



Guhyasamaja Sadhana

Invocation & Lineage Blessing

From Vajradhara, up to my root guru,
I invoke the venerable lineage masters
From a perfect state of vajra wrath:
VAJRADHRIK

May they bless my mindstream.

Refuge & Bodhichitta

Preparatory Stage

Sit in meditational posture, empty and focus the mind

I take refuge in the Three Jewels.
I will liberate all sentient beings and lead them to enlightenment.
Thus, I will perfectly generate the mind dedicated to attaining
enlightenment for the benefit of all sentient beings.

The Four Immeasurables

Recite the following:

“May all sentient beings abide in equanimity, free of bias, attachment, and anger. With the utmost joy, I shall cause them to abide in this way. Akshobhyavajra, by your perfect example, please inspire me to do so.”

“May all sentient beings abide in loving kindness and have happiness and the causes of happiness. With the utmost joy, I shall cause them to have loving kindness. Akshobhyavajra, by your perfect example, please inspire me to do so.”

“May all sentient beings abide in compassion, free from suffering and the causes of suffering. With the utmost joy, I shall cause them to have compassion and be liberated. Akshobhyavajra, by your perfect example, please inspire me to do so.”

“May all sentient beings abide in joy, and never be parted from a higher rebirth and liberation’s excellent bliss. May they never be parted from the bliss of empathetic joy. With zealous effort, I shall cause them never to be parted. Akshobhyavajra, by your perfect example, please inspire me to do so.”

Blessing the Offerings

Om Ah Hung (3X)

Hurl with accompanying mudras

Om Argham Ah Hung

Om Padyam Ah Hung

Om Pushpe Ah hung

Om Dhupe Ah Hung

Om Aloke Ah Hung

Om Gandhe Ah Hung

Om Naividya Ah Hung

Om Shabda Ah Hung

Mandala Offering

This ground, anointed with perfume, flowers strewn,

Mount Meru, four lands, sun and moon,

Imagined as a Buddha land and offered to you.

May all beings enjoy this pure land.

The objects of attachment, aversion and ignorance - friends, enemies and strangers, my body, wealth and enjoyments—I offer these purely, without any sense of loss. Please accept them with pleasure, and inspire me to be free from the three poisons.

Idam guru ratna mandala kam nirya tayami.

. Entering the Mandala

Arise from a state of Emptiness

Hurl

Om Svabhava Suddhah Sarvadharm Svabhava Suddho Ham

(Om, Naturally Pure are all things, naturally pure am I)

Vajra Offerings to Akshobhavajra

Hurl with accompanying mudras:

Om Argham Ah Hung

Om Padyam Ah Hung

Om Vajra Pushpe Ah hung

Om Vajra Dhupe Ah Hung

Om Vajra Alope Ah Hung

Om Vajra Gandhe Ah Hung

Om Vajra Naividya Ah Hung

Om Vajra Shabda Ah Hung

Praises to the Five Dhyana Buddhas & Their mantra blessings

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

Om Sarva Tathagata Citta Vajra Svabhava Atmako' ham

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

Om Sarva Tathagata Kaya Vajra Svabhava Atmako' ham

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

Om Sarva Tathagata Nurgana Vajra Svabhava Atmako' ham

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

Om Sarva Tathagata Vag Vajra Svabhava Atmako' ham

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

Om Sarva Tathagata Puja Vajra Svabhava Atmako' ham

Vajradhara & The Five Buddha Families

From within the experience of emptiness of space, upon a multicolored lotus and sun disc arises a Five colored bindu, that further arises as a Five colored Vajra emitting light of five colors (white, blue, red, yellow and green) from the five prongs. The five color lights form into blue vajra, white dharmachakra, red lotus, green sword and yellow jewel.

This transforms into a blue five-spoked vajra, with a HUM at its hub. I arise from this spontaneously as Vajradhara with vajra and bell. From the action of crossing my arms, my consort Vajradhara Ishvara appears in union with Vajra and bell. We both have Akshobhya, as our crown ornament. From the Dharmachakra emanating white light, Vairocana, Locana and their retinue spontaneously arise. As Vairocana is crowned with Akshobhya another right arm forms holding a dharmachakra. From the Lotus emanating red light, Amitabha, Pandaravasini and their retinue spontaneously arise. As Amitabha is crowned with Akshobhya another right arm forms holding a lotus. From the sword emanating green light, Amoghasiddhi, Tara and their retinue spontaneously arise. As Amoghasiddhi is crowned with Akshobhya another left arm forms holding a sword. From the Jewel emanating yellow light, Ratnasambhava, Mamaki and their retinue spontaneously arise. As Ratnasambhava is crowned with Akshobhya another left arm forms holding a Jewel.

Arise as Akshobhyavajra & Consort

That transforms into myself as blue Akshobhyavajra (Vajra Hatred), with three faces: blue, white and red; and six arms: holding vajra, wheel, and lotus in my right hands and bell, jewel, and sword in my left hands. My hair is tied up in a crown ornament; I am adorned by the thirty-two marks of the buddha.

From my heart, a consort of my own Buddha-family emerges.

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM

My consort is blue Sparshavajra (Vajra Touch) with Akshobhya on her crown. She has three faces: blue, white, and red; and six arms: holding vajra, wheel, and lotus in her right hands and bell, jewel and sword in her left. Her hair is in the half-bound top knot, she is extremely graceful with a smiling face, and beautiful with gestures such as sidelong glances. Her beauty is fully mature, and she playfully delights in the five objects of desire.

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

**OM AH VAJRADHIRK HUM HUM
OM AH SPARSHA VAJRA KHAM HUM**

Vajra Offerings to oneself with vajra pride as Akshobhyavajra

Hurl with accompanying mudras:

Om Argham Ah Hung

Om Padyam Ah Hung

Om Vajra Pushpe Ah hung

Om Vajra Dhupe Ah Hung

Om Vajra Alope Ah Hung

Om Vajra Gandhe Ah Hung

Om Vajra Naividya Ah Hung

Om Vajra Shabda Ah Hung

The Buddha Families Arising in the Same Nature

Vairochana arises in the nature of Akshobhyavajra, with three heads, white in the center, and has six arms holding various attributes. His right hands carry the vajra, lotus, and

dharmachakra, while his left arms hold a sword, jewel, and ghanta; his principle hands carry the chakra and ghanta.

OM AH JINAJIK OM HUM

To Vairochana's right is his consort, Lochana in the same nature of Sparshavajra, Lochana's right and left hands carry the same attributes as her Buddha's; her principle hands also hold the chakra and ghanta.

OM AH MOHA-RATI LAM HUM

Ratnasambhava arises in the nature of Akshobhavajra, with three heads, yellow in the center, right head blue and his left head white. His six arms also hold the same attributes as the others, but in a different order; the vajra, dharmachakra, and jewel are found in his right hands; the sword, lotus, and ghanta are in his left. His principle hands carry the jewel and ghanta.

OM AH RATNA DHIRK SVA HUM

Mamaki arises in the nature of Sparshavajra has three heads, yellow, right white and left red, respectively. Her right arms hold a dharmachakra, lotus, and vajra, while the others carry a sword, jewel, and ghanta.

OM AH DVESHA-RATI MAM HUM

Amitabha has three heads, the center Red the right is blue and the left is white. His right hands carry a vajra, dharma chakra, and lotus, while his left hands hold a sword, jewel, and ghanta. His principle arms hold the padma and ghanta.

OM AH AROLIK AH HUM

Pandaravasini, Her principle hands also carry the lotus and ghanta.

OM AH RAGA-RATI PAM HUM

Amoghasiddhi has three heads, green right blue and left white. His right hands hold a vajra, dharmachakra, and sword, while his left hands carry a jewel, lotus, and ghanta.

OM AH PRAJNA DHIRK HA HUM

Tara. She is identical to her Buddha in every way, except she carries the vishvavajra and the ghanta in her principle hands.

OM AH VAJRA-RATI TAM HUM

Guhyasamaja Mantra

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

Dedication

"Due to this merit may I soon

Attain the enlightened state of Akshobhyavajra,

That I may be able to liberate

All sentient beings from their suffering.

May the precious bodhi mind

Not yet born arise and grow.

May that born have no decline,

But increase forever more.”