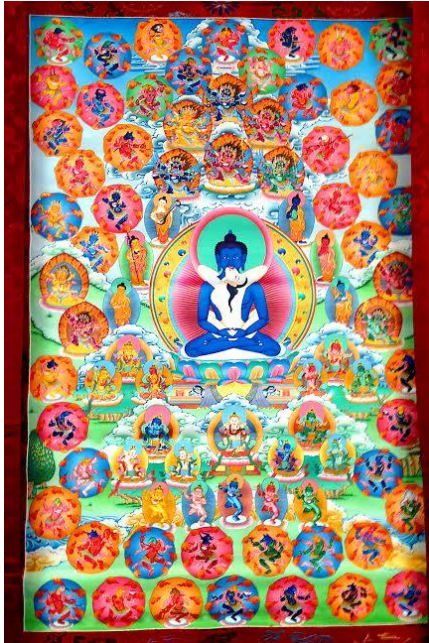


Daily Guhyagarbha Sadhana of the 42 Peaceful Deities



Refuge

I and the six classes of living beings who fill all of space respectfully take refuge in the gurus, yidams, dakinis and the Buddha, dharma, and noble sangha. (3X)

Bodhicitta

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

Command the obstructors to leave:

Om Rulu Rulu Hung Jo Hung

Generating the protective circle:

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

Generating the celestial mansion:

A shining white **Ah**, the nature of mind, radiates out in the ten directions; then reabsorbs. From the **Ah** come a moon and a sun seat, the vowels which signify the major marks, and the consonants which signify the minor marks, arranged in two circular rows. The **Ah** melts into light from which appears a **Hung**-marked vajra. That is transformed into the nature of Samantabhadra, blue in color, abiding in vajra posture and radiating a mass of light pervading all of space, manifesting the mandalas of the five families.

Dhrum Bisho Bishuddhe Limitless space and the circle of wisdom abide as the great, incomparable mansion. It is square with four doors and four pediments. Atop five walls are precious cornices from which loops and half loops of jewels hang. A circular dome pervades the expanse of space. Outwardly and inwardly pure, there is the wisdom of clear light. Both outer and inner dimensions, along with umbrellas and banners, fill the space like playful clouds; and countless numbers of goddesses bring everything desired as dense clouds of offerings.

Generating the deities:

Ah is the unborn nature as it is.

Cha is the wisdom enlightened mind.

So saying, I appear as Samantabhadra, blue in color, with Samantabhadri on my left. Means and wisdom, clouds of joy, bodhicitta, and the host's causal circle – the result is the ripened realization of the conqueror and the wondrous host of the forty-two peaceful deities. This actualization of the unconditioned and the conditioned is the vajra mandala that the host of causes and conditions, having no power, cannot surmount.

Ah Ho From the heart of the yabyum non-dual embrace, clouds of syllables radiate to accomplish the work of the Buddha and are then drawn back into the mandala.

Samantabhadra yabyum absorbs the Vairochana yabyum. Visualize each of the other deities taking their respective places. Then from the heart of Samantabhadra, an awareness Samantabhadra emerges, standing up with legs together and folded hands, adorned as a single *sattva*, having circumambulated the mandala of deities three times, he stands at the western door tossing flowers.

He then requests of the deities, “To liberate all beings in this world, unite me with the mahamudra.” Light rays of means and wisdom and ripened karma from the deities touch me. My body, speech and mind are purified, becoming an orb of light. Free of subject-object duality, light radiates from the deities in the form of **Om Ah Hung**. Touching me, the light becomes the syllable **Hung** and is absorbed into Samantabhadra yabyum’s heart. He has an overwhelmingly brilliant presence. Then having produced bodhichitta from its place of abode in the secret place of the yum, all the deities become absorbed in that bodhichitta along with the sound of their respective mantras. In the middle of the mandala, atop a lion, sun, and moon, all become one mass of light whose nature is bodhichitta, which transforms into **Hung** and **Mum** sending forth and drawing back light rays that become a vajra and bell. These are then transformed into the Vairochana yabyum.

Om Maha Shunyata Jnana Benza Svabhava Atmako Ham

I am blessed with the empowerment of the fivefold wisdom of body, speech, mind, qualities, and activities. Then the mandala of Vairochana yabyum is blessed with the vajra in the lotus.

Samaya Ho

So summoned with the sacred words of joining in union, the bodhichitta of the yab spreads forth into the secret place of the yum, and that is blessed as the incomparable mansion inside of which are the seed syllables of the deities. Radiance is generated. Samantabhadra yabyum is visualized in the heart of Vairochana along with the mandala of other deities.

Inviting the samadhi mandala:

From the mandala of enlightened mind, this mandala of space-time invites all samadhi mandalas. This mandala of approach is most excellently perfect. Coming from all directions and times, this mandala unites into the mandala of my own appearance, and the highest samaya becomes completely present.

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

The mandala arrives from Akanishtha and is offered:

Om Argham, Padyam, Pupe, Dupe, Alope, Ghande, Newide, Shapta Ah Hung [*snap fingers and ring bell*]

In union with the great wondrous body, speech, mind,
Qualities, and activities of the king of wisdom,
May I be joined into Mahamudra.

Om Benza Samaya Hung
Om Benza Samaya Tom
Om Benza Samaya Ho

Visualize that the approach mandala and your samadhi mandala become indivisible.

Dza Hung Bam Ho

Mantra Recitation:

From the syllables in the heart centers of all the deities, light rays spread forth and touch all sentient beings of boundless space cleansing away all pollutions and faults. Sentient beings transform into syllables and are absorbed into the heart center of the Vairochana yabyum.

Om Ah Hung Bodhicitta Mahasukha Jnana Dhatu Ah/
(108X or as many times as you can, then continue)

There is nothing other than Buddhanature. (*Dissolve the visualization and meditate.*)

Reappearing as the complete mandala, dedicate the merit with: By the virtue of this, may all sentient beings in existence claim the highest stage of total peace, and with kayas and wisdom free of synthesis and analysis, may they be made auspicious in all of time-space. (3X)

The original sadhana, based upon the teachings of the Omniscient Longchenpa, was composed as “A Glorious Sadhana of Mayajvala – The Oral Instructions of the Omniscient Guru” by HH Jigme Phuntsok Rinpoche. Thanks to the patronage of Aaron Paronto, it was translated by the Lotsawa Palden Phuntsok (James Rutke) for an Intensive Guhyagarbha course he taught at Dharmakirti College on January 8th of 2012.

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