

A Guhyagarbha Tantra Sadhana

Based on the Tantra and Commentary by Longchenpa



**Completed May 26, 2016, by Khenpo Drimed Dawa
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Tucson Arizona

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Assembly: *This sadhana practice may be done individually or in groups. The assembly may be in the form of one, three, or five couples (or groupings in those numbers) or a large number of unpaired dakas and dakinis.*

Arrange the mandala (drawn or made from heaps of colored sand) with the offering substances in front, as well as the nectar to be sprinkled¹). Make tormas offerings², if to be used. Gather food and drink, including meat and alcohol, for the ganachakra, if it is to be included.

Homage, refuge and bodhicitta:

Homage to the Bhagawan Samantabhadra, Transcendent Fully Endowed Conqueror!

I and all beings, who fill all of space,
 take refuge in the Buddha, dharma, and sangha, and the guru, yidam, and dakini. (3X)

I and boundless sentient beings, although primordially being buddhas,
 Generate the mind of enlightenment by the power of reflecting upon it as apart from
 samsara. (3X)

Ultimate bodhicitta:

Eh ma ho! Astonishing superb phenomena:
 This is the secret of all fully perfected buddhas.
 Within the unborn, all appearances are born;
 At the moment of their birth, their nature is unborn.

Eh ma ho! Astonishing superb phenomena:
 This is the secret of all fully perfected buddhas.
 Within the unceasing, all appearances cease;
 At the moment of their ceasing, they are unceasing.

Eh ma ho! Astonishing superb phenomena:
 This is the secret of all fully perfected buddhas.
 Within the nonabiding, all appearances abide;
 At the moment of abiding, they are nonabiding.

¹ Vase with saffron water.

² 3 red tormas, 2 white tormas

Eh ma ho! Astonishing superb phenomena:

This is the secret of all fully perfected buddhas.

Within the nonconceptual, all appearances are conceptual;

At the moment of these conceptualizations, they are nonconceptual.

Eh ma ho! Astonishing superb phenomena:

This is the secret of all fully perfected buddhas.

Within freedom from coming and going, there is coming and going;

At the moment of coming and going, there is nothing to come and go. (*all 3X*)

Thus, having expressed this, all of the tathagatas and even the entire gathering of female queens are thoroughly pleased. Then, all tathagatas and their queens, including the entire assembly, express the aphorism.

Eh ma ho! Primordial secret phenomena,

Untold appearances, arise; yet they are self-secret,

Very secret by virtue of their nature.

Not other than the mind's nature, *that* makes this extremely secret.

The choppon then bows low to the vajra master and respectfully says:

Amazing! O vajra master [*insert name*³], including all great and powerful practitioners who are the nature of glorious Samantabhadra and who abide with immeasurable compassion for the benefit of beings, please pay heed! Although phenomena are primordially awakened as the great perfection, the minds of all wanderers are overcome by ignorance. Knowing that they fill the ten directions and six realms of the worlds and by the strength of your great compassion, please abide in the profound samadhi of your practice within this natural mandala of spontaneous presence.

Command the obstructors to leave:

Eh Ma! You obstructors who would hinder siddhi,

Don't sit down here; go elsewhere!

And if you don't go away,

Your head will be broken into a hundred pieces

And your body will be chopped into a thousand parts!

Om Rulu Rulu Hung Jo Hung

Internal obstructors arise from one's own mind.

³ May be omitted when practicing without an actual vajra master.

Such obstructors are none other than primordially pure mind.

Benza Atmako Ham

Sprinkle the red torma offering with water to purify and bless with:

Ram Yam Kam (3X)

Om Ah Hung Ho (3X)

Light radiates from my heart to summon and draw in the demonic forces. I make the offerings (*with bell and drum*):

Sarwa Balingta Kha Kha Khahi Khahi

They partake and are satisfied. *Take the torma plate with red torma outside, holding it with the right hand, palm down, with index and middle fingers on the top edge and the thumb and ring finger fingers supporting it from below the edge. Place it away from the shrine room. Leave the torma and return with the plate upside down, placing it back on the offering table.*

Cast out the obstructive spirits with:

Om Sumbhani Sumbhani Hung Phat <snap fingers of left hand>

Om Grihana Grihana Hung Phat <snap>

Om Grinapaya Grinapaya Hung Phat <snap>

Om Ayaya Ho Bhagawan Bidya Radza Hung Phat <snap>

Followed by bell and drum.

For a retreat, establish the boundaries:

*Depending on the setting, the corners or cardinal directions are marked with the image of the Protector with incense offering and reciting **Om Ah Hung** at each point; or follow the retreat instructions for setting the boundaries.*

Generate the protective circle:

Hung A blazing fire of wisdom, a vajra fence, latticework, dome, canopy, and wheel of weapons pervade all of space. **Hung Hung Hung**

Meditate upon the three samadhis [kayas]:

All phenomena – including body, speech, and mind –
 Do not abide anywhere;
 And there is nothing to conceptualize, like an optical illusion.
 Through union with space, meditate upon space.

Thus, everything is nonconceptual. Within this, consider all beings with great compassion and practice all-illuminating samadhi.

This nature of mind has no basis,
 Yet it is the basis for all phenomena
 The nature of mind is the intrinsic nature of syllable, and
 The syllables are like wish-fulfilling clouds.

*Visualize that the intrinsic nature of mind appears as a white **Ah**, while reciting:*

Ah! From an extremely static white **Ah**,
 Innumerable minute **Ahs** radiate to appear and
 Completely fill the ten directions.
 Then everything reabsorbs into the static **Ah**
 That does not increase or decrease.

From the **Ah**, a moon seat appears with an **Ah** in the center. The seed syllables of the major and minor marks form two concentric circles around the edge of the moon seat. **Ah** is the unborn nature as it is and **Cha** is the wisdom enlightened mind. The nature of **Ah** and **Cha** melt into light to become a vajra marked with a **Hung**, which transforms into a blue Samantabhadra, the intrinsic nature of the ground, resting in the vajra posture and radiating a mass of light filling all of space. The nature is as it is, and the all-illuminating samadhis are the wisdom of the nature of emptiness and the family of the tathagatas.

Thus, the Tathagata himself intentionally brings forth the subject to the Tathagata himself.

Generate the Celestial Palace (this may be omitted for ganachakra gatherings of paired couples – qualified practitioners and consorts):

Dhrum Bisho Bishuddhe

At the immeasurable ground of the wheel of wisdom, the square celestial palace appears complete with four entrances and four arches. Upon the five walls are jeweled cornices and hanging pendants, adorned by the eaves and railings. The swirling dome fills all regions of space. The palace is pure from without and within, radiating the light of wisdom. At the outer and inner

entrances, the umbrellas, victory banners, and musical instruments appear like massing clouds. The offering goddesses present boundless clouds of offerings.

Generate the Peaceful Deities:

Ah is the unborn nature as it is and **Cha** is the wisdom enlightened mind. Samantabhadri is visualized on one's left, similar to Samantabhadra.

Ah Ho! These wheels are the cause of the joyful clouds of fully endowed bodhicitta – method and prajna –

As the accomplished fruition of the victorious ones and the astonishing gathering of forty-two names.

The samaya reveals that uncompounded appearances are the compounded vajra mandala. Never departing from that, there is no choice but to appear.

By the great strength of the combination of root causes and contributing circumstances, laughter emerges as **Ho!**

Then from the hearts of the indivisible male-female union, clouds of syllables radiate and become the mandala of the deities who accomplish enlightened deeds. Then, imagine they return to the mandala.⁴

Samantabhadri

Ah⁵ indicates the unborn nature just as it is. (*Top of outer circle*)

The Five Buddhas

Tha⁶ is the vajra magical manifestation. (*Center*)

Tra⁷ is the appearance of the magical manifestation. (*Bottom of inner circle*)

Dra⁸ is the wish-fulfilling magical manifestation. (*Left of inner circle*)

Dhra⁹ is the perfectly pure magical manifestation. (*Top of inner circle*)

Nra¹⁰ is always the magical manifestation. (*Right of inner circle*)

⁴ The mandala image is on p. 32. It consists of a center, an inner circle of 8 pairs in the cardinal and intermediate directions, an outer circle with four pairs in the intermediate directions, Kuntuzangmo/Samantabhadri top of the outer circle, Kuntuzangpo/Samantabhadra bottom of the outer circle, three gatekeepers along each side (inside the walls), and a pair at each of the four doors.

⁵ **A** on the mandala image.

⁶ Reversed **Tha** on the mandala image.

⁷ Reversed **Ta** on the mandala image.

⁸ Reversed **Da** on the mandala image.

⁹ Reversed **Dha** on the mandala image.

¹⁰ Reversed **Na** on the mandala image.

The Five Consorts

- Tha** is the fully awakened matrix. (*Center*)
Ta is the matrix of stability. (*Below inner circle*)
Da is the shimmering matrix. (*Left of inner circle*)
Dha is the all-embracing matrix. (*Top of inner circle*)
Na is the always attractive matrix. (*Right of inner circle*)

The Five Inner Male Bodhisattvas

- Ka** is the supreme enlightened mind of the eyes. (*Lower left of inner circle*)
Kha is the supreme enlightened mind of the ears. (*Upper left of inner circle*)
Ga is the supreme enlightened mind of the nose. (*Upper right of inner circle*)
Gha is the supreme enlightened mind of the tongue. (*Lower right of inner circle*)
Nga is that which destroys fixation even with enlightened mind. (*Bottom door*)

The Five Male Gatekeepers

- Tsa** is the supreme enlightened body of the eyes. (*Lower left of inner circle*)
Tsha is the supreme enlightened body of the ears. (*Upper right of inner circle*)
Dza is the supreme enlightened body of the nose. (*Upper left of inner circle*)
Dzha is the supreme enlightened body of the tongue. (*Lower right of inner circle*)
Nya is that which destroys fixation even with enlightened body. (*Left door*)

The Five Outer Male Bodhisattvas

- Pa** is the supreme enlightened speech of the eyes. (*Lower left of outer circle*)
Pha is the supreme enlightened speech of the ears. (*Upper left of outer circle*)
Ba is the supreme enlightened speech of the nose. (*Upper right of outer circle*)
Bha is the supreme enlightened speech of the tongue. (*Lower right of outer circle*)
Ma is that which destroys fixation even with enlightened speech. (*Top door*)

The Four Female Bodhisattvas

- Ya** is born as perfectly pure. (*Lower left of outer circle*)
Wa is perfectly pure abiding. (*Upper left of outer circle*)
Ra is perfectly pure disintegration. (*Upper right of outer circle*)
La is perfectly pure emptiness. (*Lower right of outer circle*)

The Four Female Gatekeepers

- Sha** is the purity of no permanent existence. (*Bottom door*)
Ka¹¹ is also not negated. (*Left door*)
Sa is selflessness free from limitations. (*Top door*)
Ha is without characteristics. (*Right door*)

¹¹ Reversed **Sha** on the mandala image.

Samantabhadra

Cha¹² is the enlightened mind of wisdom-compassion. (*Bottom of outer circle*)

The Six Sages

E is however many gods exist, like particles of sand. (*Bottom of left side*)

Ee is however many demi-gods exist, like particles. (*Middle of right side*)

Oo is however many humans exist like particles. (*Middle of left side*)

Oo is however many animals exist like particles. (*Top of right side*)

Eh is however many hungry ghosts exist like particles. (*Top of left side*)

Eh is however many hell beings exist like particles. (*Bottom of right side*)

The Gatekeepers & Wrathful Ones

Oh is that which destroys all. (*Right door*)

Oh is that which causes all to collapse. (*Same right door*)

Generate the Mandala of Peaceful Deities:

The designated wisdom of the four directions and the center – this inconceivable spontaneously present mandala – is, for a practitioner who realizes the Great Perfection, utilized as the great self-originating mandala. There are four spokes of the wheel, including the circular rim; the four sides are adorned with four gateways and porticoes; and the shape is entirely square. There are varieties of musical instrumentation, like massing cloud formations. Adorned with the forty-two mandalas, the deities are seated upon great thrones of lions, elephants, horses, peacocks, and garudas, the sun, moon, lotuses, and precious jewels in the posture of perfect buddhas and bodhisattvas.

Vairocana yab-yum dissolves into Samantabhadra yab-yum. The other deities continue to abide in their own places. Then from the heart of Vairocana, an awareness Samantabhadra emerges as a single bodhisattva, standing with the feet touching and palms pressed together. Circling the entire mandala of deities three times, he then stands at the western gate, tossing flowers.

Om! Through your previous great wisdom commitment
To liberate all beings in this world, without exclusion –
By leading them to the pure land of the Buddha –
Unite me with the mahamudra!

All the deities grant permission. Light rays of prajna and method radiate to oneself, cleansing all mental concepts, including physical and verbal obscurations; and one transforms into an orb of light that is intrinsically free from duality. The light rays of the enlightened body, speech, and

¹² **Ksha** on the mandala image.

mind of all deities radiate as **Om Ah Hung** and penetrate and dissolve into the orb of light, transforming it into the syllable **Hung** – the intrinsic nature of indivisible body, speech, and mind. The **Hung** then dissolves into the heart of Samantabhadra, who becomes magnificent. The yab-yum families abide in the indivisibility of bodhicitta – in the secret place of the female consort. All other deities dissolve into bodhicitta.

In the center of the mandala – upon a lion, sun, and moon seat – every deity becomes the single, intrinsic nature of bodhicitta, appearing as an orb of light. This becomes the syllables **Hung** and **Mum**, from which light rays radiate and reabsorb to become a vajra and bell. These completely transform into the kayas of Vairocana yab-yum.

The Invocation:

The great mandala of all directions and times,
 This nonconceptual mandala of enlightened mind
 Is where all mandalas are invoked.
 Uniting with the inseparable mandala of self-appearances
 Of the Sugatas of all directions and times,
 The mandala of the approach is fully perfected
 As the supreme samaya of the close approach.

**Om Eh Hayahi Bhagawan Maha Karunika Drishaya Ho Samaya Tom
 Dza Hung Bam Ho**

This generates the great mandala of Akanishta in the space in front. *Make imagined offerings and “toss the awareness flower” with:*

**Om Benzar Samaya Om
 Ah Benzar Samaya Ah
 Hung Benzar Samaya Hung
 So Benzar Samaya So
 Ha Benzar Samaya Ha**

Realize the inseparability of the body, speech, mind, qualities, and activities of the intrinsic-nature mandala and the samadhi mandala. Since everything is the manifestation of the primordially pure mind, this is called “tossing the awareness flower”.¹³

Om! Samantabhadra’s great body, speech, mind, qualities, and activities
 Unite with me at this moment within the mahamudra.

¹³ This is also called “the homage of undifferentiated awareness”, as well as “the way of entering the mandala of self-appearances”.

Offerings to the Mandala:

In the center of a sun and moon disk between the palms of both hands are the five male and female sattvas. From them the ten male-female deities are generated and offering clouds are visualized, purified, and blessed with:

Ram Yam Kam (3X)

Om Ah Hung (3X)

The common offerings: From my heart, as Vairocana, an activity sattva emerges and makes prostrations, offerings, praises and confessions, receives siddhis, offers aspiration prayers and so forth to the mandala of deities. [Bell]

The uncommon offerings: From the hearts of all the deities, offering goddesses emanate to present offerings. Unceasing, magnificent offerings of all that is desired manifest as Samantabhadra's spontaneously present clouds of offerings, which the deities offer and partake from one another. [Bell]

The unsurpassed offerings: From the secret place of the consort, offerings of indivisible union and liberation, sacred substances of nectars, songs, wisdom mudra, and praising exaltation are presented. Within the courtyard of the lotus, the mandala is the size of a mustard seed. From Akanishta the mandala equal to the sky is invoked and dissolved. The exaltation of union is offered to the buddhas of exaltation, which brings the wisdom exaltation, and the wisdom intent is immediately actualized. [Bell]

The mandala partakes of the offerings and is pleased (*follow with drum*). *Take offering plate(s) with red and white tormas outside for other beings. Return plates to shrine and place them upside down.*

Empowerments are conferred:

Then the Conqueror – in a state of great joy – enters into the samadhi called “giving empowerment to become the ruler”; and in this way the aphorism is expressed. From the mudra of prajna and method, the bliss of the syllable and the rest are visualized to flow through the path of the vajra and fill the lotus. This dissolves through the tips to transform as the mandala.

In the celestial palace mandala, the nature of the vital essence is visualized. From **Tram**, the mandala of Ratna clearly emanates and dissolves. **Tram** is the secret, great secret, and supreme secret. All secrets must be received through listening. Except for this analysis, this secret meaning should not be explained to others.

Within the celestial palace mandala is the nature of the visualized vital essence. From the supreme garlands of syllables, the mandala of the family is visualized, emanates, and dissolves.

Om! Great heirs of the victorious ones of the three times,
Maintain vajra enlightened body, speech, and mind.
Please all the victorious ones with offerings, and
May union with all the victorious ones be achieved.

At the celestial palace mandala, the nature of the visualized vital essence becomes **Hung**. By vividly generating the mandala of enlightened activity, the wisdom being emanates and dissolves.

Om! You are vajra activity.
Hence, accomplish all activity without exclusion.
By radiating and gathering all messengers,
Your intentions will be fulfilled.

In the celestial palace mandala is the nature of the clear vital essence. From the supreme gathering of the mudra of **Hri**, the visualization of the mandala of dharma is visualized, emanates, and dissolves.

Om! By the unsurpassed nectar of dharma,
Those with faith must be satisfied.
Proclaim the secret according to those of
Superb, middling, and dull faculties, but not otherwise.

Within the celestial palace mandala is the nature of the radiantly clear vital essence. Meditate that all syllables such as **Hung, Om, So, Ang,** and **Ha** become the five mandalas and the encircling wrathful ones.

Om! The great vajra enlightened body, speech, and mind
Of all the buddhas of the ten directions and four times –
Creator of all mandalas,
Please bestow the siddhis of all mandalas.

Om Maha Shunyata Jnana Benzar Sobhava Atmako Hang (*Dharmadatu*)
Om Maha Ahdarsha Jnana Benzar Sobhava Atmako Hang (*Mirror-like*)
Om Maha Trataya Bekjnana Benzar Sobhava Atmako Hang (*Discriminating*)
Om Maha Samanta Jnana Benzar Sobhava Atmako Hang (*Equanimity*)
Om Maha Shunyata Jnana Benzar Sobhava Atmako Hang (*All accomplishing*)

Om Sarwa Tathagata Maha Kaya Benzar Sobhava Atmako Hang (*Vajra body*)
Om Sarwa Tathagata Maha Waka Benzar Sobhava Atmako Hang (*Vajra speech*)
Om Sarwa Tathagata Maha Tsita Benzar Sobhava Atmako Hang (*Vajra mind*)
Om Sarwa Tathagata Maha Anuraga Benzar Sobhava Atmako Hang (*Vajra qualities*)
Om Sarwa Tathagata Maha Pudza Benzar Sobhava Atmako Hang (*Vajra activities*)

The five empowerments are conferred, along with the fivefold blessing of enlightened body, speech, mind, qualities, and activities.

Generate the Mantras:

Draw or display the mandala. Then, bless the secret places of Samantabhadra yab-yum as the vajra and lotus in union with **Samaya Ho**. The indivisible union is invoked. The bodhicitta nectar of the male enters the female's secret place, blessing it to become the celestial palace. Within that, visualize the essence of all deities to be their seed syllables.

At the moment of reciting the secret mantras of each deity, their individual kayas appear.

Ah ka kha ga gha nga
Tsa tsha dza dzha nya
Tra thra dra dhra nra
Ta tha da dha na
Pa pha ba bha ma
Ya wa ra la sha ka sa ha cha
Ee ee oo oo eh eh oh oh

With **Dza**, the syllables instantly appear from the female consort's secret place as the deities in the space in front. **Om Ah Hung** blesses their body, speech, and mind.

The radiation and reabsorption of light rays accomplishes the enlightened deeds of the buddhas. They then abide in their own places within the mandala.

The Five Male Deities

Hung Benzar Drik (*Vairocana*)
Om Dzina Dzik (*Akshobya*)
So Ratna Drik (*Ratnasambhava*)
Ang Ahro Lik (*Amitabha*)
Ha Trajna Drik (*Amoghasiddhi*)

The Five Female Deities

Mum Dhati Shori (*Akashadhatvishvari/White Tara*)
Lam Deka Rati (*Lochana*)
Mam Noha Rati (*Mamaki*)

Pam Raga Rati (*Pandaravasini/Pandara*)

Tam Benza Rati (*Saamayatarā/Green Tara*)

The Four Male Bodhisattvas (Mind)

Chin Hi Radzaya

Trang Ah Garbhaya

Hring Ha Hung Padma Padama

Dzing Kuru Pana Hri

The Four Female Bodhisattvas (Mind)

Hung Lasye Samaya Tom

Tram Malei Samaya Ho

Hri Girti Rago Hang

Ah Nirti Ragayami

The Four Male Bodhisattvas (Speech)

Meh Dharani Soha

Tilam Nisa Rambhaya Soha

Hung So Radzaya Soha

Mum Shri Ang Ragaya Soha

The Four Female Bhodishattvas (Speech)

Dza Dhupe Trawe Sha

Hung Pupe Ahwe Sha

Bam Dipam Sukhini

Ho Gendhe Tsita Ho

The Four Male Gatekeepers

Hung Yaman-Tatritra Phet

Hung Binan-Tatritra Phet

Hung Padman-Tatritra Phet

Hung Trajnan-Tatritra Phet

The Four Female Gatekeepers

Om Maha Benzar Dharo Maha Trodhi Shori Dzolani Hung Phet

Om Maha Ratna Dharo Maha Trodhi Shori Dzolani Hung Phet

Om Maha Padma Dharo Maha Trodhi Shori Dzolani Hung Phet

Om Maha Karma Dharo Maha Trodhi Shori Dzolani Hung Phet

Samantabhadra

Hung Hung Hung Benzar Tsita Hung

Samantabhadri

Ah Ah Ah Benzar Bhadra Samanta Ah

The Six Sages

Om Muney Trang Soha

Om Muney Trung Soha

Om Muney Sung Soha

Om Muney Tram Soha
Om Muney Chang Soha
Om Muney Ye Soha

Then imagine Samantabhadra yab-yum in the heart of Vairocana and the six sages abide in the outer courtyard, along with the others in their respective places, completing the mandala.

The Deities Bestow the Siddhis:

Om Benzar Samaya Hung

The wisdom beings dissolve inseparably with the samaya beings like water poured into water.

Om Benzar Samaya Tom

Until enlightenment is realized, I will remain stable in the mandala of deities.

Om Benzar Samaya Ho

Mastery is achieved, take delight!

Dza Hung Bam Ho! The deities are stabilized,
 Clearly present, and becoming extremely lucid –
 Present upon their seats in the manner of Bodhisattvas.

The principle ones and consorts are ablaze with the hand emblems of vajra, wheel, jewel, lotus, sword, and bells. The Bodhisattvas hold an upala flower, a naga branch, and so forth; with stunning demeanors, their consorts hold pleasing objects. They are various colors such as blue, white, golden, red, green, and so forth, soft, flexible, vital supple, and youthful in appearance, possessing the majestic splendor of being vibrant, shimmering, and spontaneously attractive. A great gathering of light rays radiates, and blazing chains of fire flare and pervade without center or circumference. This inconceivable mandala is spontaneously present.

Ah ho! The nonconceptual apprehended and apprehending mind
 Are unfathomable and inconceivable.
 The myriad mandalas of wisdom's self-awareness are ineffable.
 Pervading all that is evenness and unevenness,
 All-pervasive basic space is without pervading.

Primordially ever-luminous,
 The fully manifest mandala is unelaborate.

Saying **Ho** expresses the secret vajra words.

Recite the Mantras:

Then, as the gathering of the embodiment of all tathagatas of the ten directions and four times – the vajra mandalas of enlightened body, speech, and mind – Samantabhadra takes great delight. The samaya of the spontaneously present great perfection that is the primordial nature of all phenomena is a great secret. The meaning is obscured and hidden within the texts and abides in the enlightened mind of the vajra master.

Through the mandala of the indwelling mandala, meditate on the mandala *with* the mandala. The mandala of enlightened mind is the supreme mandala, the secret vital essence mandala of basic space. The elements of prajna are the buddhanature as the consort. The great elements are the buddhanature of the families. The awakened mind is the vajra assembly. All organs, objects, time, and awareness are the mandala of Samantabhadra. The surpassing great holder of immeasurable qualities sees with the five wisdoms of enlightened mind. The meaning is hidden through symbolic indication and revealed through the mudra of **Ah Li** and **Ka Li** (the vowels and consonants).

From the syllables in the hearts of the deities, light radiates and penetrates into sentient beings that are as pervasive as the domain of the sky. Through the four activities, all obscurations are cleansed and all sentient beings transform into syllables that dissolve back into the deities' hearts. *Visualize the mantra garlands of the individual deities are drawn in through their bodies and circulate through their secret places. Recite as many times as you can [see alternate mantra below and hand mudra notes]:*

Hung Benzar Drik (*Vairocana*)

Om Dzina Dzik (*Akshobya*)

So Ratna Drik (*Ratnasambhava*)

Ang Ahro Lik (*Amitabha*)

Ha Trajna Drik (*Amoghasiddhi*)

Mum Dhati Shori (*Akasha-Dhat-Vishvari/White Tara*)

Lam Deka Rati (*Lochana*)

Mam Noha Rati (*Mamaki*)

Pam Raga Rati (*Pandara-Vasini/Pandara*)

Tam Benza Rati (*Samayatara/Green Tara*)

Chin Hi Radzaya

Trang Ah Garbhaya

Hring Ha Hung Padma Padama

Dzing Kuru Pana Hri

Hung Lasye Samaya Tom

Tram Malei Samaya Ho

**Hri Girti Rago Hang
Ah Nirti Raga Yami**

**Meh Dharani Soha
Tilam Nisa Rambhaya Soha
Hung So Radzaya Soha
Mum Shri Ang Ragaya Soha**

**Dza Dhupe Trawe Sha
Hung Pupe Ahwe Sha
Bam Dipam Sukhini
Ho Gendhe Tsitaho**

**Hung Yaman-Tatrita Phet
Hung Binan-Tatrita Phet
Hung Padman-Tatrita Phet
Hung Trajnan-Tatrita Phet**

**Om Maha Benzar Dharo Maha Trodhi Shori Dzolani Hung Phet
Om Maha Ratna Dharo Maha Trodhi Shori Dzolani Hung Phet
Om Maha Padma Dharo Maha Trodhi Shori Dzolani Hung Phet
Om Maha Karma Dharo Maha Trodhi Shori Dzolani Hung Phet
Hung Hung Hung Benzar Tsita Hung**

Ah Ah Ah Benzar Bhadra Samanta Ah

**Om Muney Trang Soha
Om Muney Trung Soha
Om Muney Sung Soha
Om Muney Tram Soha
Om Muney Chang Soha
Om Muney Ye Soha**

Alternately, recite the mantra of the peaceful deities 108X or as many times as you can:¹⁴

Om Ah Hung Bodhicitta Mahasukha Jnana Dhatu Ah

Dissolve the visualization and rest in meditative equipoise of the fundamental nature of the natural great perfection as long as you can. Then reappear as the deity and mandalas.

¹⁴ In general, accumulating 10 million for the principle one and 10 thousand for the retinue will result in accomplishment.

Generate the Wrathful Palace (This is not necessary when conducting the Ganachakra gathering option):

Dhrum Bisho Bishuddhe

In the blazing expanse of fire with no outer or inner dimensions, the substratum of the palace is a wheel with a hub and rim connected by four spokes that indicates the nature of the five families. This is adorned with a four-sided foundation indicating the Four Noble Truths and the Four Immeasurables. Upon that, the palace is a square shape with eight pillars, beautified with outer and inner blazing wisdom colonnades. The walls are composed of fresh and dry skulls adorned with black serpents hanging in clusters. The gutters are skulls and serpents, and the windows are the sun and moon. The joists are Brahma, and the pillars are human corpses. The capitals are tortoises; the rafters, human corpses; and the ceiling boards are animal body parts. The roof is flayed human skin. The latticework is intestines, hearts, and internal organs. The four entrance thresholds are tortoises, and the lintels are sea monsters. The doors are black serpents and human corpses, and multitudes of ornaments adorn the palace. From the ends of the rafters that are enhanced by the sun, moon, and constellations, sparks radiate from tips of flames into the ten directions, creating massive garlands of fire and light.

The seats are distinguished by the animals upholding the thrones: the elephants indicate suppressing beings through splendor; the buffaloes, great authentic presence; the leopards, great unruliness; the tigers, magnificent heroism; and the bears indicate natural ferocity.

Generate the Mandala of Wrathful Deities:

Then the great lord of all tathagatas, who is the nature of all the buddhas, is fully manifest as the wrathful mandala. The assembly of wrathful mandalas emerges from the secret places of the male and female to reside in their individual places to ensure spontaneous presence and so the families will never vanish. The sattvas of enlightened mind manifest and circumambulate the mandala, make prostrations, and dissolve into one's heart.

With conceptual delusion concerning the self and attachment, those who lack the authentic path are deluded about causes and results. Those who enter a perverted path by taking the profound secret literally, become a *rudra*.¹⁵ Without interruption, rebirth is taken in the extremely hot hells of Avichi, the extremely cold hells, and so forth. When ripening of karmic obstructions gradually diminishes, there will be rebirth as a hungry ghost, animal, naga, demi-god, and/or god.

Previously the *rudra* relied upon a spiritual guide. Through the strength of that, the great, glorious Heruka saw, through his omniscience, the suffering of beings and, by enacting great compassion, revealed the deeds of taming. Then from the Tathagata's great vajra arrangement of the magical manifestation matrix, he shows the authentic presence of taming through great pride.

¹⁵ Here, symbolic of egotism; also a general representation of our demons of the desire, form and formless realms

The great nature of vajra enlightened body, speech, and mind of all the tathagatas – Samantabhadra – takes great delight by abiding in the evenness of the samadhi of the king of the magical manifestation matrix and radiates great clouds of the mandala of the Heruka King of Wrath.

From the basic space of the nature as it is, the great holder of immeasurable qualities – Samantabhadri – emerges. Saying **Hi Hi** and through the splendor of her kaya radiating pleasure for the male, she reveals her blossoming secret lotus. Then Samantabhadra responds with **Ha Ha** as his jewel expands. They embrace inseparably; his jewel enters her lotus, and they embrace inseparably in rapture. Clouds of bodhicitta descend within the female’s secret place. The mantra is expressed, pervading the infinite space of the six realms throughout the ten directions:

**Hung Hung Hung Bisho Benzar Trodha Dzola Mandala
Phet Phet Phet Hala Hala Hala Hung**

Clouds of wrathful ones manifest in the six worlds in numbers as vast as all the particles in the ten directions of the world. The earth, mountains, and continents are set in motion. The roar of thunder reverberates in stages. The great drums of the gods and other musical instruments roar. Mountains, earth, boulders, and so forth shake. The waves of the oceans roll.¹⁶

Then the great joyful Bhagawan himself assumes the magnificent aspect that causes great terror and fear. He transforms into the great, blazing red-black Heruka with three heads, six arms, and four legs, holding a variety of weapons. Since samsara is pure in its place without abandonment, he enjoys the great charnel grounds; and since desire is pure in its place, he abides in the midst of an ocean of blood. Since hatred is pure in its place, the sign of not abandoning it is that he stands upon a great mountain of skeletons. Since delusion is pure in its place, he is positioned at the hub of a four-spoked wheel in a great mass of blazing wisdom fire. With his right legs drawn in and his left legs extended, he stands upon a seat of the male-female gods.¹⁷

The clouds of wrathful mandalas constitute the glorious, great five Herukas¹⁸ and their consorts, abiding at the hub.¹⁹ The great haughty ones and others cry out in unison and threaten with violent aggression, “Release us! Release us! Lords of compassion, what will you do with us?” They become aggressive and attempt to escape. Then, the Bhagawan manifests with nine heads, eighteen arms, and eight legs through the skillful means of compassion. He tames with a mighty voice and becomes extremely aggressive to the unruly ones according to their perceptions:

Hung Hung Hung Ha Ha Ha Khahi Khahi Khahi

¹⁶ See Longchenpa commentary for internal, secret, and quintessential meanings (pp. 592-593).

¹⁷ Maheshvara and his consort, the queen of the charnel grounds

¹⁸ Vajra Heruka (Akshobya), Jewel Heruka (Ratnasambhava), Lotus/Padma Heruka (Amitabha), and Karma Heruka (Amoghasiddhi), and Buddha Heruka Chemchok (Vairocana)

¹⁹ Additional details of their appearance and its meaning may be found in Longchenpa’s commentary (pp. 619-621).

The unruly ones quiver with fear and are rendered suitable for taming. The Bhagawan then removes their hearts, sense organs, internal organs, severs and chops up all the limbs, consumes all their flesh, drinks their blood, and masticates all their bones; delusion, desire, and hatred are purified.

Hung Hung Hung Jhyo Jhyo Jhyo Eh Ah Ra Li Hring Hring Dza Dza

All the realms of the world in the ten directions – including space – are subsumed to fit within a single mustard seed. Then the kings of the earth spirits, the great haughty ones, their queens of female earth spirits, and so forth, their retainues, attendants, and inner servants are completely conquered.

Partake of the Great Union:

Then through the method for taming, the rapturous Bhagawan – great, glorious Heruka – again appears as the great five fearsome Heruka families. All joyfully delight in embrace and rest in the samadhi called “emerging clouds of the mandala”, which emerges from vajra enlightened body, speech, and mind.

Om Ah Hung Benzar Prabe Sha Ya Ah La La Ho

All earth-spirit goddesses become extremely attracted to the assembly of Herukas, and the mandalas of their lotuses are aroused and blossom with delight as they enter into union with the Herukas. Then the great joyful Bhagawan as the five Herukas enters into union with each of the great female cannibals of the humans, the five of the east, south, west, and north respectively.

Generate the Mandala of the Retinue:

Then the rapturous Bhagawan and all wrathful mandalas of the five families recite **Hung**, and the entire assembly of the lotus mandalas joins with the vajras of the five Herukas in a full embrace that intensifies their ecstasy.

Secondly, having taken delight, **Ha** is recited; and through the clouds of the male and female bodhicitta, the assemblies of female goddesses²⁰ emerge from the secret place of the union of the male and female five families and take their seats upon the spokes of the great, blazing wheel, beginning in the southeast and progressing clockwise.

Third, in a state of rapture and reciting **He**, an assembly of flesh-eating demons²¹ emerges, and they take their seats at the perimeter of the great, blazing wheel beginning at the inner

²⁰ The matarah, including the gauri and ishvari

²¹ Pishachi

portico in the east with the four fanged ones in the four cardinal directions and the four winged ones in the intermediate directions.

Fourth, the rapture of the gatekeepers then permeates the ten directions of all realms without exception. By reciting **Phet**, the welfare of all beings is enacted through the four immeasurable qualities. The assemblies emerge holding their weapons and abide as fearsome forms at the four entranceways of the great, blazing mandala, dispelling all unruly ones.

Fifth, then from the joyful clouds of the males, females, and their retinues, the sound of **Phet** reverberates throughout the ten directions. Through the power of wrathful compassion, they all become fearsome and join into union; and are all sent back to their individual abodes. **Kye Ho!**

Then the Bhagawan takes great delight; and with great compassion, the great, glorious Herukas enter into the evenness of samadhi called “the source of ambrosia”. From their vajra enlightened body, speech, and mind, the mantra emerges:

Om Benzar Maha Amrita Maha Trodha Ang Ang Ang

Once again haughty ones emerge. The entire assembly of wrathful mandalas, including the five families and consorts, appears to the haughty ones as kayas abiding in the great expanse of blazing wisdom fire that indicates the one hundred sacred families. For the first time, these haughty ones witness the truth of the buddhas’ inconceivable samadhi of spontaneous presence.

All the haughty ones in the six realms of the three planes of existence are tamed according to their individual needs, simultaneously without beginning or end.

Accept the Haughty Ones as the Retinue:

Then the haughty ones promise to join the retinue and offer themselves as the seats within the mandala. When the arrangement of the magical manifestation occurs, the haughty ones are panic-stricken; their bodies shiver with fear; and with voices of defeat, they cry out, “Take our bodies as your servants, accept our speech as your servants, and you must accept our minds as your servants! If you don’t accept us, then may our heads and bodies split and crack into a hundred pieces and our hearts explode into a hundred thousand pieces! May our bodies rot, decay, and burn in the formidable fire of our suffering, ruining this life; and in the next life, may we fall to the hells and call out to you in great anguish!” Thus, they swear in this way to be accepted into the retinue, as they each place their bodies as the seats within the mandala of the five wrathful families.

Then, presenting their retinues, they show respect and make offerings. All haughty ones request in unison, “O wrathful assembly, please accept our wives, mothers, sisters, and daughters into your great mandala of abundance. Heroes who destroyed the disobedient ones, deities to emulate, lords who are sacred objects of refuge, you must accept these offerings. O great mandala of wrathful ones, you are revered by each of us and our servants. Even those who hold the name of this great mandala assembly of wrathful ones will always be respected and cherished

as wish-fulfilling jewels upon our crowns. Free from deception and with supreme respect, we take you as our objects of offering – always holding you on our crowns. We will do our best to faithfully serve you and promise to fully accomplish, without exception, whatever is desired by those who associate with this mandala through any of the four aspects of enlightened activity!”

Then, having taken the oath, they go on to say, “If by chance we fail to keep our commitments as we have verbally sworn in the presence of the heroes, may our heads, bodies, and hearts split open, be chopped to pieces by weapons, and rot by this curse!”

Then the female goddesses²² become the retinue and request the enlightened activity of being bound to the oath. Having returned to their abodes, all haughty ones, their wives, mothers, sisters, and daughters instantly arrive within the mandala of the wrathful ones to request in unison, “Since all of us, including our servants, have been accepted into the retinue of the great hero who destroys the hordes of demons, O great hero, whichever enlightened activity we were previously capable of – whether peaceful, enriching, magnetizing, or subduing – please grant us the siddhi of our command by directing us in the enlightened activity to be performed!”

Empowerment conferral:

Then the Bhagawan, with great love for beings, hands each one a vajra. Each receives an empowerment name by adding “Dorje” in front of their name. Then, according to their individual activities, each is positioned at the outer portico of the blazing mandala.

Recite the Mantras of the Wrathful Deities:

Then in a state of rapture, the Bhagawan reveals the great assembly of the mandala. So that samaya can be accomplished, this mandala of enlightened speech, the assembly of tathagatas, and the wrathful Herukas and consorts, emerge from the secret places of the male and female, the wisdom of vajra enlightened body, speech, and mind. Then recite the mantras of the fifty-eight wrathful deities:

The Male Deities:

**Om Sarwa Tathagata Maha Shri Heruka Maha Tsendha Sarwa Dutren Ahnataka
Hana Daha Patsa Hung Hung Hung Phet**

**Om Benzar Maha Shri Heruka Maha Tsendha Sarwa Dutren Ahnataka Hana Daha
Patsa Hung Hung Hung Phet**

**Om Ratna Maha Shri Heruka Maha Tsendha Sarwa Dutren Ahnataka Hana Daha
Patsa Hung Hung Hung Phet**

**Om Padma Maha Shri Heruka Maha Tsendha Sarwa Dutren Ahnataka Hana Daha
Patsa Hung Hung Hung Phet**

²² Ishvari

**Om Karma Maha Shri Heruka Maha Tsendha Sarwa Dutren Ahnataka Hana Daha
Patsa Hung Hung Hung Phet**

The Female Deities:

Om Sarwa Tathagata Maha Trodhi Shori Sarwa Dutren Hung Phet

Om Maha Benzar Dhara Maha Trodhi Shori Dzolani Hung Phet

Om Surya Ratna Dhara Maha Trodhi Shori Bita Maha Hung Phet

Om Hri Shota Samata Padma Maha Trodhi Shori Khahi Hung Phet

Om Sarwa Ahmogha Maha Trodhi Shori Bisho Hung Phet

The Eight Matarah:

Om Benzar Ke'uri Ha

Om Benzar Tso'uri Ha

Om Benzar Promoha Ha

Benzar Betali Ha

Benzar Tsandali Ha

Benzar Pukkasi Ha

Benzar Ghasmari Ha

Benzar Smashani Ha

The Eight Pishachi:

Benzar Sengha Mukha He

Benzar Batri Mukha He

Benzar Trila Mukha He

Benzar Shona Mukha He

Benzar Trita Mukha He

Benzar Kangka Mukha He

Benzar Khakha Mukha He

Benzar Hulu Mukha He

The Four Gatekeepers:

Benzar Arya Tetsa Tenga Dza

Benzar Ahmogha Hung

Benzar Loka Bam

Benzar Bhimi Palaya Wati Ho

The Twenty-Eight Isvari:

Jhyo Jhyo Jhyo Jhyo Jhyo Jhyo

Jhyo Jhyo Jhyo Jhyo Jhyo Jhyo

Jhyo Jhyo Jhyo Jhyo Jhyo Jhyo

Jhyo Jhyo Jhyo Jhyo Jhyo Jhyo

Jhyo Jhyo Jhyo Jhyo

Invoke the wisdom beings with:

**Rulu Rulu Rulu Hung Eh Hayahi Ahnaya
Dza Hung Bam Ho**

*Then, while reciting **Ram**, toss the “awareness flower”. The dissolution occurs with the recitation of:*

Om Benzar Trodha Samaya Hung

Om! The fearsome are pacified through wrathful means.
The assemblies of awesome, glorious, wrathful ones
Appear through compassion.
May the superb blessing of the blazing ones
Be bestowed upon me at this very moment.

They dissolve to become indivisible. *Then, establish stability, invoke, and overcome by saying:*

**Om Benzar Samaya Tom
Om Benzar Samaya Ho
Om Benzar Samaya Phet**

Make tormas offerings with:

Om Ah Li’uli Talita Pali Dam Tra Gona Rotri Kharam Yogini Khahi Ho

Imagine that the deities are pleased. Take outside. Visualize the deities and recite as much as possible:

Hung Ha He Phet (108X or as much as you can)²³

Having recited this, among the ten directions of the six worlds, all negativities are buried and incinerated. The entire universe and its inhabitants are filled with the brilliant mandala assembly that encompasses everything and fully pervades all.

²³ No meditation is specified, but may be optional at this point.

The Completion Stage:

Take delight in the karmamudra that invokes bliss.²⁴ Both the male and female are generated as deities, and the secret places are blessed as the vajra and lotus.

The completion stage of prajna is the mandala of bliss, clarity, and nonthoughts that originate from the mandala that sustains the perception of passion-based thoughts through method. Without abandonment, passions are purified in their own place. This is the mandala of enlightened mind – supreme among all mandalas!

Those whose concepts are fewer and passions are strong practice both the upper and lower gateways. Those whose concepts are strong practice the deity meditation and nonconceptual nature.

Train with the Winds of the Upper Gateways:

Visualize the three channels as supports for the three doors (body, speech, and mind) and the three poisons (attachment, aversion, and ignorance); but once purified with **Om Ah Hung** and the union of method and wisdom, the channels become the support for the three kayas. When the karmic winds are restricted or bound, the winds of the passions become the clear, nonconceptual wisdom called “wisdom wind.” The wisdom wind and the radiance of the five winds arise in myriad ways, such as the appearance of mirages, smoke, empty forms, and the like.

On the in-breath, meditate that the wisdom wind enters the central channel at the point of the pubic hairline and that wisdom permeates the four chakras and all channels. [*Pause*].

Then visualize a jeweled locket containing five pure vital essences about the size of mustard seeds. Transform them into the *nature* of the five male buddhas as five orbs of light – white, blue, yellow, red, and green at the crown, throat, heart, navel, secret place chakras. Then transform them into the five Buddha Families at their respective places. [*Pause*].

Train in the Lower Gateways:

Visualize the *ahtung* flame the size of a mustard seed and just below the navel chakra. The fire blazes to the size of a thumb and melts the red female drop, which ascends to the heart, to the throat, to the crown and then melts the white **Ham** male drop at the crown, which descends to the tip of the vajra and lotus as joy, supreme joy, freedom from joy²⁵, and innate joy. The vital essence is held in the vase of the vajra and lotus. Then it is pulled upward with **Hung** and evenly distributed throughout the entire body. Course and subtle concepts are abandoned. Bliss from the secret place then pervades the whole body. [*Pause*].

²⁴ This may be visualized (jnanamudra practice) if qualified consorts are not available or other restrictions apply.

²⁵ Some sources refer to the third joy as “special” joy.

While the impure fluids remain within, the pure male and female *essences* emerge like drops from the tip of the vajra and the tip of the lotus. When the essences mingle at the tip of the vajra and lotus, the male experiences the taste of bliss and clarity, while the female experiences the taste of nonconceptual emptiness. Through the merging of these two, the union of bliss and emptiness arises, the ground of clear light and the nature of the prajna-wisdom empowerment. Rest in the evenness of the indivisible, intrinsic fundamental nature of the Great Perfection.
[Pause]

Through the union of the vital essences and the sound of wisdom exaltation, great wisdom ecstasy is offered to the invoked deities in the mandala of the secret place. This secret vital essence nature of space is the nature of all buddhas that naturally abide throughout the entire body, the exaltation of the mind's wisdom nature becomes the experience of great wisdom ecstasy, the offering of indivisible bliss and emptiness.

When abiding in the mandala, this mandala's nature is the spontaneously present mandala of completion. All mandalas without exception are complete as ornament. From the union of the mandalas of the sambhogakaya, the compassionate mandalas fully emerge. As protectors who tame the mandalas of directions and times by liberating the illusory mandalas, the mandalas of nonexistent subject and object are engaged. This is the supreme mahamudra of all tantras.

The Ganachakra [If there is no ganachakra feast offering, go to Praises below. A "gathering" ganachakra practice is also attached, see p. 35.] *The ganachakra should include alcohol and meat, though it may be acceptable to substitute dutsi pills for the meat.*

Then in a state of rapture, the Bhagawan expresses the aphorism of taking great pleasure with the offerings. Conceptualization and familiarization are liberated with:

Om Maha Shunyata Jnana Benza Svabhava Atmako Ham

Then with indivisible mind and compassion for negative-minded sentient beings, I liberate them as indivisible. As deities, we invoke the mandala at my secret place. Through the indivisible unity of male-female, the great offering substance of the exaltation of bodhicitta arises from the union of our vajra and lotus. By pleasing myself, all the tathagatas are pleased.

Then, in the center of a sun and moon disk between the palms of folded hands are the five male and female sattvas. From them, the ten male-female deities are generated and offering clouds are visualized, purified, blessed and offered.

Sprinkle the offerings while reciting:

Ram Yam Kam (3X)

Ram (*fire*) burns away impure characteristics, **Yam** (*wind*) blows and scatters all clinging to objects as truly existing, and **Kam** (*water*) cleanses all habitual and negative instincts, leaving me in a pure state of being. The offerings are now blessed with:

Om Ah Hung (3X)

Offerings are made to the deities (*peaceful, wrathful, or both*). The **choppon** distributes a plate of the substances for the deities to the vajra master. With the **lotus mudra** he/she says, “**Hung!** Great hero, please pay heed! These are the most excellent substances. Have no doubt about that which is gathered here. Partake of this with the knowledge of the single nature of sages, dogs, and untouchables – these three!”

The **vajra master** answers with the **lotus mudra**, “**Om!** Sugata of the dharmakaya! You who have fully abandoned all fixation and grasping, free from the stain of desire and the rest, with respect for the nature as it is, I bow down. How completely astonishing!” *It is received by him/her. Then the primordially pure ambrosia is shared and enjoyed.*

The intrinsic nature of the ambrosia abides as the nature of the five families and the five wisdoms. *Then the food substances are shared and enjoyed by all.*

Finally, the “remains” are gathered, blessed with saliva by the vajra master and offered. [Alternately, red and white tormas are taken outside, then the plates are returned to the shrine and place upside down.]

Then:

Among the accumulations,
The ganachakra is supreme.
In this life, all wishes will be accomplished, and
All obstructing forces and obstacles pacified.
In the future in the pure land of the
Victorious vidyadharas,
The state of Samantabhadra will be attained.

The gathering may be concluded with the samadhi of dance and song.²⁶

Praises to the Peaceful and Wrathful Deities:

Vajrasattva

Om! The wisdom mandala of the great vital essence
Is perfect throughout the ten directions and four times.
As a mandala of merit and gathering of kayas

²⁶ Elaborate versions may include dancers with masks and costumes as the Herukas and consorts, the Gauri, the Pukkasi, the Pishachi, and the Ishvari and so forth.

Of appearances and emptiness, the vital essence is perfectly complete. **Ho!** [Bell]

Amitabha

Om! This vajra merit is the great vital essence,
Endowed as the wisdom mandala of the vajra.
The infinite greatness of vajra ground
Is the vajra monarch – the great vital essence. **Ho!** [Bell]

Vairocana

Om! The great perfection of enlightened body, speech, mind, qualities and enlightened activities
Is the primordial, spontaneously perfected Samantabhadra.
This vast assembly is the great vital essence. **Ho!** [Bell]

Ratnasambhava

Om! Magical manifestations are nonconceptual in the space of evenness,
Always infinite, radiating multitudes of multicolored light.
Always infinite, dissolving spontaneously,
They are the diverse greatness of enlightened body, speech, and mind. **Ho!** [Bell]

Amoghasiddhi

Om! In the ten directions of the universe as numerous as particles,
All deeds of the victorious ones are as numerous as particles
As inconceivable emanations equal to particles
That are instantaneously, spontaneously present. **Ho!** [Bell]

Additional praise

Om! All mandalas are enlightened body, speech, and mind without exception.
The great nature of enlightened body, speech, and mind
Is always pervaded by enlightened body, speech, and mind.
This enlightened body, speech, and mind is the great vital essence. **Ho!** [Bell]

Then, in a state of rapture, the Bhagawan and assembly of the five Herukas with their retinues, as the great appearance of the mandala, sing this song of joy with passionate expressions:

Enlightened Body

Hung! Greatly fearsome, blazing like the fire at the end of time, and radiant like the light rays of a hundred thousand lightning bolts, they devour with razor-sharp fangs. **Ho!** [Bell]

Enlightened Speech

Hung! Like the sound of a thousand dragons roaring, their wrathful sound is as loud as a hundred thousand mountains collapsing. Their great laughter is **Ah Ah Ha La**, and they pant with the force of a hurricane, intimidating unruly ones into a great frenzy. **Ho!** [Bell]

Enlightened Mind

Hung! The great light of prajna that counteracts ignorance completely illuminates the wisdom mandala. This blazing wisdom fully subjugates. The various wisdoms are the great sole essence. **Ho!** [*Bell*]

Enlightened Qualities

Hung! From the kings of wrath referred to as the “great clouds”, great showers of wrathful mandalas descend. Mandalas emerge like wish-fulfilling treasures. These various wrathful forms are the great sole essence. **Ho!** [*Bell*]

Enlightened Activity

Hung! Of all demons, the wrathful ones are the great demons. The demons among demons, all demonic negativities are destroyed. Terrifying even the ferocious assemblies, the Great Fearsome One is the great, sole essence. **Ho!** [*Bell*]

The principle ones are free from the transition of birth and death. Free from destruction and separation, they are extremely firm, while their major and minor marks are ablaze. Their enlightened qualities and speech are like a wisdom vajra river that gathers the assembly of those to be tamed and satisfies them. Their enlightened minds are clear like a wisdom vajra fire of omniscience. By actualizing knowledge of all that can be known without exception, the great, blazing radiant light of their compassion dispels the dark ignorance of beings. Their enlightened activity is that, as spontaneously present vajras, their nature pervades those to be tamed like the movement of wind that scatters all demons, heretics, and so forth. Hence, the purpose of the four activities is fully perfected and spontaneously complete.

Samaya:

In a state of rapture, the Bhagawan expresses the aphorism of this extraordinary samaya, so the practitioners who uphold mantra may accomplish results. When this unsurpassed vehicle is fully understood even by engaging in activities generated by the passions, although appearing as though involved, no habits are accrued and the two accumulations are perfected. Hence, the disciples and vows are fully endowed.

Within the unsurpassed supreme samaya, the disciplines that are capable of taming and the limitless vows without exception are subsumed and perfectly pure. Existence, nonexistence, and even the Middle Way are nonexistent – like optical illusions. Since life has no true existence, there is no life to be severed. Since the act of stealing from another and the object to be stolen are nonexistent, there is no stealing. When the liar himself is telling a lie, the so-called lie does not exist even as a mere designation. Being without attachment is attachment; the moment of being without desire is attachment. Male and female unite as wisdom within the *nature* of attachment. This is the king of supreme purity – extremely pure great attachment.

To never abandon the unsurpassed, to show respect to the guru, to not lose the continuity of mantra and mudra, to have love for those who have entered the perfectly correct path, and to not speak outside the mandala about the secret meaning are the fivefold root samayas to be

accomplished and the supreme samayas that guard. To not abandon delusion, desire, hatred, pride, and jealousy or the white ambrosia, the red ambrosia, feces, urine, and the great flesh – the ten branches of samaya – are practiced by realizing primordial purity and evenness. Both the fivefold branch samayas to be abandoned and the fivefold branch samayas to be accepted are dangerous to transgress. Uniting with evenness and when abiding within the samaya of evenness, the great perfected evenness will be attained.

Furthermore, since everything is the supreme Victorious One – Samantabhadra – phenomena, without exclusion, are mudras. Everything is accomplished without accomplishment and without exception. The nature as it is and the methods for taming are perfectly pure and spontaneously present without exception.

Concluding Expression:

Then in a state of rapture, the Bhagawan expresses the aphorism to the Tathagata himself to firmly uphold this king of Secret Mantra.

Kye! Kye! This intrinsic nature of the ten directions and four times is the genuine essence of the tathagatas. Those who maintain grasping and fixation are caught by their individual lassos of concepts. This great *Secret Essence* – the mudra of all tathagatas – is who I am. Except for this secret, there is nothing else that all the tathagatas possess. This very *nature* emerges from the definitive space of absolute truth and pacifies exaggerated eternalism and the repudiation of nihilism. All tathagatas take delight in this inseparable *nature* and abide in the space of evenness of the fourth time as enlightened body, speech, and mind.

Closing Prayers:

The conventionally visualized being (*samayasattva*) and the being of primordial awareness (*jnanasattva*) are not two different things,
 So there is no need to make a request to remain.
 They arise from myself and are transformations of my own free will,
 My own awareness being the ground and source,
 So what need is there for empowerment or full establishment?
 Furthermore, the many desirable sense qualities
 Are ornaments of the play of primordial awareness, my own mind,
 Emanated from myself and offered to myself.
 Do not seek samaya in other substances of offering.
 The measureless palace of phenomena, the spiritual preceptor and deities,
 Are all a great mandala setting its seal on reality.
 Just as the appearances in the mandala of water
 Are devoid of self-nature, for example,
 View them as arising from a state free of taking things as real.

Penetrating insight beyond word or expression, the unwavering enlightened dimension of
 absolute reality (*dharmakaya*),
 Chief of the five families, the enlightened dimension of perfect enjoyment of the qualities of
 great bliss (*sambhogakaya*),
 And the great enlightened dimension of manifest appearance, the hundredfold skillful means
 of compassion (*nirmanakaya*),
 To all the deities of the three dimensions of enlightened presence I bow down. [*Bell*]

Mantra of Increasing Mantras:

Om Sambara Sambara Bimana Sara Maha Zambaba Hung Phat Soha

Purification Mantras:

Sanskrit Vowels:

OM a, aa i, ii u, uu ri, rii li, lii e, ey o, oh ang, ah

Sanskrit Consonants:

**ka kha ga gha nga/
 tsa ts'a dza dz'a nya/
 ta t'a da d'a na/
 ta t'a da d'a na/²⁷
 pa p'a ba b'a ma/
 ya ra la wa/
 sha kha sa ha kya SO HA/**

Mantra of Dependent Origination:

**Om Yedharma Hetu Prabhawa
 Hetun-Tekhan Tathagato Hyawadata
 Tekhantsa Yo Nirodha Evam-Wadi
 Maha-Shramana-Ye Soha**

100 Syllable Mantra of Vajrasattva:

**OM Benza Sato Samaya
 Manu Palaya
 Benza Sato Tenopa
 Tishta Drido Me Bhawa
 Suto Khayo Me Bhawa**

²⁷ The second line has a silent “r” and is represented here phonetically.

Supo Khayo Me Bhawa
Anu Rakto Me Bhawa
Sarwa Siddhi Me Prayatsa
Sarwa Karma Sutsa Me
Sit-Tam Shriya Kuru Hung
Ha Ha Ha Ha Ho
Bhagavan
Sarwa Tathagata
Benza Mame Muntsa
Benzi Bhawa
Maha Samaya
Sato Ah

Long Life Prayers

H.H. the Dalai Lama

For this realm encircled by snow-covered mountains
 You are the source of every benefit and bliss without exception.
 Tenzin Gyaltso, you who are one with Avalokiteshvara,
 May you remain steadfast until Samsara's end!

Khenchen Lama

In the Dharmadhatu appearing as Amitabha,
 In the Sambhogakaya form as wisdom Buddha Manjushri,
 Padmasambhava's heart son Sangye Yeshe,
 Incarnated as Padma Dagnag Lingpa in previous life
 And Paljea pa Dorjee in this lifetime,
 May your life be longer than the duration of samsara
 So that all your virtuous intentions can be accomplished.
 Please give me your heart blessings so that
 My mind is united with yours in the Buddha nature.
 So, I pray!

Khenpo Drimed Dawa

Emaho!
 You understand the knowable objects of samsara, Great Teacher.
 You have realized the intent of the sacred dharma, Yogi Khenpo.
 Your dharma practice is the unification of the two.
 Khenpo Drimed Dawa, "Stainless Moon", may you live long!

Wish for Bodhicitta:**Om Ah Hung Shri****Ananta Benzar Sarwa****Siddhi Phala Hung Ah!**

Glorious, precious root lama,

Sit on the lotus seat on the crown of my head.

With your great kindness please accept me.

Please bestow the realizations of body, speech, and mind.

In all the activities of the glorious lama,

May no wrong view arise even for a moment.

By the devotion of seeing whatever he or she does as perfect

May the blessing of the lama enter my mind.

Throughout the succession of my lives, from the perfect lamas

May I never be separated and, enjoying the glory of the Dharma,

Perfect all the qualities of the stages and the paths

And swiftly attain the stage of Vajradhara.

The lamas who have become the glory of the Dharma, may their lives be stable;

May the land be entirely filled with Doctrine-holders;

May the wealth and power of the patrons of the Doctrine increase,

And may the auspiciousness of the Doctrine remain forever.

Bodhicitta, the excellent and precious mind.

Where it is unborn, may it arise.

Where it is born, may it not decline,

But ever increase, higher and higher.

Dedication:

By the virtue of this, may I and all sentient beings in existence claim the highest state of total peace; and with the kayas and wisdom free of synthesis and analysis, may they be made auspicious in all of time-space. (3X) *Bell, drums, and other...*

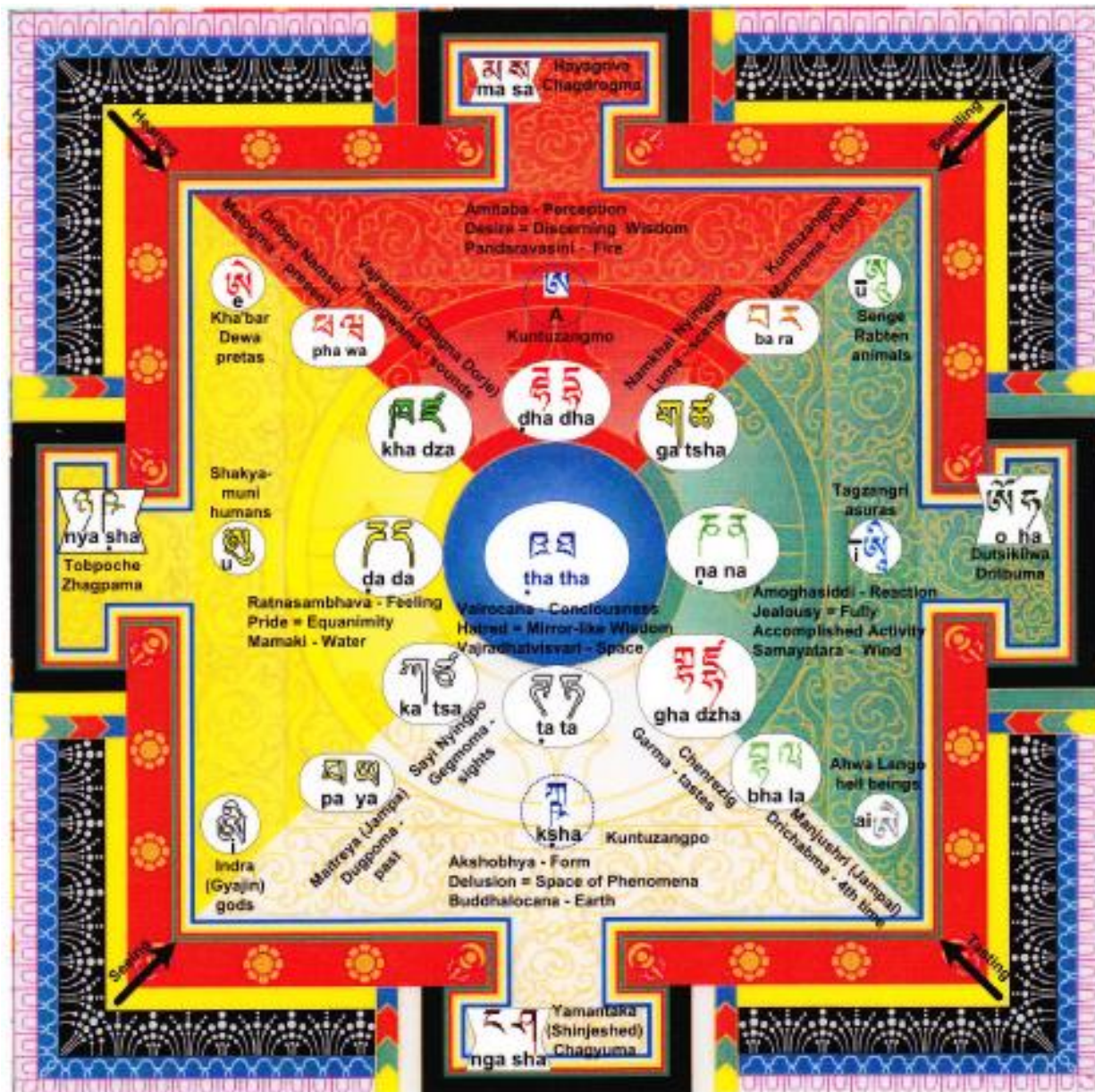
Then stand up slowly and engage in routine activity with the awareness that apparent phenomena are deities, celestial palaces, and purelands.

Sealed Sealed Sealed

* * * * *

This sadhana was completed May 26, 2016, by Khenpo Drimed Dawa from the root text of the Guhyagarbha Tantra and commentary by Longchen Rabjam as translated in The Guhyagarbha Tantra: Secret Essence Definitive Nature Just As It Is, along with a sadhana composed as “A Glorious Sadhana of Mayajvala – The Oral Instructions of the Omniscient Guru” by HH Jigme Phuntsok Rinpoche, translated by Lotsawa Palden Phuntsok (James Rutke). Please forgive all errors or omissions. They are my own.

The Guhyagarbha Mandala of Peaceful Deities



The Path of Accomplishing the Mandala of Mudra
The Mudra that Generates Exaltation
Guhyagarbha Tantra, Ch 8

The Body Mandala (p. 375)²⁸

Head – The Buddha/Vairocana
 Right arm – Akshobhya
 Left arm – Ratnasambhava
 Left leg – Amitabha
 Right leg – Amoghasiddhi

The Four Mudras²⁹ (p. 375)

Great Mudra (mahamudra)
 Dharma mudra³⁰
 Samaya mudra
 Kharma mudra (consort)

Hand mudras (pp. 375-376)

Family	Buddha	Finger	Syllable		Symbol	Crossed ³¹
			Male	Female		
Vajra	Akshobhya	Middle	<i>Hung</i>	<i>Mum</i>	Vajra	
Buddha	Vairocana	Index	<i>Om</i>	<i>Lam</i>	Wheel	
Ratna	Ratnasambhava	Thumb	<i>So</i>	<i>Mam</i>	Jewel	
Lotus	Amitabha	Ring	<i>Ang</i>	<i>Bam</i>	Lotus	
Karma	Amoghasiddhi	Little	<i>Ha</i>	<i>Tam</i>	Sword	

Or at least do vajra palms together

Hand Mudras of the 5 Buddha Families (pp. 376-379)

Male Deities

Right hand with finger extended at heart
 Syllable becomes symbol
 Left fist
 Bell is rung
 Embrace, left hand on consort's left thigh
 Symbol dissolves into consort's heart –
 Arouses pleasure

Female Deities

Left hand with finger extended at heart
 Syllable
 Visualize bell ringing
 Blazes
 Right fist
 Embrace, right hand on other's right thigh
 Bows, gazes, smiles

²⁸ See also pp. 382-385 for additional details

²⁹ Also *Dza, Hung, Bam, Ho* - summoning, binding, fettering, and pleasing

³⁰ Some lists use jnana mudra in place of dharma mudra

³¹ Mahamudra

The Guhyagarbha Ganachakra Gathering

Begin with the main text up to the “Ganachakra” section, then substitute the following. Alternately, a short daily practice text may be used with the following when time is short.

“Ganachakra” or “Tsok” is usually treated as a “feast” in Vajrayana practice. However, there are two forms of Ganachakra: a feast offering and a wheel of gathering, which includes three offerings:

1. *Offerings of liberation – knowing the nature of mind is primordially pure and free from an object to offer and the act of offering, the genuine mahamudra of all offerings*
2. *Offerings of sacred substances and desirables – a feast of five meats and five nectars (usually represented by meat and alcohol or alcohol with dutsi pills), which are primordially pure as the space of phenomena, as well as other food and beverages*
3. *Offerings of union – the visualization of jnanamudra union or the actual karmamudra union between a qualified male or female and a qualified consort*

According to Longchenpa’s commentary, on any occasion that Secret Mantra is being practiced, there must be a gathering (ganachakra) of the special supports, individual practitioners, and substances.³² The assembly may be in the form of one, three, or five couples (or groupings in those numbers) or a large number of unpaired dakas or dakinis. Meat and alcohol in particular, as well as other desirable foods, flowers and any other offerings, are arranged in front of the mandala.

For the practice with ganachakra, the practitioners assemble as couples of one, three, or five, or more. If they are not paired, it is called a celebration of dakas or dakinis, respectively.

The practitioners enter in that order with the vajra master and consort in the center, then in the cardinal directions, then cardinal and intermediate directions in concentric circles of pairs with individuals in the outer positions. In large assemblies or smaller assemblies without paired couples, the individuals may be arranged in rows by Buddha family (see below) in the four cardinal directions, three directions (right, left and in front), or two directions (peaceful to the right and wrathful to the left of the vajra master).³³

A Peaceful Gathering

*Practitioners wear peaceful costumes, hold hand emblems, and are adorned with the marks of the deity family from when the flower was tossed previously. Upon entry, the **gatekeeper (choppon)** as Yamantaka asks, “How was your journey?” by extending a single finger.*

They respond with, “Very good” by extending two fingers and entering.

*The **choppon** then asks, “To which family do you belong?” with the vajra mudra.*

³² The ideal “place” is a charnel ground, forest or other wrathful place. The ideal “time” is starting on the 8th day of the waxing moon (Tara Day on the Tibetan calendar) for 180 days.

³³ Detailed descriptions of the peaceful and wrathful formations are provided in Longchenpa’s commentary pp. 490-494.

They respond with the mudra of the family³⁴ upon which their flower fell. They then prostrate to the vajra master and are seated as above or together in rows by their family's hand emblem.³⁵

A Wrathful Gathering

A wrathful gathering is the same [except for the costumes].

A Peaceful and Wrathful Gathering

The gathering is the same [except for the costumes] and the peaceful practitioners are seated to the right of the vajra master and the wrathful practitioners to the left. Equal numbers of males and females is ideal, but not required.

The Qualified Consort

The qualified consort has purified his/her mind stream from the time of ordination vows to conferral of the secret empowerment.³⁶ Having discovered a qualified consort, he/she becomes an acceptable practice companion.

The Purpose

The purpose of the activity must be understood through the distinctions of the four activities with compassion:

1. *Pacifying – to restore broken samaya or purify obstructions*
2. *Enriching – to increase life and prosperity*
3. *Magnetizing – to summon*
4. *Subjugating – to annihilate unruly obstructers and their forces*

The Offerings of Liberation

Then in a state of rapture, the Bhagawan expresses the aphorism of taking great pleasure with the offerings. Samantabhadra himself appears as the passions of samsara. Naturally abiding as the wisdom of emptiness, the nature of this matrix is primordially indivisible and free from acceptance, rejection, refutation, or establishment as the great union of the nature of phenomena.

³⁴ Vairocana – mudra of teaching, Akshobya-Vajrasattva – mudra of earth-touching, Ratnasambhava – mudra of giving, Amitabha – mudra of meditation, and Amoghasiddhi – mudra of fearlessness.

³⁵ Vairocana – wheel, Akshobya-Vajrasattva – vajra, Ratnasambhava – jewel, Amitabha – lotus, and Amoghasiddhi – double vajra.

³⁶ The best consort is one who has also mastered the generation and completion stage practices. The middling consort is one who has a good understanding of the generation and completion stage practices with some experience, but has not yet mastered them. The lesser consort is one who has only rudimentary knowledge or experience, but who is willing to participate in the practice to benefit their partner.

In order to comprehend this without abandoning desirable objects and passions at the moment of appearing just as they are, the male-female enter into the sacred samadhi of union called “the mastery of great wisdom.”

All phenomena that include the appearances of samsara and enlightenment have a single cause – primordial origination from within emptiness. Phenomena abide in the mode of the syllable **Ah** as the indivisible unborn nature of empty appearances. Appearances are **Om**, emptiness is **Ah**, and their indivisibility is **Hung**. While naturally abiding as they appear, they are empty; and although empty, they appear. Therefore, emptiness and appearances are indivisible. Just as it is characteristic of fire to be infused with heat, the characteristic of phenomena holds the primordial blessing as the mandala of awakening. Since nothing is otherwise, this abides in the manner of being completely pure.

The intrinsic nature of emptiness as the dharmakaya, phenomena as the sambhogakaya, and myriad appearances as the nirmanakaya indicate that all form is the mandala of the enlightened body, all sound is the mandala of enlightened speech, and the nature of all phenomena abides as the mandala of enlightened mind. Outer appearances abide as the females, inner aggregates as the males, and all collections of thoughts as the deities. When this nature becomes actual realization, this reveals the unwavering wisdom intent from within evenness.

Similarly, the five poisons reveal that there is wisdom, and the mind reveals that there are the five kayas. The five elements reveal that there are the five consorts. Phenomena’s inherent characteristics directly reveal the awakened nature as well as the fact that the conditioned phenomena of appearances lack true identity. Hence the fundamental nature of the genuine ground abides in this way.

Once everything is revealed to be primordially fully perfected as the great awakened monarch, then the apparent phenomena of samsara and enlightenment – without acceptance or rejection – will arise as the sole, all-pervasive manifestation of wisdom. That is the fundamental nature of the ultimate great secret, also explained as the basic space of the nature as it is.

The way of knowing the peaceful mandala is to know that all five limbs of the body, the eyes, their consciousnesses, and so forth are not just independent aspects. As **Om**, this should be understood as the intrinsic nature of the five wisdoms indicated by the five males, the eight sattvas, the four male gatekeepers, the six sages, and so forth. Their intrinsic nature is not “real,” yet they appear. Meditate upon this as the mandala of the five families of the sambhogakaya. The way of understanding the wrathful mandala is that all aggregates, organs, and conscious states are to be meditated upon as the mandala of the extremely wrathful nature of the five wisdoms.

[Pause]

The way of knowing the peaceful female consorts is that all forms of beings, sounds, smells, tastes, touch, and the like appear as the five elements. As **Mum**, this should be understood as the essential nature of indivisible wisdom indicated by the four female gatekeepers, eight female sattvas, and the five female consorts. Meditate upon this mandala of consorts as appearances, yet there is nothing to identify. Visualize the wrathful consorts as the mandala of the wrathful females. *[Pause]*

The indivisible mandala is the activities, like a great massing of clouds; they are the intrinsic nature of indivisible emptiness and appearances, or male and female appearing as **Hung**. By understanding this nature, all ganachakra substances become like a dream. Realizing this lack of inherent existence, everything is completely partaken as the six goddesses; and the result is the mandala that is the source of common and supreme siddhis. By pleasing the buddhas who abide as the aggregates, elements, and sense sources, great waves of benefit accomplish the state of awakening.

Offerings of Sacred Substances and Desirables

I liberate “conceptualization” and “familiarization” with:

Om Maha Shunyata Jnana Benza Svabhava Atmako Ham

Then with indivisible mind and compassion for negative-minded sentient beings, I liberate them as indivisible. With my consort I invoke the mandala at my secret place. Through the indivisible unity of male-female, the great offering substance of the exaltation of bodhicitta arises from the union of our vajra and lotus. By pleasing myself, all the tathagatas are pleased.

Then, in the center of a sun and moon disk between the palms of folded hands are the five male and female sattvas. From them, the ten male-female deities are generated and offering clouds are visualized, purified, blessed and offered.

Sprinkle the offerings while reciting:

Ram Yam Kam (3X)

Ram (fire) burns away impure characteristics, **Yam** (wind) blows and scatters all clinging to objects as truly existing, and **Kam** (water) cleanses all habitual and negative instincts, leaving me in a pure state of being. The offerings are now blessed with:

Om Ah Hung (3X)

Offerings are made to the deities (*peaceful, wrathful, or both*). The **choppon** distributes a plate of the substances for the deities to the vajra master. With the **lotus mudra** he/she says, “**Hung!** Great hero, please pay heed! These are the most excellent substances. Have no doubt about that which is gathered here. Partake of this with the knowledge of the single nature of sages, dogs, and untouchables – these three!”

The **vajra master** answers with the **lotus mudra**, “**Om!** Sugata of the dharmakaya! You who have fully abandoned all fixation and grasping, free from the stain of desire and the rest, with

respect for the nature as it is, I bow down. How completely astonishing!” *It is received by him/her. Then the primordially pure ambrosia is shared and enjoyed.*

The intrinsic nature of the ambrosias abides as the nature of the five families and the five wisdoms. *Then the food substances are shared and enjoyed by all.*

Finally, the “remains” are gathered, blessed with saliva by the vajra master and offered. [Alternately, red and white tormas are taken outside, then the plates are returned to the shrine and place upside down.]

The Offerings of Union (Best recited by the Choppon or with a recording)

First, having rendered the wind-mind functional and enjoyed the feast, exchange massages, discuss the art of making love, gaze at one another, laugh, and so forth to increase bliss throughout the channels of the body. *[Pause]*

Second, seated upon a comfortable cushion, visualize the male and female deities of the mandala blessing the secret places of the vajra and lotus. The mandala of the awakened ones is generated and invoked there. The participants then arouse each other through smiling, gazing, kissing, biting, scratching, tickling, and touching.³⁷ Then, enter into union when the indivisible male and female are climactically aroused. Through vase breathing, the karmic winds of the passions are bound and arise as the wisdom wind. *[Pause]*

Third, take delight in the karmamudra that invokes bliss. The mudra of union and liberation is visualized in the secret places of the male and female as deities and the secret places are blessed as the vajra and lotus. The mandala is invoked with **Ah Li**. The blood and flesh of the enemies of the doctrine are transformed into ambrosia and it is offered. With **Ka Li** all the deities are pleased.

At the conjunction of the three channels four finger widths below the navel is the extremely hot fire as *ahung*, the size of a mustard seed. Once stability is attained, the flame grows to the size of a thumb and consumes the three main and all branch channels. Karma and obscurations are incinerated.

Pure essences of the white and red nectars descend from the **Ham** at the crown. By the descent of the bodhicitta from the crown to the throat there is the wisdom of joy, from the throat to the heart is the wisdom of supreme joy, from the heart to the navel is the wisdom of special joy, and from the navel to the tip of the vajra is the wisdom of innate joy, where it is held in the vase.³⁸ *[Pause]*

The essences mingle at the tip of the vajra and lotus, and through the sound of the supreme, secret wisdom of emptiness, their union is offered to the invoked deities of the secret place. When all elaborations based on fixating and grasping are pacified, there is the exaltation of inconceivable wisdom, the supreme offering of great delight!

³⁷ The commentary says “for up to 5 days.” This infers that the practice will be continued for the 180 days recommended as part of the “time” factor.

³⁸ As a manifestation of skillful means, the male does not have an orgasm. As the manifestation of transcendent wisdom, the female may or may not.

Then through the path of the vajra, the white and red bodhicittas are invoked to fill the four chakras and all channels from the navel to the crown, and practitioners delight in immaculate bliss. The mandala is received through the vajra from the female to the male. Then with **Hung** the vital essence of bliss-emptiness is drawn upward through the channels, chakras and branch channels throughout the entire body. The mind's wisdom nature becomes the experience of great wisdom ecstasy, the offering of indivisible bliss-emptiness. The yogins then rest in the evenness of the indivisible, intrinsic fundamental nature of appearances. Awareness is naturally liberated and the mind abides in tranquil stillness, and union with the true seeing that realizes the meaning of nonexistence arises. *[Pause]*

Ultimately, the perfected ground of the supreme realm of the dharmakaya Samantabhadra – the pure land of the spontaneously present vidyadharas – and the magical wisdom of the self-appearing buddha of the spontaneous Rich Array of immeasurable, natural manifestations of the infinite mandalas of the five families will be attained.

Thus in the hearts of all sentient beings are the extremely subtle mandalas of the forty-two Victors, and in the crown, the fifty-eight Herukas. Extremely pure, these are supported by the pure aspect of the relative vital essence.

The intrinsic nature is the wisdom intent of Samantabhadra – the genuine wisdom nature of phenomena. To the entire mandala of buddhas, without exception, the offering of the experience of union is presented. This delights not only the invoked deities, but the entire mandala of deities that naturally abide throughout one's body. Through the supreme gift of equal satisfaction, the deities are satisfied and individually dissolve.

Since the first wisdom purifies hatred, this is like mirrorlike wisdom. Since prideful arrogance is purified and male and female are indivisible, this is like the wisdom of equanimity. Since the coarse, fixated desire has vanished, knowing the intrinsic nature of bliss to be emptiness is discriminating wisdom. Since jealousy is purified, ultimate bliss and emptiness is all-accomplishing wisdom. Then by perfecting the four joys of the ascent, freedom from all concepts is the wisdom of Dharmadhatu – the space of phenomena.

When union is purified as wisdom and the four wisdoms are purified in the Dharmadhatu, the deity dissolves into the seed syllable. The seed syllable into the bindu, the bindu into the nada, and the nada into the space with the radiance of the five wisdoms. This is the ultimate wisdom intent of Samantabhadra/Samantabhadri – indivisible space and wisdom. *[Rest in the evenness of union as long as you can.]*

The magical wisdom mandala cannot be sullied by the faults of union and liberation. Ultimately, the fundamental nature of phenomena means the primordial, unborn nature just as it is. Appearances are optical illusions. Phenomena are primordially pure. Union and liberation are primordially pure as well. Ultimately, there is not even a particle's worth of negativity accumulated by anyone associated with the activity of union and liberation since there is no fixation and grasping. There is no downfall, since intention is primary. By understanding that

union and liberation are nonexistent like a dream, without fixation upon true existence, awareness becomes the wisdom deity, and no fault is accrued.

Then:

Among the accumulations,
The ganachakra is supreme.
In this life, all wishes will be accomplished, and
All obstructing forces and obstacles pacified.
In the future in the pure land of the
Victorious vidyadharas,
The state of Samantabhadra will be attained.

The gathering may be concluded with the samadhi of dance and song.

[Return to the Praises on p. 25 when inserting the Gathering Ganachakra into the main sadhana.]

**A Short Guhyagarbha Sadhana
By Khenpo Drimed Dawa**

Homage, refuge and bodhicitta:

Homage to the Bhagawan Samantabhadra, Transcendent Fully Endowed Conqueror!

I and all beings, who fill all of space, take refuge in the Buddha, dharma, and sangha, and the guru, yidam, and dakini. (3X)

I and boundless sentient beings, although primordially being buddhas, generate the mind of enlightenment by the power of reflecting upon it as apart from samsara. (3X)

Ultimate bodhicitta:

Eh ma ho! Astonishing superb phenomena:
This is the secret of all fully perfected buddhas.
Within the unborn, all appearances are born;
At the moment of their birth, their nature is unborn.

Eh ma ho! Astonishing superb phenomena:
This is the secret of all fully perfected buddhas.
Within the unceasing, all appearances cease;
At the moment of their ceasing, they are unceasing.

Eh ma ho! Astonishing superb phenomena:
This is the secret of all fully perfected buddhas.
Within the nonabiding, all appearances abide;
At the moment of abiding, they are nonabiding.

Eh ma ho! Astonishing superb phenomena:
This is the secret of all fully perfected buddhas.
Within the nonconceptual, all appearances are conceptual;
At the moment of these conceptualizations, they are nonconceptual.

Eh ma ho! Astonishing superb phenomena:
This is the secret of all fully perfected buddhas.
Within freedom from coming and going, there is coming and going;
At the moment of coming and going, there is nothing to come and go. (All 3X)

Thus, having expressed this, all of the tathagatas and even the entire gathering of female queens are thoroughly pleased. Then, all tathagatas and their queens, including the entire assembly, express the aphorism.

Eh ma ho! Primordial secret phenomena,
Untold appearances, arise; yet they are self-secret,
Very secret by virtue of their nature.
Not other than the mind's nature, that makes this extremely secret.

The choppon bows low to the vajra master and respectfully says:

Amazing! Oh vajra master [*insert name*], including all great and powerful practitioners who are the nature of glorious Samantabhadra and who abide with immeasurable compassion for the benefit of beings, please pay heed! Although phenomena are primordially awakened as the great perfection, the minds of all wanderers are overcome by ignorance. Knowing that they fill the ten directions and six realms of the worlds and by the strength of your great compassion, please abide in the profound samadhi of your practice within this natural mandala of spontaneous presence.

Command the obstructors to leave:

Eh Ma! You obstructors who would hinder siddhi,
Don't sit down here; go elsewhere!
And if you don't go away,
Your head will be broken into a hundred pieces
And your body will be chopped into a thousand parts!
Om Rulu Rulu Hung Jo Hung

Internal obstructors arise from one's own mind.
Such obstructors are none other than primordially pure mind.

Benza Atmako Ham

Purify and bless the offerings³⁹ to any remaining obstructors with:

Ram Yam Kam (3X)
Om Ah Hung (3X)

Light radiates from my heart to summon and draw in the demonic forces. I make the offerings:

³⁹ Red or visualized

Sarwa Balingta Kha Kha Khahi Khahi [*Bell and drum*]

They partake, are satisfied, and depart.

Generating the protective circle:

Hung A blazing fire of wisdom, a vajra fence, latticework, dome, canopy, and wheel of weapons pervade all of space. **Hung Hung Hung**

Generate the Celestial Palace (*This may be omitted for ganachakra gatherings of paired couples – qualified practitioners with consorts*):

Dhrum Bisho Bishuddhe

At the immeasurable ground of the wheel of wisdom, the square celestial palace appears complete with four entrances and four arches. Upon the five walls are jeweled cornices and hanging pendants, adorned by the eaves and railings. The swirling dome fills all regions of space. The palace is pure from without and within, radiating the light of wisdom. At the outer and inner entrances, the umbrellas, victory banners, and musical instruments appear like massing clouds. The offering goddesses present boundless clouds of offerings.

Generate the Peaceful Deities:

Ah is the unborn nature as it is and **Cha** is the wisdom enlightened mind. Samantabhadri is visualized on one's left, similar to Samantabhadra.

Ah Ho! These wheels are the cause of the joyful clouds of fully endowed bodhicitta – method and prajna –

As the accomplished fruition of the victorious ones and the astonishing gathering of forty-two names.

The samaya reveals that uncompounded appearances are the compounded vajra mandala. Never departing from that, there is no choice but to appear.

By the great strength of the combination of root causes and contributing circumstances, laughter emerges as **Ho!**

Then from the hearts of the indivisible male-female union, clouds of syllables radiate and become the mandala of the deities who accomplish enlightened deeds. Then, imagine they return to the mandala.

At the moment of reciting the secret mantras of each deity, their individual kayas appear.

Ah ka kha ga gha nga
Tsa tsha dza dzha nya
Tra thra dra dhra nra
Ta tha da dha na
Pa pha ba bha ma
Ya wa ra la sha ka sa ha cha
Ee ee oo oo eh eh oh oh

With **Dza**, the syllables instantly appear from the female consort's secret place as the deities in the space in front. **Om Ah Hung** blesses their body, speech, and mind. The radiation and reabsorption of light rays accomplishes the enlightened deeds of the buddhas. They then abide in their own places within the mandala.

Generate the Mandala of Peaceful Deities:

The designated wisdom of the four directions and the center – this inconceivable spontaneously present mandala – is, for a practitioner who realizes the Great Perfection, utilized as the great self-originating mandala. There are four spokes of the wheel, including the circular rim; the four sides are adorned with four gateways and porticoes; and the shape is entirely square. There are varieties of musical instrumentation, like massing cloud formations. Adorned with the forty-two mandalas, the deities are seated upon great thrones of lions, elephants, horses, peacocks, and garudas, the sun, moon, lotuses, and precious jewels in the posture of perfect buddhas and Bodhisattvas.

Vairocana yab-yum dissolves into Samantabhadra yab-yum. The other deities continue to abide in their own places. Then from the heart of Vairocana, an awareness Samantabhadra emerges as a single Bodhisattva, standing with the feet touching and palms pressed together. Circling the entire mandala of deities three times, he then stands at the western gate, tossing flowers.

Om! Through your previous great wisdom commitment
 To liberate all beings in this world, without exclusion –
 By leading them to the pure land of the Buddha –
 Unite me with the mahamudra!

All the deities grant permission. Light rays of prajna and method radiate to oneself, cleansing all mental concepts, including physical and verbal obscurations; and one transforms into an orb of light that is intrinsically free from duality. The light rays of the enlightened body, speech, and mind of all deities radiate as **Om Ah Hung** and penetrate and dissolve into the orb of light, transforming it into the syllable **Hung** – the intrinsic nature of indivisible body, speech, and

mind. The **Hung** then dissolves into the heart of Samantabhadra, who becomes magnificent. The yab-yum families abide in the indivisibility of bodhicitta – in the secret place of the female consort. All other deities dissolve into bodhicitta.

In the center of the mandala – upon a lion, sun, and moon seat – every deity becomes the single, intrinsic nature of bodhicitta, appearing as an orb of light. This becomes the syllables **Hung** and **Mum**, from which light rays radiate and reabsorb to become a vajra and bell. These completely transform into the kayas of Vairocana yab-yum.

The Invocation

The great mandala of all directions and times,
 This nonconceptual mandala of enlightened mind
 Is where all mandalas are invoked.
 Uniting with the inseparable mandala of self-appearances
 Of the Sugatas of all directions and times,
 The mandala of the approach is fully perfected
 As the supreme samaya of the close approach.

**Om Eh Hayahi Bhagawan Maha Karunika Drisha-ya Ho Samaya Tom
 Dza Hung Bam Ho**

This generates the great mandala of Akanishta in the space in front. Make imagined offerings and “toss the awareness flower” with:

**Om Benzar Samaya Om
 Ah Benzar Samaya Ah
 Hung Benzar Samaya Hung
 So Benzar Samaya So
 Ha Benzar Samaya Ha**

Realize the inseparability of the body, speech, mind, qualities, and activities of the intrinsic-nature mandala and the samadhi mandala. Since everything is the manifestation of the primordially pure mind, this is called “tossing the awareness flower”.

Om! Samantabhadra’s great body, speech, mind, qualities, and activities
 Unite with me at this moment within the mahamudra.

Offerings to the Mandala of Deities⁴⁰ (outer, inner, secret):

In the center of a sun and moon disk in the palms of both hands are the five male and female sattvas. From them, the ten male-female deities are generated and offering clouds are visualized, purified, and offered:

Ram Yam Kam (3X)

Om Ah Hung (3X)

Then, offerings are made to the deities (*peaceful, wrathful, or both*⁴¹).

The common offerings: From my heart, as Vairocana, an activity sattva emerges and makes prostrations, offerings, praises and confessions, receives siddhis, offers aspiration prayers and so forth to the mandala of deities. [Bell]

The uncommon offerings: From the hearts of all the deities, offering goddesses emanate to present offerings. Unceasing, magnificent offerings of all that is desired manifest as Samantabhadra's spontaneously present clouds of offerings, which the deities offer and partake from one another. [Bell]

The unsurpassed offerings: Offerings of indivisible union and liberation, sacred substances of nectars, songs, wisdom mudra, and praising exaltation are presented. Within the courtyard of the lotus, the mandala is the size of a mustard seed. From Akanishta the mandala equal to the sky is invoked and dissolved. The exaltation of union is offered to the buddhas of exaltation, which brings the wisdom exaltation, and the wisdom intent is immediately actualized. [Bell]

The mandala partakes of the offerings and is pleased [Drum, remove the remainder].

The Empowerments

The five empowerments are conferred, along with the fivefold blessing of enlightened body, speech, mind, qualities, and activities. Then, bless the secret places of Samantabhadra yab-yum as the vajra and lotus in union with **Samaya Ho**. The indivisible union is invoked. The bodhicitta nectar of the male enters the female's secret place, blessing it to become the celestial palace. Within that, visualize the essence of all deities to be their seed syllables.

The Deities Bestow the Siddhis:

Om Bazar Samaya Hung

⁴⁰ Red and white, or visualize

⁴¹ The tantra does not include a separate offering to the wrathful deities.

Om Benzar Samaya Tom
Om Benzar Samaya Ho
Dza Hung Bam Ho!

The principle ones and consorts are ablaze with the hand emblems of vajra, wheel, jewel, lotus, sword, and bells. The Bodhisattvas hold an upala flower, a naga branch, and so forth; with stunning demeanors, their consorts hold pleasing objects. They are various colors such as blue, white, golden, red, green, and so forth, soft, flexible, vital supple, and youthful in appearance, possessing the majestic splendor of being vibrant, shimmering, and spontaneously attractive. A great gathering of light rays radiates, and blazing chains of fire flare and pervade without center or circumference. This inconceivable mandala is spontaneously present.

Ah ho! The nonconceptual apprehended and apprehending mind
 Are unfathomable and inconceivable.
 The myriad mandalas of wisdom's self-awareness are ineffable.
 Pervading all that is evenness and unevenness,
 All-pervasive basic space is without pervading.
 Primordially ever-luminous,
 The fully manifest mandala is unelaborate.

Saying **Ho** expresses the secret vajra words.

Recite the Peaceful Mantra:

From the syllables in the hearts of the deities, light radiates and penetrates into sentient beings that are as pervasive as the domain of the sky. Through the four activities, all obscurations are cleansed and all sentient beings transform into syllables that dissolve back into the deities' hearts. *Visualize the mantra garlands of the individual deities are drawn in through their bodies and circulate through their secret places.*

Om Bodhicitta Maha Sukha Jnana Dhatu Ah (108X or as many times as you can)

Dissolve the visualization and rest in meditative equipoise of the fundamental nature of the natural great perfection as long as you can. Then reappear as the deity and mandalas.

Generate the Wrathful Palace:

Dhrum Bisho Bishuddhe

In the blazing expanse of fire with no outer or inner dimensions, the substratum of the palace is a wheel with a hub and rim connected by four spokes that indicates the nature of the five families. This is adorned with a four-sided foundation indicating the Four Noble Truths and the Four Immeasurables. Upon that, the palace is a square shape with eight pillars, beautified with outer and inner blazing wisdom colonnades. The walls are composed of fresh and dry skills adorned with black serpents hanging in clusters. The gutters are skulls and serpents, and the windows are the sun and moon. The joists are Brahma, and the pillars are human corpses. The capitals are tortoises; the rafters, human corpses; and the ceiling boards are animal body parts. The roof is flayed human skin. The latticework is intestines, hearts, and internal organs. The four entrance thresholds are tortoises, and the lintels are sea monsters. The doors are black serpents and human corpses, and multitudes of ornaments adorn the palace. From the ends of the rafters that are enhanced by the sun, moon, and constellations, sparks radiate from tips of flames into the ten directions, creating a massive garlands of fire and light.

The seats are distinguished by the animals upholding the thrones: the elephants indicate suppressing beings through splendor; the buffaloes, great authentic presence; the leopards, great unruliness; the tigers, magnificent heroism; and the bears indicate natural ferocity.

Generate the Wrathful Mandala:

Then the great lord of all tathagatas, who is the nature of all the buddhas, is fully manifest as the wrathful mandala. The assembly of wrathful mandalas emerges from the secret places of the male and female to reside in their individual places to ensure spontaneous presence and so the families will never vanish. The sattvas of enlightened mind manifest and circumambulate the mandala, make prostrations, and dissolve into one's heart.

From the basic space of the nature as it is, the great holder of immeasurable qualities – Samantabhadri – emerges. Saying **Hi Hi** and through the splendor of her kaya radiating pleasure for the male, she reveals her blossoming secret lotus. Then Samantabhadra responds with **Ha Ha** as his jewel expands. They embrace inseparably; his jewel enters her lotus, and they embrace inseparably in rapture. Clouds of bodhicitta descend within the female's secret place. The mantra is expressed, pervading the infinite space of the six realms throughout the ten directions:

**Hung Hung Hung Bisho Benzar Trodha Dzola Mandala
Phet Phet Phet Hala Hala Hala Hung**

The earth, mountains, and continents are set in motion. The roar of thunder reverberates in stages. The great drums of the gods and other musical instruments roar. Mountains, earth, boulders, and so forth shake. The waves of the oceans roll.⁴²

Then the great joyful Bhagawan himself assumes the magnificent aspect that causes great terror and fear. He transforms into the great, blazing red-black Heruka with three heads, six

⁴² See Longchenpa commentary for internal, secret, and quintessential meanings (pp. 592-593).

arms, and four legs, holding a variety of weapons; and through the skillful means of compassion, he tames with a mighty voice and becomes extremely aggressive to the unruly ones according to their perceptions:

Hung Hung Hung Ha Ha Ha Khahi Khahi Khahi

The unruly ones quiver with fear and are rendered suitable for taming.

Hung Hung Hung Jhyo Jhyo Jhyo Eh Ah Ra Li Hring Hring Dza Dza

Then the great haughty ones and their retinues are completely conquered, and through the method for taming, the rapturous Bhagawan – great, glorious Heruka – again appears as the great five fearsome Heruka families. All earth-spirit goddesses become extremely attracted to the assembly of Herukas, and the mandalas of their lotuses are aroused and blossom with delight as they enter into union with the Herukas.

For the first time, these haughty ones witness the truth of the buddhas' inconceivable samadhi of spontaneous presence. All the haughty ones in the six realms of the three planes of existence are tamed according to their individual needs, simultaneously without beginning or end.

Then the haughty ones promise to join the retinue and offer themselves as the seats within the mandala.

Then the Bhagawan, with great love for beings, hands each one a vajra. Each receives an empowerment name, and according to their individual activities, each is positioned at the outer portico of the blazing mandala.

Recite the Mantras of the Wrathful Deities:

Then in a state of rapture, the Bhagawan reveals the great assembly of the mandala. So that samaya can be accomplished, this mandala of enlightened speech, the assembly of tathagatas, and the wrathful Herukas and consorts, emerge from the secret places of the male and female, the wisdom of vajra enlightened body, speech, and mind. Then recite the mantra of the fifty-eight wrathful deities:

Om Rulu Rulu Hung Jo Hung (108X or as many times as you can)

Then:

Om Benzar Trodha Samaya Hung

Om! The fearsome are pacified through wrathful means.

The assemblies of awesome, glorious, wrathful ones

Appear through compassion.
 May the superb blessing of the blazing ones
 Be bestowed upon me at this very moment.

They dissolve. *Then, establish stability, invoke, and overcome by saying:*

Om Benzar Samaya Tom
Om Benzar Samaya Ho
Om Benzar Samaya Phet

Having recited this, all negativities bury and are incinerated. The entire universe and its inhabitants are filled with the brilliant mandala assembly that encompasses everything and fully pervades all.

Closing Prayers:

The conventionally visualized being (*samayasattva*) and the being of primordial awareness (*jnanasattva*) are not two different things,
 So there is no need to make a request to remain.
 They arise from myself and are transformations of my own free will,
 My own awareness being the ground and source,
 So what need is there for empowerment or full establishment?
 Furthermore, the many desirable sense qualities
 Are ornaments of the play of primordial awareness, my own mind,
 Emanated from myself and offered to myself.
 Do not seek samaya in other substances of offering.
 The measureless palace of phenomena, the spiritual preceptor and deities,
 Are all a great mandala setting its seal on reality.
 Just as the appearances in the mandala of water
 Are devoid of self-nature, for example,
 View them as arising from a state free of taking things as real.

Penetrating insight beyond word or expression, the unwavering enlightened dimension of absolute reality (*dharmakaya*),
 Chief of the five families, the enlightened dimension of perfect enjoyment of the qualities of great bliss (*sambhogakaya*),
 And the great enlightened dimension of manifest appearance, the hundredfold skillful means of compassion (*nirmanakaya*),
 To all the deities of the three dimensions of enlightened presence I bow down. [Bell]

Bodhicitta, the excellent and precious mind,
 Where it is unborn, may it arise.
 Where it is born, may it not decline,
 But ever increase higher and higher.

Dedication:

By the virtue of this, may I and all sentient beings accomplish the highest state of total peace;
 and with the kayas and wisdom free of synthesis and analysis, may they be made auspicious
 in all of space-time. (3X) *[Bell and drum]*

*Then stand up slowly and engage in routine activity with the awareness that apparent
 phenomena are deities, celestial palaces, and purelands.*

Sealed Sealed Sealed

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*This short Guhyagarbha sadhana was completed May 26, 2016, by Khenpo Drimed Dawa from the root
 text of the Guhyagarbha Tantra and commentary by Longchen Rabjam as translated in The Guhyagarbha
 Tantra: Secret Essence Definitive Nature Just As It Is, along with selected text inserts from the Sadhana
 of the White Dakini by Khenpo. Please forgive all errors or omissions. They are my own.*

A Concise Daily Guhyagarbha Sadhana
By Khenpo Drimed Dawa

Homage, refuge and bodhicitta:

Homage to the Bhagawan Samantabhadra, Transcendent Fully Endowed Conqueror!

I and all beings, who fill all of space, take refuge in the Buddha, dharma, and sangha, and the guru, yidam, and dakini. (3X)

I and boundless sentient beings, although primordially being buddhas, generate the mind of enlightenment by the power of reflecting on it as apart from samsara. (3X)

Command the obstructors to leave: Om Rulu Rulu Hung Jo Hung

Purify and bless the offerings⁴³ with: Ram Yam Kam (3X) and Om Ah Hung (3X). They partake, are satisfied, and depart.

Generating the protective circle: Hung A blazing fire of wisdom, a vajra fence, latticework, dome, canopy, and wheel of weapons pervade all of space. **Hung Hung Hung**

Generate the Celestial Palace: Dhrum Bisho Bishuddhe

Generate the Peaceful Deities: Ah is the unborn nature as it is and **Cha** is the wisdom enlightened mind. **Ah Ho!** These wheels are the cause of the joyful clouds of fully endowed bodhicitta – method and prajna – as the gathering of forty-two names. By the great strength of the combination of root causes and contributing circumstances, laughter emerges as **Ho!**

Then from the hearts of the indivisible male-female union, clouds of syllables radiate and become the mandala of the deities who accomplish enlightened deeds. With **Dza**, the syllables instantly appear from the female consort's secret place as the deities in the space in front. **Om Ah Hung** blesses their body, speech, and mind. The radiation and reabsorption of light rays accomplishes the enlightened deeds of the buddhas. They then abide in their own places within the mandala.

Offerings to the Mandala of Deities⁴⁴ (outer, inner, secret): In the center of a sun and moon disk between the palms of both hands are the five male and female sattvas. From them, the ten male-female deities are generated and offering clouds are visualized, purified, and offered:

⁴³ Red or visualized

⁴⁴ Red and white, or visualized

Ram Yam Kam (3X) and **Om Ah Hung** (3X). The mandala partakes of the offerings and is pleased [*Drum, remove the remainder*].

Recite the Peaceful Mantra: Om Bodhicitta Maha Sukha Jnana Dhatu Ah (108X or as many times as you can). Then dissolve the visualization and rest in meditative equipoise of the fundamental nature of the natural great perfection as long as you can. Then reappear as the deity and mandalas.

Generate the Wrathful Palace: Dhrum Bisho Bishuddhe

Generate the Wrathful Mandala: Then the great lord of all tathagatas, who is the nature of all the buddhas, is fully manifest as the wrathful mandala. The assembly of wrathful mandalas emerges from the secret places of the male and female to reside in their individual places to ensure spontaneous presence and so the families will never vanish.

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Recite the Mantras of the Wrathful Deities: Om Rulu Rulu Hung Jo Hung (108X or as many times as you can). Then: **Om Benzar Trodha Samaya Hung** and **Om!** The fearsome are pacified through wrathful means. The assemblies of awesome, glorious, wrathful ones appear through compassion. May the superb blessing of the blazing ones be bestowed upon me at this very moment. Having recited this, all negativities bury and are incinerated. The entire universe and its inhabitants are filled with the brilliant mandala assembly that encompasses everything and fully pervades all.

Closing:

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 Where it is born, may it not decline,
 But ever increase higher and higher.

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*Then stand up slowly and engage in routine activity with the awareness that apparent
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Sealed Sealed Sealed

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*This concise daily Guhyagarbha sadhana was completed May 27, 2016, by Khenpo Drimed Dawa from
 the Guhyagarbha Tantra Sadhana. Please forgive all errors or omissions. They are my own.*