

The Sadhana of Samayavajra

Damtsig Dorje Depa



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Set in Calibri 12.5./15, Century Gothic, and Lydian BT.

Printed in the USA.

Sadhana of Samayavajra

Damtsig Dorje Depa

Damtsig Dorje Depa is the essence of the holy mind of all the infinite Victorious Ones. This practice is the secret treasure of ten million stainless dakinis. This sublime and easily practicable yoga comes from the root tantra of Guhyasamaja as explained by the great Tsong Khapa.

Refuge and Bodhichitta

This is the first opponent power, the power of the object.

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA

I go for refuge until I am enlightened

JANG CHHUB BAR DU DAG NI KYAB SU CHHI

To the Buddha, the Dharma, and the Supreme Assembly.

DAG GI JIN SOG GYI PÄ DI DAG GYI

By my practice of giving and other perfections,

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG

May I become a buddha to benefit all sentient beings. (3X)

Then recite and contemplate the Four Immeasurables.

The Four Immeasurables

SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÄN PAR GYUR
CHIG

May all sentient beings have happiness and the causes of happiness.



Samayavajra

SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYI GYU DANG
DRÄL WAR GYUR CHIG

May all sentient beings be free from suffering and the causes of suffering.

SEM CHÄN THAM CHÄ DUG NGÄL ME PÄI DE WA DANG MI DRÄL WAR
GYUR CHIG

May all sentient beings be inseparable from the happiness that is free from suffering.

SEM CHÄN THAM CHÄ NYE RING CHHAG DANG NYI DANG DRÄL WÄI
TANG NYOM LA NÄ PAR GYUR CHIG

May all sentient beings abide in equanimity, free from attachment for friends and hatred for enemies.

Visualization

Clearly visualize yourself as your deity yidam (mind seal). At your heart is a variegated lotus and moon mandala. Above this is the syllable HA, which transforms into a sword having a handle adorned with a HA inside. This transforms into the Vajra of Samaya (Damtsig Dorje) having a green holy body with three faces – green, black, and white – and six arms.

The first two hands, which are in the mudra of holding vajra and bell, but without the implements, embrace the mother who is similar to the father. The other two right hands hold vajra and sword. The two left hands hold a bell and lotus. Both are adorned with jewels. At their crowns is a syllable OM, throats a syllable AH, hearts a syllable HUM.

From the HUM beams of light radiate forth and invoke the transcendental wisdom beings similar to the meditated ones from their natural abodes.

JA HUM BAM HO

They become non-dual.

Again beams are emitted from the HUM at the heart, invoking the five wisdom buddhas and their consorts.

Offerings to the Empowering Deities

OM PANCHA KULA SAPARIVARA ARGHAM PADYAM PUPE
DHUPE ALOKE GANDHE NIUDE SHAPTA PRATICCHA HUM
SVAHA

Make the request:

“O tathagatas, please grant me the actual initiation.”

The fathers initiate by paying attention; the mothers initiate by holding up the vases and pouring the transcendental wisdom nectar through Samayavajra’s crown:

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRI YE HUM

Samayavajra’s body is completely filled with nectar and experiences great bliss. All stains are purified. The remaining nectar that overflows at the crown completely transforms into Akshobhya on the father, and Amoghasiddhi on the mother as crown ornaments.

Praise

Vajra shows one who is a fully enlightened being,
who performs all actions completing all wishes,
who has arisen from the nature that is solely pure:
to you, the vajra being, I prostrate.

Mantra Recitation

At the heart of Samayavajra is a moon disc. Above that is a variegated double vajra on which the eastern petal is white, the southern petal yellow, the western petal red, and the northern petal green. In the center stands a green syllable HA from which a fine stream of white nectar flows. Around the HA is encircled the mantra:

OM AH PRAJÑA DHRIK HA HUM

As you recite the mantra, Samayavajra is extremely pleased and from his heart infinite beams of light are emitted to the ten directions carrying Samayavajras on the their tip equal in number to the number of sentient beings. These Samayavajras each descend to the crown of a sentient being. Nectar flows from the union of their sex organs to initiate all sentient beings and then completely purify all their obscurations, negative karmas, and degenerated samayas, without anything remaining. Thus, each sentient being enters into the state of Samayavajra. On the tips of some beams are carried unimaginable numbers of offering goddesses who make offerings to all buddhas and bodhisattvas. They are pleased and their holy minds are incontrovertibly persuaded.

Streams of white transcendental wisdom (which is irresistible in purifying degenerated samayas) come through the beams flowing from the buddhas and bodhisattvas. As this wisdom enters all your pores, it fills your body completely and then overflows into the holy body of Samayavajra, absorbing into the syllables of the mantra.

From the syllables of the mantra a stream of nectar flows gradually through the four hollow central prongs of the variegated vajra, gradually overflowing and filling up Samayavajra, mother and father.

Then the nectar flows from their union down into your legs, knees, navel, heart, and up to the crown of yourself as the deity or ordinary person. It fills your whole body and you experience bliss without decline.

As you single-pointedly experience undecaying bliss, all degenerated samayas accumulated since beginningless time gush out from the pores of your body in the form of liquid smog, coal, and dirty things. These drop down through a great crack in the earth to the golden base and below, where a karmic vision of a terrifying cannibal devours all the liquid smog as a substitution for your own life and that of all sentient beings.

In order to make the purification perfect with the remedy of the opponent powers, one of the most important things is to generate strong repentance during the recitation by contemplating the four outlines of karma from the lam rim, based on examples of karma such as the ten non-virtuous actions. Also go over the three levels of vows – pratimoksha, bodhisattva, and tantric vows – thinking how many and how seriously they have been degenerated and how even one vice increases with time like the number of atoms of this earth. With the thought of loving kindness and compassion, by looking at all extremely pitiable mother sentient beings who have no protection, no refuge, no guide, and no Dharma, make a strong request to purify every negative opposite to your samaya and vows. The mantra actually requests this.

The cannibal is completely satisfied, his harmful thoughts are totally pacified, and his mind is filled with love and compassion. His mouth is then sealed with a golden vajra or a thousand-spoked wheel. Think that the negativities, downfalls, and imprints of yourself and others are purified, and that all qualities, life, wealth, understanding of the teachings, and realizations are gained.

Now do the downwards purification. Follow this with the simultaneous purification. When the recitation is finished think:

Even if it endangers my life, from now on I will not perform these actions again.

With this stable thought to abstain from the vices, now request:

Because of being ignorant and unknowing I have transgressed and degenerated my samaya. Please, guru savior, grant me refuge.

Samayavajra frees the breath by saying:

O child of the family, all your obscurations, negative karmas, and degenerated samayas are completely purified.

Generate strong and stable faith that all obscurations and degenerated samayas from beginningless rebirths are completely purified. They do not exist.

Then the holy body of Samayavajra father and mother dissolves downwards from the head and up from the feet, absorbing into the HA at your heart, which gradually absorbs upwards. Then seal the three spheres of the obscurations, negative karmas, and so forth by concentrating on non-objectifying emptiness.

Dedicate all the merits to achieve the completely purified state.

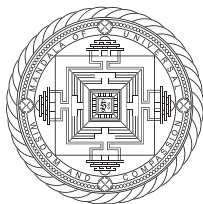
Dedication

Due to this virtue may I and all sentient beings be guided by the guru-yidam-deity. From now until enlightenment is achieved, may I and others be protected in keeping every samaya of the guru-deity.

Colophon

Translated with commentary by the Venerable Lama Thubten Zopa Rinpoche, Dharamsala, April 1985. Transcribed and edited by Gelong Thubten Dondrup. Revised December 1985. Edited for the FPMT Prayer Book by Ven. Constance Miller, FPMT Education Services, March 1999.

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