



**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](http://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](http://www.chakrasamvara.com))*

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*([www.andyweberstudios.com](http://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 Vajravarahi, with one face and two arms, holding a cleaver and skull-cup.

SHRI HERUKO ‘HAM (3x)



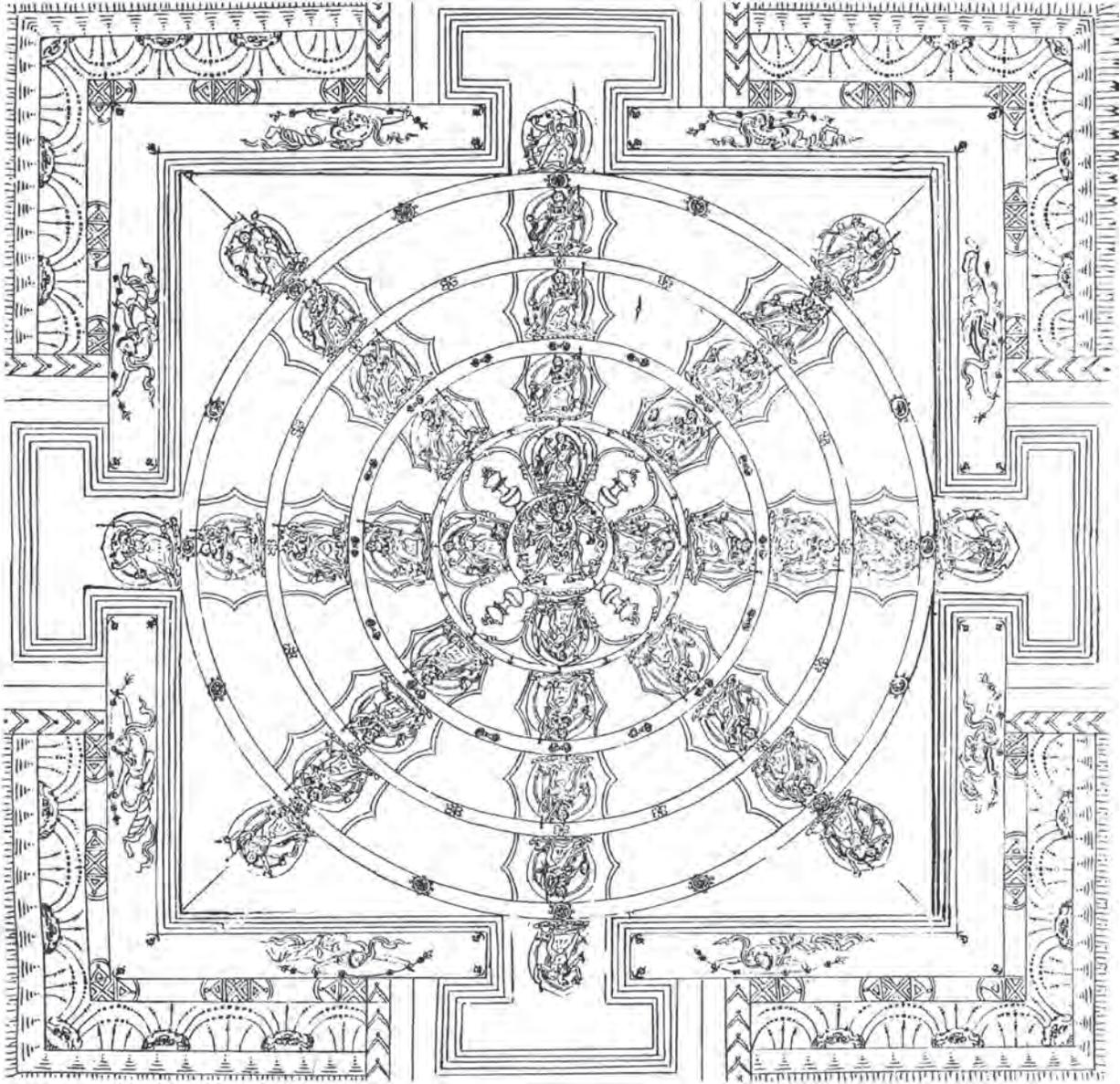
SHRI HERUKA



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*







## 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*

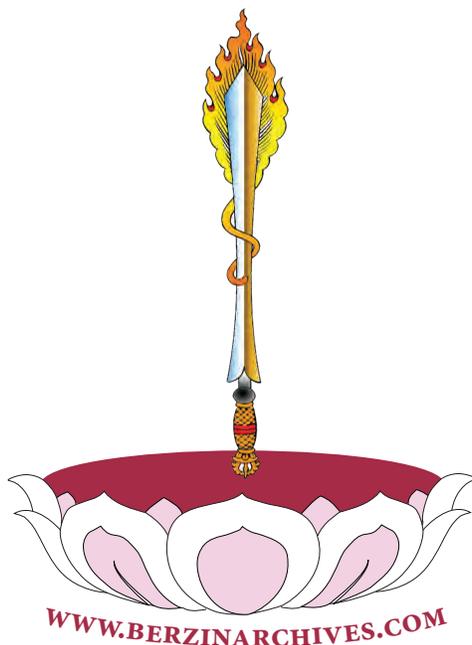
Within a state of voidness, instantaneously, I arise as Heruka, blue, with one face and two arms, holding a vajra and bell, standing with my right leg extended. I am embraced by my motherly partner Vajra-varahi, red, with one face and two arms, holding a cleaver and skullcup.

### *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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