

7. THE MEDITATOR BECOMES THE GOD

The Buddhist magical and visionary tradition culminated in the contemplative technique known as Tantra. Here the process of deliberate visualization is fundamental, for it is the means whereby the meditator cleanses himself, guards himself from hindrance, and sets forth to create a new and symbolically potent reality. His vision transforms the world into a divine mansion filled with gods, and within this flashing and shining contemplative reality he magically manipulates the powerful sexual symbols of his transformation. He takes on the body, the speech, and the mind of the deity, that he may plunge at last into the omnipotent emptiness of the deity's wisdom: he returns to the sources of all human experience and emerges master of all realities, including the one we call our own.

Thus the symbols of his meditation are not abstract concepts, but magical keys to the unlocking of divine immanence; for it is the coercive power of the compelling vision and the magic word that combine to summon the god within the meditator. He recreates himself from emptiness to be the deity: he becomes the god and receives the divine initiation and offerings; and in his visionary body he magically controls the power and enlightenment of the god. The deity is the manifestation of Buddhahood within the world: the practitioner gains his freedom in the world by becoming the god, by controlling the Buddhahood that appears in his divine and ecstatic vision.

Pad-ma dkar-po, Snyan-rgyud yid-bzhin nor-bu'i bskyed-pa'i rim-pa rgyas-pa 'dod-pa'i re-skong zhes bya-ba [The process of generation of the wishing gem of the ear-whispered teachings], (Dalhousie: Phuntshogs chos-'khor gling, n.d.), folios 1–19.

Preliminary Meditations

Going for refuge. I arise from my bed & wash myself: I sit with my face to the south. And I am in a cemetery, surrounded by dancing skeletons & a host of evil spirits, for they are the passions of the triple world.

And I fix my heart one-pointedly upon my hope of benefit & joy for all beings:

I take refuge in the best of men, and in the peaceful Law, and in the highest of hosts; I take refuge in my master, and in my patron deity; I take refuge in my innate mind, where emptiness & compassion are one . . .

And I awaken myself to enlightenment, holy & incomparable: I firmly grasp the disciplines of virtue and take my vow to save all beings: for I shall save the unsaved, and I shall encourage the weary, and I shall lead all beings to nirvana . . .

The cleansing of sin. And the syllable *PAM* appears on the top of my head, & transforms into a white eight-petalled lotus; in the center of the

lotus is the syllable *A*, which transforms into the disc of a moon; above the moon is the syllable *HŪM*, which transforms into a white five-pointed vajra marked in the center with *HŪM*.

And light radiates forth from that syllable *HŪM*: and it makes offerings to the Noble Ones & serves the aims of all beings; and it is gathered back, & it dissolves into the syllable.

And the *HŪM* transforms into the Blessed Diamond Being: his body is colored white; he has one head & two arms; he holds a vajra & a bell, and with these he embraces the Mother.

And the Mother is Diamond Pride: she is colored white; she holds a chopper & a skull-bowl, and with these she embraces the Father.

And both are adorned with ornaments of bones & jewels, and they sit with their legs crossed.

On their forehead is *OM*, on their neck is *ĀḤ*, on their heart is *HŪM*: and light radiates forth from the *HŪM*, and invites all the Buddhas & bodhisattvas, all in the form of Diamond Being, Father & Mother. *JAḤ HŪM BĀM HOḤ!*

O Blessed One, I beseech you make clean & pure the whole host of my filth: the sins, the obscurations, the faults, the downfalls of myself & the infinite host of all beings:

OM Diamond Being: guard my vows! Diamond Being: let them be firm! Be steadfast for me, be satisfied, be favorable, be nourished for me! Grant me all the magical attainments! Indicator of all my deeds, make glorious my mind *HŪM!* *HA HA HA HA HOḤ!* Blessed One, diamond of all Those Who Have Come, do not forsake me: make me diamond! Great being of the vow *ĀḤ!*

O Lord, through the darkness of my ignorance I have transgressed & disgraced my vows; may the lord master be a refuge for me! I go for refuge to my lord, the great bearer of the diamond, the chief of all beings, whose essence is compassion.

I confess & repent all my transgressions of my vows, major & minor, by body or speech or mind. I beseech you make clean & pure the whole host of my filth: my sins, my obscurations, my faults, my downfalls.

And when I have thus prayed to him, Diamond Being Father & Mother melt into light: & I absorb them into myself, that I may be cleansed of all my sins.

The prayer to the masters. Great bearer of the diamond & my demon mother; & all your sons, my masters, the crest gems of the world; to them I pray: empower me . . . & my gracious master; to him I pray: empower me!

For I know that the gods are but your sport, & I will seek no other refuge than you, my honored masters.

And I beseech you awaken (freely : spontaneously) the power of your compassion, to lead all beings from this fearful world.

And may my body be warmed in your initiation, varnished with the gold of freedom, & become the body of a Buddha, the most precious of gems.

The four immeasurable contemplations. *ŚRĪ-HERUKA!* And I myself become the Blessed Cakrasamvara, Father & Mother, and from my mouth there issues forth:

A Ā I Ī U Ū R Ṛ L Ḍ Ā AI O AU AṂ AḤ KA KHA GA GHA ṆA CA CHA JA
JHA ṆA TA ṬHĀ ḌĀ ḌHA ṆA TA ṬHĀ DA DHA ṆA PA PHA BA BHA MA
YA RA LĀ VĀ ŚA ṢA SA HA KṢA HŪM HŪM PHAṬ PHAṬ!

And from these syllables there radiates an immeasurable brilliance of white & red light: and it serves the aims of all beings, and it is gathered back & fills all the places of my body.

And I think: O that all beings might find such bliss; & I dwell in a state of love.

And I think: O that all beings might be free of suffering; & I dwell in a state of compassion.

And I think: O that all beings might always have such bliss; & I dwell in a state of sympathetic joy.

And I think: O that all beings might abide on the path of purity; & I dwell in a state of equanimity.

The worship of the masters. The syllable *A* appears in my heart & transforms into a moon; and above the moon is the syllable *HŪM*.

And light radiates forth from that syllable *HŪM*: and the light is the light of the five knowledges, which invites the lineage of my masters to sit above my head, in the upper part of the mandala of the Blessed Cakrasamvara. And I pay homage to them: *NAMAḤ TE HŪM! NAMAḤ ME HŪM! NAMO NAMAḤ HŪM!*

And for the sake of all beings I offer up to them my own body; and thus I cast aside all clinging to I & mine.

And from my own heart there emanate goddesses of offerings for them: *OM AḤ* diamond lady of the lute *HŪM HŪM PHAṬ! OM ĀḤ* diamond lady of the flute *HŪM HŪM PHAṬ! OM ĀḤ* diamond lady of the tambourine *HŪM HŪM PHAṬ! OM ĀḤ* diamond lady of the drum *HŪM HŪM PHAṬ!*

OM ĀḤ diamond lady of laughter *HŪM HŪM PHAṬ! OM ĀḤ* diamond lady of sensuality *HŪM HŪM PHAṬ! OM ĀḤ* diamond lady of song *HŪM HŪM PHAṬ! OM ĀḤ* diamond lady of dance *HŪM HŪM PHAṬ!*

OM ĀḤ diamond lady of flowers *HŪM HŪM PHAṬ! OM ĀḤ* diamond lady of incense *HŪM HŪM PHAṬ! OM ĀḤ* diamond lady of lamps *HŪM HŪM PHAṬ! OM ĀḤ* diamond lady of perfume *HŪM HŪM PHAṬ!*

OM ĀḤ diamond lady of form *HŪM HŪM PHAṬ! OM ĀḤ* diamond lady of taste *HŪM HŪM PHAṬ! OM ĀḤ* diamond lady of touch *HŪM HŪM PHAṬ! OM ĀḤ* diamond lady of the realm of reality *HŪM HŪM PHAṬ!*

And my masters enter into inseparable union with the goddesses of offerings, & they are satiated with spontaneous knowledge.

And my master is the Blessed Cakrasamvara himself, and thus I offer him my praises & my prayers:

My master: holding the diamond, by your grace (freely : spontaneously) you bestow great bliss; & I bow to the feet of your gem-like body.

Blessed One, Lord: blazing like the fire which consumes the world, the diadem of your matted hair is tied into a royal crown; your face is fierce & raging; your teeth flash.

I bow to the great body, the majestic body, thousand-armed; holding axe & noose, spear & skull-staff; dressed in terrifying tigerskin; putting an end to hindering demons.

And my Blessed Lady the noble Diamond Sow, invincible in battle in all the triple world, with her great thunderbolt smashing the terror of demons.

Seated on her diamond throne, victorious over the gods: Diamond Sow of wrathful form, my lady of fierce pride.

Victorious over the demonesses, defeating the terrors of Evil, drying them up.

And I bow to her, the goddess of my desires: for she is the diamond demoness & empress of demons, for she is the five knowledges & the three bodies.

Homage to her, refuge of beings; homage & praise to her, for she cuts the bonds of delusion & enters into the deeds of the world.

I confess all my sins & faults before you; I take my vows, cutting off the past; I rejoice in all virtue. I pray you turn the wheel of the Law, that all beings may be led to enlightenment; I beseech you not to pass into nirvana until this world is emptied out. And until I myself am enlightened, I take refuge in the divine hosts of my righteous masters; I awaken my mind for the sake of beings; I cleave to this holy teaching of the great path. And for the sake of all beings, may I attain to Buddhahood!

The empowerment of the disciple. And I myself am the Blessed One, the Lord Cakrasamvara: and my form is Shining One, and my feelings are Diamond Sun, and my ideas are Lotus Lord of Dance, and my motives are Diamond King, and my perceptions are Unmoving One, and my knowledge is Glorious Heruka.

And the element of earth is She-who-casts-down, and the element of water is She-who-slays, and the element of fire is She-who-summons, and the element of air is Goddess-of-dance, and the element of space is She-with-a-lotus-net, and the element of knowledge is the Lady of the Realm of Reality.

And my eyes are Diamond-of-Delusion, and my ears are Diamond-of-Hatred, and my nose is Diamond-of-Envy, and my tongue is Diamond-of-Lust, and my body is Diamond-of-Spite, and my mind is Diamond-of-God.

The protective circle. And from the mouth of my head in the front come the syllables of the mantra *OM SUMBHANI SUMBHA HUM HŪM PHAṬ*, as large as Mount Meru, surrounded as by a fence with blazing red-black light; and upon them in the east is the Raven-faced Lady.

And from the mouth of my head on the left come the syllables of the mantra *OM GRHNA GRHNA HUM HŪM PHAṬ*, as large as Mount Meru, surrounded as by a fence with blazing red-black light; and upon them in the north is the Owl-faced Lady.

And from the mouth of my head in the rear come the syllables of the mantra *OM GRHNAPAYA GRHNAPAYA HUM HŪM PHAṬ*, as large as Mount Meru, surrounded as by a fence with blazing red-black light; and upon them in the west is the Dog-faced Lady.

And from the mouth of my head on the right come the syllables of the mantra *OM ĀNAYA HOH BHAGAVAN VAJRA HUM HŪM PHAT*, as large as Mount Meru, surrounded as by a fence with blazing red-black light; and upon them in the south is the Sow-faced Lady.

And from the mouth of my head in the front come the syllables of the mantra *OM SUMBHANI SUMBHA HUM HŪM PHAT*, as large as Mount Meru, surrounded as by a fence with blazing red-black light; and upon them in the southeast corner of fire is the Lady Steadfast, the Slayer of Death.

And from the mouth of my head on the left come the syllables of the mantra *OM GRHNA GRHNA HUM HŪM PHAT*, as large as Mount Meru, surrounded as by a fence with blazing red-black light; and upon them in the southwest corner of demons is the Lady Messenger, the Slayer of Death.

And from the mouth of my head in the rear come the syllables of the mantra *OM GRHNAPAYA GRHNAPAYA HUM HŪM PHAT*, as large as Mount Meru, surrounded as by a fence with blazing red-black light; and upon them in the northwest corner of wind is the Lady Fang, the Slayer of Death.

And from the mouth of my head on the right come the syllables of the mantra *OM ĀNAYA HOH BHAGAVAN VAJRA HUM HŪM PHAT*, as large as Mount Meru, surrounded as by a fence with blazing red-black light; and upon them in the northeast corner of power is the Lady Conqueror, the Slayer of Death.

And all these fierce goddesses have four hands; and they hold in their upper hands an iron hook & a noose; and they hold in their lower hands a diamond hammer & a magic dagger; and their wrathful bodies face outwards in the midst of their blazing red-black fire, pervading as far as the world of the gods.

And that great fence of light transforms itself, and from the mantra *OM diamond earth, diamond receptacle HŪM VAM HŪM!* there appears a diamond ground.

And from the mantra *OM diamond rampart HŪM PAM HŪM!* there appears a diamond fence.

And from the mantra *OM diamond enclosure HŪM YAM HŪM!* there appears a diamond pavilion.

And from the mantra *OM diamond canopy HŪM KHAM HŪM!* there appears a diamond awning.

And from the mantra *OM diamond net of arrows TRAM SAM TRAM.* there appears a diamond net of arrows.

And from the mantra *OM diamond blazing fire HŪM HŪM HŪM!* there appears a blazing diamond fence of fire all about the outside.

Then there appear terrifying pits beneath the feet of the fierce goddesses, and I incite the goddesses, saying:

OM! GHA GHA slay! slay all evil! PHAT! stab! stab all sin! PHAT! HŪM HŪM HŪM! Bearer of the diamond: command all hindering demons; stab with the diamond of your body & speech & mind! *HŪM PHAT!*

And the goddesses seize all the hindering demons & pierce them with their iron hooks & bind them with their nooses; and they cast them down into the pits, & seal them in with their magic daggers.

And I say: *OM diamond hammer, magic dagger, crush! HŪM PHAT!* And the goddesses strike the heads of their magic daggers with their diamond hammers, and the hindering demons are slain & liberated from their vicious natures, & intoxicated with an inexhaustible bliss.

And the goddesses dissolve into light & melt into the fence and the pavilion; and the fence and the pavilion gain thereby the power of the three bodies and the five knowledges.

The Body of the God

Emptiness. And on the top of my head is *HE*, on my neck is *RU*, on my heart is *KA*. And light radiates forth from these syllables: and it touches all beings & awakens in them their innate enlightenment & fixes them in the three gates of deliverance on the path.

For *HE* is the causelessness of all events, *RU* is the impermanence of all events, and *KA* is the abodelessness of all events. And I awaken compassion when I contemplate these things, for I think: It is because they are ignorant of these things that beings fall into the world; when I have become the Lord Heruka, may all beings become aware of them.

OM! Pure of essence are all events, pure of essence am I!

And I & the three syllables transform into *OM*, and above that into *ĀH*, and above that into *HŪM*. And light radiates forth from these syllables: and it makes the whole world of animate & inanimate objects melt into light; & all the light is gathered back & dissolves into the syllables.

And the *OM* dissolves upward into the *ĀH*, and the *ĀH* into the *HŪM*, and the *U*-vowel into the *HA*, and the *HA* into the head-stroke, and the head-stroke into the crescent, and the crescent into the dot; and the dot dissolves into Pure Sound. And from that Pure Sound comes the mantra *OM!* I am the very self whose essence is the diamond of the knowledge of emptiness!

And this mantra appears as the natural expression of the Pure Sound; and it grows fainter & fainter, until all my perceptions become calmed: & there I enter into meditation.

The palace for the god. And in this realm of peace, I suddenly recall my immeasurable contemplations: & instantaneously I erect the protective circle once again, to serve the aim of beings.

In the center thereof appears the syllable *E*, which transforms into a triangle, the Source of All Events, white on the outside & red on the inside. And within this are the syllables *YAM RAM VAM LAM*, which transform into the shapes & colors of the four elements: the black semicircular form of wind, the red triangular form of fire, the white circular form of water, & the yellow square form of earth, all piled one on top of the other.

And upon this foundation of the four elements there appears a green syllable *SUM*, which transforms into Mount Meru; and on the peak of the mountain appears the syllable *PAM*, which transforms into a lotus; and on the lotus is the syllable *HŪM*, which transforms into a crossed vajra with the syllable *BHRŪM* in its center.

And the *BHRŪM* transforms into the Buddha Shining One & his consort: and they melt into light & become a balconied palace of divers

jewels, square, with four arched gates, complete with all the proper characteristics & surrounded by eight cemeteries.

Inside the palace, the four directions are four different colors. And in the center is the Circle of Great Bliss: an eight-petaled lotus, noble & jeweled, growing upwards on its stalk; its petals are red in the four directions; & in the intermediate directions its petals are yellow & black & green & blue. The lotus is surrounded by a garland of choppers; and in its center is a sun-throne; & cast down upon it is the demon Creator-of-Terror, black & four-armed & like a corpse, and the demoness Night-of-Time, alive but overthrown upon her back . . .

The creation of the god. Above the central throne are all the vowels, set out twice & going counterclockwise:

A Ā I Ū Ū Ṛ Ṛ Ḷ Ḷ E A IO AU AṂ AḤ A Ā I Ū Ū Ṛ Ṛ Ḷ Ḷ E A IO AU AṂ AḤ!

and all the consonants, set out twice, & going clockwise:

KA KHA GA GHA ṆA CA CHA JA JHA ṆA ṬA ṬHA ḌA ḌHA ṆA TA THA DA DHA NA PA PHA BA BHA MA YA RA LA VA ŚA ŚA SA HA KṢA YA RA LA VA DA DHA! KA KHA GA GHA ṆA CA CHA JA JHA ṆA ṬA ṬHA ḌA ḌHA ṆA TA THA DA DHA NA PA PHA BA BHA MA YA RA LA VA ŚA ŚA SA HA KṢA YA RA LA VA ḌA ḌHA!

And these vowels & consonants transform themselves into a kissing sun & moon, a round orb which is half one & half the other; and in the middle thereof is a *HŪM* like quicksilver & an *A* like vermilion. And light radiates forth from these syllables: and it transforms the world of inanimate objects into a divine palace, & the world of animate objects into the host of deities of the mandala of the Blessed Cakrasamvara; and it is gathered back again, & it dissolves into the syllables, and transforms them into a vajra marked with *HŪM* & a chopper marked with *A*.

And all those are mixed into one & transform into the Blessed Lord Cakrasamvara.

And my body is colored white; I have four heads & twelve arms; my right foot is stretched out, trampling upon the breast of the red Lady Night-of-Time; & my left foot is slightly bent, trampling upon the forehead of the blue Creator-of-Terror. My head in front is white, my head on the left is green, my head in the rear is red, & my head on the right is yellow, and each of my faces has three eyes.

I have matted & piled hair, marked with a jewel, a crossed vajra, & a crescent moon; on each of my heads is a diadem of five dried human skulls; & I have made a necklace of fifty dripping human heads. I am adorned with the six signs of ferocity: wheel & earrings & necklace & bracelets & girdle & ashes of the dead.

Terrifying, I flash my teeth; my lower garment is a tigerskin; & I appear to dance. My body is heroic & sensuous & terrifying; my speech is laughing & raging & reviling; my mind is compassionate & calm & wondrous.

In the first two of my twelve hands I hold a vajra & a bell, and with these I embrace the Mother; in the two hands below, I hold aloft the dripping skin of a freshly flayed elephant; in my third right hand is a

skull-drum, in my fourth an axe, in my fifth a chopper, & in my sixth a trident; and in my third left hand is a skull-staff, in my fourth a skull-bowl filled with blood, in my fifth a diamond noose, & in my sixth the four-faced head of the god Brahma.

And upon my lap is the Mother; her body is colored red; she has one head & two hands; & her face has three eyes.

Her left hand holds a skull-bowl filled with entrails, & with this arm she embraces the Father; her right hand holds a vajra aloft to the sky, with a terrifying gesture; on her head is a diadem of five dried human skulls, & she has made a necklace of fifty human skulls; her hair hangs free, & she is adorned with the five signs of ferocity.

And the calves of her legs embrace the thighs of the Blessed One, & we both stand in the midst of the blazing fire of knowledge.

On a moon at the tops of the heads of both Father & Mother is *OM*; on a sun at our necks is *ĀH*; on a sun at our hearts is *HŪM*. And *SVĀ* is at the break of our waists; *ĀH* is on our sexual organs; and *HĀ* is between our thighs.

In the secret place of the Father appears the syllable *HŪM*, which transforms into a white vajra; on its tip appears the syllable *BAM*, which transforms into a red gem; & the hole is blocked by a yellow *PHAT*.

In the Mother's place of space appears the syllable *ĀH*, which transforms into a red lotus; in its center appears the syllable *OM*, which transforms into its white anthers; & the hole is blocked by a yellow *PHAT*.

And the Father & Mother enter into union, and the vajra is within the lotus; and by the sound of the bliss thereof, & by the light which radiates forth from our hearts, we invite all those whose accomplishment of deity is innate, & all those whom we have cleansed & transformed into the mandala of the Blessed Cakrasamvara.

And they all enter into union in the sky before me: they melt into Great Bliss & enter through my mouth; they descend my central channel; they pass through my vajra, and fall & mix into the lotus of the Mother.

And the Father & Mother dissolve into a ball of Bliss, which is as if in the form of quicksilver.

The creation of the mandala. Then all the Buddhas of the ten directions arouse this ball of Bliss by singing this song:

OM! Great Bliss: Diamond Being JAḤ HŪM BAM HOḤ! You are the deity: appear! HOḤ!

And instantaneously the ball of Bliss becomes the Blessed Lord Cakrasamvara.

And my body is colored blue as sapphire: I have four heads & twelve arms; my right foot is stretched out, trampling upon the breast of the red Lady Night-of-Time; & my left foot is slightly bent, trampling upon the forehead of the blue Creator-of-Terror . . .

In the secret place of the Father appears the syllable *HŪM*, which transforms into a blue vajra; on its tip appears the syllable *BAM*, which transforms into a red gem; & the hole is blocked by a yellow *PHAT*.

In the Mother's place of space appears the syllable *ĀH*, which transforms into a red lotus; in its center appears the syllable *OM*, which transforms into its blue anthers; & the hole is blocked by a yellow *PHAT*.

And the Father & Mother enter into union, and the vajra is within the lotus; and by the sound of the bliss thereof, & by the light which radiates forth from our hearts, we invite from the ten directions all Those Who Have Come.

And they enter me through the juncture of my eyebrows; they arrive in my heart & melt into lust; they descend my central channel; they pass through my vajra, and fall & mix into the lotus of the Mother.

And in the womb of the Mother they assume the roles of the deities who dwell in the mandala of the Blessed Cakrasamvara, and appear as all the deities thereof, as clearly as if their forms were visible to the eye.

And from the womb of the Mother there issues forth a divine palace to be their residence: & this dissolves into the palace for the god.

And from her womb there issue forth the Lord Cakrasamvara Father & Mother: & they dissolve into me.

And all the deities issue forth from her womb and take their places upon the petals of my lotus, and within the divine palace of the mandala . . .

And on the four intermediate petals of my lotus are four flasks filled with semen, which is the thought of enlightenment; and above the flasks are skull-bowls filled with the five nectars . . .

The mandala within the body. In my heart is an eight-petaled lotus, & in its center stands the god himself, the same as I am, but only four fingers tall; on the four petals in the four directions are the four goddesses of the central lotus, & in the intermediate directions are the four offerings. And in the twenty-four places of my body, as I touch each place with the ring finger of my left hand, there appear the twenty-four syllables: *PUM JĀM OM AM GOM RAM DEM MĀ KAM OM TRIM KOM KĀM LAM KĀM HIM PREM GREM SAUM SUM NAM SIM MAM KUM!*

And these syllables melt into light and become the twenty-four great places of pilgrimage in the world: the fields & solitary places, the assembly places & cemeteries. And in this divine pavilion of radiance within my body there appear all the deities of my mandala; and each place of pilgrimage is a stage on the path to enlightenment, and all the gods & goddesses therein are the qualities which lead to enlightenment . . .

And the eight Ladies who guard the gates of the mandala stand at the portals of my mouth & nose & penis & anus & left ear & eyes & right ear.

And my body has become the world, and my whole body is filled with the mandala.

And I grasp the ego of the unchanging body & speech & mind of all Those Who Have Come: *OM ĀḤ HŪM!* I am the very self whose essence is the diamond of the body & speech & mind of all the gods & goddesses! *OM!* All events are diamond pure, diamond pure am I!

The armor of the god. *OM HAH!* On the heart of the Lord is Diamond Being: white, with three heads, white & yellow & red; with six hands, the three right ones grasping a vajra & a skull-drum & a head of Brahma, & the three left ones grasping a bell & a skull-bowl & a skull-staff.

NAMA HI! On his forehead is yellow Shining One. *SO HA HU!* On the top of his head is red Source-of-Gems. *BAU ŚA ṬE HE!* On his two

shoulders is black Heruka. *HŪM HŪM HOḤ!* On his three eyes is blue Infinite-Light. *PHAT HAM!* On all his limbs is green Unfailing-Success . . .

And I empower them by saying: *OM HAḤ NAMA HI SO HA HU BAU ŚA ṬE HE HŪM HŪM HOḤ PHAT HAM!*

OM BAM! On the navel of the Mother is Diamond Sow: red, with three heads, red & green & yellow; with six hands, the three right ones grasping a chopper & a skull-staff & an iron hook, & the three left ones grasping a skull-bowl & a head of Brahma & a noose.

HA YOM! On her heart is the blue Lady Slayer-of-Death. *HRIM MOM!* On her throat is the white Lady Infatuation. *HREM HRIM!* On her hair is the yellow Lady Agitation. *HŪM HŪM!* On her crest is the green Lady Terror. *PHAT PHAT!* On all her limbs is the green Lady Blazing . . .

And I empower them by saying: *OM BAM HA YOM HRIM MOM HREM HRIM HŪM HŪM PHAT PHAT!*

The knowledge of the god. And my body is strengthened & ready to receive the deity himself; & from my heart there radiate iron hooks of light, to invite the entire retinue of the Knowledge Being from his natural abode, & the five families of initiation deities: *PHEM!*

JAḤ HŪM BAM HOḤ! They dissolve into me: & we become inseparably one.

The initiation of the god. I pray to all Those Who Have Come: grant me the initiation!

And all Those Who Have Come emanate beautiful women from themselves, holding flasks filled with the five nectars, & singing: All the gods bathed the Buddha when he was born: and so do we bathe & purify your body with this pure divine water.

OM! The glory of the vows of initiation by all Those Who Have Come *HŪM!*

And I am initiated as the deity himself; and from the water they pour upon me there are born the Lords of the Family, to form an ornament upon our heads, Unmoving One upon the Lord & Shining One upon the Mother . . .

The empowerment of the god. And on the top of my head is *OM*, on my neck is *ĀḤ*, on my heart is *HŪM*: and light radiates forth from these syllables & arouses the body & speech & mind of all Those Who Have Come.

And their body & speech & mind cleanse the three poisons of beings, and return into me with the light, & dissolve into the three syllables.

And the syllables transform into Diamond-of-Body & Diamond-of-Speech & Diamond-of-Mind, together with their consorts; & their light pervades my entire body.

Offerings to the God

The goddesses of offerings. And from my heart there emanate goddesses of offerings to the deity:

I make offering: filling the sky
with innumerable Ladies of the Lute
and Flute & Tambourine and Drum
(youthful : satisfying
with their pleasing appearance)
haughty-bodied : sensuous
with these four thoughts of Joy

OM $\bar{A}\bar{H}$ diamond lady of the lute $\bar{H}\bar{U}\bar{M}$ $\bar{H}\bar{U}\bar{M}$ PHAT! OM $\bar{A}\bar{H}$ diamond
lady of the flute $\bar{H}\bar{U}\bar{M}$ $\bar{H}\bar{U}\bar{M}$ PHAT! OM $\bar{A}\bar{H}$ diamond lady of the tam-
bourine $\bar{H}\bar{U}\bar{M}$ $\bar{H}\bar{U}\bar{M}$ PHAT! OM $\bar{A}\bar{H}$ diamond lady of the drum $\bar{H}\bar{U}\bar{M}$
 $\bar{H}\bar{U}\bar{M}$ PHAT!

I make offering: filling the sky
with innumerable Ladies skilled
in song & dance in the pride of youth
(youthful : satisfying
with their pleasing appearance)
haughty-bodied : sensuous
with these four thoughts of Highest Joy

OM $\bar{A}\bar{H}$ diamond lady of laughter $\bar{H}\bar{U}\bar{M}$ $\bar{H}\bar{U}\bar{M}$ PHAT! OM $\bar{A}\bar{H}$
diamond lady of sensuality $\bar{H}\bar{U}\bar{M}$ $\bar{H}\bar{U}\bar{M}$ PHAT! OM $\bar{A}\bar{H}$ diamond lady of
song $\bar{H}\bar{U}\bar{M}$ $\bar{H}\bar{U}\bar{M}$ PHAT! OM $\bar{A}\bar{H}$ diamond lady of dance $\bar{H}\bar{U}\bar{M}$ $\bar{H}\bar{U}\bar{M}$
PHAT!

I make offering: filling the sky
with innumerable ladies bearing flowers
and incense & lamps and perfume
(youthful : satisfying
with their pleasing appearance)
haughty-bodied : sensuous
with these four thoughts of the Joy of Cessation

OM $\bar{A}\bar{H}$ diamond lady of flowers $\bar{H}\bar{U}\bar{M}$ $\bar{H}\bar{U}\bar{M}$ PHAT! OM $\bar{A}\bar{H}$ diamond
lady of incense $\bar{H}\bar{U}\bar{M}$ $\bar{H}\bar{U}\bar{M}$ PHAT! OM $\bar{A}\bar{H}$ diamond lady of lamps $\bar{H}\bar{U}\bar{M}$
 $\bar{H}\bar{U}\bar{M}$ PHAT! OM $\bar{A}\bar{H}$ diamond lady of perfume $\bar{H}\bar{U}\bar{M}$ $\bar{H}\bar{U}\bar{M}$ PHAT!

I make offering: filling the sky
with innumerable Ladies of Form
and Taste & Touch and Reality
(youthful : satisfying
with their pleasing appearance)
haughty-bodied : sensuous
with these four thoughts of Spontaneous Joy

OM $\bar{A}\bar{H}$ diamond lady of form $\bar{H}\bar{U}\bar{M}$ $\bar{H}\bar{U}\bar{M}$ PHAT! OM $\bar{A}\bar{H}$ diamond
lady of taste $\bar{H}\bar{U}\bar{M}$ $\bar{H}\bar{U}\bar{M}$ PHAT! OM $\bar{A}\bar{H}$ diamond lady of touch $\bar{H}\bar{U}\bar{M}$
 $\bar{H}\bar{U}\bar{M}$ PHAT! OM $\bar{A}\bar{H}$ diamond lady of the realm of reality $\bar{H}\bar{U}\bar{M}$ $\bar{H}\bar{U}\bar{M}$
PHAT!

The offering of the five nectars. In front of me are the forms of wind & fire, surmounted by three human heads; & upon the heads is the syllable \bar{A} , which transforms into a skull-bowl; & inside the skull-bowl are the syllables $\bar{G}\bar{O}$ $\bar{K}\bar{U}$ $\bar{N}\bar{A}$ $\bar{H}\bar{A}$ $\bar{D}\bar{A}$, which transform into the five fleshs (cow & dog & horse & elephant & human flesh), & the syllables $\bar{P}\bar{I}$ $\bar{M}\bar{U}$ $\bar{S}\bar{U}$ $\bar{M}\bar{A}$ $\bar{R}\bar{A}$, which transform into the five nectars (excrement & urine & semen & flesh & blood); and each of these is marked with its own syllable & has the syllable $\bar{O}\bar{M}$ upon it, to cleanse its impurities.

Then the syllable $\bar{A}\bar{H}$ appears and transforms into a moon; above the moon is the syllable $\bar{H}\bar{U}\bar{M}$, which transforms into a diamond skull-staff; and the staff points downward upon the bowl & seals the top.

And the wind kindles the fire; & all the substances within the bowl mix into a single taste & blaze like the surface of the rising sun. And the light thereof invites the gods of the spirits to the surface of the moon upon the bowl: they enter into union, and they melt & dissolve into the nectar of knowledge, & they drip into the bowl.

And my offering becomes an inexhaustible ocean of divine color & taste & odor.

And goddesses come, bearing the offerings of their own bodies, adorned with bones: and silently they offer a skull-bowl filled with this nectar to the Lord & his retinue.

The offering of reality. On a moon at the tops of the heads of both Father and Mother is $\bar{O}\bar{M}$: on a sun at our necks is $\bar{A}\bar{H}$; on a sun at our hearts is $\bar{H}\bar{U}\bar{M}$. And $\bar{S}\bar{V}\bar{A}$ is at the break of our waists; $\bar{A}\bar{H}$ is on our sexual organs; and $\bar{H}\bar{A}$ is between our thighs.

In the secret place of the Father appears the syllable $\bar{H}\bar{U}\bar{M}$, which transforms into a blue vajra; on its tip appears the syllable $\bar{B}\bar{A}\bar{M}$, which transforms into a red gem; & the hole is blocked by a yellow $\bar{P}\bar{H}\bar{A}\bar{T}$.

In the Mother's place of space appears the syllable $\bar{A}\bar{H}$, which transforms into a red lotus; in its center appears the syllable $\bar{O}\bar{M}$, which transforms into its blue anthers; & the hole is blocked by a yellow $\bar{P}\bar{H}\bar{A}\bar{T}$.

On a moon at my navel & heart are the mantras of the Mother; on a sun at my throat & the top of my head are the mantras of the Father.

On a sun at the Mother's navel & heart are the mantras of the Father; on a moon at her throat & the top of her head are the mantras of the Mother.

And the mantras become thick with red-colored light, & they descend through the secret place of the Father up into the Mother's place of space, and they circle around between face & face.

And I make offering with the lust that arises; I take hold of spontaneous knowledge, & enter into contemplative union, and it becomes my offering of reality.

And all the goddesses praise the Lord with his mantras.

The Speech of the God

And the deity himself is upon a lotus in my heart, and in his heart is a moon, & upon the moon in his heart is the syllable $\bar{H}\bar{U}\bar{M}$.

And the dot of the *HŪM* is the essence of the five Buddhas, & its light is like a rainbow halo; and in the midst thereof I clearly see the whole mandala & its retinue.

And every time my breath goes out, the divine hosts of the Blessed Cakrasamvara radiate forth on the tips of beams of light, to purify the world of inanimate objects into a divine palace, & the beings of the world of animate objects into a divine mandala like themselves. And then my breath gathers them all back in to me; & this happens over & over again as I breathe.

Then the syllable *HŪM* appears where the secret places of the Father & Mother join together; and then it appears on the tip of my penis, within the vagina of the Mother; & thereby my mind & my breath are firmly fixed within my central channel; and this alone is the very highest of recitations of the mantra.

Then the mantra issues forth with light from the *HŪM* in my heart; it descends the diamond path; it passes through the central channel; it circles through my vajra into the lotus of the goddess & upward from mouth to mouth.

And this is the forward recitation of the mantra; if the direction is reversed, upward through the diamond path & into the mouth of the goddess, this is the fierce recitation; & I practice each of these in turn.

And I recite the mantras in a whisper.

The Mind of the God

The final emptiness. The vowels & consonants issue forth from my right nostril, with five-colored beams of light; and on the tips of these beams of light there radiate forth the deities of the mandala; they purify the entire triple world & render it into the essence of their divine body & speech & mind.

And the whole world is made equal to these gods & goddesses, whose deity is forever innate; and the world is gathered back into me with the vowels & consonants; they enter through my left nostril & reach the level of my navel.

And the vowels & consonants transform into a moon of red & white radiance: the gods & goddesses transform into a white & red syllable *HŪM*.

And the syllable *HŪM* transforms into a two-armed Blessed One, Father & Mother, doing the sport of lust; and by the sound of their inner experience of spontaneous joy, the whole mandala is aroused & satiated with Great Bliss.

And the cemeteries are gathered into the gates; & the gates into the central lotus, & the lotus into me, the Lord at the center of the mandala: and I am gathered into the Father & Mother at my navel.

And the Father & Mother melt into light and transform once more into the moon & its syllable *HŪM*.

And the moon dissolves into the *HŪM*, and the *U*-vowel into the *HA*, and the *HA* into the head-stroke, and the head-stroke into the crescent, and the crescent into the dot; and the dot dissolves into Pure Sound.

And my mind is bound to that Pure Sound, and as it grows fainter & fainter I enter into the inconceivability which imposes no constructs upon reality.

The return to the world. And then there arises the Pure Sound, and from that there arises the syllable *HŪM*, and from the syllable *HŪM* the mandala instantaneously appears again: & I am the god himself in the world . . .