



*Extremely Abbreviated Sadhana of the  
Solitary Hero Vajrabhairava  
(Yamantaka)*

*Extremely Abbreviated Sadhana  
of the Vanquishing Master Surpassing All,  
the Glorious Solitary Hero Vajrabhairava*

*(bCom-ldan-'das dpal rdo-rje 'jigs-byed dpa'-bo gcig-pa'i sgrub-thabs shin-tu mdor-bdus)*

*compiled by Pabongka Rinpoche  
(Pha-bong-kha bDe-chen snying-po)*

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## Request to the Lineage for Inspiration

To the Ruler of the All-pervasive, Manjushri-vajra Yamantaka;  
To the ennobling, impeccable father Tsongkhapa,  
Together with the lineage of your spiritual sons –  
You are the manifestations of all the Triumphant;  
To all of you I make requests:  
Direct me please to the two actual attainments.

## Safe Direction and Bodhichitta

I take safe direction from the Three Supreme Gems.  
I shall liberate all limited beings  
And lead them to a purified state.  
I reaffirm purely my bodhichitta aim. (3x)

## Instantaneous Arising



Instantaneously, I arise in the bodily form of a glorious Vajrabhairava,  
With one face and two arms, holding a cleaver and skullcup.

## Consecration of the Inner Offering

OM HRIH SHTRIH VIKRITA-NANA HUM PHAT.  
OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO  
'HAM.

(Everything) becomes void.



Within a state of voidness, from **YAM** comes wind,  
 From **RAM** fire, from **AHs** a grate of three human heads,  
 On top of it, from **AH**, a white skullcup –  
 Inside it, five meats and nectars;



Above it, an **OM AH HUM**.

From the **HUM** at my heart, light-rays emanate.  
 The wind moves, the fire blazes,  
 The substances inside the skullcup melt and  
 boil.

From the three syllables, light-rays emanate;  
 Hook back the three vajras;  
 They dissolve into them.  
 They fall into the skullcup 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)**

## Consecration of the Offerings to Oneself Generated as the Buddha-Figure

**OM HRIH SHTRIH VIKRITA-NANA HUM PHAT.**

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

(Everything) becomes devoid.

Within a state of voidness, from **AHs**  
 come broad and expansive skullcups,  
 Inside of which are **HUMs**.  
 The **HUMs** melt and become the offerings,  
 Having, by nature, the three special features

**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.**



## Actual Main Self-Generation

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO  
'HAM.

(Everything) becomes void.

Within a state of voidness, is a vajra-ground, fence,  
Tent, and ceiling, together with a mountain of flames.  
Inside it, is an immeasurably magnificent palace,  
Square, with four entranceways.

In its center is a seat of variegated lotus,  
Moon, and sun-disc mandalas.  
On it, I arise in the bodily form  
Of a Causal Vajra-Holder, Manjushri.

From my heart, as a clearly (appearing) Hero Manjushri,  
Light-rays emanate and bring back before me  
All the Blissfully Transformed in the aspect of  
Glorious Vajrabhairavas. They dissolve into me.

I completely transform into a Resultant Vajra-Holder,  
A great and glorious Vajrabhairava, with a body blue-black in color,  
Nine faces, thirty-four arms, and sixteen legs,  
Standing in the pose of right ones bent and left outstretched.

In my heart is a being for deep awareness,  
A Youthful Manjushri, marked in his heart  
With a being for absorbed concentration, a syllable **HUM**.

At the crown of my head is an **OM**,  
At my throat an **AH**,  
At my heart a **HUM**.

## Merging the Deep Awareness Ones and Receiving Empowerment

From the **HUM** at my heart, light-rays emanate  
And bring back before me, from their natural abodes,  
Deep-awareness ones and empowering deities.

The deep-awareness ones dissolve into me;  
The empowering deities confer the empowerments;  
I come to have an Akshobhya as an adornment to crown my head.

## Offerings to Oneself and Praise

OM YAMANTAKA ARGHAM, PADYAM, GANDHE, PUSHPE, DHUPE,  
ALOKE, NAIVIDYA, SHABDA PRATICCHA HUM SVAHA.

OM YAMANTAKA HUM PHAT, OM AH HUM.

I prostrate to you, O Vajrabhairava,  
 Supreme Form, Supremely Great Furious One,  
 Hero with the supreme object of enjoyment,  
 You act to tame those difficult to subdue.



### Mantra Recitation

Upon the sun-disc mandala at my heart,  
 Around the syllable HUM,  
 Are coiled the garlands of mantras.

OM ARAPA TZANA DHIH (21 x)

ཨོཾ་ཨ་ར་པ་ཙ་ན་མྱིཿ།

OM YAMA RAJA SADO-MEYA,  
 YAME DORU NAYO-DAYA,  
 YADA YONI RAYA KSHAYA,  
 YAKSHE YACCHA NIRAMAAYA,  
 HUM HUM PHAT PHAT SVAHA (21x)

ཨོཾ་ཡ་མ་ར་ཇ་ས་དོ་མེ་ཡ། ཡ་མེ་དོ་སྤུན་ཡོ་ད་ཡ། ཡ་དུ་ཡོ་ནི།

ར་ཡ་ཤེ་ཡ། ཡ་ཤེ་ཡ་རྩོ་ཤི་རུ་མ་ཡ། རྩུ་རྩུ་ཕའ་ཕའ་སྤྱ་སྤྱ།

OM HRIH SHTRIH VIKRITANA-NANA HUM PHAT (100 x or 21 x)

ཨོཾ་མྱིཿ་མྱིཿཾ་མྱི་ཤི་ཏ་ན་ན་རྩུ་ཕའ།

OM YAMANTAKA HUM PHAT (21 x)

ཨོཾ་ཡ་མྱ་རྩུ་ཀ་རྩུ་ཕའ།



## Purification of Mistakes in the Mantra Recitation

OM YAMANTAKA SAMAYAM ANU-PALAYA,  
YAMANTAKA TVENO-PATISHTA,  
DRIDHO ME BHAVA, SUPOSHYO ME BHAVA,  
SUTOSHYO ME BHAVA, ANURAKTO ME BHAVA,  
SARVA SIDDHIM ME PRAYACCHA,  
SARVA KARMA SUCHA ME,  
CHIT'TAM SHRIYAM KURU HUM,  
HA HA HA HA HOH BHAGAVAN,  
YAMANTAKA MA ME MUNCHA,  
YAMANTAKA BHAVA, MAHA SAMAYA SATTVA,  
AH HUM PHAT (1 x)

## Offerings of Thanksgiving and Praise

OM YAMANTAKA ARGHAM, PADYAM, GANDHE, PUSHPE, DHUPE,  
ALOKE, NAIVIDYA, SHABDA PRATICCHA HUM SVAHA.

OM YAMANTAKA HUM PHAT, OM AH HUM.

I prostrate to you, O Vajrabhairava,  
Supreme Form, Supremely Great Furious One,  
Hero with the supreme object of enjoyment,  
You act to tame those difficult to subdue.

## Consecration of the Torma-Cake

OM HRIH SHTRIH VIKRITA-NANA HUM PHAT.

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO  
'HAM.

(Everything) becomes void.

Within a state of voidness, from **YAM** comes wind,  
From **RAM** fire, from **AHs** a grate of three human heads,  
On top of it, from **AH**, a white skullcup –  
Inside it, five meats and nectars;  
Above it, an **OM AH HUM**.

From the **HUM** at my heart, light-rays emanate.  
The wind moves, the fire blazes,  
The substances inside the skullcup melt and boil.

From the three syllables, light-rays emanate,  
And hook back the three vajras,  
Which dissolve into them.  
They fall into the skullcup 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)**

## **Generation of the Guests for the Torma-Cake**

Instantaneously, there appears before me, in full,  
The supporting mandala and its supported glorious  
Solitary Hero Vajrabhairava.

From the **HUM** at my heart, light-rays emanate  
And bring back before me deep-awareness mandalas  
Of the glorious Solitary Hero Vajrabhairava,  
Together with the directional protectors.

**JAH HUM BAM HOH,**

The deep-awareness ones become nondual with the close-bonding one.

## **Offering the Torma-Cake, Outer and Inner Offerings, and Praise to Vajrabhairava**

From **HUMs** on the tongues of the guests  
Come white single-spoked vajras with straws of light,  
Through which to draw up the essence  
Of the torma-cake and partake of it.

**OM HRIH SHTRIH VIKRITA-NANA HUM PHAT,  
VAJRA BHAIKAVA ATIPADHI,  
IMAM BALINTA, KHA-KHA KHAHI KHAHI,  
HUM PHAT SVAHA (3x or 7x)**

**OM YAMANTAKA ARGHAM, PADIYAM, GANDHE, PUSHPE, DHUPE,  
ALOE, NAIVIDYA, SHABDA PRATICCHA HUM SVAHA.**

**OM YAMANTAKA HUM PHAT. OM AH HUM.**

As nonduality, you are an uncommon, pervading Body (of Deep Awareness);  
As (compassion) extending equally to all, you are the father of all the Triumphant;  
As the sphere of reality, you are the mother of all the Triumphant;  
As a deep-awareness being, you are the son of all the Triumphant;  
I prostrate to you, Manjushri, in whom everything glorious is complete.

Your Body (of Deep Awareness) possesses neither love nor hate,  
Yet to tame all evil in the three realms of compulsive existence,  
You display the body of a King of Anger as a compassionate means.  
I prostrate to you, terrifying Bhairava Yamantaka.

## Offering the Torma-Cake, Outer and Inner Offerings, and Praise to the Directional Protectors

OM YAMA RAJA SADO-MEYA,  
YAME DORU NAYO-DAYA,  
YADA YONI RAYA KSHAYA,  
YAKSHE YACCHA NIRAMAYA,  
HUM HUM PHAT PHAT SVAHA.

OM – BHU CHARANAM, YA – PATALA CHARAYA,  
MAN – KHE CHARAYA, TA – PURVA NIGANAM,  
KA – DAKSHINA DIGAYA, HUM – PASCHI MANAM,  
PHAT – UTTARA TIGAYA,  
OM – I, HRIH – YA, SHTRIH – VA, VI – KSHI,  
KRI – KO, TA – E, NA – A, NA – DE,  
HUM – BHYOH, PHAT – SARVA BHUTE BHYAH.

OM DASHA-DIKA LOKA-PALA SAPARI-WARA ARGHAM, PADYAM,  
GANDHE, PUSHPE, DHUPE, ALOKE, NAIVIDYA, SHABDA PRATICCHA  
HUM SVAHA.

OM DASHA-DIKA LOKA PALA SAPARI-WARA OM AH HUM.

O Karma-Yama, ogresses, dakini-witches, elemental spirits,  
Zombies, and hordes of those who obey what you tell them:  
In the presence of the Vanquishing Master, the Dharma-Lord Manjushri,  
You pledged to tame the mara-demons and safeguard the teachings.

To all of you sworn as outer and inner protectors,  
Without an exception, I bow and turn with a wishful mind.  
O directional protectors, with entourage, extend your influence  
For me to complete my constructive acts and to still interferences to them.

The guests for the torma-cake, together with entourage, return to their own  
abodes.

## Dissolution and Arising in Simple Form

The charnel grounds dissolve into the immeasurably magnificent palace;  
The immeasurably magnificent palace dissolves into me;  
I myself dissolve into the being for deep awareness;  
He dissolves into the concentration-being **HUM**;  
That too dissolves into clear-light voidness.

Within a state of voidness, I clearly appear  
As a Vajrabhairava, one face and two arms,  
With my three places marked with three syllables.

## Prayer and Verse for Propitiousness

By the constructive force arising from  
My efforts in this method with pure resolve,  
May all wandering beings beyond any number,  
Never be parted, but always be cared for,  
In birth after birth, by the peaceful and forceful Manjushris.

Having manifested a supreme state with the seven kisses of perfection,  
Having a nature of the five Buddha-Bodies lasting as long as space,  
May I lead in an instant all endless wandering beings  
Quickly and easily to this very state.

May propitious conditions flow from the root and lineage gurus.  
May propitious conditions flow from the yidams and their hosts of deities.  
May propitious conditions flow from the dakinis and dakas,  
May propitious conditions flow from the Dharma-protectors and safeguarders.





