

Akshobhyavajra Guhyasamaja Meditation Practice Manual

All small italic text in brackets is not for recitation. All normal italic text in brackets is instruction on how to do the shorter sadhana and generally not for recitation - but note in some places this includes replacement text and this is for recitation.

This practice manual has major divisions following the system of three concentrations, minor divisions following the system of six yogas and minor sub-divisions following the system of forty nine points.

Please do not copy or distribute this sadhana, nor show it to those who have not had initiation into the practice.

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Guhyasamaja practice brought together through the 49 Points

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General Preliminaries

The stage of Yoga: Points 1 - 15

Point 1: The location where the practice is going to be performed

(Having prepared the place of practice, set the mind and say:)

Namo Guru Manjughoshaya

(Guru yoga and requests to the lineage gurus)

- 1 Glorious precious root guru,
Who dwells in the lotus of my heart,
Out of your great kindness please care for me
And grant attainments of body, speech and mind.
- 2 You see reality just as it is and out of your compassion,
Teach the complete essential points of the path of all sutras and tantras;
Upholder of all the holy Dharma of the Conquerors
Glorious Losang Dragpa to you I make requests.
- 3 Having seen this life as impermanent as a bubble
And cyclic existence as coreless as a plantain tree,
Supreme guides leading beings to liberation,
Venerable gurus, at your feet I make requests.
- 4 Supreme perfect fruit of the mind of enlightenment's evergreen tree
Arising ceaselessly from the seeds of compassion
Grown in the ground of equanimity, watered by the rain of love,
Omniscient ones, at your feet I make requests.
- 5 Your holy body is complete with the mandala of thirty-two deities,
The five families, the four consorts, and so forth,
Yet you show an ordinary aspect for the sake of the less intelligent
And spontaneously work for the welfare of others. To you I make requests.

6 The basis of all supported and supporting mandalas,
You work for the welfare of migrating beings with infinite emanations
By the pledge of the inseparable vajra union.
All pervasive Lord Vajradhara, to you I make requests.

(Indian lineage masters)

7 You cut all apprehension of ‘apprehended’ and ‘apprehender’
And work for the welfare of migrating beings with great waves of deeds;
Child of the conqueror, holy lord of the tenth ground,
Lodro Rinchen, at your feet I make requests.

8 The single eye that sees the ocean of the scriptures,
You show directly dependent arising free from extremes
And have gained the supreme state of the eight powers.
Protector Nagarjuna, at your feet I make requests.

9 You are the heart-son cared for by that supreme Arya
In the great charnel ground of Begara,
And have gained the supreme attainments by yogic discipline
Matangipa, at your feet I make requests.

10 You have done more deeds than a thousand buddhas
And are blessed by the venerable dakini;
You have achieved the attainments and gone to Sukhavati.
Tilopa, at your feet I make requests.

11 You performed many very difficult feats
In the eastern city, as predicted by the dakini;
In your heart is born the illusory meditative stabilization
Naropa, at your feet I make requests.

(Tibetan lineage Masters)

12 You have touched the feet of hundreds of Indian masters
And crossed the ocean of the secret tantras,
Scholar and yogi who has achieved attainments,
Translator Marpa, at your feet I make requests.

- 13 Your mental continuum was ripened by pure empowerments
And in your heart arose the profound path of vajra yoga;
You mastered the Buddha path by forceful means,
Wangi Dorje, at your feet I make requests.
- 14 You have crossed to the far shore of extensive learning,
And having mastered the liberation from illusion
You have directly seen the many Buddha fields,
Gangpa Kirti, at your feet I make requests.
- 15 You are a vessel full of wondrous qualities
With superior marks and signs like the crown ushnisha
And the secret vajra, hidden like that of the heavenly horse,
Sonam Rinchen, at your feet I make requests.
- 16 You comprehend all the sutras and tantras;
You have attained great stability in the generation stage
And directly see the host of mandala deities,
Tsultim Kyab, at your feet I make requests.
- 17 You have perfected all qualities since your early youth,
Especially by training in the path of the five stages,
And have mastered vitality-exertion and vajra repetition,
Phagpa Kyab of Tang Phe, at your feet I make requests.
- 18 You are the treasury of instructions of the two tantras,
Identifying the intermediate states, the tantra of the three illusions, the swift
travelling messenger, transference, projection into the dead, and so forth,
Zhonnu Oe of Serding, at your feet I make requests.
- 19 On just entering the mandala of the glorious Kalacakra
You beheld the mandala of pristine awareness.
Holder of the treasury of infinite qualities,
Choku Ozer of Geding, at your feet I make requests.
- 20 You have completely transcended all appearance of and adherence to the ordinary
And destroyed the darkness of ignorance
With the light rays of exalted wisdom realizing reality,
Omniscient Phagpa Oe of Lake Jo, at your feet I make requests.

- 21 You comprehend all the words and meanings of sutra and tantra
And uphold the victory banner of the non-decline of the Sugata's teachings,
Second Conqueror of the dark age
Buton Choje Rinchen Drub, at your feet I make requests.
- 22 Your youthful body is untainted by the faults of attachment and so forth;
Due to the immeasurable strength of merit and wisdom
You are the principal of all mantra holders, the supreme guru,
Khyungpo Laypa, at your feet I make requests.
- 23 You are a Vajradhara, combining the qualities of all the conquerors,
Taking the form of a virtuous friend for the sake of trainees;
To you called the glorious Losang Dragpa
Supreme guide of beings of the three realms, at your feet I make requests.

(Abbreviated Sadhana - skip to verse 34)

(The lineage masters of the Geluk lineage)

- 24 Elder Zang Kyongwa, who sees all objects of knowledge,
Sherab Senge, crown ornament of the wise,
Palden Zang, who has mastered the three baskets of teachings,
To you three great omniscient ones, I make requests.
- 25 Gendun Phel, who possesses the supreme intelligence of Manjushri,
Tashi Phagpa, vajra holder,
Samdrub Gyatso, who is unconfused regarding all objects of knowledge,
To you three holy guides of migrators, I make requests.
- 26 Tsondu Phagpa, who has reached the ground of attainment,
Dorje Zangpo, who has achieved the supreme discipline,
Glorious Senge Gyatso, upholder of the Vinaya,
To you three illuminators of the path of liberation, I make requests.
- 27 Konchog Gyatso, who took your realizations to their culmination,
Konchog Yarpel, holder of the treasury of oral transmission,
Supreme Ngawang Tsondru, knower of the five sciences,
To you three masters of scripture and realization, I make requests.

- 28 Gendun Phuntsok, who possesses the eight qualities of the sangha jewel,
Ngawang Chogden, lord of the teachings,
Kelsang Gyatso, who is Padmapani,
To you three kind gurus, I make requests.
- 29 You are the ornaments that beautify the great ground of Losang's teachings,
The dance at the limit of appearances;
The two incomparable gurus, Palden Yeshe and
Kelsang Thubten Jigme Gyatso, to you I make requests.
- 30 You are the lords of Dharma,
upholders of the treasury of the Profound and vast instructions;
the two guides of the dark age:
Great throne holder Losang Khyenrab Wangchuk
And Great scholar Khyenrab Tenpa Chopel,
To you I make requests
- 31 With great love you take on the burden of others' welfare;
With explanation and practice, you uphold the essence of the
Conqueror's teachings;
With the enlightened activities of the four means of assembling disciples,
You engage with migrators equal to space;
Protector Khaydrup Gyatso, to you I make requests.
- 32 Your enlightened activities propagate the pure scriptures
And realizations of the subduers' complete teachings
In accordance with the intent of the conqueror,
Unrivalled venerable tutor, Thubten Lungtog Namgyal Trinley,
To you I make requests. Please bestow upon me the two attainments.
- 33 You are the Lord of speech, treasure of the mind, unrivalled in upholding
The essence of the teachings of the supreme sublime system of the conqueror,
You who gathers the ocean of infinite conquerors,
Ngawang Losang Tenzin Gyatso, to you I make requests, please bestow upon me
the two attainments.

(Abbreviated Sadhana - skip to here)

34 I sincerely confess to all the protectors
All the rules I have broken and natural misdeeds that I have done,
Caused others to do, or rejoiced in their doing
While under the influence of afflictions in the past.

35 I make requests to the direct and lineage venerable gurus,
Please bless my mental continuum,
Having boarded the great ship of the profound two stages,
May I enter the ocean of omniscient wisdom.

(The lineage Gurus melt into Lama Tsong Khapa)

36 May I not be separated from the perfect gurus in all my lives,
And enjoy the glorious dharma,
Having completed the excellent qualities of the grounds and paths,
May I quickly attain the state of a Vajradhara.

(Lama Tsong Khapa melts into light and dissolves into me. I dissolve into blue light. I take the death process into the path and experience dharmakaya, sambhogakaya and nirmanakaya)

(Instantaneous self generation as the deity)

37 Instantaneously I arise as a dark blue wrathful Akshobhya,
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 jewelled ornaments,
Our upper bodies are dressed in clothes of heavenly cloth,
Our lower bodies draped with divine silken robes.

(Abbreviated Sadhana - skip to Blessing of inner offering – verse 45)

(Blessing of Vajra and Bell)

38 The vajra is method and the bell is wisdom.
Both have the nature of the ultimate mind of enlightenment.

39 **Om Sarva Tathagata Siddhi Vajra Samaye Tishta Eshtvam Dharayami
Vajrasattva Hi Hi Hi Hi Hi Hum Hum Hum Phat Svaha**

(Hold the bell with the left thumb and ring finger resting on the left hip while saying)

40 **Om Vajra Ghanta Hum**
May Vajrasattva and company be pleased!

(Hold the vajra up while saying)

41 **Hum**

42 Skilfully circling the vajra
Is the dharma action that liberates sentient beings from ignorance,
Therefore I hold it with great enthusiasm.

43 **Hum Hum Hum Ho Ho Ho**

(Hold the vajra up or at the right hip, and ring the bell such that the clapper hits the inside of the bell in the eight directions while saying)

44 **Om Vajra Dharma Ranita Praranita Sampraranita Sarva Buddha Kshetra
Pracaline Prajna Paramita Nada Svabhava Vajrasattva Hrdaya Samtoshani
Hum Hum Hum Ho Ho Ho Svaha**

(Blessing of inner offering)

45 **Om Ah Vighnantakrt Hum**
Om Shunyata Jnana Vajra Svabhava Atmako Ham

46 Everything is empty of inherent existence

Within emptiness appear **Hum Yam Hum** ཧུྃ ཡེྃ ཧུྃ

The light blue **Yam** turns into a semi circular blue-green air mandala,
And the two **Hums** become two vajras marking the two sides.

Upon that, **Hum Ram Hum** ཧུྃ རེྃ ཧུྃ

The red **Ram** turns into a triangular red fire mandala,
And the two **Hums** become two vajras marking the two sides.

Upon that **Om Ah Hum** ཨོྃ ཨཱེྃ ཧུྃ

Transform into three human heads
Above that an **Ah** which transforms into a skull bowl
Red inside and white outside.
Within it an **Ah** which transforms into a red lotus with eight petals

Its centre marked with a red **Ah**. ཨཱེྃ

In the middle of the skull bowl

From **Hum**, human flesh marked with **Hum**; ཧུྃ

In the east from **Bhrum**, elephant meat marked with **Bhrum**; འུྃ

In the south from **Am**, horse meat marked with **Am**; ཨུྃ

In the west from **Jrim**, cow meat marked with **Jrim**; ཇུྃ

In the north from **Kham**, dog meat marked with **Kham**; ཀུྃ

Again in the middle of the skull bowl

From **Hum**, urine marked with **Hum**; ཧུྃ

In the east from **Bhrum**, excrement marked with **Bhrum**; འུྃ

In the south from **Am**, blood marked with **Am**; ཨུྃ

In the west from **Jrim** white semen marked with **Jrim**; ཇུྃ

In the north from **Kham**, brain/marrow marked with **Kham**.

ॐ

All these meats and nectars are marked with a white **Om**.

ॐ

47 In the space above them on a sun disc,
A **Hum** which transforms into
A white five-pointed vajra,
Its centre marked by a blue **Hum**.

48 Light radiating from the **Hum**, makes the wind mandala blow
Causing the fire mandala to blaze up
And the substances in the skull to melt and boil.
The vajra and its sun disc fall inside
And blending together, all these substances become of one taste.
All taints are cleansed and they all become pure like crystal.

49 By the melting of the red lotus with its **Ah**
The contents are directly perceived as the nectar of wisdom,
Blazing red like the setting sun.
From the **Om**, light rays tipped with hooks
Draw in the nectar of wisdom of all the Tathagatas of the ten directions,
The combination of these nectars increases and becomes inexhaustible.

50 **Om Ah Hum** (x7)

(Blessing of offerings for the deities generated in front)

51 **Om Ah Vighnantakrt Hum**
Om Shunyata Jnana Vajra Svabhava Atmako Ham

52 Everything is empty of inherent existence
Within emptiness, **Ahs** on lotus seats turn into vast expansive skull-bowls;
Inside each is the first syllable of the Sanskrit name of what it contains,

Crowned with a drop, making **Am, Pam, Pum** and so on.

ॐ ॐ ॐ

(Perform a front visualization with the offerings laid out from left to right)

53 These turn into offerings of:
Water for drinking, water for the feet,
Water for the mouth, sprinkling water,
Flowers, incense, light, perfume, food and music.
By nature they are bliss and emptiness,
But appear as the various offering substances,
Their function is to produce distinctive uncontaminated bliss
As objects of enjoyment of the six senses.

54 **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 Naividye Ah Hum
Om Shabda Ah Hum

(Abbreviated Sadhana - skip to Offerings to Self - verse 88)

(Generation of the ritual cake offering for the Directional Guardians)

55 **Om Ah Vighnantakrt Hum**
Om Shunyata Jnana Vajra Svabhava Atmako Ham

56 Everything is empty of inherent existence

Within emptiness appear **Hum Yam Hum** 

The light blue **Yam** turns into a semi circular blue-green air mandala,
And the two **Hums** become two vajras marking the two sides.

Upon that, **Hum Ram Hum** 

The red **Ram** turns into a triangular red fire mandala,
And the two **Hums** become two vajras marking the two sides.


Upon that **Om Ah Hum** 

Transform into three human heads


Above that an **Ah** which transforms into a skull bowl


Red inside and white outside.


Within it an **Ah** which transforms into a red lotus with eight petals


Its centre marked with a red **Ah**. 


In the middle of the skull bowl

From **Hum**, human flesh marked with **Hum**; 


In the east from **Bhrum**, elephant meat marked with **Bhrum**; 

In the south from **Am**, horse meat marked with **Am**; 

In the west from **Jrim**, cow meat marked with **Jrim**; 


In the north from **Kham**, dog meat marked with **Kham**; 


Again in the middle of the skull bowl


From **Hum**, urine marked with **Hum**; 

In the east from **Bhrum**, excrement marked with **Bhrum**; 

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 meats and nectars are marked with a white **Om**. 

- 57 In the space above them on a sun disc,
A **Hum** which transforms into
A white five-pointed vajra,

Its centre marked by a blue **Hum**.

- 58 Light radiating from the **Hum**, makes the wind mandala blow
Causing the fire mandala to blaze up
And the substances in the skull to melt and boil.
The vajra and its sun disc fall inside
And blending together, all these substances become of one taste.
All taints are cleansed and they all become pure like crystal.
- 59 By the melting of the red lotus with its **Ah**
The contents are directly perceived as the nectar of wisdom,
Blazing red like the setting sun.
From the **Om**, light rays tipped with hooks
Draw in the nectar of wisdom of all the Tathagatas of the ten directions,
The combination of these nectars increases and becomes inexhaustible.
- 60 **Om Ah Hum** (x3)

(Invitation of the Directional Guardians for the ritual cake Offering Ceremony)

- 61 From the blue **Hum** at my heart,
Light rays tipped with hooks
Bring back the fifteen protectors of the directions with their retinues,
And they settle in their directions and quarters.
- 62 In the east, 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.
- 63 In the south-east, 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.
- 64 In the south, black Vajra Time on a buffalo
With right leg extended, fierce with hair blazing up,
Right hand holding an iron rod and left in threatening gesture.

- 65 In the south-west, 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.
- 66 In the west, white Vajra Naga with seven cobra hoods,
Holding a chain of snakes.
- 67 In the north-west, green Vajra Wind on a yellow peacock,
Holding a fire fan.
- 68 In the north, yellow Vajra Terrifier,
Stout, standing upon a man,
Holding a jewel-vomiting mongoose in his right hand
And some sesame seeds in his left.
- 69 On his right, white Vajra Ganesha with
An elephant face standing on a mouse,
Holding a turnip and a rod in his right hands,
And a sweet and a rosary in his left hands.
- 70 In the north-east, 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.
- 71 Between the north-east and east by north-east is red Vajra Swirl
In a chariot, blazing with blinding light, holding a lotus.
- 72 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 a lotus and refuge-giving gesture,
His two left hands holding a rosary and stick.
- 73 Between west and south-west 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.

74 All the directional protectors such as Indra (Vajra Weapon) instantly become clear light,
And arise as the Guhyasamaja deities with their consorts.
From **Hums** are produced one-pointed vajra-straw tongues of red light.

(While reciting, emanate millions of Rasavajras to serve the directional guardians)

75 **Om Ah Hrih Pravara Sadkaram Argham Praticcha Hum Svaha**
Om Ah Hrih Pravara Sadkaram Padyam Praticcha Hum Svaha
Om Ah Hrih Pravara Sadkaram Ancamanan Praticcha Hum Svaha
Om Ah Hrih Pravara Sadkaram Proksanam Praticcha Hum Svaha

(Offering of the ritual cake to the Directional Guardians and assigning them the task of protection)

76 **Om Ah**

The mandalas, produced in countless extremely subtle particles,
arranged in oceans of clouds, filling the limits of space of
The mundane realms of the ten directions and the three times,
mutually penetrate one another and are perfectly gathered
In the sphere of phenomena that remains
In meditative absorption at all times.

77 To all the worldly protectors such as
Vajra Weapon, Vajra Illusion,
Vajra Fire, Vajra Time, Vajra Club,
Vajra Naga, Vajra Wind,
Vajra Terrifier, Vajra Ganesha,
Vajra Wrath, Vajra Swirl,
Vajra Moon, Vajra Silence,
Tak Zang-ri and the earth goddess,
Together with their retinues.
As well as to all sentient beings equalling infinite space,
in cloud-like arrangements in the countless mundane realms of the ten directions and the
three times, reaching the limit of the sphere of space,
I offer flowers, incense, lamps,
Perfumes, divine food, and so forth.
May you enjoy them.

78 Each of you please accept this ritual cake offering
And having enjoyed it
May you then confuse humans and non-humans,
The hate-filled and the intensely hate-filled
And all interferers and misleading forces

Who would deprive us of our extensive jewels, gold, wealth, crops,
Youthful beauty, good health and superior happiness.

79 May you paralyse, bind and destroy them.
May you greatly increase our extensive jewels
Gold, wealth, youthful beauty, good health
And our superior happiness and great happiness.

80 Until we reach the seat of enlightenment
May you approve of and constantly support us.
May you bring us peace and protect us.
Hum Svaha

81 **Om Ah Hrih Pravara Sadkaram Ancamanam Praticcha Hum Svaha**
Om Ah Hrih Pravara Sadkaram Argham Praticcha Hum Svaha

(Offering of Betel nut leaf)

82 **Om Vajra Tampulaye Svaha**

83 **Om Dashadik Lokapala Sapparivara Pushpe Praticcha Hum Svaha**
Om Dashadik Lokapala Sapparivara Dhupe Praticcha Hum Svaha
Om Dashadik Lokapala Sapparivara Alope Praticcha Hum Svaha
Om Dashadik Lokapala Sapparivara Gandhe Praticcha Hum Svaha
Om Dashadik Lokapala Sapparivara Naividye Praticcha Hum Svaha
Om Dashadik Lokapala Sapparivara Shabda Praticcha Hum Svaha

84 **Om Dashadik Lokapala Sapparivara Om Ah Hum**

85 **Om Vajrasattva Samaya Manu Palaya / Vajrasattva Deno Patita / Dido May**
Bhawa / Suto Kayo Me Bhawa / Supo Kayo May Bhawa / Anu Rakto Me
Bhawa / Sarwa Siddhi Mepar Yatsa / Sarwa Karma Su Tsa May/ Tsitam
Shriyam Kuru Hum / Ha Ha Ha Ha Hoh / Bhagawan / Sarwa Tathagata /
Vajra Ma May Mu Tsa / Vajra Bhawa Maha Samaya Sattva / Ah Hum Phat

86 Whatever has been done incorrectly because of lack of time or materials
Or not understanding or lack of ability, please be patient with these.

(snap the fingers while saying)

87 Om Ah Hum Vajra Muh

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

(Blessing of the Offerings for the deities generated in place of oneself)

88 Om Ah Vighnantakrt Hum

Om Shunyata Jnana Vajra Svabhava Atmako Ham

89 Everything is empty of inherent existence

Within emptiness, **Ahs** on lotus seats turn into vast expansive skull-bowls;

Inside each is the first syllable of the Sanskrit name of what it contains,

Crowned with a drop, making **Am, Pam, Pum** and so on. 

(Perform a self visualization with the offerings laid out from right to left)

90 These turn into offerings of:

Water for drinking, water for the feet,

Water for the mouth, sprinkling water,

Flowers, incense, light, perfume, food and music.

By nature they are bliss and emptiness,

But appear as the various offering substances,

Their function is to produce distinctive uncontaminated bliss

As objects of enjoyment of the six senses.

91 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 Naividye Ah Hum

Om Shabda Ah Hum

Om Rupa Ah Hum

Om Shabda Ah Hum

Om Gandhe Ah Hum

Om Rasa Ah Hum
Om Sparshe Ah Hum

(Abbreviated Sadhana - skip to Invocation of the Merit Field - verse 115)

(Mandala Offering to the Guhyasamaja Gurus - optional even for full Sadhana)

- 92 **Om Vajra Bhumi Am Hum** (the golden ground)
Om Vajra Rekhe Ah Hum (the outer iron mountain wall around)
Om Ham Sumadhya Mairave Nama (mount sumeru in the centre)
Om Yam Purva Videhaya Nama (purvavideha in the east)
Om Ram Jambudvipaya Nama (jampudvipa in the south)
Om Lam Aparagaucarya Nama (aparagaucarya in the west)
Om Vam Uttara Kurave Nama (uttara kuru in the north)
Om Yam Upad-vipaya Nama (lu island)
Om Yam Upad-vipaya Nama (lupag island)
Om Ram Upad-vipaya Nama (ngayab island)
Om Ram Upad-vipaya Nama (ngayabshen island)
Om Lam Upad-vipaya Nama (yoden island)
Om Lam Upad-vipaya Nama (lamchoktro island)
Om Vam Upad-vipaya Nama (draminyen island)
Om Vam Upad-vipaya Nama (draminyengida island)
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 Cakra Ratnaya Nama (precious wheel)
Om Lam Mani Ratnaya Nama (precious jewel)
Om Vam Maha-nidhi Ratnaya Nama (great treasure)
Om Suryaya Nama (sun)
Om Candraya Nama (moon)
- 93 The pure enjoyments of the body, speech and mind of myself and others
Together with collections of the virtues of the three times,
Fine mandala universes,
Together with collections of perfect offerings like those of Samantabhadra,
Having brought all these to mind,
I offer to the Guru, my personal deity, and the Three Precious Gems.
Accepting it through the force of your compassion,
Please bestow upon me your blessings

94 **Idam Guru Ratna Mandalakam Niryatayami**

(Refuge and Vajrasattva Meditation)

(Optional even for full Sadhana - skip to Invocation of the Merit Field - verse 115)

- 95 I always go for refuge to the Sugatas
Abiding in my mind, who accomplish
With the play of mind like a stainless moon
The infinite methods of holy compassion.
- 96 I always go for refuge to the holy Dharma,
Which definitely liberates from all conceptions,
Bringing understanding of reality, the one taste of all things,
The perfect foundation of all spiritual beings.
- 97 I go for refuge to the assembly of the noble Accomplished Ones,
Perfectly liberated from all bondage,
Possessing glorious realizations through their supreme compassion,
And thoroughly set on the grounds of Very Joyous and so forth.
- 98 May I generate the holy mind of enlightenment,
Which is adorned with an extraordinary aspiration
And through the purification of thought and its fruition
Perfectly eliminates the latencies of all obscurations.
- 99 From **Pam** on my crown, a lotus,
And from **Ah**, a moon disc.
Upon them from **Hum**, a five-pointed white vajra,
Marked in the centre with **Hum**.
From this, light radiates and returns,
And the Vajra turns into a white Vajrasattva
With one face and two arms, holding vajra and bell.
Embraced by his consort, a white Vajradhat-vishvari.
She has one face and two arms,
Holding a skull and a curved fleshing knife.
- 100 Both are adorned with various jewelled ornaments.
He sits in the vajra position.
On a moon in his heart is a white **Hum**, light radiates out from it

Inviting jnanasattvas similar to himself.

101 **Om Vajrasattva Sagarivara Argham Padyam Pushpe Dhupe
Aloke Gandhe Naividye Shabda Praticcha Hum Svaha**

102 **Jah Hum Bam Hoh**
May they become indivisible!

103 Again, light radiates from the **Hum** at his heart,
Inviting consecration deities.

104 **Om Panchakula Sagarivara Argham Padyam Pushpe Dhupe
Aloke Gandhe Naividye Shabda Praticcha Hum Svaha**

105 "May all Tathagatas please openly confer consecration".

106 Requested in this way, they hold up vessels filled with wisdom nectar
And confer consecration upon him.

107 **Om Sarva Tathagata Abhisekhata Samaya Shriye Hum**

108 The body becomes filled with wisdom nectar.
The excess turns into an Akshobhya adorning the top of his head.

109 "Bhagavan Vajrasattva, I ask that you restore us to purity,
Cleaning away all the wrongdoings, obscurations and degeneration of vows
Of myself and all sentient beings."

(While reciting the mantra, visualize as follows)

110 By praying thus, light radiates from the **Hum** at his heart,
Purifying the wrongdoings and defilements of all beings.
Offerings are made to the Buddhas and Bodhisattvas
And all their virtues are concentrated into light,
Dissolving into the **Hum** at his heart,
Making his lustre and energy outstanding.

111 Om Vajrasattva Samaya Manu Palaya / Vajrasattva Deno Patita / Dido May Bhawa / Suto Kayo Me Bhawa / Supo Kayo May Bhawa / Anu Rakto Me Bhawa / Sarwa Siddhi Mampar Yatsa / Sarwa Karma Su Tsa May/ Tsitam Shriyam Kuru Hum / Ha Ha Ha Ha Hoh / Bhagawan / Sarwa Tathagata/ Vajra Ma May Mu Tsa / Vajra Bhawa Maha Samaya Sattva / Ah Hum Phat (x21)

(I pray)

112 “O Guru my protector, please give refuge,
Deluded by 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.”

113 Vajrasattva then says:
“Child of the Awakened lineage,
All your wrongdoings, obscurations and degenerations of vows are cleansed
and purified.”

114 He dissolves into myself and my body, speech and mind become indivisible
from those of a Vajrasattva.

Preliminary Practices of the Sadhana

Point 2: Focusing on great compassion

(Abbreviated Sadhana - skip to here)

(Invocation of the Merit Field)

115 I myself become a peaceful, luminous Akshobhyavajra.
The blue **Hum** on the vishvapadma flower and sun-disc in my heart
Emits light rays tipped with 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 heart.

(Offerings to the merit field)

116 **Om Sarva Tathagata Argham Pujamegha Samudra Sparana Samaya Shriye Ah Hum**
Om Sarva Tathagata Padyam Pujamegha Samudra Sparana Samaya Shriye Ah Hum
Om Sarva Tathagata Pushpe Pujamegha Samudra Sparana Samaya Shriye Ah Hum
Om Sarva Tathagata Dhupe Pujamegha Samudra Sparana Samaya Shriye Ah Hum
Om Sarva Tathagata Alope Pujamegha Samudra Sparana Samaya Shriye Ah Hum
Om Sarva Tathagata Gandhe Pujamegha Samudra Sparana Samaya Shriye Ah Hum
Om Sarva Tathagata Naividye Pujamegha Samudra Sparana Samaya Shriye Ah Hum
Om Sarva Tathagata Shabda Pujamegha Samudra Sparana Samaya Shriye Ah Hum
Om Sarva Tathagata Rupa Pujamegha Samudra Sparana Samaya Shriye Ah Hum
Om Sarva Tathagata Shabda Pujamegha Samudra Sparana Samaya Shriye Ah Hum
Om Sarva Tathagata Gandhe Pujamegha Samudra Sparana Samaya Shriye Ah Hum
Om Sarva Tathagata Rasa Pujamegha Samudra Sparana Samaya Shriye Ah Hum
Om Sarva Tathagata Sparshe Pujamegha Samudra Sparana Samaya Shriye Ah Hum

(Paying homage to the merit field)

117 I salute those magnificent reflections of Bodhicitta.

(The perfect purity of the five aggregates:)

Form - Vairocana,
Feeling - Ratnasambhava,
Discrimination - Amitabha,

Compositional factors - Amoghasiddhi,
Consciousness - Akshobhya,

(The perfect purity of the six sense-media:)

118 Rupavajra,
Shabdavajra,
Gandhavajra,
Rasavajra,
Sparshavajra,
Samantabhadra.

(The perfect purity of the six sense-faculties:)

119 Kshitigarbha,
Vajrapani,
Khagarbha,
Lokeshvara,
Sarvanivarana Viskhambhini
and Maitreya.

(The perfect purity of the elements:)

120 Earth - Locana,
Water - Mamaki,
Fire - Pandaravasini,
Air - Tara,
And space - Manjushri.

121 I salute those magnificent reflections of Bodhicitta,

(The perfect purity of:)

Delusion - Yamantaka,
Pride - Prajnanataka,
Lust - Hayagriva,
And envy - Vighnantaka,

Who manifest the experience of various joys,
Always in touch with great bliss from union with the wisdom consort.

122 I salute those magnificent reflections of Bodhicitta:

(The perfect purity of:)

Compassion - Takkiraja,
Joy - Niladanda,
Forms - Mahabala,
And the changeless – Acala,
The upholders of the mind as cause - Sumbharaja,
and as effect - Ushnishacakravarti,
And all those of the families of delusion, hatred, lust, obscurity, and envy.

(Admission of faults and rejoicing)

123 In the presence of the greatly compassionate ones
Whatever defilements I have accumulated through ignorance,
In the beginningless river of samsara,
All of them I confess properly according to the rites.

124 I perfectly rejoice in all the virtues
Created by the perfect Buddhas,
Bodhisattvas and other noble beings
And thoroughly dedicate them to enlightenment.

(Refuge)

125 I always go for refuge to the Sugatas
Abiding in my mind, who accomplish
With the play of mind like a stainless moon
The infinite methods of holy compassion.

126 I always go for refuge to the holy Dharma,
Which definitely liberates from all conceptions,
Bringing understanding of reality, the one taste of all things,
The perfect foundation of all spiritual beings.

127 I go for refuge to the assembly of the noble Accomplished Ones,
Perfectly liberated from all bondage,
Possessing glorious realizations through their supreme compassion,
And thoroughly set on the grounds of Very Joyous and so forth.

128 May I generate the holy mind of enlightenment,
Which is adorned with an extraordinary aspiration
And through the purification of thought and its fruition
Perfectly eliminates the latencies of all obscurations.

129 May the mind whose nature is that of all the perfect Buddhas
Now truly abide on the single path of the Sugatas and their children,
The way of the excellent qualities of
Giving and so on and of the ten white virtues.

(Re-affirming the vows of tantra)

130 Buddhas and bodhisattvas please pay attention to me.
I who am called Akshobhyavajra, from this time forth
Until I attain complete enlightenment,
Will generate the highest noble mind of enlightenment,
Just as the protectors of the three times have done
To ensure their own enlightenment.

(Recollection of the vows of Vairocana)

131 I will uphold firmly all three ethics: the moral trainings,
Cultivating virtue and benefiting sentient beings.
I will uphold from now on, the vows arising from the Buddha yoga
Of the sublime Three Jewels: Buddha, Dharma and Sangha.

(Recollection of the vows of Akshobhya)

132 Also I will correctly uphold the vows
Of the vajra, bell and mudra
Of the great supreme vajra family,
And will also uphold the vow of the master.

(Recollection of the vows of Ratnasambhava)

133 As for the delightful pledges of
The jewel family, I will always
Offer the four kinds of gifts
Every day at the six times.

(Recollection of the vows of Amitabha)

134 For the pure great lotus family
That arose from great enlightenment,
I will uphold the holy dharmas,
Those of the outer, secret and the three vehicles.

(Recollection of the vows of Amoghasiddhi)

135 In relation to the pledges of the great supreme karma family,
I will correctly and individually uphold
All the vows I possess
And perform as many actions of offering as I am able.

136 I will generate the highest noble mind of enlightenment
For the benefit of all sentient beings.
I will uphold the vows without exception.
I will liberate the Arhats, already freed from afflictions, from their remaining
obscurations to omniscience.
I will liberate sentient beings who are on the path from their afflictive obscurations.
I will liberate sentient beings who are in the lower realms and lead them
to a higher rebirth.
I will lead all sentient beings to nirvana.

137 May the merit field return to their own abodes.

(Abbreviated Sadhana - skip to Meditating on the vajra barrier and tent - verse 173)

(Special Preliminaries)

(Visualization of the Uncommon Protection Wheel of the Ten Wrathful Deities)

Point 3: Generating the principal deity of the uncommon protection wheel

138 Om Svabhava Shuddhah Sarva Dharmah Svabhava Shuddho Ham

139 Everything is in the state of being empty,
Which is that the three, the natures of phenomena that make up experience,
causes and effects, are empty
Of being established by virtue of their own characteristics.

- 140 Within the state of emptiness, a **Pam** transforms into a vishvapadma flower
 At its centre, an **Ah** transforms into a sun disc.
 Above that, a golden **Bhrum** transforms into a golden wheel of eight blades
 With two more above and below on which it spins rapidly clockwise.
 Garlands of blazing vajras radiate in the ten directions.
- 141 In the hollow space within the centre is a vishvapadma flower and moon seat.
 Above and below that are two vishvapadma flower seats,
 And just above, not quite touching the eight blades
 Are eight more vishvapadma flower seats.
- 142 I sit on the central seat as a white Vajradhara
 With three faces, white, black and red;
 Six arms holding vajra, wheel and lotus in the right,
 And bell, jewel and sword in the left,
 Adorned by the thirty-two marks and eighty signs.
- 143 My consort is a white Vajradhat-vishvari
 With three faces, white, black and red;
 Six arms holding vajra, wheel and lotus in the right,
 And bell, jewel and sword in the left.
 The foremost two arms of both male and female
 Are holding each other in mutual embrace.
 Both are surrounded by beautiful auras of light,
 Adorned with precious jewels and various robes of silk.
- 144 In my heart, on a vishvapadma flower and moon seat
 Is a red jnanasattva with one face and two arms holding vajra and bell,
 Embraced by a jnanasattva consort of similar appearance.
 Within his heart upon a moon seat is a blue five-pointed vajra
 And within its centre is the samadhisattva, 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.
- 145 The jnanasattva Lord and Lady join in union.
 Light rays from their hearts invite Akshobhya,
 Accompanied by the ten Wrathful Ones.
 They enter through my mouth and descend,
 Emerging through the path of the vajra into the lotus of the Lady,
 Rising to her heart to become eleven long **Hums**.
 They transform into Akshobhya and the ten Wrathful Ones.

146 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 the ten directions,
Accomplishing the Buddha deeds of turning the wheel of Dharma and so on,
Especially purifying the hatred of malevolent sentient beings,
Establishing them in the exaltation of Akshobhya.
All the emanations condense into one.
The jnanasattvas merge indivisibly with the emanated Akshobhya
Who then comes to rest in me.

147 Upon the former moon seat now transformed into a sun seat,
I sit as a blue-black wrathful Akshobhya with an expression of passionate ferocity,
My pointed fangs slightly bared, main face black and fierce,
Right face white and peaceful and left face red and aroused.
Six arms holding a nine-pointed vajra, wheel and lotus in the right
And bell, jewel and sword in the left,
Hair tied up in a crown ornament;
Adorned by the thirty-two marks and eighty signs.

148 The consort, Vajradhat-vishvari, turns into a blue Sparshavajra:
Three faces, blue, white and red,
Six arms, holding vajra, wheel and lotus in the right
And bell, jewel and sword in the left.

149 Her hair is in the half-bound coiffure,
Extremely graceful with a smiling face,
With attractive mannerisms such as
Giving side-long glances and so on.
Her beauty is fully mature,
And she playfully delights with the five objects of desire.

150 The foremost two arms of both male and female
Are holding each other in mutual embrace.
We are both adorned with the eight jewelled ornaments:
Jewel diadem, jewel earrings
Each beautified by silk ribbons and a sinuous utpala flower,
A jewel gorget necklace, a pearl half-sash,

A long pearl full-sash,
Bracelets, anklets and a jewelled belt.

151 Our upper bodies are dressed in clothes of heavenly cloth,
Our lower bodies draped with divine silken robes.
We sit in blissful union, ablaze with shimmering red light.
We have the nature of the three sattvas (samayasattva, jnanasattva and samadhisattva)

Point 4: Generating the surrounding deities of the protection wheel

(Among the ten Wrathful Ones in the consort's heart)

152 There is a black Yamantaka with Vairocana 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

He emerges from the heart.
He is established with left leg extended on his own seat on the tip of
the eastern spoke.

153 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

He emerges from the heart.
He is established with left leg extended on his own seat on the tip of
the southern spoke.

154 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

He emerges from the heart.
He is established with left leg extended on his own seat on the tip of
the western spoke.

155 There is a 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.
He is drawn into my heart;

Vighnantakrt

He emerges from the heart.
He is established with left leg extended on his own seat on the tip of
the northern spoke.

156 There is a black Acala with Vairocana 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.
He is drawn into my heart;

Acala

He emerges from the heart.
He is established with left leg extended on his own seat on the tip of
the south-eastern spoke.

157 There is a blue Takkiraja with Ratnasambhava crown:
Three faces, black, white and red; six arms,
Foremost two hands in the Humkara gesture,
Other right hands holding a vajra and sword,
Left hands a noose and iron hook.
He is drawn into my heart;

Takkiraja

He emerges from the heart.
He is established with left leg extended on his own seat on the tip of
the south-western spoke.

158 There is a blue Niladanda with Amitabha crown:
Three faces, blue, white and red;
Six arms holding vajra-marked blue staff, 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

He emerges from the heart.
He is established with left leg extended on his own seat on the tip of
the north-western spoke.

- 159 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
 He emerges from the heart.
 He is established with left leg extended on his own seat on the tip of
 the north-eastern spoke.
- 160 There is a blue Ushnishacakravarti with Akshobhya crown:
 Three faces, blue, white and red; six arms,
 Foremost two hands in the ushnisha gesture,
 Other right hands holding a vajra and lotus,
 Left hands with threatening gesture and sword.
 He is drawn into my heart;
Ushnishacakravarti
 He emerges from the heart.
 He is established with left leg extended on his own seat within the upper spoke.
- 161 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
 He emerges from the heart.
 He is established with left leg extended on his own seat within the lower spoke.
- 162 All ten of the Wrathful Ones have reddish yellow hair standing on end,
 Eyebrows and facial hair reddish yellow, blazing intensely.
 Each of their three faces has three round bloodshot eyes.
 Their four sharp fangs are bared in a snarl.
 Roaring fiercely with laughs of ha ha,
 Their facial expressions are distorted by wrath.
 They have big pot bellies hanging down.
 Adorned with various precious ornaments,
 And wearing a tiger skin lower garment
- 163 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-coloured Vasuki snakes serve as belts,
And white Mahapadma snakes serve as anklets.

164 They stand in the centre of intense wisdom fire
Which blazes from their bodies
In the manner of overcoming all malevolent beings.

Point 5: Immobilising obstructive forces with ritual stakes

165 I look down at Sumbharaja below,
And a duplicate wrathful deity emanated by him comes up
And stands before me saying, “What should I do?”
I call to this wrathful deity:

**166 Om Sumbha Nisumbha Hum / Grhna Grhna Hum / Grhna Paya Grhna Paya
Hum / Anaya Ho Bhagavan Vidya Raja Hum Phat**

167 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 hearts
Of the ten chief obstructors protecting the obstructive forces of the ten directions.
He binds them fast with his noose around their necks,
And drives them into tight triangular holes generated from long **Hums**.

168 The Amrtakundali of the north emanates a duplicate Amrtakundali,
Blue and wrathful, 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,
With a tri-cornered dagger forming the lower part of his body.

169 He transforms into ten,
Each with masses of blazing flames.
They then pierce the heads of the direction protectors and their retinues.

170 **Om Gha Gha Ghataya Ghataya Sarva Dushtam Phat Phat**
Kilaya Kilaya Sarva Papam Phat Phat
Hum Hum Hum Vajra Kilaya
Vajra Dhara Ajna Payati Sarva Vighnan
Kaya Vak Citta Vajra Kilaya
Hum Hum Hum Phat Phat (x3)

171 Sumbharaja's vajra hook becomes a flaming vajra hammer
Which hammers the daggers in through the crowns of the chief obstructors;
Proceeding from the east - the cardinal directions,
From the southeast - the quarters,
Above and below.
The obstructors are impaled with daggers from their crowns to their soles.
They become unwavering and unmoving in body, speech and mind.

172 Vajra fire rages intensely from the Wrathful Deities and from the ten stakes,
Shooting upwards, downwards and in the cardinal and intermediate directions,
Burning to ashes those obstructing forces in the entourages who are not within the
stake-holes.

Point 6: Meditating on the vajra barrier and tent

(Visualising the common Protection wheel)

173 **Takki Hum Jah** - around the Wrathful Ones, a barrier of iron vajras
Takki Hum Jah - outside that a barrier of water
Takki Hum Jah - outside that a barrier of fire
Takki Hum Jah - outside that a barrier of wind.

174 From a **Hum** upon the barrier of iron vajras
Comes a vajra tent like the dome of a stupa.
Under the tent, above the barrier, a vajra canopy.
Beneath this, the vajra ground.
Outside, in all directions there is a net of arrows
Together with intensely blazing fires of the cognition of bliss and emptiness.

175 On a moon at the crown of the wrathful deities of the protection wheel, a white **Om**,
On a lotus at the throat a red **Ah**,
And on a sun at the heart a blue **Hum**.

176 **Om Ah Hum (x3)**

First Concentration: The Concentration Of Initial Engagement

Point 7: Meditation on pristine cognition

(Meditation on the Ground of Pristine Cognition, which shares parallels to an Empty Eon following the Dissolution of an Earlier Universe)

177 Since 'things' do not exist, there is no-thing meditated on,
There is neither the act of meditation nor a meditator.
Since things have no static nature as 'things',
No-thing in meditation can be found.

178 Since all phenomena included in the environment and the inhabitants are ultimately without reality,
The three, that meditated on, the act of meditation and the meditator,
Are unobservable and cannot be found.
They are of the nature of emptiness, signlessness and wishlessness.

Point 8: Generating the element mandalas of vajra earth, water etc.

(Generation of the Celestial Mansion, together with the Seats from the Four Elemental Mandalas, which parallels the formation of a New Universe)

179 From the reality of emptiness in a split second,
In the centre of the complete vajra ground,
Complete with barriers, tent, canopy and fires as big as mountains,
There is a white triangular reality source standing upright
With an expansive top and tapered base.

180 Within its fine lower point in the centre of a lotus

there is **Hum Yam Hum** ཧཱུྃ ཡམ ཧཱུྃ

The light blue **Yam** turns into a semi-circular blue-green air mandala
And the two **Hums** become two vajras marking the two sides

181 Upon that **Hum Ram Hum** ཧཱུྃ རམ ཧཱུྃ

The red **Ram** turns into a triangular red fire mandala,

And the two **Hums** become two vajras marking the two sides.

Upon that **Hum Bam Hum** 

The white **Bam** turns into a round white water mandala
And the two **Hums** become two vajras marking the two sides.

Upon that **Hum Lam Hum** 

The yellow **Lam** turns into a square yellow earth mandala
And the two **Hums** become two vajras marking the two sides.

182 These being in reality the four goddesses, Locana, Mamaki, Pandaravasini and Tara.

Point 9: Generating the divine pavilion which is the base for the specially imagined deities

183 From the merging into one of the four mandalas
There arises a multi-coloured Vajra-cross,
On which stands a white **Bhrum**
Radiating light rays of clouds of Buddhas,
From which arises an inestimable divine pavilion,
Square with four entrances.

184 Enclosed by walls of precious substances with layers of five colours,
From the outside in, white, yellow, red, green and blue.
Encircled by a jewel frieze with a red base
Studded with jewels which are triangular, square and so forth
Upon that are four golden bands
Above which protrude makara heads
From which hang strings and pendants of pearls.
In front of these hang jewel ornaments from the eaves.

185 Above is a parapet in the shape of half lotus petals
Beautified with eight victory standards and eight plain banners
Which stand in golden vases.
The four corners of the roof are adorned with four royal umbrellas.
Around the foot of the wall on the outside, there is a red ledge
On which dance offering goddesses facing inwards,
In various postures and colours,
Worshipping and making offerings.

- 186 On the ledge, in the inner corners between the walls and passageways,
And on both sides of the outer corners of the walls
Are white half-moon lamps, each with
A shining red jewel topped by a vajra.
- 187 In front of each of the four entrances is a gold precinct gateway,
Each supported by four pillars rising from vase-shaped footings,
Which support eleven layers:
Friezes decorated with golden rings, 'inverted pot' pendent ornaments,
Jewels and trefoil hoof shapes,
Two pillars with an empty space between,
A frieze of jewelled chevrons,
Two pillars with an empty space between,
Friezes decorated with 'inverted pot' pendant ornaments,
Jewels and trefoil hoof shapes,
Topped with a parapet.
- 188 On top 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 golden vases,
Bearing the seven precious emblems of royalty.
Above the trees are yogi-adepts.
And goddesses lean from clouds
Holding garlands of flowers, beautifying the pavilion.
- 189 Within the divine pavilion, in the centre of the mandala, is a raised circular dais.
On the dais is a circular beam decorated with three-pointed vajras on the inside.
- 190 Upon this in the east are two white columns marked with wheels,
In the south two yellow columns marked with jewels,
In the west two red columns marked with red raktapadma flowers,
In the north two green columns marked with swords.
- 191 These support the vajra roof beams
Which beautifully uphold the pavilion roof
Topped with a jewel and vajra.
- 192 On the slightly raised portion of the mandala floor,
To the right and left of each cardinal direction,
Are two jewel vessels, each filled with nectar,
With eight vessels in all.

193 This supreme good pavilion of qualities excelling human and divine realities
Is clearly transparent from the outside in
And clearly transparent from the inside out.

194 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 centre.

195 Within there are thirty-one lotus seats,
The principal deity and the ten Wrathful Ones have sun seats,
Those in the east, such as Vairocana, have moon seats,
Mamaki has a vajra seat,
The others in the south have jewel seats,
Those in the west have red lotus seats,
Those in the north have crossed vajra seats.

Point 10: Generating the specially imagined deities

196 Upon these seats in a split second merely by intense imagination,
All thirty-two deities simultaneously arise.

(Wrathful Akshobhya and Sparshavajra)

197 On the central seat is myself as a blue Vajradhara - a wrathful Akshobhya:
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 tied up in a crown ornament;
Adorned by the thirty-two marks and eighty signs.

198 My consort is a 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.

199 Her hair is in the half-bound coiffure,
Extremely graceful with a smiling face,
With attractive mannerisms such as
Giving side-long glances and so on.
She is in the prime of her youth
And she playfully delights with the five objects of desire.

200 The foremost two arms of both male and female
Are holding each other in mutual embrace.
We are both adorned with the eight jewelled ornaments:
Jewel diadem, jewel earrings
Each beautified by silk ribbons and a sinuous utpala flower,
A jewel gorget necklace, a pearl half-sash,
A long pearl full-sash,
Bracelets, anklets and a jewelled belt.

201 Our upper bodies are dressed in clothes of heavenly cloth,
Our lower bodies draped with divine silken robes.
We sit in union in the half-lotus posture
In the middle of an orb of radiant light.

(Remaining Four Tathagata Lords)

202 In the east, there is white Vairocana with Akshobhya crown:
Three faces, white, black and red;
Six arms holding wheel, vajra and white pundarika flower in the right
And bell, jewel and sword in the left.

203 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 pitapadma flower and sword in the left.

204 In the west, red Amitabha with Akshobhya crown:
Three faces, red, black and white; six arms,
Foremost left hand holding bell at the left hip with the stem of a red raktapadma flower,
Foremost right hand opening the raktapadma flower at the heart.
Other right hands holding a vajra and wheel,
Left hands a jewel and sword.

205 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 haritapadma flower and jewel in the left.

(Remaining Four Buddha Consorts)

- 206 In the south-east, white Locana with Vairocana crown:
Three faces, white, black and red;
Six arms holding wheel, vajra and white pundarika flower in the right
And bell, jewel and sword in the left.
- 207 In the south-west, blue Mamaki with Akshobhya crown:
Three faces, blue, white and red;
Six arms holding vajra, wheel and blue raktapadma flower in the right,
And bell, jewel and sword in the left.
- 208 In the north-west, red Pandaravasini with Amitabha crown:
Three faces, red, black and white; six arms,
Foremost left hand holding bell at the left hip with the stem of a red raktapadma flower,
Foremost right hand opening the raktapadma flower at the heart.
Other right hands holding a vajra and wheel,
Left hands a jewel and sword.
- 209 In the north-east, green Tara with Amoghasiddhi crown:
Three faces, green, black and white;
Six arms holding crossed vajra, wheel
And vajra-marked bluish padma flower in the right,
And bell, jewel and sword in the left.

(The Four Sense Goddesses)

- 210 On the second row out, in the south-east,
White Rupavajra with Vairocana crown:
Three faces, white, black and red; six arms,
Foremost two hands holding a red mirror,
Other right hands a vajra and white pundarika flower,
Left hands a jewel and sword.
- 211 In the south-west, yellow Shabdavajra with Ratnasambhava crown:
Three faces, yellow, black and white; six arms,
Foremost two hands playing a blue lute,
Other right hands holding a wheel and blue raktapadma flower,
Left hands a jewel and sword.

- 212 In the north-west, red Gandhavajra with Amitabha crown:
 Three faces, red, black and white; six arms,
 Foremost two hands holding a conch vessel of scent,
 Other right hands a vajra and wheel,
 Left hands a jewel and sword.
- 213 In the north-east, green Rasavajra with Amoghasiddhi crown:
 Three faces, green, black and white; six arms,
 Foremost two hands holding vessels of flavours,
 Other right hands a wheel and vajra-marked utpala flower,
 Left hands a jewel and sword.
- 214 All eight of the goddesses have their hair bound up in a half knot.
 They are adorned with the eight jewelled ornaments:
 Jewel diadem, jewel earrings
 Each beautified by silk ribbons and a sinuous utpala flower,
 A jewel gorget necklace, a pearl half-sash,
 A long pearl full-sash,
 Bracelets, anklets and a jewelled belt.
- 215 Their upper bodies are dressed in clothes of heavenly cloth,
 Their lower bodies draped with divine silken robes.
 Extremely graceful with a smiling face,
 With attractive mannerisms such as
 Giving side-long glances and so on.
- 216 They are in the prime of their youth
 And they playfully delight with the five objects of desire
 Each on their own seat,
 They sit in the full-lotus posture
 In the middle of an orb of radiant light.

(The Eight Great Bodhisattvas)

- 217 On seats to the right and left of the eastern entrance
 Are respectively white Maitreya and Kshitigarbha with Vairocana crowns:
 Three faces, white, black and red;
 Six arms holding wheel, vajra and white pundarika flower in the right.
 And bell, jewel and sword in the left.
 Maitreya also holds in the foremost right a sprig of the nagakesara tree,
 Its white flowers marked by a wheel.

- 218 On seats to the right and left of the southern entrance
Are respectively yellow Vajrapani and Khagarbha with Ratnasambhava crowns:
Three faces, yellow, black and white;
Six arms holding jewel, vajra and wheel in the right,
And bell, yellow pitapadma flower and sword in the left.
- 219 On seats to the right and left of the western entrance
Are respectively red Lokeshvara and Manjushri with Amitabha crowns:
Three faces, red, black and white; six arms,
Foremost left hand holding bell at the left hip with the stem of a red raktapadma flower,
Foremost right hand opening the raktapadma flower at the heart.
Other right hands holding a vajra and wheel,
Left hands a jewel and sword.
- 220 On seats to the right and left of the northern entrance
Are respectively Green Sarvanivarana Vishkambhini and Samantabhadra with
Amoghasiddhi crowns:
Three faces, green, black and white;
Six arms holding sword, crossed vajra and wheel in the right
And bell, green haritapadma flower and jewel in the left.
- 221 All the middle group of male deities, from Vairocana to Samantabhadra,
Have their hair fully bound up in a top knot.
They are adorned with the eight jewelled ornaments:
Jewel diadem, jewel earrings
Each beautified by silk ribbons and a sinuous utpala flower,
A jewel gorget necklace, a pearl half-sash,
A long pearl full-sash,
Bracelets, anklets and a jewelled belt.
- 222 Their upper bodies are dressed in clothes of heavenly cloth,
Their lower bodies draped with divine silken robes;
Adorned by the thirty-two marks and eighty signs.
Each on their own seat,
They sit in the full-lotus posture
In the middle of an orb of radiant light.

- 223 In the eastern door, black Yamantaka with Vairocana 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.
- 224 In the southern door, 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.
- 225 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.
- 226 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.
- 227 In the south-east, black Acala with Vairocana 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.
- 228 In the south-west, blue Takkiraja with Ratnasambhava crown:
Three faces, black, white and red; six arms,
Foremost two hands in the Humkara gesture,
Other right hands holding a vajra and sword,
Left hands a noose and iron hook.
- 229 In the north-west, blue Niladanda with Amitabha crown:
Three faces, blue, white and red;
Six arms holding vajra-marked blue staff, sword and wheel in the right,
And noose over chest with threatening gesture, lotus and axe in the left.

- 230 In the north-east, 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.
- 231 Above, blue Ushnishacakravarti with Akshobhya crown:
Three faces, blue, white and red; six arms,
Foremost two hands in the ushnisha gesture,
Other right hands holding a vajra and lotus,
Left hands with threatening gesture and sword.
- 232 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.
- 233 All ten of the Wrathful Ones have reddish yellow hair standing on end,
Eyebrows and facial hair reddish yellow, blazing intensely.
Each of their three faces has three round bloodshot eyes.
Their four sharp fangs are bared in a snarl.
Roaring fiercely with laughs of ha ha,
Their facial expressions are distorted by wrath.
They have big pot bellies hanging down.
Adorned with various precious ornaments,
And wearing a tiger skin lower garment.
- 234 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-coloured Vasuki snakes serve as belts,
And white Mahapadma snakes serve as anklets.
- 235 They stand in the centre of intense wisdom fire
Which blazes from their bodies
In the manner of overcoming all malevolent beings.

Point 11: Gathering the specially imagined deities in to the body

(The Deeds of the Specially Imagined Class of Deities)

236 From the **Hum** at my heart light rays radiate. All living beings are attracted,
Entering unhindered into the Mandala from all directions.
Light rays of the mind of enlightenment
From the union of the male and female deities
Confer empowerment upon them
And they attain the bliss and mental happiness of all Tathagatas.
They transform into vajrasattvas
And depart to their own respective Buddha lands.

(If you are reciting the shorter sadhana, when you withdraw the specially imagined class of deities into your body you should withdraw both the deity and the seat set out when the celestial pavilion was set up)

237 From the blue **Hum** at my heart, light rays tipped with hooks
Bring back the deities from Vairocana to Sumbharaja
Setting them in my vital points such as the crown and so on,
Whereby they become inseparable in nature
From the form aggregate and so forth.

238 At the crown Vairocana,
Throat Amitabha,
Navel Ratnasambhava,
Groin Amoghasiddhi,

239 Navel Locana,
Heart Mamaki,
Throat Pandaravasini,
Crown Tara,

240 At the eyes Kshitigarbhas,
Ears Vajrapanis,
Nose Khagarbha,
Tongue Lokeshvara,
Heart Manjushri,
Secret place Sarvanivarana Vishkambhini,
Joints Samantabhadras,
Crown Maitreya,

241 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,

242 At the right hand Yamantaka,
Left hand Aparajita
Mouth Hayagriva,
Vajra Vighnantakrt,
Right shoulder's nerve Acala,
Left shoulder's nerve Takkiraja,
Right knee Niladanda,
Left knee Mahabala,
Crown Ushnishacakravarti,
And on the soles of the feet, two Sumbharajas.

Point 12: Dissolution of the specially imagined deities on the body

(The Dissolution of the Specially Imagined Class Deities into Clear Light - The Yoga of Taking Death as Dharmakaya)

243 Then, the deities of the body dissolve in sequence into clear light:
From the crown, white Vairocana,
The navel, white Locana,
The eyes, white Kshitigarbhas,
Embracing white Rupavajras,
The crown, white Maitreya,
The right hand, black Yamantaka,
And from the right shoulder, black Acala
Move to the heart and dissolve into clear light.

(Internal sign: shimmering 'mirage like' vision)

244 Then from the navel, yellow Ratnasambhava,
At the heart, blue Mamaki,
From the ears, yellow Vajrapanis,
Embracing yellow Shabdavajras,
The left hand, white Aparajita,
And from the left shoulder, blue Takkiraja
Move to the heart and dissolve into clear light.

(Internal sign: hazy 'smoke like' vision)

245 Then from the throat, red Amitabha
Embracing red Pandaravasini,
The nose, yellow Khagarbha,
Embracing red Gandhavajra,
The mouth, red Hayagriva
And from the right knee, blue Niladanda
Move to the heart and dissolve into clear light.

(Internal sign: appearance like fireflies or sparks within smoke)

246 Then from the groin, green Amoghasiddhi,
The crown, green Tara,
The mouth, red Lokeshvara,
Embracing green Rasavajra,
The secret organ, green Sarvanivarna Vishkambhini,
Embracing blue Sparshavajra,
The joints, green Samantabhadras,
The vajra, black Vighnantakrt
And from the left knee, blue Mahabala
Move to the heart and dissolve into clear light.

(Internal sign: appearance like a spluttering butter lamp about to go out)

247 Then from the crown, blue Ushnishacakravarti moves to the heart and dissolves into clear light.

(Internal sign: clear vacuity filled with white light)

248 Then from the soles of the feet, blue Sumbharajas move to the heart and dissolve into clear light.

(Internal sign: clear vacuity filled with red light)

249 And at the heart, red Manjushri dissolves into clear light.

(Internal sign: clear vacuity filled with thick darkness, then as if swooning unconsciously)

250 And then the Lord also dissolves into clear light.

(Internal sign: very clear vacuity free of the white, red and black appearances, the clear light of death)

251 **Om Shunyata Jnana Vajra Svabhava Atmako Ham.**

The generation of the 'Primordial Lord' - The yoga of taking the intermediate state into the path as Sambhogakaya: Points 13 - 15

Point 13: The appearance of the sun and moon

252 Upon the central seat from **Hum** comes a sun disc,
In its centre from **Om** comes a moon disc
Upon that from **Ah** comes a red lotus with eight petals,
And at its centre stacked up are **Om Ah Hum**

Point 14: The clarification of the moon

253 These merge into one and become a single moon disc.
It emits light rays and everything, animate and inanimate,
Is gathered back and dissolves into the moon.

254 **Om Dharmadhatu Svabhava Atmako Ham**

Point 15: Focussing on mere wisdom

255 I am that appearing moon,
The mere wind and mind
That is the root of everything animate and inanimate.

The Stage of Subsequent Yoga: Point 16

Point 16: The clarification of the seed, hand insignia and the complete body

256 Upon the moon, like bubbles bursting from water,
Come a white **Om**, a red **Ah**, and a blue **Hum**
They radiate light rays and bring back from the ten directions
Uncountable masses of deities of
The five Tathagata families and their retinues.
The **Ah** and the **Om** dissolve into the **Hum** which turns white
The **Hum** transforms into a white five-pointed vajra
Marked at the centre with **Om Ah Hum**.

257 **Vajra Atmako Ham**

(The Generation of the Primordial Lord as the Sambhogakaya)

258 The vajra with the syllables transforms
Into myself, the white Primordial Lord:
Three faces, white, black and red;
Six arms holding vajra, wheel and lotus in the right
And bell, jewel and sword in the left,
Adorned with precious jewels and various robes of silk.

(The Generation of the Nirmanakaya Vajrasattva - the Yoga of Taking Birth into the Path as Nirmanakaya)

Stage of Intensive Yoga: Points 17 - 23

Point 17: Generating the Primordial Lord as an emanation body vajrasattva

259 From their natural abode the male and female tathagatas 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

260 They bless all beings to experience
Uncontaminated bliss and mental happiness.
Then the Akshobhyas merge together
Into one blue Akshobhya in the Mandala Pavilion.

261 I, the Primordial Lord, levitate up out of the way,
The Akshobhya takes the central dais,
And I enter into myself.

262 I become the blue Emanation Body Vajrasattva,
With three faces, blue, white and red,
Six arms holding vajra, wheel and lotus in the right
And bell, jewel and sword in the left,
Adorned with precious jewels and various robes of silk.

Point 18: Meditating on the body mandala

(The Visualization of your Body as the Mandala Residence)

263 The front, back, right and left sides of my body become the Mandala Pavilion's
four sides.
The mouth, nose, anus and urethra become the four entrances.

The five coloured pure wind-energies that carry thoughts become the fivefold wall.
The tongue-cognition becomes the precious substances layer.

264 The intestines become the precious loops,
And the sinews become the precious strings.
Parts of the white spirit become the half-moons,
The eye cognition becomes the mirrors
And the nose cognition becomes the garlands of flowers.

265 The tongue sense becomes the bells,
And the body sense becomes the yak tail fans adorning the loops and strings.
The ear and body cognitions become the banners and victory-standards flying above
the parapet.

266 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 colours of the Mandala Pavilion.

267 The four essential points: secret spot, navel, heart, and the point at the nose,
Become the four triumphal arches,
And the eye senses become the Dharma wheels above them,
With the mental consciousness both the deer,
And the nose sense the triumphal arches' banners.
The mind sense becomes the central lotus.

268 Thus all parts of my body become parts of the Mandala Pavilion.

(The Aggregates etc as the Resident Deities)

Point 19: Meditation on the 5 aggregates as the 5 Tathagata family lords

269 From my crown to the hair line, the entity of the form aggregate,
White **Om** transforms into white Vairocana with Akshobhya crown,
Three faces, white, black and red,
Six arms holding wheel, vajra and white pundarika flower in the right
And bell, jewel and sword in the left.

270 From the hair line to the throat, the entity of the discrimination aggregate,
Red **Ah** transforms into red Amitabha with Akshobhya crown,

Three faces, red, black and white; six arms,
Foremost left hand holding bell at the left hip with the stem of a red raktapadma flower,
Foremost right hand opening the raktapadma flower at the heart.
Other right hands holding a vajra and wheel,
Left hands a jewel and sword.

271 From the throat to the heart between the two breasts, the entity of the
consciousness aggregate,
Blue **Hum** 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.

272 From the heart to the navel, the entity of the feeling aggregate,
Yellow **Sva** transforms into yellow Ratnasambhava with Akshobhya crown,
Three faces, yellow, black and white,
Six arms holding jewel, vajra and wheel in the right,
And bell, yellow pitapadma flower and sword in the left.

273 From the navel to the groin, the entity of the compositional factors aggregate,
Green **Ha** 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 haritapadma flower and jewel in the left.

Point 20: Meditation on the four elements as the four Tathagata consorts

274 At the navel, the entity of the body's earth element,
Yellow **Lam** transforms into white Locana with Vairocana crown:
Three faces, white, black and red.
Six arms holding wheel, vajra and white pundarika flower in the right,
And bell, jewel and sword in the left.

275 At the heart, the entity 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 blue raktapadma flower in the right,
And bell, jewel and sword in the left.

276 At the throat, the entity of the body's fire element,
Red **Pam** transforms into red Pandaravasini with Amitabha crown:

Three faces, red, black and white; six arms,
Foremost left hand holding bell at the left hip with the stem of a red raktapadma flower,
Foremost right hand opening the raktapadma flower at the heart.
Other right hands holding a vajra and wheel,
Left hands a jewel and sword.

277 At the crown, the entity 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 bluish padma flower in the right,
And bell, jewel and sword in the left.

Point 21: Meditating on the eyes and so forth as Kshitigarbha and so forth

278 At the eyes, the entity of the eye sense,
Thlims transform into white Kshitigarbhas with Vairocana crowns:
Three faces, white, black and red.
Six arms holding wheel, vajra and white pundarika flower in the right,
And bell, jewel and sword in the left.

Point 22: Meditating on the five sense objects as the five goddesses (vajri)

279 At the doors of the eyes, the entity of visible form
Jahs transform into white Rupavajras with Vairocana crowns:
Three faces, white, black and red; six arms,
Foremost two hands holding a red mirror,
Other right hands a vajra and white pundarika flower,
Left hands a jewel and sword.
The foremost two arms of both male and female
Are holding each other in mutual embrace.

280 At the ears, the entity of the ear sense,
Oms 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 pitapadma flower and sword in the left.

281 At the doors of the ears, the entity of sound
Hums transform into yellow Shabdavajras with Ratnasambhava crowns:
Three faces, yellow, black and white; six arms,
Foremost two hands playing a blue lute,

Other right hands holding a wheel and blue raktapadma flower,
Left hands a jewel and sword.
The foremost two arms of both male and female
Are holding each other in mutual embrace.

282 At the nose, the entity of the nose sense,
Om transforms into yellow Khagarbha with Ratnasambhava crown:
Three faces, yellow, black and white.
Six arms holding jewel, vajra and wheel in the right,
And bell, yellow pitapadma flower and sword in the left.

283 At the door of the nose, the entity of scent
Bam transforms into red Gandhavajra with Amitabha crown:
Three faces, red, black and white; six arms,
Foremost two hands holding a conch vessel of scent,
Other right hands a vajra and wheel,
Left hands a jewel and sword.
The foremost two arms of both male and female
Are holding each other in mutual embrace.

284 At the tongue, the entity of the tongue sense,
Om transforms into red Lokeshvara with Amitabha crown:
Three faces, red, black and white; six arms,
Foremost left hand holding bell at the left hip with the stem of a red raktapadma flower,
Foremost right hand opening the raktapadma flower at the heart.
Other right hands holding a vajra and wheel,
Left hands a jewel and sword.

285 At the door of the mouth, the entity of tastes,
Hoh transforms into green Rasavajra with Amoghasiddhi crown:
Three faces, green, black and white; six arms,
Foremost two hands holding vessels of flavours,
Other right hands a wheel and vajra-marked utpala flower,
Left hands a jewel and sword.
The foremost two arms of both male and female
Are holding each other in mutual embrace.

286 At the heart, the entity of the mind sense,
Hum transforms into red Manjushri with Amitabha crown:
Three faces, red, black and white; six arms,
Foremost left hand holding bell at the left hip with the stem of a red raktapadma flower,
Foremost right hand opening the raktapadma flower at the heart.

Other right hands holding a vajra and wheel,
Left hands a jewel and sword.

287 At the vajra, the entity of the body sense,
Om transforms into green Sarvanivarana Vishkambhini with Amoghasiddhi crown:
Three faces, green, black and white.
Six arms holding sword, crossed vajra and wheel in the right,
And bell, green haritapadma flower and jewel in the left.

288 At the door of the vajra, the entity 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 foremost two arms of both male and female
Are holding each other in mutual embrace.

(Transformation of the joints, nerves, sinews, hands, mouth and vajra into deities)

289 At the joints, the entity of the joints,
Sams 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 haritapadma flower and jewel in the left.

290 At the crown of the head, the entity of the nerves and sinews,
Maim transforms into white Maitreya with Vairocana crown:
Three faces, white, black and red.
Six arms holding a wheel marked nagakesara tree flower, vajra and white pundarika
flower in the right,
And bell, jewel and sword in the left

291 All the deities from Vairocana to Maitreya
Are adorned with precious jewels and various robes of silk.

Point 23: Meditating on the limbs as the wrathful deities

292 At the right hand, its entity **Hum**
Transforms into black Yamantakrt with Vairocana 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.

293 At the left hand, its entity **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.

294 At the mouth, its entity **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.

295 At the vajra, its entity **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

And noose over chest with threatening gesture, bell and axe in the left.

(Transformation of shoulder nerves, knees, crown and heels into deities)

296 At the right shoulder's nerve, its entity **Hum**

Transforms into black Acala with Vairocana 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

297 At the left shoulder's nerve, its entity **Hum**

Transforms into blue Takkiraja with Ratnasambhava crown:

Three faces, black, white and red; six arms,

Foremost two hands in the Humkara gesture,

Other right hands holding a vajra and sword,

Left hands a noose and iron hook.

298 At the right knee, its entity **Hum**

Transforms into blue Niladanda with Amitabha crown:

Three faces, blue, white and red.

Six arms holding vajra-marked blue staff, sword and wheel in the right,

And noose over chest with threatening gesture, lotus and axe in the left.

299 At the left knee, its entity **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 with threatening gesture, trident and axe in the left.

300 At the crown its entity **Hum**
Transforms into blue Ushnishacakravarti with Akshobhya crown:
Three faces, blue, white and red; six arms,
Foremost two hands in the ushnisha gesture,
Other right hands holding a vajra and lotus,
Left hands with threatening gesture and sword.

301 At the two heels, its entity **Hums**
Transform into blue Sumbharajas with Akshobhya crowns:
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.

302 All ten of the Wrathful Ones have reddish yellow hair flaming up
And manifest all terrifying postures.

(Individual and Collective Consecration of Body, Speech and Mind)

The Stage of Great Yoga: Points 24 - 32

Point 24: Blessing the body

303 My crown **Om** becomes a perfect moon disc
On which white **Om** radiates five coloured light rays,
Filling all space with a host of Locanas,
Whose radiance instantly invites the body vajra Vairocana host, filling all space.
I come before the central Lord Vairocana in union with Locana
With transcendent hosts surrounding.

304 “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.

305 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.”

306 Thus entreated, the emanated Locanas and the invited Vairocana hosts
Are mutually attracted, passionately embrace in union,
And experience the bliss of supreme ecstasy.
They melt into white light rays that enter into me
Through my crown in the manner of a Jnanasattva.
Attaining the wisdom stage, my body is filled and satisfied,
And mastery of body is attained.

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

308 Om Sarva Tathagata Kaya Vajra Svabhava Atmako Ham

Point 25: Blessing the speech

309 My tongue-centre **Ah** becomes a red lotus with eight petals
With red **Ah** in the centre radiating five coloured light rays,
Filling all space with a host of Pandaravasini.
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.

310 “Glorious manifestor 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.

311 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.”

312 Thus petitioned, the emanated Pandaravasini and the invited Amitabha hosts
Are mutually attracted, passionately embrace in union,
And experience the bliss of supreme ecstasy.
They melt into red light rays that enter into me
Through my tongue in the manner of a Jnanasattva.
Attaining the wisdom stage, my body is filled and satisfied,
And mastery of speech is attained.

313 “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.”

314 **Om Sarva Tathagata Vak Vajra Svabhava Atmako Ham**

Point 26: Blessing the mind

315 My heart centre **Hum** becomes a sun disc
With a blue **Hum** in the centre radiating five coloured light rays,
Filling all space with a host of Mamakis.
Radiating they invite the vajra mind Akshobhya host filling all space.
I come before the central Lord Akshobhya and Mamaki in union,
With transcendent hosts surrounding.

316 “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 Mind.

317 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 Mind.”

318 Thus petitioned, the emanated Mamakis and the invited Akshobhya hosts
Are mutually attracted, passionately embrace in union,
And experience the bliss of supreme ecstasy.
They melt into blue-black light rays that enter into me
Through my heart centre in the manner of a Jnanasattva.
Attaining the wisdom stage, my body is filled and satisfied,
And mastery of mind is attained.

319 “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!”

320 Om Sarva Tathagata Citta Vajra Svabhava Atmako Ham

Point 27: Shared blessing for the body speech and mind

321 I become a Mahavajradhara,
The indivisible triple vajra of body, speech and mind of all transcendent lords.

322 Om Sarva Tathagata Kaya Vak Citta Vajra Svabhava Atmako Ham

(Generation as the three sattvas - jnanasattva, samadhisattva and samayasattva)

Point 28: Generation of the jnanasattva

323 I, the blue Vajradhara, am the samayasattva.
In my clear unobstructed heart is a vishvapadma flower and moon seat
Upon which is a red jnanasattva with one face and two arms,
Holding vajra and bell, embraced by a similar jnanasattva consort.
Through their union in the kiss, their bodies expand with great bliss.

Point 29: Generation of the samadhisattva

324 On a moon disc in the heart of the jnanasattva
Is a blue five-pointed vajra
At its centre is the samadhisattva, a blue **Hum**.
It constantly dawns like a great lamp
And becomes a huge mass of sapphire brilliance to destroy the darkness of ignorance.

(Sealing with the family lord)

325 At my, the samayasattva’s crown diadem there is a white Mahavajradhara
With one face and two arms holding vajra and bell,
In passionate union with Vajradhat-vishvari.
The oozing stream of their enlightenment nectars drips down into me
And satisfies all the deities of my body.

326 **Om Vajrasattva Samaya Manu Palaya / Vajrasattva Deno Patita / Dido May Bhawa / Suto Kayo Me Bhawa / Supo Kayo May Bhawa / Anu Rakto Me Bhawa / Sarwa Siddhi Mepar Yatsa / Sarwa Karma Su Tsa May/ Tsitam Shriyam Kuru Hum / Ha Ha Ha Ha Hoh / Bhagawan / Sarwa Tathagata / Vajra Ma May Mu Tsa / Vajra Bhawa Maha Samaya Sattva / Ah Hum Phat (x7)**

Point 30: Union with the Consort

327 From my heart centre, the consort of my Tathagata type emerges.

328 **Om Shunyata Jnana Vajra Svabhava Atmako Ham**

329 The consort dissolves into emptiness.

330 Within the actuality of emptiness emerges **Kham**,
Which becomes a vajra-marked by **Kham**.

331 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 is in the half-bound coiffure,
Extremely graceful with a smiling face,
With attractive mannerisms such as
Giving side-long glances and so on.
Her beauty is fully mature,
And she playfully delights with the five objects of desire.

332 From the crown to the hair line, the entity of the form aggregate,
White **Om** transforms into white Vairocana with Akshobhya crown,
Three faces, white, black and red,
Six arms holding wheel, vajra and white pundarika flower in the right
And bell, jewel, and sword in the left.

333 From the hair line to the throat, the entity of the discrimination aggregate,
Red **Ah** transforms into red Amitabha with Akshobhya crown,
Three faces, red, black and white; six arms,
Foremost left hand holding bell at the left hip with the stem of a red raktapadma flower,
Foremost right hand opening the raktapadma flower at the heart.
Other right hands holding a vajra and wheel,
Left hands a jewel and sword.

- 334 From the throat to the heart between the two breasts, the entity of the consciousness aggregate,
 Blue **Hum** 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.
- 335 From the heart to the navel, the entity of the feeling aggregate,
 Yellow **Sva** transforms into yellow Ratnasambhava with Akshobhya crown,
 Three faces, yellow, black and white.
 Six arms holding jewel, vajra and wheel in the right,
 And bell, yellow pitapadma flower and sword in the left.
- 336 From the navel to the groin, the entity of the compositional factors aggregate,
 Green **Ha** 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 haritapadma flower and jewel in the left.
- 337 At the navel from **Lam**, Locana,
 At the heart from **Mam**, Mamaki,
 At the throat from **Pam**, Pandaravasini,
 At the crown from **Tam**, Tara.
- 338 At the eyes from **Jah**, Rupavajra embracing Kshitigarbha,
 At the ears from **Hum**, Shabdavajra embracing Vajrapani,
 At the nose from **Bam**, Gandhavajra embracing Khagarbha,
 At the tongue from **Hoh**, Rasavajra embracing Lokeshvara,
 At the lotus from **Kham**, Sparshavajra embracing Sarvanivarana Vishkambhini.
- 339 At the right hand from **Hum**, Vetali,
 At the left hand from **Hum**, Aparajita,
 At the mouth from **Hum**, Bhrkuti,
 At the lotus 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 **Hums**, Earth Goddesses.

(Blessing the Lord and Lady's secret places)

340 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**.
The hole blocked with a golden **Phat**.

341 From the unperceivable realm of my consort's secret place
Ah transforms into a red lotus with eight petals.
The hole blocked with a golden **Phat**.

342 My vajra and her lotus suffuse with five coloured light rays.

Point 31: Experiencing great bliss that arises from the desire produced by union

343 I become Ratnasambhava.

(Adopt the divine pride of Ratnasambhava, do not adopt the form. Think "I am the embodiment of desire of all Tathagatas.")

344 Om Sarva Tathagata Anuragana Vajra Svabhava Atmako Ham

(Generating desire and making offering)

345 I become Vajradhara.

(Adopt the divine pride of Vajradhara, do not adopt the form)

346 **Hum**

347 Engaged in dynamic union, I feel the bliss of supreme joy.

Point 32: Worship and pleasing

348 I become Amoghasiddhi to offer great bliss to the body deities.

(Adopt the divine pride of Amoghasiddhi, do not adopt the form. Think “I am the embodiment of the offering deeds of all Tathagatas.”)

349 **Phat**

(Mentally project a subtle Bodhicitta drop into the consort’s lotus to offer great bliss to the body deities)

350 **Om Sarva Tathagata Puja Vajra Svabhava Atmako Ham**

(Abbreviated Sadhana - skip to Recitation of Mantras - verse 429)

Second Concentration: The Concentration Of The Supreme Victorious Mandala

The Fifth Yoga: Points 33 - 37

Point 33: Sending out the five Tathagatas after having produced the deities etc. in the lotus of the consort

351 All the deities of the body mandala are satisfied by the offering of great bliss.

The melted drop falls into the consort's lotus
And that very drop becomes the source of all deities,
The transcendent lords and the five clans and so on.

352 One part of the drop becomes a **Bhrum**

Which transforms into the divine pavilion
Square with four entrances,
Complete with all its characteristics, including seats.
The remainder of the drop becomes thirty-two drops, each upon a seat.
They transform into -

353 **Om Ah Hum Hum**
Om Ah Kham Hum
Om Ah Om Hum
Om Ah Sva Hum

354 **Om Ah Ah Hum**
Om Ah Ha Hum
Om Ah Lam Hum
Om Ah Mam Hum
Om Ah Pam Hum
Om Ah Tam Hum

355 **Om Ah Jah Hum**
Om Ah Hum Hum
Om Ah Bam Hum
Om Ah Hoh Hum

356 **Om Ah Maim Hum**
Om Ah Thlim Hum
Om Ah Om Hum
Om Ah Om Hum

Om Ah Om Hum
Om Ah Hum Hum
Om Ah Om Hum
Om Ah Sam Hum

357 **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

358 The thirty-two respectively transform
Into vajra and vajra,
Wheel, jewel, lotus, vajra cross,
Wheel, vajra, red raktapadma flower, vajra cross,
Red mirror, blue lute, perfume-conch, food vessel,
Wheel marked nagakesara 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.
In stages these transform into the thirty-two deities.

359 Upon the central seat myself, peaceful dark 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.
Hair tied up in a crown ornament;
Adorned by the thirty-two marks and eighty signs.

360 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 the half-bound coiffure,
Extremely graceful with a smiling face,
With attractive mannerisms such as
Giving side-long glances and so on.
She is in the prime of her youth
And playfully delights with the five objects of desire.

361 The foremost two arms of both male and female

Are holding each other in mutual embrace.
They are adorned with the eight jewelled ornaments:
Jewel diadem, jewel earrings
Each beautified by silk ribbons and a sinuous utpala flower,
A jewel gorget necklace, a pearl half-sash,
A long pearl full-sash,
Bracelets, anklets and a jewelled belt.

362 Their upper bodies are dressed in clothes of heavenly cloth,

Their lower bodies draped with divine silken robes.
They sit in union in the half-lotus posture
In the middle of an orb of radiant light.

363 In the east, myself white Vairocana with Akshobhya crown:

Three faces, white, black and red;
Six arms holding wheel, vajra and white pundarika flower in the right,
And bell, jewel and sword in the left.

364 In 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 pitapadma flower and sword in the left.

365 In the west, myself red Amitabha with Akshobhya crown:

Three faces, red, black and white; six arms,
Foremost left hand holding bell at the left hip with the stem of a red raktapadma flower,
Foremost right hand opening the raktapadma flower at the heart.
Other right hands holding a vajra and wheel,
Left hands a jewel and sword.

- 366 In the north, myself 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 haritapadma flower and jewel in the left.
- 367 In the south-east, myself white Locana with Vairocana crown:
 Three faces, white, black and red;
 Six-arms holding wheel, vajra and white pundarika flower in the right,
 And bell, jewel and sword in the left.
- 368 In the south-west, myself blue Mamaki with Akshobhya crown:
 Three faces, blue, white and red;
 Six arms holding vajra, wheel and blue raktapadma flower in the right,
 And bell, jewel and sword in the left.
- 369 In the north-west, myself red Pandaravasini with Amitabha crown:
 Three faces, red, black and white; six arms,
 Foremost left hand holding bell at the left hip with the stem of a red raktapadma flower,
 Foremost right hand opening the raktapadma flower at the heart.
 Other right hands holding a vajra and wheel,
 Left hands a jewel and sword.
- 370 In the north-east, myself green Tara with Amoghasiddhi crown:
 Three faces, green, black and white;
 Six arms holding crossed vajra, wheel
 And vajra-marked bluish padma flower in the right,
 And bell, jewel and sword in the left.
- 371 In the second row out,
 In the south-east, myself white Rupavajra with Vairocana crown:
 Three faces, white, black and red; six arms,
 Foremost two hands holding a red mirror,
 Other right hands a vajra and white pundarika flower,
 Left hands a jewel and sword.
- 372 In the south-west myself yellow Shabdavajra with Ratnasambhava crown:
 Three faces, yellow, black and white; six arms,
 Foremost two hands playing blue lute,
 Other right hands holding a wheel and blue raktapadma flower,
 Left hands a jewel and sword.

- 373 In the north-west myself red Gandhavajra, with Amitabha crown,
 Three faces, red, black and white; six arms,
 Foremost two hands holding a conch vessel of scent,
 Other right hands a vajra and wheel,
 Left hands a jewel and sword.
- 374 In the north-east myself green Rasavajra with Amoghasiddhi crown:
 Three faces, green, black and white; six arms,
 Foremost two hands holding vessels of flavours,
 Other right hands a wheel and vajra-marked utpala flower,
 Left hands a jewel and sword.
- 375 All eight of the goddesses have their hair bound up in a half knot.
 Extremely graceful with a smiling face,
 With attractive mannerisms such as
 Giving side-long glances and so on.
 They are in the prime of their youth
 And they playfully delight with the five objects of desire
 Each on their own seat,
 They sit in the full-lotus posture
 In the middle of an orb of radiant light.
- 376 Myself on the right and left seats at the eastern entrance
 As white Maitreya and Kshitigarbha with Vairocana crowns:
 Three faces, white, black and red;
 Six arms holding wheel, vajra and white pundarika flower in the right.
 And bell, jewel and sword in the left.
 Maitreya also holds in the foremost right a sprig of the nagakesara tree,
 Its white flowers marked by a wheel.
- 377 Myself on the right and left seats at the southern entrance
 As yellow Vajrapani and Khagarbha with Ratnasambhava crowns:
 Three faces, yellow, black and white;
 Six arms holding jewel, vajra and wheel in the right,
 And bell, yellow pitapadma flower and sword in the left.
- 378 Myself on the right and left seats at the western entrance
 As respectively red Lokeshvara and Manjushri with Amitabha crowns:
 Three faces, red, black and white; six arms,
 Foremost left hand holding bell at the left hip with the stem of a red raktapadma flower,
 Foremost right hand opening the raktapadma flower at the heart.
 Other right hands holding a vajra and wheel,

Left hands a jewel and sword.

379 Myself on the right and left seats at the northern entrance
As respectively green Sarvanivarana Vishkambhini and Samantabhadra with
Amoghasiddhi crowns:
Three faces, green, black and white;
Six arms holding sword, crossed vajra and wheel in the right
And bell, green haritapadma flower and jewel in the left.

380 All deities from Vairocana to Samantabhadra
Have their hair in royal topknot.
They are adorned with the eight jewelled ornaments:
Jewel diadem, jewel earrings
Each beautified by silk ribbons and a sinuous utpala flower,
A jewel gorget necklace, a pearl half-sash,
A long pearl full-sash,
Bracelets, anklets and a jewelled belt.

381 Their upper bodies are dressed in clothes of heavenly cloth,
Their lower bodies draped with divine silken robes;
Adorned by the thirty-two marks and eighty signs.
Each on their own seat,
They sit in the full-lotus posture
In the middle of an orb of radiant light.

382 Myself in the eastern entrance as black Yamantaka with Vairocana 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.

383 Myself in the southern entrance 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.

384 Myself in the western entrance 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.

- 385 Myself in the northern entrance as black Vighnantakrt with
Amoghasiddhi crown:
Three faces, blue, white and red;
Six arms holding crossed vajra, wheel and spear in the right,
And noose over chest with threatening gesture, bell and axe in the left.
- 386 Myself in the south-east as black Acala with Vairocana 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.
- 387 Myself in the south-west as blue Takkiraja with Ratnasambhava crown:
Three faces, black, white and red; six arms,
Foremost two hands in the Humkara gesture,
Other right hands holding a vajra and sword,
Left hands a noose and iron hook.
- 388 Myself in the north-west as blue Niladanda with Amitabha crown:
Three faces, blue, white and red;
Six arms holding vajra-marked blue staff, sword and wheel in the right
And noose over chest with threatening gesture, lotus and axe in the left.
- 389 Myself in the north-east 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.
- 390 Myself above as blue Ushnishacakravarti with Akshobhya crown:
Three faces, blue, white and red; six arms,
Foremost two hands in the ushnisha gesture,
Other right hands holding a vajra and lotus,
Left hands with threatening gesture and sword.
- 391 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.
- 392 All ten of the Wrathful Ones have reddish yellow hair standing on end,
Eyebrows and facial hair reddish yellow, blazing intensely.

Each of their three faces has three round bloodshot eyes.
Their four sharp fangs are bared in a snarl.
Roaring fiercely with laughs of ha ha,
Their facial expressions are distorted by wrath.
They have big pot bellies hanging down.
Adorned with various precious ornaments,
And wearing a tiger skin lower garment.

393 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-coloured Vasuki snakes serve as belts,
And white Mahapadma snakes serve as anklets.

394 They stand in the centre of intense wisdom fire
Which blazes from their bodies
In the manner of overcoming all malevolent beings.

(The Deities Engage in the Enlightened Activities and are Withdrawn)

395 Akshobhya is attracted from the mandala in the consort's lotus
Into my heart as the central deity of the general mandala.

Vajradhrk

He emerges from the heart, radiating in the ten directions,
Accomplishing the Buddha deeds such as turning the wheel of Dharma,
Especially purifying the hatred of hating beings,
Establishing them in the exaltation of Akshobhya.
All the emanations condense into one,
And that merges with the Akshobhya jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.

396 He returns before me and enters, merging into my heart,
And I, a peaceful 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 right
And bell, jewel and sword in the left.

I sit in the full-lotus posture
Ablaze with shimmering red light.

397 Sparshavajra is attracted to my heart.

Sparshavajra.

She emerges from the heart, radiating in the ten directions
Purifying all beings' attachment to textures
And offering all Victors the pleasures of textures.
All the emanations condense into one,
And that merges with the Sparshavajra jnanasattva.
The Lord and Lady of her Lineage grant empowerment through their bodhicitta.
She returns before me
And merges with the Sparshavajra of the general mandala.

398 Vairocana is attracted to my heart.

Jinajik.

He 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 Vairocana.
All the emanations condense into one,
And that merges with the Vairocana jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits in the first rank in the east of the general mandala.

399 Ratnasambhava is attracted to my heart.

Ratnadhrk.

He 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 the emanations condense into one,
And that merges with the Ratnasambhava jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits in the first rank in the south of the general mandala.

400 Amitabha is attracted to my heart.

Arolik.

He 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 the emanations condense into one,
And that merges with the Amitabha jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits in the first rank in the west of the general mandala.

401 Amoghasiddhi is attracted to my heart.

Prajnadhrik.

He 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 the emanations condense into one,
And that merges with the Amoghasiddhi jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits in the first rank in the north of the general mandala.

Point 34: Sending out the female Tathagatas

402 Locana is attracted to my heart.

Moharati.

She 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 the emanations condense into one,
And that merges with the Locana jnanasattva.
The Lord and Lady of her Lineage grant empowerment through their bodhicitta.
She returns before me and sits in the south-east of the general mandala.

403 Mamaki is attracted to my heart.

Dvesharati.

She emerges from the heart, radiating in the ten directions
Accomplishing the aims of beings,
Especially relieving beings pressured by malignant interferers.
All the emanations condense into one,
And that merges with the Mamaki jnanasattva.
The Lord and Lady of her Lineage grant empowerment through their bodhicitta.
She returns before me and sits in the south-west of the general mandala.

404 Pandaravasini is attracted to my heart.

Ragarati.

She emerges from the heart, radiating in the ten directions
Accomplishing the aims of beings,
Especially defending and pacifying harms from devils.

All the emanations condense into one,
And that merges with the Pandaravasini jnanasattva.
The Lord and Lady of her Lineage grant empowerment through their bodhicitta.
She returns before me and sits in the north-west of the general mandala.

405 Tara is attracted to my heart.

Vajrarati.

She emerges from the heart, radiating in the ten directions
Accomplishing the aims of beings,
Especially the deeds that bring all beings under control.
All the emanations condense into one,
And that merges with the Tara jnanasattva.
The Lord and Lady of her Lineage grant empowerment through their bodhicitta.
She returns before me and sits in the north-east of the general mandala.

Point 35: Sending out the female bodhisattvas

406 Rupavajra is attracted to my heart.

Rupavajra.

She 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 the emanations condense into one,
And that merges with the Rupavajra jnanasattva.
The Lord and Lady of her Lineage grant empowerment through their bodhicitta.
She returns before me and sits in the south-east of the general mandala.

407 Shabdavajra is attracted to my heart.

Shabdavajra.

She 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 the emanations condense into one,
And that merges with the Shabdavajra jnanasattva.
The Lord and Lady of her Lineage grant empowerment through their bodhicitta.
She returns before me and sits in the south-west of the general mandala.

408 Gandhavajra is attracted to my heart.

Gandhavajra.

She 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 the emanations condense into one,
And that merges with the Gandhavajra jnanasattva.
The Lord and Lady of her Lineage grant empowerment through their bodhicitta.
She returns before me and sits in the north-west of the general mandala.

409 Rasavajra is attracted to my heart.

Rasavajra.

She 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 the emanations condense into one,
And that merges with the Rasavajra jnanasattva.
The Lord and Lady of her Lineage grant empowerment through their bodhicitta.
She returns before me and sits in the north-east of the general mandala.

Point 36: Sending out the male bodhisattvas

410 Maitreya is attracted to my heart.

Maitri.

He emerges from the heart, radiating in the ten directions
Accomplishing the aims of beings,
Especially purifying the nerves and muscles of beings.
All the emanations condense into one,
And that merges with the Maitreya jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits to the right of the eastern entrance
of the general mandala.

411 Kshitigarbha is attracted to my heart.

Kshitigarbha.

He emerges from the heart, radiating in the ten directions
Accomplishing the aims of beings,
Especially purifying the eye sense power of beings.
All the emanations condense into one,
And that merges with the Kshitigarbha jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits to the left of the eastern entrance
of the general mandala.

412 Vajrapani is attracted to my heart.

Vajrapani.

He emerges from the heart, radiating in the ten directions
Accomplishing the aims of beings,
Especially purifying the ear sense power of beings.
All the emanations condense into one,
And that merges with the Vajrapani jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits to the right of the southern entrance
of the general mandala.

413 Khagarbha is attracted to my heart.

Khagarbha.

He emerges from the heart, radiating in the ten directions
Accomplishing the aims of beings,
Especially purifying the nose sense power of beings.
All the emanations condense into one,
And that merges with the Khagarbha jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits to the left of the southern entrance
of the general mandala.

414 Lokeshvara is attracted to my heart.

Lokeshvara.

He emerges from the heart, radiating in the ten directions
Accomplishing the aims of beings,
Especially purifying the tongue sense power of beings.
All the emanations condense into one,
And that merges with the Lokeshvara jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits to the right of the western entrance
of the general mandala.

415 Manjushri is attracted to my heart.

Manjushri.

He emerges from the heart, radiating in the ten directions
Accomplishing the aims of beings,
Especially purifying the mental sense power of beings.
All the emanations condense into one,
And that merges with the Manjushri jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits to the left of the western entrance
of the general mandala.

416 Sarvanivarana Vishkambhini is attracted to my heart.

Sarvanivarana Vishkambhin.

He emerges from the heart, radiating in the ten directions
Accomplishing the aims of beings,
Especially purifying the body sense power of beings.
All the emanations condense into one,
And that merges with the Sarvanivarana Vishkambhini jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits to the right of the northern entrance
of the general mandala.

417 Samantabhadra is attracted to my heart.

Samantabhadra.

He emerges from the heart, radiating in the ten directions
Accomplishing the aims of beings,
Especially purifying the joints of beings.
All the emanations condense into one,
And that merges with the Samantabhadra jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits to the left of the northern entrance
of the general mandala.

Point 37: Sending out the wrathful deities

418 Yamantakrt is attracted to my heart.

Yamantakrt.

He emerges from the heart, radiating in the ten directions
Especially overcoming harmful beings of the Indra type and so on.
All the emanations condense into one,
And that merges with the Yamantakrt jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits in the eastern door of the general mandala.

419 Prajnantakrt is attracted to my heart.

Prajnantakrt.

He emerges from the heart, radiating in the ten directions
Especially overcoming harmful beings of the Yama and Mamo type and so on.
All the emanations condense into one,
And that merges with the Prajnantakrt jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits in the southern door of the general mandala.

420 Hayagriva is attracted to my heart

Padmantakrt.

He emerges from the heart, radiating in the ten directions
Especially overcoming harmful beings of the dragon and earth deity type.
All the emanations condense into one,
And that merges with the Hayagriva jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits in the western door of the general mandala.

421 Amrtakundali is attracted to my heart.

Vighnantakrt.

He emerges from the heart, radiating in the ten directions
Especially overcoming harmful beings of the yaksha and ghost type.
All the emanations condense into one,
And that merges with the Vighnantaka jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits in the northern door of the general mandala.

422 Acala is attracted to my heart.

Acala.

He emerges from the heart, radiating in the ten directions
Especially overcoming harmful beings of the fire god type.
All the emanations condense into one,
And that merges with the Acala jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits in the south-eastern corner of the general mandala.

423 Takkiraja is attracted to my heart.

Takkiraja.

He emerges from the heart, radiating in the ten directions
Especially overcoming harmful beings of the Nairrtya class.
All the emanations condense into one,
And that merges with the Takkiraja jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits in the south-western corner of the general mandala.

424 Niladanda is attracted to my heart.

Niladanda.

He emerges from the heart, radiating in the ten directions
Especially overcoming harmful beings of the wind god type.
All the emanations condense into one,
And that merges with the Niladanda jnanasattva.

The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits in the north-western corner of the general mandala.

425 Mahabala is attracted to my heart.

Mahabala.

He emerges from the heart, radiating in the ten directions
Especially overcoming harmful beings of the Shiva class.
All the emanations condense into one,
And that merges with the Mahabala jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits in the north-eastern corner of the general mandala.

426 Ushnishacakravarti is attracted to my heart.

Ushnishacakravarti.

He emerges from the heart, radiating in the ten directions
Especially overcoming harmful beings of the Brahma and god classes.
All the emanations condense into one,
And that merges with the Ushnishacakravarti jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits in the space under the Chinese style roof
at the top of the Pavilion of the general mandala.

427 Sumbharaja is attracted to my heart.

Sumbharaja.

He emerges from the heart, radiating in the ten directions
Especially overcoming harmful beings of the moving and unmoving poison types,
naga and earth deity types.
All the emanations condense into one,
And that merges with the Sumbharaja jnanasattva.
The Lord and Lady of his Lineage grant empowerment through their bodhicitta.
He returns before me and sits in the chamber under the lower circular beam
in the Pavilion of the general mandala.

428 The Mandala Pavilion is attracted to my heart,

Om Ah Hum

It emerges from the heart, radiating in the ten directions,
Especially purifying the evils and flaws of inanimate objects.
All the emanations condense into one,
And that merges with the Divine Pavilion jnanasattva.
It returns and merges with the divine pavilion of the general mandala.

Third Concentration: The Concentration Of The Supreme Activities Mandala

Sixth Yoga: Points 38 - 45

Point 38: Meditating on the subtle implement at the tip of the nose

(This is the main point for meditation in the sadhana - so far you have built up the visualization, now you abide in it. So you generate divine pride as the main deity in the complete mandala. Focus on the vajra ('the subtle implement') at the tip of the nose to cultivate calm abiding.)

Point 39: Meditating on the subtle drop at the lower door

(Generate divine pride as the main deity in the complete mandala. Focus on the subtle drop at the tip of the vajra.)

Point 40: Mental recitation

(When doing the Abbreviated Sadhana say "body mandala deities' heart seed syllable" instead of "seed syllable at the heart of each deity".)

429 The seed syllable at the heart of each deity is surrounded by their mantras. Recitation of the mantras, mental or verbal, sends out hosts of supreme victorious activities mandala deities who benefit sentient beings. Aligning the return of the emanated deities with the breathing the deities come back to the seed syllable at the heart of their respective deity. In this way the deities are emanated out and withdrawn back by recitation of the mantras.

Point 41: Verbal recitation

(Recite each mantra three times)

430 **Om Ah Hum**
Om Ah Vajradhrk Hum Hum

431 **Om Kamkani Kamkani Rocani Rocani Trotani Trotani Trasani Trasani**
Pratihana Pratihana Sarva Karma Param Parani Me Sarva Sattva Nanca Svaha

432 **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

433 Om Ah Moha Rati Lam Hum
Om Ah Dvesha Rati Mam Hum
Om Ah Raga Rati Pam Hum
Om Ah Vajra Rati Tam Hum
Om Ah Rupavajra Jah Hum
Om Ah Shabdavajra Hum Hum
Om Ah Gandhavajra Bam Hum
Om Ah Rasavajra Hoh Hum

434 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 Sarva Nivarana Viskambhin Om Hum
Om Ah Samantabhadra Sam Hum

435 Om Ah Yamantakrt Hum Hum
Om Ah Prajnantakrt Hum Hum
Om Ah Padmantakrt Hum Hum
Om Ah Vighnantakrt Hum Hum
Om Ah Acala Hum Hum
Om Ah Takkiraja Hum Hum
Om Ah Niladanda Hum Hum
Om Ah Mahabala Hum Hum
Om Ah Ushnisha Cakra Varti Hum Hum
Om Ah Sumbharaja Hum Hum


(Recitation of the 100 syllable mantra)

**436 Om Vajrasattva Samaya Manu Palaya / Vajrasattva Deno Patita / Dido May
Bhawa / Suto Kayo Me Bhawa / Supo Kayo May Bhawa / Anu Rakto Me
Bhawa / Sarwa Siddhi Mempar Yatsa / Sarwa Karma Su Tsa May/ Tsitam
Shriyam Kuru Hum / Ha Ha Ha Ha Hoh / Bhagawan / Sarwa Tathagata /
Vajra Ma May Mu Tsa / Vajra Bhawa Maha Samaya Sattva / Ah Hum Phat**


(Abbreviated Sadhana - skip to Worshipping, praising and experiencing nectar - verse 444)

Point 42: The Principal deity enters into clear light

437 Through their single-pointed meditation in union,
The Lady dissolves into the Lord, the blue samayasattva,
The Lord dissolves into the red jnanasattva at his heart,
The jnansattva dissolves into the samadhisattva at his heart, the dark blue **Hum**.

The **Hum** dissolves from the bottom up. 

The “u” vowel dissolves into the **Ah**, 

The **Ah** dissolves into the body of the **Ha**, 

The body of the **Ha** dissolves into its top.
The top of the **Ha** dissolves into the crescent.
The crescent dissolves into the drop.
The drop dissolves into the squiggle.
And finally the squiggle dissolves into clear light.

Point 43: Songs of request

438 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.

(Locana)

439 O you of Vajra Mind, the lord who dwells in the realms of beings,
Please give refuge to me, who loves the great goal, joy, and pleasure.
Best friend, great father of living beings,
Liberator, if you desire that I should go on living,
Please arise right now to make me happy.

(Mamaki)

440 O you of Vajra Body, whose wheel of speech benefits all beings,
Teacher of the absolute enlightenment essential to win Buddhahood,

Through your great love, follower of desire,
Liberator, if you desire that I should go on living,
Please arise right now to make me happy

(Pandaravasini)

441 O you of Vajra Speech, lover and helper of all,
Always dynamic to accomplish people's aims,
With your ecstatic deeds of perfect goodness,
Liberator, if you desire that I should go on living,
Please arise right now to make me happy.

(Tara)

442 O you of Vajra Mind, essential helper of the vow supreme,
You of equal vision, best heir of perfect Buddhas,
Treasury of the many jewels of excellence,
Liberator, if you desire that I should go on living,
Please arise right now to make me happy!

443 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 three sattvas.

(Abbreviated Sadhana - skip to here)

Point 44: Worshipping, praising and experiencing nectar

(Offerings, Praise and Tasting Nectar)

444 All the deities of the Mandala clearly behold me.

(Also emanate from your heart countless goddesses of praise. They all declare)

445 O Akshobhavajra, great wisdom,
Great sage of the Vajra Realm,
Triple Mandala, best three Vajras,
Mystic sound, homage to you.

446 O Vairocana, greatly pure,
Vajra peace, great delight,
Natural clear light, best of the best,
Vajra teacher, homage to you.

447 O Ratnasambhava, extremely deep,
Vajra space without defilement,
Naturally pure and stainless,
Vajra Body, homage to you

448 O Vajra Amitabha, great king,
Holder of the Vajra of great space beyond conceptions,
Discoverer of the transcendence of passion,
Vajra Speech, homage to you.

449 O Amoghavajra, perfect Buddha,
Fulfilling perfectly every being's aspiration,
Arisen from the natural purity,
Vajra Body, homage to you.

(Outer Offerings)

(Emanate from your heart inexhaustible clouds of offering goddesses. They make offerings to the Tathagatas)

450 **Om Sarva Tathagata Argham Puja Megha Samudra Sparana Samayashriye Ah Hum**
Om Sarva Tathagata Padyam Puja Megha Samudra Sparana Samayashriye Ah Hum
Om Sarva Tathagata Pushpe Puja Megha Samudra Sparana Samayashriye Ah Hum
Om Sarva Tathagata Dhupe Puja Megha Samudra Sparana Samayashriye Ah Hum
Om Sarva Tathagata Alope Puja Megha Samudra Sparana Samayashriye Ah Hum
Om Sarva Tathagata Gandhe Puja Megha Samudra Sparana Samayashriye Ah Hum
Om Sarva Tathagata Naividye Puja Megha Samudra Sparana Samayashriye Ah Hum
Om Sarva Tathagata Shabda Puja Megha Samudra Sparana Samayashriye Ah Hum

451 **Om Sarva Tathagata Rupa Puja Megha Samudra Sparana Samayashriye Ah Hum**
Om Sarva Tathagata Shabda Puja Megha Samudra Sparana Samayashriye Ah Hum
Om Sarva Tathagata Gandhe Puja Megha Samudra Sparana Samayashriye Ah Hum
Om Sarva Tathagata Rasa Puja Megha Samudra Sparana Samayashriye Ah Hum
Om Sarva Tathagata Sparshe Puja Megha Samudra Sparana Samayashriye Ah Hum

(Inner offering to the Lineage Gurus)

452 The **Kshum** of my left thumb becomes the earth foundation.
The **Sum** of my ring finger becomes Sumeru
Standing at the middle of the great ocean on the earth
And stirring up the essence of nectar.

(Stir the inner offering substances, the five meats and the five nectars, with your thumb and ring finger of the left hand touching. Nectar emerges from the stirring of the vajra and lotus symbolized by the two fingers.)

453 **Hums** on the tongues of the guests become one-pointed red vajra straws.
I make this offering.

(Visualize that shafts of light are emitted from the tongues of the recipients and connect to the point where the two fingers touch. Imagine that the offering is consumed through these rays of light)

*(Abbreviated Sadhana - replace verses 454-467, "To the mouth of the actuality..." down to "...And to all beings as deities, **Om Ah Hum**", with the following:*

"To the mouth of the root guru, embodiment of all three refuges

Om Ah Hum

To the mouths of the lineage gurus who give empowerment, the oral transmission of the root and explanatory tantras and the oral instructions

Om Ah Hum

**Sri Guhyasamaja Mandalacakra Sarva Buddha Bodhisattva Dakini
Sarva Dharmapala Sagarivara Om Ah Hum**".

Then skip to verse 468.)

454 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

455 To the mouth of Victor Vajradhara **Om Ah Hum**
The conquerors son Lodro Rinchen **Om Ah Hum**
The glorious protector Arya Nagarjuna **Om Ah Hum**
Bodhisattva Matangipa **Om Ah Hum**
Great adept Tilopa **Om Ah Hum**
Great pandit Naropa **Om Ah Hum**
Translator Marpa **Om Ah Hum**

Tzurton Wangi Dorje **Om Ah Hum**
Protector Gangpa Kirti **Om Ah Hum**
Chakangpa Sonam Rinchen **Om Ah Hum**
Thurhlawa Tsultrim Kyab **Om Ah Hum**
Tangpheba Pagpa Kyab **Om Ah Hum**
Serding pa Zhonnu Oe **Om Ah Hum**
All knowing Choku Oezer **Om Ah Hum**
All knowing Pagpa Oe **Om Ah Hum**
Choje Buton Rinchen Drup **Om Ah Hum**
Kyungpo Lhaypa Zhonnu Sonam **Om Ah Hum**
Dharma King Tsong Khapa **Om Ah Hum**

456 Again to the mouth of Victor Vajradhara **Om Ah Hum**
Bodhisattva Vajrapani **Om Ah Hum**
King Indrabhuti **Om Ah Hum**
Naga Vajra Yogini **Om Ah Hum**
Lord Visukalpa **Om Ah Hum**
Glorious Saraha **Om Ah Hum**
Glorious Arya Nagarjuna **Om Ah Hum**
Glorious Chandrakirti **Om Ah Hum**
Lodpay Dorje **Om Ah Hum**
Great Adept Kanhapa **Om Ah Hum**
Master Trinko Shukchen **Om Ah Hum**
Je Rinpoche Goe **Om Ah Hum**
Ngarwa Sengye Gyalsten **Om Ah Hum**
Ngok Yeshe Sengye **Om Ah Hum**
Ngok Aryadeva **Om Ah Hum**
Lantsa Nyima Cham **Om Ah Hum**
Takpa Rinchen Trak **Om Ah Hum**
Thurhlawa Tsultrim Kyab **Om Ah Hum**
Tangpheba Phagpa Kyab **Om Ah Hum**
Serding pa Zhonnu Oe **Om Ah Hum**
All knowing Choku Oezer **Om Ah Hum**
All knowing Phagpa Oe **Om Ah Hum**
Choje Buton Rinchen Drup **Om Ah Hum**
Holy master Sonam Gyaltzen **Om Ah Hum**
Tragyor Namkha Zangpo **Om Ah Hum**
Peerless great Rendawa **Om Ah Hum**
Dharma King great Tsong Khapa **Om Ah Hum**

457 Kedrup Gelek Pal Zangpo **Om Ah Hum**
All knowing Losang Kalsang Gyatso **Om Ah Hum**
Venerable Losang Palden Yeshe **Om Ah Hum**
All knowing Losang Jampal Gyatso **Om Ah Hum**

Thubten Lungtok Namgyal Trinley **Om Ah Hum**
Ngawang Losang Tenzin Gyatso **Om Ah Hum**

458 Also to the mouths of all those masters who gave initiations,
Expounded the Tantras, and gave oral traditional teachings
Om Ah Hum

(Offering to the Thirty-two Deities of the Mandala)

459 Vajradhrk **Om Ah Hum**
Sparshavajra **Om Ah Hum**

460 Jinajik **Om Ah Hum**
Ratnadhrk **Om Ah Hum**
Arolik **Om Ah Hum**
Prajnadhrk **Om Ah Hum**

461 Moharati **Om Ah Hum**
Dvesharati **Om Ah Hum**
Ragarati **Om Ah Hum**
Vajrarati **Om Ah Hum**

462 Rupavajra **Om Ah Hum**
Shabdavajra **Om Ah Hum**
Gandhavajra **Om Ah Hum**
Rasavajra **Om Ah Hum**

463 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 Vishkambhin **Om Ah Hum**
Samantabhadra **Om Ah Hum**
Yamantakrt **Om Ah Hum**
Prajnantakrt **Om Ah Hum**
Padmantakrt **Om Ah Hum**
Vighnantakrt **Om Ah Hum**
Acala **Om Ah Hum**
Takkiraja **Om Ah Hum**

Niladanda **Om Ah Hum**
Mahabala **Om Ah Hum**
Ushnishacakravarti **Om Ah Hum**
Sumbharaja **Om Ah Hum**

464 To the mouth of the deities and mandala gods of the four Tantra types
Om Ah Hum

465 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 in their practice
Om Ah Hum

466 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

467 To the local spirits present in nature
And to all beings as deities
Om Ah Hum

(Skip to here when doing the shorter version of the offering of inner offering)

(Inner offering to self generation)

468 **Om Amrta Svadana Vajra Svabhava Atmako Ham**

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

(Secret private offering)

470 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**.

471 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** .

472 My vajra and her lotus suffuse with five coloured light rays.
I become Ratnasambhava.

*(Adopt the divine pride of Ratnasambhava, do not adopt the form.
Think "I am the embodiment of desire of all Tathagatas.")*

473 Om Sarva Tathagata Anuragana Vajra Svabhava Atmako Ham

(Abbreviated Sadhana, replace verse 474 directly below with "I become Vajradhara")

474 I become Akshobhya.

(Here just adopt the divine pride. Do not adopt the form)

475 **Hum**
Engaged in dynamic union, I feel the bliss of supreme joy.

476 I become Amoghasiddhi.

(Adopt the divine pride of Amoghasiddhi, do not adopt the form. Think "I am the embodiment of the offering deeds of all Tathagatas.")

477 **Phat**

478 Om Sarva Tathagata Puja Vajra Svabhava Atmako Ham

(If you are reciting the shorter sadhana, replace verses 479 to 486, from “All the deities of the mandala taste...” down to “...and on the soles of the two feet two Sumbharajas” below with the following: “All the deities of the body mandala are satisfied with great bliss which is supremely joyful.”.)

479 All the deities of the mandala taste innate bliss
And entrance themselves with the indivisibility of great bliss and Thatness;
Thus they become delighted by the secret and suchness offerings.

Point 45: Dissolution

480 From the blue **Hum** at my heart, light rays tipped with hooks
Bring back the deities from Vairocana to Sumbharaja
Setting them in my vital points such as the crown and so on,
To merge with the deities of the body mandala.
Only Sparshavajra remains, in embrace with the Lord.

481 At the crown Vairocana,
Throat Amitabha,
Navel Ratnasambhava,
Groin Amoghasiddhi,

482 Navel Locana,
Heart Mamaki,
Throat Pandaravasini,
Crown Tara,

483 At the eyes Kshitigarbhas,
Ears Vajrapanis,
Nose Khagarbha,
Tongue Lokeshvara,
Heart Manjushri,
Secret organ Sarvanivarana Vishkambhini,
Joints Samantabhadras,
Crown Maitreya,

484 Doors of the eyes Rupavajras,
Doors of the ears Shabdavajras,
Door of the nose Gandhavajra,
Door of the tongue Rasavajra,

485 At the right hand Yamantaka,
Left hand Prajnantakrt,
Mouth Hayagriva,
Vajra Vighnantakrt,
Right shoulder's nerve Acala,
Left shoulder's nerve Takkiraja,

486 Right knee Niladanda,
Left knee Mahabala,
Crown Ushnishacakravarti,
And on the soles of the feet, two Sumbharajas.

(Abbreviated Sadhana - skip to here)

(Dissolution of the divine pavilion into the body)

487 Then each part of the divine pavilion dissolves into each part of my body.

488 From the point where myself as Lord and Lady join in union
Light rays of bodhicitta radiate out.
The light rays consecrate all beings, purify obscurations, and
Transform them into **Hums** filling the sphere of space.
These then transform into Vajradharas in union.

(Dissolution of the Body Deities)

489 Then, the deities of the body dissolve in sequence into clear light:
From the crown, white Vairocana,
The navel, white Locana,
The eyes, white Kshitigarbhas,
Embracing white Rupavajras,
The crown, white Maitreya,
The right hand, black Yamantaka,
And from the right shoulder, black Acala
Move to the heart and dissolve into clear light.

490 Then from the navel, yellow Ratnasambhava,
At the heart, blue Mamaki,
From the ears, yellow Vajrapanis,
Embracing yellow Shabdavajras,
The left hand, white Aparajita,

And from the left shoulder, blue Takkiraja
Move to the heart and dissolve into clear light.

491 Then from the throat, red Amitabha
Embracing red Pandaravasini,
The nose, yellow Khagarbha,
Embracing red Gandhavajra,
The mouth, red Hayagriva
And from the right knee, blue Niladanda
Move to the heart and dissolve into clear light.

492 Then from the groin, green Amoghasiddhi,
The crown, green Tara,
The mouth, red Lokeshvara,
Embracing green Rasavajra,
The secret organ, green Sarvanivarna Vishkambhini,
The joints, green Samantabhadras,
The vajra, black Vighnantakrt
And from the left knee, blue Mahabala
Move to the heart and dissolve into clear light.

493 Then from the crown, blue Ushnishachakravarti moves to the heart and dissolves into clear light.

494 Then from the soles of the feet, blue Sumbharajas move to the heart and dissolve into clear light.

495 Then at the heart, red Manjushri dissolves into clear light.

496 Then the Lady dissolves into the Lord,

497 And the Lord also dissolves into clear light.

498 Om Yogashuddah Sarva Dharmah Yoga Shuddo Ham

499 I arise from the clear light as a blue Vajradhara
With one face and two arms, holding vajra and bell.
I have the nature of the three sattvas (samayasattva, jnanasattva and samadhisattva).

(End of sadhana)

Point 46: The yoga of eating

Point 47: The yoga of looking after the body

Point 48: Obtaining the lesser accomplishment

Point 49: Obtaining the middling accomplishment

**Ye Dharma Hetu Prabhava Hetun Teshan Tathagato Hyavadat
Teshan Ca Yo Nirodha Evam Vadi Maha Sramanah**

Aspirational prayers, dedications, prayers for the long lives of our gurus and verses for future good fortune

(Aspirational prayers)

- 1 By this virtue,
May I quickly attain the state of Vajradhara,
The whole essence of all Buddhas,
And may all migrating beings also attain that state.

- 2 For the sake of enlightenment,
May I practise the two conducts
Those taught by the perfect Buddhas
And those taught by Bodhivajra.

- 3 Thus, within the state of appearing as a body of a deity,
Appearing yet empty, like an illusion and a dream,
In order to generate delight with marvellous bliss
In the host of deities of the mandala of Akshobhyavajra,
The condensed quintessence of all the countless conquerors of the ten directions.

- 4 I strive here to make outer, inner and secret offerings,
Praises, meditations, recitations and so forth.

- 5 By whatever virtue I have thus accumulated:
Having seen that just as I have fallen into the ocean of existence
Likewise too have all mother migrating beings.
May I become skilled in the supreme mind of enlightenment
That takes on the responsibility of liberating migrating beings.

- 6 Having seen that enlightenment cannot be achieved
By my simply generating a mind wishing for that to come about
Unless I also practise the three kinds of morality,
May I train in the vows of the conqueror's children with intense effort.

- 7 When I have become a vessel trained in the common path,
May I enter easily the holy entrance of the fortunate beings,
The supreme of all vehicles, the Vajrayana.

- 8 By the conferring of the vase empowerment with streams of Ganges water
May the stains of appearance of and adherence to ordinariness be cleansed.
By tasting the nectar of exalted wisdom during the secret empowerment
May the winds, the source of speech, dawn as mantras.
- 9 By the hooks of the co-emergent bliss of the third empowerment
May the mind be drawn into the sphere of clear light.
By being introduced to the meaning of union during the fourth empowerment
May all hallucination about the ultimate aim be severed.
- 10 At that time, having gained genuine conviction that
Keeping completely pure pledges and vows
Is the basis of achieving the two types of attainment.
May I always guard them at the cost of my life.
- 11 Having gained great stability in all the paths
Of the coarse and subtle first generation stage,
The four branches of application and approximation in four sessions,
Which thoroughly gather the collection of great waves of deeds effortlessly
With all the movements of body, expressions of speech, and thoughts of mind
That have abandoned the appearance of and
The conception adhering to ordinariness,
May whatever appears dawn as the circle of deities.
- 12 By relying on the perfect field of the mind mandala
And acting in accordance with the rites of accumulating the collections,
The practices such as making offerings within the three pure spheres,
May my continuum be completely purified.
- 13 By the meditative stabilization of the glorious wrathful Akshobhya
Encircled by the retinue of ten Wrathful Ones,
Annihilating all those with harmful intent wandering in the ten directions
May enlightened activities be accomplished.
- 14 Where all the enlightened fields have been purified, may the initial union be
accomplished
That holy method that will manifest the state of the three bodies,
Which acts to purify all appearances of and adherence to
Ordinary death, intermediate state, and rebirth
By generating in the continuum respectively the supreme vajra that
accordingly carries

Death into the Truth body, intermediate state into the Enjoyment body
And rebirth into the Emanation body

- 15 Through the meditative stabilization of the way of great desire,
The quick path of perfecting one's welfare,
Skill in the method of devoting to the mudra of one's family,
May I offer co-emergent bliss to the conquerors.
- 16 May I quickly accomplish the Vijaya mandala
That thoroughly cleanses all fields of the environment and the inhabitants
By filling the extent of space with clouds of emanations
From the supported and supporting mandalas
Born from the bodhicitta drop which is melted by the Chandali inner fire,
Ignited by the joining of the sphere of space and the vajra,
And has traversed the continuous path of the Avadhuti central channel
To reach the pistils of the wisdom consort's lotus.
- 17 May I thoroughly perfect the subtle yoga that sets in equipoise
Clearly without mixing for as long as one wishes,
The complete cycle of the mandala, within the insignia,
Or within the subtle drop of bodhicitta the size of a mustard seed,
The five coloured jewel with the nature of the five Sugatas,
Having a radiating net of light rays,
Residing at the tip of the path of the vitality-holding and downward-voiding winds,
And may I perfect as well the outer and inner recitations.
- 18 Then in dependence on substance, mantra, yogic exercise, and concentration
May I accomplish the karma vijaya mandala
Through accomplishing the eight great attainments
And all the countless activities of pacifying and so forth.
- 19 May I accomplish the five levels of the completion stage along with the three conducts,
The profound path which includes the six branches,
Individual withdrawal, concentration, vitality-exertion,
Apprehension, subsequent mindfulness, and meditative stabilization
- 20 May I generate the four joys of downward-descending and upward-stabilising
Which are induced by the stages of the forward and reverse process
Of the stream of nectar from the moon melted by the sun
In dependence on the mind in the subtle drop at the jewel.

- 21 Having arisen from that, may I perfect the individual withdrawal and concentration
Of the isolation of body through the meditative stabilization of the body vajra
Where all appearances that have arisen
Dawn as one hundred, five, three or a sole lineage.
- 22 May I gather into the indestructible drop
The twelve winds that produce the conceptions of apprehended and apprehender
Through familiarising with the supreme mantra drop, the king of drops
At the point of the lotus in the heart.
- 23 May I break open the eggshell of ignorance at my heart
With the isolation of speech, the meditative stabilization of vajra speech,
Through making the tones of the light drop at the bridge of the nose
Dawn as the uncontrived three vajras.
- 24 Having cleared away the darkness of the winds of indicative conception
Through meditating on vitality-exertion of the substance drop
At the point of the two supreme secret channels of method and wisdom,
May the sun of clear light dawn at the centre of my heart.
- 25 May I generate the isolation of mind of the three empties,
Which resemble the cloudless sky
Pervaded by moonlight, sunlight, and darkness,
Through meditating on the vitality-exertion wind at the three drops at
the three points.
- 26 By being skilled in the essential points of the oral instructions,
Perfecting the nine types of mixing, three types for each of the three,
The illusory enjoyment body, the clear light truth body and the diverse emanation body
- 27 May I thoroughly perfect the apprehension
Of the conventional illusory body and ultimate clear light,
The subsequent mindfulness of reverse order,
The meditative stabilization of union,
And the three supreme conducts: elaborate, unelaborate, and highly unelaborate.
- 28 If, at the time of death I have not achieved the meditative stabilization
Which accomplishes the supreme attainment in this life or the intermediate state,
May I be able to mix the four empties of the stages of death
At the time of the basis with the four empties of the path.

- 29 At the time of the intermediate state, may I mix it with
The illusory meditative stabilization, and at the time of taking birth
May I take rebirth at will in a supreme place of birth,
Just as the Enjoyment body sustains the birth of the emanation body.
- 30 In short whether it is death, intermediate state or birth that dawns
Having realised it as an exhortation to virtuous practice,
A reminder of the three types of bringing into the path cultivated previously,
May my mind overflow with joy at the time of death.
- 31 Thus, may the culmination of this marvellous path
Be accomplished accordingly without obstacles
May it spread and expand throughout all directions and times
And may all migrating beings be liberated by this skilful means.

(Prayer of Dedication)

(either)

Jang chub sem chog rin po che
Ma kye pa nam kye gyur chig
Kye wa nyam pa me pa yang
Gong nä gong du phel war shog

(or)

May the supreme jewel bodhicitta
That has not arisen, arise and grow;
And may that which has arisen not diminish
But increase more and more

*(Wish for Fulfilment of the Deathless State - Long Life Prayer for
Gyumey Khensur Losang Tenzin Rinpoche)*

Long-life deities, victorious in freedom's long battle
For eons equal in number to the Ganges' grains of sand,
You bestow supreme attainment, the deathless state on beings.
Please hear and grant our request for indestructible life here.

In the Buddha's ocean vast treasury of secret teachings
Lama Tsong Khapa's supreme system is a treasure most pure.

Holder of pure teachings who shows them to students exactly,
Matchless powerful teacher, please stay for a very long time.

Your mind sees precisely the system of sutra and tantra,
Your speech the teaching suitable for fortunate disciples,
Your body holds perfectly all the teachings of pure ethics,
Indestructible nature, please stay for a very long time.

Residing on top of a vast mountain of dharma hearing,
With one thousand clear eyes analyzing teachings exactly,
Holding meditation's hundred-pointed weapon of wisdom,
The Indra of the Dharma, please stay for a very long time.

From the vast expanse of the exalted wisdom of your mind,
Mighty clouds of myriad rains revive the Buddha's teachings
Bringing benefit and bliss to all fortunate disciples.
The second Nagarjuna, please stay for a very long time.

With your indestructible razor claws of stainless logic,
Lion of the teachings you destroy simultaneously
The elephant herds of debaters drunk on their own wrong views.
Debate master Dignaga, please stay for a very long time.

Supreme wish-granting vase holding the vast and profound meaning,
Beautifully adorned with the decoration of pure speech
Giving the wisdom treasury to fortunate disciples,
Master of composition, please stay for a very long time.

Holding the victory banner of explanation and practice,
The vast treasury of the wisdom of Je Tsong Khapa's texts,
Brilliant resplendent sun, shining on all without exception,
Matchless great bodhisattva, please stay for a very long time.

In your lotus garden of students who follow your teachings,
There remaining undisturbed by disharmonious conditions,
Grow thousands of beautiful shimmering leaves of high rebirth.
May all there accomplish the supreme fruit of liberation.

From the material cause of this prayer offered with pure thought,
May there arise the fulfilment of all hopes, pure wish-granting trees

Bearing on them the fruits of truth bodies and form bodies.
In all directions may space be filled with these beautiful trees.

(Long Life Prayer for Lama Zopa Rinpoche)

(either)

Thub tsül chang shing jam gön gyäl wäi tän
Dzin kyö pel wä kün zö dog por dzä
Chog sum kur wä leg mön tu drub pa
Dag sog dül jä gön du shab tän shog

(or)

You who uphold the Subduer's (*Thub*) moral way;
Who serve as the bountiful bearer (*Zö*)-of-all,
Sustaining, preserving and spreading Manjunath's victorious doctrine (*tän*);
Who masterfully accomplish (*drub pa*) magnificent prayers honouring the Three
Jewels,
Protector of myself and others, your disciples: please, please live long!

(Long Life Prayer for His Holiness the Dalai Lama)

(either)

Gang ri ra wä kor wä shing kham dir
Phän dang de wa ma lü jung wä nä
Chän rä zig wang tän dzin gya tso yi
Shab pä si täi bar du tän gyur chig

(or)

In the land encircled by snow mountains
You are the source of all happiness and good;
All-powerful Chenrezig, Tenzin Gyatso,
Please remain until samsara ends.

Appendix 1 - Ritual Cake Offering

Consecration of the ritual cake offering to the king of tantra,
Guhyasamaja, when receiving the oral transmission and explanation
of the four interwoven commentaries to the Guhyasamaja root tantra
composed by Je Rinpoche Tsong Khapa

Om Ah Vighnantakrt Hum

Om Shunyata Jnana Vajra Svabhava Atmako Ham

Everything is empty of inherent existence

Within emptiness appear **Hum Yam Hum** ཧུཾ ཡཾ ཧུཾ

The light blue **Yam** turns into a semi circular blue-green air mandala,
And the two **Hums** become two vajras marking the two sides.

Upon that, **Hum Ram Hum** ཧུཾ རཾ ཧུཾ

The red **Ram** turns into a triangular red fire mandala,
And the two **Hums** become two vajras marking the two sides.

Upon that **Om Ah Hum** ཨོཾ ཨཾ ཧུཾ

Transform into three human heads

Above that an **Ah** which transforms into a skull bowl

Red inside and white outside.

Within it an **Ah** which transforms into a red lotus with eight petals

Its centre marked with a red **Ah**. ཨཾ

In the middle of the skull bowl

From **Hum**, human flesh marked with **Hum**; ཧུཾ

In the east from **Bhrum**, elephant meat marked with **Bhrum**; ཧུཾ

In the south from **Am**, horse meat marked with **Am**; ཧུཾ

In the west from **Jrim**, cow meat marked with **Jrim**; ཧུཾ

In the north from **Kham**, dog meat marked with **Kham**; ཁམ་
Again in the middle of the skull bowl

From **Hum**, urine marked with **Hum**; ཧུམ་

In the east from **Bhrum**, excrement marked with **Bhrum**; བྱུརུམ་

In the south from **Am**, blood marked with **Am**; ཨུམ་

In the west from **Jrim**, white semen marked with **Jrim**; ཇའིམ་

In the north from **Kham**, brain/marrow marked with **Kham**; ཁམ་

All these meats and nectars are marked with a white **Om**. ཨོམ་

In the space above them on a sun disc,
A **Hum** which transforms into
A white five-pointed vajra,
Its centre marked by a blue **Hum**.

Light radiating from the **Hum**, makes the wind mandala blow
Causing the fire mandala to blaze up
And the substances in the skull to melt and boil.
The vajra and its sun disc fall inside
And blending together, all these substances become of one taste.
All taints are cleansed and they all become pure like crystal.

By the melting of the red lotus with its **Ah**
The contents are directly perceived as the nectar of wisdom,
Blazing red like the setting sun.
From the **Om**, light rays tipped with hooks
Draw in the nectar of wisdom of all the Tathagatas of the ten directions,
The combination of these nectars increases and becomes inexhaustible.

Om Ah Hum (x3)

(Creation of the Guest Mandala in the Foreground)

From the blue **Hum** at my heart,
Light rays tipped with hooks
Bring forth the ten-spoked protection wheel and the ten Wrathful Ones.
In its centre is the supported and supporting mandala,
Surrounded by the tamed host of the fifteen Worldly Gods, Nagas and all beings.

In the centre of the inestimable divine pavilion sits Akshobhya,
Embraced by Sparshavajra

In the east Vairocana,
South Ratnasambhava,
West Amitabha,
North Amoghasiddhi,

South-east Locana,
South-west Mamaki,
North-west Pandaravasini,
North-east Tara,

Second row, south-east Rupavajra,
South-west Shabdavajra,
North-west Gandhavajra,
North-east Rasavajra,

Seated at the sides of the eastern door Maitreya and Kshitigarbha,
At the southern door Vajrapani and Khagarbha,
At the western door Lokeshvara and Manjushri,
At the northern door Sarvanivarana Vishkambhini and Samantabhadra;

In the eastern door there is black Yamantaka with Vairocana 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, 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 south-east black Acala with Vairocana 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.

In the south-west, blue Takkiraja with Ratnasambhava crown:
Three faces, black, white and red; six arms,
Foremost two hands in the Humkara gesture,
Other right hands holding a vajra and sword,
Left hands a noose and iron hook.

In the north-west, blue Niladanda with Amitabha crown:
Three faces, blue, white and red;
Six arms holding vajra-marked blue staff, sword and wheel in the right,
And noose over chest with threatening gesture, lotus and axe in the left.

In the north-east, 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; six arms,
Foremost two hands in the ushnisha gesture,
Other right hands holding a vajra and lotus,
Left hands with 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 Wrathful Ones have reddish yellow hair standing on end,
Eyebrows and facial hair reddish yellow, blazing intensely.
Each of their three faces has three round bloodshot eyes.
Their four sharp fangs are bared in a snarl.
Roaring fiercely with laughs of ha ha,
Their facial expressions are distorted by wrath.
They have big pot bellies hanging down.
Adorned with various precious ornaments,
And wearing a tiger skin lower garment

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-coloured Vasuki snakes serve as belts,
And white Mahapadma snakes serve as anklets.

They stand in the centre of intense wisdom fire
Which blazes from their bodies
In the manner of overcoming all malevolent beings.

Outside, in the east, 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.

In the south-east, 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 an iron rod and left in threatening gesture.

In the south-west, 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 Naga with seven cobra hoods,
Holding a chain of snakes.

In the north-west, green Vajra Wind on a yellow peacock,
Holding a fire fan.

In the north, yellow Vajra Terrifier,
Stout, standing upon a man,
Holding a jewel-vomiting mongoose in his right hand
And some sesame seeds in his left.

On his right, white Vajra Ganesha with
An elephant face standing on a mouse,
Holding a turnip and a rod in his right hands,
And a sweet and a rosary in his left hands.

In the north-east, 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 north-east and east by north-east is red Vajra Swirl
In a chariot, blazing with blinding light, 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 a lotus and refuge-giving gesture,
His two left hands holding a rosary and stick.

Between west and south-west 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 directional protectors such as Indra (Vajra Weapon) instantly become clear light,
And arise as the Guhyasamaja deities with their consorts.
From **Hums** are produced one-pointed vajra-straw tongues of red light.

Om Ah Hrih Pravarasatkaram Argham Praticcha Hum Svaha
Om Ah Hrih Pravarasatkaram Padyam Praticcha Hum Svaha
Om Ah Hrih Pravarasatkaram Ancamanam Praticcha Hum Svaha
Om Ah Hrih Pravarasatkaram Proksanam Praticcha Hum Svaha

(The Guhyasamaja deities call them one by one and make offerings to them)

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 Ah 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 Vishkambhin 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 Acala Hum Hum
Om Ah Takkiraja Hum Hum
Om Ah Niladanda Hum Hum
Om Ah Mahabala Hum Hum

Om Ah Ushnisha Cakravarti Hum Hum
Om Ah Sumbharaja Hum Hum

Sarva Dushtan Samaya Mutra Prabhanjaka Mama Shanti Raksha Chakuru Svaha

(Emanate Millions of Rasavajras to Serve the Gods)

Om Ah

The mandalas, produced in countless extremely subtle particles,
arranged in oceans of clouds, filling the limits of space of
The mundane realms of the ten directions and the three times,
mutually penetrate one another and are perfectly gathered
In the sphere of phenomena that remains
In meditative absorption at all times.

To all the worldly protectors such as
Vajra Weapon, Vajra Illusion,
Vajra Fire, Vajra Time, Vajra Club,
Vajra Naga, Vajra Wind,
Vajra Terrifier, Vajra Ganesha,
Vajra Wrath, Vajra Swirl,
Vajra Moon, Vajra Silence,
Tak Zang-ri and the earth goddess,
Together with their retinues.

As well as to all sentient beings equalling infinite space,
in cloud-like arrangements in the countless mundane realms of the ten directions and the
three times, reaching the limit of the sphere of space,
I offer flowers, incense, lamps,
Perfumes, divine food, and so forth.
May you enjoy them.

Each of you please accept this ritual cake offering
And having enjoyed it
May you then confuse humans and non-humans,
The hate-filled and the intensely hate-filled

And all interferers and misleading forces
Who would deprive us of our extensive jewels, gold, wealth, crops,
Youthful beauty, good health and superior happiness.

May you paralyse, bind and destroy them.
May you greatly increase our extensive jewels
Gold, wealth, youthful beauty, good health
And our superior happiness and great happiness.

Until we reach the seat of enlightenment
May you approve of and constantly support us.
May you bring us peace and protect us.

Hum Svaha

Om Ah Hrih Pravarasatkaram Ancamanam Praticcha Hum Svaha
Om Ah Hrih Pravarasatkaram Argham Praticcha Hum Svaha
Om Vajra Tambu Layai Svaha

(offering of betel nut leaf)

Om Sarvatathagata Pushpe Praticcha Hum Svaha
Om Sarvatathagata Dhupe Praticcha Hum Svaha
Om Sarvatathagata Alope Praticcha Hum Svaha
Om Sarvatathagata Gandhe Praticcha Hum Svaha
Om Sarvatathagata Naivedye Praticcha Hum Svaha
Om Sarvatathagata Shabda Praticcha Hum Svaha

(inner offerings to each of the deities:)

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 Vishkambhin Om Ah Hum
Samantabhadra Om Ah Hum**

**Yamantakrt Om Ah Hum
Prajnantakrt Om Ah Hum
Padmantakrt Om Ah Hum
Vighnantakrt Om Ah Hum
Acala Om Ah Hum
Takkiraja Om Ah Hum
Niladanda Om Ah Hum
Mahabala Om Ah Hum
Ushnishacakravarti Om Ah Hum
Sumbharaja Om Ah Hum**

**Om Dashadik Lokapala Saparivara Pushpe Praticcha Hum Svaha
Om Dashadik Lokapala Saparivara Dhupe Praticcha Hum Svaha
Om Dashadik Lokapala Saparivara Alope Praticcha Hum Svaha
Om Dashadik Lokapala Saparivara Gandhe Praticcha Hum Svaha
Om Dashadik Lokapala Saparivara Naividye Praticcha Hum Svaha
Om Dashadik Lokapala Saparivara Shabda Praticcha Hum Svaha**

Om Dashadik Lokapala Saparivara Om Ah Hum

**Om Vajrasattva Samaya Manu Palaya / Vajrasattva Deno Patita / Dido May
Bhawa / Suto Kayo Me Bhawa / Supo Kayo May Bhawa / Anu Rakto Me
Bhawa / Sarwa Siddhi Mepar Yatsa / Sarwa Karma Su Tsa May/ Tsitam
Shriyam Kuru Hum / Ha Ha Ha Ha Hoh / Bhagawan / Sarwa Tathagata /
Vajra Ma May Mu Tsa / Vajra Bhawa Maha Samaya Sattva / Ah Hum Phat**

Whatever has been done incorrectly because of lack of time or materials
Or not understanding or lack of ability, please be patient with these.

O ten Wrathful Deities and fifteen Worldly Gods with your retinues,
Please station yourselves within and without the Mandala Pavilion,
Above and below and in all directions and quarters,
And please accomplish the deeds of turning all obstructors back upon themselves

Then the supported and supporting Guhyasamaja Mandalas dissolves into myself

Om Yogashuddhah Sarvadharmah Yogashuddho Ham

Appendix 2 - The Mantra of Vighnantaka

**Namah Samanta Kayavakcitta / Vajranam / Namō Vajrakrodhaya / Maha
Damshtrotkata-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**

Appendix 3 - Ganacakra (tsok) offering puja

E Ma Ho

The great play of wisdom

In all universes as the Vajra land,
Oceans of clouds 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.

(Generation of the offering substances as the nature of bliss and empty)

32 **Om Ah Vighnantakrt Hum**

Om Shunyata Jnana Vajra Svabhava Atmako Ham

Everything is empty of inherent existence

Within emptiness appear **Hum Yam Hum** ཧུྃ ཡེྃ ཧུྃ

The light blue **Yam** turns into a semi circular blue-green air mandala,
And the two **Hums** become two vajras marking the two sides.

Upon that, **Hum Ram Hum** ཧུྃ རེྃ ཧུྃ

The red **Ram** turns into a triangular red fire mandala,
And the two **Hums** become two vajras marking the two sides.

Upon that **Om Ah Hum** ཨོྃ ཨ྘ྃ ཧུྃ

Transform into three human heads

Above that an **Ah** which transforms into a skull bowl
Red inside and white outside.

Within it an **Ah** which transforms into a red lotus with eight petals

Its centre marked with a red **Ah**. ཨ྘ྃ

In the middle of the skull bowl

From **Hum**, human flesh marked with **Hum**; ཧུྃ

In the east from **Bhrum**, elephant meat marked with **Bhrum**; འཕྲུམ་པོ་

In the south from **Am**, horse meat marked with **Am**; ཨོཾ་

In the west from **Jrim**, cow meat marked with **Jrim**; ཇའི་མེད་པོ་

In the north from **Kham**, dog meat marked with **Kham**; ཀམ་པོ་
Again in the middle of the skull bowl

From **Hum**, urine marked with **Hum**; ཧུམ་པོ་

In the east from **Bhrum**, excrement marked with **Bhrum**; འཕྲུམ་པོ་

In the south from **Am**, blood marked with **Am**; ཨོཾ་

In the west from **Jrim**, white semen marked with **Jrim**; ཇའི་མེད་པོ་

In the north from **Kham**, brain/marrow marked with **Kham**; ཀམ་པོ་

All these meats and nectars are marked with a white **Om**. ཨོཾ་

In the space above them on a sun disc,
A **Hum** which transforms into
A white five-pointed vajra,
Its centre marked by a blue **Hum**.

Light radiating from the **Hum**, makes the wind mandala blow
Causing the fire mandala to blaze up
And the substances in the skull to melt and boil.
The vajra and its sun disc fall inside
And blending together, all these substances become of one taste.
All taints are cleansed and they all become pure like crystal.

By the melting of the red lotus with its **Ah**
The contents are directly perceived as the nectar of wisdom,
Blazing red like the setting sun.
From the **Om**, light rays tipped with hooks
Draw in the nectar of wisdom of all the Tathagatas of the ten directions,
The combination of these nectars increases and becomes inexhaustible.

Om Ah Hum (x3)

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 Sagarivara Ganacakra Khahi
Panchamrta Khahi**

Ho This ocean of offering of immaculate nectar,
Blessed by samadhi, mantra, and sacred gesture,
We offer to please the 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 Sagarivara Ganacakra Khahi
Panchamrta Khahi**

Ho This ocean of offering of immaculate nectar,
Blessed by samadhi, mantra, and sacred gesture
We offer to please the host of the precious 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 Sagarivara Ganacakra Khahi/
Panchamrta Khahi**

Ho This ocean of 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 Sagarivara Ganacakra Khahi/
Panchamrta Khahi**

Ho This ocean of offering of immaculate nectar,
Blessed by samadhi, mantra, and sacred gesture,
We offer to please 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 Ah Ra Ghanacakra 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 offering 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 Sagarivara Ghanacakra Khahi/ Panchamrta Khahi

May these remaining guests and their retinues
Having partaken of his host remains,
Grant all our wishes; spread the precious teaching,
Make all offerings to the upholders of the teaching,
Especially for us the Yogis and Yoginis,
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 wrath.
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 happiness flow forth and all wishes be fulfilled.

Appendix 4 - 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 unfavourable troubles 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 unfavourable troubles 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 unfavourable troubles 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 unfavourable troubles may be eliminated,
Your happy fortune increase like the waxing moon,
May you have the fortune to sport in the glory of perfection!

Appendix 5

Guhyasamaja practice brought together through the 49 Points

| | |
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Guhyasamaja practice brought together through grouping the 49 points under the Four Yogas and the Six Yogas.

| Yoga | Tibetan | Sanskrit | Point |
|------|------------------------------|---------------------|---------|
| | Neljor | Yoga ? | 2 - 15 |
| | Jeysu Neljor | Anuyoga ? | 16 |
| | Shintu Neljor | Prayoga ? | 17 - 23 |
| | Neljor Chenpo | Mahayoga ? | 24 - 32 |
| | Khing kor gyalchok ki neljor | Vijayamandalayoga ? | 33 - 37 |
| | Las gyalchok ki neljor | Vijayakarmayoga ? | 38 - 45 |

Guhyasamaja practice brought together through grouping the 49 points under the Four Stages of Attending and so forth.

| Stage of Attending | Tibetan | Sanskrit | Point |
|--------------------|----------|---------------|---------|
| | Nyenpa | Seva ? | 1 -12 |
| | Nyerdrup | Upasadhana ? | 13 – 23 |
| | Drupa | Sadhana ? | 24 -29 |
| | Drupchen | Mahasadhana ? | 30 – 47 |

Guhyasamaja practice brought together through grouping the 49 points under the Three Concentrations (Skt: Tri-Samadhi, Tib: Ting.nge dzin.sum.gyi.ching).

| Concentration | Tibetan | Sanskrit | Point |
|--|---------|----------|---------|
| (Preliminaries) | | | 2 – 6 |
| Concentration initially engaged in | | | 7 – 32 |
| Concentration of the supremely victorious mandala | | | 33 – 37 |
| Concentration of the supremely victorious activities | | | 38 – 45 |

Guhyasamaja practice brought together through grouping the 49 points under the Four Vajra Bindings.

| Vajra binding | Tibetan | Sanskrit | Point |
|---|----------------------------------|----------|-------|
| Vajra which is the clarification on or full familiarity with suchness | Deshin nyid la jangchubpai dorje | | |
| Vajra which is the collection of the seed syllables | Sabon dupai dorje | | |
| Vajra which is the complete body in itself | Zugs nyid dzokpai dorje | | |
| Vajra which is the decorating with syllables/ letters | Yige koepai dorje | | |

Glossary Of Terms

Avadhuti central channel - central channel

Bali offering - the offering of ritual cakes or tormas to pacify obstacles and propitiate deities and local protector spirits. These can be of different shapes and made of different substances according to their purpose.

Bell - ritual object used in Tantra symbolising the wisdom realising emptiness.

Chandali inner fire - inner fire, tummo

Dharmas (virtuous) - spiritual actions

Dharmadhatu, mandala of - the expanse of reality

Eight qualities of the Sangha Jewel - the Sangha's quality of wisdom and liberation (quality of knowing what is reality, quality of knowing whatever exists (conventionally), quality of knowing inner features, quality of knowledge itself, quality of liberation from alluring delusions, quality of liberation from obstructive delusions, quality of liberation from lower delusions, quality of liberation itself)

Eighty signs - of a fully enlightened Buddha which include physical and mental qualities and marks.

Emptiness yoga - in Buddhist Tantra, the practice of dissolving all ordinary appearances into emptiness as a prerequisite for arising in the purified form of a meditational deity.

Enlightenment spirit - bodhicitta which in Tantra texts has at least two meaning depending on the context: 1) the intention to become a fully enlightened Buddha for the sake of all beings, 2) the very subtle drops of male energy.

Five aggregates - the parts on which 'I' is labelled, ie the physical (form) aggregate and four mental aggregates (feeling, discrimination, compositional factors, consciousness)

Five sciences - masonry & carpentry, medicine, astrology, logic, Buddhist philosophy

Five sense objects - the objects which correspond to the five sense pleasures

Five sense pleasures - sight, sound, touch, taste, smell

Four essential points - secret spot, navel, heart and point at the nose

Four gatherings /means of assembling disciples - giving whatever is necessary, speaking pleasantly, helping others, consistency between words and deeds

Four kinds of gifts - giving Dharma, material, protection, and loving kindness

Garuda - a mythical bird, the name of an Indian deity which was said to have great power and could protect against rainstorms. Garuda was born with a great hatred for evil and he is supposed to roam about the universe devouring the bad. Garuda is also well-known for his aversion to snakes, a dislike he had acquired from his mother, Vinata.

Haritapadma flower - a type of waterborne flower, sometimes translated as 'green lotus'.

Humkara gesture - a ritual gesture symbolising fierce intensity, made at the level of the heart using both hands. It is performed by first touching the two vajra fists together then bending the two thumbs inward and stretching out the two index fingers. When the tip of the two index fingers are slightly bent, it becomes the mudra of Takiraja.

Jnanasattva - wisdom being correlating to the most subtle prana or wind.

Makara - mythical crocodile-like creature or sea monster.

Mandala - a circular diagram symbolic of the entire universe; the abode of a meditational deity, understood as the wisdom of that deity.

Naga - serpent being.

Naga & Nagakesara trees - kinds of Indian tree.

Nairrtya class - a divine being connected with the stars.

Nirvana - the state of complete liberation from samsara.

Outer vehicle - Depending on the context, either refers to sutra style practices or to the practices of the 3 lower tantras.

Padma flower - a waterborne flower usually translated as 'lotus'.

Pitapadma flower - a type of waterborne flower, sometimes translated as 'yellow lotus'.

Pristine cognition - the level of awareness untainted by unhelpful conceptual proliferation.

Profound and vast instructions - ie instructions on both the wisdom and compassionate method parts of practice.

Pundarika flower - waterborne flower usually translated as 'white lotus'.

Raktapadma flower - a type of waterborne flower, usually red but sometimes blue.

Samadhisattva - concentration being or purified mind.

Samantabhadra style offerings - very vast and extensive offerings

Samayasattva - commitment being or purified body.

Sattvas (three) - samayasattva, jnanasattva, samadhisattva qualifying a particular object in meditation.

Secret vehicle - tantrayana or mantrayana

Seed syllable - in tantric visualizations, a Sanskrit/Tibetan syllable arising out of emptiness out of which the meditational deity in turn arises.

Signlessness - one of the 3 'doors to liberation'. The non-substantial existence of a cause. [The non-substantial existence of the thing itself is [said to be] the 'door of liberation' known as 'emptiness'.

Six Perfections - generosity, ethics, patience, joyful effort, concentration, wisdom

Six times (of day) - every 4 hours, ie at midnight, 4 am, 8 am, midday, 4 pm, 8 pm

Subtle drop - depending on context, a very small sphere of energy, bodhicitta.

Subtle insignia - a very small image or emblem of an energy or deity.

Sugata - an epithet for a fully enlightened being.

Supreme guide of beings of the 3 levels - an epithet of the Buddhas and Bodhisattvas. The 3 levels are those of desire, form and formless realms.

Ten white virtues - which belong to the 'initial scope' of spiritual endeavour which includes nonkilling, non-stealing, etc.

Tenth ground - last ground of a Bodhisattva prior to enlightenment

Thirty-two marks - of a fully enlightened being or Buddha

Three baskets of teachings - morality, concentration & wisdom 117

Three doors of liberation - in actual meditation there is no difference between the three in terms of experience.

Three Higher Trainings - refer to moral discipline, meditation and wisdom of the 'Middle Scope'.

Three Precious Gems - Buddha, Dharma & Sangha

Three times - past, present and future

Trefoil - clover shaped, ie three leaved

Triple Being - refers to commitment being, wisdom being and concentration being.

Twenty five gross phenomena - 5 aggregates, 4 elements, 6 sense faculties, 6 sensory objects and 5 basic pristine cognitions.

Two attainments - truth and form bodies of a Buddha.

Unbreathing absorption - a state of concentration in which the gross mechanisms of breathing have stopped.

Ushnisha gesture - the ushinisha is one mark of a fully realized Buddha, ie the crown protuberance. The gesture is a stylized representation of this using a hand gesture or mudra. Press the two thumbs upon the tip of the ring fingers with the two middle fingers touching each other at the tip. With the two index fingers slightly bent, touch at the mid-point of the middle joint of the middle fingers, while the two little fingers are stretched out like needles. This hand gesture is described in the 'Stages of Pure Yoga' as the gesture of the 'crown protrusion'.

Utpala flower - waterborne flower reputed to open only at night, often represented as blue and sometimes translated as 'blue' or 'night lotus'.

Vajra, five pronged - symbolising indivisibility. The five prongs represent the five Dhyani Buddhas (upwards) and their consorts (downwards)

Vajradhara - Dorje Chang, male meditational deity. The form through which Shakyamuni Buddha reveals the teachings of sacred mantra.

Vajra, indivisible triple - marked inseparably by OM AH HUNG, the indivisibility of body, speech and mind in their purified states.

Vajra position - cross legged position known as the lotus.

Vajrasattva entry - sentient beings enter the Mandala unhindered from all directions, including from above and below

Vajra union - the state of 'no more learning', ie fully awakened state

Visvapadma flower - a mythic, waterborne flower with petals of different colours in which the colours of the petals of the cardinal and intermediate directions have fixed colours. Sometimes translated as 'variegated lotus'.

Vitality exertion wind - a kind of subtle wind.

White spirit - bodhicitta or 'drops' of subtle energy.

Wishlessness - One of the 3 doors of liberation. The elimination of grasping at the substantial reality of effects. Wisdom being - Jnanasattva

Wisdom fire - the wisdom of the enlightened ones manifesting a flames which destroy all obstructions.

Yidam - meditational deity.

Editors' Colophon

This is not a fresh translation of the full sadhana first written by Je Rinpoche Tsongkhapa or of the sadhana now used by the glorious Gyumey Tantra Monastery in South India.

Like magpies we have taken bits from the first English translation of the full sadhana by Robert Thurman, and the recent English translation by Kok Wai Cheong for the FMPT Masters Course. These have been supplemented with bits from Alex Berzin's production of a middle length sadhana and Robert Thurman's production of a very short sadhana. We have also drawn heavily on Geshe Thubten Jinpa's translation of the commentary by Akhu Sherap Gyatso.

In certain places our understanding of the elements of the divine pavilion, the attributes of the deities and the practices within the sadhana differs from those of these accomplished translators and here we have deviated from these other translations. In some places, at times very terse text has been expanded to help with the meditation practice.

Our understanding of the practice is based on the oral teachings given by the precious emeritus abbot of Gyumey Tantra monastery, Je Tsang Lharampa Geshe Lobsang Tenzin in London in 2002, 2003 and 2005. For the divine pavilion and certain attributes of the deities this has been supplemented by the explanations of two lama gyudpa from Gyumey, Gen Yonten and Gen Lobsang Kalden, on Rong Tha's 'Basic Lines' text.

At all stages there is a risk of misunderstanding and error. None of the people involved in creating this practice manual is a Tibetan or Sanskrit language translator. What is good in this practice manual we offer to the long life of His Holiness the Dalai Lama, the precious gurus of this tradition of practice and the success of all their projects. All fault is our own.