

(Supplication to the lineage lamas:)

O Pervading Lord Manjushri-Vajra, the Opponent of Yama, O Lama Je Tzongkhapa, the Father who embodies all Conquerors; and your children, together with the lamas of the lineage, please bestow the two kinds of siddhi.

(Instantaneous Arisal:)

In one instant I arise in the form of the glorious Vajra Bhairava, with one face and two arms which hold a curved knife and a skullcup.

(Consecrating the Inner Offering:)

**OM HRE TE WITI TA NANA HUNG PHAT
OM SVABHAVA SHUDDHAH SARVA DHARMAH
SVABHAVA SHUDDHOH HAM**

All is empty. Within the sphere of emptiness appears
YAM - transforms into Air Mandala

RAM - fire

3 syllables of AH - human head tripod

AH - white skullcup

Inside the skullcup appears:

east, BHRUM - bull marked by GO

south, AM - dog marked by KU

west, JRIM - elephant marked by DA

north, KHAM - horse marked by HA

centre, HUNG - human marked by NA

southeast, LAM - excrement marked by BI

southwest, MAM - blood marked by RA

northwest, PAM - bodhicitta marked by SHU

northeast, TAM - marrow marked by MA

centre, BAM - urine marked by MU

Above these are OM AH HUNG

From the HUNG at my heart light rays radiate and strike the air. Air moves, fire flares; all the substances in the skullcup melt and boil.

Light rays radiate successively from the three letters.

They draw forth and absorb the three vajras. These descend into the skullcup and melt.

HUM purifies all faults of colour, smell and potential.

AH transforms it into nectar. OM multiplies it and makes it inexhaustible.

OM AH HUNG (3x)

(Consecrating the outer offerings for self-generation:)

**OM HRE TE WITI TA NANA HUNG PHAT
OM SVABHAVA SHUDDHAH SARVA DHARMAH
SVABHAVA SHUDDHOH HAM**

All is empty. Within the sphere of emptiness appears eight letters of AH which become vast skullcups with a HUNG inside. The HUNGs melt and become : water for the mouth, water for the feet, perfume, incense, light, food and sound. Their nature is bliss-void wisdom, they appear as offerings and they function as 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 NAIVIDYE AH HUNG
OM SHABDA AH HUNG**

(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, are invited to the space before me. The lights re-absorb into my heart.

O Jewel-like lama who possesses the Vajra, out of whose kindness the state of Great Bliss is attained in 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.

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

OM HRE TE HA (*water for the mouth*)

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

OM WITI TA NANA DUSHTAM SATVA DAMAKA GAH GAH GAH (*perfume*)

OM KUMARA RUPINE JAH JAH HUNG PHAT(*flowers*)

OM HRE HAH HAI PHAT(*incense*)

OM DIPTA LOCANA WITI TA ANANA MAHA ATTATTA HASANA DINI DIPTAYE SVAHA(*light*)

OM VAJRA NAIVIDYA AH HUNG SVAHA(*food*)

OM VAJRA SHABDA AH HUNG(*music*)

To clear non-virtue and to eradicate those produced or arising, in your presence, I give my word to cease them. Likewise, I rejoice in every goodness and dedicate it fully to the ascent of joy.

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.

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 Six Perfections, the path of the perfectly fulfilled Buddhas and Bodhisattvas.

(Taking the Tantric Vows:)

O Buddhas and Bodhisattvas, please give me your attention. I, Aksobhya, from now until possessing the essence of enlightenment, shall generate the sacred, peerless bodhimind just as all the Buddhas of the three times have generated it in order to ensure their own enlightenment.

I shall 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 have 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 SARVADHARMAH

SVABHAVA SHUDDHOH HAM

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM

Nature empty. Everything's pure. Naturally pure. That's what I am.

(Common Protection:)

From within a state of emptiness appears:

YAM - air

RAM - fire

BAM - water

LAM - earth

Above, 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 from 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. Surrounding all of this are five-coloured flames, like the fire that ends a great eon.

(Uncommon Protection:)

In the centre of the fence, BHRUM becomes a brilliantly blazing yellow command wheel revolving clockwise, with ten spokes and a hub. Inside the hub, slightly above the spokes, are multi-coloured lotus, moon and sun cushions. On top of the central one, from a HUNG I arise as Sumbharaja with a dark blue colored body and Aksobhya crowning my head. I have three faces and six arms. With my first two hands I embrace a consort who looks similar to me; with my other two right hands a I hold a jewel and a hook; with my other two left a lotus and a lasso. I stand with right leg bent and left extended. I, as father and mother, emit light-rays from the HUNG at my heart, hook the ten Wrathful Ones and draw them into my mouth, where they melt and enter the lotus through the path of my vajra as ten drops. These become ten long vowelled HUNGS, which transform into ten Wrathful Ones.

HUNG! They are emanated from the lotus and take their respective seats on the ten spokes, in the manner of destroying all evil ones.

(Creating the Mandala Palace:)

I now transform into white Vajrasattva with three faces and six arms, then into a white reality-source. From within its lower corner appears a letter PAM, which becomes a multi-colored lotus. At the centre of the lotus is a HUNG, which transforms into a crossed vajra. In the very centre of the crossed-vajra is a letter BHRUM, and from this is a wheel which is marked by BHRUM. From this arises white Vairochana, with three faces and six arms. I transform into the inconceivable Mansion, which has four corners and four doors and is complete with all the characteristics. The Wheel of Protection is encircled on the outside by the eight great cemeteries.

(Bardo as Sambhogakaya:)

In the centre of the Mansion is YAM which transforms into a reddish-black air mandala upon which is the letter short A. This becomes a moon mandala. At its centre appears a yellow DHIH which becomes a sword that is marked at its centre by DHIH. Lights emanate from this and invite all the Sugatas, who are absorbed into the sword. It then transforms and I arise as the Causal Vajra-holder, Youthful Manjushri, yellow in colour and slightly wrathful, holding a sword in my right hand and scripture in my left hand at the heart. Seated in the vajra-posture, I am adorned with the thirty-two marks and eighty minor signs. My hair is arranged in five knots and he wears all the ornaments.

(Birth as Nirmanakaya)

At my heart is an AH which transforms into a sun mandala from which light emanates, inviting all the

Buddhas, Bodhisattvas, Wrathful Ones, and the Adepts of the ten directions. Together with Manjushri they enter into the sun. The sun mandala radiates light that extends for 100,000 yojanas. Upon the sun appears a blue HUNG that shines with five beams of light which emanate 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 which shines with five beams of light. Its centre is marked by HUNG.

From this radiate small vajras and from these all the Buddhas, Bodhisattvas , Wrathful Ones and Knowledge Beings proceed. They completely fill all the realms of space. The vajra standing on the Sun ripens all beings and causes them to become 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 colour and I have nine faces, thirty-four arms and sixteen legs, of which the right are drawn in and the left extended.

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 arranged in five knots.

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

I hold: First left and right hands - fresh elephant skin ;
First remaining right hand - curved knife ;
second - dart ; third - pestle ; fourth - fish knife ;
fifth - harpoon ; sixth - axe ; seventh - spear ;
eighth - arrow ; ninth - hook ; tenth - skull-headed club ;
eleventh - khatvanga ; twelfth - rimless wheel ; thirteenth
- five-point vajra ; fourteenth
- vajra hammer ; fifteenth - sword ; sixteenth
- hand-drum.

First remaining left hand - blood-filled skullcup ;
second - Brahma-head ; third - shield ; fourth - leg
fifth - lasso ; sixth - bow ; seventh - entrails ; eighth - bell
; ninth - hand ; tenth - cotton shroud
eleventh - impaled man ; twelfth - brazier ; thirteenth -
scalp ; fourteenth - hand in the threatening mudra ;
fifteenth - trident with flags on each point ; sixteenth -
fan .

My feet trample on : First right foot - human ; second -
buffalo ; third - bullock ; fourth - donkey ; fifth - camel ;
sixth - dog ; seventh - sheep ; eighth - fox ;

First left foot - vulture ; second - owl ; third -crow
fourth - parrot ; fifth - hawk ; sixth - kite ; seventh -
mynah bird ; eighth - swan .

Also being trampled are Brahma, Indra, Vishnu, Rudra, and 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-organ, body, speech and mind :)

On my two eyes are KSHIM in the nature of Ksitigarba ; two ears - JRIM, Vajrapani ; Nose - KHAM, Akasagarbha ; Tongue - RAM, Avalo-kitesvara ; Forehead - KAM, Sarva-nirvana-vis-kambhini ; Navel - SAM, Samantabhadra ; Crown - OM, vajra-body ; Throat - AH, vajra-speech ; Heart - HUNG, vajra-mind.

I am the Commitment Being and at my heart 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 he wears all the ornaments.

At his heart is a letter AH, from which appears a sun mandala. At the center of this is the Concentration Being, a blue HUNG, from which five-colored light-rays emanate.

(Inviting Wisdom Beings :)

From the HUNG at my heart lights radiate, inviting the Wisdom Beings and Empowering Deities from their natural abodes.

The Wisdom Beings are absorbed into me. The Empowering Deities grant me empowerment. Aksobhya adorns the crown of my head.

(Offering to the self-generation :)

**OM YAMANTAKA ARGHAM , PADYAM , GANDHE ,
PUSHPE , DHUPE, ALOKE , NAIVIDYA , SHABDA
PRATICCHA HUNG SVAHA .**

(The Inner Offering :)

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

To the Lamas who have given me empowerments, tantric discourses and pith instructions, as well as to all 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 the 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 HRE TE WITI TA NANA HUNG PHAT .
OM AH HUNG

OM AMRITA SVADANA VAJRA SVABHAVA ATMAKO
HAM.

(Praise :)

O, Manjushri ! Your being is non-dual, exclusive and all-pervasive. By acting equally toward all, you are the Father of all Conquerors; as the Dharmadhatu, you are the Mother of all the 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.

(Mantra Recitation:)

OM ARA PA TZA NA DHIH *(Manjushri)*

OM YAMA RAZA SATO MEYA YA MAN DU RU NAYO
DAYA YADA YONI RAYAK CHIYA YAKCHI YANTSA NERA
MAYA HUNG HUNG PHAT PHAT SOHA *(Root Mantra)*

OM HRE TE WITI TA NANA HUNG PHAT *(The Action Mantra)*

OM HRE TE WITI TA NANA HUNG PHAT HUNG AH ANZE
(Wisdom Shower Mantra, only for retreats)

OM YAMANTAKA HUNG PHAT *(The Essence Mantra)*

(To conclude, recite the 100 Syllable Mantra:)

**OM YAMANTAKA SAMAYA MANU PALAYA. YAMANTAKA
TVENOPA. TISHTA DIRDO ME BHAVA. SUTOKAYO ME
BHAVA. SUPOKAYO ME BHAVA. ANURAKTO ME BHAVA.
SARVA SIDDHI ME PRAYACCHA. SARVA KARMA SUCHA
ME.**

**CHITTAM SHRI YAM KURU HUNG. HA HA HA HA HOH
BHAGAVAN. YAMANTAKA MA MUNCHA. YAMANTAKA
BHAVA MAHA SAMAYA SATTVA AH HUNG PHAT**

**OM YAMANTAKA ARGHAM, PADYAM, GANDHE, PUSHPE,
DHUPE, ALOKE, NAIVIDYE, SHABDA PRATICCCHA 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
“those hard to tame,” to Vajra Bhairava I bow down.

(Consecrate the tormas:)

**OM HRE TE WITI TA NANA HUNG PHAT
OM SVABHAVA SHUDDHAH SARVA DHARMAH
SVABHAVA SHUDDHOH HAM.**

All is empty. From the sphere of emptiness appears
YAM, from which arises air; from RAM, fire; from three
letters of AH, a tripod of three human heads and above
these, from AH, a white skullcup containing the five
meats and the five nectars. Above these are OM AH
HUNG.

From the HUNG at my heart light-rays radiate and strike
the air; air moves, fire flares; all the substances in the
skullcup melt and boil.

Light rays radiate successively from the three letters; they draw forth and absorb the Three Vajras. The letters descend into the skullcup and all 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 (3x)

(Visualize 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.

DZAH HUNG BAM HOH

The Wisdom Beings merge with the Commitment Beings.

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.

(Offering to the front-generation :)

**OM HRE TE WITI TA NANA HUNG PHAT
VAJRA BHAIRAVA ATIPHADHI IDAM BALIMTA
KHA KHA KHAHI KHAHI (HUNG PHAT SVAHA)**

OM HRE TE HA (argham)

OM HUNG HUNG PHAT (padyam)

OM WITI TA NANA DUSHDI SATVA DAMAKA GAH GAH (gandhe)

OM RUPINE JAH JAH HUNG PHAT (*pushpe*)
OM HRE HAH HAI PHAT (*dhupe*)
OM DIPTA LOCANA WITI TA NANA MAHA ATTATTA
HASANA DINI DIPTAYE SVAHA (*aloke*)
OM VAJRA NAIVIDYA AH HUNG PHAT SVAHA
OM VAJRA SHABDA AH HUNG

OM YAMANTAKA HUNG PHAT
OM AH HUNG.

O Manjushri, whose being is non-dual, exclusive and all pervasive, by acting equally with everything 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 Manjushri who is complete in glory. Though Dharmakaya neither loves nor hates, by the enactment of your compassion the presence of a King of Fury is revealed in order to control all evils in the triple world. I prostrate myself to Bhairava Yamantaka, the “Terrifying Opponent of the Lord of Death.”

(Offering to the Direction Protectors :)

OM YAMA RAZA SATO MEYA YA MAN DU RU NAYO
DAYA YADA YONI RAYAK CHIYA YAKCHI YANTSA NERA
MAYA HUNG HUNG PHAT PHAT SOHA

OM BUTSA RANAM YAPA TALA TSARAYA MENKEN
TSARAYA TABURWANAM GANAM KADAGHI NADE GAYA
HUNG PANCIMANAM PHAT UTARA TENGAYA MA E HRE
YATIWA WITI TE KOTA E NA AYNA ANADE HUNG BAYO
PHAT SARWA BU DE BAY (3x)

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

OM DASHA DIKA LOKA PALA SAPARIVARA
OM AH HUNG

O Kamayama, 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.

OM YAMANTAKA SAMAYA MANU PALAYA. YAMANTAKA TVENO PATISHTA . DRIDO ME BHAVA. SUTOKAYO ME BHAVA. SUPOKAYO ME BHAVA. ANURAKTO ME BHAVA. SARVA SIDDHI ME PRAYATCHA. SARVA KARMA SUCHA ME. CHITTAM SHRIYAM KURU HUNG. HA HA HA HA HOH. BHAGAVAN . YAMANTAKA MA ME MUNCHHA. 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.

OM BENZA MUH ; the transcendent Wisdom Being departs to his natural place. The Commitment Being dissolves into me. The other guests return to their own abodes.

(The dissolution :)

The Cemeteries and Protection Wheel are absorbed into the Inconceivable Mansion; that into me;
I, the Commitment Beings, into the Wisdom Being; that 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 drop; and that into the squiggle.

This is absorbed into clear light emptiness.

From the sphere of emptiness I arise as the “Glorious Vajra Bhairava,” with one face, two arms, and three places marked with OM AH HUNG.

(Dedication :)

By the virtue which has arisen from the effect 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. Once I have actualized the state of the Seven Kisses, which has the nature of the Five Bodies eternal as space, may I lead all beings to that very state in a single moment.

(Verses of Auspiciousness :)

May there be the good fortune of the Root and Lineage gurus.

May there be the good fortune of the Yidams and host of Deities.

May there be the good fortune of the Nymphs and Dakinis.

May there be the good fortune of the Protectors and Guardians of the Dharma.

By the auspiciousness of whatever signs of virtue exist in the celestial mansion vast as the expanse of the sky, beautiful with countless jewel ornaments and emanating light equal to the brilliance of the sun and moon, may everything be favourable for auspicious signs wherever you may live and for the continuous goodness, bliss and bountiful riches of a Buddha-field.