

NGULCHU DHARMABHADRA

& *the Vth Ling Rinpoche*, LOSANG LUNGTOG TENZIN TRINLEY

The Roar of Thunder

YAMANTAKA
PRACTICE & COMMENTARY

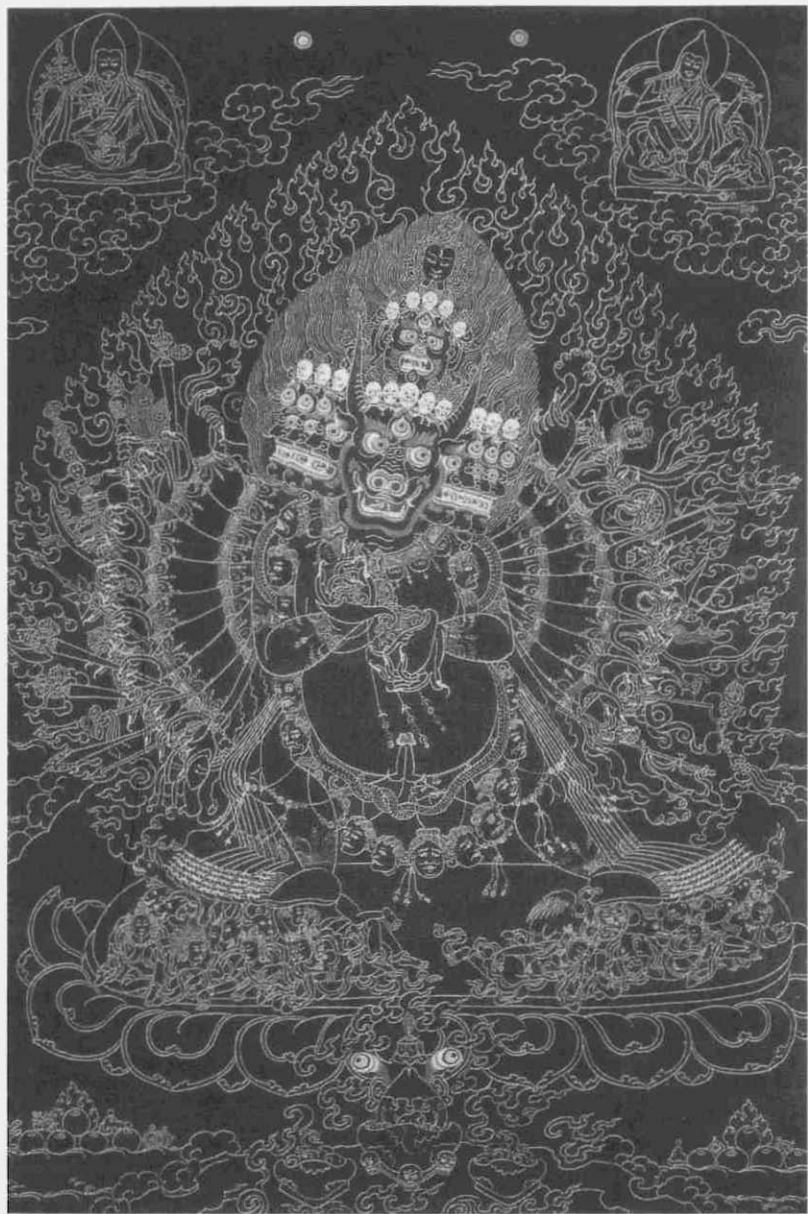


translated by DAVID GONSALEZ

THE ROAR OF THUNDER

*The material in this book is restricted.
This book may be read only by those who have received
a highest yoga tantra empowerment.*

*If, on the other hand, you intend to practice Yamantaka,
it would be best if you have received the empowerment of
Yamantaka together with the commentary and oral transmission.
At the very least you must have received the empowerment.*



THE ROAR OF THUNDER

Yamantaka Practice and Commentary

Ngulchu Dharmabhadra and
the Fifth Ling Rinpoche,
Losang Lungtog Tenzin Trinley

Translated by David Gonzalez

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Translator's Introduction

YAMANTAKA IS ONE of the most widely practiced deities within the Gelug tradition. It was Tsongkhapa's foremost personal deity from whom he received direct visions that were a constant source of empowerment, inspiration, instruction, and even personal advice. He received his first Yamantaka empowerment at age seven from the Kadampa master, Dondrup Rinchen. It is well known that Lama Tsongkhapa had been in direct communication with Manjushri and Yamantaka since the time of his retreat with Lama Umapa at Gadong, located about three miles from Lhasa, when Lama Tsongkhapa was around the age of thirty-five. It was from the time of this retreat onward that Manjushri acted as his direct guru, giving Lama Tsongkhapa many profound instructions. Because of this, the Gelug tradition contains many unique and unexcelled oral instructions on the practice of Yamantaka. These lineages fall into two main streams consisting of the Ensa tradition, stemming from Gyalwa Ensapa Losang Dondrup, and the Segyu lineage, stemming from Je Sherab Sengye. The quintessential instructions of both of these lineages are contained in the two commentaries presented in this volume. I have also provided in the appendix a translation of Je Sherab Gyatso's introduction to his own commentary on the Thirteen-Deity practice, which provides rich detail concerning the origins and lineages of this practice.

For the practice of Yamantaka, there are three main aspects: Black, Red, and Bhairava. While all three are still practiced to this day, it is the last, that of Vajrabhairava, that is the subject matter of this book. Vajrabhairava contains practices of both Thirteen Deity and Solitary Hero, and while they are very similar, there are also some notable

differences between them. Most of these differences stem from the additional twelve deities in the Thirteen-Deity mandala, whereas there is only one in the Solitary Hero mandala. Also, Vajrabhairava in the Solitary Hero practice is without a consort, while Vajrabhairava in the Thirteen-Deity practice embraces his consort, Vajra Vetali. Despite these differences, the two are very similar. In most instances, when a lama gives a commentary to the Solitary Hero practice, he uses a commentary to the Thirteen-Deity practice as the root text upon which he bases his commentary. Therefore, if you are practicing Solitary Hero, you will easily be able to apply the commentary to the Thirteen-Deity practice to your practice by merely following along with your sadhana; in fact, an understanding of the Thirteen-Deity practice will deepen your understanding of the Solitary Hero practice.

With regard to the commentaries included in part 1, the first commentary is by the great scholar, siddha, and lineage holder of the Gelug Mahamudra lineage, Ngulchu Dharmabhadra. His commentary addresses the Thirteen-Deity practice and contains a wellspring of oral instructions that provide rich and highly accessible details concerning the practice of Yamantaka that are equally applicable to the Solitary Hero practice. Furthermore, the completion stages of Thirteen Deity and Solitary Hero are identical, and Ngulchu Dharmabhadra gives an amazingly eloquent, profound, and highly accessible presentation. I have also included a brief biography of Ngulchu Dharmabhadra in this publication.

As for the second commentary, it is a commentary to the Solitary Hero practice and was composed by the Fifth Ling Rinpoche, Losang Lungtog Tenzin Trinley. He was the predecessor to Ling Rinpoche Thubten Lungtog Namgyal Trinley, who was the senior tutor and root guru to His Holiness the Fourteenth Dalai Lama, Tenzin Gyatso. This commentary contains many extraordinary instructions that have not been written down in other texts but have been preserved through the oral lineage. It was composed while Ling Rinpoche was engaged in a three-year retreat of Yamantaka when he was twenty-five years old. This text is part of a highly secretive volume containing many texts on Solitary Hero Yamantaka entitled the *Eighteen Steps of Solitary Hero*,¹ which

1. 'Jigs byed dpa' bo gcig pa them skas lco brgyad.

was compiled by the Fifth Ling Rinpoche himself for those engaging in a three-year retreat of Solitary Hero Yamantaka. After his retreat, he became a tutor to His Holiness Thubten Gyatso, the Thirteenth Dalai Lama, in 1895. The Fifth Ling Rinpoche, Losang Lungtog Tenzin Trinley (1856-1902) was forty-seven when he passed into the sphere of peace. As His Holiness the Fourteenth Dalai Lama states in his biography of the Sixth Ling Rinpoche, "Venerable Losang Lungtog Tenzin Trinley passed away after reaching forty-seven years of age on the eighth day of the eighth month of the Water Tiger year. On the one hand, although it may seem that he did not live a full life, in fact his predecessor once again incarnated in the form of a supreme manifestation as a guardian protector for the sake of the Dharma and us sentient beings. . . . Having become the chief upholder of the scriptural teachings and insight, [his rebirth] turned out to be timed auspiciously for him to support the life and teachings of the Buddha in general, and specifically the teachings of the second Buddha, Losang [Drakpa]." Thus, the timing of the Fifth Ling Rinpoche's passing worked out very well. His successor became the senior tutor to His Holiness and was one of the greatest living scholars and yogis of his day.

To facilitate greater understanding of the commentaries, I have included within this volume translations of two sadhanas of Solitary Hero Yamantaka. This will serve several purposes. First, readers will be able to refer to the sadhana as a reference point and "marking post" for the progression of the commentary. Often these commentaries only briefly mention the relevant section of the sadhana, from which readers are expected to identify the appropriate passage; therefore providing the sadhanas will help readers to better understand the commentary. Second, for those who are interested in practicing just Solitary Hero, the sadhanas can be used to identify the sections from the Thirteen-Deity commentary that are applicable to the practice of Solitary Hero, thus, for all intents and purposes, transforming the commentary on the Thirteen-Deity practice into a commentary on Solitary Hero. Finally, readers will have a copy of the sadhanas to use for their own personal

2. This quote is from an unpublished manuscript of His Holiness the Fourteenth Dalai Lama's biography of the Sixth Ling Rinpoche, Thubten Lungtog Namgyal Trinley, entitled *The Jewel Garland*, translated by Sharpa Tulku.

practice. In this way, the sadhana can be used as the “root text” for their study and practice of these amazing commentaries.

The sadhanas were composed by Pabongkha Dechen Nyingpo and have become the standard for the practice of Yamantaka within the Gelug tradition. They are based almost entirely upon the sadhana composed by the Seventh Dalai Lama entitled *A Drumbeat Resounding with Complete Victory over All Demons*, which in turn is based on the sadhana composed by Tsongkhapa, entitled *Complete Victory over All Demons*.

The historical accounts presented in the appendix are from Je Sherab Gyatso’s commentary to the Thirteen-Deity practice entitled *Notes on the Profound Commentary on the First Stage of Manjushri, the Lord of the Enemy of Time with a Buffalo Face and a Mandala of Thirteen Deities*. Je Sherab Gyatso (1803–1875) was one of the foremost scholars and practitioners of his day. He was a geshe from Tashi Kyil Monastery, located in the eastern Tibetan province of Amdo, and his collected works contain seven volumes of very important and influential commentaries, ranging from the practices of Heruka, Guhyasamaja, and Yamantaka, to a brilliant commentary on Chandrakirti’s *Entering the Middle Way*. He comes from a long lineage of great scholars and siddhas of Tashi Kyil Monastery, which include Jamyang Shepa—its founder—Changkya Rolpai Dorje, Konchog Jigmé Wangpo, Tuken Chökyi Nyima, and many more.

Prerequisites

The material presented in this book belongs to the class of tantra known as highest yoga tantra, therefore there are various prerequisites required when approaching this material. Traditionally, you must have received the empowerment of Yamantaka to merely read the commentary. However, His Holiness the Dalai Lama has repeatedly stated that in this day and age, with so many corrupt teachings on tantra now available in the West, it is better to have authentic tantric commentaries available. With that in mind, if you merely intend to read this material, having received an empowerment of any highest yoga tantra deity will suffice. If, on the other hand, you intend to practice Yamantaka, it would be best if you have received the empowerment of Yamantaka together with the commentary and oral transmission. At the very least you must have

received the empowerment. In either case, please read this material with the sense of reverence with which it has been preserved for over a millennium and, above all, with the altruistic motivation to achieve enlightenment for the welfare of all living beings.

Note on the Transliteration and Phonetic Rendering of Sanskrit Mantras

THERE IS A GROWING and legitimate movement among Tibetan translators to present the Sanskrit in mantras in a way that transliterates the original Sanskrit characters into English characters. A transliteration of a word converts words written in the alphabet of one writing system to that of another, for example, a word written in Devanagari script to one using the Roman alphabet. In the case of Sanskrit transliteration, this requires adding diacritics to some of the characters in the Roman alphabet so as to be able to distinguish all the vowels and consonants of Sanskrit. Thus, from the transliteration into English of a Sanskrit word, someone familiar with Devanagari should be able to reconstruct the spelling of the Sanskrit word in Devanagari.

The goal of transliteration per se is to translate the written alphabetic characters of one language into those of another, not to render the *sounds* of the language. Sometimes a transliteration system aims also to achieve a partial phonetic rendering of the words. By choosing characters whose pronunciation in the target language is similar to that of the characters in the source language, one can get transliterations that also approximate the way the word should be pronounced, for example, the transliteration of Russian into Roman characters. In the case of Sanskrit transliterations using diacritics, the transliterations guide correct pronunciation only if one knows how the various vowels and consonants in the transliteration should be pronounced. For example, one needs to know that “c” in “bodhicitta” is pronounced as “ch.” Thus a more phonetic transliteration would be “bodhichitta.” Not all transliterations have phonetic rendering as a goal. For example, the Wylie

different pronunciations even by those within established practice traditions. Since this volume is designed to be useful to those who wish to practice the Yamantaka sadhanas, I have spelled the mantras phonetically in the commentary and sadhanas in such a way that they accord with the way my lama pronounces them, even if this might be considered inaccurate by a Sanskrit scholar. I have also relied on some of the spelling conventions that have been used by other translators of Tibetan Buddhist sadhanas. Thus, many consonants are followed by an H to indicate a more breathy sound as in PHAT, DHUPE, BHAGAVAN, although SH is pronounced as it is in English word “ship”! An E, especially when it is the final letter of a word, is pronounced more like AY, so DHUPE is pronounced as DHUPAY, ME as MAY, and so forth. Sometimes there are striking differences between the way a mantra is pronounced by Tibetans and the way the Sanskrit would be pronounced by a Sanskrit scholar. For example, in the Vajrasattva mantra, the more accurate transliteration of two of the phrases would be SUTOSHYO ME BHAVA, SUPOSHYO ME BHAVA, yet many Tibetans pronounce this as SUTO KAYO ME BHAWA, SUPO KAYO ME BHAWA, which is the way I have spelled them in the text. Since there are so many factors that affect the way these mantras are recited by Tibetan teachers (lineage traditions, regional dialects, etc.), it is important for practitioners to learn to pronounce them in accordance with the wishes of their lama or a qualified teacher in the tradition.

To help those who may be used to spellings that differ from the ones I have adopted, I have included an appendix in which most of the mantras are rendered in two forms: (1) phonetically, as they are in the text, and (2) as found in some of the Yamantaka sadhanas widely available in the West. The latter form is sometimes closer to an accurate transliteration of the Sanskrit (but without the diacritics that are needed for an exact transliteration).

With regard to the Tibetan terms, I have used phonetic renderings, with the transliteration of important terms, titles, and persons presented in footnotes using the Wylie system. I have also kept the footnotes at an absolute minimum, using them only when I felt the text would be difficult to understand without them. Since this text is an oral commentary intended for practitioners, it is not academic in style and

does not rely heavily upon citing quotations and so forth; therefore the minimalist approach to the footnotes is in keeping with the style of the commentary itself.

Acknowledgments

FIRST AND FOREMOST I must thank my kind guru, the Abbot of Ganden Kachoe Monastery, Gen Lobsang Choephel, from whom I received this empowerment on numerous occasions. I also had the great good fortune to receive the empowerment of Solitary Hero Yamantaka from him, privately, after which I began the retreat while we were living together. Each day throughout the retreat, he would give a piece of the commentary, so that when I had finished, I had received the empowerment, the oral transmission of the sadhana, and the commentary. We subsequently performed both the pacifying and increasing burnt offerings together. Later he gave the transmission of Tri Gyaltzen Sangye's commentary on the generation and completion of Solitary Hero entitled the *Profound Path of the Great Secret / Clouds of Offering to Please Manjushri*. Later, he also gave me the oral transmission and commentary to Yangchen Drupai Dorje's collected works, which contains several texts on Yamantaka. I was also able to receive the Solitary Hero empowerment from Lati Rinpoche and Kirti Tsenshab Rinpoche and the Thirteen-Deity empowerment from Denma Locho Rinpoche.

I would also like to Sharpa Tulku, who made himself available on several occasions to go over my queries, and as always he was brilliant, kind, humble, and extremely helpful. He is a skilled translator in his own right, and his command of both Tibetan and English, conjoined with his vast knowledge and experience, made his contributions invaluable. I also met with Lobsang Thonden on a few occasions to address some of the difficult passages, and I am grateful for his kindness and great skill in the Tibetan language. I am also grateful to Keith Milton who made himself available on countless occasions, helping me to navigate some of

the more intricate details and doing an enormous amount of research. His contribution would be difficult to measure. Special thanks to Andy Weber for the line drawings in the text, the line drawing of Yamantaka with one face and two arms in the color insert, and two paintings in the color insert: the two-dimensional depiction of the Yamantaka mandala and the visualization of Yamantaka as three nested beings; and Wolfgang Saumweber for all the other graphics in the color insert that are not otherwise credited except for the painting of Yamantaka on the first plate.

As always, I must express my heartfelt gratitude to Sidney Piburn at Snow Lion Publications for his unwavering support, enthusiasm, and kindness. This book is a result of Sidney's vision; he repeatedly encouraged me to translate a text on Yamantaka. Sidney is one of those rare individuals who constantly displays the qualities embodied in the Buddhist principles and is an unflagging source of inspiration. I would also like to thank my editor at Snow Lion Publications, Michael Wakoff, for his brilliant contributions as well as his insightful guidance.

Finally, I would like to thank Susan and David Heckerman who provide me with the support necessary to spend my entire life dedicated to meditation, study, translation, and a variety of other beneficial actions. All of the royalties from the sale of this book and all other translations I have published, whether in hard copy or in digital form, go directly to Gen Lobsang Choephel's monastery, Zephug Ganden Kachoe, in Southern India.

As this volume goes to press, Wolfgang Saumweber is gravely ill, and so I dedicate the merit from translating the works in this volume to him.

A Brief Biography of Ngulchu Dharmabhadra

NGULCHU DHARMABHADRA was born in the upper region of Tsang Yä Rū'i Cha in the region of Rong Tö Chug Mo, in the third rabjung of the Water Dragon year, 1772. His father was Tashi Päljor and his mother Kadro Pälkyi.

When he was eleven years old, he learned the alphabet from his elderly uncle. From then on, whenever he met someone learned, he would seize the opportunity to study the alphabet with them. As he spent most of his time tending sheep, whenever he found a flat, smooth rock or level ground, he would practice his writing using only his fingers, which would often cause them to bleed. However, this didn't discourage him. Instead, he carried on until after a short time he learned all of the letters of U-chen and U-chung,³ thus becoming an expert at reading and writing. Later on, the Venerable One was to become a holder of the treasury of secrets of all the conquerors. According to many scholars and pandits, it was clear that he was endowed with the characteristics of Vajradhara abiding in human form. In this regard, as it says in the twenty-fifth chapter of the *Key to the Secret Prophecies of the Great Knowledge-Holder Padmasambhava*:

In a place called Je and Podong,
Will come one with the name of "Dharmabhadra,"
An emanation of Vajradhara
Who will turn the wheel of secret mantra teachings.

3. U-chen and U-chung are two forms of Tibetan script. The latter is equivalent to U-me or cursive script.

Whoever has a connection with this one
 Will reach the state of irreversibility
 After seven rebirths.

This one of noble family with the name of “Dharma,”
 Was born in the area of Tsang.
 Whoever at the time of death,
 When all appearance of this life sets,
 Should hear the name of this one,
 Will attain the state of perfect joy.

Also:

Between Eh and Dar an emanation of Vajrapani will arise
 Whose name will be “Dharmabhadra.”

These verses clearly show Ngulchu’s name and designate his birthplace as being between Podong Eh and Je Dar Ting. When still very young, whenever monks came to visit his family, they were all so surprised by his manner of thinking and acting and by his exceptional skill at reading and writing that they could not believe he was an ordinary person. Accordingly, they were all convinced that if he were to apply himself to Dharma, he would certainly become an excellent student.

At the age of fourteen, he was admitted to Tashi Gephel Monastery. It was there that he was given the name of “Losang Tsering” by the Master Losang Gyeltsen. Early on, since he was skilled at writing, he was given one page of *Ganden Lhagyama*, handwritten by Khedrup Ngawang Dorje, and was told to copy it.⁴ By the sheer act of copying the text, he memorized it, and just by seeing Khedrup Ngawang Dorje’s handwriting, he developed great faith and requested an audience with him. Due to his great faith, the moment he met [Khedrup Ngawang Dorje], all impure appearances immediately disappeared, and he began to weep profusely. It was from this that Khedrup Ngawang Dorje recognized that Ngulchu was a special being, and so from then on, he gave him very meaningful

4. A guru yoga practice of Lama Tsongkhapa, which is translated as “One Hundred Deities of Tushita.”

heartfelt advice, and with great love he gave him copious instruction on both the sutras and tantras, like filling one vase with another. In return, [Ngulchu] protected these instructions as if they were his own eyes. He received the novice vows of individual liberation directly from the great Khedrup and was given the name “Wangchuk Chösang.”

From the age of eighteen to nineteen, [Ngulchu] experienced a very sad period in his life when three people very close to him—his elder brother Tadrin Wangyel, his mother, and his aunt—died, one after the other. As a result, with the permission of his lama, he went into retreat in an isolated place to practice single-pointedly, where he remained until he was twenty. After this time, he was admitted into the ranks of a *gelong*⁵ and went to Ngulchu Cave, where he listened and contemplated with great effort. In the tenth month of that same year, he received the complete training as a *gelong* from Lopön Yeshe Päldrup, and consequently he had a lot to learn, such as how to obtain water, how to bless one’s belongings, how to give and receive various small articles, and so forth. As a *gelong* he practiced perfectly, maintaining complete moral discipline, and so he became a great Vinaya-holder.⁶ From the age of twenty-two to thirty-two, he returned again and again to Tashi Lhunpo,⁷ meanwhile studying with such masters as Drongtse Losang Tsultrim and Guge Yongdzin Losang Tendzin, to name a few. In this way he studied with many learned pandits and listened to many teachings on both the common teachings and the uncommon teachings of sutra and tantra.

From the age of thirty-five on, he mainly practiced meditation but also taught extensively on the three important subjects of exposition, debate, and composition. At this time he also composed various works on sutra and tantra, which constitute six volumes of teachings. He had many disciples such as Yangchen Drupai Dorje, Khenchen Ngawang Nyendrak, Ripuk Tulku Losäl Tenkyong, Dechen Tulku Losang Tsultrim, among others.

At the age of seventy, he made offerings to forty-one monasteries in

5. The Tibetan word “*gelong*” (Tib. *dge slong*) is a translation of the Sanskrit word “*bhikshu*,” which means a fully ordained monk.

6. The Vinaya is the set of teachings concerned with the moral discipline of monks and nuns.

7. Tashi Lhunpo is a famous monastery in Shigatse founded by the First Dalai Lama that was later to become the seat of the Panchen Lamas.

Shay. Throughout his life, up to the age of eighty, he traveled to Truzin to give teachings several times, however, he spent most of his time staying in Ngulchu Cave, where he engaged solely in meditation. When he was eighty, in the eighth day of the fourth month of the Iron Pig year 1851, for the sake of those to be subdued, he passed away into the dharmakaya.

In a mahamudra commentary written by Gaden Kalsöl is a request to the [lineage lamas] that says:

With the skill and stability of a second conqueror,
The Protector who illuminated the Conqueror's teachings
With clear exposition,
To Jetsun Dharmabhadra, I make my request.

Colophon

Composed by Zephuk Gelong Lobsang Choephel

PART 1:

Commentaries to the Generation and Completion Stage of Glorious Yamantaka Vajrabhairava



*Notes on the Profound Generation Stage of Glorious
Vajrabhairava Thirteen Deity Entitled "The Oral Instructions
of the Saintly Guru" (dPal rdo rje 'jigs byed lha bcu gsum
ma'i bskyed rim gyi zin bris drang srong bla ma'i zhal lung)*
by Ngulchu Dharmabhadra

Preface

In the inseparable expanse of your mind-ocean, whose depth is difficult to measure,

Flows every stream of wisdom, compassion, and power with the eight qualities of mastery.

The supreme source of every jewel, you bestow the supreme stainless Dharma;

May the Jetsun Guru with three qualities care for me until enlightenment.

Without cause for arrogance, as the leader of all, you destroy unknowing, and

Your exalted wisdom is the sole embodiment of immeasurable knowledge and manifests

As the youthful illusion, accomplishing the deeds producing all Buddhas.

You are Manjushri, the sole son of all the conquerors, the blazing manifestation of wisdom.

From among a cloud of lightning manifests peaceful and wrathful Manjushri,

Whose great laugh is like the roar of thunder, and if merely
Proclaimed would be unbearable to all powerful beings in this world,
Who, terrified of destruction, would bow with their hearts to the
feet of the enemy to the Lord of Death.

Your delightful immeasurable mansion,
The nature of five certainties of exalted wisdom,
Creates a festival of nectar for your three bodies,
Like a long row of assembled fortunate guests.

Because of that, the water of the Second Conqueror's secret
teachings
Are completely filled with the eight stainless limbs.
Like the immeasurable Ganges at the end of time,
A flowing stream descends from the mouth of the saintly guru.

In particular, if you endure difficulties to practice the difficult
teachings,
There is great meaning in finding the difficult teachings,
so difficult to find.
The great Bhagavan with the five greatesses
Is this wondrous deity, the terrifying deity.

For that reason, the sunlight of the guru's excellent teaching,
Which thoroughly blossoms as the lotus of the first stage
And, in particular, as his oral instructions that liberates mother
beings,
Has been composed as a necklace for a few fortunate beings.

Furthermore, from the perspective of the good qualities of scripture and
realization, those of our great guide surpass that of gods and humans.
In the truest sense, the Mahapandita Ngulchu the Great Dharmabhadra
Palsangpo bestowed the profound commentary on the first stage of
Glorious Vajrabhairava, which is the principal and foremost deity of
the incomparable Riwo Gelugpas, to his fortunate disciples on many
occasions. His foremost heart-son, Jetsun Dampa Losang Tsering Pal-

sangpo, merely arranged the most important parts by collecting portions from other disciples. Out of his great kindness, Yangchen Drupai Dorje proofread and edited the notes while interspersing them with various sections of the Venerable Guru's own scriptures.

Introduction

As it is said by Tsongkhapa the Great, who manifests as the guru of migrating beings:

Those who enter this path are fortunate indeed;
 With virtuous thoughts, a joyous expression,
 And a bright smiling face, listen without
 Distraction while abandoning the three faults of a vessel.

From this quote we [can understand] the way in which a person listening to the Dharma should set his or her motivation by abandoning the three unfavorable conditions of a faulty vessel as well as the way to rely upon the favorable conditions of the six recognitions.

The *Jataka Tales* states, "Sit on the very lowest seat . . ." and the *Fifty Verses on Guru Devotion* states, "Sit before [your guru] in a subdued manner. . . ." These extracts explain the general conduct for the person who is listening to the Dharma such as being especially subdued and so forth and are extensively taught from the perspective of limitless scriptures and reasoning.

Next, the object we are listening to is the holy Dharma, for which Master Manjusrimitra stated:

This life of freedom and endowments is very difficult to find,
 And its acquisition should be used to accomplish the welfare
 of beings;
 If we don't accomplish such benefit while we are here,
 How will we be able to get such perfect endowments again?

As he states, we have acquired this [life] that is difficult for us to acquire, we have found a precious human life of freedom and

endowments that has great meaning and is difficult to find, and we have met the precious teachings of the Buddha that are difficult to meet. Now that we have come under the guidance of a fully qualified spiritual guide, by all means we should extract the essence of our freedom and endowments by using it to accomplish that which has great meaning and will benefit our next life, without being satisfied merely finding food and clothing until our death. The way of extracting its essence was [revealed by the Buddha whose enlightenment can be divided into three segments]. In the past he attained perfect and complete enlightenment by first generating the supreme mind of enlightenment; next, he accumulated merit for three countless eons; and finally, he revealed the way to manifest complete enlightenment in Bodhgaya, after which he taught the eighty-four thousand heaps of Dharma as the antidote to the eighty-four thousand afflictive emotions of living beings. All of these [teachings] can be subsumed within the Mahayana and Hinayana. In the Mahayana there is the causal Perfection Vehicle and the resultant Secret Mantra Vajrayana. The Secret Mantra Vajrayana itself has four divisions based on the stages and dispositions of trainees. These four are: 1) action tantra, 2) performance tantra, 3) yoga tantra, and 4) highest yoga tantra. Within those, the supreme is highest yoga tantra, which also has [the divisions of father and mother tantras]. Father tantra explicitly teaches the means of accomplishing the illusory body as the method aspect on the side of appearance. Mother tantra primarily teaches the means of accomplishing the clear light as the wisdom aspect on the side of emptiness. This [tantra, that is, Yamantaka] is included in the former [father tantra] and is a method tantra utilizing anger. The cycle of teachings of Yamantaka has two aspects of red and black. There is the Black Enemy, Six-Faced [Red Yamari], and Bhairava or, [in other words,] Black, Red, and Bhairava. For Bhairava, there are five lineages that are the most well known. These are: 1) Ra Lotsawa Dorje Drak, 2) Kyong Bromton or Kyo Ökyi Jungnay, 3) Zhang Chogdru Sherab Lama, 4) Mal Lodro Drak, and 5) Nyolo Yonten Drak. In the Ra tradition, there are [various systems], such as those with five, nine, thirteen, seventeen, and forty-nine deities, and there are three [translation] traditions of the old, intermediary, and new. And, as is said, "Now, the time has come to explain the latter," and [the Ra tradition] gives

an extensive presentation on the general and specific [instructions] of that class of tantra. Furthermore, [the praise composed by] Master Shantijnana states, "The nondual uncommon pervasive body . . ." up to "I prostrate to Bhairava Yamantaka."⁸

Jetsun Manjushri himself is the Father, Mother, and Son of all the Conquerors and in that way, being the nature of the truth body, does not have the conceptual elaborations of love and hate. However, he reveals his body as the king of wrath for the sake of subduing the limitless vicious beings in the three worlds. Furthermore, wrathful Manjushri appears as Red Yamari. Black Enemy is slightly more wrathful than Red Yamari, and Vajrabhairava is much more wrathful than even Black Enemy. The first two do not have the causal vajra-holder in the bodily shape of Manjushri, and during the resultant vajra-holder, they don't have either the face of Manjushri, or meditation on the wisdom being Manjushri at their heart. Vajrabhairava does have them and has many special oral instructions for the conjoined practice of peace and wrath during the controlling-mantra recitation. Although one primarily accomplishes peace through those quintessential instructions, by accomplishing the secondary factor of wrath, not only are there special ways to accomplish the knowledge that fully discerns phenomena but there is also the emergence of unobstructed power and strength to overcome every type of demon and the forces of negativity. Although you are primarily accomplishing wrath, by accomplishing the secondary factor of peace, you not only accomplish unobstructed power and strength but also generate the unique view realizing emptiness and so forth in your mental continuum. In this way Yamantaka possesses limitless unique qualities that surpass other practices.

Five Unique Qualities

Furthermore, this supreme deity has five great unique qualities, not possessed by other deities, that were taught directly to the Foremost Great Being [Tsongkhapa] by Manjushri himself.

8. This is in reference to the verse of praise during the tormo offering to Yamantaka.

The first unique quality: Furthermore the modern era is a time when the power of the five degenerations is on the increase,⁹ the Dharma practice of living beings is plagued with adverse conditions, and favorable conditions are at a minimum. Therefore if you don't have a deity such as this with incomparable power and strength to overcome external and internal obstacles, you won't be able to complete the Dharma practice you began, and for that reason we absolutely must rely upon this deity.

The second unique quality: He also holds the hand implements of intestines and a brazier that symbolize that he contains the explanations from Guhyasamaja of the father tantras for the path of the illusory body and clear light.

The third unique quality: He also has the hand implement of a katvanga, which exists only in the mother tantra, and although it is not found in the father tantra,¹⁰ in this practice there is a katvanga hand implement. This reveals that [the practice of Yamantaka] contains the explanations of the mother tantra of Hevajra and Chakrasamvara for blazing [the inner fire], dripping [the bodhichitta], and so forth, as the paths of bliss and emptiness.

The fourth unique quality: One of Yamantaka's own unique features is that he holds the hand implement of a brazier; therefore the wisdom of the practitioner increases much more than through other [practices]. The right hand is the method factor, and [Yamantaka] holds his threatening mudra in the sky as if he were saying, "I have the entire pith instructions of father tantra!" and says to the transcendent beings, "Swiftly bestow attainments on practitioners, and if you don't, I will threaten you," which symbolizes that

9. The five degenerations are: 1) degenerated view, 2) allictive emotions, 3) time, 4) life and 5) living beings. Our era is a time when each of these five are continuously degenerating.
10. In father tantra they have a trident which looks similar but has a three-pointed tip.

attainments are much swifter [with Yamantaka practice] than with other [deities]. The left hand is the factor of wisdom, and with the threatening mudra facing downward, it is as if he were saying, "I have the complete pith instructions of mother tantra!" and says to the worldly beings, "Don't create obstacles for my practitioners, and if you do, I will threaten you," which symbolizes that the [practitioner] will be unharmed by obstacles. Holding the hand symbol of a person impaled by a spear reveals that regardless of whether you have engaged in the most nonvirtuous activities such as the ten nonvirtues, or the five actions of immediate retribution, and so forth, if you practice this path with great force, you will attain enlightenment.

The fifth unique quality: As already explained, this practice simultaneously accomplishes the sole father of the conquerors, Manjushri—which is something not possessed by red and black [Yamantakas].

As we can see, [this practice] has five unique qualities. Furthermore, Je Rinpoche's sadhana of the Solitary Hero [Yamantaka] states, "The primary obstacles for those fortunate beings who are accomplishing the path to liberation are ignorance that destroys the mind and the Lord of Death who destroys the body. The supreme Manjushri bestows wisdom that destroys ignorance, and the sublime Yamantaka destroys the Lord of Death." For those fortunate trainees who are working to accomplish the state of liberation and omniscience, the greatest obstacles are ignorance that destroys the mind and the Lord of Death who destroys the body. We are making requests for wisdom, which is the antidote to the first—ignorance. Since Manjushri is the sole embodiment of the exalted wisdom that is the knowledge of all the conquerors and so forth, that makes him vastly superior to all other buddhas and bodhisattvas [for overcoming ignorance]. And Yamantaka is the ultimate antidote to the Lord of Death who destroys our body. As cited in the historical accounts, the Lord of Death and his retinue offered the essence of their life, after which they promised to obey [Yamantaka's] command and

act as his servants and so forth. For this reason, this is the method to overcome all the inner, outer, and alternate Lords of Death, and through the power of relying on this deity, the practitioner will have a long life.

Furthermore, in accordance with the common expression “Through killing one will have a short life,” we are meant to understand that if one engages in killing, one will have nothing but a short life, which is the result similar to its cause.¹¹ However, if one has completed the generation stage of this path, [one will have complete mastery over the Lord of Death]. As stated in the spiritual songs of Ra [Lotsawa] the Great, “I killed thirteen vajra-holders with Darma Dodé taking the lead,” and, “Killing and accomplishing a long life is a unique quality of the old Ra Lotsawa.” [Darma Dodé] was a holy being who was the son of Marpa. [Ra Lotsawa] also annihilated limitless ordinary beings with his wrathful enlightened actions. Nevertheless, he passed away after completing a hundred-year life span, which is said to be due to the greatness and limitless unique qualities of this supreme deity.

Historical Sources of This Teaching

Now, I will offer a concise commentary on the first stage of this very deity that possesses such unique qualities. Furthermore, as it is stated,

For the sake of the disciple generating faith,
 Explain the historical accounts of the lineage gurus.
 This will cultivate faith in the teacher
 As well as respect for the source of the teachings.

With regard to the historical accounts of this Dharma, the way in which Conqueror Vajradhara taught it was in accordance with the place in which the disciples lived. For that there is the root tantra, the explanatory tantra, the corresponding tantras, and so forth. From there, it was transmitted through an unbroken series of lineage gurus, which is

11. In general there are three effects of our actions: 1) the ripened effect, 2) the effects similar to the cause, and 3) the environmental effect. More on these three effects can be found in Tsong-kha-pa, *The Great Treatise on the Stages of the Path to Enlightenment*, vol. 1, trans. Lamrim Chenmo Translation Committee (Ithaca, N.Y.: Snow Lion Publications, 2000).



the general biographical historical account. In particular, the [Tantra] in Seven Chapters and so forth were requested by Lalita Vajra, who received them from a dakini at the Dharma Ganja Dharma Treasury in Orgyen. This teaching was then invited to the Land of Snow [Tibet] for the glory of the teachings and living beings by the Glorious Ra Lotsawa the Great. And in particular, as it is said,

This profound pith instruction on the two stages of the
complete path
Has not been experienced by others in this place before.

Having seen such a thing, you should make requests
 To engage in the essence of its practice and accomplish its
 meaning.

None of the beings from the Land of Snows, whether scholars or practitioners of the past, could understand these [teachings]. According to the biography of the Foremost Great Being [Tsongkhapa], once he had experienced the unmistakable ultimate meaning of the two stages, he engaged in great enlightened actions of body, speech, and mind and composed [texts] for the fortunate beings, teaching and clarifying them for his foremost disciples. Furthermore, there were divergent explanations according to the individual scholars of India and Tibet. After putting an end to the mistaken interpretations of the Thirteen [Deity practice], he gave perfect explanations and so forth through stainless scripture and reasoning, while providing detailed and extensive sources, in the same way that an unbroken descent of a flowing stream sounds so pleasant. If the foremost scholars who have trained extensively in complete teachings of the scriptural tradition find it difficult to mentally grasp [these teachings], how can we ignorant and foolish beings ever have any hope in grasping it? Bit by bit this trickled down into my mind, and although I fear I will be unable to set this down due to growing weary of writing, I will pretend to set forth not much more than an outline of the teachings to provide some small benefit for myself and others.

In that way, for this deity there are the generation and completion stages. The way to practice the completion stage will be explained in exact accordance with the Foremost Great Being's sadhana entitled *Jeweled Casket*.¹²

For that there are three sections:

- 1) THE PHYSICAL BASIS OF THE ONE WHO IS PRACTICING
- 2) THE PLACE WHERE ONE PRACTICES
- 3) THE WAY TO ENGAGE IN PRACTICE

12. *Rin po che'i zu ma tog*. This is Je Tsongkhapa's sadhana on the Thirteen-Deity practice.

The Physical Basis of the One Who Is Practicing

The *Jeweled Casket* states, "Yogis of this [practice] should engage in practices such as generosity, moral discipline, and so forth, and with a mind of love and so forth should possess the completely pure intention to strive for the welfare of living beings. They should be adorned with faith and hearing, and in particular, strive sincerely to protect their sacred words of honor and vows once they have perfectly obtained the empowerment upon entering the mandala of Vajrabhairava the Great."

Here, I shall give an explanation according to the [above quotation]. "Generosity, moral discipline, and so forth," belong to the six perfections, of which there are four more.¹³ "Love and so forth" belong to the teachings on bodhichitta, which also include compassion and superior intention and are the path of the "great being." Concerning the "completely pure intention," there are three: without being defiled by the thoughts striving for one's own welfare through 1) the appearances of this life, 2) the resultant happiness in a future life as a human or a god, or 3) the bliss of nirvana. The first two [intentions] reveal the path of a being of small scope and the third reveals the path of a being of middle scope. In short, it reveals that you should generate the thought wishing to obtain enlightenment in dependence upon the quick path for the welfare of living beings, which is the preliminary training of your mental continuum through the common path. "Adorned with faith and hearing" reveals the teachings of the four causes for accomplishing attainments taught by Master Shantijnana that state,

Furthermore, with irreversible faith,
Remove your doubts with wisdom,
And with single-pointed concentration,
Maintain extreme secrecy.

Thus, you need extremely stable faith in the guru and deity. Concerning that there are also disciples of faith with dull faculties and disciples

¹³The six perfections are: 1) generosity, 2) moral discipline, 3) patience, 4) joyous effort, 5) concentration, and 6) wisdom.

of Dharma with sharp faculties, of which the latter are superior. For that reason, you should have faith. You should perfectly annihilate your superimpositions, whereby you become free of doubts, by listening and contemplating how to practice the generation stage. On such occasions, your mind should never wander to other visualizations or topics but should remain fixed and serviceable. Also you should never let unsuitable beings see your paintings, statues, texts, and so forth, but should maintain secrecy.¹⁴

In particular you should perfectly obtain the four empowerments in the mandala of this tradition of Glorious Vajrabhairava. Also, it has been extensively taught that it is indispensable that you perfectly maintain the sacred words of honor and vows taken at that time.

The Place Where One Practices

Lalita states,

Initially, stay in a charnel ground, along the banks of a river, near a solitary tree or a place with one lingam, at a crossroads or a mountain peak, an empty house, a house of female spirits or with a beautiful roof, in a pure temple, on a battlefield, or in an empty city; or stay in a pleasing place. Having sat on a cushion and so forth, set up a painted image or another image.

The *Jeweled Casket* states, “Staying in places taught in the tantras such as the wilderness and so forth should be appropriately suited to one’s disposition.” In accordance with this teaching, the other places mentioned in the tantra are most effective for powerful persons. For beginners, the wilderness and isolated places are not places that will increase one’s concentration. Regarding the places that are pleasant or agreeable, it has been extensively taught that it is extremely important that they be places where it is easy to find the necessities such as water, firewood, and so forth, and where you will easily generate insights.

14. “Unsuitable beings” refer to those who lack the appropriate empowerment or those with the appropriate empowerment who lack faith.

The Way to Engage in Practice has two sections:

- 1) THE ACTUAL WAY TO ENGAGE IN THE PRACTICE OF THE GENERATION STAGE
- 2) THE WAY TO ACCOMPLISH ATTAINMENTS ONCE YOU HAVE STABILIZED THE GENERATION STAGE

The Actual Way to Engage in the Practice of the Generation Stage has two sections:

- 1) THE YOGA OF THE ACTUAL SESSION
- 2) THE YOGA OF THE SESSION BREAK

The Yoga of the Actual Session has three sections:

- 1) WHAT ONE SHOULD DO AT THE BEGINNING OF THE SESSION
- 2) WHAT ONE SHOULD DO DURING THE ACTUAL SESSION
- 3) THE WAY IN WHICH ONE SHOULD END THE SESSION

What One Should Do at the Beginning of the Session has four sections:

- 1) ACCEPTING THE THREE COMMITMENTS
- 2) DISPATCHING THE PRELIMINARY TORMA
- 3) BLESSING THE OFFERING FOR THE SELF-GENERATION
- 4) MEDITATION ON AND RECITATION OF VAJRASATTVA

Accepting the Three Commitments has two sections:

- 1) THE SEQUENCE OF INITIAL ACTIONS FOR ACCEPTING THE THREE COMMITMENTS
- 2) THE ACTUAL ACCEPTANCE OF THE THREE COMMITMENTS

The Sequence of Initial Actions for Accepting the Three Commitments

The *Jeweled Casket* states, "First, wash and clean the mandala and spread out flowers in front of a painting or statue [of the deity]. Once you have sat on a comfortable seat facing south, purify your mouth with a nectar pill." As for the "washing," you can do it at the beginning of the retreat, the first of four sessions, or at the beginning of each session.

of Dharma with sharp faculties, of which the latter are superior. For that reason, you should have faith. You should perfectly annihilate your superimpositions, whereby you become free of doubts, by listening and contemplating how to practice the generation stage. On such occasions, your mind should never wander to other visualizations or topics but should remain fixed and serviceable. Also you should never let unsuitable beings see your paintings, statues, texts, and so forth, but should maintain secrecy.¹⁴

In particular you should perfectly obtain the four empowerments in the mandala of this tradition of Glorious Vajrabhairava. Also, it has been extensively taught that it is indispensable that you perfectly maintain the sacred words of honor and vows taken at that time.

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Initially, stay in a charnel ground, along the banks of a river, near a solitary tree or a place with one lingam, at a crossroads or a mountain peak, an empty house, a house of female spirits or with a beautiful roof, in a pure temple, on a battlefield, or in an empty city; or stay in a pleasing place. Having sat on a cushion and so forth, set up a painted image or another image.

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- 1) THE ACTUAL WAY TO ENGAGE IN THE PRACTICE OF THE GENERATION STAGE
- 2) THE WAY TO ACCOMPLISH ATTAINMENTS ONCE YOU HAVE STABILIZED THE GENERATION STAGE

The Actual Way to Engage in the Practice of the Generation Stage has two sections:

- 1) THE YOGA OF THE ACTUAL SESSION
- 2) THE YOGA OF THE SESSION BREAK

The Yoga of the Actual Session has three sections:

- 1) WHAT ONE SHOULD DO AT THE BEGINNING OF THE SESSION
- 2) WHAT ONE SHOULD DO DURING THE ACTUAL SESSION
- 3) THE WAY IN WHICH ONE SHOULD END THE SESSION

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- 1) ACCEPTING THE THREE COMMITMENTS
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- 2) THE ACTUAL ACCEPTANCE OF THE THREE COMMITMENTS

The Sequence of Initial Actions for Accepting the Three Commitments

The *Jeweled Casket* states, "First, wash and clean the mandala and spread out flowers in front of a painting or statue [of the deity]. Once you have sat on a comfortable seat facing south, purify your mouth with a nectar pill." As for the "washing," you can do it at the beginning of the retreat, the first of four sessions, or at the beginning of each session.

Furthermore, whether you go to a river bed or not is not very important in highest yoga tantra; therefore it is permissible to just dispense with [washing]. There are also auxiliary practices of this as well such as the four types of washing: 1) bathing is the outer washing; 2) making confession and restraining yourself to purify your broken and defiled vows and commitments is the inner washing; 3) transforming your mind into the nature of bliss is the secret washing; and 4) ascertaining emptiness with a blissful [consciousness] is the suchness washing.

With regard to the phrase “cleaning the mandala,” on this occasion it refers to cleaning the retreat house. The visual support of a painting or statue should be set out so that it is facing you. As for the place where you are staying, regardless of whether it is a pleasure garden or whatever, you should imagine that it is a charnel ground. Concerning the seat, it is also appropriate to use either an actual corpse or an imagined one. As for facing south or imagining facing south, this is because the object of subjugation is the Lord of Death, who dwells in the south, and this is an essential point for accomplishing wrathful actions. Purify the impurities of your mouth by tasting either a nectar pill or the inner offering [with a nectar pill in it]. You can 1) actually wear your hair in the aspect of a mahasiddha and either smear your whole body with great ash or place a drop on your forehead, while adorning yourself with bone ornaments, or 2) merely imagine this.

Next, reflect on the leisure and endowments [of this human life] and on how difficult they are to find, death and impermanence, and so forth, and visualize the lineage of empowering gurus stacked upon the crown of your head. The uppermost is Glorious Vajrabhairava either as the Solitary Hero or with a consort. If it is Solitary Hero, below him is the dakini Vetali, below her is Lalita Vajra, and so on going in sequence. You should imagine that they are all the nature of your root guru appearing in the aspect of Vajrabhairava with one face and two arms, together with their consorts. This symbolizes that all the root and lineage gurus attained the state of this [deity] in dependence upon the generation and completion stages of this deity. Next, after making a request to the lineage gurus, purifying nectar descends. As you finish making your request to the upper guru, he dissolves into the one below him, and as you recite “The sole father of all the conquerors . . .,” you

should visualize your root guru.¹⁵ Recite: "Easily attain the state of the three bodies." When you complete the request, imagine that your root guru dissolves into you.

Next, imagine that you melt into blue light from the soles of your feet upward and from your crown to your heart downward and finally disappear into emptiness. With 1) the subjective experience of bliss, 2) the mode of apprehension ascertaining emptiness, and 3) the appearance of a pure vacuity, 4) establish divine pride that thinks "I am the actual truth body" on the basis of the first three points. Next, in one's own place, a variegated lotus emerges, in the center of which is a moon mandala, upon which is a cubit of blue light, the nature of your own mind, and on the basis of that, establish the divine pride of being the enjoyment body. Once again, that blue light itself becomes more and more coarse and instantly transforms into Glorious Vajrabhairava with one face and two hands. You have the face of a buffalo, with a wrathful expression and teeth like swords, and your bared fangs are like snow mountains. The nostrils on your face are like copper trumpets blazing with fire. The veins in your eyes and the soles of your hands and feet are red as if covered in blood. Your eyeballs are blazing with the light of fire and darting. Your fingernails are like a raven's beak. You have a necklace, bracelet, and earrings. The phrase "at your crown is a jewel, and you wear an ornamental cloth"¹⁶ means that you are adorned with the five mudras such as a [bone] apron, great ash, and so forth. Your right leg is bent, and your left is outstretched, with a distance of five hand-spans between them. You are embracing the Mother Vetali whose body is slightly smaller than your own. She is blue in color and has a wrathful facial expression. She is adorned with the five mudras. Both of them hold a curved knife in their right hand and a skull cup filled with blood in their left. They are embracing each other, and firelight blazes from their bodies. In this way, imagine that you have transformed into the body [of Yamantaka Father and Mother], and with powerful divine pride, think "I am the resultant Vajrabhairava and have exhausted all faults, and I am endowed with all good qualities." Although this is a

15. Obviously, the wording is going to differ slightly depending upon which sadhana you are using and who your root guru is; nevertheless, the basic visualization remains the same.

16. Tib. *mchod phyir thog*.

rather brief presentation of bringing the three bodies into the path, it nevertheless fulfills the requirement for the [the first of the three commitments], the commitment of body.

The Actual Acceptance of the Three Commitments

Although in general, in the sadhana for the Tantric College of Tashi Lhunpo there are a variety of both reliable and unreliable sources, the stages of blessing the vajra and bell accords with the sadhana.¹⁷ For that reason I shall explain it in accordance with Je Rinpoche's *Ocean of Attainments of Burnt Offerings*¹⁸ that carries the intention of the *Vajra Rosary of Mandala Rituals*.¹⁹

For this there are three sections:

- 1) BLESSING THE VAJRA AND BELL
- 2) BRANDISHING THE VAJRA
- 3) PLAYING THE BELL

Blessing the Vajra and Bell

The vajra symbolizes the factor of method, from the proper reliance upon the virtuous friend up to the union of no-more-learning. The bell symbolizes the factor of wisdom, from the proper reliance upon the virtuous friend up to the union of no-more-learning. In short, while imagining that both together are the nature of the nondual exalted wisdom of bliss and emptiness as the ultimate mind of enlightenment, you recite "The bell is method . . ." and through this proclamation, you bless them.

17. Je Sherab Gyatso's commentary on the Thirteen-Deity Yamantaka practice states, "Although it is not absolutely necessary to recite the section for blessing the vajra and bell during the ritual, it is nevertheless taught during the commentary."

18. *sBying sreg dngos grub rgya mtsho*.

19. *Jkyil chog rdo rje phreng ba* is a text by Je Tsongkhapa that presents the mode of procedure for mandala rituals in general.

Brandishing the Vajra

Recite OM SARWA TATHAGATA . . . up to HUM HUM HUM PHAT SÖHA. The three parts of OM: A, U, and MA, and the three HUMs symbolize the three vajras [that is, the body, speech, and mind of all the buddhas]. SARWA means “all.” TATHAGATA means “those gone to suchness.” SIDDHI VAJRA means “vajra-attainment.” SAMAYA means “commitment.” TISH TA EKATAM means “consider this closely.” DHARMA MI means “hold it without letting go.” The five Hs are the five exalted wisdoms. Therefore all together it means, “Maintain without violating the commitments and consider closely the vajra-attainment that is the inseparable nature of the five exalted wisdoms as well as the body, speech, and mind of all the tathagatas.”

Thinking in this way, make a lotus-turning mudra as a preliminary and then pick up the vajra with the thumb and ring finger of the right hand and hold it at your heart. Contemplating in this way is maintaining the vajra-commitment and the promise made during the “conduct” section of the empowerment you previously obtained, when you promised to never be separated [from the vajra].

Playing the Bell

Recite OM VAJRA GHANTA HUM. OM is as before. VAJRA means “indestructible.” GHANTA means “bell.” HUM is the nature of the five exalted wisdoms. The nada [of the HUM] is [the exalted wisdom] of the dhar madhatu; the crescent moon is the mirrorlike [exalted wisdom]; the head of the HA is [the exalted wisdom] of equality; the U vowel is [the exalted wisdom] of individual investigation; and the long vowel is the nature of the exalted wisdom of accomplishing activities. Pick up the bell and hold it on the left side of your body with your thumb and ring finger of your left hand and think “I should hold the bell that is inseparable [from the five exalted wisdoms and the body, speech, and mind] of all the buddhas.”

Brandishing the Vajra has one section:

- 1) THE WAY OF BRANDISHING THE VAJRA

The Way of Brandishing the Vajra

Chant “HUM” melodiously as a preliminary through which you delight Vajrasattva and others. How is it that they are delighted? It is the antidote that destroys the darkness of ignorance of living beings because it is the vajra of nondual exalted wisdom. By generating that very bliss and emptiness, you delight the tathagatas such as Vajrasattva and others. Initially, you generate it in your own mental continuum and then, for the sake of transmitting it to living beings, you brandish [the vajra] as though being prepared to express it through ordinary terms. For this reason, brandishing is beautiful and noble. As for liberating living beings from the abodes of samsara, this is the function of emptiness and is also quite necessary. For that reason, think “Because of that I will hold it with extremely powerful joy.” Contemplating this, with the recitation of the three HUMs and three HOs, think that you will liberate living beings of the great, intermediate, and small [scopes] from samsara. With this, brandish the vajra in the eight cardinal and intermediate directions; this is the commitment of mind.

Playing the Bell has one section:

1) THE WAY OF PLAYING THE BELL

The Way of Playing the Bell

OM is the inseparable three vajras. VAJRA is the inseparability of bliss and emptiness or “undisturbed by the elaborations of grasping at true existence” and for that reason it is “emptiness.” DHARMA means “reality.” RANITA means “proclaim.” PARANITA means “proclaimed well.” SAMPARANITA means “always proclaimed well.” SARWA BUDDHA KYETRA PANTSALINI means “vibrating all buddha lands.” PRAJNA PARAMITAYA means “the perfection of wisdom.” NADA means “sound.” SÖBHAWA means “nature.” VAJRASATTVA means “vajra being.” HRIDAYA SANTOSHANI means “to please the mind.” The three HUMs and the three HOs symbolize liberating living beings of the small, intermediate, and great [scopes]. Therefore, this means, “In order to liberate the small, intermediate, and great [scope] beings, I shall work to please the minds of all vajra-beings by proclaiming the emptiness of inherent existence of all phenomena, which is the perfec-

tion of wisdom. I shall proclaim it well. I shall always proclaim it well. Through merely proclaiming it, all buddha lands vibrate." Thinking in this way, play the bell in the eight cardinal and intermediate directions; this is the commitment of speech. Embracing the action mudra while holding the vajra and bell is the commitment of exalted wisdom of mind.

Dispatching the Preliminary Torma

For this, there are two variant assertions. The Segyu practitioners state that when reciting "YAMA RAJA . . .," Vajrabhairava and his assembly of deities are instantaneously generated in the space before you, and once you offer them the first section of the torma, the harmful spirits²⁰ are given their permission to partake of the flesh and blood.

Je Shaluwa's root verses state:

Offer it to the Bhagavan with the king of mantras,
 To the assembly of Yamas with the close-essence [mantra].
 And after you offer it to the directional lords with the essence
 mantra,
 Offer a portion of food, outer, and inner offerings.

Thus, with the YAMA RAJA mantra make offerings to the Bhagavan Vajrabhairava and his assembly of deities. With the close-essence mantra of YAMANTAKA . . . offer it to the seven inner Lords of Death guests with this name mantra. Offer it to the fifteen directional protectors with the essence mantra OM HRIH TRI . . ., which contains the syllables of their first names; thus they assert this [quotation] as the basis for their argument.

Concerning the Ensa Hearing Lineage,²¹ once you bless the torma with YAMA RAJA [mantra], you offer it to the outer and inner worldly guests; yet at this point you don't offer the torma to the supramundane deity. Our own tradition comes from Khädrup Rinpoche, who quotes Lalita's great sadhana that states:

20. Tib. *'byung po*.

21. For a historical account of the origins of the Segyu and Ensa lineages, see Je Sherab Gyatso's dissertation included in the appendix of this volume.

The offering, nectar, and so forth,
 Are especially for the peaceful and so forth.
 The tormas containing all the meats
 Is given to the terrifying, such as evil spirits.
 First, make a request to the deity and
 Then send everyone off, such as the field protectors.

This teaching teaches the preliminary tormas. The phrase “the offering” reveals presenting the offering of close enjoyment and so forth to the guests of the preliminary tormas. The phrase “nectar and so forth” reveals presenting the inner offering. The phrase “are especially for the peaceful and so forth” reveals giving it for the sake of entrusting them with special enlightened actions of peace and so forth. The phrase “the tormas containing all the meats” reveals the substance of the tormas. The phrase “is given to the terrifying, such as evil spirits” reveals the object to which they are given.

Furthermore, the *Ocean of Dakinis* states:

According to the teachings, the preliminary tormas is for worldly beings and is offered to the field protectors. Other valid texts of highest yoga tantra have explanations for making the preliminary tormas and state that the [preliminary] tormas is for the individual worldly beings.

When it comes to offering the preliminary tormas to the mandala deities at this point, it is not explained in any of the texts or by any of the Indian or Tibetan scholars. As for those who say, “It was taught by Lalita,” this is a lie! In the phrase “First make request to the deity for forbearance,” we should not entertain any doubts whatsoever that “deity” is anything other than a mundane deity. Since there are so many deities included in “mundane deities,” “deity” is just a word; therefore who could possibly be capable of proving that they are supramundane deities by merely using the term “deity”?

In both sadhanas of the Omniscient Je [Tsongkhapa], it states, “Having offered the tormas to the deity and spirits.” Concerning this, Lalita states, “Give it to the terrifying spirits and so forth,” and “First request

the deity for forbearance," which establishes the true meaning of the teachings that the guests of the tormas are gods and spirits. The phrase "gods and spirits" describes the word "god" as being separate from the spirits; therefore it is an extremely grave mistake to maintain that they are supramundane deities. Since that is the case, in the *General Secret Tantra*²² and many of the qualified mandala ritual texts, the words requesting the deity during the preparation state, "The deities, worldly protectors, and spirits who abide in the teachings of enlightenment." With regard to the first line, in the *General Tantra* we find, "The deities who are worldly protectors." Furthermore, concerning these "deities who are worldly protectors," they are the fifteen directional protectors and so forth. Concerning the "spirits" from among those, there are others who have entered the path to enlightenment and are both human and nonhuman spirits who are virtuous and abide in the Buddha's teachings. The manner of all their various activities is extensively explained in the *Great Exposition of Secret Mantra*, and we should learn them in accordance with [this text]. Here as well, "deity" refers to the fifteen directional protectors who are primarily worldly protectors. Concerning "spirits," these are assembled in the surrounding area, where it states, "The collection of spirits of the three worlds who delight in the teachings." Concerning "first" [in the phrase quoted above that states, "first make request to the deity for forbearance"], this means prior to requesting them to depart. "Request the deity for forbearance" is, for instance, when we say "through not finding or being thoroughly confused."

Next, we request the tormas guests to depart. For this, we recite: "All of you field protectors and so forth, please depart." Therefore [Je Rinpoche's sadhana] states, "You should learn about this from the teachings." Furthermore, in general there are three types of directional protectors: 1) those who are emanations of Vajradhara, 2) those who are virtuous, and 3) those who are nonvirtuous. On this occasion, they are virtuous guests of the tormas.

Once you understand all these aspects in this way, there are four sections for dispatching the preliminary tormas:

22. *gSang ba spyi rgyud*.

- 1) BLESSING THE INNER OFFERING
- 2) BLESSING THE PRELIMINARY OFFERINGS
- 3) BLESSING THE PRELIMINARY TORMA
- 4) THE ACTUAL OFFERING OF THE PRELIMINARY TORMA

Blessing the Inner Offering

The basis of accomplishment is the skull cup filled with alcohol, with a nectar pill placed in it and so forth.

Blessing the Inner Offering has four sections:

- 1) CLEANSING
- 2) PURIFYING
- 3) GENERATING
- 4) BLESSING

Cleansing

Recite the action mantra [OM HRIH TRI . . .]²³ while simultaneously emanating limitless wrathful deities identical to yourself [as Yamantaka] from either the dark blue HUM—the nature of your own mind of bliss and emptiness—in the center of a moon mandala at your heart, the nada, or the mantra rosary. They exit from your right nostril and chase away all the harmful and interfering spirits from the place of the inner offering and scatter them to the furthest edges of the universe,²⁴ like a hawk chasing away baby birds so that they can never again return. After this, imagine that the [emanated deities] reenter your left nostril and dissolve into the HUM at your heart. Concerning the process of emanating from and withdrawing into the syllable HUM that is the nature of bliss and emptiness, the external harmful and interfering spirits are accomplished from your own [extremely subtle] wind and mind; therefore if you destroy the internal afflictive emotions with nondual bliss and emptiness, what need is there to mention destroying the external harmful and interfering spirits?

23. OM HRIHTRIWI TRITA NA NA HUM PHAT. The action mantra is also referred to as the “essence mantra.”

24. The text literally says, “to the furthest edges of the ocean”; however this is in reference to ancient Buddhist cosmology in which there are various continents surrounded by a giant ocean, the end of which constitutes the edge of this world system.

Purifying

OM symbolizes that the three circles of the inner offering are [the nature] of unobservable [emptiness].²⁵ SÖBHAWA means “nature.” SHUDDHA means “pure.” SARWA DHARMA means “all phenomena.” SÖBHAWA SHUDDHA has the same meaning as before. AHAM means “I am.” In short, [the entire mantra means] “I am the pure nature of all phenomena that are included in the apprehender and apprehended.”²⁶ Reciting this purifies ordinary appearances and conceptions, and at that point, you should imagine that the basis of the inner offering together with the container become unobservable [in emptiness].

Generating

From the state of emptiness, in the place of the inner offering, comes a blue syllable YAM, the nature of bliss and emptiness, which melts into light and transforms into a blue bow-shaped wind mandala with the flat edge facing you. At the two bow tips are vases, from which emerge marking pendants. Upon the [wind mandala] is a red syllable RAM, which melts into light and transforms into a three-cornered red fire mandala with the single point facing you, while all the edges are marked with blazing fire. Upon each of its corners are either red or white AH syllables that transform into three freshly severed moist human heads. All three are situated so that their foreheads are facing inward. In the space above those three is a white syllable AH that melts into light and transforms into a skull cup that is white on the outside and red on the inside and is broad and extremely vast. Within that, in the east, the nature of the mirrorlike exalted wisdom and the seed syllable of Vairochana, is a white syllable BRHUM. This completely transforms, and from it emerges black bull meat lying on its right shoulder and facing inward. Its left shoulder is marked with GO. The GO is white in color and is the first syllable of the name for bull [in Sanskrit]. In the south, the nature of the exalted wisdom of equality and the seed syllable of

25. The three circles are the subject, agent, and object. All three are mutually dependent; therefore the interdependence reveals their lack of inherent existence.

26. Apprehender and apprehended refer to the mind and the objects that it apprehends.

Ratnasambhava, is a yellow syllable AM, from which emerges red dog meat marked with yellow syllable KU on its left shoulder, which is the first syllable of the name for dog, “Kukkura.” In the west, the nature of the exalted wisdom of individual investigation and the seed syllable of Amitabha, is a red syllable DZIM, from which emerges white elephant meat marked with a red syllable DA on its left shoulder, which is the first syllable of the name of a tusked elephant, “Danita.” In the north, the nature of the exalted wisdom of accomplishing activities and the seed syllable of Amoghasiddhi, is a green seed syllable KHAM, from which emerges horse meat marked with a green syllable HA on its left shoulder, which is the first syllable of the name for horse, “Haya.” In the center, the nature of the exalted wisdom of the dharmadhatu and the seed syllable of Akshobya, is a dark blue syllable HUM, from which emerges red human flesh, with its head to the right and facing inward, marked with a blue syllable NA at its left shoulder, which is the first syllable in the name for human, “Nara.” These are the five meats.

In the southeast, from a white syllable LAM, the seed syllable of Lochana, emerges yellow feces marked by a yellow syllable BI, which is the first syllable in the name for feces, “Bishtha.” In the southwest, from a blue syllable MAM, the seed syllable of Mamaki, emerges red blood marked by a blue syllable RA, which is the first syllable in the name for blood, “Rakta.” In the northwest, from a red syllable PAM, the seed syllable of Pandaravasini, emerges white bodhichitta marked by a white syllable SHU, which is the first syllable in the name for bodhichitta, “Shutra.” In the northeast, from a green syllable TAM, the seed syllable of Tara, emerges human marrow marked by a MA, which is the first syllable in the name for marrow, “Manja.” In the center, from a blue syllable BAM, the nature of Vetali, comes blue urine marked by a blue MU, which is the first syllable in the name for urine, “Muta.” These are the five nectars.

All the meats maintain their original shapes but are cut into bite-sized pieces. All of the nectars remain pooled in their individual places. Concerning the necessity of utilizing the marking syllables that employ the first syllable of the individual names [of the substances], they serve the purpose of revealing that the substances are merely imputed through names and conceptions and are not established through their own entity.

For the two meat substances in the center, they sit within the pool of urine, and the two syllables should be facing each other.

Blessing

In the space above all ten substances is a white syllable OM. Above that is a red syllable AH. Above that is a blue syllable HUM. This is the meaning behind the phrase "stacked upon each other." Next, light rays radiate from the HUM at your heart and strike the two pendants of the wind mandala. Once those two begin moving, the wind moves, which causes the fire upon it to blaze. The substances inside the skull cup melt and boil, and the steam rises and strikes the three syllables. White light rays radiate from the OM, go to the ten directions, and invoke all the blessings of the body of all the buddhas in the aspect of the vajra-body Vairochana, who is white in color with three faces and six arms. Red light rays radiate from the AH and invoke the blessings of their speech in the aspect of the vajra-speech Amitabha, who is red in color with three faces and six arms. Blue light rays radiate from the HUM and invoke the blessings of their mind in the aspect of the vajra-mind Akshobya, who is blue in color with three faces and six arms. They dissolve into their individual syllables, whereby the three syllables turn upside down. After this, initially, the syllable HUM begins falling into the skull cup and after stirring [the substances] three times, it mixes inseparably with the substances. The syllable HUM is the seed syllable of Akshobya as the mind of inseparable bliss and emptiness; therefore that exalted wisdom has the potential to purify every type of fault, and for that reason, it purifies all faults of bad color, scent, taste, and potentiality.

Next, the AH dissolves. The syllable AH is the seed syllable of vajra-speech Amitabha and the deity of immortality [Amitayus], and for that reason it realizes²⁷ the nature of the nectar into a 1) medicinal nectar that eliminates illness, 2) a life nectar of immortality, and 3) an inexhaustible nectar of exalted wisdom.

Next, the OM dissolves. The syllable OM is the pure form aggregate

²⁷ During the blessing of the inner offering, the word "realize" is often used and is another way of saying "transform."

and is the seed syllable of vajra-body Vairochana. Because the previous continuum of a similar type is subsequently increased significantly, no matter how much the guests partake of it, it remains inexhaustible due to being considerably enhanced and increased. You should imagine all of [the above] as you recite the three syllables.

It is asserted by those of the Segyu lineage that if you have the time and inclination, at this point, while visualizing yourself as Yamantaka, you should imagine your [former] self in its ordinary aspect upon a moon mandala at your heart. In front of [your former self in its ordinary aspect] are your father and mother of this life, to the right are your relatives, to the left are your dearest friends, and surrounding them are all living beings. Once you have visualized them, imagine that the essence of all the negative karma and obscurations they have accumulated with their three doors since beginningless time is expelled through the doors of their sense organs and so forth in the aspect of smoke, soot, and so forth. These substances dissolve and transform into nectar.

Blessing the Preliminary Offerings

Set out the preliminary offerings before you, beginning from your left, complete with the two waters [mixed with] saffron water as a preliminary to the close-enjoyment offerings and music.²⁸ Cleanse and purify them as before [during the inner offering]. Regarding their generation, at the place of each of the offering substances appears a white syllable AH that melts into light and transforms into a skull-cup vessel with each one facing the recipient of the offering. Within each of them appears a dark blue syllable HUM, and each one melts into light, whereby [each substance] becomes the nature of the exalted wisdom of inseparable bliss and emptiness. Each of the individual offering substances are accomplished [as various wrathful substances]. For instance, the drinking water appears in the aspect of blood; the perfume as blood, fat, and bile; the flowers as the five sense organs; and so forth.²⁹ They

28. The close-enjoyment offerings are perfume, flowers, incense, lights, and food.

29. The remaining wrathful substances are constituted as follows: the incense is made from human meat and fat; the light is also made of human fat; the perfume is the blood of a heart; the food is made from the five vital organs; and the musical instruments are made from human bone.

function to generate special exalted wisdom of bliss and emptiness in the sense organs of each of the individual guests. Thus bless them to possess these three special features.³⁰

Blessing the Preliminary Torma

This is blessed in exactly the same way as the inner offering.

The Actual Offering of the Preliminary Torma has four sections:

- 1) INVOKING THE GUESTS OF THE TORMA
- 2) OFFERING THE TORMA
- 3) ENTRUSTING THEM WITH ENLIGHTENED ACTIONS
- 4) ASKING THEM TO DEPART AFTER PURIFYING FAULTS

Invoking the Guests of the Torma

OM is the nature of the inseparable three vajra-bodies. HRIH means “snatcher.” TRI means “fangs.” WITRITA means “transformed” and NA NA “mouth”; by combining them, we get WITRITA NA NA. HUM HUM means “summon.” PHAT PHAT means “split.” SARWA means “all.” DUSHTAM means “horrible beings.” INDRA means “Indra.” ADI^N means “and so forth.” SAPARIWARA means “together with your retinue.” AKARSHAYA DZA means “hook.” SÖHA means “establish a foundation.” Thus you are saying, “Once each of you have transformed into a fanged mouth, summon each of the horrible beings such as Indra and so forth! If they don’t come, their heads will be split open. Establish a foundation.”³¹

At the same time [as reciting the above mantra], emanate countless wrathful deities from your heart. They have one face and two arms. Their right hand holds a hook and their left a noose. Otherwise, emanate sixteen deities: two to the east, south, north, and below and [emanate] three above and the other five in the remaining cardinal

30. The three special features are: 1) their nature is bliss and emptiness, 2) they appear as the individual offering substances, and 3) they generate uncontaminated great bliss in the minds of the recipients.

31. The mantras of invocation and ritual dagger explained in this section are unique to the Thirteen Deity practice.

and intermediate directions. With hooks they seize the hearts of the principal outer and inner directional protectors and bind their necks with nooses. They are instantly summoned to the space before you and wrathful Inner Accomplishment Dharmaraja. To their right is Palden Lhamo Magsorma and to their left is Tsamundi, with both of them facing inward. In front of those three or, [in other words,] the east, is white Peaceful Yamaraja, with a damaru, a silken arrow, and a mirror. To the right or, [in other words,] the south, is yellow Increasing Yamaraja, with a sword and a victory banner. Behind or, [in other words,] to the west, is red Controlling Yamaraja, with a jewel and a skull cup. To the left or, [in other words,] the north, is black Wrathful Yamaraja, holding a skull-ornamented mace and a noose. These are the Outer Accomplishment [Yamarajas]. All four have the face of a buffalo and [together with the previous three] constitute the seven inner guests.

To the east of this group is Indra, and to his left is Vishnu and so forth, in accordance with the ritual.³² Above the inner guests is Chandra, in front of him is Surya, and between them is Brahma. Below the inner guests are Prithividevi (the goddess of the earth), and to her right is Vemacitra; these are the chief demigods. Each one is surrounded by their own immeasurable retinue together with the harmful spirits of the three worlds. Imagine that they are all arranged so that they are facing inward toward the Principal.

Alternatively, it is the intention of Jampa Rinpoche that you can arrange the seven inner guests before you with the fifteen directional protectors in their own cardinal and intermediate directions.³³ The directional protectors above are in sequence going clockwise [around] Indra, and the directional protectors below are in sequence going clockwise [around] Varuna. Furthermore, there is also a tradition of arranging them in their individual places, above, below, and the cardinal and intermediate directions, with the inner guests in the south.

Next, the [first part of] the mantra for striking the ritual dagger is the

32. Tib. *mNgon rtogs*. This is a text that describes little more than the sadhana and is used as guide to the visualizations.

33. Purchog Ngawang Jampa (1682–1762) was a very famous lama who was the disciple of the Second Panchen Lama, Losang Yeshe, and became the guru of the Third Panchen Lama, Kachen Yeshe Gyaltzen, and Changkya Rolpai Dorje, to name just a few.

same as the others mentioned earlier. [OM HRIHTRI WITRITA NA NA] HUM PHAT is for the exhortation for the ritual dagger and hammer. Recite KILAYA PHURBU and emanate countless wrathful deities who are identical to yourself [as Yamantaka] from the HUM at your heart. They have one face and two arms. In their right hand is a hammer marked with a vajra. In their left they hold a ritual dagger. Excluding the inner guests, they strike the directional protectors with the ritual dagger and bore a hole straight through their hearts, throats, and from the crown of their heads to the soles of their feet, whereby their mind, speech, and body enter into the clear light. The [directional protectors] instantaneously transform into the body of Glorious Yamantaka with one face and two hands, in the same way as when a practitioner who is eighty years old eats an elixir pill and is immediately transformed from an old man to a sixteen year old in the bloom of youth. On each of their crowns is an identical Lord of the Lineage, and upon each of the seven inner guests is a black five-pronged vajra that is their crown ornament.³⁴

Offering the Torma

Next, a single-pronged white vajra develops from a HUM on the tongues of the guests, which transforms into a tube of white light. Upon the nectar is the YAMARAJA mantra rosary in a circle, from which a collection of white light rays radiate, whereby all undesired things such as your negative karma, obscurations, bad dreams, and so forth, as well as that of others, including enemies, obstructing spirits, curses, sorcery spells, and so forth, are summoned and dissolve into the nectar. Alternatively, from the HUM at your heart, the YAMARAJA mantra rosary breaks free and dissolves into the nectar, whereby it is blessed, and your negative karma, obscurations, and so forth, are summoned after which they dissolve [into the nectar]; imagine whichever seems appropriate.

Next, offer the torma. OM is the same as OM in the close-essence [mantra] YAMANTAKA. BHU CHARANAM is the Inner Accomplishment Dharmaraja, who roams the earth. YA is [the second syllable] of

34. This section utilizing the ritual dagger is not included in the Solitary Hero sadhana.

the close-essence mantra. PATALA CHARAYA is Tsamundi, who roams beneath the earth. MAN is [the third syllable from] the close-essence mantra. KHECHARAYA is Palden Lhamo, who roams the skies. TA is [the fourth syllable] of the close-essence mantra. PURWA NIGANAM is for white peaceful Yama in the east. KA is [the fifth syllable] of the close-essence mantra. DAKSHINA DIGAYA is yellow increasing Yama in the south. HUM is [the sixth syllable of the] close-essence mantra. PASHCHI MANAM is red Yama in the west. PHAT is [the last syllable] of the close-essence mantra. UTTARA DIGAYA is black Yama in the north. This is the way of combining the close-essence mantra [OM] YAMANTAKA [HUM PHAT] with the name mantra for the seven inner guests of Yamaraja.

OM is [the same] OM from the ten-syllable mantra. The [syllable] I is for Indra, the “Powerful One.” This is the first syllable of his name and also includes Vishnu. HRIH is [the second syllable of the] essence mantra. YA is for Yama and is the first syllable of the name of Yama in the south. TRI is [the third syllable] in the essence mantra. WA is Varuna, which is the first syllable in the name for the water deity in the west. WI is [the fourth syllable of the] essence mantra. KSHI is the last syllable in the name “Yakshi,” the harm-giver of the north, and it also includes Ganesh. TRI is [the fifth syllable in the] essence mantra. KO is for “Koshataki,” which applies to moonlight; therefore it is the first syllable of the name for the moon [deity, “Chandra”] above, and it also includes the sun [deity Surya] as well as Brahma. TA is [the sixth syllable of] the essence mantra. É is the first syllable in the name of the fire god in the southeast, “Edhana.” NA is [the seventh syllable of the] essence mantra. AH is the first syllable in the name for the cannibal in the southwest, “Abhiksha,” who manifests as a protector. NA is [the eighth syllable in the] essence mantra. DE is the middle syllable in the name of the wind god in the northwest, “Vayudeva.” HUM is [the ninth syllable of the] essence mantra. BHYOH is for the Earth Goddess and also includes Vemacitra. PHAT is [the last syllable of] the essence mantra. SARWA BHUTE BHYAH means all the evil spirits.³⁵ This [last entry] also includes the Lord of Bhutas, Indra, in the northeast. Thus all

35. The term being translated here as “evil” spirit is “bhuta,” which is a type of ghost that is usually included in the hungry ghost realm.

ten syllables of OM HRIH TRI . . . are amended with the name mantras of the fifteen directional protectors as the outer guests. By amending them in this way, the mental continuums of the fifteen directional protectors are blessed to the extent to which [the practitioner] overcomes ordinary appearances and conceptions.

At the same time, emanate a multitude of vajra-taste goddesses from your heart, holding skull cups in their hands, whereby they scoop up the nectar of the tormas and appear in the presence of each of the guests. From a HUM on their tongue comes a single-pronged vajra with a hollow tip, and they partake of the contents of the skull cup through tubes of light, whereby they are satiated by giving birth to the extraordinary exalted wisdom of bliss and emptiness. If you sincerely make offerings with such a unique understanding, have no doubt that they perfectly accomplish the actions entrusted to them through the command of Vajradhara.

Next, present the outer and inner offerings. OM consists of [three parts] and symbolizes the unobservability of the three circles of the offerings. DASHA means “ten.” DIKA means “directions.” LOKA means “world.” PALA means “protector.” SAPARIWARA means “together with your retinue.” ARGHAM and so forth are the water for drinking and so forth. PRATITZA means “accept individually.” HUM SÖHA means “establish a foundation of bliss and emptiness in their minds.” You also present the inner offering by attaching the three syllables [OM AH HUM] to the above mantra.

Entrusting Them with Enlightened Actions

The verse by Shantijnana states, “In the presence of the Dharma Lord Manjushri . . .” Previously, he manifested as Manjushri for the sake of all living beings in general, and for the sake of subduing the Lord of Death in particular, he manifested in an extremely wrathful bodily aspect of Vajrabhairava out of his unbearable compassion. During the subjugation, the nonvirtuous demons were subdued in the presence of Venerable [Manjushri], and he made them virtuous protectors of the teachings and so forth by saying, “You must do whatever I tell you” and made them promise to do whatever he commanded the mundane deities such

as Inner Accomplishment Karma Yamaraja, Mamo Tsamundi, Palden Lhamo, the Principal Goddess of the Dakinis, and Jungpo Chokiyong to do, and he forced them all to swear an oath to protect practitioners. As for Vetali, the retinue of hungry ghosts and all the inner and outer oath-bound directional protectors bow with respect and fulfill the wishes of her mind as she commands them to pacify the obstacles to virtuous actions in general and all the obstacles to the practitioners of Vajrabhairava in particular and to assist in bringing their deeds to completion. Thus, you should think that they accept her command and accept whatever actions you entrust them with.

Asking Them to Depart after Purifying Faults

At the crowns of each of the inner guests is a vajra with a HUM at its center surrounded by the directional protectors. In the heart of the Lord of the Lineage [Akshobya] is a syllable HUM on a moon seat surrounded by the white hundred-syllable mantra rosary. A stream of nectar descends from [the mantra rosary], which completely pervades the inside and outside of the bodies of the inner guests and the directional protectors, whereby the negative karma of their three doors as well as your own contaminated offering substances, broken and defiled commitments, the excesses and omissions in the ritual, and so forth, are purified. Thus, imagine that you purify all the offensive actions while reciting the hundred-syllable mantra of Yamantaka that combines the four [syllables] YAMANTAKA [with the hundred-syllable mantra]. Request forbearance by reciting “Through not finding, being thoroughly confused . . .” Recite VAJRA MU, [which means] “vajra depart!,” through which the directional protectors go as far as the charnel grounds, where they go to their individual places in the cardinal and intermediate directions and where they remain functioning to protect you from interferences.

Blessing the Offering for the Self-Generation

The [offerings] should be arranged beginning from your right. The two waters and the scented water are the preliminary for the five close-enjoyment offerings and music. If you have the inclination, you can also

arrange drawings of the five objects of desire and so forth. If you offer the objects of desire, you should call them “music and so forth.” You should understand how to bless according to the previous [explanation during the preliminary offerings].

Meditation on and Recitation of Vajrasattva

In the space before you, visualize the mandala of Vajrabhairava upon a lion throne, with your root guru as the Lord of the Lineage, and with the lineage gurus either [upon his crown] stacked one upon the other or surrounding him. The guru is the Principal as the Buddha Jewel. The Dharma of the realizations of the objects of refuge and the volume of the tantra are the Dharma Jewel. Their retinue is the Sangha Jewel. The objects of refuge and you are surrounded by all father and mother sentient beings. Visualize them in an aspect so that they are able to speak clearly and imagine that you and all others go for refuge. Go for refuge by reciting, “I and [all sentient beings] go for refuge to the Three Jewels. . . .” Generate bodhichitta by reciting the [second half of the verse] “I shall lead all sentient beings. . . .” three times. Each time, purifying nectar descends, and this should be done in accordance with the lamrim for which this is considered “the power of reliance.”³⁶

Next, imagine that the objects of refuge dissolve into you, whereby you are blessed. On your crown is an eight-petalled lotus. In its center is a moon seat, in the center of which is a syllable HUM, from which comes a white five-pronged vajra marked by a HUM. This completely transforms into Vajrasattva Father and Mother. They have white-colored bodies and are just one span in height.³⁷ They have one face and two arms. The Father holds a five-pronged vajra made from crystal in his right hand and a bell with a handle similar [to the crystal vajra] in his left hand. The Mother holds a curved knife in her right hand and skull cup in her left. Their generation accords with the ritual text. It is the intention of the Foremost Great Being [Tsongkhapa] to have them

36. There are four opponent powers that are being explained: 1) the power of reliance, 2) the power of regret, 3) the power of the opponent force, and 4) the power of restraint.

37. A span (Tib. *mho*) is the distance between your thumb and middle finger when your hand is outstretched.

absorb the wisdom beings into themselves as you recite DZA HUM BAM HO. Once you have bestowed empowerment [upon them], they are sealed with Akshobya in the aspect of an emanation body. At the heart of the Father is a moon mandala, symbolizing the conventional bodhichitta, in the center of which is a white syllable HUM, symbolizing the ultimate bodhichitta. Surrounding that is the white mantra rosary arranged clockwise. For this, once you have relaxed your divine pride of Vajrabhairava a little, there are two ways to proceed. In one, imagine that all your negative karma, as well as that of others, dissolves into the abode of the white syllable HUM upon the moon seat at your heart, whereby it becomes slightly dimmed. In the other, place the objects of desire in your heart. For the second instruction, once you have visualized your father and mother sentient beings surrounding you upon a moon seat within the drop of the HUM, develop regret for your previously accumulated faults as though you had eaten poison and generate the power of the opponent force.³⁸

Once you have placed your mind within the syllable HUM in this way, supplicate Guru Vajrasattva upon your crown in the way just explained and recite the hundred-syllable [mantra] twenty-one times and so forth. Through this, a stream of white light rays and nectar descends from the syllable HUM and the mantra rosary at his heart and enters through your Brahma aperture. Imagine this cleanses every part of your body, outside, inside, and in between as well as your mind visualized as the syllable HUM. All your sickness, harm from spirits, negative karma, and obscurations are expelled through your lower doors and cavities in the aspect of feces, awful creatures, soot, and liquid charcoal. You are cleansed and purified, whereby your body transforms into the nature of radiance and clarity and is filled with nectar. Imagine that all things compatible with your good qualities increase. Light rays radiate from the seed syllable and mantra rosary at the heart of Vajrasattva with offering goddesses at their tips, who present offerings to all enlightened beings, after which the offering deities dissolve into the hearts of each of the objects of refuge, whereby the light rays that are the essence of the buddhas' blessings penetrate and collect within their hearts and arise in the aspect of nectar and dissolve into the syllable HUM at the heart of Vajrasattva. Imagine that a stream of nectar arises and emerges from the

38. Tib. *rnam par bsun 'byin pa*. This is also known as the power of destruction.

joined organs [of Vajrasattva Father and Mother] and purifies the negative karma, obscurations, and so forth, of you and others. If you imagine that light rays radiate from the heart of Vajrasattva and enter your body and the bodies of others, whereby your negative karma, obscurations, and so forth, completely vanish like a lamp hoisted in a dungeon, you won't incur any faults in your practice of the completion stage. Furthermore, although there are limitless teachings on dispelling from below, dispelling in a heap, the meaning of the [Vajrasattva] mantra, and so forth, I will not be able to write them all down; therefore if you wish to practice them, you should learn them from other extensive literary commentaries. You should also contemplate the unobservability of the three circles.³⁹ These constitute the power of the opponent force.

Next, recite the verses from the explanatory tantra *The Unexcelled Expression*⁴⁰ and supplicate [Vajrasattva] with "Due to my ignorance and confusion . . .," whereby you imagine that Vajrasattva replies to you directly, saying, "Child of the lineage . . ." and "I have blessed all of your previously accumulated negative karma and obscurations, whereby they have been purified." He strongly admonishes you by saying, "From now you should not engage in such negative actions," through which you vow not to perform them again. This is the power of restraint.⁴¹

Next, due to the passion of Vajrasattva Father and Mother, they melt and dissolve into the syllable HUM at your heart, which is the nature of your [extremely subtle] wind and mind. Imagine that just that much transforms [into Vajrasattva] upon a moon disk at your heart, which symbolizes that your three doors and the body, speech, and mind of Vajrasattva have become inseparable.

What One Should Do during the Actual Session has three sections:

- 1) THE CONCENTRATION OF THE INITIAL PREPARATION
- 2) THE CONCENTRATION OF THE SUPREME CONQUEROR
OF THE MANDALA
- 3) THE CONCENTRATION OF THE SUPREME ACTIONS
OF THE CONQUEROR

39. In this instance, the three circles refer to the negative karma to be purified, the act of purification, and the object that purifies.

40. *mNgon brjed bla ma*.

41. Tib. *nyes pa las star ldog pa'i stobs*. This is literally "the power of turning away from repeating negative actions."

The Concentration of the Initial Preparation has four sections:

- 1) BRINGING DEATH INTO THE PATH AS THE TRUTH BODY
- 2) BRINGING THE INTERMEDIATE STATE INTO THE PATH AS THE ENJOYMENT BODY
- 3) BRINGING REBIRTH INTO THE PATH AS THE EMANATION BODY
- 4) THE WAY OF EMBRACING THE KNOWLEDGE-GODDESS



རྩེ་ལོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་

RA LOTSAWA DORJE

Bringing Death into the Path as the Truth Body has three sections:

- 1) THE ACCUMULATION OF MERIT
- 2) THE ACCUMULATION OF EXALTED WISDOM
- 3) MEDITATION ON THE PROTECTION WHEEL

The Accumulation of Merit

With regard to that which has a qualitative similarity to the karma experienced once you have taken rebirth as a womb-born [human being] possessing the six elements in this world which is the basis for practicing Mantra, and furthermore with regard to the preparations that [result] only in rebirth [as a human being] possessing the six elements in this world: Not only must [these preparations] be in accordance with birth, death, and the intermediate state at the time of the basis, but it must also have a concordant aspect with the three bodies at the time of the result.⁴² Concerning the activities of the emanation body, they are revealed exclusively through a womb-born human being possessing the six elements in this world. In this way, through purifying birth, death, and the intermediate state, you are also naturally able to purify birth, death, and the intermediate state of an egg birth, and so forth.⁴³

Take yourself for example, if you wish to take rebirth with a human body with the [eight freedoms] and the [ten] endowments possessing the six elements of earth, water, fire, wind, channels, and drops, you must create the causes for that in this life through maintaining pure moral discipline assisted by generosity and so forth, conjoined with stainless prayers.

Right now, you are assembling the causes to attain the state of Bhagavan Glorious Vajrabhairava the Great by engaging in the practices to accumulate merit, from invoking the field of merit up to the four immeasurables.⁴⁴

Furthermore, at your heart, as you appear clearly as Yamantaka with

42. The six elements are earth, water, fire, wind, channels, and drops.

43. In general there are four types of birth: from a womb, egg, heat and moisture, and spontaneous birth.

44. This section for accumulating merit begins with invoking the field of merit and continues through to the end of the four immeasurables.

one face and two arms, is an eight-petalled variegated lotus that symbolizes the eight channel petals at the heart. Upon its center is a sun mandala symbolizing the red and white elements. In the center of that is your extremely subtle body of wind, which is the mount for your extremely subtle mind. Upon those two is a dark blue syllable HUM, which is the nature of the five exalted wisdoms, and it radiates five-colored rays of light, which symbolize your extremely subtle speech. Its light rays fill your entire body and once again radiate outward to the ten directions, pervading all worldly realms, whereby they are illuminated by light. After this, the obscuration of its beings and the faults and imperfections of the environment are all purified. The enjoyment and emanation bodies of the buddhas abiding in those lands, the assembly of wrathful bodhisattvas, and the assembly of knowledge-holders are all invoked in the aspect of a limitless number of the complete supporting and supported mandalas of Vajrabhairava. They dissolve one into another until finally they are in the aspect of one complete mandala that dwells in the space before you. Resting on the root face of the Principal is a lion throne, upon which sits your root guru who directly gave you the empowerment, oral transmission, and oral instructions of this Dharma, in the aspect of Vajradhara. Imagine that he embodies all gurus. Imagine that the light rays that you formerly emanated dissolve back into the syllable HUM at your heart. The reason for emanating light rays, dispatching offering goddesses, and so forth, during the earlier and later [parts of the sadhana], is that it symbolizes how all things in samsara and nirvana are merely imputed by the mind and that the agent, or root of that, is ultimately the extremely subtle winds and mind at the heart. As for the necessity of imagining that [the light rays] once again dissolve into the HUM at your heart once those activities are complete, it is so that it becomes an extraordinary ripening agent for dissolving all winds and minds into the [central channel] at the heart, which causes the dawning of the clear light during the profound completion stage. For these reasons, it is a great quintessential instruction.

Although you are surrounded by your father and mother of this life, symbolizing all living beings, you nevertheless visualize them in the aspect of Vajrabhairava, and you should imagine that they all perform the seven limbs, the first of which is prostration.

Prostration

Hold your hands in prayer at your heart to symbolize gathering the root and branch winds into your heart and recite the verse from the *Samvarodaya* [Tantra] that states, "By whose kindness . . ." As for the meaning of this [verse], by relying upon the guru who is so kind, one can attain the state of the three bodies that are "the state of great bliss" extremely quickly, which can be expressed as "an instant" since it can be attained in one short human life in this degenerate age. Because of this, he is comparable to a precious jewel, for if we supplicate [a wish-fulfilling jewel], it will bestow all of our wishes. However, a precious jewel can fulfill only the wishes of this life, whereas a guru can bestow all well-being and happiness in this and future lives; therefore the guru is vastly superior. For that reason, using this as an example is only slightly similar. In the definitive sense, the vajra is the exalted wisdom of nondual bliss and emptiness, and in the interpretive sense, he appears in the bodily aspect "grasping" or "holding" [a vajra].⁴⁵ To him, you respectfully bow and "prostrate" with your three doors to his "lotus feet" or lotus seat.

Concerning the meaning of [the verse composed by] Lalita that states, "Supreme form . . .," it is a "supreme form" because it is the nondual exalted wisdom of bliss and emptiness appearing in the aspect of having faces and hands. He is "supreme hero of great wrath" because he reveals a body of extremely great wrath for the sake of revealing the essential points of the basis, path, and result. He is called "hero" because he utterly destroys all demons and opposing factors. As the enjoyment body, he has the most exalted abode, body, and enjoyments, or, [in other words,] his sphere of activity is experienced only among the secret body, speech, and mind of enlightened beings; therefore he "enjoys the supreme objects." He "acts" for the welfare of others by "subduing" all outer, inner, and secret lords of death that are "difficult to subdue." In the definitive sense, "Vajrabhairava" is the exalted wisdom of nondual bliss and emptiness that manifests as the indestructible vajra and the simultaneously born bliss that terrifies the afflictive emotions; therefore

45. Here, the two words "grasping" and "holding" represent the two Tibetan words *'dzin pa* and *'chang ba*. The first is used in the term "vajra-holder" and the second in the term "Vajra

it is “terrifying.” That manifests in the aspect of an extremely wrathful deity body, which is the interpretive meaning of that [exalted wisdom]. With this in mind, recite “I prostrate to Vajrabhairava” and respectfully bow with your three doors. According to the extensive system of commentary, this verse can also be a praise from the perspective of the truth body of great bliss, a praise from the perspective of the enjoyment body of the union, and a praise from the perspective of the emanation body of enlightened actions. Although I am not able to explain every word, with the first line, you praise the truth body; with the second, the enjoyment body; and with the third, the emanation body.

Presenting the Offerings

Light rays radiate from the seed syllable at your heart on tips of which are Charika and so forth as the exalted wisdom of bliss and emptiness appearing in the aspect of four goddesses with colored bodies, faces, arms, and so forth.⁴⁶ They are without consorts and are exactly the same as those presented in the mandala [rituals]. Imagine that you emanate a limitless number of them, holding offering substances, who present the offerings. Furthermore, you should offer them with five unique features: 1) the unique feature of substances—those actually set out such as flowers and so forth; 2) the unique feature of mantra—proclaiming the mantra for the offerings substance; 3) the unique feature of hand mudra—making the hand mudras; 4) the unique feature of concentration—emanating a multitude; and 5) the unique feature of offering the practice of the view—the unobservability of the three circles of the offering. If we translate the meaning of the mantra OM HRIHTRI HA, it is for offering water for drinking and means “delighting the fanged snatcher,” and it reveals the unique feature of the recipient of the offering. OM HUM HUM PHAT is for offering water for the feet. HUM is the seed syllable of the mind and is the nature of bliss and emptiness. The phrase “the manifestation of bliss and emptiness” reveals that the offering substances have a special nature of wisdom that is the nature of nondual bliss and emptiness. OM KUMARA RUPINÉ DZA

46. The four goddesses are Charika, Varahi, Sarasvati, and Gauri.

DZA HUM PHAT is for offering flowers and means “fresh [flowers] with beautiful shapes” or “welcoming them with [flowers] that have a pleasing shape.” These phrases reveal the special aspect of the offering substance. OM HRIH HA HÉ PHAT is for offering incense and means “it is for the sake of delighting the snatcher,” which reveals the necessity of presenting offerings. OM DIPTA LOCHANA WI TRI TA NA NA MAHA ATTATTA HASA NA DINI DIPTA YE SÖHA is for offering lights and means either “establish a foundation by transforming into the aspect of blazing eyes for the sake of igniting the wrathful laughter from his mouth” or “for the sake of developing the eye sense power of the snatcher.” These reveal the special function of each of the offering substances through which the offerings have six special features. If you present the offerings from the perspective of understanding those special features, they become unexcelled offerings, which are explained in the commentary on the Black Enemy; therefore we should imagine that each of the offerings substances has these six special features.

The food and music are clearly expressed in their names, and we can easily understand them because they are clearly spelled out in the sadhana. Thus, bliss is generated from the offerings, and [the recipient's] attendant feeling of bliss in its sense consciousness is an inner offering.⁴⁷ The bliss generated from that functions as an immediately preceding condition for the exalted wisdom, which together with its attendant feeling of bliss is the secret offering. The ascertainment of emptiness with that bliss is the suchness offering. The teachings of Yongzin Losang Tenzin state, “They can also be applied to the lower classes of tantra, however conjoining it with the four empowerments is unique to highest yoga tantra.”

Confession

We should develop a mind of regret for the faults and transgressions we have previously performed. However, [Lama Tsongkhapa's sadhana merely states,] “Your negative actions should be confessed.” Therefore

47. This does not refer to the inner offering that consists of a nectar pill placed in a liquid substance.

how do we make confession based on this brief presentation? The negative karma and downfalls that we have generated in our mental continuums in the past and those that we are currently incurring are confessed in the presence of fields of merit while determining that from this time forth we will never engage in such transgressions again. After confessing them in the presence of the fields of merit, we generate the mind restraint. [Those are the first three lines of the first verse].

For the fourth [line], we rejoice. Just as we developed a mind of regret for our previous nonvirtues and a mind of restraint vowing not to engage in them again, in the same way we now rejoice in the merit that we and others have accumulated throughout the three times through which their beneficial effects increase.

If the fifth line of dedication ends in the dative-locative “ra,” it states, “I thoroughly dedicate them for blissfully proceeding”; therefore meaning “I thoroughly dedicate these virtues so that I may easily progress to the resultant state of enlightenment.” If it doesn’t end in “ra,” it means “I thoroughly dedicate them for proceeding to bliss” and refers to imputing the name of the result on the cause.⁴⁸ Therefore it means “I thoroughly dedicate these for the sake of attaining enlightenment with my virtues functioning as the cause for proceeding to the blissful result.” The latter is taught in our own tradition.

“I go for refuge to the Three Jewels.” This is the sixth [line]; the limb of going for refuge. There is going for refuge from the perspective of confidence in the Three Jewels as the object of accomplishment that you will attain in the future, and this represents the resultant refuge of the Mahayana. The causal refuge is going for refuge in someone else and is from the perspective of entrusting yourself to those who have attained the result of the Mahayana refuge in their mental continuum. This is like a person who is about to be executed who places his hopes in someone who can pardon him. The last three lines that state “I shall liberate all living beings . . .” are the limb of accepting aspiring bodhichitta that thinks “I shall liberate all living beings from the suffering of samsara and the lower realms, and once they are liberated, I shall establish them in the state of complete enlightenment. For that purpose I am going

48. In Tibetan, the two variants are bde 'gror and bde 'gro.

to attain enlightenment.” These are the seven complete purities of the Mantra tradition.⁴⁹

Next, we supplement this with offering our body [with the two lines] from the Red Yamari Tantra that mean “I offer my body to the beings who possess a collection of limitless good qualities equal to the atoms in the great ocean.” And, “I rely on this path . . .”⁵⁰ [For this we should contemplate]: “The great highway that is the sole path traversed by the perfectly complete buddhas and all the bodhisattvas who are their children is the six perfections such as generosity and the yogas of the two stages. And so that I too may attain this state of the three bodies endowed with the five exalted wisdoms, I shall sincerely practice with a stable mind and powerful faith.” It is said that, with this proclamation and intention, [these verses] become engaging bodhichitta.⁵¹

Next, if you don't take the [tantric] vows of the five buddha families at this point, there is no fault of omission of this ritual, however if you have the time and inclination, [do so as follows]: “All buddhas and bodhisattvas . . .” These first two lines ask the fields of merit to listen to us. “I whose name is . . .” These three lines are for the sake of clarifying our [secret] name and expressing our unchanging commitment and indicate the beginning and end of the time period.⁵² The next four lines [begin] “Just as the protectors of the three times. . .” The protector buddhas of the three times and their offspring who have acted in this way are used as an example prior to taking the tantric vows and reveal your own bodhichitta.

To take the actual tantric vows in an extensive [way], recite: “I shall train in the moral discipline. . .” These eight lines constitute the six commitments of the Vairochana family. The four lines “The great

49. In Secret Mantra the seven-limb prayer is replaced with the seven complete purities in which you replace requesting the buddhas not to pass into nirvana and to turn the wheel of Dharma with refuge and bodhichitta. The reason for this change is that you are supplicating the enjoyment body that is continuously teaching Dharma and never passes away; therefore requesting the buddhas not to pass into nirvana and to turn the wheel of Dharma is unnecessary. 50. This line is usually the last line in English translations.

51. There are two types of conventional bodhichitta, aspiring and engaging. Aspiring bodhichitta is the mere wish to attain enlightenment for the welfare of all livings. This becomes engaging bodhichitta when you take the bodhisattva vows.

52. The beginning and end of the time period are “from this time forth” until “the essence of enlightenment.”

supreme vajra lineage . . .” constitute the four commitments of the Akshobya family. The four lines “The great supreme Ratna family . . .” constitute the four commitments of the Ratnasambhava family. The four lines “Arisen from great enlightenment . . .” constitute the three commitments of the Amitabha family. The four lines “The great supreme Karma family . . .” constitute the two commitments of the Amoghasiddhi family. Together these are the commitments of each of the five families. After accepting the nineteen commitments in an extensive way, recite the four lines “The unsurpassed mind of enlightenment . . .,” which is the concise meaning. Next the remaining four [lines] are a way of promising to work for the welfare of living beings. In this way, it becomes an unsurpassed offering of practice by upholding your vows. For a person new to the vows, and to restore your defiled [vows], these must be done in conjunction with the bestowal of an empowerment that has been taught extensively. Up to this point, you have been accumulating merit in dependence upon a pure field. To accumulate merit upon an impure field, meditate on the four immeasurables.⁵³

The Four Immeasurables

“May come to possess happiness . . .” [The four immeasurables] begin with “may they come to” and end with “I shall cause them . . .”⁵⁴ Through the force of these words, we should understand how to practice the four immeasurables in accordance with the common path. Concerning the eight worldly concerns,⁵⁵ [Nagarjuna’s] *Letter to a Friend* states:

You worldly beings should know that gain and loss,
Happiness and suffering, praise and blame,
Fame and obscurity are the eight worldly dharmas;
Don’t let them enter your mind—remain in equanimity.

53. The pure field is the enlightened field of merit. The impure field refers to unenlightened living beings.

54. For example: “May all living beings come to possess happiness” up to “I shall cause them to abide in equanimity.”

55. Tib. *jig rten chos brgyad*. This literally means “eight worldly dharmas”; or, in the others words, the eight dharmas of worldly people.

Thus, you should free yourself of them. During meditative equipoise, aryas are undisturbed by the conceptions of apprehended and apprehender, and they remain unmoving. Although they are undisturbed [by such conceptions], they can't maintain this during subsequent attainment. To integrate them in postmeditation is solely within the sphere of activity of a buddha. Only a buddha's mental continuum possesses such equanimity; therefore we are promising to abide in the equanimity of [a buddha].

If we wish to meditate in an extensive way on the four immeasurables, we should do so by integrating the four goddesses that are the nature of the four immeasurables as set forth in the supreme conqueror of the mandala.

The Accumulation of Exalted Wisdom has two sections:

- 1) AN EXPLANATION OF THE BASIS OF PURIFICATION AND THE PURIFYING AGENT
- 2) THE WAY TO MEDITATE ON EMPTINESS THAT IS CONCORDANT WITH THAT

An Explanation of the Basis of Purification and the Purifying Agent

The accumulation of karma that creates the place where one will take rebirth manifests after the clear light of death; therefore we meditate on the ground of exalted wisdom that has a qualitative similarity [to this accumulation of karma]. Furthermore, in the future, when a person in this world with a human rebirth that possesses six elements dies, he or she will manifest the clear light of death. At the beginning of that process, as the power of the earth element deteriorates, the water element becomes apparent. To use a verbal designation, we say "earth dissolves into water," at which point the external sign is that your body feels as though it is sinking and so forth. The internal sign is the occurrence of the miragelike appearance. Once the power of the water element deteriorates, the fire element becomes apparent. At this point, the external sign is that your saliva becomes dry and plaque forms on your teeth. The internal sign is similar to a little smoke coming from a chimney that appears as though blue and swirling. Once the power

of the fire element deteriorates, the wind element becomes apparent, at which point the external sign is the withdrawal of bodily heat from its extremities. The internal sign is the appearance of fireflies similar to a multitude of sparks seen in the darkness of the evening. Once the power of the wind element deteriorates, as it begins to dissolve into consciousness, the external sign is that the breath flowing through the nostrils ceases, and the internal sign is the occurrence of a candle flame undisturbed by the wind, like a burning lamp. As the conceptual winds dissolve into [white] appearance, the path of white appearance dawns, and there is an appearance that is like a completely pure autumn sky pervaded by moonlight. When that dissolves into [the mind of red] increase, the path of the red increase dawns, and there is the appearance of a completely pure autumn sky pervaded by sunlight. When that dissolves into [the mind of black near]-attainment, the path of blackness dawns, and there is the appearance of blackness similar to a pure autumn sky pervaded by utter darkness. At the beginning of this [that is, the mind of black near-attainment], there is mindfulness, yet the last part is without mindfulness, and you fall into a swoon. The duration of the clear light depends upon the duration of the swoon; therefore this is good thing and not a fault. The mind of clear light dawns when the [swoon of black near-attainment] dissolves into the clear light. The [clear light] is naturally free from pollutants and the three faults and is similar to an extremely pure radiant sky of perfect color at dawn on the eighth day [of the lunar month].⁵⁶ This is called “the clear light of death” as well as “mother clear light.” The [clear light] of emptiness that occurs now through the force of meditation is called “the son clear light.” When this occurs, it is exactly the same as the clear light of death at the time of the basis and is the basis of purification. In dependence upon the extremely skillful means of penetrating the vital points of the body during the completion stage of the ultimate clear lights of example and meaning, the [process of] dissolution from the earth element dissolving into the water element up to the [mind of] black near-attainment dissolving into the clear light will be exactly the same as the progression of death at the time of the basis complete with the signs. After this, the all-empty

56. The three faults are the appearances of sunlight, moonlight, and darkness.

clear light will arise as spontaneously born great bliss; this is the clear light of the path and is the purifying agent.

Once the winds begin to stir due to conceptual thought stirring within that clear light,⁵⁷ the succession of black near-attainment, red increase, and white appearance of reverse order and so forth emerge. Through the purifying agent purifying the basis of purification, you actualize the clear light of the truth body of no-more-learning. At that time, you also generate the clear light of the path as the basis, and after the perfect dissolution from earth into water up to the mind of black near-attainment dissolving into the clear light, you actualize the clear light truth body of exalted wisdom. Next, all the winds that arise from the movement of conceptual thought are exhausted, and you never again leave that state of the clear light.⁵⁸ You should progress to the path clear light as a preliminary for attaining the state of the resultant clear light in the way [just described]. As a preliminary for that, you should ripen your mental continuum with the generation stage. For that purpose, you should practice bringing death into the path as the truth body.

For that reason, as the dissolution of the elements and so forth occur at the time of the base, their respective signs will arise, and at that time you must develop the conviction to [recognize them] as such. You should think, "I am going to generate those [realizations] through this path of purification, whereby I will obtain the result." We must repeatedly contemplate in this way because it is essential that we recognize the clear light at the time of death, and once we identify it in that way, we need mindfulness.⁵⁹ During the actual process of bringing [death into the] the path, it doesn't actually happen that way; therefore we must think, "This is the actual clear light of the truth body of an enlightened being" and so forth, which will be explained below.

57. Although the clear light mind is free of conceptuality, the unenlightened are unable to permanently remain in this state; therefore when conceptual thoughts begin to stir, you leave the clear light and the coarse minds of reverse order emerge.

58. Even though you never rise from the clear light of the truth body, as a fully enlightened being you spontaneously emanate limitless forms for the welfare of living beings without your mind ever leaving the state of complete absorption.

59. We need mindfulness throughout the dissolution to be able to recognize the signs, and we need mindfulness after the clear light has manifested to be able to ascertain emptiness.

The Way to Meditate on Emptiness That Is Concordant with That

Thus, by identifying the basis of purification and the purifying agent, one practices in one of three ways: 1) the field of merit returns to its own ahode, 2) it is placed in a state of unobservable [emptiness], or 3) it is withdrawn into oneself. Although it is the intention of the Mahasiddha [Lalita] and Je Rinpoche that it be placed in a state of unobservable [emptiness], here it is in correlation with the sequential dissolution and it is withdrawn into oneself. Although there is no fault of omission in the ritual if it is not done according to the sequential dissolution, it is extremely important that all dualistic appearances be withdrawn and that it accord with the basis clear light of death, and especially that it become a ripening agent for collecting these [dualistic appearances] within the heart [channel wheel], whereby the coarse winds and minds dissolve, after which the example clear light and the meaning clear light dawn.

For that reason, at the end of your meditation on the four immeasurables, you manifest the exalted wisdom of a buddha's truth body [through a process] that is similar to ordinary death. Then, after setting an extremely powerful intention, thinking "I am going to arise in a form body for the welfare of living beings," limitless light rays that are either blue or red and that are the nature of great bliss emanate from the HUM at your heart as well as from the joined organs of the Father and Mother, due to the fire of the bliss of desire experienced by the Father and Mother who are embracing.⁶⁰ These [light rays] pervade all worlds and their beings, whereby all of the faults and imperfections of the environment are purified, and the environment transforms into a celestial mansion, and all living beings who are its inhabitants transform into the assembly of Glorious Vajrabhairava's deities.

Simultaneously with the retraction of the light rays, all environments melt into light and dissolve into the inhabitants. All the inhabitants and the field of merit also melt into light and dissolve into you. At that time, the earth element dissolves into the water element, and you

60. In the Solitary Hero practice, light rays are emanated only from your heart.

experience the sign of the miragelike appearance. You also melt into light from above and below and dissolve into the syllable HUM at your heart, at which time the water element dissolves into the fire element, and you experience the sign of the smokelike appearance. The shabkyu of the HUM dissolves into the body of the HA, at which time the fire element dissolves into the wind element, and you experience the sign of an appearance like fireflies in the sky. When the body of the HA dissolves into the head of the HA, the wind element begins to dissolve into consciousness, whereby you experience the sign of a burning candle flame. Imagine these four signs with a devoted interest.

When the head [of the HA] dissolves into the crescent moon, the path of white appearance [emerges]. When that dissolves into the drop, the path of red increase [emerges]. When that dissolves into the nada, the path of black near-attainment [emerges]. Even the nada transforms into unobservable [emptiness], and if you imagine that you have manifested the exalted wisdom of the truth body, it is vastly superior to any other method for actualizing the clear light of the basis, path, and result.

If you are unable to do even that, then once you place your mind in the meditative stabilization of bliss and emptiness, the primary thing to do is to establish the divine pride of being the truth body; therefore conjoin that with the proclamation of the two mantras. You, the deities of the field of merit, and all other phenomena are merely labeled by your mind in dependence upon their bases of imputation. [The conception] that they are established from their own mode of subsistence is the extreme of existence, and the conception that they are utterly nonexistent is the extreme of nihilism. Place your mind in the state of meditative equipoise on selflessness that is the emptiness of inherent existence, free from the four extremes [regarding] existence and non-existence.⁶¹ Furthermore, the mind is not independently existent. You should imagine that your mind has become the exalted wisdom of great bliss and that your mind has been placed in the meditative equipoise that ascertains emptiness without any obstruction and that those two [your mind and emptiness] have become nondual. There is not even the

61. The four extremes are conceiving that things are 1) inherently existent, 2) inherently non-existent, 3) both inherently existent and non-existent, and 4) neither inherently existent nor non-existent.

most subtle dualistic appearance, but it's like water poured into water, at which point you should imagine that that itself [the exalted wisdom of great bliss] is the actual resultant exalted wisdom of the truth body. For that reason, at this point, the subjective experience is your own mind filled with simultaneously born bliss with the ascertainment factor of emptiness [that realizes] all phenomena do not have even an atom of inherent existence. The appearing object is an utter vacuity without the appearance of any coarse phenomena such as the world and its beings all the way down to the nada. The mode of apprehension is the thought "I am the actual resultant truth body of exalted wisdom." Together with this, you should establish divine pride with the four special features.⁶² If your meditation on emptiness occurs in this way, [with the proper] factor of ascertainment, the appearance of conventional phenomena will cease of its own accord; therefore it doesn't matter much whether you melt the world and its beings into light or not. If you are going to combine it with the stages of dissolution, a superior and special [method] for withdrawing dualistic appearances is to collect them into your heart, whereby dissolving all coarse winds and minds in [your heart] becomes a ripening agent for giving rise to the example clear light and the meaning clear light.

Concerning the meaning of the two mantras, OM consists of three parts, A, U, and MA, which symbolize your body, speech, and mind.

Je Shaluwa states:

The drop and moon are the semen of body,
 The anusvara is the menstrual blood of speech,
 The syllable AH perfectly expresses the mind of Rahu.

The drop is MA; the anusvara transforms into U, and when combined with AH as the mental continuum of the person, symbolizes the person's body, speech, and mind.

SÖBHAWA means "nature." SHUDDHA means "pure." SARWA DHARMA means "all phenomena." Again, SÖBHAWA SHUDDHA

62. The four special features are: 1) the appearance of an utter vacuity, 2) which is ascertained as the absence of inherent existence, 3) by the subjective mind of great bliss, and 4) these first three points form the basis of imputation for the divine pride that imputes "I am the truth body."

has the same meaning as above. AHAM means "I am" and when combined [with SHUDDHA] becomes "SHUDDHO HAM." Combined all together, the mantra means "I am the completely pure nature of all phenomena that are subsumed in the apprehended and apprehender." The meaning of that is that one meditates on the absence of inherent existence of the basis of imputation of one's body, speech, and mind, which is how to meditate on the selflessness of persons. In the same way, the meaning of SARWA DHARMA is "all phenomena from forms up to omniscience are the nature of complete purity" and meditating on their absence of inherent existence is the way to meditate on the selflessness of phenomena.

Concerning the meaning of the second mantra, OM has the same meaning as before. SHUNYATA is the emptiness of the object. JNANA is the exalted wisdom of the subjective great bliss. VAJRA means "indestructible." SÖBHAWA onward has the same meaning as before. When combined [the second mantra] means "I am the indestructible nature of the object emptiness and the subjective [mind] of great bliss, like water poured into water."

Through meditating in this way, you purify death at the time of the base, [create] a ripening agent for manifesting the example clear light and the meaning clear light at the time of the path, and establish the imprint to be able to accomplish the exalted wisdom of the truth body at the time of the result. Furthermore, [by meditating in this way], you accumulate the collection of exalted wisdom, it becomes the supreme "protection circle," and—when meditating on the complete mandala below—it gives rise to the nondual profundity and clarity. This meditation gives rise to a new realization of emptiness if you didn't previously have one, restores your deteriorated [realization], increases your former [realization], and so on. As you can see, it [provides] many necessities; therefore don't spend too little time meditating at this point, even if it is with nothing more than mere imagination.

If you practice in this way, it will be vastly superior to other paths. In the three lower classes of tantra, you merely meditate on the absence of the inherent existence of all phenomena according to the common path and, based on that, merely establish the divine pride of the truth and form bodies. Here, there are limitless teachings such as ascertaining

emptiness with [the mind of] simultaneously born bliss, endowed with the four special features, and so forth.

Meditation on the Protection Wheel

Without being distracted from the state of the mind's being absorbed in the state of the truth body, with one subtle component of the mind you should generate [the conventional aspects] from the moon up to enlightenment. However, this is difficult for beginners; therefore you should recall your previous aspirational prayers to become enlightened and develop the thought "Urged by my compassion, I cannot remain solely in the truth body. Instead, I am going to arise in the form body for the welfare of living beings." After this, as a preliminary to taking birth as a human being endowed with the six elements in this world, we generate the mandalas of the four elements that have a qualitative similarity to the formation of the worldly environment. Concerning this, the exalted wisdom of nondual bliss and emptiness appears in the very place you are meditating in the aspect of a blue syllable YAM facing the same direction as you. That melts into light and arises as an extremely vast smoke-colored wind mandala lying flat. It is shaped like a bow with the cut face facing forward. The right and left bow tips are both marked with vases that have victory banners emerging from them that are fluttering in the wind. In the center of the wind mandala is a red syllable RAM from which emerges a three-cornered fire mandala with its single point facing east. The top and sides are enveloped in a rosary of blazing fire. In the center of that is a white syllable BAM from which emerges a white, circular water mandala. Its center is marked by a white vase filled with nectar and [partially] submerged in the water. In the center of that is a yellow syllable LAM from which emerges a square, yellow earth mandala with one of its square surfaces facing east. Its four corners are marked with yellow three-pronged vajras standing upright. The four elements are stacked sequentially one upon the other, with the upper ones growing increasing smaller so that they all fit within each other and are not disproportionate so that the higher ones are concealing the lower ones.

In the center of the earth mandala is a syllable HUM proclaiming its own sound from which emerges a variegated vajra. The colors of

its prongs correspond to the colors of the directions, and its center is marked by a blue HUM. Rays of light radiate downward from the HUM like the rays of the sun and form the vajra-ground. The light rays radiate in a circle and form the circular vajra-fence, like the lower part of a Mongolian tent [that is, a yurt]. Light rays radiate upward like the upright spokes of an umbrella and form the vajra-tent, which is like the upper portion of a Mongolian tent. Once again, light rays radiate upward between the fence and the tent to form a vajra-canopy. Although all the vajras are quite large, the absolutely smallest intervening spaces are filled with smaller vajras, so that when you look at it, you can see the shapes of each vajra, but if you touch it, it is as smooth as a mirror and not even the tiniest bit of wind can pass through it and neither Vishnu nor the fire and wind at the end of the eon can destroy it. Its extent goes from the wind mandala below upward to Akanishta, filling the three thousand worlds outward to the iron mountain.⁶³ Alternatively, it goes from the golden base below to the realm of Brahma above and extends outward to the black iron mountain. In either case it should be as vast as your mind can manage. Beginning in the northeast, there is a fire with five-tipped tongues that is white, yellow, red, green, and blue. It is like the fire at the end of the eon, proclaiming a wrathful roar, swirling and blazing clockwise. There are five-pronged vajra-arrow-bullets made of five-pointed vajras blazing with fire moving above, below, and in every direction. Nonvirtuous beings cannot bear to even look at it, and to the virtuous beings, it is pleasing to the mind and appears as a rainbow or a rain of flowers. This is the common protection circle shared by all four classes of tantra.

The protection circle of the ten wrathful deities is uncommon and unique to highest yoga tantra and is for times when there is great danger from harmful spirits and so forth and does not need to be done each time you do your practice. Sumbharaja commands the [ten] wrathful deities in the cardinal and intermediate directions, saying, "Protect them from this and that obstructing spirits!" Because of this exhortation, it is called "the command wheel."

If one is going to meditate on this [uncommon protection wheel], a yellow syllable BRHUM emerges in the center of the common

63. In ancient Buddhist cosmology, there is an iron fence or mountains surrounding our world system,

protection wheel. It is the seed syllable of Vairochana, the essence of the purified earth element, and the size of a human being. It melts into light and emerges as a yellow protection wheel. It has two spokes above and below with a hollow cavity. It is shaped like two tipped cones joined together with an extremely spacious center, while the upper and lower [ends] come to increasingly finer points. Emerging from the space where these two meet are eight spokes in the cardinal and intermediate directions that are shaped like double-edged swords similar to razors. The lower point is in the center of the vajra-ground, and the upper point reaches to the center of the canopy; however the [upper and lower tips] are not affixed [to the base and canopy]. This is similar to the phrase, "Spinning like Achala."⁶⁴ The wheel spins extremely quickly and from it emerge tongues of blazing fire, and because of its momentum, it as if unmoving.

Within the center of that hollow cavity, at the upper and lower spokes, yet without touching the [spokes], as well as outside [of the protection wheel] at the eight spokes in the cardinal and intermediate directions, are variegated lotuses, moon, and sun seats at these places. Having these three seats [of lotus, moon, and sun] is the tradition of Mahasiddha Lalita and making a double-stacked seat for the deity of the wheel is the tradition of Mahasiddha Shridhara.

Upon the seat in the center emerges a dark blue syllable HUM, the nature of your own mind of nondual bliss and emptiness. This melts into light, and you arise as Sumbharaja with a dark blue body. Your principal face is dark blue, your right face is white, and your left face is red. You have six arms. The first two embrace the Mother who is similar to you and so forth. Visualize in accordance with the ritual text and sustain divine pride.

Next, limitless red hooklike light rays radiate from the joined organs of the Father and Mother as well as from the HUM at your heart and go to the ten directions, whereby the ten wrathful deities are summoned. They are the nature of the ten wisdoms of all the buddhas and bodhisattvas in the ten directions. [The ten wisdoms are]: 1) the knowledge of phenomena, 2) subsequent knowledge, 3) knowledge of suffering,

64. "Achala" is a Sanskrit term, and its Tibetan equivalent is "mi gyo wa," which translates as "unmoving."

4) knowledge of the origins of suffering, 5) knowledge of their cessation, 6) knowledge of the path [to their cessation], 7) knowledge of the conventional, 8) knowledge of exhaustion, 9) knowledge of other's minds, 10) knowledge of nonproduction.

[The ten wrathful deities are summoned] and enter into your principal mouth, and due to the fire of great passion, melt, pass through the vajra-path, and emerge in the womb of the Mother, where they transform into ten drops that are the colors of each of the individual [protectors] in the cardinal and intermediate directions, above and below. These completely transform into the ten wrathful ones; generate them in accordance with the ritual text.

Reciting "HUM" to Yamantaka [on the eastern spoke] is like saying, "Protect them from obstructing spirits in the eastern direction!"⁶⁵ Through this exhortation, imagine that [Yamantaka] emerges from the lotus of the Mother and comes to rest on the seat at the eastern spoke, facing the practitioner in the stance with his left leg outstretched. You can apply this same reasoning to the rest. Ushnisha Chakravartin is above Sumbharaja, his seat is a little closer to the east, he sits facing west, and his eyes look upward toward the sky to protect you from harmful spirits from above. Vajrapatala is below Sumbharaja, his seat is a little closer to the west, he sits facing east, his eyes look toward the ground, and he protects you from harmful spirits such as evil spirits, nagas, and site-owners. They all have three faces that are cast in relief and share a single skull, with one neck, with their [faces] protruding beyond their ears. Each face also has four bared fangs and a curled tongue. They have three round red eyes and their eyeballs are like blazing heaps of fire. The hair on their heads, eyebrows, and mustaches is orange and swirl upward. Their three upper and lower arms come out of a single shoulder socket. Their first two hands embrace their consorts who are similar to themselves. They all have hand symbols of yellow jewels, red lotuses, green swords with handles of yellow half vajras, and blue hammers with twenty spokes. As for the club, it is a blue staff marked by a single-tipped vajra.

The eight spokes of the wheel are white. You should investigate the facial color of Ushnisha Chakravartin. Je [Tsongkhapa's sadhana]

65. Yamantaka is also the name of the eastern deity of the uncommon protection wheel.

Complete Victory over All Demons states, “They are light-green, white, and red.” Khādrup Rinpoche follows the explanation of the facial colors by following the texts of Lalita and so forth that state, “The wrathful [protector] above reveals three faces of light green, dark blue, and white.” This is also the intention of Je Rinpoche’s burning offering [text] *Ocean of Attainments*. If we also examine the texts of Mahasiddha Shri-dhara, Lalita, and so forth, we will find it accords with the explanation of Khādrup Je.

Here, when we recite the ritual text, it states, “Ushnisha Chakravartin is light-green with Akshobhya as his crown ornament. His three faces are light-green, dark blue, and white, and he has six arms,” which is the best way to translate it.

At the heart of each of the wrathful deities is a syllable HUM that corresponds to their individual colors, from which limitless blazing rays of vajra-fire, like the formation of clouds, emanate to the ten directions and annihilate all interfering spirits, harmful spirits, and evil beings.⁶⁶ When there are signs of great impending danger, there are five essential points: 1) the essential point of emanating the Principal, 2) the essential point of turning the wheel, 3) the essential point of turning the faces of the wrathful deities, 4) the essential point of concealing the object of accomplishment, and 5) the essential point of reciting the mantra to enact their enlightened actions.

There are also 1) protecting the wish-fulfilling jewel, 2) opposing with the wheel of sky metal, and 3) killing with the razor actions. Thus there are oral instructions for protecting, opposing, and killing. Concerning the oral instruction for protecting the wish-fulfilling jewel, while appearing as the Principal, upon the sun seat is a syllable HUM, shaped like an egg. Visualize yourself in your ordinary aspect within its cavity. If you have other persons that need protecting, visualize your guru on the crown of your head, your father and mother in front of you, your relatives to your right and left. Surrounding you are all living beings, and below you are your wealth, possessions, house, land, and so forth. White offering goddesses holding various substances emanate from the nada of the HUM to the cardinal and intermediate directions

66. Tib. *gdon byegs gdug pa can*.

and present offerings to the wrathful deities. White goddesses holding white vases filled with exalted wisdom nectar emanate from the hearts of the wrathful deities and ritually cleanse you and others in your ordinary aspects as the objects of accomplishment, whereby all factors of incompatibility such as sickness, harm from spirits, negativities, obscurations, and so forth, are cleansed and purified. Your bodies transform into something resembling a crystal egg, and you are filled with nectar, whereby all good qualities that are factors of compatibility such as life, merit, wisdom, and so forth, increase. Then, imagine that the goddesses return to their natural abodes. It is said that when the goddesses meet each other on the path between emanating and retracting, the bustling atmosphere [is like when servants or waiters are busy going back and forth attending a king and his entourage].

Once again, limitless light rays, the nature of vajras, radiate from either the nada of the HUM at your heart or from the hearts of the wrathful deities and pervade your entire body and the bodies of others as the objects of accomplishment—inside, outside, and in between—and spread all throughout the skin and muscle, covering you like a coat of armor made of vajras that makes you impenetrable by any type of harm such as sickness, harm from spirits, negative karma, obscurations, and so forth. This is the oral instruction of protecting through cleansing. To learn even more about this, you should learn the instructions orally by pleasing your guru. Although there are limitless profound and essential instructions, it would be inappropriate for me to elaborate; therefore I am not going to set them in writing.

Bringing the Intermediate State into the Path as the Enjoyment Body has two sections:

- 1) GENERATING THE SUPPORTING CELESTIAL MANSION
TOGETHER WITH THE SEAT
- 2) GENERATING THE SUPPORTED CAUSAL VAJRA-HOLDER

Generating the Supporting Celestial Mansion together with the Seat

Next, as Sumbharaja Father and Mother, due to the fire of passion, your place melts into light, from which emerges a variegated lotus and



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TSONGKHA PA LOSANG DRAKPA

a moon seat, upon which is Vajrasattva together with the Mother, the nature of your own mind of bliss and emptiness. You have three faces, six arms, and a slightly wrathful expression, in accordance with the ritual text. [Vajrasattva] instantly transforms and arises as a phenomena source. Although there are various assertions as to its shape, they are not contradictory. Our own tradition states that is the white on the outside and red on the inside and is like a hollowed-out red triangular torus turned upside down, with its fine tip pointing downward, and its surface facing upward, with one point in the eastern direction. It is extremely

vast and spacious, and the upper corners nearly touch the inner walls of the protection wheel. Below that, from [the lowest point] where the edges meet, is a green syllable PAM from which emerges the stem of a lotus, which comes to the brim of the phenomena source, and the blossoms of the lotus cover the phenomena source like a lid. [Another tradition states] that the lotus comes midway within the phenomena source, its blossoms are within the phenomena source, and the celestial mansion is then inserted within the phenomena source. Our tradition follows the latter system.

Furthermore, the center of the variegated lotus is green and extremely vast, measuring eighty small-sizes.⁶⁷ It is surrounded by yellow anthers. Beyond that are sixty-four lotus petals with alternating colors of white, yellow, red, and green. Combined with the anthers, they are two small-sizes each. The distance from one outer edge of a petal to another [on its opposing side] is eighty-four small-sizes.

In the center of the variegated lotus is a blue syllable HUM either lying flat or standing upright. From this emerges a variegated vajra with a square hub like an upside-down load of barley.⁶⁸ The hub is twenty door-sizes from edge to edge and is five door-sizes in height. In each of the cardinal directions, the vajra has five prongs that emerge from the hub, with one [straight] prong in the center and [four prongs that curve toward the end of the central prong], one to its right, one to its left, one above it, and one below it.⁶⁹ Furthermore, from the center, the inside of the prongs project six small-sizes from the edge and the outside of the prongs project eight [small-sizes] from the edge.⁷⁰ The

67. Tib. *cha chung*. This is part of the measurement system used for the proportions in the deity's environment. This system utilizes small-sizes, large-sizes, and door-sizes. A small-size is the distance from the tip of the middle finger to the elbow. A large-size is equivalent to four small-sizes and equals the span of the deity's outstretched arms. A door-size is equivalent to a large-size.

68. A "bre" (Tib.) is a unit of measurement for any type of grain, and the grain is packaged so that it is square in shape. Although the hub is described as "square," the Tibetan term literally means "four cornered." The hub is actually a three-dimensional rectangular prism, a box-shaped solid, each of whose faces is a rectangle, thus "four cornered."

69. The curving prongs to the left and right of the central prong are in a plane that is parallel to the base of the mandala, and the curving prongs that are above and below the central prong are in a plane that is perpendicular to the plane of the base of the mandala. The curving prongs are referred to as "directional prongs," and some translators also refer to them as "directional spokes."

70. *The Profound Path of the Great Secret* states, "The outer edge of the directional spokes

prongs in the east are white, yellow in the south, red in the west, and green in the north.

The circumference of the base of the central prong is three small-sizes, the middle four [small-sizes], and the tip one [small-size]. The circumference of the base of the directional prongs is two small-sizes, three in the center, and slightly less than one at the tip. All the prongs are sixteen small-sizes in length, and although they are equal [in length], the directional prongs are curved and have a two-cubit bend; therefore from the inside of the central prong, they go thirteen small-sizes, and the inner ends of the directional prongs meet at the tip [of the central prong]. To symbolize not forsaking compassion for migrating beings, the directional prongs come out of the mouth of a sea monster.

In the center of the hub is a white syllable BHRUM from which a cloud of buddhas' light rays radiate, after which you should then generate white Vairochana Father and Mother in accordance with the ritual text.⁷¹ As for his hand implements, he holds all the implements of the five buddha families and a wheel with a handle made of a blue five-pronged vajra that symbolizes that the celestial mansion is the nature of the five exalted wisdoms. [Vairochana] completely transforms into the celestial mansion and is instantly accomplished together with the charnel grounds.⁷²

Concerning the sequential visualization of the celestial mansion, the walls are in five layers, colored white, yellow, red, green, and blue from the outside inward and are like five layers of a silk curtain. [On top of] the wall, on its face, is a red frieze in which are embedded variously colored jewels in a variety of shapes such as square, round, and so forth. Upon that, on both sides of the wall's face, is a four-stacked golden

project outward for eight cubits [of their length] in each of the four [cardinal] directions from the Brahma line of the central spoke. The inner [edge] of each spoke goes outward for six [cubits].” Tri Gyaltzen Sangye, *Yamantaka Cycle Texts: Volume 1, Parts 1 and 2*, trans. Sharpa Tulku with Richard Guard (New Delhi: Tihet House, 1995), 43.

71. The BHRUM transforms into a white wheel marked by a BHRUM, which then transforms into Vairochana Father and Mother with three faces of white, dark blue, and red.

72. From here onward, Ngulchu Dharmabhadra's explanation of the celestial mansion is extremely complex. Fearing that it will be too detailed for most English-speaking readers, I have instead translated Je Sherab Gyatso's description, which is very concise and that will be much more suitable for the vast majority of the readers. For a detailed description of the celestial mansion, see Ngulchu Dharmabhadra and the First Panchen Lama, Losang Chökyi Gyaltzen, *Source of Supreme Bliss*, trans. David Gonsalez. (Ithaca, N.Y.: Snow Lion Publications, 2010).

balustrade supported by two pillars [surmounted] with seven jewels. Although there are two traditions of making it either four stacked or two stacked, it makes no difference. However [most] lamas say it has four. Upon that are rafters that protrude beyond the golden belts. Their inner ends are supported by the circular beam [in the center of the mandala's ceiling]. Each [of the outer ends] of the beams are carved into the shape of a sea monster head with nets and half nets of jewels hanging from their mouths that cover the gaps in the golden balustrade. Upon the rafters are two more stacks of the interwoven layers [of the golden balustrade] upon which rest eaves arranged like bird wings that should cover them. Set upon those interwoven layers is a jeweled drip ornament in the shape of an upside-down ceremonial vase without its lip and with its end protruding out far enough so that it doesn't drip onto the red plinth for the objects of desire [below it]. Upon that is a railing or, [in other words,] an eave, set like lotus petals with a flat edge [on the bottom]. This is like the archer's hide on the roof of castles in India and China.

Surrounding the opening in the center [of the roof] are pillars that support the [small roof covering the opening]. Upon [this small roof] is a small house-shaped box that encases the root tantra that is surmounted by a jeweled vajra.

At the parapet at the four corners [of the roof] are four monkeys holding parasols. At each parapet in the cardinal directions are golden vases, with pendants and victory banners emerging from their mouths, making eight in each [direction]. Those two [types of parapet] are different. As is stated in Je [Tsongkhapa's] ritual offering text for Chakrasamvara, "Between being beautified by creatures or not, [since they symbolize] victory over obstructing demons, we should make offerings with these beautiful pendants." Being marked by the three creatures [symbolizes] gaining victory over our enemies, therefore there are victory banners with adornments and pendants without [adornments]. As for the three creatures, a garuda and a lion copulated and gave birth to an eight-limbed lion. The lion is the common lion with two talons and two wings and the beak of a Garuda.⁷³ A combination of a fish and

73. Lundrup Panlita's text states that he has four claws, two talons, and two wings.

an otter is called “a hairy fish.” It has the head of a fish, and the teeth, hair, and tail of an otter. The sexual union of a conch and a sea monster produced what is called “the sea monster Makara,” and it has the body of a conch shell and the head of a sea monster. These beautify the upper portion of the celestial mansion and are said to function as ornaments. Counted among these animals is what is called a “naga eater”;⁷⁴ however I can’t come to a decisive conclusion as to an exact description. In the mandala ritual *Vajra Mala* and Je Lama’s [commentary] on the generation stage [of Heruka] entitled *Wish Fulfilling*, it states, “The tips of the pointed tongues are marked with the king of beasts, the king of swans, the naga eater, the hairy fish, and the sea monster.” The king of beasts is a lion and the naga eater is a garuda.

At the base of the wall is the red plinth for the objects of desire that encircles [the celestial mansion]. Upon it there are offering goddesses of various colors and stances with a variety of offering substances held in their hands. This is also called “the ledge for the objects of desire,” “the ledge for form bodies,” “platform,” “raised seat,” and “colored area.”

In front of each of the four doors are square pedestals upon which are golden vases from which come pillars that support the archways that have eleven layers: a golden slab, pendants, jewels, horse hoof, empty space, a veranda, empty space, pendants, jewels, horse hoof, and parapet. At its peak is either an eight- or twelve-spoked wheel. I think the latter is [the] principal [option]. To the right and left of that [wheel] are a buck and doe gazing upward [at the wheel] without closing their eyes, which symbolizes the complete purity of mind being free of the obstructions to omniscience, which also accords with the body mandala.

Alternatively the deer are not owned by another; therefore they symbolize selflessness. The teaching of Panchen Nosar Gyatso states, “They sit to the right and left of the dharma wheel, which symbolizes the teacher turning the wheel of Dharma of selflessness.”

To the right and left of the archways are excellent vases from which grow wish-fulfilling trees with the seven precious possessions of a king. [In the space] between each one are mahasiddhas. From a break in the

74. An epithet for a garuda.

clouds emerge goddesses holding rosaries of flowers, making them beautiful. All the upper and lower parts of the celestial mansion are white in the east, yellow in the south, red in the west, green in the north, and blue in the center.⁷⁵ The most subtle atoms of all the white parts are composed of wheels, [the most subtle atoms of] all the yellow parts are composed of jewels, and so forth.

From the root line of the celestial mansion and going inward one small-size, there is a round beam decorated with three-pronged vajras, which is the edge of the nine-spoked grid.⁷⁶ Drakar Kachu Rinpoche stated, "According to the Forty-Nine Deity, Thirteen Deity, and Solitary Hero, the circular beam measures half the width of the [floor] of the celestial mansion. Upon the circular beam are eight pillars that support beams for the roof."⁷⁷ As recorded in his biography, when Segyu Dorje Chang was eighty years of age, even though his hands were shaking and trembling, he would identify each part [of the mandala] with a long stalk of grass. One should learn the details by identifying each section in detail in dependence upon a three-dimensional mandala; however to explain that would be too much, so I won't write more about this.⁷⁸

Beyond the protection wheel are the eight great charnel grounds. The mountain of fire should be as vast as your mind can manage. Although the charnel grounds are at the protection wheel's edge, beyond the common protection circle at its edge is the earth mandala upon which one should place the charnel grounds. In general, the charnel grounds are not necessarily only outside of the protection wheel. The *Samvarodaya Tantra* [sDom 'byung] states, "The vajra-fence is inside and is completely beautified by the eight charnel grounds." Again another translation states, "On the inside of the vajra-fence, it is completely beautified by

75. In actuality, not *all* the parts are white, yellow and so forth, merely some of the main features such as the ceiling, floor, beams, gateways, vajra-stairs, and so forth.

76. Both the floor and ceiling of the celestial mansion have a nine-sector grid in the center. There are two very long beams that run from one outer entrance to the opposing entrance in each direction. In the center of the celestial mansion, there is a circular beam. Because the long beams intersect with the circular beam, they create a nine-sector grid within the circular beam.

77. In Ling Rinpoche's commentary on Solitary Hero included in this volume, he states that the circular beam is half the width of the floor space, while in the Thirteen-Deity practice, it begins one small-size in from the inner edge of the wall.

78. This marks the end of the section from Je Sherab Gyatso. Now we return to Ngulchu Dharmabhadra's text.

the charnel grounds.” Thus due to the absence or presence of a genitive, there are two different assertions as to how to identify it. However, the followers of the mandala ritual *Vajra Mala* assert that the charnel grounds are outside the protection wheel. If we place them on the inside, they are said to be ninety-six small-sizes [in width].

Arrange the charnel grounds upon the earth mandala. Beyond the fence and tent is the emanated firelight, which looks like a rainbow that is naturally cool from within the charnel grounds. It is like a blazing mountain of firelight; therefore it is called “a mountain of fire.”

The translation equivalent of charnel ground is “Shvasati.” If we combine “na” after “Shva,” we get “Shvanaro,” and if we add “ba” to “sati,” we get “basati,” which is a “place of corpses”; therefore it becomes “charnel ground.” There are headless corpses that perform the function of moving, hanging corpses that perform the function of standing, falling corpses that perform the function of lying down, and corpses being impaled by a spear that perform the function of sitting. In that way, the places where corpses dwell are actual charnel grounds.

Now I will explain the unique features of these charnel grounds such as their trees and so forth. The charnel ground in the east is called Feroocious One, in the south, Possessing Skeletons, in the west, Blazing Vajra, in the north, Billowing Smoke, in the northeast, Laughing Ha Ha, in the southeast, Auspicious Grove, in the southwest, Dark and Wrathful, in the northwest, Resounding with the Sound Kili Kili.

Concerning the eight trees that dwell in them: in the east is the naga tree called Nagakcsara tree, in the south is Tsuta or Amra tree, in the west is Kengkala or the Plantain Tree, in the north is Ashvatha or the Free from Misery Tree, in the northeast is the Pata or Nyagrodha Tree, in the southeast is Karanyadza Tree, in the southwest Patavaraka Tree, in the northwest is Arjuna Tree.

At the base of those trees abide the eight directional protectors: in the east is white Indra, holding a vajra and riding an elephant. In the south is blue Yama, holding a club and riding a buffalo. In the west is white Varuna, holding a snake noose and riding a sea monster. In the north is yellow Yaksha, holding a jewel-spitting mongoose and riding a human. In the northeast is white Maha-Ishvara, holding a three-pointed staff and riding an elephant. In the southeast is red Agni, holding a rosary and

a long-necked vase and riding a goat. In the southwest is blue Raksha, holding a sword and a crown made from a rosary of human heads and riding a zombie. In the northwest is smoke-colored Vayu, holding a yellow pennant and riding a deer. They all have one face and two arms. Their first two hands are held in prayer at their hearts, the lower right ones hold their various hand implements, and the lower left hold skull cups and they embrace their consorts.

At the tops of the trees are the eight field protectors. In the east is white Elephant Face. In the south is black Buffalo Face. In the west is white Sea-Monster Face. In the north is yellow Human Face. In the northeast is white Bull Face. In the southeast is red Goat Face. In the southwest is black Zombie Face. In the northwest is green Deer Face. They are all very wrathful and fearsome and possess great magical powers. The upper parts of their bodies are protruding from the tree branches. They have one face and two arms. Their right hands hold a skull cup and their left a red triangular torma.

The trees face inward. To their right are eight lakes with eight limbs. Within those eight lakes are eight nagas. In the east is white Vasuki. In the south is white Padma. In the west is blue Karkota. In the north is red Takshaka. In the northwest is yellow Shankapala. In the northeast is white Mahapadma. In the southeast is Ananta of various colors. In the southwest is white Kulika. The upper parts of their bodies are all different, while the lower parts are in the form of snakes. They have two hands held in prayer at their hearts, in the center of which are jewels.

All the charnel grounds are pervaded by yellow clouds forming in the sky. In the east is Proclaimer. In the south is Moving. In the west is Wrathful. In the north is Great Proclaimer. In the northeast is Stable. In the southeast is Full. In the southwest is Descending. In the northwest is Fierce. All eight clouds also flash with lightning and roar with the sound of thunder.

To the left of the trees are the eight mountains. In the east is a mountain with the nature of the seven precious possessions of a king. In the south is yellow Malaya. In the west is white Kailasha. In the north is green Mandhara. In the northeast is black Great Powerful One. In the southeast is greenish-yellow Fragrant One. In the southwest is white Possessing a Face. In the northwest is blue Glorious Mountain.

There is a wisdom fire at the base of each of the eight mountains. In the middle [of each of the mountains] is one of the eight mahasiddhas. At the peak [of each of the mountains] is a stupa in the shape of a great enlightenment stupa. Furthermore there are skeletons with their muscles connected and corpses pierced with weapons such as being impaled by a stick, a spear, and so forth. There are [corpses] hanging from trees, wild animals eating human beings, as well as tigers, leopards, dogs, wolves, and so forth. There are ravens, vultures, crows, owls, and so forth. There are zombies clattering with many sounds and Yakshas proclaiming the sound Kili Kili. There are various terrifying bhutas moving in the directions as well as spirits, flesh eaters, hungry ghosts, and so on of various colors.

Of the mahasiddhas, the best are the yogis who have accomplished supreme attainments through practicing this path, the middling are [those who have attained the state of] knowledge-holders through practicing this path, and the inferior are those who, although they don't practice, have protected their commitments through the conduct of the commitments.

Concerning the meaning of "single-pointedly."⁷⁹ These are yogis who are striving to attain the great state of Glorious Vajrabhairava and are not swayed to other [practices]. Being naked [symbolizes] their lack of ordinary appearances and conceptions. Their disheveled hair [symbolizes] being liberated from the knot of grasping at signs [of inherent existence]. Their five mudras [symbolize] the five exalted wisdoms. Their katvargas [symbolize] both the deity body and bliss. Their damarus [symbolize] both the Mother and emptiness. Their skull cups [symbolize] both the inseparability of bliss and emptiness and entering into embrace with a knowledge-goddess. Concerning the skulls that adorn their crowns, they [symbolize] stabilizing the bliss of the jasmnelike [white bodhichitta] that abides at the crown through inducing the four joys. Their laughter [symbolizes] increasing bliss. Entering the charnel grounds symbolizes bliss ascertaining emptiness, which is the objective selflessness, and all the abodes, bodies, enjoyments, and deeds at the time of the result that result from meditation on bliss and emptiness.

79. In the sadhana it states, "Look upon the Bhagavan single-pointedly."

Furthermore, [if we explain the symbolism] according to the common path, the charnel grounds symbolize impermanence and renunciation. The protection circle [symbolizes] bodhichitta. The mountain of fire [symbolizes] the correct view [of emptiness] and the three principal aspects of the path. Furthermore, the corpses in the charnel grounds [symbolize] impermanence, the faults of samsara, and the selflessness of persons generated on the paths of the beings of small and middle scope. The lakes [symbolize] conventional bodhichitta. The nagas [symbolize] either the six perfections or the ten. The jewels in their hands [symbolize] the four ways of gathering disciples and the path of the person of great scope.

If [we explain the symbolism] according to the Mantra tradition, the sixty-four petals of the lotus [symbolize] the sixty-four channel petals at the navel. Half of that equals thirty-two, which [symbolizes] the thirty-two channel petals at the crown and secret place. Half of that equals sixteen, which [symbolizes] the sixteen channel petals at the throat. Half of that equals eight, which [symbolizes] the eight channel petals at the heart and the jewel. The center of the lotus [symbolizes] the central, right, and left channels as well as both the three channels and the six channel wheels. The phenomena source is triangular in shape and is in the aspect of a bhaga; therefore it [symbolizes] entering into union with an action mudra as the outer condition.⁸⁰ It has three corners that [symbolize] the three doors to liberation.⁸¹ The outside is white, which [symbolizes] the completely pure nature of emptiness. The inside is red, which [symbolizes] great bliss. Its vacuity increases [as one ascends], which [symbolizes] the good qualities of the path and that bliss and emptiness are ever increasing. For that reason, one meditates on the supporting and supported mandalas within the phenomena source, which symbolize that [the celestial mansion] is a manifestation of bliss and emptiness, [embodying] all of the good qualities of the path and result.

80. "Bhaga" is a Sanskrit word for vagina. There are both outer and inner conditions for bringing the winds into the central channel. The inner condition is meditating on the channels, winds, and drops, and the outer condition is embracing an action mudra, which a technical term for a physical consort.

81. The three doors to liberation are emptiness, signlessness, and wishlessness.

Also, the tree [symbolizes] the central channel, the direction guardians [symbolize] the downward-voiding wind, and the field protectors [symbolize] the life-supporting wind. The fire [symbolizes] the mixing of the life-supporting wind and the downward-voiding winds that ignites the inner fire. The clouds [symbolize] the bodhichitta at the crown. All eight of the groups [of attributes within the charnel grounds] abide together with the charnel grounds, which [symbolize] the four joys of forward and reverse order. The mahasiddhas [symbolize] the person practicing the path. The mountains [symbolize] the wisdom realizing selflessness that is unmoved by the conception of apprehended and apprehender. The stupas [symbolize] that through practicing in that manner one will attain the state of the three bodies.

In that way, the charnel grounds are terrifying and extremely amazing. They encircle the most remarkable sacred celestial mansion that possesses the good qualities of gods and men. Looking from outside, the inside is visible, and looking from the inside, the outside is visible. In the center of the nine-sectored grid appears a reddish-black YAM, the nature of bliss and emptiness. It melts into light and emerges as a wind mandala that symbolizes the swift accomplishment of wrathful actions. Through the mixing of the fire and wind emerges a round wind mandala, black with a slightly reddish hue. It isn't still for even an instant but constantly flutters. In the southern, western, and northern square sections of the grid as well as within each of the four entries at the four doors are cushions of variegated lotuses. In their centers are sun mandalas with a red swirl. Within the square eastern sector of the grid as well as the southeastern sector are variegated lotuses with moon seats. Other wrathful deities have sun seats, but this unique presentation originates from the moon seat of Ignorance Yamantaka.⁸² Since this is set forth in the question and answer text, I won't write about it here.⁸³

82. Tib. gTi mug gshin rje'i gshed.

83. The "question and answer" genre is a type of literature that lists questions put to a lama by their disciples, which are then recorded together with the lama's answers.

Generating the Supported Causal Vajra-Holder

Briefly recollect your former state of bliss and emptiness. From this suddenly emerges the first letter [of the Sanskrit alphabet] A, upon the center of a seat, which then melts into light and transforms into a moon mandala—cool and full. Cultivate divine pride by thinking “I am the wind and mind that is the foundation of everything in all of samsara and nirvana appearing as a moon disk.” From among the five manifest enlightenments, this is “enlightenment from a moon disk.” From among the five exalted wisdoms, it is enlightenment from the mirrorlike exalted wisdom.

In the center of that, like bubbles bursting from water, a long yellow syllable DHI together with the visarga suddenly emerges, resonating with its own sound.⁸⁴ This melts into light, and your mind emerges as a blue double-edged sword with a golden, fived-pronged half-vajra handle, marked by a yellow syllable DHI that is the nature of your mind inseparable from the mind of Manjushri. From that, light rays radiate to the ten directions and invoke all the buddhas and bodhisattvas in the ten directions as the five families of Manjushri. There are limitless collections of deities: from the east and southeast all the conquerors are blue with a vajra in the right hand, those from the south and southwest are yellow, and their right hands hold jewels, those from the west and northwest are red, and their right hands hold lotuses, those in the north and northeast are green, and their right hands hold variegated swords. All the conquerors above and below are orange, and their right hands hold swords. In their left hands all [the buddhas mentioned above] hold scriptures. They are adorned with jewels, silken garments, and so forth. They dissolve into the sword and syllable DHI, and you establish divine pride.

Once again, that completely transforms and you emerge as causal vajra-holder Youthful Manjushri in the aspect of the enjoyment body that will serve as the cause for bringing rebirth into the path as the emanation body. You have a yellow-colored body, and you are a beautiful and

84. The visarga is a sign used in writing Sanskrit that indicates aspiration. It looks like two vertically stacked drops to the right of the syllable.

pleasing sixteen-year-old.⁸⁵ Your three eyes are long and just slightly open. You are a little wrathful with a slightly angry furrow between your brows. Your right hand holds a double-edged sword with a five-pronged half-vajra handle from which a small amount of fire blazes forth. Your left hand is at your heart in the threatening mudra and holds a text. All the conquerors' wisdom appears in the aspect of the sword and seed syllable. You sit with your legs in the vajra posture. You are adorned with the thirty-two signs and eighty indications. All of your hair is bound on your crown. There are five hair knots: one in the center, one on both the right and left, and another pair below. The ends of all these topknots are tucked inside and bound. A blazing jewel is inserted into the central topknot to hold it in place. You have a tiara, earrings, a neck ornament, rings, necklace, bangles, and anklets. Thus you are adorned by eight jeweled ornaments. The upper part of your body is draped in clothing of heavenly fabric. The lower part of your body has a skirt made of heavenly fabric. [Your Manjushri body] is accomplished from your extremely subtle mere wind and mind and is clear, luminous, and the nature of light. Other than both hisattvas on the eighth bhumi and higher, no one else can access you, and you cannot be seen by the eyes of ordinary beings. Establish divine pride, thinking you are the actual enjoyment body.

At your heart is a red sun mandala with a red swirl that is accomplished from an AH, and its nature is extremely hot to the touch. Concerning this, it has a qualitative similarity to how one uninterruptedly takes rebirth when the clear light of death at the time of the base manifests, like the shifting of the balances of a scale, and without any control one assumes the body of an intermediate state being through the force of another phenomenon in the shape of the body in which you will take rebirth. During the path, this performs the function of arising in the illusory body with form and shape. At the time of the result, one accomplishes the enjoyment body that possesses the seven limbs of embrace.⁸⁶ This is called "bringing the intermediate state into the path as the enjoyment body."

85. Here, I use the term "you" instead of "he" because you are self-generating as the deity, and using the second person pronoun gives it a greater sense of immediacy.

86. The seven limbs of embrace are the qualities of an enjoyment body: 1) complete enjoyment, 2) union, 3) great bliss, 4) the lack of inherent existence, 5) being completely filled with compassion, 6) uninterrupted continuity, and 7) unceasing.

If we combine its symbolic meaning with the time of the base, the moon [symbolizes] the extremely subtle wind and mind that becomes the mount of the clear light of death. The DHl [symbolizes] the speech of the intermediate state being. The sword [symbolizes] his or her mind. Radiating and retracing lights [symbolize] the [intermediate state being's] activities. Manjushri [symbolizes] the body of the intermediate state being. The sun mandala at his heart symbolizes that the intermediate state being is bound by his own attachment.

If we combine it with the path and result, the way the moon symbolizes the wind and mind's becoming the mount of the clear light is similar to death [as explained above]. The DHl [symbolizes] the speech [of the intermediate state being], the sword [symbolizes] its mind, and Manjushri [symbolizes] its body. The sun at its heart [symbolizes] the inseparability of the mind of meaning clear light and the body during the union of learning and no-more-learning. As for the sun mandala, you should carry that over to both the intermediate state and rebirth.

This purifies the basis of the intermediate state, becomes the ripening agent for accomplishing the illusory body at the time of the path, and establishes special imprints for accomplishing the enjoyment body at the time of the result.

Bringing Rebirth into the Path as the Emanation Body

Next, the impure trainees will be unable to actually see you in the illusory body;⁸⁷ therefore you will be unable to accomplish the welfare of living beings. For that reason, you should think, "To work for the welfare of living beings, I am going to assume a coarse emanation body" and set your intention by thinking "I am going to purify ordinary rebirth." Limitless light rays radiate from the sun mandala at your heart to the ten directions and invoke [the forty-nine deities] such as Vairochana and so forth, as well as the [other three of] the four buddhas, Ratnasambhava, Amitabha, and Amoghasiddhi, and the thirty-two bodhisattvas such as Vajra-Sharp and so forth: [Vajra-Sharp], Vajra-Sword, Maitreya, Manjushri, Exalted Wisdom Body, Powerful

87. Even though the text says "illusory body," it means "enjoyment body."

Speech, Moonlight, Wisdom Treasure, Variegated Vajra, Vajra-Yaksha, Vajra-Fist, Vajra-Dharma, Vajra-Protection, Sharp Vajra, Vajra-Cause, Web of Light, Vajra-Utterance, Vajrasattva, Vajra-King, Vajra-Attachment, Vajra-Goodness, Vajra-Jewel, Sunlight, Vajra-Sun, Vajra-Hero, Vajra-Laugh, Musk Deer, Vajra-Top, Moved by Every Method, Ocean of Intelligence, Inexhaustible Intelligence, and Light of Nectar. There are also the eight wrathful deities such as Vajra-Iron Hook, and so forth, as well as the four female bodhisattvas such as Sattvavajri. The principal of them is Manjushri. These are explained as being the forty-nine causal deities. If your mind can't manage the above explanation, invoke a limitless number of Manjushris in the aspect of the five buddha families, which dissolve into the sun. At the same time they enter into yourself, visualized as Manjushri, and then the sun, through which it becomes extremely hot to the touch and able to incinerate all vicious beings. Its light rays pervade a hundred thousand fathoms.⁸⁸ Imagine it rests upon a moon disk that is below it and establish divine pride. The sun and the sections from the point of generating the syllable DHI upon the moon up to here are the exalted wisdom of equality.

In the center of that [sun disk] is a dark blue syllable HUM, the size of a human being, that proclaims its own sound and radiates five-colored rays of light. As before, five-colored light rays radiate from that and invoke all the buddhas of the ten direction either in the aspect of the forty-nine resultant deities or, if done concisely, in the aspect of Vajrabhairava. They dissolve into the HUM, whereby it transforms into a black vajra. Its directional prongs do not touch the central prong so that they appear to spread out. There are four upper and lower prongs, whereby we get eight [prongs]. The upper and lower central prongs are counted as one, and in this way, we calculate it to be a nine-pronged vajra. It is enormous. Its upper part almost reaches the realm of Brahma and is the nature of fire that radiates wrathful and turbulent rays of light that are five colored at their tips. In the center of that is a dark blue syllable HUM that proclaims its own sound, through which you should set your divine pride. This is enlightenment from the seed syllable and

88. A fathom (Tib. *dpag tshad*, Skt. *yogana*) is an Indian measure of distance equaling sixteen thousand cubits or about 4.5 miles.

hand symbol and is the enlightenment through the exalted wisdom of individual investigation. This is set upon a limitless sun mandala from which emanate limitless subtle vajras that are similar in appearance. Some of the beings emanated from the vajra upon the sun mandala are buddhas, some are bodhisattvas, some are wrathful deities, and some are knowledge-holders. Through this, a limitless collection radiates outward, filling the expanse of space like sesame seeds filling a pod. There are deities and vajras upon the [emanated] suns that draw living beings into the mandala, after which they bestow empowerment upon them. The deities come to the crowns of the living beings, and a stream of nectar descends from their joined organs. Merely through being touched by the rays of light and so forth, those who need subduing are subdued, such as disciples who need to be subdued and so forth, and it ripens those who need ripening, whereby they are liberated through establishing them in the state of Vajrabhairava. Those beings and the goddesses that were emanated outward are all simultaneously reabsorbed and dissolve into the HUM at the center of the vajra. Imagining this [process] is enlightenment through the exalted wisdom of accomplishing activities and enlightenment from the instantaneous [manifestation].

The sun and moon together with the united vajra and HUM completely transform from which emerges the resultant vajra-holder Glorious Vajrabhairava Father and Mother. You have a bluish-black body with nine faces, thirty-four arms, and sixteen legs standing with the right ones bent and left outstretched. You stand amid a mass of blazing fire. [At this point] you should briefly establish divine pride and clear appearance. This is enlightenment through the exalted wisdom of the dharmadhatu and bringing rebirth into the path as the emanation body.

If you combine these with the base, [the sadhana] from the point of making offerings to the field of merit up to the four immeasurables has a qualitative similarity with accumulating the collection of merit for your next rebirth in this world as a womb-born human being possessing the six elements and endowed with the eighteen phenomena of leisure and endowment for the sake of attaining liberation. Next, through the stages of subsequent destruction, the recitation of the two mantras, and so forth, one establishes the divine pride of being the truth body, which has a qualitative similarity with accumulating karma up to abandoning

your old aggregates and then actualizing the clear light of death. [The sadhana] from the point of generating the four elements up to the seat of the celestial mansion has a qualitative similarity to accomplishing a rebirth with a human body with leisure and endowments dwelling in this world and so forth. Concerning generating the causal vajra-holder within the celestial mansion in dependence upon [generating the four elements and so forth], this has a qualitative similarity to accomplishing the intermediate state that will evolve into a [human] rebirth with leisure and endowment as soon as the appearance of the clear light of death ceases. The moon symbolizes the white element from the father, and the sun at the heart symbolizes the red element from the mother; this together with Manjushri sitting on a sun has a qualitative similarity to the consciousness of the intermediate state being's entering into the red and white elements of his or her father and mother. The syllable HUM upon that symbolizes the gestation period in the womb and the functioning of the subtle seed of speech, whereby the tongue and palate are accomplished. That and the radiating and retracting of rays of light have a qualitative similarity to the sequential completion of bodily aspects within the womb. After that, you arise as the resultant vajra-holder, which has a qualitative similarity to emerging from the womb and taking birth and developing the visual domain of an ordinary being. That is rebirth through the power of afflictive emotions at the base, which is what is to be purified. At the time of the path, you assume a coarse emanation body, which is the purifying agent, and you establish a special potential to accomplish a coarse emanation body for the welfare of living beings at the time of the result.

Thus, after generating yourself as the causal vajra-holder through the path, you should briefly meditate on clear appearance and divine pride after which you should sequentially progress through the visualizing of [yourself as Vajrabhairava].

Your body is bluish-black. Of your nine faces, your root face and your other six faces to the right and left all have one [shared] neck and head, meet behind the ears, and are cast in relief. The root face has the face of a black buffalo with two sharp blue horns, with fire blazing from their tips. The faces to the right and left of that are blue and white and are similar to the root face, and two faces are set to the right and

left of those two. [This means] that at the root of the right horn, the first or, [in other words,] the central face, is blue, the face to its right is red, and the face to its left is yellow. At the base of the left horn the first face or, [in other words,] the central face, is white, the face to its right is smoke colored, and the face to its left is black. There are two horns upon the main face, with the red face of a cannibal in between them. Upon that is a yellow face of Manjushri with his own neck. He has a slightly wrathful expression, with youthful adornments such as an ornament of a flower garland, and his hair is bound in a five-tufted topknot and emerges upward. The other seven faces are wrathful.⁸⁹ There are no faces behind the root face. The hair on the wrathful faces is orange and blazes upward. [Vajrabhairava] has a menacing laughter, HA HA, a joyous laughter, HÉ HÉ, an enchanting laughter, HI HI, and an overpowering laughter, HO HO. These are the eight laughs of a hero. Alternatively, there are eight proclamations of HA HA, HÉ HÉ, HO HO, and HAM HA.

You have three [types of] faces according to the sequence [from the bottom upward]: 1) the face of a buffalo, 2) the face of a cannibal, and 3) the face of Manjushri that destroy 1) anger, 2) attachment, and 3) ignorance respectively. You also suppress the three principal beings of the three realms under your feet, which symbolizes that you are capable of devouring the three realms. The mouths of all eight of your wrathful faces open from the sky to the earth and your curled tongue moves like lightning. Your bared fangs are like snow mountains, and you gnash your fangs. Your teeth are like double-edged swords. Your eyelashes, mustache, sideburns, beard, and body hairs radiate rays of light and fill the surrounding environment with firelight. Your eyes are red as if smeared with blood, and your eyeballs dart and blaze like the fire at the end of an eon. As for being terrifying, you terrify even the most powerful worldly gods. The cannibal face roars with the sound PHEIM KARA, like the sound of a thousand dragons roaring at once. The definitive meaning of that is “to split” and through the power of this mantra, you can summon all the dakinis of the three places; and if

89. This means the three on the right, three on the left, and the red face on the crown of the root face.

they don't assemble, you will "split their heads open!"; therefore they come running. The cannibal face consumes human blood, fat, marrow, and grease, whereby a stream of blood drips, which symbolizes teaching Dharma to disciples with your knowledge of all Dharmas.

On all eight faces are upper and lower rosaries of vajras in two threads that string together five dried skulls from having "liberated" the Lord of Death, a demon, a hungry ghost, a raksha, and a yaksha. The dried skulls, five finger-widths [in height], are five head ornaments. Upon each one is one of the buddhas of the five buddha families with Akshobya in the center, with a bone diadem above each one. From the mouth of one dried skull to another mouth hang two parallel bone rosaries, and from the center [of the crown ornament] hang three parallel pendants. They almost [hang down] to the wisdom eye, and the right and left ends cover half the ears. You wear a necklace of fifty moist human heads strung together with human intestines, dripping with blood from their crown through their chin, adorning you from your shoulders to the thick part of your thighs. The breast ornament is formed by two black snakes crossing over the right and left shoulders and under your armpits, with their heads tied to their tails at your heart.

On the crown of each of the wrathful faces is an eight-spoked wheel made from a rosary of bone that serves as a crown ornament with a [hollow] center through which your hair passes without obstruction. The center of the two ears of the root face is marked by a three-pronged vajra that is adorned with a circular eight-spoked bone wheel; its outer shape is square and has a fastening rope and three bone nets. There are three [bone nets] in the center as well as three to the right and three to the left, with five hanging pendants. In the center of the throat and to the right and left are three-pronged vajras with three lengthwise strands that crisscross eight times, with nets and pendants hanging underneath. The ornament at your shoulders and heart has a square outer shape, with an eight-spoked bone wheel inside it, and with a three-pronged vajra at the center. From the four corners, two parallel bone rosaries go over your shoulders and under your armpits, with seven nets and pendants that form the bone chest ornament.⁹⁰ The skirt, or apron, is

90. This is the chest ornament (Tib. *ser la kha*). Sometimes, as you will see at the end of this section, it is often interchanged with the ornamental cloth worn during offerings or the

at your navel. In the center and at the four edges are five horizontal strands of three-pronged vajras with sixteen bone rosaries crisscrossing each other, from which hang five nets and thirteen pendants, with eighteen visibly hanging down. The three to the right and left come down to your thighs, and the two to the right and left of those almost come down to your knees. Five bone rosaries crisscross from which hang sixteen nets and pendants.

Your entire body is smeared with blue ash from human bone burned in a fire. On top of that is ground white bone of a human being, smeared in many heaps of five drops [of ash from burnt human bone].

The necklace, bracelet, earrings, crown wheel, and breast ornament are the five mudras or, [in other words,] "the renowned five bone ornaments"; with the great ash added to those, we get six ornaments.

You are naked, without clothing. Your belly is extremely vast and fat like the Lord of Death, and you have a wrathful demeanor. Your seventeen arms to the right and [the seventeen arms] to the left come from a single shoulder socket. There are eight in the front and eight in the back, stacked one above the other. Once the front and back arms are assembled, the first two hands emerge.⁹¹ The right [hands] are in the threatening mudra raised upward for the transcendent deities, and the left are in the threatening mudra in the lower direction, making a threatening mudra toward the worldly beings.⁹² The first two hands hold a pale-blue-colored bloody elephant skin with its head to the right and its hairy side facing outward and held outstretched by the left fore and hind legs. Concerning this, the elephant symbolizes ignorance. As for the flayed skin, this symbolizes the destruction of ignorance. As for calling these "the first two hands": there are seventeen hands each on the

"Brahma's thread" (Tib. *mchod phir thogs*) when counting the five mudras. In Je Sherab Gyatso's Thirteen-Deity Yamantaka commentary, he states that the terms are used interchangeably.

91. This passage is fairly obscure. There are thirty-four arms; seventeen on each side. The first two hands hold an elephant skin behind your back. The first two of the remaining thirty-two hold a curved knife and skull cup at your heart. Of the remaining thirty arms, fifteen are held out horizontally on the right and fifteen on the left. Those arms are in two sets, with seven in the front row and eight in the back row, with one set behind the other. The arms are arranged so that they are all visible, with the front and back arms alternating so that there appears to be one row of fifteen arms.

92. Je Sherab Gyatso's commentary states, "His right hands . . . are heckoning the supramundane deities by saying, 'Quickly bestow attainments upon practitioners'. The left hands threaten worldly gods by saying, 'Do not create obstacles for practitioners'."

right and left; these are the first two. Regarding the phrase “the first two hold a curved knife and skull cup,” the first set of right and left hands hold the elephant skin, and [the “first two hands that hold the curved knife and skull cup”] refer to the first of the remaining thirty-two hands.

As for the remaining hand implements, they are easy to understand; therefore I won't write much on this. Concerning the dart, it has the head of a sharp-tipped iron mace with peacock feathers inserted in it. The pestle is like a pestle used for rice. There are two traditions as to why it is called “fish hook.” In one, it is called “fish hook” because it is used to gut fish in the water. In the other, it is called “fish hook” because in India the water carriers used to wear them on their belts. The width of its shape increases [in the middle] and has three curves. The harpoon is a short spear with a lasso attached to it and is a noose used for hanging.⁹³ The katvanga has a white eight-sided handle, and its lower tip becomes increasingly slender and is in the shape of a single-pronged vajra. At the upper section [of the katvanga] is a vase, upon that is a variegated vajra, upon that is a moist human head, fresh and blue, [upon that] is a red desiccated head and a white dried head stacked one upon each other. At the tip is a complete five-pronged vajra standing upright. Below the vase are a small bell and a three-pointed pennant. The damaru is not clearly explained. Concerning the wheel, it is an iron wheel used as a weapon, and its spokes are like thirty-two double-edged swords without a rim. Its hub has a hole that is used for inserting your finger. The vajra is a golden five-pronged vajra. The bell has a handle made of a similar [five-pronged golden vajra]. The vajra-hammer has a [single]-pointed [vajra]-handle, and the head of the hammer is marked by a half vajra. The sword has a half-vajra handle and double-edged blade.

[Starting on the left side], the head of Brahma is yellow and has four faces. The lasso is marked by a vajra. The leg, hand, and intestines are from a human. The bow is extremely vast and is held aloft in the manner of being victorious in battle over demons. The impaling stick impales a living being either from the anus to the crown or through the navel. The brazier is a fire hearth used in wrathful burnt offerings. Together with its fireplace platform, it blazes with fire. The scalp is a skull with

93. Here, Nguichu Dharmabhadra skips to the eleventh hand implement.

hair. The wrathful mudra is a wrathful mudra made with a human hand. The three-pointed pennant has a spear attached to its tip. The wind-flag is a multicolored flag.

The legs emerge from one hipbone. Underneath the eight bent right legs and upon the sun mandala are Brahma, Indra, Vishnu, Rudra. They [lie face down], with their right sides to the south or, [in other words,] to the right, and their heads are to the east or, [in other words,] facing forward. Upon them are the eight [beings] such as a human being and so forth, with their heads facing south or, [in other words,] to the right. From the sole of that foot to the [sole of your] outstretched left leg is a distance of five of your own hand-spans. Underneath [your left foot] are six-headed Kumara, Ganesh, Chandra, and Surya, with their left sides to the north or, [in other words,] to the left, and their heads are facing east or, [in other words,] forward. On top of them are a vulture and so forth. Those eight have their heads to the north or, [in other words,] facing toward the left. They are being suppressed between their shoulder blades, and the ends (or tails) of the sixteen beings almost meet each other.

The creatures on the right all have male organs, and the creatures on the left are all in the aspect of females, in accordance with the intention set forth in the verse that states:

The eight bent right legs are the
Means of subduing the eight arrogant gods.
The eight outstretched left legs frolic
On the eight arrogant goddesses.

The vulture is a falcon and is like a baby hawk. It has the beak of a duck⁹⁴ and eyes like a cat. The big kite has a black body and a white head and is similar to the vulture. The mynah bird has a black body and a yellow beak. It has a fleshy growth coming from its neck and can utter human speech, and [mynah birds] were used by Indian merchants. The swan is like a big duck with a yellow beak, almost the size of a sheep,

⁹⁴. Tib. *mchu la kri skam med*. I was unable to locate an exact description of what this expression refers to.

and its neck is striped. The rest of the [animals] are all very well known and easy to understand.

Indra is white in color, Vishnu is black, and Rudra is white with a blue neck. Six-Faced Kumara has two faces on the front and rear, and one each on the right and left. Ganesh is the ruler of a class of malignant spirits⁹⁵ and has the face of a white elephant. Chandra is white and Surya is orange.

The palms of your hands and the soles of your feet are as saturated with blood as if they had been completely soaked in blood. Your fingernails are sharp like long iron hooks. Imagine that you radiate a mass of five-colored flames that resound with the sounds of crackling and roaring. That is called “generating the commitment being.” The translation equivalent [in Sanskrit] of “commitment” is “samaya.” The definitive meaning of the word “commitment” is “emanating and collecting” or “[emanating and] entering” and is the basis of emanating and collecting the wisdom beings; therefore it is called “commitment,” and because it is intent on the welfare of living beings, it is called “being.”⁹⁶

At the heart [of the commitment being], one should meditate that a moon seat emerges from an A upon which is the exalted wisdom being Manjushri, who is exactly the same as the causal vajra-holder Manjushri. He is the exalted wisdom of inseparable bliss and emptiness appearing with form and shape; therefore he is “wisdom” and is called “being” for the same reasons mentioned above.

You should imagine that a sun mandala at your heart emerges from a red syllable A, in the center of which is a dark blue syllable HUM as the concentration being. If you focus your concentration there, you will easily manifest simultaneously born exalted wisdom; therefore he is called a “concentration being” for the same reason mentioned above. Furthermore, the commitment being has a qualitative similarity to a body composed of flesh and bones. The exalted wisdom being has a qualitative similarity to the subtle primordial body. And the concentration being has a qualitative similarity to the subtle primordial mind. Furthermore, you should not imagine that it is flat like a drawing or

95. Tib. *bl na ya ku*.

96. In Sanskrit, the expression for a commitment being is “samaya sattva.”

in the aspect of a sculpted figure. Instead it is hollow without flesh and bones and appears without self-nature, like a form in a mirror or the colors of a rainbow in the sky.

The Way of Embracing the Knowledge-Goddess⁹⁷

The Mother Vajra Vetali is in your lap.⁹⁸ The way to visualize her is as [described] earlier. "Vajra" means emptiness and because it has destroyed self-grasping together with its imprints, it is like the selflessness of a corpse; therefore "corpse."⁹⁹ That [bliss and emptiness] arises in the aspect of a form body; therefore it is [zombie] or "Vetali." Her body is slightly smaller than the Father's. She has one face and two arms. Her right hand holds a curved knife with a five-pronged vajra-handle, and the left holds a skull cup that embraces the Father's neck. She has a crown ornament of five dried skulls. She wears a [necklace] rosary of fifty dried skulls strung together from their crown to their chin with a thread of corpse hair. Except for the ash, she is adorned with the five mudras. Her right leg is outstretched, and her left leg embraces the Father above his thigh. Establish clear appearance and divine pride [of being Yamantaka embracing Vajra Vetali].

Although from this point forward it would indeed be adequate to correlate [embracing a knowledge-goddess with] the basis of purification, there is no meditation on the basis of purification and the purifying agent from the perspective of their qualitative similarities; however there is [a system] for conjoining the qualitative similarity with the result. Therefore inspire yourself by thinking "Just as the teacher taught the conducts of attachment for the sake of subduing his best disciples, so too must I engage in the conducts of attachment for the welfare of pure disciples." The secret place of the Father transforms into unobservable emptiness and from the blue syllable HUM there emerges the external shape of the vajra-sign (penis), while internally it is a blue five-pronged

97. This section of the commentary, about embracing Vajra Vetali and establishing the retinue deities, is about a part of the sadhana that is unique to the Thirteen-Deity practice.

98. "Lap" is misleading in English since it implies that she is "sitting" in Yamantaka's lap. Instead her hips are pressed against his as they engage in embrace.

99. Vajra Vetali means "vajra zombie." Bliss and emptiness—which is the wisdom (vajra) realizing selflessness (corpse)—manifests in the form of the deity (zombie).

vajra. At its tip is a red OM from which comes a red jewel at the head of the penis. Within its central prong there is a hole and within that there is a yellow syllable PHAT with its head pointing inward, radiating dense rays of light that perfectly blocks [the hole of the vajra].

From within the vacuity of the Mother's secret place comes a red HUM from which emerges a red eight-petalled lotus with a hole in its center. In its center, from a white syllable AH emerges a white stamen or center with a hole in its center. This is at the brim of the lower end of the central channel. In the center of [the eight-petalled lotus] is a hole with a yellow syllable PHAT as before. [The two yellow PHATs] do not obstruct each other. Both of them are soft to the touch.

The five-pronged vajra of the Father symbolizes the five channel petals, and the eight-petalled lotus of the Mother symbolizes the eight channel petals. The red jewel symbolizes that the white bodhichitta is mixed with a little red [bodhichitta]. The white [color] in the center of the lotus symbolizes that the red bodhichitta is mixed with a little white [bodhichitta]. The yellow PHAT symbolizes the downward-voiding wind, and the fact that it blocks the hole [of the vajra] symbolizes that you have restrained the downward-voiding wind; therefore the [white bodhichitta] element will not be ejaculated. In this way, visualize blessing the secret places and establish divine pride and clear appearance.

Thus, meditating on yourself as the father and mother deities is the discrimination of the body as the deity. Meditating on the syllable PHAT after blessing both secret places is the discrimination of speech as mantra. The thought "I have actualized uncontaminated bliss in dependence upon this method" is the discrimination of the mind as Dharma. While being endowed with these three, you enter into embrace, whereby you initiate the joy of attachment after which you should proclaim the mantra.

Concerning the meaning of the mantra, OM symbolizes the three vajras [of body, speech, and mind]. SARWA means "all." TATHAGATA means "gone to suchness." ANURAGA NA means "passion." Vajra means "indestructible." SÖBHAWA means "nature." ÄMAKA means "entity." AHAM means "I am." Thus, all together it means "I am the entity of the nature of passion of all the tathagatas."

Thus, through entering into embrace, the [downward-voiding] wind

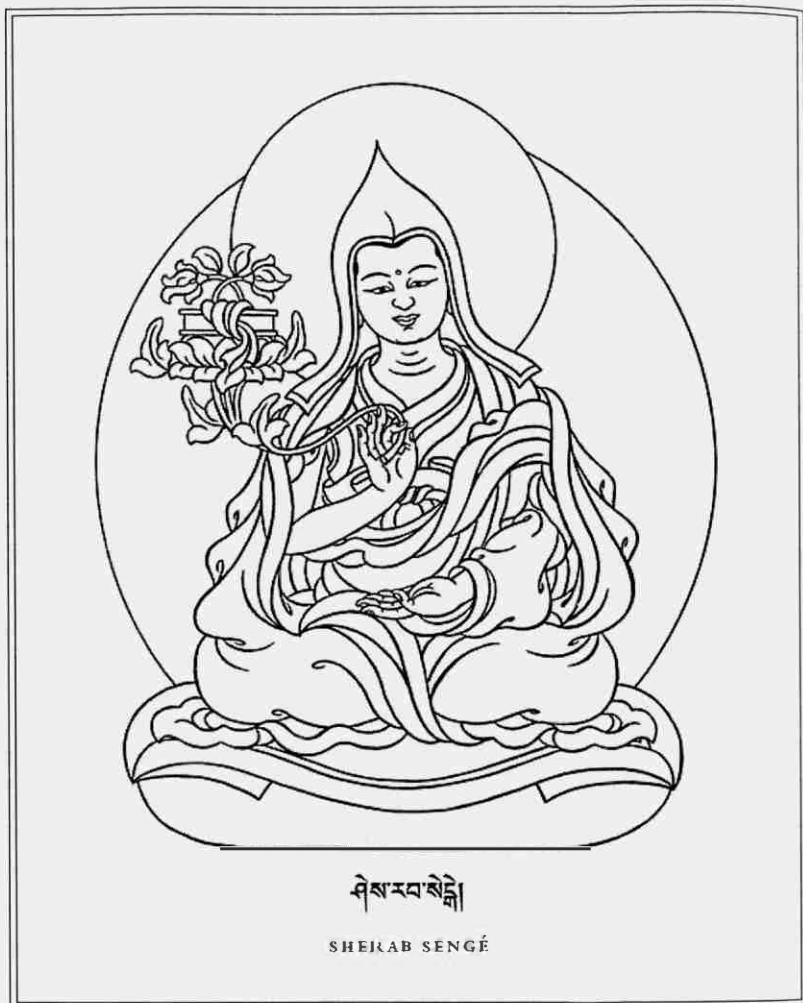
emerges from the central channel of the Mother like a stiff waft of incense smoke and enters into your central channel and ignites the inner fire at your navel, which melts the bodhichitta at your crown. It descends to your throat, heart, and navel, whereby you generate joy, supreme joy, and extraordinary joy. As it reaches your secret place, it is arrested at the hole in the tip of the jewel and is restrained from being ejaculated, whereby you generate simultaneously born joy. That [bliss] ascertains the object emptiness, and you enter in the state of nondual bliss and emptiness. This is the primary object of accomplishment on the first stage, and you should train in giving rise to nondual profundity and clarity that perceives the entire supporting and supported mandalas as a manifestation of bliss and emptiness. Because of this, it becomes a ripening agent for the completion stage, generating the resultant bliss and emptiness and so forth. Because this occurs prior to the other two forthcoming concentrations and is a preparation for nondual method and wisdom, it is called "the concentration of the initial preparation."

The Concentration of the Supreme Conqueror of the Mandala has three sections:

- 1) THE WAY OF ENGAGING IN THE ACTION AND ARRANGING THE MANDALA AFTER GENERATING THE DEITY
- 2) BLESSING THE SOURCES AND ELEMENTS AS WELL AS BODY, SPEECH, AND MIND
- 3) ABSORBING THE WISDOM BEINGS, BESTOWING EMPOWERMENT, AND SEALING

The Way of Engaging in the Action and Arranging the Mandala after Generating the Deity

As the Father and Mother in embrace, limitless red hooklike rays of light radiate from your joined organs as well as from the HUM at your heart and pervade space, summoning all the buddhas in the aspect of Glorious Vajrabhairava and so forth, who then enter your mouth. Due to the fire of passion, they melt into light and transform into a single drop, which induces something similar to the four joys. That drop leaves



through a small crevice at one corner of the syllable PHAT at the two secret places and enters the womb, where it becomes the size of a grain that has the circumference of a mustard seed. It moves upward in the womb of the mother to just below her belly and above her colon, where it mixes [with the red drop]. That drop transforms into a red and white drop with two sections the size of a pea; one below and one above. The lower portion transforms into a syllable BHRUM, which melts into light and from which emerges the square celestial mansion complete with the characteristics such as four doors, ornaments, and archways, together

with the charnel grounds and the seats [for the deities]. Imagining this, you should establish divine pride and clear appearance.

Next, the upper portion of the drop instantaneously transforms into seventeen portions that rest upon the individual seats that will be explained below. Each drop has the same color as one of the deities. These completely transform and become the individual seed syllables that are generated as the hand symbols marked by the seed syllables. In the center is a wrathful, black five-pronged vajra. [In the east, south, west, and north] there is: 1) a white eight-spoked wheel, 2) a yellow nine-faceted jewel, 3) a red sixteen-petalled lotus, and 4) a green double-edged sword [respectively]. At the eastern doorway is a blue hammer marked by¹⁰⁰ a variegated double vajra with five prongs in each direction, which when combined [with their four sides] equals twenty. It also has a handle that emerges from the central prong in one direction. There is a white mace marked by a three-pronged vajra at its tip. There is also a red eight-petalled lotus and so forth in accordance with the ritual text.¹⁰¹ Within the four outer corners are a NA in the southeast, a YO in the southwest, a NI in the northwest, and a RA in the northeast.

Each of the hand symbols corresponds to their individual colors and radiates rays of light. The syllables in the four outer corners emanate rays of light, on the tips of which are white skull cups filled with nectar that accomplish the welfare of living beings, after which they dissolve into their respective places. The hand implements and seed syllables of all thirteen deities completely transform and emerge as the thirteen path deities according to the generation stage.

Concerning their visualization, in the center is Glorious Vajrabhairava Father and Mother, like a mountain of lapis embraced by the fire at the end of the eon. Likewise in the east, inside [the grid] is white Moha Yamantaka (Ignorance Yamantaka), like a mountain of snow. In the south

100. Here the text says "a variegated double vajra at the four doors"; however that is obviously mistaken.

101. In the center there is a five-pronged vajra, in the east a white eight-spoked wheel, in the south a yellow nine-faceted jewel, in the west a red sixteen-petalled lotus, and in the north a double-edged green sword. In the eastern doorway there is a blue hammer marked with a variegated vajra, in the southern doorway a white club, in the western doorway a red eight-petalled lotus, and in the northern doorway a green double-edged sword. In the southeastern section of the nine-sectioned grid there is a white wheel, in the southwestern section a blue vajra, in the northwestern section a red lotus, and in the northeastern section a green sword.

is yellow Matsaraya Yamantaka (Avarice Yamantaka), like a mountain of gold. In the west is red Raga Yamantaka (Desire Yamantaka), like a mountain of ruby. In the north is green Irsya Yamantaka (Jealousy Yamantaka), like a mountain of emerald. In the eastern doorway is blue Mudgara Yamantaka (Hammer Yamantaka), like a mountain of lapis. In the southern doorway is white Danda Yamantaka (Club Yamantaka), like a snow mountain. In the western doorway is red Padma Yamantaka (Lotus Yamantaka), like a mountain of ruby. In the northern doorway is green Khadga Yamantaka (Sword Yamantaka), like a mountain of emerald embraced by fire. These are the male counterparts of the four mothers. All eight male deities have three faces, six arms, and two legs, with the right bent and the left outstretched. Their first two hands hold a sword and a skull cup and embrace a female deity similar to themselves. They each have crown ornaments of five dried skulls and wear necklaces of fifty moist human heads dripping with blood. Each of their faces have three red, round, bloodshot eyes that blaze with fire, and they gnash their four fangs. Their tongues are curled and terrify harmful and interfering spirits. They radiate firelight to the ten directions and are adorned with the six ornaments. They are adorned by the eight blue snakes such as Ananta and so forth. Concerning the color of the nectar [spewing from the mouths of the snakes], it is light yellow, and it is said that it spews from the mouths of the snakes with a hiss. The snakes have two tongues and are poisonous with a row of fangs.

In the southeast is white Charchika, who is gaunt and extremely wrathful. In the southwest is blue Varahi, whose left face is that of a sow; her body is short and stocky with a swollen hanging belly. In the northwest is red Sarasvati with peaceful attire and three eyes. In the northeast is green Gauri, who is similar to Varahi. They have male consorts similar to themselves. The female counterparts to the eight males and all four of these female deities have a crown of five dried skulls and a necklace of fifty dried skulls. In addition to the ash, they are adorned by the other five ornaments. They stand amid a blazing fire with their right legs bent and left outstretched. All of the retinue deities come up only to the Principal's navel, and the female deities are slightly smaller than their male counterparts.

If we separate each of these male and female deities [and count them individually], we get twenty-six. However, Ignorance Yamantaka

and Club Yamantaka both have the same consort in Charchika. Avarice Yamantaka, Club Yamantaka, and the Principal have the same consort in Varahi.¹⁰² Desire Yamantaka and Lotus Yamantaka have the same consort in Sarasvati. Jealousy Yamantaka and Sword Yamantaka have the same consort in Gauri. The male consort of Charchika is Ignorance Yamantaka. The male consort of Varahi is Avarice Yamantaka. The male consort of Sarasvati is Lotus Yamantaka. The male consort of Gauri is Jealousy Yamantaka. Therefore all the deities are once again embodied in the thirteen. Furthermore, there is one seed syllable and one hand implement upon each seat, from which one pair of male and female deities are generated; for this reason they should be called "thirteen deities."

At this point, it also fine if we shorten the ritual description of the Principal, and the same thing applies to the celestial mansion. Therefore if we don't have the extra time and wish to shorten the description, if we were to recite "On a seat in the center [of the mandala] is Glorious Vajrabhairava with nine faces, thirty-four arms, and sixteen legs with the right bent and left outstretched, and he stands amid a mass of blazing fire," that would be acceptable. [Concerning] the hand implements, the wheels are white, the jewels are yellow, the lotuses are red, the swords are green, and the vajras are blue. The four syllables at the four outer corners completely transform into white human skull cups filled with orange nectar with their foreheads facing inward.¹⁰³

There are teachings for pacifying and increasing once one has completed the recitation of the entire supporting and supported outer and inner mandalas, however other than mentioning it here, I am not going to set it in writing.

Next, set forth an extremely powerful intention, thinking "I am going to purify the impure world and its beings in general and the anger of those angry sentient beings and establish them in the dharmadhatu." Appearing clearly as the deity, recite OM HRIHTRI . . . through which you are calling the Principal within the womb to work for the welfare of living beings. Having summoned them, initially countless principal

102. Even though the consort of the Principal is Vajra Vetali, here Ngulchu Dharmabhadra is speaking of their nature. For more on this, see Lhundrup Pandita, *Jewel Treasure House of the Three Bodies*, in *Yamantaka Cycle Texts: Volume 2, Parts 1 and 2*, trans. Sharpa Tulku with Richard Guard (New Delhi: Tibet House, 2002), 249.

103. The entire generation of the celestial mansion and the thirteen deities from the drop inside the womb of the Mother also takes place within the womb of the Mother.

fathers and mothers emanate [from the Principal] and emerge through the [Mother's] hair pores and so forth, and having gone to the ten directions, they work in whatever way necessary to subdue living beings: Some sentient beings are merely touched by the light rays; for others, bodhichitta descends from the joined organs and enters through the crown of these sentient beings, whereby they receive empowerment; some are taught the common path, after which, once they have purified their mental continuums, they enter the mandala and receive the four empowerments and so forth. In particular once the anger of the angry sentient beings has been purified, their body transforms into the Principal Father and Mother, and the fundamental nature of their mind becomes the wisdom realizing its ultimate mode of existence, which ultimately manifests as the realization of the sphere of emptiness that is the fundamental nature of all phenomena, whereby they are established in the exalted wisdom of the dharmadhatu of the Principal Father and Mother.

Once again, imagine that they dissolve into the emanated deities, and they too dissolve one into the other and finally into a single pair of father and mother deities. The Father dissolves into you, and the Mother dissolves into the Principal Mother.

Again, set forth the intention that thinks "I am going to purify the impure world and its beings in general and in particular the ignorance in the minds of ignorant living beings and establish them in the state of the mirrorlike exalted wisdom." After this, one summons Ignorance Yamantaka from the east as before. He purifies the negative karma and obscurations of living beings in general and focuses mainly on their ignorance and purifies all ignorance in particular. After this, they perceive that all phenomena are like reflections in a mirror and are the exalted wisdom of inseparable bliss and emptiness, through which they are ultimately established in the state of Ignorance Yamantaka. After this they are sequentially absorbed as before, becoming one pair of father and mother deities and assuming their seat upon the lotus and moon within the eastern sector of the grid within the celestial mansion facing you. Apply the same reasoning to the others.¹⁰⁴ The exalted wisdom of

104. What follows is a sequential list of definitions of the activities of each of the thirteen deities.

equality is an ultimate exalted wisdom that realizes the equality of the truth of emptiness that does not discriminate between the good and bad of samsara and nirvana. The exalted wisdom of individual investigation is an ultimate wisdom realizing the conventional status of the five sciences.¹⁰⁵ The exalted wisdom of accomplishing activities is an ultimate knowledge of nonconfusion that accomplishes all activities for the welfare of living beings.

The “demon of the aggregates” is the appropriated contaminated aggregates that are the nature of suffering. The “power of faith” is faith in special objects. The “demon of afflictive emotions” is being under the control of karma and afflictive emotions. The “power of effort” refers to possessing the power of joy to accomplish virtue. The “demon of the Lord of Death” refers to having to forsake without control the continuum of your contaminated appropriated aggregates. The “power of mindfulness” is the mind’s not forgetting an entity that it is well acquainted with. The aggregate of the “son of god” are gods such as Ishvara and so forth. The power of concentration is abiding single-pointedly upon a visual virtuous object.

The earth element of all living beings is flesh, bones, and so forth; their water element is moisture such as blood and so forth; their fire element is warmth; and their wind element is breath. Once these are purified, they become the nature of immeasurable love, compassion, joy, and equanimity, and each one is established in the state of one of the goddesses.

Next, summon the skull cups and the celestial mansion. In Je Rinpoche’s Heruka [sadhana of Luipa], he says they are filled when you recite the three syllables, and the four skull cups at the four corners are summoned as before. They purify the stains of unattractive forms within the visual fields of living beings, the unpleasant sounds in their auditory fields, unpleasant scents in their olfactory fields, unpleasant tastes in their gustatory fields, all coarse objects of touch in the physical sphere, and the inability to comprehend the nature of phenomena with the mental sphere. The four skull cups are the nature of the six

For example, after the first five establish living beings in the five exalted wisdoms, the sixth purifies the “demon of the aggregates” and so on.

105. The five sciences are 1) language, 2) logic, 3) medicine, 4) fine arts, and 5) spirituality.

vajra goddesses of form, sound, smell, taste, tactile objects, and dhar-madhatu. Furthermore, the tactile objects are included within form, and since phenomena pervade everything, this embodies [all] four.¹⁰⁶

Recite the three syllables once again, whereby you summon the celestial mansion together with the retinue as before. Countless [celestial mansions] are emanated to the ten directions, purifying all faults of the environments in the ten directions such as the burning iron ground in the hell realms and so forth, the cliffs in the hungry ghost [realm], and the stones and gravel of the worldly realm. In short, all faults and imperfections that are the ripened effect or, [in other words,] the subjective experience of the ten nonvirtues, are purified. They are firmly transformed into the abodes for virtuous practices, which are the subjective results of the good qualities of the ten virtues.

After they are once again withdrawn, imagine that they dissolve into the external celestial mansion. Sometimes contemplate how the living beings who possess powerful afflictive emotions such as desire and so forth are dominated by those afflictive emotions and must experience the unbearable results [of those afflictive emotions], through which you generate extremely powerful compassion. Sometimes train in aspiration by contemplating “how wonderful it would be if I were able to quickly obtain the enlightened actions of a buddha, so that I would be able to establish countless living beings on the ripening and liberating [paths] by merely touching them with rays of light.” And sometimes, once you have visualized working for the welfare of living beings and have convinced yourself [of its effectiveness] by thinking “I have accomplished the ripening and liberating of living beings,” meditate on joy by rejoicing. Concerning these [meditations], they are a special skillful means that is vastly superior to meditating for eons on the path of the Perfection Vehicle with practices such as taking and giving (tonglen) and so forth. If you make a sincere effort in these [visualizations] and don’t merely recite the words, even just once, you complete an immense amount of merit. You purify countless obscurations. It becomes the means of accomplishing a buddha’s realm. It has a concordant aspect and becomes a ripening agent for working for the welfare of living beings once the path-time illusory body has emanated the deity of the

106. The last sentence explains how four skull cups can embody the six objects mentioned above.

supreme conqueror of the mandala. It establishes special imprints for accomplishing, and has a concordant aspect with, working to ripen and liberate countless living beings in each instant, once you have emanated things such as countless supporting and supported mandalas until samsara is empty, and so forth. Thus, you should do these and other practices very slowly and methodically.

Although it is explained that it is permissible to generate the directional protectors at this point during the generation of the deity without the mandala,¹⁰⁷ they are included within the basis of accomplishment for the front-generation during a sand mandala, cloth-painted mandala, and so forth. Also, at that time, it is easy to offer the tormas once you have accomplished the front-generation. At this point, you should generate the directional guardians that are included with the others for the basis of accomplishment for the front-generation, which accords with Je Rinpoche's intention. When generating the guests of the tormas separately, and especially when performing the self-generation alone, one does not generate the directional protectors at this point. The systems for generating or not generating the directional protectors at this point, together with their system for accepting or rejecting, is perfectly explained by Changkya Ngawang Losang Chöden in *Abandoning Confusion* [*Khrul spong*], which perfectly accords with teachings set forth in the writings of such qualified beings as Panchen Losang Chökyi Gyaltsen and Gyalchog Kelsang Gyatso (the Seventh Dalai Lama), whose teachings extensively explain the correct way of [generating the directional protectors].

Blessing the Sources and Elements as well as Body, Speech, and Mind

Next, at the right and left eyes of the root faces of the Principal and the retinue are a lotus and moon seat upon which is a KSHIM from which emerges a white wheel marked by a KSHIM. These completely transform and arise as Vajra Eyes, who are inseparable in nature from the eye sense powers and are like sesame seeds. They are similar to Ignorance Yamantaka and face outward. Likewise, at the two ears is a blue DZIM

107. Tib. *lhan thabs*.

from which emerges a blue vajra marked by a DZIM. These completely transform and arise as Vajra Ears, who are inseparable in nature from the ear sense powers and are like stalks of wheat with cut faces. They face outward. At the nostrils is a yellow KHAM from which emerges a yellow jewel marked by a KHAM. These completely transform and arise as Vajra Nostrils. They are similar to Avarice Yamantaka and are inseparable in nature from the nose sense power and are like parallel copper needles between the bones of the two nostrils. They face outward. In the center of the root of the tongue is a red RAM from which emerges a red lotus marked by a RAM. This completely transforms and arises as Vajra Tongue, who is inseparable in nature from the tongue sense power. He is similar to Attachment Yamantaka and faces the tip of the tongue. At the hair treasure, in the center of the exalted wisdom eye, is a green KAM from which emerges a sword marked by a KAM. This is the principal abode of the body sense power; therefore it is the nature of the [body sense power]. This transforms into Vajra Body. He is similar to green Sword Yamantaka and faces outward. Within the navel is a white SAM that emerges as a white vajra marked by a SAM, which completely transforms into white Vajra Mind, the nature of the mind sense power. He faces outward. They all rest upon lotus and moon seats.

Furthermore, from the blue syllable HUM at the heart of the Principal and the retinue emerges a blue five-pronged vajra with a HUM at its center. The blue five-pronged vajra marked by a HUM completely transforms into Vajra Mind. At the heart of the Principal, it is in front of the wisdom being. Alternatively, it is also said that it can be inseparable in nature from the concentration being; you should do whichever is easiest. At the throat, the AH is in front of the larynx, from which emerges a red eight-petalled lotus with an AH in the center, which emerges as a red lotus marked by an AH and completely transforms into red Vajra Speech. At the crown, below the skull and above the brain is a white OM from which emerges an eight-spoked wheel lying flat. At its center is an OM that is generated as a white wheel marked by an OM, which completely transforms into white Vajra Body. These should be generated in accordance with the ritual text.¹⁰⁸

108. According to the practice of Solitary Hero Yamantaka, when blessing the sense powers

Next, countless red hooklike rays of light radiate from the HUM at your heart together with hand symbols of hooks and go to the ten directions. They invoke all the buddhas in the ten directions in the aspect of countless vajra-body Vairochanas, vajra-speech Amitabhas, and vajra-mind Akshobyas who are similar to those that you just generated, and they sequentially dissolve [into each other] until finally they are in the presence of the Principal and retinue. Recite OM HRIH TRI HA . . . and present offerings. Once again, light rays similar to those above radiate and summon each of the three groups before you. Imagine that they gradually dissolve into each one of your three places and dissolve into the commitment beings at your three places.

The meaning of the mantra [recited at this point] is the same as the mantras explained earlier. As for CHITTA, it means “mind” and [the entire mantra] is saying: “I am the entity that is the nature of the vajra-mind of all the tathagatas.” Likewise, the other two [mantras] are the same. WAKA [in the second mantra] means “speech.” KAYA [in the third mantra] means “body.”

Here, the vajra-mind is generated and dissolved first, and offering perfume to the heart is done as a preliminary. Also, during the practice of Ganden Lha Gyama,¹⁰⁹ one proclaims the good qualities of [the guru's] mind [before his speech and body], which is an extraordinarily important piece of instruction. Furthermore, Je Lama [Tsongkhapa] and Vajrabhairava are both Manjushri; therefore the order is different than with other deities as a way of bestowing attainment upon the practitioner. When starting out, we request the attainment of wisdom in our mental continuum, supplemented with other Dharmas. Next, we request attainments of speech such as expounding, debating, and composing. After that, we request attainments of body since one becomes fearless in the presence of scholars, and one's body glows with radiance. If one practices in accordance with this sequence, it is said that you quickly receive attainments and then come under the care [of Manjushri].

Concerning the necessity of blessing your eyes and so forth in this way, it purifies ordinary appearances and conceptions of them. If you

and the body, speech, and mind, one merely marks these places with seed syllables without generating them as deities.

109. One Hundred Deities of Tushita [*dGa'ldan lha brgya ma*].

imagine that by presenting offerings to the deities, they generate bliss and emptiness once they have enjoyed the objects such as form and so forth, not only will you be impervious to harm, but you will accomplish a vast store of merit. Once you have been blessed by the deity, your moving winds become serviceable, which becomes a ripening agent for practicing vajra-recitation on the branch winds through which you will accomplish clairvoyance of the five sense doors. Through the blessing of the body, speech, and mind [of the deity], you will overcome ordinary appearances and conceptions of your three doors, and they will be transformed into the nature of the three vajras.

Absorbing the Wisdom Beings, Bestowing Empowerment, and Sealing

Next, it is taught that you should invoke [the wisdom beings] by reciting “OM HRIH HA BHO . . .”; therefore it is acceptable to do so [without reciting the extensive verses of invocation].

DZA, Manjushri, 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,
 Not possessing the definition of coming and going,
 It appears anywhere, like the moon in water.
 The deities who are to be invoked today,
 Manjushri, the wisdom of all the buddhas,
 Bhairava Yamantaka, whose purpose is to tame the malignant,
 Yama and his retinue, the executive emanations,
 Please come and abide here out of concern for me.¹¹⁰

110. This verse is not part of Ngulchu's text but was added to facilitate understanding of the forthcoming explanation. It was translated by Sharpa Tulku and Michael Perrott as part of *A Manual of Ritual Fire Offerings* (Dharamsala, India: Library of Tibetan Works and Archives, 1987), 41-42 and was used with their permission.

Concerning “Manjushri’s being free of self-nature,” this is taught during the tormas offering in the Solitary Hero practice; therefore it would not be inappropriate to also include it at this point, however it is not absolutely necessary. If you are going to recite it, the teachings of Changkya Ngawang Chöden state, “The Lord of Death and his retinue function as his emanations,” which means that they transform into “the retinue such as Ignorance Yamantaka and so forth,” which is how it should be understood. You are not generating demons as the basis of accomplishment, and they are unrelated to all the directional protectors who are generated when one is only practicing the self-generation. Since this is not the case, we don’t need to invoke Action Yama at this point.

Concerning the meaning of the words, DZA is the seed syllable of evocation. The ultimate meaning of Manjushri is a completely pure aspect of transformation from the nature truth body,¹¹¹ which is one nature with actual emptiness, which is the mode of existence of all phenomena and is “free from coming and going.” Also, the time of the elements such as summer, fall, and so forth, originate from the power of the moon and do not come from somewhere else and then go to another place. Likewise, from the perspective of the definitive meaning of the exalted wisdom of the truth body, it is not as though the blessings of Manjushri’s compassion either enter us or not, but they occur based on the individual’s obscurations, purities and impurities, and accumulation of merit or lack of merit. Instead, [Manjushri’s] compassion is free from the bias of going to some and leaving others. In the interpretive conventional sense, Manjushri is an emanated form body that effortlessly appears according to our individual fortune. “Free from coming and going” means things like going to disciples with pure karma and leaving the impure ones. For example, just like reflections in a mirror, when a face meets the mirror, the reflection does not possess the characteristic of coming and going. However, this [last example] does not correlate with the earlier and later words of the poetic verses.

In relation to the former explanation about “coming and going,” I

111. The nature truth body is a division of the truth body, or dharmakaya, of which there are two aspects: 1) the wisdom truth body, which is the actual omniscient mind of a buddha, and 2) the nature truth body, which is the emptiness aspect of the dharmakaya.

will give another example. Although there is only one moon mandala in the sky,¹¹² the moon will appear in whatever water there is that is not obstructed. In the same way, wherever a disciple focuses his or her attention, he will effortlessly appear. Since this is the case, even now, when those of us with devotion invoke [Manjushri] by requesting “please come to this place,” since Venerable Manjushri is the nature embodying the exalted wisdom of all the buddhas, he appears in extremely wrathful aspects for the sake of subduing those evil external beings such as Illusory Cannibal,¹¹³ and he especially reveals the body of Vajrabhairava Yamantaka, surrounded by his retinue such as Ignorance Yamantaka and so forth. You are saying, “Please come to this place; and although you have arrived, remain firm and care for me with your great compassion.”

As for the meaning of the mantra, OM is the forerunner of the mantra. HRIH means “snatcher.” HA means “wondrous.” BHO means “exclamation.” MAHA means “great.” KRODHA means “wrathful.” The two AGACHAs mean “come here,” repeated twice.

This accords with the saying:

Wonderful and distracting,
Wrathful and absolutely terrifying,
Faith and joy;
Words with one meaning occur twice.¹¹⁴

They are repeated twice as a way of identification. ASMA means “from me.”¹¹⁵ PUJA means “offering.” PRATI means “individually.” GRIHANTU means “having accepted.” PRASADA means “clarity.” ME means “to me.” DHIMANA means “wisdom.” KURU means “make!” SÖHA means “establish a foundation.” Thus it means “OM wondrous wrathful snatcher, come here, come here and accept from me these individual offerings and bestow upon me the clarity of wisdom. Establish a foundation!”

112. “Moon mandala” is just a poetic way of referring to the moon.

113. Tib. sGyu ma'i srin po.

114. Although these words are not synonymous, they are capable of serving as similar adjectives for the same sets of phenomena.

115. This seems to be the correct English transliteration of the Sanskrit term, however both editions of the commentary I am using spell it ADMA DA.

At the same time, perform the “hooking mudra” as light rays radiate from the HUM at your heart as before, whereby you invoke all the conquerors in the ten directions from space, like clouds suddenly forming in clear sky, from the natural abode of the truth body in the aspect of limitless numbers of supporting and supported mandalas of Glorious Vajrabhairava. They all become one complete mandala resting in the space before you. There are two traditions; one dispels the interfering spirits that follow [after the wisdom beings], the other does not. Here, we utilize the system of dispelling them; therefore imagine that once again countless wrathful deities radiate from the HUM at your heart and chase the interfering spirits that follow after the wisdom beings to the furthest edges of the universe while you recite the action mantra and sprinkle the inner offering. Emanate offering goddesses from your heart who present offerings [in the same way] as you did during the field of merit.

Next, when you recite the four mantras MUNGARA DZA and so forth, going in sequence, Hammer Yamantaka and so forth go to the four doors [of the celestial mansion], and the wrathful deities merely hold aloft their hands implements such as hammers and so forth. As you recite the first mantra, the supporting and supported mandalas of wisdom beings are summoned and rest upon the individual supporting and supported commitment beings, facing the same direction, like one person stacked upon another. As you recite the second mantra, imagine that they dissolve into each of the commitment beings, but they don't mix, like a form's reflection in a mirror. As you recite the third mantra, the wisdom beings mix with the commitment beings, like water mixed with water, and they become inseparably bound. As you recite the fourth mantra, imagine that they joyfully remain without ever being displeased.

Regarding the necessity of dissolving the wisdom beings in this way, it stops the conception of you and the wisdom beings as being two separate things. It stabilizes the divine pride of being inseparable. It serves the purpose of [bestowing] blessings. It is a means of convincing yourself that you are inseparable [from the wisdom beings]. You are primarily convincing yourself that, in the future, the wisdom beings will definitely become inseparable in nature from your mental continuum. Until then,

you imagine that the wisdom beings are presently inseparable in nature from the mental continuum of another [that is, an enlightened being]; which is from the perspective of a trainee.

Together with the mantra and mudra, light rays once again radiate from the HUM at your heart as before and invoke all the conquerors and their spiritual descendents¹¹⁶ in the ten directions in the aspect of countless supporting and supported mandalas of Glorious Vajrabhairava that become a single complete mandala abiding in space. Once you have made offerings to the deities as before, you request them to bestow the empowerment, through which the Principal of the empowering deities, Vajrabhairava, forms the intention “I shall bestow the empowerment.” The wrathful Yamantaka deities chase away the interfering spirits who interfere with practicing the path and the bestowal of the empowerment. From the four skull cups in the intermediate directions emerge desire-object goddesses who send down a rain of offerings and flowers upon you. The five mothers such as Charchika and so forth recite, “Whatever auspiciousness abides in the heart of all living beings.” Once they have recited those auspicious verses as a preliminary, they then hold aloft white, moonlike vases filled with nectar and recite, for example, “Just as the empowering deities bathe the buddhas as soon as they are born, whereby they receive empowerment, the empowering deities empower you the practitioner with the nectarlike water of the deities that is the nature of the exalted wisdom of nondual bliss and emptiness.” Having said something to this effect, the goddesses come to the crown of each deity and bestow empowerment with the water from the vase. At that point, once you have relaxed your divine pride slightly, imagine that the [empowering water] completely pervades your entire body, cleansing you inside and out, whereby all illnesses are expelled as feces, pus, and blood; all harm from spirits as creatures such as scorpions, snakes, and so forth; and all negative karma and obscurations as liquid smoke and liquid charcoal that is expelled from your two lower doors, all your pores, and so forth. Your body is purified and becomes luminous and clear and transforms into the nature of light. Through

116. In Tibetan, “sras” literally means “son,” which means bodhisattva by implication. In this case I have opted to use “spiritual descendent.”

being filled with nectar, your life, merit, exalted wisdom, and all other good qualities of compatibility increase. The excess water overflows onto the crown of each [deity] and completely transforms. [The excess water] on the crown of the main face of the Principal, in front of the cannibal face, [transforms into] blue Akshobya upon a lotus and moon seat, with one face and two arms, holding a vajra and bell in the mudra of meditative equipoise. Upon the Brahma aperture of the root faces of the [deities] in the east and southeast is white Vairochana, holding a wheel and bell in the mudras of teaching Dharma and meditative equipoise. On the crowns of the [deities] in the north and northeast is green Amoghasiddhi, holding a bell and sword in the mudras of bestowing refuge and meditative equipoise. Those are the mudras for the solitary Father. Alternatively, you can meditate on them together with their consorts. They are all adorned with jeweled ornaments and heavenly fabric, with the attire of a complete enjoyment body. Imagine that they sit amid a heap of light with their legs in the vajra posture. Imagine the empowering goddesses also enter through your pores and dissolve into the commitment being at your heart.

Thus, the above explanation is called “generating the commitment being” and is the “limb of approximation.” Blessing the sources as well as body, speech, and mind is the “limb of close accomplishment.” Dissolving the wisdom beings is the “limb of accomplishment.” Bestowing empowerment and sealing is the “limb of great accomplishment.” These are called the “four limbs of accomplishing approximation.” Concerning the necessity of sealing, there is both the act of sealing and the performance of establishing [the Lord of the Lineage], and they are for the sake of identifying their type and to which lineage they belong.

The Concentration of the Supreme Actions of the Conqueror has four sections:

- 1) HOW TO MAKE OFFERINGS AND PRAISES
- 2) HOW TO MEDITATE ON THE COARSE AND SUBTLE ASPECTS OF THE GENERATION STAGE
- 3) HOW TO RECOLLECT THEIR SYMBOLISM
- 4) HOW TO PERFORM THE [MANTRA] RECITATION

How to Make Offerings and Praises

When combining the offerings with the accomplishment of the front-generation, the self- and front-generations are nondistinct and are accomplished as one. Because of this, at this point a duplicate emerges from the Principal, like one flame emerging from another, and you appear in the aspect of Vajrabhairava with one face and two arms. You go out through the eastern door, beyond the charnel grounds, where you present the offerings.¹¹⁷ However, when you are practicing the self-generation alone, you don't need to do all of that. Instead, the offering goddesses you emanate come from your heart while you are appearing clearly as the deity. You should imagine that they present the offerings that are set out and held in their hands. This is the method of Mahasiddha Krishnapada as set forth in his commentary to the Black Enemy [*dGra nag*], which explains that the outer offerings are related to the vase empowerment, the inner offering is related to the secret empowerment, the secret offering is related to the wisdom empowerment, and the suchness offering is related to the fourth empowerment.

[Drinking Water]

With regard to the outer offerings, if we present the offering by utilizing the “rosary of offerings” composed by Master Shantijnana, the “conquerors” are pure and not defiled by the two obstructions; therefore they are not endowed with blemishes or negative conceptions. Due to my great reverence, I present this offering of pure water to anoint bodies of the tathagatas.¹¹⁸

OM has three parts, A, U, and MA, which symbolize that the three circles of the offerings are [the nature of] unobservable [emptiness]. YAMANTAKA is “the destroyer of the lord of death.” SAPARIWARA means “together with your retinue.” PRATITZA means “accept individually.” HUM is the seed syllable of bliss and emptiness. SÖHA means “establish a foundation.”

117. This method is utilized during self-initiation and when bestowing empowerment upon one's disciples in dependence upon a cloth-painted mandala and so forth.

118. The above paragraph is a commentary to the verses of offering in Shantijnana's composition.

Concerning “ARGHAM” and so forth, these are the names of the individual offering substances and are easy to understand. Furthermore, when reciting “OM,” snap your fingers with your palms facing outward, while simultaneously emanating the offering goddesses. Make a lotus-turning mudra, and as you say the names of the individual offering substances such as ARGHAM and so forth, make the mudra for each one. When you recite HUM, cross your hands and snap your fingers with your palms facing inward, while simultaneously dissolving the offering goddesses back into your heart. The binding mudra is the same as the general system of highest yoga tantra when offering the offering tormas.

Krishnapada stated, “Having doubts, lacking conviction, and without the view of entities; one needs to be free of expectations!” Considering this statement, we shouldn't have doubts, thinking “Is the offering appropriate or inappropriate?” and instead develop certainty. We must be free of ordinary appearances and conceptions. In dependence upon presenting offerings without the view that the three circles of the offerings are truly established, sickness and harmful spirits are pacified. It is also extremely important that you are free from expectations of quick results such as increasing your life, merit, and so forth.

[Water for the Feet]

Concerning the water for the feet offering, it is offered below the knees and is for washing the feet. You should understand the rest by applying the reasoning from the meaning presented above.

[Perfume]

The conquerors have limitless good qualities and have sublime bodies; therefore they don't rely upon external conditions for their sweet scent. Through the power of possessing the pure moral discipline of celibacy, they do not ejaculate their bodhichitta that pervades their entire bodies, so that they always have a natural sweet fragrance that permeates and is emitted from them. If one asserts that there is an external perfume, it is also permissible since their exalted wisdom realizing that all phenomena are like illusions has gained mastery over the external

through which they manifest illusory-like appearances; therefore it is acceptable. Because of their completely pure nature, their sweat produces a sweet scent and so forth and they do not possess impurities. We are stating, “Through our great reverence and devotion, we offer this pure perfume that we have set out. Through the power of this offering, may we complete the limb of accumulating stores of merit.” The other [offerings] are similar.

[Flowers and Incense]

“The limb of blood of the red bodhichitta adorns the secret vajra, which is covered by the beautiful flower.” For the incense, in the text by Je [Tsongkhapa] it states, “the incense is marked by the flower”; therefore the place where the exalted wisdom of inner fire blazes is the navel. At night, the jasminelike flower blossoms, and the incense incinerates the white bodhichitta.

[Lamps]

By penetrating the vital point of the syllable HUM in the center of the channel wheel at the heart and so forth, one is liberated from the darkness of ignorance, and one spontaneously generates the clear light, and the clarity of exalted wisdom dawns.

[Food]

They are satiated by food of good qualities that are the seven riches of the aryas: faith, moral discipline, hearing, giving, shame, modesty, and wisdom.

[Music]

The ensuing melodic sound of music of the wisdom of emptiness reveals the subject matter containing the meaning of the tantras of the Vajrayana of highest yoga tantra that destroys the mandala of demons such as ignorance and so forth together with their retinue. If we offer [music]

for this purpose, we are saying, "You have mastered the ultimate sphere of reality" or, [in other words,] the wisdom of emptiness that is the ultimate source [of phenomena].

[The Five Objects of Desire]

Furthermore, the following is explained by the Foremost Great Being [Tsongkhapa] in his rosary of offerings for presenting the inner close-enjoyment offerings of Guhyasamaja that gives an extensive explanation and expounds on each word such as "Like the lapis in the secret wheel . . ." and so on.

[Forms]

Next, as for the meaning of the verses for offering the objects of desire according to the teaching in the tantra of Six-Faced [Yamari], whatever good or bad forms there are that appear to the sphere of eye consciousness in this continent Jambudvipa and the other continents Videha, Aparagodaniya, Kurava, and so forth, as well as the subcontinents¹¹⁹ are all reflected in a double-sided mirror held in the right hands of white form goddesses who then without hesitation or miserliness, and with respect, offer it to the root and lineage gurus and the assembly of personal deities that are the collection of deities of Yamantaka. Apply the same reasoning to the other [offerings].

[Sounds, Scents, Tastes, and Touch]

The vajra-sound goddesses (shapta-vajra) are blue; the vajra-scent goddesses (vajra-gandhe) are yellow; the vajra-taste goddesses (rasa-vajra) are red; and the vajra-touch goddesses (parsha-vajra) are various colors. Following that sequence, they hold a stringed instrument, a conch shell filled with perfume, a skull cup filled with the nectar of a hundred flavors, and heavenly silken fabric. All of the goddesses have beautiful

119. Again, this is in reference to ancient Indian cosmology that proposes that our world system consists of Mount Meru in the center surrounded by four major continents, eight subcontinents, a vast ocean, and so forth.

faces that are full like a moon; they have wide blue eyes like fresh utpala petals; their lips are radiant like bimba fruit; their teeth are white like a rosary of pearls and have perfect texture; their breasts are soft with narrow cleavage; their waists are thin, and their lower parts broad; they are elegant and move slowly; and they wear jeweled ornaments and silken fabrics. In that way, fill the sky with emanations of such goddesses who present outer and inner objects of desire. Furthermore, all of the vajra-form goddesses dissolve into one another until finally they are absorbed into two. Those two enter into embrace with your two eyes generated as Vajra Eyes. Likewise, the vajra-sound goddesses enter into embrace with Vajra Nose; the vajra-taste goddesses enter into embrace with Vajra Tongue; and the vajra-touch goddesses enter into embrace with Vajra Body at the forehead. Imagine that you give birth to spontaneously born bliss and emptiness. This exclusive method for generating the exalted wisdom of bliss and emptiness is a unique feature of highest yoga tantra.

[The Seven Precious Possessions of a King]

Furthermore, [in addition to the previous offerings], the seven precious possessions of a king adorn the expanse of space.

[Inner Offering]

Concerning the inner offering that is related to the secret empowerment, hold the skull cup of the inner offering in your right hand, while imagining that the thumb of the left hand is the lotus of the Mother and the ring finger is the vajra of the Father. Imagine that through the churning of those two, the red and white bodhichitta, which are the nature of bliss and emptiness, emerge. Stir the inner offering three times clockwise and extract the essence of the nectar from its center and offer it to your root guru, at which point you imagine that your root guru, in the aspect of Vajradhara, sits upon a lion throne in the heart of the Lord of the Lineage. Furthermore, the nature of the vajra-body of all the buddhas in the ten directions and three times appears in the aspect of Vairochana, the vajra-speech as Amitabha, the vajra-mind as

Akshobya, the nature of their good qualities as Ratnasambhava, and the nature of their enlightened actions as Amoghasiddhi. All of the five buddha families are embodied in the sixth—Vajradhara. His mind is the nature of the Buddha Jewel. Because the eighty-four thousand heaps of Dharma have their source in the speech of the guru, his speech is the nature of the Dharma Jewel. He is the principal ruler and master of all the Arya Sangha; therefore his body is the nature of the Sangha Jewel. In summary, view him as the natural embodiment of all the objects of refuge and imagine that offering vajra-taste goddesses emerge from your heart, holding skull cups. Imagine that they scoop up the nectar and offer it. Offer the inner offering by actually sprinkling it from the level of your forehead while imagining that from their tongues come tubes of white light that extract [the inner offering] and the [recipients] give birth to extraordinary uncontaminated bliss and emptiness.

Next, imagine that the lineage gurus sit on lion moon seats surrounding the lion throne. Attach the three syllables [OM AH HUM] to each one of their names and offer [the inner offering] from the level of your eyebrows. Furthermore, you should also offer whatever Dharma you have received such as the vows of sutra and tantra to the lineage gurus. Attach the three syllables to the end of the mantras of each of the retinue [deities] and offer it at the level of your heart.

Furthermore, imagine that at the heart of the vajra-body at your crown are the personal deities that your root guru relies upon; at the heart of the vajra-speech at your throat are the personal deities that the lineage gurus rely upon; and at the heart of the vajra-mind at your heart are the personal deities that you yourself rely upon—while [maintaining this visualization] place a drop [of inner offering] on your three places and present the inner offering to the deities of the four classes of tantra. Within the doorway of the eastern door is Inner Accomplishment Dharmaraja, representing the dharma protectors, guardians, the heroes, and dakinis of the twenty-four places. Alternatively it is also acceptable to imagine them abiding in the charnel grounds, where they, the directional protectors, field protectors, and so forth, were already generated. Offer them the inner offering from the level of your navel. Imagine that beyond the charnel grounds, the site-owners and all living beings are instantly transformed into Vajrabhairava and offer

them [the inner offering] from the level of your knees with the mudra of supreme giving.

Next, light rays from your heart radiate to the ten directions and invoke all the buddhas and bodhisattvas in the ten directions in the aspect of the assembly of Vajrabhairava deities, who then enter into your body. Imagine that you present the [inner offering] to them by tasting the inner offering placed on your tongue as they fill the inside of your entire body. Through this, imagine that all the deities within your body are delighted. [Recite the following mantra while tasting the inner offering]: OM has the same meaning as before. AMRITA means “nectar.” SÖDANA means “making them pleased.” VAJRA means “indestructible” and refers to inseparable bliss and emptiness. SÖBHAWA means “nature.” ÄMAKO means “myself.” AHAM means “I am.” Thus all together it means “I am the nature of causing delight through the nectar that is the nature of inseparable bliss and emptiness.”

[Secret Offering]

Concerning the secret offering that is related to the wisdom empowerment, once you have blessed the secret places of the Principal and all of his retinue, imagine that they enter into embrace and generate extraordinary simultaneously born bliss.

[Suchness Offering]

Regarding the suchness offering that is related to the fourth empowerment, with that bliss ascertaining the object emptiness, you should seal the three circles with unobservable [emptiness] that realizes that neither the recipient of the offering, the offering substance, or the person presenting the offerings have even an atom of inherent existence.

[Praise]

Next, countless goddesses of various colors emerge from the hearts of the retinue deities and together with the retinue simultaneously sing the praise composed by Shantijnana, like a melodious echo. [The praise

begins,] “Your body is nondual and extraordinary . . .” Imagine that the praise is being delivered to you as the Principal. As for the meaning of “nondual,” if the exalted wisdom of simultaneously born great bliss and the wisdom of emptiness become of one taste, they are “nondual.” Except for being experienced by the truth bodies of buddhas who have attained such an exalted wisdom of nondual bliss and emptiness, this is not even the domain of bodhisattvas on the tenth bhumi; therefore it is “extraordinary.” Such an exalted wisdom of nondual bliss and emptiness abides equally throughout all objects of knowledge; therefore it is “pervasive.” Because Manjushri bears his own entity as the truth body possessing those three qualities [of extraordinary, nondual, and pervasive], it is a special entity. He acts with equanimity without prejudice toward any living being as being enemy, friend, or stranger. And it is through those skillful means that living beings generate bodhichitta in their mental continuums, which in turn produces bodhisattvas, and it is for that reason in particular that he is “the father of all the conquerors.” The exalted wisdom that has become one taste with the emptiness of the dharmadhatu is what produces the persons of the three vehicles, and it is for that reason in particular that he is “the mother of all the conquerors.” In the same way, he also appears in the form of a youthful bodhisattva as a “being” of “exalted wisdom,” and it is for that reason in particular that he is the “son of all the conquerors.” Endowed with such special qualities, he becomes “Manjushri” (gentle glory), the “glory” of all living beings. I prostrate to you, who have completed all good qualities of abandonment and realization or, [in other words, to you who are] “complete” with [those good qualities] and have a special body that is the nature of the father, mother, and son. Also, “Manjushri, your truth body possesses neither love nor hate, and for the sake of subduing the wicked beings in the three worlds (below the earth, above the earth, and heaven) and the outer, inner, and secret Lord of Death, you are summoned by your compassion or, [in other words,] great compassion, and with your skillful means, you reveal your body as the Principal or king of all wrathful deities; therefore I prostrate to you, Yamantaka.”

Next, imagine that goddesses emanate from the heart of the Principal and recite praises to yourself together with the retinue, for which you

should recite the praise from *Black Enemy* that states, “The completely terrifying Destroyer of the Lord of Death . . .”

As the completely terrifying Destroyer of the Lord of Death,
You are the nature of Vajra-Ignorance.
I make praises and prostrations to your vajra-body,
Whose nature reveals itself as the nature of all the buddhas.¹²⁰

This first line reveals Hammer Yamantaka, who is the “completely terrifying nature of faith.” The “Lord of Death” is the demon of the aggregates that [Hammer Yamantaka] destroys. The second line states, “The nature of the vajra, the exalted mirrorlike wisdom that is the antidote destroying ignorance,” which reveals Ignorance Yamantaka together with the Father. “Reveals itself as the nature of all the buddhas” is in reference to Charchika, who is the entity of Buddha Lochana, who in turn is the nature of the mother of all buddhas, and thus is a praise to the lineage of Vairochana as the vajra-body.

As the completely terrifying Destroyer of the Lord of Death,
You are the nature of Vajra-Avarice.
I make praises and prostrations to the vajra-jewel,
Who is completely equivalent to the vajra-mind.

Likewise, the “Lord of Death” is the demon of the afflictive emotions. Its antidote, destroyer, or annihilator is the completely terrifying nature of effort, which reveals Club Yamantaka. Although “su shi na” (in Sanskrit) applies to both slander and avarice, translating it as slander is not the best translation choice at this point. Furthermore, “you are the nature of the exalted wisdom of equality that is the destroyer of pride and miserliness” reveals Avarice Yamantaka together with the male consort of Varahi and is a praise to the vajra-mind and Varahi, with her corresponding body color, and is a praise to the lineage of Ratnasambhava.

120. This and the following verses have been extracted from Tsongkhapa’s *Black Enemy* sadhana entitled *A Blazing Great Jewel* and inserted here to facilitate a clearer understanding of the explanations in the commentary.

As the completely terrifying Destroyer of the Lord of Death,
You are the nature of Vajra-Attachment.

I make praises and prostrations to vajra-speech,
Who is completely equivalent with vajra-speech.

“The nature of the exalted wisdom of individual investigation that is the destroyer of attachment” reveals Attachment Yamantaka together with the male consort of Sarasvati as “the completely terrifying nature of mindfulness, which is the destroyer or annihilator of the Lord of Death.” In this case the “Destroyer of the Lord of Death” reveals Lotus Yamantaka and is a praise to the vajra-speech and Sarasvati with her corresponding body color.

As the Destroyer of the Lord of Death,
You are the nature of Vajra-Jealousy and all actions.
I make praises and prostrations to you,
Who hold a sword and are completely equivalent to
vajra-body.

“The nature of the exalted wisdom of accomplishing activities that is the destroyer of jealousy” reveals Jealousy Yamantaka together with the male consort of Gauri. In this case the “Lord of Death” is the Devaputra demon, and its destroyer or annihilator is the concentration that reveals Sword Yamantaka and is the nature of all activities. “Being completely equivalent to the vajra-body . . .” Here “kaya” applies equally to both body and form; therefore it is a praise to the karma lineage, Gauri, and vajra-body at the forehead with her corresponding body color.

You are in actuality all the buddhas
As the embodiment of all buddhas.
I make praises and prostrations to the principal of
The mandala who is the supreme principal of all buddhas.

Imagine that once again, the retinue and emanated goddesses make praises to you as the Principal. The Mother is the entity or nature of all the buddhas, and the Father is the embodiment of all the buddhas.

“I prostrate to your body [Vajradhara], and as the foremost principal of all buddhas, you are the supreme principal of all lineages. You are the principal of all the mandalas and are even a superior principal to the principal of the mandala.” You should physically make prostrations and verbally recite the praise with a mind of faith and devotion. Thus the Principal and retinue offer praises to each other in a melodic tone, whereby bliss is born in their mental continuums. That [bliss] ascertains emptiness, whereby bliss and emptiness are generated. Finally, the offering goddesses are reabsorbed into each one of your hearts.

How to Meditate on the Coarse and Subtle Aspects of the Generation Stage

For this, we must know 1) how to purify death, intermediate state, and rebirth as well as how that meditation becomes a ripening agent for the completion stage, and 2) how that meditation becomes the antidote to ordinary appearances and conceptions. Concerning the first point, this was already discussed briefly.

With regard to the second point, there is 1) training in the coarse [generation stage], and 2) training in the subtle. For the first, there is 1) training in the vast, 2) training in the profound, and 3) training in both. For the first [training in the vast], there is 1) training in clear appearance, and 2) training in divine pride. For the first, there is 1) training in analytical meditation, and 2) training in placement meditation.

As for training in analytical meditation, at this point visualize according to the sequence from the charnel grounds to the sense sources of the Principal and then back out to the charnel grounds together with the four elements. Regarding placement meditation, once you have assembled them all [in your mind], don't engage in analysis but settle your mind on visualizing their general aspects and practice stabilization meditation. When you lose that visualization, engage in analytical meditation as before. Once you can visualize the entire [mandala], practice placement meditation.

Concerning training in divine pride, in addition to [placement meditation on the clear appearance], develop the thought “I am Vajrabhairava; I have exhausted all faults, and I am endowed with all good

qualities. I and the entire supporting and supported mandalas are the manifestation of the resultant exalted wisdom of nondual bliss and emptiness." You should repeatedly generate this strong divine pride, which is training in the vast. Once you have visualized the deity body, you should view the visualization as an illusory-like manifestation that does not have even an atom of inherent existence, which is training in both the profound and the vast.

If we explain it in slightly more detail, the antidote to ordinary appearance and conceptions is generating pure clear appearance and divine pride. This also is not merely a vague [image] but appears clearly. Furthermore, until you are able to [meditate] for a long time without being interrupted by other conceptions, remain with stability until you are able to lengthen [your sessions].

Moreover, you should continue to perfect [your meditation] until you have obtained the power of familiarity in accordance with your wishes with regard to the aspects [of the supporting and supported mandalas], the duration [of your meditation], and so forth, down to the most subtle deities of the sense sources.¹²¹ As for training in clear appearance first, once you can repeatedly visualize the object of observation, the mind needs to develop acquaintance with the visualization. As for stability, you need to accomplish placement meditation fixed single-pointedly upon a single visualization. As for gaining mastery of habituation, this is when they have both become perfected. For that reason, until you reach this point [in the sadhana], once you have recited the two mantras and once you have imagined bliss and emptiness, go slowly through the meditations in accordance with the previous explanation [of their details]. Until you can get at least a rough visualization of the earlier [aspects], do not meditate on the subsequent [aspects]. When you meditate on the subsequent [ones], do not lose the earlier meditations but meditate by adding the subsequent to the earlier. In that way, when you reach this point, if you have even a slight clear appearance of the complete supporting and supported mandalas, try not to forget this appearance to the mind but remain in a state of placement meditation,

121. The phrase "the power of familiarity in accordance with your wishes" means being able to meditate for as long as you wish.

free from interruptions from other conceptions as well as sinking and excitement. However, for us beginners, once we have apprehended the previous visualization, it is difficult for its appearance not to deteriorate. Therefore, once again, begin by visualizing the nature of bliss and emptiness as the Principal Vajrabhairava with faces and arms complete, which is the nature of the three beings,¹²² together with the Mother, the four lineages of tathagatas in the four directions, the four protectors at the doors, the four mothers at the inner corners, the four skull cups at the outer corners, and so forth, as well as the square celestial mansion with four doors and four archways together with the upper roof, variegated vajra, lotus, phenomena source, common and uncommon protection circles, mountain of fire, charnel grounds, four elements, and so forth. Once you have visualized each of the subsequent aspects by progressively adding them [while retaining] the earlier aspects, establish at least a rough appearance of the entire mandala as before. When that visualization is lost, again scan in the opposite order from the charnel grounds up to the Principal, and once you have clear appearance, meditate as before. If you alternate in this way, you will most definitely give rise to clear appearance through the force of familiarity. Once you have visualized the eyes with their black centers and grey edges, bulging and moving like lightning, establish clear appearance. After visualizing what you can of that, when their shape, color, size, number, and so forth, appear, without trying to continue on [with more of the visualization], place your mind in a state of meditative stabilization on however much of the object of observation is clear. If that becomes unclear, you should engage in analytical meditation as before and alternate between it and placement meditation.

Through meditating in this way, it is as though you can actually see the eyes and touch them with your hands; that sign of [feeling as though] you can touch and feel them is a sign of accomplishing stability. Progress sequentially by visualizing the right and left eyes, the two horns, the nose, face, and so forth, and the Mother and retinue, the supporting celestial mansion, and so forth, adding the subsequent aspects [while retaining] the earlier ones. And accomplish clear appearance once you have [visualized the supporting and supported mandalas].

122. The commitment being, wisdom being, and the concentration being.

Moreover, you should cultivate powerful divine pride, in dependence upon the celestial mansion and deities, that has resolutely decided "I am the resultant deity body and celestial mansion that have exhausted all faults and are complete with all good qualities; my speech is the voice of the deity; my mind is the mind of the deity." Once you have, you should combine [divine pride with clear appearance]. In accordance with the saying, "You are not bound by appearance, you are bound by conceptions," the main thing is to [train in] divine pride, which is the antidote to ordinary conceptions. Regarding pure appearances' being the antidote to ordinary appearances, they are considered secondary [to divine pride]. At those times [when practicing concentration], when the mind is distracted and will not stay put due to thoughts of any type, whether virtuous, nonvirtuous, or neutral, try your best to make it stable. If the mode of apprehension becomes relaxed a little, it is mental sinking. If it is distracted to another object, it is mental excitement. When any of this occurs, without forgetting the visualization, focus the mind and apply introspection with one corner of the mind, using great skill and mental dexterity to remove whatever faults are about to arise. If the mind is able to rise above that, you must once again apply introspection. Initially your mindfulness will have little power, and you will not be able to remain on the visualization for long. Although you will be incapable [of extending the visualization], utilize your awareness through introspection just before you lose the visualization and establish the former object of observation by employing mindfulness. At all times, once you have focused on the stability of the object of observation, recall that not even an atom of these aspects exists in the way that they appear. Instead, you should train in ascertaining them as a collection of empty appearances that arise like illusions. If you practice in this way, it will directly contradict grasping at true existence and its mode of apprehension, which are the root of samsara; therefore it becomes the stage of the profound path. For that reason it is called "the yoga of nondual profundity and clarity."

Moreover, this is different from meditating on emptiness in the Perfection Vehicle and meditating on deity yoga in the three lower classes of tantra. The mind becomes the nature of bliss by practicing the method of generating bliss through meditating on a myriad of things such as the knowledge-goddesses and so forth, [and this mind] meditates on

the yoga of nondual profundity and clarity just described. For that reason, [the degree of bliss] determines how effective [the bliss] will be in stopping conceptuality, and [the degree to which conceptuality ceases] determines [how much] force [that blissful awareness] will have to ascertain emptiness. The degree to which emptiness is ascertained is the degree to which [this ascertainment] will harm grasping at true existence, whereby you will quickly gain the realization of selflessness, abandon grasping at true existence, and so forth. By becoming habituated with manifesting the supporting and supported mandalas as a single unified pair of bliss and emptiness, as the Principal at the ground of the result, [you will develop the capacity] to miraculously emanate the entire supporting and supported resultant mandalas. In that way, it will be transformed into a ripening agent for the completion stage. For that reason, the special quality of recognizing all appearances as bliss and emptiness is indispensable for an object of meditation on the first stage [that is, the generation stage] and is a sacred quintessential instruction that makes it more profound than the lower classes of tantra and so forth.

Through meditating in this way, if you sequentially visualize the bodily aspect, ornaments, hand symbols, and so forth, but are unable to manifest them all together clearly at once, you are “a beginner.”

If you clearly manifest the entire coarse supporting and supported mandalas at once, but you cannot clearly [manifest] at once the deities of the sense powers, you are someone with a “slight descent of exalted wisdom.” If you can visualize even the deities of the sense powers in an instant, you have “slight control over exalted wisdom.” If you can visualize clearly right down to the whites and blacks of their eyes without mixing them up—and not just for a short duration—this is the measure of having perfected the coarse [generation stage].

Training in the Subtle [Generation Stage]

With regard to the time for meditating on the subtle drop at either the upper or lower tips [of the central channel], to dispel strong mental sinking while training in the coarse generation stage, visualize a moon seat, the size of a split pea, at the upper tip of the central channel in the

center of the wisdom eye of the main face. Upon this is a blue vajra, the size of a mustard seed, standing upright. Once you have placed your mind single-pointedly upon this, if mental sinking is dispelled through this meditation, return to the coarse [generation stage] as your object of observation.

If excitement is predominant, depending on which is easier, visualize a blue vajra either lying flat or standing upright on a moon cushion at the lower end of the central channel where the Father's vajra enters the Mother's bhaga, at the point where the two secret places meet and the Mother's central channel enters the central channel of the Father.¹²³ This is the "vajra position of the channels." When that dispels mental excitement, return to the former [meditation on the generation stage].

If you have completed the coarse generation stage, meditate on the vajra at the upper tip [of the central channel] as before for the sake of making [your meditation] more stable and imagine that a duplicate [vajra] emerges from the [original vajra]. From that emerge four [vajras], from that emerge eight [vajras], from that emerge sixteen [vajras], and so on. Train in emanating [vajras] sequentially in this way until they just cover your face, the [space] before you, the celestial mansion, and so on. They continue [to multiply], growing more and more extensive. In short, emanate [vajras] equaling the extent of space. Once again, withdraw them without becoming confused as to their sequence until they finally dissolve into the root vajra. Thus you should train in emanating and retracting in this way.

As for the drop at the lower [end of the central channel], the vajra is as before. Meditate upon the complete supporting and supported mandalas in its center upon a moon seat. Furthermore train in manifesting them right down to the whites and blacks of the sense power deities' eyes without getting them mixed up and causing the [deities] to appear together at once. This is training in the manner of a son. Next, visualize the channels and so forth of that Principal Father and Mother. The vajra is as before. In its center meditate on the entire supporting and supported mandalas exactly as before. This is meditating in the manner

123. The Mother's central channel is slightly smaller than the Father's; therefore although the Father's vajra enters the Mother's lotus, it is actually the Mother's central channel that enters the Father's central channel.

of a grandson. Meditating on the complete supporting and supported mandalas exactly as before as well as the channels and so forth of the Principal Father and Mother of the [supporting and supported mandalas of the grandson] is meditating in the manner of a great grandson.¹²⁴ This is called meditating in the manner of a son, grandson, and great grandson. At those times you should meditate exactly in accordance with the system set forth in the common path [for attaining tranquil abiding] that relies on abandoning the five faults, relying on the eight opponents, the nine mental stabilizations, the four attentions, and the six forces.

Once you have become well acquainted with that, if you are able to remain in that state one-sixth of a day without any other [obstructing] conditions arising, that is the measure of having perfected the subtle generation stage. Meditating in that way, not even the coarse objects appear in the mental sphere. It is also said that at this point [in the sadhana] you should remain silent for a moment.

How to Recollect Their Symbolism

If you become tired and the mind becomes weary through meditating in this way, you should contemplate “According to the instructions, the bodily aspect is for the sake of this and that purpose and so forth,” which is called “recollecting the purity.” And, “I have manifested a body such as this for the sake of revealing the Dharmas of the basis, path, and result.”

The renowned twelve limbs of scripture are expressed in the following verses:

The discourses, hymns, prophecies,
Poetic pronouncements, aphorisms, declarations,
Narratives, parables,
Succession of former lives, extensive sayings,
Marvels, and established doctrines.

124. To meditate in the manner of a son, while visualizing yourself as the deity, visualize the supporting and supported mandalas in the lower opening of your central channel. To meditate in the manner of a grandson, visualize the supporting and supported mandalas in the lower opening of the central channel of the principal deity visualized within your central channel. To meditate in the manner of a great grandson, visualize the entire supporting and supported mandalas in the lower end of his central channel.

Narratives, parables, and the succession of former lives are combined, making nine [limbs] that reveal the need for study and reflection. The two horns reveal the need for arriving at a definite conclusion concerning the two truths of conventional and ultimate through training in the scriptures. The thirty-four arms and the body, speech, and mind equals thirty-seven, and these symbolize that you should practice the thirty-seven harmonies of enlightenment: the four establishments in mindfulness, the four thorough abandonments, the four legs of magical emanation, the five powers, the five forces, the seven limbs of enlightenment, and the eight-limbed path of the aryas. They reveal the necessity of progressing along the thirty-seven harmonies of enlightenment utilizing the two truths as their basis. The sixteen legs reveal the divisions of the empty basis as the substratum as the sixteen [types of] emptiness such as the outer, inner, and so forth. Emptiness is also conjoined with simultaneously born bliss, and the need to meditate on their inseparability is revealed by embracing the Mother. The eight [beings being trampled on] such as the human being and so forth reveal the result of that [union of bliss and emptiness]. With the sword attainment, if you merely hold the sword in your hand, you will arrive wherever you wish. With the pill attainment, through eating a [blessed] pill, you will become strong, radiant, and glowing. With the eye medicine attainment, by applying the eye medicine, you will be able to see treasures under the ground. The swift-footedness attainment is called by many "the leaf of swift-footedness," whereby mounting that [leaf], you arrive wherever you desire. With the invisibility attainment, you smear a substance [on your body], whereby others will be unable to see you. With the elixir attainment, as soon as you eat an elixir pill, an old person eighty years of age becomes youthful again. With the Kechari attainment, you are able to go to Dakini Land without abandoning your body. With the underground attainment, you are able to go underground, like a fish in water. These are the eight attainments.

Concerning the eight [birds under your left foot] such as the vulture and so forth, they reveal the eight powerful good qualities that belong solely to enlightened beings. They are expressed in the verse that states,

Body, speech, mind, miracle powers, going everywhere,
 Place, generating whatever one desires, and good qualities.

Regarding the two sets of attainments, the latter are superior.

Being naked reveals that an enlightened being has exhausted all defilements. Your hair streaming upward reveals accomplishing the status of nonabiding nirvana.

The meaning of these was condensed by Je [Tsongkhapa] who states:

The nine faces reveal that one should come to a definitive conclusion on the basis of the nine limbs of scripture. As for its subject matter, they are the illusory conventional and the skylike ultimate, for which the thirty-seven harmonies of enlightenment are the embodiment of the two truths. Concerning them, they are revealed by the thirty-four arms and body, speech, and mind. The sixteen legs reveal that the realization of the sixteen [types of] emptiness of ultimate truth is the main [subject matter] of those paths. Furthermore, embracing the Mother reveals that, on this path of highest yoga tantra, emptiness itself is not enough, but one needs to inseparably unify it with simultaneously born great bliss. The eight such as a human being and so forth reveal that, through such a path [of bliss and emptiness], one progresses to the result of the eight great common attainments. The eight birds such as the vulture reveal the uncommon powerful supreme attainments. The principal of those two [types] of attainment is the eight powerful attainments, which is revealed by being naked. Your hair streaming upward reveals your state of nonabiding nirvana. Thus you should understand the symbolic meaning in this way from arising in the bodily aspect of Glorious Vajrabhairava the Great.

How to Perform the [Mantra] Recitation

Initially you should assemble the rosary for counting. The best is a rosary of human bone or rudraksha and so forth that corresponds with the actions [of pacifying, increasing, and so forth]. If you can't acquire those, bodhi seed is said to be suitable for all actions. Although there are many traditions concerning the number of beads, it would be best if

there were 111. They should be strung together by a young girl who has not been defiled by [sexual intercourse], with a thread containing nine strands, which symbolizes strength and fearlessness. Put the rosary in your two cupped hands, purify and cleanse it as a preliminary, and then generate each bead as vajra-speech, which accords with the intention of the mandala ritual *Vajra Mala*; therefore generate it in accordance with the ritual and engage in the recitation. Next, due to the fire of passion of Attachment Yamantaka, the nature of vajra-speech melts into red and white bodhichitta and transforms into a rosary of human heads, dripping with blood. Visualize either the complete supporting and supported mandalas or the Principal Father and Mother on the forehead of each head. With your thumb in the aspect of a hook, imagine that a duplicate deity emerges from each one and dissolves into the concentration being at your heart as you pull each bead. During the peaceful recitation, you should imagine that the wisdom being Manjushri is produced from a jeweled rosary like a form reflected in a mirror.

Next, practicing the combined practice of peace and wrath is better because there is less chance of creating disturbances. Concerning its method, according to the assertion of the practitioners of the Segyu [lineage], upon a sun seat at the heart of the wisdom being is a syllable HUM, which completely transforms into a wheel of swords with six spokes. Upon its hub, which is shaped like a horse bell, is a double-edged sword, standing upright. At the point where the handle [meets the blade] is a moon seat, upon which is an orange, long-syllable DHI together with the visarga. It is clearly visible from the outside as well as the inside. Small double-edged swords, lying flat, with portions of fire, emerge from the hub and are the nature of combustion and extremely sharp, with small flames emerging from each one. Upon the points where the handles of the spokes meet the blades are moon seats that almost touch the spokes without being attached [to the spokes]. Upon them, beginning in the front and going clockwise, are OM AH RA PA TSA NA, with one [syllable] on each [moon seat]. Upon each moon that [is visible] between each spoke is a syllable DHI. You should imagine that the spokes made of blades spin clockwise and the syllables spin counter-clockwise extremely quickly. They spin extremely quickly; therefore it

is said that if you imagine them as though they are not spinning, it will lessen the harm to the life-supporting wind and so forth.

Within the *gigu* of the central syllable DHI is a moon seat, upon which you should visualize whomever the object of accomplishment is, whether yourself or others appearing in their ordinary aspect.¹²⁵ If you are accomplishing longevity for your guru, visualize him on the crown of your ordinary self [in your heart] in his usual aspect. Although in general you should have clear appearance and divine pride of being the Principal and retinue, at this point you should maintain clear appearance and divine pride of being the wisdom being.

Concerning the primary visualization at this stage, there are three sections: 1) Concerning the oral instruction for destroying ignorance, imagine that light rays radiate from the central syllable DHI and pervade the entire inside and outside of your body as well as that of others as the objects of accomplishment, whereby all ignorance and the confusion of unknowing are swept away in the aspect of hair trimmings. A wind descends from above and sends the [defilements] down upon the wheel where they are sliced into fine pieces by the wheel and incinerated by the fire. Imagine the ash is expelled through your lower doors so that it vanishes without a trace. 2) Concerning the oral instruction for washing away impurities, once again countless light rays radiate, on the tips of which are emanated goddesses holding vases of nectar who bestow empowerment upon the crown of the heads of the objects of accomplishment, like a torrential downpour. Through this cleansing, imagine that all of their sickness, harm from spirits, negative karma, and obscurations are purified after which their bodies become the nature of radiant light, clear and luminous like crystal. Once again imagine that the goddesses are dissolved into the DHI. 3) Concerning the oral instruction for dispelling ignorance, countless light rays once again emanate from the syllable DHI, whereby all the bodies of all objects of accomplishment are filled, and the darkness of ignorance is dispelled, like the rays of the sun illuminating a darkened cavern, so that it vanishes without a trace.

125. The *gigu* is the Tibetan vowel E. Without it the DHI would become DHA. It is shaped like a hook on top of the DHI. The moon seat sits inside its curve.

Furthermore, you should learn the teachings set forth in the following verse that states,

Great with a body and clear with speech,
 Swift with seeds, profound with hands symbols;
 And expounding, debating, and composing with
 A scripture, sword, and a text and sword [respectively].

If one wishes to obtain a memory that never forgets, imagine an orange, long-syllable DHI together with the visarga on your tongue, with its head pointing toward your throat. Countless light rays radiate from that and invoke the blessing, power, and capacity of the body, speech, and mind of all the buddhas and bodhisattvas in the ten directions in the aspect of DHI syllables that dissolve into the syllable DHI on your tongue. Take one breath and recite DHI a hundred times or as many times as you are able. Next, swallow some saliva without making any sound while simultaneously imagining that the syllable DHI on your tongue melts into orange light and dissolves into the syllable DHI in the center of the wheel, like pouring melted butter upon a butter lamp. Massive rays of blazing light radiate, completely illuminating and filling the inside of your body. Contemplate: "I am being continuously filled with nothing but syllable DHIs, and I have obtained a memory that never forgets."

Next, when [practicing] the wrathful [methods], the wheel and the seed syllables completely transform, from which emerges a syllable HUM as before, surrounded by the root, essence, and close-essence mantras in sequence from the outside [inward], arranged clockwise. Alternatively, for the sake of dispelling obstacles to the life-supporting wind, the Ra oral tradition places a blue upright five-pronged vajra upon a sun. In its hollow center are two white eight-spoked wheels above and below, facing each other and creating a space like a tent. Within that are two red eight-petalled lotuses above and below, facing each other and creating a space like a tent. Without any gaps between either one, the wheel and the lotus appear like reflections in a mirror. In the space within its center is the concentration being as a blue syllable HUM. Within its circle on a moon seat is the object of accomplishment such as

you appearing in your ordinary aspect and so forth.¹²⁶ Surrounding that, beginning in front and going clockwise is the YAMANTAKA mantra. Surrounding that is the HRIH TRI mantra. Surrounding that, directly in front of the eastern petal is YAMA RAJA. On the southeastern petal is SADOMEYA. On the southern petal is YAME DORU. On the southwestern petal is NAYO DAYA. On the western petal is YADA YONI. On the northwestern petal is RA YAKSHEYA. On the northern petal is YEK SHE YAKSHA. And on the northeastern petal is NIRYA MAYA. Thus [on the] eight [petals] are groups of four [syllables]. Above each group of four is a syllable OM and below each one is HUM HUM PHAT. Below that is SÖHA. The eight OMs, the eight HUM HUM PHATs, and the eight SÖHAs can be above, below, in the cardinal directions, and in the intermediate directions. They do not touch anything, are blue in color, and radiate five-colored rays of light.

Although in general there are many different types of mantra visualization such as vajra [recitation], the wrathful, or fierce, [recitation], the palanquin, or “dolay” [recitation], the commitment [recitation], the heap recitation, and so forth, at this point you should imagine that countless five-colored light rays radiate from the concentration being and go to the ten directions. As you exhale through your right nostril, [five-colored light rays] simultaneously pervade all worldly environments and their beings, whereby all their faults and imperfections are purified. All environments transform into a celestial mansion and all beings into gods and goddesses of Vajrabhairava. While you are reabsorbing them, they enter through your left nostril at the same time as you inhale, and they dissolve into the syllable HUM at your heart.

Once again, emanate a multitude of one-faced, two armed [Yamantakas] as well as the Father and Mother with a full set of faces and arms from the syllable HUM and mantra rosary. They sit on the crowns of all living beings in the ten directions, and a stream of bodhichitta descends from the joined organs [of Yamantaka Father and Mother], whereby the negative karma and obscurations [of all living beings] together with their imprints are purified, after which they are established in the state

126. There is a circular visarga above the HUM that creates the “ma” sound. The object of accomplishment sits on a moon seat within this circle.

of Vajrabhairava. All worldly environments are also transformed into pure lands, and then [everything] is reabsorbed as before.

Once again, countless rays of firelight radiate from the syllable HUM and the mantra rosary, filling your entire body, whereby all sickness, harm from spirits, negative karma, and obscurations are completely incinerated, like feathers in a fire. Imagine a heap of fire radiates outward and everything in existence combusts into a heap of fire, whereby all enemies, interfering spirits, and evil beings that obstruct all living beings' practice on the path to enlightenment are incinerated, and the sound of the mantra roars like a thousand thunderclaps.

Rays of light once again radiate from the syllable HUM, and on the tips [of those light rays] are countless offering goddesses, holding various offering substances. They present offerings to the buddhas and bodhisattvas in the ten directions, whereby extraordinary uncontaminated bliss and emptiness is born [in their mental continuum]. All the blessings of their body are summoned in the aspect of Vajrabhairava's body, limitless in number. Some are as big as mountains and some as small as atoms. All the blessings of their speech are summoned in the aspect of limitless mantra rosaries such as the mantra of dependent relationship, Sanskrit vowels and consonants, the root mantra, and so forth. All the blessings of their mind are summoned in the aspect of limitless hand symbols such as curved knives, skull cups, vajras, and so forth. All [these blessings] dissolve into your three places, whereby you are blessed.

Furthermore, sometimes you should meditate on the five essential points explained earlier during the section on the protection wheel.¹²⁷

Next, imagine that the YAMA RAJA mantra melts into light and dissolves into the essence mantra, and you recite the HRIH TRI mantra. Furthermore, imagine that that melts into light and dissolves into the close-essence mantra, and you recite the YAMANTAKA mantra. It is very important to imagine that that also melts into light and dissolves into the syllable HUM.

127. The five essential points are: 1) The essential point of emanating the Principal, 2) the essential point of turning the wheel, 3) the essential point of turning the faces of the wrathful deities, 4) the essential point of concealing the object of accomplishment, and 5) the essential point of reciting the mantra to enact their enlightened actions.

Next, perform the recitation of the Mother. If you wish to practice a combination of peace and wrath, there are many systems. Concerning what is most prevalent these days, imagine a blue five-pronged vajra with a HUM in its center upon a sun seat in the heart of the Mother. The HUM melts into light, from which emerges a white eight-petalled lotus. In its center is a moon seat, upon which is white Sarasvati with one face and two arms, holding a lapis piwang,¹²⁸ with a peaceful and joyous demeanor, sitting in a slightly sensual pose, wearing white silken garments. At her heart is a moon seat with a piwang with a thousand self-resonating strings similar to the one just described. The piwang is on its back, its head to the right, and floating in space, just above the strings, is a lotus and moon seat, upon which is a white six-spoked wisdom-wheel, lying flat. In the center of that is a white syllable HRIH, complete with visarga. The spokes are like blades and are very sharp, upon which are moon seats. Beginning in front and going clockwise in a circle are white OM AH RA PATSA NA standing upright. Visualize the object of accomplishment sitting on a moon seat within the giga of the HRIH, similar to before. Situated between each of the spokes and sitting upon the moon seats are HRIHs. Sitting upon each one of the eight petals of the lotus are two sets of vowels. Facing outward are the consonants, with the two syllables “NGA” and “NYA” removed, like a protection wheel, or with the two KSHA YA syllables removed, like Guhyasamaja, so that the thirty-two consonants are generated on each of the four petals. Alternatively it is also permissible to set up a complete set of consonants.¹²⁹

Next, as you recite OM AH RA PATSA NA HRIH imagine that the sound emerges from all the faces and the piwang. Recite as many man-

128. A piwang is a stringed instrument popular in ancient India that is somewhat like a guitar.
 129. Je Sherab Gyatso's commentary states, "At the heart of Vajrali is an eight-petalled white lotus. Upon a moon seat in its center is Sarasvati, with an eight-petalled lotus in her heart, in the center of which is a moon. Upon that is a piwang with its head facing toward the right and lying flat as though it were a cushion. Upon that is an eight-petalled lotus with a moon seat in its center, upon which is a six-spoked wheel of blades. In its center is an upright sword. Either at the border of the metal or in the center of the vajra-handle is either a HRIH or HRIM. . . . On the six spokes are OM AH RA PA TSA NA with six HRIMs, [or HRIHs], in the six empty spaces. On the eight petals are two sets of vowels in a circle. Beyond that is a circle of four consonants each. Recite either OM AH RA PA TSA NA HRIM or OM AH RA PA TSA NA HRIH, at which time you should imagine that the piwang resonates with the tone of the mantra."

tras as you wish and imagine the cleansing of impurities and eliminating ignorance as before. However, it is said that since the wheel doesn't spin, it is not capable of annihilating ignorance.¹³⁰

Next, imagine that the wheel together with the seed syllables completely transform and emerge as a blue vajra with a hollow hub, within which is a syllable HUM, surrounded by the mantra rosary, and recite the Mother's mantra. When reciting the retinue's mantras, in relation to Ignorance Yamantaka, for example, there is a sun seat at his heart, upon which is a white wheel with KSHE inside its hollow hub, surrounded by his name mantra. Once you have visualized that, recite the mantra. During a retreat, as you collect the count of each one, you should also engage in actions of emanating and retracting, such as those performed during the "supreme conqueror of the mandala."

Similarly, within a hollow in the center of a jewel at the heart of Avarice Yamantaka is the seed syllable surrounded by the mantra rosary and so forth. You should apply this reasoning to the entire retinue. The hand symbol performs the function of the wisdom being, the seed syllable performs the function of the concentration being, and in this way you have the three nested beings. There is an explanation where, as you are reciting one mantra, you also imagine the mantra rosary at the heart of the other deities in the mandala; however this is not very easy to do.

Concerning the meaning of those mantras, if you translate the meaning of the YAMA RAJA mantra directly, it is revealed in the verse that states,

The king of the Lord of Death always leads me
 And always cares for one who recites,
 Especially, he doesn't cause harm or illness
 And bestows compassion [even] to the harm-giver.¹³¹

130. During the recitation of Manjushri's mantra, there is a section for destroying ignorance that is accomplished through the spinning of the wheel. Since Sarasvati's lotus does not spin, she doesn't perform that particular function.

131. This verse is extremely terse and almost impossible to make sense of in Tibetan; therefore please don't feel that you are somehow not able to understand it or that the translation is somehow incorrect.

If you translate the meaning, it becomes,

The king of the Lord of Death is always caring for
 Whomever is tormented by the lord of death.
 I will develop inexhaustible fearlessness because
 Your compassion definitely bestows supreme [attainments].

The direct translation of the HRIH TRI mantra is as explained earlier. If you translate the meaning, it becomes “The ultimate exalted wisdom manifests in the subjective simultaneously born great bliss of exalted wisdom placed single-pointedly in emptiness, revealing itself in the body of a wrathful and ferocious cannibal as the antidote to the wicked outer, inner, and secret Lords of Death. You have destroyed suffering and all its origins.”

If we directly translate the YAMANTAKA mantra, it is either “destroyer of the Lord of Death” or “annihilator of the Lord of Death.”¹³² If you translate the meaning, it becomes “Outer, inner, and secret Yamantakas, you are the destroyer of outer, inner, and secret lords of death together with their causes.”

As for the meaning of the Mother’s mantra, OM is the forerunner of the mantra. VAJRA means “indestructible.” VETALI means “zombie.” The two AGACHAs mean “come here” twice. HUM is the seed of the mind. DZA is the seed of summoning. There are many systems for translating SÖHA; however in the [grammatical text] entitled *Twenty Prepositional Prefixes* [*Nye bsgyur nyi shu*] it states, “SU, AH, and HUM, make up SÖHA and that the SU means ‘bliss’, the AH means ‘all’, and HUM means ‘bestow’. Therefore by combining them, it becomes ‘please perfectly bestow every bliss’.” Concerning the “every,” this refers to the four joys such as supreme joy and so forth.

Concerning the meaning of the retinue’s mantras, in sequence they are 1) “the victory of victory,” 2) “the bearer of jewels,” 3) “destroying samsara,” 4) “bearer of wisdom,” 5) “bearer of club,” 6) “bearer of lotus,” 7) “bearer of sword,” 8) “Ignorance Maiden,”¹³³ 9) “Anger Maiden” (these

132. Tib. *gshin rje'i gshed* and *gshin rje mthar ched* respectively.

133. The term being translated as “maiden” is “dga’ ma,” which has the meaning of both “wife” and “beautiful.”

[last two] are for the sake of upholding the two lineages of Varahi), 10) "Attachment Maiden," and, 11) "Vajra Maiden" (these [last two] are the most important mothers of the vajra lineage and are the nature of Tara).

It is permissible to recite the [mantras] of the ten wrathful deities [of the protection wheel] when you have finished reciting the retinue mantras if you are primarily striving to overcome obstacles.

How many mantras should you collect by reciting them in this way? For a mere action-permitting retreat [allowing you to] bestow empowerments upon disciples and so forth, recite a hundred thousand essence mantras of HRIH TRI and ten thousand of the Mother and the retinue. Once you have completed the recitation for the Principal and retinue, recite ten thousand wisdom-descending mantras, after which you must perform a compensating pacifying burnt offering. In the third chapter of the Seven Chapter [Tantra], it mentions that, for the great retreat that is so well known, you recite YAMANTAKA seven hundred thousand times, HRIH TRI three hundred thousand times, the root mantras one hundred thousand times, and from the Mother onward [the number of mantras] is the same as before.¹³⁴ It is the tradition of the former gurus to recite seven hundred peaceful mantras of AH RA PA TSA NA prior to that; therefore that is how it should be done. If, despite not having obtained stable signs [of attainments] from the deities, you don't complete the mantra count, no matter how long [you have been in retreat], whether years, months, and so forth, it will be ineffective.¹³⁵

Concerning the retreat for accomplishing limitless actions, Je Rinpoche states that except for a person who obtains stable signs as just explained, you should do a counting retreat of ten million. Accordingly, we should certainly collect either ten million YAMA RAJA or HRIH TRI mantras. There are various assertions concerning the point at which you collect the wisdom-descending mantras. Most people hold the opinion that you should recite them at the point when you have completed the entire count for the Principal and retinue. As for

134. The great retreat is a reference to a great "approximation retreat" not a great retreat of three or more years where one collects ten million essence mantras.

135. The point is that until you complete an action-permitting retreat with the proper number of mantras and the subsequent burnt offering, your retreat will not perform the function of an action-permitting retreat unless you have received unmistakable signs such as a direct vision of the deity.

the [wisdom-descending] mantra, this is how it occurs in the mandala ritual: Attached to the ten syllables HRIHTRI . . . are ABÉSHAYA . . . As for its meaning, the two ABÉSHAYAs mean “everything descends” and “the bodhichitta at the crown.” The two TAMBHAYAs mean “make stiff” twice and refer to the earth element at the heart. The two syllables RA RA are the seed syllables for fire; therefore they mean “blaze” twice and refer to the fire at the navel. The two TSALAYAs mean “make it move” and refer to the wind mandala at the soles of the feet. Next, HUM HA AH are the seed syllables of the body, speech, and mind. DZHE is the imperative grammatical particle. At the time [of reciting the wisdom-descending mantra], the color of the syllable HUM and the mantra rosary change to red, from which red light rays radiate, striking all the deities. Their bodily color all transforms into red, and once again red light rays radiate, with their tips in the shape of hooks. A limitless number of these [light rays] radiate to the ten directions and summon all the buddhas and bodhisattvas dwelling in limitless realms in the aspect of the supporting and supported mandalas of Vajrabhairava, after which they dissolve into the Principal and the entire retinue, whereby you generate and increase the exalted wisdom of nondual bliss and emptiness, and it becomes stable, through which you are blessed.

When reciting the mantras in this way, the *Tantra Requested by Subhahu* states,

When proclaiming the mantra, don't recite too quickly,
 too slowly,
 Or too loudly or too softly.
 Don't converse with others, be distracted,
 Or [recite] the anusvara and visarga improperly.

Thus, you should recite the mantra while being free of the eight faults such as [reciting] too loudly or slowly, and so forth. In particular do not let your mind wander to other [topics]; concerning this, there is a verse that states, “You should recite the mantras in that way. If the mind travels to other objects, even reciting the mantra for a hundred eons will not bear fruit.” The mind should not wander from whatever

you are visualizing during the periods when you are performing the actual retreat. Instead you should employ attentiveness and apply yourself with whatever skill you possess to remaining with the counting of the mantra without coming under the control of mental sinking or excitement.

For the sake of developing the power of the mantra, recite the mantra during the meditation breaks as well; however they are not counted as part of the [mantra] count. It is said that if you imagine that all the deities recite the mantra [as you do], the [power of the mantra] will be multiplied by [the number of deities visualized].¹³⁶ When ending the session, once you have completed the recitation in this way, you should make concise offerings and praises. Recite the hundred-syllable Yamantaka mantra while imagining that there is a HUM at the heart of the Lord of the Lineage, surrounded by the mantra rosary. Imagine that a stream of white nectar descends from it, purifying all faults such as negative karma and obscurations, in general, and all faults such as the impurity of the mantras, unclear concentration, being defiled by impurities, and so forth, in particular. This accords with the sequence of Je Rinpoche's teaching. Although you can also make offerings and praises prior to the hundred-syllable mantra, there is no particular difference.

The Way in Which One Should End the Session

If you don't offer a tormas at this point, at the end of the first three sessions, you should recite either the extensive or concise dedication prayers with the five verses that begin "Perfectly pure mind . . ." and the one verse that begins "The profound path . . ." and the one verse that states "The wondrous and their sons . . .," after which you should withdraw [the visualization] and end the session.

At the end of the final session, you absolutely must offer a tormas. The substance of the tormas should be dough, peas, meat, fish meat, grains, pastries, alcohol, water, garlic, milk, and so forth. Alternatively, if you don't have the resources, imagine that one [type] of meat [represents]

136. Thus, if you imagine that the other twelve deities are reciting the mantra, its power is multiplied by twelve. The same thing applies to other practices as well.

them all. For the food, traditionally one sets out tormas for the mundane and supramundane [guests] together with a torma for Karma Yama. After blessing them in the same way that you [blessed] the preliminary [torma], visualize the recipients of the offering. Concerning this, you offer the torma as a request for attainments; therefore you don't offer [the torma] to the self-generation. Not only is it impossible for you to request attainment from yourself, but there is not a single valid being who has taught that the torma is offered to the self-generation. For that reason, you should generate the torma guests before you; therefore in the space before you and Ignorance Yamantaka are the complete supporting and supported mandalas as guests of the torma facing you. When you are generating them in an extensive way, the seven inner Yama guests are within the doorway of the eastern door, and the directional protectors are in the charnel grounds, and this should be done in accordance with the retreat manuals and so forth. Traditionally they are offered between the offering and the praises. In a concise fashion, it is done in accordance with the preliminary [torma offering] that states, "transform those arranged in the cardinal and intermediate directions" and so on. At this point in the ritual it states, "From a HUM emerge tongues marked by HUM. . . ." Although you recite it twice, it is said to be acceptable if you don't.

Next, imagine that from a HUM on the tongues of the supramundane guests emerge white single-pronged vajras that are the nature of light and that transform into tubes. Countless vajra-taste goddesses emanate from your heart, holding skull cups. They scoop up the nectar of the torma and offer it to the guests, who draw it up through the straws of light, through which a fresh experience of extraordinary exalted wisdom of bliss and emptiness is born [in their mental continuums]. As for the meaning of the offering mantra, HRIH TRI . . . is as before, VAJRA BHAIKAVA means "vajra terrifier," ADHI PATI means "sovereign lord" and is saying, "sovereign lord Vajrabhairava." VAJRA VETALI means "indestructible zombie." IMAM means "this." BALINGTA means "torma." KHA KHA means "eat." The two KHAHIs mean "eat!" Twice. HUM is the seed syllable of bliss and emptiness. PHAT dispels unfavorable conditions and ordinary appearances and conceptions. SÖHA means "establish a foundation." Recite the mantra three times for the Principal Father and Mother. For the retinue, Je Rinpoche states that,

after completing the recitation of all of their name mantras, attach BALINGTA PRATITZA to the end. It would best if you offered it with three recitations. Next, make concise offerings and praises. It is said that this means you are entrusting them with enlightened actions congruent with pacifying, increasing, and so forth. According to the teachings of Changkya Rolpai Dorje, you are making a request by saying, "Glorious Vajrabhairava the Great and your retinue of deities, please grant your blessing upon us masters, disciples, and retinue so that all obstructing conditions, obstacles, and factors of incompatibility are pacified and every collection of excellence and factors of compatibility may be accomplished according to our wishes." You should imagine that they accept your request.

Present the [torma] offering to the directional protectors as is done during the preliminary [offering] as well as the outer and inner offerings. Then recite the request as before with "I bow . . ." and make a similar request as before, thinking: "Directional protectors and your retinue, please grant your blessing upon us masters, disciples, and retinue so that all obstructing conditions, obstacles, and factors of incompatibility are pacified and every collection of excellence and factors of compatibility may be accomplished in accordance with our wishes." With this, imagine that they promise to [fulfill] the actions you have entrusted to them.

Next, among the group of seven inner guests, visualize wrathful Yama in the north as before or alternatively generate Outer Accomplishment Dharmaraja anew in the presence of Inner Accomplishment [Dharmaraja]. Either way is acceptable. Invoke the wisdom beings and so forth as clearly set forth in the retreat manual. Offer the torma as well as the outer and inner offerings. You should make praises and exhortation to the Lord of Death. If something urgent comes up, generate them again during the seven inner guests and offer the torma and so forth. However, if you don't have time, there won't be a fault of omission. If you need to offer tormas to other dharma protectors, you should do so at this point and send off the torma for the site-owner.

Recite the hundred-syllable mantra to restore and fulfill excesses and omissions. Recite OM AH HUM MU while snapping your thumb and ring finger as a signal. Recite "The wisdom beings of the supramundane guests depart and the commitment beings dissolve into you. The other guests depart to their own abodes" and visualize [their departure].

Next, for the dissolution, at the end of the first three sessions, recite “The charnel grounds together with the protection wheel dissolves into the celestial mansion” and so forth while contemplating [the dissolution]. Although there is a tradition of not withdrawing the protection wheel during a retreat for the sake of protecting yourself from obstacles, whereby the charnel grounds pass through the protection wheel without obstruction and dissolve into the celestial mansion, in our own tradition, the protection circle is also withdrawn. Placing the mind in a state of inseparable bliss and emptiness is the ultimate protection wheel and is said to be the supreme protection. For that purpose, as soon as you arise as the deity of daily actions, you should meditate on the common protection wheel.

Next, collect everything from the charnel grounds up to the nada. Imagine even the nada disappears, at which time you should place your mind in the state of the clear light of the truth body for as long as possible.

The Yoga of the Session Break

You arise from within the state of bliss and emptiness like a fish leaping out of water, and you arise in the aspect of Glorious Vajrabhairava with one face and two arms together with the Mother and without the hand implements. Recite [the section for blessing your sense organs] with “At my two eyes is KSHIM . . .” up to “my heart is marked by a HUM.” For the self-protection, recite “Light rays radiate from the HUM at my heart downward to the vajra-ground . . .” up to “a heap of fire radiates to the ten directions.” Remain protected with this meditation on the uncommon protection wheel.

Thus, once you arise with the divine pride of the deity, you should engage in the yoga of daily actions. Visualizing all objects that appear as Vajrabhairava together with the celestial mansion is the completely pure enjoyment. Imagining all the activities of your three doors as mantra and mudra is the complete purity of deeds. Maintaining constant mindfulness that whatever appears within one’s visual sphere is the collection of deities of Vajrabhairava, all movements of arms and legs are dance postures, and whatever sounds are heard by your ears and all verbal expressions are praises is the yoga of daily actions. Once you

have blessed everything you eat as nectar, you should imagine that your mouth is the hearth, your right hand is the ladle, and your left hand is the funnel. Within the drop of the syllable HUM at your heart is your guru, personal deity, and so forth visualized just as during the offerings to the field of merit. Goddesses emanate from your heart and present the offerings of food and drink. Alternatively, imagine that the syllable HUM is the embodiment of all the gurus and deities and imagine that a flame blazes from the nada. Offer [your food and drink] in the manner of an inner burnt offering and imagine that they are delighted by bliss and emptiness, which is the yoga of eating.

Regarding the yoga of sleeping, offer a tormā at the beginning of the evening as a preparation, and once you have completed the dedication prayer, auspicious verses, and dissolution, arise in the deity of daily actions and present a concise offering. Once again, withdraw everything down to the nada and then even the nada disappears into emptiness. Contemplate this and inseparably unify bliss as the method and emptiness as the wisdom and go to sleep within a state of bliss and emptiness.

Concerning the yoga of rising, initiate rising in the morning and imagine that four goddesses, who are the nature of the four immeasurables of your mental continuum, summon you with song.

From within the state of emptiness, Charchika emanates in the east and says,

Arise as the liberating faith of wrathful compassion
To dispel ignorance in the three realms.

Varahi emanates in the south and says,

Working to gain victory over the four demons,
Strive with liberating faith, do not remain idle but arise.

Sarasvati emanates in the west and says,

As the protector of the world, why do you remain in
emptiness?
Arise with liberating faith of worldly merit.

Gauri emanates in the north and says,

As the protector of the world desiring enlightenment,
Why do you remain in emptiness?

Having exhorted you in this way, they are once again withdrawn and imagine that they disappear in their own places. Imagine that you arise in the deity body from within the state of the clear light.

When bathing, imagine that goddesses such as Charchika and so forth bestow empowerment with a stream of nectar just like during the bestowal of empowerment [section of the sadhana.] This activity of bathing is the yoga of washing.

Thus, from the supreme conqueror of the mandala onward, [the various aspects of the sadhana] are not conjoined with the basis but are explained by conjoining them with their qualitative similarity to the resultant deeds [of a buddha]. Therefore, emanating goddesses and the activities [have a qualitative similarity] to the Buddha's body working for the welfare of living beings; presenting offerings [has a qualitative similarity] to the Teacher's deeds in accumulating merit; the praises [have a qualitative similarity] to the famous verses, "The Buddha's coming to the world," and so forth; the gross and subtle yogas [have a qualitative similarity] to the internal deed of meditation; the recitation [has a qualitative similarity] to teaching Dharma to disciples; the dissolution [has a qualitative similarity] to [the Buddha's] passing into nirvana after completing his deeds for the welfare of his disciples. Arising as the deity and so forth during meditation breaks has a qualitative similarity to once again working unceasingly for the welfare of living beings in other lands.

The Way to Accomplish Attainments once You Have Stabilized the Generation Stage

When you have perfected the subtle generation stage through meditating in this way, you will attain the four lesser attainments of pacifying, increasing, controlling, and wrathful [activities], and so forth, as well as attainments in dependence upon outer substances through mere concentration alone, as explained in the [Root Tantra] in Seven Chapters.

If you practice the conducts together with the oral instructions of your own [guru and lineage], you will also easily attain the middling eight great attainments. It is also taught that if you supplement your practice with the completion stage once you have become completely familiarized with the generation stage, you will attain the supreme attainment [of enlightenment] without having to wait too long. However, even if you haven't perfected the subtle generation stage, if you have perfected the coarse [generation stage], you can still reach attainments through burnt offerings, as explained in the sixth chapter [of the Root Tantra]. If you perfect either the coarse or subtle [generation stage], perfectly protect your vows and commitments subsequent to obtaining empowerment, and perform the actions such as a qualified counting retreat, you can accomplish attainments through the protection wheel, as explained in the third chapter. If, through the force of your previous [practice in a former life], you obtain stable signs from the [blessing] of the deity, you can easily accomplish the activities [mentioned above] without having to rely upon a retreat and so forth.

In this way, although you may not have accomplished the coarse and subtle generation stages or completed a ten million [mantra] retreat, if you have accomplished the well-known great retreat and so forth, once you have completed either a middling or concise retreat as a preliminary and then sincerely apply yourself to meditation and recitation in four sessions and so forth, you will be cared for by the supreme deity throughout all your lives, complete a vast collection of merit, purify negative karma and obstructions, and, at the time of your death, you will be escorted by heroes and heroines who will lead you to Dakini Land, and you will attain any and all of the limitless attainments such as pacifying and so forth. Such are the inconceivable benefits. Furthermore, this deity has five special qualities not possessed by others; therefore, by practicing just a mere portion of the yoga of this deity and his mantra, you will remain unharmed by demons and obstructing spirits, and they will be instantly destroyed. Although you may not listen to and contemplate the objects of knowledge, your wisdom will increase and become clear; therefore you will easily gain attainments. And in particular, the Great Foremost Being [Tsongkhapa] received the lineage of the empowerment, blessings, and oral instructions from

both the peaceful and wrathful Jetsun [Manjushri]; therefore our lineage is king and has greater blessings, is swifter, and has more profound instructions than others. Not only is it beneficial if you entrust yourself with your heart, mind, and chest to the guru and deity, but in times of great danger, you will receive the care of the Three Jewels. Therefore, by all means extract the essence of this life of leisure through making a sincere effort to practice this all-encompassing aspect.

Colophon

The agent of limitless incomprehensible good qualities
 Who spontaneously fulfills our hopes
 By the gestures of the wrathful illusory cannibal
 Is thoroughly renowned as the “Terrifying Deity.”

His simultaneously born vajra-mind is beyond description.
 His inexhaustible ornaments of his three secrets
 Are incomparable for accomplishing our prayers,
 Through understanding the path of the first stage.

For that purpose I have perfectly explained the nectar
 That arose from the ocean of my incomparable guru's mind,
 An offering compiled from our insignificant intelligence
 And held as the life of liberation for the fortunate.

By this virtue may I come under the care of peaceful and wrathful
 Manjushri who is inseparable from the supreme guru.
 May the jewel of supreme and common attainments
 Fulfill the hopes of the fortunate.

The King of Yama and the retinue under his command
 Will not show little strength in times of great importance
 And will carefully guard and protect the teaching, the upholders of
 the teachings,
 And the benefactors of the teachings with his enlightened actions.

In particular, as soon as you practice this [deity],
 They will assist you with a rapturous mind,
 Like a glowing red receptacle holding a warm
 Stream of the liquid essence of all harm-givers' hearts.

Through the force of the powerful blessing of the guru and deity
 And the force of the great truth of my pure superior intention,
 May the beneficial qualities reveal their complete victory in
 Battle with the demons who harm the teachings and living beings.

Thus, the teachings of our incomparably kind supreme refuge, the holy Dharmabhadra, who is thoroughly renowned as a great scholar and siddha, were compiled in a rough draft by Je Trung Tsering by memory.¹³⁷ Once again, [Ngulchu Dharmabhadra] bestowed the profound commentary on the generation stage from the second day of the eleventh month of the Wood Bird Year (1825) to the tenth day [of the eleventh month], at which time a new set of notes was prepared by adding and removing some sections. Once again, to clarify the teachings, the holy lama Kelsang Dhargye sponsored a new discourse and ordered Wangchug Gyalpo Shedra to edit and proofread the teachings, which were augmented with the previous teachings of the Venerable [guru] according to his memory during another teaching on the two stages by the Venerable Guru himself, and it contains many notes from other discourses. Although there were many excellent explanations that I myself taught, there were also many mistakes. Occasionally there were certain parts I never even taught that were mere fabrications by their overactive imaginations about what they thought I said. Therefore, I wasn't completely sure of everything in their notes and felt that they needed to be checked thoroughly. However, until now I didn't have the time to check them in great detail, yet I was able to review and edit the words and meaning as well as the opening and closing verses. A few of the teachings of the Venerable Guru himself that I could remember were newly added as well and [the edited notes] have been entitled *The*

¹³⁷. This final paragraph of the colophon was composed by Yangchen Drupai Dorje.

Oral Instructions of the Saintly Guru and were composed by his nephew Yangchen Drupai Dorje during the fifty-second year of the Rab Jung of the Male Earth Horse while staying in the Namsé Norbu Ling room at Ngulchu hermitage.¹³⁸

138. A *rob byung* is a sixty-year cycle in the Tibetan calendar.

Outline to the Generation Stage

Preface

Introduction

Five Unique Qualities

Historical Sources of This Teaching

For that there are three sections:

- 1) THE PHYSICAL BASIS OF THE ONE WHO IS PRACTICING
- 2) THE PLACE WHERE ONE PRACTICES
- 3) THE WAY TO ENGAGE IN PRACTICE

The Way to Engage in Practice has two sections:

- 1) The Actual Way to Engage in the Practice of the Generation Stage
- 2) THE WAY TO ACCOMPLISH ATTAINMENTS ONCE YOU HAVE STABILIZED THE GENERATION STAGE

The Actual Way to Engage in the Practice of the Generation Stage has two sections:

- 1) THE YOGA OF THE ACTUAL SESSION
- 2) THE YOGA OF THE SESSION BREAK

The Yoga of the Actual Session has three sections:

- 1) WHAT ONE SHOULD DO AT THE BEGINNING OF THE SESSION

- 2) WHAT ONE SHOULD DO DURING THE ACTUAL SESSION
- 3) THE WAY IN WHICH ONE SHOULD END THE SESSION

What One Should Do at the Beginning of the Session has four sections:

- 1) ACCEPTING THE THREE COMMITMENTS
- 2) DISPATCHING THE PRELIMINARY TORMA
- 3) BLESSING THE OFFERING FOR THE SELF-GENERATION
- 4) MEDITATION ON AND RECITATION OF VAJRASATTVA

Accepting the Three Commitments has two sections:

- 1) THE SEQUENCE OF INITIAL ACTIONS FOR ACCEPTING THE THREE COMMITMENTS
- 2) THE ACTUAL ACCEPTANCE OF THE THREE COMMITMENTS

The Actual Acceptance of the Three Commitments has three sections:

- 1) BLESSING THE VAJRA AND BELL
- 2) BRANDISHING THE VAJRA
- 3) PLAYING THE BELL

Brandishing the Vajra has one section:

- 1) THE WAY OF BRANDISHING THE VAJRA

Playing the Bell has one section:

- 1) THE WAY OF PLAYING THE BELL

Dispatching the Preliminary Torma has four sections:

- 1) BLESSING THE INNER OFFERING
- 2) BLESSING THE PRELIMINARY OFFERINGS
- 3) BLESSING THE PRELIMINARY TORMA
- 4) THE ACTUAL OFFERING OF THE PRELIMINARY TORMA

Blessing the Inner Offering has four sections:

- 1) CLEANSING
- 2) PURIFYING
- 3) GENERATING
- 4) BLESSING

The Actual Offering of the Preliminary Torma has four sections:

- 1) INVOKING THE GUESTS OF THE TORMA
- 2) OFFERING THE TORMA
- 3) ENTRUSTING THEM WITH ENLIGHTENED ACTIONS
- 4) ASKING THEM TO DEPART AFTER PURIFYING FAULTS

What One Should Do during the Actual Session has three sections:

- 1) THE CONCENTRATION OF THE INITIAL PREPARATION
- 2) THE CONCENTRATION OF THE SUPREME CONQUEROR OF THE MANDALA
- 3) THE CONCENTRATION OF THE SUPREME ACTIONS OF THE CONQUEROR

The Concentration of the Initial Preparation has four sections:

- 1) BRINGING DEATH INTO THE PATH AS THE TRUTH BODY
- 2) BRINGING THE INTERMEDIATE STATE INTO THE PATH AS THE ENJOYMENT BODY
- 3) BRINGING REBIRTH INTO THE PATH AS THE EMANATION BODY
- 4) THE WAY OF EMBRACING THE KNOWLEDGE-GODDESS

Bringing Death into the Path as the Truth Body has three sections:

- 1) THE ACCUMULATION OF MERIT
- 2) THE ACCUMULATION OF EXALTED WISDOM
- 3) MEDITATION ON THE PROTECTION WHEEL

The Accumulation of Exalted Wisdom has two sections:

- 1) AN EXPLANATION OF THE BASIS OF PURIFICATION AND THE PURIFYING AGENT
- 2) THE WAY TO MEDITATE ON EMPTINESS THAT IS CONCORDANT WITH THAT

Bringing the Intermediate State into the Path as the Enjoyment Body has two sections:

- 1) GENERATING THE SUPPORTING CELESTIAL MANSION TOGETHER WITH THE SEAT
- 2) GENERATING THE SUPPORTED CAUSAL VAJRA-HOLDER

The Concentration of the Supreme Conqueror of the Mandala has three sections:

- 1) THE WAY OF ENGAGING IN THE ACTION AND ARRANGING THE MANDALA AFTER GENERATING THE DEITY
- 2) BLESSING THE SOURCES AND ELEMENTS AS WELL AS BODY, SPEECH, AND MIND
- 3) ABSORBING THE WISDOM BEINGS, BESTOWING EMPOWERMENT, AND SEALING

The Concentration of the Supreme Actions of the Conqueror has four sections:

- 1) HOW TO MAKE OFFERINGS AND PRAISES
- 2) HOW TO MEDITATE ON THE COARSE AND SUBTLE ASPECTS OF THE GENERATION STAGE
- 3) HOW TO RECOLLECT THEIR SYMBOLISM
- 4) HOW TO PERFORM THE [MANTRA] RECITATION

Colophon

*Notes on How to Proceed along the Path of the Second Stage
of Glorious Vajrabhairava Entitled "The Quick Path of the
Great Secret" (dPal rdo rje 'jigs byed kyi rim pa gnyis pa'i lam
ji ltar bgrod pa'i tshul gyi zin bris gsang chen myur lam)*
by Ngulchu Dharmabhadra

I bow to the feet of the guru and his extensive deeds for the
Conqueror's teaching.

Your knowledge perceives the sutras and this very class of tantra.
Your unbiased compassion establishes all beings in a state of bliss.
Your stainless speech skillfully clarifies the good path.

I prostrate to the sky-jewel of Manjushri as the
Guru who dispels all ignorance as the object of abandonment.
Your intelligence evaluates the center and extremes of samsara
and peace
And blossoms as the anthers of wisdom's lotus.

Your terrifying emanation wears bone ornaments.
Your yellow hair floats in the sphere of space.
You act confidently with various blazing weapons and
Bestow the excellence of Manjushri Yamantaka.

HERE I PRESENT the profound commentary on the completion stage of
the Bhagavan Glorious Vajrabhairava the Great, containing a small frac-
tion of the Venerable Guru's speech from my memory. Furthermore
the explanation of this "song of experience" that is my own composition
has three sections:

- 1) THE ACTIVITY AT THE BEGINNING OF THE COMPOSITION
- 2) THE ARRANGEMENT OF THE COMPOSITION ITSELF
- 3) THE ACTIVITY AT THE COMPLETION OF THE COMPOSITION

The Activity at the Beginning of the Composition has two sections:

- 1) PROCLAIMING THE OFFERING
- 2) THE PROMISE TO COMPOSE

Proclaiming the Offering has two sections:

- 1) PROCLAIMING THE OFFERING IN SANSKRIT
- 2) PROCLAIMING THE OFFERING IN TIBETAN

Proclaiming the Offering in Sanskrit

NAMO GURU MANJUGOSHAYA

NAMO means “prostration.” GURU means “lama.” MANJU means “gentle.” GOSHA means “melodious.” That one word [“yang”] has four divisions of A, KA, A, and GA.¹³⁹ It begins with a combination of A and YA, which when combined becomes “yang” (or melodious), [thus all together it] becomes “I prostrate to guru Manjushri.”

Proclaiming the Offering in Tibetan

“I bow to the jewel-[like] guru, who is the embodiment of the vast ocean of Je Lama [Tsongkhapa], as well as to all the deities, buddhas, Dharma, as well as to the assembly of bodhisattvas, hearers, solitary conquerors, heroes, dakinis, and dharma protectors.” This is easy to understand.

The Promise to Compose

“Although I am incapable of practicing the essential meaning of the guru’s oral teaching, so that I don’t forget the words reflected in the mir-

139. “Yang” is the Tibetan translation equivalent for the Sanskrit term GOSHA.

ror of my mind, I shall shine a light on this beautiful path by expressing it in song." If you extract what is in your mind and express it through verbal expression, it is called a "symbolic song." If I can transform what is in my mind, I will obtain the [essence] of this jewel-[like] human body of leisure and endowments. At this time, because I have met the teachings of the second Glorious Conqueror [Tsongkhapa], and I am under the care of the Foremost Qualified Guru, I know how to practice the path of sutra and tantra.

The Arrangement of the Composition Itself has two sections:

- 1) THE PRELIMINARIES
- 2) THE ACTUAL [PRACTICE]

The Preliminaries has two sections:

- 1) THE GENERAL PRELIMINARIES
- 2) THE EXTRAORDINARY PRELIMINARIES

The General Preliminaries

Without being attached to merely your own happiness,
Practice for the great purpose of mother living beings.
Once you enter the gateway of the Vajrayana teachings,
Properly maintain the three sets of tantric vows.

If you are not attached to the happiness of this life, you are person of small capacity. If you are not attached to the happiness of samsara, you are person of middling capacity. If you are not attached to liberation for yourself alone but strive to accomplish the great purpose of all mother living beings in dependence upon the extremely powerful wish to achieve unsurpassed enlightenment, you are a person of great capacity. For this reason, prior to entering the unsurpassed Vajrayana, you must train your mind in the common path of the three types of beings. Once that is stabilized, you must definitely enter the Vajrayana.

Furthermore, the Mahayana embodies all six perfections as well as both method and wisdom. Concerning "inseparable method and wis-

dom,” this is the “concentration of Vajrasattva.” It is a “vajra” as well as a “vehicle”; therefore it is the “Vajrayana.” “Yana” means “vehicle.” The gateway for entering [the Vajrayana] is empowerment; therefore receive the complete four empowerments from a fully qualified vajra master. It is indispensable that you perfectly maintain the vows and commitments that you promised to keep at that time.

The Extraordinary Preliminaries has four sections:

- 1) THE GUIDE OF GOING FOR REFUGE AND GENERATING BODHICHITTA
- 2) THE GUIDE OF MEDITATION ON AND RECITATION OF VAJRA-SATTVA TO PURIFY NEGATIVE KARMA AND OBSCURATIONS
- 3) THE GUIDE OF GURU YOGA TO RECEIVE BLESSINGS
- 4) THE GUIDE OF ACCUMULATING MERIT THROUGH THE MANDALA OFFERING

These are revealed in the verses that state:

Go for refuge to the guru and Three Jewels,
 Generate the supreme mind of enlightenment,
 And cleanse the stains of negative karma and downfalls
 You have accumulated since beginningless time with
 The compassionate nectar of Glorious Vajrasattva.

Meditate on the sole path of guru yoga ritual,
 Offer the mandala to complete a vast amount of merit,
 Make a final request within a powerful frame of mind,
 And mix inseparably within the melodic sphere of great bliss.

Purify the cage of the impure basis of birth, intermediate state,
 and rebirth
 With the alchemical process of the three bodies of the path.
 With the nondual clear appearance and divine pride of the
 peaceful and wrathful deities,
 Cleanse the darkness of ordinary appearances and conceptions
 from your mind.

Most Tibetan lamas state the following as being the most important:

The guides of going for refuge and generating bodhichitta,
 Performing the meditation on and recitation of Vajrasattva,
 Guru yoga, and mandala offerings;
 These are the four great preliminary guides.

The Foremost Great Being [Tsongkhapa] states that the four great guides are less important than perfectly protecting the vows and commitments you have promised to keep. He also states that you should not perform the four great preliminaries at the cost of completely maintaining your vows and commitments. He asserts that perfectly protecting your vows and commitments is much more important than the four great guides. Nevertheless it is the tradition of the former [holy beings]; therefore you should practice the four great guides [in addition to keeping your vows and commitments].

Going for refuge and generating bodhichitta is the gateway to the teachings, meditation on and recitation of Vajrasattva purifies negative karma and obscurations, guru yoga is the gateway to [receiving] blessings, and the guide of mandala offerings accumulates merit.

The Guide of Going for Refuge and Generating Bodhichitta

Clean your room, arrange the three supports [for the Buddha, Dharma, and Sangha], and set out offerings, and so forth, in accordance with the general [explanation]. Set your motivation and imagine that in the space before you is a jeweled throne that is extremely vast, supported by eight great lions. Upon it are the complete supporting and supported mandalas of Thirteen-Deity Yamantaka.¹⁴⁰ Upon the Brahma aperture of the Principal's root face is a lion throne with a lotus and sun seat, upon which is your root guru, in the aspect of either Vajradhara or Akshobya, embracing the Mother. In the "tantra house" [on the roof of

140. This entire explanation is equally applicable to Solitary Hero by merely changing the visualization from Thirteen Deity to Solitary Hero.

the celestial mansion] are the root and explanatory tantras together with the corresponding tantras. In this way visualize the objects of refuge. Surrounding you are your father, mother, and close relatives, as well as your enemies, evil spirits, ill omens, and all living beings, in the aspect of ordinary [human beings] so that they can understand the meaning of human speech. Once you and all the others have developed fear of and trepidation about the general and specific sufferings of samsara, you should properly place your hopes in the guru and the three jewels by inducing complete conviction that there is no one other [refuge], after which you should recite three times: "I and all sentient beings equaling the extent of space go for refuge to the Buddha as Glorious Yamantaka, who is the nature of all tathagatas and the pervasive lord guru. I go for refuge to the indestructible Dharma of mantra and mudra. I go for refuge to the immutable Sangha as the assembly of knowledge-holders, heroes, and yoginis."

"Pervasive lord" means he pervades all five lineages; therefore his is the sixth [lineage] of Vajradhara. As for "Glorious Yamantaka," the translation equivalent [in Sanskrit] of "glorious" is "shri," which is the nondual exalted wisdom and refers to the exalted wisdom of nondual bliss and emptiness that appears in the interpretive sense in the aspect of Yamantaka with faces and arms. The objects of subjugation are the outer, inner, and secret lords of death. The outer lords of death are things like Dharmaraja. The inner lords of death are the afflictive emotions. The secret lords of death are the karmic winds in general and the [minds] of white appearance, red increase, and black near-attainment—in particular the wind and mind mounted upon the mind of black near-attainment. Because he tames those, he is called "enemy" or "destroyer" of the Lord of Death. Thus the guru and the Principal are the Buddha Jewel.

With regard to the phrase "The indestructible Dharma of mantra and mudra," a diamond is used as an example because other entities cannot destroy it through cutting, smashing, and so forth. Likewise, the very nature of the exalted wisdom of nondual bliss and emptiness cannot be destroyed or overcome by any other [entity] and for that reason is indestructible. The translation equivalent in Sanskrit of the [Tibetan word] "sgnags" is "mantra" and means "to protect." It protects you from

ordinary appearances and conceptions or dualistic appearances. Concerning “mudra,” this means to “seal,” and it means that all phenomena are pervaded or “sealed” by the exalted wisdom of nondual bliss and emptiness and for that reason they are “mudra.” The Dharma Jewel is the mental continuums of the objects of refuge, which are endowed with the [the good qualities] of both [objects of] abandonment and [the objects of accomplishment included within] scripture and realization [represented by the texts] in the tantra house.

Concerning the “immutable Sangha,” they are “immutable” because they will never leave this path to enter the Hinayana, the Perfection Vehicle, and so forth. The practitioners of this path are “knowledge-holders.” The “assembly of heroes and yoginis” is the male and female retinue deities and is the Sangha Jewel.

Next there is generating bodhichitta. For this, recite the following verse three times: “Once I have liberated living beings born in samsara from entering the mouth of the Lord of Death, I shall establish them in the state of Glorious Vajrabhairava of unsurpassed benefit and happiness. For this purpose, I accomplish his state.” Thinking about the suffering of living beings born in samsara is the main thing. Once you consider that, you will automatically remember the sufferings of old age, sickness, and death and how ultimately, because they haven’t transcended a natural death, they will enter into the mouth of the Lord of Death. Therefore you are reciting, “Once I have liberated them from that, I will establish them in the state of the form body of ‘benefit’ and the truth body of ‘bliss’ as well as the inseparable union of the truth and form [bodies].” Each time [you recite the verses mentioned above], thoroughly blend your mind with refuge and bodhichitta.

Light rays and nectar emerge from the objects of refuge and dissolve into you and all living beings, whereby your negative karma and obscurations are purified. Imagine that each living being in the assembly transforms into Yamantaka Father and Mother and returns to its natural abode. The objects of refuge melt into the aspect of blue light and dissolve between your eyes, whereby you also melt into light, after which you are purified in emptiness. At this point, you should briefly meditate on the divine pride of being the truth body.

Next, you instantly transform and arise in the body of Glorious

Vajrabhairava with one face and two hands, holding a curved knife and skull cup and embracing the Mother. Recite: “Light rays radiate from my body, cleansing and purifying all worlds and their beings. Everything transforms exclusively into a limitless array of natural purity where all worlds are the celestial mansion and all beings are gods and goddesses.” This purifies the world and its beings. Recite OM AH HUM three times. Bless the offering substances by reciting, “The nature of exalted wisdom appears in the aspect of the inner offering and the individual offering substances that function to generate the extraordinary exalted wisdom of bliss and emptiness as objects of enjoyment of the six senses. Inconceivable clouds of sacred substances as outer, inner, and secret offerings fill the ground and expanse of space.”

The Guide of Meditation on and Recitation of Vajrasattva to Purify Negative Karma and Obscurations

Recite: “Glorious Vajrasattva, cleanse the stains of my faults and downfalls that I have accumulated since beginningless time with your nectar of compassion.” Next, generate Guru Vajrasattva on the crown of your head upon a lotus and moon in accordance with the system for generating Vajrasattva in the sadhana. You should practice either the extensive or concise systems of visualization for the meditation and recitation set forth in other commentaries. However you should not visualize your negative karma and obscurations being expelled through the lower doors of your body and so forth. Instead, you should imagine that it is like hoisting a lamp in a darkened cavern, whereby [the darkness] disappears without a trace. This accords with oral instructions for gaining realizations of the profound completion stage.¹⁴¹ Once you have finished the meditation and recitation possessing the four opponent powers and it comes time to withdraw [the visualization], visualize the channels and so forth within your body. Vajrasattva descends through your central channel from the lotus on your crown and dissolves into the red and white element as the moon within the channel wheel at

141. The reason that you don't imagine that you are dispelling your negative karma from your body is that, on the completion stage, you are trying to draw the winds into the central channel and thus imagining substances leaving your body is counterproductive.

your heart. Guru Vajrasattva mixes inseparably with your subtle wind and mind, symbolized by the red and white elements at your heart, which transform into a mustard-seed-sized Vajrasattva.

The Guide of Guru Yoga to Receive Blessings

This is revealed in the line [quoted earlier] that stated, "Meditate on the sole path of guru yoga ritual."

In the space before you is a variegated lotus and sun mandala seat upon which is the essence of your kind root guru appearing in the aspect of Bhagavan Glorious Vajrabhairava the Great. He has a bluish-black body with nine faces, thirty-four arms, and sixteen legs. His right legs are bent and his left outstretched. He stands in the midst of a blazing heap of fire together with the Mother and is the nature of the three beings.¹⁴² Bless his senses and three places with the [section from the sadhana that states,] "At his two eyes are KSHIM . . . marked by a HUM." Light rays radiate from the HUM at his heart to the ten directions and invoke the assembly of wisdom beings from their natural abodes in the aspect of the root and lineage gurus, deities, buddhas, bodhisattvas, heroes, heroines, and protectors of the teachings. They dissolve into your root guru, whereby he becomes the natural embodiment of all the objects of refuge. Recite [the verses of prostration from the sadhana] that state "My jewel-like guru . . ." and "Supreme form . . ." Present the outer offering with OM GURU VAJRABHAIRAVA SAPARIWARA ARGHAM . . . up to [the concise offering mantra for the seven precious possessions of a king] MAHA SAPTNA RATNA PRATITZA HUM SÖHA. Present the inner offering with OM GURU . . . OMAH HUM.

Recite: "Guru Father and Mother enter into embrace through which they experience simultaneously born joy, and they enter into the concentrative absorption of inseparable great bliss and suchness that becomes the secret and suchness offering." In this way, offer the outer, inner, secret, and suchness offerings. There are various ways of spelling the word "Bhairava" such as with or without "ye" [at the end], and it is more proper without it.

¹⁴² The commitment being as Yamantaka, the wisdom being as Manjushri, and the concentration being as the syllable HUM.

Next, we should confess our negative karma beginning with [the section from the sadhana] up to equanimity [at the end of the four immeasurables]. The meaning of these verses has already been explained in the notes on the generation stage; therefore I won't expound on them here. Take the vows with either the extensive or concise [verses]. Once we have received [tantric] vows, we should increase them [by reciting the verses], but if we don't, there won't be any fault of omission.¹⁴³

The Guide of Accumulating Merit through the Mandala Offering

This is revealed in the line [quoted above] that states, "Offer the mandala to complete a vast amount of merit." Regarding its necessity, it is in the form of a request. Concerning its visualization, you should learn this from other commentaries.

Next, finish it by making several requests with a strong intention by reciting verses such as "mixed inseparably within the sphere of great bliss . . ."

"I make requests to you Guru Vajrabhairava, the nature of the four bodies."

"I make requests to you . . . the nature of the truth body free from obstruction."

"I make requests to you . . . the enjoyment body of great bliss."

"I make requests to you . . . with various emanation bodies."

"I make requests to you . . . the embodiment of all gurus."

"I make requests to you . . . the embodiment of all deities."

"I make requests to you . . . the embodiment of all buddhas."

"I make requests to you . . . the embodiment of all holy Dharma."

"I make requests to you . . . the embodiment of all Sangha."

"I make requests to you . . . the embodiment of all dharma protectors."

"I make requests to you . . . the embodiment of all objects of refuge."

"I make requests to you . . . my precious guru as my object of refuge"

143. When reciting the verses for taking the tantric vows during the sadhana, you don't actually retake your vows, you merely strengthen and increase them. To receive fresh tantric vows, the verses must be recited in conjunction with self-initiation.

in whom I place my hopes. I place my hopes in no one else; please look upon me with compassion.”

“Bless me so that my thoughts move toward the Dharma.”

“Bless me to arrive at the path of Dharma.”

“Bless me to pacify mistakes on the path.”

“Bless me so that mistakes may arise as exalted wisdom.”

“Bless me so that nondharmic thoughts may never arise in my mind even for an instant.”

“Bless me to quickly generate in my mind the complete set of realizations of the path to enlightenment.”

“Bless me to generate the extraordinary mind of love, compassion, and bodhichitta.”

“Bless me to generate the extraordinary realization of profound emptiness.”

“Bless me to generate the extraordinary realizations of the two stages.”

“Bless me to generate the extraordinary experience of bliss and emptiness with particularly blissful channels and blissful winds.”

“In short, please bestow your blessings so that I may easily attain the supreme attainment of mahamudra in this very life.”

Thus, make powerful requests with fervent devotion.

Due to the force of making requests with such heartfelt devotion, a stream of white syllable OMs and nectar emerges from the crown of my guru as the embodiment of all objects of refuge. It dissolves into my crown, whereby I receive the blessings of the vase empowerment. All the negative karma and obscurations of my body are purified together with their imprints. I obtain the potential to accomplish the vajra-body; I am empowered to meditate on the coarse and subtle generation stages; and I establish the seeds to accomplish the resultant emanation body.

A stream of red syllable AHs and nectar emerges from the throat of my guru as the embodiment of all objects of refuge. It dissolves into my throat, whereby I receive the blessings of the secret empowerment. All the negative karma and obscurations of my speech are purified together with their imprints. I obtain the potential to accomplish vajra-speech; I am empowered to meditate on the conventional illusory body; and I establish the seeds to accomplish the resultant enjoyment body.

A stream of blue syllable HUMs and nectar emerges from the heart of my guru as the embodiment of all objects of refuge. It dissolves into my heart, whereby I receive the blessings of the wisdom empowerment. All the negative karma and obscurations of my mind are purified together with their imprints. I obtain the potential to accomplish the vajra-mind; I am empowered to meditate on the ultimate clear light; and I establish the seeds to accomplish the resultant truth body.

A stream of white, red, and blue syllables and nectar emerges from the three places of my guru as the embodiment of all objects of refuge. It dissolves into my three places, whereby I receive the blessings of the word empowerment. All the negative karma and obscurations of my body, speech, and mind are purified together with their imprints. I obtain the potential to accomplish the three secrets; I am empowered to meditate on the excellent path of unification; and I establish the seeds to accomplish the resultant state of Vajradhara.

Recite these verses slowly. Even the most subtle atoms are white OMs and so forth, at which time they descend like a stream of nectar that purifies the negative karma and obscurations of your three doors and so forth. There are two sets of stains as the objects of purification—the common and uncommon. The common are the three [nonvirtues] of body such as killing and so forth, the four of speech such as lying and so forth, and the three of mind such as covetousness and so forth. The uncommon are grasping at ordinary appearances and conceptions of your body, the ordinary appearances and conception of your winds and mantra as distinct, and the stains that prevent [you from perceiving] whatever appears as the manifestation of inseparable bliss and emptiness. The literal meaning of the other words are easy to understand.

Next recite: “My precious, all-encompassing guru is extremely pleased and comes to the crown of my head, descends through the path of my central channel to the dharma wheel at my heart, and becomes utterly inseparable from my mind.”

Visualize the pathway as well as the channel wheel at your heart. Because Guru Vajrabhairava is extremely pleased with you, he comes to the crown of your head facing the same direction as you. The guru and his seat become increasingly smaller and enter the pathway of your central channel through your Brahma aperture and dissolve into the

sun seat as the red and white elements at the lotus seat of your heart. Your subtle body and his body, your subtle mind and his mind, and your subtle seed of speech, which exists in dependence upon your wind and mind, and his speech become inseparably of one taste and transform into a dark blue or white pea-sized Guru Vajrabhairava. Alternatively, if you can't manage to generate the deity, imagine that he transforms into the red and white drop.

Next, recite: "I melt into light and [dissolve] into emptiness and transform into skylike emptiness, where nothing more than mere designations of name and thought and not even an atom of inherent existence exists." Five-colored light rays radiate from either the deity or the drop at your heart, which collects all worlds and beings, and which dissolve into you. You also dissolve, whereby all appearances are withdrawn into unobservable [emptiness]. This is, for example, like all tactile objects of the senses being returned to space where they are mere negations. In the same way, grasping at true existence should be placed within a state of emptiness, where it is nothing more than a mere negation.

Next, based on the verse [quoted above that states]:

Purify the cage of the impure basis of birth, intermediate state,
and rebirth
With the alchemical process of the three bodies of the path,
With the nondual clear appearance and divine pride of the
peaceful and wrathful deities
And cleanse the darkness of ordinary appearances and
conceptions from your mind.

Recite the mantra OM SHUNYATA JNANA VAJRA SÖBHAWA
ÄMAKO HAM. OM is the forerunner of the mantra. SHUNYATA
means "All phenomena are emptiness and are subsumed within
'apprehended and apprehender'." JNANA means "exalted wisdom,"
which is the subjective mind of the truth body that is inseparable from
great bliss. VAJRA literally means "diamond" and means "indestruc-
tible"; therefore it means "indestructible bliss and emptiness." SÖ-
BHAWA means "nature" and means "the single taste of bliss and

emptiness.” ĀMAKA means “myself,” and when it is conjoined with AHAM, the diacritical mark changes [KA] to KO, ending with AHAM, which means “I am.” When they are combined, it means “I am the indestructible nature of the objective emptiness and the subjective simultaneously born bliss.”

With such presence of mind, establish the divine pride of being the truth body as the mind of the conqueror, which is “bringing death into the path as the truth body.”

Next, generate yourself in the aspect of Yamantaka in a simple aspect, in accordance with the one-page ritual text, and meditate on the concise generation stage, with all the essential features of bringing the three bodies into the path; it is also acceptable to practice according to the text up to the practice of [mantra] recitation.

The Actual [Practice] has three sections:


- 1) THE MODE OF EXISTENCE OF THE ACTUAL BASIS
- 2) THE STAGES FOR PROGRESSING ON THE PATH
- 3) THE WAY TO ACTUALIZE THE RESULT

The Mode of Existence of the Actual Basis has three sections:

- 1) THE MODE OF EXISTENCE OF THE BODY AND MIND INDIVIDUALLY
- 2) THE MODE OF EXISTENCE COMMON TO THE BODY AND MIND
- 3) AN EXPLANATION OF THE UNIQUE MODE OF EXISTENCE OF THE BODY

These are revealed in the verse that states:

The stationary body of channels, winds, and drops,
The manner of generating the coarse and subtle minds’
conceptions,
Every mode of existence of the inner vajra-body and mind;
Reach a definitive conclusion through analyzing the oral
instructions.



The Mode of Existence of the Body and Mind Individually

This is the corporeal body of flesh and bones or, [in other words,] a body composed of the five elements of earth, water, fire, wind, and space that [experiences] material substances consisting of forms, sounds, scents, tastes, and tactile objects. This is the coarse body. The situated channels, moving winds, and stationary red and white bodhichitta [drops] constitute the subtle body. The winds that are the mounts of the minds of white appearance, red increase, and black near-attainment, and, in particular, of the all-empty clear light are the extremely subtle body. The consciousnesses of the five doors are the gross minds. The eighty conceptual thoughts are the subtle minds, and the minds of white appearance, red increase, and black near-attainment, and, in particular, the mind that constitutes the all-empty clear light are the extremely subtle minds.

The Mode of Existence Common to the Body and Mind

The mode of existence common to the body and mind is the indestructible drop. The drop that is formed once the wind and mind are encased in the [subtle] drops of sperm and ovum at your heart is called "the indestructible drop for as long as one is alive." The extremely subtle wind and mind are called "the indestructible drop that lasts until your enlightenment." The winds are like a blind man with legs, and the mind is like a cripple with sight. The mind has the factor of sight and the winds have the factor of movement; therefore they are a single entity distinguished by their isolates.¹⁴⁴ They function as the foundation for everything in samsara and nirvana.

144. In Tibetan Buddhist philosophy, something is said to be a single entity with different conceptual isolates when it can appear to a conceptual consciousness with two different names or attributes. In some cases, the two isolates are equivalent and mutually inclusive, as in the case of two synonyms, for example, "padma" and "lotus." In other cases, they are mutually exclusive and nonequivalent, as when the Prasangika Madhyamaka school argues that the table and its emptiness (its lack of inherent existence) are two isolates that are mutually exclusive, yet are both within a single entity. For more on the two truths, see Jeffrey Hopkins, *Meditation on Emptiness* (Boston: Wisdom Publications, 1983), 413; and Guy Newland, *The Two Truths* (Ithaca, N.Y.: Snow Lion Publications, 1992) and *Appearance and Reality: The Two Truths in Four Buddhist Systems* (Ithaca, N.Y.: Snow Lion Publications, 1999), 75–93.

An Explanation of the Unique Mode of Existence of the Body

From the very center of the conjoined [essence] of your father and mother's sperm and ovum, the central, right, and left channels form. From those three, five channels are formed: the Triple Circle, the Desirous One, the Householder, the Fierce One, and the Free from Knots. These are called the "initial eight channels formed at the heart." These are not the same as the eight channels of the heart.

In the four directions are the Triple Circle, Desirous One, Householder, and Fierce One. From the Triple Circle emerges a channel in the southeast and so forth, and, in that way, a channel branches off in the intermediate directions from each of the channels in the cardinal directions, and, in this way, the eight famous channels of the heart are formed. The channels in the four directions are called "the channels of the elements," and the four channels in the intermediate directions are called "the channels of the offerings."

From the eight channels emerge the divisions of body, speech, and mind, whereby the twenty-four channels are formed. From these, three channels emerge to form seventy-two channels. From those, a thousand channels branch off and form the seventy-two thousand primary channels.

The principal of all channels are the central three. The lower end of the central channel is at the secret place, and the upper end goes to the crown of the head and bends to end between the eyebrows. To its right is the red "roma" channel, and to the left [of the central channel] is the white "kyangma" channel. These two end at the soles of the two feet and the opening of the two nostrils. At the secret place, the navel, throat, and crown, the right and left channels form two knots [by overlapping] to the right and left around the central channel. At the heart, the right and left channels bind the central channel three times forming six knots. Thus, at each place [just mentioned], the [channels] are constricted. From the right channel emerges the wind of the "apprehender," and from the left channel emerges the wind of the "apprehended."¹⁴⁵ Except

¹⁴⁵ The winds of apprehended and apprehender give rise to the conceptions of duality, whereby one believes that there is an inherently existent "apprehender" consciousness that is inherently separate from an inherently existent "apprehended" phenomena. It is for this reason that, if

for when one is on the verge of dying, the winds don't flow through the central channel. We need to cut the continuity of the apprehended and apprehender by bringing the winds of the right and left channels into the central channel. There are various entrances for bringing the winds into the central channel such as the channel wheels as well as the upper and lower ends [of the central channel]; however the two primary entrances are the heart and the navel. The branch and root winds are determined by the way in which they move within the channels.

Concerning the five root winds, at the throat is the red upward-moving wind, the nature of the fire element and Amitabha. At the heart is the white life-supporting wind, the nature of the water element and Akshobya. At the navel is the green¹⁴⁶ equally abiding wind, the nature of the wind element and Amoghasiddhi. At the secret place is the yellow downward-voiding wind, the nature of the earth element and Ratnasambhava. At all the joints is the blue pervasive wind, the nature of the space element and Vairochana.

Concerning the five branch winds, there is the moving wind from the eyes, the intensely moving wind from the ears, the perfectly moving wind from the nose, the strongly moving wind from the tongue, and the definitely moving wind moving from the body. The pervasive wind does not move through the nostrils; however the others do move through the nostrils.

Each inhalation and exhalation is counted as one breath, and within one day there are 21,600 breaths. For each of the sixty-four channels of the navel, there are three hundred breaths, and thirty seven and one-half breaths for each *chu srang*.¹⁴⁷ For each of the thirty-two channel petals of the crown, there are two breaths for each *chu srang* of breath for each hour. For each of the sixteen channel petals at the throat, there are two breaths for each hour, which transfers each hour. For each of the eight channel petals at the heart, there are two breaths for each transfer, and a breath for each hour.¹⁴⁸

one is able to draw the winds from the right and left channels into the central channel, the realization of emptiness will be relatively easy to attain.

146. The text says "red," but that is incorrect.

147. A *chu srang* is a period of time. One *chu srang* equals twenty-four seconds or six breaths.

148. Here is a detailed presentation of these points extracted from my translation of Pabongkha Rinpoche's commentary to ChittamaniTara: "With regard to the way they move, when the life-supporting wind moves, it moves slowly, nine hundred times through both nostrils.

Regarding the functionality of the winds, the life-supporting wind lengthens and increases life and mental dexterity. The downward-voiding wind functions to restrain and discharge feces, urine, semen, and blood. The equaling abiding wind functions to allow one to eat, lick, taste, and drink. The upward-moving wind functions to allow one to move [the winds] upward and retract them as well as to recognize [the

The downward-voiding wind moves forcefully nine hundred times through both nostrils. The upward-moving wind moves intensely nine hundred times through the right nostril. The equally abiding wind moves slowly nine hundred times through the left nostril. On the basis, (as opposed to the path and the result), the pervasive wind does not emerge and enter through the nostrils except at the time of death. Thus the winds of the four protectors each move nine hundred times through the nostrils. By dividing them into quarters, we get 225 movements of the winds of the four goddesses.

Furthermore, in a single day, from the perspective of the initial upward movement of the Amitabha wind at dawn, there is also the movement of the four mothers. The wind of the fire element of the fire of Pandaravasini moves through the upper side of the right nostril forcefully 225 times. After that, the wind of the wind element of the fire of Tara moves 225 times intensely through the side of the right nostril. After that, the wind of the earth element of the fire of Lochana moves intensely through the very center of the right nostril 225 times. After that, the wind of the water element of the fire of Mamaki moves intensely through the lower portion of the right nostril 225 times. In this way, the way in which the nine hundred movements of the upward-moving wind of Amitabha travel are divided into the winds of the four mothers that move above, on the side, in the center, and below.

In the same way, you should understand that the initial movement of the equally abiding wind of Amoghasiddhi is the wind of Tara, the initial movement of the downward-voiding wind of Ratnasambhava is the wind of Lochana, the initial movement of the life-supporting wind of Akshobhya is the wind of Mamaki, and so forth. Thus, by combining them with the winds of the four protectors, you get 3,600. This is repeated six times in a single day, whereby you get 21,600.

The father tantras state that each cycle of nine hundred is a 'great transfer', and there are twenty-four great transfers in a single day, and each one has ninety-six 'small transfers'. The mother tantras state that within a single day consisting of twenty-four hours there are sixty-four time periods, or thirty-two forty-five minute intervals, sixteen transfers, and eight 'session periods'. Furthermore, during the duration of a session period, the wind moves through each of the channel petals at the heart, and when the movement through the eight channel petals is complete, one day is completed. During the movement of the wind throughout one session period in one of the channel petals of the heart, there is a movement of the wind from the two channel petals of the throat for each transfer.

Likewise, for each hour there is a movement of the wind from each of the four channel petals at the crown. There is an equal duration of wind movement for each time period from the eight channel petals of the navel. This is the way that the wind moves through the channel petals in each twenty-four hour period of a single day. The former explanation stating that the movement of the upward-moving wind begins at dawn is just an example; it does not necessarily begin at dawn. During the first, second, and third days, it begins with the wind of Amoghasiddhi at dawn, and during the fourth, fifth, and sixth days the movement begins with the wind of Amitabha, and so forth. You should learn the details from the great texts on the completion stage.



taste of] food while simultaneously enjoying it. The pervasive wind functions to allow movement and so forth. The five branch winds function to allow awareness to [apprehend] the five objects such as forms and so forth.

We take rebirth in the center of the red and white elements, and that very [drop] is in our heart.¹⁴⁹ The white element increases from that while mixed with a small portion of the red [element] and predominantly abides at the crown. [From that same drop at the heart], the red element increases. It is mixed with a small portion of the white [element] and predominantly abides at the navel. Furthermore, to the extent these [elements] exist in the other channels, they function to increase the elements to the same extent.

In that way, you should understand the mode of existence of the body such as the channels and so forth. Concerning this, when your consciousness enters into the center of the red and white elements, your complete body emerges from that. At the end [of your life], when you die, [the elements] are once again sequentially withdrawn. Once the [elements have completely] dissolved, you have died. During the path, light rays radiate from either the concentration being at your heart or its substitute, the drop. Once you have sequentially withdrawn all worlds and their beings into the clear light—which is similar to the clear light of death—the signs of dissolution occur such as the [mirage-like appearance, which is due to the earth element dissolving into the] water element and so forth, after which you should place your mind in a state of meditative equipoise on the clear light, like water in water. From there, you accomplish a rainbow body of mere wind and mind similar to the intermediate state.

Again, as for knowing the way in which the central, right, and left channels are formed and the way in which the red and white bodhichitta [drops] abide within them in the upper and lower parts [of the body], when death is approaching, a portion of the red drop moves upward, and a portion of the white drop moves downward. Due to their reunification, the sequential signs of dissolution occur in accordance with

149. This means in the center of your chest, midway between the two breasts, within the central channel.

[the internal signs of] death. However, for the yogi [during the path], the fire of the red portion is caused to increase, whereby white portions are drawn downward, and in dependence upon radiating and collecting light, appearances are sequentially withdrawn into the clear light, and you generate realizations of the completion stage, after which you finally arise in the illusory body. These are extremely important quintessential instructions that you must come to understand.

The Stages for Progressing on the Path has two sections:

- 1) THE STAGES FOR WITHDRAWING THE WINDS INTO THE CENTRAL CHANNEL
- 2) THE STAGES OF MEDITATION ONCE THEY HAVE BEEN WITHDRAWN

The Stages for Withdrawing the Winds into the Central Channel has two sections:

- 1) THE MANTRA YOGA
- 2) THE COMMITMENT YOGA

The Mantra Yoga has two sections:


- 1) THE STAGES OF SUBSEQUENT DESTRUCTION
- 2) THE ACTUAL EXPLANATION OF THE MANTRA YOGA

The Stages of Subsequent Destruction

This is revealed in the verses that state:

Appearing as the Great Secret Bhairava Father and Mother,
Meditate perfectly on the central, right, and left channels and
The six channel wheels with the four essential features and
Cleanse with the red- and white-colored drop of wind and mind.

Enter once again the palace of the dakini,
With the mind remaining single-pointedly upon the
concentration being.



As the exalted wisdom deity radiating its own light,
 One subjugates the charming maiden of the stable and moving.

The entity of the “great secret” is the same as Vajrabhairava and has already been explained during the brief presentation of the generation stage. Of the “four essential features,” if you are meditating primarily on the four empties, the **essential feature of time** is dawn, and if you are meditating primarily on the four joys, the afternoon [is the essential feature of time] as this is the time of fire.

Concerning the **essential features of the body**, during the completion stage, the seven-point posture of Vairochana is of particular importance. In the phrase “legs, eyes, body, shoulders, head, teeth, tongue, and breath are the eight,” the breath has been added to the first seven. The “legs” are in the vajra posture. The “eyes” are at the tip of the nose. The “body” is straight and true. The hands are in meditative equipoise so that the two “shoulders” are at a level height. [For the “head”], the neck is bent slightly. The “teeth” and lips are left naturally. The “tongue” is touching the palate.

Concerning the **essential feature of the winds**, within the very center of the body is the central channel, with a diameter of an arrow shaft. The lower end is four finger-widths below the navel. The upper end goes to the crown of the head, bends, and ends at the point between the eyebrows. To the right of that is the red “roma” channel. To the left is the white “kyangma” channel. The upper end of these two channels is at the two nostrils. The lower end of these two [channels] are slightly longer than the central channel. Next, imagine that the lower end of the right channel is inserted into the opening of the lower end of the left channel. As you inhale slowly through the right nostril, [the wind enters and] inflates the left channel, whereby all faults and damages of rigidity, shriveling, tears, cracks, and so forth, that make the channel and bodhichitta unserviceable are expelled through the left nostril as you exhale three times. Again, the right channel is inserted into the left. Inhale through the left and inflate the right channel, whereby all faults and damages are purified as before as you exhale three times. ●nce again, insert the lower ends of both the right and left channels into the lower end of the central channel. Inhale through both the

right and left nostrils and inflate the central channel, whereby all the faults and damages of the central channel are purified as before as you exhale three times. After this, it is taught that once you have expelled [the impurities], inhale again slightly and exhale the last bits of wind forcefully. This is the nine-round breathing.

Concerning the **essential feature of the object of observation**, one visualizes the channels and so forth. Furthermore, so that obstructions to the channels and winds won't occur, one initially imagines that the inside of your Yamantaka body, right down to your fingers and toes, is completely empty, luminous, and clear, as though it were an inflated balloon without the slightest obstructing matter. This is meditating on the hollow body.

Next, within your body is the central channel. In relationship to the right and left [channels], it is exactly midway; in relationship to the front and back, it is slightly closer to the back. It is blue on the outside and red on the inside. It is the size of an arrow shaft; the upper end goes to the crown, where it bends and terminates between the eyebrows. The lower end is flush with the opening of the vajra. To its right and left are the “roma” and “kyangma” channels, the size of a wheat straw. Their upper ends terminate at the right and left nostrils, and the lower ends are equal with the central channel.

From between the knots formed at the central channel by the right and left channels at the heart, four channel petals branch out in each of the four directions. Each of those branch out into two channels to form the eight channel petals.¹⁵⁰ They are white in color, round on the outside,¹⁵¹ and shaped like the downward spokes of an umbrella. Four channels branch out in the four cardinal directions from between the knots formed [by the right and left channels] at the navel. Eight channels branch out from each of those, and two channels branch out from each of those, making sixteen. Four channels branch out from each of those, making sixty-four. They are red in color, triangular in shape, and like an upright umbrella. Four channels branch out in each of the four cardinal directions from between the knots of the secret place—which is at the pubic hair line. Two branch out from each of those, making eight. Two

150. This means one channel splits into two.

151. Round on the outside means that the circumference formed by the outer tips is round in shape.

branch out from each of those, making sixteen. Two branch out from each of those, making thirty-two. They are various colors, triangular in shape, and in the aspect of an open umbrella. Four channels branch out from the space formed by the knots at the head of the vajra-penis. Two channels branch out from each of those, making eight. They are white in color, round in shape, and like the upright spokes of an umbrella. Four channels branch out in the four cardinal directions from the space formed by the knots at the throat, at the level of the Adam's apple. Two channels branch out from each of those, making eight. Two channels branch out from those, making sixteen. They are red in color, round in shape, and like the upright spokes of an umbrella. At the level of the crown, just above the brain, four channels branch out in the four cardinal directions from between the knots. Two branch out from each of those, and two more from each of those, making sixteen. Two branch out from each of those, making thirty-two. They are various colors, triangular in shape, with one point toward the back, and are in the aspect of the downward spokes of an umbrella.

Because the crown is the main location for the white bodhichitta that supports great bliss, it is called "the great bliss wheel of the crown." Because the throat is where one enjoys food, drink, and so forth, it is called "the enjoyment wheel of the throat." Because the heart is the abode of the extremely subtle wind and mind, which are the root of all phenomena, it is called "the dharma (or phenomena) wheel at the heart." Because the fire of the navel entices into action or, [in other words,] emanates, the bodhichitta at the crown, it is called "the emanation wheel at the navel." Because the simultaneously born bliss is sustained at the secret place, it is called "the bliss-sustaining channel wheel at the secret place."

Thus, you should come to possess those four essential features. Although it is not written in the texts of [Indian] practitioners, training in the pathway of the channels originates from the oral instructions of the previous gurus. Concerning this, within your central channel at your heart is a white drop, the size of a pea, with a red luster that is inseparable from your three doors and the three secrets of the guru and deity. It is as if your mind has entered into it.¹⁵² From the front

¹⁵². The following description is presented from the perspective of your mind's having been

of the channel wheel, you can see what the channel petals are like to the right and left. The central channel is completely hollow and unobstructed, so that you can see the channel wheel of the navel. Again, look upward through the channel wheel at the throat and travel with ease upward within the central channel. You remain in the center of the channel wheel for a short while and examine the channels as before. You travel upward, remain in the center of the channel wheel at the crown briefly, and examine [the channel wheel] as before. You look at the opening between the eyes, and having gone there, half of the drop protrudes from the upper opening [of the central channel], illuminating and observing the infinite purity of the world and its beings as well as your utter and complete purity as the deity. You once again return through the pathway of the central channel and examine the crown, throat, and heart channel wheels as before. Looking downward at the navel channel wheel, you travel there with ease. You examine the channel petals as before. In the same way, you go to the secret place and the channel wheel at the jewel and examine them. [Half of the drop] protrudes from the tip of the sex organ, and you examine [everything] as before. Sequentially travel upward again to the jewel, secret place, and navel channel wheels while examining the channel petals to the right and left. You should repeatedly travel up and down through the central channel in that way, going from the upper end to the lower end. If you wish to end the session, you should recite either extensive or concise dedication prayers. It is taught that, through combining the practices of the training in the pathway of the channels for a few days, you will obtain signs in dreams such as emerging from a cave and so forth; therefore you should continue training until such signs occur.

Once you have trained in the pathway of the channels in this way, as the drop arrives at the center of the channel wheel at the navel, view yourself as the drop, whereby the drop melts into light and emerges as Vajrabhairava with one face and two hands together with the Mother within the channel wheel at the navel. [This Vajrabhairava] is inseparable in nature from your guru, the deity, and your own mind. Imagine he is white in color and the size of a pea. This is the wisdom being. At the

absorbed into the drop; therefore although the drop is moving through the channels, it is presented from the second-person perspective using the term "you."

heart of the Father is a sun seat, the size of a half pea, upon which is a white syllable HUM, the dimension of a mustard seed, and a nada like a hair-tip, which is the nature of fire and blazing slightly. This is the concentration being. Meditate on this single-pointedly as if the mind had entered into it. Furthermore, for the sake of enhancing clarity, imagine that light rays radiate from the syllable HUM, and to enhance stability, imagine that the syllable HUM has either penetrated the sun seat or dissolved into it slightly. At this point, your meditation is similar to tranquil abiding on the common path, and you should apply the system for abandoning the five faults and relying on the eight recognitions.

[In the verse mentioned earlier], “dakini” means that the red element is the inner dakini. The abode that is like a “palace” refers to the navel, which is the “palace of the dakini.” The “exalted wisdom deity” is “the concentration being”; and this was just explained. “The mind [remaining] single-pointedly” means meditating single-pointedly. Once the “charming maiden of the stable and moving” has been “subjugated” by “its own light,” it is displayed in a woman’s body. This will now be explained. Through meditating single-pointedly, the father and mother wisdom beings enter into embrace, and red light rays radiate from both the joined organs and the HUM at his heart, whereby the body of the commitment being is filled. It radiates outward, pervading all worlds and beings such as the celestial mansion and so forth. Once all faults and imperfections [of the world and its beings] are purified, the environments transform into celestial mansions, and the beings transform into the aspect of Bhairava Father and Mother. They are once again retracted from the boundaries in successive dissolutions and dissolve into you. You and the Mother also melt sequentially into the wisdom being, that into the concentration being, the “u” vowel into the HA, the head into the crescent moon, and the drop into the nada. The nada is extremely subtle, like a hair tip. Retain that much without withdrawing it. Meditate single-pointedly once you have visualized that. Once again, sequentially build up the drop, crescent moon, and so on, up to the three nested beings and so forth,¹⁵³ and once again train in the sequential dissolution.

153. The Tibetan term “*hsum brtsegs*” is commonly translated as “triple stacked”; however this might give the impression that there are three beings stacked one upon the other when in fact

By sincerely applying yourself in this way, once you visualize the subtle nada without even the slightest sinking or excitement for one sixth of a day, this is said to be the measure of having gained stability. As for withdrawing your clear appearance as the deity, “after that” means “destruct.”¹⁵⁴ “Subsequent” to withdrawing the world and its beings, you “destruct,” and for that reason, it is called the “sequential withdrawal of subsequent destruction.”

Having sincerely applied yourself in that way, the winds will enter, abide, and dissolve into the central channel. The sign that they have entered is that the breath *through* the nostrils is *definitely* equal. As for the term *definitely*, this means each time you meditate. The term *through* means moving. The sign that [the winds are abiding in the central channel] is that the movement of the breath through the nostrils ceases and the abdomen does not move. If you have a strong factor of stability but have fallen prey to an abundance of subtle mental sinking, the movement [of the breath] through the nostrils ceases, but the abdomen still moves. Here the winds do not enter the life channel; therefore the abdomen does not move.

Here are the signs that the [winds] have dissolved [in the central channel]: Once the power of the downward-voiding wind and [its associated] earth element deteriorates, the power of the life-supporting wind and the water element becomes apparent; therefore we conventionally designate [this phenomenon] as “earth dissolving into water”; however there is no actual dissolution. Apply this reasoning to the others below.

Earth dissolves into water; therefore there is a miragelike appearance. Water dissolves into fire; therefore there is a smokelike appearance. Fire dissolves into wind; therefore there is an appearance like fireflies. As the wind element *begins* to dissolve into consciousness, the mount of the eighty natural [conceptions] ceases, and there is an appearance like a candle flame. Once the eighty natural [conceptions] cease, the conceptual winds dissolve into the [mind of white] appearance, and there is an appearance like a white path pervaded by moonlight on the

there are three beings, one inside the other, sharing a common heart center. For this reason, I have chosen to translate the expression as “three nested beings.”

154. This is in reference to the term “subsequent destruction,” or “destruction afterward,” and it refers to withdrawing all worlds and their beings into yourself.

fifteenth day (that is, the full moon) in a pristine autumn sky. That dissolves into [the mind of red] increase, whereby there is an appearance like a red path pervaded by sunlight. When that dissolves into the [mind of black] near-attainment, an appearance like a black path pervaded by pitch blackness, like an autumn sky at night, emerges, which is the upper [part of the experience]. In the middle, there is a swoon without mindfulness. During the lower [part], a slight factor of mindfulness arises within the clear light, which, although it seems like the clear light, is merely fabricated; therefore the actual clear light manifests during the [stage] “completely pure exalted wisdom.”

Without moving from the state of the clear light, one part of the mind stirs the wind of the channel wheel at the secret place. The fire at the navel blazes, whereby the syllable HAM, the nature of the bodhichitta at the crown, melts and descends. When it reaches the throat, [you experience] joy. Next, when it reaches the heart, [you experience] supreme joy. When it reaches the navel, [you experience] extraordinary joy. When it reaches the channel wheel of the secret place and the jewel, you generate simultaneously born joy. At that point, you should meditate once you have unified bliss and emptiness. With 1) the appearance of pristine emptiness, 2) emptiness as the mode of apprehension, and 3) the subjective bliss, you should establish divine pride, thinking “I have attained the actual resultant truth body of exalted wisdom, which is the goal to be obtained.”

From among the four empties—the clear light,
 From among the four joys—simultaneously born,
 From among the four views—the Prasangika,
 From among the four bodies—equipoise on the truth body.

Next, concerning the method for drawing up the bodhichitta while inducing the four joys-of reverse order, press your heel against the base of the vajra; press down on the base of the ring fingers with your thumbs, make a fist, and cover your chest [by crossing your arms]; gaze upward; place the tip of your tongue against your palate; suck in your stomach toward your spine; contract your toes; verbally recite the long (aspirated) HUM and draw up the lower winds; and visualize the

bodhichitta rolling up your central channel and imagine that it reaches your crown. If that doesn't reverse it, imagine that the tip of the vajra is bent inward and travels upward [through the central channel] to the center of the crown, where the bent tip protrudes slightly. Pull [the bodhichitta] upward as before and that will definitely reverse it. It sequentially travels upward and arrives at the navel, heart, throat, and crown, whereby you imagine generating the four ascending joys of joy, supreme joy, extraordinary joy, and simultaneously born joy. At that time [of the simultaneously born joy of reverse order], place your mind on the divine pride of being the truth body of the exalted wisdom of bliss and emptiness. This is called "mixing the truth body during waking."

One stirs from that [state] after you set your intention by thinking "I must arise in the complete enjoyment body." In the first moment, you arise as white buffalo face Bhairava together with the Mother in the heart of the old aggregates as the commitment being. In the second moment, you are ejected from your old aggregates, and you imagine that you are looking toward them. This is the tradition for arising in the illusory body as asserted by the Ensa Hearing Lineage.¹⁵⁵

Furthermore, [three phenomena] occur simultaneously: 1) you arise in the enjoyment body, 2) the clear light ceases, and 3) you accomplish the mind of black near-attainment of reverse order. Next the [rest of] the signs of reverse order arise, from the mind of red increase to the miragelike appearance. Once you have established divine pride in dependence upon that body by thinking "I am the actual complete enjoyment body," such a meditation is called "mixing the enjoyment body during waking."

Next, once you have set your intention by thinking "I must assume a coarse emanation body for the welfare of living beings," your visualized enjoyment body enters into the old aggregates visualized as Bhairava Father and Mother via the Brahma aperture of the root face by

155. These few sentences are a profound bit of instruction. First of all, the Ensa Hearing Lineage is the oral lineage stemming from Gyalwa Ensapa. As for the explanation of arising in the illusory body, there are two primary viewpoints on whether or not the illusory body is attained within the old aggregates or separate from them. This seems to explain how both views are correct. In the first instance, it is within the old aggregates, and in the second instance, it is outside the old aggregates. Since an "instant" in the Buddhist conception is one sixty-fifth of a finger snap, this happens very quickly.

passing through the cannibal face and down the central channel to the heart. When you arrive there, your breath begins moving through your nostrils, objects appear, whatever objects appear are empty, that emptiness is bliss, and that bliss manifests as Vajrabhairava. Training in this way is called "mixing the emanation body with waking." Make dedication prayers, end your session, and practice the yoga of subsequent attainment.

When you have some slight experience of the four joys of forward and reverse order in that way, you should practice the round of mixing during sleeping. Concerning that, in the evening, as you are about to lay down to bed, supplicate the guru for the power to practice the round of mixings [during sleep]. Offer a tormo to the dharma protectors and entrust them with the activities and recollect repeatedly the way to practice the round of mixing during sleep. Light rays radiate from either the wisdom being or the drop visualized at your heart and pervade all worlds and their beings as before. Sequentially withdraw them until either the nada or the subtle drop manifests the clear light of sleep and practice mixing the truth body with sleep.

Next, as your sleep becomes lighter and dreams arise, arise in the body of white Bhairava Father and Mother, separate from your old aggregates. This is called "mixing the enjoyment body with dreams." When you gain some stability in [controlling] your dreams, you should emanate [bodies] that travel to various pure lands, listen to Dharma teachings, jump over caverns, become weightless, stomp and crush, and so forth.

As you begin to awaken, enter through the crown of your old aggregates, and as you arrive at the heart, the winds begin moving and objects appear [to your senses]. This is called "mixing waking with the emanation body."

By sincerely applying yourself in this way, you practice mixing during waking and during sleeping as a way of enhancing each other. Mixing the truth body during sleep is difficult. Mixing dreams with the enjoyment body is slightly easier, and when you can manage the three mixings during sleep, you will definitely be able to practice the round of mixings at the time of death.

Here is the way to practice the round of mixings at the time of

death. If the yogi hasn't generated realizations before then, practice as follows. Give away all your belongings, wealth, and roots of virtue. Restore your deteriorated vows and commitments through practices such as self-initiation and so forth. You should also make powerful dedication prayers that your roots of virtue may allow you to practice the rounds of mixing. Visualize the wisdom being at your heart. You should repeatedly engage in the stages of subsequent dissolution and set your intention to remain throughout the night in the clear light. Recognize the signs from the miragelike up to the clear light as they appear, and when the clear light manifests, once you have unified it with emptiness, place your mind in single-pointed meditative equipoise on the divine pride of being the truth body; this is the mixing the truth body with the time of death.

When you begin to arise from the clear light, the wind stirs slightly, like water in a basin blown by the wind, at which time you set your intention to arise in the illusory body. When you arise in the white body of the Father and Mother deity, the signs from the mind of black near-attainment up to the miragelike appearance will manifest, at which time you establish the divine pride of being the enjoyment body; this is mixing the enjoyment body at the time of death.

The yogi who has accomplished the isolated mind of example clear light is able to arise in the actual illusory body, which is a substitute for the intermediate state body accomplished by others.

Next, since the karmic relationship with the old aggregates has been severed, you are unable to reenter them; therefore, you must search for a new body. Once you have selected parents of a good lineage that is [conducive] for practicing Dharma, when you see them having sex, regard it as a dream, prevent attachment and anger, and visualize the father as Vajrabhairava and the mother as Vetali. Enter through the father's mouth or head and establish the divine pride of being the deity within the mixture [of semen and ovum] within the womb of the mother; this is mixing the emanation body at the time of death. In dependence upon [that new body], you should practice the rest of the path [to enlightenment].

The Actual Explanation of the Mantra Yoga has two sections:

- 1) VASE BREATHING
- 2) VAJRA-RECITATION

Vase Breathing

This is revealed in the verse that states:

In the center of the eight-spoked dharma wheel at the heart
 Is the syllable HUM and the drop of the profound mantra.
 Once the upper and lower winds of the body have completely
 dissolved,
 Culminate it by carrying out the vase breath.

For the sake of establishing imprints, you should meditate a little on these [stages]. This explanation is given from the perspective of meditating on the vase breath at the heart once the winds have been purified. However, if the beginner emphasizes holding the wind at the heart from the outset, it can cause major obstacles to the channels and winds; therefore you should initially practice vase breathing at the navel. For that, perform the preliminary steps as before. Visualize the three channels and six channel wheels. Within the center of the channel wheel at the heart [within the central channel] is a white drop of the profound mantra with a red luster, the size of a pea. Within it, visualize a white syllable HUM with an extremely subtle nada from which a minute fire blazes. Draw in the upper winds slowly through the two nostrils and swallow some saliva without making a sound. Simultaneously the white, luminous upper life-supporting wind is drawn downward from between your eyes within your central channel and pressed downward. Pull up the lower wind from the hole of the vajra within the central channel. As the yellow downward-voiding wind is drawn upward, imagine that all the upper and lower winds dissolve into the drop and syllable HUM within the central channel and hold [your breath] for a moment. When you become uncomfortable again, exhale gently and slowly and imagine that the upper and lower winds

go toward the middle [of your body] but don't imagine that they are expelled. Draw the winds in from above as before and so forth and practice as much as you are able. When you have purified the winds by sincerely applying yourself in this way, test your success by wringing your two hands, snapping your fingers twice, wringing them again, snapping twice, wringing them again, and snapping them twice more. In this way, three wrings and six snaps are counted as one. If you can hold one vase breath for 36 of those counts, you are person of lesser capacity. Those of middling capacity can double that to 72. And if you can multiply that by three and hold [the vase breath] for 108 counts, you are a great being of vase breathing and are called "the measure of a great person." These are the three measures [of success].

By sincerely applying yourself in this way, the signs of the winds entering, abiding, and dissolving in the central channel, as well as the four joys and the four empties, will occur. You should practice the explanation given earlier during the subsequent destruction and apply it to the practice of the three mixings during waking.

By practicing in this way, the knots of the central channel will be released. The most difficult to release are the channel knots at the heart. The former method of releasing is for releasing the knots at the navel. Furthermore, the right and left channels form around the central channel; therefore the winds don't flow [within the central channel]. However, once those knots are loosened, the winds enter the central channel. "Releasing" is a conventional designation, and it is not asserted that the knots of the channels are actually released.

As for how to practice the mixings during sleep, go to sleep while holding the vase breath at the heart. Also, if you practice the three mixings at the time of death while holding the vase breath at the heart, the signs of death will be even more exact than before.

Vajra-Recitation

This is revealed in the verse that states:

Again, the sound of the life-[supporting] and downward-
[voiding winds] entering, abiding, and arising

Is not fabricated by the mind, and the three vajras
 Repeatedly resound within the central channel, whereby
 The binding channel knots of ignorance are released.

Vajra-recitation receives even greater praise than vase breathing [at the navel] for releasing the channel knots. Other than vajra-recitation, nothing else is capable of releasing the channel knots at the heart, which are also called “the knots of ignorance.” Piercing a bamboo reed with a long needle to remove blockages is used as an example of releasing [the knots]. You must practice vajra-recitation with the wind and mantra inseparable in conjunction with the life-[supporting] and downward-[voiding winds], back to back, and so forth. They should enter with the tone OM, abide with AH, and arise with HUM. Concerning the three vajras, OM is the nature of the vajra-body, AH is the nature of vajra-speech, and HUM is the nature of vajra-mind. Furthermore, once you have practiced the preliminary as before, visualize a white vajra with a red luster in the center of the channel wheel at your heart. At the same time as the wind enters, the upper and lower winds enter the central channel from above and below quickly and comfortably with the sound OM, and the life-supporting wind dissolves into the nada, and the downward-voiding wind dissolves into the “u” vowel [at the bottom of the HUM]. Remain for a short while with the tone AH. When it rises again, it does so with the tone HUM. The life-supporting wind moves upward from the nada, and the downward-voiding wind moves downward from the “u” vowel. You should practice as though your mind has entered into the syllable HUM, and you are the “listener” of the three syllables. In that way, without overexerting yourself, let the flow accord with the wind’s natural force of coming and going while imagining that [the range of the two winds upward and downward] is gradually extended. Initially, [the winds] barely leave the HUM. Next, the upper wind merely goes to the throat and the lower wind merely goes to the navel. Next, they go only as far as the crown and the secret place. Next, they go sequentially to the point between the eyebrows and the tip of the jewel, four finger-widths from the two ends of the central channel, eight finger-widths, and then twelve finger-widths, after which it is said that they reenter [the central channel]. I have not

seen any explanation of the necessity of its exiting the central channel further than that. Thus once you have practiced vajra-recitation on the life-supporting and downward-voiding winds as much as you can, when you end the session, it is taught that there is an essential dependent relationship if you leave out the recitation of OM.¹⁵⁶

By making a sincere effort in this way, you will perceive the signs of the winds entering, abiding, and dissolving into the central channel as well as the four joys and four empties, at which time you should practice the three rounds of mixing as before. Although the practice of vajra-recitation during sleep and death are similar, they are unique; therefore the clear light of the person who is sleeping and the [clear light of the] person who is dying are a similitude to the clear light of isolated mind.

Once you have trained in vajra-recitation on the life-supporting and downward-voiding winds, it is also appropriate to practice vajra-recitation on the other winds as well, such as the upward-moving wind, and so forth. Furthermore, if it is difficult to digest food, practice vajra-recitation with the equally abiding wind, with the downward-voiding wind if it is difficult to urinate and defecate, and with the upward-moving wind if you have a phlegm disorder. If you practice vajra-recitation with the branch winds such as the eyes and so forth, imagine that a small channel goes from the heart to the eyes and so forth and pierces the center of the individual sense powers. If you practice vajra-recitation in this way, you will “open” your eyes and attain visual clairvoyance and so forth.

The Commitment Yoga

This is revealed in the verse that states:

Externally, the beautiful mudra of bliss and warmth,
Internally, the profound concentration of skillful means;
Completely collect the subtle and coarse winds in
The central channel and manifest ultimate example clear light.

156. This is because the winds exit the letter HUM with the tone OM; therefore by setting aside the vajra-recitation of OM, you establish an auspicious circumstance for the winds to remain in the heart.

This is also called "the yoga of blessing." "Mudra" (consort) is similar to the inappropriateness of a subject's violating the "seal" (mudra) of the king. "Samaya" is "commitment" or "[that which is] inappropriate to violate." By relying on the action mudra one time, you are certain to become enlightened; therefore it is inappropriate to violate the mudra.

Furthermore, the following verse states:

Of all illusions, a woman
 Is the most extraordinary.
 The classifications of the three exalted wisdoms
 Are clearly exemplified by this.

The "three exalted wisdoms" are the exalted wisdoms of white appearance, red increase, and black near-attainment. Therefore, you should rely on a mudra for generating them and for accomplishing the [ultimate] example clear light of isolated mind, for which one must first collect all the coarse and subtle winds into the central channel. Although you will be able to collect every other root and branch wind through the force of meditation, and even the most subtle pervasive wind will also be naturally withdrawn at the time of death, to be able to collect [the pervasive wind] prior to that, you need to rely on the extraordinary skillful means of an action mudra. Other than that, no other method is capable of withdrawing [the pervasive wind into the central channel]. For that reason, you should rely on an action mudra to loosen the channel knots at the heart through practicing the previous explanation of mantra yoga.

For that, there is the butcher woman in the lineage of Akshobya, the dancer of the Vairochana lineage, the garland weaver of the Ratnasambhava lineage, and the dyer of the Amitabha lineage; the supreme is the lotus lineage.¹⁵⁷ In that way, once you have searched for a knowledgeable woman of one's own lineage, purify her mental continuum through the common path, bestow the four empowerments, and abiding in the vows and commitments, have her generate the mantra [that is, the generation

¹⁵⁷. Another classification of mudras is deerlike, elephant-like, conchlike, and lotuslike, given in order of increasing superiority.

stage] up to perfecting the coarse generation stage. She will then abide in either the three isolations or the illusory body,¹⁵⁸ and she will have generated realizations up to the completely pure exalted wisdom. This is a simultaneously born yogini; therefore you should attract such a knowledge-woman.¹⁵⁹

Practice according to the previous explanation from going for refuge up to visualizing the channel wheels. You don't need to train in the pathway of the channels. Bless the secret places of the Father and Mother and engage in union with the three recognitions.

Furthermore, insert the vajra of the Father into the lotus of the Mother. The inside of the Mother's lotus is called "the sphere of the vajra of the powerful goddess." It is best if [the channel] protrudes one or two finger-widths from the lower end of her central channel, which is inserted into the Father's vajra; this is the vajra position of the channels. The downward-voiding wind enters back and forth from the secret places of the Father and Mother, like incense smoke entering the central channels; this is the vajra position of the winds. The wind ignites the fire at each of your navels, whereby the elements melt and mix at the joining of the organs; this is the vajra position of the drops. In dependence upon that, you generate simultaneously born bliss, and you enter into a state of meditative absorption with that bliss ascertaining emptiness; this the vajra position of bliss and emptiness. You should possess these four vajra positions.

By entering into union in this way, the winds will enter, abide, and dissolve in the central channel. Due to their dissolution, the signs from miragelike up to the clear light will occur. When the miragelike appearance manifests, you should perform the stage of subsequent destruction at the heart. To practice that, imagine that there is a syllable HUM, the size of a mustard seed, in the center of the red and white drops within the channel wheel at your heart, from which light rays radiate, purifying all worlds and their beings as before. They are sequentially

158. The three isolations are isolated body, isolated speech, and isolated mind. They are necessary prerequisites for attaining the illusory body.

159. For an explanation of the various types of yoginis, see Pabongkha Dechen Nyinpo, *The Extremely Secret Dakini of Naropa: Vajrayogini Practice and Commentary* (Ithaca, N.Y.: Snow Lion Publications, 2011).

collected into either the HUM or the nacla, and you practice the three mixings during waking.

Alternatively, you can practice vajra-recitation on the pervasive wind. To practice that, appearing clearly as the deity, countless subtle channels emerge from the channel wheel at your heart, penetrating your hair pores and so forth. Imagine that it is completely unobstructed from the HUM to the pores. Practice vajra-recitation, with the winds entering from the hair pores with the tone OM and so forth.

In dependence upon practicing the sequential dissolution and vajra-recitation combined with entering into embrace [with the action mudra], the blending of the four joys and the four empties will emerge. When the winds are brought close to the heart, you will experience joy [merged with the signs of dissolution], from the miragelike [appearance] up to the white appearance. Next, when [the winds] reach the eight channel petals of the heart, you will experience red increase and supreme joy. Next, when [the winds] reach the four channel petals, you will experience black near-attainment and extraordinary joy. Next, when [the winds] reach the syllable HUM, you will experience the all empty clear light, during which time you will also experience simultaneously born bliss. Then you should place your mind single-pointedly on the meditative absorption of bliss and emptiness. Mixing the truth body during waking with a similitude of the clear light is also acceptable.

When you begin to rise from that clear light, set your intention to arise in the enjoyment body, after which you arise in the body of Vajrabhairava with one face and two arms, separate from your old aggregates. Mix it with the enjoyment body; it is also permissible to [mix it with] a similitude of the illusory body or [in other words] a similitude of the yoga of shape.¹⁶⁰

Next, once you set your intention to assume a coarse emanation body, enter through the crown of the commitment being. When you arrive at the heart, the winds begin flowing through the nostrils, objects [of the senses] appear, and you should train [in viewing] whatever appears as the manifestation of the bliss and emptiness of Vajrabhairava.

For the sake of continuing the virtuous practices of that yoga, when

160. The yoga of shape is explained in the next section.

you practice while sleeping, don't practice entering into embrace. Instead practice either vajra-recitation or the stages of subsequent destruction at the heart and practice the three mixings. As for mixing at the time of death, we don't need it beyond this point.¹⁶¹ There are four ways of separating the coarse and subtle aggregates: 1) through karma and afflictive emotions, 2) through transference of consciousness, 3) through forceful projection,¹⁶² and 4) through vajra-recitation and so forth. The last is superior, and not only will you be able to separate your coarse and subtle aggregates through this method, but you will also be able to replace the intermediate state by arising in the deity body.

Next, once you have attained a similitude of isolated mind, if you don't rely on an action mudra, you will need to let the karmic winds collect through their natural force at the time of death as a substitute for relying on an action mudra.

The Stages of Meditation once They Have Been Withdrawn has three sections:

- 1) THE YOGA OF SHAPE
- 2) THE YOGA OF PURE EXALTED WISDOM
- 3) THE YOGA OF INSEPARABLE UNIFICATION

The Yoga of Shape

This is revealed in the verse that states:

Again, through the wind and mind mounted on the clear light,
In the center of broad anthers of the lotus at your heart,
Accomplish the actual illusory deity body of shape
That is symbolized by enumerating the examples.

Thus, through making a sincere and concerted effort in the commitment yoga and so forth, signs will occur that you are going to attain

161. This is explained in more detail below.

162. This is projecting your consciousness into another's body. For a description of this practice, see Glenn Mullin, *The Six Yogas of Naropa: Tsongkhapa's Commentary* (Ithaca, N.Y.: Snow Lion Publications, 2005).

the impure illusory body such as dreams where gods and goddesses are treating you with reverence; powerful gods such as Brahma, Rudra, and so forth, and men are making prostrations; light rays are radiating from your body, pervading the world; or you are receiving empowerment by the great light of the Buddha, and so forth. When such signs occur, enter into embrace with the outer condition of an action mudra and the inner condition of subsequent destruction. Concerning this, through the skillful means of sequential withdrawal as before, the four joys and four empties occur as a conjoined entity, whereby at the completion of the mind of black near-attainment of forward progression,¹⁶³ the mind of clear light manifests, at which time the simultaneously born bliss realizes emptiness by way of a generic image. That very clear light is the ultimate basis of accomplishment for the impure illusory body. When you once again arise from that clear light, the contaminated five-colored wind that serves as its mount serves as the substantial cause and the clear light as the cooperative condition, and you arise in the illusory body.

There are two systems of asserting [the manifestation of the illusory body], the external arising and the internal arising. In accordance with the latter, in the first moment, the illusory body is accomplished at the heart of the old aggregates, and, simultaneously, the mind of black near-attainment of reverse order up to the mind of white appearance manifests. In the next moment, once the [illusory body] separates from the old aggregates, you accomplish [the signs] from the [appearances of] candle flame to mirage, and you arise in the actual body of white two-armed Vajrabhairava together with the Mother.

Concerning [the line quoted in the verse above that states] "Enumerating the powerful examples," there are five synonyms: 1) a dream body in particular, 2) a reflection in a mirror, 3) a moon [reflected] in water, 4) a magically created person, and 5) a water bubble.

Furthermore, concerning [the first example], "a dream body in particular"; in a dream, seeing your old aggregates is like seeing a corpse, and at that time, that body is the basis of accomplishment for the clear light of sleep. Presently, [when you dream], they are separate

163. This is distinguished from the black near-attainment of reverse order that occurs after the completion of the clear light.

from your old aggregates.¹⁶⁴ Just as when you reawaken, you must enter into your old aggregates, in the same way, the illusory body emerges from the clear light for which you are its basis of accomplishment. Currently [in this point in the commentary], you are separated from your old aggregates. When you once again assume a coarse emanation body, you enter into the visualized commitment being.

[Concerning the **second example**], Vajrasattva appears in a mirror beautified with the signs and indications [of a fully enlightened being] and appears true although empty. In the same way, the illusory body appears with the signs and indications, although it is empty by nature.

[Concerning the **third example**], although there isn't more than one moon in the sky, the splendor of the moon's reflection appears in even the smallest bit of water. In the same way, although the illusory body is a single entity, it is capable of sending out many hundreds of thousands of emanations at once.

[Concerning the **fourth example**], just as an illusory created person appears to have flesh and bones but is actually empty, in the same way the illusory body appears to have flesh and bones but is in fact empty.

[Concerning the **fifth example**], just as a water bubble emerges suddenly from water without the interference of other phenomena, in the same way, with you as the basis of accomplishment, the illusory body emerges suddenly from the ultimate example clear light of isolated mind without the interference of other phenomena. Furthermore, when the ultimate example clear light of isolated mind ceases, the impure illusory body is attained, and the mind of black near-attainment of reverse order is accomplished simultaneously.

Thus, the illusory body possesses the following fifteen special features: 1) cause: it arises from the isolated mind of example clear light; 2) intention: with the thought to arise from the clear light; 3) time: at the end of the clear light; 4) abode: in accordance with internal arising—within the heart of the old aggregates, and in accordance with the external arising—separate from the old aggregates; 5) nature: it is

164. This is because when you sleep, your dream body leaves your coarse aggregates in the same way as the illusory body leaves your coarse aggregates.

luminous and unobstructed; 6) color: it is white in accordance with the natural radiance of the life-supporting wind; 7) shape: it is either with a complete set of hands and faces or with two hands and a buffalo face; 8) mode of perception: any ordinary being below the attainment of the illusory body cannot see it; 9) body: five-colored light rays emerge from it for five hundred leagues; 10) objects of enjoyment: it is endowed with the five sense consciousnesses; 11) good qualities: it is adorned with the signs and indications at the time of the path, obtains enjoyments through the power of the "sky-treasure,"¹⁶⁵ and has the ability to listen to teachings directly from buddhas; 12) time: in this life you will definitely become enlightened; 13) name: self-blessing; 14) example: smell-eating living beings;¹⁶⁶ and 15) etymology: it is the subtle basis of imputation [of the self]. Abiding in the yoga of pure exalted wisdom and the illusory body is a substitute for the three countless great eons of collecting merit while progressing on the path in the sutra tradition.

Next, if you are assuming a coarse emanation body, enter into the old aggregates visualized as the commitment being. The winds begin moving through the nostrils, the objects of the senses appear, and you engage in the practices of subsequent attainment. Carry out your virtuous practice while sleeping, but you don't need the rounds of mixing at the time of death.¹⁶⁷

The Yoga of Pure Exalted Wisdom

This is revealed in the verse that states:

With the skillful outer and inner means of that body,
 It is purified in the ultimate clear light and
 Produced from the seed syllable of the enemy of true existence,
 Like a cloud in the sphere of space.

165. Tib. *nam mkha' mdzod*. With this attainment, you can spontaneously obtain whatever you wish for from thin air.

166. Intermediate state beings are sometimes referred to as "smell-eaters" because they are sustained by odors. The cities they inhabit seem to appear and disappear instantly in the same way that the illusory body and its pure environment seems to appear instantly.

167. That is, because you have already attained the illusory body, you have already transcended an ordinary death experience, and you will become enlightened at the time of death.

Through such an illusory body, accomplished from the entering into embrace with either the action or commitment mudra as the outer condition, as well as the inner conditions such as the two concentrations of sequential dissolution and so forth,¹⁶⁸ and by fulfilling the sacred bond of the outer and inner conditions endowed with skillful means, certain external signs that you are about to attain meaning clear light will occur. These include the six ways in which the earth trembles, such as what is high in the eastern part of this earth is low in the west, what is high in the south is low in the north, and what is high in the center is low at the perimeter. There is also a massive sound like the clanging of cymbals from the abode of demons. When these signs occur, you should make a ganachakra offering to your guru in the evening and request the actual third [wisdom mudra] empowerment. At midnight, listen to his instructions, and at dawn enter into union with either an action or wisdom mudra together with the two concentrations of sequential withdrawal. Through meditating on this yoga of pure exalted wisdom, the signs of the winds entering, abiding, and dissolving into the central channel will arise. Then, the impure illusory body, or, [in other words,] the imputed vajra-body, will disappear in the sphere of space, like clouds disappearing in the sky, and you will abandon, from the very root, the enemy and demon of grasping at true existence in ultimate [meaning] clear light.

Furthermore, when 1) the mind of black near-attainment of forward progression ceases, 2) the impure illusory body of the third stage¹⁶⁹ will be purified in the meaning clear light, 3) the simultaneously born bliss will realize emptiness directly, 4) your mental continuum will become that of an arya, and 5) simultaneously with those five, you will attain the uninterrupted path that is a direct antidote to the delusion-making

168. The two concentrations of sequential dissolution are “subsequent destruction” and “holding the body entirely.” The first has already been explained; this is when you visualize light rays radiating from your heart and pervading the universe, which is then sequentially dissolved into your heart and into the clear light. “Holding the body entirely” is when you merely withdraw the body and leave the outer environment.

169. Here, the “third stage” refers to the impure illusory body as set forth in the five stages of the completion stage that originate from Nagarjuna’s Guhyasamaja teachings. The five stages are: 1) isolated speech, 2) isolated mind, 3) (impure) illusory body, 4) (meaning) clear light, and 5) union.

obstructions.¹⁷⁰ It is called “unobstructed” because with that concentration, you abandon the afflictive emotions without remainder. It is also called the “uninterrupted path” because the afflictive emotions no longer “interrupt” (or interfere).

The Yoga of Inseparable Unification

This is revealed in the verse that states:

Once again, like a rainbow in the sphere of space,
 One attains the supreme vajra-body enveloped
 With the 110 plus 2 ornaments
 And the clear light as the union of abandonment and
 realization.

Once again, you arise from the meaning clear light, in the sphere of space, like the colors of a rainbow appearing in the sky. With the uncontaminated five-colored wind that is the mount of [meaning] clear light functioning as the substantial cause and the mind of meaning clear light functioning as the cooperative condition, you attain the illusory body and arise in the actual vajra-body, separate from the old aggregates, adorned with “the 110 plus the extra 2,” which make the 112 signs and indications.

Furthermore, 1) the clear light ceases, 2) the mind of black near-attainment of reverse order is accomplished, 3) you attain the path of release with the abandonment of the obstruction of the delusions, 4) your own mental continuum becomes that of an arya, and 5) you simultaneously attain the union of abandonment.

The translation equivalent [in Sanskrit] for “union” is “yoga,” which means that they are not two distinct entities. The mind of meaning clear light is one causal component. The body of the pure illusory body is

170. On each of the ten bhūmis of an arya bodhisattva, there are the uninterrupted paths and the paths of release. The uninterrupted paths are when the realization of emptiness becomes a direct antidote to its various obstructions, in this case, the obstruction of delusion, or in other words, the afflictive emotions that prevent liberation. In the next moment, you attain the path of release and are released from the various obstructions.

another causal component. Previously, the pure [illusory] body wasn't present during the meaning clear light, and when the [pure illusory] body was present, the mind of clear light was not. Now, the body and mind are assembled simultaneously and for that reason they are "unified" and are called the "union of abandonment." When they are placed in a state of single-pointed meditative equipoise on the emptiness of being truly established, that is the "union of realization." This union of realization is the principal union. For that reason, the union of realization occurs during the state of meditative absorption.

Once you have arisen from that [that is, the union of realization], when the mind of black near-attainment [manifests], that transforms into the union of abandonment. In that way, it is not absolutely certain that you must reenter the old aggregates. It is also not inappropriate to reenter them either, and when you assume a coarse emanation body, you should engage in the practices of subsequent attainment.¹⁷¹

The Way to Actualize the Result

This is revealed in the verse that states:

Although you don't need to train in anything new after
 accomplishing that,
 Through prolonged habituation to that former accomplishment,
 One attains the glorious seven limbs of embrace,
 After which one attains the state of a conqueror.

By accomplishing union in that way, although from that time forward, you don't need to train in new paths that you have not already attained, once attained, you must work to familiarize yourself with that realization for a prolonged period of time. The system for extending meditative absorption is to enter into embrace with either an action or wisdom mudra, place your mind in single-pointed absorption, and engage in the conducts such as hunting wild animals and so forth for a

171. The reason why it is not absolutely necessary to reenter the old aggregates is because since you have abandoned the obstructions to liberation with the abandonment of the delusion-making obstructions, you are not bound by karma to your former aggregates.

period of six months or eighteen months, after which auspicious signs appear in your dreams such as the ground trembling in six ways, a rain of vajras descending, clamoring from the abode of demons, the transits of the sun and moon mixing, and others explained in the seventeenth chapter of the Guhyasamaja Root Tantra. When they occur, make a ganachakra offering to your guru in the evening and request instructions. At midnight, enter into single-pointed meditative absorption on emptiness, whereby the signs of the winds entering, abiding, and dissolving in the central channel will occur. When the clear light manifests, place your mind in meditative absorption on emptiness, whereby the first moment of the clear light at dawn will serve as the direct antidote to the obstructions to omniscience. In the second moment, while single-pointedly absorbed in emptiness, you will directly perceive every possible object of knowledge and will be capable of revealing countless illusory-like bodies simultaneously, at which time the previous union of learning will transform into the state of no-more-learning and you will attain the state of [enlightenment] with the seven limbs of embrace.

Concerning the seven limbs, they are: 1) complete enjoyment body, 2) union, 3) great bliss, 4) the absence of inherent existence, 5) being completely filled with great compassion, 6) unbroken continuity, and 7) ceaselessness.

After that, you never again need to arise from the meditative absorption on the clear light, and you spontaneously and effortlessly accomplish all actions of subsequent attainment. You never again need to arise from the state of the clear light, and the reverse progression of the mind of black near-attainment and so forth will never again occur. The mind of black near-attainment is the most subtle obstacle to omniscience, and it has been abandoned because you have exhausted the obstructions to omniscience.

Thus, the attainment of the state of the seven limbs of embrace must be preceded by the union of learning, and since the body composed of flesh and bones is not a preceding similar type, our current body cannot be transformed into the enjoyment body with the seven limbs of embrace. To accomplish the union of learning, you must first accomplish each causal component; therefore you must first attain the meaning clear light of the yoga of pure exalted wisdom. For that, you

[must accomplish] the impure illusory body or, [in other words,] the yoga of shape. For that, you must be able to separate your coarse and subtle aggregates by collecting the most subtle pervasive wind into the central channel, exactly like at the time of death, in dependence upon an action mudra of the commitment yoga. For that, you must release the channel knots at the heart through the vajra-recitation and vase breathing of mantra yoga. For that, you must be able to induce the four joys of forward and reverse progression through the stages of subsequent destruction at the navel. For that, you must have prepared [by practicing] deity yoga and perfecting the coarse and subtle generation stages and so forth, for which you must have properly progressed through the stages, like the rungs of a ladder. Concerning the generation stage, because it is newly fabricated by the mind, it is called “the fabricated yoga of the generation stage.” Furthermore, it is unacceptable to merely recite the words; instead you absolutely must have all the essential features of bringing the three bodies into the path as the ripening agents for birth, death, and the intermediate state. For that, you must obtain from a fully qualified guru the four empowerments that definitely establish the seeds of the four bodies. For that, you must have previously trained your mental continuum in the common path. For that, you must have the inner condition of being a womb-born human being of this world as well as the inner condition of being taken under the loving care of a fully qualified virtuous friend. As for his (or her) disciples, among the four, lotuslike, white lotuslike, utpala-like, and jewel-like, the latter is supreme.

In this way, you should learn the way to progress on the path and should practice each day, like the tallying of beads. Concerning the principal procedure, you should practice the common path, the generation stage, the stages of subsequent destruction at the navel, the vase breath, and so on, moving through the lower stages while also making prayers to accomplish the higher. Je Rinpoche stated, “Thus, these days, only a few sincerely apply themselves to the principals of establishing a stable foundation. . . .” As for the system of establishing a stable foundation, this is revealed in the following verse that states:

If we know the difficulty in finding [a precious human rebirth],
we could not remain idle,

If we contemplate its great meaning, we will abandon the
 meaningless,
 If we contemplate death, we will prepare for our next life,
 If we contemplate actions and their effects, we will refrain from
 the improper.

“Thus you should be deeply moved by thoughts of this life of leisure and endowment, its great meaning, how difficult it is to obtain, death and impermanence, and the cause and effect of karma. In this way we should extract the essence of our life of leisure by training in the entire path.”

The following day, generate bodhichitta, make requests to the close lineage, instantaneous self-generation, bless the outer and inner offerings as well as the tormas, generate the guests, and recite the section “Rays of light emerge from the seed syllable at my heart and Char-chika. . . .” Continue on with the sadhana up to the inner offering and then attach the three syllables to each of their name mantras and offer the inner offering. Recite the praise that begins “Nondual extraordinary. . . .” Bless the ganachakra and then offer it, and continue up to the tormas offering to the site-owner. Request forbearance, request them to depart, and recite dedication prayers and auspicious verses.

Colophon

For a moment, our companion protected us from a rain of
 suffering.
 If I were to neglect to express my thoughts of the
 The protector's kindness, who easily bestows the three jewel
 bodies;
 I would be a madman not to recall his kindness.

Jetsun, although you have departed to the pure lands,
 Your four enlightened actions are beyond the conception of most
 living beings.
 Yet a small portion appears to us, the devoted;
 Alas, may they remain immutable in this world until the end
 of samsara.

Whoever has the sole wish of concentration, they supplicate
You as “the treasure of single-pointed absorption.”
For lowly, migrating beings, you give Dharma talks on the three
jewels,
And you continuously told us what to do from the outset.

This method is neither contradictory nor mixed up, and so forth,
Yet any faults, imperfections, and mistakes that there are
I confess in the presence of the guru and supreme deity
And sincerely request your patience without hiding my mistakes.

Through whatever virtue I have created, may I never
be separated from my virtuous friend and
Supreme deity and always come under their loving care
And swiftly complete the unmistakable progression on the path of the
Great secret for the welfare of my mothers.

Thus I have presented the means of progressing on the path of the
second stage of Glorious Vajrabhairava entitled “The Quick Path of the
Great Secret.” It was given by the Life Tree of the Teachings—Jetsun
Ngulchu the Great Dharmabhadra Palsangpo to his many fortunate
disciples. This profound explanation was combined with the root verses
for eight days and was given using mnemonic notes. It began on the
fourth day of the tenth month of the Iron Rabbit Year (1771). Once
the teaching was completed, Je Trung Tsering arranged the notes. And
these were once again reviewed and edited by Yangchen Drupai Dorje.

Outline to the Completion Stage

- 1) THE ACTIVITY AT THE BEGINNING OF THE COMPOSITION
- 2) THE ARRANGEMENT OF THE COMPOSITION ITSELF
- 3) THE ACTIVITY AT THE COMPLETION OF THE COMPOSITION

The Activity at the Beginning of the Composition has two sections:

- 1) PROCLAIMING THE OFFERING
- 2) THE PROMISE TO COMPOSE

Proclaiming the Offering has two sections:

- 1) PROCLAIMING THE OFFERING IN SANSKRIT
- 2) PROCLAIMING THE OFFERING IN TIBETAN

The Arrangement of the Composition Itself has two sections:

- 1) THE PRELIMINARIES
- 2) THE ACTUAL [PRACTICE]

The Preliminaries has two sections:

- 1) THE GENERAL PRELIMINARIES
- 2) THE EXTRAORDINARY PRELIMINARIES

The Extraordinary Preliminaries has four sections:

- 1) THE GUIDE OF GOING FOR REFUGE AND GENERATING BODHICHITTA
- 2) THE GUIDE OF MEDITATION ON AND RECITATION OF VAJRA-SATTVA TO PURIFY NEGATIVE KARMA AND OBSCURATIONS
- 3) THE GUIDE OF GURU YOGA TO RECEIVE BLESSINGS
- 4) THE GUIDE OF ACCUMULATING MERIT THROUGH THE MANDALA OFFERING

The Actual [Practice] has three sections:

- 1) THE MODE OF EXISTENCE OF THE ACTUAL BASIS
- 2) THE STAGES FOR PROGRESSING ON THE PATH
- 3) THE WAY TO ACTUALIZE THE RESULT

The Mode of Existence of the Actual Basis has three sections:

- 1) THE MODE OF EXISTENCE OF THE BODY AND MIND INDIVIDUALLY
- 2) THE MODE OF EXISTENCE COMMON TO THE BODY AND MIND
- 3) AN EXPLANATION OF THE UNIQUE MODE OF EXISTENCE OF THE BODY

The Stages for Progressing on the Path has two sections:

- 1) THE STAGES FOR WITHDRAWING THE WINDS INTO THE CENTRAL CHANNEL
- 2) THE STAGES OF MEDITATION ONCE THEY HAVE BEEN WITHDRAWN

The Stages for Withdrawing the Winds into the Central Channel has two sections:

- 1) THE MANTRA YOGA
- 2) THE COMMITMENT YOGA

The Mantra Yoga has two sections:

- 1) THE STAGES OF SUBSEQUENT DESTRUCTION
- 2) THE ACTUAL EXPLANATION OF THE MANTRA YOGA

The Actual Explanation of the Mantra Yoga has two sections:

- 1) VASE BREATHING
- 2) VAJRA-RECITATION

The Stages of Meditation once They Have Been Withdrawn has three sections:

- 1) THE YOGA OF SHAPE
- 2) THE YOGA OF PURE EXALTED WISDOM
- 3) THE YOGA OF INSEPARABLE UNIFICATION

Colophon



ལྷོ་བཟང་ལུང་རྟོགས་བསྟན་འཛིན་འཕྲིན་ལས།

LOSANG LUNGTOG TENZIN TRINLEY

*The Golden Key of Eloquent Explanation That Perfectly
Opens One Hundred Doors to the Jeweled Treasury of
Attainment: A Commentary to the Generation and Completion
Stage of Solitary Hero Yamantaka (dPal rdo rje 'jigs byed
dpa' bo gcig pa'i rim pa gnyis kyi rnam par bshad pa
dngos grub nor bu'i mdzod kyi sgo brgya legs par 'byed
pa'i legs bshad rin chen gser gyi lde mig) by the
Fifth Ling Rinpoche, Losang Lungtog Tenzin Trinley*

The Generation Stage

NAMO VAJRABHAIRAVA

In the expanse of the truth body of inseparable bliss and emptiness,
The clouds of the form body coalesce with the roar of a thousand
thunderclaps,
And the powerful thunderbolts destroy the heap of demons,
Stirring my heartfelt faith in this terrifying deity.

To habituate the puddle of my mind in some small way
With the oceanlike yoga of his two stages,
I shall compose this text for the sake of soothing
Living beings who have little happiness and are tormented with
wrong conceptions.

Although there is no hope of doing this perfectly, I shall present
The oral instructions with the kusha grass tip of my mind,
With the purifying water of my excellent superior intention
To dispel the anguish of those tormented with suffering.

JETSUN MANJUSHRI is the embodiment of all the conquerors' wisdom and is the nature of the truth body. He is without the conceptions of either love or hate, yet for the sake of subduing vicious beings in the three worlds, he reveals the body of the King of Wrath. Furthermore, there is wrathful Red Yamari, the even more wrathful Black Enemy, and still even more wrathful than him, the extremely wrathful Vajrabhairava. This supreme deity has five special qualities not possessed by other

deities, which were taught directly to the Great Foremost Being [Tsongkhapa] by Jetsun Manjushri: 1) In these times of degeneration, there is no other deity that can compare to his power and strength to overcome the outer and inner obstacles that prevent people from finishing the practice they have begun; therefore you definitely must rely on this deity. This is his first unique quality. 2) The intestines and brazier symbolize that the explanations of the illusory body and clear light are combined. This is the second unique quality. 3) He holds a katvanga as a hand implement, which is not of the father tantra but of the mother tantra, revealing that he contains the paths of bliss and emptiness such as blazing, dripping, and so forth. This is the third unique quality. 4) The brazier reveals that the wisdom of his practitioners is much greater than others. Also, the right hands are in a threatening mudra, as the factor of method, and hoisted upward, which symbolizes that he is saying to the supramundane deities, “Quickly bestow attainments on my practitioners, and if you don’t I will threaten you.” His left hands in the threatening mudra as the factor of wisdom facing downward symbolize that he is saying to the mundane deities, “Don’t create obstacles for my practitioners! If you do, I will threaten you.” These two threatening mudras symbolize that he contains the complete essential instructions of both father and mother tantra. The man impaled on a stick reveals that, although you may be an extremely nonvirtuous person, if you practice this path, you can become enlightened forcefully. This is the fourth unique quality. 5) This [practice] is also unique in that it contains a practice combined with [peaceful] Manjushri, [a quality] not possessed by Red and Black Yamari mentioned earlier. This is the fifth unique quality.

In this way, this practice possesses these five unique qualities. Also, the explanation of how to practice the yoga of the first stage of the teachings of the Bhagavan Glorious Vajrabhairava Solitary Hero the Great explicitly reveals teachings of the illusory body, on the side of appearance, and reveals the method tantra of anger from the internal division of father tantra.

I shall set forth nothing more than a brief presentation of those aspects shared with the Thirteen-Deity practice without clarifying them [but will elaborate on those unique to the Solitary Hero]. Also, although the previous holy beings have set forth a vast array of amazing

and eloquent explanations that are like an ocean, this [composition] is comparable to the muddy water in a bull's hoofprint, which will do nothing more than make me weary. Nevertheless, with the thought to benefit those whose stupidity and ignorance equal my own, I have forsaken an outline and so forth and have instead adorned it with small pieces of my guru's oral instructions and specific details about this supreme deity.

Initially, concerning the physical basis of the persons who will be meditating, they must have trained their mental continuum through the common path and perfectly obtained empowerment into the mandala of this supreme deity. They must also abide in the vows and commitments that they promised to keep during the time of [the empowerment] and possess the four causes for accomplishing attainments.¹⁷² In this way, practitioners should abide in the places that are mentioned in the texts of Lalita or, for beginners, they should stay in their own homes and so forth.¹⁷³ It is said that if you can practice in a place where your concentration will be undisturbed, that would be excellent. In Lalita's text, he mentions "a place with one sign"; this is a place with a lingam of Ishvara. In Tibet, these are stacked pieces of cut stone. A "home of female spirits" is the abode of the seven [goddesses] Brahmi, Lhamo, and so forth. The practitioners of Ra's tradition state that the abodes of the twelve Tenma in Tibet are also acceptable

Thus, assemble the articles for your daily activities and so forth in whatever place is appropriate according to the retreat manuals and the ritual tradition of the holy beings. Set your motivation and purify your body into light for the sake of putting an end to the ordinary appearances and conceptions of yourself, after which you generate yourself instantaneously as Bhairava with one face and two arms.

Recite the action mantra and emanate wrathful deities that chase away the obstructing spirits that dwell in the offering substances. Purify

172. Shantijnana lists these four causes as 1) unwavering faith, 2) dispelling doubt through wisdom, 3) single-pointed concentration, and 4) maintaining secrecy.

173. See Ngulchu Dharmabhadra's text on the Thirteen-Deity practice in this volume for elaboration. I will not note every instance in which Ngulchu Dharmabhadra's text elaborates on a point that is dealt with more briefly in this text. Instead I leave it to the reader to either remember the details mentioned earlier or compare these concise sections with the more elaborate sections in Ngulchu's text.

them into emptiness and manifest the wind and fire mandalas from within the sphere of suchness as mere illusory-like appearances. This wind mandala is [marked by] pendants, and the wind mandala of the four elements [is marked by] a victory banner.¹⁷⁴ Some people say that those two are moved by a greater and lesser degree of wind, however that is incorrect. In Heruka, they both have victory banners. In Vajrapani Mahachakra, there are pendants. And in Guhyasamaja, they each have vajras; therefore they are definitely not moved by a greater or lesser degree of wind.¹⁷⁵ Upon that is a heart of moist human heads. Upon that is a one-piece skull, which symbolizes bliss and emptiness. A “one-piece skull” has no other suture lines other than the two ear seats and the extra door of Mara in the back. A skull that does not have any more suture lines than that is similar to a cone-shaped package of Tibetan tea.¹⁷⁶ Within that, from the seeds of the five tathagatas emerge the five meats, and from the seeds of the five mothers emerge the five nectars, each marked with the first syllable of the individual names, which symbolizes that other than being mere nominal and conceptual imputations, these substances are not inherently established through their own entity. The meats are cut up into hundreds of thousands of pieces and reshaped into the external shape of the individual living beings. Upon them are the three syllables, stacked one upon the other, and these are the nature of vajra-body, vajra-speech, and vajra-mind. In the sky above [the skull cup] is OM, above that is AH, above that is HUM. Then, the position of the syllables reverses, and the syllables turn upside down so that the HUM is first, then the AH, and so forth. They fall and melt, whereby the foundation of the faults of impurities are purified by the exalted wisdom of the dharmadhatu in the aspect of a syllable HUM. It becomes the nectar of immortality through the seed syllable of the vajra-speech of Amitayus, and it is greatly increased through Vairochana’s thorough distinction of the form body. At the same time, while appearing clearly as Bhairava, imagine that all living beings, you and all others, are situated upon the moon mandala at your heart.

174. The wind mandala of the four elements refers to the elements that support the celestial mansion.

175. A vajra is immutable; therefore how could it be moved by wind?

176. Tib. *ja ril*. This is the best type of Tibetan tea, which comes in cone-shaped packaging and is without any lines or breaks.

As you recite the three syllables, imagine that the negative karma and obscurations of their three doors are purified as well.

All the offerings for the directional protectors have three special features that also symbolize bliss and emptiness: 1) the vessels symbolize that their nature is bliss and emptiness, 2) the nature of their aspect arising from the seed syllable, and 3) their function [also symbolize bliss and emptiness]. Generate them and insert the three syllables to bless them. Bless the torma for the directional guardians like [the way you bless] the inner offering. Once you have summoned the directional protectors, arrange their individual places, place them in the clear light, and meditate on them [as being generated] in the bodily aspect of Bhairava.

In some generation stage [texts, in the torma-offering mantra], they say “Indra” for “Powerful One” and for Vishnu they say KRI KO. KO is part of “Kobo Shrika,” which clearly refers to Indra. Thus these texts are incorrect. KO is the first syllable in the name of Indra the “Powerful One,” which also includes Vishnu. KO is also for “Koshataki,” which applies to moonlight. There it is the first syllable in the name for the moon [deity Chandra], who includes both Surya and Brahma.

While offering the torma, visualize the YAMA RAJA mantra rosary above the nectar. As you offer [the torma], imagine that light rays and nectar radiate from the mantra, whereby it is blessed and so forth. You should also imagine that you emanate a host of Vajrabhairava deities in the sky, which present the offering to the circle of visualized [guests]. Some logicians, using their reasoning, assert that since you don't have either BALINGTA at the end of the mantra or the outer and inner offerings and so forth, you shouldn't offer the torma at this point and claim that you should offer it later on during the torma offering [toward the end of the sadhana]. However their logic is incorrect. According to the ritual procedure of the uncommon Segyu lineage of the *Sixty-Four-Part Torma Offering* [*Drug bcu pa*] of Gyuchen Konchog Yarphel, you recite the mantra once at this point, whereby you offer the choicest first portion of the torma to the Bhagavan in accordance with the previous command, which clearly states, “Yama must request permission to partake of flesh and blood.” Not only that, but the Seventh Great Supreme Conqueror also made the same assertion.¹⁷⁷ For that reason,

¹⁷⁷. The Seventh Great Supreme Conqueror is the Seventh Dalai Lama.

even though it not explicitly expressed, you should bless their tongues and emanate goddesses. Not only is doing that not contradictory, but it is an excellent ritual procedure.

The torma mantras SAMBHARA . . . and AKLARO . . . don't have BALINGTA [at the end]. However, it does appear in many torma mantras; therefore many teachings state that it is inappropriate to offer the torma if it doesn't have BALINGTA and so forth. Some people say that the bridge of the nose of the snow lion is too low and that Milarepa was showing the bad aspect of a beggar. Yet instead of criticizing them, it is better to be temporally paralyzed or to just cover your mouth with a scarf.¹⁷⁸ While offering the torma to the principal guests, you should imagine you and your retinue offering it as well. While reciting the hundred-syllable mantra, imagine the syllable HUM at the hearts of the lords of the lineage, surrounded by a hundred-syllable mantra, from which a stream of nectar descends, purifying all faults and downfalls. Recite VAJRA MU and imagine that the [directional protectors] go out to their respective directions and remain there, standing guard. [Blessing the] offerings for the self-generation is the same as before, and these are part of the circle of activities at the beginning of the session.

Bringing the three bodies into the path is included in the actual session. Therefore, prior to actually taking rebirth into the path of the truth body, we experience the karma and accumulate the congruent collection of merit once we have taken rebirth. For that, we invoke the assembly of deities of Bhairava, with the guru as the Lord of the Lineage, and present prostrations, offerings, the supreme offering of practice, accepting the vows, and so forth, in dependence upon the extraordinary, and meditate on the four immeasurables, in dependence upon the ordinary; these are the two methods for accumulating merit.

To accumulate the collection of exalted wisdom, there are two instructions for actually taking rebirth into the path of the truth body. One way of doing this is during the practice of Thirteen Deity, where light rays radiate from the joined organs of the Father and Mother. Here, [in the practice of Solitary Hero], light rays radiate only from the

178. The point Ling Rinpoche is making is that instead of criticizing the use of a torma-offering mantra without BALINGTA, you should remain quiet.

HUM at your heart, melting all worlds and their beings. You also melt into light from above and below and collect into the syllable HUM at your heart. Finally, even the nada disappears, you place your mind in meditative absorption on an utter vacuity, [contemplate] the meaning of the two mantras, and seize the divine pride of being the truth body of exalted wisdom. Without wavering from that state of divine pride, with one corner of your mind, you should stack the four elements and [visualize] the protection circle and celestial mansion together and [make] the request.

Although the four elements are generated from their respective seed syllables, as in the general mode of procedure, the wind mandala at the bottom is black, tinged with a shade of red, making it smoke colored, which is a specific detail indicating the primacy of wrathful actions. In Kalachakra, regarding the mode of generating the four elements, all four mandalas of wind, fire, water, and earth are sequentially stacked, one upon the other, growing progressively smaller, which is the way it is explained here as well. The wind mandala is bow shaped, with the cut face considered to be the east. The edges are to the southwest and northwest, and they are almost filled up by the triangular fire mandala. The three corners of the fire mandala are to the south, north, and west, and are almost filled up by the water mandala. The water mandala [is round] and is almost filled by the four corners of the earth mandala, and the four corners of the earth mandala almost fill the fence of the round protection circle, and it is nearly equal in size [to the water mandala].

In this way the origins [of the elements] are related. The points of the wind mandala have victory banners, and the four corners of the earth mandala have vajras, making it easier to erect [the rest of the mandala]. Upon the four elements is a variegated vajra with a HUM at its center, from which all of the light rays radiate, whereby the base becomes the nature of sixty-four vajras, with every one a crossed vajra. The tent is like the lower part of a Mongolian tent, and the base is like a single thread of vajras, lying flat, upon which stands the fence. That is once again encircled by another rosary of single-pronged vajras lying flat, from which the vajra-canopy of crossed vajras [is formed]. Upon that and rising upward, like the upper portion of a Mongolian tent, is a vajra-tent. Every part of that is also constructed of large vajras, with the

crevices filled with small vajras, so that the smallest atom is blocked. If you look at it, images are reflected like those in a mirror, yet the shapes of the individual vajras are clear. If you touch it, it is as smooth as a mirror, and not even the most subtle wind can pass through it, and the fire and wind at the end of time is incapable of destroying it. You should meditate on its size as being as vast as your mind can manage. There is a fire with five-colored roaring tongues circling clockwise that are white, yellow, red, green, and blue from the north to the east. Within the tongues of blazing flames are vajra-bullets in the shape of five-pronged vajras that go above, below, and in every direction, so that evil beings cannot even bear to look at it, whereas to virtuous beings, it appears as a rainbow, a rain of flowers, and so forth. This protection circle is common to all four classes of tantra. In the center of [the common protection circle] is the uncommon [protection circle], and it should be practiced according to the separate oral instructions for reversing and protecting with the ten wrathful deities, from the perspective of either five essential points or eight.¹⁷⁹

Although, when transforming Sumbharaja and Vajrasattva, their seats are not clearly explained, if you generate Vajrasattva upon a lotus and moon after melting their seats, it will be in accordance with the thought of the Foremost Great Being [Tsongkhapa]. In the burnt offering text *Ocean of Attainments*, the producer of the hearth is the vajra-holder, whereas here, the producer of the phenomena source is Vajrasattva, but it is said that two have the same meaning. Therefore, the vajra-holder of the hearth has a lotus and moon seat, and here it is the same.

Within the phenomena source is a variegated lotus upon which is a variegated vajra with a BHRUM and a wheel at its center, from which Vairochana is generated. His hand implement is a wheel with a half-vajra handle, although some [texts] explain that he also has a sword. Gungtang Rinpoche states that we need to examine the *Great Exposition of the Generation Stage* [bskyed rim chen mo] to determine whether or not he is also holding a vajra. However, in Ngulchu Rinpoche's generation stage teachings, he states that he holds "a wheel with a handle made of a blue five-pronged vajra." Therefore, he has a complete five-pronged

179. These are explained in Ngulchu Dharmabhadra's commentary.

vajra, with the handle of the wheel emerging from the central spoke. This contains all the hand implements of the five [buddha] families, which symbolizes that the celestial mansion is the nature of the five exalted wisdoms.

Concerning the celestial mansion being accomplished from that, special details such as its height and width should be ascertained from the mandala manuals. For the most part, it is the same as the Thirteen-Deity [mandala]. However the jeweled frieze in this practice is yellow. Also, to form the inner circular beam in the Thirteen-Deity [mandala], you begin where the root line and Brahma lines meet and go inward one small-size, and [there begins] the circle. Here the [diameter] of the circular beam should be half of that.¹⁸⁰ If you make a nine-sectored grid base [in the center of the circular beam], the abode of the Principal will be very small; therefore you should practice in accordance with the [description in the sadhana] *Complete Victory over All Demons*, which states, "In the center of the celestial mansion, from YAM comes a wind mandala."

In numerous examples, there is a nine-sectioned grid in [the center of the circular beam]. Although the upper interlaced beams are drawn in the lower section, they don't necessarily correlate with the abode of the deity; therefore they aren't necessary in drawings either. Also, the beam structure does not appear in the authentic diagram texts of old; therefore it is best if we don't have them either.

Concerning the charnel grounds, in the generation stage [commentaries], it is said that they are placed upon the earth mandala. With regard to them, not only are they held as most important in the paintings, but they are slightly concealed in the oral instructions. The example used in the paintings, three-dimensional mandalas, and so forth, state that the charnel grounds in the four intermediate directions are set upon the four corners of the earth mandala, and the two ends are set upon the water mandala. As for the charnel grounds in the cardinal directions, these are definitely placed upon the water mandala. The edges of the four cardinal directions of the earth mandala almost reach the

180. This means that the circular beam in the Thirteen-Deity practice begins one small-size inward from the door, whereas in the Solitary Hero practice it is half of that diameter. The extra size in the Thirteen-Deity practice is to compensate for the extra deities.

vajra-fence; therefore it is not that the charnel grounds in the cardinal directions] are set upon that portion of the earth mandala. Beyond that, in some of the drawings, there is an empty space of one door-size between each of the eight charnel grounds, and water is drawn on the earth and so forth, which is the real meaning. According to the phrase “completely encircled by the eight great charnel grounds,” each of the charnel grounds are complete with a full set of characteristics, and the eight groups form a single charnel ground; therefore being “individually divided by an empty space” is incorrect.

Concerning the tradition of oral instruction for the meditation object, the teachings of the Supreme Scholar Ngulchu Dharmabhadra state:

The eight great charnel grounds
 Are upon the earth mandala, with the emanating
 Tongues of fire emerging from the vajra-fence below.
 Because of that, the mountain of fire in the ten directions will
 Emerge from the vajra-fence and tent.
 At its boundary, emanated [as vast] as possible, are
 The eight charnel grounds together their lower base,
 And they are asserted to be accomplished in secret
 Simultaneously with the celestial mansion.

If you meditate on the emanated charnel grounds together with their lower base, as vast as you can manage, at the boundary of the vajra-fire, being accomplished simultaneously with the celestial mansion, it is taught that the three-pronged vajras at the four corners of the earth mandala are lying flat and are called “a comparable relationship.” As for the external firelight, it is also emanated beyond the charnel grounds, and the [charnel grounds and firelight] are intertwined without blocking each other. Because the charnel grounds are dwellings, they are naturally cool, like a rainbow. If you meditate on the charnel grounds being [as vast as] the three thousand [worlds], as some others state, [certain inconsistencies emerge]. For one, the “three thousand” charnel grounds would fill the inside and outside of the iron fence and have the color and shape of the four elements. Also, would they be the same

nature as the four elements above or would they be distinct . . . and so forth. For the purpose of meditation, it is not necessary to debate with the logicians and their subtle points of distinction.

[Buddhas] do not have to rely on hardships like we do to create physical matter. If the conquerors merely focus their minds, they can instantly emanate the celestial mansion of exalted wisdom, complete with all the characteristics and the creatures dwelling in the [charnel grounds], right down to the blacks and whites of their eyes and the single threads of hair without getting them mixed up. If we repeatedly meditate, we will also be able to emanate in that way when we finally become powerful enough.

Concerning the logicians whose minds have turned away from such deeds of the conquerors, if they saw such emanations, they would ignore them; it would be impossible for them to even hear them with their ears, even if they were very close; they would not make any effort to receive them. Although the base of the celestial mansion is completely encircled by blazing tongues of fire in every direction, which are the nature of burning iron, it is unfathomable to the logicians' refined sense of reasoning, which is no doubt the ripened result of their undesired wishes coming true.

The fire and lakes in the charnel grounds don't have their own names. The eight stupas are named White Vajra [in the east], Black Vajra [in the south], Vajra Desire [in the west], Conditioned Vajra [in the north], Vajra Mind [in the northeast], Vajra Body [in the southeast], Vajra Jewel [in the southwest], and Vajra Dharma [in the northwest]. Jamyang Shepa's generation stage [commentary] explains their significance. Abiding in the eight charnel grounds are yogis practicing this path. The best are mahasiddhas, the middling are practitioners who are knowledge-holders, and the least are those who, although they don't practice the path, maintain their commitments. These are clear in the self-generation texts, and if you meditate as though the practitioners are all diligently practicing, you won't have obstacles, and you will swiftly receive blessings; therefore it is very special. For that reason, although those abiding in the charnel grounds have hand implements of damarus and thigh-bone trumpets, those inside the protection circle [floating in space around the celestial mansion] don't have such hand

that was a sun. With regard to imagining the vajra and seed syllable that were mixed together as one, this is enlightenment from the exalted wisdom of accomplishing activities or, [in other words,] manifesting enlightenment in a single instant. With regard to generating the body of Vajrabhairava the Great from that, this is enlightenment through the complete body or, [in other words,] enlightenment from the exalted wisdom of the dharmadhātu.

At this point, [the sadhana] says “a wrathful nine-pronged vajra.” This is an upright black-colored vajra, where the directional prongs don’t touch the central spoke. There are four prongs each, above and below, which equal eight, and the upper and lower portions of the central prong count as one; therefore all combined equal nine. It is extremely large, and you should imagine that it almost touches the realm of Brahma above. There are not nine prongs in each of the upper and lower sections. [The sadhana states,] “Ripening living beings dwelling on the sun.” Although some people claim that it means “for the sake of ripening living beings that are pervaded by the twelve astrological houses or the twelve deeds,” they are incorrect. Previously there was a nine-pronged black vajra abiding on the sun mandala, with a HUM marking its center. Regarding the phrase “countless duplicates of vajras marked by HUMs abiding on the sun,” this means that subtle forms of the vajra are emanated. After that, they transform into the buddhas such as Vairochana and so forth, the bodhisattvas such as Vajra Sharp and so forth, the wrathful deities such as Vajra Hook and so forth, the knowledge-women such as Vajra Mind Goddess, and so forth. With regard to all of them also existing on the previous sun seat, this is in reference to the [section of the sadhana] that states, “The buddha and bodhisattvas . . . Filling [the space] like sesame seeds in a pod.” Thus, the peaceful deities and wrathful goddesses abide on the sun seat, which means that they work to ripen the mental continuum of all living beings in whatever way they need to be tamed, which accords with the intention of all the scholars and siddhas.

With regard to those previous explanations, just by naming it “twelve suns,” they are doing nothing more than contradicting the texts. As for their so-called perfect explanation, its source is equivalent to the horns of a rabbit.

Previously, from “enlightenment from the moon . . .” up to “enlightenment from the exalted wisdom of the dharmadhātu” has a qualitative similarity to the sequential development of a fetus from the combination of the father’s semen and the mother’s ovum to its subsequent birth and so forth. The position of the body, the way the faces are arranged, as well as the arrangement of the arms and so forth are clearly explained in extensive generation stage commentaries. Regarding the wisdom eye, in male deities it is upright and to the left and in female deities it is upright and to the right, which refers to the eyebrow’s and eyelashes’ being to the right or left. Concerning the first two hands holding an elephant skin, the head is to the right, the hairy side is facing outward, and he holds the left front leg with his right hand and the left hind leg with his left.

When holding the circle of nine weapons, the throwing toma, the counting rosary, and so forth, the lineage of instruction states that it is easier for the beginner if you imagine that the two limbs of the elephant are tied around your neck [freeing your first two hands]. In the definitive sense, the hand implements of the conquerors do not block each other, and there are limitless displays of their emanations; therefore the necessity of viewing the [deity’s actions] as you would the actions performed by an ordinary being is incorrect in every respect.

The first of the extra right hands holds a curved knife with a five-pronged vajra-handle. It has a curved point whose height reaches many *yojanas* and has the power to summon instantly, like summoning countless armies with an iron hook. This is an extremely amazing weapon that is like a battle axe that grinds [obstructing beings] to dust. Although these collections of ritual actions [that is, summoning and destroying] show signs of swift attainment, in these degenerate times, beings are a heap of the three poisons who work only for the sake of food and clothing, and these ritual actions should definitely not be done for such things.

If you consider that the kingdoms in ancient India were always warring with each other, whereby many living beings were harmed and killed, it might be hard to rationalize, yet once you realize that these special “objects of negation” were performed by completely perfect buddhas, you will understand that they were not actually destructive

actions.¹⁸⁴ The second [of the extra right hands] holds a dart whose base is like iron, and although it has a phurba inside its cavity, it is not visible. As a substitute for the wrathful face, [the dart can have] peacock feathers, like a fully blossomed lotus. If you threw it, together with the lasso, it would travel swiftly like a bullet and banish harmful and interfering spirits; therefore it is called “Bhi Bhi Pala” or “Shakti.” This hand implement was used by Mahasiddha Lalita and Pāmavajra and was given to them directly by Vajrabhairava. He didn’t give them the first hand implement of a curved knife for the same reason as above [that is, for fear of its being misused].

The pestle is like a pestle used for grinding rice. There are two traditions as to why [the next hand implement] is called “fish hook.” In one, it is because it is a fish knife used for gutting fish. The other is because the water carriers in India used to wear them in their belts. Its width increases [in the center], and its shape has three curves. The harpoon is a short spear with a noose attached to it. The battle axe and so forth are like the usual ones; therefore I am not going to expound on them here. The katvanga has a white, eight-sided handle and its lower end becomes increasingly fine and its end is in the shape of a single-pronged vajra. At its upper section, there is a vase. Above that is a variegated vajra, and above that are three heads that are moist, old, and dried, stacked upon each other. At its upper tip is a complete five-pronged vajra standing upright. A small bell and pendant hang from below the vase, and there is a damaru that is not clearly explained.

Some people say that this hand implement has a vajra at its tip because it is a katvanga of the Gelug tradition, whereas if it has a trident tip, it is of the Nyingma tradition. These people do not have the backing of either the oral instruction of the gurus or Indian scriptures. They claim, “In the final analysis, Heruka, Yamantaka, and so forth are the supreme deities in our Geden tradition, and they have katvangas with vajras [at their tips], whereas the Great Master [Padmasambhava]—the crown jewel upholding the teachings of the earlier translation—held a three-pointed katvanga. The distinction between the two [types of katvangas]

184. The implication is that the great kings of past who had to engage in seemingly violent actions were in fact fully enlightened beings working for the welfare of living beings.

is due to the difference between the new and old [schools].”The objects of knowledge of those who make such claims are nothing more than the ramblings of wrong views from the reservoir of complete stupidity of the reasoning of logicians who obviously have no control over the great wave of three poisons that spew from the pathway of their throats.

With regard to our own tradition, if the katvanga has a three-pointed tip, it belongs to father tantra, and if it has a vajra, it is the hand implement of mother tantra. From the perspective of the first, the vajra-tip is hidden to symbolize that it is similar to the way in which the exalted wisdom of inseparable bliss and emptiness is the life of the three bodies at the time of the path and three resultant bodies. From that point of view, that very vajra is inside in the manner of a life-tree,¹⁸⁵ and the extra three points above it symbolize that it pierces or tears asunder the three evil [ordinary] appearances and conceptions of the body, speech, and mind. The mahasiddhas of India who were practitioners of mother tantra acted in a secretive and hidden manner while practicing and traveling and thus did not reveal the katvanga of mother tantra. Outwardly they held the three-pointed katvanga of father tantra.

The iron wheel is a circular weapon whose spokes are double-edged swords without a rim, and its hub has a hole for you to insert your finger, making it suitable for throwing. This is made like a common wheel with a rim, but it has this specific detail. As for the person impaled on a stick, it impales him either from the anus to the crown of his head or through the navel. The brazier is a fire hearth used in wrathful burnt offerings together with the fireplace platform. The scalp is a skull with hair and is not just part of the skull. With regard to the wrathful mudra, it is made with the hand of a person.

The creatures being suppressed under the feet are the same as those that occur in other [texts]. Those on the right are males, and those on the left are in the aspect of females, which accords with the intention revealed in the phrase that states, “With regard to the eight bent right legs . . .” As far as Brahma, Indra, and so forth being in the same direction as the heads of the creatures, this is slightly hidden. Brahma and so forth are under the sole of the right and foot go sequentially outward,

185. A “life tree” is a special pole carved with mantras and placed in the center of a stupa.

with their heads to the front and their legs to the back, and they are lying face down. Six-headed Kumara and so forth are under the soles of the four left feet and go sequentially outward, with their heads facing toward the front as before. If you meditate on them being suppressed in this way, you will overcome arrogant spirits;¹⁸⁶ they will not rise up again and so forth. There are other reasons for this [that will not be mentioned here].

With regard to blessing the sense powers, you should imagine that even though they are the nature of burning iron, they appear in the aspect of eyes and so forth and are the nature of Kshitigarba and so forth. Finally the sense powers appear as the syllables of the individual deities of each of the sense powers, while you imagine that they appear like reflections in a mirror.

With regard to the three beings, if we explain the translation equivalent [in Sanskrit] of the term “commitment” as “samaya” and give its etymology, it means engaging in emanating and collecting; therefore it is the basis of emanating and collecting the wisdom being, and for that reason it is the “commitment being.” Because it is the mere nature of the exalted wisdom of bliss and emptiness, whenever you visualize the wisdom being, you generate the supreme concentration, and for that reason, it is the concentration being. They have a qualitative similarity with the coarse body, subtle body, and subtle mind respectively and symbolize the resultant coarse emanation body, the illusory body, and the clear light. For that reason, they become a ripening agent for the three bodies of the path that purify ordinary birth, death, and intermediate state. These contain all the essential points of the generation stage for accomplishing the three resultant bodies.

With regard to utilizing a knowledge-goddess for the sake of teaching the accomplishment of all three bodies through the use of desire, the way in which the generation stage performs the function of cutting the root of samsara and the way to utilize the objects of desire, as well as all the essential points of the generation stage, are not ultimately taught on this stage. If you wonder, “If Solitary Hero is incomplete in this way, how does it become a fully qualified generation stage practice?” There is no such fault, for just as it is taught that his erect phallus symbol-

izes great bliss, he is capable of unifying bliss and emptiness through inducing the four joys. When explaining the hidden meaning of the [Sanskrit] term [for the male organ], “linga liyati” means “dissolving into the bhaga,” and although there is generally no consort, there are certain exceptions when there is one, such as during the empowerment and the secret offering; therefore [Solitary Hero] is not incomplete. Furthermore, although in other generation stage practices you need at least five complete deities, here in Solitary Hero, it is said that the hand symbols during the generation stage satisfactorily fulfill the essentials. Also, the hand implements during the forty-nine deities and the creatures under the feet are explained as being the nature of the deity. You may ask, “But how can that be? Because the five aggregates are the nature of the five buddha families and the celestial mansion is the nature of Vairochana, then wherever there is a deity, wouldn't it become a complete mandala?” Although the five aggregates are merely the nature of the [five buddha families], they are separate, and they are not individually established as the abodes of deities; therefore they are not the same thing. Once you identify the abode of the deity and arrange the [deities] accordingly, if you count the four skulls of Black Yamari, they are called the “seventeen deities.”

Although the *Great Exposition of Secret Mantra* states that you need a complete mandala of deities when performing a retreat of other highest yoga tantra practices, this practice is unique. Some have no doubt that Solitary Hero is not sufficient to perform the function of a retreat on Solitary Hero; therefore there is no point unless you [also do the retreat] on Thirteen Deity; however that is not what [Lama Tsongkhapa] meant. His intention is not that it is taught that you cannot bestow the [hundred] empowerments of the Surka [Gyatsa] once you have done the retreat of Guhyasamaja as the sole Principal.¹⁸⁷ Rather by doing a retreat of this [Solitary Hero], although this has only one solitary Principal deity, you can bestow the empowerment. What he meant is that through being ripened with the empowerment in that way in dependence upon Solitary Hero, you can then practice the yoga of the two stages.

187. The Surka Gyatsa is a collection of approximately one hundred empowerments. To be able to bestow the empowerments belonging to highest yoga tantra, it is sufficient to merely perform the retreat of Guhyasamaja as a preliminary.

Recite the mantra MUNGARA DZA . . . for invoking the wisdom beings. While proclaiming those four [mantras], visualize the thirteen deities such as Hammer Yamantaka and so forth. The four wrathful deities of the doors such as Hammer and so forth hold up their individual hand implements. It is also not inappropriate at this point to once again emanate those deities from your heart. If you emanate them, it is not necessary to be concerned that this practice would then cease to be a Solitary Hero practice. Occasionally, from among the thirty-two hands, from the phurba in the right hand and from the scalp in the left hand, emanate many black-hat [yogis]¹⁸⁸ who engage in torna-throwing actions and so forth; this accords with the lineage of practice of fully qualified holy beings, and this tradition continues even to this day. There is no need to count all the deities that have been emanated [as part of the mandala]. Nevertheless, this way of practice originates from the oral instructions of the former gurus.

During the first mantra, imagine that you make a signal with the vajra-hammer in your fourteenth right hand. During the second mantra, imagine that you signal with the club in your tenth hand. During the third mantra, imagine that you signal with the hook as a substitute for the lotus. And during the fourth, you signal with the sword in the fifteenth hand and so forth. There are some very special reasons for visualizing in this way.¹⁸⁹

The empowering deities bestow the empowerment, whereby you are sealed with the Lord of the Lineage for the sake of confirming your lineage. Make outer and inner offerings. The act of offering, praising, and so forth, is the same as usual. In this practice, as a substitute for making offerings to the retinue in the Thirteen-Deity practice, one imagines emanating goddesses from your heart who offer praises like a melodious echo. If you are making extensive [offerings], it is said, "With outer, inner, secret, and suchness offerings, the offerings and praises delight the deities, and one quickly completes the collection of merit and incorporates the objects of desire into the path." Therefore, in accordance with this, there is no contradiction in visualizing the Mother [as your consort], as already explained.

188. This is in reference to the special wrathful tantric rituals that are performed with the yogis who are dressed in costumes that include a black hat.

189. Here, Ling Rinpoche does not indicate what these special reasons might be.

Next, once you have begun visualizing the buffalo face, blue horns, standing upright, and the red copper nostrils that are the nature of fire and are brilliant red, continue in that way as much as is convenient, and within the state of not losing the former, add more visualizations until you can fix your mind on the one face two-armed [aspect]. Next, sequentially add the other arms. Once you have the general aspect, begin visualizing the ornaments and attire until you get the clear appearance right down to the whites and blacks of their eyes and establish stable divine pride that thinks "I am the actual [deity] appearing in this way" and overcome ordinary appearances and conceptions. Although they are all appearing, they lack inherent existence and are illusory-like manifestations. In this way, focus your attention within a state of non-dual profundity and clarity. When the mind becomes stabilized upon that, meditate on the drop at either the upper or lower tips of the central channel and train in the subtle generation stage in accordance with the presentation set forth in other [texts].

When you become tired, contemplate, according to the scriptures, the purities and their symbolism in their complete aspect, which contains the aspects of the path and the result. You should definitely generate the [objects of the subtle generation stage] in the secret abode, where whatever aspects appear are the sole nature of the exalted wisdom of bliss and emptiness.

Next, generate the rosary as a one-faced, two-armed Yamantaka, dissolve [the wisdom beings], melt them into light, and so forth.

With regard to the recitation, if you are practicing a combination [of peace and wrath], transform the HUM on the moon and sun seat at the heart of the wisdom being into a syllable DHI, outside of which is a yellow six-spoked wheel with AH RA PA TSA . . . arranged upon it and recite the mantra while imagining that it is the embodiment of all the buddhas and bodhisattvas. Next, it transforms into a syllable HIJM, surrounded by the close-essence mantra as the third row. At the outer perimeter of that is the second row, consisting of the essence mantra. At the outer perimeter of that is the first row, consisting of the root mantra. They are circling clockwise, and light rays radiate from the [mantra] rosaries, completely filling your body, whereby all of your negative karma, obscurations, sickness, and harm from spirits is purified. As you exhale, either the bodily aspect of Bhairava or countless

light rays radiate from both the syllable HUM and the mantra rosary and emerge from your right nostril and establish all living beings in the state of Yamantaka. You should imagine that the emanated deities reenter your left nostril simultaneously with your inhalation and dissolve into the base. When evil spirits are creating extremely severe obstructions for you, you should imagine that you emanate a collection of fire and wrathful deities, whereby the demons who are inflicting harm, evil spirits, and obstructing spirits are incinerated and smashed to dust. Occasionally, don't withdraw the emanations but meditate on them by focusing your mind single-pointedly upon the object of observation. You will be swiftly freed from the faults of excesses and omissions, of being too fast, too slow, and so forth. Imagine that all the faces roar with the proclamation of [mantra] according to the general presentation and so forth. The practices for this stage of visualization according to the cycle of oral instructions are clarified in separate [texts] such as the retreat manuals and so forth; therefore you should learn from them.

Once you have completed the recitation, imagine that a stream of nectar descends from the white circle of the hundred-syllable mantra that surrounds the syllable HUM upon a moon seat at the heart of the Lord of the Lineage, whereby all of your faults such as excesses and omissions are purified as you recite the hundred-syllable mantra.

At the end of the session, once you have blessed the tormas, invoke the mundane and supramundane guests. Once you have blessed their tongues, offer [the tormas] and entrust them with [performing] the enlightened actions, after which you request them to depart. Present thanking offerings and praises, withdraw [the visualization], and finally adorn it with dedication prayers and so forth, which accords with other [more elaborate commentaries].

Colophon

Through his power, the Dza Hu deity of old
 Drinks the Ganges River of the three kindnesses.¹⁹⁰
 Yet why should the wise be surprised by that?

190. This is a poetic reference to receiving Dharma teachings.

In these degenerate times, my wisdom of analysis
Causes the ocean's belly of eloquence to swell
And churns the heartlike jewel of oral instructions.

Whether or not the wise or the unintelligent beings are able to
Appreciate this amazing spectacle that further increases
My superior intention is uncertain;
Therefore I will leave it up to the wise who remain neutral.

These joyous verses were also a praise to myself.

The Completion Stage

NAMO GURU VAJRABHAIRAVA

NOW I SHALL briefly explain how to practice the completion stage of Vajrabhairava the Great. As a preliminary, purify your mental continuum through the common path, enter the cycle of [Secret] Mantra, properly maintain the vows and commitments, and practice the teachings of the generation stage. For the close preliminaries, engage in the meditation on and recitation of Vajrasattva and the uncommon guru yoga, together with the blessing of the four empowerments in accordance with the general [presentation]. The sevenfold posture of Vairochana is the essential point of bodily posture. Dawn and afternoon are the essential points of time. [With regard to the first two of the four essential points],¹⁹¹ 1) as Bhairava with one face and two arms, together with the Mother, the center of your channel wheel at your navel is the essential point of body. 2) Becoming equalized once you have cleared the stale winds is the essential point of the winds. In the method for dispelling stale winds, the central channel is the size of a wheat straw. The right channel is red, and the left channel is white. The upper end of the [central channel] terminates between the eyebrows, and the other two [channels] terminate at the opening of the nostrils. The lower end of those three are equal with the hole of the organ.¹⁹² The channel

191. The four essential points are 1) body, 2) channels, 3) winds, and 4) bliss and emptiness. They will all be explained in due course throughout the commentary.

192. In most instances the right and left channels split in two just below the navel, with one part of the left channel ending at the tip of the sex organ and the other part continuing down to the sole of the left foot, and one part of the right channel ending at the anus and the other part continuing down to the sole of the right foot.

wheel at the crown has thirty-two petals, facing downward. There are sixteen at the throat, facing upward. There are eight at the heart, facing upward. There are sixty-four at the navel, facing upward. And there are thirty-two at the secret place, facing downward. The shape of the channel wheels at the throat and heart are round, and the others are triangular. Imagine that the channels are not bound by the [channel] knots and are open. The lower end of the right channel is inserted into the left channel.¹⁹³ By inhaling three times through the right nostril, [the wind] passes through the pathway of the right channel, and all the faults of the left channel such as being shriveled and so forth are cleared and expelled through the left [channel at the nostril]. Reverse that visualization and expel the stale winds from the right channel. Next, the lower ends of both channels are inserted into the central channel, and you inhale equally through both [nostrils] and expel the stale winds three times while imagining that the faults of the central channel are purified. This is how to perform the nine-round breathing.

There are four yogas for practicing the actual visualizations: 1) mantra yoga, 2) commitment yoga, 3) the yoga of shape, and 4) the yoga of completely pure exalted wisdom.

Mantra Yoga

For the first [mantra yoga], there is the method for penetrating the vital point of the navel and [the method] for performing the vajra-recitation at the heart. With regard to the first, meditate on the channels and channel wheels as before and imagine that the lower end of the central channel terminates four finger-widths below the navel, where you visualize your consciousness as a drop of light, whereby you can perceive the complete aspect of your body. Next, [this drop] rolls up your central channel and goes to the center of the channel wheel at your crown, and once it arrives there, you look at the channel wheels below. After it goes to the heart, navel, and so forth, you look up and down. By going up and down in this way, you purify the pathway [of the channels].

193. At this point, you imagine that the three channels are just below the navel.

Once you have produced the clear appearance of this, that very drop arises in the body of the wisdom being, white Bhairava with two arms, together with the Mother, the size of a pea, in the center of the channel wheel at the navel. At his heart, imagine that a syllable HUM, white with a shade of red and the size of a mustard seed, is set upon a sun seat. When your mind is stabilized upon that, rays of light from the joined organs of the father and mother wisdom beings purify all impure worlds and beings. They transform into the pure supporting and supported [mandalas] and are sequentially withdrawn into the commitment being. He is withdrawn into the wisdom being, the wisdom being into the syllable HUM, which is dissolved from the shabgyu to the nada, upon which your mind remains focused. Those of superior faculties should imagine that the nada disappears, after which they place their minds on, and remain focused at, the level of the exact point in the center of the channel wheel at the navel through which the [signs of the winds] entering, abiding, and dissolving will occur. The sign that [the winds] have entered [the central channel] is that the strength of their movement [in the nostrils] will be equal. The sign that [the winds] are abiding is that the flow [of the breath] through the nostrils will cease and the abdomen will not move. The sign that [the winds] have dissolved in [the central channel] is the appearance of mirage, smoke, fireflies, and candle flame, as well as appearance, increase, and attainment, during which white, red, and black appearances will manifest. When the clear light [arises], there will appear a sign equivalent to a pure autumn sky. While abiding in that clear light, with one corner of your mind, recollect your deity body and channel wheels as before. Visualize an inverted syllable HAM at your crown and a syllable HUM at your heart, the nature of bodhichitta. At your throat is a red AH, the nature of inner "tummo" fire,¹⁹⁴ and at your navel is a short-AH in the aspect of an exclamation point with a crescent moon and drop. Inhale through your two nostrils through the passageways of the right and left channels while simultaneously the winds from the central channel of the Mother enter your central channel. They strike the short-AH at the

194. This is similar to the explanation in the Six Yogas of Naropa that states that both the short-AH at the navel and the OM at the throat are the nature of inner fire. For a detailed explanation, see Mullin, *The Six Yoga of Naropa*.

navel, whereby it blazes, and in particular, functions to stoke the fire. By stoking the fire again, a fire ignites and blazes to the size of a needle. By stoking it again, it blazes even bigger and melts the syllable HAM at the crown, which descends to the throat, [heart], and secret place, whereby you [induce] the four joys of forward progression. Once you reverse the [flow of the bodhichitta], it goes to the crown, whereby you induce the four joys of reverse progression. Once you conjoin the simultaneously born bliss with the clear light, you meditate by mixing the truth body with waking.

Through the force of your intention to [arise] from that, you arise in the enjoyment body of Bhairava, and the reverse order of the signs emerge, and you mix the enjoyment body with waking. Enter into your old aggregates, visualized as the commitment being Bhairava, and mix the emanation body with waking.

When you become well acquainted with that, meditate on the three mixings during sleep. When you become well acquainted with those two [practices of mixing during waking and sleep], if you haven't already reached attainments through this path, you should meditate on the three rounds of mixing at the time of death. With regard to these, they are capable of substituting for isolated body and are called "the basis of mantra yoga."

For the second [method] of actual mantra yoga [that is, the method for performing vajra-recitation at the heart], there are two ways of meditating to penetrate the essential point of the heart: 1) through vase breathing, and 2) through vajra-recitation. With regard to the first, visualize a drop, with a lower red portion and an upper white portion that coalesce, as a small pea in the center of the channel wheel in your heart. In the center of that, imagine a white HUM, the size of a mustard seed, and focus your mind upon it. Inhale a little through your two nostrils and swallow some saliva without making a sound. Simultaneously press down the white life-supporting wind from above and draw up the yellow downward-voiding wind from below. Once they dissolve into the HUM, meditate and the [winds] will enter, abide, and dissolve [into the central channel]. The inner fire blazes as before, whereby the four joys are induced; unify bliss and emptiness and meditate on the three rounds of mixing and so forth.

Concerning vajra-recitation, as before, visualize the syllable HUM as the object of observation at the heart channel wheel of [yourself as] the deity body. The wind emerges from the nada of the HUM, like a long, subtle stream of smoke from incense. It goes to your crown channel wheel while resonating with the tone HUM. It returns with the tone AH, and when it dissolves into the object of observation, it abides with the tone AH, which is similar to the sound of someone blowing on a water bowl. This is the upward-going vajra-recitation. Emerging, entering, and abiding as before, [only this time] from the shabgyu, is the downward-going [vajra-recitation]. Meditating on both the upper and lower [winds], with [the upper wind] dissolving while simultaneously [the lower wind] emerges [from the syllable HUM], is “chasing and running.” When both the upper and lower [winds] simultaneously emerge and so forth, this is “back to back.”¹⁹⁵ These are vajra-recitations on the root winds. For the sake of developing eye clairvoyance and so forth, engage in vajra-recitation on the branch winds such as the eyes and so forth, for which you imagine that the tips of the channels are penetrating the eye sense powers and so forth. Through this, the [winds] sequentially dissolve, which culminates with the induction of the four joys. You should then practice the mixings and so forth as before; this is the path of isolated speech. For this, at first you merely imagine that the mantra is “over there,” and later on the mantra appears as though it is resonating “over here” as [the natural] tone of the mantra, and the transference of your divine pride of [enlightened] speech occurs.¹⁹⁶ Although you initially need to work at making it abide, it will slowly abide for longer and longer periods until eventually it is only [abiding].

195. For a detailed description of these various vajra-recitation practices, see Kyahje Trijang Dorje Chang's commentary on the Heruka Body Mandala entitled *The Ecstatic Dance of Chakrasamvara*, trans. David Gonzalez (Ithaca, N.Y.: Snow Lion Publications, forthcoming).

196. Initially it seems as though the mantra is separate from you. Over time it seems as though your winds have become one with the natural resonance of the mantra, and you naturally transfer your sense of ordinary speech to the divine pride that realizes that your subtle winds and the mantra are one.

Commitment Yoga

With regard to commitment yoga, through practicing vajra-recitation in this way, although the channel knots are slightly loosened, you still will not be able to withdraw the pervading wind [into the central channel]. The method for withdrawing that accords with the previous object of observation. When inducing the first empty of isolated mind,¹⁹⁷ it is indispensable to rely upon an action mudra such as the lotus possessor and so forth because the central channel of the mudra must enter your central channel; later, it is also permissible to rely on a wisdom mudra.¹⁹⁸ A small portion of wind emerges from each, and they intertwine at the point where they meet. The subtle winds are passed back and forth and enter the central channel, whereby the white drop at the crown of the Father descends, and the red drop from the crown of the Mother descends. They are each the size of mustard seeds and coalesce at the point of union, which are the three vajra positions of channels, winds, and drops. The subtle channels end at the object of observation, which is the root of all the subtle channels, and their tips are at the hair pores. Imagine that a brilliant wind and subtle fire pervade an equal number [of the channels]. Again, a smokelike wind moves within each of the channels from the object of observation while resonating with the tone HUM. Through being led by that, when it arrives at the tips [of the channels], the channels together with the winds are withdrawn with the tone OM. They dissolve into the object of observation and abide with the tone AH. Again, light rays radiate from that, transform all worlds and their beings into purity, and withdraw. You are the Father and Mother, and once they dissolve into the Father and Mother, they too finally dissolve into the object of observation, whereby the sequential signs of [dissolution] manifest.

With regard to inducing the four joys of forward and reverse progression at the heart at this point, through the blazing of the inner fire at the navel-secret place, the wind and bodhichitta are collected through

197. The first empty is the mind of white appearance.

198. Initially, to completely untie the channel knots, you must rely upon a physical consort or "action mudra." Once the channels have been loosened, it is sufficient to rely upon a visualized consort or "wisdom mudra."

the channel petals at the heart in three stages.¹⁹⁹ When they arrive at the first stage, [you experience] joy and the empty, when they arrive at the intermediate stage, you experience supreme joy and the very empty, when they arrive at the innermost stage, you experience extraordinary joy and the great empty, and when they dissolve into the indestructible drop, you experience the simultaneously born joy and the all-empty clear light; this is the forward progression.

Next, they move outward [in sequence], through all three sets of channel petals, whereby the four joys of reverse progression and the four empties emerge. Through this, unify bliss and emptiness during simultaneously born [joy] and so forth, and in this way you should engage in the three mixings during waking and the three mixings during sleep.

The Yoga of Shape

Regarding the yoga of shape, when you perceive that you are close to accomplishing the illusory body, practice embracing with the action mudra as the outer condition as before and rely upon the sequential dissolution of subsequent destruction as the inner condition. All the winds will collect completely in the indestructible drop at the heart, exactly like at the stage of death. Through this, when you accomplish the ultimate example clear light of isolated mind, with the wind that is its mount functioning as the substantial cause and the mind itself as the cooperative condition, you will accomplish the ripening of the illusory body separate from the old aggregates simultaneously with the accomplishment of the mind of black near-attainment of reverse order. This is the third stage of the yoga of shape, and in some ways it is very similar to the dream body. Although its appearance is like the coarse body [visualized as the deity], it is empty and the mere manifestation of wind and mind. It is like an illusion and is capable of emanating many from one, like [the reflection of] the moon in water. As soon as the example clear light [ceases], [the illusory body] immediately springs

199. For a description of this process, see Ngulchu Dharmabhadra's commentary on pp. 198–99 of this volume.

forth like a water bubble. It is [adorned] with a complete set of signs and indications and so forth, like a reflection in a mirror. These are the five examples.²⁰⁰ In Guhyasamaja, twelve examples are taught. Although that is most definitely the illusory body, through relying on the outer and inner methods as before, you must repeatedly enter into the clear light and arise in the pure illusory body with regard to the mind.²⁰¹

When you arise in subsequent attainment, view your old aggregates as Bhairava, enter through the crown of the head, teach Dharma, enter into embrace, and engage in the yogas of eating, drinking, and so forth.

The Yoga of Completely Pure Exalted Wisdom

For the yoga of completely pure exalted wisdom, practice accomplishing meaning clear light and from that the two methods for arising in the body of union. Concerning the first, when you see the signs that you are close to attaining meaning clear light, engage in whatever conducts of enhancement seem appropriate and in the evening please your guru by presenting a ganachakra and so forth. In accordance with his teachings on the clear light and in dependence upon the two methods of relying on a mudra and the sequential dissolution, as well as the outer manifest enlightenment during the completely pure dawn, you actualize the inner manifest enlightenment of the all-empty meaning clear light or the “yoga of completely pure exalted wisdom.” That functions as a direct antidote to all the intellectually formed and innate obstructions to liberation, and through your fresh direct realization of emptiness, you begin the path of an arya of [Secret] Mantra.

With regard to the second, arising from that in the body of union, although the continuity of the impure illusory body ceases during that [meaning] clear light, through the powerful intention to arise in the pure illusory body, as soon as you enter into that [meaning clear light], that clear light becomes the cooperative condition and the five-colored wind that is its mount functions as the substantial cause, whereby you emerge

200. The five examples are: 1) a dream body in particular, 2) a reflection in a mirror, 3) a moon [reflected] in water, 4) a magically created person, and 5) a water bubble.

201. The pure illusory body is attained after meaning clear light, which is the direct realization of emptiness.

in the pure illusory body, separate from the old aggregates, and abide in the actual body of Bhairava, white in color, together with the Mother.

Although you have not obtained the principal union at this time, you have nevertheless abandoned the afflictive obstructions, attained the union of abandonment, and become a [Mahayana] arhat. Simultaneously with that, the signs manifest, from the black near-attainment of reverse order up to the miragelike appearance.

After that, you do not need to visualize the stages of dissolution. Through merely meditating on the meaning of the absence of inherent existence, the winds will naturally enter, abide, and dissolve into the central channel, whereby with that clear light, the pure body of the illusory body and the pure mind of meaning clear light become directly and utterly [unified], and you attain the union of a learner. After this, you begin abandoning the obstructions to omniscience. When you arise from that, in subsequent attainment, you mentally resolve to arise in the body of the union of no-more-learning. Although, once you abide in the union of learning and enter into the old aggregates and so forth, there are no new objects of learning, for the sake of becoming thoroughly familiar with the training, you train in whatever practices seem appropriate and sequentially abandon the seven rounds of the obstructions to omniscience.²⁰²

Thus, with regard to how to actualize the result through having reached the end by progressing through the four yogas, when you see the signs that you are close to accomplishing the [union of] no-more-learning, in accordance with the [explanation] that comes from the *Samputa Tantra*, on the evening of the fifteenth [day of the lunar month [or, in other words, the full moon], set out a ganachakra. At midnight, request the actual third empowerment from your guru. At dawn, while bestowing instruction on attaining union at dawn, the outer and inner manifest enlightenments are unified,²⁰³ which becomes the direct antidote to the obstructions to omniscience, and you manifest the final meaning clear light of a learner, and in the second moment, you manifest complete

202. There are actually nine rounds of obstructions that must be removed until the attainment of omniscience.

203. The inner manifest enlightenment is the mind of clear light directly realizing emptiness, and the outer manifest enlightenment is the full moon at dawn.

enlightenment, and you actualize the state of the union of Vajradhara endowed with the seven limbs of embrace.

Colophon

This variegated rope of the mere portion of the oral instructions
Of the intended meaning, conjoined with the difficult realization of
tantra,

Is difficult to thread through the subtle needle of my eye-mind,
Which is the result of my bad karma, a crude being bearing the
responsibility.

However, through the power of this effort,
Rays of light equivalent to the sun shine through a hole in my mind.
Having perfectly dispelled the ignorance of all living beings,
Their intelligence blazes like the sun and the moon.

Regarding this commentary on the two stages of Vajrabhairava, it is basically a duplicate of what was taught by Guntang Rinpoche, Konchog Tenpai Dronmé. I have also added the most important teachings concerning the first stage taught by the holy beings and whatever oral instructions of my guru I was certain of, and I painstakingly filled it in with little bits of that which should be accepted or rejected.

For the sake of also benefiting others I, the Yamantaka yogi bearing the name LingTrul Losang Lungtog Tenzin Trinley, proclaimed this myself during my twenty-fifth year in the Iron Dragon Year of (1820), and it was arranged during the session breaks while abiding in the great retreat of this very supreme deity. Through this, may I always be joyously held under the loving care of peaceful and wrathful Manjushri throughout this and every life. If this even passes the field of vision of those with wrong views, even though they are ripened vessels, because of the command [of Yamantaka], arrogant Yama and the assembly of male and female oath-bound protectors will drink the blood of your heart without delay. Without a doubt, everyone should proceed with caution.

SARWA MANGALAM

KHATAM

PART 2:

Ritual Texts

*The Sadhana of the Bhagavan Glorious Solitary Hero
Vajrabhairava Entitled "Victory over Demons"
Set Forth in a Way That Is Easy for Beginners of Modest
Faculties to Put into Practice by Pabongkha Dechen Nyingpo*

NAMO GURU BHAIRAVA YA

WITH GREAT RESPECT, I prostrate and go for refuge to the feet of the guru inseparable from Manjushri Yamantaka. Please take me into your loving care with your great compassion now and forever.

This supreme deity has extraordinary unsurpassed qualities such as the five unique great qualities that surpass other deities in these degenerate times. From among the numerous emanations of Manjushri, he appears as the Lord of the Enemy of Time. Here I shall present the sadhana of Vajrabhairava Solitary Hero in a format that is easy to put into practice and arranged for daily recitation, entitled "Victory over Demons."

Requesting the Lineage Gurus

I make requests to the Pervasive Vajra Lord Yamantaka,
The principal dakini producing every delight in this protector,
And Lalita, who actualized the state of union;
Please bestow the two attainments.

I make requests to supreme siddhas Amoghavajra and Jnanakaragupta,
Pāmavajra, who gained control over the wind and mind,
And Dipamkara, the sovereign lord of sutra and tantra;
Please bestow the two attainments.

I make requests to Ra Lo Dorje Drak, the lord of power and
strength,
Your supreme son Chörab, who became the eyes of the world,
And Glorious Yeshe Sengé and Bum Sengé;
Please bestow the two attainments.

I make requests to Jetsun Ga Lo, victorious in battle over the
four demons,
The Omniscient Sherab Sengé and Yeshe Pal,
And Dondrup Rinpoche, who spontaneously accomplishes
the two aims;
Please bestow the two attainments.

I make requests to Glorious Losang Drakpa, the Second Conqueror,
The holy Khädrup and Sherab Sengé as well as
Palden Sangpo, who discovered the supreme union;
Please bestow the two attainments.

I make requests to Gendun Pal, the sovereign lord of the sutra and
tantra teachings,
Tashi Phag, whose eyes perfectly perceive the meaning of the tantras,
And to Samdrup Gyatso, who spontaneously fulfills the two aims;
Please bestow the two attainments.

I make requests to Tsondru Phag, sovereign lord of the entire
teachings,
Dorje Zang, the holder of the treasury of excellent explanations,
And to Sangye Gyatso, the treasure trove of instructions;
Please bestow the two attainments.

I make requests to Losang Chögyen, the lord of siddhas,
The vajra-holder Konchog Gyaltzen,
And Losang Yeshe, the dance of Amitabha;
Please bestow the two attainments.

I make requests to Kelsang Gyatso, the lord of the conquerors,
Rolpai Dorje, who grasped the meaning of tantra,
And Ngawang Tsultrim, the sovereign lord of the teachings;
Please bestow the two attainments.

I make requests to Jangchub Chöphel, who has completed the
 sutras and tantras,
 Dagri Dorje Chang, unequalled in kindness,
 And Losang Chöjor, glorious and kind;
 Please bestow the two attainments.

I make requests to the Great Tutor Lingtrul Dorje Chang,
 Losang Lungtog Tenzin Trinley,
 And the Great Abbot Tenpa Chöphel Palsangpo;
 Please bestow the two attainments.

I make requests to Dechen Nyingpo, unequalled in kindness,
 As the exalted wisdom of all the infinite conquerors,
 You manifest as a terrifying wrathful human display;
 Please bestow the two attainments.

*[At this point make requests to the remaining lineage gurus in accordance
 with the transmission that your root guru received].*

Through making praises in this way, throughout all my lives,
 May I always come under the care of the virtuous friend of the
 Supreme Vehicle,
 Be nurtured by the festival of the vast and profound Dharma,
 And accomplish enlightenment for the welfare of my mothers.

May I be victorious in battle over the four maras of adverse
 conditions,
 Accomplish the eight great attainments such as pacifying, increasing,
 controlling, and wrathful [activities],
 Develop a wealth of all attainments,
 And become the foremost holder of the essence of the Buddha's
 teaching.

How to Begin the Actual Session

Instantaneous Self-Generation

In an instant I arise in the bodily aspect of Glorious Vajrabhairava with one face and two arms, holding a curved knife and skull cup.

Blessing the Inner Offering

OM HRIHTRI WITRITA NA NA HUM PHAT

OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from YAM emerges a blue bow-shaped wind mandala marked with pendants. Upon that, from RAM emerges a red triangular fire mandala. Upon that, from AH emerge three human heads, upon which, from AH emerges a white skull cup, inside of which, in the east, from BHRUM emerges bull meat, marked by a GO. In the south, from AM emerges dog meat, marked by a KU. In the west, from DZIM emerges elephant meat, marked by a DA. In the north, from KHAM emerges horse meat, marked by a HA. In the center, from HUM emerges human flesh, marked by a NA.

In the southeast, from LAM emerges feces, marked by a BI. In the southwest, from MAM emerges blood, marked by a RA. In the northwest, from PAM emerges white bodhichitta, marked by a SHU. In the northeast, from TAM emerges marrow, marked by a MA. In the center, from BAM emerges urine, marked by a MU.

Above these are white OM, red AH, and blue HUM, stacked one upon the other. Light rays radiate from the HUM at my heart, striking the wind mandala, whereby the wind blows, the fire blazes, and the substances inside the skull cup melt and boil. Light rays radiate in sequence from the three syllables and summon the vajra-body, vajra-speech, and vajra-mind, which sequentially dissolve into the three syllables. They descend into the skull cup and melt, whereby the faults of color, scent, and potential are purified by the HUM, it is transformed into nectar by the AH, and it is increased and multiplied through the OM.

OM AH HUM (3x)

Blessing the Offering for the Directional Protectors

OM HRIHTRIWITRITA NA NA HUM PHAT

OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from AH emerge broad and extensive skull cups, inside of which are syllable HUMs, which melt and transform into water for drinking, water for the feet, perfume, flowers, incense, lights, food, and music. They are the nature of bliss and emptiness, appearing in the aspect of the offering substances that function to generate extraordinary uncontaminated bliss in the six senses of the recipients.

OM ARGHAM AH HUM

OM PADYAM AH HUM

OM GÄNDHE AH HUM

OM PUPE AH HUM

OM DHUPE AH HUM

OM ALOKE AH HUM

OM NEWIDE AH HUM

OM SHAPTA AH HUM

Blessing the Torma for the Directional Protectors

OM HRIHTRIWITRITA NA NA HUM PHAT

OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from YAM emerges a blue bow-shaped wind mandala, marked with pendants. Upon that, from RAM emerges a red triangular fire mandala. Upon that, from AH emerge three human heads, upon which from AH emerges a white skull cup, inside of which,

in the east from BHRUM emerges bull meat, marked by a GO. In the south, from AM emerges dog meat, marked by a KU. In the west, from DZIM emerges elephant meat, marked by a DA. In the north from KHAM emerges horse meat, marked by a HA. In the center, from HUM emerges human flesh, marked by a NA.

In the southeast, from LAM emerges feces, marked by a BI. In the southwest, from MAM emerges blood, marked by a RA. In the northwest, from PAM emerges white bodhichitta, marked by a SHU. In the northeast, from TAM emerges marrow, marked by a MA. In the center, from BAM emerges urine, marked by a MU.

Above these are white OM, red AH, and blue HUM, stacked one upon the other. Light rays radiate from the HUM at my heart, striking the wind mandala, whereby the wind blows, the fire blazes, and the substances inside the skull cup melt and boil. Light rays radiate in sequence from the three syllables and summon the vajra-body, vajra-speech, and vajra-mind, which sequentially dissolve into the three syllables. They descend into the skull cup and melt, whereby the faults of color, scent, and potential are purified by the HUM, it is transformed into nectar by the AH, and it is increased and multiplied through the OM.

OM AH HUM (3x)

Offering the Preliminary Torma

Hooking light rays radiate from the blue HUM at my heart and summon the fifteen directional protectors together with their retinue, who instantaneously assume their positions in the cardinal and intermediate directions, enter into the clear light, and emerge as Glorious Vajrabhairava with one face and two arms, holding a curved knife and skull cup. A single-pronged vajra is generated from a HUM on the tongues of the guests, from which a tube of white light emerges.

Recite the root mantra once:

OM YAMA RAJA SADOMEYA YAME DORU NAYO DAYA YADA
YONI RA YAKSHEYA YAKSHE YAKSHA NIRYA MAYA HUM
HUM PHAT PHAT SÖHA

Recite the following mantra three times to dedicate [the offering]:

OM BHU CHARANAM, YA PATALA CHARAYA, MAN
KHECHARAYA, TA PURWA NIGANAM, KA DAKSHINA
DIGAYA, HUM PASHCHI MANAM, PHAT UTTARA DIGAYA,
OM I, HRIH YA, TRIWA, WI KSHI, TRI KO, TA É, NA AH, NA DE,
HUM BHYOH, PHAT SARWA BHUTE BHYAH

Outer Offerings

OM DASHA DIKA LOKA PALA SAPARIWARA ARGHAM
PRATITZA HUM SÖHA
OM DASHA DIKA LOKA PALA SAPARIWARA PADYAM
PRATITZA HUM SÖHA
OM DASHA DIKA LOKA PALA SAPARIWARA PUPE PRATITZA
HUM SÖHA
OM DASHA DIKA LOKA PALA SAPARIWARA DHUPE
PRATITZA HUM SÖHA
OM DASHA DIKA LOKA PALA SAPARIWARA ALOKE
PRATITZA HUM SÖHA
OM DASHA DIKA LOKA PALA SAPARIWARA GÄNDHE
PRATITZA HUM SÖHA
OM DASHA DIKA LOKA PALA SAPARIWARA NEWIDE
PRATITZA HUM SÖHA
OM DASHA DIKA LOKA PALA SAPARIWARA SHAPTA
PRATITZA HUM SÖHA

Inner Offering

OM DASHA DIKA LOKA PALA SAPARIWARA, OM AH HUM

Praise

Praise them with:

In the presence of the Bhagavan Dharma Lord Manjushri, you
Karma Yama, female spirits, dakinis, bhutas, and zombies promised

to act as his servants and obey his command to subdue demons and protect the teachings. I bow to all of you oath-bound outer and inner protectors and place my hopes in you.

Entrust them with enlightened actions with:

Directional protectors and your entourage, engage in your enlightened actions to pacify all obstructions to my practice of the holy Dharma.

Requesting Forbearance

OM YAMANTAKA SAMAYA MANU PALAYA YAMANTAKA
TENO PATITA, DRIDHO ME BHAWA, SUTO KAYO ME
BHAWA, SUPO KAYO ME BHAWA, ANURAKTO ME BHAWA,
SARWA SIDDHI ME PRAYATZA, SARWA KARMA SUTZA
ME, TZITAM SHRIYAM KURU HUM, HA HA HA HA HO
BHAGAVAN, YAMANTAKA, MA ME MUN TSA, YAMANTAKA
BHAWA, MAHA SAMAYA SATTVA AH HUM PHAT

Whatever I was incapable of doing properly due to not obtaining or not fully understanding, please be patient with them all.

Departure

OM AH VAJRA MU

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

Blessing the Offering for the Self-Generation

OM HRIH TRI WI TRI TA NA NA HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from AH emerge broad and extensive skull cups, inside of which are syllable HUMs, which melt and transform into water for drinking, water for the feet, perfume, flowers, incense, lights, food, and music. They are the nature of bliss and emptiness, appearing in the aspect of the offering substances that function to generate extraordinary uncontaminated bliss in the six senses of the recipients.

OM ARGHAM AH HUM
 OM PADYAM AH HUM
 OM GÄNDHE AH HUM
 OM PUPE AH HUM
 OM DHUPE AH HUM
 OM ALOKE AH HUM
 OM NEWIDE AH HUM
 OM SHAPTA AH HUM

Meditation on and Recitation of Vajrasattva

I go for refuge to the Three Jewels.
 I shall liberate all living beings
 And establish them in the state of enlightenment.
 I shall generate perfect bodhichitta.

On the crown of my head, from PAM emerges a lotus, and from AH a moon mandala, upon which, from HUM emerges a white five-pronged vajra with its center marked by a HUM. From this, light rays radiate and perform the two purposes. The light rays return, and they transform into Vajrasattva, with a white-colored body, one face, and two hands, holding a vajra and bell. He sits in the vajra posture and embraces his consort Vajramanani, who has one face and two hands, holding a curved knife and skull cup. Both beings are adorned with silks and a variety of other precious ornaments. The Father sits in the vajra posture. Upon a moon at his heart is a white syllable HUM, from which light rays radiate and invoke the wisdom being identical to himself. They become nondual.

Once again, light rays radiate from the syllable HUM at their hearts and invite the empowering deities to the space before them.

“O all you tathagatas, I request you to bestow the empowerment upon them.”

By being requested in this way, they hold aloft vases filled with the nectar of exalted wisdom and bestow the empowerment [while reciting]:

OM SARWA TATHAGATA ABHISHEKATA SAMAYA SHRIYE HUM

Saying this, they grant the empowerment. Their whole body is filled with exalted wisdom nectar, and Akshobya becomes their crown ornament.

On a moon disk at his heart is a syllable HUM, surrounded by the hundred-syllable mantra.

“O Bhagavan Vajrasattva, please cleanse and pacify all the nonvirtues, negative karma, and degenerated commitments of myself and all living beings.”

Having been requested in this way, light rays radiate from the syllable HUM at his heart. This purifies all the negative karma and obscurations of all living beings and makes pleasing offerings to the buddhas and bodhisattvas. All their good qualities are collected in the form of light rays, which dissolve into the HUM, which becomes resplendent with power and the force of all things excellent.

OM VAJRASATTVA SAMAYA MANU PALAYA, VAJRASATTVA
TENO PATITA, DRIDHO ME BHAWA, SUTO KAYO ME BHAWA,
SUPO KAYO ME BHAWA, ANURAKTO ME BHAWA, SARWA
SIDDHI ME PRAYATZA, SARWA KARMA SUTZA ME, TZITAM
SHRIYAM KURU HUM, HA HA HA HA HO BHAGAVAN, SARWA
TATHAGATA VAJRA, MA ME MUN TSA, VAJRI BHAWA, MAHA
SAMAYA SATTVA AH HUM PHAT (21x)



SOLITARY YAMANTAKA VAJRABHAIKAVA

1. Common Protection Wheel:

The vajra-base, fence, ceiling, and tent all form a solid unit, and all are surrounded by the fire of five-colors, forming a solid fire-wall.

HUM



LAM

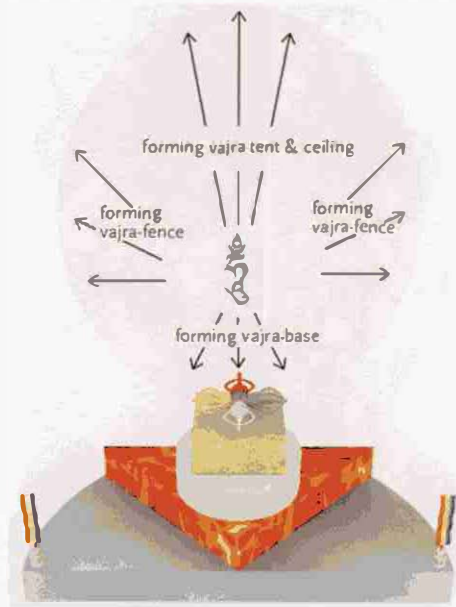


PAM

RAM



YAM



2. Uncommon Protection Wheel:

From BHRUM arises the yellow command wheel with 10 spokes for the seats of Sumbharaja and the 10 wrathful ones

BHRUM



crossed vajra
marked with HUM

earth mandala

water mandala

fire mandala

wind mandala



VISUALIZATION OF THE COMMON AND UNCOMMON PROTECTION WHEELS

3. Building the Tetrahedron:

Sumbharaja turns into Vajrasattva, and then Vajrasattva turns into the triangle of source-reality (tetrahedron) with the broader side on the same level with the command wheel.

The tetrahedron has colors: white on the outside and red on the inside, in the nature of light.



4. Building the Lotus Base:

From PAM at the base of the tetrahedron comes a stem that blossoms as a lotus base at the same level with the command wheel.

This lotus base is surrounded by the eight channel grounds right on the outside of the vajra and fire walls.



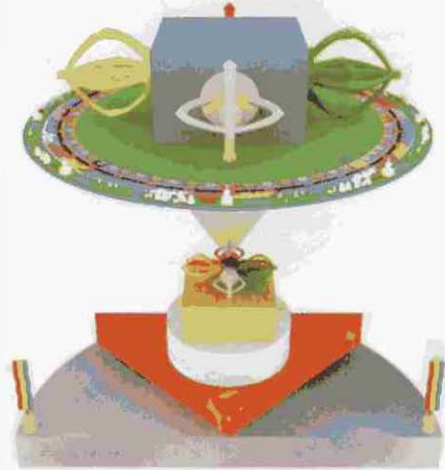
5. Building the Crossed-Vajra Base:

From HUM, at the top of the lotus base, appears a **crossed vajra of many colors with a cubical hub**. On top of this, from BHRUM, arises a wheel marked with BHRUM.

BHRUM



HUM



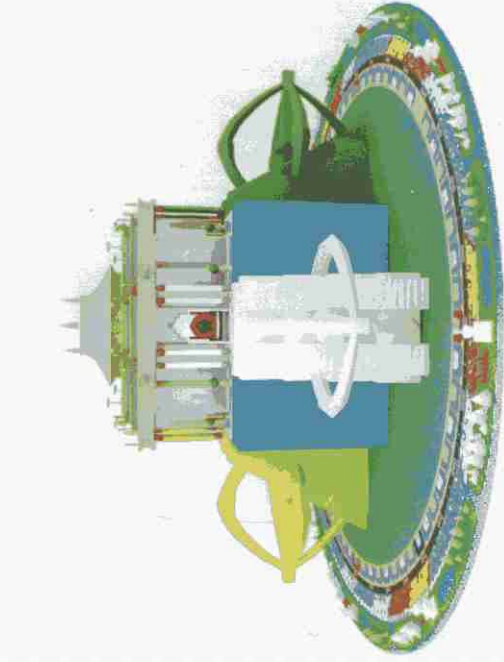
6. Building the Palace:

The wheel turns into Vairochana, and then Vairochana turns into the **mandala palace with four walls and four gates, with stairs on each side that cover each spoke of the crossed vajra with corresponding colors**.

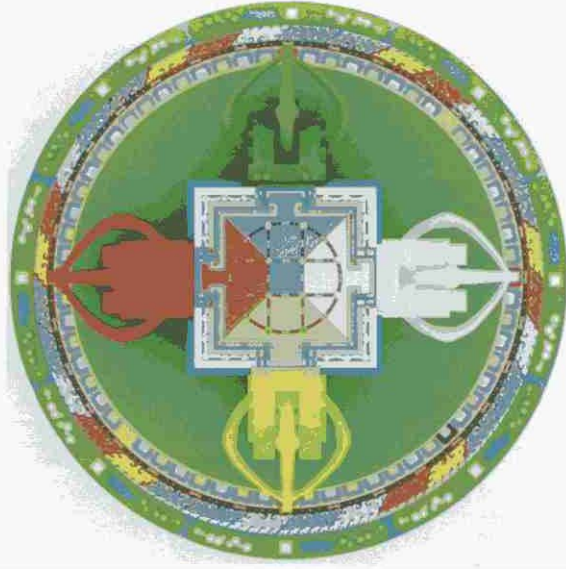


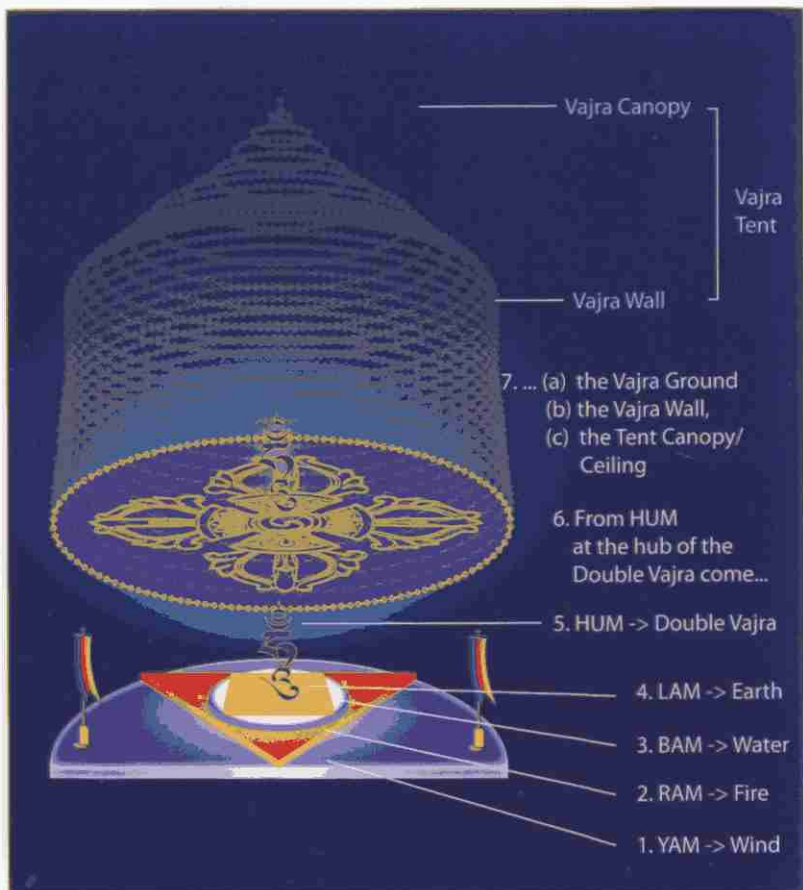
VISUALIZATIONS OF THE COMPLETE MANDALA PALACE

Mandala viewed from the eastern gate



Mandala viewed from above

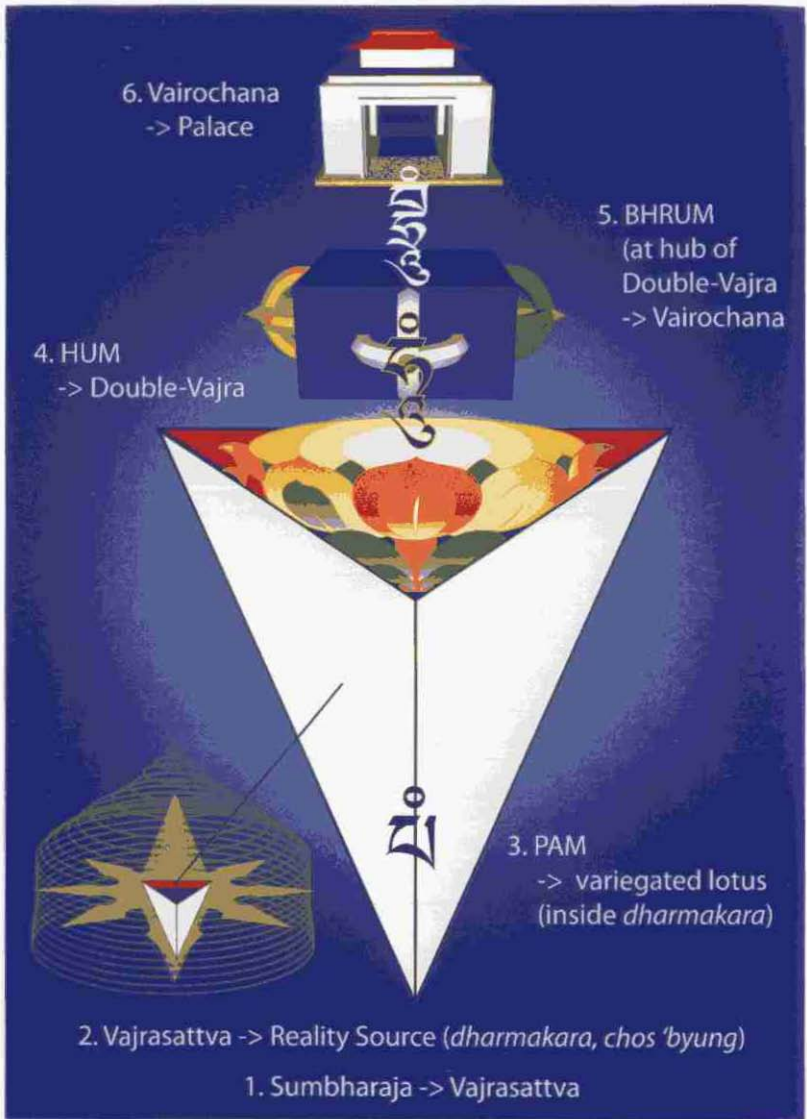




GENERATION OF THE COMMON PROTECTION WHEEL



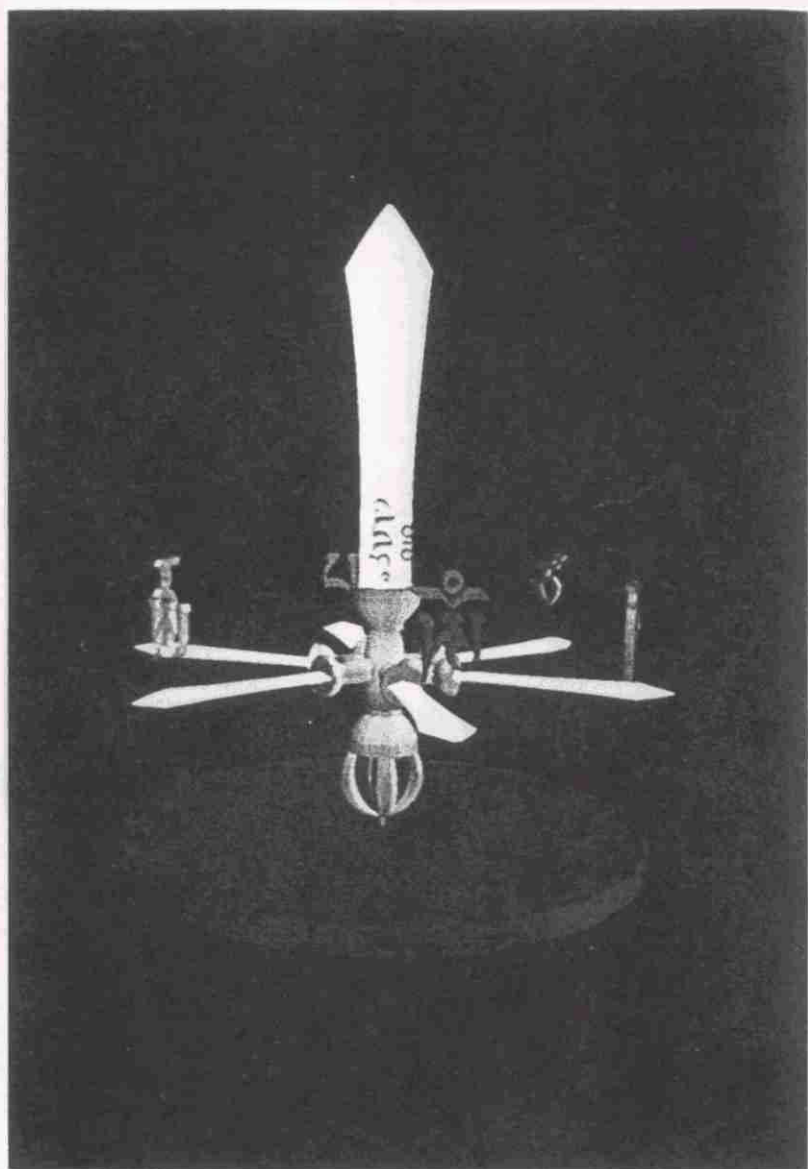
UNCOMMON PROTECTION WHEEL



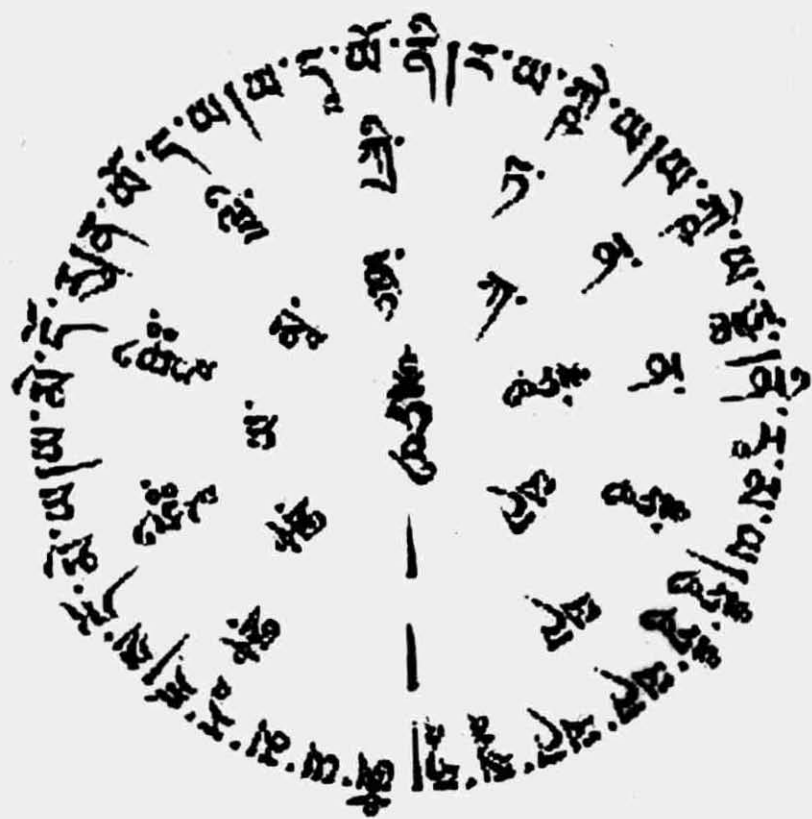
YAMANTAKA MANDALA PALACE



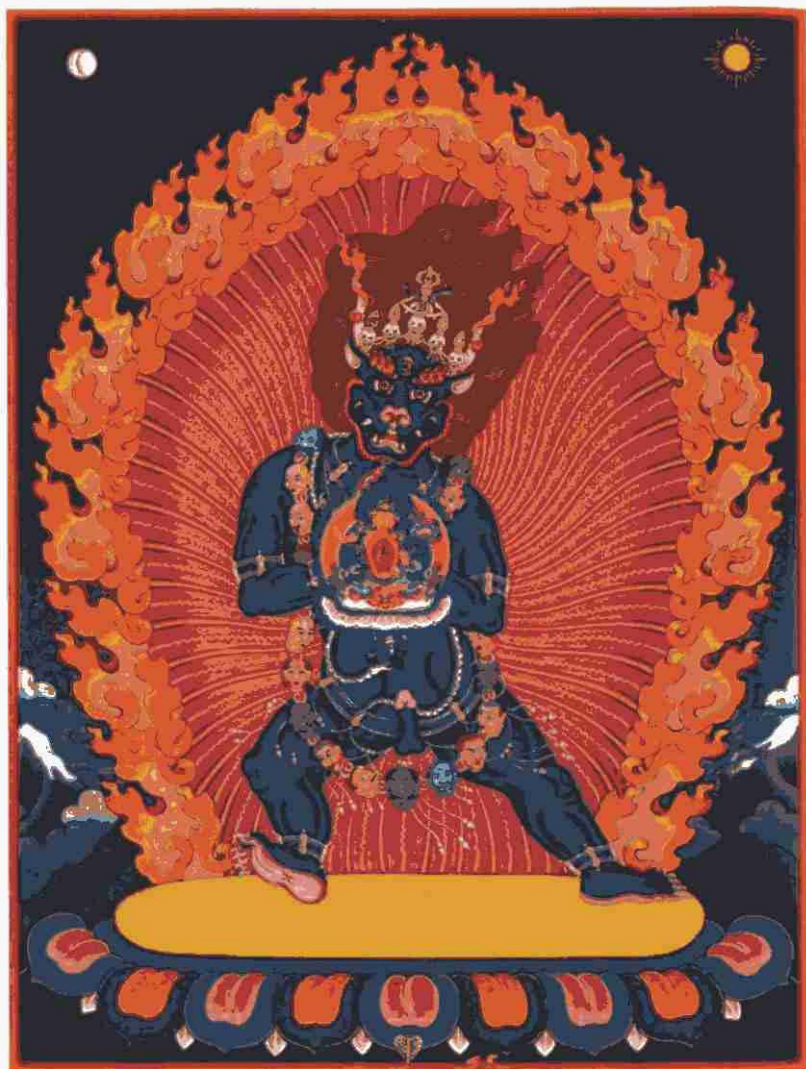
TWO-DIMENSIONAL DEPICTION OF THE YAMANTAKA MANDALA



SWORD VISUALIZATION WITH PEACEFUL MANJUSHRI MANTRA
(COMPUTER-GENERATED IMAGE CREATED BY
VEN. PEMA LOSANG CHOGYEN)



YAMANTAKA MANTRA CIRCLE



VISUALIZATION OF THE THREE NESTED BEINGS: THE COMMITMENT BEING, THE WISDOM BEING, AND THE CONCENTRATION BEING



1st Stage

The whole universe, the Vajrabhairavas and mandalas, melt into light and dissolve into Yamantaka
Earth element dissolves into water element.

2nd Stage

The outer Vajrabhairava dissolves into the syllable HUM at the heart level.
Water element dissolves into fire element.

3rd Stage

The lower part (=shabkyu) of the syllable HUM dissolves into the HAM part (of the HUM).
Fire element dissolves into wind element.

4th Stage

The HA part (including the crescent, drop, and nada) of the syllable HUM dissolves into the head of the HA.
Wind element dissolves into consciousness.

5th Stage

The head of the HA dissolves into the crescent (and drop and nada).
Inner sign: Clear White Appearance.

6th Stage

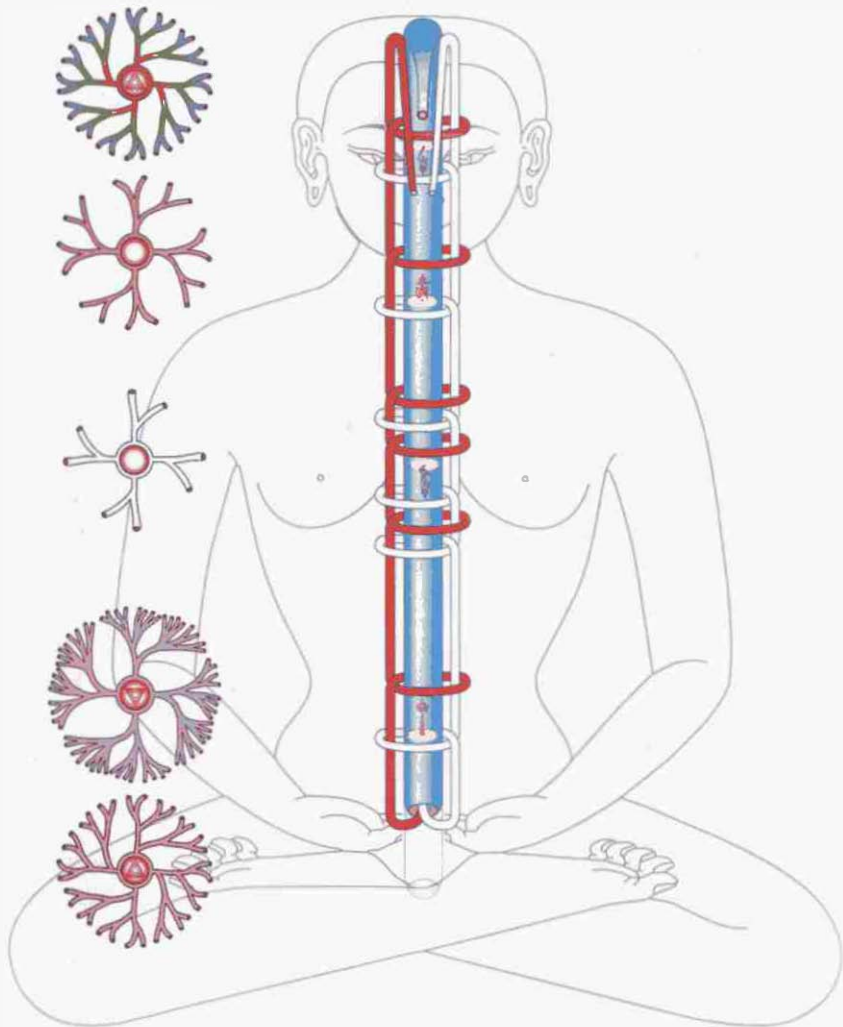
The crescent dissolves into the drop (and nada).
Inner sign: Radiant Red Increase.

7th Stage

The drop dissolves into the nada.
Innersign: Black Near Attainment.

8th Stage

The nada dissolves into emptiness.
Clear Light.



THE SUBTLE BODY SHOWING CHANNELS, CHAKRAS, AND SYLLABLES



དོ་རྩེ་འཛིགས་བྱེད།

YAMANTAKA WITH ONE FACE AND TWO ARMS
(LINE DRAWING BY ANDY WEBER)



YAMANTAKA WITH CONSORT (TIB. YAB-YIIM)
(PAINTING BY KALSANG LODOE OSHOL, IN THE COLLECTION OF THE
HERBERT F. JOHNSON MUSEUM OF ART, CORNELL UNIVERSITY)

Through my ignorance and delusions I have broken and defiled my spiritual commitments. Spiritual Master, be my refuge and protector. Principal Holder of the Vajra, endowed with great compassion, lord of all living beings, to you I go for refuge.

Then Vajrasattva says:

“Child of the lineage, now your negative karma, obscurations, broken and defiled commitments are cleansed and purified.”

Saying this, he dissolves into me, and my three doors become inseparable from the body, speech, and mind of Vajrasattva.

How to Perform the Actual Session

Presenting Offerings to the Field of Merit

As I appear clearly as Bhairava with one face and two arms, light rays radiate from the HUM upon the lotus and sun seat at my heart, illuminating limitless worldly realms and invoking Vajrabhairava, together with the guru and all the buddhas, bodhisattvas, wrathful deities, and knowledge-holders together with their retinue, to the space before me. The light rays then dissolve back into my heart.

Prostration to the Guru and Deity

By whose kindness the state of great bliss
Can be obtained in an instant,
At the feet of my jewel-like guru,
The Vajra-Holder, I prostrate.

I prostrate to Vajrabhairava;
The hero with a supreme form of
Supreme great wrath who enjoys supreme objects
And acts to subdue those difficult to subdue.

[Offering goddesses] emerge from the seed syllable at my heart as white Charchika, blue Varahi, red Sarasvati, and green Gauri, who hold various offerings substances in their hands and present the offerings.

Outer Offerings

OM HRIH TRI HA (water for drinking)

OM HUM HUM PHAT (water for the feet)

OM WITRITA NA NA DUSHTAM SATTVA DAM KA GA
GA GA (perfume)

OM KUMARA RUPINÉ DZA DZA HUM PHAT (flowers)

OM HRIH HA HÉ PHAT (incense)

OM DIPTA LOCHANA WITRITA NA NA MAHA ATTATTA
HASA NA DINI DIPTA YE SÖHA (lights)

OM VAJRA NEWIDE AH HUM SÖHA (food)

OM VAJRA SHAPTA AH HUM (music)

Reabsorb the offering goddesses.

The Seven Limbs

I confess my negative actions, and
To remove those produced or those arising,
I declare in your presence that I will not do them again
And likewise rejoice in my merit [and that of others].
I thoroughly dedicate this merit for proceeding to bliss.

I go for refuge to the Three Jewels.
I shall liberate all living beings
And establish them in the state of enlightenment.
I shall generate perfect bodhichitta.

I offer my body to you who are
An ocean of good qualities.

Just as the perfectly complete buddhas and bodhisattvas
Engaged in the path of generosity and so forth

For the sake of attaining the exalted wisdom of the three bodies,
I devote myself with pure faith [to this path].

The Tantric Vows

All buddhas and bodhisattvas,
Please listen to me.
I, whose name is . . . [say your secret name],
From this time forth
Until the essence of enlightenment,
Shall generate the unsurpassed sacred bodhichitta,
Just as all the protectors of the three times
Have ensured their enlightenment.

I shall uphold without exception the individual
Vows and commitments of the five buddha families.

I shall liberate those not liberated,
Deliver those not delivered,
Give breath to those breathless,
And lead all beings to nirvana.

The Four Immeasurables

May all living beings become endowed with bliss.
May all living beings be free of suffering.
May all living beings never be parted from their bliss.
May all living beings remain undisturbed by the eight worldly concerns and the superstitions of the apprehended and apprehender.

Bringing the Three Bodies into the Path

Bringing Death into the Path as the Truth Body

OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
SHUDDHO HAM

OM SHUNYATA JNANA VAJRA SÖBHAWA ÄMAKO HAM

Because I, the deities in the field of merit, and all other phenomena are conceptual imputations, we are free from the four extremes of permanence, annihilation, and so forth, and we transform into emptiness, which is the nature of selflessness.

Meditation on the Common Protection Circle

From the state of emptiness, from YAM emerges a wind mandala. Upon that, from RAM emerges a fire mandala. Upon that, from BAM emerges a water mandala. Upon that, from LAM emerges an earth mandala. Upon that, from HUM emerges a variegated vajra with a HUM marking its center. Light rays radiate from that downward, forming the vajra ground; sideways, forming the vajra-fence; upward, forming the vajra-tent; and upward yet below the tent, forming the vajra-canopy. They are all the nature of blazing vajras that are one solid piece without any intervening spaces. Beyond this is a mass of five-colored fire, like the fire at the end of the eon, moving in the ten directions.

Meditation on the Uncommon Protection Circle

In the center of the fence, from BHRUM emerges a blazing yellow command wheel, spinning clockwise with ten spokes and a hub. Within the hub, yet not quite touching the spokes, are the three seats of variegated lotus, moon, and sun upon each [of the spokes]. Upon the central seat is a syllable HUM, which completely transforms, and I emerge as Sum-bharaja with a blue-colored body and Akshobya as my crown ornament. I have three faces that are dark blue, white, and red, as well as six arms. The first two embrace the Mother, who is similar to me. The extra right two [hands] hold a jewel and hook, and the extra left two hold a lotus and a noose. I stand with my right leg bent and left outstretched. Light rays radiate from the HUM at the heart of the Father and Mother who embrace, summoning the ten wrathful deities that enter my mouth, melt, pass through my vajra-path, and enter into the Mother's lotus, where ten drops transform into ten long HUMs, which transform into the ten wrathful deities.

Yamantaka is blue in color with Vairochana as his crown ornament. He has three faces that are blue, white, and red, as well as six arms. The first two embrace his consort, who is similar in appearance. The extra right two hands hold a jewel and vajra-hammer, and the extra left two hold a lotus and a sword. HUM! He is emanated from the [Mother's] lotus and assumes his position above the eastern spoke, with his left leg outstretched.

Aparajita is white in color with Akshobya as his crown ornament. He has three faces that are white, dark blue, and red, as well as six arms. The first two embrace his consort, who is similar in appearance. The extra right two hands hold a jewel and a club, and the extra left two hold a lotus and a sword. HUM! He is emanated from the [Mother's] lotus and assumes his position above the southern spoke, with his left leg outstretched.

Hayagriva is red in color with Amitabha as his crown ornament. He has three faces that are red, dark blue, and white, as well as six arms. The first two embrace his consort, who is similar in appearance. The extra right two hands hold a jewel and a lotus, and the extra left two hold a wheel and a sword. HUM! He is emanated from the [Mother's] lotus and assumes his position above the western spoke, with his left leg outstretched.

Amritakundali is blue in color with Akshobya as his crown ornament. He has three faces that are blue, white, and red, as well as six arms. The first two embrace his consort, who is similar in appearance. The extra right two hands hold a jewel and a vajra, and the extra left two hold a lotus and a sword. HUM! He is emanated from the [Mother's] lotus and assumes his position above the northern spoke, with his left leg outstretched.

Takiraja is dark blue in color with Akshobya as his crown ornament. He has three faces that are dark blue, white, and red, as well as six arms. The first two embrace his consort, who is similar in appearance. The extra right two hands hold a jewel and a hook, and the extra left two hold a lotus and a sword. HUM! He is emanated from the [Mother's] lotus and assumes his position above the southeastern spoke, with his left leg outstretched.

Niladanda is blue in color with Akshobya as his crown ornament.

He has three faces that are blue, white, and red, as well as six arms. The first two embrace his consort, who is similar in appearance. The extra right two hands hold a jewel and a club, and the extra left two hold a lotus and a sword. HUM! He is emanated from the [Mother's] lotus and assumes his position above the southwestern spoke, with his left leg outstretched.

Mahabala is blue in color with Akshobya as his crown ornament. He has three faces that are blue, white, and red, as well as six arms. The first two embrace his consort, who is similar in appearance. The extra right two hands hold a jewel and a trident, and the extra left two hold a lotus and a sword. HUM! He is emanated from the [Mother's] lotus and assumes his position above the northwestern spoke, with his left leg outstretched.

Achala is dark blue in color with Akshobya as his crown ornament. He has three faces that are dark blue, white, and red, as well as six arms. The first two embrace his consort, who is similar in appearance. The extra right two hands hold a jewel and a sword, and the extra left two hold a lotus and a vajra. HUM! He is emanated from the [Mother's] lotus and assumes his position above the northeastern spoke, with his left leg outstretched.

Ushnisha Chakravartin is yellowish-green in color with Akshobya as his crown ornament. He has three faces that are yellowish-green, white, and red, as well as six arms. The first two embrace his consort, who is similar in appearance. The extra right two hands hold a jewel and a wheel, and the extra left two hold a lotus and a sword. HUM! He is emanated from the [Mother's] lotus and assumes his position on the spoke slightly in front of and above the Principal, with his left leg outstretched.

Vajra Patala is dark blue in color with Akshobya as his crown ornament. He has three faces that are dark blue, white, and red, as well as six arms. The first two embrace his consort, who is similar in appearance. The extra right two hands hold a jewel and a vajra, and the extra left two hold a lotus and a sword. HUM! He is emanated from the [Mother's] lotus and assumes his position on the spoke slightly behind and below the Principal, with his left leg outstretched.

All eleven also have bared fangs, and each of their faces have three

round bloodshot eyes. Their hair and moustaches are blazing, orange, and stream upward. They have various ornaments such as earrings of wheels and so forth and are adorned with snakes as well. They are endowed with the strength to utterly annihilate demons and obstructing spirits. They abide amid a blazing mass of exalted wisdom fire produced from their bodies. They emanate terrifying vajras blazing in the ten directions, like the formation of clouds that annihilate all evil beings.

If you wish to make it more concise, [go back to the section that says “ten long HUMs, which transform into the ten wrathful deities . . .”] and recite:

The HUMs are emanated from the Mother’s lotus and the [ten wrathful deities] assume their individual places on the ten spokes in the manner of annihilating all evil beings.

Bringing the Intermediate State into the Path as the Enjoyment Body

Abiding as Sumbharaja, I transform into Vajrasattva with a white-colored body and three faces of white, dark blue, and red, as well as six arms. The first two embrace a consort similar to me. The extra right two [hands] hold a vajra and sword, and the extra left two hold a jewel and lotus. I [as Vajrasattva] transform into a white upright three-cornered phenomena source with a fine lower point and a broad upper end. From the lower point, from PAM, emerges a variegated lotus with HUM at its center, from which emerges a variegated vajra. The eastern prongs are white, the southern prongs are yellow, the western prongs are red, the northern prongs are green, and the central hub is blue. In the center of that, from BHRUM emerges a wheel, marked by a BHRUM, from which emerges a white Vairochana with three faces that are white, dark blue, and red, as well as six arms. His first two embrace a consort, who is similar to himself. The extra right two [hands] hold a wheel with a vajra and a sword, and the extra left two hold a jewel and a lotus. He completely transforms into a square celestial mansion with four doors and four archways. Its five-layered walls are in the sequence white, yellow, red, green, and blue, from the outside inward. Above the wall

is a yellow jeweled frieze beautified with various jewels. At half of the width of the [interior] of the celestial mansion is a circular beam with a rosary of jewels, upon which stand eight pillars supporting and beautified by four intersecting vajra-beams.

The peak [of the celestial mansion] is surmounted and beautified by a precious jeweled vajra. The inside [of the celestial mansion] is white in the east, yellow in the south, red in the west, green in the north, and blue in the center. Above the jeweled frieze is a four-stacked golden balustrade with [rafters] protruding, whose ends are carved in the shape of sea monsters adorned with jewels, nets, half-nets, bells, fans, and so forth, which hang from their mouths. [Upon this], and protruding beyond, are eaves with hanging jeweled drip ornaments. Upon that is a parapet in the shape of half-lotus petals that are beautified with pendants, victory banners, and so forth. Around the outer edge of the wall is a red plinth for the objects of desire, which encircles [the celestial mansion], with goddesses holding offering substances and offerings arranged on its surface. At the outer and inner corners of the doors, entryways, and the four outer and inner corners [of the celestial mansion] are half moons adorned with jewels and vajras. In front of each of the four doors are four pillars that support the eleven-layered archway, upon which are dharma wheels with a buck and doe to their right and left.

Beyond the vajra-fence and mountain of fire are the eight great charnel grounds such as the Ferocious One and so forth. There are eight trees such as Nagakesara and so forth. Each tree has one of the eight directional protectors such as Indra and so forth at its foot and one of the eight field protectors such as Great Magical Emanation with an Elephant Face and so forth at its top. There are eight lakes of compassion in which abide the eight nagas such as Vasuki and so forth. Abiding in the sky above them are eight clouds such as Proclaimer and so forth. There are eight fires of exalted wisdom, eight stupas, as well as skeletons and corpses being impaled, hanging from trees, eating beings, being pierced by weapons, and so forth. There are crows, vultures, dogs, jackals, lions, tigers, and so forth. There are zombies clattering with many sounds, yakshas, cannibals, and so forth, that create a terrifying scene.

There are siddhas, knowledge-holders, and yogis practicing their commitments. They are looking single-pointedly at the Bhagavan. They

are naked, with disheveled hair, and adorned with the five mudras. They hold hand drums, skull cups, and katvargas, and their crowns are adorned with skulls. They are laughing and operating within the charnel grounds, which makes the surrounding charnel grounds utterly amazing.

Within the center of the celestial mansion is a syllable YAM from which emerges a black wind mandala with a slight shade of red, upon which from the first syllable A emerges a moon mandala. Within the center of that emerges a yellow DHI, like a water bubble emerging from water. This transforms into a sword, the center of which is marked by a DHI. Light rays radiate from that invoking all the sugatas, who dissolve into [the DHI], which completely transforms, and I arise as the causal vajra-holder—youthful Manjushri. I have a yellow-colored body with a slightly wrathful expression. My right hand holds a sword, my left a volume of scripture at my heart, and I sit in the vajra posture. I am adorned with the thirty-two signs and eighty indications. My hair is tied up in a five-layered top knot, and I am adorned with all the ornaments.

Bringing Rebirth into the Path as the Emanation Body

From an AH at my heart [as Manjushri] emerges a sun mandala from which light rays radiate and invoke all the buddhas in the ten directions such as Vairochana and so forth, the bodhisattvas such as Vajra Sharp and so forth, the wrathful deities such as Vajra Hook and so forth, and knowledge-holders and the female bodhisattvas such as Vajra Goddess and so forth. Together with Manjushri, they enter into the sun mandala, which transforms into a sun mandala that radiates light for a hundred thousand miles. Upon that is a dark blue syllable HUM, which radiates five-colored rays of light and invokes the buddhas, bodhisattvas, heroes, wrathful deities, and knowledge-holders. They enter the HUM, which becomes a wrathful black nine-pronged vajra, with the ends of the prongs bent outward and radiating five-colored rays of light. Its center is marked by a HUM from which minute vajras emanate as well as an assembly of buddhas, bodhisattvas, and wrathful deities that fill all of space like sesame seeds filling a pod. Abiding on the sun, [the vajra] ripens living beings, whereby they attain the state of Vajrabhairava,

and they are simultaneously withdrawn and dissolve into the vajra. The moon, sun, and vajra completely transform and emerge as variegated lotus, moon, and sun seats, upon which I arise as the resultant vajra-holder Glorious Vajrabhairava the Great. I have a bluish-black body, nine face, thirty-four arms, and sixteen legs. I stand with my right legs bent and left outstretched.

I am capable of devouring the three realms with the sound HA HA, and my tongue curls upward. My fangs are bared and gnashing with a wrathful expression. My cheeks, eyes, and eyebrows blaze with wrath like the [fire] at the end of the eon, and my yellow hair streams upward. I threaten the mundane and supramundane deities with a threatening mudra that frightens even the terrifying beings. I proclaim PHEIM KARA loudly like the roar of thunder. I devour human blood, fat, marrow, and lard. I am adorned with a crown of five dried and terrifying skulls and a rosary of fifty moist human heads as a [necklace]. I have a chest ornament made of black snakes and a wheel of human bones as well as other bone ornaments such as earrings and so forth. I have a big belly, naked body, and my organ stands erect. My eyelashes, eyebrows, moustache, and body hairs blaze like the fire at the end of time.

My main face is that of a black buffalo and is extremely wrathful, with sharply pointed horns. Upon that, in the center of the two horns is a red face that is very terrifying, with blood dripping from its mouth. Upon that is a yellow face of Manjushri with a slightly wrathful expression, adorned with ornaments of a youth, and his crown has a five-layered topknot. The first face to the right of the horn's base is blue, the [face] to its right is red, and the [face] to its left is yellow. The first face to the left of the horns' base is white, the [face] to its right is grey, and the [face] to its left is black. The faces are extremely wrathful, and all nine faces have three eyes.

My first two right and left hands hold a moist elephant skin with its head to the right and its hair facing outward, holding the skin outstretched by its left front and hind legs. As for my extra right hands, the first holds a curved knife, the second a dart, the third a wooden pestle, the fourth a fish knife, the sixth a harpoon, the sixth a battle axe, the seventh a spear, and the eighth an arrow. [In the back row], the ninth holds an iron hook, the tenth a mace, the eleventh a katvanga, the

twelfth a wheel, the thirteenth a five-pronged vajra, the fourteenth a vajra-hammer, the fifteenth a sword, and the sixteenth a hand drum.

As for my extra left hands, the first holds a skull cup filled with blood, the second a head of Brahma, the third a shield, the fourth a leg, the fifth a lasso, the sixth a bow, the seventh intestines, and the eighth a bell. [In the back row], the ninth holds a hand, the tenth a cloth shroud, the eleventh a person impaled on a stick, the twelfth a brazier, the thirteenth a scalp, the fourteenth a [hand in the] threatening mudra, the fifteenth a three-pointed pennant [with a spear attached to its tip], and the sixteenth a wind flag.

My first right leg treads on 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 sheep, and the eighth a fox. My first left [leg] treads on 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. [My right legs] also tread on Brahma, Indra, Vishnu, Shiva [and my left legs] on Kumara, Ganesh, Chandra, and Surya. I stand amid a heap of blazing flames while suppressing these beings under my feet.

Blessing the Sources and Elements as well as the Body, Speech, and Mind

At my eyes are white KSHIMs, the nature of Kshitigarba. At my ears are black DZIMs, the nature of Vajrapani. At my nose is a yellow KHAM, the nature of Khagarbha. At my tongue is a red RAM, the nature of Avalokiteshvara. At my forehead is a green KAM, the nature of Sarvanirvanabiskambhini. At my navel is a white SAM, the nature of Samantabhadra.

At my crown is a white OM, the nature of vajra-body. At my throat is a red AH, the nature of vajra-speech, and at my heart is a blue HUM, the nature of vajra-mind.

Meditating on the Three Nested Beings

As the commitment being, at my heart is a moon seat, upon which is the wisdom being, appearing as youthful Manjushri. He is yellow in

color with a slightly wrathful expression. His right hand holds a sword aloft, and his left holds a scripture at his heart, and he sits with his legs in the vajra posture. He is adorned with the thirty-two signs and eighty indications. His hair is tied up in a five-layered topknot and is adorned with all the ornaments. At his heart, a sun mandala emerges from an AH, in the center of which is the concentration being as a dark blue syllable HUM, radiating five-colored rays of light.

Invoking the Wisdom Beings

OM HRIH HA BHO MAHA KRODHA AGACHA AGACHA
 ASMAJ PUJA PRATI-GRIHANTU PRASADA ME DHIMANA
 KURU SÖHA

Light rays radiate from the HUM at my heart and invoke the supporting and supported mandalas of Glorious Vajrabhairava Solitary Hero, similar in aspect to the visualization, to the space before me.

Dispel obstructing spirits who follow [after the wisdom beings] by reciting:

OM HRIH TRIWITRITA NA NA HUM PHAT

Presenting Offerings

OM HRIH TRI HA (water for drinking)

OM HUM HUM PHAT (water for the feet)

OM WITRITA NA NA DUSHTAM SATTVA DAM KA GA GA
 GA (perfume)

OM KUMARA RUPINÉ DZA DZA HUM PHAT (flowers)

OM HRIH HA HÉ PHAT (incense)

OM DIPTA LOCHANA WI TRI TA NA NA MAHA ATTATTA
 HASA NA DINI DIPTA YE SÖHA (lights)

OM VAJRA NEWIDE AH HUM SÖHA (food)

OM VAJRA SHAPTA AH HUM (music)

[Absorbing the Wisdom Beings]

OM MUNGARA DZA
OM DANDA HUM
OM PEMA BAM
OM KHANGA HO

[Invoking the Empowering Deities]

OM HRIH HA BHO MAHA KRODHA AGACHA AGACHA
ASMAD PUJA PRATI-GRIHANTU PRASADA ME DHIMANA
KURU SÖHA

Once again, light rays radiate from the HUM at my heart and invoke the buddhas and bodhisattvas abiding in the ten directions to the space before me.

Presenting Offerings

OM HRIH TRI HA (water for drinking)
OM HUM HUM PHAT (water for the feet)
OM WI TRITA NA NA DUSHTAM SATTVA DAM KA GA GA
GA (perfume)
OM KUMARA RUPINÉ DZA DZA HUM PHAT (flowers)
OM HRIH HA HÉ PHAT (incense)
OM DIPTA LOCHANA WI TRI TA NA NA MAHA ATTATTA
HASA NA DINI DIPTA YE SÖHA (lights)
OM VAJRA NEWIDE AH HUM SÖHA (food)
OM VAJRA SHAPTA AH HUM (music)

“All you tathagatas, please bestow the empowerment directly upon me.” Having been supplicated in this way, they emanate goddesses such as Charchika and so forth who, as a preliminary, proclaim auspicious verses and hold aloft moonlike white vases filled with the five nectars and recite:

Just as at the moment of birth, the
[Buddha] was bathed by all the tathagatas,
Likewise you are cleansed
With the pure water of the gods.

Saying this, they bestow the empowerment through the crown of my head. My body is completely filled with empowering water, all stains are purified, and the excess water overflows on the crown of my head and completely transforms into Akshobya on the crown of the main face of the Principal, who becomes my crown ornament, and the empowering deities dissolve into me.

OM YAMANTAKA ARGHAM PRATITZA HUM SÖHA
OM YAMANTAKA PADYAM PRATITZA HUM SÖHA
OM YAMANTAKA GÄNDHE PRATITZA HUM SÖHA
OM YAMANTAKA PUPE PRATITZA HUM SÖHA
OM YAMANTAKA DHUPE PRATITZA HUM SÖHA
OM YAMANTAKA ALOKE PRATITZA HUM SÖHA
OM YAMANTAKA NEWIDE PRATITZA HUM SÖHA
OM YAMANTAKA SHAPTA PRATITZA HUM SÖHA

Inner Offering

OM To the mouth of my precious root guru, you are the nature of all the body, speech, mind, deeds, and qualities of all the tathagatas of the three times and the ten directions; you are the source of all the eighty-four thousand classes of Dharma teachings; you are the principal of all the arya sanghas, OM AH HUM

To the Bhagavan Glorious Vajrabhairava the Great, OM AH HUM
To the wisdom dakini, OM AH HUM
To Lalitavajra, OM AH HUM
To Amoghavajra, OM AH HUM
To Jnanakaragupta, OM AH HUM
To Pämavajra, OM AH HUM

To Dipankara Rakshita, OM AH HUM
 To Ra Lo Dorje Drak, OM AH HUM
 To Ra Chörab, OM AH HUM
 To Ra Yeshe Sengé, OM AH HUM
 To Ra Bum Sengé, OM AH HUM
 To Jetsun Ga Lo, OM AH HUM
 To Rongpa Sherab Sengé, OM AH HUM
 To Lama Yeshe Palwa, OM AH HUM
 To Chöje Dondrup Rinchen, OM AH HUM
 To the King of the Dharma, Tsongkhapa the Great, OM AH HUM
 To Khädrup Tenpai Nyima Geleg Palsang, OM AH HUM
 To Jetsun Sherab Sengé, OM AH HUM
 To Dulzin Palden Zangpo, OM AH HUM
 To Jamyang Gendun Pal, OM AH HUM
 To Gyuchen Tashi Phagpa, OM AH HUM
 To Gyuchen Samdrup Gyatso, OM AH HUM
 To Gyuchen Tsondru Phagpa, OM AH HUM
 To Gyuchen Dorje Sangpo, OM AH HUM
 To Gyuchen Sangé Gyatso, OM AH HUM
 To the Omniscient Panchen Losang Chökyi Gyaltzen, OM AH HUM
 To the Vajra-Holder Konchog Gyaltzen, OM AH HUM
 To Panchen Losang Yeshe, OM AH HUM
 To the Powerful Conqueror Kelsang Gyatso, OM AH HUM
 To the Powerful Siddha Rolpai Dorje, OM AH HUM
 To Trichen Ngawang Tsultrim, OM AH HUM
 To Trichen Janchub Chöphel, OM AH HUM
 To Dagri Losang Chöjor, OM AH HUM
 To Yongzin Lingtrul Losang Lungtog Tenzin, OM AH HUM
 To Khenchen Khenrab Tenpa Chöphel Palsangpo, OM AH HUM
 To my kind root guru Dorje Chang Dechen Nyingpo Palsangpo,
 OM AH HUM

At this point insert the names of your empowering gurus from Pabongkha Dechen Nyingpo to your root guru.

Furthermore, to the mouth of the holy gurus who give initiations, explain tantra, and give oral instructions together with their lineage gurus, OM AH HUM

OM YAMANTAKA HUM PHAT, OMAH HUM

Furthermore, to the mouths of all the personal deities associated with the four great classes of tantra, OM AH HUM

To the mouth of Dharmaraja and his retinue, OM AH HUM

Furthermore, to the sworn protectors who have seen the past buddhas, heard the holy Dharma, and relied upon the Arya Sangha, who have promised to protect the Dharma of the fourfold Sangha and were trained by former gurus, OM AH HUM

To the mouths of heroes, yoginis, directional protectors, field protectors, nagas, and so forth, who abide in the twenty-four holy places, the thirty-two sites, and the eight great charnel grounds, OM AH HUM

To all the guardians of the local places and to all sentient beings transformed into the deity, OM AH HUM

OM HRIHTRIWITRITA NA NA HUM PHAT, OMAH HUM

OM AMRITA SÖDANA VAJRA SÖBHAWA ÄMAKO HAM

All the guests become satisfied by this nectar of exalted wisdom.

If you wish to abbreviate it, after reciting "My root guru ..." recite "To all the lineage gurus OM AH HUM" and continue on with rest after "Furthermore, to the mouths of the holy ..."

Offering Praise

I prostrate to you, Glorious Manjushri, who is complete
 [with all good qualities]:
 As the father of all the conquerors, your
 Nondual and extraordinary body pervades all things equally.
 As the sphere of reality, you are the mother of the conquerors.
 As the wisdom being, you are son of all the conquerors.

I prostrate to you, terrifying Yamantaka:
 Although neither love nor hate exists in the sphere of reality,
 Your method of compassion reveals itself as the King of Wrath
 In order to subdue all evil beings in the three worlds.

At this point you should cultivate divine pride and clear appearance by penetrating the quintessential instructions for analytical meditation and placement meditation on the coarse and subtle generation stages and train in the vast and profound in accordance with the hearing lineage as revealed in the profound commentaries.

Recollecting the Purity

Thus my nine faces are the nine limbs of scripture.
 My two horns are the two truths.
 My thirty-four arms and my body, speech, and mind are the
 thirty-seven harmonies with enlightenment.
 My sixteen legs are the sixteen divisions of emptiness.
 My erect organ is the increasing of great bliss.
 The person and so forth are the eight attainments.
 The vulture and so forth are the purity of the eight powers.
 Being naked is being without the veil of obscuration.
 My hair streaming upward reveals the state of nirvana.

As for the concise meaning of these:

Reaching decisive insight into the base that is the subject matter of the nine limbs of scripture is the conventional illusory and spacelike

ultimate that thoroughly comprehends the thirty-seven harmonies with enlightenment. Realizing the primary ultimate meaning of that path is the realization of the sixteen [divisions] of emptiness as well as the method for abiding inseparably with great bliss. By progressing through that path, one is led to the result of the common and uncommon attainments of which the principal is the state of nirvana, where obscurations have been extinguished.

I comprehend this symbolism while appearing in the bodily aspect of Vajrabhairava.

Mantra Recitation

Blessing the Rosary

OM HRIHTRI WITRITA NA NA HUM PHAT

OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, each bead of the rosary appears as a syllable HUM upon a lotus and sun seat, which completely transforms into Glorious Vajrabhairava with one face and two arms, holding a curved knife and skull cup. He stands with his left leg outstretched. At his crown is an OM, at his throat is an AH, and at his heart is a HUM. Light rays radiate from the HUM at his heart and invoke the wisdom beings identical to the visualized beings.

DZA, HUM, BAM, HO

They become nondual with the wisdom beings.

The empowering deities bestow the empowerment, and his head is adorned by Akshobya.

Presenting Outer and Inner Offerings

OM YAMANTAKA ARGHAM, PADYAM, GÄNDHE, PUPE,
DHUPE, ALOKE, NEWIDE, SHAPTA PRATITZA HUM SÖHA

OM YAMANTAKA, OM AH HUM

Praise

I prostrate to Vajrabhairava,
The hero with a supreme form of
Supreme great wrath who enjoys supreme objects
And acts to subdue those difficult to subdue.

Recite the following mantra as many times as you are able:

OM YAMANTAKA HUM PHAT

Vajrabhairava melts into light and the beads of the rosary transform into a rosary of human heads dripping with blood.

The Actual Recitation

Recite the following mantra and practice the combination of peace and wrath:

OM AH RA PATSA NA DHI

Recite the following mantras as many times as you are able:

The Root Mantra

OM YAMA RAJA SADOMEYA YAME DORU NAYO DAYA YADA
YONI RA YAKSHEYA YAKSHE YAKSHA NIRYA MAYA HUM
HUM PHAT PHAT SÖHA

The Action Mantra

OM HRIH TRI WI TRI TA NA NA HUM PHAT

The Close-Essence Mantra

OM YAMANTAKA HUM PHAT

At the conclusion recite:

OM YAMANTAKA SAMAYA MANU PALAYA YAMANTAKA
TENO PATITA, DRIDHO ME BHAWA, SUTO KAYO ME BHAWA,
SUPO KAYO ME BHAWA, ANURAKTO ME BHAWA, SARWA
SIDDHI ME PRAYATZA, SARWA KARMA SUTZA ME, TZITAM
SHRIYAM KURU HUM, HA HA HA HA HO BHAGAVAN,
YAMANTAKA, MA ME MUN TSA, YAMANTAKA BHAWA, MAHA
SAMAYA SATTVA AH HUM PHAT

Presenting Outer and Inner Offerings

OM YAMANTAKA ARGHAM, PADYAM, GÄNDHE, PUPE,
DHUPE, ALOKE, NEWIDE, SHAPTA PRATITZA HUM SÖHA

OM YAMANTAKA HUM PHAT, OM AH HUM

Praise

I prostrate to Vajrabhairava,
The hero with a supreme form of
Supreme great wrath who enjoys supreme objects
And acts to subdue those difficult to subdue.

Presenting the Torma Offering

Next, present the torma offering to the mundane and supramundane deities as well as Karma Yama.

Blessing the Torma

OM HRIH TRI WITRITA NA NA HUM PHAT
 OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
 SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from YAM emerges a blue bow-shaped wind mandala, marked with pendants. Upon that, from RAM emerges a red triangular fire mandala. Upon that, from AH emerge three human heads, upon which from AH emerges a white skull cup, inside of which in the east, from BHRUM emerges bull meat, marked by a GO. In the south, from AM emerges dog meat, marked by a KU. In the west, from DZIM emerges elephant meat, marked by a DA. In the north, from KHAM emerges horse meat, marked by a HA. In the center, from HUM emerges human flesh, marked by a NA.

In the southeast, from LAM emerges feces, marked by a BI. In the southwest, from MAM emerges blood, marked by a RA. In the northwest, from PAM emerges white bodhichitta, marked by a SHU. In the northeast, from TAM emerges marrow, marked by a MA. In the center, from BAM emerges urine, marked by a MU.

Above these are white OM, red AH, and blue HUM stacked one upon the other. Light rays radiate from the HUM at my heart, striking the wind mandala, whereby the wind blows, the fire blazes, and the substances inside the skull cup melt and boil. Light rays radiate in sequence from the syllables and summon the vajra-body, vajra-speech, and vajra-mind, which sequentially dissolve into the three syllables. They descend into the skull cup and melt, whereby the faults of color, scent, and potential are purified by the HUM, it is transformed into nectar by the AH, and it is increased and multiplied by the OM.

OMAH HUM (3x)

The entire supporting and supported mandala of Glorious Solitary Hero Vajrabhairava instantly appears [in the space] before me. Light rays radiate from the HUM at my heart and invoke the exalted wisdom

beings as the mandala of Glorious Solitary Hero Vajrabhairava together with the directional protectors.

DZA, HUM, BAM, HO

The wisdom beings and the commitment beings become nondual. A single-pronged vajra is generated from a HUM on the tongue of the guests, from which a tube of white light emerges and through which they partake of the essence of the tormas.

Offer the tormas by reciting the following mantra either three or seven times:

OM HRIH TRI WI TRITA NA NA HUM PHAT, VAJRA BHAIRAVA
ADHI PATI IMAM BALINGTA KHA KHA KHAHI KHAHI HUM
PHAT SÖHA

Outer Offerings

OM HRIH TRI HA (water for drinking)

OM HUM HUM PHAT (water for the feet)

OM WI TRITA NA NA DUSHTAM SATTVA DAM KA GA GA
GA (perfume)

OM KUMARA RUPINÉ DZA DZA HUM PHAT (flowers)

OM HRIH HA HÉ PHAT (incense)

OM DIPTA LOCHANA WI TRI TA NA NA MAHA ATTATTA
HASA NA DINI DIPTA YE SÖHA (lights)

OM VAJRA NEWIDE AH HUM SÖHA (food)

OM VAJRA SHAPTA AH HUM (music)

Inner Offering

OM YAMANTAKA HUM PHAT, OM AH HUM

Offering Praise

I prostrate to you, Glorious Manjushri, who is complete [with all good qualities]:

As the father of all the conquerors, your

Nondual and extraordinary body pervades all things equally.

As the sphere of reality, you are the mother of the conquerors.

As the wisdom being, you are son of all the conquerors.

I prostrate to you, terrifying Yamantaka.

Although neither love nor hate exists in the sphere of reality,

Your method of compassion reveals itself as the King of Wrath

In order to subdue all evil beings in the three worlds.

Offering the Torma to the Directional Protectors

Recite the root mantra as a blessing:

OM YAMA RAJA SADOMEYA YAME DORU NAYO DAYA YADA
YONI RA YAKSHEYA YAKSHE YAKSHA NIRYA MAYA HUM
HUM PHAT PHAT SÖHA

Recite the following mantra three times to dedicate [the offering]:

OM BHU CHARANAM, YA PATALA CHARAYA, MAN
KHECHARAYA, TA PURWA NIGANAM, KA DAKSHINA
DIGAYA, HUM PASHCHI MANAM, PHAT UTTARA DIGAYA,
OM I, HRIH YA, TRI WA, WI KSHI, TRI KO, TA É, NA AH, NA DE,
HUM BHYOH, PHAT SARWA BHUTE BHYAH

Outer Offerings

OM DASHA DIKA LOKA PALA SAPARIWARA ARGHAM
PRATITZA HUM SÖHA

OM DASHA DIKA LOKA PALA SAPARIWARA PADYAM
PRATITZA HUM SÖHA

OM DASHA DIKA LOKA PALA SAPARIWARA PUPE PRATITZA
HUM SÖHA

OM DASHA DIKA LOKA PALA SAPARIWARA DHUPE
PRATITZA HUM SÖHA

OM DASHA DIKA LOKA PALA SAPARIWARA ALOKE
PRATITZA HUM SÖHA

OM DASHA DIKA LOKA PALA SAPARIWARA GÄNDHE
PRATITZA HUM SÖHA

OM DASHA DIKA LOKA PALA SAPARIWARA NEWIDE
PRATITZA HUM SÖHA

OM DASHA DIKA LOKA PALA SAPARIWARA SHAPTA
PRAṬITZA HUM SÖHA

Inner Offering

OM DASHA DIKA LOKA PALA SAPARIWARA, OM AH HUM

Praise

In the presence of the Bhagavan Dharma Lord Manjushri, you Karma Yama, female spirits, dakinis, bhutas, and zombies promised to act as his servants and obey his command to subdue demons and protect the teachings. I bow to all of you oath-bound outer and inner protectors and place my hopes in you. Directional protectors and your entourage, engage in your enlightened actions to pacify all obstructions to my practice of the holy Dharma.

If you have the time and inclination and would like to extend the [torma offerings] slightly, you should present a torma offering to Karma Yama as follows:

[In the space] before me upon a lotus, sun, and buffalo is a YA from which emerges a skull-club, marked by a YA, from which light rays radiate, annihilating all enemies, obstructing spirits, and evil beings. The [light rays] are reabsorbed and dissolve into the skull-club, which completely transforms and emerges as black Karma Yama with one face and two arms and the face of a buffalo. He has three round bloodshot

eyes. His right hand holds a skull-club and his left a noose. His orange hair is streaming upward, and his red organ stands erect. To his left, from TSAM and a trident emerges black Chamundi with one face and two arms. Her right hand holds a trident and her left a skull cup. They are surrounded by a retinue of male and female yamas such as Yapati and so forth. At the crown of the entire Principal and retinue is a white OM, at their throats a red AH, and at their hearts a blue HUM.

Invoking the Wisdom Beings

Light rays radiate from the HUM at my heart and invoke Father and Mother Karma Yama and their retinue from seven levels below the earth in the southern direction.

OM KALARUPA SAPARIWARA É HAYE HI
DZA, HUM, BAM, HO

They become nondual.

Once again, light rays radiate from the HUM at my heart and invoke the five lineages of Yamantaka.

“I request you; please bestow the empowerment.”

Having been requested in this way, they hold aloft vases filled with exalted wisdom nectar and recite:

OM VAJRI BHAWA ABHIKINTSA HUM

And bestow the empowerment through the crown of their head. All stains are purified, and the excess water overflows and transforms into a black five-pronged vajra that becomes their crown ornament.

OM KALARUPA SAPARIWARA SAMAYA TVAM

Presenting the Torma Offering

A single-pronged vajra is generated from a HUM on the tongues of Dharmaraja Father and Mother together with their retinue, from which emerges a tube of white light, through which they partake of the essence of the torma.

OM KALARUPA SARWA BIGNAM SHATRUM MARAYA IDAM
BALINGTA KHA KHA KHAHI KHAHI HUM PHAT (3x)

OM TSAMUNDI SARWA BIGNAM SHATRUM MARAYA IDAM
BALINGTA KHA KHA KHAHI KHAHI HUM PHAT

To the mouths of the male and female lords of death such as Yapati together with your retinue,

SARWA BIGNAM SHATRUM MARAYA IDAM BALINGTA KHA
KHA KHAHI KHAHI HUM PHAT

Outer Offering

OM KALARUPA SAPARIWARA ARGHAM, PADYAM, PUPE,
DHUPE, ALOKE, GÄNDHE, NEWIDE, SHAPTA PRATITZA
HUM SÖHA

Inner Offering

OM KALARUPA HUM PHAT, OM AH HUM
OM TSAMUNDI HUM PHAT, OM AH HUM

To the mouths of the male and female lords of death such as Yapati together with your retinue, OM AH HUM

Entrusting Them with Enlightened Actions

HUM

From seven levels beneath the earth in the south, you, the black Lord of Death, have arisen as the life-threatening Yama with a black buffalo face from a club marked by a skull that came from a YA. Your buffalo face is wrathful to the core; with the face of a cannibal, its four fangs are bared. Your wrathful bloodshot eyes dart with provocation, your orange hair is streaming upward. With the noose in your left hand, you bind enemies and interfering spirits. With the club in your right hand, you pound them to dust.

Dharmaraja, your retinue of yamas, Mamo Tsamundi, holding a trident and skull cup of blood, together with your retinue of servants, the time has come: Accept this oceanlike offering of tormas made of human flesh, blood, and lard. Swiftly liberate me from enemies and interfering spirits out of your compassion and the commitment commanded to you by the Conqueror. For the hateful enemies, harmful and interfering spirits, demons, and obstructers, seize them, bind them, and restrain them. Summon them, drag them, and subjugate them. Kill them, expel them, and paralyze them. Dismember them, stomp on them, and make them confused. Subdue them, destroy them, and then annihilate them so fully that not even an atom of them remains.

OM KALARUPA HUM PHAT
BHYOH TSAMUNDI HUM PHAT

Requesting Forbearance

OM YAMANTAKA SAMAYA MANU PALAYA YAMANTAKA
TENO PATITA, DRIDHO ME BHAWA, SUTO KAYO ME
BHAWA, SUPO KAYO ME BHAWA, ANURAKTO ME BHAWA,
SARWA SIDDHI ME PRAYATZA, SARWA KARMA SUTZA
ME, TZITAM SHRIYAM KURU HUM, HA HA HA HA HO
BHAGAVAN, YAMANTAKA, MA ME MUN TSA, YAMANTAKA
BHAWA, MAHA SAMAYA SATTVA AH HUM PHAT

Whatever I was incapable of doing properly
Due to not obtaining or not fully understanding;
Please be patient with them all.

OM AH HUM MU

The wisdom beings that are the supramundane guests depart, while the commitment beings dissolve into me, and the remaining guests return to their own places.

Extensive Dedication Prayer

The mandala of Yamantaka, the lord of wrathful deities,
Appears like a rainbow on the surface of a stainless mirror as the
display of bliss and emptiness.

Through my effort in concentration, recitation, and so forth,
A Ganges-like river of merit is collected and conjoined with
the virtue of all living beings.

By combining this with the path of liberation
And training in the bodhisattva vows and conducts,
May I complete the common path and fill
My mental continuum with this treasury of nectar.

Through the divine water of the vase empowerment, may
My ordinary appearances and conceptions be purified.
Through the higher supreme empowerments, may I actualize the
Speech of the conquerors—the sphere of the clear light and the
reality of the union.

Since they are the foremost root of attainments,
May I always protect with complete purity all of the vows and
Commitments that at that time I promised to maintain
In the presence of the guru-deity as I would my life.

May I annihilate ordinary appearances and conceptions by
relying upon
My efforts in four sessions—like the continuous flow of a river—
On the coarse and subtle yogas of the first stage that
Is the ripening agent for generating all the completion stages.

May I perfectly complete a great collection of merit by
 Presenting pleasing offerings, praises, and practice to the
 Field of merit that pervades space and is summoned
 By a heap of light from the heart of the supreme hero.

May I become habituated to the unexcelled exalted wisdom
 By perfectly establishing the divine pride of the truth body
 Through the analysis of stainless reasoning analyzing the meaning
 of mantra
 And the definitive wisdom of profound emptiness.

May I have the power to completely uproot
 All evil beings as well as their retinue of demons
 Through the concentration of the terrifying ten wrathful deities
 Dwelling on the blazing wrathful [command] wheel.

May I accomplish the supreme pure land of the Conqueror
 Through meditating on the radiant jewel-like celestial mansion,
 The nature of exalted wisdom as the sole embodiment of all things
 beautiful
 And that is nectar for the eyes resting at the hub of the powerful
 and fierce wheel.

May I attain the enjoyment body, free from the stains of the
 Intermediate state, through constant meditation on Manjushri,
 With his radiant nails and feet on the moon and moving [wind]
 Mandala in the center of the palace.

May I manifest the dance of the supreme emanation body
 That has abandoned all stains of rebirth
 Through the coarse and subtle yogas on the complete
 Body of Vajrabhairava—accomplished from a vajra and seed
 syllable—
 With a sun that incinerates the mass of superstitions.

May I generate the supreme realizations of the completion stage,
Conjoined with the thirty-seven harmonies of enlightenment,
Which are the main points of the nine limbs,
Embodying all the scriptures of the Muni.

May I complete the yoga of single-pointed concentration
On the sixteen empties unified with simultaneously born bliss,
By emanating and retracting the red and white bodhichittas,
Through penetrating the essential points of the vajra-body.

The supreme method for this is the glorious illusory body,
Which is accomplished by guiding the winds into the central channel
And actualizing the three empties; may I manifest
The faultless signs of this, such as mirage and so forth.

May I arise in the deity body beautified by the marks and signs
Through a similitude of the yoga of shape and
A similitude of the yoga of pure exalted wisdom,
Like a water bubble in the center of a spring.

May I accomplish the union of learning
By abandoning the obstructions to liberation through manifesting
The simultaneously born meaning [clear light] and repeatedly
absorbing
The beautiful illusory body into the clear light.

May I attain the state of powerful Vajradhara in this life
Through the vajralike concentration that comes from
Perfecting meditation on supreme simultaneously born [bliss]
That abandons all mistakes and their imprints.

May I easily lead all beings to the state of
Vajradhara through this path and may this wondrous
Path never decline but increase in every direction
Through my efforts alone.

Concise Dedication Prayers

From the virtue procured through exerting myself
 In this method with a completely pure mind,
 May all the limitless sentient beings come under the
 Loving care of peaceful and wrathful Manjushri in all their
 consecutive lives.

Having actualized the state endowed with the seven limbs of
 embrace,
 The nature of the five bodies that lasts for as long as space exists,
 May I easily and instantaneously establish
 All living beings in that very state.

Dissolution

The charnel grounds together with the protection circle dissolve into
 the celestial mansion. The celestial mansion dissolves into me. As the
 commitment being, I melt into the wisdom being. The wisdom being
 dissolves into the concentration being. The shabgyu of the concentra-
 tion being [the syllable HUM] dissolves into the HA. The body of the
 HA dissolves into the head of the HA, that into the crescent moon,
 that into the drop, that into the nada, and the nada transforms into
 unobservable emptiness.

From the state of emptiness, I emerge as Glorious Vajrabhairava with
 one face and two arms. At my crown is OM, at my throat an AH, and
 at my heart a HUM.

Auspicious Prayers

The expanse of space and earth are utterly filled
 With a host of mandala deities of Yamantaka
 In every direction and without obstruction.
 By merely remembering them, all demons and obstructing spirits
 Are destroyed, and the mind's wishes are effortless fulfilled.

With haunting songs of auspiciousness, sung with the melody of
Brahma,
They send down a rain of flowers filling the sky and proclaim
“Through this melodious proclamation of auspiciousness,
May you always abide in glory and generate ecstasy through wisdom.”

I prostrate to you, Vajrabhairava, the King of Wrath,
Enacting your wrathful dance through great compassion for
the sake of
Subduing those not suitable to be [subdued] by Manjushri—
The sole embodiment of the wisdom of the conquerors of the three
times. /

Through the auspiciousness of whatever sign of virtue exists
With the dakini who generates every delight in this protector
And the supreme direct and lineage gurus as the
Siddhas who gained supreme [attainments] such as Lalita and
so forth,
May there be the auspiciousness of increasing every last supreme
teaching
Of the glorious Vajrayana in every direction through the enlightened
Actions of these powerful Vajradhara gurus entering my heart.

Through the auspiciousness of whatever sign of virtue exists
With the Father and Mother, the pervasive lords of the mandala,
Engaged in the stabilization of the supreme mahamudra of
Simultaneously born great bliss until the end of existence,
May there be the auspiciousness of becoming the lord of the
space-treasure
As the Dharma treasure of uncontaminated great bliss,
Without even the name of interference for you.

Through the auspiciousness of whatever sign of virtue exists
With the King of Tantra, Glorious Vajrabhairava, as
The sole jewel of the world, embodying the great ocean
Of the mantra knowledge-holder's classes of tantra,

May there be the auspiciousness of propagating in all worlds
The enjoyment of undefiled glory emerging from the vase in your
heart's being filled
With the supreme nectar of the two stages' profound meaning.

Through the auspiciousness of whatever sign of virtue exists
In the assembled masses of heroes and yoginis who have
Discovered supreme attainments by apprehending even
A portion of this tantra in the realms of the ten directions,
May there be the auspiciousness of igniting the festival of bliss
That comes from collecting the assistants of
Mind, body, and speech, as the simultaneously born,
Mantra-born, and field-born messengers who create
Favorable conditions for you to accomplish supreme attainments.

Through the auspiciousness of whatever sign of virtue exists
In the supreme palace as extensive as space,
Radiating light equal to the sun and the moon and
Beautified by countless precious ornaments,
May there never arise the signs of inauspiciousness
At your home or wherever you stay.
And may there be the auspiciousness of
An uninterrupted magnificent delight
Of the excellent field of fortune.

If you wish to make the auspicious prayers concise recite:

May there be the auspiciousness of the root and lineage gurus,
May there be the auspiciousness of the host of mandala deities,
May there be the auspiciousness of the goddesses and dakinis,
May there be the auspiciousness of the dharma protectors
and guardians.

Colophon

Through the experience of being moved by the compassion of Sole
Father Manjushri

With a repulsive face and dancing hands, the practitioner is
Held under the care of the supreme deity with his five unique
qualities,

As he protects me and all migrating beings.

For that reason, I have arranged this sadhana in a way that is easy
To practice and is the supreme entrance to the path of accomplishing
The two stages in the vajra-sphere of the three bodies
That reveals glorious good qualities for the fortunate beginner.

For that reason, in the face of the request from the faithful benefactor
Who adheres to the commitments, I made every effort to set this
down in writing.

Through the fruits of whatever virtue I have obtained
That is glorious like a white autumn moon,

May I, the benefactor, and all living beings be cared for
By peaceful and wrathful Manjushri throughout all our lives,
And with discriminating wisdom, may I progress on the path of the
Two stages, which quickly results in the ultimate union of glory.

*Thus, I have set down in writing this sadhana of the Bhagavan Glorious Solitary
Hero Vajrabhairava entitled "Victory over Demons" that is set forth in a way
that is easy for beginners of modest faculties to put into practice. The request to
the lineage gurus and the inner offering [to the lineage gurus] were arranged
according to the lineage that I [Pabongkha] have received. It was requested by the
nobleman, the Upasika Dondrup Paljor, and was merely arranged for recitation
by the tulku bearing the name "Pabongkha" and was based on the scriptures of
Nagden Ponglha Thubten.*

*The Extremely Concise Sadhana of Glorious Solitary Hero
Vajrabhairava* by Pabongkha Dechen Nyingpo

NAMO GURU BHYA

For those wishing to practice an extremely concise sadhana of Glorious Solitary Hero Vajrabhairava, recite the following request once:

Prayers to the Lineage Gurus

I make request to the Pervasive Vajra Lord Yamantaka,
And to Tsongkhapa, who is in actuality all the conquerors,
Together with all the fathers and sons of the lineage;
Please bestow the two attainments.

Recite the following prayer three times:

I go for refuge to the Three Jewels.
I shall liberate all living beings
And establish them in the state of enlightenment.
I shall generate perfect bodhichitta.

Instantaneous Self-Generation

In an instant I arise in the bodily aspect of Glorious Vajrabhairava with
one face and two arms, holding a curved knife and skull cup.

Blessing the Inner Offering

OM HRIH TRI WI TRI-TA NA NA HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from YAM emerges a blue bow-shaped wind mandala, marked with pendants. Upon that, from RAM emerges a red triangular fire mandala. Upon that, from AH emerge three human heads, upon which from AH emerges a white skull cup, inside of which are the five meats and the five nectars.

Above these are OM, AH, HUM. Light rays radiate from the HUM at my heart, the wind blows, the fire blazes, and the substances inside the skull cup melt and boil. Light rays radiate from the three syllables and summon the three vajras. They descend into the skull cup and melt, whereby the faults of color, scent, and potential are purified by the HUM, it is transformed into nectar by the AH, and it is increased and multiplied through the OM.

OM AH HUM (3x)

Blessing the Offering for the Self-Generation

OM HRIH TRI WI TRI TA NA NA HUM PHAT
 OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
 SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from AH emerge broad and extensive skull cups, inside of which are syllable HUMs, which melt and transform into water for drinking, water for the feet, perfume, flowers, incense, lights, food, and music. They are the nature of bliss and emptiness, appearing in the aspect of the offering substances that function to generate extraordinary uncontaminated bliss in the six senses of the recipients.

OM ARGHAM AH HUM
 OM PADYAM AH HUM
 OM GÄNDHE AH HUM
 OM PUPE AH HUM
 OM DHUPE AH HUM
 OM ALOKE AH HUM
 OM NEWIDE AH HUM
 OM SHAPTA AH HUM

The Actual Self-Generation

OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness emerges a vajra-ground, fence, tent, canopy, and mountain of fire, in the center of which are variegated lotus, moon, and sun mandala seats, upon which I arise as the causal vajra-holder Manjushri. Appearing clearly as Hero Manjushri, light rays radiate from my heart and invoke all the sugatas in the aspect of Glorious Vajrabhairava, who dissolve into me, whereby I completely transform and emerge as the resultant vajra-holder Glorious Vajrabhairava the Great. I have a dark blue body, nine faces, thirty-four arms, and sixteen legs, as I stand with the right legs bent and left outstretched. At my heart is the wisdom being, youthful Manjushri. At his heart is the syllable HUM as the concentration being. At my crown is an OM, at my throat an AH, and at my heart a HUM. Light rays radiate from the HUM at my heart and invoke the wisdom beings from their natural abodes. The wisdom beings dissolve into me, the empowering deities bestow the empowerment, and Akshobya becomes my crown ornament.

Offerings to the Self-Generation

OM YAMANTAKA ARGHAM, PADYAM, GÄNDHE, PUPE,
DHUPE, ALOKE, NEWIDE, SHAPTA PRATITZA HUM SÖHA

Inner Offering

OM YAMANTAKA HUM PHAT, OM AH HUM

Praise

I prostrate to Vajrabhairava,
The hero with a supreme form of
Supreme great wrath who enjoys supreme objects
And acts to subdue those difficult to subdue.

Mantra Recitation

Upon a sun mandala at my heart is a syllable HUM surrounded by the mantra rosaries.

Recite the following mantra twenty-one times:

OM AH RA PATSA NA DHI

Recite the following mantra at least twenty-one times:

OM YAMA RAJA SADOMEYA YAME DORU NAYO DAYA YADA
YONI RA YAKSHEYA YAKSHE YAKSHA NIRYA MAYA HUM
HUM PHAT PHAT SÖHA

Recite the following mantra as many times as you are able such as one hundred times, twenty-one times, and so on.

OM HRIHTRI WITRITA NA NA HUM PHAT

Recite the following mantra at least twenty-one times:

OM YAMANTAKA HUM PHAT

At the conclusion recite:

OM YAMANTAKA SAMAYA MANU PALAYA YAMANTAKA
TENO PATITA, DRIDHO ME BHAWA, SUTO KAYO ME BHAWA,
SUPO KAYO ME BHAWA, ANURAKTO ME BHAWA, SARWA
SIDDHI ME PRAYATZA, SARWA KARMA SUTZA ME, TZITAM
SHRIYAM KURU HUM, HA HA HA HA HO BHAGAVAN,
YAMANTAKA, MA ME MUNTSA, YAMANTAKA BHAWA, MAHA
SAMAYA SATTVA AH HUM PHAT

Thanking Offerings

OM YAMANTAKA ARGHAM, PADYAM, GÄNDHE, PUPE,
DHUPE, ALOKE, NEWIDE, SHAPTA PRATITZA HUM SÖHA

Inner Offering

OM YAMANTAKA HUM PHAT, OM AH HUM

Praise

I prostrate to Vajrabhairava,
The hero with a supreme form of
Supreme great wrath who enjoys supreme objects
And acts to subdue those difficult to subdue.

Torma Offering

OM HRIH TRI WITRITA NA NA HUM PHAT
OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
SHUDDHO HAM

Everything becomes emptiness.

From the state of emptiness, from YAM emerges a blue bow-shaped wind mandala, marked with pendants. Upon that, from RAM emerges a red triangular fire mandala. Upon that, from AH emerge three human heads, upon which from AH emerges a white skull cup, inside of which are the five meats and the five nectars.

Above these are OM, AH, HUM. Light rays radiate from the HUM at my heart, the wind blows, the fire blazes, and the substances inside the skull cup melt and boil. Light rays radiate from the three syllables and summon the three vajras. They descend into the skull cup and melt, whereby the faults of color, scent, and potential are purified by the HUM, it is transformed into nectar by the AH, and it is increased and multiplied through the OM.

OM AH HUM (3x)

Invoking the Wisdom Beings

The entire supporting and supported mandalas of Glorious Solitary Hero Vajrabhairava instantly appear [in the space] before me. Light rays radiate from the HUM at my heart and invoke the exalted wisdom beings as the mandala of Glorious Solitary Hero Vajrabhairava together with the directional protectors.

DZA, HUM, BAM, HO

The wisdom beings and the commitment beings become nondual. A single-pronged vajra is generated from a HUM on the tongue of the guests, from which a tube of white light emerges, through which they partake of the essence of the tormas.

Offer the tormas by reciting the following mantra either three or seven times:

OM HRIH TRI WITRITA NA NA HUM PHAT, VAJRA BHAIRAVA
ADHI PATI IMAM BALINGTA KHA KHA KHAHI KHAHI HUM
PHAT SÖHA

OM YAMANTAKA ARGHAM, PADYAM, GÄNDHE, PUPE,
DHUPE, ALOKE, NEWIDE, SHAPTA PRATITZA HUM SÖHA

Inner Offering

OM YAMANTAKA HUM PHAT, OM AH HUM

Offering Praise

I prostrate to you, Glorious Manjushri, who is complete [with all good qualities]:

As the father of all the conquerors, your

Nondual and extraordinary body pervades all things equally.

As the sphere of reality, you are the mother of the conquerors.
As the wisdom being, you are the son of all the conquerors.

I prostrate to you, terrifying Yamantaka:

Although neither love nor hate exists in the sphere of reality,
Your method of compassion reveals itself as the King of Wrath
In order to subdue all evil beings in the three worlds.

Offering the Torma to the Directional Protectors

Recite the root mantra as a blessing:

OM YAMA RAJA SADOMEYA YAME DORU NAYO DAYA YADA
YONI RA YAKSHEYA YAKSHE YAKSHA NIRYA MAYA HUM
HUM PHAT PHAT SÖHA

Recite the following mantra three times to dedicate [the offering]:

OM BHU CHARANAM, YA PATALA CHARAYA, MAN
KHECHARAYA, TA PURWA NIGANAM, KA DAKSHINA
DIGAYA, HUM PASHCHI MANAM, PHAT UTTARA DIGAYA,
OM I, HRIH YA, TRI WA, WI KSHI, TRI KO, TA É, NA AH, NA DE,
HUM BHYOH, PHAT SARWA BHUTE BHYAH

Outer Offering

OM DASHA DIKA LOKA PALA SAPARIWARA ARGHAM,
PADYAM, GÄNDHE, PUPE, DHUPE, ALOKE, NEWIDE,
SHAPTA PRATITZA HUM SÖHA

Inner Offering

OM DASHA DIKA LOKA PALA SAPARIWARA, OM AH HUM

Praise

In the presence of the Bhagavan Dharma Lord Manjushri, you Karma Yama, female spirits, dakinis, bhutas, and zombies promised to act as his servants and obey his command to subdue demons and protect the teachings. I bow to all of you oath-bound outer and inner protectors and place my hopes in you. Directional protectors and your entourage, engage in your enlightened actions to pacify all obstructions to my practice of the holy Dharma.

Dissolution

The guests of the torma return to their own abodes. The charnel grounds dissolve into the celestial mansion. The celestial mansion dissolves into me. As the commitment being, I dissolve into the wisdom being. The wisdom being dissolves into the concentration being. The shabgyu of the concentration being [the syllable HUM] dissolves into the HA. The body of the HA dissolves into the head of the HA, that into the crescent moon, that into the drop, that into the nada, and the nada transforms into unobservable emptiness.

From the state of emptiness, I emerge as Glorious Vajrabhairava with one face and two arms. At my crown is OM, at my throat an AH, and at my heart a HUM.

Dedication Prayers and Auspicious Verses

From the virtue procured through exerting myself
In this method with a completely pure mind,
May all the limitless sentient beings come under the loving care
Of peaceful and wrathful Manjushri in all their consecutive lives.

Having actualized the state endowed with the seven limbs of embrace
That lasts for as long as space exists,
May I easily and instantaneously establish
All living beings in that very state.

May there be the auspiciousness of the root and lineage gurus,
May there be the auspiciousness of the host of mandala deities,
May there be the auspiciousness of the goddesses and dakinis,
May there be the auspiciousness of the dharma protectors and
guardians.

Colophon

This sadhana was composed by the tulku named "Pabongkha" while residing at Dechen Kelsung palace at Tashi Lungpo at the request of His Excellency Kyabying Losang Rinchen for his recitation.

Appendix 1: Je Sherab Gyatso's Historical Account of the Lineage of Vajrabhairava

THE WAY IN WHICH the Teacher [Buddha Shakyamuni], the completely perfect Buddha, first generated bodhichitta is for the most part the same in sutra and tantra. However, in the higher and lower classes of tantra, [the accounts of] his intermediate accumulation of merit is dissimilar, which is clear in the textbooks. Whatever the case may be, in Bodhgaya India he demonstrated the way of becoming enlightened, and in that first year, turned the wheel of the Dharma of the four noble truths. In the following year, on the fifteenth day of the third month, he taught the Perfection of Wisdom Sutras on Vultures Peak Mountain. At the same time, in Southern India, in the stupa at Palden Drepung (Skt. Shri Dhanyakatayacaitya),²⁰⁴ he taught limitless classes of tantras including the Kalachakra and so forth to King Suchandra and his retinue of ninety-six kings of the 960 million towns of Shambhala. If we condense them all into two, they can be categorized as sutra and tantra.

From among the four classes of tantra, Vajrabhairava is a highest yoga tantra. Of method and wisdom, it is method. Of method tantras [utilizing] attachment, [anger, and ignorance], this is primarily a method tantra [utilizing] anger.

Furthermore, the common Perfection Vehicle states:

The buddhas do not pass beyond sorrow,
And the Dharma also will not disappear.

204. Many of the tantras are said to have been taught in the stupa at Palden Drepung where Buddha Shakyamuni emanated the enjoyment bodies of the various deities.

In a similar vein, *Expressing the Names of Manjushri* states:

The teachings taught by the past buddhas
 Become the teachings of the future ones as well.
 The complete buddhas appear now
 And teach them again and again.

According to this explanation, the teachings of tantra don't wax and wane, yet when considering how the subjects of the discourses were composed, there are many diverse historical accounts. For that reason, here [in this account], the three [lineages] of the Ra, Kyo, and Zhang lotsawas²⁰⁵ and the tantric teachings were requested by Visharupa, [who is an emanation of] the Mother Vajra Vetali, in accordance with the wishes [of their respective recipients].²⁰⁶ Although divergent meanings appear according to the disposition of the requester, the lineage of the teachings come from one lord of the mandala and one tantra. In this way there are also many compilers of the individual tantras. Generally, all the tantras were compiled by Vajrapani, and for that reason, he is praised as "the holder of the secret treasury of all the conquerors." With regard to this, it is inappropriate to propose that there is no distinction with regard to whether or not someone trains in a particular tantra or not.

This tantra was sealed in an oath of secrecy by the dakinis in western [India] at the Dharma Ganja Dharma Treasury and there it remained. Although there is much confusion concerning the historical accounts in the hundred tantric texts as to how the teacher taught the tantra, Shantijnana states, "From the mandala of the great charnel ground . . ." and "From the mandala of Maha-Ishvara . . ."; therefore this setting is like a seed or source. For that reason, the Dharma teachings of Bhairava find their source in Vajradhara, the teacher of the tantra, and it [had various settings such as] Akanishta; upon the earth, in order to tame Ishvara; at Bodhgaya, to subdue the demons [at the time of Buddha's

205. Rwa lo tsa ha rdo rje grag pa, sKyo ston, and Zhang lo tsa wa phur pa skyabs. These three "lotsawas" (translators), who translated Sanskrit texts into Tibetan, are the source of these three lineages within Tibet.

206. In his *Overview of Buddhist Tantra*, trans. Martin J. Boord and Losang Norbu Tsonawa (Dharamsala, India: Library of Tibetan Works and Archives, 1996), Panchen Sonam Drakpa states that Vajra Vetali, Vishvarupa, and Vajradakini are three names for the same goddess.

enlightenment]; and in the city of Iron Skulls,²⁰⁷ in order to subdue the Lord of Death. For this reason, some of these tantras didn't exist in India.

When the Lord of Yoga, Mahasiddha Lalita Vajra, was reading *Reciting the Names of Manjushri* [*mTshan brjod*], he came across a passage that mentions “the terrifying Vajrabhairava,” and he asked many pandits about its meaning, to which one replied, “These words are part of a composition of an extensive tantra in Orgyan in the west.” After hearing this, he went to Orgyan and brought back the tantra, which is in accordance with [the explanations of] Ra, Kyo, and Zhang.

The historical accounts concerning how he received the teachings state that [by applying] *sindhura* powder, the swift-footedness substance, to the soles of his feet and so forth, he traveled [to Orgyan]; therefore the dakinis said “the substance that we apply to our crowns, you apply to your feet” and because of this, he then placed it on the crown of his head. There are many such varied accounts. Whatever the case may be, he saw a dakini carrying some water, and her feet were not touching the ground. He asked, “What kind of amazing things are there in this place?” To which she replied, “There is one called ‘Bull-Headed Vajrabhairava’. I have these teachings and others you should learn.” Because of this, he requested her to take him into her care, and he received the instructions from the wisdom dakini without objection. Again, he asked if he could bring a volume of the tantra with him. The dakinis had very bad dreams; therefore they came to him carrying a spoon and said, “You can carry this much or you can take as much as you can memorize in seven days, but you cannot have more than that to teach your disciples.” However he made a request to his personal deity [Manjushri] and memorized the Tantra in Seven Chapters, Three Chapter [Explanatory Tantra], the Musk Shrew Chapter, the Chucchundra-Kalpa Chapter, the Six-Faced Tantra, and the Red and Black [Yamari] Tantras. Once he did this, he returned to India, and the pandits and siddhas accepted him as authentic and being identical to the Wisdom Dakini.

As for the chapter concerning the oral history [of this tantra], although the lineage of Ra Lotsawa is not considered completely pure,²⁰⁸

207. The city of Iron Skulls is the name of Yama's abode.

208. This is because he engaged in many wrathful actions that some people considered inappropriate at best.

according to the adherents of the Kyo tradition, the holy beings of the glorious Segyu cite the [Ra lineage] as their source. From there came many systems such as that of Amoghavajra and so forth, with the most famous ones in Tibet being Ra, Kyo, and Zhang.

Ra Lotsawa Dorje Drak received the empowerment and instructions in their entirety from the beginning in one day from Mahakaruna or, as he is also known, Menja Linpa, as well as from the Nepali Bharo Chagdrum, who had his fingers cut off by the king. Through his practice, [Ra] perfected the coarse and subtle generation stages, after which the four actions were simultaneously accomplished,²⁰⁹ through which he engaged in practices of destructive magic, many of which are related in his biography. The remaining part of his life he stayed at Sang-ngak Chözong in upper Kyisho in a meadow of flowers. The complete relics of his deceased body were kept there and placed in a vase as the central axis of the reliquary stupa. A high official of Neu Dzong named Namkha Zangpo went there and took a coracle across the Sangpo River at midnight and brought [the relics] to Drepung, where he offered them to Jamyang Chöje, who placed them in the mantra house of Vajrabhairava.²¹⁰ The [monks of Drepung] returned one of his fingers, which they kept with a statue of Yamantaka, and afterward it became an object of veneration by the Sangha.

Across the valley of Den is where Nyen Lotsawa Darma Drak stayed; therefore even to this day it is protected by the blessings of Nyen. Although Ra and Nyen were well known for having competed for power, heaven and earth were filled with Ralo's Yamantaka practice, and Ralo was like the protector of the country. Once Nyen Lo and his retinue realized this, they exchanged teachings that the other hadn't yet obtained, and so also did the yogis in their inner circle, whereby their realizations were greatly enhanced. I think this is related to the way in which the former omniscient beings in the lower part of the valley had a vision of Vajrabhairava through such a dependent relationship. Furthermore Shampo caused it to snow, whereby a monk died.²¹¹ In response, Ra threatened him by saying:

209. The four actions are pacifying, increasing, controlling, and wrathful.

210. Neu Dzong (sNe'u rdzong) is a small fort opposite Drepung Monastery.

211. Shampo (Yar lha sham po) is the original spirit of Tibet.

Is this thought to be from Shampo's great power,
 Is it thought to be because Ra is the eldest translator,
 Is it thought to be because of Vajrabhairava's insignificant
 power,
 Or is the thought that he died at the tip of Ra's weapon?²¹²

Shampo couldn't withstand [Ra's] threats, so [Shampo] offered him five hundred monks and nuns. [Ra also stated]:

Despite relying on beer and women,
 Killing others with violent actions,
 And acting as an abbot for full ordination,
 I felt no grief about acting as a holder of the Vinaya.
 Consuming meat and beer is the ganachakra!
 Killing is the commitment of Mantra!
 Relying upon women is the action mudra!
 When I do these things, it is in a state of awareness; therefore
 I didn't offend the monks upholding the Vinaya.
 Therefore your wrong views have defiled your commitments
 And at dawn on the seventh day, you should return.

Tuken [Chökyi Nyima] Rinpoche stated, "By considering the teachings that come from this lineage, they relied on Ra Lotsawa and overcame their grief in seven days."

For the initiation fee, they each needed a measure of gold; therefore they had to offer various things and were given the Six-Faced [Yamari] and so forth; there are many such historical accounts. With force, conviction, and great effort, Tibetans [in earlier times] practiced their teachings irrespective of whether or not those [teachings] were an antidote to the afflictive emotions of the three realms, together with their seeds. When compared to those who are capable of understanding the great scriptures, the former are as pervasive as the earth itself. However, those practitioners who are capable of combining together

212. This threat is somewhat ambiguous. Ra Lotsawa is implying that he has the capacity to destroy Shampo. See Ladrang Kalsang, *The Guardian Deities of Tibet* (Dharamsala: India: Little Lhasa Publications, 1996), 128–29.

the entire body of the paths of sutra and tantra without mistake on one cushion [are extremely rare], and in this regard there has never been anyone comparable to the Foremost Omniscient Being Je [Tsongkhapa].

Likewise, Amoghavajra the younger bestowed teachings [of Vajrabhairava] upon Kyo Ö Jung. Furthermore, Amoghavajra [the elder] bestowed the cycle of teachings of Vajrabhairava upon Zhang Lotsawa Prajna Guru or, [as he is known in Tibetan], Sherab Lama. These days, these teachings are known as the cycle of teachings of the Ra volume. The cycle of teachings of Zhang are known as the Pal volume, and the cycle of teachings of Kyo are known as the miscellaneous volume [of instructions]. Other [progenitors] are the Mal Lotsawa Lodro Drak, Nyo Lotsawa Yonten Drak, and so forth. All of the various instructions of the tantra that existed were received by the Foremost Great Being [Tsongkhapa].

Furthermore, while Chöje Dondrup Rinpoche—who achieved the highest state of attainment through this deity—was staying at the retreat hermitage Kubum Menkyi Chukar, he had a vision of Yamantaka in a dream. He supplicated that direct vision, whereby [Yamantaka] stated, “In the coming year, I will be coming to this valley.” When Je Rinpoche was born in the following year, [Chöje Dondrup Rinpoche] remembered the indications he had received in his dream through his clairvoyant insight and offered [Tsongkhapa] some blessed Manjushri pills and so forth, which is explained in his biography. In a definitive sense, Je Rinpoche was the manifestation of peaceful and wrathful Manjushri, and this is not merely a biased sectarian opinion but was predicted by the Buddha himself when he made the prophecy, stating, “After my passing into nirvana . . .” and “You are not a mere incarnation, but you are the very coming of Manjushri himself,” and “For childish beings . . .” Although he abides on the higher grounds, for worldly beings, he does not appear in the aspect of Venerable [Manjushri] but appears as an ordinary being. His teachings and deeds are like the Buddha’s coming to this world, and what he accomplished for the teachings was identical. After that, he practiced the Kadampas’ teachings of the incomparable Jowo Je [Atisha] that were transmitted to Khu, Ngog, and Drom,²¹³ and Je Rinpoche maintained that undefiled tradition without mistaking

213. These are the three chief disciples of Lord Atisha, whose full names are khu brtson 'grus gyung drung, rngog legs pa'i shes rab, and 'brom ston rgyal ba'i 'byung gnas.

the extremes of east and west, whereby the unmistakable teachings and his activities became widespread like nothing that had ever occurred before.

For that reason, although he had a father, mother and so forth, we should understand that he is in fact an emanation. This was also explained by Je [Tsongkhapa] himself in *A Poetic Expression of My Aspiration for Realization* (*rTogs brjod 'dun legs ma*), thus ensuring that there aren't any scholars or siddhas of the snowy land of Tibet who are not familiar with his deeds such as listening and contemplation; therefore he is the crown ornament of all the former and later scholars.²¹⁴

In accordance with the command of Jetsun [Manjushri], he led a retinue of eight [disciples] to engage in practice at Ölka, yet even that didn't satisfy him, and he expressed his decision to go to Shing Mountain in India and meet such gurus as Nagabodhi, Maitripa, and so forth. However the great siddha from Lhodrak, Namkha Gyaltsen, discouraged him, saying, "You have a direct vision of Manjushri . . ." Through [Tsongkhapa's] practice of peaceful and wrathful Manjushri, he obtained a direct vision whereby he could communicate with [Manjushri] like one person to another, and in this way he received limitless instructions on the vast and profound subjects of sutra and tantra. In this way, he saturated his mental continuum with the exact intention of the Conqueror.

[The verse from his secret biography that states] "Through the yoga of unifying tranquil abiding and superior seeing . . ." refers to his ability to experience all appearances as manifestations of the deity and in particular his attainment of the concentration of bliss and emptiness. In actuality he was the actual peaceful and wrathful Manjushri; however he appears to be an ordinary person who had a direct vision of the peaceful and wrathful [Manjushri], who then bestowed teachings and blessings upon him. Because of this, when he then listened to whatever teachings on Yamantaka had been translated into Tibetan, he clarified whatever mistakes and impurities there were and made truly wondrous corrections. In particular, he was given the empowerment directly by the peaceful and wrathful aspects [of Manjushri], as well as all the instructions and precepts in their entirety. Thus the All-Seeing Great Fifth [Dalai Lama] stated that we shouldn't entertain any doubts

214. The title of this text was translated as "*Destiny Fulfilled*" in Robert Thurman, ed., *Life and Teachings of Tsong Khapa* (Dharamsala, India: Library of Tibetan Works and Archives, 1982).

that we might go to the lower realms if we practice Bhairava of the Ra tradition.

Peaceful and wrathful Manjushri bestowed empowerment upon Je Rinpoche as well as bestowing the instructions; therefore Bhairava is an accepted practice in the Gelug tradition. Yet a few holy beings say that they seek the assistance of the ancient teachings because these teachings [in the Gelug tradition] aren't correct. However, [Tsongkhapa] received the empowerment from Chöje Dondrup Rinpoche in the Ra tradition; therefore what need is there to present any further response to their argument than that? He also listened to teachings on Jetsun Manjushri that were bestowed by the Teacher Buddha; therefore there is no difference [between Tsongkhapa's transmission and the older lineages].

Not only that, according to his secret biography, he received a direct vision of deities, pandits, and scholars, like a collection of stars in the sky, and received their blessings; therefore Je Rinpoche is considered to be their equal. In his [secret biography, it states, "Manjushri prophesied that] by relying upon these texts both you and others . . .," which indicates that relying on these scriptures is a gateway of dependent relationship for the benefit of the trainees that were to succeed him.

Je Rinpoche bestowed these oral instruction in their entirety on Khädrup Je, Togden [Jampal Gyatso], and Je Sherab Sengye. From Togden came the Ensa lineage, from Khädrup came both the Se and Ensa lineages, and from Sherab Sengye came the lineage of [the tantric colleges] Gyuto and Gyume. With regard to [Gyume and Gyuto, Je Rinpoche] intended there to be a seat of the [tantric] teachings for the Sangha; therefore after Je Rinpoche bestowed [a commentary] on his fourfold commentary at Sera Chöding,²¹⁵ he held up the scripture and asked three times, "Who is capable of upholding this [tradition of Guhyasamaja]?" Je Sherab Sengye prostrated himself and said, "I will act in accordance with your wishes." Previously, in the presence of the Conqueror Wangpo Tog, the bodhisattva Nyingtob Chenpo promised to uphold and propagate the teachings on the union of sutra and tantra. Accordingly, Je Rinpoche is an emanation of Conqueror Wangpo Tog, and Sherab Sengye is an

215. The fourfold commentary is Je Rinpoche's famous commentary to Guhyasamaja that is also translated as "The Four Interwoven Commentaries" [Grc] pa bzhi sbrags].

emanation of Nyingtob Chenpo. And just like Vajradhara and Vajrapani, although they share the same mental continuum, they appear to be guru and disciple, which is the traditional interpretation of the oral lineage. Next, Je Rinpoche presented [Sherab Sengye] with his volume of the fourfold commentary, a wooden book cover, a skull cup for the inner offering, a mask discovered at Gaden, ritual costumes, a skull, noose, a vajra and bell, and so forth, thereby inaugurating him as the Lord of the Secret Mantra teachings and entrusting to him the Secret Mantra teachings of Je [Rinpoche].

In accordance with this prophecy, he [later] went to Lhunpo Tse and propagated the tantric teachings, [which eventually resulted in] the establishment of Gyume in Central Tibet. At that time, there was, in general, not much need to evaluate the disposition and substance [of disciples]. Instead he gathered whatever students he could and propagated the teachings with great earnestness. They lacked the necessary conditions, therefore, to raise the [banner of the] Dharma since the master and disciples spontaneously engaged in teachings and listening without interruption within the Dharma session; therefore they went searching for a benefactor.

Gradually, they assembled favorable conditions through the efforts of the faithful and established a [financial] foundation. At one time, Je Sherab Sengye had assembled many disciples, and while they were staying together, Dul Ngagpa Palden Sangpo was sitting at the head of the monks on the row to the right and Dul Karpa Palden, or as he is also known, Dulzin Lodro Bäba, was sitting at the head of the monks to the left, and it was as if Dul Karpa and Dul Ngagpa were bound in each other's gaze. Sherab Sengye said to Dul Ngagpa, "What is your birth sign?" "Mine is the horse," he replied. "Well then," [responded Sherab Sengye], "It is said that a horse should perform in a place where a yak died; therefore you should go to Yakshi Lungpa (The Land of Dead Yaks) and expound tantra." In accordance with his guru's command, he went on an exploration to find this place and found a place called "Dead Yak Family." After digging out a crevice [to sit in], he stayed there and meditated on the yoga of the two stages [of Yamantaka]. He gathered a few disciples and taught them tantra. One day, a villager who had caused much disruption, having killed many people, came wishing to purify

his negative karma; therefore he offered the wood from the homes [of those he had killed] to build an assembly hall [for the monastery]. They used the hearts of the deceased to build a secret reliquary, whereby the Segyu or Upper Tantric College of Tsang was established.²¹⁶ The two colleges of central Tibet—Gyuto and Gyume—used to observe the rainy season retreat together during the second half of the monsoon at Chumik Lung. Although the Lower Tantric College promised to continuously carry out this tradition, the King of Tsang blocked their path during a time of turmoil, and [this tradition] came to an end.

From Dul Ngagpa, Jamyang Gendun Päl, and Dul Ngagpa's reincarnation, Panchen Samdrup Gyatso, up to Segyu Konchog Yarphe, the instructions of Heruka, Yamantaka, and Guhyasamaja as well as the teachings of Mahakala have been in the single lineage of Se.

When the All-Seeing Great Fifth [Dalai Lama] invited the monks of Segyu to perform some rituals, he put questions to the ritual master [Gyuchen Konchog Yarphe], who instantly answered the questions, which greatly pleased [the Dalai Lama], whereby he offered his praise. Changkya Ngawang Chöden and Kunkyen Jamyang Shepa held a discussion and decided that all the oral lineages of the Gelug tradition stemming from the Se and Ensa were being held by Segyu Konchog Yarphe and the great tantric master of Tashi Lhunpo, Konchog Gyaltzen; therefore they shouldn't miss the opportunity to receive them. Although by that time, Segyu Gyuchen had said, "Bring me a disciple who is a suitable vessel for the teachings of the hearing lineage," and once he had offered a tormo to Dharmaraja and requested his assistance, he bestowed the commentary on Ganden Lha Gyama and imparted some assorted oral instructions to Mergan Lama Ngawang Lodro.

Changkya received many oral lineages from the great tantric master of Tashi Lhunpo [Konchog Gyaltzen] and primarily received many oral instructions on Heruka from Segyu [Konchog Yarphe], thereby obtaining the teachings of Heruka.

Kunkyen Jamyang Shepa met Segyu Lama when he was eighty years

216. When Segyu Monastery was originally constructed, it was called Upper Tantric College of Tsang or "Gyuto." Later, Gyuchen Kunga Dondrup established the present day Gyuto near Lhasa. After that Segyu was known simply as "Segyu," and the present day Gyuto permanently assumed the title.

of age, and [Segyu Lama] lived only for one more year. [When Jamyang Shepa met Segyu Gyuchen, he offered a silk scarf and other offerings and offered the following verse]:

When they are wet from rain on the road,
I offer them clothes and tea,
Together with a five-colored silk,
And take their feet upon my crown.

Segyu Gyuchen was delighted by this spontaneous offering, and Jamyang Shepa listened to the oral instructions on the two stages of Heruka, Guhyasamaja, and Yamantaka, like a vase being filled. [Segyu Gyuchen] gave the commentary in a cave, during which [Jamyang Shepa] cut through and resolved his doubts, whereby he established a manuscript on the oral tradition. These days we have his annotated commentary on the root verses of Zhal Lu and so forth.

Gyuchen Konchog Gyatso had recognized [Konchog Yarphel] as the reincarnation of his own guru, and he established the teaching of sutra and tantra in Domé in accordance with the prophecy. He received oral instructions of Guhyasamaja, and [Gyuchen Konchog Gyatso] was very pleased, whereby he said, "You are the Lord of the Dharma," and he became his sole heart disciple, which is told in detail in his biography.

Kunkyen Lama received in detail whatever oral instructions that the Ganden Throne Holder Lodro Gyatso, Mergan Lama Ngawang Lodro, and Changkya Ngawang Chöden possessed concerning the lineages of the Lower Tantra College, Se, and Ensa. Tangsakpa Ngodrup Gyatso also received the teachings on the generation and completion stage of Yamantaka and Guhyasamaja from Segyu [Rinpoche] and compiled notes on the instructions of Yamantaka. There was one disciple who lived opposite Lhasa in Drib, and [no one] knew his monastery or even his name, yet he practiced the instructions of the oral lineage, whereby he attained supreme [attainments] in one life. Because of this, people said, "He is an old practitioner of the oral lineage."

Drakar Kachu Rinpoche received teachings from Ponlob Jampa. These final five disciples who received his instructions are called "the five vajra brothers," which is explained in the notes of Tangsakpa. He

and the four previous Gyuchens are known as “the Five Father and Son Gyuchens.” Tangsakpa had also listened to the complete oral instructions in detail from the former Kunkyen, and Shog Donyo Khädrup requested a commentary on Heruka, Guhyasamaja, and Yamantaka from Kunkyen Lama yet received only a brief [exposition]. Therefore [Jamyang Shepa] said, “There is a lama at Ganden Chökor who is also my disciple; therefore it is sufficient to receive them from him,” which is how it is conveyed in his biography. [Drakar Rinpoche] received Guhyasamaja and Yamantaka from Phurbuchog Ponlob Jampa and Donyo Khädrup and Heruka from Jamyang Depai Dorje. [Purchog Rinpoche] would alternate giving commentaries to the *Path to Bliss* and *Manjushri’s Oral Instructions* between the autumn and spring.²¹⁷ At the conclusion, he would alternate between generation and completion stage teachings on Heruka, Guhyasamaja, and Yamantaka. Tsodak Dorje Chang and Drakar Kachu Rinpoche received these on many occasions, which is attested to in their notes.

In general, if one gives a reading transmission of a commentary based on a text combined with the oral transmission, then that [type of commentary is considered to be] an oral transmission commentary.²¹⁸ If one does not have the oral transmission of the text yet gives a complete commentary based on it, it is a textual instruction.²¹⁹ If a lama gives an explanation based on his own experience, it is a practical instruction.²²⁰ If a lama teaches based on his own experience, and the disciple also gains some slight experience of the subject matter, then it is an experiential commentary.²²¹ A direct instruction is like when a skilled physician exposes the inner workings of the human body and its vital points and reveals the red parts of a corpse.²²² For this type of commentary, one initially practices the instructions, and after sequentially generating realizations [of the topics], one is given a direct instruction for dispelling obstacles together with enhancing [realizations]. As for

217. These are two lamrim texts. The first was composed by the First Panchen Lama and the second by the Fifth Dalai Lama. Purchog Rinpoche would teach the *Path to Bliss* in the spring and *Manjushri’s Oral Instructions* in the autumn.

218. Tib. *lung khrid*.

219. Tib. *bshad khrid*.

220. Tib. *nyams khrid*.

221. Tib. *myong khrid*.

222. Tib. *dmar khrid*. This literally translates as “red commentary,” which is why it is compared to the red internal parts of a corpse.

the oral transmission commentary that stems from these, while it is a textual transmission, a textual transmission is not necessarily an oral transmission commentary. The first two [oral transmission and textual instruction] are dependent upon a text, and the latter three [practical instruction, experiential commentary, and direct instruction] are predominantly done from memory; however it is not inappropriate to rely upon a text. People are completely confused about the term “commentary” and think it is like meeting a guide. Once the disciple is confused, he or she will have lost the path to liberation and omniscience. This is “a pointing-out instruction” introducing the phrase “this is the unmistakable path to enlightenment” and is called “enumerating the types of commentary.” These are taught by Tuken Rinpoche.²²³ A small number of other gurus have said the same thing.

Furthermore, previously in the presence of Tsodak Dorje Chang, I received the complete oral transmission commentary in dependence upon the generation stage [text] of the previous Kunkyen once and received the oral transmission commentary in dependence upon the generation and completion [stages] of Tangsakpa. Kyabgon Dorje Chang did not bestow the commentary on the two stages of Guhyasamaja or Heruka at this monastery; therefore it is extremely important that we receive those lineages. Although he had given extensive and concise [commentaries] on the generation and completions [stages] of Yamantaka, I was unable to go; therefore all of the retreatants in Dzogé listened to the teachings on the generation stage from the Kyabgon himself and the teachings on the completion stage from my own teacher Lama Losang Chogdrup, who is well known to be on the eighth bodhisattva bhumi.

After that, during the teachings on the lineage gurus, for the sake of posterity, Drakar Kachu Rinpoche gave many instructions on the generation and completion stages of Heruka, Guhyasamaja, and Yamantaka, which he taught from memory. Because of that, within the lineage of the Foremost Great Being [Tsongkhapa], the instructions of Se and Ensa are the most famous and pervasive despite the fact that there are inconceivably many precepts of the pandits and practitioners.

223. Tuken Losang Chökyi Nyima (1737–1802) was the disciple of Changkya Rolpai Dorje and Konchog Jigmé Wangpo.

Appendix 2: Alternative Spellings for Sanskrit Mantras Used in This Volume

THE FIRST MANTRA in each group is spelled phonetically in such a way that it accords with the way it is pronounced by many native Tibetan speakers, including my own teacher, whereas the second is spelled as commonly found in other widely used translations of these sadhanas or in a way that more accurately transliterates the Sanskrit. See the technical note for a discussion of the factors that account for these differences.

Action (or Essence) Mantra

OM HRIH TRI WITRITA NA NA HUM PHAT
OM HRIH SHTRIH VIKRITA-NANA HUM PHAT

Mantra to Dissolve All into Emptiness

OM SÖBHAWA SHUDDHA SARWA DHARMA SÖBHAWA
SHUDDHO HAM
OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

Blessing the Outer Offerings for the Directional Protectors

OM ARGHAM AH HUM
OM ARGHAM AH HUM

OM PADYAM AH HUM
OM PADYAM AH HUM

OM GÄNDHE AH HUM
OM GANDHE AH HUM

OM PUPE AH HUM
OM PUSHPE AH HUM

OM DHUPE AH HUM
OM DHUPE AH HUM

OM ALOKE AH HUM
OM ALOKE AH HUM

OM NEWIDE AH HUM
OM NAIVIDYA AH HUM

OM SHAPTA AH HUM
OM SHABDA AH HUM

Root Mantra

OM YAMA RAJA SADOMEYA YAME DORU NAYO DAYA YADA
YONI RA YAKSHEYA YAKSHE YAKSHA NIRYA MAYA HUM
HUM PHAT PHAT SÖHA

OM YAMA RAJA SADO-MEYA, YAME DORU NAYO-DAYA,
YADA YONI RAYA KSHEYA, YAKSHE YACCHA NIRA MAYA
HUM HUM PHAT PHAT SVAHA

Blessing the Torma for the Directional Protectors

OM BHU CHARANAM, YA PATALA CHARAYA, MAN
KHECHARAYA, TA PURWA NIGANAM, KA DAKSHINA
DIGAYA, HUM PASHCHI MANAM, PHAT UTTARA DIGAYA,

OM I, HRIH YA, TRI WA, WI KSHI, TRI KO, TA É, NA AH, NA
DE, HUM BHYOH, PHAT SARWA BHUTE BHYAH

OM-BHU-CHARANAM, YA-PATALA CHARAYA, MAN-
KHECHARAYA, TA-PURVA NIGANAM, KA-DAKSHINA DIGAYA,
HUM PASHCHI MANAM, PHAT-UTTARA TIGAYA, OM-I,
HRIH-YA, SHTRIH-VA, VI-KSHI, KRI-KO, TA-E, NA-AH, NA-DE,
HUM-BHYOH, PHAT-SARVA BHUTE BHYAH

Outer Offerings to the Directional Protectors

OM DASHA DIKA LOKA PALA SAPARIWARA ARGHAM
PRATITZA HUM SÖHA

OM DASHADIKA LOKAPALA SAPARIVARA ARGHAM
PRATICCHA HUM SVAHA

OM DASHA DIKA LOKA PALA SAPARIWARA PADYAM
PRATITZA HUM SÖHA

OM DASHADIKA LOKAPALA SAPARIVARA PADYAM
PRATICCHA HUM SVAHA

OM DASHA DIKA LOKA PALA SAPARIWARA PUPE PRATITZA
HUM SÖHA

OM DASHADIKA LOKAPALA SAPARIVARA PUSHPE
PRATICCHA HUM SVAHA

OM DASHA DIKA LOKA PALA SAPARIWARA DHUPE
PRATITZA HUM SÖHA

OM DASHADIKA LOKAPALA SAPARIVARA DHUPE
PRATICCHA HUM SVAHA

OM DASHA DIKA LOKA PALA SAPARIWARA ALOKE
PRATITZA HUM SÖHA

OM DASHADIKA LOKAPALA SAPARIVARA ALOKE
PRATICCHA HUM SVAHA

OM DASHA DIKA LOKA PALA SAPARIWARA GÄNDHE
PRATITZA HUM SÖHA

OM DASHADIKA LOKAPALA SAPARIVARA GANDHE
PRATICCHA HUM SVAHA

OM DASHA DIKA LOKA PALA SAPARIWARA NEWIDE
PRATITZA HUM SÖHA

OM DASHADIKA LOKAPALA SAPARIVARA NAIVIDYA
PRATICCHA HUM SVAHA

OM DASHA DIKA LOKA PALA SAPARIWARA SHAPTA
PRATITZA HUM SÖHA

OM DASHADIKA LOKAPALA SAPARIVARA SHABDA
PRATICCHA HUM SVAHA

Inner Offering to the Directional Protectors

OM DASHA DIKA LOKA PALA SAPARIWARA OM AH HUM
OM DASHADIKA LOKAPALA SAPARIVARA OM AH HUM

Requesting Forbearance (Yamantaka)

OM YAMANTAKA SAMAYA MANU PALAYA YAMANTAKA
TENOPATITTA, DRIDHO ME BHAWA, SUTO KAYO ME
BHAWA, SUPO KAYO ME BHAWA, ANURAKTO ME BHAWA,
SARWA SIDDHI ME PRAYATZA, SARWA KARMA SUTZA
ME, TZITAM SHRIYAM KURU HUM, HA HA HA HA HO
BHAGAVAN, YAMANTAKA, MA ME MUNTSYA, YAMANTAKA
BHAWA, MAHA SAMAYA SATTVA AH HUM PHAT

OM YAMANTAKA SAMAYAM ANUPALAYA YAMANTAKA
TVENOPATISHTA, DRIDHO ME BHAVA, SUPOSHYO ME
BHAVA, SUTOSHYO ME BHAVA, ANURAKTO ME BHAVA,
SARVA SIDDHIM ME PRAYACCHA, SARVA KARMA SUCHA
ME, CHITTAM SHREYAH KURU HUM, HA HA HA HA HOH
BHAGAVAN, YAMANTAKA, MA ME MUNCHYA, YAMANTAKA
BHAVA, MAHA SAMAYA SATTVA AH HUM PHAT

Requesting Forbearance (Vajrasattva)

OM VAJRASATTVA SAMAYA MANU PALAYA, VAJRASATTVA
TENOPATITA, DRIDHO ME BHAWA, SUTO KAYO ME
BHAWA, SUPO KAYO ME BHAWA, ANURAKTO ME BHAWA,
SARWA SIDDHI ME PRAYATZA, SARWA KARMA SUTZA
ME, TZITAM SHRIYAM KURU HUM, HA HA HA HA HO
BHAGAVAN, SARWA TATHAGATA VAJRA, MA ME MUN TSA,
VAJRI BHAWA, MAHA SAMAYA SATTVA AH HUM PHAT

OM VAJRASATTVA, SAMAYAM ANUPALAYA, VAJRASATTVA
TVENOPATISHTA, DRIDHO ME BHAVA, SUTOSHYO ME
BHAVA, SUPOSHYO ME BHAVA, ANURAKTO ME BHAVA,
SARVA SIDDHIM ME PRAYACCHA, SARVA KARMA SUCHA
ME, CHITTAM SHREYAH KURU HUM, HA HA HA HA HOH
BHAGAVAN, SARVA TATHAGATA VAJRA, MA ME MUNCH A,
VAJRI BHAVA MAHA SAMAYA SATTVA, AH HUM PHAT

Presenting Outer Offerings to the Field of Merit

OM HRIH TRI HA (water for drinking)
OM HRIH SHTRIH HA (water for drinking)

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

OM WITRITA NA NA DUSHTAM SATTVA DAM KA GA GA GA
(perfume)

OM VIKRITA NANA DUSHTAM SATTVA DAMAKA GAH GAH
(perfume)

OM KUMARA RUPINÉ DZA DZA HUM PHAT (flowers)
OM KUMARA RUPINI, JAH JAH HUM PHAT (flowers)

OM HRIH HA HÉ PHAT (incense)
OM HRIH HAH HAI PHAT (incense)

OM DIPTA LOCHANA WI TRI TA NA NA MAHA ATTATTA
HASA NA DINI DIPTA YE SÖHA (lights)

OM DIPTA LOCHANA VIKRITA-NANA MAHA ATTATTA HASA
NA DINI DIPTA YE SVAHA (lights)

OM VAJRA NEWIDE AH HUM SÖHA (food)

OM VAJRA NAIVIDYA AH HUM SVAHA (food)

OM VAJRA SHAPTA AH HUM (music)

OM VAJRA SHABDA AH HUM (music)

Bringing Death into the Path as the Truth Body

OM SHUNYATA JNANA VAJRA SÖBHAWA ÄMAKO HAM

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM

Invoking the Wisdom Beings

OM HRIH HA BHO MAHA KRODHA AGACHA AGACHA
ASMAD PUJA PRATI-GRIHANTU PRASADA ME DHIMANA
KURU SÖHA

OM HRIH HA BHO MAHA-KRODHA AGACCHA AGACCHA
ASMAD PUJA PRATI-GRIHNANTU PRASADA ME DHIMANA
KURU SVAHA

Absorbing the Wisdom Beings

OM MUNGARA DZA

OM MUNGARA JAH

OM DANDA HUM

OM DANDA HUM

OM PEMA BAM

OM PADMA BAM

OM KHANGA HO
OM KHANGA HO

Conclusion to Inner Offering to the Lineage Lamas

OM AMRITA SÖDANA VAJRA SÖBHAWA ÄMAKO HAM
OM AMRITA SVADANA VAJRA SVABHAVA ATMAKO HAM

Initiation and Sealing by the Empowering Deities

OM YAMANTAKA ARGHAM PRATITZA HUM SÖHA
OM YAMANTAKA ARGHAM PRATICCHA HUM SVAHA

OM YAMANTAKA PADYAM PRATITZA HUM SÖHA
OM YAMANTAKA PADYAM PRATICCHA HUM SVAHA

OM YAMANTAKA GÄNDHE PRATITZA HUM SÖHA
OM YAMANTAKA GANDHE PRATICCHA HUM SVAHA

OM YAMANTAKA PUPE PRATITZA HUM SÖHA
OM YAMANTAKA PUSHPE PRATICCHA HUM SVAHA

OM YAMANTAKA DHUPE PRATITZA HUM SÖHA
OM YAMANTAKA DHUPE PRATICCHA HUM SVAHA

OM YAMANTAKA ALOKE PRATITZA HUM SÖHA
OM YAMANTAKA ALOKE PRATICCHA HUM SVAHA

OM YAMANTAKA NEWIDE PRATITZA HUM SÖHA
OM YAMANTAKA NAIVIDYA PRATICCHA HUM SVAHA

OM YAMANTAKA SHAPTA PRATITZA HUM SÖHA
OM YAMANTAKA SHABDA PRATICCHA HUM SVAHA

Mantra of Manjusri

OM AH RA PA TSA NA DHI
OM ARAPA TZA NA DHI

The Close-Essence Mantra

OM YAMANTAKA HUM PHAT
OM YAMANTAKA HUM PHAT

Offering the Torma

OM HRIH TRI WITRITA NA NA HUM PHAT, VAJRA BHAIRAVA
ADHI PATI IMAM BALINGTA KHA KHA KHAHI KHAHI HUM
PHAT SÖHA

OM HRIH SHTRIH VIKRITA-NANA HUM PHAT, VAJRA
BHAIRAVA ATIPADHI IMAM BALIMTA KHA KHA KHAHI
KHAHI HUM PHAT SVAHA

Invoking the Wisdom Beings (Torma Offering to Karma Yama)

OM KALARUPA SAPARIWARA É HAYE HI
OM KALARUPA SAPARIVARA EHYEHI

DZA, HUM, BAM, HO
JAH, HUM, BAM, HO

Requesting Empowerment

OM VAJRI BHAWA ABHIKINTSA HUM
OM VAJRI BHAVA ABHISHINCHA HUM

Bestowing Empowerment

OM KALARUPA SAPARIWARA SAMAYA TVAM
OM KALARUPA SAPARIVARA SAMAYA STVAM

Presenting the Torma Offering

OM KALARUPA SARWA BIGNAM SHATRUM MARAYA IDAM
BALINGTA KHA KHA KHAHI KHAHI HUM PHAT

OM KALARUPA SARVA VIGHNANA SHATRUM MARAYA IDAM
BALIMTA KHA KHA KHAHI KHAHI HUM PHAT

OM TSAMUNDI SARWA BIGNAM SHATRUM MARAYA IDAM
BALINGTA KHA KHA KHAHI KHAHI HUM PHAT

OM CHAMUNDI SARVA VIGHNANA SHATRUM MARAYA
IDAM BALIMTA KHA KHA KHAHI KHAHI HUM PHAT

Glossary

Action mudra: A physical consort utilized to actualize the most subtle mind of clear light through completion stage techniques of highest yoga tantra.

Action tantra: The first of the four classes of tantra, which emphasizes external actions and utilizes gazing at a physical consort as a means of generating a blissful subjective awareness used to penetrate the nature of reality.

Akshobya: One of the members of the five buddha families; he is blue in color and holds a vajra and bell. He is a physical representation of the purified aggregate of consciousness.

Amitabha: One of the members of the five buddha families; he is red in color and holds a lotus and bell. He is a physical representation of the purified aggregate of discrimination.

Amoghasiddhi: One of the members of the five buddha families; he is green in color and holds a sword and bell. He is a physical representation of the purified aggregate of compositional factors.

Avalokiteshvara: Known as “Chenrezig” in Tibetan, he is the manifestation of the compassion of all the buddhas appearing as a white deity in various aspects. Of the two most common aspects, the first has one face and four arms, and the second has eleven faces and one thousand arms.

Blessing empowerment: An empowerment that transmits the blessing of the four empowerments in the form of a blessing of highest yoga tantra.

Bodhicitta: The intention to become enlightened for the welfare of all living beings, motivated by love and compassion that sees the suffering nature of samsara and seeks to liberate all living beings from it.

Bodhisattva: An individual who has generated bodhicitta and has entered the path to enlightenment.

Branch winds: Five winds that branch off from the life-supporting wind and connect with the five sense powers and allow our consciousness to interact with external phenomena: 1) moving wind, 2) intensely moving wind, 3) perfectly moving wind, 4) strongly moving wind, and 5) definitely moving wind. They connect to the 1) eyes, 2) ears, 3) nose, 4) tongue, and 5) body, respectively.

Buddha Shakyamuni: The historical Buddha who lived approximately twenty-five hundred years ago and is the founder of the Buddhism practiced today.

Causal vajra-holder: In Vajrabhairava practice, this is Manjushri, who functions as the “cause” of the resultant vajra-holder when bringing the intermediate state into the path.

Channel wheels (Skt. chakra): Centers that branch out from the central channel at various points in our body and allow for the movement of energy winds throughout the body. The four main channel wheels are at the crown, throat, heart, and navel. Other important channel wheels are located at the secret place, the tip of the sex organ, and at the forehead between the eyes.

Channels: Passageways through which the winds and drops move. There are three primary channels: the central, right, and left. The ultimate goal of all highest yoga tantra practices is to bring the winds into the central channel and utilize the most subtle mind of clear light to realize the ultimate nature of reality.

Clear light: The extremely subtle mind that becomes manifest during the completion stage of highest yoga tantra and is utilized to realize emptiness.

Commitment being: A visualized buddha, either oneself generated as a buddha or a buddha visualized in the space before one, so named

because it is a commitment of tantra to visualize the Buddha. It is juxtaposed to the “wisdom being” that is invoked and dissolved into the commitment being, thus rendering them inseparable

Completion stage: The second stage of highest yoga tantra that utilizes channels, winds, and drops to cause the winds to enter, abide, and dissolve into the central channel, whereby one manifests subtle levels of consciousness while conjoining them with bliss, which ultimately results in actually attaining the three buddha bodies that were merely imagined during the generation stage.

Daka: A male enlightened being that assists tantric practitioners to accomplish realizations of Secret Mantra.

Dakini: A female enlightened being that assists tantric practitioners to accomplish realizations of Secret Mantra.

Deity: There are both mundane and supramundane deities. A mundane deity is any god or goddess that has not attained either liberation or enlightenment. A supramundane deity is either a bodhisattva on one of the three final grounds or a buddha visualized in the aspect of particular deity.

Dependent-arising: A phenomenon that exists only interdependently. All phenomena are dependent-arisings and are thus noninherently existent since they require other phenomena for their existence.

Dharma: The teachings of the Buddha that lead one through spiritual paths that culminate in varying degrees of happiness, from the happiness of this life to the happiness of liberation and enlightenment.

Divine pride: The pride of being an enlightened being that is generated by dissolving one’s ordinary aggregates and their sense of identity and replacing this sense of identity with the “divine” pride of being the deity. This entire process is utilized to strengthen one’s realization of emptiness by realizing that the “I” is merely imputed.

Drops: The subtle elements of our body that course through the channels in dependence upon the flow of inner energy in the channels. The drops can be used to generate extraordinarily blissful states of mind used to penetrate the nature of reality.

Emanation body: A coarse form body of an enlightened being that is emanated for the welfare of ordinary beings.

Empowerment (Tib. *dbang*): A ritual utilizing a mandala that transmits the blessing of a particular buddha in the aspect of a deity and establishes the imprints to attain the resultant body, speech, and mind of that deity.

Enjoyment body: The subtle body of an enlightened being that can be perceived only by bodhisattvas who have attained the path of seeing.

Five stages of completion stage: The natural sequence that occurs as a person gains progressively higher realizations of the completion stage: isolated speech, isolated mind, clear light, illusory body, and union.

Four complete purities: The four factors that are essential for the practice of tantra: pure abode, pure body, pure enjoyment, and pure deeds.

Generation stage: A practice unique to highest yoga tantra where one imagines transforming the basic experiences of ordinary death, intermediate state, and rebirth into the truth body, enjoyment body, and emanation body, respectively. Although there is self-generation as the deity in the lower classes of tantra, the lower tantras don't bring the three basic experiences into the path as the three bodies of a buddha.

Heroes and heroines: Male and female tantric deities that assist tantric practitioners to attain realizations.

Highest yoga tantra: The highest of the four classes of tantra. It emphasizes internal actions and utilizes embracing a physical consort as a means of generating the most subtle mind of clear light as a blissful subjective awareness that is capable penetrating the nature of reality.

Illusory body: The subtle body that is actualized during the completion stage. There are two divisions of the illusory body, pure and impure. The impure illusory body is attained after the attainment of ultimate example clear light and is so called because the wind from which it is composed is still impure in the sense that the mind from which it arose has yet to directly realize emptiness. The pure illusory body is

so called because it arises from meaning clear light that has directly realized emptiness.

Indestructible drop: The most subtle drop, located within the heart channel wheel. It is composed of the essence of the red and white drops obtained from the mother and father at the time of conception. It is also the abode of the most subtle mind of clear light that must be accessed to attain enlightenment.

Inner offering: There are two types of inner offering. The main inner offering contains a blessed pill called a “nectar pill” that is placed in a liquid, blessed, and offered to the guests. It called the “inner offering” because the nectar pill is made of substances that represent the inner substances of living beings, and these same substances are visualized during the blessing of the inner offering itself. The second type is so called because the recipient is offered the inner tactile sense of an offering goddess.

Intermediate state: The transitional state between the end of one life and the beginning of the next. The intermediate state can last up to forty-nine days and consists of seven minor transitional periods, each resulting in a “small death,” after which one either takes rebirth or assumes another intermediate state body.

Ishvara: A god dwelling in the highest state of existence within the desire realm. The Buddha emanated the mandalas of Heruka and Vajrayogini as a means of subjugating Ishvara and leading all living beings to enlightenment.

Karma: The cause and effect relationship between an action created and its corresponding result: whatever we experience is a result of our previous actions. Pleasant experiences stem from virtuous actions, and painful experiences stem from nonvirtuous actions.

Knowledge-goddess: A goddess that is either emanated from one’s wisdom of bliss and emptiness or an actual woman with the realization of bliss and emptiness. In both cases, her function is to induce and increase the realization of bliss and emptiness in the mental continuum of either the practitioner or beings in the field of merit.

Madhyamaka: The “Middle Way” school of Mahayana philosophy founded by Nagarjuna. There are two primary divisions of the Madhyamaka: the Prasangika and the Svatantrika. The Prasangika utilizes consequential syllogisms and presents a slightly more subtle interpretation of emptiness than does the Svatantrika. The Svatantrika utilizes autonomous syllogisms and presents a slightly coarser interpretation of emptiness than does the Prasangika.

Mahasiddhas: Tantric adepts of varying degrees of realizations who have attained a degree of realization far beyond an ordinary being. They are most often associated with ancient India.

Mantra: In the interpretive sense, a mantra is a set sequence of syllables used to invoke the blessings of a particular deity. In the definitive sense, a mantra is the audible expression of the particular qualities of an enlightened being’s mind of bliss and emptiness.

Mind Only: The Chittamatra school of philosophy within Mahayana Buddhism that asserts that there are no external objects and all phenomena are mere appearances to the mind.

Nagarjuna: The founder of Mahayana Buddhism who is said to have traveled to the subterranean land of the nagas to obtain the Perfection of Wisdom Sutras.

Nagas: Serpentlike beings that have varying degrees of power and can be either malevolent or benign.

Outer offering: A ritual offering consisting of various “outer” substances such as water, flowers, incense, and so forth.

Performance tantra: The second of the four classes of tantra. It places equal emphasis upon internal and external actions and utilizes exchanging glances with a physical consort as a means of generating a subjective blissful awareness used to penetrate the nature of reality.

Phenomena source: Either a single or double tetrahedral geometric object that is used in various tantric practices that symbolizes, among other things, emptiness and represents emptiness as the source of all phenomena.

Pratimoksha vows: Vows of individual liberation: a set of vows taken with the motivation of attaining liberation from samsara.

Ra Lotsawa Dorje Drak: A famous Tibetan translator (b. 1016) who translated, composed, and taught many important teachings on Vajrabhairava and is the source of the Ra tradition of Yamantaka.

Ratnasambhava: One of the members of the five buddha families; he is yellow in color and holds a jewel and bell. He is a physical representation of the purified aggregate of feeling.

Renunciation: Literally “definite emergence.” It refers to the “definite” determination to be liberated or “emerge” from samsara through a proper understanding of its shortcomings.

Resultant vajra-holder: In Vajrabhairava practice, this is Vajrabhairava himself as the emanation body of Manjushri’s omniscient mind. It is preceded by the causal vajra-holder, which functions as its cause.

Root winds: The five winds that support various bodily functions and are the basis of the five buddha families: 1) the life-supporting wind, 2) the upward-moving wind, 3) the pervasive wind, 4) the equally abiding wind, and 5) the downward-voiding wind. These five winds dwell at the 1) heart chakra, 2) throat chakra, 3) throughout the body, 4) navel chakra, and 5) secret chakra, respectively.

Samsara: A cycle of uncontrolled rebirth through the force of afflicted actions and delusions.

Secret offering: The offering of an offering goddess with which the recipient engages in sexual embrace as a means of experiencing a blissful consciousness used to ascertain the ultimate nature of reality.

Self-cherishing: An exaggerated sense of self-importance based on the mistaken interpretation of oneself as inherently existent that causes one to think of one’s own happiness as more important than everyone else’s.

Self-grasping: Grasping at an inherently existent self, based on a mistaken interpretation of the nature of reality, which is the cause of samsara and all the suffering within it.

Seven limbs of embrace: The seven qualities unique to the enjoyment body of an enlightened being: 1) complete enjoyment body, 2) union, 3) great bliss, 4) the absence of inherent existence, 5) being completely filled with great compassion, 6) unbroken continuity, and 7) ceaselessness.

Suchness offering: The realization of the ultimate nature of reality conjoined with the subtle, blissful mind of clear light induced through the secret offering.

Sutra: A series of public discourses given by the historical Buddha.

Tsok offering (Skt. *ganachakra*): A tantric feast involving ritual music and sacred substances used to invoke the blessings of the dakas and dakinis and strengthen one's tantric commitments.

Tsongkhapa: A Tibetan lama (1357–1419) responsible for the formation of the Gelug tradition of Tibetan Buddhism. He was a great nonsectarian teacher who assembled various practices and lineages that resulted in the Gelug tradition.

Ultimate reality: The ultimate reality of all phenomena is their being empty of inherent existence.

Union: There are several types of union: 1) the union of bliss and emptiness achieved at either the generation or completion stage—most notably the latter, 2) the union of illusory body and clear light, 3) the union of learning, and 4) the union of no-more-learning. The third one is the same as the union of the pure illusory body and meaning clear light, and the fourth is the same as enlightenment.

Vairochana: One of the members of the five buddha families; he is white in color and holds a wheel and bell. He is a physical representation of the purified aggregate of form.

Vajradhara: An emanation of Buddha Shakyamuni who appeared as a blue-colored deity and taught the various tantras.

Vajra-master: A highly realized lama who is skilled in tantric rituals.

Vajra-recitation: The ultimate form of mantra recitation where

one combines the movement of one's internal energy winds with the resonance of the three syllables OM, AH, HUM, whereby one's body, speech, and mind are blessed and become progressively unified with the body, speech, and mind of all enlightened beings. One's winds become inseparable from mantra, the channel knots are loosed, and the winds are brought into the indestructible drop at the heart.

Vajrasattva: A white-colored deity who is the embodiment of the purificatory powers of all enlightened beings.

Wisdom being: The actual mind of an enlightened being that is summoned to dissolve into the commitment being.

Yoga tantra: The third of the four classes of tantra. It places primary emphasis upon internal actions and utilizes holding hands with a physical consort as a means of generating a blissful subjective awareness used to penetrate the nature of reality.

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NGULCHU DHARMABHADRA (1772-1851), composed many important texts that are widely used to this day. He spent the last nine years of his life in retreat.

THE FIFTH LING RINPOCHE (1856-1902), Losang Lungtog Tenzin Trinley, composed the commentary on Solitary Hero Yamantaka contained in this volume when he was twenty-five years old while engaged in a three-year retreat of Yamantaka. After his retreat, in 1895, he became a tutor to His Holiness Thupten Gyatso, the Thirteenth Dalai Lama.

The practice of Yamantaka is one of the most widely practiced deities within the Gelug tradition. It was Tsongkhapa's foremost personal deity from whom he received direct visions that were a constant source of empowerment, inspiration, instruction, and even personal advice. Because of this, the Gelug tradition contains many unique and unexcelled oral instructions on the practice of Yamantaka. These lineages fall into two main streams. The quintessential instructions of both of these lineages, including both their generation and completion stage teachings, are contained in the two commentaries presented in this volume.

The first commentary addresses the Thirteen-Deity practice and contains a wellspring of oral instructions that provide rich and highly accessible details concerning the practice of Yamantaka that are equally applicable to the Solitary Hero practice. The second commentary is concerned with the Solitary Hero practice and contains many extraordinary instructions that have not been written down in other texts but have been preserved through the oral lineage. This text is part of a highly secretive volume containing many texts on Solitary Hero Yamantaka entitled the *Eighteen Steps of Solitary Hero*. The combination of these two texts gives the reader an unprecedented panoramic perspective on the entire spectrum of Vajrabhairava practice in both its Thirteen-Deity and Solitary Hero aspects. Also included in this amazing volume is the extensive sadhana of the Solitary Hero composed by Kyabje Pabongkha that can be used as a reference to facilitate a more thorough understanding of the commentaries.

The material in this book is restricted. This book may be read only by those who have received a Highest Yoga Tantra empowerment. In order to practice this material, the best situation would be that one has received the empowerment of Vajrabhairava Yamantaka together with the commentary and oral transmission.


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