

*The Long Sadhana  
of the  
Transcendental Destroyer  
'Solitary Hero Vajra-Terrifier'*





## The Long Sadhana of the Transcendent Destroyer ‘Solitary Hero Vajra-Terrifier’

*The sadhana should be practiced in a place pleasing to the mind.  
Arrange complete offerings, tormas and so forth, before an image of the Yidam.  
Sit facing south and cleanse your mouth with du tsi ril bu.  
Begin by reciting the following prayer to the Lineage Gurus;  
or if you don't have time for this,  
with the instant generation as two-armed Yamantaka.*

### **Supplication to the Lineage-lamas**

O Pervading Lord Manjushri-Vajra, the Opponent of Yama;  
O foremost of Dakinis producing all joys within the Master;  
O Lalita, who has reached the state of Great Union:  
Please, bestow upon me the two kinds of siddhi.

Oh Mahasiddhas, Amoghavajra and Jnanakaragupta;  
O Padmavajra, who controls mind and energy;  
O exalted Dipamkara, Lord of Sutra and Tantra:  
Please bestow upon me the two kinds of siddhi.

O Ralo Dorjedrak, the Mighty Wizard;  
O Chorab, the Eyes of the World; and your main son,  
Venerable Yeshe Senge and exalted Bum Senge:  
Please bestow upon me the two kinds of siddhi.

O Jetsun Galo, who reversed the battle with the four maras;  
O All-knowing Ones, Sherab Senge and Yeshepel,  
O Dondrub Rinchen, who spontaneously fulfills the two aims:  
Please bestow upon me the two kinds of siddhi.

O Glorious Losang Drakpa, a Second Buddha;  
O Sacred Khedrub and Sherab Senge;  
O Exalted Pelden Zangpo, who gained the Supreme Union:  
Please bestow upon me the two kinds of siddhi.

O Gendun Pel, Lord of the Doctrines of Sutras and Tantras;  
O Tashi Pak, who sees as it is the meaning of Tantra,  
O Samdrub Gyatso, who spontaneously fulfills the two aims:  
Please bestow upon me the two kinds of siddhi.

O Tzondrub Pak, Lord of the entire Doctrine;  
O Dorje Zang, who holds the vast treasury of good teachings;

O Sangye Gyatso, treasury-house of instruction:  
Please bestow upon me the two kinds of siddhi.

O Losang Chogyen, a Lord amongst Adepts;  
O Konchok Gyeltsen, Holder of the Vajra;  
O Losang Yeshe, who manifests the dance of Amithaba:  
Please bestow upon me the two kinds of siddhi.

O Kelsang Gyatso, Lord of all Buddhas;  
O Exalted Rolpai Dorje, who grasps the meaning of Tantra;  
O Ngawang Tsultrim, Lord of the Doctrine:  
Please bestow upon me the two kinds of siddhi.

O Jangchub Chopel, perfected one in Sutra and Tantra;  
O Losang Chojor Gyatso, the magnificent one called  
Drakri Dorjechang, the one of unequalled kindness:  
Please bestow upon me the two kinds of siddhi.

O exalted Lingtrul, the great Tutor, Holder of the Vajra;  
Named Losang Lungtog Tenzin Trinlay; and  
O Great Abbot Tenpa Chopel, noble magnificent one:  
Please bestow upon me the two kinds of siddhi.

O you who are the wisdom of all boundless Buddhas,  
arising as ‘The Wrathful Terrifier’ in the dance of a human  
as Dechen Nyinpo, the one of unequalled kindness:  
Please bestow upon me the two kinds of siddhi.

O Great Guru,  
who in the Doctrine of the Able Ones resembles a Second Buddha,  
in scriptural and realization Dharmas are incomparable  
and whose enlightened activity pervades the triple world:  
Please bestow upon me the two kinds of siddhi.

O Holder of the Treasure of the two stages of the Excellent Path,  
great Navigator leading the fortunate on the Path to Enlightenment,  
O Ngawang Gelek Trinlay Namgyal:  
Please bestow upon me the two kinds of siddhi.

By having praised thus, may I in all future lives  
be cared for by a Mahayana spiritual friend  
and live in accordance with the festival  
of the profound and extensive Dharma.

To attain the Full Awakening for the sake of all mothers,  
may I win the battle against the four maras,  
the negative conditions.

Attaining the wealth of all siddhis – peace, increase, power  
and wrath, as well as the eight siddhis, and so forth –  
may I become supreme in upholding  
the heart of the Teachings of the Able Ones.

### **PRELIMINARIES**

#### **Instantaneous arisal**



Instantly I arise in the form of the Glorious Vajra Bhairava,  
with one face and two arms,  
which hold a curved knife and a skull-cup.

### Consecrating the inner offering

OM HRIH SHTRIH VIKRITA NANA HUNG PHAT  
OM SVABHAVA SHUDDA SARVA DHARMA SVABHAVA  
SHUDDO 'HAM

All is empty.

Within the sphere of emptiness appears YAM,  
and, from that, a blue bow-shaped mandala of air  
marked by banners.

Above that is RAM, which becomes a red, triangular fire man-  
dala. Above that, three syllables of AH become a tripod of three  
human heads; above that, AH becomes a white skull-cup.

Inside the skull-cup appears:

in the east, from BHRUM, the flesh of a bull marked by GO;  
in the south, from AM, the flesh of a dog marked by KU;  
in the west, from JRIM the flesh of an elephant marked by DA;  
in the north, from KHAM, the flesh of a horse marked by HA;  
in the center, from HUNG, the flesh of a human, marked by NA;  
in the southeast, from LAM, excrement marked by BI;  
in the southwest, from MAM, blood marked by RA;  
in the northwest, from PAM, white bodhimind marked by SHU;  
in the northeast, from TAM marrow marked by MA;  
in the center, from BAM, urine marked by MU.

Above all this stands a white OM, a red AH, and a blue HUNG,  
arranged one above the other.

Lights emanate from the HUNG at my heart and strike the air.  
Air moves, fire flares;  
all the substances in the skull-cup melt and boil.

Light rays proceed from the three letters successively.  
They draw forth Vajra-body, Vajra-speech and Vajra-mind,  
which are absorbed into the three letters.  
These descend into the skull-cup and melt.

HUNG purifies all faults of color, smell and potential.  
AH transforms it into nectar.

OM multiplies it and it becomes inexhaustible.

OM AH HUNG OM AH HUNG OM AH HUNG



**Consecrating the outer offerings for the Direction Protectors**

OM HRIH SHTRIH VIKRITA NANA HUNG PHAT  
OM SVABHAVA SHUDDHAH SARVA DHARMA  
SVABHAVA SHUDDHO 'HAM

All is empty.

Within the sphere of emptiness appear eight letters of AH,  
and from these arise huge and vast skullcups.

Inside of each is a HUNG.

The HUMs melt and become water for the mouth,  
water for the feet, perfume, flowers, incense, light,  
food and sound.

All have the nature of bliss-void wisdom,  
the appearance of offerings  
and the function of being objects of the six senses,  
which arouse extraordinary non-contaminated bliss.

OM ARGHAM AH HUNG  
OM PADYAM AH HUNG  
OM GANDHE AH HUNG  
OM PUSHPE AH HUNG  
OM DHUPE AH HUNG  
OM ALOKE AH HUNG  
OM NAIVIDYA AH HUNG  
OM SHABDA AH HUNG

**Consecrating the tormas offering for the Direction Protectors**

OM HRIH SHTRIH VIKRITA NANA HUNG PHAT  
OM SVABHAVA SHUDDA SARVA DHARMA SVABHAVA  
SHUDDO 'HAM

All is empty.

Within the sphere of emptiness appears YAM,  
and, from that, a blue bow-shaped mandala of air  
marked by banners.

Above that is RAM, which becomes a red, triangular fire man-  
dala. Above that, three syllables of AH become a tripod of three  
human heads; above that, AH becomes a white skull-cup.

Inside the skull-cup appears:

in the east, from BHRUM, the flesh of a bull marked by GO;  
in the south, from AM, the flesh of a dog marked by KU;  
in the west, from JRIM the flesh of an elephant marked by DA;  
in the north, from KHAM, the flesh of a horse marked by HA;  
in the center, from HUNG, the flesh of a human, marked by NA;  
in the southeast, from LAM, excrement marked by BI;  
in the southwest, from MAM, blood marked by RA;  
in the northwest, from PAM, white bodhimind marked by SHU;  
in the northeast, from TAM marrow marked by MA;  
in the center, from BAM, urine marked by MU.

Above all this stands a white OM, a red AH, and a blue HUNG,  
arranged one above the other.

Lights emanate from the HUNG at my heart and strike the air.  
Air moves, fire flares;  
all the substances in the skull-cup melt and boil.

Light rays proceed from the three letters successively.  
They draw forth Vajra-body, Vajra-speech and Vajra-mind,  
which are absorbed into the three letters.  
These descend into the skull-cup and melt.

HUNG purifies all faults of color, smell and potential.  
AH transforms it into nectar.  
OM multiplies it and it becomes inexhaustible.  
OM AH HUNG OM AH HUNG OM AH HUNG

**Preliminary offering to the Direction Protectors**  
**- invocation**

Light rays in the form of hooks radiate from the blue HUNG at  
my heart and draw forth the Fifteen Direction Protectors and  
their entourages, who settle in their appropriate directions.  
Then, having dissolved into clear light, each of them  
in one instant arises in the form of the Glorious Vajra Bhairava,  
having one face and two arms,  
holding a curved knife and a skull-cup.

**- offering the torma**

The tongue of each guest becomes a HUNG,  
which transforms into a single-point white vajra  
having a hollow reed of light.

OM YAMARAJA SADOMEYA YAMEDORU NAYODAYA  
YADAYONI RAYAKSHEYA YAKSHEYACCA NIRAMAYA  
HUNG HUNG PHAT PHAT SVAHA (1x)

**OM BHU CHARANAM, YA PATALA CHARAYA, MAN**  
**KHE CHARAYA, TA PURVA DIGANAM, KA DAKSHINA**  
**DIGAYA, HUNG PASHI MANAM, PHAT UTTARA**  
**DIGAYA. // .// OM I, HRIH YA, SHTRIH VA, VI KSHI,**  
**KRI KO, TA E, NA A, NA DE, HUNG BHYOH PHAT**  
**SARVA BHUTE BHYAH. (3x)**

**- outer and inner offering**

OM DASHA DIKA LOKA PALA SAPARIVARA  
ARGHAM PRATICCHA HUNG SVAHA  
OM DASHA DIKA LOKA PALA SAPARIVARA  
PADYAM PRATICCHA HUNG SVAHA

OM DASHA DIKA LOKA PALA SAPARIVARA  
GANDHE PRATICCHA HUNG SVAHA  
OM DASHA DIKA LOKA PALA SAPARIVARA  
PUSHPE PRATICCHA HUNG SVAHA  
OM DASHA DIKA LOKA PALA SAPARIVARA  
DHUPE PRATICCHA HUNG SVAHA  
OM DASHA DIKA LOKA PALA SAPARIVARA  
ALOEKE PRATICCHA HUNG SVAHA  
OM DASHA DIKA LOKA PALA SAPARIVARA  
NAIVIDYA PRATICCHA HUNG SVAHA  
OM DASHA DIKA LOKA PALA SAPARIVARA  
SHABDA PRATICCHA HUNG SVAHA.

OM DASHA DIKA LOKAPALA SAPARIVARA  
OM AH HUNG

**- praise**

O Karmayama, ogresses, dakinis, and zombies;  
all of whom are sworn as outer and inner protectors,  
who in the presence of the Subjector and Dharma Lord, Manjushri,  
pledged to tame all demons and to protect the Doctrine:  
with a wishful mind I bow and turn to you.

Oh Direction Protectors with your entourages,  
help me to complete my virtuous actions  
and clear all interferences.

**- requesting forbearance**

OM YAMANTAKA SAMAYA, MANU PALAYA,  
YAMANTAKA TENOPA, TISHTA DRIDHO ME BHAVA,  
SUPOSHYO ME BHAVA, SUTOSHYO ME BHAVA,  
ANURAKTO ME BHAVA, SARVA SIDDHI ME  
PRAYACCHA, SARVA KARMA SUCHA ME, CITTAM  
SHRIYAM KURU HUNG, HA HA HA HA HOH,  
BHAGAVAN, YAMANTAKA MA ME MUNCHA,  
YAMANTAKA BHAVA MAHA SAMAYA SATTVA  
AH HUNG PHAT. (3x)

Anything which has here been incorrectly done,  
due to my not having the proper materials

or because of my ignorance or lack of ability,  
with all of these, O Protectors, it is fit to be forbearing.

**- requesting to depart**

OM AH VAJRA MUH.

The Direction Protectors and their entourages  
return to their natural abodes.

**Consecrating the outer offerings for the self-generation**

OM HRIH SHTRIH VIKRITA NANA HUNG PHAT  
OM SVABHAVA SHUDDHAH SARVA DHARMA  
SVABHAVA SHUDDHO 'HAM

All is empty.

Within the sphere of emptiness appear eight letters of AH,  
and from these arise huge and vast skullcups.

Inside of each is a HUNG.

The HUMs melt and become water for the mouth,  
water for the feet, perfume, flowers, incense, light,  
food and sound.

All have the nature of bliss-void wisdom,  
the appearance of offerings  
and the function of being objects of the six senses,  
which arouse extraordinary non-contaminated bliss.

OM ARGHAM AH HUNG  
OM PADYAM AH HUNG  
OM GANDHE AH HUNG  
OM PUSHPE AH HUNG  
OM DHUPE AH HUNG  
OM ALOKE AH HUNG  
OM NAIVIDYA AH HUNG  
OM SHABDA AH HUNG

**\* *Optional: Vajrasattva meditation***

To the Three jewels I go for refuge.

All beings I shall liberate and place in the State of Awakenedness.

The Bodhicitta I shall fully generate.

From PAM on my crown a lotus and from AH a moon disc,  
upon them from HUNG a five-pronged white vajra, its hub marked

with HUNG. From that, vajra light radiates, then gathers together and then the vajra arises as a white Vajrasattva with one face, two arms holding a vajra and bell.

His consort, white Vajrabhrukti has one face and two arms holding skull and chopper, embracing him.

Both wear silks and are adorned with various jeweled ornaments.

He sits in the vajra position – on his heart-moon white HUNG radiates light, inviting the wisdom being similar to himself.

They become indivisible.

Again, light radiates from the heart HUNG, inviting consecration deities. ‘May all Transcendent Lords please openly confer consecration’.

When I pray thus, they hold up vessels filled with wisdom nectar and confer consecration upon him.

OM SARVA TATHAGATHA ABHISHEKATA SAMAYA  
SHRIYE HUNG

His body is filled with wisdom elixir which overflows to adorn his crown with Akshobhya. ‘Lord Vajrasattva, please cleanse and purify all the losses of vows and all sins and obscurations of myself and others’.

By praying thus, light radiates from the heart HUNG purifying the sins and defilements of all beings, also offerings are given to the Buddhas and Bodhisattvas and all their virtues are concentrated into light, dissolving into the heart HUNG, making his luster and energy outstanding.

OM VAJRASATTVA SAMAYA, MANU PALAYA,  
VAJRASATTVA TENOPA, TISHTA DRIDHO ME BHAVA,  
SUTOSHYO ME BHAVA, SUPOSHYO ME BHAVA,  
ANURAKTO ME BHAVA, SARVA SIDDHI ME  
PRAYACCHA, SARVA KARMA SUCHA ME, CITTAM  
SHRIYAM KURU HUNG, HA HA HA HA HOH,  
BHAGAVAN, SARVA TATHAGATA, VAJRA MA ME  
MUNCHA, VAJRA BHAVA MAHA SAMAYA SATTVA  
AH HUNG PHAT. (21x)

One then prays: ‘O Guru my protector, please give refuge. Deluded by my ignorance I have broken and lost my vows.

Chief holder of the vajra, whose nature is great compassion,  
I take refuge in the leader of beings’.

And Vajrasattva then says: ‘Oh child, all your transgressions  
and broken vows are cleansed and purified’.

He dissolves into me, and my body, speech and mind  
become indivisible from those of Vajrasattva. \*

## **ACTUAL SADHANA**

### **Inviting the Field of Merit**

As Bhairava with one face and two arms,  
I illuminate the boundless realms of the universe with lights  
from the HUNG which rests on the lotus and sun at my heart.

Vajra Bhairava together with the Lama, encircled by  
the hosts of Buddhas, Bodhisattvas, Wrathful Ones  
and Adepts, is invited to the space before me.

The lights re-absorb into my heart.

### **Seven Purities**

#### *1. Praise*

O Jewel-like Lama who possesses the Vajra,  
out of whose kindness the state of Great Bliss  
is attained in but a single moment:  
To the lotus beneath your feet I bow.

Supreme form, Extremely great fury,  
Intrepid one, Enjoyer of supreme objects,  
Who acts in order to tame ‘the hard to tame’,  
To Vajra-Bhairava I bow down.

#### *2. Making offerings*

Light rays from the syllable at my heart emanate white  
Chachika, blue Varahi, red Saraswati, and green Gauri. Holding  
in their hands various offering substances, they present them:

*water for the mouth:* OM HRIH SHTRIH HA

*water for the feet:* OM HUNG HUNG PHAT

*perfume:* OM VIKRITANANA DUSHTAM SATVA  
DAMAKA GAH GAH

*flowers:* OM KUMARA RUPINE JAH JAH HUNG  
PHAT

*incense:* OM HRIH HAI HAI PHAT  
*light:* OM DIPTA LOCANA VIKRITANANA MAHA  
ATTATTAHASANA DINI DIPTAYE SVAHA  
*food:* OM VAJRA NAIVIDYA AH HUNG SVAHA  
*music:* OM VAJRA SHABDA AH HUNG

*3, 4, 5. Purification, rejoice, dedication*

To break from non-virtue  
and to eradicate those produced or arising,  
in your presence, I give my word no longer to do them.  
Likewise I rejoice in every goodness  
and dedicate them fully to ascend to joy.

*6. Refuge and wishing bodhimind*

To the Three Gems I go for refuge,  
All beings I shall liberate and place in the state of enlightenment:  
The bodhimind I shall purely generate.

*7. Action form of bodhimind*

To all you Oceans of Excellence I offer my body.  
In order to attain the three Kayas and five Wisdoms  
I shall practice with total clarity the methods of generosity and so  
forth, the path of the perfectly fulfilled Buddhas and evolving ones.

#### **Bodhisattva- and Tantric Vows**

O Buddhas and Bodhisattvas, please give me your attention.  
I, Akshobhya, from now until possessing the essence of  
enlightenment, shall generate the sacred, peerless bodhimind  
just as all Buddhas of the three times have ensured  
their own enlightenment by first generating it.

I will uphold the general and specific vows and samayas  
of the five Buddha Families.

I shall deliver those not delivered;

I shall liberate those not liberated;

I shall give breath to those unable to breathe;

and I shall place all beings in the State Beyond Sorrow.

### **Four Immeasurables**

May all beings be endowed with happiness.  
May all beings be separated from suffering.  
May all beings not be deprived of happiness.  
May all beings abide in equanimity, which is  
unshaken by worldly dharmas or dualistic preconceptions.

### **Death as Dharmakaya**

OM SVABHAVA SHUDDHAH SARVA DHARMA  
SVABHAVA SHUDDHO 'HAM

OM SHUNYATA JNANA VAJRA SVABHAVA  
ATMAKO 'HAM

*Nature empty, everything's pure, naturally pure, that's what I am.*

I myself, the merit-field Deities, and all other things are relativistic constructions, free of the four extremisms such as absolutism and nihilism, all become the selfless reality of emptiness. (Contemplate.)

### **- Common Protection**

From within a state of emptiness appears YAM  
and transforms into a smoke-colored, bow-shaped wind mandala  
marked with victory banners.

Above that, RAM becomes a red triangular fire mandala  
forming a garland of flames and adorned by vajra ornaments.

Above that, BAM becomes a white circular water mandala  
marked with a vase.

Above that, LAM becomes a yellow, square earth mandala  
marked with vajras.

On top of that, HUNG becomes a crossed vajra  
marked at the hub with a HUNG, 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.

## - Uncommon Protection



At the center of the fence is the syllable BHRUM which becomes a very brilliant yellow Command Wheel of Injunction. It has ten spokes and a hub, and is revolving clockwise. At the center of the hub and at each of the ten spokes, yet not quite touching the spokes, appear threefold seats of a multi-colored lotus, a moon and a sun.

Upon the central seat is a letter HUNG; and it entirely transforms into myself as Sumbharaja, 'The King Who Magnificently Subdues', deep royal blue in color, having a dark blue, a white and a red face, crowned by Akshobhya.

I have six arms, the first two of which embrace a consort who resembles me; the remaining two on the right hold a jewel and an iron hook; the remaining two on the left, a lotus and a noose. I stand with my right leg drawn in and left extended.

Light rays from the HUNG at my heart as the male-united-with-consort, summon forth the Ten Wrathful Ones, who, having entered through the mouth of the Male, melt. These take the form of ten drops, enter via the vajra of the Male into the lotus of the Consort, and then transform into ten letters of HUNG. From these arise the Ten Wrathful Ones:

(1) Blue Yamantaka, 'The Opponent of Yama', with a blue, a white and a red face. He is crowned by Vairochana, and has six arms, of which the last on the right holds a vajra-hammer.

(2) White Aparajita, 'The Invincible One', with a white, a dark blue and a red face. He is crowned by Akshobhya, and has six arms, of which the last on the right holds a truncheon.

(3) Red Hayagriva, 'The Horse-necked One', with a red, a dark blue and a white face. He is crowned by Amithaba, and has six arms, of which the last on the right holds a lotus and the middle on the left, a wheel.

(4) Blue Amritakundalini, 'The Coil of Nectar', with a blue, a white and a red face. He is crowned by Akshobhya, and has six arms, of which the last on the right holds a vajra.

(5) Dark Blue Takkiraja, 'The Desire King', with a dark blue, a white and a red face. He is crowned by Akshobhya, and has six arms, of which the last on the right holds a hook.

(6) Blue Nildanda, 'The Holder of the Blue Club,' with a blue, a white and a red face. He is crowned by Akshobhya, and has six arms, of which the last on the right holds a club.

(7) Blue Mahabala, 'The Great Mighty One', with a blue, a white and a red face. He is crowned by Akshobhya, and has six arms, of which the last on the right holds a trident.

(8) Dark Blue Achala, 'The Unwavering One', with a dark blue, a red and a white face. He is crowned by Akshobhya,

and has six arms, of which the last on the right holds a sword and the last on the left, a vajra.

(9) Yellowish-green Ushnisha Chakravartin, ‘The Ushnisha Lord of the Ring’, with a yellowish-green, a white and a red face. He is crowned by Akshobhya, and has six arms, of which the last on the right holds a wheel.

(10) Dark Blue Vajra-patala, ‘The Vajra-Subterranean’, with a dark blue, a white and a red face. He is crowned by Akshobhya, and has six arms, of which the last of the right holds a vajra.

The first two hands of each of these ten Wrathful Ones embrace a consort resembling himself.

The middle hand on the right of each holds a jewel. With the exception of the Horse-necked One, the middle hand on the left of each of them holds a lotus. With the exception of the Unwavering One, the last hand on the left of each of them holds a sword.

HUNG!!!

They are emanated forth from the lotus and take their respective places on the seats in the ten directions, which includes above and below.

All eleven figures are completely adorned with the bearing and with all ornaments of extremely wrathful deities. By sending emanations into the ten directions, they completely annihilate all evil forces.

**\* *Optional: brief Uncommon Protection***

From these arise the Ten Wrathful Ones.

HUNG!! From the lotus of the consort they are sent forth and each comes to settle on his own seat above one of the ten spokes in a manner which annihilates all evil beings. \*

**- Creating the Mandala Palace**

I now transform into white Vajrasattva, with a white, a dark blue and a red face. I have six arms, the first two of which embrace a consort who resembles me.

The remaining two right arms hold a vajra and a sword, the remaining two left arms, a jewel and a lotus. I completely transforms into a white reality-source.

From within its lower corner appears a letter PAM, which becomes a multi-colored lotus. At the center of the lotus is a HUNG, which transforms into a crossed vajra. In the very center of the crossed vajra is a letter BHRUM, and from this a wheel which is marked by BHRUM.

From this arises white Vairochana, having a white, a dark-blue and a red face. He has six arms, the first two of which embrace a consort who resembles him. The remaining two right arms hold a wheel which supports a vajra and a sword. The remaining two arms on the left hold a jewel and a lotus.

He then transforms into the inconceivable Mansion, which has four corners and four doors and is complete with the standard characteristics, such as the ornaments, archways and so forth. The Wheel of Protection is encircled on the outside by the eight great cemeteries.

The mansion has walls of five gradations in thickness, which in order from the outside are white, yellow, red, green and blue. On top of the walls is an encircling yellow jeweled molding, beautified with a assortment of gems.

Halfway (to the center) of the mansion (on the floor and ceiling of the main story) 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 main story, the floor and ceiling are white in the east, yellow in the south, red in the west and green in the north. The center of the floor 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 their mouths are 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 red 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 pendent 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 arrayed crescent-moons with vajra and a jewel on top of each.

Before each of the four entrance-ways 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 stag and a doe.

Outside the vajra-fence and mountain of fire are the eight cremation grounds such as the Ferocious One, with eight trees such as a Nagakesara. At the base of these are the eight directional protectors, Indra and so forth, and at the crests are 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 fires of wisdom, and the eight stupas on the eight mountains.

Furthermore there are skeletons and corpses impaled on sticks, hanging on trees, eating beings, being pierced with weapons and so forth. There are crows, vultures, dogs, jackals, lions, tigers and so on, and [the grounds] are scary with cackling zombies, cannibals, man-eating spirits and the like.

There are Realised Beings, Adepts and Yogis acting in accordance with tantric commitments, focused single-pointedly on the Bhagavan Lord, naked, their hair loose, adorned with the five mudra-ornaments, holding large damaru drums, skull-cups and khatvangas and with skulls adorning the crowns of their heads. By their cackling and presence, the cremation grounds are made extremely eerie. \*





**Bardo as Sambogakaya**

In the center of the Mansion is the letter YAM and this transforms into an air mandala, slightly reddish-black in color, upon which is the letter short A.

This becomes a moon mandala. At its center, like a bubble rising from water, comes a yellow letter DHIH, and from this a sword that is marked at its center by DHIH.

Lights emanate from this and invite all the Sugatas, who are absorbed into the sword.

It then entirely transforms and I appear as the Causal Vajra-holder, Youthful Manjushri, yellow in color and slightly wrathful, holding a sword in my right hand and scripture at my heart in the left.

Seated in the vajra-posture, I am adorned with the thirty-two major marks and the eighty minor signs. My hair is arranged in five knots and my body is embellished with all the ornaments.

### **Birth as Nirmanakaya**

At my heart is a letter AH. It transforms into a sun mandala.

Lights proceed from this  
and invite all the Buddhas, such as Vairochana,  
all the Bodhisattvas, just as The Vajra Sharp One,  
all the Wrathful Ones, such as Vajra-Hook,  
and all the Adepts, such as Lady Vajra-mind,  
that dwell within the ten directions.

Together with Manjushri they enter into the sun,  
whereby this sun mandala becomes radiant with light  
that extends for 100,000 yojanas.

Upon the sun there appears a dark blue letter HUNG  
that shines with five beams of light.  
These radiate forth and invite all the hosts of Buddhas,  
Bodhisattvas, Wrathful Ones and Knowledge Beings.

They enter into the HUNG,  
which becomes a black, wrathful nine-point vajra.  
Its horns are curved backwards,  
it shines with five beams of light  
and its center is marked by the letter HUNG.

From this radiate forth small fine vajras  
and from these the entire mass of  
Buddhas, Bodhisattvas, Wrathful Ones  
and Knowledge Beings proceed.  
They fill all the realms of space  
just as a pod is filled with sesame seeds.

The vajra that stands on the sun ripens all beings  
and causes them to attain the Vajra Bhairava.  
They then gather together and dissolve into the vajra.

Now the moon, together with the sun, vajra and HUNG  
which rest upon it, transforms into a multi-colored lotus with  
a sun and a moon seat, upon which I stand as the Resultant  
Vajra-holder, the glorious and mighty Vajra Bhairava.

My body is dark blue in color,  
and I have nine faces, thirty-four arms and sixteen legs,  
of which the right are drawn in and the left extended.



With the ability to devour the three world-spheres,  
I utter 'HA HA', my tongue curling upwards, fangs bared  
and face wrinkled with wrath.

My eyes and eyebrows, which are near the wrinkles of anger,  
blaze like the fire of the Era of Destruction.

My burnt-yellow hair bristles upwards,  
and I threaten the mundane and the supramundane deities  
with a mudra.

I terrify even the most terrifying of beings.

Like a dragon I thunder the sound of the syllable 'PHAIM'.  
I devour human blood, fat, marrow and lymph.

My head is crowned with five frightful dried skulls and  
I am adorned with a necklace of fifty moist human heads.  
I wear two black snakes as Brahmin threads and am adorned  
with bone ornaments such as earrings and wheels of human bone.

My belly is large, I am naked and my organ stands erect.  
My eyebrows, eyelashes, beard and body-hair  
all blaze like the fire at the end of time.

My main head is that of a black buffalo,  
is extremely furious and has two sharp horns.  
Above it, between the two horns, is an extremely fearsome red  
face with blood dripping from its mouth.  
Above that is the yellow face of Manjushri, slightly wrathful in  
manner, adorned with the ornaments of youth and having hair ar-  
ranged in five knots.

The central face on the right at the foot of the horn is blue;  
to its right is a red face and to its left a yellow face.  
The central face on the left at the root of the horn is white;  
to its right is a smoke-colored face and to its left a black face.  
These six faces are extremely wrathful.  
Each of the nine faces has three eyes.

With my first left and right hands I hold up the fresh skin of an  
elephant, stretched open by its left fore and hind legs.  
Its head hangs to the right and its hairy back faces outwards.

In the first of the remaining right hands I hold a curved knife,  
in the second a dart, in the third a pestle,  
in the fourth a fish knife, in the fifth a harpoon,  
in the sixth an axe, in the seventh a spear, in the eighth an arrow,  
in the ninth a hook, in the tenth a skull-headed club,  
in the eleventh a khatvanga, in the twelfth a rimless wheel,  
in the thirteenth a five-point vajra,  
in the fourteenth a vajra-hammer, in the fifteenth a sword,  
and in the sixteenth a hand-drum.

In the first of the remaining left hands I hold a skull-cup filled  
with blood, in the second the 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 entrails, in the eighth a bell;  
in the ninth a hand, in the tenth a cotton shroud,  
in the eleventh a man impaled on a stick, in the twelfth a brazier,  
in the thirteenth a scalp, in the fourteenth a hand in the threatening  
mudra, in the fifteenth a trident with flags on each point,  
and in the sixteenth a fan.

The first of the right feet tramples upon a human,  
the second upon a buffalo, the third a bullock,  
the fourth a donkey, the fifth a camel, the sixth a dog,  
the seventh a sheep, and the eighth a fox.

The first of the left feet tramples upon a vulture,  
the second upon 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 being trampled upon are Brahma, Indra, Vishnu and Rudra, as well as Six-headed Kumara, Ganesh, and the Gods of the Moon and Sun who are all faced downwards.

Treading these underfoot,  
I stand in the midst of a roaring mass of flames.

**Consecrating the sense-organs and body, speech, and mind**

On my two eyes are the syllables KSHIM (in nature Ksitigarbha);  
on my two ears are the syllables JRIM (in nature Vajrapani);  
at my nose is KHAM (in nature Akashagarbha);  
on my tongue is RAM (in nature Avalokiteshvara);  
at my forehead is KAM (in nature Sarva-nivaranaviskambhini),  
at my navel is SAM (in nature Samantabhadra).

At my crown is OM (in nature vajra-body);  
at my throat is AH (in nature vajra-speech);  
and at my heart is HUNG (in nature vajra-mind).

### **Three Beings**

Upon a moon seat at the heart of myself  
as the Commitment Being  
is the Wisdom Being, the Youthful Manjushri,  
yellow in color, slightly angry, holding a sword in his right  
hand and a scripture at his heart in the left.

He is seated in the vajra posture, and is adorned with  
the thirty-two major marks and the eighty minor signs.  
His hair is arranged in five knots  
and his body is embellished with all ornaments.

At his heart is a letter AH, from which appears a sun mandala.  
At the center of this is the Concentration Being,  
a dark blue letter HUNG,  
from which light beams of five colors radiate forth.

### **Entering the Wisdom Beings, Empowerment and Sealing**

**- inviting the Wisdom Beings**

OM HRIH HA BHO, MAHAKRODA AGACCHA  
AGACCHA ASMADA PUJA PRATI GRIHINTU  
PRASADA MEDHI MANKURU SVAHA

Light rays shine forth from the HUNG at my heart,  
inviting the circle of the Supporting and Supported mandalas  
of the Solitary Hero, the glorious Vajra Bhairava,  
similar to the one visualized,  
from its natural abode to the space before me.

OM HRIH SHTRIH VIKRITANANA HUNG PHAT

**- making outer offerings to and dissolving the Wisdom Beings**

*water for the mouth:* OM HRIH SHTRIH HA

*water for the feet:* OM HUNG HUNG PHAT

*perfume:* OM VIKRITANANA DUSHTAM SATVA  
DAMAKA GAH GAH

*flowers:* OM KUMARA RUPINE JAH JAH HUNG  
PHAT

*incense:* OM HRIH HAI HAI PHAT

*light:* OM DIPTA LOCANA VIKRITANANA MAHA  
ATTATTAHASANA DINI DIPTAYE SVAHA

*food:* OM VAJRA NAIVIDYA AH HUNG SVAHA

*music:* OM VAJRA SHABDA AH HUNG

OM MUDGARA JAH *The Wisdom Beings come*

OM DANDA HUNG *They enter*

OM PADMA BAM *They become inseparable*

OM KHADGA HOH *They happily remain*

**- inviting the Initiation Deities**

OM HRIH HA BHO, MAHAKRODHA AGACCHA  
AGACCHA ASMADA PUJA PRATI GRIHINTU  
PRASADA MEDHI MANKURU SVAHA

Again from the HUNG at my heart light-rays radiate.  
All the Buddhas and Bodhisattvas that exist within the  
ten directions are invited to the space before me.

**- outer offerings to the Initiation Deities**

*water for the mouth:* OM HRIH SHTRIH HA

*water for the feet:* OM HUNG HUNG PHAT

*perfume:* OM VIKRITANANA DUSHTAM SATVA  
DAMAKA GAH GAH

*flowers:* OM KUMARA RUPINE JAH JAH HUNG  
PHAT

*incense:* OM HRIH HAI HAI PHAT

*light:* OM DIPTA LOCANA VIKRITANANA MAHA  
ATTATTAHASANA DINI DIPTAYE SVAHA

*food:* OM VAJRA NAIVIDYA AH HUNG SVAHA

*music:* OM VAJRA SHABDA AH HUNG

**- actual initiation**

‘O Tathagatas, please fully empower me’.

Having been thus requested, they send forth  
the goddesses Chachika and so forth, each of whom  
is holding a white, moon-like vase filled with the five nectars.

As a preliminary they voice these words of greeting,  
‘Just as all the Buddhas at birth have received empowerment,  
so I shall grant empowerment to you with this purifying water  
of the gods’.

Having sung this, they grant me empowerment  
through the crown of my head. My body becomes filled  
with the initiating fluids and all stains are purified.

The surplus liquid that overflows through the crown of my head transforms into Buddha Akshobhya, who adorns the main head of myself as the Lord. All Empowering Deities dissolve into me.

**Offering to the self-generation**

OM YAMANTAKA ARGHAM PRATICCHA HUNG  
SVAHA

OM YAMANTAKA PADYAM PRATICCHA HUNG  
SVAHA

OM YAMANTAKA GANDHE PRATICCHA HUNG  
SVAHA

OM YAMANTAKA PUSHPE PRATICCHA HUNG  
SVAHA

OM YAMANTAKA DHUPE PRATICCHA HUNG  
SVAHA

OM YAMANTAKA ALOKE PRATICCHA HUNG  
SVAHA

OM YAMANTAKA NAIVIDYA PRATICCHA HUNG  
SVAHA

OM YAMANTAKA SHABDA PRATICCHA HUNG  
SVAHA

**The inner offering**

OM, I make the inner offering:

To he who is ‘the essence collected into one’ of the  
body, speech, mind, qualities and activity  
of all the Tathagatas of the three times and ten directions  
who is the source of all the eighty-four thousand categories  
of the teachings and who is the sovereign  
of the entire, exalted Spiritual Community:

To my most kind and precious Root Guru, OM AH HUNG.

To the mighty and glorious Bhagavan Vajra Bhairava,  
OM AH HUNG.

To the Wisdom Dakini, OM AH HUNG.

To the Lalitavajra, OM AH HUNG.

To Amoghavajra, OM AH HUNG.

To Jananakaragupta, OM AH HUNG.

To Padmavajra, OM AH HUNG.

To Dipamkararakshita, OM AH HUNG.  
 To Ra Lotzawa Dorjedrak, OM AH HUNG.  
 To Ra Choerab, OM AH HUNG.  
 To Ra Yeshe Senge, OM AH HUNG.  
 To Ra Bum Senge, OM AH HUNG.  
 To Jetsun Galo, OM AH HUNG.  
 To Ronpa Sherab Senge, OM AH HUNG.  
 To Lama Yeshe Pelwa, OM AH HUNG.  
 To Dondrub Rinchen, OM AH HUNG.  
 To Je Tsongkhapa, OM AH HUNG.  
 To Kedrup Gelek Pelzangpo, OM AH HUNG.  
 To Jetsun Sherab Senge, OM AH HUNG.  
 To Pelden Zangpo, OM AH HUNG.  
 To Jamyang Gendun Pelwa, OM AH HUNG.  
 To Tashi Pakpa, OM AH HUNG.  
 To Samdrub Gyatso, OM AH HUNG.  
 To Tsomdrub Pakpa, OM AH HUNG.  
 To Dorje Zangpo, OM AH HUNG.  
 To Sangye Gyatso, OM AH HUNG.  
 To Panchen Losang Chokyi Gyeltsen, OM AH HUNG.  
 To Konchok Gyeltsen, OM AH HUNG.  
 To Panchen Losang Yeshe, OM AH HUNG.  
 To Lozang Kelsang Gyatso, OM AH HUNG.  
 To Rolpai Dorje, OM AH HUNG.  
 To Ngawang Tsultrim, OM AH HUNG.  
 To Jangchub Chopel, OM AH HUNG.  
 To Drakri Losang Chojor Gyatso, OM AH HUNG.  
 To Lingtrul Losang Lungtok Tenzin Trinlay, OM AH HUNG.  
 To Kyenrab Tenpa Chopel, OM AH HUNG.  
 To Dechen Nyingpo, OM AH HUNG.  
 To Dorjechang Tubten Longtok Namgyel Trinlay Pelzangpo,  
 OM AH HUNG.  
 To my all-kind Root Guru Ngawang Gelek Rimpoche,  
 OM AH HUNG.  
 Also the Lamas who have given me empowerments,  
 tantric discourses and pith instructions,

as well as to all of the Lamas in their lineages, OM AH HUNG  
OM YAMANTAKA HUNG PHAT, OM AH HUNG

And to the assembly of Yidams of the  
Four Great Classes of Tantra, OM AH HUNG

To Dharmaraja and his entourage, OM AH HUNG.

To all the sworn guardians who protect the Dharma,  
OM AH HUNG.

To all the Dakas, Yoginis, Direction Protectors,  
Realm Protectors, Nagas and so forth,  
who reside in the Twenty-four Regions, the Thirty-two Places  
and the Eight Great Cemeteries, OM AH HUNG.

To the local deities of natural sites and to all beings as deities,  
OM AH HUNG.

All Buddhas of the ten directions are invited.

They enter into my body:

OM HRIH SHTRIH VIKRITANANA HUNG PHAT.

OM AH HUNG.

OM AMRITA SVADANA VAJRA SVABHAVA  
ATMAKO HAM.

### **Praise**

O, Manjushri!

Your being is non-dual, exclusive and all-pervading.

By acting equally toward all,  
you are the Father of all Conquerors.

As the Dharmadhatu, you are the Mother of all Conquerors.

As a Wisdom Being, you are the Child of all Conquerors.

I prostrate myself to you,

O Manjushri, who is complete in glory.

Although in Dharmakaya neither love nor hate is found,  
through the enactment of your compassion  
the presence of a King of Furies is revealed  
to subdue all evils in the triple world.

I prostrate myself to Bhairava Yamantaka,  
the Terrifying Opponent of the Lord of Death.

*One should pause here and perform examination meditation upon the supporting and supported mandalas. Then one should engage in single-pointed meditation on these mandalas without falling into mental agitation or torpor, and thus should establish clear appearance (of the visualization). This should be done in conjunction with divine pride, which thinks, "I am actually the resultant Vajrabhairava, a complete, perfect Buddha." This is the main practice to be mastered.*

*Moreover, the meditation should not become separated from the profound yoga that views the mandala and the deity meditated upon as being without a trace of true existence. Although they appear, they are like illusions. It is also very important to keep the meditation within the sphere of the unobstructed self-luminous great bliss.*

*When the mind is able to maintain this type of coarse Generation Stage meditation, one should go in to the training of the subtle Generation Stage, which work with creating the mandala within the secret drop, as explained in more extensive sadhanas.*

### **Recollecting the pure characteristics of the mandala**

The nine faces are the nine scriptural categories,  
the two horns are the two truths.

The thirty-four arms together with the body, speech and mind  
are the thirty-seven elements directed at enlightenment.

The sixteen legs are the sixteen emptinesses,  
the erect organ the expansion of great bliss.

The man and so forth being trampled upon are the eight siddhis  
and the vulture and so forth are the eight mights.

These are the pure characteristics of the mandala.

My nakedness shows that my mind is not covered  
by obscurations;

my hair standing on end indicates the State Beyond Sorrow.

To state the meaning of this in brief:

The ground to be apprehended

is the subject matter of the nine scriptural categories:

the illusion-like conventional reality

and the space-like ultimate reality.

The path that leads to the comprehending of these realities

is the thirty-seven elements directed at enlightenment,

the principal feature of which is the actual realization of the ultimate  
reality, insight into the sixteen emptinesses

inseparably conjoined with the great bliss as method.

And the effect to which this leads, *i.e.*, the common and exclusive siddhis, their main feature being the transcendence of sorrow, the extinction of all obscurations.

The form that arises as Vajra Bhairava should be understood to have these implications.

**Consecrating the mantra-mala**

OM HRIH SHTRIH VIKRITANANA HUNG PHAT

OM SVABHAVA SHUDDAH SARVADHARMA

SVABHAVA SHUDDHO 'HAM.

All is empty. From the sphere of emptiness, in the place of every bead of the rosary, there appears a lotus and a sun upon which is a letter HUNG.

Each of these transforms into a glorious Vajra Bhairava, having one face and two arms which hold a curved knife and a skull-cup. They stand with left leg extended, marked by OM at the forehead, by AH at the throat, and by HUNG at the chest.

From the HUNG at the heart of each deity lights go forth, inviting the Wisdom Beings and Empowering Deities, who resemble those visualized.

The Wisdom Beings – JAH HUNG BAM HOH – merge with the Commitment Beings.

The Empowering Deities grant empowerment.

Akshobhya then adorns the crown of each.

OM YAMANTAKA ARGHAM PRATICCHA HUNG  
SVAHA

OM YAMANTAKA PADYAM PRATICCHA HUNG  
SVAHA

OM YAMANTAKA GANDHE PRATICCHA HUNG  
SVAHA

OM YAMANTAKA PUSHPE PRATICCHA HUNG SVAHA

OM YAMANTAKA DHUPE PRATICCHA HUNG SVAHA

OM YAMANTAKA ALOKE PRATICCHA HUNG SVAHA

OM YAMANTAKA NAIVIDYA PRATICCHA HUNG  
SVAHA

OM YAMANTAKA SHABDA PRATICCHA HUNG SVAHA

OM YAMANTAKA HUNG PHAT – OM AH HUNG

Supreme form, extremely great fury,  
Intrepid One, Enjoyer of supreme objects,  
Who acts in order to tame the hard to tame  
To Vajra Bhairava I bow down.

OM YAMANTAKA HUNG PHAT *(recite as many as possible)*

The ‘Opponents of Yama’ dissolve into lights, which transform into a rosary of human heads dripping with blood.

### **Mantra-recitation**

*Manjushri’s mantra*

OM ARA PA TZA NA DHIH.

*The root mantra*

*Now, visualizing your thumb (which turns the rosary) as a hook summoning the deities, proceed with the mantra recitation. Visualize that the mantras to be recited surround the Concentration Beings, turning clockwise.*

*Lights blaze forth from the mantras being recited, leave your body via the nostrils of your main head as you exhale, and fulfill the needs of sentient beings.*

*As you inhale, the lights re-enter your body via your nostrils and dissolve into the string of mantras.*

*Moreover, while reciting the mantras, maintain a strong meditation without letting the mind wander to other objects, and visualize that the mantras are being uttered by all heads simultaneously.*

OM YAMARAJA SADOMEYA, YAMEDORU  
NAYODAYA, YADAYONI RAYAKSHEYA,  
YAKSHE YACCHA NIRAMAYA,  
HUNG HUNG, PHAT PHAT SVAHA.

*The activity mantra*

OM HRIH SHTRIH VIKRITANANA HUNG PHAT.

*The essence mantra*

OM YAMANTAKA HUNG PHAT.

*The wisdom-showering mantra- only for retreats*

OM HRIH SHTRIH VIKRITA NANA HUNG PHAT–  
HUNG HAH AH JHAI.

*To conclude, recite the hundred-syllable mantra*

OM YAMANTAKA SAMAYA, MANU PALAYA,  
YAMANTAKA TENOPA, TISHTA DRIDHO ME BHAVA,  
SUPOSHYO ME BHAVA, SUTOSHYO ME BHAVA,  
ANURAKTO ME BHAVA, SARVA SIDDHI ME  
PRAYACCHA, SARVA KARMA SUCHA ME, CITTAM  
SHRIYAM KURU HUNG, HA HA HA HA HOH,  
BHAGAVAN, YAMANTAKA MA ME MUNCHA,  
YAMANTAKA BHAVA MAHA SAMAYA SATTVA  
AH HUNG PHAT.

**Making outer and inner offerings**

OM YAMANTAKA ARGHAM PRATICCHA HUNG  
SVAHA

OM YAMANTAKA PADYAM PRATICCHA HUNG  
SVAHA

OM YAMANTAKA GANDHE PRATICCHA HUNG  
SVAHA

OM YAMANTAKA PUSHPE PRATICCHA HUNG  
SVAHA

OM YAMANTAKA DHUPE PRATICCHA HUNG  
SVAHA

OM YAMANTAKA ALOKE PRATICCHA HUNG  
SVAHA

OM YAMANTAKA NAIVIDYE PRATICCHA HUNG  
SVAHA

OM YAMANTAKA SHABDA PRATICCHA HUNG  
SVAHA

OM YAMANTAKA HUNG PHAT – OM AH HUNG

**Praise**

Supreme Form, extremely great fury,  
Intrepid One, Enjoyer of supreme objects,  
Who acts in order to tame the hard to tame  
To Vajra Bhairava I bow down.

## **Torma Offering**

- Consecrating the torma

OM HRIH SHTRIH VIKRITA NANA HUNG PHAT

OM SVABHAVA SHUDDA SARVA DHARMA SVABHAVA  
SHUDDO 'HAM

All is empty.

Within the sphere of emptiness appears YAM,  
and, from that, a blue bow-shaped mandala of air  
marked by banners.

Above that is RAM, which becomes a red, triangular fire man-  
dala. Above that, three syllables of AH become a tripod of three  
human heads; above that, AH becomes a white skull-cup.

Inside the skull-cup appears:

in the east, from BHRUM, the flesh of a bull marked by GO;

in the south, from AM, the flesh of a dog marked by KU;

in the west, from JRIM the flesh of an elephant marked by DA;

in the north, from KHAM, the flesh of a horse marked by HA;

in the center, from HUNG, the flesh of a human, marked by NA;

in the southeast, from LAM, excrement marked by BI;

in the southwest, from MAM, blood marked by RA;

in the northwest, from PAM, white bodhimind marked by SHU;

in the northeast, from TAM marrow marked by MA;

in the center, from BAM, urine marked by MU.

Above all this stands a white OM, a red AH, and a blue HUNG,  
arranged one above the other.

Lights emanate from the HUNG at my heart and strike the air.

Air moves, fire flares;

all the substances in the skull-cup melt and boil.

Light rays proceed from the three letters successively.

They draw forth Vajra-body, Vajra-speech and Vajra-mind,  
which are absorbed into the three letters.

These descend into the skull-cup and melt.

HUNG purifies all faults of color, smell and potential.

AH transforms it into nectar.

OM multiplies it and it becomes inexhaustible.

OM AH HUNG OM AH HUNG OM AH HUNG

**- visualizing the tormas guests**

Before me in a single moment appears the complete Supporting and Supported Mandala of the Solitary Hero, the glorious Vajra Bhairava.

Lights proceed from the HUNG at my heart. They invite the Supporting and Supported mandalas of the glorious Vajra Bhairava, together with the Direction Protectors.

JAH HUNG BAM HOH –

The Wisdom Beings merge with the Commitment Beings.

**- offering the tormas to the Front-generation**

The tongue of each guest becomes a HUNG, which transforms into a single-point vajra having a hollow reed of light by which the essence of the tormas is extracted and enjoyed.

OM HRIH SHTRIH VIKRITANANA HUNG PHAT.  
VAJRA BHAIRAVA ATIPADHI IDAM BALIMTA KHA KA  
KHAHI KHAHI. (3 or 7x)

**- offering outer and inner offerings to the Front-generation**

*water for the mouth:* OM HRIH SHTRIH HA

*water for the feet:* OM HUNG HUNG PHAT

*perfume:* OM VIKRITANANA DUSHTAM SATVA  
DAMAKA GAH GAH

*flowers:* OM KUMARA RUPINE JAH JAH HUNG  
PHAT

*incense:* OM HRIH HAI HAI PHAT

*light:* OM DIPTA LOCANA VIKRITANANA MAHA  
ATTATTAHASANA DINI DIPTAYE SVAHA

*food:* OM VAJRA NAIVIDYA AH HUNG SVAHA

*music:* OM VAJRA SHABDA AH HUNG

OM YAMANTAKA HUNG PHAT – OM AH HUNG

**Praise**

O, Manjushri!

Your being is non-dual, exclusive and all-pervading.

By acting equally toward all,

you are the Father of all Conquerors.

As the Dharmadhatu, you are the Mother of all Conquerors.

As a Wisdom Being, you are the Child of all Conquerors.  
I prostrate myself to you,  
O Manjushri, who is complete in glory.

Although in Dharmakaya neither love nor hate is found,  
through the enactment of your compassion  
the presence of a King of Furies is revealed  
to subdue all evils in the triple world.  
I prostrate myself to Bhairava Yamantaka,  
the Terrifying Opponent of the Lord of Death.

- offering the tormas to the Direction Protectors

OM YAMARAJA SADOMEYA YAMEDORU NAYODAYA  
YADAYONI RAYAKSHEYA YAKSHEYACCA  
NIRAMAYA HUNG HUNG PHAT PHAT SVAHA (1x)

**OM BHU CARANAM, YA PATALA CARAYA, MAN  
KHE CHARAYA, TA PURBA DIGANAM, KA  
DAKSHINA DIGAYA, HUNG PASHCIMANAN, PHAT  
UTTARA DIGAYA.// OM I, HRIH YA, SHTRIH VA, VI  
KSHI, KRI KO, TA E, NA A, NA DE, HUNG BHYOH  
PHAT SARVA BHUTE BHYAH. (3x)**

- outer offerings to the Direction Protectors

OM DASHA DIKA LOKA PALA SAPARIVARA  
ARGHAM PRATICCHA HUNG SVAHA  
OM DASHA DIKA LOKA PALA SAPARIVARA  
PADYAM PRATICCHA HUNG SVAHA  
OM DASHA DIKA LOKA PALA SAPARIVARA  
GANDHE PRATICCHA HUNG SVAHA  
OM DASHA DIKA LOKA PALA SAPARIVARA  
PUSHPE PRATICCHA HUNG SVAHA  
OM DASHA DIKA LOKA PALA SAPARIVARA  
DHUPE PRATICCHA HUNG SVAHA  
OM DASHA DIKA LOKA PALA SAPARIVARA  
ALOKE PRATICCHA HUNG SVAHA  
OM DASHA DIKA LOKA PALA SAPARIVARA  
NAIVIDYA PRATICCHA HUNG SVAHA  
OM DASHA DIKA LOKA PALA SAPARIVARA  
SHABDA PRATICCHA HUNG SVAHA

- inner offerings to the Direction Protectors

OM DASHA DIKA LOKAPALA SAPARIVARA  
OM AH HUNG

- praise and exhortation

O Karmayama, ogresses, dakinis, and zombies;  
all of whom are sworn as outer and inner protectors,  
who in the presence of Manjushri, pledged  
to tame all demons and to protect the Doctrine:  
with a wishful mind I bow and turn to you.

O Directional Protectors with your entourages,  
help me to complete my virtuous actions  
and clear all interferences.

\* *Optional: Elaborated offering to Kalarupa*

- generation

Before me appears a lotus, a sun and a buffalo.  
Upon these from YA appears a skull-club marked by YA.  
From this letter lights shine forth and annihilate all evil beings,  
such as enemies and interferers,  
and then recollect into the skull-club.

This transforms into black Karmayama  
who has one face and two arms,  
the head of a buffalo, and three eyes which are red and round.

In his right arm is a skull club, and in his left a noose.  
His orange hair streams upward and his organ stands erect.

To his left from a trident and CHAM appears  
black Chamundi, having one face and two arms;  
she holds a trident in her right hand and a skull-cup in her left.

They are surrounded by an entourage of  
male and female yamas, such as Yamati.

The Lord and his entourage are each marked by  
a white OM at crown, a red AH at throat,  
and a blue HUNG at heart.

- dissolving of the wisdom being

From the HUNG at my heart lights rays emanate  
inviting Karmayama together with his consort and entourage  
from seven stages below the earth of the Southern direction.



OM KALARUPA SAPARIVARA E HYE HI  
JAH HUNG BAM HOH

The Commitment beings and Wisdom beings become non-dual.

- initiation

Light rays again shine forth from the blue HUNG at my heart;  
they summon the five kinds of the Opponent of Yama..  
I request them: 'All of you, please fully empower him!'

Whereupon they hold vases filled with nectar of wisdom  
and grant empowerment through the crown.

OM VAJRI BHAVA ABHISHEKA HUNG

Thus all stains are purified. By the overflowing of surplus water  
his head becomes adorned with a black five point vajra.

OM KALARUPA SAPARIVARA SAMAYA STVAM

The tongues of the Dharma King, his consort and his entourage  
all become letters of HUNG, each of which transforms into  
a white single-point vajra having a hollow reed of light  
by which the essence of the ritual cake is taken in and enjoyed.

**- offering the tormas**

OM KALARUPA SARVA VIGHNANA SHATRUM  
MARAYA IDAM BALIMTA KHA KHA KHAHI KHAHI  
(3 or 7x)

OM CHAMUNDI – SARVA VIGHNANA SHATRUM  
MARAYA IDAM BALIMTA KHA KHA KHAHI KHAHI  
(3 or 7x)

OM HOSTS OF MALE AND FEMALE YAMAS,  
SUCH AS YAVATI, TOGETHER WITH YOUR  
ENTOURAGE SARVA VIGHNANA SHATRUM MARAYA  
IDAM BALIMTA KHA KHA KHAHI KHAHI (3 or 7x)

**- offering outer offerings**

OM KALARUPA SAPARIVARA ARGHAM PRATICCHA  
HUNG SVAHA

OM KALARUPA SAPARIVARA PUSHPE PRATICCHA  
HUNG SVAHA

OM KALARUPA SAPARIVARA DHUPE PRATICCHA  
HUNG SVAHA

OM KALARUPA SAPARIVARA ALOKE PRATICCHA  
HUNG SVAHA

OM KALARUPA SAPARIVARA GANDHE PRATICCHA  
HUNG SVAHA

OM KALARUPA SAPARIVARA NAIVIDYA PRATICCHA  
HUNG SVAHA

OM KALARUPA SAPARIVARA SHABDA PRATICCHA  
HUNG SVAHA

**- offering inner offerings**

OM KALARUPA HUNG PHAT. OM AH HUNG  
OM CHAMUNDI HUNG PHAT. OM AH HUNG  
OM HOSTS OF MALE AND FEMALE YAMAS,  
SUCH AS YAVATI, TOGETHER WITH YOUR  
ENTOURAGES. OM AH HUNG

**- request for activity**

HUNG!! In the southern direction seven stages below the earth  
is the black Lord of Death, the Yama who thirsts for life.

On a black buffalo as seat appeared YA,  
from which arose a club marked by a skull.

This became the Dharma King  
having the face of a furious buffalo,  
ravenous mouth stretched open, fangs bared,  
eyes fearsome and bloodshot,  
and orange hair streaming upwards.

He holds a noose in his left hand to bind enemies and interferers,  
and a club in his right to pound them to dust.

O Dharma King and hosts of Yamas,  
and Chamundi, the mighty ogress  
holding a trident and skull-cup of blood,  
for all of you and all of your servants the time has come.

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

Because of the commitments prescribed by the Victor,  
and out of your great compassion,  
quickly liberate [us from] all enemies and interferers.

Enemies who hate and interferers who harm,  
evil beings who hinder – seize, bind and tie them tight;  
summon, drag and enslave them;  
slay, expel and petrify them;  
dismember, trample and bite them;  
subdue, destroy and demolish them;  
leave not even an atom.

- mantra recitation

OM KALARUPA HUNG PHAT  
BHYOH CHAMUNDI HUNG PHAT

- *Optional short activity request*

O doctrine Protector who heeds the word of Manjushri,  
Sworn one, King of Yamas,  
fearsome lord having one head and two arms:  
To you I bow and sing praises.

\*

**Requesting Forbearance**

OM YAMANTAKA SAMAYA, MANU PALAYA,  
YAMANTAKA TENOPA, TISHTA DRIDHO ME BHAVA,  
SUPOSHYO ME BHAVA, SUTOSHYO ME BHAVA,  
ANURAKTO ME BHAVA, SARVA SIDDHI ME  
PRAYACCHA, SARVA KARMA SUCHA ME, CITTAM  
SHRIYAM KURU HUNG, HA HA HA HA HOH,  
BHAGAVAN, YAMANTAKA MA ME MUNCHA,  
YAMANTAKA BHAVA MAHA SAMAYA SATTVA  
AH HUNG PHAT.

Anything which here has been done incorrectly  
because of my not having the proper materials  
or due to ignorance or lack of ability: with all these things,  
O Protectors, to be forbearing would be just.

- **requesting the guests of the torma to depart**

OM AH HUNG MUH!

The transcended Wisdom Being departs to his natural place.  
The Commitment Being dissolves into me.  
The other guests return to their own abodes.

**Dedication Prayer**

By the meritorious energy of this practice  
may I quickly gain the siddhi of Yamantaka  
and may each and every being  
be then placed on that very same stage.

By the strength of the  
meditations, worship, praise and mantric recitations

constituting the Generation Stage Yogas  
of Manjushri Yamantaka,  
may I complete the foundation practices  
and thus spiritually mature

May I always protect the commitments and vows  
of the tantric path  
that were received in the four levels of empowerment  
taken from the Vajra Acharya, the supreme guide,  
and thus may I enrich my spirit  
with the ripening liberating precept.

Through appreciation of the great yoga of the first stage  
– the non-duality of the profound and clear nature  
of meditation upon the deity, mantra and Dyane –  
which transforms the three worldly states (death bardo and re-  
birth) into the three Buddha kayas,  
may countless siddhis be accumulated without difficulty.

May I correctly experience the essential points  
of the four great completion stage yogas  
of the peerless and supreme Quick Path  
and thus quickly attain the Vajra Bhairava three kayas.

#### **The Expanded Prayer**

Virtue equaling the flow of the Gangha  
Has arisen from my practicing  
absorption, recitation and so forth  
Upon the circle of the mandala of  
'The Opponent of Yama', a Lord of Fury,  
A mandala as clear as a rainbow reflected in the surface  
Of a stainless mirror, the Sphere of Bliss and Void.

Through my uniting this accumulation of merit  
With the many streams of meritorious activities of all beings  
And by my having trained in the Path of Liberation conjoined  
With the vows and deeds of the Sons of the Conquerors  
May my continuum become filled with the treasure of nectar  
Of the culmination of the Common Paths.

By the divine water of the Vase Empowerment  
May ordinary appearance and belief in it be purified;  
And by the supreme empowerments which follows this  
May the Speech of the Conquerors, the Sphere of Clear Light  
And the Great Union actually come to be.

Having at that time in the presence of the Lama and Deities  
Taken upon myself the pure vows and commitments  
Which are the supreme root of all siddhis,  
May I constantly protect them all  
Even at the cost of life or limb.

By practicing in four daily sessions  
As diligently as a river flows,  
The Yogas of the Coarse and Subtle Development Stage,  
The Path fully ripening one for the Completion Stage,  
May ordinary appearance and belief in it be annihilated.

The great radiance of the heart of the Perfect Hero  
Invites the Field of Accumulation, which pervades the sky;  
By delighting this Field with  
the purest offerings, praises and practice  
May I totally complete the great collections of merit.

Having, with stainless reason,  
Examined the meaning of the mantra  
And having, with awareness  
which is sure of the profound emptiness,  
Strongly established the Pride of Dharmakaya  
May I become habituated with the Peerless Wisdom.

By the absorption of the Ten Wrathful Ones,  
The great glaring Ones who abide  
In the Fiercely-blazing Wheel,  
The trunk and limbs of darkness  
Are torn out from their very roots;  
May I too come to possess this power.

In the centre of this mighty wrathful wheel  
Is the Inconceivable mansion,

having the nature of wisdom,  
Radiant with the light of jewels,  
All beauty condensed into one object;  
By meditating upon it  
May the Supreme Buddhafield be produced.

In the centre of the palace is a mandala of air  
On which firmly rests a moon;  
Seated there is Manjushri having a luminous body;  
By constantly meditating upon him  
May I become free from the impure Intermediate State  
And attain the Sambhogakaya.

By perfecting the Yogas  
of the Coarse and Subtle Development Stage  
Wherein the form of 'The Vajra Bhairava' is actualized  
From the wrathful vajra that arises out of the seed syllable  
Which rests on the sun  
that consumes the myriads of preconceptions,  
May I experience the dance of the Nirmanakaya  
That has abandoned all impure rebirth.

May the highest realizations of the Completion Stage  
Relating with the Thirty-seven Elements  
Directed at Awakenedness,  
The principal features of the Nine Scriptural Categories  
Into which collect all Teachings of the Able Ones, arise.

From the meeting together of the white and red Bodhicittas  
That pierce the points of the Vajra-body,  
May I realize the Sixteen Emptinesses  
Together with the Sixteen Innate Great Blissess  
And thus complete the Absorptions of Combination.

By my practicing the perfect enactment of the  
Three Aspects of Emptiness  
From which the glorious illusive body is actualized  
And all airs dissolved into the heart centre,  
May all the non-deceptive signs,  
Such as the mirage and so forth, appear.

From the Resemblance of the Yoga of Pure Wisdom  
may I arise  
In the form of a Deity resembling the Yoga of Shape  
Beautifully adorned  
with all Major Marks and Minor Signs;  
Like a bubble emerges in the middle of a pool.

By continually entering into the Semblant Clear Light  
With the beautiful illusive Body,  
The Actual Clear Light is actually generated;  
Having actually done that,  
May I achieve the Great Union of Pure Practice  
Which has abandoned the obscurations of defilement.

By completing the meditations  
upon the Ultimate Natural Generation  
May I with the vajra-like samadhi  
In this very life achieve the state of the 'Vajra Holder'  
Which has abandoned even all instincts of confusion.

May I myself spread and not let decline  
This most wonderous of Paths, in all times and places;  
And by this Path, may I easily and quickly  
Place all beings in the state of the 'Vajra Holder'.

**Abbreviated Dedication Prayer**

By the virtue which has arisen from the effort  
made with pure thought in the practice,  
may the limitless beings in life after life  
not become separated from but be cared for by  
the Peaceful and Wrathful aspects of Manjughosa.

May I, having actualized the state of the Seven Kisses  
which has the nature of the Five Bodies eternal as space,  
easily lead all beings to that very state in a single moment.

### **Dissolution and arisal**

The Cemeteries, together with the Wheel of Protection,  
are absorbed into the Inconceivable Mansion.

The Inconceivable Mansion is absorbed into me.

I, the Commitment Being,  
am absorbed into the Wisdom Being.

The Wisdom being is absorbed into the Absorption Being.

The U-vowel of the Absorption Being into the HA.

HA into the head of the HA

that into the crescent moon,

that into the dot and that into the zig-zag.

This in turn becomes unapprehendable emptiness.

From the sphere of voidness I arise as  
the 'Glorious Vajra Bhairava', having one face and two arms,  
marked at the crown with OM, at the throat with AH  
and at the heart with HUNG.

### **Verses of good fortune**

*One audio-visualizes that these are chanted by the deities who have been summoned and who surround one. Therefore, when the word 'you' appears, it refers to 'you the practitioner' and not to the host of visualized deities.*

The vast space and this mother earth  
Are entirely filled, with neither let nor hindrance,  
By the hosts of deities related to 'The Opponent of Yama',  
The mere recollection of whom subdues all demons and  
interferors and effortlessly fulfills all wishes of the mind.

By this practice  
which releases a rain of flowers that conceals the sky  
With the sound of a song endowed with the fidelity of Brahma,  
You are maintained in everlasting glory;  
As ecstatic joy arises in you through knowing this  
We shall proclaim this melodious song of good fortune.

Out of his great compassion, in order to tame the vulgar mind,  
Glorious Manjughosa, the synthesis of the wisdom  
Of all Conquerors of the three times,  
Cavorts in a furious dance as 'The Vajra Bhairava',  
I prostrate myself to you, O King of Fury.

By the auspiciousness of whatever signs of virtue  
there may be in the Master,  
in the Dakini producing all joys within him,  
In Lalita, who has found the highest siddhi,  
As well as in the supreme present and lineage Gurus  
May there in all places be the good fortune  
Of the promulgation of Vajrayana, the highest doctrine,  
Through the enlightened activity of 'The Vajra Holder'  
And those Gurus entering into your heart.

By the auspiciousness of whatever mass of goodness  
There may be in the Form that terrifies the boundless horrors,  
And in the deities and Consorts  
who reign over the infinite mandalas,  
And who remain absorbed until the end of existence,  
In the meditation upon  
the innately-born Great Bliss of the Supreme Mudra  
May not even the word 'interference' exist for you;  
May there be the good fortune of enjoying the Vastness of Space  
With the glory of the dharma of Non-contaminated Bliss.

By the auspiciousness of whatever goodness there may be  
In this singular jewel of the universe,  
The King of all Tantras, 'Vajra Bhairava',  
The essence of the ocean of Tantras of Vajradhara,  
May you enjoy the undegenerating glory  
Of the supreme ambrosia of the profound meaning  
Of the Two Stages which fills the vase at your heart,  
And may there be the good fortune for it  
To be spread throughout the universe.

By the auspiciousness of whatever goodness there may be  
In all those gathered in the realms of the ten directions  
Who hold even one part of this Tantra,  
As well as in all the masses of Heroes and Yoginis  
Who have found the supreme siddhi,  
May there be the good fortune in igniting  
The festivities of bliss through the aid of the consorts,  
The messengers of Body, Speech and Mind,  
Born innately, born from mantra or born from field,

The indispensable condition  
for your actualizing the Supreme Path.

By the auspiciousness of whatever goodness there may be  
In the perfect palace that is as vast as the sky  
And in the light equaling that of moon and sun  
that shines from it  
As well as in the countless jewels and ornaments  
May there never occur any signs of ill-omen  
In any place you reside;  
May the endowments of that realm be bountiful  
And may there be the good fortune of everlasting goodness.

**The verses for auspiciousness**

May the verses of auspiciousness  
sung by the Deities, Buddhas and Bodhisattvas of the mandala  
which fills the extent of space, everywhere resound;  
and may they cause a rain of flowers  
that the beings of the three worlds  
be protected by auspicious conditions.

May there manifest the auspicious qualities  
of the root and lineage Lamas, treasures of blessings  
who gained siddhi by relying on this king of tantric systems:  
Yamantaka, the destroyer of Death.

May there manifest the auspicious qualities of the  
Three Jewels: the Teacher as the all-pervading Yamantaka,  
the scriptural and insight Dharmas  
of the secret path of Yamantaka  
and the Sangha as manifest  
as deities and retinues of the mandala.

May there manifest  
the auspicious qualities of the Inconceivable Mansion  
which equals three thousand world systems in size,  
shines like the sun and moon  
and is adorned with every beautiful ornament,  
may goodness and happiness pervade the world and its beings.