
Self-Generation Rite
of the
Glorious Secret Assembly
The King of Tantras

*Arranged for convenient recitation in accordance with
the oral tradition of the Jang Tse college of Ganden*

DRAFT

*Translated into English
by
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NAMO GURU MANJUGHOSHAYA

Glorious, precious root Guru
Who dwells on the lotus in my heart,
Out of your great kindness please take care of me
And grant me the attainments of exalted body, speech, and mind.

You see just as it is and teach out of your mercy
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.

Having seen this life as impermanent as a bubble
And cyclic existence as essenceless as a plantain tree,
Supreme guides leading embodied beings to liberation,
Venerable gurus, at your feet I make requests.

Supreme perfect fruits of the perennial tree of the mind of enlightenment
Arisen uninterruptedly 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.

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 enact others' welfare. To you I make requests.

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

You cut all elaborations of apprehendeds and apprehenders
And enact the welfare of migrating beings with great waves of deeds;
Child of the Conqueror, holy lord of the ten grounds,
Lodro Rinchen, at your feet I make requests.

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.

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

You have done more deeds than a thousand buddhas
And are blessed by the Venerable Yogini;
You have achieved the attainments and gone to Sukhavati.
Tilo Sher Zang, at your feet I make requests.

You performed many extremely difficult feats
In the eastern city, as predicted by the Dakini;
In your heart is born the illusory meditative stabilization.
Narotapa, at your feet I make requests.

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

Your mental continuum is ripened by pure empowerments
And in your heart arises the profound path of vajra yoga;
You have mastered the Buddha path by forceful means.
Wangki Dorje, at your feet I make requests.

You have crossed to the far shore of extensive learning,
And due to having mastered the liberations of illusion
You have directly seen the many buddha fields.
Gangpa Kirti, at your feet I make requests.

Your secret vajra is sheathed, like the all-knowing horse;
You are a full vessel of wondrous qualities
With superior manifestations like the crown protuberance.
Sonam Rinchen, at your feet I make requests.

You comprehend all the sutras and tantras;
You have attained great stability of the stage of generation
And directly see the host of mandala deities.
Tsultrim Kyab, at your feet I make requests.

You have perfected all qualities since your early youth,
Especially by training in the path of the five stages,
And have culminated vitality-exertion and vajra repetition.
Phagpa Kyab of Tang Phe, at your feet I make requests.

You are the treasury of instructions of the two tantras—
Identifying the intermediate states, the tantra of three illusions,
The swift traveling messenger, transference, projection into the dead, and so forth.
Zhon Nu Od of Serding, at your feet I make requests.

With the mere entry into the mandala of the glorious Kalachakra
You behold the mandala of exalted wisdom.
Holder of the treasury of infinite qualities,
Choku Ozer of Geding, at your feet I make requests.

You have greatly transcended all appearances of and adherences to ordinariness
And destroyed the darkness of ignorance
With the light rays of exalted wisdom realizing reality.
Omniscient Phagpa Od of Jo Tsho, at your feet I make requests.

You comprehend all the words and meanings of sutras and tantras
And uphold the victory banner of the non-decline of the Sugata's teachings.
Second Conqueror of the dark age,
Rinchen Drub Buton Choje, at your feet I make requests.

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 Hle Pa, at your feet I make requests.

You are Vajradhara, the single condensation of all conquerors,
Taking the form of a virtuous friend for the sake of the trainees;
To you who are called Glorious Losang Dragpa,
Supreme guide of beings of the three levels, I make requests.

Elder Zang Kyongpa, who sees all objects of knowledge,
Sherab Senge, crown ornament of the adepts,
Palden Zang, who has mastered the three baskets,
To you three great omniscient ones, I make requests.

Gendun Phel, who possesses the supreme intelligence of Manjushri,
Trashi Phagpa, vajra-holder,
Samdrub Gyatso, who is unconfused regarding all objects of knowledge,
To you three holy guides of migrators, I make requests.

Tsondru Phagpa, who has reached the ground of attainment,
Dorje Zangpo, who has achieved the supreme discipline,
Glorious Sangye Gyatso, upholder of the Vinaya,
To you three illuminators of the path of liberation, I make requests.

Konchog Gyatso¹, who has culminated the realizations,
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.

Gendun Phuntshog, who possesses the eight realizations and freedoms,²
Ngawang Chogden, lord of the teachings,
Kelsang Gyatso, holder of the lotus,
To you three kind gurus, I make requests.

You are the ornaments that beautify the great ground of Losang's teachings,
The dance at the limit of appearances;
The two incomparable gurus—Pelden Yeshe and
Kelsang Thubten Jigme Gyatso—to you I make requests.

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 Khenrab Wangchug and
Great scholar Khyenrab Tenpa Chopel—to you I make requests.

With great love, you take on the load of others' welfare;
With explanation and practice, you uphold the essence of the Conqueror's teachings;
With the enlightened activities of the four gatherings, you engage migrators equal to space;
Protector Khedrub Gyatso, to you I make requests.

Your enlightened activities propagate the pure mode of scriptures and realizations
Of the subduer's complete teachings in accordance with the intention of the conqueror.
Venerable unrivaled tutor, [Thubten Lungtog Namgyal Trinle],
To you I make requests. Please bestow on me the two attainments.³

¹ Both the Jang Tse and Gyu Me versions have Konchog Gyatso, while Thurman's version has Kaydrub Gyatso instead.

² From this point on, the listing of the lineage gurus differs from Thurman's version. Also, the names of the following lineage gurus are also tentative.

You are the lord of speech, the mind treasure;
You are unrivaled in upholding the essence of the teachings
Of the supreme sublime system of the conqueror.
Embodiment who gathered the oceans of infinite conquerors,
[Ngawang Losang Tenzin Gyatso], to you I make requests.
Please bestow on me the two attainments.

All those above are from the teachings of omniscient Jetsun Ngawang Losang Tenzin Gyatso.

I sincerely confess to the protectors
All the proscribed 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.

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 above two verses and those verses that come before Lama Tsongkhapa are from the teachings of Gyaltsab Dharma Rinchen.

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 Vajradhara.

Instantaneous Self-Generation

Instantaneously I arise as blue-black Vajra Hatred with three faces—black, white, and red—and six arms holding a vajra, wheel, and lotus in the right and a bell, jewel, and sword in the left, embraced by Sparshavajra who resembles myself. We are both adorned with the eight jeweled ornaments. Our upper bodies are draped with divine shawls and our lower bodies are clothed in flowing⁴ divine silk skirts.

³ These last two requests to the lineage gurus are most probably referring to the Senior Tutor, Kyabje Ling Rinpoche, and H.H. 14th Dalai Lama, respectively.

⁴ The Tibetan *'phyar bar gyur* is translated here as “flowing,” while Thubten Jinpa uses “with an opening.” It refers to a way of wearing the garment so that during union it can be easily opened and moved to the side.

Blessing the Vajra and Bell

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

*[*Hold the vajra with the right thumb and ring finger while saying:]*

OM SARVA TATHAGATA SIDDHI VAJRA SAMAYE TISHTA E SHA TAM
DHARAYAMI VAJRA SATVA HI HI HI HI HUM HUM HUM PHAT SVA HA

*[*Hold the bell with the left thumb and ring finger resting on the left hip while saying:]*

OM VAJRA GHANTA HUM

*[*Contemplate:]*

I shall please Vajrasattva and so forth.

*[*Hold up the vajra while saying:]*

HUM Excellently holding the vajra,
Which separates sentient beings from confusion,
Is the Dharma action that liberates.
Therefore, hold the vajra with delight.

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 eight directions inside the bell while saying:]*

OM VAJRA DHARMA RANITA PRARANITA SAMPRARANITA SARVA BUDDHA
KSHETRA PRACHALINE⁵ PRAJNA PARAMITA NADA SVABHAVE VAJRASATVA
HRIDAYA SANTO SHANI HUM HUM HUM HO HO HO SVAHA

Blessing the Inner Offering

OM AH VIGHNANTA KRIT HUM

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM

Everything becomes empty. Within a state of emptiness, from the light-blue YAM of HUM YAM HUM comes a bow-shaped blue-green wind mandala and from the two HUMs come two vajras adorning the two sides. On top of this from the red RAM of HUM RAM HUM

⁵ This follows the Gyu Me version. In Thurman's version, this is PRACHALINI.

comes a triangular red fire mandala and from the two HUMs come two vajras adorning the two sides. On top of that from OM AH HUM come three human heads, on top of which from AH comes a skullcup, white on the outside and red on the inside.

Inside it from A comes a red lotus with eight petals whose corolla is marked with AH. In the middle of that from HUM comes human flesh marked with HUM, in the east from BRUM comes elephant flesh marked with BRUM, in the south from AM comes horse flesh marked with AM, in the west from JRIM comes bull flesh marked with JRIM, and in the north from KHAM comes dog flesh marked with KHAM. Again in the center from HUM comes urine marked with HUM, in the east from BRUM comes excrement marked with BRUM, in the south from AM comes blood marked with AM, in the west from JRIM comes white bodhichitta marked with JRIM, and in the north from KHAM comes great meat marked with KHAM. The five nectars are marked in common with a syllable OM.

In the space above this on a sun disc is a syllable HUM, which becomes a white five-pronged vajra whose hub is marked with HUM. Light rays radiate from it, whereby the wind moves, the fire blazes, and the substances inside the skullcup melt and boil. The vajra together with its sun cushion fall inside. The vajra and the substances blend and become of one taste. All stains are cleansed and the contents become pure like crystal. By the melting of the lotus together with the AH, the contents are cognized as the entity of the nectar of exalted wisdom with blazing light rays like the sun's. Hook-like light rays from the syllable OM, drawing forth the nectar of exalted wisdom of all the tathagatas of the ten directions. This is added and the contents increase and become vast. OM AH HUM (3x)

Preliminary Torma Offering

Blessing the Sense Offerings to the Directional Protectors

OM AH VIGHNANTA KRIT HUM

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM

Everything becomes empty. Within a state of emptiness, from AHs come vast and expansive skullcups, inside of which are OM, PAM, PUM, and so forth, the initial syllables of the individual names [of the sense offerings], each adorned with a drop. These melt and become drinking water, water for the feet, water for the mouth, sprinkling water, flowers, incense, lamps, perfume, food, and music. By nature they are bliss and emptiness; in aspect they are the offering substances. Their function is to generate special uncontaminated bliss as objects to be enjoyed by the six senses.

OM ARGHAM AH HUM
OM PADYAM AH HUM
OM ANCHAMANAM AH HUM
OM PROKSHANAM AH HUM
OM PUSHPE AH HUM
OM DHUPE AH HUM
OM ALOKE AH HUM
OM GANDHE AH HUM
OM NAIVIDYA AH HUM
OM SHAPTA AH HUM

Blessing the Preliminary Torma

Bless the torma in a similar manner as the inner offering:

OM AH VIGHNANTA KRIT HUM

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM

Everything becomes empty. Within a state of emptiness, from the light-blue YAM of HUM YAM HUM comes a bow-shaped blue-green wind mandala and from the two HUMs come two vajras adorning the two sides. On top of this from the red RAM of HUM RAM HUM comes a triangular red fire mandala and from the two HUMs come two vajras adorning the two sides. On top of that from OM AH HUM come three human heads, on top of which from AH comes a skullcup, white on the outside and red on the inside.

Inside it from A comes a red lotus with eight petals whose corolla is marked with AH. In the middle of that from HUM comes human flesh marked with HUM, in the east from BRUM comes elephant flesh marked with BRUM, in the south from AM comes horse flesh marked with AM, in the west from JRIM comes bull flesh marked with JRIM, and in the north from KHAM comes dog flesh marked with KHAM. Again in the center from HUM comes urine marked with HUM, in the east from BRUM comes excrement marked with BRUM, in the south from AM comes blood marked with AM, in the west from JRIM comes white bodhichitta marked with JRIM, and in the north from KHAM comes great meat marked with KHAM. The five nectars are marked in common with a syllable OM.

In the space above this on a sun disc is a syllable HUM, which becomes a white five-pronged vajra whose hub is marked with HUM. Light rays radiate from it, whereby the wind moves, the fire blazes, and the substances inside the skullcup melt and boil. The vajra together with its sun cushion fall inside. The vajra and the substances blend and become of one taste. All stains are cleansed and the contents become pure like crystal. By the melting of the lotus together with the AH, the contents are cognized as the entity of the nectar of exalted wisdom with blazing light rays like the sun's. Hook-like light rays from the syllable OM draw forth the nectar of exalted wisdom of all the tathagatas of the

ten directions. This is added and the contents increase and become vast. OM AH HUM (3x)

Hook-like light rays from the blue HUM at my heart, drawing forth the fifteen directional protectors and their retinues, who settle in the cardinal and intermediate directions:

- In the east is yellow Vajra Weapon with a thousand eyes, riding a white [elephant] Earth-protector and holding a vajra.
- On his right is black Vajra Illusion riding a garuda, his two right hands holding a wheel and a staff, and his two left hands holding a conch and a Kaustubha jewel.
- In the southeast is Vajra Fire with blazing and trembling eyebrows, bound matted hair and beard, very fat and riding a goat. His two right hands are in the mudra of giving protection and hold a counting rosary. His two left hands hold a flask and a staff.
- In the south is black Vajra Time on a buffalo cushion, standing with his right leg extended, his hair blazing and raging upward. His right hand holds a staff and his left hand makes the threatening mudra.
- In the southwest is black Vajra Pestle abiding on a corpse, naked, adorned with human bones, his fangs bared. His right hand holds a curved knife and his left a skullcup.
- In the west is white Vajra Naga with seven hoods, holding a snake lasso.
- In the northwest is green Vajra Wind abiding on a yellow antelope (*e na ya*), holding a wind flag.
- In the north is yellow Vajra Terrifier abiding on a human, stout, his right hand holding a mongoose and his left a pijabura (a seedpod).
- On his right is white Vajra Long Trunk with the face of an elephant abiding on a rat. His two right hands hold a radish and a staff. His two left hands hold *ladu* sweets and a rosary.
- In the northeast is white Vajra Wrath abiding on a bull, adorned with a topknot and the bone ornaments. His right hand holds a three-pointed khatvanga and his left a hand drum.
- In between the northeast and 'Near Indra'⁶ are red Vajra Swirl abiding on a chariot with light rays that are hard to bear and holding a lotus; white Vajra Light abiding on a wheel, his right hand holding a kumuda flower and his left a counting rosary; and yellow Vajra Silent abiding on a swan, his two right hands holding a lotus and in the mudra of giving protection, his two left hands holding a counting rosary and a staff.
- In between the Water Deity⁷ and the southwest are black Vemachitra abiding on a chariot and holding a sword, and yellow Earth Goddess abiding on a lotus and holding a lotus.

All the mundane protectors such as Indra and so forth instantaneously dissolve into clear light and arise in the form of the deities of the Secret Assembly together with the wisdom

⁶ "Near Indra" is Vajra Illusion or Vishnu.

⁷ Water-deity refers to Vajra Naga.

consorts. The HUMs in the tongues of these guests transform into red single-pronged vajras with tubes of light.

OM AH HRIH PRAVARA SADKARAM ARGHAM PRATICCHA HUM SVAHA
[PADYAM, ANCHAMANAM, PROKSHANAM]

OM AH The mandalas, born in countless extremely subtle particles, arranged in oceans of clouds, filling the limits of space—the mundane realms of the ten directions and in the three times—mutually penetrate one another and are perfectly gathered in the sphere of phenomena that remains in meditative absorption at all time. To all worldly protectors such as Vajra Weapon, Vajra Illusion, Vajra Fire, Vajra Time, Vajra Pestle, Vajra Naga, Vajra Wind, Vajra Terrifier, Vajra Long Trunk, Vajra Wrath, Vajra Swirl, Vajra Light, Vajra Silent, Vemacitra, Earth goddess and their retinues, as well as to all sentient beings equaling infinite space, in cloud-like arrangement 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 tormas, and having enjoyed it, confuse humans and non-humans, the hateful and strongly hateful, and all interferers and misleading forces who deprive us of our vast jewels, gold, wealth, harvest, youth, health, and superior happiness. Paralyze them, bind them, and destroy them. May you strongly increase our vast jewels, gold, wealth, harvest, youth, health, superior happiness, and great happiness. Until we reach the essence of enlightenment, may you approve of and constantly support us. May you bring us peace and protect us. HUM SVAHA

OM AH HRIH PRAVARA SADKARAM ANCHAMANAM PRATICCHA HUM SVAHA

OM AH HRIH PRAVARA SADKARAM ARGHAM PRATICCHA HUM SVAHA

OM VAJRA TAMBULAYE SVAHA

OM DASHADIKA LOKAPALA SAPARIVARA PUSHPE PRATICCHA HUM SVAHA
[DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA]

OM DASHADIKA LOKAPALA SAPARIVARA OM AH HUM

OM VAJRASATVA SAMAYA MANU PALAYA VAJRASATVA TENOPATISHTHA
DRIDHO ME BHAVA SUTOSHYO ME BHAVA SUPOSHYO ME BHAVA
ANURAKTO ME BHAVA SARVA SIDDHI ME PRAYACCHA SARVA KARMA
SUCHAME CHITTAM SHRIYAM KURU HUM HA HA HA HO BHAGAVAN
SARVA TATHAGATA VAJRA MAME MUNCHA VAJRI BHAVA MAHA SAMAYA
SATVA AH HUM PHAT (1x)

Whatever I have done [incorrectly] because of not finding, not fully knowing, or lack of ability, please be patient with all of these.

OM AH HUM VAJRA MUH

The directional protectors and their retinues return to their own abodes.
Make a finger snap while saying this.

Blessing the Sense Offerings for the Self- Generation

OM AH VIGHNANTA KRIT HUM

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM

Everything becomes empty. Within a state of emptiness, from AHs come vast and expansive skullcups, inside of which are AM, PAM, PUM, and so forth, the initial syllables of the individual names [of the sense offerings], each adorned with a drop. These melt and become drinking water, water for the feet, water for the mouth, sprinkling water, flowers, incense, lamps, perfume, food, and music. By nature they are bliss and emptiness; in aspect they are the offering substances. Their function is to generate special uncontaminated bliss as objects to be enjoyed by the six senses.

OM ARGHAM AH HUM
OM PADYAM AH HUM
OM ANCHAMANAM AH HUM
OM PROKSHANAM AH HUM
OM PUSHPE AH HUM
OM DHUPE AH HUM
OM ALOKE AH HUM
OM GANDHE AH HUM
OM NAIVIDYA AH HUM
OM SHAPTA AH HUM
OM RUPA AH HUM
OM SHAPTA AH HUM
OM GANDHE AH HUM
OM RASA AH HUM
OM SPARSHA AH HUM

Mandala Offering

OM VAJRA BHUMI AH HUM, the powerful golden foundation
OM VAJRA REKHE AH HUM, the outer encircling iron mountains
OM HAM SUMADHYA MAIRAVE NAMA, in the center Mount Meru
OM YAM PURVA VIDEHAYA NAMA, in the east Land of the Noble Bodied
OM RAM JAMBUDVIPAYA NAMA, in the south Land of Rose-apples
OM LAM APARAGAUCHARYA NAMA, in the west Land Enjoying Cattle
OM VAM UDTARAKURAVE NAMA, in the north Land of Unpleasant Sounds
OM YAM UPADVIPAYA NAMA (2x), Bodied and Noble Bodied
OM RAM UPADVIPAYA NAMA (2x), Yak Tail and Western Yak Tail
OM LAM UPADVIPAYA NAMA (2x), Deceitful and Traveling the Supreme Path
OM VAM UPADVIPAYA NAMA (2x), Unpleasant Sounds and Companion
OM YAM GAJA RATNAYA NAMA, the precious elephant
OM RAM PURUSHA RATNAYA NAMA, the precious householder
OM LAM ASHVA RATNAYA NAMA, the precious horse
OM VAM STI RATNAYA NAMA, the precious queen
OM YAM KHADGA RATNAYA NAMA, the precious general
OM RAM CHAKRA RATNAYA NAMA, the precious wheel
OM LAM MANI RATNAYA NAMA, the precious jewel
OM VAM MAHANIDHI RATNAYA NAMA, the great treasure
OM SURYAYA NAMA, the sun
OM CHANDRAYA NAMA, the moon

Having mentally gathered the body, speech, mind, and enjoyments of myself and others along with our collection of virtue of the three times, the precious mandala along with the collection of offerings of the noble Samantabhadra, I offer them to the gurus, yidams, and the Three Jewels. Having accepted them out of your compassion, please grant me your blessings.

IDAM GURU RATNA MANDALA KAM NIRYATAYAMI

I always go for refuge to those gone to bliss abiding in my mind, who accomplish with the play of mind like a stainless moon the infinite methods of holy compassion.

I always go for refuge to the holy Dharma, which definitely liberates from all conceptions without exception, the perfect foundation of the holy heroes, and the entity that is one taste with all things.

I go for refuge to the assembly of the Lords of Discipline, perfectly liberated from all bondage, possessing the glory established by supreme compassion, and thoroughly set on the grounds of Very Joyous and so forth.

May I generate the holy mind of enlightenment, which is adorned with extraordinary aspiration and through the purification of thought and its fruition perfectly eliminates the latencies of all obscurations.⁸

Vajrasattva Meditation

On my crown from PAM comes a lotus and from A a moon disc. On top of these from HUM comes a white five-pronged vajra marked with HUM at its hub. From this light rays radiate and gather back, whereby [the vajra] thoroughly transforms into a white Vajrasattva with one face and two arms holding vajra and bell, and embracing the mother, white Vajradhatvishvari, with one face and two arms holding vajra and bell⁹. Both are beautified by various jeweled ornaments. The father sits in the vajra cross-legged posture. At his heart on top of a moon is a white syllable HUM. Light rays radiate from it and invoke wisdom beings similar to himself.

OM VAJRA SATVA SAPARIVARA ARGHAM PRATICCHA HUM SVAHA
[PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA]

JAH HUM BAM HOH They become non-dual.

Again light rays radiate from the HUM at his heart and invoke the empowering deities.

OM PANCHAKULA SAPARIVARA ARGHAM PRATICCHA HUM SVAHA
[PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA]

“May all tathagatas please confer the actual empowerment.”

Having been thus requested, they hold up vases filled with the nectar of exalted wisdom and confer the empowerment, saying:

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE HUM

Vajrasattva’s body is filled with the nectar of exalted wisdom and his crown is adorned with Akshobhya.

⁸ The commentary explains that these four lines refer to the four types of the mind of enlightenment:

- that of engagement through belief (*mos pas spyod pa*) by “extraordinary aspiration,”
- that of special pure thought (*lhag bsam dag pa*) by “purification of thought,”
- that of fruition (*rmam par smin pa*) by “its fruition,” and
- that of abandonment of obscurations (*sgrib pa spangs pa*) by “eliminates the latencies of all obscurations.”

⁹ The Gyu Me version is the same as here while Thurman’s version has “skull and chopper” instead.

“Bhagavan Vajrasattva, please cleanse and purify myself and all sentient beings of all our negativities, obscurations, and transgressions of the pledges.”

Having been thus requested, light rays radiate from the HUM at his heart, purify all sentient beings of their negativities and obscurations, and make offerings to please the buddhas and their children. All their excellent qualities are gathered back in the form of light rays which dissolve into the HUM at his heart, whereby his brilliance, power, and strength become magnificent.

OM VAJRASATVA SAMAYA MANU PALAYA VAJRASATVA TENOPATISHTHA
DRIDHO ME BHAVA SUTOSHYO ME BHAVA SUPOSHYO ME BHAVA
ANURAKTO ME BHAVA SARVA SIDDHI ME PRAYACCHA SARVA KARMA
SUCHAME CHITTAM SHRIYAM KURU HUM HA HA HA HA HOH BHAGAVAN
SARVA TATHAGATA VAJRA MAME MUNCHA VAJRI BHAVA MAHA SAMAYA
SATVA AH HUM PHAT

“Out of ignorance and confusion I have contradicted and degenerated my pledges. Oh Guru, my protector, please protect me. I go for refuge to the principal holder of the vajra, whose nature is great compassion, the leader of migrating beings.”

Vajrasattva replies, “Oh child of the lineage, you are cleansed and purified of all your negativities, obscurations, and transgression of pledges.”

He dissolves into me and my three doors become inseparable from the exalted body, speech, and mind of Vajrasattva.

Preparatory Practices

Accumulating Merit

I visualize myself as Akshobhya Vajra. At my heart on a variegated lotus and sun disc is a blue HUM from which hook-like light rays draw forth from the natural abode the mandala of Akshobhya, which is non-dual with the guru. The light rays dissolve back into my heart.

OM SARVA TATHAGATA ARGHAM PUJA MEGHASAMUDRA SPHARANA
SAMAYA SHRIYE AH HUM
[PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA,
RUPA, SHAPTA, GANDHE, RASA, SPARSHA]

I prostrate to the extensive representations of the mind of enlightenment:

- forms, feelings, discriminations, compositional factors, and consciousnesses (Vairochana, Ratnasambhava, Amitabha, Amoghasiddhi, Akshobhya),
- six sources (Rupavajra, Shaptavajra, Gandhevajra, Rasavajra, Sparshavajra, Samantabhadra),
- six sense powers (Kshitigarbha, Vajrapani, Akashagarbha, Lokeshvara, Sarvanivarana Viskambhini, Maitreya),
- earth, water, fire, wind, and space (Lochana, Mamaki, Pandaravasini, Tara, Manjushri).

I prostrate to the extensive representations of the mind of enlightenment: delusion, fault¹⁰, attachment, and vajra (Yamantaka, Prajnantakrit, Hayagriva, Vighnantakrit) endowed with Dharma, who manifest the experience of the various joys, being always unified with that arisen from union with the knowledge consort.

I prostrate to the extensive representations of the mind of enlightenment: withdrawal, joy, aspect, and likewise the unchanging (Takkiraja, Niladanda, Mahabala, Achala), the phenomena that uphold the nature of cause and effect as the mind (Sumbharaja, Ushnishachakravartin), and all those of ignorance, hatred, attachment, obscuration, and vajra.

In the presence of the greatly compassionate ones, whatever mistakes (lit. dirt) accumulated through misconceptions in the beginningless river of existence, I confess all of them in proper accordance with the rites.

I perfectly rejoice in all the virtues created by the complete buddhas, bodhisattvas, superiors, and others, and thoroughly dedicate them to enlightenment.

I always go for refuge to those gone to bliss abiding in my mind, who accomplish with the play of mind like a stainless moon the infinite methods of holy compassion.

I always go for refuge to the holy Dharma, which definitely liberates from all conceptions without exception, the perfect foundation of the holy heroes, and the entity that is one taste with all things.

I go for refuge to the assembly of the Lords of Discipline, perfectly liberated from all bondage, possessing the glory established by supreme compassion, and thoroughly set on the grounds of Very Joyous and so forth.

May I generate the holy mind of enlightenment, which is adorned with extraordinary aspiration and through the purification of thought and its fruition perfectly eliminates the latencies of all obscurations.

¹⁰ Here the Tibetan word is *nyes pa*, literally fault or shortcoming, while the commentary has pride instead.

May the mind whose entity is the nature of all complete buddhas now truly abide on the single path of the Sugatas and their children, the way of the excellent qualities of giving and so forth and the tenfold white [virtues].

Upholding the Vows

Buddhas and bodhisattvas, please pay attention to me. I, who am called (say your secret name), from this time forth until I reach the essence of enlightenment, will generate the highest noble mind of enlightenment just as the Protectors of the three times have done to ensure their enlightenment.

I will firmly uphold the individual three moralities: training in morality, collecting all virtuous dharmas, and benefiting sentient beings. I will uphold from now on the vows born from the Buddha yogas, the sublime Three Jewels: the Buddha, Dharma, and Sangha. I will also correctly uphold the vajra, bell, and mudra of the great supreme Vajra Family, and will also uphold the master. For the delightful pledges of the great supreme Ratna Family, I will always offer the four types of gifts every day at the six times. For the pure great Padma Family that arose from great enlightenment, I will uphold individually the holy Dharmas, those of the outer, secret, and three vehicles. For 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. I will generate the highest, noble mind of enlightenment. For the welfare of all sentient beings, I will uphold the vows without exception.

I will free those not yet freed, liberate those not yet liberated, give breath to the suffocating, and set sentient beings in nirvana.

The members of the field of accumulating [merit] return to their own abodes.

Meditation on the Protection Wheel

OM SVABHAVA SHUDDHAH SARVA DHARMA SVABHAVA SHUDDHO HAM

Everything becomes empty, which is the emptiness of entities, causes, and results of all phenomena being established by way of their own character. Within a state of emptiness, from PAM comes a variegated lotus and from AH at its corolla comes a sun disc. On top of this from a yellow BHRUM comes a yellow ten-spoked wheel turning quickly clockwise. Garlands of clouds of blazing vajras radiate out to the ten directions. Within the center of the hub of this wheel is a variegated lotus and moon seat. On each of the tips of the eight spokes in the cardinal and intermediate directions as well as on the spokes above and below the central hub, slightly apart from them, are variegated lotus and sun seats.

On top of the central seat I arise as white Vajradhara with three faces—white, black, and red—and six arms holding a vajra, wheel, and lotus in the right hands and a bell, jewel, and

sword in the left. I am adorned with the thirty-two excellent signs and the eighty excellent exemplifications. My consort is white Vajradhatvishvari with three faces—white, black, and red—and six arms holding a vajra, wheel, and lotus in the right hands and a bell, jewel, and sword in the left. The father and mother are embracing each other with their first two arms. We are both beautified by spheres of light and are wearing jeweled ornaments and silk garments. At my heart on a variegated lotus and moon seat is seated the wisdom being, with a red-colored body, one face, and two arms holding vajra and bell, embracing a similar-looking wisdom consort. At his heart on a moon seat is a blue five-pronged vajra; within its hub is the concentration being, a blue syllable HUM. At my crown is a white OM, the entity of vajra body; at my throat a red AH, the entity of vajra speech; at my heart a blue HUM, the entity of vajra mind.

With the father and mother in union, light rays from the concentration being at my heart invoke Akshobhya surrounded by the ten wrathful deities. They enter through my mouth, melt into eleven drops which pass through my vajra path into the lotus of the mother, and become eleven long HUMs [at the heart of the mother]. They transform into [black] Akshobhya and the ten wrathful deities.

Black Akshobhya has three faces—black, white, and red—and six arms holding a vajra, wheel, and lotus in the right and a bell, jewel, and sword in the left. He is drawn up to my heart. VAJRADHRIK! He exits from my heart, radiates [emanations] in the ten directions which enact the buddha activities such as turning the wheel of Dharma, especially cleansing the hatred of all sentient beings possessing hatred, and set them in the state of Akshobhya. All emanations are gathered together as one, merge inseparably with the wisdom being Akshobhya, return and dissolve into myself. The former moon seat transforms into a sun seat. Upon this I arise as dark blue Vajra Hatred with an expression of great wrath and passion combined. My fangs are slightly bared. My main face is black with a wrathful expression, my right face is white and peaceful, and my left face is red and lustful. My six arms hold a nine-pronged vajra, wheel, and lotus in the right and a bell, jewel, and sword in the left. My hair is bound in a top-knot and I am adorned with the thirty-two excellent signs and eighty excellent exemplifications. My consort Vajradhatvishvari transforms into blue Sparshavajra. She has three faces—blue, white, and red—and six arms holding a vajra, wheel, and lotus in the right and a bell, jewel, and sword in the left. Her hair is bound in a half-knot. She is extremely graceful with a smiling face and beautified with expressions such as sidelong glances. She is in the prime of youth and sports in the joy of the five sense pleasures. The father and mother embrace each other with their first two arms. We are both adorned with the eight jeweled ornaments—jeweled crown, jeweled ear ornament beautified with silk ribbons and an utpala-flower hood over it¹¹, jeweled necklace, pearl-stringed *semodo* necklace, jeweled *doshal* garland, bracelets, anklets, and jeweled belt. Our upper bodies are draped with divine shawls and our lower bodies clothed in flowing divine silk skirts. We sit in union amidst blazing and raging red light rays and are of the nature of the three-tiered beings.

¹¹ In Tibetan, it has “over the ear”, which the commentary glosses as “over the ear ornament”.

There is black Yamantaka crowned by Vairochana. He has three faces—black, white, and red—and six arms holding a staff, wheel, and vajra in the right and a lasso at the heart with the threatening mudra, bell, and axe in the left. He is drawn up to my heart. YAMANTAKRIT! He exits from my heart and is established with left leg extended on his own seat above the tip of the eastern spoke.

There is white Prajnantakrit crowned by Ratnasambhava. He has three faces—white, black, and red—and six arms holding a vajra, white staff marked with a vajra, and sword in the right and a lasso at the heart with the threatening mudra, bell, and axe in the left. He is drawn up to my heart. PRAJNANTAKRIT! He exits from my heart and is established with left leg extended on his own seat above the tip of the southern spoke.

There is red Hayagriva crowned by Amitabha. He has three faces—red, black, and white—and six arms holding a lotus, sword, and wooden pestle in the right and a bell at the hip in a proud manner, axe, and lasso in the left. He is drawn up to my heart. PADMANTAKRIT! He exits from my heart and is established with left leg extended on his own seat above the tip of the western spoke.

There is black Vighnantakrit crowned by Amoghasiddhi. He has three faces—blue, white, and red—and six arms holding a double vajra, wheel, and wooden pestle in the right and a lasso at the heart with the threatening mudra, bell, and axe in the left. He is drawn up to my heart. VIGHNANTAKRIT! He exits from my heart and is established with left leg extended on his own seat above the tip of the northern spoke.

There is black Achala crowned by Vairochana. He has three faces—black, white, and red—and six arms holding a sword, vajra, and wheel in the right and a threatening mudra at the heart, axe, and lasso in the left. He is drawn up to my heart. ACHALA! He exits from my heart and is established with left leg extended on his own seat above the tip of the southeastern spoke.

There is blue Takkiraja crowned by Ratnasambhava. He has three faces—black, white, and red—and six arms; the first two are bound in the Humkara mudra and the others are holding a vajra and sword in the right and a lasso and iron hook in the left. He is drawn up to my heart. TAKKIRAJA! He exits from my heart and is established with left leg extended on his own seat above the tip of the southwestern spoke.

There is blue Niladanda crowned by Amitabha. He has three faces—blue, white, and red—and six arms holding a blue staff marked with a vajra, sword, and wheel in the right and a lasso at the heart with the threatening mudra, lotus, and axe in the left. He is drawn up to my heart. NILADANDA! He exits from my heart and is established with left leg extended on his own seat above the tip of the northwestern spoke.

There is blue Mahabala crowned by Amoghasiddhi. He has three faces—black, white, and red—and six arms holding a black staff marked with a vajra, vajra, and wheel in the right and a lasso at the heart with the threatening mudra, trident, and axe in the left. He is drawn up to my heart. MAHABALA! He exits from my heart and is established with left leg extended on his own seat above the tip of the northeastern spoke.

There is blue Ushnishachakravartin crowned by Akshobhya. He has three faces—blue, white, and red—and six arms; the first two are bound in the Ushnisha mudra and the others are holding a vajra and lotus in the right and a threatening mudra and sword in the left. He is drawn up to my heart. USHNISHACHAKRAVARTI! He exits from my heart and is established with left leg extended on his own seat within the upper spoke.

There is blue Sumbharaja crowned by Akshobhya. He has three faces—black, white, and red—and six arms holding a vajra, wheel, and jewel in the right and a lasso at the heart with the threatening mudra, lotus and sword in the left. He is drawn up to my heart. SUMBHARAJA! He exits from my heart and is established with left leg extended on his own seat within the lower spoke.

All ten wrathful deities also have reddish yellow hair streaming upward, with blazing reddish yellow eyebrows and moustache. Each of the faces has three round, blood-shot eyes and four sharp fangs slightly bared. They chortle with fierce laughter HA-HA, their faces are totally transformed with wrathful frowns, and they have big bellies hanging down. They are adorned with various jeweled ornaments and wear a tiger-skin loincloth. They have blue Ananta snakes (*mtha' yas*) binding their hair, red Takshaka snakes (*'jog po*) as earrings, striped¹² Kulika snakes (*rigs ldan*) adorning their shoulders, white Padma snakes (*padma*) as necklaces, yellow Shankhapala snakes (*dung skyong*) as bracelets, green Jaya snakes (*stobs rgyu*) as Brahmin cords, nectar-colored Vasuki snakes (*nor rgyas kyi bu*) as belts, and white Mahapadma snakes (*padma chen po*) as anklets. They stand amidst blazing flames of exalted wisdom born from their bodies in the manner of annihilating all malevolent forces.

By my looking down at Sumbharaja, he emanates a replica Sumbharaja who comes in front of me asking, “What should I do?” I call out to Sumbharaja:

OM SUMBHA NISUMBHA HUM/ GRIHNA GRIHNA HUM/ GRIHNA PAYA
GRIHNA PAYA HUM/ ANAYA HO BHAGAVAN VIDYARAJA HUM PHAT

and command him to seize and summon the interferers. The vajra in the first right hand of Sumbharaja transforms into a vajra hook and with it he seizes the principal interferers, the ten directional protectors, at the heart. He binds them with his lasso around their necks, draws them back and hands them over to the ten wrathful deities, who drive them into wells established on the outside from long HUMs and in the aspect of triangular pits.

¹² The Tibetan text of Jang Tse should be changed from *khro bo* to *khra bo*.

The Amritakundali¹³ of the north emanates a replica Amritakundali, which thoroughly transforms into ten [daggers]. The upper body of each is a blue wrathful Amritakundali crowned by Amoghasiddhi, with three faces—blue, white, and red—and six arms holding a double vajra, wheel, and wooden pestle in the right and a lasso at the heart with the threatening mudra, bell, and axe in the left. The lower body from the navel down is shaped like a dagger with a single-pointed spearhead, surrounded by a blazing mass of flames. They pierce the heads of the directional protectors and their retinue.

OM GHA GHA GHATAYA GHATAYA SARVA DUSHTAM PHAT PHAT

KILAYA KILAYA SARVA PAPAM PHAT PHAT

HUM HUM HUM VAJRAKILAYA

VAJRADHARA AJNAPAYATI SARVA VIGHNAN KAYAVAKCHITTA
VAJRAKILAYA HUM HUM HUM PHAT PHAT

The vajra hook, the implement of Sumbharaja, becomes a vajra hammer blazing with flames. With this he hammers the heads of the daggers of the four cardinal directions starting from the east, those of the four intermediate directions starting from the southeast, and those of the upper and lower directions. The daggers pierce the interferers from their crowns to their soles such that their body, speech, and mind become unmoving. The emanated Sumbharaja dissolves into the Sumbharaja below. Once again, the vajra flames and light rays blaze forth from the wrathful deities and the daggers and radiate into the ten directions, whereby the retinue of the malevolent interferers are burnt and they all run away.

TAKKI HUM JAH—outside of the wrathful ones there is an iron vajra fence,
TAKKI HUM JAH—outside of that is a water fence,
TAKKI HUM JAH—outside of that is a fire fence,
TAKKI HUM JAH—outside of that is a wind fence.

From HUM comes a vajra tent like a stupa on top of the iron fence; below the tent and upon the fence is the vajra canopy. On the ground below from HUM comes the vajra ground. There is a net of arrows shooting in all the outer cardinal and intermediate directions along with strongly blazing flames of exalted wisdom. At the crowns of all the deities are white OMs on moon discs, at the throats red AHs on lotuses, and at the hearts blue HUMs on sun discs. OM AH HUM (3x)

¹³ This is another name for Vighnantakrit on the northern spoke.

Self-Generation

Since things do not exist, there is no meditation.
[Meditation on] an object of meditating is not meditation.
Thus, due to things and non-things,
Meditation is unobservable.

Since all phenomena included in the environment and the inhabitants are ultimately without entitiness, the three—the meditation, the object of meditation, and the meditator—are unobservable—they are of the nature of emptiness, signlessness, and wishlessness.

Within the state of emptiness, in the center of the complete vajra ground, fence, tent, and canopy along with the fire mountains, there is instantaneously a white triangular phenomena source with its broad top facing upward and its narrow tip pointing downward. Inside it is a variegated lotus with HUM YAM HUM on its hub. From the light blue YAM comes a bow-shaped blue wind mandala and from the two HUMs come two vajras adorning the two corners. On top of that from the red RAM of HUM RAM HUM comes a triangular red fire mandala and from the two HUMs come two vajras adorning the two corners. On top of that from the white BAM of HUM BAM HUM comes a circular white water mandala and from the two HUMs come two vajras adorning the two sides. On top of that from the yellow LAM of HUM LAM HUM comes a square yellow earth mandala and from the two HUMs come two vajras adorning the two sides. These are the entities of the four goddesses, Lochana and so forth. From the merging of these four mandalas into one comes a double vajra with a white BHRUM on its hub. It radiates out light rays of clouds of buddhas and transforms into the celestial mansion, which is square with four doors.

It is encircled by walls with five layers—white, yellow, red, green, and blue—respectively from the outside in. On top of the walls is a red jewel frieze (*pha gu*) adorned with jeweled triangles and squares. On top of it are four golden girdles (*ska rags*). In front of them are pearl nets and half nets hanging from the mouths of sea monsters [at the protruding ends of the rafters.] Outside of that, jewel dentils (*shar bu*) hang from the lintel (*bya 'dab*). Above that is a parapet wall (*mda' yab*) in the shape of [a row of] half lotus petals. It is beautified by eight victory banners and eight pennants standing in golden vases. Four parasols adorn the four outer corners [of the roof]. A red ledge (*snam bu*) with sense offerings encircles the foot of the [outer] wall, on which are goddesses in various postures and colors making offerings. There are vajra-decorated red jewels standing on crescent moons in the four inner and outer corners of the walls and at the outer borders of the doors and the corridors.

In front of each of the four doors is an archway supported by four pillars set in vases on top of square footings. The archway has eleven layers: gold, dentils, jewels, horse hooves,

empty space, *varanda*, empty space, dentils, jewels, hooves, and parapet. At its top is a Dharma wheel flanked by a buck on the right and a doe on the left. On the right and left sides of the archway, growing from fine vases, are wish-fulfilling trees bearing the seven precious royal emblems. Seated between them are Mahasiddhas. Amidst the clouds are goddesses holding flower garlands beautifying the whole scene.

In the celestial mansion is a [circular platform] which is half of the mandala¹⁴ in size and is encircled by a garland of five-colored light rays on the outside and a ring of three-pronged vajras on the inside. Supported on this are two pillars in each direction, marked with wheels in the east, jewels in the south, lotuses in the west, and swords in the north. Raised on these pillars is a [circular] vajra beam beautifying the roof. The peak of the roof is adorned with a top ornament of vajra and jewel. On the right and left of each side of the second level are two precious vases filled with nectar, so that it is beautified by eight vases in all. This sublime mansion, with qualities far superior to those of gods and men, is such that the inside is clearly visible when viewed from the outside and the outside is clearly visible when viewed from the inside. All the upper and lower surfaces inside the mansion are white in the east, yellow in the south, red in the west, green in the north, and blue in the center.

Within the mansion are thirty-one seats of variegated lotuses; the principal and the ten wrathful ones have sun seats, those in the east, Vairochana and so forth, have moon seats; those in the south have jewel seats, except Mamaki, who has a vajra seat; those in the west have lotus seats; and those in the north have double vajra seats. Upon these seats, instantaneously, merely by special imagination (*lhag par mos pa*), all thirty-two deities perfectly manifest all at once.

On the central seat is myself as blue Vajradhara with three faces—blue, white, and red—and six arms holding a vajra, wheel, and lotus in the right and a bell, jewel, and sword in the left. My hair is bound in a top-knot and I am adorned with the thirty-two excellent signs and eighty excellent exemplifications. My consort is blue Sparshavajra crowned by Akshobhya with three faces—blue, white, and red—and six arms holding a vajra, wheel, and lotus in the right and a bell, jewel, and sword in the left. Her hair is bound in a half-knot. She is extremely graceful with a smiling face and beautified with expressions such as sidelong glances. She is in the prime of youth and sports in the joy of the five sense pleasures. The father and mother embrace each other with their first two arms. We are both adorned with the eight jeweled ornaments—jeweled crown, jeweled ear ornament beautified with silk ribbons and an utpala-flower hood over it, jeweled necklace, pearl-stringed *semodo* necklace, jeweled *doshal* garland, bracelets, anklets, and jeweled belt. Our upper bodies are draped with divine shawls and our lower bodies clothed in flowing divine silk skirts. The father sits in the hero cross-legged posture amidst an encircling mandala of light rays.

¹⁴ This refers to half of the celestial mansion instead of the whole mandala.

In the east there is white Vairochana crowned by Akshobhya with three faces—white, black, and red—and six arms holding a wheel, vajra, and white lotus in the right and a bell, jewel, and sword in the left.

In the south there is yellow Ratnasambhava crowned by Akshobhya with three faces—yellow, black, and white—and six arms holding a jewel, vajra, and wheel in the right and a bell, yellow lotus, and sword in the left.

In the west there is red Amitabha crowned by Akshobhya with three faces—red, black, and white—and six arms. The first left hand rests on the hip holding a bell and the stem of a red lotus and the first right hand at the heart opens the lotus. The others hold a vajra and wheel in the right and a jewel and sword in the left.

In the north there is green Amoghasiddhi crowned by Akshobhya with three faces—green, black, and white—and six arms holding a sword, double vajra, and wheel in the right and a bell, green lotus, and jewel in the left.

In the southeast there is white Lochana crowned by Vairochana with three faces—white, black, and red—and six arms holding a wheel, vajra, and white utpala in the right and a bell, jewel, and sword in the left.

In the southwest there is blue Mamaki crowned by Akshobhya with three faces—blue, white, and red—and six arms holding a vajra, wheel, and blue-red utpala in the right and a bell, jewel, and sword in the left.

In the northwest there is red Pandaravasini crowned by Amitabha with three faces—red, black, and white—and six arms. The first left hand rests on the hip holding a bell and the stem of a red utpala on a stalk and the first right hand at the heart opens the utpala. The others hold a vajra and wheel in the right and a jewel and sword in the left.

In the northeast there is green Tara crowned by Amoghasiddhi with three faces—green, black, and white—and six arms holding a double vajra, wheel, and an utpala marked with a vajra in the right and a bell, jewel, and sword in the left.

On the second level, in the southeast there is white Rupavajra crowned by Vairochana with three faces—white, black, and red—and six arms, the two main hands holding a red mirror, the others holding a vajra and white utpala in the right and a jewel and sword in the left.

In the southwest there is yellow Shaptavajra crowned by Ratnasambhava with three faces—yellow, black, and white—and six arms, the two main hands playing a blue lute, the others holding a wheel and blue-red utpala in the right and a jewel and sword in the left.

In the northwest there is red Gandhevajra crowned by Amitabha with three faces—red, black, and white—and six arms, the two main hands holding a conch filled with scent, the others holding a vajra and wheel in the right and a jewel and sword in the left.

In the northeast there is green Rasavajra crowned by Amoghasiddhi with three faces—green, black, and white—and six arms, the two main hands holding a vessel of flavors, the others holding a wheel and an utpala marked with a vajra in the right and a jewel and sword in the left.

All of these eight goddesses also have their hair bound in a half-knot. They are adorned with the eight jeweled ornaments—jeweled crown, jeweled ear ornament beautified with silk ribbons and an utpala-flower hood over it, jeweled necklace, pearl-stringed *semodo* necklace, jeweled *doshal* garland, bracelets, anklets, and jeweled belt. Their upper bodies are draped with divine shawls and their lower bodies clothed in divine silk skirts. They are extremely graceful with smiling faces and beautified with expressions such as sidelong glances. They are in the prime of youth and sport in the joy of the five sense pleasures. They are seated in the center of a blazing mandala of light rays on their respective seats in the vajra cross-legged posture.

On the seats to the right and left of the eastern door are respectively white Maitreya and white Kshitigarbha crowned by Vairochana with three faces—white, black, and red—and six arms holding a wheel, vajra, and white lotus in the right and a bell, jewel, and sword in the left. Maitreya also holds in his first right hand a naga tree flower on a stalk marked with a wheel.

On the seats to the right and left of the southern door are respectively yellow Vajrapani and yellow Akashagarbha crowned by Ratnasambhava with three faces—yellow, black, and white—and six arms holding a jewel, vajra, and wheel in the right and a bell, yellow lotus, and sword in the left.

On the seats to the right and left of the western door are respectively red Lokeshvara and red Manjushri crowned by Amitabha with three faces—red, black, and white—and six arms. The first left hand rests on the hip holding a bell and the stem of a red lotus and the first right hand at the heart opens the lotus. The others hold a vajra and wheel in the right and a jewel and sword in the left.

On the seats to the right and left of the northern door are respectively green Sarvanivarana Viskambhini and green Samantabhadra crowned by Amoghasiddhi with three faces—green, black, and white—and six arms holding a sword, double vajra, and wheel in the right and a bell, green lotus, and jewel in the left.

All the other deities from Vairochana to Samantabhadra also have their hair bound in a top-knot. They are adorned with the eight jeweled ornaments—jeweled crown, jeweled ear ornament beautified with silk ribbons and an utpala-flower hood over it, jeweled necklace,

pearl-stringed *semodo* necklace, jeweled *doshal* garland, bracelets, anklets, and jeweled belt. Their upper bodies are draped with divine shawls and their lower bodies clothed in divine silk skirts. They are adorned with the thirty-two excellent signs and eighty excellent exemplifications. They are seated in the center of a blazing mandala of peaceful light rays on their respective seats in the vajra cross-legged posture.

In the eastern door there is black Yamantaka crowned by Vairochana with three faces—black, white, and red—and six arms holding a staff, wheel, and vajra in the right and a lasso at the heart with the threatening mudra, bell, and axe in the left.

In the southern door there is white Prajnantakrit crowned by Ratnasambhava with three faces—white, black, and red—and six arms holding a vajra, white staff marked with a vajra, and sword in the right and a lasso at the heart with the threatening mudra, bell, and axe in the left.

In the western door there is red Hayagriva crowned by Amitabha with three faces—red, black, and white—and six arms holding a lotus, sword, and wooden pestle in the right and a bell at the hip in a proud manner, axe, and lasso in the left.

In the northern door there is black Vighnantakrit crowned by Amoghasiddhi with three faces—blue, white, and red—and six arms holding a double vajra, wheel, and wooden pestle in the right and a lasso at the heart with the threatening mudra, bell, and axe in the left.

In the southeastern [corner] there is black Achala crowned by Vairochana with three faces—black, white, and red—and six arms holding a sword, vajra, and wheel in the right and a threatening mudra at the heart, axe, and lasso in the left.

In the southwestern [corner] there is blue Takkiraja crowned by Ratnasambhava with three faces—black, white, and red—and six arms, the first two bound in the Humkara mudra, the others holding a vajra and sword in the right and a lasso and iron hook in the left.

In the northwestern [corner] there is blue Niladanda crowned by Amitabha with three faces—blue, white, and red—and six arms holding a blue staff marked with a vajra, sword, and wheel in the right and a lasso at the heart with the threatening mudra, lotus, and axe in the left.

In the northeastern [corner] there is blue Mahabala crowned by Amoghasiddhi with three faces—black, white, and red—and six arms holding a black staff marked with a vajra, vajra, and wheel in the right and a lasso at the heart with the threatening mudra, trident, and axe in the left.

Above is blue Ushnishachakravartin crowned by Akshobhya with three faces—blue, white, and red—and six arms, the first two bound in the Ushnisha mudra, the others holding a vajra and lotus in the right and a threatening mudra and sword in the left.

Below is blue Sumbharaja crowned by Akshobhya with three faces—black, white, and red—and six arms holding a vajra, wheel, and jewel in the right and a lasso at the heart with the threatening mudra, lotus, and sword in the left.

All of these ten wrathful deities also have reddish yellow hair streaming upward, and blazing reddish yellow eyebrows and moustache. Each of the faces has three round, blood-shot eyes and four sharp fangs slightly bared. They chortle with fierce laughter HA-HA, their faces are totally transformed with a wrathful frowns, and they have big bellies hanging down. They are adorned with various jeweled ornaments and wear a tiger-skin loincloth. They have blue Ananta snakes (*mtha' yas*) binding their hair, red Takshaka snakes (*'jog po*) as earrings, striped Kulika snakes (*rigs ldan*) adorning their shoulders, white Padma snakes (*padma*) as necklaces, yellow Shankhapala snakes (*dung skyong*) as bracelets, green Karkotaka snakes (*stobs rgyu*) as crossed chest bands, nectar-colored Vasuki snakes (*nor rgyas kyi bu*) as belts, and white Mahapadma snakes (*padma chen po*) as anklets. They stand amidst blazing flames of exalted wisdom born from their bodies in the manner of annihilating all malevolent forces.

From the HUM at my heart light rays radiate, hooking all sentient beings who, by means of “Vajrasattva’s entry,” enter the mandala from the four directions without any obstructions. Light rays of the bodhichitta from the union of the father and mother deities confer empowerment upon them and they attain the bliss and mental happiness of all the tathagatas. They transform into Vajrasattvas and depart to their respective buddha fields.

Bringing Death into the Path of the Truth Body

Hook-like light rays from the blue HUM at my heart invoke the deities from Vairochana to Sumbharaja and set them at the various places of my body, the crown and so forth, whereby they become inseparable in entity with the form aggregate and so forth: Vairochana at the crown, Amitabha at the throat, Ratnasambhava at the navel, Amoghasiddhi at the groin, Lochana at the navel, Mamaki at the heart, Pandaravasini at the throat, Tara at the crown, Kshitigarbha at the eyes, Vajrapani at the ears, Akashagarbha at the nose, Lokeshvara at the tongue, Manjushri at the heart, Sarvanivarana Viskambhini at the secret place, Samantabhadra at the joints, Maitreya at the crown, Rupavajra at the doors of the eyes, Shaptavajra at the doors of the ears, Gandhevajra at the door of the nose, Rasavajra at the door of the mouth, Sparshavajra at the door of the vajra, Yamantaka at the right hand, Aparajita¹⁵ at the left hand, Hayagriva at the mouth, Amritakundali at the vajra, Achala at the channel of the right shoulder,

¹⁵ This is another name for Prajnantakrit.

Takkiraja at the channel of the left shoulder, Niladanda at the right knee, Mahabala at the left knee, Ushnishachakravartin at the crown, and Sumbharaja at the soles of the feet.

The deities of my body dissolve into clear light [in sequence]:

- Vairochana, Lochana, Kshitigarbha, Rupavajra, Maitreya, Yamantaka, and Achala dissolve successively into clear light.
- Ratnasambhava, Mamaki, Vajrapani Shaptavajra, Aparajita, and Takkiraja dissolve successively into clear light.
- Amitabha, Pandaravasini, Akashagarbha, Gandhevajra, Hayagriva, and Niladanda dissolve successively into clear light.
- Amoghasiddhi, Tara, Lokeshvara, Rasavajra, Sarvanivarana Viskambhini, Sparshavajra, Samantabhadra, Vighnantakrit, and Mahabala dissolve successively into clear light.
- Ushnishachakravartin, Sumbharaja, and Manjushri dissolve successively into clear light.
- The principal also dissolves successively into clear light.

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM

Bringing the Intermediate State into the Path of the Enjoyment Body

Upon the central seat from HUM comes a sun disc. In its center from OM comes a moon disc. On top of that from AH comes a red lotus with eight petals. At its corolla are the three syllables OM AH HUM stacked one on top of the other. [The sun, moon, lotus, and syllables] merge into one and arise as a single moon disc, with all the parts completely [fused] together. It radiates light rays and all the environment and inhabitants are gathered back and dissolve into the moon.

OM DHARMADHATU SVABHAVA ATMAKO HAM

I appear as the moon, the mere wind and mind that are the root of all phenomena of the environment and its inhabitants. Upon the moon, like water bubbles bursting forth from water, come a white OM, a red AH, and a blue HUM. They radiate light rays and invoke from the ten directions immeasurable deities of the five families and their retinues. They dissolve into the syllables, which transform into a white five-pronged vajra marked at its hub by OM AH HUM.

VAJRA ATMAKO HAM

The vajra and the syllables transform into myself, the white Primordial Lord with three faces—white, black, and red—and six arms holding a vajra, wheel, and lotus in the right and a bell, jewel, and sword in the left. I am wearing jeweled ornaments and various silk garments.

Bringing Rebirth Into the Path of the Emanation Body

For the sake of subduing sentient beings, from within their natural abode the male and female tathagatas [emanate] Akshobhyas, who are established from the bodhicitta of their union and pervade all the realms of space. They bless all sentient beings, who come to experience uncontaminated bliss and mental happiness. All the Akshobhyas merge into one [Akshobhya, seated on the central seat] inside the celestial mansion and I myself, [the Primordial Lord, who has previously levitated into the space above,] subsequently enter into that Akshobhya. I become a blue Emanation Body Vajrasattva with three faces—blue, white, and red—and six arms holding a vajra, wheel, and lotus in the right and a bell, jewel, and sword in the left. I am wearing jeweled ornaments and various silk garments.

Body Mandala

The front, back, right, and left sides of my body are the four sides of the mandala. The four orifices—mouth, nose, urethra, and anus—are the four doors. The five colored winds of the purified five exalted wisdoms, the mounts of conceptions, are the five-layered wall. The tongue consciousness is the jeweled frieze. The intestines are the nets and the sinews are the half nets. The portions of white bodhicitta are the crescent moons. The eye consciousness is the mirrors. The nose consciousness is the flower garlands. The tongue sense power is the bells. The collection of body sense powers is the yak tails that adorn the nets and half nets. The ear and body consciousnesses are the pennants and silk banners on the parapet. The eight large bones—calves, thighs, upper arms, and forearms—are the eight pillars. The belly is the vases inside the mandala. The ear sense power is the vajras and crescent moons at the corners. The five purified aggregates are the five colors of the mandala. The secret place, navel, heart, and tip of the face (mid-brow) are the four archways. The eye sense power is the [Dharma] wheel on top of the archways. The mental consciousness is the deer. The nose sense power is the pennants of the archway. The mental sense power is the central lotus. In this way, all parts of the body become the respective parts of the celestial mansion.

From my crown to the hair line is a white OM, the entity of the form aggregate, which transforms into white Vairochana crowned by Akshobhya with three faces—white, black, and red—and six arms holding a wheel, vajra, and white lotus in the right and a bell, jewel, and sword in the left.

From the hair line to the throat is a red AH, the entity of the discrimination aggregate, which transforms into red Amitabha crowned by Akshobhya with three faces—red, black, and white—and six arms. The first left hand rests on the hip holding a bell and the stem of

a red lotus and the first right hand at the heart opens the lotus. The others hold a vajra and wheel in the right and a jewel and sword in the left.

From the throat to the heart in between the two breasts is a blue HUM, the entity of the consciousness aggregate, which transforms into blue Akshobhya crowned by Akshobhya with three faces—blue, white, and red—and six arms holding a vajra, wheel, and lotus in the right and a bell, jewel, and sword in the left.

From the heart to the navel is a yellow SVA, the entity of the feeling aggregate, which transforms into yellow Ratnasambhava crowned by Akshobhya with three faces—yellow, black, and white—and six arms holding a jewel, vajra, and wheel in the right and a bell, yellow lotus, and sword in the left.

From the navel to the groin is a green HA, the entity of the compositional factor aggregate, which transforms into green Amoghasiddhi crowned by Akshobhya with three faces—green, black, and white—and six arms holding a sword, double vajra, and wheel in the right and a bell, green lotus, and jewel in the left.

At the navel is LAM, the entity of all earth elements of the body, which transforms into white Lochana crowned by Vairochana with three faces—white, black, and red—and six arms holding a wheel, vajra, and white utpala in the right and a bell, jewel, and sword in the left.

At the heart is MAM, the entity of all the water elements of the body, which transforms into blue Mamaki crowned by Akshobhya with three faces—blue, white, and red—and six arms holding a vajra, wheel, and blue-red utpala in the right and a bell, jewel, and sword in the left.

At the throat is PAM, the entity of all fire elements of the body, which transforms into red Pandaravasini crowned by Amitabha with three faces—red, black, and white—and six arms. The first left hand rests on the hip holding a bell and the stem of a red utpala on a stalk and the first right hand at the heart opens the utpala. The others hold a vajra and wheel in the right and a jewel and sword in the left.

At the crown is TAM, the entity of all wind elements of the body, which transforms into green Tara crowned by Amoghasiddhi with three faces—green, black, and white—and six arms holding a double vajra, wheel, and an utpala marked with a vajra in the right and a bell, jewel, and sword in the left.

At the eyes are THLIMs, the entity of the eye sense power, which transform into white Kshitigarbha crowned by Vairochana with three faces—white, black, and red—and six arms holding a wheel, vajra, and white lotus in the right and a bell, jewel, and sword in the left. At the doors of the eyes are JAHs, the nature of form of the body, which transform into white Rupavajra crowned by Vairochana with three faces—white, black, and red—and six

arms, the two main hands holding a red mirror, the others holding a vajra and white utpala in the right and a jewel and sword in the left. The father and mother are embracing each other with their first two arms.

At the ears are OMs, the entity of the ear sense power, which transform into yellow Vajrapani crowned by Ratnasambhava with three faces—yellow, black, and white—and six arms holding a jewel, vajra, and wheel in the right and a bell, yellow lotus, and sword in the left. At the doors of the ears are HUMs, the nature of sound of the body, which transform into yellow Shaptavajra crowned by Ratnasambhava with three faces—yellow, black, and white—and six arms, the two main hands playing a blue lute, the others holding a wheel and blue-red utpala in the right and a jewel and sword in the left. The father and mother are embracing each other with their first two arms.

At the nose is OM, the entity of the nose sense power, which transform into yellow Akashagarbha crowned by Ratnasambhava with three faces—yellow, black, and white—and six arms holding a jewel, vajra, and wheel in the right and a bell, yellow lotus, and sword in the left. At the door of the nose is BAM, the nature of smell of the body, which transform into red Gandhevajra crowned by Amitabha with three faces—red, black, and white—and six arms, the two main hands holding a conch filled with scent, the others holding a vajra and wheel in the right and a jewel and sword in the left. The father and mother are embracing each other with their first two arms.

At the tongue is OM, the entity of the tongue sense power, which transforms into red Lokeshvara crowned by Amitabha with three faces—red, black, and white—and six arms. The first left hand rests on the hip holding a bell and the stem of a red lotus and the first right hand at the heart opens the lotus. The others hold a vajra and wheel in the right and a jewel and sword in the left. At the door of the mouth is HOH, the nature of taste of the body, which transforms into green Rasavajra crowned by Amoghasiddhi with three faces—green, black, and white—and six arms, the two main hands holding a vessel of flavors, the others holding a wheel and an utpala marked with a vajra in the right and a jewel and sword in the left. The father and mother are embracing each other with their first two arms.

At the heart is HUM, the entity of the mental sense power, which transforms into red Manjushri crowned by Amitabha with three faces—red, black, and white—and six arms. The first left hand rests on the hip holding a bell and the stem of a red lotus and the first right hand at the heart opens the lotus. The others hold a vajra and wheel in the right and a jewel and sword in the left.

At the vajra is OM, the entity of the body sense power, which transforms into green Sarvanivarana Viskambhini crowned by Amoghasiddhi with three faces—green, black, and white—and six arms holding a sword, double vajra, and wheel in the right and a bell, green lotus, and jewel in the left. At the door of the vajra is KHAM, the nature of touch of the body, which transforms into blue Sparshavajra crowned by Akshobhya with three faces—

blue, white, and red—and six arms holding a vajra, wheel, and lotus in the right and a bell, jewel, and sword in the left. The father and mother are embracing each other with their first two arms.

At the joints are SAMs, the entity of the joints, which transform into green Samantabhadra crowned by Amoghasiddhi with three faces—green, black, and white—and six arms holding a sword, double vajra, and wheel in the right and a bell, green lotus, and jewel in the left.

At the crown is MAIM, the entity of the channels and sinews of the body, which transforms into white Maitreya crowned by Vairochana with three faces—white, black, and red—and six arms holding a naga tree flower on a stalk marked with a wheel, vajra, and white lotus in the right and a bell, jewel, and sword in the left.

All of the deities from Vairochana to Maitreya are also wearing jeweled ornaments and various silk garments.

At the right hand, its entity (the entity of right hand) as a HUM transforms into black Yamantaka crowned by Vairochana with three faces—black, white, and red—and six arms holding a staff, wheel, and vajra in the right and a lasso at the heart with the threatening mudra, bell, and axe in the left. At the left hand, its entity as a HUM transforms into white Aparajita crowned by Ratnasambhava with three faces—white, black, and red—and six arms holding a vajra, white staff marked with a vajra, and sword in the right and a lasso at the heart with the threatening mudra, bell, and axe in the left.

At the mouth, its entity as a HUM transforms into red Hayagriva crowned by Amitabha with three faces—red, black, and white—and six arms holding a lotus, sword, and wooden pestle in the right and a bell at the hip in a proud manner, axe, and lasso in the left.

At the vajra, its entity as a HUM transforms into blue Amritakundali crowned by Amoghasiddhi with three faces—blue, white, and red—and six arms holding a double vajra, wheel, and wooden pestle in the right and a lasso at the heart with the threatening mudra, bell, and axe in the left.

At the channel of the right shoulder, its entity as a HUM transforms into black Achala crowned by Vairochana with three faces—black, white, and red—and six arms holding a sword, vajra, and wheel in the right and a threatening mudra at the heart, axe, and lasso in the left. At the channel of the left shoulder, its entity as a HUM transforms into blue Takkiraja crowned by Ratnasambhava with three faces—black, white, and red—and six arms, the first two bound in the Humkara mudra, the others holding a vajra and sword in the right and a lasso and iron hook in the left.

At the right knee, its entity as a HUM transforms into blue Niladanda crowned by Amitabha with three faces—blue, white, and red—and six arms holding a blue staff marked

with a vajra, sword, and wheel in the right and a lasso at the heart with the threatening mudra, lotus, and axe in the left. At the left knee, its entity as a HUM transforms into blue Mahabala crowned by Amoghasiddhi with three faces—black, white, and red—and six arms holding a black staff marked with a vajra, vajra, and wheel in the right and a lasso at the heart with the threatening mudra, trident, and axe in the left.

At the crown, its entity as a HUM transforms into blue Ushnishachakravartin crowned by Akshobhya with three faces—blue, white, and red—and six arms, the first two bound in the Ushnisha mudra, the others holding a vajra and lotus in the right and a threatening mudra and sword in the left.

At the two soles, their entities as HUMs transform into blue Sumbharajas crowned by Akshobhya with three faces—black, white, and red—and six arms holding a vajra, wheel, and jewel in the right and a lasso at the heart with the threatening mudra, lotus and sword in the left.

All of these ten wrathful deities also have reddish yellow hair streaming upward and so forth, complete with all the expressions of wrath.

Blessing the Body, Speech, and Mind

At my crown, from OM comes a perfect moon disc on which is a white OM radiating five-colored light rays. This emanates a host of Lochanas filling all of space, who instantaneously invoke a host of deities of Vajra Body Vairochana filling all of space. I come before the principal Vairochana in union with Lochana who abides amidst this [host of deities].

Glorious holder of the body of the buddhas,
By my meditating the three indivisible vajras,
Please grant me blessings now and
Make [my body] the Vajra Body.¹⁶

Buddhas of the ten directions,
By my meditating the three indivisible vajras,
Please grant me blessings now and
Make [my body] the Vajra Body.

After my request to the principal Vairochana and retinue, due to mutual passion for each other, the emanated Lochanas and the invoked host of Vairochana deities enter into union and experience the bliss of supreme joy. They melt into white light rays and enter

¹⁶ The translation of the verses in this section follows the explanation in the generation stage commentary, *The Essence of the Ocean of Attainments*, by Panchen Losang Chogyi Gyeltsen.

into myself through the door of Vairochana in the manner of wisdom beings. I attain the ground of exalted wisdom and my entire body is filled. Having been satiated, I attain the mastery of the body.

Through being completely saturated by the five aggregates of
Whatever bodies of all the buddhas there are,
May I also become similar to
The nature of a buddha's body.

OM SARVA TATHAGATA KAYA VAJRA SVABHAVA ATMAKO HAM

At the center of my tongue, from AH comes a red lotus with eight petals. At its corolla is a red AH radiating five-colored light rays. This emanates a host of Pandaravasini filling all of space, who instantaneously invoke a host of deities of Vajra Speech Amitabha filling all of space. I come before the principal Amitabha in union with Pandaravasini who abides amidst this [host of deities].

Glorious path of speech of the Dharma,
By my meditating the three indivisible vajras,
Please grant me blessings now and
Make [my speech] the Vajra Speech.

Buddhas of the ten directions,
By my meditating the three indivisible vajras,
Please grant me blessings now and
Make [my speech] the Vajra Speech.

After my request to the principal Amitabha and the retinue, due to mutual passion for each other, the emanated Pandaravasini and the invoked host of Amitabha deities enter into union and experience the bliss of supreme joy. They melt into red light rays and enter into my tongue in the manner of wisdom beings. I attain the ground of exalted wisdom and my entire body is filled. Having been satiated, I attain the mastery of the speech.

Whatever vajra speech of Dharma there is,
The speech that is the perfection of definite words,
May my words also be like that
And may I also become like a holder of Dharma.

OM SARVA TATHAGATA VAK VAJRA SVABHAVA ATMAKO HAM

At the center of my heart, from HUM comes a sun disc on which is a blue HUM radiating five-colored light rays. This emanates a host of Mamakis filling all of space, who instantaneously invoke a host of deities of Vajra Mind Akshobhya filling all of space. I

come before the principal Akshobhya in union with Mamaki who abides amidst this [host of deities].

Glorious holder of the Vajra Mind,
By my meditating the three indivisible vajras,
Please grant me blessings now and
Make [my mind] the Vajra Mind.

Buddhas of the ten directions,
By my meditating the three indivisible vajras,
Please grant me blessings now and
Make [my mind] the Vajra Mind.

After my request to the principal Akshobhya and the retinue, due to mutual passion for each other, the emanated Mamakis and the invoked host of Akshobhya deities enter into union and experience the bliss of supreme joy. They melt into black light rays and enter into my heart in the manner of wisdom beings. I attain the ground of exalted wisdom and my entire body is filled. Having been satiated, I attain the mastery of the mind.

Whatever all-sublime mind there is,
Lord of the Secret possessing awareness,
May my mind also become such,
Resembling the Vajra Holder.

OM SARVA TATHAGATA CHITTA VAJRA SVABHAVA ATMAKO HAM

I become the great Vajradhara, indivisible with the three vajras of body, speech, and mind of all tathagatas.

OM SARVA TATHAGATA KAYA VAK CHITTA VAJRA SVABHAVA ATMAKO
HAM

Generation as the Three-Tiered Being

I appear as the commitment being, blue Vajradhara. At my heart is a variegated lotus and moon seat, on which is the wisdom being with a red-colored body, one face, and two arms holding vajra and bell, and embracing a wisdom woman resembling himself. Through their unification, their bodies are enhanced. At his heart on a moon seat is a blue five-pronged vajra. Inside its hub is the concentration being, a blue HUM syllable, which constantly shines like a great lamp and becomes like a great mass of illumination for the sake of destroying the darkness of ignorance.

Sealing With the Lord of the Family

On the crown diadem of the commitment being is the great Vajradhara with a white-colored body, one face, and two arms holding vajra and bell. By his entering into union with Vajradhatvishvari, a dripping stream of bodhicitta nectar [from them] saturates my entire body.

Union With the Consort

From my heart, the consort of my own family emerges.

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM

The consort becomes empty. Within a state of emptiness, from KHAM comes a vajra marked with KHAM, which transforms into blue Sparshavajra crowned by Akshobhya with three faces—blue, white, and red—and six arms holding a vajra, wheel, and lotus in the right and a bell, jewel, and sword in the left. Her hair is bound in a half-knot. She is extremely graceful with a smiling face and beautified with expressions such as sidelong glances. She is in the prime of youth and sports in the joy of the five sense pleasures.

From her crown to the hair line is a white OM, which transforms into white Vairochana crowned by Akshobhya with three faces—white, black, and red—and six arms holding a wheel, vajra, and white lotus in the right and a bell, jewel, and sword in the left. From the hair line to the throat is a red AH which transforms into red Amitabha crowned by Akshobhya with three faces—red, black, and white—and six arms. The first left hand rests on the hip holding a bell and the stem of a red lotus and the first right hand at the heart opens the lotus. The others hold a vajra and wheel in the right and a jewel and sword in the left. From the throat to the heart in between the two breasts is a blue HUM, which transforms into blue Akshobhya crowned by Akshobhya with three faces—blue, white, and red—and six arms holding a vajra, wheel, and lotus in the right and a bell, jewel, and sword in the left. From the heart to the navel is a yellow SVA, which transforms into yellow Ratnasambhava crowned by Akshobhya with three faces—yellow, black, and white—and six arms holding a jewel, vajra, and wheel in the right and a bell, yellow lotus, and sword in the left. From the navel to the groin is a green HA, which transforms into green Amoghasiddhi crowned by Akshobhya with three faces—green, black, and white—and six arms holding a sword, double vajra, and wheel in the right and a bell, green lotus, and jewel in the left.

At the navel from LAM comes Lochana; at the heart from MAM Mamaki; at the throat from PAM Pandaravasini; at the crown from TAM Tara. At the eyes from JAH comes Rupavajra embraced by Kshitigarbha; at the ear from HUM Shaptavajra embraced by Vajrapani; at the nose from BAM Gandhevajra embraced by Akashagarbha; at the tongue

from HOH Rasavajra embraced by Lokeshvara; at the vagina from KHAM Sparshavajra embraced by Sarvanivarana Viskambhini.

At the right hand from HUM comes Vetali; at the left hand from HUM Aparajita; at the mouth from HUM Bhrikuti; at the vagina from HUM Ekajata; at the channel of the right shoulder from HUM comes the tathagata's consort Vajri; at the channel of the left shoulder from HUM Visvaratni; at the right knee from HUM Visvapadma; at the left knee from HUM Visvakarma; at the crown from HUM Akashavajra; and at the two soles from HUMs Earth-holder goddesses.

Within the state of my secret place being unobservable, from HUM comes a blue five-pronged vajra with the jewel of the central prong marked with the syllable OM and the hole blocked by a yellow PHAT syllable. Within the state of the secret place of my consort being unobservable, from AH comes a red eight-petalled lotus with the hole blocked by a yellow PHAT syllable. The insides of the vajra and lotus are filled with five-colored light rays. I become Ratnasambhava.

OM SARVA TATHAGATA ANURAGANA VAJRA SVABHAVA ATMAKO HAM

I become Vajradhara. HUM! By abiding in the action of sexual union, I experience the bliss of supreme joy.

I become Amoghasiddhi. PHAT!

OM SARVA TATHAGATA PUJA VAJRA SVABHAVA ATMAKO HAM

Supreme King of the Mandala

All the deities of the body mandala are satisfied; the melted drop falls into the consort's lotus. It is the source of all the deities, such as the five families of the tathagatas. One part of the drop becomes BHRUM, which transforms into the celestial mansion, complete with all the characteristics such as being square with four doors and so forth, together with the seats. The other part of the drop splits into thirty-two parts, which reside upon those seats. They transform into:

OM AH HUM HUM / OM AH KHAM HUM

OM AH OM HUM / OM AH SVA HUM / OM AH AH HUM / OM AH HA HUM

OM AH LAM HUM / OM AH MAM HUM / OM AH PAM HUM / OM AH TAM HUM

OM AM JAH HUM / OM AH HUM HUM / OM AH BAM HUM / OM AH HOH HUM

OM AH MAIM HUM / OM AH THLIM HUM / OM AH OM HUM / OM AH OM HUM / OM AH OM HUM / OM AH HUM HUM / OM AH OM HUM / OM AH SAM HUM

Ten OM AH HUM HUM¹⁷

[The mantras] respectively transform into:

- Vajra and vajra
- Wheel, jewel, lotus, double vajra
- Wheel, vajra, utpala, double vajra
- Red mirror, blue lute, conch of scent, vessel of food
- Naga tree flower with a stalk and marked with a wheel, wheel, jewel, jewel, lotus, lotus, sword, sword
- Staff, vajra, lotus, double vajra, sword, vajra, blue staff marked with a vajra, black staff marked with a vajra, vajra, and vajra

[The implements] transform successively into the thirty-two deities:

On the central seat is myself as dark blue peaceful Akshobhya crowned by Akshobhya with three faces—blue, white, and red—and six arms holding a vajra, wheel, and lotus in the right and a bell, jewel, and sword in the left. My hair is bound in a top-knot and I am adorned with the thirty-two excellent signs and eighty excellent exemplifications. I am blue Sparshavajra crowned by Akshobhya with three faces—blue, white, and red—and six arms holding a vajra, wheel, and lotus in the right and a bell, jewel, and sword in the left. My hair is bound in a half-knot. I am extremely graceful with a smiling face and beautified with expressions such as sidelong glances. I am in the prime of youth and sport in the joy of the five sense pleasures. The father and mother are embracing each other with their first two arms. We are both adorned with the eight jeweled ornaments—jeweled crown, jeweled ear ornament beautified with silk ribbons and an utpala-flower hood over it, jeweled necklace, pearl-stringed *semodo* necklace, jeweled *doshal* garland, bracelets, anklets, and jeweled belt. Our upper bodies are draped with divine shawls and our lower bodies clothed in flowing divine silk skirts. The father sits in the hero cross-legged posture amidst an encircling mandala of light rays.

In the east I am white Vairochana crowned by Akshobhya with three faces—white, black, and red—and six arms holding a wheel, vajra, and white lotus in the right and a bell, jewel, and sword in the left.

In the south I am yellow Ratnasambhava crowned by Akshobhya with three faces—yellow, black, and white—and six arms holding a jewel, vajra, and wheel in the right and a bell, yellow lotus, and sword in the left.

In the west I am red Amitabha crowned by Akshobhya with three faces—red, black, and white—and six arms. The first left hand rests on the hip holding a bell and the stem of a red lotus and the first right hand at the heart opens the lotus. The others hold a vajra and wheel in the right and a jewel and sword in the left.

¹⁷These mantras are respectively those of the principal male and female, four tathagatas, four consorts, four goddesses, eight bodhisattvas, and ten wrathful ones.

In the north I am green Amoghasiddhi crowned by Akshobhya with three faces—green, black, and white—and six arms holding a sword, double vajra, and wheel in the right and a bell, green lotus, and jewel in the left.

In the southeast I am white Lochana crowned by Vairochana with three faces—white, black, and red—and six arms holding a wheel, vajra, and white utpala in the right and a bell, jewel, and sword in the left.

In the southwest I am blue Mamaki crowned by Akshobhya with three faces—blue, white, and red—and six arms holding a vajra, wheel, and blue-red utpala in the right and a bell, jewel, and sword in the left.

In the northwest I am red Pandaravasini crowned by Amitabha with three faces—red, black, and white—and six arms. The first left hand rests on the hip holding a bell and the stem of a red utpala on a stalk and the first right hand at the heart opens the utpala. The others hold a vajra and wheel in the right and a jewel and sword in the left.

In the northeast I am green Tara crowned by Amoghasiddhi with three faces—green, black, and white—and six arms holding a double vajra, wheel, and an utpala marked with a vajra in the right and a bell, jewel, and sword in the left.

On the second level, in the southeast I am white Rupavajra crowned by Vairochana with three faces—white, black, and red—and six arms, the two main hands holding a red mirror, the others holding a vajra and white utpala in the right and a jewel and sword in the left.

In the southwest I am yellow Shaptavajra crowned by Ratnasambhava with three faces—yellow, black, and white—and six arms, the two main hands playing a blue lute, the others holding a wheel and blue-red utpala in the right and a jewel and sword in the left.

In the northwest I am red Gandhevajra crowned by Amitabha with three faces—red, black, and white—and six arms, the two main hands holding a conch filled with scent, the others holding a vajra and wheel in the right and a jewel and sword in the left.

In the northeast I am green Rasavajra crowned by Amoghasiddhi with three faces—green, black, and white—and six arms, the two main hands holding a vessel of food, the others holding a wheel and an utpala marked with a vajra in the right and a jewel and sword in the left.

All of these eight goddesses also have their hair bound in a half-knot. They are adorned with the eight jeweled ornaments—jeweled crown, jeweled ear ornament beautified with silk ribbons and an utpala-flower hood over it, jeweled necklace, pearl-stringed *semoda* necklace, jeweled *doshal* garland, bracelets, anklets, and jeweled belt. Their upper bodies are draped with divine shawls and their lower bodies clothed in divine silk skirts. They are

extremely graceful with smiling faces and beautified with expressions such as sidelong glances. They are in the prime of youth and sport in the joy of the five sense pleasures. They are seated in the vajra cross-legged posture on their respective seats in the center of a blazing mandala of light rays.

To the right and left of the eastern door I am respectively white Maitreya and white Kshitigarbha crowned by Vairochana with three faces—white, black, and red—and six arms holding a wheel, vajra, and white lotus in the right and a bell, jewel, and sword in the left. Maitreya also holds in his first right hand a naga tree flower on a stalk marked with a wheel.

To the right and left of the southern door I am respectively yellow Vajrapani and yellow Akashagarbha crowned by Ratnasambhava with three faces—yellow, black, and white—and six arms holding a jewel, vajra, and wheel in the right and a bell, yellow lotus, and sword in the left.

To the right and left of the western door I am respectively red Lokeshvara and red Manjushri crowned by Amitabha with three faces—red, black, and white—and six arms. The first left hand rests on the hip holding a bell and the stem of a red lotus and the first right hand at the heart opens the lotus. The others hold a vajra and wheel in the right and a jewel and sword in the left.

To the right and left of the northern door I am respectively green Sarvanivarana Viskambhini and green Samantabhadra crowned by Amoghasiddhi with three faces—green, black, and white—and six arms holding a sword, double vajra, and wheel in the right and a bell, green lotus, and jewel in the left.

All of the other deities from Vairochana to Samantabhadra also have their hair bound in a top-knot. They are adorned with the eight jeweled ornaments—jeweled crown, jeweled ear ornament beautified with silk ribbons and an utpala-flower hood over it, jeweled necklace, pearl-stringed *semodo* necklace, jeweled *doshal* garland, bracelets, anklets, and jeweled belt. Their upper bodies are draped with divine shawls and their lower bodies clothed in divine silk skirts. They are adorned with the thirty-two excellent signs and eighty excellent exemplifications. They are seated in the vajra cross-legged posture on their respective seats in the center of a blazing mandala of peaceful light rays.

In the eastern door I am black Yamantaka crowned by Vairochana with three faces—black, white, and red—and six arms holding a staff, wheel, and vajra in the right and a lasso at the heart with the threatening mudra, bell, and axe in the left.

In the southern door I am white Prajnantakrit crowned by Ratnasambhava with three faces—white, black, and red—and six arms holding a vajra, white staff marked with a vajra, and sword in the right and a lasso at the heart with the threatening mudra, bell, and axe in the left.

In the western door I am red Hayagriva crowned by Amitabha with three faces—red, black, and white—and six arms holding a lotus, sword, and wooden pestle in the right and a bell at the hip in a proud manner, axe, and lasso in the left.

In the northern door I am black Vighnantakrit crowned by Amoghasiddhi with three faces—blue, white, and red—and six arms holding a double vajra, wheel, and wooden pestle in the right and a lasso at the heart with the threatening mudra, bell, and axe in the left.

In the southeastern [corner] I am black Achala crowned by Vairochana with three faces—black, white, and red—and six arms holding a sword, vajra, and wheel in the right and a threatening mudra at the heart, axe, and lasso in the left.

In the southwestern [corner] I am blue Takkiraja crowned by Ratnasambhava with three faces—black, white, and red—and six arms, the first two bound in the Humkara mudra, the others holding a vajra and sword in the right and a lasso and iron hook in the left.

In the northwestern [corner] I am blue Niladanda crowned by Amitabha with three faces—blue, white, and red—and six arms holding a blue staff marked with a vajra, sword, and wheel in the right and a lasso at the heart with the threatening mudra, lotus, and axe in the left.

In the northeastern [corner] I am blue Mahabala crowned by Amoghasiddhi with three faces—black, white, and red—and six arms holding a black staff marked with a vajra, vajra, and wheel in the right and a lasso at the heart with the threatening mudra, trident, and axe in the left.

Above I am blue Ushnishachakravartin crowned by Akshobhya with three faces—blue, white, and red—and six arms, the first two bound in the Ushnisha mudra, the others holding a vajra and lotus in the right and a threatening mudra and sword in the left.

Below I am blue Sumbharaja crowned by Akshobhya with three faces—black, white, and red—and six arms holding a vajra, wheel, and jewel in the right and a lasso at the heart with the threatening mudra, lotus and sword in the left.

All of these ten wrathful deities also have reddish yellow hair streaming upward, and blazing reddish yellow eyebrows and moustache. Each of the faces has three round, blood-shot eyes and four sharp fangs slightly bared. They chortle with fierce laughter HA-HA, their faces are totally transformed with a wrathful frown, and they have big bellies hanging down. They are adorned with various jeweled ornaments and wear a tiger-skin loincloth. They have blue Ananta snakes (*mtha' yas*) binding their hair, red Takshaka snakes (*'jog po*) as earrings, striped Kulika snakes (*rigs ldan*) adorning their shoulders, white Padma snakes (*padma*) as necklaces, yellow Shankhapala snakes (*dung skyong*) as bracelets, green Jaya snakes (*stobs rgyu*) as Brahmin cords, nectar-colored Vasuki snakes (*nor rgyas kyi bu*) as belts,

and white Mahapadma snakes (*padma chen po*) as anklets. They stand amidst blazing flames of exalted wisdom born from their bodies in the manner of annihilating all malevolent forces.

Akshobhya is drawn up to my heart. VAJRADHRIK! He exits from my heart, radiates [emanations] in the ten directions who enact buddha activities such as turning the wheel of Dharma, especially cleansing the hatred of all sentient beings possessing hatred and setting them in the state of Akshobhya. All the emanations are gathered together into one who, after merging inseparably with the wisdom being Akshobhya and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and remains in front of me. He enters into my heart and merges with me, peaceful Vajradhara, whereby I transform such that the former moon seat dissolves into a sun seat upon which I arise as dark blue Vajra Hatred with three faces—black, white, and red—and six arms holding a nine-pronged vajra, wheel, and lotus in the right and a bell, jewel, and sword in the left. I sit amidst blazing and raging red light in the vajra cross-legged posture.

Sparshavajra is drawn up to my heart. SPARSHA VAJRA! She exits from my heart and radiates [emanations] in the ten directions who cleanse all sentient beings of the attachment to touch and offer the conquerors the bliss of touch. All the emanations are gathered together into one who, after merging inseparably with the wisdom being Sparshavajra and being conferred empowerment with the bodhicitta of the lord of her family and the consort, comes back and dissolves into the previous Sparshavajra.

Vairochana is drawn up to my heart. JINAJIK! He exits from my heart, radiates [emanations] in the ten directions who enact buddha activities such as turning the wheel of Dharma, especially cleansing the confusion of all sentient beings possessing confusion and setting them in the state of Vairochana. All emanations are gathered together into one who, after merging inseparably with the wisdom being Vairochana and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set in the first level in the east.

Ratnasambhava is drawn up to my heart. RATNADHRIK! He exits from my heart, radiates [emanations] in the ten directions who enact buddha activities such as turning the wheel of Dharma, especially cleansing the pride of all sentient beings possessing pride and setting them in the state of Ratnasambhava. All emanations are gathered together into one who, after merging inseparably with the wisdom being Ratnasambhava and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set in the first level in the south.

Amitabha is drawn up to my heart. AROLIK! He exits from my heart, radiates [emanations] in the ten directions who enact buddha activities such as turning the wheel of Dharma, especially cleansing the attachment of all sentient beings possessing attachment and setting them in the state of Amitabha. All emanations are gathered together into one who, after merging inseparably with the wisdom being Amitabha and

being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set in the first level in the west.

Amoghasiddhi is drawn up to my heart. PRAJNADHRIK! He exits from my heart, radiates [emanations] in the ten directions who enact buddha activities such as turning the wheel of Dharma, especially cleansing the lying and jealousy of all sentient beings who lie and setting them in the state of Amoghasiddhi. All emanations are gathered together into one who, after merging inseparably with the wisdom being Amoghasiddhi and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set in the first level in the north.

Lochana is drawn up to my heart. MOHARATI! She exits from my heart and radiates [emanations] in the ten directions who pacify sentient beings of harms due to sickness and evil spirits. All emanations are gathered together into one who, after merging inseparably with the wisdom being Lochana and being conferred empowerment with the bodhicitta of the lord of her family and the consort, comes back and is set in the first level in the southeast.

Mamaki is drawn up to my heart. DVEKHARATI!¹⁸ She exits from my heart and radiates [emanations] in the ten directions who cause sentient beings to flourish and protect them from harassment due to great interferers. All emanations are gathered together into one who, after merging inseparably with the wisdom being Mamaki and being conferred empowerment with the bodhicitta of the lord of her family and the consort, comes back and is set in the first level in the southwest.

Pandaravasini is drawn up to my heart. RAGARATI! She exits from my heart and radiates [emanations] in the ten directions who pacify and protect sentient beings from the dangers due to evil spirits. All emanations are gathered together into one who, after merging inseparably with the wisdom being Pandaravasini and being conferred empowerment with the bodhicitta of the lord of her family and the consort, comes back and is set in the first level in the northwest.

Tara is drawn up to my heart. VAJRARATI! She exits from my heart and radiates [emanations] in the ten directions who enact the enlightened activities that bring all sentient beings under control. All emanations are gathered together into one who, after merging inseparably with the wisdom being Tara and being conferred empowerment with the bodhicitta of the lord of her family and the consort, comes back and is set in the first level in the northeast.

Rupavajra is drawn up to my heart. RUPAVAJRA! She exits from my heart and radiates [emanations] in the ten directions who cleanse sentient beings of the attachment to forms

¹⁸ Note by sadhana translator: Both the Jang Tse and Gyu Me have Dvekharati here, however later in the mantra recitation section it appears as Dvesharati.

and offer the conquerors the bliss from forms. All emanations are gathered together into one who, after merging inseparably with the wisdom being Rupavajra and being conferred empowerment with the bodhicitta of the lord of her family and the consort, comes back and is set in the second level in the southeast.

Shaptavajra is drawn up to my heart. SHAPTAVAJRA! She exits from my heart and radiates [emanations] in the ten directions who cleanse sentient beings of the attachment to sounds and offer the conquerors the bliss from sounds. All emanations are gathered together into one who, after merging inseparably with the wisdom being Shaptavajra and being conferred empowerment with the bodhicitta of the lord of her family and the consort, comes back and is set in the second level in the southwest.

Gandhevajra is drawn up to my heart. GANDHEVAJRA! She exits from my heart and radiates [emanations] in the ten directions who cleanse sentient beings of the attachment to scents and offer the conquerors the bliss from scents. All emanations are gathered together into one who, after merging inseparably with the wisdom being Gandhevajra and being conferred empowerment with the bodhicitta of the lord of her family and the consort, comes back and is set in the second level in the northwest.

Rasavajra is drawn up to my heart. RASAVAJRA! She exits from my heart and radiates [emanations] in the ten directions who cleanse sentient beings of the attachment to tastes and offer the conquerors the bliss from tastes. All emanations are gathered together into one who, after merging inseparably with the wisdom being Rasavajra and being conferred empowerment with the bodhicitta of the lord of her family and the consort, comes back and is set in the second level in the northeast.

Maitreya is drawn up to my heart. MAITRI! He exits from my heart and radiates [emanations] in the ten directions who cleanse the channels and sinews of all sentient beings. All emanations are gathered together into one who, after merging inseparably with the wisdom being Maitreya and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set on the right side of the eastern door.

Kshitigarbha is drawn up to my heart. KSHITIGARBHA! He exits from my heart and radiates [emanations] in the ten directions who cleanse the eye sources of all sentient beings. All emanations are gathered together into one who, after merging inseparably with the wisdom being Kshitigarbha and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set on the left side of the eastern door.

Vajrapani is drawn up to my heart. VAJRAPANI! He exits from my heart and radiates [emanations] in the ten directions who cleanse the ear sources of all sentient beings. All emanations are gathered together into one who, after merging inseparably with the wisdom being Vajrapani and being conferred empowerment with the bodhicitta of the

lord of his family and the consort, comes back and is set on the right side of the southern door.

Akashagarbha is drawn up to my heart. KHAGARBHA! He exits from my heart and radiates [emanations] in the ten directions who cleanse the nose sources of all sentient beings. All emanations are gathered together into one who, after merging inseparably with the wisdom being Akashagarbha and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set on the left side of the southern door.

Lokeshvara is drawn up to my heart. LOKESHVARA! He exits from my heart and radiates [emanations] in the ten directions who cleanse the tongue sources of all sentient beings. All emanations are gathered together into one who, after merging inseparably with the wisdom being Lokeshvara and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set on the right side of the western door.

Manjushri is drawn up to my heart. MANJUSHRI! He exits from my heart and radiates [emanations] in the ten directions who cleanse the mind sources of all sentient beings. All emanations are gathered together into one who, after merging inseparably with the wisdom being Manjushri and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set on the left side of the western door.

Sarvanivarana Viskambhini is drawn up to my heart. SARVANIVARANA VISKAMBINI! He exits from my heart and radiates [emanations] in the ten directions who cleanse the body sources of all sentient beings. All emanations are gathered together into one who, after merging inseparably with the wisdom being Sarvanivarana Viskambhini and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set on the right side of the northern door.

Samantabhadra is drawn up to my heart. SAMANTABHADRA! He exits from my heart and radiates [emanations] in the ten directions who cleanse the joints of all sentient beings. All emanations are gathered together into one who, after merging inseparably with the wisdom being Samantabhadra and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set on the left side of the northern door.

Yamantaka is drawn up to my heart. YAMANTAKRIT! He exits from my heart and radiates [emanations] in the ten directions who destroy the evil spirits (*gdon*) who are Ishvara and so forth. All emanations are gathered together into one who, after merging inseparably with the wisdom being Yamantaka and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set at the eastern door.

Prajnantakrit is drawn up to my heart. PRAJNANTAKRIT! He exits from my heart and radiates [emanations] in the ten directions who destroy the evil spirits who are yamas, mamos, and so forth. All emanations are gathered together into one who, after merging inseparably with the wisdom being Prajnantakrit and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set at the southern door.

Hayagriva is drawn up to my heart. PADMANTAKRIT! He exits from my heart and radiates [emanations] in the ten directions who destroy the evil spirits who are nagas and earth-lords. All emanations are gathered together into one who, after merging inseparably with the wisdom being Hayagriva and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set at the western door.

Vighnantakrit is drawn up to my heart. VIGHNANTAKRIT! He exits from my heart and radiates [emanations] in the ten directions who destroy the evil spirits who are yakshas, misleading spirits (*log 'dren*), and so forth. All emanations are gathered together into one who, after merging inseparably with the wisdom being Vighnantakrit and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set at the northern door.

Achala is drawn up to my heart. ACHALA! He exits from my heart and radiates [emanations] in the ten directions who destroy the evil spirits who are fire gods. All emanations are gathered together into one who, after merging inseparably with the wisdom being Achala and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set at the southeast [corner].

Takkiraja is drawn up to my heart. TAKKIRAJA! He exits from my heart and radiates [emanations] in the ten directions who destroy the evil spirits who are Separated from Truth/Nairrtya (*bden bral*). All emanations are gathered together into one who, after merging inseparably with the wisdom being Takkiraja and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set at the southwest [corner].

Niladanda is drawn up to my heart. NILADANDA! He exits from my heart and radiates [emanations] in the ten directions who destroy the evil spirits who are wind gods. All emanations are gathered together into one who, after merging inseparably with the wisdom being Niladanda and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set at the northwest [corner].

Mahabala is drawn up to my heart. MAHABALA! He exits from my heart and radiates [emanations] in the ten directions who destroy the evil spirits who are Indra. All emanations are gathered together into one who, after merging inseparably with the

wisdom being Mahabala and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set at the northeast [corner].

Ushnishachakravartin is drawn up to my heart. USHNISHACHAKRAVARTI! He exits from my heart and radiates [emanations] in the ten directions who destroy the evil spirits who are Brahma and the gods. All emanations are gathered together into one who, after merging inseparably with the wisdom being Ushnishachakravartin and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set above [the principal deity].

Sumbharaja is drawn up to my heart. SUMBHARAJA! He exits from my heart and radiates [emanations] in the ten directions who destroy the evil spirits who are stable and moving poisons, nagas, and earth lords. All emanations are gathered together into one who, after merging inseparably with the wisdom being Sumbharaja and being conferred empowerment with the bodhicitta of the lord of his family and the consort, comes back and is set below [the principal deity].

The celestial mansion is drawn up to my heart. OM AH HUM! It exits from my heart and radiates [emanations] in the ten directions which cleanse all defects of the environment. All are gathered together as one which, having merged inseparably with the wisdom being that is the celestial mansion, comes back and dissolves into the previous celestial mansion.

Supreme King of Activities—Mantra Recitation

From the seed syllables at the hearts of the respective deities encircled by the mantras to be recited, a host of deities of the mandala is emanated and they enact the welfare of migrating beings. [The host of deities] re-enter into the respective seed syllables with the winds that are simultaneously inhaled with the mantras. Thus, the activities of emanation and withdrawal are accomplished.

OM AH HUM¹⁹
OM AH VAJRADHRIK HUM HUM
OM AH SPARSHAVAJRA KHAM HUM
OM AH JINAJIK OM HUM
OM AH RATNADHRIK SVA HUM
OM AH AROLIK AH HUM
OM AH PRAJNADHRIK HA HUM
OM AH MOHARATI LAM HUM
OM AH DVESHARATI MAM HUM
OM AH RAGARATI PAM HUM
OM AH VAJRARATI TAM HUM

¹⁹ The Gyu Me version has “Perform the vajra repetition, OM AH HUM.”

OM AH RUPAVAJRA JAH HUM
OM AH SHAPTAVAJRA HUM HUM
OM AH GANDHEVAJRA 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 VISKAMBINI OM HUM
OM AH SAMANTABHADRA SAM HUM
OM AH YAMANTAKRIT HUM HUM
OM AH PRAJNANTAKRIT HUM HUM
OM AH PADMANTAKRIT HUM HUM
OM AH VIGHNANTAKRIT HUM HUM
OM AH ACHALA HUM HUM
OM AH TAKKIRAJA HUM HUM
OM AH NILADANDA HUM HUM
OM AH MAHABALA HUM HUM
OM AH USHNISHACHAKRAVARTI HUM HUM
OM AH SUMBHARAJA HUM HUM

Recite the hundred-syllable mantra:

OM VAJRASATVA SAMAYA MANU PALAYA VAJRASATVA TENOPATISHTHA
DRIDHO ME BHAVA SUTOSHYO ME BHAVA SUPOSHYO ME BHAVA
ANURAKTO ME BHAVA SARVA SIDDHI ME PRAYACCHA SARVA KARMA
SUCHAME CHITTAM SHRIYAM KURU HUM HA HA HA HA HOH BHAGAVAN
SARVA TATHAGATA VAJRA MAME MUNCHA VAJRI BHAVA MAHA SAMAYA
SATVA AH HUM PHAT

Dissolution Into Clear Light

By the condition of the male and female consorts entering into union, the female consort dissolves into the male consort. The male consort, the commitment being, dissolves into the wisdom being; the wisdom being into the concentration being; the U vowel of the concentration being into the HA; the HA into the head of the HA; the head into the crescent moon; the crescent moon into the drop; the drop into the squiggle (*nada*); and the squiggle into clear light.

Songs of Evocation

Then the four goddesses, entities of the four immeasurables, on not seeing the principal deity and from a mind of great yearning that wishes to look upon him, evoke him with sweet-sounding melodious songs:

You, Vajra Mind, Lord who dwells in the realms of sentient beings,
From my wishing for joy, pleasure, and the great purpose, please grant refuge to me.
O Protector, if you wish that I should go on living now,
O great father of sentient beings, the supreme friend,
In order to delight me please [arise].

You, Vajra Body, wheel of speech that benefits all sentient beings,
Teacher of the ultimate mind of enlightenment that will later aid in achieving buddhahood,
O Protector, if you wish that I should go on living now,
Through your being attached to the pledge of desire,
In order to delight me please [arise].

You, Vajra Speech, the one who benefits and is compassionate toward all,
Who constantly strives to enact the practical welfare of worldly beings,
O Protector, if you wish that I should go on living now,
Through your sublime joyous conduct,
In order to delight me please [arise].

You, Vajra Desire, great helper of the supreme pledge,
Supreme heir of the perfect complete buddhas who sees equality,
O Protector, if you wish that I should go on living now,
Being the treasury of many precious qualities,
In order to delight me please [arise].

By the strength of previous prayers and compassion, I arise from the clear light in a body that is the nature of the three beings and is directly seen by all the deities of the mandala.

Praise, Offering, and the Tasting of Nectar

Akshobhya Vajra, great exalted wisdom,
Your vajra sphere is very wise,
Your supreme three vajras are the three mandalas,
To the secret melody I prostrate.

Vairochana, great purity,
Your vajra peace is great joy,
Your nature is the supreme of supreme clear light,
To Vajra Teacher I prostrate.

Jewel King, very profound,
You are stainless like vajra space,
Your nature is pure, without taints,
To Vajra Body I prostrate.

Infinite Vajra, great king,
The space beyond conception, a holder of the vajra,
You have gone beyond attachment,
To Vajra Speech I prostrate.

Amogha Vajra, complete buddha,
You act to accomplish all wishes,
You have arisen from pure nature,
To Vajrasattva I prostrate.

[Outer offerings:]

OM SARVA TATHAGATA ARGHAM PUJA MEGA SAMUDRA SPARANA SAMAYA
SHRIYE AH HUM

[PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA,
RUPA, SHAPTA, GANDHE, RASA, SPARSHA]

[Inner offerings:]

From the KSHUM of my left thumb comes the foundation, from the SUM of my ring finger comes Mount Meru. From the center of the great ocean abiding on this foundation, I take the essence of nectar and make offerings to the guests in whom the HUMs in their tongues have transformed into red single-pronged vajras with tubes of light.

The nature which is the condensation of all the excellent qualities of the body, speech, mind, and enlightened activities of all the tathagatas of the ten directions and the three

times, source of the 84,000 heaps of Dharma, lord of all superior sangha, [I offer] to the mouths of the kind and precious root gurus, OM AH HUM.

To the mouth of Conqueror Vajradhara, OM AH HUM
To the mouth of Conqueror's child, Lodro Rinchen, OM AH HUM
To the mouth of Glorious protector, Arya Nagarjuna, OM AH HUM
To the mouth of Conqueror's child, Matadhipa, OM AH HUM
To the mouth of Great adept, Telopa, OM AH HUM
To the mouth of Great Pandit, Narotapa, OM AH HUM
To the mouth of Translator Marpa Lotsawa, OM AH HUM
To the mouth of Tshurton Wangki Dorje, OM AH HUM
To the mouth of Khonton Gang pa Kirti, OM AH HUM
To the mouth of Jagangpa Sonam Rinchen, OM AH HUM
To the mouth of Thur Hlawa Tsultrim Kyab, OM AH HUM
To the mouth of Tang Phewa Phagpa Kyab, OM AH HUM
To the mouth of Serdingpa Zhon Nu Od, OM AH HUM
To the mouth of Omniscient Choku Ozer, OM AH HUM
To the mouth of Omniscient Phagpa Od, OM AH HUM
To the mouth of Choje Buton Rinchen Drub, OM AH HUM
To the mouth of Khyungpo Hlay Pa Zhunnu Sonam, OM AH HUM
To the mouth of Dharma king great Tsong Khapa, OM AH HUM

Again, to the mouth of Conqueror Vajradhara, OM AH HUM
To the mouth of Conqueror's child Vajrapani, OM AH HUM
To the mouth of King Indrabhuti, OM AH HUM
To the mouth of Naga-born Yogini, OM AH HUM
To the mouth of Lord Visukalpa, OM AH HUM
To the mouth of Glorious Saraha, OM AH HUM
To the mouth of Glorious protector Arya Nagarjuna, OM AH HUM
To the mouth of Glorious Chandrakirti, OM AH HUM
To the mouth of Lobpay Dorje, OM AH HUM
To the mouth of Great adept Krishnacharya, OM AH HUM
To the mouth of Lama Trinkyi Shukchen, OM AH HUM
To the mouth of Je Rinpoche Go, OM AH HUM
To the mouth of Ngarwa Senge Gyaltzen, OM AH HUM
To the mouth of Dok²⁰ Yeshe Senge, OM AH HUM
To the mouth of Dok Aryadeva, OM AH HUM
To the mouth of Lentse Nyima Cham, OM AH HUM
To the mouth of Hlakpa Rinchen Drak, OM AH HUM
To the mouth of Thur Hlawa Tsultrim Kyab, OM AH HUM
To the mouth of Tang Phewa Phagpa Kyab, OM AH HUM

²⁰ In the Jang Tse and Gyu Me versions, both Yeshe Senge and Aryadeva are preceded by "rdog", while Thurman's version has Ngok instead of Dok for both.

To the mouth of Serdingpa Zhon Nu Od, OM AH HUM
To the mouth of Omniscient Choku Ozer, OM AH HUM
To the mouth of Omniscient Phagpa Od, OM AH HUM
To the mouth of Choje Buton Rinchen Drub, OM AH HUM
To the mouth of Holy guru Soman Gyaltzen, OM AH HUM
To the mouth of Translator Namkha Zangpo, OM AH HUM
To the mouth of Incomparable venerable great Rendawa, OM AH HUM
To the mouth of Dharma king great Tsong Khapa, OM AH HUM
To the mouth of Khedrub Gelek Palzangpo, OM AH HUM
*[*Insert here the names of other lineage gurus]*

Furthermore, to the mouths of the holy gurus who grant empowerments, tantric explanations, and oral instructions, along with the lineage gurus, OM AH HUM.

*[*Light rays radiated from the HUM at my heart invoke the deity host of the mandala. Visualize them inside a phenomena source, like reflections inside a mirror.]*

VAJRADHRIK OM AH HUM
SPARSHAVAJRA OM AH HUM
JINAJIK OM AH HUM
RATNADHRIK OM AH HUM
AROLIK OM AH HUM
PRAJNADHRIK OM AH HUM
MOHARATI OM AH HUM
DVESHARATI OM AH HUM
RAGARATI OM AH HUM
VAJRARATI OM AH HUM
RUPAVAJRA OM AH HUM
SHAPTAVAJRA OM AH HUM
GANDHEVAJRA 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 VISKAMBINI OM AH HUM
SAMANTABHADRA OM AH HUM
YAMANTAKRIT OM AH HUM
PRAJNANTAKRIT OM AH HUM
PADMANTAKRIT OM AH HUM
VIGHNANTAKRIT OM AH HUM
ACHALA OM AH HUM

TAKKIRAJA OM AH HUM
NILADANDA OM AH HUM
MAHABALA OM AH HUM
USHNISHACHAKRAVARTI OM AH HUM
SUMBHARAJA OM AH HUM

Furthermore, to the mouths of the deity host of the mandala, the yidams related the four great classes of tantra, OM AH HUM.

To the mouths of the protectors possessing pledges, who have seen the previous buddhas, heard the holy Dharma, and relied on the superior Sangha, who have pledged by mouth to protect the teachings and the four classes of retinue, and on whom the former gurus have relied on and practiced, OM AH HUM.

To the mouths of heroes, yoginis, directional protectors, field protectors, nagas, and so forth who reside in the thirty-two places, twenty-four abodes, and eight great charnel grounds, OM AH HUM.

To the mouths of the landlords residing in nature and all sentient beings as deities, OM AH HUM.

OM AMRITA SVADANA VAJRA SVABHAVA ATMAKO HAM

All the guests are delighted and satisfied by the nectar of exalted wisdom.

[Secret and suchness offerings:]

Within the state of my secret place being unobservable, from HUM comes a blue five-pronged vajra, with the jewel of the central prong marked with the syllable OM and the hole blocked by a yellow PHAT syllable. Within the state of the secret place of my consort being unobservable, from AH comes a red eight-petalled lotus with the hole blocked by a yellow PHAT syllable. The insides of the vajra and lotus are filled with five-colored light rays.

I become Ratnasambhava.

OM SARVA TATHAGATA ANURAGANA VAJRA SVABHAVA ATMAKO HAM

I become Akshobhya. HUM! By abiding in the action of sexual union, I experience the bliss of supreme joy.

I become Amoghasiddhi. PHAT!

OM SARVA TATHAGATA PUJA VAJRA SVABHAVA ATMAKO HAM

All the deities of the mandala also experience the coemergent bliss. By their absorbing into the meditative stabilization of inseparable great bliss and suchness, they are delighted by the secret and suchness offerings.

Meditation on Dissolution²¹

Hook-like light rays from the blue HUM at my heart invoke the deities from Vairochana to Sumbharaja and set them the different places such as my crown and so forth. At the crown is Vairochana, at the throat Amitabha, at the navel Ratnasambhava, at the groin Amoghasiddhi, at the navel Lochana, at the heart Mamaki, at the throat Pandaravasini, at the crown Tara, at the eyes Kshitigarbha, at the ears Vajrapani, at the nose Akashagarbha, at the tongue Lokeshvara, at the heart Manjushri, at the secret place Sarvanivarana Viskambhini, at the joints Samantabhadra, at the crown Maitreya, at the doors of the eyes Rupavajra, at the doors of the ears Shaptavajra, at the door of the nose Gandhevajra, at the door of the mouth Rasavajra, at the right hand Yamantaka, at the left hand Aparajita, at the mouth Hayagriva, at the vajra Amritakundali, at the channel of the right shoulder Achala, at the channel of the left shoulder Takkiraja, at the right knee Niladanda, at the left knee Mahabala, at the crown Ushnishachakravartin, and at the soles Sumbharaja. All the individual parts of the celestial mansion also dissolve into the respective parts of my body.

From the place of sexual union of myself, the male and female consorts in union, light rays of bodhicitta radiate and empower all sentient beings, cleanse their obscurations, and transform them into HUMs filling the realms of space. They transform into Vajradharas, who are drawn back by my light rays and dissolve into myself.

OM YOGA SHUDDHAH SARVA DHARMAH YOGA SHUDDHO HAM

YE DHARMA HETU PRABHAVA HETUN TESHAN TATHAGATO HYA VADAT
TESHAN CHA YO NIRODHA EVAM VADI MAHA SHRAMA NAH [*YE SVAHA]

Verses of prayers and auspiciousness:

By this virtue, may I quickly attain the state of Vajradhara, the all-nature of all buddhas.
May all migrating beings also attain that state.

For the sake of enlightenment, may I practice the two conducts,
Those taught by the complete buddhas and those taught by Bodhi Vajra.

Thus, within the state of appearing as a deity's body,
Appearing yet empty, like an illusion and a dream,

²¹ Thurman's version has a tormas offering section instead.

In order to generate delight with the marvelous bliss
In the host of deities of the mandala of Akshobhya Vajra—

The condensation of all countless conquerors of the ten directions—
I strove here to make outer, inner, and secret offerings,
Praises, meditations, recitations, and so forth.
By whatever virtue I have thus accumulated:

Having seen that just as I myself have fallen into the ocean of existence,
Likewise so have all mother migrating beings,
May I become skilled in the supreme mind of enlightenment
That takes on the responsibility of liberating migrating beings.

Having seen clearly that even if I generate the mere [wishing] mind,
Without cultivating the three kinds of morality, enlightenment cannot be achieved,
May I train in the vows of the conqueror's children with intense effort.

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.

By the conferral 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.
By the hooks of coemergent 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 superimpositions on the final meaning be cut.

At that time, having gained genuine conviction
In the teaching that the basis of achieving the two types
Of attainment is completely pure pledges and vows,
May I always guard them at the cost of my life.

Having gained great stability in all the paths of the coarse and subtle first [generation]
stage,
The four branches of applications and approximations in the 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 wheel of deities.

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.

By the meditative stabilization of Glorious Vajra Hatred
Encircled by the retinue of ten wrathful ones,
Annihilating all those with harmful intent wandering in the ten directions,
May enlightened activities be accomplished.

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 adherences to
Ordinary death, intermediate state, and rebirth
By generating in the continuum respectively the supreme vajra that carries accordingly
Death into the Truth Body, intermediate state into the Enjoyment Body,
And rebirth into the Emanation Body.

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 coemergent bliss to the conquerors.

May I quickly accomplish the supreme king of the mandala that
Thoroughly cleanses all fields of the environment and 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
To reach the pistils of the wisdom [consort's] lotus.

May I thoroughly perfect the subtle yoga that sets in equipoise,
Clearly without mixing for as long as one wishes,
The complete wheel of the mandala within the implement
[Or within] the subtle bodhicitta drop the size of a mustard seed,
The five-colored 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.

Then in dependence on substance, mantra, magical wheel (*'khrul 'khor*), and concentration,
May I accomplish the supreme king of activities
Through accomplishing the eight great attainments
And all the countless activities of pacifying and so forth.

May I accomplish the five stages along with the three conducts,
The profound path which includes the six branches—
Individual withdrawal, concentration, vitality-exertion,
Apprehension, subsequent mindfulness, and meditative stabilization.

May I generate the four joys of downward-descending and upward-stabilizing
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.

Having arisen from that, may I perfect the individual withdrawal and concentration
Of the isolation of body through the meditative stabilization of vajra body,
Where all appearances that have arisen dawn as
The hundred, five, three, or single lineages.

May I gather into the indestructible drop
The twelve winds that produce the conceptions of apprehended and apprehender
Through familiarizing with the supreme mantra drop, the king of drops,
On the tip of the lotus in the heart.

May I crack open the shell of ignorance at the heart
With the isolation of speech, the meditative stabilization of vajra speech,
Through making the tones of the light drop at the tip of the face
Dawn as the uncontrived three vajras.

Having cleared away the darkness of the winds of the indicative conceptions
Through meditating on the vitality-exertion of the substance drop
At the tip of the two supreme secret channels of method and wisdom,
May the sun of clear light dawn at the center of my heart.

May I generate the isolation of mind of the three empties,
Which resemble the cloudless sky pervaded by
Moonlight, sunlight, and darkness,
Through meditating the vitality-exertions of the three drops at the three tips.

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, clear light Truth Body, diverse Emanation Body—

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—elaborative, non-elaborative, and very non-elaborative.

If at the time of death I have not achieved the meditative stabilization
Which accomplishes the supreme [attainment] in this life or in the intermediate state,
May I be able to mix the four empties of the stages of death at the basis time
With the four empties of the path.

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 birth-source,
Just as the Enjoyment Body sustains the birth of the Emanation Body.

In short, be it death, intermediate state, or birth which dawns,
Having realized it as an exhortation for 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.

Thus, may the culmination of this marvelous 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 skillful means.

[Auspicious verses:]

The host of deities of the Secret Assembly
Fill the vast reaches of space like sesame filling its pod.
Some rain down a variety of flowers,
Some sing melodious songs of auspiciousness,
Others enact enlightened deeds of destroying troops of interferers,
Causing you to constantly abide in glory.
That your mind may generate bliss through knowing this,
I shall proclaim this garland of auspicious expressions.

Complete enjoyment blazing with the glory of the marvelous signs and exemplifications,
Always sporting in the taste of the union of bliss and emptiness,
Having abandoned the extreme of peace with unobservable compassion,
To the King possessing the seven branches, I prostrate.

By the auspiciousness of whatever collection of goodness that exists in
Those who found the supreme through the path of the Secret Assembly,
King of Tantras, Secret Lord condensing the assembly of all secrets:
Indrabhuti, Naga-dakini, Visukalpa, glorious Saraha,

Nagarjuna with vajra and Aryadeva,
Nagabodhi, Shakyamitra, Matamgi,
Chandrapada, and so forth—the lineage gurus—
May it be auspicious for all your unfavorable troubles to be eliminated,
Your good fortunes to increase like the waxing moon,
And for you to sport in glorious perfection.

By that holy auspiciousness of whatever collection of goodness that exists in the host of deities of Bhagavan Akshobhya Vajra, the Buddha Jewel, the Glorious Secret Assembly, the nature condensing all conquerors residing in countless fields of the ten directions, all you fortunate ones are set here. May all of you guard well the auspiciousness of sporting in glorious perfection at all times.

By the auspiciousness of whatever collection of goodness that exists in
The five families of Sugata father and mother, the four heroines,
The eight conqueror's children, and the ten wrathful lords—
The Buddha Jewel of the Glorious Secret Assembly,
The wheel of the thirty-two deities—
May it be auspicious for all your unfavorable troubles to be eliminated,
Your good fortunes to increase like the waxing moon,
And for you to sport in glorious perfection.

By that holy auspiciousness of whatever collection of goodness that exists in the holy basket of the root of the 33,000 tantra sets and all the sutra sets of the 84,000 heaps of Dharma which are limited to the thirty-three vowels and consonants, and in the root tantra and explanatory tantras of the Glorious Secret Assembly, as well as in their meanings (i.e., the four empowerments, the three types of pledges, the four vajras that are the common approximations, the six branches of application that are the supreme approximations, the five profound stages, and the three conducts)—the Dharma Jewel of the Glorious Secret Assembly, the two wheels of scriptures and realizations—all you fortunate ones are set here. May all of you guard well the auspiciousness of sporting in glorious perfection at all times.

By the auspiciousness of whatever collection of goodness that exists in
The scriptures of the tantra sets that come from
The lotus mouth of the all-pervasive lord, glorious Vajrasattva,
The supreme root of the thirty-three thousand,
The root tantra and explanatory tantras of the Glorious Secret Assembly,
The four empowerments and the three types of pledges,
The four Vajras, the approximation of the common generation stage,
The six branches, the approximation of the supreme completion stage,
The five profound stages and the three conducts—
The Dharma Jewel of the Glorious Secret Assembly,
The two wheels of scriptures and realizations—
May it be auspicious for all your unfavorable troubles to be eliminated,
Your good fortunes to increase like the waxing moon,
And for you to sport in glorious perfection.

By that holy auspiciousness of whatever collection of goodness that exists in the Sangha Jewel of the Glorious Secret Assembly, all who uphold the Dharma of scriptures and realizations of the King of Tantras—as taught in the King of Tantras saying, “To the lord of the practitioners who possess a stable mind not wavering from accomplishing the supreme and common attainments in dependence on the yoga of four sessions, having realized unmistakably the meaning of the tantra that condenses all the secrets of body, speech, and mind of all tathagatas through the kindness of the gurus, as well as to those practitioners who see, hear, remember, touch, have faith, and uphold more than one aspect [of the Dharma], having seen you as the like of Vajradhara, I prostrate”—all you fortunate ones are set here. May all of you guard well the auspiciousness of sporting in glorious perfection at all times.

By the auspiciousness of whatever collection of goodness that exists in
The Sangha Jewel of the Glorious Secret Assembly
Residing in the infinite fields of the ten directions,
All who uphold more than one aspect of
The holy Dharma of scriptures and realizations of the king of tantras,
May it be auspicious for all your unfavorable troubles to be eliminated,
Your good fortunes to increase like the waxing moon,
And for you to sport in glorious perfection.

May virtue and goodness increase.

Translated by Lobsang Namgyal (Kok Wai Cheong) for the FPMT Masters Program at Lama Tzong Khapa Institute, Pomaia (Pisa), Italy in January 2004 on the basis of an original Tibetan text of Ganden Jang Tse, having consulted a previous translation by Robert Thurman based on the Tashi Lhunpo version.

All headings in this translation are added in by the translator. Lines that are preceded by an asterisk (*) are taken from the Gyu Me version of the sadhana. The commentary referred to in the footnotes is Akhu Sherap Gyatso’s *Sacred Words of Lord Akshobhya*. The printer’s colophon and a final section on the stages of making requests are not translated. There is no composer’s colophon.