

***The Profound Essence
Illuminating
Great Bliss***

Chakrasamvara Practice of Self-Entry According to
the Luipa Tradition

(for a daily practice)

ONLY WITH INITIATION



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Reference address:
Tibethaus Deutschland e.V.,
Georg-Voigt-Straße 4,
60486 Frankfurt
Germany

Technical Note

This sadhana was compiled by Dagwab Kyabgön Rinpoche (see colophon) and translated into German by Dr. Cornelia Weishaar-Günter.

Since the original Tibetan text was not available, it was translated into English from the German for the Heruka empowerment according to the Luipa Tradition to be given by His Holiness the Dalai Lama on July 8–10, 2022 at Thekchen Choeling Temple, McLeod Ganj, Dharamsala, Himachal Pradesh.

Colophon

(from the original German text by Dagwab Rinpoche)

“The Profound Essence Illuminating Great Bliss”, a daily sadhana for the generation stage practice of Chakrasamvara in the Luipa tradition was created in 2001 to satisfy the hopes of Western practitioners who are not familiar with the Tibetan language but are dedicated to this practice.

In his Generation Stage Tantra of the 5-Deity Chakrasamvara Je Pabongkha-pa has complemented the commentary of Ngulchu Dharmabhadra (found in a small collection of Vajrayogini writings). On top of that I, Loden Sherab, the ninth Dagwab Kyabgon, have added essential instructions coming from Je Tsongkhapa’s sadhana “bde-chen gsal-ba” (written for this tradition of Luipa).

May through this remedial action all living beings gladly be accepted by Lama Heruka. May the final meaning of the wisdom of the spontaneous great bliss arise quickly in their mind.

(www.tibethaus.com)

Homage to Guru Chakrasamvara.

Refuge and Bodhicitta

I always take refuge in the
Buddha, Dharma and Sangha.
May I become Heruka
For the benefit of all sentient beings.

The Yoga of the Three Purifications

(Purification of the mind)

SHRI HERUKA

HE : the selflessness of phenomena.

RU : the selflessness of persons.

KA : the object and subject not being separate in the context of emptiness.

SHRI : the primordial wisdom that is of the same taste as emptiness.
This is the meaning of EVAM.

(Purification of the body)

From the sphere of emptiness, I arise instantaneously as Heruka with my
consort (Vajravārāhī).

SHRI HERUKO HAM (3x)

(Purification of the speech)

OM A A, I I, UU, RI RI / LI LI, E AI, O AU, AM AH / KA KHA GA GHA NGA /
CHA CHHA JA JHA NYA / TA THA DA DHA NA / TA THA DA DHA NA / PA
PHA BA BHA MA / YA RA LA VA / SHA SHA SA HA KSHA / HUM HUM
PHAT (3x)

The three radiant circles of mantra garlands are arranged counterclockwise at my navel. The deities of the three wheels (of body, speech and mind) radiate from them, go out into the ten directions through my right nostril, and dispel all interferences. Then they return, enter through my left nostril, and dissolve into the mantra garlands at the navel.



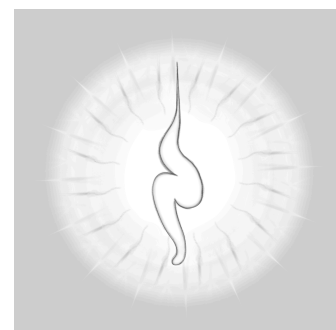
Bringing death into the path of the Dharmakaya

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKHO HAM.

Rays of light radiate from the syllable HUM at my heart and purify the entire world and all sentient beings. The world and the sentient beings dissolve into light, which absorbs into me. I also dissolve into light from below and above and absorb into the HUM at my heart. The HUM then gradually dissolves into light and becomes the clear light emptiness.

Bringing the intermediate state into the path of the Sambhogakaya

From the sphere of emptiness, my mind appears in the form of a *nada*, standing upright, white with a reddish glow.



Bringing birth into the path of the Nirmanakaya

From the sphere of emptiness, a vajra-ground, -fence, -tent, -canopy and the surrounding flames arise instantaneously. In the center of these are wind, fire, water and earth mandalas on top of which stands Mount Meru. Mount Meru is crowned by a variegated lotus and a double vajra. On the hub of the vajra is a variegated eight-petaled lotus, in the center of which are two rows of the sixteen vowels and two rows of the consonants (of the Sanskrit alphabet)¹. The vowels and consonants dissolve into a white moon disk with a reddish glow.

My own mind that is the *nada* moves to the center of the moon disc where it gradually transforms into the syllable HUM. Rays of light radiate from it and accomplish the two purposes (of making offerings to Buddhas and Bodhisattvas and benefitting sentient beings); then return. The HUM

transforms instantaneously into the mandala of the support (the residential celestial mansion) and the supported (the resident deities).

Description of the complete mandala

At the center of the (eight) charnel grounds and the wheel of protection stands a square celestial mansion with four gates and all the other features. The base of the floor is the red samaya wheel on top of which lies the white body wheel. In the center of that is the red speech wheel and in the center of the speech wheel the blue mind wheel. All the wheels have eight spokes. At their center rests the wheel of great bliss, which is a variegated eight-petaled lotus. In the center of the lotus on a sun disk, I stand as Bhagavan Heruka.

My body is dark-blue in color and I have four faces. My main face is black, the left face green, the back face red, and the right face yellow. Each face has three eyes. I have twelve arms; on my forehead I wear a chain of five-pronged vajras. My right leg is outstretched and tramples on the head of the four-armed black Bhairava. My left leg is bent and tramples on the breast of the four-armed red Kalaratri.

Of my twelve arms, the first two embrace Vajravarahi while my right hand holds a five-pronged vajra and my left hand a bell. The next two hold a white elephant skin stretched across my back (my right hand holds the left foreleg, and my left the left hind leg). Both these hands are in the threatening mudra, with the tips of the outstretched fingers at the level of my eyebrows.

My third right hand holds a damaru drum, the fourth a battle-axe, the fifth a cleaver, and the sixth a trident. My third left hand holds a khatvanga staff marked with a vajra, the fourth a skull cup filled with blood, the fifth a vajra grappling-rope, and the sixth a four-faced head of Brahma.

My matted hair is tied up in a topknot marked with a crossed vajra. Each head is adorned with a crown of five dry human skulls strung together at top and bottom with a rosary of black vajras. On the left side of my crown is a half moon, slightly tilted. My facial expressions change and my four sets of four fangs are bared and terrifying. I display nine moods, wear a tiger skin as a lower garment, and a long necklace of fifty moist human heads strung together on human intestines. My body is adorned with six mudras and ashes of human bone are smeared all over it.

I embrace the Sublime mother Vajravarahi who faces me. Her body is red in color and she has one face, two hands, and three eyes. She is naked, with loosely hanging hair, and wears a lower garment made from fragments of skull. Her left hand, embracing my neck, holds a skull cup brimming with the blood of the four maras and other hindrances.

Her right hand holds a vajra and is in the threatening mudra, menacing the malignant forces of the ten directions. Her body shines with a sun-like brilliance like the fire at the end of an aeon. Her two legs are clasped above my thighs. She is in the nature of blissful great compassion. Adorned with five mudras, she wears a crown of five dry human skulls and a necklace of fifty dry human skulls.

We are both in the midst of a blazing fire of knowledge. In the cardinal directions of the eight petals of the lotus are the Four Essence Yoginis and in the four intermediate directions sit four human skull cups brimming with nectar. This is the wheel of great bliss.

Outside of it are the wheels of mind, speech and body with the 24 heroes and heroines of the 24 places. At the four gates are the Guardians of the Gates and in the four intermediate directions the Guardians of the Intermediate Directions.

All of them are complete with their respective adornments and implements.

Union

OM AH HUM.

Heruka and his consort enter into union. One after another, the four joys arise, and emptiness and the spontaneous great bliss become inseparably connected. This connection appears in the form of the (thirty-seven) deities who are in essence the thirty-seven factors of enlightenment.



OM



ĀḤ



HŪṂ

Body mandala

From the different parts of my body the mandalas of the four elements arise. From my body, speech and mind emerge the three mandalas (or wheels) of body, speech and mind².

In the central channel in the middle of the dharma wheel at my heart is the syllable HUM. Called “springtime”, it is the size of a big mustard seed. Bodhicitta falls from it like dewdrops. The HUM transforms into Bhagavan Shri Heruka with a dark-blue body, four faces, 12 hands, attributes and ornaments.

The red substance at my navel, the drop (Tib: *thig le*) in the form of the fire of tummo (inner heat), transforms into red Varahi. She holds a vajra and skull cup and is adorned with the five mudras.

The essence of “springtime” and drop (Heruka and Varahi) join together at my heart and remain in union.

Abbreviated description of the retinue of the body mandala

The four (cardinal) channel branches at my heart, through which the energy-winds of the four elements move, are in essence inseparable from the syllables LAM, MAM, PAM and TAM. The four syllables are arranged in a clockwise direction starting in the east and transform into Dakini and the other three Essence Yoginis³.

In the southeast and the other intermediate directions, four skull cups filled with nectar, arise from the channel-branches of the “offerings“. This is the wheel of Great Bliss⁴.

At the crown of my head and the other 24 places of my body are the syllables:

PU JA AU A GO RA DE MA
KA O TRI KO, KA LA KA HI
PRE GRI SAU SU, NA SI MA KU

They are adorned with drops and transform into the 24 wheels, the branches of which have a hollow interior and are surrounded by a wall. These are in fact the 24 external places⁵.

The channels and elements of the 24 places are inseparable in essence; they transform into the 24 heroes and the 24 heroines of body, speech and mind.

The channel at the root of my tongue and the other eight channels transform into the (black) Kakasya (or Crow Face) and the other Guardians of the Gate and of the Intermediate Directions.

The mantras of the armor deities

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

At the mother's (my consort's) navel is (red) OM BAM;
at her heart, (blue) HAM YOM;
at her throat (white) HRIM MOM;
at her head, (yellow) HRIM HRIM;
at the crown of her head, (green) HUM HUM and
at her forehead, (smoke-colored) PHAT PHAT.

Blessing of body, speech and mind

On a moon disc at the crown of the head of each deity is a white HUM, on a lotus at the throat of each deity is a red AH and on a sun disc at the heart of each deity is a blue HUM.

Invoking the wisdom being and the empowering deities

PHAIM !

Rays of light radiate out from the syllable HUM (at the heart of each deity) and invite the wisdom beings—who appear in the same form as the visualized deities—as well as the empowerment deities.

DZA HUM BAM HO

(The visualized deities and the wisdom beings) become inseparable.

The empowering deities bestow the empowerment on us. Akshobya crowns the head of the principal deity and Vairochana the crown of the consort. The head of the remaining deities is crowned by the Lord of their respective Buddha-Family⁶.

Blessing of the Offerings

(This should be done with the appropriate visualization for outer and inner offerings.)

OM AH HUM / HA HO HRIH (3x)

Outer offering

OM CHAKRASAMVARA SAPARIVARA ARGHAM - PADYAM - PHUPE -
DHUPE - DIPAM GHANDE - NAIVIDYE - SHABDA - PRATICCHA SVAHA

Inner offering

OM CHAKRASAMVARA SAPARIVARA OM AH HUM

Secret and suchness offering

Father (Heruka) and Mother (Vajravahni) enter into union, which gives rise to (the mind of) spontaneous great bliss and emptiness⁷.

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.

This is how one trains in meditating upon the deity.

Mantra recitation

The prayer chain becomes the essence of the vajra of the voice.

Essence mantra of the father

OM SHRI VAJRA HE HE RU RU KAM HUM HUM PHAT /
DAKINI JVALA SHAMBARAM SOHA

Essence mantra of the mother

OM BENDZA VAIROCHANIYE HUM HUM PHAT SOHA

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.

100-syllable mantra of Heruka

OM VAJRA HERUKA / SAMAYA MANUPALAYA /
HERUKA TVENO PATISHTA / DRIDHO MEBHAVA /
SUTOSHAYO ME BHAVA / SUPOSHAYO MEBHAVA /
ANURAKTO MEBHAVA / SARVA SIDDHI / MEPRAYACCHA /
SARVAKARMA SUCAME / CHITTAM SHRIYAM KURU HUM /
HA HA HA HA HOH / BHAGAVAN / VAJRA HERUKA

MAME MUNCHA / HERUKA BHAVA / MAHASAMAYA SATTVA /
AH HUM PHAT)

Dissolution

At my navel are the wisdom beings, father (Heruka) and mother (Vajravarahi) who enter into union. Their sounds of joy draw in wandering beings (in the form of the mandala deities). They dissolve into the charnel grounds, which then dissolve into the mandala palace; that dissolves into the deities of the retinue and these dissolve one after the other into the internal Heruka, father and mother. Father and mother dissolve at the heart and bless the channels and elements.

The visualized father and mother dissolve into the father and mother who are the wisdom beings. The wisdom beings enter into union and dissolve in the syllable HUM that is in the nature of great bliss. The HUM then dissolves from the bottom to the top into the *nada* which disappears.

Arising as a one-faced two-armed father and mother (for daily activities)

From the sphere of emptiness I arise instantaneously, I arise as blue Heruka (with one face and two arms, holding a vajra and bell, standing with my right leg extended). I embrace my consort (Vajravarahi, red, with one face and two arms, holding a vajra and skull cup). The different parts of our body are marked with the three syllables and the mantras of the armor deities.

Dedication

May I become Heruka
For the sake of all sentient beings,
And then lead all sentient beings
To Heruka's supreme state.

¹ See the Sanskrit alphabet (A A to KSHA) given in the section on the 'Purification of the Speech' above.

² The long sadhana of Heruka Luipa, the *Sadhana Method of Attainment for the Glorious Chakrasamvara* (translated by Dr. Alex Berzin) says:

"From the transformation of my legs beings 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 (wheel), 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.

³ From LAM comes black Dakini in the east, from MAM green Lama in the north, from PAM red Khandarohi in the west, and from TAM yellow Rupini in the south.

⁴ The *Sadhana Method of Attainment for the Glorious Chakrasamvara* says:

From the transformation of the four 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.

⁵ The *Sadhana Method of Attainment for the Glorious Chakrasamvara* says:

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),

bedecked 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.

⁶ The *Sadhana Method of Attainment for the Glorious Chakrasamvara* says:

Entering our bodies through the crowns of our heads, the overflow liquid remaining on the very tops of our heads transform and crown the Principal Deity with an Akshobhya, Vajra-varahi 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 wheel of those with close bond, with Amoghasiddhas. By means of that, I receive the vase empowerment.

⁷ The *Sadhana Method of Attainment for the Glorious Chakrasamvara* says:

I, as Heruka, taking my Varahi as my mudra partner, go into union with her, whereby my energy-winds dissolve and from that, I experience simultaneously arising blissful awareness. By means of this, I receive the deep discriminating awareness empowerment.