

The Sadhana of Nāmgyalma (Ushnishavijaya)

*The Method of Accomplishing
the Totally Victorious Crown of the Head*



*Foundation for the Preservation of the Mahayana Tradition
Education Department*

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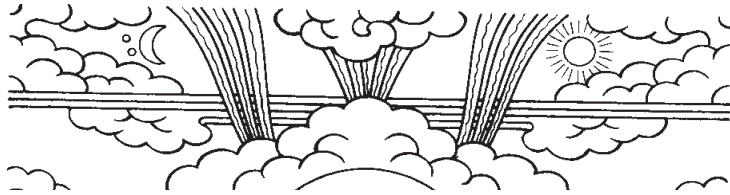
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The Sadhana of Namgyalma (Ushnishavijaya)

The Method of Accomplishing the Totally Victorious Crown of the Head

(Tib. Tsugtor Namgyalma)



Colophon:

This practice was taken from Lama Zopa Rinpoche's Dharma files. The translator is unknown. It has been lightly edited by Ven. Constance Miller, FPMT Education Department, for the use of FPMT students and centers in September 1999.

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All errors are the sole fault of the editor.

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Taking Refuge

Clearly visualize the objects of refuge and go for refuge.

I and all sentient beings, equal to the extent of space,
From now until we attain the highest enlightenment,
Go for refuge to the glorious holy gurus,
Go for refuge to the fully enlightened buddha-bhagavans,
Go for refuge to the holy Dharma,
And go for refuge to the arya Sangha. (3x or 7x)

Special Bodhichitta

I prostrate and go for refuge to the gurus and the three precious gems. I request you to bless my mind.

For the sake of all sentient beings, I will attain the state of a fully accomplished buddha; for that reason, I will engage myself in the practice of Ushnishavijaya. (3x)

It is also said to be fully acceptable to do the practices of refuge, bodhichitta, and the four immeasurables in the usual way. If you have the appearance of an ordinary being and grasp at yourself as being ordinary, you cannot bless the offerings to the merit field.



Instantly I transform myself into Ushnishavijaya.

Think like that and then bless the offerings. At the beginning, it is best to prepare a purifying water.

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT
(clarifies)

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO
HAM (purifies)

Everything becomes empty. From the sphere of emptiness appears a letter BAM, from which arises a white vase, made of precious substances. It has all the characteristics, such as a large belly, a long neck, and a drooping spout. Inside this vase, the purifying water is empowered to dispel interferences and clear away impurities of the offering substances.

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

Recite this as much as you can, consecrating the purifying water. Then make the offerings.

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO
HAM

Everything becomes empty. From the sphere of emptiness appear the letters OM, from which arise huge and vast precious vessels inside of which are OM letters. The letters melt into light and transform into offerings of celestial substances: water for drinking, water for cooling the feet, flowers, incense, light, perfume, food, and music. These offerings are pure, free from obscurations, and infinite like space.

OM VAJRA ARGHAM SVAHA
OM VAJRA PADYAM SVAHA
OM VAJRA PUSHPAM SVAHA
OM VAJRA DHUPAM SVAHA
OM VAJRA DIPAM SVAHA
OM VAJRA GANDHAM SVAHA
OM VAJRA NAIVIDYA SVAHA
OM VAJRA SHAPTA SVAHA

OM VAJRA DHARMA RANITA / PRA RANITA / SAMPRA RANITA /
SARVA BUDDHA KSHETRA PRACHALINI / PRAJNA PARAMITA



I prostrate at the feet of Ushnishavijaya,
Glorious goddess with the color of the autumn moon,
Having an extremely beautiful and peaceful body with three faces and
eight arms,
Who bestows boundless wisdom and the best of lives.

Then say:

O Bhagavati, please bestow upon me and all sentient beings all the supreme and common realizations without any exception.

Now recite the hundred-syllable mantra.² Then ask for forgiveness:

For all I did not acquire or that I did imperfectly, for whatever I've done or caused others to do out of my ignorant mind, please forgive me.

After this, snap your thumb and ring finger³ saying:

VAJRA MU

The wisdom beings return to their own abodes. The commitment beings absorb into myself.

Then dedicate the merits and make extensive prayers.



NOTES

1. Put the right wrist on top of the left.
2. The Vajrasattva mantra
3. Of the right hand.



Short Nāṅgyalma Mantra

OM BHRUM SVAHA / OM AMRITA AYUR DADE SVAHA

OM BHRUM, may the base be established. OM bestower of deathless life, may the base be established.

OM AH HUM TRAM HRIH / AM AH MAM SARVA SATTVAM SHCHHA
RAKSHA RAKSHA KURU SVAHA

OM AH HUM TRAM HRIH, AM AH protect, protect me and all sentient beings, too; may the base be established.

After reciting this, say a few times:

OM AMITE / AMITOD BHAVE / AMITA VIKRANTE / AMITA GATRI /
AMITA GAMINI / AMITA AYUR DADE / GAGANA KIRTI KARE /
SARVA KLESHA KSHAYAM KARIYE SVAHA

The above gesture of giving compliments and this mantra are important, as they are found in the Indian texts. If the front generation is combined with the offering of a thousand lamps, then recite the hundred-syllable mantra² at the end of the mantra recitation. Therefore, dedicate the merits with:

Through these merits, may I quickly achieve
The state of the Totally Victorious One,
And may I lead each and every migrating being
To that very state.

Upon that, begin the front generation. However, if you are merely doing the self-generation say:

OM AH HUM TRAM HRIH / AM AH MAM SARVA SATTVAM SHCHHA
RAKSHA RAKSHA KURU SVAHA (3x)

Then say:

The wisdom beings of the self-generation go to the space in front.

Make offerings and praises to them as before. Make the offerings, saying:

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA ARGHAM
(up to SHAPTA) PRATICCHA SVAHA

Then offer praises:



NADA SVABHAVA / VAJRASATTVA HRIDAYA / SANTOSANI HUM
HUM HUM / HO HO HO A KHAM SVAHA

Recite thus and perform the respective mudras. At the end, make music by blowing and ringing, and invoke the blessing. The Dharmarani dharani is put here, since it appears in the tests of the Fifth Dalai Lama and of Thu-ukan; however, according to Thu-ukan, it is not absolutely required. Then, the merit field:

As I visualize myself as the Bhagavati, rays of light go out from the BHRUM at my heart. The nine deities of Ushnishavijaya, surrounded by buddhas and bodhisattvas, come from their natural abodes.

OM VAJRA SAMAJA

Saying this, perform the vajra collector mudra: make vajra fists with both hands, holding your index fingers like hooks, the two fists joined together.¹ Make a snapping sound with middle fingers and thumbs. Then join the palms of the hands together and say:

I prostrate at the feet of Ushnishavijaya,
Glorious goddess with the color of the autumn moon,
Having an extremely beautiful and peaceful body with three faces and
eight arms,
And who bestows boundless wisdom and the best of lives.

Then while making the respective mudras, say:

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA ARGHAM
(up to SHAPTA) PRATICCHA SVAHA

Then do the general confession:

I go for refuge to the Triple Gem.
I confess individually all sins.
I rejoice in the virtues of (all) beings.
I direct my mind to Buddha's enlightenment.
To the Buddha, the Dharma, and the supreme community
I go for refuge until enlightenment.
Having generated the mind of supreme practices of
enlightenment,
May I achieve buddhahood for the benefit of (all) sentient beings.





Then meditate on the four immeasurables.

The Four Immeasurables

May all sentient beings have happiness and its cause.

May all sentient beings be free from sufferings and its cause.

May all sentient beings be never separated from the happiness that is without suffering.

May all sentient beings abide in equanimity, free from attachment and aversion, and from being close to some and distant from others.

The merit field returns to its own abode.

Think like this.

The Main Practice

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM

All phenomena included in samsara and nirvana become void. From the sphere of voidness appears PAM from which arises a lotus. From AH [appears] a moon disk on top of which appears a white BHRUM. From this syllable rays of light go out that fulfill the aims of sentient beings. The light recollects and transforms into a jewel ground, on top of which is a throne with a ladder, on the throne is a variegated lotus. On top of this are three round stages, and on top of these is a moon disk. On the moon disk is a stupa shaped like a round vase, which has a door. On top of the stupa is a square relic box, on top of which are thirteen umbrellas, a canopy, and a top part that crowns the whole. It is beautified with garlands of flowers and fringes of silk.

Here, the generation of the deities is intended for general practice. However, the Fifth Dalai Lama says it is not always necessary to generate the six deities.

Inside this vase is a variegated eight-petaled lotus, in whose center sits a moon disk. On top of this is the syllable BHRUM, from which arises a double vajra whose center is marked by BHRUM. From this, light goes out, fulfilling the two purposes. It then collects back and absorbs into the BHRUM, which completely transforms into myself as Ushnishavijaya with a white-colored body, three faces, and eight arms. The central face is white, the right yellow; the left is blue and slightly wrathful. Each face has three eyes. The first right hand holds a crossed vajra at the heart. The second holds a lotus on top of

Long Mantra Translation

OM, homage to you, subduing lady, surpassing all three worlds./ To you, fully enlightened one, I prostrate./ It is like this:/ OM BHRUM BHRUM BHRUM, purify, purify,/ completely purify, completely purify,/ unequalled seer of all, going while emanating light./ Space nature, completely pure./ please empower me./ All you tathagatas and those gone to bliss, with the nectar of supreme speech, please empower me./ With the words of the great seal mantra,/ please, collect by all means, collect by all means./ You who hold my whole life,/ purify, purify,/ completely purify, completely purify./ Space nature, completely pure,/ totally victorious and completely pure crown of the head,/ lady emanating all thousand rays,/ seer of all tathagatas, who accomplishes completely all six perfections. Mother of all tathagatas,/ who abides in the ten stages,/ with the essence of all tathagatas,/ O you who bless, bless me./ Seal, seal, great seal;/ totally pure lady, piercing the vajra body,/ purifier of all karmic obstacles,/ please, restore my life./ You who are blessed with the blessing of the totally pure pledge of all tathagatas./ OM, able one, able one, great able one;/ completely able one, completely able one, great completely able one;/ intelligence, intelligence, great intelligence/ my intelligence/ good intelligence, suchness;/ perfect end, completely pure lady;/ you who have fully developed knowledge, pure one./ Oh! Oh! Conquer! conquer!/ Conquer completely, conquer completely;/ remember, remember/ increase, increase./ Please increase, please increase,/ you who are blessed with the blessing of all the enlightened ones./ Pure, pure;/ enlightened, enlightened;/ adamant, adamant, great adamant lady;/ good adamant one, with adamant essence, with victorious essence,/ with completely victorious essence,/ blazing adamant essence,/ source of adamant, arisen from adamant,/ adamant one, lady with adamant./ Please let my body be adamant./ Let the bodies of all sentient beings too be totally pure./ Let all my thoughts always be totally pure./ May all tathagatas also revive me./ Awakened, awakened lady; accomplished, accomplished one,/ make me realize, realize, completely realize, completely realize./ Liberate, liberate, completely liberate, completely liberate./ Purify, purify, completely purify, completely purify./ Fully liberate, liberate./ All-splendid completely pure one,/ you who are blessed with the blessing of the essence of all tathagatas./ Seal, seal, great seal;/ by the words of the great mantra seal, may the base be established.

Recite the long mantra once. Then release the gesture and, according to the time you have, recite the following mantras.



The Long Mantra

OM NAMO BHAGAVATE / SARVA TRAILOKYA PRATIVISHISHTAYA /
 BUDDHAYA TE NAMA / TADYATHA / OM BHRUM BHRUM BHRUM
 SHODHAYA SHODHAYA / VISHODHAYA VISHODHAYA / ASAMA
 SAMANTA / AVABHA SPHARANA GATI / GAGANA SVABHAVA
 VISHUDDHE / ABHIKSHINCHANTU MAM / SARVA TATHAGATA /
 SUGATA VARA VACHANA AMRITA ABHISHEKERA / MAHAMUDRA
 MANTRA PADAIH / AHARA AHARA / MAMA AYUS SANDHARANI /
 SHODHAYA SHODHAYA / VISHODHAYA VISHODHAYA / GAGANA
 SVABHAVA VISHUDDHE / USHNISHA VIJAYA PARISHUDDHE /
 SAHASRA RASMI SANCHODITE / SARVA TATHAGATA AVALOKINI /
 SHAT PARAMITA PARIPURANI / SARVA TATHAGATA MATE / DASHA
 BHUMI PRATISHTHITE / SARVA TATHAGATA HRIDAYA /
 ADHISHTHANA ADHISHTHITE / MUDRE MUDRE MAHAMUDRE /
 VAJRA KAYA SAMHATANA PARISHUDDHE / SARVA KARMA
 AVARANA VISHUDDHE / PRATINIVARTAYA MAMA AYUR /
 VISHUDDHE SARVA TATHAGATA SAMAYA ADHISHTHANA
 ADHISHTHITE / OM MUNI MUNI MAHA MUNI / VIMUNI VIMUNI
 MAHA VIMUNI / MATI MATI MAHA MATI / MAMATI SUMATI /
 TATHATA / BHUTAKOTI PARISHUDDHE / VISPHUTA BUDDHI
 SHUDDHE / HE HE JAYA JAYA / VIJAYA VIJAYA / SMARA SMARA /
 SPHARA SPHARA / SPHARAYA SPHARAYA / SARVA BUDDHA
 ADHISHTHANA ADHISHTHITE / SHUDDHE SHUDDHE / BUDDHE
 BUDDHE / VAJRE VAJRE MAHA VAJRE SUVAJRE / VAJRA GARBHE
 JAYA GARBHE / VIJAYA GARBHE / VAJRA JVALA GARBHE /
 VAJRODBHAVE VAJRA SAMBHAVE / VAJRE VAJRINI / VAJRAM
 BHAVANTU MAMA SHARIRAM / SARVA SATTVANAN CHHA / KAYA
 PARISHUDDHIR BHAVANTU / ME SADA SARVA GATI PARISHUDDHI
 SHCHHA / SARVA TATHAGATA SHCHHA / MAM SAMAS
 VASAYANTU / BUDDHYA BUDDHYA / SIDDHYA SIDDHYA /
 BODHAYA BODHAYA VIBODHAYA VIBODHAYA / MOCHAYA
 MOCHAYA / VIMOCHEYA VIMOCHEYA / SHODHAYA SHODHAYA
 VISHODHAYA VISHODHAYA / SAMANTENA MOCHAYA MOCHAYA /
 SAMANTA RASMI PARISHUDDHE / SARVA TATHAGATA HRIDAYA /
 ADHISHTHANA ADHISHTHITE / MUDRE MUDRE MAHA MUDRE /
 MAHA MUDRA MANTRA PADAIH SVAHA



which sits Amitabha. The third holds an arrow. The fourth is in the gesture of supreme generosity. The first left hand is in the threatening mudra, holding a vajra noose. The second holds a bow. The third is in the gesture of giving refuge. The fourth is in the meditation gesture, holding a precious vase filled with nectar. I am clothed with upper and lower garments of silk and decorated with various jewels. I am surrounded by a garden of white light. On my right side, on a moon disk, is white Avalokiteshvara. He is holding a yak-tail fan in his right hand and a lotus in his left. At my left side, on a sun disk, is blue Vajrapani, holding a flower topped by a vajra. Both have peaceful expressions, are decorated with jewel ornaments, and are dressed in silken garments. They are both standing in the same posture.

To my east is blue Achala, his right hand brandishing a sword. To my south is blue Kamaraja, holding a hook in his right hand. West of me is blue Niladanda, his right hand holding a stick. North of me is blue Mahabala, holding a trident in his right hand. All four have one face and two arms. Their left hands are in the threatening gesture, at their heart. All have three eyes. Their hair streams upwards. They have jewels and snake ornaments, and all wear tiger-skin loincloths. They each stand on a lotus and sun disk with left legs stretched.

Above the central goddess, to the right and to the left, are two pure realm gods. They are holding aloft precious vases filled with nectar, with which they offer a bath to the Bhagavati. Each deity has an OM at the crown, a red AH at the neck, a blue HUM at the heart, a yellow TRAM at the forehead, a red HRIH at the navel, and green AM-AH on both thighs. I, the central figure, have a white BHRUM at my heart. From this syllable, rays of light radiate out and invoke the mandala of the nine deities of Ushnishavijaya from their natural abodes, surrounded by an assembly of buddhas and bodhisattvas.

OM VAJRA SAMAJA

Thus do the invitation.

Then make offerings, saying:

OM SARVA TATHAGATA ARGHAM (up to SHAPTA) PRATICCHA HUM
 SVAHA

JAH HUM BAM HOH, we become non-dual.

Thus do the absorption.



Again rays of light go out from the BHRUM at my heart, inviting the empowering deities, the buddhas of the five families, with their entourage.

OM VAJRA SAMAJA

Thus do the invitation.

Then, offer as before:

OM PANCHAKULA SAPARIVARA ARGHAM (up to SHAPTA)
PRATICCHA HUM SVAHA

I request all you tathagatas to grant me the empowerment.

Thus make the request. Then recite:

Just as at the time of his birth gods offered ablution, with pure divine water.

OM SARVA TATHAGATHA ABHISHEKATA SAMAYA SHRIYE HUM

Saying this, they empower me, pouring the vase water on the crown of my head. My body is filled, and all impurities are purified. The remaining water that overflows from the crown of myself as the central figure, transforms into Vairochana. Avalokiteshvara is crowned by Amitabha, Vajrapani and the four guardians by Akshobhya, and the two celestial boys by Ratnasambhava.

Then purify the offerings to the self-generation:

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO
HAM

Everything becomes empty. From the sphere of emptiness appear the letters OM, from which arise huge and vast precious vessels inside of which are OM letters. The letters melt into light and transform into offerings of celestial substances: water for drinking, water for cooling the feet, flowers, incense, light, perfume, food, and music. These offerings are pure, free from obscurations, and infinite like space.

OM VAJRA ARGHAM SVAHA
OM VAJRA PADYAM SVAHA
OM VAJRA PUSHPAM SVAHA
OM VAJRA DHUPAM SVAHA
OM VAJRA DIPAM SVAHA
OM VAJRA GANDHAM SVAHA
OM VAJRA NAIVIDYA SVAHA
OM VAJRA SHAPTA SVAHA



Now think that clouds of offering goddesses emanate from your heart and make offerings.

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA ARGHAM
(up to SHAPTA) PRATICCHA HUM SVAHA

Then recite, while making a music offering:

OM VAJRA DHARMA RANITA / PRA RANITA / SAMPRA RANITA /
SARVA BUDDHA KSHETRA PRACHALINI / PRAJNA PARAMITA
NADA SVABHAVA / VAJRASATTVA HRIDAYA / SANTOSANI HUM
HUM HUM HO HO HO A KHAM SVAHA

Then, if you recite the praise by the victorious Tsong Khapa called Chime Drubpa, that has a very powerful blessing. But, if you want to abbreviate it considerably, recite instead:

I prostrate at the feet of Ushnishavijaya,
Glorious goddess with the color of the autumn moon,
Having an extremely beautiful and peaceful body with three faces and
eight arms
Who bestows boundless wisdom and the best of lives.

This is said to be sufficient. Now, as much as possible, try to have the pride and the clear appearance of yourself visualized as the venerable Vijaya. While focusing on the deity's body, try to generate a strong ascertainment that although it appears, it lacks inherent existence. Meditate as much as you can in this deity yoga, which is the non-duality of profundity and clarity. When you are tired of meditating, then engage in recitation, in order to prompt the mind of the deity.

I, the central figure, have at my heart, on top of a lotus and a moon disk, the letter BHRUM, from which arises a double vajra with a blue center, inside which is the letter BHRUM. On top of this letter sits my guru. In front of the guru, are my parents. To the guru's right are my disciples, and to his left my relatives and friends. Behind him are my attendants with their entourage. They are all surrounded by the mantra garland. Light goes out from the mantra, and fills my entire body; it purifies all adverse conditions, sins, and obstacles of myself and of those to be protected. The light goes outside of my body, and fulfills the two purposes. The blessings of the buddhas and their sons collect back in the form of rays of light which absorb into my heart. This increases the life span, the merit, and the wisdom of myself and of those to be protected.

After reciting this softly, join your two palms, with your indexes bent and touching the tips of your thumbs, the gesture of giving your compliments. With that, recite the long mantra.