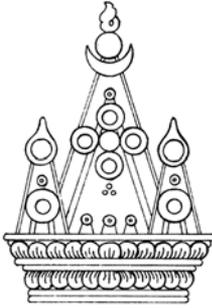




Offering Practices
for the Yamantaka Practice

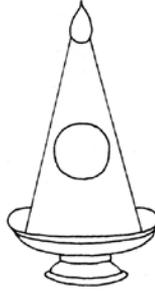


Colophon

All other texts come from “Meditation on Vajrabhairava”, translated by Sharpa Tulku, Richard Guard and Alexander Berzin.

Slightly edited and formatted by Wolfgang Saumweber in 12/2003.

Offering to the General Dakinis



OM AH HUM HA HOH HRIH.

PHAIM!

Light rays emanate from the letter HUM resting on a sun seat at my heart, inviting all the direction protectors, realm protectors, nagas and so forth, who abide in the eight charnel grounds, and they settle in the eight cardinal and intermediate directions.

Entering instantly into clear light they arise in the form of Chakrasamvara yab yum. From white HUMs on the tongues of the guests come three-spoked vajras from which come straws of light the size of barley grains through which they draw up and partake.

OM KHA KHA KHAHI KHAHI / SARVA YAKSHA RAKSHASA /
BHUTA / PRETA / PISHACHA / UNMADA APASMARA / VAJRA
DAKA DAKINIYE DAYA IMAM BALIM GRIHANTU / SAMAYA
RAKSHANTU / MAMA SARVA SIDDHI ME PRAYACCHANTU
YATHI PAM YATISHTAM / BHUJATHA / PIBHATA / JIGRATHA
MATI KRAMATA/ MAMA SARVA KARTAYA / SAD-SUKHAM
VISHUDDHAYE / SARA-YIKA BRAVANTU / HUM HUM PHAT
PHAT SVAHA (2x)

OM SHRI HERUKA SAPARIWARA ARGHAM PADYAM PUSHPE /
DHUPE / ALOKE / GANDHE NAIVIDYE / SHABDA PRATICCHA
HUM SVAHA

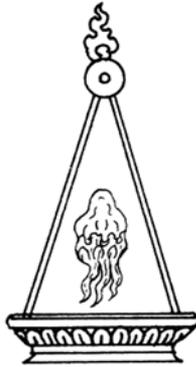
To the direction protectors, realm protectors, nagas and so forth, OM AH HUM.

All hosts of devas, all hosts of nagas, all hosts of yakshas, all hosts of rakshas, all hosts of evil spirits, all hosts of pretas, all hosts of flesh-eaters, all hosts of crazy-makers, all hosts of forgetful-makers, all hosts of dakas and dakinis, and all hosts of female spirits; as none are left out, all of you come here and

listen to me. You, who have taken vows and promised to protect the teachings and benefit migrators, glorious attendants, quick as thought, unbearably fierce and wrathful, with terrifying forms, who tame evil ones, conquer those of the dark side, and grant the practitioner the fruits of activity; to you eight forces such as the yakshas, with inconceivable powers and blessings, I bow down. O eight forces together with your queens, children and servants: grant me the kindness of all attainments. Grant us, the practitioners and our entourage, long life without illness, power, glory, renown, good fortune, and full attainment of vast prosperity, and grant me attainment of activities such as pacifying and increasing. Protectors, always help us. Pacify untimely death, disease, spirits and obstructors. Eliminate bad dreams, bad omens and bad activities. May the world be at peace, crops be good, harvests increase, and Dharma flourish. May all happiness and goodness come about



Offering to the Lord of the Site



(NOTE: This torma must be vegetarian, and must not contain any of the “black” substances, such as onion, garlic, meat, spices, etc.)

OM VAJRA AMRITA KUNDALI RANA RANA HUM PHAT/
 OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA
 SHUDDHO HAM

From within the state of emptiness arises the letter DHRUM. From DHRUM arise broad, expansive vessels made of jewels. Inside them OM melts into light and from that arises torma with the three whites and the three sweets,

transforming into a great ocean of uncontaminated nectar of transcendental wisdom.

OM AH HUM (3x)

NAMA SARVA TATHAGATA AVALOKITE / OM SAMBHARA
SAMBHARA HUM

(Offer the tormas with this mantra three times or seven times.)

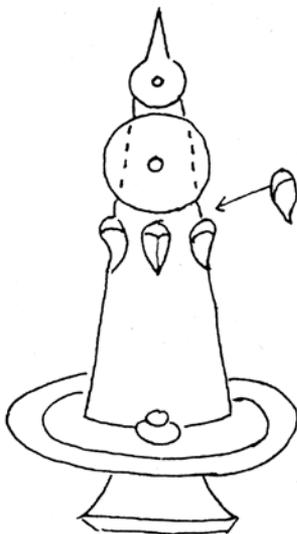
I prostrate to the Bhagavan, the Tathagata Many-Jewelled One.
I prostrate to the Bhagavan, the Tathagata Supreme Beautiful Form.
I prostrate to the Bhagavan, the Tathagata Infinite-Bodied One.
I prostrate to the Bhagavan, the Tathagata Free From All Fear.'

I offer this tormas and ocean of nectar endowed with the five perfect sense-objects to bstan ma, the goddesses of the earth, all lords of the site of the three thousand worlds, to the five sisters of long life and to all protectors who reside in Tibet, (and in this land,) and particularly to the devas, nagas and lords of the site who dwell in this very region. Having accepted, I request you to gather as we wish all conditions conducive for whatever actions we and the sponsors perform, without showing anger or jealousy.

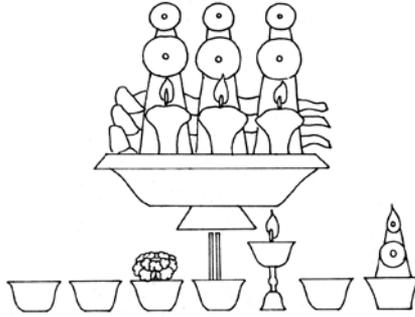
(Ring 🍄 while saying this.)

Then ring 🍄 , while reciting the words of truth:

By the power of my thoughts, by the power of the generosity of the Tathagatas, and by the power of the realm of truth, may any purpose we desire, any whatsoever, be realised without obstruction.



Offering to the Hindering Spirits



First, bless the sense offerings to the wrathful deities by:

OM HRIH SHTRIH VIKRTANANA HUM PHAT / OM SVABHAVA
SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO HAM

Everything becomes empty. From within the state of emptiness come [eight] letters of AH, from which arise huge and vast skull-cups, inside of which, from HUMs melting arise the sense offerings: libation, water for the feet, flowers, incense, light, perfume, food and music, which in nature are bliss and emptiness, have the form of the individual offering substances, and function to confer distinguished uncontaminated bliss as objects to be enjoyed by the six cognitive powers.

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

Light is emanated from the HUM at my heart and all the hosts of wrathful deities are invited to the space before me.

OM VAJRA MAHAKRODHA RAJA SAPARIWARA VAJRA SAMAYA
JAH

HUM. The light of wisdom blazing like the fire of the eon consumes all of the dark realm of desire born from ignorance. All the threats of the angered Yama (lord of death) are destroyed. Great hero, with the marks of a hero, wearing the tiger-skin, destroyer of the evil ogres, O sit here, king of the wrathful family! As I am inviting you here for the purpose of destroying the evil ones, please partake of these offerings for the benefit of sentient beings and come here.

OM VAJRA MAHAKRODHA RAJA SAPARIWARA / E-HYE-HI
PRAWA RASAD KARAM ARGHAM PRATICCHA SVAHA PADMA
KAMALA YE STVAM / OM MAHAKRODHA RAJA SAPARIWARA

PRAWA RASAD KARAM ARGHAM PADYAM PUSHPE DHUPE
ALOKE GANDHE NAIVIDYE SHABDA PRATICCHA HUM SVAHA

HUM. From within the indivisible nature of emptiness, but not having abandoned the ways of working in the world, manifesting in the form of Bhairava by skillful means, I bow down to the host of the blazing great wrathful ones.

I bow down to you who, although not wavering from the state of serene wisdom, manifest in a voracious manner, and by the sound of your speech, like the roar of a thousand dragons, subdue all.

You show the supreme wisdom; you hold many threatening weapons in your hands. I bow down to you adorned with snakes, you who destroy the great poisons of the delusions completely.

You sit amidst the blazing fire of the eon, in the stance of a hero, [legs] extended and bent. I bow down to you who destroy the masses of hindrances by your wide-open eyes blazing like the sun and moon.

Your magnificence shines like the great fury of the fire of the end of the eon. Your fangs gnash, and your anger creases flicker like a thousand lightning bolts, you thunder like a thousand dragons' ferocious roar. I bow down to you, the king of fury who destroy all the masses of hindrances.

HUM. I bow down to you who roar the threatening sound of the HUM, and destroy all the forces of hindrances, the deity who grants all attainments, the enemy of the obstacles.

In this way, invite the wrathful deities, and make offerings and praise. Then eliminate hindrances of the gegs gtor consisting of three tormas with three lamps,' by sprinkling with inner offering, saying:

OM HRIH SHTRIH VIKRTANANA HUM PHAT

Purify into emptiness with:

OM SVABHAVA SHUDDHAH SARVA DIIRMAH SVABHAVA SHUDDHO HAM. From within emptiness from an OM, inside a vast, expansive container made of jewels, the uncontaminated torma of the hindering spirits becomes a huge ocean of wisdom nectar. OM AH HUM (3x)

Then, light radiates from the HUM at one's own heart, inviting the hosts of hindering spirits who interfere with the activities of the retreat.

Here, either oneself or an assistant to the ritual lights the three lamps that are standing at the base of the gegs gtor and puts frankincense (gu gul) on the charcoal. The practitioner picks up the plate of gegs gtor in such a way that the lamps face north (the practitioner faces south).

The plate is held in the right hand, until one says SVAHA. As the mantra is recited, the plate is rotated clockwise. At SVAHA, one transfers the plate to the left hand, while snapping the fingers of the right hand. The following mantra is

recited three times in a gentle voice while rotating the torma clockwise:

OM SARVA BIGHNAN NAMA SARVA TATHAGATA BHYO
BISHWA MU KHE BHYA SARVA TAD KHAMUDGATE SAPARANA
HI MU GHA GHA NA KHAM GRIHANA DAM BALIMTAYE SVAHA

Now, one moves one's grip on the plate so that the lights are facing outward (south), with the right hand holding the plate in the threatening gesture. The left hand rings the bell. Recite the following mantra in a voice halfway between mild and fierce:

OM SUMBHA NI SUMBHA HUM / GRIHANA GRIHANA HUM
GRIHANA PAYA GRIHANA PAYA HUM / OM AH NA YA HO
BHAGAVAN BIDYA RAJA HUM PHAT

The practitioner gives the torma to the assistant, who takes the offering in the right hand and the incense burner in the left hand beneath it, to the doorway. The assistant remains facing outward. The practitioner with hands back to back with the little fingers interlocked, right hand nearer the heart, holding the vajra and bell, makes the command and the enunciation of truth:

HUM. All you deities and the hosts of hindering spirits, who remain in this ground of the great mandala, listen. I am going to do a profound retreat in this place. You should all go somewhere else away from here. If you transgress my commands, your heads will split into a hundred pieces, by the blazing vajra of wisdom. There is no doubt that all of the hindering spirits will be destroyed.

Hark! By the truth of all root and lineage gurus, by the truth of the yid dams, by the truth of the host of deities of the mandalas, by the truth of the Buddhas and the Bodhisattvas, by the truth of the Shravakas, Pratyekabuddhas and Dharmapalas, and especially by the force of the truth of the glorious Vajrabhairava, together with the deities of his mandala, may the evil spirits and interferers who hinder this retreat be satiated by this torma and return to their respective abodes.

O harmful ones, do not doubt that if you do not go, the blazing fires of this wrathful wisdom vajra will smash your heads into a hundred pieces.

Then recite:

OM SUMBHA NI SUMBHA HUM / GRIHANA GRIHANA HUM GRIHANA PAYA GRIHANA PAYA HUM / OM AH NA YA HO BHAGAVAN BIDYA RAJA HUM PHAT *and* OM HRIH SHTRIH VIKRTANANA HUM PHAT *a few times fiercely while ringing the bell and damaru and then throw the mustard seeds. The assistant at this time takes the gags gtor outside. Continue to recite the mantra fiercely, ringing the bell and damaru vehemently, thinking that all hindering spirits are expelled.*