

A Long Sadhana of the Transcendental Destroyer Solitary-Hero Yamantaka

According to the pure and unbroken lineage of the
Gelug Tibetan Buddhist tradition



Composed by
Je Pabongka Rinpoche
(1878 - 1941 C.E.)

This sadhana practice is intended only for those people who have received this
Highest Yoga Tantra Initiation from a qualified Lama.

Gaden for the West

Version 2.1

July 2010

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NAMO GURU VAJRABHAIRAVA

General Preliminaries

Taking Refuge And Generating Bodhichitta

SANG.GYEY CHÖ DANG TSOG.KYI CHOG NAM.LA
JANG.CHUB BAR.DU DAG.NI KYAB.SU.CHI
DAG.GI JIN.SOG GYL.PEY SO.NAM KYI
DRO.LA PEN.CHIR SANG.GYEY DRUB.PAR.SHOG.

3x

I take refuge in the Buddha, the Dharma, and the supreme Sangha,
Until I attain Enlightenment.

By the merit I accumulate from practicing generosity and the other perfections,
May I attain Enlightenment in order to benefit all living beings.

The Hundreds Of Deities Of The Joyful Land (Gaden Lha Gyai Ma)

Inviting the Merit Field (Lama TsongKhapa and His two Chief disciples)

From the heart of the Protector of the hundreds of deities of the the Joyful Land,
To the peak of a cloud which is like a cluster of fresh, white curd,
All-knowing Losang Dragpa, King of the Dharma,
Please come to this place together with your two chief disciples.

Seven Limbed Practice

In the space before me on a lion throne, lotus, and moon,
The Venerable Gurus smile with delight.
Supreme Field of Merit for my mind of faith,
Please remain for a hundred aeons to spread the teaching.

Your minds of wisdom realize the full extent of objects of knowledge,
Your eloquent speech is the ear-ornament of the fortunate,
Your beautiful bodies are ablaze with the glory of renown.
I prostrate to you, whom to see, to hear, and to remember is so meaningful.

Pleasing water offerings, various flowers,
Sweet-smelling incense, lights, scented water and so forth,
A vast cloud of offerings both set out and imagined,
I offer to you, Supreme Field of Merit.

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

In this degenerate age you strove for much learning and accomplishment.
Abandoning the eight worldly concerns, you made your leisure and endowment meaningful.
Protector, from the very depths of my heart,
I rejoice in the great wave of your deeds.

From the billowing clouds of wisdom and compassion
In the space of your Enlightened minds, venerable and holy Gurus,
Please send down a rain of vast and profound Dharma
Appropriate to the disciples of this world.

May your Vajra Body, created from the purity of clear light,
Free of the rising and setting of cyclic existence,
But visible to the ordinary viewer only in its unsubtle, physical form,
Stay on unchanging, without waning, until samsara ends.

Through the virtues I have accumulated here,
May the teachings and all living beings receive every benefit.
Especially may the essence of the teaching
Of Lama Je Tsong Khapa shine forever.

Short Outer Mandala Offering

**SA.ZHI PÖ.KYI JUG.SHING ME.TOG.TRAM
RI.RAB LING.ZHI NYI.DÄ GYEN.PA.DI
SANG.GYE ZHING.DU MIG.TE BÜL.WA.YI
DRO.KÜN NAM.DAG ZHING.LA CHÖ.PAR.SHOG.**

This mandala is built on a base resplendent with flowers, saffron water and incense,
Adorned with Mount Meru, the four lands, the sun and full moon.
By offering this pure mandala to you assembly of Buddhas here before me,
May all living beings experience pure happiness and be reborn in pure lands.

Short Inner Mandala Offering

**DAG.GI CHAG.DANG MONG.SUM KYE.PAY.YUL
DRA.NYEN BAR.SUM LU.DANG LONG.CHÖ.CHAY
PANG.PA ME.PAR BUL.GYE LEG.ZHE.NAY
DUG.SUM RANG.SAR DROL.WAR J'IN.GYI.LOB**

The objects of desire, aversion and ignorance,
Friend, enemy, and stranger, my body and all possessions,
These I offer without clinging for your enjoyment,
Please bless me and all living beings to be released
From the three poisonous minds

OM IDAM GURU RATNA MANDALA KAMNIR YATAYAMI

I send forth this jewelled mandala to you, precious gurus.

Mantras of Lama Je Tsong Khapa

**MIG.ME TZE.WAI TER.CHEN CHEN.RE.ZIG
DRI.ME KYEN.PAI WANG.PO JAM.PEL.YANG
DÜ.PUNG MA.LÜ JOM.DZE SANG.WAI DAG
GANG.CHEN KAY.PAI TZUG.GYAN TSONG.KHAPA
LO.ZANG DRAG.PAI ZHAB.LA SOL.WA DEB.**

(3x)

You are Avalokitesvara, great treasure of unimaginable compassion,
And Manjushri, master of flawless wisdom,
And Vajrapani, Lord of the Secret and destroyer of hordes of maras without exception.
Tsong Khapa, crown jewel of the sages of the land of snows,
Lozang Dragpa, I make requests at your lotus feet.

OM AH GURU VAJRADHARA SUMATI KIRTI SIDDHI HUM

(7, 21 or 100x's)

(Visualisation absorbing gurus into one's heart:)

Glorious, precious root Guru,
Please come to the lotus and moon seat at my crown,
And in your great kindness, please remain with me.
Please bestow upon me the blessings of your body, speech and mind.

Glorious, precious root Guru,
Please descend to the lotus and moon seat in my heart,
And in your great kindness, please remain with me.
Please grant me the common and supreme realizations.

Glorious, precious root Guru,
Please remain on the lotus and moon seat in my heart,
And in your great kindness, please remain with me.
Please remain until I achieve the essence of Enlightenment.

Prayer Of The Stages Of The Path

1. The path begins with strong reliance
On my kind Teacher, source of all good;
O bless me with this understanding
To follow him with great devotion.
2. This human life with all its freedoms,
Extremely rare, with so much meaning;
O bless me with this understanding
All day and night to seize its essence.
3. My body, like a water bubble,
Decays and dies so very quickly;
After death come results of karma,
Just like the shadow of a body.
4. With this firm knowledge and
remembrance
Bless me to be extremely cautious,
Always avoiding harmful actions
And gathering abundant virtue.
5. Samsara's pleasures are deceptive,
Give no contentment, only torment;
So please bless me to strive sincerely
To gain the bliss of perfect freedom.
6. bless me so that from this pure thought
Come mindfulness and greatest caution,
To keep as my essential practice
The doctrine's root, the Pratimoksha
7. Just like myself all my kind mothers
Are drowning in samsara's ocean;
O so that I may soon release them,
Bless me to train in Bodhichitta.
8. But I cannot become a Buddha
By this alone without three ethics;
So bless me with the strength to practice
The Bodhisattva's ordination.
9. By pacifying my distractions
And analyzing perfect meanings,
Bless me to quickly gain the union
Of special insight and quiescence.
10. When I become a pure container
Through common paths bless me to enter
The essence practice of good fortune,
The supreme vehicle Vajrayana.
11. The two attainments both depend on
My sacred vows and my commitments;
Bless me to understand this clearly
And keep them at the cost of my life.
12. By constant practice in four sessions,
The way explained by holy Teachers,
O bless me to gain both the stages
Which are the essence of the Tantras.
13. May those who guide me on the good path
And my companions all have long lives;
Bless me to pacify completely
All obstacles, outer and inner.
14. May I always find perfect Teachers
And take delight in holy Dharma,
Accomplish all grounds and paths swiftly,
And gain the state of Vajradhara.

A Long Sadhana Of The Transcendental Destroyer, Solitary Hero Vajra Bhairava

Request to the Root and Lineage Lamas

To the all-pervading Manjushri Vajra Lord Yamantaka;
To the foremost dakini enhancing the joy of the protector;
To Lalita, you manifest the enlightened state of unity;

I make requests.

Bestow on me please the pristine awareness of simultaneous Emptiness and Bliss.

To Amoghavajra, Jnanakaragupta, supreme realized ones;
To Padmavajra, who controls mind and energy-winds;
at your feet, Dipamkararakshita , Lord of sutra and tantra,

I make requests. Bestow on me please the two powerful attainments.

To Ra Lotzawa Dorje Drag, Lord of strength and power;
To your supreme son Ra Choerab, you are eyes for the world;
at your feet glorious Ra Yeshe Senge and Ra Bum Senge,

I make requests. Bestow on me please the two powerful attainments.

To Venerable Ga Lotzawa, you turned the tide in the battle with
the four types of demons; to the omniscient Rongpa Sherab Senge and Yeshe Palwa;
To precious Dondrub Rinpoche, you spontaneously fulfil the two aims,

I make requests. Bestow on me please the two powerful attainments.

To glorious Lozang Dragpa, second victorious Buddha;
To your feet Kedrub Geleg Palzangpo and Sherab Senge;
To glorious Palden Zangpo, you have found the supreme unity,

I make requests. Bestow on me please the two powerful attainments.

To Gedun Phelwa, Lord of the sutra and tantra teachings;
To Tashi Pagpa, you see the true meaning of tantra;
at your feet, Samdrub Gyatso, who spontaneously fulfils the two aims

I make requests. Bestow on me please the two powerful attainments.

To Tzondru Pagpa, Lord of the complete teachings;
To Dorje Zangpo, you hold a treasury of good explanations;
at your feet Sangye Gyatso, treasure house of oral instructions;

I make requests. Bestow on me please the two powerful attainments.

To Losang Choekyi Gyaltsan, Lord of the realized ones;
at your feet, Konchog Gyaltsan, Vajra-holder;

To Lozang Yeshe, dance of Amitabha, I make requests.

Bestow on me please the two powerful attainments.

To Kalsang Gyatso, Lord of all Buddhas;
Exalted Rolpai Dorje, realizing the meaning of tantra;
To Ngawang Tsultrim, Lord of the doctrine; I make requests.

Bestow on me please the two powerful attainments.

To Jangchub Choepel, perfected in the sutras and tantras;

To glorious and excellent Lozang Chojo Gyatso,

Called Dragri Dorje Chang, unequalled in kindness;

I make requests. Bestow on me please the two powerful attainments.

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

To Dechen Nyingpo, Pabongka Rinpoche, unequalled in kindness, the pristine
awareness of all infinite Victors, arising as a human in a wrathful, terrifying dance,
I make requests. Bestow on me please the two powerful attainments.

To you Kyabje Yongdzin Trijang Rinpoche, peerless upholder of the virtuous conduct of
furthering the methods of scriptural and insight teachings of the fully Enlightened Ones in
accordance with the pure Buddha's wishes; I make requests.
Bestow on me please the two powerful attainments.

To my root Guru, Zasep Rinpoche, Losang Tenzin Gyaltzen, your body incorporates all the
infinite Buddhas without exception; you are a Master in giving discourses on the extremely
certain path to Enlightenment to beings as extensive as space out of your great loving
compassion, I make requests. Bestow on me please the two powerful attainments.

Having praised you like this, may I in all lifetimes be cared for by Gurus of the supreme
vehicle, and may I live a festival of profound and extensive Dharma. May I triumph in the
battle with the four demons who make conditions adverse for my attaining perfection for the
sake of all mothers. May my wealth of all powerful attainments increase and may I become the
supreme upholder of the essence of the sage Buddha's teachings.

Instant Self-generation

Instantly I arise in the form of glorious Vajra Bhairava with one face and two arms, holding
curved knife and skull-cup.

(Hold vajra and bell)



Specific Preliminaries

Consecrating the Inner Offering

OM HRIH SHTRIH VIKRITA NANA HUM PHAT

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

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

Everything becomes empty.

Within a state of emptiness, from a **YAM** ཡམ་ comes a blue bow-shaped wind mandala marked with banners, on top of which from a **RAM** རམ་ comes a red triangular fire mandala. On top of that, from **AH**'s ཨ་ comes a grate of three human heads, on top of which from an **AH** ཨ་ comes a white skull-cup. Inside it, in the east from a **BHRUM** བརྟུམ་ comes the flesh of a bull marked with **GO** ཀོ།. In the south from an **AM** ཨམ་ comes the flesh of a dog marked with a **KU** ཀུ།. In the west from a **JRIM** ཇའིམ་ comes the flesh of an elephant marked with a **DA** དཱ།. In the north from a **KHAM** ཀམ་ comes the flesh of a horse marked with a **HA** ཧཱ།, and in the center, from a **HUM** ཧུམ་ comes the flesh of a human marked with a **NA** ཏཱ།.

In the southeast from a **LAM** ལམ་, comes feces marked with a **BI** བི།. In the southwest from a **MAM** མམ་, comes blood marked with a **RA** རཱ།. In the northwest from a **PAM** པམ་, comes white bodhicitta marked with a **SHU** ཤུ།. In the northeast from a **TAM** ཏམ་, comes marrow marked with a **MA** མཱ།. And in the center from a **BAM** བམ་ comes urine marked with a **MU** མུ།.

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

OM AH HUM

(3x; Remove lid from inner offering cup)

Consecrating the Preliminary Outer Sense Offerings to the Direction Protectors

OM HRIH SHTRIH VIKRITA NANA HUM PHAT

(Sprinkle from the inner offering cup toward the offerings with the left, ring finger and thumb, in order to eliminate the hindrances of the offering.)

OM SVABHAVA SHUDDAH SARVA DHARMAH SVABHAVA SHUDDHO HAM

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

OM ARGHAM AH HUM

(Take hold of the vajra and bell in order to recollect bliss and emptiness.)

OM PADYAM AH HUM

OM GANDHE AH HUM

OM PÜSHPE AH HUM

OM DHUPE AH HUM

OM ALOKE AH HUM

OM NAIVIDHYE AH HUM

OM SHABDA AH HUM

(Do the mudras while reciting the offering mantras, and while saying SHABDA, ring the bell and damaru.)

Consecrating the Torma Offering to the Direction Protectors

OM HRIH SHTRIH VIKRITA NANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

Everything becomes empty.

Within a state of emptiness, from a **YAM** ཡམ་ comes a blue bow-shaped wind mandala marked with banners, on top of which from a **RAM** རམ་ comes a red triangular fire mandala. On top of that, from **AH's** ཨ་ comes a grate of three human heads, on top of which from an **AH** ཨ་ comes a white skull-cup. Inside it, in the east from a **BHRUM** བྲུམ་ comes the flesh of a bull marked with **GO** ཀོ།. In the south from an **AM** ཨམ་ comes the flesh of a dog marked with a **KU** ཀུ།. In the west from a **JRIM** ཇའིམ་ comes the flesh of an elephant marked with a **DA** དཱ།. In the north from a **KHAM** ཀམ་ comes the flesh of a horse marked with a **HA** ཧཱ།, and in the center, from a **HUM** ཧུམ་, comes the flesh of a human marked with a **NA** ཉཱ།.

In the southeast from a **LAM** ལམ་, comes feces marked with a **BI** བི།. In the southwest from a **MAM** མམ་, comes blood marked with a **RA** རཱ།. In the northwest from a **PAM** པམ་, comes white bodhicitta marked with a **SHU** ཤུ།. In the northeast from a **TAM** ཏམ་, comes marrow marked with a **MA** མཱ།. And in the center from a **BAM** བམ་ comes urine marked with a **MU** མུ།.

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

OM AH HUM

(3x)

Invocation of the Direction Protectors and

Offering of the Torma, Sense and Inner Offerings to them

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

Torma Offerings

OM YAMARAJA SADOMEYA YAMEDORU NAYODAYA YADAYONI RAYAKSHAYA
YAKSHAYACCHA NIRAMAYA HUM HUM PHAT PHAT SVAHA

(1x)

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

(3x)

The Outer and Inner Offering

OM DASHADIKA LOKAPALA SAPARIWARA ARGHAM PRATICCHA HUM SVAHA
OM DASHADIKA LOKAPALA SAPARIWARA PADYAM PRATICCHA HUM SVAHA
OM DASHADIKA LOKAPALA SAPARIWARA GANDHE PRATICCHA HUM SVAHA
OM DASHADIKA LOKAPALA SAPARIWARA PÜSHPE PRATICCHA HUM SVAHA
OM DASHADIKA LOKAPALA SAPARIWARA DHUPE PRATICCHA HUM SVAHA
OM DASHADIKA LOKAPALA SAPARIWARA ALOKE PRATICCHA HUM SVAHA
OM DASHADIKA LOKAPALA SAPARIWARA NAIVIDHYE PRATICCHA HUM SVAHA
OM DASHADIKA LOKAPALA SAPARIWARA SHABDA PRATICCHA HUM SVAHA
OM DASHADIKA LOKAPALA SAPARIWARA OM AH HUM

Praise and Exhortation

Ring the bell while reciting the praise and exhortation.

Karma-Yama, ogresses, dakinis, harmful spirits and zombies, all of whom are sworn as outer and inner protectors, who in the presence of the Subduer and Dharma Lord Manjushri, pledged to tame the demons and protect the teachings

With a wishful mind I bow and turn to you.

Directional protectors, with your entourage, please bring to completion my virtuous deeds and act with virtuous conduct to pacify all interferers.

Requesting Forbearance

(Ring the bell while reciting this verse.)

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

OM YAMANTAKA SAMAYA MANU PALAYA
YAMANTAKA TENO PATISHTA DRIDHO ME BHAVA
SUTO KAYO ME BHAVA SUPO KAYO ME BHAVA ANURAKTO ME BHAVA
SARVA SIDDHI ME PRAYACCHA SARVA KARMA SUCHA ME
CHITTAM SHRIYAM KURU HUM HA HA HA HA HO
BHAGAVAN YAMANTAKA MA ME MUNCHHA
YAMANTAKA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT

(1x)

Requesting to Depart

OM AH VAJRA MUH

(Snap fingers with left hand.)

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

Consecration of Sense Offerings for the Self-generation

OM HRIH SHTRIH VIKRITA NANA HUM PHAT

(Sprinkle nectar from the inner offering cup.)

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

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

OM ARGHAM AH HUM
OM PADYAM AH HUM
OM GANDHE AH HUM
OM PÜSHPE AH HUM
OM DHUPE AH HUM
OM ALOKE AH HUM
OM NAIVIDHYE AH HUM
OM SHABDA AH HUM

(Do the mudras while reciting the offering mantras, and while saying SHABDA, ring the bell and damaru.)



Meditational Recitation of Vajrasattva

I go for refuge to the Triple Gem.

I shall liberate all sentient beings and place them in the state of Enlightenment.

I shall purely generate Bodhichitta.

(3x)

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

DZA HUM BAM HOH

They combine and become non-dual.

Once again from a **HUM** ཧུམ་ at his heart light rays emanate and invite forth empowering deities.

All Tathagatha Buddhas please confer empowerment on this one.

Having thus been requested, they hold up vases filled with the nectar of wisdom and confer the empowerment, saying

OM SARVA TATHAGATA ABHIKSHEKATA SAMAYA SHRI YE HUM

Thus initiated, Vajrasattva's body becomes filled with the nectar of wisdom and his crown is adorned by Akshobhya.

Bhagavan Vajrasattva, I request you to cleanse and purify myself and all sentient beings of our downfalls and obstacles, as well as of our degenerated and broken words of honor.

Having been thus requested, from the **HUM** ཧུམ་ at his heart light rays emanate, cleansing all sentient beings of their downfalls and obstacles, and making offerings to please the Buddhas and their offspring. All their good qualities collect back together in the form of light which dissolves into the **HUM** ཧུམ་ at his heart, whereby his brilliance, power and strength become the quintessence of the sublime.

**OM VAJRASATTVA SAMAYA MANU PALAYA
VAJRASATTVA TENO PATISHTA DRIDHO ME BHAVA
SUTO KAYO ME BHAVA SUPO KAYO ME BHAVA ANURAKTO ME BHAVA
SARVA SIDDHI ME PRAYACCHA SARVA KARMA SUCHA ME
CHITTAM SHRIYAM KURU HUM HA HA HA HA HO
BHAGAVAN SARVA TATHAGATA VAJRA MA ME MUNCHA
VAJRA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT**

(28x)

Out of ignorance and delusion I have transgressed my words of honor and let them degenerate. Lama, lord master, lord of beings with a nature of great compassion, to you I turn for refuge.

Vajrasattva replies,

Child of the family, you are cleansed and purified of all your downfalls and obstacles, as well as your degenerated and broken words of honor.

Then he dissolves into me and my body, speech and mind become inseparable from the body, speech and mind of Vajrasattva.

Actual Session

Inviting the Field of Merit

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

Seven Limb Practice

I bow to your lotus feet, O my jewel-like Guru Vajradhara,
By whose kindness I instantly attain a state of great bliss.
Supreme form, extremely great fury,
Intrepid one, enjoyer of supreme objects,
Who acts to tame those hard to tame, to Vajrabhairava I bow down.



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

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

OM HRIH SHTRIH HAH	water for drinking
OM HUM HUM PHAT	water for the feet
OM VIKRITA NANA DUSHTAM SATTVA DAMAKA GAH GAH	perfume
OM KUMARA RUPINE JAH JAH HUM PHAT	flowers
OM HRIH HAH HAI PHAT	incense
OM DIPTA LOCHANA VIKRITA NANA MAHA ATTATTA HASANA DINI DIPTAYE SVAHA	light
OM VAJRA NAIVIDHYE AH HUM	divine food
OM VAJRA SHABDA AH HUM	music

The goddesses are re-absorbed.

I confess all my downfalls.

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

Holding the Tantric Vows

All Buddhas and Bodhisattvas, please give me your attention. I who am called
(say own dharma name quietly)

from this time onwards until my Enlightenment, shall develop a pure and peerless bodhicitta just as all the protecting Buddhas of the three times have done to ensure their Enlightenment. I shall uphold all the general and specific tantric vows and commitments of the five Buddha families, without an exception. I shall deliver those not yet delivered, I shall liberate those not yet liberated and I shall give breath to those unable to breathe. I shall place all sentient beings in the state beyond sorrow.

Four Immeasurables

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

(This completes the methods of accumulating physical merit.)

Three Kaya Practice

Meditation of Transforming Ordinary Death into the Dharmakaya

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM
OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM

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

(Pause to meditate on taking death as the path of the Dharmakaya.)

Meditation of the Common Protection Wheel

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

Meditation on the Uncommon Protection Wheel of the Ten Wrathful Deities

In the center of the fence, from a **BHRUM** བྷུལ་ comes a brilliantly blazing yellow command wheel revolving clockwise. Inside the center of the wheel and slightly above and not touching the spokes are triple seats of multi-colored lotus, moon and sun. On top of the central one, from a **HUM** ཧུམ་, I arise as Sumbharaja, with a dark blue colored body and an Akshobhya crowning my head. I have three faces - dark blue, white and red, and six arms. With my first two I embrace a consort who looks similar to myself, with my other two right arms I hold a jewel and a hook, and with my other two left, a lotus and a lasso. I stand in the pose of right leg bent and my left extended.



Rays of light from the **HUM** ཧུམ་ at my heart - with us in union as mother and father - hook the ten Wrathful Ones and draw them into my mouth, where they melt and enter the mother's lotus-womb through the path of my vajra-organ as ten drops. These become ten long-voweled **HUM**'s ཧུམ་, which transform into the ten Wrathful Ones:

(If abbreviated go to page 14.)

Blue Yamantaka with a Vairochana crowning his head, and with three faces - blue, white and red - and six arms the first two embracing a consort similar to himself, the other two right holding a jewel and a vajra-hammer, the other two left, a lotus and a sword - **HUM** ൐ is emanated from the lotus-womb. He takes his place with left leg extended on the seat above the eastern spoke.

White Aparajita with an Akshobhya crowning his head and with three faces - white, dark blue and red - and six arms - the first two embracing a consort similar to himself, the other right holding a jewel and a club with a wrathful vajra-like top, the other two left, a lotus and a sword - **HUM** ൐ is emanated from the lotus womb. He takes his place with left leg extended on the seat above the southern spoke.



Red Hayagriva with an Amitabha crowning his head and with three faces - red, dark blue and white - and six arms - the first two embracing a consort similar to himself, the other two right holding a jewel and a lotus, the other two left, a wheel and a sword - **HUM** ൐ is emanated from the lotus-womb. He takes his place with left leg extended on the seat above the western spoke.

Blue Amrita Kundalini with an Akshobhya crowning his head and with three faces - blue, white and red - and six arms - the first two embracing a consort similar to himself, the other two right holding a jewel and a vajra, the other two left, a lotus and a sword **HUM** ൐ is emanated from the lotus-womb. He takes his place with left leg extended on the seat above the northern spoke.

Dark-blue Takkiraja with an Akshobhya crowning his head and with three faces - dark blue, white and red - and six arms - the first two embracing a consort similar to himself, the other two right holding a jewel and a hook, the other two left, a lotus and a sword **HUM** ൐ is emanated from the lotus-womb. He takes his place with left leg extended on the seat above the Fire-quarter southeastern spoke.

Blue Niladanda with an Akshobhya crowning his head and with three faces - blue, white and red - and six arms the first two embracing a consort similar to himself, the other two right holding a jewel and a club, the other two left, a lotus and a sword - **HUM** ൐ is emanated from the lotus-womb. He takes his place with left leg extended on the seat above the Non-Truth quarter southwestern spoke.

Blue Mahabala with an Akshobhya, crowning his head and with three faces - blue, white and red - and six arms the first two embracing a consort similar to himself, the other two right holding a jewel and a trident, the other two left, a lotus and a sword - **HUM** ൐ is emanated from the lotus-womb. He takes his place with left leg extended on the seat above the Wind-quarter northwestern spoke.

Dark-blue Acala with an Akshobhya crowning his head and with three faces - dark blue, white and red - and six arms - the first two embracing a consort similar to himself, the other two right holding a jewel and a sword, the other two left, a lotus and a vajra - **HUM** ൐ is emanated from the lotus-womb. He takes his place with left leg extended on the seat above the Powerful-quarter northeastern spoke.

Yellowish-green Ushnisha Chakravartin with an Akshobhya crowning his head and with three faces yellowish-green, white and red - and six arms - the first two embracing a consort similar to himself, the other two right holding a jewel and a wheel, the other two left, a lotus and a sword **HUM** ॐ is emanated from the lotus womb. He takes his place with left leg extended on the seat above and slightly before myself, the main figure.

Dark-blue Vajra-patala with an Akshobhya crowning his head and with three faces, dark blue, white and red; and six arms the first two embracing a consort similar to himself, the other two right holding a jewel and a vajra, the other two left, a lotus and a sword **HUM** ॐ is emanated from the lotus-womb. He takes his place with left leg extended on the seat below and slightly behind myself, the main figure.

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

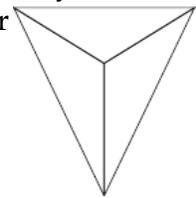


(If abbreviated, resume here):

The wrathful ones are emanated from the lotus of the mother, and they go to their respective seats on the ten spokes, in the manner of destroying.

Meditation of Transforming the Intermediate State into the Sambhogakaya

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



Out of the bottom tip, from a **PAM** ॐ comes a variegated lotus, in the center of which is a **HUM** ॐ which transforms into a crossed-vajra adorned with white spokes in the east, yellow spokes in the south, red spokes in the west, green spokes in the north and the central cubic hub blue. In the middle of the hub, from a **BHRUM** ॐ comes a wheel marked with **BHRUM** ॐ, which transforms into a white Vairochana with three faces - white, dark blue and red and six arms - the first two embracing a consort similar to himself, the other two right holding a vajra placed on a wheel and also a sword, the other two left, a jewel and a lotus.

He transforms into the celestial mansion, which is square and has four doors. It has walls of five gradations in thickness, which from the outside are successively white, yellow, red, green and blue. On top of the walls is an encircling yellow jeweled molding beautified with an assortment of gems. Halfway to the center of the mansion on the floor and ceiling of the main floor are a circular ledge and beam marked with a garland of vajras, between which rest the eight pillars that support the four vajra cross-beams. The steeple on top is beautified with a crowning precious gem and a vajra. Inside the mansion is white in the east, yellow in the south, red in the west and green in the north. The center is blue.

On top of the molding around the top of the walls is a quadruple colonnade, on the outside face of which are the heads of sea-monsters. Between each of their mouths is strung a strand of jewels and hanging from each mouth are three strings of gems with a golden bell at the end of the middle one and a yak-tail fan at the ends of the outer two. In such ways it is beautified. On the outside face of

the quadruple colonnade, above each sea-monster's head is an eave from which hangs a jeweled pendant and on which rests an upright dentel of the parapet in the shape of a half lotus-petal. The parapet is beautified with banners, pennants and so forth.

Around the outside of the walls is a red ledge for the goddesses of desirable objects. On this, encircling the walls of the mansion, are found goddesses holding and presenting objects of offering. At the outside corners of the doorway corridors and on the platform outside and inside the four corners of the mansion are arrayed crescent-moons with a vajra and a jewel on top of each. Before each of the four doorways and beyond the porches is an archway having eleven layers of segments and resting on four pillars. On top of each of these archways is a Dharma-wheel flanked to the left and right by a male and female buck and doe.

Outside the vajra-fence and mountain of fire are the eight charnel grounds such as the "Ferocious One", with eight trees such as a Nagakesara tree. At the base of these are the eight directional protectors, Indra and so forth, and at the crests the eight realm protectors such as the Great Emanation with an Elephant's Face. There are the eight lakes of compassion, in which live the eight nagas, such as Grand Jewel, and above which in the sky are the eight clouds such as the Proclaimer and so forth. There are also the eight wisdom fires, and the eight stupas on the eight mountains. These grounds are made fearsome with skeletons and corpses impaled on sticks, hanging on trees, eating beings, pierced with weapons and so forth, crows, vultures, dogs, jackals, lions, tigers and so on, caterwauling zombies, cannibals, man-eating spirits and the like. There are realized beings, Knowledge-holders and yogis acting in accordance with tantric commitments, focused singlepointedly on the Bhagavan, naked, their hair loose, adorned with the five mudra ornaments, holding changteu hand drums, skullcups and khatvangas and with skulls adorning the crowns of their heads. Their cackling and presence makes the charnel grounds very bizarre.

Inside the celestial mansion surrounded by these charnel grounds, from a **YAM** ཡམ་ comes a black wind mandala with a slight shade of red, on top of which from the first letter of the Sanskrit alphabet **AH** अह, comes a moon mandala. In the center of it, like a bubble out of water, comes a yellow **DHIIH** धिह which transforms into a sword marked in the center of its hub with a **DHIIH** धिह. Light rays emanate from it, inviting forth all the Sugata Buddhas who dissolve into it, whereby it transforms and I arise as the Vajraholder, youthful Manjushri. I have a yellow-colored body with a slightly wrathful expression. In my right hand I brandish a sword and in my left I hold a scriptural text at my heart. Sitting with my legs crossed in the vajra-position, I am adorned with the thirty-two major marks and eighty minor signs of a Buddha.

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



Meditation of Transforming Rebirth into the Nirmanakaya

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

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

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

(Pause here to meditate on taking rebirth as the path of the Nirmanakaya.)



Description of Vajrabhairava

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

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

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

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

As for my right feet, the first treads on a human, the second a buffalo, the third a bull, the fourth a donkey, the fifth a camel, the sixth a dog, the seventh a sheep and the eighth a fox. As for my left feet, the first treads on a vulture, the second an owl, the third a crow, the fourth a parrot, the fifth a hawk, the sixth a kite, the seventh a mynah bird and the eighth a swan. Also trod under my feet with their faces down are Tsangpa, Wangpo, Khyabjug and Dragpo under my right and Zhonu Dongdrug, Logdren, Dawa and Nyima under my left, as I stand in the midst of a furious conflagration.

Blessing of the Sense Organs, Body, Speech and Mind

On each of the two lower eyes of my main face is a white **KSHIM** ॐ in the nature of Kshitigarbha, on each of the ears a black **JRIM** ॐ in the nature of Vajrapani, on each nostril a yellow **KHAM** in the nature of Khagarbha; on the tongue a red **RAM** ॐ in the nature of Avalokitesvara on my forehead a green **KAM** ॐ in the nature of Sarva Nirvarana Viskambhini; and on my navel a white **SAM** ॐ in the nature of Samantabhadra. At the crown of my head is a white **OM** ॐ in the nature of the Vajra body. At my throat is a red **AH** ॐ in the nature of the Vajra speech and at my heart is a blue **HUM** ॐ in the nature of the Vajra mind.

Meditating on the Three Beings

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

(Pause to meditate on oneself as the three kayas.)

Inviting the Wisdom Beings

**OM HRIH HA BHO MAHA KRODHA AGACCHA AGACCHA ASMAD PUJA PRATI
GRIHANTU PRASADA MEDI MANA KURU SVAHA**

From the **HUM** ॐ at my heart light rays emanate and bring forth from their natural abodes to the space before me the supporting mandala of the glorious Solitary Hero Vajrabhairava and its supported deities, similar to what I have visualized.

Presenting Outer Offerings to the Wisdom Beings

OM HRIH SHTRIH VIKRITA NANA HUM PHAT

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

OM HRIH SHTRIH HAH

OM HUM HUM PHAT

OM VIKRITA NANA DUSHTAM SATTVA DAMAKA GAH GAH

OM KUMARA RUPINE JAH JAH HUM PHAT

OM HRIH HAH HAI PHAT

OM DIPTA LOCHANA VIKRITA NANA MAHA ATTATTA HASANA DINI DIPTAYE SVAHA

OM VAJRA NAIVIDHYE AH HUM

OM VAJRA SHABDA AH HUM

Absorbing the Wisdom Beings

OM MUNGARA DZA

OM DANDA HUM

OM PADMA BAM

OM KHANGA HOH

Inviting the Empowering Deities

**OM HRIH HA BHO MAHA KRODHA AGACCHA AGACCHA ASMAD PUJA PRATI
GRIHANTU PRASADA MEDI MANA KURU SVAHA**

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

**OM HRIH SHTRIH HAH
OM HUM HUM PHAT
OM VIKRITA NANA DUSHTAM SATTVA DAMAKA GAH GAH
OM KUMARA RUPINE JAH JAH HUM PHAT
OM HRIH HAH HAI PHAT
OM DIPTA LOCHANA VIKRITA NANA MAHA ATTATTA HASANA DINI DIPTAYE SVAHA
OM VAJRA NAIVIDHYE AH HUM
OM VAJRA SHABDA AH HUM**

Initiating and Sealing by the Empowering Deities

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

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

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

Speaking thusly, they confer the empowerment upon the crown of my head, whereby my entire body becomes filled with the empowering nectar, purifying me of all my stains. The excess nectar that stays on the crown of my head as a protrusion transforms into an Akshobhya who adorns my head at the center of the crown of my main root face. The empowering deities dissolve into me.

Presenting Outer Offerings to Oneself as Yamantaka

**OM YAMANTAKA ARGHAM PRATICCHA HUM SVAHA
OM YAMANTAKA PADYAM PRATICCHA HUM SVAHA
OM YAMANTAKA GANDHE PRATICCHA HUM SVAHA
OM YAMANTAKA PÜSHPE PRATICCHA HUM SVAHA
OM YAMANTAKA DHUPE PRATICCHA HUM SVAHA
OM YAMANTAKA ALOKE PRATICCHA HUM SVAHA
OM YAMANTAKA NAIVIDHYE PRATICCHA HUM SVAHA
OM YAMANTAKA SHABDA PRATICCHA HUM SVAHA**

)

Presenting the Inner Offering to the Lineage Lamas, the Yidams, Protectors and all beings

(Hold inner offering at crown level)

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

OM AH HUM

(Sprinkle inner offering at eyebrow level)

(For detailed visualisation see appendix.

If abbreviated go to page 21.)

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

To the mouth of the Wisdom Dakini - **OM AH HUM**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

To the mouth of the omniscient

First Panchen Lama Losang Choekyi Gyaltsan - **OM AH HUM**

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

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

To the mouth of His Holiness

the Seventh Dalai Lama Losang Kalsang Gyatso - **OM AH HUM**

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

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

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

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

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

To the mouth of the great abbot Khyenrab Tenpa Choephel, the glorious excellent one

OM AH HUM

To the mouth of the kind Guru Vajradhara Pabongkha Rinpoche Dechen Nyingpo, the glorious excellent one - **OM AH HUM**

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

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

To the mouth of Zasep Tulku Rinpoche, Losang Tenzin Gyaltzen - **OM AH HUM**

(If abbreviated resume here)

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

(Hold offering at heart level)

OM YAMANTAKA HUM PHAT OM AH HUM

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

(Hold offering at navel)

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

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

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

(Hold offering at knee level)

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

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

OM HRIH SHTRIH VIKRITA NANA HUM PHAT

OM AH HUM

OM AMRITA SVADANA SVABHAVA ATMAKO HAM

(Offer to self and taste the inner offering)

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

Extensive Praise

HUM! O Manjushri, you appear out of space with a yellow color; O Manjushri, the nature of all phenomena is clear to your mind; O Manjushri, as Lord of Speech, you are refined and exquisite; O Manjushri, with a wishful mind, I bow to you. Although your perfect mind never wavers from the refined state of serenity, yet out of compassion, in order to tame all harmful ones without exception, you display the great fearsome body of Vajrabhairava, blazing like the unbearable fires of the end of time.

Your jaws gape and you have wrinkles of anger. Your eyebrows flicker like lightning. Your eyes glare. Your bared fangs flash. You chortle **HA HA** with the wild voice of a vajra-horse and roar into the space the syllable **PHEM** that draws the dakinis.



Captivated under your great wrathful stance, you crush the lords of the three realms. With your threatening mudras raised to the sky, you constrain the great gods. Your tongue darting, your mighty teeth bared and smeared with blood, you are furiously wrathful. The world with its gods could be offered to your mouth. Adorned with the moist, dripping skin of an elephant and a mala of skulls, you are naked in the stance of a great terrifying lord. You have a fearsome, wrathful buffalo's head; your nine blazing faces could suck up and devour all of existence.

Your fiery mudras bridle the various beings, your stretched and bent legs crush the families of demons. To you, mighty Bhairava, who have such a great terrifying body, I bow forever. As for the circle of your nine blazing heads, your three gaping right faces are dark blue, red and yellow, your three taut left faces are white, gray and black, and your three blazing central faces have wrathful, lustful and peaceful aspects. As for your hand implements blazing with light, your sixteen right mudras brandish weapons to strike and destroy, and your sixteen left mudras are embellished with signs of enjoyment and offering. As for the glorious stance of your threatening feet, your eight bent right legs humble with methods the eight haughty gods, and your eight extended left legs enjoy power over the eight arrogant goddesses. In order to tame those having great longing desire, your phallus is forever full and erect.

Your ferocious manner is to harness those with anger. I prostrate to you whose body tames. From your presence in the mandala of the great charnel grounds, you subdue with your methods the demons and the lords of death. You draw under your power all ogresses and dakinis. I prostrate to you who dominate and control. From the mandala of your wisdom mind, the empty manner of existence appears in your manifest forms, yet you never stir from this Sphere of Purity. I prostrate to you who see the equality of everything in emptiness.

Brief Praise

As the wisdom body of non-dual emptiness and bliss, you are extraordinary and all-pervasive.
As the compassion extending equally to all, you are the Father of all the Victorious Buddhas.
As the empty sphere of all things, you are likewise the Mother of all the Buddhas.
As a wisdom being, you act as all the Buddhas' offspring.

I prostrate to you, Glorious Manjushri, in whom everything is complete.
Although in the Dharmakaya there is neither love nor hate,
yet in order to tame all harmful ones of the three worlds, without exception,
you display the body of the King of Fury as a compassionate means.
I prostrate to you, terrifying Bhairava Yamantaka.

(At this point, generate divine pride and clarity with single pointed meditation.)

Recollect the Pure Characteristics of the Mandala

Your nine faces like this are for the nine scriptural categories. Your two horns are for the two levels of truth. Your thirty-four arms plus your body, speech and mind, these thirty-seven are for the thirty-seven limbs of Enlightenment and your sixteen legs are for the sixteen types of emptiness. Your phallus standing erect is for ever-expanding great bliss. The person and so forth are for the eight powerful attainments, and the vulture and so on are for the eight powers. Your nakedness is for not being obscured by obstacles and your hair bristling upward shows your achievement of the elevated state of Nirvana. The meaning of these in short is as follows.

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

Consecrating the Mala

OM HRIH SHTRIH VIKRITA NANA HUM PHAT

(Do not sprinkle the inner offering. Visualize that all hindrances of the mala are expelled.)

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

Everything becomes empty. From within the state of emptiness each bead of my mala arises as a syllable **HUM** ཧུམ་ on top of a lotus and sun-disc seat. These transform into glorious Vajrabhairavas with one face and two arms holding curved knife and skull-cup, and standing with left leg extended. Each of them is marked with an **OM** ཨྎ at the crown of his head, an **AH** ཨཱ at his throat and a **HUM** ཧུམ་ at his heart. From these **HUMs** ཧུམ་ at their hearts, light rays emanate, bringing forth wisdom beings similar to those I have visualized, as well as empowering deities.



DZA HUM BAM HOH

Presenting Outer Offerings to Oneself as Yamantaka

**OM YAMANTAKA ARGHAM PADYAM GANDHE PÜSHPE
DHUPE ALOKE NAIVIDHYE SHABDA PRATICCHA HUM SVAHA**

Presenting Inner Offering to Oneself as Yamantaka

OM YAMANTAKA HUM PHAT OM AH HUM

(Make the inner offering.)

Praise to Oneself as Yamantaka

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

Conclusion of the Session

**Consecration of the Torma Offerings to Yamantaka and the Direction Protectors, who are
Respectively the Transcendental and Worldly Deities, as well as to Karmayama**

OM HRIH SHTRIH VIKRITA NANA HUM PHAT

(Sprinkle nectar from the inner offering cup.)

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

Everything becomes empty.

Within a state of emptiness, from a **YAM** ཡམ་ comes a blue bow-shaped wind mandala marked with banners, on top of which from a **RAM** རམ་ comes a red triangular fire mandala. On top of that, from **AH**'s ཨ་ comes a grate of three human heads, on top of which from an **AH** ཨ་ comes a white skull-cup. Inside it, in the east from a **BHRUM** བརྟུམ་ comes the flesh of a bull marked with **GO** ཀོ།. In the south from an **AM** ཨམ་ comes the flesh of a dog marked with a **KU** ཀུ།. In the west from a **JRIM** ཇའིམ་ comes the flesh of an elephant marked with a **DA** དཱ།. In the north from a **KHAM** ཀམ་ comes the flesh of a horse marked with a **HA** ཧཱ།, and in the center, from a **HUM** ཧུམ་ comes the flesh of a human marked with a **NA** ཏཱ།.

In the southeast from a **LAM** ལམ་, comes feces marked with a **BI** བེ།. In the southwest from a **MAM** མམ་, comes blood marked with a **RA** ར།. In the northwest from a **PAM** པམ་, comes white bodhicitta marked with a **SHU** ཤུ།. In the northeast from a **TAM** ཏམ་, comes marrow marked with a **MA** མ།. And in the center from a **BAM** བམ་ comes urine marked with a **MU** མུ།.

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

OM AH HUM

(3x)

Visualization of the Guests for the Torma

Instantly there appears before me the complete supporting mandala of the glorious Solitary Hero Vajrabhairava and its supported deities.

From the **HUM** ॐ at my heart, light rays emanate, bringing forth the mandala of the wisdom beings of glorious Solitary Hero Vajrabhairava, together with the directional protectors.

DZA HUM BAM HOH

The wisdom beings become non-dual with the commitment beings.

From a **HUM** ॐ on the tongue of each of these guests comes a white single-spoked vajra through which each partakes of the offering, drawing up the essence of the torma through a straw of light.

Presenting Offerings and Praise to Front Generated Yamantaka

Torma Offering

**OM HRIH SHTRIH VIKRITA NANA HUM PHAT
VAJRA BHAIKAVA ATIPADHI IMAM BALIMTA
KHA KHA KHAHI KHAHI HUM PHAT SVAHA**

(7x or 3x)

Outer Offerings

**OM HRIH SHTRIH HAH
OM HUM HUM PHAT
OM VIKRITA NANA DUSHTAM SATTVA DAMAKA GAH GAH
OM KUMARA RUPINE JAH JAH HUM PHAT
OM HRIH HAH HAI PHAT
OM DIPTA LOCHANA VIKRITA NANA MAHA ATTATTA HASANA DINI DIPTAYE SVAHA
OM VAJRA NAIVIDHYE AH HUM
OM VAJRA SHABDA AH HUM**

Inner Offering

OM YAMANTAKA HUM PHAT OM AH HUM

Praise

(Ring the bell and damaru)

As the wisdom body of non-dual emptiness and bliss, you are extraordinary and all-pervasive.

As the compassion extending equally to all, you are the Father of all the Victorious Buddhas.

As the empty sphere of all things, you are likewise the Mother of all the Buddhas.

As a wisdom being, you act as all the Buddhas' offspring.

I prostrate to you, Glorious Manjushri, in whom everything is complete.

Although in the Dharmakaya there is neither love nor hate,
yet in order to tame all harmful ones of the three worlds, without exception,
you display the body of the King of Fury as a compassionate means.

I prostrate to you, terrifying Bhairava Yamantaka.

Offerings and Praise to the Front Generated Direction Protectors

Torma Offering to Front Generated Yamantaka

**OM YAMARAJA SADOMEYA YAMEDORU NAYODAYA YADAYONI RAYAKSHAYA
YAKSHAYACCHA NIRAMAYA HUM HUM PHAT PHAT SVAHA**

(1x)

Torma Offering to the Front Generated Directional Protectors

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

(3x)

Outer Offerings

OM DASHADIKA LOKAPALA SAPARIWARA ARGHAM PRATICCHA HUM SVAHA
OM DASHADIKA LOKAPALA SAPARIWARA PADYAM PRATICCHA HUM SVAHA
OM DASHADIKA LOKAPALA SAPARIWARA GANDHE PRATICCHA HUM SVAHA
OM DASHADIKA LOKAPALA SAPARIWARA PÜSHPE PRATICCHA HUM SVAHA
OM DASHADIKA LOKAPALA SAPARIWARA DHUPE PRATICCHA HUM SVAHA
OM DASHADIKA LOKAPALA SAPARIWARA ALOKE PRATICCHA HUM SVAHA
OM DASHADIKA LOKAPALA SAPARIWARA NAIVIDHYE PRATICCHA HUM SVAHA
OM DASHADIKA LOKAPALA SAPARIWARA SHABDA PRATICCHA HUM SVAHA

Inner offering

OM DASHADIKA LOKAPALA SAPARIWARA OM AH HUM

Praise

Karmayama, ogresses, dakinis, harmful spirits and zombies,
All of whom are sworn as outer and inner protectors,
Who in the presence of the Subduer and Dharma-Lord Manjushri,
Pledged to tame the demons and protect the teachings
With a wishful mind I bow and turn to you.
Directional protectors, with your entourage,
Please bring to completion my virtuous deeds and
Act with virtuous conduct to pacify all interferences to my practice of the sacred Dharma.

Generation of Karmayama

Before me, on top of a lotus, sun and buffalo comes a YA ॐ which transforms into a skull-club marked with a YA ॐ. Light rays emanate from it, annihilating all enemies, interferers and harmful ones, then collects back and dissolves into the skull-club, which transforms into black Karmayama with one head, two arms and a buffalo's face with three round, bloodshot eyes. In his right hand he holds a skull-club and in his left a lasso. His orange hair bristles upward and his red phallus stands erect.

To his left, from a CHAM ॐ and then a trident comes black Chamundi, with one face and two arms holding a trident in her right and a skull-cup in her left.

They are surrounded by an entourage of male and female messengers of Yama, the lord of death, such as Yapati and so on. Each of the main figures and their entourage is marked on the crown of their head with a white OM ॐ, at their throat with a red AH ॐ and at their heart with a blue HUM ॐ.

Inviting the Wisdom Beings

From the HUM ॐ at my own heart, light rays emanate, bringing forth from seven levels beneath the earth in the south Karmayama, father and mother, together with their entourage.

OM KALARUPA SAPARIWARA EH YE HI

DZA HUM BAM HOH

They become nondual with the ones I have visualized.

Initiating and Sealing Karmayama

Once again from the HUM ॐ at my heart, light rays are emitted, bringing forth the Yamantakas of the five Buddha families.

I request you please to confer the empowerment upon Karmayama.

Having thus been requested, they hold up vases filled with wisdom nectar above the crown of his head.

OM VAJRI BHAVA ABHIKSHEKA HUM

They confer the empowerment upon the crown of Karmayama's head, purifying his stains. From the excess nectar that overflows, a black five-spoked vajra comes to adorn his head.

Binding Karmayama to Samaya

OM KALARUPA SAPARIWARA SAMAYA STVAM.



Offering Torma to Karmayama, Chamundi and Entourage

From the HUM ॐ on the tongues of Dharmaraja, father and mother, and each of their entourage, there comes a white single-spoked vajra through which each partakes of the offering, drawing up the essence of the torma through a straw of light.

OM KALARUPA SARVA VIGHNAN SHATRUM MARAYA IDAM BALIMTA
KHA KHA KHAHI KHAHI HUM PHAT (3x)

OM CHAMUNDI SARVA VIGHNAN SHATRUM MARAYA IDAM BALIMTA
KHA KHA KHAHI KHAHI HUM PHAT (3x)

OM host of male and female messengers of Yama such as Yapati and so forth, together
with your entourage SARVA VIGHNAN SHATRUM MARAYA IDAM BALIMTA
KHA KHA KHAHI KHAHI HUM PHAT (3x)

Outer Offerings

OM KALARUPA SAPARIWARA PÜSHPE DHUPE ALOKE GANDHE
NAIVIDHYE SHABDA PRATICCHA HUM SVAHA

(Zasep Rinpoche's advice is not to make any water offerings here.)

Inner Offering to Karmayama, Chamundi and Entourage

OM KALARUPA HUM PHAT OM AH HUM (Sprinkle the inner offering)

OM CHAMUNDI HUM PHAT OM AH HUM (Sprinkle the inner offering)

OM Host of male and female messengers of Yama such as Yapati and
so forth, together with your entourage OM AH HUM (Sprinkle the inner offering)

Requesting Karmayama to Perform Activities

HUM

Yama, black lord of death, seven levels beneath the earth in the south, you have come here transforming from a club marked with a skull that came from a YA ॐ.

You have the face of a buffalo, furious from your depths, with your ravenous jaws stretched open, and fangs gnashing.

Your wrathful eyes are bloodshot from their base, your orange hair and moustache bristle upward. With the lasso in your left hand, you bind enemies and interferers; and with the club in your right, you pound them to dust.

Dharmaraja, hosts of Yamas, Chamundi the great ogress holding a trident and skull-cup of blood, as well as your servants, the time has come:

Accept this ocean-like torma made of human flesh, blood and grease.

Out of compassion and your commitments prescribed by the Victorious Buddhas, free me quickly from enemies and interferers.

With all hateful enemies, harmful interferers, demons and interruption-makers;

Seize them, bind them, tie them up.

Summon them, drag them and make them your slaves.

Slay them, expel them, render them dumb.

Dismember them, trample them, make them bewildered.

Subdue them, destroy them, demolish them fully

So that not even an atom of them might remain.

OM KALARUPA HUM PHAT (Clap hands)

BHYOH CHAMUNDI HUM PHAT (Clap hands)

Thanksgiving Offering and Praise

OM HRIH SHTRIH VIKRITA NANA HUM PHAT

(Sprinkle nectar from the inner offering cup.)

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

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

OM ARGHAM AH HUM

(Take hold of the vajra and bell in order to recollect bliss and emptiness.)

OM PADYAM AH HUM

OM GANDHE AH HUM

OM PÜSHPE AH HUM

OM DHUPE AH HUM

OM ALOKE AH HUM

OM NAIVIDHYE AH HUM

(Do the mudras while reciting the offering mantras, and while saying SHABDA, ring the bell and damaru.)

OM SHABDA AH HUM

OM YAMANTAKA ARGHAM PADYAM GANDHE PÜSHPE DHUPE ALOKE

NAIVIDHYE SHABDA PRATICCHA HUM SVAHA

OM YAMANTAKA HUM PHAT OM AH HUM

(Make the inner offering)

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

(Ring the bell and damaru.)

Extensive Prayer

(If abbreviated go to Short Prayer page 30)

By the force of such things as my mantra recitation and single-minded concentration like this on the circle of the wrathful Lord Yamantaka's mandala - which is the play of emptiness and bliss appearing clearly like a rainbow on the face of a stainless mirror - a Ganges-like river of virtue has been gathered.

By this, combined with a host of streams of all beings' good deeds, and by my having trained in the common paths to liberation as well as in the conduct of the Bodhisattva vows, may my mind become filled with a treasury of nectar of having traveled the common paths to their end.

By the divine waters of the vase empowerment, may all ordinary appearance and attitude be purified. And by the higher, supreme empowerments, may the speech of the Conquerors, the sphere of the clear light, and the state of union be actualized.

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

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

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

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

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

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

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

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

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

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

The supreme method for this is the glorious illusory body which is attained from dissolving the energy winds into the central energy-channel induced by the three aspects of emptiness. May faultless signs of this appear, such as the mirage and so forth.

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

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

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

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

Short Prayer

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

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

Requesting Forbearance

OM YAMANTAKA SAMAYA MANU PALAYA
YAMANTAKA TENO PATISHTA DRIDHO ME BHAVA
SUTO KAYO ME BHAVA SUPO KAYO ME BHAVA ANURAKTO ME
BHAVA SARVA SIDDHI ME PRAYACCHA SARVA KARMA SUCHA ME
CHITTAM SHRIYAM KURU HUM HA HA HA HA HO
BHAGAVAN YAMANTAKA MA ME MUNCHA
YAMANTAKA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT

(3x Ringing bell)

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

Requesting the Guests for the Torma Offering to Depart

OM AH VAJRA MUH

(Snap fingers with left hand.)

The wisdom beings, who are the transcendental guests, depart. The commitment beings-dissolve into myself and all the other guests return to their own abodes.

Dissolution

The charnel grounds along with the protection wheels dissolve into the celestial mansion.¹ The celestial mansion dissolves into myself. As the commitment being, I Yamantaka dissolve into the Manjusri. The wisdom being dissolves into the concentration being, the letter **HUM** ཨུམ. The **U** of the **HUM** ཨུམ dissolves into the **HA** ཧཱུཿ; the **HA** ཧཱུཿ dissolves into its head; this into the crescent moon; this into the drop; and this dissolves into the nanda. This too dissolves into inconceivable clear light emptiness.

(Meditate)

Instant Self-Generation as Yamantaka for Daily Activities

From within the state of emptiness, I instantly arise in the aspect of glorious Vajrabhairava with one face and two arms, marked at the crown of my head with an **OM** ཨྨ, at my throat with an **AH** ཨཱ and at my heart with a **HUM** ཨུམ.

¹ During a retreat the protection wheels are not dissolved until the completion of the retreat.

Extensive Verses of Auspiciousness

(If abbreviated go to page 32
Ring bell at the end of each verse)

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

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

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

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

By the auspiciousness of whatever mass of goodness exists in the Father and Mother, all-pervading lords of the mandala who, with bodies terrifying infinite fearsome ones, remain absorbed in single-minded concentration on the simultaneously-born great bliss of the supreme mahamudra, may everything be auspicious for not even the word "interferers" to exist for you, and for you to master the single-minded concentration called *Treasury of Space*, which is the Dharma treasure of uncontaminated bliss.

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

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

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

Brief Verse of Auspiciousness

(Ring bell at the end of each line)

May there be the auspiciousness of the root and lineage Gurus.

May there be the auspiciousness of the yidams and hosts of deities.

May there be the auspiciousness of the mothers and dakinis,

May there be the auspiciousness of the Dharma Protectors and guardians of the teachings.

(Bell, damaru, dhunchen, gyaling, cymbals, conch and so forth.)



Translator's Colophon

Originally translated by Sharpa Tulku with Richard Guard, 1990. ISBN 81-85102-75-9

Gaden For The West Colophon

Under the kind supervision of the Venerable 13th Zasep Tulku Rinpoche, this Gaden for the West version has been lightly edited by Chuck Damov and formatted by Peter Lewis.

Updated versions will be available on the Web.

We dedicate any and all merit of this effort to the study and pure practice of the precious Vajrayana teachings.

Appendix

Details of Inner Offering to the Lamas of the Lineage page

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

Mantra Recitation

As stated in the *Tantra Requested by Subahu* recite the mantras, devoid of the eight faults of mantra recitation:

1. Reciting too quickly,
2. Reciting too slowly
3. Over-enunciating each syllable
4. Reciting too loudly so that others hear
5. Reciting too softly so that even oneself does not hear
6. Interrupting the mantra with conversation
7. Being distracted
8. Reciting the short syllables as long and the long as short;

One should avoid the above.

During the mantra recitation, initially one should do **AH RA PA TZA** a few hundred times. The visualization of this is as follows. The concentration being letter **HUM** at the heart of oneself visualized as a deity becomes a yellow letter **DHIH**.

Outside of that is a six-spoked yellow sword. On each of the spokes respectively are the six letters **OM AH RA PA TZA NA**. In the six intermediate directions visualize six letter **DHIH**s. While reciting **AH RA PA TZA**, an infinite amount of yellow light, in nature the wisdom of Lord Manjushri and in aspect forms of Manjushri, seed syllables, implements sword and text and mantras, is emanated from the sword and the syllables and fills the inside of one's body.

Then think that all the faults of sentient beings, and particularly all faults of ignorance are eliminated like the sun shining into a dark corner.

Think that one achieves a special light of wisdom like that of Manjushri. This light is emanated outward, purifying the vessel and essence and placing sentient beings in the state of Manjushri. Then all the Buddhas and their offspring are pleased with offerings, and all their wisdoms are invited in the aspect of an infinite number of forms of lord Manjushri.

These dissolve into the letter **DHIIH** at my heart. Think that one achieves the special wisdoms of hearing, contemplation, meditation, rhetoric, debate and composition.



Then visualize a brilliant orange **DHIIH** on the base of the tongue with its head facing one's throat. In one breath, recite **DHIIH** one hundred times. Much light is emanated from this letter **DHIIH**, filling one's own body entirely, and think that one has achieved a special power of memory not to forget the words and meanings of the teachings.

(According to the oral traditions, the easy way of saying one hundred of these in one breath is to set aside twenty-five beads of the mala, and say DHIIH four times quickly for each bead. Swallow the saliva quietly, and visualize that the DHIIH at the base of the tongue descends and dissolves into the seed syllable DHIIH at the heart, whereby this DHIIH becomes energized and extremely brilliant.)

Then, on the occasion of reciting the root mantra, the sword and wheel together with the **DHIIH** dissolve into the letter **DHIIH** in the center. **DHIIH** becomes a blue letter **HUM**. Around this is **YAMANTAKA**, around this is **HRIH SHTRIH**, and around this is the mantra garland of **OM YAMARAJA**. The color of the letters is blue and they stand upright, appearing like scintillating orange flames. Think that this has the power to eliminate the entire three thousand worlds.

When reciting each mantra, think that an infinite number of forms and infinite light come from the central seed syllable and the mantra garland, filling the entire inside of one's body, eliminating the downfalls and obstacles accumulated from beginningless lives, as well as pacifying all sickness and harmful spirits.

Life, merit, and the qualities of knowledge of scripture and insight are developed. The light emanated from the right nostril of the root face eliminates all the impurities of the vessel and essence and places all sentient beings in the state of Vajrabhairava. All the Victorious Ones and their offspring are pleased with an inconceivable variety of offerings. The blessings of their body, speech and mind and all the attainments are invited in the form of Vajrabhairava, etc. They enter through the left nostril of the root face and dissolve into the seed syllable at the heart. Then think that because of this one has received the blessings of the Victorious Ones together with their offspring, and all attainments.