

Detailed Outline of the Kalachakra Empowerment

This is a study document, initially drawn from www.BerzinArchives.com by Alexander Berzin - *Outline of the Kalachakra Empowerment* prepared for the Mongolian translator of the Kalachakra empowerment conferred by His Holiness the Fourteenth Dalai Lama in Ulaan Baatar, Mongolia, August 1995 - then modified significantly with content from *Kalachakra Tantra – Rite of Initiation* by Tenzin Gyatso, the Dalai Lama; translated by Jeffrey Hopkins.

May this provide clarity to those who wish to receive the Kalachakra initiation and may they instantly achieve full enlightenment. James Postell and Rudy Harderwijk, Saka Dawa 2004; may all our errors be forgiven.

Note: Text in bold represents recitation, and normal text is for actions. Flush text represents actions and words from the Master, indented text is for actions and words from the students.

1 Preparation Ceremony

Setting the Motivation and Conferring the Inner Empowerment

Preliminaries

The disciples rinse their mouths, prostrate three times, and offer a mandala.

“To the lama, personal deity, and the Three Jewels, I offer in visualization

The body, speech, mind, and resources of myself and others,

Our collections of virtue in the past, present, and future,

And the wonderful precious mandala with the masses of Samantabhadra’s offerings.

Accepting them through your compassion, please bless me into magnificence.

IDAM GURU-RATNA MANDALAKAM NIRYATAYAMI.

[I offer this jewelled mandala to the guru.]

Setting the Motivation

The students place their knees on the ground and bring their palms, with flowers, together at the heart.

With them sitting in front [of the lama, the lama] says:

"Some people seeking to achieve Secret Mantra

For this [life] enter the mandala.

Those wishing for merit and other than them.

Others seek the welfare of others in the world.

The intelligent should enter the mandala

With many acts of faith,

Seeking the aim of what transcends the world.

They should not wish for effects in this life.

Those wanting this life

Do not accrue the aim of what transcends the world.

Those generating a seeking from what transcends the world

[Gain] expansive fruits [even] in this world."

Conferring the Inner Empowerment

The Guru-deity confers the Internal Initiation:

"It is meditated that rays of light from my hearty, clarified as Kalachakra – Father and Mother – draw in the students individually; they enter my mouth and dissolve in the Mother’s lotus."

- 1) The disciples are drawn into the mouth of the Guru-deity, melt into Bodhichitta-drops and, through his vajra-organ, enter the lotus-womb of the mother-consort, dissolving into voidness.
- 2) From a state of voidness, from a blue HUM, then a blue vajra, the disciples arise as a simple Kalachakra with one face, two arms, a blue body, right leg red and outstretched, left leg white and bent, and without a consort-partner.
- 3) The Guru-deity draws forth with light-rays from the seed-syllable at his heart all the male and female Buddhas. They enter his mouth, melt in his heart with the fire of affection and, in the form of Bodhichitta-drops, enter through his vajra-organ and give empowerment to the disciples in the lotus-womb of the mother.

The disciples generate emptiness and bliss, which is the entity of the internal initiation.

4) The disciples are then emitted from the lotus-womb and take their places outside the mandala palace, just outside the eastern porch.

Making Requests and Causing the Disciples to Take Firm Hold of Tantra

Requesting the Vows

The disciples request the Bodhisattva vows, pledges (Tib. *dam-tshig*, Skt. *samaya*) and refuge, by repeating three times:

**"The sole liberator from the ocean of cyclic existence,
Which is frightful with the sea monsters of birth, aging and death,
Is you, O great joyous teacher of mine.
O great protector, I am seeking the firm way of great enlightenment.
Bestow on me the pledges;
Bestow on me also the mind of enlightenment.
Also, bestow on me the three refuges –
Buddha, Doctrine, and Spiritual Community.
O protector, please let me enter
Into the supreme city of the great liberation."**

The student conceives that the guru as Kalachakra, has accepted him, though not in words.

Arousing Firm Conviction in Tantra Causing the Student to Take Up the Doctrine.

The Guru-deity explains about tantra in order to arouse firm conviction in it:

"Child, come here.

I shall thoroughly teach you

The rites of the mode of practice of Great Vehicle Secret Mantra.

You are a vessel of the great way.

Through the power of Vajra Mantra,

The Buddhas of the three times –

Those who have vajras of exalted body, speech, and mind,

Thoroughly gain the peerless exalted wisdom.

With peerless secret mantra yoga,

The supreme ones, such as the Lion of the Shakyas,

And so forth, overcame the very awful

And very powerful hosts of demons.

Realizing that the world would follow,

He turned the wheel of Dharma and then passed away.

Therefore, to attain omniscience,

O child, do this [with all] your intelligence."

Taking Vows, Protecting, and Being Transformed and Elevated

Taking the Bodhisattva and Tantric Vows

1) The disciples take the Bodhisattva vows by repeating three times:

"I go for refuge in the Three Jewels,

Individually disclose all ill-deeds,

Admire the virtues of beings,

And mentally take up the enlightenment of a Buddha."

2) Although in the text, the disciples now request and take the tantric vows, this is usually omitted here since it is done the next day. However, here is the supplication repeating three times) for the common mantric vows:

**“Bestowing on me the excellent
Irreversible initiation of the [mandala] circle,
O Protector, please explain
The principles of the mandala, the dieties,
The activities of a master,
the pledges of all Buddhas,
And the supremely secret vows.
In order to achieve the welfare of all sentient beings
I will forever act as a master.”**

The supplication for the uncommon mantric vows, repeating three times:

**“O, all Buddhas and Bodhisattvas, please take heed of me.
I (your name) from this time henceforth
Until arrivig in the essence of enlightenment
Will generate the excellent unsurpassed
Intention to become enlightened
In just the way that the protectors of the three times
Become definite toward enlightenment.
I will firmly keep individually
The three forms of ethics- the ethical precepts,
The composite of virtuous practices,
And bringing about the welfare of sentient beings.
For the five-pointed vajra [lineage of Akshobhya],
I will sustain with the crown of my head vajra, bell, seal, and lama.
For the jewel [Ratnasambhava], I will give gifts.
for the wheel [lineage of Vairochana],
I will keep the pledges of the supreme Conquerors.
For the sword [lineage of Amoghasiddhi],
I will make offerings.
for the bright lotus [lineage of Amitabha], I will maintain restraint.
So that sentient beings may be liberated, I will,
for the [Vajrasattva] lineage of the projenitor of Conquerors, generate
enlightenment.
I will liberate those not liberated [from the obstructions to enlightenment].
I will release those not released [from cyclic existence].
I will relieve those unrelieved [in bad transmigrations] and set sentient beings in
nirvana.”**

Protecting the Disciples with Inseparable Method and Wisdom by Transforming Their Six Elements into the Nature of the Six Female Buddhas also known as Blessing [the Students] Into Magnificence

The disciples, within visualizing themselves as Kalachakra, visualize:

- at their foreheads that the water element becomes a white syllable U on a white moon disc the nature of Mamaki),
- at their hearts, the wind element becomes a black I on a green Rahu disc the nature of Tara),
- at the crown of their heads, the space element becomes a blue A on a blue creative energy thigle-drop the nature of Vajradhatvishvari),

- at their navels, the earth element becomes a yellow LI on a yellow kalagni disc the nature of Lochana),
- at their throats, the fire element becomes a red RI on a red sun disc the nature of Pandara),
- at their pubic regions, the consciousness element becomes a green AH, on a green deep awareness disc the nature of Prajnaparamita).

Then the Guru-deity contemplates:

Setting an “U” on a moon at the forehead of the student,
 an “I” on a green rahu disc at the heart,
 an “A” on a drop at the crown protrusion,
 an “LI” on a yellow kalagni disc at the navel,
 an “RI” on a sun disc at the neck,
 and an “AH” in the wheel of exalted wisdom at the secret region,
 they are protected by these,
 which are the entities of the goddesses of the six lineages,
 the exalted body, speech, and mind of Method and Wisdom.

Transforming and Elevating the Disciples' Body, Speech, and Mind

The disciples, within visualizing themselves as Kalachakra, visualize the following as the entities of exalted body speech and mind:

- at their hearts, on a green Rahu disc, a black HUM,
- at their throats, on a red sun disc, a red AH,
- at their foreheads, on a white moon disc, a white OM.

The Guru-deity then touches these three spots on the disciples with the vajra in his hand, sprinkling drops of perfumed water from his hand taken from the conch. The lama contemplates:

A black HUM on a green rahu disc at the students heart,
 a red AH on a sun at the neck,
 and a white OM on a moon at the forehead.

The disciples imagine light emanating from the three syllables, thinking that all the Budhas' and Bodhisattvas' magnificent blessings of exalted mind, speech, and body dissolve into those places, thereby purifying ill-deeds and obstructions of mind, speech, and body together with their predispositions accumulated from beginningless time.

The lama blesses the disciples into magnificance by touching the heart, throat and top of the head of the students with perfumed water, while reciting:

"OM AH HUM"

and makes offering to the disciples with the five enjoyments (flowers, incense, lamp, perfumed water, and food) who make exertion as they receive the blessings and offerings.

At the same time, the disciples cognize that these blessings and offerings, while appearing to possess inherent nature, possess no inherent nature, thus bringing all objects into the scope of the practice of understanding dependent-arising and emptiness. The disciples also endeavor, when encountering objects, to bring them within the scope of factors that assist in igniting bliss.

Tossing the Stick of the Neem Tree and Taking the Sips of Water, and So On

Tossing the Neem Stick

The disciples recite a mantra:

“OM AH HUM HOH HAM KSHAH VAJRA-DANTA-KASHTHACHATUR-VIMOKSHA -MUKHA-VISHUDDA-SVABHAVAM KAYA-VAK-CHITTA-JNANA-MUKHA-DANTADI-MALAM VISHODHYA SVAHA.

[May the seed syllables of the six lineages - OM AH HUM HOH HAM KSHAH – and the vajra tooth-stick having the nature of the purity of the four doors of liberation purify the defilements of the teeth and so forth of the faces of the exalted body, speech, mind, and pristine consciousness svaha]

The stick is given to a disciple facing East.

This disciple utters the following mantra seven times:

“OM AH HUM”

and drops the neem stick in the center of the mandala. The direction of the head of the stick lands tells the student the manifold activities he will achieve.

Taking the Sips of Water

The disciples recite a mantra:

“OM HRIH SUVISHUDDA-DHARMA-SARVA-PAPAM NICHAMASYA SHODHAYA SARVA-VIKALPANA-APANAYA HUM.

[OM HRIH purify all ill-deeds of the aggregation by way of the thorough purity of phenomena, remove all conceptuality HUM]

The disciples are given three handfuls of water along with the five ambrosials as a means of purifying the three doors of body, speech, and mind.

They first rinse their mouths with a little of it, spit that out, and then drink the rest in three sips. Think that this purifies the stains of their body, speech, and mind.

Receiving Kusha Grass and a Protection String

Before giving the disciples the long blade of kusha grass, the lama says:

“Generated from HUM.”

The disciples respond:

“HUM. OM AH HUM HOH HAM KSHAH.”

Before giving the disciples the short blade of kusha grass, the lama says:

“Arisen from DHIH.”

The disciples respond:

“DHIH. OM AH HUM HOH HAM KSHAH.”

The lama places the long and short blades between the pressed palms of the students.

“OM VAJAR-TIKSHNA BAM.”

[OM vajra sharpness BAM.]

The disciples are given two pieces of kusha grass, one long and one short.

They need to place the long one under their mattresses tonight, parallel to their bodies, with the head of the grass under their heads. They need to place the short one under their pillows, perpendicular to the long piece of grass, and with the head of the grass on the left side. These are given for the sake of having unmistakable clear dreams.

2) The disciples are given a red protection string to tie around their upper forearms, on either the left or right arm. This string, wound three times, is to be worn until either Maitreya Buddha comes, or the disciples develop pure love.

“Arisen from HUM.”

The disciples respond, **repeating seven times:**
“HUM. OM AH HUM HOH HAM KSHAH.”

The lama ties three knots in the string, uttering:

“OM BUDDHA-MAITRI RAKSHA RAKSHA SARVAN SVAHA.”

[*OM protect, protect against all the unfavorable) with buddha-love SVAHA*] and ties it on the student’s arm.

Arranging the Six Buddha-Families and Invoking Vajrasattva

Arranging the Six Buddha-Families

1) The disciples, visualizing themselves with the body of Kalachakra, imagine being marked by the lama, with the seed-syllables of the six Buddhas on their six places:

- at their foreheads, a white OM,
- at their throats, a red A,
- at their hearts, a black HUM,
- at their navels, a yellow HO,
- at the crown of their heads, a green HAM,
- at their pubic regions, a blue KSHAH.

2) The six Buddhas from the mandala emanate replicas of themselves, which enter and dissolve into the six syllables.

Invoking Vajrasattva

The disciples repeat after the lama:

**“OM A A AM AH VAJRASATTVA-MAHASUKHA-VAJRA-KALACHAKRA
SHISHYASYA ABHIMUKHO BHAVA SAMTUSHTO BHAVA VARADO
BHAVA, KAYA-VAK-CHITTADHISHTHANAM KURU SVAHA.**

[*OM A A AM AH Vajrasattva, Vajra Kalachakra of great bliss, approach the student, thoroughly please (the student), bestow the supreme, bless into magnificence exalted body, speech, and mind SVAHA.*]

Thus invoking Vajrasattva, through which the students' exalted body, speech, and mind are blessed into magnificence. Thereupon think that the supreme [Buddhahood] has been bestowed.

Enhancing the Disciples' Happiness by Explaining the Dharma and Instructing Them to Examine Their Dreams

Enhancing the Disciples' Happiness

The lama enhances the happiness of the disciples by explaining how rare the opportunity is to meet with the tantra teachings. He recites:

**"In the womb there is the suffering of dwelling in the womb;
at birth and while a child there is also suffering.
Youth and adulthood are filled with the great suffering of losing one's mate, wealth, and fortune, as well as the great suffering of the afflictive emotions.
The old have the sufferings of death and again the fright of the six transmigrations such as the Crying and so forth.**

All the transmigrating beings, deluded by illusion, grasp suffering from suffering.

**Though some become humans in cyclic existence, few have a spiritual attitude.
Fewer, through the force of the virtue of being attracted to Buddha, enter into the prime vehicle.
Still fewer engage their entire intelligence in cultivating the glorious Vajra Vehicle.
Even more, those wishing Buddhahood, who enter into the state of supreme bliss are, alas, extremely rare."**

Also,

**"The Omniscient Ones arise in the world rarely,
Only sometimes, like an udumvara flower, and then do not appear.**

**The arising of the mode of Secret Mantra practice
Is even rarer than that.**

**Through it, the unequalled welfare of sentient beings
Can be accomplished without passing away.**

**Even evil deeds done earlier over tens millions of eons
Are entirely removed immediately upon seeing such a mandala.**

**Thus, what need is there to mention about dwelling
in the mode of Mantra practice endlessly renowned!**

**If one repeats protective secret mantra,
One will achieve the unsurpassed state.**

**Whoever's mind is very non-fluctuating about this supreme of practices
Will eliminate the bad transmigrations which give rise to all suffering.**

**You great beings have today found the unparalleled finding,
For all of you will be upheld in this teaching by the Conquer and his Children.**

**And you great beings are dwelling in being born into it.
Through that, tomorrow you will be born thoroughly into the Great Vehicle.**

Through proceeding on that glorious supreme path

**Greatly giving rise to the Great Vehicle
You will become Ones Gone Thus [Buddhas], knowing all the world,
Self-arisen beings of great fortune.”**

Students generate enthusiasm through the explanation of the meaning.

Giving Instructions for Examining Dreams

The six-syllable mantra, **OM AH HUM HO HAM KSHAH**, is given.

The disciples need to recite this mantra before going to sleep. The disciples are instructed to sleep on their right sides, with the *kusha* grass under their mattresses and pillows, as explained before, and with their heads facing the mandala. Even if their heads are not facing the mandala, they need to imagine that they are. They need to observe and remember the dreams they have at early morning, just as the sky begins to become light. In going to sleep, don't allow the mind to be polluted by conceptuality; just be mindful of Kalachakra and, within that, think of the altruistic intention to become enlightened and the view of emptiness as much as you can. If you cannot do that, first cultivate faith and compassion and look straight forwardly at the mind itself.

The students offer a mandala and then leave as the lama still has various things to do.

2 Entering the Mandala

Outline of the Actual Empowerment

[The actual Kalachakra empowerment is divided into two parts:

- 1. entering the mandala,*
- 2. giving the empowerments to those who have entered.*

The first part, entering the mandala, is divided into two sections:

- 1. entering blindfolded,*
- 2. entering as someone who can see the mandala.*

The first part, entering blindfolded, is divided into two parts:

- 1. entering outside the curtain,*
- 2. entering inside the mandala palace.]*

Entering Blindfolded Outside the Curtain

Preliminaries

The disciples rinse their mouths with water and prostrate three times.

The Guru-deity offers a *torma* to chase away interferers. He explains how one must not be proud if one has had a good dream or depressed if one has had an inauspicious one, but that all dreams are void of inherent existence. He then purifies any interferences from the dreams.

The disciples then offer a mandala:

**“To the lama, personal deity, and Three Jewels, I offer in visualization
The body, speech, mind, and resources of myself and others,**

**Our collections of virtue in the past, present, and future,
And the wonderful precious mandala with the masses of Samantabhadra's
offerings.
Accepting them through your compassion, please bless me into magnificence.
IDAM GURU-RATNA-MANDALAKAM NIRYATAYAMI.
[I offer this jewelled mandala to the guru.]**

Rejoicing and Requesting the Vows

To generate happiness (enthusiasm) at the opportunity to achieve the highest actual attainment of enlightenment (including supreme and common feats), the disciples repeat a long mantra twice in Sanskrit and once in Tibetan (here in English).

“OM PRAVISHAYA BHAGAVAN MAHASUKA-MOKSHAPURAM SARVA-SIDDHI-SUKA-PRADAM PARAMAHASUKA-UTTAMASIDDHYA JAH HUM BAM HOH PRASIDDHYASVA.”

**“Supramundane Victor, let me enter for great bliss
Into the city of liberation [the mandala],
The joyous bliss of all feats.
Through the feat of excellent supreme bliss,
Make it be thoroughly accomplished JAH HUM BAM HOH.”**

The disciples then request once more the Bodhisattva vows, pledges, and refuge by repeating three times:

**"The sole liberator from the ocean of cyclic existence,
Which is frightful with the sea monsters and so forth –
The crocodiles of birth, aging and death -
Is you, O Great Joyous Teacher of mine.**

**O great protector, I am seeking
The firm mode of great enlightenment.
Bestow on me the pledges.
Bestow on me also the mind of enlightenment.**

**Also, bestow on me the three refuges,
Buddha, Doctrine, and Spiritual Community.
O protector, please let me enter
Into the supreme city of the great liberation."**

Receiving Ritual Garments, Blindfolds, and Flowers

The Guru-deity passes out to the chief disciples ritual lower garments, yellow upper garments, and red crown protrusions.

**“OM SARVA-TATHAGATA-ANUTTARA-BODHI-ALAMKARA-VASTRAPUJA-MEGHA-SAMUDRA-SPHARANA SAMAYA SHRI YE HUM,
OM VAJRA-RAKSHA HAM,
OM VAJRA-USHNISHA HUM PHAT.”**

[OM the pledge issuing forth from an ocean of clouds of offerings or garments as adornments of the highest enlightenment of all Ones Gone Thus SHRI YE HUM.

OM vajra protection HAM.

OM vajra crown protrusion HUM PHAT.]

He passes out to all the disciples red blindfold ribbons, which the disciples put on their foreheads:

“OM DVADDASHA-ANGA-NIRODHA-KARINI HUM PHAT.”

[OM make the twelve branches cease HUM PHAT.]

He also gives a flower, which the disciples hold until later.

“AH KHAM-VIRA HUM.”

Tossing the Neem Stick and Taking the Sips of Water

Once more, the disciples take three sips of water for purification.

After washing the neem stick, the Guru-as-Kalachakra recites:

“OM AH HUM HOH HAM KSHA VAJRA-DANTA-KASHTHA-CHATUR-VIMOKSHA-MUKHA-VISHUDDHA-SVABHAVAM KAYA-VAK-CHITTA-JNANA-MUKHA-DANTADI-MALAMVISHODHAYA SVAHA.”

[(May the seed syllables of the six lineages) OM A HUM HO HAM KSHAH and the vajra tooth-stick having the nature of purity of the four doors of liberation purify the defilements of the teeth and so forth of the faces of the exalted body, speech, mind, and pristine consciousness SVAHA.]

The disciples are given the neem stick.

The Guru utters seven times:

“OM AH HUM”

Then the student drops the neem stick onto the mandala, determining the manifold activities he will achieve according to where the head of the stick landed.

The Guru then utters three times:

“OM HRIH SUVISHUDDHA-DHARMA-SARVA-PAPAM-NICHA-MASYA SHODHAYA SARVA-VIKALPANA-APANAYA HUM.”

[OM HRIH purify all ill deeds of the aggregation by way of the thorough purity of phenomena, remove all conceptuality HUM.]

The student is given three handfuls of water and five ambrosias.

Generating the Disciples as the Vajrasattva Couple

The disciples generate in the form of a simple Kalachakra, with one face and two arms, holding vajra and bell, with a blue body, right leg red and outstretched, left leg white and bent, and embracing a blue Vishvamata, with one face and two arms, holding a cleaver and skullcup.

Clear away obstructions with water from the mahavijaya conch:

“OM AH HUM HO HAM KSHAH.”

**Instantaneously, [you students arise] as Kalachakra,
Blue in color and holding vajra and bell,
Dwell with right leg outstretched, embracing Vishvamata,
Blue in color and holding curved knife and skull.”**

The disciples visualize:

- at their hearts, on a black Rahu disc, a black HUM,
- at their throats, on a red sun disc, a red AH,
- at their foreheads, on a white moon disc, a white OM.

Light from these three syllables fills their body transforming it into clear light.

Asking the Disciples Their Family-Traits

The Guru-deity asks the disciples what their family-traits are (Hinayana or Mahayana) and what they admire, by asking:

"O, who are you? What do you seek?"

The disciples answer:

"A Fortunate One am I. Great bliss."

[Fortunate One means they have a the Bodhisattva family-trait.]

Further Requesting and Taking the Vows

1) The disciples further rurther supplication for the Bodhisattva vows by repeating:

**"I go for refuge to the feet of you, remover of the frights of cyclic existence,
Unsullied by the faults of cyclic existence, essence of all excellences.**

**For me there is no other refuge from the inexhaustible frights of cyclic existence.
Therefore, being very compassionate, be kind to me today.**

**Frightened by awful cyclic existence,
from today I especially go for refuge to the Conquerors,
With pure body, speech, and mind, also to your lotus feet,
definitely removing the frights of cyclic existence."**

2) The disciples then take the Bodhisattva vows by repeating three times after the lama: Contemplating with all Buddhas and Bodhisattvas as witnesses,

**"I will attain unsurpassed perfect enlightenment for the sake of bringing help
and happiness to all sentient beings – the objects of intent."**

Through this, the Bodhisattva vows common to the Sutra Great Vehicle and Mantra Great Vehicle are taken.

**"I go for refuge in the Three Jewels,
Individually disclose all ill-deeds,
Admire the vurtues of beings,
And mentally take up the enlightenment of a Buddha."**

3) The disciples then request the uncommon (Mantra) vows, by repeating three times:

**"Bestowing on me the excellent
Irreversible empowerment of the mandala) circle,
O protector, please explain the principles of the mandala, the deities,
The activities of a master, the pledges of all Buddhas,
And the supremely secret vows.**

**In order to benefit all sentient beings,
I shall forever act as a master."**

4) The disciples then take the tantra vows by repeating three times:

**"O, all Buddhas and Bodhisattvas, please pay me heed of me.
I repeat your name) from this time hence forth,
Until arriving at the essence of enlightenments,
Will generate the excellent unsurpassed mind of
Intention to become enlightened
In just the way that the Protectors of the three times
Become definite toward enlightenment.
I will firmly keep individually the three forms of ethics - the ethical precepts,
The composite virtuous practices,
And bringing about the welfare of sentient beings.**

**For the five-pointed vajra [family of Akshobhya],
I will maintain vajra, bell, [mudra] seal and lama, with the crown of my head.
For the jewel [family of Ratnasambhava], I will give gifts.
For the wheel [family of Vairochana], I will keep the pledges of the supreme
Conquerors.
For the sword [lineage of Amoghasiddhi], I will make offerings.
For the bright lotus lineage of Amitabha), I shall maintain restraint.
So that sentient beings may be liberated, I will,
for the [Vajrasattva] lineage of the progenitor of Conquerors,
generate enlightenment.**

**I will liberate those not liberated [from the obstructions to omniscience].
I will release those not released [from cyclic existence].
I will relieve those unrelieved [in bad transmigrations]
And set sentient beings in nirvana."**

5) The Guru-deity explains the twenty-five modes of tamed behavior. The twenty-five negative actions are divided into five groups of five:

The Five Destructive Actions

The first group is the same as the layperson's vows, which are sometimes called the five precepts. The actions to be abandoned are:

1) *Taking a life*: Since refraining from killing all types of animate beings is specified later in the list of tamed modes of behavior, here taking a life refers to inflicting physical harm on any human or animal. Psychologically tormenting others is also included.

2) *Speaking lies*: Especially serious is teaching something untrue that we have contrived. Lying also includes cheating in business, such as setting unfair prices. If others would take undue advantage of our honesty in negotiating a contract, however, there is no fault in striking a hard bargain so long as our motivation is not greed. Being competitive is not necessarily a disturbing attitude.

3) *Taking what is not given*: This is stealing anything, regardless of value, and includes not paying fees or repaying loans. Even using someone else's computer without permission is a form of taking what has not been given.

4) *Inappropriate sexual conduct*: Certain times, places, and parts of the body are inappropriate for sexual contact, since resorting to them usually arises from excessive desire

and unwillingness to exercise any restraint in sexual matters. The most inappropriate form of sexual behavior, however, is to have relations with someone else's partner.

5) *Drinking alcohol*: Strictly interpreted, this means not to take even a drop. A similar prohibition extends to narcotics and recreational drugs. Regardless of motivation, consuming alcohol or drugs clouds our judgment, weakens our self-control, and often leads to destructive behavior, words, or thoughts.

When not motivated by a disturbing emotion, alcohol may be taken in several situations. It is not a fault, for example, to taste alcohol at a tsog puja - in fact, to refuse a symbolic taste is a tantric common root downfall. Alcohol is also occasionally employed in anuttarayoga tantra to enhance the blissful awareness of voidness, with the same restrictions as the similar use of sexual union. Namely, drinking is never considered a spiritual act or viewed as a path to liberation or enlightenment. Moreover, alcohol is employed in the path only when it is accompanied by a yogic mastery of the energy-winds that prevents intoxication and by the full maintenance of a blissful awareness of voidness. This is the meaning of the statement by the nineteenth-century Rimey master Kongtrul (*Jam-mgon Kong-sprul Blo-gros mtha'-yas*), in *An Encyclopedia of All That Can Be Known (Shes-bya kun-khyab)*, that maintaining this mode of tamed behavior does not prohibit tasting alcohol at a tsog puja or using it to enhance our spiritual paths so long as we do not become drunk. He was not sanctioning the controlled or moderate consumption of alcohol.)

Some people considering taking the Kalachakra initiation are prepared to uphold the other commitments, but find it difficult to promise never to take a drink again. They wonder if this means they cannot take the initiation as a full participant. To answer this question, we may look to the bodhisattva vows and trainings for guidelines. Many of the secondary bodhisattva vows have the stipulation that if we cannot yet stop committing a certain negative action because of strongly disturbing emotions, we avoid a serious fault if we lessen that action and seriously work on ourselves to abandon it in the future. Therefore, some teachers advise potential candidates for the initiation who face this problem that if their attachment is too overwhelming to forsake alcohol yet, they need, with this vow, at least to limit and then steadily decrease their consumption, and not accompany their drinking with the four binding factors. It is important, however, not to rationalize a fondness for alcohol. Even in countries where most people take wine or beer with meals, there is almost always a polite and diplomatic way to decline a drink without offending anyone.

The Five Auxiliary Destructive Actions

6) *Gambling*: This includes playing dice, cards, board games and so on, in order to win money, to pass time, or because of competitiveness. Such time-consuming activities divert our constructive energy. There is no fault, however, in playing games for educational purposes or as a way to establish a rapport with children or noncommunicative people.

7) *Eating unseemly meat*: This is not a promise to be a vegetarian, although such a diet is considered best, if health and circumstances permit. Rather, it is a promise to avoid eating the meat of an animal we either suspect or know was killed especially for our consumption. Such meat is called "unseemly." As with alcohol and sexual union, anuttarayoga practice sometimes employs eating meat, so long as it is not unseemly, to enhance the blissful awareness of voidness by vitalizing our energies. Eating meat, however, is not regarded as a pathway leading to liberation or enlightenment, and it is used only when we have gained some level of blissful awareness of voidness and mastery over our energy-winds so that they do not become heavy because of the meat. Further, when eating meat within this context, it is important to offer prayers for the animal whose life was sacrificed and not to lose sight of the fact that the meat was the flesh of a living being. Like ourselves, it also wished and deserved liberation from suffering.

8) *Reading ignoble words*: This refers to reading books, articles or, in a modern context, looking at photos or a website, or watching video material that arouses anger or desire when

we have no control over these disturbing emotions. Such activities simply increase our delusions. For example, if we read about a villain, we come to hate the person and rejoice when the hero kills him or her. Another formulation of this negative action is to say anything that comes to our minds, referring specifically to relating stories or talking about topics that incite anger or increase desire.

- 9) *Making offerings in association with ancestor worship:* This does not refer to lighting a candle or placing flowers on a grave in respectful memory of a lost relative, but rather to worshiping spirits. Any form of spirit worship debases our practice. It causes us to lose sight of karma and imagine that liberation from suffering and gaining happiness can come from propitiating nature spirits or spirits of the deceased. The only situations in which making offerings to spirits is appropriate are if it is motivated by compassion to help alleviate their suffering or to placate their wrath if we have caused them offence. It is important to realize, however, that making offerings and prayers for supernatural help can never substitute for constructive action to understand voidness and benefit others.
- 10) *Following extremist practices, such as sacrificing animals and making blood offerings:*

Although such types of ritual are rare these days, it is helpful to examine whether we sacrifice the welfare of others in order to get ahead.

The Five Types of Murder

11) *Killing cattle, symbolizing animals:* People may find it relatively easy to stop hunting and fishing, but much more difficult to stop killing insects. When our automatic reaction to a bug is to squash it, we build up a habit of dealing with every annoyance in life with a violent means. There are often alternative ways to remove insects from our homes or fields. If there are none and we must remove pests for health or economic reasons, it is important not to act with anger or hatred.

12) *Killing children:* The commentaries do not explain why children are singled out as a separate category. It may have to do with female infanticide in countries where male offspring are favored. Alternatively, since the ten stages of life outlined in the inner Kalachakra teachings begin as a fetus, the reason may also be to include abortion. There may be certain justifiable reasons for abortion, such as health, but this is a delicate issue and depends on individual circumstances. Often, however, the reason is a disturbing emotion or attitude such as attachment to our own convenience, anger if the pregnancy is the result of rape, or naivety such as considering abortion an innocent means of birth control. Regardless of the motivation, however, abortion after a certain point in the development of the fetal matter is still the taking of a life. If there is no way to avoid taking that life, it is best to try to ameliorate the results - both the immediate psychological effects as well as long-term karmic ones - by strong thoughts of love and compassion for the unborn child. For example, it may be helpful to acknowledge that life by giving the child a name and honoring him or her with a proper funeral ceremony.

13) *Killing women*

14) *Killing men:* These two negative actions raise the issue of euthanasia, both of people and pets. There is a great difference between giving someone a lethal injection and withholding medical support to artificially prolong an unsustainable life. From a karmic point of view, the latter choice of allowing for a natural death is preferable, within the context of making the person or creature as comfortable as possible with painkillers.

15) *Destroying representations of Buddha's enlightening body, speech, or mind (such as images, texts, or reliquary monuments Skt. stupas) - or murdering those training in higher ethical self-discipline, concentration, or discriminating awareness:* If we need to dispose of religious texts for any reason, the usual custom is to burn them with respect.

The Five Types of Contempt

16) Hating friends who benefit the Dharma or the world in general: If we find the methods people employ to help others not very skillful and we become emotionally upset, we soon deny any benefit these persons and methods bring about. This haughty attitude easily leads to egotistic thoughts that only we know best how to benefit others. Such an attitude seriously hampers our ability to help anyone.

17) Hating leaders or elders worthy of respect: We may not like everyone's personalities, but when our personal preferences cloud our discrimination of who is worthy of honor and who is not, we soon lose our ability to discriminate reality.

18) Hating spiritual masters or Buddhas: The objects include not only our own spiritual masters but extend to other spiritual teachers even if they are not properly qualified. Recognizing mistakes and shortcomings in teachers is not the same as hating them as persons. In some versions, this negative action is showing disrespect for the Buddhas or the Dharma.

19) Hating members of the Sangha, namely the arya spiritual community: Although the main objects for this negative action are *aryas* (highly realized beings) - those with straightforward nonconceptual perception of voidness - the Sangha is conventionally represented by the monastic community. Some persons may become monks or nuns for nonspiritual purposes, yet because of what their robes represent it is inappropriate to show them contempt. In Western circles, the word *sangha* has taken on the meaning of members of a Buddhist center. Enmity within such communities seriously jeopardizes spiritual growth.

20) Deceiving those who trust us: This negative action includes letting down those who depend on our help, as well as abusing positions of power.

The Five Longings

The five longings are to be infatuated with pleasant

21) sights,

22) sounds,

23) fragrances,

24) tastes,

25) tactile or physical sensations.

Such infatuations deter our focus from gaining an unchanging blissful awareness of voidness. This is not a promise of asceticism, but rather a pledge to set reasonable limits and to exercise self-control, for example at the dining table.

6) The disciples repeat three times their acceptance of the twenty-five modes of tamed behavior:

"I will forever keep these twenty-five modes of conduct [tamed behavior],

Destroying the frights of cyclic existence

In accordance with the word [of Shakyamuni and so forth],

the chief of the various [beings]."

The Yoga Encompassing Everything

The Guru cause the disciples to generate a mind of intention towards the all-encompassing yoga:

"The conventional aspirational intention to become enlightened, thinking, "I will attain Buddhahood for the sake of all sentient beings," transforms in the aspect of a full moon disc at the heart."

1) At this, the disciples generate relative Bodhichitta, dedicating their hearts to attaining Enlightenment in order to benefit everyone. They visualize this in the form of a white moon disc lying flat at their hearts.

The Guru now instructs the students to understand and comprehend that all phenomena do not have inherent existence:

“The ultimate mind of enlightenment in which the emptiness of inherent existence of all phenomena and your own are of one taste, transforms into the aspect of a full moon disc at the heart.”

2) The disciples then generate ultimate Bodhichitta, a mind that understands voidness. They visualize this as an upright white vajra standing on the moon disc at their hearts.

3) The disciples repeat a mantra, while thinking that they will always keep these attitudes of mind the source of the Form and Truth bodies, respectively:

“OM SARVA-YOGA-CHITTAM UTPADAYAMI.”

[I am causing the mind of all-encompassing yoga to be generated.]

4) A replica of such a moon disc and vajra also at the Guru-deity's heart is emanated and dissolves into the moon and vajra at the disciples' hearts.

5) The Guru-deity, holding a vajra with a flower at the disciples' hearts, repeats a mantra, making these minds firm:

“OM SURATA-SAMAYAS TVAM HOH SIDHYA-VAJRA-YATHA-SUKHAM.”

[OM May you having the pledge of thorough joy achieve the vajra of Buddhahood as wanted.]

Reminding to Keep the Secrecy

The lama places his vajra on the disciples' heads and reminds them to keep the secrecy, saying:

**“Today, you shall be transformed and elevated by all the Buddhas.
You must not speak about this supremely secret mandala
of all the Ones Gone Thus to those who have not entered a mandala,
nor to those without faith.”**

Entering Blindfolded Inside the Mandala Palace

Entering, Circumambulating, and Prostrating

The lama, as Kalachakra, manifests as Vajravega (the Wrathful One) and stands at the eastern door facing the disciple.

The disciple imagines taking hold of the vajra in Vajravega's right hand and that Vajravega says:

“OM VIGNANTAKRIT HUM.”

The lama as Vajravega begins to lead the disciple inside. As you arrive inside past the curtain doorway, Vajravega says:

“AH KHAM-VIRA HUM.”

1) The disciple imagines the curtain is drawn aside and enters the mandala palace through the eastern doorway. The disciple imagines that all three levels of doors open.

Blindfolded and within the exalted body mandala, the disciple, holding the vajra in Vajravega's right hand, circumambulates three times the ground-floor exalted body mandala level, in the corridor between the wall and the ledge where the deities are, while repeating a mantra.

**“OM MAHARATA, SUDRIDDDHA SUTOSHYO, SUSUSHO,
VAJRASATVA ADYA-SIDDHYA MAM.**

[OM May great joy, thorough firmness, thorough happiness, thorough bliss, Vajrasattva, be established in me today. (The Blessing is conferred.)]

2) After circumambulating three times, the disciple goes out through the eastern door and, by the pillar at the doorway, imagines prostrating to Akshobya three times. The disciple, as Kalachakra, now transforms into green Akshobya. As the disciple prostrates full prostration with outstretched vajra palms) to him, he repeats this matra:

**“OM SARVA-TATHAGATA-PUJA-UPASTHANAYA ATMANAM
NIRYATAYAMI, SARVA-TATHAGATA-VAJRASATVA
ADHITISHTHASVA MA HUM.”**

[OM Since I offer myself for the worship and service of Ones Gone Thus, please bless me into magnificence HUM. (The Blessing is conferred.)]

3) The disciples now transform into a black Amoghasiddhi and prostrate joining the vajra palms at the heart, perform obeisance with top of head touching the earth) to him, while repeating a mantra:

**“OM SARVA-TATHAGATA-PUJA-KARMANE ATMANAM
NIRYATAYAMI, SARVA-TATHAGATA VAJRA-KARMA KURU MAM.**

[OM Since I offer myself for activity of worshiping all the Ones Gone Thus, may all the Ones Gone Thus please grant me the vajra activities MAM. (The Blessing is conferred.)]

4) The disciple enters the mandala and circumambulates clockwise to the southern doorway and goes out through it while transforming into a red Ratnasambhava and prostrates joining the vajra palms at the heart, perform obeisance with forehead touching the earth) to him, while repeating a mantra and its translation.

**“OM SARVA-TATHAGATA-PUJA-ABHISHEKAYA ATMANAM
NIRYATAYAMI, SARVA-TATHAGATA VAJRA-RATNA-ABHISHIMCHA
MAM.”**

[Since I offer myself for the worship of all the Ones Gone Thus fand for the conferral of initiation, may all the Ones Gone Thus please confer on me the vajra jewel initiation. (The Blessing is conferred.)]

5) The disciple now enters the mandala through the southern doorway and circumambulates clockwise to the northern doorway and goes out through it while transforming into a white Amitabha and prostrates joining the vajra palms at the forehead, perform obeisance with your mouth touching the earth) to him, while repeating a mantra and its translation.

**“OM SARVA-TATHAGATA-PUJA-PRAVARATANAYA ATMANAM
NIRYATAYAMI, SARVA-TATHAGATA VAJRA-DHARMA-
PRAVARATAYA MAM.”**

[Since I offer myself to all the Ones Gone Thus for the thorough turning of the wheel of doctrine), may all the Ones Gone Thus please thoroughly turn the wheel of) vajra doctrine for me. (The Blessing is conferred.)]

6) The disciple now enters the mandala through the eastern doorway circumambulates clockwise to and goes out through the western doorway while transforming into a yellow Vairochana and prostrates full prostration with outstretched vajra palms to him, while repeating a mantra and its translation.

**“OM SARVA-BUDDHA-PUJA-UPASTHANAYA ATMANAM
NIRYATAYAMI, SARVA-TATHAGATA-VAJRA-VAIROCHANA
ADHITISHTHA MAM.”**

[Since I offer myself to all the Ones Gone Thus for worship and service. May Vairochana, the entity of all the Ones Gone Thus, bless me into magnificence. (The Blessing is conferred.)]

7) The disciple now enters the mandala through the western doorway, circumambulates clockwise to and out the eastern doorway, and still as a yellow Vairochana prostrates to the Guru, while repeating a mantra.

**“OM GURU-CHARANA-PUJA-UPASTHANAYA ATMANAM
NIRYATAYAMI, SARVASATVA-PARITRANAYA ATMANAM
NIRYATAYAMI.”**

[I offer myself for worship and service at the feet of the guru, I offer myself for the help of all beings.]

The Giving of Promises

1) Placing his vajra on the disciples' heads, the Guru-deity explains the benefit of keeping secrecy.

“Today you will enter into the lineages of all the Ones Gone Thus. Therefore, I will genenerate in you the exalted vajra wisdom. Through this exalted wisdom you will attain the feats of all Ones Gone Thus. Thus, what need is there to mention that you will attain other feats! You should not speak about this in front of those who have not seen a manadala; your pledges will deteriorate.”

2) Keeping his vajra on the disciples' heads, the Guru-deity explains the drawbacks to their bodies of not keeping the secrecy.

“This is your pledge vajra. If you speak about this mode to anyone who is unfit, it will split your head.”

3) Placing his vajra at the disciples' hearts, the Guru-deity explains the drawbacks to their minds of not keeping the secrecy. Referring to Vajrasattva as the exalted wisdom of undifferentiable wisdom and bliss, the lama says:

**“OM, today Vajrasattva himself
Has thoroughly entered into your heart.
If you speak about this mode,
Immediately thereafter he will separate and leave.”**

4) The Guru-deity explains both the advantages of keeping secrecy and the disadvantages of not, and the disciples' are given from the conch a sip of vajra oath-swearing water. Pouring the vajra water into the disciples mouth, the lama says:

**“If you transgress the pledges
This water of hell will burn,**

**If the pledges are kept, it will bestow feats.
Drink the water of vajra-ambrosia.
OM VAJRA-UDAKATHAH.”**

[*OM drink the vajra water.*]

5) The Guru-deity takes the disciples' hands and explains the importance of never saying bad things about their vajra masters and to obey them.

**“From henceforth, I am your Vajrapani.
You must do whatever I tell you to do.
You should not deride me and, if you do,
without forsaking fright, the time of death
will come and you will fall into a hell.”**

Causing the Deep Awareness Beings to Descend and Reciting Words of Truth

1) The disciple, still in the form of Vairochana; dissolves into emptiness; he makes supplication for the descent of the wisdom-beings:

**“May all the Ones Gone Thus bless me into magnificence.
May the glorious Kalachakra please descend into me.”**

The lama clears away obstructors) with water from the Mahavijaya conch saying:
“OM AH HUM HOH HAM KSHAH.”

The disciple responds with:

“OM SHUNYATA-JNANA-VAJRA-SVABHAVATMAKO HAM.”

[*I have an essential nature of indivisible emptiness and wisdom.*]

From within that state of emptiness, from a blue HUM the disciple arises as a blue vajra, which transforms into a full Vajravega, fierce, with a blue body, four faces, twenty-six arms, and two legs.

The lama elaborates:

“From within emptiness from HUM and [then] a vajra, you are generated as Vajravega, with a blue body, having three necks – black in the center, red to the right, and white to the left – and having four faces – blue in the center, red to the right, white to the left, and yellow to the back. Also, each of the faces have exposed fangs and is frightful. All of the faces have three orange eyes. The orange hair of the head is standing on end. The first set of shoulders is black, the second red, the third white; thus there are six shoulders, with twelve upper arms, and fourteen lower arms. The first four lower arms [on each side] are black, the second red, the third white, and of the remaining two lower arms the right is black and the left is yellow. [On the outside] the thumbs of the hands are yellow, the index fingers white, the middle fingers red, index fingers black, and the little fingers are green. [The inside of] the first joints of the fingers are black, the second red, and the third white. They are adorned with rings and emit light. The red right leg and white left leg, in a posture with the right one outstretched, press down on the hearts of a demonic god of the Desire Realm and an afflicted Ishvara. You have the snake and bone adornments and the lower robe of a tiger skin as well as a garland of heads and skulls hanging down and the full compliment of naga adornments and hand symbols.”

With respect to visualizing the four elements, the lama elaborates:

"At your navel, from LAM, comes a yellow square earth mandala marked with a wheel, and on it, on a yellow Kalagni disc, is a yellow HOH.

At your heart, from YAM, comes a black bow-shaped wind mandala marked with two banners, and on it, on a green Rahu disc, is a black HUM.

At your throat, from RAM, comes a red triangular fire mandala marked with a jewel, and on it, on a red sun disc, is a red AH.

At your forehead, from BAM, comes a white round water mandala marked with a vase, and on it, on a white moon disc, is a white OM. "

At this point, light rays from HUM at the heart of the lama enter the disciple's body and activates the four elements inside your body, generating, in the disciple's continuum, an exalted wisdom of great bliss – a meditative stabilization of bliss and emptiness. In addition all the Buddhas of the ten directions dissolve into these four syllables carrying all the blessings of vajra body, speech, mind, and deep awareness.

3) Below the disciples' feet, from YAM comes a black bow-shaped wind mandala. On it, from and igniting RAM, comes a red triangular fire mandala marked with RAM. On it, on the two soles of the disciples' feet are red JHAIs radiating light.

Through being hit by the light rays from the heart of the lama, who is not different from the principal deity, the wind is stirred up, whereby the fire is ignited, due to which the light rays from the JHAI enter holes in the feet – the light rays agitate the four syllables from which light rays are emitted, filling the entire body. Light rays from the HUM at the heart of the lama, who is not different from the principal deity, invite all the Buddhas in the form of the Supramundane Victor Kalachakra and King of the Wrathful Ones. All of these, filling the realm of space, enter your body.

"OM AH RA RA RA RA, LA LA LA LA, VAJRA-AVESHYA HUM."

[OM AH RA RA RA RA, LA LA LA LA, may the vajras thoroughly descend HUM.]

4) Saying **OM AH HUM**, the Guru-deity tosses flowers on the heads of the disciples, pacifying even uncalm forms of descent.

5) The descent of the deep awareness beings is protected and made firm with the seed-syllables of the six Buddha-families of method and wisdom. The disciples visualize:

- at their foreheads, a white OM,
- at their hearts, a black HUM,
- at the crown of their heads, a green HAM,
- at their navels, a yellow HO,
- at their throats a red AH,
- at their pubic regions, a blue KSHAH.

Observing Signs

The disciples are directed to and look at intermediate space to see what color is appearing. The lama asks what you are seeing.

The disciples are asked to remove their blindfolds and look at the sky. They observe what color they see to learn what special activities they should work at achieving.

"What appeared in your sight?"

The disciples put their blindfolds back on.

Circumambulating

The Vajra Worker (Karmavajra), the emanated assistant of the Guru-deity, leads the disciple in circumambulating the mandala three times by grasping the disciples two thumbs with his right hand, the one that holds the vajra.

While doing the vajra dance, the disciple repeats the mantra:
“OM AH HUM HOH HAM KSHAH.”

Reciting Words of Truth

The Vajra Worker stops at the eastern doorway of the mandala palace and makes supplication that his disciples be shown the Buddha-family they have the positive potential to be connected with. Ringing a bell, Karmavajra makes this blessing of truth:

**“May the level of divine lineage of these students,
Whom I enter into the excellent mandala,
Be shown in accordance with their merit.**

**May their feats be shown.
May the lineage of which they are vessels be shown.
May the measure of the power of their merit be shown as it is in the mandala.”**

Entering as Someone Who Comes to Have the Nature of Seeing the Mandala

Offering a Flower

The lama gives the disciple a flower mantrified with TRAM.

The disciples toss the flower onto the mandala held on top of a vase imagining offering the flower to the deities of the mandala, who bless it. They hold the flower in both their hands, directly over the tray, and then let it fall while reciting the mantra:
“OM SARVA-TATHAGATA-KULA-VISHODHANI SVAHA.”
[OM the purification of the lineages of all Ones Gone Thus SVAHA.]

Depending on the direction in which the flower falls, the disciples learn the Buddha-family they have a connection with and receive the secret name of that Buddha-family.

The blessed flower is given back to the disciples, who place it on the top of their heads, while repeating the mantra:
“OM PRATIGRIHNAS TVAM IMAM SATVA-MAHABALA.”
[OM Great Powerful Being, take care of this student]
As they do so, the exalted wisdom of bliss and emptiness is genetrated in their continuum.

The lama calls the deity hit by the flower, supplicates for the student:

“Powerful Heroic Being, take care of this student until enlightenment is attained.”

The student ties the flower onto the earlier garland of flowers.

The lama then says with the fixing of the flower:

**“Today, Kalachakra is making effort to open your eyes.
Through being opened, all will be seen.**

**The vajra eye is unsurpassed.
OM DIVYEN-DRIYA-NUDGHATAYA SVAHA."**
[OM open the divine sense power SVAHA.]

Removing the Blindfold and Seeing the Mandala

The disciples remove their blindfolds, thinking that the darkness of ignorance has been lifted and they can see the mandala clearly.

The Guru-deity describes the mandala and all the figures in it.

**"Now through the power of faith
Look at just this mandala and that [symbolized by it].
You have been born into the Buddha lineage
And blessed into magnificence by seal and mantra.**

**The fulfillment of all feats
Will accrue to you as the supreme holder of the pledges).
Through play at the tips of vajra and lotus
You will achieve the secret mantras.
HE VAJRA-PASHYA."
[O, look at the vajra mandala.]**

"You are manifestly seeing the entire mandala."

Reciting the Words of the Pledge

With joy at seeing the mandala, the disciples recite the words of their pledge:

**"OM. I have entered the vajra mandala, great mandala.
I am seeing the yoga mandala, great mandala.
I am receiving the empowerment into the hidden mandala, great mandala.
SAMAYA HOH HOH HOH HOH."**

3 Giving the Empowerments to Those Who Have Entered the Mandala: The Seven Empowerments of Entering Like a Child

Requesting the Seven Empowerments

The disciples offer a mandala:
**"To the lama, personal deity, and Three Jewels, I offer in visualization
The body, speech, mind, and resources of myself and others,
Our collections of virtue in the past, present, and future,
And the wonderful precious mandala with the masses of
Samantabhadra's offerings.
Accepting them through your compassion, please bless me into magnificence.
IDAM GURU-RATNA-MANDALAKAM NIRYATAYAMI.**

The disciple requests all seven empowerments of entering like a child by repeating three times:

**"Just as Bodhivajra bestowed
The great offering of initiation) on the Buddhas,
Today bestow the same on me, O Vajra Space,
So that I may be thoroughly released."**

Clearing Away Interferences and Making Offerings

The Guru-deity makes offerings into a fire to clear away anything inauspicious, and then makes other offerings. He grasps a mustard seed and recites seven times:

"OM AH HUM HOH HAM KSHAH"

The lama then circles it twice counterclockwise saying:

"OM SARVA-PAPAM DAHANA-VAJRAYA VAHJRASATVASYA, SARVA-PAPAM DAHA SVAHA."

[OM burn away all ill deeds for the sake of Vajrasattva's vajra burning all ill deeds SVAHA]

The lama effects an ablution ritual cleansing of the body through touching the key places with a special fluid. The lama makes an offering to the student saying:

"OM AH HUM HOH HAM KSHAH."

The lama then makes other offering to the students: perfume at the heart; flowers at the head; an oblation in front. He then circles the student with a butter lamp. A censer is then used for infusing incense. White incense is infused together with butter into which the six syllables, **OM AH HUM HOH HAM KSHAH**, have been repeated seven times.

1. Water Empowerment

Inner Empowerment as Vajra Body

1) The Guru-deity leads the disciple to circumambulate clockwise to the northern doorway so that they face the white body face.

2) The disciple offers a mandala, undifferentiable from the Vajra Body of Kalachakra as a present for giving the initiations that cleanse the body with:

**"To the lama, personal deity, and Three Jewels, I offer in visualization
The body, speech, mind, and resources of myself and others,
Our collections of virtue in the past, present, and future,
And the wonderful precious mandala with the masses of Samantabhadra's
offerings.
Accepting them through your compassion, please bless me into magnificence.
IDAM GURU-RATNA-MANDALAKAM NIRYATAYAMI.**

3) The disciple then requests the water empowerment to purify their five elements with a mantra supplication repeated three times:

“OM HAM HAM HIM HIM HRIM HRIM HUM HUM HLIM HLIM A I RI U LI VAJRA-DAKINYAU VAJRA-AMRITA-GHATAIR ABHISHINCHANTU MAM SVAHA.”

[OM HAM HAM HIM HIM HRIM HRIM HUM HUM HLIM HLIM A I RI U LI please may the Vajra Female Sky-Goers confer initiation on me with vases of vajra ambrosia SVAHA]

4) The Guru clears away interferences with:
"OM AH HUM HO HAM KSHAH."

Light-rays from the HUM at the Guru-deity's heart draw the disciples into the mouth of the white body face of the Guru-deity. They melt and through his vajra-organ enter the lotus-womb of the mother-consort, dissolving into voidness. They then reappear from OM and then a white lotus, as the white deity Vajra Body, with three faces white, black and red and six arms; right: mallet, spear and trident; left: 100-petal white lotus, wheel and rosary, embracing a red Pandaravasin, with three faces and six arms.

Lights from the HUM at the Guru-deity's heart bring back deep awareness beings, who merge with the disciples as Vajra Body.

“JAH HUM BAM HOH HI.”

(Be summoned, enter, become fused with, be pleased, and become of the same taste.)

**“Fathers. Mothers, Sons, and Daughters.
VAJRA-BHAIRAVA AKARSHAYA JAH.
[Vajra Frightful One, summon JAH]**

With light-rays from the HUM at his heart, the Guru-deity draws forth all the male and female Buddhas and Bodhisattvas.

The Guru-as-Kalachakra makes an offering with:

“GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE VADYE NRTYE GITYE KAME PUJA KURU KURU SVAHA.”

[Make offering with perfume, flowers, incense, lamps, fruit, food, lower robe, smiles, music, dance, singing, and touch SVAHA.]

**“Just as Vajradhara bestowed initiations, sources of good qualities,
On the Buddhas for the sake of protecting transmigrating beings,
So please also bestow such here.”**

Through making supplications, all the Conquerors, Fathers, Mothers, and so forth, enter through the crown of the lama's head, pass through his vajra-organ, and, in the form of Bodhichitta, confer empowerment to the disciple in the lotus-womb of the mother.

The disciple is then emitted from the lotus-womb and take his places on a seat inside the northern doorway of the ground-floor body-mandala level of the palace.

The Actual Water Empowerment

The Guru takes water from the vases while reciting mantras and mixes it in the Mahavijaya conch.

1) The Guru-deity clears away interferences

"OM AH HUM HO HAM KSHAH"

And purifies into voidness the disciples' five elements and the water of the vase.

"OM SHUNYATA-JNANA-VAJRA-SVABHAVA ATMAKO HAM."

Within a state of voidness, the disciples' five elements and the water of the vase are generated as the five female Buddhas, embracing the five male Buddhas, and each having three faces and six arms. On their foreheads is a white OM, on their throats a red AH, at their hearts a black HUM, and at their navels a yellow HOH.

2) From the HUM at the Guru-deity's heart, light-rays bring back the deep awareness beings, who merge with the female Buddhas of the vase and the disciples' elements.

The female Buddhas in the mandala give empowerment to the female Buddhas of the vase, and each receives as a crown ornament the head of her Buddha-family, while the Guru recites:

"OM A I RI U LI PANCHA DHATU VISHODHANI SVAHA."

The Guru-deity makes offerings to the female Buddhas of the vase.

"GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA."

They go into union and, with the fire of affection, melt into Bodhichitta and transform back into the water of the vase.

3) From the HUM in the Guru-deity's heart, lights bring back the male and female Buddha and Bodhisattva empowering deities.

"VAJRA-BHAIRAVA AKARSHAYA JAH."

He makes offerings to them:

"GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA."

and requests them to give empowerment to his disciples:

**"Just as Vajradhara bestowed initiations, sources of good qualities,
On the Buddhas for the sake of protecting transmigrating beings,
So please also bestow such here."**

They agree. Some recite auspicious verses, others toss flowers, forceful ones chase away interferences.

The female Buddhas in the mandala give the actual water empowerment with white vases of Bodhichitta, pouring some on the top of the disciples' heads.

4) The Guru-deity recites the verses of auspiciousness as the attendant Karma-vajra holds up the vase, while a rain of flowers falls on the students:

"Through an auspiciousness dwelling in the hearts of all sentient beings, the essence of everything, the supreme lord of all Buddha-families, the source of all sentient beings, great bliss, may you have today auspiciousness at the supreme conferring of empowerment."

"Through the Buddha possessing perfection like a gold mountain, being the protector of the thousands of worlds, having abandoned the three poisons, and having a face like the broad petals of a lotus, may you have today the auspiciousness of pacification.

"Through the highest supreme unwavering teachings set forth by him, famous in the thousands of worlds, honored by gods and humans, the most excellent Dharma pacifying all beings, may you have today the auspiciousness of pacification.

"Through the excellent spiritual community, rich with the auspiciousness of having heard the teachings, honored by humans, gods and anti-gods, highest supreme assembly, conscientious, the foundation of glory, may you have today the auspiciousness of pacification."

5) The Guru-deity recites:

**"I will give the great vajra conferral of initiation,
Revered by those of the three realms,
Arisen from the source of the three secrecies of all the Buddhas
"OM A I R I U L I P A N C H A D H A T U V I S H O D H A N I S V A H A ."**

[OM A I R I U L I be founded in the purification of the five constituents SVAHA.]

He then touches water from the conch to five spots on the disciples: the top of their heads, their right and left shoulders, and right and left hips. He then sprinkles some and gives some water to the disciples to drink.

6) By being sprinkled and washed, the disciples are purified of sufferings and stains. By drinking, they experience great bliss and voidness.

The five elements of their bodies become the five female Buddhas. Light-rays from them bring forth replicas of the five female Buddhas from the mandala, who dissolve into the five female Buddhas in the disciples' bodies.

The empowering deities are also drawn in and dissolve into the five female Buddhas that are the disciples' five elements.

An offering is made to the disciples:

**"GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE
HASYE VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA."**

7) The Guru expresses the meaning of the initiation. The water empowerment is analogous to a mother washing her infant just as soon as it is born. It washes away the stains of the five elements. It places seeds on the mind-stream for the five female Buddhas and the actual attainments that depend on them. It gives the ability to achieve positive potential merit) equivalent to someone of the first Bodhisattva level of mind.

Crown Empowerment

1) The disciples offer a mandala requesting the crown empowerment to purify their five aggregates:

**"To the lama, personal deity, and Three Jewels, I offer in visualization
The body, speech, mind, and resources of myself and others,
Our collections of virtue in the past, present, and future,
And the wonderful precious mandala with the masses of Samantabhadra's
offerings.**

**Accepting them through your compassion, please bless me into magnificence.
IDAM GURU-RATNA-MANDALAKAM NIRYATAYAMI.**

and repeat three times a mantra of request:

**"OM AM IM RIM UM LIM SARVA-BUDDHA-VAJRA-MUKUTAM MAMA
PANCHABUDDHA-ATMAKAM BANDHAYANTU HUM HUM PHAT."**

*[OM AM IM RIM UM LIM please may all the Buddhas bind on me the vajra crowns
having the nature of the five Buddhas HUM HUM PHAT]*

2) The Guru-deity clears away interferences:

"OM AH HUM HO HAM KSHAH"

He purifies into voidness the disciples' five aggregates and the crown:

"OM SHUNYATA-JNANA-VAJRA-SVABHAVA ATMAKO HAM."

[I have the essential nature of indivisible emptiness and wisdom.]

Within a state of voidness, the disciples' five aggregates and the crown are generated as the five male Buddhas, embracing the five female Buddhas, and each having three faces and six arms. On their foreheads is a white OM, on their throats a red AH, at their hearts a black HUM, and at their navels a yellow HOH.

3) From the HUM at the Guru-deity's heart, light-rays bring back the deep awareness beings, who merge with the male Buddhas of the crown and the disciples' aggregates.

"JAH HUM BAM HOH HI."

"OM A I RI U LI PANCHADHATU VISHODHANI SVAHA."

The male Buddhas in the mandala, give empowerment to the male Buddhas of the crown, and each receives as a crown ornament the head of his Buddha-family.

The Guru-deity makes offerings to the male Buddhas of the crown.

**"GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE
HASYE VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA."**

They go into union and, with the fire of affection, melt into Bodhichitta and transform back into the crown.

4) From the HUM in the Guru-deity's heart, lights bring back the male and female Buddha and Bodhisattva empowering deities.

"VAJRA-BHAIRAVA AKARSHAYA JAH."

He makes offerings to them:

**"GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE
HASYE VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA."**

and requests them to give empowerment to his disciples:

**"Just as Vajradhara bestowed initiations, sources of good qualities,
On the Buddhas for the sake of protecting transmigrating beings,
So please also bestow such here."**

They agree. Some recite auspicious verses, others toss flowers, forceful ones chase away interferences.

The male Buddhas in the mandala give the actual crown empowerment by touching the crown to the disciples' five places and then placing it on the disciples' heads to wear.

The Guru-deity recites the verses of auspiciousness as the attendant Karma-vajra holds up the vase, while a rain of flowers falls on the students:

"Through an auspiciousness dwelling in the hearts of all sentient beings, the essence of everything, the supreme lord of all Buddha-families, the source of all sentient beings, great bliss, may you have today auspiciousness at the supreme conferring of empowerment.

"Through the Buddha possessing perfection like a gold mountain, being the protector of the thousands of worlds, having abandoned the three poisons, and having a face like the broad petals of a lotus, may you have today the auspiciousness of pacification.

"Through the highest supreme unwavering teachings set forth by him, famous in the thousands of worlds, honored by gods and humans, the most excellent Dharma pacifying all beings, may you have today the auspiciousness of pacification.

"Through the excellent spiritual community, rich with the auspiciousness of having heard the teachings, honored by humans, gods and anti-gods, highest supreme assembly, conscientious, the foundation of glory, may you have today the auspiciousness of pacification."

The Guru-deity recites:

**"I will give the great vajra conferral of initiation,
Revered by those of the three realms,
Arisen from the source of the three secrecies of all the Buddhas
"OM A I RI U LI PANCHA TATHAGATA PARISHUDDHA SVAHA."
[OM A I RI U LI be founded in the thorough purity of the five Ones Gone Thus SVAHA.]**

The Guru touches the crown to the five places and puts it on the head.

The disciples experience great bliss and voidness.

Concluding water empowerment

**"I will give the great vajra conferral of initiation,
Revered by those of the three realms,
Arisen from the source of the three secrecies of all the Buddhas
"OM A I RI U LI PANCHA DHATU VISHODHANI SVAHA."**

He then touches water to the five spots of the disciples, sprinkles some and gives some water to the disciples to drink.

5) By being empowered in this way, the disciples' five aggregates become the five male Buddhas. Light-rays from them bring forth replicas of the five male Buddhas from the mandala, who dissolve into the five male Buddhas in the disciples' bodies.

The empowering deities are also drawn in and dissolve into the five male Buddhas that are the disciples' five aggregates.

An offering is made to the disciples:

“GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA.”

6) The crown empowerment is analogous to a mother piling into a bun the hair on top of her infant's head. It washes away the stains of the five aggregates. It places seeds on the mind-stream for the five male Buddhas and the actual attainments that depend on them. It gives the ability to achieve positive potential equivalent to someone of the second Bodhisattva level of mind.

7) The two empowerments received facing the white body face purify the stains of the body drop and plant the seeds for attaining vajra body.

Ear Tassel Empowerment

Inner Empowerment as Vajra Speech

1) The Guru-deity leads the disciples to circumambulate clockwise to the southern doorway so that they face the red speech face.

2) The disciples offer a mandala requesting the ear tassel empowerment to purify their ten winds:

**“To the lama, personal deity, and Three Jewels, I offer in visualization
The body, speech, mind, and resources of myself and others,
Our collections of virtue in the past, present, and future,
And the wonderful precious mandala with the masses of Samantabhadra’s
offerings.
Accepting them through your compassion, please bless me into magnificence.
IDAM GURU-RATNA-MANDALAKAM NIRYATAYAMI.**

And repeat three times a mantra of request:

**“OM A A AM AH HA HA HAM HAH PHREM HOH SARVA PARAMITA
MAMA VAJRA-PATTAM BANDHAYANTU HUM HUM PHAT.”**

[OM A A AM AH HA HA HAM HAH PHREM HOH please may all the Perfection
Godesses tie on me the vajra silk ribbon HUM HUM PHAT.]

The Guru clears away obstructors with:

“OM AH HUM HO HAM KSHAH.”

Light-rays from the HUM at the Guru-deity's heart draw the disciples into the mouth of the red speech face of the Guru-deity. They melt and through his vajra-organ enter the lotus-womb of the mother-consort, dissolving into voidness.

Within a state of voidness, from AH, then a red jewel, the disciples arise as red Vajra Speech, with three faces and six arms, embracing a white Mamaki, with three faces and six arms.

Lights from the HUM at the Guru-deity's heart bring back deep awareness beings, who merge with the disciples as Vajra Speech.

“JAH HUM BAM HOH HI.”

The Guru-deity draws forth with light-rays from the HUM at his heart all the male and female Buddhas and Bodhisattvas.

“VAJRA-BHAIRAVA AKARSHAYA JAH.”

The Guru-as-Kalachakra makes offering with:

“GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE VADYE NRTYE GITYE KAME PUJA KURU KURU SVAHA.”

**“Just as Vajradhara bestowed initiations, sources of good qualities,
On the Buddhas for the sake of protecting transmigrating beings,
So please also bestow such here.”**

They go into union, melt with the fire of affection, enter through the crown of his head, pass through his vajra-organ, and in the form of Bodhichitta give empowerment to the disciples in the lotus-womb of the mother.

The disciples are then emitted from the lotus-womb and take their places on seats inside the southern doorway of the ground-floor body-mandala level of the palace.

The Actual Ear Tassel Empowerment

1) The Guru-deity clears away interferences

"OM AH HUM HO HAM KSHAH"

And purifies into voidness the disciples' ten winds and the ear tassel.

"OM SHUNYATA-JNANA-VAJRA-SVABHAVA ATMAKO HAM."

Within a state of voidness, the disciples' ten winds and the ear tassel are generated as the ten powerful ladies, each having four faces and eight arms. On their foreheads is a white OM, on their throats a red AH, at their hearts a black HUM, and at their navels a yellow HOH

2) From the HUM at the Guru-deity's heart, light-rays bring back the deep awareness beings, who merge with the powerful ladies of the vase and the disciples' winds.

"JAH HUM BAM HOH HI."

The powerful ladies in the mandala, give empowerment to the powerful ladies of the ear tassel, and each receives as a crown ornament Vajrasattva, while the Guru recites:

"OM A I RI U LI PANCHA DHATU VISHODHANI SVAHA."

The Guru-deity makes offerings to the powerful ladies of the ear tassel.

“GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA.”

They melt into Bodhichitta and transform back into the ear tassel.

3) From the HUM in the Guru-deity's heart, lights bring back the male and female Buddha and Bodhisattva empowering deities.

"VAJRA-BHAIRAVA AKARSHAYA JAH."

He makes offerings to them:

“GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA.”

and requests them to give empowerment to his disciples:

**"Just as Vajradhara bestowed initiations, sources of good qualities,
On the Buddhas for the sake of protecting transmigrating beings,
So please also bestow such here."**

They agree. Some recite auspicious verses, others toss flowers, forceful ones chase away interferences.

The ten powerful ladies in the mandala give the actual ear tassel empowerment by touching the ear tassel to the disciples' five places and then hanging it over the disciples' crowns.

The Guru-deity recites the verses of auspiciousness as the attendant Karma-vajra holds up the vase, while a rain of flowers falls on the students:

"Through an auspiciousness dwelling in the hearts of all sentient beings, the essence of everything, the supreme lord of all Buddha-families, the source of all sentient beings, great bliss, may you have today auspiciousness at the supreme conferring of empowerment.

"Through the Buddha possessing perfection like a gold mountain, being the protector of the thousands of worlds, having abandoned the three poisons, and having a face like the broad petals of a lotus, may you have today the auspiciousness of pacification.

"Through the highest supreme unwavering teachings set forth by him, famous in the thousands of worlds, honored by gods and humans, the most excellent Dharma pacifying all beings, may you have today the auspiciousness of pacification.

"Through the excellent spiritual community, rich with the auspiciousness of having heard the teachings, honored by humans, gods and anti-gods, highest supreme assembly, conscientious, the foundation of glory, may you have today the auspiciousness of pacification."

4) The Guru-deity, recites:

**"I will give the great vajra conferral of initiation,
Revered by those of the three realms,**

Arisen from the source of the three secrecies of all the Buddhas

**"OM A A AM AH HA HA HAM HAH PHREM HOH DASHA PARAMITA
PARIPURANI SVAHA."**

*[OM A A AM AH HA HA HAM HAH PHREM HOH the Female Fulfillers of the ten
perfections SVAHA.]*

He then touches water from the conch to five spots on the disciples: the top of their heads, their right and left shoulders, and right and left hips. He then sprinkles some and gives some water to the disciples to drink.

The disciples experience great bliss and voidness.

Concluding water empowerment

A concluding water empowerment is given with the water from the conch as before.

The Guru-deity, recites:

**"I will give the great vajra conferral of initiation,
Revered by those of the three realms,**

Arisen from the source of the three secrecies of all the Buddhas

"OM A I RI U LI PANCHA DHATU VISHODHANI SVAHA."

[OM A I RI U LI be founded in the purification of the five constituents SVAHA.]

He then touches water from the conch to five spots on the disciples: the top of their heads, their right and left shoulders, and right and left hips. He then sprinkles some and gives some water to the disciples to drink.

By being empowered in this way, the disciples' ten winds become the ten powerful ladies. Light-rays from them bring forth replicas of the ten powerful ladies from the mandala, who dissolve into the ten powerful ladies in the disciples' bodies.

The empowering deities are also drawn in and dissolve into the ten powerful ladies that are the disciples' ten winds.

An offering is made to the disciples.

“GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDIYE LASYE HASYE VADYE NRITYE GITIYE KAME PUJA KURU KURU SVAHA.”

The ear tassel empowerment is analogous to piercing a baby's ears and giving it jewelry to wear. It washes away the stains of the ten winds. It places seeds on the mind-stream for the ten powerful ladies and the actual attainments that depend on them. It gives the ability to achieve positive potential equivalent to someone of the third Bodhisattva level of mind.

Vajra and Bell Empowerment

1) The disciples offer a mandala requesting the vajra and bell empowerment to purify their right and left channels:

**“To the lama, personal deity, and Three Jewels, I offer in visualization
The body, speech, mind, and resources of myself and others,
Our collections of virtue in the past, present, and future,
And the wonderful precious mandala with the masses of Samantabhadra’s
offerings.**

**Accepting them through your compassion, please bless me into magnificence.
IDAM GURU-RATNA-MANDALAKAM NIRYATAYAMI.**

And repeat three times a mantra of request:

**“OM HUM HOH VIJNANA-JNANA-SVABHAVE KARUNA-PRAJNA-AT-
MAKE VARJA-VAJRA-GHANTE SAVYETARAKARAYOR MAMA VA-
JRASATVAH SAPRAJNO DADATU HUM HUM PHAT.”**

[OM HUM HOH please may Vajrasattva together with his Wisdom Woman bestow the vajra and vajra-bell that have a nature of consciousness and exalted wisdom, and an essence of compassion and wisdom in my right hand and other hand HUM HUM PHAT.]

2) The Guru-deity clears away interferences with:

"OM AH HUM HO HAM KSHAH."

and purifies into voidness the disciples' right and left channels and the vajra and bell.

"OM SHUNYATA-JNANA-VAJRA-SVABHAVA ATMAKO HAM."

Within a state of voidness, the disciples' right channel and the vajra are generated as a blue Kalachakra embracing a yellow Vishvamata, and each having one face and two arms. The disciples' left channel and the bell are generated as a yellow Vishvamata, embracing a blue Kalachakra, and each having one face and two arms. On their foreheads is a white OM, on their throats a red A:, at their hearts a black HUM, and at their navels a yellow HOH

3) From the HUM at the Guru-deity's heart, light-rays bring back the deep awareness beings, who merge with the main couples of the vajra and bell and the disciples' right and left channels.

“JAH HUM BAM HOH HI.”

The main couple in the mandala gives empowerment to the main couples of the vajra and bell, and each receives as a crown ornament the head of his or her Buddha-family.

"OM A I RI U LI PANCHA DHATU VISHODHANI SVAHA."

The Guru-deity makes offerings to the main couples of the vajra and bell.

“GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA.”

They go into union and, with the fire of affection, melt into Bodhichitta and transform back into the vajra and bell.

4) From the HUM in the Guru-deity's heart, lights bring back the male and female Buddha and Bodhisattva empowering deities.

"VAJRA-BHAIRAVA AKARSHAYA JAH."

He makes offerings to them:

“GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA.”

and requests them to give empowerment to his disciples:

**"Just as Vajradhara bestowed initiations, sources of good qualities,
On the Buddhas for the sake of protecting transmigrating beings,
So please also bestow such here."**

They agree. Some recite auspicious verses, others toss flowers, forceful ones chase away interferences.

The main couple in the mandala gives the actual vajra and bell empowerment by touching the vajra and bell to the disciples' five places and then giving them to the disciples to hold in their crossed hands.

The Guru-deity recites the verses of auspiciousness as the attendant Karma-vajra holds up the vase, while a rain of flowers falls on the students:

"Through an auspiciousness dwelling in the hearts of all sentient beings, the essence of everything, the supreme lord of all Buddha-families, the source of all sentient beings, great bliss, may you have today auspiciousness at the supreme conferring of empowerment.

"Through the Buddha possessing perfection like a gold mountain, being the protector of the thousands of worlds, having abandoned the three poisons, and having a face like the broad petals of a lotus, may you have today the auspiciousness of pacification.

"Through the highest supreme unwavering teachings set forth by him, famous in the thousands of worlds, honored by gods and humans, the most excellent Dharma pacifying all beings, may you have today the auspiciousness of pacification.

"Through the excellent spiritual community, rich with the auspiciousness of having heard the teachings, honored by humans, gods and anti-gods, highest supreme assembly, conscientious, the foundation of glory, may you have today the auspiciousness of pacification."

The Guru-deity, recites:

**"I will give the great vajra conferral of initiation,
Revered by those of the three realms,
Arisen from the source of the three secrecies of all the Buddhas
"OM HUM HOH SURYA CHANDRA VISHODHAKA SVAHA."
[OM HUM HOH thoroughly purfying sun and moon SVAHA.]**

The disciples experience great bliss and voidness.

Concluding water empowerment

A concluding water empowerment is given with the water from the conch as before.

The Guru-deity, recites:

**"I will give the great vajra conferral of initiation,
Revered by those of the three realms,
Arisen from the source of the three secrecies of all the Buddhas
"OM A I R I U L I P A N C H A D H A T U V I S H O D H A N I S V A H A."
[OM A I R I U L I be founded in the purification of the five constituents SVAHA.]**

He then touches water from the conch to five spots on the disciples: the top of their heads, their right and left shoulders, and right and left hips. He then sprinkles some and gives some water to the disciples to drink.

5) By being empowered in this way, the disciples' right and left channels become the main couple. Light-rays from them bring forth replicas of the main couple from the mandala, who dissolve into the main couples in the disciples' bodies.

The empowering deities are also drawn in and dissolve into the main couples that are the disciples' right and left channels.

An offering is made to the disciples.

**"GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE
VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA."**

6) The vajra and bell empowerment is analogous to a baby being made to smile and to first speak. It washes away the stains of the right and left channels. It places the ability to bind the right and left channels into the central channel and plants seeds for the mind to be unchanging great bliss and the speech to have all aspects. It also plants seeds for the actual attainments that depend on the main couple. It gives the ability to achieve positive potential equivalent to someone of the fourth Bodhisattva level of mind.

7) The two empowerments received facing the red speech face purify the stains of the speech drop and plant the seeds for attaining vajra speech.

Tamed Behavior Empowerment

Inner Empowerment as Vajra Mind

1) The Guru-deity leads the disciples to circumambulate clockwise to the eastern doorway so that they face the black mind face.

2) The disciples offer a mandala requesting the tamed behavior empowerment to purify their six cognitive sensors and six sensory objects:

**"To the lama, personal deity, and Three Jewels, I offer in visualization
The body, speech, mind, and resources of myself and others,
Our collections of virtue in the past, present, and future,**

And the wonderful precious mandala with the masses of Samantabhadra's offerings.

**Accepting them through your compassion, please bless me into magnificence.
IDAM GURU-RATNA-MANDALAKAM NIRYATAYAMI.**

And repeat three times a mantra of request:

**"OM A A E AI O AU AL AL AM AH SARVA BODHISATTVAH
SABHARYAH SARVADA-SARVAKAMA-UPABHOGAM VAJRA-PRATAM
MAMA DADANTU SVAHA."**

[OM A A E AI O AU AL AL AM AH please may all the Bodhisattvas with their Consorts bestow on me the vajra conduct of thoroughly enjoying all desires at all times SVAHA.]

3) The Guru clears away obstructors with:

"OM AH HUM HO HAM KSHAH."

Light-rays from the HUM at the Guru-deity's heart draw the disciples into the mouth of the black mind face of the Guru-deity. They melt and through his vajra-organ enter the lotus-womb of the mother-consort, dissolving into voidness.

Within a state of voidness, from HUM, then a black vajra, the disciples arise as black Vajra Mind, with three faces and six arms, embracing a yellow Lochana with three faces and six arms.

Lights from the HUM at the Guru-deity's heart bring back deep awareness beings, who merge with the disciples as Vajra Mind.

"JAH HUM BAM HOH HI."

The Guru-deity draws forth with light-rays from the HUM at his heart all the male and female Buddhas and Bodhisattvas.

"VAJRA-BHAIRAVA AKARSHAYA JAH."

The Guru-as-Kalachakra makes offering with:

**"GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE
HASYE VADYE NRTYE GITYE KAME PUJA KURU KURU SVAHA."**

**"Just as Vajradhara bestowed initiations, sources of good qualities,
On the Buddhas for the sake of protecting transmigrating beings,
So please also bestow such here."**

They go into union, melt with the fire of affection, enter through the crown of his head, pass through his vajra-organ, and in the form of Bodhichitta give empowerment to the disciples in the lotus-womb of the mother.

The disciples are then emitted from the lotus-womb and take their places on seats inside the eastern doorway of the ground-floor body-mandala level of the palace.

The Actual Tamed Behavior Empowerment

1) The Guru-deity clears away interferences

"OM AH HUM HO HAM KSHAH"

And purifies into voidness the disciples' six cognitive sensors and six sensory objects, and the thumb ring.

"OM SHUNYATA-JNANA-VAJRA-SVABHAVA ATMAKO HAM."

Within a state of voidness, the disciples' six cognitive sensors and six sensory objects, and the thumb ring are generated as the six male Bodhisattvas embracing the six female Bodhisattvas and the six female Bodhisattvas embracing the six male Bodhisattvas. Each has three faces and six arms. On their foreheads is a white OM, on their throats a red AH, at their hearts a black HUM, and at their navels a yellow HO.

2) From the HUM at the Guru-deity's heart, light-rays bring back the deep awareness beings, who merge with the male and female Bodhisattvas of the thumb ring and the disciples' cognitive sensors and sensory objects.

"JAH HUM BAM HOH HI."

The male and female Bodhisattvas in the mandala give empowerment to the male and female Bodhisattvas of the thumb ring, and each receives as a crown ornament the head of his or her Buddha-family, while the Guru recites:

"OM A I RI U LI PANCHA DHATU VISHODHANI SVAHA."

The Guru-deity makes offerings to the male and female Bodhisattvas of the thumb ring.

"GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA."

They go into union and, with the fire of affection, melt into Bodhichitta and transform back into the thumb ring.

3) From the HUM in the Guru-deity's heart, lights bring back the male and female Buddha and Bodhisattva empowering deities.

"VAJRA-BHAIRAVA AKARSHAYA JAH."

He makes offerings to them:

"GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA."

and requests them to give empowerment to his disciples:

**"Just as Vajradhara bestowed initiations, sources of good qualities,
On the Buddhas for the sake of protecting transmigrating beings,
So please also bestow such here."**

They agree. Some recite auspicious verses, others toss flowers, forceful ones chase away interferences.

The twelve male and female Bodhisattvas in the mandala give the actual tamed behavior empowerment by touching the thumb ring to the disciples' five places and then placing it to wear on the disciples' right thumbs.

The Guru-deity recites the verses of auspiciousness as the attendant Karma-vajra holds up the vase, while a rain of flowers falls on the students:

"Through an auspiciousness dwelling in the hearts of all sentient beings, the essence of everything, the supreme lord of all Buddha-families, the source of all sentient beings, great bliss, may you have today auspiciousness at the supreme conferring of empowerment."

"Through the Buddha possessing perfection like a gold mountain, being the protector of the thousands of worlds, having abandoned the three poisons, and having a face like the broad petals of a lotus, may you have today the auspiciousness of pacification.

"Through the highest supreme unwavering teachings set forth by him, famous in the thousands of worlds, honored by gods and humans, the most excellent Dharma pacifying all beings, may you have today the auspiciousness of pacification.

"Through the excellent spiritual community, rich with the auspiciousness of having heard the teachings, honored by humans, gods and anti-gods, highest supreme assembly, conscientious, the foundation of glory, may you have today the auspiciousness of pacification."

The Guru-deity, recites:

**"I will give the great vajra conferral of initiation,
Revered by those of the three realms,
Arisen from the source of the three secrecies of all the Buddhas
"OM A A E AI AR AR O AU AL AL AM AH VISHAYENDRIYA-VISHODHANI
SVAHA."**

*[OM A A E AI AR AR O AU AL AL AM AH purification of the objects and sense powers
SVAHA.]*

He then touches water from the conch to five spots on the disciples: the top of their heads, their right and left shoulders, and right and left hips. He then sprinkles some and gives some water to the disciples to drink.

The disciples experience great bliss and voidness.

Concluding water empowerment

A concluding water empowerment is given with the water from the conch as before.

The Guru-deity, recites:

**"I will give the great vajra conferral of initiation,
Revered by those of the three realms,
Arisen from the source of the three secrecies of all the Buddhas
"OM A I RI U LI PANCHA DHATU VISHODHANI SVAHA."**

[OM A I RI U LI be founded in the purification of the five constituents SVAHA.]

He then touches water from the conch to five spots on the disciples: the top of their heads, their right and left shoulders, and right and left hips. He then sprinkles some and gives some water to the disciples to drink.

4) By being empowered in this way, the disciples' six cognitive sensors and six sensory objects become the six male and six female Bodhisattvas. Light-rays from them bring forth replicas of the twelve male and female Bodhisattvas from the mandala, who dissolve into the twelve male and female Bodhisattvas in the disciples' bodies.

The empowering deities are also drawn in and dissolve into the twelve male and female Bodhisattvas that are the disciples' six cognitive sensors and six sensory objects.

An offering is made to the disciples.

**"GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE
VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA."**

5) The tamed behavior empowerment is analogous to a child's first making enjoyable use of the sensory objects through being aware of their nature. It washes away the stains of the six cognitive sensors and six sensory objects. It places seeds on the mind-stream for the twelve male and female Bodhisattvas and the actual attainments that depend on them. It gives the ability to achieve positive potential equivalent to someone of the fifth Bodhisattva level of mind.

Name Empowerment

1) The disciples offer a mandala requesting the name empowerment to purify their six action organs and six activities:

**“To the lama, personal deity, and Three Jewels, I offer in visualization
The body, speech, mind, and resources of myself and others,
Our collections of virtue in the past, present, and future,
And the wonderful precious mandala with the masses of Samantabhadra’s
offerings.
Accepting them through your compassion, please bless me into magnificence.
IDAM GURU-RATNA-MANDALAKAM NIRYATAYAMI.**

And repeat three times a mantra of request:

**“OM HA HA YA RA RA VA VA LA LA SARVA-KRODHA-RAJAH
SABHARYA MAITRI-KARUNA-MUDITA-UPEKSHA-SARVA-SAMATA-
SVABHAVAM VAJRA-PURVAMGAMAM NAMA ME DADANTU HUM
HUM PHAT.”**

[OM HA HA YA RA RA VA VA LA LA may all the Kings of Wrathful Ones bestow on me the name preceding the vajra which has the nature of entirely equal love, compassion, joy and equanimity HUM HUM PHAT.]

2) The Guru clears away obstructors with:

“OM AH HUM HO HAM KSHAH.”

And purifies into voidness the disciples' six action organs and six activities, and the bracelet:

“OM SHUNYATA-JNANA-VAJRA-SVABHAVA ATMAKO HAM.”

Within a state of voidness, the disciples' six action organs and six activities, and the bracelet are generated as the six male forceful deities embracing the six female forceful deities, and the six female forceful deities embracing the six male forceful deities. Each has three faces and six arms. On their foreheads is a white OM, on their throats a red AH, at their hearts a black HUM, and at their navels a yellow HO.

3) From the HUM at the Guru-deity's heart, light-rays bring back the deep awareness beings who merge with the six male and six female forceful deities of the bracelet and of the disciples' six action organs and six activities.

“JAH HUM BAM HOH HI.”

The male and female forceful deities in the mandala give empowerment to the male and female forceful deities of the bracelet, and each receives as a crown ornament the head of his or her Buddha-family.

“OM A I RI U LI PANCHA DHATU VISHODHANI SVAHA.”

The Guru-deity makes offerings to the male and female forceful deities of the bracelet.

“GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA.”

They go into union and, with the fire of affection, melt into Bodhichitta and transform back into the bracelet.

4) From the HUM in the Guru-deity's heart, lights bring back the male and female Buddha and Bodhisattva empowering deities.

"VAJRA-BHAIRAVA AKARSHAYA JAH."

He makes offerings to them:

“GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA.”

and requests them to give empowerment to his disciples:

**"Just as Vajradhara bestowed initiations, sources of good qualities,
On the Buddhas for the sake of protecting transmigrating beings,
So please also bestow such here."**

They agree. Some recite auspicious verses, others toss flowers, forceful ones chase away interferences.

The six male and six female forceful deities in the mandala give the actual name empowerment by touching the bracelet to the disciples' five places and then placing it to wear on the disciples' two wrists.

The Guru-deity recites the verses of auspiciousness as the attendant Karma-vajra holds up the vase, while a rain of flowers falls on the students:

"Through an auspiciousness dwelling in the hearts of all sentient beings, the essence of everything, the supreme lord of all Buddha-families, the source of all sentient beings, great bliss, may you have today auspiciousness at the supreme conferring of empowerment.

"Through the Buddha possessing perfection like a gold mountain, being the protector of the thousands of worlds, having abandoned the three poisons, and having a face like the broad petals of a lotus, may you have today the auspiciousness of pacification.

"Through the highest supreme unwavering teachings set forth by him, famous in the thousands of worlds, honored by gods and humans, the most excellent Dharma pacifying all beings, may you have today the auspiciousness of pacification.

"Through the excellent spiritual community, rich with the auspiciousness of having heard the teachings, honored by humans, gods and anti-gods, highest supreme assembly, conscientious, the foundation of glory, may you have today the auspiciousness of pacification."

5) The Guru-deity, recites:

**"I will give the great vajra conferral of initiation,
Revered by those of the three realms,**

Arisen from the source of the three secrecies of all the Buddhas

**“OM A A AM AH HA HA HAM HAH PHREM HOH DASHA PARAMITA
PARIPURANI SVAHA.”**

*[OM A A AM AH HA HA HAM HAH PHREM HOH the Female Fulfillers of the ten
perfections SVAHA.]*

He then touches water from the conch to five spots on the disciples: the top of their heads, their right and left shoulders, and right and left hips. He then sprinkles some and gives some water to the disciples to drink.

The disciples experience great bliss and voidness.

Concluding water empowerment

A concluding water empowerment is given with the water from the conch as before.

The Guru-deity, recites:

**"I will give the great vajra conferral of initiation,
Revered by those of the three realms,
Arisen from the source of the three secrecies of all the Buddhas
"OM A I R I U L I P A N C H A D H A T U V I S H O D H A N I S V A H A ."**

[*OM A I R I U L I be founded in the purification of the five constituents SVAHA.*]

He then touches water from the conch to five spots on the disciples: the top of their heads, their right and left shoulders, and right and left hips. He then sprinkles some and gives some water to the disciples to drink.

5) The Guru-deity stands on the throne and exhibits the manner of the Buddha by taking the corners of his robe in his left hand at his heart and holding his right hand in the fearless gesture. By reciting the name of the Buddha-family with which they have connection, as determined by previously offering the flower to the mandala, he prophesies the form in which the disciples will become Buddhas.

6) By being empowered in this way and by this prophecy, the disciples' six action organs and six activities become the six male and six female forceful deities. Light-rays from them bring forth replicas of the six male and six female forceful deities from the mandala, who dissolve into the six male and six female forceful deities in the disciples' bodies.

The empowering deities are also drawn in and dissolve into the six male and six female forceful deities that are the disciples' six action organs and six activities.

An offering is made to the disciples.

**"GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE
VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA."**

7) The name empowerment is analogous to naming a child. It washes away the stains of the six action organs and six activities. It gives the ability to overcome the four demonic forces (Skt. *mara*) with the four immeasurable attitudes. It places seeds on the mind-stream for the six male and six female forceful deities and the actual attainments that depend on them. It gives the ability to achieve positive potential equivalent to someone of the sixth Bodhisattva level of mind.

8) The two empowerments received facing the black mind face purify the stains of the mind drop and plant the seeds for attaining vajra mind.

Subsequent Permission Empowerment

Inner Empowerment as Vajra Deep Awareness

1) The Guru-deity leads the disciples to circumambulate clockwise to the western doorway so that they face the yellow deep awareness face.

2) The disciples offer a mandala requesting the subsequent permission empowerment to purify their deep awareness aggregate and consciousness element:

**“To the lama, personal deity, and Three Jewels, I offer in visualization
The body, speech, mind, and resources of myself and others,
Our collections of virtue in the past, present, and future,
And the wonderful precious mandala with the masses of Samantabhadra’s
offerings.**

**Accepting them through your compassion, please bless me into magnificence.
IDAM GURU-RATNA-MANDALAKAM NIRYATAYAMI.**

And repeat three times a mantra of request:

**“OM EVAM PADMA-VAJRA CHHNAU PRAJNOPAYAU MANDALA
ADHIPATI VAJRA SUKHA JNANAMGAM MAMA DADATAM HAM HAH
HUM PHAT.”**

*[OM EVAM please may wisdom and method, symbolized by lotus and vajra be bestowed on me as a branch of exalted wisdom of vajra bliss of the lord of the mandala
HAM HAH HUM PHAT.]*

Both the deep awareness aggregate and the consciousness element refer to the primordial mind of clear light.

3) The Guru clears away obstructors with:
"OM AH HUM HO HAM KSHAH."

Light-rays from the HUM at the Guru-deity's heart draw the disciples into the mouth of the yellow deep awareness face of the Guru-deity. They melt and through his vajra-organ enter the lotus-womb of the mother-consort, dissolving into voidness.

Within a state of voidness, from HO, then a yellow wheel, the disciples arise as yellow Vajra Deep Awareness, with three faces and six arms, embracing a black Tara with three faces and six arms.

Lights from the HUM at the Guru-deity's heart bring back deep awareness beings, who merge with the disciples as Vajra Deep Awareness.

“JAH HUM BAM HOH HI.”

The Guru-deity draws forth with light-rays from the HUM at his heart all the male and female Buddhas and Bodhisattvas.

"VAJRA-BHAIRAVA AKARSHAYA JAH."

The Guru-as-Kalachakra makes offering with:

**“GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE
HASYE VADYE NRTYE GITYE KAME PUJA KURU KURU SVAHA.”**

**“Just as Vajradhara bestowed initiations, sources of good qualities,
On the Buddhas for the sake of protecting transmigrating beings,
So please also bestow such here.”**

They go into union, melt with the fire of affection, enter through the crown of his head, pass through his vajra-organ, and in the form of Bodhichitta give empowerment to the disciples in the lotus-womb of the mother.

The disciples are then emitted from the lotus-womb and take their places on seats inside the western doorway of the ground-floor body-mandala level of the palace.

Actual Subsequent Permission Empowerment

1) 1) The Guru-deity clears away interferences
"OM AH HUM HO HAM KSHAH"

And purifies into voidness the disciples' deep awareness aggregate and consciousness element, and the insignias of the five Buddha-families.

"OM SHUNYATA-JNANA-VAJRA-SVABHAVA ATMAKO HAM."

Within a state of voidness, the disciples' deep awareness aggregate and consciousness element, and the insignias are generated as blue Vajrasattva embracing green Vajradhatu Ishvari and blue Prajnaparamita embracing green Akshobhya, each having three faces and six arms. On their foreheads is a white OM, on their throats a red AH, at their hearts a black HUM, and at their navels a yellow HOH.

2) From the HUM at the Guru-deity's heart, light-rays bring back the deep awareness beings, who merge with the Vajrasattva and Prajnaparamita couples of the five insignias and of the disciples' deep awareness aggregate and consciousness element.

"JAH HUM BAM HOH HI."

The Vajrasattva and Prajnaparamita couples in the mandala give empowerment to the Vajrasattva and Prajnaparamita couples of the insignias, and each receives as a crown ornament the head of his or her Buddha-family, while the Guru recites:

"OM A I RI U LI PANCHA DHATU VISHODHANI SVAHA."

The Guru-deity makes offerings to the Vajrasattva and Prajnaparamita couples of the insignias.

"GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA."

They go into union and, with the fire of affection, melt into Bodhichitta and transform back into the five insignias.

3) From the HUM in the Guru-deity's heart, lights bring back the male and female Buddha and Bodhisattva empowering deities.

"VAJRA-BHAIRAVA AKARSHAYA JAH."

He makes offerings to them:

"GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA."

and requests them to give empowerment to his disciples:

**"Just as Vajradhara bestowed initiations, sources of good qualities,
On the Buddhas for the sake of protecting transmigrating beings,
So please also bestow such here."**

They agree. Some recite auspicious verses, others toss flowers, forceful ones chase away interferences.

The Vajrasattva and Prajnaparamita couples in the mandala give the actual subsequent permission empowerment.

The Guru-deity recites the verses of auspiciousness as the attendant Karma-vajra holds up the insignia, while a rain of flowers falls on the students:

"Through an auspiciousness dwelling in the hearts of all sentient beings, the essence of everything, the supreme lord of all Buddha-families, the source of all sentient beings, great bliss, may you have today auspiciousness at the supreme conferring of empowerment.

"Through the Buddha possessing perfection like a gold mountain, being the protector of the thousands of worlds, having abandoned the three poisons, and having a face like the broad petals of a lotus, may you have today the auspiciousness of pacification.

"Through the highest supreme unwavering teachings set forth by him, famous in the thousands of worlds, honored by gods and humans, the most excellent Dharma pacifying all beings, may you have today the auspiciousness of pacification.

"Through the excellent spiritual community, rich with the auspiciousness of having heard the teachings, honored by humans, gods and anti-gods, highest supreme assembly, conscientious, the foundation of glory, may you have today the auspiciousness of pacification."

5) The Guru-deity recites:

**In order to help all sentient beings in all worlds in all ways,
Turn the Dharma-wheel in accordance with how various beings are tamed.**

"OM HAM KSHAH DHARMA-CHAKRA PRAVARTAKA SVAHA."

[*OM HAM KSHAH turner of the Dharma-wheel SVAHA.*]

The Guru confers the initiation by touching all five insignias together to the disciples' five places and then giving the insignia to the disciples to hold.

The disciples experience great bliss and voidness.

Concluding water empowerment

A concluding water empowerment is given with the water from the conch as before.

The Guru-deity, recites:

"I will give the great vajra conferral of initiation,

Revered by those of the three realms,

Arisen from the source of the three secrecies of all the Buddhas

"OM A I R I U L I P A N C H A D H A T U V I S H O D H A N I S V A H A ."

[*OM A I R I U L I be founded in the purification of the five constituents SVAHA.*]

He then touches water from the conch to five spots on the disciples: the top of their heads, their right and left shoulders, and right and left hips. He then sprinkles some and gives some water to the disciples to drink.

4) By being empowered in this way, the disciples' deep awareness aggregate and consciousness element become Vajrasattva and Prajnaparamita couples. Light-rays from them bring forth replicas of the Vajrasattva and Prajnaparamita couples from the mandala, who dissolve into the Vajrasattva and Prajnaparamita couples in the disciples' bodies.

The empowering deities are also drawn in and dissolve into the Vajrasattva and Prajnaparamita couples that are the disciples' deep awareness aggregate and consciousness element.

An offering is made to the disciples.

“GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA.”

5) From BHRUM comes a wheel,

"OM VAJRA-HETU MAM".

[*OM vajra cause MAM*]

which is placed on the disciples' seats before them.

From AH comes a conch,

"OM VAJRA-BHASHA RAM."

[*OM vajra speech RAM*]

which the disciples are given to hold in their right hands.

From A comes a book (of the Kalachakra Tantra)

**"From this time today of generating an intention [to turn the Dharma-wheel],
Having been completely and in all ways filled
With the unsurpassed conch of Dharma,
Turn the wheel of Dharma."**

From AH comes a bell, which the disciples are given to hold and to ring in their left hands.

The disciples repeat after the Guru-deity the following verses reaffirming their commitments to wisdom and method, ringing the bell after each verse:

"All have the nature of space, and space also has no nature of inherent existence). Therefore, through the yoga of equality with space, the supreme of all is clear in equality. From this time today of generating an intention, then having become completely filled from the conch of Dharma, I shall turn the wheel of Dharma. In order to help all sentient beings in all worlds in all ways, I shall turn the wheel of Dharma in accordance with how various beings are to be tamed. I shall now bring about the welfare of sentient beings through the Dharma having the essential nature of wisdom and method, supreme like a wish-granting gem, without discouragement and free from doubts."

The disciples prostrate and say,

"I will do as you say, my Lord."

The Four Branch Parts of Appendages

Giving the Mantras

The Guru-deity requests to be able to give the mantras:

"O Budhas, I will bestow it, please take heed of this."

and the disciples repeat a request for the mantras:

"O Buddhas, I will take hold of them, please take heed of me."

The disciples visualize themselves instantaneously arising in the form of a full blue Kalachakra, with four faces, twenty-four arms, and two legs, embracing yellow Vishvamata, with four faces, eight arms and two legs.

The disciples repeat the mantras three times. With the first repetition, a replica of the mantra at the Guru-deity's heart emerges from his heart, goes out his mouth, enters the disciples' mouths, and settles around a black syllable HUM at the disciples' hearts. With the second repetition, the mantra becomes undifferentiated from the mantra at the disciples' hearts. With the third, it becomes firm.

The mantras are:

1. the heart mantra:
OM AH HUM HOH HANKSHAHMALAWARAYA HUM PHAT
2. the near hearts mantra:
OM HRAM HRIM HRAM HRIM HRUM HRILIM HRAH SVAHA
3. the root mantra:
OM SHRI KALACHAKRA HUM HUM PHAT

Giving the Eye Medicine

The disciples visualize on each of their two main eyes a black PRAM.

Butter is smeared on their eyes with a golden eye-spoon and they imagine that like having a cataract removed.

"OM VAJRA-NAITRA-APAHARA-PATALAM HRIH."

[*OM remove the covering obstructing the vajra eye HRIH*]

"Just as a king of eye-doctors removes cataracts in the world,
So, Child, will the Conquerers remove your dimness of ignorance.

"OM DIVYA-NAYANA-MUDGHATAYAMI SVAHA."

[*OM, I am opening the divine eye SVAHA*]

Freed from the dimness of ignorance, the eye of exalted wisdom has been opened.

Giving a Mirror

From an AH arises a mirror.

The Guru-deity shows this to the disciples, reciting the verses:

**"Phenomena are like reflections,
Luminous and clear, without befoulment,
Unapprehensible, and inexpressible,
Arisen from causes and actions.**

**Just as those are like a mirror
Luminous, clear and unsullied,
So, I Kalachakra, the essence of all Buddhas,
Will remain in your heart, O child.**

**Knowing phenomena in that way,
As without inherent existence and without a base,
Bring about the unparalleled welfare of sentient beings.
You are born as a child of the Protectors."**

Know that everything, including the Kalachakra at their hearts their clear light subtlest minds and subtlest winds) are like illusions, like reflections in a mirror. This is to enable the disciples to gain the subsequent realization of everything being like an illusion.

Giving a Bow and Arrow

From HOH arise a bow and arrows, to pierce through all interferences in the four directions and on top and bottom, in order for the disciples to gain a nonconceptual straightforward perception of voidness during total absorption.

"HOH

OM SARVA TATHAGATAN ANURAGAYASVA."

[OM, please all the Ones Thus Gone.]

"OM SARVA TATHAGATAN ANURAGAYAMI."

[OM, I will please all the Ones Thus Gone]

The Guru shows the manner of shooting arrows in the four directions, above and below thinking that all obstructions are pierced.

Vajra-Guru Empowerment

1) The Guru clears away interferences with:

"OM AH HUM HO HAM KSHAH."

And purifies into voidness the disciples and the vajra and bell:

"OM SHUNYATA-JNANA-VAJRA-SVABHAVA ATMAKO HAM."

Within a state of voidness, the disciples and the vajra are generated as blue Vajrasattva and the bell as blue Prajnaparamita, each having three faces and six arms, and not having consorts. On their foreheads is a white OM, on their throats a red AH, at their hearts a black HUM, and at their navels a yellow HOH.

2) From the HUM at the Guru-deity's heart, light-rays bring back the deep awareness beings, who merge with the two Vajrasattvas of the disciple and the vajra, and with the Prajnaparamita of the bell.

"JAH HUM BAM HOH HI."

The five female Buddhas in the mandala give empowerment to the Vajrasattva of the vajra and the Prajnaparamita of the bell, and each receives as a crown ornament the head of his or her Buddha-family, while the Guru recites:

"OM A I RI U LI PANCHA DHATU VISHODHANI SVAHA."

They melt into Bodhichitta and transform back into the vajra and bell.

**"The beginningless and endless heroic mind is the greatly joyous Vajrasattva,
The all-good, the essence of all, the essence that is the lord of Vajra Dignity,
Buddha, glorious supreme primordial being.**

OM MAHA-VAJRA HUM"

[OM great vajra HUM]

3) The disciples are given to hold in their right hands the vajra:

**"This [bell] and that [symbolized by it] are explained as concordant
With the tone of all Buddhas.**

You should always hold it.

The conquerors assert this as supreme enlightenment."

They are given to hold in their left hands the bell, representing the proclamation of voidness.

The disciples ring the bell and recite,
**"Samsara is naturally pure.
Through this reality, one separates from recurring existence.
Through possessing a mind of natural purity, excellent existence will be made."**

This gives the close bond of speech.

The disciples think how they are an aspect of awareness, namely of the deep awareness of inseparable bliss and voidness, appearing as the body of a Vajrasattva. This is the great sealing mudra (*mahamudra*) of the body of a deity, and gives the close bond of body.
The disciples cross their arms, holding vajra and bell, while thinking this and experiencing great bliss and voidness.

Concluding water empowerment

A concluding water empowerment is given with the water from the conch as before.
The Guru-deity, recites:

**"I will give the great vajra conferral of initiation,
Revered by those of the three realms,
Arisen from the source of the three secrecies of all the Buddhas
"OM A I R I U L I P A N C H A D H A T U V I S H O D H A N I S V A H A ."
[OM A I R I U L I be founded in the purification of the five constituents SVAHA.]**

He then touches water from the conch to five spots on the disciples: the top of their heads, their right and left shoulders, and right and left hips. He then sprinkles some and gives some water to the disciples to drink.

The disciples receive an Akshobhya as crown ornament.

Offerings are made to the disciples.

**"GANDHAM PUSHPAM DHUPAM DIPAM AKSHATE NAIVIDYE LASYE HASYE
VADYE NRITYE GITYE KAME PUJA KURU KURU SVAHA."**

Showing the Pure Measures of the Dharma

Showing the Explicit Suggestive and Implicit Suggested Meanings of the Purity of the Close Bonds

The Guru-deity explains,

**"Those of the vajra family definitely should take life;
Those of the sword should speak untrue words.
Those of the jewel should steal others' wealth;
Those of the lotus family should steal others' spouses.
Those of the wheel should make use of intoxicants,
The (five) Buddha-lamps, and all good objects.
Those of the cleaver should not think badly of the space-lotus of any woman,
Those of low type and so forth.
You should give this body as well as wealth for the sake of sentient beings;
You should not selfishly keep it.
O child of a good family, the Buddha said that through this,
You will become a Buddha, and otherwise you will not, even over countless eons."**

(These statements obviously need to be explained and not taken literally.)

Summarizing the Empowerments Received

1) The subsequent permission empowerment received facing the yellow deep awareness face is analogous to a child being taught to read by its father. This empowerment and what is appended to it, the vajra-Guru empowerment and so on, purify the stains of the deep awareness drop and give the ability to achieve positive potential equivalent to someone of the seventh Bodhisattva level of mind.

2) All seven empowerments, given from a powdered sand mandala, are called water empowerments since each is followed by a cleansing action with water to purify negative potentials. They empower the disciples to meditate on the path of the generation stage and to achieve the final actual attainments of the State Beneath Nothing Else (*Og-min*, Skt. *Akanishta*). The disciples become tantric laypersons and, if they at least keep all the vows for seven lifetimes, they can at minimum become a lord of the seventh Bodhisattva level of mind.

The disciples cross their arms and repeat the mantra, feeling the pride of all this:

"OM SARVA TATHAGATA SAPTA ABISHEKA SAPTA BHUMI PRAPTO HAM"

[OM through all he Ones Thus Gone manifestly betowing the seven initiations I have attained the seven grounds.]

Understanding the Time When the Empowerment Has Been Received

The Guru-deity explains the time with all calendrical and astrological references.

The Advice to Stop Any Root Downfalls

The Guru-deity explains that if disciples commit a downfall by breaking any of the fourteen root tantric vows, and they have only received these seven empowerments, they must repeat 36,000 times the mantra of the deity on which the flower fell. If they have also received the higher empowerments, they must in addition do certain actions for special accumulation of positive potential. In any case, to restore the vows, they must reenter this mandala and take once more the seven empowerments of entering like an infant.

The Guru-deity then explains the fourteen root downfalls.

The disciples repeat three times,

"I shall do all that the principal deity has advised."

Concluding Procedures

1) The Guru-deity recites verses of celebration:

"Now my birth is fruitful.

My being alive is also fruitful.

Today, I have been born in the Buddha lineage.

Today, I have become a Buddha Child."

2) The disciples offer a mandala of thanksgiving:

"To the lama, personal deity, and Three Jewels, I offer in visualization

The body, speech, mind, and resources of myself and others,

Our collections of virtue in the past, present, and future,

And the wonderful precious mandala with the masses of Samantabhadra's offerings.

**Accepting them through your compassion, please bless me into magnificence.
IDAM GURU-RATNA-MANDALAKAM NIRYATAYAMI.**