

A SHORT SADHANA OF SOLITARY-HERO YAMANTAKA



By Kyabje Phabongka Rinpoche

*This sadhana practice is intended only for those people
who have received the Yamantaka Maha-Anuttara-Yoga Tantra Initiation from a qualified Lama.*

Gaden for the West

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Requests To The Yamantaka Lineage Gurus

To the all pervading Manjushri-vajra lord Yamantaka;
To the fatherly most venerable Jetsun Tsongkhapa,
Together with the lineage of your spiritual disciples,
You are in actuality all the Buddhas;
To all of you I make requests:
Bestow on me please the two powerful attainments¹.

Taking Refuge And Generating Bodhicitta

I take refuge in the Buddha, Dharma and Sangha
I shall liberate all living beings and lead them to their own Enlightenment.
I shall develop purely a bodhicitta enlightened motive. (3X)

Instant Self-Generation As Yamantaka

Instantaneously I arise in the bodily form of glorious Yamantaka²
with one face and two arms holding a curved knife and skull cup.

Blessing The Inner Offering In 4 Parts

Purifying hindrances with wrathful action mantra

OM HRIH SHTRIH VIKRITA-NANA HUM PHAT [do not sprinkle nectar]

Purifying all dualistic appearances with emptiness mantra

OM SVABHAVA SHUDDHAH SARVA DHARMA SVABHAVA SHUDDHO HAM

Visualisation

Everything dissolves into emptiness. From within this state of emptiness, from a blue YAM ཡམ་ syllable, arises a blue semi-circular wind mandala. Above this, from a red RAM རམ་ syllable, arises a red triangular fire mandala. Above these from three AH ཨ་ syllables, arises a tripod of three human heads. On top of this, from a white AH ཨ་ syllable arises a white skull cup. Inside it are the five meats and five nectars. On top of these are a white OM ཨྐ, a red AH ཨ་, and a blue HUM ཧུམ་

From the blue HUM ཧུམ་ syllable at my heart chakra light-rays emanate. As a result the wind blows, the fire blazes, and the substances inside the skull cup melt and boil. From the OM ཨྐ, AH ཨ་, and HUM ཧུམ་ above the skull cup light-rays emanate, hooking back the three vajras of Enlightened Body, Speech and Mind, which dissolve into the three syllables. The OM ཨྐ, AH ཨ་, and HUM ཧུམ་ then fall into the skull cup and melt.

By means of the HUM ཧུམ་ all the liquid's faults of colour, odour and potential are purified.
By means of the AH ཨ་ the liquid is transformed into pure, uncontaminated nectar.
By means of the OM ཨྐ the nectar increases and becomes inexhaustible.

Blessing with the 3 syllable mantra

OM AH HUM

(3x)

ཨྐ ཨ་ ཧུམ་

Blessing The Outer Offerings

Purifying hindrances with wrathful action mantra

OM HRIH SHTRIH VIKRITA-NANA HUM PHAT [sprinkle nectar]

Purifying all dualistic appearances with emptiness mantra

OM SVABHAVA SHUDDHAH SARVA DHARMA SVABHAVA SHUDDHO HAM

Visualisation

Everything becomes void. While in a state of emptiness, from eight AHs ཨ come broad and expansive skull cups, inside of which are HUMs ུ. The HUMs ུ melt and become the offerings, which by nature have the three special features³.

OM ARGHAM AH HUM	[water for drinking]
OM PADHYAM AH HUM	[water for washing]
OM GANDHE AH HUM	[perfume]
OM PÜSHPE AH HUM	[flowers]
OM DHUPE AH HUM	[incense]
OM ALOKE AH HUM	[light]
OM NAIVIDHYA AH HUM	[food]
OM SHABDA AH HUM	[music]



འཇམ་མགོན་ཐོས་སྒྲུབ་པ་

Generating Oneself As Yamantaka

OM SVABHAVA SHUDDHAH SARVA DHARMA SVABHAVA SHUDDHO HAM

Everything dissolves into emptiness.

From within this state of emptiness, there arises a vajra-surface, vajra fence, vajra tent and vajra ceiling, surrounded by a mountain of wisdom flames. In the centre of these arises a celestial mansion, which is square, with four entrance-ways. In the centre of the celestial mansion upon a multi-coloured lotus and sun disc, I arise in the Enlightened bodily form of a causal vajra-holder, Manjushri.

From my heart chakra as a clearly appearing hero Manjushri, light-rays emanate, bringing forth all the blissful Sugata Buddhas in the aspect of glorious Yamantakas. They dissolve into me. I completely transform into a resultant vajra-holder, the great and glorious Yamantaka. I have a body dark blue-black in colour, nine faces, thirty-four arms and sixteen legs, standing in the pose of the right ones bent and left outstretched.

In my heart chakra is the wisdom-being youthful Manjushri. In his heart chakra is the concentration being, a blue syllable HUM ॐ.

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

Absorbing the Wisdom Beings and Receiving the Empowerment

From the blue HUM ॐ at my heart chakra, light-rays emanate bringing forth from their natural abodes the Yamantaka wisdom-beings and the empowering deities.

The wisdom-beings dissolve into me. We become non-dual.

The empowering deities confer the empowerment on me and then dissolve into me.
I acquire an Akshobhya Buddha on the crown of my head.

*[Meditate on the clear appearance of oneself as the
Fully Enlightened Nirmanakaya Solitary Hero, Glorious Yamantaka and develop vajra pride.]*

Presenting Outer Offerings To Oneself As Glorious Yamantaka

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

Presenting The Inner Offering To Oneself As Glorious Yamantaka

OM YAMANTAKA HUM PHAT OM AH HUM [taste nectar]

Offering Praise To Oneself As Glorious Yamantaka

I prostrate to you, Yamantaka, supreme form, supremely great furious one, hero utilizing supreme objects, you act to tame those difficult to subdue.

TORMA OFFERING - OPTIONAL SECTION

Blessing The Torma Offering.

Purifying hindrances with wrathful action mantra

OM HRIH SHTRIH VIKRITA-NANA HUM PHAT [sprinkle nectar]

Purifying all dualistic appearances with emptiness mantra

OM SVABHAVA SHUDDHAH SARVA DHARMA SVABHAVA SHUDDHO HAM

Visualisation

Everything dissolves into emptiness. From within this state of emptiness, from a blue YAM ཡ syllable arises a blue semi-circular wind mandala. Above this, from a red RAM ར syllable, arises a red triangular fire mandala. Above these from three AH ཨ syllables, arises a tripod of three human heads. On top of this, from a white AH ཨ syllable arises a white skull cup. Inside it are the five meats and five nectars. On top of these are a white OM ཨྐ, a red AH ཨ, and a blue HUM ཧུཾ

From the blue HUM ཧུཾ syllable at my heart chakra light-rays emanate. As a result the wind blows, the fire blazes, and the substances inside the skull cup melt and boil. From the OM ཨྐ, AH ཨ, and HUM ཧུཾ above the skull cup, light-rays emanate, hooking back the three vajras of Enlightened Body, Speech and Mind, which dissolve into the three syllables. The OM ཨྐ, AH ཨ, and HUM ཧུཾ then fall into the skull cup and melt.

By means of the HUM ཧུཾ, all the liquid's faults of colour, odour and potential are purified.
By means of the AH ཨ, the liquid is transformed into pure, uncontaminated nectar.
By means of the OM ཨྐ the nectar increases and becomes inexhaustible.

Blessing with 3 syllable mantra

OM	AH	HUM	(3x)
ཨྐ	ཨ	ཧུཾ	

Inviting Yamantaka And His Mandala As Guests For The Torma Offering


Instantly there appears in front of me the glorious solitary hero Yamantaka and his complete supporting mandala.

From the blue HUM ཧུཾ at my heart chakra light-rays emanate, bringing forth the wisdom-mandala of the glorious solitary hero Vajra-bhairava, together with the directional protectors.

DZA HUM BAM HOH [do mudras]

The wisdom-beings become non-dual with the visualised ones.

Offering The Torma To Yamantaka And His Mandala

From a HUM  on the tongue of each of these guests arises a white single-spoked vajra through which each partakes of the torma offering, drawing up the essence of the torma-cake through a straw of white light.

OM HRIH SHTRIH VIKRITA-NANA HUM PHAT VAJRA BHAIKAVA ATIPADHI IDAM BALIMTA
KHA-KHA KHAHI-KHAHI HUM PHAT SVAHA (3X or 7X)

Outer Offerings To Yamantaka And His Mandala

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

Inner Offering To Yamantaka And His Mandala

OM YAMANTAKA HUM PHAT OM AH HUM [sprinkle nectar]

Praise To Front-Generated Yamantaka

As the wisdom-body of non-dual emptiness and bliss you are extraordinary and all-pervasive.
As the compassion extending equally to all, you are the father of all the victorious Buddhas.
As the non-dual sphere of all things⁴, you are likewise the mother of all the Buddhas.
As a wisdom-being, you act as all the Buddhas sons.
I prostrate to you glorious Manjushri, in whom everything is complete.
Although in the Dharmakaya there is neither attachment nor anger, yet in order to tame all harmful ones of the three realms, without an exception, you display the form of the King of Anger (Yamantaka) as a compassionate means.
I prostrate to you, terrifying Bhairava, Yamantaka.

Torma Offering To Yamantaka

OM YAMA RAJA SADO-MEYA YAME DORU NAYO-DAYA YADA YONI RAYA KSHAYA
YAKSHE YACCHA NIRA MAYA HUM HUM PHAT PHAT SVAHA (1x)

Torma Offering To The Directional Protectors

OM BHU-CHARANAM, YA-PATALA CHARAYA, MAN-KHECHARAYA, TA-PURVA NIGANAM,
KA-DAK SHINA DIGAYA, HUM PASHCHI-MANAM, PHAT UTTARA TIGAYA, OM-I, HRIH-YA,
SHTRIH-VA, VI-KSHI, KRI-KO, TA-E, NA-A, NA-DE HUM BHYOH PHAT, SARVA BHUTE BHYAH
(3X)

Outer Offerings To The Directional Protectors

OM DASHADIKA LOKAPALA SAPARIVARA ARGHAM, PADYAM, GANDHE, PUSHPE, DHUPE,
ALOE, NAIVIDYA, SHABDA PRATICCHA HUM SVAHA

Inner Offering To The Directional Protectors

OM DASHA DIKA LOKA PALA SAPARIVARA OM AH HUM [sprinkle nectar]

Praise To The Directional Protectors

Karma-Yama, ogresses, dakini-witches, harmful spirits, zombies and hosts of those who obey whatever you tell them to do:

You who in the presence of the subduer and Dharma-lord Manjushri, pledged to tame the mara-demons and protect the teachings.

To all of you who are sworn as outer and inner protectors, without an exception,

I bow and make the following requests:

Oath-bound directional protectors, with your entourage, please act with virtuous conduct to stop all interferences of my practice of the sacred Dharma.

All the guests for the tormas, together with their entourage, return to their own abodes.

END OF TORMA OFFERING - END OF OPTIONAL SECTION

Dissolution Of Self As Yamantaka Into Clear Light Emptiness

The cremation grounds dissolve into the celestial mansion.

The celestial mansion dissolves into myself (Yamantaka).

I, Yamantaka, dissolve into the wisdom being at my heart, Manjushri.

I, Manjushri, dissolve into the concentration being HUM ॐ at my heart.

I, HUM ॐ, dissolve into the clear light emptiness.

Instant Self-Generation As Yamantaka - Yoga Of Daily Activities

Within the state of emptiness, I instantly appear as Yamantaka with one face and two arms, with my three chakras marked with the three syllables, OM ॐ AH ॐ HUM ॐ respectively.

Dedication

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

After having manifested the Enlightened state, with the seven kisses of perfection and the nature of the five Buddhakayas, which lasts as long as space endures,
May I instantaneously lead all endless beings quickly and easily to this very same state.

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 dakas and dakinis.

May there be the auspiciousness of the Dharma-protectors and guardians of the teachings.

Author's Original Colophon:

This abbreviated sadhana was written at the request of Mije Kyab Ying Losang Rinchen, by Phabongka Rinpoche while he was residing in the Tashi Lun Dechen Kelsang Po drang monastery.

Sadhana Committee Colophon:

This version of the Short Sadhana of Solitary Hero Yamantaka is based on an existing translation by Doctor Alex Berzin. It includes a number of minor revisions, such as the addition of headings, instructions and Tibetan script for the mantras. It is produced by members of Gaden for the West Sadhana Committee – Chuck Damov and Peter Lewis. Version 2 edited by Rick Rova.

All errors and omissions are the responsibility of the above mentioned committee members for which we apologise in advance. Updated versions will be available on the web.

We dedicate any and all merit of this effort to the study and pure practice of the precious Vajrayana teachings.

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¹ Personal Liberation/Nirvana and Full Enlightenment

² Dorje Jigje, Tib.; Vajra-bhairava, Skt.

³ The appearance of offerings, the nature of Emptiness, and the function of being utility objects of the six senses which arouse extraordinary uncontaminated bliss.

⁴ Dharmadhatu