

Long Guhyasamaja Sadhana

SHRI GUHYA SAMAJA ATMOTPATTI YOGA (The Glorious Mystic Communion Self-Creation Yoga)

From original Tibetan of Tashi Lhunpo version arranged by Tsong Khapa, translated by Tenzin Thurman 1978-1986; (once typed/edited by Jampa Zangpo, edited again at Shunyata House from teachings of H. H. Ganden Tri Rinpoche, translated by Sherpa Rinpoche, July 1985; finalized at Punya House, from more detailed teachings of Venerable Tara Tulku Rinpoche, spring, 1986)

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(You are bound by oath not to show to the uninitiated.)

NAMO GURU MANJUGHOSHAYA!

May the glorious, precious root Guru
Dwell in the lotus of my heart
And sustain me with his great kindness;
May he grant attainments of body, speech and mind!

I invoke the glorious Lo Sang Drakpa,
Who lovingly teaches just as he sees
The full essence of the sutra and tantra path,
Who upholds all the Holy Dharma of the Victor!

I invoke the feet of the Holy Guru,
Supreme guide leading beings to liberation,
Seeing this life impermanent as a bubble
And samsara coreless like a plantain tree!

I invoke the feet of the Omniscient One,
Perfect fruit of enlightenment's evergreen tree,
Grown on the ground of equanimity,
From compassion-seeds watered by the rain of love!

I invoke the effortless servant of others,
Ordinary in form for the sake of the less intelligent
Yet complete with the mandala of thirty-two deities,
The five families with the four consorts and so on!

I invoke the Omnipresent Lord Vajradhara,
Who achieves beings' aims with limitless incarnations,
With the vow of the inseparable vajra union,
Base of the whole mandala, residents and environment!

I invoke the feet of Lodro Rinchen
Son of the Victor, Holy master of the ten stages,
Who achieved beings' aims with great waves of deeds,
Totally ceasing fabrications of subject and object!

I invoke the feet of the Savior Nagarjuna,
Who gained the exaltation of the eight powers,
Who made openly visible the extreme-free relativity,
Who was the only eye to see the ocean of the scriptures!

I invoke the feet of Matangipa,
Who gained supreme powers with ritual deeds
In the great burning ground of Begara,
The heart-son sustained by the highest Holy One!

I invoke the feet of Tilopa, Shri Jnana,
Who won powers and went to the Pure Land of bliss,
And was blessed by the Holy Dakini,
And did more deeds than a thousand Buddhas!

I invoke the feet of Narotapa,
In whose heart was born the illusory samadhi,
Who performed many very difficult feats
In the eastern city, as the Dakini predicted!

I invoke the feet of the translator Marpa,
The skilled yogin who attained powers,
Crossed the ocean of the esoteric Tantras,
And touched the feet of hundreds of Indian masters!

I invoke the feet of Wangi Dorje,
Who with forceful art mastered the Buddha path,
In whose heart arose the deep path of vajra yoga,
Whose mind was developed by pure consecrations!

I invoke the feet of Gang pa Kirti,
Who went to the far shore of extensive learning,
Who mastered the liberation of illusion,
Visionarily visiting the many Buddha-lands!

I invoke the feet of Sonam Rinchen,
A full vessel of wondrous virtues,
With distinctive marks such as crown ushnisa,
And secret vajra, stallion-like, ensheathed!

I invoke the feet of Tsultrim Kyab,
Who openly beheld the divine hosts of the mandala,
Achieving full stability in the creation stage
And insight into all sutras and tantras!

I invoke the feet of Pagpa Kyab the Tang Pheba,
Who consummated life-control and Vajra recitation,
Specially with the practice of the five stages,
Perfecting all excellence from his early youth!

I invoke the feet of Zhon nu Od of Serding,
The treasury of the two tantras,
Identifying the betweens, the "three illusion Tantra",
And the messenger's swift transference to the pure land!

I invoke the feet of Choku Od zer of Geding,
Holder of the treasury of limitless virtues,
Who at once beheld the wisdom mandala,
Just entering the mandala of Shri Kalachakra!

I invoke the feet of Phagpa Od of Lake Jo,
Omniscient, who conquered the darkness of ignorance
With the light rays of wisdom knowing reality,
Transcending all ordinariness of experience and thought!

I invoke the feet of Bu-ston Chos-rje Rin-chen Grub,
Who understood word and meaning of all sutras and tantras,
The second Victor of the dark age, who upheld
The standard of the non-decline of Buddha's teachings!

I invoke the feet of Khyungpo Lhaspa, supreme master,
The principal of mantra holders,
Immeasurable in force of merit and wisdom,
His youthful body unstained by flaws of lust!

I invoke the feet of glorious Lo Sang Dragpa,
Supreme leader of the beings of three realms,
Who showed the form of teacher for the disciples,
The Vajradhara, all Victors rolled into one!

(Skip from here when abbreviating)

I invoke the three great Omniscient Ones
Zang Kyongwa, who saw all things,
Sherap Senge, crown jewel of the wise,
And Palden Zangpo, master of the triple canon!

I invoke the three Holy leaders of beings,
Jamyang Gedun Pelwa, best master, bright as Manjushri,
Trashig Pagpa, great Vajra holder,
And Samdrup Gyatso, unconfused in all things!

I invoke the three illuminators of the path of liberation,
Tzundru Pagpa, who reached the stage of accomplishment,
Dorje Zangpo, who attained the supreme discipline,
And Sangye Gyatso, the holder of the Discipline!

I invoke the three masters of scripture and realization,
Kaydrup Gyatso, transcendent in realization,
Konchok Yarpel, holder of the treasury of oral traditions,
and Ngawang Tzondru, knower of the five sciences!

I invoke the three abbots of the dark age,
Gedun Puntsog, holding the freedoms of mind,
Gyachen Tso, treasury of supreme and common powers,
and Wangchuk Jay, wise and adept in the essential!

I invoke the two Lords of the hundred sciences,
The wise and loving Vajradhara, Ngawang Chogden,
Indivisible from the ever-youthful Manjushri,
And Kalzang Gyamtsho, Ocean Savior, ambassador of Buddhas!

I invoke the two actual Vajradharas,
Lozang Penden Yeshe, whose compassion excelled all Victors,
And Losang Jampel, the spring-time
Of the abundance of the ocean of Victors!

(Skip to here when abbreviating)

I acknowledge and repent to all the Saviors,
All proscribed and natural evil actions I performed,
Had others perform, or rejoiced at their performing,
While driven by afflictions in former lives!

I invoke the direct and lineage Venerable Masters -
May they bless my mental stream!
Embarking on the ship of the profound two stages
May I enter the ocean of omniscient wisdom!

(The lineage Gurus melt into the Root Lama Tsong Khapa)

May I swiftly attain the exaltation of Vajradhara,
never parting in all lives from the true Masters,
enjoying the glory of the Dharma and perfecting
the virtues of the stages and paths.

(The Lama melts into light and dissolves into myself. I dissolve into blue light; go through death-between-rebirth mini-cycle.)

Instantaneous Self Creation

In a split second I myself become the blue-black Anger Vajra, with three faces, black, white and red; six arms holding vajra, wheel and lotus in the right, and bell, jewel and sword in the left; embraced by Sparshavajra similar to myself. We are both adorned with the eight jeweled ornaments, our shoulders draped with heavenly shawls, and our waists covered with divine silken robes.

Blessing of Vajra and Bell

The vajra is liberative art and the bell is wisdom. Both have the nature of the ultimate spirit of enlightenment.

OM SARVA TATHAGATA SIDDHI VAJRA SAMAYE TISHTA ESHTVAM DHARAYAMI
VAJRASATTVA HI HI HI HI HI HUM HUM HUM PHAT SVAHA

OM VAJRA GHANTA HUM
May Vajrasattva and company be pleased!

HUM Ecstatically I spin the Vajra
Of .beings' freedom from delusion,
I hold it with the great enthusiasm
For the Dharma work of liberation!

HUM HUM HUM HO HO HO/ OM VAJRA DHARMA RANITA PRARANITA
SAMPRARANITA SARVA BUDDHA KSHETRA PRACHALINI PRAJNA PARAMITA NADA
SVABHAVA VAJRASATTVA HRDAYA SAMTOSHANI HUM HUM HUM HO HO HO
SVAHA

Inner Sacrifice

OM AH VIGHNANTAKRT HUM/
OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM/

All becomes void. Within the voidness comes HUM YAM HUM, from the grey-blue YAM arises a semi-circular blue-green disc of air, adorned on the two sides by two five-point Vajras, arising from the HUMS. Upon that, there is HUM RAM HUM, from the red RAM arises a triangular red fire plane, adorned on the two sides arising from two HUMS, two vajras. Upon that arising from OM AH HUM, a tripod of human heads and above that arising from AH a skull, red inside and white outside. Within it from an AH arises an eight-petalled red lotus whose corolla is marked with a red AH.

In its center, from HUM is human flesh marked with HUM; in its eastern sector from BHRUM, elephant meat marked with BHRUM; in its southern sector from AM, horse meat marked with AM; in its western sector from JRIM, cow meat marked with JRIM; in its northern sector from KHAM, dog meat marked with KHAM; again in the center from HUM, urine marked with HUM; in the east, from BRUM, excrement marked with BRUM; in the south from AM, blood marked with AM; in the west from JRIM, white semen marked with JRIM; in the north from KHAM, brain/marrow marked with KHAM; all these five nectars are commonly marked with one white OM. In the sky above them on a solar seat, arising from HUM is a five-pronged white vajra, center marked by blue HUM.

From it light radiates, wind stirs, fire blazes and the substances in the skull melt and boil. The vajra with its solar seat falls within and the substances become equal in flavor. All taints are purified and it becomes translucent as milk-white crystal. The lotus with its AH melts and a light bright as sunlight blazes forth, and all is fixed as naturally the nectar of wisdom. The light rays of OM like a laser hook attract the wisdom of all Transcendent Lords of the ten directions; merging it expands into an ocean.

OM AH HUM (7 times)

Sense Offerings

OM AH VIGHNANTAKRT HUM/
OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM/

All becomes void. Within the voidness, from AH on lotus seat, there are vast expansive skull-bowls; inside each is its letter, such as AM, PAM, PUM, etc., adorned with a nasalizing drop. From there arise offering water, water for the feet, water for the mouth, sprinkling water, flowers, incense, light, perfume, food, music. Their nature is bliss-voidness, their forms are the offering substances, and their function is to give the distinctive uncontaminated bliss to the six senses.

OM ARGHAM AH HUM/ OM PADYAM AH HUM/ OM ANCAMANAM AH HUM/
OM PROKSHANAM AH HUM/ OM PUSHPE AH HUM/ OM DRUPE AH HUM/
OM ALOKE AH HUM/ OM GANDHE AH HUM/ OM NAIVEDYE AH HUM/
OM SHABDA AH HUM//

(Consecrate the Bali Sacrifice Cake for the World Gods, Like Inner Sacrifice)

The light rays of the blue HUM of my own heart, with the shape of a hook, summon the fifteen protectors of the directions with their retinues, and they reside in the directions and quarters. In the east the yellow thousand eyed Vaira Weapon rides a white elephant, holding a vajra; on his right is black Vaira Illusion riding a garuda, with a wheel and a club in his right hands, and a conch and a Kaustubha jewel in his left hands. Then red Vaira Fire, his mid-brow skull crown and eyebrows blazing with extremely hot fire, riding a goat, right hands in the refuge gesture and counting a rosary, left hands holding a lump of medicine and a club. In the south, black Vaira Time on a buffalo with right leg extended, fierce with hair blazing up, right hand holding the rod and left in the threatening gesture. In the southwest, black Vajra Club upon a zombie, naked and adorned with human bones, gnashing his fangs holding a knife in the right and a skull in the left. In the west, white Vajra Dragon with seven cobra hoods, holding a chain of snakes. In the northwest, green Vajra Wind upon a yellow peacock, holding a fire fan, in the north a yellow Vaira Terrifier, stout, upon a man, holding a jewel-vomiting mongoose in his right and a bunch of seeds in his left. On his right white Vajra Ganesha with an elephant face standing on a mouse, holding a turnip and rod in

his right hands, and a sweet and a rosary in his left hands. In the northeast white Vajra Wrath standing on a bull, with crown ornaments and bone ornaments, with a trident in his right and a drum in his left. Between the northeast and the east by northeast is red Vajra Swirl in a chariot with intolerable radiance, holding a lotus, also white Vajra Moon standing on a wheel, with a lily in his right and a rosary in his left, and yellow Vajra Silent standing on a goose, his two right hands with lotus and a refuge-giving gesture, his two left hands holding rosary and stick. Between west and southwest is black Tak Zang-ri riding a chariot, holding a sword, beside him a yellow Goddess of the earth upon a lotus, holding a lotus. All the worldly gods such as Indra instantly become clear light, from which are gathered the guests arisen as Guhyasamaja Deities with their consorts. From the HUMs of their tongues are produced red one-pointed vajra-straws of light.

OM AH HRIH PRAVARASADKARAM ARGHAM PRATICCHA HUM SVAHA
 " PADYAM "
 " ANCAMANAN "
 " PROKSANAM "

(Emanate Millions of Rasavajras to Serve the Gods:
 Actual offering of Bali Sacrifice Cake)

OM AH ! This Mandala is created in each subatomic particle of all the beings of past, present and future and of all the universes of infinite space superbly arranged in oceans of clouds. Each particle includes and is included by all others, and is truly included in the ultimate realm totally embraced in integration. And all these beings of past present and future and all world protectors equal that superb space of the infinite clouds of universes of ten directions and completely fill the realms of space. These deities are Vajra Weapon, Vajra Illusion, Vajra Time, Vajra Club, Vajra Naga, Vajra Wind, Vajra Terrifier, Vajra Ganesha, Vajra Wrath, Vajra Swirl, Vajra Moon, Vajra Silence, Tag Zang-ri, and the Goddess of the Earth, together with all their retinues. I offer you service with flowers, incense, lamps, perfumes and divine food, and so forth; and may you each take and enjoy this ritual cake offering! May you then confuse all demons, misleaders, enemies, haters, humans and non-humans who would deprive our treasure, gold, jewels, crops, youthful beauty, good health and spiritual blessings! May you petrify, bind and destroy them! May you grant us treasure, gold, jewels, youthful beauty, good health and spiritual blessings until we reach the seat of enlightenment! May you always befriend us, protect us and bring us peace!
 HUM SVAHA!

OM AH HRIH PRAVARASADKARAM ANCHAMANAM PRATICCHA HUM SVAHA
 OM AH HRIH PRAVARASADKARAM ARGHAM PRATICCHA HUM SVAHA
 OM VAJRA TAMBULAYS SVAHA (offering of betel nut leaf)

OM DASHADIK LOKAPALA SAPARIVARA PUSHPE PRATICCHA HUM SVAHA
" DHUPE "
" ALOKE "
" GANDHE "
" NAIVIDYE "
" SHABDA "

OM DASHADIK LOKAPALA SAPARIVARA OM AH HUM

OM VAJRASATTVASAMAYA/ MANUPALAYA VAJRASATTVA TVENOPATISHTHA/
DRDHO ME BHAVA/ SUTOSHYO ME BHAVA/ SUPOSHYO ME BHAVA/ ANURAKTO ME
BHAVA/ SARVASIDDHIM ME PRATACCHA/ SARVA KARMASU CHA ME/ CHITTAM
SHRIYAM KURU HUM/ HA HA HA HA HOH BHAGAVAN/ SARVA TATHAGATA VAJRA
MA ME MUNCHA/ VAJRI BHAVA/MAHA SAMAYA SATTVA AH HUM PHAT/

You should all forgive (any deficiency) in all performed here, due to lacking, not finding, ignorance and inability.

OM AH HUM VAJRA MUH

May the direction protectors with their retinues return to their own abodes!

Offerings to Self

OM AH VIGHNANTAKRT HUM/

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM

All becomes void. Within the voidness from AH, there are vast expansive skull-bowls, inside each is its content's name's first letter, such as AM, PAM, PUM, etc., adorned with a drop. From there arise offering water, water for the feet, water for the mouth, sprinkling water, flowers, incense, light, perfume, food, music. Their nature is bliss-voidness, their forms are the offering substances, and their function is to give the distinctive uncontaminated bliss to the six senses.

OM ARGHAM AH HUM/ OM PADYAM AH HUM/ OM ANCAMANAM AH HUM/ OM
PROKSHANAM AH HUM/OM PUSHPE AH HUM/OM DHUPE AH HUM/ OM ALOKE AH
HUM/OM GANDHE AH HUM/OM NAIVEDYE AH HUM/ OM SHABDA AH HUM//
OM RUPA AH HUM/ OM SHABDA AH HUM/ OM GANDHA AH HUM/ OM RASA AH
HUM/ OM SPARSHA AH HUM/

Mandala Offering to the Guhyasamaja Gurus

OM VAJRA BHUMI AM HUM/ the golden ground of great power
OM VAJRA REKHE AH HUM/ the outer iron mountain wall around
OM HAM SUMADHYA MAIRAVE NAMA/ Mt. Sumeru in the center -
OM YAM PURVA VIDE HAYA NAMA/ Purvavideha in the east
OM RAM JAMBUDVIPA YA NAMA/ Jambudvipa in the south -
OM LAM APARAGAVCARYA NAMA/ Aparagaucarya in the west -
OM VAM UTTARA KURAVE NAMA/ Uttara Kuru in the north -
OM YAM UPADVIPAYA NAMA (repeat twice) Lu and Pupag islands
OM RAM UPADVIPAYA NAMA (repeat twice) Ngayab and Ngayabshen islands
OM LAM UPADVIPAYA NAMA (repeat twice) Yoden and Lamchoktro islands -
OM YAM UPADVIPAYA NAMA (repeat twice) Draminyen and Draminyenjida islands -
OM YAM GAJA RATNAYA NAMA - precious elephant
OM RAM PURUSHA RATNAYA NAMA - precious minister -
OM LAM ASHVA RATNAYA NAMA - precious horse -
OM VAM STRI RATNAYA NAMA - precious queen -
OM YAM KHADGA RATNAYA NAMA - precious general
OM RAM CHAKRA RATNAYA NAMA - precious wheel
OM LAM MANI RATNAYA NAMA - precious jewel
OM VAM MAHANIDHI RATNAYA NAMA - great treasure
OM SURYAYA NAMA - sun
OM CANDRAYA NAMA - moon

Taking up in mental vision the all-good precious mandala symbolic universe with the mass of totally good offerings, together with the stores of past, present and future virtues, and the body, speech, mind, and resources of myself and others, I offer it to the Lama, Patron Deity, and to the Three Jewels. Accepting it out of your great compassion, please bestow on me your blessings!

IDAM GURU RATNA MANDALA KAM NIRYATAYAMI

Refuge

I always take refuge in the Sugatas, who practice the play of mind like a taintless moon, using the limitless techniques of their holy compassion, - may they always abide in my mind!

I always take refuge in the Holy Dharma, the reality uniformly experienced in all things, ground of the successes of all holy spiritual heroes, sure liberator from all superstitions!

I take refuge in the Community of the Lords of Discipline, truly freed from all bonds, endowed with the glory of best compassion, established on stages such as the Joyous!
May I conceive the Holy Spirit of Enlightenment, the mind adorned by intense aspiration, wherein the instincts for all obscurations are eradicated by the purification of thought and evolutionary effects!

Vajrasattva Meditation

From PAM on my crown a lotus and from AH a moon disc, upon them from HUM a five-pronged white vajra, marked in the center with HUM. From that vajra light radiates, then gathers together, and then the Vajra arises as a white Vajrasattva with one face, two arms holding vajra and bell. His consort, white Vajradhatvishvari (Queen of the Vajra Realm) has one face and two arms holding skull and chopper, embracing him. Both are adorned with various jeweled ornaments. He sits in the vajra position, upon a moon in his heart there is a white HUM radiating light, inviting wisdom heroes similar to himself.

OM VAJRASATTVA SAPARIVARA ARGHAM PADYAM PUSHPE DRUPE ALOKE
GANDHE NAIVIDYE SHABDA PRATICCHA HUM SVAHA

JAH HUM BAM HOH

May they become indivisible! Again, light radiates from the heart HUM, inviting consecration deities.

OM PANCHAKULA SAPARIVARA ARGHAM PADYAM PUSHPE DRUPE ALOKE
GANDHE NAIVIDYE SHABDA PRATICCHA HUM SVAHA

May all Tathagatas openly please confer consecration. When I pray thus, they hold up vessels filled with wisdom nectar and confer consecration upon him.

OM SARVA TATHAGATA ABHISHEKHATA SAMAYA SHRIYE HUM

The body becomes filled with wisdom nectar, and he becomes adorned on the crown by Aksobhya. "Lord Vajrasattva, please cleanse and purify all the losses of vows and all sins and obscurations of myself and others." By praying thus, light radiates from the heart HUM purifying the sins and defilements of all beings, also offerings are given to the Buddhas and Bodhisattvas and all their virtues are concentrated into light, dissolving into the heart HUM making his lustre and energy outstanding.

OM VAJRASATTVASAMAYA/ MANUPALAYA VAJRASATTVA TVENOPATISHTHA/
DRDHO ME BHAVA/ SUTOSHYO ME BHAVA/ SUPOSHYO ME BHAVA/ ANURAKTO ME
BHAVA/ SARVASIDDHIM ME PRATACCHA/ SARVA KARMASU CHA ME/ CHITTAM
SHRIYAM KURU HUM/ HA HA HA HA HOH BHAGAVAN/ SARVA TATHAGATA VAJRA
MA ME MUNCHA/ VAJRI BHAVA/MAHA SAMAYA SATTVA AH HUM PHAT/
(repeat 21 times)

One then prays: "Oh Guru my protector, please give refuge, deluded by my ignorance I have broken and lost my vows. Chief holder of the vajra, whose nature is great compassion, I take refuge in the leader of beings."

Vajrasattva then says: "Gentle son, all your sins and broken vows are cleansed and purified." He dissolves into myself and my body, speech and mind become indivisible from those of Vajrasattva.

Refuge Evocation

I myself become the luminous Akshobhya Vajra. The blue HUM on the variegated lotus and sun-disc in my heart emits light rays like laser hooks which draw the deities of the Akshobhya mandala, indivisible from the Vajra Master, down from their natural abodes. The light rays return to my own heart.

OM SARVATATHAGATA ARGHAM PUJAMEGHASAMUDRA SPARANA ...
PADYAM SAMAYASHRIYE AH HUM
PUSHPE
DHUPE
ALOKE
GANDHE
NAIVIDYE
SHABDA
RUPA
SHABDA
GANDHE
RASA
SPARSHE PUJAMEGHASAMUDRA SPARANA...
SAMAYASHRIYE AH HUM/

I salute those magnificent images of Bodhichitta, including forms (Vairochana), sensations (Ratnasambhava), notions (Amitabha), emotions (Amoghasiddhi), cognitions (Akshobhya), the six sense-media (Rupavajra, Shabdavajra, Gandhavajra, Rasavajra, Sparshavajra, Samantabhadra), and the six sense-faculties (Kshitigarbha, Vajrapani, Khagarbha, Lokeshvara, Sarvanivaranaviskambhi, and Maitreya), and earth (Lochana), water (Mamaki), fire (Pandaravasini), air (Tara), and space (Manjushri)!

I salute those magnificent images of Bodhichitta, including delusion (Yamantaka), pride (Prajnanataka), lust (Hayagriva), and the Vajra (envy - Vighnantaka), who manifest the experience of various joys, always in touch with great bliss from union with the knowledge consort.

I salute those magnificent images of Bodhichitta, compassion (Takkiraja), joy (Niladanda), forms (Mahabala), and the changeless (Achala); the upholders of the mind as cause (Sumbharaja) and as effect (Ushnishaaraja), and all those of (the clans of) delusion, hatred, lust, obscurity, and the vajra (envy).

In the presence of the greatly compassionate ones, I confess and repent with proper rites all mistakes caused by misperceptions in this timeless ocean of existence.

I rejoice heartily in all the virtues accomplished by perfect Buddhas, Bodhisattvas or by other Saints, and I dedicate them to final enlightenment.

I always take refuge in the Sugatas, who practice the play of mind like a taintless moon, using the limitless techniques of their holy compassion, - may they always abide in my mind!

I always take refuge in the Holy Dharma, the reality uniformly experienced in all things, ground of the successes of all holy spiritual heroes, sure liberator from all superstitions!

I take refuge in the Community of the Lords of Discipline, truly freed from all bonds, endowed with the glory of superior compassion, who have reached the stages such as Joy!

May I create the holy spirit of Enlightenment, adorned by the lofty aspiration, which purifies the resolve and maturity to eradicate the instincts for all obscurations.

May that mind which is the actuality of perfect enlightenment, now truly abide on the sole path of all Sugatas, the way of tenfold pure excellence, such as generosity and so on!

May all the Buddhas and the Bodhisattvas please attend on me! I Akshobhva Vaira, from this time forth until I come to the seat of enlightenment, may I conceive the holy, unexcelled spirit of enlightenment, just as the three times Protectors certainly accomplished their enlightenment. I will uphold firmly all three ethics, that of the vow of restraint, that of achieving virtue, and that of helping beings. I uphold from now on, the vow arisen from the Buddha yoga about the unexcelled three Jewels; Buddha, Dharma and Sangha. I will truly uphold the Gesture, Vajra, and Bell pledges of the great supreme Vajra clan. I will truly uphold also the holy Master's pledge. I will always give the four kinds of gifts each day at the six times in keeping the delightful vow of the great supreme Jewel Clan. In regard to the great pure Lotus Clan arising from the great Enlightenment, I will hold each Dharma of the three vehicles: outer, inner and secret pledges. I will uphold truly each and every vow I have in the great supreme Karma Clan, and I will do what I can of ritual offerings. I will conceive the holy unexcelled spirit of enlightenment for the sake of all sentient beings, I will uphold all the vows completely. I will save those not yet saved. I will deliver those not yet delivered. I will console those not consoled. I will establish sentient beings in Nirvana.

May the members of the assembly field return to their own abodes.

Wheel of Protection:

OM SVABHAVA-SHUDDHAH SARVADHARMAH SVABHAVA-SHUDDHO HAM

May the actualities, causes and effects of things become emptiness, empty of intrinsic identity. Within the actuality of emptiness arising from PAM is a variegated lotus and arising from the AH in the center is a solar disc, above which is a golden BHRUM, from which a ten-spoked wheel evolves, turning quickly clock-wise. Garlands of clouds of blazing vajras radiate to the ten directions. There is a variegated lotus and moon seat in the center within the hub. On the tips of the eight horizontal spokes and in the spokes above and below the center hub, slightly not touching them, there are ten lotus and solar seats.

On the center seat sit I myself, white Vajradhara with three faces, white, black and red; six arms holding vajra, wheel and lotus in the right hands, and bell, jewel and sword in the left hands, adorned with the auspicious thirty-two marks and the eighty signs. My consort is white Queen of the Vajra Realm, Vajradhatvishvari: three faces, white, black and red; six arms holding vajra, wheel and lotus in the rights, and bell, jewel and sword in the left. The first two arms of both male and female are holding each other in mutual embrace. Both are beautified by spheres of light, adorned with precious jewels and various robes of silk. In my heart, on a variegated lotus and moon seat is a red Wisdom Hero with one face and two arms holding vajra and bell, embraced by a similar appearing Wisdom Consort. Within his heart upon a moon seat is a blue five-pointed vajra and within its center is the Concentration Hero, a blue HUM, the actual Vajra Mind. On my crown there is a white OM Body Vajra, at my throat a red AH Speech Vajra, at my heart a blue HUM Mind Vajra.

The Wisdom Hero Father Mother join in union. The light rays from their heart's Wisdom Hero invite Akshobhya, accompanied by the ten Terrible Ones. They enter through my mouth and descend, emerging through the path of the vajra into the lotus of the Mother, rising to her heart to become eleven long HUM's. They transform into Akshobhya and the ten Terrible Ones; and from among them comes a black Akshobhya: three faces, black, white and red, six arms holding vajra, wheel and lotus in the right, and bell, jewel and sword in the left. He is drawn into my heart, VAJRADHRK - he emerges from the heart, radiating in ten directions, accomplishing the Buddha deeds of turning the wheel of Dharma, etc., especially purifying the hatred of hateful sentient beings, establishing them in the exaltation of Akshobhya. All the emanations condense into one. Akshobhya mingles indivisibly with his Wisdom Hero and abides within myself.

Upon the former moon seat now transformed into a sun, I sit as a blue-black Anger Vajra with an expression of passionate ferocity - fangs slightly snarling, main face black and fierce, right face white and peaceful and left face red and lustful - with six arms holding nine-pointed vajra, wheel and lotus in the rights and bell, jewel and sword in the lefts; my hair is tied up in a hair crown, and I am adorned by the auspicious thirty-two marks and the eighty signs. The consort, Queen of the Vajra Realm turns into blue Sparshavajra: three faces, blue, white and red; six arms holding vajra, wheel and lotus in the rights and bell, jewel and sword in the lefts. Her hair in the half bound coiffure, extremely graceful with a smiling face, beautiful with gestures such as sidelong glances. Her beauty is fully mature, and she plays joyfully with the five sense objects. Both our first two arms embrace each other in mutual tenderness. We are both adorned with the eight jeweled ornaments - jeweled crown, jeweled earrings together with a blue utpala flower beautified with ribbons, jeweled necklace, pearl shawl, precious bracelets, anklets and jeweled sash. Our upper bodies are draped with heavenly shawls and our lower bodies covered with divine silk. We sit in blissful union, ablaze with a shimmering red light. We become of the nature of the triply nested Spiritual Heroes.

(Within my Queen's heart)

There is a black Yamantaka with Vairochana crown: three faces, black, white and red; six arms holding staff, wheel and vajra in the right and noose over chest with threatening gesture, bell and axe in the left. He is drawn into my heart; YAMANTAKRT emerges from my heart. He is established with left leg extended on his own seat on the tip of the eastern spoke.

There is a white Prajnantakrt with Ratnasambhava crown: three faces, white, black and red; six arms holding vajra, vajra marked white staff, and sword in the right, and noose over chest with threatening gesture, bell and axe in the left. He is drawn into my heart; PRAJNANTAKRT, emerges from the heart. He is established with left leg extended on his own seat on the tip of the southern spoke.

There is a red Hayagriva with Amitabha crown: three faces, red, black and white; six arms holding lotus, sword and pounder in the right and bell on the hip, axe and noose in the left. He is drawn into my heart; PADMANTAKRT, emerges from the heart. He is established with left leg extended on his own seat on the tip of the western spoke.

There is a black Vighnantakrt with Amoghasiddhi crown: three faces, blue, white and red; six arms holding double vajra, wheel, spear in the right, and noose over chest with threatening gesture, bell and axe in the left. He is drawn into my heart; VIGHNANTAKRT, emerges from the heart. He is established with left leg extended on his own seat on the tip of the northern spoke.

There is a black Achala with Vairochana crown: three faces, black, white and red; six arms holding sword, vajra, wheel in the right and threatening gesture over chest, axe and noose in the left. He is drawn into my heart; ACHALA emerges from the heart. He is established with left leg extended on his own seat on the tip of the southeastern spoke.

There is a blue Takkiraja with Ratnasambhava crown: three faces, black, white and red; first two hands held in the Humkara gesture, other two right - vajra and sword, the left - noose and iron hook. He is drawn into my heart; TAKKIRAJA, emerges from the heart. He is established with left leg extended on his own seat on the tip of the southwestern spoke.

There is a blue Niladanda with Amitabha crown: three faces, blue, white and red; six arms holding blue staff marked with vajra, sword and wheel in the right, and noose over chest with threatening gesture, lotus and axe in the left. He is drawn into my heart; NILADANDA, emerges from the heart. He is established with left leg extended on his own seat on the tip of the northwestern spoke.

There is a blue Mahabala with Amoghasiddhi crown: three faces, black, white and red; six arms holding vajra marked black staff, vajra and wheel in the right, and noose over chest with threatening gesture, trident and axe in the left. He is drawn into my heart; MAHABALA, emerges from the heart. He is established with left leg extended on his own seat on the tip of the northeastern spoke.

There is a blue Ushnishachakravarti with Akshobhya crown: three faces, blue, white and red; first two hands in the ushnisha gesture, other two rights - vajra and lotus, the lefts - threatening gesture and sword. He is drawn into my heart; USHNISHACHAKRAVARTI, emerges from the heart. He is established with left leg extended on his own seat within the upper spoke.

There is a blue Sumbharaja with Akshobhya crown: three faces, black, white and red; six arms holding vajra, wheel and jewel in the right and noose over chest with threatening gesture, lotus and sword in the left. He is drawn into my heart; SUMBHARAJA, emerges from the heart. He is established with left leg extended on his own seat within the lower spoke.

All ten of the Terrific Lords have yellowish red hair flaring up, their brows and eyelashes flaming intensely orange-red, each face has three eyes and four sharp snarling fangs. Their fierce loud laughs HA HA reverberate and their faces are with wrinkling expressions and they have big bellies. They are adorned with various jewel ornaments, their skirts are tiger skins. Their hair is bound by blue Ananta snakes, red Takshaka snakes serve as earrings, striped Kulika snakes adorn the shoulders, white Padma snakes serve as necklaces, yellow Shankhapala snakes serve as bracelets, green Jaya snakes serve as brahman-cords, nectar-colored Vasuki snakes serve as belts, and white Mahapadma snakes serve as anklets. Intense wisdom fire blazes from their bodies, they stand in the center in the manner of punishing all evil beings.

I look down at the deity below, and a second Terrific emanated by him comes up and stands before me saying, "What should I do?" I call to the Terrific Deity:

OM SUMBHANISUMBHA HUM/ GRHNA GRHNA HUM/ GRHNAPAYA GRHNAPAYA
HUM/ ANAYA HO BHAGAVAN VIDYARAJA HUM PHAT/

Thus I command him to seize and drive out obstructors. The vajra in the first right hand of Sumbharaja becomes a vajra goad hook, with this goad hook he grips the heart of the chief obstructors, the ten protectors of the directions. He binds them fast with his noose around their necks, and drive them into tight little triangular well holes established from long HUM's. The Amrtakundali of the north emanates a second Amrtakundali, blue and wrathful, with Amoghasiddhi on his crown; three faces, blue, white and red, six arms holding a double vajra, wheel and spear in the rights and a noose over chest with threatening gesture, bell and axe in the lefts, with a tri-cornered dagger shape forming the lower portion of his body. He transforms into ten, each with masses of blazing flames, and they then pierce the heads of the direction protectors and their retinues.

OM GHA GHA GHATAYA GHATAYA SARVA DUSHTAM PHAT PHAT/
KILAYA KILAYA SARVA PAPAM PHAT PHAT/ HUM HUM HUM VAJRA KILAYA/
VAJRA DHARA AJNAPAYATI SARVA VIGHNAN KAYAVAKCHITTA
VAJRAKILAYA HUM HUM HUM PHAT PHAT//

That vajra hook, the standard of Sumbharaja, becomes a flaming vajra hammer, which hammers the daggers in through the crowns of the direction guardians; proceeding from the east - the directions, from the southeast- the quarters, above and below, so that the devils are impaled with daggers from their crowns to their soles, so that they become transfixed in body, speech and mind.

Ordinary Protection Wheel

TAKKI HUM JAH - around the terrible ones, there is a fence of iron vajras -
TAKKI HUM JAH - outside that a water fence -
TAKKI HUM JAH - outside that a fire fence -
TAKKI HUM JAH - outside that a wind fence.

From HUM upon the iron fence a vajra tent like a stupa, under the tent upon the fence a vajra canopy. Beneath this to the ground from HUM the vajra ground. In all the outer directions there is a net of arrows radiating, fiercely blazing with wisdom fire. On the crown moon of the deities a white OM, on the throat lotus a red AH, and on the heart sun a blue HUM.
OM AH HUM (3 times).

Creation of Mandala Universe

There is no meditation, past, present, or future
On (either ultimate things or relative) nothingness.
Therefore meditation on being and nothing
Is not (ultimately) to be perceived.

Since all animate and inanimate things are ultimately without reality, they have the nature of emptiness, signlessness and wishlessness, wherein meditated, meditation and meditator are not perceived.

From the actuality of emptiness in a split second, in the center of the complete vajra ground, replete with fence, tent, canopy and fire mountain, there is a white triangular reality source standing upright with an expansive top and tapered base. Within its fine lower point in the center of a lotus there is HUM YAM HUM from the blue-grey YAM comes a blue bow-shaped wind mandala and from the two HUMs come two vajras to adorn the two sides. Upon that HUM RAM HUM from the red RAM comes a red triangular fire mandala, and from two HUM's come two vajras to adorn the two sides. Upon that HUM BAM HUM from the white BAM comes a round white water mandala and from the two HUMs come two vajras to adorn the two sides. Upon that HUM LAM HUM from the yellow LAM comes a square yellow earth mandala and from the two HUMS come two vajras to adorn the two sides. These being in reality the four goddesses, Lochana, etc. From the merging into one of the four mandalas there arises a multi-colored Vajra-cross, on which is manifest a white BHRUM radiating light rays of clouds of Buddhas, from which arises the square four-doored divine palace.

Its walls have five layers, from the outside in, white, yellow, red, green and blue. Near the top of the wall is a red jewel frieze, adorned with jeweled squares and triangles. Its plate is formed by four golden girdles. Over that protrude rafters shaped as crocodile heads, from whose mouths hang pearl nets and half nets. Outside of that, jewel pendants hang from the edge of the roof. Above that is a balustrade in the shape of half lotus petals. It is beautified by eight banners and eight victory standards, which stand in golden vases. Four royal umbrellas adorn the four outer corners. At the foot of the outer wall there is a red ledge, on which dance offering goddesses in various postures and colors, worshipping and making offerings. Vajra decorated red gems stand on half moons in the outer portals of the gates and arches and at the inner and outer corners of the walls.

In front of each of the four doors there are gold triumphal arches, each supported by four pillars rising from vase-shaped footings, holding up the arch's facade of eleven layers, decorated with gold discs, pendants, jewels, silver horse-shoes, empty spaces, waranda jewel-stripes, empty space, pendants, jewels, hooves, and a parapet. At the peak of each arch, there is a Dharma wheel flanked by a buck and a doe. On the right and left sides of the arches are wish-fulfilling-gem-trees growing from fine vases, bearing the seven precious necessities of a kingdom. All around are yogi-adepts and goddesses leaning from the clouds holding garlands of flowers beautify the mansion. Within the divine palace, halfway within the mandala, is a raised circular beam with five colored lights on the outside and with three-pointed vajras on the inner side. Upon this in the east is a wheel, the south a jewel, the west a lotus, and the north a sword, each adorned with two pillars on each side which support the diamond roof beams which beautifully uphold the roof with peak adorned with a jewel and a vajra. On the right and left of each cardinal section of this upper stage are two jewel vessels each filled with nectar, with eight vessels in all. This supreme good palace of qualities excelling human and divine realities is clearly transparent from the outside in and clearly transparent from the inside out.

All the surfaces above and below are white in the east, yellow in the south, red in the west, green in the north, and blue in the center. Within there are thirty-one lotus seats, the central one and the ten Terrible Ones have sun cushions, the easterners such as Vairochana, have moon cushions, Mamaki has a vajra seat, and the other southerners have jewel seats, westerners have red lotus seats and northerners have crossed vajra seats. Upon these seats in a split second merely by intense imagination, all thirty-two deities simultaneously become perfectly manifest.

On the central seat is myself as blue Vajradhara: three faces, blue, white and red; six arms holding vajra, wheel and lotus in the rights, and bell, jewel and sword in the lefts, hair tied up in a crown ornament; adorned by the thirty-two marks and eighty signs. My consort is blue Sparshavajra with Akshobhya crown: three faces, blue, white and red; six arms holding vajra, wheel and lotus in the right and bell, jewel and sword in the left. Her hair in the half-bound coiffure, extremely graceful with a smiling face, beautiful with gestures such as sidelong glances. Her beauty is fully mature, and she plays joyfully with the five sense objects. Our first two arms are holding each other in mutual embrace. We are adorned with the eight jeweled ornaments: jeweled crown, jeweled earrings together with a blue utpala flower beautified with ribbons, jeweled necklace, pearl sash, precious bracelets, anklets and jeweled belt. Our shoulders are draped with heavenly shawls and our waists covered with divine silk. We sit in an aura of light in the enlightened hero posture.

In the east, there is white Vairochana with Akshobhya crown: three faces, white, black and red; six arms holding wheel, vajra and white lotus in the right and bell, jewel and sword in the left. In the south yellow Ratnasambhava with Akshobhya crown: three faces, yellow, black and white; six arms holding jewel, vajra and wheel in the right and bell, yellow lotus and sword in the left. In the west red Amitabha with Akshobhya crown: three faces, red, black and white; upper left hand holding bell with the stem of a red lotus, upper right hand holding a flowering lotus at the heart. Other right hands a vajra and wheel, left hands a jewel and sword. In the north green Amoghasiddhi with Akshobhya crown: three faces, green, black and white; six arms holding sword, crossed vajra and wheel in the right and bell, green lotus and jewel in the left. Southeast, white Lochana with Vairochana crown: three faces, white, black and red; six arms holding wheel, vajra and pundarika in the right and bell, jewel and sword in the left. Southwest, blue Mamaki with Akshobhya crown: three faces, blue, white and red; six arms holding vajra, wheel and purple lotus in the right, and bell, jewel and sword in the left. Northwest, red Pandaravasini with Amitabha crown: three faces, red, black and white; upper left holds bell and root

stems of a red lotus, upper right opens it at her heart. Northeast, green Tara with Amoghasiddhi crown: three faces, green, black and white; six arms holding crossed vajra, wheel and vajra marked lotus in the right, and bell, jewel and sword in the left.

On the second row out, southeast, white Rupavajra with Vairochana crown: three faces, white, black and red; two upper hands holding a red mirror, other right hands a vajra and pundarika, left hands a jewel and sword. Southwest, yellow Shabdavajra with Ratnasambhava crown: three faces, yellow, black and white; two upper hands playing blue lute, other right hands wheel and purple lotus, left hands a jewel and sword. Northwest, red Gandhavajra with Amitabha crown: three faces, red, black and white; two upper hands holding a conch vessel of scent, other right hands a vajra and wheel, left hands a jewel and sword. Northeast, green Rasavajra with Amoghasiddhi crown: three faces, green, black and white; two upper hands holding vessels of flavors, other right hands a wheel and vajra marked lily, left hands a jewel and sword. All eight of the goddesses have hair in half-bound coiffures, extremely graceful with a smiling face, beautiful with gestures such as sidelong glances, etc. Their beauty is fully mature, and they playfully delight with the five objects of desire. Sitting in vajra position in their seats in the center of a shining halo of light.

On the (facing center) right and left seats at the eastern door are respectively white Maitreya and Kshitigarha with Vairochana crowns: three faces, white, black and red; six arms holding wheel, vajra and pundarika in the right and bell, jewel and sword in the left. Maitreya also holds in the upper right a wheel marked naga tree flower. On the right and left seats at the southern door are respectively yellow Vajrapani and Aksagarbha with Ratnasambhava crowns: three faces, yellow, black and white; hand implements like Ratnasambhava. On the right and left seats at the western door are respectively Red Lokeshvara and Manjushri with Amitabha crowns: three faces, red, black and white; hand implements like Amitabha. On the right and left seats at the northern door are respectively Green Sarvanivarana Viskhambhini and Samantabhadra with Amoghasiddhi crowns: three faces, green, black and white; hand implements like Amoghasiddhi. All deities from Vairochana to Samantabhadra have hair in royal topknot wearing jeweled crowns, jeweled earrings together with a blue utpala flower beautified with ribbons, jeweled necklaces, pearl sashes, precious bracelets, anklets and jeweled belt sashes. Upper bodies are draped with cloth of heavenly shawls and the lower bodies covered with divine silks. Adorned by the thirty-two marks and eighty signs. At peace in an orb of radiant light each one is seated in the vajra position.

In the eastern door black Yamantaka with Vairochana crown: three faces, black, white and red; six arms holding staff, wheel and vajra in the right, and noose over chest with threatening gesture, bell and axe in the left. In the southern door white Prajnantakrt with Ratnasambhava crown: three faces, white, black and red; six arms holding vajra marked white staff, and sword in the right, and noose over chest with threatening gesture, bell and axe in the left. In the western door red Hayagriva with Amitabha crown: three faces, red, black and white; six arms holding lotus, sword and pounder in the right, and bell on the hip, axe and noose in the left. In the northern door black Vighnantakrt with Amoghasiddhi crown: three faces, blue, white and red; six arms holding double vajra, wheel and spear in the right, and noose over chest with threatening gesture, bell, and axe in the left. In the southeast black Achala with Vairochana crown, three faces, black, white and red; six arms holding sword, vajra, and wheel in the rights, and threatening gesture over heart, axe and noose in the lefts. In the southwest door blue Takkiraja with Ratnasambhava crown: three faces, black, white and red. First two hands held in the Humkara gesture, other two right vajra and sword, the left noose and iron hook. In the northwest blue Niladanda with Amitabha crown: three faces, blue, white and red; six arms holding blue staff marked with vajra, sword and wheel in the right, and noose over chest with threatening gesture, lotus and axe

in left. In the northeast blue Mahabala with Amoghasiddhi crown: three faces, black, white and red; six arms holding vajra marked black staff, vajra and wheel in the right, and noose over chest with threatening gesture, trident and axe in the left. Above blue Ushnishacakravarti with Akshobhya crown: three faces, blue, white and red, first two hands in the usnisa gesture, other two right vajra and lotus, the left threatening gesture and sword. Below blue Sumbharaja with Akshobhya crown, three faces, black, white and red; six arms holding vajra, wheel and jewel in the right, and noose over chest with threatening gesture, lotus and sword in the left. All ten of the Terrible Ones have yellowish red hair flaming up, their brows and eyelashes flare intensely orange. Each face has three eyes and four sharp fangs which grind horribly. Their fierce loud laughs HA HA reverberate and their faces are wrinkled with intensity of expressions. They have big bellies. Their hair is bound by blue Ananta snakes, red Takshaka snakes serve as earrings, striped Kulika snakes adorn the shoulders, white Padma snakes serve as necklaces, yellow Shankhapala snakes serve as bracelets, green Jaya snakes serve as sashes, nectar-colored Vasuki snakes serve as belts, and white Mahapadma snakes serve as anklets. Intense wisdom fire blazes from their bodies, they stand in the center ready to punish all evil beings.

From my own heart HUM light rays radiate. All living beings are attracted, streaming into the Mandala like vajra Heroes, unhindered from the four directions, abiding there they are consecrated by the light rays of the enlightenment spirits of the five father--mothers in union, and attain the bliss and mental joy of all Tathagatas - becoming Vajrasattvas proceeding each to his own Buddhaland.

Conversion of Death into the Truth Body

The laser hook light rays of the blue HUM of my heart invite the deities from Vairochana to Sumbharaja setting them in my points such as the crown, etc. and they become actually indivisible from my form aggregate etc. On the crown Vairochana, throat Amitabha, navel Ratnasambhava, groin Amoghasiddhi, navel Lochana, heart Mamaki, throat Pandaravasini, crown Tara, eyes Kshitigarbhas, ears Vajrapanis, nose Khagarbha, tongue Lokeshvara, heart Manjushri, secret organ Sarvanivarana Viskambhini, joints Samantabhadra, crown Maitreya, doors of the eyes Rupavajras, doors of the ears Shabdavajras, door of the nose Gandhavajra, door of the tongue Rasavajra, door of the vajra Sparshavajra, right hand Yamantaka, left hand Aparajita, mouth Hayagriva, vajra Vighnantakrt, right shoulder's nerve Achala, left shoulder's nerve Takkiraja, right knee Niladanda, left knee Mahabala, crown Ushnishacakravarti, and on the two foot-soles, two Sumbharajas.

Then, the deities of the body dissolve into clear light in sequence: Vairochana, Lochana, Kshitigarbha, Rupavajra, Maitreya, Yamantakrt and Achala. Then Ratnasambhava, Mamaki, Vajrapani, Shabdavajra, Aparajita and Takkiraja dissolve in stages into clear light. Then Amitabha, Pandaravasini, Akashagarbha, Gandhavajra, Hayagriva and Niladanda dissolve in stages into clear light. Then Amoghasiddhi, Tara, Lokeshvara, Rasavajra, Sarvanivarana Viskambhini, Sparshavajra, Samantabhadra, Vighnantakrt and Mahabala dissolve in stages into clear light. Then Ushnishachakravarti, Sumbharaja and Manjushri dissolve in stages into clear light. And then the Lord also dissolve in stages into clear light.

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM.

Conversion of the Between into the Beatific Body

Upon the central seat from HUM a solar disc arises and in its center from OM a moon disc and upon that from AH an eight-petalled red lotus, and in the center stacked up are OM AH HUM These merge and become a single moon disc. It emits light rays and all animate and inanimate objects gather and dissolve into the moon.

OM DHARMADHATU SVABHAVA ATMAKO HAM

I am that appearing moon, the mere energy/mind, root of all beings and things. Upon the moon, like water bubbles bursting from water, are white OM, red AH, and blue HUM They emit light rays and invite infinite masses of the Five Clans and heir retinues from the ten directions. They dissolve and completely transform into a white five-pointed vajra marked at the center with OM AH HUM.

VAJRA ATMAKO HAM

The vajra together with the letters completely transforms into myself, the white Primal Protector: three faces, white, black and red; six arms holding vajra, wheel and lotus in the rights and bell, jewel and sword in the lefts. Adorned with precious jewels and various robes of silk.

Conversion of Birth into the Emanation Body

From their natural abode, the male and female Transcendents embrace in union, creating streams of enlightenment spirit which suffuse all the realms of space with hosts of Akshobhyas in order to tame all beings. They bless all beings to experience uncontaminated physical and mental bliss. Then the Akshobhyas merge together into one blue Akshobhya in the Mandala Palace. (I the Primal Protector levitate up out of the way, the Akshobhya, it takes the central dais, and I) enter into myself. I become the blue Emanation Body Vajrasattva, with three faces, blue, white and red, six arms holding vajra, wheel and lotus in the rights and bell, jewel and sword in the lefts, adorned with precious jewels and various robes of silk.

The Body Mandala

The front, back, right and left sides of my body become the Mandala Palace's four sides. The mouth, nose, anus and urethra become the four doors. The five colored pure wind-energies that carry thoughts become the fivefold wall. The tongue-cognition becomes the precious moulding. The intestines become the jeweled nets, and the sinews become the half nets. Parts of the white spirit become the half-moons, the eye cognition becomes the mirrors and the nose cognition be the garland of flowers. The tongue sense becomes the bells, and the body sense becomes the yak tail fans adorning the nets and half nets. The ear and body cognitions become the banners and victory-standards flying on the parapet. The eight limbs, the calves, thighs, forearms, and biceps become the eight pillars. The belly becomes the Mandala's interior vases. The ear senses become the half-moon vajras in the corners. The pure five aggregates become the five colors of the Mandala Palace. The four essential places: secret spot, navel, heart, and face--nose-tip, become the four triumphal arches, and the eye senses become the Dharma--, wheels above them, with the mind cognition the deer, and the nose sense the triumphal

arches' banners. The mind sense becomes the central lotus. Thus all parts of my body become parts of the Mandala Palace.

From my crown to hair line, the reality of the form aggregate, white OM transforms into white Vairochana, Akshobhya-crowned, with three faces, white, black, red, and six arms holding wheel, vajra and white lotus in the rights and bell, jewel, and sword in the lefts. From hair line to throat, the reality of the conceptual aggregate, red AH transforms into red Amitabha, Akshobhya-crowned, with three faces, red, black, white, six arms, upper left hand holding bell with the stem of a red lotus, upper right hand holding the lotus open at the heart, other right hands, holding vajra and wheel, left hands jewel and sword. From throat to heart between the two breasts, the reality of the consciousness aggregate, blue HUM transforms into blue Akshobhya, Akshobhya--crowned, with three faces, blue, white and red; six arms holding vajra, wheel and lotus in the rights and bell, jewel and sword in the lefts. From the heart to the navel the reality of the sensation aggregate, yellow SVA transforms into yellow Ratnasambhava, Akshobhya-crowned, with three faces, yellow, black and white; six arms holding jewel, vajra and wheel in the rights, and bell, yellow lotus and sword in the lefts. From navel to groin, the reality of the emotion aggregate, green HA transforms into green Amoghasiddhi, Akshobhya-crowned, with three faces, green, black and white; six arms holding sword, crossed vajra and wheel in the rights, and bell, green lotus and jewel in the lefts.

At the navel the reality of the body's earth element, yellow LAM transforms into white Lochana with Vairochana crown: three faces, white, black and red; six arms holding wheel, vajra and pundarika in the rights, and bell, jewel and sword in the lefts. At the heart the reality of the body's water element, blue MAM transforms into blue Mamaki with Akshobhya crown: three faces, blue, white and red; six arms holding vajra, wheel and purple lotus in the right, and bell, jewel and sword in the left. At the throat the reality of the body's fire element, red PAM transforms into red Pandaravasini with Amitabha crown: three faces, red, black and white; upper left hand holds bell and root stem of a red lotus, upper right opens that lotus at her heart, other right hands a vajra and wheel, left hands a jewel and sword. At the crown the reality of the body's air element, green TAM transforms into green Tara with Amoghasiddhi crown: three faces, green, black and white; six arms holding crossed vajra, wheel and vajra marked lotus in the right, and bell, jewel and sword in the left. At the eyes, the reality of the eye senses, THLIM's transform into white Kshitigarbhas with Vairochana crowns: three faces, white, black and red; six arms holding wheel, vajra and pundarika in the right, and bell, jewel and sword in the left. At the doors of the eyes, the reality of form JAH-s transform into white Rupavajras with Vairochanas on their crowns: three faces, white, black and red, two upper hands holding a red mirror, other right hands a vajra and pundarika, left hands a jewel and sword. The first two arms of both male and female become holding each other in mutual embrace. At the ears, the reality of the ear senses, OM-s transform into yellow Vajrapanis with Ratnasambhava crowns: three faces, yellow, black and white; six arms holding jewel, vajra and wheel in the right, and bell, yellow lotus and sword in the left. At the doors of the ears, the reality of sound HUM-s transform into yellow .Shabdavajras with Ratnasambhava crowns: three faces, yellow, black and white; two upper hands playing a blue lute, other right hands holding wheel and purple lotus, left hands jewel and sword. The first two arms of both male and female are holding each other in mutual embrace. At the nose, the reality of the nose sense, OM transforms into yellow Akashagarbha with Ratnasambhava crown: three faces, yellow, black and white; six arms holding jewel, vajra and wheel in the right, and bell, yellow lotus and sword in the left. At the door of the nose, the reality of scent - BAM transforms into red Gandhavajra with Amitabha crown: three faces, red, black and white; two upper hands holding a conch vessel of scent, other right hands a vajra and wheel, left hands a jewel and sword. The first two arms of both male and female are holding each other in mutual embrace. At the tongue, the reality of the tongue sense, OM transforms into Lokeshvara with

Amitabha crown: three faces, red, black and white; upper left hand holding bell with the stem of a red lotus, upper right hand holding a flowering lotus at his heart, other right hands a vajra and wheel, left hands a jewel and sword. At the door of the mouth, the reality of tastes, HOH transforms into green Rasavajra with Amoghasiddhi crown: three faces, green, black and white; two upper hands holding vessel of flavors, other right hands a wheel and vajra marked lily, left hands a jewel and sword. The first two arms of both male and female are holding each other in mutual embrace. At the heart, the reality of the mind sense, HUM transforms into red Manjushri with Amitabha crown: three faces, red, black and white; upper left hand holding bell with the stem of a red lotus, upper right hand holding a flowering lotus at his heart. Other right hands a vajra and wheel, left hands a jewel and sword. At the vajra, the reality of the body media, OM transforms into green Sarvanivarana-viskham-bhini with Amoghasiddhi crown: three faces, green, black and white; six arms holding sword, crossed vajra and wheel in the right, and bell, green lotus and jewel in the left. At the door of the vajra, the reality of textures, KHAM transforms into blue Sparshavajra with Akshobhya crown: three faces, blue, white and red; six arms holding vajra, wheel and lotus in the right, and bell, jewel and sword in the left. The first two arms of both male and female are holding each other in mutual embrace. At the joints, the reality of the joints, SAM-s transform into green Samantabhadras with Amoghasiddhi crowns: three faces, green, black and white; six arms holding sword, crossed vajra and wheel in the right, and bell, green lotus and jewel in the left. At the crown of the head, the reality of the nerves and sinews, MAIM transforms into white Maitreya with Vairochana crown: three faces, white, black and red; six arms holding a wheel marked naga tree flower, vajra and white lotus in the right, and a bell, jewel and sword in the left. All the gods from Vairochana to Maitreya have ornaments of precious jewels and variegated robes of silk.

At the right hand, its reality HUM transforms into black Yamantakrt with Vairochana crown: three faces black, white and red; six arms holding staff, wheel and vajra in the right and noose over chest with threatening gesture, bell and axe in the left. At the left hand, its reality HUM transforms into white Prajnantakrt with Ratnasambhava crown: three faces, white, black and red; six arms holding vajra, vajra marked white staff and sword in the right and noose over chest with threatening gesture, bell and axe in the left. At the mouth, its reality HUM transforms into red Hayagriva with Amitabha crown: three faces, red, black and white; six arms holding lotus, sword and pounder in the right, and bell on the hip, axe and noose in the left. At vajra, its reality HUM transforms into black Vighnantakrt with Amoghasiddhi crown: three faces, blue, white and red; six arms holding double vajra, wheel and spear in the right hand and noose over chest with threatening gesture, bell and axe in the left. At the right shoulder's nerve, its reality HUM transforms into black Achala with Vairochana crown: three faces, black, white and red; six arms holding sword, vajra and wheel in the right and threatening gesture over the heart, axe and noose in the left. At the left shoulder's nerve, its reality HUM transforms into blue Takkiraja with Ratnasambhava crown: three faces, black, white and red. First two hands held in the Humkara gesture, other two right vajra and sword, the left noose and iron hook. At the right knee, its reality HUM transforms into blue Niladanda with Amitabha crown: three faces, blue, white and red; six arms holding blue staff marked with vajra, sword and wheel in the right, and noose over chest with threatening gesture, lotus and axe in the left. At the left knee, its reality HUM transforms into blue Mahabala with Amoghasiddhi crown: three faces, black, white and red; six arms holding vajra-marked black staff, vajra and wheel in the right and noose over chest in the threatening gesture, trident and axe in the left. At the crown its reality HUM transforms into blue Ushnishachakravarti with Akshobhya crown: three faces, blue, white and red, first two hands in the ushnisha gesture, other two right vajra and lotus, the left threatening gesture and sword. At the two heels, its reality HUM-s transform into blue Sumbharaja with Akshobhya crown: three faces, black, white and red; six arms holding vajra,

wheel and jewel in the right and noose over chest with threatening gesture, lotus and sword in the left. All ten Terrifics have yellowish red hair flaming up and manifest all terrific postures.

Blessing Body, Speech, and Mind

My crown OM becomes a perfect moon disc on which white OM radiates five colored light rays, filling all space with a host of Lochanas, whose radiance instantly invites the Body-Vajra Vairochana host filling all space. I come before the central Lord Vairochana in union with Lochana.

Holder of the Body of the glorious Buddhas,
As I contemplate the indivisible triple Vajra,
In order to grace me now with blessings,
Please bestow upon me the Vajra Body!

May all the Buddhas of the ten directions,
As I contemplate the indivisible triple Vajra,
In order to grace me now with blessings,
Please bestow upon me the Vajra Body!

Thus entreated, the emanated Lochanas and the invited Vairochanas are mutually attracted, passionately embrace in union, and experience the bliss of supreme ecstasy. They melt into white light rays that enter me through the door of Vairochana like Wisdom Heroes. Attaining the wisdom stage, my body is filled and satisfied, and mastery of the Body is attained.

The very Body of all Buddhas
Totally fulfilling my five aggregates,
May I also become just such,
By the reality of the Buddha body!

OM SARVA TATHAGATA KAYA VAJRA SVABHAVA ATMAKO HAM

My tongue-center AH becomes a red eight-petalled lotus with red AH in the center radiating five colored light rays, filling all space with a host of Pandaravasinis. Radiating they invite the Vajra Speech Amitabha host, filling all space. I come before the central Lord Amitabha in union with Pandaravasini, with Transcendent hosts surrounding.

Glorious manifester of the Dharma Speech,
As I contemplate the indivisible triple Vajra,
In order to grace me now with blessings,
Please bestow upon me the Vajra Speech!

May all the Buddhas of the ten directions,
As I contemplate the indivisible triple Vajra,
In order to grace me now with blessings,
Please bestow upon me the Vajra Speech!

Thus petitioned, the emanated Pandaravasini and the invited Amitabha hosts are both mutually attracted, and passionately enter into union and experience the bliss of supreme ecstasy. They melt into red light rays that enter into me through the tongue in the manner of a Wisdom Hero. Attaining the wisdom stage, my body is filled and satisfied, and mastery of the Speech is attained.

The very speech of the Vajra Dharma,
Perfection of the definitive word,
May my word also be just such,
May I be like you, the Dharma Holder!

OM SARVA TATHAGATA VAK VAJRA SVABHAVA ATMAKO HAM

My heart center HUM becomes a sun disc with a blue HUM in the center radiating five colored light rays, filling all space with a host of Mamaki's. Radiating they invite the Vajra Mind Akshobhya host filling all space. I come before the central Lord Akshobhya and Mamaki in union, with their Transcendent host surrounding.

Holder of the glorious Vajra Mind,
As I contemplate the indivisible triple Vajra,
In order to grace me now with blessings,
Please bestow upon me the Vajra!

May all the Buddhas of the ten directions,
As I contemplate the indivisible triple Vajra,
In order to grace me now with blessings,
Please bestow upon me the Vajra!

Thus petitioned, the emanated Mamaki and the invited Akshobhya hosts are mutually attracted, passionately embrace in union, and experience the bliss of supreme ecstasy. They melt into black light rays that enter me through my heart center in the manner of a Vajra Hero. Attaining the wisdom stage, my body is filled and satisfied, and mastery of Mind is attained.

The very Mind of Total Goodness,
You, the genius of the Mystic Lord,
May I also become just such,
An equal of you, Vajra Holder!

OM SARVATATHAGATA CITTA VAJRA SVABHAVA ATMAKO HAM

I become the great Vajradhara, the indivisible triple Vajra of Body, Speech, and Mind of all Transcendent Lords!

OM SARVATATHAGATA KAYAVAKCITTA VAJRA SVABHAVA ATMAKO HAM

(Creation of Wisdom Hero, Samadhi Hero, Devotee Anointment)

In the clear and open heart of myself, the Devotee Hero blue Vajradhara, is a variegated lotus and moon seat upon which is my red Wisdom Hero with one face and two arms, holding vajra and bell, embraced by a similar Wisdom Consort. Through their union in the kiss, their bodies expand with great bliss. On a moon disc in their heart is a blue five-pointed vajra and its center is the Samadhi Hero, a blue HUM; it constantly dawns like a great lamp and becomes a huge mass of sapphire brilliance to destroy the darkness of ignorance. On my Devotee Hero's crown diadem, there is a great white Vajradhara with one face and two arms holding vajra and bell, in passionate union with Vajradhatvishvari, the Queen of the Vajra realm, with the oozing stream of their enlightenment nectars dripping down into me and satisfying all the deities of my body.

(Union with the Knowledge Consort)

From my heart center, the consort of my clan emerges.

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM

The consort becomes emptiness. Within the actuality of emptiness emerges KHAM, which becomes a vajra marked by KHAM. It transforms into blue Sparshavajra with Akshobhya crown: three faces, blue, white and red, six arms holding vajra, wheel and lotus in the right, and bell, jewel and sword in the left. Her hair in the half-bound coiffure, extremely graceful with a smiling face, beautiful with gestures such as sidelong glances, etc. Her beauty is mature and she playfully delights in the five objects of desire. From her crown to the hair line, the reality of the form aggregate, white OM which completely transforms into white Vairochana with Akshobhya crown: three faces, white, black and red; six arms holding wheel, vajra and white lotus in the right, and bell, jewel and sword in the left. From the hair line to the throat is the reality of the cognition aggregate, red AH which completely transforms into red Amitabha with Akshobhya-crown: three faces, red, black and white, upper left hand holding bell with the stem of a red lotus, upper right hand holding a flowering lotus at the heart. Other right hands a vajra and wheel, left hands a jewel and sword. From the throat to the heart between the two breasts is the reality of the consciousness aggregate, blue HUM which completely transforms into blue Akshobhya with Akshobhya crown: three faces, blue, white and red; six arms holding vajra, wheel and lotus in the right, and bell, jewel and sword in the left. From the heart to the navel is the reality of the feeling aggregate, yellow SVA, which completely transforms into yellow Ratnasambhava, with Akshobhya crown: three faces, yellow, black and white; six arms holding jewel, vajra and wheel in the rights, and bell, yellow lotus and sword in the lefts. From the navel to the groin is the reality of emotion aggregate, green HA, which completely transforms into green Amoghasiddhi with Akshobhya crown: three faces, green, black and white; six arms holding sword, crossed vajra and wheel in the right, and bell, green lotus and jewel in the left. At the navel from LAM, Lochana, at the heart from MAM, Mamaki, at the throat from PAM. Pandaravasini, at the crown from TAM, Tara. At the eyes from JAH, Rupavajra embracing Kshitigarbha, at the ears from HUM, Shabdavajra embracing Vairapani, at the nose from BAM Gandhavajra embracing Akashagarbha, at the tongue from HOH Rasavaira embracing Lokeshvara, at the vagina from KHAM Sparsavajra embracing Sarvanivarana Viskhambhini. At the right hand from HUM Vetali, at the left hand from HUM Aparajita, at the mouth from HUM Bhrkuti, at the vagina from HUM Ekajati, at the right shoulder's nerve from HUM the Buddha-consort Vajra, at the left shoulder's nerve from HUM Vishva Ratna, at the right knee from HUM Vishva

Padma, at the left knee from HUM Vishva Karma. At the crown from HUM Akashavajra, and at the soles from HUM-s Earth Goddesses.

From the unperceivable realm of my secret place HUM transforms into a blue five pointed vajra, with the central spoke a jewel marked with OM and the hole blocked with a golden PHAT. From the unperceivable realm of my consort's secret place AH transforms into an eight-petalled red lotus with the hole blocked with a golden PHAT. My vajra and her lotus suffuse with five colored light rays. I become Ratnasambhava.

OM SARVA TATHAGATA ANURAGANA VAJRA SVABHAVA ATMAKO HAM

I become Vajradhara. HUM - Engaged in dynamic union, I feel the bliss of supreme joy. I become Amoghasiddhi, (to offer great bliss to the body deities). PHAT

OM SARVA TATHAGATA PUJA VAJRA SVABHAVA ATMAKO HAM

(To abbreviate, skip from here to mantra recitation)

Mandala Triumph

All the gods of the body mandala are satisfied, the melted drop falls into the consort's lotus and that very drop becomes the fountainhead of all deities, the Transcendent Lords and the Five Clans and so on. One part of the drop becomes a BHRUM which transforms into the square four-doored Mandala Palace, replete with all its characteristics, including seats. The other part of the drop becomes the thirty-two parts, each upon a seat. They transform into --

OM AH HUM HUM/ OM AH KHAM HUM/ OM AH OM HUM/ OM AH SVA HUM/ OM AH
AH HUM/ OM AH HA HUM/ OM AH LAM HUM/ OM AH MAM HUM/ OM AH BAM HUM/
OM AH TAM HUM/ OM AM JAH HUM/ OM AH HUM HUM/ OM AH BAM HUM/ OM AH
HOH HUM/ OM AH MAIM HUM/ OM AH THLIM HUM/ OM AM OM HUM/ OM AH OM
HUM/ OM AH OM HUM/ OM AH HUM HUM/ OM AH OM HUM/ OM AH SAM HUM/ OM
AH HUM HUM/ OM AH HUM HUM/ OM AH HUM HUM/ OM AH HUM HUM/ OM AH
HUM HUM/ OM AH HUM HUM/ OM AH HUM HUM/ OM AH HUM HUM/ OM AH HUM
HUM/ OM AH HUM HUM/

The thirty two respectively transform into vajra and vajra, wheel, jewel, lotus, vajra cross, wheel vajra, blue lotus, vajra cross, red mirror, blue lute, perfume-conch, food vessel, wheel marked naga tree flower, wheel, jewel, jewel, lotus, lotus, sword, sword, staff, vajra, lotus, vajra cross, sword, vajra, blue vajra marked staff, black vajra marked staff, vajra and vajra.

These in stages transform into the thirty-two deities. Upon the central seat myself, peaceful blue-black Akshobhya with Akshobhya crown: three faces, blue, white and red; six arms holding vajra, wheel and lotus in the right, and bell, jewel and sword in the left. Hair is tied up in a hair crown. Adorned by the auspicious thirty-two marks and the eighty signs. Myself as blue Sparshavajra with Akshobhya crown: three faces, blue, white and red; six arms holding vajra, wheel and lotus in the right, and bell, jewel and sword in the left. Hair in half-bound coiffure, extremely graceful with a smiling face, beautiful with gestures such as sidelong glances, etc. Her beauty is mature, and she playfully delights with the five

objects of desire. The first two arms of both male and female are holding each other in mutual embrace. Both are wearing jeweled crowns, jeweled earrings together with a blue utpala flower beautified with ribbons, jeweled necklaces, pearl sashes, precious bracelets, anklets and jeweled sashes. Upper bodies are draped with heavenly shawls and the lower bodies covered with divine silks. They sit in the Vajra hero posture in a radiant halo of light.

At the east, myself white Vairochana with Akshobhya crown: three faces, white, black and red; six arms holding wheel, vajra and white lotus in the right, and bell, jewel and sword in the left. At the south, myself yellow Ratnasambhava with Akshobhya crown: three faces, yellow, black and white; six arms holding jewel, vajra and wheel in the right, and bell, yellow lotus and sword in the left. At the west, myself red Amitabha with Akshobhya crown: three faces, red, black and white; upper left hand holding bell with the stem of a red lotus, upper right hand holding a flowering lotus at the heart, other right hands a vajra and wheel, left hands a jewel and sword. At the north, myself green Amoghasiddhi with Akshobhya crown: three faces, green, black and white; six arms holding sword, vajra cross and wheel in the right, and bell, green lotus and jewel in the left. At the southeast, myself white Lochana with Vairochana crown: three faces, white, black and red; six-arms holding wheel, vajra and pundarika in the right, and bell, jewel and sword in the left. In the southwest, myself blue Mamaki with Akshobhya crown: three faces, blue, white and red; six arms holding vajra, wheel and purple lotus in the right, and bell, jewel and sword in the left. At the northwest, myself red Pandaravasini with Amitabha crown: three faces, red, black and white, upper left holds bell and root stem of a red lotus, upper right opens a lotus at her heart, other right hands a vajra and wheel, left hands a jewel and sword. In the northeast, myself green Tara with Amoghasiddhi crown: three faces, green, black and white; six arms holding crossed vajra, wheel and vajra marked lotus in the right, and bell, jewel and sword in the left. In the second row at the southeast, myself white Rupavajra with Vairochana crown: three faces, white, black and red; two upper hands holding a red mirror, other right hands a vajra and pundarika, left hands a jewel and sword. At the southwest myself yellow Shabdavajra with Ratnasambhava crown: three faces, yellow, black and white; two upper hands playing blue lute, other right hands wheel and purple lotus, left hands a jewel and sword. At the northwest myself red Gandhavajra, Amitabha-crowned, three faces, red, black and white; two upper hands holding a conch vessel of scent, other right hands a vajra and wheel, left hands a jewel and sword. At the northeast myself green Rasavajra with Amoghasiddhi crown: three faces, green, black and white; two upper hands holding vessel of flavors, other right hands a wheel and vajra marked lily, left hands a jewel and sword. All eight of the goddesses have hair in half-bound coiffures, extremely graceful with smiling faces, beautiful with gestures such as sidelong glances, etc. Their beauty is mature and they playfully delight with the five objects of desire. They sit in the vajra position on their seats in the center of a shining halo of light.

Myself on the right and left seats at the eastern door as respectively white Maitreya and Kshitigarbha with Vairochana crowns: three faces, white, black and red; six arms holding wheel, vajra and pundarika in the right, and bell, jewel and sword in the left. Maitreya . also holds in the upper right a wheel marked naga tree flower. Myself on the right and left seats at the southern door as respectively yellow Vajrapani and Akasagarbha with Ratnasambhava crowns: three faces, yellow, black and white; hand implements like Ratnasambhava. Myself on the right and left seats at the western door as respectively red Lokeshvara and Manjusri with Amitabha crowns: three faces, red, black and white; hand implements like Amitabha. Myself on the right and left seats at the northern door as respectively green Sarvanivarana Viskhambhini and Samantabhadra with Amoghasiddhi crown: three faces, green, black and white; hand implements like Amoghasiddhi. All deities from Vairochana to Samantabhadra have their hair in royal topknot wearing jeweled crowns; jeweled earrings together with a blue utapala flower beautified with ribbons, jeweled necklaces, pearl sashes, precious bracelets, anklets and jeweled belt

sashes. Upper bodies are draped with cloth of heavenly shawls and the lower bodies covered with divine silks. Adorned by the thirty-two marks and eighty signs. Peacefully in the center of a mandala of radiant light each of my forms is seated in vajra position.

Myself in the eastern door as black Yamantaka with Vairochana crown: three faces, black, white and red; six arms holding staff, wheel and vajra in the right, and noose over chest with threatening gesture, bell and axe in the left. Myself in the southern door as white Prajnantakrt with Ratnasambhava crown: three faces, white, black and red; six arms holding vajra, vajra marked white staff and sword in the right, and noose over chest with threatening gesture, bell and axe in the left. Myself in the western door as red Hayagriva with Amitabha crown: three faces, red, black and white; six arms holding lotus, sword and pounder in the right, and bell on the hip, axe and noose in the left. Myself in the northern door as black Vighnantakrt with Amoghasiddhi crown: three faces, blue, white and red; six arms holding double vajra, wheel and spear in the right, and noose over chest with threatening gesture, bell and axe in the left. Myself in the southeast door as black Achala with Vairochana crown: three faces, black, white and red; six arms holding sword, vajra and wheel in the right and threatening gesture over heart, axe and noose in the left. Myself in the southwest as blue Takkiraja with Ratnasambhava crown: three faces, black, white and red, first two hands held in the Humkara gesture, other two right vajra and sword, the left noose and iron hook. Myself in the northwest as blue Niladanda with Amitabha crown: three faces, blue, white and red; six arms holding blue staff marked with vajra, sword and wheel in the right and noose over chest with threatening gesture, lotus and axe in the left. Myself in the northeast as blue Mahabala with Amoghasiddhi crown: three faces, black, white and red; six arms holding vajra marked black staff, vajra and wheel in the right and noose over chest with threatening gesture, lotus and axe in the left. Myself above as blue Ushnishachakravarti with Akshobhya crown: three faces, blue, white and red, first two hands in the ushnisha gesture, other two right vajra and lotus, the left threatening gesture and sword. Myself below as blue Sumbharaja with Akshobhya crown: three faces, black, white and red; six arms holding vajra, wheel and jewel in the right and noose over chest with threatening gesture, lotus and sword in the left. All ten of the Terrific Lords have yellowish red hair flaring up, their brows and eyelashes flaming intensely orange, each face has three eyes and four sharp fangs that are snarled. Their fierce loud laugh HA HA reverberates and their faces are with wrinkling expressions and they have big bellies. They are adorned with various jewel ornaments, their skirts are tiger skins. Their hair is bound by blue Ananta snakes, red Takshaka snakes serve as earrings, striped Kulika snakes adorn the shoulders, white Padma snakes serve as necklaces, yellow Shankhapala snakes serve as bracelets, green Jaya snakes serve as sashes, nectar-colored Vasuki snakes serve as belts, and white Mahapadma snakes serve as anklets. Intense wisdom fire blazes from their bodies, they stand in the center ready to punish all evil beings.

(From the Drop Mandala)

Akshobhya is attracted to my heart -- VAJRADHRK emerges from the heart radiating in the ten directions accomplishing the Buddha deeds such as turning the wheel of Dharma, etc., especially purifying the hatred of hating beings, establishing them in the exaltation of Akshobhya. All the emanations gather into one, and merge indivisibly with the Akshobhya Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and enters merging into my heart, and as I as a peaceful, happy Vajradhara transform, my moon disc seat dissolves into a sun-disc seat, and I become a blue-black Anger Vajra: three faces, black, white and red; six arms holding a nine-pointed vajra, wheel and lotus in the rights and bell, jewel and sword in the lefts. In an aura of shimmering red light, I sit in the center of the Mandala in the vajra posture.

Sparshavajra is attracted to my heart, SPARSHAVAJRA emerges from the heart radiating in the ten directions purifying all beings' attachment to textures and offering all Victors the pleasures of textures. All emanations are united into one, and merge indivisibly with the Sparshavajra Wisdom Heroine. Consecration is conferred by the enlightenment spirit of the Lord and Lady of her clan. She returns before me and merges with the Sparshavajra (of the life-size Mandala).

Vairochana is attracted to my heart, JINAJIK emerges from the heart radiating in the ten directions accomplishing the Buddha deeds such as turning the wheel of Dharma, especially purifying the ignorance of ignorant beings, establishing them in the exaltation of Vairochana. All emanations condense into one, indivisibly merging with the Vairochana Wisdom Hero. Consecration is conferred by the enlightenment spirit of the Lord and Lady of his clan. He returns before me and merges with the Vairochana in the first rank at the east.

Ratnasambhava is attracted to my heart, RATNADHRK emerges from the heart radiating in the ten directions accomplishing the Buddha deeds such as turning the wheel of Dharma, especially purifying the pride of arrogant beings, establishing them in the exaltation of Ratnasambhava. All emanations condense into one, merging indivisibly with the Ratnasambhava Wisdom Hero. Consecration is conferred by the enlightenment spirit of the Lord and Lady of his clan. He returns before me and merges with the Ratnasambhava in the first rank at the south.

Amitabha is attracted to my heart, AROLIK emerges from the heart radiating in the ten directions accomplishing the Buddha deeds such as turning the wheel of Dharma, especially purifying the attachment of covetous beings, establishing them in the exaltation of Amitabha. All emanations condense into one, merging indivisibly with the Amitabha Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Amitabha in the first rank in the west.

Amoghasiddhi is attracted to my heart, PRAJNADHRK emerges from the heart radiating in the ten directions accomplishing the Buddha deeds such as turning the wheel of Dharma, especially purifying the jealousy of jealous beings, establishing them in the exaltation of Amoghasiddhi. All emanations condense into one, merging indivisibly with the Amoghasiddhi Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Amoghasiddhi at the first rank in the north.

Lochana is attracted to my heart, MOHARATI emerges from the heart radiating in the ten directions accomplishing the aims of beings, especially pacifying all suffering caused by beings' sicknesses and demons. All emanations condense into one, merging indivisibly with the Lochana Wisdom Heroine. Consecration is conferred by enlightenment spirits of the Lord and Lady of her clan. She returns before me to merge with the Lochana in the southeast.

Mamaki is attracted to my heart, DVESHARATI emerges from the heart radiating in the ten directions accomplishing the aims of beings, especially relieving beings pressured by malignant interferers. All emanations condense into one, merging indivisibly with the Mamaki Wisdom Heroine. Consecration is conferred by enlightenment spirits of the Lord and Lady of her clan. She returns before me to merge with the Mamaki in the southwest.

Pandaravasini is attracted to my heart, RAGARATI emerges from the heart radiating in the ten directions accomplishing the aims of beings, especially defending and pacifying harms from devils. All emanations condense into one, merging indivisibly with the Pandaravasini Wisdom Heroine. Consecration is conferred by enlightenment spirits of the Lord and Lady of her clan. She returns before me to merge with the Pandaravasini in the northwest.

Tara is attracted to my heart, VAJRARATI emerges from the heart radiating in the ten directions accomplishing the aims of beings, especially the deeds that bring all beings under control. All emanations condense into one, merging indivisibly with the Tara Wisdom Heroine. Consecration is conferred by enlightenment spirits of the Lord and Lady of her clan. She returns before me to merge with the Tara in the northeast.

Rupavajra is attracted to my heart, RUPAVAJRA emerges from the heart radiating in the ten directions accomplishing the aims of beings, especially purifying all beings' attachments to forms and offering all pleasures from forms to the Victors. All emanations condense into one, merging indivisibly with the Rupavajra Wisdom Heroine. Consecration is conferred by enlightenment spirits of the Lord and Lady of her clan. She returns before me to merge with the Rupavajra in the southeast.

Shabdavajra is attracted to my heart, SHABDAVAJRA emerges from the heart radiating in the ten directions accomplishing the aims of beings, especially purifying all beings' attachments to sounds and offering all pleasures from sounds to the Victors. All emanations condense into one, merging indivisibly with the Shabdavajra Wisdom Heroine. Consecration is conferred by enlightenment spirits of the Lord and Lady of her clan. She returns before me to merge with the Shabdavajra in the southwest.

Gandhavajra is attracted to my heart, GANDHAVAJRA emerges from the heart radiating in the ten directions accomplishing the aims of beings, especially purifying all beings' attachments to scents and offering all pleasures from scents to the Victors. All emanations condense into one, merging indivisibly with the Gandhavajra Wisdom Heroine. Consecration is conferred by enlightenment spirits of the Lord and Lady of her clan. She returns before me to merge with the Gandhavajra in the northwest.

Rasavajra is attracted to my heart, RASAVAJRA emerges from the heart radiating in the ten directions accomplishing the aims of beings, especially purifying all beings' attachments to tastes and offering all pleasures from tastes to the Victors. All emanations condense into one, merging indivisibly with the Rasavajra Wisdom Heroine. Consecration is conferred by enlightenment spirits of the Lord and Lady of her clan. She returns before me to merge with the Rasavajra in the northeast.

Maitreya is attracted to my heart, MAITRI emerges from the heart radiating in the ten directions accomplishing the Aims of beings, especially purifying the nerves and muscles of beings. All emanations condense into one, merging indivisibly with the Maitreya Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Maitreya to the right of the eastern door.

Kshitigarbha is attracted to my heart, KSHITIGARBHA emerges from the heart radiating in the ten directions accomplishing the Aims of beings, especially purifying the eye media of beings. All emanations condense into one, merging indivisibly with the Kshitigarbha Wisdom Hero. Consecration

is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Kshitigarbha to the left of the eastern door.

Vajrapani is attracted to my heart, VAJRAPANI emerges from the heart radiating in the ten directions accomplishing the Aims of beings, especially purifying ear media of beings. All emanations condense into one, merging indivisibly with the Vajrapani Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Vajrapani to the right of the southern door.

Khagarbha is attracted to my heart, KHAGARBHA emerges from the heart radiating in the ten directions accomplishing the Aims of beings, especially purifying the nose media of beings. All emanations condense into one, merging indivisibly with the Khagarbha Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Khagarbha to the left of the southern door.

Lokeshvara is attracted to my heart, LOKESHVARA emerges from the heart radiating in the ten directions accomplishing the Aims of beings, especially purifying the tongue media of beings. All emanations condense into one, merging indivisibly with the Lokeshvara Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Lokeshvara to the right of the western door.

Manjushri is attracted to my heart, MANJUSHRI emerges from the heart radiating in the ten directions accomplishing the Aims of beings, especially purifying the mental media of beings. All emanations condense into one, merging indivisibly with the Manjushri Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Manjushri to the left of the western door.

Sarvanivarana Viskambhi is attracted to my heart, SARVANIVARANA VISKAMBHIN e- merges from the heart radiating in the ten directions accomplishing the Aims of beings, especially purifying the body media of beings. All emanations condense into one, merging indivisibly with the Sarvanivarana Viskambhin Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Sarvanivarana Viskambhin to the right of the northern door.

Samantabhadra is attracted to my heart, SAMANTABHADRA emerges from the heart radiating in the ten directions accomplishing the Aims of beings, especially purifying the joints of beings. All emanations condense into one, merging indivisibly with the Samantabhadra Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Samantabhadra to the left of the northern door.

Yamantakrt is attracted to my heart, YAMANTAKRT emerges from the heart radiating in the ten directions accomplishing the Aims of beings, especially conquering angry gods such as Indra. All emanations condense into one, merging indivisibly with the Yamantakrt Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Yamantakrt in the eastern door.

Prajnantakrt is attracted to my heart, PRAJNANTAKRT emerges from the heart radiating in the ten directions accomplishing the Aims of beings, especially angry gods such as Yama and Mamo female demons. All emanations condense into one, merging indivisibly with the Prajnantakrt Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Prajnantakrt in the southern door.

Hayagriva is attracted to my heart, PADMANTAKRT emerges from the heart radiating in the ten directions accomplishing the Aims of beings, especially conquering dragons and earth deities. All emanations condense into one, merging indivisibly with the Hayagriva Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Hayagriva in the western door.

Amrtakundali is attracted to my heart, VIGHNANTAKRT emerges from the heart radiating in the ten directions accomplishing the Aims of beings, especially conquering ogres and ghosts. All emanations condense into one, merging indivisibly with the Vighnantaka Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Vighnantakrt in the northern door.

Achala is attracted to my heart, ACHALA emerges from the heart radiating in the ten directions accomplishing the Aims of beings, especially conquering angry fire gods and demons. All emanations condense into one, merging indivisibly with the Achala Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Achala in the southeastern corner.

Takkiraja is attracted to my heart, TAKKIRAJA emerges from the heart radiating in the ten directions accomplishing the Aims of beings, especially conquering Nairrtya demons. All emanations condense into one, merging indivisibly with the Takkiraja Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Takkiraja in the southwestern corner.

Niladanda is attracted to my heart, NILADANDA emerges from the heart radiating in the ten directions accomplishing the Aims of beings, especially conquering angry wind gods and demons. All emanations condense into one, merging indivisibly with the Niladanda Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Niladanda in the north- western corner.

Mahabala is attracted to my heart, MAHABALA emerges from the heart radiating in the ten directions accomplishing the Aims of beings, especially conquering angry Shiva gods and demons. All emanations condense into one, merging indivisibly with the Mahabala Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Mahabala in the northeastern corner.

Ushnishachakravarti is attracted to my heart, USHNISHACHAKRAVARTI emerges from the heart radiating in the ten directions accomplishing the Aims of beings, especially conquering Brahmas and heavenly demons. All emanations condense into one, merging indivisibly with the Ushnishachakravarti Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Ushnishachakravarti in the pagoda chamber on top of the Palace.

Sumbharaja is attracted to my heart, SUMBHARAJA emerges from the heart radiating in the ten directions accomplishing the Aims of beings, especially conquering poisons moving and unmoving, underworld dragons, and earth deities. All emanations condense into one, merging indivisibly with the Sumbharaja Wisdom Hero. Consecration is conferred by the enlightenment spirits of the Lord and Lady of his clan. He returns before me and merges with the Sumbharaja in the basement of the Palace.

The Mandala Palace is attracted to my heart, OM AH HUM emerges from the heart radiating in the ten directions, especially purifying the evils and flaws of inanimate objects. All emanations condense into one, merging indivisibly with the Palace Wisdom Hero. It returns before me and merges with the Mandala Palace.

Evolutionary Triumph -- Recitation of Mantras

(As one recites the Mantras,) the individual deity's heart-seed-syllable is circled by the letters of the mantra and radiates out the host of deities of the Mandala who accomplish the benefit of beings. These hosts re-enter the heart-seed-syllables with the mantra-letters along with the inhaled wind-energy. I recite in this way (alternating) radiating and concentrating.

OM AH HUM
OM AH VAJRADHRK HUM HUM
OM AH SPARSHAVAJRA KHAM HUM
OM AH JINAJIK OM HUM
OM AH RATNADHRK SVA HUM
OM AH AROLIK AH HUM
OM AH PRAJNADHRK HA HUM
OM AH MOHARATI LAM HUM
OM AH DVESHARATI MAM HUM
OM AH RAGARATI PAM HUM
OM AH VAJRARATI TAM HUM
OM AH RUPAVAJRA JAH HUM
OM AM SHABDAVAJRA HUM HUM
OM AH GANDHAVAJRA BAM HUM
OM AH RASAVAJRA HOH HUM
OM AH MAITRI MAIM HUM
OM AH KSHITIGARBHA THLIM HUM
OM AH VAJRAPANI OM HUM
OM AH KHAGARBHA OM HUM
OM AH LOKESHVARA OM HUM

OM AH MANJUSHRI HUM HUM
OM AH SARVANIVARANA VISKAMBHIN OM HUM
OM AH SAMANTABHADRA SAM HUM
OM AH YAMANTAKRT HUM HUM
OM AH PRAJNANTAKRT HUM HUM
OM AH PADMANTAKRT HUM HUM
OM AH VIGHNANTAKRT HUM HUM
OM AH ACHALA HUM HUM
OM AH TAKKIRAJA HUM HUM
OM AH NILADANDA HUM HUM
OM AH MAHABALA HUM HUM
OM AH USHNISHA CHAKRAVARTI HUM HUM
OM AH SUMBHARAJA HUM HUM//
(Recite the 100 syllable Mantra at end.)

Concluding the Incantations, Melting into Clear Light

Melting in sexual union, the Mother dissolves into the Father. The Devotee Hero Father dissolves into the Wisdom Hero. The Wisdom Hero dissolves into the Samadhi Hero. The Samadhi Hero's () vowel dissolves into the HA(). The HA dissolves into its top(). The top dissolves into the moon crescent (). The moon crescent dissolves into the drop(). The drop dissolves into the squiggle(). And finally the squiggle dissolves into clear light translucency.

Then the four goddesses, the realities of the four immeasurables, feel sorrow no longer to see the Lord. They desire to look upon him, and so strive to arouse him with sweet songs.

(Lochana)

O you of Diamond Mind, O Lord who dwells in the realms of beings,
Please give refuge to me, who loves the great goal, joy, and pleasure!
O best friend, O great Father of living beings,
O Savior, if you desire that I should go on living,
Please arise right now to make me happy!

(Mamaki)

O you of Diamond Body, whose wheel of speech benefits all beings,
Teacher of the absolute enlightenment essential to win Buddhahood,
O Savior, if you desire that I should go on living,
Through your great love, O Passion's Devotee!
Please arise right now to make me happy!

(Pandaravasini)

O you of Diamond Speech, O Lover and Helper of all,
Always dynamic to accomplish peoples' necessary aims,
O Savior, if you desire that I should go on living,
Please arise right now to make me happy,
With your ecstatic deeds of perfect goodness!

(Tara)

O you of Diamond Passion, essential helper of the vow supreme,
O you of equal vision, best heir of perfect Buddhas,
O Savior, if you desire that I should go on living,
Please arise right now to make me happy,
O treasury of the many jewels of excellence!

Thus aroused, through the power of compassion and ancient vows, I arise from the clear light translucency in a body of the nature of the triply enfolded Spiritual Heroes. All the deities of the Mandala clearly behold me. (They all declare --)

Reverence to the mystic song, O Akshobhavajra, O great wisdom, O great expert of the Diamond Realm, O best three Vajras, O triple Mandala!

Reverence to the Diamond Teacher, O Vairochana, greatly pure, O Diamond Peace, O great delight, O best of best, natural clear light!

Reverence to the Diamond Body, O Jewel King, extremely deep, immaculate like diamond space, naturally pure, without defilement!

Reverence to the Diamond Speech, O Vajra Amitabha, great king, O Holder of the Vajra of great space beyond conceptions, O Discoverer of the transcendence of passion!

Reverence to the Diamond Messiah, O Amoghavajra, perfect Buddha, arisen from the natural purity, fulfilling perfectly every being's aspiration.

(Outer Offerings)

OM SARVATATHAGATA ARGHAM PUJAMEGHASAMUDRA SPARANA ...
PADYAM SAMAYASHRIYE AH HUM
PUSHPE
DHUPE
ALOKE
GANDHE
NAIVIDYE
SHABDA
RUPA

SHABDA
GANDHE
RASA
SPARSHE PUJAMEGHASAMUDRA SPARANA...
SAMAYASHRIYE AH HUM

Inner Offerings to the Lineage Gurus

From the KSHUM of my left thumb, the earth foundation. From the ring finger SUM there is Sumeru standing at the middle of the great ocean on the earth and stirring up the essence of nectar. HUM on the tongues of the guests becomes a one-pointed red vajra straw. I make this offering!

To the mouth of the actuality of the concentrated body, speech, mind, excellence and deeds of all Tathagatas of the ten directions and three times, the origin of the eighty-four thousand masses of teachings, the master of all the Holy Community, the kind root master OM AH HUM

To the mouth of Victor Vajradhara OM AH HUM

To the mouth of the glorious protector Arya Nagarjuna OM AH HUM

Bodhisattva Matangipa OM AH HUM
great adept Tilopa "
great pandit Narotapa "
translator Marpa "
Tzurton Wangi Dorje "
protector Gangpa Kirti OM AH HUM
Chakangpa Sonam Rinchen "
Thurhlawa Tzultrim Kyab "
Thangpeba Pagpa Kyab "
Serding pa Zhon nu Od "
all knowing Choku Odzer "
all knowing Pagpa Od "
Choje Buton Rinchen Drup "
Kyungpo Hlaypa Zhonnu Sonam "
Dharma King Tsong Khapa "

Again to the mouth of Victor Vajradhara OM AH HUM

Bodhisattva Vajrapani OM AH HUM
King Indrabhuti "
Naga Vajra Yogini "
Lord Visukalpa "
glorious Saraha "
glorious Arya Nagarjuna "
glorious Chandrakirti "
Lopa Dorje "
great Adept Kanhapa "
Master Trinko Shukchen "
Je Rinpoche Gos "
Mangrap Sangye Gyalsten "

Ngok Yeshe Sangye " "
 Ngok Aryadeva " "
 Lantsa Nyima Cham " "
 Takpa Rinchen Trak " "
 Thurhlawa Tsultrim Kyab " "
 Thangpeba Pagpa Kyab " "
 Serding pa Zhonnu Od " "
 all knowing Choku Odzer " "
 all knowing Phagpa Od " "
 Choje Buton Rinchen Drup " "
 holy master Sonam Gyalsten " "
 Tragyor Namkha Zangpo " "
 peerless great Rendawa " "
 Dharma King great Tsong Khapa " "
 Kedrup Gelek Pal Zangpo
 all knowing Losang Kalsang Gyatso
 venerable Losang Palden Yeshe
 all knowing Losang Jampal Gyatso

Also to the mouths of all those masters who gave initiations, expounded the Tantras, and gave oral traditional teachings OM AH HUM

(To the thirty two deities of the Mandala)

VAJRADHRK OM AH HUM/
 SPARSHAVAJRA OM AH HUM/
 JINAJIK OM AH HUM/
 RATNADHRK OM AH HUM/
 AROLIK OM AH HUM/
 PRAJNADHRK OM AH HUM/
 MOHARATI OM AH HUM/
 DVESHARATI OM AH HUM/
 RAGARATI OM AH HUM/
 VAJRARATI OM AH HUM/
 RUPAVAJRA OM AH HUM/
 SHABDAVAJRA OM AH HUM/
 GANDHAVAJRA OM AH HUM/
 RASAVAJRA OM AH HUM/
 MAITRI OM AH HUM/
 KSHITIGARBHA OM AH HUM/
 VAJRAPANI OM AH HUM/
 KHAGARBHA OM AH HUM/
 LOKESHVARA OM AH HUM/
 MANJUSHRI OM AH HUM/
 SARVANIVARANA VISKAMBHIN OM AH HUM/
 SAMANTABHADRA OM AH HUM/
 YAMANTAKRT OM AH HUM/
 PRAJNANTAKRT OM AH HUM/

PADMANTAKRT OM AH HUM/
VIGNANTAKRT OM AH HUM/
ACHALA OM AH HUM/
TAKKIRAJA OM AH HUM/
NILADANDA OM AH HUM/
MAHABALA OM AH HUM/
USHNISHACHAKRAVARTI OM AH HUM/
SUMBHARAJA OM AH HUM/

To the mouth of the deities and mandala gods of the four Tantra types OM AH HUM. To the mouth of the oath-bound protectors who saw the previous Buddhas, heard the holy Dharma, relied on the supreme community, who have pledged to protect the doctrine and the four sections of the community, and upon whom the ancient Masters relied their practice -- OM AH HUM.

To all the heroes, 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 HUM.

To the local spirits present in nature and to all beings as deities OM AH HUM.

OM AMRTA SVADANA VAJRA SVABHAVA ATMAKO HAM

All guests are delighted and satisfied by this nectar of wisdom.

(Mystic Offering)

From the unperceivable realm of my secret place HUM transforms into a blue five pointed vajra, with the central spoke a jewel marked with OM and the hole blocked with a golden PHAT. From the unperceivable realm of my consort's secret place AH transforms into an eight-petalled red lotus with the hole blocked with a golden PHAT. My vajra and her lotus suffuse with five colored light rays. I become Ratnasambhava.

OM SARVA TATHAGATA ANURAGANA VAJRA SVABHAVA ATMAKO HAM

I become Akshobhya. HUM I achieve the supreme joy by engaging in dynamic union. From it light radiates, wind stirs, fire blazes and the substances in the skull melt and boil. The vajra with its solar seat falls within and the substances become equal in flavor. All taints are purified and it becomes translucent as milk-white crystal. The lotus with its AH melts and alight bright as sunlight blazes forth, and all is realized naturally as the nectar of wisdom. The light rays of OM like a laser hook attract the wisdom of all Transcendent Lords of the ten directions; merging it expands into an ocean. OM AH HUM (3 times)

(Creation of the Guest Mandala in the Foreground)

From one's blue heart HUM, a laser-hook of light rays emits, drawing into space before one the ten-spoked protection wheel with the ten Terrifies; in its center is the habitat and inhabitant Mandala surrounded the tamed host of the fifteen World Gods, the Dragons, and all beings. In the center of the Measureless Palace sit Akshobhya Father- Mother, in the east Vairochana, south Ratnasambhava, west Amitabha, north Amoghasiddhi, southeast Lochana, southwest Mamaki, northwest Pandaravasini, northeast Tara, second row southeast Rupavajra, southwest Shabdavajra, northwest Gandhavajra, northeast Rasavajra, seated at sides of eastern door Maitreya and Kshitigarbha, at southern door Vajrapani and Akashagarbha, at western door Lokeshvara and Manjushri, at northern door Sarvanivaranaviskambhini and Samantabhadra; in eastern door Yamantaka, southern Prajnantaka, western Hayagriva, northern Vighnantaka, southeast corner Aehala, southwest Takkiraja, northwest Niladanda, northeast Mahabala, above Ushnishachakravarti, below Sumbharaja.

In the eastern door there is black Yamantaka with Vairochana crown: three faces, black, white and red; six arms holding staff, wheel and vajra in the right, and noose over chest with threatening gesture, bell and axe in the left.

In the southern door white Prajnantakrt with Ratnasambhava crown: three faces, white, black and red; six arms holding vajra marked white staff, and sword in the right, and noose over chest with threatening gesture, bell and axe in the left.

In the western door red Hayagriva with Amitabha crown: three faces, red, black and white; six arms holding lotus, sword and pounder in the right, and bell on the hip, axe and noose in the left.

In the northern door black Vighnantakrt with Amoghasiddhi crown: three faces, blue, white and red; six arms holding double vajra, wheel and spear in the right, and noose over chest with threatening gesture, bell, and axe in the left.

In the southeast black Achala with Vairochana crown, three faces, black, white and red; six arms holding sword, vajra, and wheel in the rights, and threatening gesture over heart, axe and noose in the lefts.

In the southwest door blue Takkiraja with Ratnasambhava crown: three faces, black, white and red. First two hands held in the Humkara gesture, other two right vajra and sword, the left noose and iron hook.

In the northwest blue Niladanda with Amitabha crown: three faces, blue, white and red; six arms holding blue staff marked with vajra, sword and wheel in the right, and noose over chest with threatening gesture, lotus and axe in left.

In the northeast blue Mahabala with Amoghasiddhi crown: three faces, black, white and red; six arms holding vajra marked black staff, vajra and wheel in the right, and noose over chest with threatening gesture, trident and axe in the left.

Above blue Ushnishacakravarti with Akshobhya crown: three faces, blue, white and red, first two hands in the ushnisha gesture, other two right vajra and lotus, the left threatening gesture and sword.

Below blue Sumbharaja with Akshobhya crown, three faces, black, white and red; six arms holding vajra, wheel and jewel in the right, and noose over chest with threatening gesture, lotus and sword in the left.

All ten of the Terrifies have yellowish red hair flaming up, their brows and eyelashes flare intensely orange. Each face has three eyes and four sharp fangs which grind horribly. Their fierce loud laughs HA HA reverberate and their faces are wrinkled with intensity of expressions. They have big bellies. Their hair is bound by blue Ananta snakes, red Takshaka snakes serve as earrings, striped Kulika snakes adorn the shoulders, white Padma snakes serve as necklaces, yellow Shankhapala snakes serve as bracelets, green Jaya snakes serve as sashes, nectar-colored Vasuki snakes serve as belts, and white Mahapadma snakes serve as anklets. Intense wisdom fire blazes from their bodies, they stand in the midst of it ready to punish all evil beings.

Outside, in the east stands the yellow thousand eyed Vajra Weapon riding a white elephant, holding a vajra; on his right is black Vajra Illusion riding a garuda, with a wheel and a club in his right hands, and a conch and a Kaustubha jewel in his left hands. Then red Vajra Fire, his mid-brow skull crown and eyebrows blazing with extremely hot fire, riding a goat, right hands in the refuge gesture and counting a rosary, left hands holding a lump of medicine and a club. In the south, black Vajra Time on a buffalo with right leg extended, fierce with hair blazing up, right hand holding the rod and left in the threatening gesture. In the southwest, black Vajra Club upon a zombie, naked and adorned with human bones, gnashing his fangs holding a knife in the right and a skull in the left. In the west, white Vajra Dragon with seven cobra hoods, holding a chain of snakes. In the northwest, green Vajra Wind upon a yellow peacock, holding a fire fan, in the north a yellow Vajra Terrifier, stout, upon a man, holding a jewel-vomiting mongoose in his right and a bunch of seeds in his left. On his right white Vajra Ganesha with an elephant face standing on a mouse, holding a turnip and rod in his right hands, and a sweet and a rosary in his left hands. In the northeast white Vajra Wrath standing on a bull, with crown ornaments and bone ornaments, with a trident in his right and a drum in his left. Between the northeast and the east by northeast is red Vajra Swirl in a chariot with intolerable radiance, holding a lotus, also white Vajra Moon standing on a wheel, with a lily in his right and a rosary in his left, and yellow Vajra Silent standing on a goose, his two right hands with lotus and a refuge-giving gesture, his two left hands holding rosary and stick. Between west and southwest is black Tak Zang-ri riding a chariot, holding a sword, beside him a yellow Goddess of the earth upon a lotus, holding a lotus. All the worldly gods such as Indra instantly become clear light, from which they emerge as guests arisen as Guhyasamaja Deities with their consorts. From the HUMS of their tongues are produced red one-pointed vajra-straws of light.

OM AH HRIH PRAVARASADKARAM ARGHAM PRATICCHA HUM SVAHA

" PADYAM "

" ANCAMANAN "

" PROKSANAM "

(Offer the Bali Sacrifice Cake)

OM AH VAJRADHRK HUM/ SPARSHAVAJRA KHAM/ JINAJIK OM/ RATNADHRK SVA /
AROLIK AH / PRAJNADHRK HA/ MOHARATI LAM/ DVESHARATI MAM/ RAGARATI
PAM/ VAJRARATI TAM/ RUPAVAJRA JAH/ SHABDAVAJRA HUM/ GANDHAVAJRA
BAM/ RASAVAJRA HOH/ MAITRI MAIM/ KSHITIGARBHA THLIM/ VAJRAPANI OM/
KHAGARBHA OM/ LOKESHVARA OM/ MANJUSHRI HUM/ SARVANIVARANA
VISKAMBHIN OM/ SAMANTABHADRA SAM/ YAMANTAKRT HUM/ PRAJNANTAKRT
HUM/ PADMANTAKRT HUM/ VIGHNANTAKRT HUM/ ACHALA HUM/ TAKKIRAJA
HUM/ NILADANDA HUM/ MAHABALA HUM/ USHNISHA CHAKRAVARTI HUM/
SUMBHARAJA HUM/ SARVA DUSHTAN SAMAYA MUTRA PRABHANJAKA MAMA
SHANTI RAKSHA CHAKURU SVAHA//

(Emanate Millions of Rasavajras to Serve the Gods:
Actual offering of Bali Sacrifice Cake)

OM AH ! This Mandala is created in each subatomic particle of all the beings of past, present and future and of all the universes of infinite space superbly arranged in oceans of clouds. Each particle includes and is included by all others, and is truly included in the ultimate realm totally embraced in integration. And all these beings of past present and future and all world protectors equal that superb space of the infinite clouds of universes of ten directions and completely fill the realms of space. These deities are Vajra Weapon, Vajra Illusion, Vajra Time, Vajra Club, Vajra Naga, Vajra Wind, Vajra Terrifier, Vajra Ganesha, Vajra Wrath, Vajra Swirl, Vajra Moon, Vajra Silence, Tag Zang-ri, and the Goddess of the Earth, together with all their retinues. I offer you service with flowers, incense, lamps, perfumes and divine food, and so forth; and may you each take and enjoy this ritual cake offering! May you then confuse all demons, misleaders, enemies, haters, humans and non-humans who would deprive our treasure, gold, jewels, crops, youthful beauty, good health and spiritual blessings! May you petrify, bind and destroy them! May you grant us treasure, gold, jewels, youthful beauty, good health and spiritual blessings until we reach the seat of enlightenment! May you always befriend us, protect us and bring us peace!

HUM SVAHA!

OM AH HRIH PRAVARASADKARAM ANCHAMANAM PRATICCHA HUM SVAHA
OM AH HRIH PRAVARASADKARAM ARGHAM PRATICCHA HUM SVAHA
OM VAJRA TAMBULAYS SVAHA (offering of betel nut leaf)

OM SARVATATHAGATA PUSHPE PRATICCHA HUM SVAHA/
DHUPE
ALOE
GANDHE
NAIVEDYE
SHABDA PRATICCHA HUM SVAHA/

VAJRADHRK OM AH HUM/
SPARSHAVAJRA OM AH HUM/
JINAJIK OM AH HUM/
RATNADHRK OM AH HUM/
AROLIK OM AH HUM/
PRAJNADHRK OM AH HUM/
MOHARATI OM AH HUM/
DVESHARATI OM AH HUM/
RAGARATI OM AH HUM/
VAJRARATI OM AH HUM/
RUPAVAJRA OM AH HUM/
SHABDAVAJRA OM AH HUM/
GANDHAVAJRA OM AH HUM/
RASAVAJRA OM AH HUM/
MAITRI OM AH HUM/
KSHITIGARBHA OM AH HUM/
VAJRAPANI OM AH HUM/
KHAGARBHA OM AH HUM/
LOKESHVARA OM AH HUM/
MANJUSHRI OM AH HUM/
SARVANIVARANA VISKAMBHIN OM AH HUM/
SAMANTABHADRA OM AH HUM/
YAMANTAKRT OM AH HUM/
PRAJNANTAKRT OM AH HUM/
PADMANTAKRT OM AH HUM/
VIGHNANTAKRT OM AH HUM/
ACHALA OM AH HUM/
TAKKIRAJA OM AH HUM/
NILADANDA OM AH HUM/
MAHABALA OM AH HUM/
USHNISHACHAKRAVARTI OM AH HUM/
SUMBHARAJA OM AH HUM/

OM DASHADIK LOKAPALA SAPARIVARA PUSHPE PRATICCHA HUM SVAHA

" DHUPE "
"" ALOKE "
" GANDHE "
" NAIVIDYE "
" SHABDA "

OM DASHADIK LOKAPALA SAPARIVARA OM AH HUM

You should all forgive (any deficiency) in all performed here, due to lacking, not finding, ignorance and inability.

OM VAJRASATTVASAMAYA/ MANUPALAYA VAJRASATTVA TVENOPATISHTHA/
DRDHO ME BHAVA/ SUTOSHYO ME BHAVA/ SUPOSHYO ME BHAVA/ ANURAKTO ME
BHAVA/ SARVASIDDHIM ME PRAYACCHA/ SARVA KARMASU CHA ME/ CHITTAM
SHRIYAM KURU HUM/ HA HA HA HA HOH BHAGAVAN/ SARVA TATHAGATA VAJRA
MA ME MUNCHA/ VAJRI BHAVA/ MAHA SAMAYA SATTVA AH HUM PHAT/

O ten Terrifies and fifteen World Gods with your retinues, please station yourselves within and without the Mandala Palace, above and below and in all directions and quarters, and please accomplish the deeds of turning all obstructors back upon themselves!!! Then may the habitat and inhabitant Guhyasamaja Mandalas dissolves into myself!

OM YOGASHUDDHAH SARVADHARMAH YOGASHUDDHO 'HAM/

(The Mantra of Vighnantaka)

NAMAH SAMANTA KAYAVAKCHITTA/ VAJRIANAM/ NAMO VAJRAKRODHAYA/
MAHADAMSHTROTKATA-BHAIRAVAYA/ ASI-MUSALA-PARASHU-PASHA-HASTAYA/
OM AMRTAKUNDALI KHA KHA KHAHI KHAHI/ TISHTHA TISHTHA/ BANDHA
BANDHA/ HANA HANA/ DAHA DANA/ GARJA GARJA/ VISPHOTAYA VISPHOTAYA/
SARVAVIGHNAN/ VINAYAKAN/ MAHAGANAPATI JIVITANTA KARAYE SVAHA//

GUHYA SAMAJA VAJRA YOGI PRAYERS

By this virtue, may I quickly attain the state of Vajradhara, the whole essence of all Buddhas! And may all beings attain it too! May I practice all deeds for the sake of enlightenment, both the deeds taught by the perfect Buddhas and those taught by Bodhichittavajra!

Thus from within the vivid experience of deity body
Appearance/voidness like magic illusion, like a dream,
Among the divine host of the mandala of Akshobhyavajra,
Fabulous collection of Victors of ten directions,
Since I have found delight through the wondrous bliss;
Striving here to make outer, inner, and secret offerings,
To praise, to contemplate, and to recite and so on,
Whatever virtue I might thus accumulate,
May I take up the supreme spirit of enlightenment,
Bearing responsibility for liberating beings,

Seeing that all those my mothers
Have fallen into the ocean of samsara just like me.
Seeing that there is no winning enlightenment
Just by conceiving the spirit yet not cultivating
The three kinds of ethics, May I train myself intensely

In practicing the bodhisattva vow.
Become a vessel through practice of ordinary path,
May I enter with perfect ease
Into that holy haven of well-destined beings,
The Vajra Vehicle, supreme way of all.

By vase initiation anointment in streams of Ganga water,
May all percepts and concepts of the ordinary be cleansed!
By tasting the wisdom elixir of the secret initiation,
May energies in the speech place arise as mantra!
By the goad of orgasmic bliss of the third (initiation),
May the mind be drawn into the realm of clear light.
By the Fourth's identifying the meaning of Integration,
May reifications about the ultimate be cut off.

Then, having found a non-artificial certitude
That the keeping pure vows and commitments
Is the base of achieving both kinds of powers,
May I always guard them even at the cost of life!

May all appearance dawn as the circle of deities,
Finding extreme and total stability
In the gross and subtle paths of the creation stage,
With four branches of service and practice in four-session yoga
That completely concentrates the energetic stores
Effortlessly, with every movement, utterance, and thought
Free of all suspicion of notions and perceptions of the ordinary!

Depending on the supreme field of the mind mandala
Accumulating the stores with proper rituals
And the yoga of sacrificial gifts free of misappropriation,
May my spiritual process become fully purified!

May all miracle deeds be accomplished by the samadhi
Of the Glorious Anger-Vajra, accompanied with his retinue
Of the Ten Furious Terrifics, who punish
The evil-minded demons who run around in every direction!

May the yoga of the creation stage be achieved,
Which purifies all percepts and concepts of the ordinary
In the processes of birth, death, and the Between,
By gradually generating in the spiritual process,
The supreme Vajra of proper practice
Of death as the Body of Truth, the between as the Beatific Body,
And of birth as the Body of Emanation -- the supreme technique
To realize the exaltation of the Three Bodies!

Through the samadhi in the mode of the great passion,
The swift path to that consummation of one's own aims,
Skilled in technique of devotion to the consort of one's own Buddha-clan,
May the Victors be worshipped by means of orgasmic bliss!

May the best Mandala Sovereignty soon be achieved,
Which totally purifies all lands, beings and environment,
Filling all of space with clouds of emanations,
From the animate and inanimate Mandala
Produced When the chandali-tummo blaze,
Ignited by the union of the Vajra with the realm of space,
Melts the liquid enlightenment-spirit into the avadhuti path,
Whence it goes into the lotus of the Wisdom consort!

May the outer and inner incantation become perfected,
As well as the yoga of subtle equanimity,
Creating the five-colored jewel, essence of five Sugatas,
At the tip of the paths of the vital and evacuative energies,
Expanding in nets of rainbow light rays,
And in the mustard seed size drop of enlightenment spirit,
Completely visualize the symbol and deity Mandalas,
And focus on them at will vividly and without blur!

Then, depending on the substance, the mantra,
The wheel machine, and on their contemplation,
May I accomplish the eight great realizations,
And the fabulous deeds of pacifying and so on,
And thereby accomplish the best Sovereignty of Action!

May I attain the profound path of the five stages,
Together with the three careers of yogis,
Which includes completely the six branches,
Withdrawal, contemplation, vitality control,
Stabilization, verification, and samadhi!

May the downward and upward four ecstasies be produced,
Brought forth by the stages of reversal and emergence,
Of the streams of nectar when the sun melts ,down the moon,
Relying on the mind in the subtle drop in the jewel tip!

Arising from that, amid all appearances that dawn,
May I perfect the body isolation withdrawal and contemplation,
By the samadhi of the Diamond Body, arising
As one hundred, five, three, and one classes!

By concentrating the king of drops, the best mantra drop,
On the tip of the lotus of the heart,
May the twelve energies that generate
All notions of subjects and objects
Dissolve into the indestructible drop!

The vibration of the drop of light at the nose-tip,
By its dawning as the uncontrived three Vajras,
By the samadhi of speech isolation Speech Vajra,
May I break free from my heart's eggshell of ignorance!

By meditating vitality control of the substance drop
At the root of technique, wisdom, and mystic channels,
Clearing away the darkness of superstition energies,
May the clear light sun dawn in the center of my heart!

By meditating vitality control of the three drops
At the three nose tips, by the lights of moon and sun
And the dark of gloom in the cloudless sky,
May the mind isolation of the three voids arise!

Becoming expert in the key points
Of the complete secret instruction
Of the nine mergers, three to each of three
Illusion Body of Beatitude, Clear Light Body of Truth,
And the variegation of the Body of Emanation,
May I perfect the holding of the absolute clear light
By means of the relative Illusion Body,
The reverse order verification practice,
The samadhi of integration, and the three careers,
Constructed, unconstructed, and extremely unconstructed!

If I cannot achieve the supreme samadhi here
Or in the between, and am caught by time of death,
May I be able to merge the four voids of the process
Of basic death with the four voids of the path!
Merging the samadhi of illusion with my time
In the between, at the time of taking rebirth,
May I consciously be born in a supreme birth-place
Just as the Beatific Body sustains Emanation Body incarnation!

In short, whatever dawns in birth, death, and the between,
Understanding it as an exhortation to virtuous practice
From previous prayers from practicing the three path-conversions,
May my mind's delight expand immensely at the time of death!

Thus, may all beings be delivered
By this consummate technology,
This ultimate of this miraculous path,
Practicing it properly without obstructions,
Spreading and expanding it in all directions!

MYSTIC COMMUNION HOST OFFERING

E MA HO! The great play of wisdom! In all universes as the Vajra land, oceans of clods of all-good offerings blaze forth! All places become the great Vajra Palace -- endowed with the glory of enjoyment of beatitude, inhabited by actual heroes and heroines, with not even the name of the error of impurity, exclusively a fabulous perfection.

(recite the inner offering to bless the host)

KYE! The essence of compassion, Root and Lineage Lamas,
Yidams, hosts of deities, the refuges the Three Jewels,
Heroes, Heroines, Dharma-Protectors, and Defenders --
Invited here, please come to this place of offerings!

OM AH GURU VAJRADHARA SAPARIVARA GANACHAKRA KHAHI/ PANCHAMRTA
KHAHI//

HO! This ocean of host offering of immaculate nectar,
Blessed by samadhi, mantra, and sacred gesture,
We offer to please the Tutelary Deity host!
OM AH HUM Be satisfied in the play of the glory of pleasures!
E MA HO Please shower down the great rain of Attainments!
OM AH VAJRA AKSHOBHYA SAPARIVARA GANACHAKRA KHAHI/
PANCHAMRTA KHAHI/

HO! This ocean of host offering of immaculate nectar,
Blessed by samadhi, mantra, and sacred gesture,
We offer to please the precious host of Three Jewels!
OM AH HUM Be satisfied in the play of the glory of pleasures!
E MA HO Please shower down the great rain of Holy Dharma!
OM AH RATNATRAYA SAPARIVARA GANACHAKRA KHAHI/
PANCHAMRTA KHAHI/

HO! This ocean of host offering of immaculate nectar,
Blessed by samadhi, mantra, and sacred gesture,
We offer to please the host of Dakinis and Protectors!
OM AH HUM Be satisfied in the play of the glory of pleasures!
E MA HO Please shower down the great rain of miracle deeds!
OM AH DAKINI DHARMAPALA SAPARIVARA GANACHAKRA KHAHI/
PANCHAMRTA KHAHI/

HO! This ocean of host offering of immaculate nectar,
Blessed by samadhi, mantra, and sacred gesture,
We offer to satisfy the host of beings, our mothers!
OM AH HUM Be satisfied in the play of the glory of pleasures!
E MA HO Be free of the sufferings of false perceptions!
OM A RA GHANACHAKRA KHAHI/ PANCHAMRTA KHAHI//

E MA HO! The great circle of the Hosts,
The trace of the Sugatas of all time,
Is the fountainhead of all attainments.
Understanding that, O Great Hero,
Eliminate the mind of superstitions, .
Play forever in the Circle of the Hosts!
OM! Oneself vividly become Lama/Deity,
Lord of the indivisible Three Vajras!
AH! This nectar of immaculate wisdom!
HUM! Not moving away from the spirit of enlightenment,
May the body-Deities play to their delight!

A HO MAHA SUKHA

HUM! May the impure perceptions be purified in the clear light realm!
AH! Great elixir made of wisdom!
OM May it become a great ocean of pleasure!
OM AH HUM.' OM AH HUM OM AH HUM!

HO! This ocean of host remains of immaculate nectar,
Blessed by samadhi, mantra, and sacred gesture,
We offer to please the Oath-bound Land-Protector Deity Host!
OM AH HUM Be satisfied in the play of the glory of pleasures!
E MA HO! Properly accomplish the miracle deeds for the Yoginis!

OM KSHETRAPALA SAPARIVARA GHANACHAKRA KHAHI/ PANCHAMRTA KHAHI/

May these remaining guests and their retinues, having partaken of his host remains, achieve all our wishes; spreading the precious Teaching, making all offerings to the Upholders of that Teaching, especially for us the Yogi/nis, on all times and occasions, bring wealth, long life, prosperity, glory, fame, good fortune, all expansive enjoyments, and fruitfulness of all ritual activities of peace, prosperity, power, and terror. May the protectors always befriend us! May they annihilate all untimely death, sicknesses, demons, malignants, bad dreams, bad omens, and bad activities! May the world be happy, the year good, the crops abundant, the Dharma prosper! May all happinesses flow forth and all wishes be fulfilled.

LAMA'S BENEDICTIONS (from the Self-Initiation)

The host of deities of the Esoteric Communion
Filling vast reaches of space like sesame its pod,
Some cause rains of various flowers to fall,
Some sing sweet songs of blessed fortune.
Others with deeds conquering the army of malignants,
Cause you always to abide in glory.
Know this and generate happiness in mind,
I must pronounce this garland of felicitations.

Full beatitude, ablaze with glory of wondrous signs and marks,
Always playing in the feeling of the kiss of bliss and voidness,
Abandoned the peace-extreme with unconditional compassion,
Homage to the Lord with his seven limbs'.
Mystic Lord, collecting the Communion of all Mysteries,
Finder of the supreme by way of the Communion, King of Tantras,
To Indrabhuti, Nagadakini, Visukalpa, glorious Saraha,
Nagarjuna the Vajri and Aryadeva,
Nagabodhi, Shakyamitra, Matangi,
Candrapada, and so on --
By that good luck of the store of goodness found,
In this distinguished lineage of Gurus,
May all your unfavorable troubles may be eliminated,
And your happy fortune increase like the waxing moon,
And may you have good luck to sport in the glory of perfection.
The five classes of Buddha Father-Mothers, the four Heroines,
The eight Bodhisattvas and the ten Terrific Lords -

The Buddha-Jewel of the Glorious Communion:
By the good luck of the store of goodness found
In the circle of thirty two deities,
May all your unfavorable troubles may be eliminated,
And your happy fortune increase like the waxing moon,
And may you have good luck to sport in the glory of perfection.
The Tantric Scripture uttered from the lotus mouth
Of the Universal Lord Glorious Vajrasattva,
Its fine root of thirty three thousand lines,
The Glorious Communion Root Tantra and Explanatory Tantras.
The four consecrations and the three kinds of vows,
The four Vajras of ordinary creation stage service ,
The six branches of supreme perfection stage service,
The profound five stages and three conducts,
The Dharma-Jewel of the Glorious Communion:
By the good fortune of the store of goodness found
In the textual and practical Dharma Wheels,
May all your unfavorable troubles may be eliminated,
Your happy fortune increase like the waxing moon,
May you have the fortune to sport in the glory of perfection.

The Community-Jewel of the Glorious Communion
Who dwell in fabulous pure lands in ten directions --
By the good fortune of the store of goodness found
In all who hold more than one dimension of the holy
Textual and practical teachings of the King of Tantras,
May all your unfavorable troubles may be eliminated,
Your happy fortune increase like the waxing moon,
May you have the fortune to sport in the glory of perfection!

(This sadhana was translated by Robert Thurman, in Woodstock during Christmas season, 1978. It was once typed and changed a bit by Jhampa Zangpo, in Dharamsala during the spring of 1980. It has now been re-edited and improved by the original translator during the summer of 1985, at Shunyata House, from teachings given by His Holiness Gaden Tri Rinpoche, translated by Sharpa Rinpoche. At that time I added the Host Offering from the Fire Sacrifice text, the prayers from the Self-Initiation text, and the Lama's Blessing from its commentary. I received teachings on the Sadhana from Venerable Tara Tulku at Punya House during the spring of 1986, adding also the Bali Sacrifice from the Gyuto manual ('Grel rtor). This Sadhana should be circulated only to those who have received the Mystic Communion Guhyasamaja Consecration. or to those who have a qualified Lama's permission to study this Unexcelled Yoga Teaching. By pledge, it is not to be shown or discussed in detail with the uninitiated.)

OM YE DHARMA HETUPRABHAVA/
HETUN TESHAM TATHAGATA HYAVADAT/
TESHAM CA YO NIRODHO/
EVAM VADI MAHA SHRAMANIYE SVAHAI

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