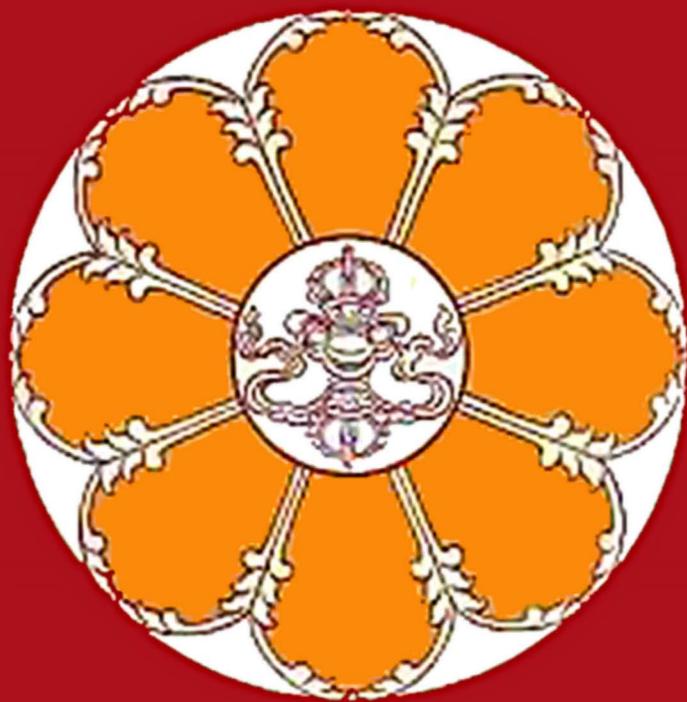


# A Manual of RITUAL FIRE OFFERINGS



**Sharpa Tulku and  
Michael Perrott**

LIBRARY OF TIBETAN WORKS AND ARCHIVES



# A MANUAL OF RITUAL FIRE OFFERINGS

Translated and compiled by  
SHARPA TULKU and MICHAEL PERROTT

LIBRARY OF TIBETAN WORKS AND ARCHIVES  
DHARAMSALA

© 1987 Library of Tibetan Works and Archives

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical photocopying, recording or otherwise, without the prior permission of the copyright owner. Enquiries should be addressed to the publisher.

ISBN 81-85102-66-X

Published by the Library of Tibetan Works and Archives, Dharamsala, Distt. Kangra, H.P. (India), and printed at Indraprastha Press (CBT), Nehru House, New Delhi 110002.

# CONTENTS

Foreword	ix
Introduction	xi
Acknowledgements	xxi
Part One	
THE FIRST ROUND OF OFFERINGS TO THE MUNDANE FIRE DEITY	1
<i>Preliminary Procedures</i>	3
The Self Generation and Blessing of the Site	3
Making the Design of the Hearth	4
The Design for the Inner Circle of the Hearth for the Vajrayoginī Ritual	8
Arranging the Offerings and Ritual Implements and Consecrating the Cleansing Water	9
The Prerequisite Ritual and the Manner of Sitting	11
<i>The Actual Rītual</i>	12
The Ritual Cake Offering to the Lord of the Site	12
Blessing the Vajra and Bell	12
Cleansing and Blessing the Hearth, Offerings and Practitioner	13
Generating and Blessing the Offerings	14
Purifying and Blessing the Materials to be Burned	14
Lighting the Fire	15
Making the Kuśa Grass Seat for the Deity	15
<i>The Main Ritual</i>	16
Generating the Hearth and the Mundane Fire Deity for the Vajrabhairava Ritual	16
Generating the Hearth etc., for the Vajrayoginī Ritual	16
Generating the Hearth etc., for the Guhyasamāja Ritual	17
Generating the Hearth etc., for the Heruka Ritual	18
Generating the Hearth etc., for the Cittāmaṇi Tārā Ritual	18
Inviting the Wisdom Beings of the Fire Deity	19
Making Offerings and Praises to the Fire Deity	20
The Commitment	21

<i>The First Round of Offerings to the Fire Deity</i>	21
Visualising the Tongue	21
Instructions on Holding the Ladle and Funnel	21
Offering the Liquid Clarified Butter as an Appetiser	22
The System for Joining the Mantras and Appended Lines of Request	22
The Actual Offering of the Materials to be Burned	23
Offering the Face Cooler and Cleansing Water	25
THE SECTIONS CONCERNING THE SUPRAMUNDANE DEITIES	
Part Two	
THE THIRTEEN DEITY VAJRABHAIRAVA	29
<i>In Conjunction with Generation of the Maṇḍala and Offering</i>	31
Generating the Celestial Mansion	31
Escorting the Deities in Procession from the Maṇḍala to the Hearth	32
Calling the Deities by Their Mantras and Inviting Them to Their Seats	32
Seating the Deities	33
Offerings and Praises to the Deities	33
Visualising the Tongue	35
<i>Not in Conjunction with Generation of the Maṇḍala and Offering</i>	35
Generating the Celestial Mansion	35
Generating the Hand-implements from Seed Syllables	37
Generating the Deities in Full	37
Inviting and Uniting with the Wisdom Maṇḍala	41
Sealing the Empowerment	43
Offerings and Praises	44
Visualising the Tongue	45
<i>The Actual Offering of Materials to be Burned</i>	46
The Appetiser and the Way to Join and Count the Mantras	46
Offering the Thirteen Substances to the Principal Deity	47
Offering the Thirteen Substances to the Retinue	49
Purifying the One for Whom the Ritual is Being Performed	51
<i>Concluding Activities</i>	
Offerings, Including Garments and Toothpaste, and Praises	51
Apology for Mistakes and Request for Accomplishments	53

<i>The Departure</i>	54
In Conjunction with the Generation of the Maṇḍala and Offering	54
Not In Conjunction with Generation of the Maṇḍala and Offering	54
Part Three	
THE SOLITARY HERO VAJRABHAIRAVA	55
Purifying the Offerings	57
<i>Generating the Deity and his Celestial Mansion</i>	58
If the Celestial Mansion is not Generated	61
<i>Offerings and Praises</i>	63
<i>The Actual Ritual Fire Offering</i>	66
<i>Concluding Activities</i>	70
Part Four	
THE THIRTY-TWO DEITY GUHYASAMĀJA	75
<i>Generating the Celestial Mansion</i>	77
<i>Generating the Deities</i>	78
In Conjunction with the Maṇḍala Ritual	78
Offerings and Praises	80
Not in Conjunction with the Maṇḍala Ritual	84
<i>Offerings and Praises</i>	89
<i>The Actual Ritual Fire Offering</i>	91
The Offering to the Deities of the Retinue	94
<i>Concluding Activities</i>	97
In Conjunction With Generation of the Maṇḍala and Offering	99
Not in Conjunction With Generation of the Maṇḍala and Offering	99
Part Five	
THE HERUKA BODY MAṆḌALA	101
Purifying the Offerings	103
<i>Generating the Celestial Mansion</i>	104
<i>Generating the Deities</i>	105
Putting on the Armour	109
<i>Offerings and Praises</i>	112
<i>The Actual Ritual Fire Offering</i>	114
To The Principal Father and Mother	115
To the Retinue	118
<i>Concluding Activities</i>	121

Part Six	
THE VAJRAYOGINĪ OF THE NĀROPA KHECARIĪ	125
Purifying the Offerings	127
<i>Generating the Deity</i>	128
<i>Offerings and Praises</i>	130
<i>The Actual Ritual Fire Offering</i>	132
<i>Concluding Activities</i>	136
The Extensive Prayer	138
Part Seven	
THE CITTĀMAṆI TĀRĀ	141
<i>Generating the Deity</i>	144
<i>Offerings and Praises</i>	145
<i>The Actual Ritual Fire Offering</i>	148
<i>Concluding Activities</i>	151
Part Eight	
THE FINAL ROUND OF OFFERINGS TO THE MUNDANE FIRE DEITY	155
<i>General Offerings Including Garments and Tooth-paste</i>	157
<i>Offering the Materials to be Burned</i>	158
<i>Offering the Praise</i>	160
<i>General Offerings and the Ritual Cake</i>	160
<i>The Prayers</i>	162
<i>Verses of Apology</i>	162
<i>Departure of the Mundane Fire Deity</i>	163
Part Nine	
THE RITUAL FIRE OFFERING FOR INCREASE OF GUHYASAMĀJA	165
<i>The Preliminaries</i>	167
Features of the Ritual for Increase which Differ from the Ritual for Peace	167
<i>The Main Ritual</i>	169
<i>Making the First Round of Offerings to the Fire Deity</i>	170
<i>Generating the Supramundane Deity</i>	173
<i>Offerings and Praises</i>	174
<i>The Actual Ritual Fire Offering</i>	174
<i>Concluding Activities</i>	177
FINAL ROUND OF OFFERINGS TO THE MUNDANE FIRE DEITY AND CONCLUDING ACTIVITIES	179



THE DALAI LAMA

## FOREWORD

With the growth of interest in Tibetan Buddhism in recent years, the practice of Tantra has attracted particular attention. Traditionally Tantra is supposed to be kept secret. However, this unique path is often subject to severe misunderstandings, which are more harmful than the partial lifting of secrecy. Therefore, it is important that books containing authentic explanations be made available. Moreover, there is an increasing number of people, who even though they do not understand the Tibetan language, have received complete initiation from qualified masters of the lineage and sincerely engage in the requisite practices. Such people are dependent on good translations of the necessary texts.

In addition to generally maintaining the proper behaviour and commitments, it is a common tantric practice to perform the retreat of a particular deity which is concluded with a ritual fire offering for peace to compensate for any errors that may have occurred. Although a retreat may be done alone or in company, the ritual fire offering is generally performed with the aid of qualified assistants. It is, therefore, possible for a practitioner to fulfil the ritual procedures merely by following their instructions. However, it is more effective and satisfactory if the practitioner also understands the meaning and conduct of the ritual. I am, therefore, very happy that Sharpa Tulku and Michael Perrott have compiled and translated this manual of the ritual fire offerings in consultation with qualified people. By studying the ritual of the Thirteen Deity Vajrabhairava the reader can come to understand the basic principles of the ritual fire offering, and reading the various supplements he or she can become acquainted with the particular features of the rituals associated with a number of major deity practices followed today.

I offer my prayers that the good intentions of the translators and those who use this book to enhance their practice may be fulfilled.

June 7, 1988



## INTRODUCTION

Buddha Vajradhara, the teacher of tantras, has explained many methods of doing the approaching retreats (*bsnyen-pa*) of meditational deities (*yidam*) in accordance with the four classes of tantra. In the past many great accomplished masters of India and Tibet relied on these practices and were thereby able to accomplish their own and others' purposes.

Anyone desiring to engage in the practice of the Anuttarayoga-tantra should first train well in the theory and practice of the three principal paths—renunciation, bodhicitta and emptiness, which form the framework of the Mahāyāna's profound and vast tradition. On the basis of those one should properly receive the complete four empowerments into the maṇḍala of an Anuttarayoga-tantra deity, after which it is necessary to uphold well the vows and commitments accepted at the time of that initiation. Thereafter, should the common and supreme attainments be desired, the approaching retreat of the deity should be undertaken. This means the proper recitation of the appropriate number of that deity's mantras. Having completed the mantra count it is necessary to perform the compensating Ritual Fire Offering for Peace to pacify errors of excess and omission that may have occurred during the retreat.

Completing such a retreat also qualifies one to perform the activities (*las rung*) so, it is possible to perform the Ritual Fire Offering for Peace to pacify sicknesses, demons, hindrances and everything disharmonious for the benefit of others. The Ritual Fire Offering for Increase can also be performed for the welfare of sentient beings. Its benefits include increasing merit, life-span, insight, knowledge of the scriptures and so forth.

Bodhisattvas, in reliance upon the practice of the tantras, engage in the boundless activities of peace and so forth in order to work for the benefit of sentient beings, which is their primary aim. Although they can gain these accomplishments by meditation and the recitation of the mantras of the deities, nevertheless, in order to

evoke the wisdom of those deities the Ritual Fire Offering plays a significant part. It is because of this that on many occasions the Buddhist tantras extol the Ritual Fire Offerings as being the foundation for higher accomplishments.

The Ritual Fire Offerings are of three basic types: the external, internal and the peerless. This manual deals with the external fire offering of which there are four types: for peace, increase, power and wrath. In order to perform such a Ritual Fire Offering it is necessary to generate oneself clearly as a deity, having abandoned ordinary attitudes and perceptions by cultivating the pride and clear appearance of the deity.

During the ritual it is important to visualise all the offerings as being of the nature of the wisdom of great bliss. The mundane fire deity is generated and the offerings are made, then at the heart of the fire deity are generated the supramundane deities to whom the bulk of the offerings are made. This is elaborately covered in the rituals presented here.

All those who assist the practitioner in these rituals should have successfully completed the approaching retreat of the respective Anuttarayoga-tantra meditational deity and concluded it with the Ritual Fire Offering of compensation, in accordance with the tantric tradition.

Briefly the purpose of each of the substances to be offered is as follows:

Offering sticks are for perfection and brilliance

Clarified butter is for the endowment of wealth

Firewood bestows courage

Kuśa grass gives protection

Mustard seed pacifies all hindrances

Rice brings about increase

Sesame seeds eliminate wrongdoings

Coarse barley is for obtaining prosperity and abundant harvests

Husked barley brings about quick strength

Pulses increase might

Wheat eliminates sickness

Dūrvā grass increases the life-span

Milk and curd increase wisdom

The *rTzampa* based dairy mix brings about every happiness. Prior to the ritual all these materials should be cleaned, the grains

washed and dried, and mixed with clarified butter and so forth. The firewood should be free of living beings.

In any event the principal substances are offering sticks and clarified butter. During these rituals it is essential to recollect that the giver, the recipient and the offering all lack even an atom of inherent existence in terms of ultimate truth. The hearth, the substances to be offered and burned, the ladle (*śruva*) and funnel (*pātri*) and so forth, should also be recognised as mere illusions operating on the level of conventional truth.

When the Ritual Fire Offering for Peace is performed in compensation at the conclusion of an approaching retreat it is customary for the site of the hearth to be close to the place of retreat, but this is not essential if it is inconvenient. Similarly, when the Ritual Fire Offering for Increase is conducted in conjunction with the Ritual of Consecration it is performed in the same vicinity. In ancient India the Ritual Fire Offering was often performed in a building set aside for the purpose, while in Tibet it was more often performed in the open, for example, on a roof.

Those qualified by motivation and empowerment as deities of the Anuttarayoga-tantra should consult *The Ocean of Accomplishment of the Ritual Fire Offering of Śrī Vajrabhairava* (Tib. *rDo rJe 'Jigs Byed Kyi sByin Sreg dNgos Grub rGya mTso*) in the collected works of Je Tzong Khapa (1357-1419) for further elaboration.

The brackets which occur throughout the present work indicate additional notes by the translators or are sections of the ritual which are omitted from the actual text of the Ritual Fire Offering, as they are normally recited from memory. Here they have been included for the convenience of the practitioner. However, no attempt has been made by the translators to elaborate on the instructions given by the authors of the various texts. The reason for this is to make it necessary for the practitioner to seek the advice and instructions of a qualified and experienced person, who can give an authentic explanation of how to perform the ritual, how to make the mudrās and so forth. It is most important for the prospective practitioner to study the ritual thoroughly before it is performed and to choose one of the various systems of adding the appended lines. The chosen system should then be applied throughout the ritual for both the mundane fire deity as well as the supramundane deity and the retinue.

For convenience some minor differences have been ignored in order to standardise the words to some degree. For example, the words, “hindrances to the increase of brilliance”, which occur in the Vajrayoginī ritual, have been changed to, “hindrances to the perfection of brilliance”, which is common to all the other rituals.

This work is intended for the growing number of non-Tibetan speaking practitioners who have had the rare opportunity of receiving initiations and commentaries from highly realised and qualified lamas and who have undertaken the retreat commitments. Our aim has been to offer the words of the ritual in English in order to render the performance of the ritual both meaningful and convenient. Regarding the qualification and motivation of the practitioners we quote from *The Second Drop of Mahāmudrā*:

First teach for a time

Then bestow the full empowerments once.

At that time, by the explanation of the Great Secret

Check that one certainly is a suitable vessel.

Without empowerment, no attainment,

As butter is not pressed from sand,

If one with pride explains the Tantra

Or lacking empowerment gives transmission,

Both teacher and disciple at the instant after death

Will go to hell—

Despite gaining the accomplishments.

Therefore, by all endeavours learn the meaning

Of empowerment from the lama.

And from the *Root Tantra of Supreme Bliss*:

The Mantrin, who aspires to be a Yogin,

Not having seen the mandala,

By gesturing at the sky

Is like a drinker of mirage water.

On the basis of the translation of the six rituals presented here, it should be possible, if necessary, for the practitioner to adapt the basic form of the Ritual Fire Offering for Peace to suit any deity included in the four classes of tantra. In addition, by making some minor changes correctly the Ritual for Peace can be converted into the Ritual for Increase as is indicated in Part Nine. However it cannot be used for the Ritual for Power or the Ritual for Wrath. It must be emphasised again that qualified assistance and instruction

should be sought until one has become competent.

Whilst attempting to be as accurate as possible there are no doubt many errors in this work due to our ignorance and lack of ability and we therefore ask the reader to thoroughly verify our work rather than take anything for granted.

## ACKNOWLEDGEMENTS

The translators wish to express their gratitude to Ven. Thubten Choephel, Chantmaster, and Ven. Losang Choegyan, Ritual Artist, both of Namgyal Monastery, Dharamsala, for their unstinting advice and assistance in the preparation of this manual. The work grew from an initial draft translation of the Ritual of Consecration and the Ritual Fire Offering for Increase done under the auspices of Namgyal Monastery, prior to the performance of both rituals by His Holiness the Dalai Lama at Naritasan Shinshoji Temple, Japan in May 1984. Many thanks to Jamyang Dragpa for drawing the illustrations and to Sonam Kyipa and Tenzin Choedron for assiduously typing the manuscript. Gratitude is also due to Jeremy Russell for thoroughly reading the work and suggesting many editorial improvements.

## PART ONE

# THE FIRST ROUND OF OFFERINGS TO THE MUNDANE FIRE DEITY

This part, which is a translation of *The Ritual Fire Offering for Peace of the Thirteen Deity Vajrabhairava*, includes notes on the preliminary procedures, the preliminary rituals and the generation of the mundane fire deity.

Additional items not found in the above mentioned text are:

1. The ritual cake (*bali*; *gtor-ma*) offering to the Lord of the Site.
2. The way to generate the wisdom hearth in accordance with the rituals of various supramundane deities.





## PRELIMINARY PROCEDURES

Taken from the *Ritual Fire Offering for Peace of the Thirteen Deity Sri Vajrabhairava*

I bow with great devotion to the holy feet of the lama inseparable from Śrī Vajrabhairava.

(Here are presented six Ritual Fire Offerings for Peace. In these rituals the introductory words, the initial round of offerings and the final round made to the mundane fire deity follow a common sequence and employ the same words, subject to certain minor variations, so for the ease of the practitioner these common sections have been taken from the Ritual of the Thirteen Deity Vajrabhairava. As the middle part of the ritual requires the generation of and offering to a specific deity or groups of deities those parts have been translated from the Ritual Fire Offerings of six such deities and supplemented from their sādhanas and other relevant texts.)

Herein are contained the instructions for the Ritual Fire Offering for Peace of the Bhagawan Śrī Vajrabhairava.

### The Self Generation and Blessing of the Site

If the site for the practice of the ritual has not previously been blessed, it must be purified. If you have time, do the long sādhana of the meditational deity and the elaborate purification of the site. If there is not much time then do as follows:

Instantly I arise as Śrī Vajrabhairava, with one face and two hands holding a curved knife and skull, standing with left leg extended. (Or whatever is the appropriate deity.)

Bearing this in mind place the right hand holding the vajra on the ground and say,

OM ĀH HŪM

OM HANA HANA VAJRAKRODHA HŪM PHAṬ

then,

By the Vajra Fury all hindrances are destroyed.

By the three vajras all the faults of the earth become purified.

Imagine this or alternatively recite the action mantra a hundred times. This is the relative purification of the earth.

All the faults of the earth are transformed into emptiness, empty of natural existence.

With this thought the ground is purified in absolute terms.

## Making the Design of the Hearth

The hearth should be white or coloured white. (A slightly raised square area should be prepared, slightly larger than the size of the completed design, the surface of which should be very smooth, preferably consisting of a very fine layer of white sand. The sides of the square should be perpendicular to the cardinal directions. The unit of measurement employed here is the finger-width of the deity, i.e. the practitioner. There are twenty-four such units in the distance between the tip of the middle finger and the elbow, which is termed a *khru* (pronounced *tru*). In drawing the design a thread is used, which serves as a set of compasses or as a ruler, depending on the need. If it is to serve as a ruler then the two ends are held down, the centre is lightly lifted and allowed to snap back into position. Where the surface is soft a light impression is left, where the surface is hard the thread can be lightly dusted with coloured chalk. Apart from the inner design the outer parts of the hearth are uniform for all the peaceful rituals, in the case of Vajrayoginī the inner design differs. The term 'brahmā line' refers to the lines of the east/west and north/south axes, which spreading out from the centre are unlimited. The 'root lines' are the four lines of the outer square.)

Find the centre and draw the brahmā and diagonal lines.

(Draw the east/west axis, take the midpoint of this and construct a line perpendicular to it. This can be done as follows:

From the centre take a point along the axis equidistant on each side; mark these points. Increase the length of the measuring thread and place one end on the point on the western half of the line; mark an arc to the right and left of the line, towards the centre. Place the end of the thread on the eastern half of the line and intersect the previous arcs to the right and left of the east/west axis. Lay the thread across the two intersecting arcs on the right and left sides and make the line. It should pass exactly through the centre of the east/west axis and form the north/south axis. The diagonal lines will be explained later.)

Take a roll of thread and draw a circle with a radius of half a *khru*. Then increase the radius by four finger-widths and make another circle. (This forms the inner rim, *muren*, upon which the fire wood will be laid.) Again increase the radius by four finger-widths and draw another circle. (This forms the outer rim, *kha khyer*.) Then in

each direction take the point on the brahmā lines two finger-widths beyond where the outer circle intersects it. From this take the measure back to the centre. That distance is then measured off from the point two finger-widths beyond the outer circle to the diagonal lines on either side. By joining these points on the diagonal lines the square shape of the hearth is drawn.

(Mark a point on the brahmā lines two finger-widths beyond the outer ring. From this point take the measuring thread to the centre. Then, taking that point as the centre draw an arc on either side of each of the brahmā lines, thereby constructing four intersections of arcs to form the four corners of the square. Placing the thread on the intersecting arcs and through the points on the brahmā lines, draw the four sides, the root lines. Make a line connecting opposite corners of the outer square, which will intersect the centre point of the design; these are the diagonal lines.)

Within the outermost rim (*kha khyer*), draw a ring of vajras or wheels. (In practice eight vajras are drawn in such a way that the hub of a vajra is on either a brahmā or diagonal line. Between the vajras are heaps of coloured sand, usually five or seven such heaps, of which the middle one is the largest, the two on either side of that smaller and the outer ones smallest. The colour of the vajras and heaps of sand is yellow. It is customary to make a card stencil for standard designs such as this vajra and also the following moon and half vajra.)

At the outside of the four corners draw a half moon and upon that a three pointed half vajra.

(The original hearth would more aptly be described as a firepit, which had ledges inside. Upon the topmost ledge, at each of the four corners, there would stand a semispherical moon, with the flat side uppermost, upon which stood the half-vajra. Nowadays, with the use of a flat hearth, there are a variety of ways of representing this. The present diagram follows the system of the Lower Tantric College and places the corner design within the square.

This completes the creation of the outer parts of the hearth of peace which is a common feature of all such hearths.

The colours employed in the present system are: pale blue for the actual lines of the design; yellow for the vajras of the vajra ring and the half vajras of the corners; and white for the half moons.

The centre has a design common to all, apart from Vajrayoginī, which will be explained below.)

#### THE EIGHT-PETALLED LOTUS OF THE HEARTH FOR PEACE

In the centre of the hearth draw a white eight petalled lotus, at the hub of which is a five point vajra, eight finger-widths long and one wide. (At the intersections of the brahmā lines and the inner circle draw connecting lines to form an inscribed square, so that the corners lie on the axes.

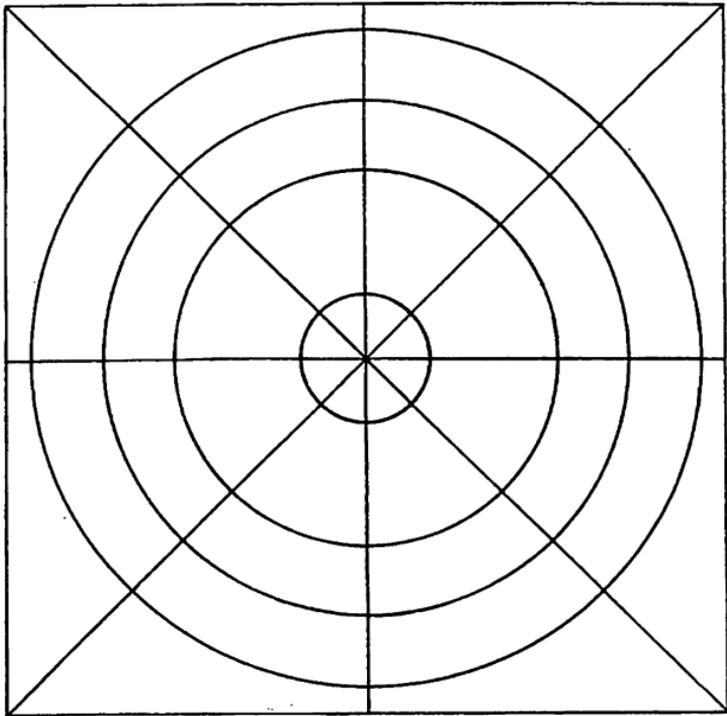
At the points where the diagonal lines intersect the inner circle draw connecting lines to create a second inscribed square whose sides are parallel with the sides of the outer square.

From the central point draw a circle with a radius of four finger-widths, this is the hub of the lotus.

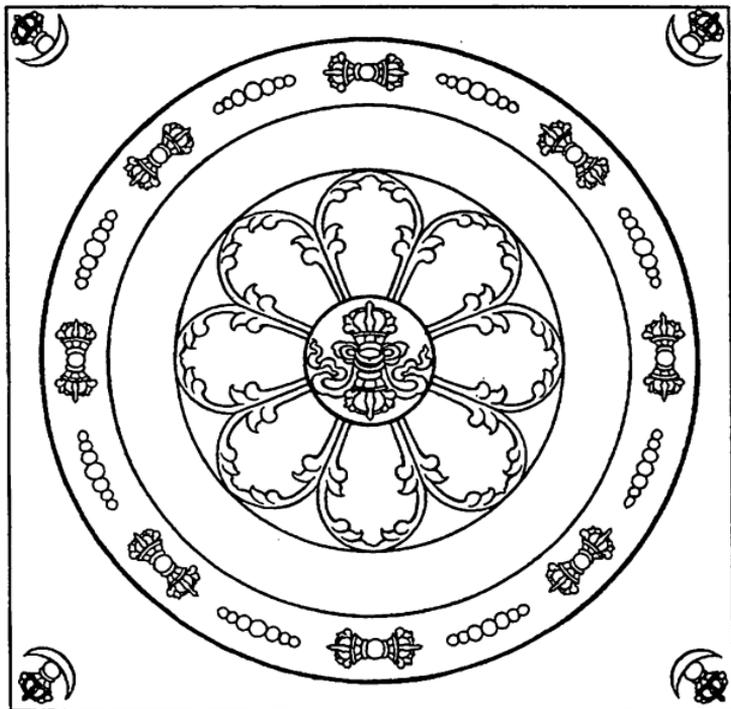
The eight points where the sides of the inscribed squares cross the axes and the diagonals should be taken as the centre of a semicircle, whose radius is equal to the distance from that point to the intersection of the inscribed square, and is also equal to the distance out towards the inner rim. This gives the curves of the outer edges of the eight lotus petals. By taking the line from the intersection of the two inscribed squares, which passes through the centre to the opposite intersection, draw a line from those points to the place where they reach the hub. This completes the sides of the petals.

Inscribed in the hub along the east/west axis is a five-point vajra, eight finger-widths long and one wide. This vajra should be white to correspond to the fire deity of peace, or can be dark blue to correspond with the meditational deity. These are the commonest forms though other systems of hand implements and seed syllables are used. Again the petals and the hub of the lotus are left white and pale blue outlines are made by sprinkling a thin trail of sand in the required places.

This completes the common design of the hearth for peace as drawn by the Lower Tantric College.)



*The bare lines of the hearth for peace*

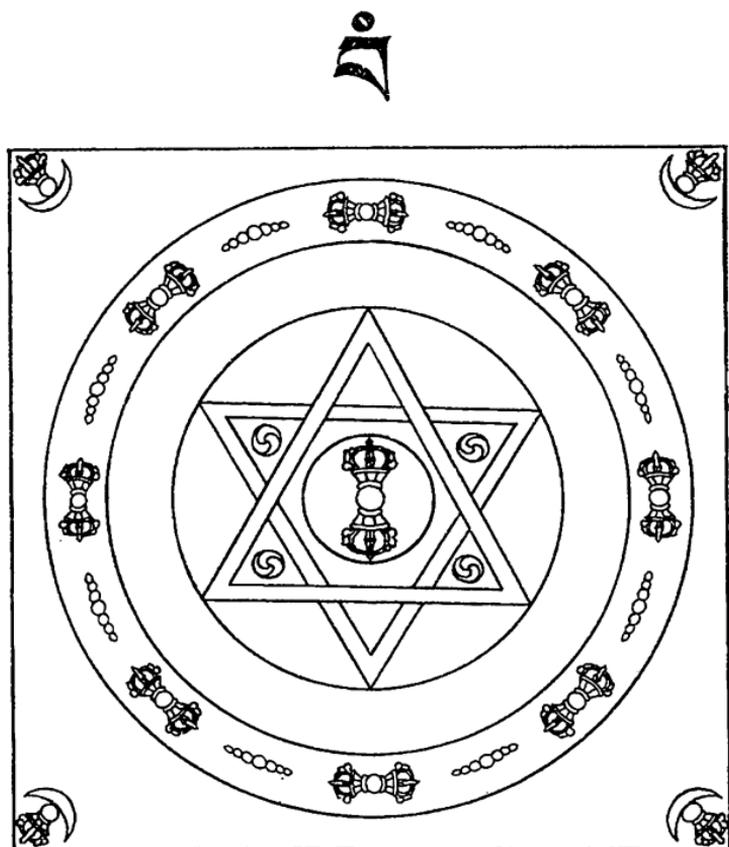


*The complete design of the hearth for peace*

## The Design for the Inner Circle of the Hearth for the Vajrayoginī Ritual

Taking the two points on the east/west axis which cross the inner circle as a reference, mark off two points each on the circle to the right and left, at the same distance as the radius.

Join the point on the eastern side with the two points to the right and left of the western side to form an equilateral triangle. Do the same from the western side making a second equilateral triangle. These two form a hexagram. Within each of the triangles draw lines running parallel with the lines of those original equilateral triangles, about one finger-width apart or less, thus forming inner triangles. As the triangle whose vertex is on the west is deemed to be the lower one its lines are broken by the lines of the triangle whose vertex is on the eastern side, and which is considered to be



*The hearth for the Vajrayoginī ritual*

the upper one. This means that none of the lines of the upper triangle are broken.

A moon disc is inscribed within the hexagon formed by the triangles of the hexagram, its radius is equal to the distance from the centre point, where the inner line of the base of either triangle crosses the east/west axis.

At the centre of the moon disc is the white five point vajra as before, or preferably draw the syllable BAM, as shown in the diagram. The syllable should be red. A third option is to place a small heap of red powder at the centre of the moon. The moon should be white, but an indication of its reddish lustre should be given by sprinkling a little red colour on the inner portion, though not at the edge. The remaining six corners within the inner hexagon should be red. The lines of the two major triangles are white, but it should be made apparent which is the upper triangle. By the intersecting of the two triangles are formed six small equilateral triangles, which are the points of the hexagram. The basic colour of these is red, but within four of them, excluding the two which lie on the east/west axis, are placed a joy swirl (*dga' dkyil*) each of which turns to the left. They are all pink and can be seen in the diagram. (This completes the description of the way to make the exclusive design of Vajrayoginī's hearth.)

On the inner rim place fragrant dry firewood, free of living creatures, in a circle. The wood should be coated with white, in addition cow dung, white nectar and white perfume should be applied. White flowers should be scattered all around.

### **Arranging the Offerings and Ritual Implements, and Consecrating the Cleansing Water**

Then the four waters, the three receptacles, and the stems of kuśa grass in the cleansing water are placed to one's left upon a mat of *mañji*, a type of brocade. Place the cleansing water or action vase (*karma-kalāśa*) on the left.

(The system of both the Upper and Lower Tantric Colleges is to have an action vase for the cleansing water and three receptacles for the other three waters. In addition to the three receptacles, upon the same mat and placed between the practitioner and the empty receptacles, are three waterbowls, which are filled with

flowers, represented by a mixture of real flowers and grains of rice, upon each of which is a conch shell. At the commencement of the ritual these shells are empty, but will be filled and decanted into the receptacles whenever that particular water is being offered. Some traditions do not have the action vase placed together with the other three waters. In general the four waters contain honey and milk. If so desired, one can include the ingredients listed in *The Ritual Fire Offering for Peace of the Solitary Hero Vajrabhairava* by the fifth Ling Rinpoche.)

If you have previously blessed the water in the action vase it is not necessary to bless it again. If not, it should be consecrated. (The method for doing this in a very simple form is to place a small vajra upon the action vase with a thread attached to it. This thread is then held at the heart and the action mantra is recited one hundred and eight times. If one does not have such a thread and vajra then it is acceptable to use one's rosary.) This action vase will remain near the practitioner throughout the ritual, unlike the four waters, which after having been blessed will be employed by one of the ritual assistants. The method of consecrating the cleansing water is as follows: in a clean vessel place clean water with saffron added (or if it is the cleansing water of the four waters, for peace add milk and honey) and fumigate it with incense. It should be blessed with HRĪH STRĪH either a hundred and eight or seven times. (This would accord with the Vajrabhairava ritual. In fact one should take two sticks of burning incense and while circling them around the water vessel recite the appropriate action mantra with SWĀHĀ added at the end. Though it is sufficient to recite the mantra seven times more would be better. During this blessing of the four waters the thread and vajra are not employed, just the incense and the addition of SWĀHĀ to the action mantra. The consecration of the vase and the blessing of the four waters can be done either at the end of the sādhana recitation or at the start of the fire ritual.)

At one's right side place the materials to be burned, in the order in which they are offered. (These substances should all have been cleaned, washed, dried and anointed with various substances according to the oral tradition and it is suggested that these preparatory activities be carefully studied.) In front of these, arrange the materials to be offered to the mundane fire deity, placing the ritual cake (*gtor ma*) at the end of the row. (There are a number of

ritual cakes to be prepared, including the one for the Lord of the Site and the toothpaste. The ingredients, the shapes, the ornaments and the way they are made should be done according to the tradition handed down by one's Lama.) Behind the mundane fire deity's offerings are the offerings for the supramundane deity. The four waters are not placed with the other offerings. (After being blessed by the practitioner, they are placed on a small table in front of the ritual assistant who will accompany the practitioner in chanting the words of the ritual.) Then the clarified butter, (which should be melted before the start of the fire ritual), the ladle (*śruva*) and the funnel (*pātri*), the vajra, bell and inner offering (also the *dāmaru* and action vase) should be placed in front of oneself. The fire-source and the *kuśa* to be placed around the hearth should be prepared. All the materials to be offered should be sprinkled with inner offering containing nectar pills. The seat of the master of the ritual (the practitioner) should be decorated with an eight petalled lotus.

### **The Prerequisite Ritual and the Manner of Sitting**

Having made all the preparations for the ritual in this way, one can do the full maṇḍala ritual, offerings and so forth, or the *sādhana*. It is adequate if the *sādhana* has already been done, otherwise from the blessing of the inner offering up to the stage of the close absorption should be meditated on in full. (In the Ritual Fire Offering of the Heruka Body Maṇḍala it is suggested that the practitioner should be dressed in white, be pleasantly perfumed and wearing the ritual ornaments.)

(The practitioner should then take the seat in front of the hearth, the state of mind should be compassionate and loving with a full awareness that the giver, the recipient and the act of giving are by nature empty and without inherent existence.) On a smooth, comfortable seat, which is not too high, sit with the legs slightly extended, the soles touching, in the fashion of the lotus posture, facing east (but in the Vajrayoginī ritual face west.) Refrain from uttering anything other than the words of the ritual. From the time of the blessing of the vajra and bell until the completion of the ritual fire offering one should not let go of the vajra or bell.

## THE ACTUAL RITUAL—THE PRELIMINARIES

The actual ritual begins:

### The Ritual Cake Offering to the Lord of the Site

OM VAJRA-AMṚTA-KUNḌALI HANA HANA HŪM PHAṬ  
 OM SWABHĀVA ŚUDDHĀḤ SARVA DHARMĀḤ SWABHĀVA  
 ŚUDDHO 'HAM

From within emptiness arises (a syllable) BHRŪM, from that arises a jewel vessel vast and wide, inside of which from OM comes a ritual cake, a great ocean of uncontaminated wisdom nectar.

OM ĀḤ HŪM (x3)  
 NAMAḤ SARVA TATHĀGATA AVALOKITE OM  
 SAMBHARA SAMBHARA HŪM (x3 or x7)

Then offer the verse of the four Buddhas

To the Tathāgata Jīnaratnabahulya I bow down,  
 To the Tathāgata Sarupaṭṭam I bow down,  
 To the Tathāgata Rupaparyānta I bow down,  
 To the Tathāgata Sarkāyavīmuktasena I bow down.

This uncontaminated ritual cake possessing the five qualities of the senses I dedicate to the assemblies of local deities, Lords of the Site and Karmic residents.

Accept it and without being jealous of my activities, befriend me by creating circumstances conducive to the accomplishment of Dharma.

Having made this request, recite *The Power of Truth*,

By the power of my concentration,  
 The power of the Tathāgatas' blessings,  
 And the power of the Dharmadhātu  
 May all needs and all thoughts  
 That are in accordance with Dharma  
 Be fulfilled without let or hindrance.

This concludes the offering to the Lord of the Site.

### Blessing the Vajra and Bell

Then taking up the vajra and bell, think:

The vajra is method and the bell is wisdom. These two are also

of the nature of ultimate bodhicitta.

Saying,

OM SARVA TATHĀGATA SIDDHI VAJRA SAMAYE TIṢṬHA AṢA  
STWAM DHARAYĀMI HI HI HI HI HI HŪM HŪM HŪM PHAṬ  
SWĀHĀ,

hold the vajra at the heart with the thumb and ring-finger of the right hand.

Saying,

OM VAJRAGHAṆṬA HŪM

hold the bell at the hip with the left hand thumb and right finger, its mouth upturned. Say,

One should please Vajrasattva and so forth,  
and contemplate the meaning.

Then saying,

HŪM The vajra separates sentient beings from ignorance,  
Its graceful circling thoroughly liberates.  
This is the Dharma activity,  
Therefore hold the vajra with delight.

HŪM HŪM HŪM HO HO HO,

circle the vajra. Then, holding the vajra at the hip or circling it, say,

OM VAJRA DHARMĀ RAṆITA BHARAṆITA SAMPRARAṆITA  
SARVA BUDDHAKṢETRA PRACALINE PRAJÑĀ-PĀRAMITĀ  
NĀDA-SWABHĀWE VAJRASATTVA HRDAYA SANTOṢAṆI HŪM  
HŪM HŪM HO HO HO SWĀHĀ

and ring the bell, moving the striker inside in the eight directions.

### **Cleansing and Blessing the Hearth, Offerings and Practitioner**

Next take the ornamental sprinkler, or the kuśa stems, in the right hand and having dipped it in the action vase water or the cleansing water, starting from the left and circling to the right sprinkle the cleansing water and utter the action mantra three times over the hearth, the materials to be offered and so forth, and then over oneself. After that, having taken up the inner offering with the thumb and ring-finger of the left hand also circling to the right sprinkle it three times and say the action mantra. (The following applies to the Yamāntaka rite, if desired use the usual wording that accords with the individual deity.)

## Generating and Blessing the Offerings

Then again sprinkle the materials to be offered to the fire deity with inner offering and recite the action mantra.

OM ŚŪNYATĀ JÑĀNA VAJRA SWABHĀVA ĀTMAKO 'HAM

Everything becomes emptiness. From within emptiness, from ĀḤs arise skulls vast and wide, inside of which are HŪMs. From the melting of the HŪMs arise cleansing water, face cooler, libation, foot bathing water, flowers, incense, butter-lamps, perfume, food, music and so forth. All of the nature of bliss and emptiness, appearing as offering substances, with the function of generating extraordinary uncontaminated great bliss as objects of enjoyment for the six senses.

OM PROKṢAṆAM ĀḤ HŪM, OM ĀÑCAMAṆAM ĀḤ HŪM, OM ARGHAM ĀḤ HŪM, OM PĀDYĀM ĀḤ HŪM, OM PUṢPAM ĀḤ HŪM, OM DHUPAM ĀḤ HŪM, OM ALOKE ĀḤ HŪM, OM GANDHE ĀḤ HŪM, OM NAIWITE ĀḤ HŪM, OM ŚAPTA ĀḤ HŪM, OM RŪPA ĀḤ HŪM, OM ŚAPTA ĀḤ HŪM, OM GANDHE ĀḤ HŪM, OM RASA ĀḤ HŪM, OM SPARŚA ĀḤ HŪM.

Bless these with the mudrā.

## Purifying and Blessing the Materials to be Burned

Then make the vajra-fist, with the middle fingers extended touching at the tips. Touch the offering sticks, clarified butter, the substances to be burned and so forth, saying,

OM OM SWĀHĀ

think that all those materials are purified; saying,

OM ĀḤ SWĀHĀ

think that the offering sticks are purified; saying,

OM ŚRĪ SWĀHĀ

think that the clarified butter is purified; saying,

OM JRIM SWĀHĀ

think that the grains are purified; and saying,

OM KURU KURU SWĀHĀ

think,

All the substances other than these, having been purified of all the faults of lacking qualities, actually become the five nectars.

## Lighting the Fire

Then ignite the torch from a vessel containing fire obtained from wood with much white sap or rough wood, or from a common fire or a monastery fire, whatever, saying,

OM ĀḤ HŪM

three times. Then, uttering the action mantra, purify the fire with cleansing water and inner offering, circling each clockwise three times. Then put the torch together with a bundle of clean, very dry straw into the hearth and saying,

OM VAJRA JVALA JVALA HŪM,

light the fire. Say,

HŪM,

and fan the flame with a fan. Reciting the action mantra revive the fire with seven scoops of clarified butter.

## Making the Kuśa Grass Seat for the Deity

Then, holding the kuśa stems, bless them by saying,

OM VAJRASATTVA ĀḤ,

seven times. Then:

OM This kuśa grass, clean and good,  
Is the purifier of Brahmā's gods,  
Pleases the supreme Triple Refuge,  
And is the essence of all earth born grass.  
As for all my hindrances—

Please pacify them and make them auspicious.

Having said that, lay the unbroken, fragrant, blue-green kuśa stems, which are laden with pollen and not excessively long, in pairs with the tips side by side, beginning from the left, around the outer rim of the hearth, treating the direction one faces as the east. The tips face east, south, west and north. The tips of the former are on top of the stems of the latter. Cover the hearth close to with stems of kuśa, the tips pointing east held in the shape of an ox's ear. After laying the kuśa and having joined the palms, still holding the vajra and bell, say,

Bhagawan Vajrasattva, please pacify all hindrances and bestow auspiciousness.

With this request, the preparatory rituals are (concluded).

## THE MAIN RITUAL

### Generating the Hearth and the Mundane Fire Deity for the Vajrabhairava Ritual

(The hearth of the Vajrabhairava rite can be used for all rituals excepting that of Vajrayoginī. However, if one wishes one can generate the specific hearths, which are described on the following pages.)

Having cleansed the hearth with cleansing water say the action mantra.

OM SWABHĀVA ŚUDDHĀḤ SARVA DHARMĀḤ SWABHĀVA  
ŚUDDHO 'HAM

The hearth becomes emptiness. From within emptiness arises a moon, upon which from SAM and a vajra comes a white Vajradhara with three faces, white, dark blue and red, and six arms, the first pair of which embrace a consort similar to himself. The lower right two hold a vajra and sword, and the lower left two hold a jewel and lotus. From their melting arises a white circular wisdom hearth, clear and unobstructed, together with the inner and outer rims. The outer rim is decorated with a vajra garland and the four corners with a half moon and vajra. In the hearth, from RAM arises a triangular fire, at the centre of which, at the hub of a variegated lotus, from RAM arises a rosary. From the complete transformation of that arises a white fire deity with three faces, white, black and red and six arms, abiding eternally inseparable from his consort. In his first right hand is a rosary, the second is in the mudra of Fearlessness and in the third is a curved knife. His first left hand holds a triple tipped club, the second a holy water vessel, and the third a skull. He stands with left leg extended, adorned with all the wrathful ornaments. At his heart is a triangular fire marked by RAM. From the seed syllable at the commitment being's heart light rays send forth the wrathful Ṭakki-*raja*, who invites from the south-east the fire deity and his retinue similar to the one meditated on.

### Generating the Hearth etc., for the Vajrayoginī Ritual

OM KHAṆḌAROHI HUM HŪM PHAṬ  
OM SWABHĀVA ŚUDDHĀḤ SARVA DHĀRMĀḤ SWABHĀVA  
ŚUDDHO 'HAM

From within emptiness arises a white HŪM, from the melting of which arises a white circular wisdom hearth with an inner and an outer rim. The outer rim is encircled by a vajra garland within which from E and E arises a double red tetrahedral reality source. The four corners are marked by half moons and vajras. (All is) clear and unobstructed.

If the inner rim has curved knives placed on it, then insert:

The inner rim has a garland of curved knives and the outer rim...

In the hearth, generated from RAM, at the centre of a blazing triangular fire, is a variegated lotus, sun and moon. Upon this from RAM, arises a rosary marked by RAM. From the complete transformation of that arises a red fire deity upon a gelded goat. He has one face and four hands, the first right in the Supreme Bestowing mudrā, in the second a rosary, in the first left a triple tipped club and in the second a holy water vessel filled with nectar. His hair is piled up in a top-knot, he is beautified by a brahmā thread, and he has an upper garment of black antelope skin and a lower robe of red silk. The lustre of his body and the triangular fire marked by RAM have a radiance of white light.

Light rays radiating from the heart of the commitment being invite the wrathful Ṭakki-raja, identical with the visualised fire deity, surrounded by his retinue, from the south-east.

### **Generating the Hearth etc., for the Guhyasamāja Ritual**

OM VIGHNĀNTAKRITA HŪM HŪM

OM SWABHĀVA ŚUDDHĀḤ SARVA DHARMĀḤ SWABHĀVA  
ŚUDDHO 'HAM

The hearth becomes emptiness. From within emptiness arises a white HŪM, from the melting of which arises a white circular wisdom hearth with an inner and an outer rim. The outer rim is encircled by a vajra garland. The four corners are marked by half moons and vajras. (All is) clear and unobstructed. In the hearth, generated from RAM, is a triangular fire at the centre of which upon a variegated lotus and sun, from RAM arises a rosary. From the complete transformation of that arises a fire deity, with a white body, three faces, white, black and red, and six arms, abiding eternally inseparable from his consort, who is similar to himself. The first pair of hands embrace the consort; of the two remaining right hands, one is in the mudra of Fearlessness and the other holds a rosary; the left hands hold a club and a recepta-

cle. He has Vairocana as a crown ornament, his eyebrows and bound-up hair-knot blaze and his belly sags. Stout and short he is very magnificent, standing with his left leg extended. The triangular fire at his heart is marked by RAM;

or alternatively HŪM

Light radiating from the seed syllable at the commitment being's heart invites the wrathful Ṭakki-raja from the south-east, identical with the visualised one, surrounded by his entourage.

### **Generating the Hearth etc., for the Heruka Ritual**

OM KHAṆḌAROHI HUM HŪM PHAT  
OM SWABHĀVA ŚUDDHAḤ SARVA DHARMĀḤ SWABHĀVA  
ŚUDDHO 'HAM

The hearth becomes emptiness. From within emptiness arises white HUM, from the melting of which arises a white circular wisdom hearth with an inner and an outer rim. The outer rim is encircled by a vajra garland. The four corners are marked with half moons and vajras. (All is) clear and unobstructed. In the hearth, generated from RAM, is a triangular fire at the centre of which, upon a variegated lotus and sun, from RAM, arises a rosary. From the complete transformation of that arises a fire deity, with a white body, a very peaceful expression and one face. Of his four arms, the right two hold a white lotus and a crystal rosary, the left two a receptacle and a conch. He is dressed in white silk and adorned with jewel ornaments. The triangular fire at his heart is marked by RAM.

Imagine this, then,

Light radiating from the seed at the commitment being's heart invites the wrathful Ṭakki-raja from the south-east, identical with the visualised one, surrounded by his entourage.

### **Generating the Hearth etc., for the Cittāmani Tārā Ritual:**

OM VAJRA AMṚTA KUṆḌALI HANA HANA HŪM PHAT  
OM SWABHĀVA ŚUDDHĀḤ SARVA DHARMĀḤ SWABHĀVA  
ŚUDDHO 'HAM

The hearth becomes emptiness. From within emptiness arises white HŪM, from the melting of which arises the hearth of peace, white coloured and circular, with an inner and an outer rim. The outer rim is encircled by a vajra garland. The four

corners are marked by half moons and vajras. All is clear and unobstructed. In the hearth from PAM arises a lotus and from RAM a sun mandala, upon which from RAM arises a rosary marked by RAM. From the complete transformation of that arises a fire deity with a white coloured body, mounted upon a gelded goat. He has one face, and of his two hands, the right holds a rosary, the left a holy water pot. He has a large belly and his hair is bound up in a knot. He has white silk garments, wears a white cotton brahmā thread, is stout, short and has a peaceful expression. At his crown is OM, throat AH and heart HUM.

Light radiating from the HUM at his heart invites the fire deity, identical with the one visualised, from the south-east, surrounded by his entourage.

### Inviting the Wisdom Beings of the Fire Deity

Having visualized this, holding the right hand in the mudrā of Fearlessness, wave the thumb and say,

OM Come here, come here Great Element,  
Highest brahmin, sage of the gods,  
In order to partake of the food to be offered  
Please approach here perfectly.

OM ṬAKKI HŪM JAḤ

Rest upon the kuśa seat on the outer rim of the fire quarter of the hearth.

Saying the action mantra and sprinkling the cleansing water expel the hindrances drawn from outside.

Offer the four waters, as will be explained below, saying,

OM AH HRIḤ PRAWARASADKĀRAM PROKṢAṆAM PRATĪCCHA  
HŪM SWĀHĀ

OM AH HRIḤ PRAWARASADKĀRAM ĀNCAMAṆAM  
PRATĪCCHA HŪM SWĀHĀ

OM AH HRIḤ PRAWARASADKĀRAM ARGHAM PRATĪCCHA  
HŪM SWĀHĀ

OM AH HRIḤ PRAWARASADKĀRAM PĀDYĀM PRATĪCCHA  
HŪM SWĀHĀ

Then saying:

OM MUDGARA JAḤ

(The wisdom being) draws close to the commitment being,

OM DANḌA HŪM

he enters the commitment being,

OM PADMA BAṂ

they are bound inseparably,

OM KHADGA HOḤ

bring them under control. Make the mudrā of embracing, holding the vajra and bell, then snap the fingers.

### **Making Offerings and Praises to the Fire Deity**

Next, saying,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PROKṢAṆAṂ PRATĪCCHA HŪM SWĀHĀ take the kuśa stems from the vessel of the face cooler and offer the cleansing water three times to the first receptacle. Then, having taken up flowers with the index fingers make the mudrā of a down-turned fist, release it from the little fingers in succession and offer the face cooler from the same container to the first receptacle; in place of the previous PROKṢAṆAṂ insert ĀNCAMAṆAṂ. With the mudrā of open vajra-palms and substituting ARGHAṂ offer the libation to the second receptacle. Having taken flowers from the water, made a mudrā like a fist, and circled it three times, release the upturned fist beginning from the index fingers and, substituting PĀDYĀM, offer the foot bathing water to the third receptacle.

Then, offer the five sensory offerings and music, saying,

OM AGNAYE ĀDIVYĀ ĀDIVYĀ ĀVIŚA ĀVIŚA MAHĀŚRĪYE  
 HAVYA-KAVYA-VAHANAYA VAJRA PUŚPE ĀḤ HŪM  
 OM AGNAYE.....VAHANAYA VAJRA DHUPE ĀḤ HŪM  
 OM AGNAYE.....VAHANAYA VAJRA ALOKE ĀḤ HŪM  
 OM AGNAYE.....VAHANAYA VAJRA GANDHE ĀḤ HŪM  
 OM AGNAYE.....VAHANAYA VAJRA NAIWITE ĀḤ HŪM  
 OM AGNAYE.....VAHANAYA VAJRA ŚAPTA ĀḤ HŪM

and the inner offering with,

OM AGNAYE.....VAHANAYA OM ĀḤ HŪM

Recite the following praise while ringing the bell:

(In the Vajrayoginī rite there is an option to recite only the first four lines.)

Son of Brahmā, Lord of the World,  
 King of fire gods empowered by Takki (desire),  
 Whose supreme wisdom burns all delusion.

I completely bow down to the holder fire god.  
 Son of Brahmā, Lord of the World,  
 The supreme seer, the fire gods' king,  
 Who, in order to give protection to all Bhūtas,  
 By the power of compassion emanated a body  
 In the manner of seer accomplishing the knowledge mantra.  
 The light of his wisdom, which consumes delusion,  
 Blazes brilliantly like the fire at the aeon's end.  
 Possessing clairvoyance and magical power,  
 Mounted on the emanation of skillful means,  
 Uttering the mantra and holding a rosary,  
 He holds the *khunḍi* possessing the essence of nectar.  
 Cooling with the nectar of Dharma,  
 Brahmin conduct, free from the errors of the downfalls,  
 He is transcendent although residing in the world,  
 Though having attained peace has great compassion,  
 Therefore he is praised and also prostrated to.

### The Commitment

Voice the commitment three times,

OM VAJRA-ANALA MAHĀ-BHUTA JVALA JVALA SARVA-  
 BHASMI-KURU SARVA-DUṢṬAṆ HŪM PHAṬ TRIŚYA JĀḤ HŪM  
 BAṀ HŌḤ SAMAYAS TWAM SAMAYA HOḤ.

## THE FIRST ROUND OF OFFERINGS TO THE FIRE DEITY

### Visualising the Tongue

Then think,

The fire deity's tongue appears as a white vajra marked by a syllable RAṀ and the spout of the ritual funnel (*pātri*) by the syllable YA (HŪM) together with blazing rays of light.

(The text of the Thirteen Deity Vajrabhairava has YA, but all the other rituals use HŪM.)

### Instructions on Holding the Ladle and Funnel

Clench the left hand into a fist covered above by the thumb. This is the upturned *Tathāgata* fist. With index finger extended hold the butter-filled funnel. Also make the right hand into the *Tathāgata*

fist, facing downwards; hold the handle of the ritual ladle placing the right fist near the left index finger with the cup of the ritual ladle placed upside down over the mouth of the ritual funnel. With both hands in the mudrā of Supreme Enlightenment, but not extending beyond the knees, circle them three times clockwise.

### **Offering the Liquid Clarified Butter as an Appetiser**

The fire deity's mouth thus being opened, offer three or seven ritual ladles of liquid clarified butter, saying either the mantra of the fire deity, or the mantra of the ritual ladle, or the mantra of the butter for burning.

### **The System for Joining the Mantras and Appended Lines of Request**

With the appended lines of request the first mantra is:

OM AGNAYE ĀDIVYĀ ĀDIVYĀ ĀVIŚA ĀVIŚA MAHĀŚRIYE  
HAVYA-KAVYA-VAHANAYA

For us all, teachers, students and adherents (pacify)\* all interferences to our accomplishment of liberation and omniscience, breaches of the three classes of vows, naturally evil deeds and everything inauspicious†

SANTIM\* KURUYE SWĀHĀ.

The second alternative is:

OM NAMAḤ SAMANTA BUDDHĀNĀN AGNAYE SWĀHĀ,

to this add the appended lines of request. The third is:

OM AGNAYE SWĀHĀ;

to this add the appended lines of request.

---

† These are the appended lines as they appear in the *Ritual Fire Offering for Peace of the Thirteen Deity Vajrabhairava*. If the ritual to be performed is to compensate for errors, omissions and so forth committed during the approaching retreat then after '.....inauspicious' the phrase, 'and unclear samādhi, impure mantras and all faults of excess and omission in the ritual,' should be added. Then comes ŚANTIM KURUYE SWĀHĀ. Alternatively join the mantras as is done in the ritual of the Solitary Hero Vajrabhairava.

Prior to commencing the Ritual Fire Offering it is advisable to have decided upon the appended lines to be used and also to have memorised them. By consulting the supramundane deity sections the variations will become apparent. During the performance of the ritual the appended lines should be the same for both the mundane and supramundane deities. It would therefore be a fault to simply rely on the words as presented here without adjusting the appended lines of Parts One and Eight to match those of the relevant supramundane deity in Parts Two to Seven or vice versa.

At this time investigate whether there are any hindrances in the fire or not. If there are, follow the method of eliminating them as stated in *The Great Ritual Fire Offering*. (A footnote from *The Ritual Fire Offering for Peace of Vajrayoginī*):

Having examined at this point whether there are any hindrances in the fire, if there are, sprinkle the cleansing water and then offer seven scoops of clarified butter attaching the words, '..... and all hindrances to Khaṇḍaroha\* ŚANTIM-KURUYE SWĀHĀ', to the appended lines. After again sprinkling the cleansing water offer one, three or seven scoops of clarified butter with the mantra OM AGNAYE.....VAHANAYA SWĀHĀ.

If there are no hindrances this is not necessary.

### The Actual Offering of the Materials to be Burned

The offering sticks:

Then fragrant, thornless, sappy sticks, anointed at the ends with both butter and honey, having a length of twelve finger-widths and the thickness of the little finger, should be offered, either in pairs or individually, with the tips towards the deity. They should be held between the thumb and ring finger in the mudrā of Best Bestowing, (while saying),

All the offering sticks become of the nature of Bodhi-wood.

OM AGNAYE ĀDIVYĀ ĀDIVYĀ ĀVIŚA ĀVIŚA MAHĀSŔIYE-  
HAVYA-KAVYA-VAHANAYA OM BODHI VṚKṢĀYA

For us all, teachers, students and adherents (pacify)\* all interferences to our accomplishment of liberation and omniscience, breaches of the three classes of vows, naturally evil deeds, everything inauspicious, and especially hindrances to the perfection of brilliance ŚANTIM\* KURUYE SWĀHĀ.

Then the clarified butter:

OM AGNAYE.....VAHANAYA  
OM AGNAYE

For us.....inauspicious, and hindrances to the perfection of wealth ŚĀNTIM KURUYE SWĀHĀ

Then the sesame:

OM AGNAYE.....VAHANAYA  
OM SARVA PĀPAM DAHANA VAJRAYE

\*Khaṇḍaroha is the name of the action deity of Heruka and Vajrayoginī. The Thirteen Deity Vajrabhairava has Khaḍga-Dhṛka. The rest should be substituted in the same way.

For us.....inauspicious, and all misdeeds ŚĀNTIṀ KURUYE  
SWĀHĀ

Then offer the dūrvā grass in pairs:

OM AGNAYE.....VAHANAYA  
OM VAJRA ĀYUṢE

For us.....inauspicious, and hindrances to completing our life-  
spans ŚĀNTIṀ KURUYE SWĀHĀ

Then the unbroken rice:

OM AGNAYE.....VAHANAYA  
OM VAJRA PUṢṬĀYE

For us.....inauspicious, and hindrances to the increase of merit  
ŚĀNTIṀ KURUYE SWĀHĀ

Then the sho-zen (*zho-zan*: a sweet *rTzampa* based dairy mixture):

OM AGNAYE.....VAHANAYA  
OM SARVA SAMBADE

For us.....inauspicious, and hindrances to supreme bliss  
ŚĀNTIṀ KURUYE SWĀHĀ

Then offer the kuśa grass in pairs:

OM AGNAYE.....VAHANAYA  
OM ĀPRATIHATA VAJRAYE

For us.....inauspicious, and shadows, uncleanliness and hind-  
rances to supreme protection ŚĀNTIṀ KURUYE SWĀHĀ

Then the mustard seed:

OM AGNAYE.....VAHANAYA  
OM SARVA ARTHA SIDHAYE

For us.....inauspicious, and all hindrances ŚĀNTIṀ KURUYE  
SWĀHĀ

Then the coarse barley:

OM AGNAYE.....VAHANAYA  
OM VAJRA BĪJAYA

For us.....inauspicious, and hindrances to obtaining treasure  
and good harvest ŚĀNTIṀ KURUYE SWĀHĀ

Then the husked barley:

OM AGNAYE.....VAHANAYA  
OM MAHĀ-BEGĀYA

For us.....inauspicious, and hindrances to the perfection of

quick strength ŚĀNTIṀ KURUYE SWĀHĀ

Then the pulses:

OM AGNAYE.....VAHANAYA

OM MAHĀ-BALAYA.

For us.....inauspicious, and hindrances to the increase of might

ŚĀNTIṀ KURUYE SWĀHĀ

Then the wheat:

OM AGNAYE.....VAHANAYA

OM VAJRA GHASMARI

For us.....inauspicious, and all ills ŚĀNTIṀ KURUYE SWĀHĀ

(The Vajrayoginī ritual differs here.) Then offer a mixture of curd, milk, thick rice, puffed rice, sandalwood, an aromatic medicinal herb called *Pri Yang Ku*, (*Dracophalum tanguticum*), pine resin and fragrant flowers. Offer here with the mantra of the fire deity, and at the time of the supramundane deity and retinue by reciting each individual's mantra once:

(OM AGNAYE.....VAHANAYA

For us.....inauspicious ŚĀNTIṀ KURUYE SWĀHĀ)

### **Offering the Face Cooler and Cleansing Water**

Having thus melodiously offered the materials to be burned, offer the face cooler, saying,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ĀŅCAMANAM

PRATĪCCHA HŪṀ SWĀHĀ

and the cleansing water,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PROKṢAṆAM PRATĪCCHA

HŪṀ SWĀHĀ.

(Proceed to the appropriate supramundane deity section as follows.)



# THE SECTIONS CONCERNING THE SUPRAMUNDANE DEITIES

## PART TWO

The Thirteen Deity Vajrabhairava

## PART THREE

The Solitary Hero Vajrabhairava

## PART FOUR

The Thirty-two Deity Guhyasamāja

## PART FIVE

The Heruka Body Maṇḍala—in accordance with the system of Vajraghaṇṭapa

## PART SIX

The Vajrayoginī of Nāropa Khecari

## PART SEVEN

The Cittāmaṇi Tārā



## PART TWO

# THE THIRTEEN DEITY VAJRABHAIRAVA

This part is the translation of the section of the generation of the supramundane deities and the making of the Ritual Fire Offering to them. This is the middle portion of *The Ritual Fire Offering For Peace of the Thirteen Deity Vajrabhairava* composed by the Buddhist monk Lobsang Yeshe (*dLo bZang Yeshe*), the Second Panchen Lama.

The words which were omitted in the original text have been filled in here for convenient recitation and are taken from *The Self Generation of the Thirteen Deity Vajrabhairava* as contained in the collection of ritual texts of Namgyal (*rNam rGyal*) Monastery.





In order to make offerings to the supramundane fire deity, the deity must first be generated.

(Here there are two systems for building up the mansion and the deities. The first of these is in conjunction with the elaborate ritual of generating the maṇḍala and offering, the second follows the normal recitation of the self-generation. In the context of the Ritual Fire Offering for Peace to compensate for omissions and excesses during a retreat, the second type of recitation is performed. Therefore, if not doing the generation of the maṇḍala and offering proceed to p. 35.)

## IN CONJUNCTION WITH GENERATION OF THE MAṆḌALA AND OFFERING GENERATING THE CELESTIAL MANSION

In the centre of the blazing triangular fire at the heart of the fire deity, from BHRŪM arises a square four doored celestial mansion....

(From the sādhana:

...having five layered walls (coloured) from the outside inwards, white, yellow, red, green and blue. Upon the walls is a frieze beautified by various jewels. Inside the beautifully roofed celestial mansion is a round vajra-garland supported on four vajra-joists, which are supported by eight pillars. The pinnacle of the jewel roof is beautified by a vajra and jewel. The inside in the east is white, the south is yellow, the west is red, the north is green and the centre blue. Upon the frieze are four golden girdles, on the outer face of which, hanging from the mouths of Makaras, are jewel garlands and pendants, which are decorated with bells, yak tail whisks, and so forth.

On the outside, hanging from the eaves are jewel ornaments (*shar bu*). Above them is a balustrade shaped like half lotus petals, embellished by victory banners, plain banners and so forth. At the outer foot of the wall, all around a red plinth are goddesses bearing offering substances and making offerings. At the outside corners of the doorways, the inner entrances and the four lower inside and outside corners are half moons decorated with a vajra and jewel. In front of the four doors, four pillars support

eleven layered porticos, topped by a Dharma wheel flanked to the right and left by a buck and doe.

Beyond the vajra fence and fire mountains, in the eight charnel grounds, Fierce Terror and so forth, are the eight trees Nagagesar and so forth. At their roots are Indra and so forth, the eight Direction Protectors, and at the tips are the eight Field Protectors, Elephant Face and so forth. There are the eight pools of compassion in which dwell the eight Nāgas, Vāsuki and so forth. In the sky above those are the eight clouds Roaring and so forth. There are also (the eight mountains), the eight wisdom fires and the eight stūpas. Furthermore there are skeletons; corpses impaled on stakes, hanging from trees, mangled, speared and so forth; ravens, vultures, dogs, jackals, lions, tigers and so forth; noisy zombies, yakṣas, rakṣasas and so forth; all of whom terrify. There are adepts, knowledge holders and commitment holding yogins gazing one pointedly at the Bhagawaṇ, naked, hair loose, adorned by five mudrās, each holding a hand drum (*cang te'u*), a skull and a khaṭvāṃga, their crowns adorned by skulls, laughing and entering the charnel grounds they do wondrous things.

Inside the celestial mansion, which is encircled by the charnel grounds, at the centre of the nine part pattern, from YAM arises a black coloured air maṇḍala with a tinge of red. Upon this and at the other three inner cardinal sections and at the doors are a variegated lotus and moon seat. Inside in the east and at the four corners and the four outer corners are...)

.....a variegated lotus and sun seat each.

### **Escorting the Deities in Procession from the Maṇḍala to the Hearth**

At that time a ritual agent prostrates from the eastern door. Holding burning incense in the left hand, he recites the mantras of the principal deity and retinue up to Gauri. While reciting the mantras he takes a flower for each with his right hand.

### **Calling the Deities by Their Mantras and Inviting Them to Their Seats**

Then, from each of the maṇḍala deities emanates a second deity, as the flame of one butterlamp is lit from another; meditate that they are thus invited. Offer the flowers to the hands of the ritual

master (the practitioner), who visualises that all the maṇḍala deities take their seats at the centre of the maṇḍala.

OM HRĪḤ ŚTRĪḤ VIKRITĀNANA HŪM PHAṬ

(From the sādhana:

OM VAJRA VETTĀLĪ ĀGACCHA HŪM JAḤ SWĀHĀ  
OM JINA JIKA HŪM PHAṬ  
OM RATNA DHRKA HŪM PHAṬ  
OM ĀROLIKA HŪM PHAṬ  
OM PRAJÑĀ DHRKA HŪM PHAṬ  
OM MUDGARA DHRKA HŪM PHAṬ  
OM DANḌA DHRKA HŪM PHAṬ  
OM PADMA DHRKA HŪM PHAṬ  
OM KHAḌGA DHRKA HŪM PHAṬ  
OM MOHARATI HŪM PHAṬ  
OM DWEṢARATI HŪM PHAṬ  
OM RĀGARATI HŪM PHAṬ  
OM VAJRARATI HŪM PHAṬ

As he recites each mantra a flower is thrown into the hearth.

### Seating the Deities

On the central seat is Śrī Vajrabhairava male and consort,  
In the inner east Ignorance Yamāntaka male and consort, ..

(From the sādhana:

In the south Avarice Yamāntaka male and consort,  
In the west Lust Yamāntaka male and consort,  
In the north Jealousy Yamāntaka male and consort,  
At the eastern door Hammer Yamāntaka male and consort,  
At the southern door Truncheon Yamāntaka male and consort,  
At the western door Lotus Yamāntaka male and consort,  
At the northern door Sword Yamāntaka male and consort,  
In the inner south-east Cārcika female and consort,  
In the south-west Vārāhi female and consort,  
In the north-west Sarasvati female and consort,  
In the north-east Gauri female and consort.)

... At the four corners are four nectar filled human skulls.

From the bodies of all the deities radiate masses of white light.

### Offerings and Praises to the Deities

Then offer the five sensory objects, music, and the five objects of desire,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PROKṢANAM  
PRATĪCCHA HŪM SWĀHA

OM ĀḤ HRĪḤ PRAWARASADKĀRAM AÑCAMANAM  
PRATĪCCHA HŪM SWĀHA

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ARGHAM  
PRATĪCCHA HŪM SWĀHA

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PĀDYAM  
PRATĪCCHA HŪM SWĀHA

OM SARVA TATHĀGATA PUṢPAM PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA DHUPE PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA ALOKE PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA GHANDE PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA NAIWITE PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA ŚAPTA PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA RŪPA PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA ŚAPTA PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA GANDHE PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA RASA PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA SPARŚA PRATĪCCHA HŪM SWĀHĀ

It is the tradition to make the offerings of the five sensory objects, music, and the five objects of desire in extensive form, (not given here—see pp. 63–5).

Then make the inner offering,

OM HRĪḤ ŚTRĪḤ VIKRITANANA HŪM PHAṬ OM ĀḤ HŪM

(From the sādhana:

OM VAJRA VETTĀLĪ ĀGACCHA HŪM JAḤ SWĀHĀ OM ĀḤ HŪM

OM JINA JIKA HŪM PHAṬ OM ĀḤ HŪM

OM RATNA DHRKA HŪM PHAṬ OM ĀḤ HŪM

OM ĀROLIKA HŪM PHAṬ OM ĀḤ HŪM

OM PRAJÑĀ DHRKA HŪM PHAṬ OM ĀḤ HŪM

OM MUDGARA DHRKA HŪM PHAṬ OM ĀḤ HŪM

OM DAṆḌA DHRKA HŪM PHAṬ OM ĀḤ HŪM

OM PADMA DHRKA HŪM PHAṬ OM ĀḤ HŪM

OM KHAḌGA DHRKA HŪM PHAṬ OM ĀḤ HŪM

OM MOHARATI HŪM PHAṬ OM ĀḤ HŪM

OM DWESĀRATI HŪM PHAṬ OM ĀḤ HŪM

OM RĀGARATI HŪM PHAṬ OM ĀḤ HŪM)

OM VAJRARATI HŪM PHAṬ OM ĀḤ HŪM

Then offer praises:

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 Mañjuśri, 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 Yamāntaka.  
Yamāntaka, 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.  
Yamāntaka, 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 Lust,  
Yamāntaka the complete destroyer,  
Identical with the Vajra Speech,  
Prostrations and praise to the Vajra Speech.  
You the essence of Vajra Jealousy,  
The door of Yamāntaka's actions,  
Identical with the Vajra Body,  
Prostrations to the 'Sword in Hand'.

### Visualising the Tongue

The tongues of all the deities appearing as white vajras are  
marked with the syllable RAṂ.  
Having imagined this, proceed to offer the substances to be  
burned.  
(Proceed to p. 46).

## NOT IN CONJUNCTION WITH GENERATION OF THE MAṆḌALA AND OFFERING

### Generating the Celestial Mansion

At the centre of the blazing triangular fire at the heart of the  
fire deity from BHRŪM arises a square four doored celestial  
mansion...

(Inserted from the sādhana:

...having five layered walls coloured from the outside inwards, white, yellow, red, green and blue. Upon the walls is a frieze beautified by various jewels. Inside the beautifully roofed celestial mansion is a round vajra-garland supported on the four vajra-joists, which are supported by eight pillars. The pinnacle of the jewel roof is beautified by a vajra and jewel. The inside in the east is white, the south is yellow, the west is red, the north is green and the centre blue. Upon the frieze are four golden girdles, on the outer face of which, hanging from the mouths of Makaras, are jewel garlands and pendants, which are decorated with bells, yak tail whisks, and so forth.

On the outside, hanging from the eaves are jewel ornaments (*shar bu*). Above them is a balustrade shaped like half lotus petals, embellished by victory banners, plain banners and so forth. At the outer foot of the wall is a red plinth all around which are goddesses bearing offering substances and making offerings. At the outside corners of the doorways and the inner entrances, and the four lower inside and outside corners are half moons decorated with a vajra and jewel. In front of each of the four doors, four pillars support eleven-layered porticos topped by a Dharma-wheel flanked to the right and left by a buck and doe.

Beyond the vajra fence and the fire mountains, in the eight charnel grounds, Fierce Terror and so forth, are the eight trees Nagagesar and so forth. At the roots of those are Indra and so forth, the eight Direction Protectors, and at the tips are the eight Field Protectors, Elephant Face and so forth. There are eight pools of compassion in which dwell the eight Nāgas, Vāsuki and so forth. In the sky above those are the eight clouds, Roaring and so forth. There are (the eight mountains), the eight wisdom fires and the eight stūpas. Furthermore, there are skeletons; corpses impaled on stakes, hanging from trees, mangled, speared and so forth; noisy zombies, yakṣas, rakṣasas and so forth, all of whom terrify. There are adepts, knowledge holders and commitment holding yogins gazing one pointedly at the Bhagawan, naked, hair loose, adorned by five mudrās, each holding a hand drum (*cang te'u*), a skull and a khaṭvāṃga, their crowns adorned by skulls. Laughing and entering the charnel grounds they do wondrous things.

Inside the celestial mansion, which is encircled by the charnel

grounds, at the centre of the nine part pattern, from YAṀ arises a black coloured air maṇḍala, with a tinge of red. Upon this and at the three inner cardinal sections other (than the east) and at the doors are variegated lotus and moon seats. Inside in the east and at each of the four corners and the four outer corners are...) ...variegated lotus and sun seats.

### Generating the Hand-implements from Seed Syllables

On those seats, at the centre, from HŪṀ arises a vajra marked by HŪṀ,

In the inner east from KṢE arises a wheel marked by KṢE...

(From the sādhana:

In the south from MA arises a jewel marked by MA,

In the west from ME arises a lotus marked by ME,

In the north from DA arises a sword marked by DA,

At the east door from YA arises a hammer marked by YA,

At the south door from CA arises a truncheon marked by CA,

At the west door from NI arises a lotus marked by NI,

At the north door from RA arises a sword marked by RA,

In the inner south-east from JA arises a wheel marked by JA,

In the south-west from SA arises a vajra marked by SA,

In the north-west from DO arises a lotus marked by DO,

In the north-east from RU arises a sword marked by RU...)

...together with the letters ṆA, YO, NI and RA at the four corners, which radiate and collect light rays.

### Generating the Deities in Full

From the complete transformation of the hand-implements together with the seed syllables arise all the bodies of the Thirteen Deity Śri Vajrabhairava. On the central seat is the Great Śri Vajrabhairava, who has a blue-black coloured body, with nine faces...

(From the sādhana:

...thirty-four arms and sixteen legs, who stands with right legs bent and left extended; able to devour the three realms; laughing HA, HA with tongue darting, fangs bared, having wrathful wrinkles, close to which the eyebrows and eyes blaze like the (fire at) the destruction of the aeon. His pale yellow hair stands on end. He makes the threatening mudrā at the worldly and transcendental deities, and terrifies the terrifiers, loudly roaring

PHAIM KARA like a clap of thunder. He devours the blood, grease, marrow and fat of human beings. Ornamented with a crown of five frightening skulls and a garland of fifty fresh human heads, he is decorated with a black serpent brahmā thread, a human-bone wheel, earrings and so forth, all the bone ornaments. He is big bellied, naked and his eyebrows, eyelashes, beard and body-hair blaze like the fire at the end of time.

The main face is that of a buffalo, very furious, with sharp horns. Above that between the two horns is a red face, very fearsome and dripping blood from the mouth. Above that is Mañjuśrī's yellow face, slightly fierce adorned with the ornaments of youth, his hair arranged in five knots at the crown. The first face at the root of the right horn is blue, the face to its right red, to the left yellow. The first face at the root of the left horn is white, the face to its right is smoky, to the left black. All the faces are very wrathful and each has three eyes.

The first right and left hands hold a fresh elephant skin, with its head to the right and the hair facing outwards, which is to say stretching the hide by the left fore and hind-legs. In the first of the remaining right hands is a curved knife, in the second a dart, in the third a pestle, in the fourth a fish knife, in the fifth a harpoon, in the sixth an axe, in the seventh a spear, in the eighth an arrow, in the ninth an iron hook, in the tenth a skull-topped club, in the eleventh a khaṭvāṅga, in the twelfth a weapon-wheel, in the thirteenth a five point vajra, in the fourteenth a vajra-hammer, in the fifteenth a sword and in the sixteenth a hand drum (*cang te'u*).

In the first of the remaining left hands is a skull filled with blood, in the second the head of Brahmā, in the third is a buckler, in the fourth a leg, in the fifth a snare, in the sixth a bow, in the seventh intestines, in the eighth a bell, in the ninth a hand, in the tenth a shroud, in the eleventh a man impaled on a stake, in the twelfth a brazier, in the thirteenth a scalp, in the fourteenth a hand in the threatening mudrā, in the fifteenth a three tipped flag and in the sixteenth a fan.

The first of the right legs tramples a man, the second a buffalo, the third a bull, the fourth a donkey, the fifth a camel, the sixth a dog, the seventh a ram, the eighth a fox; the first of the left legs tramples a vulture, the second an owl, the third a raven, the fourth a parrot, the fifth a hawk, the sixth a kite, the seventh a

mynah bird and the eighth a swan. He treads underfoot Brahmā, Indra, Viṣṇu, Rudra, the Six-faced Kumara, Gaṇeśa, Candra, and Sūrya, all face down...)

...and stands amidst a swirling mass of blazing fire.

At the heart of the commitment being, upon a moon seat is the wisdom being, the youthful Mañjuśrī...

(From the sādhana:

...yellow bodied and slightly fierce. His right hand brandishes a sword, his left holds a text at his heart. His legs are crossed in the vajra position. Adorned with the thirty-two major marks and eighty minor signs, his hair is arranged in five knots and he is embellished with all the ornaments.

At his heart at the centre of a sun maṇḍala arisen from ĀḤ, the concentration being, a dark blue syllable HŪM, radiates light rays of five colours.

The consort Vajravettali is blue with one face. Of her two hands, the right holds a curved knife, the left holds a skull filled with the blood of the malignant and embraces the father. She has a crown of five skulls, a garland of fifty dry skulls and is adorned by the five mudrās. Her right leg is extended and...)

...the left embraces the father.

In the inner east is white Ignorance Yamāntaka...

(From the sādhana:

...with three faces white, blue and red. The first pair of his six hands, holding a curved knife and skull, embraces the mother similar to himself. The two remaining right hands hold a wheel and sword and the left two a jewel and lotus.

In the south is yellow Avarice Yamāntaka with three faces, yellow, blue and white. The first pair of his six hands, holding a curved knife and skull, embraces the mother similar to himself. The two remaining right hands hold a jewel and sword, and the left two a wheel and lotus.

In the west is red Lust Yamāntaka with three faces, red, blue, and white. The first pair of his six hands, holding a curved knife and skull, embraces the mother similar to himself. The two remaining right hands hold a lotus and sword, and the left two a jewel and wheel.

In the north is green Jealousy Yamāntaka with three faces, green, blue and white. The first pair of his six hands, holding a curved knife and skull, embraces the mother similar to himself.

The two remaining right hands hold a sword and wheel, and the left two a jewel and lotus.

At the east door is blue Hammer Yamāntaka with three faces, blue, white and red. The first pair of his six hands, holding a curved knife and skull, embraces the mother similar to himself. The two remaining right hands hold a blue hammer with twenty spikes and a sword, and the left two a jewel and a sword.

At the south door is white Truncheon Yamāntaka with three faces, white, blue and red. The first pair of his six hands, holding a curved knife and skull, embraces the mother similar to himself. The two remaining right hands hold a truncheon and a sword, and the left two a lotus and wheel.

At the west door is red Lotus Yamāntaka with three faces, red, blue and white. The first pair of his six hands, holding a curved knife and skull, embraces the mother similar to himself. The two remaining right hands hold a lotus and a sword, and the left two a wheel and lotus.

At the north door is green Sword Yamāntaka with three faces, green, blue and white. The first pair of his six hands, holding a curved knife and skull, embraces the mother. The two remaining right hands hold a sword and wheel, and the left two a jewel and 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 Śaṅkapālaka binds the hair, red Takṣaka forms the earrings, Kulika forms the armbands and yellow Hulu-hulu the bracelets. White Lotus forms the necklace and green Karkoṭaka the brahmā thread. Vāsuki, coloured like nectar, forms the apron and Mahāpadma forms the anklets. These eight Nāgas 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 Vārāhi 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 mudrās and stand with right leg bent and left extended...)

...At the four outer corners arise four human skulls filled with nectar.

This is as in the sādhana:

From the bodies of the deities radiates a mass of white light. The principal deity and his retinue are all marked at the two eyes by KṢIM, at the two ears by JRIM, at the nose by KHAM, at the tongue by RAM, at the forehead by KAM, at the navel by SAM, at the crown by OM, at the throat by AḤ, and at the heart by HŪM.

### Inviting and Uniting with the Wisdom Maṇḍala

The supporting and supported wisdom maṇḍalas of the Thirteen Deity Vajrabhairava are invited from their own abodes by light radiating from the HŪM at my heart.

It is sufficient to proceed from '...at the heart by HŪM' to the verse 'JAḤ Mañjuśrī...' because the words of invitation appear to be superfluous.

Then recite the verse:

JAḤ, Mañjuśrī, who is the nature of the actuality of all phenomena, Having no abode, like space, neither coming or going.

Like the sphere of time, compassion is divorced from coming and going.

Like a reflection, the emanation is free of going.

Not possessing the definition of coming and going,

It appears anywhere, like the moon in water.

The deities who are to be invoked today,  
 Mañjuśrī, the wisdom of all the Buddhas,  
 Bhairava Yamāntaka, whose purpose is to tame the malignant,  
 Yama and his retinue, the executant emanations,  
 Please come and abide here out of concern for me.

If abbreviating (by omitting the verse 'JAḤ Mañjuśrī...'), at this juncture, say:

OM HRĪḤ HĀ BHO MAHĀ KRODHA...

(From the sādhana:

...ĀGACCHA ĀGACCHA ĀSMADA PŪJA PRATIGRI-HANTU  
 PRASADA MEḤ DHĪ MAN KURU SWĀHĀ,)

while making the mudrā.

Light radiating from the HUM at my heart invites the supporting and supported wisdom maṇḍala of the Thirteen Deity Yamantaka from their natural abode to the space in front of me.

Saying,

OM HRĪḤ ṢTRĪḤ VIKRĪTĀNANA HŪM PHAṬ

and radiating the Furies, all the hindrances drawn from outside are banished.

Make offerings saying:

OM HRĪḤ ṢTRĪḤ HAḤ  
 OM HŪM HŪM PHAṬ  
 OM VIKRĪTĀNANA DUṢṬAṀ SATVA DAMAKA GAḤ GAḤ  
 OM KUMARA RŪPIṆE JAḤ JAḤ HŪM PHAṬ  
 OM HRĪḤ HAḤ HAI PHAṬ  
 OM DĪPTA LOCANA VIKRĪTĀNANA MAHĀ ATAT-TAT  
 HĀSANADINI DĪPTAYE SWĀHĀ  
 OM VAJRA NAIWITE ĀḤ HŪM SWĀHĀ  
 OM VAJRA ŚAPTA ĀḤ HŪM

Saying,

OM MUDGARA JAḤ,

draw the wisdom beings to the crowns of the commitment beings,

OM DAṆIḌA HŪM,

they enter into the individual commitment beings,

OM PAIDMA BAṀ,

they become indivisible from the individual commitment beings,

OM KHADGA HOḤ

they empower them.

### Sealing the Empowerment

Then say,

OM HRĪḤ HĀ BHO MAHĀ KRODHA...

(From the sādhana:

...ĀGACCHA ĀGACCHA ĀSMADA PŪJA PRATIGRI-HANTU  
PRASADA MEH DHĪ MAN KURU SWĀHĀ)

and perform the mudrā.

Light rays again radiating from the HŪM at my heart invite the  
Buddhas, together with their sons abiding in the ten directions.

Make offerings saying:

OM HRĪḤ ŚTRĪḤ HAḤ  
OM HŪM HŪM PHAṬ  
OM VIKṚTĀNANA DUṢṬAM SATVA DAMAKA GAḤ GAḤ  
OM KUMARA RŪPINE JAḤ JAḤ HŪM PHAṬ  
OM HRĪḤ HAḤ HAI PHAṬ  
OM DĪPTA LOCANA VIKṚTĀNANA MAHĀ ATAT-ṬAT  
HĀSANADINI-DĪPTAYE SWĀHĀ  
OM VAJRA NAIWITE ĀḤ HŪM SWĀHĀ  
OM VAJRA ŚAPTA ĀḤ HŪM

May I be empowered by all these Tathāgatas.

Thus requested, the goddesses emanated by them, Carcika  
and so forth, precede them uttering auspicious verses and holding  
moonlike white vases filled with the five nectars.

Saying,

Just as all the Buddhas at birth  
Have received empowerment,  
So shall I bestow empowerment  
With this pure divine water.

Poured through the crown the waters of empowerment fill  
the body and all stains are purified. From the complete transfor-  
mation of the excess water, which remains on his crown, the  
principal deity's main face is crowned by Akṣobhya; the remaining  
deities in the east and south-east are crowned by Vairocana,  
those in the south and south-west by Ratnasambhava, those in  
the west and north-west by Amitābha and those in the north and

north-east by Amoghasiddhi.

Recite this in accordance with the sādhana.

### Offerings and Praises

Then, as explained before, offer—

The four waters:

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PROKṢANAM PRATĪCCHA  
HŪM SWĀHĀ

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ĀNCAMĀNAM  
PRATĪCCHA HŪM SWĀHĀ

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ARGHAM PRATĪCCHA  
HŪM SWĀHĀ

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PĀDYAM PRATĪCCHA  
HŪM SWĀHĀ

The five sense offerings and music:

OM SARVA TATHĀGATA PUṢPAM PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA DHUPE PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA ALOKE PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA GHANDE PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA NAIWITE PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA ŚAPTA PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA RŪPA PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA ŚAPTA PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA GANDHE PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA RASA PRATĪCCHA HŪM SWĀHĀ

OM SARVA TATHĀGATA SPARŚA PRATĪCCHA HŪM SWĀHĀ

It is the tradition to make offerings of the five sense objects, music, and the five desire objects in extensive form. (Not given here—see pp. 63-5).

Next make the inner offering:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪM PHAṬ OM ĀḤ HŪM

(From the sādhana:

OM VAJRA VETTĀLĪ ĀGACCHA HŪM JAḤ SWĀHĀ OM ĀḤ HŪM

OM JINA JIKA HŪM PHAṬ OM ĀḤ HŪM

OM RATNA DHRKA HŪM PHAṬ OM ĀḤ HŪM

OM ĀROLIKA HŪM PHAṬ OM ĀḤ HŪM

OM PRAJÑĀ DHRKA HŪM PHAṬ OM ĀḤ HŪM

OM MUDGARA DHRKA HŪM PHAṬ OM ĀḤ HŪM

OM DANḌA DHRKA HŪM PHAṬ OM ĀḤ HŪM

OM PADMA DHRKA HŪM PHAṬ OM ĀḤ HŪM

OM KHADGA DHRKA HŪM PHAṬ OM ĀḤ HŪM

OM MOHARATI HŪM PHAṬ OM ĀḤ HŪM  
OM DWĒṢARATI HŪM PHAṬ OM ĀḤ HŪM  
OM RĀGARATI HŪM PHAṬ OM ĀḤ HŪM)  
OM VAJRARATI HŪM PHAṬ OM ĀḤ HŪM

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 Mañjuśrī, 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 Yamāntaka.

Yamāntaka, 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.

Yamāntaka, 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 Lust,  
Yamāntaka the complete destroyer  
Identical with the Vajra Speech.  
Prostrations and praise to the Vajra Speech.

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

## Visualising the Tongue

Prior to offering the substances to be burned, imagine,  
The tongues of all the deities appearing as white vajras are  
marked with the syllable RAṂ.

## THE ACTUAL OFFERING OF MATERIALS TO BE BURNED

### The Appetiser and the Way to Join and Count the Mantras

Then, prior to offering the actual substances to be burned, say,

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪM PHAṬ

For us all, teachers, students and adherents (pacify)\* all interferences to our accomplishment of liberation and omniscience, breaches of the three classes of vows, naturally evil deeds and everything inauspicious SĀNTIḢ\* KURUYE SWĀHĀ.

(For the Ritual Fire Offering of Peace to compensate for errors and omissions made whilst in retreat add the requisite phrase.)

Having offered seven scoops of clarified butter, make the request. Imagine that the deity promises his enlightened activities.

Then, in order to offer the substances to be burned, if possible, after joining the mantra of the substance and the appended lines, offer each substance to the fire. The offering sticks and the clarified butter are the principal substances to be burned; each offering of them should be conjoined with the mantra. This is counted as one fire offering and each scoop of clarified butter is counted as one offering. With each scoop do not count as many mantras as you can say, with the thought of deceiving the deity, for you will accumulate the cause for lower migrations.

The total number of fire offerings can be one, three, seven, twenty-one, a hundred, a thousand and so forth. As explained by Śāntipa, there is no definite number.

As the offering-sticks and clarified butter are the principal substances, offer much of them and less of the others. If your primary wish is to pacify negativities then offer much black sesame. If your wish is to pacify hindrances to the life span, then offer much dūrvā grass; other aspects of pacification should be understood likewise. Some Tibetans count in numerous ways, but these are without foundation and are only produced from their own imagination.

The method of joining the deity's mantra is:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪM PHAṬ  
OM BODHI-VRKṢĀYA

For us all.....ŚĀNTIṀ KURUYE SWĀHĀ.  
and so forth.

All the offering rituals for the substances to be burned are as above.

### Offering the Thirteen Substances to the Principal Deity

The offering sticks:

All the offering sticks have the nature of Bodhi-wood.

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṀ PHAṬ  
OM BODHI-VRKṢĀYA

For us all, teachers, students and adherents (pacify)\* all interferences to our accomplishment of liberation and omniscience, breaches of the three classes of vows, naturally evil deeds and everything inauspicious and especially hindrances to the perfection of brilliance ŚĀNTIṀ\*KURUYE SWĀHĀ

Then the clarified butter:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṀ PHAṬ  
OM AGNAYE

For us.....inauspicious and hindrances to the perfection of wealth ŚĀNTIṀ KURUYE SWĀHĀ

Then the sesame:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṀ PHAṬ  
OM SARVA PĀPAṀ DAHANA VAJRAYE

For us.....inauspicious and all misdeeds ŚĀNTIṀ KURUYE SWĀHĀ

Then offer the dūrvā grass in pairs:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṀ PHAṬ  
OM VAJRA ĀYUṢE

For us.....inauspicious and hindrances to completing our life spans ŚĀNTIṀ KURUYE SWĀHĀ

Then the unbroken rice:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṀ PHAṬ  
OM VAJRA PUṢṬĀYE

For us.....inauspicious and hindrances to the increase of merit ŚĀNTIṀ KURUYE SWĀHĀ

Then the sho-zen (*Zho-zan* a sweet *rTzampa* based dairy mixture):

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṀ PHAṬ  
OM SARVA SAMBADE

For us.....inauspicious and hindrances to supreme bliss  
ŚĀNTIṀ KURUYE SWĀHĀ

Then offer the kuśa grass in pairs:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṀ PHAṬ  
OM ĀPRATIHATA VAJRAYE

For us.....inauspicious and shadows, uncleanliness and hindrances to supreme protection ŚĀNTIṀ KURUYE SWĀHĀ

Then the mustard seed:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṀ PHAṬ  
OM SARVĀ ARTHA SIDHAYE

For us.....inauspicious and all hindrances ŚĀNTIṀ KURUYE SWĀHĀ

Then the coarse barley:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṀ PHAṬ  
OM VAJRA BĪJAYA

For us.....inauspicious and hindrances to obtaining treasure and good harvest ŚĀNTIṀ KURUYE SWĀHĀ

Then the barley:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṀ PHAṬ  
OM MAHĀ-BEGAYA

For us.....inauspicious and hindrances to the perfection of quick strength ŚĀNTIṀ KURUYE SWĀHĀ

Then the pulses:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṀ PHAṬ  
OM MAHĀ-BALAYA

For us.....inauspicious and hindrances to the increase of might ŚĀNTIṀ KURUYE SWĀHĀ

Then the wheat:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṀ PHAṬ  
OM VAJRA GHASMARI

For us.....inauspicious and all ills ŚĀNTIṀ KURUYE SWĀHĀ

The special mixture (offered only once):

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṀ PHAṬ

For us.....inauspicious ŚĀNTIṀ KURUYE SWĀHĀ

## Offering the Thirteen Substances to the Retinue

Then offer the substances to be burned to each of the deities of the retinue three, seven, twenty-one or as many times as you can, while reciting each of their mantras and appended lines.

The offering sticks:

OM VAJRA VETTĀLĪ ĀGACCHA HŪM JAḤ SWĀHĀ  
OM JINA JIKA HŪM PHAṬ  
OM RATNA DHRKA HŪM PHAṬ  
OM ĀROLIKA HŪM PHAṬ  
OM PRAJÑĀ DHRKA HŪM PHAṬ  
OM MUDGARA DHRKA HŪM PHAṬ  
OM DAṆḌA DHRKA HŪM PHAṬ  
OM PADMA DHRKA HŪM PHAṬ  
OM KHAḌGA DHRKA HŪM PHAṬ  
OM MOHARATI HŪM PHAṬ  
OM DWĒṢARATI HŪM PHAṬ  
OM RĀGARATI HŪM PHAṬ  
OM VAJRARATI HŪM PHAṬ  
OM BODHI-VRIKṢĀYA

For us.....inauspicious and especially hindrances to the perfection of brilliance ŚĀNTIṀ KURUYE SWĀHĀ

The clarified butter:

OM VAJRA VETTĀLĪ.....VAJRARATI HŪM PHAṬ  
OM AGNAYE

For us.....inauspicious and hindrances to the perfection of wealth ŚĀNTIṀ KURUYE SWĀHĀ

Then the sesame:

OM VAJRA VETTĀLĪ.....VAJRARATI HŪM PHAṬ  
OM SARVA PĀPAṀ DAHANA VAJRAYE

For us.....inauspicious and all misdeeds ŚĀNTIṀ KURUYE SWĀHĀ

Then offer the dūrvā grass in pairs:

OM VAJRA VETTĀLĪ.....VAJRARATI HŪM PHAṬ  
OM VAJRA ĀYUṢE

For us.....inauspicious and hindrances to completing our life spans ŚĀNTIṀ KURUYE SWĀHĀ

Then the unbroken rice:

OM VAJRA VETTĀLĪ.....VAJRARATI HŪM PHAṬ  
OM VAJRA PUṢṬĀYE

For us.....inauspicious and hindrances to the increase of merit  
ŚĀNTIṀ KURUYE SWĀHĀ

Then the sho-zen (*Zho-zan* a sweet *rTzampa* based dairy mixture):

OM VAJRA VETTĀLĪ.....VAJRARATI HŪṀ PHAṬ  
OM SARVA SĀMBĀDE

For us.....inauspicious and hindrances to supreme bliss  
ŚĀNTIṀ KURUYE SWĀHĀ

Then offer the kuśa in pairs:

OM VAJRA VETTĀLĪ.....VAJRARATI HŪṀ PHAṬ  
OM ĀPRATIĤATA VAJRAYE

For us.....inauspicious and shadows, uncleanliness and hindrances to supreme protection ŚĀNTIṀ KURUYE SWĀHĀ

Then the mustard seed:

OM VAJRA VETTĀLĪ.....VAJRARATI HŪṀ PHAṬ  
OM SARVA ARTHA SIDHAYE

For us.....inauspicious and hindrances to obtaining treasure and good harvest ŚĀNTIṀ KURUYE SWĀHĀ

Then the barley:

OM VAJRA VETTĀLĪ.....VAJRARATI HŪṀ PHAṬ  
OM MAHĀ-BEGĀYA

For us.....inauspicious and hindrances to the perfection of quick strength ŚĀNTIṀ KURUYE SWĀHĀ

Then the pulses:

OM VAJRA VETTĀLĪ.....VAJRARATI HŪṀ PHAṬ  
OM MAHĀ-BALAYA

For us.....inauspicious and hindrances to the increase of might  
ŚĀNTIṀ KURUYE SWĀHĀ

Then the wheat:

OM VAJRA VETTĀLĪ.....VAJRARATI HŪṀ PHAṬ  
OM VAJRA GHASMARI

For us.....inauspicious and all ills ŚĀNTIṀ KURUYE SWĀHĀ

The special mixture (offered only once to each deity):

OM VAJRA VETTĀLĪ.....VAJRARATI HŪṀ PHAṬ

For us.....inauspicious ŚĀNTIṀ KURUYE SWĀHĀ

## Purifying the One For Whom the Ritual is Being Performed

Having offered all the substances, think,

From the hearts of the deities radiate Buddhas bearing white vases filled with nectar. They bathe the one for whom the ritual is being performed (sādhya), who sits upon a moon maṇḍala, and having purified his stains and defilements, sicknesses and demons, and so forth, his body becomes clear like crystal

## CONCLUDING ACTIVITIES

### Offerings, Including Garments and Toothpaste, and Praises

Then offer three, seven and so forth scoops of clarified butter with the mantra of the principal deity,

(OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪM PHAṬ).

Then offer the libation, cleansing water and face cooler,

OM ĀḤ HRĪḤ PRAWARSADKĀRAM ARGHAM PRATĪCCHA HŪM SWĀHĀ

OM ĀḤ HRĪḤ PRAWARSADKĀRAM PROKṢAṆAM PRATĪCCHA HŪM SWĀHĀ

OM ĀḤ HRĪḤ PRAWARSADKĀRAM ĀNCAMAṆAM PRATĪCCHA HŪM SWĀHĀ

Offer new cloth into the fire, thinking you are offering a garment to the deity, saying,

Garments soft, fine and light

To those possessing unchanging vajra body,

With steadfast faith I make these offerings,

So that I too may attain the vajra body

OM VAJRA WASASYA SWĀHĀ

Then offer the toothpaste,

OM VAJRA TAMBULA SWĀHĀ

Then make the extensive offering of the sense offerings and music, merely by reciting their mantras,

OM YAMĀNTAKA SAPARIWARA GHANDE PRATĪCCHA HŪM SWĀHĀ

OM YAMĀNTAKA SAPARIWARA PUṢPAM PRATĪCCHA HŪM SWĀHĀ

OM YAMĀNTAKA SAPARIWARA DHUPE PRATĪCCHA HŪM  
 SWĀHĀ  
 OM YAMĀNTAKA SAPARIWARA ALOKE PRATĪCCHA HŪM  
 SWĀHĀ  
 OM YAMĀNTAKA SAPARIWARA NAIWITE PRATĪCCHA HŪM  
 SWĀHĀ  
 OM YAMĀNTAKA SAPARIWARA ŚAPTA PRATĪCCHA HŪM  
 SWĀHĀ

Then at the end of the individual mantras append OM ĀḤ HŪM to offer the inner offering,

OM HRĪḤ ŚTRĪḤ VIKRITĀNANA HŪM PHAT OM ĀḤ HŪM  
 OM VAJRA VETTĀLĪ ĀGACCHA HŪM JAḤ SWĀHĀ OM ĀḤ HŪM  
 OM JINA JIKA HŪM PHAT OM ĀḤ HŪM  
 OM RATNA DHRKA HŪM PHAT OM ĀḤ HŪM  
 OM ĀROLIKA HŪM PHAT OM ĀḤ HŪM  
 OM PRAJÑĀ DHRKA HŪM PHAT OM ĀḤ HŪM  
 OM MUDGARA DHRKA HŪM PHAT OM ĀḤ HŪM  
 OM DAṄḌA DHRKA HŪM PHAT OM ĀḤ HŪM  
 OM PADMA DHRKA HŪM PHAT OM ĀḤ HŪM  
 OM KHADGA DHRKA HŪM PHAT OM ĀḤ HŪM  
 OM MOHARATI HŪM PHAT OM ĀḤ HŪM  
 OM DWESĀRATI HŪM PHAT OM ĀḤ HŪM  
 OM RĀGARATI HŪM PHAT OM ĀḤ HŪM  
 OM VAJRARATI HŪM PHAT OM ĀḤ HŪM

Offer the verses of praise and homage.

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 Mañjuśrī, 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 Yamāntaka.

Yamāntaka, 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.

Yamāntaka, 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 Lust,  
Yamāntaka the complete destroyer  
Identical with the Vajra Speech,  
Prostrations and praise to the Vajra Speech.

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

Then offer the libation, saying,

OM ĀḤ HRIḤ PRAWARASADKĀRAM ARGHAM PRATĪCCHA  
HŪḤ SWĀHĀ

### **Apology for Mistakes and Request for Accomplishments**

Then, in order to eliminate the faults of excess and omission join  
the palms together holding a flower at the heart.

Whatever even slight faults have been committed  
By me out of ignorance,  
Because you are the refuge of all beings,  
Lord forbear with all these.  
Anything here done incorrectly  
Because of not finding the proper materials,  
Not completely understanding, or lack of ability,  
Please forbear with all of these.

OM VAJRASATTVA ĀḤ

Having said this many times, recite the hundred syllable mantra of  
Yamāntaka,

OM YAMĀNTAKA SAMAYAM ANUPĀLAYA YAMĀNTAKA  
TWENOPATIṢṬHA DRDHO ME BHĀVA SUTOṢYA ME BHĀVA  
SUPOṢYA ME BHĀVA ANURAKTO ME BHĀVA SARVA-SIDDHI  
ME PRAYACCHA SARVA-KARMĀSU CA ME CITTAM ŚRĪYAM  
KURU HŪḤ HA HA HA HA HŪḤ  
BHAGAWAN-YAMĀNTAKA MA ME MUṆḌA YAMĀNTAKA  
BHĀVA MAHĀSAMAYA-SATTVA ĀḤ HŪḤ PHAṬ

Thereafter,

OM You who fulfil all the needs of sentient beings  
Bestow upon me the accomplishments accordingly.  
After departing to your Buddha-lands

Please return once again.

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪM PHAT  
OM VAJRA VETTĀLĪ ĀGACCHA HŪM JAḤ SWĀHĀ  
OM JINA JIKA HŪM PHAT  
OM RATNA DHRKA HŪM PHAT  
OM ĀROLIKA HŪM PHAT  
OM PRAJÑĀ DHRKA HŪM PHAT  
OM MUDGARA DHRKA HŪM PHAT  
OM DAṄḌA DHRKA HŪM PHAT  
OM PADMA DHRKA HŪM PHAT  
OM KHADGA DHRKA HŪM PHAT  
OM MOHARATI HŪM PHAT  
OM DWĒṢARATI HŪM PHAT  
OM RAGARATI HŪM PHAT  
OM VAJRARATI HŪM PHAT

## THE DEPARTURE

### **In Conjunction with the Generation of the Maṇḍala and Offering**

OM VAJRA MŪḤ

The deities emitted from the heart of the fire deity become inseparable from the deities of the maṇḍala.

While saying this the flowers are placed in the ritual agent's hands. He gives the flowers to the ritual master (the practitioner). Then holding the flowers and incense he goes to the maṇḍala and if it is a coloured powder maṇḍala he visualises the deities being invited into it. Then after making a gesture of offering the flowers to the centre of the maṇḍala he places them in front of him.

If it is a maṇḍala drawn on cloth the flowers are thrown onto it. Then the maṇḍala is prostrated to. (Now proceed to p. 155).

### **Not in Conjunction with the Generation of the Maṇḍala and Offering**

After reciting, OM VAJRA MŪḤ, recite and think,

The wisdom beings depart to their own abodes

The commitment beings dissolve into me.

(Now proceed to p. 155).

PART THREE

THE SOLITARY HERO  
VAJRABHAIRAVA

This is the translation of supramundane deity portion of the *The Ritual Fire Offering of Peace of the Solitary Hero Vajrabhairava* composed by Lobsang Lungtok Tenzin Trinley (*bLo bZang Lung rTogs bsTan 'Dzin 'Prin Las*) the Fifth Ling (*gLing*) Rinpoche.

The supplements to the ritual words are taken from the *Self Generation of the Solitary Hero Vajrabhairava* composed by Kyabje Phabongkha Dechen Nyingpo.





## Purifying the Offerings

To make offerings to the supramundane fire deity first bless the offerings.

Saying,

OM HRIḤ ṢTRĪḤ VIKRITĀNANA HŪM PHAT,

expel interferences.

Saying,

OM SWABHAVA ŚUDDHA SARVA DHARMĀḤ SWABHAVA ŚUDDHO HAM,

all becomes emptiness. Within emptiness from AḤs arise skulls vast and wide, inside of which are HŪMs. From the melting of the HŪMs arise cleansing water, face cooler, libation, foot bathing water, flowers, incense, butter lamps, perfume, food, music and so forth. All have the nature of bliss and emptiness, appearing as offering substances, with the function of generating the extraordinary uncontaminated great bliss as objects of enjoyment for the six senses.

While making the mudrā bless the offerings, saying,

OM PROKṢANAM AḤ HŪM  
OM ĀNCAMANAM AḤ HŪM  
OM PADYAM AḤ HŪM  
OM GANDHE AḤ HŪM  
OM PUṢPE AḤ HŪM  
OM DHUPE AḤ HŪM  
OM ALOKE AḤ HŪM  
OM NAIWITE AḤ HŪM  
OM ŚAPTA AḤ HŪM  
OM RŪPA AḤ HŪM  
OM ŚAPTA AḤ HŪM  
OM GANDHE AḤ HŪM  
OM RĀSA AḤ HŪM  
OM SPARŚA AḤ HŪM

Then make the mudrā for purifying substances as was previously explained (p. 16).

By saying,

OM OM SWĀHĀ,

think that all the materials have been purified; saying,

OM AḤ SWĀHĀ,

think that the offering sticks are purified; saying,

OM ŚRĪ SWĀHĀ,

think that the clarified butter is purified; saying

OM JRIM SWĀHĀ,

think that the grains are purified; and saying,

OM KURU KURU SWĀHĀ,

think,

All the substances other than these, having been purified of all faults of not possessing the qualities, actually become the five nectars.

## GENERATING THE DEITY AND HIS CELESTIAL MANSION

(If not generating the celestial mansion proceed to p. 61. If generating the celestial mansion as usual, then proceed as follows:)

In the centre of the blazing triangular fire at the heart of the fire deity is a square four doored celestial mansion...

(From the sādhana:

...having five layered walls coloured white, yellow, red, green, and blue from the outside inwards. Upon the walls circles a yellow frieze beautified by various jewels. Inside the beautifully roofed celestial mansion half its dimensions is a circular vajra garland supported on the four vajra-joists, which are supported by eight pillars. The pinnacle of the jewel roof is beautified by a vajra and jewel. The interior in the east is white, in the south yellow, in the west red, in the north green and in the centre blue. On the frieze are four golden girdles, on the outer face of which, hanging from the mouths of Makaras, are jewel garlands and pendants which are decorated with bells, yak tail whisks and so forth. On the outside hanging from the eaves, are jewel ornaments (*shar-bu*). Above them is a balustrade shaped from half lotus petals, decorated by victory banners, plain banners and so forth. At the outer foot of the wall is a red ledge. All around this plinth are goddesses bearing offering substances and making offerings. At the outside corners of the doorways and the inner entrances and the four lower inner and outer corners are half moons decorated

with a vajra and jewel. In front of the four doors, four pillars support the eleven-layered porticos topped by a Dharma wheel....)

...flanked to right and left by a buck and a doe. At the centre of the celestial mansion, from YAM arises a black air maṇḍala tinged with red, upon that a variegated lotus, moon and sun seat, upon that from a HŪM, a vajra marked by HŪM. From its complete transformation arises the great Śrī Vajrabhairava....

(From the sādhana:

...with a blue-black coloured body, nine faces, thirty-four arms and sixteen legs, standing with right legs bent and left extended, able to devour the three realms, laughing HA-HA and tongue darting, fangs bared, having wrathful wrinkles close to which the eyebrows and eyes blaze like the age of destruction. His pale yellow hair stands on end. Making the threatening mudrā at the worldly and transcendental deities, he also terrifies the terrifiers, roaring PHAIṀ KARA aloud like a clap of thunder. He devours the blood, grease, marrow and fat of human beings. He is adorned with a crown of five frightening skulls and a garland of fifty fresh human heads, he is decorated with a black serpent brahmā thread, a human-bone wheel, earrings and so forth, all the bone ornaments. Big bellied, naked, with penis erect, his eyebrows, eyelashes, beard and body hair blaze like the fire at the end of time.

His main face is that of a buffalo, very furious, with sharp horns. Above that between the two horns is a red face, very fearsome and dripping blood from the mouth. Above that is Mañjuśrī's yellow face, slightly fierce, adorned with the ornaments of youth, his hair arranged in five knots at the crown. The first face at the root of the right horn is blue, the face to its right red, to the left yellow. The first face at the root of the left horn is white, the face to its right is smoky, to the left black. All the faces are very wrathful and each has three eyes.

The first right and left hands hold a fresh elephant skin, with its head to the right and the hair facing outwards, that is to say stretching the hide by the left fore and hind legs. In the first of the remaining right hands is a curved knife, in the second a dart, in the third a pestle, in the fourth a fish knife, in the fifth a harpoon, in the sixth an axe, in the seventh a spear, in the eighth an arrow, in the ninth an iron hook, in the tenth a skull-topped

club, in the eleventh a khaṭwāṃga, in the twelfth a weapon wheel, in the thirteenth a five point vajra, in the fourteenth a vajra hammer, in the fifteenth a sword and in the sixteenth a hand-drum (*cang te'u*).

In the first of the remaining left hands is a skull filled with blood, in the second Brahmā's head, in the third a buckler, in the fourth a leg, in the fifth a snare, in the sixth a bow, in the seventh intestines, in the eighth a bell, in the ninth a hand, in the tenth a shroud, in the eleventh a man impaled on a stake, in the twelfth a brazier, in the thirteenth a scalp, in the fourteenth a hand in the threatening mudrā, in the fifteenth a three tipped flag, and in the sixteenth a fan.

The first of the right legs tramples a man, the second a buffalo, the third a bull, the fourth a donkey, the fifth a camel, the sixth a dog, the seventh a ram, the eighth a fox; the first of the left legs tramples a vulture, the second an owl, the third a raven, the fourth a parrot, the fifth a hawk, the sixth a kite, the seventh a mynah bird, and the eighth a swan. Pressing underfoot Brahmā, Indra, Viṣṇu, Rudra, the Six-faced Kumara, Gaṇeśa, Candra, and Sūrya, all face down, whilst standing amidst a swirling mass of blazing fire.

At the eyes, in the nature of Kṣitigarbha, white KṢIM,

At the ears, in the nature of Vajrāpaṇi, black JRIM,

At the nose, in the nature of Khagarbha yellow KHAM,

At the tongue, in the nature of Lokeśvara, red RAM,

At the forehead, in the nature of Sarvanivaraṇaviskambini, green KAM,

At the navel, in the nature of Samantabhadra, white SAM,

At the crown, in the nature of the vajra body, white OM,

At the throat, in the nature of the vajra speech, red AḤ...)

...At the heart, in the nature of vajra heart-mind, blue HŪM.

Say this according to the sādhana, then meditate on the triple being:

At the heart of the commitment being...

(From the sādhana:

...upon a moon seat arises the wisdom being, the youthful Mañjuśrī, yellow bodied and slightly fierce. His right hand brandishes a sword, his left holds a text at his heart. His legs are crossed in the vajra posture. Adorned with the thirty-two major marks and eighty minor signs, his hair is arranged in five knots

and he is embellished with all the ornaments. At his heart, at the centre of a sun maṇḍala arisen from ĀḤ, the concentration being, a dark blue syllable HŪṂ, radiates light rays of five colours).

### If the Celestial Mansion Is Not Generated

In the centre of the blazing triangular fire at the heart of the fire deity, from YAṂ arises a black air maṇḍala with a tinge of red, upon which is a variegated lotus, moon and sun seat. Upon that from...

And so forth as before, (recite the words for generating the deity as on pp. 59–60).

...the concentration being, a dark blue syllable HŪṂ radiates light rays of five colours.

Then holding the vajra and incense in the right hand, melodiously recite the invitation:

JAḤ Mañjuśrī, who is of the nature of the actuality of all phenomena,

Having no abode, like space, neither coming or going,

Like the sphere of time, compassion is divorced from coming and going.

Like a reflection, the emanation is free of going,

Not possessing the definition of coming and going,

Like the moon in water it appears anywhere.

The deities who are to be invoked today,

Mañjuśrī, the wisdom of all the Buddhas,

Bhairava Yamāntaka, whose purpose is to tame the malignant,

Yama and his retinue, the executant emanations,

Please come and abide here out of concern for me.

and

OM HRĪḤ HĀ BHO MAHĀ KRODHA ĀGACCHA ĀGACCHA  
ĀSMADA PŪJA PRATIGRIHANTU PRASADA MEḤ DHĪ MANKURU  
SWĀHĀ

Light rays radiate from the HŪṂ at my heart, inviting the supporting and supported maṇḍala of the Solitary Hero Śrī Vajrabhairava, identical to the visualised one, from its natural abode to the space in front of me. Banish the external hindrances by saying,

OM HRĪḤ ṢṬRĪḤ VIKRITĀNANA HŪṂ PHAṬ.

Make offerings saying,

OM HRĪḤ ṢTRĪḤ HAḤ  
 OM HŪḤ HŪḤ PHAṬ  
 OM VIKṚTĀNANA DUṢṬAḤ SATVA DAMAKA GAḤ GAḤ  
 OM KUMARA RŪPIṆE JAḤ JAḤ HŪḤ PHAṬ  
 OM HRĪḤ HAḤ HAI PHAṬ  
 OM DĪPTA LOCANA VIKṚTĀNANA MAHĀ-ATAT-TAT  
 HĀSANADINI-DĪPTAYE SWĀHĀ  
 OM VAJRA NAIṬITE ĀḤ HŪḤ SWĀHĀ  
 OM VAJRA ŚAPTA ĀḤ HŪḤ  
 OM MUḌGARA JAḤ  
 OM DANḌA HŪḤ  
 OM PADMA BAḤ  
 OM KHADGA HOḤ

OM HRĪḤ HĀ BHO MAHĀ KRODHA ĀGACCHA ĀGACCHA  
 ĀSMADA PŪJA PRATIGRIHANTU PRASADA MEḤ DHĪ MAN  
 KURU SWĀHĀ

Again light radiates from the HŪḤ at my heart, inviting the Buddhas of the ten directions and their sons into the space in front.

Make offerings to them saying,

OM HRĪḤ ṢTRĪḤ HAḤ  
 OM HŪḤ HŪḤ PHAṬ  
 OM VIKṚTĀNANA DUṢṬAḤ SATVA DAMAKA GAḤ GAḤ  
 OM KUMARA RŪPIṆE JAḤ JAḤ HŪḤ PHAṬ  
 OM HRĪḤ HAḤ HAI PHAṬ  
 OM DĪPTA LOCANA VIKṚTĀNANA MAHĀ-ATAT-TAT  
 HĀSANADINI DĪPTAYE SWĀHĀ  
 OM VAJRA NAIṬITE ĀḤ HŪḤ SWĀHĀ  
 OM VAJRA ŚAPTA ĀḤ HŪḤ

Make a request,

May I be empowered by all these Tathāgatas.

Then the goddesses emanated by them, Carcika and so forth, precede them uttering auspicious verses and holding moon-like white vases filled with the five nectars, they say,

Just as all the Buddhas at birth,  
 Have received empowerment,  
 So shall I bestow empowerment  
 With this pure divine water.

and poured through the crown of the head the waters of empowerment fill the body and purify all stains. The excess water remaining

on the crown of the principal deity completely transforms and....)

...becomes sealed at the crown of the root face by Akṣobhya. The deities of empowerment dissolve into him and a mass of white light radiates from his body.

## OFFERINGS AND PRAISES

Then offer the four waters saying,  
Pure, uncontaminated, and desirable,  
This supreme cleansing water blessed by mantra,  
I offer with devotion,  
Please accept, and bestow on me grace.

OM ĀḤ HRĪḤ PRAWARASADKARAM  
PROKṢAṆAM PRATĪCCHA HŪM SWĀHĀ

Pure, uncontaminated, and desirable,  
This supreme face cooler blessed by mantra  
I offer with devotion.  
Please accept, and bestow on me grace.

OM ĀḤ HRĪḤ PRAWARASADKARAM  
ĀÑCAMAṆAM PRATĪCCHA HŪM SWĀHĀ

Pure, uncontaminated, and desirable,  
This supreme libation blessed by mantra  
I offer with devotion.  
Please accept, and bestow on me grace.

OM ĀḤ HRĪḤ PRAWARASADKARAM  
ARGHAM PRATĪCCHA HŪM SWĀHĀ

Pure, uncontaminated, and desirable,  
This supreme foot-water blessed by mantra  
I offer with devotion.  
Please accept, and bestow on me grace.

OM ĀḤ HRĪḤ PRAWARASADKARAM  
PAḌYAM PRATĪCCHA HŪM SWĀHĀ

Then make the preliminary offerings, saying,  
The Victors are the embodiment of supreme excellence  
Possessing the fragrant aroma of morality

And the wisdom conquering illusory phenomena.  
 Pure in nature they lack even a speck of desire,  
 But in order that we may respectfully serve them  
 We offer the pure perfume arranged here.  
 May the collection of merit be completed.

OM YAMĀNTAKA GANDHE PRATĪCCHA HŪM SWĀHĀ

The Victors are the embodiment of supreme excellence  
 Adorned with the flower of the limbs of enlightenment.  
 And the wisdom conquering illusory phenomena.  
 Pure in nature they lack even a speck of desire,  
 But in order that we may respectfully serve them  
 We offer the pure flowers arranged here.  
 May the collection of merit be completed.

OM YAMĀNTAKA PUṢPE PRATĪCCHA HŪM SWĀHĀ

The Victors are the embodiment of supreme excellence  
 Possessing the pure incense of the wisdom palace's marks  
 and signs  
 And the wisdom conquering illusory phenomena.  
 Pure in nature they lack even a speck of desire,  
 But in order that we may respectfully serve them  
 We offer the pure incense arranged here.  
 May the collection of merit be completed.

OM YAMĀNTAKA DHUPE PRATĪCCHA HŪM SWĀHĀ

The Victors are the embodiment of supreme excellence  
 Possessing clear wisdom free of the darkness of ignorance.  
 And the wisdom conquering illusory phenomena.  
 Pure in nature they lack even a speck of desire,  
 But in order that we may respectfully serve them  
 We offer the pure butter lamps arranged here.  
 May the collection of merit be completed.

OM YAMĀNTAKA ALOKE PRATĪCCHA HŪM SWĀHĀ

The Victors are the embodiment of supreme excellence  
 Possessing ambrosia with the satisfying quality of the seven jewels  
 And the wisdom conquering illusory phenomena.  
 Pure in nature they lack even a speck of desire,  
 But in order that we may respectfully serve them  
 We offer the pure food arranged here.

May the collection of merit be completed.

OM YAMĀNTAKA NAIWITE PRATĪCCHA HŪM SWĀHĀ

Revealing the essence of the peerless Vajrayāna,  
The sound of music following the melody of wisdom  
Is offered here to destroy the wheel of Marā.  
Please accept it by mastering the actual meaning.

OM YAMĀNTAKA ŚAPTA PRATĪCCHA HŪM SWĀHĀ

Then offer the five objects of desire:

Aquamarine, the king of jewels,  
Blue and so forth, all colours and shapes,  
The three kinds of form made into Rūpavajrā  
Are offered to the eyes of the maṇḍala deities

OM YAMĀNTAKA RŪPA PRATĪCCHA HŪM SWĀHĀ

Arisen from the collection of the spontaneously produced,  
The collection of sounds of indescribable melodies,  
The three kinds of sound made into Śaptavajrā  
Are offered to the ears of the maṇḍala deities

OM YAMĀNTAKA ŚAPTA PRATĪCCHA HŪM SWĀHĀ

The collection of scents arisen from compounding well  
Camphor, aloe-wood, nutmeg and so forth,  
The three kinds of smell made into Gandhavajrā  
Are offered to the noses of the maṇḍala deities

OM YAMĀNTAKA GANDHE PRATĪCCHA HŪM SWĀHĀ

The tastes, such as sweet, sour, bitter and astringent,  
Of the ambrosia and so forth which bestow the supreme body;  
The three kinds of taste made into Rasavajrā  
Are offered to the palates of the maṇḍala deities

OM YAMĀNTAKA RASA PRATĪCCHA HŪM SWĀHĀ

The collection of the tangible, wishfulfilling raiment,  
Causing bliss by merely touching the body;  
The three kinds of tangibles made into Sparśavajrā  
Are offered to the holy bodies of the maṇḍala deities

OM YAMĀNTAKA SPARŚA PRATĪCCHA HŪM SWĀHĀ

When making offerings on this occasion the word SAPARIWĀRA is omitted from the mantra. If you wish to do the brief version it is

sufficient just to say the mantras.  
Next make the inner offering, saying,

OM YAMĀNTAKA HŪM PHAṬ OM ĀḤ HŪM

Then say the long praise as in the sādhana:

HŪM Mañjuśrī, arisen from space, with a golden colour... up to... to you Equanimous One I prostrate.

or the shorter 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 Mañjuśrī, 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 Yamāntaka.

The deity's tongue appearing as a white vajra is marked with the syllable RAM.

## THE ACTUAL RITUAL FIRE OFFERING

(NOTE: In this Solitary Hero Vajrabhairava Ritual Fire Offering for Peace, the appended lines compensating for the faults of the retreat are included. If it does not suit the occasion then omit the words, “and unclear samādhi, impure mantras and all faults of omission and excess in the ritual”.)

OM HRĪḤ ṢTRĪḤ VIKRITANANA HŪM PHAṬ

For us all, teachers, students and adherents (pacify)\* all interferences to our accomplishment of liberation and omniscience, breaches of the three classes of vows, naturally evil deeds and everything inauspicious, and all unclear samādhi, impure mantras and all faults of omission and excess in the ritual ŚANTIM\* KURUYE SWĀHĀ.

Having thus initially offered seven scoops of clarified butter with the appended lines, request the enlightened activity. When offering the substances to be burned, if you wish to elaborate, offer them in

conjunction with the deity's mantra, the substance mantra and the appended lines. Otherwise there are traditions of conjoining these at the start and finish. Apart from this, with each offering recite a mantra and count it as one fire offering. Be careful and do not bring about undesirable consequences by reciting too many mantras to increase the total, with the intention of deceiving the deity. The total of such offerings is a hundred, a thousand and so forth, whatever is suitable, no specific total has been given.

Then,

The offering sticks are of the nature of Bodhi-wood:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪM PHAṬ  
OM BODHI-VṚKṢĀYA

For us.....inauspicious,  
and especially hindrances to the perfection of brilliance and  
unclear samādhi, impure mantras and all faults of omission and  
excess in the ritual ŚĀNTIṀ KURUYE SWĀHĀ.

The clarified butter:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪM PHAṬ  
OM AGNAYE

For us.....inauspicious,  
and hindrances to the perfection of wealth,  
and unclear samādhi, impure mantras and all faults of omission and  
excess in the ritual ŚĀNTIṀ KURUYE SWĀHĀ.

Then the sesame:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪM PHAṬ  
OM SARVA PĀPAṀ DAHANA VAJRAYE

For us.....inauspicious,  
and all misdeeds,  
and unclear samādhi, impure mantras and all faults of omission and  
excess in the ritual ŚĀNTIṀ KURUYE SWĀHĀ

Then offer the dūrvā grass in pairs:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪM PHAṬ  
OM VAJRA ĀYUṢE

For us.....inauspicious,  
and hindrances to completing our life spans, and unclear  
samādhi, impure mantras and all faults of omission and excess in  
the ritual ŚĀNTIṀ KURUYE SWĀHĀ.

Then the unbroken rice:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṢ PHAṬ  
OM VAJRA PUṢṬĀYE

For us.....inauspicious,  
and hindrances to the increase of merit, and unclear samādhī,  
impure mantras and all faults of omission and excess in the ritual  
ŚĀNTIṢ KURUYE SWĀHĀ.

Then the sho-zen (*Zho-zan*: a sweet *rTzampa* based dairy mixture):

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṢ PHAṬ  
OM SARVA SAMBADE

For us.....inauspicious,  
and hindrances to supreme bliss,  
and unclear samādhī, impure mantras and all faults of omission  
and excess in the ritual ŚĀNTIṢ KURUYE SWĀHĀ.

Then offer the kuśa grass in pairs:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṢ PHAṬ  
OM ĀPRATIḤATA VAJRAYE

For us.....inauspicious,  
and shadows, uncleanliness and hindrances to supreme protection  
and unclear samādhī, impure mantras and all faults of omission  
and excess in the ritual ŚĀNTIṢ KURUYE SWĀHĀ.

Then the mustard seed:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṢ PHAṬ  
OM SARVA ARTHA SIDHAYE

For us.....inauspicious,  
and all hindrances,  
and unclear samādhī, impure mantras and all faults of omission  
and excess in the ritual ŚĀNTIṢ KURUYE SWĀHĀ.

Then the coarse barley:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṢ PHAṬ  
OM VAJRA BĪJAYA

For us.....inauspicious,  
and hindrances to obtaining treasure and good harvest, and  
unclear samādhī, impure mantras and all faults of omission and  
excess in the ritual ŚĀNTIṢ KURUYE SWĀHĀ.

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṢ PHAṬ  
OM MAHĀ-BEGĀYA

For us.....inauspicious,  
and hindrances to the perfection of quick strength, and unclear  
samādhi, impure mantras and all faults of omission and excess in  
the ritual ŚĀNTIṀ KURUYE SWĀHĀ.

Then the pulses:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṀ PHATḤ  
OM MAHĀ-BALAYA

For us.....inauspicious,  
and hindrances to the increase of might, and unclear samādhi,  
impure mantras and all faults of omission and excess in the ritual  
ŚĀNTIṀ KURUYE SWĀHĀ.

Then the wheat:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṀ PHATḤ  
OM VAJRA GHASMARI

For us.....inauspicious, and all illś,  
and unclear samādhi, impure mantras and all faults of omission  
and excess in the ritual ŚĀNTIṀ KURUYE SWĀHĀ.

Then the special substance:

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṀ PHATḤ

For us.....inauspicious,  
and unclear samādhi, impure mantras and all faults of omission  
and excess in the ritual ŚĀNTIṀ KURUYE SWĀHĀ.

There is a tradition of offering this (special mixture) just once.

Think,

From the heart of the deity radiate Buddhas bearing white  
vases filled with nectar. They bathe the one for whom the ritual  
is being performed (sādhya), who sits on a moon maṇḍala, and  
having purified his stains and defilements, sicknesses and demons,  
and so forth, his body becomes clear like crystal.

## CONCLUDING ACTIVITIES

Then offer three or seven and so forth scoops of clarified butter  
with the mantra of the principal deity.

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṀ PHATḤ,

Offer the libation, cleansing water and face cooler saying,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ARGHAM PRATĪCCHA  
HŪṀ SWĀHĀ

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PROKṢAṆAM PRATĪCCHA  
HŪṀ SWĀHĀ

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ĀNCAMANAM  
PRATĪCCHA HŪṀ SWĀHĀ

Saying,

Garments soft, fine and light  
To those possessing unchanging vajra body  
With steadfast faith I make this offering  
So that I too may attain the vajra body.

OM VAJRAWASASYA SWĀHĀ

As a substitute for the upper and lower garments, offer a pair of new cloths into the fire and think that the deity has been given garments.

Offer the tooth paste,

OM VAJRATAMBULA SWĀHĀ

Offer the sense offerings,

The Victors are the embodiment of supreme excellence  
Possessing the fragrant aroma of morality  
And the wisdom conquering illusory phenomena.  
Pure in nature they lack even a speck of desire,  
But in order that we may respectfully serve them  
We offer the pure perfume arranged here.  
May the collection of merit be completed.

OM YAMĀNTAKA GANDHE PRATĪCCHA HŪṀ SWĀHĀ

The Victors are the embodiment of supreme excellence  
Adorned with the flower of the limbs of enlightenment  
And the wisdom conquering illusory phenomena.  
Pure in nature they lack even a speck of desire,  
But in order that we may respectfully serve them  
We offer the pure flowers arranged here.  
May the collection of merit be completed.

OM YAMĀNTAKA PUṢPE PRATĪCCHA HŪṀ SWĀHĀ

The Victors are the embodiment of supreme excellence  
Possessing the pure incense of the wisdom palace's marks and  
signs

And the wisdom conquering illusory phenomena.  
Pure in nature they lack even a speck of desire,  
But in order that we may serve them  
We offer the pure incense arranged here.  
May the collection of merit be completed.

OM YAMĀNTAKA DHUPE PRATĪCCHA HŪṂ SWĀHĀ

The Victors are the embodiment of supreme excellence  
Possessing clear wisdom free of the darkness of ignorance  
And the wisdom conquering illusory phenomena.  
Pure in nature they lack even a speck of desire,  
But in order that we may respectfully serve them  
We offer the pure butterlamps arranged here.  
May the collection of merit be completed.

OM YAMĀNTAKA ALOKE PRATĪCCHA HŪṂ SWĀHĀ

The Victors are the embodiment of supreme excellence  
Possessing ambrosia with the satisfying quality of the seven  
jewels  
And the wisdom conquering illusory phenomena.  
Pure in nature they lack even a speck of desire,  
But in order that we may respectfully serve them  
We offer the pure food arranged here.  
May the collection of merit be completed.

OM YAMĀNTAKA NAIWITE PRATĪCCHA HŪṂ SWĀHĀ.

Revealing the essence of the peerless Vajrayāna,  
The sound of music following the melody of wisdom  
Is offered here to destroy the wheel of Marā  
Please accept it by mastering the actual meaning.

OM YAMĀNTAKA ŚAPTA PRATĪCCHA HŪṂ SWĀHĀ.

Thus, offer the sense offerings and music together with the verses and mantras. (In practice, often only the mantras are offered and the five desire objects are not offered. If desired recite, E-MA HO, peerless offerings and so forth.)

Then offer the inner offering,

OM HRĪḤ ṢTRĪḤ VIKRITĀNANA HŪṂ PHAṬ OM ĀḤ HŪṂ

And offer a 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 Mañjuśrī, 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 Yamāntaka.

Having thus praised and prostrated, offer the libation.

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ARGHAM PRATĪCCHA  
 HŪM SWĀHĀ

Then for the purpose of eliminating the faults of excess and omission,  
 having joined the palms together at the heart holding a flower, say,

Whatever even slight faults have been committed  
 By me out of ignorance,  
 Because you are the refuge of all beings,  
 Lord forbear with all of these.  
 Anything here done incorrectly  
 Because of not finding the proper materials,  
 Not completely understanding, or lack of ability,  
 Please forbear with all of these.

OM VAJRASATTVA ĀḤ

Having said this mantra many times, recite the hundred syllable  
 mantra of Yamāntaka.

OM YAMĀNTAKA SAMAYAM ANUPĀLAYA YAMĀNTAKA  
 TWENOPATIṢṬHA DRDHO ME BHĀVA SUTOṢYO ME BHĀVA  
 SUPOṢYA ME BHĀVA ANURAKTO ME BHĀVA SARVA-SID-  
 DHIM ME PRAYACCHA SARVA-KARMĀSU CA ME CITTAM  
 ŚRĪYAM KURU HŪM HA HA HA HA HŌḤ BHAGAWAN-YAMĀN-  
 TAKA MA ME MUÑCA YAMĀNTAKA BHAVA MAHĀSAMAYA-  
 SATTVA ĀḤ HŪM PHAṬ.

Then recite and think,

OM You who fulfil all the needs of sentient beings,  
 Bestow upon me the accomplishments accordingly.

After departing to your Buddha-lands  
Please return once again.

OM ĀḤ VAJRA MŪḤ

The wisdom beings depart to their own abodes,  
The commitment beings dissolve into me.  
(Proceed to p. 155).



PART FOUR

THE THIRTY-TWO DEITY  
GUHYASAMĀJA

This is the translation of the supramundane portion of *The Ritual Fire Offering for Peace* composed by the Buddhist monk (Khedrup Je) Geleg Pal Zangpo (*dGe Legs dPal bZang Po*).

The supplements to the ritual words are taken from

- a) The Self Generation
- b) The Front Generation
- c) The Consecration of the Vase

Which are all contained in the collection of ritual texts of Namgyal (*rNam rGyal*) Monastery.





Then, in order to make offerings to the supramundane fire deity, the initial generation of the deity is as follows:

(Here there are two systems for building up the mansion and the deities. The first of these is in conjunction with the elaborate generation of the maṇḍala and offering, the second follows the normal recitation of the self-generation. In the context of the Ritual Fire Offering for Peace to compensate for omissions and excesses during the retreat the second type of recitation is performed. Therefore, if you are not doing the generation of the maṇḍala and offering, proceed to p. 84 after reaching “..crossed vajra seats.” p. 79).

## GENERATING THE CELESTIAL MANSION

If the maṇḍala and offering are being generated, recite as follows:

In the centre of the blazing triangular fire at the heart of the fire deity from BHRŪM arises a square four-doored celestial mansion...

(From the sādhana:

...upon a five layered wall, coloured white, yellow, red, green and blue from the outside inwards, circles a jewel frieze with a red base studded with jewels which are triangular, square and so forth. Upon that are four golden girdles from the outer face of which protrude Makara heads, from which hang strings and pendants of pearls. Beyond those from the eaves hang jewel ornaments (*shar-bu*). Above is a parapet in the shape of half lotus petals, beautified with eight victory and eight plain banners, which stand in golden vases. The outer upper corners are adorned by four parasols. Around the foot of the wall run the edges of the red plinth on which goddesses of various colours perpetually make offerings. The outer corners of the doorway and inner entrances, and the inner and outer four corners of the wall are decorated by half moons on which are red jewels topped by vajras. In front of each of the four doors, upon pedestals, are four pot-based pillars. These four support the golden, ornament (*shar-bu*), jewel, horse-hoof, dark, waraṇḍa, dark, ornament (*shar-bu*), jewel, hoof and parapet layers, that is, the eleven-layered portico. At the top is a Dharma wheel with a buck and doe to the right and left.

To the right and left of the gateways, growing from good golden vases, are wishfulfilling trees, with the seven precious emblems of royalty. In the spaces between are adepts. Emerging from clouds, gods holding flower garlands beautify the whole environment.

The inner maṇḍala, half the dimensions of the interior of the celestial mansion, is encircled by a garland of five different coloured light rays, within it is a circle of three-point vajras. Pillars marked by wheels in the east, jewels in the south, lotuses in the west and swords in the north, support the vajra beams of the beautiful roof. The top is adorned by a jewel and vajra pinnacle.

On both the right and left sides of the second layer are pairs of nectar filled jewel vases, that is, it is embellished by eight vases. This supremely good palace, whose qualities excel those of gods and men, is transparent from the outside and transparent from the inside. The interior above and the base below are all white in the east, yellow in the south, red in the west, green in the north and the centre is blue.

Within there are thirty-one variegated lotus seats. The principal deity and the ten Furies have sun seats. Vairocana and so forth in the east side have moon seats. Māmāki has a vajra seat; excluding her, those on the south side have jewel seats. Those on the west side have red lotus seats...)

The Ritual Fire Offering text continues,

...those on the north side have crossed-vajra seats.

Recite and meditate according to the sādhana.

(If you are not doing the ritual of generating the maṇḍala and offering, go to p. 84).

## GENERATING THE DEITIES

### In Conjunction with the Maṇḍala Ritual

At this time one ritual assistant should prostrate at the eastern door of the maṇḍala, holding incense in his left hand, saying the individual mantras of the deities from the principal up to Sumbharājā in succession.

Flowers are presented to the Ritual Master. As he takes each

flower in his right hand, he meditates that a duplicate of each maṇḍala deity is invited in the way that one butter lamp is lit from another. He should imagine that all the deities take their seats inside the celestial mansion.

OM ĀḤ VAJRADHRIKA HŪM HŪM

(From the sādhana:

OM ĀḤ SPARŚAVAJRĀ KHAM HŪM  
 OM ĀḤ JINAJIKA OM HŪM  
 OM ĀḤ RATNADHRIKA SWĀ HŪM  
 OM ĀḤ ĀROLIKA ĀḤ HŪM  
 OM ĀḤ PRAJÑĀDHRIKA HĀ HŪM  
 OM ĀḤ MOHARATI LAṂ HŪM  
 OM ĀḤ DWESARATI MĀM HŪM  
 OM ĀḤ RĀGARĀTI.PAM HŪM  
 OM ĀḤ VAJRARATI TĀM HŪM  
 OM ĀḤ RŪPAVAJRĀ JAḤ HŪM  
 OM ĀḤ ŚAPTAVAJRĀ HŪM HŪM  
 OM ĀḤ GANDHEVAJRĀ BAM HŪM  
 OM ĀḤ RASAVAJRĀ HOḤ HŪM  
 OM ĀḤ MAITRI MAIM HŪM  
 OM ĀḤ KṢITIGARBHA THLĪM HŪM  
 OM ĀḤ VAJRAPĀNI OM HŪM  
 OM ĀḤ KHAGARBHA OM HŪM  
 OM ĀḤ LOKEŚVARA OM HŪM  
 OM ĀḤ MAÑJUŚRĪ HŪM HŪM  
 OM ĀḤ SARVANIVARAṆAVISKAMBINI OM HŪM  
 OM ĀḤ SAMANTABHADRA SAM HŪM  
 OM ĀḤ YAMĀNTAKRITA HŪM HŪM  
 OM ĀḤ PRAJÑĀNTAKRITA HŪM HŪM  
 OM ĀḤ PADMĀNTAKRITA HŪM HŪM  
 OM ĀḤ VIGHNĀNTAKRITA HŪM HŪM  
 OM ĀḤ ACALA HŪM HŪM  
 OM ĀḤ TAKKIRĀJĀ HŪM HŪM  
 OM ĀḤ NĪLADAṆḌA HŪM HŪM  
 OM ĀḤ MAHĀBĀLA HŪM HŪM  
 OM ĀḤ UṢNĪṢACAKRAVARTI HŪM HŪM)  
 OM ĀḤ SUMBHARĀJĀ HŪM HŪM

Having recited the individual mantras and at the same time placed the flowers into the hearth, recite,

On the central seat Akṣobhya male and consort....

(From *The Front Generation of the Vase*:

To the east Vairocana

To the south Ratnasambhava

To the west Amitābha  
 To the north Amoghasiddhi  
 To the south-east Locanā  
 To the south-west Māmāki  
 To the north-west Pāṇḍaravāsini  
 To the north-east Tārā  
 On the second level, to the south-east Rūpavajrā  
 To the south-west Śaptavajrā  
 To the north-west Gandhavajrā  
 To the north-east Rasavajrā  
 To the right of the east door Maitreya  
 To the left Kṣitigarbha  
 To the right of the south door Vajrapāṇi  
 To the left Ākāśagarbha  
 To the right of the west door Lokeśvara  
 To the left Mañjuśrī  
 To the right of the north door Sarvanivaraṇaviskambini  
 To the left Samantabhadra  
 At the east door Yamāntaka  
 At the south door Prajñādriki  
 At the west door Hayagrīva  
 At the north door Vighnāntaka  
 To the south-east Acala  
 To the south-west Ṭakkirājā  
 To the north-west Nīladaṇḍa  
 To the north-east Mahābala  
 At the zenith Uṣṇīṣacakravartī  
 At the nadir Sumbharājā  
 From all the deities' holy bodies a mass of white light rays  
 radiates.

## OFFERINGS AND PRAISES

Then offer the four waters saying,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PROKṢAṆAM PRATĪCCHA  
HŪM SWĀHĀ

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ĀŅCAMAṆAM  
PRATĪCCHA HŪM SWĀHĀ

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ARGHAM PRATĪCCHA  
HŪM SWĀHĀ

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PĀDYĀM PRATĪCCHA  
HŪM SWĀHĀ

(Here it is the custom to offer the mantras conjoined with the verses taken from *The Front Generation of the Vase*. Offer the five sensory offerings music and the five desire objects, saying,

With these supreme divine flowers  
I will engage in offering to the maṇḍala,  
With a compassionate heart closely care for me.  
Lord, accept this offering.)

OM SARVA TATHĀGATA PUṢPAṀ PRATĪCCHA HŪṀ SWĀHĀ

With this supreme divine incense  
I will engage in offering to the maṇḍala,  
With a compassionate heart closely care for me.  
Lord, accept this offering.

OM SARVA TATHĀGATA DHUPE PRATĪCCHA HŪṀ SWĀHĀ

With these supreme divine butterlamps  
I will engage in offering to the maṇḍala,  
With a compassionate heart closely care for me.  
Lord, accept this offering.

OM SARVA TATHĀGATA ALOKE PRATĪCCHA HŪṀ SWĀHĀ

With this supreme divine perfume  
I will engage in offering to the maṇḍala,  
With a compassionate heart closely care for me.  
Lord, accept this offering.

OM SARVA TATHĀGATA GANDHE PRATĪCCHA HŪṀ SWĀHĀ

With this supreme divine food  
I will engage in offering to the maṇḍala,  
With a compassionate heart closely care for me.  
Lord, accept this offering.

OM SARVA TATHĀGATA NAIWITE PRATĪCCHA HŪṀ SWĀHĀ

With this supreme divine music  
I will engage in offering to the maṇḍala,  
With a compassionate heart closely care for me.  
Lord, accept this offering.

OM SARVA TATHĀGATA ŚAPTA PRATĪCCHA HŪṀ SWĀHĀ

Aquamarine, the King of Jewels,  
Blue and so forth, all colours and shapes,

The three kinds of form made into Rūpavajrā  
Are offered to the eyes of the maṇḍala deities

OM SARVA TATHĀGATA RŪPA PRATĪCCHA HŪM SWĀHĀ

Arisen from the collection of the spontaneously produced,  
The collection of sounds of indescribable melodies,  
The three kinds of sound made into Śaptavajrā  
Are offered to the ears of the maṇḍala deities

OM SARVA TATHĀGATA ŚAPTA PRATĪCCHA HŪM SWĀHĀ

The collection of scents arisen from compounding well,  
Camphor, aloe-wood, nutmeg and so forth,  
The three kinds of smell made into Gandhavajrā  
Are offered to the noses of the maṇḍala deities

OM SARVA TATHĀGATA GANDHE PRATĪCCHA HŪM SWĀHĀ

The tastes, such as sweet, sour, bitter, and astringent,  
Of the ambrosia and so forth which bestow the supreme body,  
The three kinds of taste made into Rasavajrā  
Are offered to the palates of the maṇḍala deities

OM SARVA TATHĀGATA RASA PRATĪCCHA HŪM SWĀHĀ

The collection of the touchable, wishfulfilling raiment,  
Causing bliss by merely touching the body,  
The three kinds of tangible object made into Sparśavajrā  
Are offered to the holy bodies of the maṇḍala deities

OM SARVA TATHĀGATA SPARŚA PRATĪCCHA HŪM SWĀHĀ

Make the inner offering, saying,

VAJRADHRIKA OM ĀḤ HŪM  
(SPARŚAVAJRĀ OM ĀḤ HŪM  
JINAJIKA OM ĀḤ HŪM  
RATNADHRIKA OM ĀḤ HŪM  
ĀROLIKA OM ĀḤ HŪM  
PRAJÑĀDHRIKA OM ĀḤ HŪM  
MOHARATI OM ĀḤ HŪM  
DWEṢARATI OM ĀḤ HŪM  
RĀGARĀTI OM ĀḤ HŪM  
VAJRARATI OM ĀḤ HŪM  
RŪPAVAJRĀ OM ĀḤ HŪM  
ŚAPTAVAJRĀ OM ĀḤ HŪM

GANDHEVAJRĀ OM ĀḤ HŪṀ  
RASAVAJRĀ OM ĀḤ HŪṀ  
MAITRI OM ĀḤ HŪṀ  
KṢITIGARBHA OM ĀḤ HŪṀ  
VAJRAPĀNI OM ĀḤ HŪṀ  
KHAGARBHA OM ĀḤ HŪṀ  
LOKEŚVARA OM ĀḤ HŪṀ  
MAÑJUŚRĪ OM ĀḤ HŪṀ  
SARVANIVARANAVISKAMBINI OM ĀḤ HŪṀ  
SAMANTABHADRA OM ĀḤ HŪṀ  
YAMĀNTAKRITA OM ĀḤ HŪṀ  
PRAJÑĀNTAKRITA OM ĀḤ HŪṀ  
PADMĀNTAKRITA OM ĀḤ HŪṀ  
VIGHNĀNTAKRITA OM ĀḤ HŪṀ  
AGALA OM ĀḤ HŪṀ  
TAKKIRĀJĀ OM ĀḤ HŪṀ  
NĪLADANḌA OM ĀḤ HŪṀ  
MAHĀBĀLA OM ĀḤ HŪṀ  
UṢŪṢACAKRAVARTI OM ĀḤ HŪṀ  
SUMBHARĀJĀ OM ĀḤ HŪṀ

Offer praises saying,

Akṣobhayavajra-great wisdom, the Vajradhātu,  
(From the sādhana:

Greatly wise, the three supreme vajras,  
Three maṇḍalas,  
Prostration to the secret song.

Vairocana, great purity,  
Vajra peace, great joy,  
Nature of clear light, supreme of the supreme,  
Prostration to the vajra teacher.

Ratna king, extremely profound,  
Space-like vajra, stainless,  
Inherently pure, not obscured  
Prostration to the vajra body.

Boundless vajra, great king,  
Non-conceptual space, vajra holder,  
Finding transcendence over attachment,  
Prostration to the vajra speech.

Amoghavajra, complete Buddha,  
Accomplishing completely all thought,

Arisen from the pure reality)  
Prostration to the Vajrasattva.

From the HŪṂ at the tongues of all the deities is generated a one point red\* vajra and at the spout of the ritual funnel is syllable HŪṂ, together with blazing light rays.

Having said and imagined this offer all the substances to be burned.  
(Proceed to p. 91).

## GENERATING THE DEITIES

### Not in Conjunction with the Maṇḍala Ritual

Upon those seats HŪṂ, KHAṂ, OṂ, SWĀ, Ā, HĀ, LAṂ, MĀṂ, PĀṂ, TĀṂ, JAM, HŪṂ, BAM, HOḤ, MAIM, THILIM, OṂ, OṂ, HŪṂ, OṂ, SAṂ, and ten HŪṂs.

From the complete transformation of these arise, a vajra and a vajra, a wheel.

(From the sādhana,

...a jewel, a lotus, a crossed vajra, a wheel, a vajra, an utpala, a crossed vajra, a red mirror, a blue lute, a conch of scent, a vessel of flavours, a flower of the Nāga-tree with its stalk marked by a wheel, a wheel, two jewels, two lotuses, two swords, a truncheon, a vajra, a lotus, a crossed vajra, a sword, a vajra, a blue truncheon marked by a vajra,) a vajra and a vajra.

The thirty-two deities who arise from the complete transformation of those are:

On the central seat blue Akṣobhya, crowned by Akṣobhya, (with three faces, blue, white and red, and six arms. His right hands hold a vajra, a wheel and a lotus, his left hands hold a bell, a jewel and a sword. His hair is bound up in a top knot. He is adorned with the thirty-two major marks and the eighty minor signs.

His consort blue Sparśavajrā, crowned by Akṣobhya, has three faces, blue, white and red, and six arms. Her right hands hold a vajra, a wheel and a lotus, her left hands hold a bell, a jewel and a sword. Half her hair is bound up. She is very fierce, with a smiling face, her appearance is attractive with averted

\*Though the text states "red", it is the practice of some Lamas to recite "white", which is the case here.

gaze and so forth. She is youthful, enjoying the pleasures of the five senses.

The first pair of hands of both the father and mother embrace each other. Both are adorned with a jewel, crown, have jewel earrings beautified by utpala blooms with silk tassels behind the ears, a jewel necklace and interlaced strings of pearls and strings of gems, bracelets, anklets and a jewel apron; that is, they are adorned with the eight jewel ornaments. Their upper bodies are draped with silks of divine substances, and below the waist are girded with heavenly silks. The father sits, legs crossed in the position of Vajrasattva amidst a halo of swirling light.

In the east is white Vairocana crowned by Akṣobhya. He has three faces, white, black and red, and six arms. His right hands hold a wheel, a vajra and a white lotus, the left hold a bell, a jewel and a sword.

In the south is yellow Ratnasambhava crowned by Akṣobhya. He has three faces, yellow, black and white, and six arms. His right hands hold a jewel, a vajra and a wheel, the left hold a bell, a yellow lotus and a sword.

In the west is red Amitābha crowned by Akṣobhya. He has three faces, red, black and white, and six arms. His first left hand holds a bell upside down at the hip and the stalk of a red lotus. His first right hand holds a blooming lotus at the heart. The remaining two right hands hold a vajra and a wheel and the remaining two left a jewel and a sword.

In the north is green Amoghasiddhi crowned by Akṣobhya. He has three faces, green, black and white, and six arms. His right hands hold a sword, a crossed vajra and a wheel. His left hands hold a bell, a green lotus and a jewel.

In the south-east is white Locanā crowned by Vairocana. She has three faces, white, black and red, and six arms. Her right hands hold a wheel, a vajra and a white utpala, the left hold a bell, a jewel and a sword.

In the south-west is blue Māmāki crowned by Akṣobhya. She has three faces, blue, white and red, and six arms. Her right hands hold a vajra, a wheel and a purple utpala, the left hold a bell, a jewel and a sword.

In the north-west is red Pāṇḍaravāsini crowned by Amitābha. She has three faces, red, black and white, and six arms. Her first left hand holds a bell upside down at the hip and the stem of a red

utpala. Her first right hand holds a blooming utpala at her heart. The remaining right hands hold a vajra and a wheel and the remaining left a jewel and a sword.

In the north-east is green Tārā crowned by Amoghasiddhi. She has three faces, green, black and white, and six arms. Her right hands hold a crossed vajra, a wheel, and an utpala marked by a vajra, her left hands hold a bell, a jewel and a sword.

In the south-east is white Rūpavajrā crowned by Vairocana. She has three faces, white, black and red, and six arms. Her main pair of hands hold a red mirror, the remaining right hands hold a vajra and a white utpala and the remaining left a jewel and a sword.

In the south-west is yellow Śaptavajrā crowned by Ratnasambhava. She has three faces, yellow, black, and white, and six arms. Her main pair of hands holds up a blue lute, the remaining right hands hold a wheel and a purple utpala, and the remaining left hold a jewel and a sword.

In the north-west is red Gandhavajrā crowned by Amitābha. She has three faces, red, black and white, and six arms. Her main pair of hands holds a scent-filled conch, the remaining right hands hold a vajra and a wheel, and the remaining left hold a jewel and a sword.

In the north-east is green Rasavajrā crowned by Amoghasiddhi. She has three faces, green, black and white, and six arms. Her main pair of hands holds a vessel of flavours. The remaining right hands hold a wheel and an utpala marked by a vajra and the remaining left hold a jewel and a sword.

All these eight goddesses have half their hair bound up in a top-knot. They are crowned with jewelled coronets, have jewel earrings and wear lower garments of divine silk. They are very fierce, with smiling faces and have attractive features, such as averted gaze and so forth. They are youthful and enjoy the pleasures of the five senses. Each sits upon her seat in the vajra posture amidst a blazing halo of light.

In the east are white Maitreya and Kṣitigarbha crowned by Vairocana. They have three faces, white, red and black, and six arms. Their right hands hold a wheel, a vajra and a white lotus, the left hands hold a bell, a jewel and a sword. In his first right hand Maitreya holds a Nāga-tree flower marked by a wheel.

In the south are yellow Vajrapāni and Ākāśagarbha crowned

by Ratnasambhava. They have three faces, yellow, black and white, and six arms. Their right hands hold a jewel, a vajra and a wheel, the left hands hold a bell, a yellow lotus and a sword.

In the west are red Lokeśvara and Mañjuśrī crowned by Amitābha. They have three faces, red, black and white, and six arms. Their first left hands hold a bell upside down at the hip and the stalk of a red lotus. Their first right hands hold a blooming lotus at the heart. Their remaining two right hands hold a vajra and a wheel and their remaining left hands hold a jewel and a sword.

In the north are green Sarvanivaraṇaviskāmbini and Samantabhadra crowned by Amoghasiddhi. They have three faces, green, black and white, and six arms. Their right hands hold a sword, a crossed vajra, and a wheel, and their left hands hold a bell, a green lotus and a jewel.

All the deities from Vairocana to Samantabhadra have their hair bound up in a top-knot, are crowned with jewel crowns, have jewel earrings embellished with utpala blooms, with silk tassels behind the ears, a jewel necklace and interlaced strings of pearls and strings of gems, bracelets, anklets, and a jewel apron, that is, they are adorned with the eight jewel ornaments. Their upper bodies are draped with silks of divine substances, and below the waist they are girded with heavenly silks. They possess the thirty-two major marks and eighty minor signs. Each sits upon his seat in the vajra posture amidst a blazing halo of peaceful light.

At the eastern door is black Yamāntaka crowned by Vairocana. He has three faces, black, white and red, and six arms. His right hands hold a club, a wheel and a vajra, the left hold a snare at the heart in the threatening mudrā, a bell and a hatchet.

At the southern door is white Prajñāntaka crowned by Ratnasambhava. He has three faces, white, black and red, and six arms. His right hands hold a vajra, a white truncheon marked with a vajra and a sword, the left hold a snare at the heart in the threatening mudrā, a bell and a hatchet.

At the western door is red Hayagrīva crowned by Amitābha. He has three faces, red, black and white, and six arms. His right hands hold a lotus, a sword and a pestle, the left haughtily holds a bell upside down at the hip, a hatchet and a snare.

At the northern door is black Vighnāntaka crowned by

Amoghasiddhi. He has three faces, blue, white and red, and six arms. His right hands hold a crossed vajra, a wheel and a pestle, the left hold a snare at the heart in the threatening mudrā, a bell and a hatchet.

In the south-east is black Acala crowned by Vairocana. He has three faces, black, white and red, and six arms. His right hands hold a sword, a vajra and a wheel, the left hands hold a threatening mudrā at the heart, a snare and a hatchet.

In the south-west is blue Ṭakkirājā crowned by Ratnasambhava. He has three faces, black, white and red, and six arms. His first pair of hands make the vajra-HŪM-kara mudrā, the remaining right hands hold a vajra and a sword, the remaining left hold a snare and an iron hook.

In the north-west is blue Nīladaṇḍa crowned by Amitābha. He has three faces, blue, white and red, and six arms. His right hands hold a truncheon marked by a vajra, a sword and a wheel, the left hold a snare at the heart in the threatening mudrā, a lotus and a hatchet.

In the north-east is blue Mahābala crowned by Amoghasiddhi. He has three faces, black, white and red, and six arms. His right hands hold a black truncheon marked by a vajra, a vajra, and a wheel, the left hold a snare at the heart in the threatening mudrā, a trident and a hatchet.

At the zenith is blue Uṣṇīṣacakravarti crowned by Akṣobhya. He has three faces, blue, white and red, and six arms. His first pair of hands is in the Uṣṇīṣa-mudrā, the remaining right hands hold a vajra and a lotus. Of the remaining left hands, one makes the threatening mudrā and one holds a sword.

At the nadir is blue Sumbharājā crowned by Akṣobhya. He has three faces, black, white and red, and six arms. His right hands hold a vajra, a wheel and a jewel, the left hold a snare at the heart in the threatening mudrā, a lotus and a sword.

All ten Furies have orange hair standing on end and their orange eyebrows and eyelashes blaze. Each face also has three round red eyes and four bared sharp fangs. Laughing loudly, they roar, 'HA, HA' (their faces are very distorted with angry wrinkles. Their bellies are big and sagging. They are adorned with various jewel ornaments and wear a lower garment of tiger-skin. The Nāgā, blue Śaṅkapālaka binds the hair of the

head, and red Takṣaka forms the earrings. Striped Kulika adorns the shoulders and white Padma forms the necklace. Yellow Huluhulu forms the bracelets and green Karkoṭaka forms the brahmā thread. Nectar coloured Vāsuki forms a girdle and white Mahāpadma forms the anklets.) They abide within an intensely blazing fire of wisdom generated from their bodies, in the posture for annihilating demons. A mass of white light radiates from the bodies of all the deities.

Light rays from the HŪM at my heart in the form of iron hooks invite the wisdom maṇḍala, similar to the one meditated on, from its own abode.

Offer the five desire objects:

OM SARVA TATHĀGATA RŪPA PŪJA-MEGHA-SAMUDRA  
 SPHARAṆA SAMAYA ŚRĪYE ĀḤ HŪM  
 OM SARVA TATHĀGATA ŚAPTA PŪJA-MEGHA-SAMUDRA  
 SPHARAṆA SAMAYA ŚRĪYE ĀḤ HŪM  
 OM SARVA TATHĀGATA GANDHE PŪJA-MEGHA-SAMUDRA  
 SPHARAṆA SAMAYA ŚRĪYE ĀḤ HŪM  
 OM SARVA TATHĀGATA RASA PŪJA-MEGHA-SAMUDRA  
 SPHARAṆA SAMAYA ŚRĪYE ĀḤ HŪM  
 OM SARVA TATHĀGATA SPARŚA PŪJA-MEGHA-SAMUDRA  
 SPHARAṆA SAMAYA ŚRĪYE ĀḤ HŪM  
 JAḤ, HŪM, BAḤ, HOḤ

The supporting and supported commitment maṇḍala and the supporting and supported wisdom maṇḍala become inseparable.

The lord of the family of each of the individual deities has one face and two arms. He unites with his consort and a stream of Bodhicitta nectar empowers the individual deities.

## Offerings and Praises

(Then make the extensive offerings and praises as on pp. 80-2, or in brief, offer the four waters:

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PROKṢAṆAM PRATĪCCHA  
 HŪM SWĀHĀ  
 OM ĀḤ HRĪḤ PRAWARASADKĀRAM ĀÑCAMAṆAM  
 PRATĪCCHA HŪM SWĀHĀ  
 OM ĀḤ HRĪḤ PRAWARASADKĀRAM ARGHAM PRATĪCCHA  
 HŪM SWĀHĀ  
 OM ĀḤ HRĪḤ PRAWARASADKĀRAM PĀDYĀM PRATĪCCHA  
 HŪM SWĀHĀ

Offer the sense offerings:

OM SARVA TATHĀGATA PUṢPAṀ PRATĪCCHA HŪṀ SWĀHĀ  
 OM SARVA TATHĀGATA DHUPE PRATĪCCHA HŪṀ SWĀHĀ  
 OM SARVA TATHĀGATA ALOKE PRATĪCCHA HŪṀ SWĀHĀ  
 OM SARVA TATHĀGATA GANDHE PRATĪCCHA HŪṀ SWĀHĀ  
 OM SARVA TATHĀGATA NAIWITE PRATĪCCHA HŪṀ SWĀHĀ  
 OM SARVA TATHĀGATA ŚAPTA PRATĪCCHA HŪṀ SWĀHĀ

Offer the desire objects:

OM SARVA TATHĀGATA RŪPA PRATĪCCHA HŪṀ SWĀHĀ  
 OM SARVA TATHĀGATA ŚAPTA PRATĪCCHA HŪṀ SWĀHĀ  
 OM SARVA TATHĀGATA GANDHE PRATĪCCHA HŪṀ SWĀHĀ  
 OM SARVA TATHĀGATA RASA PRATĪCCHA HŪṀ SWĀHĀ  
 OM SARVA TATHĀGATA SPARŚA PRATĪCCHA HŪṀ SWĀHĀ

Then make the inner offering:

VAJRADHRIKA OM ĀḤ HŪṀ  
 SPARŚAVAJRĀ OM ĀḤ HŪṀ  
 JINAJIKA OM ĀḤ HŪṀ  
 RATNADHRIKA OM ĀḤ HŪṀ  
 ĀROLIKA OM ĀḤ HŪṀ  
 PRAJÑĀDHRIKA OM ĀḤ HŪṀ  
 MOHARATI OM ĀḤ HŪṀ  
 DWEṢARATI OM ĀḤ HŪṀ  
 RĀGARĀTI OM ĀḤ HŪṀ  
 VAJRARATI OM ĀḤ HŪṀ  
 RŪPAVAJRĀ OM ĀḤ HŪṀ  
 ŚAPTAVAJRĀ OM ĀḤ HŪṀ  
 GANDHEVAJRĀ OM ĀḤ HŪṀ  
 RASAVAJRĀ OM ĀḤ HŪṀ  
 MAITRI OM ĀḤ HŪṀ  
 KṢITIGARBHA OM ĀḤ HŪṀ  
 VAJRAPĀṆI OM ĀḤ HŪṀ  
 KHAGARBHA OM ĀḤ HŪṀ  
 LOKEŚVARA OM ĀḤ HŪṀ  
 MAÑJUŚRĪ OM ĀḤ HŪṀ  
 SARVANIVARANAVISKAMBINI OM ĀḤ HŪṀ  
 SAMANTABHADRA OM ĀḤ HŪṀ  
 YAMĀNTAKRITA OM ĀḤ HŪṀ  
 PRAJÑĀNTAKRITA OM ĀḤ HŪṀ  
 PADMĀNTAKRITA OM ĀḤ HŪṀ  
 VIGHĀNANTAKRITA OM ĀḤ HŪṀ  
 ACALA OM ĀḤ HŪṀ  
 ṬAKKIRĀJĀ OM ĀḤ HŪṀ  
 NĪLADAṆḌA OM ĀḤ HŪṀ

MAHĀBĀLA OM ĀḤ HŪṂ  
UṢNĪSACA KRAVARTI OM ĀḤ HŪṂ  
SUMBHARĀJĀ OM ĀḤ HŪṂ

Next offer the praise:

Akṣobhyavajra—great wisdom, the Vajradhātu,  
Greatly wise, the three supreme vajras,  
Three maṇḍalas,  
Prostration to the secret song.

Vairocana, great purity,  
Vajra peace, great joy,  
Nature of clear light, supreme of the supreme,  
Prostration to the vajra teacher.

Ratna king, extremely profound,  
Space-like vajra, stainless,  
Inherently pure, not obscured,  
Prostration to the vajra body.

Boundless Vajra, great king,  
Non-conceptual space, vajra holder,  
Finding transcendence over attachment,  
Prostration to the vajra speech.

Amoghavajra, complete Buddha,  
Accomplishing completely all thought,  
Arisen from the pure reality  
Prostration to the Vajrasattva.)

From the HŪṂ at the tongues of all the deities is generated a one point white vajra and at the spout of the ritual funnel is a syllable HŪṂ, blazing with light.

## THE ACTUAL RITUAL FIRE OFFERING

At this point the substances to be burned are offered.

OM ĀḤ VAJRADHRIKA HŪṂ HŪṂ

For us all, teachers, students and adherents (pacify)\* all interferences to our accomplishment of liberation and omniscience, breaches of the three classes of vows, naturally evil deeds and everything inauspicious ŚĀNTIṂ\* KURUYE SWĀHĀ  
Having offered seven full scoops of clarified butter with the

ritual ladle and made this entreaty think that the enlightened activities have been promised.

Then offer the substances to be burned.

If possible join the deity's mantra, the mantra of the materials to be burned and the appended lines together, as each substance is offered. If you are not able to do that, when the first offering is made join the three, from then on make offerings while joining the mantra of the individual deity and the individual appended lines. If that is not possible join them after every seven offerings.

If that too is not possible, at both the start and finish join the mantra of the deity, the mantra of the substance and the appended lines. For the remainder say one mantra of the deity at the same time as offering the substance to be burned.

The principal substances to be burned are offering sticks and clarified butter. Each time an offering is conjoined with a mantra it is counted as one fire offering. Each individual scoop of clarified butter should be counted as one. In counting each scoop do not, with the thought of deceiving the deity, recite too many mantras—do not accumulate the causes to accomplish lower migrations.

The way to count the offerings of the substances to be burned is to offer one, three, seven, twenty-one, a hundred or a thousand scoops and so forth. As Śāntipa said, this is not definite, because offering sticks and butter are the principal offerings, much of them should be offered and less of the other substances. If the pacification of misdeeds is the principal wish, offer much sesame and for the purpose of pacifying obstacles to the life span offer much dūrvā grass; other aspects of pacification should be understood likewise. Some Tibetans made many ways of counting, these are baseless and the product of their own imaginations. The way to join the deity's mantra (with that of the substances to be burned) for the offering sticks, which are offered in pairs, is as follows:

All the offering sticks have the nature of Bodhi-wood

OM ĀḤ VAJRADHIKA HŪM HŪM  
OM BODHI-VṚKṢĀYA

For us all, teachers, students and adherents (pacify)\* all interferences to our accomplishment of liberation and omniscience, breaches of the three classes of vows, naturally evil deeds and everything inauspicious and especially hindrances to the perfection of brilliance ŚĀNTIṀ\* KURUYE SWĀHĀ

All the remaining ritual of the offering of the substances to be burned is as before.

(Then the clarified butter:

OM ĀḤ VAJRADHRIKA HŪṂ HŪṂ  
OM AGNAYE

For us,.....inauspicious and hindrances to the perfection of wealth ŚĀNTIṂ KURUYE SWĀHĀ

Then the sesame:

OM ĀḤ VAJRADHRIKA HŪṂ HŪṂ  
OM SARVA PĀPAM DAHANA VAJRAYE

For us,.....inauspicious and all misdeeds ŚĀNTIṂ KURUYE-SWĀHĀ

Then offer the dūrvā grass in pairs:

OM ĀḤ VAJRADHRIKA HŪṂ HŪṂ  
OM VAJRA ĀYUṢE

For us,.....inauspicious and hindrances to completing our life spans ŚĀNTIṂ KURUYE SWĀHĀ

Then the unbroken rice:

OM ĀḤ VAJRADHRIKA HŪṂ HŪṂ  
OM VAJRA PUṢṬĀYE

For us,.....inauspicious and hindrances to the increase of merit ŚĀNTIṂ KURUYE SWĀHĀ

Then the sho-zen (*Zho-zan*: a sweet *rTzampa* based dairy mixture):

OM ĀḤ VAJRADHRIKA HŪṂ HŪṂ  
OM SARVA SAMBADHE

For us,.....inauspicious and hindrances to supreme bliss ŚĀNTIṂ KURUYE SWĀHĀ

Then offer the kuśa grass in pairs:

OM ĀḤ VAJRADHRIKA HŪṂ HŪṂ  
OM ĀPRATIHATA VAJRAYE

For us,.....inauspicious and shadows, uncleanness and hindrances to supreme protection ŚĀNTIṂ KURUYE SWĀHĀ

Then the mustard seed:

OM ĀḤ VAJRADHRIKA HŪṂ HŪṂ  
OM SARVA ARTHA SIDHAYE

For us,.....inauspicious and all hindrances ŚĀNTIṀ KURUYE SWĀHĀ

Then the coarse barley:

OM ĀḤ VAJRADHRIKA HŪṀ HŪṀ  
OM VAJRA BĪJAYA

For us,.....inauspicious and hindrances to obtaining treasure and good harvest ŚĀNTIṀ KURUYE SWĀHĀ

Then the barley:

OM ĀḤ VAJRADHRIKA HŪṀ HŪṀ  
OM MAHĀ-BEGAYA

For us,.....inauspicious and hindrances to the perfection of quick strength ŚĀNTIṀ KURUYE SWĀHĀ

Then the pulses:

OM ĀḤ VAJRADHRIKA HŪṀ HŪṀ  
OM MAHĀ-BELAYA

For us,.....inauspicious and hindrances to the increase of might ŚĀNTIṀ KURUYE SWĀHĀ

Then the wheat:

OM ĀḤ VAJRADHRIKA HŪṀ HŪṀ  
OM VAJRA GHASMARI

For us,.....inauspicious and all ills ŚĀNTIṀ KURUYE SWĀHĀ)

The special materials, (offered once only):

OM ĀḤ VAJRADHRIKA HŪṀ HŪṀ

For us,.....inauspicious ŚĀNTIṀ KURUYE SWĀHĀ

(In this way melodiously offer all the materials to be burned.)

### **The Offering to the Deities of the Retinue**

Offer to each of the deities from OM ĀḤ SPARŚAVAJRĀ KHAṀ HŪṀ up to OM ĀḤ SUMBHARĀJĀ HŪṀ HŪṀ; make offerings to each of the deities three, seven or twenty-one times, and so forth, or many as possible.

(The offering sticks offered in pairs:

OM ĀḤ SPARŚAVAJRĀ KHAṀ HŪṀ, OM ĀḤ JINAJIKA OM HŪṀ,  
OM ĀḤ RATNADHRIKA SWĀ HŪṀ, OM ĀḤ ĀROLIKA ĀḤ HŪṀ,  
OM ĀḤ PRAJÑĀDHRIKA HĀ HŪṀ, OM ĀḤ MOHARATI LAṀ HŪṀ,  
OM ĀḤ DWESARATI MAṀ HŪṀ, OM ĀḤ RĀGARĀTI PAṀ HŪṀ,  
OM ĀḤ VAJRARATI TAṀ HŪṀ, OM ĀḤ RŪPAVAJRĀ JAḤ

HŪM, OM ĀḤ ŚAPTAVAJRĀ HŪM HŪM, OM ĀḤ GANDHEVA-  
 JRĀ BAṀ HŪM, OM ĀḤ RASAVAJRA HOḤ HŪM, OM ĀḤ  
 MAITRI MAIṀ HŪM, OM ĀḤ KṢITIGARBHA THLĪM HŪM, OM  
 ĀḤ VAJRAPĀṆI OM HŪM, OM ĀḤ KHAGARBHA OM HŪM, OM ĀḤ  
 LOKEŚVARA OM HŪM, OM ĀḤ MAṆJUŚRĪ HŪM HŪM, OM ĀḤ  
 SARVANIVARAṆAVISKAMBINI OM HŪM, OM ĀḤ SAMAN-  
 TABHADRA SAṀ HŪM, OM ĀḤ YAMĀNTAKRITA HŪM HŪM,  
 OM ĀḤ PRAJÑĀNTAKRITA HŪM HŪM, OM ĀḤ PADMĀNTAK-  
 RITA HŪM HŪM, OM ĀḤ VIGHNĀNTAKRITA HŪM HŪM, OM  
 ĀḤ ACALA HŪM HŪM, OM ĀḤ ṬAKKIRĀJĀ HŪM HŪM, OM ĀḤ  
 NĪLADAṆḌA HŪM HŪM, OM ĀḤ MAHĀBĀLA HŪM HŪM, OM  
 ĀḤ UṢṆĪSACA KRAVARTI HŪM HŪM, OM ĀḤ SUMBHARĀJĀ  
 HŪM HŪM. OM BODHI-VRKṢAYA

For us all,.....inauspicious and especially hindrances to the per-  
 fection of brilliance ŚĀNTIṀ KURUYE SWĀHĀ

Then the clarified butter:

OM ĀḤ SPARŚAVAJRĀ.....SUMBHARĀJĀ HŪM HŪM  
 OM AGNAYE

For us all,.....inauspicious and hindrances to the perfection of  
 wealth ŚĀNTIṀ KURUYE SWĀHĀ

Then the sesame:

OM ĀḤ SPARŚAVAJRĀ.....SUMBHARĀJĀ HŪM HŪM  
 OM SARVA PĀPAṀ DAHANA VAJRAYE

For us all,.....inauspicious and all misdeeds ŚĀNTIṀ KURUYE  
 SWĀHĀ

Then offer the dūrvā grass in pairs:

OM ĀḤ SPARŚAVAJRĀ.....SUMBHARĀJĀ HŪM HŪM  
 OM VAJRA AYUSE

For us all,.....inauspicious and hindrances to completing our life  
 spans ŚĀNTIṀ KURUYE SWĀHĀ

Then the unbroken rice:

OM ĀḤ SPARŚAVAJRĀ.....SUMBHARĀJĀ HŪM HŪM  
 OM VAJRA PUṢṬĀYE

For us all,.....inauspicious and hindrances to the increase of  
 merit ŚĀNTIṀ KURUYE SWĀHĀ

Then the sho-zen (*Zho-zan*; a sweet *rTzampa* based dairy mixture):

OM ĀḤ SPARŚAVAJRĀ.....SUMBHARĀJĀ HŪM HŪM  
 OM SARVA SAMBADE

For us all,.....inauspicious and hindrances to supreme bliss  
ŚĀNTIṀ KURUYE SWĀHĀ

Then offer the kuśa in pairs:

OM ĀḤ SPARŚAVAJRĀ.....SUMBHARĀJĀ HŪṀ HŪṀ  
OM ĀPRATIHATA VAJRAYE

For us all,.....inauspicious and shadows, uncleanliness and hindrances to supreme protection ŚĀNTIṀ KURUYE SWĀHĀ

Then the mustard seed:

OM ĀḤ SPARŚAVAJRĀ.....SUMBHARĀJĀ HŪṀ HŪṀ  
OM SARVA ARTHA SIDHAYE

For us all,.....inauspicious and all hindrances ŚĀNTIṀ KURUYE SWĀHĀ

Then the coarse barley seed:

OM ĀḤ SPARŚAVAJRĀ.....SUMBHARĀJĀ HŪṀ HŪṀ  
OM VAJRA BĪJAYA

For us all,.....inauspicious and hindrances to obtaining treasure and good harvest ŚĀNTIṀ KURUYE SWĀHĀ

Then the barley:

OM ĀḤ SPARŚAVAJRĀ.....SUMBHARĀJĀ HŪṀ HŪṀ  
OM MAHĀ-BEGĀYA

For us all,.....inauspicious and hindrances to the perfection of quick strength ŚĀNTIṀ KURUYE SWĀHĀ

Then the pulses:

OM ĀḤ SPARŚAVAJRĀ.....SUMBHARĀJĀ HŪṀ HŪṀ  
OM MAHĀ-BALAYA

For us all,.....inauspicious and hindrances to the increase of might ŚĀNTIṀ KURUYE SWĀHĀ

Then the wheat:

OM ĀḤ SPARŚAVAJRĀ.....SUMBHARĀJĀ HŪṀ HŪṀ  
OM VAJRA GHASMARI

For us all,.....inauspicious and all ills ŚĀNTIṀ KURUYE SWĀHĀ.

Then the special substance for peace (offered once to each deity):

OM ĀḤ SPARŚAVAJRĀ.....SUMBHARĀJĀ HŪṀ HŪṀ

For us all,.....inauspicious ŚĀNTIṀ KURUYE SWĀHĀ

Having offered the substances to be burned in this way, imagine

that from the hearts of the deities radiate Buddhas bearing white vases filled with nectar. They bathe the one for whom the ritual is being performed (sādhya), who sits on a moon maṇḍala, and having purified his stains and defilements, sicknesses and demons, and so forth, his body becomes (clear) like crystal.

## CONCLUDING ACTIVITIES

Then offer three or seven, and so forth, scoops of clarified butter with the mantra of the principal deity,

OM ĀḤ VAJRADHRIKA HŪṂ HŪṂ

Then offer the libation, cleansing water and face cooler,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ARGHAM PRATĪCCHA  
HŪṂ SWĀHĀ

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PROKṢAṆAM PRATĪCCHA  
HŪṂ SWĀHĀ

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ĀNCAMAṆAM  
PRATĪCCHA HŪṂ SWĀHĀ

Saying,

Garments soft, fine and light,  
To those possessing unchanging vajra body,  
With steadfast faith I make this offering  
So that I too may attain the vajra body.

OM VAJRAWASASYA SWĀHĀ

offer new cloth into the fire and think that a garment is offered to the deity.

Saying,

OM VAJRATAMBULA SWĀHĀ

offer the toothpaste. Then make the extensive offering of the sense offerings and desire objects conjoined with the verses (as on pp. 63-6, 80-2).

(In some traditions only the mantras of the sense offerings are recited and the desire objects are not offered at all.)

OM SARVA TATHĀGATA PUṢPAM PRATĪCCHA HŪṂ SWĀHĀ  
OM SARVA TATHĀGATA DHUPE PRATĪCCHA HŪṂ SWĀHĀ  
OM SARVA TATHĀGATA ALOKE PRATĪCCHA HŪṂ SWĀHĀ

OM SARVA TATHĀGATA GHANDE PRATĪCCHA HŪM SWĀHĀ  
 OM SARVA TATHĀGATA NAIWITE PRATĪCCHA HŪM SWĀHĀ  
 OM SARVA TATHĀGATA ŚAPTA PRATĪCCHA HŪM SWĀHĀ

With VAJRADHIKA OM ĀḤ HŪM and so forth offer the inner offering to each individual deity (as on pp. 82–3 or 90–1)

Having praised and paid respects with “Akṣobhyavajra, great wisdom, the Vajradhātu and so forth” (as on pp. 83–4 or 91), offer the libation, saying,

OM ĀḤ HRIḤ PRAWARASADKĀRAM ARGHAM PRATĪCCHA  
 HŪM SWĀHĀ

Then for the purpose of eliminating the faults of excess and omission, having joined the palms together at the heart holding a flower, say,

Whatever even slight faults have been committed  
 By me out of ignorance,  
 Because you are the refuge of all beings  
 Lord forbear with all of these.  
 Anything here done incorrectly,  
 Because of not finding the proper materials,  
 Not completely understanding, or lack of ability,  
 Please forbear with all of these.

OM VAJRASATTVA ĀḤ

Having recited this mantra many times, recite the hundred syllable mantra of Vajrasattva,

OM VAJRASATTVA SAMAYAM ANUPĀLAYA VAJRASATTVA  
 TWENOPATIṢṬHA DR̥DHO ME BHĀVA SUTOṢYO ME BHĀVA  
 SUPOṢYA ME BHĀVA ANURAKTO ME BHĀVA SARVA-SIDDHIM  
 ME PRAYACCHA SARVA-KARMĀSU CA ME CITTAM ŚRĪYAM  
 KURU HŪM HA HA HA HA HŪḤ BHAGAWAN-SARVA-  
 TATHĀGATA-VAJRA MA ME MUṆCA VAJRA BHĀVA  
 MAHĀSAMAYA-SATTVA ĀḤ HŪM PHAṬ

Then,

Bestow on me the supreme accomplishment,  
 Bestow on me the fruits of concentration,  
 Whatever sentient beings desire  
 Bestow on them the peerless accomplishments.  
 For the purpose of being reinvoked  
 Return to your own abodes.

VAJRA MŪḤ

## In Conjunction with Generation of the Maṇḍala and Offering

Saying,

The deities having again departed from the heart of the fire deity, they become inseparable from the individual deities of the maṇḍala,

Give the flower to the ritual assistant, who pays respects to the Ritual Master. An assistant holding incense and the flower stands before the maṇḍala, if it is a coloured powder maṇḍala (Rajo-maṇḍala) imagine that the deities are invited into it as he gestures with the flower to the centre of the maṇḍala, then places it in front. If it is a maṇḍala painted on cloth (Pata-maṇḍala), throw the flower into the maṇḍala, then prostrate to it.  
(Proceed to p. 155).

## Not in Conjunction with Generation of the Maṇḍala and Offering:

The wisdom beings having departed to their own abodes and the commitment beings having been placed at one's crown, the (other) places, and so forth, the aggregate of form and so forth become inseparable from them.

At the crown Vairocana

(From the sādhana:

At the throat Amitābha

At the navel Ratnasambhava

At the root of the thighs Amoghasiddhi

At the navel Locanā

At the heart Māmāki

At the throat Paṇḍaravāsini

At the crown Tārā

At the eyes Kṣitigarbha

At the ears Vajrapāṇi

At the nostrils Ākāśagarbha

At the tongue Lokeśvara

At the heart Mañjuśrī

At the secret place Sarvanivaraṇaviskambini

At all the joints Samantabhadra

At the crown Maitreya

At the entrances of the eyes Rūpavajrā

At the entrances of the ears Śaptavajrā

At the entrances of the nostrils Gandhevajrā

At the entrance of the mouth Rasavajrā

At the entrance of the vajra Sparśavajrā

At the right hand Yamāntaka

At the left hand Aparajita

At the mouth Hayagrīva

At the vajra Amṛtakuṇḍali

At the root of the right shoulder Acala

At the root of the left shoulder Ṭakkirājā

At the right knee Nīladaṇḍa

At the left knee Mahābala

At the crown Uṣṇīṣacakravartī)

At the soles of the feet Sumbharājā

The various parts of the maṇḍala also absorb into the parts of one's own body.

OM YOGA ŚUDDHĀḤ SARVA DHARMĀḤ YOGA  
ŚUDDHO 'HAM

Saying and thinking this make the embracing mudrā preceded by the circling lotus mudrā. (Now proceed to p. 155).

(This completes the section taken from the *Guhyasamāja Ritual Fire Offering*.)

PART FIVE

THE HERUKA BODY MAṄḌALA OF  
VAJRAGHAṄṬAPA

This is a translation of the supramundane section of the *The Ritual Fire Offering For Peace of the Heruka Body Maṅḍala* composed by the Buddhist Monk, Yeshe Tenpai Dronme (*Yeshes bsTan pa'i sGron Me*), otherwise known as Chankya Rolpai Dorje (*lCang sKya Rol pa'i rDo rJe*)

All the ritual words are included in this text.





The offering to the supramundane fire deity has three parts:

The generation of the celestial mansion and seats at the heart of the fire deity.

Generating the deities there.

The stages of offering to them.

First, having expelled (hindrances), purified and generated all the substances to be offered to the transcendental deity, bless them.

### **Purifying the Offerings**

OM KHAṆḌAROHI HŪM HŪM PHAT  
OM SWABHĀVA ŚUDDHĀḤ SARVA DHARMĀḤ SWABHĀVA  
ŚUDDHO 'HAM

All becomes emptiness. Within emptiness from KAMs arise skulls vast and wide, inside which are HŪMs, from which arise cleansing water, face cooler, libation, foot bathing water, flowers, incense, butterlamps, perfume, food and music all of the nature of emptiness. In aspect they appear as the individual offering substances. Their function as objects of enjoyment of the six senses is to generate the exceptional uncontaminated bliss.

OM PROKṢAṆAM ĀḤ HŪM, OM ĀÑCAMANAM ĀḤ HŪM, OM  
ARGHAM ĀḤ HŪM, OM PĀDYĀM ĀḤ HŪM, OM PUṢPAM ĀḤ  
HŪM, OM DHUPAM ĀḤ HŪM, OM ALOKE ĀḤ HŪM, OM  
GANDHE ĀḤ HŪM, OM NAIWITE ĀḤ HŪM, OM ŚAPTA ĀḤ  
HŪM, OM RŪPA ĀḤ HŪM, OM ŚAPTA ĀḤ HŪM, OM GANDHE  
ĀḤ HŪM, OM RASA ĀḤ HŪM, OM SPARŚA ĀḤ HŪM.

Bless these while making the mudrā. Then make the vajra-fist, with the middle finger extended touching at the tips. Touch the offering sticks, clarified butter and so forth, the substances to be burned, saying,

OM OM SWĀHĀ

think that all those materials are purified; saying

OM ĀḤ SWĀHĀ

think that the offering sticks are purified; saying,

OM ŚRĪ SWĀHĀ

think that the clarified butter is purified; saying,

OM JRĪM SWĀHĀ

think that the grains are purified; and saying,

OM KURU KURU SWĀHĀ

think,

All the substances other than these, having been purified of all the faults of not possessing the qualities, actually become the five nectars.

## GENERATING THE CELESTIAL MANSION

In the centre of the blazing triangular fire at the heart of the fire deity, from BHRŪM arises a square four-doored celestial mansion. Upon a five layered wall, coloured white, yellow, red, green and blue from the outside inwards, circles a jewel frieze with a red base studded with jewels, triangular, square and so forth. Upon that are four golden girdles, from the outer face of which protrude Makara heads, from which hang strings and pendants of pearls. Beyond these, from the eaves hang jewel ornaments (*shar-bu*). Above is a parapet in the shape of half lotus petals, embellished by eight victory and eight plain banners, which stand in golden vases. The outer upper corners are adorned by four parasols. Along the foot of the walls run the ledges of the red plinth, on which goddesses of various colours perpetually make offerings. The outer corners of the doorways and inner entrances, and the inner and outer four corners of the wall are decorated by half moons adorned with red jewels topped by vajras. In front of each of the four doors, upon pedestals, are four pot-based pillars. These four support the golden, ornament (*shar-bu*), jewel, horse-hoof, dark, waraṇḍa, dark, ornament (*shar-bu*), jewel, hoof, and parapet layers, that is the eleven layered portico. At the top is a Dharma wheel with a buck and doe to the right and left.

To the right and left of the gateways, growing from good golden vases are wishfulfilling trees with the seven precious emblems of royalty. In the spaces between them are adepts and emerging from clouds are gods holding flower garlands to beautify the whole environment.

Beyond that encircling the spokes of the crossed vajra and so

forth is the protection circle. Beyond that is the five coloured vajra fire, like the fire at the destruction of the aeon, swirling to the left and blazing above and in all directions. Beyond that are the eight charnel grounds. In those are the eight trees, at the roots of which are the eight Directional Protectors and protruding from the trees' upper branches showing half their bodies are the eight Field Protectors. There are the eight lakes of compassion, in which are the eight Nāgas. In the space above the lakes are the eight offering clouds. There are eight mountains, on which stand the eight white stūpas. Moreover there are the eight wisdom fires, ravens, owls, vultures, jackals, male and female kites, bull-headed serpents and so forth.

There are yakṣas, zombies and rākṣasas loudly making the sound, 'Kili, kili', adepts, knowledge holders and committed yogins and yoginis gazing one pointedly at the Bhagawan, naked, their hair loose, adorned with five mudrās, (each) holding a hand drum (*cang'teu*), a skull and a khaṭvāṃga crowned by a skull. They laugh and entering the charnel grounds all do wondrous things.

Inside the beautifully roofed celestial mansion, supported on eight pillars are vajra joists. The pinnacle of the jewel roof is beautified by a vajra and jewel. In the eight (main) and intermediate directions of the outer layer within the celestial mansion are eight corpse seats, inside each of which is an eight-spoked white Holy Body wheel, at whose rim is a garland of wheels. At the hub of that is the eight-spoked red Holy Speech wheel, at whose rim is a lotus garland. At the hub of that is the eight-spoked blue Holy Heart-mind wheel, at whose rim is a vajra garland. At its hub is the variegated lotus of the Great Bliss wheel, the rim of which is circled by a garland of curved knives. Thus, clearly evoke the celestial mansion together with the seats.

## SECONDLY, GENERATING THE DEITIES

On the central sun seat are HŪM, BĀM.

On the four cardinal petals of the Great Bliss wheel are the four syllables,

ṚĪM, RĪM, ḸĪM and ḸĪM.

On the eight spokes of the Holy Heart-mind wheel are the eight syllables,

KAM, KHAM, GAM, GHAM, NAM, CAM, CHAM and JAM.

On the eight spokes of the Holy Speech wheel are the eight syllables, JHAM, ÑAM, ṬAM, ṬHAM, ḌAM, ḌHAM, ÑAM and TAM.

On the eight spokes of the Holy Body wheel are the eight syllables, THAM, DAM, DHAM, NAM, PAM, PHAM, BAM, and BHAM.

At the four doors and four corners are YAM, RAM, LAM, WAM, ŚAM, ṢAM, SAM and HAM.

These undergo complete transformation:

On the central seat arises Śrī Heruka, with a blue-black coloured body. Of his four faces the root face is black, the left face is green, the rear face is red, the right face is yellow. Each face also has three eyes. He has twelve arms and a garland of five point vajras fixed at the brow. Furthermore, his extended right leg treads on the head of black Bhairava, who has four arms, the first pair with palms joined, the remaining right holds a ḍamaru and the left a sword. His bent left leg treads on the breasts of Kālarātī, who has four arms, the first pair with palms joined, the remaining two hold a skull and khaṭvāṃga. Both have one face, three eyes, and are adorned with the five mudrās.

His first pair of hands embraces Vajravārāhī, the right holds a five point vajra and the left a bell. The two below them hold a bloody white elephant skin cloak, the right hand holds the left foreleg and the left hand holds the left hindleg, the hands are in the threatening mudrā, and the skin is stretched across his back. The two tips of the threatening mudrā are at the level of the eyebrows. His third right hand holds up a ḍamaru, the fourth holds an axe, the fifth holds a curved knife, and the sixth holds a trident. His third left hand holds a vajra marked khaṭvāṃga, the fourth holds a blood filled skull, the fifth holds a vajra snare, and the sixth holds the four faced head of Brahmā. His top knot is marked with a crossed vajra. Each face is adorned by a five skull crown strung together by an upper and lower garland of black vajras. On the left of his head hangs a slightly tilted half moon. His facial expressions change and the four sets of four eye-teeth are bared and terrifying. He possesses the nine expressions:

haughty, heroic and unattractive—the three physical expressions; laughing, wrathful and terrifying—the three vocal expressions; compassionate, majestic and peaceful the three mental expressions. He wears a loin cloth of tiger-skin and a garland of fifty fresh human heads strung on human intestines. Sealed by the six mudrās, his entire body is smeared with the ash of human bones. In front of the Bhagavan is the Bhagavati Vajravārāhī, who has a red body, one face, two hands, and three eyes. She is naked, her hair is loose and she wears an apron of pieces of skull. Her right hand, embracing the neck of the father, holds a skull filled with the blood of the four māras and so forth; her left hand threatens the malignant ones of the ten directions by pointing a curved knife and threatening mudrā at them. She blazes like the fire at the end of the world. Her two calves clasp the father above the thighs. Being herself the great compassion of the nature of great bliss she is adorned by the five mudrās, and wears a five skull crown and a necklace of fifty dry heads.

On the east petal of the lotus is black Ḍākinī, on the north petal green Lāmā, on the west petal red Khaṇḍarohā on the south petal yellow Rūpinī. All have one face, three eyes, and their eye-teeth bared. They are naked, their hair is loose. Of their two hands the right holds a curved knife and the left holds a skull and supports a khaṭvāṅga in the crook of the elbow. They stand with right leg extended, adorned by the five mudrās, wearing a crown of five dry human heads and a necklace of fifty dry human heads.

At 'Fire' and so forth, the petals in the four intermediate directions, are four nectar filled skulls.

On the east spoke of the Holy Heart-mind wheel are Pūllir-malaya's Khaṇḍakapāla and Pracaṇḍa.

On the north spoke are Jālandhara's Mahākaṅkala and Pracaṇḍāksī.

On the west spoke are Oḍyana's Kaṅkala and Prabhāvati.

On the south spoke are Arbuda's Vikaṭadarṇṣṭrī and Mahānāsā.

On the 'Fire' spoke are Godavari's Suravāirī and Vīramatī.

On the 'Non-truth' spoke are Rāmeśvari's Amitābha and Kharvaṛī.

On the 'Air' spoke are Devikoṭi's Vajraprabha and Laṅkeśvari.

On the 'Powerful' spoke are Mālawa's Vajradeha and Drumacchā.

On the east spoke of the Holy Speech wheel are Kāmarūpa's Aṅkuṛaka and Irāvātī.

On the north spoke are Oṭe's Vajrajaṭila and Mahābhairavī.

On the west spoke are Triśakune's Mahāvīra and Vāyuvegā.

On the south spoke are Kosala's Vajra-HŪM-kara and Surābhakṣi.

On the 'Fire' spoke are Kaliṅga's Subhadra and Śyamadevī.

On the 'Non-truth' spoke are Lampaka's Vajrabhadra and Subhadrā.

On the 'Air' spoke are Kañci's Mahābhairava and Hayakarṇī.

On the 'Powerful' spoke are Himalaya's Virūpākṣa and Khagānanā.

On the east spoke of the Holy Body wheel are Pretapuri's Mahābāla and Cakravega.

On the north spoke are Gṛhadewata's Ratnavajra and Khaṇḍarohi.

On the west spoke are Saurāṣṭra's Hayagrīva and Śauṇḍinī.

On the south spoke are Suvarṇadīpa's Akaśagarbha and Cakravarminī.

On the 'Fire' spoke are Nagara's Śrī Heruka and Suvīra.

On the 'Non-truth' spoke are Sindhura's Padmanarteśvara and Mahābala.

On the 'Air' spoke are Maru's Vairocana and Cakravartinī.

On the 'Powerful' spoke are Kuluta's Vajrasattva and Mahāvīrya.

All the twenty-four heroes, Khaṇḍakapāla and so forth, have one face and two hands, of which the right holds a vajra and the left a bell, embracing the consort. Their hair is bound up in a topknot with a crossed vajra at the crown and to the left a crescent moon. Adorned with a crown of five dry skulls and a necklace of fifty fresh skulls, and a vajra garland at the brow, they are sealed with the six mudrās. They wear a tiger skin loin cloth, and stand with right leg extended.

All the twenty-four heroines, Praçaṇḍi and so forth, have one face and two hands, of which the right in the threatening mudrā wields a curved knife and the left, embracing the neck of the father, holds a skull filled with the blood of the four māras and so forth. They have three eyes, red and blazing like fire, wear an apron of fragments of skull, their hair falls smoothly and their two calves clasp the father above the thighs. They are adorned

by the five mudrās and wear a crown of five dry human heads and a necklace of fifty dry human heads.

On the corpse seat in the north is green Ulūkāsyā.

On the corpse seat in the west is red Śwānāsyā.

On the corpse seat in the south is yellow Sūkarāsyā.

On the corpse seat of the 'Fire' is Yamadādhī, her right-side blue and left yellow.

On the corpse seat of the 'Non-truth' is Yamadhūtī, her right side yellow and left red.

On the corpse seat of the 'Air' is Yamadaṃṣṭrinī, her right side red and left green.

On the corpse seat of the 'Powerful' is Yamamathānī, her right side green and left blue.

All also have one face, three eyes, their eye-teeth bared. They are naked their hair loose, of their two hands, the right holds a curved knife and the left holding a skull supports a khaṭwāṃga in the crook of the elbow. They stand with right leg extended, are adorned by the five mudrās, and wear a crown of five dry human heads and a necklace of fifty dry human heads.

From the bodies of all the deities there radiates a mass of white light.

Alternatively, if desired, generate all the bodies of the deities white. This is the method of generating the deities in accordance with the *Ritual Fire Offering of Lūipa's Supreme Bliss (bDe mChog)*. It can also be done as in the *Vase Ritual*, generating the deities instantly without the seeds.

### Putting on the Armour

From the complete transformation of white OM HA at the principal deity's heart arises white Vajrasattva, with three faces white, red and black. Of his six hands the three right hold a vajra, a dāmaru and a head, the three left hold a bell, a skull and a khaṭwāṃga. He is united with Vārāhi.

From the complete transformation of yellow NA MA HI at the head arises yellow Vairocana with one face. Of his four hands, the right two hold a wheel and a dāmaru, the left two hold a bell and a skull together with a khaṭwāṃga. He is united with Yamini.

From the complete transformation of red SWĀ HĀ HU at the

crown arises red Padmanartteśvara with one face. Of her four hands, the right two hold a lotus and ḍāmaru, the left two hold a bell and a skull together with a khaṭwāṃga. He is united with Mohanī.

From the complete transformation of black BAU ṢAṬHE at the two shoulders arises black Heruka with one face. Of his four hands, the right two hold a vajra and ḍāmaru, the left two hold a bell and a skull together with a khaṭwāṃga. He is united with Saṃcālini.

From the complete transformation of orange HŪM HŪM HO at the two eyes arises orange Vajrasūrya with one face. Of his four hands, the right two hold a wheel and ḍāmaru, the left two hold a bell and a skull together with a khaṭwāṃga. He is united with Saṃtrāsini.

From the complete transformation of green PHAṬ HAṬ at the brow, the nature of the physical power of all the limbs, arises green Paramāśva with one face. Of his four hands, the right two hold a sword and a ḍāmaru, the left two hold a bell and a skull together with a khaṭwāṃga. He is united with Caṇḍika.

Vajrasattva abides on a moon seat and has a halo of moonlight. The other five are on sun seats and have halos of sunlight. All six heroes are also adorned with the six mudrās and have a crown of five dry skulls, a necklace of fifty fresh skulls and a loin cloth of tiger skin. They have three eyes and stand with right leg extended.

From the complete transformation of red OM BAM at the navel of the principal lady arises red Vajravārāhī with three faces, red, blue, and green. Of her six hands, the right three hold a curved knife, the head of Brahmā and an iron hook, the left three hold a skull, a khaṭwāṃga and a snare. She is united with Vajrasattva.

From the complete transformation of blue HAṬ YAṬ at the heart arises blue Yaminī united with Vairocana.

From the complete transformation of white HRĪM MOṬ at the throat arises white Mohanī united with Padmanartteśvara.

From the complete transformation of yellow HREṬ HREṬ at the head arises yellow Saṃcālini united with Heruka.

From the complete transformation of green HŪM HŪM at the crown arises green Saṃtrāsini united with Vajrasūrya.

From the complete transformation of PHAṬ PHAṬ at the

brow, the actuality of the physical power of all the limbs, arises smoke coloured Caṇḍika united with Paramāśva.

They all have one face. Of their four hands, the right two hold a dāmaru and curved knife. The left two hold a skull together with a khaṭvāṅga and a bell.

Mohanī abides on a moon seat and has a halo of moonlight. The other five are on sun seats and have a halo of sunlight. They all have three eyes, are naked with hair unbound, and are adorned by the five mudrās. They wear a crown of five dry skulls and a necklace of fifty dry skulls. They stand with right leg extended.

PHAIM The supporting and supported maṇḍala and the deities of empowerment are all invited.

Then offer the two waters, the sense offerings and music,

OM ŚRĪ HERUKA ARGHAṂ PRATĪCCHA HŪM SWĀHĀ  
 OM ŚRĪ HERUKA PĀDYĀṂ PRATĪCCHA HŪM SWĀHĀ  
 OM ŚRĪ HERUKA PUṢPE PRATĪCCHA HŪM SWĀHĀ  
 OM ŚRĪ HERUKA DHUPE PRATĪCCHA HŪM SWĀHĀ  
 OM ŚRĪ HERUKA DHĪPE PRATĪCCHA HŪM SWĀHĀ  
 OM ŚRĪ HERUKA GANDHE PRATĪCCHA HŪM SWĀHĀ  
 OM ŚRĪ HERUKĀ NAIWITE PRATĪCCHA HŪM SWĀHĀ  
 OM ŚRĪ HERUKA ŚAPTA PRATĪCCHA HŪM SWĀHĀ  
 VAJRA AṅKUŚA JAḤ, VAJRA PĀŚA HŪM, VAJRA SPHOTA BAM,  
 VAJRA GHANṬĀ HOḤ

The wisdom beings become non-dual with their respective commitment beings.

Thus the wisdom beings dissolve.

Make this entreaty,

May all these in front be empowered by all the Tathāgatas  
 The hindrances are banished by the eight door and corner-keepers,  
 auspicious verses are uttered by all the heroes, vajra songs are  
 sung by the heroines, the empowerment is master-minded by  
 the principal deity and jewel vases filled with the five nectars are  
 held by Vārāhī and the four mothers.

Saying,

Just as at the time of birth,  
 All the Tathāgatas are bathed  
 By this pure divine water,  
 Likewise we bathe you.

OM SARVA TATHĀGATA ABHIṢEKATA SAMAYA ŚRĪYE HŪM,  
 all the deities and oneself are empowered by stream of nectar

upon the crown, and become of the nature of great bliss. The water enters into the body through the crown. From the complete transformation of the excess water overflowing the crown, the principal deity is crowned by Vajrasattva, Vārāhī by Akṣobhya, Dākinī and so forth by Ratnasambhava, the deities of the Heart-mind wheel by Akṣobhya, the Speech wheel deities by Amitābha, the Body wheel deities by Vairocana and the Commitment wheel deities by Amoghasiddhi. Thereby the empowerment is sealed. Thirdly,

## OFFERINGS AND PRAISES

Offer the four waters as before,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PROKṢANAM PRATĪCCHA  
HŪM SWĀHĀ  
OM ĀḤ HRĪḤ PRAWARASADKĀRAM ĀÑCAMANAM  
PRATĪCCHA HŪM SWĀHĀ  
OM ĀḤ HRĪḤ PRAWARASADKĀRAM ARGHAM PRATĪCCHA  
HŪM SWĀHĀ  
OM ĀḤ HRĪḤ PRAWARASADKĀRAM PĀDYĀM PRATĪCCHA  
HŪM SWĀHĀ

Then offer the sense offerings and music,

OM VAJRA PUṢPE ĀḤ HŪM SWĀHĀ  
OM VAJRA DHUPE ĀḤ HŪM SWĀHĀ  
OM VAJRA DHĪPE ĀḤ HŪM SWĀHĀ  
OM VAJRA GANDHE ĀḤ HŪM SWĀHĀ  
OM VAJRA NAIWITE ĀḤ HŪM SWĀHĀ  
OM VAJRA ŚAPTA ĀḤ HŪM SWĀHĀ

Then, offer the sixteen knowledge ladies,

OM VAJRA VĪNI HUM HŪM PHAT  
OM VAJRA VĀMŚA HUM HŪM PHAT  
OM VAJRA MŪRTAMGE HUM HŪM PHAT  
OM VAJRA MURAJE HUM HŪM PHAT  
OM VAJRA HĀSYA HUM HŪM PHAT  
OM VAJRA LĀSYE HUM HŪM PHAT  
OM VAJRA GĪTĪ HUM HŪM PHAT  
OM VAJRA NŪRTYA HUM HŪM PHAT  
OM VAJRA PUṢPE HUM HŪM PHAT  
OM VAJRA DHUPE HUM HŪM PHAT

OM VAJRA DHĪPE HUM HŪM PHAT  
 OM VAJRA GHANDE HUM HŪM PHAT  
 OM RŪPA VAJRA HUM HŪM PHAT  
 OM RASA VAJRA HUM HŪM PHAT  
 OM SPARŚA VAJRA HUM HŪM PHAT  
 OM DHARMADHĀTU VAJRA HUM HŪM PHAT

Joining OM ĀḤ HŪM to the mantra of each deity, offer the inner offering. (In brief,

OM HŪM BAṀ RĪM RĪM LĪM LĪM KAṀ KHAṀ GAṀ GHAṀ NAṀ  
 CAṀ CHAṀ JAṀ JHAṀ NAṀ TAṀ THAṀ DAṀ DHAṀ NAṀ TAṀ  
 THAṀ DAṀ DHAṀ NAṀ PAṀ PHAṀ BAṀ BHAṀ YAṀ RAṀ LAṀ  
 WAṀ ŚAṀ ŚAṀ ŚAṀ HAṀ HŪM PHAT OM ĀḤ HŪM)

Offer the eight-fold praise (*rKang brGyad*) in Sanskrit or Tibetan (or English),

OM NAMO BHAGAVATI VĪRĪŚĀYĀ HUM HŪM PHAT  
 OM MAHĀ KALPĀGNI SAMA NIBHĀYA HUM HŪM PHAT  
 OM JANA MUKUṬAṆKOTĀYA HUM HŪM PHAT  
 OM DAMṢṬRĀKARĀLOGRA BHĪṢANAḂ MUKHĀYA HUM HŪM  
 PHAT  
 OM SAHASRA BHŪJA BHĀSURĀYA HUM HŪM PHAT  
 OM PARASU PĀŚODYĀTA ŚŪLA KHAṬWĀMGA DHĀRIṆE HUM  
 HŪM PHAT  
 OM BYAGHRAJINĀMBHARA DHARĀYA HUM HŪM PHAT  
 OM MAHĀ DHŪMBRĀNDHAKĀRA WAPUṢĀYĀ HUM HŪM  
 PHAT  
 OM NAMO BHAGAVATI VAJRAVĀRĀHĪ BAṀ HUM HŪM PHAT  
 OM NAMO ĀRYA APARĀJITE TRAILOKYAMĀTE  
 VIDYEŚWARĪ HUM HŪM PHAT  
 OM NAMO SARVA BHŪTA BHAYĀBAHE MAHĀ VAJRE HUM  
 HŪM PHAT  
 OM NAMO VAJRĀSANI AJITE APARAJITE BĀ ŚAṀKARI NETRA  
 HUM HŪM PHAT  
 OM NAMO BHRAMAṆĪ ROṢAṆĪ KRODHE KARĀLINI HUM HŪM  
 PHAT  
 OM NAMO TRĀSANI MĀRAṆĪ PRABHEDANĪ PARĀJAYE HUM  
 HŪM PHAT  
 OM NAMO VIJĀYE JAMBHA NISTAMBHANI MOḤANI HUM HŪM  
 PHAT  
 OM NAMO VAJRAVĀRĀHĪ MAHĀYOGINĪ  
 KĀMEŚWARĪ KHAGE HUM HŪM PHAT

If you wish to make the offerings elaborately, they can be combined with the verses.

Then:

The tongues of the deities appearing as white vajras are marked by the syllable HŪṂ and light rays.

## THE ACTUAL RITUAL FIRE OFFERING

Think:

(Here it should be noted that there are two systems of reciting the mantra of the deity. According with the Upper Tantric College both the action mantras of the father and mother are recited. The Lower Tantric College system has only the father's action mantra. The lineage of the initiation follows the former system thus:)

OM ŚRĪ VAJRA HE HE RU RU KAṂ HŪṂ HŪṂ PHAṬ ḌĀKINĪ JĀ LA  
ŚAṂ BARAṂ SWĀHĀ

For us all, teachers, students and adherents (pacify)\* all interferences to our accomplishment of liberation and omniscience, breaches of the three classes of vows, naturally evil deeds and everything inauspicious and † especially all faults of excess and omission in the rituals and mantras ŚĀNTIṂ\* KURUYE SWĀHĀ

The appended lines are added according to the occasion. Then make offerings three or seven times while making the request and think that the enlightened activities have been promised.

In offering the offering sticks and so forth to each deity, make many offerings. If possible, each time offer the mantra of the principal deity (and consort), the substance mantra and the appended lines together with the substance to be offered. If this is not possible, for the first offering join the three and for the remainder say the deity mantras and the appended lines. If that is also not possible join them at every seventh offering. If even that is not possible then join the three at the beginning and end. For the rest offer the substance with the deity mantra and the substance mantra. For the special substance in the Ritual Fire Offering for Peace there is no special mantra, therefore offer it with the mantra

---

(†Here the special wish applies to the Ritual Fire Offering performed in compensation at the conclusion of a retreat. If it does not suit the occasion it should not be said, however, if it is said then the same appended lines must be added to the appended lines for the mundane fire deity.)

of the deity. To the deities in the retinue make three or seven offerings each, whichever is suitable, joining the mantras and the appended lines suited to the occasion. Furthermore, one can offer the offering sticks to the principal deity and the retinue individually and the other substances can be offered individually in sequence. Having made offerings to the principal deity from the offering sticks to the special substance, offer similarly to the retinue deities individually. Alternatively, after offering to the principal father and mother, with their mantras, make offerings to the retinue with their mantras. Thus, there are three ways in which offerings can be made. However, it is essential, even when the offerings are made conjoined with the mantras of the deities, that each mantra coincide with an offering of the substances.

The principal substances to be offered are the offering sticks and the clarified butter. Offerings of these two conjoined with one mantra each is considered to be one offering. Otherwise, making more offerings of these and the other substances should accord with the occasion.

The way to join the mantra and the appended lines is as follows:

### To the Principal Father and Mother

The offering sticks, offered in pairs:

OM ŚRĪ VAJRA HE HE RU RU KAṂ HŪṂ HŪṂ PHAṬ ḌĀKINĪ JĀ  
LA ŚAṂ BARAM SWĀHĀ OM VAJRA VAIROCANĪYE HŪṂ HŪṂ  
PHAṬ SWĀHĀ  
OM BODHI-VṚKṢĀYA

For us all, teachers, students and adherents (pacify)\* all interferences to our accomplishment of liberation and omniscience, breaches of the three classes of vows, naturally evil deeds and everything inauspicious, especially hindrances to the perfection of brilliance ŚĀNTIṂ\* KURUYE SWĀHĀ

The clarified butter:

OM ŚRĪ VAJRA HE HE RU RU KAṂ HŪṂ HŪṂ PHAṬ ḌĀKINĪ JĀ  
LA BARAM SWĀHĀ OM VAJRA VAIROCANĪYE HŪṂ HŪṂ PHAṬ  
SWĀHĀ  
OM AGNAYE

For us all,.....inauspicious

and especially.....mantras

and hindrances to the perfection of wealth ŚĀNTIṀ KURUYE  
SWĀHĀ

Then the sesame:

OM ŚRĪ VAJRA HE HE RU RU KAṀ HŪṀ HŪṀ PHAṬ ḌĀKINĪ JĀ  
LA ŚAṀ BARAṀ SWĀHĀ OM VAJRA VAIROCANĪYE HŪṀ HŪṀ  
PHAṬ SWĀHĀ

OM SARVA PĀPAṀ DAHANA VAJRAYE

For us.....inauspicious

and especially.....mantras

and all misdeeds ŚĀNTIṀ KURUYE SWĀHĀ

Then offer the dūrvā grass in pairs:

OM ŚRĪ VAJRA HE HE RU RU KAṀ HŪṀ HŪṀ PHAṬ ḌĀKINĪ JĀ  
LA ŚAṀ BARAṀ SWĀHĀ OM VAJRA VAIROCANĪYE HŪṀ HŪṀ  
PHAṬ SWĀHĀ

OM VAJRA ĀYUṢE

For us....inauspicious

and especially.....mantras

and hindrances to completing our life spans ŚĀNTIṀ KURUYE  
SWĀHĀ

Then the unbroken rice:

OM ŚRĪ VAJRA HE HE RU RU KAṀ HŪṀ HŪṀ PHAṬ ḌĀKINĪ JĀ LA  
ŚAṀ BARAṀ SWĀHĀ OM VAJRA VAIROCANĪYE HŪṀ HŪṀ  
PHAṬ SWĀHĀ

OM VAJRA PUṢṬĀYE

For us.....inauspicious

and especially....mantras

and hindrances to the increase of merit ŚĀNTIṀ KURUYE SWĀHĀ

Then the sho-zen (*Zho-zan*: a sweet *rTzampa* based dairy mixture):

OM ŚRĪ VAJRA HE HE RU RU KAṀ HŪṀ HŪṀ PHAṬ ḌĀKINĪ JĀ  
LA ŚAṀ BARAṀ SWĀHĀ OM VAJRA VAIROCANĪYE HŪṀ HŪṀ  
PHAṬ SWĀHĀ

OM SARVA SAṀBADHE

For us.....inauspicious

and especially.....mantras

and hindrances to supreme bliss ŚĀNTIṀ KURUYE SWĀHĀ

Then offer the kuśa grass in pairs:

OM ŚRĪ VAJRA.....SWĀHĀ OM VAJRA.....SWĀHĀ  
OM APRATIHATA VAJRAYE

For us.....inauspicious  
and especially.....mantras  
and shadows, uncleanness and hindrances to supreme protection  
ŚĀNTIM KURUYE SWĀHĀ

Then the mustard seed:

OM ŚRĪ VAJRA.....SWĀHĀ OM VAJRA.....SWĀHĀ  
OM SARVA ARTHA SIDHAYE

For us.....inauspicious  
and especially.....mantras  
and all hindrances ŚĀNTIM KURUYE SWĀHĀ

Then the coarse barley:

OM ŚRĪ VAJRA.....SWĀHĀ OM VAJRA.....SWĀHĀ  
OM VAJRA BĪJAYA

For us.....inauspicious  
and especially.....mantras  
and hindrances to obtaining treasure and good harvest ŚĀNTIM  
KURUYE SWĀHĀ

Then the barley:

OM ŚRĪ VAJRA.....SWĀHĀ OM VAJRA.....SWĀHĀ  
OM MAHĀ-BEGĀYA

For us.....inauspicious  
and especially.....mantras  
and hindrances to the perfection of quick strength ŚĀNTIM  
KURUYE SWĀHĀ

Then the pulses:

OM ŚRĪ VAJRA.....SWĀHĀ OM VAJRA.....SWĀHĀ  
OM MAHĀ-BALAYA

For us.....inauspicious  
and especially.....mantras  
and hindrances to the increase of might ŚĀNTIM KURUYE  
SWĀHĀ

Then the wheat:

OM ŚRĪ VAJRA.....SWĀHĀ OM VAJRA.....SWĀHĀ  
OM VAJRA GHASMARI

For us.....inauspicious

and especially.....mantras  
and all ills ŚĀNTIṀ KURUYE SWĀHĀ

The special materials (offered once)

OM ŚRĪ VAJRA.....SWĀHĀ OM VAJRA.....SWĀHĀ

For us.....inauspicious  
and especially.....mantras  
ŚĀNTIṀ KURUYE SWĀHĀ

(Melodiously offer the materials to be burned in this way.)

### To the Ritinue

There are two systems, the long and the brief. In the former the mantras are recited from: OM DĀKINĪYE HUM HŪM PHAṬ up to OM YAMAMATHĀNĪ HUM HŪM PHAṬ, then the substance mantras and the appended lines. However, it is acceptable to use the brief form, reciting the seed syllables of the deities of the retinue as follows:

The offering sticks, offered in pairs:

OM ṚIṀ RĪM ḲIṀ ḲĪM KAṀ KHAṀ GAṀ GHAṀ ṆAṀ CAṀ  
CHAṀ JAṀ JHAṀ ṆAṀ ṬAṀ ṬHAṀ ḍAṀ ḍHAṀ ṆAṀ TAṀ  
THAṀ DAṀ DHAṀ NAṀ PAṀ PHAṀ BAṀ BHAṀ YAṀ RAṀ  
LAṀ WAṀ ŚAṀ ŚAṀ SAṀ HUṀ HŪM PHAṬ  
OM BODHIVṚKṢAYA

For us all,.....inauspicious  
and especially.....mantras  
and especially hindrances to the perfection of brilliance ŚĀNTIṀ  
KURUYE SWĀHĀ

Then the clarified butter:

OM ṚIṀ RĪM.....HUM HŪM PHAṬ  
OM AGNĀYE

For us all,.....inauspicious  
and especially.....mantras  
and hindrances to the perfection of wealth ŚĀNTIṀ KURUYE  
SWĀHĀ

Then the sesame:

OM ṚIṀ RĪM.....HUM HŪM PHAṬ  
OM SARVA PĀPAṀ DAHANA VAJRAYE

For us all,.....inauspicious  
and especially.....mantras

and all misdeeds ŚĀNTIṀ KURUYE SWĀHĀ

Then offer the dūrvā grass in pairs:

OM RĪṀ RĪṀ.....HUM HŪṀ PHAṬ  
OM VAJRA ĀYUṢE

For us.....inauspicious  
and especially.....mantras  
and hindrances to completing our life spans ŚĀNTIṀ KURUYE  
SWĀHĀ

Then the unbroken rice:

OM RĪṀ RĪṀ.....HUM HŪṀ PHAṬ  
OM VAJRA PUṢṬĀYE

For us.....inauspicious  
and especially.....mantras  
and hindrances to the increase of merit ŚĀNTIṀ KURUYE  
SWĀHĀ

Then the sho-zen (*Zho-zan*: a sweet *rTzampa* based dairy mixture):

OM RĪṀ RĪṀ.....HUM HŪṀ PHAṬ  
OM SARVA SAMBADHE

For us.....inauspicious  
and especially.....mantras  
and hindrances to supreme bliss ŚĀNTIṀ KURUYE SWĀHĀ

Then offer the kuśa grass in pairs:

OM RĪṀ RĪṀ.....HUM HŪṀ PHAṬ  
OM APRATIḤATA VAJRAYE

For us.....inauspicious  
and especially.....mantras  
and shadows, uncleanliness and hindrances to supreme protec-  
tion ŚĀNTIṀ KURUYE SWĀHĀ

Then the mustard seed:

OM RĪṀ RĪṀ.....HUM HŪṀ PHAṬ  
OM SARVA ARTHA SIDHAYE

For us.....inauspicious  
and especially.....mantras  
and all hindrances ŚĀNTIṀ KURUYE SWĀHĀ

Then the coarse barley:

OM RĪṀ RĪṀ.....HUM HŪṀ PHAṬ  
OM VAJRA BĪJAYA

For us.....inauspicious  
and especially.....mantras  
and hindrances to obtaining treasure and good harvest ŚĀNTIṀ  
KURUYE SWĀHĀ

Then the barley:

OM RĪṀ RĪṀ.....HUṀ HŪṀ PHAṬ  
OM MAHĀ-BEGĀYA

For us.....inauspicious  
and especially.....mantras  
and hindrances to the perfection of quick strength ŚĀNTIṀ  
KURUYE SWĀHĀ

Then the pulses:

OM RĪṀ RĪṀ.....HUṀ HŪṀ PHAṬ  
OM MAHĀ-BALAYA

For us.....inauspicious  
and especially.....mantras  
and hindrances to the increase of might ŚĀNTIṀ KURUYE  
SWĀHĀ

Then the wheat:

OM RĪṀ RĪṀ.....HUṀ HŪṀ PHAṬ  
OM VAJRA GHASMARI

For us.....inauspicious  
and especially.....mantras  
and all ills ŚĀNTIṀ KURUYE SWĀHĀ

The special materials (offered once to each deity):

OM RĪṀ RĪṀ.....HUṀ HŪṀ PHAṬ

For us.....inauspicious  
and especially.....mantras

ŚĀNTIṀ KURUYE SWĀHĀ

At the completion of the offering, think,

From the hearts of the deities radiate Buddhas bearing white vases filled with nectar. They bathe the one for whom the ritual is being performed (sādhyā), who sits on a moon mandala, and having purified his stains and defilements, sicknesses and demons and so forth, his body becomes clear like crystal.

## CONCLUDING ACTIVITIES

Then saying,

OM HRĪḤ HA HA HŪḤ HŪḤ PHAṬ

the seven syllable near-heart mantra, offer three or seven scoops of clarified butter.

In the supplement to the rituals it is said that offerings should be made of ARGHAM and so forth. In accordance with the thoughts of Abhayā (-karagupta) and Je (Tzong Khapa) offer the libation with the essence mantra of the principal deity.

Offer the cleansing water and face cooler,

OM ŚRĪ VAJRA HE HE RU RU KAḤ HŪḤ HŪḤ PHAṬ DĀKINĪ JA  
LA ŚAṀBARAM SWĀHĀ

OM AḤ HRĪḤ PRAWARASADKĀRAM PROKṢAṆAM PRATĪCCHA  
HŪḤ SWĀHĀ

OM AḤ HRĪḤ PRAWARASADKĀRAM ĀŅCAMAṆAM  
PRATĪCCHA HŪḤ SWĀHĀ

Thinking to offer garments to the deities say,

(Garments soft, fine and light,  
To those possessing unchanging vajra body,  
With steadfast faith I make this offering  
So that I too may attain the vajra body.)

OM VAJRAWASASYA SWĀHĀ

and to offer the toothpaste say,

OM VAJRA TAMBULA SWĀHĀ

new garments and the toothpaste are offered into the fire.

The sense offerings and music,

OM VAJRA PUṢPE AḤ HŪḤ SWĀHĀ

OM VAJRA DHUPE AḤ HŪḤ SWĀHĀ

OM VAJRA DHĪPE AḤ HŪḤ SWĀHĀ

OM VAJRA GANDHE AḤ HŪḤ SWĀHĀ

OM VAJRA NAIWITE AḤ HŪḤ SWĀHĀ

OM VAJRA ŚAPTA AḤ HŪḤ SWĀHĀ

The sixteen knowledge ladies,

OM VAJRA VĪNI HUḤ HŪḤ PHAṬ

OM VAJRA VĀMŚA HUḤ HŪḤ PHAṬ

OM VAJRA MṚTAMGE HUḤ HŪḤ PHAṬ

OM VAJRA MURAJE HUM HŪM PHAT  
 OM VAJRA HĀSYA HUM HŪM PHAT  
 OM VAJRA LĀSYE HUM HŪM PHAT  
 OM VAJRA GĪTĪ HUM HŪM PHAT  
 OM VAJRA NṚTYA HUM HŪM PHAT  
 OM VAJRA PUṢPE HUM HŪM PHAT  
 OM VAJRA DHUPE HUM HŪM PHAT  
 OM VAJRA DHĪPE HUM HŪM PHAT  
 OM VAJRA GHANDE HUM HŪM PHAT  
 OM RŪPA VAJRA HUM HŪM PHAT  
 OM RASA VAJRA HUM HŪM PHAT  
 OM SPARŚA VAJRA HUM HŪM PHAT  
 OM DHARMADHĀTU VAJRA HUM HŪM PHAT

Offer the inner offering to all,

OM HŪM BAM RIM RĪM LIM LĪM KAM KHAM GAM GHAM NAM  
 CAM CHAM JAM JHAM NAM TAM THAM DAM DHAM NAM  
 TAM THAM DAM DHAM NAM PAM PHAM BAM BHAM YAM  
 RAM LAM WAM SAM SAM SAM HAM HUM HŪM PHAT OM AH  
 HŪM

Offer the eight-fold praise,

OM NAMO BHAGAVATĪ VĪRĪŚĀYĀ HUM HŪM PHAT  
 OM MAHĀ KALPĀGNI SAMA NIBHĀYA HUM HŪM PHAT  
 OM JANA MUKUTĀNKOṬĀYA HUM HŪM PHAT  
 OM DAMṢTRĀKARĀLOGRA BHĪṢANA MUKHĀYA HUM HŪM  
 PHAT  
 OM SAHASRA BHŪJA BHĀSURĀYA HUM HŪM PHAT  
 OM PARASU PĀŚODYĀTA ŚŪLA KHATVĀMGA DHĀRĪṆE HUM  
 HŪM PHAT  
 OM BYAGHRAJINĀMBHARA DHARĀYA HUM HŪM PHAT  
 OM MAHĀ DHŪMBRĀNDHAKĀRA WAPUṢĀYĀ HUM HŪM  
 PHAT  
 OM NAMO BHAGAVATI VAJRAVĀRĀHĪ BAM HUM HŪM PHAT  
 OM NAMO ĀRYA APARĀJITE TRAILOKYAMĀTE  
 VIDYEŚWARĪ HUM HŪM PHAT  
 OM NAMO SARVA BHŪTA BHAYĀBAHE MAHĀ VAJRE HUM  
 HŪM PHAT  
 OM NAMO VAJRĀSANI AJITE APARAJITE BĀ ŚAMKARI NETRA  
 HUM HŪM PHAT  
 OM NAMO BHRAMAṆI ROṢAṆI KRODHE KARĀLINI HUM  
 HŪM PHAT  
 OM NAMO TRĀSANI MĀRAṆI PRABHEDANĪ PARĀJAYE HUM  
 HŪM PHAT  
 OM NAMO VIJĀYE NISTAMBHANI MOHANI HUM HŪM PHAT  
 OM NAMO VAJRAVĀRĀHĪ MAHĀYOGINĪ  
 KĀMEŚWARĪ KHAGE HUM HŪM PHAT

According to the ritual fire offering of Vajrabhairava, at this point, if one wishes to elaborate and time permits, it is recommended that one offer the ritual cake (*g Tor Ma*), having blessed it in accordance with the sādhana. It can be offered here.

Prostrate saying,

OM PRANAMA MI SARVA TATHĀGATAN

Offer the libation, saying,

OM ĀḤ HRIḤ PRAWARASADKĀRAM ARGHAM PRATĪCCHA  
HUM SWĀHĀ

Then for the purpose of pacifying the faults of excess and omission, because of incomplete facilities and so forth, join the palms at the heart holding a flower, and say,

Whatever even slight faults have been committed  
By me out of ignorance,  
Because you are the refuge of all beings  
Lord forbear with all of these.  
Anything here done incorrectly  
Because of not finding the proper materials,  
Not completely understanding, or lack of ability,  
Please forbear with all of these.

May the Bhagawan Śrī Cakrasamvara's host of deities pacify all negativities, stains, sicknesses, demons, obstacles and so forth, everything obstructive and disharmonious accumulated over beginningless lives, for us all teachers, students, and adherents.

May they increase our life span, merit and fortune, the excellences of insight and knowledge and so forth more and more. May they especially bless us to generate in our mental continuums all the stages of the common and exclusive paths and very swiftly place us in the exalted state of Heruka.

Thus, request for the general and specific occasions according to one's wishes.

OM VAJRASATTVA ĀḤ

Having said many of these mantras, recite the hundred syllable mantra of Heruka.

OM VAJRAHERUKA SAMAYAM ANUPĀLAYA VAJRAHERUKA  
TWNOPATIṢṬHA DRḌHO ME BHĀVA SUTOṢYA ME BHĀVA  
SUPOṢYA ME BHĀVA ANURAKTO ME BHĀVA SARVA-SIDDHIM  
ME PRAYACCHA SARVA-KARMĀSU CA ME CITTAM ŚRĪ YAM

KURU HŪṂ HA HA HA HA HŪḤ BHAGAWAN VAJRA HERUKA  
MĀ ME MUṆCA HERUKA BHĀVA MAHĀ SAMAYA-SATTVA ĀḤ  
HŪṂ PHAṬ

After that say,

OM you who fulfil all the needs of sentient beings,  
Bestow upon me the accomplishments accordingly.  
After departing to your Buddha-lands  
Please return once again.

OM ĀḤ OM ŚRĪ VAJRA HE HE RU RU KAṂ HŪṂ PHAṬ ḌĀKINĪ  
JA LA SAMBARAM SWĀHĀ HŪṂ MŪḤ

Think,

The wisdom beings depart to their own abodes,  
the commitment beings dissolve into me.

(Proceed to p. 155).

PART SIX

THE VAJRAYOGINĪ OF THE  
NĀROPA KHECARĪ

This is a translation of the supramundane section of *The Ritual Fire Offering for Peace of Vajrayoginī* by Kyabje Phabongkha, Dechen Nyingpo.

The supplements to the ritual words are taken from the *Self Generation* by the same author.





## Purifying the Offerings

Secondly, the offering to wisdom fire deity. Expel hindrances from all the offerings saying,

OM KHANḌAROHI HUM HŪM PHAT

and purify them saying,

OM SWABHĀVA ŚUDDHĀḤ SARVA DHARMĀḤ SWABHĀVA  
ŚUDDHO HAM

From within emptiness arise, KAMs, from which arise the skull containers, inside which from HŪMs arise the offering substances. All, of the nature of emptiness, appear as the individual offering substances, with the function of generating the extraordinary uncontaminated great bliss as objects of enjoyment for the six senses.

Bless them saying,

OM ARGHAM ĀḤ HŪM  
OM PĀDYĀM ĀḤ HŪM  
OM ĀṆCAMANAM ĀḤ HŪM  
OM PROKṢANAM ĀḤ HŪM  
OM VAJRA PUSPE ĀḤ HŪM  
(OM VAJRA DHUPE ĀḤ HŪM  
OM VAJRA DHĪPE ĀḤ HŪM  
OM VAJRA GANDHE ĀḤ HŪM  
OM VAJRA NAIWITE ĀḤ HŪM)  
OM VAJRA ŚAPTA ĀḤ HŪM  
OM RŪPA ĀḤ HŪM  
(OM ŚAPTA ĀḤ HŪM  
OM GANDHE ĀḤ HŪM  
OM RĀSA ĀḤ HŪM)  
OM SPARŚA ĀḤ HŪM

(Then make the substances purifying mudrā as was previously explained, p. 14).

Saying,

OM OM SWĀHĀ,

think that all the materials are purified; saying,

OM ĀḤ SWĀHĀ

think that the offering sticks are purified; saying,

OM ŚRĪ SWĀHĀ

think that the clarified butter is purified; saying,

OM JRIM SWĀHĀ

think that the grains are purified; and saying,

OM KURU KURU SWĀHĀ

think,

All the substances other than these, having been purified of all the faults of not possessing the qualities, actually become the five nectars.

Purify the substances in this way.

## GENERATING THE DEITY

In the centre of the blazing triangular fire at the heart of the fire deity, from E and E arises a double red tetrahedral reality source. Inside it from A arises a white moon maṇḍala with a red lustre. At its centre the red syllable BAṂ is encircled by OM OM OM SARVA BUDDHA DĀKINĪYE VAJRA VARṆANNĪYE VAJRA VAIROCANĪYE HŪM HŪM HŪM PHAṬ PHAṬ PHAṬ SWĀHĀ.

From this red coloured mantra garland, which circles to the left, light rays radiate making offerings to the Āryas and working for the benefit of sentient beings. They reabsorb and from their complete transformation arises a variegated eight petalled lotus, at whose centre upon a sun maṇḍala is the holy body of the foremost Vajravārāhī...

(From the sādhana:

....her extended right leg treads on the breasts of red Kālarātī, her bent left leg treads on the backward bent head of black Bhairava. Her red coloured body has a brilliance like the fire at the end of the age. She has one face, two hands and three eyes which gaze towards the pure Khecarī. Her right hand holds a curved knife marked by a vajra extended downwards, her left hand holds a skull filled with blood, from which she drinks with upturned mouth. She bears a vajra-marked khaṭwāṅga over her left shoulder, from which dangle a ḍāmaru, a bell and a three tipped pennant. Her flowing black hair covers her back above the waist. In the prime of youth her breasts swell with desire and her bearing expresses great bliss. Adorned by a crown of five dry

heads and a necklace of fifty dry heads, she is naked, adorned by the five mudrās.....)

.....and standing amidst a blaze of wisdom fire, a mass of white light radiates from her body.

PHAIṀ—From the syllable BAṀ at her heart light rays radiate,.....

(From the sādhana:

....and emerging from the mid-brow go into the ten directions inviting all the Tathāgatas and heroes and heroines in the form of Vajrayoginīs.

Saying,

JAḤ HŪṀ BAṀ HOḤ,

they are summoned, they enter, they are bound and they delight. At the end of the circling lotus mudrā make the mudrā of embrace.

OM YOGA ŚUDDHAḤ SARVA DHARMĀḤ YOGA ŚUDDHO  
HAM

Upon moon maṇḍalas all her places are marked; at her navel by red OM BAṀ, the actuality of Vajravārāhī, at the heart by blue HAṀ YAṀ, Yamānī; at the throat by white HRIM MOM, Mohanī; at the forehead by yellow HRIM HRIM, Saṃcālīni; at the crown by green HŪṀ HŪṀ, Saṃtrāsini; and on all the limbs by smoke coloured PHAṬ PHAṬ, Caṇḍikā.

PHAIṀ—Light rays radiate from the syllable BAṀ at my heart.....

(From the sādhana:

.....inviting the empowering deities, the supporting and supported maṇḍalas of Cakrasaṃvara.

Making the request,

‘May these in front be empowered by all the Tathāgatas,’ hindrances are banished by the eight door and corner keepers auspicious verses are uttered by the heroes. Vajra songs sung by the heroines, offerings are made by Rūpavajrā and so forth, and the empowerment is master-minded by the principal deity. The four consorts together with Vārāhī hold jewel vases filled with the five nectars, with which they empower through the crown.

Just as at the time of birth

All the Tathāgatas are bathed

By this pure divine water,

Likewise we bathe you.

OM SARVA TATHĀGATA ABHIṢĒKATA SAMAYA ŚRĪYE HŪM, by this empowerment the entire body is filled and the stains are purified. From the complete transformation of the excess water upon the crown, she becomes crowned.....)  
 ...by Vairocana Heruka, together with his consort.

## OFFERINGS AND PRAISES

Then while making the mudrā, exclaim,

PHAIM—Light rays radiating from the syllable BAṂ at my heart invite the foremost Vajrayoginī surrounded by the gurus, meditational deities, Buddhas, Bodhisattvas, heroes, dākinīs, the religious and worldly protectors and the assembly of the Gaṇacakra, from Akaniṣṭha into the space before me. Offering goddesses emanated from my heart make offerings to them.

Offer the four waters,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ARGHAM PRATĪCCHA HŪM SWĀHĀ

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PĀDYĀM PRATĪCCHĀ HŪM SWĀHĀ

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ĀNCAMAṆAM PRATĪCCHA HŪM SWĀHĀ

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PROKṢAṆAM PRATĪCCHA HŪM SWĀHĀ

Offer the sense offerings and music,

OM SARVA TATHĀGATA SARVA VIRĀ YOGINĪ SAPĀRIWĀRA PUṢPE\* PŪJAMEGHĀ SAMUDRĀ SPHARAṆA SAMAYE ĀḤ HŪM

In the place of PUṢPE\* insert DHŪPE, DHĪPE, GANDHE, NAIWITE and ŚAPTA, that is, the sense offerings and music. Then offer the sixteen knowledge ladies, by mantrā only,

OM VAJRA VĪNI HUṂ HŪM PHAṬ  
 OM VAJRA VĀMŚA HUṂ HŪM PHAṬ  
 OM VAJRA MRṬAMGE HUṂ HŪM PHAṬ  
 OM VAJRA MURĀJE HUṂ HŪM PHAṬ  
 OM VAJRA HĀSYA HUṂ HŪM PHAṬ  
 OM VAJRA LĀSYE HUṂ HŪM PHAṬ  
 OM VAJRA GĪTĪ HUṂ HŪM PHAṬ  
 OM VAJRA NRṬYA HUṂ HŪM PHAṬ  
 OM VAJRA PUṢPE HUṂ HŪM PHAṬ

OM VAJRA DHUPE HUM HŪM PHAT  
 OM VAJRA DHĪPE HUM HŪM PHAT  
 OM GANDHE VAJRA HUM HŪM PHAT  
 OM RŪPA VAJRA HUM HŪM PHAT  
 OM RASA VAJRA HUM HŪM PHAT  
 OM SPARŚA VAJRA HUM HŪM PHAT  
 OM DHARMADHĀTU VAJRA HUM HŪM PHAT

Offer the inner offering by appending the three seed syllables to the triple-OM mantra,

OM OM OM SARVA BUDDHA.....PHAT PHAT PHAT SWĀHĀ  
 OM ĀḤ HŪM

Offer the eight-fold praise (*rKang brGyad*) in either Sanskrit, or Tibetan (or English).

OM NAMO BHAGAWATI VAJRAVĀRĀHĪ BAM HŪM HŪM PHAT  
 OM NAMO ĀRYA APARĀJITE TRAILOKYAMĀTE  
 VIDYEŚWARĪ HUM HŪM PHAT  
 OM NAMO SARVABHŪTA BHAYĀBAHE MAHĀ VAJRE HUM  
 HŪM PHAT  
 OM NAMO VAJRĀSANI AJITE APARAJITE BĀ ŚAMKARI NETRA  
 HUM HŪM PHAT  
 OM NAMO BHRAMAṆI ROṢAṆI KRODHE KARĀLINI HŪM  
 HŪM PHAT  
 OM NAMO TRĀSANI MĀRAṆI PRABHEDANĪ PARĀJAYE HUM  
 HŪM PHAT  
 OM NAMO VIJĀYE JAMBHA NISTAMBHANI MOHANI HUM  
 HŪM PHAT  
 OM NAMO VAJRAVĀRĀHĪ MAHĀYOGINĪ KĀMEŚWARĪ KHAGE  
 HUM HŪM PHAT

and

O Glorious Vajraḍākinī,  
 You control through your retinue of ḍākinīs,  
 Having the five wisdoms and three bodies,  
 To you, protector of migrators, I pay homage.  
 However many Vajraḍākinīs there are,  
 Ladies thoroughly severing the fetters of conceptions  
 And entering into worldly activities,  
 To all of them I pay homage.

If you wish to elaborate, recite,  
 Pure, stainless and desirable.....

and so forth up to

May the state of the great Khecarī be attained.

Make this garland of offerings, the inner offering, and praises as they occur in the *Front-generation*.

## THE ACTUAL RITUAL FIRE OFFERING

Thinking,

The tongue of the deity appearing as a white vajra is marked with the syllable HŪṢ,  
recite,

OM OM OM SARVA.....PHAT PHAT PHAT SWĀHĀ

For us all, teachers, students, adherents and patrons (pacify)\* all interferences to our accomplishment of liberation and omniscience, breaches of the three classes of vows, naturally evil deeds and everything inauspicious,  
†unclear samādhi, impure mantras and all faults of excess and omission in the ritual ŚĀNTIM\* KURUYE SWĀHĀ  
(Adding the appended lines and reciting them three or seven times, offer three or seven scoops of clarified butter. In addition to ringing the bell during the appended lines, in this ritual it is the tradition also to play the ḍāmaru. This applies to the mundane fire deity sections as well.)

The offering sticks offered in pairs:

All the offering sticks are of the nature of Bodhi-wood.

OM OM OM SARVA.....PHAT PHAT PHAT SWĀHĀ  
OM BODHI-VRKṢĀYA

For us.....inauspicious

unclear.....ritual

and especially hindrances to the perfection of brilliance ŚĀNTIM  
KURUYE SWĀHĀ

The clarified butter:

OM OM OM SARVA.....PHAT PHAT PHAT SWĀHĀ  
OM AGNAYE

---

(† 'unclear samādhi.....ritual' applies to the Ritual Fire Offering for Peace, compensating after a retreat. If it does not apply, omit it, but if it is applicable, it must also be recited during the mundane fire deity sections.)

For us.....inauspicious  
unclear.....ritual

and hindrances to the perfection of wealth ŚĀNTIṀ KURUYE  
SWĀHĀ

Then the sesame:

OM OM OM SARVA.....PHAT PHAT PHAT SWĀHĀ  
OM SARVA PĀPAM DAHANA VAJRAYE

For us.....inauspicious  
unclear.....ritual

and all misdeeds ŚĀNTIṀ KURUYE SWĀHĀ

Then offer the dūrvā grass in pairs:

OM OM OM SARVA.....PHAT PHAT PHAT SWĀHĀ  
OM VAJRA ĀYUṢE

For us.....inauspicious  
unclear.....ritual

and hindrances to our completing our life spans ŚĀNTIṀ  
KURUYE SWĀHĀ

Then the unbroken rice:

OM OM OM SARVA.....PHAT PHAT PHAT SWĀHĀ  
OM VAJRA PUṢṬĀYE

For us.....inauspicious  
unclear.....ritual

and hindrances to the increase of merit ŚĀNTIṀ KURUYE  
SWĀHĀ

Then the sho-zen (*Zho-zan*: a sweet *rTzampa* based dairy mixture):

OM OM OM SARVA.....PHAT PHAT PHAT SWĀHĀ  
OM SARVA SAMBADHE

For us.....inauspicious  
unclear.....ritual

and hindrances to supreme bliss ŚĀNTIṀ KURUYE SWĀHĀ

Then offer the kuśa grass in pairs:

OM OM OM SARVA.....PHAT PHAT PHAT SWĀHĀ  
OM APRATIHATA VAJRAYE

For us.....inauspicious  
unclear.....ritual

and shadows, uncleanness and hindrances to supreme protec-  
tion ŚĀNTIṀ KURUYE SWĀHĀ

Then the mustard seed:

OM OM OM SARVA.....PHAT PHAT PHAT SWĀHĀ  
OM SARVA ARTHA SIDHAYE

For us.....inauspicious

unclear.....ritual

and all hindrances ŚĀNTIṀ KURUYE SWĀHĀ

Then the coarse barley:

OM OM OM SARVA.....PHAT PHAT PHAT SWĀHĀ  
OM VAJRA BĪJAYA

For us.....inauspicious

unclear.....ritual

and hindrances to obtaining treasure and good harvest ŚĀNTIṀ  
KURUYE SWĀHĀ

Then the barley:

OM OM OM SARVA.....PHAT PHAT PHAT SWĀHĀ  
OM MAHĀ-BEGAYA

For us.....inauspicious

unclear.....ritual

and hindrances to the perfection of quick strength ŚĀNTIṀ  
KURUYE SWĀHĀ

Then the pulses:

OM OM OM SARVA.....PHAT PHAT PHAT SWĀHĀ  
OM MAHĀ-BALAYA

For us.....inauspicious

unclear.....ritual

and hindrances to the increase of might ŚĀNTIṀ KURUYE  
SWĀHĀ

Then the wheat:

OM OM OM SARVA.....PHAT PHAT PHAT SWĀHĀ  
OM VAJRA GHASMARI

For us.....inauspicious

unclear.....ritual

and all ills ŚĀNTIṀ KURUYE SWĀHĀ

(In the Vajrayoginī ritual the following two extra substances  
should also be offered to the mundane fire deity.)

The *chang* (liquor):

OM OM OM SARVA.....PHAT PHAT PHAT SWĀHĀ  
OM MADĀNA PAÑCA AMṚTA ĀḤ HŪM

For us.....inauspicious  
unclear.....ritual

and especially hindrances to attaining the supreme accomplish-  
ment ŚĀNTIṀ KURUYE SWĀHĀ

The piece of beef:

OM OM OM SARVA.....PHAT PHAT PHAT SWĀHĀ  
OM BĀLA PANCA AMṚTA ĀḤ HŪM

For us.....inauspicious  
unclear.....ritual

and especially hindrances to attaining the supreme accomplish-  
ment ŚĀNTIṀ KURUYE SWĀHĀ

The special substances for peace (offered once only):

OM OM OM SARVA.....PHAT PHAT PHAT SWĀHĀ

For us.....inauspicious  
unclear.....ritual

and especially hindrances to attaining the supreme accomplish-  
ment ŚĀNTIṀ KURUYE SWĀHĀ

When you make many offerings of each substance, if conditions allow, offer them by conjoining the deity and substance mantras with the appended lines. If this is not possible conjoin the three for the first offering of the substance, and for the remainder offer it with the deity's mantra and appended lines. If that is not possible join them after every seven offerings. If that is not possible, then join them at the beginning and end; for the remainder offer the deity's mantra with the substance to be burned.

The special substance for peace has no separate substance mantra and should be offered with the mantra of the deity. The offering sticks and clarified butter are the principal substances. Each time they are offered is counted as one offering. On the occasion of compensation it is good to offer much sesame.

Moreover, previous lamas have adopted this method for the count of the 'tenth part' recitation. For example, if the 'approaching' (mantra recitation) was 100,000 then 10,000 offerings of sesame should be made, this is therefore termed as the 'Tenth Part Ritual Fire Offering'. It is excellent if this can be done, but I (Kyabje Phabongkha) think it is not vital that the tenth part be counted.

The significance is explained in other texts.

(Having made the offerings,) think,

From the heart of the deity emanate Buddhas bearing white vases filled with nectars. They bathe the one for whom the ritual is being performed, who sits upon a moon maṇḍala, and having purified stains and defilements, sicknesses and demons, and so forth, his body becomes clear like crystal.

## CONCLUDING ACTIVITIES

With the triple-OM mantra offer three or seven scoops of clarified butter. Also offer the libation with

OM OM OM SARVA.....PHAT PHAT PHAT SWĀHĀ

Offer the cleansing water with,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PROKṢAṆAM PRATĪCCHA  
HŪM SWĀHĀ

and the face cooler with,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ĀÑCAMAṆAM  
PRATĪCCHA HŪM SWĀHĀ

Offer the garments,

(Garments soft, fine and light  
To those possessing unchanging vajra body,  
With steadfast faith I make these offerings  
So that I too may attain the vajra body.)

OM VAJRAWASASYA SWĀHĀ

Offer the toothpaste, saying,

OM VAJRA TAMBULAYE SWĀHĀ

Then offer the five sense offerings and music,

OM SARVA TATHĀGĀTĀ VĪRA YOGINĪ SAPARIVARA PUṢPE\*  
PŪJAMEGHĀ SAMUDRA SPHARANA SAMAYA ŚRĪYE HŪM

(Replace PUṢPE\* with DHUPE, DHĪPE, GANDHE, NAIWITE and ŚAPTA)

Then offer the sixteen knowledge ladies,

OM VAJRA VĪNĪ HUM HŪM PHAṬ  
 OM VAJRA VĀMŚA HUM HŪM PHAṬ  
 OM VAJRA MR̥TAMGE HUM HŪM PHAṬ  
 OM VAJRA MURAJE HUM HŪM PHAṬ  
 OM VAJRA HĀSYA HUM HŪM PHAṬ  
 OM VAJRA LĀSYE HUM HŪM PHAṬ  
 OM VAJRA GĪTĪ HUM HŪM PHAṬ  
 OM VAJRA NR̥TYA HUM HŪM PHAṬ  
 OM VAJRA PUṢPE HUM HŪM PHAṬ  
 OM VAJRA DHUPE HUM HŪM PHAṬ  
 OM VAJRA DHĪPE HUM HŪM PHAṬ  
 OM GANDHE VAJRA HUM HŪM PHAṬ  
 OM RŪPA VAJRA HUM HŪM PHAṬ  
 OM RASA VAJRA HUM HŪM PHAṬ  
 OM SPARŚA VAJRA HUM HŪM PHAṬ  
 OM DHARMADHĀTU VAJRA HUM HŪM PHAṬ

Next offer the inner offering,

OM OM OM SARVA.....PHAṬ PHAṬ PHAṬ SWĀHĀ OM ĀḤ  
 HŪM

Offer the eight-fold praise

OM NAMO BHAGAWATI VAJRAVĀRĀHĪ BAḤ HUM HŪM PHAṬ  
 OM NAMO ĀRYA APARĀJITE TRAILOKYAMĀTE  
 VIDYESWARĪ HUM HŪM PHAṬ  
 OM NAMO SARVABHŪTA BHAYABAHE MAHĀ VAJRE HUM  
 HŪM PHAṬ  
 OM NAMO VAJRĀSANI AJITE APARAJITE BĀ ŚAMKARI NETRA  
 HUM HŪM PHAṬ  
 OM NAMO BHRAMAṆI ROṢAṆI KRODHE KARĀLINI HUM  
 HŪM PHAṬ  
 OM NAMO TRĀSANI MĀRAṆI PRABHEDANĪ  
 PARĀJAYE HUM HŪM PHAṬ  
 OM NAMO VIJĀYE JAMBHA NISTAMBHANI MOHANI HUM  
 HŪM PHAṬ  
 OM NAMO VAJRAVĀRĀHĪ MAHĀYOGINĪ  
 KĀMEŚWARĪ KHAGE HUM HŪM PHAṬ

If you wish to offer the ritual cake (*gtor ma*), having blessed it, the giving, offering, and praising should be done in accordance with the *sādhana*.

Prostrate saying,

OM PRANAMA MI SARVA TATHĀGATAN

Then offer the libation,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ARGHAM PRATĪCCHA  
HŪM SWĀHĀ

Request forbearance,  
Whatever even slight faults have been committed  
By me out of ignorance,  
Because you are the refuge of all beings  
Lord forbear with all of these.  
Anything here done incorrectly  
Because of not finding the proper materials,  
Not completely understanding, or lack of ability  
Please forbear with all of these.

As the bliss and emptiness of boundless Buddhas.....and so forth, make the prayer to behold the beautiful face of the Khecari.

### **The Extensive Prayer**

May the Bhagvatī, the foremost Vajrayoginī pacify for all of us, teachers, students and adherents, all our negativities and stains, sicknesses and demons, obstacles and so forth, everything obstructive and disharmonious accumulated over beginningless lives. Increase our life span, merit and fortune, the excellences of insight and knowledge and so forth, more and more. Especially bless us to generate in our mental continuums all the stages of the common and exclusive paths and very swiftly place us in the exalted state of the foremost Vajrayoginī.

Make this entreaty in accordance with your wishes.

OM VAJRASATTVA ĀḤ

Having said many of these mantras, recite the hundred syllable mantra of Heruka.

OM VAJRA HERUKA SAMAYAM ANUPĀLAYA VAJRA HERUKA  
TWENOPATIṢṬHA DR̥DHO ME BHĀVA SUTOṢYA ME BHĀVA  
SUPOṢYA ME BHĀVA ANURAKTO ME BHĀVA SARVA-SID-  
DHIM ME PRAYACCHA SARVA-KARMĀSU CA ME CITTAṀ  
ŚRĪYAṀ KURU HŪM HA HA HA HA HŌḤ BHAGAWAN VAJRA  
HERUKA MA ME MUÑCA HERUKA BHĀVA MAHĀ SAMAYA-  
SATTVA ĀḤ HŪM PHAṬ

OM You who fulfil the needs of sentient beings  
Bestow upon me the accomplishments accordingly.  
After departing to your Buddha-lands  
Please return once again.

OM VAJRA MŪḤ

Think,

The wisdom beings depart to their own abode, the commitment  
beings dissolve into me.

(Proceed to p. 155).



PART SEVEN

THE CITTĀMANI TĀRĀ

This is the translation of the supramundane portion of *The Ritual Fire Offering for Peace of the Cittāmaṇi Tārā* composed by Kyabje Trijang Dorje Chang (*Khri Byang rDo rJe 'Chang*).

The supplements to the ritual words are taken from the *Self Generation* by the same author.





## The Offering to the Supramundane Fire Deity

Expel hindrances from the offering materials, saying,

OM VAJRĀMRṬA KUṆḌALI HANA HANA HŪM PHAṬ

Purify them, saying,

OM SWABHĀVA SUDDHĀḤ SARVA DHARMĀḤ SWABHĀVA  
SUDDHO 'HAM

Everything becomes emptiness. From within emptiness arise KAMs. From them arise the skull containers, inside of which, from HŪMs arise the substances to be offered. All, of the nature of emptiness, appear as the individual offering substances with the function of generating the extraordinary uncontaminated great bliss as objects of enjoyment for the six senses.

Bless them saying,

OM ARGHAM ĀḤ HŪM  
OM PADYĀM ĀḤ HŪM  
OM ĀṆCAMANAM ĀḤ HŪM  
OM PROKṢANAM ĀḤ HŪM  
OM VAJRA PUṢPE ĀḤ HŪM  
OM VAJRA DHUPE ĀḤ HŪM  
OM VAJRA ĀLOKE ĀḤ HŪM  
OM VAJRA GANDHE ĀḤ HŪM  
OM VAJRA NAIWITE ĀḤ HŪM  
OM VAJRA ŚAPTA ĀḤ HŪM  
OM RŪPA ĀḤ HŪM  
OM ŚAPTA ĀḤ HŪM  
OM GANDHE ĀḤ HŪM  
OM RASA ĀḤ HŪM  
OM SPARŚA ĀḤ HŪM

(Then make the substance purifying mudrā as it was previously explained, see p. 14.)

By saying,

OM OM SWĀHĀ

(think that all the materials are purified; saying,)

OM ĀḤ SWĀHĀ

(think that the offering sticks are purified; saying,)

OM ŚRĪ SWĀHĀ

(think that the clarified butter is purified; saying,)

OM JRIM SWĀHĀ

(think that the grains are purified; and saying,)

OM KURU KURU SWĀHĀ

think,

All the substances other than these, having been purified of all the faults of not possessing the qualities, actually become the five nectars.

Thus all the substances are made pure.

## GENERATING THE DEITY

In the centre of the blazing triangular fire at the heart of the fire deity, from PAM arises an eight petalled lotus, at the hub of which a green TAM arises in an instant. From this light rays radiate, work the two benefits, and reabsorb. Instantly, from its complete transformation, there arises a green utpala marked by TAM. From its melting into light arises the foremost lady, whose complexion is very green with an emerald lustre. She is one faced and two armed; peaceful and smiling. Half her lustrous black hair is bound up in a top knot decorated with utpalas and various jewel ornaments. Her eyes are long and round. Her right hand is in the mudrā of Supreme Bestowing and the left at the heart is in the mudrā indicating the Three Jewels. Both hands hold blue utpalas. Her breasts are prominent and full. She is adorned by all the jewel ornaments and wears garments of multicoloured silk. Her right leg is extended, the left retracted. She has a moon as a back rest and possesses the thirty-two major marks and eighty minor signs. All this appears with complete clarity. From her body white light radiates. At her crown is a white OM the actuality of Vajra Body, at her throat is a red AH the actuality of Vajra Speech and at her heart a blue HUM the actuality of Vajra Heart-mind.

From the syllable TAM at her heart light rays radiate inviting from their abodes the Buddhas and their retinues, the hosts of Bodhisattvas, identical to the foremost lady already visualised. Having imagined this, say,

From Potala, the supreme place,  
Arise from the green syllable TAM and

Adorned at the crown by Amitābha,  
The lady who is the enlightened activity  
Of the Buddhas of the three times,  
Tara, together with your retinue, please come.

Make offerings, saying,

OM ĀRYATĀRE SAPĀRIWĀRA ARGHAM, PADYĀM, PUṢPE,  
DHUPE, ĀLOKE, GANDHE, NAIWITE, ŚAPTA PRATĪCCHA HŪM  
SWĀHĀ  
JAḤ, HŪM, BAM, HOḤ

(The wisdom beings) become non-dual with the commitment  
beings.

Again light radiates from the seed at the heart, drawing in  
front the empowerment deities of the five families, of whom  
Amitābha is the principal, together with all their retinues.

OM PANCA KULA SAPĀRIWARĀ ARGHAM, PADYĀM PUṢPE,  
DHUPE, ĀLOKE, GANDHE, NAIWITE, ŚAPTA PRATĪCCHA HŪM  
SWĀHĀ

Make a request,

May they be fully empowered by you.

Think,

Thus requested all of them hold vases full of the nectar of  
wisdom and saying,

OM SARVA TATHĀGATA ABHIṢEKATA SAMAYA ŚRĪYE AḤ  
HŪM

The nectar water empowers. The body is freed of stains. The  
excess water swirling to the top of the head becomes Amitābha  
at the crown and all the deities of the empowerment melt into  
him.

## OFFERINGS AND PRAISES

Then (offer the four waters),  
Pure, uncontaminated, and desirable,  
This supreme cleansing water blessed by mantra  
I offer with devotion,  
Please accept and bestow on me grace.

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ĀŅCAMAṆAM  
PRATĪCCHA HŪM SWĀHĀ

Pure, uncontaminated, and desirable,  
This supreme libation blessed by mantra  
I offer with devotion,  
Please accept and bestow on me grace.

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ARGHAM PRATĪCCHA  
HŪM SWĀHĀ

Pure, uncontaminated, and desirable,  
This supreme footwater blessed by mantra  
I offer with devotion,  
Please accept and bestow me grace.

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PADYĀM PRATĪCCHA  
HŪM SWĀHĀ

Then offer the five sense offerings and music,  
With these supreme divine flowers  
I will engage in the offering to the maṇḍala,  
With a compassionate heart closely care for me.  
Lady, accept this offering.

OM ĀRYA TĀRE SAPĀRIWĀRA PUṢPE PRATĪCCHA HŪM  
SWĀHĀ

With this supreme divine incense  
I will engage in the offering to the maṇḍala,  
With a compassionate heart closely care for me.  
Lady, accept this offering.

OM ĀRYA TĀRE SAPĀRIWĀRA DHUPE PRATĪCCHA HŪM  
SWĀHĀ

With these supreme divine butterlamps  
I will engage in the offering to the maṇḍala,  
With a compassionate heart closely care for me.  
Lady, accept this offering.

OM ĀRYA TĀRE SAPĀRIWĀRA ALOKE PRATĪCCHA HŪM  
SWĀHĀ

With this supreme divine perfume  
I will engage in the offering to the maṇḍala,  
With a compassionate heart closely care for me.  
Lady, accept this offering.

OM ĀRYA TĀRE SAPĀRIWĀRA GANDHE PRATĪCCHA HŪM  
SWĀHĀ

With this supreme divine food  
I will engage in the offering to the maṇḍala,  
With a compassionate heart closely care for me.  
Lady, accept this offering.

OM ĀRYA TĀRE SAPĀRIWĀRA ŚAPTA PRATĪCCHA HŪM  
SWĀHĀ

Then offer the five objects of desire,  
Aquamarine, the King of Jewels,  
Blue and so forth, all colours and shapes,  
The three kinds of form made into Rūpavajrā  
Are offered to the eyes of the maṇḍala deities

OM ĀRYA TĀRE SAPĀRIWĀRA RŪPA PRATĪCCHA HŪM SWĀHĀ

Arisen from the collection of the spontaneously produced,  
The collection of sounds of indescribable melodies,  
The three kinds of sound made into Śaptavajrā  
Are offered to the ears of the maṇḍala deities

OM ĀRYA TĀRE SAPĀRIWĀRA ŚAPTA PRATĪCCHA HŪM  
SWĀHĀ

The collection of scents arisen from compounding well,  
Camphor, aloe-wood, nutmeg and so forth,  
The three kinds of smell made into Gandhavajrā  
Are offered to the noses of the maṇḍala deities

OM ĀRYA TĀRE SAPĀRIWĀRA GANDHE PRATĪCCHA HŪM  
SWĀHĀ

The tastes, sweet, sour, bitter, astringent and so forth,  
Of the ambrosia and so forth, which bestows the supreme body,  
The three kinds of tastes made into Rasavajrā  
Are offered to the palates of the maṇḍala deities

OM ĀRYA TĀRE SAPĀRIWĀRA RASA PRATĪCCHA HŪM SWĀHĀ

The collection of the touchable, wishfulfilling raiments,  
Causing bliss by merely touching the body,  
The three kinds of tangibles made into Sparśavajrā  
Are offered to the holy bodies of the maṇḍala deities

OM ĀRYA TĀRE SAPĀRIWĀRA SPARŚA PRATĪCCHA HŪM  
SWĀHĀ

Then offer the inner offering,

OM ĀRYA TĀRE SAPĀRIWĀRA OM AḤ HŪM

OM Homage to the foremost Ārya-Tāra.....

and so forth, recite *The Twenty-one Homages* three times.

The tongue of the deity, appearing as a white vajra, is marked by the syllable RAṂ.

## THE ACTUAL RITUAL FIRE OFFERING

Having imagined this, say,

OM TĀRE TUTTĀRE TURE SWĀHĀ

For us all, teachers, students and adherents (pacify)\* all interferences to our accomplishment of liberation and omniscience, breaches of the three classes of vows, naturally evil deeds and everything inauspicious,

†unclear samādhi, impure mantras and all faults of excess and omission in the ritual ŚĀNTIṂ\* KURUYE SWĀHĀ

Reciting this three or seven times, offer three or seven scoops of clarified butter.

If one wishes to abbreviate the appended lines, then after the mantra say:

For us all, teachers, students and adherents, (pacify) everything disharmonious, the outer and inner obstacles to hearing, contemplating and meditating, and so forth and grant all that is wished for ŚĀNTIṂ KURUYE SWĀHĀ

(If this abbreviated form is employed then the same appended lines must be used at the time of offering to the mundane fire deity).

The offering-sticks:

All the offering sticks are of the nature of Bodhi-wood

OM TĀRE TUTTĀRE TURE SWĀHĀ

OM BODHI-VṚKṢĀYA

For us all,.....inauspicious,

unclear samādhi.....ritual

†("unclear samādhi.....ritual" applies to the Ritual Fire Offering for Peace, compensating after a retreat. If it does not apply, then omit it. If it is applicable then it must also be recited at the time of making offerings to the mundane fire deity).

and especially hindrances to the perfection of brilliance ŚĀNTIṀ  
KURUYE SWĀHĀ

Then the clarified butter:

OM TĀRE TUTTĀRE TURE SWĀHĀ  
OM AGNAYE

For us all,.....inauspicious,  
unclear samādhi.....ritual  
and especially hindrances to the perfection of wealth  
ŚĀNTIṀ KURUYE SWĀHĀ

Then the sesame:

OM TĀRE TUTTĀRE TURE SWĀHĀ  
OM SARVA PĀPAṀ DAHANA VAJRAYE

For us all,.....inauspicious,  
unclear samādhi.....ritual  
and all misdeeds ŚĀNTIṀ KURUYE SWĀHĀ

Then offer the dūrvā grass in pairs:

OM TĀRE TUTTĀRE TURE SWĀHĀ  
OM VAJRA ĀYUṢE

For us all,.....inauspicious,  
unclear samādhi.....ritual  
and hindrances to our completing our life spans ŚĀNTIṀ  
KURUYE SWĀHĀ

Then the unbroken rice:

OM TĀRE TUTTĀRE TURE SWĀHĀ  
OM VAJRA PUṢṬĀYE

For us all,.....inauspicious,  
unclear samādhi.....ritual  
and hindrances to the increase of merit ŚĀNTIṀ KURUYE  
SWĀHĀ

Then the sho-zen (*Zho-zan*: a sweet *rTzampa* based dairy mixture):

OM TĀRE TUTTĀRE TURE SWĀHĀ  
OM SARVA SAMBADE

For us all,.....inauspicious,  
unclear samādhi.....ritual  
and hindrances to supreme bliss ŚĀNTIṀ KURUYE SWĀHĀ

Then offer the kuśa grass in pairs:

OM TĀRE TUTTĀRE TURE SWĀHĀ  
OM ĀPRATIHATA VAJRAYE

For us all,.....inauspicious,  
unclear samādhi.....ritual  
and shadows, uncleanliness and hindrances to supreme protection ŚĀNTIM KURUYE SWĀHĀ

Then the mustard seed:

OM TĀRE TUTTĀRE TURE SWĀHĀ  
OM SARVA ARTHA SIDHAYE

For us all,.....inauspicious,  
unclear samādhi.....ritual  
and all hindrances ŚĀNTIM KURUYE SWĀHĀ

Then the coarse barley:

OM TĀRE TUTTĀRE TURE SWĀHĀ  
OM VAJRA BĪJAYA

For us all,.....inauspicious,  
unclear samādhi.....ritual  
and hindrances to obtaining treasure and good harvest ŚĀNTIM  
KURUYE SWĀHĀ

Then the barley:

OM TĀRE TUTTĀRE TURE SWĀHĀ  
OM MAHĀ-BEGĀYA

For us all,.....inauspicious,  
unclear samādhi.....ritual  
and hindrances to the perfection of quick strength ŚĀNTIM  
KURUYE SWĀHĀ

Then the pulses:

OM TĀRE TUTTĀRE TURE SWĀHĀ  
OM MAHĀ-BALAYA

For us all,.....inauspicious,  
unclear samādhi.....ritual  
and hindrances to the increase of might ŚĀNTIM KURUYE  
SWĀHĀ

Then the wheat:

OM TĀRE TUTTĀRE TURE SWĀHĀ  
OM VAJRA GHASMARI

For us all,.....inauspicious,  
unclear samādhi.....ritual  
and all ills ŚĀNTIṀ KURUYE SWĀHĀ

The special substance of peace (offered once only):

OM TĀRE TUTTĀRE TURE SWĀHĀ

For us all,.....inauspicious,  
unclear samādhi.....ritual

\*hindrances to the attainment of the supreme accomplishment  
ŚĀNTIṀ KURUYE SWĀHĀ

(\*The last line should also be recited at the time of offering the special substance to the mundane fire deity).

Having offered all the substances in this way, imagine,

From the heart of the foremost lady radiate white complexioned goddesses bearing vases filled with nectar. They pour the water, which streams through the crown of the one for whom the ritual is being performed, (the sādhyā), who sits upon a moon, and all the negativities, stains and downfalls having emerged from the pores as liquid soot and liquid ash, the body becomes as clear as crystal.

## CONCLUDING ACTIVITIES

OM TĀRE TUTTĀRE TURE SWĀHĀ

With this mantra offer seven full scoops of clarified butter.

Offer the libation, saying,

OM ĀḤ HRĪḤ PRAWARASADKARAṀ ARGHAṀ PRATĪCCHA  
HŪṀ SWĀHĀ,

The cleansing water:

OM ĀḤ HRĪḤ PRAWARASADKARAṀ PROKṢAṆAṀ PRATĪCCHA  
HŪṀ SWĀHĀ,

The face cooler,

OM ĀḤ HRĪḤ PRAWARASADKARAṀ ĀṆCAMANAṀ PRATĪCCHA  
HŪṀ SWĀHĀ,

Then offer the sense offerings,

OM ĀRYA TĀRE SAPĀRIWĀRA PUṢPE, DHUPE, ĀLOKE,  
GANDHE, NAIWITE, ŚAPTA PRATĪCCHA HŪṀ SWĀHĀ

and the five desire objects,

OM ĀRYA TĀRE SAPĀRIWĀRA RŪPA, ŚAPTA, GANDHE, RASA,  
SPARŚA PRATĪCCHA HŪM SWĀHĀ.

Offer all these just by the mantras or conjoined with the verses.  
Then offer the inner offering saying,

OM ĀRYA TĀRE SAPĀRIWĀRA OM ĀḤ HŪM

Praise by reciting *The Twenty-one Homages*, once.

Then offer the ritual cake. First expel hindrances saying,

OM VAJRA AMṚTA KUṆḌALI HANA HANA HŪM PHAṬ

and purify it,

OM SWABHĀVA ŚUDDHA SARVA DHARMAḤ SWABHĀVA ŚUD-  
DHO'HAM

From within emptiness arises YAṀ, from that air; from RAṀ,  
fire; from Ā, a wisdom skull cup wide and vast, inside of which  
from the melting of the five meats and five nectars arises a great  
ocean of wisdom nectar.

Bless it by saying,

OM ĀḤ HŪM (x3)

It is drawn up and imbibed through the tongue's vajra tube of  
light.

By thinking,

OM ĀRYA TĀRE SAPĀRIWĀRA IDAṀ BĀLIṆTA KHA KHA  
KHĀHI KHĀHI

Offer it seven times.

Offer new garments saying,

Garments soft, fine and light  
To those possessing unchanging vajra body,  
With steadfast faith I make these offerings,  
So that I may attain the vajra body.

OM VAJRAWASAYA SWĀHĀ

Then offer the toothpaste,

OM VAJRA TAMBULAYE SWĀHĀ

Again offer the two waters, the sense offerings and music,

OM ĀRYA TĀRE SAPĀRIWĀRA ARGHAM, PADYĀM, PUṢPE,  
DHUPE, GANDHE, NAIWITE, ŚAPTA PRATĪCCHA HŪM SWĀHĀ.

Then offer the inner offering,

OM ĀRYA TĀRE SAPĀRIWĀRA OM ĀḤ HŪM

and offer a praise,

The deity accomplished by me in previous lives

The lady, enlightened activity of the Buddhas of the three times,

The blue-green, one faced, two handed, swift; peaceful Lady.

I prostrate to and praise the utpala-holding mother.

Offer the parting drink,

OM ĀḤ HRĪḤ PRAWARASADKARAM ARGHAM PRATĪCCHA  
HUM SWĀHĀ

Then holding a flower, join the palms at the heart, and request forbearance,

Whatever slight faults have been committed

By me out of ignorance,

Because you are the refuge of all beings

Lord forbear with all of these.

Anything here done incorrectly

Because of not finding the proper materials,

Not completely understanding, or lack of ability,

Please forbear with all of these.

Then make request for the fulfilment of wishes,

Bestow on me the supreme accomplishments

And the fruits of all concentration,

Whatever the desires of sentient beings are

Bestow on them the peerless accomplishment.

OM VAJRASATTVA ĀḤ

Recite this many times, then recite the hundred syllable mantra of Padmasattva.

OM PADMA SATTVA SAMAYAM ANUPĀLAYA PADMA SATTVA  
TWNOPATIṢṬHA DRDHO ME BHĀVA SUTOṢYA ME BHĀVA  
SUPOṢYA ME BHĀVA ANURAKTO ME BHĀVA SARVA-SIDDHIM  
ME PRAYACCHA SARVAKARMĀSU CA ME CITTAṀ ŚRĪYAM  
KURU HŪM HA HA HA HA HŪḤ BHAGAWAN SARVA  
TATHĀGATA PADMA MĀ ME MUṆCA PADMA BHĀVA MAHĀ  
SAMAYA-SATTVA ĀḤ HŪM PHAṬ

OM you who fulfil the needs of sentient beings

Bestow upon me the accomplishments accordingly.  
After departing to your Buddha-lands  
Please return once again.

OM ĀḤ VAJRA MŪḤ

The wisdom beings depart to their own abodes.  
The commitment beings dissolve into me.  
(Proceed to p. 155).

## PART EIGHT

# THE FINAL ROUND OF OFFERINGS TO THE MUNDANE FIRE DEITY

This is the translation of the concluding section of the *The Ritual Fire Offering for Peace of the Thirteen Deity Vajrabhairava* , which is applicable to all the deities.





(The following is once more taken from the *Ritual Fire Offering of the Thirteen Deity Vajrabhairava*.)

## GENERAL OFFERINGS INCLUDING GARMENTS AND TOOTHPASTE

Then again offerings are made to the mundane fire deity,

OM AGNAYE.....VAHANAYA PUṢPAṂ PRATĪCCHA HŪM  
SWĀHĀ

OM AGNAYE.....VAHANAYA DHUPE PRATĪCCHA HŪM  
SWĀHĀ

OM AGNAYE.....VAHANAYA ALOKE PRATĪCCHA HŪM  
SWĀHĀ

OM AGNAYE.....VAHANAYA GANDHE PRATĪCCHA HŪM  
SWĀHĀ

OM AGNAYE.....VAHANAYA NAIWITE PRATĪCCHA HŪM  
SWĀHĀ

OM AGNAYE.....VAHANAYA ŚAPTA PRATĪCCHA HŪM  
SWĀHĀ

OM AGNAYE.....VAHANAYA OM ĀḤ HŪM

Then offer the cleansing water, saying,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PROKṢAṆAM PRATĪCCHA  
HŪM SWĀHĀ

the face cooler, saying,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ĀNCAMAṆAM  
PRATĪCCHA HŪM SWĀHĀ

the toothpaste, saying,

OM VAJRATAMBULA SWĀHĀ

and new garments, saying,

(Garments soft, fine and light  
To those possessing unchanging vajra body  
With steadfast faith I make these offerings  
So that I too may attain the vajra body.)

OM VAJRAWASASYA SWĀHĀ.

## OFFERING THE MATERIALS TO BE BURNED

Then, having begun with the offering sticks, offer all the remaining substances to be burned as was explained on the occasion of making offerings to the mundane fire deity.

(OM AGNAYE ĀDIVYĀ ĀDIVYĀ ĀVIŚA ĀVIŚA MAHĀŚRIYE  
HĀVYA-KAVYA-VAHANĀYĀ OM BODHI-VṚKṢĀYĀ

For us.....inauspicious and especially hindrances to the perfection of brilliance ŚĀNTIṀ KURUYE SWĀHĀ

The clarified butter:

OM AGNAYE.....VAHANĀYĀ  
OM AGNAYE

For us.....inauspicious and hindrances to the perfection of wealth ŚĀNTIṀ KURUYE SWĀHĀ

Then the sesame:

OM AGNAYE.....VAHANĀYĀ  
OM SARVA PĀPAM DAHANA VAJRAYE

For us.....inauspicious and all misdeeds ŚĀNTIṀ KURUYE  
SWĀHĀ

Then offer the dūrvā grass in pairs:

OM AGNAYE.....VAHANĀYĀ  
OM VAJRA ĀYUṢE

For us.....inauspicious and hindrances to our completing our life spans ŚĀNTIṀ KURUYE SWĀHĀ

Then the unbroken rice:

OM AGNAYE.....VAHANĀYĀ  
OM VAJRA PUṢṬĀYE

For us.....inauspicious and hindrances to the increase of merit ŚĀNTIṀ KURUYE SWĀHĀ

Then the sho-zen (*Zho-zan*: a sweet *rTzampa* based dairy mixture):

OM AGNAYE.....VAHANĀYĀ  
OM SARVA SAMBADE

For us.....inauspicious and hindrances to supreme bliss ŚĀNTIṀ KURUYE SWĀHĀ

Then offer the kuśa grass in pairs:

OM AGNAYE.....VAHANAYA  
OM APRATHATA VAJRAYE

For us.....inauspicious and shadows, uncleanliness and hindrances  
to supreme protection ŚĀNTIṀ KURUYE SWĀHĀ

Then the mustard seed:

OM AGNAYE.....VAHANAYA  
OM SARVA ARTHA SIDHAYE

For us.....inauspicious and all hindrances ŚĀNTIṀ KURUYE  
SWĀHĀ

Then the coarse barley:

OM AGNAYE.....VAHANAYA  
OM VAJRA BĪJAYA

For us.....inauspicious and hindrances to obtaining treasure  
and good harvest ŚĀNTIṀ KURUYE SWĀHĀ

Then the barley:

OM AGNAYE.....VAHANAYA  
OM MAHĀ-BEGAYA

For us.....inauspicious and hindrances to the perfection of quick  
strength ŚĀNTIṀ KURUYE SWĀHĀ

Then the pulses:

OM AGNAYE.....VAHANAYA  
OM MAHĀ-BALAYA

For us.....inauspicious and hindrances to the increase of might  
ŚĀNTIṀ KURUYE SWĀHĀ

Then the wheat:

OM AGNAYE.....VAHANAYA  
OM VAJRA GHASMARI

For us.....inauspicious and all ills ŚĀNTIṀ KURUYE SWĀHĀ

Then the special mixture (offered only once):

OM AGNAYE.....VAHANAYA

For us.....inauspicious ŚĀNTIṀ KURUYE SWĀHĀ

## OFFERING THE PRAISE

Then, while ringing the ritual bell, recite this praise,  
 Son of Brahmā, Lord of the World,  
 (King of fire gods empowered by Ṭakki (desire),  
 Whose supreme wisdom burns all delusion.  
 I completely bow down to the holder fire god  
 Son of Brahmā, Lord of the World,  
 The supreme seer, the fire gods' king.  
 Who in order to give protection to all Bhūtas  
 By the power of compassion emanated a body,  
 In the manner of a seer accomplishing the knowledge mantra.  
 The light of his wisdom, which consumes delusion  
 Blazes brilliantly like the fire at the aeon's end.  
 Possessing clairvoyance and magical power,  
 Mounted on the emanation of skilful means.  
 Uttering the mantra and holding a rosary,  
 Holding the kṣuṇḍi possessing the essence of nectar.  
 Cooling with the nectar of Dharma,  
 Brahmin conduct, free from the errors of downfalls.  
 He is transcendent although residing in the world,  
 Though having attained peace has great compassion  
 Therefore he is praised and also prostrated to.)

## GENERAL OFFERINGS AND THE RITUAL CAKE

Then offer the face cooler,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ĀŃCAMANAM  
 PRATĪCCHA HŪM SWĀHĀ,

and the cleansing water,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PROKṢANAM PRATĪCCHA  
 HŪM SWĀHĀ.

Then add PUṢPAM and so forth to the fire god's mantra to offer the five sense objects, music and the inner offering.

(OM AGNAYE.....VAHANAYA PUṢPAṂ PRATĪCCHA HŪṂ  
 SWĀHĀ  
 OM AGNAYE.....VAHANAYA DHUPE PRATĪCCHA HŪṂ  
 SWĀHĀ  
 OM AGNAYE.....VAHANAYA ALOKE PRATĪCCHA HŪṂ  
 SWĀHĀ  
 OM AGNAYE.....VAHANAYA GANDHE PRATĪCCHA HŪṂ  
 SWĀHĀ  
 OM AGNAYE.....VAHANAYA NAIWITE PRATĪCCHA HŪṂ  
 SWĀHĀ  
 OM AGNAYE.....VAHANAYA ŚAPTA PRATĪCCHA HŪṂ  
 SWĀHĀ  
 OM AGNAYE.....VAHANAYA OM ĀḤ HŪṂ)

Then, bless the ritual cake by expelling interferences with liquor, water and inner offering, (here only action vase water is used or failing that inner offering) and purify it as is done in the sādhana, (in the manner of blessing the inner offering.)

Then say three times,

OM AGNAYE.....VAHANAYA A-KĀRO MUKHAṂ SARVA-  
 DHARMĀṆAṂ ĀDY-ANUTPANNATVAD OM ĀḤ HŪṂ PHAṬ  
 SWĀHĀ

and offer the ritual cake.

As before offer PUṢPAṂ and so forth, joined to the end of the fire god's mantra,

(OM AGNAYE.....VAHANAYA PUṢPAṂ PRATĪCCHA HŪṂ  
 SWĀHĀ  
 OM AGNAYE.....VAHANAYA DHUPE PRATĪCCHA HŪṂ  
 SWĀHĀ  
 OM AGNAYE.....VAHANAYA ALOKE PRATĪCCHA HŪṂ  
 SWĀHĀ  
 OM AGNAYE.....VAHANAYA GANDHE PRATĪCCHA HŪṂ  
 SWĀHĀ  
 OM AGNAYE.....VAHANAYA NAIWITE PRATĪCCHA HŪṂ  
 SWĀHĀ  
 OM AGNAYE.....VAHANAYA ŚAPTA PRATĪCCHA HŪṂ  
 SWĀHĀ  
 OM AGNAYE.....VAHANAYA OM ĀḤ HŪṂ)

## THE PRAYERS

While ringing the ritual bell recite,  
 Fire, the deity who eats what is to be burned,  
 King of Seers, Lord of Spirits,  
 The fire deity of the south-east with his retinue,  
 Is offered to, praised and prostrated to,  
 Having accepted this sacrificial cake offering,  
 Bestow on us practitioners and our adherents:  
 Good health, long life and power,  
 Glory, fame and good fortune.  
 May we gain extensive wealth,  
 And attain the accomplishments  
 Of the activities of peace, increase and so forth.  
 May the oath-bound ones protect me  
 And assist me in all attainments.  
 Please avert untimely death,  
 Sickness, demons and hindering spirits.  
 Please eliminate bad dreams,  
 Bad omens and unwholesome actions.  
 May the world be happy and the year good  
 And may the harvest be abundant and the Dharma flourish.  
 As well-being and every goodness are perfected,  
 May all wishes be fulfilled.

OM ĀḤ HRIḤ PRAWARASADKĀRAM ARGHAM PRATĪCCHA  
 HŪM SWĀHĀ

## VERSES OF APOLOGY

Whatever even slight faults have been committed  
 By me out of ignorance,  
 Because you are the refuge of all beings,  
 Lord forbear with all these.  
 Anything here done incorrectly  
 Because of not finding the proper materials,  
 Not completely understanding, or lack of ability  
 Please forbear with all of these.

OM VAJRASATTVA ĀḤ

## DEPARTURE OF THE MUNDANE FIRE DEITY

Accomplisher of my own and others' aims,  
Eater of what is to be burned, depart;  
Return at the specified time,  
To actualize all our accomplishments.

OM ĀḤ VAJRA MŪḤ

The wisdom beings of the fire deity depart to their own abodes.  
The commitment beings become a blazing fire.

Then if milk pudding has been prepared, offer it here. Then say the *Prayer of Aspiration* and the verses of auspiciousness of the particular deity for whom the ritual was performed. This concludes the explanation of the Ritual for Peace.

This Ritual (Fire Offering for Peace of the Thirteen Deity Śrī Vajrabhairava) was compiled by the Buddhist monk Lobsang Yeshe (*bLo bZang Yeshe*—the Second Panchen Lama, 1663–1737), after carefully consulting the Ritual Fire Offerings of Guhyasamāja, Heruka and Vajrabhairava and many others written by previous holy masters. It is based on the customary recitation ritual of the Tantric College of the Great Monastery of Tashi (*bKra bShis*) Lhunpo.



PART NINE

THE RITUAL FIRE OFFERING FOR  
INCREASE OF ŚRĪ GUHYASAMĀJA

The explanation of the Ritual Fire Offering for Increase is taken from *The Collected Rituals of Guhyasamāja*, composed by the Buddhist monk (Khedrub Je) Geleg Pal Zangpo (*dGe Legs dPal bZang Po*).

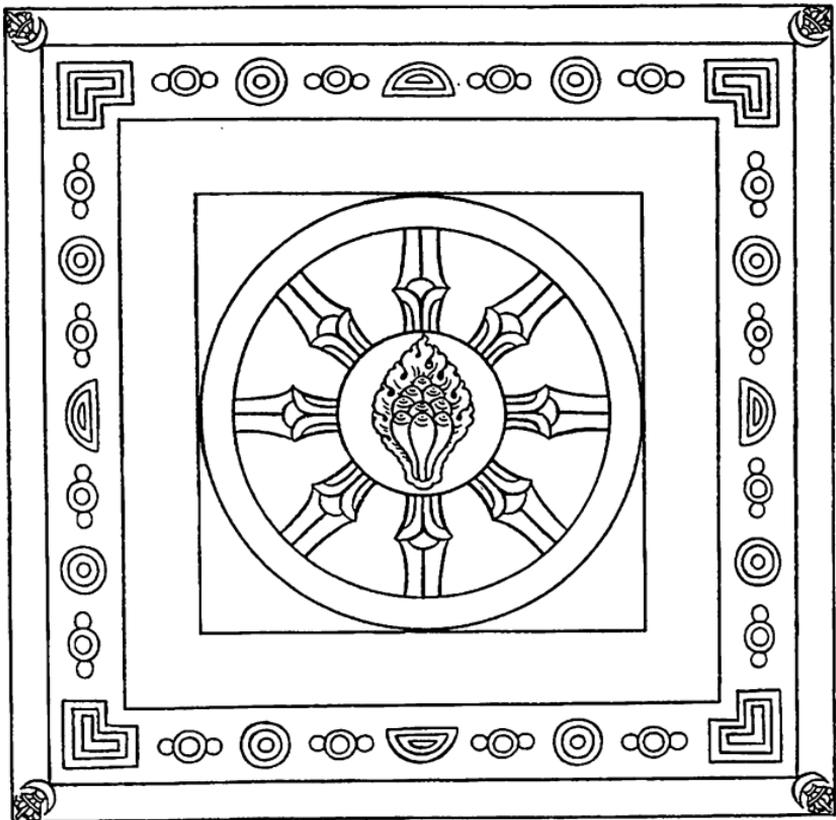




## THE PRELIMINARIES

### Features of the Ritual for Increase Which Differ from the Ritual for Peace

To practise the Ritual Fire Offering for Increase (see p. 4), the base of the hearth is yellow. The shape of the hearth is square. The dimensions are two *khru* (forty finger-widths) wide, hollowed out or built up one *khru*. From the top to the inner rim (*mu ren*) is eight finger-widths. The outer rim (*kha khyer*) is eight finger-widths wide and deep and is encircled by a garland of jewels. At the centre of the hearth is a yellow eight-spoked wheel, marked at the hub by a nine faced jewel, six finger-widths deep and marked by a vajra or a plain jewel. The hearth should be smeared with yellow earth. The outer border is large and square. The four corners are marked by a half moon and vajra. Having applied cow dung as before on the outside, sprinkle yellow nectar and yellow scent, and scatter yellow flowers.



*The design of the hearth for increase*

The substances to be offered, such as sesame, curd, yellow flowers, yellow scented water and so forth, are placed in vessels of gold, silver and so forth. The special materials to be burned are:

Offering sticks, which are the same as for the Ritual for Peace, but are taken from the middle part of the branches. One *khru* in length, twenty-four finger-widths, their thickness should be the same as the circle formed by the index finger touching the upper joint of the thumb. They should be sprinkled with yellow, scented water containing nectar and the ends dipped in a mixture of curd, milk and butter with the three sweets (crystal sugar, honey and raw brown sugar).

Other special materials to be burned for increase are the supreme delicacies; cooked rice soaked in the three sweets mixed with curd; curd, honey, black sesame, a curd and *rTzampa* mix, and clarified butter all mixed together with rice; lotuses, Naga-gesar flowers, and grains.

There are many sources from which the fire for this ritual can be taken: fire originating from the house of a king or one of royal caste, or a forest, or started by a jewel, or from a monastic kitchen. (see p. 15).

The tips of the *kuśa* stems should face the north (see p. 15). The jewel *mudrā* for holding the ladle (*śruva*)—and funnel (*pātri*) is formed by making a fist, the tips of the thumb and the index finger touching (see p. 170).

Facing north, sit upon a high seat with the legs down in the Noble sitting posture (see p. 11).

The fire god is yellow, and the supramundane deities should be meditated on as radiating yellow light (see pp. 16 and 170). The appended lines are: (see p. 170)

For us all teachers, students and adherents (increase)\* our life span, merit, fortune and magnificence, our practice and study of the Three Collections of Scripture and the four classes of Tantra, and all the excellence of the three higher trainings PUṢṬIM\*  
KURU OM

Most of the remaining ritual is as was explained before. Still, the meaning of the individual rites, and the reasons for them, the methods for benefiting others, the ways of binding and clearing away obstacles, the faults and attributes of the offering sticks, the functions of the individual substances, the method for making the

milk pudding and so forth, can be understood in detail from *The Ocean of Accomplishment of the Great Ritual Fire Offering*, which was composed by the foremost King of the Dharma Tzong Khapa (1357-1419) himself.

This recitation of the Ritual Fire Offerings for Peace and Increase of Śrī Guhyasamāja (of which the former is only presented in part), has been composed for the benefit of beginners, to enable them to practise easily, by the Buddhist monk Khedrub Geleg Pal Zangpo (*mKhas Grub dGe Legs dPal bZang po* (1385-1438) at the Monastery of the Radiant Mountain, Ganden—(*dGa' lDan*).

May it cause the precious teaching to increase and flourish.

## THE MAIN RITUAL

The basic pattern of this ritual accords with the Ritual for Peace. Here, in order to give some guideline for the recitation of the Ritual for Increase, we have chosen the Ritual for Increase of Śrī Guhyasamāja, which is performed on the occasion of the generation of the maṇḍala and offering.

Having carefully studied the above notes by Khedrub Je in conjunction with the previously presented Ritual for Peace and noted the changes, the Ritual for Increase should be easy to follow. Here, for the convenience of the enthusiastic beginner, are set out those sections which are considerably different from the Ritual for Peace.

Proceed from the start of the ritual (p. 12) up to the generation of the hearth (p. 16). Replace the generation of the hearth with the following:

Having cleansed the hearth with the cleansing water say the action mantra.

OM SWABHĀVA ŚUDDHĀḤ SARVA DHARMĀH SWABHAVA  
ŚUDDHO 'HAM

The hearth becomes emptiness. From within emptiness a variegated lotus and moon appear, upon which from a SAM and a vajra arises a yellow Vajraholder with three faces yellow, black and white. The first pair of the six arms embrace the consort, who is similar to himself. The lower right hands hold a vajra and

sword, and the lower left hands a jewel and lotus. From their melting arises a yellow, square wisdom hearth together with the inner rim (*mu ren*) and outer rim (*kha khyer*). The outer rim is decorated with a jewel garland and each of the four corners with a half moon and vajra. All is clear and unobstructed. Inside the hearth from a RAM arises a triangular fire, at the centre of which, at the hub of a variegated lotus, from RAM arises a rosary. From the complete transformation of that arises a yellow deity. He has three faces yellow, black and red, and six arms.....

(There is some variation in this section between the ritual of Vajrabhairava and each of the others, but the above section is suitable for all.)

The remainder of the generation of the hearth's deity is in accordance with the Ritual for Peace (p. 16). After generating the hearth proceed up to the end of voicing the commitment (p. 21) Pages 167-8 should be consulted and the changes should be made.

## MAKING THE FIRST ROUND OF OFFERINGS TO THE FIRE DEITY

Then think:

The fire deity's tongue appears as a yellow vajra marked by the syllable RAM and the spout of the ritual funnel is marked by the syllable HŪM, blazing with rays of light.

The mudrā for holding the ladle and funnel is formed by making a fist, with the tips of the thumb and the index finger touching in the Jewel mudrā. The remainder is as on the occasion of the Ritual of Peace. (p. 21)

Having circled the hands holding ladle and funnel three times clockwise, the fire deity's mouth thus being opened, offer three or seven ladles of liquid clarified butter with the mantra of the fire deity.

OM AGNAYE ĀDIVYĀ ĀDIVYĀ ĀVISA AVISA MAHĀSRĪYE  
HĀVYA-KAVYA-VAHANAYA

For us all, teachers, students and adherents (increase)\* our life span, merit, fortune and magnificence, our practice and study of the Three Collections of Scripture and the four classes of Tantra,

and all the excellence of the three higher trainings PUṢṬIṂ\* KURU OṂ.

At this time investigate whether there are any hindrances in the fire or not. If there are, perform the method for dispelling them as stated in *The Great Ritual Fire Offering*. Then offer the offering sticks, see p. 23 and p. 168 for details of the qualities of the wood.

All the offering sticks are of the nature of Bodhi-wood.

OṂ AGNAYE.....VAHANAYA  
OṂ BODHI-VRKṢĀYA.

For us all, teachers, students and adherents (increase)\* our life span, merit, fortune, and magnificence, our practice and study of the Three Collections of Scripture and the four classes of Tantra, and all the excellences of the three higher trainings, PUṢṬIṂ\* KURU OṂ

(The appended lines are identical throughout the entire ritual).

The clarified butter:

OṂ AGNAYE.....VAHANAYA  
OṂ AGNAYE

For us all,.....trainings PUṢṬIṂ KURU OṂ

The sesame:

OṂ AGNAYE.....VAHANAYA  
OṂ SARVA PĀPAM DAHANA VAJRAYE

For us all,.....trainings PUṢṬIṂ KURU OṂ

The dūrvā grass in pairs:

OṂ AGNAYE.....VAHANAYA  
OṂ VAJRA ĀYUSE

For us all,.....trainings PUṢṬIṂ KURU OṂ

The unbroken rice:

OṂ AGNAYE.....VAHANAYA  
OṂ VAJRA PUṢṬĀYE

For us all,.....trainings PUṢṬIṂ KURU OṂ

The sho-zen (*Zho-zan*: sweet *rTzampa* based dairy mixture):

OṂ AGNAYE.....VAHANAYA  
OṂ SARVA SAMBADE

For us all,.....trainings PUṢṬIṂ KURU OṂ

The *kuśa* grass in pairs:

OM AGNAYE.....VAHANAYA  
OM APRATIHATA VAJRAYE

For us all,.....trainings PUṢṬIM KURU OM  
The mustard seed:

OM AGNAYE.....VAHANAYA  
OM SARVA ARTHA SIDHAYE

For us all,.....trainings PUṢṬIM KURU OM  
The coarse barley:

OM AGNAYE.....VAHANAYA  
OM VAJRA BĪJAYE

For us all,.....trainings PUṢṬIM KURU OM  
The barley:

OM AGNAYE.....VAHANAYA  
OM MAHĀ-BEGĀYA

For us all,.....trainings PUṢṬIM KURU OM  
The pulses:

OM AGNAYE.....VAHANAYA  
OM MAHĀ-BALAYA

For us all,.....trainings PUṢṬIM KURU OM  
The wheat:

OM AGNAYE.....VAHANAYA  
OM VAJRA GHASMARI

For us all.....trainings PUṢṬIM KURU OM  
The special mixture (see page 168):

OM AGNAYE.....VAHANAYA

For us all.....trainings PUṢṬIM KURU OM  
Having offered the materials to be burned melodiously in this way,  
offer the face-cooler saying,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ĀŅCAMANAM  
PRATĪCCHA HŪM SWĀHĀ

and the cleansing water, saying.

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PROKṢANAM PRATĪCCHA  
HŪM SWĀHĀ

## GENERATING THE SUPRAMUNDANE DEITY

Then to offer to the supramundane deity, initially generate the deity:

In the centre of the blazing triangular fire at the heart of the fire deity, from BHRŪM arises a square, four-doored celestial mansion. Upon a five layered wall, coloured white, yellow, red, green and blue from the outside inwards, circles a jewel frieze with a red base studded with jewels, triangular, square and so forth. Upon that are four golden girdles, on the outer face of which protrude Makara heads, from which hang strings and pendants of pearls. Beyond those, from the eaves, hang jewel ornaments (*shar-bu*). Above is a parapet in the shape of half-lotus petals, embellished by eight victory and eight plain banners, which emerge from golden vases. The outer upper corners are adorned by four parasols. Along the foot of the wall run the strips of the red plinth, on which goddesses of various colours perpetually make offerings. The outer corners of the doorways and inner entrances, and the four inner and outer corners of the wall are decorated by half-moons on which are red jewels topped by vajras. In front of each of the four doors, upon pedestals, are four pot-based pillars. These support the golden, ornament (*shar-bu*), jewel, horse-hoof, dark-layer, waraṇḍa, dark, ornament, jewel, hoof, and parapet, that is, the eleven-layered porticos. On top is a Dharma wheel with a buck and doe to the right and left. To the right and left of the gateways, growing in good golden vases are wishfulfilling trees, with the seven precious emblems of royalty. In the space between them are adepts. Emerging from clouds are gods holding flower garlands, beautifying the environment.

Inside the celestial mansion, half the dimensions of the inner maṇḍala, circles a garland of five different coloured light rays, within which is a ring of three-point vajras. Pillars marked by wheels in the east, jewels in the south, lotuses in the west and swords in the north, support the vajra beams, which support the beautiful roof. The top is adorned by a jewel and vajra pinnacle.

To both the right and left sides of the second layer are a pair of nectar filled vases, that is, it is embellished by eight vases. This supremely good palace whose qualities excel those of gods and

men is transparent from the outside and from the inside. Inside, the ceiling and the floor are all white in the east, yellow in the south, red in the west, green in the north and blue in the centre.

The central part transforms into a variegated lotus and sun seat. Upon the seat at the centre arise Akṣobhyavajra male and consort, radiating a mass of yellow light.

## OFFERINGS AND PRAISES

Then make offering of the four waters, the sense offerings and music, and the five desire objects, (as on pp. 80–2).

Offer the inner offering saying,

VAJRADHRIKA OM ĀḤ HŪṂ  
SPARŚAVĀJRA OM ĀḤ HŪṂ

Offer a praise (as on p. 83),

Akṣobhyavajra—great wisdom, the Vajradhātu.....to the Vajrasattva.

Recite and imagine,

From the HŪṂ at the tongue of the deities a one pointed yellow vajra is produced and at the spout of the funnel is a syllable HŪṂ blazing with rays of light.

## THE ACTUAL RITUAL FIRE OFFERINGS

Having done so, offer all the substances to be burned.

OM ĀḤ VAJRADHRIKA HŪṂ HŪṂ

For us all, teachers, students and adherents (increase)\* our life span, merit, fortune, and magnificence, the practice and study of the Three Collections of Scripture and the four classes of Tantra, and all the excellences of the three higher trainings  
PUṢṬIṂ\* KURU OM. (x7)

As for the principal substances see p. 168 and for the way to count the offerings see p. 92.

The way to join the mantras of the deities with the mantras of the

substances and the appended lines:

The offering sticks offered in pairs:

The offering sticks are of the nature of Bodhi-wood

OM ĀḤ VAJRADHRIKA HŪṂ HŪṂ OM ĀḤ  
SPARŚAVAJRĀ KHAṂ HŪṂ  
OM BODHI-VṚKṢĀYA

For us all,.....trainings PUṢṬIM KURU OM

The clarified butter:

OM ĀḤ VAJRADHRIKA HŪṂ HŪṂ OM ĀḤ  
SPARŚAVAJRĀ KHAṂ HŪṂ  
OM AGNAYE

For us all,.....trainings PUṢṬIM KURU OM

The sesame:

OM ĀḤ VAJRADHRIKA HŪṂ HŪṂ OM ĀḤ  
SPARŚAVAJRĀ KHAṂ HŪṂ  
OM SARVA PĀPAṂ DAHANA VAJRAJE

For us all,.....trainings PUṢṬIM KURU OM

Then offer the dūrvā grass in pairs:

OM ĀḤ VAJRADHRIKA HŪṂ HŪṂ OM ĀḤ  
SPARŚAVAJRĀ KHAṂ HŪṂ  
OM VAJRA ĀYUSE

For us all,.....trainings PUṢṬIM KURU OM

The unbroken rice:

OM ĀḤ VAJRADHRIKA HŪṂ HŪṂ OM ĀḤ  
SPARŚAVAJRĀ KHAṂ HŪṂ  
OM VAJRA PUṢṬĀYE

For us all,.....trainings PUṢṬIM KURU OM

The sho-zen (*Zho-zan*: a sweet *rTzampa* based dairy mixture):

OM ĀḤ VAJRADHRIKA HŪṂ HŪṂ OM ĀḤ  
SPARŚAVAJRĀ KHAṂ HŪṂ  
OM SARVA SAMBADE

For us all,.....trainings PUṢṬIM KURU OM

Then offer the kuśa grass in pairs:

OM ĀḤ VAJRADHRIKA HŪṂ HŪṂ OM ĀḤ  
SPARŚAVAJRĀ KHAṂ HŪṂ  
OM APRATIHATA VAJRAYE

For us all,.....trainings PUṢṬIM KURU OM  
The mustard seed:

OM ĀḤ VAJRADHRIKA HŪṢ HŪṢ OM ĀḤ  
SPARŚAVAJRĀ KHAM HŪṢ  
OM SARVA ARTHA SIDHAYE

For us all,.....trainings PUṢṬIM KURU OM  
The coarse barley:

OM ĀḤ VAJRADHRIKA HŪṢ HŪṢ OM ĀḤ  
SPARŚAVAJRĀ KHAM HŪṢ  
OM VAJRA BĪJAYE

For us all,.....trainings PUṢṬIM KURU HŪṢ  
The barley:

OM ĀḤ VAJRADHRIKA HŪṢ HŪṢ OM ĀḤ  
SPARŚAVAJRĀ KHAM HŪṢ  
OM MAHĀ-BEGĀYA

For us all,.....trainings PUṢṬIM KURU OM  
The pulses:

OM ĀḤ VAJRADHRIKA HŪṢ HŪṢ OM ĀḤ  
SPARŚAVAJRĀ KHAM HŪṢ  
OM MAHĀ-BALAYA

For us all,.....trainings PUṢṬIM KURU OM  
The wheat:

OM ĀḤ VAJRADHRIKA HŪṢ HŪṢ OM ĀḤ  
SPARŚAVAJRĀ KHAM HŪṢ  
OM VAJRA GHASMARI

For us all,.....trainings PUṢṬIM KURU OM  
The special mixture:

OM ĀḤ VAJRADHRIKA HŪṢ HŪṢ OM ĀḤ  
SPARŚAVAJRĀ KHAM HŪṢ

For us all,.....trainings PUṢṬIM KURU OM

Having offered the substances to be burned in this way, think,  
From the hearts of the deities radiate Buddhas bearing yellow  
vases filled with nectar. Having bathed the one for whom the  
ritual is being conducted together with his residence, on a yellow  
moon maṇḍala, may his life span, merit, fortune, glory, practice  
and study of the Three Collections of Scripture and the four classes  
of Tantra and all the excellences of the three higher trainings  
increase.

## CONCLUDING ACTIVITIES

Then offer three or seven and so forth, ladles of butter with the mantra of the principal deity,

OM ĀḤ VAJRADHRIKA HŪM HŪM

and then offer the libation, cleansing water and face cooler,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ARGHAM PRATĪCCHA  
HŪM SWĀHĀ

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PROKṢAṆAM PRATĪCCHA  
HŪM SWĀHĀ

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ĀŅCAMAṆAM  
PRATĪCCHA HŪM SWĀHĀ

Offer new cloth into the fire and think garments are offered to the deity

Garments soft, fine and light,  
To those possessing unchanging vajra body  
With steadfast faith I make this offering  
So that I too may attain the vajra body.

OM VAJRAWASASYA SWĀHĀ

Then offer the toothpaste,

OM VAJRATAMBULA SWĀHĀ

Then offer the five sense offerings and music,

OM SARVA TATHĀGATA PUṢPAM PRATĪCCHA HŪM SWĀHĀ  
OM SARVA TATHĀGATA DHUPE PRATĪCCHA HŪM SWĀHĀ  
OM SARVA TATHĀGATA ALOKE PRATĪCCHA HŪM SWĀHĀ  
OM SARVA TATHĀGATA GANDHE PRATĪCCHA HŪM SWĀHĀ  
OM SARVA TATHĀGATA NAIWITE PRATĪCCHA HŪM SWĀHĀ  
OM SARVA TATHĀGATA ŚAPTA PRATĪCCHA HŪM SWĀHĀ

Offer the inner offering saying,

VAJRADHRIKA OM ĀḤ HŪM  
SPARŚAVAJRĀ OM ĀḤ HŪM

Having praised and paid respect with, “Aksobhyavajra, great wisdom, the Vajradhatu” and so forth, (as on p. 83), offer the libation,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ARGHAM PRATĪCCHA  
HŪM SWĀHĀ

Then for the purpose of eliminating the faults of excess and omission, join the palms together at the heart, holding a flower, and say,

Whatever even slight faults have been committed  
 By me out of ignorance,  
 Because you are the refuge of all beings  
 Lord forbear with all of these.  
 Anything here done incorrectly  
 Because of not finding the proper materials.  
 Not completely understanding, or lack of ability,  
 Please forbear with all of these.

OM VAJRASATTVA ĀḤ

Having said many of these mantras recite the hundred syllable mantra of Vajrasattva,

OM VAJRASATTVA SAMAYAM ANUPĀLAYA VAJRASATTVA  
 TWENOPATIṢṬHA DR̥ḌHO ME BHĀVA SUTOṢYO ME BHĀVA  
 SUPOṢYA ME BHĀVA ANURAKTO ME BHĀVA SARVA-SIDDHIM  
 ME PRAYACCHA SARVA-KARMĀSU CA ME CITTAM ŚRĪYAM  
 KURU HŪM HA HA HA HA HOH BHAGAWAN-SARVA-  
 TATHĀGATA-VAJRA MA ME MUṆCA VAJRA BHĀVA  
 MAHĀSAMAYA-SATTVA ĀḤ HŪM PHAṬ

Thereafter,

Bestow on me the supreme accomplishment,  
 Bestow on me the fruits of concentration.  
 Whatever sentient beings desire  
 Bestow on them the peerless accomplishment.  
 For the purpose of returning again  
 Return to your own abodes.

VAJRA MŪḤ

(If conjoined with the generation of the maṇḍala and offering):

The deities having again departed from the heart of the fire deity, they become inseparable from the individual deities of the mandala. (see note p. 99)

## FINAL ROUND OF OFFERINGS TO THE MUNDANE FIRE DEITY AND CONCLUDING ACTIVITIES

Then again make offerings to the mundane fire deity,

OM AGNAYE.....VAHANAYA PUṢPAM PRATĪCCHA HŪM  
SWĀHĀ  
OM AGNAYE.....VAHANAYA DHUPE PRATĪCCHA HŪM  
SWĀHĀ  
OM AGNAYE.....VAHANAYA ALOKE PRATĪCCHA HŪM  
SWĀHĀ  
OM AGNAYE.....VAHANAYA GANDHE PRATĪCCHA HŪM  
SWĀHĀ  
OM AGNAYE.....VAHANAYA NAIWITE PRATĪCCHA HŪM  
SWĀHĀ  
OM AGNAYE.....VAHANAYA ŚAPTA PRATĪCCHA HŪM  
SWĀHĀ  
OM AGNAYE.....VAHANAYA OM ĀḤ HŪM

Then offer the cleansing water saying,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM PROKṢANAM PRATĪCCHA  
HŪM SWĀHĀ

and the face cooler,

OM ĀḤ HRĪḤ PRAWARASADKĀRAM ĀŅCAMANAM  
PRATĪCCHA HŪM SWĀHĀ,

Offer the toothpaste saying,

OM VAJRA TAMBULA SWĀHĀ

Offer new garments,

Garments soft, fine and light.

To those possessing unchanging vajra body

With steadfast faith I make this offering

So that I too may attain the vajra body.

OM VAJRAWASASYA SWĀHĀ

Again having begun with the offering sticks, offer all the remaining substances to be burned as was explained on the occasion of the offerings to mundane fire deity, (as on p. 158) from:

OM AGNAYE ĀDIVYĀ ĀDIVYĀ ĀVIŚA ĀVIŚA MAHĀŚRĪYE  
HAVYA-KAVYA-VAHANAYA OM BODHI-VRKṢĀYA

For us all,.....trainings PUṢṬIṂ KURU OM  
and so forth up to p. 159.  
to the special mixture:

OM AGNAYE.....VAHANAYA

For us all,.....trainings PUṢṬIṂ KURU OM  
The remainder of the ritual is as from p. 163 onwards, beginning  
from:

“Then, while ringing the ritual bell, recite this praise:

Son of Brahmā, Lord of the World,

up to p. 163.

The commitment beings become a blazing fire”.