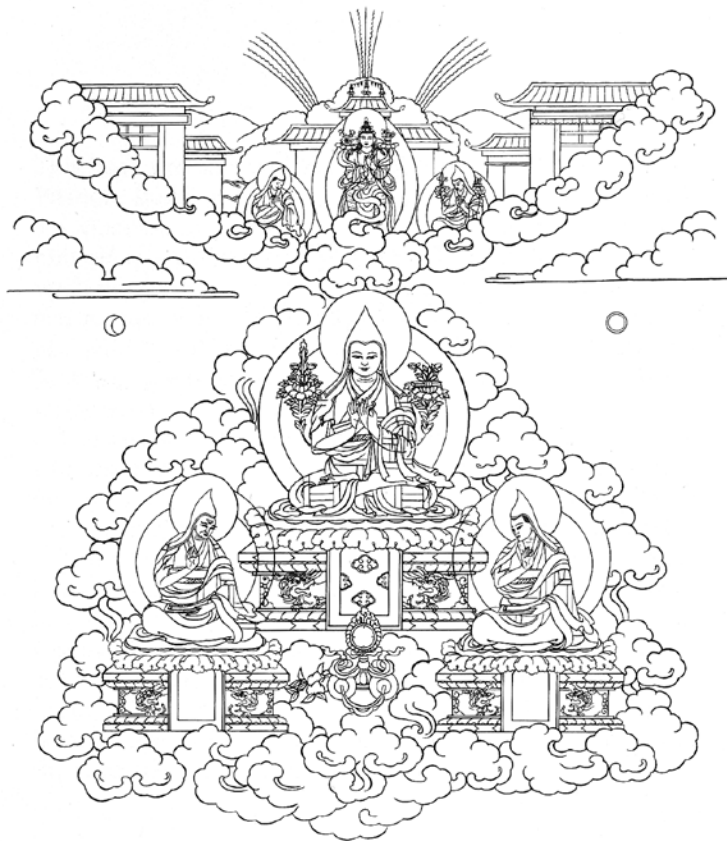




## *Victory Over Evil*

*The Extensive Practice  
of the Solitary Hero Yamantaka*



*Je Tsongkhapa with his two main disciples in Tushita Heaven*

**Victory Over Evil**

*Meditation on Vajrabhairava*

by

*Kyabje Phabongkha Dechen Nyingpo*

*compiled and translated by Sharpa Tulku, Richard Guard and Alexander Berzin*

©1990 by *Library of Tibetan Works and Archives*

©1990 - 2006 *Alexander Berzin (www.berzinarchives.com)*

*Slightly edited and newly formatted by Wolfgang Saumweber*

*(www.vajrabhairava.com), October 2003;*

*last revised 3/2006 with corrections by Michael Müller.*

*Version 2.1 A5 (4/1/2006)*

*The A5 and A4 formats are provided for  
Chenrezig Institute Buddhist Studies Programme in April 2006  
(www.chenrezig.com.au)*



## *General Preliminaries*

### *Refuge and Generating Bodhicitta*

I go for refuge until I am enlightened  
To the Buddhas, the Dharma and the Highest Assembly.  
From the virtuous merit that I collect  
By practising giving and other perfections  
May I attain the state of Buddha  
To benefit all beings. (3x)

### *Guru Yoga (Ganden Lha Gyama)*

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

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

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

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

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

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

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

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

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

།དམིགས་མེད་བརྗེ་བའི་གཏེར་ཚེན་སྐྱུན་རས་གཟིགས།

།དྲི་མེད་མཁྱེན་པའི་དབང་པོ་འཇམ་དཔལ་དབྱུངས།

།བདུད་དཔུང་མ་ལུས་འཇོམས་མཛད་གསང་བའི་བདག།

།གངས་ཅན་མཁའ་པའི་གཙུག་རྒྱན་ཚོང་ཁ་པ།

།སྒོ་བཟང་གྲགས་པའི་ཞབས་ལ་གསོལ་བ་འདེབས།

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

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

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

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

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

speech and mind, born from fields, born from mantras and simultaneously  
 born, who provide the favorable conditions for accomplishing this supreme  
 path.

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

*If abbreviated, say:*

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



## ***Extensive Verses of Auspiciousness***

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

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

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

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

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

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

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

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

## ***Supplication to the Lineage Gurus***



*Lalitavajra*

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

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

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

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

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

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

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

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

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

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



*Kyabje Ling Rinpoche*

### **Short Prayer**

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

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

### **Requesting Forbearance**

**OM YAMANTAKA SAMAYA MANUPALAYA / YAMANTAKA TENO  
PATISHTA / DRIDHO ME BHAVA / SUTO KAYO ME BHAVA / SUPO  
KAYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SIDDHIM ME  
PRAYACCHA/ SARVA KARMA SUCHA ME / CHIT'TAM SHRIYAM  
KURU HUM / HA HA HA HA HO / BHAGAVAN YAMANTAKA MA  
ME MUNCHA / YAMANTAKA BHAVA MAHA SAMAYA SATTVA AH  
HUM PHAT.**

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

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

### **Requesting the Guests for the Torma Offering to Depart**

**OM AH HUM MUH**

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

### **Dissolution**

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

Having praised you like this, may I in all my lifetimes be cared for by Gurus of the supreme vehicle and may I be sustained by a festive feast of profound and extensive Dharma. May I triumph in the battle with the four demons who make conditions adverse for my attaining perfection for the sake of all mothers. May my wealth of all attainments such as peace, increase, power, wrath and the eight supreme siddhis, increase and may I become the supreme upholder of the essence of the Buddha's teachings.

### ***Short Supplication to the Lineage Gurus***

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



## Specific Preliminaries



### Instantaneous Self-generation

Instantaneously I arise in the form, of glorious Vajrabhairava with one face and two arms holding a curved knife and skull-cup.

### Consecrating the Inner Offering

OM HRIH SH'TRIH VIKRTANANA HUM PHAT

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

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA  
SHUDDHO HAM

Everything becomes empty. Within a state of emptiness, from a **YAM** comes a blue bow-shaped wind mandala marked with banners, on top of which from a **RAM** comes a red triangular fire mandala. On top of that, from **AH's** comes

### Extensive Prayer

(If abbreviated, proceed to Short Prayer.)

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

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

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

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

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

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

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

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

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



## Thanksgiving Offering and Praise




OM HRIH SHTRIH VIKRTANANA HUM PHAT

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




OM SVABHAVA SHUDDAH SARVA DHARMAH SVABHAVA SHUD-DHO HAM

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

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



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

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

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

OM YAMANTAKA HUM PHAT / OM AH HUM

(Make the inner offering.)

  Play bell and damaru while saying the praise:

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




a grate of three human heads, on top of which from an AH comes a white skull-cup. Inside it, in the east from a BHRUM comes the flesh of a bull marked with GO. In the south from an AM comes the flesh of a dog marked with a KU. In the west from a JRIM comes the flesh of an elephant marked with a DA. In the north from a KHAM comes the flesh

of a horse marked with a HA, and in the center, from a HUM, comes the flesh of a human marked with a NA. In the southeast from a LAM, comes feces marked with a BI. In the southwest from a MAM, comes blood marked with a RA. In the northwest from a PAM, comes white bodhicitta marked with a SHU. In the northeast from a TAM, comes marrow marked with a MA. And in the center from a BAM comes urine marked with a MU. On top of this are a white OM, a red AH and a blue HUM stacked one atop the other. From the HUM at my heart light rays emanate, striking the wind, whereby the wind moves, the fire blazes and the substances inside the skull-cup melt and boil. From the three syllables, light rays emanate successively, hooking back the vajra-body, vajra-speech and vajra-mind, which dissolve successively into the three syllables. These then fall into the skull-cup and melt. By means of the HUM, the faults of color, odor and potential are cleansed. By means of the AH, it is transformed into nectar. By means of OM it increases and becomes huge.

OM AH HUM (3x)

## Consecrating the Preliminary Sense Offerings to the Direction Protectors


OM HRIH SHTRIH VIKRTANANA HUM PHAT

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

OM SVABHAVA SHUDDAH SARVA DHARMAH SVABHAVA SHUD-DHO HAM

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

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

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



### ***Consecrating the Torma Offering to the Direction Protectors***

*Make the inner offering:*

**OM HRIH SHTRIH VIKRTANANA HUM PHAT**

**OM SVABHAVA SHUDDAH SARVA DHARMAH SVABHAVA SHUD-  
DHO HAM**


Everything becomes empty. From within a state of emptiness, from a **YAM**, comes a blue bow-shaped wind mandala marked with banners, on top of which from a **RAM** comes a red triangular fire mandala. On top of that, from **AH's** comes a grate of three human heads, on top of which from an **AH** comes a white skull-cup. Inside it, in the east from **BHRUM** comes the flesh of a bull marked with a **GO**. In the south from an **AM** comes the flesh of a dog marked with a **KU**. In the west from a **JRIM** comes the flesh of an elephant marked with a **DA**. In the north from a **KHAM** comes the flesh of a horse marked with a **HA**, and in the center from a **HUM** comes the flesh of a human marked with a **NA**. In the southeast from a **LAM** comes feces marked with a **BI**. In the southwest from a **MAM** comes blood marked with

**OM CHAMUNDI SARVA VIGHNAN SHATRUM MAHAYA IDAM  
BALIMTA KHA KHA KHAHI KHAHI HUM PHAT**

O host of male and female messengers of Yama such as Yapati and so forth, together with your entourage:

**SARVA VIGHNAN SHATRUM MAHAYA IDAM BALIMTA KHA KHA  
KHAHI KHAHI HUM PHAT**

**OM KALARUPA SAPARIWARA ARGHAM PUSHPE / DHUPE /  
ALOKE / GANDHE / NAIVIDYA/ SHABDA PRATICCHA HUM  
SVAHA**

(Do the mudras and while saying **SHABDA**, ring )

**OM KALARUPA HUM PHAT / OM AH HUM**

(Make tire inner offering.)

**OM CHAMUNDI HUM PHAT / OM AH HUM**

(Make the inner offering.)

To the mouths of the host of male and female messengers of Yama, such as Yapati and so forth, together with your entourage, **OM AH HUM**.

(Make the inner offering.)

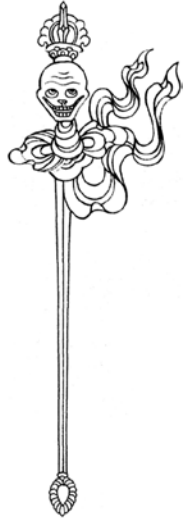
### ***Exhorting to Activities***

**HUM!** O Yama, black lord of death, seven levels beneath the earth in the east, you have come here transforming from a club marked with a skull that came from a YA. You have the face of a buffalo, furious from your depths, with your ravenous jaws stretched open, and fangs gnashing. Your wrathful eyes are bloodshot from their base, your orange hair and moustache bristle upward. With the lasso in your left hand, you bind enemies and interferers; and with the club in your right, you pound them to dust. O Dharmaraja, hosts of Yamas, Chamundi the great ogress holding a trident and skull-cup of blood, as well as your servants, the time has come. Accept this ocean-like torma made of human flesh, blood and grease. Out of compassion and your commitments prescribed by the Victorious Buddhas, free me quickly from enemies and interferers. With all hateful enemies, harmful interferers, demons and interruption-makers, seize them, bind them, tie them up! Summon them, drag them and make them your slaves! Slay them, expel them, render them dumb! Dismember them, trample them, make them bewildered! Subdue them, destroy them, demolish them fully so that not even an atom of them might remain!

**OM KALARUPA HUM PHAT / BHYOH CHAMUNDI HUM PHAT**

*If you wish to make the thanksgiving offering and praise, do them at this juncture.*

## Generation of Karmayama



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

ॐ

To his left, from a **CHAM** and then a trident comes black Chamundi, with one face and two arms holding a trident in her right and a skull-cup in her left. They are surrounded by an entourage of male and female messengers of Yama, the lord of death, such as Yapati and so on. Each of the main figures and their entourage is marked on the crown of their head with a white **OM**, at the throat with a red **AH** and at the heart with a blue **HUM**. From the **HUM** at my own heart, light

ॐ

rays emanate, bringing forth from seven levels beneath the earth in the east Karmayama, father and mother, together with their entourage.

**OM KALARUPA SAPARIWARA EH-YE-HI / JAH HUM BAM HOH**

*They become nondual (with the ones I have visualized).*

## Initiating, Sealing, Binding to Commitment, and Offering

Once again from the **HUM** at my heart, light rays are emitted, bringing forth the Yamantakas of the five Buddha families. "I request you please to confer the empowerment upon him." Having thus been requested, they hold up vases filled with wisdom nectar (above the crown of his head), "**OM VAJRI BHAVA ABHIKSHEKHA HUM**." They confer the empowerment upon the crown of his head, purifying his stains. From the excess water that overflows, a black five-spoked vajra comes to adorn his head.

**OM KALARUPA SAPARIWARA SAMAYA STVAM.**

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

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

a **RA**. In the northwest from a **PAM** comes white bodhichitta marked with a **SHU**. In the northeast from **TAM** comes marrow marked with a **MA**. And in the center from a **BAM** comes urine marked with a **MU**. On top of this are a white **OM**, a red **AH** and a blue **HUM** stacked one atop the other. From the **HUM** at my heart light rays emanate, striking the wind, whereby the wind moves, the fire blazes and the substances inside the skull-cup melt and boil. From the three syllables, light rays emanate successively, hooking back the vajra body, vajra speech and vajra mind, which dissolve successively into the three syllables. These then fall into the skull-cup and melt. By means of the **HUM**, the faults of color, odor and potential are cleansed. By means of the **AH**, it is transformed into nectar. By means of the **OM**, it increases and becomes huge.

**OM AH HUM (3x)**

## Invocation of and Offering of the Torma, Sense and Inner Offerings to the Direction Protectors

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



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

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

**OM DASHADIKA LOKAPALA SAPARIWARA ARGHAM PRATIC-  
CHA HUM SVAHA**

**OM DASHADIKA LOKAPALA SAPARIWARA PADYAM PRATIC-  
CHA HUM SVAHA**

**OM DASHADIKA LOKAPALA SAPARIWARA GANDHE PRATIC-  
CHA HUM SVAHA**

**OM DASHADIKA LOKAPALA SAPARIWARA PUSHPE PRATICCHA  
HUM SVAHA**

OM DASHADIKA LOKAPALA SAPARIWARA DHUPE PRATICCHA  
HUM SVAHA

OM DASHADIKA LOKAPALA SAPARIWARA ALOKE PRATICCHA  
HUM SVAHA

OM DASHADIKA LOKAPALA SAPARIWARA NAIVIDYA PRATIC-  
CHA HUM SVAHA

OM DASHADIKA LOKAPALA SAPARIWARA SHABDA PRATIC-  
CHA HUM SVAHA

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

OM DASHAKIKA LOKAPALA SAPARIWARA OM AH HUM

### ***Praise and Exhortation***

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

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

### ***Requesting Forbearance***

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

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

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

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

### ***Requesting to Depart***

OM AH VAJRA MUH 🕉️

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

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



*Karmayama (Kalarupa)*

## Offerings and Praise to the Direction Protectors

Blessing with Root Mantra:

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

Offering the Torma to the Protectors:

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

OM DASHADIKA LOKAPALA SAPARIWARA ARGHAM PRATIC-  
CHA HUM SVAHA

OM DASHADIKA LOKAPALA SAPARIWARA PADYAM PRATIC-  
CHA HUM SVAHA

OM DASHADIKA LOKAPALA SAPARIWARA GANDHE PRATIC-  
CHA HUM SVAHA

OM DASHADIKA LOKAPALA SAPARIWARA PUSHPE PRATICCHA  
HUM SVAHA

OM DASHADIKA LOKAPALA SAPARIWARA DHUPE PRATICCHA  
HUM SVAHA

OM DASHADIKA LOKAPALA SAPARIWARA ALOKE PRATICCHA  
HUM SVAHA

OM DASHADIKA LOKAPALA SAPARIWARA NAIVIDYA PRATIC-  
CHA HUM SVAHA

OM DASHADIKA LOKAPALA SAPARIWARA SHABDA PRATIC-  
CHA HUM SVAHA

(Do the mudras and when saying SHABDA, play bell and damaru ♪ ♫.)

Make the inner offering with:

OM DASHADIKA LOKAPALA SAPARIWARA

OM AH HUM

Play bell and damaru while saying the praise and exhortation by the verse:

O Karmayama, ogresses, dakinis, evil spirits and zombies, all of whom are sworn as outer and inner protectors, who in the presence of the Subduer and Dharma-Lord Manjushri, pledged to tame the demons and protect the teachings — O with a wishful mind I bow and turn to you. O directional protec-

## Consecration of Sense Offerings for the Self-generation

OM HRIH SHTRIH VIKRTANANA HUM PHAT

(☞ ☞ Sprinkle from the inner offering cup.)

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA  
SHUDDHO HAM

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

OM ARGHAM AH HUM / OM PA DYAM AH HUM / OM GANDHE  
AH HUM / OM PUSHPE AH HUM / OM DHUPE AH HUM / OM  
ALOE AH HUM / OM NAIVIDYA AH HUM / OM SHABDA AH  
HUM

(☞ ♪ ♫ Do the mudras and ring bell and play damaru.)

## Meditational Recitation of Vajrasattva

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

(3x)



On the crown of my head, from a PAM comes a lotus and on it, from an AH a moon-disc mandala. On top of this, from a HUM comes a five-spoked white vajra, the hub of which is marked with a HUM. From this, light rays emanate and collect back together, transforming into a Vajrasattva with a white-colored body, one face and two arms, holding a vajra and bell and embracing the motherly consort Dorje Nyemma, white, with one face and two arms, holding a cleaver and skull-cup. Both are adorned with silken scarves

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

**OM VAJRASATTVA SAMAYA MANU PALAYA / VAJRASATTVA  
TENO PATISHTA / DRIDHO ME BHAVA / SUTO KAYO ME BHAVA /  
SUPO KAYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SIDDHI  
ME PRAYACCHA / SARVA KARMA SUCHA ME / CHITTAM  
SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAVAN SARVA  
TATHAGATA / VAJRA MA ME MUNCHI / VAJRA BHAVA MAHA  
SAMAYA SATTVA / AH HUM PHAT (21 x)**

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

Vajrasattva replies, “O son of the family, you are cleansed and purified of all your downfalls and obstacles, as well as your degenerated and broken words of honor.” Then he dissolves into me and my body, speech and mind become inseparable from the body, speech and mind of Vajrasattva.



## **Visualization of the Guests for the Torma**

Instantaneously there appears before me the complete supporting mandala of the glorious Solitary Hero Vajrabhairava and its supported deities. From the **HUM** at my heart, light rays emanate, bringing forth the mandala of the wisdom beings of glorious Solitary Hero Vajrabhairava, together with the directional protectors.

**JAH HUM BAM HOH.**

*Tongue Blessing:*

The wisdom beings become non-dual with the commitment beings. From a **HUM** on the tongue of (each of) these guests comes a white singlespoked vajra through which each partakes (of the offering), drawing up the essence of the torma through a straw of light.



*Offering the Torma to Yamantaka:*

**OM HRIH SHTRIH VIKRTANANA HUM PHAT / VAJRA BHAI-  
RAVA ATIPADHI IMAM BALIMTA KHA KHA KHAHI KHAHI  
HUM PHAT SVAHA (7x or 3x)**

**OM HRIH SHTRIH HAH / OM HUM HUM PHAT / OM VIKRTA-  
NANA DUSHTAM SATTVA DAMAKA GAH GAH / OM KUMAHA  
RUPINE JAH JAH HUM PHAT / OM HRIH RAH HAI PHAT / OM  
DIPTA LOCHANA VIKRTANANA MAHA AT'TATTA HASANA DINI  
DIPTAYE SVAHA /**

**OM VAJRA NAIVIDYA AH HUM / OM VAJRA SHABDA AH HUM**

*(Do the mudras, and when saying SHABDA and when saying the praise, play bell and damaru.)*

**OM YAMANTAKA HUM PHAT / OM AH HUM**

*(Make the inner offering.)*

*Praise with:*

As the wisdom body of non-dual (emptiness and bliss), you are extraordinary and all-pervasive. As the (compassion) extending equally to all, you are the Father of all the Victorious Buddhas. As the empty sphere of all things, you are the Mother of all the Buddhas. As a wisdom being, you (act) as all the Buddhas’ offspring. I prostrate to you, O glorious Manjushri, in whom everything is complete. Although in the Truth Body there is neither love nor hate, yet in order to tame all evil ones of the three worlds, without exception, you display the body of the King of Fury as a compassionate means. I prostrate to you, terrifying Bhairava Yamantaka.

## Conclusion of the Session

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

**Offerings and Praise to Yamantaka**

**OM HRIH SHTRIH VIKRTANANA HUM PHAT**

*(Make the inner offering.)*

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

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

**OM AH HUM (3x)**

## Actual Session

**Inviting the Field of Merit**

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



**Accumulation of Merit**

**Seven Limb Practice**

*(Prostrating)*

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

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

*(Offering)*

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

**OM HRIH SHTRIH HAH (libation)**

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

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

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

**OM HRIH HAH HAI PHAT (incense)**

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

**OM VAJRA NAIVIDYA AH HUM (divine food)**

**OM VAJRA SHABDA AH HUM (music)**

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

The goddesses are re-absorbed.

*(Confession)*

I confess all my downfalls. I shall eradicate those produced or arising and, before your eyes, I give you my word not to do them again.

*(Rejoicing)*

I likewise rejoice in everyone's merits and dedicate them fully to that which proceeds to bliss.

*(Dedication, Refuge and Generating Aspiring and Engaging Bodhicitta)*

I go for refuge to the Triple Gem. I shall liberate all sentient beings and place them in the state of enlightenment. I shall generate purely the bodhicitta. I offer my body to you who are an ocean of excellent qualities. In order to attain the three Bodies and wisdom, I shall devote myself with extremely pure faith to the methods of generating and so forth which are the path for the Enlightened Buddhas and their offspring.

### ***Bodhisattva & Tantric Vows***

All Buddhas and Bodhisattvas, please give me your attention. I who am called (Akshobhya-vajra), from this time onwards until my enlightenment, shall develop a pure and peerless bodhicitta just as all the protecting Buddhas of the three times have done to ensure their enlightenment.

I shall uphold all the general and specific (tantric) vows and commitments of the five Buddha families, without an exception. I shall deliver those not yet delivered, I shall liberate those not yet liberated and I shall give breath to those unable to breathe. I shall place all sentient beings in the state beyond sorrow.

### ***Four Immeasurables***

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

*(This completes the methods of accumulating physical merit—sonam. Next comes the accumulation of wisdom merit—yeshe.)*

*These iron-hook lights invite the non-dual wisdom of the minds of all the Buddhas and their offspring from the ten directions in the aspect of the glorious Vajrabhairava, together with the supporting and supported celestial mansion.*

*They dissolve into one's heart. Think that one's mind is blessed.*

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

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

### ***Making Offerings and Praise***

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

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

**OM YAMANTAKA HUM PHAT / OM AH HUM**

*(Make the inner offering.)*

*While ringing ◀ ♡ say the praise:*

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





**The Root Mantra:**

OM YAMARAJA SADOMEYA / YAMEDORU NAYODAYA / YADAY-  
ONI RAYAKSHAYA / YAKSHEYACCHA NIRAMAYA / HUM HUM  
PHAT PHAT SVAHA (21 x)

ཨོཾ་ཡ་མ་ར་ཇ།ས་དོ་མེ་ཡ།ཡ་མེ་དོ་སྤྱན་ཡོ་ད་ཡ།ཡ་དུ་ཡོ་ནི།  
ར་ཡ་ཤྲི་ཡ།ཡ་ཤྲི་ཡ་རྩྭ་ཁི་རུ་མ་ཡ།རྩྭ་རྩྭ་ཕྱེ་ཕྱེ་སྣ་རྣ།

**The Action Mantra:**

OM HRIH SHTRIH VIKRTANANA HUM PHAT (108 x)

ཨོཾ་རྩི་རྩི་རྩི་སྲི་གྲི་ཏ་ན་ན་རྩྭ་ཕྱེ།

**The Essence Mantra:**

OM YAMANTAKA HUM PHAT (21x)

ཨོཾ་ཡ་མུ་རྩྭ་ཀ་རྩྭ་ཕྱེ།

Recite each of these as much as possible. When completing the mantra recitation of the outside mantra, it dissolves into the next one inward. Then, the wisdom-showering mantra is as follows:

OM HRIH SHTRIH VIKRTANANA HUM HUM PHAT PHAT ABHI-  
SHAYA STVAM BHAYA RA RA RA RA CALAYA CALAYA HUM HAH  
AH JHAI-E HUM PHAT

The abbreviated version of the wisdom-showering mantra:

OM HRIH SHTRIH VIKRTANANA HUM PHAT HUM HAH AH  
JHAI-E HUM PHAT

The visualization of the recitation of the wisdom-showering mantra is as follows:

By doing the mantra recitation while concentrating on a red mantra garland surrounding the concentration being at the heart of the principal deity, fire-like light is emanated from the seed syllable together with this mantra garland. Iron hook-like red light is emanated in all directions from the red-colored bodies of the principal and retinue deities.

(At the time of reciting the wisdom-showering mantra, the deities' bodies appear as red in color in order to draw power.)

**Meditation of Taking Death as the Path of the Truth Body**

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA  
SHUDDHO HAM / OM SHUNYATA JNANA VAJRA SVABHAVA  
ATMAKO HAM

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

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

**Meditation of the Common Protection Wheel**

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



Sumbharaja

## Meditation on the Uncommon Protection Wheel of the Ten Wrathful Deities

In the center of the fence, from a **BHRUM** comes a brilliantly blazing yellow command wheel revolving clockwise. Inside the center (of the wheel) and slightly (above and) not touching the spokes are triple seats of multi-colored lotus, moon and sun. On top of the central one, from a **HUM**,



I arise as **Sumbharaja**, with a dark blue colored body and an Akshobhya crowning my head. I have three faces — dark blue, white and red, and six arms. With my first two I embrace a consort who looks similar to myself, with my other two right arms I hold a jewel and a hook, and with my other two left a lotus and a lasso. I stand in the pose of right leg bent and my left extended.

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

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

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

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

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

Blue **Amrita-kundalin** with an Akshobhya crowning his head and with three faces — blue, white and red — and six arms; the first two embracing

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



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

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

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

*The way to do the recitation is as follows:*

**OM YAMANTAKA HUM PHAT (21 x)**

ཨོཾ་ཡ་མ་རྩ་ཀ་ལྷུ་པཎ།

The Vajrabhairavas melt into light and transform into a rosary of human heads dripping with blood.

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

**OM ARAPA TZANA DHIH (21 x)**

ཨོཾ་ཨ་ར་པ་ཙ་ན་འཇིག་མཚོ།



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

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

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

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

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

a consort similar to himself, the other two right holding a jewel and a vajra, the other two left a lotus and a sword — **HUM** is emanated from the lotus-womb. He takes his place with left leg extended on the seat above the northern spoke.

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

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

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

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

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

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

All eleven have bared fangs and each of their faces has three round, blood-

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

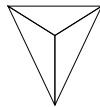
(\* If abbreviated, recite:)

**HUM** is emanated from the lotus of the mother, and the Wrathful Ones remain on their respective seats on the ten spokes, in the manner of destroying.



### ***Meditation of Taking the Intermediate State as the Path of the Enjoyment Body***

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



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

### ***Consecrating the Rosary***

**OM HRIH SHTRIH VIKRTANANA HUM PHAT**

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

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

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

**JAH HUM BAM HUH.**

The wisdom-beings become non-dual (with the commitment beings). The empowering deities confer the empowerment, whereby the (Vajrabhairavas) acquire Akshobhyas crowning their heads.

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

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

**OM YAMANTAKA HUM PHAT / OM AH HUM**

*(Do not sprinkle.)*

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

### ***Mantra Recitation***

*As stated in the Tantra Requested by Subahu recite the mantras, devoid of the eight faults of mantra recitation: (a) reciting too quickly, (b) reciting too slowly, (c) over-enunciating each syllable, (d) reciting too loudly so that others hear, (e) reciting too softly so that even oneself does not hear, (f) interrupting the mantra with conversation, (g) being distracted and (h) reciting the short syllables as long and the long as short; one should avoid the above.*

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

## Brief Praise

As the wisdom body of non-dual (emptiness and bliss), you are extraordinary and all-pervasive. As the (compassion) extending equally to all, you are the Father of all the Victorious Buddhas. As the empty sphere of all things, you are (likewise) the Mother of all the Buddhas. As a wisdom being, you (act) as all the Buddhas' offspring. I prostrate to you, O glorious Manjushri, in whom everything is complete. Although in the Truth Body there is neither love nor hate, yet in order to tame all evil ones of the three worlds, without exception, you display the body of the King of Fury as a compassionate means. I prostrate to you, terrifying Bhairava Yamantaka.

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

## Minding the Symbolism

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

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



Vajrabhairava Ekavira Mandala

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

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

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

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

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



## **Extensive Praise**

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

(If abbreviated, proceed to Brief Praise.)

**HUM!** O Manjushri, you appear out of space with a yellow color; O Manjushri, the nature of all phenomena is clear to your mind; O Manjushri, as Lord of Speech, you are refined and exquisite; O Manjushri, with a wishful mind, I bow to you. Although your perfect mind never wavers from the refined state of serenity, yet out of compassion, in order to tame all evil ones without exception, you display the great fearsome body of Vajrabhairava, blazing like the unbearable fires of the end of time. Your jaws gape and you have wrinkles of anger. Your eyebrows flicker like lightning. Your eyes glare. Your bared fangs flash. You chortle **HA-HA** with the wild voice of a vajra-horse and roar into the space the syllable "**PHAIM**" that draws the dakinis. Captivated under your great wrathful stance, you crush the lords of the Three Realms. With your threatening mudras raised to the sky, you constrain the great gods. Your tongue darting, your mighty teeth bared and smeared with blood, you are furiously wrathful. The world with its gods could be offered to your mouth. Adorned with the moist, dripping skin of an elephant and a rosary of skulls, you are naked in the stance of a great terrifying lord. You have a fearsome, wrathful buffalo's head; your nine blazing faces could suck up and devour all of existence. Your fiery mudras (hand weapons) bridle the various beings, your stretched and bent legs crush the families of demons. To you, mighty Bhairava, who have such a great terrifying body, I bow forever. As for the circle of your nine blazing heads, your three gaping right faces are dark blue, red and yellow, your three taut left faces are white, gray and black, and your three blazing central faces have wrathful, lustful and peaceful aspects. As for your hand implements blazing with light, your sixteen right mudras brandish weapons to strike and destroy, and your sixteen left mudras are embellished with signs of enjoyment and offering. As for the glorious stance of your threatening feet, your eight bent right legs humble with methods the eight haughty gods, and your eight extended left legs enjoy power over the eight arrogant goddesses. In order to tame those having great longing desire, your phallus is forever full and erect. Your ferocious manner is to harness those with anger. I prostrate to you whose body tames. From your (presence in the) mandala of the great charnel grounds, you subdue with your methods the demons and the lords of death. You draw under your power all ogresses and dakinis. I prostrate to you who dominate and control. From the mandala of your wisdom mind, the empty manner of existence appears in your manifest forms, yet you never stir from this Sphere of Purity. I prostrate to you who see the equality (of everything in emptiness).

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

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

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

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

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

**OM YAMANTAKA HUM PHAT / OM AH HUM**

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

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

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

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

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

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

**OM HRIH SHTRIH VIKRTANANA HUM PHAT / OM AH HUM**

**OM AMRITA SVADANA SVABHAVA ATMAKO HAM**

*(Taste yourself—experience of bliss and emptiness.)*

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

and I arise as the [**Causal**] **Vajraholder**, youthful **Manjushri**. I have a yellow-colored body with a slightly wrathful expression. In my right hand I brandish a sword and in my left I hold a scriptural text at my heart. Sitting with my legs crossed in the vajra-position, I am adorned with the thirty-two major marks and eighty minor signs of a Buddha.

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



### ***Meditation of Taking Birth as the Path of the Emanation Body***

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

On top of it comes a dark blue syllable **HUM** having five colored rays of light. These light rays emanate and bring forth a host of Buddhas, Bodhisattvas, Wrathful Deities and Knowledge-holders, who enter the **HUM**, whereby it transforms into a black, wrathful nine-spoked vajra, with the (outer ends of the) spokes curved back, having five-colored rays of light



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

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

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



To the mouth of the glorious and great Bhagavan Vajrabhairava —

**OM AH HUM.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

To the mouth of the King of Dharma, the great Tsongkhapa —

**OM AH HUM.**

To the mouth of the Sun of the Teachings, Khedrub Geleg Palzangpo —

**OM AH HUM.**

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

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

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

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

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

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

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

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

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

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

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

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

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

To the mouth of the great throne-holder Ngawang Tsultrim —

**OM AH HUM.**

To the mouth of the great throne-holder Jangchub Choephel —

**OM AH HUM.**

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

To the mouth of the great tutor Lingtrul Losang Lungtog Tenzin Trinley

— **OM AH HUM.**

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

excellent one — **OM AH HUM.**



## Initiating and Sealing by the Empowering Deities

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

Having thus been requested, they emanate goddesses such as Charchika and so forth, who first proclaim auspicious verses and then hold up moonlight-white vases filled with the five nectars. “**Just as all the Buddhas received empowerment as soon as they were born, likewise do we now confer this empowerment with pure heavenly water.**” Speaking thusly, they confer the empowerment upon the crown of my head, whereby my entire body becomes filled with the empowering water, purifying me of all my stains. The excess water that stays on the crown of my head as a protrusion transforms into an Akshobhya who adorns my head at the center of the crown of my main root face. The empowering deities dissolve into me.

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

(☞ ☉ play bell and damaru)

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

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

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

## Description of Vajrabhairava

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

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

With my **first right and left hands** I hold the moist skin of an elephant stretched open by the skin of its left front and hind legs, with its head to my right and its hairy back facing outward.

As for my other **right hands**, I hold in the first a curved knife, in the second a dart, in the third a wooden pestle, in the fourth a fish-knife, in the fifth a harpoon, in the sixth an axe, in the seventh a spear and in the eighth an arrow. (In the back row) in my ninth (hand I hold) an iron hook, in the tenth a skull club, in the eleventh a khatvanga, in the twelfth a wheel (of sharp weapons), in the thirteenth a five-spoked vajra, in the fourteenth a vajra-hammer, in the fifteenth a sword and in the sixteenth a *chang-teu* hand-drum.

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

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

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

### ***Blessing of the Sources, Body, Speech and Mind***

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



### ***Meditating on the Triple Stack Heroic Minds***

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

### ***Invitation of the Wisdom Deities***

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

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

**OM HRIH SHTRIH VIKRTANANA HUM PHAT**

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

**OM HRIH SHTRIH HAH / OM HUM HUM PHAT / OM VIKRTA-  
NANA DUSHTAM SATTVA DAMAKA GAH GAH / OM KUMARA  
RUPINE JAH JAH HUM PHAT**

**OM HRIH HAH HAI PHAT / OM DIPTA LOCHANA VIKRTANANA  
MAHA ATTATTA HASANA DINI DIPTAYE SVAHA / OM VAJRA  
NAIVIDYA AH HUM / OM VAJRA SHABDA AH HUM**

*(Do not ring the bell and damaru.)*

**OM MUNGARA JAH / OM DANDA HUM /  
OM PADMA BAM / OM KHANGA HOH**

### ***Inviting the Empowering Deities***

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

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

**OM HRIH SHTRIH HAH / OM HUM HUM PHAT / OM VIKRTA-  
NANA DUSHTAM SATTVA DAMAKA GAH GAH / OM KUMARA  
RUPINE JAH JAH HUM PHAT / OM HRIH HAH HAI PHAT / OM  
DIPTA LOCHANA VIKRTANANA MAHA ATTATTA HASANA DINI  
DIPTAYE SVAHA / OM VAJRA NAIVIDYA AH HUM / OM VAJRA  
SHABDA AH HUM**

*(Do not ring the bell and damaru.)*