

The Unmistaken Clear Meaning

Hevajra at the Time of the Path

Recite one hundred and eight times if the rosary is new. Otherwise, this mantra is recited three, seven or up to twenty one times. These verses of Blessing the Rosary originated from the root tantra.



Notes:

(1) The objects of refuge are as follows: On top of the refuge tree is a lion supported throne upon which is an eight-petaled lotus. On each petal is a moon disc which is a seat for a goddess: the front (east) petal supports black Gaua, to the far left (south) is red Cauri; in back (west) is yellow Vetali; on the far right (north) is green Ghasmari; in the south-east is white Shavari; in the south-west is purple Candali; in the north-west is multicoloured Dombini; and in the north-east is blue Pukkasi. In the centre of the lotus is a sun disc upon which lie the four maras standing upon them is Sri Hevajra with consort. Behind Hevajra and in front of Vetali are many scriptures containing the Hevajra tantra. Sri Hevajra represents both the Buddha and Guru, the scriptures represent the Dharma, and the eight goddesses the Sangha.

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

(3) The Tibetan text has the following translations: Gauri—white one; Cauri—thief; Vetali—zombie; Ghasmari—fearless devourer; Pukkasi—puffed with pride; Shavari—mountain dwelling hermit; Candali—slaughteress; Dombini—the outcast.

(4) The four *danas* are the giving of material things; dharma; protection; love and affection.

(5) In the sky in front of one appears an eight-petaled lotus with blue Aksobhya in the centre. On the front petal facing one is white Vairocana, on the leftmost petal is yellow Ratnasambhava, on the back petal is red Amitabha, on the rightmost petal is green Amoghasiddhi, in the south-east is Buddhhalocani, in the south-west, Mamaki, in the north-west Pandaravasini, and in the north-east Samayatara. Underneath the lotus are two platforms, one on top of the other. The top platform supports the eight bodhisattvas in the east Maitreya and Ksitigarbha, in the south Vajrapani and AkMagarbha, in the west Avalokitesvara and Manjusri, in the north Samantabhadra and Nivaranaviskambhin and six offering goddesses—in the south-east Form Vajra, in the south-west Sound Vajra, in the north-west Smell Vajra, in the north-east Taste Vajra, to the right of east Touch Vajra, to the left of east Thought Vajra. The bottom supports the eight wrathful deities with another below the lower platform and one more above the upper level in order to account for the ten directions.

(6) The meaning of this short passage from "In brief..." is as follows: The nature of mind is formless, colourless, etc., and due to this the mind is nowhere to be found. The mind is experienced ceaselessly in pure, great bliss, because it cannot be said to exist, not exist, etc. The mind arises in the form of skilful deities means that all things are seen in the form of the deity, the deity's play or drama.

(7) "Outer Heruka with consort" is oneself with consort.

SARVA MANGALAM

Ewam Choden Tibetan Buddhist Center
254 Cambridge Ave., Kensington, California 94708, (510) 527-7363,
www.ewamchoden.org

© 2004 by Ewam Choden Tibetan Buddhist Center. Edited by Lama
Kunga Thartse Rinpoche; formatted by Wolfgang Saumweber, rev.
2/2004.

seize, seize the enemies! HA HA HI HI HU HU HE HAI HO HAU HAM HAH
PHAT SVAHA)

Recite this twenty-one times, or as many times as possible.

OM DEVAPICU VAJRA HUM HUM PHAT SVAHA

ཨོ་དཔལ་པུ་བུ་ལྷོ་ལྷོ་ལྷོ་ཡེ་ལྷོ་

(OM deity, gentle vajra, HUM HUM HUM PHAT SVAHA)

OM VAJRA KARTARI HEVAJRAYA HUM HUM HUM PHAT SVAHA

ཨོ་བརྗེ་ཀརྨ་རི་ཉེ་བ་རྩེ་ཡ་ལྷོ་ལྷོ་ལྷོ་ཡེ་ལྷོ་

(OM vajra knife, O Hevajra HUM HUM HUM PHAT SVAHA)

Recite each of these an equal number of times as the root mantra.

OM AH AM HUM PHAT SVAHA

Having thus recited for a little while, then with joined palms pray:

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

Light rays issue from the HUM in one's heart, causing the three realms of existence—both animate and inanimate—to dissolve into light which is absorbed into oneself. The mother consort is absorbed into the father. His extra faces and limbs are absorbed into the principal faces and limbs. Oneself takes the form of Heruka with one face and two hands.

For the eyes Mohavajra [ignorance vajra], for the ears Dveshavajra [hatred vajra], for the nose Matsaryavajra [miserliness vajra], for the mouth Ragavajra [passion vajra], for the body Irshyavajra [jealousy vajra], for the mind Nairatmyayogini [selfless adept], for the top of the head Kayavajra [body vajra], for the throat Vagvajra [speech vajra], for the heart Cittavajra [mind vajra].

OM SARVA TATHAGATA KAYA VAK CITTA VAJRA SVABHAVA
ATMAKO 'HAM

(OM all those gone beyond body, speech, mind vajra is my self nature)

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

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

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

Of the great excellent vajra race, its vajra, bell and mudra, rightly I will hold, and the holy teachers also.

The delightful pledge I will perform of the great, excellent ratna race, and always make the four danas⁴ six times in each day.

The mahabodhi arising from the great, pure lotus race, the three yanas—outer, inner and secret—of the holy dharma I will all hold.

Of the great, excellent karma race I will possess all the vows, and rightly hold them and make all the offerings possible.

Having produced this excellent, supreme, unsurpassable enlightenment thought, in order to help all beings all the vows I will hold.

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

Then recite once:

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

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

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

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

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

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO 'HAM

(OM emptiness wisdom vajra nature is my self nature)

Out of the state of emptiness (arises) a lotus enclosing a sun disc. Upon this the four maras are laid, one on top of the other. Surmounting them is a HUM from which (arises) a skull cup with its three segment lines visible. On the forehead is a vishvavajra marked with a HUM in its centre. On its left (arising) from an AM, appears a curved knife, blue-black in color, and marked on its hilt with an AM.

Arising from a complete transformation of this, oneself appears as Sri Hevajra whose body is blue in color with eight faces, sixteen hands and four legs. The principal face is blue, the right white, the left red, the upper face smoky coloured and the two remaining pairs of faces are black. Each face has three eyes and four bared fangs. His yellow hair twists upward, and the top of his head is marked with a vishvavajra.

Oh great tranquil blessed one, intent on vajrayoga, attainer of the undisturbable mudra who truly arose from the vajra's union; as you do for yourself may you also do for me. I am sunk in the thick mud of samsara; save me who am without protection.

Thus entreat three times. From the consort of Aksobhya, another Mamaki, in the same form emanates. Giving this consort to oneself the consecration deity says:

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

Imagine that the deity speaks thus, and that this consort is absorbed into one's own consort. Imagine that by having union with her one experiences the four joys through the descent and ascent of the bodhicitta.

In this way, one has received the prajna consecration of primordial wisdom in the mandala of the bhaga of the mudra. Impurities of mind are cleansed, and one is empowered to meditate upon the path of the messenger. The seed of the result, dharmakaya, is planted in one's continuum.

The Fourth Consecration

The goddesses make the outer, inner, secret, and real offerings:

Gauri holds the sign of gentle creatures; Cauri holds victory over maras; Vetali holds water in hand; Ghasmari carries medicine; Pukkasi holds a vajra in hand; Shavari holds tonic; Candari beats a damaru. They make offerings to the Lord while impassioned by great passion, Dombini embraces his body.

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

Thus entreat three times.

Then the deity of consecration says:

This primordial wisdom is extremely subtle, adamant, like the sky's expanse, free from stain, fully accomplished, and peace itself; further, you, yourself, are its father.

Imagine that it is thus spoken. In brief, the nature of the mind, though nowhere to be found, is experienced ceaselessly in pure, great bliss arising in the form of skilful deities. Remain in this state of non-grasping at thought, which is like space, beyond meditation and meditator.⁶

In this way, one has received the fourth consecration in the mandala of the ultimate bodhicitta. Impurities and karmic propensities of the three body, voice and mind are cleansed, and one is empowered to meditate upon the path of vajra waves. The seed of the result, svabhavikakaya, is planted in one's continuum.

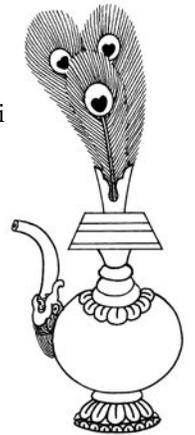
Vase Abhiseka

Gauri holds the sign of gentle creatures; Cauri holds victory over marks; Vetali holds water in hand; Ghasmari carries medicine; Pukkasi holds a vajra in hand; Shavari holds tonic; Candali beats a damaru. They make offerings to the Lord while impassioned by great passion, Dombini embraces his body.

Offer thus.

OM ABHISHINCA TUMAM SARVA TATHAGATA

Requesting thus, imagine that the five deities of consecration, holding aloft in their hands vases filled with nectar, bestow the consecration.



The great vajra consecration is given, arising from the three secret places of all the buddhas and venerated by all three realms of existence

OM VAJRIBHAVA ABHISHINCA HUM

(OM the vajra being consecrate HUM)

As one speaks the tathagatas bestow consecration by pouring water from vases over one's head. Along with this consecration, the consorts sing vajra songs, the bodhisattvas give auspicious blessings, the wrathful ones drive away obstacles and the goddesses make offerings. One's entire body is filled and thus the water of the consecration is received. Hatred is purified and the aggregate of consciousness is transformed. The mirror like wisdom is realised, and the seed of Aksobhya is planted in one's continuum.

The crown consecration is given by the deities of consecration, who tie a jewelled crown onto one's head.

OM VAJRA RATNA MUKUTA ABHISHINCAMI VAJRA RAGATA VAJRA SHALI HOH

(OM vajra crown jewelled consecration to you vajra passion dart vajra with streamers HOH)

Thus one receives the crown consecration. Pride and avarice are purified, and the aggregate of feeling is transformed. The wisdom of equality is realised, and the seed of Ratnasambhava is planted in one's continuum.

The vajra consecration is bestowed by the consecration deities who place a vajra in one's right hand.

The vajra consecration of all the buddhas is given to you today; this vajra should be taken by you so as to attain to the stage of all the buddhas.

Thus one receives the vajra consecration. Passion is purified, and the aggregate of perception is transformed. The wisdom of discrimination is realised, and the seed of Amitabha is planted in one's continuum.



The bell consecration is bestowed by the consecration deities who place a bell in one's left hand.

OM VAJRA ADHIPATITVAM ABHISHIN-CAMITISHTHA VAJRA SAMAYA STVAM

(OM, vajra you are the ruler consecrate firmly the vajra pledge you are)

Thus one receives the bell consecration. Jealousy is purified, and the aggregate of predispositions is transformed. The wisdom of accomplishment is realised, and the seed of Amoghasiddhi is planted in one's continuum.

The name consecration is given by the deities.

OM VAJRA SATVATVAM ABHISHINCAMI VAJRA NAMA ABHISEKA TAKYE SRI *(here silently remember one's secret name)* **VAJRA**

(The tathagatas say thus)

(OM vajra of courageous mind consecrated vajra the name consecration bestowed OM Sri [secret name] vajra)

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

Thus one receives the name consecration. Ignorance is purified, and the aggregate of form is transformed. The wisdom of the dharmadhatu is realized, and the seed of Vairocana is planted in one's continuum.

Again the deities place a vajra in one's right hand.

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

A bell is placed in one's left hand.

This [bell] is said to echo all the sounds of the bells of all the yoginis; it should always be held by you as well, for the conquerors regard this as the excellent enlightenment.

Perform the round embracing mudra with both hands. The consecration deities say:

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

Say thus, and imagine that one has received the three vows. Again the deities bestow consecration.

OM VAJRIBHAVA ABHISHINCA HUM
(OM the vajra being consecrate HUM)



As one speaks the Tathagatas bestow consecration by pouring water from vases over one's head. One's entire body is filled, and all impurities are cleansed. Thus one receives all the consecrations. In this way one has received the consecration consecration in the mandala of the guru's body. Impurities of body are cleansed, and one is empowered to meditate upon the path of the process of emanations. The seed of the result, nirmanakaya, is planted in one's continuum.

The Secret Consecration

The goddesses make the outer, inner, secret and real offerings thus:

Gauri holds the sign of gentle creatures; Cauri holds victory over maras; Vetali holds water in hand; Ghasmari carries medicine; Pukkasi holds a vajra in hand; Shavari holds tonic; Candali beats a damaru. They make offerings to the Lord while impassioned by great passion, Dombini embraces his body.

Oh great tranquil blessed one, intent on vajrayoga, attainer of the undisturbable mudra who truly arose from the vajra's union; as you do for yourself may you also do for me. I am sunk in the thick mud of samsara; save me who am without protection.

When one has thus entreated three times, the five deities merge into the form of Aksobhya. Imagine that from the union of method and wisdom, embodied in Aksobhya with consort, the bodhicitta, as a small ball like pearl, is placed on the top of one's tongue.

Just as the bodhisattvas were consecrated by the buddhas of the past, likewise you are consecrated by me with the flow of the secret consecration's bodhicitta.

As one swallows it, the nectar droplet increases at the throat and fills one's entire body. Imagine that the air is retained inside the body and that the eighty gross reflections of self nature cease.

In this way, one has received the secret consecration in the mandala of the bodhicitta secret substance. Impurities of voice are cleansed, and one is empowered to meditate upon the path of candali. The seed of the result, sambhogakaya, is planted in one's continuum.

The Prajna Consecration of Primordial Wisdom

The Goddesses make the outer, inner, secret, and real offerings:

Gauri holds the sign of gentle creatures; Cauri holds victory over maras; Vetali holds water in hand; Ghasmari carries medicine; Pukkasi holds a vajra in hand; Shavari holds tonic; Candari beats a damaru. They make offerings to the Lord while impassioned by great passion, Dombini embraces his body.