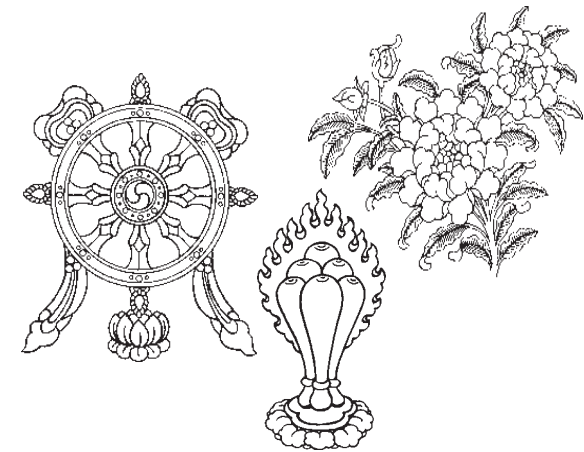


*A Short Mystic Communion*  
*Sadhana of*  
***Shri Guhyasamaja***

*A tantric sadhana for initiates only*



*Foundation for the Preservation of the Mahayana Tradition*  
*Education Services*

*Composed by H. H. Ganden Tri Rinpoche*  
*translated by Tenzin Thurman*



*Shri Guhyasamaja*  
Line drawing by Robert Beer

## Care of Dharma Materials



Dharma books contain the teachings of the Buddha; they have the power to protect against lower rebirth and to point the way to liberation. Therefore, they should be treated with respect – kept off the floor and places where people sit or walk – and not stepped over. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects should not be placed on top of Dharma books and materials. Licking the fingers to turn pages is considered bad form as well as negative karma. If it is necessary to dispose of written Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, it is taught to first recite a prayer or mantra, such as OM, AH, HUM. Then, you can visualize the letters of the texts (to be burned) absorbing into the AH and the AH absorbing into you, transmitting their wisdom to your mindstream. After that, as you continue to recite OM, AH, HUM, you can burn the texts.

Lama Zopa Rinpoche has recommended that photos or images of holy beings, deities, or other holy objects not be burned. Instead, they should be placed with respect in a stupa, tree, or other high, clean place. It has been suggested to put them into a small structure like a bird house and then seal the house. In this way, the holy images do not end up on the ground.



# A Short Mystic Communion Sadhana of Shri Guhyasamaja

Composed by H. H. Ganden Tri Rinpoche

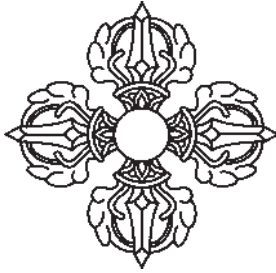


## Colophon:

This brief sadhana was composed by H.H. Ganden Tri Rinpoche and translated by Tenzin Thurman at Shunyata House Seminar, July 1985. It was originally published by the American Institute of Buddhist Studies, Amherst, Massachusetts.  
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A version of this translation dated 1994 has been unified with an undated but slightly more complete translation by Tenzin Thurman from EEC I. Lightly edited by Ven. Constance Miller, FPMT Education Department, June 2001. All errors are the complete fault of the editor.

Line drawing of Guhyasamaja © Robert Beer. Reproduced by permission.



## Refuge and Bodhichitta

I always take refuge in the sugatas, whose play of mind is like an untainted moon, using boundless techniques of holy compassion – may they always dwell in my heart.

I always take refuge in the holy Dharma, which is free of all conceptual thought, is the ground for the excellence of all sacred insight, and reveals the very nature, the one taste, of all phenomena.

I always take refuge in the community of the lords of discipline, who are truly freed from all bonds, are endowed with the glory of supreme compassion, and dwell on stages such as the Joyous and so forth.

Since the thought of enlightenment purifies the ripening fruits of samsara and wholly uproots the instincts of all obscurations, with a mind adorned by the pure wish I shall generate bodhichitta.

## Invocation and Request

From Vajradhara up to my root lama,  
I invoke the direct and lineage venerable masters:  
May they bless my mental stream.  
Embarking on the ship of the profound two stages  
May I enter the ocean of omniscient wisdom.

## Self-Generation

Thus praying, my guru dissolves into me. I become indivisible with my lama, and my mind is filled with great bliss. I concentrate one-pointedly



on emptiness and cultivate the pride that “such is the wisdom of the indivisibility of bliss and voidness that is the actuality of the dharmakaya (body of truth).” I dissolve into blue light and melt into voidness.

From within the experience of voidness, upon a variegated lotus and solar disc seat, my own mind as the great bliss wisdom appears in the form of a blue HUM syllable. This transforms into a blue five-spoked vajra, with a HUM at its hub.

That transforms into myself as blue Dvesha-vajra (Vajra Hatred), with three faces: blue, white and red; and six arms: holding vajra, wheel, and lotus in my right hands and bell, jewel, and sword in my left hands. My hair is tied up in a crown ornament; I am adorned by the thirty-two marks and eighty signs. My consort is blue Sparshavajra (Vajra Touch) with Akshobhya on her crown. She has three faces: blue, white, and red; and six arms: holding vajra, wheel, and lotus in her right hands and bell, jewel and sword in her left. Her hair is in the half-bound coiffure, she is extremely graceful with a smiling face, and beautiful with gestures such as sidelong glances. Her beauty is fully mature, and she playfully delights in the five objects of desire.

Our first two arms are holding each other in mutual embrace. We are adorned with the eight jeweled ornaments: jeweled crown, jeweled earrings together with a blue utpala flower beautified with ribbons, jeweled necklace, pearl sash, precious bracelets, anklets, and jeweled belt sash. Our shoulders are draped with heavenly shawls and our waists covered with divine silk. We sit in an aura of light in the Diamond Hero posture.

On my crown is Vairochana; at my throat, Amitabha; at my heart, Akshobhya; at my navel, Ratnasambhava; at my groin, Amoghasiddhi; at my navel, Lochana; at my heart, Mamaki; at my throat, Pandaravasini; at my crown, Tara; at my eyes, Kshitigarbhas; at my ears, Vajrapanis; at my nose, Khamgarbha; at my tongue, Lokeshvara; at my heart, Manjushri; at my vajra, Sarva-nivarana-viskambhini; at my joints, Samantabhadra; at my crown, Maitreya; at my eye doors, Rupavajra; at my ear doors, Shaptavajra; at my nose door, Gandhavajra; at my tongue door, Rasavajra; at my vajra door, Sparshavajra; on my right hand, Yamantaka; on my left hand, Aparajita; at my mouth, Hayagriva; at my vajra, Amritakundali; at my right shoulder nerve, Achala; at my left shoulder nerve, Takkiraja; at



### *Additional instructions:*

When falling asleep, the stages of dissolution, dissolving all the deities into clear light in order:

1. *Earth element into water element: the mirage vision.*  
Vairochana, Lochana, Kshitigarbha, Rupavajra, Maitreya, Yamantaka, Achala.
2. *Water element into fire element: the smoke vision.*  
Ratnasambhava, Mamaki, Vajrapani, Shaptavajra, Aparajita, Takkiraja.
3. *Fire element into wind element: vision of sparks.*  
Amitabha, Pandaravasini, Khagarbha, Gandhavajra, Hayagriva, Niladanda.
4. *Wind element into consciousness: the dim light vision.*  
Amoghasiddhi, Tara, Lokeshvara, Rasavajra, Sarva-nivarana-viskambhini, Sparshavajra, Samantabhadra, Vighnantakrit, Mahabala.
5. *White vision.*  
Ushnishachakravartin.
6. *Red vision.*  
Sumbharaja.
7. *Dark vision.*  
Manjushri.

Finally, the principal lord dissolves into clear light.

In the morning, imagine that you are invited to awaken by the songs chanted by the four goddesses. Then arise from the clear light in stages into the divine pride of oneself as the form body (*rupakaya*) deity.





## Vajrasattva Mantra

At the conclusion, recite the 100-syllable mantra to make up for any omission or error.

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

## Purification and Transformation of the External Worlds and Beings

From the contact of the union of myself and my consort the spirit of enlightenment radiates light rays, which anoint and consecrate all beings, purify their defilements, and transform them into blue HUM syllables that fill the realm of space. They all become Vajradharas and are drawn by my radiant light rays to dissolve into me.

OM YOGA SHUDDHA SARVA DHARMA YOGA SHUDDHO HAM

## Dedication

By this virtue, may I quickly attain the state of Vajradhara, the whole essence of all buddhas. And may all beings attain that state as well.

May I practice the two activities – those that are aimed at attaining enlightenment and those spoken by Vajradhara as the actions of a fully enlightened buddha – for the sake of enlightenment.

May there be no interference to my proper attainment of the completion of this marvelous path. By spreading and causing this path to flourish in all directions and times, may I free all beings by this skillful means.



my right knee, Niladanda; at my left knee, Mahabala; at my crown, Ushnishachakravartin; and at my foot soles, Sumbharajas.

There is a white OM on my crown, a red AH at my throat, and a blue HUM at my heart. Light rays radiate from the heart HUM.

## Inviting the Wisdom Beings and Consecrating Deities

The wisdom heroes like the meditated deity are invited from their natural abodes.

JAH HUM BAM HO

We become indivisible.

Again from the heart HUM light rays radiate. Innumerable consecration deities are invited.

“May all transcendent ones please consecrate me.”

OM SARVA TATHAGATA ABHISHEKATA ABHISAMAYA SHRIYE AH  
HUM SVAHA

They consecrate me on my crown with the divine waters from their vases. My body becomes full. I experience great bliss. All taints are purified. The overflow transforms into Akshobhya on my crown.

## Offerings

From one’s heart HUM, offering goddesses emanate and make offerings to me and my retinue of Guhyasamaja deities.

OM SARVA TATHAGATA ARGHAM (PADYAM – PUSHPE – DHUPE –  
ALOKE – GANDHE – NAIVIDYA – SHAPTA) PUJA MEGHA  
SAMUDRA SPHARANA SAMAYA SHRIYE AH HUM

OM SARVA TATHAGATA RUPA (SHAPTA – GANDHE – RASA –  
SPARSHA) PUJA MEGHA SAMUDRA SPHARANA SAMAYA SHRIYE  
AH HUM

The goddesses dissolve back into my heart.





## Praise

○ Akshobhavajra, great pristine awareness:  
Your vajradhatu mind is extremely wise;  
Your supreme three vajras are three mandalas.  
I prostrate to you, ○ melody of secrets.



○ Vairochana, great purity:  
Your vajra peace is the greatest joy;  
Your nature is the most supreme clear light.  
I prostrate to you, ○ vajra revealer.

○ Ratnasambhava, most profound:  
You are as stainless as vajra space;  
Your nature is pure and without any stain.  
I prostrate to you, ○ vajra body.

○ Vajra Amitabha, whose mind is non-conceptual space:  
You bear the vajra scepter  
And have transcended longing desire.  
I prostrate to you, ○ vajra speech.

○ vajra Amoghasiddhi, perfect buddha:  
You who fulfill every intention  
Have arisen from the very nature of purity.  
I prostrate to you, the vajra being.

*Or alternatively, a shorter praise:*

Reverence to the mystic song, ○ Akshobhavajra,  
○ great wisdom,  
○ great expert of the diamond realm,  
○ best three vajras, ○ triple mandala.

## Mantra Recitation

In one's own heart, around the HUM on the solar disc, the mantra garland turns, radiating boundless light rays into the ten directions. (As one recites each mantra), from the letters of the mantra encircling the corresponding individual deity's heart seed syllable, the hosts of deities of the



mandala radiate out in all directions, accomplishing the benefit of beings. These hosts of deities, along with the inhaled wind-energy that is simultaneous with the mantras, re-enter the heart seed syllables and mantra letters. I recite in this way. Thus are the actions of emitting and re-gathering.

OM AH VAJRADHRK HUM HUM  
OM AH SPARSHAVAJRA KHAM HUM  
OM AH JINAJIK OM HUM  
OM AH RATNADHRK SVA HUM  
OM AH AROLIK AH HUM  
OM AH PRAJNADHRK HA HUM  
OM AH MOHARATI LAM HUM  
OM AH DVESHARATE MAM HUM  
OM AH RAGARATI PAM HUM  
OM AH VAJRARATI TAM HUM  
OM AH RUPA VAJRA JAH HUM  
OM AH SHAPTA VAJRA HUM HUM  
OM AH GANDHA VAJRA BAM HUM  
OM AH RASA VAJRA 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 SARVA NIVARANA VISKAMBHINI OM HUM  
OM AH SAMANTABHADRA SAM HUM  
OM AH YAMANTA KRIT HUM HUM  
OM AH PRAJNANTA KRIT HUM HUM  
OM AH PADMANTA KRIT HUM HUM  
OM AH VIGHNANTA KRIT HUM HUM  
OM AH ACHALA HUM HUM  
OM AH TAKKIRAJA HUM HUM  
OM AH NILADANDA HUM HUM  
OM AH MAHABALA HUM HUM  
OM AH USHNISHA CHAKRA VARTIN HUM HUM  
OM AH SUMBHA RAJA HUM HUM

