



62-DEITY CHAKRASAMVARA ABBREVIATED SADHANA
According to the Tradition of the Mahasiddha Luipa



Colophon

The text of the English edition was translated by Alexander Berzin in 2009 and taken from his translation of the extensive Chakrasamvara sadhana in the Luipa tradition “The Sadhana Method of Attainment for the Glorious Chakrasamvara According to the Luipa Tradition” (dPal ‘khor-lo sdom-pa lu-yi-pa lugs-kyi mngon-rtogs) compiled by The First Panchen Lama Losang-chokyi-gyeltsen (Pan-chen Blo-bzang chos-kyi rgyal-msthan). Some additions have been made in accord with the commentary “The Generation Stage of the Mahasiddha Luipa Tradition of Chakrasamvara: Personal Instructions of Manjushri (Grub-chen Lu-i pa’i lugs-kyi dPal ‘khor-lo sdom pa’i bskyed-rim he-ru-ka’i zhal-lung) by Akhuchin Sherab-gyatso (A-khu-chin Shes-rab rgya-mtsho) as explained in a discourse by Tsenzhab Serkong Rinpoche, July 1981.

(www.berzinarchives.com)

The text was then abbreviated, extracted and slightly edited by Wolfgang Saumweber according to Dagyang Rinpoche’s instructions in his German sadhana “Die tiefere Essenz, die die Große Glückseligkeit erhellt - Eine Selbsterzeugung des Chakrasamvara nach der Luipa-Tradition für die Tägliche Praxis”, Fürth 2001.

(www.chakrasamvara.com)

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(www.andyweberstudios.com)

Homage to Guru Chakrasamvara

Refuge and Bodhichitta

Eternally I shall go for refuge
To Buddha, Dharma, and Sangha.
For the sake of all living beings
I shall become Heruka. (3x)

The Yoga of the Triple Purification

Purification of the Mind

As for SHRI HERUKA:

HE: the lack of an impossible “soul” of phenomena, since the mind, to be analyzed as the source of everything, is devoid of an impossible nature as a truly existent cause of it all.

RU: the lack of an impossible “soul” of persons, since they have always been parted from a “soul” woven by a web of conceptual thought that grasps for a person’s impossible “soul.”

KA: the non-abiding, as two separate discordant things, of the very nature of reality as an object of mind and the mind that takes it as its object.

SHRI: the significance of EVAM, namely, the nondual deep awareness that follows from having permeated voidness, its object, to be just like that.

Purification of the Body

Within a state of voidness, instantaneously I arise as a blue Heruka, with one face and two arms, holding vajra and bell and with my right leg extended. I embrace my consort, red Vajravaraahi, with one face and two arms, holding a cleaver and skull-cup.

SHRI HERUKO ‘HAM (3x)

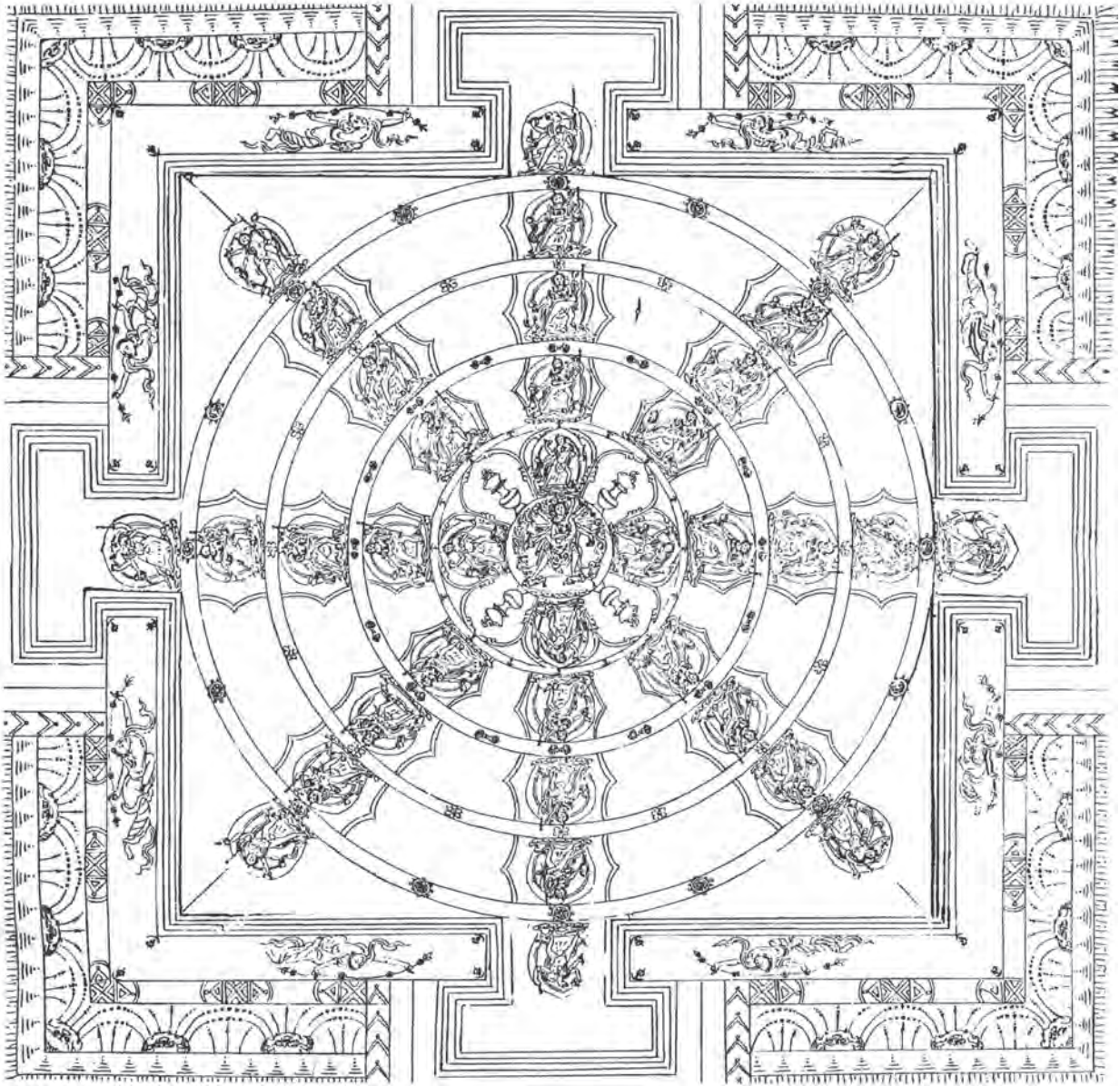


SHRI HERUKA



EVAM

*in ancient Lantsa Script:
E representing Method/
Compassion
VAM the Wisdom of
Emptiness.*



*Mandala Palace & Residents of 62-Deity Chakrasamvara
(according to the Luipa Tradition)*

Description of the Complete Mandala

The multi-storied celestial palace is square, has four walls and is complete with all the standard parts, such as the four archways and so forth. Outside it and the protection wheel, together with the mountain of fire, are the eight charnel grounds. Inside the celestial mansion, above and below, it is white in the east, green in the north, red in the west, yellow in the south and blue in the middle.

The ground consists of the Commitment Wheel, on top of which is the white Body Wheel. In the center of that is the red Speech Wheel with the blue Mind Wheel in its own center. In the middle of that is the Great Bliss Wheel in the form of a variegated eight-petaled lotus.

In the center, on a sun disc seat in the middle of this central lotus, I stand)as Bhagavan Heruka, with my body dark blue in color and having four faces. My central face is black, my left one green, rear one red and right one yellow. Each face has three eyes and I have twelve arms. On my forehead I wear a garland of five-spoked vajras. With my outstretched right leg I tread on the head of a black Bhairava who has four arms. With my bent left leg I tread on the breasts of red Kalaratri who has four arms.

With my first two arms I embrace Vajravarahi, the right one holding a five-spoked vajra the left a bell. With my next lower two I hold, stretched out, a white elephant's blood-stained hide as a cloak, my right hand holding its left front foot and my left (hand) its left back foot and its hide hanging down my back. These hands also are in the threatening mudra, with the two pointing fingers of this mudra held at the height of my eyebrows. In my third right hand is a damaru, in fourth an axe, in the fifth a cleaver and in the sixth a trident held pointing upwards. In my third left hand is a khatvanga marked with a vajra, in my fourth is a skullcup filled with blood, in the fifth a vajra lasso and in the sixth I hold a four-faced Brahma's head.

I have a top knot of hair marked with a crossed vajra and on the top of each of my faces are two garlands of vertical black vajras, on which are strung five dry skulls—with such garlands I am adorned. On the left side of my head, a half moon hangs slightly askew. My facial expressions are changing and each has four bared and fearsome fangs. I have three bodily manners—charming, brave and ugly; three manners of speech—laughing, forceful and fearsome; and three manners of mind—compassionate, furious and peaceful. I thus have nine manners. I have a tiger-skin lower garment and hanging (around my neck) a garland of fifty dripping human heads strung on human intestines. I am adorned with the six mudra ornaments and my entire body is smeared with powder made of human bones.

Facing me, the Bhagavan, is the Bhagavati Vajravarahi, with a red-colored body, one face, two arms and three eyes. She is naked, her hair hanging loose and wears a girdle ornament adorned with fragmented pieces of skulls. With her left hand she embraces me, the father, around my neck and holds a skull-cup filled with blood, which is the four maras and so forth. With her right hand she threatens all the evil spirits of the ten directions with a threatening mudra as well as a cleaver.

As radiant as the fire at the time when the world is destroyed, she has her two calves wrapped well around me, the father, by the top of my thighs. Having a nature of great compassion, which is in essence Great Bliss, she is adorned with the five mudra-ornaments, wears five human skulls on her head, and has a hanging necklace made of fifty dried human skulls. Both of us stand in the midst of the blazing flames of pristine awareness.

On the eight petals of the central lotus stand in the four cardinal directions the four Essence Dakinis, in the four intermediate directions, on moon-discs, sit four human skullcups brimming with five nectars. This is the Great Bliss Wheel.

Outside are the Mind, Speech, and Body Wheels with the 24 heros and heroines of the 24 places. At the four gates and the four corners in the intermediate directions are the eight gatekeeper and directional guardian dakinis.

All are complete with all their respective ornaments and characteristics.



12-Arm Chakrasamvara Father and Mother

Father and Mother in Union

OM AH HUM

By being in union, the four blisses are brought on in turn. The appearances of the thirty-seven (female) deities, who are in essence the thirty-seven facets leading to Perfection connected with inseparable simultaneous Voidness and Bliss, become like rainbows in space.

Body Mandala

Generating the Supporting Body Mandala

While reciting each line, imagine that each part of the body mentioned emits a replica of itself, which dissolves into the corresponding part of the external mandala.

From the transformation of my legs being spread apart, having the shape of a bow, comes the bow-shaped (mandala) of wind in the progressive stacking of the elements. From my groin being in the form of a triangle, the triangular mandala of fire. From my circular-shaped belly, the circular mandala of water; From my square chest, the square mandala of earth; From my spine, Mount Meru; From the thirty-two channels of my crown (chakra), the (thirty-two petaled) lotus (on top of Mount Meru); and from my body being equally an arm-span from top to bottom and side to side (when my arms are outspread), the square immeasurably magnificent palace having four equal sides – the Heruka mandala, embellished with ornaments such as a (jeweled) molding, strands (of pearls), and the like. From my eight limbs (two forearms, lower arms, thighs, and calves), (come) the eight pillars; and from the three – my body, speech, and mind – the three wheels.

Generating the Father



From the transformation of a “springtime” syllable HUM, the size of the thickness of a mustard seed, which is a creative-drop of bodhichitta, like a drop of dew, that has fallen inside the central channel in the middle of the Dharma-chakra at my heart, comes a Bhagavan Heruka, dark-blue in color, with four heads, twelve hands, as well as all attributes and ornaments.

Generating the Mother



From the transformation of a creative-drop [nada, thigle], in the form of the fire of tummo (inner heat) – the red element at my navel – comes Vajra-varahi, with a red body red, one face, two arms and adorned with the five mudras.. She embraces her fatherly partner around his neck with her left hand she holds a skullcup and serves it up to the mouth of her fatherly partner.

The couple (Heruka and Vajra-varahi), in the essential nature of the “springtime” (drop) and (tummo) energy-drop, having met at my heart, stand entered in union.

Generating the Great Bliss Wheel in the Supported Body Mandala

From the four [cardinal] channel-spokes, east and so on, at the (chakra wheel) at my heart, in which the energy-winds of the four elements pass, from LAM come black Dakini in the east, from MAM green Lama in the north, from PAM red Khanda-rohi in the west, and from TAM yellow Rupini in the south.

From the transformation of the four [intermediate] channel-spokes, southeast and so on, (in which the energy-winds) of the four offering (sensory objects pass), come, in the four intermediate directions, the four human skullcups brimming with five nectars. This is the Great Bliss Wheel.



Great Bliss Wheel

From the transformation of the syllables

PU JA O A, GAU RA DE MA, (blue),
KA O TRI KO, KA LA KA HI, (red),
PRO GRI SAU SU, NA SE MA KU, (white),

adorned with a drop, at my twenty-four bodily locations – the crown of my head and so on, come, in essential nature, the twenty-four external lands, but in the aspect of the channel-skins (at the outer tips) of the hollow energy-channel-spokes.

From the transformation of the energy-channels at the twenty-four locations and the energy-source (drops inside them), abiding inseparably in essential nature, come the twenty-four heros and heroines of the Body, Speech, and Mind.

From the transformation of the energy-channel situated at the root of my tongue and the other seven channels come the guardian dakinis of the cardinal and intermediate directions.

བུ་ཇ་ཨོ་ཨུ་ཤི་ར་དེ་མ།

ཀ་ཨོ་རྩི་གོ།ཀ་ལ་ཐ་རྩི།

ཐོ་གྱི་སྐྱ་སྐྱ་ན་སི་མ་སྒྲ།

Seed Syllables of the 24 Places

Donning the Armor

At my heart is white OM HA; at (the fontanelle on the top of) my head yellow NA MA HI; at the crown of my head, red SVA HA HU; at (each of) my two shoulders black VAUSH TA HE; at (each of) my two eyes orange HUM HUM HO; at my forehead green PHAT HAM;

At the mother’s navel is red OM BAM; at her heart blue HAM YAM; at her throat white HRIM MOM; at (the fontanelle on the top of) her head yellow HRIM HRIM; at the crown of her head green HUM HUM; at her forehead smoke-colored PHAT PHAT.

ཨོ་ཀླ་ན་མ་རྩི།སྐྱ་རྒྱ་རྒྱ།བོ་ཤ་རྩི།རྩུ་རྩུ་རྩི།ཐ་ཐ་རྩི།

Armor Mantras of the Father

ཨོ་བོ།རྩི་ཡོ།རྩི་མོ།རྩི་རྩི།རྩུ་རྩུ།ཐ་ཐ་ཐ་ཐ།

Armor Mantras of the Mother

Invoking the Deep Awareness Beings and Empowering Deities

PHAIM!

Rays of light emanate forth from the syllable HUM and invite the Wisdom Beings who look the same as the Commitment Beings, together with all empowering deities.

DZA HUM BAM HO

The Commitment and Wisdom Beings merge to become of one taste.

We receive the empowerment from the empowering deities who enter our bodies through the crowns of our heads, transforming and crowning the father with an Akshobhya; the mother with a Vairochana; the four (motherly partners), Dakini and so on, with Ratnasambhavas; the deities

of the Mind Wheel with Akshobhyas; the deities of the Speech Wheel with Amitabhas; the deities of the Body Wheel with Vairochanas; and the deities of the Commitment Wheel with Amoghsiddhas.

Blessing of the [Outer and Inner] Offerings

OM AH HUM / HA HO HRIH (3x)

Outer Offerings

OM CHAKRASAMVARA SAPARIVARA ARGHAM PADYAM PUSHPE
DHUPE DIPAM GANDHE NAIVIDYA SHABDA PRATICCHA SVAHA

Inner Offering

OM CHAKRASAMVARA SAPARIVARA OM AH HUM

Father and mother enter into union, whereby their bodhichitta melts. There arises deep awareness of simultaneously arising joy, whereby all the deities experience great blissful awareness.

Secret and Suchness Offering

The deities of the mandala enter into the meditative attainment of total absorption on inseparable, simultaneously arising blissful awareness and the very nature of reality.

Praise Through the Mantra

OM HUM BAM RIM RIM LIM LIM / KAM KHAM GAM GHAM NGAM, / CHAM
CHHAM JAM JHAM NYAM / TSAM TSHAM DZAM DZHAM NYAM / TAM THAM DAM
DHAM NAM / PAM PHAM BAM BHAM / YAM RAM LAM VAM / SHAM KSHAM SAM
HAM / HUM HUM PHAT OM AH HUM.

ཨོཾ་ཧཱུཾ་བཾ་རིཾ་རིཾ་ལིཾ་ལིཾ་ཀཾ་ཀཾ་གཾ་གཾ་ཀླཾ་ཀླཾ་མྱཾ་མྱཾ་ཧཱུཾ་ཧཱུཾ་
འཾ་འཾ་པཾ་པཾ་འཾ་འཾ་པཾ་པཾ་འཾ་འཾ་པཾ་པཾ་
ཡཾ་ཡཾ་ལཾ་ལཾ་ཡཾ་ཡཾ་ལཾ་ལཾ་ཧཱུཾ་ཧཱུཾ་པཎ།

This way one trains in meditating upon the deity.

Mantra Recitation

Heart [Essence] Mantra of the Father

OM SHRI VAJRA HE HE RU RU KAM HUM HUM PHAT /
 DAKINI JALA SHAMVARAM SVAHA

ཨོ་ཤྲི་བཛ་ཅེ་ཅེ་རུ་རུ་ཀཾ་ཧཱུྃ་ཧཱུྃ་ཐཎ་ཎ་ཀེ་ནི་ཇཱ་ལ་ཤི་བ་ཨི་ལྷ་དཱ།

Heart [Essence] Mantra of the Mother

OM VAJRA VAIROCHANIYE HUM HUM PHAT SVAHA

ཨོ་བཛ་བེ་འོ་ཙ་ཀྱི་ཡེ་ཧཱུྃ་ཧཱུྃ་ཐཎ་སྷ་དཱ།

The Nondual Essence Mantra of the Father & Mother

OM SHRI VAJRA HE HE RU RU KAM HUM HUM PHAT, DAKINI JALA SHAMVARAM
 VAJRA VAIROCHANIYE HUM HUM PHAT SVAHA.

ཨོ་ཤྲི་བཛ་ཅེ་ཅེ་རུ་རུ་ཀཾ་ཧཱུྃ་ཧཱུྃ་ཐཎ་ཎ་ཀེ་ནི་ཇཱ་ལ་ཤི་བ་ཨི་
 བཛ་བེ་འོ་ཙ་ཀྱི་ཡེ་ཧཱུྃ་ཧཱུྃ་ཐཎ་སྷ་དཱ།

This mantra is also called the “wisdom-descending” mantra and is done 10,000 times when doing a close retreat. We visualize innumerable blue light-rays radiate from our heart inviting all Buddhas in the form of Heruka who then dissolve into our body like a rain shower coming down onto the ocean.

Mantra of the Retinue

OM RIM RIM LIM LIM, KAM KHAM GAM GHAM NGAM / CHAM CHHAM JAM JHAM
 NGAM / TSAM TSHAM DZAM DZHAM NYAM / TAM THAM DAM DHAM NAM, PAM
 PHAM BAM BHAM / YAM RAM LAM VAM / SHAM KSHAM SAM HAM / HUM HUM
 PHAT OM AH HUM

ཨོ་རི་རི་ལི་ལི་ཀཾ་ཁོ་ཁོ་གླི་དེ་ཨི་ཧཱུྃ་ཧཱུྃ།
 འི་ཐི་ཎི་ཏི་ཏི་ཐི་དེ་ཧཱུྃ་ཧཱུྃ་འི་ཐི་ཐི་ཧཱུྃ།
 ཡི་རི་ལི་ཤི་ཤི་འི་ཤི་ཤི་ཧཱུྃ་ཧཱུྃ་ཐཎ་ཨོ་ཨེ་ཧཱུྃ།

100-Syllable Mantra of Heruka

OM VAJRA HERUKA / SAMAYA MANU-PALAYA / HERUKA TVENO PATISHTA / DRID-
HO ME BHAVA / SUTOSHYO ME BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME
BHAVA / SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SUCHA ME / CHITTAM
SHRIYAM KURU HAM / HA HA HA HA HOH BHAGAVAN / VAJRA HERUKA MA ME
MUNCHA / HERUKA BHAVA / MAHA SAMAYA SATTVA / AH HUM PHAT

Final Dissolution

The Wisdom Beings at my navel, father and mother, go into union, whereby the sound of illusory joy from the stirring of their two private places (and light-rays in the nature of great bliss from the syllable HUM in his heart) hook back in (all) wandering beings (in the form of the mandala deities). They dissolve into the charnel grounds, which then dissolve into the mandala palace; then into the deities of the retinue; then into the main [father and mother] deity. Father and Mother melt into one. The deities of the body mandala dissolve one after the other into the Inner Heruka [Father and Mother]. The couple melts in the heart thereby blessing the channels and elements.

The father and mother Commitment Beings (together with the body mandala) dissolve into the father and mother Wisdom Beings (at his navel). Those two as well, by being in union, come to melt and from the transformation of their melting comes a syllable HUM (with a color) like a (white) pearl daubed with red (*sindhura*) powder and in the nature of great blissful awareness. The U below the HUM dissolves into the body of the HA. The HA into the head of the HA. That into the crescent moon. That into the drop. And that into the nada squiggle. The nada squiggle remains, merely the size of a hundred-thousandth of the width of a hair. Then the nada squiggle, as well, disappears from focal aim.

Instantaneous Arising as a One-faced Two-Armed Heruka Couple

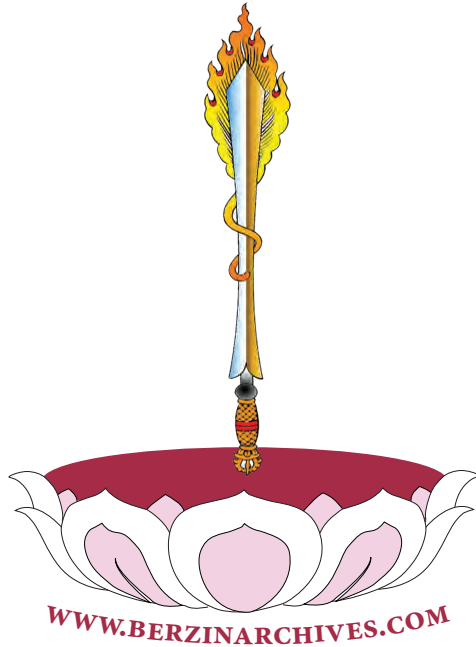
Within a state of voidness, instantaneously, I arise as Heruka, blue, with one face and two arms, holding a vajra and bell, standing with my right leg extended. I am embraced by my motherly partner Vajra-varahi, red, with one face and two arms, holding a cleaver and skullcup.

Dedication

For the benefit of all sentient being
May I achieve the state of Heruka,
And elevate all living beings
To the state of Heruka.



Final
HUM
Dissolution



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