

The Realization of Shri Hevajra

The Beautiful Six-Limbed Ornament



Based upon Muschen Sempa Chenpo Konchog Gyaltzen's Hevajra Lam Dus, Ngorchen Konchog Lhundrup has written this sadhana, The Middle Length Practice of the Realization of Shri Hevajra Which Is Called The-Beautiful Six-Limbed Ornament, for the benefit of beginners. This was written in the spring of the Iron Female Pig Year, at the holy monastery of Shri Evam Chosden.

This Hevajra Lam Dus of Ngorchen Konchog Lhundrup was translated into English by His Holiness Sakya Trizin, Ngawang Gellek and Ngawang Samten Cbophel. This Translation was begun during the winter of 1974 and completed during the autumn of 1975 at the auspicious Sakya Drolma Palace in Rajpur, India. Slightly edited (with the Body Mandala section omitted) and newly type-set by Wolfgang Saumweber in 2001 (rev. 2/2004).



Pukkasi



Shavari



Candali



Dombini



Preface

Reverence to Hevajra who is the non-separability of compassion, which is all-encompassing in its skillfulness, and of great wisdom, which possesses the ever excellent clear light. Listen to this explanation of the sadhana of the Six Victorious Races. One, who has received the Consecration in this Manuals and who has kept all the vows, should-at mind-pleasing locations-sleep during the night in the realm of the clear light of emptiness in which all things are inconceivable. At dawn arise with the pride of the Deity's great bliss body. If it helps one's meditation, he should wash. Having previously completed the yoga of tormas offering, one should sit on a visvavajra mattress possessed of the attitude of meditation. Facing toward the east, visualize in front of oneself the objects of Refuge as real.¹

Refuge

In the most holy Guru who is the quintessence of the qualities and deeds of the body, voice and mind of all the Tathagatas abiding in the ten directions and three times, the source of the eighty-four thousand articles of the Doctrine and Master of the Noble Assemblies—I and all living beings, equal to the bounds of space, from this time forth until the essence of enlightenment is reached steadfastly take refuge in that venerable Root Guru and in the Holy Masters of the lineage, take refuge in the blessed Accomplished Buddhas; take refuge in the Holy Teachings; take refuge in the Noble Assemblies.

Thus, recite as many times as possible and then with folded hands say :

In the Guru and Three Precious Gems I bow down and take refuge; may you bless me in all my lifetimes.

Imagine that the objects of Refuge dissolve into light which is absorbed into oneself.

Generation of Bodhichitta

For the sake of all living beings I must attain to the stage of a Perfectly Enlightened One; for that purpose, I am practicing this profound Path.

Recite three times.

Purification (Heruka Vajrasattva) Practice

In an instant, on the top of my head appears a lotus and moon upon which is the Lord, Vajrasattva Shri Heruka, whose body is white in color, with one face and two hands which hold a vajra and bell and with which he embraces the Mother Consort. Decorated with the six ornaments of bone, he sits with his legs crossed in the vajra-position. He hears the Master of His Race, the same in appearance as himself, on his head as a crown. In His lap is the Mother, Vajragarvi, whose body is white in color, and holding a curved knife and skull-cup. Adorned with the five Mudras, she is in union with Him. In the Father's heart, upon a moon-disc, is a white HUM. Rays of light issue from this invoking the essence of mind of all the Tathagatas which, in the form of the nectar of transcendental knowledge, is absorbed into the HUM.





O Lord, cleanse and purify, I pray, all the accumulations of sins, obscurations, faults, failings and impurities which I and all sentient beings have collected throughout beginningless Samsara.

Nectar falls from the HUM filling the body of Heruka. Then from his form it fills the body of the Mother. Nectar descends from the entire bodies of (both) the Father and Mother and, entering through the top of my head, drives out all illnesses, evil spirits, sins, and obscurations through the two lower passages as faeces and urine, and through the two soles of the feet as smoky liquid or as pus and

blood. The empty body is completely filled with nectar.

OM SHRI VAJRA HERUKA SAMAYAM ANUPALAYA HERUKA
TVENO PATHIHSTHA DRIDHO ME BHAVA SUTOSHYO ME BHAVA
ANURAKTO ME BHAVA SUPOSHYO ME BHAVA SARVA SIDDHIH ME
PRAYACCHA SARVA KARMASU CA ME CITTAM SHREYAH KORU
HUM HA HA HA HA HO BHAGAVAN VAJRA HERUKA MAME MUNCA
HERUKO BHAVA MAHA SAMAYA SATTVA AH HUM PHAT

(Recite this as many times as possible.)

I, deluded by ignorance, have broken and spoiled the vows. Guru and Protector, be my refuge. To the highest Vajradhara, possessed of the essence of great compassion, the chief of beings, I go for refuge. I confess all my transgressions of the root and branch vows of body, voice and mind. Cleanse and purify, I pray, all the accumulations of sins, obscurations, faults, failings and impurities.

The Vajrasattva Father-Mother dissolves into light which is absorbed into myself through the top of my head, and my own body becomes like a rainbow.

Instant Self-Generation

𑖀 I instantly manifest as Shri Hevajra. In my heart from a PAM arises a lotus, and upon this from RAM arises a sun disc. On top of this is a blue HUM which is the essence of mind free from the duality of subject and object. From it light rays issue, invoking the nine-deity Mandala of Shri Hevajra (in front of me) with the Guru in the form of Akshobya (with Consort) adorning the head of the Lord.

OM VAJRA SAMAJAH 𑖀

Invoke with vajra-invoking gesture,



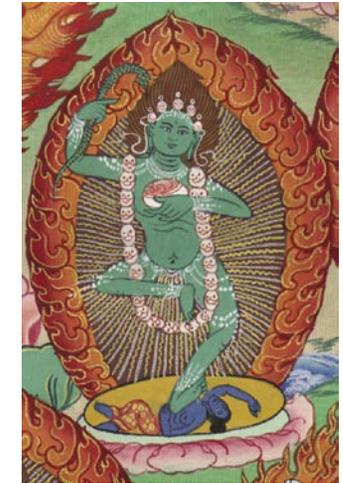
Gauri



Cauri



Vetali



Ghasmari



disappear, and one will obtain-the Holy Nirvana.

(24) The meaning of this short passage from “In brief ...” is as follows: The nature of mind is formless, colorless, etc., and due to this the mind is nowhere to be found. The mind is experienced, ceaselessly in pure, great bliss, because it cannot be said to exist, not exist, etc. The mind arises in the form of skillful deities means that all things are seen in the form of the Deity, i.e., the Deity’s play or drama.

(25) This completes the Consecrations, the Limb of Akshobya.

(26) This completes the Tasting of Nectar, the Limb of Amitabha.

(27) This completes the Offerings, the Limb of Amoghasiddhi,

(28) This completes the Praises, the Limb of Ratnasambhava.

(29) These five letters are the four main direction letters and the HUM in the center.

(30) These four are Buddha Locani, Mamaki, Pandara Vasini and Samayatarā.

This completes the notes, in brief, of Ngorchen Konchog Lhundrup’s Hevajra Lam Dus.

SARVAMAMGALAM



NAMO GURUBHYAH ❧

with hands together at the crown,

NAMO SHRI HEVAJRA MANDALE BHYAH ❧

with hands together at the heart.

Thinking that offerings are made by the goddesses who issue from the HUM in the heart, say:

Gauri holds the Sign of Gentle Creatures; Cauri holds Victory Over Maras; Vetali holds Water in hand; Ghasmari carries Medicine; Pukkasi holds a Vajra in hand; Shavari holds Tonic; Candali beats a Damaru. They make offerings to the Lord while impassioned by great passion, Dombini embraces his body.²

Offer in this way.

Sevenfold Prayer

In the Triple Gem I take refuge, and confess individually all sins. I rejoice in the virtuous deeds of all beings, and keep in mind the enlightenment of the Buddha. In Buddha, Dharma and the Excellent Assembly I take refuge until Enlightenment is reached. In order to accomplish my own and others’ aims, I produce the Enlightenment Thought. Having produced this excellent Enlightenment Thought, I invite all beings. I practice the pleasing and excellent conduct of the Enlightened and dedicate (this merit) that all beings may achieve Enlightenment.

(Recite three times.)

Mainaining the Vows of the Five Tathagathas

May all the Buddhas and their Sons, and all Viras and Yoginis, all of them pay heed to me. I, Vidyadhara, holding steadfast from this time until the essence of Enlightenment is reached, like those Protectors of the three times and until truly reaching Enlightenment, will produce the excellent, unsurpassable Enlightenment Thought.

The discipline of moral conduct, the collecting of virtuous Dharmas and working for living beings; each of these three Shilas I will carefully preserve.

Buddha, Dharma and Sangha, unsurpassable Triple Gem, born of the Buddha’s Yoga, its vows from now I will carefully hold.

Of the great excellent Vajra Race, its vajra, belt and mudra, rightly I will hold, and the holy teachers also.

The delightful pledge (I will perform) of the great, excellent Ratna Race, and always make the four Danas six times in each day.

The Mahabodhi arising from the great, pure Lotus Race, and the three Yanas—outer, inner and secret tantras—of the holy Dharma I will all hold.

Of the great, excellent Karma Race I will possess all the vows, and rightly hold

them and make all the offerings possible.

Having produced this excellent, supreme, unsurpassable Enlightenment Thought, in order to help all beings all its vows I will hold.

The bound I will liberate, the tied I will release, the fearful I will encourage, and lead all beings into Nirvana.

Recite three times.

Four Immeasurables

May all living beings have happiness and the cause of happiness.

May all be apart from sorrow and the cause of sorrow.

May all not be separated from the bliss that is sorrowless.

May all leave attachment and hatred toward near ones and far by living with equanimity.

Say thus.

Generation of the Protection Wheel

Know all Dharmas to be appearances of one's own mind, and, that those images are like a self-recognized illusion, and that they are, by nature, inconceivable emptiness.

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO 'HAM

 Out of the realm of emptiness, from PAM (arises) a lotus and from RAM (arises) a sun disc. Upon this out of HUM arises a twenty-ribbed Visvavajra. The east is white, the south yellow, the west red, the north green, the center is dark blue and marked by a HUM. From this HUM light rays issue forth in the ten directions. A vajra-ground is below. It is encircled by a vajra-fence, and above is a vajra-tent. This is completely surrounded by the brightly burning flames of transcendental knowledge.

OM RAKSHA RAKSHA HUM HUM HUM PHAT SVAHA

Recite three times.

In the center of the Visvavajra, out of PAM arises a lotus, and from RAM arises a sun disc. Upon this from a yellow BHRUM arises a ten-spoked yellow cakra. The tips of the spokes are sharp, the interior is empty, wide and with an unobstructed expanse.

OM VAJRA CAKRA RAKSHA HUM BHRUM HUM

(Recite three times.)

Within the Cakra, at the center and in each of the ten directions appears a lotus and sun disc. On the central sun disc is a yellow BHRUM; upon the sun discs in each of the ten directions is HUM, HUM, HUM, HUM, HUM, HUM,

form of the created Deity, has become whole.

(9) 'Say this short mantra along with the four visualizations as above.

(10) When saying this syllable, pronounce it in a very long, drawn out manner,

(11) The Protection Cakra remains and once again turns slowly in a clockwise direction.

(12) This completes the Creation of the Celestial Mansion, the Limb of Vairochana

(13) The form which represents the essence of the Wisdom of the Dharmadhatu is here oneself as Shri Hevajra.

(14) This completes the following After Desire, the Limb of Vajrasattva.

(15) "Completely surrounded..." represents the Sambhogakaya for He is fully enjoying, embracing and experiencing Great Bliss. "You have obtained ... Suchness" represents the Dharmakaya. Hevajra is full of compassion, performs deeds with uninterrupted continuity, and performs -actions for the sake of sentient beings (these actions are non-ceasing, i.e., permanent)-these three represent the Nirmanakaya. Prostrations are made to Shri Hevajra who is the non-duality of the Vajra (i.e., Dharmakaya) and great bliss (i.e., compassion).

(16) In the sky in front of one appears an eight-petalled lotus with blue Akshobya in the center. On the, front petal facing one is white Vairochana, on the leftmost petal is yellow Ratnasambhava, on the back petal is red Amitabha, on the rightmost petal is green Amoghasiddhi, in the southeast is Buddha Locani, in the southwest Mamaki, in the northwest Pandara Vasini, and in the northeast Samayatara. Underneath the lotus are two platforms, one on top of the other. The top platform supports the eight Bodhisattvas-in the east- Maitreya and Kshitigarbha, in the south Vajrapani and Akashagarbha, in the west Avalokiteshvara and Manjushri, in the north Samantabhadra and Nivaranavikshambhi-and six offering goddesses-in the southeast form-vajra, in the southwest sound-vajra, in the northwest smell-vajra, the northeast taste-vajra, to the right of east touch-vajra, to the left of east thought-vajra. The bottom supports the eight Wrathful Deities with another below the lower platform and one more above the upper level in order to account for the ten directions.

(17) 'Offerings' here means initiations.

(18) 'The Vajra of Space' here means the wisdom gained through consecration.

(19) 'This' means-the consecration object which is "in the form of the Deity.

(20) Akshobya here means Akshobya with Consort. The same is true for the five other Deities of the Consecration at the time of their own consecration.

(21) Akshobya here means Akshobya with Consort. The same is true for the five other Deities of the Consecration at the time of their own consecration.

(22) 'Irreversible Cakra': Irreversible-once one attains this stage, he will not fall back into the path of the Hinayana. Cakra-one's meditation, during sessions and even during off times, is always turning, i.e., unceasing. This irreversible cakra means the transcendental knowledge which is obtained at the eighth bhumi, In order to match the attainment of this knowledge, this consecration is bestowed.

(23) 'Ah' means that all dharmas were never born, but due to cause and conditions, the things which are seen are called Samsara. All the things that one sees are an illusion, like the diseased eye which sees hairs and believes them to be real. But, in reality, all things are unproduced, unending and uncessating-therefore, pure by nature. That purity is not purified by other things, but is self-purified, therefore self-departed from Samsara. With the understanding of that purity, Samsara will completely

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To Vajradhara, the essence of all Buddhas, Virupa the lord of ill attainers, Sakyapa, the foremost guide of all fortunate ones. Together with the line preceptors, we offer this work.

We pray that this English rendering of Hevajra, though imperfect with innumerable errors, will lead all living beings on the path of Dharma to full Enlightenment. We also pray that in the future, the Blessed One, Shri Hevajra, will bestow blessings on others so that they may perfect this translation.

Notes

N.B.: This translation has been so structured that those paragraphs found, within parentheses (here italics) are only to be imagined, and not said, while those paragraphs which are not enclosed within parentheses (italics) are to be said as well as imagined.

(1) The objects of refuge are as follows: On top of the refuge tree is a lion-supported throne upon which is an eight-petal lotus. On each petal is a moon-disc which is a seat for a goddess: the front (east) petal supports black Gauri; to the far left (south) is red Cauri; in back (west) is yellow Vetali; on the far right (north) is green Ghasmari; in the southeast is white Shavari; in the southwest is purple Candali; in the northwest is multi-colored Dombini; and in the northeast is blue Pukkasi. In the center of the lotus is a sun-disc upon which lie the four Maras. Standing upon them is Shri Hevajra with Consort. Behind Hevajra and in front of Vetali are many scriptures containing the Hevajra Tantra. Shri Hevajra represents both the Buddha and Guru, the scriptures represent the Dharma, and the eight goddesses the Sangha.

(2) Sign of gentile creatures' means the moon which, in turn, represents the white Bodhichitta. 'Victory over Maras' means the sun which, in turn, represents the red element. 'Water' represents urine. 'Medicine' represents excrement, 'Vajra' represents the Great Meat which is a symbol for the brain. These five are called the inner offerings. 'Tonic' is a special fluid Bodhichitta which comes from the union of Buddha Vajrasattva and Consort. 'Damaru' is the drum itself. 'Embrace' represents Suchness. These three are called either the outer offerings or the real offerings.

(3) Having said the following mantra, from many directions these innumerable Protection Cakras with their Wrathful Deities, etc., appear in front of one.

(4) This is called, the Hook Mudra.

(5) This is called the Rope Mudra.

(6) This is called the Chain Mudra.

(7) This is called, the Bell Mudra.

(8) The Samayika is oneself in the form of the Deity. This is concerned, with the creation aspect. The Jnanika is concerned with the mental aspect, i.e., the transcendental knowledge of that Deity which is invoked, for absorption into oneself, the created Deity. By the merging of these two, oneself in the

HUM, HUM, HUM, HUM. Of these, the south is white, the west red, and all the others are blue. All of these syllables, each at its individual place, transform:

In the center I become yellow Ushnisha Cakravartin holding a wheel; in the east blue Yamantaka holding a hammer; in the south white Prajnantaka holding a mace; in the west red Padmantaka holding a lotus; in the north blue Vighnantaka holding a vajra; in the northeast blue Acala holding a sword; in the southeast blue Takkiraja holding a hook, in the southwest blue Nilanda holding a stick; in the northwest blue Mahabala holding a trident; above blue Humkara holding a vajra and bell crossed at his heart in his own gesture, below blue Shumbha holding a wooden club. Excluding Humkara, all the others hold each their own objects with uplifted right hands, and with their left hands perform the gesture of 'Threatening' at their hearts.

The central and four (main) direction Wrathful Ones are in fearsome, wrathful form, with three round and staring eyes. Their bodies are fat and short, large bellied, and they have skirts of tiger-skin. Adorned with snakes, their yellow hair, eyebrows and beards twist upwards.

The other Wrathful Ones are in beautiful, wrathful form. Slightly gay, and slightly angry, their bodies are thin and straight. Decorated with jewel ornaments, they have black hair and multi-colored skirts of cloth. Also, all are standing in the midst of the burning flames of transcendental knowledge with left leg outstretched. All of them have for the eyes Mohavajra, for the ears Dveshavajra, for the nose Matsaryavajra, for the mouth Ragavajra, for the body Irshyavajra, for the Blind Nairatmyayogini, for the top of the head Kayavajra, for the throat Vagavajra, for the heart Cittavajra.

Through the emission of light rays from the HUM in the heart, innumerable Protection Cakras of eleven wrathful deities and surrounded by innumerable assemblies of wrathful Jnanikas are invoked from their natural abodes.³

OM VAJRA SAMAJAH ❧

Gauri holds the *Sign of Gentle Creatures*; Cauri holds *Victory Over Maras*; Vetali holds *Water* in hand; Ghasmari carries *Medicine*; Pukkasi holds a *Vajra* in hand; Shavari holds *Tonic*; Candali beats a *Damaru*. They make offerings to the Lord while impassioned by great passion, Dombini embraces his body.

Offer thus.

*The small finger of the clenched left fist held together, (at the heart) with the forefinger of the clenched, right fist.*⁴

OM VAJRA GAURI AKARSHAYA JAH ❧

Say this and imagine that many black Gauris, holding hooks; invite: the assemblies of wrathful Jnanikas, etc. into the Protection Cakra.

Place the two clenched fists back to back as to make an opening like the eye of a noose.⁵

OM VAJRA CAURI PRAVESHAYA HUM ❧

Say this and imagine that many red Cauris holding ropes, touch the throats of the Jnanikas who then absorb into the foreheads of the Samayikas.

The small fingers and forefingers of each hand are conjoined.⁶

OM VAJRA VETALI BANDHA BAM ❧

Say this and imagine that many yellow Vetalis, holding chains, touch the feet of the Samayikas so that the Jnanikas and the Samayikas are thoroughly merged.

The two clenched, fists are held, together with the two wrists placed back to back with left placed above.⁷

OM VAJRA GHASMARI WASHAM KURU HOH ❧

Say this and imagine that many green. Ghasmaris holding bells, excessively ring the bells both inside and outside. Then the Samayikas become the nature of the Jnanikas.⁸

If one wishes to shorten this, then say

JAH HUM BAM HOH, ❧

with absorbing-gesture.⁹

Again, light rays, issue forth from the HUM in the heart to invoke the Five Lineage Deities of Consecration together with their retinue.

OM VAJRA SAMAJAH ❧

Gauri holds the *Sign of Gentle Creatures*; Cauri holds *Victory Over Maras*; Vetali holds *Water* in hand; Ghasmari carries *Medicine*; Pukkasi holds a *Vajra* in hand; Shavari holds *Tonic*; Candali beats a *Damaru*. They make offerings to the Lord while impassioned by great passion, Dombini embraces his body.

Offer thus.

May all the blessed Tathagatas and the blessed Great Ones, who possess a nature of compassion, bestow the Consecration upon me.

Request with folded bands.

The great Vajra Consecration is given, arising from the three secret places of all the Buddhas and venerated by all the three realms of existence.

OM VAJRIBHAVA ABHISHINCA HUM ❧

As I speak, the Deities bestow the Consecration by pouring water from vases through the top of the crown, filling the body and cleansing impurities. The water overflows at the top of the head where Vairochana adorns the head of Yamantaka, Amitabha that of Padmantaka, and Akshobya those of all the others.

From now until the essence of Enlightenment may I never be parted from the Guru and the Deity; may my performance (of the Path), be free from obstacles, and for the Doctrine may good works be done.

May all living beings be happy! May all be without imperfections! Through the Path by which liberation is won, quickly may they gain Buddhahood.

Matchless Guru, Shri Vajradhara, Baleshvara, along with the teaching line-in order to increase the blessings may they always be recollected whether by reciting their names or briefly remembering them well.

Shri Heruka and Nairatmyayogini, resplendent atop the four Maras in the center of a lotus, who truly (possess) limitless qualities and the five transcendental wisdoms—may You bless all living beings with auspicious signs.

Long ago, in front of Vajradhara, you promised to protect from obstacles all those who practice the Dharma. May the blessings of the ocean of fearsome Dharmapalas increase.

Jambhala, Guardian Lord of the North, Lord of wealth who possesses the treasure of jewels and all the wealth owned by the Yakshas—may the blessings of he who bestows the excellent siddhis increase.

By the blessings of the Triple Gem may the morning, afternoon and night be auspicious! May the days and nights always be auspicious!

The Yoga of Daily Actions

At the time of entering the path of experiential practice, one should perceive oneself and all appearances in the form of the Lord with Consort and the Deities of His Mandala, enjoying them without attachment or hatred. At the time of taking food: Having touched the food with the ring finger of the left hand, and having said OM AH HUM, imagine that the food and drink are nectar. Offer it to the HUM within one's heart which is the essence of all Deities, and then eat without craving, passion or attachment. For the remains: Having said OM UCCHISHTA BALINGTA BHAKSHASI SVAHA along with the sound produced by snapping the fingers, give the remains to living creatures.

The Yoga of Sleep

If one is a layman, practice the yoga of passion through the door or the three perceptions. At the time of retiring: Imagine that the Mother is absorbed into the Father, the extra faces and limbs of the Father (are absorbed into) the principal face and limbs. This body (is absorbed) into the HUM within one's heart. Next, the hook (is absorbed) into the body of the letter, and this is absorbed into the head of the letter. The head (is absorbed) into the crescent, the crescent into the zero, this absorbs into a point at the top (nada) which finally disappears. Now sleep in this state of innate clear light which is free from grasping.

Awaken at dawn, and just as a fish leaps from the water, arise with the pride of being the Deity.

Colophon

Based upon Muschen Sempa Chenpo Konchog Gyaltsen's Hevajra Lam Dus, Ngorchen Konchog Lhun-drup has written this sadhana, The Middle Length Practice of the Realization of Shri Hevajra Which Is

The second (best) virtuous benediction in the world is:

The Holy Dharma which was shown by Him bestows peace upon all beings, is most excellent, immovable, renowned in the three worlds, and revered by gods and men.

The third (best) virtuous benediction in-the world is:

Rich with many sounds of blessings is the Holy Sangha who possess the Dharma; this most excellent assembly, who knows shame and the foundation of glory, is the revered object of men, gods and demigods

Thus recite these benedictions.

In birth after birth may I be born in this Race, possessing sanity, the vows, compassion, reverence for the Guru, and be an expounder of Hevajra.

In birth after birth may I ring the vajra-bell, study the profound doctrine, and partake of the Queen's essence.

May all living beings be happy! May all be without imperfection! Through the Path by which liberation is won, quickly may they gain Buddhahood.

Thus say this prayer.

I, in the form of Shri Hevajra, have for the eyes Mohavajra, for the ears Dve-shavajra, for the nose Matsaryavajra, for the mouth Ragavajra, for the body Irshyavajra, for the mind Nairatmyayogini, for the top of the head Kayavajra, for the throat Vagvajra, for the heart Cittavatjra.

OM SARVA TATHAGATA KAYA VAKA CITTA VAJRA SVABHAVA
ATMAKO 'HAM

Thus done protection.

By this virtue may all living beings equal to the bounds of the sky, having quickly obtained the accumulations of merit and transcendental knowledge, in this very life be established on the stage of Vajradhara.

By whatever virtues I gather throughout the three times, may all sentient beings, equal to the sky's limit, become vessels of the unsurpassable Great Vehicle; may all of them also attain to the stage of Vajradhara.

So long as Buddhahood is not attained, may I too, have good fortune in birth after birth, to find places of happiness, noble families, wholesome ways, worthy friends, and a Guru.

May I be pure in moral conduct and skilled in learning, well adorned with perfect purity which alone is the cause of the performance of virtuous deeds, and having listened (to the Doctrine) may I teach it to others.

On my head may the Guru be worn as a crown; in my hands may the vajra and bell of method and wisdom be held; for nay speech the murmur of the king of secret mantras, and with my mind may I meditate the 'Two-in-One'.



Imagine that light rays issue from the HUM in one's heart, and innumerable tiny vajras fill the pores of the skin. The HUM itself completely transforms into an upright, blue vajra with five ribs. Imagine that one's mind, in the form of a HUM, appears instantaneously within the empty center of that vajra. Imagine the first letters of the names of those whom one wishes to protect in the appropriate place around the HUM. Wishing to protect one's Guru imagine his first initial above it; one's own in the center; those of relatives on the left; those of parents in front; those of wife and children on the right; those of servants behind; and those of possessions below. If lacking one of these, leave the appropriate place of protection empty. Then, in between, but free from, the Cakra's eight directional points: from YAM arise air mandalas and above those, from RAM arise fire mandalas. Above them imagine that enemies appear possessing emaciated bodies, shaggy hair, vomiting blood from their mouths, and in an upside down position. Imagine that light rays issue from the HUM in one's heart, summoning the consciousnesses of the enemies which are absorbed into their forms. By oneself, Ushnisha Cakravartin, saying HUM¹⁰, the faces of the Wrathful Ones of the eight directions look outward; the Wrathful Ones in the center, above and below stretch out their right legs (rather than the left); and the Cakra (reversing its motion) begins to revolve quickly to the left. Agitated by the air-mandalas, the bodies of the enemies are pushed upward. The points of the Cakra cut them to pieces and the fire-mandalas consume them. Thus all their sins and obscurations collected throughout beginningless lifetimes are purified, and their minds, are born in the Field of Akshobya.

Imagining this, recite the Mantra as many times as possible.

Protection Wheel Mantra

NAMAH SAMANTA BUDDHANAM NAMAH SAMANTA DHARMA-
NAM NAMAH SAMANTA SAMGHANAM

OM SITATAPATRA

OM BIMALA

OM SHANKARA

OM PRATYAMIGIRA VAJRA USHNISHA CAKRAVARTI SARVAYAN-
TRA MANTRA MULAKARMA BANDHANAM TADANAM KILANAM
VAMAMAKRITE YENA-KENA-CITA KRITANTA SARVANTU CCHI-
NDHA CCHINDHA BHINDHA BHINDHA CIRI CIRI GIRI GIRI MARA
MARA HUM
PHAT PHAT PHAT

Recite that matra as much as possible.

The short Mantra:

OM BHAYANASANA TRASANI SARVAMARA PRATYAMGIRA VINA-
SANI YEGECITA DUSHTANA SATVA MAMA VIRUPAKAM KURVANA
TITANI SARVA MARANI PRATYAM KARINIPATATU HUM PHAT
SVAHA

After reciting this for some time, with vajra-folded hands say: ❧

Whoever directs toward our venerable, holy Gurus and ourselves a mind of

hatred, a mind of anger, a mind of violence, bad intentions and actions—may the bad intentions and actions of those enemies and demons be pacified. If not pacified, then bind the bodies of all of them (*clap one's hands*), bind their voices (*clap*), bind their minds (*clap*). May their abilities be destroyed! May their magic powers be destroyed! May their power be destroyed! May their recitation of mantras destroy them! May their flesh be eaten by the gods and evil spirits they have propitiated!

Saying this imagine that in the palms of both hands from HUM arises a Visvavajra and each finger becomes a single-pronged vajra. Visualize that the enemies are crushed between one's hands that are clapped together (as mentioned in the above prayer). From one's heart, Wrathful ones—in the form of oneself—issue forth bearing various weapons and shatter the bodies and all the organs of the enemies into atoms. Imagine that these are burned by the fire mandalas and scattered by the air mandalas.

All the enemies' and demons' bodies are destroyed into ashes by the group of flaming Wrathful Deities, and their minds are delivered into the Dharmadhatu.

Say thus.

OM RAKSHA RAKSHA HUM HUM HUM PHAT SVAHA.

Say three times.¹¹

Generation of the Hevajra Mandala

I, Ushnisha Cakravartin dissolve, and there arises a Dharmakara triangular in shape. The outside is white, inside red, and set with a wide-open side upwards and a narrow, root side downwards. Inside of this, from a YAM arises a blue air mandala, in the shape of a bow. From the upward pointed two ends, banners hang marked with a YAM. Above that from RAM arises a red, triangular fire mandala marked with a RAM. Above that from a VAM arises a white, circular water mandala marked with a vase. Above that from LAM arises a yellow earth mandala, square with a half-vajra at (each of) the four corners and marked in the center by a LAM. Above that from BHRUM arises a yellow Cakra, ten spokes and marked by a BHRUM. In the space above that are OM, AH, HUM with a red HOH placed at either end (top one upside down). These represent the Bardo-consciousness. Then, these absorb into the four mandalas and (cakra-) wheel. From the blending of all these into one arises a celestial mansion made of various jewels, square and with four doors. It possesses a series of five walls, from the innermost by turn: black, green, red, yellow, white. At the top of the walls is a jeweled ledge, yellow in color. From this hang looped garlands of jewels with jeweled tassels. On top of that, it is adorned by a jeweled balcony and parapet. Outside of the walls is a red courtyard of the qualities of desire where sixteen offering goddesses, holding aloft offerings, proffer them to the Blessed One. The inside possesses eight pillars and is beautifully cov-



OM AH GHAM HUM PHAT SVAHA
 OM AH GHAM VAJRA GHASMARI HUM PHAT SVAHA
 OM AH PAM HUM PHAT SVAHA
 OM AH PAM VAJRA PUKKASI HUM PHAT SVAHA
 OM AH SHAM HUM PHAT SVAHA
 OM AH SHAM VAJRA SHAVARI HUM PHAT SVAHA
 OM AH LAM HUM PHAT SVAHA
 OM AH LAM VAJRA CANDALI HUM PHAT SVAHA
 OM AH DAM HUM PHAT SVAHA
 OM AH DAM VAJRA DOMBINI HUM PHAT SVAHA

Those are the short and long mantras of each of the goddesses of the Mandala. The short one should be recited three times, or ten per cent of the Father's and Mother's mantras, followed by the recitation of the long mantra once. Do in like manner for each of the goddesses.

In conclusion, one should recite the One Hundred Syllable Mantra of Vajrasattva Shri Heruka three times.

May all living beings and I be blessed with the body, voice, mind, qualities and deeds of all the Sugatas. May we be blessed to attain quickly Hevajra's stage, the quintessence of Mahamudra's highest perfection.

Recite thus. Then to disassemble the existing Mandala.

Light rays issue from the HUM in one's heart, causing the three realms of existence—both animate-and inanimate—to dissolve into light which is absorbed into the Protection Cakra. The Protection Cakra is absorbed into the eight cemeteries; these into the celestial mansion; this into the eight goddesses; these are finally absorbed into the eight faces.

Imagine thus, and offer tormas at this time and. then recite the following. If one does not offer, then proceed immediately.

KOLLAI RETTHI A BOLA MUMMUNI RE KAKKOLA GHANE KRIPI-
 TAHO VAJJAI KARUNE KI A I NAROLSA TAHIM BALA KHAJJAI
 GADHEMA ANAVIJJAI HALE KALINJARA BANI A I DUNDURA VAJJI
 A I CAUSAMA KACCHURI SIHLA KAPPURA LA I A I MALAINDHANA.
 SALINJA TAHIM BHARU KHA I A I PHREMKHANA KHATA KARANTA
 SHUDDHA ASHUDHANA MUNI A I NIRAMSU AM GECADAVI
 TAHIMJA SARAVA PANI A I MALA AJE KUNDURU BATA I DINIMA
 TAHINNA BAJJI A I

Thus offer this vajra-song.

The foremost virtuous benediction in the world is:

Having abandoned the three impurities the Buddha is the lord of the three worlds whose prosperity is like that of a mountain of gold and. whose eyes resemble fully blossomed lotuses.

other person, so one may use this as instructed by one's Guru.)

Next, one should remember the purities.

Explanation of Symbols

His eyes are red from compassion. His body is, black to indicate his sentiments of friendliness. His four legs symbolize the four means of gathering. His eight faces are the eight freedoms. His sixteen arms are the sixteen kinds of voidness. The five Buddhas are represented by the symbolic adornments. His wrathfulness is in order to subdue evil. His three eyes are the three kinds of Suchness. His flesh represents Pukkasi, His body Shavari, His semen Candali, His fat and marrow Dombini, His skin the seven limbs of enlightenment, and His bones the Four Truths.

One should know that the elephant, etc. in respective order, represent the following internal diseases: diseases of the lungs, asthma, insanity, hemorrhage, leprosy, smallpox, and likewise diseases of the spleen, and diseases of the liver. From the first, the god of earth, up to the last, the holder of wealth, represent the bestowing of the eight powers. The wheel at the top of the head represents Akshobya, the ear-ornaments Amitabha, the necklace Ratnasambhava, the bracelets Vairochana, the girdle Amoghasiddhi, and all those that remain Vajradhara.

The Blessed One (Hevajra) represents the wisdom of the Dharmadhatu; Gauri the Mirror-like Wisdom; Cauri the Wisdom of Equality, Vetali the Wisdom of Discrimination, Ghasmari the Wisdom of Accomplishment; Pukkasi limitless love; Shavari limitless compassion; Candali limitless joy; Dombini limitless equanimity. The celestial mansion represents the purity of the thirty-seven Dharmas of Enlightenment; the eight cemeteries the eight pure apertures of the body, counting the two nostrils as one.

Vajra (Vajra Nairatmya) is the aggregate of form. Cauri is said to be the aggregate of feeling. Variyogini is the aggregate of perception; Vajra-dakini the aggregate of predispositions; Nairatma-yogini the aggregate of consciousness. Pukkasi is thus said to be earthy Shavari water; Candali fire; Dombini air. Vajra represents hatred; Variyogini desire; Vajradakini jealousy; secret Gauri miserliness; Vajra ignorance; Mohavajra eyes; Dveshavajra ears; Matsaryavajra nose; Ragavajra mouth; Irshyavajra body; Nairatmyayogini mind, Gauri form; Cauri sound; Vetali scent; Ghasmari taste; Bhucari touch; Khecari thought.

Thus one should recite and remember the meaning of these. It is also without fault to remember the purities at another time, in conjunction with the yoga of experiential practice, but generally it is done here.

The sun, noon, and skull-cup together with the seed syllables blend into one, which (represents) the Wisdom of Accomplishment. This mixture wholly assumes the form ¹³ which represents the essence of the Wisdom of the Dharmadhatu. I become the Blessed One, Cause Vajradhara, whose body is white in color with eight faces, sixteen hands and four legs. The principal face is white, the right blue, the left red, the upper face smoke-colored and the two remaining pairs of faces are black. Each face has three eyes and four bared fangs. My yellow hair twists upward, and the top of my head is marked with a visravajra, My sixteen hands hold sixteen skull-cups. The skull-cup in the first right hand holds a white elephant, and the first left hand holds the yellow God of Earth. With these two hands I embrace the Mother. In the second right hand is a blue horse, in the third an ass with a white patch on its forehead, in the fourth a yellow bull, in the fifth an ash-colored camel, in the sixth a red man, in the seventh a blue Sharabha, and in the eighth a rat with a white patch on its forehead. In the second left hand is the white god of water, in the third the red god of fire, in the fourth the green god of air, in the fifth the white god of the moon, in the sixth the red god of the sun, in the seventh the blue lord of death, and in the eighth the yellow holder of wealth. Each head has a crown of five skulls. I wear a necklace of fifty fresh heads and six ornaments of bone. My two right legs are stretched downward, while on their thighs the toes of the two curved left legs are pressing in the half-lotus position, for I am in a dancing stance. I am possessed of the nine emotions of dancing: grace, fearlessness and ugliness; laughter, ferocity and frightfulness; compassion, fury and peacefulness.

In my lap is the Mother, Vajra Nairatmya, whose body is blue in color. She has one face, two hands, three eyes, and her yellow hair twists upward. In her right hand she holds a curved knife, while with her left, which holds a skull-cup, she embraces the Father. Her head is adorned with five human skulls. She has a necklace of fifty skulls and five ornaments of bone. Her left leg is outstretched and with her curved leg she embraces the Father. Both are standing in the midst of the burning flames of transcendental knowledge.

The Mother's space vanishes, and from the state of emptiness arises an AH. From the AH arises a red lotus with eight petals and the center marked with an AH.

OM PADMA SUKHADHARA MAHARAKA SUGHANDADA TSATU-
RANANDA BHAGA VISHVA HUM HUM HUM KARYAM KURUSH-
VAME

The Father's Secret Place vanishes and from the state of emptiness arises a HUM. From the HUM arises a blue vajra, with five ribs, and the center marked with HUM.

OM VAJRA MAHADVESHA TSATURANANDA DAYAKAH
KHAGAMUKHA E KARASONATHA HUM HUM HUM KARYAM KURU-
SHVAME

From the union of the Father and Mother arises the sound of great bliss: HA HA SI SI KUNDURHA VAJRA DHRIK. This sound, heard at the secret organ, invokes all the Tathagatas in the ten directions. They enter through the Father's mouth and at the heart are dissolved into light by the fire of passion. Descending through his form it exits through the vajra-passage and falls into the Mother's Space in the form of eight droplets. These become the eight seed syllables which are: GAM, CAM, VAM, GHAM, PAM, SHAM, LAM, and DAM.



These dissolve into light and become the eight goddesses. They issue from within the Mother's Space and each stand on their individual mattresses: In the east black *Gauri*, right hand holding a curved knife and left a Rohita fish; in the south red *Cauri*, right hand holding a damaru and left a pig; in the west yellow *Vetali*, right hand holding a tortoise and the left a skull-cup; in the north green *Ghasmari*, right hand holding a snake and left a skull-cup; in the northeast blue *Pukkasi*, right hand holding a lion and left an axe; in the southeast white *Shavari*, right hand holding a monk and left a monk's staff; in the southwest purple *Candali*, right hand holding a wheel and left a plough; in the northwest multi-colored *Dombini*, right hand holding a vajra and left in the 'Threatening Gesture'. Also, all have one face two hands, three eyes and yellow hair which twists upwards. Naked, adorned with five ornaments of bone, they have a crown of five human skulls and a necklace of fifty skulls. Each has her left leg outstretched and right leg in the half-lotus position. In this dancing mode, they stand in the midst of the burning flames of transcendental knowledge.

Again, from the union of the Father and Mother arise in the space above—OM AH HUM with a red HOH, placed at either end—which represents the Bardo consciousness. This enters into the Father's mouth, descends through his body and exits through the Vajra-passage entering the Mother's Space. As a result of these letters arriving there, both the Father and Mother dissolve into light by the fire of passion. They become of the nature of Vajrasattva, which is the essence of great bliss, in the form of droplets on top of the four Maras.

OM SARVA TATHAGATA ANURAGANA VAJRA SVABHAVA
ATMAKO 'HAM ¹⁴

One's mind migrates to the four intermediate-direction goddesses, and imagine that they enjoin the droplets with songs.

Arise, O Blessed One, whose mind is compassionate, and save me, Pukkasi. Abandon the condition of voidness, and embrace me in the union of great bliss.

YA RA LA VA SHA SHA SA HA KSHA. In the space above these is a white OM, seen in an inverted position. On top of this from RAM arises a sun disc. On top of this from HUM arises a white, five-ribbed vajra, marked in the center with a HUM. From the HUM in the vajra's center, light rays issue downwards and touch the banners of the air mandala. The air is stirred causing the fire to blaze up. The five fleshes and five nectars boil and dissolve into light. Steam rises touching the OM and the HUM in the vajra's center, which causes nectar to fall. Again, from the HUM light rays issue in the ten directions. From the hearts of all the Tathagatas, the nectar of pure Transcendental Knowledge, in the form of Heruka with two hands, gathers and is absorbed into the HUM in the vajra's center. As a result of this, the vajra becomes heavy. Then the vajra, along with the sun disc and OM fall into the skull-cup. Having dissolved into light, they become inseparable from the former nectar. It becomes a great ocean of nectar the color, smell, taste, and potency of which is as one desires.

OM AH HUM HA HO HRIH

Thus, as one says this three times, the nectar is blessed. Having taken the nectar with the ring finger of the left hand, taste it. Imagine that the Deities drink it through the hollow tubes of their vajra-tongues, and are satisfied with bliss.

When taking the nectar, say:

OM SARVA TATHAGATA AMRITA SVADANA VAJRA SVABHAVA
ATMAKO 'HAM

Imagine that the-emanation goddesses (issue) from one's heart and make offerings.

Gauri holds the *Sign of Gentle Creatures*; Cauri holds *Victory Over Maras*; Vetali holds *Water* in hand; Ghasmari carries *Medicine*; Pukkasi holds a *Vajra* in hand; Shavari holds *Tonic*; Candali beats a *Damaru*. They make offerings to the Lord while impassioned by great passion, Dombini embraces his body.

OM SARVA TATHAGATA PUJA VAJRA SVABHAVA ATHAKO 'HAM ²⁷

Imagine that these goddesses sing praises.

Completely surrounded by an assemblage of Yoginis, You have obtained the excellent mind which understands Suchness. You accomplish the aims of all animate and inanimate things and all sentient beings are saved by Your heart of compassion. Sentient beings are thrown into the Vajra by Your illusory activity. Shri Heruka, You are the Vajra and great mental bliss.

OM SARVA TATHAGATA STUTI VAJRA SVABHAVA ATMAKO 'HAM ²⁸

Up to this point, unobstructed by other reflections, one should concentrate on the celestial mansion and Deities by keeping in mind that they are seen, though—like an illusion—without own-being. When one is steadfast in this concentration (of the Process of Emanation) one should receive some teachings from the Guru on the Process of Completion and explore those (instructions) as received. The process of Completion having thus been explained, practice it at this point in the sadhana. (A Process of Completion practice has been added here by some



ॐ ह्रीं व्रुं मं उं वं ह्रूं वं श्रूं अं लं

verse, which is transformed into a celestial mansion, and sentient beings, the essence of which are transformed into the nature

of the nine Deities. For the eyes of each (of these sentient beings) from MAM (arises) white Mohavajra; for the ears from DAM (arises) blue Dveshavajra; for the nose from PAM (arises) yellow Matsaryavajra; for the mouth from RAM (arises) red Ragayajra; for the forehead from AM (arises) green Irshyavajra; for the heart from NAM (arises) black Nairatmyayogini; for the top of the head from OM (arises) white Kayavajra; for the throat from AH (arises) red Vagvajra; for the mind from HUM (arises) black Cittavajra.

Each of these (deities) has one face, two hands holding a curved knife and skull-cup, and bears a khatvanga staff. Naked, adorned with five ornaments of bone and a garland of skulls, they are dancing on corpse-mattresses in a half-lotus position.

Light rays issue from the HUM in one's heart invoking from their natural abode Hevajra nine-deity mandalas surrounded by countless assemblies of Buddhas and Bodhisattvas.

OM VAJRA SAMAJAH

Say thus along with the vajra-invoking gesture. Then with vajra-folded hands say:

Gauri holds the *Sign of Gentle Creatures*; Cauri holds *Victory Over Maras*; Vetali holds *Water* in hand; Ghasmari carries *Medicine*; Pukkasi holds a *Vajra* in hand; Shavari holds *Tonic*; Candali beats a *Damaru*. They make offerings to the Lord while impassioned by great passion, Dombini embraces his body.

(Offer in this way.)

Completely surrounded by an assembly of Yoginis, You have obtained the excellent mind (which understands) Suchness. You accomplish (the aims) of all animate and inanimate things, and all sentient beings are saved by Your heart of compassion. (Sentient beings) are thrown into the Vajra (i.e., Shunyata) by Your illusory-activity. Shri Heruka, (You are) the vajra (i.e., Dharmakaya) and great mental bliss.¹⁵

Thus praise.

The small finger of the clenched left fist held together (at the heart) with the forefinger of the clenched right fist.

OM VAJRA GAURI AKARSHAYA JAH

Say this and (imagine that many) black Gauris, holding hooks, invite the assemblies of mandalas, Buddhas and Bodhisattvas into the protection Cakra.

ॐ ह्रीं व्रुं मं उं वं ह्रूं वं श्रूं अं लं

forms, gods and bliss are experienced, still they are, in reality, free from all three—production, dissolution and duration—(and this is) the Dharmakaya. The nature of these three is inseparable—(and this is) the Svabhavakaya. In brief, the nature of the mind, though nowhere (to be found), is experienced ceaselessly in pure, great bliss arising in the form of skillful Deities. Remain in (this state) of non-grasping at thought, which is like space, beyond meditation and meditator.

OM AH HUM

As one says this, the blindfold is removed.

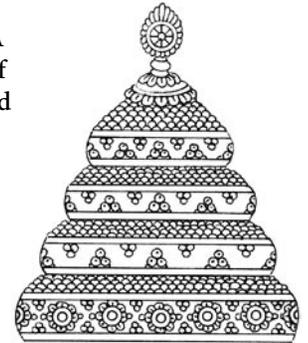
In this way, I have received the Fourth Consecration in the Mandala of the Ultimate Bodhichitta. Impurities and karmic propensities of the three-body, voice and mind—are cleansed, and I am empowered to meditate upon the path of *Vajra Waves*. The seed of the result, Svabhavakaya, is planted in my continuum.

Blessed One, whatever you command, all that I will do.

Recite three times.

Mandala Offering to Thank

OM VAJRA BHUMI AH HUM! The universe is wholly pure, of great power, with earth of gold. OA VAJRA REKHE AH HUM. The outermost limit (of the universe) is surrounded with an iron fence, and in its center is a HUM and the King of Mountains, Mount Sumeru. There are also the Eastern Continent, Southern Continent, Western Continent, Northern Continent, and a sun and moon. All the wealth and splendor of gods and men, without exception, which—in order to render thanks for having received the consecrations completely—I offer to the venerable, holy Guru who is the quintessence of all the Buddhas of the three times. May you accept this out of compassion for sentient beings. Having accepted this, may you bestow the blessings upon me.



Offer the Mandala thus.

Commencing from this time, I offer myself as your servant. May you take me as your disciple and make use of me whenever necessary.

Recite three times.

In this way, the stream of consecrating water fills all of my body and cleanses all impurities. Thus I receive all the consecrations. The water overflows at the top (of the head), and from this Akshobya appears to adorn the heads of the Lord and His Consort, Gauri and Pukkasi; Vairochana adorns Cauri and Shavari; Ratnasambhava adorns Vetali and Candali; Amitabha adorns Ghasmari

STVAM PADMA BHANJA MOKSHA HOH

She says thus and then sits on one's lap.

Imagine that at the Vidya Nairatmya's pure Space is an AH from which arises a Lotus marked with an AM. Oneself is Hevajra, including the Deities of the body-mandala. At one's pure secret organ is a HUM from which arises a Vajra marked with a HUM. Having union through the fire of passion the HAM at the top of the head is caused to melt which, in the form of fluid Bodhichitta, descends to the throat where joy arises; then to the heart where perfect joy arises, then to the navel where the joy of cessation arises; then at the point of the secret organ and space where the white and red Bodhichitta mingle and the knowledge of the simultaneously-born joy is manifested. Again through the power of air, the Bodhichitta is drawn upwards to the navel where joy arises; then to the heart where perfect joy arises; then to the throat where the joy of cessation arises; then at the top of the head where the simultaneously-born joy is manifested.

OM AH HUM

As one says this, imagine that the blindfold is removed.

In this way, I have received the Consecration of the Wisdom of the Transcendental Knowledge in the Mandala of the Bhaga of the Mudra. Impurities of mind are cleansed, and I am empowered to meditate upon the path of the 'Messenger'. The seed of the result, Dharmakaya, is planted in my continuum.

Fourth Initiation

Here are a Mandala, the four continents. Mount Sumeru, sun, and moon. All the wealth and splendor of gods and men, without exception, I offer to the venerable, holy Guru in order to request the Fourth Consecration. May you accept this out of compassion for sentient beings. Having accepted this, may you bestow the blessings upon me.

Offer thus.

Protector endowed with great compassion. You have given me the three consecrations. Please also, bestow upon me the blessings of the Fourth, which is excellent in every part.

Recite three times.

OM AH HUM

As one says this, imagine that the blindfold is tied.

This Transcendental Knowledge is extremely subtle, adamant, like the sky's expanse, free from stain, the Ultimate, and peace itself; further, you, yourself, are its father.

Thus imagine that they say this, and its meaning is as follows:

Though, oneself, along with the Deities of the body-mandala, are seen, they are without own-being (just) as an illusory form is seen-(and this is) the Nirmanakaya. The great bliss which arises from the union with the Mudra and the mind-stream is the Sambhogakaya. Though

Self-Empowerment

Light rays issue from the HUM within one's heart invoking the five Deities of the Consecration, with the Guru inseparable from the Lord (here, Akshobya with Consort), together with the four Mothers, the eight Bodhisattvas, the six offering goddesses and the ten wrathful ones.¹⁶

OA VAJRA SAMAJAH

Gauri holds the Sign of Gentle Creatures; Cauri holds Victory Over Maras; Vetali holds Water in hand; Ghasmari carries Medicine; Pukkasi holds a Vajra in hand; Shavari holds Tonic; Candali beats a Damaru. They make offerings to the Lord while impassioned by great passion, Dombini embraces his body.

Offer thus and say:

Salutations to the 'Vajra of hatred! Salutations to the 'Vajra of ignorance'! Reverence to the 'Vajra of miserliness'! May the 'Vajra of passion' protect me! (Salutations to) the 'accomplisher of all activities', 'the excellent vow of all the Vajras', (Vajra) of mind and all great jealousy! May all You Vajras be pleased with me!

In front of the Deities of Consecration, imagine a lotus and moon throne on which rest the objects of consecration. Also, imagine that recitations, etc., are said by the Guru, but the objects of consecration are bestowed by another Heruka who has issued from the Guru's heart.

Mandala Offering

OM VAJRA BHUMI AH HUM! The universe is wholly pure, of great power, with earth of gold. OM VAJRA REKHE AH HUM! The outermost limit (of the universe) is surrounded with an iron fence, and in its center is a HUM and the King of. Mountains, Mount Sumeru. There are also the Eastern Continent, Southern Continent, Western Continent, Northern Continent, and a sun and moon. All the wealth and splendor of gods and men, without exception, I offer to the venerable, holy Guru in order to request the Vajra-disciple Consecration. May you accept this out of compassion for sentient beings. Having accepted this, may you bestow the blessings upon me.

Thus offer the Mandala and recite the following three times.

Just as Bodhivajra bestowed great offerings¹⁷ upon the Buddha, likewise now bestow upon me the Vajra of Space¹⁸ so that I may also be saved.

OM SVABHAVA SHUDDHA SARVA DHARMAH SVABHAVA SHUDDHO
'HAM

Akshobya Consecration

My aggregate of consciousness and-the consecration object, the water of the victorious vase, disappear into emptiness. Out of this state of emptiness appears a lotus and sun disc upon which is a HUM from which arises a vajra



marked with a HUM. From this light rays issue and wholly return, by which both become Akshobya, body blue in color, with one face and two hands—right hand holds a vajra, the left a vajra-handled bell. The Mother, blue Mamaki holding a curved knife and skull-cup, is in union with Him. Both are decorated with ornaments of bone. For the eyes is Mohavajra, for the ears Dveshavajra, for the nose Matsaryavajra, for the mouth Ragavajra, for the body Irshyavajra, for the mind Nairatmyayogini, for the top of the head Kayavajra, for the throat Vagvajra, for the heart Cittavajra.

Light, rays issue forth from the HUM in the heart (to invoke) all the Tathagatas in the ten directions who, in the form of Akshobya with Consort, (are absorbed into both).

OM VAJRA SAMAJAH JAH HUM BAM HOH JAH HUM BAH HOH

May all the Tathagatas bestow the Consecration entirely upon this.¹⁹

OM VAJRIBHAVA ABHISHINCA HUM

Saying thus the Consecration is bestowed through the top of the head of the Deity of the consecration object. His body is filled, impurities are cleansed, the water overflows, and the head is adorned by Akshobya.²⁰ Akshobya with Consort dissolve as a result of having union from which appears the consecration object, the water of the victorious vase.

May all the blessed Tathagatas, the blessed Great Ones, possessed of the nature of compassion, bestow upon me the Consecration.

Thus request.

The great Vajra Consecration is given, arising from the three secret places of all the Buddhas and venerated by all the three realms of existence.

OM VAJRIBHAVA ABHISHINCA HUM

As I speaks the Tathagatas bestow Consecration by pouring water from vases over my head. Along with this consecration, the Consorts sing Vajra songs, the Bodhisattvas give auspicious blessings, the wrathful ones drive away obstacles, and the goddesses make offerings. As the water of consecration fills downward to the eyebrows, the Vase Consecration is received; at the throat the Secret Consecration is received; at the heart the Consecration of Transcendental Wisdom and Knowledge is received, and when the whole body is filled, the Fourth Consecration of the excellent, great bliss is received. Impurities and karmic propensities of the three—body, voice and mind—are cleansed as the water overflows, and one's head is adorned by Akshobya.²¹

OM VAJRA PUSHPE AH HUM OM VAJRA DHUPE AH HUM OM
VAJRA ALOKE AH HUM OM VAJRA GHANDHE AH HUM OM VAJRA
NAIVIDYE AH HUM

Thus I receive the Water Consecration through the door of Akshobya. Hatred

Wisdom Initiation

Here are a Mandala, the four continents. Mount Sumeru, sun, and moon. All the wealth and splendor of gods and men, without exception, I offer to the venerable, holy Guru in order to request the Consecration of Transcendental Wisdom and Knowledge. May you accept this out of compassion for sentient beings. Having accepted this, may you bestow the blessings upon me.

Thus offer.

Completely surrounded by an assemblage of Yoginis, You have obtained the excellent mind which understands Suchness. You accomplish the aims of all animate and inanimate things, and all sentient beings are saved by Your heart of compassion. Sentient beings are thrown into the Vajra by Your illusory activity. Shri Heruka, You are the Vajra and great mental bliss.

Praise thus.

Oh great tranquil Blessed One, intent on vajra-yoga, attainer of the undisturbable Mudra who truly arose from the vajra's union; as you do for yourself may you also do for me. I am sunk in the thick mud of Samsara; save me who am without protection.

Recite three times.

OM AH HUM

As one says this, imagine that a blindfold is tied.

The Guru then says:

Oh great one, this goddess who is beautiful and delightful, bestower of bliss and peace; you should take for yourself, and having taken her, make offerings to her.

Thus says the Guru. Then the Mudra is given, and asks one:

Son, would you be inclined to partake of excrement, urine, blood, semen, and, likewise, great meat? Also, would you be eager to revere women always, and to kiss the Lotus of the Bhaga?

I am delighted to partake of excrement, urine, blood, semen, and, likewise, great meat. Also, I am eager to revere women always, and to kiss the Lotus of the Bhaga.

Having answered thus, the Mudra then says:

E MA! This is my Lotus which is the source of all bliss. If one wishes to accept this according to prescribed rituals, I stay in front of him. One must do whatever is necessary for the Lotus, (such as) (gaining) Buddhahood, propitiations, etc. The King of Great Bliss, himself, always stays in this. Any fool who rejects this will never obtain the excellent siddhis.

Secret Initiation

Here are a Mandala, the four continents, Mount Sumeru, sun and moon. All the wealth and splendor of gods and men, without exception, I offer to the venerable, holy Guru in order to request the Secret Consecration. May you accept this out of compassion for sentient beings. Having accepted this, may you bestow the blessings upon me.

Offer thus.

Completely surrounded by an assemblage of Yoginis, You have obtained the excellent mind which understands Suchness. You accomplish the aims of all animate and inanimate things, and all sentient beings are saved by Your heart of compassion. Sentient beings are thrown into the Vajra (i.e., Shunyata) by Your illusory activity. Shri Heruka, (You are) the Vajra (i.e., Dharmakaya) and great mental bliss.

Praise thus.

Oh great tranquil Blessed One, intent on vajra-yoga, attainer of the undisturbable Mudra who truly arose- from the vajra's union; as you do for yourself may you also do for me. I am sunk in the thick mud of Samsara; save me who am without protection.

Recite three times.

OM AH HUM

As, one says this, imagine that a blindfold is tied.

The nectar-droplet which results from the union of the Guru Heruka with Consort, along with the Deities of the body-mandala, is placed upon one's tongue.

Just as the Bodhisattvas were consecrated by the Buddhas of the past, likewise you are consecrated by me with the flow of the Secret Consecration's Bodhi-chitta.

OM AH HUM HOH

As one swallows the nectar-droplet, it increases at the throat and fills One's entire body. The Samadhi of the 'Clear and the Void' arises in one's continuum.

OM AH HUM

As one says this, imagine that the blind-fold is removed.

In this way, I have received the Secret Consecration in the Mandala of the Bodhisattva Secret Substance. Impurities of voice are cleansed, and I am empowered to meditate upon the path of Candali. The seed of the result, Sambhogakaya, is planted in my continuum.

is purified and the aggregate of consciousness is transformed. The Mirror-like Wisdom is realized, and the seed of Akshobya is planted in my continuum.

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUD-DHO 'HAM

Ratnasambhava Consecration



My aggregate of feeling and the consecration object, the ornamental crown, disappear into the state of emptiness. Out of this appears a lotus and sun disc upon which is an AM from which arises a jewel marked with an AM. From this light rays issue and wholly return, by both which become Ratnasambhava, body yellow in color, with one face and two hands-the right hand holds a jewel, the left a jewel-handled bell. The Mother, yellow Ratnatara, holding a curved knife and skull-cup, is in union with Him. Both are decorated with ornaments of bone. For the eyes is Mohavajra, for the ears Dveshavajra, for the nose Matsaryavajra, for the mouth Ragavajra, for the body Irshyavajra, for the mind Nairatmyayogini, for the top of the head Kayavajra, for the throat Vagvajra, for the heart Cittavajra.

Light rays issue from the AM in the heart (to invoke) all the Tathagatas in the ten directions who, in the form of Ratnasambhava with Consort, (are absorbed into both).

OM VAJRA SAMAJAH JAH HUM BAM HOH JAH HUM BAM HOH

May all the Tathagatas bestow the Consecration entirely upon this.

OM VAJRIBHAVA ABHISHINCA HUM

Saying thus the Consecration is bestowed on top of the head of the Deity of the Consecration object. His body is filled, impurities are cleansed, the water overflows, and the head is adorned by Ratnasambhava. Ratnasambhava with Consort dissolve as a result of having union from which appears the consecration object, the ornamental crown.

May all the Tathagatas bestow the Consecration entirely upon me!

Thus request.

The great Ratna Consecration is given arising from the three secret places of all the Buddhas and venerated by all the three realms of existence.

OM VAJRA RATNA MUKUTA ABHISHINCAMI VAJRA RAGATA VAJRA SHALI HOH

Say thus and imagine that a crown is placed on one's head.

OM VAJRIBHAVA ABHISHINCA HUM

As I speak (the Tathagatas) bestow Consecration by pouring water from a vase over the top of my head. My body is filled, impurities are cleansed, the water overflows, and my head is adorned by Ratnasambhava.

OM VAJRA PUSHPE AH HUM OM VAJRA DHUPE AH HUM OM
VAJRA ALOKE AH HUM OM VAJRA GHANDHE AH HUM OM VAJRA
NAIVIDYE AH HUM

Thus I receive the Crown Consecration through the door of Ratnasambhava. Pride and avarice are purified, and the aggregate of feeling is transformed. The Wisdom of Equality is realized, and the seed of Ratnasambhava is planted in my continuum.

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUD-
DHO 'HAM

Amitabha Consecration



My aggregate of perception and the consecration object, the vajra, disappear into the realm of emptiness. Out of this appears a lotus and sun disc upon which is a JRIM, from which arises a lotus marked with a JRIM. From this light rays issue and entirely return, by which both become Amitabha, body red in color, with one face and two hands—the right hand holds a lotus, the left a lotus-handled bell. The Mother, red Pandara Vasini, holding a curved knife and skull-cup, is in union with Him. Both are decorated with ornaments of bone. For the eyes is Mohavajra, for the ears Dveshavajra, for the nose Matsaryavajra, for the mouth Ragavajra, for the body Irshyavajra, for the mind Nairatmyayogini, for the top of the head Kayavajra, for the throat Vagvajra, for the heart Cittavajra.

Light rays issue from the JRIM in the heart (to invoke) all the Tathagatas in the ten directions who, in the form of Amitabha with Consort, (are absorbed into both).

OM VAJRA SAMAJAH JAH HUM BAM HOH JAH HUM BAM HOH

May all the Tathagatas bestow the Consecration entirely upon this.

OM VAJRIBHAVA ABHISHINCA HUM

Saying thus the Consecration is bestowed on top of the head of the Deity of the consecration object. His body is filled, impurities are cleansed, the water overflows, and the head is adorned by Amitabha. Amitabha with Consort dissolve as a result of having union from which appears the consecration object, the vajra.

May all the Tathagatas bestow the consecration entirely upon me!

Thus request.

The Vajra Consecration of all the Buddhas is given to you today; this vajra should be taken by you so as to attain (to the stage) of all the Buddhas.

OM MAHAVAJRA HUM

(Thus say and imagine that a vajra is placed in one's right hand.)

OM VAJRIBHAVA ABHISHINCA HUM

body Irshyavajra, for the mind. Nairatmyayogini, for the top of the head Kayavajra, for the throat Vagvajra, for the heart Cittavajra.

Light rays issue from the HUM in the heart to invoke all the Tathagatas in the ten directions who, in the form of Mahavajradhara with Consort, are absorbed into myself.

OM VAJRA SAMAJAH JAH HUM BAM HOH

The Prajna of sixteen years, he clasps within his arms; Vajra, Bell and Union are called the Consecration of the Master.

The great vajra and the great bell, holding these you are blessed as the Vajra. Today you have become a Vajra-master and should gather assemblies of disciples.

Samsara's bliss is very small; so, in order to purify the great suffering one should accept this vow which is the means of attaining the highest, great bliss.

You should partake of all sensual pleasures as much as one desires; with the understanding that all things are your own special Deity, you should make offerings to yourself and others.

In order to make steadfast the body and mind, all the Tathagatas also do not surpass that which is known as the Vow of the Mudra.

The great Vajra Consecration is given arising from the three secret places of all the Buddhas and venerated by all the three realms of existence.

OM VAJRIBHAVA ABHISHINCA HUM

As I speak the Tathagatas bestow Consecration by pouring water from a vase over my head. Along with this, the Consorts sing vajra-songs, the Bodhisattvas give auspicious blessings, the Wrathful Ones drive away obstacles, and the Goddesses make offerings. As the water of consecration fills downward to the eyebrows, the Vase Consecration is received; at the throat the Secret Consecration is received; at the heart the Consecration of Transcendental Wisdom and Knowledge is received; and when the whole body is filled, the Fourth Consecration of the excellent, great bliss is received. Impurities and karmic propensities of the three—body, voice and mind—are cleansed as the water overflows, and my head is adorned by Mahavajradhara.

OM SUPRATISHTHA VAJRAYA SVAHA

OM VAJRA PUSHPE AH HUM OM VAJRA DHUPE AH HUM OM
VAJRA ALOKE AH HUM OM VAJRA GHANDHE AH HUM OM VAJRA
NAIVIDYE AH HUM

In this way, I have received the Vase Consecration in the Mandala of the Guru's body. Impurities of body are cleansed, and I am empowered to meditate upon the path of the 'Process of Emanation'. The seed of the result, Nirmanakaya, is planted in my continuum.

OM SARVA TATHAGATA SIDDHI VAJRA SAMAYA TISHTHA ESHAT-
VAM DHARAYAMI VAJRA SATVA HIIH HI HI HI HI HUM

Vajra-Master Initiation

Here are a Mandala, the four continents, Mount Sumeru, sun, and moon. All the wealth and splendor of gods and men, without exception, which—in order to request the Vajra-master Consecration—I offer to the venerable, holy Guru who is the quintessence of all the Buddhas, of the three times. May you accept this out of compassion for sentient beings. Having accepted this, may you bestow the blessings upon me.

Offer thus and say the following three times:

May the Lord bestow upon me the Consecration of the *Irreversible Cakra*²²; also, may the nature of the Deities of the Cakra be granted to me; may I be told completely of the activities of a Master and of the unsurpassable vows and precepts of all the Buddhas.

This vajra represents all the Buddhas, and it rests in the hand of Vajrasattva; it should always be held by you as well, so that the conduct of Vajrapani remains firm (in you).

OM SARVA TATHAGATA SIDDHI VAJRA SAMAYA TISHTHA ESHAT-
VAM DHARAYAMI VAJRA SATVA HI HI HI HI HI HUM

Heroic mind which is without beginning and end, Vajrasattva, Great Joy, Samantabhadra, Master of all Races, Owner of Vajragarvi—You are the Blessed One, the auspicious, excellent First Being.

OM MAHAHAJRA HUM

One should think that one's own mind is the true vajra.

This bell is said to echo all the sounds of the bells of all the Yoginis; it should always be held by you as well, for the Conquerors regard this as the excellent Enlightenment.

AH, Samsara is pure by its own nature and is made to depart by its own nature. One who possesses a mind which understands the naturally pure will make Samsara disappear and will obtain the Sacred Nirvana.²³

OM VAJRA GHANDE AH

One should think that one's own voice is the true bell.

Vajradhara Consecration

I become Mahavajradhara, body white in color, with one face and two hands—right hand holds a vajra, the left a vajra-handled bell. The Mother, white Vajragarvi, holding a curved knife and skull-cup, is in union with Him. Both are adorned with ornaments of bone. For the eyes is Mohavajra, for the ears Dveshavajra, for the nose Matsaryavajra, for the mouth Ragavajra, for the

As I speak (the Tathagatas) bestow consecration by pouring water from a vase over the top of my head. My body is filled, impurities are cleansed, the water overflows, and one's head is adorned by Amitabha.

OM VAJRA PUSHPE AH HUM OM VAJRA DHUPE AH HUM OM
VAJRA ALOKE AH HUM OM VAJRA GHANDHE AH HUM OM VAJRA
NAIVIDYE AH HUM

Thus I receive the Vajra Consecration through the door of Amitabha. Passion is purified, and the aggregate of perception is transformed. The Wisdom of Discrimination is realized, and the seed of Amitabha is planted in my continuum.

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUDDHO 'HAM

Amoghasiddhi Consecration



My aggregate of predispositions and consecration object, the bell, disappear into the realm of emptiness. Out of this appears a lotus and sun disc upon which is a KHAM from which arises a sword marked with a KHAM. From this light rays issue and wholly return, by which both become Amoghasiddhi, body green in color, with one face and two bands—the right band holds a sword, the left a sword-handled bell. The Mother, green Samayatara, holding a curved knife and skull-cup, is in union with Him, Both are decorated with ornaments of bone. For the eyes is Mohavajra, for the ears Dveshavajra, for the nose Matsaryavajra, for the mouth, Ragavajra, for the body Irshyavajra, for the mind Nairatmyayogini, for the top of the head Kayavajra, for the throat Vagavajra, for the heart Cittavajra.

Light rays issue from the KHAM in the heart (to invoke) all the Tathagatas in the ten directions who, in the form of Amoghasiddhi with Consort, (are absorbed into both).

OM VAJRA SAMAJAH JAH HUM BAM HOH JAH HUM BAM HOH

May all the Tathagatas bestow the Consecration entirely upon this.

OM VAJRIBHAVA ABHISHINCA HUM

Saying thus the Consecration is bestowed on the top of the head of the Deity of the consecration object. His body is filled, impurities are cleansed, the water overflows, and the head is adorned by Amoghasiddhi. Amoghasiddhi with Consort dissolve as a result of having union from which appears the consecration object, the bell.

May all the Tathagatas bestow the Consecration entirely upon me.

Thus request.

OM VAJRA ADHIPATITVAM ABHISHINCA MITISHTHA VAJRA
SAMAYA STVAM

Say thus and imagine that a bell is placed in one's left hand.

OM VAJRIBHAVA ABHISHINCA HUM

As I speak (the Tathagatas) bestow Consecration by pouring water from a vase over the top of my head. My body is filled, impurities are cleansed, the water overflows, and my head is adorned by Amoghasiddhi.

OM VAJRA PUSHPE AH HUM OM VAJRA DHUPE AH HUM OM
VAJRA ALOKE AH HUM OM VAJRA GHANDHE AH HUM OM VAJRA
NAIVIDYE AH HUM

Thus I receive the Bell Consecration through the door of Amoghasiddhi. Jealousy is purified and the aggregate of predispositions is transformed. The Wisdom of Accomplishment is realized, and the seed of Amoghasiddhi is planted in my continuum.

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUD-
DHO 'HAM

Vairochana Consecration

 My aggregate of form disappears into the realm of emptiness. Out of this appears a lotus and sun disc upon which is a BHRUM from which arises a wheel marked with a BHRUM. From this light rays issue and wholly return, by which one becomes Vairochana, body white in color, with one face and two hands-the right hand holds a wheel, the left a wheel-handled bell. The Mother, white Buddha Locani, holding a curved, knife and skull-cup, is in union with Him, Both are decorated with ornaments of bone. For the eyes is Mohavajra, for the ears Dveshavajra, for the nose Matsaryavajra, for the mouth Ragavajra, for the body Irshyavajra, for the mind Nairatmyayogini, for the top of the head Kayavajra, for the throat Vagvajra, for the heart Cittavajra.

Light rays issue from the BHRUM in the heart (to invoke) all the Tathagatas in the ten directions who, in the form of Vairochana with Consort, (are absorbed into myself).

OM VAJRA SAMAJAH JAH HUM BAM HOH

May all the Tathagatas bestow the Consecration entirely upon me.

Request thus.

OM VAJRA SATVATVAM ABHISHINCAMI VAJRA NAMA ABHISHEK-
ATAKYE

Shri (here silently remember one's secret name) Vajra. The Tathagatas say thus.

Say thus and imagine that a name is given to yourself.

OM VAJRIBHAVA ABHISHINCA HUM

As I speak (the Tathagatas) bestow Consecration by pouring water from a vase

over the top of my head. My body is filled, impurities are cleansed, the water overflows, and my head is adorned, with Vairochana.

OM VAJRA PUSHPE AH HUM OM VAJRA DHUPE AH HUM OM
VAJRA ALOKE AH HUM OM VAJRA GHANDHE AH HUM OM VAJRA
NAIVIDYE AH HUM

Thus I receive the Name Consecration through the door of Vairochana. Ignorance is purified, and the aggregate of form is transformed. The Wisdom of the Dharmadhatu is realized. and. the seed of Vairochana is planted in my continuum.

All things which are seen are the Lord who is one's own special Deity, the nature of all things is clear and pure, so view all as the Transcendental Knowledge of a Buddha.

OM SVABHAVA SHUDDHAH SARVA DHARMAH SVABHAVA SHUD-
DHO 'HAM

Vajrasattva Consecration

 The thought of grasping the Ultimate Nature of my five aggregates in ordinary terms disappears into the realm of emptiness. Out of this appears a lotus and sun disc upon which is a HUM, from which arises a vajra marked with a HUM. From this light rays issue and wholly return, by which my five aggregates appear as Dharmata (*True Nature*) in the form of Vajrasattva, body white in color, with one face and two hands-the right hand holds a vajra, the left a vajra-handled bell. The Mother, white Vajragarvi, holding a curved knife and skull-cup, is in union with Him. Both are decorated with ornaments of bone. For the eyes is Mohavajra, for the ears Dveshavajra, for the nose Matsaryavajra, for the mouth Ragavajra, for the body Irshyavajra, for the mind Nairatmyayogini, for the top of the head Kayavajra, for the throat Vagvajra, for the heart Cittavajra.

Light rays issue from the HUM in the heart to invoke all the Tathagatas in the ten directions who, in the form of Vajrasattva with Consort, are absorbed into myself.

OM VAJRA SAMAJAH JAH HUM BAM HOH

May all the Tathagatas bestow the Consecration entirely upon me.

OM VAJRIBHAVA ABHISHINCA HUM

As I speak (the Tathagatas bestow) Consecration by pouring water from a vase over the top of my head. One's body is filled, impurities are cleansed, the water overflows, and my head is adorned with Akshobya.

This vajra represents all the Buddhas, and it rests in the hand of Vajrasattva; it should always be held by you as well so that the conduct of Vajrapani remains firm (in you).