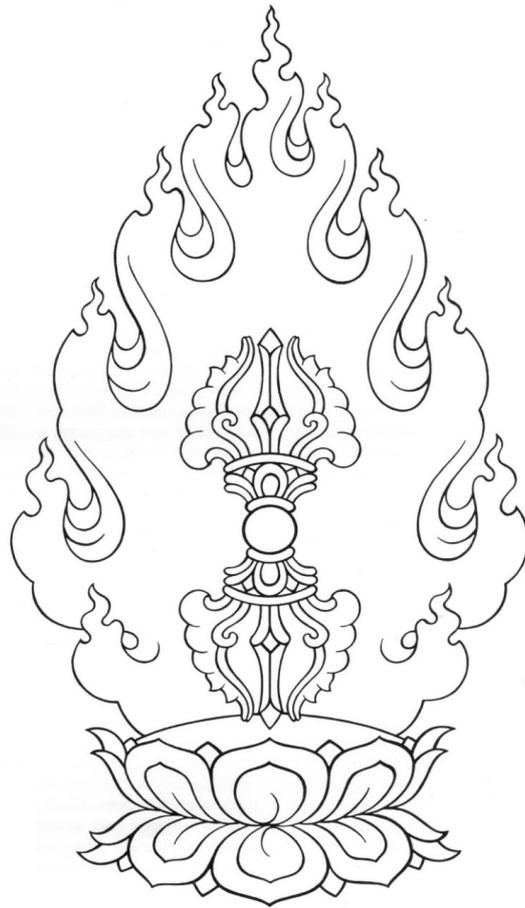


Tengyur

Comments on tantra



Content

Brief introduction.....	3
33. Eight cemeteries.....	4
34 Eight cemeteries.....	5
43. Hymn to Hevajra.....	6
62. Torma for all bhutas.....	7
80. Ritual of the stupa.....	9
81. Ritual for the dead.....	10
94. Ritual of awareness of ten glorious wrathful.....	11

Brief introduction

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We also ask you to support the project if possible by making a small donation using Paypal (oleg.e.filippov@gmail.com).

Sincerely. Dhondup Dorje Tulku

aṣṭa-śmaśāna-nāma
33. Eight cemeteries

I prostrate before Hevajra!

In accordance with the sequence, look at the eight protectors of the universe on the eight lands, etc., the eight families of the nagas, the deities of the lords of the lands, the trees, the rain clouds.

First, everyone should see in the east - the nagapushpa tree, Attahasa, Indra, the king of the Nagas, Mahapadma, the rain cloud of Ghor, and a color like saffron.

In the south are the villages of Amra, Charitra, Yama, the king of the Nagas, Kulika, and the rain cloud Chanda. Blue color.

In the west — ashvattha tree, Kolagiri, Varuna, king of the Nagas Karkotaka, rain cloud Ghana, white color.

In the north — punnagara tree, Jayanti, Vaishravana, Naga king Sankhapala, Aparto rain cloud, yellow color.

In the direction of the northeast — nayagrodha tree, Ujayani, Rudra, king of the Nagas Takshaka, Garjita rain cloud, black color.

In the south-east direction — karanja tree, Prayaga, Agni, king of the Nagas Padma, rain cloud Gharmita, multicolored.

In the south-west — latajata tree, Sama with twisted ears, Rakshasa, king of the Nagas Ananta, rain cloud Parhana, black color.

In the north-west direction - udumvara tree, goddess fortress, Vayu, king of the Nagas Vasukira, rain cloud Purana, black and white color. Comprehend in accordance with this sequence of lands.

Translated by: indian teacher Ratna Sri Mitra, monk Shakya Yeshe. Translated by Dhondup Dorje Tulku.

aṣṭa-śmaśāna-nāma
34 Eight cemeteries

I prostrate before the glorious Heruka!

O glorious hero, Heruka! You are beautiful with co-born joy! You grant a special fruit of food and liberation! I extend to the lotus feet of the guru-teacher!

The graveyard tree, the direction protector, the naga, the water-scattering [clouds] - are in the classification of names and directions. I'll write it down for remembrance.

In the directions such as east on the left, etc., and in the directions of north-east on the right-inside the vajra tent there are connections of four and four [directions]. They are the essence of Gahara, the highest of the fierce, and possess a kapala with a seething flame.

Absolutely terrifying indeed are, starting from the east direction and further to the left. To the northeast is Attahasa. In the [direction] of the southeast - Laksha. In the direction of the southwest-a frightening darkness. In the northwest, it sounds like Kilikila. In the graveyards inside the vajra tent, the terrifying forms of the living dead, bhuta, and the terrible sounds of jackals are heard.

In this sequence of such [manifestations], eight cemeteries are a place. What is the tree, the protector of direction, the lord of the nagas, the lord of the rain cloud? Shirasha, ashwadha, kamkelle, chuta tree. In the intermediate [directions], as above, karanja, Indra, Vaisravana. From the side of the Naga lords [appear] Lord Yama. From the northeast, Lord Agni, Lord Rakshasa, and Lord of wind. [also appear sequentially] Vasukira, Taksaka, Karkotaka, Padma, Mahapadma, Huluhulu, Kulika, and Shankhapala.

Garji, Ghurmito, Ghora, Apato, Ghana, Parhana, Purana, Chanda are the lords of the rain clouds.

Translated by: indian teacher Ratna Sri Mitra and monk Shakyas Yeshe. Translated by Dhondup Dorje Tulku.

hevajra-stotra
43. Hymn to Hevajra

Everything [in your manifestation] is the supreme nature of matter! Initially, everyone [appears] as a Tathagata! You possess the essence as the essence of non-duality! I prostrate and praise to Hevajra!

The blue [face] is the unchanging dharmata! Red is an unstoppable flow of compassion! As the [hair] rises up, you lead the creatures! I prostrate and praise to Heruka!

The three eyes are the three perfect liberations! Since red is the essence of the strata and dharmata! The sound of hūm does not appear as born! I prostrate and praise to the chief among all!

In the right [hand] is the vajra that destroys the poison [creatures]! In the left [hand] dripped that keeps the bliss! The symbol of wisdom is the khatwang wand! I prostrate and praise to sambhogakaya!

Kapala - the matter of the five primordial wisdoms! Five mudras — five families! Garlands and necklaces discard the composite! I prostrate and praise to you, nirmanakaya!

Your lotus seat is not obscured by obscurations! The corpse of Brahma has no thoughts! The sun-burns ignorance! I prostrate myself and praise to the body that is not covered with dirt!

So it ends.

Translated by Dhondup Dorje Tulku.

sarva-bhūta-bali
62. Torma for all bhutas

I prostrate to the glorious Hevajra!

I prostrate to Vajrasattva who is definitely immersed in the e-vam aspect!

Having prostrated, I will carry out [the offering] of torma for the sake of protecting sentient beings from interference and false guides.

A yogi who has the yoga of Hevajra should do the following meditation. In the source of the phenomena-dharmas, three [levels] of the eight-petalled lotus are built. On it sequentially [syllables appear] **om, āḥ, hūm**, white, dark and red [colors]. Also consistently generate, according to the lotus color, eight great deities, eight protectors of directions, eight great nagas. In the east generate Maheshwara. In the south generate Ishwara. In the west generate Brahma. Northward [appears] Vishnu. In the southeast direction appears Kameshwara. The ruler of the southwest direction is Bhrima. Giriti is in the northwest. In the northeast is young Kartika.

On the [lotus] petal in the east [direction] imagine Indra. In the south there is a Yama. Varuna is on the western petal. Similarly, in the north, the yaksha is established. In the direction of the fire - Maha Agni. In [the direction of] freedom from truth - rakshasa. In the northwest direction - Vayu. In the northeast is the lord of bhuta. [The kings of the nagas appear] Karkotaka, Shankhapala, Ananta, Vasukira, and likewise Takshaka, Kulika, Mahapadma, Atyantapadma. All of them have one face and two hands, in which they hold a vajra and a bell. They are enveloped in parts by a spouse of their own color. They sit on a seat with their right leg outstretched. From the seed-syllable in your own heart, rays of light radiate like an iron hook. Having emanated, they collect in eight deities of the spheres of form and the sphere of absence of forms. The humans and gods of the sphere of desire are fully assembled in the eight defenders of the directions. The three lower state and asuras are united in the eight great nagas. Gauri captures them for the sake of inviting the mandala, which is in the place of residence of his own nature. When he did so, thieves and robbers were tied with a rope. The living dead are tied with an iron chain. By the bell [is captured] by Kamadeva, which is capable of devouring.

From the heart of the yogi, rays of light spread like iron hooks. They capture the Victorious from ten directions together with the Sons. Make them external, internal and secret offerings. At the conclusion of the initiation [which is bestowed] by all of them, my head is adorned with the lord of the family. Constancy appears in the eight great deities. The eight defenders of the direction are the vajras. In the eight nagas is the lord of the dance.

Then practice the torma ritual. Imagine that in the mandala of wind and fire a lotus vessel arises from the syllable **a**.

In it [appear]:

bhrūm ām jrīm kham hūm go ku da ha na

Imagine that out of them in the midst of the Moon and the Sun [appear] five Enlightened Ones, five kinds of beings.

Imagine the syllable **hūm** in the middle of the Sun. Due to the blazing of the vajra and the radiation [rays of light], nectar is completely formed.

With meditation on this nature of water, [say:]

om āḥ hūm

So grant blessing.

The mantra for offering such a torma is:

om andi jama jala jakkha bhūta bahni vāu rakṣa canda sujja māda pāppa tala pātāle aṣṭa sappa svāhā

These are the guests of the torma:

idam balim bhuñja jimgha phulla dhūppa māmsa pigam

It is getting what is accepted.

ambha sappa kajja sāda khānti khuṇi pheḍa gāda

This is dissolution.

om akāro mukham sarva dharmā ṇām ādya nutpanna tvāta om āḥ hūm phaṭ svāhā

This is a blessing.

After showing joy, say a hundred syllables asking to leave:

**oṃ vajra satva samaya manu pālaya vajra satva tvenopa tiṣṭha dṛi ḍho me bhava suto ṣayo
me bhava anu rakto me bhava supo ṣayo me bhava sarva siddhi mme praya ccha sarva karma su
ca me cittaṃ śre yaḥ kuru hūṃ haha haha hoḥ bhagavān sarva tathāgata vajra mā me muñca vajri
bhava mahā samaya satva āḥ hūṃ**

Bring this tormā. If a full offering is made, then all bhutas will form the good for the yogi.

At this time, uncontaminated bliss is manifested, the satisfaction of the deities, a good retinue is formed. If you bring tormā for this accumulation of bhutas, then you will realize submission, destruction, destruction of the class of enemies, exile, capture, pacification, the formation of happiness and increase.

This concludes the tormā ritual for the bhutas, compiled by the teacher-acarya Durjayacandra.

Translated by the Indian teacher Gayadhara, the translator, the monk Shakya Yeshe.

Translated by Dhondup Dorje Tulku.

stūpa-vidhi-nāma
80. Ritual of the stupa

I prostrate to Hevajra!

If the Hevajra yogi makes a stupa for himself and others, then first on earth he must make clay from jewels, fragrant water, etc. When you do this, put it in front of you. When you appear clearly [in visualization] as your own exalted deity, meditate on the four immeasurable ones.

Then [say] the mantra of perfect purity, the supreme reality-dharmata:

oṃ svabhāva śuddha sarva dharmā svabhāva śuddho haṃ

Meditate that this makes the clay invisible. When you do so, imagine Hevajra in union, [manifested] from the three rituals.

Then the endless Enlightened Ones and bodhisattvas are captured by rays of light from the syllable **hūṃ** or **hrīḥ** in the heart and dissolve in the light in the father and mother of Hevajra, who are in equilibrium. From what appeared to be an enlightened attitude, [emerges] the blessing through the twenty-one hearts of Hevajra:

oṃ deva picu vajra hūṃ hūṃ hūṃ phaṭ svāhā

or:

oṃ āḥ hrī hūṃ

And mark with this mantra [with breath].

When you also represent each of the stupas as Hevajra, then do also for each of them the emission of many Hevajras and the collection. Imagine that on the basis of this, goals for yourself and others become completed.

Then bless with the heart of interdependence and bring about completion [from the prayers of good will].

This concludes the stupa ritual composed by the great acarya Krishnapada.

Heard from the great grammar scholar Jina Karnapada. Shakya monk and translator Nyima Gyaltsen Pal Zangpo translated in the great Pal Tharpa Ling temple.

Translated by Dhondup Dorje Tulku.

mṛityu-vidhi-nāma
81. Ritual for the dead

I prostrate to Hevajra!

Any person dies. And if you wish to accomplish by burning [using] seven [days] according to the Hevajra tradition, then use one symbol as a base, such as clothing, etc., or also write the name on paper. Also establish the mandala, offerings and tormas according to the text.

Then, when you meditate on yourself as an exalted deity, invoke the mandala of primordial wisdom. When you have made offerings with special gifts, make praises with hymns. When you offer the tormas to the dakinis, perform the prayers for the desired goals.

Then, with the help of the rays of light from the seed syllable in your own heart, grab the mind of the deceased with an iron hook of the rays of light in the form of the syllable a-small [Tibetan syllable]. Having done this, dissolve in that which is the base.

When you imagine everything there as a fully ripe body, radiate rays of light from the seed syllable in your own heart. By dissolving in the heart of the one for whom the practice is carried out, all defilements-kleshas and deeds are purified. Imagine that the body becomes like a crystal.

Then, with the help of the water stream of nectar from the vase vessel, which is in the hands of the goddess of awareness and the mandala of primordial wisdom, along with the dakini, empowerment is given. Imagine that with the help of ablution, all the habitual tendencies of defilements of the one for whom the practice is being carried out are purified.

Then recite and visualize the spinning of the garland of repeated syllables [arising] from the syllable in your heart, in the form of a ball of snakes. By chanting all the mantras of this garland, rays of light are emitted from the mantra garland. These [rays of light] dissolve in the heart of the one for whom the practice is being carried out. Imagine that due to this, all the impurities of the veils of body, speech and mind are cleared and continue recitation.

Then carry out a prayer of good will and turn into the root of virtue.

Then the consciousness of the one for whom the practice is carried out is collected in a small syllable a. Imagine that after being shaken by the wind mandala of the syllable **yaṃ**, he dissolves in the heart of the main [deity], which is in the heavenly space. Leaves dwelling [in this world].

Otherwise, if there is no reason [for practicing], imagine like the clearly visible itself fully ripe body of any [deceased being]. When you do so, act with a clear understanding, which is similar to what was shown earlier.

Do this for everyone for seven days.

Thus ends the «Ritual for the Dead», composed by the great acarya Krishnapada.

Heard from the great sage Jina Karnapada. Shakya monk, translator Nyima Gyaltsen Pal Zangpo translated in the great temple Pal Tharpa Ling. Translated by Dhondup Dorje Tulku.

ārī-daśa-krodha-vidyā-vidhi-nāma
94. Ritual of awareness of ten glorious wrathful

I prostrate to the ten glorious Wrathful Ones!
Draw an eight-spoke chakra on a birch bark or leaf.
In the east write:

**namaḥ samanta buddhe bhyo namo muṅgara hastāya caṇḍan maṇḍalā kṣepa kārāya dhāra
kasya rakṣam śāntim puṣṭim kuru hūm phaṭ**

On South:

**namaḥ samanta buddhe bhyo mahā daṇḍa dhara vi vidha sura asura mardana bhūtāna
nirmatha dhāra kasya rakṣam śāntim puṣṭim kuru hūm phaṭ**

In the West:

**namaḥ samanta buddhe bhyo hulu hulu mahā padma a mr-i ti kuru biṣA Ni dhāra kasya
rakṣam śāntim puṣṭim kuru hūm phaṭ**

In the north:

**namaḥ samanta buddhe bhyo namo vajra krodhāya mahā dam śṭotkata ghaira vāya vajra
sandoha darvāya amṛita kuṇḍali dhāra kasya rakṣam śāntim puṣṭim kuru hūm phaṭ**

In a direction that is powerful:

**namaḥ samanta buddhe bhyo om yama daṇḍāya turu turu muru sarva duṣṭam māraya
māraya dhāra kasya rakṣam śāntim puṣṭim kuru hūm phaṭ**

In the direction of the fire:

**namaḥ samanta buddhe bhyo namo mahā balāya ucchuśma krodha rājāya sarva nāgānā
hridayam tāḍaya dhāra kasya rakṣam śāntim puṣṭim kuru hūm phaṭ**

In a direction free of truth:

**namaḥ samanta buddhe bhyo nama acala kāṇāya ceṭṭa ceṭṭa moṭṭa moṭṭa tuṭṭa tuṭṭa gha gha
ghātaya ghātaya dhāra kasya rakṣam śāntim puṣṭim kuru hūm phaṭ**

In the direction of the wind:

**namaḥ samanta buddhe bhyo om ṭakki rājā dhāra kasya rakṣam śāntim puṣṭim kuru hūm
jaḥ**

In the center of the chakra:

**om sumbhani sumbha hūm ḡriḥṇa ḡriḥṇa hūm ḡriḥṇāpaya ḡriḥṇāpaya hūm ānaya hoḥ
bhagavān vidyā rāja dhāra kasya rakṣam śāntim puṣṭim hūm phaṭ svāhā**

Draw this mantra to completely surround the chakra:

**namaḥ samanta buddhā nām namaḥ samanta dharmā nām namaḥ samanta saṅghā nām
om sitāpatre om vimala om śam kara om pratyam gari vajreṣṇīsa cakri varti sarva yanta mūla
karma bandhana tāḍana kīla nambā dhāra kasya kṛitam yena kena cita kṛitam ta sarva antu
cchinda cchinda bhinda bhinda ciri ciri giri giri mara mara hūm hūm hūm hūm hūm hūm hūm
hūm hūm hūm phaṭ phaṭ phaṭ āṭmā rakṣam pra yogeśu yantra mantra dhinā śenam bā hūm vidhyā
gitam kṛitvām trailokyai dnana pilam ghate**

Thus ends the ritual of awareness of the ten glorious Wrathful Ones.

Compiled by Pandita Jaitari. In the great temple Pal Therpa Ling translated, having received the
monk Shakya Nyima Gyaltsen Pal Zangpo from the words of the great grammar scholar Jaitakarnnali.

Translated by Dhondup Dorje Tulku.