.

Your beautiful body ablaze with fame's glory,
Your eloquent speech adorning the ear of the fortunate,
Your mind pure genius, spanning the whole of knowledge,
I bow to you so meaningful to see, hear and remember.

Various delightful offerings of flowers and perfumes,
Incense, bright lights and pure sweet waters:
This ocean of offering-clouds presented and imagined
I offer to you, O highest field of merit.

Whatever non-virtues of body, speech and mind
I have accumulated since time without beginning,
Especially transgressions of my three vows,
I confess each one with fierce remorse from the depths of my heart.

In this dark age, you strove for knowledge and realization,
Abandoned the eight worldly concerns and realized the great value
Of the human life with freedom and opportunity.
O Lord, we rejoice sincerely in your prodigious deeds.

Pray, O holy perfect lamas, in the Truth Body's sky,
From the billowing clouds of wisdom and compassion
Pour down a rain of vast and profound Dharma
Upon the deserving disciples of this world.

By whatever virtue I have gathered here,
May the teachings and all living beings receive every benefit,
And especially may the essence of the teaching
Of holy Losang Dragpa shine forever.

། །དམིགས་མེད་བརྗེ་བའི་གཏེར་ཚེན་སྦྱོན་རས་གཟིགས།
། །དྲི་མེད་མཁྱེན་པའི་དཔང་པོ་འཇམ་དཔལ་དབྱུངས།
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། །སློབ་བཟང་གྲགས་པའི་ཞབས་ལ་གསོལ་བ་འདེབས།

MIG-ME TSE-WAY TER-CHEN CHEN-RE-ZIG
DRI-ME KYEN-PAI WANG-PO JAM-PEL YANG
DUE-PUNG MA-LUE JOM-ZE SANG-WAY DAK
GANG-CHEN KHE-PAI TSUK-GYEN TSONG-KHA-PA
LOB-SANG DRAK-PAI SHAB-LA SOL-WA DEB (7 - 21x)

*(You are Avalokiteshvara – a great treasure of unaimed affection,
Manjushri – a commander of flawless wisdom,
Vajrapani – a destroyer of all hordes of demonic forces,
Tsongkhapa – the crown jewel of the erudite masters of the Land of Snows,
At your feet, Losang-dragpa, we make you requests.)*

Glorious, kind, precious root lama -
Please take your seat on the lotus at my crown.
Take care of me with your great kindness,
Grant me the attainments of your body, speech and mind.

Glorious, kind, precious root lama -
Please take your seat on the lotus at my heart.
Take care of me with your great kindness,
Grant me both supreme and common attainments.

Glorious, kind, precious root lama -
Please take your seat on the lotus at my heart.
Take care of me with your great kindness,
Stay firmly until I achieve the essence of enlightenment.

Through following the supreme Mahayana lama,
The Conqueror Tsongkhapa, In all my lifetimes,
May I never turn away for even a second
From the holy path admired by all the Buddhas.



Je Tsongkhapa



Lalitavajra

Supplication to the Lineage Gurus

(If abbreviated, continue with Short Supplication to the Lineage Gurus.)

To the all-pervading Manjushri-vajra Lord Yamantaka; to the foremost dakini enhancing the joy of this protector; to Lalita, you have manifested the enlightened state of union - I make requests. Bestow on me please the two attainments.

To Amogha-vajra and Jnana-kara-gupta, supreme Realized Ones; to Padma-vajra, you have gained control of your wind-minds; at your feet, Dipamkara, Lord of Sutra and Tantra - I make requests. Bestow on me please the two attainments.

To Ra Lotzawa Dorje Drag, Lord of strength and power; to your supreme son, Choerab, you became an eye for the world; at your feet, glorious Yeshe Senge and Bum Serge - I make requests. Bestow on me please the two attainments.

To Venerable Ga Lotzawa, you turned the tide in the battle with the four demons; to the omniscient Sherab Senge and Yeshe Pal; to precious Dhondrub Rinpoche, you spontaneously fulfil the two purposes - I make requests. Bestow on me please the two attainments.



Ra Lotsawa

To glorious Losang Dragpa (Je Tsongkhapa), second Victorious Buddha; to Khedrub Je and Sherab Senge; at your feet, glorious Paldan Zangpo, you have found the supreme union - I make requests. Bestow on me please the two attainments.

To Gedun Phelwa, Lord of the Sutra and Tantra teachings; to Tashi Phagpa, you see precisely the true meaning of tantra; at your feet, Samdrub Gyatso, you spontaneously fulfil the two purposes - I make requests. Bestow on me please the two attainments.

To Tzondru Phagpa, Lord of the complete teachings; to Dorje Zangpo, you hold the treasury of wealth of good explanations; at your feet, Sangye Gyatso, treasure-house of oral instructions - I make requests. Bestow on me please the two attainments.

To (the First Panchen Lama) Losang Choegyan, Lord of the realised ones; at your feet, Konchog Gyaltsan, Vajraholder, to Losang Yeshe, dance of Amitabha - I make requests. Bestow on me please the two attainments.

To His Holiness (the Seventh Dalai Lama) Kalsang Gyatso, Lord of the Victorious Buddhas; at your feet, Rolpai Dorje, you have grasped the meaning of tantra; to Ngawang Tsultrim, Lord of the teachings - I make requests. Bestow on me please the two attainments.

To Jangchub Choephel, you have completely mastered the sutras and tantras; to glorious Dragri Dorje Chang, Losang Choejor Gyatso, unequalled in kindness - I make requests. Bestow on me please the two attainments.

At your feet, Great Tutor Lingtrul Dorje Chang, Losang Lungtog Tenzin Trinley; to the glorious and excellent great abbot Tenpa Choephel - I make requests. Bestow on me please the two attainments.

To Dechen Nyingpo (*Phabongkha Rinpoche*), unequalled in kindness, you are the wisdom of all the infinite Victorious Buddhas arisen as a wrathful, terrifying human dance - to you I make requests. Bestow on me please the two attainments.

To Kyabje Ling Dorje Chang, Thubtan Lungtog Namgyal Trinley, peerless upholder of the virtuous conduct of furthering the methods of the scriptural and insight teachings of the Fully Enlightened Ones in accordance with the pure Buddha's wishes - to you I make requests. Bestow on me please the two attainments.

To Kyabje Trijang Dorje Chang, Losang Yeshe Tenzin Gyatso, you are the embodiment of all the wisdom of the Victorious Ones, chief holder of the stainless teachings of the Conquerors, and Lord of emanating and collecting the myriad oceans of mandalas, bestow on me please the two attainments.

O lord of speech, mind treasure, peerless upholder of the essential teachings of the supreme system of the Victor, embodying the limitless ocean of Buddhas, Supreme lord of samsara and nirvana, Jetzun Jampal Ngawang Losang Yeshe Tenzin Gyatso (*His Holiness the XIVth Dalai Lama*), bestow on me please the two attainments.

Having praised you like this, may I in all my lifetimes be cared for by Gurus of the supreme vehicle and may I be sustained by a festive feast of profound and extensive Dharma.

May I triumph in the battle with the four demons who make conditions adverse for my attaining perfection for the sake of all mothers.

May my wealth of all attainments such as peace, increase, power, wrath and the eight supreme siddhis, increase and may I become the supreme upholder of the essence of the Buddha's teachings.

Short Supplication to the Lineage Gurus

O pervading Lord Manjushri-vajra, the Opponent of Yama,
O Lama Je Tsongkhapa, the Father who embodies all Conquerors,
And your Sons together with the lamas of the lineage,
Please bestow the two kinds of siddhi.

Specific Preliminaries



Instantaneous Self-generation

Instantaneously I arise in the form of glorious Vajrabhairava with one face and two arms holding a curved knife and skull-cup. I am embraced by my consort Vajravetali (Dorje Ralangma).

Consecrating the Inner Offering

OM HRIH SHTRIH VIKRTANANA HUM PHAT

(☛ *Open the lid of the inner offering cup halfway. As this is the consecration, do not sprinkle.*)

**OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA
SHUDDHO HAM**

Everything becomes empty. Within a state of emptiness, from a **YAM** comes a blue bow-shaped wind mandala marked with banners, on top of which from a **RAM** comes a red triangular fire mandala. On top of that, from **AH's** comes a grate of three human heads, on top of which from an **AH** comes a white skull-cup. Inside it, in the east from a **BHRUM** comes the flesh of a bull marked with **GO**. In the south from an **AM** comes the flesh of a dog marked with a **KU**. In the west from a **JRIM** comes the flesh of an elephant



marked with a **DA**. In the north from a **KHAM** comes the flesh of a horse marked with a **HA**, and in the center, from a **HUM**, comes the flesh of a human marked with a **NA**. In the southeast from a **LAM**, comes feces marked with a **BI**. In the southwest from a **MAM**, comes blood marked with a **RA**. In the northwest from a **PAM**, comes white bodhicitta marked with a **SHU**. In the northeast from a **TAM**, comes

marrow marked with a **MA**. And in the center from a **BAM** comes urine marked with a **MU**.

On top of this are a white **OM**, a red **AH** and a blue **HUM** stacked one atop the other. From the **HUM** at my heart light rays emanate, striking the wind, whereby the wind moves, the fire blazes and the substances inside the skull-cup melt and boil. From the three syllables, light rays emanate successively, hooking back the vajra-body, vajra-speech and vajra-mind, which dissolve successively into the three syllables. These then fall into the skull-cup and melt. By means of the **HUM**, the faults of color, odor and potential are cleansed. By means of the **AH**, it is transformed into nectar. By means of **OM** it increases and becomes huge.

OM AH HUM (3x with )

Consecration of Sense Offerings for the Deities in Front

OM HRIH SHTRIH VIKRTANANA HUM PHAT

(  Sprinkle from the inner offering cup.)

**OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA
SHUDDHO HAM**

Everything becomes empty. From within the state of emptiness, from **AH**'s come vast and expansive skull-cups, inside of which are **HUM**'s. The **HUM**'s melt and become libation, cooling water for the feet, perfume, flowers, incense, a butter lamp, food and music. By nature they are bliss and emptiness; in aspect they are the offering substances. Their function is to confer distinguished, uncontaminated bliss as objects to be enjoyed by the six cognitive powers.

**OM ARGHAM AH HUM / OM PADYAM AH HUM /
OM GANDHE AH HUM / OM PUSHPE AH HUM /
OM DHUPE AH HUM / OM ALOKE AH HUM /
OM NAIVIDYA AH HUM / OM SHABDA AH HUM.**

(   Do the mudras and ring bell and play damaru.)

Meditational Recitation of Vajrasattva (optional)

I go for refuge to the Triple Gem.
I shall liberate all sentient beings
And place them in the state of enlightenment.
The Bodhicitta I shall purely generate. (3x)

On the crown of my head, from a PAM comes a lotus and on it, from an AH a moon-disc mandala. On top of this, from a HUM comes a five-spoked white vajra, the hub of which is marked with a HUM. From this, light rays emanate and collect back together, transforming into a Vajrasattva with a white-colored body, one face and two arms, holding a vajra and bell and embracing the motherly consort Dorje Nyemma, white, with one face and two arms, holding a cleaver and skull-cup. Both are adorned with silken scarves and various jeweled ornaments. The father sits in the vajra position, and in his heart on a moon is a white syllable HUM from which light rays emanate inviting forth wisdom-beings who are like himself. They (enter into sexual union and) become non-dual.



Once again from a HUM at his heart light rays emanate and invite forth empowering deities. **“O all Tathagatha Buddhas please confer empowerment on this one.”** Having thus been requested, they hold up vases filled with the nectar of wisdom and confer the empowerment, saying **“OM SARVA TATHAGATA ABHIKSHEKA TA SAMAYA SHRI YE HUM”** Thus initiated, (Vajrasattva’s) body becomes filled with the nectar of wisdom and his crown is adorned by Akshobhya. **“O Bhagavan Vajrasattva, I request you to cleanse and purify myself and all sentient beings of our downfalls and obstacles, as well as of our degenerated and broken words of honor.”** Having been thus requested, from the HUM at his heart light rays emanate, cleansing all sentient beings of their downfalls and obstacles, and making offerings to please the Buddhas and their offspring. All their good qualities collect back together in the form of light which dissolves into the HUM at his heart, whereby his brilliance, power and strength become the quintessence of the sublime.

**OM VAJRASATTVA SAMAYA MANU PALAYA / VAJRASATTVA
TENOPATISHTA / DRIDHO ME BHAVA / SUTO KAYO ME BHAVA /
SUPO KAYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SIDDHI**

Actual Session

Inviting the Field of Merit

Radiant as Vajrabhairava with one face and two arms, I have in my heart, on an 8-petalled lotus and sun-disc a **HUM** from which light rays (emanate) illuminating the boundless realms of the universe and bringing forth in the space before me Vajrabhairava together with the Gurus, encircled by a host of Buddhas, Bodhisattvas, Wrathful Deities and Wisdom Dakinis residing therein. The light rays dissolve back into my heart.



Prostration to the Lama and the Deity

I bow to your lotus feet,
O my jewel-like Guru Vajradhara,
By whose kindness
I instantaneously attain a state of great bliss.

Supreme form, extremely great fury,
Intrepid one, enjoyer of supreme objects,
Who acts to tame those hard to tame,
To Vajrabhairava I bow down.

Offerings

From light rays of the seed syllable at my heart come white Carcika, blue Varahi, red Saraswati and green Gauri, who hold various offerings in their hands and make the offerings.

OM HRIH SHTRIH HAH (*libation*)

OM HUM HUM PHAT (*water for the feet*)

OM VIKRTANANA DUSHTAM SAT'TVA DAMAKA GAH GAH (*perfume*)

OM KUMAHA RUPINE JAH JAH HUM PHAT (*flowers*)

OM HRIH HAH HAI PHAT (*incense*)

**OM DIPTA LOCHANA VIKRTANANA MAHA ATTATTA HASA NA
DINT DIPTA YE SVAHA** (*light*)

OM VAJRA NAIVIDYA AH HUM (*divine food*)

OM VAJRA SHABDA AH HUM (*music*)

(As this is a mental offering, the mudras are not done and the bell and damaru are not rung.)

The goddesses are re-absorbed.

Seven Limb Practice

I confess all my downfalls.
I shall eradicate those produced or arising
And, before your eyes, I give you my word not to do them again.
I likewise rejoice in everyone's merits
And dedicate them fully to that which proceeds to bliss.
I go for refuge to the Triple Gem.
I shall liberate all sentient beings and place them in the state
of enlightenment.
I shall generate purely the bodhicitta.
I offer my body to you who are an ocean of excellent qualities.
In order to attain the three Bodies and wisdom,
I shall devote myself with extremely pure faith
To the methods of generating and so forth
Which are the path for the Enlightened Buddhas and their offspring.

Tantric Vows

All Buddhas and Bodhisattvas, please give me your attention.
I who am called (...), from this time onwards until my enlightenment,
Shall develop a pure and peerless bodhicitta
Just as all the protecting Buddhas of the three times
Have done to ensure their enlightenment.
I shall uphold all the general and specific (tantric) vows
And commitments of the five Buddha families, without exception.
I shall deliver those not yet delivered,
I shall liberate those not yet liberated
And I shall give breath to those unable to breathe.
I shall place all sentient beings in the state beyond sorrow.

Four Immeasurables

May all sentient beings be endowed with bliss.
May all sentient beings be parted from suffering.
May all sentient beings never be parted from bliss.
May all sentient beings be placed in a state of equanimity unperturbed by
superstitious conceptions about grasping consciousness and the objects it
grasps or by the eight worldly feelings.

(This completes the methods of accumulating physical merit.)

Taking the Three Kayas as the Path

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA
SHUDDHO HAM

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM

Because I myself, the deities, the field of merit and all other phenomena are imputations on dependent arisings, everything becomes emptiness having the true nature of identitylessness and devoid of the four extremes such as eternalism, nihilism and so forth.

(Through the meditation on self-lessness one gains freedom from common appearances.)

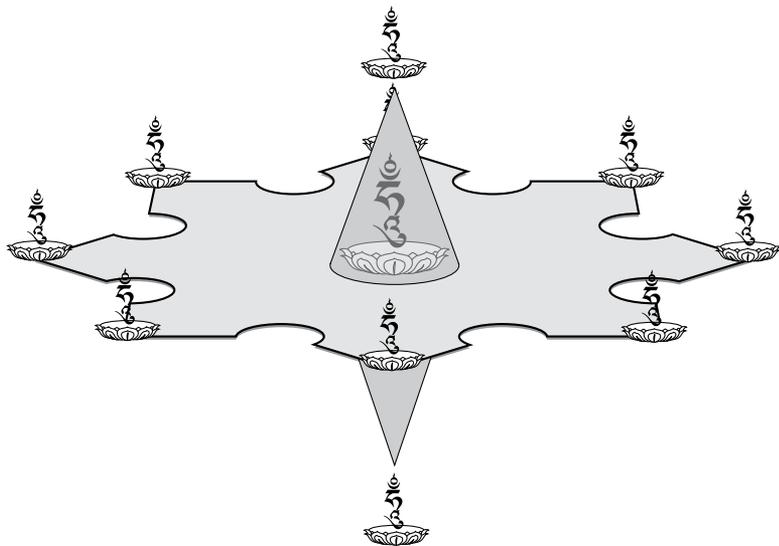
Meditation of the Common Protection Wheel

From within a state of emptiness, from a **YAM** comes a smoke-colored, bow-shaped wind mandala marked with victory banners. On top of that, from a **RAM** comes a red triangular fire mandala forming a garland of flames and adorned by vajra ornaments. On top of that, from a **BAM** comes a white circular water mandala marked with a vase. And on top of that, from a **LAM** comes a yellow, square earth mandala marked with vajras. On top of that, from a **HUM** comes a crossed vajra marked at the hub with a **HUM** from which light-rays emanate along the bottom, forming the vajra surface. Emanating upwards, they form the vajra fence. Emanating along the top, they form the vajra roof; and upon the fence and below the roof, they form the vajra ceiling. These are all in the nature of radiant vajras forming a solid unit without any intervening spaces. Surrounding all of this is a five-colored conflagration, like the destroying fire that ends a great eon, blazing into the ten directions.

Meditation on the Uncommon Protection Wheel of the Ten Wrathful Deities (optional)

ॐ In the center of the fence, from a **BHRUM** comes a brilliantly blazing yellow command wheel revolving clockwise. Inside the center (of the wheel) and slightly (above and) not touching the spokes are triple seats of multi-colored lotus, moon and sun. On top of the central one, from a **HUM**, I arise as Sumbharaja, with a dark blue colored body and an Akshobhya crowning my head. I have three faces - dark blue, white and red, and six arms. With my first two I embrace a consort who looks similar to





myself, with my other two right arms I hold a jewel and a hook, and with my other two left a lotus and a lasso. I stand in the pose of right leg bent and my left extended.

The rays of light from the **HUM** at my heart (being in union with my consort) hook the ten Wrathful Ones and draw them into my mouth, where they melt and enter the mother's lotus-womb through the path of my vajra-organ as ten drops. These become ten long-voweled **HUM**'s, which transform into the ten Wrathful Ones.

*(If abbreviated, proceed to section below marked with *.)*



Blue **Yamantaka** with a Vairochana crowning his head, and with three faces - blue, white and red - and six arms the first two embracing a consort similar to himself, the other two right holding a jewel and a vajra-hammer, the other two left a lotus and a sword.

HUM! He is born from the lotus-womb of the mother and takes his place with left leg extended on the seat above the eastern spoke.

White **Aparajita** with an Akshobhya crown-
ing his head and with three faces - white, dark
blue and red - and six arms - the first two
embracing a consort similar to himself, the
other right holding a jewel and a club (with a
wrathful vajra-like top), the other two left a
lotus and a sword.

HUM! He is born from the lotus-womb of
the mother and takes his place with left leg
extended on the seat above the southern
spoke.



Red **Hayagriva** with an Amitabha crown-
ing his head and with three faces - red, dark
blue and white - and six arms - the first two
embracing a consort similar to himself, the
other two right holding a jewel and a lotus,
the other two left a wheel and a sword.

HUM! He is born from the lotus-womb of
the mother and takes his place with left leg
extended on the seat above the western spoke.



Blue **Amritakundalini** with an Akshobhya
crowning his head and with three faces -
blue, white and red - and six arms - the first
two embracing a consort similar to himself,
the other two right holding a jewel and a
vajra, the other two left a lotus and a sword.

HUM! He is born from the lotus-womb of
the mother and takes his place with left leg
extended on the seat above the northern
spoke.



Dark-blue **Takkiraja** with an Akshobhya
crowning his head and with three faces -
dark blue, white and red - and six arms - the
first two embracing a consort similar to him-
self, the other two right holding a jewel and a
hook, the other two left a lotus and a sword.

HUM! He is born from the lotus-womb of
the mother and takes his place with left leg
extended on the seat above the Fire-quarter
(southeastern) spoke.





Blue **Niladanda** with an Akshobhya crown-
ing his head and with three faces - blue,
white and red - and six arms the first two
embracing a consort similar to himself, the
other two right holding a jewel and a club,
the other two left a lotus and a sword.

HUM! He is born from the lotus-womb of
the mother and takes his place with left leg
extended on the seat above the Non-truth-
quarter (southwestern spoke).



Blue **Mahabala** with an Akshobhya, crown-
ing his head and with three faces - blue,
white and red - and six arms the first two
embracing a consort similar to himself, the
other two right holding a jewel and a trident,
the other two left a lotus and a sword.

HUM! He is born from the lotus-womb of
the mother and takes his place with left leg
extended on the seat above the Wind-quarter
(northwestern) spoke.



Dark-blue **Acala** with an Akshobhya crown-
ing his head and with three faces - dark blue,
white and red - and six arms - the first two
embracing a consort similar to himself, the
other two right holding a jewel and a sword,
the other two left a lotus and a vajra.

HUM! He is born from the lotus-womb of
the mother and takes his place with left leg
extended on the seat above the Powerful-
quarter (northeastern) spoke.



Yellowish-green **Ushnishachakravartin**
with an Akshobhya crowning his head and
with three faces yellowish-green, white and
red - and six arms - the first two embracing
a consort similar to himself, the other two
right holding a jewel and a wheel, the other
two left a lotus and a sword.

HUM! He is born from the lotus-womb
of the mother and takes his place with left
leg extended on the seat above and slightly
before myself, the main figure.

Dark-blue **Vajrapatala** with an Akshobhya crowning his head and with three faces - dark blue, white and red - and six arms - the first two embracing a consort similar to himself, the other two right holding a jewel and a vajra, the other two left a lotus and a sword.

HUM! He is born from the lotus-womb of the mother and takes his place with left leg extended on the seat below and slightly behind myself, the main figure.



All eleven have bared fangs and each of their faces has three round, blood-shot eyes. Their orange hair and moustaches blaze and swirl upwards, and each is adorned with wheel-shaped (crowns), earrings and so forth, and have as ornaments the (eight) various snakes. They have the power to eradicate all demons and interferers. Standing in the midst of a blazing mass of wisdom fire arising from their bodies, they emanate into the ten directions cloud-like formations of flaming, fearsome vajras, annihilating all evil ones.

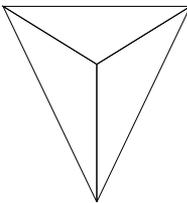
(* If abbreviated, recite:)

HUM! The ten Wrathful Ones are all born from the lotus of the mother, and take their respective seats on the ten spokes, in the manner of destroying.



Continuation of Both Meditations:

Myself standing as Sumbharaja, I transform (*if the Meditation on the Uncommon Protection Wheel was left out, I instantly arise as Vajrasattva*) into Vajrasattva with a white-colored body, three faces -white, dark blue and red - and six arms - the first two embracing a consort similar to myself, the other two right holding a vajra and a sword, the other two left a jewel and a lotus. I transform into a white, tetrahedral reality source, standing upright with a point on the bottom and a broad face on top.



Out of the bottom tip, from a **PAM** comes a variegated lotus, in the center of which is a **HUM** which transforms into a crossed-vajra adorned with white spokes in the east, yellow spokes in the south, red spokes in the west, green spokes in the north and the cen-



tral (cubic) hub blue. In the middle of the hub, from a **BHRUM** comes a wheel marked with **BHRUM**, which transforms into a white Vairochana with three faces - white, dark blue and red and six arms - the first two embracing a consort similar to himself, the other two right holding a vajra placed on a wheel and also a sword, the other two left a jewel and a lotus.

He transforms into the celestial mansion, which is square and has four doors. It has walls of five gradations (in thickness), which from the outside are successively white, yellow, red, green and blue. On top of the walls is an encircling yellow jeweled molding beautified with an assortment of gems. Halfway (to the center) of the mansion (on the floor and ceiling of the main floor) are a circular (ledge and beam marked) with a garland of vajras, between which rest the eight pillars that support the four vajra cross-beams. The (steeple) on top is beautified with a crowning precious gem and a vajra. Inside the mansion is white in the east, yellow in the south, red in the west and green in the north. The center is blue. On top of the molding (around the top of the walls) is a quadruple colonnade, on the outside face of which are the heads of sea-monsters. Between each of their mouths is strung a strand of jewels and hanging from each mouth are (three) strings of gems with a golden bell (at the end of the middle one) and a yak-tail fan (at the ends of the outer two). In such ways it is beautified. On the outside face (of the quadruple colonnade, above each sea monster's head) is an eave from which hangs a jeweled pendant and on which rests an upright dentel of the parapet in the shape of a half lotus-petal. (The parapet) is beautified with banners, pennants and so forth. Around the outside of the walls is a red ledge for the goddesses of desirable objects. On this, encircling the walls (of the mansion), are found goddesses holding and presenting objects of offering. At the outside corners of the doorway corridors and on the platform outside and inside the four corners (of the mansion) are arrayed crescent-moons with a vajra and a jewel on top of each. Before each of the four doorways (and beyond the porches) is an archway having eleven layers of segments and resting on four pillars. On top (of each of these archways) is a Dharma-wheel flanked to the left and right by a male and female buck and doe.

Outside the vajra-fence and mountain of fire are the eight charnel grounds such as the "Ferocious One", with eight trees such as a Nagakesara tree. At the base of these are the eight directional protectors, Indra and so forth, and at the crests the eight realm protectors such as the Great Emanation with an Elephant's Face. There are the eight lakes of compassion, in which live the eight nagas, such as Grand Jewel, and above which in the sky are the eight clouds such as the Proclaimer and so forth. There are also the eight wisdom fires, and the eight stupas (on the eight mountains). These grounds are made fearsome with skeletons and corpses impaled on sticks, hanging on trees,

eating beings, pierced with weapons and so forth, crows, vultures, dogs, jackals, lions, tigers and so on, caterwauling zombies, cannibals, man-eating spirits and the like. There are realized beings, Knowledge-holders and yogis acting in accordance with tantric commitments, focused single pointedly on the Bhagavan, naked, their hair loose, adorned with the five mudra ornaments, holding changteu hand-drums, skull-cups and khatvangas and with skulls adorning the crowns of their heads. Their cackling and presence makes the charnel grounds very bizarre.

Taking the Bardo as the Path of the Enjoyment Body (Sambhogakaya)

ཨྎ Inside the celestial mansion surrounded by these charnel grounds, from a **YAM** comes a black wind mandala with a slight shade of red, on top of which from the first letter (of the Sanskrit alphabet) **A**, comes a moon mandala. In the center of it, like a bubble out of water, comes a yellow **DHIIH** which transforms into a sword marked in the center (of its hub) with a **DHIIH**.

Light rays emanate from it, inviting forth all the Sugata Buddhas who dissolve into it, whereby it transforms and I arise as the Vajraholder, youthful Manjushri. I have a yellow-colored body with a slightly wrathful expression. In my right hand I brandish a sword and in my left I hold a scriptural text at my heart. Sitting with my legs crossed in the vajra-position, I am adorned with the thirty-two major marks and eighty minor signs of a Buddha.

(Pause here to meditate on taking the intermediate state as the path of the Enjoyment Body.)



Taking Birth as the Path of the Emanation Body (Nirmanakaya)

At my heart, from an **AH** comes a sun-disc mandala, from which light rays (emanate and) invite forth all the Buddhas such as Vairochana, Bodhisattvas such as Vajra-sharp, Wrathful Deities such as Vajra-hook and Knowledge-holders such as Lady Vajra-mind, from where they reside in the ten directions. Together with Manjushri they enter into the sun, whereby this sun-disc mandala becomes (radiant) with light rays pervading hundreds of thousands of miles.

On top of it comes a dark blue syllable **HUM** having five colored rays of light. These light rays emanate and bring forth a host of Buddhas, Bodhisat-

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 tvas, Wrathful Deities and Knowledge-holders, who enter the **HUM**, whereby it transforms into a black, wrathful nine-spoked vajra, with the (outer ends of the) spokes curved back, having five-colored rays of light and marked at the hub with a syllable **HUM**. From it emanate the forms of tiny, fine vajras and also emanated (on the tips of light rays) are hosts of Buddhas, Bodhisattvas, Wrathful Deities and Knowledge-holders, filling the entire sphere of space just as a pod is filled with sesame seeds. (Thus the vajra) which stands on the sun ripens all beings, bringing them to the attainment of Vajrabhairava. Then simultaneously all at once (everything) collects back together and dissolves into the vajra.

The moon, sun and vajra, together with its **HUM**, transform into seats of variegated lotus, a moon and a sun, upon which I arise as the Resultant Vajra-holder, the great and glorious Vajrabhairava, with a body dark blue black in color, nine faces, thirty-four arms and sixteen legs, standing in the pose of right ones bent and left extended.

(Pause here to meditate on taking birth as the path of the Emanation body.)



Description of Vajrabhairava

With the ability to devour the lords of the Three Realms, I chortle “**HA-HA**”, with my tongue darting, my fangs bared, my mouth having wrinkles of anger, my brow also wrinkled in anger, with- my eyes and eyebrows ablaze like the eon of destruction and my orange hair bristling upward. I make threatening mudras at both the worldly and transcendental gods, frightening even the frightful ones, and thunder the sound “**PHAIM**” like a dragon. I eat human blood, grease, marrow and fat, and have five dried fearsome skulls crowning (each of) my heads. Adorned with a skull-rosary of fifty moist (human) heads, I wear (two) black snakes as Brahmin threads. I am also adorned with ornaments made of human bones, such as wheel shaped crowns, earrings and so forth. My belly is bulging, my body is naked; my phallus stands erect. My eyelashes, eyebrows, moustache and body hairs blaze like the fire of the eon of destruction.

My main face is that of a black buffalo, extremely furious and having two sharp horns. On top of it and between my horns is a red face, extremely horrific with blood dripping from its mouth. On top of that is a yellow face of Manjushri with a slightly wrathful expression. Adorned with the (flower) ornaments of youth, his hair is tied in five knots on the crown of his head. As for my faces to the right of the base of my horns, the first (or central) face is blue, the face to its right is red and the face to its left is yellow. As for my faces to the left of the base of my horns, the first (or central) face is white, the face to its right is gray and the face to its left is black. These faces are very wrathful and each of my nine faces has three eyes.

With my first right and left hands I hold the moist skin of an elephant stretched open by the skin of its left front and hind legs, with its head to my right and its hairy back facing outward. As for my other right hands, I hold in the first a curved knife, in the second a dart, in the third a wooden pestle, in the fourth a fish-knife, in the fifth a harpoon, in the sixth an axe, in the seventh a spear and in the eighth an arrow. (In the back row) in my ninth (hand I hold) an iron hook, in the tenth a skull club, in the eleventh a khatvanga, in the twelfth a wheel (of sharp weapons), in the thirteenth a five-spoked vajra, in the fourteenth a vajra-hammer, in the fifteenth a sword and in the sixteenth a chang-teu hand-drum.

As for my other left hands, in the first I hold a skull-cup filled with blood, in the second a (four-faced, yellow) head of Brahma, in the third a shield, in the fourth a leg, in the fifth a lasso, in the sixth a bow, in the seventh intestines and in the eighth a bell. (In the back row) in my ninth (hand I hold) a hand, in the tenth a cloth shroud, in the eleventh a person impaled on a stick, in the twelfth (a triangular) brazier, in the thirteenth a scalp, in the fourteenth a (hand in the) threatening mudra, in the fifteenth a trident with a three-curved banner, and in the sixteenth a homa-fire fan.

As for my right feet, the first treads on a human, the second a buffalo, the third a bull, the fourth a donkey, the fifth a camel, the sixth a dog, the seventh a sheep and the eighth a fox.

As for my left feet, the first treads on a vulture, the second an owl, the third a crow, the fourth a parrot, the fifth a hawk, the sixth a kite, the seventh a mynah bird and the eighth a swan.

Also being trampled upon are Brahma, Indra, Vishnu and Rudra, as well as the Six-headed Kumara, Ganesh, and the Gods of the Moon (Chandra) and Sun (Surya) who are all faced downwards.

Meditating on the Triple Stack Heroic Minds

With myself as this commitment being, I have at my heart, on a moon-disc seat the wisdom being the youthful Manjushri with a yellow-colored body and a slightly wrathful expression, brandishing a sword in his right hand and holding at his heart a scriptural text in his left. Sitting with his legs crossed in the vajra position, he is adorned with the thirty-two major marks and eighty minor signs of a Buddha. In his heart, from a **AH** comes a sun-disc mandala in the center of which is the concentration being, a dark blue syllable **HUM** emanating five-colored rays of light.

Description of the Mother Consort

In my lap is the consort, Vajravetali, blue, with one face and two arms. In her right hand she is holding up a vajra knife (*drigug*), in her left she is holding a skullcup filled with the blood of malignant beings. With both arms she is embracing me. She wears a crown of five dried human skulls, the five kinds of bone ornaments, and a garland of fifty dry skulls. Her right leg is stretched out and with her left she embraces me.

The Union of Father and Mother

My secret organ becomes invisible. In its place, out of **HUM**, comes a blue five-pronged vajra. From **OM** comes the jewel. The opening is sealed with a **PHAT**.

The secret organ of the consort becomes invisible. In its place, out of **HUM**, comes a red eight-petaled lotus. From **AH** comes the anther. The opening is sealed with **PHAT**.

I and the consort feel attachment for each other, we engage in union, and start to experience joy:

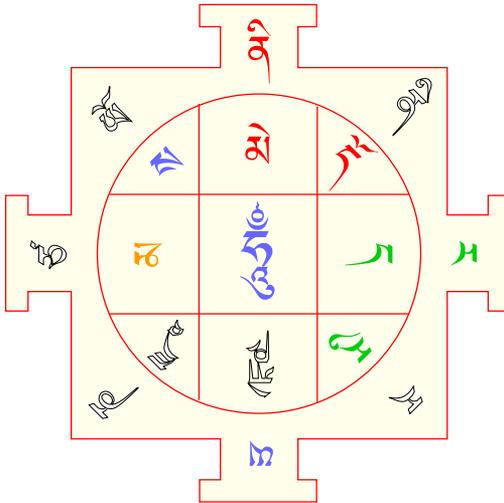
**OM SARVA TATHAGATA ANURAGANA VAJRA SVABHAVA
ATMAKO HAM**

I am the vajra nature of the attachment of all tathagatas.

(Develop the pride of attachment.)

Out of the **HUM** in my heart emanate light rays hooking all Buddhas. Then I draw them into my mouth, then they descend to my heart where they melt and then - through the path of my vajra-organ in the form of drops - enter the mother's lotus-womb.

There one part transforms into a **BHRUM** from which comes the celestial mansion with the thrones; the other part transforms into seventeen drops on the thrones from which seventeen syllables appear:



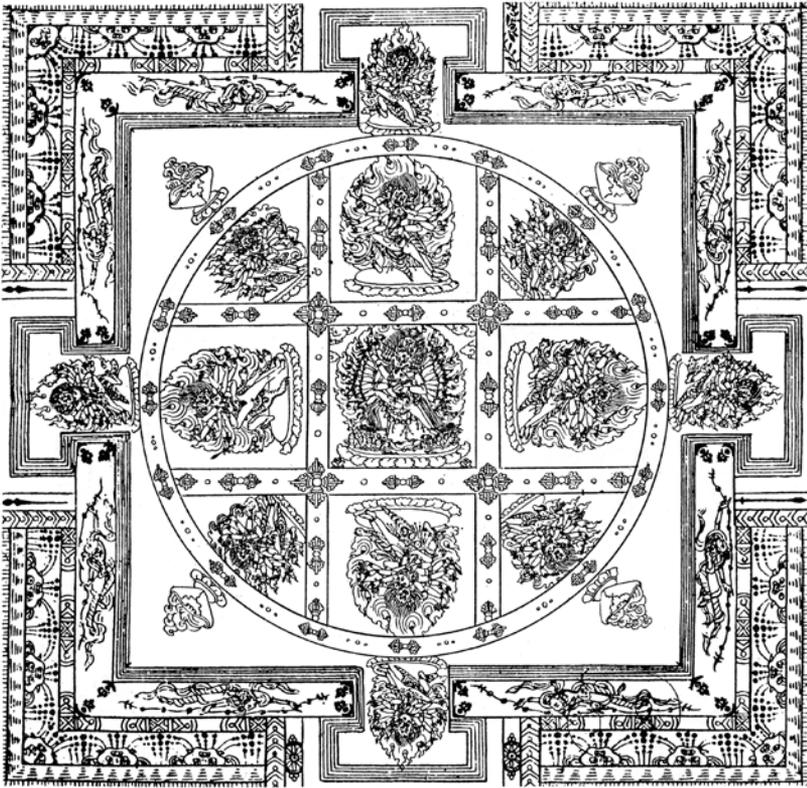
HUM in the center; on the inner thrones, **KSHE** in the east, **MA** in the south, **ME** in the west, and **DA** in the north; on the four gates, in the east (etc.): **YA**, **TSA**, **NI**, and **RA**.

On the thrones in the four intermediate directions of the inner corners (starting from southeast) are: **DZA**, **SA**, **DO**, and **RU**; on the thrones of the outer corners: **NA**, **YO**, **NI**, and **RA**.

They transform into a vajra at the center; at the four inner main directions into a wheel, a jewel, a lotus and a sword; at the four gates (from east) into a hammer, a club, a lotus, and a sword; at the four inner intermediate directions (starting from south-east) into a wheel, a jewel, a lotus, and a sword.

Those attributes are marked with their respective seed syllables. They send out light rays which are then reabsorbed. Out of those arise the complete deities:

1. **Vajrabhairava with consort** in the center of the mandala.
2. **Ignorance Yamantaka** in the east of the celestial mansion. He is white and has three faces: white, blue and red. The first pair of his six arms, holding a curved knife and a skullcup, embraces a consort similar to himself; the two lower hands on the right hold a wheel and a sword, the two lower left ones a jewel and a lotus.
3. **Miserliness Yamantaka** in the south of the celestial mansion. He is yellow and has three faces: yellow, blue and white. The first pair of his six arms, holding a curved knife and a skullcup, embraces a consort similar to himself; the two lower hands on the right hold a jewel and a sword, the two lower left ones a wheel and a lotus.



4. **Attachment Yamantaka** in the west of the celestial mansion. He is red and has three faces: red, blue and red. The first pair of his six arms, holding a curved knife and a skullcup, embraces a consort similar to himself; the two lower hands on the right hold a lotus and a sword, the two lower left ones a jewel and a wheel.
5. **Jealousy Yamantaka** in the north of the celestial mansion. He is green and has three faces: green, blue and white. The first pair of his six arms, holding a curved knife and a skullcup, embraces a consort similar to himself; the two lower hands on the right hold a sword and a wheel, the two lower left ones a jewel and a lotus.
6. **Hammer Yamantaka** at the eastern gate of the celestial mansion. He is blue and has three faces: blue, white and red. The first pair of his six arms, holding a curved knife and a skullcup, embraces a consort similar to himself; the two lower hands on the right hold a blue vajra-hammer with twenty spokes and a sword, the two lower left ones a jewel and a lotus.

7. **Club Yamantaka** at the southern gate of the celestial mansion. He is white and has three faces: white, blue and red. The first pair of his six arms, holding a curved knife and a skullcup, embraces a consort similar to himself; the two lower hands on the right hold a club and a sword, the two lower left ones a lotus and a wheel.
8. **Lotus Yamantaka** at the western gate of the celestial mansion. He is red and has three faces: red, blue and white. The first pair of his six arms, holding a curved knife and a skullcup, embraces a consort similar to himself; the two lower hands on the right hold a lotus and a sword, the two lower left ones a wheel and a jewel.
9. **Sword Yamantaka** at the northern gate of the celestial mansion. He is green and has three faces: green, blue and white. The first pair of his six arms, holding a curved knife and a skullcup, embraces a consort similar to himself; the two lower hands on the right hold a sword and a wheel, the two lower left ones a jewel and a lotus.

All the eight fathers have a crown of five dry skulls and a garland of fifty human heads dripping blood. Each face has three red round eyes and four blazing bared fangs, the tongues dart and light rays radiate vastly. Blue Sankapalaka binds the hair, red Taksaka forms the earrings, Kulika forms the armbands and yellow Hulu-hula the bracelets. White Lotus forms the necklace and green Karkotaka the brahma thread. Vasuki, colored like nectar, forms the apron and Mahapadma forms the anklets. Those eight Nagas make the sound “PHAT” and their forked tongues garland their poisonous fangs.

Inside, in the south-east is white **Carcika**, very skinny and fiercely angry, with three faces, white, blue and red. The first pair of her six hands, holding a curved knife and skull, embraces the father similar to herself. The two remaining right hands hold a wheel and a sword, and the left two a jewel and lotus.

In the south-west is blue **Varahi** with a sow’s face, fat and short with a sagging belly and three faces, blue, white and red. The first pair of her six hands, holding a curved knife and skull, embraces the father similar to herself. The two remaining right hands hold a vajra and sword, and the left two a wheel and lotus.

In the north-west is red **Saraswati**, peaceful, with three faces, red, blue and white. The first pair of her six hands, holding a curved knife, and skull, embraces the father similar to herself. The two remaining right hands hold a lotus and a sword, and the left two a jewel and a wheel.

In the north-east is green **Gauri**, fat and short with a sagging belly, three faces, green, blue and white. The first pair of her six hands, holding a curved knife and skull, embraces the father similar to herself. The two remaining right hands hold a sword and wheel, and the left two a jewel and a lotus.

The four mothers also have a crown of five dry skulls and a garland of fifty dry skulls, are adorned by the five mudras and stand with right leg bent and left extended.

At the four outer corners the syllables transform into four **human skulls** filled with nectar.

OM HRIH SHTRIH VIKRTANANA HUM PHAT:

The principal deity's attention is drawn. Innumerable Vajrabhairavas with consort issue forth from every pore of the mother consort into the ten directions to purify the hatred of all beings and to bestow upon them the wisdom of dharmadhatu. Reabsorbed again into one deity they melt with me and my consort.

OM JINA JIK:

The attention of Ignorance Yamantaka father and mother is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to purify the ignorance of all beings and to bestow upon them the mirror-like wisdom. Then they take their seat in the east (of the mandala).

OM RATNA DHRK:

The attention of Miserliness Yamantaka father and mother is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to purify the arrogance and miserliness of all beings and to bestow upon them the wisdom of equality. Then they take their seat in the south (of the mandala).

OM ARO LIK:

The attention of Attachment Yamantaka father and mother is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to purify the attachment of all beings and to bestow upon them the discriminating wisdom. Then they take their seat in the west (of the mandala).

OM PRAJNA DHRK:

The attention of Jealousy Yamantaka father and mother is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to purify the jealousy of all beings and to bestow upon them the all-realizing wisdom. Then they take their seat in the north (of the mandala).

OM MUNGARA DHRK:

The attention of Hammer Yamantaka father and mother is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to overcome the skandha mara in all beings and to bestow upon them the power of faith. Then they take their seat at the eastern gate (of the mandala).

OM DANDA DHRK:

The attention of Club Yamantaka father and mother is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to overcome the klesha mara in all beings and to bestow upon them the power of effort. Then they take their seat at the southern gate (of the mandala).

OM PADMA DHRK:

The attention of Lotus Yamantaka father and mother is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to overcome the yama mara in all beings and to bestow upon them the power of diligence. Then they take their seat at the western gate (of the mandala).

OM KHANGA DHRK:

The attention of Sword Yamantaka father and mother is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to overcome the son-of-god mara in all beings and to bestow upon them the power of concentration. Then they take their seat at the northern gate (of the mandala).

OM MOHA RATI:

The attention of Carcika is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to purify the earth element in all beings and to assure them of the infiniteness of love. Then she takes her seat in the south-eastern corner (of the mandala).

OM DWESA RATI:

The attention of Varahi is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to purify the water element in all beings and to assure them of the infiniteness of compassion. Then she takes her seat in the south-western corner (of the mandala).

OM RAGA RATI:

The attention of Sarasvati is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to purify the fire element in all beings and to assure them of the infiniteness of joy. Then she takes her seat in the north-western corner (of the mandala).

OM VAJRA RATI:

The attention of Gauri is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to purify the wind element in all beings and to assure them of the infiniteness of equanimity. Then she takes her seat in the north-eastern corner (of the mandala).

OM AH HUM:

The four skullcups come forth to purify the faults of the six objects. They take their seats in the four outer corners (of the mandala).

OM AH HUM:

The celestial mansion comes forth to purify the faults of the environment and to affirm all who dwell in bliss. The palace becomes one with the (imagined) commitment palace.

Consecration of the Sense Organs

At both eyes of all mandala deities, out of **KSIM** and a wheel, arises Eye Vajra who is similar in form to the Ignorance Yamantaka.



 At both ears, out of **JRIM** and a vajra, arises Ear Vajra. He is black and has three faces: black, white, and red. The first (upper) pair of his six arms hold a curved knife and a skullcup; the two lower hands on the right hold a vajra and a sword, the two lower left ones a wheel and a lotus.

At both openings of the nose, out of **KHAM** and a jewel, arises Nose Vajra resembling Miserliness Yamantaka.



 At the root of the tongue, out of **RAM** and a lotus, arises Tongue Vajra resembling Attachment Yamantaka.

At the forehead, out of **KAM** and a sword, arises Body Vajra resembling Jealousy Yamantaka.



 At the navel, out of **SAM** and a vajra, arises Mind Vajra. He is white and has three faces: white, blue and red. The first (upper) pair of his six arms hold a curved knife and a skullcup; the two lower hands on the right hold a vajra and a sword, the two lower left ones a wheel and a lotus.

All deities sit on a lotus and moon seat.

Consecration of Body, Speech and Mind

All deities (of the mandala) have a **HUM** at their heart from which arises a blue five-pronged vajra marked with a **HUM** at its hub. From the vajra and the seed syllable comes Mind (Citta)Vajra resembling Ear Vajra.

From **AH** at their throats arises a red eight-petaled lotus marked with **AH** at its center. From the lotus and the seed syllable comes Speech(Waka)Vajra resembling Attachment Vajra.

From **OM** at their crowns arises a white wheel marked with **AH** at its hub. From the wheel and the seed syllable comes Body (Kaya)Vajra resembling Ignorance Vajra.

From light rays of the seed syllable at my heart comes light inviting the deities of the Three Vajras. They appear in front to receive the offerings:

From light rays of the seed syllable at my heart come white Carcika, blue Varahi, red Sarasvati and green Gauri, who hold various offerings in their hands and make the offerings.

OM HRIH SHTRIH HAH (*libation*)

OM HUM HUM PHAT (*water for the feet*)

OM VIKRTANANA DUSHTAM SATTVA DAMAKA GAH GAH (*perfume*)

OM KUMAHA RUPINE JAH JAH HUM PHAT (*flowers*)

OM HRIH HAH HAI PHAT (*incense*)

**OM DIPTA LOCHANA VIKRTANANA MAHA ATTATTA HASA NA
DINT DIPTA YE SVAHA** (*light*)

OM VAJRA NAIVIDYA AH HUM (*divine food*)

OM VAJRA SHABDA AH HUM (*music*)

(As this is a mental offering, the mudras are not done and the bell and damaru are not rung.)

The goddesses are re-absorbed.

Through the light rays the deities of the Three Vajras are hooked and then become one with the imagined Three Vajras.

Mind:

OM SARVA TATHGATA CITTA VAJRA SVABHAVA ATMAKO HAM

Speech:

OM SARVA TATHGATA WAKA VAJRA SVABHAVA ATMAKO HAM

Body:

OM SARVA TATHGATA KAYA VAJRA SVABHAVA ATMAKO HAM

I am the essence of the Three Vajras of all tathagatas.

Invitation of the Wisdom Deities

From the HUM at my heart light rays emanate. (☞ with Hook Mudra)

**OM HRIH HA BHO MAHA KRODHA AGACCHA AGACCHA
ASMAD PUJA PHATI-GRIHNHANTU PRASADA MEDI-MANA
KURU SVAHA**

The light rays bring forth from their natural abodes to the space before me the supporting mandalas of the glorious Thirteen Deity Vajrabhairava and its supported deities, similar to what I have visualized.

OM HRIH SHTRIH VIKRTANANA HUM PHAT

(☞ ☛ Sprinkle from the inner offering cup to eliminate the hindrances of the offering.)

(Make offerings with:)

OM HRIH SHTRIH HAH (*libation*)

OM HUM HUM PHAT (*water for the feet*)

OM VIKRTANANA DUSHTAM SATTVA DAMAKA GAH GAH (*perfume*)

OM KUMAHA RUPINE JAH JAH HUM PHAT (*flowers*)

OM HRIH HAH HAI PHAT (*incense*)

**OM DIPTA LOCHANA VIKRTANANA MAHA ATTATTA HASA NA
DINT DIPTA YE SVAHA** (*light*)

OM VAJRA NAIVIDYA AH HUM (*divine food*)

OM VAJRA SHABDA AH HUM (*music - no bell and damaru*)

(Invitation of the wisdom beings above to appear above the crown of the commitment beings:)

OM MUNGARA JAH

(Becoming one with the respective commitment being:)

OM DANDA HUM

(Inseparable union with the respective commitment being:)

OM PADMA BAM

(Empowerment:)

OM KHANGA HOH

Inviting the Empowering Deities

OM HRIH HA BHO MAHA KRODHA AGACCHA AGACCHA

ASMADE PUJA PHATI-GRIHNHANTU PRASADA MEDI-MANA

KURU SVAHA

Once more from the **HUM** at my heart light rays emanate and bring forth to the space before me the Buddhas together with their Bodhisattva offspring, residing in the ten directions.

OM HRIH SHTRIH HAH (*libation*)

OM HUM HUM PHAT (*water for the feet*)

OM VIKRTANANA DUSHTAM SATTVA DAMAKA GAH GAH (*perfume*)

OM KUMAHA RUPINE JAH JAH HUM PHAT (*flowers*)

OM HRIH HAH HAI PHAT (*incense*)

**OM DIPTA LOCHANA VIKRTANANA MAHA ATTATTA HASA NA
DINT DIPTA YE SVAHA** (*light*)

OM VAJRA NAIVIDYA AH HUM (*divine food*)

OM VAJRA SHABDA AH HUM (*music*)

(Do not ring the bell and damaru.)

Initiating and Sealing by the Empowering Deities

“O Tathagata Buddhas, I request you to confer empowerment on me.”

Having thus been requested, they emanate goddesses such as Charchika and so forth, who first proclaim auspicious verses and then hold up moonlight-white vases filled with the five nectars, with the words:

“Just as all the Buddhas received empowerment as soon as they were born, likewise do we now confer this empowerment with pure heavenly water.”

Speaking thusly, they confer the empowerment upon the crown of my head, whereby my entire body becomes filled with the empowering water, purifying me of all my stains. The excess water that stays on the crown of my head as a protrusion is transformed: The main face of the principal deity is crowned by Akshobhya; the faces of the deities in the east and south-east by Vairochana; in the south and south-west by Ratnasambhava; in the west and north-west by Amitabha; in the north and north-east by Amoghasiddhi.

The empowering deities dissolve into me.

Consecration of Sense Offerings for the Self-generation

OM HRIH SHTRIH VIKRTANANA HUM PHAT

(  *Sprinkle from the inner offering cup.*)

**OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA
SHUDDHO HAM**

Everything becomes empty. From within the state of emptiness, from (eight) AH's come vast and expansive skull-cups, inside of which are HUM's. The HUM's melt and become libation, cooling water for the feet, perfume, flowers, incense, a butter lamp, food and music. By nature they are bliss and emptiness; in aspect they are the offering substances. Their function is to confer distinguished, uncontaminated bliss as objects to be enjoyed by the six cognitive powers.

**OM ARGHAM AH HUM / OM PADYAM AH HUM
OM GANDHE AH HUM / OM PUSHPE AH HUM
OM DHUPE AH HUM / OM ALOKE AH HUM
OM NAIVIDYA AH HUM / OM SHABDA AH HUM**

(   *Do the mudras and ring bell and play damaru.*)

Sense Offerings to the Self-generation

**OM YAMANTAKA ARGHAM PRATICCHA HUM SVAHA
OM YAMANTAKA PADYAM PRATICCHA HUM SVAHA
OM YAMANTAKA GANDHE PRATICCHA HUM SVAHA
OM YAMANTAKA PUSHPE PRATICCHA HUM SVAHA
OM YAMANTAKA DHUPE PRATICCHA HUM SVAHA**

OM YAMANTAKA ALOKE PRATICCHA HUM SVAHA
OM YAMANTAKA NAIVIDYA PRATICCHA HUM SVAHA
OM YAMANTAKA SHABDA PRATICCHA HUM SVAHA

(☞ ☞ play bell and damaru)

Inner Offering to the Lamas of the Lineage, the Yidams, Protectors and So Forth

I offer to the mouth of my precious and kind root Guru, who is the essence of the entire body, speech and mind, good qualities and virtuous activities of all the Buddhas of the ten directions and three times, who is the source of the eighty-four thousand groups of teachings, and who is the lord of all the Sangha community of Arya Noble Ones - **OM AH HUM**

☞ ☞ *Hold up the skull-cup in your right hand with its front facing away from you. Stir or make the gesture of stirring the inner offering with the left ring finger three times clockwise. Then sprinkle the offering to the root guru from the level of the crown, to the lineage lamas from the level of the eyebrows, to the deities of the mandala and of the four classes of tantra from the level of the heart, to Dharmaraja, the oath bound protectors and to the dakas, dakinis and so forth from the level of the navel, and for the lords of the sites and the sentient beings of the six realms, it is sprinkled with the mudra of supreme bestowal at the level of the knee. While making the inner offering, strongly visualize that the wisdom of bliss and emptiness is generated in the guests of the offering.*

(Extensive version - optional:)

To the mouth of the glorious and great Bhagavan Vajrabhairava - **OM AH HUM.**

To the mouth of the wisdom dakini - **OM AH HUM.**

To the mouth of Lalitavajra - **OM AH HUM.**

To the mouth of Amoghavajra - **OM AH HUM.**

To the mouth of Jnanakaragupta - **OM AH HUM.**

To the mouth of Padmavajra - **OM AH HUM.**

To the mouth of Dipamkararakshita - **OM AH HUM.**

To the mouth of Ra Lotzawa Dorje Drag - **OM AH HUM.**

To the mouth of Ra Choerab - **OM AH HUM.**

To the mouth of Ra Yeshe Senge - **OM AH HUM.**

To the mouth of Ra Bum Senge - **OM AH HUM.**

To the mouth of the Venerable Ga Lotzawa - **OM AH HUM.**

To the mouth of Rongpa Sherab Senge - **OM AH HUM.**

To the mouth of the Lama Yeshe Palwa - **OM AH HUM.**

To the mouth of the Dharma-Lord Dhondrub Rinchen - **OM AH HUM.**

To the mouth of the King of Dharma, the great Tsongkhapa - **OM AH HUM.**

To the mouth of the Sun of the Teachings, Khedrub Geleg Palzangpo - **OM AH HUM.**

To the mouth of the Venerable Sherab Senge - **OM AH HUM.**

To the mouth of the Vinaya-holder Paldan Zangpo - **OM AH HUM.**

To the mouth of Jamyang Gedun Phelwa - **OM AH HUM.**

To the mouth of the great tantric abbot Tashi Phagpa - **OM AH HUM.**

To the mouth of the great tantric abbot Samdrub Gyatso - **OM AH HUM.**

To the mouth of the great tantric abbot Tzondru Phagpa - **OM AH HUM.**

To the mouth of the great tantric abbot Dorje Zangpo - **OM AH HUM.**

To the mouth of the great tantric abbot Sangye Gyatso - **OM AH HUM.**

To the mouth of the omniscient (First) Panchen Lama Losang Choekyi Gyaltsan - **OM AH HUM.**

To the mouth of the Vajra-holder Konchog Gyaltsan - **OM AH HUM.**

To the mouth of the (Second) Panchen Lama Losang Yeshe - **OM AH HUM.**

To the mouth of His Holiness (the Seventh Dalai Lama) Losang Kalsang Gyatso - **OM AH HUM.**

To the mouth of the lord of the realized ones, Rolpai Dorje - **OM AH HUM.**

To the mouth of the great throne-holder Ngawang Tsultrim - **OM AH HUM.**

To the mouth of the great throne-holder Jangchub Choephel - **OM AH HUM.**

To the mouth of Dragri Losang Choejor Gyatso - **OM AH HUM.**

To the mouth of the great tutor Lingtrul Losang Lungtog Tenzin Trinley - **OM AH HUM.**

To the mouth of the great abbot Khyenrab Tenpa Choephel, the glorious excellent one - **OM AH HUM.**

To the mouth of the kind root Guru Vajradhara (Phabongkha Rinpoche) Dechen Nyingpo, the glorious excellent one - **OM AH HUM.**

To the mouth of my all-kind root Guru Vajradhara Kyabje Yongdzin Ling Rinpoche, Jetzun Thubten Lungtog Namgyal Trinley, the glorious excellent one - **OM AH HUM.**

To the mouth of Kyabje Yongdzin Trijang Rinpoche, Jetzun Losang Yeshe Tenzin Gyatso, the glorious excellent one - **OM AH HUM.**

To the mouth of His Holiness the Fourteenth Dalai Lama, Jetzun Jampal Ngawang Losang Yeshe Tenzin Gyatso - **OM AH HUM.**

(Short version:)

To the lineage gurus - **OM AH HUM.**

(Continuation for both versions:)

Furthermore, to the mouths of the Gurus together with their lineage, who have conferred empowerments on me, explained the tantras and given the oral teachings - **OM AH HUM.**

OM YAMANTAKA HUM PHAT / OM AH HUM

Furthermore, to the mouths of the yidams of the four great classes of tantra and to the mouths of the hosts of deities related to their mandalas - **OM AH HUM.**

To the mouth of Dharmaraja together with his entourage - **OM AH HUM.**

Furthermore, to the mouths of the oath-bound protectors, who, having first seen the Buddhas, heard the holy Dharma teachings and relied upon the Sangha community of Arya Noble Ones, then promised to protect the teachings and the four sections (of ordained ones), and upon whom the former Gurus have relied and practised - **OM AH HUM.**

To the mouths of the vira-heroes, yoginis, directional protectors, realm protectors, nagas and so forth of the twenty-four sacred lands, thirty-two sacred sites and eight great charnel grounds - **OM AH HUM.**

To the mouths of the local deities of the natural sites and to the mouths of all sentient beings as deities - **OM AH HUM.**

All the Buddhas of the ten directions are brought forth and dissolve into my body.

OM HRIH SHTRIH VIKRTANANA HUM PHAT

OM AH HUM

OM AMRITA SVADANA SVABHAVA ATMAKO HAM

All the guests are delighted and satiated by this wisdom nectar.

Praise

(Ring a bell while reciting this verse of praise.)

Non-dual, exclusive, pervasive body,
With equanimity to all-the father of all Victors
Having become the sphere of reality-the mother of all Victors
The wisdom of the heroic mind-the son of all Victors
Prostrations to Manjushri, who is complete in glory.

Though the Truth Body has neither love nor hate
For the purpose of taming the malignant ones of the three worlds,
By compassionate method emanates the body of the King of Fury.
Prostrations to Bhairava Yamantaka.

(Praise of the Principal Deity with Retinue:)

Yamantaka, the complete destroyer,
You the essence of Vajra Ignorance,
The nature of the teacher of all the Buddhas,
Prostrations and praise to the Vajra Body.

Yamantaka, the complete destroyer,
You the essence of Vajra Slander
Identical with the Vajra Heart-mind,
Prostrations and praise to Ratnavajra.

You the essence of Vajra Attachment,
Yamantaka the complete destroyer
Identical with the Vajra Speech,
Prostrations and praise to the Vajra Speech.

You the essence of Vajra Jealousy,
The doer of Yamdntaka's actions
Identical with the Vajra Body,
Prostration to the Sword in Hand.

(The deities of the retinue answer as if it came from one voice:)

You are the essence of all Buddhas,
All Buddhas are one with you.
Most Supreme of all supreme Buddhas,
Prostration and praise to the Master of the Mandala!

(At this point, generate divine pride and clarity, and perform analytical and single-pointed meditation on the subtle and coarse generation stages, following the methods of training in the profound and the vast, as in accordance with the profound ear-whispered teachings.

Analyzing the meditator, the object of meditation, and meditation itself you find nothing. The phenomena are like an illusion. While beholding the deity you should maintain the inner conviction that it does not have any nature of its own.

The two exercises mentioned above constitute the coarse meditation.

In order to invoke special concentration you should visualize a moon disc at the tip of your nose. On this moon disc stands a blue vajra of the size of a mustard seed. Once you have gained stability with this exercise you should visualize many vajras emanate from that place which then are reabsorbed again.

That exercise constitutes the subtle meditation.

(If you get tired of training those stages of concentration meditate on purity as follows:)

Minding the Symbolism

Your nine faces like this are for the nine scriptural categories. Your two horns are for the two levels of truth. Your thirty-four arms plus your body, speech and mind, these thirty-seven are for the thirty-seven limbs of enlightenment and your sixteen legs are for the sixteen types of emptiness. The union with the mother consort is for ever-expanding great bliss. The person and so forth

are for the eight powerful attainments, and the vulture and so on are for the eight powers. Your nakedness is for not being obscured by obstacles and your hair bristling upward shows your achievement of the elevated state of Nirvana. The meaning of these in short is as follows.

The subject matter of the nine scriptural categories, which is the basis of what is to be ascertained, is the illusion-like relative level and the space-like ultimate level of truth. The path for comprehending these is the thirty-seven limbs of enlightenment. The main point of this path for understanding the ultimate level is understanding the sixteen types of emptiness and the method for this is to remain inseparably with the great bliss. The fruit to which you are led by this path is the common and uncommon powerful attainments and; of these two, the principal one is Nirvana in which all obstacles are eliminated.

Thus with a body appearing in the form of Vajrabhairava, I remember its significance like this.



Consecrating the Rosary

OM HRIH SHTRIH VIKRTANANA HUM PHAT

(Do not sprinkle. Visualize that all hindrances of the rosary are expelled.)

**OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA
SHUDDHO HAM**

Everything becomes empty.

From within the state of emptiness arise from the syllables **ME** lotus flowers which are marked with **ME**. They transform into Attachment Yamantaka who is red in color with three faces: red, blue, and white. The first pair of his six arms, holding a curved knife and a skullcup, embraces a consort similar to himself; the two lower hands on the right hold a lotus and a sword, the two lower left ones a jewel and a wheel.

At his crown is **OM**, at the throat **AH**, and at the heart **HUM**. From the **HUM** at the heart radiate rays of light inviting the wisdom and empowerment deities.

JAH HUM BAM HOH.

The empowering deities confer the empowerment, whereby the (Vajrabhairavas) acquire Amitabhas crowning their heads.

OM ARO LIK HUM PHAT

(Do not do the mudras, and do not ring the bell and damaru.)

The Attachment Yamantakas melt and take on the form of a mala made from blood-dripping human heads.

Mantra Recitation

(For the principal deity) the root mantra and the other mantras are arranged clockwise around the concentration being. The other deities have at their heart a sun disc with the respective attribute marked with the seed syllable around which the respective mantra is arranged clockwise. All mantra syllables are standing upright.

For the combination of peace and wrath, the mantra of Manjushri:

OM ARAPA TZANA DHIH

ཨོཾ་ཨ་ར་པ་ཙ་ན་འ་དྲི་མི།

The Root Mantra:

**OM YAMARAJA SADOMEYA / YAMEDORU NAYODAYA / YADAY-
ONI RAYAKSHAYA / YAKSHEYACCHA NIRAMAYA / HUM HUM
PHAT PHAT SVAHA**

ཨོཾ་ཡ་མ་ར་ཇ་མ་དོ་མེ་ཡ་ཡ་མེ་དོ་སྤུན་ཡོ་ད་ཡ་ཡ་དུ་ཡོ་ནི།
ར་ཡ་ཀྲེ་ཡ་ཡ་ཀྲེ་ཡ་རྩོ་ནི་རུ་མ་ཡ་ཧྲུྃ་ཧྲུྃ་ཕྱེ་ཕྱེ་སྣ་སྣ།

The Action Mantra:

OM HRIH SHTRIH VIKRTANANA HUM PHAT

ཨོཾ་ཧྲིཾ་ཤྲིཾ་ཤྲི་གྲི་ཏ་ན་ན་ཧྲུྃ་ཕྱེ་ཕྱེ།

The Essence Mantra:

OM YAMANTAKA HUM PHAT

ཨོཾ་ཡ་མ་རྩ་གྲ་ཀ་ཧྲུྃ་ཕྱེ་ཕྱེ།

The Mantra of the Mother Consort:

OM VAJRA VETTALI AGACCHA HUM JAH SVAHA

ཨོཾ་བརྗ་བེ་ཏུ་ལི་ཨུ་གཙུག་ཨུ་གཙུག་རྩི་ཇི་སྐྱུ་ཏུ།

The Mantra of the Deities of the Mandala:

OM JINA JIK HUM PHAT
OM RATNA DHRK HUM PHAT
OM ARO LIK HUM PHAT
OM PRAJNA DHRK HUM PHAT
OM MUDGARA DHRK HUM PHAT
OM DANDA DHRK HUM PHAT
OM PADMADHRK HUM PHAT
OM KHADGA DHRK HUM PHAT
OM MOHA RATI HUM PHAT
OM DWESA RATI HUM PHAT
OM RAGA RATI HUM PHAT
OM VAJRA RATI HUM PHAT

ཨོཾ་ཇི་ཀ་ཇི་གཙུག་ཨུ་ཕུ།
ཨོཾ་རཏ་ཀ་ཇི་གཙུག་ཨུ་ཕུ།
ཨོཾ་ལེ་ལོ་ལི་གཙུག་ཨུ་ཕུ།
ཨོཾ་ཤུ་ཇི་གཙུག་ཨུ་ཕུ།
ཨོཾ་མུད་ག་ཏུ་གཙུག་ཨུ་ཕུ།
ཨོཾ་དམ་ཇི་གཙུག་ཨུ་ཕུ།
ཨོཾ་བུ་ཇི་གཙུག་ཨུ་ཕུ།
ཨོཾ་ཁུ་ཇི་གཙུག་ཨུ་ཕུ།
ཨོཾ་ལོ་ཏ་ཏེ་གཙུག་ཨུ་ཕུ།
ཨོཾ་ཏུ་ཏ་ཏེ་གཙུག་ཨུ་ཕུ།
ཨོཾ་ཏུ་ག་ཏེ་གཙུག་ཨུ་ཕུ།
ཨོཾ་བརྗ་ཏེ་གཙུག་ཨུ་ཕུ།

Recite each of these as much as possible. They dissolve into one's heart. Think that one's mind is blessed.

Then, during the hundred-syllable mantra, think that a stream of nectar flows from the letter HUM surrounded by the hundred syllables at the heart of the respective lord of the family, and think that all downfalls are eliminated. Recite the hundred-syllable mantra while ringing bell ◀:

**OM YAMANTAKA SAMAYA MANUPALAYA / YAMANTAKA TENO
PATISHTA / DRIDHO ME BHAVA / SUTO KAYO ME BHAVA / SUTO
KAYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SIDDHIM ME
PRAYACCHA / SARVA KARMA SUCHA ME / CHITAM SHRIYAM
KURU HUM / HA HA HA HA HOH / BHAGAVAN / YAMANTAKA
MA ME MUNCHA / YAMANTAKA BHAVA MAHA SAMAYA SATTVA
/ AH HUM PHAT**

Making Offerings and Praise

**OM YAMANTAKA ARGHAM / PADYAM / GANDHE / PUSHPE /
DRUPE / ALOKE / NAIVIDYA / SHABDA PRATICCHA HUM
SVAHA**

(Do the mudras and while saying SHABDA, ring ◀ ♪.)

OM YAMANTAKA HUM PHAT / OM AH HUM

(Make the inner offering.)

While ringing ◀ ♪ say the praise:

Supreme form, extremely great fury,
Intrepid one, enjoyer of supreme objects,
Who acts to tame those hard to tame,
To Vajrabhairava I bow down.



Conclusion of the Session

Torma Offering

Generation of the Torma Guests

In front of me instantly arises the mandala of Vajrabhairava.

From the HUM at my heart light rays come forth inviting the wisdom mandala which then melts into the imagined mandala.

From my heart come wrathful ones holding lassos and hooks. They hook the (fifteen) directional protectors at their hearts, bind their necks with the lassos, and pull them in:

**OM HRIH SHTRIH VIKRTANANA HUM HUM PHAT PHAT /
SARVA DUTRAM INDRA ANDINA /
SAPARIVARA AKARKAYA JAH SVAHA.**

They are then placed as follows:



In the **east** is orange **Indra** riding an elephant. He has thousand eyes; holding a vajra in his right hand and with his left showing a threatening gesture.



To his left is black **Vishnu** riding a Garuda. His right hands hold a wooden club and a knife wheel; his left a conch shell and Kaustubha jewel.



In the **south** is black **Yama** riding a water buffalo. His yellowish red hair bristles upwards. His right hand he holds a club, his left showing a threatening gesture.

In the **west** is white (Water God) **Varuna** riding a serpent holding a snake lasso.



In the **north** is yellow **Kubera**. With his big body he sits on a treasure. In his right he holds a (bidzapura) fruit, in his left a mongoose.



To his left is white **Ganesha** with an elephant trunk and riding a mouse. His right hands hold a mala and a battle axe, in his left a radish and a Ladu sweet.



In the **north-east** is white (Isana) **Maheshvara** riding an ox. With his long hair bundled high, the first pair of his hands hold a trident and a skullcup and the second embrace his consort Gauri.



In the **south-east** is red (Fire God) **Agni** riding a goat. His right hand holds a mala and his left a Kundika jar.





In the **south-west** is blue **Raksha** wrathfully riding a human corpse. His right hand holds a drigug and his left a skullcup.



In the **north-west** is smoke-colored (Wind God) **Vayudeva** riding an antelope and his hands holding the wind cloth.

Above are:



White (Moon God) **Chandra** resting on a Kumata flower and holding Kumata flowers in both hands.



Red (Sun God) **Akaya** driving a cart drawn by seven horses and holding lotus flowers with both hands. Yellow four-faced **Brahma** riding a swan. His right hands hold a Kundika jar and showing a threatening gesture; his left a club and a mala.

Below are:

Yellow (Earth Goddess) Vasuma resting on a lotus. Her right hand shows the witnessing mudra and her left holds a vase.



Blue (Thangsangri) Vimachitrin sitting on a cart. His right hand holds a sword and his left is showing a threatening gesture.

They are all surrounded by the Jungpo Demons of the three world spheres.



From my heart come forth wrathful Bhairavas holding phurbas in their hands.

**OM HRIH SHTRIH VIKRTANANA HUM HUM PHAT PHAT /
SARVA DU'TRAM INDRA ANDINA /
SAPARIVARA AKARKAYA JAH SVAHA.**

With their phurbas they touch heart, throat and (the whole) body of the directional protectors which miraculously transform and arise in the form of the principal deity with one face and two arms holding a curved knife and skull-cup embraced by the mother consort.

Consecration of the Sense Organs

At both eyes are white **KSHIMs**; at the ears black **JRIMs**; at the nose openings yellow **KHAMs**; at the root of the tongue a red **RAM**; at the forehead a green **KAM**; and at the navel a white **SAM**.

Consecration of Body, Speech and Mind

At my heart is blue **HUM**, at my throat red **AH**, and at my crown white **OM**.

Invitation of the Wisdom Beings and the Empowerment Deities

From the **HUM** at my heart light rays shine forth inviting from their natural abodes the wisdom beings and the empowerment deities. The wisdom beings melt and the empowering deities bestow the empowerment. The faces of the Vajrabhairavas are crowned with Akshobhya.

Consecration of the Tormas

OM HRIH SHTRIH VIKRTANANA HUM PHAT

OM SVABHAVA SHUDDAH SARVA DHARMAH SVABHAVA SHUDDHO HAM

Everything becomes empty.

From within a state of emptiness, from a **YAM**, comes a blue bow-shaped wind mandala marked with banners, on top of which from a **RAM** comes a red triangular fire mandala. On top of that, from **AH's** comes a grate of three human heads, on top of which from an **AH** comes a white skull-cup. Inside it, in the east from **BHRUM** comes the flesh of a bull marked with a **GO**. In the south from an **AM** comes the flesh of a dog marked with a **KU**. In the west from a **JRIM** comes the flesh of an elephant marked with a **DA**. In the north from a **KHAM** comes the flesh of a horse marked with a **HA**, and in the center from a **HUM** comes the- flesh of a human marked with a **NA**. In the southeast from a **LAM** comes feces marked with a **BI**. In the southwest from a **MAM** comes blood marked with a **RA**. In the northwest from a **PAM** comes white Bodhicitta marked with a **SHU**. In the northeast from **TAM** comes marrow marked with a **MA**. And in the center from a **BAM** comes urine marked with a **MU**. On top of this are a white **OM**, a red **AH** and a blue **HUM** stacked one atop the other. From the **HUM** at my heart light rays emanate, striking the wind, whereby the wind moves, the fire blazes and the substances inside the skull-cup melt and boil. From the three syllables, light rays emanate successively, hooking back the vajra body, vajra speech and vajra mind, which dissolve successively into the three syllables. These then fall into the skull-cup and melt. By means of the **HUM**, the faults of color, odor and potential are cleansed. By means of the **AH**, it is transformed into nectar. By means of the **OM**, it increases and becomes huge.

OM AH HUM (3x)

The tongues of these guests transform from **HUM's** into white single-spoked vajras with tubes of light.

Offering to the Principal Father and Mother Deity

OM HRIH SHTRIH VIKRTANANA HUM PHAT VAJRA BHAIRAVAYA ADHIPATI VAJRA VETTALI IMAM BALINGTA KHA KHA KHAHI KHAHI HUM PHAT SVAHA. (3x)

Offering to Deities of the Mandala

OM JINA JIK / RATNA DHRK / ARO LIK / PRAJNA DHRK / MUDGARA DHRK / DANDA DHRK / PADMADHRK / KHADGA DHRK / MOHA RATI / DWESA RATI / RAGA RATI / VAJRA RATI / IMAM BALINGTA PRATICCHA HUM SVAHA.

(Imagine that the deities partake in the essence of the torma through their vajra tongues. This first torma is offered to the supramundane deities.)

Outer and Inner Offerings (to the Supramundane Deities)

OM HRIH SHTRIH HAH (*libation*)

OM HUM HUM PHAT (*water for the feet*)

OM VIKRTANANA DUSHTAM SATTVA DAMAKA GAH GAH (*perfume*)

OM KUMAHA RUPINE JAH JAH HUM PHAT (*flowers*)

OM HRIH HAH HAI PHAT (*incense*)

**OM DIPTA LOCHANA VIKRTANANA MAHA ATTATTA HASA NA
DINT DIPTA YE SVAHA** (*light*)

OM VAJRA NAIVIDYA AH HUM (*divine food*)

OM VAJRA SHABDA AH HUM (*music*)

OM YAMANTAKA HUM PHAT OM AH HUM (*Inner Offering*)

Brief Praise

(Ring a bell while reciting this verse of praise.)

Non-dual, exclusive, pervasive body,

With equanimity to all-the father of all Victors

Having become the sphere of reality-the mother of all Victors

The wisdom of the heroic mind-the son of all Victors

Prostrations to Manjushri, who is complete in glory.

Though the Truth Body has neither love nor hate

For the purpose of taming the malignant ones of the three worlds,

By compassionate method emanates the body of the King of Fury.

Prostrations to Bhairava Yamantaka.

Sense and Inner Offerings to the Direction Protectors

From a blue **HUM** at my heart light rays emanate in the form of hooks and draw back the fifteen directional protectors together with their entourage, who settle in the cardinal and intermediate directions. Instantaneously they melt into clear light and then arise in the form of glorious Vajrabhairava with one face and two arms holding a curved knife and skull-cup. The tongues of these guests transform from **HUM's** into white single-spoked vajras with tubes of light.

Consecration:

**OM YAMARAJA SADOMEYA / YAMEDORU NAYODAYA / YADAY-
ONI RAYAKSHAYA / YAKSHAYACCHA NIRAMAYA HUM HUM
PHAT PHAT SVAHA**

Offering:

OM BHUCHARANA / YA PATALA CHARAYA / MAN KHECHARAYA / TA PURVA NIGANAM / KA DAKSHINA DIGAYA / HUM PASHCHMI MANAM PHAT / UTTARA TIGAYA OM-I / HRIH-YA SHTRI-VA / VI-KSHI / KRI-KO / TA-E / NA-A / NA-DE / HUM BHYOH PHAT SARVA BHUTE BHYAH (3x)

ཨོྩ་ལྷ་ཙ་འ་འོ་ཡུ་ལྷ་ཏུ་ལ་ཙ་རྣ་ཡ་ལྷ་མ་ལེ་ཙ་རྣ་ཡ། ཏ་ལྷ་འ་བ་ནི་གྲ་འོ།
ཀ་ད་གྲི་ཏ་དྲི་གྲ་ཡ། རྩྱི་བ་ཤི་ཙ་མ་འོ། སྤའ་ལྷ་ད་ཏ་འ་ཏི་གྲ་ཡ། ཨོྩ་ཨི།
རྩྱི་ཡ། རྩྱི་བ་ཤི་གྲི་གྲི་གོ། ཏུ་ཨི། མ་ལེ་མ་ལེ་དེ། རྩྱི་རྩྱི་ལྷ་ལྷ་ལྷ་ལྷ་ལྷ།

Outer Offerings:

OM DASHADIKA LOKAPALA SAPARIWARA ARGHAM PRATICCHA HUM SVAHA

OM DASHADIKA LOKAPALA SAPARIWARA PADYAM PRATICCHA HUM SVAHA

OM DASHADIKA LOKAPALA SAPARIWARA GANDHE PRATICCHA HUM SVAHA

OM DASHADIKA LOKAPALA SAPARIWARA PUSHPE PRATICCHA HUM SVAHA

OM DASHADIKA LOKAPALA SAPARIWARA DHUPE PRATICCHA HUM SVAHA

OM DASHADIKA LOKAPALA SAPARIWARA ALOKE PRATICCHA HUM SVAHA

OM DASHADIKA LOKAPALA SAPARIWARA NAIVIDYA PRATICCHA HUM SVAHA

OM DASHADIKA LOKAPALA SAPARIWARA SHABDA PRATICCHA HUM SVAHA

( Do the mudras and while saying SHABDA, ring bell and play damaru)

Inner Offering:

OM DASHAKIKA LOKAPALA SAPARIWARA OM AH HUM

Brief Praise

Ring bell 𑖀 and play damaru while reciting the praise and exhortation.

O Karmayama, ogresses, dakinis, evil spirits and zombies,
All of whom are sworn as outer and inner protectors,
Who in the presence of the Subduer and Dharma Lord Manjushri,
Pledged to tame the demons and protect the teachings -
O with a wishful mind I bow and turn to you.
O directional protectors, with your entourage,
Please bring to completion my virtuous deeds
And act with virtuous conduct to pacify all interferers.

Requesting Forbearance

OM YAMANTAKA SAMAYA / MANU-PALAYA / YAMANTAKA
TENOPATISHTA / DRIDHO ME BHAVA / SUTO KAYO ME BHAVA
/ SUPO KAYO ME BHAVA / ANURAKTO ME BHAVA / SARVA
SIDDHI ME PRAYACCHA / SARVA KARMA SUCHA ME / CHIT-
TAM SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAVAN /
YAMANTAKA MA ME MUNCHA / YAMANTAKA BHAVA MAHA
SAMAYA SATTVVA / AH HUM PHAT

(𑖀 Ring bell while reciting the hundred-syllable mantra.)

Whatever I have done incorrectly because of not finding the proper materials,
or not fully knowing or lack of ability, please be patient with all of these.

(𑖀 Ring bell and play while reciting this verse.)

Requesting to Depart

OM AH VAJRA MUH 𑖀

The directional protectors together with their entourage return to their natural abodes.

Extensive Prayer

(If abbreviated, proceed to Short Prayer.)

By the force of such things as my mantra recitation and single-minded concentration like this on the circle of the wrathful Lord Yamantaka's mandala - which is the play of emptiness and bliss appearing clearly like a rainbow on the face of a stainless mirror - a Ganges-like river of virtue has been gathered. By this, combined with a host of streams of all beings' good deeds, and by my having trained in the common paths to liberation as well as in the conduct of the Bodhisattva vows, may my mind become filled with a treasury of nectar of (having traveled) the common paths to their end.

By the divine waters of the vase empowerment, may all ordinary appearance

and attitude be purified. And by the higher, supreme empowerments, may the speech of the Conquerors, the sphere of the clear light, and the state of union be actualized.

May I protect, even at the cost of my life, all the pure vows and commitments, without exception, that I have promised to keep at that time before the eyes of the Gurus and deities. They are the supreme root of all attainments.

By devoting myself to striving in four (daily) sessions, like the flow of a river, on the coarse and subtle yogas of the first stage (of practice) which is the ripening path that produces success on the completing stage, may I completely cut off ordinary appearance and attitudes.

By pleasing - with offerings, praises and my supreme practice - the field of merit pervading all space which I have invoked with an orb of light from my heart as the Supreme Vira-Hero, may I complete the great collection of merit.

Having established the pride of the Truth Body through the discriminating wisdom that has ascertained the profound emptiness which is the meaning of mantra, through having analyzed with stainless reasoning, may I acquaint myself fully with peerless wisdom.

By single-minded concentration on the ten furiously Wrathful Ones who abide in the fiercely blazing (command) wheel, may I gain the power to pull out from their root the black forces of evil, as well as all demons.

In the hub of this wrathful and mighty wheel, the celestial mansion of jewel-like light with a nature of pristine awareness is everything beautiful condensed into one. By meditating on this nectar for the eyes, may I establish a supreme Buddha-field.

By constantly meditating upon Manjushri whose radiant feet are on a full moon disc on a mandala of wind in the center of the mansion, may I attain an Enjoyment Body free from the stains of the intermediate state.

Through the rough and fine yogas done with a complete, full body of Vajrabhairava which I have attained from a wrathful vajra and a seed syllable coming from a Sun that burns away masses of conceptions, may I sport the dance of a Supreme Emanation Body that has abandoned all the stains of rebirth.

May I develop the supreme insights of the completion stage in conjunction with the thirty-seven limbs of enlightenment, which are the main points of the nine categories that condense all the Buddha's scriptural texts without exception.

May I completely master single-minded concentration on the sixteen types of emptiness in union with the simultaneously-born great bliss that comes from the emanating and collecting of the white and red bodhicitta from penetrating the vital point of the vajra body.

The supreme method for this is the glorious illusory body which is attained

from dissolving the energy winds into the central energy-channel induced by the three aspects of emptiness. May faultless signs of this appear, such as the mirage and so forth.

By (meditating) in accordance with the yoga of pure wisdom, may I then, in accordance with the yoga of shape, arise in the bodily form of a deity, beautifully adorned with the major marks and minor signs of a Buddha, arising like a bubble in an ocean of water.

From entering with a beautiful illusory body over and over again into the clear light and thus manifesting the meaning (clear light of) simultaneous (emptiness and bliss), may I attain a state of union on the pure paths of learning in which I have abandoned the obstacles of delusions preventing liberation.

By totally familiarizing myself with this supreme simultaneously-born bliss, I shall abandon without exception all instincts of delusions through vajra-like single-minded concentration. In this way may I attain in this very lifetime the state of Vajradhara.

May I myself, even alone, cause this wondrous path to flourish and never to set in any direction or at any time. And may I lead all beings without exception quickly and easily along this path to the enlightened state of Vajradhara.

Short Prayer

By the virtues of arising from my effort in this method and by my pure selfless wish, may all limitless sentient beings never be parted from but always be cared for in birth after birth by the peaceful and wrathful Manjushris.

Having actualized the enlightened state with the seven features of union and the nature of the five Buddha Bodies, which lasts as long as space endures, may I instantaneously lead all the infinite beings quickly and easily to this very state.

Dissolution

The charnel grounds along with the protection wheels dissolve into the celestial mansion. The celestial mansion dissolves into myself. As the commitment being, I myself dissolve into the wisdom-being. The wisdom being dissolves into the concentration being, the letter **HUM**. The U of the **HUM** dissolves into the **HA**, the **HA** dissolves into its head, this into the crescent moon; that into the drop and that dissolves into the nada. This too turns into inconceivable emptiness. From within the state of emptiness, I arise in the aspect of glorious Vajrabhairava with one face and two arms, marked at the crown of my head with an **OM**, at my throat with an **AH** and at my heart with a **HUM**.

Extensive Verses of Auspiciousness

(If abbreviated, proceed to the end of this section.)

The expanse of space and the surface of the earth become completely filled, without any obstruction or space in between, with all the hosts of deities related to Yamantaka without an exception. Even merely remembering them destroys all demons and interferers and effortlessly fulfills all hopes.

(They say to me,) “With a deep voice and the auspicious melodies of Brahma, we shall proclaim these songs and verses to you so that all may be auspicious and your joy may be enhanced. Knowing this, may you always bring favorable conditions by letting a rain of flower (-like teachings) fall concealing the sky.

We prostrate to you, Vajrabhairava, King of Fury who, out of great compassion, plays a wrathful role in order to tame those not fit to be tamed by Manjushri who is the wisdom of the Buddhas of the three times all condensed into one.

By the auspiciousness of whatever signs of virtue exist in the dakini who fully enhances the joy of this protector, and in the supreme root and lineage Gurus such as Lalita who has found supreme realization, may everything be auspicious for the supreme and glorious Vajrayana teachings to spread without exception in all directions through the virtuous conduct of these Vajradhara-Gurus entering your heart.

By the auspiciousness of whatever mass of goodness exists in the father and mother, all-pervading lords of the mandala who, with bodies terrifying infinite fearsome ones, remain absorbed in single-minded concentration on the simultaneously-born great bliss of the supreme mahamudra, may everything be auspicious for not even the word “interferers” to exist for you, and for you to master (the single-minded concentration of) the treasury of space, which is the Dharma treasure of uncontaminated bliss.

By the auspiciousness of whatever mass of goodness exists in the Kingly Tantra of Glorious Vajrabhairava, the singular jewel for the world containing the essence of all Buddha-fields, may everything be auspicious for the vase of your heart to be filled with the supreme nectar of the profound meaning of the (two stages), for you to enjoy this undiminishing glory and Or you to spread it throughout the world.

By the auspiciousness of whatever mass of goodness exists in the assembly of hosts of vira-heroes and yoginis in realms throughout the ten directions who have grasped and found supreme realization of even one part of this tantra, may everything be auspicious for you to ignite the festive feast of bliss from having assembled and kept the company of messenger (dakinis) of body, speech and mind, born from fields, born from mantras and simultaneously born, who provide the favorable conditions for accomplishing this supreme path.

By the auspiciousness of whatever signs of virtue exist in the supreme palace (celestial mansion) vast as the expanse of the sky, beautiful with countless jewelled ornaments and emanating light equal to the brilliance of the sun and the moon, may everything be auspicious for there never to be any inauspicious signs wherever you may live and for there to be the unbroken goodness, bliss and bountiful riches there of a Buddha-field.”

If abbreviated, say:

May there be the auspiciousness of the root and lineage Gurus. May there be the auspiciousness of the yidams and hosts of deities. May there be the auspiciousness of the mothers and dakinis; and may there be the auspiciousness of the Dharma protectors and guardians of the teachings.

