



A Casket of Jewels

*The Abbreviated Practice
of the Thirteen Deity Glorious Vajrabhairava*



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Meditation on the Thirteen Deity Glorious Vajrabhairava

by

Je Tsongkhapa

compiled, translated and formatted by Wolfgang Saumweber using the original text, Sharpa Tulku & Richard Guard's and Alexander Berzin's translation for the Solitary Hero Vajrabhairava Victory Over Evil.

This translation was greatly facilitated and inspired by Cornelia Weishaar-Gunter's translation of the sadhana text (into German) and her translation of Dagya Kyabgon Rinpoche's commentary on the Thirteen Deity sadhana/practice. The abbreviation of the original text was done according to Dagya Kyabgon Rinpoche's instructions to the German translator.

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Preliminaries

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.

Refuge and Generating Bodhicitta

I go for refuge to the Triple Gem.
I shall liberate all sentient beings
And lead them to an enlightened state.
I shall develop perfect bodhicitta. (3x)

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. I am embraced by the consort Vajravetali.

Consecrating the Inner Offering

OM HRIH SHTRIH 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 wind, from **RAM** fire, and from three **AH**'s a grate of three human heads on top of which from an **AH** comes a white skull-cup. Inside it are the five meats and the five nectars. On top of this are **OM**, **AH**, and **HUM** stacked one atop the other.

From the **HUM** at my heart light rays emanate, 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)

Consecration of the Offerings for the Deities of the Front- and 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 (eight) AH's come vast and expansive skull-cups, inside of which are HUM's. The HUM's melt and become the offerings.

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.)

Main 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 Wisdom Dakinis residing therein. The light rays dissolve back into my heart.

Prostration to the Lama and the Deity

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.

Offerings

From light rays of the seed syllable at my heart come the goddesses making 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.

Seven Limb Practice

I confess all my downfalls.
I shall eradicate those produced or arising
And, before your eyes, I give you my word not to do them again.
I likewise rejoice in everyone's merits
And dedicate them fully to that which proceeds to bliss.
I go for refuge to the Triple Gem.
I shall liberate all sentient beings and place them in the state of enlightenment.
I shall generate 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.

Self-generation

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA
SHUDDHO HAM

Everything becomes void.

From the state of voidness arise the vajra surface, fence, tent, and ceiling, together with a mountain of flames.

Inside of this is the celestial mansion, which is square with four entranceways, in the center of which, on a seat of a variegated lotus and moon and sun disk mandalas, I arise in the form of the causal vajra holder, Manjushri.

From my heart as clearly appearing hero Manjushri, light rays emanate and bring forth all the Sugata Buddhas in the aspect of glorious Vajrabhairava.

They dissolve into me. I completely transform into the resultant vajra holder, the great and glorious Vajrabhairava, with a dark blue-black body, nine faces, thirty-four arms, and sixteen legs. I am standing with my right legs bent and my left legs outstretched.

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 being trampled upon are Brahma, Indra, Vishnu and Rudra, as well as the Six-headed Kumara, Ganesh, and the Gods of the Moon (Chandra) and Sun (Surya) who are all faced downwards.

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.

Description of the Mother Consort

In my lap is the consort, Vajravetali, blue, with one face and two arms. In her right hand she is holding up a vajra knife (*drigug*), in her left she is holding a skullcup filled with the blood of malignant beings. With both arms she is embracing me. She wears a crown of five dried human skulls, the five kinds of bone ornaments, and a garland of fifty dry skulls. Her right leg is stretched out and with her left she embraces me.

The Union of Father and Mother

My secret organ becomes invisible. In its place, out of **HUM**, comes a blue five-pronged vajra. From **OM** comes the jewel. The opening is sealed with a **PHAT**.

The secret organ of the consort becomes invisible. In its place, out of **HUM**, comes a red leight-petaled lotus. From AH comes the anther. The opening is sealed with **PHAT**.

I and the consort feel attachment for each other, we engage in union, and start to experience joy:

**OM SARVA TATHAGATA ANURAGANA VAJRA SVABHAVA
ATMAKO HAM**

I am the vajra nature of the attachment of all tathagatas.

(Develop the pride of attachment.)

Out of the **HUM** in my heart emanate light rays hooking all Buddhas. Then I draw them into my mouth, then they descend to my heart where they melt and then - through the path of my vajra-organ in the form of drops - enter the mother's lotus-womb.

There one part transforms into a **BHRUM** from which comes the the celestial mansion with the thrones; the other part transforms into seventeen drops on the thrones from which seventeen syllables and finally the complete deities arise:

Vajrabhairava with consort in the center of the mandala.
Ignorance Yamantaka in the east of the celestial mansion.
Miserliness Yamantaka in the south of the celestial mansion.
Attachment Yamantaka in the west of the celestial mansion.
Jealousy Yamantaka in the north of the celestial mansion.
Hammer Yamantaka at the eastern gate of the celestial mansion.
Club Yamantaka at the southern gate of the celestial mansion.
Lotus Yamantaka at the western gate of the celestial mansion.
Sword Yamantaka at the northern gate of the celestial mansion.

Inside the inner corners are: in the south-east Carcika, in the south-west Varahi, in the north-west Saraswati, and in the north-east is Gauri.

All deities embrace a similar partner in union.

At the four outer corners the syllables transform into four human skulls filled with nectar.

OM HRIH SHTRIH VIKRTANANA HUM PHAT:

The principal deity's attention is drawn. Innumerable Vajrabhairavas with consort issue forth from every pore of the mother consort into the ten directions to purify the hatred of all beings and to bestow upon them the wisdom of dharmadhatu. Reabsorbed again into one deity they melt with me and my consort.

OM JINA JIK:

The attention of Ignorance Yamantaka father and mother is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to purify the ignorance of all beings and to bestow upon them the mirror-like wisdom. Then they take their seat in the east (of the mandala).

OM RATNA DHRK:

The attention of Miserliness Yamantaka father and mother is drawn. Innumerable alike deities issue forth from every pore of the mother con-

sort into the ten directions to purify the arrogance and miserliness of all beings and to bestow upon them the wisdom of equality. Then they take their seat in the south (of the mandala).

OM ARO LIK:

The attention of Attachment Yamantaka father and mother is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to purify the attachment of all beings and to bestow upon them the discriminating wisdom. Then they take their seat in the west (of the mandala).

OM PRAJNA DHRK:

The attention of Jealousy Yamantaka father and mother is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to purify the jealousy of all beings and to bestow upon them the all-realizing wisdom. Then they take their seat in the north (of the mandala).

OM MUNGARA DHRK:

The attention of Hammer Yamantaka father and mother is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to overcome the skandha mara in all beings and to bestow upon them the power of faith. Then they take their seat at the eastern gate (of the mandala).

OM DANDA DHRK:

The attention of Club Yamantaka father and mother is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to overcome the klesha mara in all beings and to bestow upon them the power of effort. Then they take their seat at the southern gate (of the mandala).

OM PADMA DHRK:

The attention of Lotus Yamantaka father and mother is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to overcome the yama mara in all beings and to bestow upon them the power of diligence. Then they take their seat at the western gate (of the mandala).

OM KHANGA DHRK:

The attention of Sword Yamantaka father and mother is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to overcome the son-of-god mara in all beings and to bestow upon them the power of concentration. Then they take their seat at the northern gate (of the mandala).

OM MOHA RATI:

The attention of Carcika is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to purify

the earth element in all beings and to assure them of the infiniteness of love. Then she takes her seat in the south-eastern corner (of the mandala).

OM DWESA RATI:

The attention of Varahi is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to purify the water element in all beings and to assure them of the infiniteness of compassion. Then she takes her seat in the south-western corner (of the mandala).

OM RAGA RATI:

The attention of Sarasvati is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to purify the fire element in all beings and to assure them of the infiniteness of joy. Then she takes her seat in the north-western corner (of the mandala).

OM VAJRA RATI:

The attention of Gauri is drawn. Innumerable alike deities issue forth from every pore of the mother consort into the ten directions to purify the wind element in all beings and to assure them of the infiniteness of equanimity. Then she takes her seat in the north-eastern corner (of the mandala).

OM AH HUM:

The four skullcups come forth to purify the faults of the six objects. They take their seats in the four outer corners (of the mandala).

OM AH HUM:

The celestial mansion comes forth to purify the faults of the environment and to affirm all who dwell in bliss. The palace becomes one with the (imagined) commitment palace.

Consecration of the Sense Organs

At both eyes are white **KSHIMs**; at the ears black **JRIMs**; at the nose openings yellow **KHAMs**; at the root of the tongue a red **RAM**; at the forehead a green **KAM**; and at the navel a white **SAM**.

Consecration of Body, Speech and Mind

At my heart is blue **HUM**, at my throat red **AH**, and at my crown white **OM**.

Invitation of the Wisdom and Empowering Deities

From the **HUM** at my heart light rays shine forth inviting from their natural abodes the wisdom beings and the empowerment deities. The wisdom beings melt and the empowering deities bestow the empowerment. The main face of the principal deity is crowned by Akshobhya; the faces of the deities in the east

and south-east by Vairochana; in the south and south-west by Ratnasambhava; in the west and north-west by Amitabha; in the north and north-east by Amoghasiddhi.

Mantra Recitation

(For the principal deity) the root mantra and the other mantras are arranged clockwise around the concentration being. The other deities have at their heart a sun disc with the respective attribute marked with the seed syllable around which the respective mantra is arranged clockwise. All mantra syllables are standing upright.

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

OM ARAPA TZANA DHIH

The Root Mantra:

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

The Action Mantra:

OM HRIH SHTRIH VIKRTANANA HUM PHAT

The Essence Mantra:

OM YAMANTAKA HUM PHAT

The Mantra of the Mother Consort:

OM VAJRA VET'TALI AGACCHA HUM JAH SVAHA

The Mantra of the Deities of the Mandala:

**OM JINA JIK HUM PHAT
OM RATNA DHRK HUM PHAT
OM ARO LIK HUM PHAT
OM PRAJNA DHRK HUM PHAT
OM MUDGARA DHRK HUM PHAT
OM DANDA DHRK HUM PHAT
OM PADMADHRK HUM PHAT
OM KHADGA DHRK HUM PHAT
OM MOHA RATI HUM PHAT
OM DWESA RATI HUM PHAT
OM RAGA RATI HUM PHAT
OM VAJRA RATI HUM PHAT**

Recite each of these as much as possible. 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 /
DRUPE / 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.

Conclusion of the Session

Torma Offering

Consecration of the Tormas

OM HRIH SHTRIH VIKRTANANA HUM PHAT

OM SVABHAVA SHUDDAH SARVA DHARMAH SVABHAVA SHUDDHO HAM

Everything becomes empty.

Within a state of emptiness, from a **YAM** comes wind, from **RAM** fire, and from three **AH**'s a grate of three human heads on top of which from an **AH** comes a white skull-cup. Inside it are the five meats and the five nectars. On top of this are **OM, AH, and HUM** stacked one atop the other.

From the **HUM** at my heart light rays emanate, 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)

Offering to the Principal Father and Mother Deity

In front of me arises the mandala of Vajrabhairava in an instant.

From the **HUM** at my heart come forth rays of light inviting the wisdom mandala of the Glorious Vajrabhairava together with the directional protectors.

JAH HUM BAM HOH

The wisdom beings become one with the commitment beings. The guests partake in the essence of the torma through their vajra tongues.

OM HRIH SHTRIH VIKRTANANA HUM PHAT VAJRA BHAIRAVAYA ADHIPATI VAJRA VETTALI IMAM BALINGTA KHA KHA KHAHI KHAHI HUM PHAT SVAHA. (3 - 7x)

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

OM YAMANTAKA HUM PHAT / OM AH HUM

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

Non-dual, exclusive, pervasive body,
With equanimity to all-the father of all Victors
Having become the sphere of reality-the mother of all Victors
The wisdom of the heroic mind-the son of all Victors
Prostrations to Manjushri, who is complete in glory.

Though the Truth Body has neither love nor hate
For the purpose of taming the malignant ones of the three worlds,
By compassionate method emanates the body of the King of Fury.
Prostrations to Bhairava Yamantaka.

Sense and Inner Offerings to the Direction Protectors

Consecration:

OM YAMARAJA SADOMEYA / YAMEDORU NAYODAYA / YADAYONI RAYAKSHAYA / YAKSHAYACCHA NIRAMAYA HUM HUM PHAT PHAT SVAHA (3x)

Offering:

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

Outer Offerings:

OM DASHADIKA LOKAPALA SAPARIWARA ARGHAM / PADYAM / GANDHE / PUSHPE / DRUPE / ALOKE / NAIVIDYA / SHABDA PRATICCHA HUM SVAHA

(☸ ◀ ♀ Do the mudras and while saying SHABDA, ring bell and play damaru)

Inner Offering:

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.

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**.

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.

Verses of Auspiciousness

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

